

LINGUISTIC SURVEY OF INDIA

VOL. IX

INDO-ARYAN FAMILY

CENTRAL GROUP

PART IV

SPECIMENS OF PAHĀRĪ LANGUAGES AND GUJURĪ

VOLUMES OF
THE LINGUISTIC SURVEY OF INDIA

- VOL. I. PART I INTRODUCTORY.
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- VOL. XI. "GIPSY" LANGUAGES.

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SPECIMENS OF PAHĀRĪ LANGUAGES AND GUJURĪ

COLLECTED AND EDITED BY

G. A. GRIERSON, K.C.I.E., PH.D., D.LITT., I.C.S.

MOTILAL BANARSIDASS

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RASHTRAPATI BHAVAN,

NEW DELHI-4.

October 20, 1966.

Dear Sri Sundarlal,

Thank you very much for undertaking the task of republication of Grierson's LINGUISTIC SURVEY OF INDIA. It is a pleasure to know that you were able to complete the republication of the 50 volumes of Max Muller's 'Sacred Books of the East' within 3 years. Your work, I may assure you, is of the greatest value to the intellectuals of the world.

With the best wishes,

Yours sincerely,

(S. Radhakrishnan)

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Post Box 1586,
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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ī,	उ u,	ऊ ū,	ऋ ṛi,	ए e,	ऐ ē,	ऐ ai,	ओ o,	औ ō,	औ au.
क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña			
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	त ta	थ tha	द da	ध dha	न na			
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va	or	वा wa		
श śa	ष ṣha	स sa	ह ha		ड़ ṛa	ढ़ ṛha	ळ ḷa	ळ्ह ḷha				

Visarga (:) is represented by *h*, thus क्रमशः *kramasah*. Anuswāra (◌̣) is represented by *m*, thus सिंह *simh*, वंश *vamś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *bangśa*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus में *mẹ̄*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا a, etc.	ج j	د d	ر r	س s	ع 'e
ب b	چ ch	ذ ḍ	ز z	ش sh	غ gh
پ p	ح h	ز z	ز z	ص ṣ	ف f
ت t	خ kh		ژ zh	ض ẓ	ق q
ث ṭ				ط ṭ	ك k
ث ṭ				ظ ẓ	گ g
				ل l	
				م m	
				ن n	
				و when representing <i>anunāsika</i>	
				in Dēva-nāgarī, by ~ over	
				nasalised vowel.	
				و w or v	
				ه h	
				ی y, etc.	

Tanwin is represented by *n*, thus فُرَّان *fauran*. Alif-e maqsūra is represented by *ā*;—thus دَاعِي *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بَند *banda*. When pronounced, it is written,—thus گُنَّه *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus बान *lan*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh^htā*, pronounced *dēkhtā*; (Kāsh-mīrī) चह *ch^h*; कर् *kar^h*, pronounced *kor*; (Bihārī) देखथि *dēkhat^hi*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

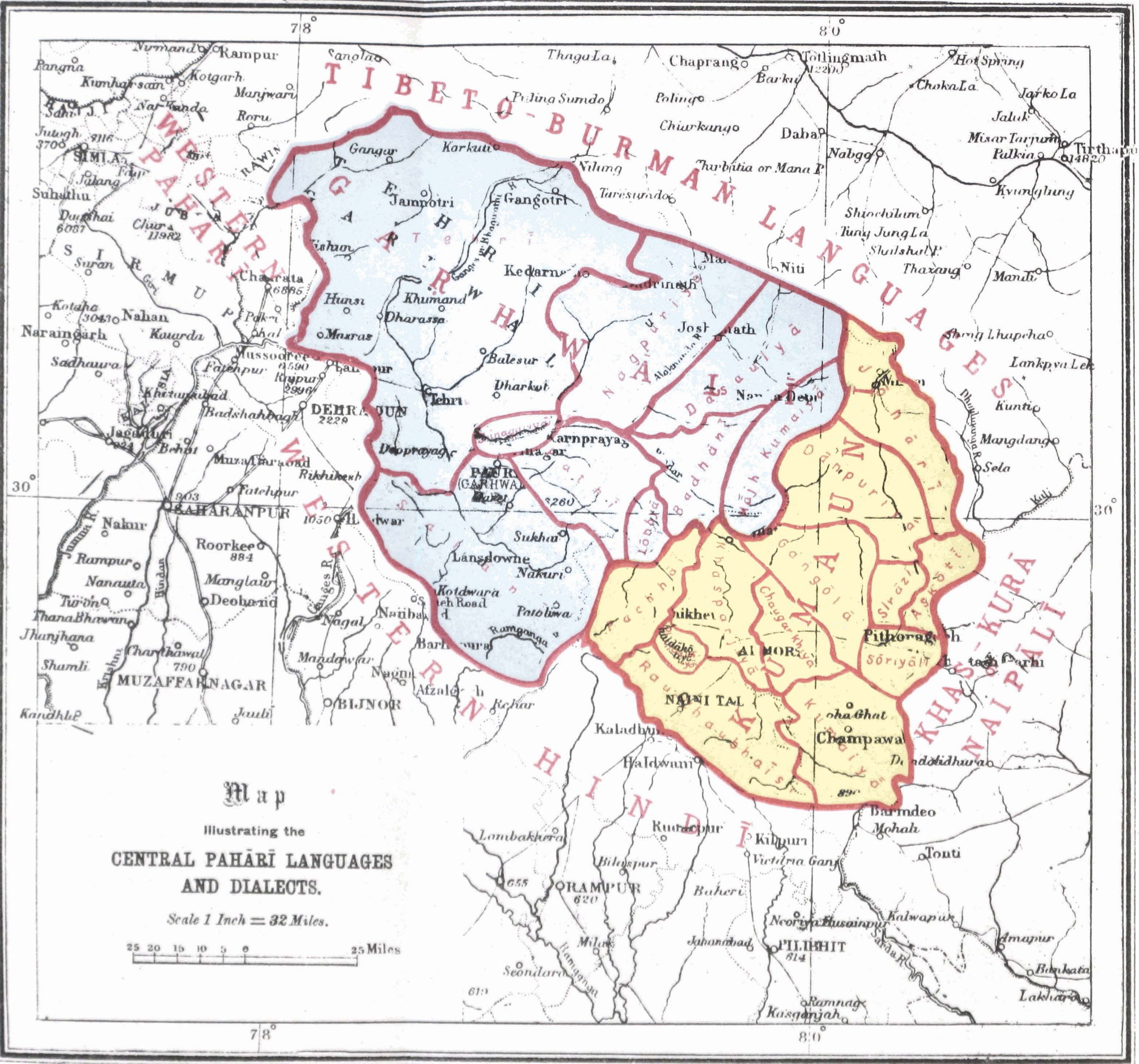
- (a) The *ts* sound found in Marāṭhī (त्र), Puṣhtō (ط), Kāshmirī (ت), Tibetan (ཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ड), Puṣhtō (ذ), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāshmirī (ن) is represented by *ñ*.
- (d) Sindhī (ڙ), Western Panjābī (and elsewhere on the N.-W. Frontier) (ڙ), and Puṣhtō (ڙ) or (ڙ) are represented by *ʒ*.
- (e) The following are letters peculiar to Puṣhtō :—
 ت *t*; ط *ts* or *dz*, according to pronunciation; د *d*; ر *r*; ز *zh* or *g*, according to pronunciation; س *sh* or *kh*, according to pronunciation; ن or ښ *n*.
- (f) The following are letters peculiar to Sindhī :—
 ڀ *bb*; ڃ *bh*; ٺ *th*; ٽ *t*; ٿ *th*; ڙ *ph*; ڄ *jj*; ڇ *jh*; ڃ *chh*;
 ڄ *ñ*; ڙ *dh*; ڙ *d*; ڙ *dd*; ڙ *dh*; ڪ *k*; ڪ *kh*; ڳ *gg*; ڳ *gh*;
 ڳ *n*; ڳ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

<i>á</i> ,	represents the sound of the <i>a</i> in <i>all</i> .
<i>ā</i> ,	“ “ “ <i>a</i> in <i>hat</i> .
<i>ē</i> ,	“ “ “ <i>e</i> in <i>met</i> .
<i>ō</i> ,	“ “ “ <i>o</i> in <i>hot</i> .
<i>e</i> ,	“ “ “ <i>é</i> in the French <i>était</i> .
<i>o</i> ,	“ “ “ <i>o</i> in the first <i>o</i> in <i>promote</i> .
<i>ō</i> ,	“ “ “ <i>ō</i> in the German <i>schön</i> .
<i>ü</i> ,	“ “ “ <i>ü</i> in the “ <i>mühe</i> .
<i>th</i> ,	“ “ “ <i>th</i> in <i>think</i> .
<i>dh</i> ,	“ “ “ <i>th</i> in <i>this</i> .

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.



**CENTRAL PAHĀRĪ LANGUAGES
 AND DIALECTS.**

Scale 1 Inch = 32 Miles.

25 20 15 10 5 0 25 Miles

PAHĀRĪ.

The word '*Pahārī*' means 'of or belonging to the mountains,' and is specially applied to the groups of languages spoken in the sub-Himalayan hills extending from the Bhadrawah, north of the Panjab, to the eastern parts of Nepal. To its North and East various Himalayan Tibeto-Burman languages are spoken. To its west there are Aryan languages connected with Kāshmirī and Western Pañjābī, and to its south it has the Aryan languages of the Panjab and the Gangetic plain, *viz.*:—in order from West to East, Pañjābī, Western Hindī, Eastern Hindī and Bihārī.

The *Pahārī* languages fall into three main groups. In the extreme East there is Khas-Kurā or Eastern *Pahārī*, commonly called Naipālī, the Aryan language spoken in Nepal. Next, in Kumaon and Garhwal, we have the Central *Pahārī* languages, Kumaunī and Garhwālī. Finally in the West we have the Western *Pahārī* languages spoken in Jaunsār-Bāwar, the Simla Hill States, Kulu, Mandi and Suket, Chamba, and Western Kashmir.

As no census particulars are available for Nepal we are unable to state how many speakers of Eastern *Pahārī* there are in its proper home. Many persons (especially Gōrkhā soldiers) speaking the language reside in British India. In 1891 the number counted in British India was 24,262, but these figures are certainly incorrect. In 1901 the number was 143,721. Although the Survey is throughout based on the Census figures of 1891, an exception will be made in the case of Eastern *Pahārī*, and those for 1901 will be taken, as in this case they will more nearly represent the actual state of affairs at the time of the preceding census.

Central and Western *Pahārī* are both spoken entirely in tracts which were subject to the Census operations of 1891, and these figures may be taken as being very fairly correct. The figures for the number of *Pahārī* speakers in British India are therefore as follows:—

Eastern <i>Pahārī</i> (1901)	. . . . .	143,721
Central <i>Pahārī</i> (1891)	. . . . .	1,107,612
Western <i>Pahārī</i> (1891)	. . . . .	816,181
TOTAL		2,067,514

It must be borne in mind that these figures only refer to British India, and do not include the many speakers of Eastern *Pahārī* who inhabit Nepal.

To these speakers of Western *Pahārī* must be added the language of the Gujurs who wander over the hills of Hazara, Murree, Kashmir, and Swat and its vicinity. Except in Kashmir and Hazara, these have never been counted. In Kashmir, in the year 1901, the number of speakers of Gujurī was returned at 126,849 and in Hazara, in 1891, at 83,167, and a mongrel form of the language, much mixed with Hindōstānī and Pañjābī is spoken by 226,949 Gujars of the

submontane districts of the Panjab, Gujrat, Gurdaspur, Kangra, and Hoshiarpur. To make a very rough guess we may therefore estimate the total number of Gujurī speakers at, say, 600,000, or put the total number of Pahāri speakers including Gujurī at about 2,670,000.

It is a remarkable fact that, although Pahāri has little connexion with the Pañjābī, Western and Eastern Hindi, and Bihāri spoken immediately to its south, it shows manifold traces of intimate relationship with the languages of Rajputana. In order to explain this fact it is necessary to consider at some length the question of the population that speaks it. This naturally leads to the history of the Khaśas and the Gurjaras of Sanskrit literature. The Sanskrit Khaśa and Gurjara are represented in modern Indian tongues by the words Khas, and Gujjar, Gujar or Gujur respectively. The mass of the Aryan-speaking population of the Himalayan tract in which Pahāri is spoken belongs, in the West, to the Kanēt and, in the East, to the Khas caste. We shall see that the Kanēts themselves are closely connected with the Khaśas, and that one of their two sub-divisions bears that name. The other (the Rāo) sub-division, as we shall see below,¹ I believe to be of Gurjara descent.

Sanskrit literature contains frequent² references to a tribe whose name is usually spelt Khaśa (खश), with variants such as Khasa (खस), Khasha (खष), and Khaśira (खशीर).³ The earlier we trace notices regarding them, the further north-west we find them.

Before citing the older authorities it may be well to recall a legend regarding a woman named Khasā of which the most accessible version will be found in the Vishṇu Purāṇa,⁴ but which also occurs in many other similar works. The famous Kaśyapa, to whom elsewhere is attributed the origin of the country of Kashmir, had numerous wives. Of these Krōdhavaśā was the ancestress of the cannibal Piśitāśis or Piśāchas and Khasā of the Yakshas and Rākshasas. These Yakshas were also cannibals,⁵ and so were the Rākshasas.

In Buddhist literature the Yakshas correspond to the Piśāchas of Hindū legend.⁶ Another legend makes the Piśāchas the children of Kapiśā, and there was an ancient town called Kāpiśa at the southern foot of the Hindū Kush.⁷ That the Piśāchas were

¹ See p. 13, note 4.

² Authorities on Kanēt and Khas:—

CUNNINGHAM, SIR ALEXANDER,—*Archæological Survey of India*, Vol. XIV, pp. 125 ff.

IBBETSON, SIR DENZIL,—*Outlines of Panjāb Ethnography* (Calcutta, 1883), p. 268.

ATKINSON, E. T.—*The Himalayan Districts of the North-Western Provinces of India*, Vol. II (forming Vol. XI of the Gazetteer, North-Western Provinces), Allahabad, 1884, pp. 268-70, 375-81, 439-42, etc. (see Index).

STEIN, SIR AUBREY,—Translation of the *Rāja-Taraṅginī*, London, 1900, Note to i, 317; II, 430, and elsewhere (see Index).

HODGSON, B. H.—*Origin and Classification of the Military Tribes of Népāl*. *Journal of the Asiatic Society of Bengal*, II (1833), pp. 217 ff. Reprinted on pp. 37 ff. of Part II of *Essays on the Languages, Literature and Religion of Népāl and Tibet* (London, 1874).

VANSITTART, E.—*The Tribes, Clans, and Castes of Nepal*. *Journal of the Asiatic Society of Bengal*, LXIII (1894), Part I, pp. 213 ff.

LÉVI, SYLVAIN,—*Le Népal*, Paris, 1905. Vol. I, pp. 257 ff., 261-267, 276 ff.; Vol. II, pp. 216 ff., etc. (see Index).

³ *P. g. Mahābhārata*, VI, 375:—*Daradāh Kāśmīrāh* *Khaśtrāh*, Darid, Kāshmiris, and Khaśās. Regarding the equation of the last named with Khaśas, cf. Wilson, *Vishṇu Purāna*, II, 186.

⁴ Wilson, II, 74 ff.

⁵ *Bhāgavata Purāna*, III, xix, 21. They wanted to eat Brahmā himself!

⁶ So Kalhana, *Rājatarāṅginī*, i. 164, equates Yaksha and Piśācha. See note on the passage in Stein's translation.³

⁷ Thomas in *J. R. A. S.*, 1906, p. 461.

also said to be cannibals is well known, and the traditions about ancient cannibalism in the neighbourhood of the Hindū Kush have been described elsewhere by the present writer.¹ Here we have a series of legends connecting the name Khasā with cannibalism practised in the mountains in the extreme north-west of India, and to this we may add Pliny's remark² about the same locality,—‘next the Attacori (Uttarakurus) are the nations of the Thuni and the Forcari; then come the Casiri (Khasīras), an Indian people who look towards the Scythians and feed on human flesh.’

Numerous passages in Sanskrit literature give further indications as to the locality of the Khasas. The Mahābhārata³ gives a long account of the various rarities presented to Yudhishtīra by the kings of the earth. Amongst them are those that rule over the nations that dwell near the river Śailōdā where it flows between the mountains of Mēru and Mandara, *i.e.* in Western Tibet.⁴ These are the Khasas the Pāradas (? the people beyond the Indus), the Kulindas⁵ and the Taṅgaṇas.⁶ Especially interesting is it to note that the tribute these people brought was Tibetan gold-dust, the famous *pipilika*, or ant-gold, recorded by Herodotus⁷ and many other classical writers, as being dug out of the earth by ants.

In another passage⁸ the Khasas are mentioned together with the Kāsmīras (Kāshmiris), the inhabitants of Urasa (the modern Panjab district of Hazara), the Piśāchas, Kāmbōjas⁹ (a tribe of the Hindū Kush), the Daradas (or Dards) and the Śakas (Scythians), as being conquered by Kṛishṇa.

In another passage Duḥśāsana leads a forlorn hope consisting of Śakas,¹⁰ Kāmbōjas,¹⁰ Bāhlikas (inhabitants of Balkh), Yavanas (Greeks), Pāradas,¹⁰ Kuliṅgas (a tribe on the banks of the Satlaj¹¹), the Taṅgaṇas,¹⁰ Ambaśthas (of the (?) middle Panjāb, probably the Ambastai of Ptolemy¹²), Piśāchas, Barbarians, and mountaineers.¹³ Amongst them,¹⁴

¹ J. R. A. S., 1905, pp. 295 ff.

² XVI, 17; McCrindle,—*Ancient India as described in Classical Literature*, p. 113. Is it possible that ‘Thuni and Forcari’ represent ‘Hūṇa and Tukhāra’?

³ II, 1822 ff.

⁴ II, 1858. Cf. Pargiter, *Mārkaṇḍēya Purāṇa*, p. 351.

⁵ *Vide post.*

⁶ The *Τάγγαροι* of Ptolemy. The most northern of all the tribes on the Ganges. They lived near Badrināth. Here was the district of Taṅgaṇapura, mentioned in copper-plate grants preserved at the temple of Paṇḍukṣēvara near Badrināth (Atkinson, *op. cit.* p. 357).

⁷ III, 104.

⁸ VII, 399.

⁹ According to Yaska's *Nirukta* (II, i, 4), the Kāmbōjas did not speak pure Sanskrit, but a dialectic form of that language. As an example, he quotes the Kāmbōja *śavati*, he goes, a verb which is not used in Sanskrit. Now this verb *śavati*, although not Sanskrit, happens to be good Eranian, and occurs in the Avesta, with this meaning of ‘to go.’ We therefore from this one example learn that the Kāmbōjas of the Hindu Kush spoke an Aryan language, which was closely connected with ancient Sanskrit, but was not pure Sanskrit, and which included in its vocabulary words belonging to Eranian languages. We may further note that Yaska does not consider the Kāmbōjas to be Aryans. He says this word is used in the language of the Kāmbōjas, while only its (according to his account) derivative, *śava*, a corpse, is used in the language of the Aryans.

Again in the same passage Yaska states that ‘the northerners’ use the word *dātra* to mean ‘a sickle.’ Now we shall see that in Western Pahāri and in the Piśācha languages generally, *tr* continually becomes *ch* or *śh*. Thus the Sanskrit word *putra*, a son, becomes *pučh* or *puśh* in Shinā. We may expect a similar change to occur in regard to the word *dātra*. This word actually occurs in Persian in the form *dās*, but the only relation of it that has been noted in the Piśācha dialects is the Kashmiri *drōt*, which is really the same word as *dātra*, with metathesis of the *r*.

¹⁰ See above.

¹¹ *I.e.*, if they are the same as the Kuliṅgas of Mark. P., LVII, 37.

¹² VII, 1, 66.

¹³ VII, 4818.

¹⁴ VII, 4848.

armed with swords and pikes were Daradas,¹ Taṅgaṇas,¹ Khaśas, Lāmpākas (now Kāfirs of the Hindū Kush),² and Pulindas³.

We have already seen that the Khaśas were liable to the imputation of cannibalism. In another passage of the Mahābhārata, where Karṇa describes the Bahikas in the 8th book, they are again given a bad character.⁴ Where the six rivers, the Śatadru (Satlaj), Vipāsā (Bias), Irāvati (Ravi), Chandrabhāgā (Chinab), Vitastā (Jehlam), and the Sindhu (Indus) issue from the hills, is the region of the Āraṭṭas, a land whose religion has been destroyed.⁵ There live the Bāhikas (the Outsiders) who never perform sacrifices and whose religion has been utterly destroyed. They eat any kind of food from filthy vessels, drink the milk of sheep, camels, and asses, and have many bastards. They are the offspring of two Piśāchas who lived in the river Vipāsā (Bias). They are without the Vēda and without knowledge. The Prasthalas,⁶ the Madras,⁷ the Gandhāras (a people of the north-west Panjab, the classical Gandarii), the people named Āraṭṭas, the Khaśas, the Vasātis, the Sindhus and Sauvīras (two tribes dwelling on the Indus), are almost as despicable.⁸

In the supplement to the Mahābhārata, known as the Harivaṃśa, we also find references to the Khaśas. Thus it is said⁹ that King Sagara conquered the whole earth, and a list is given of certain tribes. The first two are the Khaśas and the Tukhāras. The latter were Iranian inhabitants of Balkh and Badakhshan, the Tōkhāristān of Musalmān writers.

In another place,¹⁰ the Harivaṃśa tells how an army of Greeks (Yavanas) attacked Kṛishṇa when he was at Mathurā. In the army were Śakas (Scythians), Tukhāras,¹¹ Daradas (Dards), Pāradas,¹¹ Taṅgaṇas,¹¹ Khaśas, Pahlavas (Parthians), and other barbarians (Mlēcchhas) of the Himālaya.

Many references to the Khaśas occur in the Purāṇas. The most accessible are those in the Vishṇu and Mārkaṇḍēya Purāṇas, which have translations with good indexes. I shall rely principally upon these, but shall also note a few others that I have collected.

The Vishṇu Purāṇa¹² tells the story of Khasā, the wife of Kaśyapa, with her sons Yaksha and Rākshasa and her Piśācha stepson already given. It also tells (IV, iii) the

¹ See above.

² Mark. P., LVII, 40, and Pargiter's note thereon.

³ There were two Pulindas, one in the south and another in the north. See Hall on Wilson, Vishṇu P., Vol. II, p. 159

⁴ VIII, 2032 ff. A clan of the Bahikas is the Jartikas (2034), who perhaps represent the modern Jatts. If they do, the passage is the oldest mention of the Jatts in Indian literature.

⁵ Note that their religion has been destroyed. In other words they formerly followed Indo-Aryan rites, but had abandoned them. They are not represented as infidels *ab initio*. In this passage the Āraṭṭas are mentioned in verses 2058, 2061, 2064, 2068, 2069, 2070, 2081, 2100 and 2110. The name is usually interpreted as meaning 'a people without kings', but this is a doubtful explanation.

⁶ Locality not identified.

⁷ In the Panjab, close to the Ambashthas (see above). Their capital was Śakala, the Sagala of Ptolemy. In verse 2049 of the passage quoted, we have a song celebrating the luxury of Śakala.—“When shall I next sing the songs of the Bāhikas in this Śakala town, after having feasted on cow's flesh, and drunk strong wine? When shall I again, dressed in fine garments, in the company of fair-complexioned large sized women, eat much mutton, pork, beef, and the flesh of fowls, asses and camels? They who eat not mutton live in vain.” So do the inhabitants, drunk with wine, sing. How can virtue be found among such a people?

⁸ At the time that the Śatapatha Brāhmaṇa was written, the Bāhikas were not altogether outside the Aryan pale. It is there (I, vii, ii, 8) said that they worship Agni under the name of Bhava.

⁹ 791.

¹⁰ 3440.

¹¹ See above.

¹² I, 111.

story of Sagara, but does not mention the Khaṣas in this connexion, nor does the Bhāgavata Purāṇa in the corresponding passage (IX, viii). The Vāyu Purāṇa, on the other hand, in telling the story mentions the Khaṣas, but coupling them with three other tribes. Of these three, one belongs to the north-west, and the other two to the south of India, so that we cannot glean from it anything decisive as to the locality of the Khaṣas.

A remarkable passage in the Bhāgavata Purāṇa (II, iv, 18) gives a list of a number of outcast tribes, which have recovered salvation by adopting the religion of Kṛiṣṇa. The tribes belong to various parts of India, but the last four are the Ābhiras,¹ the Kaṅkas,² the Yavanas, and the Khasas (*v. l.* Śakas). Here again we have the Khasas mentioned among north-western folk.

Again in the story of Bharata, the same Purāṇa tells how that monarch conquered (IX, xx, 29) a number of the barbarian (Mlēcchha) kings, who had no Brāhmaṇs. These were the kings of the Kirātas, Hūṇas, Yavanas, Andhras, Kaṅkas, Khaṣas, and Śakas. The list is a mixed one, but the last three are grouped together and point to the north-west.

The Mārkaṇḍeya Purāṇa (LVII, 56) mentions the Khasas as a mountain (probably Himalayan) tribe. In three other places (LVIII, 7, 12 and 51) they have apparently, with the Śakas and other tribes, penetrated to the north-east of India. This would appear to show that by the time of the composition of this work the Khaṣas had already reached Nepal and Darjeeling, where they are still a numerous body.³

We may close this group of authorities by a reference to the Laws of Manu. Looking at the Khaṣas from the Brahmanical point of view, he says (X, 22) that Khasas are the offspring of outcast Kshatriyas, and again (X, 44), after mentioning some south Indian tribes he says that Kāmbōjas,⁴ Yavanas,⁴ Śakas,⁴ Pāradas,⁴ Pahlavas,⁴ Chīnas,⁵ Kirātas,⁶ Daradas⁴ and Khasas are those who became outcast through having neglected their religious duties,⁷ and, whether they speak a barbarous (Mlēcchha) or Aryan language, are called Dasyus. Here again we see the Khaṣas grouped with people of the north-west.

Two works belonging at latest to the 6th century A.D. next claim our attention. These are the *Bharata Nāṭya Śāstra* and the *Bṛihat Saṃhitā* of Varāhamihira. The former⁸ in the chapter on dialects says, 'The Bāhlikī language is the native tongue of Northerners and Khasas.' Bāhlikī, as we have seen above, is the language then spoken in what is now Balkh.⁹ Here again we have the Khaṣas referred to the north-west.

¹ On the Indus, the Abiria of Ptolemy.

² Kaṅkas have not been identified, but in the list of nations who brought presents to Yudhiṣṭhira already mentioned (*Mahābhārata*, II, 1850) they are mentioned together with the Śakas, Tukhāras, and Rōmas (? Romans), *i.e.* as coming from the north-west.

³ *Vide post.*

⁴ See above.

⁵ Usually translated 'Chinese', but I would suggest that in this and similar passages, they are the great Shīn race, still surviving in Gilgit and the vicinity.

⁶ At present mostly in Nepal.

⁷ So Kullūka.

⁸ xvii, 52. *Bāhlikābhāṣāśhōdīchyānām Khasānām cha svadēśajā.* I am indebted to Prof. Konow for this reference.

⁹ Lakshmidhara, a comparatively late Prakrit Grammarian, says that the language of Bāhlika (Balkh), Kōkaya (N. W. Panjab), Nepal, Gandhāra (the country round Peshawar), and Bhōta (for Bhōta, *i.e.* Tibet), together with certain countries in South India is said by the ancients to have been Paiśāchī. See Lassen, *Institutiones Linguae Pracriticae*, p. 13, and Pisohel, *Grammatik der Prakrit-Sprachen* § 27.

Varāhamihira mentions Khasās several times. Thus in one place (X, 12) he groups them with Kulūtas (people of Kulu), Taṅgaṇas (see page 3), and Kāśmīras (Kāshmiris). In his famous chapter on Geography, he mentions them twice. In one place (XIV, 6) he puts them in Eastern India, and in another (XIV, 30) he puts them in the north-east. The latter is a mistake, for the other countries named at the same time are certainly north-western.¹ The mistake is a curious and unexpected one, but is there nevertheless and moreover Varāhamihira is not alone in this. Bhaṭṭōtpala, in his commentary to the *Bṛihatsamhitā*, quotes Parāśara as saying the same thing.²

In the section dealing with those men who are technically known as 'swans,'³ Varāhamihira says that they are a long-lived race ruling over the Khasās, Śūrasēnas (Eastern Punjab), Gāndhāra (Peshawar country), and the Gangetic Dōāb. This passage does not give much help.

Kalhana's famous chronicle of Kashmir, the *Rājatarāṅgiṇī*, written in the middle of the 12th century A.D., is full of references to the Khasās, who were a veritable thorn in the side of the Kashmir rulers. Sir Aurel Stein's translation of the work, with its excellent index, renders a detailed account of these allusions unnecessary. It will be sufficient to give Sir Aurel Stein's note to his translation of verse 317 of Book I. I have taken the liberty of altering the spelling of some of the words so as to agree with the system adopted for this survey:—

It can be shown from a careful examination of all the passages that their (the Khasās') seats were restricted to a comparatively limited region, which may be roughly described as comprising the valleys lying immediately to the south and west of the Pir Panṭsāl range, between the middle course of the Vitastā (or Jehlam) on the west, and Kāshṭavāta (Kishtwār) on the east.

In numerous passages of the *Rājatarāṅgiṇī* we find the rulers of Rājapuri, the modern Rajauri, described as 'lords of the Khasās', and their troops as Khasās. Proceeding from Rājapuri to the east we have the valley of the Upper Āns River, now called *Panjgabbār* . . . as a habitation of Khasās. Further to the east lies *Bāṇasāla*, the modern *Bān'hāl*, below the pass of the same name, where the pretender Bhikshāchāra sought refuge in the castle of the 'Khasā-Lord' Bhagika . . . The passages viii, 177, 1,074 show that the whole of the valley leading from Bān'hāl to the Chandrabhāgā (Chenab), which is now called 'Biohlhāri' and which in the chronicle bears the name of *Vishalāṭā*, was inhabited by Khasās.

Finally we have evidence of the latter's settlements in the Valley of Khasālaya . . . Khasālaya is certainly the Valley of Khasāṭ (marked on the map as 'Kasher') which leads from the Marbat Pass on the south-east corner of Kashmir down to Kishtwār . . .

Turning to the west of Rājapuri, we find a Khasā from the territory of Parṇōṭsa or Prṇṭsa mentioned in the person of Tuṅga, who rose from the position of a cowherd to be chosen Queen Diddā's all-powerful minister. The Queen's own father, Sīmharāja, the ruler of Lōhara or Lōh'rin, is designated a Khasā, . . . and his descendants, who after Diddā occupied the Kashmir throne, were looked upon as Khasās.—That

¹ The whole passage (29 and 30) runs as follows:—'In North-East, Mount Mēra, the Kingdom of those who have lost caste (*nashṭarājya*), the nomads (*paśupālas*,? worshippers of Paśupati), the Kiras (a tribe near Kashmir, Stein, *Rāja Tarāṅgiṇī*, trans. II, 217), the Kāśmīras, the Abhisāras (of the lower hills between the Jehlam and the Chinab), Daradas (Dards), Taṅgaṇas, Kulūtas (Kula), Sairindhras (not identified), Forest men, Brahmapuras (Bharmaur in Chamba), Darvas (close to Abhisāra), Dāmaras (apparently a Kashmir tribe, Stein II, 304 ff.), Foresters, Kirātas, Chīnas (Shins of Gilgit, see above, or Chinese), Kaupindas (see below), Bhallas (not identified), Paṭōlas (not identified), Jaṭāsuras (P Jaṭts), Kunaṭas (see below), Khasās, Ghōshas and Kuchikas (not identified). It will be seen that every one of the above names which has been identified belongs to the North-West. Regarding the Kaupindas or Kupindas, it may be mentioned that Cunningham (Rep. Arch. Surv. India, XIV, 125) identified them with the Kanēts of the Simla Hill States, whose name he wrongly spells "Kunet." The change from 'Kupinda' to 'Kanēt' is violent and improbable, though not altogether impossible. It would be simpler to connect the Kanēts with Varāhamihira's Kunaṭas, but here again there are difficulties, for the *t* in 'Kanēt' is dental, not cerebral. Such changes are, however, not uncommon in the 'Pisācha' languages.

² A similar but fuller list is also given in Varāhamihira's *Samāsasamhitā*, in which the Khasās are classed with Daradas, Abhisāras and Chīnas.

³ LXVIII, 26.

there were Khaśas also in the Vitastā valley below Varāhamūla, is proved by the reference to Virānaka as 'a seat of Khaśas' Of this locality it has been shown . . . that it was situated in the ancient *Dwāravatī*, the present Dwārbidi, a portion of the Vitastā valley between Kathai and Muẓaffarābād.

The position here indicated makes it highly probable that the Khaśas are identical with the modern *Khakha* tribe, to which most of the petty hill-chiefs and gentry in the Vitastā valley below Kashmīr belong. The name *Khakha* (Pahāri; in Kāshmīri sing. *Khokh*, plur. *Khakh*) is the direct derivation of *Khaśa*, Sanskrit *ś* being pronounced since early times in the Panjāb and the neighbouring hill-tracts as *kh* or *h* (compare Kāshmīri *h* < Sanscrit *ś*).

The Khakha chiefs of the Vitastā valley retained their semi-independent position until Sikh times, and, along with their neighbours of the Bomba clan, have ever proved troublesome neighbours for Kashmīr.

We have already noted that another name for the Khaśas was Khaśīras. The name Kaśmīra (Kashmīr) is by popular tradition associated with the famous legendary saint Kaśyapa, but it has been suggested, with considerable reason, that Khaśa and Khaśīra are more probable etymologies. At the present day, the Kāshmīri word for 'Kashmīr' is '*kashīr*,' a word which is strongly reminiscent of Khaśīra.¹

Turning now to see what information we can gain from classical writers, we may again refer to Pliny's mention of the cannibal Casiri, who, from the position assigned to them, must be the same as the Khaśīras. Atkinson in the work mentioned in the list of authorities gives an extract from Pliny's account of India (p. 354). In this are mentioned the Cesi, a mountain race between the Indus and the Jamna, who are evidently the Khaśas. Atkinson (l. c.) quotes Ptolemy's Achaasia regio as indicating the same locality, and this word not impossibly also represents 'Khaśa'. Perhaps more certain identifications from Ptolemy are the *Κάσιοι* Mountains and the country of *Κάσια*.²

In other places³ he tells us that the land of the *Ὀττοροκόρροι* (Uttarakurus) and the city of *Ὀττοροκόρρα* lay along the Emodic and Seric mountains in the north, to the east of the Kasia mountains. The latter therefore represent either the Hindū Kush or the mountains of Kashgar in Central Asia.⁴

To sum up the preceding information. We gather that according to the most ancient Indian authorities in the extreme north-west of India, on the Hindū Kush and the mountainous tracts to the south, and in the Western Panjab there was a group of tribes, one of which was called Khaśa, which were looked upon as Kshatriyas of Aryan origin. These spoke a language closely allied to Sanscrit, but with a vocabulary partly agreeing with that of the Iranian Avesta. They were considered to have lost their claim to consideration as Aryans, and to have become Mlēchchhas, or barbarians, owing to their non-observance of the rules for eating and drinking observed by the Sanskritic peoples of India. These Khaśas were a warlike tribe, and were well known to classical writers, who noted, as their special home, the Indian Caucasus of Pliny. They had relations with Western Tibet, and carried the gold dust found in that country into India.

It is probable that they once occupied an important position in Central Asia, and that countries, places and rivers, such as Kashmīr, Kashgar in Central Asia, and the Kashgar

¹ The change of initial *kh* to *k* is not uncommon in Piśācha languages. Thus, the Sanskrit *khara*, an ass, is *kur* in Bashgali Kāūr, and in Shiñā, a language very closely connected with Kāshmīri, the root of the verb meaning 'to eat' is *ka*, not *khā*.

² Strabo VI, 16, 16, in Lassen I.A. I², 28.

³ VI, 16, 2, 3, 5, 8; VIII, 24, 7, in Lassen I.A., I², 1018.

⁴ According to Lassen, p. 1020, the *Κάσια ὄρη* of Ptolemy are the mountains of Kashgar, i.e. 'Khaśa-gairi', the mountain of the Khaśas. See, however, Stein, *Ancient Khotan*, pp. 50 f. The same name re-appears in Chitral, south of the Hindū Kush, where the river Khōna is also called the Khashgar. For further speculations on the subject the reader is referred to St.-Martin, *Mém. de l'Acad. des Inscri. Sav. Étrang.* I série vi, i. pp. 264 ff., and to Atkinson (*op. cit.*), p. 377.

of Chitral were named after them. They were closely connected with the group of tribes nicknamed 'Piśāchas' or 'cannibals' by Indian writers, and before the sixth century they were stated to speak the same language as the people of Balkh. At the same period they had apparently penetrated along the southern slope of the Himālaya as far east as Nepal, and in the twelfth century they certainly occupied in considerable force the hills to the south, south-west and south-east of Kashmīr.

At the present day their descendants, and tribes who claim descent from them, occupy a much wider area. The Khakhas of the Jehlam valley are Khaśās, and so are some of the Kanēts of the hill-country between Kangra and Garhwal. The Kanēts are the low-caste cultivating class of all the Eastern Himālaya of the Panjab and the hills at their base as far west as Kulu, and of the eastern portion of the Kangra district, throughout which tract they form a very large proportion of the total population. The country they inhabit is held or governed by Hill Rajputs of pre-historic ancestry, the greater part of whom are far too proud to cultivate with their own hands, and who employ the Kanēts as husbandmen. Like the ancient Khaśās, they claim to be of impure Rājput (*i.e.* Kshatriya) birth. They are divided into two great tribes, the Khasiā and the Rāo, the distinction between whom is still sufficiently well-marked. A Khasiā observes the period of impurity after the death of a relation prescribed for a twice-born man; the Rāo that prescribed for an outcast. The Khasiā wears the sacred thread, while the Rāo does not.¹ There can thus be no doubt about the Khasiā Kanēts.

Further to the east, in Garhwal and Kumaon, the bulk of the population is called Khasiā, and these people are universally admitted to be Khaśās by descent. In fact, as we shall see, the principal dialect of Kumaonī is known as Khasparjiyā, or the speech of Khas cultivators. Further east, again, in Nepal, the ruling caste is called Khas. In Nepal, however, the tribe is much mixed. A great number of so-called Khas are really descended from the intercourse between the high-caste Aryan immigrants from the plains and the aboriginal Tibeto-Burman population. But that there is a leaven of pure Khas descent also in the tribe is not denied.²

In this way we see that the great mass of the Aryan-speaking population of the Lower Himālaya from Kashmīr to Darjeeling is inhabited by tribes descended from the ancient Khaśās of the Mahābhārata.

While Sanskrit literature³ commencing with the Mahābhārata contains many references to the Khaśās, until quite late times it is silent about the Gurjaras. They are not mentioned in the Mahābhārata or in the Vishṇu, Bhāgavata, or Mārkaṇḍeya Purāṇa. In fact the earliest known reference to them occurs in the Śrīharshacharita, a work of the early part of the 7th century of our era.

¹ Ibbetson, *op. cit.*, § 487. Regarding the Rāos, see p. 13, note ², post.

² Regarding the origin of the Nepal Khas, see Hodgson and Sylvain Lévi, *op. cit.*

³ Authorities on the connexion of Rājputās and Gurjaras or Gūjars :—

TOID, J.,—*Annals and Antiquities of Rajasthan*, London, 1829-32. Introduction.

ELLIOT, SIR H. M., K.C.B.,—*Memoirs on the History, Folklore and Distribution of the Races of the North-Western Provinces of India*. Edited, etc., by John Beames. London, 1859. I. 99 ff., etc. (see Index).

IBBETSON, SIR DENZIL, K.C.S.I.,—*Outlines of Panjāb Ethnography*. Calcutta, 1883, pp. 262 ff.

[JACKSON, A. M. T.],—*Gazetteer of the Bombay Presidency*, Vol. I, Pt. I, App. III. (by A. M. T. J.), Account of Bhīmāl, esp. pp. 463 ff.

SMITH, VINCENT A.,—*The Gurjaras of Rajputana and Kanauj*, J. R. A. S., 1908, pp. 53 ff.

BHANDARKAR, D. R.,—*Foreign elements in the Hindu Population*. *Indian Antiquary*, XL (1911), pp. 7 ff. esp. pp. 21 ff.

According to the most modern theory, which has not yet been seriously disputed but which has nevertheless not been accepted by all scholars, the Gurjaras entered India, together with the Hūnas and other marauding tribes, about the sixth century A.D. They rapidly rose to great power, and founded the Rājput tribes of Rajputana.¹ The Gurjaras were in the main a pastoral people, but had their chiefs and fighting men. When the tribe rose to power in India, latter were treated by the Brāhmanas as equivalent to Kshatriyas and were called Rājputas, and some were even admitted to the equality with Brāhmanas themselves, while the bulk of the people who still followed their pastoral avocations remained as a subordinate caste under the title of Gurjaras, or, in modern language, Gūjars, or, in the Panjab, Gujars.

So powerful did these Gurjaras or Gūjars become that no less than four tracts of India received their name. In modern geography we have the Gujrat and Gujranwala districts of the Panjab, and the Province of Gujarat in the Bombay Presidency. The Gujrat District is a Sub-Himalayan tract with a large proportion of Gujars. It is separated by the river Chinab from the Gujranwala District, in which Gujars are more few. In the Province of Gujarat there are now no members of the Gūjar caste, as a caste, but, as we shall see later on, there is evidence that Gūjars have become absorbed into the general population, and have been distributed amongst various occupational castes. In addition to these three tracts Al-Birūnī (A.D. 971-1039) mentions a Guzarat situated somewhere in Northern Rajputana.²

In ancient times, the Gurjara kingdom of the Panjab comprised territory on both sides of the Chinab, more or less accurately corresponding with the existing Districts of Gujrat and Gujranwala. It was conquered temporarily by Śankaravarman of Kashmir in the ninth century.³ The powerful Gurjara kingdom in South-Western Rajputana, as described by the Chinese pilgrim Hiuen Tsiang in the seventh century, had its capital at Bhinmāl or Śrīmāl, to the North-West of Mount Abu, now in the Jodhpur State, and comprised a considerable amount of territory at present reckoned to be part of Gujarat, the modern frontier between that Province and Rajputana being purely artificial. In addition to this kingdom of Bhinmāl, a southern and smaller Gurjara kingdom existed in what is now Gujarat from A.D. 589 to 735. Its capital was probably at or near Bharōch. Between these two Gurjara States intervened the kingdom of the princes of Valabhi, and these princes also seem to have belonged either to the Gurjaras or to a closely allied tribe.⁴

The Gurjaras who established the kingdoms at Bhinmāl and Bharōch probably came from the West, as Mr. Bhandarkar suggests. The founders of the Panjab Gurjara kingdom which existed in the ninth century presumably reached the Indian plains by a different route. There is no indication of any connexion between the Gurjara kingdom of the Panjab and the two kingdoms of the widely separated Province of Gujarat.⁵

¹ See Mr. V. Smith's note below.

² *India* (Saohau's translation, I, 202). Mr. Bhandarkar (l.c., p. 21) locates it in the north-eastern part of the Jaipur territory and the south of the Alwar State. The Gujuri dialect spoken in the hills of the North-West Frontier Province is closely connected with the Māwātī spoken in Alwar at the present day. On the other hand, as stated in a private communication, Mr. Vincent Smith considers that it must have been at or near Ajmer, about 180 miles to the North-East of the old capital Bhinmāl.

³ *Rājatarānginī*, v. 143-150, and Stein's translation, I, 99.

⁴ *Bombay Gazetteer* (1896), Vol. I, Part I, pp. 3, 4.

⁵ The above account of the early history of the Gurjaras is based on information kindly placed at my disposal by Mr. V. Smith.

As may be expected, the Gūjar herdsmen (as distinct from the fighting Gurjaras who became Rājput̄s) are found in greatest numbers in the north-west of India from the Indus to the Ganges. In the Panjab they are mainly settled in the lower ranges and submontane tracts, though they are spread along the Jamna in considerable numbers. Gujrat District is still their stronghold, and here they form 13½ per cent. of the total population. In the higher mountains they are almost unknown.

In the plains tracts of the Panjab they are called 'Gujars' or 'Gujjars' (not Gūjars), and they have nearly all abandoned their original language and speak the ordinary Paṣjābī of their neighbours.

On the other hand, in the mountains to the north-west of the Panjab, *i.e.* throughout the hill country of Murree, Jammu, Ohibal, Hazara, in the wild territory lying to the north of Peshawar as far as the Swat river, and also in the hills of Kashmir, there are numerous descendants of the Gurjaras still following their pastoral avocations. Here they are called 'Gujurs' (not 'Gujar' or 'Gūjar') and tend cows. Closely allied to them, and speaking the same language, is the tribe of Ajaṛs who tend sheep.

The ordinary language of the countries over which these last mentioned people roam is generally Puṣṭō or Kāshmirī, though there are also spoken various Piśācha dialects of the Swat and neighbouring territories. In fact, in the latter tract, there are numerous tribes, each with a Piśācha dialect of its own, but employing Puṣṭō as a *lingua franca*. The Gujurs are no exception to the rule. While generally able to speak the language, or the *lingua franca*, of the country they occupy, they have a distinct language of their own, called Gujurī, varying but little from place to place, and closely connected with the Mēwātī dialect of Rājasthānī, described on pp. 44 ff. of Vol. IX, Pt. II of this Survey. Of course their vocabulary is freely interlarded with words borrowed from Puṣṭō, Kāshmirī, and what not; but the grammar is practically identical with that of Mēwātī, and closely allied to that of Mēwārī.

The existence of a form of Mēwātī or Mēwārī in the distant country of Swat is a fact which has given rise to some speculation. One sept of the Gujurs of Swat is known as 'Chauhān,' and it is known that the dominant race in Mewar belongs to the Chauhān sept of Rājput̄s. Two explanations are possible. One is that the Gujurs of this tract are immigrants from Mewar (or Alwar) and Mewar. The other is that the Gurjaras in their advance with the Hūnas into India, left some of their number in the Swat country, who still retain their ancient language, and that this same language was also carried by other members of the same tribe into Rajputana.

The former explanation is that adopted by Mr. Vincent Smith, who has kindly supplied the following note on the point:—

The surprising fact that the pastoral, semi-nomad Gūjar graziers and Ajaṛ shepherds, who roam over the lower Himalayan ranges from the Afghān frontier to Kumāon and Garhwāl, speak a dialect of 'Hindī,' quite distinct from the Puṣṭō and other languages spoken by their neighbours, has been long familiar to officers serving in the Panjāb and on the North-Western Frontier.¹ In 1908 the Linguistic Survey made public the more precise information that the grammar of the speech of the still more remote Gujurs of the Swāt Valley is almost identical with that of the Rājput̄s of Mēwāt and Mēwār in Rājputānā, distant some 600 miles in a direct line.² In the intervening space totally different languages are spoken. Why, then, do the

¹ Ibbetson, *Outlines of Panjāb Ethnography* (1883), p. 265.

² *Linguistic Survey*, Vol. IX, Part II (1908), p. 323. [In the passage quoted from Vol. IX of this Survey, the particular Rājasthānī dialect was Jaipurī. But further enquiry has shown me that Mēwātī and Mēwārī are more akin to Gujurī than is Jaipurī. This is a matter of small importance. Jaipur lies between Mewar and Mewar.—G. A. G.]

Muhammadan Gujur herdsmen of Swāt use a speech essentially the same as that of the aristocratic Hindu Rājput̄s of Mēwār? The question is put concerning the Gujurs of Swāt, because they are the most remote tribe at present known to speak a tongue closely allied to the Mēwātī and Mēwārī varieties of Eastern Rājasthānī.

But dialects, which may be described as corrupt forms of Eastern Rājasthānī, extend along the lower hills from about the longitude of Chambā through Garhwāl and Kumāon into Western Nepāl, so that the problem may be stated in wider terms, as:— 'Why do certain tribes of the lower Himālaya, in Swāt, and also from Chambā to Western Nepāl, speak dialects allied to Eastern Rājasthānī, and especially to Mēwātī, although they are divided from Eastern Rājputānā by hundreds of miles in which distinct languages are spoken?'

It is not possible to give a fully satisfactory solution of the problem, but recent historical and archæological researches throw some light upon it. All observers are agreed that no distinction of race can be drawn between the Gūjars or Gujurs and the Jāts or Jaṭṭs, two castes which occupy a very prominent position in North-Western India. It is also agreed that several other castes in the same region, such as Ajaṛs, Ahirs and many more, are racially indistinguishable from the Jaṭṭs and Gūjars. The name Gūjar appears in Sanskrit inscriptions as Gurjara, and nobody can doubt that the modern Gūjars represent the ancient Gurjaras. Long ago the late Sir Denzil Ibbetson recognized the fact that in the Panjāb it is impossible to draw distinctions in blood between Gūjars and many clans of Rājput̄s, or, in other words, local enquiry proves that persons now known as Rājput̄s may be descended from the same ancestors as are other persons known as Gūjars.¹ Mr. Baden Powell observed that 'there is no doubt that a great majority of the clan-names in the Panjāb belong both to the "Rājput̄" and the "Jāt̄" sections.' And this indicates that when the numerous Bāla, Indo-Scythian, Gūjar and Hūṇa tribes settled, the leading military and princely houses were accepted as "Rājput̄," while those who took frankly to cultivation, became "Jāt̄."² Mr. D. R. Bhandarkar has demonstrated recently that the ancestors of the Rāṇās of Udaipur (Mēwār) were originally classed as Brāhman̄s, and were not recognised as Rājput̄s until they became established as a ruling family.³ In fact, there is abundant evidence to prove that the term 'Rājput̄' signifies an occupational group of castes, which made it their principal business to rule and fight. That being the traditional business of the ancient Kshatriyas, castes known as Rājput̄ were treated by the Brāhman̄s as equivalent to Kshatriyas, and superior in rank and purity to castes engaged in agriculture. We may take it as proved that there is nothing to prevent a Rājput̄ being descended from a Brāhman̄, a Gūjar, a Jaṭṭ, or in fact from a man of any decent caste. Consequently the Gujur herdsmen and Ajaṛ shepherds of Swāt may well be the poor relations of the Rājput̄ chivalry of Mēwār, and the present divergence in social status may be the result of the difference of the occupations to which their respective ancestors were called by Providence.

If the Swāt Gujurs and the Mēwāt and Mēwār Rājput̄s come of one stock, it is not so wonderful that they should speak a language essentially one. Certainly there is no difficulty in believing that all the Himalayan tribes, both in Swāt and east of Chambā, who speak forms of Rājasthānī, may be largely of the same blood as the Rājput̄s of Eastern Rājputānā. Of course, I do not mean that a pure race is to be found anywhere in India—almost every caste is of very much mixed blood.

Not only are the Jaṭṭs, Gūjars, Ajaṛs, etc., related in blood to the Rājput̄s, but we may also affirm with confidence, that that blood is in large measure foreign, introduced by swarms of immigrants who poured into India across the north-western passes for about a century, both before and after 500 A.D. The Gurjaras are not heard of until the sixth century, but from that time on they are closely associated with the Hūṇas (Huns) and other foreign tribes, which then settled in India and were swallowed up by the octopus of Hinduism—tribes insensibly, but quickly, being transformed into castes. It is now certain, as demonstrated by epigraphical evidence, that the famous Parihār (Pratihāra) Rājput̄s were originally Gurjaras or Gūjars; or, if we prefer, we may say that certain Gurjaras were originally Pratihāras; and it is practically certain that the three other 'fire-born' Rājput̄ clans—Pawār (Pramār), Solāṅki (Chaulukya), and Chauhān (Chāhamāna)—were descended like the Parihāras, from ancestors belonging to a Gurjara or cognate foreign tribe.

We are not able to identify the locality beyond the passes from which these ancestors came, nor do we know what tribal names they bore before they entered India, or what language they then spoke.⁴ Further, it is not possible at present to be certain concerning the road by which the Gurjaras, Hūṇas, etc., entered India. Probably they came by many roads. But the legend locating the origin of the fire-born clans at Mount Ābū

¹ Ibbetson, *op. cit.*, p. 265.

² 'Notes on . . . the Rājput̄ Clans' (*J. E. A. S.*, 1899, p. 594).

³ 'Guhilots' (*J. Proc., A. S. B., New Ser.*, Vol. V. (1909), pp. 167-187); 'Āṭpur Inscription of Śaktikumāra.' *Ind. Ant.*, Vol. XXXIX (1910, p. 100). [So, in Mahābhārata VIII, 2076, a Bahika Brāhmaṇa may, if he choose, become a Kshatriya.—G. A. G.]

⁴ I have a suspicion that they may have been Iranians, perhaps from Sistan, but I cannot profess to prove that hypothesis.

and much evidence of other kinds indicate that the principal settlements of the foreigners were in Rājputānā, which became the great centre of dispersion.

We know that as early as the first half of the seventh century, Bhinmāl (Śrīmāla) to the north-west of Mount Ābū, was the capital of a kingdom ruled by Vyāghramukha Chāpa. The Chāpas were a subdivision of the Gurjaras. A coin of Vyāghramukha was found associated with numerous slightly earlier Hūna coins of the sixth and seventh centuries on the Manaswāl Plateau in the outer Siwālik Hills, Hoshiyārpur District, Panjāb, which at that period undoubtedly was under Hūna-Gurjara rule. Early in the eighth century, Nāgabhaṭa I, a Gurjara, who had then become a Hindū, established a strong monarchy at Bhinmāl, where Vyāghramukha had ruled a hundred years earlier. Nāgabhaṭa's son, Vatsarāja, greatly extended the dominions of his house, defeating even the king of Eastern Bengal. In or about 810 A.D., Nāgabhaṭa II, son and successor of Vatsarāja, deposed the king of Kanauj and removed the seat of his own government to that imperial city. For more than a century, and especially during the reigns of Mihira-Bhoja and his son (840-908 A.D.), the Gurjara-Pratihāra kingdom of Kanauj was the paramount power of Northern India, and included Surāshṭra (Kāthiāwār) within its limits, as well as Karnāl now under the Government of the Panjāb.

I take it that the Gurjaras and other foreign tribes settled in Rājputānā, from the sixth century onwards adopted the local language, an early form of Rājasthānī, with great rapidity. They brought, I imagine, few women with them, and when they formed unions with Hindū women, they quickly learned the religion, customs, and language of their wives. I am inclined to believe that during the period of Gurjara rule, and especially during the ninth and tenth centuries, the Rājasthānī language must have been carried over a wide territory far more extensive than that now occupied by it. It seems to me that the Gujurs and Ajaṛs of Swāt, and the similar tribes in the lower Himalayas to the east of Chambā, should be regarded as survivals of a much larger population which once spoke Rājasthānī, the language of the court and capital. For one reason or other the neighbours of those northern Gujurs and Ajaṛs took up various languages, Puṣṭhō, Lahndā, or whatever it might be, while the graziers and shepherds clung to the ancient tongue which their ancestors had brought from Rājputānā, and which probably was spoken for a long time in much of the country intervening between the hills and Mēwāt. If this theory be sound, the forms of the Himalayan Rājasthānī should be more archaic than those of modern Mēwātī or the other dialects of Rājputānā, just as in Quebec French is more archaic than current Parisian.¹ I do not see any other way of explaining the existence of the Rājasthānī 'outliers,' if I may borrow a convenient term from the geologists. The historical indications do not favour the notion that the Gurjaras, etc., came *via* Kābul and thence moved southwards, dropping settlements in the Lower Himalayas; they rather suggest immigration from the west by the Quetta and Kandahār routes or lines of march still further south. Settlements dropped among the Himalayan Hills by invaders speaking a Central Asian language could not possibly have picked up the tongue of eastern Rājputānā. The ancestors of the Swāt Gujurs must have spoken Rājasthānī and have learned it in a region where it was the mother tongue. The far northern extensions of that form of speech must apparently be attributed to the time when the Gurjara kingdom attained its greatest expansion. We know from inscriptions that the dominions of both Mihira-Bhoja and his son, Mahēndrapāla (*cir.* 840-908 A.D.), included the Karnāl district to the north-west of Delhi.

My answer to the problem proposed at the beginning of this note, therefore, is that the Gujurs, etc., of the lower Himalayas who now speak forms of Rājasthānī are in large measure of the same stock as many Rājput clans in Rājputānā, the Panjāb, and the United Provinces; that their ancestors emigrated from Rājputānā after they had acquired the Rājasthānī speech; and that the most likely time for such emigration is the ninth century, when the Gurjara-Rājput power dominated all northern and north-western India, with its capital at Kanauj.²

Turning now to the other explanation, we may premise by stating that the Gurjaras may possibly have entered Rajputana from two directions. They invaded the Sindh Valley, where they have practically disappeared as a distinct caste, the Gakkhars,

¹ [As a matter of fact Gujuri is more archaic in its forms than its nearest congener, modern Mēwātī. See the Gujuri section in this volume, below.—G. A. G.]

² For historical, epigraphical, and numismatic details, see V. A. Smith—

"The Gurjaras of Rājputānā and Kanauj" (*J. R. A. S.*, Jan., April, 1909);

"White Hun Coins from the Panjāb" (*Ibid.*, Jan. 1907);

"White Hun Coins of Vyāghramukha" (*Ibid.*, Oct. 1907);

"The History of the City of Kanauj, etc." (*Ibid.*, July 1908).

D. R. Bhandarkar—

"Foreign elements in the Hindu Population" (*Ind. Ant.*, 1911, pp. 7-37). Mr. Bhandarkar (p. 30) thinks that Eastern Rājasthānī is derived from Pahārī Hindi; but I do not think he can be right.

Janjūās, and Pathāns being too strong for them.¹ But their progress was not stopped, and they probably have entered the Gujarat Province and Western Rajputana by this route. In Gujarat they became merged into the general population, and there is now in that province no Gūjar caste, but there are Gūjar and simple Vānīās (traders), Gūjar and simple Sutārs (carpenters), Gūjar and simple Sonārs (goldsmiths), Gūjar and simple Kumbhārs (potters), and Gūjar and simple Salāts (masons).²

Gūjars, as distinct from Rājput̄s, are strong in Eastern Rajputana, their greatest numbers being in Alwar, Jaipur, Mewar, and the neighbourhood. Here they are a distinct and recognised class, claiming to be descended from Rājput̄s.³ These must have come from Sindh along the other supposed line of advance by a more northern route. Several Gūjar-Rājput̄ tribes, such as the Chālukyās, Chāhamānas (Chauhāns), and Sindas, came to Rajputana from a mountainous country called Sapādalaksha.

Mr. Bhandarkar⁴ has shown that this Sapādalaksha included the hill-country from Chamba on the west, to Western Nepal on the east, thus almost exactly corresponding with the area in which Western and Central Pahārī are now spoken. Now, in this tract at the present day it may be said that while there are plenty of Rājput̄s there are no Gūjars. The main population is, as we have seen, Khaśa, in which the non-military Gūjars must have been merged.⁵ The Sapādalaksha Gūjar-Rājput̄s, on the other hand, have provided Mewar with its Chauhāns. We have seen that one of the Swat Gujur septs is also called Chauhān, and the second of the two explanations for the presence of the Gujurs in their present seats is that they are not a backwash of immigration from Rajputana, but are the representatives of Gurjaras who were there left behind while the main body advanced and settled in Sapādalaksha. Instead of taking to agriculture and becoming merged in the population, they retained their ancestral pastoral habits and their tribal individuality.⁶

We have seen that there were originally many Rājput̄s in Sapādalaksha. In the times of the Musalmān rule of India many more Rājput̄s from the plains of India took refuge amongst their Sapādalaksha kin and there founded dynasties which still survive. Particulars regarding these will be found in the Introduction to the three Pahārī languages and need not be repeated here. Suffice it to say that it is plain that down even to the days of late Musalmān dominion the tie between Sapādalaksha and Rajputana was never broken. And this, in my opinion, satisfactorily explains the fact of the close connexion between the Pahārī languages and Rājasthānī.

¹ Ibbetson, l.c., p. 263. Mr. Vincent Smith is of opinion that the position of their principal settlement, that at Bhinmāl, North-West of Mount Abū, indicates that the Gurjaras came from the West, across Sindh, and not from the North down the Indus Valley. They could have entered Sindh either *via* Makrān, as the Arabs did later in the end of the seventh century, or through Balūchistān by roads further north. If they came from Sistān and spoke an Iranian language, they would soon have picked up an Indian tongue. On this theory, the Gujars of the Panjab would have entered that province from the south, proceeding up the Indus Valley. Mr. Smith points out that the Panjab Gurjaras probably are a later settlement. We hear of them first in the Kashmir chronicles in the ninth century.

² Bhandarkar, l.c., p. 22.

³ In 1901, the total number of Gūjars in Rajputana was 462,739. Of these, 46,046 were enumerated in Alwar, 184,494 in Jaipur, and 50,574 in Mewar. Bharatpur, adjoining Alwar, had 44,875.

⁴ l.c., pp. 28 ff. *Sapādalaksha* becomes in modern speech *sawā-lākh*, and means one hundred and twenty-five thousand, a reference to the supposed number of hills in the tract. At the present day the name is confined to the 'Sivālik' hills.

⁵ We see traces of this merging in the great Kanēt caste of the Simla Hills. It has two divisions, one called Khaśis and the other Rāo (Ibbetson, l.c., p. 268). The former represent the Khaśas, and it is difficult to avoid the conclusion that the Rāos are Gūjars who have become merged into the general population and who have adopted a name Rāo, indicating their closer connexion with the Rājput̄s.

⁶ The writer's personal opinion upon this disputed point is given at length on p. 15, below.

We thus arrive at the following general results regarding the Aryan-speaking population of the Pahāri tract.

General results.

The earliest immigrants of whom we have any historical information were the Khaśas, a race probably hailing from Central Asia and originally speaking an Aryan, but not necessarily an Indo-Aryan, language. They were followed by the Gurjaras, a tribe who invaded India about the sixth century A.D. and occupied the same tract, then known as Sapādalaksha. At that time, they also spoke an Aryan, but not necessarily an Indo-Aryan, language.¹ Of these Gurjaras the bulk followed pastoral pursuits and became merged in and identified with the preceding Khaśa population. Others were fighting men, and were identified by the Brāhmaṇs with Kshatriyas. In this guise they invaded Eastern Rajputana from Sapādalaksha, and, possibly, Western Rajputana from Sindh, and founded, as Rājput̄s, the great Rājput̄ states of Rajputana.²

The Khaśas were, we have seen, closely connected with the tribes nicknamed 'Piśāchas' or cannibals, of North-Western India. I have

Results on the language.

elsewhere contended, and I believe proved, that the wild tribes of the extreme North-West, immediately to the South of the Hindū Kush, are modern representatives of these ancient 'Piśāchas,' and I have classed the languages now spoken by them and also Kāshmiri, as belonging to the 'Piśācha Group.' This Piśācha Group of languages possesses many marked peculiarities strange to the Aryan languages of the Indian Plains, and several of these are clearly observable in the various forms of Western and Central Pahāri,—strong in the extreme west, but becoming weaker and weaker as we go eastwards. It is reasonable to infer that in this we have traces of the old language of the Khaśas, whom Sanskrit tradition makes to be related to the Piśāchas.³ But the Pahāri languages, although with this Khaśa basis, are much more closely related to Rājasthānī. This must be mainly due to the Gūjar influence. We have seen that the Gūjars occupied the country, and became absorbed in the general population, but at the same time they must have given it their language. Then there was a constant reflux of emigration on the part of the Gūjar-Rājput̄s from Rajputana and the neighbouring parts of India. These re-immigrants became, as befitted their Kshatriya station, the rulers of the country and to-day most of the chiefs and princes of the old Sapādalaksha trace their descent from Rājput̄s of the plains. The re-immigration was increased by the oppression of the Mughul rule in India proper, and there are historical notices of tribe after tribe, and leader after leader, abandoning their

¹ It is possible that the Gurjaras, at the time that they first entered the hills, did not speak an Indo-Aryan language. We are quite ignorant on the point. But this must not be taken as suggesting that the languages of their descendants, the Rājput̄s and the Gūjars, is not Indo-Aryan. It is now-a-days certainly Indo-Aryan, and belongs to the Inner Group of these languages.

² It is interesting, on this point, to note that the Central Pahāri of Kumaun and Garhwal (*i.e.* of Eastern Sapādalaksha) agree with Eastern Rājasthānī in having the genitive postposition *kō* and the verb substantive derived from the \sqrt{achh} , while in the Western Pahāri of the Simla Hills (*i.e.* Western Sapādalaksha) the termination of the genitive is the Western Rājasthānī *rō*, while one of the verbs substantive (*ā*, *is*) is probably of the same origin as the Western Rājasthānī *āḍī*. As for Gujarātī, the genitive ends in *rō*, and the verb substantive belongs to the \sqrt{achh} group. West of Western Pahāri we have the Pōthwāri dialect of Lahndā. Here also the genitive termination is *rō*, but the verb substantive differs from that of Gujarātī. On the other hand Gujarātī agrees with all the Lahndā dialects in one very remarkable point, *viz.* the formation of the future by means of a sibilant. We thus see that right along the lower Himalaya, from the Indus to Nepal, there are three groups of dialects agreeing in striking points with, in order, Gujarātī, Western Rājasthānī and Eastern Rājasthānī.

³ Attention will frequently be called to these Khaśa traces in dealing with each language in the following pages. See especially the section devoted to Western Pahāri.

established seats in Rajputana, and seeking refuge from Musalmān oppression in the hills from which they had originally issued to conquer the Gangetic Valley.¹

In Sapādalaksha proper (the hill-tract with Chamba for its western and Kumaon for its eastern extremity) the Khasās and the Gūjars have kept themselves comparatively pure from admixture with the Tibeto-Burmans who overflowed from beyond the Himālaya and also occupied the southern slope of the range. Here the Aryans succeeded in arresting their Tibeto-Burman competitors in the race for possession. On the other hand, in the east, in Nepal, the Tibeto-Burmans forestalled the Khasā-Gūjars, and when the latter entered the country they found the others already in possession of the chief valleys. The bulk of the population of Nepal is Tibeto-Burman, and the Khas conquerors have ever been in a minority. The result has been a considerable racial mixture, which is well described by Hodgson and Professor Sylvain Lévi in the works mentioned on p. 2. Most of the Khasās of Nepal are of mixed descent. Here it is unnecessary to do more than record the fact, and to refer the ethnologist to the works above mentioned for particulars. What concerns us now is the language, and that has followed the fate of the Khas-Gūjar tribe. While still distinctly allied to Rājasthānī, the Aryan language of Nepal presents a mixed character. Not only many words, but even special phases of the Grammar, such as the use of the Agent case before *all* tenses of the transitive verb, and the employment of a complete honorific conjugation, are plainly borrowed from the speech of the surrounding Tibeto-Burmans. These changes in the speech are increasing with every decade, and certain Tibeto-Burman peculiarities have come into the language within the memory of men alive at the present day.²

The question of the language spoken by the Gūjars of Swat is different and more difficult. Two opposing theories have been given in the preceding pages, and the present writer will now attempt to give his own views on the subject. It must, however, be observed that these views are founded on imperfect materials, and are only put forward as what seems to him to be the best explanation till further materials become available.

We do not know what language was spoken by the Gurjaras of Sapādalaksha. It has been stated that it was not necessarily Indo-Aryan. This is true merely as a confession of ignorance. We simply do not know. All that we can say is that in some respects (such as the use of *handō* as a postposition of the genitive, the form *chhaū*, for the verb substantive, and the use of *lō* to form the future tense) its modern descendant, Rājasthānī, shows points of agreement with the Pisācha languages of the north-west.

These Sapādalaksha Gurjaras came into Eastern Rajputana, and their language there developed into Modern Rājasthānī. But as has been shown in the part of the Survey dealing with Rājasthānī, this is not a pure language. The Gurjaras settled among a people speaking an Indo-Aryan language of the Inner Group akin to Western Hindi. They adopted this language, retaining at the same time many forms of their own speech. The result was Rājasthānī, a mixed language in which, as has been shown elsewhere, the influence of the Inner Group of Indo-Aryan languages weakens as we go westwards. In the north-east of Rajputana, in Alwar and Mewat, the influence of the Inner Group is strongest.

¹ For details, see the Introductions to each of the three Pahārī Groups.

² See p. 26.

Now the Gujurs of Swat speak this mixed Mēwāti Rājasthāni, and not the language of the Sapādalaksha Gurjaras, whatever that was. Of this there can be no doubt. Swat Gujuri therefore must be a form of Mēwāti Rājasthāni, and we cannot describe the latter as a form of Swat Gujuri, for we know that it originally came from Sapādalaksha, not from Swat.

Mr. Smith has described how the Gūjars of Rajputana can have entered the Panjab, and, whether the details of his theory are correct or not (and the present writer, for one, sees no reason for doubting them), we may take it, that the main point,—their entry from Rajputana,—is proved.

We are thus able to conceive the following course of events. The Mewat Gūjars went up the Jamna Valley, and settled in the Panjab plains. There they amalgamated with the rest of the population and lost their distinctive language. Some of them settled in the submontane districts of Gujrat, Gujranwala, Kangra, and the neighbourhood. Here they partially retained their old language, and now speak a broken mixture of it, Pañjābi, and Hindōstāni.¹ The use of Hindōstāni forms in this mongrel submontane Gujari, far from the River Jamna on the banks of which Hindōstāni has its proper home, is most suggestive.

Finally, other Gūjars, more enterprising than their fellows, went on further into the mountains, beyond the submontane tract, and are now-a-days represented by the Gujurs of Swat, Kashmir, and the neighbourhood.

These last wander free over the mountains of their new home, and have little intercourse with the other inhabitants of the locality. They have hence retained the original language which they brought with them from Mewat. But even here we shall see in the specimens sporadic waifs picked up on their journey—stray Hindōstāni and Pañjābi forms, retained like solitary flies in amber, within the body of the Gujur speech.

¹ See the section on Gujari, below.

KHAS-KURĀ OR NAIPĀLI.

Khas-kurā, to mention one of the names by which it is called, is the Aryan language spoken in the State of Nepal. It is not the vernacular of any part of British India, but is spoken by many coolies employed in the tea-gardens of Darjeeling, as well as by our Gorkhā soldiers. As will be seen later on, it was imported into Nepal from India, and is primarily the language of the Gorkhā rulers of the country, while the mass of the population still uses the various indigenous Tibeto-Burman tongues.¹ We have no accurate knowledge as to the extent of the area in which it is spoken. According to Hodgson, who wrote in 1828, it was then 'so generally diffused that, in the provinces west of the Kali river it has nearly eradicated the vernacular tongues, and, though less prevalent in the provinces east of that river it has, even in them, as far as the Trisul Ganga, divided the empire of speech almost equally with the local mother tongues.' No further information has been published since these words were written more than eighty years ago.

Before the conquest of Nepal by immigrants from Rajputana, there was already an Aryan colony dwelling amongst the Tibeto-Burman population. This was the tribe of the Khasas, the *Kάσιοι* of the Greek geographers. Who they originally were, and how they entered India is a question which has been more than once discussed without arriving at any definite answer, and the subject need not detain us here.² For our present purposes it suffices to note that they have occupied the Lower Himalaya from the Jehlam to Nepal for many centuries. They are mentioned in Puranic literature, and Kalhana's *Rājataranginī* frequently refers to the Western Khasas as a thorn in the side of the rulers of Kaśmir. Nothing particular is known about their language, and it appears that even about the year 1650 (*i.e.*, a century before the Gorkhās conquered Nepal) the court language of Pātan, near Kāthmāndū, was not Khasa, but was closely allied to the Maithili dialect of Bihārī spoken immediately to its south.³ Specimens of it show that it was not the same as the modern Aryan language of Nepal. At any rate, whatever was the original language of the Khasas, they have long abandoned it, and have even given their name to 'Khas-kurā,' the modern representative of the language of their Rājput conquerors.⁴

The account of this Rājput invasion is fully given in Dr. Wright's *History of Nepal*. Briefly it is this:—Certain Rājputs of Udaipur, being oppressed by the Musalmāns, fled to the north, and in the early part of the 16th century settled in the country of the Lower Himalayas, including Garhwal, Kumaun, and Western Nepal. In 1559 A.D. a party of these conquered the town of Gorkhā (say 70 miles to the north-west of Kāthmāndū). In 1768 Prithvī Nārāyaṇa Shāh of Gorkhā made himself

¹ These are described in Volume III, Part I.

² For a summing up of the evidence on the subject, the reader is referred to the Introduction to this Part, pp. 2 ff. See also Chapter IV of Volume II of *The Himalayan Districts of the North-Western Provinces of India*, forming Volume XI of the Gazetteer of the North-Western Provinces, by E. T. Atkinson; Allahabad, 1884.

³ A drama in the language of those days called the *Haritchandranṣṭya* is still in existence, and has been edited by Professor A. Conrady, Leipzig, 1891.

⁴ According to tradition the Khasas came into Nepal with Raja Mukuṇḍa Sēna in the early part of the twelfth century. See Wright, *History of Nepal*, p. 171, and Sylvain Lévi, *Le Népal*, Vol. I, pp. 261 ff. Vol. II, pp. 216 ff.

master of the whole of Nepal and founded the present Gorkhāli dynasty. It will thus be seen that the ruling classes of Nepal maintain that they are of Rājput origin, and their language which is the *lingua franca* of the country, is still closely connected with the Mēwārī-Mārwārī dialect of Rājasthāni spoken in the Udaipur which they claim as their original home.

The language passes under various names. Europeans call it 'Nēpāli,' or 'Naipāli,' *i.e.*, the language of Nepal. This is a misnomer, for it is not the language of Nepal, but only that of the Aryan rulers of the country. The inhabitants of Nepal itself give this name (in a slightly corrupted form) to the principal Tibeto-Burman language of the country, Newārī, and call the Aryan language 'Khas-kurā,' or 'Khaśa-speech.' In other words, the Khaśas, who have abandoned their own Aryan language, and adopted that of their Rajput conquerors, have given the adopted language their own name. It is also called 'Gorkhāli,' *i.e.*, the language of the Gorkhās, owing to the fact that the Rajput rulers of Nepal came immediately from the town of Gorkhā, as already stated. Another name is Pārbatiyā, or the language of the Mountaineers, which is much used in Nepal itself by those who speak the language. The term 'Khas,' as descriptive of the Nepalese Hill races, is at the present day only used by the British, in distinguishing the Gorkhā Chhatris and Khatris from the other fighting classes, such as Māgars, Gurungs, Raisā and Limbus. Another name, Pahārī, also meaning 'Mountaineers' language,' was given by Mr. Baines to the whole group of Aryan languages spoken in the Lower Himālaya from Nepal to Chamba. He divided these Pahārī languages into three sub-groups, Western Pahārī of the Punjāb Himālaya, Central Pahārī of Garhwal and Kumaon, and Eastern Pahārī of Nepal. Eastern Pahārī is therefore another title of the language now dealt with, and its names are, in order, Khas-kurā, Naipāli, Gorkhāli, Pārbatiyā, and Eastern Pahārī. I shall as a rule myself employ the name Khas-kurā in the following pages, this being the name employed in British India by the people who speak it.

No information is available as to whether Khas-kurā possesses any local dialects or not. The probability is that, in such a mountainous country there are many, and that the language gradually shades off into the Kumaunī spoken immediately to the West of Nepal. In the year 1827 the Serampore Missionaries published a version of the New Testament in the 'Pālpā' language. Pālpā is a town in Nepal about a hundred miles west of Kāthmāndū, and the language of the translation is, as might be expected, a form of Khas-kurā, with a tendency here and there to agree with Kumaunī. There are important differences between the literary and the colloquial forms of Khas-kurā. The latter borrows idioms from the Tibeto-Burman languages spoken in the neighbourhood, which materially affect both declension and conjugation. For instance, in the colloquial (and to a less extent in the literary) language, the direct and oblique forms of the noun are confused, and in the colloquial (but not in the literary) form of speech, the agent case is employed before all tenses of a transitive verb, and not merely before those derived from the past participle.

Certain broken tribes of the Central Himālaya speak a corrupt Khas-kurā. In each case it can hardly be said that they employ a genuine dialect. All that they do is

to speak bad Khas-kurā. Other broken tribes retain their Tibeto-Burman speech in greater purity, and the dialects spoken by them will be found fully described in Volume III, Part I, of this survey. The tribes which have adopted this incorrect Khas-kurā are three in number, *viz.* :—Dahī, Daḡhī, or Daḡhī; Dēnwār or Dōnwār; and Kuswār. In the case of the last named, while the vocabulary is almost entirely Khas-kurā, the grammar is still Tibeto-Burman. In the case of the other two the whole language is much more Aryan in its character. Our only authority on these three dialects is Hodgson's Essay on the subject, in Volume XXVI of the Journal of the Asiatic Society of Bengal, which is quoted in the list of Authorities on page 20 below. In this essay he gives vocabularies of each of them.

In the list of Khas-kurā words and sentences appended to this section of the survey, I have added, as far as was possible, the corresponding words in these dialects, taken in each case from Hodgson's Vocabularies.

Khas-kurā is a language spoken in Nepal, of which country we have no census. We are, therefore, quite unable to state how many persons speak it in its proper home.¹ The following Table shows the number of speakers recorded in British India in 1891 and 1901 :—

	1891.	1901.
Andamans and Nicobars	95	2
Assam	23	20,196
Baluchistan . . . . .	.....	14
Bengal (and States)	5,037	81,313
Bombay (and States) . . . . .	.....	2
Burma . . . . .	.....	5,463
Madras . . . . .	.....	4
North-West Frontier Province . . . . .	.....	3,983
Punjab (and States) . . . . .	.....	7,641
United Provinces of Agra and Oudh (and States)	19,107	24,149
Central India Agency . . . . .	.....	75
Kashmir . . . . .	.....	856
Rajputana Agency . . . . .	.....	23
TOTAL	24,262	1,43,721

The 1891 figures are certainly incorrect, but are given here, as the survey is throughout based on the census of that year, corrections being applied where possible. All these people are immigrants from Nepal or children of immigrants. Many of them, of course, are Gorkhā soldiers.

¹ In the Eastern Parganas of the Almora District of the United Provinces, there are reported to be 12,185 domiciled Naipālis, who speak a corrupt form of their native language mixed with Kumaoni, the language of the district. It is locally called 'Sōriyāli Gorkhāli' from 'Sōr,' the name of the pargana in which they chiefly reside. *Vide p. 235.*

I am not aware of the existence of any old Khas-kurā literature. Professor Conrady has published the *Hariśchandranṛitya*, a drama written in the Aryan language of Nepal in the middle of the 17th century ; but, as explained above (page 17) the language is not Khas-kurā. Of late years a number of works in Khas-kurā have been published in Benares by the *Gorkhā Bhāratjivan Pustakālaya*. The most important of these is a version of the *Rāmāyana* by Bhānu Bhakta, who was born in the year 1812. Amongst books which I have seen may be mentioned the *Birsikkā* (an anonymous collection of stories), Gōpināth Jōhani's translation of the story of Nala, Mōtirām Bhaṭṭa's translation of the Aphorisms of Chāṇakya, an abridged version of the well-known *Baitāl Pachīsī*, and a translation of the tenth book of the *Bhāgavata Purāṇa* called the *Bhagavadbhakti Vilāsinī*. The last two, so far as the copies in my possession go, are anonymous. They are excellent examples of Khas-kurā, and I have employed them freely in drawing up the grammar in the following pages. Mention has already been made of the Serampore Missionaries' version of the New Testament in the *Pālpā* dialect. Since then the British and Foreign Bible Society has issued the complete Bible in standard Khas-kurā.

AUTHORITIES.

The earliest mention of Khas-kurā (if it is Khas-kurā, and not the old language of the Khasās) which I have come across is in Amaduzzi's Preface to Beligatti's *Alphabetum Brammhanicum seu Indostanum Universitatis Kasi* (Rome, 1771). Amaduzzi gives a list of those vernaculars of India of which the names were known to him. This list runs as follows:—"*Bengalensis, Tourutiana (i.e. Maithilī), Nepalensis, Marathica, Peguana, Singalaea, Telugica, Tamulica.*" Roman Catholic Missions had connexion with Nepal from a very early date. The Jesuits Grüber and Donville visited Kāṭhmāṇḍū in 1661 and obtained liberty to preach. Regular Missions of the Capuchins began in 1707, and soon established hospices and churches in Kāṭhmāṇḍū and the neighbourhood. When the Gorkhās conquered Nepal, they expelled these missionaries, who then settled in Bettiah and Patna, where there were already branches of their community. These Missionaries busied themselves both in translating from Sanskrit and into the then language of Nēpal. Some of their writings still exist in MS. in the Library of the Propaganda in Rome. It would be an interesting task for some Italian scholar to examine these manuscripts (which are said to be in 'Nepali') so as to ascertain definitely in what language they were composed.

The following is a list of all the works which I have come across that deal with Khas-kurā as a language. Ayton's *Grammar* is very rarely met with, and I have myself never seen a copy.

ADELUNG, JOHANN CHRISTOPH, *Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten*. Berlin, 1806-1817. Vol. I, p. 205 : Vol. iv, pp. 66, 488.

AYTON, J. A.,—*A Grammar of the Nepalese Language*. Calcutta, 1820.

HODGSON, B. H.,—*Ethnology and Geography of the sub-Himalayas*. *Journal of the Asiatic Society of Bengal*, Vol. xvii (1848), Pt. I, p. 544. [Khas-kurā Vocabulary].

HODGSON, B. H.,—*On the Mongolian Affinities of the Caucasians*. *Journal of the Asiatic Society of Bengal*, Vol. xxii (1853). Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. ii, Sec. 7. London, 1880 [Khas-kurā Vocabulary].

- HODGSON, B. H.,—*Comparative Vocabulary of the Languages of the Broken Tribes of Nepal. Journal of the Asiatic Society of Bengal*, Vol. xxvi (1857), pp. 317 ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. i, pp. 161 ff. London, 1880. [Vocabularies of Dahi, Dadhi, or Darhi, of Denwar, and of Kuswar].
- CAMPBELL, [SIR] G.,—*The Ethnology of India. Journal of the Asiatic Society of Bengal*, Vol. xxxv (1866), Pt. II, Special No. Appendix C. is a Comparative Table of Northern and Aryan Words (including) Khas of Nepal.
- CAMPBELL, [SIR] G.,—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. (Nepalese Vocabulary, pp. 150 ff.)
- WRIGHT, DANIEL,—*History of Nepal, translated from the Parbatīyā by Munshī Shew Shunker Singh and Pandit Shri Gunānand : with an Introductory Sketch of the Country and People of Nepal by the Editor*. Cambridge, London, 1877. [P. 300 a 'Parbatīyā' Vocabulary.]
- TURNBULL, A.,—*A Nepālī Grammar and English-Nepālī and Nepālī-English Vocabulary designed for the use of Missionaries, Tea-planters, and Military Officers*. Darjeeling, 1887, Second edition, 1904. The second edition is practically a new work.
- KELLOGG, S. H.,—*A Grammar of the Hindi Language, in which are treated the High Hindi etc., with copious Philological Notes*. 2nd edn. Revised and enlarged. London, 1893. [Contains a Khas-kurā Grammar under the title of Naipālī].
- DOPPING-HEPPESTAL AND KUSHAL SING BURATHOKI,—*Khas Gurkhālī Grammar and Vocabulary*. Calcutta, 1899.

No Khas-kurā works have been edited by Europeans. A number of texts (including those mentioned above on page 20) have been printed in Benares, and can be bought in most large bazaars of Northern India.

The following account of Khas-kurā Grammar is mainly based on my own reading, and represents the language of the *Bhagavadbhakti Vilāsinī*, and of the translation of the *Baitāl Pachīsī*, which are the two books that I have studied with most care. I have also compared everything that I have written with the second edition of Mr. Turnbull's *Grammar*, and have filled up *lacunæ* from that work. For further particulars, the student is referred to that excellent work. It should, however, be borne in mind that the language described in it is rather the form of Khas-kurā spoken in the neighbourhood of Darjeeling, than that of Kāthmāndū.

The alphabet employed is the well-known Nāgarī. The only peculiarity which occurs is the occasional use of two dots, thus " instead of ", as the sign of *Anunāsika* or nasalization. Thus, *hāmi* is sometimes written हामि, not हामि. In printing the specimens, I have followed the usual Indian custom and have given ", not ".

The phonetic system of Khas-kurā is the same as in other Indo-Aryan languages. Its sounds are, as a rule, well represented by the ordinary Nāgarī alphabet. In most of the modern Indian vernaculars *s* final *a* is silent. Thus the word भाग *bhāga*, a share, is pronounced *bhāg*. This is not the case in Khas-kurā, in which this final short *a* is pronounced, and भाग would be pronounced *bhāga*. If a word ends in a silent consonant the fact must, in the Nāgarī character, be indicated by the sign ् or *virāma*. Thus, *bhāḡ* (sing.), a share, must be written भाग्, and *mānis*, a man, must be written मानिस्. If the *virāma* were omitted मानिस् would have to be pronounced *mānisā*. It is, however, fair to point out that just as we are careless in dotting our *i*'s and crossing our *t*'s, so Naipālīs are very careless in the use of this *virāma*, and frequently omit it when it should be written.

Naipālis, like other Indians, are very careless in distinguishing in writing between long and short *i*, and between long and short *u*, long *ī* being quite commonly written instead of short *i* and short *u* instead of long *ū*. Thus they generally write गरी instead of गरि for *gari*, having done, and वृस् instead of वृस् for *ghūs*, a bribe.

As in many other Indian vernaculars there is a short *e*, sounded like the *e* in 'net,' as well as the long *ē*; and a short *o* (like the first *o* in 'promote') beside the long *ō*. Natives make no distinction between these short and these long letters. As has been done in the case of Bihārī,¹ the following characters will be employed in this work :—

Initial.	Non-initial.	
ए	ॆ	e
ए	ॆ	ē
ओ	ॊ	o
ओ	ॊ	ō

At the same time the reader must be warned that my knowledge of Khas-kurā is derived from native books in which this distinction is not made, and that I have only written the short *e* when I have been quite certain of its existence. Hence many *ē*'s which I have written long are possibly short.

In pronouncing the letters *e* and *ē*, a *y* is often put before them. When they follow a vowel the *y* must be inserted, but after a consonant it is optional. Thus, *bhaē*, they became, always becomes *bhayē*, while *garē*, they did, may optionally become *garyē*. There is a tendency for the short *e* to become *a*, so that *tes-kō*, of him, may be pronounced *tes-kō*, *tyes-kō*, *tas-kō*, or *tyas-kō*. All these forms occur in writing, *tyes-kō* being probably the most usual pronunciation. Similarly, *yak* or *ek*, one; *yas-kō* or *yes-kō*, of this; *yeofā* or *yōfā*, one; while the plural termination हरु *haru*, is often written हेरु for हेरु *heru*.

Just as we have seen that the short *e* of *tes-kō*, sometimes appears as *ya* in *tyas-kō*, so the long *ē*, especially when final, very often appears in writing as *yā*. Thus, *garē* or *garyē*, they did, is often written *garyā*. So absolutely interchangeable are these two spellings that in a copy of the Parable received from the Nepal Darbār, the word for 'dead' is once written *maryā-kō*, and once written *marē-kō*, while in a duplicate copy written by the same scribe, the former is written *marē-kō*, and the second *maryā-kō*. Similarly *thiyā*, or *thiyē*, they were; *sārhyā* or *sārhyē*, bulls; and *gayā* or *gayē*, they went. The explanation of these variations is that in former times the pronunciation was *garyā*, *maryā*, *thiyā*, *sārhyā*, *gayā*, and so on; but this pronunciation is now obsolete, *yē* or *ē* being sounded instead of *yā*. The spellings with *yā* are therefore survivals from the obsolete pronunciation. In the following pages the modern spelling with *ē* will be adopted as much as possible.

The short *o* is very similarly often represented by *wa*, as in होस् *hos* or हवस् *havas*, thou art.

¹ See Vol. V, Part II, p. 22.

Nouns which in Hindī end in a long *ī*, often shorten it in Khas-kurā. Thus the Khas-kurā word corresponding to the Hindī नारी *nārī* is नारि *nāri* or नारी *nārī*. The shortening of a final *ī* is especially common in poetry.

Vowels are very frequently nasalized by the addition of *anunāsika*. This, again, is quite optional. Thus, *mā* or *mā̃*, in; *hāmi* or *hā̃mi*, we; *chhu* or *chhū̃*, I am. When a word ends in a nasalized short *ī*, it is usually written *ñi*. Thus, *tapāĩ*, Your Honour, is written तपाञ्चि *tapāñi*. Similarly, a *g* preceded by *anunāsika* is often written ङ *ñ*. Thus, *sāga* or *sãga*, with. Lastly, a nasalized final vowel is often incorrectly indicated by ङ *ñ*, instead of by *anunāsika*. Thus, *hōū*, I may be, is written either होउँ *hōū̃* or (incorrectly) होउङ् *hōūñ*.

Article.—The numeral *ek*, or *yak*, one, is commonly employed as an indefinite article. Thus, *yak janā saharbāsi mānis sāga*, literally, with one person city-dwelling man, *i.e.*, with a citizen. Mr. Turnbull mentions the word *tyō*, that, as being employed in the sense of a definite article. The word *chāĩ*, *chāhi* or *chā̃hi* appended to a word has the same force. Thus, the Nepal Darbar version of the Parable has *tī madhyē kāñchhā-chāhi-lē bābu sāga bhandā*, on the younger of them saying to his father; *tes-kō jēthā-chāhi chhōrā* (Bible Society's version,—*tyes-kō jēthō chāĩ chhōrō*), the elder son of him (was in the field); *bābu-chāhi-lē bhanyō*, the father said.

Declension: Gender.—There are two genders, masculine and feminine. Nouns indicating females, and these only, are feminine. All others are masculine. It thus follows that the distinction of gender is purely sexual. The so-called grammatical gender does not occur, and hence many nouns which are feminine in Hindī are masculine in Khas-kurā. For instance 'your order' would be *tumhārī āgyā* in Hindī, but is *timrō* (not *timri*) *āgyā* in Khas-kurā. This method of expressing gender is no doubt due to the influence of the surrounding Tibeto-Burman languages of Nepal.

Number.—There are two numbers, singular and plural. The plural is formed by adding *haru* (sometimes written *heru*) before which nouns ending in *ō*, change *ō* to *ā*. Thus, *chākar-haru*, servants; *kētō*, a boy; *kētā-haru*, boys. This *haru* is not usually employed with nouns signifying inanimate things. Thus, in the Parable, we have *gōrā-mā̃*, not *gōrā-haru-mā̃*, on the feet. The termination *haru* is the same as the Mālvī Rājasthānī plural termination *hōr*, *hōrō*, or *hōnō*, and as the *hwār* which was employed with a similar force in the Kanaujī dialect of Western Hindī at the beginning of the last century.¹ It is also connected with the termination *har*, used in the Chhattisgarhī dialect of Eastern Hindī to give definiteness to a noun.² The plural is also sometimes formed by doubling the word, as in *ghar ghar*, houses; *sahar sahar-mā̃*, in cities.

Case.—As in other Indo-Aryan languages, cases are generally formed by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of nouns in *ō* and *u*, the oblique form singular ends optionally in *ā*, and the oblique form plural is the same as the nominative plural. Thus, *chhōrō*, a son; obl. sing. *chhōrō* or *chhōrā*; nom. and obl. plur. *chhōrā-haru*. Nouns ending in consonants remain unchanged in the singular, but optionally take *a* in the oblique plural. Thus,

¹ See Vol. IX, Part I, p. 63, and Part II, p. 55.

² See Vol. VI, p. 28.

hāt, a hand ; obl. sing. and nom. plur. *hāt* ; obl. plur. *hāt* or *hāta*. Nouns ending in *u* preceded by a vowel, change *u* to *wa* in the oblique plural. Thus, *nāu*, a name ; obl. plur. *nāwa*. This *ā*-termination of the oblique singular is undoubtedly the original one, having been brought from Rajputana ; and the oblique form in *ō* or *u* (*i.e.*, the same as the nominative) is due to the influence of the surrounding Tibeto-Burman languages which do not employ an oblique form. Indeed, the influence of Tibeto-Burman languages has resulted in the complete confusion of the oblique and of the direct form, the direct form being often used for the oblique, and, *vice versā*, the oblique form being continually employed for the nominative. Thus, the regular oblique form of *chhōrō*, a son, is *chhōrā*, as in *chhōrā-kō*, of a son, but *chhōrō* may be used instead, as in *chhōrō-kō*, of a son. On the other hand, the proper direct form is *chhōrō* as in (Bible Society version) *tyes-kō jēthō chaī chhōrō khēt-mā thiyō*, his elder son was in the field, while the Nepal Darbār version has *tes-kō jēthā-chāhi chhōrā khēt-mā thiyō*. In fact the Bible Society and Mr. Turnbull employ *chhōrō* throughout ; while the Nepal Darbār always has *chhōrā*. If it is suggested that this is because the former two are mistaken, it can be shown that this is not the fact, for other Nepal writers employ *chhōrō*. Thus the seventeenth story of the Khas-kurā version of the *Baitāl Pachisi* commences *ekā Ujjayanī nivāsi dvij-kō chhōrō Guṇākar thiyō*, Guṇākar was the son of a Brāhman who dwelt in Ujjain. There is just the same confusion with words ending in *u*. Take, for instance, the word *bābu*, a father. In the third specimen, taken from the Khas-kurā version of the 10th book of the *Bhāgavata purāna*, we have the following instances of its oblique form, some ending in *u* and some in *ā* occurring within a few lines of each other :—

Bhagawān-lē āmā-bābu-lāi gyān-prāpta bhayēkō jāni, Bhagawān, knowing that his mother and his father had attained to knowledge, (determined that, etc.).

bābu-kā ghar, in the house of a father.

jō putra dhan-lē śarīr-lē samartha bhāi āmā-bābā-lāi ānanda dīdai-na, the son who, being capable, does not give joy to his mother and his father with his wealth and with his body.

In the case of other nouns, the difficulty does not arise, as in their case the oblique form is usually the same as the nominative.

The oblique form, without any postposition may be used for any oblique case especially for the genitive and for the locative. This most usually occurs in the case of verbal nouns (or infinitives) and participles, but we have just seen *ghar* (the oblique form of *ghar*, a house) employed to mean 'in the house.' The following examples occur in Specimens II and III: *bhandā* (nom. *bhandō*), on saying ; *ṭarhā* (nom. *ṭarhō*) *pardēs gai*, having gone to a far country ; *pardā*, in (*i.e.* while) happening ; *pugdā*, on arriving ; *sōdhā*, on asking ; (Specimen III) *chhādā*, on (*i.e.* while) being, while Specimen II has *chhādā-mā* in exactly the same sense. Very often, when an oblique form is employed in this way it ends in *ē* or *ai* instead of in *ā*, and this *ē* or *ai*, as explained above under the head of pronunciation, is frequently written *yā*. Thus we have (Specimen I) *suṅgur-haru-lē khādai garyēkā kōsā-lē*, by the husks (which were) made in-eating by the swine, *i.e.* which were being eaten by them ; (Specimen II) *farakai*, at a distance, far ; (Specimen II) *āunē* (nom. *āunu*), on coming. So (Luke ii, 33) *na rōṭi khādai na dākh-ras piūdai āyō*, he came neither eating bread nor

drinking wine (here *khāḍai* is literally 'on-eating,' or 'an-eating,' so *piḍai*, a-drinking); (Luke xvii, 14) *tin-heru jāḍai*, as they were going, literally, they on going.

The above oblique terminations in *ai* must be distinguished from the emphatic particle *ai* in words like *sab-ai*, quite all; *dhēr-ai*, very; *kas-ai-lē*, anyone; *jast-ai*, exactly like; *sadh-ai*, even always; *tēr-ai*, certainly thine; all of which occur in the second specimen. I have given a full account of the formation of these oblique forms because I have ventured to differ considerably, on essential points, from Mr. Turnbull's grammar. According to that gentleman nouns in *ō* and *u* do not form a singular oblique form in *ā*. Thus, according to him the oblique form singular of *kētō*, a servant-boy, is always *kētō*, and never *kētā*. I cannot find that this statement is borne out by my reading. In further proof of this question, I give, in an appendix to this grammatical sketch, a list of all the oblique forms in *ō* and *ā* occurring in the second and third specimens, both of which are written by natives of Nepal.

We may enumerate the cases as follows:—Nominative, Agent, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative; and taking *chhōrō* (or *chhōrā*), a son, we may give the declension as follows:—

Sing.	Plur.
Nom. <i>chhōrō</i> (<i>chhōrā</i>), a son.	Nom. <i>chhōrā-haru</i> , sons.
Ag. <i>chhōrā-lē</i> (<i>chhōrō-lē</i>), a son.	Ag. <i>chhōrā-haru-lē</i> , sons.
Acc. <i>chhōrā-lāi</i> (<i>chhōrō-lāi</i>), a son.	Acc. <i>chhōrā-haru-lāi</i> , sons.
Inst. <i>chhōrā-lē</i> (<i>chhōrō-lē</i>), by a son.	Inst. <i>chhōrā-haru-lē</i> , by sons.
Dat. <i>chhōrā-lāi</i> (<i>chhōrō-lāi</i>), to a son.	Dat. <i>chhōrā-haru-lāi</i> , to sons.
Abl. <i>chhōrā-bāṭa</i> (<i>chhōrō-bāṭa</i>), from a son.	Abl. <i>chhōrā-haru-bāṭa</i> , from sons.
Gen. <i>chhōrā-kō</i> (<i>chhōrō-kō</i>), of a son.	Gen. <i>chhōrā-haru-kō</i> , of sons.
Loc. <i>chhōrā-mā</i> (<i>chhōrō-mā</i>), in a son.	Loc. <i>chhōrā-haru-mā</i> , in sons.
Voc. <i>hē chhōrā hō</i> (<i>hē chhōrō hō</i>), O son.	Voc. <i>hē chhōrā-haru hō</i> , O sons.

Similarly may be declined any other noun in *ō* or *u*. Thus, *bābā-kō* (*bābu-kō*), of a father.

In the case of other nouns, the oblique form is usually the same as the nominative; thus, *chhōrī*, a daughter; *chhōrī-kō*, of a daughter; *chhōrī-haru*, daughters: *ghar*, a house, *ghar-kō*, of a house.

Nouns ending in a consonant may take the termination *a* in the oblique plural. Thus, *ghara-mā*, in houses; *khēt-mā*, in the field; *khēta-mā*, in the fields.

It will be remembered that nouns signifying inanimate things usually drop the termination *haru* in the plural. Hence we have *ghar*, not *ghar-haru*. Moreover these nouns usually drop the termination *lāi* of the accusative (but not the *lāi* of the dative). Thus, *ansa* (not *ansa-lāi*) *dīyō*, he gave the share; *dhan baṭuli*, having collected wealth. On the other hand, *lāi* is always used with animate nouns, as in *āmā-bābu-lāi jāni*, knowing the mother and the father. When there can be no mistake about the number *haru* is dropped even in the case of animate nouns, as in *dui chhōrā thiyē*, there were two sons.

The **Nominative** is the case used for the subject of all intransitive verbs; as in (Luke xvii, 20) *Īsvar-kō rāj kailē āūda chha? Īsvar-kō rāj rūp dēkhīnē gari āūdai-na*,

when will the Kingdom of God come? The Kingdom of God cometh not by its form being seen; *kati chākar-haru thiyē*, how many servants were there?

The **Agent** case is employed, as in Hindōstānī, for the subject of transitive verbs in a tense formed from the past participle. There is, however, this difference that the verb does not agree with the object, as in that language. It agrees in gender, number and person with the subject. Thus, *bābu-lē ansa diyō*, the father gave the share; *bābu-lē, dēkhi, dayā garī, dāurī gai, tes-kō gardan-mā aṅkamāl garī, mwāi khāyō*, the father, seeing, making compassion, going running, making an embrace on his neck, ate a kiss; *timrā bābu-lē yak bhōj garē*, your father made a feast (here *garē* is plural, in an honorific sense); (Luke viii, 43) *ye uṭī strī-lē pachhāri-bāṭō chhēu āyē-ra as-kō bastra-kō jhumkā chhōi*, a woman, having come towards behind Him, touched the hem of His garment. On the other hand, when the tense of a finite verb is not formed from the past participle, *lē* is not used. Thus (from the Specimen IV) *tyō rakh-wālā rājya-kō khabardārī gar-thyō*, that watcher was guarding the city. So, for the future, *ma, uṭhi āphnā bābu chhēu gai bhanū'ā*, I, arising, going near my father will say, and for the present, *ma timi-lāi kāl-dēkhi bachhāūchhu*, I am saving you from death (Specimen IV). When the present participle of a transitive verb is used absolutely in the oblique form its subject is also put into the agent case, as in *chākar-lē bhandā tyō risāi bhitra gaye-nu*, on the servant saying (lit. on the saying by the servant) (this), being angry he did not go inside. So, also, it is used before the Gerundive, or Future Passive participle of transitive verbs, which has a passive signification, as in *mai-lē pāunē ansa-bhāg*, by-me the-to-be-got share, i.e., the share which I shall get; *sugur-lē khānē dhutō*, the husks which the swine did eat, lit. by-the-swine to-be-eaten husk.

The above is the construction which I have gathered from a somewhat minute analysis of books written by natives of Nepal, and may be accepted as the idiom of the literary language. In the fact that the verb is not changed by the object, we see the influence of Tibeto-Burman languages. The influence is still plainer in the colloquial language, which in this respect differs markedly from the literary style. *In the colloquial language*, the agent case *may* optionally be employed before any tense of a transitive verb whether derived from the past participle or not, in fact it is more customary to employ it than to employ the nominative. My authority on this point is Captain Austaman Singh, orderly officer to the Resident in Nepal. The point was specially referred to him, and he has been kind enough to explain that for the will strike' both *tyō* (nominative) *kuṭ-lā* and *tes-lē* (agent) *kuṭ-lā* are correct. He adds that *tyō kuṭ-lā*, though correct, is out of use, and that '*tes-lē kuṭ-lā* is more idiomatic and emphatic.' The same idiom is, he says, used in the present, the past, and in the future tenses.

The above is very nearly the same as what Mr. Turnbull says on page 98 of the second edition of his grammar. Mr. Turnbull, however, excepts the pronoun of the first person, which he says is not used in the agent case before the present and future tenses, but only before the past tenses. In this he is not borne out by Captain Austamaa Singh, who distinctly says that *ma* (nominative) *kuṭ-lā* and *mai-lē* (agent) *kuṭ-lā* are both in use for 'I sha. strike.'

This idiom of using the agent case before all tenses of a transitive verb is exactly the same as that of Tibeto-Burman languages, and the fact that it has not yet become customary in the literary form of speech shows that its adoption into the colloquial language must be of recent origin. The following examples of this idiom are taken from the Naipāli New Testament, the language of which follows Mr. Turnbull's rule. As already explained, I have not come across any in books formally written by natives.

Present tense,—*us-lē kas-kō bikhay-mā thanda-chha*, about whom is this (person) speaking (John xiii, 22) ?

Future tense,—*timiharu-mā-kō ek-janā-lē mā-lāi pakarāi dinchha*, one of among you will betray me (John xiii, 21). With regard to this passage Captain Austaman Singh remarks that the *kō* is superfluous. If it remains, it should be separated from *timiharu-mā*, and the whole sentence would mean ' (I do not know) which one of you will betray me.'

The most common **Ablative** postposition is *bāṭa* or *bāṭō*, from. Others are *dēkhi*, from; *sē*, *sita*, *sāga*, or *saṇa*, with, from. Examples are *rin bāṭa*, from the debt; *yatikā-barkha-dēkhi*, from so many years; *Bachan Iswar-sita thiyō*, the Word was with God (John i, 1); *yak-janā saharbāsi-mānis sāga*, with a citizen (but this is hardly an ablative). *Dēkhi*, it may be observed, is employed in the same sense in Bhil dialects.¹

The **Genitive** postposition is *kō*, which, as in Hindōstāni, is an adjective. Agreeing with a feminine noun it becomes *kī*, but it must be remembered that only animate beings can be feminine in Khas-kuvā; when agreeing with a masculine noun in the nominative singular it is *kō*, but when the noun is in any other singular case or in the plural it becomes *kā*, for which, as in the case of nouns in *ō*, *kō* is often substituted. When governed by another postposition it is, in the same way, sometimes *kā* and sometimes *kō*. Examples are *bhāg-kō sampati*, the goods of the share; *brāhmaṇ-kī kanyā*, the daughter of the Brāhmaṇ; *bābu-kā ghar*, in the house of the father; *skēwā bhanṇē ek janā yahudī-kā sāt bhāi chhōrāharu thiyē*, there were seven brothers, sons of one Sceva, a Jew (Acts xix, 14); *tes-dēs-kā manis sāga*, with a man of that country; *tapāñi-haru-kā najik*, near Your Honours; *mātā-pitā-kō najik*, near the mother and the father.

The genitive postposition is often added to an adjective without affecting its meaning. It is, in this way, very frequently added to the past participle, which, as should, properly be the case, is then put into the oblique form. Thus, *bhayō*, *bhayē-kō* (or *bhayā-kō*), been, become; *garyō*, *garyē-kō* (or *garē-kō*, *garyā-kō*), done; *Dhārānagar nām garē-kō yek sahar*, a city Dhārānagar name-made, *i.e.*, named Dhārānagar; *Saṅkha nām garē-kā* (plural of respect) *rājā*, a king named Saṅkha; *jōgī rukh-mā jhundiyē-kō*, an ascetic suspended on a tree. It will be observed that when *kō* is thus added to a participle, it generally gives the force of an adjective.

This genitive suffix *kō* must be distinguished from another *kō* meaning 'at all,' and used in negative sentences. This is a pure Rājasthāni form which has survived in Nepal. Examples are *ma timrō chhōrā bhannu yōgyi kō aba bhāi-na*, now I became not at all fit to be called your son; similarly, *lāyak kō c hai-na*, a little lower down in the Parable.

¹ See Vol. IX, Part III, p. 110.

The usual postposition of the **Locative** is *ma*, *mā* or *mā̃*, in. Others are *māthi*, upon; *samma*, up to. *Mā* means not only 'in,' but also 'on,' as in *khēt-mā*, in the field; *gardan-mā*, on the neck.

There are numerous interjections employed to form the **Vocative**, which are prefixed or suffixed to the oblique form.

Adjectives.—Most adjectives are immutable, the only ones which change are those that end in *ō* or in *u*. These change the termination to *i* or *ī* when agreeing with a feminine noun, and to *ā* when agreeing with a masculine noun in the oblique case singular or in the plural. As in the case of nouns in *ō* and in *u*, the oblique form singular as often as not ends in *ō* instead of *ā*. Thus, *rāmro chhōrō*, a beautiful son, *rāmri chhōri*, a beautiful daughter, *ramrā* (or *rāmro*) *chhōrā-kō* (or *chhōrō-kō*), of a beautiful son; *rāmra chhōrā-haru*, beautiful sons; *rāmri chhōri-haru*, beautiful daughters. So, *kāñchhā chhōrā-lē*, (by) the younger son; *ṭāṭhā pardēs gai*, going to a distant land; *āphnā bhāg-kō*, of his own share; *ekā dvij-kē*, of a Brāhman; but also, *āphnu khēta-mā*, (he put him) in his fields; *baṛō namratā-lē*, with great humility.

The comparative is formed by adding *bhandā*, than (lit. in saying) to the noun compared, as in *kētō bhandā kēti rāmri*, the girl is more beautiful than the boy, literally, in mentioning the boy, the girl is beautiful.

The superlative is formed with *sab bhandā*, than all, or *sabai bhandā*, than even all, as in *sabai kētā-haru bhandā Rāmlāl rāmro*, Rām Lāl is the most beautiful boy, literally, in mentioning even all boys, Rām Lāl is beautiful; so, *u sabai bhandā sānō chha*, he is shortest of even all. *Dēkhi* may be used instead of *bhandā*.

The earlier numerals are given in the list of words. It is usual (as in Tibeto-Burman languages) to add a defining word to a numeral. In the case of men this is *janās*, a person, as in *yak-janā mānis-kō*, of one-person man, i.e., of a certain man. For things the suffix is *waṭā* or *oṭā*, which with *ek*, one, becomes *ek-waṭā*, *yeoṭā*, *yōṭā*, or *yeuṭā*. Similarly, *kati-waṭā*, how many (things)? *Yeuṭā* is also used for persons; an example will be found in Specimen I.

Pronouns.—In the pronouns, the plural is commonly used instead of the singular. In this respect, the singular is familiar or disrespectful, while the plural is formal or respectful.

The first two personal pronouns are declined as follows :—

Sing. Nom.	<i>ma</i> , I.	<i>ta</i> , thou.
Ag.	<i>mai-lē</i> , I.	<i>tai-lē</i> , thou.
Obl.	<i>ma</i> , <i>mai</i> , me.	<i>ta</i> , <i>tai</i> , thee.
Gen.	<i>mērō</i> , my.	<i>tērō</i> , thy.
Plur. Nom.	<i>hāmi</i> , we.	<i>timi</i> , ye.
Ag.	<i>hāmi-lē</i> , we.	<i>timi-lē</i> , ye.
Obl.	<i>hāmi</i> , us.	<i>timi</i> , you.
Gen.	<i>hāmro</i> , our.	<i>timro</i> , your.

There are several varieties of these forms. In the first place, all, except those of the plural of the second person, are very commonly nasalized. So that we have *mā̃*, *mai-lē̃*, *nērō hāmi*, *hāmro*, *tā̃*, *taĩ*, *tērō̃*.

Mr. Turnbull gives *mō* for '1,' which is used colloquially in Darjeeling. It is evidently a by-form of *mā*.

In the plural *haru* is often added, as *hāmi-haru*, *timi-haru*.

After the oblique forms the usual postpositions are employed, as in *ma-lāi*, me, to me; *timi-bāta*, from you. The genitives are treated exactly like a substantive genitive in *kō*. Thus, *mērō bābu*, my father; *mērā bābu-kō*, of my father; *timrō āgyā*, your command; *timrā bābu-lē yak bhōj garē*, your father made a feast; *hāmra nimitta*, for our sake.

The respectful pronouns of the second person are *āphu*, Your Honour, and *tapāi* or *tapāñi*, Your Honour. Both are declined regularly like substantives. They are construed with the impersonal honorific forms of the verb (see page 41) as in *āphu hūnu hunchha*, Your Honour is; *tapāñi-le rākhnu bhō*, Your Honour kept (us). *Tapāñi* may also be followed by the second person plural, as in *tapāñi chhau*, Your Honour is.

The Demonstrative Pronouns *tyō* and *u* are employed as pronouns of the third person.

In order to emphasize personal pronouns, the syllable *nai* is suffixed, as in *ma-nai*, I; *ta-nai*, thou; *hāmi-nai*, we; *u-nai*, he; *hāmi-haru-nai*, we, and so on. Other emphatic forms of the singular are *mai*, I; *tañ* or *tañi*, thou; and *ui*, he. The oblique form of *u* is *us*, and its emphatic form is *us-ai*, not *us nai*. So also in the case of other similar forms ending in *s*. The oblique plural is *una*, and its emphatic forms *unī*. So also with other similar forms in *n*.

The Reflexive pronoun is *āphu* or (emphatic) *āphai*, which is declined regularly like a noun, except that its genitive singular is *āphnu* (obl. sing. *āphnā*, or *aphnu*, plur. *āphnā*). Equivalent to Hindī *āpas-mē*, we have *āpasta-mā*, or *āpus-mā*, amongst themselves, mutually. Equivalent to Hindī *apnē āp*, of one's own accord, is *āphu āphai*. An emphatic form of *āphnu* is *āphnai*, as in *āphnai māsu*, his very own flesh. It corresponds to the English "my own," "your own," "his own," etc., while *āphnu*, as in Hindī, is rather equivalent to the possessive case of the subject of the sentence, "my," "your," "his," etc. *Āphnu* is not so strictly used as in Hindī, sometimes referring to the object, instead of the subject of the verb, as in *Kṛishṇa-lē āphnā ghara-mā sabai-lāi basālnu-bhō*, Krishna settled them all in their own houses.

The regular Demonstrative pronouns are *yō*, this, and *u*, that, or he. They are thus declined:—

Sing. Nom.	<i>yō</i> , this	<i>u</i> , that, he
Obl.	<i>yes</i> or <i>yas</i>	<i>us</i>
Plur. Nom.	<i>ina</i> , <i>ini</i> , <i>in</i>	<i>una</i> , <i>uni</i> , <i>un</i>
Obl.	<i>ina</i> , <i>ini</i> , <i>in</i>	<i>unu</i> , <i>uni</i> , <i>un</i>

In the plural we often meet *yina*, *yini*; *ouna*, *ouni*; and *haru* may be added.

Examples in the specimens are *yō mērō chhōrā*, this my son; *yas-lāi dē*, give to this one; *yō timrō chhōrā*, this thy son; *yō tērō bhāi*, this thy brother; *yō gyān dina fhik chhai-na*, it is not right to permit this knowledge.

In the version of the Parable received from the Nepal Darbār we have *nij* used as a demonstrative pronoun, as in *nij kāñchhā chhōrā-lē*, that younger son; *nij-lāi pāyē-kō-lē*, because he had got him. So (in the translation of the *Bhāgavata Purāna*) *nij daitya-kō pēṭ chiri hēnu bhō*, (Kṛishṇa), splitting open the belly of that demon, looked (inside).

The Relative pronoun is *jō*, who, its correlative demonstrative being *tyō* or *sō*, which is also employed as an ordinary demonstrative and as a pronoun of the third person. They are thus declined :—

Sing. Nom.	<i>jō, jun</i>	<i>tyō, sō</i>
Obl.	<i>jes, jas, jun</i>	<i>tes, tas</i>
Plur. Nom.	<i>jun</i>	<i>tā, tī, tini-haru</i>
Obl.	<i>jun</i>	<i>tā, tī, tini, tine, tina, tin</i>

Examples of the use of these pronouns are :—

jas-lē ...sarir utpanna garyō, who produced a body ; *jō sukh bālakh-lāi hunchha, sō hāmi-lē pāye-naū*, what happiness becomes to (i.e. is obtained by) a child, that we did not obtain ; *tyō amṛit phal rājā-lē rānī-lāi diyē*, that ambrosia-fruit the king gave to the queen ; *tyō risāi bhitra gayena*, he, being angry, went not inside ; *tes-lē bābu-lāi jabāb diyō*, he gave answer to his father ; *tes thāu-mā*, in that place ; but (Specimen IV) *jō tyō jogi-lāi nāhā lāulā*, he who will bring here that ascetic ; *tī brāhmaṇ-lāi dhan-daulath dī*, having given wealth and riches to that Brāhmaṇ (here *tī* is used honorifically in the plural ; so in *tina-kā chār rānī chha chhōrā bhaē*, of him there were four queens and six sons). Proper plurals are *tā-madhyē*, among them (the younger said to his father) ; *tini-haru-lē ānanda mānyē*, they experienced rejoicing. The agent singular of *jō* is sometimes *jallē*. I have not come across any corresponding form such as *tallē*, but from *kō*, we have *kallē*.

The Interrogative Pronouns are *kō*, who ? and *kē*, what ? (neuter).

Sing. Nom.	<i>kō</i>	<i>kē</i>
Obl.	<i>kas</i>	<i>kas, kē, kun</i>
Plur. Nom.	<i>kun</i>	
Obl.	<i>kun</i>	

The plural of *kē* is the same as the singular.

As usual, *kē* is often written *kyē* or *kyā*. Examples of the use of these pronouns are :—*kas-kō kēfō*, whose servant-boy ? *tyō timi-lē kas-saṇa kinyau*, from whom did you buy that ? *timrō nāu kē* (or *kyā*) *hō*, what is your name ? *kyā hō* ? what is it ? *timi kun palṭan-ma chhau*, what regiment are you in ? The Agent singular of *kō* is *kas-lē* or *kallē*.

Kōi, *kōhi* or *kōhi*, is ' any one, some one ' ; with an oblique form singular *kasai*. *Kēi*, *kyē*, *kēhi*, *kāhi*, *kaihi*, or *kōhi*, is ' anything, something, ' its oblique form being the same as the nominative. Examples of the use of these pronouns are :—*kasai-lē kēhi diyena*, anyone did not give him anything ; *kēhi din pachhi*, after some days ; (Specimen IV) *kōhi bakhat-mā*, at a certain time ; *aru kaihi hōina* (Bhāgavata Purāna, X, page 153), it is not anything else ; *kailhē kāhi Kṛishṇa hāmilāi tā sañjhanchhan*, does Kṛishṇa ever remember us at all (ib. page 155).

Yati (plur.) means ' these many, ' and *kati*, ' how many ? '.

With *kā* suffixed, we have *kati-kā*, meaning ' many. '

A. General.

Conjugation.—The Khas-kurā verb has borrowed some of its formations from the surrounding Tibeto-Burman languages, amongst which the most noteworthy are the Aorist-tense, and the impersonal honorific conjugation.

The honorific conjugation will be dealt with subsequently. The simple conjugation may be either positive or negative. The negative conjugation is confined to

certain tenses. Note that throughout the simple positive conjugation, the 1st person plural always ends either in *aũ* or in *ũ*. The rule is that after a vowel or *y* we have *ũ*, but after a consonant *aũ*. Thus, *thiyũ*, we were; *chhaũ*, we are.

Before coming to the simple conjugation, we shall first consider the Verbs Substantive, which are also employed as Auxiliary verbs.

B. Auxiliary Verbs and Verbs Substantive.

There are two verbs substantive in the present tense, one formed from the base *chha* and the other from the base *hō*. The former base is treated as a participle, and, hence, in some persons it has special forms for the feminine. When such forms are not given in the paradigms it is to be assumed that the feminine is the same as the masculine.¹ The present is thus conjugated:—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>chhu, chhũ</i> , I am	.....	<i>chhaũ</i>	.....
2	<i>chhas</i>	<i>chhes</i>	<i>chhau</i>	<i>chheu</i>
3	<i>chha</i>	<i>chhe</i>	<i>chhan</i>	<i>chhin</i>

The negative conjugation is:—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>chhaina, chhuĩna, or chhuĩna, I am not</i>	.....	<i>chhainaũ, chhaũna</i>	.....
2	<i>chhainas</i>	<i>chhinas</i>	<i>chhainau, chhauna</i>	<i>chheuna</i>
3	<i>chhaina</i>	<i>chhina</i>	<i>chhainan</i>	<i>chhinan</i>

Emphatic forms are *rhechhu*, I am indeed, and *rahenachhu*, I am not indeed, both being conjugated like *chhu*, above. In Darjeeling the corresponding forms are, according to Mr. Turnbull, *rāchhu* and *rainachhu*.

The second form of the present tense of the verb substantive is principally employed in asking questions. It is thus conjugated:—

Person.	Singular.	Plural.
1	<i>hũ</i> , I am	<i>haũ</i>
2	<i>hos, haunas</i>	<i>hau</i>
3	<i>hō</i>	<i>hun</i>

¹ Philologists should note that this verb is also treated as a participle in Kāśmīrī, and also in Kumaonī and Garhwāī.

The Negative form is :—

Person.	Singular.	Plural.
1	<i>hōina</i> or <i>hūĩnɔ</i> , I am not	<i>hōinaũ</i> , <i>haũna</i> , <i>hũna</i>
2	<i>hōwainas</i> , <i>hōinas</i>	<i>hōinau</i> , <i>hauna</i>
3	<i>hōina</i>	<i>hōinan</i>

The Past Tense of the Verb Substantive is thus conjugated. Like *chha*, the tense is treated participially, and there are feminine forms.

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>thiyō</i> or <i>thiyā</i>	.....	<i>thiyũ</i>	.....
2	<i>thiis</i>	.....	<i>thiyau</i>	.....
3	<i>thiyō</i>	<i>thiĩ</i>	<i>thiyē</i> , <i>thiyā</i>	<i>thiĩn</i>

This is often contracted, so that we also have :—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>thō</i> , <i>thyō</i> , <i>thyā</i>	.....	<i>thyũ</i>	.....
2	<i>thiis</i>	.....	<i>thiyau</i>	.....
3	<i>thyō</i>	<i>thiĩ</i>	<i>thē</i> , <i>thyō</i> , <i>thyā</i>	<i>thiĩn</i>

The Negative forms are :—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>thiyana</i> , <i>thiyena</i> , <i>thiĩna</i>	.....	<i>thiyanaũ</i> , <i>thiyenaũ</i> , <i>thiy- aũna</i>	.....
2	<i>thinas</i> , <i>thiĩnas</i>	.....	<i>thiyanau</i> , <i>thiyennu</i> , <i>thiy- auna</i>	.....
3	<i>thiyana</i> , <i>thiyena</i>	<i>thiĩna</i>	<i>thiyanan</i> , <i>thiyenan</i>	<i>thiĩnan</i>

Examples of the use of these forms occurring in the specimens are :—

ma marda chhu, I am a-dying.

ma timrō chhōrā bhannā lāyak kō chhaina, I am not at all worthy to be called your son.

tā sadhai mai-sāga chhas, thou art always with me.

mērō jō chha, (that) which is mine.

yō gyān dina thūk chhaina, it is not proper to allow this knowledge.

kyā hō, what is it?

tērai hō, it is even thine (here the verb is not employed interrogatively).

jēthā-chāhi chhōrā khēt-mā thiyō, the elder son was in the field.

dui chhōrā thiyē, there were two sons.

tahā-kā rājā Gandharva-sēn thiyē, of there the king was (plural of respect) Gandharva-sēna.

yō rājya-mā Chandramān rājū thiyē, in this kingdom Chandrabhānu was (plural of respect) king.

yek sē yek jānkār thiyē, each was (plural of respect) more learned than the other.

Chhu, I am, has a present participle *chhādō*, being. Its locative *chhādā-mā* or *chhādai*, or its oblique form *chhādā* or *chhāda*, in being, is very often used as an adverb meaning 'while.' Thus :—*tī-chhōrā dhērai farākaī chhādā-mā*, while that son was a long way off; *barō namratāī-lē prasanna garāunē bhayē-kā chhādā*, while, with great humility, they became contented-makers, *i.e.* while with great humility they made them content.

C. The Simple Positive Verb.

(a) Roots ending in a consonant.

The conjugation of these verbs is carried out as follows :—

The **Infinitive** and the **Future Passive Participle** are the same in form, both being made by suffixing *nu* to the root. Thus, *garnu*, to do, or it is to be done. When the root ends in a vowel it may optionally be nasalized, as in *dīnu*, or *dīnu*, to give; *khānu* or *khānu*, to eat. The infinitive is properly a verbal noun with the sense of the action of the verb. Thus, *garnu* (infinitive) is literally 'the act of doing.' The Infinitive and Future Passive Participle have an oblique form ending in *na* or *nā*, which is more commonly employed in the sense of the infinitive, but the direct and oblique forms are frequently confused. Thus in Specimen II we have both :—

Ma timrō chhōrā bhannu yōgya kō aba bhāina, I became not at all worthy to-be-said your son, and

Ma timrō chhōrā bhanna lāyak kō chhaina, I am not at all worthy to-be-said thy son, in which both *bhannu* and *bhanna* represent direct forms of the future passive participle. The state of affairs is, in fact, exactly the same as in the case of nouns in *ō* and *u* (see page 24 *ante*).

As example of the proper direct infinitive or verbal noun, we have :—

hāmi-lē harkha garnu¹ munāsib chha, by us joy to make is proper.

ānanda hāmi-bāta pāunu bhayena, the getting of joy from us did not occur.

¹ This may also be construed as a Future Passive Participle 'by us joy to be made is proper.'

On the other hand, we have the direct form in *na* in :—

yō gyān dina thik chhaina, to allow this knowledge is not right. Here, according to Captain Austaman Singh, *dīnu* would be equally correct.

When the sense is oblique, as in an infinitive of purpose, I have only met the infinitive in *na* or *nā* in literature, but Mr. Turnbull's grammar gives only the direct infinitive in *nu*, and the Bible Society's version of the New Testament follows his authority. Thus :—

majā garna-lāi yōtā pāthā diyenau, you did not give one kid, to make rejoicing.
tīrtha-jātrā garna gayē, he (plural of respect) went to make pilgrimage.

Bhagawān-kō darśan garnā-lē, from seeing Bhagawān (*Bhāgavata Purāna*, X, page 150).

darśan garna āūlā, I will come to see (infinitive of purpose) (ib.)

u baptismā hūnu-lāi āyō, he came to be baptized (Matt. iii, 13.)

In compound verbs, such as potentials, inceptives, permissives; or acquisitives, the termination *na* is usually employed in literature, but Mr. Turnbull (p. 91) always gives the direct infinitive in *nu*. Thus :—

prasasta rōṭi khāna na saki, not being able to eat ample bread.

rīx-chukti hūna saktaina, there cannot be payment of the debt.

chētiyē-pachhi bhanna lāgyo, after coming to his senses, he began to say.

āphnu pēt bharna pāyena, he did not get (permission) to fill his own belly.

ubarna pani pāunē, getters (of permission), on the other hand, to leave over and above.

tapāñi-haru-kā najik basna payenaū, we did not get (permission) to dwell near Your Honours.

We sometimes come across the locative of the infinitive, in *nē*, as in :—

yō timrō chhōrā āunē, on this your son coming.

Bhagawān-kā yastā bachan sunnē, bittikai 'jō āgyū' bhani, Jamarāj-lē bālakh hājir gar-diyē, on hearing such words of Bhagawān, Yamarāja, saying at once 'that which is your order (shall be obeyed)', produced the lad (translation of *Bhāgavata Purāna*, X, page 153).

prān jānē bēlā-mā, at the time of one's life departing (ib., page 156).

Sometimes this infinitive in *ē* is employed even as an ordinary oblique infinitive, before a postposition, as in *Basudēv gāi dinē-kō ichchhā garyē-kō thiyē*, Vasudēva had made a wish (*i.e.* an intention) of giving cows (*Bhāgavata Purāna*, X, page 150), in which, according to Captain Austaman Singh, *dinā-kō* would be more correct.

The future passive participle is frequently employed in the sense of a respectful imperative. Thus, *garnu*, it is to be done, means 'please do'? In this sense it is the basis of the whole respectful conjugation which will be described later on. A good example of this use of the participle is in Specimen IV.

Hajur-lē tyoi jōgī-lāi mārnu, by Your Honour with regard to that very ascetic he is to be killed, *i.e.*, Your Honour, please kill that ascetic.

In the *Bhāgavata Purāna*, X, page 151, we have :— *i dui bhāi-lāi parhnu kē thiyō? khāl sunnu thiyō*, what was necessary for these two brothers to be studied? It was only necessary to be heard (once)

When the Future Passive Participle is employed as an adjective, it often takes the termination *nē* (or *nyā*), probably a confusion with the noun of agency. (See below.) Examples are :—

mai-lē pāunē ansa-bhāg, the share to be got by me.

sugur-lē khānē dhuṭṭō-lē, with the husk to be eaten by the swine.

The same in form as this locative of the Infinitive or Future Passive Participle in *nē* or *nyā* is the **Noun of Agency**, which is very common, as in *garnē, garnyē*, or *garnyā*, a doer, or one who is about to do. Examples are :—

sugur charāunē kām-mā, in the business (of) a feeder (of) swine.

ubarna pani pāunē, getters (of permission), on the other hand, to leave over and above.

timrō sampati khāi dinē, one who has eaten up your property.

prasanna garāunē, (men) who caused them to become satisfied.

chārai purushārtha dinē, givers of the four objects of human (desire).

The **Present Participle** is formed by adding *dō* to the root. Thus, *gardō*, doing. If the root ends in a vowel, it is nasalized before the *dō*; e.g. from the root *di*, give, we have, *dīdō*, and from the root *hu*, become, *hūdō*. So also the root *rah*, remain, takes a nasal in this participle. Thus, *rāhdō*. After a hard consonant the termination is *tō*, not *dō*; thus, *saktō*, being able. This participle is an adjective. Its oblique form ends in *ā* (thus, *gardā*). As usual its feminine is *gardī*, and the masculine plural *gardā*. A locative in *a*, *ai* or *ē* is also not uncommon. Thus, *garda, gardai* or *garāē*, in doing. We can also, of course, have *gardā-mā*.

I have not come across any instances in the specimens of the direct form singular of this participle. For the direct plural we have (Specimen IV) *rājādhirāj Bikramājit rāhdā bhayē*, he became remaining (plural of respect) (i.e. he became and remained) Vikramāditya, the king of kings.

Several examples of the oblique form of this participle have been given above on page 24. It will be sufficient to give a list of them here :—

bhandā, on saying.

pardā, on happening.

pugdā, on arriving.

sōdhdā, on asking.

chhādā, chhādā-mā, while being.

khādai, on eating, an-eating.

piūdai, on drinking, a-drinking.

jādai, jādā, while going.

As will be seen from the above, this method of employing the oblique or locative form of the present participle is very common.

To this oblique present participle *khēri* (which seems to mean 'while' or 'during') is often added, as in *garda khēri* or *gardai khēri*, while doing. This group of forms is so important that we may conveniently give it a name of its own and call *garda, gardā, gardā-mā, gardai, garda khēri* or *gardai khēri*, the **Adverbial Participle**.

The **Past Participle** is formed by adding *yō* to the root. Thus, *garyō*, did. In Khas-kurā the past participles of transitive verbs have lost their original passive meaning.

Thus, *garyō* does not mean 'done' but 'one who has done.' 'Done' would be expressed by the past-participle of the passive voice, *garīyō*, which will be dealt with further on.

This participle is an adjective and has a feminine *garī*, and a masculine singular oblique form and a masculine plural form, both of which are *garē*. As explained above on page 22 wherever *garē* occurs, we may have *garyē* or *garyā* instead. Thus :—

kharcha garī sakē pachhi, after having completed doing expenditure.

When employed as an adjective this participle is usually put into the oblique form and *kō* is added, so that we have *garē-kō*, which looks like a genitive. This *garē-kō* is itself liable, as usual, to be declined. Thus, fem. *garē-kī*, obl. masc. sing. *garē-kā*, and so on. Of course *garē-kō* most often appears as *garyē-kō* or *garyā-kō*. Examples are :—

maryā-kō thiyō, he was dead.

harāyē-kō thiyō, he was lost.

kuśālānanda-sahit nij-lāi payē-kō-lē, by having got him safe and sound (*i.e.* because he had got).

marē-kō thiyō, he was dead.

Specimen III :—

āmā-bābu-lāi gyān prāpta bhayē-kō (for *bhayē-kā*) *jāni*, knowing the father and mother (were) become knowledge-obtainers. Here *kō* is, as explained on page 27, used for the plural *kā*.

bābu-kā ghara basē-kō, one who has dwelt in the house of his father.

Specimen IV :—

Dhārānagar nāma garē-kō yek śāhar, a city (which) made the name Dhārānagar, *i.e.*, which was named Dhārānagar.

Sāṅkha nām garē-kā rājā, a king named Śāṅkha (plural of respect).

yek jōgī rukh-mā jhūṇṭiyē-kō, an ascetic hanged on a tree. Here *jhūṇṭiyē-kō* is the past participle of the passive of the root *jhūṇṭ*. The active past participle would be *jhūṇṭē-kō*.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *garī*, having done; *baḥūlī*, having collected; *dēkhi*, having seen; *khāi*, having eaten; *basī*, having dwelt, and many others in the specimens. To this *kana* is often added as in *garī kana*, having done. Often the oblique or plural form of the past participle *garē*, *garyē*, or *garyā* with *ra*, and, added, thus, *garē-ra*, is employed instead. *Garē-ra* means they (or he) 'did and,' equivalent to 'having done.' Thus in the fourth specimen, we have *muni-lē chhōrā kādh-mā bōkē-ra tirtha-jātrā garna gayē*, the saint put the son on (his) shoulder and went to make a pilgrimage; which may also be translated 'putting the son on his shoulder, he went, etc.'

The **Old Present**, now generally employed as a **Present Subjunctive** or as an **Imperative**, occurs in all Indo-Aryan languages in much the same form. It is made by adding the personal terminations to the root direct. Thus, *garū*, I do, I may do.

Examples of the use of this tense are *dhērai kahā-tak binti garū*, how far may (*i.e.* need) I make a long representation; *hāmi khāi pii majā garaū*, let us, having eaten and drunk make rejoicing; *yek kathā sun*, hear a story; *tes-lē bābu-lāi jabāb diyō*, 'hēra,' he answered his father (saying), 'see' (plural of respect); *say barkha-samma sēwā garē*, if he do service for a hundred years.

The **Future** is formed by adding the syllable *lā* to the Old Present, as in Rājasthāni (Mārwarī), and somewhat as in Bihārī (Bhojpuri). As in the latter there are some irregularities owing to certain of the terminations being added to the *lā*, instead of to the root. In the third person plural *lan* becomes *nan*. The only example of this tense occurring with a consonantal verb in the specimens is *bhanūlā*, I will say (to my father). It will be seen below that the Aorist tense is quite commonly employed as a future.

The **Past** tense is formed by adding the personal terminations to the past participle. In the third person singular masculine and feminine, and in the third person plural masculine no terminations are added. Thus, *garyō*, he did; *garē* (*garyē*, or *garyā*, see page 22), I did. The past tense of a neuter verb is exactly the same as that of a transitive verb, and both agree with the subject, and not with the object as in the case of Hindī transitive verbs. The only difference in idiom is that the subject of transitive verbs in the past tenses is put in the case of the agent, as explained on page 26. This does not affect the form of the verb in any way. Thus:—

mai-lē pāp garē, I did sin.

dhērai sukh-bhōg garyau, you made much pleasure (and) happiness.

chhōrā-lē bābu-lāi bhanyō, the son said to the father.

kumālē-lē tēlī-lāi mārṃyō, the potter killed the oilman.

yek din bēsyā-lē bhanī, one day the courtesan said.

tīmrā bābu-lē yak bhōj garē, your father made (plural of respect) a feast.

tīni-haru-lē ānanda mānē, they celebrated rejoicing.

Bikramājīt-lē rājya garē, Vikramāditya did (plural of respect) ruling, *i.e.* he ruled.

Rājā-lē tī brāhmaṇ-lāi bidā garē, the king made (plural of respect) leave to depart to the Brāhmaṇ (*i.e.* dismissed him).

yak-janā saharbāsi mānis-sāga gai basyō, going with a citizen, he dwelt.

mērō chhōrā maryā-kō thiyō phēri bāchyō, my son was dead, again escaped (*i.e.* came to life).

The **Aorist** tense is formed by suffixing the present tense of the auxiliary verb to the root. The latter remains unchanged, but the former is conjugated throughout, and any optional form may be used. Thus, *gar-chhu*, I do. This tense is formed on the analogy of the Present tense of the adjoining Tibeto-Burman languages spoken in Nepal. Thus in Māgarī¹ the present tense is formed in the same way, and a slightly different form is used for an aorist tense, used indifferently for present, past, or future time. It may be noticed that the same indefiniteness is observable in other Tibeto-Burman languages of Nepal, such as Newārī or Sunwārī. Mr. Beames, in his Māgarī grammar calls this tense the aorist. In Khas-kurā Mr. Turnbull treats it as a future indefinite, and Mr. Dopping-Heppenstal calls it the present. I prefer to follow Mr. Beames' nomenclature, and to call it the aorist, as this well illustrates the indefinite nature of the tense, for in Khas-kurā also it may be used as a past, or as a present, or as a future.

In the translation of the 10th book of the *Bhāgavata-Purāna* it is regularly used as the past tense of narration, as in (Specimen III) *Śrī Śukadēv āgyā garṇu hunchha*

¹See Vol. III, Part I, p. 209.

the Holy Śukadeva said (this is an instance of the impersonal honorific conjugation which will be explained later on). As a present, we have in the same specimen *jō sukha bālakh-lāi hunchha*, the happiness which becomes to a child (*i.e.*, which a child obtains); and in the Baitāl Pachīsī (Specimen IV) *sō hajur-lāi mārna khōjchha*, he is seeking to kill Your Honour. As a future we have (Specimen IV) *dui-lāi jō mārchha sō chakra batī hunchha*, he who will kill the two will become a universal king. The future sense is very common.

It may here be added that all verbs, the roots of which end in a vowel, add *n* to the root before the auxiliary, so that from the root *hu*, become, we get *hunchha* (as above), and from the root *jā*, go, we get *jānchhu*, I go. Some write this as *anunāsika*. Thus, *jāchhu*, I go, or *khwāūchhan*, they cause to eat. Now and then the *n* is also employed with verbs whose roots end in a consonant as in (translation of the 10th book of the *Bhāgavata-Purāna*, page 155) *Kṛishṇa hāmi-lāi sañjhanchhan* (for *sañjhchhan*), does Kṛishṇa (ever) think of us? *ma sabai kām birsanchhu* (from *birasnu*, to forget), I forget all (my) business.

What may be called a **Past Aorist** is made in a similar way by suffixing the past tense of the Auxiliary verb to the root. This tense seems to imply continuous action. Two specimens of it occur in Specimen IV, *viz.*, *tyō rakh-wālā rājya-kō khabardāri garthyō*, that guardian kept watch over the kingdom; *Bhartṛihari nīti-pūrbak rājya garthē*, Bhartṛihari continued to rule with prudence. So, *gōpini-haru asal lugā-ra gahanā lāi Kṛishṇa-kō charitra gāūthē*, while the herd maidens, wearing beautiful clothes and ornaments, kept singing Krishna's deeds (*Bhāgavata Purāna*, X, page 154). Here, however, *thē* (or *thiyē*) is not a finite tense but is an oblique past participle. The whole is thus thrown into a kind of continuative past participle.

This tense is used much like the Hindī *kartā*, which means 'he used to do,' and also '(if) he had done.' Similarly, according to Mr. Dopping-Hepenstal, *garthē* means '(if) I did.'

The **Present Definite** is formed by conjugating the present tense of the auxiliary verb with the locative of the present participle. Thus, *garda-chhu*, or *gardai-chhu*, I am doing, literally, 'I am on doing,' like the old English 'I am a-doing.' Examples of the use of this tense are:—

bhōk-lē marda-chhu, I am dying.

timrō ṭahal garda-chhu, I am doing thy service.

ma kuḍai-chhu, I am beating.

Sometimes the oblique form in *dā* of the participle is used, as in (both on page 155 of the translation of the *Bhāgavata Purāna*, X) *Kṛishṇa-kō darsan pāūdā-hū*, we are obtaining a sight of Kṛishṇa; *in-lāi kasari mardā-hun*, he (honorific) is killing these easily.

The **Imperfect** is similarly formed with the past tense of the auxiliary. Thus, *garda-thiyē* (or *thē*, etc.), I was making. No examples of this tense occur in the specimens. In Luke ii, 48, we have *tērō bābu-ra mā bilāpī bhāi tā-lāi khōjda-thiyū*, we, thy father and I, were seeking Thee sorrowing. In the List of Words (No. 192) we have *ma/kuḍai-thiyē*, I was striking. In the translation of the *Bhāgavata Purāna*, we have *Bhagawān-kā mukh-kamal-kō amṛit-pān garda-thē*, they were drinking the nectar of the lotus-face of Bhagawān.

The **Perfect** is formed by conjugating the past participle with the present tense of the auxiliary verb. Usually the long form of the participle (*garé-kō*) is employed. In

three instances, however, in the specimens the oblique form (*rahē* for *rahyā*, obl. of *rahyō*) without *kō* is employed. The long form of the participle (*garē-kō*) agrees with the subject in gender and number, as well as in person. The examples are :—

(List No. 228) *tes-kō chhōrā-lāi mai-lē kuṭṭēkō-chhu*, I have beaten his son.

(*Bhāgavata-Purāna*, page 153, *hō* instead of *chha*):—*tesai-lē lagyō-hō*, he verily has taken (the child) away.

So (Luke vi, 3) *timi-haru-lē yēi paṇi paryē-kā chhau-na*, but have ye not read this ?

Specimen IV :—

parīkṣā garē-kō rahē-chha, she has remained, having made a test. Here *garē-kō* is an ordinary past participle, used as an adjective. The perfect is *rahē-chhaō*. *tīn-jenā-kō janma bhāi rahē-chha*, the birth of three persons having occurred has remained; i.e. has taken place.

jōgē-kō rūp li rahē-chha, having taken the form of an ascetic, he has remained; he has assumed the form of an ascetic.

The **Pluperfect** is formed exactly like the perfect, the past tense of the auxiliary verb being substituted for the present. Thus, *garyā-kō thiyē* (*thyē*, *thiyā*, *thyā*, *thē*), I had done. This tense is often employed to indicate something which has occurred a long time ago, as in (Luke vi, 3) *Dāūd-lē jaba tyō-ra tyēs-kā sāthi-haru-lē bhōkayē-kā thiyē*, (what did) David and they that were with him when (a long time ago) they were hungered. More properly a pluperfect is (*Bhāgavata Purāna*, p. 150) *Basudēo-lē gāi dinē-kō ichchhā garē-kō thiyē*, Vasudēva had made the wish of giving cows.

Sometimes the past tense itself is employed instead of the past participle, as in ‘*paṇi ma āulā*,’ *bhāni*, *paṭhāyē thiyē*, I sent (long ago), saying, ‘I will come again.’ (*Bhāgavata Purāna*, page 154).

The **Future Perfect** is formed in the same way, substituting *hūlā*, the future of the auxiliary verb *hū*. Thus, *garē-kō hūlā*, I shall have done.

A periphrastic **Present Subjunctive** is formed by conjugating the auxiliary verb, *hū*, I am, with the oblique present participle. Thus, *garda-hū*, (if) I do.

Other rarer tenses will be found in Mr. Turnbull’s Grammar.

(b) Roots ending in a vowel.

All verbs whose roots end in a vowel may optionally nasalize that vowel before any consonant except *y*. In the Aorist tense, before *chhu*, etc., the nasal becomes *n*. Thus, from the root *dī*, give, we have the following forms (see also page 44).

Infinitive, *dīnu* or *dīnu*, to give.

Present Participle, *dīdō* or *dīdō*, giving.

Past Participle, *dīyē-kō*, one who gave.

Conjunctive Participle, *dī*, *dīi* or *dīyī* (*y* inserted for the sake of euphony), having given.

Aorist, *dīnchhu*, I give, I shall give, I gave.

Similarly the root *lī*, take; *khā*, eat, and others, including all Passives. The root, *rah*, remain, is similarly treated. Thus, Inf. *rahnu* or *rāhnu*; Pres. Part. *rahō* or *rāhō*; Aorist 1 sing. *rahnchhu*, and so on.

Many verbs have bases ending in *āu*. Most of them are causals. These verbs drop the *u* before *y* and *i*,¹ and generally have *anunāsika* (~), not *n* in the aorist. Thus:—

- Infinitive, *garāunu* or *garāūnu*, to cause to do.
- Pres. Participle, *garāudō* or *garāūdō*, causing to do.
- Past Participle, *garāyē-kō*, one who caused to do.
- Conjunctive Part., *garāi*, having caused to do.
- Aorist, *garāūchhu* (not *garāunchhu*), I cause, shall cause, or caused to make.

An example in Specimen III is *tes-lāi paralōk-mā āphnai māsu khwāūchhan*, they will cause him to eat his very own flesh in the other world.

D. Simple Negative Conjugation.

When the negative is employed with a verb it is sometimes prefixed as a separate word, as is the case in Hindi, and sometimes suffixed to the verb as an enclitic, in some instances even coming between the stem and the personal termination. This gives rise to various irregularities.

The Infinitive and Participles present no difficulties, the negative being simply prefixed. As regards the various tenses:—

In the **Old Present**, **Present Subjunctive**, and **Imperative**, *na* is simply prefixed, as in *na garū*, let me not do; *na gar*, do not do.

For the **Future** there are no negative forms. The corresponding forms of the Present Definite are employed instead. Thus, *gardīna* or *garnna*, I shall not do.

The **Past** tense has a regular negative conjugation. In most persons the negative comes between the participle and the termination.

The **Aorist** tense is not employed in the negative form, the Present Definite being substituted for it.

The **Present Definite** has a regular negative conjugation, agreeing in principle with that of the Past. In the negative conjugation this tense is also employed for the Future and for the Aorist. A few verbs, such as *garnu*, to do, and every verb whose root ends in a vowel, have an optional contracted form for this tense, as follows:—

	Sing.	Plur.
1	<i>garnna</i>	<i>garnnaū</i>
2	<i>garnnas</i>	<i>garnau</i>
3	<i>garnna</i>	<i>garnan.</i>

The **Imperfect** is formed by taking the third person singular of the negative Present Definite (*gardaina*), and suffixing to it the various persons of the positive form of the past tense of the Auxiliary verb (*thiyē*). In the first person singular there is an optional form, based on the first person singular of the negative Present Definite (*gardīna thiyē*).

The **Perfect** is made by conjugating the negative form of the present tense of the Auxiliary verb with the Past Participle.

The **Pluperfect** and the **Future Perfect** are similarly made with the negative forms of the Past and the Future of the Auxiliary Verb.

¹ They also drop the *u* before the *i* or *ī* of the passive voice. See p. 45 post.

The **Periphrastic Present Subjunctive** does not change. The negative is simply prefixed.

As examples of the negative conjugation occurring in the specimens, we may quote:—

timrō āgyā nāghī-na, I do not disobey your orders.

yōtā pāthā diyenau, you did not give a kid.

kasai-lē kēhi diyena, no one gave anything.

āphnu pēṭ bharna pāyena, he did not get (permission) to fill his own belly.

bhītra gayena, he went not inside.

hāmi-bāṭa pāunu bhayena, the getting from us did not take place.

ma timrō chhōrā bhannu yōgya kō aba bhaīka, now I did not become at all worthy to be called your son.

hāmi abhāgi-lē tapāñi-haru-kā najik basna pāyenaū, we unfortunate ones did not get (permission) to dwell near Your Honours.

rin-chuktī hūna saktaina, there cannot be payment of the debt.

jō putra amā-bābā-lāi ānanda dīdaina, the son who does not give joy to his mother.

E. The Impersonal Honorific Conjugation.

All Indo-Aryan languages have honorific forms of the verb, but Khas-kurā (in this again copying Tibeto-Burman languages) has an entire honorific conjugation. When a person speaking Khas-kurā wishes to say politely 'he did' he says *tes-lē garnu bhō*, lit., 'by him doing became. Similarly 'you did' would be *tapāñi-lē garnu bhō*, by Your Honour doing became. It will thus be seen that *whatever the subject is (first, second or third, singular or plural, masculine or feminine) the verb itself, in the form of the honorific conjugation, is always in the third person singular masculine.*

This form of the honorific conjugation is made by conjugating the direct infinitive with the appropriate tense of the verb *hūnu*, to become. This verb will be found fully dealt with on page 44 *post*.

According to the explanation given above we should expect the subject to be always in the Agent case, but this is not the fact. All memory of the real origin of the form is lost, and the honorific conjugation is now treated like an ordinary verb. In the literary language¹ the subject is in the nominative except when it is the subject of a transitive verb in a tense formed with the past participle of the auxiliary. The following examples of the honorific conjugation have been mostly taken from the translation of the 10th book of the *Bhāgavata Purāna*. Only a few, which will be readily recognised, occur in the specimens.

We shall first take the **Noun of Agency**, *garnu-hunē*, doer, one who is about to do. *Bhagawān nāhā ai, tapāñi-haru-lāi prasanna garnu-hunē chha*, (the revered)

Bhagawān, having come here, is about to (*i.e.*, will) make Your Honours pleased. *pūrṇa garnu-hunē chha*, (the revered Krishna) will fulfil his promise.

tapāñi Kṛishṇa-lāi chārāi dēkhnu-hunē chha, Your Honours will quickly see Krishna. Note here that, as pointed out, the auxiliary verb *chha* is in the third person, although the subject is in the second person.

¹ Vide *ante*, pp. 18 and 26.

It may be noted that this formation, with the noun of agency, is the usual method of making the honorific future.

Imperative.—*ansa-bhāg ma-lāi dinu-hos*, please give the share to me.

āphnā darmāhādār nōkar jastai garnu-hawas, please make me like one of your own wage-earning servants.

hāmi-lāi āgyā garnu-hawas, please give the order to us.

hajūr rāj garnu-hos, let Your Honour do ruling.

aba Braj-mā pālnu-hawas, now please proceed to Braj.

guru-dakṣiṇā māḅgnu-hos, please ask for a teacher's fee.

sō bālakh dinu-hos, please give that boy.

tapāñi Braj-mā jānu-hos, Your Honour, please go to Braj.

tī-haru-lāi sañjhāi dinu-hawas, please console them.

tapāñi surtā na garnu-hawas, let not Your Honour do grieving.

Note, as before, that *hawas* or *hos* is in the third person singular.

I have not come across any instances of the **Old Present** in this honorific form. The honorific future, as explained above, is made from the honorific verbal noun. The following examples occur of the **Past Tense**. The contracted form *bhō* is generally employed for *bhayō*, the past tense of *hūnu*.

Paramēśvar-Bhagawān-lē tyō gyān biraī-dinu bhō, Paramēśvar-Bhagawān caused (them) to forget that knowledge.

dui bhāi bhanna lāgnu bhō, the two brothers began to say.

ānanda hāmi-bāṭa pāunu bhayena, (Your Honours) from us did not obtain pleasure.

Kṛishṇa-lē Ugrasēna-lāi Mathurā-kō rājya dinu bhō, Krishna gave the kingdom of Mathurā to Ugrasēna.

āphnā ghara-mā basālnu bhō, (Krishna) settled them in their own houses.

tapāñi-lē snēh-kā sātha rākhnu bhō, Your Honour has kept (us) with affection.

Śrī-Kṛishṇa-lē Nanda-kō satkār garnu bhō, the revered Krishna treated Nanda with consideration.

dui bhāi brāhman-sita paṛhna jānu bhō, the two brothers went to learn from a Brāhman.

sēwā garna lāgnu bhō, they began to do service.

chausaṭṭhi kalā siknu bhō, they learnt the sixty-four arts.

guru-sita prārthanā garnu bhō, they made supplication to (lit. from) their preceptor.

Prabhās-mā gai kṣaṇ-bhar basnu bhō, having gone to Prabhāsa, they sat there for a few moments.

Bhagawān-lē bhannu bhō, Bhagawān said.

nij dasṭya-kō pēṭ chiri hēnu bhō, splitting open the belly of that demon, he looked (inside).

Yamarāj-kā sahar-mā jānu bhō, he went into the city of Yamarāja.

rath-mā basi Mathurā ānu bhō, having sat down in a chariot, they came to Mathurā.

, *Nanda-ji sudhyāuna lāgnu bhō*, Nanda-ji began to ask.

Aorist.—In the translation of the *Bhāgavata Purāna* this tense, in the honorific form, is continually employed in the sense of a historical past, as in the first and last of the following examples :—

Śrī-Śukadēv āgyā garnu hunchha, the revered Śukadēva made the order, *i.e.*, said (Hindōstāni *farmāyā*).

sō kshamā-garna yōgya hunu hunchha, (that) fact that Your Honours were not served by us (is worthy of pardoning).

tapāñi-haru sarhāuna yōgya hunu hunchha, Your Honours are worthy of praise.

rachnā garnu, pālnu, samhār garnu, ityādī garnu hunchha, He creates, protects, destroys, etc.

jē jē tapāñi, sānu thulō, dēkhnu hunchha, sunnu hunchha, whatever, be it small or great, Your Honours see or hear.

Śrī Śukadēv bhannu hunchha, the revered Śukadēva says (*i.e.* said).

Past Aorist.—*tapāñi hāmra-nimitta sārhai khēd-mā hunu hunthyō*, Your Honours were, for our sakes, in hard affliction.

I have not come across instances of the **Definite Present**¹ or **Imperfect**—the Aorist and Past Aorist, respectively, being used for these tenses as in the above examples. For the **Perfect**, we have :—

tapāñi-lē śahā lyāunu bhayē-kō chha, Your Honour has brought (the preceptor's son) here.

sabai-kā hṛiday-mā rahnu bhayē-kō chha, he (Krishna) has remained in the hearts of all.

Pluperfect.—*jē pratigyā garnu bhayē-kō thyō*, the promise which they had made.

F. Personal Honorific Conjugation.

Another form of the honorific conjugation is more Aryan in its construction. Instead of saying 'by him doing became,' they sometimes employ the noun of agency with the verb *hūnu*, to become, conjugated as a personal verb. Thus, *tyō garnē bhayō*, he became a doer.

Thus, *āsu-kā dhārā-lē abhishhēk garnē bhayē-kā*, (Vasudēva and Dēvaki having) become doers of sprinkling with a stream of tears, *i.e.*, having sprinkled him with their tears.

prasanna garāunē bhayē-kā chhādā, while being become satisfied-makers, *i.e.*, while they made (them) satisfied.

G. Irregular Verbs.

The following verbs are irregular :—

hūnu, to become.

jānu, to go.

āūnu, to come.

dīnu, to give.

līnu, to take.

rūnu, to weep.

chhūnu, to touch.

lai jānu, to take away.

In all the above the nasal in the first syllable is optional before a consonant (which is not *y*), and is not used before a vowel, as explained on page 39 *ante*.

All these verbs can employ the optional contracted form of the negative present definite (including future and aorist) described on p. 40 *ante*. Thus, *hūnna*, I do not become, I shall not become, etc. ; *jānna*, *āūnna*, *dīnna*, and so on.

¹ On p. 14 of Mr. Turnball's Grammar, there is, however, *aphu hūnu hūda chha*, thou art.

Hūnu, to become, is irregular in its past participle, which is *bhayō* or *bhō*. Similarly, *jānu*, to go, has *gayō* or *gyō* for its past participle. We thus get the following forms:—

Infinitive.	<i>hūnu</i>	<i>jānu</i>
Pres. Part.	<i>hūdō</i>	<i>jādō</i>
Past Part.	<i>bhayō, bhō</i>	<i>gayō</i>
Fut. Pass. Part.	<i>hūnu</i>	<i>jānu</i>
Adverbial Part.	<i>hūdā, etc.</i>	<i>jādā, etc.</i>
Conjunctive Part.	<i>hoi or bhai</i>	<i>gai</i>
1 Sing. Old Present.	<i>hōū</i>	<i>jāū or jaū</i>
1 Sing. Future.	<i>hōūlā</i>	<i>jāūlā</i>
1 Sing. Past.	<i>bhayē, etc.</i>	<i>gayē, etc.</i>
1 Sing. Aorist.	<i>hunchhu</i>	<i>jānchhu</i>

The other tenses offer no difficulty. The conjugation of the Old Present and Imperative is irregular, and is as following:—

Sing. 1.	<i>hōū</i>	<i>jāū, jaū</i>
2.	<i>hō</i>	<i>jā</i>
3.	<i>hawās, hos</i>	<i>jāwas</i>
Plur. 1.	<i>hōū</i>	<i>jāū</i>
2.	<i>hawā, hau</i>	<i>jāwā, jau</i>
3.	<i>hōun</i>	<i>jāun</i>
Neg. 1 Sing.	<i>hūnna</i>	<i>jānna</i>

In the above, *hau* and *jāu* are employed in addressing one person respectfully in the plural, while *hawā* and *jāwā* are employed in addressing more than one.

The verb *hūnu* has a rare stronger form *hōknu*. Thus we have *hōkos* for *hos*, in the following passage from the translation of the Bhāgavata Purāna, page 153; *ghar jānu hōkos*, please go home (honorific impersonal imperative).

The verb *āūnu*, to come, is conjugated nearly like *jānu*, except that its past participle is regular. Thus:—

Pres. Part.	<i>āūdō</i>
Past Part.	<i>āyō</i>
Conj. Part.	<i>āi</i>
1. Old Pres. and Imper.	<i>āū</i>
2. Sing. „ „	<i>ā</i>
2. Plur. „ „	<i>āwā, āu</i> (as above)

The conjunctive participle of this verb is often compounded with *jānu*. Thus, *āi jānu*, to arrive.

The conjugation of *dīnu* and *līnu* has been already referred to on page 39. In addition we may note that the Old Present and Imperative is slightly irregular.

Thus, from *dīnu*, to give—

Sing.	Plur.
1. <i>dīū</i>	<i>dīū</i>
2. <i>dē</i>	<i>dēwā, dēu</i> (as above)
3. <i>dēwas</i>	<i>dīun</i>

Similarly, *līnu*, to take. The conjunctive participles of these verbs are usually *di* or *daī*, and *li* or *lai*. Thus:—

(Specimen IV) *rājya di āphu jaṅgal-mā gayō*, having given the kingdom, he himself went into the forest.

tyō phal li āphai khāyē, taking that fruit, he ate it himself. Compare *lai jānu*, having taken to go, to take away, below.

Rānu, to weep, *dhūnu*, to wash, and *chhūnu*, to touch, change *u* to *ō* in the Simple Present and Imperative. Thus :—

Sing.	Plur.
1. <i>rōū</i>	<i>rōū</i>
2. <i>rō</i>	<i>rōwa, rōu</i> (as above)
3. <i>rōas, rōwas</i>	<i>rōun</i>

similarly, *dhūnu* and *chhūnu*. We also sometimes have *ō* in the past, as in *chhōi*, she touched.

The compound verb *lai jānu*, to take away, has, for its past participle, *lagyō* (to be distinguished from *lāgyō*, begun). Thus (Bhāgavata Purāna, page 153) :— *tesai-lē lagyō-hō*, he verily has taken (the child) away.

H. Passive Voice.

As in Mārwarī Rājasthānī, Khas-kurā has a regular passive voice. In Mārwarī it is formed by adding *ij* to the root, and in Khas-kurā by adding *i* (often written *ī* or *iy*).¹ Thus from the root *gar*, make, we have the passive root *garī*, be made, which is conjugated like any other verb ending in a vowel. The only irregularity is that the 2nd person plural of the Old Present and Imperative is *garīyau* not *garīa* as we might expect. The following are examples of the use of the passive voice.

Past Participle :—*Krishṇa-kā bāhu-lē rakshā-garīyē-kā Yādav-haru*, the Yādavas who had been protected (lit. protection-made) by the arm of Kṛishṇa.

snēh-lē bhariyē-kā bandhuvarg-kō charaṇ-kā darśan garna āūlā, I will come to see (lit. to make the sight of) the feet of the relations who are filled with affection.

āphnā karma bandha-lē bādhyē-kā guru-putra-lāi tapāñi-lē nahā lyāunu bhayē-kō chha, Your Honour has brought (impersonal honorific perfect) here the preceptor's son bound by the bonds of his own fate.

yek jōgī rukh-mā jhūṇṇīyē-kō, an ascetic hanged on a tree.

Old Present and Imperative : *tapāñi-haru-kō kīrti chārai tarpha phailīyos*, may Your Honour's glory be spread in the four (i.e. in all) directions.

Past :— *hārāyē-kō thiyō, phēri pāyō*, he was lost (and) again was (or is) found.

dhulā-lē Uddhav-jī-kō rath bilkul dhākyō, Uddhava-jī's chariot was entirely hidden by the dust.

sādhē-kā dakrāhaṭh-lē rath-kō śabda pañi sunīyena, moreover, owing to the bel-
lowing of the bulls, the sound of the chariot was not heard (negative past).

Aorist :— *jō āphu-lāi pālchha-pōschha, uhi bābu kahinchha*, the man who cherishes and nourishes his own children (lit. himself), he it is who is called a father.

anēk tarah-kā dēh-mā prabēs garī bhinna dēkhinchha, making entrance into bodies of various kinds, (God) appears (lit. is seen) in various forms.

Present Definite :— *aru kēhi bar chāhīdaina*, no other boon is wished for (negative present definite passive).

It will be remembered that verbs whose roots end in *āu* (see page 40), including causals, drop the *u* before *i*. This applies to the *i* or *ī* of the passive, so that the passive of *garāūnu*, to cause to make, is *garāīnu* or *garāñnu*, to be caused to make.

¹ So also the Passive was formed in Mārwarī Prakrit by adding *ijja* and in Saurastri and Magadhi Prakrit by adding *ia*.

KHAS-KURĀ OR NAIPĀLĪ SKELETON GRAMMAR.

The following is therefore a complete conspectus of the conjugation of the Finite Verb in Khas-kurā :—

ACTIVE VOICE.

A. Positive Conjugation.

Infinitive, *garnu* ; obl. *garna* ; loc. *garnyē, garnē, garnyā* ; the act of doing.

Present Participle, *gardō* ; obl. *gardā* ; loc. *gardai, garda* ; doing.

Past Participle, *garyō, garē-kō, garyēkō, garyā-kō* ; obl. *garē, garē-kā, etc.* ; one who did.

Future Passive Participle, *garnu*, etc., as Infinitive ; about to be done, necessary to be done.

Adverbial Participle, *gardā, gardā, gardā-mā, gardai, gardā khēri*, or *gardai khēri* ; while doing.

Conjunctive Participle, *gari, gari kana, (garē-ra, etc.)* ; having done.

Noun of Agency, *garē, garnyē, garyā* ; a doer, one who is about to do ; Impersonal honorific form *garnu hunē*.

OLD PRESENT, PRESENT SUBJUNCTIVE, AND IMPERATIVE.		FUTURE.		PAST.	
I do, I may do, let me do.		I shall do.		I did.	
Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
1. <i>garē</i>	<i>garaē</i>	<i>garēilā</i>	<i>garaēlā</i>	<i>garē, garyē, garyā</i>	<i>garyē</i>
2. <i>gar, gares</i>	<i>gara</i>	<i>garēlās, garlās</i>	<i>garaulā</i>	<i>garis</i>	<i>garyau</i>
3. <i>garos, garē</i>	<i>garan</i>	<i>garēlā, garlā</i>	<i>garlan, garnan</i>	<i>garyō (fem. garyi, garī)</i>	<i>garē, garyē, garyā, (fem. garyin, garin)</i>
Impersonal Honorific. <i>garnu los.</i>		Impersonal Honorific. <i>garnu hunē chāa.</i>		Impersonal Honorific. <i>garnu bhō.</i>	

AORIST.		PAST AORIST.		PRESENT DEFINITE.		IMPERFECT.	
I do, I shall do, I did.		I did (continuously).		I am doing.		I was doing.	
Singular	Plural.	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
1. <i>gar-chhū¹</i>	<i>gar-chhāū</i>	<i>gar-thyō¹</i>	<i>gar-thyū</i>	<i>garda-chhū^{1,2}</i>	<i>garda-chhāū</i>	<i>garda-thyā^{1,3}</i>	<i>garda-thyū</i>
2. <i>gar-chhas</i>	<i>gar-chhau</i>	<i>gar-this</i>	<i>gar-thyau</i>	<i>garda-chhas</i>	<i>garda-chhau</i>	<i>garda-this</i>	<i>garda-thyau</i>
3. <i>gar-chha</i>	<i>gar-chhan</i>	<i>gar-thyō</i>	<i>gar-thyē</i>	<i>garda-chha</i>	<i>garda-chhan</i>	<i>garda-thyō</i>	<i>garda-thyē</i>
Impersonal Honorific. <i>garnu hunchhā.</i>		Impersonal Honorific. <i>garnu hunchhyō.</i>		Impersonal Honorific. <i>garnu hūda-chhā.</i>		Impersonal Honorific. <i>garnu hūda-thyō.</i>	

PERFECT.		PLUPERFECT.		FUTURE PERFECT.	
I have done.		I had done, I did.		I shall have done.	
Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
1. <i>garē-kō chhū¹</i>	<i>garē-kō chhāū</i>	<i>garē-kō thyō¹</i>	<i>garē-kō thyū</i>	<i>garē-kō hūlā</i>	<i>garē-kō hāūlā</i>
2. <i>garē-kō chhas</i>	<i>garē-kō chhau</i>	<i>garē-kō thīs</i>	<i>garē-kō thyau</i>	<i>garē-kō hōlās</i>	<i>garē-kō hāulās</i>
3. <i>garē-kō chha</i>	<i>garē-kō chhan</i>	<i>garē-kō thyō</i>	<i>garē-kō thyē</i>	<i>garē-kō hōlā</i>	<i>garē-kō hūnan</i>
Impersonal Honorific. <i>garnu bhayē-kō chhā.</i>		Impersonal Honorific. <i>garnu bhayē-kō thyō.</i>		Impersonal Honorific. <i>garnu bhayē-kō hōlā.</i>	

¹ Any optional form of the auxiliary may be employed. With feminine subjects feminine forms of the auxiliary are used.

² *Gardai* may be substituted for *garda* throughout.

³ Any optional forms of the auxiliary may be employed. In all the above, feminine forms are used with feminine subjects.

PRESENT SUBJUNCTIVE PERIPHRASTIC.		Verbs with roots ending in vowels vary slightly from the above, see page 39. For irregular verbs, see page 43.
(If) I do.		
Singular.	Plural.	
1. <i>garda-hũ</i>	<i>garda-haũ</i>	
2. <i>garda-hos</i>	<i>garda-hau</i>	
3. <i>garda-hõ</i>	<i>garda-hun</i>	
Impersonal Honorific. <i>garnu hũda-hõ.</i>		

B. Negative Conjugation.Infinitive, *na garnu*, etc., not to do.Present Participle, *na gardõ*, etc., not doing.Past Participle, *na garyõ*, *na gard-kõ*, etc., one who did not.Future Passive Participle, *na garnu*, etc., not about to do.Adverbial Participle, *na gardã*, *na gardai*, etc., while not doing.Conjunctive Participle, *na gari* (*na gard-ra*), etc., not having done.Noun of Agency, *na garnd*, etc., not a doer. Honorific Form, *na garnu hund*.

OLD PRESENT, PRESENT SUBJUNCTIVE, AND IMPERATIVE.		FUTURE.	PAST.	
I do not, I may not do, let me not do.		I shall not do.	I did not.	
Singular.	Plural.		Singular.	Plural.
1. <i>na garũ</i>	<i>na garaũ</i>	Not used. The Present Definite is employed instead.	<i>garĩna</i>	<i>garyaũna, gar(y)enaũ¹</i>
2. <i>na gar, na gares</i>	<i>na gara</i>		<i>garĩnas</i>	<i>garyauna, gar(y)enas²</i>
3. <i>na garos, na garõ</i>	<i>na garun, na garnan</i>		<i>gar(y)ena, garyana</i>	<i>gar(y)enan, garyanan</i>
Impersonal Honorific. <i>na garnu hos.</i>		Impersonal Honorific. <i>na garnu hund chla.</i>	Impersonal Honorific. <i>garnu bhayona.</i>	

¹ Or *garyaũna, gar(y)enaũ*.² Or *garyanau*.

AORIST.	PRESENT DEFINITE.		IMPERFECT.	
I do not, etc.	I do not, I shall not do.		I was not doing.	
	Singular.	Plural.	Singular.	Plural.
1. } 2. } 3. } Not used. The Present Definite is employed instead.	<i>gardĩna, gardaina¹</i>	<i>gardaũna, gardainaũ²</i>	<i>gardĩna¹ thyd³</i>	<i>gardaina thyd³</i>
	<i>gardainas</i>	<i>gardauna, gardainau</i>	<i>gardaina this</i>	<i>gardaina thyan</i>
	<i>gardaina</i>	<i>gardainan</i>	<i>gardaina thyd</i>	<i>gardaina thyd</i>
	Impersonal Honorific. <i>garnu hũdaina.</i>		Impersonal Honorific. <i>garnu hũdaina thyd</i>	

¹ Or *gardũna, gardainũ*.² Or *gardaina*.³ Any optional form of the auxiliary may be used. With feminine subjects, feminine forms of the auxiliary are used.⁴ This particular verb and a few others, including all those whose roots end in vowels, may also have the contracted form of this tense (*garna*, etc.) as described on p. 40.

PRESENT.			PLUPERFECT.	
I have not done.			I had not done, I did not.	
	Singular.	Plural.	Singular.	Plural.
1.	<i>garð-kð chhūāna¹</i>	<i>garð-kā chhāūna</i>	<i>garē-kð thiyena¹</i>	<i>garē-kā thiyāūna</i>
2.	<i>garð-kð chhāinas</i>	<i>garð-kā chhāuna</i>	<i>garē-kð thinas</i>	<i>garē-kā thiyauna</i>
3.	<i>garð-kð chhaina</i>	<i>garð-kā chhainan</i>	<i>garð-kð thiyena</i>	<i>garē-kā thiyenan</i>
Impersonal Honorific. <i>garnu bhayð-kð chhaina.</i>			Impersonal Honorific. <i>garnu bhayð-kð thiyena.</i>	

FUTURE PERFECT.		
I shall not have done.		
	Singular.	Plural.
1.	<i>garð-kð hunna²</i>	<i>garð-kā hūdaūna</i>
2.	<i>garð-kð hūdainas</i>	<i>garð-kā hūdauna</i>
3.	<i>garð-kð hūdaina</i>	<i>garð-kā hūdainan</i>

The Impersonal Honorific Future Perfect is
garnu bhayð-kð hūdaina.

PASSIVE VOICE.³

C. Positive Conjugation.

Infinitive, *garīnu*, etc., to be done.Present Participle, *garīdð*, etc., being done.Past Participle, *garīyð*, *garīyð-kð*, etc., been done.Adverbial Participle, *garīdā*, etc., while being done.Conjunctive Participle, *garīi*, etc., having been done.Noun of Agency, *garīnyð*, etc., one who is done.Old Present, Present Subjunctive, and Imperative, *garīū*, I am done, I may be done, let me be done, etc. Second person plural*garīyau.*Future, *garīūlā*, I shall be done.Past, *garīyð*, I was done.Aorist, *garīnāllu* (see pp. 38, 39), I am being done, I shall be done, I was done.Past Aorist, *garīllyð*, I was done (continuously).Present Definite, *garīda-chhū*, I am being done.Imperfect, *garīda-thyð*, I was being done.Perfect, *garīyð-kð chhū*, I have been done.Pluperfect, *garīyð-kð thyð*, I had been done, I was done (a long time ago).Future Perfect, *garīyð-kð lūlā*, I shall have been done.Present Subjunctive (Periphrastic), *garīda-hū*, (If) I be done.

D. Negative Conjugation.

The Passive Negative Conjugation presents no difficulties, being formed on the model of the Active Negative Conjugation.

Thus, *na garīnu*, not to be done; *garīnna*, let me not be done; *garīna*, I was not done; *garīdāna*, I am not being done, and so on for the other forms.¹ In both the Perfect and the Pluperfect any optional forms of the participle or of the Auxiliary Verb may be used throughout. With feminine subjects, feminine forms of the participle and of the Auxiliary Verb are used.² Any optional forms of the Participle and of the Auxiliary may be used throughout. With feminine subjects, feminine forms of the Participle are used.³ Throughout the Passive Voice, the typical *ī* is often written *i* or, before vowels, *iy*. Thus, *garīnu* or *garīnu*, to be done; *garīlā* or *garīlā*, or *garīllylā*, I shall be done. As explained on page 30, under the head of Vocalic Roots, the *ī* or *i* may be, and usually is, nasalized before any consonant except *y*.

I. Causal Verbs.

Khas-kurā usually forms its causal verbs by the addition of *āu* to the root, which is then conjugated as shown on page 40. There do not seem to be any examples of the double causals, made with *wāu*, with which we are familiar in other Indian languages. Examples of the formation of Causal verbs are :—

- garṇu*, to do, *garāũnu*, to cause to be done.
bannu, to become, *banāũnu*, to cause to become.
chaṛhnu, to ascend, *chaṛhāũnu*, to cause to ascend.
lāgnu, to be applied, *lagāũnu*, to cause to be applied.

It will be observed from the last example that the root vowel, when long, is liable to be shortened as in other Indian languages.

Note that the causal of a transitive verb has the meaning of the causal of the passive; *garāũnu* does not mean 'to cause to do,' but 'to cause to be done.' If we wish to make a causal of the active we must use a periphrasis.

Mr. Turnbull gives the following examples :—

- garṇu*, to do, *garṇu lāũnu* or *garnē garāũnu*, to cause to make. So, from intransitive verbs.
bannu, to become, *bannu lāũnu*, or *bannē garāũnu*, to cause to make.
chaṛhnu, to ascend, *chaṛhnu lāũnu* or *chaṛhnē garāũnu*, to cause to send up.
lāgnu, to be applied, *lāgnu lāũnu* or *lāgnē garāũnu*, to cause to apply.

The verb *lāũnu* in the above means 'to apply,' and is a contracted form of *lagāũnu*. It should be distinguished from *lyāũnu* (Hindī *lē-ānā*), to bring.

There are no doubt several irregular causals. I have noted *khwāũnu*, to give to eat, from *khānu*, to eat, and *basālnu*, to seat, from *basnu*, to sit.

J. Compound Verbs.

There are the usual classes of compound verbs.

(1) Formed with the Conjunctive Participle in *i* are :—

- (a) *Intensives*, as in *birsāũnu* or *birsāi dīnu*, to cause to forget: *lāũnu* or *lāi dīnu*, to put on (clothes). Judging from the specimens and the literature which I have read, these are not so common as in Hindī.
 (b) *Completives*. These are formed with the verb *saknu*, which with the conjunctive participle indicates completion, but with the infinitive (see below) indicates potentiality. Examples of Completive compounds are :—
mā khāi sakē-kō chhu, I have finished eating.
mā dīi sakchhu, I shall finish giving.

Similarly in Specimen II we have :—

sampati kharcha gari sakē pachhi, after having completely expended his fortune.

(2) With the direct or oblique infinitive :—

- (a) *Potentials*, made either with the direct (so Mr. Turnbull) or with the oblique infinitive (so my examples). Thus :—
mā dīnu sakchhu, I will be able to give (Turnbull).
prasasta rōṭi khāna na-sakī, not being able to eat ample bread (Specimen II).
rin chukti hūna saktaina, there cannot be payment of the debt (Specimen III).

(b) *Inceptives*, with the oblique infinitive and *lāgnu*, to be applied. Thus :—

chētiyē (obl. past part. pass.) *pachhī bhanna lāgyō*, after coming to his senses, he began to say (Specimen II).

bhanna lāgnu bhō, they began to say (Specimen III).

rājā āphnā darbār-mā āyē-ra bhanna lāgē, the king came into his court and began to say (Specimen IV).

jōgī-lāi haluwā chaṭṭuna lāgī, she began to cause the sweetmeat to be tasted by the ascetic (*ib.*).

jōgī chain garna lāgē, the ascetic began to make himself at ease (*ib.*).

Mr. Turnbull says that the direct infinitive (*bhannu lāgyō*) is used in this idiom, but I have not found it in any of my authorities.

(c) *Permissives* (with *dīnu*) and *Acquisitives* (with *pāunu*), are similarly found with the oblique infinitive.

Mr. Turnbull gives the direct infinitive, but I have not come across any instances of this :—

us-lāi jāna dēu, let him go.

āphnu pēt bharna pāyena, he did not get leave to fill his belly (Specimen II).

tapāñi-haru-kā najik basna payenaū, we did not get permission to dwell near Your Honours.

(d) *Desideratives*. Mr. Turnbull gives *maî-lē garnu khōjyē*, I wished to do. In Specimen I we have *bhītra jāna mānena*, he did not wish to go inside. I have not noted any other examples. Equivalent to the Hindi *chāhiyē*, it is necessary, we have *chāhiyē chha*, *chāhiyō*, or *chāhinchha*, and to *chāhiyē thā*, *chāhī thyō* and *chāhīdai thyō*. It will be observed that all these are passives. Mr. Dopping-Hepenstal gives the following examples :—

ma-lāi pāni chāhinchha, I want some water.

timi-lāi bhōli bhyāna jānu chāhinchha, you must go to-morrow morning.

A more idiomatic form of the second sentence would be *timi-lāi bhōli byāhāna jānu parnē-chha*.

(e) *Frequentatives* are made, according to Mr. Turnbull, with a form which appears to be the locative of the infinitive. Thus :—

garnē garnu, to do habitually.

maîlē jānē garē, I went habitually.

From Nepal, itself, we have :—

jāndai garnu, to be in the habit of going.

ma us-lāi khānē garchhū, I am in the habit of eating that.

(3) With the *Adverbial Participle*.

These are *Statics* and *Continuatives*. Examples of each are :—

mā rūdai gayē, I went away crying.

mā gardai rahē chhū, I continue doing.

I have not noted any other examples of these compounds.

Indeclinables.

Conjunctive participles in *i* are often employed as adverbs or prepositions. Thus, *phēri*, having turned, again; *lāgti*, for (lit. having been applied); *dēkhi*, from (lit. having seen).

Bhani, having said or 'saying,' the conjunctive participle of *bhannu*, to say, is regularly employed after quoting the words of a person, exactly like the Sanskrit word, *iti*. Thus, '*kyā hai*' *bhani sodhdā*, 'what is it?' having said, *i.e.*, on his asking 'what is it?' It will be seen that the *bhani* has to be left untranslated in English. So, again, '*mai-lē pāunē ansa-bhāg ma-lāi dinu-kos*' *bhani, bhandā*, on saying (*bhandā*) 'please give to me the share to be got by me' saying. In the following example we have two quotations, one inside the other, each with *bhani* :—

'*ma uṭhi āphnā-bābu chheū gai, "hē bābā, Iśvar-ra tapāñi-māthi mai-lē pāp garē, ma tapāñi-kō chhōrā bhannu yōgya kō aba bhāṭna; ma-lāi āphnā-darmāhādār-nōkar-jastai garnu-hawas," bhani* (1) *bhanū-lā,*' *bhani* (2), *uṭhi āphnā-bābu-chheū gayō*; 'arising, going near my father, I shall say, "O father, I have sinned against heaven and thee, I am not at all now worthy to be called thy son; please make me as one of thy hired servants," saying (1),' saying (2), arising, he went near his father.

Another form of the verb *bhannu*, *viz.*, *bhanē* or *bhanyē*, which is probably the locative of the past participle, *bhanyō*, having said, or else its oblique form, is employed in various manners.

Thus, *bhanē*, on having said, or *bhanē dēkhi*, from having said, is the regular formula for 'if.' It may be explained that 'if' does not occur so often as in English, the idea being usually represented by a periphrasis. Thus, *jō putra dhan-lē, śarir-lē, samartha bhāi, āmā-bābā-lāi ānanda dīdāina*, the son who, if he is able (lit. being able), does not give joy to his parents with his wealth and with his body. If, however, 'if' must be used, it is represented by *bhanē* or *bhanē dēkhi* placed at the end of the sentence to which it refers. Thus, *dēvatā-haru pañi āphai-āphu najrānā arpaṇ garnē chhan bhanē, aru rājā-kā tā kē kurā*, if (lit. on having said) the gods, also, of themselves will offer tribute, then (*tā*) what talk we of other kings (doing so) (*Bhāgavata Purāna*, p. 150) : *manushya-lē prāṇ jānē bēlā-mā, śuddha-man-lē kṣaṇ-mātrā in-mā man lāyō bhanē, param-gati-mā prāpta hunohha*, if (*bhanē*), at the hour of (his) breath departing, a man with pure heart, even for a moment placed his heart (or mind) on them, he will reach salvation (*ib.*, p. 156). As an example of *bhanē* (or *bhanyē*) *dēkhi*, we have (Luke x, 6) *tyahā milāp-kō santān ra-chha bhanyē dēkhi*, if the son of peace be there.

Very similarly *kina bhanē*, *i.e.*, on saying "why," is used to mean 'because.' Thus, *nityā Bhagawān-kō darśan garnā-lē, buṛhā-haru pañi taruṇ bhayē, kina bhanē bārambār nētra-kā dīōrā Bhagawān-kā mukh-kamal-kō amṛit pān garda-thē*, from continually seeing Bhagawān old men again became young, because (lit. on having said, or if they said, 'why') by means of their eyes they were continually drinking the water of life of the lotus-face of Bhagawān (*Bhāgavata Purāna*, p. 150). Mr. Turnbull gives as an example, *u bhāgyō kina bhanyē darāyō*, he fled because he feared.

The usual words for 'and' are *ani* (*cf.* *Marāṭhī ani*), and *-ra*. The word *-ra* is an enclitic, but (unlike the Latin *que*) is usually added to the first of the things coupled together.

Thus, *bājā-ra nāch-kō sōr*, the noise of music and dancing; *Bikramājī-lē tes-jagā-kō rājya liyē-ra rājya garē*, Vikramāditya took the kingdom of that place, and ruled (it). In the latter example *liyē-ra* is practically equivalent to a conjunctive participle, as explained on page 36.

When *-ra* joins two sentences, I have occasionally found it in the second sentence in unexpected positions. Thus (*Bhāgavata Purāna*, page 150):—

<i>aba</i>	<i>Braj-mā</i>	<i>pālanu-hawas</i> ;	<i>ma</i>	<i>pani</i>	<i>snēh-lē-bhariyē-kā</i>
now	Braj-in	please-go ;	I	moreover	affection-with-filled
<i>bandhu-varg-kō-ra</i>	<i>charaṅ-kā</i>	<i>darśan</i>	<i>garna</i>	<i>āūlā,</i>	
relations-of-and	feet-of	inspections	to-make	will-come,	

i.e. now, please, go to Braj; and, moreover, I will come to pay my respects to my relations who are filled with affection for me. Here *-ra*, though in the middle of the sentence, and suffixed to *bandhu-varg-kō*, can only join the sentence to what precedes.

There are many other idioms in Khas-kurā, which take the place of conjunctions, for particulars of which the student is referred to pp. 123-132 of the second edition of Mr. Turnbull's Grammar.

APPENDIX.

Direct and oblique forms of nouns in *ō*, *u*, *ā*, *a*, etc. (see page 25).

SINGULAR.

Direct forms in *ō* or *u*.

SPECIMEN II.

bhāg-kō sampati uṛāyō, he squandered the goods of his share.
āphnu pēṭ bharna pāyena, he did not get (power) to fill his belly.
ma timrō chhōrā bhannu, to call me your son.
mērō chhōrā maryā-kō thiyō, phēri bāchyō; harāyē-kō thiyō, phēri pāiyō, my son was dead, again survived; was lost, again became found.
nāch-kō sōr suni, hearing the sound of dancing.
timrō bhāz yō, your brother came.
tes-kō bābu bōl-binti garyō, his father made supplication.
timrō ṭahal garda-chhu, I am doing your service.
timrō āgyā nāghāna, I disobeyed not your order.

SPECIMEN III.

kiśōr-abasthā-kō ānanda, the joy of the condition of youth.
ṭhulō banāyō, he made (him) big.

Oblique forms in *ā* or *a*.

SPECIMEN II.

kāñchhā-chāhi-lē bhandā, on the younger one saying.
kāñchhā-chhōrā-lē sabai dhan baṭuli, the younger son having collected all his wealth.
ṭārhā-pardēs gai, having gone to a far country.
āphnā-ansa-bhāg-kō sampati, the goods of his own share.

Direct forms in *ā*.

SPECIMEN II.

ma timrō chhōrā bhannu, to call me your son.
ṭi-chhōrā dēkhi, seeing that son.
mērō chhōrā marē-kō thiyō, my son was dead.
jēṭhā-chāhi-chhōrā khēt-mā thiyō, the elder son was in the field. But (*Baitāl Pachāsī*),—*ēkā doi-j-kō chhorō thiyō*, he was the son of a Brāhmaṇ.

Oblique forms in *ō* or *u*.

SPECIMEN II.

bābu sāga, with the father.
bābu-lē (Agent case).
āphnu khēta-mā, (he put him) in his fields.
mērā-bābu-kō, of my father.
āphnā-bābu-chheū, (I will go) near my father.
tes-kō bābu-lē, his father (saw him).
tes-kō-gardan-mā, on his neck.

kharcha gari sakō (i.e. *sakya*) *pacchi*,
after completely expending.
dukk pardā, on affliction falling.
tee-dēs-kā mānis sāga, with a man of that
country.
mērā-bābu-kō, of my father.
āphnā-bābu-ohheū, (I will go) near my
father.
hē bābā. O father.
āphnā-nōkar-jastai, like your own
servant.
pharakai chhādā-mā, while being at a
distance.
ghar-ko najik pugdā, while arriving near
the house.
sōhdhā, while asking.
timrā-bābā-lē yak bhōj garō, your
father made a feast.
hē chhōrā, O son.

SPECIMEN III.

mātā-pitā-kā najik, near the mother and
father.
chhādā, while being.
hāmra nimitta, for our sake.
tapāni-haru-kā najik, near Your
Honours.
bābu-kā ghar, in a father's house.
āmā-bābā-lāi ānanda, joy to a mother
and father.

SPECIMEN IV.

bēsyā-kā sāth, with the courtesan, but
jōgi-kō sāth, with the ascetic.
bētāl-kā jukti-lō, through the device of
the goblin.

PLURAL.

Direct and oblique forms
in *ā* or *a*.

SPECIMEN II.

yak-janā-mānis-kō dui chhōrā thiyō,
of a certain man there were two sons.

bābu-lāi, to the father.
tapāni-kō-mukhēji, before you, in your
presence.
ghar-kō najik, near the house.
tes-kō lāgi, for him.
bābu-chāhi-lē bhanyō, the father said.

SPECIMEN III.

āmā-bābu-lāi, to a mother and a father.
baṛō namratāi-lē, with great humility.
bābu-kā ghar, in the house of a father.
un kō rin-bāṛa, from their debt.

SPECIMEN IV.

jōgi-kō sāth, with the ascetic, but *bēsyā-
kā sāth*, with the courtesan.

Direct and oblique forms
in *ō* or *u*.

SPECIMEN II.

yak-janā-mānis-kō dui chhōrā thiyō, of a
certain man there were two sons.

āphnā chākar-lāi, to his own servants.
garō (i.e. *garyā*), he (plural of respect)
 made.

āphnā-sāthi-haru sāga, with my own
 companions.

SPECIMEN III.

prasanna garāunē-bhayē-kā chhādē,
 pleased makers-become while-being,
 i.e., while coaxing (their parents).

SPECIMEN IV.

tina-kā chār rāni chha chhōrā bhayē,
 of him there were four queens and
 six sons.

SPECIMEN III

āmā-bābu-lāi gyān-prāpta bhayē-kō jāni,
 recognizing his mother and his father as
 being become endowed with knowledge.

I give four specimens of Khas-kurā, and these may be taken as being arranged in an ascending scale of importance. They are (a) the British and Foreign Bible Society's version of the Parable of the Prodigal Son, taken from the Gospel of St. Luke published in 1902; (b) another version of the same Parable prepared for me in Nepal, which I owe to the kindness of the Nepal Darbār; (c) a short extract from the *Bhagavad Bhakti Vilāsini*; (d) the introduction to the Khas-kurā version of the *Baitāl Pachīsī*. The last two were written by natives for natives. The others are translations, of which the first was made under missionary auspices, while the second was prepared by natives for the purposes of this Survey.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN PAHĀRĪ.

SPECIMEN I.

(*Calcutta Auxiliary Bible Society, 1902.*)

एक् जना मान्छेका दुइ भाई छोरा थिये । अनि तिनिरुमाको कान्छो-चडले बाबुलाइ भन्यो बाबै धन् सम्पत्तिको मंलाइ पर्ने भाग् मंलाइ देउ भनि । अनि त्येस्ले तिनिरुलाइ आफ्नु जीविका बांङि दियो । अनि धेरै दिन् भयेका थियेनन् कान्छो छोरो सबै थोक् भेला गयेर टाडो देस्मां गइ गयो अनि वहां कुकर्ममां दिन् बिताउंदै आफ्नु धन् सम्पत्ति हरपुट्ट पायौं । अनि जब त्येस्ले आफ्ना सबै थोक् खर्चेको थियो तब त्येस् देस्मां सारो अनिकाल् पयो अनि त्येस्लाइ अपुग्गे हुंनु लाग्यो । अनि त्यो त्येस् देस्का सहरबासी-हरुमांको येउटाकां गयेर टांसीयो अनि त्येस्ले त्येस्लाइ सुंगुर् चराउंनुलाइ आफ्ना खेतमां पठायो । अनि त्येस्ले सुंगुर्हरुले खांदै गयेका कोसाले अघाईने अति द्रुक्के गद थियो अनि कसै मान्छेले त्येस्लाइ क्येइ दिंदैन थियो । तर जब त्येस्लाइ चेत पायो तब त्येस्ले भन्यो मेरो बाबुका कत्ति बनि गर्नेहरुकां रोटीको परसस्त छ अनि मं चडं यहां अनिकाल्ले नष्ट हुंद छु । मं उठयेर आफ्नु बाबु थांइ जांछु अनि उस्लाइ भन्छु हे पिता मैले स्वर्गको बिरुइमां अनि तपांइको मुखेजि पाप् गयें मं फेरि तपांइको छोरो भनीने माफिकको कुइंन मंलाइ आफ्ना बनि गर्नेहरुमांको येउटा जत्तिको तुल्याउंनु हवस् भनि ! अनि त्यो उठयेर आफ्नु बाबु थांइ आयो । तर त्यो टाडै हुदाखेरि त्येस्को बाबुले त्येस्लाइ देखेर टिठायो अनि दुगुयेर त्येस्लाइ अडाली मांरि त्येस्लाइ चूमा खायो । अनि छोरोचडले त्येस्लाइ भन्यो हे पिता

मैले स्वर्गको बिरुहमां अनि तपांड्रको मुखेजि थाप् गर्ने मं फेरि तपांड्रको छोरो भनीन माफिकको कुइंन भनि । तर बाबुचइंले आफ्ना दासहरुलाइ भन्यो छिट्टै मूल लबेता निकालि ल्यायेर त्येस्लाइ लगाव अनि त्येस्को हात्मां भींठी र गोडामां जुत्ता लगाइ देव अनि पलुवा चइं बाष्को ल्यायेर मांर र हांमि-हरु खाइ आनन्द गहं किनभन्ये यो मेरो छोरो मंयेको थियो अनि फेरि जीयो हरार्इयेको थियो अनि पार्इयो भनि । अनि तिनिहरुले आनन्द गर्नु लाग्ये ॥

अब त्येस्को जेठो चइं छोरो खेतमां थियो अनि त्येस्ले घरको नजिक् आइ पुग्दाखेरि बाजा र नाचको सोर् सुन्यो । अनि त्येस्ले दासहरुमांको येउटालाइ छेउ बोलायेर यो क्या हो भनि सोध्यो । अनि त्येस्ले त्येस्लाइ भन्यो तिम्रो भाई आइ पुग्यो अनि तिम्रो बाबुले पलुवा चइं बाष्को मांयो किन-भन्ये त्येस्लाइ निकानन्दै हुंदै गयेको फेरि पायो भनि । तर त्यो क्रोधित् भयो अनि भित्र जाने इच्छे गयेन अनि त्येस्को बाबुले बाइर आयेर त्येस्लाइ मनाउनु लाग्यो । तर त्येस्ले आफ्नु बाबुलाइ उत्तर दिइ भन्यो हेर मं येत्ति बर्ष देखि तिम्रो लागि दास्ती गर्द छु अनि तिम्रो आज्ञा कैलेइ तर्काइंन र पनि तिमिले मंलाइ मैले आफ्ना मित्रहरु सड आनन्द गर्नुकोलागि कैलेइ बाखाको पाठो दियौंन तर यो चइं तिम्रो त्यो तिम्रो जीविका बेश्येहरु सड खल्काउंने चइं छोरो जसै आयो तब तिमिले त्येस्को लागि पलुवा बाष्को मांयो भनि । अनि त्येस्ले त्येस्लाइ भन्यो ए छोरा तं सधैं मं सड छस् अनि जति मेरो छ सबै तेरो हो । तर आनन्द र रमाइट् गर्नु उचित् थियो किनभन्ये यो तेरो भाई मंयेको थियो अनि जीयो अनि त्यो हरार्इयेको थियो अनि पार्इयो भनि ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN I.

(Calcutta Auxiliary Bible Society, 1902.)

Ek-janā-mānchhē-kā	dui-bhāi-chhōrā	thiyē.	Ani	tiniharu-mā-kō
<i>One-person-man-of</i>	<i>two-brother-sons</i>	<i>were.</i>	<i>And</i>	<i>them-in-of</i>
kānchhō-chaī-lē	bābu-lāi	bhanyō,	'bābai,	dhan-sampatti-kō
<i>younger-the-one (ag.)</i>	<i>the-father-to</i>	<i>said,</i>	<i>'O-father,</i>	<i>the-wealth-property-of</i>
mā-lāi	parnē-bhāg	dēu'	bhani.	Ani
<i>me-to</i>	<i>the-falling-share</i>	<i>give'</i>	<i>gaying.</i>	<i>And</i>
āphnu-jivikā	bāri	diyō.	Ani	dhēr-ai
<i>his-own-living</i>	<i>having-divided</i>	<i>gave.</i>	<i>And</i>	<i>many-even</i>
kānchhō-chhōrō	sab-ai	thōk	bhēlā	garyē-ra
<i>the-young-son</i>	<i>all-even</i>	<i>things</i>	<i>collected</i>	<i>having-made</i>
gai	gayō,	ani	wahā	kukarmma-mā
<i>having-gone</i>	<i>went,</i>	<i>and</i>	<i>there</i>	<i>evil-deeds-in</i>
āphnu-dhan-sampatti	chharapuṭṭa	pāryō.	Ani	jaba
<i>his-own-wealth-property</i>	<i>scattered</i>	<i>made.</i>	<i>And</i>	<i>when</i>
āphnā-sab-ai-thōk	kharchyē-kō-thiyō,	taba	tyes-dēs-mā	sārō-anikāl
<i>his-own-all-even things</i>	<i>spent-had,</i>	<i>then</i>	<i>that-country-in</i>	<i>a-hard-famine</i>
paryō,	ani	tyes-lāi	apugyē	hūnu
<i>fell,</i>	<i>and</i>	<i>him-to</i>	<i>want</i>	<i>to-be</i>
saharbāsīharu-mā-kō	yeuṭā-kā	gayē-ra	ṭāsīyō,	ani
<i>citizens-in-of</i>	<i>one-to</i>	<i>having-gone</i>	<i>leant-on,</i>	<i>and</i>
suṅgur	charāūnu-lī'	āphnā-khēta-mā	paṭhāyō.	Ani
<i>swine</i>	<i>feeding-for</i>	<i>his-own-fields-in</i>	<i>sent.</i>	<i>And</i>
suṅgurharu-lē	khāḍai-garyē-kā-kōsā-lē	aghāñē	ati	ichchhē
<i>the-swine-by</i>	<i>an-eating-done-husks-by</i>	<i>to-be-satiated</i>	<i>very</i>	<i>wish</i>
garda-thiyō,	ani	kas-ai-mānchhē-lē	tyes-lāi	kyēi
<i>a-making-was,</i>	<i>and</i>	<i>any-even-man (ag.)</i>	<i>him-to</i>	<i>anything</i>
Tara	jaba	tyes-lāi	chēt	āyō,
<i>But</i>	<i>when</i>	<i>him-to</i>	<i>sense</i>	<i>came,</i>
katti-banni-garnēharu-kā	rōṭī-kō	parasasta	chha,	ani
<i>how-many-wage-makers-to</i>	<i>bread-of</i>	<i>sufficiency</i>	<i>is,</i>	<i>and</i>
chaī	yahē	anikāl-lē	nasṭa	hūda-chhu.
<i>on-the-other-hand</i>	<i>here</i>	<i>famine-by</i>	<i>destroyed</i>	<i>a-becoming-am.</i>
				Mā
				I

uṭhyē-ra āphnu-bābu-thāi jānchhu, ani us-lāi bhanchhu, " hē
having-arisen my-own-father-near will-go, and him-to I-will-say, " O
 pitā, maĩ-lē swarga-kō biruddha-mā, ani tapāi-kō mukhēji
father, I (ag.) heaven-of opposition-in, and Your-Honour-of in-presence
 pāp garyē; mā phēri tapāi-kō chhōrō bhanñē māphik-kō
sin I-did; I again Your-Honour-of the-son to-be-called fit-at-all
 ohhuĩ-na; mā-lāi āphnā-banni-garnēharu-mā-kō yeuṭā jattikō
I-am-not; me (acc.) your-own-wage-makers-in-of one like
 tulyāñnu-hawas" bhani.' Ani tyō uṭhyē-ra āphnu-bābu-thāi āyō.
please-to-make-equal" saying.' And he having-arisen his-own-father-near came.
 Tara tyō tār-ai hūdā-khēri tyes-kō-bābu-lē tyes-lāi
But he far-even a-being-while him-of-the-father (ag.) him (acc.)
 dēkhyē-ra tiṭhāyō, ani duguryē-ra tyes-lāi añālō māri
having-seen felt-compassion, and having-run him-to embrace having-struck
 tyes-lāi chūmā khāyō. Ani chhōrō-chaĩ-lē tyes-lāi bhanyō, 'hē-pitā,
him-to kiss ate. And son-the (ag.) him-to said, 'O-father,
 maĩ-lē swārga-kō biruddha-mā, ani tapāi-kō mukhēji pāp
I (ag.) heaven-of opposition-in, and Your-Honour-of in-presence sin
 garyē; mā phēri tapāi-kō chhōrō bhanñē māphik-kō chhuĩ-na'
I-did; I again Your-Honour-of the-son to-be-called fit-at-all I-am-not'
 bhani. Tara bābu-chaĩ-lē āphnā-dās-haru-lāi bhanyō, 'chhiṭṭ-ai
saying. But father-the (ag.) his-own-servants-to said, 'quickly-even
 mūl labētā nikāli lyāyē-ra tyes-lāi lagāwa, ani
honourable robe having-produced having-brought him-to put-ye-on, and
 tyes-kō-hāt-mā aũṭhi-ra gōrā-mā juttā lagāi dēwa, ani
him-of-hand-on a-ring-and feet-on shoes having-put-on give-ye, and
 paluwā-chaĩ bāchchhō lyāyē-ra mār-ra hāmiharu khāi ānanda
fatted-the calf having-taken kill-and us having-eaten rejoicing
 garū. "Kina" bhanyē, yō-mērō-chhōrō māryē-kō-thiyō,
let-us-make. "Why"-if-you-say (i.e., because), this-my-son died-had,
 ani phēri jīyō; harāiyē-kō-thiyō, ani pāiyō' bhani. Ani tiniharu-lē
and again lived; been-lost-had, and was-found' saying. And they (ag.)
 ānanda garnu lāgyē.
rejoicing to-do began.

Aba tyes-kō jēthō-chaĩ-chhōrō khēt-mā thiyō; ani tyes-lē
Now him-of elder-the-son the-field-in was; and he (ag.)
 ghar-kō najik āi pugdā-khēri bājā-ra-nāch-kō sōr
the-house-of near having-come on-arriving-while music-and-dancing-of sound
 sunyō. Ani tyes-lē dās-haru-mā-kō yeuṭā-lāi chhēu bolāyē-ra,
heard. And he (ag.) the-servants-in-of one (acc.) near having-calle 1,
 'yō kyā hō?' bhani sōdhyō. Ani tyes-lē tyes-lāi bhanyō, 'timrō
'this what is?' saying asked. And he (ag.) him-to said, 'thy

bhāi āi pugyō, ani timrō bābu-lē paluwā-chaī bāchchhō
brother having-come arrived, and thy father (ag.) fatted-the calf
 māryō, “kina” bhanyē tyes-lāi nikānandai hūdai-garyē-kō phēri
killed, because him (acc.) in-good-health a-being-made again
 pāyō’ bhani. Tara tyō krōdhit bhayō, ani bhitra jānē ichchhē
got’ saying. But he angered became, and within to-go wish
 garyena; ani tyes-kō bābu-lē bāira āyē-ra tyes-lāi
made-not; and him-of the-father (ag.) outside having-come him (acc.)
 manāñnu lāgyō. Tara tyes-lē āphnu-bābu-lāi uttar
to-remonstrate-with began. But he, (ag.) his-own-father-to answer
 dii bhanyō, ‘hēra, mā yetti-barkla-dēkhi timrō lāgi dāsti
having-given said, ‘see, I so-many-years-from of-you for labour
 garda-chhu, ani timrō ājñā kailē-i tarkāina-ra pani
a-doing-am, and your command ever-even I-transgressed-not-and yet
 timi-lē mā-lāi, mā-lē āphnā-mitrahāru-saṇa ānanda garnu-kō-lāgi
you (ag.) me-to, me-by my-own-friends-with rejoicing making-of-for
 kailē-i bākhṛā-kō pāthō diyau-na; tara yō chaī timrō, tyō
ever-even a-goat-of kid gave-not; but this on-the-other-hand your, that
 imrō jivikā bēsyēharu-saṇa khalkāñnē-chaī, chhōrō, jais-ai āyō,
your living harlots-with devourer-the, son, as-even he-came,
 taba timi-lē tyes-kō-lāgi paluwā bāchchhō māryau’ bhani. Ani tyes-lē
then you (ag.) him-of-for fatted calf killed’ saying. And he (ag.)
 tyes-lāi bhanyō, ‘ē chhōrā, tā sadh-añ mā-saṇa chhas, ani jati
him-to said, ‘O son, thou always-even me-with art, and whatever
 mērō chha, sab-ai tērō hō. Tara ānanda-ra ramāhaṭ garnu
mine is, all-even thine is. But rejoicing-and merriment to-do
 uchit thiyō, “kina”-bhanyē, yō tērō bhāi māryē-kō-thiyō, ani
proper was, because, this thy brother died-had, and
 jiyō; ani tyō harāiyē-kō-thiyō, ani pāiyō’ bhani.
lived; and he been-lost-had, and was-found’ saying.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN II.

(Nepal Darbār, 1809.)

कोई यक् जना मानिस्को दुइ छोरा थिये । ती मध्ये कांछाचाहि-ले बाबु सँग मैले पाउने चंसभाग् मलाइ दिनु होस भनि भन्दा बाबुले चंस कुब्जाइ दियो । केहि दिन पछि निज् कांछा छोरोले सबै धन् बटुलि टाढा पर्देस् गै तँहि मोज्मजा गरि आफ्ना चंसभाग्को संपति सबै उड़ायो । संपति खर्च गरि सके पछि तेस् ठाजमा ठुलो अनिकाल् परि तेस्लाइ दुख् चाइ पर्दा तेस् देस्का यक् जना सहर्बासि मानिस् सँग गै बस्थो । त्यो सहर्बासिले तेस्लाइ आफ्नु खेतमा सुगुर् चराउने काममा लायो । कसैले केहि दियेन । तेस्ले सुगुर्ले खाने ढुठोले पनि आफ्नु पेट् भर्न पायेन । चेतिया पछि भन लाग्यो की मेरा बाबुको प्रसस्त रोटि खान नसकि उबारन पनि पाउने कतिका दर्माहादार् चाकर्हरु थिये मर भोक्ले मर्दकु । म उठि आफ्ना बाबु छेउँ गै हे बाबा ईश्वर तपाजिमाथि मैले पाप् गरे । म तपाजिको छोरा भनु योग्य को अब भर्नेन । मलाइ आफ्ना दर्माहादार् नोकर जस्तै गर्नुहवस भनि भनुँला । भनि उठि आफ्ना बाबु छेउँ गयो । ती छोरा धेरै फरकै छँदामा तेस्को बाबुले देखि दया गरि उजडि गै तेस्को गर्दनमा चंकमाल् गरि म्नाइ खायो । छोरोले बाबुलाइ भन्यो हे बाबा ईश्वर तपाजिको मुखेँजि पाप् गरे । म तपाजिको छोरा भन लोयक को छैन । तर बाबुले आफ्ना चाकर्लाइ भन्यो असल लुगा ल्याइ यस्लाइ दे । हात्मा औठीर गोडमा जुत्ता पनि लाइ दे । लौं हामि खाइ पिइ मजा गरौं किनभने यो मेरो छोरा मद्याको (or मरेको) थियो फेरि बाँच्यो । हाराईयेको थियो फेरि पाईयो भनि तिनिहरुले आनन्द माने ॥

तेस्को जेठा चाहि छोरा खेतमा थियो । चाइ घरको नजिक पुग्दा बाजार नाचको सोर् सुनि यक् जना चाकर्लाइ डाकि क्या हो भनि सोध्दा तिम्रो भाई आयो । कुशलानन्द सहित् बिजलाइ पायेकोले तिम्रा बाबाले

यक् भोज् गरे भनि चाकर्ले तेस्लाइ भंदा त्यो रिसाइ भित्र गयेन ।
 तेस्को बाबु बाहिर आइ तेस्लाइ बोल्बन्ति गयो । तेस्ले बाबुलाइ जबाब्
 दियो हेर यतिका बख्दैखि तिम्रो टहल् गर्दछु कैल्ले पनि तिम्रो आग्या
 नाघौंन तैपनि तिमिले कैल्ले पनि मलाइ आफ्ना साथिहरु सँग मजा गर्नलाइ
 योटा पाठा पनि दियेनौ । बेस्याहरु सँग बसि तिम्रो संपति खाइ दिने
 यो तिम्रो छोरा आउने बित्तिकै तिमिले तेस्को लागि भोज् गछौ । तब
 बाबुचाहिले भन्यो हे छोरा तँ सधै मसँग छस् । मेरो जो छ सबै तेरे हो ।
 हामिले मजा गरि हर्ष गर्नु मुनासिब् छ किन भने यो तेरो भाई मरेको
 थियो फेरि बाच्यो । हरार्इयेको थियो फेरि पार्इयो ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN II.

(Nepal Darbār, 1899.)

Kōi-yak-janā-mānis-kō dui chhōrā thiyē. Tī-madhyē kāñchhā-
Certain-one-person-man-of two sons were. Them-among younger
 chāhi-lē bābu-sāga, 'mai-lē pāunē, ansa-bhāg ma-lāi dinu-hos,'
one-(ag.) father-with, 'by-me to-be-got, share-portion me-to please-give,'
 bhani, bhandā, bābu-lē ansa chhuṭyāi diyō. Kehi-dina-pachhi
saying, on-saying, father (ag.) share dividing gave. Some-days-after-
 nij-kāñchhā-chhōrā-lē sab-ai-dhan baṭuli ṭārḥā-pardēs gai,
that-younger-son (ag.) all-even-wealth collecting distant-foreign-land going,
 tāhi mōj-majā gari āphnā-ansa-bhāg-kō sampati sab-ai
there pleasure-delight doing his-own-share-portion-of property all-even
 urāyō. Sampati kharcha gari-sakē-pachhi tes-ṭhāū-mā
squandered. Property expenditure making-completed-after that-place-in
 ṭhulō anikāl pari tes-lāi dukh āi pardā tes-dēs-
great famine happening him-to sorrow coming on-happening that-country-
 kā yak-janā-sahar-bāsi-mānis-sāga gai basyō. Tyō sahar-bāsi-lē tes-
of a-person-city-dwelling-man-with going he-dwelt. That city-dweller (ag.) him
 lāi āphnu khēta-mā sugur-charāunē kām-mā lāyō. Kasai-lē
(acc.) his-own fields-in swine-feeder business-in put. Any-one (ag.)
 kēhi diye-na. Tes-lē sugur-lē khānē dhutō-lē pan
anything gave-not. He (ag.) swine-by to-be-eaten husk-with also
 āphnu-pēṭ bharna pāye-na. Chēṭiyā-pachhi bhanna lāgyō kī,
his-own-belly to-fill got-not. Sense-getting-after to-say he-began that,
 'mērā-bābu-kō prasasta-rōṭi khāna na-saki ubārna pani pāun
 'my-father-of ample-bread to-eat not-being-able to-leave-over even getters
 katikā-darmāhādār-chākar-haru thiyē, ma-ra bhōk-lē marda-chhu. Ma
many-wages-receiving-servants were, I-and hunger-by a-dying-am. I
 uṭhi āphnā-bābu-chheṅ gai, "hē bābā, Íswar-ra tapāñi-
arising my-own-father-near going, "O father, God-and Your-Honour-
 māthi mailē pāp garē. Ma tapāñi-kō chhōrā bhannu yōgya kō aba
upon I (ag.) sin did. I Your-Honour's son to-be-said fit at-all now
 bhāñ-na, ma-lāi āphnā-darmāhādār-nōkar-jast-ai garnu-hawas "
became-not, me (acc.) thine-own-wages-receiving-servant-like-even please-make "

bhani bhanū-lā,' bhani, uṭhi, āphnā-bābu-ohbeū gayō. Ti-
saying will-say,' saying, arising, his-own-father-near he-went. That-
 chhōrā dhēr-ai farakai chhādā-mā tes-kō-babu-lē dēkhi,
son much-even at-a-distance being-in his-father (ag.) seeing,
 dayā gari, daūri gai, tes-kō gardan-mā aṅkamāl gari,
compassion making, running going, him-of neck-on embracing doing,
 mwāi khāyō. Chhōrā-lē bābu-lāi bhanyō, 'hē bābā, Īswar-ra
kiss ate. Son (ag.) father-to said, 'O father, God-and
 tapāñi-kō mukhēji pāp garē, ma tapāñi-kō chhōrā bbaṅna
Your-Honour's (in-)presence sin I-did, I Your-Honour's son to-be-said
 lāyak kō chhai-na. Tara bābu-lē āphnā-chākar-lāi bhanyō, 'asal
fit at-all am-not. But father (ag.) his-own-servant-to said, 'good
 lugā lyāi yas-lāi de, hāt-mā auṭhī-ra gōrā-mā juttā pani
clothes bringing this-(one-)to give, hand-in ring-and legs-in shoes also
 lāi-dē. Lau, hāmi khāi pii majā garaū; "kina ?"
putting-give. Lo, we eating drinking pleasure let-make; "why ?"
 bhanē, yō mērō chhōrā maryā-kō (or marē-kō) thiyō
(if) they-said (i.e. because), this my son dead was
 phēri bhāchyō; harāiyē-kō thiyō, phēri pāiyō,' bhani, tini-baru-lē
again was-saved; been-lost was, again became-found,' saying, they (ag.)
 ānanda mānē.
rejoicing experienced.

Tes-kō jēthā-chāhi-chhōrā kbēt-mā thiyō. Āi ghar-kō najik
Him-of elder-the-son field-in was. Coming house-of near
 pugdā bājā-ra nāch-kō sōr suni, yak-janā-chākar-lāi dāki,
on-arriving music-and dancing-of noise hearing, one-person-servant-to calling,
 kyā hō ?' bhani, sōhdā, 'timrō bhāi āyō kuśalānanda-sahi
what is ?' saying, on-asking, 'your brother came good-health-with
 nij-lāi pāyē-kō-lē timrā-bābā-lē yak bhōj garē,' bhani,
him got-by (i.e. because) your-father (ag.) a feast made,' saying,
 chākar-lē tes-lāi bhandā, tyō risāi bhitra gaye-na.
servant (ag.) him-to on-saying, he being-angry inside' went-not.
 Tes-kō bābu bāhira āi tes-lāi bōl-binti garyō.
Him-of father outside coming him-to speaking-supplication made.
 Tes-lē bābu-lāi jabāb diyō, 'hēra, yatikā-barkha-dēkhi timrō ṭahal
He (ag.) father-to answer gave, 'see, so-many-years-from your service
 garda-ohhu; kailhō pani timrō āgyā nāghī-na, tai-pani
a-doing-I-am; ever even your order I-disobeyed-not, nevertheless
 timi-lē kailhō pani ma-lāi āphnā-sāthi-haru-sāga majā garṇa-lāi
you (ag.) ever even me-to my-own-companions-with pleasure making-for

yōtā pāthā pani diye-nau. Bēsya-haru-sāga basi timrō-sampat
one kid even gave-not. Harlots-with dwelling your-property
 khāi-dinē yō timrō-chhōrā āunē bittik-ai timi-lē tes-kō-lāgi
eater-up this your-son on-coming at-once-even you (ag.) him-of-for
 bhōj garyau.' Taba bābu-chāhi-lē bhanyō, 'hē chhōrā, tã
feast made.' Then father-the (ag.) said, 'O son, thou
 sadh-ai ma-sāga chhas, mērō jō chha sab-ai tār-ai hō. Hāmi-lē
always-even me-with art, mine what is all-even thine-even is. Us-by
 majā gari harkha garnu munāsib chha, "kina?" bhane, yō
pleasure doing rejoicing to-make proper is, "why?" (if) they-said, this
 tērō bhāi marē-kō thiyō, phēri bachyō; harāiyē-kō thiyō, pheri
thy brother dead was, again was-saved; been-lost was, again
 pāiyō.'
became-found.

The following specimen is taken from the *Bhagavad Bhakti Vilāsinī*, a Khas-kurā translation of the 10th book of the *Bhāgavata Purāna*. Attention may be drawn to the use of impersonal honorific verbal forms. Thus, *Śukadēva garnu hunchha*, Sukadēva is doing (or did), literally, (by) Śukadēva doing is becoming. Similarly, *tapāñi khēd-mā hunu hun-thyō*, Your Honours were in trouble, literally, (by) Your Honours being in trouble was becoming.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN III.

(From the 45th chapter of the *Bhagavad Bhakti Vilāsinī*.)

श्री शुक्रदेव् आग्या गर्नु हुन्छ परमेश्वर् भगवान्ले आमा-बाबुलाइ ग्यान् प्राप्त भयेको जानि चैल्हे यो ग्यान् दिन ठीक् कैन भनि मायाले त्यो ग्यान् बिसाई दिनु भो । वाहाँ पछि भगवान् दुइ भाइ माता पिताका नजीक् आइ बडो नम्रताइले प्रसन्न गराउने भयेका छँदा हे आमा हे बाबा भनि केहि भन्न लाग्नु भो । तपाजि हाम्रा निमित्त साहँ खेद्मा हुनु हुन्थ्यो । ते पनि बाल्य पौगंड किशोर् अबस्थाको आनन्द हामिबाट पाउनु भयेन । हामि अभागीले पनि तपाजिहरुका नजीक् वस्त्र पायेनौं । बाबुका घर बसेको जो सुख् बालखलाइ हुन्छ सो पनि हामिले पायेनौं । जस्ले चारै पुरुषार्थ दिने शरीर् उत्तन्न गछ्यो जस्ले पालन् गरि ठुलो बनायो उन्को रिन्बाट बराबर् मय् बखसम्म सेवा गरे पनि रिन् चुक्ती हुंन सक्तैन । जो पुत्र धन्ले शरीर्ले समर्थ भै आमा-बाबुलाइ आनन्द दिँदैने तेस्लाइ परलोकमा आफ्नै मासु खाउँकन् ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN III.

(From the 45th chapter of the Bhagavad Bhakti Vilāsinī.)

Śrī-Śukadēv āgyā garnu hunchha, Paramēśwar-Bhagawān-lē
 (By-)Śrī-Śukadēva order making becoming-is, God-Bhagawān (ag.)
 āmā-bābu-lāi gyan prāpta bhayē-kō jāni, 'ailhē yō
 mother-father (acc.) knowledge obtained become knowing, 'now this
 gyan dina thik ohhai-na,' bhani, māyā-lē tyō gyan
 knowledge to-allow right is-not,' saying, illusion-by that knowledge
 birsāi dinu bhō. Wāhā-pachhi Bhagawān dui bhāi,
 causing-to-forget giving became. There-after Bhagawān the-two brothers,
 mātā-pitā-kā najik āi, barō-namratā-lē prasanna garāunē bhayē-kā
 mother-father-of near coming, great-humility-with satisfied makers become
 ohhādā, 'hē āmā, hē bābā,' bhani, kēhi bhanna lāgnu
 on-being, 'O mother, O father,' having-said, something to-say beginning
 bhō. 'Tapāñi hāmra-nimitta sārha-ai-khēd-mā huni.
 became. 'Your-Honours of-us-for-the-sake hard-even-affliction-in being
 hun-tyō. Tai-pani bālya-pauganḍa-kisōr-abasthā-kō ānanda hāmi-bāta
 becoming-was. Nevertheless infancy-boyhood-youth-condition-of joy us-from
 pāunu bhaye-na. Hāmi-abhāgi-lē pau tapāñi-haru-kā najik
 getting became-not. We-luckless (ag.) moreover Your-Honours-of near
 basna pāyenaũ. Bābu-kā ghar basē-kō jō sukh
 to-dwell got-not. Father-of in-house one-who-has-dwelt what happiness
 bālakh-lāi hunchha, sō pani hāmi-lē pāyenaũ. Jas-lē ohār-ai
 a-child-to becomes, that moreover we (ag.) got-not. Who (ag.) the-four
 purushārtha dinē, śarīr utpanna garyō, jas-lē pālan gari
 human-objects giver, body produced made, who (ag.) cherishing having-made
 thulō banāyō, un-kō rin-bāta barābar say-harkha-samma sēwā
 big made, them-of debt-from continually hundred-year-as-far-as service
 garē, pani rin-chuktī hūna saktai-na. Jō' putra dhan-lē,
 he-may-do, but debt-payment to-be is-able-not. What son wealth-with,
 śarīr-lē, samārtha bhāi, āmā-bābā-lāi ānanda dīdai-na, tes-lāi
 body-with. able being, mother-father-to joy gives-not, that-for
 paralōk-mā āphn-ai māsu khwāūchhan.'
 other-world-in his-own-even flesh they-will-cause-to-eat.'

FREE TRANSLATION OF THE FOREGOING.

The Holy Sukadēva said,—When Paramēśwara Bhagawān (i.e. Kṛishṇa) recognized that his parents had attained a knowledge (of his divine nature), he said to himself that such a knowledge should not be permitted, and caused them, by making them subject to earthly illusion, to forget it. Then the two divine brothers (Kṛishṇa and Baladēva) approached their mother and their father, and with great humility proceeded to render them content. ‘O Mother, O Father,’ said they, ‘for our sakes you have suffered hard affliction ; yet never have ye experienced the joy that comes from (children in their) infancy, boyhood, or youth. We, too, luckless ones that we were, could never dwell near you. We never had the happiness which comes to children who live in the house of their father. If one were to serve continually for a hundred years, he would still not be able to repay the debt due to those who gave him the four objects of human existence (duty, wealth, love, and salvation), who produced his body, and who cherished him and made him to grow up. If one, who is able, gives not, with all his wealth and all his body, joy to his parents, in the future world he is condemned to eat his own flesh.’

The following specimen is the preface of the Khas-kurā translation of the Baitāl Pachisi. Attention should be drawn to the frequent honorific plurals of verbs with singular subjects. Thus, *rājā thiyā*, not *thiyō*, the king was; and many other instances.

Note also the method in which these plurals of past tenses end. Sometimes they are written as ending in *thiyā*, and sometimes as ending in *yē* or *ē*. Thus, in the first few lines we have *thiyā*, *bhaē*, *thiē*, *garyē*, *gayē*, *thē* (for *thyā*), *diē*, *garē*, *diyē*, *khayē*, *bhayē*. These well illustrate the remarks on the pronunciation of these sounds on page 22.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN IV.

(Preface to the Baitāl Pachisi.)

धारा-नगर् नाम् गरेको येक् शहर् थियो । तहाँका राजा गम्बर्ब-सेन् थिये । तिनका चार् रानी छ छोरा भये । येक् से येक् जान्कार् थिये । तिनका ठाज्मा सङ्ग नाम् गरेका राजा भये । तिनलाइ तिनका भाइ बिक्रमा-जित्ले मारि तेस् जगाको राज्य लिये-र राज्य गर । कोहि बखत्मा बिक्रमा-जित्ले आफ्ना भाई भर्तृहरौलाइ राज्य दी आफ्ना जंगल्मा गये । भर्तृहरौ नीति पूर्वक् राज्य गर्थे । कोही बखत्मा राजालाइ येक् ब्राह्मण्ले अमृत्को फल् ल्याइ दिये । राजाले ति ब्राह्मण्लाइ धन्-दौलथ् दि बिदा गरे । त्यो अमृत् फल् राजाले रानीलाइ दिये । रानीले आफ्नु प्यारो उपपति कोत्वालाइ दिई । कोत्वाल्ले त्यो फल् बेस्यालाइ दियो । बेस्याले राजालाइ दीई । राजाले बडो आश्चर्य मानि त्यो फल लि आफ्ने खाये । त्यै स्त्री चरित्र बैराग्यले राज्य छोडि जोगी भये ॥

राज्य सुन्य देखि इन्द्रले येक् रख्वाला खटाये । त्यो रख्वाला राज्यको खबर्दारी गर्थ्यो । राज्य सुन्य छ भनि खबर् पाइ राजा बिक्रमाजित् आये । त्यहाँ राज्यको रख्वाला देव् सँग राजाको कुस्ती पस्यो । हे राजा म तिमिलाइ काल् देखि बचाज्छु । पैछे येक् कथा सुन ॥

यो राज्यमा चन्द्रमान राजा थिये । ति येक् दिन् जंगल् गये । तहाँ येक् जोगी रुख्मा तल् तिर टाउको माथि तिर खुट्टा गरि भुँडीयेको देखि राजा आफ्ना दर्बार्मा आये-र भन्न लागे जो त्यो जोगीलाइ आहा ल्याउला त्यो

लाख् रूपया पाउला भनि राजाले उर्दी दिये । येक् बेस्याले म ति जोगीलाइ ल्याऊँछु भनि राजा सँग बित्ति गरि गै जोगीलाइ हलुवा मुखमा चटाउन लागी । हलुवाको खाद् पाइ जोगी सधै हलुवामा पल्के । हलुवाको तेज्ले-र बेस्याको हावभावले जोगीलाइ काम्को इच्छा भयो । बेस्याका साथ् जोगी चैन् गर्न लागे । दैव-बसात् बेस्यालाइ गर्भ रछ्यो । दस् मैन्हामा क्षीरो जन्मयो । जब क्षीरो पाँच् छ मैन्हाको भयो तब येक् दिन् बेस्याले मनो हे मुनी जी धेरै सुख भोग् गयो । अब तीर्थजात्रा जाउ भनि मुनिले क्षीरा काँधमा बोके-र बेस्याका साथ तीर्थजात्रा गर्न गये । घुमाइ फिराइ बेस्याले राजालाइ आफ्नु कुरामात्र देखाइ परीक्षा गरेको रहेछ भनि जानि क्षीरालाइ तिहीं मारि जोगी फिरि गै तपस्या गरि आफ्नु जोग् कमाये ॥

हे महाराज् धेरै कहाँतक् बित्ति गहूँ । येक् कालमा तीन् जनाको जन्म भै रहेछ । येक् तेली येक् कुमाल येक् हुजूर् । वृन्मा दुइलाइ जो मार्छ सो चक्रबति हुन्छ । कुमालिले तेलीलाइ माख्यो आफ्नु जोगीको रूप लि रहेछ । सो हुजूर्लाइ मार्न खोज्छ । हुजूर्ले चतुरो भै त्यै जोगीलाइ मार्नु भनि अर्ति दियो ॥

राजाले त्यै जोगीको साथ् रहि बेतालका जुक्तिले जोगीलाइ मारि निस्कं-टक् राज्य गरि राजाधिराज् बिक्रमाजित् रँहदा भये ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN IV.

(Preface to the *Battāl Pachīsī*.)

Dhārā-nagar nām garē-kō yek śāhar thiyō. Tahā-kā rāja
Dhārā-nagara name made a city was. There-of king
 Gandharva-sēn thiyē. Tin-kā chār rānī ohba chhōrā bhayē. Yek
Gandharva-sēna was. Him-of four queens six sons became. One
 sē yek jānkār thiyē. Tin-kā thāū-mā Śānkha nām garē-kā rājā
than one learned was. Him-of place-in Śānkha name made king
 bhayē. Tin-lāi tin-kā bhāi Bikramājītlē māri,
became. Him (acc.) his brother Vikramāditya (ag.) having-killed,
 tes-jagā-kō rājya liyē-ra rājya garē. Kōhī-bakhat-mā
that-place-of kingdom took-and ruling did. Some-time-in
 Bikramājītlē āphnā-bhāi-Bharṭrihari-lāi rājya dī, āphu
Vikramāditya (ag.) his-own-brother-Bharṭrihari-to kingdom giving, himself
 jāngal-mā gayē. Bharṭrihari nīti-pūrbak rājya gar-thē. Kōhī-bakhat-mā
forest-in went. Bharṭrihari prudence-with ruling did. Some-time-in
 rājā-lāi yek brāhmaṇ-lē amṛit-kō phal lyāi diyē.
the-king-to a Brāhmaṇ (ag.) ambrosia-of fruit bringing gave.
 Rājā-lē ti-brāhmaṇ-lāi dhan-daulath di bidā garē.
The-king (ag.) that-Brāhmaṇ-to wealth-riches giving. leave-to-go made.
 Tyō-amṛit-phal rājā-lē rānī-lāi diyē. Rānī-lē
That-ambrosia-fruit the-king (ag.) the-queen-to gave. The-queen (ag.)
 āphnu-pyārō-upapati-kōtwāl-lāi dii. Kōtwāl-lē tyō
her-own-dear-paramour-chief-of-police-to gave. The-chief-of-police (ag.) that
 phal bēsyā-lāi diyō. Bēsyā-lē rājā-lāi dii.
fruit a-courtesan-to gave. The-courtesan (ag.) the-king-to gave.
 Rājā-lē baṛō āscharya māni, tyō phal li āphai khāyē.
The-king (ag.) much surprise experiencing, that fruit taking himself ate.
 Tyai-stri-charitra-bairāgya-lē rājya chhōṛi jōgī bhayē.
That-very-wife-conduct-disgust-from kingdom abandoning ascetic became.
 Rājya sunnya dēkhi, Indra-lē yek rakh-wālā khatāyē. Tyōl
Kingdom empty seeing, Indra (ag.) a guardian appointed. That
 rakh-wālā rājya-kō khabardāri gar-thyō. Rājya sunnya chha,
guardian kingdom-of watch made. 'Kingdom empty is,'

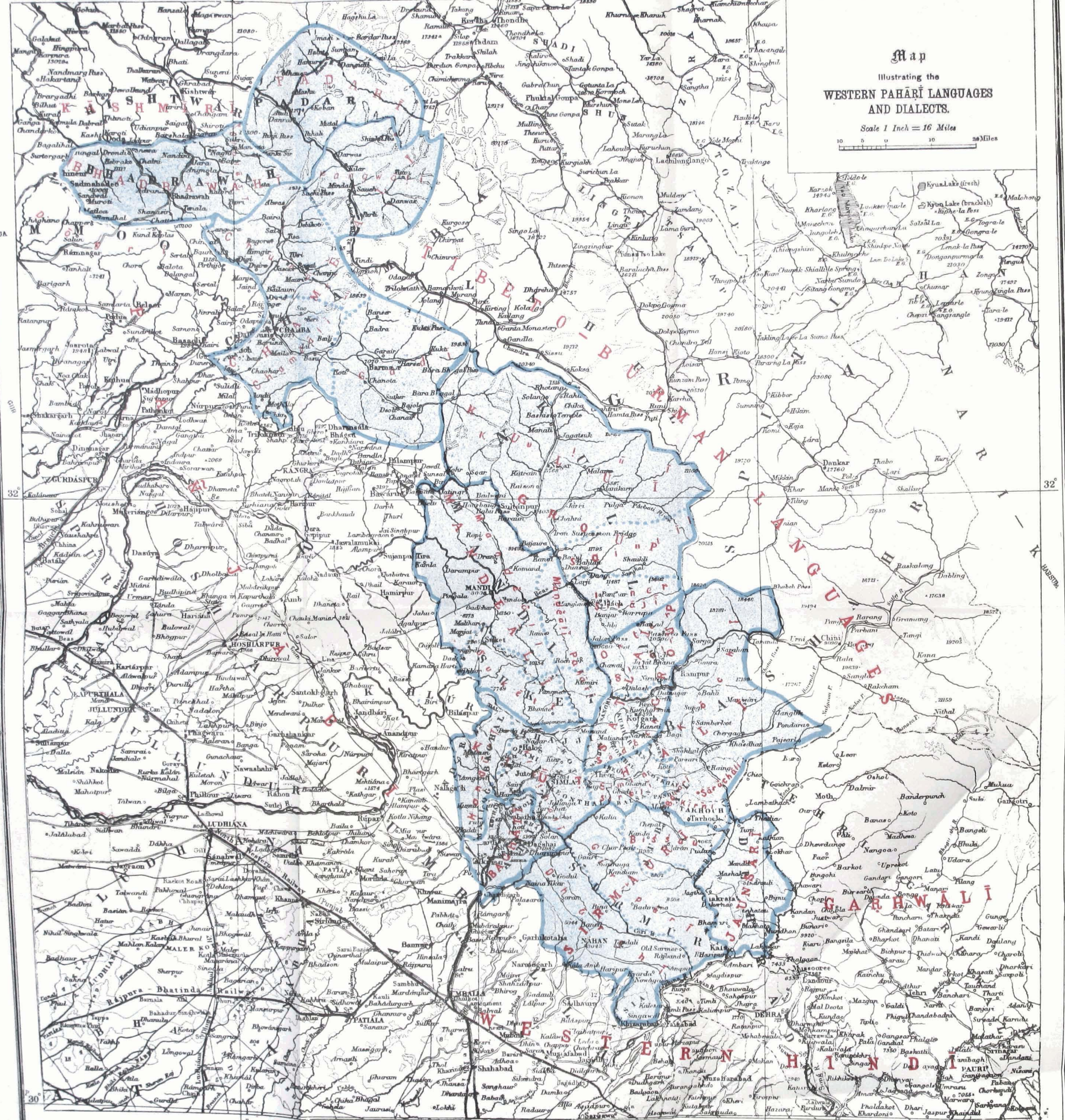
bhani, khabar pāi, rājā Bikramājit āyē. Tyahā rājya-kō
 saying, news getting, king Vikramāditya came. There kingdom
 rakh-wālā-dēv-sāga rājā-kō kustī paryō. 'Hē rājā, ma timi-lāi
 guardian-god-with king-of wrestling took-place. 'O king, I thee (acc.)
 kāl-dēkhi bachāū-obhu. Paihlē yek kathā sun.
 death-from will-save. First a story hear.

'Yō-rājya-mā Chandramāna rājā thiyē. Ti yek din jaṅgal
 'This-kingdom-in Chandrabhānu king was. He one day forest
 gayē. Tahā yek jōgī rukh-mā tal-tira tākō, māthi-tira khuttā
 went There an ascetic tree-on below-towards head, up-towards feet
 gari, jhūṅḍiyē-kō dēkhi, rājā āphnā-darbār-mā āyē-ra bhanna
 making, hanged seeing, the-king his-own-court-in came-and to-say
 lāgē, "jō tyō jōgī-lāi nābhā lyāulā, tyō lākh
 began, 'who that ascetic (acc.) here will-bring, he hundred-thousand
 rupayā pāulā," bhani, rājā-lē urdī diyē. Yek-bēsyā-lē,
 rupees will-get," saying, the-king (ag.) order gave. A-courtesan (ag.),
 "ma ti-jōgī-lāi lyāū-obhu," bhani, rājā-sāga binti gari,
 "I that-ascetic (acc.) will-bring," saying, the-king-to request making,
 gai, jōgī-lāi haluwā mukh-mā ohaṭauna lāgi. Haluwā-kō
 going, the-ascetic-to sweetmeat mouth-in to-cause-to-taste began. Sweetmeat-of
 swād pāi, jōgī sadhai haluwā-mā palkē.
 taste getting, the-ascetic always sweetmeat-in (-for) acquired-a-craving.

Haluwā-kō tēj-lē-ra bēsyā-kō bhāv-bhāv-lē jōgī-lāi
 Sweetmeat-of strength-from-and courtesan-of coquetry-from the-ascetic-to
 Kām-kō ichchhā bhayō. Bēsyā-kā sāth jōgī chain garna
 Cupid-of desire became. Courtesan-of with the-ascetic happiness to-make
 lāgē. Daiv-basāt bēsyā-lāi garbha rahyō. Das-mainhā-mā
 began. Fate-owing-to the-courtesan-to pregnancy became. Ten-months-in
 chhōrō janmyō. Jaba ohhōrō pāch-chha-mainhā-kō bhayō, taba yek
 a-son was-born. When the-son five-six-months-of became, then one
 din bēsyā-lē bhani, "hē muni-jī, dbērai sukh-bhōg
 day the-courtesan (ag.) said, "O saint-sir, much happiness-pleasure
 garyau. Aba tirtha-jātrā jāu," bhani, muni-lē chhōrā kādh-mā
 you-made. Now pilgrimage-going go," saying, saint (ag.) son shoulder-on
 bōkē-ra bēsyā-kā sāth tirtha-jātrā garna gayē. "Ghumā
 carried-and courtesan-of with pilgrimage-going to-do went. "Twisting
 phirāi bēsyā-lē rājā-lāi āphnu kurā-mātrā dekhāi parikṣā
 turning the-courtesan (ag.) king-to her-own business-only showing test
 garē-kō rahē-chha," bhani, jāni, chhōrā-lāi tihī māri,
 made has," saying, recognizing, the-son (acc.) there-even killing,
 jōgī phiri gai, tapasya gari, āphnu jōg kamāyē.
 the-ascetic turning going, austerity doing, his-own asceticism completed.

Map
 Illustrating the
 WESTERN PAHĀRĪ LANGUAGES
 AND DIALECTS.

Scale 1 Inch = 16 Miles



“ Hē mahārāj, dhērai kalā-tak binti garū ?
 “ O king, much where-up-to representation may-I-make ?
 Yek-kāl-mā tin-janā-kō janma bhai-rahē-chha, yek tēli, yek
 One-time-in three-persons-of birth taken-place-has, one an-oilman, one
 kumālē, yek hujūr. In-mā / dui-lāi jō mār-chha, sō
 a-potter, one Your-Honour. Them-in two (acc.) who will-kill, he
 chakrabati hun-chha. Kumālē-lē tēli-lāi mār-yō,
 universal-sovereign will-become. The-potter (ag.) the-oilman (acc.) killed,
 āphu jōgi-kō rup li-rahē-chha. Sō hujūr-lāi mārna
 he-himself ascetic-of form taken-has. He Your-Honour (acc.) to-kill
 khōj-chha. Hujūr-lē chaturō bhāi, tyai-jōgī-lāi
 is-seeking. Your-Honour-by alert becoming, that-very-ascetic-to
 mārnu, bhāni, arti diyō.
 he-is-to-be-killed, saying, instruction he-gave.
 Rājā-lē tyai-jōgi-kō sāth rahi, bētāl-kā jukti-lē
 The-king (ag.) that-very-ascetic-of with remaining, the-goblin-of device-by
 jōgi-lāi mārī, niskantak rājya gari, rājādhirāj
 the-ascetic (acc.) killing, thornless kingdom making, King-of-Kings
 Bikramājit rāhdā bhayē.
 Vikramāditya remaining became.

FREE TRANSLATION OF THE FOREGOING.

There was a certain city called Dhārānagar, of which the ruler was King Gandharvasēna. He had four queens and six sons, each of whom was more accomplished than the other. He was succeeded by his son Śānkha, who was however slain by his brother Vikramāditya. Vikramāditya seized the kingdom and carried on the administration of the country. After some time he made over charge of the kingdom to his brother Bhartrihari, and went off to the wilds (to be a devotee). Bhartrihari governed wisely and one day a Brāhman came to him and presented him with an ambrosia fruit (which conferred immortality on whoever ate it). The king rewarded the Brāhman, and let him go. Then he gave the fruit to his queen. She gave it to her paramour, the chief of the police, and he gave it to a courtesan. The courtesan (who had no idea of its history, thought she could not do better than give it to the king), and did so. Bhartrihari was much surprised, and (having enquired into the facts of the case) ate up the fruit himself. Then, being disgusted at the conduct of his wife, he abandoned the throne and wandered forth as an ascetic.

Seeing the throne empty, the god Indra sent down a guardian to look after it. In the meantime Vikramāditya, hearing that there was no one to carry on the government returned home. He encountered the guardian deity (who challenged him to a wrestling match). Vikramāditya conquered the guardian and was on the point of killing him, when he cried out, ‘ O king, I will save your life. First hear this story.

'Formerly the king of this land was one Chandrabhānu. One day he went (to hunt) in the forest and saw an ascetic, a jōgī, hanging from a tree upside down, feet in the air and head below. When he returned to his court he offered a reward of a *lākḥ* of rupees to any one who should bring the jōgī to court. A courtesan took up the challenge, and marched off to where the holy man was suspended. She slipped into his mouth a piece of toffee. He liked the taste, (and did not repel her when she put in some more. So she kept feeding him with the sweetmeat, until) by its potency and also by her own coqueties Cupid began to attack his heart. (He came down from his tree) and set up house with the courtesan. By and by she became pregnant, and in ten months bore him a son. When the boy was five or six months old she said to the holy man, "Sir Saint, you have been very happy here. Now you should go on a pilgrimage." So the saint put his son on his shoulder and went off with the courtesan to visit holy shrines. When he found out that, leading him by devious routes, she had only taken him to the king to show that she had done (what she had said she would do), and to test (his sainthood), he promptly there and then killed his son, and going back finished his interrupted austerities.

'Your Majesty, to make a long story short, three men were born at the same moment, an oilman, a potter, and Your Majesty. Whichever of those three shall succeed in killing the other two, will be universal monarch. The potter has killed the oilman and has disguised himself as that jōgī. He is now seeking to kill Your Majesty. Your Majesty had better look sharp and kill him.' So saying the guardian spirit vanished.

The king stayed with that very jōgī, and by means of a cunning trick suggested by a *bētāl*, or goblin, succeeded in killing him, and ruled his kingdom happily as Vikramāditya, Supreme King of Kings.

NOTE.—The Khaś-kurā version is extremely condensed, and, in order to make the story clear, extracts from the full Hindī version have been inserted between marks of parenthesis.

PĀLPĀ DIALECT.

The following is the text of the Parable of the Prodigal Son, taken from the Serampore Missionaries' Pālpā version of 1827. No other specimens of this dialect have since been obtained, and it is impossible to check its correctness. It is therefore given more as a curiosity than as evidence of an existing form of speech. As will be seen from the following short note, the grammar of the specimen closely agrees with that of Khas-kurā. In the Nāgarī copy, I have followed the spelling of the original.

Pronunciation.—This is apparently much as in standard Khas-kurā. In the word *nisaki* for *nikasi*, there has been a metathesis of *s* and *k*. In many words a final *a* is not sounded, thus approaching the pronunciation of Kumaunī.

Declension.—The oblique form and the plural are generally made as in the standard dialect, but occasionally we find Hindī forms such as *napharō-ana*, to the servants.

The usual postposition of the Accusative-Dative is *ana*, and of the Locative, *ma*. A Locative is also formed by the addition of *ē* as in *bhitarē*, inside. For the Ablative-Instrumental we have *sita* and *siya*. "For" is represented by *barī*, governing the genitive, as in *us-kō barī*, for him. The postposition of the Agent is *nē*. In this connexion, it may be noted that the verb *bōlanu*, to say, is always treated as transitive. The genitive postposition, *kō*, is immutable, as in *ēka mānasa-kō dō gadēlā thyā*.

Pronouns.—We have *mā*, I; ag. *mā-nē*; *mā-ana*, to me; *mērō*, my; *hami*, we; *hami-kō*, of us; *tā*, thou; ag. *tā-nē*; *tērō*, thy; *iya* and (?) *ē*, this; *u*, he, that; obl. *u* or *us*; *ui*, they (a Kumaunī form); obl. *un*: *āpanō*, own; *jō*, obl. sing. *jis*, who; *kyā*, what? *kōi*, any one; *kati*, how many? *kina* (Khas-kurā *kina bhanyē*), because.

Verbs.—The verb substantive is apparently the same as in Khas-kurā. For the Finite Verb we have:—

Oblique Infinitive: *garanē pachhī*, after making. So many other similar forms.

Oblique present participle: *hōndē-ī*, immediately on becoming; *rāhadē*, while remaining; *hirakadē hirakadē*, as he approached (the house).

Conjunctive participle: *gari-kana*, having made, and many others.

Old Present and Imperative: *garū*, I may make (rejoicing); *dēu*, give; *gara*, make; *pairāw*, clothe; *hērō*, see! *mārō*, slay ye.

The Future adds a *sa* to the Khas-kurā form, as in *tanakūlāsa*, I will go; *bōlulāsa* (? *bōlūlāsa*), I will say; *hōlūlāsa*, we will become (joyful).

The Past Tense is formed as in Khas-kurā. Thus, *bōlyō*, he said. There are one or two doubtful forms, such as *bhēriyā*, he approached (the house); *mā-nē ṭahala* (fem.) *garī*, I did service, in which (contrary to the Khas-kurā idiom) the verb agrees in gender with the object.

For compound tenses, we have *maradō-hū*, I am dying; *rāhadō-hō*, thou remainest; *hōndō-hō*, it is becoming; *pāwadō-hō*, they are getting; *jiyō-hō*, he has lived; *milyō-hō*, he has been found; *harāyō-thyō*, he had been lost; *sijyō-thyō*, he had died.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

(PĀLPĀ DIALECT.)

(Serampore, 1827.)

एक मानसको दो गदेला थ्या । अरु उन्को सानुने आपनो बुबाअन बोल्यो ए बुबा धनको जो चिरा मेरो अंशम हींदोहो उ मंअन देउ । उसको पछी उस्ने उन्को बरी धनको चिरा गयो । उ पछी ठेरै दिन न हींदेई सानु गदेला आपनो सभैअन बटोर गरिकन दुरदेशम तनक्यो अरु उही रंडी-वाजीम आपनो धनअन खरच गयो । अरु सभैअन खरच करने पछी ठूलो अनिकाल उ देशम भई अरु उ लाचारिम पछरने लाग्यो । उसको छी उ तनकिकन उस् देशको एक प्रजाको नेरे रछो अरु उस्ने बंदोलीको चरानेको बरीअन गरहाम पठायो । अरु उ बंदोलीको धिंचनेको खुदिसित आपनो भुंडि भरने चाछी बाकि कोई मानसने उअन न दियो । होशम हिरकिकन उस्ने बोल्यो मेरो बुबाको कति नफर परचुर अरु उस्सिय जेयादा रोटलो पांवदोहो अरु मं भुकसित मरदोहं । मं उठिकन आपनो बुबाको नेरे तनकुंलास अरु उस्अन बीलुलास ए बुबा मं सरगको बिबलांटीम अरु तेरो सामु तकसिर गयो । अरु अवैसित तेरो गदेला नावजदि होने लायक न हु मंअन तेरो एक नफरको एसतो गर । अरु उ उठिकन आपनो बुबाको नेरे हिरक्यो अरु उ ठेरै टाढा रंहदे उसको बुबाने उस्अन हेयो अरु दया गयो अरु तनकिकन उसको घोकोरो अंठ्यायो अरु उन्अन चुम्यो । अरु गदेलाने उअन बोल्यो ए बुबा मं सरगको बिबलांटीम अरु तेरो सामु तकसिर गयो अरु अवैसित तेरो गदेला नावजदि होने लायक न हु । बाकि बुबा नफरोअन बोल्यो सभैसित निको पोशाक लाइकन उअन पैराव् अरु उसको डुडलुम मुंद्रा अरु उसको खुट्टीम लतडा पैराव् । अरु मोटो बाकुरअन लिकन मारो अरु हमि धिंचिकन खोश होउंलास । किन इय मेरो गदेला सिजिकन जियो हो उ इरायो थ्यो अरु फेरि मिल्यो हो अरु उइ आनन्द करने लाग्या ॥

अरु उसको जेठा गदेला गरहाम थ्यो अरु हिरकदे हिरकदे उ खोपरो-
 को नेरे मेरिया अरु बाजा अरु नाच सुन्यो । अरु एक नफरअन डाकिकन
 उसने पुछ्यो कि दूय क्या हो । उसने उअन बोल्थो तेरो ए भाइ हिरक्यो
 अरु तेरो बुबाने मोटो बाकुरअन माख्यो किन उसअन निको दशाम पायो ।
 अरु उ रिसायो थ्यो अरु भीतरे तनकने न चाह्यो । उससित उसको बुबाने
 निसकिकन उसअन विनति गह्यो । उसने जवाब दिकन आपनो बुबाअन
 बोल्थो हेरो मंने एतो बरष तेरो टहल गरौ अरु तेरो आच्चा कभै न लांघ्यो
 बाकि तंने कभै मंअन एक चेंगडा बी न दियो कि मं आपनो गंर्योको संघ
 खुशी गरुं । बाकि तेरो जिस् गदेलाने पतरियोको संघ रहिकन तेरो सभै
 धन खरच गह्यो तंने उसको हिरकनेम उसको बरी मोटो बाकुरअन
 माख्यो । उसने उअन बोल्थो ए गदेला तं सदै मेरो नेरे रंहदोहो अरु मेरो
 सभै चिजों तेरो हो । हमिको खुशी अरु आनन्द गरना प्रयोजन हो किन
 तेरो एभाइ सिज्योथ्यो अरु जिन्दो होन्दोहो उ हरायोथ्यो अरु मिल्योहो ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLI, GORKHĀLI, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

(PĀLPĀ DIALECT.)

TRANSLITERATION AND TRANSLATION.

(Serampore, 1827.)

Eka-mānasa-kō dō gadēlā thyā. Aru un-kō sānu-nē āpanō
One-man-of two sons were. And them-of the-younger (ag.) his-own
 bubā-ana bōlyō, 'ē bubā, dhana-kō jō chirā mērō-anśa-ma hōndō-hō
father-to said, 'O father, wealth-of what division my-share-in becoming is,
u mā-ana dēu.' Us-kō pachhī us-nē un-kō bari dhana-kō chirā
that me-to give.' That-of after he (ag.) them-of for wealth-of division
garyō. U-pachhī dhērai dina na hōndē-i sānu-gadēlā
made. That-after many days not on-being-even the-younger-son
 āpanō-sabhai-ana batōra gari-kana dura-dēsa-ma tanakyō, aru uñ
his-own-all (acc.) collection made-having far-country-in went, and there
 rañḍibāji-ma āpanō-dhana-ana kharacha garyō. Aru sabhai-ana
harlotry-in his-own-wealth (acc.) expenditure made. And all (acc.)
 kharacha garanē pachhī thūlō-anikāla u-dēsa-ma bhāi, aru u
expenditure on-making after great-famine that-country-in became, and he
 lāchāri-ma pachharanē lāgyō. Us-kō pachhī u tanaki-kan
helplessness-in to-fall-backwards began. That-of after he gone-having
 us-dēsa-kō ēka-prajā-kō nērē rahyō, aru us-nē bandōlō-kō
that-country-of one-cultivator-of near remained, and he (ag.) swine-of
 charānē-kō bari u-ana garabā-ma pathāyō. Aru u bandōlō-kō (sic)
feeding-of for him field-in sent. And he swine-of
 ghīchanē-kō khudi-sita āpanō bhunḍi bharanē chāhyō, bāki kōi-mānasa-nē
eating-of joy-with his-own belly to-fill wished, but any-man (ag.)
 u-ana na diyō. Hōsa-ma hiraki-kana us-nē bōlyō, 'mērō-bubā-kō
him-to not gave. Sense-in come-having he (ag.) said, 'my-father-of
 kati-naphara parachura aru us-siya jēyādā rōtalō pāwadō-hō, aru mā
how-many-servants abundant and that-than more bread getting-are, and I
 bhuka-sita maradō-hū. Mā uñhi-kana āpanō-bubā-kō nērē tanakūlāsa
hunger-by dying-am. I arisen-having my-own-father-of near will-go
 aru us-ana bōlulāsa, "ē bubā, mā saraga-kō bibaiñḍō-ma aru tērō
and him-to I-will-say, "O father, I heaven-of opposition-in and of-the
 sāmu takasira garyō, aru awai-sita tērō gadēlā nāwajadi hōnē lāyaka
before faults did, and now-from thy son named to-become fit

na hū. Ma-ana tērō ēka-naphara-kō ēsatō gara." Aru u uthi-kana
not I-am. Me thy one-servant-of like make." And he arisen-having
 āpanō-bubā-kō nērē hirakyō, aru u dhērai tādhiā rāhadē us-kō
his-own-father-of near came, and he very far in-remaining him-of
 bubā-nē us-ana hēryō, aru dayā garyō, aru tanaki-kano us-kō
the-father (ag.) him saw, and compassion made, and gone-having him-of
 ghōkarō āthyāyō, aru un-ana chumyō. Aru gadēlā-nē u-ana bōlyō, 'ē
wind-pipe seized, and him kissed. And the-son(ag.) him-to said, 'O
 bubā, mā saraga-kō bibalāptō-ma aru tērō sāmu takasira garyō, aru
father, I heaven-of opposition-in and of-thee before faults did, and
 awai-sita tērō gadēlā nāwajadi hōnē lāek na hū.' Bāki bubā
now-from thy son named to-be fit not I-am.' But the-father
 napharō-ana bōlyō, 'sabhāi-sita nikō pōśāka lāi-kana u-ana pairāw;
servants-to said, 'all-than good vestments brought-having him-to clothe;
 aru us-kō dūṇḍalu-ma mundrā, aru us-kō khuttō-ma lataḍā pairāw; aru
and him-of wrist-on ring, and him-of feet-on shoes clothe; and
 mōtō bāchhura-ana li-kana mārō, aru hami ghīchi-kana khōśa
the-fat calf (acc.) taken-having slay, and we eaten-having rejoicing
 hōūlāsa. Kina iya mērō gadēlā siji-kana jiyō-hō; u harāyō-thyō
will-become. Why? this my son died-having lived-has; he lost-was,
 aru phēri milyō-hō.' Aru ui ānanda garanē lāgyā.
and again got-is.' And they joy to-do began.

Aru us-kō jēthā-gadēlā garahā-ma thyō, aru hirakadē hirakadē u
And him-of elder-son field-in was, and in-coming in-coming he
 khōparō-kō nērē bhēriyā, aru bājā aru nācha sunyō. Aru
house-of near approached, and music and dancing heard. And
 ēka-naphara-ana ḍāki-kana us-nē puohhyō ki, 'iya kyā hō?' Us-nē
one-servant-to called-having he (ag.) asked that, 'this what is?' He (ag.)
 u-ana bōlyō, 'tērō ē-bhāi hirakyō, aru tērō bubā-nē mōtō-
him-to said, 'thy (?) this-brother came, and thy father (ag.) the-fat-
 bāchhura-ana māryō, kina us-ana nikō-daśā-ma pāyō.' Aru u
calf (acc.) slew, because him good-condition-in he-found.' And he
 risāyō-thyō aru bhitarē tanakanē na chāhyō. Us-sita us-kō
angered-was and in-inside to-go not wished. That-from him-of
 bubā-nē nisaki-kana us-ana vinatī garyō. Us-nē jāwāb
the-father (ag.) emerged-having him-to supplication made. He (ag.) answer
 di-kana āpanō-bubā-ana bōlyō, 'hērō, mā-nē ētō-barakha tērō ṭahala
given-having his-own-father-to said, 'see, I (ag.) so-many-years thy service
 garī, aru tērō āgyā kabhai na lāghyō; bāki tā-nē kabhai mā-ana
did, and thy command ever not transgressed; but thou (ag.) ever me-to
 ēka-clēgādā-bī na diyō ki mā āpanō-gāyō-kō saṅgha khusī
one-kid-even not gavest that I my-own-friends-of with rejoicing

garū. Bāki tērō jis-gadēlā-nē patariyō-kō saṅgha rahi-kana tērō
may-make. But thy what-son (ag.) harlots-of with remained-having thy
 sabhai dhana kharacha garyō, tā-nē us-kō hirakanē-ma us-kō bari
all wealth expenditure made, thou (ag.) him-of coming-on him-of for
 mōṭō-bākhura-ana māryō.' Us-nē u-ana bōlyō, 'ē gadēlā, tā sadai
the-fat-calf (acc.) killedst.' He (ag.) him-to said, 'O son, thou always
 mērō nērē rāhadō-hō, aru mērō sabhai chijō tērō hō. Hami-kō
of-me near remaining-art, and mine all things thine are. Us-of
 khuṣi aru ānanda garnā prayōjana hō, kina tērō ē-bhāi
rejoicing and joy to-make necessary is, because thy (?)this-brother
 sijyō-thyō, aru jindō hōndō-hō; u harāyō-thyō, aru milyō-hō.'
dead-was, and living becoming-is; he lost-was, and got-is.'

**LIST OF STANDARD WORDS AND SENTENCES IN
KHAS-KURĀ OR NAIPĀLĪ**

LIST OF STANDARD WORDS AND

English.	Khas-kurā or Naipāli.	Dahī (Hodgson).
1. One	Ek(-watā), yek, yak, yēntā, autā.	Ēk
2. Two	Dui(-watā)	Dwi
3. Three	Tin(-watā)	Tin
4. Four	Chār(-watā)	Chār
5. Five	Pāch(-watā)	Pānch
6. Six	Chha(-watā)	Chāh
7. Seven	Sāt(-watā)	Sāt
8. Eight	Āṭh(-watā)	Ath ¹
9. Nine	Nau(-watā)	Nō-ū
10. Ten	Das(-watā)	Das
11. Twenty	Bis(-watā)	Bis
12. Fifty	Pachās(-watā)	Pachās
13. Hundred	Sasē(-watā)	Sou
14. I	Ma, mā	Māi
15. Of me	Mērō	Mē-ro
16. Mine	Mērō . . . . .	.....
17. We	Hāmi, hāmi-bara	Hā-mi
18. Of us	Hāmro	Ham-ro
19. Our	Hāmro . . . . .	.....
20. Thou	Tā	Tāi
21. Of thee	Tērō	Tē-ro
22. Thine	Tērō . . . . .	.....
23. You	Timi, timi-bara	Ta-he
24. Of you	Timro	Taha-ro
25. Your	Timro . . . . .	.....

¹ Hodgson nowhere in this list

SENTENCES IN EASTERN PAHĀRĪ.

Dānwār (<i>Hodgson</i>).	Kuswār (<i>Hodgson</i>).	English.
Ēk	Ēk	1. One.
Dwl	Dwl	2. Two.
Tin	Tin	3. Three.
Chār	Chār	4. Four.
Pānch	Pānch	5. Five.
Chāh	Chāh	6. Six.
Sāt	Sāt	7. Seven.
Āth ¹	Āth ¹	8. Eight.
Nō	Nō-ū	9. Nine.
Das	Das	10. Ten.
Bis	Bis	11. Twenty.
Paohās	Paohās	12. Fifty.
So	Sou	13. Hundred.
Māi	Mā-ha	14. I.
Mo-ra	Mā-ha-na, or -im; baba-im, <i>my father.</i>	15. Of me.
.....	.....	16. Mine.
Hami	Hā-mi	17. We.
Ham-rai	Hamāra	18. Of us.
.....	.....	19. Our.
T'n-ī	Tā-ha	20. Thou.
To ra	Ta-ha-na, or -ir; baba-ir, <i>thy father.</i>	21. Of thee.
.....	.....	22. Thine.
To-ho	Tā-mi	23. You.
.....	Tūmāra	24. Of you.
.....	.....	25. Your.

distinguishes between *s* and *f*.

Englab.	Khas-kurā or Naipālī.	Dahl (<i>Hodgson</i>).
26. He	Tyō, u	Ū
27. Of him	Tes-kō, na-kō	Ū-ker
28. His	Tes-kō, na-kō . . . . .	.....
29. They	Tini-haru, uni-haru	Ū-nin
30. Of them	Tini-haru-kō, uni-haru-kō	Un-karo
31. Their	Tini-haru-kō, uni-haru-kō . . . . .	.....
32. Hand	Hāt	Hāt
33. Foot	Goḍā, pāu	Goḍ
34. Nose	Nāk . . . . .	.....
35. Eye	Ākhā, ākhō	Ākhi
36. Mouth	Mukh	Mā-hū
37. Tooth	Dāt	Dant
38. Ear	Kān	Kan
39. Hair	Raū (<i>hair of body</i>), kēs (<i>of head</i>).	Bār
40. Head	Ṭāukō, sir	Mād
41. Tongue	Jibhrō, jibrō . . . . .	.....
42. Belly	Pēt, bhupi . . . . .	.....
43. Back	Pīṭh, piṭhi, piṭhin . . . . .	.....
44. Iron	Phalam	Phalam
45. Gold	Sun . . . . .	.....
46. Silver	Chādī . . . . .	.....
47. Father	Bābu, bā	Bābo
48. Mother	Āmā	Ū-yā
49. Brother	Bhāī (<i>younger</i>), dājyū (<i>elder</i>).	.....
50. Sister	Bāini, bainī (<i>younger</i>), didi (<i>elder</i>).	.....
51. Man	Mānis, mānohhō	Mā-nus
52. Woman	Āimāi, strī . . . . .	.....

Dánwár (Hodgson).	Kuswár (Hodgson).	English.
I	Há-lo, há-lo	26. He.
Wok-rak	Há-lo-kara, or -ik ; baba-ik, <i>his father.</i>	27. Of him.
.....	.....	28. His.
Ú-ho	Há-ri, há-ri, há-ring	29. They.
Wal-ko	Há-ring-kara	30. Of them.
.....	.....	31. Their.
Háth	Háth	32. Hand.
Gođ	Gođ	33. Foot.
.....	.....	34. Nose.
Ánkhá	Ánkhí	35. Eye.
Mú-hí	Mú-hú	36. Mouth.
Dant	Dant	37. Tooth.
Kán	Kán	38. Ear.
Bár	Bár	39. Hair.
Mú-dek	Ká-pá	40. Head.
.....	.....	41. Tongue.
.....	.....	42. Belly
.....	.....	43. Back.
Phalám	Phalám	44. Iron.
.....	.....	45. Gold.
.....	.....	46. Silver.
Bábá	Bábáik	47. Father.
Am-bái	A-mái	48. Mother.
.....	.....	49. Brother.
.....	.....	50. Sister.
Má-nus	Gok-ohái, ohá-wái	51. Man.
.....	.....	52. Woman.

English.	Khas-kurā or Naipāli.	Dēnwār (<i>Hodgson</i>).
53. Wife	Swāni . . . .	.....
54. Child	Bālakh . . . .	.....
55. Son	Chhōrō . . . .	.....
56. Daughter	Chhōri . . . .	.....
57. Slave	Kamārā, kamārō . . . .	.....
58. Cultivator	Kisāni, khetiwāl . . . .	.....
59. Shepherd	Gōthālā . . . .	.....
60. God	Bhagawān, Iśwar . . . .	.....
61. Devil	Bhūt, rākas . . . .	.....
62. Sun	Sarjē, surj, ghām	Gā-mā
63. Moon	Chandramā, jūn	Jā-nhā, jā-n-ha
64. Star	Tārā, tārō	Ti-ryā, ti-r-yā
65. Fire	Āgō	Ā-gō
66. Water	Pāni	Pa-ti
67. House	Ghar	Ghar
68. Horse	Ghōḍō, ghōḍā	Ghōrō
69. Cow	Gāi	Gai
70. Dog	Kukur	Kākūr
71. Cat	Birālō	Birālo
72. Cook	Bhālyā, kukhurō . . . .	.....
73. Duck	Hān . . . .	.....
74. Ass	Gadhā . . . .	.....
75. Camel	Ūth . . . .	.....
76. Bird	Charā, charō	Chārī
77. Go	Jā	Jā-uk ¹
78. Eat	Khā	Khōu
79. Sit	Bas	Bas-uk

¹These are all imperatives, and so throughout this set of words.

Dahl (<i>Hodgson</i>).	Kuswār (<i>Hodgson</i>).	English.
.....	.....	53. Wife.
.....	.....	54. Child.
.....	.....	55. Son.
.....	.....	56. Daughter.
.....	.....	57. Slave.
.....	.....	58. Cultivator.
.....	.....	59. Shepherd.
.....	.....	60. God.
.....	.....	61. Devil.
Gā-mā	Sūraj	62. Sun.
Jyūn	Jūn	63. Moon.
Tā-rāi	Tāra-i	64. Star.
Agi	Āghi	65. Fire.
Kyū	Pāni	66. Water.
Ghar	Ghara	67. House.
Ghōra	Ghōra	68. Horse.
Gai	Gai	69. Cow.
Kūkūr	Ku-kol	70. Dog.
Mai-ni	Birālo	71. Cat.
.....	.....	72. Cook.
.....	.....	73. Duck.
.....	.....	74. Ass.
.....	.....	75. Camel.
Chārāi	Chārī	76. Bird.
Ja ¹	NA, nā-hin ¹	77. Go.
Khā-ik	Khā-ik	78. Ent.
Bas	Bason	79. Sit.

¹ These are all imperatives, and so throughout this set of words.

English.	Khas-kurā or Naipālī.	Dakī (Hedgson)
80. Come	Ā	Ā-āk
81. Beat	Kuṭ	Thā-thā-ik
82. Stand	Ubbi	Ūth-āk (<i>get up</i>)
83. Die	Mar . . . .	.....
84. Give	Dē	Di-bik
85. Run	Dand, dugur	Du-gar-uk
86. Up	Māthi, ūbho	Ūpara (<i>above</i>)
87. Near	Najik, nagloh, nērai, nira	Nā-gik
88. Down	Tala, tali, muni, ūdhō	Hēt (<i>below</i>)
89. Far	Tārho	Tārho
90. Before	Aghi, aghitira . . . .	.....
91. Behind	Paohhi . . . .	.....
92. Who	Kō, kun	Kō-no (<i>interrog.</i>)
93. What	Kyā, kē . . . .	.....
94. Why	Kyena, kina . . . .	.....
95. And	-ra, ani	Ke, pān
96. But	Tara . . . .	.....
97. If	Bhanē . . . .	.....
98. Yes	Hō, jyu, ā	Hō
99. No	Hōina, na, ahā	Hōi-nē
100. Alas	Hās . . . .	.....
101. A father	Bābu . . . .	.....
102. Of a father	Bābu-kō	Kō (<i>of</i>)
103. To a father	Bābu-lāi	Lai (<i>to</i>)
104. From a father	Bābu-bāta	Hhē (<i>from</i>)
105. Two fathers	Dui bābu-haru . . . .	.....
106. Fathers	Bābu-haru . . . .	.....

Dönwār (<i>Hodgson</i>).	Kuwwār (<i>Hodgson</i>).	English.
ʼAn (? au)	ʼAbe	80. Come.
Mār-ik	Thā-tha-ik (<i>strike him</i>) . .	81. Beat.
Ūth (<i>get up</i>)	Ūth-ou (<i>get up</i>)	82. Stand.
.....	.....	83. Die.
Dī-ik	Dā-ik	84. Give.
Lūgar	Dhou	85. Ran.
Akānai (<i>above</i>)	Ūpara (<i>above</i>)	86. Up.
Yē-chi	Pas-yong	87. Near.
Hē-then (<i>below</i>)	Hēt (<i>below</i>)	88. Down.
Tar-hai	Dū-re	89. Far.
.....	.....	90. Before.
.....	.....	91. Behind.
Kō-hik (<i>interrog.</i>)	Kō (<i>interrog.</i>)	92. Who.
.....	.....	93. What.
.....	Kyū-hūn	94. Why.
Sā, sūā	Gyū	95. And.
.....	.....	96. But.
.....	.....	97. If.
Tā	ʼAb, an	98. Yes.
Boy-in	Nā	99. No.
.....	.....	100. Alas.
.....	.....	101. A father.
Īk, ak (<i>of</i>)	Nā, kara (<i>of</i>)	102. Of a father.
Ki (<i>to</i>)	Lāi (<i>to</i>)	103. To a father.
Sū (<i>from</i>)	Bātho, dēkhi (<i>from</i>)	104. From a father.
.....	.....	105. Two fathers.
.....	.....	106. Fathers.

English.	Khas-kurā or Naipālī.	Dahl (<i>Hodgson</i>).
107. Of fathers . . .	Bābu-haru-kō . . .	.....
108. To fathers . . .	Bābu-haru-lāi . . .	.....
109. From fathers . . .	Bābu-haru-bāṭa . . .	.....
110. A daughter . . .	Chhōri . . .	.....
111. Of a daughter . . .	Chhōri-kō . . .	.....
112. To a daughter . . .	Chhōri-lāi . . .	.....
113. From a daughter . . .	Chhōri-bāṭa . . .	.....
114. Two daughters . . .	Dui chhōri-haru . . .	.....
115. Daughters . . .	Chhōri-haru . . .	.....
116. Of daughters . . .	Chhōri-haru-kō . . .	.....
117. To daughters . . .	Chhōri-haru-lāi . . .	.....
118. From daughters . . .	Chhōri-haru-bāṭa . . .	.....
119. A good man . . .	Ek jāti mānis . . .	.....
120. Of a good man . . .	Ek jāti mānis-kō . . .	.....
121. To a good man . . .	Ek jāti mānis-lāi . . .	.....
122. From a good man . . .	Ek jāti mānis-bāṭa . . .	.....
123. Two good men . . .	Dui jāti mānis-haru . . .	.....
124. Good men . . .	Jāti mānis-haru . . .	.....
125. Of good men . . .	Jāti mānis-haru-kō . . .	.....
126. To good men . . .	Jāti mānis-haru-lāi . . .	.....
127. From good men . . .	Jāti mānis-haru-bāṭa . . .	.....
128. A good woman . . .	Auṭi jāti āimāi . . .	.....
129. A bad boy . . .	Auṭa na-jāti kōṭo . . .	.....
130. Good women . . .	Niki āimāi-haru . . .	.....
131. A bad girl . . .	Auṭi na-jāti kōṭi . . .	Bōn-tha (<i>bad</i>)
132. Good . . .	Jāti, niko (<i>in local</i>) . . .	Niko
133. Better . . .	Bhandā jāti (<i>better than</i>) . . .	

Dānwār (<i>Hodgson</i>).	Kuwār (<i>Hodgson</i>).	English.
.....	107. Of fathers.
.....	108. To fathers.
.....	109. From fathers.
.....	110. A daughter.
.....	111. Of a daughter.
.....	112. To a daughter.
.....	113. From a daughter.
.....	114. Two daughters.
.....	115. Daughters.
.....	116. Of daughters.
.....	117. To daughters.
.....	118. From daughters.
.....	119. A good man.
.....	120. Of a good man.
.....	121. To a good man.
.....	122. From a good man.
.....	123. Two good men.
.....	124. Good men.
.....	125. Of good men.
.....	126. To good men.
.....	127. From good men.
.....	128. A good woman.
.....	129. A bad boy.
.....	130. Good women.
Bon-sajhā (bad)	Nakhajā (bad)	131. A bad girl.
Sajhā	Bhala	132. Good.
.....	133. Better.

English.	Khas-kurā or Naipālī.	Dahī (Hodgson).
134. Best	Asal (<i>very good</i>) . . . .	.....
135. High	Algō . . . . .	.....
136. Higher	Bhandā algō (<i>higher than</i>) . . . .	.....
137. Highest	Jyādā algō (<i>very high</i>) . . . .	.....
138. A horse	Ghōrō . . . . .	.....
139. A mare	Ghōrī . . . . .	.....
140. Horses	Ghōrā-haru . . . . .	.....
141. Mares	Ghōrī-haru . . . . .	.....
142. A bull	Bahar gōru . . . . .	.....
143. A cow	Gāi . . . . .	.....
144. Bulls	Bahar-haru . . . . .	.....
145. Cows	Gāi-haru . . . . .	.....
146. A dog	Kukur . . . . .	.....
147. A bitch	Kukurō . . . . .	.....
148. Dogs	Kukur-haru . . . . .	.....
149. Bitches	Kukurō-haru . . . . .	.....
150. A he goat	Bokā bākhā . . . . .	.....
151. A female goat	Bākhri . . . . .	.....
152. Goats	Bokā, bākhā-haru . . . . .	.....
153. A male deer	Dārō (<i>male</i>) mirga . . . . .	.....
154. A female deer	Murull (<i>female</i>) mirga . . . . .	.....
155. Deer	Mirga . . . . .	.....
156. I am	Ma chhu, (hū) . . . . .	.....
157. Thou art	Tā chhas, (hoe) . . . . .	.....
158. He is	U (<i>or tyō</i>) chha, (hō) . . . . .	.....
159. We are	Hāmi-haru chheū, (hāū) . . . . .	.....
160. You are	Timi-haru chheū, (han) . . . . .	.....

Dāwār (Hodgson).	Kuswār (Hodgson).	English.
.....	134. Best.
.....	135. High.
.....	136. Higher.
.....	137. Highest.
.....	138. A horse.
.....	139. A mare.
.....	140. Horses
.....	141. Mares.
.....	142. A bull.
.....	143. A cow.
.....	144. Bulls.
.....	145. Cows.
.....	146. A dog.
.....	147. A bitch.
.....	148. Dogs.
.....	149. Bitches.
.....	150. A he goat.
.....	151. A female goat.
.....	152. Goats.
.....	153. A male deer.
.....	154. A female deer
.....	155. Deer.
.....	156. I am.
.....	157. Thou art.
.....	158. He is.
.....	159. We are.
.....	160. You are.

English.	Khas-kurā or Naipālī.	Dahī (<i>Hodgeon</i>).
161. They are	Tini-haru (<i>or</i> nni-haru) chhan, (hau).	.....
162. I was	Ma thiyē ² . . . . .	.....
163. Thou wast	Tā thiiis . . . . .	.....
164. He was	Tyō thiyō . . . . .	.....
165. We were	Hāmi-haru thiyāū . . . . .	.....
166. You were	Timi-haru thiyau . . . . .	.....
167. They were	Tini-haru thiyē . . . . .	.....
168. Be	Hō . . . . .	.....
169. To be	Hūnu . . . . .	.....
170. Being	Hūdo . . . . .	.....
171. Having been	Bhni-kana . . . . .	.....
172. I may be	Hoū . . . . .	.....
173. I shall be	Ma būlā . . . . .	.....
174. I should be . . . . .	.....	.....
175. Beat	Kuṭ . . . . .	.....
176. To beat	Kuṭnu . . . . .	.....
177. Beating	Kuṭdo . . . . .	.....
178. Having beaten	Kuṭi-kana . . . . .	.....
179. I beat	Ma (mai-lē) kuṭū, kuṭa-chha	.....
180. Thou beatest	Tā (tai-lē) kuṭ, kuṭda- chhas.	.....
181. He beats	Tyō (tes-lē) kuṭ, kuṭda- chha.	.....
182. We beat	Hāmi-haru (-lē) kuṭāū, kuṭ- da-chhaū.	.....
183. You beat	Timi-haru (-lē) kuṭau, kuṭ- da-chhau.	.....
184. They beat	Tini-haru (-lē) kuṭun, kuṭ- da-chhan.	.....
185. I beat (<i>Past Tense</i>)	Mai-lē kuṭē . . . . .	.....
186. Thou beatest (<i>Past Tense</i>).	Tai-lē kuṭis . . . . .	.....
187. He beat (<i>Past Tense</i>)	Tes-lē kuṭyō . . . . .	.....

Dönwâr (Hodgson).	Kuswâr (Hodgson).	English.
.....	161. They are.
.....	162. I was.
.....	163. Thou wast.
.....	164. He was.
.....	165. We were.
.....	166. You were.
.....	167. They were.
.....	168. Be.
.....	169. To be.
.....	170. Being.
.....	171. Having been
.....	172. I may be.
.....	173. I shall be.
.....	174. I should be.
.....	175. Beat.
.....	176. To beat.
.....	177. Beating.
.....	178. Having beaten
.....	Thatha-im-ik-an (<i>I beat him</i>).	179. I beat.
.....	Thatha-ir-ik-an (<i>thou beatest him</i>).	180. Thou beatest.
.....	Thatha-ik-an (<i>he beats</i>)	181. He beats.
.....	182. We beat.
.....	183. You beat.
.....	184. They beat.
.....	185. I beat (<i>Past Tense</i>).
.....	186. Thou beatest (<i>Past Tense</i>).
.....	187. He beat (<i>Past Tense</i>).

English.	Khas-korā or Naipālī.	Dabī (Hodgson).
188. We beat (<i>Past Tense</i>)	Hāmi-haru-lē kutyū .	.....
189. You beat (<i>Past Tense</i>)	Timi-haru-lē kutyan .	....
190. They beat (<i>Past Tense</i>)	Tini-haru-lē kuṭṭhē . .	.....
191. I am beating . . .	Ma (mai-lē) kuṭṭai-obhu .	.....
192. I was beating . . .	Ma (mai-lē) kuṭṭai-thiyē .	.....
193. I had beaten . . .	Mai-lē kuṭṭhē thiyē . .	.....
194. I may beat . . .	Ma (mai-lē) kuṭṭū . . .	.....
195. I shall beat . . .	Ma (mai-lē) kuṭṭū-lā . .	.....
196. Thou wilt beat . . .	Tā (tai-lē) kuṭṭ-lās . . .	.....
197. He will beat . . .	Tyō (tes-lē) kuṭṭ-lā . . .	.....
198. We shall beat . . .	Hāmi-haru (-lē) kuṭṭā-lā .	.....
199. You will beat . . .	Timi-haru (-lē) kuṭṭau-lā .	.....
200. They will beat . . .	Tini-haru (-lē) kuṭṭlan, kuṭṭnan.	.....
201. I should beat . . .	.....	.....
202. I am beaten . . .	Ma kuṭṭinchhu . . .	.....
203. I was beaten . . .	Ma kuṭṭiyē . . .	.....
204. I shall be beaten . . .	Ma kuṭṭūlā . . .	.....
205. I go . . .	Ma jāū, jānchhū . . .	.....
206. Thou goest . . .	Tā jā, jānchhas . . .	.....
207. He goes . . .	Tyō jāyē, jānchha . . .	.....
208. We go . . .	Hāmi-haru jāū, jānchhāū .	.....
209. You go . . .	Timi-haru jāu, jānchhau .	.....
210. They go . . .	Tini-haru jāun, jānchhan .	.....
211. I went . . .	Ma gayē . . .	.....
212. Thou wentest . . .	Tā gais . . .	.....
213. He went . . .	Tyō gayō . . .	.....
214. We went . . .	Hāmi-haru gayū . . .	.....

Dinwār (Hodgson).	Kuswār (Hodgson).	English.
.....	188. We beat (<i>Past Tense</i>).
.....	189. You beat (<i>Past Tense</i>).
.....	190. They beat (<i>Past Tense</i>).
.....	191. I am beating
.....	192. I was beating.
.....	193. I had beaten.
.....	194. I may beat.
.....	195. I shall beat.
.....	196. Thou wilt beat.
.....	197. He will beat.
.....	198. We shall beat.
.....	199. You will beat.
.....	200. They will beat.
.....	201. I should beat.
.....	202. I am beaten.
.....	203. I was beaten.
.....	204. I shall be beaten.
.....	205. I go.
.....	206. Thou goest.
.....	207. He goes.
.....	208. We go.
.....	209. You go.
.....	210. They go.
.....	211. I went.
.....	212. Thou wentest.
.....	213. He went.
.....	214. We went.

English.	Khas-kurá or Naipáli.	Dahl (<i>Hodgson</i>).
215. You went . . .	Timi-haru, gayau . . .	.....
216. They went . . .	Tini-haru gayô . . .	.....
217. Go	Jâ, jau . . . . .	.....
218. Going	Jâdô . . . . .	.....
219. Gone	Gayô . . . . .	.....
220. What is your name ? .	Timrô nâu kô (or kyâ) hô ?	.....
221. How old is this horse ?	Yô ghôðo kati buðho bhayô ?	.....
222. How far is it from here to Kashmir ?	Yahâ-bâta Kasmir kati tâphâ chha ?	.....
223. How many sons are there in your father's house ?	Timrô (or timrâ) bâbu-kô (or kâ) ghar-mâ kati janâ chhôrâ-haru chhan ?	.....
224. I have walked a long way to-day.	Âju ma dhôrai hidyê .	.....
225. The son of my uncle is married to his sister.	Mêrô kâkâ-kô chhôrâ-kô byâha tes-ki bainhi-sita bhayô.	.....
226. In the house is the sad- dle of the white horse.	Ghar bhitra sâta ghôrâ-kô jin chha.	.....
227. Put the saddle upon his back.	Tes-kô pithiû-mâ jin kas.	.....
228. I have beaten his son with many stripes.	Mai-lô tes-kô (or tes-kâ) chhôrâ-lâi dhârai palta (times) kutêkô chhu.	.....
229. He is grazing cattle on the top of the hill.	Pâhâð-kô tâkuri-mâ tes-lô bestu charâðdai ohha.	.....
230. He is sitting on a horse under that tree.	Tes rukh muni tyô ghôðo chaðhi rahyê-kô chha.	.....
231. His brother is taller than his sister.	Tes-kô bhâi tes-ki bahini bhandâ algo ohha.	.....
232. The price of that is two rupees and a half.	Tes-kô dâm dui rupiyâ âdhâ (or aþh ânâ) hô.	.....
233. My father lives in that small house.	Mêrô bâbu tyô sâná ghar- mâ rahn-chhan.	.....
234. Give this rupee to him	Yô rupiyâ tea-lâi ðeu . . .	.....
235. Take those rupees from him.	Tyô rupiyâ tyô-dêkhi lén .	.....
236. Beat him well and bind him with ropes.	Tes-lâi bês-gari kuð-ra ðôri-lê bâðha.	.....
237. Draw water from the well.	Inâr-dêkhi pâni jhik .	.....
238. Walk before me	Mêrô agâði hid (or hip) .	.....
239. Whose boy comes be- hind you ?	Timrâ peshhâði sunê kas- kô kêtô hô ?	.....
240. From whom did you buy that ?	Timi-lê tyô kô-sâna kinyau ?	.....
241. From a shopkeeper of the village.	Gâû-kô êk janâ pasalê sâna	.....

Dinwār (Hodgson).	Kuswār (Hodgson).	English.
.....	215. You went.
.....	216. They went.
.....	217. Go.
.....	218. Going.
.....	219. Gone.
.....	220. What is your name ?
.....	221. How old is this horse ?
.....	222. How far is it from here to Kashmir ?
.....	223. How many sons are there in your father's house ?
.....	224. I have walked a long way to-day.
.....	225. The son of my uncle is married to his sister.
.....	226. In the house is the saddle of the white horse.
.....	227. Put the saddle upon his back.
.....	228. I have beaten his son with many stripes.
.....	229. He is grazing cattle on the top of the hill.
.....	230. He is sitting on a horse under that tree.
.....	231. His brother is taller than his sister.
.....	232. The price of that is two rupees and a half.
.....	233. My father lives in that small house.
.....	234. Give this rupee to him.
.....	235. Take those rupees from him.
.....	236. Beat him well and bind him with ropes.
.....	237. Draw water from the well.
.....	238. Walk before me.
.....	239. Whose boy comes behind you ?
.....	240. From whom did you buy that ?
.....	241. From a shopkeeper of the village.

CENTRAL PAHĀRĪ.

In the General Introduction to the Pahāri languages, some account has been given of the great Khaśa tribe, and the facts need not be repeated here. We shall, therefore, confine ourselves to the tribes speaking Central Pahāri.

Speaking roughly, Central Pahāri is the language of the western portion of the ancient Sapādalaksha, *viz.* of the lower Himālaya between Nepal and the Panjab, but omitting the Jaunsar-Bawar tract of Dehra Dun. The following extract from pp. 269 ff. of the second volume of Atkinson's *Himalayan Districts*¹ describes the ethnic elements of the population of this tract :—

“The great mass of the population in Kumaon and Garhwal profess a belief little differing from the orthodox Hinduism of the plains. The existing inhabitants belong to the Khaśa² or Khasiyā race and speak a dialect of Hindi akin to the language of the Hindus of Rajputana. All their feelings and prejudices are so strongly imbued with the peculiar spirit of Hinduism that although their social habits and religious belief are often repugnant to those who strictly observe the orthodox ceremonial usages of Hinduism, it is impossible for any one that knows them to consider the Khaśas to be other than Hindūs. There are several facts connected with their history that show, whatever their origin may have been, the Khaśas have for centuries been under the influence of the Brahmanical priesthood. The shrines of Kedar and Badari are both within Garhwal and from time immemorial have been visited by crowds of pilgrims from all parts of India, whose enthusiasm for Hinduism must have acted on the hill men brought into connection with them as guides and purveyors. Again, many of these pilgrims took up their residence in the hills and leavened the manners and observances of the rough indigenous population. Many other immigrants arrived to take service amongst the petty princes of the hills or to receive their daughters in marriage, and thus we find a considerable sprinkling of families all through these hills who consider themselves one with the various castes in the plains whose tribal name they bear. To the north in the inter-Alpine valleys of Bhot, we have a tribe of decided Tibetan origin and whose affinities are found in the trans-Himālayan tribes of Hundes. They are known as Bhōṭiyās by the people of the lower hills, who in turn are designated Khasiyās by the Bhōṭiyās, whilst the people of the adjoining portion of Tibet are known as Hūnas or Huniyās. In addition to the tribes already enumerated there are the Rājās or Rājyas, the modern representatives of the Rājya-Kirātas and the Thārtās and Bhukās of the Tarai lowlands and traces of the Nāgas and Śakas, whilst others contend that we have here also old Bactrian (Yavana) colonies. For our present purpose it is only necessary to observe that there are, at the present day, three great divisions of the population, the immigrants from the plains, the Khaśas and Bhōtas.”

It will have been seen that while the higher parts of the Himālaya in Kumaun and Garhwal are inhabited by people of Tibeto-Burman stock, the lower valleys are mainly inhabited by Khaśas. These claim to be of Rājput origin. They came in prehistoric times from the North-West, and gradually worked eastwards, annexing the whole of the lower Himālaya as far east as central Nepal. Their own tongue must have had the same origin as that of the Aryan languages now spoken on the North-West Frontier,—Lahndā, Kāshmīrī, Shiṇā of Gilgit, Khōwār of Chitral, and so forth ; but in the tract of country at present under consideration, they have adopted the language of the Gūjars and Rājput³ who entered Kumaun and Garhwal in later times, modifying it as they did so in certain particulars that still betray clear traces of the ancient Khasa tongue of their forefathers.

While, on the one hand, Khaśas and subsequently Gūjars peopled the hills from the North-West ; on the other hand, there was also, from very early times, a steady flow of Rājput immigration from the plains of India in the South. These found a congenial

¹ Forming Vol. XI of the *Gazetteer of the N.-W. P.*

² Indian words occurring in this extract are spelt according to the system followed in the Linguistic Survey.

³ Regarding the Gūjars, see the General Introduction to the Pahāri languages. pp. 9 ff

atmosphere amongst the Khaśas and Gūjars who claimed to be of the same caste. As, Atkinson¹ says :—

“Whatever may have been their origin, the Khaśas have forgotten it, and, influenced by modern fashion, have sought to identify themselves with the dominant Hindū races, as a Hindū converted to Islām and called Shaikh seeks to be known as a Saiyad when he becomes well-to-do in the world. In this respect the Khasiyās do not differ from any other hill tribe brought under Brahmanical influence. All see that honour, wealth and power are the hereditary dues of the castes officially established by the authors of the Mānava Dharma-Śāstras and seek to connect themselves with some higher than their own. Even at the present day, the close observer may see the working of those laws which have in the course of centuries transmuted a so-called aboriginal hill-race into good Hindūs. A prosperous Kumaun Dōm stonemason can command a wife from the lower Rājput Khasiyās, and a successful Khasiyā can buy a wife from a descendant of a family of pure plains pedigree.”

Of this early Rājput immigration into the tract now under consideration there are numerous traditions, but we do not come to the more solid ground of written memorials till the 10th or 11th century A.D., when we find a number of people of this caste entering the country. Some of these, taking advantage of internal dissensions among the Khaśa inhabitants, succeeded in conquering it, and in founding dynasties that lasted till the Nepal conquest in 1790. Thus, Kumaun was conquered by Sōm Chand, who appears to have come from Kanauj about the year 950 A.D. The date of the arrival of the present Rājput dynasty of Garhwal is lost in the mists of antiquity, and all that we can be fairly certain of is that Ajaya Pāla, ruling in the 14th century, is said to have been the thirty-sixth or thirty-seventh from the founder of the line of kings, who is traditionally said to have been no other than the famous Kaṇishka, and to have come as a Rājput conqueror from Gujarat. The Gorkhās of Nepal, who in later times brought all this country under their sway, were themselves Rājputs who claimed to have come originally from Udaipur. The results of the Musalmān conquest of India materially hastened this immigration. Numerous bodies of Rājputs, fleeing from foreign oppression, found a ready asylum amid their brethren of the Himālaya.

In this way the original Khaśas of Kumaun and Garhwal fell under Rājput sway. They intermarried with their conquerors and adopted their language. As already stated, we have no literary remains of the old Khaśa speech. Central Pahāri is now a form of Rājasthāni, but throughout its vocabulary and its grammar are scattered numerous relics of the tongue that it supplanted. Attention is drawn to the more important of these in the introduction to the Kumauni section. The subject will also be further discussed in dealing with Western Pahāri.

Central Pahāri includes two closely connected languages,—Kumauni spoken in Kumaun and Garhwāli of Garhwal. Each of these is, so far as the materials available permit, described separately in the following pages. The number of speakers of each is as follows :—

Language.	Where spoken.	Number of speakers.	Total.
Kumauni	Naini Tal	66,119	436,788
	Almora	370,669	
Garhwāli	Garhwal	401,126	670,824
	Tehri-Garhwal	240,281	
	Almora	22,667	
	Dehra Dun	5,000	
	Elsewhere	1,750	
	TOTAL		1,107,612

¹ Op. Laud, p. 440.

The close relationship between Central Pahāri and Rājasthāni has long been recognized,—it should indeed be difficult for the most casual observer to avoid noticing it.¹ In order to show how far the two languages agree, and how far they disagree, in the use of inflexions, I here give a synopsis of the principal grammatical forms of each. I select two dialects of Rājasthāni,—Mārwarī of the West, and Jaipuri of the East,—and compare with them each of the two languages,—Kumaunī and Garhwāli. In the last column I give, for purposes of comparison, the corresponding forms of the nearest Western Pahāri dialect,—the Jaunsāri spoken in the Jaunsār-Bāwar tract of the Dehra Dun district. This has hitherto been classed as a dialect of Central Pahāri, but a cursory inspection of the forms given will show that it differs widely from Kumaunī and Garhwāli, and must be classed as connected with the Western Pahāri spoken in the Simla Hill States. It will be noticed that it is the eastern Rājasthāni forms which most closely agree with Central Pahāri.

DECLENSION OF NOUNS.

GHŌRŌ, a horse.

	RAJASTHANI.		Kumaunī.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipuri.			
Singular—					
Nominative	ghōḍō	ghōḍō	ghōḍo	ghōḍō	ghōḍō
Agent	ghōḍāi	ghōḍāi	...	...	ghōḍāḍ
Oblique	ghōḍā	ghōḍā	ghicārā	ghōḍā	ghōḍā
Plural—					
Nominative	ghōḍī	ghōḍā	ghicārā	ghōḍā	ghōḍā
Oblique	ghōḍāḍ	ghōḍāḍ	ghicārān	ghōḍāḍ	ghōḍī

In the above, note the *o*-form of the Nominative singular, and the *ā* of the Oblique singular and Nominative plural.

POSTPOSITIONS.

	RAJASTHANI.		Kumaunī.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipuri.			
Agent	...	...	le	n	
Genitive	rō, rā, ri	kō, kā, kī	ko, kā, ki	kō, kā, ki	kō, kē, kī
Dative	nāi	nai, kai	kaī, kani	kū, sani	kā
Ablative	sā, ū	sā, saī	baī, āa	tē	ī, tē

¹ Cf. Atkinson, *Op. Laud.* Vol. II, p. 269, and Kellogg, *Hindī Grammar*, 2nd Ed., p. 69.

PRONOUNS.

First Person.

	RAJASTHĀNĪ.		Kumaunī.	Garhwāli.	Jaunsāri.
	Mārwāri.	Jaipuri.			
Singular—					
Nominative	ahū, mahū	maī	maī	mī, maī	haū, mē
Oblique	mha, maī	ma, mū, maī	maī	mī, maī	mū
Genitive	mharō, māro	mharō	mero, myōro	mērō	mērō
Plural—					
Nominative	mhe, mē	mhe	ham	ham	ān
Oblique	mha, mā	mha	haman.	hāmū	āmū
Genitive	mharō, māro	mha-kō	hamaro	hamārō	amārō

Second Person.

	RAJASTHĀNĪ.		Kumaunī.	Garhwāli.	Jaunsāri.
	Mārwāri.	Jaipuri.			
Singular—					
Nominative	tū, thū	tū	tu	tū	tū
Oblique	tha, tai	ta, tū, tai	twō	twō, twai	tuū, tū
Genitive	tharō	tharō	tero, tyōro	tērō	tērō
Plural—					
Nominative	thē, tamē	thē	tum	tum	tum
Oblique	thā, tamā	thā	tuman	tumū	tumū
Genitive	tharō, tamārō	thā-kō	tumaro	tumārō	tuhārō

This.

	RAJASTHĀNĪ.		Kumaunī.	Garhwāli.	Jaunsāri.
	Mārwāri.	Jaipuri.			
Singular—					
Nominative	yō, fem. yā	yō, fem. yā	yo	yo, fem. yā	oū
Oblique	in	ī	yō, yai	yō, fem. yā	oi
Plural—					
Nominative	ē, āi	yō	yō	yō	oū
Oblique	yā, aṇā	yā	inan	yō	oū

In the above, and the next, note how the feminine forms of Rājasthānī reappear in Garhwāli.

That.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Singular—					
Nominative	ū, fem. wā	wō, fem. wō	u	wō, fem. wō	...
Oblique	uṅ	ū	wī	wō, fem. wī	...
Plural—					
Nominative	wāi	wai	ū	wō	...
Oblique	wā, wā	wā	unan	wū	...

OTHER PRONOUNS.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Relative	<i>jikō</i> , fem. <i>jikā</i>	<i>jō</i> , fem. <i>jō</i>	<i>jo</i>	<i>jō</i>	<i>jō</i>
Oblique Sing.	<i>jiṅ</i>	<i>jī</i>	<i>jō, jai</i>	<i>jō, jai</i>	<i>jōs</i>
Correlative	<i>tikō</i> , fem. <i>tikā</i>	<i>sō</i>	<i>so</i>	<i>sō</i>	<i>sō</i>
Oblique Sing.	<i>tiṅ</i>	<i>tī</i>	<i>tō, tai</i>	<i>tō, tai</i>	<i>tōs</i>
Interrogative—					
Masc. fem.	<i>kuṅ</i>	<i>kuṅ</i>	<i>ko</i>	<i>kō</i>	<i>kūṅa</i>
Oblique	<i>kuṅ</i>	<i>kuṅ</i>	<i>kō, kai</i>	<i>kō, kai</i>	<i>kōs</i>
Neut.	<i>kāi</i>	<i>kāi</i>	<i>kyā, ke</i>	<i>kyā</i>	<i>kā</i>
Oblique	<i>kunī</i>	<i>kāi</i>	<i>kō, kai</i>	<i>kō</i>	<i>kōi</i>
Indefinite—					
Masc. fem.	<i>kōi</i>	<i>kōi</i>	<i>kwō, kai</i>	<i>kwō</i>	<i>kōō</i>
Neut.	<i>kāi</i>	<i>kyō</i>	<i>ke</i>	<i>kicḥḥu, kucḥḥ</i>	<i>kicḥḥ</i>

In Jaunsāri, as well as in Rājasthāni, the relative pronoun *jō* is commonly employed as a demonstrative pronoun meaning 'that'.

Verb Substantive.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipurī.			
PRESENT—					
Singular.					
1.	<i>ḥḥ</i>	<i>chḥḥ</i>	<i>chḥḥ</i>	<i>chḥaḥ</i>	<i>ḥḥ or ḥsḥ</i>
2.	<i>ḥḥi</i>	<i>chḥai</i>	<i>chḥai</i>	<i>chḥai</i>	<i>au, ḥsḥ</i>
3.	<i>ḥḥi</i>	<i>chḥai</i>	<i>chḥi</i>	<i>chḥa</i>	<i>ḥ, ḥsḥ</i>

	RIJASTHANI.		Kumauni.	Garhwali.	Jaunsari.	
	Marwari.	Jaipuri.				
PRESENT—						
Plural.						
1.	लई	ललई	ललई	ललललल	ल, लल	
2.	ल	लल	ललल	लललल	ल, लल	
3.	लल	ललल	ललल	ललल	ल, लल	
PAST MASC.—						
Singular.						
1.	} ल	लल	लललल	} ललल	लल	
2.			ललल			ललल
3.			ललल			ललल
Plural.						
1.	} लल	ललल	ललललल	} लललल	लल	
2.			लललल			लललल
3.			लललल			लललल

FINITE VERB.

"To go."

Participles and Infinitives.

	Present Participle.	Past Participle.	Infinitive.
Marwari	लललल	ललल	ललललल, लललल
Jaipuri	लललल	ललल	ललललल
Kumauni	लललल	ललल	ललललल
Garhwali	लललल	ललल	लललल
Jaunsari	लललल	ललल	लललल

Old Present.

	RIJASTHANI.		Kumauni.	Garhwali.	Jaunsari.
	Marwari.	Jaipuri.			
Singular.					
1.	ललल	ललल	ललल	ललल	ललल
2.	ललल	ललल	ललल	ललल	ललल
3.	ललल	ललल	ललल	ललल	ललल
Plural.					
1.	ललल	ललल	ललल	ललल	ललल
2.	ललल	ललल	ललल	लललल	ललल
3.	ललल	ललल	ललल	ललल	ललल

Imperative.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunesri.
	Mārwarī.	Jaipurī.			
Singular, 2.	<i>chaʃ</i>	<i>chaʃ</i>	<i>hiʃ</i>	<i>chal</i>	<i>naʃh</i>
Plural, 2.	<i>chaʃḍ</i>	<i>chaʃḍ</i>	<i>hiʃau</i>	<i>chalḍ</i>	<i>naʃhḍ</i>

Future.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunesri.
	Mārwarī.	Jaipurī.			
Singular, 3.	<i>chaʃāilḍ</i>	<i>chaʃailḍ</i>	<i>hiʃalo</i>	<i>chalḍ.</i>	<i>naʃhdḍ</i>
Plural, 3.	<i>chaʃāilḍ</i>	<i>chaʃailḍ</i>	<i>hiʃalā</i>	<i>chalḍ.</i>	<i>naʃhdḍ</i>

	Present Sing. 1.	Imperfect Sing. 1.
Mārwarī	<i>chaʃḍ-hḍ</i>	<i>chaʃḍ-hḍ</i> or <i>chaʃḍi-hḍ</i>
Jaipurī	<i>chaʃḍ^ḥ-chḍḍ</i>	<i>chaʃai-chḍḍ</i>
Kumauni	<i>hiʃḍ-chḍḍ</i>	<i>hiʃḍ-chḍiḍḍ</i>
Garhwāli	<i>chalḍḍ-chḍḍḍ</i>	<i>chalḍḍ-chḍḍḍ</i>
Jaunesri	.....	<i>naʃhḍ^ḥ-tḍḍ</i>

CENTRAL PAHĀRĪ (KUMAUNĪ).

Kumaunī is the Aryan language spoken in the sub-Himalayan tract known as Kumaun, which may be taken as including the whole of the Almora District and the northern part of the Naini Tal District of the United Provinces of Agra and Oudh. It is spoken by an estimated number of 436,788 people. To the north are the higher ranges of the Himālaya, inhabited by people speaking Tibeto-Burman languages which are dealt with in Vol. III, Part I, of this Survey. South of the district of Naini Tal lies the native state of Rampur, in the north of which, in the tract known as the *Bhābar*, or sub-montane forest lowlands, a few speakers of Kumaunī (300 in number) are reported to exist. Their speech is locally known as Bhābarī, and may be looked upon as an overflow from Naini Tal.

In the south-east of the Almora District, there is a peak over 7,000 ft. high named Kānādēo, the old name of which was Kūrmāchala. Here the god Vishṇu is said to have resided for three years in his *Kūrma*, or Tortoise, incarnation, and whilst there to have been worshipped by Indra, Nārada, and the Rishis. The name 'Kumaun' is said to be connected with this word 'Kūrmāchala.' 'Kumaunī' is an adjective formed from "Kumaun."

The original inhabitants of Kumaun, so far as history takes us, as elsewhere in the sub-Himalayan tract, were the Khaśas, and the Khas, or Khasiyā tribe still forms an important element of the population. In Kumaun, most of these are now classed as Brāhmaṇs or as Rājput̄s. As described in the General Introduction to Central Pahārī, immigrants, not Khaśas, have for many centuries been entering this sub-montane tract, Gūjars coming from the West, and Rājput̄s coming from Rajputana (using this word in its widest sense). In Kumaun, the earliest historical, or semi-historical, Rājput̄ name that we come across is that of Sōm Chand, a Chandrabansi Rājput̄ of Kanauj, who immigrated at the head of his followers about the year 950 A.D.,¹ and established himself at Champawat. He found the country divided into a number of small *pattis*, in each of which there was a semi-independent ruler. Taking advantage of internal dissensions existing between these, he eventually brought the whole country under his sway. He thus founded the "Chand" dynasty, which ruled Kumāun with varying fortunes till the year 1790 A.D., when it was conquered by the Gorkhās of Nepal. These Gorkhās were themselves of Rājput̄ origin, and claimed Udaipur as their former home (see p. 17, *ante*). They held Kumaun till it was taken by the English in the year 1815, as a sequel of the second Nepal war. It will thus be seen that for at least nine centuries Kumaun was under Rājput̄ rule. During this period there was also continual immigration from Rajputana, which was materially hastened by the pressure of Musalmān conquest in the plains.

These Rājput̄ rulers imposed their own language and customs upon the Khaśas and Gūjars whom they conquered. The Khaśas, themselves, claimed to be Rājput̄s by origin, and intermarriages resulted that further tended to assimilate their tribal customs and language to those of their conquerors. One result of this has been the complete disappearance of the old Khaśa

¹ This, and what follows, are taken from Vol. II, pp. 497 ff., of Atkinson's *Himalayan Gazetteer*.

language as an independent form of speech, and the language of Kumaun is now a form of Rājasthānī. There are, however, certain well-defined peculiarities in Kumaunī which it is difficult to explain otherwise than by assuming the reaction of the Khaśa language that might naturally be expected. The most important of these is the frequent occurrence of epenthesis, or the change of a vowel owing to the influence of another vowel in the succeeding syllable, much as the English 'mat' becomes 'mate,' with a change of the sound of the 'a' owing to the presence of the following 'e.' So, in Kumaunī, the word *chelo*, a son, becomes *chyàlà* in the plural, the *che* becoming changed to *chyà*, on account of the *à* following in the syllable *là*. Another marked peculiarity of Kumaunī is the tendency to disaspiration, as in the word *par* for *parh*, read. There are other minor peculiarities also which it is unnecessary to quote here, but these two alone are sufficient to point to a relationship between the old Khaśa language and the 'Piśācha' languages of the North-West Frontier,—Kāshmirī, Khowār, Shiṇā, and so forth. The reasonableness of this conjecture is confirmed by the fact that from early times we have historical evidence that the Khaśas extended right along the sub-Himalayan tract from the extreme north-west, that they came originally from that quarter, and that they gradually worked their way eastwards as far as, at least, central Nepal. It may be added that one of the principal dialects of Kumaunī is called Khas-parjiyā, or 'the speech of the Khaśa-subjects.'

Till the last few years Kumaunī has received no literary cultivation, and this, and the fact that its speakers inhabit a mountainous country where intercommunication is difficult, have led to a multiplicity of dialects. No less than twelve dialects are recorded in these pages, and there are probably many more local variations. The classification of these dialects is rendered somewhat difficult by the necessity of a cross-division. On one side there is the standard dialect, which is separated from the others, not on account of its local habitation, but by the fact that it is employed for literary purposes and is the polite form of speech used over the whole district. On the other side are the remaining dialects which are separated according to locality, and it happens that those that most nearly approach the literary standard are none of them spoken where the standard has its headquarters and receives literary cultivation,—the country in the vicinity of the town of Almora. The popular speech of this tract, the so-called Khasparjiyā, is less like the literary standard than is, say, the Kumaiyā̃ dialect of Pargana Kali Kumaun, a considerable distance to the south-east. The chief peculiarity of the standard dialect is that it has preserved the terminations of nouns and verbs in full, and this is also the case in the dialect of Kali Kumaun, while Khasparjiyā and most of the other dialects tend to drop them. On the other hand, as the town of Almora, the educated classes of which employ the literary dialect in formal conversation, is situated in the heart of the Khasparjiyā tract, this literary dialect, although in its grammatical forms more nearly approaching Kumaiyā̃, is at the present day really based on Khasparjiyā, and has even been described in one of the reports supplied for this Survey as a 'refined form' of that dialect. That Kumaiyā̃ has preserved the old grammatical forms more truly than Khasparjiyā is explained by the fact that the court of the old Chand dynasty was situated at Champawat in the Kali Kumaun Pargana.

The standard literary form of Kumaunī is spoken all over the Kumaun area as the polite form of conversation, and hence no figures can be given for the number of its

speakers. That may be taken as the same as the number of educated Kumaunis, wherever they live, who, however, also employ one or other of the local dialects when speaking without formality to men of their own neighbourhood.

As for the local dialects, we may first take Khasparjiyā, the basis of the standard. As already stated it drops the final vowels that are still preserved in the literary form of speech. It is spoken in the centre of Kumaun, in Pargana Barahmandal and in the adjoining parts of Pargana Danpur, both belonging to the Almora District. Closely connected with it are (1) Phaldākōṭiyā of Pargana Phaldakot of Almora and of the adjoining country, including the north of the Naini Tal District, and (2) Pachhāñ, or the 'western' dialect, spoken in the south-west of Almora, on the borders of British Garhwal, and immediately to the west of Phaldākōṭiyā and Khasparjiyā.

The next group of dialects consists of those of the Kumaiyā type, *i. e.*, those which retain the final vowels of the standard with more or less completeness. Commencing at the south, there are, first, the Kumaunī spoken in the greater part of Naini Tal, and the Kumaiyā of Kali Kumaun immediately to the east of that district. Here the final vowels are almost entirely preserved. North-west of Kali Kumaun lie, in order, the three Parganas of Chaugarkha, Gangola, and Danpur, where we have, respectively, the Chaugarkhiyā, Gaṅgōlā, and Dānpuriyā dialects. The last-named is also spoken in the south of the adjoining Johar Pargana. Here the preservation of final vowels is not so complete. There is a distinct, but not universal, tendency to drop them. It may be pointed out that Khasparjiyā lies immediately to the east of Chaugarkhiyā.

Next, in the east of the District of Almora, along the Nepal Frontier, there is a row of dialects in which Kumaunī shows the influence of the neighbouring Khas-kurā, or Naipālī. These are named, after the Parganas in which they are respectively spoken, Sōriyālī, Askōṭī, and Sirālī. It should be mentioned here that in these localities there are some 12,185 Gorkhās from Nepal, who speak their own Khas-kurā more or less corrupted by intercourse with the surrounding Kumaunis. This mixed language will not be described in the following pages.

Finally, north of Pargana Askot, lies Pargana Johar. We have seen that Dānpuriyā is the dialect of the south of this Pargana. In its north, the language is the Tibeto-Burman Rangkas, and in the centre of the Pargana we find a mixed jargon, half Kumaunī and half Tibeto-Burman, called Jōhāri.

To sum up, the following is a list of the main dialects of Kumaunī, excluding the literary form, together with the number of speakers of each, as estimated for the purposes of this Survey :—

Name of Dialect.	Number of speakers.	TOTAL.
Khasparjiyā	75,920	
Phaldākōṭiyā	20,908	
Pachhāñ	95,750	
		192,588
Kumaunī of Naini Tal	56,679	
Bhābari of Rampur ¹	300	
Kumaiyā	37,696	
Chaugarkhiyā	37,210	
Gaṅgōlā	37,734	
Dānpuriyā	23,851	
		193,470
	Carried over	356,068

¹ See p. 103 *ante*.

Name of Dialect.	Number of speakers.		TOTAL.
	Brought forward	.	
Soriyālī	19,866		386,058
Askōṭī	10,964		
Sirālī	12,481		
			43,311
Johāri			7,419
			<hr/>
	Total number of speakers of Kumaunī		436,788

The oldest writer in Kumaunī with whom I am acquainted is Gumānī Pant, who was born in 1790 A.D. He composed principally in Sanskrit, but he is, nevertheless, best known for a number of curious verses, in each of which the first three lines are in Sanskrit, while the fourth is in Kumaunī or Hindi. These are very popular all over northern India, and several of them have been printed in pamphlet form under the title of *Gumānī Niti*, while others also appear in the volume of his collected works (see the list below).

Krishṇa Pārē was an author of a different sort. He flourished in the first quarter of the 19th century, during which period Kumaun was captured by the English. He wrote numerous short satirical poems, that are still known and repeated all over Kumaun, in which he laments the evil times that have fallen on his country and strongly criticizes the new regime of law and order. Some of these have been printed, as noted in the list below.

Of late years several patriotic gentlemen of Almora have endeavoured to give their native language the honour of a literature by writing books in Kumaunī. Those which have come under my notice are recorded in the following list. Of them, Paṇḍit Jwālā Datt Jōshī's translation of the *Dasa-kumāra-charita* and Paṇḍit Gaṅgā Datt Uprētī's *Hill Dialects of the Kumaun Division* have been freely used in my account of the language, and I am much indebted to them for the permission kindly granted to reprint extracts from their works. I would also call attention to Paṇḍit Gaṅgā Datt Uprētī's *Proverbs and Folklore of Kumaun*, which is a most valuable collection, affording a mine of information regarding the habits and customs of these Hill people.

The Serampore Missionaries commenced to print a version of the New Testament in Kumaunī. In the year 1832 they reported that they had carried it down to Colossians, but that the work was there stopped owing to the death of the Paṇḍit engaged upon it. Another version of the Gospel of St. Matthew was published at Lucknow in the year 1876.

The following is a list of those books written by Kumaunī authors that I have seen :—

- BEAIRAB DATT JŌSHI.—*Sukh-ko Bājo. The Way to Health, a Sanitary Primer.* Allahabad, 1894.
- CHINTĀMAṆI JŌSHI.—*Durgā (Chandi) Pāṭha-sārah*, a translation from Sanskrit. Almora, 1897.
- GAṄGĀ DATT UPRĒTĪ.—*Pharas-kā Mahārāj-ki Rāni Astor-ko Itihās*, a translation of the Book of Esther. Almora, 1892.
- GAṄGĀ DATT UPRĒTĪ.—*Proverbs and Folklore of Kumaun and Garhwāl.* Lodiāna, 1894.
- GAṄGĀ DATT UPRĒTĪ.—*Hill Dialects of the Kumaun Division.* Almora, 1900.
- GUMĀNĪ PANT.—*Gumānī-Niti*, edited by Rēwā Datt Upreti, Almora, 1894. Another edition, with English translation in *Indian Antiquary* for 1909, pp. 177 ff.
- GUMĀNĪ PANT.—*Gumānī-kavi-virachita kāvya-saṅgrahaḥ*, the poet's works, collected and edited by Dēvī Datt Sarmā. Etawah, 1897.
- JWĀLĀ DATT JŌSHI.—*The Dasa-kumāra-charita, or the Adventures of Ten Princes, of Dandī*, translated into Hindi and Kumaunī. Almora, 1892.

- KRISHNA PĀRE.—*An old Kumauni Satire*, edited and translated by G. A. Grierson, *Journal of the Royal Asiatic Society*, 1901, pp. 475 ff.
- KRISHNA PĀRE.—*A Specimen of the Kumauni Language*. Verses by K. P. with English translation and Notes by Gaṅgā Datt Uprēti. *Indian Antiquary*, 1910, pp. 78 ff.
- LILĀDHAR JŌSHĪ.—*Metrical Translation of the Mēghadūta of Kālidāsa*. Almora, 1894.
- ŚIVA DATT SATTI ŚĀRMĀ.—*Buddhi-pravāś*, in three parts, each containing both Hindi and Kumauni verses. Bombay, Pt. I. 1908, Pt. II. 1907, Pt. III. 1905.
- ŚIVA DATT SATTI ŚĀRMĀ.—*Mitra-vinōd*, songs in Kumauni. Bombay, 1909.
- ŚIVA DATT SATTI ŚĀRMĀ.—*Gōpī-Gīt*. Bombay, 1909.

The only work hitherto published that contains an account of the Kumaunī language is Kellogg's Hindi Grammar (2nd Edition, London, 1893). In this there are paradigms of the principal grammatical forms. Paṇḍit Gaṅgā Datt Uprēti's work on the Hill Dialects of Kumaun Division, already noted, contains a number of valuable specimens of several dialects of the language.

In the preparation of the accompanying sketch of the Kumaunī language, I have received great assistance from Paṇḍit Chintāmaṇi Jōshī, Paṇḍit Gaṅgā Datt Jōshī, Paṇḍit Jwālā Datt Jōshī, and Paṇḍit Lilādhār Jōshī, who have most kindly revised the proofsheets, and have thus enabled me to make many important additions and corrections. I am more particularly indebted to the first-named gentleman, who took the trouble to prepare a most valuable account of the pronunciation of the language and of the rules for the permutation of vowel-sounds, which throw a remarkable light upon the Khaśa basis of Kumaunī, and materially enhanced the value of this grammar.¹ Many vowel sounds of Kumaunī cannot be represented in ordinary Dēva-nāgari, and no attempt has been made to record them in the various books hitherto printed in that character, the letter representing some nearly related sound being, in each case, used instead. A mere transliteration of the specimens employed by me would hence give an incomplete and misleading account of the pronunciation of the language, whose grammar sometimes depends on changes of sound not represented in writing. Thanks to Paṇḍit Chintāmaṇi Jōshī's notes, I have been able to record in the Roman character the exact shades of sound employed in each form. These remarks apply only to the grammar and specimens of the literary, standard, dialect. In the notices of the various local dialects, I have had no such help at hand, and I have therefore perforce given the specimens of these dialects exactly as they were received. It would have been easy to rewrite them according to the rules laid down for the standard, but I have thought it best not to do this, as I am not aware how far these rules of pronunciation apply to the dialectic forms. Probably they all do apply, and the student, if he so desire, can easily apply them himself where necessary.

As a supplement to the Kumaunī section I give two vocabularies, one Kumaunī-English, and the other English-Kumaunī. The latter I owe to the kindness of Mr. R. Burn, I.C.S., who had Colonel Thornhill's English-Jaunsāri Vocabulary, printed on pp. 413 ff., translated into Kumaunī. From this translation it was easy to prepare both vocabularies. Here, as in the case of the local dialect, the spelling is based on

¹ Almost the whole of the account of the vowel-sounds of the language is based upon the materials supplied by the gentleman, and, indeed, practically the whole of the grammar was rewritten in the light of his remarks on the subject.

transliteration, and no attempt is made to represent the vowel-sounds according to the rules laid down for the standard dialect.

The following sketch of Kumaunī grammar is founded partly on the two specimens annexed, and partly on Paṇḍit Jwālā Datt Jōshi's translation of the *Dasakumāra Charita*. References to the former are by number of specimen and paragraph. Thus, *eso kari-bēr* (II, 3) means that the phrase is to be found in the third paragraph of the second specimen. References to the latter are simply by page-number. Thus, *hamari khuṣi rūṇi yā ni chhi* (page 201) indicates that the phrase is to be found on page 201 of Paṇḍit Jwālā Datt Jōshi's book. So far as was possible, I have confined myself to the two specimens printed herewith, but in many cases this could not be done.

Pronunciation.—The Kumaunī pronunciation of the vowels differs considerably from that to which we are accustomed in Hindī, and requires a detailed account. It varies from place to place and amongst the different classes of society. The description which is here given represents the pronunciation used in conversation by educated Kumaunis of Almora. In reading books, or in formal speech, the pronunciation more nearly approaches that of ordinary Hindī.

अ *a* is pronounced as in Hindī, like the *a* in 'America' or the *e* in 'father.' In prose it is not pronounced at the end of a word, as in बालक *bālak*, not *bālaka*, a child but when certain terminations, of which the most important are *le*, by, and *ko*, of, are added to such a word, the *a* is pronounced, as in *bālaka-le*, by a child. In poetry the pronunciation of a final *a* depends upon the metre, as in the following line :—

janama maraṇa tero kē lai nihātī,
dhanadhan Prabhū teri jāta nihātī.

The letter अ has two sounds, represented in transcription by à and ā, respectively. The first is a short vowel, and is sounded like the *a* in the German 'Mann.' Thus, त्यारु *tyarū*, thine (masc. plur.), both syllables being short. The second sound is the regular long ā of Hindī, sounded like the *a* in 'father,' as in राग *rāg*, a tune. When for any reason ā is shortened, it becomes à, the difference not being shown in the native character. इ, ई, उ, ऊ, are pronounced *i, ī, u, ū*, as in Hindī.

The letter ए has two sounds, represented in transliteration by *e* and *ē*, respectively. The former sounds like the *e* in 'set,' or 'wet,' as in चेलि *cheli*, a daughter. The latter is the ordinary long *ē* of Hindī, sounded like the *a* in 'fate,' as in भेट *bhēt*, an interview.

The letter ऐ has two sounds, represented in transliteration by *ai* and *āi*, respectively. The former sounds like the *a* in 'sat,' 'sad,' 'pat,' etc., as in बैट *haiṭh*, sounding almost like the English word 'bat.' This is the sound of the vowel in all Tadbhava¹ words. The sound of *āi* is that which is usual in Hindī Tatsamas, like that of the *i* in 'right.' It principally occurs in Tatsama words, such as चैत्र *chāitra*, the name of a month.

The letter ओ has also two sounds, represented in transliteration by *o* and *ō*, respectively. The former is a short vowel, sounded like the first *o* in 'promote,' as in रोटो *roṭo*, bread. The second is the ordinary long *ō* of Hindī, sounded like the second *o* in 'promote,' as in रोट *rōṭ*, a cake.

¹ A Tadbhava word is one which has descended to Kumaunī from Sanskrit through Prakrit. A Tatsama word, on the contrary, is one which, like *bālak*, a child, has been borrowed directly from that language.

The letter औ *au* is always long, and is pronounced like the *a* in 'ball,' and not like the *ou* of 'house.' Thus, औत *bhaut*, much, nearly rhyming with the English 'caught.'

In writing in the Nāgarī character, no attempt is made by natives to discriminate between the long and short pronunciations of आ, ए, ऐ and औ, nor will this be done in the following pages, but so far as is possible the short and long sounds will be distinguished in transliteration.

There are certain rules under which a long vowel is liable to be shortened or otherwise changed when followed in the next syllable by a short vowel. It should be remembered that à, e, ai, and o, although written in the Nāgarī character आ, ए, ऐ and औ are considered to be short vowels, as distinct from ā, ē, āi, and ō. These rules should be carefully mastered as the whole system of declension and conjugation depends upon them. They are as follows:—

1. Whenever à long vowel is followed in the next syllable by a short vowel which is not the final silent *a*, that long vowel becomes short. In such a case, ā is shortened to à, ē to e, and ō to o. Thus, रोट *rōṭ* (with final silent *a*), a cake, has the ō long, but रोटो *roṭo*, bread, has the first ō shortened to o, because it is followed, in the final syllable by a short o. Similarly, we have words such as *bhāro*, hire, *sīṛhī*, a ladder, *bhulo*, forgot, each with a short vowel in the first syllable, though we should expect a long vowel from the analogy of the Hindī *bhārā*, *sīṛhī*, and *bhulā*.

The principal exceptions to this rule occur in the case of words borrowed from other languages, such as *hākīm*, an officer, or (Tatsamas, borrowed from Sanskrit) *bālak*, a child, *ātur*, sick. Also a long vowel is not shortened before the infinitive termination *no*, as in *risāno*, to be angry. There are also a few other exceptions in the conjugation of verbs, especially in the case of the periphrastic tenses, which will appear in the tables of the tenses.

2. When the letter *a* is followed by à, it tends to become itself à also. Thus बड़ो *baṛo*, great, has its plural बाड़ा *bàṛà*, often written incorrectly in the Nāgarī character बड़ा. Similarly, the word *dagarà*, with, becomes *dagàṛà* (II, 2) written दगाड़ा or (incorrectly) दगड़ा in Nāgarī. Again, the word *baṇ*, a forest, has its genitive *baṇa-ko*, which when agreeing with a masculine plural noun becomes *baṇà-kà*. Again (II, 2), the Sanskrit word *durdasā* when adopted into Kumaunī, becomes *durdàsà*. This rule explains passages such as the following:—

dekhū ham dwīn-mē ko baṛo chh, let us see who of us two is great (I, 2).

But,—*sàrà baṇà-kà rukhan-kaṇi jo bàṛà bàṛà chhiyà*, all the trees of the forest which were very great (I, 2).'

3. When the letter *e* or *ē* is followed by à, it becomes *yà*. Thus, *mero*, my, has its masculine plural *myàrà*, and the Hindī word *mēlā*, becomes *myàlà* in Kumaunī. This change is usually, but not always, indicated in the Nāgarī character. Sometimes we see मेरा and sometimes म्यारा, sometimes मेळा and sometimes म्याळा, but the pronunciation is always *myàrà*, *myàlà*. We may quote the following examples from the specimens:—

rājai-ki eheli kālīndi chhū, I am Kālīndī, the daughter of the king (II, 6).

rājà-kà chyàlà-kaṇi bhālo ādimi samaji-bēr, recognizing the king's son as a good man (II, 2).

mero bāb pātāla-ko rājā, my father, the king of Pātāla (II, 6)

myārā ān-mē bahaut ghau hai rau-chhiyā, there were many wounds in my body (II, 2).

tyārā gālan janyo ke-lai chh, why is there a Brahmanical thread round your neck ? (II, 2).

4. Similarly, the letter *o* or *ō* when followed by *à* becomes *wà*. Thus, *rofo*, a cake, has its plural *rwàfà*. The same remarks as in the last case regarding writing in the Nāgarī character apply also here. Thus we come across both रोटा and रूटा, but the pronunciation is always *rwàfà*. As examples from the specimens, we may quote :—

dvīyā paik lākārā-kā bwājā samēt, the two heroes with the loads of sticks (I, 4).

ui-kāni rwàfà diṅ jā-chhu, I am going to give loaves to him (I, 3).

thwārā dinan jālai, for a few days (II, 2).

5. When *e* or *o* precedes *o*, many people change them to *yō* and *wō* respectively. Thus, they pronounce *mero*, my, as *myōro*, and *bojo*, a load, as *bwōjo*. The *ō* in this case is not the first *o* in 'promote,' but is the *ō* of 'hot' or 'policy.' This pronunciation sometimes appears in writing, so that we find both मेरो and बोरो as well as म्योरो and ब्योरो, or, as it is sometimes written ब्यो, but some people say that forms such as *myōro* and *bwōjo* are vulgar and are not used in polite conversation. Examples of these forms in the specimens are :—

myōro bāb inanāi jaso chhiyo, my father was just like these (II, 2). Cf. *mero bāb* above.

taso chyōlo tero hai ga-chh, such a son has been born to thee (II, 1). Here we have *chyōlo* and *tero* side by side.

bhāri pahār jaso bwōjo, a load like a great mountain (I, 2).

6. An initial *e* is often pronounced *ye* or *ya* by the vulgar, and this sometimes appears in writing, so that we may find such a word as *etuk* written as *yetuk* or *yatuk*, but this pronunciation is not heard in polite conversation.

When the letter *ā* is followed by *i* the two together form the diphthong *ai* (not *āi* as in Hindī). Thus, the Hindī for 'he came' would be *āi-gayā* or *ā-gayā*. In Kumaunī it is *ai* (not *āi*) *gayo* (II, 7). This change is extremely common. Thus we have *lauṭai* (for *lauṭā-i*) *diya*, cause him to return (II, 2); *dekhāi-bēr*, having shown (II, 2); *sunāin* he caused (me) to hear them (root *sunā*, cause to hear) (II, 2); *sikai* (root *sikā*, teach), he taught (a feminine object) (II, 2); *jai-bēr*, having gone (II, 5); *ai-bēr*, having come (II, 6).

In the same way, words which, in Hindī have *āu*, have *au* in Kumaunī. Thus, Hindī *ghāu*, Kumaunī *ghau*, a wound (II, 2). Hindī *nāu*, Kumaunī *nau* (I, 2), a name; *paū-chhiyo* (for *pāū-chhiyo*), he was obtaining (II, 7).

The letters *l* and *l̥* when medial or final are often dropped, and to prevent the hiatus thus called, the letter *w* is generally inserted in its place. Thus, *bādaḷ* or *bādaw*, a cloud; *beliyā* or *beiyā*, yesterday; *chālṇo* or *chāwṇo*, to strain; *dīāwi*, a *dīwālī* song; *galūṇo* or *gaūṇo*, to melt; *kūḷo* or *kāwo*, black; *kāmlo* or *kāmwo*, a blanket; *kirmālā* or *kirmāwā*, an ant; *nūḷo* or *nūwā*, a brook; *nīgāḷi* or *nīgāwo*, a kind of bamboo; *pālo* or *pāwo*, frost; *kyāl* or *kyāw*, a jackal; *thōl* or *thōw*, a lip; *ujyāḷo* or *ujyāwo*, bright.

There is a strong tendency to disaspirate. Thus, *bhūnno* or *būnno*, to fry. Consonants which are aspirated in Hindī are commonly disaspirated in Kumaunī. Thus :—

Hindī.	Kumaunī.
<i>parhā</i>	<i>paro</i> , (II, 5), read.
<i>bōjhā</i>	<i>buōjo</i> (I, 2), a load.
<i>sūkhi gayā-hai</i>	<i>suki ga-chh</i> (I, 1), has dried up.
<i>sikhāi</i>	<i>sikai</i> (II, 2), he taught her.
<i>kādhē</i> or <i>kānhē</i>	<i>kānā</i> (I, 3), on the shoulder.

Sometimes, however, there are instances of prefixing *h*, as in *haur* (I, 1), but more usually *aur*, and.

The cerebral *n* is very common in Kumaunī. In words which are not borrowed, but have reached the language from Sanskrit through the medium of Prakrit, every single medial *n* of Prakrit has remained a cerebral in Kumaunī. Thus, the Sanskrit word *vanah* becomes *vaṇō* in Prākrit, and therefore is *baṇ* in Kumaunī. If the Kumaunī *n* represents a double *nn* or *nn* in Prakrit, then in Kumaunī the *n* is dental and not cerebral. Thus, the *n* in *kān*, the ear, is dental, because it is derived from the Prākrit *kannō* with a double *nn*. On the other hand, in Tatsama words, borrowed directly from the Sanskrit, the *n* in Kumaunī is dental, when it is dental in that language. Thus, the Sanskrit *dīnah* or *dīnam*, a day, *dhanam*, wealth, and *manah*, mind, are represented in Kumaunī by *din*, *dhan*, and *man*, all with dental *n*, because the *n* is dental in Sanskrit. This rule only applies to a medial *n*. An initial *n* is never cerebral.

Kumaunī also has a cerebral *l*, which is subject to exactly the same rules as the cerebral *n*. This is well illustrated by the following pairs of words. Prakrit *balam*, Kumaunī *bal*, force, but Prakrit *bolai*, Kumaunī *bal*, he says; Prakrit *kalā*, Kumaunī *kal*, a machine, but Prakrit *kallam*, Kumaunī *kal*, to-morrow or yesterday; Prakrit *kālō*, Kumaunī *kālo*, black, but Prakrit *kallō*, Kumaunī *kālo*, deaf. This distinction between dental and cerebral *ls* is not marked when writing in the Nāgarī character, but will be marked, as far as possible, in transliteration. It must be remembered that, as in the case of *n*, an initial *l* is never cerebral.

The semi-consonant *v* or *w* is very often written *u*, especially before *i* or *z*. Thus we have both *vi* and *ui* for 'him.'

As in Khas-kurā, there is a preference in Kumaunī for short vowels at the end of a word. Thus we have *nāmi*, not *nāmī*, famous, in the first line of Specimen I. Nasalization by *anunāsika* is very common, and is often omitted in writing. Thus Specimen I has always *mē*, while Specimen II has always *mē̃*, for 'in,' the latter being the correct pronunciation.

Article.—The numeral *ēk*, one, is commonly employed as an indefinite article. As usual, the place of the definite article is supplied by a demonstrative pronoun.

Gender.—There are two genders, masculine and feminine. These generally follow the Hindī and Rājasthānī rules. The distinction of gender is not confined to sex as in Khas-kurā. A few words which are feminine in Hindī and Rājasthānī are masculine in Kumaunī. Thus, *ākho*, an eye, is masculine in *myārū ākhā-mē*, in my eye (I, 4).

Number.—There are two numbers, singular and plural.

*Tadbhava*¹ nouns which in Hindī end in *ā*, in Kumaunī, as in Rājasthānī, end in *o*. Thus Hindī *chēlā*, Kumaunī *chelo* (or *chyōlo*), a son. These nouns form the nominative plural by changing the final *o* to *ā*. Thus, *bhīno*, a wall, plural *bhīnā*; *buṛo*, old, plural *buṛā*; or (with the changes indicated in the rules of pronunciation) *baṛo*, great, plural *bāṛā*; *chaṛo*, a bird, plural *chāṛā*; *chelo* (*chyōlo*), a son, plural *chyālā*; *bojo* (*buōjo*), a load, plural *bwājā*.

Feminine nouns in *i* (or *ī*) sometimes form the nominative plural in *iyā* (or *iyā*) as in Hindī. Thus, *cheli*, a daughter, nom. plur. *cheliyā* or *cheliyā*, but this form is considered vulgar, the nominative plural of such nouns being regularly the same as the singular.

In the case of other nouns, the nominative plural is the same as the nominative singular. Thus, *bāman*, a Brāhman, or Brāhmans; *paṛu*, a foot or feet.

Case.—As in other Indo-Aryan languages, cases are generally made by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of most nouns, the oblique form singular is the same as the nominative. Thus, *rājā-kaṇi*, to the king; *ādimi-le*, by the man; *bāman-kaṇi*, to the Brāhman; *dēs-hai*, from the country. But masculine *tadbhava* nouns in *o* make the oblique form singular (and also the nominative plural) by changing the *o* to *ā*. Thus, *ākho*, eye, obl. form singular and nom. plur. *ākhā*.

Occasionally we come across an oblique form in *ai*, which is used for all kinds of nouns. Thus we have *rājai-ki cheli*, the daughter of the king (II, 6). The *ai* is even added to a plural oblique form. Thus, *pāpi*, a sinner; obl. plur. *pāpin*; but *pāpinai-ki durdāsā*, the evil condition of sinners (II, 2). This termination *ai* must be distinguished from another termination *āi* which only gives emphasis, and does not indicate case. Thus, *dvī*, two; *dvīyāi*, the two, both (I, 4); *swain*, a dream; *swaināi*, merely a dream (II, 3); *inanāi jaso*, like these very persons (II, 2).

Occasionally we also meet nouns whose nominatives do not end in *o*, yet with an old oblique form in *ā*. These forms are usually almost adverbs. Examples in the specimens are:—*kār*, time; *ādharāt kārā*, at the time (of) midnight (II, 4); *diś*, a direction; *uttar diśā-hūni*, towards the direction (of) the north (II, 3); both *kun* and *kunā* in *ēk pūrab diśā-kā kun-mē*, *doharo pachhō-kā kunā-mē*, one in the corner (*i.e.* quarter) of the East, and the other in the corner of the West (I, 1).

Once or twice there are instances of an oblique form singular in *n*. Thus, *gālan*, on the neck (II, 2); *talau*, a pond; *taloun*, in the pond (I, 1); *bhīlan jasō*, like a Bhīl (II, 2).

The oblique form plural is made by adding *an* or *n* to the nominative plural. If the nominative plural ends in *ā* or *ā* this is changed to *an*. Thus, *kumār*, a prince, nom. plur. *kumār*, obl. plur. *kumāran* (II, 1); *khut*, a foot; *khutan paṛo*, he fell at his feet (II, 8); *ākho*, eye; nom. plur. *ākhā*; obl. plur. *ākhan* (II, 6); *chhyatri*, a knight; nom. plur. *chhyatri*; obl. plur. *chhyatrin* (II, 1); *dagari*, a female companion; nom. plur. (vulgar) *dagariyā*; obl. plur. *dagariyan* (I, 2).

In one instance the oblique plural ends in *nā*, instead of *n*, viz., *kīṛo*, a worm (I, 2); *ham sab kīranā-kā barābar chhū*, we are all equal to worms (I, 5). Attention has been already drawn to the form *pāpinai-ki durdāsā*, the evil condition of sinners (II, 2)

¹ Regarding the terms *tadbhava* and *tatsama*, see note on p. 113.

In the above it will have been noticed that the oblique form is often employed by itself, without any postposition, to indicate any case, most usually the locative.

The following are further examples of this use of the oblique form :—

bàḥḥ (nom. *bàḥo*), on the road (I, 1).

dhurà, (gone) to the mountain top (I, 2).

ākhà, in the eye (I, 4)

buàjā samēt, together with the load (I, 4).

myàrà dagàrà, in my company, with me (II, 2).

wī-kà kinārà, on its bank (II, 3).

Pachhō-kà Paikā-kà ghar pujo, he arrived at the house of the Western hero (I, 2).

ghar, (took me) home (II, 2).

goru-bhāisan charūn-huṇi, for the grazing of kine and buffaloes (I, 3).

ēk dīn, on one day (II, 1).

bhīlan jaso, like a Bhīl (II, 2).

wī-kà man, in his mind (II, 7).

There are the usual cases, formed respectively with the following postpositions :—

Nominative, no postposition.

Accusative, same as nominative, or *kaṇi*, *kan*, *kaĩ*.

Instrumental and Agent, *le*; Instr., *kà mārīyà* (= Hindi *kē mārē*).

Dative, *kaṇi*, *kaĩ*, *thāĩ* (or *thē*); *huṇi*, *hū*; *sū*; *kà lījīyà* (= Hindi *kē liyē*).

Ablative, *baḥi*, *hai*, *hai-hēr*, from; *mē-hai* (= Hindi *mē-sē*); *dagarī*, with.

Genitive, *ko* (*kà*, *ki*).

Locative, *mē* (or *mē*), in, on; *par*, on; *jālai* (= Hindi *tak*).

Note that when an oblique form ends in an unpronounced *a*, it takes that *a* again into pronunciation before the postpositions *le* and *ko* (*kà*, *ki*). In the plural, this is optional before *le*. Thus, *bhaḥ*, a warrior, has its agent case singular *bhaḥa-le*, and its genitive singular *bhaḥa-ko*, etc. In the plural, the agent is *bhaḥan-le* or *bhaḥana-le*, and its genitive *bhaḥana-ko*. If an oblique case ends in *à*, this *à* becomes *a* before these postpositions. Thus, *chelo*, a son, has its agent case *chyàla-le*, and its genitive singular *chyàla-ko*, etc. Before *kà*, under the usual rule, all these *as* become *à*, thus, *bhaḥanà kà*, *chyàlanà-kà*. So *rātā-kà bakhat*, at the time of night (I, 4); *risà-kà mārīyà*, through anger (I, 2); *pūrab diśà-kà kun-mē*, in the direction of the Eastern quarter (I, 1); *pūrabà-kà paika-le*, by the hero of the East (I, 1). In writing, however, this change of *à* to *a*, and *vice-versa*, is often not followed, so that in the specimens we find regularly *chyàlā-le*, *chyàlā-ko*. This has been corrected in the transliteration.

We may, therefore, thus decline the two nouns, *bhaḥ*, a warrior, and *chelo*, a son :—

	Sing.	Plur.
Nom.	<i>bhaḥ</i>	<i>bhaḥ</i> .
Acc.	<i>bhaḥ</i> , <i>bhaḥ-kaṇi</i>	<i>bhaḥ</i> , <i>bhaḥan-kaṇi</i> .
Instr. & Ag.	<i>bhaḥa-le</i>	<i>bhaḥan-le</i> , <i>bhaḥana-le</i> .
Dat.	<i>bhaḥ-kaṇi</i>	<i>bhaḥan-kaṇi</i> .
Abi.	<i>bhaḥ-hai</i>	<i>bhaḥan-hai</i> .
Gen.	<i>bhaḥa-ko</i> , <i>bhaḥà-kà</i> , <i>bhaḥa-ki</i>	<i>bhaḥana-ko</i> , <i>bhaḥanà-kà</i> , <i>bhaḥana-ki</i> .
Loc.	<i>bhaḥ-mē</i>	<i>bhaḥan-mē</i> .
Voc.	<i>arē bha!</i>	<i>arē bhaḥau</i> .

	Sing.	Plur.
Nom.	<i>chelo</i> (vulg. <i>chyôlo</i>)	<i>chyàlà</i> .
Acc.	<i>chelo, chyàlà-kani</i>	<i>chyàlà, chyàlan-kani.</i>
Instr. & Ag.	<i>chyàla-le</i>	<i>chyàlan-le, chyàlana-le.</i>
Dat.	<i>chyàlà-kani</i>	<i>chyàlan-kani.</i>
Abl.	<i>chyàlà-hai</i>	<i>chyàlan-hai.</i>
Gen.	<i>chyàla-ko, chyàlà-kà, chyàlà-ki</i>	<i>chyàlana-ko, chyàlanà-kà, chyàlana-ki.</i>
Loc.	<i>chyàlà-mě</i>	<i>chyàlan-mě.</i>
Voc.	<i>arē chyàlà</i>	<i>arē chyàlau.</i>

For other nouns we may quote:—

	Sing.	Plur.	
Nom.		Nom.	Obl.
<i>ràjà, a king</i>		<i>ràjà</i>	<i>ràjan.</i>
<i>chạo, a bird</i>		<i>chạà</i>	<i>chạan.</i>
<i>ghoꝛo, a horse</i>		<i>ghwàrạ</i>	<i>ghwàrạn.</i>
<i>ādimi, a man</i>		<i>ādimi</i>	<i>ādimin.</i>
<i>dākku, a robber</i>		<i>dākku</i>	<i>dākku.</i>
<i>baṭau, a traveller</i>		<i>baṭau or baṭawà</i>	<i>baṭaun.</i>
<i>dagari, a female companion</i>		<i>dagari</i> (vulg. <i>dagariyā</i>)	<i>dagarin</i> (vulg. <i>dagariyan</i>).
	Obl.		
	<i>ràjà</i> (gen. <i>ràja-ko</i>)		
	<i>chạà</i>		
	<i>ghwàrạ</i>		
	<i>ādimi</i>		
	<i>dākku</i>		
	<i>baṭau</i>		
	<i>dagari</i>		

It is unnecessary to give many examples of the **Nominative**. The following will suffice:—

Paik-kani bari ris ai (for *ai*), great anger came to the hero (I, 2).

ek bon hati lai pani pin-sū ui talau-mě àyo, a wild elephant also entered that pond to drink water (I, 1).

chyôlo tero hai ga-chh, a son has been born to you (II, 1).

àgo bằlo, fire was lit (II, 5).

ek bari sundar dekhani chani jwân syaini chhi, there was a very beautiful young woman, fair to look upon (II, 5).

bich-mě Pārbati-kà pau chhan, in the midst are footprints of Pārvatī (II, 3).

wi-kani dagariyà (nom. sing. *dagariyo*) *wi-kà kwō wā ni mịlà*, he found none of his companions there (II, 7).

làkạà ek-bạṭṭà kàrà, sticks were collected (II, 5).

The case of the **Agent** is employed exactly as in Hindi (and not as in Khas-kurā) being used only with the subjects of transitive verbs in tenses formed from the past participle. The verb agrees in gender and person with the object, when the object is in the form of the nominative. If the object has the postposition *kani* (Hindi *kō*) the verb remains in the masculine, exactly as in Hindi. In Kumaunī, this case is exactly the same in form as the instrumental, its postposition (as in Khas-kurā) being *le*. A few examples will suffice here. Others will be found under the head of verbs:—

wi ādimi-le wi-thai yo kayo, that man said to him (II, 2).

burīya-le kayo, the old woman said (I, 3).

ràja-le muni-ki bāt (fem.) *màni-lī*, the king obeyed the word of the saint (II, 1).

ek-eka-le yaũ sàri bāt (fem. plur.) *kain*, each one told all these things (I, 4).

myàrà dagariyana-le ek baman pakạo, my companions seized a Brahman (II, 2).

The usual postposition of the **Accusative** is *kani*, used exactly like the Hindi *kō*. As in Hindi, and under the same circumstances, the accusative, when not definite, has the form of the nominative. Examples are :—

rājā-kā chyālā-kani bhalo ādimi samaji-bēr, having recognised the king's son as a good man (II, 2).

bāman-kani ni mārau, do not kill the Brahman (II, 2).

sārā baṅā-kā rūkhan-kani upāri-bēr, having torn up the trees of the whole forest (I, 2).

dhāurya kar, make courage, *i.e.* take heart (II, 6).

ui-kani (dative) *rwātā din jā-chhu*, I am going to give loaves to him (I, 3).

The following examples show the use and force of the various postpositions of the **Dative** :—

Rājāhan-kani āsaj bhayo, to Rājāvāhana there became astonishment (*i.e.* he was astonished) (II, 2).

yē-kani pāpinai-ki durdāsā dekhai-bēr, having shown to this (person) the evil state of sinners (II, 2).

Jamā-kā dūt māi-kani (acc.) *Jam-rāj-thai li-gāyā*, the messengers of Yama took me away to King Yama (II, 2).

Mātanga-le kūwar-thai kayo, Mātanga said to the prince (II, 3). Note that verbs of saying have the indirect object in the dative, not in the ablative as it would be in Hindi (*kūwar-sē kahā*).

bimbarā-kā mukh-thai pujo, he came to the mouth of the cave (II, 7).

ui-ki cheli-thē Paika-ko patto puchho, he asked to (*i.e.* from) his daughter the whereabouts of the hero (I, 2).

ū yeth-uth dēsan-huni nhai-gāyā, they went away hither and thither to (various) countries (II, 4).

gaū-huni bātā lāgā, they started on the way to the village (I, 3).

pāni pin-sū ui talau-mē āyo, he came into that pond for drinking water (I, 1).

āpani dagariyan-kani dekhaun-sū āpani khal-di-mē dhari-liyo, she placed it in her pocket for showing it to her friends (I, 2).

sāmālā-kā lijiyā sātu-ko thailo, a sack of *sattū* for provision (for the journey) (I, 1).

The postpositions of the **Instrumental** case are *le* and *kā mūriyā*. The latter corresponds to the Hindi *kē mārē*. Examples are :—

baṅā-kā mirag āpani bāna-le talau-mē āyū, the beasts of the forest came into the pond by (*i.e.* according to) their habit (I, 1).

chillāṭ karo, jai-le ui Paika-ki nīn ṭuṭi gai, he made a scream, by which the sleep of that hero was broken (I, 1).

darū-kā mārīyā bhāji gai, through fear she ran away (I, 2). Hindi (*dar-kē mārē*).

The following examples illustrate the use of the **Ablative** postpositions :—

āgā-baṭi bhair nikalo, he emerged from the fire (II, 5). (Compare *āgā-hai*, below).

wi-kā ākhan-baṭi āsu ūn paiṭhā, tears began to come from her eyes (II, 6). Compare *ākhū-hai*, below).

wi din-baṭi māi āpānā-dagariyan-hai alag rū-chhu, from that day I dwell apart from my companions (II, 2).

kā-baṭi ā-chhai, whence hast thou come (II, 2) ?

jab-baṭi maī jwān bhayū, since I have been a youth (II, 2).

jaswe Mātang àgà-hai bhair ā-chhiyo, as Mātanga came out from the fire (II, 5).

(Compare *àgà-baṭi*, above.)

ākhā-hai nikāḷi-bēr, having extracted (the bit of grass) from her eye (I, 4).

(Compare *ākhan-baṭi*, above.)

auran-hai alag hai-jai, having become apart from the others (II, 3).

jo maī-le dāḷkun-hai bachā-chhiyo, (the Brāhman) whom I had saved from the robbers (II, 2).

àpaṇi khalḍi-mē-hai gāri-bēr, having taken (it) from in (*i.e.* out of) her pocket (I, 4).

As examples of the Ablative of comparison, we may quote :—

ēk-hai ēk ṭhulo, *ēk-hai ēk nāno chh*, one is greater than another, one is smaller than another (I, 5).

āpū-āpū-kaṇi yē samsāra-ki sab bastun-mē-hai saban-hai nāno jāni-bēr, (then every one) each having considered himself smaller than everything from in (*i.e.* of) all the things of this world (I, 4) (*i.e.* having considered himself the smallest thing in the world).

The postposition of the **Genitive** is *ko*. As in Hindi, the genitive is an adjective, and, when the governing noun is masculine and is not in the nominative singular or in that form of the accusative singular which is the same as the nominative singular, the *ko* becomes *kà*. Remember that before *kà*, *a* becomes *à*. When the governing noun is feminine, the *ko* becomes *ki* under all circumstances. Thus :—

Pātāla-ko rājā, the king of Pātāla (II, 3).

chhyatrīna-ko kām, the profession of knights (II, 1).

rājā-kà chyālā-kaṇi, to the son of the king (II, 2).

Jamā-kà dūt, the messengers of Yama (II, 2).

muni-ki bāt, the word of the saint (II, 1).

asurnā-kà rājai-ki cheli, the daughter of the king of the Asuras (II, 6).

wajīrna-ki salāha-le, with the advice of the viziers (II, 6).

dharma-ki pustak, books of religion (II, 2).

Other examples will be found under the head of adjectives.

The genitive is sometimes used in senses where in English we should employ another case. Thus, *nāmā-kà ḍaman*, Brāhmins of name (*i.e.* Brāhmins in name) (II, 2).

The most common postpositions of the **Locative** are *mē*, *maī* or *mē*, in or on, and *jālai* up to. *Par*, on, is also used by the vulgar. Thus, *jaṅgal-mē*, in the forest (II, 2); *swain-mē*, in a dream (II, 3); *àpaṇi khalḍi-mē*, in her pocket (I, 2); *àpānā khwārā-mē*, on his own head (I, 2); *thwārā dinan-jālai*, up to (*i.e.* for) a few days (II, 2).

Other postpositions which indicate locality are *dagari* or *dagārā*, with, and *najik*, near. Examples are :—

kumaran-dagari wī-kaṇi bhair bhejo, he sent him forth with the princes (II, 1).

wī-kà dagārā jāna-ko karār, an agreement of going with him (II, 4).

tyārā dagārā, with (hee) (II, 3).

ui talau-kà najik, near that tank (I, 1).

ui talau-kà najik-kà banū-kà mirag, the beasts of the forest of near that tank (I, 1).

It will be seen that all these except *dagaṛi* govern an oblique genitive.

The **Vocative** in the singular is always the same as the oblique form. In the plural it usually takes the suffix *au* as shown in the paradigms. Sometimes we find a plural noun taking *ā* instead of *au*.

Adjectives.—Except *tadbhava* adjectives ending in *o* and a few others, all adjectives are immutable. Thus the feminine of *sundar* is *sundar*, as in :—

ēk baṛi sundar jwān syaiṇi, a very beautiful young woman (II, 5).

Tadbhava adjectives in *o* (and these include all genitives) follow the analogy of Hindī. That is to say, they change *o* to *ā* when agreeing with a masculine noun which is not in the nominative singular or in that form of the accusative singular which is the same as the nominative singular. When agreeing with a feminine noun they change *o* to *i* throughout. The following are examples (including further examples of the genitive) :—

doharo Pachhō-kā kuṇā-mē raū-chhiyo, the second (hero) lived in the West (I, 1).
jaso chyōlo tu chā-chhiyē, taso chyōlo tero hai ga-chh, what kind of son you were desiring, that kind of son has become yours (II, 1).

bhalo ādimi samajī-bēr, recognizing (him) as a good man (II, 2).

eka-ko nām sunī-bēr, having heard the name of the one (I, 1).

ḍākuna-ko kām, the profession of robbers (II, 2).

thwārā (nom. *thoro*) *dhīl-mē*, in a short interval (II, 5).

myārā (nom. *mero*) *ākhā-mē*, in my eye (I, 4).

myārā ān-mē, in my body (II, 2).

āpānā dēs-hai, from his own country (II, 1).

Bindhyāchalā-kā jaṅgal-mē, in the forest of Vindhya-chala (II, 2).

wī-kā gālan, on his neck (II, 2).

yē-kā maraṇa-ko bakhāt, the time of the death of this (person) (II, 2).

myūrā (nom. *mero*) *dagaṛiyā rāji hunēr nhātan*, my companions will not be agreeing (II, 4).

lūkārā ek-bāḥḥū kārā, sticks were made collected (II, 5).

wī-kā lūkārā bārā (nom. sing. *baṛo*) *sundar chhiyā*, her clothes were very beautiful (II, 5).

thwārā dinan jālai, for a few days (II, 2).

wā-kā pāpinai-ki durdāsā, the evil condition of the sinners of that place (II, 2).

āpānā dagaṛiyān-hai aḷag rū-chhu, I am dwelling apart from my companions (II, 2).

wī-kā ākhan-baṛi, from her eyes (II, 6).

baṛi ris wī (for *ai*), a great anger came (I, 2; II, 2).

pāpinai-ki durdāsā, the evil condition of sinners (see above).

ādimina-ki baṛi bhīr, a great crowd of men (II, 5).

jab māi-kaṇi āpaṇi sudh ai, when my consciousness came to me (II, 2).

Mahādēb-jyu-ki pujā, worship of Mahādēva-jī (II, 2).

āpaṇi bāna-le, according to their own habit (I, 1).

dohari ḥaur nasi gāyā, they went away to another place (I, 1).

pāli syaiṇi-le kayo, the first woman said (I, 4).

àpàrà wajiṛna-ki salāha-le, with the advice of my viziers (II, 6)

àpàni dagaṛiyan-kaṇi dekhaṇ-sũ, for showing to her own (female) friends (I, 2).

Comparison is made, as in Hindī, by putting the thing with which comparison is made in the ablative case. Examples are given under the head of the ablative.

PRONOUNS. (a) Personal Pronouns.—The first two personal pronouns are declined as follows :—

	I.	Thou.
Sing. Nominative	<i>maĩ</i>	<i>tu</i>
Agent	<i>maĩ-le</i>	<i>tuĩ-le</i>
Accusative	<i>maĩ (-kaṇi)</i>	<i>tuẽ (-kaṇi)</i>
Genitive	<i>mero</i> (vulgar <i>myõro</i>)	<i>tero</i> (vulgar <i>tyõro</i>)
Oblique form	<i>maĩ</i>	<i>tuĩ, tuẽ</i>
Plur. Nominative	<i>ham</i>	<i>tum</i>
Agent	<i>hama-le</i>	<i>tuma-le</i>
Genitive	<i>hamaro</i>	<i>tumaro</i>
Oblique form	<i>haman</i>	<i>tuman</i>

In the above the plural is commonly employed honorifically for the singular. An emphatic form of *tu* is *tu-z*, thou verily, thou only. Following the usual rule of pronunciation the oblique forms of *hamaro* and *tumaro* are *hamàrà* and *tumàrà*, respectively. Examples of the use of these two pronouns are the following :—

jab-baṭi maĩ jwān bhayũ, *maĩ-le lai lūt-pṛṭ bahaut kari-çh*, ever since I became a youth, I also have done much robbery (II, 2).

maĩ Asurna-kà rājai-ki cheḷi çhũ, I am the daughter of the king of the Asuras (II, 6).

maĩ-le unan-thaĩ kayo, I said to them (II, 2).

wi-kaṇi maĩ dekhi-bēr ṭiḥ lagi, to him, having seen me, there came a feeling of compassion (II, 6).

maĩ-kaṇi mārī-diyo, they killed me (II, 2).

maĩ-kaṇi ghar lī-jai, having taken me away home (II, 2).

maĩ-kaṇi àpàni sudh ai, my consciousness came to me (II, 2).

tum maĩ-dagaṛi byā lai karau, do you also make a marriage with me (II, 6).

myõro bāb lai inan-ā jaso çhiyo, my father also was like these very people (II, 2).

mero bāb Pātāla-ko rājā Bīṣnu-le mārī dē-çh, Vishnu has killed my father, the king of Pātāla (II, 6).

myārū ān-mẽ bahaut ghau hai rau-çhiyū, there were many wounds in my body (II, 2).

wā myārū mitr āyā, my friends came there (II, 2).

ham teri tapasyā dekhi-bēr bārū khūsi bhayã, I (honorific plural), having seen thy austerity, became much pleased (II, 3).

haman dēt-dēsān-mẽ wi-kaṇi dhunāṇo çai-çh, it is proper for us to seek him in various countries (II, 4).

tum hamari laṛai dekhi diyau, do you look on at our fighting (I, 3).

kai-kañi tu yeti ãñ jan diyē, do thou not allow anyone to come hither (II, 5).
tu ko chhai, who art thou (fem.) ? (II, 6).

ãchho, tuĩ lĩ liyē, good, do thou, and thou alone, take (it) (I, 4).

*twĩ-le maĩ-kañi, jab maĩ chup hai-bēr tapasyā karanār-chhyũ, dukh dē-chh ; so
 maĩ twē-kañi yo sarāp dī-chhu ki terà- aur teri syaini-mē bichhōṛ holo*, thou
 hast troubled me when I was engaged in silently performing austerity ;
 therefore I give this curse to thee that there will be separation between thee
 and thy wife (page 50). (Note *terà- . . . mē* here for *twē-mē*).

ab twē-kañi phal dinũ, now I am giving to thee the fruit (of thy austerity)
 (II, 3).

twē-dagari bhēṭ karana-ki bari ichchā chhi, there was a great wish of making a
 meeting with thee (I, 2).

u twē-dagari byā karalo, he will make marriage with thee (fem.) (II, 6).

maĩ-kañi twē-dagari mĩli-bēr bari khuṣi bhai-chh, great joy has become to me
 on meeting with thee (II, 8).

taso chyōlo tero hai ga-chh, such a son has become thine (II, 1).

tyàrà gūlan janyo kē-lai chh, why is there a Brahmanical thread on thy neck ?
 (II, 2).

teri tapasyā dekhi-bēr, having seen thy austerity (II, 3).

*yē-vile maĩ tumaro ãño chai rau-chyũ, aur ab tum wi jàgà dekhān-huñi
 hĩṭi-di hālau*, for this cause I was watching for your coming ; and do you
 now come along to inspect that place (II, 3).

tum hamari laṛai dekhi-diyau, do you watch our fighting (I, 3).

tuma-le myàrà upar bari dayā kari-chh, you have made (=shown) great com-
 passion upon (=to) me (page 77).

je tuma-le hukam dē-chhiyo, te maĩ-le kari hāla-chh, I have performed the order
 which you gave (page 69).

tumaro ãño, your coming (as above).

tumàrà darśan hai gaĩ, your interviews have occurred, *i.e.* (I) have met you
 (interviews in plural of respect) (II, 8).

tumari āwāl-bhĩri dekhũlo, I will see your combat (I, 3).

(b) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In Rājāsthānī these have feminine forms in the nominative singular, but I have not noted any such forms in Kumaunī, and both pronouns seem to be throughout of common gender. They are declined as follows :—

	This, He, She, It.	That, He, She, It.
Sing.		
Nom.	<i>yo</i>	<i>u</i>
Acc.	<i>yo, yē, yē-kañi</i>	<i>u, wĩ, ui, wĩ-kañi, ui-kañi</i>
Gen.	<i>yē-ko</i>	<i>wĩ-ko, ui-ko</i>
Obl.	<i>yē (or yai)</i>	<i>wĩ</i>
Plur.		
Nom.	<i>yō, yaũ</i>	<i>ũ</i>
Gen.	<i>inaro</i>	<i>unaro</i>
Obl.	<i>inan, in</i>	<i>unan, un</i>

When used as adjectives, the nominative forms are employed with nouns in the nominative, and the oblique forms with nouns in oblique cases. *In* and *un* are only used as adjectives.

The forms of the genitive plural should be noted. The termination *rō* is the termination of the genitive in the Mārwarī dialect of Rājasthānī. As usual, the oblique forms of these genitives are *inàrà* and *unàrà*.

An emphatic form of *yo* is *yē*, this very, and of *u* is *uī* or *wī*, he indeed, that very person. Similarly the emphatic forms of the oblique plural are *inanāī* and *unanāī*.

The following are examples of the use of these pronouns :—

wī ādimi-le wī-thaī yo kayo, that man said this to him (II, 2).

yo ēk bāman-kani bachūn-mē mārī ga-chh, this (person) has been killed in saving a Brāhman (II, 2).

āpāṇā purāṇā ān-mē yo raulo, he will remain in his own old body (II, 2).

wī-mē yo karāmat chhi, in it there was this power (II, 7).

yo kai-bēr, having said this (II, 4).

yē dekhi, seeing this (II, 5).

yē-vilē yē-kani chhārī diya, for this reason release him (II, 2).

yē-kani tu swain-āī jan samajiyē, do not thou consider this merely a dream (II, 3).

yē-kani muluk jitāṇā chainī, to him kingdoms to be conquered are necessary (II, 1).

yē-kā marāṇa-ko bakhat ni āyo, the time of his death is not come (II, 2).

yē sāmsāra-ki sab bastun-mē-hai saban-hai nāno, smaller than all from among all things of this world (I, 4).

yē jaṅgal-mē, in this forest (II, 2).

yo bāt sochi-bēr ki 'myārā dagaṛiyā yē bāt-mē rāji hunēr nhātan', thinking this thing that 'my companions will not be agreeing in this thing' (II, 4).

yē bich, in the meantime (II, 4).

yē pachhin, after this (II, 2).

yō yeth-uth phirā, they wandered hither and thither (II, 2).

yō dwī paik, these two heroes (I, 4).

yō sab kirā hamārā birālu-kani dī-dē, give all these insects to our cat (I, 4).

myōro bāb lai inan-āī jaso chhiyo, my father also was just (*ai*) like these people (II, 2).

u nhai gayo, he went away (II, 2).

u bāman milo, that Brāhman was met (II, 2).

mero mālik Rājāhān uī chh, that very person is my lord Rājāvāhānā (II, 8).

wī dekhi-bēr, having seen him (II, 2).

wī-kani mārāṇ paiṭhā, they began to kill him (II, 2).

wī-le kayo, he said (II, 1).

wī-le kayo, she said (II, 6).

uī-le āpāṇā khāṇiya sātū talau-mē khili-diya, he threw his *sattū*, which he had for food, into the pond (I, 1).

wī ādimi-le rājū-kà chyālā-thai kayo, that man said to the king's son (II, 2).
rāja-le wī-kañi āpānā dēs-hai bhair bhejo, the king sent him forth from his country (II, 1).

wī-kañi ek talau miḷo, to him was met (i.e. he came upon) a pond (I, 1).

wī-kañi ricāṭā diyā, she gave loaves to him (I, 3).

wī-thai yo kayo, he said this to him (II, 2).

wī din-baṭi maī āpānā dagaṛiyan-hai alag rū-chhu, from that day I am dwelling apart from my companions (II, 2).

wī-kā gālan janyo chhi, a Brahmanical thread was on his neck (II, 2).

wī-ko nāti, her grandson (I, 4).

wī-kā pachhin-baṭi, from behind him (I, 2).

wī talau-kā najikā-kā baṇā-kā mirag, the wild beasts of the neighbourhood of that lake (I, 1).

wī-mē tu jāyē, do thou go into it (a cave) (II, 3).

Mātang aur u wī bhyōl-mē puja, Mātanga and he arrived in that mountain (II, 4).

wī bakhat, at that time (II, 7).

ū Pātāl-mē puji-gāyā, they arrived in Pātāla (II, 5).

unaro baṛo bhūri pahār jaso buōjo, a great heavy bundle of them (sc. trees) like a mountain (I, 2).

unārā aghin-baṭi, in front of them (II, 5).

unana-le sab jāgā dhuno, they searched in all places (II, 4).

unana-le ādimina-ki baṛi bhīr dekhi, they saw a great crowd of men (II, 5).

unan-kañi ek tāl miḷo, they came upon a lake (II, 5).

maī-le unan-thai kayo, I said to them (II, 2).

unan ek ādimi miḷo, they came upon a man (II, 2).

jab unan nin ai-chhi, when sleep came to them (II, 4).

(e) The **Reflexive pronoun** is *āpū*, self, which does not change in declension except that its genitive is *āpaṇo* (-ānā, -aṇi), own. *Āphī* is an emphatic form of *āpū*. Examples of its use are:—

āpū wī-le mastak-āī lakārā ek-bāṭṭā kārā, he himself collected many sticks (II, 5).

una-le baṛi bhīr āpū ujjāni ũni dekhi, they saw coming towards themselves (i.e. them) a great crowd (II, 5).

jab maī-kañi āpaṇi sudh ai, ta maī-le āpū-kañi jaṅgal-mē pariyo pāyo, when my own senses came to me, then I found myself fallen in the forest (II, 2).

tab sabana le āpū āpū-kañi nāno jāni-bēr, then all each thinking himself small (I, 4).

āpānā dēs-hai bhair bhejo, he sent them forth from his own country (II, 1).

āpānā dagaṛiyn-hai alag rū-chu, I dwell apart from my own companions (II, 2).

Sōmadattale āpaṇi kathā ksi, Sōmadatta told his story (II, 9).

sab bāt āphī hai jālin, all things will come to pass of themselves (page 108).

(d) The **Relative** pronoun and its **Correlative** are declined as follows :—

	Who.	That, he, she, it.
Sing.		
Nom.	<i>jo, je</i>	<i>so, tau, te</i>
Obl.	<i>jē, jai, jyai</i>	<i>tē, tai, tyai</i>
Plur.		
Nom.	<i>jo, je</i>	<i>so, tau, te</i>
Gen.	<i>janaro</i>	<i>tanaro</i>
Obl.	<i>janan, jan</i> (only as adj.)	<i>tanan, tan</i> (only as adj.)

In the nominative *so* can only be used for persons, *jo* and *tau* for both persons and things, and *je* and *te* only for things. In the oblique singular *jyai* and *tyai* can only be used as substantives and can only refer to things. As usual, the oblique forms of *janaro* and *tanaro* are *janàrà* and *tanàrà*. When used as an adjective *jo* or *je* and *so* or *te* are employed when the noun in agreement is in the nominative singular or plural ; *jē* (or *jai*) and *tē* (or *tai*) when it is in an oblique case singular ; and *jan* and *tan* when it is in an oblique case plural.

Examples of the use of these pronouns are :—

ēk ādimi miḷo jo Bhīlan jaso dekhī-chhiyo, they came across a man who looked like a Bhīl (II, 2).

u bāmaṇ miḷo jo māi-le dākun-hai bachā-chhiyo, I came across that Brāhman who had been saved by me from the robbers (II, 2).

Mātang aur u wī bhyōl-mē pujā jo Mahādēb-jyu-le Mātang-kaṇi batai rākha-chhiyo, Mātanga and he arrived at that mountain which Mahādēva-ji had indicated to Mātanga (II, 4).

wī-mē jo lekhiyo chhiyo te paṛo, what was written therein that he read (II, 5).

je wī-mē lekhiyo chh, te tu kariyē, what is written therein, that do thou (II, 3).
chhyatrina-ko je kām chh, te karaṇo chaī-chh, it is proper that he should perform that which is the business of knights (II, 1).

baṛo chillāṭ karo, jai-le u Paika-ki nīn tuṭi gai, he trumpeted loudly, by which the sleep of that hero was broken (I, 1).

jai-kā hāt-mē u rū-chhi, wī-kaṇi ke dukh nī hūṇ paū-chhiyo, on whose hand it remained, to him no trouble could happen (II, 7).

jai bakhat u māli huṇi āyo, at what time he came to the upper (ground) (II, 7).

sārā baṇā-kā rukhan-kaṇi, jo bāṛā bāṛā chhiyā, jāṛ-āi-baṭi upāṛi-bēr, having torn up, even from their roots, all the trees of the forest which were very big (I, 2).

bahaut ādimi jo nāmā-kā bāmaṇ chhan, janana-le bēd chhāṛi-hālī, many men who are Brāhmans (only) in name, (and) who have abandoned the Vēdas (II, 2).

tum jan bātan-mē maṇ lagū-chhā, on what things you are applying your mind (page 214).

(e) The **Interrogative** pronoun is *ko*, who? which is declined like *jo*, except that in the nominative singular its inanimate form is *kyā* or *ke*. Examples are :—

dekhū ham dwtīn-mē ko baṛo chh, let us see who is the greater of us two (I, 2)?

tu ko chhāi, who are you (masc.) (II, 2)?

tu ko chhō, who are you (fem.) (II, 6) ?

kūna-ko ke matlab chh, what is the object of (*i.e.* in) speaking (page 28) ?

wā jai-bēr ke dekhā-chhi, going there, what does she see (page 53) ?

tyārā gālan janyo kē-lai chh, for what (*i.e.* why) is there a Brāhmanical thread on your neck (II, 2).

(*f*) The **Indefinite** pronouns are *kwē*, *ke*, *kai* or *kaī*, anyone, some one, anything, something. *Ke* can only refer to inanimate things. The others may refer either to persons or to things. The obl. sing. is (animate) *kai* or *kaī* and (inanimate) *kē* or *kya-ī*, and the obl. plur. *kananāi* or (adj.) *kanāi*. The genitive plural is *kanarai* or *kanarwē*. *Jo-kwē* (Hindī *jō-kōī*) is 'whoever,' and *je-ke* (Hindī *jō-kuchh*) is 'whatever.' Examples of these are :—

kwē darau nai, let not anyone be afraid (page 29).

wī-ko kwē chyōlo nhāti, he has no son (II, 6).

kai-kanī tu yeti ũn jan diyē, do not allow anyone to come hither (II, 5).

wī-kanī dagariyā wī-kā kwē wā ni miḷā, he did not find any of his companions there (II, 7).

yē samsār-mē kē bāta-ko ghamand kai manushya-kanī karano ni chain, in this world it is not proper for any man to make pride of (*i.e.* in) anything (I, 5).

wī-le unan-thaī ke ni kayo, he did not say anything to them (II, 4).

kaī patto ni lāgo, they did not find any trace (II, 4).

ke dukh ni hun paū-chhiyo, no sorrow was permitted to happen (II, 7).

kwē ghari yeth-uth phiranai rayo, for some time he kept wandering (II, 7).

kai samay-mē, once upon a time (I, 1).

je-ke wī-le karano chh, te paīlī kawai diyau, send word beforehand as to whatever is to be done by her (page 56).

(*g*) As examples of other pronominal forms, we may quote :—

eso, yeso, yaso (plur. masc. *yāsā*), of this kind.

eso kari-bēr, having done thus (II, 3).

ēk yesi (fem.) *thaur pujo*, he arrived at such a place (I, 4).

bahaut ādimi yāsā chhan, there are many such men (II, 2).

Similarly—

pāhār jaso bwojō, a load like a mountain (I, 2).

Bhīlan jaso, like a Bhil (II, 2).

jasi syāñi māi bēunā chā-chhyū, *thik yo usi chh*, the woman whom I was wishing to marry, is exactly like this one (page 178).

uswe karo, he did so (II, 5).

jaswe Mātang ugā-hai bhair ā-chhiyo, taswe una-le ādimina-ki bari bhīr dekhi, as Mātanga emerged from the fire, so (*i.e.* at the same time) they saw a great crowd of men (II, 5).

yetuk kai-bēr, having said so much (I, 3).

yetukāi-mē, in the meantime (*itnē-hī-mē*) (I, 1).

Pachhō-kā Paika-ko tarān katuk chh, how much muscular strength is possessed by the hero of the West (I, 1) ?

wā, there ; *yā*, here ; *eth* (*yeth*), hither ; *uth*, thither ; *yeth-uth*, hither and thither ; *eti* (*yeti*), hither : *jab*, when ; *tab*, then, and so on.

VERBS.

In the general principles of its conjugation Kumaunī closely follows Hindī; but the participial tenses all take personal terminations, and there is an independent passive voice formed by adding *ī* to the root (as in Khas-kurā).

A. Auxiliary Verbs and Verbs Substantive.

The Present is :—

Singular.	Plural.
(1) <i>chhũ</i> , I am.	<i>chhũ</i> , we are.
(2) <i>chhai</i> , (fem.) <i>chhē</i> , thou art.	<i>chhau</i> , you are.
(3) <i>chh</i> , he is.	<i>chhan</i> , they are.

When this is employed as a verb substantive, except in the second person singular, the above forms are of common gender. Thus, *chhũ* is both masculine and feminine, and *chh* means both 'he is' and 'she is.'

When this is employed as an auxiliary verb, the second and third persons singular have optional feminine forms, but are of common gender in the plural. Moreover, when used as an auxiliary the first person singular is *chhũ*, not *chhū*, and the second person plural is *chhā*, not *chhau*. We thus get the following paradigm for the Auxiliary verb :—

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender.
1. <i>chhũ</i>	<i>chhũ</i>	<i>chhũ</i>
2. <i>chhai</i>	<i>chhē</i>	<i>chhā</i>
3. <i>chh</i>	<i>chhya</i> , <i>chhe</i>	<i>chhan</i>

The form *chh* of the third person singular has in prose no vowel, and is pronounced together with the final syllable of the word which precedes it. Thus, *baṛo chh*, he is great, is pronounced *baṛochh*, and *katuk chh*, how much is it? is pronounced *katukchh*. In poetry, as usual, the final *a* may be pronounced, so that we should have *baṛo chha*, *katuka chha*.

There is a negative verb substantive *nhātũ* or *nhātū*, I am not, I will not be, which is thus conjugated :—

Singular.	Plural.
(1) <i>nhātũ</i> (fem. <i>nhātyũ</i>)	<i>nhātũ</i> (fem. <i>nhātyũ</i>)
(2) <i>nhātai</i> (fem. <i>nhātyē</i>)	<i>nhātau</i> (<i>nhātā</i>) (fem.) <i>nhātiyau</i> (<i>-iyā</i>)
(3) <i>nhāti</i> (fem. <i>nhāte</i>)	<i>nhātan</i> (fem. <i>nhātan</i> or <i>naī</i>)

The Past changes for gender. It is the same in form whether it is a verb substantive or an auxiliary. It is conjugated as follows :—

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>chhiyũ</i> , <i>chhyũ</i>	<i>chhiyũ</i> , <i>chhyũ</i> , I was	<i>chhiyā</i> , <i>chhyā</i>	<i>chhiyā</i> , <i>chhyā</i> , we were.
2. <i>chhiyē</i>	<i>chhi</i> , thou wast	<i>chhiyā</i>	<i>chhiyā</i> , you were.
3. <i>chhiyo</i> , he was	<i>chhi</i> , she was	<i>chhiyā</i>	<i>chhin</i> , they were.

Note that in the plural the second person is *chhiyā*, but the third person *chhiyā*.

Instead of this verb, the perfect and pluperfect tenses of the verb *rũñō*, to remain, are very frequently employed as auxiliaries. The perfect, I have remained, is used to mean 'I am,' and the pluperfect 'I had remained' is used to mean 'I was.' As the conjugation of this verb is somewhat irregular, these two tenses are here given in full.

Perfect.—'I have remained,' 'I am.'

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>ra-chhũ</i> , or <i>rau-chhũ</i>	<i>rai-chhũ</i> , or <i>rē-chhũ</i>	<i>ra-chhũ</i> , or <i>rau-chhũ</i>	<i>rai-chhũ</i> , <i>rē-chhũ</i> .
2. <i>ra-chhai</i>	<i>rai-chhē</i>	<i>ra-chhā</i>	<i>rai-chhā</i> .
3. <i>ra-chh</i>	<i>rai-chhya</i>	<i>rĩ</i> or <i>raĩ</i>	<i>rĩ</i> or <i>raĩ</i> .

In the above, as shown in the first person, *rau* may be substituted for *ra*, and *rē* for *rai*.

Pluperfect.—'I had remained,' 'I was.'

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>ra-chhiyũ</i>	<i>rai-chhiyũ</i>	<i>ra-chhiyã</i>	<i>rai-chhiyã</i> .
2. <i>ra-chhiyē</i>	<i>rai-chhi</i>	<i>ra-chhiyā</i>	<i>rai-chhiyā</i> .
3. <i>ra-chhiyo</i>	<i>rai-chhi</i>	<i>ra-chhiyā</i>	<i>rai-chhin</i> .

As before, we may have *rau* for *ra*, and *rē* for *rai*. Any optional form of the auxiliary may be employed. Thus, *ra-chhiyũ*, etc. Similarly, we have the negatives *ra-nhātī*, he is not, and *ra-nhātan*, they are not, etc., etc.

The following are examples of the use of Verbs Substantive. Examples of Auxiliary verbs will be found under the head of finite verbs :—

myōro naũ Ratnōdbhav chh, *maĩ Magadh dēsũ-kà rāja-ko wajr chhũ*, my name is Ratnōdbhava, I am the vizier of the king of the Magadha-country (page 34).

maĩ Asurna-kà rajai-ki cheli Kālindi chhũ, I am Kālindi, the daughter of the king of the Asuras (II, 6).

tu ko chhai, who art thou? (masc. II, 2).

tu ko chhē, who art thou? (fem. II, 6).

chhyatrina-ko je kām (masc.) *chh*, (that) which is the business of knights (II, 1).

tyārũ gũlan janyo (fem.) *kē-lai chh*, why is there a Brahmanical thread on 'your neck (II, 3)?

ham Teri ṛishṭi-mē saban-hai nānũ chhũ, we are smaller than all things in Thy creation (I, 5).

tum ko chhau, aur yā kē-lai rũ-chhā, who are (verb substantive) you, and why are (auxiliary verb) you dwelling here? (page 146).

yē jāngal-mē bahaut ādimi yāsā chhan, in this forest there are many men of this kind (II, 2).

teri bāt (fem.) *sāchi chhan*, thy words are true (page 172).

maĩ eso ullu nhātũ, I am not such an owl (page 168).

wī-ko kwē chyōlo nhāti, of him there is not any son (II, 6).

myārā dagariyā rāji hunēr nhātan, my companions will not be consenting (II, 4).

jēwar aur karāmata-ki thaili ab kabhaĩ milanēr naĩ, the jewels and the magic purse (fem.) will never be got (page 97).

maĩ yeso sarāp lāyak ni chhyũ, I was not worthy of (incurring) such a curse (page 121) (a woman speaks).

jo lekhiyo chhiyo, te paṛo, he read what was written (II, 5).

wī-kā gālon janyo (fem.) *chhi*, on his neck was a Brahmanical cord (II, 2).

jwān syaini chhi, there was a young woman (II, 5).

rāja-ki cheli aur maĩ rāj-mahalā-kā chhujā-mē baithiyā chhiyā, (a woman is speaking), (we, *i.e.*) the king's daughter and I were seated on the balcony of the royal palace (page 101).

wī-kā lukārā būṛā sundar chhiyā, her clothes were very beautiful (II, 5).

jhuṭi balāno, chuguli khāno, ghūs khāno, wī-huṇi ke bāt (fem. plur.) *ni chhin, aur lagai sab abgun-āi* (masc. plur.) *chhiyā*, telling lies, eating (*i.e.*, doing) backbiting, eating (*i.e.*, taking) bribes, were nothing to him, and also there were all vices (*i.e.*, he had every vice) (page 215).

wā-kā bhitar uchchā-mē ēk kuñj chhiyo ; wā-kā jānā-huṇi siri chhin ; wī kuñj-mē phul aur nānā nānā pāt bichhiyā chhiyā ; wā palān bichhiyo chhiyo ; phul-dān dhariyā chhiyā ; sunā-kā gaṛawā aur pañkhā aur bahaut bhali chij chhin ; inside that place, on an elevation, was an arbour ; there were steps for going to it ; in that arbour flowers and various kinds of leaves were strewn about ; there there was a bed spread ; flower-vases were set about ; there were golden jars, and fans, and many excellent articles (page 122).

B. Active Verb.—The **Infinitive** or **Verbal Noun** has two forms,—a weak and a strong. The weak infinitive is made by adding *an* to the root. Thus, *hiṭan*, to go. This infinitive is, so far as I have noted, always used in an oblique case. Thus, *hiṭana-ko*, of going ; *hiṭan-hūni*, for going, to go.

The strong infinitive is made by adding *ano* to the root, with an oblique form in *ānā*. Thus, *hiṭāno*, the act of going ; *hiṭāna-ko*, of going ; *hiṭānā-huṇi*, to go.

Some verbs are irregular in their infinitives. The roots *ā*, come ; *ka*, say ; *ra*, remain ; *lyā*, bring ; *khā*, eat ; and all causal roots ending in *ā*, as *dekhā*, to cause to see, form the infinitives in *ān* and *āno*. Thus, *āno*, the act of coming ; *kūno*, the act of saying ; *rūno*, the act of remaining ; *lyūno*, the act of bringing ; *charūno*, to cause to graze, to graze cattle. The *ā* of the infinitive is often needlessly nasalized, so that we also have *āno*, *kūno*, etc. Similarly causals of the above five verbs and all double causals have their infinitives in *aūno* (*aūno*) ; thus, *kaūno* to cause to say ; *charaūno*, to cause to feed. This *aū* is often contracted to *au*, so that we also have *kauno*, *khauuo*

All other verbs whose roots end in vowels optionally nasalize them before the termination of the infinitive; and the termination itself is *ṇ* or *ṇo*, not *aṇ*, *aṇo*. Thus :—

<i>jā</i> ,	go,	makes its strong infinitive	<i>jāṇo</i>	or	<i>jāṇo</i>
<i>dī</i> ,	give	"	<i>dīṇo</i>	or	<i>dīṇo</i>
<i>lī</i> ,	take	"	<i>līṇo</i>	or	<i>līṇo</i>
<i>hu</i> ,	become	"	<i>huṇo</i>	or	<i>hūṇo</i>

Similarly, for the weak forms, *jāṇ* or *jāṇ*, and so on.

It will be observed that the *ṇ* of the infinitive termination is the cerebral *ṇ*, not the dental *n*. In one instance (given in the third example below), I have come across a word in which the *n* is dental (*karan*, not *karaṇ*). We can compare this with the rule in Pañjābī, in which the *ṇ* of the infinitive usually, but not always, becomes *n* after a root ending in *r*. In Kumaunī the *ṇ* does not necessarily become *n*, for in the very first example given below we have *maran*, not *maran*, and near the end of the examples, we have *karaṇo*, not *karano*.

The following are examples of the use of the infinitive :—

(a) WEAK FORMS—

yē-kā maraṇa-ko bakhat ni àyo, aur yo ēk bāman-kāṇi bachūṇ-mē māri ga-chh, the time of this one's death is not come, and he has been killed in saving a Brahman (II, 2).

lauṭana-ki ai, the (idea) of returning came (to him) (II, 7).

tuwē dagaṛi bhēṭ karaṇa-ki baṛi ichchhā chhi, there was a great desire of (i.e., for) making a meeting with thee (I, 2).

wī jāgā dekhaṇ-huṇi hiṭi-di hālau, come and set out for seeing that place (II, 3).

sastāṇ-huṇi baiṭhi gayo, he sat down to rest himself (II, 7).

paṇi dhunaṇ-huṇi nasi gāyā, they went away to search for water (I, 1).

lakāṛā katan-huṇi dhurā jai-rai, he (honorific plural) has gone to the top of the mountain to cut wood (I, 2).

goru-bhoṣan charūṇ-huṇi baṇ jai-ra-chh, he has gone to the forest to graze cattle (I, 3).

talau-mē paṇi piṇ-sū àyā, they came to drink (lit. for drinking) water in the pond (I, 1).

Pachhō-kā Paika-ki cheli ui bakhat dhān kuṭaṇ lagi rē-chhi, the daughter of the Hero of the West was at that time engaged (in) pounding paddy (I, 2, Cf. I, 4).

àpaṇi dagaṛiyan-kāṇi dekhaṇ-sū àpaṇi khaldi-mē dhari liyo, she put it in her pocket to show to her friends (I, 2).

yō dwī Paik wā laṛaṇ-sū tāyār bhāyā, these two Heroes became ready for fighting there (I, 4).

wī-kāni mārāṇ paithā, they began to kill him (II, 2).

ēk sāhar dekhāṇ paitho, a city began to be visible (II, 5).

ākhan-baṭi āsu ūṇ paithā, tears began to come from (her) eyes (II, 6).

kāman paithā, they began to tremble (I, 4).

kai-kāni tu yeti ūṇ jan diyē, do not allow anyone to come hither (II, 5).

dukh ni huṇ paū-chhiyo, sorrow was not getting (permission) to occur (i.e. could not occur) (II, 7).

u Paik dhurà-huni jāṅ lagi ra-chhiyo, that Hero set out to go to the top of the mountain (I, 2).

buōjo àpàṅà ghar-huni lyūṅ lagi ra-chhiyo, he set out to bring the load to his own house (I, 2).

(b) STRONG FORMS—

jhuti balāno, chugulz khāno, ghus khāno wi-huni ke bāt ni chhin, telling lies, backbiting, and taking bribes were nothing to him (page 215).

yē-ōlē māi tumaro ūṅo chai rau-chhyū, for this reason was I looking for your coming (II, 3).

wi-kaṅi dhunano chāi-chh, to search for him is proper (*i.e.* we must search for him) (II, 4).

kūwar-kaṅi anyārā-mē hiṅano paro, to walk in darkness fell to the prince (*i.e.* he had to walk in darkness) (II, 7).

Pachhō-kà Paika-ko tarāṅ katuk chh parakhano chāi-chh, I must test how much muscular strength the Western Hero has (I, 1)

ghamaṅ kai manushya-kaṅi karano ni chhain, it is not proper for any man to show (*lit.* make) pride (I, 4).

wi-kaṅi rwàṭṭà diṅṅ jā-chhu, I am going to give loaves to him (I, 3).

kūwara-le wi-kà dagàṛà jāṅà-ko karār karo, the prince agreed to go with him (II, 4).

māi-le bāṭai-bāṭṭà jāṅà-ko chhanamanāṭ suno, I heard the tramp of (their) going along the road (page 197).

māi ēk siddh-thai salāh liṅṅ-huni gai-chhyū, I went to a holy man to take advice (II, 6).

rājā sab àpàṅà wajṛun-kaṅi aur naukaran-kaṅi samudrā-kà kinārā hau khaurā-hūni li-gayo, the king took away his viziers and servants to the sea-shore to cause them to eat the air (page 201).

bahaut dēs rūṅṅ lāyak chhan, many countries are fit to dwell in (page 165)

The **Present Participle** is formed in the same way as the strong infinitive, except that the *n* is usually dental, not cerebral. Thus, *hiṅano*, 'going.

The derivation of the participle shows that the *n*, being descended from an older *nt*, is certainly the correct form; but, nevertheless, the participle is frequently written with an *n* instead, thus (incorrectly, according to the derivation) *hiṅano*, agreeing with the infinitive, with which it is therefore liable to be confused.

The present participle does not often occur in the direct form, but its oblique form is extremely common. This oblique form may be either *hiṅanai* (really an old locative), or *hiṅanā*. Both of these are frequently spelt, as is shown by the examples below, with a cerebral *n*.

This oblique present participle, *hiṅanai* or *hiṅanā*, means 'in going,' 'while going,' and is exactly equivalent to the English 'a-going.' It is frequently used with the past tenses of verb *rūṅṅō*, to remain, of which, as has been shown under the head of auxiliary verbs, the perfect *ra-chhū*, I have remained, is equivalent to 'I am,' 'I shall be,' and the pluperfect *ra-chhyū*, I had remained, is equivalent to 'I was.' Finally, the past tense

'*rayū*' is in this connection employed in its proper sense of 'I remained,' 'I continue.' We thus get the following sets of forms :—

hiṭanai-(or *hiṭanā-*) *rayū*, I remained a-going, I continued going.

hiṭanaira-(or *hiṭanāra-*)*chhū* (for *hiṭanai ra-chhū*, etc.), I am a-going, I go, or even, I shall go.

hiṭanaira-(or *hiṭanāra-*) *chhiyū* (for *hiṭanai ra-chhiyū*, etc.), I was a-going, I was going.

I have not met any example of the nominative masculine singular of this participle used in its correct sense. But the participle is also employed as the third person singular of the past conditional (like the Hindī *chaltā*, if he had gone), and of that I have found one instance. I am, however, able to give good examples of the feminine and of the masculine nominative plural. The feminine of *hiṭanō* is, as usual, *hiṭani*, and the masculine plural is *hiṭanā*.

Thus :—

maī (fem.) *mari jānyū*, *ta bhalo humo*, if I had died, it would have been well ; equivalent to the Hindī (*jō*) *maī mar jātī*, *tō bhalā hōtā* (page 182).

jab maī bagīchā-mē sochani sochani phiranai ra-chhiyū, when I (fem.) remained a-wandering meditating, meditating, in the garden (page 195).

una-le ādimina-ki bari bhār (fem.) *ūni dekhi*, they saw a great crowd of men coming (II, 5).

Mātang Mahādēb-jyu-kā bachan (plur. masc.) *purā huṇā dekhi-bēr*, Mātanga having seen the words of Mahādēva-ji becoming fulfilled (II, 6).

As examples of the oblique form we have :—

maī bān li-bēr āpano man belamūnai-rayū, I having taken a harp, keep a-diverting my mind (page 164).

yeth-uth phiranai-rayo, he remained a-wandering hither and thither, i.e., he continued to wander (II, 7).

sāri rāt bāt karanai-rayā, the whole night we remained a-making words, i.e., we kept conversing (pages 167, 168).

wī-mē phatik chamakanai-rī, in it many crystals have remained a-glittering, i.e., are glittering (II, 3).

'*ann-pūni chhoṛi-bēr maranū*' *kūnai-rī*, they are saying, 'having abandoned food (and) water we die' (page 195).

ēk din ū dik hai-bēr yeth-uth jānai-rai-chhi, one day, she being in trouble, was a-going hither and thither (page 182).

u lai meri taraph bhali-kai chānai-rai-chhi, she also kept a-looking well in my direction (page 89).

Compare, however,—

jab u jānai-rai-chhi, *ta maī-ujyūni bhaut bēr chāni*, when she was going away then she looked in my direction (page 166).

ēk siddh hōm karānāra-chh (for *karānā ra-chh*), a holy man is doing sacrifice (page 198).

ēk jwān ādimi khelānāra-chh (for *khelānā ra-chh*), a young man is sporting (II, 7).

tum bahaut dîn-bati phirànàra-chhā (for *phirànà ra-chhā*), you are a-wandering from (i.e. for) many days (page 155).

tu ke karànàra-chhiyē (for *karànà ra-chhiyē*), what wast thou a-doing (II, 9)?
jab ham gaū-bati śahar-mē ũnàra-chhiyā (for *ũnà ra-chhiyā*), when we were coming from the village into the city (page 84).

The **Past Participle** may be either verbal or adjectival. The verbal past participle may be either weak or strong.

The weak verbal past participle is formed by adding *a* to the root. Thus, *hiṣa*, fem. *hiṣi*, gone. The plural is the same as the singular in both genders. This form of the past participle is only used to make the perfect and pluperfect tenses, with the addition of auxiliary verbs. Thus, *hiṣa-chh*, he has gone; *hiṣi-chh*, she has gone; *hiṣa-chhiyo*, he had gone; *hiṣi-chhya*, she had gone.

Causal verbs, whose infinitives end in *āno*, form the weak past participle in *ā*. Thus, from *bachūno*, to preserve (H. *bachānā*), we have *bachā*, fem. *bachai* or *bachē*.

The following weak verbal past participles are also irregular:—

WEAK VERBAL PAST PARTICIPLES.		
Infinitives.	Masculine.	Feminine.
<i>rūno</i> , to remain	<i>ra</i> or <i>rau</i>	<i>rai</i>
<i>kūno</i> , to say	<i>ka</i> or <i>kau</i>	<i>kai</i>
<i>ūno</i> , to come	<i>ā</i>	<i>ai</i>
<i>lyūno</i> , to bring	<i>lyā</i>	<i>lyai</i>
<i>jāno</i> , to go	<i>ga</i> or <i>gau</i>	<i>gai</i>
<i>hūno</i> , to become	<i>bha</i> or <i>bhau</i>	<i>bhai</i>
<i>dīno</i> , to give	<i>dē</i>	<i>dī</i>
<i>līno</i> , to take	<i>lē</i>	<i>lī</i>

The strong verbal past participle is formed by changing the final *a* of the weak verbal past participle to *o*. Thus, *hiṣo*, masc. plur. *hiṣū*; fem. sing. and plur. *hiṣi*. This past participle is employed only in the formation of the past tense. Thus, *hiṣo*, he went.

Causal verbs form the past participle in *āyo*. Thus, *bachāyo*, preserved, fem. *bachūi* or *bachai*. The following are irregular:—

STRONG VERBAL PAST PARTICIPLES.		
Infinitives.	Masc. Sing.	Fem. Sing.
<i>rūno</i> , to remain	<i>rayo</i>	<i>rai</i> or <i>rē</i>
<i>kūno</i> , to say	<i>kayo</i>	<i>kai</i> or <i>kē</i>
<i>ūno</i> , to come	<i>āyo</i>	<i>āi</i> or <i>ai</i>
<i>lyūno</i> , to bring	<i>lyāyo</i>	<i>lyāi</i> or <i>lyai</i>
<i>jāno</i> , to go	<i>gayo</i>	<i>gai</i> or <i>gē</i>
<i>hūno</i> , to become	<i>bhayo</i>	<i>bhai</i> or <i>bhē</i>
<i>dīno</i> , to give	<i>dīyo</i>	<i>dī</i> (plur. <i>dīn</i>)
<i>līno</i> , to take	<i>līyo</i>	<i>lī</i> (plur. <i>līn</i>)

The adjectival past participle is formed by changing the *o* of the strong verbal past participle to *īyo*. Thus, *hiṣīyo*, gone. It is used when the participle is employed as an independent adjective. Its feminine singular is *hiṣi* and its plural (both genders) is *hiṣiyā*. We should expect the feminine plural to be *hiṣi*, not *hiṣiyā*, but this is not

borne out by the examples which I have collected. I have not come across any examples of adjectival past participles of the irregular verbs.

As in Hindī, the past participles of transitive verbs are passive, and when used to form tenses must be construed with the subject in the agent case. The verb *lyūno*, to bring, like the Hindī *lānā*, is treated as intransitive.

As the verbal past participles are only employed in the formation of finite tenses, no examples of them can be given here. The following are examples of the use of the adjectival participle:—

maī-le āpū-kani jaṅgal-mē pariyo pāyo, I found myself fallen (*i.e.*, lying) in the forest (II, 2).

twē-kani ēk lekhiyo tāmā patr milālo. Je wī-mē lekhiyo chh, te tu kariyē, you will find a written copper tablet. Do what is written in it (II, 3).

nau kumār Rājāhan-kani harāyo dekhi-bēr, the nine princes having seen (*i.e.*, considered) that Rājāvāhana was lost (II, 4).

doharo ris-mē bhariyo raū-chhiyo, the other was remaining filled with anger (I, 1).

wī kuñj-mē phul aur nānā nānā pāt bichhiyā chhiyā, wā palān bichhiyo chhiyo, phul-dān dhariyā chhiyā, in that arbour flowers and various leaves were scattered; there a bed was spread, (and) flower-jars were placed (page 122).

rāja-ki cheli aur maī rāj-mahalā-kā chhājā-mē baiṭhiyā chhiyā, (we, *viz.*) the daughter of the king and I (a woman is speaking) were seated in a balcony of the royal palace (page 101).

The **Future Passive Participle** is exactly the same in form as the strong infinitive, with which it is liable to be confounded. Thus, *hiṭaṇo*, obl. sing. and masc. plur. *hiṭāṇā*; fem. *hiṭāni*, it is to be gone, it (or he) will go; similarly, *māraṇo*, he is to be beaten, he will be beaten.

Examples of the use of this participle are:—

chhyatrīna-ko je kām chh, te karaṇo chāi-chh, that is necessary to be done which is the business of knights (II, 1).

juān, bhālo dekhaṇo chāṇo, baṇi gayo, he became young (and) good to be seen (and) to be beheld (II, 5).

ēk baṛi sundar dekhaṇi chōṇi juān syāni chhi, there was a young woman very beautiful to be seen (and) to be beheld (II, 5).

ab hama-le ke karaṇo-chh, now what is to be done by us (page 198)?

muluk jīṭāṇā chāinī, countries are necessary to be conquered (*i.e.* must be conquered) (II, 1).

wē-le Mahādēb-jyū-ki pujā karaṇi sikai, by him the worship of Mahādēva-jī was taught to be done (*i.e.*, I was taught how to worship) (II, 2).

ēk bāt (fem.) *tuman-thāi kūṇi chh*, one thing is to be said to you (II, 2).

hamari khuṣi (fem.) *rūṇi yā ni chhi*, my wish was not to be remained here (*i.e.*, I did not wish to remain here) (page 201).

tuman jāsū aur maī jāsū ādimi jab ēk-bāṭṭā holā, ta ni huṇi bāt ke ni rau (for *rauli*), when men like you and me will become (*i.e.* get) together, then anything will not remain not to be become (*i.e.* impossible) (page 56).

The **Conjunctive Participle** has two forms, a short and a long. The short form is made by adding *i* to the root; thus, *hiṭi*, going, having gone. The long form is made by adding *bēr* to the short form; thus, *hiṭi-bēr*, going, having gone. It is hence necessary to consider the irregularities of only the short form. They are followed exactly by the long form. Passive verbs form the conjunctive participle without adding *i*. Thus *mārī-bēr* (for *mārī-bēr*) having been killed. Compare *mārī-ga-chh*, he has been slain (II, 2).

Verbs whose infinitives end in *ūno* (including causals) form the conjunctive participle in *ai* (not *ai* as we might expect). Thus, *dekhai*, *dekhai-bēr*, having caused to see. The following are irregular:—

Infinitives.	Short Conjunctive Particles.
<i>rūno</i> , to remain	<i>rai</i>
<i>kūno</i> , to say	<i>kai</i>
<i>kauno</i> , to cause to say	<i>kawai</i>
<i>ūno</i> , to come	<i>ai</i> (see above)
<i>lyūno</i> , to bring	<i>lyai</i>
<i>jāno</i> , to go	<i>jai</i>
<i>hūno</i> , to become	<i>hai</i>
<i>dīno</i> , to give	<i>dī</i> or <i>dī</i>
<i>līno</i> , to take	<i>lī</i> or <i>lī</i>

The short form of the conjunctive participle is generally employed in the formation of compound verbs (*q. v.*). The following are examples of its independent use:—

unan maĩ dekhī baṛī rīsa ai, to them, having seen me, great anger came (II, 2).
āpū-āpū-kani nāno jāni-bēr, achhatai-pachhatai, hāt jori, binti kari, ui syaini aur ui-kā khwēn-thē chhoṛai-bēr, āpānā ghar-huṇi gāyā, each having considered himself small, wailing and lamenting, making supplication, having got rid of (*i.e.* away from) that woman and her husband, they went to their own house (I, 4).

'*myārā dagariyā yē bāt-mē rāji hunēr nhātan*' *kai*, saying (in his mind) 'my companions will not consent in this affair' (II, 4). Here *kai* (like the Khas-kurā *bhani*) is used at the end of a quotation, like the Sanskrit *iti*. This is very common. Similarly:—

'*mero mālik Rājāhan u-ī chh*' *kai*, saying 'that person is indeed my lord Rājāvāhana' (II, 8).

Numerous examples will be found under the head of intensive verbs. Compare also the following examples of the long form:—

larai kari-bēr yē-kani muluk jitanā chainē, having done fighting, this (prince) must conquer countries (II, 1).

Rājāhan-kani wī dekhī-bēr āsaj bhayo, to Rājāvāhana, having seen him, there came astonishment (II, 2).

rājā-kā chyātū-thai bhalo ādimi samaji-bēr, having understood the king's son to be a good man (II, 2).

Mātanga-ki bāt sunī-bēr, having heard the words of Mātanga (II, 4).

u khusū-khusū bhūji-bēr Mātang-thai gayo, he escaping secretly, went to Mātanga (II, 1).

pāpinai-ki durdāsā dekhai-bēr, having shown the evil state of sinners (II, 2),
wī-le dhāt lagai-bēr kayo, he, having applied a shout (i.e. with a shout), said
 (II, 8).

yo kai-bēr ū ye'h-uth dēsan-hūṇi nhai-gāyā, saying this, they went away, hither
 and thither, to (various) countries (II, 4).

Mātang niḍar hai-bēr, Mātanga having become fearless (i.e. fearlessly) (II, 5).

Mātang-thai ai-bēr wī-le ēk ratn bhēt-mē dhari diyo, having come to Mātanga,
 she offered him a jewel (II, 6).

ēk baṛā boṭā-kā tali jai-bēr sīṇ pari-gayo, having gone under a big tree he fell
 asleep (I, 1).

sātu-ko thailo lī-bēr bāṭā lāgo, taking a sack of *sattū*, he set out on the road
 (I, 1).

A **Noun of Agency** is formed by changing the *ṇo* of the Infinitive to *ṇiyo* or
ṇiyā. In two of the following examples the words *hūṇiyo* and *karaniyā* have rather
 the sense of a future passive participle than of a noun of agency.

twē jaso bahādur hātin haṭai dīṇyā (represented in Hindi by *dēnēwālā*) *hama-*
le kwē ni dekho, I never (before) saw anyone (who was) such a brave
 thruster aside of elephants as thou (page 135).

je hūṇiyo (Hindi *hōnēwālā*) *bhoyo te hū-ḥh*, that which is to be will be (page
 84).

rājā-thai ni karaniyā karm karai, having got done by the king things which
 should not be done (Hindi *jō kām us-kē na karnē-kē thē, yē karāyē*) (page
 224).

More often we meet a form made by changing the *no* of the present participle to
nēr. Thus, *hiṭanēr*, a goer. Examples are:—

Puchhḥ-kā raunēr Paikā-kā paṭḍgaṇ-mē, in the courtyard of the hero who was
 a dweller of (i.e. in) the West.

kasūr karanēr jo ghus di sakā-ḥhiyā, bachi jā-ḥhiyā, fault-doers who were
 able to give bribes got off (page 224).

aghin ke karanēr ḥhai, in future (of) what will thou be a doer, i.e. what will
 thou do? (page 85).

myārā dagaṛiyā rāji hunēr nhātan, my companions will not be willing (*hōnē-*
wālē) (II, 4).

tum wī-kani māri dēlā, ta māi-kani u thaili miṭanēr nhāti, if you kill him, then
 I shall not get that bag (page 100).

tuman jēwar aur karāmata-ki thaili ab kabhai miṭanēr nai, you will never get
 (*miṭnēwālē*) the jewels and the magic bag (page 97).

bhōl rājā-ko chyōlo ḥnēr ḥh, tomorrow a king's son is a comer (*ānēwālā*), i.e.
 will come (II, 3).

thwār-ū dhil-mē hamaro thagapanno mālum hai jānēr ḥh, in a very short
 time my swindling will become known (page 144).

kalpa-sundari jānanēr suṇanēr ḥh, Kalpasundari (fem.) is learned and intelli-
 gent (page 116).

u tati-jālai jānēr nhāti, jati-jālai boṭan muni tum thāri ni-holā, he will not go
 until you stand under the trees (page 180).

The **Old Present**, which, as usual, has generally the sense of a present conditional, is thus conjugated :—

Singular.	Plural.
1. <i>hiṭṭ</i> , I go, I may go	<i>hiṭṭ</i>
2. <i>hiṭai</i>	<i>hiṭau</i>
3. <i>hiṭ</i>	<i>hiṭau ; hiṭan</i>

From *rūno*, to remain, we have :—sing. (1) *rū* or *raū*, (2) *rai*, (3) *raau* or *rau* ; plur. (2) *raau* or *rayau*, (3) *rau*, *raau* or *rayau*, *rūn*. Similarly, *kūno*, to say : also causals such as *dekhūno*, to cause to see.

From *dīno*, to give, we have :—sing. (1) *dyū*, (2) *dē*, (3) *de* ; plur. (2) *deau*, *diyau*, (3) *deau*, *diyau*, *dīn*. Similarly, *liṇo*, to take.

ūno, to come, has sing. (1) *ū*, (2) *ai*, (3) *au* ; plur. (2) *āu*, *āyau*, (3) *āyau*, *ūn*. Similarly, *lyūno*, to bring.

jāno, to go, has sing. (1) *jū*, (2) *jāvai*, *jā*, (3) *jā*, *jau* ; plur. (2) *jāu*, *jāyau*, (3) *jāu*, *jāyan* or *jān* ; similarly, *khāno*, to eat.

hūno, to become, sing. (1) *hū*, *hoṭ*. *haū*, (2) *hoai*, (3) *hō*, *hoau* ; plur. (2) *hoau*, (3) *hoau*, *hun*.

The following are examples of the use of this tense :—

maī eso ullu nhātū jo teri bātan-mē ũ, I am not such an owl as that I should come into (i.e. agree with) your words (page 168).

dekhū ham dwīn-mē ko baro chh, let us see who of us two is the greater (I, 2).

so ab kwē yeso upāy batai di hālau jai-le yo bālak bachi jā, aur ham kath yesi jāgā nhai jū jā rai-bēr ham bachi jū, so now show some such device by which this child may escape and some such place to which we may go, and where remaining we may escape (page 227).

tum katukē unari pothi paṛau, aur katukē unari bātan sunau, however much you may read their books, however much you may hear their word (page 220).

katuk ādimi naukar dharā, jai-le dūr dūr jālai yē-ko nāū hō aur mastak-ā yē-kani rupai milau, how many men did I appoint as servants, so that her name may spread to a great distance and many rupees may be got by her (page 73).

The **Imperative** is the same as the Old Present, except in the second person of which there are several forms, which may be shown as follows :—

Singular *hiṭ*, *hiṭiyē*.

Plural *hiṭau*, *hiṭiyā*.

The termination *iyē* is not respectful as it is in Hindi. For the irregular verbs I have noted :—

rūno, to remain, and *kūno*, to say ; sing. *rau*, *rayē* ; plur. *rawau*, *rayau*, *rayā*.

Similarly for *kūno*.

ūno, to come, *lyūno*, to bring ; sing. *ā*, *ayē*, *āyē* ; plur. *āu*, *ayau*, *āyā*, *ayā*, *āyā*.

Similarly for *lyūno*.

jāno, to go ; sing. *jā*, *jayē*, *jāyē* ; plur. *jāu*, *jayau*, *jāu*, *jāyau*, *jayā*, *jāyā*.

hūno, to become ; sing. *hō*, *hoḍ*, *huyē* ; plur. *hoau*, *huyau*, *hoyā*, *huyā*.

dīno, to give, and *līno*, to take ; sing. *dē*, *diyē*, *uyē* ; plur. *diāu*, *diyāu*, *diyā*, *diya*, *liyāu*, *liyā*.

The following are examples of this tense in the second person —

tu wā jā, do thou (masc.) go there (II, 3).

(*tu*) *dhairya kar*, do thou (fem.) make courage (II, 6).

myārū ākhū-mē jhāṛ paṭhi ga-čh, gārī-dē, a speck of dust has got into my eye, extract it (I, 3).

tu luki rau, do thou remain concealed (page 128).

Gangā-kaṇi yo śarāp dīyo ki ' tu lai syāni hai jayē aur bahut ādimin dagari rayē, ' he imposed this curse upon the Ganges, ' thou also become a woman and dwell with many men ' (page 121).

tu myārū hāt khaṭan-kaṇi kholi dē, do thou unfasten my hands and my feet (page 169).

wī-mē tu jāyē, go thou into it (II, 3).

te tu kariyē, do thou that (II, 3).

yē-kaṇi tu swain-ā jan samajiyē, do not thou consider this merely a dream (II, 3).

kai-kaṇi tu yeti ũṅ jan diyē, do not thou allow anyone to come hither (II, 5).

āchho, tu-ī lī-liyē, good, thou verily take it (I, 4).

tum hamari larai dekhi-diyāu, do you please look on at our fighting (I, 3).

bīman-kaṇi ni mārau, do not ye kill the Brāhman (II, 2).

(*tum*) *myārū dagārū alag hitāu*, do you step aside with me (II, 2).

tum wī jāgū dekhaṅ-huṇi hiṭi di hālau, do you come along to see that place (II, 3).

tum ke ni dārau, do not you fear at all (page 146).

tum mā-dagari byā lai karau, rājya lai liyā, do you both make a marriage with me, and also take the kingdom (II, 6).

yē-kaṇi chhāri diyā . . . phiri laṭai diyā, do ye let him go, and put him back again (II, 2).

wī-kaṇi myālā-mē jo chānī ũ dekhi sakanī, tum lai dekhālā ta dekhiyā, those who wish to see her in the fair can do so ; (if) you would see, then see (page 165).

tum wā-kā ādimin dagari yesikai miḷi jāyā jesikai kwē tuman pachhyāno nē aur jatuk naki tumarū puti hai sakabi tatuk kariyā, do you mix with the people of that place, so that no one may recognize you ; and do as much harm as can happen through you (page 224).

phiri tum ghar ai-jāyā, then do you (feminine) come home (page 189).

tum wī-thāi kayā ki, ' tu bāṭo bāṇai hūlalai ta ham twē-kaṇi chhōri dyālā ; *par wī-kaṇi chhōriyā jan ; jaswē kām kari hūlalo, wī-kaṇi beṛi pairai diyā, rājā-thāi kayā ki, ' yo baṛ-ā jiddī ādimi chh, kasik-ā māl ni batūno, wī-kaṇi māri lai diyā* ' * * * *tum rōj rājai-ki chyeli-thāi jānai-rayā*, do you say to him, ' (if) thou wilt finish making the (secret) way, I (honorific plural) will release you ' ; bāt do not release him ; as soon as he shall finish the work put fetters on him (and) say to the king, ' this is a very obstinate man, he does not in any way disclose the (stolen) property, kill him also. ' * * * do you keep a-going every day to the king's daughter (page 103).

The **Future** is formed by adding *lo* to the Old Present, but there are some irregularities.

When the subject is feminine, *lo* becomes *li* in the singular, except in the first person in which it remains unchanged.

In the plural of both genders, *lo* becomes *lū*, except in the third person.

The following is the paradigm. When the feminine is the same as the masculine no forms are given for the feminine.

I shall go, etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
1. <i>hiṭūlo</i>	...	<i>hiṭūlā</i>	...
2. <i>hiṭalai</i>	<i>hiṭali</i>	<i>hiṭalā</i>	...
3. <i>hiṭalo</i>	<i>hiṭali</i>	<i>hiṭālū</i>	<i>hiṭalīn.</i>

The irregular verbs closely follow the Old Present, with a few obvious contractions. The following are examples of the use of this tense :—

maĩ dēs dēsan hiṭūlo aur syainin-kani dhudūlo ; jo myārā man ai jāli, wī dagari byā kari lyūlo, I will go from country to country and will seek out women; she who strikes my fancy, with her will I make a marriage (page 177).

jab khūp dhūā ũn paithalo, tab maĩ lai yē maṇḍap-mē luki rūlo, aur tu Bikāṭbarmmā-thai kayē, 'tu baṛo dhūrtt chhai, jab myōro rūp pai-lelai ta jāni ke ke karalai,' when much smoke will begin to come, then I also will remain hidden in this shrine, and do thou say to Vikaṭavarmā, 'thou art great knave, when thou wilt receive my form, then who knows what thing thou wilt do' (page 125).

maũ tithān jōgi bani-bēr ũlo, I shall come to the cemetery, having turned myself into a Yōgi (page 229).

yē-kani yē-kū bāba-ko rājya lai deūlo, I will also cause his father's kingdom to be given to him (page 228). *Deūlo* is the future of the causal of *dīno*, to give.

phiri tumari āwāl-bhiri dekhūlo, then I (fem.) will see your combat (I, 3).

jai bakhat maĩ ghāṭ bajūlo wī bakhat jālai wai bhai rayē, jab ghāṭ bājali tabtu āgū-thai āyē, until I (fem.) shall cause the bell to sound, do thou remain there, when the bell (fem.) will sound, then do thou come forward (page 127).

mari jūlo, I (fem.) will die (page 74).

eso kari-bēr tu Pātāla-ko rājū hai-jālai, having acted thus, thou wilt become the king of Pātāla (II, 3).

yē kām-kani kari hālalai, aur yo bāt kai-thai ni kaulai, ta maĩ twē-kani chhoṛi dyūlo, if thou wilt complete this business, and will not tell this thing to any one, then I will release thee (page 105).

tu Kalpasundari holī, aur kuchh din Bikāṭbarmmā-dagari raulī, phir jab u lai Upahārbarmmā-mē niṛi jālo, tu wī-dagari bahut din jālai sukh karali, thou (fem.) wilt be Kalpasundari, and for some days wilt dwell with

- Vikaṭavarmā; then when he also will be absorbed in Upahāravarmā, thou wilt be happy with him for many days (page 121).
- tu wi-kani ke deli*, what wilt thou (fem.) give him (page 118)?
- rāji hai jāli*, thou (fem.) wilt agree (page 119).
- je tu kauli te maĩ kari dyūlo*, what thou (fem.) shalt say, that I (fem.) will do (page 183).
- baṃ-mē ham logana-ki hār-jit-kani ko jānalo*, who will know our (respective) defeat and victory in the forest (I, 2).
- āpānā purānā ān-mē raulo*, he will remain in his old body (II, 2).
- ēk dibya-ān-wālo ādimi ālo*, a man with a celestial body will come (II, 6).
- u sab khai lelo*, he will eat them all up (I, 4).
- bhōl u lai pakaṛilo aur meri syāñi lai pakaṛili*, to-morrow both he will be arrested and my wife will be arrested (page 97). *Pakaṛiṇo* is passive of *pakaṛaṇo*.
- meri chyeli eso kauli*, my daughter will say thus (page 72).
- tyārā dagārā rūṅ paīthali*, she will begin to dwell with thee (page 74).
- dibya drishti hai jāli*, there will be superhuman power of sight (page 58).
- gaū-mē jai-bēr laṛūlā*, having gone into the village we shall fight (I, 2).
- jatuk dukh ham dī sakūlā tatuk twē-kani dyūlā*, we (i.e. I) shall give you all the sorrow that we can give (page 99).
- tum dvi jāni rājya-karalā*, you two persons will do ruling (II, 6).
- rājā tum je kaulā te hukam delo*, the king will give the order which you will suggest (page 104).
- jali jālai boṭan muṇi tum ṭhāri ni holā*, until you (fem.) stand under the trees (page 189).
- tyārā dvi jālyā nānātin hwalā*, there will be two twin children to thee (page 162).
- barābar tumārā nānātin hwalā*, there will be children to you regularly (page 190).
- sab bāt* (fem. plur.) *āphī hai jālin*, all things will come to pass of themselves (page 103).

A kind of **Dubitative Future** is formed by adding the same suffix *lo* to the weak oblique form of the present participle. Thus, *hiṭana-lo*, he will probably go, he probably is going.

Examples are :—

- yo ke jādu-hādu jānan huna-li*, this (woman) will probably be a-knowing some kind of magic or other (i.e. she probably knows) (page 182).
- ū bārā gyāni chhan*, so tuman mālum chh *ū kā huna-lā*, he (plur. of respect) is very wise, therefore is it known to you where he probably is (page 71)?

The **Past Conditional** tense is formed from the Present Participle, to which personal terminations are added directly.

Thus, Present Participle *hiṭano*, going, Past Conditional *hiṭanū*, (if) I had gone. The third person singular adds no termination. The tense thus closely agrees with the corresponding tense in Hindi formed from the present participle without any suffixes at all (*chaltā*).

The following is the paradigm of this tense. When the feminine is the same as the masculine, no form is given for the feminine.

(If) I had gone, I should have gone (if).

SINGULAR		PLURAL
Masculine.	Feminine.	Common Gender except in 3rd person.
1. <i>hiṣanũ, hiṣanyũ or hiṣanĩ</i>	.....	<i>hiṣanũ or hiṣanũ.</i>
2. <i>hiṣanai</i>	<i>hiṣani</i>	<i>hiṣanũ.</i>
3. <i>hiṣano</i>	<i>hiṣani</i>	<i>hiṣanũ (fem. hiṣani).</i>

The forms for the irregular verbs are based on the corresponding present participles and require no further explanation.

The following is an example of the use of this tense :—

mai mari jānyũ ta bhalo huno, (if) I (fem.) had died, it would have been well (page 182).

The **Present Definite** is properly formed by suffixing the present tense of the verb substantive, in the form employed as an auxiliary, to the weak oblique form of the present participle. Thus, *hiṣan-çhh*, he is a-going, he goes. Generally this full form is contracted by changing the final *n* to a mere nasal. Thus, *hiṣã-çhh*. This gives rise to further irregularities. In the plural, the first and third persons are differently formed, the terminations being added directly to the present participle. We thus get the following paradigm of the usual (contracted) form of the present definite.

I go, I am going (sometimes, almost 'I shall go').

SINGULAR		PLURAL
Masculine	Feminine.	Common Gender except in 3rd person.
1. <i>hiṣã-çhhu, (-çhhũ) or (more usually) hiṣũ-çhhu, etc.</i>	.....	<i>hiṣanũ.</i>
2. <i>hiṣã-çhhai</i>	<i>hiṣã-çhhẽ</i>	<i>hiṣã-çhhã.</i>
3. <i>hiṣã-çhh</i>	<i>hiṣã-çhhya</i>	<i>hiṣanĩ or hiṣani (fem. hiṣani).</i>

For the various irregular verbs we may quote the following forms :—

dekhũ-çhhu, or *dekhãũ-çhhu*, I cause to see ; 2. sing. masc. *dekhũ-çhhai*, *dekhãũ-çhhai*, 3. sing. masc. *dekhũ-çhh*, *dekhãũ-çhh*, and so on.

rũ-çhhu, or *raũ-çhhu*, I remain ; *rũ-çhhai*, *raũ-çhhai*, and so on ; so *kũ-çhhu* *kaũ-çhhu*, I say ; *ũ-çhhu*, I come ; *lyũ-çhhu*, I bring, etc.

jã-çhhu, I go ; *jã-çhhai*, etc. So *chã-çhhu*, I wish ; *khã-çhhu*, I eat, etc.

hũ-çhhu, I become ; *hũ-çhhai*, etc.

dĩ-çhhu, I give ; *dĩ-çhhai*, etc. So *lĩ-çhhu*, I take.

dekhĩ-çhhu, I am visible ; *dekhĩ-çhhai*, etc. And so all passives.

The following are examples of the use of the full form of this tense :—

tu maĩ-kañi bhalo jai m̄nanan-chhē, if thou (fem.) lovest me (see below).

tum kwē mantra-le jh̄raño lai jānan-chhā, do you know even any method of exorcising by a charm ? (see below).

The following are examples of the more usual (contracted) form :—

wi dīn-baṭi maĩ ùp̄n̄n̄a dagariyan-hai alag r̄ũ-chhu, aur *dharam-karam-mē lagi r̄ũ-chhu*, aur *Mahādēb-jyu-ki tapasyā karũ-chhu*, from that day I am dwelling apart from my companions, and I am remaining engaged in religious acts, and am performing austerity (in honour) of Mahādēva-jī (II, 2).

ni-kañi r̄v̄ṭ̄a dīn̄a jā-chhu, I am going to give loaves to him (I, 3).

'*tum jā-chhā ta maĩ lai ū-chhu*' ; so *maĩ-le kayo ki*, 'yeso ni hai sakano ; *tu maĩ-kañi bhalo jai m̄nanan-chhē*, *ta je maĩ k̄ũ-chhu*, *te tu kar*,' '(if) you (masc.) are going, then I (fem.) also am coming. Then I said that, 'such cannot be (see negative present, below) ; if thou (fem.) lovest me, then what I am saying, that do thou do (page 124).

tab-baṭi maĩ j̄ḡa j̄ḡa māñi kh̄ā-chhu, since then I (fem.) am eating, begging from place to place (*i.e.*) I live by begging (page 114).

tum b̄r̄a gyāñi chhau aur jo yē lok̄a k̄a suhan-kañi chh̄ari-bēr paraloka-ko ṭhikā-ṇo kar̄n̄a ch̄āñi un̄ar̄a upar tum b̄ari dayā r̄ukh̄ā-chhā ; *maĩ ab ùp̄n̄n̄a ye n̄ich kam dekhi b̄ari dik chh̄ũ*, aur *yē-kañi chhoṛi dīn̄a ch̄ā-chhu*, you (maso.) are very wise, and show great mercy upon those who wish to prepare for the other world after giving up the pleasures of this world : now I (fem.) seeing this my own low profession am much troubled, and wish to abandon it (page 72).

maĩ h̄āt dekh̄año lai j̄n̄ā-chhu, I (fem.) also know how to inspect hands (*i.e.* to tell fortunes), (page 117).

bh̄il jaso dekh̄ĩ-chhai, thou appearest like a Bhil (II, 2).

yo b̄ari naki b̄āt chh ki yes̄a-gun-w̄ālo ādīmi hai-bēr d̄ākuna-ko kām kar̄ā-chhai. *Āj-baṭi tu 'kabhaĩ yeso ni kar̄ũ'*, *k̄ũ-chhai aur bh̄al̄a ādimina-ki jasinyāt r̄ũ-chhai*, *ta maĩ twē-kañi chhuṭai d̄ĩ-chhu*, this is a very evil thing that being a man possessing such qualities, thou art doing the business of robbers. (If thou art saying (*i.e.* wilt say) 'I will never do such a business,' and art remaining (*i.e.* wilt remain) like respectable men, then I am getting thee released (*i.e.* will release) thee (page 135).

tu 'Kām-dȳāpt̄a kē-lai maĩ dekhi dik chh,' kai k̄ũ-chhē ? so wi-ko dik h̄uṇa-ko kāraṇ yo chh ki tu wī-ki syāñi Rati-hai lagai bhali dekh̄ĩ-chhē, *yē vile teri r̄is̄ kar̄ā-chh*, aur *twē-kañi dukh d̄ĩ-chh*, art thou (fem.) saying that (*kai*, literally, saying) 'Why is Kāmadēvā troubled at seeing me ?' Now this is the reason of his being troubled, that thou appearest more beautiful than Rati his wife ; for this reason he is making anger to thee (*i.e.* he is angry with thee), and is giving thee sorrow (page 123).

tu āp̄ũ-kañi b̄āki bat̄ũ-chhē, thou (fem.) art showing thyself off too much (page 78).

jatuk tu maĩ-kañi dekh̄n̄a ch̄ā-chhē, *wī-hai lai b̄āki maĩ twē-kañi dekh̄n̄a ch̄ā-chhu*, as much as thou (fem.) desirest to see me, much more than that even do I desire to see thee (page 55).

je huñyo bhayo te hũ-chh, that which was to be is (page 84).

ab yo yeso karã-chhi, ta ke maĩ khã-chhu, ke mero parawār khã-chh, now, (if) she does so, what do I eat, and what does my family eat (i.e. how are we to live) (page 73).

unari pujã hũ-chhē, their worship (fem.) takes place (page 75).

meri mai-kañi u bahaut bhalo manã-chhya, she loves my mother very much (page 167).

yo àpàrà mālīka-ki bañi tahal karã-chhya, she does great service to her husband (page 174).

ann-pàñi chhori-bēr maranũ, we are dying having given up food and water (page 195).

ab twē-kañi phal dinũ, now I (masc. plur. of respect) give the fruit to thee (II, 3).

ab ke karanũ, what shall I (fem. plur. of respect) do (page 117) ?

tum kwē mantra-le jhàrano lai jàñan-chhã ? ke upāy jãñã-chhã yē-kañi bachai diyau, do you know even any (method of) exorcising by a charm ? (if) you know any device, save him (page 84). Here jàñan-chhã and jãñã-chhã are absolutely synonymous.

jañgal-mē ke karã-chhã, what are you doing in the forest (page 76) ?

tum yã-hai kē-lai jã-chhã, why are you going from here (page 165) ?

kwē hāt dekhũ-chhã, do any of you show your hands (to have your fortune told) (page 177) ?

maĩ kũ-chhu ki 'tum jan bātan-mē man lagũ-chhã unan-kañi chhori diyau,' I say that, 'do you give up those things to which you apply your mind' (page 214).

dākuna-ko kām karanī, they practise the business of robbers (II, 2).

muluk jītānā chainī, countries are desired (pres. pass.) to be conquered (i.e. should be conquered) (II, 1).

maĩ-kañi yē-kā upāy bahaut unī, to me many devices of this come (i.e. I am able to suggest many devices) (page 169).

myālā-mē jo chānī ū dekhi sakanī, in the fair, whoever desire, they can see (her) (page 165).

arth-kām kūsā hunī, kē-le ũ bañanī, what sort of things are wealth and pleasure, and by what (means) do they increase (page 75) ?

arth u chh jai-kañi ādimi kamūnī, bañūnī, aur samāli rākhanī, wealth is that by which men earn, cause to increase, and having collected put by (page 75).

When the present tense is preceded by a negative, the above forms are not used, the forms of the Past Conditional being used instead. Thus, *ni hiñanyũ*, not *ni hiñã-chhu*, I do not go. Examples are :—

maĩ àpàrà kākā-kañi bikh dī-bēr mārànū ni chānyũ, I (masc.) do not wish to kill my uncle by giving him poison (page 131).

maĩ chōr lai chhũ, ta yāsā naki chori ni karanyũ, I am indeed a thief, but I do not commit a wicked theft in such a way (page 85).

yo bañ-ā jiddī ādimi chh, kasik-ā māl ni batūno, this is a very obstinate man, in no way does he show (where) the property (is) (page 104).

gyāni-ko vikhay-sukha-le dharam ni bigarano, par ham arth-kāman-kaṛi ni jānanā, the virtue of a wise man is not spoilt by worldly happiness, but I (masc. plur. of respect) do not know wealth and pleasures (page 75).

The **Imperfect** is formed in the same way as the present definite, substituting the past for the present tense of the Auxiliary verb. Thus:—

I was going, I used to go, etc.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṣā-ahhiyā</i> , (-ahhiyā)	.....	<i>hiṣā-ahhiyā</i> (-ahhiyā)	.....
2. <i>hiṣā-ahhiyē</i>	<i>hiṣā-ahhi</i>	<i>hiṣā-ahhiyā</i>	.....
3. <i>hiṣā-ahhiyo</i>	<i>hiṣā-ahhi</i>	<i>hiṣā-ahhiyā</i>	<i>hiṣā-ahhin.</i>

The various irregular verbs form their imperfects on the analogy of the Present Definite.

The following are examples of the use of this tense:—

jai syaini māi beṇā chā chhyū, *ṭhik yo usi chh*, the woman whom I was wishing to marry is exactly like this (one) (page 178).

jaso chyoḷo tu chā chhiyē, the kind of son which thou wast desiring (II, 1).

bhīlan jaso dekhī-chhiyo, he was appearing (i.e. looked like) a Bhīl (II, 2).

ke dukh ni huṇ paū-chhiyo, no pain was permitted to exist (II, 7).

u gainā bajūnā-mē aur kābya paṛan-mē man lagū-chhiyo, aur rājya ki tarph kabhāi ni chā-chhiyo, he used to apply his mind to singing and music and reading poetry, and never used to look in the direction of his kingdom (page 213).

eka-ko nām suṇi-bēr doharo ris-mē bhariyo raū-chhiyo, on hearing the name of one the other used to be filled with rage (I, 1).

Dandak jaṅgalā-kā bīch-mē jo gār jā-chhi, the river (fem.) which was going in the midst of the Dandaka forest (II, 3).

jai-kā hāt-mē u rū-chhi, on whose hand it (fem.) remained (II, 7).

doi nāmi Paik, ek Pūrab dīsā-ka kuṇ-mē doharo Pachhō-kā kuṇ-mē raū-chhiyā two famous Heroes used to dwell, one in the corner of the East, and the other in the corner of the West (I, 1).

wi ādimi-kaṇi bahut hāt ū-chhin, to that man many things (fem.) were coming (i.e. he knew many things) (page 215).

kasūr karanēr jo ghūs dī sakā-chhiyā bachi jā-chhiyā, garība-ko kwē ni hū-chhiyo jāgā jāgā chori hū-chhin, the offenders who were able to give bribes used to get off, there was no one becoming (on the side) of the poor, here and there thefts (fem.) were taking place (page 224).

The **Past** tense is formed by taking the strong form of the verbal past participle, and adding personal suffixes. In the third person singular and masculine plural, no

suffix is added, and we have the past participle standing by itself. The following is the paradigm :—

I went.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭyũ</i>	....	<i>hiṭã</i>	....
2. <i>hiṭai</i>	<i>hiṭi</i>	<i>hiṭã</i>	....
3. <i>hiṭo</i>	<i>hiṭi</i>	<i>hiṭã</i>	<i>hiṭim.</i>

The above is the conjugation of all regular verbs, both transitive and intransitive. But it must be remembered that in the case of transitive verbs the tense is treated passively, while *hiṭũ* (intransitive) means 'I went,' *mãrũ* (transitive) means 'I was killed.' 'I killed him' would be *maĩ-le wi-kani mãro*, by me, with reference to him, it was killed; or *maĩ-le u mãro*, by me he was killed. The construction is, in fact, exactly the same as in Hindi, the verb agreeing in gender and number with the object, when the latter is in the form of the nominative, and otherwise being in the third person masculine singular.

The irregular verbs base their conjugation on the irregular strong past participles, and the only form which presents any difficulties is the third person plural feminine, which is as follows :—

rũno, to remain, *rayin* or *rain*; so *kũno*, to say, causals like *dekhũno*, etc.

ũno, to come, *ayin* or *ain*; so *lyũno*, to bring.

jãno, to go, *gayin* or *gain*.

hũno, to become, *bhayin* or *bhain*.

dino, to give, *diyin* or *din*; so *lino*, to take.

The following are examples of the use of the past tense of intransitive verbs :—

thwãr-ũ dhãl maĩ wã tahalyũ, tãlai gahãnã pãta-ko chhanachhanãṭ aur sugandh ãnã paithi maĩ jaldi uṭhi gayũ, for a short time I waited until the tinkling of ornaments and a fragrant odour began to come; I (then) quickly arose (page 123).

maĩ maryũ, I died (II, 2).

maĩ jwãn bhayũ, I became a youth (II, 2).

maĩ bhalo hai gayũ, I became well (II, 2).

maĩ êk gwãlã-kã wã rayũ, I (fem.) dwelt with a cowherd (page 113).

ab tuman-thai ayũ, now I (fem.) came to you (II, 6).

dõphari jãlêk hiṭo, he marched till noon (I, 1)

thwãrã dhãl-mẽ agã-baṭi bhair nikaḷo, after a short time he emerged from the fire (II, 5).

u jhulã-hai taḷi kudo, he leaped down from the swing (II, 8).

u wi-thai dauri-bêr gayo, aur wi-kã khatãn paḷo, he went running to him and fell at his feet (II, 8).

yeth-uth pheranai rayo, he remained a-wandering hither and thither (II, 7).

Bāmdēb rishi rājā-thaĩ àyo, the saint Vāmadēva came to the king (II, 1).
u khusū-khusū bhāji-bēr Mātāng-thaĩ gayo, he escaping secretly went to
 Mātānga (II, 4).

wī-kani fīth lāgi, compassion (fem.) touched him (II, 6).

rāni-ki khabar sunana-ki aur àpānā ādimina-ki bhēt karanai-ki bari phikar rai,
 great anxiety (fem.) remained for hearing news of the queen, and for meeting
 my own people (page 113).

unan maĩ dekhi bari ris ai, seeing me great anger (fem.) came to them (II, 2).

àpani ijā-thē bhitar bhāji gai, she ran away inside to her own mother (I, 2).

(ham) *botānā-kā phānā pakari-bēr dusari taraph nhai gayā, aur kai-kā hāt ni āyā* ;
ghar jai-bēr ham lai nai dhwai sīn parā, I (plural of respect) seizing the
 branches of the trees, went to the other side (of the wall), and did not come
 (i.e. fall) into anyone's hand; going into the house I also, having bathed
 and washed, fell asleep (page 86).

ham teri tapasyā dekhi-bēr bārā khusi bhayā, I (plural of respect) having seen
 your austerity, became much pleased (II, 3).

maĩ aur u pachhinai jāngal-mē rai gayā, (we, i.e.) I and he remained behind in
 the forest (page 112).

myārā bārā bhāg chhiyā jo tum lai mili gàyā, I had great good luck (lit. there
 were my great fortunes) that you also were met (by me) (page 148).

tab dwoiyai gau-huni bātā lāgā, then the two set out on the road to the village (I, 3).

thwārā diman jālai yō yeth-uth phirā, for a few days they wandered hither and
 thither (II, 2).

wā myārā mitr ayā, there my friends came (II, 2).

bahaut dūr jālai anyārā-anyār-ā dwoi jani gàyā, for a great distance the two
 persons went in thick darkness (II, 5).

nau kumār bahaut dik bhayā, the nine princes became much troubled (II, 4).

*yē vile Kāmamañjari aur wī-ki ijā lai wā balai-gain : ũ atti darin aur maĩ-thaĩ
 sallāh puchhan-huni ain*, on this account Kāmamañjari and also her mother
 were summoned there. They feared greatly and came to me to ask advice
 (page 94).

maĩ dekhi ũ dari gain aur kāmānā paiñhin, they (fem.) seeing me became afraid
 and began to tremble (page 145).

wī-kā dagārā wī-ki dagariyā bahaut syaĩni ain, with her many women, her
 companions, came (page 165).

The following are examples of the use of the past tense of transitive verbs :—

maĩ-le yo bichār karo, I made this decision (page 37).

maĩ-le yo suni, I heard this (fem.) (page 37).

tuma-le maĩ-kani pailē khabar kē-lai ni di, why did you not at first give the news
 (fem.) to me (page 84) ?

nau kumāran dagari wī-kani àpānā dēs-hai bhair bhejo, he sent him, with the
 nine princes, forth from his own land (II, 1).

Mātāng-thaĩ ai-bēr wī-le ēk ratn bhēt-mē dhari diyo, coming to Mātānga, she
 laid before him a jewel as a present (II, 6).

wī-le kayo, he said (II, 1).

maĩ-kañi màri diyo, (they) killed me (II, 2).

maĩ-le āpũ-kañi jaṅgal-mē pañiyo paño, I found myself fallen in the forest (II, 2).

(*maĩ-le*) *yē-kañi nāchāṇo, gaino, bājo bajūṇo, lekhaṇo paṇano, balāṇo cholaṇo sikāyo*, I (fem.) taught her to dance, to sing, and to play musical instruments, to write and to read, to talk and converse (page 73).

una-le ādimina-ki baṛi bhir dekhi, they saw a great crowd (fem.) of men (II, 5).

Sōmdatta-le āpañi kathā kai, Sōmadatta told his story (fem.) (II, 9).

Mahādēb-ñyu-ki puja karañi sikai, he taught me to worship (fem.) Mahādēva-ji (II, 2).

Kālin̄di-ki bāt wī-le mañi-li, he accepted the word (fem.) of Kālin̄di (II, 6).

Mātaṅga-le wī-kañi ēk mañi di, Mātaṅga gave him a jewel (fem.) (II, 7).

wī-le mastakāi lākārā ēk-bāṭṭā kārā, aur āgo bālo, aur mantr paṛā, he collected many sticks (plur. masc.) and lit a fire (sing. masc.) and recited charms (plur. maso.) (II, 5).

wī-le āpāṇā khāñiya sātu talau-mē khiti diyā, he threw the *sattū* (plur. maso.) which was his food into the lake (I, 1).

hama-lē vāta-ki bāt jāgā jāgā sunin, I heard here and there the affairs (plur. fem.) of the preceding night (page 86).

maĩ-le wī-ki buṛi chheṛi Dharmmarakshitā dagari pachhyāñ lagai aur Kāmamañjari-huñi wī-kā hāta-le mast chj bhejin, I made acquaintance (fem. sing.) with her old maid servant Dharmmarakshitā, and by her hand sent many things (plur. fem.) to Kāmamañjari (page 91).

wī-le maĩ-kañi dharma-ki pustak sunain, he caused me to hear (*i.e.* taught me) religious books (plur. fem.) (II, 2).

buṛiya-le maĩ-thaĩ yo bat kayin, the old woman said these things (plur. fem.) to me (page 120).

ēk-eka-le yaũ sari bāt kain, each of them said all these things (plur. fem.) (I, 4).

wī-le gūli dīn, he gave abuse (plur. fem.) (page 61).

maĩ-le yo sab bāt mālum kari liyin, I understood all these things (plur. fem.) (page 120).

The **Perfect** is formed by conjugating the weak verbal past participle with the present tense of the Auxiliary verb. The first person, however, is not used, the first person of the Past being used instead, and the third person plural masculine is quite irregular. Thus :—

I have gone.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. hiṭyũ	hiṭyũ	hiṭā	hiṭā
2. hiṭa-ohhāi	hiṭi-ohhē	hiṭa-ohhā	hiṭi-ohhā
3. hiṭa-ohh	hiṭi-ohh	hiṭī	hiṭi-ohhan

Transitive verbs are, as in the case of the Past tense, construed passively

The irregular verbs employ the weak past participles given on page 135. The only form in which difficulties arise is the third person plural, which is as follows :—

rūno, to remain, third plural perfect *raĩ* or *ri*. So *kūno*, to speak, and causal verbs like *dekhūno*, to show : *ūno*, to come, plur. *āĩ*. So *lyūno*, to bring : *jāno*, to go, plur. *gaĩ* : *dīno*, to give, plur. *dĩ*. So *līno*, to take.

The following are examples of the use of this tense :—

A.—Intransitive Verbs :—

tu ko chhai kã-baĩ ai-chhai, who art thou, whence hast thou (masc.) come (II, 2) ?

tu ko chhē, kã-baĩ ai-chhē, who art thou (fem.), whence hast thou (fem.) come (II, 6) ?

ab tu ai gai-chhē, now thou (fem.) hast arrived (page 116).

bālak kañi bāg li gau-chh, a tiger has carried off the child (page 229).

taḷau suki ga-chh, the tank has dried up (I, 1). For *ra-chh*, *vide ante*, page 130.

bāji-kañi jiti gai-chh, she has completely won the wager (page 77).

maĩ-kañi jabardasti āpaṇo khasam bañai-bēr yã lyai rai-chh, having forcibly made me her husband, bringing me here, she has remained (page 176).

āj bhēt hai pari-chh; baĩ khuĩ bhai-chh, to-day a meeting has occurred much happiness has become (to me) (I, 2).

tum sust kē-lai hai rau-chhā, why have you become sad (and remain sad now) (page 56) ? For the use of the perfect of *rūno* as a verb substantive, see page 130, *ante*.

tum lai dēs dēs hiĩ ai-chhā, you also have come (here) after going to various countries (page 164).

bārā phañi-wālā syāp nikaĩ raĩ, many-hooded snakes have remained emerging (*i.e.* continue emerging) (page 58).

yō ādimi kã-baĩ āĩ, whence have these men come (II, 9) ?

bār bars hai-gaĩ, twelve years have passed (I, 2).

B.—Transitive Verbs :—

mero bāb Pātāla-ko rājā Bīṣnu-le mārī dē-chh, Vishnu has killed my father, the king of Pātāla (II, 6).

beḷiyā rāt swain-mē Mahādēb-jyu-le maĩ-kañi darśan dē-chh, aur yo kau-chh, last night in a dream Mahādēva-jī has given me a vision and has said this (II, 3).

mai-le lai lūṭ-piṭ bahaut kari-chh, aur ādimi bārā dik karĩ, I also have done much robbery (fem. sing.), and have made men (masc. plur.) much troubled (II, 2).

rāṇḍa-le jhuṭā saugan khai rākhĩ, the villain has eaten up (*i.e.* sworn) false oaths (masc. plur.) (page 105).

myārā lagaiyā (adjectival past participle) *phūl wī-le ṭoṭi-bēr Ramayantikā-kañi dī*, he has plucked the flowers planted by me and given them to Ramayanti (page 119).

The **Pluperfect** is formed in the same way as the Perfect, only the past tense of the auxiliary verb being substituted for the present tense. It is quite regular in its conjugation, which is as follows :—

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṣa-chhiyũ</i> (<i>chhiyũ</i>)	<i>hiṣi-chhiyũ</i> , etc.	<i>hiṣa-chhiyã</i> , etc.	<i>hiṣi-chhiyã</i> , etc.
2. <i>hiṣa-chhiyē</i>	<i>hiṣi-chhi</i>	<i>hiṣa-chhiyā</i>	<i>hiṣi-chhiyā</i> .
3. <i>hiṣa-chhiyo</i>	<i>hiṣi-chhi</i>	<i>hiṣa-chhiyā</i>	<i>hiṣi-chhin</i> .

The irregular verbs present no difficulties.

The following are examples of the employment of this tense :—

A.—Intransitive :—

maĩ rāṇi samēt ai rau-chhiyũ, I had come (and been there) with the queen (page 31).
tū āj jālai ke karānāra-chhiyē (for *karānā ra-chhiyē*), what hadst thou remained a-doing till to-day (II, 9).

jai dīn tū bāg-baṭi gai-chhi, tai dīn-ā-baṭi mero man tu-ī-le hari lē-chhi, from the day on which thou (fem.) hadst gone from the garden, from that very day thou alone hast robbed (me of) my heart (page 54).

jab u Paik dhurā-huṇi jāṇ lagi ra-chhiyo, when that Hero had set himself to go to the mountain-top (I, 2).

jaswē Mātāṅ ḡḡ-hai bhair ā-chhiyo, as soon as Mātāṅa had come out from the fire (II, 5).

cheli dhān kuṭaṇ lagi rai-chhi, the daughter had set herself a-husking paddy (I, 2).
rāja-ki cheli palaṅ-mē sē rai-chhi aur saheli yeth uth sē rai-chhin, the king's daughter had gone to sleep on the bed and her female companions had gone to sleep (and had remained sleeping) here and there (round her) (page 106).

adharāt kārā, jab unan nīn ai-chhi, at the time of midnight, when sleep (fem.) had come to them (II, 4).

myārā ān-mē bahaut ghau hai rau-chhiyā, many wounds were in my body (II, 2).
dwī syāṇi dhān kuṭaṇ lagi rai-chhin, two women had set themselves a-husking paddy (I, 4).

syāṇi jo in bātan-kaṇi suṇi rai-chhin wī-kā mukh-thāĩ ēk-baṭṭi bhain, the women who had been hearing these words became assembled before him (page 221).

B.—Transitive :—

u bāmaṇ mīlo jo maĩ-le ḡḡkun-hai bachā-chhiyo, that Brahman met me whom I had saved from the robbers (II, 2).

wī bhyōl-mē puja jo Mahādēb-jyu-le Mātāṅ-kaṇi batai rākha-chhiyo, they arrived at the mountain which Mahādēva-jī had indicated to Mātāṅa (II, 4).

C.—Passives and Causals :—

A passive voice is formed by adding *ṛ* to the root. Thus the root of *dekhāno*, to see, is *dekh*. The passive root is *dekhṛ* with an infinitive *dekhṛṇo*, to be visible. This is conjugated regularly. Its shorter conjunctive participle is, however, *dekhṛi*, not

dekhī. This conjunctive participle is often prefixed to the verb *jāno*, to go, and the whole has then the force of a simple passive. Thus, *dekhī jāno*, to be seen.

Examples of the use of the two passives are as follows :—

A. *ēk sahar lai dekhīn paiṭho*, a city also began to be visible (II, 5).

jab sūli-mē yē-ko khasam charāilo, taba jānali, she will understand when her husband will be mounted (passive of causal) upon the impalement-post (page 61).

bhōl u lai pakarīlo aur meri syaiṇi lai pakarīli, to-morrow both he will be arrested, and my wife will also be arrested (page 97).

B. *Kāmamañjari aur wī-ki ijā lai wā balaiṇ gēn*, Kāmamañjari and also her mother were summoned (passive of causal) there (page 94).

yo ēk bāman-kaṇi bachūn-mē māri ga-chh, he has been killed saving a Brahman (II, 2).

Causal Verbs are formed, as in Hindī, by adding *ā* to the root. The infinitive ends in *āno*. Thus, *dekhāno*, to cause to see, with a strong verbal past participle *dekhāyo* and an adjectival participle *dekhāiyo*. So, *haūno*, to cause to become; *khaūno* (from *khāno*, to eat), to feed. Many causals are also formed, as in Hindī, by lengthening the root vowel, or in other ways, as in *māraṇo*, to kill.

As examples of causals we may quote :—

mero nāti goru-bhāisan charūn-huṇi baṇ jai ra-chh, my grandson has gone to the forest to graze cattle and buffaloes (I, 3).

āpāṇā khwēn-kaṇi dekhāyā, she showed them to her husband.

yē-kaṇi yē-kā bāba-ko rājya lai deūlo, I shall also cause his father's kingdom to be given to him (page 228).

je ke wī-le karaṇo chh, te paīli kawai (infinitive *kaūno*, to cause to say) *diyau*, send word (Hindī *kahlā dō*) beforehand as to whatever is to be done by her (page 56).

Causals may, in their turn, be made passive by adding *ī*. Examples are given above under the passive (*charāilo* and *balaiṇ gēn*). Again we can have double causal with infinitives in *aūno*, as in *bolāūno*, to get a person called (from causal *bolūno*). Sometimes the *aūno* is contracted to *auno*, as in *āpani dagariyan-kaṇi dekhaun-sū khaldī-mē dhari-liyo*, she put it in her pocket to show it to her friends (I, 2). Here the double causal has, as sometimes happens, the sense of the causal.

D.—Compound Verbs :—

Compound verbs are formed much on the same lines as in Hindī.

Intensive compounds are made by prefixing the short form of the conjunctive participle of the main verb to another subsidiary verb which is conjugated throughout. The most common subsidiary verbs are *jāno*, to go; *dīno*, to give; *līno*, to take; *rūno*, to remain; *rākhano*, to place; and *hālano*, to throw. Compounds with *hālano* often have a completive sense.

Thus :—

oi jāno, to arrive.

baṇi jāno, to become.

bhiji jāno, to be soaked

hai jāno, to become.
jāgi jāno, to halt.
khai jāno, to eat up.
li jāno, to take away.
mārī (passive) *jāno*, to have been slain.
nasi jāno, or *nhai jāno*, to go away.
parī jāno, to throw oneself down.
puji jāno, to arrive.
pujai jāno, to escort to a place.
puri jāno, to heal.
chhārī dīno, to release.
dekhi dīno, to see for oneself, to inspect.
dhari dīno, to place.
di dīno, to give away.
hiṭi dīno, to go along.
khiti dīno, to throw to a certain place.
lauṭai dīno, to put back again.
mārī dīno, to slay.
māni līno, to accept, agree to.
li līno, to take for oneself.
hai rūno, to continue to exist (Hindi, *hō rahnā*).
batai rākhano, to show.
banai hālano, to finish making, to complete.
chhārī hālano, to abandon completely.
dekhi hālano, to see suddenly, to happen to see.
kai hālano, to tell completely.
kari hālano, to finish doing.

Examples of the use of these compound verbs are :—

phiri dharati-mē ai gayo, he arrived afterwards upon the earth (II, 7).
māi-kaṇi puṣā-hujā ai gai, worship and such like things came to me (*i.e.* I learnt to worship) (II, 2).
juān, bhālo dekhayo chāno, aur hrīṣi-puṣṭ baxi gayo, he became a youth, fair to look upon, happy and plump (II, 5).
ui-le āpānā khāniya sātu talāu-mē khiti diyā : jab sātu bhiji gayā, sab sātu pāni samēt khai gayo, he threw his dinner-*sattū* into the lake ; when the *sattū* was thoroughly soaked he ate it all up, water and all (I, 1).
māi bhālo hai gayū, I became well (II, 2).
chyōlo tero hai ga-chh, a son has become yours (*i.e.* you have got a son) (II, 1).
tu Pātāla-ko rājū hai jūlai, thou wilt become the king of Pātāla (II, 3).
vā ū jāgi gayā, there they halted (II, 5).
Jamā-kā dūt māi-kaṇi Jamrāj-thāi li-gayā, Yama's messengers took me away to King Yama (II, 2).
yo mārī ga-chh, he has been slain (II, 2).
pāni dhunān-huṇi nasi gayā, they went away to search for water (I, 1).
tab u nhai gayo, then he went away (II, 2).

ek bārū botā-kā tali jai-bēr śīn pari gayo, having gone below a big tree, he threw himself down to sleep (I, 1).

agā-mē pari gayo, he threw himself into the fire (II, 5).

ū Pātāl-mē puji gāyā, they arrived in Pātāla (II, 5).

Mātāng wī-kañi dūr-jālai pujai gayo, Mātānga escorted him for some distance (II, 7).

wā myārū ghau puri gāyā, there my wounds were completely healed (passive) (II, 2).

yē-vile yē-kañi chhāri diyā, aur phiri laūtai diyā, for this reason release him, and put him back again (II, 2).

tum hamari larai dekhi diyau, do you please inspect our fighting (I, 3).

wī-le ēk ratn bhēt-mē dhari diyo, she presented a jewel as a welcome (II, 6).

tum wī jāgā dekhan-huñi hīti-di hālau, do you come along to see that place (II, 3).

maī-kañi māri diyo, they slew me (II, 2)

rāja-le muni-ki bāt māni lī, the king accepted the words of the saint (II, 1).

āchho, tu-ī li-liyē, good, do thou verily take (it and keep it) (I, 4).

myārū āñ-mē bahaut ghau hai rau-chhiyā, there had been many wounds on my body (II, 2).

wī bhyōl-mē puja jo Mahādēb-jyu-le Mātāng-kañi batai rākha-chhiyo, they arrived at that mountain which Mahādēva-jī had shown to Mātānga (II, 4).

rāṇḍa-le jhuṭā saugan khai rākhī, the villain has taken a false oath (page 105).

tu bāṭo baṇai hālalai, ta ham twē-kañi chhoṛi dyūlā, when thou shalt have finished making the road I will release thee (page 103).

jana-le bēd, śastr, aur dharm karm, sab chhāri hālī, (men) who have altogether abandoned the Vēdas, the Scriptures, and pious works (II, 2).

wī-le kumār dekhi hālo, he happened to see the prince (II, 8).

ab maī-le sab hāl āpānā tuman-thāi kai-hālī, now I have completely told all my affairs to you (II, 2).

jasce kām kari hālalo wī-kañi beri pairai diyā, as soon as he shall have finished doing the work put fetters on his feet (page 104).

Potential compounds have *sakanō* with the short conjunctive participle. Thus:—
jatuk dukh ham dī sakūlā tatuk twē-kañi dyūlā, as much sorrow as I shall be able to give thee so much will I give thee (page 99).

wī-kañi myāḷā-mē, jo chāñī, ū dekhi sakanī, whoever desire to see her in the fair can do so (page 165).

Completive compounds are formed with *hālāno*, as explained under Intensives.

Desiderative compounds are formed by conjugating *chāno*, to wish, with the oblique infinitive. Thus:—

maī āpānā kākā-kañi māraṇā ni chānyū, parantu wī-kañi chhoṛi diṇā chā-chhu, aur wī-ko ādar saktār karāṇā chā-chhu; u jo hirā maī ṭhagi-bēr liṇā chhā-chhyū, ab usikē ni liṇā chānyū, I do not want to kill my uncle, but want to show honour and respect to him; that diamond which I was wishing to take by fraud, now I do not wish to take in that manner (page 131).

The verb *chāno*, to desire, should not be confused with the verb *chāno*, to look at.

The passive of *chāno*, to wish, *chāino*, is used to mean 'it is necessary,' 'it is proper.' Its third singular old present is *chai*, which is equivalent to the Hindī *chāhiyē*, but the verb is conjugated throughout. Thus :—

maĩ-kani dhairya karano chai, it is necessary for me to make patience, (*i.e.* I must be patient) (page 178).

Pachhō-kā Paika-ko tarān parakhano chāi-chh, the muscular strength of the Hero of the West is proper to be tested (*i.e.* I must test it) (I, 1).

ghamañd karano ni chain (for *chaino*), it is not proper to show pride (I, 5).
N.B.—This *chain* for *chaino* is not uncommon.

te karano chāi-chh, that should be done (II, 1).

muluk jitānā chaini, countries should be conquered (lit., are necessary to be conquered) (II, 1).

sātu-ko thailo jo bāṭā-huni chāi-chhiyo, a sack of *sattū*, which was necessary for the road (I, 1).

Inceptives are similarly formed with the verb *paiṭhano* (not *lagano*), to begin. The oblique infinitive may be either weak or strong. Thus :—

ghabarai-bēr kaman paiṭhā, being agitated, they began to tremble (I, 4).

ḍari gain aur kamanā paiṭhin ; *ēk buriyā kūn paiṭhi*, they (fem.) became afraid, and began to tremble ; an old woman began to say (page 145).

wī-kani mārañ paiṭhā, they began to beat him (II, 2).

ēk śahar lai dekhēn paiṭho, a city also began to be visible (II, 5).

ākhan-bāṭi āsu ūn paiṭhā, tears began to come from (her) eyes (II, 6).

As examples of **Permissives** and **Acquisitives** we have :—

kai-kani tu yeti ūn jan diyē, do not allow any one to come hither (II, 5).

ke dukh ni hun paū-chhiyo, no sorrow was allowed to become (*i.e.* could be felt) (II, 7).

A compound indicating **necessity** is made by conjugating *paraño*, to fall, with the direct strong infinitive. Thus :—

anyārā-mē hiṭāno paṛo, walking in darkness fell (*i.e.* he had to walk in darkness) (II, 7).

N.B.—*paraño*, to fall, must not be confounded with *paṛano*, to read.

The following is therefore a summary of the conjugation of the verb *hiṭano* in its more usual forms:—

Infinitive or Verbal Noun, *hiṭano*, the act of going; obl. form, *hiṭan, hiṭānā*.

Present Participle, *hiṭano*; fem. *hiṭani*, going; obl. form, *hiṭānā, hiṭanai*; (*hiṭanai-rachhū, hiṭanaira-chhū*), I am a-going; *hiṭanai-ra-chhiyū* (*hiṭanaira-chhiyū*), I was a-going.

Past Participle, Weak Verbal, *hiṭa*, fem. *hiṭi*; Strong Verbal, *hiṭo*, fem. *hiṭi*; Adjectival, *hiṭiyo*, gone.

Future Passive Participle, *hiṭano*, fem. *hiṭani*, to be gone, about to be gone; masc. obl. sing. and plur. *hiṭānā*.

Conjunctive Participle, *hiṭi, hiṭi-bēr*, going, having gone.

Old Present, I go, I may go.			Imperative, Go.		Future, I shall go.			
Singular.		Plural.	Singular.	Plural.	Singular.		Plural.	
Common Gender.			Common Gender.		Masculine.	Feminine.	Masculine.	Feminine.
1	<i>hiṭū</i>	<i>hiṭū</i>	...	...	<i>hiṭūlō</i>	...	<i>hiṭūlā</i>	...
2	<i>hiṭai</i>	<i>hiṭau</i>	<i>hiṭ</i> <i>hiṭiyē</i>	<i>hiṭau</i> <i>hiṭiyā</i>	<i>hiṭalai</i>	<i>hiṭali</i>	<i>hiṭalā</i>	...
3	<i>hiṭ</i>	<i>hiṭau</i> <i>hiṭan</i>	...	...	<i>hiṭalo</i>	<i>hiṭali</i>	<i>hiṭalā</i>	<i>hiṭalin</i>

Past Conditional, (if) I had gone, I should have gone.				I went.				
Singular.		Plural.		Singular.		Plural.		
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	
1	<i>hiṭanū,</i> <i>hiṭanyū</i> <i>hiṭani</i>	...	<i>hiṭanū,</i> <i>hiṭanā</i>	...	<i>hiṭyū</i>	...	<i>hiṭā</i>	...
2	<i>hiṭanai</i>	<i>hiṭani</i>	<i>hiṭanā</i>	...	<i>hiṭai</i>	<i>hiṭi</i>	<i>hiṭā</i>	...
3	<i>hiṭano</i>	<i>hiṭani</i>	<i>hiṭānā</i>	<i>hiṭanin</i>	<i>hiṭo</i>	<i>hiṭi</i>	<i>hiṭā</i>	<i>hiṭin</i>

Present Definite, I go, I am going.				Negative Present Definite, I do not go.				
Singular.		Plural.		Singular.		Plural.		
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	
1	<i>hiṭū-chhu</i>	...	<i>hiṭanū</i>	...	<i>ni hiṭanū,</i> <i>ni hiṭanyū</i> <i>ni hiṭani</i>	...	<i>ni hiṭanū</i> <i>ni hiṭanā</i>	...
2	<i>hiṭā-chhai</i>	<i>hiṭā-chhē</i>	<i>hiṭā-chha</i>	...	<i>ni hiṭanai</i>	<i>ni hiṭani</i>	<i>ni hiṭanā</i>	...
3	<i>hiṭā-chh</i>	<i>hiṭā-chhya</i>	<i>hiṭani (-ni)</i>	<i>hiṭanin</i>	<i>ni hiṭano</i>	<i>ni hiṭani</i>	<i>ni hiṭānā</i>	<i>ni hiṭanin</i>

Perfect, I have gone.

Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.
1	<i>hiṭyũ</i>	...	...
2	<i>hiṭa-chhai</i>	<i>hiṭi-chhē</i>	<i>hiṭi-chhā</i>
3	<i>hiṭa-chh</i>	<i>hiṭi-chh</i>	<i>hiṭi-chhan</i>

Imperfect, I was going.

Pluperfect, I had gone.

Singular.		Plural.		Singular.		Plural.		
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	
1	<i>hiṭā-chhiyũ</i>	...	<i>hiṭā-chhiyā</i>	...	<i>hiṭa-chhiyũ</i>	<i>hiṭi-chhiyũ</i>	<i>hiṭa-chhiyā</i>	<i>hiṭi-chhiyā</i>
2	<i>hiṭā-chhiyē</i>	<i>hiṭā-chhi</i>	<i>hiṭā-chhiyā</i>	...	<i>hiṭa-chhiyē</i>	<i>hiṭi-chhi</i>	<i>hiṭa-chhiyā</i>	<i>hiṭi-chhiyā</i>
3	<i>hiṭā-chhiyo</i>	<i>hiṭā-chhi</i>	<i>hiṭā-chhiyā</i>	<i>hiṭā-chhin</i>	<i>hiṭa-chhiyo</i>	<i>hiṭi-chhi</i>	<i>hiṭa-chhiyā</i>	<i>hiṭi-chhin</i>

Any optional form of the Auxiliary verb may be used throughout.

Indeclinables.—The ordinary negative is *ni* but *jan* is also employed with the imperative. *Ni*, is emphatic, 'not in any way.'

yē-kà maraṇa-ko bakhāt ni āyo, the time of his death did not come (II, 2).

bāman-kaṇi ni māraṇa, do not kill the Brāhman (II, 2).

jan samajiyē, do not consider (II, 3).

An emphatic suffix (like the Hindi *hī*) is *ā*. Thus, *tū soṅān-ā jan samajiyē*, do not thou consider this merely a dream (II, 3). So *dvī-(y)ā*, both.

I give two specimens of this literary Kumaunī. One is a folktale taken from the late Paṇḍit Ganga Datt Upreti's *Hill Dialects of the Kumaun District*. The other is a chapter from Paṇḍit Jwālā Datt Joshi's translation of the *Daśakumāra Charita*. I take this opportunity of recording my indebtedness to the kindness of these gentlemen in permitting me to use these extracts from their valuable works.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

(STANDARD DIALECT.)

SPECIMEN I.

(From the "Hill Dialects of the Kumaun Division" of Paṇḍit Ganga Datt Upreti, 1900.)

॥ पूरब पछों-पैकन-कि भेट ॥

कौ समय-मे ही नामि पैक, एक पूरब दिशा-का कुण-मे, दोहरो पछों-का कुबा-मे रौछिया । एक-को नाम सुणि-बेर दोहरो रीस-मे भरियो रौछियो । और एका-का घर-बटि दोहार-को घर बार बर्स-को बाटो टाड़ छियो । एक दिन पूरबा-का पैक-ले आपणा मन-मे ठारि कि पछों-का पैक-को तराण कतुक छ परखबो चैछ । आपणा घर-बटि सामल-का लिजिया सातु-को घेलो, जो बाटा-हुणि चैछियो, ली-बेर बाटा लागो । दोफरि जालेक हिटो, तब बाटा-मे उड़-कणि एक बड़ो लामो चाकलो गैरो तलौ मिलो । उड़-ले आपणा खाबिय सातु तलौ-मे खिति-दिया । जब सातु भिजि-गया सब सातु पाबि समेत खै-गयो । फिर उड़ तलौ-का नजीक एक बड़ा बोटा-का तलि जै-बेर शीण पड़ि-गयो । येतुकै-मे उड़ तलौ-का नजीका-का बणा-का मिरग आपबि बाण-ले तलौ-मे पाणि पिण-सुं आया । देखन त तलौ सुकि-गछ, तब दोहरि ठौर पाणि दुनण-हुणि नसि-गया । ये माथ एक बण हाति लै पाणि पिब-सुं उड़ तलौ-मे आयो । आपणो सून पाणि पिण-हुणि तलौन हालो । पाबि नि पायो, त रिसा-का मारिया बड़ो चिल्लाट करो, जै-ले उड़ पैक-कि नीन टुटि गइ ॥

पैक-कबि बड़ि रीस आइ । उड़-ले हाति-को सून पकड़ि-बेर पछों-का रौनेर पैका-क पटाँगण-मे खिति-दियो । उड़ पटाँगण-मे पछों-का पैक-कि

चेलि उद्द बखत धान कुटण लागि-रैछि । हाति-कणि अनौखो किड़ो देखि-बेर डरा-का मारिया आपणि इजा-थें भितर भाजि गद्द । तब उद्द-कि म्हीतारि भैर आद्द हाति-कणि अनौखो किड़ो समजि-बेर आपणि दगड़ियन-कणि देखौण-सुँ आपणि खल्दि-मे धरि-लियो । पछा उद्द दिनै पूरब-को पैक लै बार बर्स-को बाटो घड़िन-मे हिटि-बेर पछों-का पैका-का घर-पुजो । उद्द-कि चेलि-थें पैक-को पता पुछो । चेलि-ले कयो, म्यारा बौज्यु लाकड़ा काटण-हुबि धुरा जै-रद्द, बार बर्स है गद्द । पूरवा-का पैक-ले धुरा-को बाटो बतै माँगो, चेलि-ले बतै-दियो । जब उ पैक धुरा-हुणि जाँण लागि रछियो बाटा-मे हीन-कि भेट है-गद्द । पछों-को पैक सारा बणा-का रूखन-कणि, जो बाड़ा बाड़ा छिया, जाड़ै-बटि उपाड़ि-बेर उनरो बड़ो भारि पहाड़ जसो बोजो आपणा ख्वारा-मे धरि-बेर आपणा घर-हुणि ल्यूण लागि-रछियो । पूरब-को पैक उद्द-का पछिन-बटि गयो । उद्द-को बोजो पछिन-बटि खैचि-बेर रोकि-दियो । तब पछों-का पैक-ले बड़ो जोर लगायो, आपणो बोजो अधिन लगायो । पछिन देखि-बेर कयो, अरे पूरवा-का पैक, मै-ले तेरो नौ पैलौ-बटि सुणि राख छियो । तू दगड़ि भेट करन-कि बड़ि इच्छा छि । सो आज भेट है-पड़ि-छ । बड़ि खुशि भै-छ । आव तुम हम लड़ै करि-बेर देखूँ हम हीन-मे को बड़ो छ । पूरवा-का पैक-ले कयो, याँ बण-मे हम लोगन-कि हार-जोत-कणि को जाणलो । गौँ-मे जै-बेर लड़ुला ॥

तब हीयै गौँ-हुणि बाटा लागो । बाटा-मे उनन-कणि एक बुड़िया मिलि, हीन-ले बुड़िया-थें कयो, तुम हमरि लड़ै देखि-दियौ । बुड़िया-ले कयो, मेरो नाति गोरु भैँसन चरूण-हुणि बण जै-रछ । उद्द-कणि राटा दिणा जाँहु । फ्रि तुमरि अँवाल भिड़ि देखुँलो । येतुक कै-बेर बुड़िया-ले हीयै पैक और लाकड़ा-को बोजो आपणा काना-मे धरि-बेर आपणा नाति-थें गद्द, उद्द-कणि राटा दिया ॥

जब यों ही पैक वाँ लड़ण-सुँ तँयार भया, तब बुड़िया-का नाति-ले बुड़िया, और गोरु भैँसा, लाकड़ा-को बोजो सुधा हीयै पैक, आपणि गाँति-मे धरि-लिया । आपणो घर-हुणि बाटा लागो । येतुकै-मे आँधि लागि । उद्द आँधि-मे उड़ि-बेर एक येसि ठौर पुजो कि जाँ ही खैणि धान कुटण लागि-रैछिन, और एक खैणि-का आँखा भितर पैठि-गयो । उद्द खैणि-ले दोहरि-थें

कयो, म्यारा चाँखा-मे भा पैठिड़ गछ, गाड़ि-दे । दोसरि-ले कयो, जो उ भाड़ि मै-कणि दौ-देली त गाड़ि-झूँलो । तब पैलि स्यैणि-ले कयो आँछो, तुई लि-लिये । दोहरि स्यैणि-ले भाड़ि,—बुड़िया और उइ-को नाति, गोरु भैंसा, द्वीयै पैक लाकड़ा-का ब्राजा सतमे,—आँखा-है निकालि-बेर आपणि खल्दि-मे धरि-लिया । फिरि राता-का बखत आपणि खल्दि-मे-है गाड़ि-बेर आपना ख्वेन-कणि देखाया । उइ-ले कयो यौँ सब किड़ा हमरा बिरालु-कणि दौ-दे । उ सब खै-लेलो । इन बातन देखि सुणि-बेर द्वीयै पैक, बुड़िया, और उइ-को नाति भौत डरा । घबरै-बेर कामण पैठा । तब सबन-ले आपूँ आपूँ-कणि ये संसार-कि सब बस्तुन-मे-है सबन-है नानो जाणि-बेर अछतै पछतै हात जोड़ि बित्ति करि उइ स्यैणि और उइ-का ख्वेन-थे छोड़ै-बेर आपणा घर-हुणि गया । आपणा घरन-मे जै-बेर एक एक-ले यौँ सारि बात आपना घरकारन-थे और पड़ौसिन और आपणा दृष्ट मित्रन-थे कैन ॥

सबन-ले आपूँ-कणि नानो समझि-बेर परमेश्वर-कणि धन्यवाद दी-बेर कयो, हे परमेश्वर, हम तेरि सृष्टि-मे सबन-है नामा छूँ । ये संसार-मे के बात-को घमण्ड कै मनुष्य-कणि करणो नि चैन । एक-है एक ठुलो, एक-है एक नानो छ । परमेश्वर-कि सृष्टि-मे हम सब किड़ना-का बराबर छूँ ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SPECIMEN I.

(STANDARD DIALECT.)

(From the "Hill Dialects of the Kumaun District,"
of Paṇḍit Ganga Datt Upreti.)PŪRABA-PACHHŌ-KĀ PAIKANA-KI BHĒṬA.
EAST-WEST-OF HEROES-OF MEETING.

1. Kai-samay-mē dvī nāmi Paik, ēk Pūrab-diśā-kā
A-certain-time-in two famous heroes, one the-east-direction-of
 kuṇ-mē, doharo Paohhō-kā kuṇā-mē, raū-chhiyā. Eka-ko
corner-in, the-other the-west-of corner-in, remaining-were. One-of-
 nām suṇi-bēr doharo ris-mē bhariyo raū-chhiyo, haur ekā-
name heard-having the-other anger-in filled remaining-was, and one-
 kā ghar-baṭi dohāra-ko ghar bār-barsa-ko bāto tār chhiyo.
of the-house-from the-other-of the-house twelve-years-of road distant was.
 Ēk din Pūrabā-kā Paika-le āpāṇā-man-mē thāri ki
One day the-east-of hero-by his-own-mind-in it (fem.)-was-resolved that
 ' Paohhō-kā Paika-ko tarāṇ katuk ohh, parakhaṇo chaī-
 ' *the-west-of hero-of muscular-strength how-much is, to-test proper-*
 ohh.' Āpāṇā-ghar-baṭi sāmāḷā-kā lijiyā sātu-ko thailo,
 is.' *His-own-house-from provision-for-a-journey-of for sattu-of a-sack,*
 jo bāṭā-huṇi chaī-chhiyo, li-bēr bāṭā lāgo.
which the-road-for necessary-was, taken-having on-the-road he-set-himself.
 Dōphari jālēk hiṭo, tab bāṭā-mē ui-kaṇi ēk baṇo lāmo
Noon till he-walked, then the-road-in him-to a great long
 chākāḷo gairo taḷau miḷo. Ui-le āpāṇā khāṇiya sātu
wide deep pond was-met. Him-by his-own to-be-eaten sattu
 taḷau-mē khiti-diyā. Jab sātu bhiji-gāyā sab sātu
the-pond-in were-thrown. When the-sattu was-completely-wet all the-sattu
 paṇi-samēt khai-gayo. Phiri ui-taḷau-kā najik ēk-bāṛā-boṭā-kā tali
the-water-with he-ate-up. Then that-pond-of near a-great-tree-of below
 jai-bēr śiṇ paṇi-gayo. Yetuk-āi-mē ui-taḷau-kā najikā-kā
gone-having asleep he-completely-fell. So-much-even-in that-pond-of near-of
 baṇā-kā mirag āpaṇi-bāna-le taḷau-mē paṇi piṇ-sū āyā.
the-forest-of animals their-own-custom-by the-pond-in water drinking-for came.

Dekhan ta talau suki-ga-chh, tab dohari thaur pañi
On-seeing indeed the-pond dried-completely-is, then another place water
 dbunañ-huñi nasi-gaya. Ye math ek ban hati lai pañi
searching-for they-went-away. This after a wild elephant also water
 piñ-sū ui-talau-mē ayo. Apano sūn pañi piñ-huñi
drinking-for that-pond-in came. His-own trunk water drinking-for
 talauu hālo. Pañi ni paño, ta risà-kà mārīyā
in-the-lake was-plunged. Water not was-got, then anger-of by-being-struck
 baro chillāt karo, jai-le ui-Paika-ki nin tuṭi-gai.
great trumpeting was-made, which-by that-hero-of sleep was-completely-broken.

2. Paik-kañi baṛi ris ài. Ui-le hati-ko sūn
The-hero-to great anger came. Him-by the-elephant-of the-trunk
 pakari-bēr Pachhō-kā raunēr-Paikā-kā paṭṭagan-mē khiti-diyo. Ui-
seized-having the-west-of dweller-hero-of courtyard-in was-thrown. That-
 paṭṭagan-mē Pachhō-kā Paika-ki cheli ui-bakhat dhān kuṭan
courtyard-in the-west-of hero-of daughter (at-) that-time paddy a-pounding
 lagi-rai-chhi. Hati-kañi anaukho kiṛo dekhi-bēr
engaged-remained-was. The-elephant (acc.) a-strange insect seen-having
 darā-kā mārīyā apani-ijā-thē bhitar bhāji-gai. Tab ui-ki
fear-of on-being-struck her-own-mother-to within ran-away. Then her-of
 mhautāri bhair ài, hati-kañi anaukho kiṛo samaji-
the-mother outside came, the-elephant (acc.) a-strange insect understood-
 bē, apani-dagariyan-kañi dekhañ-sū apani-khal-di-mē
having, her-own-companions-to showing-for her-own-pocket-in
 dhari-liyo. Pachhā ui-din-āi Pūrabā-ko Paik lai
it-was-placed (and)-taken. Afterwards on-that-day-even the-east-of hero also
 bār-barsa-ko bāṭo gharin-mē hiṭi-bēr Pachhō-kā Paikā-kā
twelve-years-of road (a-few)-half-hours-in walked-having the-west-of hero-of
 ghar pujo. Ui-ki oheli-thē Paika-ko patto puchho.
in-house arrived. Him-of daughter-from the-hero-of trace was-asked.
 Cheli-le kayo, 'myarā bauju lākārā katar-huñi
The-daughter-by it-was-said, 'my (plur. of respect) father timbers cutting-for
 dhurā jai-rañ, bār bars hai-gañ.' Pūrabā-kā Paika-le
to-the-mountain-top gone-has, twelve years have-passed.' The-east-of the-hero-by
 dhura-ko bāṭo batai-māgo, cheli-le batai-diyo.
mountain-of road to-be-shown-was-asked, the-daughter-by it-was-shown.
 Jab u Paik dhurā-huñi jāñ lagi-ra-chhiyo, bāṭa-mē
When that hero the-mountain-top-to to-go engaged-was, the-road-in
 dvina-ki bhēṭ hai-gai. Pachhō-ko Paik sarā-baṇā-kā
the-two-of meeting took-place. The-west-of hero the-whole-forest-of

rukhan-kaṇi, jo bārā bārā chhiyā, jāṛ-āi-baṭi upāri-bēr unaro
trees (acc.), what great great were, root-even-from torn-up-having of-them
 baṛo bhāri pahār jaso bwōjo āpānā-khwārā-mē dhari-bēr āpānā-
great heavy mountain like load his-own-head-on place-having his-own-
 ghar-huṇi lyūn lāgi-ra-chhiyo. Pūraba-kō Paik ui-kā pachhin-
house-toward to-take engaged-was. The-east-of hero him-of behind-
 baṭi gayo, ui-ko bwōjo pachhin-baṭi khañchi-bēr, roki-diyō.
from went, him-of load behind-from pulled-having, he-was-stopped.
 Tab Pachhō-kā Paika-le baṛo jōr lagāyo, āpāno bwōjo aghin
Then the-west-of hero-by great force was-applied, his-own load forward
 lagāyo. Pachhin dekhi-bēr kayo, 'Arē, Pūrabā-kā Paik, mai-le
pushed. Behind looked-having it-was-said, 'Ah, east-of hero, me-by
 tero nau paili-baṭi suṇi-rākha-chhiyo. Twē-dagaṛi bhēt karana-ki
thy name first-from heard-continually-was. Thee-with meeting making-of
 baṛi ichchhā chhi. So āj bhēt hai-paṛi-chh. Baṛi khuṣi
great wish was. So to-day meeting occurred-is. Great happiness
 bhai-chh. Āb tum ham larai kari-bēr dekhī
become-has. Now you I (plur. for sing.) fighting made-having let-us-see
 ham-dwin-mē ko baṛo chh.' Pūrabā-kā Paikā-le kayo, 'yā
us-two-in who great is.' The-east-of hero-by it-was-said, 'here
 baṇ-mē ham-logana-ki hār-jīt-kaṇi ko jānalo? Gaū-mē
forest-in us-people-of losing-winning-(acc.) who will-know? Village-in
 jai-bēr larūlā.'
gone-having we-shall-fight.'

3. Tab dwiyā gaū-huṇi bātā lāgā. Bātā-mē
Then both village-towards on-road were-engaged. The-road-on
 unan-kaṇi ēk buṛiyā mili. Dwina-le buṛiyā-thē kayo,
them-to a old-woman was-met. The-two-by the-old-woman-to it-was-said,
 'tum hamari larai dekhi-diyāu.' Buṛiya-le kayo, 'mero
'you our fighting inspect.' The-old-woman-by it-was-said, 'my
 nāti goru-bhaīsan charūn-huṇi baṇ jai-ra-chh. Ui-kaṇi
grandson (of-)kine-buffaloes the-grazing-for to-the-forest gone-is. Him-to
 rwātā diṇā jā-ohhu. Phiri tumari āwāl-bhīri dekhūlo.'
bread to-give going-I-am. Afterwards your combat I-will-see.'
 Yetuk kai-bēr buṛiya-le dwiyā Paik aur lākara-ko
So-much said-having the-old-woman-by the-two heroes and the-wood-of
 bwōjo āpānā-kānā-mē dhari-bēr āpānā-nāti-thē gai, ui-kaṇi
load her-own-shoulder-on placed-having her-own-grandson-to went, him-to
 rwātā diyā.
bread were-given.

4. Jab yō dvī Paik wāṅ laṛaṅ-sū tāyār bhàya, tab
When these two heroes there fighting-for ready became, then
 buṛiyà-kà nàti-le buṛiyà, aur goru-bhaṅsà, làkara-
the-old-woman-of grandson-by the-old-woman, and the-kine-buffaloes, the-wood-
 ko bwōjo sudhā dviyāi Paik, àpaṇi-gāti-mē dhari-liyà.
of load including the-two heroes, his-own-fold-of-sheet-in were-put.
 Àpaṇa-ghar-buṇi bàṭa làgo. Yetuk-āi-mē
His-own-house-towards on-the-road he-set-himself. So-much-even-in
 ādhi làgi. Ui-ādhi-mē uṛi-bēr ēk yesi ṭhaur
a-windstorm arose. That-windstorm-in flown-having a such place
 pujo ki jāṅ dwī syaiṇi dhān kuṭaṅ làgi-rai-ohhin, aur
he-arrived that where two women paddy to-husk engaged-were, and
 ēk-syaiṇi-kà ākhà bhitar paṭhi-gayo. Ui-syaiṇi-le dohari-thē
one-woman-of in-the-eye within he-penetrated. That-woman-by the-second-to
 kayo, 'myàrà-ākhà-mē jhār paṭhi-ga-chh, gāri-de.'
it-was-said, 'my-eye-in a-bit-of-grass penetrated-has, extract(-it).'
 Dosari-le kayo, 'jo u jhār mai-kaṇi dī-deli, ta
The-second-by it-was-said, 'if that bit-of-grass me-to you-will-give, then
 gāri-dyūlo.' Tab paili-syaiṇi-le kayo, 'āohho, tu-i
I-will-extract(-it).' *Then the-first-woman-by it-was-said, 'good, thou-very*
 li-liyē.' Dohari-syaiṇi-le jhār, buṛiyà aur
take-for-yourself.' *The-second-woman-by the-bit-of-grass, the-old-woman and*
 ui-ko nàti, goru-bhaṅsà, dviyāi Paik làkara-kà bwàjà-samēt,
her-of grandson, kine-buffaloes, the-two heroes wood-of load-together-with,
 ākhà-hai nikāḷi-bēr àpaṇi-khaḷdi-mē dhari-liyà. Phiri
the-eye-from extracted-having her-own-pocket-in they-were-placed. Afterwards
 ràṭa-kà bakhat àpaṇi-khaḷdi-mē-hai gāri-bēr àpaṇa-khwēn-kaṇi
night-of at-the-time her-own-pocket-in-from extracted-having her-own-husband-to
 dekhàya. Ui-le kayo, 'yō sab kiṛà hamàrà-biràḷu-kaṇi
they-were-shown. Him-by it-was-said, 'these all insects our-cat-to
 dī-de. U sab khai-lelo.' In bàtan dekhi-suṇi-bēr
give-away. He all will-eat-for-himself.' *These words seen-heard-having*
 dviyāi Paik, buṛiyà, aur ui-ko nàti bhaut dārà.
the-two heroes, the-old-woman, and her-of the-grandson much feared.
 Ghabarai-bēr kàraṅ paṭhà. Tab sabana-le āpū-āpū-kaṇi
Agitated-being to-tremble they-began. Then all-by themselves-themselves (acc.)
 yē-samsāra-ki sab-bastun-mē-hai saban-hai nāno jāṇi-bēr,
this-world-in all-things-in-from all-than small considered-having,
 pachhatai-pachhatai hāt jori, binti kari, ui-syaiṇi aur
lamenting-lamenting hands folding, supplication making, that-woman and

ui-kà khwēn-thē chhoṛai-bēr, àpàṇà-ghar-huṇi gàyà.
her-of husband-to been-released-having, their-own-house-to went.
 Àpàṇà-gharan-mē jai-bēr ēk-eka-le yaū sàri bāt àpàṇà-gharakàran-
Their-own-houses-in gone-having one-one-by this all affair their-own-kinsmen-
 thē aur parausin aur àpàṇà-ishṭ-mitran-thē kain.
to and neighbours and their-own-loved-friends-to were-said.
 5. Sabana-le āpū-kaṇi nāno samajhi-bēr, Paramēśwar-kaṇi
All-by themselves (acc.) small considered-having, God-to
 dhanyabād dī-bēr kayo, 'hē Paramēśwar, ham Teri-
thankgiving given-having it-was-said, 'O God, we Thy-
 sṛiṣṭi-mē saban-hai nānā chhū. ' Yē-samsār-mē kē-bāta-ko ghamand
creation-in all-than small are. ' This-world-in any-thing-of pride
 kai-manushya-kaṇi karaṇo ni chain. Ēk-hai ēk ṭhuḷo, ēk-hai
any-man-to to-make not is-proper. One-than one great, one-than
 ēk nāno chh. Paramēśwara-ki sṛiṣṭi-mē ham sab kiṛāṇā-kā barābar
one small is. God-of creation-in we all worms-of equal
 chhū.
are.

FREE TRANSLATION OF THE FOREGOING.

THE MEETING OF THE EASTERN WITH THE WESTERN HEROES.

(BY PAṆDIT GANGA DATT UPRETI.)

Once upon a time there lived two renowned heroes, one in the extreme east and the other in the extreme west. Each of these so envied the other that even the mention of the one inflamed the other's heart. They lived at a distance of twelve years' journey apart. Once the eastern hero was impelled to test the muscular strength of the other, so he started from his home with a supply of necessary provisions, *sattū* (the flour of parched grain) for the purpose. He arrived at noon at a long, broad, and deep lake, into which he threw all the *sattū* he had in order to soak it. When saturated, the *sattū* was devoured by him along with the water of the lake. Then he slept under the shade of a neighbouring tree. In the meantime, according to their wont, all the wild animals of the jungle came to the lake to drink water. Finding no water in it, they left the place in search of water, going to other parts of the jungle. After that a wild elephant came in and plunged his trunk into the lake to find water; but, as there was no water left in the lake, he shrieked aloud furiously, which awoke the hero from sleep.

Enraged at being thus disturbed, the hero caught hold of the trunk of the elephant, and flung him away into the courtyard of the western hero, where his daughter was husking rice at the time. She, being frightened at the sight of the strange animal, fled away to her mother, who came out, and, seeing the strange animal, put it in her pocket to show to her companions. Immediately after this the eastern hero arrived there, having travelled the twelve years' journey in a few hours, and not finding him at home enquired from his daughter the whereabouts of her father. She said that her father

(the western hero) had gone to a certain high mountain peak to cut firewood twelve years ago, and advised him to go there. So the eastern hero started for the place (*dhurà* or high mountain peaks) and met him on the road coming to his home carrying on his head a mountain of firewood consisting of huge trees pulled up with their roots. The eastern hero went behind him and catching hold of his load obstructed him, but the western hero extricated his load and pushed on, and on looking back and seeing the eastern hero said, 'O, eastern hero, I heard of you a long time ago, and had a great longing to see you. I am very glad that I have seen you to-day. Let us fight now to see which of us is the stronger.' To this the eastern hero replied, 'We are in the jungle now, there is no one here to witness the result of the contest. Let us go to some populous place and engage there.'

Then they went on towards some villages, and on their way met with an old woman whom they requested to see their combat, but she told them that she would see their fight after she had given bread to her grandson, who was grazing cattle in a jungle. Saying thus she took up both the heroes, together with the load of fuel, on her shoulder, and went to give food to her grandson.

When her grandson had taken his meal the heroes prepared for their combat; but he, to their amazement, placed the old woman (his grandmother) together with the two heroes and the load of fuel, in the fold of the sheet he had wrapped round his body, and started homewards. Just then a high wind arose, which drifted him away with the old woman, the two heroes, and the firewood, like a bit of grass, and caused them to penetrate the eye of a woman who was husking rice in company with another. She asked her companion to pull the foreign thing out of her eye, but the latter refused to do so unless the former gave her the article to be taken from her eye. To this the first one consented. So the other woman, after having extracted the stuff (the old woman, her grandson, cattle, and the two heroes together with the load of firewood wrapped up in the sheet of her grandson) put it in her pocket as a curiosity. At night she showed it to her husband, who, after satisfying his curiosity with the strange creatures, told his wife to give them to his cat for food. This command of the man so frightened the woman, her grandson, and the heroes, who were used to boast of their respective prowess, that they were quite mortified and humiliated, and began to consider themselves the least creatures of the world, and repent for what they had done. Then, after having obtained their release from the man and his wife, with great humiliation and entreaty, they started for their respective homes. Each of them informed his own kinsmen, neighbours, and relations of what had happened to them.

They all then, after having concluded that they were the least creatures of the world, offered their thanksgiving to Almighty God and prayed, saying, 'O, God, we are all mean creatures of Thy making.' No man ought to be proud of anything in this world, saying that one is greater than another. We are all like worms in the sight of God.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

(STANDARD DIALECT.)

SPECIMEN II.

*(From the Daśakumāra Charita of Pandit Jwala
Datt Joshi, 1892.)*

एक दिन बामदेव ऋषि राजा-थें आयो, और वी-ले कयो कि जसो च्योलो तु चाँछिये तसो च्योलो तेरो है गछ, अब ये-कणि छत्रिन-को जे काम छ ते करणो चैंछ, और लड़े करि-बेर ये-कणि मुलुक जितणा चैनीं। राजा-ले मुनि-कि बात मानि-ली, दिन बार करि-बेर नौ कुमारन दगड़ि वी-कणि आपणा देश-है भैर भेजो ॥

थाड़ा दिनन जाले यों येथ उथ फिरा, पछा बिन्धाचल-का जंगल-में पुजा। वाँ उनन एक आदिमि मिलो जो भीलन जसो देखीँछियो, पर वी-का गालन जन्यो छि। राजबाहन-कणि वी देखि-बेर आसज भयो, और वी-ले वी-थें पुछो कि तु को छै, काँ-बटि चाछै, भील जसो देखीँछै, पर त्यारा गालन जन्यो के लै छ ? वी आदिमी-ले राजा-का च्याला-थें भलो आदिमि समजि-बेर वी-थें यो कयो कि ये जंगल-में बहौत आदिमि यासा छन जो नाम-का बामण छन, जनन-ले बेद, शास्त्र, और धर्म, कर्म, सब छाड़ि हालीं और डाँकुन-को काम करनी। म्योरो बाब लै इनने जसो छियो। जब-बटि में ज्वान भयूँ मैं-ले लै लूटपीट बहौत करिछ और आदिमि बड़ा दिक् करौं। एसिकै एक दिन म्यारा दगड़ियन-ले एक बामण पकड़ो, और वी-कणि मारण पैठा। मैं-ले उनन-थें कयो कि बामण-कणि नि मारौ। उनन मैं देखि बड़ि रोस चाड, और मैं-कणि मारि-दियो। जब मैं मछूँ तब जम-का दूत मैं-कणि जम-राज-थें लि-गया। जमराज-ले कयो कि आजि ये-का मरण-को बखत नि आयो, और यो एक बामण-कणि बचूण-में मारी-गछ। ये वीले ये-कणि छाड़ि-दिया और ये-कणि वाँ-का पापिनै-कि दुर्दाशा देखे-बेर फिरि लौटे दिया। आपणा पुराणा चाँड-मेंयो रौलो। फिरि जब मैं-कणि आपणि सुध अइ त मैं-ले आपूँ-कणि जंगल-में पड़ियोपायो, और म्यारा आँड-में बहौत घौ है-रौछिया। वाँ म्यारा मित्र आया और मैं-कणि घर लि-जै वाँ म्यारा घौ पुरी-गया और मैं-भलो है-गयूँ। ये पछिन मैं-कणि उ बामण मिल

जो मैँ-ले डाँकुन-है बचा-छियो। वी-ले मैँ-कणि धर्म-कि पुस्तक सुणै, और महादेव ज्यु-कि पुजा करणि सिकै। जब मैँ-कणि पुजा-हुजा ऐ-गड तब उ न्है-गयो। वी दिन बटि मैँ आपणा दगड़ियन-है अलग हूँकु, और धर्म-कर्म-मैँ लागि हूँकु और महादेव-ज्यु-कि तपस्या करहूँकु। अब मैँ-ले सब हाल आपणा तुमन-थैँ कै हालीं। एक बात तुमन-थैँ कूणि छ, म्यारा दगाड़ा अलग छिटौ ॥

सो ही जणि औरन-है अलग है-जै मातंग-ले कुँवर-थैँ कयो कि बेलिया रात खैण-में महादेव-ज्यु-ले मैँ-कणि दर्शन देख और यो कौछ कि हम तेरि तपस्या देखि-बेर बड़ा खुशि भयाँ अब त्वे-कणि फल दिनुँ। उत्तर दिशा-हुणि दण्डक जंगल-का बीच-में जो गाड़ जाँछि वी-का किनारा भ्योल छ। वी-में फटिक चमकणै-रौं, और बीच-में पार्वति-का पौ छन। तु वाँ जा। भ्योल-का एक तर्फ एक बिंबर छ। वी-में तु जाये, वाँ त्वे-कणि एक लेखियो तामा पत्र मिललो। जे वी-में लेखियो छ ते तु करिये। एसो करि-बेर तु पाताल-को राजा है-जालै। ये-कणि तु खैणै जन समजिये। भोल राजा-को च्योलो जँनेर-छ। उ लै त्यारा दगाड़ा जालो। ये वीले मैँ तुमरो कँयो चे रौछूँ और अब तुम वी जागा देखण-हुणि छिटि-दि हालौ ॥

मातंग-कि बात सुणि-बेर कुँवर-ले वी-का दगाड़ा जाणा-को करार करो। पर यो बात सोचि-बेर कि म्यारा दगड़िया ये बात-में राजि हुनेर-न्हातन कै, वी-ले उनन-थैँ कै नि कयो और अधरात कारा जब उनन नीन ऐछि उ खुसू-खुसू भाजि-बेर मातंग-थैँ गयो। मातंग और उ वी भ्योल-में पुजा जो महादेव-ज्यु-ले मातंग-कणि बतै-राखछियो। ये बीच नौ कुमार राजबाहन-कणि हरा-बूयो देखि-बेर बहौत दिक् भया। उनन-ले सब जागा जंगल-में वी-कणि दुनो, पर कै वी-को पत्तो नि लागो। तब उनन-ले यो कयो कि हमन देश देशन-में वी-कणि दुनयो चैँछ और लौटि-बेर एक जागा एकबटो हुणो चैँछ। यो कै-बेर उँ येथ उथ देशन-हुणि न्है-गया ॥

मातंग निडर है-बेर बिंबर भितर गयो। वी-ले वाँ तामा-पत्र पायो और वी-में जो लेखियो छियो ते पड़ो, और उस्वे करो। बहौत दूर जाँलै अन्यारा-अन्यारै ही जणि गया। पछा उनन उज्यालो मिलो और उँ पाताल-में पुजि-गया। मणि और दूर जै-बेर उनन-कणि एक ताल मिलो, और एक शहर लै देखीण पैठो। वाँ उँ जागि गया। मातंग-ले कुँवर-थैँ कयो

कि कै-कणि तु येति ऊण जन दिये । आपूँ वी-ले मस्तकौ लाकड़ा एकबट्टा करा, और आगो बालो और मंत्र पड़ा, और आगा-में पड़ि-गयो । थूड़ा ठील-में आगा-बटि भैर निकलो, और ज्वान, भलो देखणो चाणो और हृष्ट पुष्ट बणि-गयो । कुँवर-कणि ये देखि बड़ो आसज भयो । जस्वे मातंग आगा-है भैर आकियो तस्वे शहर-बटि उनन-ले आदिमिन-कि बड़ि भीड़ आपूँ उज्याणि ऊणि देखि । उनरा अधिन-बटि एक बड़ि सुंदर देखणि चाणि ज्वान स्यैणि छि । वी-का लुकुड़ा बाड़ा सुंदर छिया, और गहणो पातो लै वी-थैँ बहौत भलो छियो ॥

मातंग-थैँ ऐ-बेर वी-ले एक रत्न भेट-में धरि दियो । जब मातंग-ले वी-थैँ पुछो तु को के और काँ-बटि ऐके, तब वी-का आँखन-बटि आँसु ऊण पैठा और वी-ले कयो कि मैं असुरन-का राजै-कि चेलि कालिंदि हूँ । मेरो बाब पाताल-को राजा बिभ्रु-ले मारि-देछ । वी-को के च्योलो न्हाति । मैं वी-कि वारस हूँ, और बड़ा दुख-में हूँ । थूड़ा दिन भया मैं एक सिद्ध-थैँ सलाह लिणा-हुणि गै-छूँ । वी-कणि मैं देखि-बेर टीठ लागि और वी-ले मैं-थैँ एसो कयो कि धैर्य कर, थूड़ा दिनन पछा एक दिव्य-आँड-वालो आदिमि धरति-बटि पाताल-में आलो, और उ त्वे दगड़ि ब्या करलो और तुम ही जणि मिलि-बेर बड़ि खुशि-ले पाताल-में राज्य करला । ये बात-को निश्चय करि-बेर मैं तुमरो ऊणो चै-रैछूँ । सो आपणा बजीरन-कि सलाह-ले अब तुमन-थैँ आयूँ । तुम मैं दगड़ि ब्या लै करौ राज्य लै लिया । मातंग महादेब-ज्यु-का बचन एतुक जाल्द पुरा हुणा देखि-बेर बड़ो खुशि भयो, और कालिंदि-कि बात वी-ले मानि-लि, और कुँवर-कि सलाह-ले थूड़ा दिनन पछा मातंग और कालिंदि-कि ब्या धूम-धाम-ले भयो ॥

राजवाहन-को पाताल-में बड़ो आदर सत्कार भयो । पछा वी-का मन पाताल छोड़ि-बेर धर्ति-हुणि लौटण-कि आइ । जै बखत उ मलि-हुणि आयो वी बखत मातंग-ले वी-कणि एक मणि छि । वी-में यो करामात छि कि जै-का हात-में उ रूँछि वी-कणि भूक, प्यास, थकाइ, और के दुख नि हुण पौँछियो । मातंग वी-कणि दूर जालै पुजै-गयो । थूड़ा दूर कुँवर-कणि अन्यारा-भैँ हिटणो पड़ो । पछा विंबर-का मुख-थैँ पुजो, फिरि धर्ति-में ऐ-गयो । वी-कणि दगड़िया वी-का के वाँ नि मिला । के घड़ि येथ उथ

फिरनै-रयो, पका विशाला शहर-का भैर एक बगिचो कियो, वाँ आयो, और सस्ताण-हुणि बैठि-गयो । तब एक तर्फ वी-ले यो देखो कि एक ज्वान आदिमि एक स्यैणि-कणि ली-बेर और बहीत नौकर चाकरन-कणि दगाड़ा ली-बेर बगिचा-में भुला खेलणार-छ ॥

एतुकै-में वी-ले कुँवर देखि-हालो । सो उ भुला-है तिल कुदो, और वी-ले धात लगे-बेर कयो कि मेरो मालिक राजबाहन उई छ कौ उ वी-थैँ दौड़ि-बेर गयो और वी-का खुटन पड़ो । और वी-ले कयो कि म्यारा बाड़ा भाग्य किया जो तुमरा दर्शन है-गई । राजबाहन-ले वी-का गालन कड़-कड़कै अंग्वाल हालि और कयो कि सोमदत्त मै-कणि त्वे दगाड़ि मिलि-बेर बड़ि खुणि भैक ॥

फिरि उँ ही जणि बोट मुणि स्योल-में बैठि-गया, और कुँवर-ले वीथैँ-पुछो कि तु आज जाँले के करनार-किये, याँ काँ-बटि आकै, यो स्यैणि को छ, और योँ आदिमि त्यारा दगाड़ा काँ-बटि आई । तब सोमदत्त-ले आपणि कथा कइ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

(STANDARD DIALECT.)

SPECIMEN II.

(From the *Daśakumāra Charita* of Paṇḍit
Jwala Datt Joshi, 1892.)

1. Ēk din Bāmdēb rishi ràjà-thaĩ àyo, aur wi-le
One day Vāmadēva the-saint the-king-to came, and him-by
kayo ki, ‘jaso chyōlo tu chã-chhiyē, taso
it-was-said that, ‘what-kind-of son thou desiring-werest, that-kind-of
chyōlo tero hai-ga-chh. Ab yē-kaṇi chhyatrina-ko je kām chh
son thine become-has. Now him (acc.) kshattriyas-of what business is
te karaṇo chaĩ-chh, aur laraĩ kari-bēr yē-kaṇi muluk
that to-be-done necessary-is, and fighting done-having him-to countries
jitāṇā chhaiṅ.’ Ràja-le muni-ki bāt mūni-li,
to-be-conquered are-necessary.’ The-king-by the-saint-of word was-obeyed,
din-bār kari-bēr nau kumāran-dagaṛi wi-kaṇi àpāṇā-dēs-hai
day-date made-having the-nine princes-with him-for his-own-country-from
bhair bhejo.
outside it-was-sent.

2. Thwàrà-dinan-jālai yō yeth-uth phirā, pachhā
A-few-days-during they hither-thither wandered, afterwards
Bindhyāchalā-kā jangaḷ-mē pujā. Wā unan ēk ādimi
Vindhyā-mountain-of forest-in they-arrived. There (to-)them a man
miḷo, jo Bhilan jaso dekhĩ-chhiyo, par wi-kā gālan
was-met, who a-Bhīl (obl.) like being-seen-was, but him-of (on-the-)neck
janyo chhi. Rājbāhan-kaṇi wi dekhi-bēr āsaj
a-brahmanical-thread was. Rājavāhana-to him seen-having astonishment
bhayo, aur wi-le wi-thaĩ puchho ki, ‘tu ko chhai, kā-baṭi
became, and him-by him-to it-was-asked that, ‘thou who art, where-from
ā-chhai? Bhīl jaso dekhĩ-chhai, par tyārā-gālan
come-art? Bhīl like being-seen-thou-art, but (on-)thy-neck
janyo kē-lai chh?’ Wi-ādimi-le ràjà-kā chyālā-thaĩ
a-brahmanical-thread what-for is?’ That-man-by the-king-of son (acc.)
bhalo ādimi samaji-bēr wi-thaĩ yo kayo ki, ‘yē-jangaḷ-mē
good man understood-having him-to this was-said that, ‘this-forest-in

bahaut ādimi yàsà chhan jo nāmà-kà bàman chhan, janana-le
many men of-this-kind are who name-of Brāhmans are, whom-by
 bēd, śāstr, aur dharm, karm, sab chhàri-hālī,
Vēda, Scripture, and religion, (religious-)act, all were-abandoned-completely,
 aur dākuna-ko kām karani. Myōro bāb lai inan-āi jaso
and robbers-of business do. My father also these-very like
 chhiyo. Jab-baṭi maī jwān bhayū, maī-le lai lūt-piṭ bahaut
was. When-from I youth became, me-by also robbery much
 kari-chh, aur ādimi bàrà dik karī. Esik-āi ēk din
done-was, and men much troubled were-made. Thus one day
 myàrà-dagarīyana-le ēk bàman pakaro, aur wī-kaṇi mārān
my-companions-by a Brāhman was-seized, and him (acc.) to-kill
 paithā. Maī-le unan-thaī kayo ki, “bàman-kaṇi ni
they-began. Me-by them-to it-was-said that, “the-Brāhman (acc.) not
 mārāu.” Unan maī dekhi baṛi ris ai aur maī-kaṇi
kill.” (To-)them me seeing great anger came and me-for
 mārī-diyō. Jab maī maryū, tab Jamà-kà dūt
it-was-killed-completely. When I died, then Yama-of messengers
 maī-kaṇi Jam-rāj-thaī li-gàyà. Jam-rāja-le kayo ki, “àji
me (acc.) Yama-king-to took-away. Yama-king-by it-was-said that, “to-day
 yē-kà marāna-ko bakhat ni àyo, aur yo ēk-bàman-kaṇi bachhū-mē
him-of dying-of time not came, and he a-Brāhman (acc.) saving-in
 mārī-ga-chh. Yē-vile yē-kaṇi chhàri-diyā, aur yē-kaṇi
been-killed-gone-is. For-this-reason him (acc.) release-completely, and him-to
 wā-kà pāpinai-ki durdāsà dekhai-bēr phiri lautai-diyā.
there-of sinners-of evil-state shown-having again cause-him-to-return-completely.
 Àpānà-purānà-ān-mē yo raulo.” Phiri jab maī-kaṇi àpaṇi
His-own-old-body-in he will-remain.” Again when me-to my-own
 sudh ai ta maī-le āpū-kaṇi jaṅgal-mē pariyo pàyo,
consciousness came then me-by myself-for the-forest-in fallen it-was-found,
 aur myàrà-ān-mē bahaut ghau hai-rau-chhiyā. Wā myàrà mitr
and my-body-in many wounds become-remained-were. There my friends
 àyà aur maī-kaṇi ghar li-jai, wā myàrà ghau
came and me (acc.) to-the-house having-taken-away, there my wounds
 purī-gàyà aur maī bhalo hai-gayū. Yē-pachhin maī-kaṇi
were-healed-completely and I well became. This-after me-to
 u bàman miḷo, jo maī-le dākun-hai bachā-ohhiyo. Wī-le
that Brāhman was-met, who me-by the-robbers-from saved-was. Him-by
 maī-kaṇi dharmā-ki pustak sunain, aur Mahādēb-jyu-ki
me-to religion-of books were-caused-to-be-heard, and Mahādēva-jī-of

pujā karaṇi sikai. Jab maĩ-kaṇi pujā-hujā, ai-gai,
worship to-be-done was-taught. When me-to worship-etc., came-completely,
 tab u nhai-gayo. Wi-din-baṭi maĩ àpàṇà-dagaṛiyan-hai alag,
then he went-away. That-day-from I my-own-companions-from apart,
 rũ-chhu, aur dharm-karm-mẽ ' làgi-rũ-chhu, aur Mahādēb-
remaining-am, and religion-works-in applied-remaining-am, and Mahādēva-
 jyū-ki tapasyā karũ-ohhu. Ab maĩ-le sab hāl àpàṇà tuman-thaĩ
ji-of austerity doing-am. Now me-by entire affairs of-myself you-to
 kai-hālĩ. Ek bāt tuman-thaĩ kũni chh, myàrà
were-told-completely. One thing you-to to-be-said is, of-me
 dagàrà alag hitau.
with apart move.'

3. So dvi jaṇi auran-hai alag hai-jai, Mātāṅga-le
Those two persons the-others-from apart having-become, Mātāṅga-by
 kũwar-thaĩ kayo ki, ' bejyā rāt swain-mẽ Mahādēb-jyū-le
the-Prince-to it-was-said that, 'yesterday night a-dream-in Mahādēva-ji-by
 maĩ-kaṇi darśan dē-chh, aur yo kau-chh ki, " ham teri tapasyā
me-to interview given-is, and this said-is that, " we thy austerity
 dekhi-bēr bārā khuśi bhayā. Ab twē-kaṇi phaḷ dinũ.
seen-having much pleased became. Now thee-to the-fruit I-give.

Uttar-diśā-huṇi daṇḍak-jaṅgalā-kā bich-mẽ, jo gār jā-ohhi,
The-northern-direction-to the-Dandaka-forest-of middle-in, what river going-was,
 wi-kā kinārā bhyōl ohh. Wi-mẽ phatik chamakanai-rĩ,
it-of (on-the-)edge a-mountain is. It-in crystals a-glittering-have-remained,
 aur bich-mẽ Pārbaṭi-kā pau ohhan. Tu wā jā.
and middle-in Pārvaṭi-of foot(-marks) are. Thou there go.

Bhyolā-kā ēk-tarph ēk bimbar oḷh. Wi-mẽ tu jāyē, wā
The-mountain-of (on-)one-side a cave is. It-in thou go, there
 twē-kaṇi ēk lekhiyo tāmā patr miḷalo. Je wi-mẽ lekhiyo
thee-to a been-written copper plate will-be-found. What it-in been-written
 chh, te tu kariyē. Eso kari-bēr tu Pātāla-ko rājā hai-jālai.
is, that thou do. Such done-having thou Pātāla-of king wilt-become.

Yē-kaṇi tu swain-āi jan samajiyē. Bhōl rāja-ko
This (acc.) thou a-dream-merely not understand. To-morrow a-king-of
 chyōlo ũnēr ohh. U lai tyārā dagàrà jālo." Yē-vile
son a-comer is. He also of-thee with will-go." For-this-reason
 maĩ tumaro ũṇo chai-rau-chhyũ, aur ab tum wi jāgā
I your coming looking-remained-was, and now you that place
 dekhan-huṇi hiṭi-di hālau.
seeing-for moving come.'

4. Mātāṅga-ki bāt suṇi-bēr kūwara-le wi-kà dagarà jāna-ko
Mātāṅga-of word heard-having the-Prince-by him-of with going-of
 karār karo. Par yo bāt sochi-bēr ki, 'myarà
agreement was-made. But this thing considered-having that, 'my
 dagarīyā yē-bāt-mē rāji hunēr nhātan' kai, wi-le
companions this-affair-in agreeing becomers (will-)not-be' saying, him-by
 unan-thāi ke ni kayo, aur adharāt kārā, jab unan
them-to anything not was-said, and half-night (at-)time, when (to-)them
 nīn ai-chhi, u khusū-khusū bhāji-bēr Mātāṅg-thāi gayo. Mātāṅg
sleep come-was, he secretly absconded-having Mātāṅga-to went. Mātāṅga
 aur u wi-bhyōl-mē puja jo Mahādēb-jyu-le Mātāṅg-kaṇi batai-
and he that-mountain-in arrived which Mahādēva-jī-by Mātāṅga-to shown-
 rākha-chhiyo. Yē bīch nau kumār Rājāhan-kaṇi harāiyo
placed-was. This amid to-the-nine princes Rājāvāhana (acc.) been-lost
 dekhi-bēr bahaut dik bhāyā. Unana-le sab jāgā jāṅgal-mē wi-kaṇi
seen-having much troubled became. Them-by all places forest-in him-for
 dhuno, par kaī wi-ko patto ni lāgo. Tab unana-le yo
it-was-searched, but any him-of trace not was-discovered. Then them-by this
 kayo ki, 'haman dēs-dēsān-mē wi-kaṇi dhunaṇo chāi-chh,
was-said that, '(to-)us country-countries-in him-for to-search necessary-is,
 aur lauṭi-bēr ēk-jāgā ēk-baṭṭo huṇo chāi-chh.' Yo
and returned-having (in-)one-place together to-become necessary-is.' This
 kai-bēr ū yeth-uth dēsān-huṇi nhai-gāyā.
said-having they hither-thither countries-to went-away.

5. Mātāṅg niḍar hai-bēr bimbar bhitar gayo. Wi-le (wā tāmā
Mātāṅga fearless been-having the-cave within went. Him-by there the-copper
 patr pāyo, aur wī-mē jo lekhiyo chhiyo te paṛo, aur uswe
plate was-found, and it-in what been-written was that was-read, and so
 karo. Bahaut dūr jālai anyārā-anyār-āi dwī jaṇi
it-was-done. Much distance during in-darkness-very-darkness-in the-two persons
 gāyā. Pāchhā unan ujjālō miḷo, aur ū Pātāl-mē puji-gāyā.
went. Afterwards to-them light was-met, and they Pātāla-in arrived-completely.
 Maṇi aur dūr jāi-bēr unan-kaṇi ēk tāl miḷo, aur ēk śahar
A-little more distance gone-having them-to a lake was-met, and a city
 lai dekhīn paītho. Wā ū jāgi-gāyā. Mātāṅga-le kūwar-thāi
also to-be-seen began. There they stopped-completely. Mātāṅga-by the-Prince-to
 kayo ki, 'kai-kaṇi tu yeti ūṇ jan diyē.' Apū
it-was-said that, 'anyone (acc.) thou hither to-come not please-to-allow.' Himself
 wi-le mastak-āi lākārā ēk-bāṭṭā kārā, aur āgo bālo, aur mantr
him-by much-verity sticks together were-made, and fire was-lit, and charms

pàrà, aur àgà-mẽ pari-gayo. Thwàrà-dhil-mẽ àgà-baṭi
were-recited, and the-fire-in he-fell-completely. A-small-interval-in the-fire-from
 bhair nikaḷo, aur jwān, bhalo dekhaṇo chāṇo, aur hṛist-puṣṭ
out he-emerged, and a-youth, good to-be-seen to-be-observed, and happy-plump
 baṇi-gayo. Kūwar-kaṇi yē dekhi baṇo àsaj bhayo. Jaswe
he-became-completely. The-Prince-to this seeing much astonishment became. As
 Mātāṅg àgà-hai bhair ā-chhiyo, taswe śāhar-baṭi unana-le ādimina-ki
Mātāṅga the-fire-from out come-was, so the-city-from them-by men-of
 baṛi bhīṛ āpū ujyāṇi ūṇi dekhi. Unàrà aghin-baṭi ēk baṛi
a-great crowd themselves towards coming was-seen. Of-them before-from a very
 sundar dekhaṇi chāṇi jwān syāṇi chhi. Wi-kà lukàrà bàrà
beautiful to-be-seen to-be-observed youthful woman was. Her-of garments very
 sundar chhiyā, aur gahaṇo pàto lai wi-thaĩ babaut bhalo chhiyo.
beautiful were, and ornament adornment also her-to very good was.

6. Mātāṅg-thaĩ ai-bēr wī-le ēk ratn bhēt-mẽ dhari-diyō.
Mātāṅga-to come-having her-by a jewel meeting-presentation-in was-placēd-down.
 Jab Mātāṅga-le wī-thaĩ puchho, 'tu ko chhē? aur kã-baṭi
When Mātāṅga-by her-to it-was-asked, 'thou who art? and where-from
 ai-chhē?' tab wī-kà ākhan-baṭi āsu ūṇ paithā, aur wī-le kayo
come-art?' then her-of eyes-from tears to-come began, and her-by it-was-said
 ki, 'maĩ Asuranà-kà rājai-ki cheli Kālindi ohhũ. Mero bāb
that, 'I the-Asuras-of king-of daughter Kālindī am. My father
 Pātāla-ko rājā Biśnu-le mārī-dē-chh. Wī-ko kwē chyōlo nhāti. Maĩ
Pātāla-of king Vishnu-by slain-is. Him-of any son is-not. I
 wī-ki wāas ohhrũ, aur bàrà-duk-h-mẽ ohhũ. Thwàrà din bhāyā
him-of heiress am, and much-sorrow-in am. A-few days were (i.e. ago)
 maĩ ēk-siddh-thaĩ salāh liṇā-huṇi gai-chhyũ, Wī-kaṇi maĩ dekhi-bēr
I a-saint-to advice taking-for gone-was. Him-to me seen-having
 tiṭh làgi, aur wī-le maĩ-thaĩ eso kayo ki, "dhāīrya kar,
compassion touched, and him-by me-to thus it-was-said that, "courage make,
 thwàrà-dinan-pachhā ēk dibya-ān-wāḷo ādimi dharati-baṭi Pātāl-mẽ
a-few-days-after a godlike-body-possessor man the-earth-from Pātāla-in
 āḷo, aur u twē-dagaṛi byā karalo, aur tum dvi jani miḷi-bēr
will-come, and he thee-with marriage will-make, and you two persons met-having
 baṛi-khuṣi-le Pātāl-mẽ rājya karalā." Yē-bāta-ko niśchay
much-happiness-with Pātāla-in ruling will-do." This-word-of certainty
 kari-bēr maĩ tumaro ūṇo chai-rai-chhyũ. Sō àpāṇā-wajīrna-ki
made-having I your coming expecting-remained-was. Therefore my-own-viziers-of
 salāha-le ab tuman-thaĩ āyũ. Tum maĩ-dagaṛi byā lai karau,
advice-with now you-to I-came. You me-with marriage also make,

rājya lai liyā.' Mātaṅg Mahādēb-jyu-kā bachan etuk jaldi purā
ruling also do.' Mātaṅga Mahādēva-jī-of the-words so quickly fulfilled
 huṅā dekhi-bēr baṛo khuṣi bhayo, aur Kālindi-ki bāt wi-le
becoming seen-having very happy became, and Kālindī-of words him-by
 māni-li, aur Kūwara-ki salāha-le thwārā-dinan-pachhā Mātaṅg aur
were-accepted, and the-Prince-of advice-with a-few-days-after Mātaṅga and
 Kālindi-ki byā dhūm-dhāma-le bhayo.
Kālindī-of marriage pomp-with became.

7. Rājāhāna-ko Pātāl-mē baṛo ādar-satkār bhayo. Pāchhā
Rājāvāhana-of Pātāla-in much honour-hospitality became. Afterwards
 wī-kā man Pātāl ohhoṛi-bēr dbarti-huṅi lauṭāna-ki ai.
him-of (in-)mind Pātāla left-having the-earth-to returning-of (idea-)came.
 Jai-bakhat u maḷi-huṅi āyo, wī-bakhat Mātaṅga-le wī-kaṅi ēk maṅi
At-what-time he above-to came, at-that-time Mātaṅga-by him-to a jewel
 di. Wi-mē yo karāmāt chhi ki jai-kā hāt-mē u rū-chhi,
was-given. It-in this power was that whom-of hand-on it remaining-was
 wī-kaṅi bhūk, pyās, thakāi, aur ke dukh ni huṅ paū-chhiyo.
him-to hunger, thirst, weariness, other any pain not to-become obtaining-was.
 Mātaṅg wī-kaṅi dūr-jālai pujai-gayo. Thwārā dūr
Mātaṅga him (acc.) a-distance-up-to caused-completely-to-arrive. A-short distance
 Kūwar-kaṅi anyārā-mē hiṭāno paṛo. Pāchhā bimbarā-kā mukh-thāi
the-Prince-to darkness-in to-walk fell. Afterwards the-cave-of mouth-to
 pujo, phiri dharti-mē ai-gayo. Wi-kaṅi dagariyā wī-kā
he-arrived, again the-earth-on came-completely. Him-to the-companions him-of
 kwē wā ni miḷā. Kwē ghaṛi yeth-uth phiranai
any there not were-found. (For-)some space-of-time hither-thither a-wandering
 rayo, pāchhā bisālā-saharā-kā bhair ēk bagiho chhiyo, wā
he-remained, afterwards a-large-city-of outside a garden was, there
 āyo, aur sastān-huṅi baithi-gayo. Tab ēk-tarph wi-le yo
he-came, and resting-for he-sat-down. Then (on-)one-direction him-by this
 dekho ki ēk jwān ādimi ēk-syaṅi-kaṅi li-bēr, aur bahaut-
was-seen that a youthful man a-woman (acc.) taken-having, and many-
 naukar-chūkaran-kaṅi dagārā li-bēr bagichā-mē jhulā khelānāra-
servants-retainers (acc.) associates taken-having the-garden-in in-a-swing a-sporter-
 chh.
 is.

8. Etuk-āi-mē wi-le Kūwar dekhi-hālo. So u jhulā-hai taḷi
So-much-even-in him-by the-Prince was-seen. So he the-swing-from down
 kudo, aur wi-le dhāt lagai-bēr kayo ki, 'mero mālik
jumped, and him-by shout applied-having it-was-said that, 'my Lord

Rājāhan u-1 ohh' kai, u wi-thaī dauri-bēr gayo, aur wi-kā
Rājavāhana that-indeed is' saying, he him-to run-having went, and him-of
 khaṭan paṛo. Aur wi-le kayo ki, 'myārā bārā bhāgya
(at-)the-feet fell. And him-by it-was-said that, 'my great fortunes
 chhiyā, jo tumārā darśan hai-gaī.' Rājāhana-le wi-kā
were, that your interview (plur. of respect) became.' Rājavāhana-by him-of
 gālan karakāra-kai āgwāl hāli, aur kayo ki,
(on-)neck affectionately embracing was-accomplished, and it-was-said that,
 'Sōmdatt, māī-kaṇi twē-dagari mīli-bēr baṛi khuṣi bhāi-chh.'
 'Sōmadatta, me-to thee-with met-having much happiness become-is.'

9. Phiri ū dvi jaṇi bōṭ-muṇi syōl-mē baīthi-gāyā, aur Kūwara-le
Afterwards they two persons a-tree-under shade-in sat-down, and the-Prince-by
 wi-thaī puohho ki, 'tu āj jālai ke karānāra-chhiyē, yā
him-to it-was-asked that, 'thou to-day up-to what a-doer-wast, here
 kā-baṭi ā-chhāi, yo syāni ko ohh, aur yō ādimi tyārā
where-from come-art-thou, this woman who is, and these men thy
 dagārā kā-baṭi āī?' Tab Sōmdatta-le āpaṇi kathā kai.
companions where-from have-come?' Then Sōmadatta-by his-own story was-said.

FREE TRANSLATION OF THE FOREGOING.

One day the saint Vāmadēva came to the king and said, 'you have got the son whom you were desiring. Now should he act like a knight, and fight and conquer countries.' The king accepted the words of the holy man, and having fixed an auspicious day sent forth his son with the nine princes to seek their adventures in foreign lands.

For a short time they wandered hither and thither and at last they arrived at the forest on the Vindhya Range. There they met a man who looked like a Bhīl, but who nevertheless wore a Brahmanical thread round his neck. Rājavāhana¹ was filled with surprise on seeing him and asked him who he was, where he came from, and why, being apparently a Bhīl, he was wearing a Brahmanical thread. The man, considering that the Prince was worthy of confidence, replied, 'There are many men of this kind in this forest, who are only in name Brāhmans, and who have quite given up the Vēdas, the Scriptures, all morality, and all religious acts, and whose business is now nothing but highway robbery. This was the kind of man my father was, and I also, as soon as I grew up, did a lot of plundering and troubled people much. One day it happened that my fellows seized a Brāhman and began to kill him. I called out to them, "Do not kill a Brāhman," whereupon they turned their rage upon me and killed me. As soon as I died the messengers of Death carried me off to their king, but Death said to them, "The hour for this man's decease has not yet come, and moreover he has been slain while in

¹This was the name of the king's son. The name of the man whom they met was Mātanga, and one of the nine princes who accompanied Rājavāhana was named Sōmadatta. All these names occur frequently in what follows without further introduction.

the act of protecting a Brāhman. 'Therefore let him go, and after showing him the evil state here of those who were sinners, put him back again into his own old body.' When I came to my senses I found myself lying in the forest, with my body covered with wounds. My friends came and took me home, where my wounds healed and I recovered my health. After that I met the Brāhman whom I had saved from the robbers. He read to me the various religious books, taught me how properly to worship Mahādēva, and departed. From that day I have dwelt away from my former companions, and have devoted myself to religious acts and to austerities offered to Mahādēva. Now I have told you all my story. But there is one thing which I have to say to you privately, so please step aside with me and listen to what I have for your private ear.'

So these two went away from the others and Mātānga said to the Prince, 'last night Mahādēva appeared to me in a dream and said, "I have been much gratified by thy austerities, and now proceed to give thee the fruit of them. To the north of this lies the Dandaka forest. There is a river running through it, beside which is a mountain all glistening with crystals, and bearing the impress of the feet of the goddess Pārvatī. Go thou there. Thou wilt find a cave on one side of the mountain. Enter it, and find there a copper tablet bearing a written inscription. If thou do what is written on that tablet thou wilt become king of the country of Pātāla.¹ Think not that this is only a dream. To-morrow a king's son will come hither, and he will go with thee." For this reason I have been watching for you here, and now I ask you if you will come with me to see this place.'

When he had heard the words of Mātānga the Prince agreed to go with him, but fearing that his companions would not consent he told them nothing about his intentions. At midnight, when they were all fast asleep, he slipped away, and in due course they arrived at the mountain which had been indicated to Mātānga by Mahādēva. In the meantime the nine princes became greatly troubled at the disappearance of Rājavāhana. They hunted for him through the entire forest, but could find no trace of him so they agreed to go forth in different countries to search for him in foreign lands, and to reassemble in a fixed place. So in this direction and in that they wandered forth.

Mātānga courageously entered the cave, found the copper tablet, read what was written upon it, and acted accordingly. For a long way the two progressed further and further into the cave in pitch darkness. By and by it again became light, and they found themselves in Pātāla. They went a little farther and came to a lake, with a city visible in the near distance. There they halted and Mātānga told the Prince to let no one approach, while he went about and collected a huge pile of sticks with which he made a bonfire. He then recited a certain charm and jumped into the flames. Almost immediately he emerged again, but completely transformed in appearance; for he was now young, charming, and handsome. It is unnecessary to dwell on the Prince's astonishment at this miracle, for no sooner had Mātānga come forth in his new shape than they saw a great crowd approaching them from the city. In front of it was a very beautiful and charming young woman, clothed in handsome garments and adorned with rich jewelry.

She approached Mātānga and offered him a gem as a present of welcome. He asked her who she was and whence she had come. Tears began to flow from her eyes as

¹ The underground region where dwell the Nāgas or Snake demi-gods.

she replied, 'I am the princess Kālindī, the daughter of the king of the Asuras. My father, who was king of Pātāla, has been killed by Vishṇu, and has left no son. I am his only heir, and have been in great trouble. A few days ago I went to a holy man for advice and counsel. When he saw me he was touched with pity and said to me, "Daughter, be of good cheer; in a few days a man clothed in a celestial body will come down to Pātāla from the earth, and will marry thee. Thou and he will thereafter reign happily in Pātāla." Firmly believing these words, I have been expecting your arrival, and with the advice of my ministers I have come forth to welcome you. Now, please marry me, and with me take the kingdom.' When Mātāṅga saw how quickly the promise of Mahādēva had been fulfilled, he was much delighted. He agreed to Kālindī's proposal, and on the advice of the Prince, their marriage was celebrated with much pomp in a few days.

Rājavāhana was most hospitably entertained in Pātāla, but after a suitable stay he thought it proper to return to the earth. At the time of his departure, Mātāṅga presented him with a wonderful ring, which possessed the property of warding off all hunger, thirst, weariness, and any kind of sorrow, from him who wore it on his hand, and also escorted him for some distance on his way. He had to pass through the same thick darkness as before and finally came to the mouth of the cave and reached the surface of the earth. Not being able to find any of his friends, he wandered about till he came to a garden outside a large city, and sat down to rest himself. Just then he saw a young man, accompanied by a woman and a number of servants and retainers, sporting in a swing in one part of the grounds.

Simultaneously the young man saw the Prince, and leaping from the swing he shouted, 'See, it is my Lord Rājavāhana.' So saying he ran to him and fell at his feet crying, 'It is indeed my good fortune that I have met you.' Rājavāhana embraced him with much affection, saying as he did so, 'Dear Sōmadatta, happy indeed am I to find you.'

So the two sat under the shade of a tree, and the Prince asked him what he had been doing since last they met, where he had come from, and who the woman and her companions were. So Sōmadatta commenced to tell his story, as follows:—

KHASPARJIYĀ.

The Khasparjiyā dialect of Kumaunī is spoken in Pargana Barahmandal, and in the adjoining *pattis* of Pargana Danpur, both of Almora District. The standard form of Kumaunī is the language of the educated classes of the town of Almora. This town is situated in Pargana Barahmandal, and Khasparjiyā differs from the standard dialect only in being the language of the uneducated villagers rather than that of the educated townfolk of the same Pargana. The estimated number of speakers of Khasparjiyā is 75,930, but these figures include the speakers of the standard dialect for which no separate statistics have been furnished.

The materials available for the study of Khasparjiyā consist of (1) a version of the Parable of the Prodigal Son, (2) a folktale, and (3) the usual list of words and sentences.

For convenience of reference the paragraphs of the folktale (Specimen II) have been numbered, and in quoting any word occurring in it, the number of the paragraph will be appended. Thus, *dyar* (7) means that the word occurs in the 7th paragraph of Specimen II.

Pronunciation.—The great phonetic difference between Khasparjiyā and the standard dialect, is that the former regularly drops final vowels which appear in the latter. We have seen that the standard dialect prefers to shorten final vowels that are long in Hindi. Khasparjiyā goes a step further and omits them altogether. Thus the Hindi *chēlā*, a son, becomes *chelo* in standard Kumaunī, but *chyal* in Khasparjiyā. Similarly Hindi *bōjhā*, a load, standard Kumaunī *bojo*, Khasparjiyā *bwaj* (19).

These two words also illustrate another tendency of Khasparjiyā, *viz.* to change *e* (not *ē*) of the standard to *ya*, and to change *o* (not *ō*) of the standard to *wa*. Other Khasparjiyā examples are *dyakh* (standard *dekh*), see; *iyath* (standard *jettho*), elder; *dyar* (7) (standard *dero*), a lodging; and *ghwar* (standard *ghoro*), a horse.

In most other respects the phonetics of Khasparjiyā closely follow those of the standard dialect, but in one point a difference will be observed. In the grammar of the standard dialect, the difference between the short *a* and the long *ā*, between *e* and *ē*, and between *o* and *ō* is carefully noted. It has not been possible to make this distinction in the case of the other Kumaunī dialects, including Khasparjiyā, as no materials were available. Thus, *a* and *ā* are both written *ā*, *e* and *ē* are both written *ē*, and *o* and *ō* are both written *ō*. No doubt the short vowels also occur, and in most cases it would not be difficult to restore them. But I have thought it best to deal with the specimens as I have received them, leaving the student to apply the rules for shortening that obtained in the standard dialect, when the proper occasions arise.

Number.—Allowing for the dropping of a final short vowel the nominative plural is formed as in the standard dialect. Thus in most cases the nominative plural is the same as the singular. In the standard most nouns in *o* form the plural in *a*. In Khasparjiyā both the final vowels are dropped. Thus in the standard, we have *buṛo*, old, plural *buṛà*; and in Khasparjiyā we have *buṛ*, old, plural also *buṛ*. But the changes of the vowel preceding the final *a* of the standard plural, also occur in Khasparjiyā. Thus standard *chàṛà*, a bird, has its plural *chàṛà*. Similarly Khasparjiyā has *chaṛ*, a bird,

plural *chār*; standard *chelo*, a son, plural *chyālā*; Khasparjiyā *chyal*, plur. *chyāl* (5); standard *bojo*, a load, plural *bovājā*. Khasparjiyā *bovaj*, plural *bovāj*.

In the standard, feminine nouns in *i* sometimes form the plural in *iyā* or *iyā*, but this is considered vulgar. This termination is more common in Khasparjiyā, with the final vowel, as usual commonly dropped. Thus, *chēli*, a daughter, plural *chēliy*.

Sometimes we find the equivalent of the full standard forms used. Thus we occasionally meet *chyālā* as well as *chyāl*; both *bākār* (2) and *bākārā* (4), goats; and *chēliyā* as well as *chēliy*. Such forms are no doubt due to the influence of the standard dialect. On the other hand, we occasionally meet instances of the proper vowel changes not occurring. Thus in Nos. 123 and 124 the plural of *bhal*, good, is given as *bhal*, not *bhāl*; and in the Parable we even have *bhalā* (instead of *bhāl*) *lukur* (standard *bhālā lukurā*), good clothes. Such irregularities are, however, quite exceptional.

Case.—Here again, with the same reservation as to the elision of the final vowel, the standard dialect is followed, so far as the singular oblique form is concerned. In the standard, masculine Tadbhava nouns in *ò*, in this form, change the *o* to *ā*, with the necessary changes of the preceding vowel. In Khasparjiyā, the final vowel is elided, but the change remains. Thus the oblique singular of *chyal* is *chyāl*, as in sentence 228. When a noun ends in *w*, an *a* is added before a postposition to aid the pronunciation. Thus, *pisuw*, flour (24), has its accusative singular *pisuwa-kani* (23).

In the standard, when the oblique form singular ends in a consonant, an *a* is added before *le*, the postposition of the agent. In Khasparjiyā, the corresponding postposition is *l*, and it takes *ai* before it. Thus from *kās*, younger, we have *kāsai-l*, the younger (son said). Similarly, in the Parable, *bhukhai-l*, by hunger; *babai-l*, the father (said, etc.); *chyalai-l* (not *chyālai-l*), the son (said, etc.); *manai-l*, agent singular of *man*, mind; in the second specimen, *maisai-l* (5); *gharbarātai-l* (9); *rīsai-l* (15); *lōbhai-l* (15); and (sentence 236) *jyaurai-l*. As a specimen of a noun ending in a vowel, which therefore does not take this *ai*, we have *parausi-l* (11).

In the standard the oblique plural ends in *an*, and this form occurs once in the Parable in *hānan-mī*, (sent him) into the fields. But the usual oblique plural ends in *au* or *ō*, of which the nasal is frequently omitted, thus, *au* or *ō*. This remains unchanged before the *l* of the agent case. Thus, *bukēṭau-l*, with the husks; *bauliyō-mē-hai*, from among the servants. Rarely the oblique plural ends in *ā*, a termination which properly belongs to some forms of the genitive plural (see below). Examples are *khuṭā-mī*, on his feet (in the Parable), and *chhālā-kani* (15), but *chhālō-kani* (5).

The **Postpositions** employed are much the same as in the standard. We may note:—

Agent and Instrumental, *l*.

Dative-Accusative, *kani*, *thai*, *huni*, *k-lijiy*.

Ablative, *baṭi*, *hai-bēr*.

Genitive, *k*.

Locative, *mē*, *mī*, *mau*.

All these have the same meanings as the corresponding words in the standard.

The only postposition which requires notice is that of the genitive. In the standard, this is *ko*, or (masc. obl. and plur.) *kā*, or (fem.) *ki*. If the oblique form ends in a consonant or *ā* an *a* is inserted in the singular, as in the case of the agent, and, before

kà, this *a* becomes *à*. Thus, *chelo*, a son; obl. sing. *chyàlà*; gen. sing. *chyàla-ko*, *chyàlà-kà*, *chyàla-ki*.

In Khasparjiyā, according to the usual rule, *ko* and *kà* both become *k*, but when this *k* represents *kà*, an *ā* is inserted. The feminine *ki* still retains its final vowel, and an *ai* or *é* is inserted before it in similar cases. Thus, *chyal*, a son; gen. sing. *chyāl-k* (= *chyàla-ko*), *chyālā-k* (= *chyàlà-kà*), and *chyalai-ki* or *chyalē-ki* (= *chyàla-ki*). Naturally, before the *ai* or *ē* of *chalai* or *chalē* we do not find the long *ā*, as it is in *chyāl-k* and *chyālā-k*. In the genitive plural also, in Khasparjiyā, *aū* or *ō* becomes *ā* when the *k* represents *kà* or *ki* of the standard. Thus, *chyālaū-k* or *chyālō-k* (= *chyālana-ko*); *chyālā-k* (= *chyālanà-kà* and *chyālā-ki* (= *chyālana-ki*).

The following are examples of the use of the **Agent** case occurring in the specimens. This case is also used in the sense of an Instrumental.

wī parausi-l nāi-k tāw-mī lis lagai-diy, that neighbour applied tar to the bottom of the measure (11).

kāsai-l āpaṇ bab-thaī kay, the younger (son) said to his father.

tyārā babai-l paun-kyōl kari-chh, thy father hath given a feast.

mī bhukhai-l maran lagi-rayū, I am dying of hunger.

jyaurai-l bādau, bind him with a rope (sentence 236).

ū unō bukēṭaū-l aur dāṇ-biyō-l āpaṇ pēṭ bharan chā-chhiy, he was wishing to fill his belly with those husks and berries.

For the **Accusative-Dative** we may quote:—

unō chhālō-kaṇi li-gōy, he took away those skins (5).

mī-l wī-k chyāl-kaṇi (nom. sing. *chyal*) *māri-chh*, I have beaten his son (sentence 228).

mī-kaṇi dī-dē, give to me (my share).

mī uṭhi-bēr āpaṇ bab-thaī jūl, I will arise and will go to my father.

kāsai-l āpaṇ bab-thaī kay, the younger (son) said to his father.

ghar-huṇi unai-ray, he returned to his house (10).

bharanā-k (nom. *bharan*) *lijiy*, for the sake of measuring (11).

For the **Ablative** we may quote:—

mī yatuk barsō-baṭi tyari ṭahal karan lagi-rayū, I am serving thee from so many years.

wī-kaṇi gaū-haibēr nikāun-k upāy karā-chhiy, they were making a device for (lit. of) expelling him from the village.

As ablatives of comparison, we have:—

khān-haibēr sakar rwāṭ (nom. sing. *rwāṭ*) *milnī*, more than eating (i.e. more than enough to eat) loaves are got.

wī-k bhai āpaṇi baini-haī bāki lamb chh, his brother is taller than his sister (sentence 231).

sabō-haibēr bhalā lukur, clothes better than all, i.e. the best clothes.

For the **Genitive** we may quote:—

Masculine Nominative Singular—

chōri-k māl, property of theft, stolen property (7).

pīsuwa-k bwaṭ, a load of flour (19).

myār kakā-k chyal-k byā, the marriage of the son of my uncle (sentence 225).

Masculine Oblique Singular —

wī dēsā-k (nom. *dēs*) *kai bhāl* (nom. *bhal*) *maisā-k* (nom. *mais*) *yā*, at the house of a certain worthy man of that country.

adh-rātā-k (nom. *rāt*) *pachhitai*, after midnight (7).

wī udyārā-k (nom. *udyār*) *mwal-tir* (nom. *mwal*), near the mouth of that cave (7).

Masculine Nominative Plural—

kai maisā-k (nom. *mais*) *dwī chyāl chhiy*, of a certain man there were two sons.

Masculine Plural Oblique—

wī bātā-k myān jāṇānā-k lijiy, for the sake of knowing the meanings of that matter (11).

Feminine Nominative Singular—

nāch-kudē-ki (nom. *kud*) *āwāj*, the noise of singing and dancing.

yakai-ki (sing. nom. *yak*) *nāi*, the wooden measure of one (of his neighbours) (11).

Feminine Singular Oblique—

Iswarē-ki (nom. *Isvar*) *marji-k birudh*, contrary to the will of God.

With the suffix added to plural nouns, we have:—

bhēri-bākārā-ki (sing. nom. *bākar*) *chhāl*, the skins of sheep and goats (5, 14).

dhēpuwā-k (nom. sing. *dhēpuw*) *lōbhāi-l*, through greed of pice (15).

As examples of the **Locative** we may quote:—

wī dēs-mī. akāl par, a famine fell in that land.

wī-k tāw-par lisā-k (nom. *lis*) *wil*, owing to the tar upon its bottom (12).

hāth-mī. munari, khuṭā-mī jwat, a ring on the hand, shoes on the feet.

ghwār-mau, on a horse (sentence 230).

‘From among’ is *mī-hai* or *mē-hai*, as in:—

āpan parausi-mī-hai yakai-ki nāi māni, he asked for a wooden measure from one of his friends (11).

unō-mē-hai kāsai-l kay, the younger of them said (to his father).

Adjectives.—With the usual proviso as to the elision of final vowel, adjectives closely follow the rules of the standard dialect. Tadbhava adjectives, which in the standard end in *o*, in that dialect change the *o* to *ā* in the masculine singular oblique cases, and in the masculine plural. In Khasparjiyā, both the *o* and the *ā* are dropped, but the elided *ā* usually lengthens (as usual) a preceding *a*. Thus the standard *bhalo*, good, has its masculine oblique singular and its masculine plural *bhālā*, while Khasparjiyā *bhal*, good, has its masculine oblique singular and its masculine plural *bhāl*.

The feminine is formed, as in the standard, by adding *i*; thus both standard and Khasparjiyā, *bhali*.

As examples we may quote:—

ēk bhal mais, a good man (sentence 119).

wī dēsā-k (sing. nom. *dēs*) *kai bhāl maisā-k* (sing. nom. *bhal mais*) *yā*, at the house of a certain worthy man of that country (Specimen I).

ēk bhali-syaini, a good woman (sentence 128).

bhali syainiy, good woman (sentence 130).

The lengthening of *a* in the masculine oblique is not always observed. For instance, we have *bhal*, instead of *bhāl*, in Nos. 120-127 of the list of sentences.

Pronouns.—The first two personal pronouns are declined as follows :—

	I	Thou
Sing.		
Nom.	<i>mai, mī</i>	<i>tu</i>
Ag.	<i>mai-l, mī-l</i>	<i>twē-l, twī-l</i>
Gen.	<i>myar</i>	<i>tyar</i>
Obl.	<i>mai, mī</i>	<i>twē, twī</i>
Plur.		
Nom.	<i>ham</i>	<i>tum</i>
Ag.	<i>hamō-l</i>	<i>tumō-l</i>
Gen.	<i>hamar</i>	<i>tumar</i>
Obl.	<i>hamō</i>	<i>tumō</i>

The forms *hamō* and *tumō* often have the final *ō* nasalized. Thus, *hamō̃, tumō̃*.

The genitives are declined like adjectives. The masculine oblique singular and the masculine plural of *myar* is *myār*, and its feminine is *myari*. Similarly *tyar, tyār* and *tyari*; *hamar, hamār, hamari* or *hamri*; and *tumar, tumār, tumari* or *tumri*.

As examples of the use of these pronouns we may quote :—

mī bhukhai-l maran lāgi-rayū̃, I am dying of hunger.

mī-l Iśwarē-ki marji-k birudh pāp kar-chh, I have done sin contrary to the will of God.

myar bab wī nān ghar-mī rūchh, my father lives in that small house (sentence 233).

myār babū-k bauliyō̃-mē̃-haī, from among my father's servants.

hamō̃-kañi khāñ aur khuki karñi chaī-chh, to us to eat and rejoicing is proper.

twī-l kabhai mī-kañi ēk pāth laik ni-diy, thou never gavest me even a kid.

twē-l paun-kyōl kari-chh, thou hast made a feast.

tyar bhai ā-chh, aur tyār babai-l paun-kyōl kari-chh, thy brother hath come, and thy father hath made a feast.

mī yatuk barsō̃-baṭi tyari ṭahai karāñ lāgi-rayū̃, I have been doing thy service from so many years.

tumō-l ū kai-thaī mōl lē-chh, from whom did you buy that? (sentence 240).

tumar kē nau chh, what is your name? (sentence 220)

tumār babā-k ghar-mē̃ katuk chyāl (nom. sing. *chyal*) *chhan*, how many sons are there in your father's house? (sentence 223).

The **Demonstrative Pronouns** are as follows :—

	This, He, She, It.	That, He, She, It.
Sing.		
Nom.	<i>yō</i>	<i>ū</i>
Obl.	<i>yai</i>	<i>wī</i>
Gen.	<i>yai-k</i>	<i>wī-k</i>
Plur.		
Nom.	<i>yō̃</i>	<i>ū̃</i>
Obl.	<i>yan, yanō, yanō̃</i>	<i>un, unō, unō̃</i>
Gen.	<i>yanar</i>	<i>unar</i>

Yanar has masculine singular oblique and masculine plural *yanār* and feminine *yanari* or *yanri*. Similarly *unar*, *unār*, *unari* or *unri*.

As examples we may quote :—

tyar yō chyal, this thy son.

yō kyē lyā-chh, what has he brought ? (11).

yō rupai wī-kaṇi di-diyau, give this rupee to him (sentence 234).

unō-kaṇi yai-kaṇi pairāw, put them on him.

yai-k hāth-mī munaṛi pairāw, put a ring on this person's hand.

yai-l wī parausi-kaṇi lōbh ai-gōy, by this, avarice came to that neighbour (13).

yanar kē matlab chh, what is the meaning of these ?

ū uḥā-bēr āpaṇ bab-thaĩ gōy, he having arisen went to his father.

wī-k babai-l wī-kaṇi dyakh, his father saw him.

wī dēs-mī thūl akāl paṛ, in that country a severe famine fell.

myār kakā-k chyāl-k byā wī-ki baini dagari bhau-chh, the marriage of my unclè's son has taken place with his sister (sentence 225).

sab rupaĩ jō ũ āpaṇ dagārā lyā-chhiy, all the rupees which they had brought with them. (9).

un chhālā-k muni-baṭi, from under those skins (8).

unō-l wī-udiyārā-k moāl-tir dyar kar, they took shelter in the mouth of that cave (7).

unō bukēṭaũ-l āpaṇ pēṭ bharaṇ chā-chhiy, he was wishing to fill his belly with those husks.

unar kharbarāt suni-bēr, having heard their foot-tread (8).

unri chhālā-kaṇi bēchaṇ-huṇi li-gōy, he took away their skins for sale (15).

The **Reflexive Pronoun** is *āpũ*, self, of which the emphatic form is *āphī*, even himself, his very self. The genitive is *āpaṇ*, we should expect the masculine oblique singular and the masculine plural to be *āpāṇ*, but only *āpaṇ* occurs in the specimens. The feminine is *āpaṇi*. Examples are :—

āpũ paṇi khān-huṇi gōy, he himself went to eat (i.e. drink) water (18).

ū āphī wī-mī paṛā-chh, he himself falls into it (1).

āpaṇ sab māl phuki diy, (he) squandered all his property.

job ũ āpaṇ phām-mī āy, when he came to his senses.

wī-l wī-kaṇi āpaṇ hānan-mī sunar charuṇ-huṇi lagāy, he deputed him to feed swine in his fields.

wī-k bhai āpaṇi baini-haĩ lamb chh, his brother is taller than his (the brother's) sister (sentence 231).

The **Relative Pronoun** and its **Correlative** are as follows :—

	Who	That, He, She, It
Sing.		
	Nom. <i>jō</i>	<i>sō</i>
	Obl. <i>jai</i>	<i>tai</i>
	Gen. <i>jai-k</i>	<i>tai-k</i>
Plur.		
	Nom. <i>jō</i>	<i>sō</i>
	Obl. <i>jan, janō, janō</i>	<i>tan, tanō, tanō</i>
	Gen. <i>janar</i>	<i>tanar</i>

Janar has masculine singular oblique and masculine plural *janār*, and its fem. *janari* or *janri*. Similarly *tanar*, *tanār*, *tanari* or *tanri*. Examples of the Relative Pronoun are the following. No examples of the Correlative occur in the specimens.

jō aurō upar khār khan-chh, he who digs a pit for others (1).

ū bwaj, jai-kañi harak mais chhāri gō-chhiy, the load which the other man had left behind (20).

ek bhautē dhānāw mais, jai-ki ek khupari chhiy, a very simple man who owned a single hut (2).

sab rupai jō ū āpan dagārā lyā-chhiy, all the rupees which they had brought with them (9).

un chhālā-k muñi-bati, janō-kañi ū lyai raũ-chhiy, from under those skins which he had brought with him (8).

The **Interrogative Pronouns** are *kō*, who? and *kyē* or *kē* (neut.) what? *kō* is declined like *jō*. The oblique form of *kyē* or *kē* is *kai*, and so on, like *kō*. Examples are:—

kai-k chyal ōchh, whose boy comes? (sentence 239).

tumō-l ū kai-thaĩ mōl lē-chh, from whom did you buy that? (sentence 240).

yō kyē lyā-chh, what has he brought? (11).

yanar kē matlab chh, what is the meaning of these?

The **Indefinite Pronouns** are *kē*, inanimate, and *kwē*, both animate and inanimate, declined as in the Standard. Examples are:—

kwē wī-kañi kē ni di-chhiy, no one was giving him anything.

kwē chhōr āy, some thieves came (7).

We may also mention *kai*, a certain, used as an indefinite article, and not altered in declension, as in *kai maisā-k dui chyal chhiy*, of a certain man there were two sons. *Katuk* is 'how many?' and *yatuk* is 'this many', 'so many'. *Jē-kē* is 'whatever'.

VERBS.

A. Auxiliary Verbs and Verbs Substantive.—The conjugation of the Verb Substantive closely agrees with that of the Standard dialect.

Thus **Present.**

Sing.	Plur.
<i>chhū</i>	<i>chhū</i>
<i>chhai</i> (fem. <i>chhē</i>)	<i>chhau</i>
<i>chh</i>	<i>chhan, chhanā</i>

When used as an auxiliary verb the 2nd plur. is *chhā*.

There is a negative verb substantive as in the Standard. Thus, *mī laik nhātū*, I am not worthy.

The **Past** is conjugated as follows:—

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>chhiy</i>	...	<i>chhiy</i>	...
2. <i>chhiyē</i>	<i>chhi</i>	<i>chhiy</i>	..
3. <i>chhiy</i>	<i>chhi</i>	<i>chhiy, chhiyī</i>	<i>chhin</i>

B. Finite Verb.—The **Infinitive** or **Verbal Noun** ends in *n*, and is declined like a noun, as in *charūṅ-huṅi*, for grazing; *nikāuṅ-k upāy*, a device of (*i.e.* for) expelling (3). Sometimes, after a long vowel this *n* becomes a mere nasalization, as in *bhīṭēr jā-huṅi wī-k manai-l ni kar*, his mind did not make for going inside, *i.e.* he did not wish to enter.

The **Present Participle** ends in a dental *n*, often carelessly written as a cerebral. Examples will be found under the head of the Present Definite tense.

The **Past Participle** is the same in form as the Root. Examples will be found under the head of the various past tenses.

The **Future Passive Participle** is the same in form as the Infinitive, and adds *i* in the feminine, as in *khuṣi karṇi* (or *karaṇi*) *chāi-chh*, rejoicing is proper to be made.

The **Conjunctive Participle** is formed as in the Standard, as in *baṭai-bēr*, having divided; *kari-bēr*, having made. With *bēr* omitted, we have *bulai*, having called.

The **Noun of Agency** is formed by adding *nēr*, as in the Standard. Thus (passive) *kawāinēr*, a person to be called.

The **Imperative** takes no termination in the singular, and has *au* in the plural. Thus, *dē*, give thou; *hiṭ*, walk; *dharau*, seize ye; *diyau*, give ye; *liyau*, take ye; *mārau*, strike ye. After a long vowel the plural only takes *o*, as in *lyāo*, bring ye; *pairāo*, clothe ye.

No examples of the **Old Present** and **Present Subjunctive** occur in the specimens. It probably closely follows the Standard form. In the list, *mārū* is 'I may strike.'

The **Future** is conjugated as follows :—

Sing.	Plur.
1. <i>mārūl</i>	<i>mārāl.</i>
2. <i>mārlai</i>	<i>mārlā.</i>
3. <i>māraulō</i>	<i>mārlā.</i>

In the Parable, we have *jūl*, I will go, and *kūl*, I will say.

The **Past Conditional** probably follows the Standard. The only example I can give is from the Parable, *mī ānand karan*, I might have made merry.

The **Present** is conjugated as follows :—

Sing.	Plur.
1. <i>mārāchh, mārchh</i>	<i>mārñū.</i>
2. <i>mārāchhai, mārchhai</i>	<i>mārāchhā, mārchhā.</i>
3. <i>mārāchh, mārchh</i>	<i>mārñī.</i>

It will be seen that, allowing for the usual omission of final vowels, it closely follows the Standard.

Examples are : *rūchhai*, thou remainest (with me); *hūchh*, it (the share) becomes (mine); *khanchh*, he digs (1); *parāchh*, he falls (1); *rūchh*, he remains (sentence 233); *mīlnz*, they (loaves) are got.

A **Present Definite** is formed with *lāgi-rayū*, added to the present participle, as in *māran lāgi-rayū*, I am dying; *karan lāgi-rayū*, I am doing (thy service); *charau lāgi rauchh*, he is grazing (cattle) (sentence 229).

Allowing for the usual omission of final vowels, the **Imperfect** is formed as in the Standard. Thus:—

kwē wī-kaṇi kē ni di-chhiy, no one was giving him anything.

kai gaū-m. ēh bhautē dhānāw mais raū-chhiy, in a certain village, a very simple man was living (2).

janḍ-kaṇi sunar khā-chhiy, which the swine were eating.

upāy karā-chhiy, they were making a device (3).

The **Past** tense is conjugated as follows. We take the Intransitive verb *hiṭan*, to go, as our example.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
<i>hiṭyū, hiṭ</i>	...	<i>hiṭ</i>	...
<i>hiṭē</i>	<i>hiṭā</i>	<i>hiṭ</i>	...
<i>hiṭ</i>	<i>hiṭi</i>	<i>hiṭ, hiṭā</i>	<i>hiṭin, hiṭi.</i>

Examples are:—

rayū, I remained, in *lāgi-rayū*, to form the present definite as explained above.

mī āj bhaut dūr jānik gayū, I went a long way to-day (sentence 224).

paṛ, (a famine fell); *paith*, he began, and many other 3rd singular masculines.

For 3rd singular feminine we have *dai ai*, compassion came; *wī-kaṇi riṣ ai-gyē*, anger came to him; *rāt paṛi gēy*, night fell (6).

For the plural we have (masc.) *ānand karan paith*, they began to make merry; *bhāji gāy*, they ran away (9); and (fem.) *maṇi rupai jēri-gāy*, a few rupees stuck (12); *maṇi dhēpuw mili*, a few rupees were got (15).

The following forms have been noted of the Past of the verb *jān*, to go:—

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>gayū</i>	...	<i>gāy</i>	...
2. <i>gayē</i>	<i>gayi</i>	<i>gāy</i>	...
3. <i>gōy, gō</i>	<i>gyē, gēy</i>	<i>gāy, gāyā</i>	<i>gāyin. gāy</i>

It will be observed that the 3rd singular is always the same as the past participle.

In the case of Transitive verbs the 3rd person is naturally the only one used, the subject being put in the agent case.

Examples are (including the various irregular past participles) :—

Sing. masc.—*kāsai-l kay*, the younger said ; *sab māl phuki-diy*, (he) squandered all the property ; *babai-l wī-kaṇi dyakh*, the father saw him ; *manai-l ni kar*, his mind did not make ; *mī-l ni ṭāw*, I did not transgress.

fem.—*wī-l jājāt bāṭ-diy*, he divided the property ; *babai-l wī-kaṇi awāṭi ghāli aur bhuki-chāṭi liy*, the father embraced him, and took a kiss ; *wī-l awāj suni*, he heard the sound (of music).

Plur. masc.—*parausi-l āpaṇ sab bhēṇi bēkārā mār-diy*, the neighbour slew all his own sheep and goats (15).

fem.—*ḍhūnāw maisai-l chhāl gāṇi*, the simple man removed the skins (5).

The **Perfect** and **Pluperfect** are formed on the model of the Standard dialect.

Examples are :—

Intransitive Perfect.—*gyūn hai gō-chh*, he has become alive ; *mīl gō-chh*, he has been found ; *tyar bhai ā-chh*, thy brother has come ; *yō kyē lyā-chh*, what has he brought ? (11) ; *tum kasiḥ lyā-chhā*, how have you brought (them) (13) ?

Transitive Perfect.—*mī-l pāp kar-chh*, I have done sin ; *wī-l wī-kaṇi bhāl aur chaṇ pā-chh*, he has got him safe and sound ; (fem.) *twē-l paṇ-kyōḷ kari-chh*, thou hast made a feast.

Intransitive Pluperfect.—*mari gō-chhiy*, he had died ; *harai gō-chhiy*, he had been lost ; *janō-kaṇi lyai rau-chhiy*, (the skins) which he had brought (8) ; *jō ũ lyā-chhiy*, (the rupees) which they had brought (9).

Transitive Pluperfect.—*ũ rupaĩ jō wī-l pā-chhiy*, the rupees which he had obtained (11) ; *jē-kē wī-l kar-chhiy*, whatever he had done (24).

C. Passives and Causals.—These follow the Standard, and no remarks are necessary. As an example of the noun of agency of the passive of a causal we may quote *kaṇāinēr*, one who is caused to be said, one who is called (Parable).

D. Compound Verbs.—These also call for no remarks, being formed on the same principles as those which obtain in the Standard.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KHASHARJIYĀ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

कौ मैसाक ही च्याल छिय । और उनोमेंहें काँसैल आपण बबयें कय ओ बब आपण जाजातमेंहें जो बाँट म्यर हुँछ ऊ मीकणि दी-दे । और वील उनोकणि आपण जाजात बाँट दिय । और तै पछिटें काँस च्यल सब चीज एक-बटैबेर परदेश न्है-गोय । वाँ लुचपन्यौल करिबेर आपण सब माल फुकि-दिय । और जब वील सबे फुकि-हाल तब वी देशमी ठूल अकाळ पड़ और ऊ तड हण पैठ । और ऊ वी देशक कौ भालमैसाक याँ जैबेर रुण पैठ और वील वीकणि आपण हाडनमी सुडर चरुणहुणि लगाय । और ऊ उनोँ बुकेटौल और दाण-बियोँल जनोकणि सुडर खाँछिय खुशि हैबेर आपण पैठ भरण चाँछिय । और कु वीकणि के निदिछिय । जब ऊ आपण फाममी आय वील कय म्यर बबाक बौलियोँमेंहें कतुकोकणि खाणहैबेर सकर राट मिलनी और मी भुखैल मरन-लागि रयूँ । मी उठिबेर आपण बबयें जूँल और वीथें कूँल कि बबा मील इप्रवरे-कि मरजिक बिरुध त्यार सामणि पाप कर्छ । और फिर मी त्यर च्यल कवाडनेर लैक न्हातूँ । मीकणि आपण बौलियोँमेंहें एका बराबर बगै-दे । और ऊ उठिबेर आपण बबयें गोय । पर जब ऊ भौत टाड़ छिय वीक बबैल वीकणि टाख । तब वीकणि दै आड और दौड़बेर जैबेर वीकणि अवाँल घालि और भुकि-चाटि लिय । और च्यलैल वीथें कय बबा मील इप्रवरेकि मरजिक बिरुध त्यार सामणि पाप कर्छ और फिर मी त्यर च्यल कवाडनेर लैक न्हातूँ । पर बबैल आपण बौलियोँथें कय सबोँहैबेर भला लुकुड़ निकाळिबेर ल्याव और उनोकणि यैकणि पैराव और यैक हाथमी मुनड़ि खुटाँमी ज्वत पैराव । और हमोँकणि खाण और खुशि करणि चेंछ । किलैक कि म्यर यो च्यल मरि गोछिय फिर ज्यून है गोछ । ऊ हरे गोछिय फिर मिल गोछ । तब ऊँ आनन्द करण पैठ ॥

तबार लक वीक ज्यठ च्यल हाडमी छिय । जब ऊ आय घराक नजौक पुजत वील गाण बजूष नाच-कूदेकि आवाज सुणि । और वील बौलियोँमेंहै

यकैकणि बुलै वीथैँ पुछ कि यनर के मतलब छ । वील वीथैँ कय कि
 त्यर भै आछ । और त्यार बबैल पौण-क्योळ करिछ किलैक कि वील वीकषि
 भल और चड पाछ । और वीकणि रोस ऐ-ग्ये । भीतेर जाँहुणि वीक
 मनैल निकर । तब वीक बब म्यैर आय और वीकणि बोत्यूण पैठ । और वील
 आपण बबथैँ जबाब दीबेर कय कि दाख मी यतुक बरसोंबटि त्यरि टहल
 करन लागि-रयूँ और मील कभै त्यर कौय निटाव । त्वील कभै मौकषि
 एक पाठ लैक निदिय कि मी आपण दगड़ियों दगाड़ आनन्द करन् । पर
 त्यर यो च्यल जो रानियों दगाड़ त्यर माल-टाल नेद गोछ ज कस्यै आछ
 तस्यै त्वेल वीक लिजिय पौण-क्योळ करिछ । और बबैल वीथैँ कय कि च्यला
 तू बराबर म्यरै दगाड़ रुँके और जे-के म्यर छ ज सबै त्यरै छ । यो ठौक
 छिय हमौल आनन्द करण और खुशि मनौण । किलैक कि यो त्यर भै जो
 मरि गोछिय फिर ज्यून है गोछ और हरै गोछिय फिर पै हैछ ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KHASHPARJIYĀ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-maisā-k dwi chyāl chhiy. Aur unō-mē-haĩ kāsai-l
A-certain-man-of two sons were. And them-in-from the-younger-by
 āpaṅ-bab-thaĩ kay, 'ō bab, āpaṅ-jājāt-mē-haĩ jō
his-own-father-to it-was-said, 'O father, your-own-property-in-from what
 bāt myar hū-chh, ū mī-kaṅi dī-dē.' Aur wī-l unō-kaṅi
share mine becomes, that me-to give-away.' And him-by them-to
 āpaṅi jājāt bāt-diy. Aur tai-pachhiṭaĩ kās chyal
his-own property was-divided-away. And then-after the-younger son
 sab chij ēk-batai-bēr pardēs nhai-gōy. Wā
all things (in)-one-collected-having a-far-country went-away. There
 luchpanyaul kari-bēr āpaṅ sab māl phuki-diy. Aur jab
debauchery done-having his-own all goods were-wasted-away. And when
 wī-l sabai phuki-hāl, tab wī-dēs-mī ṭhūl
him-by all-even was-completely-wasted, then that-country-in a-great
 akāl paṅ, aur ū taṅ huṅ paith. Aur ū wī-dēsā-k
famine fell, and he distressed to-be began. And he that-country-of
 kai-bhāl-maisā-k yā jai-bēr ruṅ paith, aur
a-certain-worthy-man-of at-the-house gone-having to-remain began, and
 wī-l wī-kaṅi āpaṅ-hānan-mī suṅar charuṅ-huṅi lagāy. Aur
him-by him-as-for his-own-fields-in swine feeding-for he-was-deputed. And
 ū unō-bukēṭaū-l aur dān-biyō-l, janō-kaṅi suṅar khā-chhiy,
he those-husks-with and berries-with, which (acc.) the-swine eating-were,
 khuṣi hai-bēr āpaṅ pēt bharāṅ chā-chhiy. Aur kwē
pleased becoms-having his-own belly to-fill wishing-was. And anyone
 wī-kaṅi kē ni-di-chhiy. Jab ū āpaṅ-phām-mī āy, wī-l
him-to anything not-giving-was. When he his-own-sense-in came, him-by
 kay, 'myār-babā-k bauliyō-mē-haĩ katukō-kaṅi khān-haibēr sakar
it-was-said, 'my-father-of servants-in-from how-many-to eating-than more
 rwāt milnī, aur mī bhukhai-l marān lāgi-rayū. Mī uṭhi-bēr
loaves are-got, and I hunger-by dying remain. I arisen-having

āpaṇ-bab-thaī jūl, aur wī-thaī kūl ki, "baba, mī-l
my-own-father-to will-go, and him-to I-will-say that, "father, me-by
 Íswarē-ki marji-k birudh tyār sāmṇi pap kar-chh, aur phir mī
God-of will-of contrary of-thee before sin done-is, and any-more I
 tyar chyal kawāinēr laik nhātū. Mī-kaṇi āpaṇ-bauliyō-mē-haī
thy son one-who-is-called fit I-am-not. Me (acc.) thine-own-servants-in-from
 ēkā barābar banai-dē." ' Aur ū uṭhi-bēr āpaṇ-bab-thaī gōy.
one equal-to make." ' And he arisen-having his-own-father-to went.
 Par jab ū bhaut tār chhiy, wī-k babai-l wī-kaṇi
But when he very distant was, him-of the-father-by him-as-for
 dyakh. Tab wī-kaṇi dai āi, aur daur-bēr jai-bēr
he-was-seen. Then him-to compassion came, and run-having gone-having
 wī-kaṇi awāl ghāli, aur bhuki-chāṭi liy. Aur chyalai-l
him-to embracing was-thrown, and kiss was-taken. And the-son-by
 wī-thaī kay, 'baba, mī-l Íswarē-ki marji-k birudh tyār
him-to it-was-said, "father, me-by God-of will-of contrary of-thee
 sāmṇi pāp kar-chh, aur phir mī tyar chyal kawāinēr laik
before sin done-is, and any-more I thy son one-who-is-called fit
 nhātū.' Par babai-l āpaṇ-bauliyō-thaī kay, 'sabō-haibēr
I-am-not.' But the-father-by his-own-servants-to it-was-said, "all-than
 bhalā lukur nikāli-bēr lyāw, aur unō-kaṇi yai-kaṇi pairāw;
good clothes brought-out-having bring, and them (acc.) this-one-to clothe;
 aur yai-k hāth-mī munari, khuṭā-mī jwat pairāw. Aur
and this-one-of the-hand-on a-ring, the-feet-on shoes clothe. And
 hamō-kaṇi khāṇ aur khuṣi karṇi chaī-chh. Ki-laik ki myar
us-to to-eat and rejoicing to-be-made proper-is. Because that my
 yō chyal mari-gō-chhiy, phir jyūn hai-gō-chh; ū harai-gō-chhiy, phir
this son dead-gone-was, again alive become-is; he lost-gone-was, again
 mil-gō-chh.' Tab ū ānand karaṇ paith.
got-gone-is.' Then they rejoicing to-make began.

Tabār-lēk wī-k jyāṭh chyal hān-mī chhiy. Jab ū
Then-up-to him-of the-elder son the-field-in was. When he
 āy, gharā-k najik puṭt wī-l gāṇ-bajūṇ-nāch-kudē-ki
came, the-house-of near reached him-by singing-music-dancing-leaping-of
 āwāj suṇi. Aur wī-l bauliyō-mē-haī yakai-kaṇi bulei,
sound was-heard. And him-by the-servants-in-of one (acc.) having-called,
 wī-thaī puchh ki, 'yānar ke matlab chh?' Wī-l wī-thaī
him-to it-was-asked that, "of-these what meaning is?" Him-by him-to
 kay ki, 'tyar bhāi ā-chh, aur tyār-babai-l paṇ-kyōl
it-was-said that, "thy brother come-is, and thy-father-by a-feast

kari-chh, ki-laik ki wī-l wī-kañi bhal aur chan pā-chh.'
made-is, because that him-by him-as-for well and healthy he-found-is.'
 Aur wī-kañi ris ai-gyē, bhitēr jā-huñi wī-k mañai-l ni-kar.
And him-to anger came, within going-for him-of mind-by not-it-was-made.
 Tab wī-k bab bhyair āy, aur wī-kañi bōtyūñ paith.
Then him-of the-father outside came, and him-to to-entreat began.
 Aur wī-l āpañ-bab-thaĩ jabāb dī-bēr kay ki,
And him-by his-own-father-to answer given-having it-was-said that,
 'dyakh, mī yatuk-barsō-baṭi tyari ṭahal karan lāgi-rayũ, aur
'see, I this-many-years-from thy service doing engaged-remain, and
 mī-l kabhai tyar kauy ni-tāw. Twī-l kabhai mī-kañi
me-by ever thy saying not-was-transgressed. Thee-by ever me-to
 ēk pāth laik ni-diy ki mī āpañ-dagṛiyō dagār ānand
one kid even not-was-given that I my-own-companions with rejoicing
 karan. Par tyar yō chyal jō rāñiyō dagār tyar mā-l-tāl
might-have-made. But thy this son who harlots with thy property
 nēi-gō-chh, ū jassai ā-chh, tassai twē-l wī-k lijiy
having-devoured-gone-is, he as-even he-come-is, so-even thee-by him-of for
 pañ-kyōl kari-chh.' Aur babai-l wī-thaĩ kay ki, 'chyalā,
a-feast made-is.' And the-father-by him-to it-was-said that, 'son,
 tū barābar myarai dagār rū-chhai, aur jē-kē myar chh, ū
thou always me-even with remaining-art, and whatever mine is, that
 sabai tyarai chh. Yō ṭhik chhiy, hamō-l ānand karan
all-even thine-even is. This right was, us-by rejoicing to-be-done
 aur khuśi manañ, ki-laik ki yō tyar bhai jō
and happiness to-be-celebrated, because that this thy brother who
 mari-gō-chhiy, phir jyūñ hai-gō-chh; aur harai-gō-chhiy, phir
dead-gone-was, again alive become-is; and lost-gone-was, alive
 pai-hai-chh.'
got-become-is.'

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KHA SPARJIYĀ DIALECT.

DISTRICT ALMORA.

SPECIMEN II.

(Pandit Gobind Prasad Ghildyal.)

जो चौरों उपर खाड़ खनछ ऊ आफ्नी वीमी पड़छ ॥

कै गौमी एक भौते ठानाव मैस जैकि एक खुपड़ि और मणि भेड़ि
बाकार छिय रौंछिय ।

वीक पडौसि जो वीकि रीस करँछिय वीक ठानावपन देखिबेर वीकबि
गौहें बेर निकाउणक उपाय करँछिय ।

एक दिन जब वीक भेड़ि बाकारा बगामी चरण लागि रौंछिय उनोल
उनोकणि एक भेवन लौटे दिय । यसिकै सबोकणि मारि देय ।

ऊ बिचार ठानाव मैसैल उनों भेड़ि बाकाराँकि छाल गाड़ि और उनों
छालोकणि कै सहरमी बेचणहुणि लि गोय ।

बाटमी वीकणि रात पड़ि गेय और ऊ धूरमें एक उधारमी रय ।

अधराताका पछिटे के चोर चोरिक माल लिबेर आय और उनोल वी
उधाराक म्वाळतिर द्यर कर ।

वी उधाराक भौतेर उनर खड़बड़ाट सुणिबेर ऊ मैस भौत डर गोय
और वील उन छालाँक मुशिबटि जनोकणि ऊ ल्यै रौंछिय आपण लुकुणक
उपे कर ।

उधाराक भौतेर छालाँक घड़बड़ाटैल चोर ठाड़ि ठाड़ि ऐ लाग और
डराक मारौ सब रुपें जो ऊँ आपण दगाड़ा ल्याछिय वें छोड़िबेर
भाजि गाय ।

ठानाव मैसैल ऊँ रुपें धर लिय और घरहुणि उनै रब ।

ऊँ रुपें जो वील पाछिय उनोकणि भरणाक लिजिय आपण पड़ौसिमीहँ
यकैकि नाइ माडि । वी पड़ौसिल वी बाताक म्यान जाणणाक लिजिय कि यो
क्ये ल्याइ नाइक तावमी लिस लगै दिय ।

वी ठानाव मैसैल रुपें भरिबेर नाइ दि-दिय । पर वीक तावपर
लिसाक वील मणि रुपें जेड़ि गाय ।

यैल वी पड़ौसिकणि लोभ ऐ-गोय । वील ठानाव मैसथें पुइ कि तुम
यतुक रुपें कैहँ और कसिक ल्याइ ।

वील कय कि आपण भेड़ि बाकाराँकि छाल बेचिबेर ।

वी ठानाव मैसाक रीसैल और टेपुवाँक लोभैल वीक पड़ौसिल आपण
सब भेड़ि बाकारा मार दिय और उन्रि छालाँकणि बेचणहुणि लि-गोय । पर
म्हौपते किलैक कि वीकणि उनो छालाँक मणि टेपुव मिली ।

ये बातपर रिसैबेर वील वी ठानाव मैसिकि त्वषड़िकणि आग लगै
दिय । वीक भसम करै दिय ।

ठानाव मैसैल छारौण एकबटेबेर एक यैलमी धर और वीकणि बेचण-
हुणि लि-गोय ।

बाटमी वील आपण यैल सड़काक ठिकाळि लैक धरि-दिय । आपूँ एक
धारमी जो नजीक छिय पाणि खाणहुणि गोय ।

वी बखतै एक हरक मैस लैक आपण पिसुवक बज वाँ धरिबेर पाणि
खाणहुणि गोय ।

फरिक् बेर वील भुलिबेर आपण बज छाड़िबेर करौणक बज उठैबेर रहै-
गोय ।

ठानाव मैस लैक आय और वील ज बज जैकणि हरक मैस छाड़ि गोछिय
उठै-लिय ।

वी बजकणि अणकसे चिनाण देखिबेर वील वीकणि खोय पिसुवक
भरी पाय ।

तब ज वी बजकणि आपण घरहुणि लि आय । वाँ वी पिसुवकणि
भरणाक लिजिय कि कतुक ह कैबेर फिर आपण पड़ौसिक नाइ माडि ।

वीक पड़ौसिल या जाणिवेर कि ठानाव मैसैल आपण खुपड़िक छाराक
बदाव पिसुव पाछ वील लैक आपण खुपड़िकणि आग लगै-दिय । पर वीक
छारौण बेचाणे ने और निरास हैवेर घरहुणि फरिक् आय । और जे के
वील करछिय वीक लिजिय ज भौत पसते ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KHASPARJIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal.)

1. Jō aurō upar khār khan-chh, ū āphī wi-mī
Who others upon a-pit digs, he himself-even it-in
 parā-chh.
falls.
2. Kai-gaū-mī ēk bhautē dhānāw mais, jai-ki ēk khupaṛ
A-certain-village-in a very simple man, whom-of one hut
 aur maṇi bhēri bākār chhiy, raū-chhiy.
and a-few sheep goats were, dwelling-was.
3. Wi-k parausi, jō wi-ki ris karā-chhiy, wi-k
Him-of the-neighbours, who him-of envy making-were, him-of
 dhanāw-pan dēkhi-bēr, wi-kaṇi gaū-haībēr nikāuṅ-k upāy
simplicity seeing, him (acc.) the-village-from expelling-of device
 karā-chhiy.
making-were.
4. Ēk din, jab wi-k bhēri bākārā baṅ-mī charaṅ
One day, when him-of sheep goats the-jungle-in grazing
 laḡi-raū-chhiy, unō-l unō-kaṇi ēk bhēwan laṭai-diy.
employed-remaining-were, them-by them-as-for a precipice they-were-driven-down.
 Yasikai sabō-kaṇi māri-dēy.
Thus all-as-for they-were-caused-to-be-killed.
5. Ū bichār-dhānāw-maisai-l unō-bhēri-bākārā-ki chhāl gāri,
That poor-simple-man-by those-sheep-goats-of skin were-skinned,
 aur unō-chhālō-kaṇi kai-sabar-mī bēchaṅ-huṇi li-gōy.
and those-skins (acc.) a-certain-city-in selling-for he-took-away.
6. Bāt-mī wi-kaṇi rāt paṛi-gēy, aur ū dhūr-mē
The-way-on him-to night befell, and he the-jungle-in
 ēk-udiyār-mī ray.
a-cave-in remained.
7. Adh-rātā-kā pachhitai kwē chhōr chōri-k māli li-bēr
Half-night-of after some thieves theft-of property brought-having
 āy, aur unō-l wi-udiyārā-k unwāl-tir dyar kar.
came, and them-by that-cave-of mouth-near shelter was-made.

8. Wi-ud̄yārā-k bhītēr unar khar̄barāt suni-bēr ū mais bhaut
That-cave-of inside their tread heard-having that man much
 dar-gōy, aur wi-l un-chhālā-k munī-baṭi, janō-kaṇi u lyai-raū-chhiy,
feared, and him-by those-skins-of under-from, which (acc.) he brought-had,
 āpaṇ-lukun-k upai kar.
his-own-hiding-of device was-made.

9. Udyārā-k bhītēr chhālā-k ghar̄barāṭai-l chōr ṭhāri-ṭhāri
The-cave-of inside the-skins-of rattling-by the-thieves frightened-frightened
 ai-lāg, aur darā-k māri sab rupaī, jō ũ āpaṇ
were-caused-to-be, and fear-of through all the-rupees, which they themselves-of
 dagārā lyā-chhiy, waī chhōri-bēr bhāji-gāy.
with brought-had, there-indeed abandoned-having they-ran-away.

10. Dhānāw-maisai-l ũ rupaī dhar-liy, aur ghar-huṇi
The-simple-man-by those rupees were-taken-possession-of, and house-to
 unai-ray.
he-returned.

11. ũ rupaī, jō wi-l pā-chhiy, unō-kaṇi bharaṇā-k
Those rupees, which him-by gotten-were, them (acc.) measuring-of
 lijiy āpaṇ-parausi-mi-haī yakai-ki nāi māni.
for-the-sake his-own-neighbours-in-from one-of a-wooden-measure was-asked.

Wi-parausi-l wi-bātā-k myān jānaṇā-k lijiy, ki
That-neighbour-by that-matter-of meanings knowing-of for-the-sake, that
 ‘yō kyē lyā-chh?’ nāi-k tāw-mi lis lagai-diy.
‘this-(man) what brought-has?’ the-measure-of bottom-on tar was-applied.

12. Wi-dhānāw-maisai-l rupaī bhari-bēr nāi di-diy.
That-simple-man-by the-rupees measured-having the-measure gave-(back).
 Par wi-k tāw-par lisā-k wil maṇi rupaī jēri-gāy
But it-of the-bottom-on the-tar-of owing-to a-few rupees stuck.

13. Yai-l wi-parausi-kaṇi lōbh ai-gōy. Wi-l dhānāw-mais-thaī
This-by that-neighbour-to avarice came. Him-by the-simple-man-to
 puchh ki, ‘tum yatuk rupaī kai-haī aur kasik lyā-chhā?’
it-was-asked that, ‘you so-many rupees where-from and how brought-have?’

14. Wi-l kay ki, ‘āpaṇ-bhēri-bākārā-ki ohhāl bēchi-bēr.’
Him-by it-was-said that, ‘my-own-sheep-goats-of skins sold-having.’

15. Wi-dhānāw-maisā-k risai-l aur dhēpuwā-k lōbhai-l wi-k
That-simple-man-of envy-by and pice-of greed-by him-of
 parausi-l āpaṇ sab bhēri bākārā mār-diy, aur unri-chhālā-kaṇi
the-neighbour-by his-own all sheep goats were-slain, and their-skins (acc.)
 bēohan-huṇi li-gōy, par mhaupatē, kilaik ki wi-kaṇi unō-chhālā-k
selling-for he-took-away, but to-no-purpose, because that him-to those-skins-of
 maṇi dhēpuw mili.
few pice were-got.

16. Yē-bāt-par risai-bēr wī-l wī-dhānāw-maisē-ki
This-matter-on become-enraged-having him-by that-simple-man-of
 khupaṛi-kaṇi āg lagai-diy. Wi-k bhasam karai-din.
hut-to fire was-applied. It-of ashea were-made.
17. Dhānāw-maisai-l chhāraṇ ek-bāṭai-bēr ēk-thāil-mī dhar,
The-simple-man-by the-ashes collected-having a-bag-in they-were-placed,
 aur wī-kaṇi bēchan-huṇi li-gōy.
and it (acc.) selling-for he-took-away.
18. Bāṭ-mī wī-l āpaṇ thail saṛakā-k ḍhikāḷi-laik dhari-diy.
The-way-on him-by his-own bag the-road-of side-on was-placed.
 Āpū ēk-dhār-mī, jō najik chhiy, pāṇi khāṇ-huṇi gōy.
He-himself a-spring-to, which near was, water eating-for went.
19. Wi-baktai ēk harak| mais laik āpaṇ-pisuwa-k bwaj wā
At-that-very-time an other man also his-own-flour-of load there
 dhari-bēr pāṇi khāṇ-huṇi gōy.
put-down-having water eating-for went.
20. Phari-k bēr wī-l bhuli-bēr āpaṇ bwaj
Returning-of at-the-time him-by mistaken-having his-own load
 chhāṛi-bēr chhāraṇ-k bwaj uṭhai-bēr nhai-gōy.
abandoned-having the-ashes-of load taken-up-having he-went-away.
21. Dhānāw mais laik āy, aur wī-l ū bwaj, jai-kaṇi
The-simple man also came, and him-by that load, which (acc.)
 harak mais chhāṛi gō-chhiy, uṭhai-liy.
the-other man having-abandoned gone-had, was-lifted-up.
22. Wī-bwaj-kaṇi aṇakasai chināṇ dēkhi-bēr, wī-l wī-kaṇi
That-load-to strange marks seen-having, him-by it-as-for
 khōy pisuwa-k bhari pāy.
it-was-opened flour-of full it-was-found.
23. Tab ū wī-bwaj-kaṇi āpaṇ-ghar-huṇi li-āy. Wā
Then he that-load (acc.) his-own-house-to brought. There
 wī-pisuwa-kaṇi bharaṇā-k lijiy, ki 'katuk chh?' kai-bēr,
that-flour (acc.) measuring-of for-the-sake, that 'how-much is-it?' said-having,
 phir āpaṇ paṛausi-k nāi māni.
again his-own neighbour-of measure was-asked.
24. Wi-k paṛausi-l, yō jāṇi-bēr ki 'dhānāw-maisai-l
Him-of neighbour-by, this known-having that 'the-simple-man-by
 āpaṇ-khupaṛi-k chhārā-k badāw pisuw pā-chh,' wī-l laik
his-own-hut-of ashes-of in-exchange-for flour got-is,' him-by also
 āpaṇ-khupaṛi-kaṇi āg lagai-diy. Par wī-k chhāraṇ bēchāpai nō,
his-own-hut-to fire was-applied. But him-of the-ashes were-sold not,

aur nirās hai-bēr ghar-huṇi pharik āy. Aur jē-kē
and hopeless become-having home-to back-again he-came. And whatever
 wī-l kar-chhiy, wī-k lijiy bhaut pastai.
him-by done-was, that-of for much he-repented.

PHALDĀKŌṬIYĀ.

Immediately to the south-west of Pargana Barahmandal in Kumaon lies the Pargana of Phaldakot, which is in the extreme south of the district, being separated from Pargana Dhaniyakot of the Naini Tal District by the River Kosi.

A dialect entitled Phaldākōṭiyā has been returned from both these districts. It is spoken in Pargana Phaldakot and in the adjoining villages of Pargana Pali of Kumaon and of Pargana Dhaniyakot already mentioned. The number of speakers is returned as follows, from each district:—

Kumaon	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	11,468
Naini Tal	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	9,440
TOTAL																			<u>20,908</u>

Phaldākōṭiyā is practically the same as the adjoining dialect, Khasparjiyā. This will be evident from the accompanying extract from the version of the Parable of the Prodigal Son. There are a few local peculiarities. Such are the postpositions *hã-tani*, used for the dative, and *mãji* used to mean 'in.' The oblique form plural of the relative pronoun *jō* is *janu* instead of *janō*. In the verb *phaiṭhan*, to begin, the initial *p* has been aspirated. A somewhat similar transfer of aspiration occurs in the Sōriyālī *dhēkanō* for Standard *dēkhanō*, to see, but in *phaiṭhan*, Standard *paithano*, not only has the aspiration been transferred, but it has been also retained in its original position. In the perfect tense the word *than* is inserted, as in *mī-l pāp kari-thau-chh*, I have done sin.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PHALDĀKŌṬĪYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

कै मैसाक दि चेल छिय । और उनौमाँजिहै नौनैल आपण बाब-
 हाँतणि कय अहो बाब आपणि जैजातमाँजिहै जो म्यारा बाँटा आँछ ज
 मीकणि दि-दे । और वील उनौकणि आपणि जैजात बाँटि-दिय । और बहत
 दिन नि हौछि नान चेल सब कुछ एक बखै-बेर परदेशहुणि नहे गोय और
 वाँ लुचपन्योलमै रै-बेर सब मालटाल फुकि-दिय । और जब वील सबै
 फुकि-हाल वी मुल्कमै बड़ो अकाळ पड़ि-गोय और ज तंग हौण फेठ । और
 ज जै-बेर वी मुल्कमै कै भाला मैसाक वाँ रौण फेठ । वील वीकणि आपण
 हाडौमै सुडर चरौणहुणि लगै-दिय । और ज उनौ बगेलौल और दाँणा
 बियौल जनुकणि सुडर खाँछिय खुसिल आपण पेट भरण चाँछिय । और के
 वीकणि के नि दिछिय । और जब ज आपण होश मै आय वील कय म्यारा
 बाबुक बौलियौ माँजिहै कतुक खाँणहै सकर रूटा पौनी । मी भुकैल मरण
 लागि-रयूँ । मी उठि-बेर आपण बाबकणि जौल और वौहाँतणि कौल अहो
 बाब मील परमेश्वरैकि द्रुष्ठा कीड़ि-बेर त्यारा सामणि पाप करिथौछ । और
 मी फिर त्हर चेल कौण लैक नि रयूँ । मीकणि आपण बौलियौमाँजिहै एक
 अस बणै-दे ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PHALDĀKŌṬĪYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-maisā-k dwi chēl chhiy. Aur unau-mā̃ji-hai naunai-l
A-certain-man-of two sons were. And them-in-from the-younger-by
 āpaṅ-bāb-hā-taṅi kay, 'ahō bāh, āpaṅi-jaijāt-mā̃ji-hai, jō
his-own-father-to it-was-said, 'O father, thy-own-property-in-from, what
 myārā-bāṭā aū-chh, ū mī-kaṅi di-dē.' Aur wi-l unau-kaṅi āpaṅi
(in-) my-share comes, that me-to give-away.' And him-by them-to his-own
 jaijāt bāṭi-diy. Aur bahat din ni hau-chhiy nān chēl
property was-divided-out. And many days not became the-younger son
 sab-kuchh ēk baṭyai-bēr pardēs-huni nhai-gōy, aur wā
everything together collected-having a-far-country-to went-away, and there
 luchpanyōl-mai rai-bēr sab māl-tāl phuki-diy. Aur jab
debauchery-in remained-having all goods-chattels were-squandered. And when
 wi-l sabai phuki-hāl, wi-mulk-mai barō akāl paṅi-gōy,
him-by all was-entirely-squandered, that-country-in a-great famine fell-down,
 aur ū taṅg haṅg phaiṭh. Aur ū jai-bēr wi-mulk-mai
and he poverty-stricken to-be began. And he gone-having that-country-in
 kai-bhālā-maisā-k wā raṅg phaiṭh. Wi-l wi-kaṅi āpaṅ-hānau-mai
a-certain-gentle-man-of there to-remain began. Him-by him-us-for his-own-fields-in
 sunar charaṅg-huṅi lagai-diy; aur ū unau-bagēlau-l aur dāṅā-biyau-l
swine feeding-for he-was-deputed; and he those-husks-by and grain-berries-by
 janu-kaṅi sunar khā-chhiy, khusi-l āpaṅ pēt bharāṅ
which (acc.) the-swine eating-were, happiness-with his-own belly to-fill
 chā-chhiy; aur kwē wi-kaṅi kē ni di-chhiy. Aur jab ū
wishing-was; and anyone him-to anything not giving-was. And when he
 āpaṅ-hōs-mai āy, wi-l kay, 'myārā-bābu-k bauliyau-mā̃ji-hai
his-own-senses-in came, him-by it-was-said. 'my-father-of servants-in-from
 katuk khāṅ-hai sakar rwāṭā paṅi, mī bhukai-l marāṅ lāgi-rayū.
how-many eating-than more loaves obtain, I hunger-by to-die engaged-am.
 Mi uṭhi-bēr āpaṅ-bāb-kaṅi jaūl, aur wi-hā-taṅi kaṅi, "ahō
I arisen-having my-mon-father-to will-go, and him-to I-will-say, "O
 bāb, mī-l Paramēswarai-ki ichchhā chhōṛi-bēr tyārā sāmni pāp
father, me-by God-of wish abandoned-having thee-of before sin

kari-thau-chh; aur mī phir tyar chēl kauṇ laik ni rayū; mī-kapī
done-is; and I again thy son to-say worthy not I was; me (acc.)
 āpaṇ-bauliyau-māḷi-hai ēk jas baṇai-dē."'
thine-own-servants-in-from one like make."'

PACHHĀĪ.

The word *Pachhāī* means "western" and this dialect, which is also closely connected with Khasparjiyā, is spoken in Pargana Pali, in the south-west of the Almora District on the borders of the districts of British Garhwal and Naini Tal. The number of speakers is reported as 95,750. In the west and north-west of this Pargana the language is Garhwāli, in the Salānī, Rāthī, and Lohbiyāli dialects.

Two specimens are given of this dialect. The first is an extract from a version of the Parable of the Prodigal Son, and the other is a folktale taken from Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*. The principal points which may be noted are the following :—

The tendency which we have observed in the standard dialect of substituting *w* for *l* (see p. 115) is strongly represented in the second specimen. Thus we have *sāmw* for *sāmal*, provisions; *janaw* for *janḡal*, a forest; and *hawuk* for *haluk* (Hindi *halḡā*), light. The letter *ṅ* is often substituted for *r*, as in *lakaṅā-haṅi*, Standard *lakārā-huṅi*, for wood; *lanṅlā*, Standard *larṅlā*, we shall fight.

There is a general tendency to shorten long vowels. Thus we have *apan* for *āpan* own; *ba* for *bāb*, a father; *maji* for *māji*, in; *ākh* for *ākh*, an eye; and many other examples. Similarly, *chēl*, a son, becomes *chyal*; *chhōṭ*, small, becomes *chwaṭ*; and *mī*, is shortened to a simple *m*.

The most common suffix of the dative is *hā-ti*, equivalent to the Khasparjiya *thāi*. Instead of the Standard *huṅi*, we have *haṅi*, and *habēr* instead of *haibēr*. The oblique singular of the demonstrative pronoun *u* is *wē*, not *wi*.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildual, 1898.)

कौ आदिमक ही चल छिय । अर उनुमजिहै कुटैल अपण बबहाँति कय
 इ बबा जाजातमजिहै जो बाँट मैँकणि मिलँछ उ मैँकणि दि-दे । अर वे-ल
 उनरा बीचम अपणि जाजात बाँटि-दिय । अर भौत दिन नि ह्छिय नन
 चलै-ल सबै कुछ यकबट करिबेर परदेश चलै-गय अर वति लुडाडुपनीमजि
 रहै-बेर अपण सबै मालटाल उडै-दिय । अर जब उ सबै कुछ खर्च करि-बैठ
 वे देशम बड़ अकाल पड़ अर उ तड हण-बैठ । अर उ वे देशक कौ मात-
 बरक दगड़ जै-बेर रहण लाग । अर वे ल वेकणि अपण पटळीमजि सुडर
 चराँणक लिजिय पठ्याय । अर उ उनु बगट अर दाणौल जनुकणि सुडर
 खाँछिय खुशिल अपण ऐट भरण चहाँछिय । अर कौ वेकणि के नि
 दिछिय । अर जब उ अपण होशम आय वे ल कय म्यर बाबुक मिहनतु
 नौकरूँमजिहै कतुक खाँणहै भौत वृट पौनि अर मैँ भूकैल मरनु ॥ मैँ
 उठि-बेर अपण बाबुक दगड़ जौल अर वेहाँति कौल ये बबा मैल परमे-
 श्वरक इच्छाक बाँकि अर त्यर सामणि पाप करछ । अर मैँ फिरै त्यर चल
 कहण लैक नि छौँ । मैँकणि अपण मिहनतु नौकरूँमजिहै एकक बराबरि
 बणै-दे ।

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildual. 1898.)

Kai-ādima-k dwī chyal chhiy. Ar unu-maji-hai chhwatai-l
A-certain-man-of two sons were. And them-in-from the-younger-by
 apan-bab-hā-ti kay, i-babā, jājāt-maji-hai jō bāṭ
his-own-father-to it-was-said, 'O-father, the-property-in-from what share
 mañ-kaṇi milāchh, a mañ-kaṇi di-dē.' Ar wē-l unrā bīch-m
me-to is-got, that me-to give-away.' And him-by of-them between-in
 apni jājāt bāṭi-diy. Ar bhaut din ni ha-chhiy, nan-chyalai-l
his-own property was-divided. And many days not become-were, the-younger-son-by
 sabai-kuchh yak-bat kari-bēr pardēs chalai-gay, ar wati
everything together made-having a-far-country it-was-gone-away, and there
 lunārūpani-maji rahai-bēr apan sabai māl-tāl urai-diy.
debauchery-in remained-having his-own all goods-chattels were-squandered
 Ar jab u sabai-kuchh kharch kari-baiṭh, wē-dēs-m bar
And when he everything expenditure made-had, that-country-in a-great
 akāl par, ar u tañ haṇ baiṭh. Ar a wē-dēsa-k
famine fell, and he poverty-stricken to-be began. And he that-country-of
 kai-mātabara-k dagar jai-bēr rahaṇ lāg, ar wē-l
a-certain-rich-man-of near gone-having to-remain he-began, and him-by
 wē-kaṇi apan-patalō-maji suṇar charāṇa-k lijiy paṭhyāy. Ar u
him-as-for his-own-fields-in swine feeding-of for-the-sake it-was-sent. And he
 unu-bagaṭ-ar-dāṇō-l, janu-kaṇi suṇar khā-chhiy, khuṣi-l
those-husks-and-herries-with, which (acc.) the-swine eating-were, joy-with
 apan pāṭ bharāṇ chahā-chhiy. Ar kwē wē-kaṇi kē ni
his-own belly to-fill wishing-was. And anyone him-to anything not
 di-chhiy. Ar jab u apan-hōs-m āy, wē-l kay,
giving-was. And when he his-own-senses-in came, him-by it-was-said,
 'myar-bābu-k mihnatu-naukarū-maji-hai katuk khāṇ-hai bhaut rwat
'my-father-of hired-servants-in-from how-many eating-than more leaves
 paūni, ar mañ bhūkai-l marnu. Mañ uṭhi-bēr apan-bābu-k
get, and I hunger-by die. I arisen-having my-own-father-of

dagar jaūl, ar wē-hā-ti kaūl, "yē babā, mai-l Paramēśwara-k
near will-go, and him-to I-will-say. " O father. me-by God-of

ichhyā-k bāki, ar tyar sāmni pāp kar-chh Ar maī phirai
will-of against, and of-thee before sin done-is. And I again

tyar chyal kahaṇ laik ni ohhaū. Maī-kaṇi apan-mihnatu-naukarī-
thy son to-call fit not am. Me (acc. thine-own-hired-servants.

maji-hai ēka-k barābari baṇai-dē." '
in-from one-of equal make."'

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN II.

(Pandit Ganga Datt Upreti, 1900.)

को दिना मे ही गाहिन पैक छिया, येक पूर्व का कूणा मे रहँकियो, दूसर पश्चिम का कूणा मे रहँकियो । येक येकक न सुणि बेर जलकियो येकक ध्याल दुहरक ध्याल है बेर बार बर्ष क बाट मे छि । येक दिन पूर्व क पैक क मन मे इंकार उठ धें पश्चिम क पैक क जोर तोलुं । अपण घर बटि सामव क बूज बादि बेर, जो वेकणि बट पन खाहणि चैकिय, गय । धोपरि तक हिटने रहय । बटम वेकणि बडे लम्ब चाकव अर गैर ताल मिल । वेल अपण सामव क बूज वे तालम लफाडू दिय । जब वेक सामव भौजि गय तब वेल वे तालक सब्बै सातु पाणि पी दिय । वे तालक नगौचै येक बोट मुण शे गय । यतुकम वेकै नगौचै बटि जडव क जनावर रोजै कि चार वे तालम पाणि पीहणि आया, ताल खाली दख दुहरि जग पाणि खोजहणि गया । उनु पछिन वे तालम पाणि पीहणि येक जडवि हाति आय, ठून पाणि पीहणि तालम घाल पाणि निमिल, रिसै बेर जोरैल चिडाट पाड़ि, जै चिडारै ल वे पैकै कि नीन टूटि गे ॥

वेकणि नीन टुटिये कि बडि रीस उठि । वे रीस उठिया मजि हाति क सून पकड़ि बेर पश्चिम क पैक क खोडू भितेर लफाडू दिय । वे खोडू भितेर वे बखत वे पैकै कि चैलि उखोव कुटण पैरेकिय । हाति कणि येक अणकशे किड़ दखि बेर डरक मारि अपणि मा कणि भितेर भाजि गे । तब उनी कि मा भ्यार चै । हाति कणि येक तौरक नये किड़ जाणि बेर अपण दगड़क शैणिये कणि दिखा हणि खलेतिम धरि दिय । यतुक क पछिन वे दिन पूर्वक पैक बार बर्षक बाट को घड़ि मे हिटि बेर पश्चिम पैकक घर हणि गय, वेकि चैलि हाति पैकै कि खबर पुछि । चैलिल कय,

‘म्यर बाब बार बर्ष बटि धुर लकणा हणि जै रहक, वोति जावो’, धुर जाहणि बाट बतै दिय । जब पूर्वक पैक धुर हणि गय पश्चिमक पैक लैक सारे जडवक ठूल ठूल बोटों कणि जड़े बटि उपाड़ि बेर उनर बड़े गुठव बणै बेर ठै डुडर जश मुनव म धरि बेर अपण घर हणि आँ रया । बटम भेट हैगे । तब पूर्वक पैक वे पछिन गय, गुठव कणि पछिना खँचि बेर थामि दिय ; जब पश्चिमक पैकैल सकर जोर लगाय, गुठव खँचि बेर आघिलाँ गय, और पछिना दाखि बेर कय, ‘अरे पूर्वक पैका ! मैल त्यर नौ पैलि बटि सुणि राख क, ते दगड़ि भेंटकणै कि बड़ि टकि क । आज भेंटि पाक । बड़ि खुशि हैक । अब तु मै लगै कहीं धँ को सकुँक’ । पूर्वक पैकैल यश कय, ‘ये बण मे हमरि हार जित कणि को देखल, गौ में जौला वैकणि लगुँला’ ॥

हीयै भणा गौमजि गया, येक बुड़ि दगड़ि भेट है । हीयै भणों ल बुड़ि हाँति कय कि तु हमरि लगै दाखि दे, धँ को जितुँक । बुड़ियै ल कय, ‘म्यर नाति गोरु भैश चराहणि बण जारौक, वेकणि रोट देहणि जानु, पका तुम ही भणों कि लगै कणि दाखुँला’ । यतुक कबेर बुड़ियै ल हीयै पैकौँ कणि लकणाँ के वृज सुदि अपण कानाम धर दि, अपण नाति कणि जैबेर रोट दि ॥

जब ही पैक वतणि लगै हणि तय्यार हया तब बुड़िया क नाति ल बुड़ि गोरु भैशा ही पैक लकणाँ वृज सुदि अपण गाति भितेर घाल लि अपण ध्याल हणि गय । यतुक बड़ि भारि ठन्चाव चै, बुड़िया क नाति उट्टे बेर येसो जग कणि गय कि जतणि ही ससणि उखोव कुटण पैरछि अर येक शैणिक अँख भितेर घुण जस पणशि गय वे शैणि ल दुहरि शैणि हाँति कय, ‘म्यर अँख भितेर घुण पणशि गक, गाड़ दे’ । दुहरि ल कय, ‘वे घुणक टुकड़ मैकणि देलि त तब गाड़नु’ । उ शैणि ल यो बात मानि उनी ल घुण कणि (बुड़ि क नाति अर बुड़ि सुदि गोरु भैसौँ सुदि लकणाँ वृज सुदि ही पैकाँ कणि) गाड़ि बेर खलेतिम धरलि । फिर रात हणि उनील खलेति-मैँ गाड़ि बेर अपण खस्र कणि दिखाय । वेल कय कि इन सब क्किड़ों कणि हमर विराव कणि दि दियो, उ सबों ‘कणि खा देलि’ । इन क्कीड़ों कणि दाखि सुणि बेर ही पैक अर बुड़ि उनी क नाति भौत डरि गया, अर डरि बेर कपण पै रया । तब सबूल आपु कणि संसार क सब

चीजों हबेर छूट समजि बेर पसताण पै रया, अर हात जोड़ि बेर बिनति करि वे शैणि अर उनोक खस्स हाँति छुटि बेर अपण घर हणि गया । अपण घ्याला पुजि बेर यों सब क्रीड़ा सबूल अपणा पड़ोश मे अपणा मितुरों हाँतणि कय ॥

सबूल आपु कणि हवुक शमजि बेर भगवान क नौ लिय य कय, 'भगवान ! हम त्यर शिष्टि म सबन है नन छौ । ये भर्तिम कैल शैकि नि करणि चेनि । येक है येक बड़ येक है येक छुट हुँछ भगवान कि शिष्टि म हम किड़ जाशा छौ ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMOBA.

SPECIMEN II.

(Pandit Ganga Datt Upreti, 1900.)

1. Kwē-dinā-mē dwi gāhin paik chhiyā. Yēk pūrba-kā kūṇā-mē
 1. *Certain-days-in two famous heroes were. One East-of corner-in*
 rahāchhiyō, dūsar paśchima-kā kūṇā-mē rahāchhiyō. Yēk yēka-k
was-dwelling, the-other West-of corner-in was-dwelling. One one-of
 na suṇi-bēr jal-ōhhiyō. Yēka-k dhyāl duhara-k dhyāl-hai-bēr
the-name heard-having burning-was. One-of house the-other-of house-from
 bāra-barsha-k bāt-mē chhi. Yēk din pūrba-k paika-k man-mē
twelve-years-of road-on was. One day the-East-of hero-of mind-in
 haṅkār uṭh, 'dhē. paśchima-k paika-k jōr tōlū.'
envy arose, 'let-me-see, the-West-of hero-of strength let-me-weigh.'

Apaṅ-ghar-baṭi sāmawa-k bwaj bādi-bēr, jō wē-kaṇi baṭ-pan
His-own-house-from provision-of load tied-having, which him-to the-road-on
 khā-haṇi chai-chhiy, gay. Dhōpari tak hiṭnē rahay.
eating-for necessary-was, he-went. Midday up-to a-walking he-remained.

Baṭ-m wē-kaṇi baṭē lamb chākaw ar gair tāl mil.
The-way-on him-to a-great long broad and deep lake was-met.

Wē-l apaṅ-sāmawa-k bwaj wē-tāl-m laphāi-diy. Jab wē-k
Him-by his-own-provision-of load that-lake-in was-thrown. When him-of
 sāmaw bhiji-gay, tab wē-l wē-tāla-k sabbai sātu
the-provision was-moistened, then him-by that-lake-of all flour
 pāṇi pī-diy. Wē-tāla-k nagīchai yēk bōṭ muṇ
(and) water was-drunk-up. That-lake-of in-neighbourhood a tree under
 śē-gay. Yatuk-m wē-kai nagīchai-bati jaṇawa-k
he-went-to-sleep. The-meantime-in it-of the-neighbourhood-from the-forest-of
 janāwar rōjai-ki chār wē-tāl-m pāṇi pī-haṇi āyā, tāl
beasts day-of custom (in) that-lake-in water drinking-for came, the-lake
 khāli dyakh duhari jag pāṇi khōj-haṇi gayā. Unu-pachhin
empty having-seen another place water seeking-for they-went. Them-after
 wē-tāl-m pāṇi pī-haṇi yek janawi hūti āy, ṭhūn paṇi

pī-haṇi tāl-m ghāl, pāṇi ni-mil, risai-bēr
drinking-for the-lake-in was-thrust, water not-was-found, enraged-having-become
 jōrai-l chināṭ pāri, jai-chingārai-l wē-paikai-ki nīn
force-with scream was-emitted, which-scream-by that-hero-of sleep
 ṭūṭi-gē.
was-broken.

2. Wē-kaṇi nīn ṭūṭiyē-ki baṛi rīs uṭhi. Wē rīs uṭhiyā-maji
 2. *Him-to sleep breaking-of great rage arose. That anger rising-in*
 hāti-k sūn pakāri-bēr paśchimā-k paika-k khōi bhītēr
the-elephant-of trunk seized-having the-West-of hero-of courtyard within
 laphāi-diy. Wē-khōi bhītēr wē-bakhat wē-paikai-ki chaili
it-was-thrown. That-courtyard within (at) that-time that-hero-of daughter
 ukhōw kuṭaṇ pai-rēchhiy. Hāti-kaṇi yēk aṇakaśē kir
a-mortar to-pound engaged-was. The-elephant (acc.) a strange insect
 dyakhi-bēr, ḍara-k māri apaṇi-mā-kaṇi bhītēr bhāji-gē. Tab
seen-having, fear-of through her-own-mother-to within she-fled-away. Then
 unī-ki mā bhyār ai. Hāti-kaṇi yēk-taura-k nayē kir
her-of the-mother outside came. The-elephant (acc.) a-manner-of new insect
 jāni-bēr apaṇ-dagara-k śainiyō-kaṇi dikhā-haṇi khalēti-m
considered-having herself-of-with-of women-to showing-for pocket-in
 dhari-diy. Yatuka-k pachhin wē-din pūrba-k paik, bāra-barsha-k
it-was-put. So-much-of afterwards (on) that-day the-East-of hero, twelve-years-of
 bāṭ kwē-ghaṛi-mē hiṭi-bēr paśchim-paika-k ghar-haṇi gay, wē-k
road a-few-hours-in walked-having the-Western-hero-of house-to went, him-of
 chaili-hā-ti paikai-ki khabar puchhi. Chaili-l kay 'myar
daughter-to the-hero-of news was-asked. The-daughter-by it-was-said, 'my
 bāb bāra-barsha-baṭi dhur lakaṇā-haṇi jai-rah-chh, wōti jāwō.'
father twelve-years-from the-mountain wood-for gone-has, there go.'
 Dhur jā-haṇi bāṭ batai-diy. Jab pūrba-k paik dhur-haṇi
The-mountain going-for road was-shown. When the-East-of hero the-mountain-to
 gay, paśchima-k paik laik sārē-jaṇawa-k ṭhūl-ṭhūl-bōṭṭō-kaṇi
went, the-West-of hero also the-whole-forest-of great-great-trees (acc.)
 jāṛē-baṭi upāri-bēr unar baṛai guḍhaw baṇai-bēr ḍhai-ḍuṇar
the-roots-from torn-up-having of-them a-great load made-having a-mountain
 jaś munawa-m dhari-bēr apaṇ-ghar-haṇi ā-rayā. Baṭ-m
like the-head-on placed-having his-own-house-to coming-was. The-way-in
 bhēṭ hai-gē. Tab pūrba-k paik wē-pachhin gay, guḍhaw-kaṇi
the-meeting occurred. Then the-East-of hero him-behind went, the-load (acc.)
 pachhinā khaīchi-bēr thāmi-diy. Jab paśchima-k paikai-l sakar
from-behind pulled-having he-was-impeded. When the-West-of hero-by great

jōr lagāy, gudhaw khañchi-bēr āghilā gay, aur pachhinā
force was-applied, the-load dragged-having forward he-went, and backwards
 dyakhi-bēr kay, 'arē pūrba-k paikā, mañ-l tyar nañ paili-baṭi
looked-having it-was-said, 'O East-of hero, me-by thy name before-from
 suni-rākh-chh, tē-dagari bhētakanai-ki bari ṭaki chh. Āj bhēṭi
heard-has-been, thee-with meeting-of great longing is. To-day meeting
 pā-chh. Bari khuṣi hai-chh. Ab tu mañ laṇāi karū,
obtained-is. Great happiness become-is. Now thou I fight let-us-make,
 dhañ, kō sakū-chh.' Pūrba-k paikai-l yaś kay,
let-us-see, who(of-us) able-we-are.' The-East-of hero-by thus it-was-said,
 'yē-baṇ-mē hamari hār-jit-kaṇi kō dēkhal? Gañ-mē
'this-forest-in our losing-winning (acc.) who will-see? The-village-in
 jañlā, wañ-kaṇi lañlā.'
we-shall-go, there we-shall-fight.'

3. Dwiyai jhaṇā gañ-maji gayā, yēk buri dagari bhēṭ
 3. *The-two persons the-village-in went, an old-woman with meeting*
 hai. Dwiyai-jhaṇō-l buri-hā-ti kay ki, 'tu hamari
became. The-two-men-by the-old-woman-to it-was-said that, 'thou our
 laṇai dyakhi-dē, dhañ, kō jitūchh.' Buriyai-l
fighting watch, let-us-see, who (of-us-two) we-conquer.' The-old-woman-by
 kay, 'myar nāti gōru bhaīs charā-haṇi baṇ jā-rauchh.
it-was-said, 'my grandson cattle buffaloes feeding-for the-forest gone-has.
 Wē-kaṇi rōṭ dē-haṇi jānu, pachhā tum-dwi-jhaṇō-ki laṇai-kaṇi
Him-to bread giving-for I-am-going, afterwards you-two-persons-of the-fight (acc.)
 dyakhñlā.' Yatuk ka-bēr buriyai-l dwiyai-paikō-kaṇi,
I-will-see.' So-much said-having the-old-woman-by the-two-heroes (acc.),
 lakaṇā-kai bwaj sudi, aṇaṇ-kānā-m dhar-di, aṇaṇ-nāti-kaṇi
the-woods-of load with, her-own-shoulder-on having-placed, her-own-grandson-to
 jai-bēr rōṭ di.
gone-having bread was-given.

4. Jab dwi paik wataṇi laṇai-haṇi tayyār hayā, tab
 4. *When the-two heroes there fighting-for ready became, then*
 buriyā-k nāti-l buri, gōru bhaīsā dwi paik
the-old-woman-of grandson-by the-old-woman, cattle buffaloes the-two heroes
 lakaṇā bwaj sudi, aṇaṇ gāti bhitēr ghāl-li,
woods(-of) load with, his-own garment-fold within having-taken,
 aṇaṇ-dhyāl-haṇi gay. Yatuk-m bari bhāri ḍhanchāw ai,
his-own-house-to went. So-much-in a-great heavy wind-storm having-come,
 buriyā-k nāti urhai-bēr yēsō-jag-kaṇi gay, ki jataṇi
the-old-woman-of grandson carried-off-having such-a-place-to went, that where

dwi sasani ukhōw kuṭaṇ pai-rachhi, ar yēk-saini-k ākh bhitē
two women a-mortar to-pound engaged-were, and one-woman-of eye within
 ghuṇ jas paṇsi-gay. Wē-saini-l duhari-saini-hā-ti kay,
bit-of-grass like entered That-woman-by the-other-woman-to it-was-said,
 'myar-ākḥ bhitēr ghuṇ paṇsi-gachh, gār-dē.' Duhari-l
 'my-eye within a-bit-of-grass entered-has, take (-it)-out.' *The-other-by*
 kay, 'wē-ghuṇa-k ṭukaṛ mañ-kaṇi dēli, ta tab
it-was-said, 'that-bit-of-grass-of piece me-to you-will-give, then then
 gārnu.' U-saini-l yō bāt māni. Unī-l ghuṇ-kaṇi
I-will-take-out.' That-woman-by this word was-agreed. Her-by the-bit-of-grass
 [buṛi-k nāti ar buṛi sudi, gōru bhaisaū
[the-old-woman-of grandson and the-old-woman with, the-cattle buffaloes
 sudi, lakaṇā bwaj sudi, dwi paikō-kaṇi] gāri-bēr,
with, the-woods (of) load with, the-two heroes (acc.)] taken-out-having,
 khalēti-m dhar-li. Phir rāt-haṇi unī-l khalēti-māñ gāri-bēr
pocket-in was-placed. Again night-at her-by pocket-from-in taken-out-having
 apaṇ khasm-kaṇi dikhāy. Wē-l kay ki, 'in-sab-kiṛō-kaṇi
her-own-husband-to it-was-shown. Him-by it-was-said that, 'these-all-insects (acc.)
 hamar-birāw-kaṇi di-diyō. U sabō-kaṇi khā-dēli.' In-kwīṛō-kaṇi
our-cat-to give-away. He all (acc.) will-eat-up.' These-talks (acc.)
 dyakhi-suṇi-bēr dwi paik ar buṛi, unī-k nāti bhaut
seen-heard-having the-two heroes and the-old-woman, her-of grandson much
 ḍari-gayā, ar ḍari-bēr kapaṇ pai-rayā. Tab sabū-l
feared, and feared-having to-tremble became-engaged. Then all-by
 āpu-kaṇi saṁsāra-k sab-chijō ha-bēr chhwaṭ samaji-bēr,
themselves (acc.) the-world-of all-things than small understood-having,
 pastāṇ pai-rayā, ar hāt jōri-bēr binti kari,
so-lament became-engaged, and hands folded-having petition was-made,
 we-saini-ar-unī-k-khasm-hā-ti ohhuṭi-bēr apaṇ-ghar-haṇi gayā.
that-woman-and-her-of-husband-to escaped-having their-own-houses-to went.
 Apaṇ-dhyālā puji-bēr yō-sab-kwīṛā sabū-l apaṇā-parōs-mē
Their-own-homes arrived-having these-all-events all-by their-own-neighbours-among
 apanā-miturō-hā-taṇi kay.
their-own-friends-to were-told.

5. Sabū-l āpu-kaṇi hawuk samaji-bēr Bhagwāna-k nau
 5. *All-by themselves (acc.) light considered-having God-of name*
 liy, ya kay, 'Bhagwān, ham tyar-śisṭi-m saban-hai nan
was-taken, this was-said, 'God, we Thy-creation-in all-than small
 chhaū. Ye-dharti-m kai-l śēki ni karaṇi chaini. Yēk hai
are. This-earth-on anyone-by pride not to-be-made is-proper One than

yēk baṛ, yēk hai yēk chhwaṭ hūchh. Bhagwāna-ki śisṭi-m ham
one great, one than one small is. God-of creation-in we
 kiṛ jāśā chhaū.
insects like are.'

[For a free translation, *vide ante*, p. 165.]

KUMAUNĪ OF NAINI TAL.

The District of Naini Tal lies immediately to the south of the District of Almora. The language of the educated classes of the town of Almora has been taken as the Standard form of Kumaunī, and thence the town of Naini Tal is distant only about forty miles, as the crow flies. As may be expected the Kumaunī of the District of Naini Tal closely resembles the Standard. Natives of Naini Tal count no less than six forms of the language in this small district, each of which is named after the *pattī* in which it is spoken. Thus, besides the admitted standard, they mention Phaldākōṭiyā spoken in *Pattīs* Dhaniyakot and Chauthan, along the banks of the river Kōsī, Chhakhāṭiyā spoken in Pargana Chhakhata, Rāmgarhiyā spoken in Pargana Ramgarh, and Rau-Chaubhaṅsī spoken in the east of the district, especially in *Pattīs* Rau and Chaubhainsi. Of these Phaldākōṭiyā is an overflow of that dialect from the Phaldakot Pargana of Almora, and has been dealt with above (pp. 202 ff.). The others hardly differ amongst themselves and, including the Standard as spoken by the educated, and also the mixed "Bāzārī" dialect of Naini Tal Town, may all be considered as forms of Rau-Chaubhaṅsī. The estimated numbers of speakers of these various sub-dialects are as follows:—

Phaldākōṭiyā	9,440
Rau-Chaubhaṅsī—	
Rau-Chaubhaṅsī proper	6,875
Standard of Naini Tal	18,047
Chhakhāṭiyā	25,800
Rāmgarhiyā	3,957
Bāzārī	2,000
	<hr/>
	56,679
	<hr/>
TOTAL	<u>66,119</u>

I am indebted to the kindness of Mr. W. B. Cockburn for the version of the Parable of the Prodigal Son in Rau-Chaubhaṅsī which follows. It will be observed that it closely agrees with the Standard Kumaunī of Almora. We may note the following points:—

In the grammar of the Standard dialect I have been able to distinguish between the short *à*, *e* and *o* and the long *ā*, *ē* and *ō* respectively. No materials for making such a distinction exist in the present case, and I therefore give the text as it was received by me, both *à* and *ā* being represented by *ā*, *e* and *ē* by *ē*, and *o* and *ō* by *ō*.

We may note the following divergencies from the Standard. The word *maīs*, a man, of the Standard becomes *maīś*, and this seems to point to a general tendency to pronounce *s* like *sh*, as in Bengali. In the Standard we noted that the change of *e* to *yo* before *o* is considered vulgar. This change regularly occurs in Rau-Chaubhaṅsī, in which we have *chyōlō*, a son, and *gyōṭhō*, elder. The Standard tendency of *a* to become *à* before *à* is reproduced in the present dialect in words like *gālā*, on the neck, and *bhālā* (nom. plur. masc.), good. Similarly, as in the oblique genitive of the Standard, we have *Īśwarā-kā sāmāni*, before God. Before *lē*, the suffix of the agent-instrumental, nouns take *ai*, as in *nānai-lē*, by the younger; *chyālai-lē*, by the son; *babai-lē*, by the father. Beside *hāṅi*, for, we have *sunī*, as in *wī-sunī jāphat*, a feast for him.

The 2nd plural imperative ends in *au*, as in *hālau*, put ye. We may also note the regular insertion of *h* in *lhiyō*, taken, and in other forms of the same verb.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

RAU-CHAUBHĀSĪ DIALECT.

DISTRICT NAINI TAL.

(W. B. Cockburn, Esq., 1898.)

एक कै मैशा का द्वी च्याला क्विया । नानै ले आपणा बाब थैं कयो कि बवा म्योरो बान मँकणि दीदे । तब वीले उनरो हिस्सो बान करि दियो । ध्वाड़े दिन पछा नाना च्यालै ले आपणो बानो सब एकट्ठो करो और दूर देस सुँ बाटो लागो और वाँ जै बेर आपणो माल बहियाती में फ़ाँकि दियो । जब ऊ सब फ़ाँकि चुको वी जागा बड़ो भारि अकाल पड़ो और वी कणि तंगी ऊण पैठी । और ऊ एक शहराका रईसाका घर गयो और वीले वी कणि बाड़ा में शूडर चरूण में लगै दियो । और ऊ उनन खुस्यालन कणि खै बेर पेट भरण चाँकियो जनन शूँडर खाँकिया । और कैले वीकणि के नि दियो । जब ऊ कणि फाम ऐ वीले कयो कि म्यारा बाबाका कतुकुक नौकरन थैं खाणा सुँ रोट्टा हुनाला और ख्याड़ा ले जान हुनाला और मैँ भूकै ले मरण लागि रयूँ । मैँ उठि बेर आपणा बौज्यू पैँ जूँलो और उनन थैं कूँलो कि बौज्यू मैँले ईश्वरा का सामनि और तुमारा सामनि पाप करछ । आब मैँ एतुक लैक नि रयूँ कि तुमरो च्योलो कईजूँ । मँकणि आपणो भाड़ो वालो नौकर बगै दे । तब ऊ उठो और आपणा बाब थैं गयो । परन्तु जब ऊ दूरे क्वियो वीका बाबैले वीकणि देखि ल्हियो और दै आई दीड़ो गाला लगै ल्हियो और भुक्कि ल्ही । तब च्यालै ले कयो बौज्यू मैँले तुमारा सामनि और ईश्वरा का सामनि पाप कर छ और तुमरो च्योलो कई जाणा को योग्य न्हातूँ । पर वीका बौज्यू ले चाकरन थैं कयो भाल है भाला लुकुड़ा ल्याओ और यैकणि पैराओ, वीका हाथ में मुनड़ि हाली और खुटन में ज्वाता हाली । और जाफत करौ और खुशि करौ । यो म्योरो च्योलो मरि गक्कियो आब ज्यूनो है गक्क हरे गक्कियो फिर मिलि गक्क । तब उननले चैन करण लगे ।

पर वीको ज्योठो च्योलो बाड़ा में क्वियो । जब ऊ लौटो और घराका नजीक अयो वीले गाणो नाचणो सुणो । तब वीले एक नौकर बलै और

पुछो यो के बात छ । बोले कयो कि लोरो भै ऐ गक और लारा बाबाले जाफत
 करिक कोले कि क गुणि कुशली ऐ गक । तब क गुछो भै और घर भीतर
 नि गयो, ये बोले बोको बाबो भैर ऐ और बोकणि मन्थे । तब बोले
 जबाब दि बेर आपणा बाब थू कयो देख एतेक बरस जाले भले तैरि टहल
 करि कभू लोरो कई नि टालो तबले खोले भूकणि कभू एक बाकरो को पाठो
 ले नि दिने जेले भू आपणा देगडिन कणि लूरो थू । पर जखे लोरो यो
 खालो थूक जेले तैरि कभई पातरन भू भूकिकि खोले बो सणि जाफत
 करैक । तब बोले बोथे कयो खाला तू त रोखि खारा देगडा भये और
 भूथे छे क लोरो क । यो बुजोन कियो कि हम लार करना और खणि मन्थेना
 कोले कि लोरो भै भरि गकियो फिरि लूरो है गक धैर गकियो फिरि
 मिलि गक ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

RAU-CHAUBHAĪSĪ DIALECT.

DISTRICT NAINI TAL.

(W. B. Cockburn, Esq., 1898.)

Ēk-kai-maiśā-kā dwi chyālā chhiyā. Nānai-lē āpanā-bāb-thaī
A-certain-man-of two sons were. The-younger-by his-own-father-to
 kayō ki, 'babā, myōrō bān mā-kaṇi di-dē.' Tab
it-was-said that, 'father, my share me-to give-away.' Then
 wi-lē unarō hisō bān kānā-diyō. Thwārē-din pachhā nānā-chyālai-lē
him-by their share division was-made. A-few-days after the-younger-son-by
 āpanō bānō sab ēkaṭṭhō karō, aur dūr-dēs-sū bātū lāgō,
his-own share all together was-made, and a-far-country-to way was-adopted,
 aur wā jai-bēr āpanō mā bahiyāti-mē phūki-diyō. Jab
and there gone-having his-own property debauchery-in was-squandered. When
 ū sab phūki-chukō wi-jāgā baṛō bhāri akāl paṛō, aur
he all had-squandered-completely in-that-place a-very heavy famine fell, and
 wi-kaṇi taṅgi ūn paīṭhī. Aur ū ēk śaharā-kā rāisā-kā ghar
him-to want to-come began. And he a the-city-of lord-of (to)-the-house
 gayō, aur wi-lē wi-kaṇi bārā-mē sūnar charūn-mē lagai-diyō.
went, and him-by him-as-for the-field-in swine feeding-for he-was-appointed.
 Aur ū unan-khusyālan-kaṇi khai-bēr pēt bharan chā-chhiyō
And he those-husks (acc.) eaten-having the-belly to-fill wishing-was
 janān sūnar khā-chhiyā. Aur kai-lē wi-kaṇi kē ni-diyō.
which the-swine eating-were. And anyone-by him-to anything not-was-given.
 Jab ū-kaṇi phām ai, wi-lē kayō ki, 'myārā-bābā-kā
When him-to sense came, him-by it-was-said that, 'my-father-of
 katukuk-naukaran-thaī khānā-sū rōṭā hunā-lā, aur khyārā-lē
how-many-servants-to eating-than loaves are-becoming, and wasting-by
 jān hunā-lā, aur māi bhūkai-lē maran lāgi-rayū. Māi
over-and-above are-becoming, and I hunger-by dying am. I
 ūṭhi-bēr āpanā-bwaujyū-pāi jū-lō, aur unan-thaī kū-lō ki,
arisen-having my-own-father-to will-go, and him-to I-will-say that,
 "bwaujyū, māi-lē Īswarā-kā sāmani aur tumārā sāmani pāp kar-chh. Āb
"father, me-by God-of before and you-of before sin done-is. Now
 māi ētuk laik ni-rayū ki tumarō chyōlō kai-jū. Mā-kaṇi
I so fit not-remained that your son I-was-called. Me

āpaṇō bhārō-wālō naukar banai-dē.”” Tab ū uṭhō, aur āpaṇā-bāb-thaī
your-own hired servant make.”” Then he arose, and his-own-father-to
 gayō. Parantu, jab ū dūrē chhiyō wi-kā bābai-lē wī-kaṇi
went. But, when he distant was him-of the-father-by him-as-for
 dēkhi-lhiyō, aur dai āi, daurō, gālā lagai-lhiyō, aur
he-was-seen, and compassion came, he-ran, (on-)the-neck he-was-attached, and
 bhukki lhi. Tab chyālai-lē kayō, ‘bwaujyū, maī-lē tumārā
kiss was-taken. Then the-son-by it-was-said, ‘father, me-by you-of
 sāmani, aur Íswarā-kā sāmani pāp kar-chh, aur tumarō chyōlō kai-jāṇā-kō
before, and God-of before sin done-is, and your son being-called-of
 yōgya nhātū.’ Par wi-kā bwaujyū-lē chākaran-thaī kayō,
worthy I-am-not.’ But him-of the-father-b the-servants-to it-was-said,
 ‘bhāl-hai bhālā lukurā lyāō, aur ya-kaṇi pairāō; wī-kā-hāth-mē
‘good-than good garments bring, and this-one-to clothe; him-of-hand-on
 munari hālau, aur kḥuṭan-mē jwāt hālau, aur jāphat karau, aur
a-ring put, and feet-on shoes put, and a-feast make-ye, and
 khuṣi karau. Yō myōrō chyōlō nari-ga-chhiyō, āb jyūnō hai-ga-chh;
happiness make-ye. This my son dead-gone-was, now alive become-is;
 harai-ga-chhiyō, phiri mil-ga-chh Tab unan-lē chain karan
lost-gone-was, again found-gone-is.’ Then them-by ease to-make
 lagē.
it-was-begun.

Par wī-kō jyōṭhō chyōlō bārā-mē chhiyō. Jab ū lautō, aur
But him-of the-elder son the-field-in was. When he returned, and
 gharā-kā najik ayō, wī-lē gāṇō nāchaṇō suṇō. Tab wī-lē
the-house-of near came, him-by singing dancing was-heard. Then him-by
 ēk naukar balai aur puchhō, ‘yō kē hāt chh?’ Wī-lē
a servant having-called and he-was-asked, ‘this what thing is?’ Him-by
 kayō ki, ‘tyōrō bhāi ai-ga-chh, aur tyārā-bābā-lē jāphat kari-chh
it-was-said that, ‘thy brother arrived-is, and thy-father-by a-feast made-is
 kē-lē ki ū guṇi-kuṣali ai-ga-chh.’ Tab ū gussō bhāi aur
because that he in-good-state arrived-is.’ Then he angry becoming and
 ghar bhitar ni-gayō. Yai-wilē wī-kō bābō bhair ai aur
the-house within not-went. This-for him-of the-father outside coming and
 wī-kani manṇē. Tab wī-lē jābāb di-bēr āpaṇā-bāb-thaī
him-to it-was-remonstrated. Then him-by answer given-having his-own-father-to
 kayō, ‘dēkh, ētuk-baras jā-lē maī-lē tēri ṭahal kari, kabhaī
it-was-said, ‘see, so-many-years during me-by thy service was-done, ever
 tyōrō kai ni-ṭālō. Tab-lē twī-lē mā-kani kabhaī
thy saying not-was-disobeyed. Nevertheless thee-by me-to ever

ěk-bākarā-kō pāṭhō lai ni-dinē, jai-lē maĩ āpanā-dagaṛin-kaṇi
a-goat-of kid even not-was-given, which-by I my-own-companions-to
 nyūtō dyũ. Par jaswē tyōrō yō chyōlō ā-chh, jai-lē tēri-kamāi
a-feast may-give. But just-as thy this son arrived-is, whom-by thy-earnings
 pātaran-mē phūki-chh, twī-lē wī-suṇi jāphat karai-chh.' Tab
harlots-on were-squandered, thee-by him-for a-feast got-made-is.' Then
 wī-lē wī-thaĩ kayō, 'chyālā, tū ta rōjē myārā-dagāṛā bhayē,
him-by him-to it-was-said, 'son, thou indeed daily me-of-with wast,
 aur maĩ-thaĩ jē chh, 'tyōrai chh. Yō bujīn chhiyō ki ham
and me-to what is, thine-even is. This proper was that we
 tyār karnā aur khuṣi manyūnā, kē-lē ki
rejoicing should-have-made and happiness should-have-celebrated, because that
 tyōrō bhai marī-ga-chhiyō, phiri jyūnō hai-ga-chh; harai-ga-chhiyō, phiri
thy brother dead-gone-was, again alive become-is; lost-gone-was, again
 mili-ga-chh.'
 got-is.' |

KUMAIYĀ.

Adjoining the Rau and Chaubhainsi *Patṭis* of Naini Tal, lies the Kali Kumaun Pargana of the Almora district, the dialect of which, spoken by 37,696 persons, is named Kumaiyā.

The name "Kumaun" is said to be a corruption of Kūrmāchala, the old name of Kānādeo, a peak situated within this pargana. It is here that Vishṇu is said to have resided for three years while in his *Kūrma*, or tortoise, incarnation, and to have been worshipped by Indra, Nārada, and the Ṛishis.¹

The Kumaiyā dialect is practically the same as Rau-Chaubhaṣi, as will appear from the annexed extract from a version of the Parable of the Prodigal Son. The only special peculiarity is the non-use of the cerebral letters *ṇ* and *ḷ*.

We may note the following points in which Kumaiyā departs from the Standard. The cerebral letters *ṇ* and *ḷ* have disappeared, *n* and *l* taking their places. Thus we have *āpnō*, own, not *āpnō*, and *akāl*, a feminine, not *akāl*.

The postposition *kā* of the Genitive oblique masculine is liable to be dropped. Thus we have *kai mānsā* for *kai mānsā-kā*, of a certain man (there were two sons); *uī mulkā* for *uī mulkā-kā*, (with a certain banker) of that country. Note how, although the *kā* has been dropped, the *ā* (= Standard *ā*) inserted before that postposition is retained.

Instead of the Dative postposition *kaṇi*, we have *khan*, as in *charaūn-khan*, for feeding. The postposition *sit*, with, may be noted. Its use extends throughout the country westwards, as far at least as Kashmīr, where it appears under the form *sūty*.

In the pronouns, we may note the oblique plural *unō* instead of *unan*.

In the verb substantive *chhiyā* is contracted to *chhyā*.

The verb *sakanō* is used to form a completive compound, like the Hindi *chuknā*, of which it is probably a corruption. *Parṇō*, to fall, is twice used to mean 'to begin.'

¹ Gazetteer, N.-W. P. (1896), Vol. XII, p. 385.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KUMAIYĀ DIALECT.

DISTRICT ALMORA.

कै मान्सा ही चेला छ्या । और उनों में है नाना चेला ले आपना बाब थें कयो कि ओ बाब अस्ता बिस्ता में है जो बाँड़ में मिलछ में दि दे । और उई ले उनों का बीच आपनि अस्ता बिस्ता बाँड़ि दिनी । और अत्ती दिन नाई भी छ्या कान्सो चेलो सब तीर सिगोरि बटोलि बेर टाड़ा मुल्क निसि गयो । तब वाँ लुँगाड़ियोल में रै बेर आपनि सब अस्ता बिस्ता फुकि दिनी । और जस्वे ज सब तीर निमाड़ि सक्यो उई मुल्क में बड़ो अकाल पड़ियो । तब ज नाङ्को हुँन पड़ियो । और ज उई मुल्का कै बन्यून्याँ सित जाइ बेर रौन पड़ियो । तब वीले ज आपना गड़ा में सुंघ चरौन खन लायो । और ज उन बकोड़ और दाना ले जनों सुंघ खाँछ्या मन्न है बेर आपनि टाड़ भरनु समझ्यो और के वी के नाई दिळ्यो ॥

TRANSLITERATION AND TRANSLATION.

Kai-mānsā dwī chēlā chhyā. Aur unō-mē-hai nānā-chēlā-lē
(Of-)a-certain-man two sons were. And them-in-from the-small-son-by
 āpnā-bāb-thē kayō ki, 'ō bāb, astā-bistā-mē-hai jō bār
his-own-father-to it-was-said that, 'O father, the-property-in-from what share
 māī mil-chh māī di-dē.' Aur uī-lē unō-kā bīch āpni astā-bistā
to-me being-got-is to-me give-up.' And him-by them-of among his-own property
 bārī-dinī. Aur attī din nāī bhau-chhyā kānsō chēlō
was-divided-out. And many days not become-were the-younger son
 sab-tir sigōri-baṭōli-bēr tārā-mulk nisi-gayō. Tab wā
everything put-together-having (to-)a-far-country went-away. Then there
 lūgāriyōl-mē rai-bēr āpni sab astā-bistā phuki-dinī. Aur jaswē
debauchery-in remained-having his-own all property was-squandered. And when
 ū sab-tir nimāri-sakyō uī-mulk-mē baṭō akāl paṛiyō. Tab ū
he everything spent-completely that-country-in a-great famine fell. Then he
 nāngō hūn paṛiyō. Aur ū uī-mulkā kai-banyūnyā-sit
poverty-stricken to-be began. And he (of-)that-country a-certain-banker-with
 jāi-bēr raṭn paṛiyō. Tab wī-lē ū āpnā-garā-mē suṅgra
gone-having to-remain began. Then him-by he his-own-fields-in swine
 charaṭn-khan' lāyō. Aur ū un-bakōṛ-aur-dānā-lē janō suṅgra
feeding-for was-deputed. And he those-husks-and-berrics-by which the-swine
 khā-chhyā magna hai-bēr āpni dhār bharnu samjha-chhyō, aur
eating-were pleased become-having his-own belly to-fill wishing-was, and
 kwē wī kē nāī di-chhyō.
anyone him anything not giving-was.

CHAUGARKHIYĀ.

Immediately to the north-west of Pargana Nali Kumaun, and also in the Almora District, lies the Pargana of Chaugarkha. The dialect here spoken by an estimated number of 37,210 people is called Chaugarkhiyā.

In some respects it resembles the Standard Kumaunī even more closely than Kumaiyā, for it has the usual supply of cerebral *ns* and *ʃs*. It has, however, a few peculiarities, which will be observable in the extract from a version of the Parable of the Prodigal Son given below, and which are as follows :—

The change of *ē* to *yā* (Standard *e* to *yà*) before *ā* (Standard *à*) or of *ē* to *yō* (Standard *e* to *yo*) before *ō* (Standard *o*) does not occur. Thus we have *chēlā*, not *chyālā* (Standard *chyàlà*), sons.

In this dialect we also meet occasional instances of the dropping of a final long vowel, which we have seen is common in Khasparjiyā and other connected dialects. Thus, in the specimen we have both *āpaṇā* and *āpaṇ* (plur. masc.), own; *nānā* and *nān* (sing. obl.) younger; *kayō* and *kay*, said. Before *kā*, *ā* (Standard *à*) is regularly dropped. Thus, *naukar-kā*, not *naukarā-kā*, *barābar*, equal to a servant.

In the pronouns, we may note *āpaṇō* or *āpaṇū*, own, and *janū*, the obl. plur. of *jō*, who.

In verbs, the chief changes are the frequent use of *bhiyō*, instead of *chhiyō*, 'he was,' and of *giyō*, instead of *gayō*, he went.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

CHAUGAARKHIYĀ DIALECT.

DISTRICT ALMORA.

(Babu Gobind Prasad Ghildyal, 1898.)

कौ मैसा का ह्यी चेला भिया । और उनन में है नान चेला ले कय आपण बाब ये ओ बबा लटिपटि में है जो बाँट में दिखै ज मैं दि दे । और वी ले उनरा बिच आपण लटिपटि बानि दियो । और भीत दिन नि भिया नाना चेला ले सबे लटिपटि बट्यै बेर परदश हूँ गियो । बाँ लुचना का दगाड़ा रै बेर आपणो माल फुँकि दियो । और वी ले जब सबे फुँकि दियो वी मुलुक में बड़ी चकाळ पड़ि गियो । ज गरीब हुँण लागि गियो । और ज वी मुलुक का कौ सौकार का दगाड़ा जे बेर रीण लागि गियो । और वी ले ज आपणा गड़ान में सुडर चरौण में लगे दियो । और ज जँ छाला विज्रा ले जनुँ कणि सुडर खानेर भिया खुशी है बेर आपणू पेट भरणो चाँछियो । और वी कणि कौ के नि दिख्यो । और जब ज आपण खबर में ऐ गियो वी ले कयो मेरा बाब का मिहनतू नौकरोँ में है भीत नौकर खाणा है सकर रोटा पौनी और मैं मूक लै मरि रयूँ । मैं उठि बेर आपणा बबा ये जूँलो और वी ये कौलो ओ बबा मैं ले भगवान कि मनशा है बहैक त्वे देखाळ पाप करछ । और अब मैं तेरो चेलो कुण जसो नै रयो । मैं कणि आपणा मिहनतू नौकरोँ में है एक नौकर का बराबर बबै दे ॥

TRANSLITERATION AND TRANSLATION.

Kai-maisā-kā dwī chēlā bhiyā. Aur unan-mē-hai nān-chēlā-lē
A-certain-man-of two sons were. And them-in-from the-younger-son-by
 kay āpaṇ-bāb-thai, 'ō babā, laṭipati-mē-hai jō bāṭ maī
it-was-said his-own-father-to, 'O father, the-property-in-from what share to-me
 di-chhai, ū maī di-dē.' Aur wī-lē unarā bich āpaṇi
thou-givest, that to-me give-up.' And him-by of-them among his-own
 laṭipati bāni-diyō. Aur bhaut din ni bhiyā nānā-chēlā-lē sabai
property was-divided-out. And many days not became the-younger-son-by all
 laṭipati baṭyai-bēr pardēs-hū giyō. Wā luchnā-kā dagārā
property collected-having a-foreign-land-to went. There debauchees-of with
 rai-bēr āpaṇō māl phūki-diyō. Aur wī-lē jab sabai
remained-having his-own goods were-wasted. And him-by when all
 phūki-diyō, wī-muluk-mē baṇō akāl paṛi-giyō. Ū garib hūṇ
was-wasted, that-country-in a-great famine fell-down. He poor to-be
 lāgi-giyō. Aur ū wī-muluk-kā kai-saukār-kā dagārā jai-bēr
began. And he that-country-of a-certain-banker-of with gone-having
 raṇ lāgi-giyō. Aur wī-lē ū āpaṇā-garān-mē suṇar ocharaṇ-mē
to-dwell began. And him-by he his-own-fields-in swine feeding-in
 laḡai-diyō. Aur ū ū-ohhālā-biñā-lē janū-kaṇi suṇar khānēr
was-deputed. And he those-husks-berries-with which (acc.) the-swine eaters
 bhiyā khuṣi hai-bēr āpaṇū pēṭ bharāṇō chā-chhiyō. Aur wī-kaṇi
were happy become-having his-own belly to-fill wishing-was. And him-to
 kwē kē ni di-chhyō. Aur jab ū āpaṇi-khabar-mē ai-giyō,
anyone anything not giving-was. And when he his-own-sense-in arrived,
 wī-lē kayō, 'mērā-bāb-kā mihanatū-naukarō-mē-hai bhaut naukar
him-by it-was-said, 'my-father-of hired-servants-in-from many servants
 khānā-hai sakar rōṭā paunī, aur maī bhūk-lai mari-rayū. Maī
eating-than more loaves obtain, and I hunger-by dying-remained. I
 uthi-bēr āpaṇā-babā-thai jūlō aur wī-thai kaūlō, "ō babā,
arisen-having my-own-father-to will-go and him-to I-will-say, "O father,
 maī-lē Bhagawān-ki manṣā-hai bahaik, twē dēkhal, pāp kar-chh, aur
me-by God-of will-from outside, thee in-the-sight, sin done-is, and
 ab maī tērō chēlō kuṇ jasō nai rayō. Maī-kaṇi
now I thy son to-say such not I-remained. Me(acc.)
 āpaṇā-mihamatū-naukarō-mē-hai ēk-naukar-kā barābar baṇai-dē." "
thine-own-hired-servants-in-from one-servant-of resembling make." "

GAṄGŌLĀ.

This dialect is spoken in the Gangola Pargana, and in the adjoining *paṭṭis* of Pargana Danpur of the District of Almora by an estimated number of 37,734 people. Its habitat is immediately to the east of that of Chaugarkhiyā, with which it is closely connected, Gaṅgōlā mainly differing in possessing Chaugarkhiyā peculiarities in a stronger degree. Chaugarkhiyā sometimes drops final long vowels, while, as the specimen (a portion of a version of the Parable of the Prodigal Son) shows, Gaṅgōlā does the same, but much more often. Thus, in the very first three words of the specimen, we have *kai mais-k* for *kai maisā-kā*. In fact, in Gaṅgōlā, the final vowel is dropped oftener than it is retained, and the dialect thus approaches the Khasparjiyā and the dialects connected with it. Other examples are *chyāl* for *chyālā*, sons, and *khyāt* for *khyātā*, fields.

As in Chaugarkhiyā the cerebral *ṇ* and *ḷ* are in regular use.

Gaṅgōlā is fond of contracting forms, so that *chhiyō*, he was, becomes *chhyō*; *chhiyā*, they were, becomes *chhyā* and even *chhya*; and the Chaugarkhiyā *bhiyō*, he became, becomes *bhyō*. The dialect is also fond of inserting *y*, as in *bhyaut*, many; *jiyā-bēr*, having gone; and *jya* (for *jē*), which. The letter *r* is sometimes elided before another consonant. Thus we have *manā-ryū*, for *marnā-rahū*, I remained dying, i.e. I die. We shall see a similar elision in some of the Garhwāli dialects, e.g. in Rāṭhī (p. 311 *post*).

In the word *Paṛamēswar*, God, an *r* between two vowels has become *ṛ*. This change of *r* to *ṛ* is perhaps due to Tibeto-Burman influence. See the remarks on Jōhāri, p. 248.

A curious deformation of a borrowed word is *māpuk* for the Arabic *muwāfiq*.

In the declension of nouns we may note *hī* and *chhyai*, both meaning 'to' or 'for.' Thus, *pardēs-hī*, to a foreign country; *charaun-hī*, for grazing; *wī-chhyai kaū-chhu*, I will say to him. *Chhyai* is probably another form of *thai*. In Western Pabāri *th* often becomes *chh*.

The Standard *nhātū*, I am not, has become *nahātyū*, and *au-chhē* is used to mean 'it (fem.) comes.'

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

GAṄGŌLĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

कै मैसक हौ च्याल छ । फिरि उननमें नान च्यालले आपण बाबधे कयो कि हला बाब भानिकुनि लटिपटिमें म्यार बानकि ज्य मैथे औछे म दी । फिरि वीले दुवे च्यालन लटिपटि आपणि बाणि-दे । फिरि भ्यौत दिन नि भ्यो छिय नानु च्योली आपणि लटिपटि येक-बटि करि-बेर परदेशहीं नसि-ग्यो । फिरि वाँ ज्या-बेर लुच भ्यो । आपणि सब भानिकुनि लटिपटि फुकि-दौ । फिरि जब उ सबे लटिपटि उड़े उठ्यो वी देशमें ठुल अकाळ भ्यो । फिरि उ गरीब हुण पैठ्यो । फिरि उ वी देशक याक भाल मनि-खाक दगाड़ ज्या-बेर रीण पैठ्यो । फिरि वीले उ आपणा ख्यातमें शुडर चरौणहीं लगायो । फिरि उ उन फकैटन और दाणन जनन शुडर खाँछ्या खुशिले आपणि ठाड़ भरण चाँछ्यो । और वी के के दिनेर नि भ्यो । फिरि जब उ आपण सुदमें आयो वीले कयो कि म्यार बाबाक बुतकारनमेंहै कतुक ठाड़ भरींहै बाकि राट पौनन और मैँ भुक मनाखूँ । अब मैँ याँहै आपणा बाबुक वाँ जाँकु और वीछ्यै कौँकु हला बाब मैले पड़मेखराक विमुख त्यार देखने देखने पाप करछ । फिरि मैँ आजिलग त्योरो च्योली कूण मापुक नहायूँ । मैँ आपण बुतकारनमेंहै याका बरोबरि बणै दे ॥

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

GAŅGOLĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-mais-k dwī chyāl chhya. Phiri unan-mē nān-chyalā-lē
A-certain-man-of two sons were. Then them-among the-younger-son-by
 āpaṅ-bāb-thai kayō ki, 'halā bāb, bhāni-kuni laṭi-paṭi-mē
his-own-father-to it-was-said that, 'O father, utensils-etcetera property-in
 myār bānki, jya maī-thai au-chhē, ma di.' Phiri wī-lē
my share, which me-to coming-is, (to-)me give.' Then him-by
 duwē-chyālan laṭi-paṭi āpaṅi bāni-dē. Phiri bhyaut din ni
to-the-two-sons the-property his-own was-divided-out. Then many days not
 bhyō-chhiy nānu chyōlō āpaṅi laṭi-paṭi yēk-baṭi kari-bēr
become-were the-younger son his-own property together made-having
 pardēs-hī nasi-gyō. Phiri wā jyā-bēr luch bhyō.
a-far-country-to went-away. Then there gone-having a-debauchee he-became.
 Āpaṅi sab bhāni-kuni laṭi-paṭi phuki-dī. Phiri jab u sabai
His-own all utensils-etcetera property was-squandered. Then when he all
 laṭi-paṭi urai-uṭhyō wī-dēs-mē ṭhul akāl bhyō. Phiri
property squandered-completely that-country-in a-great famine became. Then
 u garib huṅ paṭhyō. Phiri u wī-dēsā-k yāk-bhāl-manikhā-k dagār
he poor to-be began. Then he that-country-of a-gentle-man-of with
 jyā-bēr raṅ paṭhyō. Phiri wī-lē u āpaṅā-khyāt-mē śunār
gone-having to-remain began. Then him-by he his-own-field-in swine
 charaṅ-hī lagāyō. Phiri u un-phakētan-aur-dāpaṅ, janan śunār
feeding-for was-appointed. Then he those-husks-and-berries(-by), which the-swine
 khā-chhyā, khuśī-lē āpaṅi dhār bharāṅ chā-chhyō. Aur wī kwē
eating-were, joy-with his-own belly to-fill wishing-was. And (to-)him anyone
 kē dinēr ni bhyō. Phiri jab u āpaṅ-sud-mē āyō, wī-lē
anything a-giver not became. Then when he his-own-senses-in came, him-by
 kayō ki, 'myār-bābā-k butkāran-mē-hai katuk dhār bhārī-hai
it-was-said that, 'my-father-of servants-in-from how-many belly filling-than
 bāki rwāṭ pānan, aur maī bhuk mānā-ryū. Ab maī yā-hai
more bread obtain, and I (by-)hunger dying-remain. Now I here-from
 āpaṅā-bābu-k wā jā-chhu, aur wī-chhṅvai kāū-chhu, "halā bāb,
my-own-father-of there going-am, and him-to I-saying-am, "O father,

mai-lē Parameśwarā-k vimukh tyār dēkhnē-dēkhnē pāp kar-chh. Phiri
me-by God-of against thy in-seeing-in-seeing sin done-is. Again
 maĩ āji-lag tyōrō chyōlō kūṅ māpuk nahātyũ. Maĩ āpaṅ-butkāran-mē-hai
I to-day-from thy son to-say fit I-am-not. Me thine-own-servants-in-from
 yākā barōbari banai-dē."'
one equal-to make."'

DĀNPURIYĀ.

This dialect is spoken in the northern part of Danpur Pargana and in the southern part of Johar Pargana of the Almora District. The estimated number of speakers is 23,851. Immediately to its south lies the Gaṅgōlā dialect, to which it is closely allied.

Like Gaṅgōlā, this dialect drops final vowels almost *ad libitum*. For instance, the first three words of the specimen, which is an extract from the version of the Parable of the Prodigal Son, are *kai maiś-kā*, of a certain man, and lower down we have *kai (bārā) maiśā-k*, with exactly the same meaning.

The principal peculiarity of this dialect is the universal nasalization of the last syllable of verbal forms. Numerous examples will be seen in the specimen. We may also note the interchange of *b* and *p* in *paiḥhā̃* or *baiḥhā̃*, he began. Verbs whose roots end in vowels, insert an *n* in the past tense, as in *hunā̃*, they were; *dinā̃*, was given (both masculine and feminine), and *chānā̃*, he wished. So also *kanā̃*, I have done (sin). This should not be confounded with the *n* (for *ṅ*) of the future passive participle in words like *milnā̃*, it is got, or with the *n* of the present participle, as in *marnā̃*, I am dying. The word for 'I am not' is *nãichhū̃*.

An excellent further example of this dialect will be found on pp. 34 and ff. of Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*.

That example is in an extremely colloquial style, and is full of meaningless interjections which will not be found in the version of the Parable here given. In other respects its language is the same.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRI (KUMAUNĪ).

DĀNPURIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

कै मेश का ही छौड़ा हुनाँ । और नाना ले आपण बाब थें कयाँ ई बाब लटिपटि है जो बानो में मिलनाँ उ में दि-घाल । तब वी ल उनरा बीच आपण लटिपटि वाँटि-दिनाँ । और जैल दिन नि बिताँ कि नान छौड़ा ले सब समेरि बेर टाड़ा मुलुक यगाँ । वाँ फहिक-फाहिक में सब माल फुकि-दिनाँ । जब वी ले सब फुकि-हालाँ तब वी मुलुक में ठुलो अकाळ पड़ा और उ तंग हुण पैठाँ । तब उ वी मुलुक में कै बाड़ा मेशाक दगाड़ा जै रौण पैठाँ । वी ले आपण गाड़ा में सुडर चरौण भेजाँ । तब उ उन रुखौँ कि काल और दाणौँ ले जिनों सुडर खानें मगन है आपण टाड़ भरण चानाँ । और के वी के नि दिनाँ । और जेबे वी आपण फाम आयाँ उ कौण बैठाँ म्यारा बाबु का मेहनतुआ चाकरौँ है कति खाण है जैल रूटा पौनाँ और में भुक मरनैँ । मैं उठि बेर आपण बाब थें जूँलों और वी थें कौँलों ई बाब में ले भगवान कि मरजि है उलटा पाप त्वे देखाँ कनाँ और में आव त्यरो छौड़ो कुण माफक नैँकूँ । मी लेग आपण मेहनतुआ चाकरौँ है एक भौँ बणे दे ॥

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

DĀNPURIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-mais-kā dwī chhyaurā hunā. Aur nānā-lē āpaṅ-bāb-thaī
A-certain-man-of two sons were. And the-younger-by his-own-father-to
 kayā, 'i bāb, laṭipati-hai jō bānō maī milnā, u
it-was-said, 'O father, the-property-from what share to-me is-to-be-got, that
 maī di-ghāl.' Tab wī-lē unarā bīch āpaṅi laṭipati
(to-)me give-away.' Then him-by them-of between his-own property
 bāṭi-dinā. Aur jail din ni bitā ki nān-chhyaurā-lē sab
was-divided-out. And many days not passed that the-younger-son-by all
 samēri-bēr ṭārā muluk gayā. Wā phahik-phāhik-maī sab māl
collected-having a-far country went. There debauchery-in all goods
 phuki-dinā. Jab wī-lē sab phuki-hālā, tab wī-muluk-maī
were-wasted. When him-by all were-wasted-completely, then that-country-in
 ṭhulō akāl parā, aur u taṅg huṅ paithā. Tab u
a-great famine fell, and he in-want to-become began. Then he
 wī-muluk-maī kai-bārā-maisā-k dagārā jai raṅ paithā.
that-country-in a-certain-great-man-of with having-gone to-remain began.
 Wī-lē āpaṅ-gārā-maī suṅar charaṅ bhējā. Tab u un rukhāū-ki
Him-by his-own-fields-in swine to-feed he-was-sent. Then he those trees-of
 chhāl-aur-dāṅāū-lē, jinaū suṅar khānāī, magan-hai āpaṅi dhār
dark-and-berries-with, which the-swine were-eating, joy-with his-own belly
 bharaṅ chānā, aur kwē wī kē ni dinā. Aur jab wī
to-fill wished, and anyone (to-)him anything not gave. And when (to-)him
 āpaṅi-phām āyā, u kaṅ baithā, 'myārā-bābu-kā mēhantuā-chākaraū-hai
his-own-senses came, he to-say began, 'my-father-of hired-servants-out-of
 kati khān-hai jail rwātā paunā, aur maī bhuk marnaī.
how-many eating-than more loaves get, and I (of-)hunger am-dying.
 Maī uṭhi-bēr āpaṅ-bāb-thaī jūlō, aur wī-thaī kaūlō, "i
I arisen-having my-own-father-to will-go, and him-to I-will-say, "O
 bāb, maī-lē Bhagwān-ki marji-hai ultā pāp twē dēkhā
father, me-by God-of will-from opposite sin thee in-sight-of

kanā, aur maĩ āb tyarō chhyaurō kuṇ māphak naĩchhū, mi-lēg
was-done, and I now thy son to-say worthy am-not, me-also
 āpaṇ-mehantuā-chākaraū-hai ēk jhaū baṇai-dē." '
thine-own-hired-servants-out-of one like make." '

SŌRIYĀLI.

North of Pargana Kali-Kumaun, in the Almora District, lies the Pargana of Sor or Shor, and north of this lie the two Parganas of Askot and Sira. These three Parganas lie on the extreme east of the Almora District, close to the Nepal frontier. In former times they were a part of the Nepal State of Doti.

As may be expected, the dialect of these three Parganas is more or less affected by the Khas-Kurā language spoken in Nepal. Moreover a number of Gorkhā officers and soldiers have settled in these parts, and in Sira Pargana there are several villages owned by the Nepal Government, which are inhabited by natives of that country. These Gorkhās and other Naipālis speak their own Khas-Kurā in a more or less corrupt form. No specimens of their language need be given here, as it is not the real language of the country, but that of foreigners who have settled in it. Those who wish to see what it is like are referred to Papḍit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*, on pp. 41 and 47 of which specimens of the corrupt Khas-Kurā are given under the names of Gorkhāli and Dōtyāli.

What is here given is a specimen, not of Khas-Kurā influenced by Kumaunī, but of Kumaunī influenced by Khas-Kurā, as spoken in Sor Pargana by an estimated number of 19,866 people. The influence of the latter is most clearly shown in the frequent use of *thiyō* or *thyō*, instead of, or rather alongside of, *chhiyō*, for 'he was.' Besides this there are other divergencies from Standard Kumaunī, the principal of which are as follows :—

As in Kumañyā, the use of cerebral *ṛ* and *ḷ* is rare. We have *apnō*, instead of *āpnō*, *hun* instead of *huṇ* and *akāl* instead of *akāḷ*. The only instances of cerebral *ṛ* which occur in the specimen are *bāṇ*, a share, and *sunī*, (a noise) was heard. There is a curious interchange of aspiration in the word *dhēkanō*, for *dēkhaṇo*, to see. We noted a somewhat similar interchange in Phaldākōṭiyā.

In the declension of nouns, there are several alternative forms of the oblique plural. Usually we have the Standard form in *an*, as *khētan-mā*, in the fields; *naukaran-mā-hai*, from among the servants; *yatuk barsan-baṭi*; from so many years; *pātaran-kā yā*, with harlots. Sometimes, however, we have *ān*, as in *danān-lē*, with berries; *khutān*, on the feet; *dagarāyān-kā sāth*, with (my) companions. Once, we have *nā*, as in *naukarnā-thāi*, (the father said) to the servants.

There are some unusual postpositions of the dative. Besides *thāi*, we have the *thāi* just quoted. Instead of *kani*, we have everywhere *khē*. Another dative-accusative is commonly made by adding *s*, as in *ēk-s*, (having called) one (of his servants); *bābu-s jubāb dibēr*, having given a reply to the father; *mai-s*, to me; *wi-s*, to him. This is the suffix employed in Kāshmirī. Sometimes it takes the form *su*, as in *hamasu*, to us.

In the pronouns the only anomalous forms are *jinaun*, which (the swine were eating), the oblique plural of *jō*, which, and *kasai*, as well as *kai*, the oblique singular of *kwē*, anyone, as in *kasai jindār-kā dagarā*, with a certain land-owner, beside *kai-ādmi-kā*, of a certain man.

In verbs, we have, as already stated, *thyō* or *thiyō*, also written *tyō*, for 'he was.' *Nahōti*, is 'I am not.' A contraction similar to *thyō*, is *kyō* for *kayo*, said. The infini-

tive ends in *n*, as in *hun pasyō*, he began to be (in want); *raun pasyō*, he began to dwell. Its oblique form ends in *ā*, as in *charaunā-khī*, (sent him) to graze (swine).

Amongst irregular past participles, we may note *dinō*, given; *lhinō*, taken; *ryō* remained; and *gyō*, went.

The following forms may also be noted:—*paunān*, they get (loaves); *khā-tyā* (not *-thyā*), they were eating; *samaj-thyō*, he was wishing; *di-thyō*, (no one) was giving; *bachi gyō-chh*, he has been saved; *pā-chh*, he has been found; *kar-chhy* (apparently for *kar-chhiyō*) (I) have done (sin); *gyō-thyā* (not *gyā-thyā*), (not many days) had gone. I am unable to explain *jānwē-ryō*, he went away, unless *jā-nwē* or *jān-wē* is a compound.

As in Kumaiyā, *sakanō* is used to form a completive compound in *urai-sakyō*, he squandered completely. Instead of *paithanō*, *pasanō* is the word used to mean 'to begin.'

The specimen of Sōriyālī is a complete version of the Parable of the Prodigal Son.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SŐRIYĀLĪ DIALECT.

DISTRICT ALMORA.

कै आदमी का ही चेला थ्या । और उनन माँ काँसा ले अपना बाबा थें क्यो ओ बाबा अस्ता में है जो बाण में स मिल दी दे । और वी ले उनरा-वीच अपनी अस्ता बिस्ता बाण दिनी । और भीत दिन नाँई ग्यो थ्या कि काँसो चेलो सबै तीर एक बाटो करि बेर परदेश खीँ जान्वे खो और वाँ कुकर्म माँ रैबेर अनो सब माल फुकि दिनी । और जब ज सब तीर उड़ाइ सक्यो तब वी देश माँ वड़ी अकाल पड़ो और ज हैरान हुन पस्यो । और ज वी देश का कसै जिमदार का दगड़ा जाइ बेर रौन पस्यो और वी ले वी स अपना खेतन माँ सुडर चरौना खीँ लायो । और ज जँ बोकड़ा और दानान ले जिनौन सुडर खाँ त्या खुशी ले अनो पेट भरनो समज थ्यो और के वी स के नाँई दि थ्यो । और जब ज अपना चेत माँ आयो वी ले क्यो मेरा बाबा का मजुरिदार नौकर माँ है बेर कतगु भिक्की रोटा पौनान और मैं भूकले मरि रथूँ । मैं उठि बेर अपना बाबू पाँई जौलो और वी थैं कौलो ओ बाबा मै ले परमेसर का मन का उलटा और तेरा सामनि पाप कर छ । और मैं फिरि तेरो चेलो अन लाइक नहाती मैं स अपना मजुरिदार नौकरन माँ है एक का वरावर बनाइ दे ।

और ऊ उठि बेर अपना बाबा थें (खौँ) ग्यो । पर जब ऊ भौन दूरे थ्यो वी का बाब ले ऊ धेक्यो और वी स दया आई और वी ले दौड़ि बेर ऊ गला लाई ल्हिनो और भुक्ति दिनी । और चेला ले वी थें क्यो बबा मै ले परमेसर का मन का उलटा और तेरा नजर माँ पाप कर छ और मै फ्रिफि तेरो चेलो कौनो जसो नाँई रयूँ । पर बाबू ले अपना नौकरना थाँई क्यो कि सब है निकि पैरोन निकालि ल्या और वी स ये स पैरा और ए का हात माँ मुनड़ि और खुटान उवता पैरा और हम खौँ और चमन करौँ । क्य ला कि यो मेरो चेलो मरि गो थ्यो और फ्रिफि बचि ग्यो ऊ ऊ हराइ गो थ्यो फ्रिफि पा ऊ । तब ऊँ चमन करन पस्या ॥

तति लिङ् वी को जेठो चेलो गढ़ा माँ थ्यो । और जब ऊ आयो और घर का नजिक पुज्यो त वी ले गाना बजौँनो और नाच की भनक सुणी । और वी ले नौकरन माँ हे एक स बोलाइ बेर सोद्यो कि इनरो क्या मतलब छ । और वी ले वी थें क्यो तेरो भाई आ छ तेरा बाबा ले खाना खौँ दे छ क्य ला कि वी ले ऊ निको और सुक्यारो पा छ । और ऊ रिसाइ ग्यो और वी ले भीतर जानो नाँई ठान्यो । तब वी को बाबू भेर आयो और वी स मनौन पस्यो । और वी ले अपना बाबु स जुबाव टि बेर क्यो कि भेक मै यतुक बर्सन वटो तेरो चाकरो करि रयूँ और मै ले कभै तेरो अक्यो नाँई कस्यो । तै ले मे स कभै एक बाकरा को नानो पाठो ल्यगै नाँई दिनी जै ले मै अपना दगड़ियान का साँथ चैन करनू । पर तेरो यो चेलो जो पातरन का याँ तेरो माल ताल निलि ग्यो ऊ जम्बे आ छ तस्बे तै ले वी खौँ खाना कर छ । और बाबू ले वी थें क्यो चेला तें सब दिन मेरा दगड़ा रौँ छ और जे के मेरो छ सब तेरो ई छ । यो ठिके थ्यो कि हम चमन करौँ और खुशी मनौँ । क्य ला कि यो तेरो भाई जो मरि गो थ्यो फ्रिफि बचि ग्यो ऊ और हराइ गो थ्यो फ्रिफि पा छ ।

[No. 13.]

INDO ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SŌRIYĀLĪ DIALECT.

DISTRICT ALMOBA.

TRANSLITERATION AND TRANSLATION.

Kai-ādmī-kā dwī chēlā thyā. Aur unan-mā kāsā-lē
A-certain-man-of two sons were. And them-among the-younger-by
 apnā-bābā-thaī kyō, 'ō bābā, astā-mē-hai jō bān
his-own-father-to it-was-said, 'O father, the-property-in-from what share
 maī-s mil di-dē.' Aur wī-lē unarā-bich apni astā-bistā
me-to is-got give-away.' And him-by them-of-among his-own property
 bān-dini. Aur bhaut din nāi gyō-thyā ki kāsō chēlō
was-divided-out. And many days not gone-were that the-younger son
 sabai-tir ēk-bāṭō kari-bēr pardēs-khī jānwē-ryō, aur wā
everything together made-having a-far-country-to went-away, and there
 kukarm-mā rai-bēr apnō sab māl phuki-dinō. Aur
evil-deeds-in remained-having his-own all wealth was-squandered-away. And
 jab ū sab-tir urāi-sakyō, tab wī-dēs-mā barō akāl
when he everything had-wasted-completely, then that-country-in a-great famine
 paryō, aur ū hairān hun pasyō. Aur ū wī-dēs-kā kasai-
fell, and he distressed to-be began. And he that-country-of a-certain-
 jimdār-kā dagaṛā jāi-bēr raun pasyō, aur wī-lē wī-s
landowner-of with gone-having to-dwell began, and him-by him-as-for
 apnā-khētan-mā suṅar charaunā-khī lāyō. Aur ū ũ-bōkrā-aur-
his-own-fields-in swine feeding-for it-was-deputed. And he those-husks-and-
 dānān-lē, jinaun suṅar khā-tyā, khuśī-lē apnō pēṭ bharnō
berries-with, which the-swine eating-were, happiness-with his-own belly to-fill
 samaj-thyō, aur kwē wī-s kē nāi di-thyō. Aur jab ū
wishing-was, and anyone him-to anything not giving-was. And when he
 apnā-chēt-mā āyō wī-lē, kyō, 'mērā-bābā-kā majuridār-naukar-mā-
his-own-sense-in came, him-by it-was-said, 'my-father-of hired-servants-in-
 haibēr katgu jhikwau rōṭā paunān, aur maī bhūk-lē mari-rayū.
from how-many more loaves get, and I hunger-by dying-am.
 Maī uṭhi-bēr apnā-bābū-pāi jāūlō, aur wī-thaī kaūlō, "ō
I arisen-having my-own-father-near will-go, and him-to I-will-say, "O
 bābā, mai-lē Parmēsar-kā man-kā ultā aur tērā sāmni pāp kar-chhy,
father, me-by God-of will-of opposed and thee-of before sin done-was,

aur maĩ phiri tērō chēlō kaun lāik nahāti. Maĩ-s
and I any-more thy son to-be-called worthy I-am-not. Me(acc.)
 apnā-majuridār-naukaran-mā-hai ēk-kā barābar banāi-dē.” Aur ū ūthi-bēr
thine-own-hired-servants-in-from one-of equal make.” And he arisen-having
 apnā-bābā-thaĩ (or khĩ) gyō. Par jab ū bhaut dūrai thyō, wī-kā
his-own-father-to went. But when he great distance-even was, him-of
 bābā-lē ū dhēkyō, aur wī-s dayā āi, aur wī-lē
the-father-by he was-seen, and him-to compassion came, and him-by
 daurī-bēr ū galā lāi-lhinō, aur bhuki dinī. Aur chēlā-lē
run-having he on-the-neck was-taken, and kiss was-given. And the-son-by
 wī-thaĩ kyō, ‘babā, mai-lē Parmēsar-kā man-kā ulṭa aur
him-to it-was-said, ‘father me-by God-of will-of opposed and
 tērā-najar-mā pāp kar-chhy, aur maĩ phiri tērō chēlō kaunō jasō
thy-sight-in sin done-was, and I any-more thy child to-be-called like
 nāi rayū.’ Par bābū-lē apnā-naukarnā-thāĩ kyō ki,
not I-remained.’ But the-father-by his-own-servants-to it-was-said that,
 ‘sab-hai niki pairōn nikāli lyā, aur wī-s yē-s pairā; aur
‘all-than good garment having-produced bring, and it this-one-to put-on; and
 ē-kā hāt-mā munari aur khuṭān jwatā pairā. Aur ham khaū
this-one-of hand-on a-ring and (on-)feet shoes put-on. And we may-eat
 aur chaman karaū. Kya-lā ki yō mērō chēlō mari-gō-thyō,
and merriment we-may-make. Because that this my son dead-gone-was,
 aur phiri bachi-gyō-chh; ū harāi-gō-thyō, phiri pā-chh.’ Tab ū
and again escaped-gone-is; he lost-gone-was, again got-is.’ Then they
 chaman karan pasyā.
merriment to-do began.

Tati-lin wī-kō jēthō chēlō garhā-mā thyō. Aur jab ū āyō,
Then-up-to him-of the-elder son the-field-in was. And when he came,
 aur ghar-kā najik pujoyō, ta wī-lē gānō bajaūnō aur nāchh-kī
and the-house-of near arrived, then him-by singing music and dance-of
 bhanak suṇī. Aur wī-lē naukaran-mā-hai ēk-s bolāi-bēr sōdyō
sound was-heard. And him-by the-servants-in-from one-to called-having it-was-asked
 ki, ‘inarō kyā matlab chh?’ Aur wī-lē wī-thaĩ kyō, ‘tērō
that, ‘of-these what meaning is?’ And him-by him-to it-was-said, ‘thy
 bhāi ā-chh. Tērā-bābā-lē khānā-khĩ dē-chh, kya-lā ki wī-lē ū
brother come-is. Thy-father-by the-feast-as-for it-given-is, because that him-by he
 nikō aur sukyārō pā-chh.’ Aur ū risāi-gyō, aur wī-lē bhītar jānō nāi
well and sound got-is.’ And he angry-went, and him-by within to-go not
 thānyō. Tab wī-kō bābū bhair āyō, aur wī-s manam
was-intended. Then him-of the-father outside came, and him-to to-remonstrate

pasyō. Aur wī-lē apnā-bābu-s, jubāb di-bēr, kyō ki,
began. And him-by his-own-father-to, answer given-having, it-was-said that,
 'dhāk, maī yatuk-barsan-baṭī tēri chākari kari-rayū, aur mai-lē
 'see, I this-many-years-from thy service having-done-remained, and me-by
 kabhaī tērō a-kayō nāī karyō. Tai-lē maī-s kabhaī ēk-bākra-kō
ever thy un-said (thing) not was-done. Thee-by me-to ever a-goat-of
 nānō pāṭhō lyagai nāī dinō, jai-lē maī apnā-dagarīyān-kā sāth
young kid even not was-given, which-with I my-own-companions-of with
 chain karnū. Par tērō yō chēlō, jō pāṭaran-kā yā tērō
rejoicing might-have-done. But thy this son, who harlots-of near thy
 mā-tāl nili-gyō-chh, jaswē ā-chh, taswē tai-lē wī-klī khānā kar-chhy.'
property devoured, even-as he-come-is, so-even thee-by him-to a-feast made-was.'
 Aur bābū-lē wī-thaī kyō, 'chēlā, taī sab-dinai mērā dagaṛā
And the-father-by him-to it-was-said, 'son, thou all-days-even of-me with
 raū-chhai, aur jē-kē mērō chh, sab tērō-ī chh. Yō ṭhikē thyō
remaining-art, and whatever mine is, that thine-even is. This right was
 ki ham chaman karaū aur khuśī manaū. Kya-lā ki yō
that we merriment should-make and rejoicing may-celebrate. Because that this
 tērō bhāī jō mari-gō-thyō, phiri bachi-gyō-chh; aur harāi-gō-thyō, phiri
thy brother who dead-gone-was, again escaped-gone-is; and lost-gone-was, again
 pā-chh.'
 got-is.'

ASKŌṬĪ.

Immediately to the north of Pargana Sōr, on the Nepal frontier, lies the Pargana of Askot (eighty fortresses). The dialect of Kumauni here spoken, by an estimated number of 10,964 people, is called Askōṭī or Askōṭiyā. It is practically the same as Sōriyāli. A short extract from a version of the Parable of the Prodigal Son will suffice as an example. We may note the following divergencies from Sōriyāli. The word *bhityā* (Hindi *bītē*) has the initial *b* aspirated. On the other hand, for 'to,' we find both *thaĩ* and *taĩ*. Compare *tyā* for *thyā* in Sōriyāli. The word for 'own' is sometimes *apanū* and sometimes *āpanū*. The conjunctive participle is formed by adding *bēri* instead of *bēr*. Completive compounds are formed with the verb *chukanō* instead of *sakanō*, and inceptive compounds with *hasanō* instead of *pasanō*.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

ASKŌṬĪ DIALECT.

DISTRICT ALMORA.

कै मानस का ही चेला थ्या । और उनन में है नना ले अपना बवा थँ कयो बवा जायजात में है जो बाँट में स मिलि सो में दी दे । और वी ले उनग बीच आपनो जायजात बाणि दी । और भौत दिन नी भित्या कि कान्सो चेलो सब तीर जमा करि बेरि दूर देश कि तँ गयो और वाँ लुचपन में रै बेरि आपनू सब मालताल उड़े दियो । और जब ज सब तीर खर्च करि चुक्यो वी देश में बड़ो अकाल पड़्यो और ज तंग हुन बस्यो । और ज वी देश का कै भला मानस का पास जै बेरि रौन बस्यो । और वी ले वी स अपना गड़ान में सुडर चरौना कि तँ लगायो । और ज उनि बोक्कड़ा और दानान ले जिनन सुडर खाँ थ्या खुशो ले आपनू पेट भरन चाँ थ्यो । और क्वे वी स के नी दिन थ्यो ॥

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

ASKŌṬĪ DIALECT.

DISTRICT ALMOBA.

TRANSLITERATION AND TRANSLATION.

Kai-mānas-kā dwi chēlā thyā. Aur unan-mē-hai nanā-lē
A-certain-man-of two sons were. And them-in-from the-younger-by
 apanā-babā-thaī kayō, 'babā, jāyajāt-mē-hai jō bāṭ maī-s
his-own-father-to it-was-said, 'father, the-property-in-from what share me-to
 mili, sō maī dī-dē.' Aur wī-lē unarā-bich āpanī jāyajāt
is-being-got, that to-me give-away.' And him-by of-them-among his-own property
 bāni-dī. Aur bhaut din nī bhityā ki kānsō chēlō sab-tir
was-divided-out. And many days not elapsed that the-younger son everything
 jamā kari-bēri dūr-dēs-ki-taī gayō, aur wā luchpan-mē rai-
collected made-having a-far-country-of-to went, and there debauchery-in remained-
 bēri āpanū sab māl-tāl urai-diyō. Aur jab ū sab-tir kharch
having his-own all goods were-wasted. And when he everything expenditure
 kari-chukyō, wī-dēs-mē baṛō akāl paryō, aur ū taṅg hun
made-completely, that-country-in a-great famine fell, and he distressed to-be
 basyō. Aur ū wī-dēs-kā kai-bhalā-mānas-kā pās jai-bēri raun
began. And he that-country-of a-certain-wealthy-man-of near gone-having to-dwell
 basyō. Aur wī-lē wī-s āpnā-gaṛān-mē suṅar charaunā-ki-taī
began. And him-by him-as-for his-own-fields-in swine feeding-of-for
 lagāyō. Aur ū uni-bōkaṛā-aur-dānān-lē jinan suṅar
it-was-deputed. And he those-husks-and-berries-with which the-swine
 khā-thyā, khuṣī-lē āpanū pēṭ bharan chā-thyō. Aur kwē wī-s
eating-were, happiness-with his-own belly to-fill wishing-was. And anyone him-to
 kē nī din-thyō.
anything not giving-was.

SĪRĀLĪ.

Immediately to the west of Pargana Askot, and still to the north of Sor, lies the Pargana of Sira. The dialect of this Pargana is known as SĪrālī, and has an estimated number of 12,481 speakers. SĪrālī is practically the same as Sōriyālī. Its only divergence is when it tends to approximate the Standard form of Kumaunī. Thus it has *chhyō* as well as *thyō* for 'he was.' Instead of the Sōriyālī *khî* it has *khin*, as the postposition of the Dative-Accusative. There is a tendency to interchange *ē* and *ai*, so that we have both *lē* and *lai* as the postposition of the Agent. The verb forming completive compounds is *chukanō*, not *sakanō*, while, on the other hand, inceptive compounds are formed with *pasanō*, as in Sōriyālī.

A short extract from a version of the Parable of the Prodigal Son will be a sufficient specimen.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SĪBĀLĪ DIALECT.

DISTRICT ALMORA.

कसै मादस का ह्नी चेला ह्या । और उनन में काँसा चेला ले अपना बाबा धे कयो ओ बाबा जाजात में जो बाट मेरो चैह सो में दी दिय । तब वी लै उनरा आपस में अपनी जाजात वाटि दी । फिर भौत दिन नै भे ह्या कि काँसा चेला ले सब जमा करि बेर परदेश खिन नसि गयो । वाँ कुकर्म-में रै बेर अपनो सब मालताल फुकि दियो । और जब ऊ सब खर्च करि चुक्यो वी मुलक में बड़ो अकाल पड़ो । ऊ कंकाल हुन पस्यो । और ऊ वी देश का कै भला आदमि का दगड़ा जै बेर रौन पस्यो । फिर वी लै वी स अपना गड़ा में सुडर चरौना खिन लायो । और ऊ उन बोकड़ा दानान लै जै स सुडर खाँ ह्या खुशी लै अपनो टाड़ भरनो चाँ ह्यो । और वी स के के नै दि ह्या ॥

TRANSLITERATION AND TRANSLATION.

Kasai-māis-kā dwi chēlā chhyā. Aur unan-mē kāsā-chēlā-lē
A-certain-man-of two sons were. And them-among the-younger-son-by
 apanā-bābā-thē kayō, 'ō bābā, jājāt-mē jō bāt mērō
his-own-father-to it-was-said, 'O father, the-property-in what share mine
 chai-chh, sō mē dī-diy.' Tab wī-lai unarā-āpas-mē
proper-is, that to-me give-away.' Then him-by of-them-one-another-among
 apani jājāt bāṭi-dī. Phir bhaut din naī bhē-chhyā
his-own property was-divided-out. Then many days not become-were
 ki kāsā-chēlā-lē sab jamā kari-bēr pardēs-khin
that the-younger-son-by all collected made-having a-foreign-country-to
 nasi-gyō. Wā kukarm-mē rai-bēr apanō sab māl-tāl
went-away. There evil-deeds-in remained-having his-own all goods
 phuki-diyō. Aur jab ū sab kharch kari-chukyō
were-squandered. And when he all expenditure made-completely
 wī-mulak-mē baṛō akāl paṛyō. Ū kaṅkāl hun pasyō.
that-country-in a-great famine fell. He poverty-stricken to-be began.
 Aur ū wī-dēs-kā kai-bhalā-ādami-kā dagaṛā jai-bēr raun
And he that-country-of a-certain-rich-man-of with gone-having to-dwell
 pasyō. Phir wī-lai wī-s apanā-gaṛā-mē suṅar charaunā-khin
began. Again him-by him-as-for his-own-field-in swine feeding-for
 lāyō. Aur ū un-bōkaṛā-dānān-lai jai-s suṅar
it-was-deputed. And he those-husks-berries-with which (acc.) the-swine
 khā-chhyā, khuṣī-lai apanō ḍhār bharanō chā-thyō. Aur wī-s
eating-were, joy-with his-own belly to-fill wishing-was. And him-to
 kwē kē . naī di-thyā.
anyones anything not giving-were.

JÖHĀRĪ.

North of Parganas Sira and Askot lies the Pargana Johar. This Pargana runs up to the Tibetan frontier, and most of the inhabitants speak the Pronomenalized Tibeto-Burman language entitled Rangkas and described in Vol. III, Pt. I, pp. 479 ff. Nearly the whole of the rest of the population is bilingual, speaking both Rangkas and a corrupt Kumaunī called Jöhāri. The number of speakers of Jöhāri is estimated to be about 7,419.

As may be expected, Jöhāri is a mongrel form of speech. It is, in fact, simply bad Kumaunī, spoken by people who have another native language. It would be waste of time to attempt to give a grammar of such a jargon, and it is sufficient to give the following extract from the Parable of the Prodigal Son as an example of its character. The second half of the Parable has been selected, as showing these characteristics better than the earlier portion. A very prominent peculiarity is the interchange of *r* and *ɾ*, as in *tyar*, thy. The same occurs in Rangkas. Whether this change is due to Tibeto-Burman influence or is a relic of the old Khasā language is doubtful. Perhaps the former explanation is the more likely. We meet the same or similar changes in the Churāhi and Paṅgwāli dialects of the Chamēāli form of Western Pahāri, and these dialects, like Rangkas and Jöhāri, are spoken close to the inner range of the Himalaya, in immediate proximity to tribes speaking Tibeto-Burman languages. Cf. p. 817 and p. 846 below.

We may also notice the regular tendency towards dropping a final vowel, which we have noticed in Khasparjiyā and other colloquial dialects of Kumaunī. The past tense always ends in *i*.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

JŌHĀRĪ DIALECT.

DISTRICT ALMORA.

तब लहेक वी को ज्यठो च्यल गाड़ा में थी । हीर जब वी चै हीर घड़क नजीक पुजित वी ल गैनों बजौनों हीर नाचना को बचन सुनि । हीर वी ल आपन खुरतुरियानं म हे एक थैं भट्यौ बेर सुदौ कि इनर को हे रे छ । वी ल वी हें कै कि त्यड़ भै चै रे छ हीर त्यड़ बाबु ल खवै ल्हवै कै राख छ । क्या लेखा ल कि वी ल वी हें भलो हीर बड़कनो पे छ । हीर वी थैं रीश चै ने हीर वी ल भीतर जानु नौ ठारी । ये लेखा ल वी को बाबु भैर चै हीर वी हें मनौन बशि । हीर वी ल बाबु थैं जुबाब दी बेर कै कि दख मै इतिक बरश बटि त्यड़ टहल करन लागि रे छुँ हीर मै ल त्यड़ हुकम नौ टालि । तँ ल कभइँ मै हें एक पाठो लहेक नौ दी कि मै आपन दगड़ियान दगड़ खुशी कन थी । पर त्यड़ यू च्यल जो पातड़न का दगड़ त्यड़ मालताल निलि है छ वी जशौ चै बरशौ तँ ल वी को लेखा ल खवै ल्हवै कये । हीर बाबु ल वी हें कै च्यला तँ बराबर म्यड़ो दगड़ री छै हीर जतिक म्यड़ो छ सब त्यड़ो छ । यो बुजिन थी कि हमि मगन हुन खुशि मनौन को लेखा ल कि यो त्यड़ भै जो मरि गै थी फिर ज्यून है बेर चै गै । हीर हरै गै थी फिर पे हे ल ॥

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

JŌHĀRĪ DIALECT.

DISTRICT ALMORA.

TRANSLITERATION AND TRANSLATION.

Tab-lhek wī-kō jyathō chyal gārā-mē thī. Haur jab wī ai
Then-till him-of the-elder son the-field-in was. And when he came
 haur ghaṛ-k najik pujit, wī-l gainō bajaunō haur nāchanā-kō
and the-house-of near arrived, him-by singing music and dancing-of
 bachan suni. Haur wī-l āpan-khurturiyān-m-hai ēk-thaī bhaṭyai-bēr
noise was-heard. And him-by his-own-servants-in-from one-to shouted-having
 sudyai ki, 'inar kī hai-rai-chh?' Wī-l wī-haī kai
it-was-asked that, 'these-of what becoming-is?' Him-by him-to it-was-said
 ki, 'tyaṛ bhai ai-rai-chh, haur tyāṛ-bābu-l khawai-lhiwai kai-rākh-
that, 'thy brother come-is, and thy-father-by a-feast been-arranged-
 chh, kyā-lēkhā-l ki wī-l wī-haī bhalō haur baṛkanō
is, what-reason-by that him-by him-as-for well and lively
 pai-chh.' Haur wī-thaī riś ai-gē, haur wī-l bhitar jānu nī
it-received-is.' And him-to anger came, and him-by inside to-go not
 thāri. Yē-lēkhā-l wī-kō bābu bhair ai, haur wī-haī
it-was-decided. This-reason-by him-of the-father outside came, and him-to
 manaun baśi. Haur wī-l bābu-thaī jubāb di-bēr
to-remonstrate-with began. And him-by the-father-to answer given-having
 kai ki, 'dyakh. maī itik-baraś-baṭi tyāṛ ṭahal karan-lāgi-
it-was-said that, 'see, I so-many-years-from thy service doing-conti-
 rai-chhū, haur maī-l tyāṛ hukam nī ṭāli. Taī-l kabhaī
nually-am, and me-by thy order not was-disobeyed. Thee-by ever
 maī-haī ēk-pāthō-lhek nī dī, ki maī āpan-dagaṛiyān-dagaṛ
me-to a-kid-even not was-given, that I my-own-companions-with
 khuśi kan-thī. Par tyāṛ yū chyal, jō pāṭaran-kā dagaṛ
rejoicing might-have-made. But thy this son, who karlots-of with
 tyāṛ māl-tāl nili-hai-chh, wī jaśśai ai, waśśai taī-l wī-kō
thy goods devoured-has, he just-as came, just-so thee-by him-of
 lēkhā-l khawai-lhiwai kayē.' Haur bābu-l wī-haī kai,
reason-by a-feast was-made.' And the-father-by him-to it-was-said,
 'chyalā, taī barābar myāṛō dagaṛ rau-chhai, haur jatik myāṛō chh,
'son, thou always of-me with remainest, and whatever mine is

sab tyarō chh. Yō bujin thī ki hami magan hun
all thine is. This proper was that we delighted should-be
 khuśi manaun, kē-lēkhā-l kī yō tyar̥ bhai jō
rejoicing should-celebrate, what-reason-by that this thy brother who
 mari-gai-thī, phir jyūn hai-bēr ai-gai; haur harai-gai-thī, phir
dead-gone-was, again alive become-having came; and lost-gone-was, again
 pai-hai l.
found-became lo!

KUMAUNĪ-ENGLISH VOCABULARY.

Kumaunl.	English.	Kumaunl.	English.
A			
<i>Atar,</i>	late.	<i>Amīlā,</i>	sour.
<i>Āohhā,</i>	nice, good.	<i>Āmīlā,</i>	sour.
<i>Āohāpohak,</i>	adv. accidentally, suddenly.	<i>Āmīlīā,</i>	virgin.
<i>Āohambhā karnā,</i>	to surprise.	<i>Āndhā,</i>	blind.
<i>Āohammā karnā,</i>	to surprise.	<i>Ānyārā,</i>	dark, darkness.
<i>Ādīlā baīlā,</i>	barter.	<i>Āphī,</i>	myself.
<i>Ādīmt,</i>	man.	<i>Āphīm,</i>	opium.
<i>Ādā,</i>	green ginger.	<i>Āpā,</i>	own.
<i>Āgālā,</i>	matchlock.	<i>Ārāhī,</i>	looking glass.
<i>Āghīn sāl,</i>	adv. next year.	<i>Āsā,</i>	hope.
<i>Āgulā,</i>	finger.	<i>Āsā rahhāī, āsā dharnī,</i>	to expect.
<i>Āguīhā,</i>	thumb.	<i>Āsāgūī,</i>	narrow.
<i>Āīlā,</i>	adv. so.	<i>Āsāgūī bāī,</i>	a narrow track.
<i>Ākāl,</i>	famine.	<i>Ātī,</i>	tear (noun).
<i>Ākāl,</i>	sky, heaven.	<i>Ātī-lū,</i>	dysentery.
<i>Ākhā,</i>	eye.	<i>Āukhād, aukhāt,</i>	medicine.
<i>Ākhār,</i>	walnut.		
B			
<i>Babā, bābā,</i>	father, papa.	<i>Bahādūr,</i>	brave.
<i>Bāohhā,</i>	king.	<i>Bāhī,</i>	adv. prep. besides.
<i>Bāchhī,</i>	(f.) calf.	<i>Bāī,</i>	doctor.
<i>Bāchhā,</i>	(m.) calf.	<i>Bāī,</i>	younger sister.
<i>Bādāl,</i>	cloud.	<i>Bāī,</i>	enmity.
<i>Bādālī,</i>	cloud.	<i>Bāī,</i>	enemy.
<i>Bādāw,</i>	cloud.	<i>Bāīhā,</i>	committee.
<i>Bādā,</i>	dam (the earthwork).	<i>Bāj,</i>	oak, barren (a woman).
<i>Bādāhā,</i>	to tie, to bind, to wrap.	<i>Bājār,</i>	market.
<i>Bāg,</i>	leopard.	<i>Bājā,</i>	fallow.
<i>Bāhār,</i>	bull.	<i>Bāhāt,</i>	time.

Kumauni.	English.	Kumauni.	English.
<i>Bakkal</i> ,	bark of a tree.	<i>Bhāḍḍ</i> ,	vessels of metal.
<i>Bakrā</i> ,	goat.	<i>Bhadra karṇḍ</i> ,	to shave.
<i>Bakri</i> ,	goat.	<i>Bhāḡ</i> ,	hemp.
<i>Bakrō</i> ,	goat.	<i>Bhāḡwān</i> ,	fortunate.
<i>Bal</i> ,	hair.	<i>Bhair āṇḍ</i> ,	to come out.
<i>Bala</i> ,	ear-ring (for women) worn inside the ear.	<i>Bhāḡṇḍ</i> ,	to retire from a case.
<i>Bald</i> ,	bull.	<i>Bharnḍ</i> ,	to fill.
<i>Baṇ</i> ,	forest.	<i>Bhatārḍ</i> ,	sufficient.
<i>Baṇḍ</i> ,	to plough.	<i>Bhātī bhātī kō</i> ,	various.
<i>Bār</i> ,	day.	<i>Bhaū</i> ,	brow (<i>sing.</i>).
<i>Bārḍ</i> ,	big.	<i>Bhaūḍ</i> ,	brow (<i>plural</i>).
<i>Barāḍ</i> ,	year.	<i>Bhauḡḡ</i> ,	sister-in-law.
<i>Barat rākhḍḍ</i> ,	to fast.	<i>Bhāḡ kuaḡ</i> ,	any.
<i>Bārḡ</i> ,	hedge.	<i>Bhaūrḍ</i> ,	bee (<i>plural</i>).
<i>Barṇḍāḡḡḡḡ</i> ,	yearling.	<i>Bhaūrḍ</i> ,	bee (<i>sing.</i>).
<i>Bāḡ</i> ,	bamboo (<i>vs.</i>).	<i>Bhāyḍ</i> ,	younger brother.
<i>Baṇḍ</i> ,	to abide.	<i>Bhād</i> ,	mystery.
<i>Bāt</i> ,	wind.	<i>Bhēt</i> ,	sheep.
<i>Bāt</i> ,	way, path, track, share.	<i>Bhētḡ</i> ,	sheep, ewe.
<i>Bāt dākhḍḍ</i> ,	to await.	<i>Bhēt</i> ,	offering.
<i>Bāḡḡ</i> ,	share.	<i>Bhētṇḍ</i> ,	to meet.
<i>Bāḡḡ</i> ,	wick.	<i>Bhijiyāḡ</i> ,	wet, damp.
<i>Bāḡḡ</i> ,	wick.	<i>Bhijiyḍ</i> ,	wet, damp.
<i>Bāḡḡḡ</i> ,	path.	<i>Bhikānḍ</i> ,	toad.
<i>Bāḡḡḡ</i> ,	purse.	<i>Bhīnḍ</i> ,	uncle, husband of father's sister.
<i>Bāḡ</i> ,	sand.	<i>Bhīnḍ</i> ,	brother-in-law, elder sister's husband.
<i>Bāḡ laḡḡḡḡ</i> ,	to swim.	<i>Bhīṇḍ</i> ,	to wear, to put on clothes, shoes, etc.
<i>Baṇḡyḍ</i> ,	dwarf.	<i>Bhīt</i> ,	wall.
<i>Baṇḡḡ</i> ,	to turn, to return.	<i>Bhītḡḡḡḡḡḡ</i> ,	to enter.
<i>Bāḡ</i> ,	hair.	<i>Bhītḡḡḡḡḡḡḡḡ</i> ,	to enter.
<i>Bāḡḡḡ</i> ,	<i>adv.</i> yesterday.	<i>Bhōḡ</i> ,	husk of <i>lōḡiyḍ</i> .
<i>Bāḡḡḡḡ</i> ,	<i>adv.</i> yesterday.	<i>Bhūchāl</i> ,	earthquake.
<i>Bāḡḡḡḡ</i> ,	<i>adv.</i> certainly.	<i>Bhūḡḡḡḡḡḡḡḡ</i> ,	earthquake.
<i>Bāḡḡḡḡḡḡ</i> ,	obscure.		

Kumaonī.	English.	Kumaonī.	English.
<i>Bhākṛṇḍ</i> ,	to bark.	<i>Bisar</i> ,	mistake.
<i>Bhāi</i> ,	mistake.	<i>Bish</i> ,	poison, venom.
<i>Bhāl-bisar</i> ,	mistake.	<i>Bōjt</i> ,	sister-in-law.
<i>Bhūli</i> ,	sister.	<i>Bōlt dṣṇḍ</i> ,	to announce.
<i>Bhūml</i> ,	earth.	<i>Bōlṇḍ</i> ,	to announce.
<i>Bhūṇṇḍ</i> ,	to fry.	<i>Bōt</i> ,	tree.
<i>Bhūs</i> ,	husk of barley, of <i>chaulāi</i> and <i>maḡuṇḍ</i> .	<i>Būbē</i> ,	aunt, father's sister.
<i>Bhūṇḍ</i> ,	husk of <i>chaulāi</i> and <i>maḡuṇḍ</i> .	<i>Buguchḍ</i> ,	bundle.
<i>Bīch</i> ,	adv. prep. amid.	<i>Buṇṇḍ</i> ,	to weave.
<i>Dtj</i> ,	grain for seed.	<i>Durt</i> ,	bad (f.).
<i>Bijull</i> ,	lightning.	<i>Burḍ</i> ,	bad (m.).
<i>Bjūṇḍ</i> ,	to wake.	<i>Burūthiyḍ</i> ,	thumb.
<i>Bikh</i> ,	poison, venom.	<i>Byā</i> ,	wedding marriage.
<i>Binḍ</i> ,	pod of musk.	<i>Byāj</i> ,	interest, on loans or cash.
<i>Birālu</i> ,	cat (f.).	<i>Byāl</i> ,	evening.
		<i>Byāl bakhaf</i> ,	evening.
C			
<i>Chabūṇḍ</i> ,	to munch.	<i>Chharḍ</i> ,	ashes.
<i>Chalkḍ</i> ,	earthquake.	<i>Chhatt</i> ,	roof.
<i>Chālṇḍ</i> ,	to strain (liquids).	<i>Chhḍbarḍ</i> ,	lizard, chameleon.
<i>Chāṣṣ</i> ,	bird.	<i>Chhilkḍ</i> ,	bark of a tree.
<i>Chārḍ tarf</i> ,	adv. around.	<i>Chhimḍ</i> ,	pardon.
<i>Charnḍ</i> ,	to browse.	<i>Chhimḍ karṇḍ</i> ,	to pardon, to forgive.
<i>Chāṭ phāṭ karṇḍ</i> ,	to decide.	<i>Chhīprḍ</i> ,	lizard, chameleon.
<i>Chaugirḍ</i> ,	adv. around.	<i>Chhḍḡṇḍ</i> ,	to abandon, to forsake.
<i>Chaukat</i> ,	beware.	<i>Chhḍṣṣ</i> ,	lad.
<i>Chaumḍ</i> ,	monsoon.	<i>Chilam</i> ,	pipe (for smoking).
<i>Chaurad</i> ,	flat, level.	<i>Chilam kḍ kṣṭh</i> ,	bamboo portable pipe.
<i>Chaurḍ</i> ,	broad.	<i>Chinkā</i> ,	spark.
<i>Chāwal</i> ,	rice.	<i>Chīṇḍ</i> ,	to build.
<i>Chāwḍ</i> ,	rice.	<i>Chīphlḍ</i> ,	smooth.
<i>Chāwṇḍ</i> ,	to strain (liquids).	<i>Chīṇḍ</i> ,	to burn.
<i>Chāla</i> ,	disciple.	<i>Chīṭṭa</i> ,	white.
<i>Chhal</i> ,	shade, shadow.	<i>Chubāṇḍ</i> ,	to prick.

Kumauní.	English.	Kumauní.	English.
<i>Oháohá,</i>	teat.	<i>Ohulá,</i>	hearth.
<i>Oháchi,</i>	teat.	<i>Ohulá,</i>	hearth.
<i>Ohugli kááphá,</i>	to backbite.	<i>Ohunphá,</i>	to pick, to select, to glean.
<i>Ohuhul,</i>	banter.	<i>Ohupphá,</i>	butter. Used in some parts.
<i>Ohák,</i>	lemon.	<i>Ohuthraul,</i>	pine marten.
D			
<i>Dabár,</i>	crack (in stone, etc.).	<i>Dharwá,</i>	cat (m.).
<i>Dābhá,</i>	to press.	<i>Dhattá,</i>	alas.
<i>Dā́,</i>	fine (the punishment).	<i>Dhēlá,</i>	clod.
<i>Dādā,</i>	elder brother.	<i>Dhā́ kará,</i>	to delay.
<i>Dā́,</i>	mountain.	<i>Dhīná,</i>	ball, anything round.
<i>Dā́,</i>	charcoal.	<i>Dhā́,</i>	lunch. But the use of this word is ambiguous, sometimes a meal at 8 or 9 A.M. is called <i>dhā́</i> in the hills.
<i>Dā́-bhā́,</i>	brethren.	<i>Dhū́dhā́,</i>	dusk.
<i>Dā́,</i>	to burn. Used in some parts.	<i>Dhū́,</i>	dust.
<i>Dākár,</i>	hiccough.	<i>Dhā́,</i>	incense.
<i>Dā́,</i>	mountain.	<i>Dhū́,</i>	smoke (noun).
<i>Dā́-pā́,</i>	charity.	<i>Dā́,</i>	elder sister.
<i>Dā́ hā́,</i>	to cry.	<i>Dā́,</i>	Dīwā́ song.
<i>Dā́,</i>	pomegranate.	<i>Dā́,</i>	to walk. Used colloquially and sometimes contemptuously.
<i>Dā́,</i>	powder, gunpowder.	<i>Dā́,</i>	lean.
<i>Dā́,</i>	tooth, teeth.	<i>Dā́,</i>	to suckle.
<i>Dā́,</i>	to give.	<i>Dā́,</i>	to suckle.
<i>Dā́,</i>	brother-in-law, husband's younger brother.	<i>Dā́,</i>	ill.
<i>Dā́,</i>	to call.	<i>Dā́,</i>	far.
<i>Dā́,</i>	thread.	<i>Dā́,</i>	to request.
<i>Dā́,</i>	lid.	<i>Dā́,</i>	to hate.
<i>Dā́,</i>	to push.	<i>Dā́,</i>	door.
<i>Dā́,</i>	paddy.	<i>Dā́,</i>	adv. both.
<i>Dā́,</i>	bow.	<i>Dā́,</i>	deity.
<i>Dā́,</i>	to have.	E	
<i>Dā́,</i>	earth.	<i>Eti,</i>	adv. here.
<i>Ekā́,</i>	alone.	<i>Eti,</i>	Sunday.
<i>Ekā́,</i>	adv. to-night.		
<i>Ekā́,</i>	adv. to-night.		

Kumauní.	Englísh.	Kumauní.	Englísh.
G			
<i>Gabhái díñś,</i>	to bear witness.	<i>Ghōrar,</i>	chamois (Himalayan).
<i>Galārā,</i>	cheek.	<i>Ghughutō.</i>	love.
<i>Galāñō,</i>	to melt.	<i>Ghumān,</i>	conceit.
<i>Gān,</i>	mumps.	<i>Ghunō,</i>	knee.
<i>Ganā,</i>	a man who has mumps.	<i>Ghurgurāñō,</i>	to snore.
<i>Ganāū,</i>	mumps.	<i>Ghōēr,</i>	chamois (Himalayan).
<i>Garjō.</i>	bald.	<i>Gidārt.</i>	singer (f.).
<i>Garñō,</i>	to count.	<i>Gīquwā,</i>	ball, anything round.
<i>Garh,</i>	fort.	<i>Giri,</i>	ball, anything round.
<i>Garur.</i>	brown vulture.	<i>Git,</i>	ballad.
<i>Garūwō,</i>	heavy.	<i>Gōbar,</i>	dung of cattle, manure.
<i>Gāt,</i>	body.	<i>Gōgñt,</i>	small pickaxe.
<i>Gaūñō,</i>	to melt, to lose.	<i>Gōrnō,</i>	to weed.
<i>Gaut.</i>	body.	<i>Gōtñō,</i>	to surround.
<i>Gāđ,</i>	ball, anything round.	<i>Grahan,</i>	eclipse.
<i>Ghaghre,</i>	petticoat.	<i>Gā,</i>	human excrement.
<i>Ghām tāppō,</i>	to bask.	<i>Gudarā,</i>	rag.
<i>Ghar-kārt,</i>	goods and chattels and house.	<i>Guliyō,</i>	sweet.
<i>Ghāt phērñś,</i>	to complain to the gods.	<i>Gulhēl,</i>	stone of fruit.
<i>Ghaṭūñō,</i>	to shorten.	<i>Gulhyālā,</i>	stone of fruit.
<i>Ghōl,</i>	nest.	<i>Gurrāñō,</i>	to growl.
H			
<i>Hāi tōbā,</i>	outery.	<i>Hattērt,</i>	also.
<i>Hājar,</i>	adv. present.	<i>Hau.</i>	air, plough.
<i>Hāl,</i>	plough.	<i>Hāū,</i>	adv. yes.
<i>Harō,</i>	verdant.	<i>Hawō,</i>	air, wind.
<i>Hamarō,</i>	our.	<i>Hāmānt,</i>	winter.
<i>Hār,</i>	bone.	<i>Hērñō bhālīñś,</i>	to search.
<i>Harhiyā.</i>	mad dog, hydrophobia.	<i>Hil,</i>	mud.
<i>Harēñō,</i>	to laugh.	<i>Hilō,</i>	mud.
<i>Hāṭ,</i>	shop.	<i>Hīrañ,</i>	deer.
<i>Hathnāl,</i>	palm of the hand.	<i>Hīēl,</i>	raspberry.

Kumaunī.	English.	Kumaunī.	English.
<i>Hivāu,</i>	raspberry.	<i>H̄yū,</i>	ice, snow.
<i>Hōṇḍ,</i>	to be.	<i>H̄yūnḍ,</i>	winter.
<i>Ho parār,</i>	adv. two years ago.		
<i>Ijā,</i>	mother.	<i>Ijī,</i>	mother.
<i>Ijā,</i>	mother.	<i>Iṇḍ,</i>	castor oil plant.
J			
<i>Jab,</i>	adv. when.	<i>Jēṭh,</i>	brother-in-law, husband's elder brother.
<i>Jādrō,</i>	handmill	<i>Jēṭhā,</i>	firstling.
<i>Jādtt,</i>	enhancement.	<i>Jēṭhū,</i>	brother-in-law, wife's elder brother.
<i>Jāgā,</i>	place.	<i>Jhagarṇḍ,</i>	to dispute.
<i>Jaṅgīnī kṛṇḍ,</i>	neefly.	<i>Jhāgōrā,</i>	husk of <i>chēni</i> .
<i>Jaiucā,</i>	brother-in-law, younger sister's husband.	<i>Jhanṇī,</i>	flag.
<i>Jaū,</i>	barley.	<i>Jhat,</i>	adv. soon.
<i>Jamḍṇḍ,</i>	to yawn.	<i>Jhat-vaṭ,</i>	adv. soon.
<i>Jāminī,</i>	bail.	<i>Jhḍ,</i>	dirt, in roof and walls of house.
<i>Jāmnī,</i>	bail.	<i>Jhumkā,</i>	ear-ring (for women) worn in the lobe of the ear.
<i>Jāmnḍ,</i>	to grow.	<i>Jhumkāḍ,</i>	ear-ring (for women) worn in the lobe of the ear.
<i>Janam,</i>	birth.	<i>Jhūtṭhḍ,</i>	untrue.
<i>Jāṇḍ,</i>	to go.	<i>Jhutḍ,</i>	liar.
<i>Jānrḍ,</i>	handmill.	<i>Juṅggā,</i>	mustachios.
<i>Jar,</i>	fever.	<i>ṛ,</i>	strength.
<i>Jār,</i>	paramour.	<i>Jōrṇḍ,</i>	to add.
<i>Jari buti,</i>	drug.	<i>Jūdḍ karnḍ,</i>	to separate.
<i>Jar-jarḍ,</i>	tough meat.	<i>Jān,</i>	moon.
<i>Jārḍ,</i>	cold.	<i>Jwākā,</i>	leech.
<i>Jarār,</i>	necessary.	<i>Jwḍ,</i>	wife.
<i>Jabḍ,</i>	adv. conj. as.		
K			
<i>Kabhāṭ,</i>	adv. when.	<i>Kachlḍ māṇṇḍ,</i>	to take offence.
<i>Kabhāṭ kabhāṭ,</i>	adv. now and then.	<i>Kachyār,</i>	mud.
<i>Kachāl,</i>	mud.	<i>Kāgṭ,</i>	paper.

Kumaoni.	English.	Kumaoni.	English.
कङ्गिड, <i>Kāṅṅiḍ,</i>	comb.	कयैक, <i>Kayēk,</i>	several.
काजिय कान, <i>Kajiyā karn,</i>	to dispute.	कै, <i>Kā,</i>	prep. what.
काका, <i>Kakā,</i>	uncle, father's brother.	कै ताँ, <i>Kā tā,</i>	conj. because.
काकल-साँस, <i>Kakal-saunṣ,</i>	centipede.	कादरुण, <i>Khadarūṇ,</i>	to drive
काका, <i>Kākau,</i>	bamboo (f.).	काँ, <i>Khā,</i>	dike.
काकल, <i>Kākhl,</i>	aunt, father's brother's wife.	काँचण, <i>Khāichṇ,</i>	to drag.
काँ, <i>Kāḷ,</i>	black.	काँज, <i>Khāj,</i>	itch.
काँ, <i>Kamṭ,</i>	base.	काँज, <i>Khāj,</i>	itch.
काँ, <i>Kāmḷ,</i>	blanket.	काँ, <i>Khā,</i>	skin.
काँ, <i>Kamāṇ,</i>	to earn.	काँ, <i>Khālār,</i>	goat skin.
काँ, <i>Kāmṇ,</i>	blanket.	काँ, <i>Khālār,</i>	goat skin.
काँ, <i>Kāṇ,</i>	a one-eyed person.	काँ, <i>Khāṇ,</i>	quarry.
काँ, <i>Kapā,</i>	tinder.	काँ, <i>Khāṇ,</i>	to eat.
काँ, <i>Kaphan,</i>	shroud.	काँ, <i>Khāṇ jōq,</i>	ætable.
काँ, <i>Kaphuṇ chār,</i>	cookoo.	काँ, <i>Khanyār,</i>	ruin of house or village.
काँ, <i>Karamphuliy,</i>	unfortunate.	काँ, <i>Khāp,</i>	mouth.
काँ, <i>Karār karn,</i>	to promise.	काँ, <i>Khār,</i>	ram.
काँ, <i>Karār,</i>	hard.	काँ, <i>Kharyūṇ,</i>	to bury.
काँ, <i>Karjā gādṇ,</i>	to borrow.	काँ, <i>Khasam,</i>	husband.
काँ, <i>Karṇa,</i>	bitter.	काँ, <i>Khāt,</i>	pit.
काँ, <i>Karṇā,</i>	bitter.	काँ, <i>Khāt,</i>	bed.
काँ, <i>Kaḷ,</i>	adv. how.	काँ, <i>Khātar,</i>	(for the) sake (of).
काँ, <i>Kāḷ,</i>	hook.	काँ, <i>Khātar,</i>	rag.
काँ, <i>Kathā-kahāṇ,</i>	story.	काँ, <i>Khāṇ,</i>	to feed.
काँ, <i>Kāḷhāḷ,</i>	ear-ring (for women) worn on the rim of the ear.	काँ, <i>Khāṇ,</i>	pocket.
काँ, <i>Kāḷ,</i>	to cut, to bite.	काँ, <i>Khāṇ,</i>	to waste.
काँ, <i>Kāḷ,</i>	to kill. Used in some parts.	काँ, <i>Khāḷ,</i>	airy.
काँ, <i>Kāḷ,</i>	buffalo calf.	काँ, <i>Khā,</i>	peg, wedge, pimple (sing.).
काँ, <i>Kāḷ,</i>	together.	काँ, <i>Khā,</i>	pimple (plural).
काँ, <i>Kāḷhā karn</i>	to gather.	काँ, <i>Khāḷ,</i>	economy.
काँ, <i>Kau,</i>	crow.	काँ, <i>Kirṇaṇ,</i>	flying ant.
काँ, <i>Kaun,</i>	husk of chāṇ.	काँ, <i>Kīr,</i>	worm.
काँ, <i>Kaw,</i>	crow.	काँ, <i>Kōr,</i>	leper.
काँ, <i>Kāw,</i>	black.	काँ, <i>Kōrn,</i>	to bore (holes made by rats and birds by gnawing).
		काँ, <i>Kōthalā,</i>	bag.

Kumaoni.	English.	Kumaoni.	English.
<i>Kuchō,</i>	broom.	<i>Kulyārō,</i>	axe.
<i>Kuchīl,</i>	filthy.	<i>Kūrī,</i>	house.
<i>Kuchīlā,</i>	filthy.	<i>Kūrō,</i>	house.
<i>Kuchh-naī,</i>	nothing.	<i>Kūt,</i>	interest, in kind.
<i>Kukurī,</i>	bitch.	<i>Kuṭamb-kabīlā,</i>	family.
<i>Kukurī,</i>	hen.	<i>Kūwa,</i>	dam (the earthwork).
<i>Kukurō,</i>	cock.	<i>Kwō,</i>	somebody, any.
<i>Kōl,</i>	dam (the earthwork).	<i>Kwīrō,</i>	fog, mist.
L			
<i>Lagōnō,</i>	to apply.	<i>Lauki,</i>	gourd, calabash.
<i>Lahar,</i>	wave.	<i>Laukō,</i>	large gourd, calabash.
<i>Lāj,</i>	shame.	<i>Laūnīyā,</i>	reaper.
<i>Lākrō,</i>	wood.	<i>Lākhō,</i>	account.
<i>Lalyānō,</i>	to exclaim, to cry.	<i>Lhā,</i>	corpse.
<i>Lampuchhī tārō,</i>	comet.	<i>Līpō,</i>	to 'leap' (to smear with cowdung and earth).
<i>Laūgūr,</i>	ape.	<i>Lā,</i>	iron.
<i>Larāī,</i>	battle.	[<i>kai dīpō,</i>	to conceal.
<i>Lāī,</i>	flame.	l <i>okūpō,</i>	to conceal.
<i>Lāīhī,</i>	walking stick.	l <i>ī,</i>	salt.
<i>Lāīō,</i>	dumb.	<i>uō,</i>	iron.
<i>Latyūpō,</i>	to kick.	<i>Lwō,</i>	blood.
<i>Laūqā,</i>	child (m.), boy.	<i>Lyūpō,</i>	to bring.
<i>Laūqī,</i>	child (f.).	M	
<i>Māchhō,</i>	fish (sing.).	<i>Mālak,</i>	owner.
<i>Māchhō,</i>	fish (plural).	<i>Māmō,</i>	uncle, mother's brother.
<i>Māchhō kō kawō.</i>	fish hook.	<i>Māwī,</i>	aunt, mother's brother's wife.
<i>Māchhūwō,</i>	fisherman.	<i>Mānō,</i>	to accept.
<i>Vadat dōnī,</i>	to help.	<i>Māriyō,</i>	dead.
<i>Magrō,</i>	prond.	<i>Mārō,</i>	to beat, to hit.
<i>Māī,</i>	beeswax.	<i>Māī,</i>	husk of mastr.
<i>Māī,</i>	man.	<i>Māīhō,</i>	forehead.
<i>Māībat,</i>	firm, strong.	<i>Māīpō,</i>	clay.
<i>Māīhō,</i>	bed.	<i>Māu,</i>	honey.
<i>Māīhō,</i>	fly.		

Kumaunī.	English.	Kumaunī.	English.
<i>Māśśō,</i>	uncle, husband of mother's sister.	<i>Mōtō bōnō,</i>	to fatten.
<i>Māśśi,</i>	aunt, mother's sister.	<i>Mōwa,</i>	manure, <i>gōbar</i> mixed with grass.
<i>Mā,</i>	peace.	<i>Mōgari,</i>	mallet.
<i>Mānat,</i>	labour.	<i>Mōji,</i>	miser.
<i>Māō,</i>	mine, my.	<i>Mukarnō,</i>	to deny.
<i>Mhōiqō,</i>	month.	<i>Mukhtō,</i>	sufficient.
<i>Mōiqō,</i>	to find.	<i>Muktō,</i>	sufficient.
<i>Mōi,</i>	manure, <i>gōbar</i> mixed with grass.	<i>Mulkiyō,</i>	compatriot.
<i>Mōi,</i>	cost.	<i>Munō,</i>	to shave.
<i>Mōi liqō,</i>	to buy.	<i>Murkō,</i>	ear-ring (for men).
<i>Mōiyūqō,</i>	to buy.	<i>Mūshō,</i>	rat.
<i>Mōiyō hō bōtō,</i>	cousin (mother's side).	<i>Mūsh,</i>	fish.
<i>Mōtō,</i>	fat.	<i>Mūtkō,</i>	fish.
		<i>Murukō,</i>	ear-ring (for men).
N			
<i>Nā,</i>	adv. no.	<i>Nanī,</i>	navel.
<i>Nādōn,</i>	fool.	<i>Nāwō,</i>	ravine, brook.
<i>Nā,</i>	adv. nay.	<i>Nayō,</i>	new.
<i>Nāj,</i>	grain.	<i>Nāiqō,</i>	to swallow.
<i>Nakarnō,</i>	to deny.	<i>Nich,</i>	base.
<i>Nāiō,</i>	brook.	<i>Nilō,</i>	blue.
<i>Nāiō,</i>	complaint.	<i>Nīgāli,</i>	ringal-bamboo (<i>Arundinaria falcata</i>).
<i>Nāiq,</i>	nail (of body).	<i>Nīgāiqō,</i>	to swallow.
<i>Nāiqō,</i>	bare.	<i>Nīgāwō,</i>	ringal-bamboo (<i>Arundinaria falcata</i>).
<i>Nānō,</i>	little.	<i>Nirā,</i>	hopeless.
<i>Nānō,</i>	to bathe.	<i>Nisāpht,</i>	just.
<i>Nānō,</i>	to depart.	<i>Nīkarnō,</i>	ornal.
<i>Nānō,</i>	relation.	<i>Niyōrnō,</i>	to bend.
<i>Nāni,</i>	grandchild. (m.).	<i>Nān,</i>	salt.
<i>Nāniqt,</i>	grandchild. (f.).	<i>Nyāiqō,</i>	to weed.
<i>Nānō,</i>	relation.	<i>Nyō,</i>	justice.
<i>Nānō,</i>	name.	<i>Nyōrnō,</i>	to bend.
<i>Nānō,</i>	butter.	<i>Nyōtō dōqō,</i>	to invite.

Kumaunī.	English.	Kumaunī.	English.
O			
Oh,	alas.	Oh,	dew.
Ohṛ,	to knead.	P	
Pachhīn,	<i>adv. prep.</i> behind, back-ward.	Patṛ,	floor (of planks).
Pachhīn kaṛṇṇ.	to go back.	Pattā,	lease.
Pachhīḷ,	last.	Pāthar,	stone
Pachhṛṇṇ,	to crush.	Patyāṇṇ,	certain ; to believe.
Pachṇṇ,	to digest.	Paun,	air.
Pakarṇṇ,	to put on clothes, shoes, etc.	Paunṇ,	guest.
Pāchṇṇṇ.	to approach.	Pāwṇ,	ice, frost, hoar frost.
Paidal,	<i>iv.</i> afoot.	Payūṇṇ,	to sharpen.
Pain karṇṇ,	to sharpen.	Payyā,	cherry tree.
Pairṇṇ,	to wear, to put on clothes, shoes, etc.	Pēt,	belly.
Pākā,	mature.	Pētīlī,	pregnant.
Pakarṇṇ,	to catch.	Pēt-muyṇṇ,	still-born child.
Pākh,	wing.	Phaidṇṇ,	profit.
Pākh,	fin, feather.	Phāphrṇṇ,	husk of wheat.
Pakṇṇ.	to cook, to bake	Pharṇṇ,	deceit.
Pālṇṇ,	ice, frost, hoar frost.	Phasal,	crop.
Pālṇṇ,	to nourish.	Phatkal māṇṇṇ,	to jump.
Pākh,	wing.	Phāwṇ,	ploughshare (iron).
Parṇṇ,	<i>adv.</i> year before last.	Phāwṇ māṇṇṇ,	to spring, to jump.
Parikhṇṇ,	to examine.	Phāri dṇṇṇ,	to give back.
Parikhṇṇṇ,	to prove, to examine.	Phir,	<i>adv. prep.</i> again.
Parpañṇṇ,	deceit.	Phirṇṇ,	<i>adv. prep.</i> again.
Paṇṇ,	animal, brute, beast.	Phirṇṇ,	to turn.
Paṇṇ,	fatigue.	Phākhṇṇ,	to ignite.
Pātar,	harlot.	Phāl,	flower, blossom.
Pākh,	kid.	Phāl phāṇṇak jān,	moonlight, clear, without clouds.
Pāthṇṇ,	kid	Phāphiyā hā bṇṇṇ,	cousin (father's side).
Patidṇṇṇ,	to believe.	Pichhāṇṇṇ,	rear.
Pattṇṇ,	certain.	Pihawṇ,	yellow.
Pattṇṇ,	lean.	Pījṇṇṇ,	cage.
		Pīṇṇṇ,	body.

Kumanni.	English.	Kumauni.	English.
<i>Pit,</i>	pain.	<i>Purputal,</i>	butterfly.
<i>Pith,</i>	back.	<i>Pureḍ,</i>	manure, <i>gobar</i> mixed with grass.
<i>Podnḍ,</i>	mint.	<i>Pū,</i>	cat. A term of endearment.
<i>Pōr,</i>	adv. last year.	<i>Pūḥ,</i>	cat (<i>f.</i>). A term of endearment.
<i>Pōthi,</i>	book.	<i>Puḥḥ,</i>	back.
<i>Pōtin,</i>	mint.	<i>Puḥḥ pichhāḥḥ,</i>	adv. prep. behind one's back.
<i>Puchhāḥḥ,</i>	tail.	<i>Pūwa,</i>	bridge. Used by the illiterate.
<i>Pūjḥḥ,</i>	to adore, to worship.	<i>Pyāḍḍ,</i>	adv. afoot.
<i>Purhēt,</i>	priest.		
<i>Puro,</i>	full.		
R			
<i>Rāḍuwā,</i>	widower.	<i>Rit-rāg,</i>	jealousy.
<i>Rattai,</i>	dawn, morning, adv. early.	<i>Ritḍ,</i>	vacant, empty.
<i>Rājī-khūḥḥ,</i>	welfare.	<i>Ritu,</i>	weather.
<i>Rāḥḥ,</i>	torch.	<i>Rōkar,</i>	cash.
<i>Rakhḥḥḥ,</i>	to have, to keep.	<i>Bujḥḥ,</i>	to soak.
<i>Raḥḥḥ,</i>	to slip.	<i>Rūḥḥ,</i>	to weep; to abide.
<i>Rin,</i>	debt.	<i>Ruwā,</i>	tinder.
<i>Rit,</i>	jealousy.		
S			
<i>Sadā,</i>	adv. always, continually.	<i>Sāḍ,</i>	brother-in-law, wife's younger brother.
<i>Sāḍukḥḥ,</i>	small box.	<i>Sālḥ,</i>	locust.
<i>Sāgal,</i>	chain.	<i>Sāmā,</i>	season.
<i>Sāḡḥ,</i>	omen.	<i>Samāḥḥḥ,</i>	to bear.
<i>Sāḥḥḥ,</i>	flat, level.	<i>Sān,</i>	sign.
<i>Sāḥḥḥ,</i>	to oberish.	<i>Sandḥḥ,</i>	bug.
<i>Sājail,</i>	peace	<i>Sān māḥḥḥ,</i>	to wink.
<i>Sājī,</i>	fresh.	<i>Sārḥḥ,</i>	road.
<i>Sājīḥ,</i>	partner.	<i>Suram,</i>	shame.
<i>Sākhḥ,</i>	evidence.	<i>Sārdi,</i>	autumn.
<i>Sākh purḥḥ,</i>	to give evidence, to bear witness.	<i>Sarḥḥ,</i>	bargain, contract
<i>Sakun,</i>	omen.	<i>Sarḥḥ,</i>	contract.
<i>Sallā,</i>	advice.	<i>Sārikai,</i>	tight.
<i>Sallā aḥḥḥ,</i>	to advise.	<i>Sāriyḥ,</i>	putrid.

Kumaoni.	English.	Kumaoni.	English.
<i>Sarab</i> ,	to endure.	<i>Sabatā</i> ,	leisure.
<i>Saro</i> ,	tight.	<i>Sāchāṣ</i> ,	to consider.
<i>Sarṣāṣ</i> ,	to corrupt.	<i>Sāpāṣ</i> ,	to deliver.
<i>Saṣ</i> ,	have.	<i>Sāṭā</i> ,	club.
<i>Sastāṣ</i> ,	to rest.	<i>Saṭī</i> ,	question.
<i>Sastā</i> ,	cheap.	<i>Sāṅar</i> ,	pig, hog.
<i>Sātā</i> ,	mother-in-law.	<i>Sāṅāṣ</i> ,	to smell.
<i>Sāṭarā</i> ,	father-in-law.	<i>Sakh</i> ,	case.
<i>Sāṭh</i> ,	friend.	<i>Sakhā ghāṣ</i> ,	hay.
<i>Satyā aṣṣṣāṣ</i> ,	to destroy, root and branch.	<i>Sukhilo</i> ,	white.
<i>Saugan</i> ,	oath.	<i>Sukhiyā</i> ,	arid, dry.
<i>Sauk</i> ,	desire.	<i>Sukra tāṣā</i> ,	evening star.
<i>Serā</i> ,	a squint-eyed person.	<i>Sūṅāṣ</i> ,	to listen.
<i>Sērj</i> ,	cool.	<i>Sunā</i> ,	gold.
<i>Sidhā</i> ,	right.	<i>Sūp</i> ,	winnowing-sieve.
<i>Sīg</i> ,	horn.	<i>Sai</i> ,	interest, on loans or cash.
<i>Sīg</i> ,	horn.	<i>Sūṭh</i> ,	dry ginger.
<i>Sikāṣ</i> ,	to teach.	<i>Suṣā</i> ,	parrot.
<i>Simi</i> ,	seed-pod.	<i>Sūwar</i> ,	hog.
<i>Sirāṣ</i> ,	pillow.	<i>Suṣāptā</i> ,	leisure.
<i>Sirū</i> ,	syrup.	<i>Swā</i> ,	breath.
<i>Sirkār</i> ,	the Government.	<i>Suṣā dāḥhāṣ</i> ,	to dream.
<i>Sirkārī aṣṣāṣ</i> ,	tenant paying revenue to Government.	<i>Syāl</i> ,	jackal.
<i>Sirū</i> ,	to sew.	<i>Syāwā</i> ,	jackal.
<i>Sitāṣ</i> ,	to sleep.	<i>Syātā</i> ,	white.
<i>Siṭ</i> ,	lead (noun).	<i>Syā</i> ,	tiger.
		<i>Syā</i> ,	tiger.
T			
<i>Tabai</i> ,	adv. however.	<i>Tauḍkhā khāṣ</i> ,	to smoke tobacco.
<i>Tāṣ</i> ,	thread.	<i>Tāmā</i> ,	copper.
<i>Tāl</i> ,	pond.	<i>Tāp</i> ,	fever.
<i>Talāṣr</i> ,	sword.	<i>Tār</i> ,	far.
<i>Tāmī khāṣ</i> ,	bald.	<i>Tār-ṣarā</i> ,	leather.
<i>Tamākhā</i> ,	tobacco.	<i>Tasāi</i> ,	adv. at that very time.

Kumauní.	English.	Kumauní.	English.
<i>Tāṭṭṭ</i> ,	warm, hot.	<i>Thōrṭṭ thōrṭṭ</i> ,	economy.
<i>Tayār</i> ,	persevering.	<i>Thōwa</i> ,	lip.
<i>Tehār</i> ,	holiday, fetid.	<i>Thūkṭṭ</i> ,	to spit.
<i>Ṭhairṇṇ</i> ,	to wait.	<i>Ṭhān</i> ,	bill of a bird.
<i>Thāmpṭṭ</i> ,	to hold, to catch.	<i>Ṭīnṇ</i> ,	damp, wet.
<i>Ṭhanṭṭ</i> ,	cool.	<i>Ṭīś</i> ,	thirst.
<i>Thappar mārnī</i> ,	to slap.	<i>Ṭīśā</i> ,	thirsty.
<i>Ṭhārṭṭ hōṇṇ</i> ,	to stand.	<i>Ṭīśān</i> ,	thirsty.
<i>Ṭhaṭṭā</i> ,	jest, banter.	<i>Ṭitiri</i> ,	partridge (f.).
<i>Ṭhālṭṭ</i> ,	to push.	<i>Ṭitirṇ</i> ,	partridge (m.).
<i>Ṭhēs lagṇī</i> ,	to trip.	<i>Ṭēpi</i> ,	cotton cap.
<i>Ṭhēs khāṇī</i> ,	to stumble.	<i>Ṭopri</i> ,	basket.
<i>Ṭhōk (hāk karnī)</i> ,	to repair.	<i>Ṭōrnṇ</i> ,	to break.
<i>Ṭhōl</i> ,	lip.	<i>Ṭupukṭṭ</i> ,	to drop.
<i>Ṭhōrṭṭ</i> ,	short.	<i>Ṭyār</i> ,	holiday, fetid.
<i>Ṭhōrṭṭ karnṇ</i> ,	to abate.		
		U	
<i>Ubhā</i> ,	adv. above, up.	<i>Umālṭṭ</i> ,	to boil.
<i>Ubīlṭṭ</i> ,	to boil.	<i>Umlṭṭ</i> ,	nice.
<i>Ūchṭṭ</i> ,	high.	<i>Unāi siūn</i> ,	large needle, for woollen cloth, home-made.
<i>Ughārṭṭ</i> ,	to open.	<i>Ūṇṇ</i> ,	to come.
<i>Ugharṭṭ</i> ,	airy.	<i>Uṭṭṭ</i> ,	to fly.
<i>Ujyālṭṭ</i> ,	light.	<i>Uṭṭāṇṇ</i> ,	to abduct (a woman), to elope with.
<i>Ujyāwṭṭ</i> ,	light.	<i>Usāṇṇ</i> ,	to swell.
<i>Ukawṭṭ</i> ,	ascent.	<i>Uṭarnṇ</i> ,	to descend.
<i>Ukhālṭṭ</i> ,	to vomit.	<i>Uṭaul karnī</i> ,	to hasten.
<i>Ukhōr</i> ,	walnut.	<i>Uṭhṭṭ</i> ,	to arise.
<i>Ulhārṭṭ</i> ,	descent.		
		Y	
<i>Yatī</i> ,	adv. here.	<i>Yād dharnī</i> ,	to bear in mind.
<i>Yād</i> ,	memory.	<i>Yār</i> ,	paramour.
<i>Yād rakhṇī</i> ,	to remember.		

ENGLISH-KUMAUNĪ VOCABULARY.

English.	Kumaunī.	English.	Kumaunī.
A			
Abandon (vb.),	chhōḍḍnō.	Animal,	paśu.
Abate (vb.),	thōḍḍ karnō.	Announce (vb.),	bōlnō, bōk dēnō.
Abduct (vb.),	(a woman) urānō.	Ant (flying-),	kirmalā, kirmauḍ.
Abide (vb.),	rūnō, basnō.	Any,	kwō, bhāḍḍ kuai.
Above,	ubhā.	Ape,	lanḡūr.
Accept (vb.),	mānḡō.	Apply (vb.),	lagūnō.
Accidentally,	achānchak.	Approach (vb.),	paḡūchḡō.
Account,	lēkhō.	Arid, i.e. dry,	sukhiyō.
Add (vb.),	jōrnō.	Arise (vb.),	uthnō.
Adore (vb.),	pūjnō.	Around,	chaugird, chārō tarf.
Advice,	sallā.	As,	jaśō.
Advise (vb.),	sallā dēnī.	Ascent,	ukāwō.
Afoot,	paidal, pyādā.	Ashes,	chharō.
Again,	phir, phiri.	At that very time,	tasai.
Air,	hawā, hau; in some parts paun.	Aunt,	father's sister, bābū; mother's sister, māūsī; father's brother's wife, kākhi; mother's brother's wife, māmi.
Airy,	ugharō, khālō.	Autumn,	śardī.
Alas,	ōh, hattēri, dhattēri.	Await (vb.),	bāt dēkhḡō.
Alone,	eklai.	Are,	kulyārō.
Always,	sadā.	B	
Amid,	bich.	Bald,	gaḡjō, tāma khōri.
Back,	piḡh, puḡhō; behind one's back, puḡhō pichhāri; to go back, pichhin hainō; to give back, phēri dēnō; to back- bite, chuglī khānō.	Ball,	gēḍ, gīḡuḡā, giri, ḡhīnō (anything round).
Backward,	pachhin.	Ballad,	ḡit, diāwī, i.e. Diwāḡi, song.
Bad,	burā (f.) buri.	Bamboo,	bāḍī, (f.) kākuu.
Bag,	koḡhalā.	Banter,	ḡhalā, chuḡul.
Bail,	jāmni, jāmini.	Bare,	nanḡō.
Bake (vb.),	pakūnō.	Bargain,	śarēḍ.

English.	Kumaunī.	English.	Kumaunī.
Bark (vb.),	<i>bhūkṇṇṇṇ.</i>	Blind,	<i>andhṇ.</i>
Bark of a tree, etc.,	<i>bakkal, chhīlkṇ.</i>	Blood,	<i>luṇ.</i>
Barley,	<i>jaū.</i>	Blossom,	<i>phūl.</i>
Barren,	<i>bāj (a woman).</i>	Blue,	<i>nīlṇ.</i>
Barter,	<i>adlṇ badlṇ.</i>	Body,	<i>gāt, piṇḍ, gaut.</i>
Base.	<i>hamīn, nīch.</i>	Boil (vb.),	<i>ubālṇṇṇ, umālṇṇṇ.</i>
Basin (vb.),	<i>ghām tāpṇṇṇ.</i>	Bone,	<i>hār.</i>
Basket,	<i>topri.</i>	Book,	<i>pṇṇṇhi.</i>
Bathe (vb.),	<i>nāṇṇṇ.</i>	Bore (vb.),	holes made by rats and birds by gnawing, <i>kṇrnṇ.</i>
Battle,	<i>larāi.</i>	Borrow (vb.),	<i>karjā gāḍṇṇṇ.</i>
Be (vb.),	<i>hṇṇṇṇ.</i>	Both,	<i>duiyai.</i>
Bear (vb.),	<i>samālṇṇṇ; in mind, yād dharnī; bear witness, gubhai dīnī, sakh purnī.</i>	Bow,	<i>dhanuṇ.</i>
Beast,	<i>paṇu.</i>	Box (small),	<i>sādūkṇṇṇ.</i>
Beat (vb.),	<i>mārṇṇṇ.</i>	Boy,	<i>lauḍā.</i>
Because,	<i>hṇ taī.</i>	Brave,	<i>bahādūr.</i>
Bed,	<i>mājhā, khāḍ.</i>	Break (vb.),	<i>tṇṇṇṇ.</i>
Bee,	<i>bhaūrṇ, (pl.) bhaūrā.</i>	Breath,	<i>suṇṇṇ.</i>
Beeswax,	<i>maīn.</i>	Brethren,	<i>dāṇ-bhūṇ.</i>
Behind,	<i>pachhin.</i>	Bridge,	<i>pūsa.</i>
Believe (vb.)	<i>patīṇṇṇ, patyāṇṇṇ.</i>	Bring (vb.),	<i>lyūṇṇṇ.</i>
Belly,	<i>pṇṇṇ.</i>	Broad,	<i>chauṇṇṇ.</i>
Beud (vb.),	<i>niyūṇṇṇ, nyūṇṇṇ.</i>	Brook,	<i>nālā, nāwā.</i>
Besides,	<i>bāhik.</i>	Broom,	<i>kuchṇ.</i>
Beware,	<i>chukaf.</i>	Brother,	(elder) <i>dādā</i> ; (younger) <i>bhāyā.</i>
Big,	<i>burā.</i>	Brother-in-law,	wife's younger brother, <i>sālṇ</i> ; wife's elder brother, <i>jāthā</i> ; husband's younger brother, <i>dēwar</i> ; husband's elder brother, <i>jāṇ</i> ; elder sister's husband, <i>bhīnā</i> ; younger sister's husband, <i>jatwā.</i>
Bill of bird,	<i>ṇhūn.</i>	Brow,	<i>bhaū, (pl.) bhaūd.</i>
Bind (vb.),	<i>bādṇṇṇṇ.</i>	Browse (vb.),	<i>charnṇ.</i>
Bird,	<i>chāṇṇṇ.</i>	Brute,	<i>paṇu.</i>
Birth,	<i>janam.</i>	Bug,	<i>maṇṇṇṇ.</i>
Bitch,	<i>kukuri.</i>	Build (vb.),	<i>chīṇṇṇṇ.</i>
Bite (vb.),	<i>kātṇu.</i>	Ball,	<i>bahar, bald.</i>
Bitter.	<i>karṇuṇṇ, karṇṇ.</i>		
Black,	<i>kālṇ, kṇwṇ.</i>		
Blanket,	<i>kāmīṇ, kṇmṇṇṇ.</i>		

English.	Kumaoni.	English.	Kumaoni.
Bundle,	bu, uchō.	Butter,	naūni, chuprō.
Burn (vb.),	chisnō, dajitrō.	Butterfly,	purputā.
Bury (vb.),	kharyūnō.	Buy (vb.):	mōliyānō, māli līnō.
C			
Cage,	pījārō.	Comb,	lāgīlō.
Calabash,	laukō, lauki.	Come (vb.)	ānō.
Calf,	(m.) bāchhō; (f.) bachhi; buffalo calf, kāitō.	Come out (vb.),	bhāir ānō.
Call (vb.),	dhādh lagānī.	Comet,	lampuchhī tārō.
Cap (cotton),	tōptī.	Committee,	bāiphak.
Cash,	rōkar.	Compatriot,	mulkīyā.
Castor oil plant,	inḍī.	Complaint,	nālas; to complain to gods, ghāt phernī.
Cat,	(m.) dharyuḍ. As a term of endearment, pūs, pūst. (f.) bīrālū, pūst.	Conceal (vb.),	lukūnō, lukai dīnō.
Catch (vb.),	thāmānō, pakarnō.	Conceit,	ghumān.
Centipede,	kakal-saurī.	Consider (vb.),	sōchhō.
Certain,	patyānō, patīnō.	Continually,	sadā.
Certainly,	bēlak.	Contract,	sarēi, sarēd.
Chain,	sāgal.	Cook (vb.),	pakūnō.
Chamois (Himalayan),	ghōray, ghwēḍ.	Cool,	tharḍō, sēro.
Charcoal,	dāgār.	Copper,	tāmō.
Charity,	dān-pūn.	Corn,	nā).
Cheap,	sastō.	Corpse,	lhās.
Cheek,	galḍār.	Corrupt (vb.),	īarūnō.
Cherish (vb.),	sāitnō.	Cost,	mōl.
Cherry-tree,	payyā.	Count (vb.),	ganō.
Child,	(m.) laūḍā, (f.) laūḍī still-born, pēī-muyā.	Cousin,	mother's side, mōsiyā kō bēiā; father's side, phū- phiyā kō bēiā.
Clay,	māḍō.	Crack (in stone, etc.)	dabḍḍ.
Clod,	dhālō.	Crop,	phasāl.
Cloud,	bādāl, bādāw.	Crow (noun),	kau, kauḍ.
Cloudy,	bādalt.	Cruel,	nīhuro.
Club,	tōḍ.	Crush (vb.),	pacchkūnō.
Cook,	kukurō.	Cry (vb.):	dḍḍ hēlī, lalyḍnō.
Cold,	jārō.	Cuckoo,	kaphuḍō chārō.
		Cut (vb.)	khānō.

English.	Kumaunī.	English.	Kumaunī.
		D	
Dam (the earthwork),	<i>kūl, kūwa, bādh.</i>	Digest (vb.),	<i>pachnō.</i>
Damp,	<i>ttnō, bhijiyō.</i>	Dike,	<i>khāt.</i>
Darkness,	<i>anyārō.</i>	Dirt (in roof and walls of house).	<i>jhōl.</i>
Dawn,	<i>rattai.</i>	Disciple,	<i>chēlā.</i>
Day,	<i>bār.</i>	Dispute (vb.),	<i>kajiyā karnō, jhagarō.</i>
Dead,	<i>mariyō.</i>	Doctor,	<i>baid, baidī.</i>
Debt,	<i>rīp.</i>	Door,	<i>duār.</i>
Deceit,	<i>pharāb, parpañch.</i>	Dove,	<i>ghugutō.</i>
Decide (vb.),	<i>ohhāt phāt karnō.</i>	Drag (vb.),	<i>khāichnō.</i>
Deer,	<i>hirā.</i>	Dream (vb.),	<i>sctnā dēkhnō.</i>
Deity,	<i>dyābatā.</i>	Drive (vb.),	<i>khadērō.</i>
Delay (vb.),	<i>qhtl karnī.</i>	Drop (vb.),	<i>tupuknō.</i>
Deliver (vb.),	<i>sōpnō.</i>	Drug,	<i>jarī buṭī.</i>
Deny (vb.),	<i>mukarnō, nakārō.</i>	Dry,	<i>sukiyō.</i>
Depart (vb.),	<i>nasnō.</i>	Dumb,	<i>lāṭ.</i>
Descend (vb.),	<i>utarnō.</i>	Dung (of cattle),	<i>gōbar.</i>
Descent,	<i>ulhārō.</i>	Dusk,	<i>anyārō, dhādhalō.</i>
Desire,	<i>sauk.</i>	Dust,	<i>dhūl.</i>
Destroy (root and branch) (vb.).	<i>satyā nāt karnō.</i>	Dwarf,	<i>baūnyā.</i>
Dew,	<i>ōh.</i>	Dysentery,	<i>au-luō.</i>
		E	
Early,	<i>rattai.</i>	Eatable,	<i>khānō jōg.</i>
Earn (vb.),	<i>kamānō.</i>	Eclipse,	<i>grahān.</i>
Ear-ring,	for men, <i>murkā, murkā</i> ; for women, on rim of ear, <i>kāthāwūt</i> ; " " on inside of ear, <i>bālā</i> ; " " in the lobe, <i>jhūmkā, jhūmkā.</i>	Economy,	<i>thōrō thōrō, kēphait.</i>
Earth,	<i>dharti, bhūmt.</i>	Elope with (vb.),	<i>urānō.</i>
Earthquake,	<i>chalkō, bhūchāl, bhūichāl.</i>	Empty,	<i>rītō.</i>
Ease,	<i>sukh.</i>	Endure (vb.),	<i>sarnō.</i>
Eat (vb.),	<i>khānō.</i>	Enemy,	<i>bairī.</i>
		Enhancement,	<i>jāllt.</i>
		Enmity,	<i>bair</i>
		Enter (vb.),	<i>bhitēr pasīhō, bhitēr pasīnō.</i>

English.	Kumaoni.	English.	Kumaoni.
Evening,	<i>byāli, byāli bakhāt.</i>	Exclaim (vb.),	<i>lalyānō.</i>
Evidence (noun),	<i>sākhī.</i>	Excrement (human),	<i>gū.</i>
To give evidence,	<i>sākh purni.</i>	Expect (vb.),	<i>āsā rākhṇi, āsā dharni.</i>
Ewe,	<i>bhēri.</i>	Eye,	<i>ākhā</i> : one-eyed person, <i>kānā</i> : squint-eyed person, <i>sērā.</i>
Examine (vb.),	<i>parkhaṇō, parikhṇō.</i>		

F

Fallow,	<i>bājō.</i>
Family,	<i>kutamb-kabliā.</i>
Famine,	<i>akāl.</i>
Far,	<i>dūr, tāṛ.</i>
Fast (vb.),	<i>barat rākhṇō.</i>
Fat,	<i>mōtō.</i>
Father,	<i>bābā, babā.</i>
Father-in-law,	<i>śasurō.</i>
Fatigue,	<i>paṭai.</i>
Fatten (vb.),	<i>mōtō bāṇṇō.</i>
Feather,	<i>pākh.</i>
Feed (vb.),	<i>khaūṇō.</i>
Fetid,	<i>tehār, tyār.</i>
Fever,	<i>tāp, jar.</i>
Fill (vb.),	<i>bharnō.</i>
Filthy,	<i>kuchīl, kuchilō.</i>
Fin,	<i>pākh.</i>
Find (vb.),	<i>milṇō.</i>
Fine (punishment),	<i>ḍāḍ.</i>
Finger,	<i>āgulā.</i>
Firefly,	<i>jaṅgṅi kiṛō.</i>
Firm,	<i>mājbūt.</i>
Firstling,	<i>jēṭhā.</i>

Fish,	<i>māchhā, (pl.) māchhō.</i>
Fish hook,	<i>māchhō kō kānō.</i>
Fisherman,	<i>māchhuwō.</i>
Fist,	<i>mutṭhi, mūṭh.</i>
Flag,	<i>jhaṇṭi.</i>
Flame,	<i>lāṭ.</i>
Flat,	<i>chaurāṭ, sāṅṅō.</i>
Floor (of planks),	<i>paṭōr.</i>
Flower,	<i>phūl.</i>
Fly (noun),	<i>mākhā, (vb.) urṇō.</i>
Fog,	<i>kwirō.</i>
Fool,	<i>nādān.</i>
Forehead,	<i>māṭhō.</i>
Forest,	<i>baṇ.</i>
Forgive (vb.),	<i>chhīmā karnō.</i>
Forsake (vb.),	<i>chhōḍṇō.</i>
Fort,	<i>garh.</i>
Fortunate,	<i>bhāḡwān.</i>
Fresh,	<i>sāji.</i>
Friend,	<i>sāṭh.</i>
Frost,	<i>pāwō, pālō.</i>
Fry (vb.),	<i>bhūṇṇō.</i>
Full,	<i>purō.</i>

G

Gather (vb.),	<i>kaṭhō karnō.</i>
Ginger (green),	<i>āḍō ; dry, āṭh.</i>

Give (vb.),	<i>dāṇō.</i>
Glass (looking-),	<i>ṛeṭh.</i>

English.	Kumaun.	English.	Kumaun.
Glean (vb.),	<i>chunṛṛṛṛ</i> . This word has two meanings: (1) to pick, (2) to select.	Gourd,	<i>lauh, lauhṛ</i> (large).
Go (vb.),	<i>jāṇṛ</i> .	Government	<i>sirkār</i> .
Goat,	<i>bākṛā, bākṛī, bākṛṛṛṛ</i> .	Grain,	<i>nāj, for seed bīj.</i>
Goat-skin,	<i>khalārā, khalārī</i> .	Grandchild,	<i>nāti, (f.) nātiṛī</i>
Gold,	<i>sunṛ</i> .	Grow (vb.),	<i>jāṇṛṛṛṛ</i> .
Good,	<i>ḍoḥḥṛṛ</i> .	Growl (vb.),	<i>gurrāṇṛṛ</i> .
Goods and chattels and house.	<i>ghar-kūṛī</i> .	Guest,	<i>paunṛṛ</i> .

H

Hair,	<i>bāw, bāl</i> .	Hit (vb.),	<i>māṛnṛṛ</i> .
Handmill.	<i>jāṇṛṛṛ</i> .	Hoar frost,	<i>pāwṛṛ, pālṛ</i> .
Hard,	<i>karāṛṛ</i> .	Hog,	<i>sūgar, sūwar</i> .
Hare,	<i>ṣāṛī</i> .	Hold (vb.),	<i>thīṛmṛṛṛ</i> .
Harlot,	<i>pāṛar</i> .	Holiday,	<i>teḥār, tyār</i> .
Hasten (vb.),	<i>utaul karni</i> .	Honey,	<i>mau</i> .
Hate (vb.),	<i>duṛkārṛṛṛ</i> .	Hook,	<i>kāṛṛṛṛ</i> .
Have (vb.),	<i>rākhṛṛṛ, dhārṛṛ</i> .	Hope,	<i>āṛṛ</i> .
Hay,	<i>ṣūkhṛṛ ghāṛ</i> .	Hopeless,	<i>nīṛāṛ</i> .
Hearth,	<i>chulā, chulṛ</i> .	Horn,	<i>ṣīg, ṣīgṛ</i> .
Heaven,	<i>akāṛī</i> .	Hot,	<i>tātṛ</i> .
Heavy	<i>garūwṛṛ</i> .	House,	<i>kārṛṛ, kārīṛ</i>
Hedge,	<i>bārṛh</i> .	How	<i>kaṛṛṛ</i> .
Help (vb.),	<i>madat ḍṣṛṛ</i> .	However,	<i>tabaṛ</i> .
Hemp,	<i>bhāṛṛṛ</i> .	Husband,	<i>khūṛṛṛṛ</i> .
Hen,	<i>kukurī</i> .	Husk,	of barley, <i>bhūṛ</i> ; of chéni, <i>jhāṛṛṛṛṛ</i> or <i>kaunṛṛ</i> ; of wheat, <i>phāphṛṛ</i> ; of maize, <i>māṛ</i> ; of <i>lōbiyā</i> , <i>bhṛṛ</i> ; of <i>chaulāṛ</i> and <i>madūwṛ</i> , <i>bhūṛ</i> , also <i>bhāṛṛṛ</i> in hills.
Here.	<i>ṣṛ, ṣāṛī</i>	Hydrophobia,	<i>harṛṛṛṛ</i> .
Hiccough,	<i>ḍakār</i> .		
High.	<i>ṣūkhṛ</i> .		
Ice,	<i>hyṛṛ, pāwṛṛ, pālṛ</i> .	Incense,	<i>dhūṛṛṛ</i> .
Ignite (vb.),	<i>paṛakṛṛṛṛ</i> .	Interest,	on loans, or cash, <i>ṣūt</i> , <i>byāj</i> ; in kind, <i>kūṛṛ</i> .
Ill,	<i>duḥkhṛṛṛṛ</i> .		

English.	Kumauní.	English.	Kumauní.
Invite (vb.),	nyūiā dānā.	Itch,	khāj, khāji.
Iron,	lā, luwā.		
J			
Jackal,	tyāwa, tyā.	Jump (vb.),	phāwa mānā, phākhā mānā.
Jealousy,	rī, rī-āg.	Just,	nīdāphā.
Jest,	thāfīā.	Justice,	nyā.
K			
Keep (vb.),	rākhā.	King,	bākhā.
Kick (vb.),	latyā.	Knead (vb.),	āpā.
Kid,	pāfā, pāfā.	Knee,	ghānā.
Kill (vb.),	khānā.		
L			
Labour,	mānā.	Level (adj.),	saīpā, chawrā.
Lad,	chāhānā.	Liar,	jhūtā.
Last,	paohāhā.	Lid,	phākhā.
Late,	adēr.	Light,	ujyā, ujyāwā.
Laugh (vb.),	hāhā.	Lightning,	bājūf.
Lead (noun),	lād.	Lip,	thāl, thāwā.
Lean,	paīlā, dābīlā paīlā.	Listen (vb.),	śānā.
Lease,	paīfā.	Little,	nānā.
Leech,	jhākhā.	Lizard,	(chameleon) chāhāpā.
Leap (vb.),	to smear with cowdung and earth, hāpā.	Locust,	saīf.
Leisure,	swāpā, swāpā.	Lunch,	dāhāpā. But the use of this word is ambiguous, sometimes a meal at 8 or 9 A.M. is called dāhāpā in the hills.
Lemon,	chāhā.		
Leopard,	bāg.		
Leper,	khāfā.		
M			
Mad dog,	hāpā.	Manure,	pāpā. When mixed with grass it is called māf, māwā, pāwā.
Mallet,	māgāf.	Market,	bājār.
Man,	māf, māf.		

English.	Kumaoni.	English.	Kumaoni.
Marriage,	byā.	Moon,	jūn.
Matchlock,	āgalā.	Moonlight,	phūl phāṭāh jūn (clear without clouds).
Mature,	pākhā.	Morning,	rattai.
Medicine,	aukhat, aukhad.	Mother,	tjī, tāj, tāj.
Meet (vb.),	bhānā.	Mother-in-law,	śāsū.
Melt (vb.),	galānā, gānā. The latter word gānā has two meanings: (1) to melt, (2) to lose.	Mountain,	qānā, qāqā.
Memory,	yād.	Mouth,	khāp.
Mill,	jānrā, jāārā (a hand-mill).	Mud,	hīl, hīlā, kachīl, kachyār.
Mine,	mārā.	Mumps,	ganāū, gān. A man having mumps is called ganā.
Mint,	pōtin, pōdina.	Manch (vb.),	chabūnā.
Miser,	mājī.	Musk (a pod of),	bīnā.
Mist,	kuhā.	Mustachios,	juhggā.
Mistake,	bhūl, bisar, bhūl-bisar.	My,	mārā.
Monsoon,	chaumī's.	Myself,	āphī.
Month,	mhaiṅā.	Mystery,	bhāḍ.

N

Nail (of body),	naāg	Nest,	ghāī.
Name,	naū.	New,	na yā.
Narrow,	naāgurā.	Nice,	uṅtā, ākhā.
Navel,	naufī.	No,	nā.
Nay.	naī.	Nothing,	kuohh-naī.
Necessary,	javār.	Nourish (vb.),	pānā.
Needle,	large, for woollen cloth home-made, unāī sīāp.	Now and then,	kabhāī kabhāī.

O

Oak,	bāj.	Open (vb.),	ughārā.
Oath,	asagan.	Opium,	aphīm.
Obvious,	bā-āram.	Our,	hamarā.
Offence,	to take offence, kachīl mānā.	Outory,	hāī tōbā.
Offering,	bhāī, in hills.	Own,	āpārā.
Omen,	āgān, sakun.	Owner,	mālak.

English.	Kumauní.	English.	Kumauní.
P			
Paddy,	<i>dhān.</i>	Place,	<i>jāgā.</i>
Pain,	<i>pir.</i>	Plough,	<i>haū, hāl.</i>
Palm of hand,	<i>hathnāl.</i>	Plough (vb.),	<i>bān.</i>
Papa,	<i>bābā.</i>	Ploughshare (iron),	<i>phāwā.</i>
Paper,	<i>kāpat.</i>	Pocket,	<i>khāśā.</i>
Paramour,	<i>yār, jār.</i>	Pod (seed-),	<i>śimī.</i>
Pardon,	<i>chhīmā.</i>	Poison,	<i>bīsh, bīkh.</i>
Parrot,	<i>śuwā.</i>	Pomegranate,	<i>dārīm.</i>
Partner,	<i>śājhī.</i>	Pond,	<i>śāl.</i>
Partridge,	(m.) <i>tīśīrā, (f.) tīśīrī.</i>	Powder,	(gunpowder) <i>dārū.</i>
Path,	<i>bāf, bāfāl.</i>	Pregnant,	<i>paśālī.</i>
Peace,	<i>śājāī, māī.</i>	Present,	<i>hājar.</i>
Peg,	<i>hāl.</i>	Press (vb.),	<i>dābā.</i>
Persevering,	<i>tayār.</i>	Prick (vb.),	<i>chubāpū.</i>
Petticoat,	<i>ghāghrā.</i>	Priest,	<i>purhāt.</i>
Pick (vb.),	<i>chunā.</i>	Profit,	<i>phāidā.</i>
Pickaxe (small),	<i>gāpū.</i>	Promise (vb.),	<i>karār karā.</i>
Pig,	<i>śāgar.</i>	Proud,	<i>māgrā.</i>
Pillow,	<i>śīrāpī.</i>	Prove (vb.),	<i>parāhā.</i>
Pine martens,	<i>chuthraul.</i>	Purse,	<i>bāpū.</i>
Pimple,	<i>hāl, (pl.) hālā.</i>	Push (vb.),	<i>phākālā, phālā.</i>
Pipe,	<i>chīlam.</i> Bamboo portable pipe, <i>chīlam hā hālā.</i>	Put (vb.),	to put on clothes, shoes, etc., <i>paḥarā, pārnā, bhīrnā.</i>
Pit,	<i>khāt.</i>	Putrid,	<i>śāpī.</i>
Q			
Quarry,	<i>khān.</i>	Question,	<i>śūāl.</i>
R			
Rag,	<i>khātī, gudarā.</i>	Ravine,	<i>nāwā.</i>
Ram,	<i>khārū.</i>	Reaper,	<i>lāpīyā.</i>
Raspberry,	<i>hīśū hīślā.</i>	Rear,	<i>phāhār.</i>
Rat,	<i>māshā.</i>	Relation,	<i>nālā, nālī.</i>

English.	Kumaonī.	English.	Kumaonī.
Remember (vb.),	yaḍ rākhāḍ.	Rice,	chāwō, chāwāi.
Repair (vb.),	ḥāḥ ḥāḥ karāḍ.	Right,	sāḥā.
Request (vb.),	darīkhāḍ karāi.	Ringal-bamboo (<i>Arun- dinaria falcata</i>),	nīgāwō, nīgāḥi.
Rest (vb.),	rasāḥāḍ.	Road,	sarak.
Retire (from a case) (vb.),	bhājāḍ.	Roof,	chhatt.
Return (vb.),	baḥarāḍ.	Ruin (of house or village).	khanyār.
8			
Sake (for the—of),	khāster.	Slip (vb.),	raḥāḍ.
Salt,	lāḥ, nān.	Smell (vb.),	sāḥāḍ.
Sand,	bāḥ.	Smoke (tobacco) (vb.),	tamākā khāḥāḍ.
Search (vb.),	khāḥāḍ bhāḥāḥāḍ.	Smoke (noun),	dhāwāḍ.
Season,	sāmā.	Smooth (adj.),	chīphīḥ.
Separate (vb.),	jaḍā karāḍ.	Snore (vb.),	ghurghurāḥāḍ.
Several,	kaḥāḥ.	Snow,	hāḥ.
Sew (vb.),	sīḥāḍ.	So,	aiḥ.
Shade, shadow,	chāḥāi.	Soak (vb.),	rujāḥāḍ.
Shame,	lāḥ, sarān.	Somebody,	kaḥ.
Share,	bāḥā; bhāḥ.	Soon,	jhāt, jhāt-pat.
Sharpen (vb.),	paḥā karāḍ, paḥāḥāḍ.	Sour,	amīḥ, amīḥ.
Shave (vb.),	manāḥāḍ, bhāḥāra karāḍ.	Spark,	chīḥāḥ.
Sheep,	bhāḥ, bhāḥāḥ.	Spit (vb.),	ḥāḥāḥāḍ.
Shop,	khāḥ.	Spring (vb.),	phāḥā māḥāḥ.
Short,	ḥāḥāḥ.	Stand (vb.),	ḥāḥāḥāḥāḍ.
Shorten (vb.),	ghāḥāḥāḍ.	Star (evening),	ākāra tārā.
Shroud,	karāḥān.	Stoek (walking),	lāḥāḥ.
Sign,	sān.	Stone,	patthar. Stone of fruit, gūḥāḥāḥāḥāḥ.
Singer (female),	gīḥāḥāḥ.	Story,	kaḥāḥā-kaḥāḥāḥ.
Sister,	elder, dīḥi; younger bhāḥāḥ, bhāḥāḥ.	Strain (liquids) (vb.),	chāḥāḥāḥ, chāḥāḥāḥ.
Sister-in-law,	bhāḥāḥi, bhāḥi.	Strength,	jōr.
Skin,	khāḥāḥ.	Strong,	maḥāḥāḥ.
Sky,	akhāḥ.	Stumble (vb.),	ḥāḥā khāḥāḥ.
Slap (vb.),	ḥāḥāḥāḥ māḥāḥ.	Snuffle (vb.),	dhāḥāḥ dāḥāḥ, dhāḥāḥ dāḥāḥ.
Sleep (vb.),	sīḥāḥ.	Suddenly,	achāḥāḥāḥ.

English.	Kumauní.	English.	Kumauní.
Sufficient,	<i>bhatérò, mukítò, mukhítò.</i>	Sweet,	<i>guliyò.</i>
Sunday,	<i>étwòr.</i>	Swell (vb.),	<i>uááqò.</i>
Surprise (vb.),	<i>achammò or achambhò karnò.</i>	Swim (vb.),	<i>baú lagáqò.</i>
Surround (vb.),	<i>gòfnò.</i>	Sword,	<i>talwòr.</i>
Swallow (vb.),	<i>nigáiqò, nólíqò.</i>	Syrup,	<i>évrò.</i>
T			
Tail,	<i>puchharò.</i>	Time,	<i>bakhat.</i>
Teach (vb.),	<i>sikáqò.</i>	Tinder,	<i>ruwò, kapòs.</i>
Tear (noun),	<i>éti.</i>	Toad,	<i>bhikánò.</i>
Teat,	<i>chúchí, ohúchú.</i>	Tobacco,	<i>tamákha.</i>
Teeth,	<i>dáti.</i>	Together,	<i>kaññhò.</i>
Tenant,	<i>paying revenue to Government, sirhári asámt.</i>	To-night,	<i>eilá ráti, éi ráti.</i>
Thirst,	<i>tís.</i>	Tooth,	<i>dáti.</i>
Thirsty,	<i>tísò, tísón.</i>	Torch,	<i>rúka.</i>
Thread,	<i>aháqò, táqò.</i>	Tough,	<i>ment, jar-jarò; leather, far-farò.</i>
Thumb,	<i>agú/hò, burú/hiyò.</i>	Track,	<i>báti; a narrow track, aságyut báti.</i>
Tie (vb.),	<i>bádháqò.</i>	Tree,	<i>bat.</i>
Tiger,	<i>eyú, éyú.</i>	Trip (vb.),	<i>thés lagáti.</i>
Tight,	<i>ávrò, ávrikáti.</i>	Turn (vb.),	<i>phirná, baurná.</i>
U			
Uncle,	<i>father's brother, kákò; mother's brother, mámmò; husband of father's sister, bhánnò; husband of mother's sister, máúnnò.</i>	Unfortunate,	<i>karampñiyò.</i>
		Untrue,	<i>jháññhò.</i>
		Up,	<i>ubhá.</i>
V			
Vacant,	<i>vlò.</i>	Vessels (of metal),	<i>bháqò.</i>
Various,	<i>bháññti bháññti kò.</i>	Virgin,	<i>an-biwóti.</i>
Venom,	<i>bish, bikh.</i>	Vomit (vb.),	<i>ukhálíqò.</i>
Verdant,	<i>harò.</i>	Vulture,	<i>brown, garuf.</i>
W			
Wait (vb.),	<i>phairná.</i>	Walk (vb.),	<i>gólíqò. Used colloquially and sometimes contemptuously.</i>
Wake (vb.),	<i>híñkò.</i>		

English.	Kumaunī.	English.	Kumaunī.
Wall,	bhīf.	What,	hō.
Walnut,	akhōr. Country people sometimes call it ukhōr.	When,	(rel.) jab, (interrog.) kabhaī.
Warm,	tāṭ.	White,	sukhīlō, tyāṭō, chīṭṭa.
Waste (vb.),	khōṇō.	Wiok,	bāṭī, bāṭ.
Wave,	lahar.	Widower,	vāḍḍawō.
Way,	bāṭ.	Wife,	juṭ.
Wear (vb.),	pairnō, bhīrnō.	Wind,	hāwō, bāṭ.
Weather,	ritu.	Wing,	pankh, pākhh.
Weave (vb.),	buṇṇō.	Wink (vb.),	śn mārni.
Wedding,	byā.	Winnowing-sieve,	tūp.
Wedge,	khī.	Winter,	hāmanti, hyānō.
Weed (vb.),	nyāṭnō, pōrnō.	Wood,	lākṛō.
Weep (vb.),	rūṇō.	Worm,	kīṛō.
Welfare,	rājī-khāst.	Worship (vb.),	pūjṇō.
Wet,	bhījīyāṭ, tīnō.	Wrap (vb.),	bāḍḍō.

Y

Yawn (vb.),	jamṇō.	Yellow,	pīhawō.
Year,	baraī. Last year, pōr ; year before last, parḍr ; year before that, hō parḍr ; next year, aghin āl.	Yes,	haū.
Yearling,	barawānīkō.	Yesterday,	bāḷiyā, bāḷiyā.

GARHWĀLI.

Garhwal, as a tract, consists of two portions, *viz.*, the State of Tehri Garhwal, and, to its east, the British District of Garhwal. This tract is bounded on the west by the Jaunsār-Bāwar tract of Dehra Dun, the language of which is the Western Pahāri Jaunsāri, and on the east by the Almora District of Kumaun, the main language of which is Kumauni. To its north are the higher ranges of the Himalaya, inhabited by people speaking Tibeto-Burman forms of speech which are dealt with in Vol. III, Part I, of this Survey, and to its south are the British Districts of Dehra Dun and (again) Almora. Still further south lie the Districts of Saharanpur, Bijnor and Moradabad, of which, and also of most of Dehra Dun, the language is some form of Western Hindi. Garhwāli is the Aryan language spoken in Garhwal, and also to some extent by an overflow population in all the above adjoining districts.

As previously explained (*ante*, pp. 13 ff.) Garhwal at an early period received Aryan Colonies from Rajputana, using that name in its widest sense. The founder of the present line of rulers of Tehri is said to have been a Pāla immigrant from Gujarat, who is differently named in the various lists. According to some he was no other than the famous Kaṇishka.¹ Thirty-sixth or thirty-seventh in descent from the founder came Ajaya Pāla, who lived in the latter half of the fourteenth century A.D. He consolidated the power of his family over the other tribes in Garhwal, and transferred his capital to Śrināgar, the present chief town of the British District. Up to his time Garhwal had been divided amongst a number of petty Rājās. "Every glen or hill, as formerly was the case in the highlands of Scotland, was subject to its own chiefs who have left no record behind except the moss-covered walls of their strongholds. And, although Ajaya Pāla is credited with having reduced fifty-two of these petty chiefs under his own rules, we may well suppose that he was only the first of his line to aim at more than a local supremacy, and that to his successors is due the extension of the Garhwal power over the Dun, Bisahir (Bashahr) and the tract now known as Tehri or foreign Garhwal."²

Besides Tibeto-Burmans the lower ranges of the Himālaya from the Jehlam to Nepal were inhabited by various Aryan tribes, the principal of which was that of the Khaśas.³

Those of Garhwal were subdued by these Rajput conquerors, and adopted their language, infecting it, at the same time, with idioms belonging to their own form of speech. It thus follows that Garhwāli is a somewhat corrupted form of Rājasthāni. This corruption is not so manifest as it is in the Western Pahāri languages of the Simla Hills, further west, but here and there we come across forms of words which distinctly betray Khaśa influence. This subject will be dealt with more fully, when considering the Simla and allied dialects.

Garhwāli is closely allied to Kumauni. Its Rājasthāni relationship is clear to the most casual observer, and need not detain us further.

Garhwāli is not a literary language, and in the mountainous tract that forms its home, it is to be expected that it should change from place to place. No less than eight varieties have been reported

Dialects.

¹ See Atkinson, *Himalayan Gazetteer*, Vol. II, pp. 415 ff.

² Atkinson, *op. cit.* pp. 526 ff.

³ See *ante*, p. 2.

from British Garhwal. As regards the Tehri State it is reported that the local dialect varies considerably from place to place, but the only specimen forwarded comes from the neighbourhood of the town of Tehri itself. The dialect of Śrinagar, the ancient capital of the country, is admittedly the standard, and, as will be seen from the specimens that follow, the variations from this standard are nowhere of importance. The Tehri dialect alone presents prominent divergencies, but even these are not serious.

Although Śrinagariyā is the standard form, it has comparatively few speakers. The largest number of speakers in British Garhwal is claimed by the Salānī sub-dialect spoken immediately to the south of Śrinagariyā, and, as a matter of fact, hardly differing from it. Under the head of Salānī, are also grouped the speakers of Garhwāli, in the British Districts immediately to the south of Garhwal, viz., Dehra Dun, Saharanpur, Bijnor, and Moradabad; numbering 6,750 souls in all. The remaining speakers of Salānī dwell in the British Garhwal (207,832) and Almora (15,176) districts.

The various sub-dialects are as follows:—

Śrinagariyā or Standard—		
Garhwal	. . . . .	12,008
Rāṭhī or Rāṭhwāli—		
Garhwal	. . . . .	60,594
Almora	. . . . .	2,463
		<hr/>
		68,057
Lohbyā—		
Garhwal	. . . . .	8,100
Almora	. . . . .	1,648
		<hr/>
		9,748
Badhānī—		
Garhwal	. . . . .	14,108
Dasulyā—		
Garhwal	. . . . .	17,022
Mājh-Kumaiyā—		
Garhwal	. . . . .	28,631
Almora	. . . . .	4,380
		<hr/>
		33,011
Nagpuriyā—		
Garhwal	. . . . .	51,831
Salānī—		
Garhwal	. . . . .	207,832
Almora	. . . . .	15,176
Dehra Dun	. . . . .	5,000
Saharanpur	. . . . .	250
Bijnor	. . . . .	1,000
Moradabad	. . . . .	500
		<hr/>
		229,758
Tehri or Gaṅgāpāriyā—		
Tehri Garhwal	. . . . .	240,281
		<hr/>
		670,824
		<hr/> <hr/>

Garhwāli has practically no literature. The Gospel of St. Matthew in this dialect was printed at Lucknow in the year 1876. Pandit Gobind Prasad Ghildyal, B.A., has translated the first part of the Hīndī Rājniti into Garhwāli, and this was printed at Almora in 1901. Several specimens of Garhwāli will also be found in Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*.

The principal forms of Garhwāli Grammar are given in Dr. Kellogg's Hindi Grammar (2nd edition, London, 1893). No other book with which the writer is acquainted deals with the grammatical forms of this dialect. Pandit Ganga Datt Upreti's specimens have been referred to above.

A sketch of Garhwāli Grammar.

The following sketch of Garhwāli Grammar is based on the two specimens given below, on the list of words and sentences on pp. 353 and ff., and, when material was not there available, on a Garhwāli version of the Gospel of St. Matthew printed at Lucknow in 1876. The quotations from the first specimen (the Parable of the Prodigal Son) and from the List of Words and Sentences will readily be recognized, and no references are added to them. The paragraphs of the second specimen, which is taken from Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*, have been numbered. All quotations taken from it, and from the version of St. Matthew's Gospel, are supplied with references.

Pronunciation.—The pronunciation is on the whole the same as in Hindi. I have not noticed any instance of the interchange between *yā* and *ē* which is a prominent feature in Kumaunī. Words which in Hindi end in *ē*, in Garhwāli often end in a short unpronounced *a*. Thus the postposition of the Agent case is *n* (Hindi *nē*), the suffix of the conjunctive participle is *k* (Hindi *kē*), and the oblique form of the infinitive in phrases is as in *karan lagyō* (Hindi *karnē lagā*). Although Garhwāli is distinctively a form of Eastern Rājasthānī, we may say that in its general characteristics it more nearly approaches Hindi than does Kumaunī or Khas-Kurā.

Gender.—There are two genders, masculine and feminine. These generally follow Hindi and Rājasthānī rules. A few words which are feminine in Hindi are, as in Kumaunī, masculine in Garhwāli. Thus, *ākhō*, an eye, is masculine in *mērā ākhā tē khar nikālī-dē*, extract the grass from my eye (II, 4).

Number.—There are two numbers, singular and plural. *Tadbhava*¹ masculine nouns which in Hindi end in *ā*, in Garhwāli, as in Rājasthānī, end in *ō*. Thus, Hindi *ghōrā*, Garhwāli *ghōrō*, a horse. These nouns form the nominative plural by changing *ō* to *ā* as in *ghōrā*, horses.

In the case of other masculine nouns, the nominative plural is the same as the nominative singular. Thus, *ghar*, a house, or houses.

Feminine nouns ending in consonants form the nominative plural by adding *a*. Thus, *bāt*, a word, *bāta* (Hindi *bātē*), words. In the case of other feminine nouns the nominative plural is the same as the nominative singular. Thus, *naunī*, a daughter or daughters. Feminine nouns in *ī*, however, often change the *ī* to *ē* in the nominative plural. Thus, *janānī*, a woman, plural *janānī* or *janānē*.

Case.—As in other Indo-Aryan languages, cases are generally indicated by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of most nouns the oblique form singular is the same as the nominative. Thus, *bīr*, a hero: *bīr-an*, by the hero: *ghar*, a house: *ghar-tō*, from a house: *naunī*,

¹ A *tadbhava* noun is one which has descended to Garhwāli from Sanskrit through Prakrit, and which is not (like *bālak*, a boy) borrowed directly from Sanskrit.

the daughter : *nauni-kō*, of the daughter : *baiṇ*, the sister : *baiṇ-tē*, from the sister. But masculine *tadbhava*¹ nouns in *ō* make the oblique form singular, as well as the nominative plural, by changing the *ō* to *ā*. Thus, *ghōṛō*, a horse : oblique form singular, and nominative plural, *ghōṛā*.

The oblique form plural ends in *aũ* or *ū*. The two terminations seem to be interchangeable. If the nominative plural ends in *ā* or *a*, this (with certain exceptions to be noted below) is dropped before adding the termination. Thus, *ghōṛā*, horses : oblique plural *ghōṛaũ* or *ghōṛū* : *bāta*, words ; oblique plural *bātaũ* or *bātū*. If the nominative plural ends in *ī*, this, together with the termination, becomes *iyāũ* or *iyū*. Thus, *naunī*, daughters ; oblique plural *nauniyāũ* or *nauniyū*. In other cases, the *aũ* or *ū* is added directly to the nominative plural. Thus, *ghar*, houses ; oblique plural *gharaũ* or *gharū* ; *bīr*, heroes ; oblique plural *bīraũ* or *bīrū*. In the case of a few words, such as *rājā* (masc.), a king ; *bābā* (masc.), a father ; *sēwā* (fem.), service ; and *ājñā* (fem.), a command, the nominative plural is the same as the nominative singular, but in the oblique cases the final *ā* is not dropped before the oblique terminations. Thus, *bābā*, father, oblique plural *bābāaũ* or *bābāū*.

The final *ū* of the oblique termination is sometimes nasalized. So that we also find *ghōṛū̃*, *bātū̃*, *nauniyū̃*, and so on. Similarly in the Parable, we have *khētū-mā*, in the fields, but *naukarū̃-madhyē*, among the servants.

As in Hindī and Rājasthānī, the oblique form, singular or plural, can be employed alone to indicate any case : but it is usual to define the case by adding to it one of the following postpositions :—

Agent, *n*.

Accusative,—, or else *saṇī* (sometimes written *siṇī*) or *kū*.

Instrumental, *tē* or *n*.

Dative, *saṇī* (*siṇī*) or *kū*.

Ablative, *tē*.

Genitive, *kō*.

Locative, *mā* (in), *par* (on).

The Accusative is either the same as the Nominative, or, when definiteness has to be indicated, the postposition of the Dative is added following the same rules as Hindī.

We may thus decline the noun *ghōṛō*, a horse.

	Sing.	Plur.
Nom.	<i>ghōṛō</i>	<i>ghōṛā</i>
Agent	<i>ghōṛā-n</i>	<i>ghōṛaũ</i> (or <i>ghōṛū</i>)- <i>n</i>
Acc.	<i>ghōṛō</i> , <i>ghōṛā-saṇī</i> , - <i>kū</i>	<i>ghōṛā</i> , <i>ghōṛaũ</i> (or <i>ghōṛū</i>)- <i>saṇī</i> , - <i>kū</i>
Instr.	<i>ghōṛā-tē</i> , <i>ghōṛā-n</i>	<i>ghōṛaũ</i> (<i>ghōṛū</i>)- <i>tē</i> , <i>ghōṛaũ</i> (<i>ghōṛū</i>)- <i>n</i>
Dat.	<i>ghōṛā-saṇī</i> , <i>ghōṛā-kū</i>	<i>ghōṛaũ</i> (<i>ghōṛū</i>)- <i>saṇī</i> , <i>ghōṛaũ</i> (<i>ghōṛū</i>)- <i>kū</i>
Abl.	<i>ghōṛā-tē</i>	<i>ghōṛaũ</i> (<i>ghōṛū</i>)- <i>tē</i>
Gen.	<i>ghōṛā-kō</i>	<i>ghōṛaũ</i> (<i>ghōṛū</i>)- <i>kō</i>
Loc.	<i>ghōṛā-mā</i> , <i>ghōṛā-par</i>	<i>ghōṛaũ</i> (<i>ghōṛū</i>)- <i>mā</i> , <i>ghōṛaũ</i> (<i>ghōṛū</i>)- <i>par</i>

¹ See the footnote on the preceding page.

For other nouns we may quote :—

SINGULAR.		PLURAL.		
Nom.	Obl.	Nom.	Obl.	
<i>bābā</i> , a father	<i>bābā</i>	<i>bābā</i>	<i>bābāaũ</i> or <i>bābāũ</i>	
<i>ghar</i> , a house	<i>ghar</i>	<i>ghar</i>	<i>gharaũ</i> or <i>gharũ</i>	
<i>naunī</i> , a daughter	<i>naunī</i>	<i>naunī</i> , <i>naunē</i>	<i>nauniyaũ</i> or <i>nauniyũ</i>	
<i>bāt</i> , a word	<i>bat</i>	<i>bāta</i>	<i>bātaũ</i> or <i>bātũ</i>	

As examples of the **Agent**, which is used before the past tenses of transitive verbs as in Hindī, we may quote the following. When a noun ends in a consonant, an *a* is inserted before the *n* to assist the pronunciation. Thus, *bīr-an*.

bētā-n bōlyō, the son said.

pūrb-kā bīr-an pūchhē, the eastern hero asked (II, 2).

naunī-n batāi dinē, the daughter explained it (II, 2).

dwiyaũ-n buḍali-mā bōlē, both said to the old woman (II, 3).

Note that the verb *bōlnō*, to say, unlike the Hindī *bōlnā*, is transitive.

For the **Accusative** we have :—

apnō pēt bharnō chāndō chhayō, he was desirous to fill his belly.

wē-n sātū-saṇī wē talau-mā ḍāl dīnyā, he flung the *sattū* into the tank (II, 1).

doi bīraũ-kū apnā kandhā-mā dhar-dīnyā, (she) put the two heroes on her shoulder (II, 3).

For the **Instrumental** we have :—

wē-kū apnā hāth-tē phēk-dinē, (he) hurled him with his own hand (II, 2).

mai-n naunō bēt-an mārē, I struck the son with a cane (sentence 228).

For the **Dative** we have :—

sō mai-saṇī dē-dēwā, give that to me.

apnā ghar-kū aunū chhayō, (he) was coming to his house (II, 2).

Verbs of saying generally govern the locative with *mā*, but sometimes they govern the dative, as in *buḍali-n ũ-kū bōlē*, the old woman said to them (II, 3).

For the **Ablative** we have :—

ēk-kō ghar dusrā-kā ghar-tē bārā bars-kō bāṭō chhayō, the house of one was a journey of twelve years from the house of the other (II, 1).

As ablatives of comparison, we have :—

wē-kō bhāi wē-kī bhāiṅ-tē lambō chha, his brother is taller than his sister.

khān-tē jādā rōṭi pakd, bread more than (sufficient for) eating is being cooked.

And for the superlative :

sab-tē achchhā kaprā nikālī-k, having brought out the best (*lit.* better than all) clothes.

The **Genitive** postposition is *kō*. It is an adjective, and is treated exactly like the Hindī *kā*. In the masculine singular its oblique form is *kā*, and its plural (direct and oblique) also *kā*. Its feminine for all cases of both numbers is *kī*. Thus :—

ēk-kō nām suṇī-k dusrō jaldō-chhayō, hearing the name of one, the other was burning (II, 1).

swarg-kā biruddh, against heaven.

pēṛ-kā mūrē, under a tree (II, 1).

dhōrā-kā baṅ-kā jānwār, the animals of the forest of the vicinity (I, 1).

nāch-kī āwāj, the noise of dancing.

The Genitive governed by *pās* is sometimes used after a verb of speaking, although the Locative with *mā* is the most usual idiom. Thus:—

wai-n wai-kā pās bolyō, he said to him (thy brother is come).

As examples of the **Locative** we have:—

jēthō naunyāl khēt-mā chhayō, the elder son was in the field.

apnā khētū-mā bhējyō, he sent him into his fields.

galā-par liptī-k chūmyō, clinging on his neck, he kissed (him).

Mā sometimes means 'on' and *par* 'in.' Thus:—

wē-kī pīth-mā kāthi dhar, put the saddle on his back.

mērō bābā wē chhōṭā ghar-par rahādin, my father lives in that small house.

After a verb of speaking the regular form is the Locative with *mā*, as in *chhōṭā naunyāl-an apnā bābā-jī-mā bōlē*, the younger son said to his father. See, however, the Dative and the Genitive.

"From-among" is *mā-n*, as in *māi-sanī apnā naukarū-mā-n ēk-kā barābar baṅāwā*, make me as one from among your servants.

Adjectives.—Except *tadbhava* adjectives in *ō*, all adjectives are immutable. *Tadbhava* adjectives in *ō* change the termination to *ī* when agreeing with a feminine noun. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative (including the accusative when the same in form as the nominative) the *ō* is changed to *ā*. Thus:—

bholō ādmī, a good man.

bhalū ādmī, good men.

bhalā ādmī-kō, of a good man.

bhalī janānī, a good woman.

bhalī janānī, good women.

Comparison is made, as usual, by putting the thing with which comparison is made in the ablative case. Examples are given above under the head of the ablative.

PRONOUNS.

(a) Personal Pronouns.—

The first two Personal Pronouns are declined as follows:—

	Singular.	
Nominative	<i>māi</i> , or <i>mī</i> , I	<i>tū</i> , thou
Agent	<i>māi-n</i>	<i>tī-n</i>
Genitive	<i>mērō</i>	<i>tērō</i>
Obl. Form	<i>māi</i> , <i>mī</i>	<i>twē</i> , <i>twai</i>
	Plural.	
Nominative	<i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i>
Agent	<i>ham-an</i>	<i>tum-an</i>
Genitive	<i>hamāro</i>	<i>tumārō</i>
Obl. Form	<i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i> .

In the above, the plural is commonly employed honorifically for the singular. The nasal of *mai* and *mī* is frequently dropped, so that we also often have *mai* and *mī*. Examples of the use of these two pronouns are the following:—

ab tū mai āpas-mā laṛū karī-k dēkhulā, now you (and) I between ourselves having done fighting will see (who is the stronger) (II, 2).

mai phīr āp-kō naunyāl bōlan lāyak nī chhāū, I am no longer worthy to be called Your Honour's son.

mī Isīvar-kō manṭir ujārī saklū, I can destroy the temple of God (Matt. xxvi, 61).

tērō nām mai-n pahilē-tē suṇ rakhō-chhayō, I heard your name from long ago (II, 2).

mai-saṇī aṇṇā naukarū-mā-n ēk-kā barābar baṇāwā, make me as one of thy servants.

mai-kū baṛī khusī hōī, great pleasure has become to me, I am very glad (II, 2).

jō tū chāī ta mī-kū saphā karī sakdī, if thou wilt, thou canst make me clean (Matt. viii, 2).

mērō bāp lākhṛā kātan-kū jāyū-chha, my father has gone to cut sticks (II, 2).

ham khāwā, let us eat.

ham-an tumārū wāstā bāsulī bajāī, we played the flute for you (Matt. xi, 17).

hamū-kū dukh dēṇ-kā wāstā āī, art thou come to torment us (Matt. viii, 29) ?

hamārī chhīl-kā bhair jāwā, depart from our border (Matt. viii, 34).

tū sadā hamārā-hī sāth chhāī, thou art always with me.

tī-n wō kai-tē mōl lēyō, from whom didst thou buy that ?

tērō bāp twai-kō badlō dēlō, thy Father will give recompense to thee (Matt. vi, 6).

jō tum manushyaū-kā aparādhaū-kū kshamā karyāī, ta tumārō bāp tum-kū kshamā karlō, if ye forgive men their trespasses, your Father will forgive you (Matt. vi, 14).

tum-an wai-kā wāstā achchhō khāṇō karē, you made a feast for him.

tum pichhāṛī kai-kō naunō aṇṇū chha, whose boy comes behind you ?

mī tumū-mā sach bōldū, I say truth to you (Matt. viii, 11).

(b) The **Respectful Pronoun** of the second person is *āp*, Your Honour, which is declined regularly. Thus, *āp-kō sāmṇē pāp karē*, (I) did sin before Your Honour ; *āp-an mai-saṇī nī dēyō*, Your Honour did not give to me.

(c) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In the singular they have different forms for the masculine and the feminine. They are declined as follows:—

This, he, she, it.			'That, he, she, it.		
	Singular.				
	Masc.	Fem.	Masc.	Fem.	
Nom.	<i>yō</i>	<i>yā</i>	<i>wō, ō</i>	<i>wā</i>	
Obl.	<i>yō, yaī</i>	<i>yī</i>	<i>wō, wai</i>	<i>wī</i>	
	Plural.				
Nom.	<i>yē, yō</i>		<i>wō, ō, wē</i>		
Obl.	<i>yē</i>		<i>wē, wē</i>		

Examples of the use of these pronouns are :—

yō kyā chha, what is this ?

yō mērō lar̥kō mari-chhayō, this my son had died.

yō sārō bistār, all this occurrence (II, 4).

yā rupyā wē-saṇi dī-dē, give this rupee to him.

yā maṅgalvārttā, this gospel (fem.) (Matt. xxvi, 13).

yē bich, in the meanwhile (II, 1).

yē saṁsār-mā, in this world (II, 5).

yē duyē nawnā ēk tērā dainā hāt ar ēk tērā bāyā hāt baiṭhan, may these two sons sit, one on Thy right hand, and one on Thy left hand (Matt. xx, 21).

tumū yō sab dēkhdā-chhayāi, ye see all these (Matt. xxiv, 2).

yē bāta kab hōlī, when will these things be (Matt. xxiv, 3) ?

yū sab kirāũ-saṇi hamārā birālā-kū dē-dē, give all these insects to our cat (II, 4).

wō kull sātū-kū khāi-gayē, he ate up all the *sattū* (II, 1).

ō wai-dēs-kā rahanwālaũ-mā-n ēk-kā yakh jāi-k wakh rahan lagyō, having gone to one of the inhabitants of that country, he began to dwell there.

wā uḥi-k wai-kī sēwā karan lagī, she having arisen began to do service to him (Matt. viii, 15).

wai-dēs-kā, as above.

wē khūb mār, beat him well.

wē-kū ēk talau milē, to him a lake was met, he came across a lake (II, 1).

wē-n sātū-saṇi ḍāl-dinyā, he threw the *sattū* (II, 1).

wē bir-kī nīd, the sleep of that hero (II, 1).

wī-kī mā bhair āi, her mother came outside (II, 2).

bir-an wī-nauni-tē rostā puchhē, the hero asked the road from that girl (II, 2).

wē-tē wō rupyā (fem.) *lī-lē*, take those rupees from him.

ō jhat ũ-kū bhēji-dēlā, they will at once send them (Matt. xxi, 3).

ũ-n wai-mā bōlyō, they said unto him (Matt. xxi, 16).

ō ũ chhāmiyaũ-tē pēṭ bharnō chāndō-chhayō, he was wishing to fill his belly with those husks.

maī uḥi-k apnā bābā-jī-pās jaūlō, aur ũ-kā pās bōllō, I having arisen will go to my father, and will say unto him (plur. of respect).

(d) The **Reflexive Pronoun** is *ap*, self, which is used, as in Hindi, only with reference to the subject of the sentence. Its genitive is *apnō*, its oblique plural is *āphū*. The locative plural is *āpas-mā*, amongst themselves. Thus :—

ō apnā bābā-jī pās chalyō, he went to his father.

apnā-apnā gharwaiaũ-mū bōlē, (each) said to his own family (II, 4).

āphū-āphū-kū chhōṭō jāni-k, each considering himself (to be) small (II, 4).

āphū-kū kuchh bastu nī samjhī-k, not considering themselves anything (II, 5).

tū maī āpas-mā lar̥āi karī-k dēkhulā, you (and I) having fought amongst ourselves will see (II, 2).

(e) The **Relative Pronoun** is *jō*, who, and its **Correlative** is *sō*, he, she, it,

that. These do not appear to have feminine forms, but seem to be throughout of common gender. They are declined as follows :—

	RELATIVE.	CORRELATIVE.
Singular—		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jē, jai</i>	<i>tē, tai</i>
Plural—		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jaũ</i>	<i>taũ</i>

Examples are as follows :—

jō mērō hisā chha, sō maĩ-sañi dē-dēwā, what is my share, that give to me.

jai-n apnā khētū-mā bhējyō, who sent (him) into his fields.

ēk janānī-n, jai-kū bāra bars-tē rōg chhayō, a woman, to whom from twelve years there was disease (touched the hem of His garment) (Matt. ix, 20).

dhanya ō jō mēl-milāp karaunwālā chhan, blessed are they who are peace-makers (Matt. v, 9).

chhimiyaũ-tē jaũ-sañi suṅgar khāndā chhayā, with the husks which the swine did eat.

(f) The **Interrogative Pronouns** are *kō*, who? which? and *kyā*, what? *kō* is declined like *jō*, as in :—

kō baṛō chha, who is great?

kai-kō naunō avṇū chha, whose boy is coming?

tī-n wō kai-tē mōl lēyō, from whom didst thou buy that?

For *kyā*, we have :—*yō kyā chha?* what is this?

Its oblique form is *kē*, as in :

kē-tē luṇiũ karilō, wherewith will it be salted (Matt. v, 13)?

tū kē-lāi āi, for what (*i.e.* wherefore) didst thou come (Matt. xxvi, 50)?

(g) The **Indefinite Pronouns** are *kuī* or *kwī*, anyone, someone, any, some, and *kichhū* (or *kichhu*) or *kuchh*, anything, something. The oblique form of *kwī* is *kai*. *Kuchh*, as a substantive, does not change in declension. When used as an adjective, the oblique form of *kuchh* is *kai*, *kuī* or *kwī*. Examples are :—

jō kuī tumū-tē kichhū puchhlō, if any man shall ask you (Matt. xxi, 3).

kwī (plur.) *wai-sañi kuchh nī dēndā chhayā*, any persons were not giving anything to him.

tū kai-kō khatgō nī rakhdi, thou carest not for anyone (Matt. xxii, 16).

jō kuī kṛā-mā chha, sō apnā bhitra-tē kichhu chiz-bast lēṅ-kū nā utar, whoever is on the housetop, let him not go down to take anything out of his house (Matt. xxiv, 17).

kai bāt-kō ghamand nī karnō ohāindō, it is not right to be proud of anything (II, 5).

kuī bat-kā wāstā, for anything (Matt. xviii, 19).

jō kuī or *jō kwoī*, as above, is "whoever" and *jō kichhū* or *jō kuchh* is "whatever" as in —

jō kichhū tum duniyā-mā bāndhalyā, whatever ye shall bind on earth (Matt. xviii, 18).

jō kuchh mērō chha, ō sab tērō chha, whatever is mine is thine.

(h) Other pronominal forms occurring in the specimens are :—

yakh, here.

wakh, there.

katnā, katgā, how many ? (plural).

itnā, so many (plural).

CONJUGATION.

A—Auxiliary Verbs and Verbs Substantive.

The **Present** is :—

Singular.

(1) *chhaū, chhaū*, I am

(2) *chhaī*, thou art

(3) *chha*, he or she is

Plural.

chhawāū, we are.

chhayāī, you are.

chhan, they are.

The **Past** is masc. sing. *chhayō*, plur. *chhayā* ; fem. sing. and plur. *chhaī*, for all three persons.

Examples of the use of these tenses are :—

kyā bōldān kī mī, jō manushya-kō putra chhaū, kō chhaū, what do they say that I, who am the son of man, am (Matt. xvi, 13) ?

āp-kō naunyāl bōlan lāyak nī chhaū, I am not worthy to be called thy son.

tū sadā hamārā-hī sāth chhaī, thou art ever with me.

yō kyā chha, what is this ?

naunī marī nī chha, the maid is not dead (Matt. ix, 23).

ham Tērī srishtī-mā sab-tē chhōṭā chhawāū, in Thy creation we are the smallest of all things.

kyā tumū ū-tē baṛā nī chhayāī, what, are ye not greater than they (Matt. vi, 26) ?

dhanya ō jō bhūlā chhan, blessed are they who are meek (Matt. v, 5).

jēlhō naunyāl khēt-mā chhayō, the elder son was in the field.

kai ādmī-kā dwī naunyāl chhayā, of a certain man there were two sons.

tērā milan-kī baṛī chāh chhaī, there was a great desire of thy meeting, i.e. to meet thee (II, 2).

hiṇḍē janānē jō wai-kā pichhāṛī āī chhaī, many women who were come after him (Matt. xxvii, 55).

B—Active Verb—The **Infinitive** or **Verbal Noun** has two forms, a weak and a strong. The strong form is made by adding *nō* to the root. Thus, *khā-nō*, to eat, the act of eating. If the root of the verb ends in *ṇ*, *r*, *ṛ*, or *l*, then *nō* is added instead of *ṇō*, thus, *jāṇnō*, not *jāṇṇō*, to know ; *mārnō*, not *mārṇō*, to strike ; *laṛnō*, not *laṛṇō*, to fight ; *bōlnō*, not *bōlṇō*, to say.

The weak infinitive is made by adding *aṇ* or, after a vowel, *ṇ* to the root. As in the case of the strong infinitive, this becomes *n* after *ṇ*, *r*, *ṛ*, or *l*. Thus, *kāṇaṇ*, to

tremble ; *khān*, to eat ; *jānan*, to know ; *māran*, to strike ; *laṛan*, to fight ; and *bōlan*, to say. So far as I have noted, this weak form is only used in an oblique case.

Some infinitives of verbs whose roots end in *ā*, end in *auṇō* and *auṇ*. Thus from the root *charā*, graze, we have *charauṇō*, and from *ā*, come, we have *auṇō*. But *jā*, go, has *jāṇō*, and *khā*, eat, *khāṇō*.

The following are examples of these infinitives :—

(a) STRONG FORMS.

apṇō pēt bharnō chāndō-chhayō, he was wishing to fill his belly.

bhitar jāṇō nī chāyō, he wished not to go inside.

achchhō khāṇō karē, (you) made good feast. Here *khāṇō* is a pure verbal noun.

ānand karnō aur khuṣī rahṇō chāindō chhayō, to do rejoicing and to remain happy was proper.

ghamaṇḍ nī karnō chāindō, to act proudly is not proper (II, 5).

(b) WEAK FORMS. These are specially common as infinitives of purpose.

suṅgar charauṇ-kū bhējyō, (he) sent (him) to graze swine.

khān-tē jādā rōṭī, bread more than eating (*i.e.* than can be eaten).

laṛan-kū gayē, he went to fight (II, 1).

pāṇī pēṇ-kū āyen, they came to drink water (II, 1).

panī dhunḍan-kū chalī gayē, they went away to seek water (II, 1).

pāṇī nī milan-tē, owing to not finding water (II, 1).

lākhṛā kāṭan-kū jāyū-cha, he has gone to cut sticks (II, 2).

tērā milan-kī baṛī chāh chhāī, there was a great desire to see thee (II, 2).

This form is common in inceptive compounds, as in :—

ēk-kū yakh jāi-k wakh rahan lagyō, going near one, he began to remain there.

ānand karan lagyō, he began to do rejoicing.

manauṇ lagyā, he (plur. of respect) began to entreat.

bathāṅ hōṇ lagyō-chhayō, a storm had begun to be (II, 4).

kāṅpan lagyā, they began to tremble (II, 4).

The **Present Participle** is formed by adding the syllable *dō* to the root. Thus, *mārdō*, striking. Its feminine is *mārdī*. After a long vowel, the termination is *ndō*, as in *khā-ndō*, eating. Sometimes, instead of this form we meet a form borrowed from Kumauni which ends in *nū* (*nū*, after *n*, *r*, *ṛ*, or *l*), with a feminine *nī* (*nī*). Thus, *mārnū*, fem. *mārnī*. *Mārdō* and *mārnū* are declined like *tadbhava* nouns in *ō*, with an oblique singular in *ā* (*mārdā*, *mārnā*), and the feminines like nouns in *ī* with the plural in *ī* or *ē* (*mārdī* or *mārdē*, *mārnī* or *mārnē*).

The verb *rahṇō*, to remain, has its present participle *rahādō*, *randō*, *rahṇū* or *ranū* ; and *auṇō*, to come, has *aundō* or *auṇū*.

Examples of the present participle will be found under the head of the present and imperfect tenses. Here it will be sufficient to notice a weak form of the present participle, made by dropping the final *ō*, and used adverbially.

jab ghar aund ghar-kā najik paūchhyō, while coming (*aund*) home, when he arrived near the house.

The **Past Participle** is formed by adding *ē* (after a vowel, *yē*), *yō* or *yū* to the root. Thus, *mār-ē*, *mār-yō*, or *mār-yū*, struck. There are, as usual, some irregular ones. Thus,

dēnō, to give, makes *dēyō*, *diyō*, or *dinyō*. So *lēnō*, to take. *Karnō*, to do, has both *karyō* and *kiyyō*. *Jānō*, to go, has *gayō* or *gyō*. The plural masculine of the past participle ends in *yā* or *yā̃* (*māryā*, *māryā̃*), and the feminine of both numbers in *ī* or *ī̃* (*māri*, *mārĩ*).

Examples of the Past Participle will be found under the head of the past tense. Here we may give :—

khōyē gaṭ-chhayō, he had gone lost, *i.e.* he was lost.

jō kichhū tumū duniyā-mā bāndilyā sō swarg-mā bāndyū̃ ralō, or *jō kichhū tumū duniyā-mā khōlilyā sō swarg-mā khōlīyū̃ ralō*, whatever ye shall bind on earth shall remain bound in heaven, and whatever ye shall loose on earth shall remain loosed in heaven (Matt. xviii, 18). Here *khōlīyū̃* is the past participle of the passive verb *khōlīno*, to be loosed.

ō kurchyā̃ nalturaū̃ nī tōrlō, bruised reeds shall He not break (Matt. xii, 20).

maryā̃ apnā maryāū̃-kū khadyaun dē, let the dead bury their dead (Matt. viii, 22).

duī janānē ēkā jādrā pīsaṇ lagī rali, two women shall remain engaged to grind at one mill (Matt. xxiv, 41).

The **Future Passive Participle** is the same in form as the strong infinitive. Thus, *mārno*, about to be struck, fem. *mārni*. It is used as a future passive tense in phrases such as *hamāri hār-jit* (fem.) *kai-n jānnī* (fem.), our defeat (and victory by whom is to be known, *i.e.* who will know it (II, 2).

The **Conjunctive Participle** is formed by adding *ī* to the root, as *māri*, having struck. To this *k* (the same as the Hindi *kē*) is usually added. Thus, *māri-k*, having struck. The verb *hōnō*, to become, makes *hōi-k* or *hwai-k*, and *karnō*, to do, makes *kari-k* or *kai-k*. Numerous examples of this participle will be found in the specimens. We may quote :—

urāi diyē, having caused to fly he gave, *i.e.* he squandered.

sab kaṭṭhā kari-k dūr dēs chalī gayō, having collected everything, he went away to a far country.

The **Noun of Agency** is formed by adding *wālō* to the weak infinitive. Thus, *māran-wālō*, a striker. So :—

wai dēs-kā rahṇwālū̃-mā-n, from among the inhabitants of that country.

baṇ-kā jāmoar rōj-kā anwālā, animals of the forest who used to come every day.

The **Imperative** second person singular is the same in form as the root. Thus, *mār*, strike; *hō*, become; *dhar*, place; *dē*, give; *lē*, take; *dēkh*, behold! The second person plural adds *ā*. Thus, *mārā*, strike ye; *nikālā*, take ye out; *dē-dēwā*, give (plural of respect); *baṇāwā*, make (plural of respect); *pairāwā*, clothe ye; *dēkhā*, see (plural of respect). *Rahnō*, to remain, makes its second plural *rawā*, as in *yē-ī wāstā chaukas rawā*, for this very reason remain ye aler (Matt. xxv, 13).

The **Old Present**, usually employed as a **Present Subjunctive**, or as an **Imperative**, is thus conjugated :—

	Sing.	Plur.
1.	<i>mārū̃</i>	<i>mārā̃</i>
2.	<i>māri</i>	<i>māryāī, mārā</i>
3.	<i>mār</i>	<i>māran</i>

Rahnō, to remain, has 1st singular *raũ*. Examples of this tense are:—

jō mī sīrp wai-kī lattā-kū chhũũ, if I may but touch His garment (Matt. ix, 21).

mī tumārā dagrā sadānē nī raũ, I do not remain with you always (Matt. xxvi, 11).

jab tū brat karī, when thou makest a fast (Matt. vi, 17).

jō tū chāī, ta mī-kū saphā karī sakdī, if Thou wilt, Thou canst make me clean (Matt. viii, 2).

sō apnā bhītra-tē kichhū chiz-bast lēn-kū nū utar, let him not descend to take any of his property from within (Matt. xxiv, 16).

ham khāwā, ānand karā, let us eat, let us rejoice. In *khāwā* a euphonic *w* has been introduced between the two *ā*'s.

jō tum manushyāũ-kā aparādhaũ-kū kshamā karyāī, if ye forgive men their trespasses (Matt. vi, 14).

jō tum pyār karā, if ye love (Matt. v, 46).

jab tum brat lēwā, when ye take (up) a fast (Matt. vi, 16). Here again we have euphonic *w*.

ū-n wai-mā bōlyō hē Prabhu, ki hamārā ākhā ughrī jāwan, he said unto Him, 'Lord, that my eyes may be opened' (Matt. xx, 33).

The **Present** tense has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive as in Hindi. Thus, *mārdō chhaũ* or *mārnū chhaũ*, I am striking. The following examples have been noted:—

wō dhār-mā gōrū charaunū chha, he is grazing cattle on the hill (sentence 229).

kai-kō naunō aunū chha, whose boy is coming? (sentence 239).

kyā tumū yō sab dekhdā chhayāī, do ye see all these (Matt. xxiv, 2)?

Much more common is the other form, made by suffixing terminations to the present participle. It is thus conjugated:—

Sing.	Plur.
1. <i>mārdū</i>	<i>mārdāwā, mārdāũ, mārdāũ</i>
2. <i>mārdī</i>	<i>mārdāwā, mārdāī</i>
3. <i>mārd</i>	<i>mārdīn, mārdān.</i>

Examples of the use of this form of the tense are:—

maī bhūkh-tē mardū, I am dying of hunger.

maī itnā barsāũ-tē āp-kī sēwā kardū, from so many years I am doing Your Honour's service.

tū mī-kū saphā karī sakdī, Thou canst make me clean (Matt. viii, 2).

ham jāndaũ ki tū sachchō chhaī, ar sachchāi-tē Paramēśwar-kō bāṭō bataundī, ar tū kai-kō khalgō nī rakhdī, we know that Thou art true, and showest the way of God with truth, and carest not for anyone (Matt. xxii, 16).

rōḷī pakd, bread is being cooked.

jō Dāūd wai-kū prabhu bōld, if David calls him Lord (Matt. xxii, 45).

janū ham apnā kasārīwālaũ-kū kshamā kardāũ, as we forgive them that trespass against us (Matt. vi, 12).

ham jāndaũ, above.

(No examples are available for the forms *mārdāwā* and *mārdāwā*.)

kē-lāī janānī-kū dukh dēndāī, why trouble ye the woman (Matt. xxvi, 10)?

tum kyā chāndāī, what do you want (Matt. xx, 32)?

mērā bābā (plural of respect) *wē chhōṭā ghar-par rahādin*, my father lives in that small house.

garīb lōk tumū dagrē sadānē randān, the poor always remain with you (Matt. xxvi, 11).

dhanya ō jō śōk kardān, blessed are they that mourn (Matt. v, 4).

admī kyā bōldān, what do men say (Matt. xvi, 13) ?

The **Imperfect** tense is formed, as in Hindī, by suffixing the past tense of the verb substantive to the present participle. Both the participle and the auxiliary verb change for gender and number, but not for person.

Examples only of the third person are available :—

pēṭ bharnō chāndō-chhayō, aur kiō wai-saṇī kuchh nī dēndā-chhayā, he was wishing to fill his belly, and no persons were giving him anything.

ēk-kō nām suṇī-k dusrō jaldō-chhayō, hearing the name of one, the other was burning (II, 1).

apṇā ghar-kū aunū-chhayō, he was coming to his own home (II, 2).

paśchīm-kā bīr-kī naunī sāṭṭī kuṭṇī-chhaī, the daughter of the western hero was pounding paddy (II, 2).

jaū-saṇī suṅgar khāndā-chhayā, (the husks) which the swine were eating.

doi janānī sāṭṭī kuṭṇī-chhaī, two women were pounding rice (II, 4).

As in Hindī, *rayō* (fem. *rai*), the past participle of *ruhō*, to remain, is sometimes substituted for *chhayō*.

Thus :—

wakh bhīndē janānē dēkhō-raī, there many women were watching (Matt. xxvii, 55).

The present participle by itself is employed, as in Hindī, to perform the office of a **Past Conditional**.

Thus :—

ki maī apṇā mitrū-kā sāth ānand kardō, that I might have done rejoicing with my friends.

The **Future** Tense is thus conjugated.

Its feminine differs from masculine :—

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārūlō, mārlō</i>	<i>mārūlī, mārlī</i>	<i>mārūlā, mārlā</i>	<i>mārūlī, mārlī</i>
2.	<i>mārilyō, mārilō</i>	<i>mārili</i>	<i>mārilyā, mārilā</i>	<i>mārili</i>
3.	<i>mārlō</i>	<i>mārlī</i>	<i>mārlā</i>	<i>mārlī</i>

Verbs whose roots end in vowels present slight irregularities, which will ap var, so far as they have been noted, in the following examples. The nasal in the first person is quite commonly omitted, and the vowel *ū* is also often lengthened, so that we get forms like *mārulō, mārūlō*, etc. The masculine is often carelessly used for the feminine.

tab maī ū-mā khōlī-k bōlulō, I will say unto them openly (Matt. vii, 23).

maī apṇā bābā-jī pās jaūlō, aur ū-kā bōllō, I will go near my father, and will say unto him.

tum doiyaū-kī larāi-kū dēkhūlō, I will see the fighting of you two (II, 3).

tab nikāli dūlō, then I will extract (it) (II, 4). A woman is speaking, and here the masculine is used instead of the feminine.

mī tumū-kū manushyaū-kō machhwaī baṇaulō, I will make you a fisher of men (Matt. iv, 19).

apṇā bhāi-kā ākhā-tē kargaṭ-kū gāḍṇu dēkhilyō, thou wilt see to take the mote from thy brother's eye (Matt. vii, 5).

apṇi bātū-tē nirdōshī tharāyā jāilyō, by thy words thou shalt be justified (Matt. xii, 37).

jō wē khar mai-kū-hī dē-dēli, if thou (fem.) wilt give to me alone that grass (II, 4).

tum-kū pavitra ātmā aur āg-tē baptismā dēlō. Wai-kā hāth-par supō chha; apṇō khalyāṇ khūb pūnlō, aur gēhū apṇā bhandār-mā kaṭṭhā karlō, par būkhā-kū wē āg-mā jō nī mañjdi phūklō, He shall baptise you with the Holy Ghost and with fire. A fan is in His hand; He will thoroughly purge His threshing-floor; and the wheat He will gather into his garner, but the chaff He will burn up with unquenchable fire (Matt. iii, 11, 12).

mī apṇō ātmā wai-par dharulō, ar o pradēśyaū-kū nyāu batlālō. Na o jhagrā karlō, na dhūm-dhām machālō, na bāt-mā kuī wai-ki bāch sunlō. O kurchyā nalturaū bī nī tōrlō ar dhūwālō bāthlō bī nī majāwlō, jawārē taī nyāu-kū jīt-kā wāstā nī bhējlō. Ar wai-kā nau-par pradēśi-lōk āsrō rakhlē, I will put my Spirit upon Him, and He shall declare judgment to the Gentiles. He shall not strive nor cry aloud; neither shall any hear His voice in the streets. Bruised reeds shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles hope (Matt. xii, 18-21).

bāndyū ralō, it will remain bound (Matt. xviii, 18).

āpas-mā larāi kari-k dēkhulā, having fought amongst ourselves we shall see (II, 2).

basti-mā jāulā, wakh larulā, we shall go into the village, there shall we fight (II, 2).

ham kyā khaulā, kyā pyūlā, kyā pairlā, what shall we eat, what shall we drink, what shall we wear (Matt. vi, 25) ?

ham yēkhī tin dērā baṇaūlā, we shall even here make three tabernacles (Matt. xvii, 4).

wai-kū pāilyā, ye shall find him (Matt. ii, 8).

tumū yē-i dāḍā-tē bī bōlilyā ar sab kichhu jō tumū binti-mā biśwās kai-k māgilyā sō pāilyā, (if) ye will say even to this very mountain . . . and all things whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. xxi, 21, 22).

wai din-mā bhindē maī-mā bōllā, in that day many shall say unto me (Matt. vii, 22).

ō din ālā ki bandrā ū-tē liyā jālō, those days will come when the bridegroom shall be taken away from them (Matt. ix, 15).

duī janānē ekā jādrā pisan lagī-rati, ek pakryā jāli, ar ek chhuṭi jāli, two women shall be grinding at one mill; and one shall be taken and the other left (Matt. xxiv, 41).

The **Past Tense** and all other tenses formed from the Past Participle are construed almost exactly as in Hindī; *i.e.* in the case of Transitive verbs, the subject is put in the agent case, and, when mutable, the verb agrees in gender and number with the object. The construction differs from Hindī and follows Rājasthānī and Gujarātī in this, that the verb agrees in gender and number with the object, even when the latter is in the dative case.

Intransitive verbs are, on the other hand, construed actively.

There are two forms of the Past tense. The first form is made with the past participle in *ē* (*mārē*). This form does not further change for gender in the singular. In the plural *n* is added. Thus we have :—

(a) Singular Transitive Verbs :—

maĩ-n pāp karē, I did sin.

āpnī bīrsat bāṭ diyē, he divided his property.

bābā-jī-n apnā naukraũ-tē bōlē, the father said to his servants (note that *bōlnō* is transitive).

nāch-kī āwāj sunē, he heard the noise of dancing.

pitā-jī-n ō kuśal-pūrbak pāyē, the father got him in good health.

wai-n apnā pitā-kū jawāb diyē, he gave answer to his father.

wē-kū phēk-dinē, (he) flung him away (II, 2).

hāthī-kū apnā khisā-par dhar-dinē, (she) put the elephant in her pocket (II, 2).

bīr-an ḍāḍā-kō rastā pūchhē, the hero asked the road of the mountain (II, 2).

bīr-an bhārī jōr lagāyē, the hero applied great force (II, 2).

wē-kū rōṭī (fem.) *dinē*, (she) gave the loaf to him (II, 3).

sabū-n Paramēśwar-kō dhanya kinē, all made thanks of (*i.e.* to) God (II, 5).

kabūl karē, (they) confessed (II, 5).

(b) Singular Intransitive Verbs :—

baṛō akāl paṛē, a severe famine fell.

ō kaṅgāl hōi-gayē, he became poor.

bachī-gē, he was saved; *mīlē*, he was found.

āp-kō bhāī āyē, your brother came.

jō āp-kī sampatī khāi-gayē, who ate up your property.

laṛan-kū gayē, he went to fight (II, 1).

sātū li-gē, he took away *sattū* (II, 1).

duī pahar tak chalē, he went during two watches (II, 1).

gahrō talau milē, a deep lake was met (II, 1).

bīr-kā ḍērā pahūchē, he arrived at the hero's house (II, 2).

jab wō rōṭī khāi chukē, when he had finished eating the loaf (II, 4).

This form is not so common in the plural, either in transitive or intransitive verbs. When *n* is added to form the plural the preceding *ē* is shortened to *e* or *i*, so that the terminations are *en* or *in*. Examples are :—

Transitive :—

apnā khusam-kū dekhlain (from *dekhlanō*), she showed them to her husband (II, 4).

Intransitive :—

jab sātū bhijī gayen, when the *sattū* (plural) was soaked (II, 1).

ban-kā jānwar pānī pēn-kū āyen, the forest animals came to drink water (II, 1).

laṛan-kū tayār hōyen, they became ready for fighting (II, 4).

There is one instance of the feminine, the form of which is doubtful,—

bandrā milan-kā wāstā gainē, (ten virgins) went to meet the bridegroom (Matt. xxv, 1).

The second form of the past tense is, in the case of transitive verbs, simply the past participle, agreeing, as already explained, with the object in gender and number.

Thus :—

tī-n wō kai-tē mōl lēyō, from whom didst thou buy that ?

jai-n ō apnā khētū-mā bhējyō, who sent him into his fields.

wai-n bōlyō, he said.

wai-n pūchhyō, he asked.

ulaṅghan nī karyō, (I) did not do disobedience.

āp-an maĩ-saṅī ēk khādū-kō bachā bhī na dēyō, Your Honour did not give to me even a kid.

wē-n apnī sunḍ-saṅī (fem.) *talau-mā ḍālī*, he put his trunk in the tank (II, 1), (Fem. object in dative case).

ēk baṛī kilkāṛ mārī, (the elephant) trumpeted loudly (II, 1).

wē-n hāthī-kī sunḍ pakṛī, he seized the trunk of the elephant (II, 2).

wē-n naunī-tē pūchhī, he asked the daughter (II, 2). Here the fem. object is in the ablative case.

wē-n sātū-saṅī (acc. plur. masc.) *wē talau-mā ḍāl-dīnyā*, he threw that *sattū* into the lake (I, 1).

budhiyā-n apnā kandhā-mā dhar dīnyā, the old woman placed them on her shoulder (II, 3).

The second form of the past tense of an intransitive verb has special forms for the first and second persons, but the third person is the same as the past participle. We take as the model verb *chalnō*, to go.

Sing.	Plur.
<i>chalyũ</i>	<i>chalyã, chalyã</i>
<i>chalī</i>	<i>chalyãī, chalyã</i>
<i>chalyō</i> (fem. <i>chalī</i>)	<i>chalyã</i> (fem. <i>chalī</i>)

Examples are—

maĩ āj bahut chalyũ, I walked a long way to-day.

mī dharmyaũ nā par pāpyaũ-kū bulauṅ iyũ, I came to call not the righteous but sinners (Matt. ix, 13).

hamū-kū dukh dēn-kā wāstā āz, didst thou come to torment us (Matt. viii, 20) ?

dūr dēs chalī gayō, he went away to a far country.

wakh rahan lagyō, he began to remain there.

khabardār hōyō, he became sensible.

apnā bābā jī pās chalyō, he went near his father.

ghar-kā najīk paũchhyō, he arrived near the house.

tērō bhāi maryō, phir bachyō, thy brother died, again he escaped.

apni mā-kā pās bhāji-k gai, she fled to her mother (II, 2).

wāi-kī mā bhair āi, her mother came outside (II, 2).

doiyaũ-kī bhēt hōi, a meeting of the two took place (II, 2).

ek budalī milī, an old woman was met (II, 3).

wā uḥi-k wai-kī sēwā karan lagī, she arose and ministered unto him (Matt. viii, 15).

haman kabārī tū rōgī yā kaid-mā dēkhī ar twai-mū āyā, when saw we Thee sick or in prison and came to Thee (Matt. xxv, 39) ?

ham wai-sinī kē-lāi nī nikālī sakyā, why could we not cast him out (Matt. xvii, 19) ?

haman tū kabārī pardēkī dēkhī ghar-mā lhāyā, when saw we Thee a traveller and took Thee into the house (Matt. xxv, 38) ?

tum kyā dēkhan-kū nikalyāi, what went ye forth for to see (Matt. xi, 8) ?

tumū nī nāchya, ye did not dance (Matt. xi, 17).

pitā wai manauṅ lagyā (plur. of respect), the father began to entreat him.

doiyē bastī-kā rastā chalyā, both went on the road to the village (II, 3).

kāpan lagyā, they began to tremble (II, 4).

jō tayār chhaī wai-kā dagrā byāu-mā gai, (the virgins) who were ready went in with him to the wedding (Matt. xxv, 10).

The **Perfect** tense is formed, as in Hindi, by suffixing the present tense of the verb substantive to the past participle. Thus :—

mērō bāp dāḍō jāyũ-chha (not *gayũ-chha*, as we should expect), my father has gone to the mountain (II, 2).

ham lōk sabī kichhū chhōri-k tērā dagrā lagyũ-chhaũ, we have left all and followed Thee (Matt. xix, 27).

The **Pluperfect** is similarly formed with the past tense of the verb substantive, as in :—

tērō nām mai-n pahilē-tē suṅ rakhē-chhayō, I had heard thy name from before (II, 2).

bathaũ hōṅ lagyō-chhayō, a storm had begun to be (II, 4).

rāt-mā jab hamū sēyā-chhayā, at night, while we slept (Matt. xxviii, 13).

In the parable, the pluperfect is, however, formed by using not the past participle but the conjunctive participle, with the auxiliary. Thus :—

bhaut din nī bitī-chhayā, many days had not passed.

yō mērō laṅkō marī-chhayō khōyē gai-chhayō, this my son had died, had been lost.

tērō bhāi harchī-chhayō, thy brother had been lost.

The **Passive voice** is formed much as in Hindi, by combining the past participle with the verb *jānō*, to go, but the oblique singular of the participle is usually employed.

Thus :—

khōyē gai-chhayō, he had been lost.

mērā khadyāyā jān-kā wāstā, for my being buried (Matt. xxvi, 12).

jakh-kakhī yā maṅgal-bārttā prachār karyā jāli, wherever this gospel will be preached (Matt. xxvi, 13).

tumārō ghar tumārā wāstā bājō chhōryā jānd, your house is being left for you desolate (Matt. xxiii, 38).

ō din ālā ki bandrā ũ-tē liyā jālō, the day will come when the bridegroom will be taken from them (Matt. ix, 15).

ēk pakaryā jāli, one (woman) will be seized (Matt. xxiv, 41).

In Kumauni there is an organic Passive formed by adding *i* to the root. I have met one or two examples of a corresponding form in Garhwāli, in :—

sō swarg-mā khōliyū rālō, that will remain loosed in heaven (Matt. xviii, 18).

kē-tē luṅiū karilō, wherewith will it be made salted (Matt. v, 13) ?

Causal verbs are formed as in Hindī by adding *ā* to the root. The infinitive ends in *auṅō*. Thus, *charauṅō*, past participle *charāyō*, to cause to graze.

There are numerous irregular causal verbs. Most of these also follow Hindī; e.g. *marnō*, to die; *mārnō*, to kill. We have an example of the Causal of *khānō*, to eat, in :—

ū-siṃ khaund, He feedeth them (Matt. vi, 26).

Compound verbs are formed much as in Hindī. Examples are :—

Intensives :—

dē-dēwā, give away; *bāṭ-diyē*, he divided; *cnali-gayō*, he went away.

Potentials :—

mī-kū saphā karī sakdi, 'Thou canst make me clean (Matt. viii, 2).

kuī nī bōli sakyō, no one could speak (Matt. xxii, 46).

Compleatives :—

jab ō sab urāi chukē, when he had finished squandering everything.

Desideratives :—

bhitār jānō nī chāyō, he did not wish to go inside

Inceptives :—

ō ānand karan lagyō, he began to rejoice. See also under the head of the Infinitive.

Permissive :—

maryā apnā maryāū-kū khadyaun dē, let the dead bury their dead (Matt. viii, 22).

I have not noted an instance of an Acquisitive compound.

The ordinary **Negative** is *nī*, of which numerous examples will be found in the specimens. We also sometimes find *na*, as in examples on pp. 293 and 295. With the imperative we have *nā*, as in *bhitra-tē kichhu chiz-bast lēn-kū nā utar*, let him not descend to take any property from within (Matt. xxiv, 17).

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN I.

कै आदमी-का ह्री नौन्याल ह्या । जँ-मा-न छोटा नौन्याल-न अपणा बाबा-जौ-मा बोले हे बाबा-जी बिसत-मा-न जो मेरो हिसा छ सो मैँ-सणी दे-देवा । तब ज-न अपणा बिसत बाँट-दिये । भौत दिन नी बीती ह्या कि छोटा नौन्याल-न सब कडा करी-क दूर देश चली गयो और वख लुँगारपना-मा दिन काटी-क अपणा बिसत उड़ाई दिये । जब ओ सब उड़ाई चुके तब वै देश-मा बड़ो अकाल पड़े और ओ कंगाल होई गये । और ओ वै देश-का रहणवालों-मा-न एक-का यख जाई-क वख रहण लग्यो जै-न ओ अपणा खेतू-मा सुंगर चरीण-कू भेज्यो । और ओ जँ ह्यौमियौँ-ते जौँ-सणी सुंगर खांदा ह्या अपणा पेट भरनो चांदो ह्यो । और वी वै-सणी कुह नी देंदा ह्या । तब वाँ-ते खबरदार होयो और वै-न बोल्हो कि मेरा बाबा-जी-का कतनाई मजूरदारौँ-का खाण-ते जादा रोटी पकद और मैँ भूख-ते मरदू । मैँ उठी-क अपणा बाबा-जी पास जौँलो और जँ-का पास बोललो कि हे बाबा-जी मैँ-न स्वर्ग-का बिरुद्ध आप-का सामणे पाप करे । मैँ फिर आप-को नौन्याल बोलन लायक नी हजँ । मैँ-सणी अपणा नौकरू-मा-न एक-का बराबर बणावा । तब ओ उठी-क अपणा बाबा-जी पास चल्हो और दूर-ही ह्यो कि वै-का बाबा-जी-न वै देखी-क दया करे और दौड़ी-क वै-का गला-पर लिपटी-क चूम्यो । बेटा-न जँ-मा बोल्हो हे बाबा-जी मैँ-न स्वर्ग-का बिरुद्ध आप-का सामणे पाप करे । फिर आप-को नौन्याल बोलन लोयक नी हजँ । वै-का बाबा-जी-न अपणा नौकरौँ-ते बोले कि सब-ते अच्छा कपड़ा निकाली-क वै पैरावा । और वै-का हाथ-पर गुंठी और पैरौँ-मा जूतो पैरावा । और हम खावाँ आनन्द कराँ । के-लाई कि यो मेरो लड़को सरी ह्यो फिर बची-गे । खोये गई ह्यो फिर मिले । तब ओ आनन्द करन लग्यो ॥

वै-को जेठो नौन्याल खेत-मा ह्यो । और जब घर चौंद घर-का नजीक पोँह्यो तब बाबा और नाच-बी चाबाख ह्यो । और वै-न अपणा नौकरूँ-मध्ये एक-

कू अपणा पास बुलाई-क पूछ्यो कि यो क्या छ । वै-न वै-का पास बोल्थो आप-को भाई आये और आप-का पिता-जी-न अच्छो भोजन करे ये सबब-ते कि ओ कुशल-पूर्बक पाये । पर वै-न गुस्सा करे अर भीतर जाणो नी चायो । याँ-ते वै-का पिता भैर आई-क वै मनौष लग्या । वै-न अपणा पिता-कू जबाब दिये कि देखा कि मैँ इतना बसैँ-ते आप-की सेवा करटू । कभी आप-की आज्ञा-को उलंघन नौ कस्यो और कभी आप-न मैँ-सणी एक खाडू-को बचा-भौ नी देयो कि मैँ अपणा मित्रू-का साथ आनन्द करदो । परंतु आप-को नौनो जो पातरू-का संग आप-की संपत्ती खाई गये जबारे-ही आये तबारे-ही तुम-न वै-का वास्ता अच्छो खाणो करे । पिता-न वै-का पास बोले हे बेटा तू सदा हमारा-ही साथ छई । जो कुछ मेरो छ ओ सब तेरो छ । पर आनन्द करनो और खुशी रहणो चाइन्दो क्यो के-लाई कि यो तेरो भाई मस्यो फिर बचे । हर्ची हबो मिली गये ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN I.

Kai-ādmi-kā dwi naunyāl chhayā. Ū-mā-n chhōtā-naunyāl-an
A-certain-man-of two sons were. Them-in-from the-young-son-by
 apnā-bābā-ji-mā bōlē, 'hē-bābā-ji, birsat-mā-n jō mērō hisā
his-own-father-to it-was-said, 'O-father, property-in-from what my share
 chha, sō maĩ-saṇī dē-dēwā.' Tab ū-n apnī birsat bāt-diyē.
is, that me-to give-away.' Then him-by his-own property was-divided.
 Bhaut din nī bīti-chhayā, ki chhōtā-naunyāl-an sab kaṭṭhā
Many days not passed-were, that the-young-son-by all together
 kari-k dūr dēs chali-gayō, aur wakh lūgārpanā-mā din
made-having far country went-away, and there debauchery-in days
 kaṭi-k apnī birsat urāi-diyē. Jab ō sab urāi chukē,
cut-having his-own property was-wasted. When he all wasted had,
 tab wai-dēs-mā baṛō akāl parē, aur ō kangāl hōi-gayē. Aur
then that-country-in great famine fell, and he poor became. And
 ō wai-dēs-kā rahanwālaū-mā-n ēk-kā yakh jāi-k wakh
he that-very-country-of dwellers-in-from one-of here gone-having there
 rahan lagyō, jai:n ō apnā-khētū-mā suṅgar charaun-kū bhējyō.
to-remain began, whom-by he his-own-fields-in swine feeding-for was-sent.
 Aur ō ū-chhimiyaū-tē, jāū-saṇī suṅgar khāndā-chhayā, apnō
And he those-husks-with, which (acc. plur.) the-swine eating-were, his-own
 pēt bharnō chāndō-chhayō; aur kwī wai-saṇī kuchh nī
belly to-fill wishing-was; and anyones him-to anything not
 dēndā-chhayā. Tab wā-tē khabardār hōyō, aur wai-n bōlyō
.giving-were. Then there-from sensible he-became, and him-by it-was-said
 ki, 'mērā-bābā-ji-kā katnā-i-majūrdāraū-kā khāṇ-tē jādā
that, 'my-father-of how-many-very-hired-servants-of eating-than more
 rōṭī pakd, aur maĩ bhūkh-tē mardū. Maĩ uṭhi-k
bread is-being-cooked, and I hunger-by am-dying. I arisen-having
 apnā-bābā-ji-pās jāūlō. aur ū-kā pās hōllō ki, "hē bābā-ji,
my-own-father-near will-go, and him-of near will-say that, "O father,
 maĩ-n swarg-kā biruddh āp-kā sāmṇē pāp karē, maĩ phir
me-by heaven-of against Your-Honour-of before sin was-done, I again

āp-kō naunyāl bōlan lāyak nī chhañ; mañ-sañī
Your-Honour-of son to-be-called fit not am; me (acc. sing.)
 apnā-naukarū-mā-n ēk-kā barābar bañāwā.”’ Tab ō uṭhī-k
thine-own-servants-in-from one-of like make.”’ Then he arisen-having
 apnā-bābā-jī-pās chalyō, aur dūr-hī chhayō, ki wai-kā
his-own-father-near went, and distant-even he-was, that him-of
 bābā-jī-n wai dēkhī-k dayā karē, aur dauṛī-k wai-kā
the-father-by him seen-having compassion was-made, and run-having him-of
 galā-par liptī-k chūmyō. Bētā-n ñ-mā bōlyō,
neck-on clung-having he-was-kissed. The-son-by him-to it-was-said,
 ‘hē-bābā-jī, mañ-n swarg-kā biruddh āp-kā sāmṇē pāp karē.
 ‘O-father, me-by heaven-of against Your-Honour-of before sin was-done.
 Phir āp-kō naunyāl bōlan lāyak nī chhañ.’ Wai-kā
Again Your-Honour-of son to-be-called fit not I-am.’ Him-of
 bābā-jī-n apnā-naukarū-tē bōlē ki, ‘sab-tē achchhā kapṛā
the-father-by his-own-servants-to it-was-said that, ‘all-than good clothes
 nikālī-k, wai pairāwā; aur wai-kā hāth-par guṇṭhī, aur pairāū-mā
produced-having, him clothe-ye; and him-of hand-on a-ring, and feet-on
 jūtō pairāwā. Aur ham khāwā, ānand karā; ke-lāī ki yō
shoe clothe-ye. And we may-eat, rejoicing may-make; because that this
 nērō lar̥kō marī-chhayō, phir bachī-gē; khōyē gaī-chhayō, phir
my son died-had, again was-saved; lost gone-had, again
 milē.’ Tab ō ānand karan lagyō.
was-found.’ Then he rejoicing to-make began.

Wai-kō jēṭhō naunyāl khēt-mā chhayō. Aur jab ghar aund
Him-of the-elder son the-field-in was. And when home coming
 ghar-kā najik paūchhyō, tab bājā aur nāch-ki āwāj suṇē.
house-of near he-arrived, then music and dancing-of sound was-heard.
 Aur wai-n apnā-naukarū-madhyē ēk-kū apnā-pās bulāi-k
And him-by his-own-servants-among one-to himself-of-near called-having
 pūchhyō ki, ‘yō kyā chha?’ Wai-n wai-kā pās bōlyō,
it-was-asked that, ‘this what is?’ Him-by him-of near it-was-said,
 ‘āp-kō bhāī āyē, aur āp-kā pitā-jī-n achchhō bhōjan
 ‘Your-Honour’s brother came, and Your-Honour’s father-by good feeding
 karē, yē-sabab-tē ki ō kuśal-pūrbak pāyē.’ Par wai-n gussā
was-made, this-reason-by that he prosperity-with was-got.’ But him-by anger
 karē, aur bhitar jāṇō nī chāyō. Yā-tē wai-kā pitā
was-made, and within to-go not he-wished. Here-from him-of the-father
 bhair āī-k wai manaun lagyā. Wai-n apnā-pitā-kū jabāb
outside come-having him to-entreat began. Him-by his-own-father-to answer

diyē ki, 'dēkhā, ki mañ itnā-barsaū-tē āp-kī sēwā
was-given that, 'see, that I so-many-years-from Your-Honour-of service
 kardū. Kabhi āp-kī ājñā-kō ulaṅghan nī karyō,
am-doing. Ever Your-Honour-of command-of transgression not was-made,
 aur kabhi āp-an mañ-saṅī ēk-khāḍū-kō bachā bhī nī dēyō,
and ever Your-Honour-by me-to one-goat-of young-one even not was-given,
 ki mañ apṇā-mitrū-kā sāth ānand kardō. Parantu,
that I my-own-friends-of with rejoicing I-might-have-made. But,
 āp-kō naunō, jō pātrū-kā saṅg āp-kī sampati
Your-Honour-of son, who harlots-of in-company Your-Honour-of property
 khāi-gayē, jabārē-hī āyē, tabārē-hī tum-an wai-kā wāstā achchhō
ate-up, when-even he-came, then-even you-by him-of for good
 khāṇō karō.' Pitā-n wai-kā pās bōlē, 'hē bētā, tū
eating was-made.' The-father-by him-of near it-was-said, 'O son, thou
 sadā hamārā-hī sāth chhāi; jō-kuchh mērō chha, o sab tērō chha,
ever us-of-even with art; what-ever mine is, that all thine is.
 Par ānand karnō aur khuśī rahṇō chāindō chhayō, kē-lāi ki
But rejoicing to-make and happy to-remain proper was, because that
 yō tērō bhāi maryō, phir bachyō; harchi-chhayō, mili-gayē.'
his thy brother died, again escaped; lost-had-been, found-was.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN II.

पूर्व और पश्चिम-का बौर-की मुलाकात ॥

। १। पहिला जमाना-मा ही नामौ बौर हया। एक पूर्व दिसा-का कोणा दुसरी पश्चिम दिसा-का कोणा-मा रहँदो हयो। एक-को नाम सुणी-क दुसरो जलदो हयो। एक-को घर दुसरा-का घर-ते बारा बर्स-को बाटो हयो। एक दिन पूर्व-को बौर पश्चिम-का बौर-का साथ मुलाकात व लड़न-कू गये। अपणा खाण-कू बरा-कू सातू लौ गे। ही पहर तक चले। रस्ता-मा वे-कू एक बड़ो लम्बो चीड़ो व गहरो तलौ मिले। तब वे-न अपणा पास-का सातू-सणी वे तलौ-मा डाल दिग्या। जब सातू भिजी गयेन तब वो कुल्ल सातू-कू खार्दे गये। पिछाड़ी वे धोरा एक बड़ा पेड़-का मूड़े से गये। ये बीच वे धोरा-का वण-का जानवर रोज-का औणवाला पाणी पेण-कू आयेन। तलौ सूखो देखी-क तब दुसरी तर्फ पाणी टुंडण-कू चलो गये। पिछाड़े पाणी बब-कू एक बब-हाथी आये। वे-न अपणी सुन्द-सणी तलौ-मा डाली। पाणी नी मिलन-ते एक बड़ी किल्कार मारी। वीं किल्कार-ते वे बौर-की नौद खली ॥

। २। तब वे-न गुस्सा-मा आई-क वे हाथी-की-सुन्द पकड़ी। वे-कू अपणा हाथ-ते पश्चिम-का बौर-का चौक-मा फेक दिने। वे चौक-मा पश्चिम-का बौर-की नौनी साट्टि कुटणी हई। हाथी-कू अनौखी भाँती-को कोड़ो-सी देखी-क डरा-का मारा भितर अपणी मा-का पास भाजी-क गई। तब वीं-की मा भैर आई। हाथी-कू एक नई किल्ल-को कोड़ो समझी-क अपणी दगड़ाणि-कू देखीण-कू अपणा खीसा पर धर दिने। वाँ-का पिछाड़ी वे दिन पूर्व-को बौर भी बारा बर्स-को रस्ता घंटू-मा चली-क पश्चिम-का बौर-का डेरा पहुँचे। वे-न तेरो बाप कख ह करी-क पश्चिम-का बौर-की नौनी-ते पूछी। नौनी-न जबाब दिने मेरो बाप लाखड़ा काटण-कू बारा बर्स-ते उचा डाँडो जायँ ह। तब पूर्व-का बौर-न वीं नौनी-ते डाँडा-को रस्ता

पूछे। नौनी-न बताई दिने। तब वो डाँडा-कू गये। रस्ता-मा द्वियौं-की भेट होई। पश्चिम-को बीर सारा बणू-का बड़ा बड़ा डालू-कू जड़ा-ते उखाड़ी-क ज-को बड़ा डाँडा-का बराबर बोज अपणा सिर-मा रखी-क अपणा घर-कू औणू छयो। पूर्व-को बीर वे-का पिछाड़ी गये। वे-का बोज-कू पिछाड़ी-ते खँची-क धामी दिने। जब पश्चिम-का बीर-न भारी जोर लगाये तब बोज-कू निकाली-क अगाड़ी चली गये। पिछाड़ी देखी-क बोले अरे पूर्व-का बीर, तेरो नाम मै-न पहिले-ते सुण रखे छयो। तेरा मिलन-की बड़ी चाह छई। आज मिली गे। मै-कू बड़ी खुसी होई। अब तू में आपस-मा लड़ाई करी-क देखुला कि हम द्वियौं-मा को बड़ो छ। पूर्व-का बीर-न बोले यख त जंगल छ। हमारी हार जीत कै-न जाननी। बस्ती-मा जौला। वख लडुला ॥

।३। तब द्विये बस्ती-का रस्ता चल्या। ये बिच जँ-सणी एक बुडली मिली। द्वियौं-न बुडली-मा बोले तू हमारी लड़ाई-कू देख। बुडली-न जँ-कू बोले मेरो नाती गोरू भँसा चरौण-कू बण-मा जायूँ छ। वे-का वास्ता रोटी ली जांट। वे-कू रोटी दे-क तुम द्वियौं की लड़ाई-कू देखूँलो। इतना बोली-क बुठिया-न ही बीरौं-कू मय लाखड़ौं-का बोज सुदा-का अपणा कम्भा-मा धर दिन्या। पिछाड़ी अपणा नाती-का धोरा गई। वे-कू रोटी दिने ॥

।४। जब वो रोटी खाई चुके तब ही बीर वख लड़न-कू तयार होयेन। त वीं-का नाती-न बुठिया-कू अपणा गोरू भँसाँ लाखड़ौं सुदा ही बीरौं-कू अपणा गाती-मा रख दिन्या। अपणा घर-कू गये। ये बीच बथौं होण लग्यो छयो। वे वथौं-ते वीं बुठिया-को नाती मय बुडली गोरू भँसा व ही बीरौं व लाखड़ौं-का बोज-का उड़ी-क एक जगा पहुँच्यो। वख ही जनानी साट्टि कुटणी छई। एक जनानी-का आँखा भितर जनौ घास-का समान बैठे। तब वीं जनानी-न दुसरी जनानी-मा बोले मेरा आँखा-ते खड़ निकाली दे। दुसरी जनानी-न बोले जो वे खड़ मै-कू-ही दे दँली, त तब निकाली दूँलो। पहिली जनानी ई करार-पर कबूल होई। तब दुसरी जनानी-न खड़-कू (बुडली-का नाती-कू मय गोरू भँसा व ही बीरौं व लाखड़ौं-का बोज सुदा) निकाली-क अपणा खीसा-पर धर दिन्या। पिछाड़े-कू खड़-कू अपणा खीसा-ते गाड़ी-क अपणा खसम-कू देखलैन। वीं-का खसम-न अपणा जनानी-मा बोले यूँ सब कीड़ौं-सणी हमारा बिराला-कू दे दे। वो खै देलो। यूँ बातौं-कू देखी-क ही बीर बुडली व बुडली-को नाती बहुत डरी-क घर घर काँपण

लगया । तब सबू-न आफूँ-आफूँ-कू दुनियाँ-की चीजों-मध्ये सब-ते छोटे जाणौ-क अछतार्इ पछतार्इ-क हाथ जोड़ी बिल्ली करी-क वीं जनानी-ते व वीं-का खसम-ते पिछो छुड़ार्इ-क अपणा घर गयेन । अपणा अपणा घरू-मा आर्इ-क एक एक-न यो सारो बिस्तार अपणा अपणा घरवालों व पड़ोसियों-मा व दोस्तों-मा बोले ॥

। ५ । सबू-न कडा होर्इ-क आफूँ-कू कुछ बस्तु नौ समझौ-क परमेश्वर-को धन्य किने । और कबूल करे हे परमेश्वर हम तेरी सृष्टी-मा सब-ते छोटा छ्वाजँ । ये संसार-मा कै बात-को घमण्ड आदमी-कू नौ करनो चाइंदो । एक-ते एक बड़ो और एक-ते एक छोटे छ । परमेश्वर-की नजर-मा हम सब कौड़ा-का समान छ्वाजँ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN II.

PŪRB AUR PAŚCHIM-KĀ BĪRŪ-KĪ MULĀKĀT.
EASTERN AND WESTERN-OF HEROES-OF INTERVIEW.

(1) Pahilā-jamānā-mā dwī nāmī bīr chhayā. Ēk pūrb-disā-kā
(1) First-time-in two famous heroes were. One eastern-direction-of
kōṇā, dusrō paśchim-disā-kā kōṇā-mā rahādō-chhayō. Ēk-kō
in-corner, the-second western-direction-of corner-in dwelling-was. One-of
nām suṇī-k dusrō jaldō-chhayō. Ēk-kō ghar dusrā-kā
name heard-having the-second burning-was. One-of house the-second-of
ghar-tē bārā-bars-kō bātō chhayō. Ēk din pūrb-kō bīr paśchim-kā
house-from twelve-years-of road was. One day the-east-of hero the-west-of
bīr-kā sāth mulākāt wa laṛan-kū gayē. Apṇā-khāṇ-kū barā-kū
hero-of with interview and fighting-for went. His-own-eating-for viaticum-for
sātū li-gē. Dwī pahar tak chalē. Rastā-mā wē-kū
sattū (plur.) he-took-away. Two watches during he-went. The-road-in him-to
ēk baṛō lambō chauṛō wa gahrō talau milē. Tab wē-n apṇā-pās-kā
a great long wide and deep lake was-met. Then him-by himself-of-near-of
sātū-saṇī wē-talau-mā dāl-dinyā. Jab sātū bhijī-gayen, tab wō
sattū (acc.) that-lake-in were-thrown. When the-sattū was-soaked, then he
kull-sātū-kū khāi-gayē. Pichhāṛī wē-dhōrā ēk-barā-pēr-kā mūrē
entire-sattū (acc.) ate-up. Afterwards that-near a-great-tree-of under
sē-gayē. Yē-bich wē-dhōrā-kā baṇ-kā jānwar rōj-kā
went-to-sleep. This-meanwhile that-near-of forest-of animals (every-)day-of
auṇ-wālā pāṇī pēṇ-kū āyen. Talau sūkhō dēkhī-k tab
comers water drinking-for came. The-lake dried seen-having then
dusri-tarph pāṇī dhunḍaṇ-kū chalī-gayē. Pichhāṛī pāṇī
in-another-direction water searching-for they-went-away. Afterwards water
pēṇ-kū ēk baṇ-hāthī āyē. Wē-n apṇī-sund-saṇī talau-mā
drinking-for a forest-elephant came. Him-by his-own-trunk (acc.) the-lake-in
dāli. Pāṇī nī milan-tē ēk baṛī kilkāṛ māri. Wī-kilkār-tē
was-put. Water not being-got-from a great scream was-struck. That-scream-from
wē-bīr-kī nīd khuli.
that-hero-of sleep was-loosened.

(2) Tab wē-n gussā-mā āi-k wē-hāthi-kī sund pakṛi.
 (2) *Then him-by anger-in come-having that-elephant-of trunk was-seized.*

Wē-kū apnā-hāth-tē paśchim-kā bīr-kā chauk-mā phēk-dinē.
Him-as-for his-own-hand-with the-west-of hero-of courtyard-into he-was-thrown.

Wē-chauk-mā paśchim-kā bīr-kī naunī sāṭṭi kuṭṭī-chhāi.
That-courtyard-in west-of hero-of daughter paddy pounding-was.

Hāthi-kū anaukhī-bhāṭi-kō kīṛō-sī dēkhī k, darā-kā-mārā bhitar
The-elephant (acc.) strange-kind-of insect-like seen-having, fear-of-through within

apnī-mā-kā pās bhāji-k gai. Tab wī-kī mā bhair
her-own-mother-of near fled-having she-went. Then her-of mother outside

āi. Hāthi-kū ēk-nañ-kism-kō kīṛō samjhī-k,
came. The-elephant (acc.) a-new-kind-of insect understood-having,

apnī-dagaryānī-kū dekhaṇ-kū apnā-khīsā-par dhar-dinē. Wā-kā
her-own-companions-to showing-for her-own-pocket-on it-was-put. There-of

pichhāri wē-din pūrb-kō bīr bhī bārā-bars-kō rastā ghaṇṭū-mā
after (on)-that-day the-east-of hero also twelve-years-of road (a-few)-hours-in

chalī-k paśchim-kā bīr-kā dērā pahūchē. Wē-n, 'tērō bāp
gone-having the-west-of hero-of (at)-abode arrived. Him-by, 'thy father

kakh chha?' karī-k, paśchim-kā bīr-kī naunī-tō pūchhī.
where is?' made-having, the-west-of hero-of daughter-from she-was-asked.

Naunī-n jabāb dinē, 'mērō bāp lākhṛā kātāṇ-kū
The-daughter-by answer was-given, 'my father sticks cutting-for

bārā-bars-tē uchā dāḍō jāyū-chha.' Tab pūrb-kā bīr-an
twelve-years-than more mountain gone-has.' Then the-east-of hero-by

wī-naunī-tē dāḍā-kō rastā pūchhē. Naunī-n batāi-dinē.
that-daughter-from mountain-of road was-asked. The-daughter-by it-was-explained.

Tab wō dāḍā-kū gayē. Rastā-mā dwiyāū-kī bhēt hōi.
Then he mountain-to went. The-road-in the-two-of meeting became.

Paśchim-kō bīr sārā-baṇū-kā barā-barā-ḍālū-kū jāṛā-tē ukhāri-k,
The-west-of hero all-forests-of big-big-trees (acc.) root-from torn-up-having,

ū-kō barā-dāḍā-kā barābar bōj apnā-sir-mā rakhī-k
them-of a-great-mountain-of equal load his-own-head-on placed-having

apnā-ghar-kū auṇū-chhayō. Pūrb-kō bīr wē-kā pichhāri gayē.
his-own-house-to coming-was. The-east-of hero him-of behind went.

Wē-kā bōj-kū pichhāri-tē khēchi-k thāmi-dinē. Jab
Him-of the-load (acc.) behind-from dragged-having he-was-stopped. When

paśchim-kā bīr-an bhāri jōr lagāyē, tab bōj-kū
the-west-of hero-by heavy force was-applied, then the-load (acc.)

nikāli-k agāri chalī-gayē. Pichhāri dēkhī-k bolē,
extricated-having in-front went-on. Backwards looked-having it-was-said,

'arē pūrb-kā bīr, tērō nām mai-n pahilē-tē suṅ-rakhē-chhayō.
 'ah east-of hero, thy name me-by before-from been-heard-was.
 Tērā-milan-kī baṛī chāh chhai. Āj mili-gē, mai-kū baṛī
 Thy-meeting-of great desire was. To-day (thou)-art-met, me-to great
 khūsī hōi. Ab tū maī āpas-mā laṛāi karī-k
 happiness became. Now thou I ourselves-among fighting done-having
 dēkhulā ki ham-dviyaū-mā kō baṛō chha.' Pūrb-kā bīr-an
 we-shall-see that us-both-in who great is.' The-east-of hero-by
 bōlē, 'yakh ta jaṅgal chha. Hamāri hār-jit kai-n
 it-was-said, 'here verily forest is. Our defeat-victory whom-by
 jāṇni? Basti-mā jaūlā. Wakh laṛulā.'
 will-be-known? Village-in we-shall-go. There we-shall-fight.'

(3) Tab dwiyē basti-kā rastā chalyā. Yē-bich ũ-saṇi
 (3) Then the-two the-village-of on-road went. This-meantime them-to
 ēk buḍali mili. Dwiyāū-n buḍali-mā bōlē, 'tū
 an old-woman was-met. The-two-by the-old-woman-to it-was-said, 'thou
 hamāri laṛāi-kū dēkh.' Buḍali-n ũ-kū bōlē, 'mērō
 our fighting (acc.) see.' The-old-woman-by them-to it-was-said, 'my
 nāti gōrū-bhaīśā charaū-kū baṅ-mā jāyū-chha. Wē-kā wāstā
 grandson cows-buffaloes grazing-for forest-in gone-has. Him-of for-the-sake
 rōṭi li-jāndū. Wē-kū rōṭi dē-k tum-dwiyāū-kī laṛāi-kū
 bread I-am-bringing. Him-to bread given-having you-both-of fighting (acc.)
 dēkhūlō.' Itnā bōli-k buḍhiyā-n dwi-biraū-kū, may
 I-will-see.' So-many said-having the-old-woman-by the-two-heroes (acc.), with
 lākhraū-kā bōj-sudā-kā, apnā-kandhā-mā dhar-dinyā. Pichhāri
 sticks-of load-including, her-own-shoulder-on were-placed. Afterwards
 apnā-nāti-kā dhōrā gaī. Wē-kū rōṭi dinē.
 her-own-grandson-of near she-went. Him-to bread was-given.

(4) Jab wō rōṭi khāi-chukē, tab dwi bīr wakh
 (4) When he the-bread ate-completely, then the-two heroes there
 laṛan-kū tayār hōyen. Ta wī-kā nāti-n buḍhiyā-kū,
 fighting-for ready became. Then her-of grandson-by the-old-woman (acc.),
 apnā-gōrū-bhaīśaū-lākhraū-sudā dwi-biraū-kū, apni-gāti-mā
 his-own-cows-buffaloes-sticks-including the-two-heroes (acc.), his-own-lap-of-sheet-in
 rakh-dinyā. Apnā-ghar-kū gayē. Yē-bich bathaū hōṅ
 were-placed. His-own-house-to he-went. This-meantime a-wind-storm to-be
 lagyō-chhayō. Wē-bathaū-tē wī-buḍhiyā-kō nāti, may buḍali-gōrū-
 began-had. That-storm-by that-old-woman-of grandson, with the-old-woman-cows-
 bhaīśā, wa dwi-biraū, wa lākhraū-kā bōj-kā, uṛī-k ēk jagā
 buffaloes, and the-two-heroes, and the-sticks-of load-of, flown-having a place

pahūchyō. Wakh dwī janānī sāṭṭi kuṭṭi-chhai. Ēk-janānī-kā ākhā
he-arrived. There two women paddy pounding-were. One-woman-of eye
 bhitar, janau ghās-kā samān, baithē. Tab wī-janānī-n
within, as-it-were a-piece-of-grass like, he-settled. Then that-woman-by
 dusri-janānī-mā bōlē, 'mērā-ākhā-tē khar nikāli-dē.' Dusri-janānī-n
the-other-woman-to it-was-said, 'my-eye-from the-grass extract.' The-other-woman-by
 bōlē, 'jō wē khar mai-kū-hi dē-dēli, ta tab nikāli-dūlō.'
it-was-said, 'if that grass me-to-only thou-wilt-give, verily then I-will-extract.'
 Pahili janānī ī-karār-par kabūl hōi. Tab dusri-janānī-n
The-first woman this-condition-on agreeing became. Then the-other-woman-by
 khar-kū (buḍali-kā nāti-kū, may gōrū-bhaīśā, wa
the-grass (acc.) [the-old-woman-of grandson (acc.), with the-cows-buffaloes, and
 dwī-biraū wa lākḥraū-kā bōj sudā) nikāli-k apnā-khisā-par
the-two-heroes and the-sticks-of load including] extracted-having her-own-pocket-on
 dhar-dinyā. Pichhārē-kū khar-kū apnā-khisā-tē gārī-k
were-put. Afterwards the-grass (acc.) her-own-pocket-from taken-out-having
 apnā-khasam-kū dekhlain. Wī-kā khasam-an apni-janānī-mā bōlē,
her-own-husband-to they-were-shown. Her-of husband-by his-own-wife-to it-was-said,
 'yū-sab-kiraū-saṇi hamārā-birālā-kū dē-dē. Wō khai-dēlō.' Yū-bātaū-kū
'these-all-insects (acc.) our-cat-to give-away. He will-eat-up.' These-words (acc.)
 dēkhi-k, dwī bir, buḍali, wa buḍali-kō nāti, bahut
seen-having, the-two heroes, the-old-woman, and the-old-woman-of grandson, much
 darī-k, thar-thar kāṅṅaṅ lagyā. Tab sabū-n
fearred-having, shaking-shaking to-tremble began. Then all-by
 āphū-āphū-kū duniyā-kī chijaū-madhyē sab-tē chhōṭō jāni-k,
themselves-themselves (acc.) the-world-of things-among all-than small considered-having,
 achhtāi-pachhtāi-k, hāth jōri binti kari-k, wī-janānī-tē,
wailed-lamented-having, hands clasped supplication made-having, that-woman-from,
 wa wī-kā khasam-tē pichhō chhurāi-k, apnā-ghar
and her-of husband-from grasp caused-to-be-released-having, their-own-houses
 gayen. Apnā-apnā-gharū-mā āi-k, ēk-ēk-an yō sārō
went. Their-own-their-own-houses-in come-having, one-one-by this all
 bistār apnā-apnā-gharwālaū-wa-paraōsiyāū-mā wa dōstaū-mā bōlē.
occurrence their-own-their-own-families-and-neighbours-to and friends-to was-said.

(5) Sabū-n katthā hōi-k āphū-kū kuchh bastu ni

(5) All-by together become-having themselves (acc.) any thing not

samjhi-k, Paramēśwar-kō dhanya kinē. Aur kabūl karē, 'hē
considered-having, God-of thank was-made. And confession was-made, 'O

Paramēśwar, ham Tēri-sṛiṣṭi-mā sab-tē chhōṭā chhawāū. Yē-samsār-mā
God, we Thy-creation-in all-than small are. This-universe-in

kai-bāt-kō ghamand ādmī-kū nī karnō chāindō. Ēk-tē ěk
any-thing-of pride a-man-to not to-be-made is-proper. One-than one
 barō aur ěk-te ěk chhōtō chha. Paramēśwar-kī najar-mā ham-sab
great and one-than one small is. God-of sight-in we-all
 kīrā-kā samān ohhawaũ.⁹
insects-of equal are.'

[For a free translation, *vide ante*, p. 165.]

RĀṬHĪ OR RĀṬHWĀLĪ.

This dialect of Garhwāli is the language of the Khasiyās and Pabilās (non-thread-wearing castes) and is spoken throughout the centre of the District of Garhwal, over the greater parts of the Chandpur and Dewalgarh Parganas, and also in about thirty villages of the adjoining Patti Malla Chankot in the Pali Pargana of the Almora District.

The estimated number of speakers is as follows:—

Name of District.	Number of Speakers.
Garhwal	60,594
Almora	2,463
TOTAL	63,057

The following sketch of Rāṭhwāli Grammar is based on the version of the Parable of the Prodigal Son and the list of words and sentences which follow. It does not pretend to be a complete grammar, and most attention will be devoted to those points in which the dialect differs from Standard Garhwāli.

Pronunciation.—This on the whole is more nearly akin to that of Kumaunī, than is the case with the Standard dialect. The vowel *ē* is interchangeable with *yā*; thus we have both *dyā* and *dē*, give, and *dyās*, *dēs*, a country. When *ē* is followed in the next syllable by *ō* it optionally becomes *yō*. Thus, *mērō* or *myōrō*, my. In the same way, a long *ā* followed by *ō* becomes *ō*. Thus, *chhōyō*, he was, but *chhāyā*, they were. The vowel *ō*, on the other hand, may become *wā* before *ā*. Thus, *ghōṛī*, a mare, but *ghwārā*, a horse.

A final *ē* or *ā* is quite commonly weakened to a short *a*. Numerous examples of this occur in the specimens. Thus, the oblique form of *myōrō*, my, is *myārā*, but in sentence 238, we have *myāra aghin*, before me. Similarly, for final *ē*, we have both *bachiyū āya*, and *bachiyū āyē*, he came alive, in the two passages of the Parable in which the phrase occurs. Other examples are *nāna-laurā-na*, for *nānā-laurā-nē*, by the younger son, and *gārī-kē*, having brought forth, but *atkī-ka*, having run.

A final *ō* optionally becomes *ū*. Thus, in the list of words, we have *mānū chhaū*, I am striking, but *mānō chhōyō*, I was striking; for “going,” we have both *jāṇō* and *jāṇū*; *wē-kū* (List No. 228) for *wē-kō*, his.

The letter *r* before or after a consonant is optionally elided. Thus, the list gives *ham mārnū*, we strike, but *mī mānū*, I strike; *mī māṛūlō*, I shall strike, but *ham mālā* (for *mārlā*), we shall strike. The Standard Garhwāli *nakhrō*, bad, becomes *nakhō* in Rāṭhwāli. It will be understood that this elision of *r* is optional. Thus, in the Parable we have *kīdō* (for *kardō*), I might have done, and also *kardō chhaū*, I am doing.

Gender.—The rules for this are the same as in the Standard dialect.

Number.—*Tadbhava* masculine nouns, which in Hindī end in *ā*, usually end in *ō* as in the Standard dialect. Thus, Hindī *laundā*, Rāṭhwāli *laurō*, a son. Sometimes, however, we have the *ā* termination, as in *ghwārā*, a horse. In both cases the nominative

plural ends in *ā*. Thus, *lauṛā*, sons; *ghwārā*, horses. It will be remembered that the final *ā* may be shortened to *a*, so that we can also have *lauṛa*, *ghwāra*. Feminine nouns form their plurals, as in Standard dialect, except that I have not come across any feminine plurals in *ē*.

Case.—The oblique case singular is formed as in the Standard dialect, with the usual optional shortening of a final *ā*. The oblique plural usually ends in *ō*, as in *chākrō māy-na*, from among the servants; *lauṛiō-kō*, of daughters; *pātrō-kī dagiri*, with harlots. Sometimes it ends in *n* as *bābun-kō*, of fathers; *ādmīn-kō*, of men. In *chhīmūlā-na*, with the husks, the postposition has been added to the nominative plural, or, possibly, to the oblique singular.

The following are the usual postpositions employed :—

Agent, *na*, *la*.

Accusative,———or *gaṇī*.

Instrumental, *na*, *la*.

Dative, *gaṇī* (to), *khunī* (to), *thā* (to), *kū* (for).

Ablative, *gaṇī* (from), *makōi* (from), *baṭī* (from), *uṇḍē* (from out of), *māy-la* (from among), *sē*, *tē*.

Genitive, *kō*.

Locative, *mā* (in, into); *mā* (in, into); *gaṇī* (in); *pār* (on); *tal* (under).

As examples we may quote :—

Agent :—

nāna lauṛa-na bōla, the younger son said.

mī-la wē-kū laurō māra, I struck his son.

Accusative :—

putgū bharnō, to fill the belly.

māi-gaṇī apnā khilārī-kī chār kai-dē, make me as one of thy hired servants.

Instrumental :—

mī bhūkh-na marnū-chhāṅ, I am dying through hunger.

jyurā-la bādhyā, bind him with a rope.

Dative :—

The usual word is *gaṇī*, as in—

bābū-gaṇī bōla, he said to the father.

For *khunī*, which is apparently only a variety of *gaṇī*, see Nos. 103, 108, etc., of the list of words.

For the others we have—

yō rupyā wē-thā dē-dyā, give this rupee to him.

charauna-kū khēda, sent (him) to feed (*lit.* for feeding) (swine).

Ablative :—

The suffix regularly given in the list of words is, curiously enough, *gaṇī*. Thus :—

ēk banya-gaṇī, (I bought it) from a shopkeeper.

wē-makōi wō rupyā lē-lē, take those rupees from him.

yakha-baṭī, from here (List No. 222).

kuwā-uṇḍē pāṇi gārā, draw water from the well.
chij-bast-māy-na mērō bāṭō, my share from among the goods.

The postpositions *sē* and *tē* have only been noted in ablatives of comparison.

Thus :—

pētyā-sē bhī bhinḍi rōṭū, more bread than even a bellyful.
bain-tē lāmbō cha, he is taller than the sister.
sab-tē bhalī lattā, the garment better than all ; the best garment.

Genitive.—Examples of this case will be found under the head of adjectives.

Locative—

aṇa ṭandōl-mā khēda, sent (him) into his field.
jēthō laurō ṭandōl-mā chhayō, the elder son was in the field.
wē nānā kurā-gaṇi ran, he lives in that small house.
khuta-pār jōrō lāi-dēwa, put shoes on his feet.
wī ḍāl-tal baiṭhyaṅ cha, he is seated under that tree.

Sometimes the Locative takes no postposition, as in *wai dyās barī bhūkh para*, in that country a great famine fell.

Adjectives.—These follow the same rules as in the Standard dialect, remembering that a final *ā* may be changed to *a*. Thus :—

bhalō ādmī, a good man.
bhalā (or *bhala*) *ādmī*, good men.
bhalā (or *bhala*) *ādmī-kō*, of a good man.
bhalī sisnī, a good woman.
bhalī sisnī, good women.

The genitive of the noun substantive is, as usual, an adjective. Thus :—

kai-kō laurō āṇū cha, whose boy comes ?
mī-la wē-kū (for *wē-kō*) *laurō māra*, I struck his son.
mērā bābū-ka katig khilāri-kī pētyā-sē bhī bhinḍi rōṭū hōnda, of how many of my father's servants is there bread more even than a bellyful ?
kai manakha-kā duī laurā chhayā, of a certain man there were two sons.
wai-kī gāṭi lāi-dēwa, put them on his body.
syātā ghwōṛā-kī kāṭhī, the saddle of the white horse.

PRONOUNS.

(a) **Personal Pronouns.**—The first two personal pronouns are declined as follows :—

		SINGULAR.
Nom.	<i>mī, mī, I</i>	<i>tū, tū, Thou</i>
Ag.	<i>mī-la, mā-la</i>	<i>tī-la, twē-la</i>
Gen.	<i>mērō, myōrō</i>	<i>tērō, tyōrō</i>
Obl.	<i>mā, mī, mī</i>	<i>tī, tai, twā</i>
		PLURAL.
Nom.	<i>ham, hamū</i>	<i>tum, tumū</i>
Ag.	<i>hamū-la, ham-na</i>	<i>tumū-la, tum-na</i>
Gen.	<i>hamārō</i>	<i>tumārō</i>
Obl.	<i>ham, hamū</i>	<i>tum, tumū</i>

Examples are :—

mī āj bhinḍī hi ā̃, I have walked a long way to-day.

mī bhukh-na marnū-chhaā̃, I am dying of hunger.

mī-la pāp kaya, I have sinned.

jō-kuchh mērō bātō chha, whatever is my share.

myārā aghn hi, walk before me.

mai-gaṇī kai-dē, make me (as one of thy hired servants).

mī-gaṇī dē, give to me (the share of the property).

tum-na mai-gaṇī nī dēi, you did not give to me (a kid).

ham khāwā̃, let us eat.

tū sadānī mī dagirī chhaī, thou art ever with me.

twē-la wō kai-gaṇī mōl liyō, from whom didst thou buy that ?

tyōrō nau kyā cha, what is thy name ?

jō mērō chha, wō sab tērō chha, what is mine is all thine.

tum-na nī dēi, you did not give (etc., as above).

tumārō bhāī āya, your brother came.

mī-la tumāra āgtir pāp kaya, I did sin before you.

tum pāchhin kai-kō laurō ānū cha, whose boy comes behind you ?

(b) No instance of the **Respectful Pronoun** *āp*, your Honour, has been noted.

(c) The **Demonstrative Pronouns** are also employed as pronouns of the third person. They do not appear to have feminine forms, as in the Standard dialect.

They are thus declined :—

SINGULAR.	
This, he, she, it.	That, he, she, it.
Nom. <i>yō, yō̃</i>	<i>wō</i>
Obl. <i>yai, yē</i>	<i>wai, wē, wī</i>
PLURAL.	
Nom. <i>yō, yū̃</i>	<i>wō, wū̃</i>
Obl. <i>yū̃</i>	<i>un, wun, ũ, wū̃</i>

Examples of the use of these pronouns are :—

yō tērō bhāī mariyū̃ chhayō, this thy brother was dead.

yō rupyā (fem.) *wē-thā̃ dē-dyā*, give this rupee to him.

yō kyā hūnaĩ-chha, what is this that is happening ?

mī-la yai-jug-mū pāp kaya, I have sinned in this age.

wō hiṭi-ka wai dyāḥ-ka kai-ki dagirī raṇa baiṭhō, he having gone, began to live with a certain man of that country.

twē-la wō kai-gaṇī mōl liyō, from whom did you buy that ?

wai-la ũ-gaṇī bāt-dēya, he divided (the property) and gave to them.

wai dyāḥ-ka, of that country (see above).

wē bhinḍī māryā, bent him well.

wē-kō bhāī wē-ki bain-tē lambō cha, his brother is taller than his sister.

wō wī dāl-tal baiṭhyaū-cha, he is seated under that tree.

wē-makōi wō rupyā lē-lē, take those (plur. fem.) rupees from him.

ū-mī ēk nāna laurā-na bōla, among them, the younger son said.

(d) The **Reflexive Pronoun** is *āphū*, self, gen. *apnō*. Thus :—
wai-la ēk āphū-gaṇi bulāya, he called one (of his servants) to himself.
mī apnā bābū-gaṇi jaūlō, I will go to my own father.

(e) The **Relative Pronoun** is *jō* or *jū*, who. No instances of the **Correlative** *sō*, he, she, it, that, occur in the specimen, but it doubtless exists in the form given below. We may give the declension of these two pronouns as follows :—

	RELATIVE.	CORRELATIVE.
Singular—		
	Nom. <i>jō, jū</i>	<i>sō</i>
	Obl. <i>jai, jē</i>	<i>tai, tē</i>
Plural—		
	Nom. <i>jō</i>	<i>sō</i>
	Obl. <i>jaū</i>	<i>taū</i>

Examples of the Relative are :—

jō wai-gaṇi chhayō, (he wasted) what was to him, *i.e.* what he possessed.

yō laurō jō tumārī sab chīj khāi-gaya. this son, who devoured all your property.

ū chhimulā-na jaū-gaṇi suṅgar khānda-chhaya, with the husks which the swine were eating.

(f) The **Interrogative Pronouns** are *kō*, who? and *kyā*, what? *Kō* is declined like *jō*. Thus :—

tum pāchhin kai-kō laurō ānū-cha, whose boy comes behind you?

kyā has *kē* or *kī* for its oblique singular. Thus :—

yō kyā hūṇāi-chha, what is this that is happening?

kī-lē, for what? *i.e.* why?

(g) The **Indefinite Pronouns** are *kuī*, anyone, someone, and *kuchh*, anything, something. *Jō-kuī* is whoever, and *jō-kuchh*, whatever. Thus :—

wai-gaṇi kuī kuchh nī dēndō-chhayō, no one was giving him anything.

jab wai-gaṇi kuchh nī rayō, when nothing remained to him.

The oblique form of *kuī* is *kai*, as in :—

kai manakha-kā, of a certain man (there were two sons).

wō wai dyās-ka kai-kī dagirī raṇa baiṭhō, he began to dwell with a certain (man) of that country.

(h) Other Pronominal forms noted are :—

itī or *itig*, so many, so much.

katug or *katig*, how many? how much?

yakha, here.

wakha, there.

kakhap, somewhere.

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The **Present** is :—

Singular.	Plural.
<i>chhū, chhāū, chhāū</i> , I am	<i>chhawā</i> , we are
<i>chhai, chhāi</i> , thou art	<i>chhawā</i> , ye are
<i>chha, cha</i> , he is	<i>chhī</i> , they are

Note the form *cha*, instead of *chha* for 'he is'. It is the form regularly given in the sentences at the end of the List of Words.

Examples are :—

mī marnū-chañ, I am dying (of hunger).

tū sadāntī mī dagiri chhai, aur jō mērō chha, wō sab tērō chha, thou art ever with me, and what is mine, that is all thine.

tyōrō nau kyā cha, what is thy name ?

tumārā bābū-ghar katug laurā chhī, how many sons are there in your father's house ?

The other forms will be found in the List of Words.

The **Past** is masc. sing. *chhayō* or *chhōyō*, plur. *chhayā* or *chhāyā*: fem. sing. and plur. is *chhai* for all three persons. Thus :—

jō wai-gaṇī chhayō phūk-phākī dēya, he wasted what there was to him, i.e. what he possessed.

kai manakha-kā doī laurā chhayā, of a certain man there were two sons.

wai-la ñ-gaṇī jō-kuchh chj chhai bāt-dēya, he divided to them whatever things there were.

B.—Finite Verb.

The **Infinitive** or **Verbal Noun** closely follows the Standard dialect. The strong form ends in *ṇō*, which, as in the Standard, becomes *nō* after *ṇ*, *r*, *ṛ*, or *l*. Thus, *khāṇō*, to eat, *mānō* (for *mārnō*), to strike. An example is *apṇō putgū bharnō chāndō-chhayō*, he was wishing to fill his belly.

The weak form ends in *ṇa* (*na*) and is usually, but not always, oblique. Thus :—

Directs :—

khuṣī karna aur khuṣ hūṇō ṭhik chha, to do happiness, and to be happy, is right.

Oblique :—

Singular—

charaṇa-kū khēda, sent him to feed swine.

bājṇa-aur nāchṇa-kō dhūyēl, the sound of music and dancing.

jāṇa-kī man nī kaya, he did not make a mind of going, he refused to go.

So inceptive compounds, as :—

raṇa baiṭhō, he began to remain (with a man of that country).

khuṣī karna baiṭha, they began to make rejoicing.

wai-gaṇī buthaṇa baiṭha, he began to reconcile him.

The **Present Participle** has two forms. In one (as in Standard Garhwali) *dō* (obl. *da*) is added to the root. Thus, *mārdō* (obl. *mārda*), striking. After a long vowel we have *ndō* (obl. *nda*) instead of *dō* (*da*). The feminine ends in *dī* or *ndī*, according to circumstances. The Participle has a weak form in *da* (*nda*).

The other form is the Kumaṇī present participle in *ṇō* (*nḍ*), which is often written *ṇū* (*nū*).

An example of the oblique present participle is :—

wakha kukaram-pār birarḍa-birarḍa, while wandering about in evil actions.

Other examples of this participle will be found under the head of the present, imperfect and past conditional tenses. It will be remembered that when *r* precedes a

consonant it may be optionally elided, so that we have both *kardō* and *kadō*, doing, and *mārnū* and *mānū*, striking

The **Past Participle** closely follows the Standard dialect. There is one form in *ō*, *yō*, *yū* or *yaū*, as in *baiṭhō*, seated, *māryō*, struck, *baohiyū*, saved, *baiṭhyaū*, seated, and another, corresponding to the Standard form in *ē* or *yē*, ending in *ē*, *yē*, *a* or *ya*, thus, *māra*, struck, *āyē* or *āya*, came.

The **Future Passive Participle** ends in *na*, as in :—

tumārō laurō bōlna jug kō-nī rayō, I did not remain worthy to be called thy son.

The **Conjunctive Participle** is formed as in the Standard by adding *i* to the root, to which *ka* is usually added. Thus, *hiṭi-ka*, having walked. Numerous examples occur in the specimen. Irregular is *kai-ka*, having done, from *karnō* or *kanō*, to do.

The **Imperative** second person singular is the same in form as the root. Thus, *mār*, strike; *khā*, eat; *jā*, go, and so on. In the Standard dialect the second person plural is formed by adding *ā*. This is as usual liable to be shortened to *a* in Rāṭhwāli, thus, *māra*, strike ye; *hiṭa*, go ye; *khūṭa-pār jōrō lāi dēwa* (with *w* inserted between the two vowels), put ye shoes on his feet. With the full long *ā*, and an added *y*, we have *bādhyā* in List No. 236.

The **Old Present**, usually employed as a **Present Subjunctive** or as an **Imperative**, is the same as in the Standard. As in *mī mārū*, I may beat; *ham khāwā*, *pīwā*, *aur sundar awā*, let us eat, let us drink, and let us remain happy. In each of the first plurals of the latter example, a *w* has been inserted between two concurrent vowels.

The **Present** tense has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive, as in Hindī. Any form of the present participle may be used. Thus :—

mī bhūkh-na marnū-chhaū, I am dying.

mī tumārī minat kardō-chhaū, I am doing thy service.

kai-kō laurō ānū cha, whose boy comes (behind you) ?

wō khāl-gaṇī gōr charaun la cha, he is grazing cattle on the top of the hill.

The second form is made by adding terminations to the present participle. The forms given in the list of words are :—

	Sing.	Plur.
1.	<i>mānū</i> , I strike	<i>mārnū</i>
2.	<i>mārnī</i>	<i>mārnī</i>
3.	<i>mārn</i>	<i>mānī</i>

Note in the above how *r* is optionally, and almost at random, elided. Another example, from the verb *jānō*, to go, is :—

	Sing.	Plur.
1.	<i>jānū</i>	<i>jānū</i>
2.	<i>jānī</i>	<i>jānī</i>
3.	<i>jān</i>	<i>jānī</i> or <i>jāndin</i>

As an example of the use of this tense, we may quote :—

mērō bābū wē nānā kuṛā-gaṇī ran, my father dwells in that small house.

The **Imperfect** is formed, also as in Hindī, by suffixing the past tense of the verb substantive to the present participle.

wō ã chhimulā-na, jaũ-gaṇī suṅgar khānda-chhaya, apṇō puṭgū bharnō chāndō-chhoyō, he was wishing to fill his belly with the husks which the swine were eating.

wai-gaṇ kuī kuchh nī dēndō-chhoyō, no one was giving anything to him.

The **Future** tense is thus conjugated :—

I shall strike.	
Sing.	Plur.
1. <i>mārūlō</i> (or <i>-lū</i>) or <i>mārlū</i> (<i>mālū</i>)	<i>marlā</i> (<i>mālā</i>)
2. <i>māril</i>	<i>mārlyā</i> (<i>mālyā</i>)
3. <i>māruḷ</i>	<i>mārlā</i> (<i>mālā</i>)

An example is :—

mī apṇā bābū-gaṇī jaūlō aur wai-gaṇī bōllū, I will go to my father, and will say unto him.

There are no doubt feminine forms also, as in the Standard, but none have been noted.

The **Past Tense** is formed from both forms of the Past Participle, as in the Standard. From the Past Participle in *ō*, *yō*, *yū* or *yaū* we have :—

Transitive Verbs :—

tumārō bachan atal nī kayō, I did not disobey your order.

tuō-la wō kai-gaṇī mōl liyō, from whom did you buy that ?

tum-na māi-gaṇī ēk bālur bhī nī dēi, you did not give me even a (female) kid.

wai-ka bābū-la bhukkī pēi, his father placed a kiss (fem.).

Intransitive Verbs :—

mī ab tumārō lauṛō bōlna jug kō-nī rayō, I did not remain (i.e. I am not) worthy to be called thy son.

jab wai-gaṇī kuchh nī rayō, when nothing remained to him.

wō wai dyāb-ka kai-kī dagirī raṇa baiṭhō, he began to remain with a certain man of that country.

tab wai-gaṇī sudh (fem.) *āi*, then memory came to him.

Examples of the Past tense formed with the Past Participle in *ē*, *ye*, *a* or *ya* are :—

Transitive Verbs :—

mī-la pāp kaya, I did sin.

lauṛa-na bōla, the son said.

wai-la bāṭ-dēya, he divided (the property).

bābū-la māyō (fem.) *kaya*, the father made (i.e. felt) compassion.

sūna, he heard (the sound of music).

wai-la bulāya, pūchha, he called (a servant), he asked.

pāya, he got (him safe and sound).

Intransitive Verbs :—

tērō bhāi bachiyū āyē, thy brother came alive.

jab wō dyāl-ka nērū āya, when he came near the house.

barī bhūkh (fem.) *para*, a great famine fell.

wō garīb hōi-gaya, he became poor.

kakhap par-dēs hī-gaya, he went away, somewhere, to a foreign country.

wō apnā bābū-gaṇī hī-ga, (a shortened form of *gaya*), he went away to his father.

The **Perfect** tense may be formed either by conjugating the Past Participle with the present tense of the verb substantive, as in *mī-lā mārā-chha*, I have struck, or by conjugating the Past Participle with suffixes, as in *hīṭū*, I have walked, and so on (only in the case of intransitive verbs) as in the present tense formed in the same way from the present participle. This may possibly be only a form of the past tense, as is noted in the case of intransitive verbs of the Standard dialects.

The **Pluperfect** tense is formed from the Past Participle, and the Past tense of the Verb Substantive, but in the only examples available, the verb substantive employed is not *chhayō*, but the Jaunsārī *tō*.

Thus :—

harchī gai-tō, he was lost.

bhīṇḍī dīn (plur. maso.) *nī hōi-ta*, many days had not passed.

Another form of the Pluperfect is made with the suffix *la*. Two examples occur in the list and specimens. These are :—

(List No. 193) *mī-la māryāla*, I had struck ; and

(Parable)—

harchī gai-tō, pātyāla, he was lost, and became found. *Pātyāla* is Pluperfect of *pāṇō*, a passive of *pāṇō*, to find.

In another Rāthwālī version of the Parable, which is not printed, we have also *phūk-phāk dyālē*, he squandered. The same version has *pāilē* instead of *pātyāla*, and also *tērī chīj-bast khawālē*, (thy son who) devoured thy property.

The **Passive Voice** can be formed by conjugating the Past Participle with the Verb Substantive.

Thus *mī mārā chhaṭ*, I am beaten ; *mī mārā chhōyō*, I was beaten.

As in Kumaunī, a passive is also formed by adding *i* to the root, as in *martyṭ*, dead ; *bachṭyṭ*, saved ; *pātyāla*, he was found.

The List of Words (204) gives *mārālō*, for 'I shall be struck'. This is evidently a potential passive, and means 'it will be possible for me to be struck' like the Hindi *dīkhānā*, to be visible, from *dēkhnā*, to see.

The only forms of a **Causal Verb**, *charaṇa-kṭ*, for feeding (swine), and *charaunda-cha*, he is grazing (List, 229), show that causals are made as in the Standard dialect.

Examples of **Compound Verbs** are :—

Intensives :—

bāṭ-dēya, he divided.

hī-gaya, he went away.

hōi-gaya, he became, and many others in the Specimen.

Inceptives :—

These are formed with *baīṭhnō*. See under the Infinitive.

Desideratives :—

Formed with *chāṇō*, to wish, as in *bhāṇō chāṇḍō-ṭhṭayō*, he was wishing to fill (his belly).

The usual **Negative** is *nī*. We have the Rajasthānī negative *kō-nī*, not at all, in *mī ab tumārō laurō bōlna jug kō-nī rayō*, I am not at all worthy to be called thy son.

[No. 3.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

RĀTHĪ OR RĀTHWĀLĪ DIALECT.

DISTRICT GARHWĀL.

कै मनख-का बी लौड़ा हया । जँ-मा एक नान लौड़-न बाबू-गणी बोल की यार-बाबू जो कुछ चीज-बस्त-माँय-न मेरो बाँटो छ मीँ-गणी दे । तब वै-ल जँ-गणी जो कुछ चीज छई बाँट देय । भिंडी दिन नी होई-त की नान लौड़-न सब कुटरी कै-क कखप परदेश ही गय और वख कुकरम-पार बिरड़द बिरड़द जो वै-गणी हयो फूक-फाकी देय । जब वै-गणी कुछ नी रयो तब वै द्याश बड़ी भूख पड़ और वो गरीब होई गय । और वो हिटी-क वै द्याश-क कै-की दगिड़ी रण बैठो । वै-ल वै-गणी अपण टंडोल-माँ सुंगर चरीण-कू खेद । और वो जँ छिमुला-न जौँ-गणी सुंगर खांद हय अपणो पुटगू भरनो चांदो हयो । और वै-गणी कुई कुछ नी देंदो हयो । तब वै-गणी सुध आई और वै-ल बोल की मेरा बाबू-क कतिग खिलारी-की पेव्या-से भी भिंडी रोटू होंद और मीँ भूख-न मरनू छजँ । मीँ उठी-क अपणा बाबू-गणी जौँलो और वै-गणी बोललू की यार बाबू मी-ल ये जुग-मा और तुमार आगतिर पाप कय । मीँ अब तुमारो लौड़ो बोलन जुग को-नी रयो । मैँ-गणी अपणा खिलारी-को चार कै दे । तब वो हिटी-क अपणा बाबू-गणी ही ग । पर वो टाडा हयो की वै-क बाबू-ल वै-गणी देखी-क माया कय और अटकी-क वै-क गल-पार बिल्की-क वै-की भुकी पेई । लौड़-न वै-गणी बोल यार बाबू मी-ल ये जुग-मा और तुमार आगतिर पाप कय और फिर तुमारो लौड़ो बोलन जुग को-नी रयो । पर बाबू-ल अपणा चाकर-गणी बोल की सब-ते भली लत्ता गाड़ी-के वै-की गाती लार्इ-देव और वै-क हाथ-गणी मूँदड़ी और खट-पार जोड़ो लार्इ-देव और हम खवाँ पीवाँ और सुन्दर रवाँ । कै-लार्इ यार मेरो लौड़ो मरीयूँ हयो फिर बचीयूँ चाय । हरची गै-तो पार्इयाल । तब वो खुशी करन बैठ ॥

वै-को जेठो लौड़ो टंडोल-मा हयो । और जब वो चाल-क नेडू चाय तबबाजब और नाचण-को धुंयेल सूण । और वै-ल अपणा चाकरोँ-माँय

न एक आफू-गणी बुलाय पूछ की यों क्या हूणई छ । वै-ल वै-गणी बोल की तुमारो भाई आय और तुमारा बाबू-ल भलो खाणकू कय के-लाई की वै-गणी भलो खुशी खुशाल पाय । पर वै-ल रोश कय और भीतर जाण-की मन नी कय । तब वै-को बाबू भैर आय वै-गणी बुथीण बैठ । वै-ल बाबू-गणी बोल की देख मीं इती बरस तुली-बिटी-न तुमारो मीनत करदो छौं और कभी तुमारो बचन चटल नी कयो और तुम-न मै-गणी कभी एक बालुर-भी नी देई की मीं अपना आवतू दगिड़ी खुशी कदो । पर तुमारो यो लौड़ो जू पातरों-की दगिड़ी तुमारी सब चीज खाई गय जसो आयो तसो तुम-न वै-गणी भली खाणकी कय । बाबू-ल वै-गणी बोल की यार लौड़ तू सदानी मीं दगिड़ी छई और जो मेरो छ वो सब तेरो छ । पर खुशी करन और खुश हूणो ठोक छ । के-लाई की यो तेरो भाई मरीयूं छर्यो फिर बचीयूं आये । हरची गै-तो फिर पाईयाल ॥

[No. 3.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

RĀTHĪ OR RĀTHWĀLĪ DIALECT.

DISTRICT GARHWAL.

TRANSLITERATION AND TRANSLATION.

Kai-manakha-kā dwi laurā chhayā. Ū-mā ēk-nāna-laurā-na
A-certain-man-of two sons were. Them-in one-younger-son-by
 bābū-gaṇī bōla kī, 'yār, bābū, jō-kuchh chij-bast-māy-na
the-father-to it-was-said that, 'friend, father, whatever goods-chattels-in-from
 mērō bātō chha, mī-gaṇī dē.' Tab wai-la ū-gaṇī jō-kuchh chij
my share is, me-to give.' Then him-by them-to whatever things
 chhai, bāt-dēya. Bhiṇḍī din nī hōi-ta kī nāna-laurā-na
were, were-divided. Many days not become-were that the-younger-son-by
 sab kuṭrī kai-ka kakhap par-dēs hī-gaya, aur
all a-bundle made-having somewhere foreign-country went-away, and
 wakha kukaram-pār biraṛda-biraṛda jō wai-gaṇī chhayō
there bad-action-on wandering-wandering what him-to was
 phūk-phāki dēya. Jab wai-gaṇī kuchh nī rayō, tab
having-squandered gave. When him-to anything not remained, then
 wai-dyās baṛī bhūkh para, aur wō garib hōi-gaya. Aur wō
(in-)that-country a-great famine fell, and he poor became. And he
 hiṭi-ka wai-dyās-ka kai-kī dagiri raṇa baithō. Wai-la
gone-having that-country-of a-certain-one-of with to-remain began. Him-by
 wai-gaṇī apnā-ṭandōl-mā sungar charaṇa-kū khēda. Aur wō
him-as-for his-own-field-in swine feeding-for he-was-sent. And he
 ū-chhimulā-na jāū-gaṇī sungar khānda-chhaya apnō putgū bharnō
those-husks-by which (acc.) the-swine eating-were his-own belly to-fill
 chāndō-chhayō, aur wai-gaṇī kui kuchh nī dēndō-chhayō. Tab
wishing-was, and him-to anyone anything not giving-was. Then
 wai-gaṇī sudh āi, aur wai-la bōla kī, 'mērā-bābū-ka
him-to memory came, and him-by it-was-said that, 'my-father-of
 katig-khilāri-kī pētyā-sē bhī bhiṇḍī rōṭū hōnda, aur mī
how-many-servants-of bellyful-than even more breads become, and I
 bhūkh-na marnū-chhaū. Mī uṭhī-ka apnā-bābū-gaṇī jāūlo aur
hunger-by dying-am. I arisen-having my-own-father-to will-go and
 wai-gaṇī bōllū kī, "yār, bābū, mī-la yai-jug-ma aur tumāra
him-to I-will-say that, "friend, father, me-by this-age-in and of-yqu

āgtir pāp kaya, mī ab tumārō laurō bōlna jug kō-ni
before sin was-done, I now your son to-be-called fit at-all-not
 rayō, mañ-gaṇi apṇā-khilāri-kī chār kai-dē.”” Tab wō hiṭi-ka
remained, me (acc.) your-own-servants-of -like make.”” Then he gone-having
 apṇā-bābū-gaṇi hī-ga. Par wō tādā chhayō kī wai-ka-bābū-la
his-own-father-to went-away. But he distant was that him-of-the-father-by
 wai-gaṇi dēkhi-ka māyā kaya, aur atki-ka wai-ka-gala-pār
him (acc.) seen-having compassion was-made, and run-having him-of-neck-on
 bilki-ka wai-ki bhukkī pēi. Laura-na wai-gaṇi bōla, ‘yār,
clung-having him-of kiss was-placed. The-son-by him-to it-was-said, ‘friend,
 bābū, mī-la yai-jug-mā aur tumāra āgtir pāp kaya, aur phir
father, me-by this-age-in and of-you before sin was-done, and again
 tumārō laurō bōlna jug kō-nī rayō.’ Par bābū-la
your son to-be-called fit at-all-not I-remained.’ But the-father-by
 apṇā-chākar-gaṇi bōla kī, ‘sab-tē bhali lattā gārī-kē
his-own-servants-to it-was-said that, ‘all-than good garment brought-forth-having
 wai-ki gāti lāi-dēwa; aur wai-ka hāth-gaṇi mūdri, aur khuṭa-pār
him-of (on-)person put-on; and him-of hand-to a-ring, and foot-on
 jōrō lāi-dēwa; aur ham khawā pīwā aur sundar rawā;
shoe put-on; and we may-eat may-drink and happy may-remain;
 kē-lāi, yār, mērō laurō mariyū chhayō, phir bachiyū āya; harchi
because, friends, my son dead was, again alive came; lost
 gai-tō, pāiyāla.’ Tab wō khuṣi karna baiṭha.
gone-was, was-found.’ Then they rejoicing to-make began.

Wai-kō jēthō laurō taṇḍōl-mā chhayō. Aur jab wō dyāl-ka
Him-of the-elder son the-field-in was. And when he the-house-of
 nērū āya, tab bājṇa aur nāchṇa-kō dhūyēl sūṇa. Aur wai-la
near came, then music and dancing-of sound was-heard. And him-by
 apṇā-chākrō-māy-na ēk āphū-gaṇi bulāya, pūchha kī, ‘yō kyā
his-own-servants-in-from one himself-to was-called, was-asked that, ‘this what
 hūṇāñ-chha?’ Wai-la wai-gaṇi bōla kī, ‘tumārō bhāi āya, aur
becoming-is?’ Him-by him-to it-was-said that, ‘your brother came, and
 tumārā-bābū-la bhalō khānkū kaya, kē-lāi kī wai-gaṇi bhalō khuṣi
thy-father-by good food was-made, because that him-as-for well happy
 khuṣāl pāya.’ Par wai-la rōs kaya, aur bhitar jāṇa-kī man
safe he-was-got.’ But him-by anger was-made, and within going-of mind
 ni kaya. Tab wai-kō bābū bhair āya, wai-gaṇi buthaṇa
not was-made. Then him-of the-father outside came, him (acc.) to-reconcile
 baiṭha. Wai-la bābū-gaṇi bōla kī, ‘dēkh, mī iti bars
began. Him-by the-father-to it-was-said that, ‘see, I so-many years

tuli-bitī-na tumāri mīnat kardō-chhaū, aur kabhī tumārō bachan
passed-having your service doing-I-am, and ever your word
 aṭal nī kayō, aur tum-na māī-gaṇī kabhī ēk bālur bhī nī
disobedience not was-done, and you-by me-to ever one kid even not
 deī, kī mī apnā-ābtū-dagiṛī khuśī kadō. Par
was-given, that I my-own-friends-with rejoicing might-have-made. But
 tumārō yō laurō jū pātrō-kī dagiṛī tumāri sab chiz khāi-gaya, jasō
your this son who harlots-of with your all goods devoured, as
 āyō, tasō tum-na wai-gaṇī bhali khāṅkī kaya.' Bābū-la wai-gaṇī
he-came, so you-by him-for good food was-made.' The-father-by him-to
 bōla kī, 'yār, laurā, tū sadānī mī-dagiṛī chhaī, aur jō mērō
it-was-said that, 'friend, son, thou always me-with art, and what mine
 chha, wō sab tērō chha. Par khuśī karna aur khuś hūṇō ṭhik
is, that all thine is But rejoicing to-make and happy to-be right
 chha, kē-lāi kī yō tērō bhāi mariyū chhayō, phir bachiyū āyē ;
is, because that this thy brother dead was. again alive came ;
 harchi gai-tō, phir pāiyāla.'
lost gone-was, again was-found.'

LÖHBYĀ.

This dialect is spoken in the Lohba Patti of Pargana Chāndpur in British Garhwal. It is also spoken in fourteen neighbouring villages in Patti Palla Genwar, of Pargana Pali in the district of Almora. The total number of speakers is reported to be :—

Name of District.	Number of Speakers.
Garhwal	8,100
Almora	1,648
TOTAL	9,748

Löhbyā is hardly worth considering as a separate dialect. It closely resembles Rāthī, any differences being due to the admixture of other neighbouring dialects. A few lines from the Löhbyā version of the Parable of the Prodigal Son will therefore be a sufficient example.

A long and excellent folk-tale in this dialect will be found in Pandit Ganga Dutt Uprēti's *Hill Dialects of the Kumaun Division*, pp. 72 ff. To this the student is referred for further information. In the present specimen, the only word which calls for special notice is *kajai* or *kojai*, a man. We may compare with this the word *kajjā*, a Jāt, used by the Gipsy tribe of Sāsis.

[No. 4.]

SPECIMEN OF LÖHBYĀ.

एका कजै-का द्वी लौड़ा छया । उनू-मा छोटा लौड़-ल अपणा बुबा-
मा बोलो कि ए बुबा अपणा धरता-दाद-मा-न जो मेरो बाँटो होन सो मी दे-
दे । तब वै-ल अपणी जादाद बाँट दिनी । बहुत दिन नौ होय-छया वै
छोटा लौड़ा-न अपणी बाँटो कडा करौ-किन दूर परदेश चली गो पौर बख
जाई-किन लुचाकुर्यो-मा अपणा बाँटा-की सब चीज फूक दिनी ॥

TRANSLITERATION AND TRANSLATION.

[No. 4.]

Ekā-kajai-kā	dwī	laurā	chhayā.	Unū-mā	chhoṭā-laurā-la
<i>One-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among</i>	<i>the-younger-son-by</i>
apṇā-bubā-mā	bōlō	ki,	'ō bubā,	apṇā-dhartā-dād-mā-na	jō
<i>his-own-father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>'O father,</i>	<i>your-own-property-in-from</i>	<i>what</i>
mērō bāṭō	hōn,	sō	mī	dē-dē.'	Tab wai-la
<i>my share may-be,</i>	<i>that</i>	<i>to-me</i>	<i>give-away.'</i>	<i>Then him-by</i>	<i>his-own property</i>
bāṭ-dini.	Bahut	din	nī	hōya-chhayā	wai-chhoṭā-laurā-na
<i>was-divided-out.</i>	<i>Many</i>	<i>days</i>	<i>not</i>	<i>become-were</i>	<i>that-younger-son-by</i>
bāṭō	katṭhā	kari-kin	dūr	pardēs	chalē-gō,
<i>share together</i>	<i>made-having</i>	<i>a-far</i>	<i>foreign-country</i>	<i>went-away,</i>	<i>and there</i>
jāi-kin	luchāchbuyō-mā	apṇā-bāṭā-ki	sab	chiz	phūk-dini.
<i>gone-having</i>	<i>debauchery-in</i>	<i>his-own-share-of</i>	<i>all</i>	<i>things</i>	<i>were-squandered.</i>

BADHĀNĪ.

This dialect is spoken in the centre and west of Pargana Badhan of British Garhwal, by a population estimated at 14,108. Like Lohbyā, it hardly differs from Rāṭhī, and a very brief notice will suffice. I merely give the principal grammatical forms, and a short extract from the Parable of the Prodigal Son.

Nouns.

SINGULAR.		PLURAL.	
Nominative.	Oblique.	Nominative.	Oblique.
<i>ghōrō</i> , a horse	<i>ghōrā</i>	<i>ghōrā</i>	<i>ghōrō̃</i>
<i>bābū</i> , a father	<i>bābū</i>	<i>bābū</i>	<i>bābū̃</i>
<i>kukur</i> , a dog	<i>kukur</i>	<i>kukur</i>	<i>kukurō̃</i>
<i>laurī</i> , a girl	<i>laurī</i>	<i>laurī</i> or <i>laurē</i>	<i>lauriyō̃</i>

Ghōrā, as elsewhere in Garhwāli, may become *ghōra*. Similarly, *myōrō*, *my*, obl. sing. *myārā* or *nyāra*.

Postpositions.

Agent, *la* or *l*, *na* or *n*, by.

Instrumental, *la* or *l*, *na* or *n*, by.

Dative (and Accusative), *thāi*, *mā̃*, *sañi*, *khañi*, *khunī*, *hañi*, to ; *lai*, *lē*, for.

Ablative, *tē*, *bañi*, from.

Genitive, *kō* (*kā*, *kī*), of.

Locative, *mā̃*, *mañi*, *mañg*, in, on ; *par*, on ; *madhē*, from among.

Pronouns.

First and Second Persons.

		Singular.	
Nom.	<i>mī</i> , <i>mañi</i> , I		<i>tū</i> , thou
Ag.	<i>mīl</i> , <i>mē-la</i>		<i>tīl</i> , <i>twē-la</i>
Gen.	<i>mērō</i> , <i>myōrō</i>		<i>tērō</i> , <i>tyōrō</i>
Obl.	<i>mī</i> , <i>mē</i> , <i>mañi</i>		<i>tī</i> , <i>twē</i>
		Plural.	
Nom.	<i>ham</i>		<i>tum</i>
Ag.	<i>hamul</i>		<i>tumul</i>
Gen.	<i>hamarō</i> , <i>hamārō</i>		<i>tumarō</i> , <i>tumārō</i>
Obl.	<i>ham</i> , <i>ha iu</i>		<i>tum</i> , <i>tumu</i>

The obl. forms of *myōrō* and *tyōrō* are *myārā* (*myāra*) and *tyārā* (*tyāra*) respectively.

Demonstrative Pronouns.

This, he.		That, he.	
		Singular.	
Nom.	<i>yō</i>		<i>wō</i>
Obl.	<i>yai</i> , <i>yē</i>		<i>wai</i> , <i>wē</i> , <i>wī</i>
		Plural.	
Nom.	<i>yō</i> , <i>yū̃</i>		<i>wō</i> , <i>wū̃</i> , <i>ū̃</i>
Obl.	<i>yū̃</i>		<i>wun</i> , <i>un</i> , <i>wunū</i> , <i>unū</i> , <i>wū̃</i> , <i>ū̃</i> .

The Reflexive Pronoun is *āphū*, genitive *apñō*.

Relative and Correlative Pronouns.

Who.		That.
	Singular.	
Nom. <i>jō</i>		<i>sō</i>
Obl. <i>jai, jē</i>		<i>tai, tē</i>
	Plural.	
Nom. <i>jō</i>		<i>sō</i>
Obl. <i>jaũ, janū</i>		<i>taũ, tanū</i>

The **Interrogative Pronouns** are *kō*, who? and *kyā*, what? *Kō* is declined like *jō*. The obl. sing. of *kyā* is *ki* or *kī*, as in *ki-lē*, why?

The **Indefinite Pronouns** are *kuī*, anyone, someone (obl. *kai*) and *kuchh*, anything, something.

Auxiliary Verbs and Verbs Substantive.**Present.**

	Singular.	Plural.
1.	<i>chũ</i>	<i>chā, cha</i>
2.	<i>chā, cha</i>	<i>chū</i>
3.	<i>chā, cha</i>	<i>chā, cha</i>

Or we may have *chhũ*, and so throughout.

The past is *chiyō* or *chayō*, plur. *chiyā* or *chayā*; fem. sing. and plur. *chī*. Or we may have *chyō*, *chhiyō*, *chhayō* or *chhyō*, and so throughout.

Finite Verb.

The **Infinitive** ends in *nō* (*nū*) or *nō* (*nū*) as usual, with an oblique in *nā* (*na*) or *nā* (*na*). Thus, *hiṭnō*, obl. *hiṭnā* or *hiṭna*, to go. If the root ends in *r*, the *r* may be dropped throughout before *n* or *l*. Thus from *mār*, infinitive *mārnō* or *mānō*, future, *mārlō*, or *mālō*. The distinction between *nō* and *nō* is very laxly observed.

The **Present Participle**, as usual, follows the Infinitive.

The **Past Participle**, as usual, ends in *ō*, or in *ē* (which may be dropped), or in *yũ*. Thus, *hitō*, *hitē*, *hit*, or *hiṭyũ*, gone.

The **Conjunctive Participle** ends in *ī*, to which *khan*, *kan* or *ka* may be added, as *hiṭī*, *hiṭī-khan*, etc., having gone.

The Noun of Agency ends in *nēr*, as in *hiṭnēr*, a goer.

Imperative, 2nd singular *hit*, go thou; plural *hitā*, go ye.

The Present (I go, I am going) as usual has two forms.

First Form.

	Singular.	Plural.
1.	<i>hiṭnū-chũ</i>	<i>hiṭnā-cha</i>
2.	<i>hiṭnū-cha</i>	<i>hiṭnā-chū</i>
3.	<i>hiṭnū-cha</i>	<i>hiṭnā-cha</i>

Second Form.

	Singular.	Plural.
1.	<i>hiṭnũ</i>	<i>hiṭnũ</i>
2.	<i>hiṭan</i>	<i>hiṭnū</i>
3.	<i>hiṭan</i>	<i>hiṭnī</i>

From the root *mār*, strike, we have *mārṇū*, or *mānū*, and so on.

Imperfect, *hitnū* (*hitnō*, *hitan*) *chhyō*, I was going, etc. From the root *khā*, we have *khā-chhayā*, they were eating (a Kumaunī form).

Future, I shall go.

Singular.	Plural.
1. <i>hitlū. hitlō, hitnū</i>	<i>hitlā</i>
2. <i>hitlyō</i>	<i>hitlyā</i>
3. <i>hitlō</i>	<i>hitlā</i>

From the root *mār*, *mārlū*, or *mālū*. and so on.

Past, I went.

Singular.	Plural.
1. <i>hitū</i>	<i>hitū</i>
2. <i>hitō</i>	<i>hitā</i>
3. <i>hitō</i>	<i>hitā</i>

Or *hitē*, *hit*, *hityū* throughout.

For a Transitive verb, we have *mārō*, *mārē*, *mār*, or *māryū* throughout, with the subject in the Agent case. *Mārō*, of course, changes for the gender and number of the object, but the others are unchangeable.

Irregular Pasts noted are *gayō*, *gyō*, *gō*, *gē*, or *gayū*, I went; *dinō* or *diyō*, gave; *linō* or *liyō*, took, and so on.

Perfect—

hityū-cha, I have gone. So *hōyū-cha*, he has become, *charyū-cha*, he has mounted, and *āyū-cha*, he has come.

Pluperfect—

hityū-chhyō, he had gone. For the Pluperfect in *lā*, we have *māl māriyālā* or *māriyāl*, I have or had struck.

[No. 5.]

SPECIMEN OF BADHĀNĪ.

कौ चादमी का ही छिचिड़ी छिया । उनू मधे नाना छिचिड़ी न
 अपणा बुबाजौ मूँ बोलो कि हे बुबाजौ माल असबाब मँ मेरो बाँट मँ सणी
 न्यारी दे दिया । तब वै ल अपणो माल असबाब बाँटी दियो । मस्त दिन
 नौ होया फिर नाना छिचिड़ी ल सब इकठा करी खन हैका मुलक नै गे ।
 फिर बाँ जाई क भी येमाणिया करो बेकूबी मँ दिन काटने २ अपणो माल
 असबाब फूकफाक करी दीनी । जब वै ल सब माल असबाब उड़ार्के दिये
 तब वै मुलक मँ भारी कहर पड़ो । तब वै खणी गरीबी लागी । तब ओ
 वख जाई कत्ती वै मुलक रनेर मधे एक का दगड़ा लागी गो जै ल वै खणी
 अपणा पुंगड़ा मंग सुंगर चरीण ले खेदो । और उन छेमला सणी जिन
 खुणी सुंगर खाँ छया अपणो पेट भरनो चाणो छियो । और कुई वै खणी

कुछ नी देनो ह्यो। तब वै खणी याद आई । तब वै ल बोली मेरा बुबाजी
का कत्ती भुड़ियोँ खणी पेच्या ते पुटी खाण हनी होन ह्यो मैँ बिना पेच्या
मरनू हूँ । मैँ अब अपना बुबाजी पास नै जानू, तब उनू हणी बोलुलो इत्यादि ॥

[No. 5.]

TRANSLITERATION AND TRANSLATION.

Kai-ādmī-kā dwi chhichīṛī chhiyā. Unū-madhē nānā-
A-certain-man-of two sons were. Them-from-among the-
ohhichīṛī-na apnā-bubāji-mū bōlō ki, 'hē bubāji, māl-asbāb-māi
younger-son-by his-own-father-to it-was-said that, 'O father, the-property-in
mēri bāt māi-saṇī nyāri dē-diyā.' Tab wai-la apnō māl-asbāb
my share me-to separately give-away.' Then him-by his-own property
bāṭī-diyō. Mast din nī hōyā phir nānā-chhichīṛī-la sab
was-divided-out. Many days not became then the-younger-son-by all
ikathā kari-khan haikā-mulak nai-gē. Phir wā jāi-ka
together made-having (to)-another-country away-went. Then there gone-having
bhi yēmāpiyā karō bē-kūbī-māi din kāṭnē-kāṭnē apnō
also thus was-done un-wisdom-in days in-cutting-in-cutting his-own
māl-asbāb phuk-phāk-kari-dini. Jab wai-la sab māl-asbāb
property was-wasted-away. When him-by all property
urāi-diyē, tab wai-mulak-māi bhārī kahar parō. Tab
was-squandered-away, then that-country-in a-heavy famine fell. Then
wai-khaṇī garibī lāgi. Tab ō wakha jāi, katti
him-to poverty was-attached. Then he there having-gone, somewhere
wai-mulak-ranēr-madhē ēk-kā dagrā lāgi-gō, jai-la wai-khaṇī
that-country-dweller-from-among one-of with was-joined, whom-by him-as-for
apnā-pūgrā-maṅg suṅgar charaṇa-lai khedō. Aur un-chhēmlā-saṇī,
his-own-fields-in swine feeding-for he-was-sent. And those-husks (acc.),
jin-khaṇī suṅgar khā-chhayā, apnō pēt bharnō chāṇō-chhiyō.
which (acc.) the-swine eating-were, his-own belly to-fill wishing-he-was.
Aur kuī wai-khaṇī kuchh nī dēnō-chhayō. Tab wai-khaṇī yād
And any-one him-to anything not giving-was. Then him-to memory
āi. Tab wai-la bōli, 'mērā-bubāji-kā katti-bhūriyō-khaṇī
came. Then him-by (a-word-)was-said, 'my-father-of how-many-labourers-to
pētyā-tē puṭi khāṇa-haṇī hōn-chhiyō, māi binā-pētyā marnū-chhū.
bellyful-than more eating-for becoming-was, I without-bellyful dying-am.
Māi ab apnā-bubāji-pās nai-jānū, tab unū-haṇī bōlulō ityādi.'
I now my-own-father-near away-will-go, then him-to I-will-say etc.'

DASAULYĀ.

This dialect is spoken in Dasauli Pargana, and in the adjoining parts of Painkhanda Pargana of British Garhwal, by an estimated number of 17,022 people.

It is not a real dialect, being simply Rāthī with a few local varieties of pronunciation. This will be evident from the short extract from the Parable of the Prodigal Son annexed. Comparison will show that it differs from Badhānī principally in preferring the present participle in *dō* to that in *nō*, but even this may be a matter of personal equation of the writers of the two versions. We may note the past tense in *lō* of a passive formed by adding *i*, in the word *naṭhiyāiyālō*, had been squandered. Note also the word *kayā*, they were desired (i.e. he wished to eat the husks). This may be a past tense of the verb *kahnō*, to say, (*quasi*, he said for eating), but I am not certain as to the form. We may also note that the oblique plural ends in *aū* and *ū* (*ū*) instead of the Bathānī *ō*, but this also may be merely a matter of spelling.

Those who desire further information about Dasaulyā will find a long and excellent folk-tale in that dialect on pp. 78 and ff. of Pandit Ganga Dutt Uprēti's *Hill Dialects of the Kumaun Division*.

[No. 6.]

SPECIMEN OF DASAULYĀ.

कई आदमी का दुई लड़ीक छ्या । तनू-मा काणिसा न बोलो हे बुबा माल माँगकी जो मेरी बाँटो होव सो मै देवा । वै का बाबू न बाँटो दिनो । मस्त दिन भी नी होया कि काणिसो लौड़ी अपणो बाँटो सब कुछ ली क परदेश चलि गो, और वख बेशमाई-मा दिन काटदो र तै न अपणो धन सब नठियाई दिनो । जब सब कुछ नठियाईयालो तब वै मुलक मा बड़ी भूख पड़े । त सो गरीब होई गो और वख का रहणवालों को नौकर होयो । तनू न सो अपणा खेतू-मा सुंगर चरीख-इणी खेदो । ते न जनु अन्न का हिलकौ इणी सुंगर खांदा छ्या आफू खाण कया । कई वै कषी खाब कू भी नी देदा छ्या ॥

[No. 6.]

TRANSLITERATION AND TRANSLATION.

Kai-ādmi-kā	dui	laṛik	chhya.	Tanū-mā	kāṇisā na			
<i>A-certain-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among</i>	<i>the-younger-by</i>			
bōlō,	'hē	bubā,	māl-māṅgaki	jō	mērō	bāṭō	hōwa,	sō
<i>it-was-said,</i>	<i>'O</i>	<i>father,</i>	<i>the-property-out-of</i>	<i>what</i>	<i>my</i>	<i>share</i>	<i>may-be,</i>	<i>that</i>
maī	dēwā.'	Wai-kā	bābū-na	bāṭi-dinō.	Mast	din	bhī	
<i>to-me</i>	<i>give.'</i>	<i>Him-of</i>	<i>the-father-by</i>	<i>it-was-divided-out.</i>	<i>Many</i>	<i>days</i>	<i>even</i>	

nī hōyā ki kṛṇisō laurō apṇō bātō sab-kuchh li-ka,
not became that the-younger son his-own share everything taken-having,
 pardēs chali-gō, aur wakha bēsarmāi-mā din kātdō-kātdō
a-foreign-land went-away, and there shamelessness-in days cutting-cutting
 tai-na apṇō dhan sab naṭhiyāi-dinō. Jab sab-kuchh
him-by his-own wealth all was-squandered-away. When everything
 naṭhiyāiyālō, tab wai-mulak-mā baṛi bhūkh parē. Ta sō
had-been-squandered, then that-country-in a-great hunger fell. Then he
 garib hōi-gō, aur wakha-kā raṇṇawālaū-kō naukar hōyō. Tanū-na sō
poor became, and there-of the-dwellers-of servant became. Them-by he
 apṇā-khētū-mā suṅgar charaṇa-haṇi khēdō. Tai-na janū-
their-own-fields-in swine feeding-for was-sent. Him-by what-
 anna-kā-chhilkāū-haṇi suṅgar khāndā-chhayā, āphū khāṇa kayā.
grain-of-husks (acc.) the-swine eating-were, himself to-eat were-wished.
 Kuī wai-kaṇi khāṇa-kū bhī nī dēndā-chhayā.
Any-persons him-to eating-for even not giving-were.

MĀJH-KUMAIYĀ.

This dialect, as its name indicates, is a border form of speech, between Kumaunī and Garhwālī. It is spoken in the upper part of Badhan Pargana of British Garhwal in the tracts neighbouring on Almora District, and also in some villages in Paṭṭī Malla Katyūr and Talla Danpur of Pārgana Danpur of Almora District, where it borders on Garhwal. In Almora it is often called Dō-sandhi, or the 'union of the two (languages).' The number of speakers is estimated as follows:—

Name of District.	Number of Speakers.
Garhwal	28,631
Almora	4,380
TOTAL	33,011

Like Badhānī, it is simply a form of Rāthī. But it also freely uses Kumaunī forms, and it is really a mixture of Kumaunī and Garhwālī, in which the latter predominates.

A short extract from the Parable of the Prodigal Son will show its nature. We may note Kumaunī forms such as *kēi* (K. *kai*), anything; *kvoai*, anyone; *karī-bēr*, having done; *kayō*, he said; and imperfects like *khā-chhiyā*, they were eating, etc.

There are few other peculiarities which are not mere differences of spelling. There is the usual indefiniteness about final *ō* and *ū* in words like *unō*, *janō*, instead of *unū* and *janū*. The Ablative termination *chhī* or *chhai* may be compared with the Jaunsārī locative suffix *chh*. *Saṇī*, the termination of the dative, is here *suṇī*, while in Standard Garhwālī it may be *siṇī*.

Instead of *kātē* we find *kātēnē*, on-cutting. In *jaū*, I will go, the final *lō* of the future has been dropped, and we have a new termination of the conjunctive participle in *jāi-baṭi*, having gone, and *uthī-baṭi*, having arisen. We may compare this with the Kumaunī *baṭi*, which in that language is the termination of the Ablative.

[No. 7.]

SPECIMEN OF MĀJH-KUMAIYĀ.

कै मैस का दुई चेला छिया । उनो मा काँइसा ले बाबू छीं बोली
 औ बाबू सम्पत्ति-मा जो मेरो हकीत छ तै गणी मै सुणी देवो । तब
 वै ले उनो गणी अपणी सम्पत्ति बाँटी दे छ । भौत दिन नी होया छिया
 काँइसो चेलो सब कुछ येकबट करी बेर दूर देश न्है गयो । और वाँ जाई
 बटी लुच्चापन मा दिन काटेने काटेने अपणी लट्टीपट्टी उडाई दिई । जब
 ज सब कुछ उडाई चुको तब वै जगा मा बड़ो अकाल पड़ो । तब
 ज बड़ो काँगाल है गयो । तब ज वै देश रीनेरौं मा येक का वाँ रीण बैठ्यो
 जे ले ज अपणा खेतौं मा सुंगरौं चरीण हणी पठायो । और ज उनो

छिमियो गणौ जनो सुंगर खाँ छिया अपणू पेट भरणू चाँ छियो । और वू
वै गणौ कीई नौ दीँ छिया । तब वै गणौ चेत खबर भयो और तब वै
ले कयो कि मेरा बाबू का कतिक काम धन्दा करणेरों का खाण ते जाफा
रोटा हूँ छिया और मैँ भूख ले मरना रयूँ । मी उठी बटी अपणा बाबू
का पास न्है जौँ और वै है बोलौला इत्यादि ॥

[No. 7.]

TRANSLITERATION AND TRANSLATION.

Kai-mā'is-kā dui chēlā chhiyā. Unō-mā kāsā-lē bābū-
A-certain-man-of two sons were. Them-among the-younger-by the-father-
chhī bōlō, 'au bābū, sampatti-mā jō mērō hakit chha tai-gaṇī
to it-was-said, 'O father, the-property-in what my share is that (acc.)
mai-suṇī dēwō.' Tab wai-lē unō-gaṇī apṇī sampatti bāṭī-dē-chha.
me-to give.' Then him-by them-to his-own property was-divided-out.
Bhaut din nī hōyā-chhiyā kāsō chēlō sab-kuchh yēkbaṭ
Many days not become-were the-younger son everything together
karī-bēr dūr dēs nhai-gayō. Aur wā jāi-baṭī
made-having a-far country away-went. And there gone-having
luhchāpan-mā din kāṭēnē-kāṭēnē apṇī lattipatti udāi-diī.
debauchery-in days a-cutting-a-cutting his-own goods were-squandered-away.
Jab ū sab-kuchh udāi-chukō, tab wai-jagā-mā baṭō
When he everything squandered-completely, then that-place-in a-great
akāl paṭō. Tab ū baṭō kaṅgāl hai-gayō. Tab ū wai-dēs-raunēraū-
famine fell. Then he very poor became. Then he that-country-dwellers-
mā yēk-kā wā raṇa baithyō, jai-lē ū apṇā-khētō-mā suṅgrō
in one-of near to-dwell began, whom-by he his-own-fields-in swine
chāraṇa-haṇī paṭhāyō. Aur ū unō-chhimiyō-gaṇī janō suṅgar khā-
feeding-for was-sent. And he those-husks-with which the-swine eating-
chhiyā apṇū pēt bharnū chā-chhiyō. Aur kwai wai-gaṇī kēi
were his-own belly to-fill wishing-was. And any-persons him-to anything
nī dī-chhiyā. Tab wai-gaṇī chēt-khabar bhayō, aur tab wai-lē kayō
not giving-were. Then him-to memory became, and then him-by it-was-said
ki, 'mērā-bābū-kā katik-kām-dhandā-karaṇērō-kā khāṇa-tē jāphā
that, 'my-father-of how-many-work-employment-doers-of eating-than more
rōṭā hū-chhiyā, aur māī bhūkh-lē marnā-rayū. Mi uṭhī-baṭī
bread-becoming-were, and I hunger-by dying-remained. I arisen-having
apṇā-bābū-kā pās nhai-jaṭī, aur wai-chhai bōlōlā, ityādi.'
my-own-father-of near away-will-go, and him-to I-will-say, etcetera.'

NAGPURIYĀ

This dialect is spoken in the Nagpur Pargana, and in the adjoining parts of Pargana Painkhanda in the north-west of British Garhwal, by an estimated number of 51,831 people. It is not really a separate dialect, being practically the same as Dasauliyā and Māj̄h-Kumaiyā. This will be evident from the extract from the Parable of the Prodigal Son given below.

The following points (they are hardly peculiarities) may be noted. The use of the word *baikh*, a corruption of *bēkat* or *bēktī*, a person : of *sē* as a postposition of the ablative ; and of the oblique plural in *ū* in *naukrū*.

The Demonstrative pronoun *sō* has its oblique plural *tau*. The word for 'self' is *āpū*, not *āphū*. As in Dasauliyā, the present participle in *ndō* appears, as well as that in *nō*. We find the Kumauni future in *jāḥē* and *bōlē*, and the common change of final *ē* to *a* in *dina*. Note the past tense in *ālā* in *urāyālē*.

[No. 8.]

SPECIMEN OF THE NAGPURIYĀ DIALECT.

कै बैख का दुइ लौड़ा छया । तौं मधे लुड़ा लौड़ा न बुबा से बोले हे बुबा जो मेरो बाँटो माल को ह सो मैं दे । तब बुबा न वे कशी वै को बाँटो दे दिने । मस्त दिन नी होय लुड़ो लौड़ो अपणो बाँटो ले क परदेश चला गे और तख बदमासी माँ अपणा दिन खोया और अपणो माल खोये । अब वै न सब उड़ायाले तब वख भारी अकाल पड़े और ओ गरीब होई गे । और तख जाई क वै गाजँ माँ एक बैख का दगड़ा माँ रहण लगे । तै बैख न वै लौड़ा कू अपणा पुँगडा माँ सुंगर हेरन खेदे । तै लौड़ा न जो छीमें सुंगर खान्दा छया सो आपू खान ठहरे । वै तई कोई धन बी नी दिन्दो छयो । तब ओ चेत ! तब वै लौड़ा न बोले मेरा बुबा का त कइ नौकर कू खान से कइ रोटा निमका बच दिन मैं भूख न मरनो छँ । मैं खड़ो होई अपणा बुबा मूँ जाजँ बोलूँ इत्यादि ॥

[No. 8.]

TRANSLITERATION AND TRANSLATION.

Kai-baikh-kā	dui	laurā	chhayā.	Taū-madhē	luṛā-laurā-na			
<i>A-certain-person-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among</i>	<i>the-younger-son-by</i>			
bubā-sē	bōlē,	'hē	bubā,	jō	mērō	bāṭō	māl-kō	chha
<i>the-father-to</i>	<i>it-was-said,</i>	<i>'O</i>	<i>father,</i>	<i>what</i>	<i>my</i>	<i>share</i>	<i>the-property-of</i>	<i>is.</i>

sō maĩ dā.⁹ Tab bubā-na wai-kañi wai-kō bāṭō dē-dinē.
that to-me give.⁹ Then the-father-by him-to him-of share was-given-away.
 Mast din nī hōya luṛō lauṛō aṇṇō bāṭō lē-ka
Many days not became the-younger son his-own share taken-having
 pardēs chalā-gē, aur takha badmāsī-mā aṇṇā din khōyā,
a-foreign-land went-away, and there debauchery-in his-own days were-lost,
 aur aṇṇō māl khōyē. Jab wai-na sab uṛāyālē, tab
and his-own wealth was-lost. When him-by all had-been-squandered, then
 wakha bhāri akāl paṛē, aur ō garib hōi-gē. Aur takha
there a-great famine fell, and he poor became. And there
 jāi-ka wai-gāũ-mā ēk-baikh-kā dagrā-mā raṇṇa lagē.
gone-having that-village-in a-person-of vicinity-in to-remain he-began.
 Tai-baikh-na wai-lauṛā-kū aṇṇā-pūgrā-mā suṅgar hērna khēdē.
That-person-by that-son-as-for his-own-field-in swine to-watch he-was-sent.
 Tai-lauṛā-na, jō ohhimē suṅgar khāndā-ohhayā, sō āpū khāṇa
That-son-by, what husks the-swine eating-were, those he-himself to-eat
 ṭhahrē. Wai-taĩ kōi dhan bī nī dindō-ohhayō. Tab ō
it-was-intended. Him-to anyone money even not giving-was. Then he
 chētē. Tab wai-lauṛā-na bōlē, 'mērā-bubā-kā ta
came-to-his-senses. Then that-son-by it-was-said, 'my-father-of verily
 kaĩ-naukrū-kū khāṇa-sē kaĩ-rōṭā-nimkā bach-dina, maĩ
several-servants-to eating-than several-bread-loaves were-left-over-and-above, I
 bhūkh-na marnō-ohhaũ. Maĩ kharō hōi aṇṇā-bubā-mũ jaũ,
hunger-by dying-am. I erect having-become my-own-father-to will-go,
 bōlũ ityādi.
will-say etcetera.'

SALĀNĪ.

With Nagpuriyā we conclude our survey of the Aryan dialects of the north of British Garhwal. Further north still we come upon a number of forms of Tibetan described in Vol. III, Part I of this Survey, pp. 100 ff. Over the Southern Parganas of the district, south of the Rāṭhī dialect, we come to Salānī, named after the three Parganas of Malla, Tallā, and Gaṅgā Salān. The dialect is also spoken in the Parganas immediately to the north of the three Salāns, and in the western portion of Pargana Pālī of Almora. Gaṛhwālī is also reported from the neighbouring districts of Dehra Dun, Saharanpur, Bijnor, and Moradabad, and we may assume that here also it is spoken in the form of Salānī.

The estimated number of speakers is therefore :—

Name of District.	Number of Speakers.
Almora	15,176
Garhwal	207,832
Dehra Dun	5,000
Saharanpur	250
Bijnor	1,000
Moradabad	500
TOTAL	<u>229,758</u>

Salānī is practically the same as Śrīnagariyā, the standard form of Gaṛhwālī. This will be evident from the version of the Parable of the Prodigal Son annexed.

The only differences to be noted are the following. In the Standard dialect, words which in Hindī end in *ē*, end in a short unpronounced *a*. In Salānī, to judge from the spelling of all the specimens received, this final *a* is pronounced, so that the postposition of the agent case is *na*, not *n*, and the suffix of the conjunctive participle is *ka*, not *k*. It will be remembered that the same occurs in all the other dialects of Gaṛhwālī. Another example of this tendency to pronounce a final *a* is in the word *kuchha*, anything, Standard *kuchh*. In the verb substantive we have *cha* as well as *chha* for 'he is,' a change which also occurs in other dialects.

The only new form which occurs in the specimen is *hōndēna*, becoming, in the passage where the son remembers that his father's servants used to get much bread to eat. A similar form will be met in the Tehri dialect.

[No. 9.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

SALĀNĪ DIALECT.

DISTRICT GARHWAL.

SPECIMEN I.

कै भण्णा का दुइ नौना छया । जँ माँ काणसा न अपणा बुबा माँ बोल्यो हे बुबा जी माल ताल माँ जो मेरो बाँठो होव सो मैं दी देवा । तब वै न जँ का बीच अपणो माल ताल बाँटी दिन्यो । भिंडे दिन नौ होये छया कि काणसो नौनो सब कुछ कट्टा करी क दूर देस कू चली गयो और वख लुचपन माँ दिन बितौद अपणो माल ताल बितार्इ दीन्यो । जब वो सब कुछ उड़ाई चुक्यो तब वै देस माँ अकाल पड्यो और वो कंगाल होई गयो । और वो जाई क वै देस का रहणवालीँ माँ न कै का यख रहण लग्यो जै न वो पुँगडौँ माँ सुंगर चरौण कू भेजो दीन्यो । और वो जँ कुकिलौँ ते जौँ कू सुंगर खांदा छया अपणो पेट भरनू चांदो छयो और कुई वै कू कुछ नौ देंदो छयो । तब वै कू होश आयो और वै न बोल्यो मेरा बुबा का कतना ही भुत्तौँ कू खाण ते भिंडे रोटी हींदेन और मैं भूख न मरणूँ छजँ । मैं उठी क अपणा बुबा मूँ जीलो और जँ माँ बोलली हे बुबा जी मैं न स्वर्ग ते उल्लो और आप का सामणे पाप करे । मैं अब आप को नौनो बोलण लायक नौ छजँ । मैं कू अपणा भुत्तौँ माँ न एक का बराबर बणावा । तब वो उठी क अपणा बुबा का पास चल्यो । पर वो दूर ही छयो कि वै का बुबा कू वै देखी क दया अई और दौड़ी क वै का गला पर चिपटी क वै की भुक्की लीनी । नौना न वै माँ बोल्यो हे बुबा जी मैं न स्वर्ग ते उल्लो और आप का सामणे पाप करे और मैं अब आप को नौनो बोलण लायक नौ छजँ । परंतु बुबा न अपणा नौकरू माँ बोल्यो सब ते सुन्दर कपड़ा निकाली क वै कू पैराई देवा । वै का हाथ पर गुँट्टी और खुट्टौँ पर जुत्ता पैराई देवा । और हम लोग खौला और आनन्द करला । किलाई कि यो मेरो नौनो मखूँ छयो अब बची गये हर्छुँ छयो फिर मिली गये । तब वो आनन्द कर्न लग्या ॥

वै को जेठो नौनो पोंगड़ा माँ छयो और जब वो चौंदो र घर का नजीक पहुँच्यो तब बाजौँ और नाचण को सन्द सूख्यो । और वै न अपणा भुत्यौँ माँ न एक कू अपणा पास बुलाई क पूछ्यो यो क्या च । वै न वै माँ बोल्ह्यो तुमारो भाई आयँ छ । आर तुमारा बुबा जी न सुन्दर खाणू करे किलार्ई कि वो भलो चंगो पाये । परंतु वै कू गुस्सा आयो और भिन्न जाणू नौ चायो । ये वास्ता वै को बुबा मैर आई क वै कू मनौण लग्यो । वै न अपणा बुबा कू जबाब दीन्यो कि देखा मैँ इतना दिनु ते आप की सेवा करदू और कखी आप को हुक्क नौ टाल्यो और आप न कभी मैँ कू एक छौँनो भी नौदिन्यो जो मैँ अपणा दगछौँ का साथ आनन्द करदो । परंतु आप को यो नौनो जो पातरू का दगड़ा अपणो माल ताल खाई गये जबारे ही वो घर आये तबारे ही आप न वै का वास्ता सुन्दर खाणू करे । बुबा न बोल्ह्यो हे नौना तू रोप्पे मेरा दगड़ा छई और जो कुछ मेरो छ सो सब तेरो छ । परंतु आनन्द करणू और खुशी होणू चेंदो छयो किलार्ई कि यो तेरो भाई मछूँ छयो बचौ गये हर्छूँ छय फेरो मिली गये ॥

[No. 9.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

SALĀNĪ DIALECT.

DISTRICT GARHWAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

K'ai-jhaṇā-kā dui naunā chhayā. Ū-mā kāpsā-na
A-certain-man-of two sons were. Them-among the-younger-by
 aṇṇā-bubā-mā bōlyō, 'hē bubā-jī, māl-tāl-mā jō mērō bāṭhō
his-own-father-to it-was-said, 'O father, the-property-in which my share
 hōwa sō māī dī-dēwā.' Tab wai-na ū-kā bich aṇṇō
may-be that me give-away.' Then him-by them-of between his-own
 māl-tāl bāṭī-dinyō. Bhiṇḍē din nī hōyē-chhayā ki kāpsō
property was-divided-out. Many days not become-were that the-younger
 naunō sab-kuchha kaṭṭhā kari-ka dūr-dēs-kū chalī-gayō, aur
son everything together made-having distant-country-to went-away, and
 wakha luchpan-mā din bitaunda aṇṇō māl-tāl bitāī-dinyō.
there debauchery-in days a-wasting his-own property was-squandered-away.
 Jab wō sab kuchha urāi-chukyō, tab wai-dēs-mā akāl
When he all things had-squandered-completely, then that-country-in famine
 paryō aur wō kaṅgāl hōi-gayō, aur wō jāi-ka wai-dēs-kā
fell and he indigent became, and he gone-having that-country-of
 rahṇwālaū-mā-na kai-kā yakha rahṇa lagyō, jai-na wō
inhabitants-in-from a-certain-one-of near to-live began, whom-by he
 pūgraū-mā suṅgar charaṇa-kū bhējī-dinyō. Aur wō ū-chhukēlaū-tē
fields-in swine feeding-for was-sent-away. And he those-husks-with
 jāū-kū suṅgar khāndā-chhayā aṇṇō pēt bharnū chāndō-chhayō,
which (acc.) the-swine eating-were his-own belly to-fill wishing-was,
 aur kuī wai-kū kuchha nī dēndō-chhayō. Tab wai-kū hōs
and anybody him-to anything not giving-was. Then him-to recollection
 āyō aur wai-na bōlyō, 'mērā-bubā-kā katnā-hī-bhurtyaū-kū
came and him-by it-was-said, 'my-father-of how-many-even-servants-to
 khāṇa-tē bhiṇḍē rōṭī hōndēna aur māī bhūkh-na marṇū-chhaū.
eating-than more bread is-becoming and I hunger-with dying-am.
 Māī uṭhī-ka aṇṇā bubā-mū jaulō aur ū-mā bōllō, "hō
I arisen-having my-own father-to will-go and him-to I-will-say, "O

bubā-jī, maĩ-na swarg-tē ultō aur āp-kā sāmṇē pāp
father, me-by Heaven-from opposite and your-honour-of before sin
 karē. Maĩ ab āp-kō naunō bōlṇa lāyak nī chhāũ;
was-done. I now your-honour-of son to-say worthy not am;
 maĩ-kū apṇā bhurtyaũ-mā-na ēk-kā barābar baṇāwā.” Tab wō
me (acc.) your-own servants-in-from one-of equal make.” Then he
 uṭhī-ka apṇā bubā-kā pās chalyō. Par wō dūr-hī chhayō
arisen-having his-own father-of near went. But he far-off-even was
 ki wai-kā bubā-kū wai dēkhī-ka dayā āi aur daurī-ka wai-kā
that him-of father-to him seen-having pity came and run-having him-of
 galā-par chipṭī-ka wai-kī bhukkī liṇi. Naunā-na wai-mā
neck-on clung-having him-of kisses were-taken. The-son-by him-to
 bōlyō, ‘hē bubī-jī, maĩ-na swarg-tē ultō aur āp-kā
it-was-said, ‘O father, me-by Heaven-from opposite and your-honour-of
 sāmṇē pāp karē, aur maĩ ab āp-kō naunō bōlṇa lāyak
before sin was-done, and I now your-honour-of son to-say worthy
 nī chhāũ.’ Parantu bubā-na apṇā naukrū-mā bōlyō,
not am.’ But the-father-by his-own servants-to it-was-spoken,
 ‘sab-tē sundar kaprā nikālī-ka wai-kū pairāi-dēwā. Wai-kā
‘all-than beautiful clothes taken-out-having him-on put. Him-of
 hāth-par gūṭṭhī aur kḥuṭṭā-ur-par juttā pairāi-dēwā. Aur ham-lōg
hand-on a-ring and feet-on shoes put. And we-people
 khaulā aur ānand karlā; ki-lāi ki yō mērō naunō
shall-eat and merriment shall-make; what-for that this my son
 maryñ-chhayō, ab bachī-gayē; harchyũ-chhayō, phir milī-gayē.’ Tab
dead-was, now saved-went; lost-was, again found-went.’ Then
 wō ānand karna lagyā.
they merriment to-make began.

Wai-kō jēthō naunō pōgarā-mā chhayō, aur jab wō aũdō
Him-of the-elder son field-in was, and when he coming
 aundō ghar-kā najik pahūchyō, tab bājaũ-aur-nachṇa-kō
coming house-of near arrived, then musical-instruments-and-dancing-of
 sabd sūṇyō. Aur wai-na apṇā bhurtyaũ-mā-na ēk-kū
sound was-heard. And him-by his-own servants-in-from one (acc.)
 apṇā-pās bulāi-ka pūchhyō, ‘yō kyā cha?’ Wai-na
of-himself-near called-having it-was-asked, ‘this what is?’ Him-by
 wai-mā bōlyō, ‘tumārō bhāi āyũ-chha, aur tumārā bubā-jī-na
him-to it-was-said, ‘your brother come-is, and your father-by
 sundar khāṇū karē; ki-lāi ki wō bhalō chaṅgō pāyē.’
good food was-made; what-for that he well healthy was-found.’

Parantu wai-kū gussā āyō aur bhittira jāṇū ni chāyō. Yai-wāstā
But him-to' anger came and inside to-go not he-wished. This-for
 wai-kō bubā bhair āi-ka wai-kū manauna lagyō. Wai-na
him-of the-father outside come-having him (acc.) to-appease began. Him-by
 apnā bubā-kū jabāb dīnyō ki, 'dēkhā, maī itnā-dinū-tē
his-own father-to answer was-given that, 'see, I so-many-days-from
 āp-kī sēwā kardū, aur kakhī āp-kō hukm ni
your-honour-of service (am-) doing, and ever your-honour-of order not
 tālyō, aur āp-na kōkhī maī-kū ēk chhaunō bhī ni
was-transgressed, and your-honour-by ever me-to a kid even not
 dīnyō, jō maī apnā-dagryāū-kā sāth ānand kardō.
was-given, that I my-own-companions-of with merriment might-have-made.

Parantu āp-kō yō naunō jō pātrū-kā dagrā apnō māl-tāl
But your-honour-of this son who harlots-of with his-own property
 khāi-gayē, jabārē-hī wō ghar āyē, tabārē-hī āp-na wai-kā-wāstā
ate-up, when-even he home came, then-even your-honour-by him-of-for
 sundar khāpū karē.' Bubā-na bōlyō, 'hē naunā, tū rojjē
good food was-made.' The-father-by it-was-said, 'O son, thou daily
 mērā dagrā chhāi, aur jō-kuchha mērō chha, sō sab tērō chha.
me-of with art, and whatever mine is, that all thine is.

Parantu ānand karṇū aur khuṣī hōṇū chhindō-chhayō; ki-lāi ki
But merriment to-make and glad to-be proper-was; what-for that
 yō tērō bhāi maryū-chhayō, bachī-gayē; hārchyū-chhayō, phēr
this thy brother dead-was, saved-went; lost-was, again
 mili-gayē.'
found-went.'

TEHRĪ GARHWĀLĪ OR GANGĀPARIYĀ.

The State of Tehri Garhwal lies to the west of British Garhwal, from which it is separated along the southern portion of its boundary by the river Ganges. Its language is a recognised dialect of Garhwāli, known as the Tehri dialect, and also by people of Garhwal and Almora, as "Gangāpāriyā" or the language of the country beyond the Ganges. The number of speakers is estimated at 240,281.

Immediately to the west of the Tehri State lies the Jaunsār-Bāwar tract of the District of Dehra Dun, the language of which is the Western Pahāri Jaunsāri. As might be expected, the Tehri dialect shows distinct traces of the latter form of speech, the most important of which is the frequent use of the word *thayō* instead of *chhayō*, to mean 'was.' Compare the Jaunsāri *thō*.

It is reported that the dialect varies from place to place over the whole State. This is to be expected. The specimens given below represent the form of speech current in the neighbourhood of Tehri, the chief town of the State. The specimens consist of a version of the Parable of the Prodigal Son, and of a well-known folk-tale,—the fable of the Bundle of Sticks. Another (and excellent) example will be found on pp. 66 and ff. of Pandit Ganga Datt Uprēti's *Hill Dialects of the Kumaun Division*.

It is unnecessary to give a complete sketch of the grammar of Tehri Garhwāli. It will be sufficient to note the principal points of divergence from the Standard dialect.

Nouns.—The principal postpositions are:—

- Agent, *na*.
- Dative-Accusative, *kū, ka, sanī*; for, *lāi*.
- Instrumental, *na, sē, tē*.
- Ablative, *mujē, sē, tē*; from among, *mā-na*.
- Genitive, *kō (kā, kī)*.
- Locative, *mā, mū*.

The locative postpositions are used after verbs of saying, like the Standard *mā*.

Substantives and adjectives make their oblique forms as in the Standard. The plural oblique terminations are *au* and *ū*, both of which are frequently nasalized. Thus, *dūbau-kō* or *dūbau-ū-kō*, of fathers; *mansū-kō* or *mansū-ū-kō*, of men.

Adjectives follow the same rules as in the Standard. For 'one' the word *bargat* (i.e. *barkat*, good luck) is usually employed in counting.

Pronouns closely follow the Standard. The usual oblique form of *tū*, thou, is *twai*, as in *twai-na* (ag. sing.). Similarly, the agent singular of *maṛ*, I, is *mai-na* or *maṛ-na*.

For *yō*, this, he, and *wō*, that, he, we have:—

This, he, she, it.			That, he, she, it.		
	Masc.	Fem.	Singular.	Masc.	Fem.
Nom.	<i>yō</i>	<i>yā</i>		<i>wō, wa, ū</i>	<i>wī</i>
Obl.	<i>yē, yai</i>	<i>yī</i>		<i>wē, wai</i>	<i>wī</i>
			Plural.		
Nom.	<i>yē, yō</i>			<i>wō, ū (ū)</i>	
Obl.	<i>yau (yaū), yū (yū)</i>			<i>ū (ū)</i>	
Gen.	<i>inarō, yū-kō</i>			<i>unarō, ū-kō</i>	

The **Reflexive Pronoun** is *āphū*, self; genitive *apnō*. *Aphū-mā* is "amongst themselves."

The **Relative and Correlative Pronouns** are :—

Relative.			Correlative.
		Singular.	
Nom.	<i>jō</i>		<i>sō</i>
Obl.	<i>jai</i>		<i>tai</i>
		Plural.	
Nom.	<i>jē</i>		<i>sē</i>
Obl.	<i>jyū (jyū̃)</i>		<i>tyū (tyū̃)</i>

The **Interrogative Pronouns** are *kō* (declined like *jō*), who? and *kyā* or *kyājō* (cf. Jaunsāri), obl. *kē*, what?

The **Indefinite Pronouns** are *kuī* (obl. *kai*), anyone, someone, and *kichhū* or *kuchh*, anything, something.

The **Verbs Substantive** are :—

	Present, I am, etc.
Singular.	Plural.
1. <i>chhaũ, chhaũ̃</i>	<i>chhayā</i>
2. <i>chhaī</i>	<i>chhayāī</i>
3. <i>chha</i>	<i>chhana</i>

Chha may also be used for any person, as in *tū ab marna tyār chha*, thou art ready to die.

The usual past is *thayō*, was; plural *thayā*; fem. sing. and plur. *thai*. The Standard *chhayō*, etc., is also frequently employed.

Finite Verb.—The Infinitive closely follows the Standard dialect. The strong form usually ends in *ū*, as in *hōnū*, to be, *mārnū*, to strike; but *ō* also occurs in *gānō*, to sing, *nāchnō*, to dance. The weak form ends in *a*, as in *hōna*, *charauna*, *karna*. The usual rules for *n* and *ñ* apply.

The **Present Participle** is formed as in the Standard, either with *dō* or *nū* (*nū*). Thus, *mārdō*, *hōndō*, *charaunū* (sentence 229).

The **Past Participle** also follows the Standard, ending in *ē*, *yō*, and *yū̃*, with oblique forms in *ē*, *yā* and *yā̃*. Thus, *mārē*, *māryō*, *māryū̃*, *gayē*, *gayō*, *baīthyū̃*, and (obl.) *chalyā*, *gayē*, he went away; *bōlyā̃ uprā̃t*, beyond (or in disobedience to) what is said.

As examples of the **Future Passive Participle**, we have in the second specimen *ham-na kanū rana* (for *rahnā*) *khāna*, how is it to be dwelt, to be eaten, by us? i.e. how are we to live and eat?

The **Conjunctive Participle** is practically the same as in the Standard. Thus, *mārī-ka*, having struck.

The Imperative follows the Standard. Thus, *mār*, strike thou; *mārā*, strike ye.

The Old Present occurs in *hōū̃*, I may be; *māraū̃*, I may strike; *jēū̃*, let us eat; *mānaū̃*, let us celebrate. It, so far, agrees with the Standard.

The Present has two forms as in the Standard. The first is a present definite,—*mārdō chhaū̃*, I am striking. The second is conjugated as follows :—

Singular.	Plural.
1. <i>mārdaū̃, mārdū̃</i>	<i>mārdā</i>
2. <i>mārdī</i>	<i>mārdāī</i>
3. <i>mārda</i>	<i>mārdāna</i>

Similarly, *jāndũ*, I go ; *khāndāna*, they eat ; *rakhdāna*, they keep.

For the Imperfect, we have *maĩ mārđō thayō*, I was striking ; so, in the second specimen, *jāndō thayō*, he was knowing ; and *rakhdā thayā*, they were keeping. In the Parable we have a weak form of the Present Participle in *dēnda thayō*, (no one) was giving.

For the Future we have in the masculine :—

Singular.	Plural.
1. <i>mārlō</i>	<i>mārlā</i>
2. <i>māralyō, mārīlō</i>	<i>māralyā, mārīlā</i>
3. <i>mārlō</i>	<i>mārlā, mārilyā</i>

Similarly, *jaulō*, I will go ; *bōllō*, I will say ; *rahlī* (fem.), she will remain ; *rahla*, you will remain ; *hōlā*, you will be.

The Past Tenses closely follow the Standard.

Thus :—

wai-na mārē, he struck ; *wai-na ni chāyō*, he did not wish ; *tum-na linē*, you took (sentence 240) ; *ũ-na tōrena*, they broke (the sticks).

For intransitive verbs we have :—

rāyō, I remained ; *chalyō*, I went ; *ghūmyō* (sentence 224), I walked about, and also :—

Singular.	Plural.
1. <i>gayēũ</i> , I went	<i>gayā</i>
2. <i>gayē</i>	<i>gayā</i>
3. <i>gayē</i>	<i>gayena, gaina</i>

Similarly, *hōyē*, he became (225) ; *lagena*, they began ; *lyāyena*, they brought ; *tūtena*, they broke (intransitive).

The Perfect and Pluperfect are equally regular. We have *milē chha*, he has been found ; *āyē chha*, he has come ; *baithyũ chha*, he is seated (230) ; *marē-thayō* or *maryũ thayō*, he had died ; *harchē thayō*, or *harchyũ thayō*, he had been lost.

We have an instance of a potential compound in (second specimen) *kai-na ni tōv saki*, no one could break. Note that *saki* is treated as transitive.

The negative is *ni*.

[No. 10.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

SPECIMEN I.

एक भूषण का दुई नौन्याल थया । जँ-मा-न काणसा न अपणा बूबा माँ बोले कि हे बूबा बिरसत को बाँठो जो मेरो छ मैँ दे । तब वै न बिरसत ज सणी बाँटी दिने । और भिंडे दिन नि होया काणसा नौन्याल न सब कठो करी क एक दूर देस चल्या गये और वख अपणो रोजी कुकर्म माँ उडाये । और जब सब खर्च करी चुके वै देस माँ बड़ो अकाल पड़े और वो कंगाल होण लगे । तब वै देस का एक बड़ा आदमी का डेरा जाई लगे । वै न वो अपणा पोंगड़ा माँ सुंगर-चरौण भेजे । और वै या चाह थई वै बुसा-से जो सुंगर खांदान अपणो पेट भरौ । जो कुई वै-सणी नि देंद थयो । तब होस माँ आई क बोले मेरा बाबू का कतना ही मजूरू कू भिंडे रोटी छ और मैँ भूकी मरदौ । मैँ उठी क अपणा बूबा मूँ जौलो और वै माँ बोललो कि हे बूबा मैँ न परमेश्वर का और तेरा सामणे कसूर करे और अब येई जोग भी नि रयो कि फेर तेरो नौन्याल बोल्या जाऊँ । मैँ कू अपणा मजूरू मधे एक का बराबर बणी । तब उठी क अपणा बाबू मूँ चले और व अबी दूर थयो कि वै देखी क वै का बूबा सणी दया आये और दौड़ी क वो गला पर भेंटे । भौत भूकी पेये । नौन्याल न वै क बोले कि हे बूबा मैँ न परमेश्वर का और तेरा सामणे कसूर करे और अब येई जोग भी नि छऊँ कि फेर तेरो नौन्याल गण्या जाऊँ । परन्तु वै का बाबू न अपणा चाकरू माँ बोले कि अच्छा ते अच्छा कपड़ा गाडी ल्यावा और वै पैरावा और वै का हाथ पर मुँदड़ी और खुटौ पर जोरा पैरावा औ हमू सभ जेऊँ और खुशी मानौँ के लाई कि मेरो यो नौन्याल मरे थयो अब बचे छ हरचे थयो अब मिले छ । तब वो खुशी करन लगे ॥

और व को ठूलो नौन्याल पौंगड़ा माँ थयो । जब डेरा का धोरा
 आये गाणो और नाचणो सुणे । तब एक चाकर बोलाई क पूछे कि यो
 क्या छ । वै न वै माँ बोले कि तेरो भुला आये छ और तेरा बूबा न बड़ी
 जिम्मण करे या न कि वै सणी राजी खुशो पाये । वै न गुस्सा होई क
 भित्त जाणू नि चायो । तब वै का बाबू न भैर आई क वो मनाये । वै न
 बाबू माँ जुबाब माँ बोले कि देख येतना बरसू ते मै तेरी टहल करदौ । कबी
 तेरा बोल्याँ उपाँत नि चल्थो । परंतु त्वै न कबी एक चेनखो मै नि
 दिन्थो कि अपणा दगड्यौ दगड़ी खुशो मनौ । और जब तेरो यो नौन्याल
 आये जै न तेरी माया पातू दगड़ी उडाये त्वै न वै का वास्ता जिम्मण
 करे । वै न वै क बोले हे नौना तू सदाने मेरा पास छ । जो किछू मेरो
 छ सो तेरो छ । फेर खुशो होणू खुशो मनौणी वाजबी छई के लाई कि
 तेरो यो भुला मछूँ थयो सो वन्ने हरचूँ थयो सो मिले छ ॥

[No. 10.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk-jhaṇā-kā dui naunyāl thayā. Ū-mā-na kānsā-nā
One-man-of two sons were. Them-in-from the-younger-by
apṇā-būbā-mā bōlē ki, 'hē būbā, birsat-kō bāṭhō jō
his-own-father-to it-was-said that, 'O father, the-property-of share which
mērō chha maī dē.' 'Tab wai-na birsat ū-saṇī
mine is (to-)me give.' Then him-by the-property him-to
bāṭī-dinē. Aur bhīṇḍē dīn nī hōyā kānsā-naunyāl-na sab
was-divided-out. And many days not became the-younger-son-by all
kathō kari-ka ēk-dūr-dēs chalyā-gayē, aur wakha apṇī
together made-having (to-)a-distant-country it-was-gone, and there his-own
rōjī ku-karm-mā udāyē. Aur jab sab kharch-karī-chukē
livelihood evil-deeds-in was-squandered. And when all spent-completely-was
wai-dēs-mā barō akāl parē aur wō kangāl hōṇa lagē. Tab
that-country-in great famine fell and he indigent to-be began. Then
wai-dēs-kā ēk-barā-ādmī-kā ḍērā jāī lagē. Wai-na
that-country-of a-great-man-of (to-)house going he-attached-himself. Him-by
wō apṇā-pōgrā-mā suṅgar charaṇa bhējē; aur wai yā chāh
he his-own-field-in swine to-feed was-sent; and (to-)him this desire
thai, 'wai-busā-sē jō suṅgar khāndān, apṇō pēt bharaū';
was, 'that-chaff-with which the-swine are-eating, my-own belly I-may-fill';
jō kuī wai-saṇī nī dēnda-thayō. Tab hōs-mā āī-ka
because anyone him-to not giving-was. Then sense-in come-having
hōlē, 'mērā bābū-kā katnā-hī majūrū-kū bhīṇḍē rōṭī chha,
it-was-said, 'my father-of how-many-even labourers-to much bread is,
aur maī bhūkō mardaū. Maī uṭhī-ka apṇā būbā-mū jaulō
and I hungry am-dying. I arisen-having my-own father-to will-go
aur wai-mā bōllō ki, "hē būbā, mai-na Paramēswar-kā aur
and him-to I-will-say that, "O father, me-by God-of and
tērā sāmnē kasūr karē; aur ab yē-ī jōg bhī nī
thee-of before sin was-done; and now this-even worthy even not

rayō ki phēr tērō naunyāl bōlyā-jāũ. Mai-kū
I-remained that again thy son I-may-be-called. Me (acc.)

apnā-majūrū-madhē ċk-kā barābar baṇau.”’ Tab uṭhī-ka
your-own-labourers-among one-of equal make.”’ Then arisen-having

apnā bābū-mũ chalē. Aur wa abi dūr thayō ki wai
his-own father-near he-went. And he yet far-off was that him

dēkhī-ka wai-kā būbā-saṇī dayā āyē, aur daurī-ka wō galā-par
seen-having him-of father-to pity came, and run-having he neck-on

bhēṭē. Bhaut bhūki pēyē. Naunyāl-na wai-ka bōlē
was-embraced. Many kisses were-placed. The-son-by him-to it-was-said

ki, ‘hē būbā, mai-na Paramēśwar-kā aur tērā sāmṇē kasūr karē;
that, ‘O father, me-by God-of and thee-of before sin was-done;

aur ab yē-ī jōg bhī ni chhaũ ki phēr tērō naunyāl
and now this-even worthy even not I-am that again thy son

ganyā-jāũ.’ Parantu wai-kā bābū-na apnā chākrū-mā bōlē
I-may-be-counted.’ But him-of father-by his-own servants-to it-was-said

ki, ‘achchhā-tē achchhā kaprā gādī lyāwā aur wai pairāwā;
that, ‘good-than good clothes having-taken-out bring and him put-on;

aur wai-kā hāth-par mūdri aur khuṭau-par jōrā pairāwā, aur hamū
and him-of hand-on ring and feet-on shoes put-on, and we

sabh jēũ aur khuśī mānaũ; kē-lāi-ki mērō yō naunyāl
all may-eat and rejoicing may-celebrate; what-for-that my this son

marē-thayō, ab bachē-chha; harchē-thayō, ab milē-chha.’ Tab wō
dead-was, now saved-is; lost-was, now got-is.’ Then he

khuśī karna lagē.
rejoicing to-make began.

Aur wai-kō ṭhulō naunyāl pōgrā-mā thayō. Jab dērā-kā dhōrā
And him-of elder son field-in was. When house-of near

āyē, gāṇō aur nāchṇō suṇē. Tab ēk chākar bolāi-ka
he-came, singing and dancing were-heard. Then a servant called-having

pūchhē ki, ‘yō kyā chha?’ Wai-na wai-mā bōlē ki,
it-was-asked that, ‘this what is?’ Him-by him-to it-was-said that,

‘tērō bhulā āyē-chha, aur tērā būbā-na barī jimmaṇ karē;
‘thy younger-brother come-is, and thy father-by great feast was-made;

yā-na-ki wai-saṇī rāji-khuśī pāyē. Wai-na gussā
this-by-that him-as-for safe-(and-)sound he-was-found. Him-by angry

hōi-ka bhitra jānū ni chāyō. Tab wai-kā bābū-na bhair
become-having inside to-go not was-desired. Then him-of father-by outside

āi-ka wō manāyē. Wai-na bābū-mā jubāb-mā bōlē
gone-having he was-appeased. Him-by the-father-to answer-in it-was-said

ki, 'dēkh, yetnā-barsū-tē maĩ tērī ṭahal kardāfi; kabī tērā
that, 'see, so-many-years-from I thy service am-doing; ever thy
 bōlyā uprāt ni chalyō; parantu twai-na kabī ēk ohenkhō
what-was-said beyond not (I-)went; but thee-by ever a kid
 maĩ ni dinyō ki apnā-dagṛyau-dagṛī khuśī manāfi.
(to-)me not was-given that my-own-companions-with joy I-may-celebrate.
 Aur jab tērō yō naunyāl āyē, jai-na tērī māyā pātrū-dagṛī
And when thy this son came, whom-by thy fortune harlots-with
 udāyē, twai-na wai-kā-wāstā jimman karē.' Wai-na wai-ka
was-squandered, thee-by him-of-for a-feast was-made.' Him-by him-to
 bōlē, 'hē naunā, tū sadānē mērā pās chha. Jō-kichhū mērō
it-was-said, 'O son, thou ever me-of near art. What-ever mine
 chha, sō tērō chha. Phēr khuśī hōṇū, khuśī manaṇī wājabi
is, that thine is. But glad to-be, joy to-celebrate proper
 chhai; kē-lāi-kī tērō yō bhulā maryū-thayō, sō bachē;
was; what-for-that thy this brother dead-was, he was-saved;
 harchyū-thayō, sō milē-chha.'
lost-was, he got-is.'

[No. II.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWĀL.

SPECIMEN II.

एक गज्जँ माँ एक बुद्धा भण्णा का मिंडे नौन्याल थया और से सब आफू माँ एक को बैरी एक थयो । सलूकत नि रखदा थया । जब जँ को बाबू मरन लगे तब वो सबे भाई कठा होई क अपणा बाबू माँ गया और अपणा बाबू मूँ बोलन लगेन कि हे बूबा तू अब मरन कू त्यार क कुछ हम कू अडाई जा कि हम न तेरा मरन उपाँत कनू रण खाण । जँ को बूबा जाणदो ई थयो कि ये आफू माँ बैर रखदान । तब वै न जँ माँ बोले कि तुम सब भण्णा एक एक छट्टी रिँगाली की मै मूँ ल्यावा । व सभे ल्यायेन । तब वै न बोले कि तुम यी छट्टी सणी कट्टी गड्डी बाँधी क तोड़ा । जँ न तने करे । पर वा गड्डी कै न नि तोड़ सकी । तब वै न बोले कि अब गड्डी खोली क छट्टी अलग अलग तोड़ा । तौ न जब अलग अलग करी क तोड़ेन त सरासर टूटेन । तब जँ का बुद्धा बाबू न बोले कि तुम क या ई अडूण-पडूण क । मेरा मरन पिछाड़ी तुम सब भाई यीँ रिँगाली की गड्डी की तरौँ एक ज्यू-स्यू रहला त तुमारो कुई कुछ नि कर सक्यो । और जो तुमारा बीच फूट रहली त तुम यी छट्टी की तरौँ अलग अलग बरो-बाद होला और तुमारो कुई धड़ो दगड़ो नि कर । तब सब नौन्यालू न या बात कबूल करे और सुख से सबे भाई मिली-चुली क रहण लगेन ॥

[No. II.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk-gaũ-mã ěk budyā-jhaṇā-kā bhinḍē naunyāl thayā. Aur sē
One-village-in an old-person-of many sons were. And they
 sab āphū-mã ěk-kō bairi ěk thayō. Salūkāt ni
all themselves-among one-of enemy one was. Unity not
 rakhdā-thayā. Jab ũ-kō bābū marna lagē, tab wō sabē
to-keep-they-used. When them-of father to-die began, then they all
 bhāi kaṭhā hōi-ka apṇā-bābū-mã gayā, aur apṇā
brothers together become-having their-own-father-to went, and their-own
 bābū-mũ bōlna lagena ki, 'hē būbā, tū ab marna-kū tyār
father-to to-say began that, 'O father, thou now die-to ready
 chha. Kuchh ham-kū aḍāi-jā, ki ham-na tērā-marna uprāt kanū
art. Something us-to advise, that us-by thy-death after how
 raṇa khāṇa.' Ū-kō būbā jāṇḍō-i-thayō ki,
to-be-lived to-be-eaten.' Them-of the-father knowing-even-was that,
 'yē āphū-mã bair rakhdāna.' Tab wai-na ũ-mā
'these themselves-among enmity entertain.' Then him-by them-to
 bōlē ki, 'tum-sab-jhaṇā ěk ěk chhaṭṭi rīgāli-kī
it-was-said that, 'you-all-men one one stick ringal-bamboo-of
 mai-mũ lyāwā.' Wa sabhē lyāyena. Tab wai-na bōlē ki,
me-to bring.' They all brought. Then him-by it-was-said that,
 'tum yau chhattayau-saṇi kaṭṭhi gaddi bādhi-ka tōrā.'
'you these sticks (acc.) together a-bundle tied-having break.'
 Ū-na tannē karē. Par wā gaddi kai-na ni
Them-by so it-was-done. But that bundle any-one-by not
 tōr-sakī. Tab wai-na bōlē ki, 'ab gaddi
broken-could-be. Then him-by it-was-said that, 'now the-bundle
 khōli-ka chhaṭṭi alag alag tōrā.' Tau-na jab
untied-having the-sticks separately separately break.' Them-by when
 alag alag -karī-ka tōyena ta sarāsar ṭutena.
separately separately made-having were-broken then easily they-were-broken.

Tab ũ-kā budyā-bābū-na bōlē ki, ' tum-ka yā-i
Then them-of the-old-father-by it-was-said that, ' you-to this-even
 adūn padūn chha. Mērā-marna pichhārī tum sab bhāi yī'
advice instruction is. My-dying after you all brothers this
 rīgāli-ki gaddi-ki taraū ōk jyū-syū rahlā, ta tumārō
ringals-of bundle-of like one mind-sense will-remain, then of-you
 kuī kuchh ni kar-sakyō; aur jō tumārā bich phūṭ
anyone anything not do-could; and if of-you among disunion
 rahli ta tum yau-chhatt̄yau-kī taraū alag alag
will-remain then you these-sticks-of like separately separately
 barōbād hōlā, aur tumārō kuī dharō dagrō ni kara.'
ruined will-become, and of-you any-one help companionship not will-do.'
 Tab sab-naunyālū-na yā bāt kabūl karē, aur sukh-sē
Then all-sons-by this advice accepted was-made, and comfort-with
 sab-ē bhāi milā-chuli-ka rahna lagena.
all brothers joined-united-having to-live they-began.

**LIST OF STANDARD WORDS AND PHRASES IN
CENTRAL PAHĀRĪ.**

LIST OF STANDARD WORDS AND PHRASES

English.	Kumaoni (Standard).	Kumaoni (Khasparjiyā).	Kumaoni (Sōriyālī).
1. One	Ēk	Ēk (<i>one or a</i>), kai=(a)	Ēk
2. Two	Dwi	Dwi	Dui
3. Three	Tin	Tin	Tin
4. Four	Chār	Chār	Chār
5. Five	Pāch	Pāch	Pāch
6. Six	Chhai	Chhai	Chhai
7. Seven	Sāt	Sāt	Sāt
8. Eight	Āṭh	Āṭh	Āṭh
9. Nine	Nau	Nau	Nau
10. Ten	Das	Das	Das
11. Twenty	Bis	Bis	Bis
12. Fifty	Pachās	Pachās, pāchās	Pāchās
13. Hundred	Sau	Sau	Sau
14. I	Mai	Mai, ml; (<i>obl.</i>) mai, ml	Mai
15. Of me	Mero, myōro	Myar; (<i>obl.</i>) myār	Mērō; maīsu or maīs (<i>to me</i>).
16. Mine	Mero, myōro	Myar; (<i>obl.</i>) myār	Mērō
17. We	Ham	Ham; (<i>obl.</i>) hamō	Ham, hām
18. Of us	Hamaro	Hamar; (<i>obl.</i>) hamār	Hamārō; hamasu or hamas (<i>to us</i>).
19. Our	Hamaro	Hamar; (<i>obl.</i>) hamār	Hamārō
20. Thou	Tu	Tū; (<i>obl.</i>) twē	Tai
21. Of thee	Tero, tyōro	Tyar; (<i>obl.</i>) tyār	Tērō; twaisu or twais (<i>to thee</i>).
22. Thine	Tero, tyōro	Tyar; (<i>obl.</i>) tyār	Tērō
23. You	Tum	Tum; (<i>obl.</i>) tumō	Tum
24. Of you	Tumaro	Tumar; (<i>obl.</i>) tumār	Tumārō; tumasu or tumas (<i>to you</i>).
25. Your	Tumaro	Tumar; (<i>obl.</i>) tumār	Tumārō

IN CENTRAL PAHĀRĪ.

Gaṛhwālī (Standard).	Gaṛhwālī (Bāṣṭhī).	Gaṛhwālī (Tehri).	Englab.
Ēk	Ēk	Ēk, bargat	1. One.
Dwl	Dwl	Dwl, dul	2. Two.
Tin	Tin	Tin	3. Three.
Chār	Chār	Chār	4. Four.
Pāch	Pāch	Pāch	5. Five.
Chhai	Chhai	Chhai	6. Six.
Sāt	Sāt	Sāt	7. Seven.
Āṭh	Āṭh	Āṭ	8. Eight.
Nau	Nau	Nau	9. Nine.
Das	Das	Das	10. Ten.
Bis	Bis	Bis	11. Twenty.
Pachās	Pachās, pāchās	Pachās	12. Fifty.
Sau	Sau	Sau	13. Hundred.
Maī	Mi	Maī, mī (obl. maī)	14. I.
Mērō	Mērō, myōrō	Mērō	15. Of me
Mērō	Mērō, myōrō	Mērō	16. Mine.
Ham	Ham	Ham, hamā	17. We.
Hamārō	Hamārō	Hamārō	18. Of us.
Hamārō	Hamārō	Hamārō	19. Our.
Tā	Tā	Tā (obl. twai)	20. Thou.
Tērō	Tērō, tyōrō	Tērō	21. Of thee.
Tērō	Tērō, tyōrō	Tērō	22. Thine.
Tum	Tum	Tum	23. You.
Tumārō	Tumārō	Tumārō	24. Of you.
Tumārō	Tumārō	Tumārō	25. Your.

English.	Kumaoni (Standard).	Kumaoni (Khasparjyā).	Kumaoni (Sōriyāli).
26. He	U	Ū ; (obl.) wi	Ū
27. Of him	Wi-ko	Wik	Wi-kō; wisu or wis (to him)
28. His	Wi-ko	Wik	Wi-kō
29. They	Ū	Ū ; (obl.) unō	Un
30. Of them	Unaro	Unar; (obl.) unār	Unarō; unasu or unas (to them).
31. Their	Unaro	Unar; (obl.) unār	Unarō
32. Hand	Hāt	Hāt	Hāt
33. Foot	Khuṭ	Khuṭ	Khuṭṭā
34. Nose	Nākh	Nākh	Nāk
35. Eye	Ākhā	Ākhā	Ākhā
36. Mouth	Mukh	Mūkh	Mukh
37. Tooth	Dāt	Dāt	Dāt
38. Ear	Kan	Kān	Kān
39. Hair	Bāl	Bāl, bāw	Bāū
40. Head	Khwaro	Khwar	Munḍō
41. Tongue	Jib	Jibor, 'jib	Jibarō
42. Belly	Pēt	Pēt	Pēt, dhār
43. Back	Puṭho, pṭh	Puṭh	Pṭhi
44. Iron	Luwo	Luv	Luwā
45. Gold	Sau	Sau	Sauō
46. Silver	Chādi	Chādi	Chādi
47. Father	Bāb	Bāp	Bābu
48. Mother	Mai, mbantāri	Mai, mahtāri	Ijā
49. Brother	Bhai	Bhāl, bhai	Bhayā
50. Sister	Baiṇi	Baiṇi	Baiṇi
51. Man	Ādimi	Ādmi, mais	Maṭe
52. Woman	Syaiṇi	Syaiṇi	Syāni

Gaṣhwāli (Standard).	Gaṣhwāli (Bāṭhī).	!Gaṣhwāli (Tahrī).	English.
Wō	Wō	Wō, wa, ū, sō	26. He.
Wō-kō, ū-kō	Wi-kō	Wai-kō, tai-kō	27. Of him.
Wō-kō, ū-kō	Wi-kō	Wai-kō, tai-kō	28. His.
Wō	Wā, wō	Wō, ū, ū, sō	29. They.
Wā-kō, ū-kō	Unārō	Unārō, ū-kō, tyā-kō	30. Of them.
Wā-kō, ū-kō	Unārō	Unārō, ū-kō, tyā-kō	31. Their.
Hāt	Hāt	Hāth	32. Hand.
Khūṭō	Khūṭō	Khūṭō	33. Foot.
Nāk	Nāk	Nāk	34. Nose.
Ākhō	Ākhō	Ākhō	35. Eye.
Gichō	Gichō	Gichōhō	36. Mouth.
Dāt	Dāt	Dāt	37. Tooth.
Kān	Kanūr	Kān, kaṇṇōḍ	38. Ear.
Bāl	Laṭulā	Bāl, laṭlā	39. Hair.
Sir	Mān	Mund, kapāl	40. Head.
Jib	Jib	Jibh	41. Tongue.
Pēṭ	Ladōṛō	Pōṭgō, pēṭ	42. Belly.
Pīṭh	Puṭhō	Pichhāḍō, pīṭh	43. Back.
Lāhō	Lōkhar	Lōkhar, lohō	44. Iron.
Sonō	Sonō	Sonō	45. Gold.
Chāḍī	Chāḍī	Chāḍī	46. Silver.
Bābā	Bābā, bubā	Bābō, bubā	47. Father.
Mā, bōī	Bōī	Bāī, ijā	48. Mother.
Bhāī, dadā (elder), bhulā (younger).	Bhāī	Bhāī (general), didā (elder), bhulā (younger).	49. Brother.
Baiṇ, didī (elder), bhulī (younger).	Bain	Bainī, bain (general), didī (elder), bhulī (younger).	50. Sister.
Ādmī, mankhī	Ādmī, manakha	Māīs, mankhī, mamas	51. Man.
Janānī	Sianī	Janānī, bairhān, kajān	52. Woman.

English.	Kumaon (Standard).	Kumaon (Khasrajyā).	Kumaon (Sōryāli).
53. Wife	Syaiṇi, jwē	Syaiṇi, jwē	Jōi
54. Child	Bālak	Bālak, nān	Nāntānan
55. Son	Chelo, ohyōlo	Chyal; (<i>plur.</i>) ohyāl	Chēlo
56. Daughter	Cheli	Chēli	Chēli
57. Slave	Chākar	Chākar, naukar	Kaini
58. Cultivator	Kiāp	Kiāp, khēti-kamūner	Jimdār
59. Shepherd . . . . .	.....	Gwāl (<i>cowherd</i>)	Gwālo
60. God	Parmēśwar	Parmēśwar, Īśwar	Panmēchhar, Parmēsar
61. Devil	Bhūt	Bhūt . . . . .	.....
62. Sun	Sūraj	Sūraj, sūrj	Sūrj
63. Moon	Jūn	Chanarmā, jūn	Jūn
64. Star	Tārā	Tārā	Tārā
65. Fire	Āgo	Āgau, bhīnār	Āgō
66. Water	Pāni	Pāni	Pāni
67. House	Ghar, kuṛo	Ghar, kuṛ	Ghaur, ghar
68. Horse	Ghoro	Ghwar	Ghōṛo
69. Cow	Goru	Gōru	Gōṛā
70. Dog	Kukur	Kukur	Kukur
71. Cat	Birāju	Birālu	Birālo
72. Cook	Kukuro	Kukur	Kukurō
73. Duck	Batak	Batak, badik	Pājliyō
74. Ass	Gadhā	Gadhā	Gadhā
75. Camel	Ūṭ	Ūṭ	Uttu
76. Bird	Charo	Char	Chaliā
77. Go	Jā	Jā	Jā
78. Eat	Khā	Khā	Khā
79. Sit	Baith	Baith	Bas

Garhwāli (Standard).	Garhwāli (Bāṭlā).	Garhwāli (Tehri).	English.
Swaip, janāni	Sain, swin	Swaip	53. Wife
Naunō	Lauṛō	Naunō	54. Child.
Naunō	Lauṛō	Lauṛik, naunō	55. Son.
Nauni	Lauṛī	Bēṭī, nauni	56. Daughter.
Kainī, ohhōrā	Kāmi, ohhōrā	Chhōrā	57. Slave.
Jimidār	Jimidār	Kisān	58. Cultivator.
Bākhrā-wālo	Bākryā	Bakrūwālo	59. Shepherd.
Paramēwar	Paramēohhar	Īswar, dāwtā	60. God.
Bhūt	Bhūt	Khabēs, bhūt	61. Devil.
Sūraj	Sūraj	Suraj, ghām	62. Sun.
Chād, jūn	Chād, jūn	Jūn, chandramā	63. Moon.
Gaiṛā	Gaiṛā	Gaiṛā, tāṛā	64. Star.
Āg	Āg	Āg	65. Fire.
Pāṇī	Pāṇī	Pāṇī	66. Water.
Ghar	Kuṛō	Kūṛō, dhō	67. House
Ghōṛō	Ghwāṛā	Ghōṛō	68. Horse.
Gorā	Gauṛō	Gauṛī	69. Cow.
Kuttā	Kukur,	Kūkar	70. Dog.
Birālo (<i>maso.</i>); birāli (<i>fem.</i>)	Birālo (<i>maso.</i>); birāli (<i>fem.</i>)	Birālo	71. Cat.
Kukhrō	Kukhrō, mair	Kukhrō	72. Cook.
Badak	Badak	Batak, jal-kukhrō	73. Duck.
Gaddā, gadṛō	Gaddā, gadṛō	Gadhā	74. Ass.
Ūṭh	Ūṭ	Ūṭh	75. Camel.
Pakshī	Pōthil	Pachchē	76. Bird.
Jā	Jā	Hī	77. Go.
Khā	Khā	Khā	78. Eat.
Baiṭh	Baiṭh	Baiṭh	79. Sit.

English.	Kumouni (Standard).	Kumouni (Khasparjiya).	Kumouni (Bāryāli).
80. Come	Ā	Ā	Ā
81. Beat	Mār	Mār	Mār
82. Stand	Thāp hō	Thāp hōw	Thāpō hau
83. Die	Mar	Mar	Mar
84. Give	De	Dē	Dē
85. Run	Daur	Daur	Daur
86. Up	Mali	Mali	Mali
87. Near	Najik	Najdik, najik	Najik
88. Down	Tali	Tali	Tali
89. Far	Tāpō	Dūr, tār	Tārā, tarā
90. Before	Aghin	Aghil	Aghil
91. Behind	Pachhin	Pachhil	Pachhil
92. Who ?	Ko	Kō	Kō
93. What ?	Kyā, ke	Kyā, kē	Kyā
94. Why ?	Kē-lai	Kilaik	Kya-lāl
95. And	Aur	Haur	Aur
96. But	Par	Par	Par
97. If	Jo	Jō	Jab
98. Yes	Hoy	Hōy, au	Hai
99. No	Nai	Nai	Naĩ
100. Also	Hai	Ahā, hai	Hāi
101. A father	Bāb	Bab; (ag.) babai-l	Bābu
102. Of a father	Bāba-ko	Bab-k; (fem.) babai-k or babō-k; (masc. obl.) babā-k.	Bābu-kō
103. To a father	Bāb-kaṇi	Bab-kaṇi	Bābu-khī, bābus
104. From a father	Bāb-hai	Bab-thaĩ, -haĩ	Bābu-hwai
105. Two fathers	Dwi bāb	Dwi bab	Dui bābu
106. Fathers	Bāb	Bab; (ag.) babō-l	Bābu

Gaṛhwāli (Standard).	Gaṛhwāli (Bāṭhī).	Gaṛhwāli (Tehri).	English.
Ā	Ā	Āw	80. Come.
Mār	Mār	Thēoh, kūt	81. Beat.
Kharō ho	Thāḍō ho	Ūth	82. Stand.
Mar	Mar	Mar	83. Die.
Dē	Dē	Dē	84. Give.
Daur	Daur	Atak	85. Run.
Mathē, dhis	Ubāī	Añch, māthyē	86. Up.
Najadik	Najik	Dhorā, nēḍū	87. Near.
Bēr, tal	Tal	Tal, nis, bēra	88. Down.
Dūr	Tādā	Dūr	89. Far.
Agāri	Aghin	Pailē, agārē	90. Before.
Pichhāpl	Pachhin	Paithar, pichhārē	91. Behind
Ko	Ko	Ko	92. Who ?
Kyā	Kyā	Kyā-jō	93. What ?
Kē-lāi	Ki-lē	Kē-kū, kē-lāi	94. Why ?
Aur, ar	Aur	Ar	95. And.
Par	Par	Par, parantu	96. But.
Jō	Jō	Jō, agar	97. If.
Hā	Hā	HĀ	98. Yes.
Nā	Nā	Nā	99. No.
Āhā	Arē, darē	Gajab	100. Alas.
Bābā	Bābā	Bābā	101. A father.
Bābā-ko	Bābū-ko	Bābā-ko	102. Of a father.
Bābā-kū	Bābū khupl	Bābā-kū	103. To a father.
Bābā-tē	Bābū gaṇl	Bābā-mujē, bābā-sē	104. From a father.
Dwi bābā	Dwi bābū	Dwi bābā	105. Two fathers.
Bābā	Bābū	Bābā	106. Fathers.

English.	Kumouni (Standard).	Kumouni (Khasparjiyâ).	Kumouni (Sôriyâli).
107. Of fathers . . .	Bâban-ko . . .	Babô-k; (<i>fem.</i>) ba b ô-k; (<i>masc. obl.</i>) babâ-k.	Bâban-kô . . .
108. To fathers . . .	Bâban-kapi . . .	Babô-kapi . . .	Bâban-khî, bâbans . . .
109. From fathers . . .	Bâban-hai . . .	Babô-thaï, -haï . . .	Bâban-hwai . . .
110. A daughter . . .	Cheli . . .	Chêli; (<i>ag.</i>) chêli-l . . .	Chêli . . .
111. Of a daughter . . .	Cheli-ko . . .	Chêli-k; (<i>fem. and masc. obl.</i>) chêli-k.	Chêli-kô . . .
112. To a daughter . . .	Cheli-kapi . . .	Chêli-kapi . . .	Chêlis . . .
113. From a daughter . . .	Cheli-hai . . .	Chêli-thaï, -haï . . .	Chêli-hwai . . .
114. Two daughters . . .	Dwi cheli . . .	Dwi chêliy . . .	Dwi chelin . . .
115. Daughters . . .	Cheli, cheliyâ . . .	Chêliyâ, chêliy; (<i>ag.</i>) chêliyô-l.	Chêlin . . .
116. Of daughters . . .	Chelina-ko, cheliyana-ko . . .	Chêliyâ-k; (<i>fem. n.</i>) chêliyô-k; (<i>masc. obl.</i>) chêliyâ-k.	Chêlin-ko . . .
117. To daughters . . .	Chelin-kapi, cheliyan-kapi . . .	Chêliyô-kapi . . .	Chêlin-khî, chêlins . . .
118. From daughters . . .	Chelin-hai, cheliyan-hai . . .	Chêliyô-thaï, -haï . . .	Chêli-hwai . . .
119. A good man . . .	Êk bhala âdimi . . .	Êk-bhal mais (<i>ag.</i> bhal maisai-l).	Êk bhalô (<i>or</i> nikô) maïs . . .
120. Of a good man . . .	Êk bhâlâ âdimi-ko . . .	Êk-bhal mais-k; (<i>fem.</i>) maisai-k <i>or</i> maisô-k; (<i>masc. obl.</i>) maisâ-k.	Êk bhâlâ (<i>or</i> nikâ) maïs-kô . . .
121. To a good man . . .	Êk bhâlâ âdimi-kapi . . .	Êk-bhal mais-kapi . . .	Êk bhâlâ maïs-khî <i>or</i> maïsas . . .
122. From a good man . . .	Êk bhâlâ âdimi-hai . . .	Êk-bhal mais-thaï, -haï . . .	Êk bhâlâ maïs-hwai . . .
123. Two good men . . .	Dwi bhâlâ âdimi . . .	Dwi bhal mais . . .	Dwi bhâlâ maïs . . .
124. Good men . . .	Bhâlâ âdimi . . .	Bhal mais; (<i>ag.</i>) b'hal maisô-l.	Bhâlâ maïs . . .
125. Of good men . . .	Bhâlâ âdimina-ko . . .	Bhal maisô-k; (<i>masc. obl.</i>) maisâ-k.	Bhâlâ maïsaun-kô . . .
126. To good men . . .	Bhâlâ âdimin-kapi . . .	Bhal maisô-kapi . . .	Bhâlâ maïsaun-khî <i>or</i> maïsauns . . .
127. From good men . . .	Bhâlâ âdimin-hai . . .	Bhal maisô-thaï, -haï . . .	Bhâlâ maïsaun-hwai . . .
128. A good woman . . .	Êk bhali syaini . . .	Êk bhali syaini . . .	Êk niki syâni . . .
129. A bad boy . . .	Êk kharâb chelo . . .	Êk kharâb chyal . . .	Êk ghinnô chêlo . . .
130. Good women . . .	Bhali syaini, <i>or</i> bhali syai- niyâ . . .	Bhali syainiyâ (<i>syainiy</i>) . . .	Bhali syânin . . .
131. A bad girl . . .	Êk kharâb cheli . . .	Êk kharâb chêli . . .	Êk ghinni chêli . . .
132. Good . . .	Bhalo . . .	Bhal . . .	Bhalô, nikô . . .
133. Better . . .	Aur bhalo . . .	Haurô bhal . . .	Aur bhâlô . . .

Garhwālī (Standard).	Garhwālī (Rāṣhī).	Garhwālī (Tehri).	English.
Bābāū-kō	Bābun-kō	Bābau-kō	107. Of fathers.
Bābāū-kā	Bābun-khuṇī	Bābau-kā	108. To fathers.
Bābāū-tē	Bābun-gaṇī	Bābau-mujē, -sē	109. From fathers.
Nauni	Lauṛī	Nauni	110. A daughter.
Nauni-kō	Lauṛī-kō	Nauni-kō	111. Of a daughter.
Nauni-kā	Lauṛī-khuṇī	Nauni-kā	112. To a daughter.
Nauni-tē	Lauṛī gaṇī	Nauni-mujē, -sē	113. From a daughter.
Dwi nauni	Dwi lauṛī	Dwi nauū	114. Two daughters.
Nauni	Lauṛī	Nauni	115. Daughters.
Nauniyāū-kō	Lauṛīō-kō	Nauniyau-kō	116. Of daughters.
Nauniyāū-kā	Lauṛīō-khuṇī	Nauniyau-kā	117. To daughters.
Nauniyāū-tē	Lauṛīō gaṇī	Nauniyau-mujē, -sē	118. From daughters.
Ēk bhalō ādmī	Ēk bhalō ādmī	Bhalō manas	119. A good man.
Ēk bhalā ādmī-kō	Ēk bhalā ādmī-kō	Bhalā manas-kō	120. Of a good man.
Ēk bhalā ādmī-kā	Ēk bhalā ādmī-khuṇī	Bhalā manas-kū	121. To a good man.
Ēk bhalā ādmī-tē	Ēk bhalā ādmī-gaṇī	Bhalā manas-mujē, -sē	122. From a good man.
Dwi bhalā ādmī	Dwi bhalā ādmī	Dwi bhalā manas	123. Two good men.
Bhalā ādmī	Bhalā ādmī	Bhalā manas	124. Good men.
Bhalā ādmiyāū-kō	Bhalā ādmīn-kō	Bhalā mansū-kō	125. Of good men.
Bhalā ādmiyāū-kā	Bhalā ādmīn-khuṇī	Bhalā mansū-kū	126. To good men.
Bhalā ādmiyāū-tē	Bhalā ādmīn-gaṇī	Bhalā mansū-mujē, -sē	127. From good men.
Ēk bhālī janāni	Ēk bhālī sisui	Bhālī kajān	128. A good woman.
Ēk nakhrō naunō	Ēk nakhō lauṛō	Ēk nakhrō nauṇiyāl	129. A bad boy.
Bhālī janāni	Bhālī sieni	Bhālī kajān	130. Good woman.
Ēk nakhrī nauṇī	Ēk nakhī lauṛī	Ēk nakhrī nauṇī	131. A bad girl.
Bhalō	Bhalō	Bhalō	132. Good.
Aur bhalō, -tē bhālō	Aur bhalō	Bhalō	133. Better.

English.	Kumaoni (Standard).	Kumaoni (Khasparjiya).	Kumaoni (Soriyali).
134. Best	Saban-hai bhalo	Sabō-hai bhal	Sab-hwai bhalo
135. High	Uoho	Ūch	Algō
136. Higher	Aur uoho	Haurō tōh	Aur algō
137. Highest	Suban-hai uoho	Sabō-hai ūch	Sab-hwai algō
138. A horse	Ghoro	Ghwar	Ghōrō
139. A mare	Ghori	Ghwōri	Ghōri
140. Horses	Ghwārā	Ghwārā, ghwār	Ghōrā
141. Mares	Ghori, ghoriyā	Ghwōri	Ghōrin
142. A bull	Balad	Balad	Bald
143. A cow	Goru	Gōru	Gōru
144. Bulls	Balad	Balad	Bald
145. Cows	Goru	Gōru	Gōrnā
146. A dog	Kukur	Kukur	Kukur, dhāṭ
147. A bitch	Kutiya	Kutiya, kutiy	Kukur, chhauri
148. Dogs	Kukur	Kukurā, kukur	Kukur
149. Bitches	Kutiya	Kutiya, kutiy	Chhaurin
150. A he-goat	Bākaro	Bakar	Bākārō
151. A female goat	Bākari	Bākari	Bākari
152. Goats	Bākārā	Bākārā, bākār	Bākārā
153. A male deer	Hiraṇ	Hiraṇ	Harin
154. A female deer	Hiraṇi	Hiraṇi	Harini
155. Deer	Hiraṇ	Hiraṇ	Harin
156. I am	Maī chhū	Mi chhū	Maī chhū
157. Thou art	Tu chhai, (<i>fem.</i>) chhē	Tī chhai	Taī chhai
158. He is	U chh	Ū ohh	Ū ohh
159. We are	Ham chhū	Ham chhū	Hām chhū
160. You are	Tum chhau	Tum chhan	Tam chhau

Gaṛhwāli (Standard).	Gaṛhwāli (Rāṭhī).	Gaṛhwāli (Tehri).	English.
Bahut-hi bhalo, sab-tā bhalo	Bahut-hi bhalo . . .	Baṛō-hi bhalo . . .	194. Best.
Ūcho	Ucho	Ūcho	195. High.
Aur ūcho, -tē ūcho . . .	Aur ucho	Ūcho	196. Higher.
Bahut-hi ūcho, sab-tē ūcho	Bahut-hi ucho	Baṛō-hi ūcho	197. Highest.
Ghōṛā	Ghwāṛā	Ghōṛō	198. A horse.
Ghōṛī	Ghōṛī	Ghōṛī	199. A mare
Ghōṛā	Ghwāṛā	Ghōṛā	140. Horses.
Ghōṛī	Ghōṛī	Ghōṛiyā	141. Mares.
Bald, sāḍ	Sāḍ, bald	Sāḍ, bald	142. A bull.
Gōr	Gauṛō	Gauṛī	143. A cow.
Bald, sāḍ	Sāḍ, bald	Sāḍ	144. Bulls.
Gauṛā	Gōra	Gauṛā	145. Cows.
Kuttā	Kukur	Kūkar	146. A dog.
Kuttī	Kukur	Kūkarī, kūtī	147. A bitch.
Kuttā	Kukur	Kūkar	148. Dogs.
Kuttī	Kukur	Kūkarō	149. Bitches.
Lakhotyā, bākhō	Boktyā	Bākhō	150. A he-goat.
Bākhri	Bokhri	Bākhri	151. A female goat.
Bākhra	Bokhra	Bākhra	152. Goats.
Mirg	Mirg	Jaḍnu	153. A male deer.
Mirg	Mirg	Jēḍō	154. A female deer.
Mirg	Mirg	Jaḍau	155. Deer.
Maī ohhā	Mī chhā, chhā	Maī chhā	156. I am.
Tū ohhā	Tū ohhā	Tū ohhā	157. Thou art.
Wō ohhā	Wō chā (sō), chhā	Wō ohhā	158. He is.
Ham ohhawā	Ham chhawā	Ham chhayā	159. We are.
Tum chhayā	Tum chhawā	Tum chhayā	160. You are.

English.	Kumaoni (Standard).	Kumaoni (Khasparjiyā).	Kumaoni (Sāriyālī).
161. They are	Ū chhan	Ū chhanā, chhan	Un chhan
162. I was	Maĩ chhiyũ, chhyũ	Mi chhiy	Maĩ thyũ
163. Thou wast	Tu chhiyē, (fem.) ohhi	Tū chhiyē	Taĩ thyē
164. He was	U chhiyo, (fem.) chhi	Ū chhiy	Ū thyo
165. We were	Ham chhiyā, obhyā	Ham chhiy	Hām thyā
166. You were	Tum chhiyā	Tum chhiy	Tum thyā
167. They were	Ū chhiyā, (fem.) chhiu	U chhiyā, chhiy	Un thyā
168. Be	Ho	Hōw	Hau
169. To be	Huṇo	Huṇ	Hunau
170. Being	Huno	Huno, hun	Huno
171. Having been	Hai-bēr	Hai-bēr	Hwai-bēr
172. I may be	Maĩ hũ	Mi hōũ . . . . .	.....
173. I shall be	Maĩ hũlo	Mi hul	Maĩ hũlo
174. I should be . . . . .	.....	.....	.....
175. Beat	Mār	Mār; (pl.) mārau	Mār
176. To beat	Māraṇo	Māraṇ	Māraṇ
177. Beating	Māraṇo	Māraṇ	Māraṇo
178. Having beaten	Māri-bēr	Māri-bēr	Māri-bēr
179. I beat	Maĩ mārũ-ohhu	Mi mārāchh, mārchh	Maĩ mār-ohhũ
180. Thou beatest	Tu mārā-chhai, (fem.) -chhē	Tū mārāchhai, mārchhai	Taĩ mār-chhai
181. He beats	U mārā-chh, (fem.) -chhya	Ū mārāchh, mārchh	Ū mār-chh
182. We beat	Ham mārānũ	Ham mārānũ	Hām mārānũ
183. You beat	Tum mārā-chhā	Tum mārā-chhā, mār-chhā	Tum mār-chhā
184. They beat	Ū marānī, (fem.) marānī	Ū mārānī	Un mārānī
185. I beat (Past Tense)	Maĩ-le māro	Mi-l mār	Maĩ-lē māryō
186. Thou beatest (Past Tense)	Twi-le māro	Twē-l mār	Taĩ-lē māryō
187. He beat (Past Tense)	Wi-le māro	Wi-l mār	Wi-lē māryō

Garhwāli (Standard).	Garhwāli (Rāṭhl).	Garhwāli (Tehri).	English.
Wə chhan	Wə chhī	Wə chhana	161. They are.
Maī chhayə	Mi chhayə chhayə	Maī chhayə, chhə, thayə	162. I was.
Tū chhayə	Tū chhayə, chhayə	Tū chhayə, chhə, thayə	163. Thou wast.
Wə chhayə	Wə chhayə, chhayə	Wə chhayə, chhə, thayə	164. He was.
Ham chhayā	Ham chhayā, chhayā	Ham chhayā, chhə, thayā	165. We were.
Tum chhayā	Tum chhayā, chhayā	Tum chhayā, chhə, thayā	166. You were.
Wə chhayā	Wə chhayā, chhayā	Wə chhayā, chhə, thayā	167. They were.
Hə	Hə	Hə	168. Be.
Həṇə	Həṇə	Həṇ	169. To be.
Həndə	Həṇṇ	Həndə	170. Being.
Hwai-k	Hwə-ka	Həi-ka	171. Having been.
Maī hōī	Mi hū	Maī hōī	172. I may be.
Maī hōlā	Mi hunā	Maī hōlā	173. I shall be.
.....	.....	.....	174. I should be.
Mār	Mār	Mār	175. Beat
Mārṇə	Mārṇə	Mārṇū	176. To beat.
Mārṇə, mārṇə	Mārṇ	Mārṇə	177. Beating.
Mārī-k	Mārī-ka	Mārī-ka	178. Having beaten.
Maī mārṇ	Mi mārṇ	Mārṇā	179. I beat.
Tū mārṇ	Tū mārṇ	Mārṇ	180. Thou beatest.
Wə mārṇ	Wə mārṇ	Mārṇā	181. He beats.
Ham mārṇāwā	Ham mārṇ	Mārṇā	182. We beat.
Tum mārṇāwā	Tum mārṇ	Mārṇā	183. You beat.
Wə mārṇ	Wə mārṇ	Mārṇāna	184. They beat.
Main mārṇ	Mi-la (or mai-la) mārṇ	Maī-na mārṇ	185. I beat (<i>Past Tense</i>).
Tū mārṇ	Ti-la (or tai-la) mārṇ	Ti-na mārṇ	186. Thou beatest (<i>Past Tense</i>).
Wain mārṇ	Wa-la (or wai-la) mārṇ	Wai-na mārṇ	187. He beat (<i>Past Tense</i>).

English.	Kumaoni (Standard).	Kumaoni (Khasparjiyê).	Kumaoni (Sôtyâlî).
188. We beat (<i>Past Tense</i>).	Hama-le mârô	Hamô-l mâr	Hâm-lê mârô
189. You beat (<i>Past Tense</i>).	Tuma-le mârô	Tumô-l mâr	Tum-lê mârô
190. They beat (<i>Past Tense</i>).	Un-le mârô	Unô-l mâr	Unan-lê mârô
191. I am beating	Maĩ mârânêr-ohhũ	Mi mârân lăgi-rayũ	Maĩ mârân pai-rayũ
192. I was beating	Maĩ mârânêr-chhiyũ, mârâ- chhiyũ.	Mi mârân lăgi-raũ-chhiy	Maĩ mârân pai-rai-thyũ
193. I had beaten	Maĩ-le mârâ-ohhiyô	Mi-l mâr-chhiy	Maĩ-lê mârî-thyô
194. I may beat	Maĩ mârũ	Mi mârũ . . . .	.....
195. I shall beat	Maĩ mârũlo	Mi mârũl	Maĩ mârlo
196. Thou wilt beat	Tu mârâlai, (<i>fem.</i>) -lê	Tũ mârłai	Taĩ mârłai
197. He will beat	U mâralo, (<i>fem.</i>) -li	Ū mâraulo	Ū mârlo
198. We shall beat	Ham mârũlâ	Ham mârłl	Hâm mârłâ
199. You will beat	Tum mârâlâ	Tum mârłâ	Tũm mârłâ
200. They will beat	Ū mârâlâ, (<i>fem.</i>) -lin	Ū mârłâ	Un mârłâ
201. I should beat . . . .	.....	.....	.....
202. I am beaten	Maĩ mârĩ-chhu	Mi mârĩ gayũ	Maĩ mârĩ jã-ohhũ
203. I was beaten	Maĩ mârĩyũ	Mi mârĩ gô-chhiy	Maĩ mârĩ gayũ
204. I shall be beaten	Maĩ mârĩlo	Mi mârĩ jũl	Maĩ mârĩ jaũlo
205. I go	Maĩ jã-ohhu	Mi jãchh, jãchh	Maĩ jã-ohhũ
206. Thou goest	Tu jã-chhai, (<i>fem.</i>) -chhê	Tũ jãchhai, jãchhai	Taĩ jã-chhai
207. He goes	U jã-ohh, (<i>fem.</i>) -chhya	Ū jãchh, jãchh	Ū jã-ohh
208. We go	Ham jãñũ	Ham jãñ	Hâm jãñũ
209. You go	Tum jã-ohhâ	Tum jãchhâ, jãchhâ	Tum jã-ohhâ
210. They go	Ū jãñĩ, (<i>fem.</i>) jãñin	Ū jãñi	Un jãñi, jãñân
211. I went	Maĩ gayũ	Mi gayũ	Maĩ gayũ
212. Thou wentest	Tu gayai, (<i>fem.</i>) gayĩ	Tũ gayê	Taĩ gayê
213. He went	U gayo, (<i>fem.</i>) gai or gê	Ū gay. gô	U gayô
214. We went	Ham gayũ	Ham gây	Hâm gayũ

Gaphwālī (Standard).	Gaphwālī (Rāḥīf).	Gaphwālī (Tehf).	English.
Hamān mārē . . .	Hamū-la mārā . . .	Ham-na mārē . . .	188. We beat (<i>Past Tense</i>).
Tuman mārē . . .	Tumū-la mārā . . .	Tum-na mārē . . .	189. You beat (<i>Past Tense</i>).
Ūn mārē . . .	Wunū-la mārā . . .	Ū-na mārē . . .	190. They beat (<i>Past Tense</i>).
Maī mārūt chhaū . . .	Mī mānt chhaū . . .	Maī mārō chhaū . . .	191. I am beating.
Maī mārūt chhayō . . .	Mī mānt chhōyō . . .	Maī mārō thayō . . .	192. I was beating.
Main māryū chhayō . . .	Mī-la māryā . . .	Maī-na mārē . . .	193. I had beaten.
Maī mārū . . .	Mī mārū . . .	Maī mārū . . .	194. I may beat.
Maī mārūlo, mārō . . .	Mī mārūlo . . .	Maī mārō . . .	195. I shall beat.
Tū mārilyō, mārīlo . . .	Tū mārīl . . .	Tū mārilyō, mārīlo . . .	196. Thou wilt beat.
Wō mārō . . .	Wō mārūl . . .	Wō mārō . . .	197. He will beat.
Ham mārūlā, mārīlā . . .	Ham mālā . . .	Ham mārīlā . . .	198. We shall beat.
Tum mārilyā, mārīlā . . .	Tum mālyā . . .	Tum mārilyā, mārīlā . . .	199. You will beat.
Wō mārīlā . . .	Wō mālā . . .	Wō mārilyā, mārīlā . . .	200. They will beat.
.....	.....	.....	201. I should beat.
Maī māryō chhaū . . .	Mī māra chhaū . . .	Maī māryō gayō . . .	202. I am beaten.
Maī māryō chhayō . . .	Mī māra chhōyō . . .	Maī māryō gayō thayō . . .	203. I was beaten.
Maī māryā jāūlo . . .	Mī mārālo . . .	Maī māryō jāūlo . . .	204. I shall be beaten.
Maī jāndū . . .	Mī jānū . . .	Maī jāndū . . .	205. I go.
Tū jāndī . . .	Tū jānī . . .	Tū jāndī . . .	206. Thou goest.
Wō jānd . . .	Wō jān . . .	Wō jānda . . .	207. He goes.
Ham jāndāwā . . .	Ham jānū . . .	Ham jāndā . . .	208. We go.
Tum jāndāwā . . .	Tum jānī . . .	Tum jāndā . . .	209. You go.
Wō jāndān . . .	Wō jāndī, jānī . . .	Wō jāndāna . . .	210. They go.
Maī gāū . . .	Mī gāū . . .	Maī gayē . . .	211. I went.
Tū gā . . .	Tū gā . . .	Tū gayō . . .	212. Thou wentest.
Wō gayō . . .	Wō gā . . .	Wō gayō . . .	213. He went.
Ham gayā . . .	Ham gāū . . .	Ham gayā . . .	214. We went.

English.	Kumaoni (Standard).	Kumaoni (Khasparjya).	Kumaoni (Soriyati).
215. You went . . .	Tum gayá . . .	Tum gáy . . .	Tum gayá . . .
216. They went . . .	U gayá, (<i>fem.</i>) gayin or gáin.	U gayá, gáy, gayá . . .	Un gayá . . .
217. Go . . .	Já . . .	Já . . .	Já . . .
218. Going . . .	Jáno . . .	Ján . . .	Jáno . . .
219. Gone . . .	Gayo . . .	Góy, gó . . .	Gyo . . .
220. What is your name ?	Tumaro ke naū ohh ?	Tumar kē nau ohh ?	Tumaró kyá nau ohh ?
221. How old is this horse ?	Yo ghoṛo katuk buṛo ohh ?	Yo ghwaṛ katuk buṛ ohh ?	Yē ghōra-ki baīs kyá ohh ?
222. How far is it from here to Kashmir ?	Yā-baī Kasmir katuk dūr ohh ?	Yā-baī Kasmir katuk dūr ohh ?	Yē-hwai Kasmir-kō déś katuk tāra ohh ?
223. How many sons are there in your father's house ?	Tumārā bābā-kā ghar-mē katuk ohyālā ohhan ?	Tumār babā-k ghar-mē katuk ohyāl ohhan ?	Tumarā bābu-kā ghar-mē katuk ohēlā ohhan ?
224. I have walked a long way to-day.	Maī āj bhaut dūr jānik gayū.	Mi āj bhaut dūr jānik gayū.	Maī āj bhaut tarā-laḥ hityū.
225. The son of my uncle is married to his sister.	Myārā kākā-kā chyāla-ko byā wi-ki baiṇi dagaṛi bhau-ohh.	Myār kākā-k ohyāl-k byā wi-ki baiṇi dagaṛi bhau- ohh.	Mēra kākā-kā ohēlā-kō byā wi-ki baiṇi-mit bhai-ohh.
226. In the house is the sad- dle of the white horse.	Ghar-mē syatā ghwāra-ki jin ohh.	Ghar-mē syat ghwaṛs-ki jin ohh.	Wi ghar-mē sētā ghōra-ki jin ohh.
227. Put the saddle upon his back.	Jin wi-kā puṭhā-mē dharan	Jin wi-ki puṭh-mē dharan	Jinas wi-ki piṭhi-mē rākh .
228. I have beaten his son with many stripes.	Maī-le wi-kā ohyālā-kaṇi bhaut bēt māra-ohh.	Mi-l wi-k ohyāl-kaṇi bhaut bēt māri-ohh.	Maī-lē wi-kā ohēlās bhaut cāpak māri-ohh.
229. He is grazing cattle on the top of the hill.	U wi dhurā-mē chaupaun charūnai lagi rau-ohh.	U wi dānā-k munyāw chaupainō-kaṇi oharaun lāgi rau-ohh.	U wi dānā-kā tukā-mē chaupaun oharaun pai-rai- ohh.
230. He is sitting on a horse under that tree.	U wi bōṭ-muṇi śk ghwārā-mē baiṭhi rau-ohh.	U wi bōṭ muṇi śk ghwaṛ- mau baiṭhi rau-ohh.	U wi rokh-kā tali-baī śk ghōra-mē ohari rai-ohh.
231. His brother is taller than his sister.	Wi-ko bhāi āpaṇi baiṇi-hai lāmo ohh.	Wi-k bhāi āpaṇi baiṇi-hai bāki lamb ohh.	Wi-kō bhayā jhik āpaṇi baini-hwai alḡo ohh.
232. The price of that is two rupees and a half.	Wi-ko mōl dhāi rupai ohh .	Wi-k mōl dhāi rupai ohh .	Wi-kō mōl dhāi rupaiyā ohh.
233. My father lives in that small house.	Mero bāb wi nānā ghar-mē rū-ohh.	Myar bab wi nān ghar-mi rūohh.	Mēro bābu wi nāna ghar-mē rau-ohh.
234. Give this rupee to him	Yo rupai wi-kaṇi di-diyau .	Yo rupai wi-kaṇi di-diyau .	Yē rupaiyās wis di-diy
235. Take those rupees from him.	Un rupain-kaṇi wi-hai li- liyan.	Unō rupainō-kaṇi wi-thai li-liyan.	Un rupaiyan wi-thai-hwai li-liy.
236. Beat him well and bind him with ropes.	Wi-kaṇi khūb mārau, aur jyaurā-le bādau.	Wi-kaṇi khūb mārau, aur jyaurāi-l bādau.	Wis bhali-kaī mār, aur jyaurāu-lē bādi-diy.
237. Draw water from the well.	Kuwā-hai paṇi gārau .	Kuw-hai paṇi gārau .	Kuwā-hwai paṇi gār .
238. Walk before me .	Myārā eghin hit . . .	Myār eghil hit . . .	Mēra agatir hit . . .
239. Whose boy comes be- hind you ?	Tumārā paohhin-baṭi kai-ko chelo ū-ohh ?	Tumār paohhil-baṭi kai-k ohyal ū-ohh ?	Tumarā paohhil kai-kō ohēlo aun pai rai-ohh ?
240. From whom do you buy that ?	Tuma-le u kai-baṭi mōl lē- ohh ?	Tumō-l ū kai-thai mōl lē- ohh ?	Tum-lē wis kai-thai-hwai mōl li-ohh ?
241. From a shopkeeper of the village.	Gaū-kā śk dūkāndār-baṭi .	Gau-k śk dūkāndār-thai .	Wi gaū-kā śk dukānwālā- thai-hwai.

Garhwālī (Standard).	Garhwālī (Bāthī).	Garhwālī (Tehri).	English.
Tum gayāl	Tum gawā	Tum gayā	215. You went.
Wō gayā	Wō gin	Wō gaina, gayena	216. They went.
Jā	Jā	Jā	217. Go.
Jāndō	Jānū, jānō	Jāndō	218. Going.
Gayō	Gayō	Gayō	219. Gone.
Tērō nām kyā ohha ?	Tyērō nau kyā cha ?	Tērō nau kyā ohha ?	220. What is your name ?
Yō ghōrā katnā budyā ohha ?	Yō ghwārā katug budyā ohha ?	Yō ghōrō kanō budyā ohha ?	221. How old is this horse ?
Yakh-tē Kāsmir katnā ohha ?	Yakha-baṭī Kāsmir katug ohha ?	Yakha-biṭina Kāsmir katnā dūr ohha ?	222. How far is it from here to Kashmir ?
Tumārā bābā-kā ghar-mā katgā naunā chhan ?	Tumārā bābū-ghar katug laurā ohhī ?	Tumārā bābā-kā kuṛā-par kaṭī bēṭā chhana ?	223. How many sons are there in your father's house ?
Maī āj bahut ohalyū	Mī āj bhīṇḍī hiṭū	Āj maī baṭī dūr-taī ghuṁyo	224. I have walked a long way to-day.
Wē-ki bain mērā chachā-kā naunā-kū byāhī ohha	Wē-ki bain mērā kakā-kā laurā-kū byāhī ohha	Mērā chāchā-kā naunā-kō wai-ki bain dāgrē byau hoyā	225. The son of my uncle is married to his sister.
Saphēd ghōrā-ki kāṭhī ḍērā ohha	Syātā ghwārā-ki kāṭhī ḍyāl-gaṇī ohha	Wa suphēd ghōrā-ki jin wai kuṛē par ohha	226. In the house is the saddle of the white horse.
Wē-ki piṭh-mā kāṭhī dhar	Wē-kā puṭhā-mā kāṭhī dhar	Jin wai-ki piṭh-par dharā	227. Put the saddle upon his back.
Main wē-kō naunō bhīṇḍē bētan mārō	Mī-la wē-kū laurō bhīṇḍī sēṭgā-la mārō	Maī-na wai-kā nauna-saṇō bahut bēṭū-na piṭō	228. I have beaten his son with many stripes.
Wō dhār-mā gōrō charanṭ ohha	Wō khāl-gaṇī gōr charaunda ohha	Wa wai ḍāḍā-ki dhār-mā dhan chain charanṭ ohha	229. He is grazing cattle on the top of the hill.
Wō wē ḍālā mūrē ghōrā-mā baithyū ohha	Wō wī ḍāl-tal ghwārā-mā baithyū ohha	Wa wai ḍālā-kā bēra ghōrā-mē baithyū ohha	230. He is sitting on a horse under that tree.
Wē-kō bhāl wē-ki bain-tē lambō ohha	Wē-kō bhāl wē-ki bain-tē lāmbō ohha	Wai-kō didā appī bain-sē jhīṭh lambō ohha	231. His brother is taller than his sister.
Wē-kō mol ḍhāl rupyā ohha	Wē-kō mol ḍhāl rupyā ohha	Wai-kō mol dāl rupayā aur ēk aṭhanni ohha	232. The price of that is two rupees and a half.
Mērā baba wē ohhōṭā ghar-par rahādīn	Mērō bābū wē nānā kuṛā-gaṇī ran	Mērō bābā wai ohhōṭā kuṛā rahādō	233. My father lives in that small house.
Yā rupyā wē-saṇī dī-dē	Yō rupyā wē-thā dē-dyā	Yō rupayā wai-kū dī-dyā	234. Give this rupee to him.
Wē-tē wō rupyā lī-lē	Wē-makōl wō rupyā lē-lē	Yau rupyau wai-sē lī-lyā	235. Take those rupees from him.
Wē khūb mār aur rasal-mā bādh	Wē bhīṇḍī māryā aur jyrū-lā bādhya	Wai-saṇī khūb phatkārā aur jyrāu-sē bādhī-dēwā	236. Beat him well and bind him with ropes.
Kuwā-tē pāṇī nikālā	Kuwā-ṇḍō pāṇī gārā	Kāwā-sē pāṇī nikālā	237. Draw water from the well.
Mērā agārī ohal	Myāra aghin biṭ	Mēra agārē ohalā	238. Walk before me.
Tum piobhārī kai-kō naunō saṇū ohha ?	Tum pāchhin kai-kō laurō āṇḍī ohha ?	Tumārā piobhārē kai-kō nauṇyāl saṇa lagyū ohha ?	239. Whose boy comes behind you ?
Tin wō kai-tē mol lēyō ?	Twē-la wō kai-gaṇī mol liyō ?	Tum-na wō kai-mujē mol linē ?	240. From whom did you buy that ?
Gaū-kā ēk bāṇyā-tē	Gaū-kā ēk bāṇyā-gaṇī	Gaū-kā ēk dukāndār-sē	241. From a shopkeeper of the village.

WESTERN PAHĀRĪ.

Western Pahārī is the Aryan language spoken in that part of the Sub-Himalayas extending from the Jaunsār-Bāwar tract of the District of

Where spoken.

Dehra Dun to Bhadravāh in the Northern Panjab. To its East lies Garhwal, in which the language is the Garhwālī form of Central Pahārī. To its North lies the inhospitable Mid-Himalaya, the few inhabitants of which speak Tibeto-Burman languages. To its South it has on the eastern side the Hindöstāni of Dehra Dun and Ambala, and, further West, Pañjābī. To its West, in order from south to north, it has Standard Pañjābī, the Kāngrā and Ḍōgrī dialects of that language, and in the extreme north-west Kāshmirī. The tract thus bounded includes Jaunsār-Bāwar, most of the Simla Hill States with a small portion of the adjoining district of Ambala, Kulu, the States of Suket, Mandi, and Chamba, and the Eastern end of Kashmir.

As in the case of Garhwālī and Kumauni, the speakers of Western Pahārī are of mixed origin. The earliest Aryan-speaking inhabitants of

The Speakers.

whom we have any record were the Khaśas and (at a later stage) also the Gūjars, who are described at some length in the General Introduction to the Pahārī languages. For our present purposes it will be convenient to look upon these Khaśa-Gūjars as the original inhabitants of this tract, conquered and assimilated by Rājput immigrants from the south, who very probably were their distant blood-relations. Throughout these hills, the ruling classes claim to be Rājputs. Among the Simla Hill States the earliest Rājā of Sirmur was a Sūryavaṁśī Rājput who lived in the latter part of the 11th century, and was succeeded by Subhans Parkāsh of Jaisalmer in 1095 A.D. from whom is descended the present Rājā. The Rānās of Jubbal, Baisan and the Thākūr of Taroch belong to the same family. Similarly the families of the rulers of Bāghal and Biḷa came from Ujjain, of Darkoti from Marwar, of Baghat from the Deccan, and of Bashahr from Benares.

In Kulu the dynasty of Kulu Rājās claims descent from a Sūryavaṁśī Rājput named 'Behangamani,' who was succeeded by descendants for 87 generations, the last reigning prince being Ajit Singh who was deposed by the Sikhs in 1640.

The ruling families of Mandi and Suket as well as that of Keonthal are Chandra-vaṁśī Rājputs who came from Bengal in the 13th century. The Rājās of Chamba are Sūryavaṁśī Rājputs, and claim descent from Rāma Chandra himself. They originally came from Oudh, and the present dynasty was probably founded in the middle of the 6th century A.D.

These Rājput leaders naturally brought followers with them. Their numbers were added to in later centuries by others fleeing from the plains before Mughul oppression. These intermarried with their Khaśa-Gūjar kin, and gradually their own language became mixed with that of the Khaśas—or rather obtained general currency with Khaśa corruptions. The probable course of linguistic history has been discussed in the General Introduction to the Pahārī languages, and need not be repeated here.

Suffice it to say that Western Pahārī may be looked upon as a form of Rājasthānī much mixed with the already mixed language of the Khaśa-Gūjars. We have no

literary records of the Khaṣas, and hence cannot tell how much of the present Western Pahārī should rightly be credited to them. But by inference it is probable that the Khaṣa-Gūjar language, in Grammar at least, was closely akin to Rājasthānī, and that the two easily amalgamated.

As regards Vocabulary, the difference was probably greater. Widely separated tribes originally speaking a common language cling to their original grammar while altered circumstances may determine the development of vocabularies very different in their *copia verborum*. For this reason, in the following accounts of the different Pahārī languages, an attempt has been made to give lists of typical words which may aid the inquiry into the nature of the old Khaṣa language.

In dealing with Eastern Pahārī or Khas-Kurā and with Central Pahārī we have seen that the traces of the old Khaṣa language became stronger as we went westwards. In Western Pahārī they are stronger still, and it is these traces that mainly authorize the separation of it from Central Pahārī as a distinct group of dialects. Both in Phonology and in Vocabulary we come across numerous instances of agreement with those languages of the North-Western Language, called "Piśācha" languages in this Survey, of which Kāshmirī is the best known example. Attention will be drawn to these instances as they occur. Here it will be sufficient to draw attention to the general fact.

Western Pahārī consists of a great number of dialects, varying almost from hill to hill. An attempt to class them under various groups is made in the following table, but it may at once be stated that in some cases the differences between group and group are very slight :—

Groups of Dialects.

Name of Language or Group.	Number of Speakers.
Jaunsari	47,437
Sirmauri	124,562
Baghāṭī	22,195
Kiūṭhali	151,476
Satlaj Group	38,893
Kuṭṭī	84,631
Maṇḍāli	212,184
Chamāli	109,286
Bhadrawāh Group	25,517
Total number of speakers	<u>816,181</u>

Most of these languages contain several sub-dialects, details regarding which will be found in the introductory accounts of each group.

Jaunsāri is the language spoken in the Jaunsār-Bāwar division of Dehra Dun.

Sirmauri is mainly spoken in the States of Sirmaur and Jubbāl. It is closely connected with Jaunsāri, but north-east of the River Giri and in Jubbāl it begins to approximate to Kiūṭhali.

Baghāṭī and Kiūṭhali are also closely connected. Baghāṭī is the dialect of the State of Baghat and the neighbourhood, in the South-West of the Simla Hill States, while Kiūṭhali, in several varying dialects, is spoken in the central portion of these States, especially round Simla itself and in the State of Keonthal.

Kūḷūi is spoken in Kulu, and the Satlaj Group is a small set of dialects on each side of the river Satlaj between the Simla district and Kulu. It is a kind of linguistic bridge between Kiūṭhali and Kuḷūi.

Maṇḍēāli is the language of the States of Mandi and Suket, and represents Southern Kuḷūi merging into the Pañjābi of Kangra.

Chamēāli (with four dialects) is mainly spoken in the Chamba State, and represents Kuḷūi merging into the Ḍōgri of Jammu and into Bhadrawāhi.

The Bhadrawāh Group consists of three dialects, spoken by few people, but of considerable philological importance, which illustrate the final stage of Chamēāli merging, through Bhadrawāhi, into Kāshmiri.

From the above it will be gathered that we may take Kiūṭhali-Baghāṭi and Kuḷūi as the typical Western Pahāri dialects, and the following brief account of the main features of Western Pahāri will be based on these two. Sirmauri and Jaunsāri are affected by the Hindōstāni and Pañjābi of the plains, and Jaunsāri also by the neighbouring Garhwāli to its East, while Maṇḍēāli and Chamēāli are corrupted by the dialects of Pañjābi lying to their West.

Written character.—All over the Western Pahāri area the written character is some form or other of the Ṭākri alphabet, but the Nāgari and Persian characters are also used by the educated. Specimens written in each of these characters will be found in the following pages. The name of the Ṭākri alphabet is most probably derived from Ṭakka, the name of a powerful tribe which once ruled this part of the country, and whose capital was the famous Śākala, lately identified by Dr. Fleet with the modern Sialkot.

The Ṭākri or Ṭakkari alphabet is closely connected with the Śaradā alphabet of Kashmīr, and with the Laṇḍā, or 'clipped,' alphabet current in the Panjab and Sind. It is built on the same lines as Nāgari, but the representation of the vowels is, as will be seen from the following pages, most imperfect. Medial short vowels are frequently omitted, and medial long vowels are often employed in their initial form, as if, in Nāgari, we were to write तज् for tū. In the Jammu territory the alphabet has been adopted for official purpose, and to fit it for this it has been altered and improved. It is then called 'Ḍōgri.' Another reformed variety of Ṭākri, with a complete series of vowels, is in use in the State of Chamba, and is there known as 'Chamēāli.' Types have been cast in Chamēāli, and portions of the Scriptures have been printed in it. Specimens of this type-printed Chamēāli will also be found in the following pages.

A full account of the Ḍōgri character, and of its connexion with Ṭākri, will be found in the section dealing with the Ḍōgri dialect of Pañjābi, in Part III of this volume. The reader is also referred to a paper on the modern Indo-Aryan alphabets of North-Western India on pp. 67 ff. of the Journal of the Royal Asiatic Society for 1904, and to a note on the Ṭākri alphabet on p. 802 of the same Journal for 1911,

Pronunciation.—In Western Pahārī the letter *a* is generally sounded like the *ō* in 'hot.' There is a short *ē* sounded like the *ě* in 'met' which is most often represented in writing by the letter *i*. Generally speaking, the pronunciation of the vowels is careless, little or no distinction being made between *ē* and *i*, *ē* and *ī* and *ō* and *ū*. In some dialects (e.g. in the Simla Sirāji form of Kiūṭhali) a final *i* has almost disappeared, *ē* being substituted for it. It may be noted that all these peculiarities also occur in Kāshmirī. In Kiūṭhali, and probably elsewhere, the diphthong *ai* is pronounced like a prolonged German *ü* (being then transliterated *ū*) when originally followed by *i*. When not followed by *i* it sometimes becomes *au*. A good example of this is the base *baiḥa*, a sister. In Kiūṭhali its nominative is *būḥa* (for *baiḥi*) while its agent case is *bauḥē*. Strikingly parallel is the use of the same diphthong in Kāshmirī. In that language *ai* has the sound of a broad *ō*. On the other hand, when followed by the very short *i*, it becomes *ū*. Thus the base *kait-*, how many, has its nominative plural *kūt*.

In the latter instance we have an example of the epenthesis which plays so important a part in the Piśācha languages of the North-West frontier, including Kāshmirī. By 'epenthesis' is meant the change of the sound of a vowel owing to the influence of another vowel following it. It occurs in such cases as the English words 'man' and 'men'. The latter word is derived from the old Anglo-saxon **manni*, in which the *a* has become *e* under the influence of the following *i*. Very similarly, though in this case not an instance of Epenthesis, the *a* in the English word *mat* has one sound, but if we add an *e* after the *t* so as to get 'mate,' the sound of the *a* is altogether changed by the influence of the following *e*. In native writing it is not usual to indicate this change of sound, any more than the change of the sound of the *a* in *mat* and *mate* is indicated in English writing. This Survey being mainly based on written materials, it does not record all the occurrences of epenthesis in the Pahārī language. In the case of the Kumaunī dialect of Central Pahārī materials were available, and the extent to which it there occurred is noted. Probably similar changes occur in Garhwālī but no materials on the point are available. In Kiūṭhali and the other dialects of the Simla Hills and Kulu we have more materials, for the excellent notes compiled by Mr. Grahame Bailey in the work quoted under the head of Authorities, were collected on the spot. Here we come across only sporadic instances of epenthesis, as in *būḥa* above mentioned.

It is not till we get to Chamba in the neighbourhood of Kāshmirī that epenthesis assumes prominence in writing, and we meet several instances of its occurrence in some of the dialects of Chamṛāḷī.¹

In connexion with vowel sounds we may make one other remark, which properly falls under the head of declension. In standard Hindōstānī and Pañjābī, there is an important class of masculine nouns which end in *ā*, like *ghōṛā*, a horse. In Rājasthānī such nouns end in *ō*, as in *ghōṛō* or *ghōṛō*. Eastern and Central Pahārī follow Rājasthānī in this. Western Pahārī does the same, but not so decisively. Even in Kiūṭhali both *ghōṛō* and *ghōṛā* may be employed, and in the border dialects, such as Jaunsāri, Sirmaurī and Chamṛāḷī, the *ā*-termination is the more common. On the other hand, the termination *ō* is often pronounced *ū*, so that we may have *ghōṛā* and *ghōṛō* or *ghōṛū*, all used in the same dialect and by the same person, although, varying from dialect to dialect, one form is generally more common than the two others. Thus in Jaunsāri, the commonest

¹ See, e.g., p. 826 post.

form would be *ghōṛā*, in Kiūṭhali it would be *ghōṛō*, while forms corresponding to *ghōṛū*, though by no means excluding the other two, appear most frequently in Kuḷūi.

As regards consonants, we must first notice the tendency exhibited by Western Pahāri towards disaspiration. Thus the Hindi *hōnā*, to be, is generally represented by *ōnū* or some such form. There is a similar tendency to drop an initial *h* in Kāshmiri, where we have, for instance, *atha*, a hand, corresponding to the Hindōstāni *hāth*. In this particular word the initial *h* is preserved in Western Pahāri, but it may be noticed that in Kāshmiri the long *ā* of *hāth* is shortened in *atha*, and the same takes place in certain Western Pahāri dialects, as, for instance, in the Kuḷūi *hōth*.

While the surd aspirates *kh*, *chh*, *ṭh*, *th*, and *ph* as a rule preserve their aspiration in Western Pahāri, it is to be noted that the sonant aspirates *gh*, *jh*, *ḍh*, *dh* and *bh*, all show a tendency to drop it. Here again we see the same in the Piśācha languages, which invariably disaspilate these sonant aspirates. In Western Pahāri they are sometimes disaspirated altogether, as in Piśācha, as in *bī*, for *bhī*, also; *bāi* for *bhāi*, a brother; *bādnū* for *bādhnā*, to bind; *dī* or *dhī*, a daughter; but more usually the aspiration is projected, so to speak, to a later stage of the syllable. Thus, *ghōṛā*, a horse, is pronounced *gōhrā*, and *ghōr*, a house, is pronounced *gōhr*. Very similarly, *hōnā* is represented not only by *ōnū*, but also by *ōhnū*.

In the Piśācha languages we occasionally, especially in the case of borrowed words, come across instances of the hardening of sonant letters, *i.e.* of *g* becoming *k*; of *j* becoming *ch*; of *d* becoming *t*; and of *b* becoming *p*. Thus in Kāshmiri we have *kākaz* for *kāgāz*, paper; *bādarapēt* for *bhādrapada*, the name of a month; *bāpat* for *bābat*, concerning. Similarly, in Rājasthāni and Central Pahāri, we have stray instances of the same changes, as in Mālvi *juwāp* for *jawāp*, a reply; Kumaunī *jhaṅṭī* for *jhaṅṭī*, a flag. Instances of this kind of hardening are not uncommon in Western Pahāri. Attention will be drawn to many of them as they occur in the various dialects. As examples, we may here quote cases such as *sūkrō* or *sūgrō*, swine, in Kiūṭhali (Kirni)¹; *lēkhā-chōkhā*, for *lēkhā-jōkhā*, a computation (Kiūṭhali); *ōkhatī*, for *aukhad(h)*, medicine (Jaunsāri); *parchī*, for *barchī*, a spear (Kiūṭhali); *jinta*, for *zinda*, alive (Pangwāli).

Another consonantal change typical of Western Pahāri is the development of two new consonants,—*ts* developed from *ch* (with its aspirate *tsh* from *chh*) and *z* or *dz* developed from *j*. Thus, in Kiūṭhali the word *chajarō* is pronounced *tsōzarō* or *tsōzzarō*; and *japnū*, to speak, is pronounced *dzōpnū*.

Further, a *t* when representing an older *tr*, frequently becomes *ch*. Thus the word for three, is *tin* in Hindōstāni, representing the Sanskrit *trīṇi*, but in Kiūṭhali, it is *chaun*, and in Kuḷūi *chin*². This *ch* is, further, again changed to *ts*. So, again, the Sanskrit *kshētra*, a field, is in Hindi *khēt*, but in Western Pahāri it is *khēch* or *khēts*.

There is similar interchange between *d*, *j* and *dz*, as in Jaunsāri *khēj* for *khēd*, grief; Sirmauri (Giripāri) *dālij*, for *dāridra*, poor, but examples are not so numerous. We may, however, compare the Kāshmiri *dapun*, to say, with *dzōpnū* given above.

¹ The original Sanskrit word is *sūkara*, and it might be argued that the *k* in *sūkrō* is simply a retention of the original Sanskrit letter. But the nasal over the *ū* shows that this cannot be the case. All analogy shows that the Sanskrit word must have passed through the forms *sukkara*, *sungara*, to *sūgrō*, and it is this *sūgrō* which has become *sūkrō*.

An interesting case is that of the Kiūṭhali *chāmbā*, copper, as compared with the Kāshmiri *trām*, and Sanskrit *tāmra*.

Finally, as an example of the change of an aspirated *th*, we may quote the word *īthā*, here, which in Kōchī Kiūṭhali becomes *īchhā*.

All these changes of *ch*, *j*, *t*, and *d* are extremely common in the languages of the North-West. A *ṭ* frequently becomes *ch*, a *ḍ* becomes *j*, a *t* becomes *ṭṣ* and a *d* becomes *ṣ*, and, before *i* or *y*, these changes are the regular rule in Kāshmirī. Moreover a *tr* tends to become *ṭ'*, so that we have here a view of the way in which *tr* becomes *ṭṣ*. It first becomes *ṭ* and then *ch*, and finally *ṭṣ*.

In Central Pahārī we met several instances of *l* being dropped when it was final, or between two vowels. Similarly, we have in Jaunsārī *gōāṇḍ*, the equivalent of the Hindōstānī *galānā*, to melt, and *bāḷ*, for *bāl*, hair. Again, in Sirmaurī (Girīpārī) we have *piṭulā* or *piṭuā*, I shall strike.

Closely allied in their phonetic changes to *l* are the letters *r* and *ṛ*. In the Pisācha languages, the changes which the letter *r* undergoes are very peculiar. One of these peculiarities is that it is frequently elided. Thus in Pashai, 'I do' is *karam* or *kam*. The same elision of *r* is a prominent feature of Western Pahārī. In Chamēāli (Paṅgwālī) it is quite common. Thus, *katā*, not *kartā*, 'doing'; *mānā*, not *mārnā*, to strike. So in Sirmaurī (Girīpārī) *rāchī gōā*, he was lost, becomes *āchī gōā*; and in the Outer Sirājī dialect of the Satlaj Group, 'of a horse' is *ghōṛē-au*, for *ghōṛē-rau*. The letter *ṛ* is also occasionally elided in the same way, as in the Sirmaurī (Girīpārī) *dōnā* for *daurṇā*, to run, and Chamēāli (Paṅgwālī) *kurī* or *kūi*, a daughter.

In most Indian languages the letter *ṛ* is always derived from the letter *ḍ*. In other words when *ḍ* falls between two vowels, and only then, it becomes *ṛ*. It hence follows that *ṛ* can never be the first letter of a word. In Kiūṭhali, however, there are two instances noted of words commencing with *ṛ*, viz. *ṛāmbī*, a weeding instrument, and *ṛōkṇū*, to stop. The letter *ṛ* does not occur as an initial in the Pisācha languages, but in the Gipsy language of Europe, which most scholars look upon as an offshoot of the Pisācha languages, we have *rōi*, a spoon, corresponding to the Hindi *ḍōi*.

The letters *y* and *w* when initial are often elided, especially in borrowed words, as in *ād*, for *yād*, memory, and *astē*, for *wastē*, for the sake (of).

In Hindi there is only one sibilant, the dental letter *s*. This represents, not only a Sanskrit *s*, but also a Sanskrit palatal *ś*, and, generally, a Sanskrit cerebral *sh*. In Western Pahārī, as in Rājasthānī, the Sanskrit *ś* is preserved, so that we have words like *dēś*, as against the Hindi *dēs*. The Sanskrit *sh* is also represented by *ś* or even by *chh*, as in *māṇś* or *maṇachh*, the equivalent of the Sanskrit *mānusha*, a man.

In the Pisācha languages a sibilant, especially *ś*, often becomes *h*. As an example we may take the Sanskrit *daśa*, ten; Kāshmirī *dah*. So in Kuḷūi we have a final *s* becoming *h* in the word *brās* or *brāh*, rhododendron.

In the Eastern dialect of the Pisācha Pashai every *ś* becomes *kh*, sounded like the *ch* in 'loch'. The same is the case in the Gaddī dialect of Chamēāli, in which every *ś* is sounded as *kh*, e.g. in *daḅh*, ten.

Declension.—The declension of Western Pahārī follows the general lines of most Indo-Aryan languages. There is in the singular, a nominative and an oblique form, and so also in the plural.

¹ E.g. Sanskrit *putra*, a son, Gārwi *puṭ* or *pūch*.

Tadbhava¹ masculine nouns (excluding the few ending in *i* and *ū*) fall into two classes—strong and weak. Strong Tadbhava nouns end in *ā*, *ō* or *ū*, as, for example, *gōhrā* (*gōhrō*, *gōhrū*), a horse, while weak Tadbhava nouns end in a consonant, as, for example, *ghar* or *gōhr*, a house.

Excepting in the case of border languages, such as Chamṛāli, Sirmaurī and Jaunsāri, the oblique form of all Western Pahāri nouns is the same in the singular and the plural. In Hindi the singular oblique form of *ghōṛā* is *ghōṛē*, while the plural oblique form is *ghōṛō*, but in Western Pahāri *gōhrē* is the oblique form both for the singular and the plural. The same is the case for all other Western Pahāri nouns. This state of affairs is typical of the language.

With this exception strong Tadbhava nouns follow the usual Hindi practice. Thus, *gōhrō*; nom. plur. *gōhrē*; obl. sing. and plur. *gōhrē*.

Western Pahāri exhibits another typical peculiarity in the declension of weak Tadbhava masculine nouns. In most Indo-Aryan languages, these do not change in declension, except in the oblique plural. Thus, Hindi *ghar*, a house; nom. plur. *ghar*; obl. sing. *ghar*; obl. plur. *gharō*. The principal exception is Marāṭhi, where we have nom. sing. and plur. *ghar*; obl. sing. *gharā*; obl. plur. *gharā*. Western Pahāri follows Marāṭhi in having separate forms for such weak Tadbhavas, except that, as explained above, the oblique forms of the plural are the same as those for the singular. As in Marāṭhi the oblique form is made by adding a vowel, but the particular vowel employed varies from dialect to dialect, and forms a convenient test for distinguishing between the more important.

Thus :—

	Nom. sing.	Obl. sing.
Jaunsari.	<i>ghōr</i> , a house.	<i>ghōrō</i> .
Sirmaurī.	<i>ghōr</i> .	<i>ghōrō</i> or <i>ghōrē</i> .
Baghāṭi.	<i>gōr</i> .	<i>gōrā</i> .
Kiūṭhali.	<i>gōhr</i> .	<i>gōhrō</i> .
Kuḷūi.	<i>ghōr</i> .	<i>ghōrē</i> or <i>ghōrā</i> .

Similarly weak feminine Tadbhava nouns have oblique forms made by the addition of a vowel. A few examples will suffice :—

	Sing. nom.	Obl.
Baghāṭi.	<i>baihn</i> , a sister.	<i>baihnā</i> .
Kiūṭhali.	<i>būhn</i> .	<i>bauhñē</i> .
Kuḷūi.	<i>bēhn</i> .	<i>bēhnē</i> .
Chamṛāli.	<i>baihn</i> .	<i>baihnē</i> .

In the case of these feminines, the border languages Sirmaurī and Jaunsāri appear to follow the Hindi rule, and there is no change.

Besides the oblique form, all Western Pahāri have an organic locative and agent (singular and plural) formed by adding *ē*, as in *babbē*, by the father; *gōhrē*, in the house. These cases occur in other Pahāri languages, and, indeed, in many Aryan languages all over India. They therefore call for no particular remark here.

¹ A Tadbhava word is one which has descended to Western Pahāri from Sanskrit, through Prakrit. It is to be distinguished from a tatsama word, which, like *bālak*, a child, has been borrowed directly from Sanskrit.

Other case-relations are formed with the aid of postpositions. These vary from dialect to dialect. A few of the more important may be mentioned here.

	To	From	Of	In
Jaunsāri	<i>kh</i>	<i>ī, tē, āuri</i>	<i>kō</i>	<i>māñjh, pūḍā</i> (in or on). <i>chh</i>
Sirmauri	<i>khē, gē, kh</i>	<i>dō</i>	<i>rō</i>	<i>dō, mō, pāḍē</i> (in or on)
Baghāṭi	<i>khā</i>	<i>dē</i>	<i>rā</i>	<i>mañjhē, mē</i>
Kiūṭhali	<i>khē, hāgē, āgē gē</i>	<i>dō, hāgō, phā</i>	<i>rō</i>	<i>dō, (on) pāndē</i>
Kulūi	<i>bē</i>	<i>na</i>	<i>rā</i>	<i>mōñjhē</i>
Maṇḍāli	<i>jō, kanē</i>	<i>gē, thē</i>	<i>rā</i>	<i>mañjhā</i>
Chamēāli (Standard)	<i>jō</i>	<i>kachhā</i>	<i>rā</i>	<i>bichch</i>
Chamēāli (Gaddi)	<i>jō, bō, jō</i>	<i>thaū</i>	<i>rā</i>	<i>mañjh</i>

Particulars regarding these, and other postpositions, are given in the articles on each dialect. Here, a few general remarks will suffice. It will be seen that the postpositions vary pretty widely from dialect to dialect. In fact, those of the dative offer convenient types for classification. The Dative forms containing a *kh* (*khē* and *kh*) are confined to the southern and south-eastern dialects. In Kiūṭhali we have *hāgē*, which is quite typical of the dialect. The Kulūi *bē* is also typical, and we meet it again in the form of *bō* in the neighbouring Gaddi, and in the Piśācha Wai-Alā ablative postposition *bē*. The dative postposition *jō* is peculiar to the North-Western dialects (Chamēāli and Maṇḍāli) and, as is elsewhere pointed out, is related to the Sindhī genitive postposition *jō*.

The genitive postposition is throughout the Rājasthāni *rā* or *rō*, except in Jaunsāri which has the neighbouring Central Pahāri *kō*. Both *kō* and *rō* are, as usual, adjectives.

The ablative postpositions call for no remarks. With a few exceptions they are derived either from those of the dative or locative. The locative postpositions have this peculiarity, that most of those ending in *ā* or *ō* (e.g. *pūḍā*) are adjectival like those of the genitive, agreeing with the thing which is contained.

Adjectives call for few remarks. They follow the custom of other Indo-Aryan languages. We have seen in Khas-kurā that the termination of the genitive is often added to an adjective or a participle almost pleonastically. The same idiom is common in the Piśāchā languages (see the remarks on adjectives under the head of Baghāṭi on p. 498). The central dialects of Western Pahāri do the same. Thus, the word for 'good' is *taōzzā-rō*. In the North-Western dialects (Maṇḍāli and Chamēāli) there is a similar form, in which *rā* is added to a participle to indicate a state or condition. Thus, *mārō-rā*, in a state of being beaten, equivalent to the Hindī *mārā-huā*. It is not quite certain whether here the *rā* is the genitive postposition or is a contraction of the word *rahā*, remained.

Pronouns.—The pronouns of the first and second persons have a number of variant forms in the singular, which are mostly matters of spelling. The first person nominative fluctuates between forms such as *ā, au,* and *haū*, with minor variations. The oblique form singular of this pronoun is *mō, mā, or mō*, with minor variations, and it has

a tendency to become *man* or *min* before a postposition commencing with a consonant, as in Baghāṭī *man-dē*, from me; Chamēāli *minjō*, to me. The genitive singulars are *mērō* and *tērō* or similar forms. Quite irregular is the use of cerebral letters in Churāhī (Chamēāli) *minḍā*, my; *tinḍā*, thy; and the Paṅgwāli (Chamēāli) *māṅ*, my; *tāṅ*, thy. In the plural, the southern dialects have forms based on *ham*, *tum*; but the northern dialects follow the Piśācha dialects and Pañjābī in having forms like the Kuḷūi *āssē*, *tussē*.

The Demonstrative Pronouns, also used as pronouns of the third person, fall into the usual groups. We may take the Kiūṭhali *set*, *ēh*, this; *ō*, that; *sē*, that, as typical. When used as substantives, these have, in the oblique cases of the singular, three genders: a masculine animate (*e.g.* *tēs*); a feminine animate (*e.g.* *tēssau*); and an inanimate (com. gen.) as in *tētth*. When used as adjectives, only the masculine forms are used. The inanimate forms have been noted only in the Simla Hill dialects. These three genders are employed exactly as in the Piśācha languages. For instance, the neuter *tētth* is almost letter for letter the same as the Kāshmirī *tath*.

The other pronouns call for no special remarks. They follow the lines of the Demonstratives.

The only peculiarity worth noting is that in Jaunsāri and in some of the minor neighbouring dialects the relative pronoun *jō* is often added pleonastically to a demonstrative. Thus, *sō* or *sō-jō*, he. It will be remembered that in Rājasthāni the relative is often used in the sense of a demonstrative.

Conjugation.—The Verb Substantive has many forms for the present. Practically all the dialects use some form of the root *hō*, as in Jaunsāri *ō*, *hō*; Kiūṭhali, *ō*; Kuḷūi, *hē*; Maṅḍēāli, *hā*; Chamēāli, *hai*; all meaning 'he is'. Some of these, such as the Maṅḍēāli *hā*, are participial in formation not changing for person, but changing for gender and number, as in *hī*, she is; *hē*, they are.

Another group is confined to the Southern dialects and Kuḷūi. Its basis is the root *as*. In some dialects (*e.g.* Kiūṭhali), it is regularly conjugated for number and person. In others (*e.g.* Kuḷūi), it only changes for gender. In others again (*e.g.* Jaunsāri), it is immutable for all persons of both numbers and both genders. We may quote the following examples of the word for 'he is':—

Jaunsāri	.	.	.	<i>āsō̃</i> , <i>ōsō̃</i> .
Sirmauri	.	.	.	<i>ōsō</i> , <i>sō</i> , <i>ōs</i> .
Baghāṭī and Kiūṭhali	.	.	.	<i>ōssō</i> .
Kuḷūi	.	.	.	<i>sā</i> (dialectic <i>āssā</i>).

A third form of the present tense is *āthī* used (with some minor variations of form) in the southern dialects and Kuḷūi. It is immutable, and is only used with the negative. In the Churāhī dialect of Chamēāli, however, it reappears under the form of *ātē* as an ordinary verb substantive. We may compare with this form the Kumauni *nhāti*, he is not, in which the negative has combined with the verb substantive, so as to form one word.

The *as* group of the verb substantive reappears in nearly all the Piśācha languages, *e.g.* in Veron *so*, *eso*, he is. With *āthī*, we may compare the Piśācha Gārwi and Maiyā *thū*, he is.

For the past tense of the verb substantive the usual form is *thiyō*, *thyō* or *thō*, treated like the Hindī *thā*. A variant form is the Kuḷūi *tī*, which does not change for gender, number, or person.

The active verb calls for few remarks. It follows the lines of Rājasthānī and of the other Pahārī dialects

Except in the case of one or two border dialects the future is formed by adding *lā*, as in Kiūṭhali *mārōlā*, he will strike; we have already drawn attention to the fact that *l* between two vowels is often dropped, and this accounts for the existence in some dialects of forms corresponding to the Kiūṭhali *mārūā* for *mārūlā*, I shall strike. The nasal of the first person is sometimes strengthened to *m*, as in Śōdhōchī (Satlaj Group) *mārmū* (for *mārūlā*), I shall strike, but *mārā* (for *mār(ēl)ā*), thou wilt strike, with no *m* because there is no nasal in *mārēlā*. It will thus be seen that the presence of the *m* in the future is purely accidental and is not typical of any particular dialect.¹

Attention has already been drawn, under the head of Adjectives, to the static participle.

Some of the verbal roots with the most common meanings have forms strange to other Indo-Aryan vernaculars. Such, for instance, is the very common *dēunū*, to go, which has almost superseded the Hindī *jānā*. With it we may compare the Piśācha Gawarbatī root *dī*, go; and the Khōwār *dē*, run. Another verb used both in the meaning of 'to go' and in that of 'to run' is *nōshnū* (past participle *nōṭṭhō*), with which we may perhaps compare the Kāshmirī *nashun* (past part. *nūṭh**), to disappear. Such verbs are especially common in Kuḷūi, where we have *dzhaurnū*, to fall; *ēnā*, to come (cf. Kāshmirī *yin**, to come, and the Shiṇā root *ē*, come); *nēnū*, to take (Kāshmirī *nin**), and many others.

In Sanskrit a certain number of verbs insert *chchh* in the present tense. Thus, from the root *gam*, go, we have *gachchhāmi*, I go. We have many traces of the same in the Piśācha dialects, as an example of which we may quote the Kāshmirī *gatshun*, to go. So also in the Gaddī dialect of Chamēāḷi we have from *bhōnā*, to become, *bhuchhū*, I may become; from *gāhūā*, to go, *gachhū*, I may go; and from *inā*, to come, *ichhū*, I may come. It may be noted that similar forms occur in other sub-Himalayan dialects further west, e.g. in PUNCHHI, where we have, for instance, *achhnā*, to come, and *gachhnā*, to go.

The authorities for particular dialects are given in their appropriate places. Here

Authorities.

it is only necessary to mention the admirable series of monographs by the Rev. T. Grahame Bailey describing nearly all the Western Pahārī dialects; and scattered, as Appendixes, through the various Panjab Gazetteers. These have been reprinted and issued together in one convenient book by the Royal Asiatic Society in the year 1908. The title of the book is *The Languages of the Northern Himalayas, being Studies in the Grammar of twenty-six Himalayan Dialects*. In the following pages I have made the freest use of the materials thus supplied by Mr. Grahame Bailey, and I gladly take this opportunity of recording my gratitude for the valuable assistance I have derived from that gentleman's labours. Another work which may be consulted is Pandit Tikā Rām Jōshī's *Dictionary of the Pahārī Dialects as spoken in the Punjab Himalayas*, edited by Mr. H. A. Rose, I.C.S., and published in the Journal of the Asiatic Society of Bengal, Vol. VII, N. S. (1911), pp. 120 ff.

¹ See, on the other hand, Mr. Grahame Bailey's remarks on page ii of the Introduction to his account of the Chamba Dialects.

JAUNSĀRĪ.

Jaunsārī is the name of the form of Western Pahāri spoken in the Jaunsār-Bāwar Pargana of the Dehra Dun District. This consists of a Hill Tract with an area of something under 350 square miles. As estimated for this survey the number of speakers of Jaunsārī was 47,437, all of whom inhabited Jaunsār-Bāwar, and the correctness of this estimate is borne out by the fact that in the Census of 1901 the number of speakers recorded in that tract was 48,037.

According to Mr. Atkinson¹ Jaunsār is a representative Khasiyā tract, and forms a very important link between the almost completely Hinduized Khasiyās of Kumaon and their brethren converts to Islām on the ethnical frontier in the mountains of the Hindu Kush. It apparently gives in full force at the present day customs and practices of the Khasiyā race which distinguished it a thousand years ago. Jaunsār is a kind of 'sleepy hollow within the hills.' The principal peculiarities recorded concerning these people are the practice of polyandry and their extreme uncleanness, all the more conspicuous on account of the comparative paleness of their complexion and the scantiness of their clothing.²

Jaunsār-Bāwar is situated in the north of the Dehra Dun District, being a longish irregular parallelogram wedged in between Garhwāl and the Panjāb State of Sirmaur.

The Jaunsārī language is accordingly a mixed one. It mostly agrees with Sirmaurī but is much affected by the Hindī spoken to its south in the rest of Dehra Dun. It also shows points of contact with the Garhwāli lying immediately to its east. We must therefore class it as a mixed, transition, dialect. In many points it agrees so closely with Western Hindī that it might almost be classed as a very irregular dialect of that language, instead of being classed as a form of Western Pahāri.

There is no standard form of the dialect, and the method of spelling the words in the native character varies according to the caprice of the writer, who will not hesitate to spell the same word in two different ways in two adjoining lines.

The language may be written in the Nāgarī character, but the usual script is that known as the 'Sirmaurī,' or script employed in Sirmaur. It is allied to the Tākri character of the Panjāb Hills, but in some respects it agrees better with Nāgarī, while in others it has struck out on independent lines. The following table gives the forms of the letters, and further examples of the script will be found in the specimens of the dialect.

¹ Gazetteer of the Himalayan Districts of the N.-W. P., Vol. XII, p. 353.

² Op. cit., p. 354.

JAUNSĀRĪ (SIRMAURĪ) ALPHABET.

३	a	𑂀	kau	𑂁	tha
३, ३॥	ā	𑂁	kā	𑂂	da
𑂂	i	𑂂	ka	𑂃	dha
𑂃	ī	𑂃	kha	𑂄	na
𑂄	u	𑂄	ga	𑂅	pa
𑂅	ū	𑂅	gha	𑂆	pha
𑂆	ě, ē	—	na	𑂇	ba
𑂇	ai	𑂇	cha	𑂈	bha
𑂈	ō, ō	𑂈	chha	𑂉	ma
𑂉	au	𑂉	ja	𑂊	ya
·	~	𑂊	jha	𑂋	ra
𑂋	ka	—	ña	𑂌	la
𑂌	ku	𑂌	tā	𑂍	wa
𑂍	ki	𑂍	tha	𑂎	śa
𑂎	kī	𑂎	ḍa	𑂏	sha
𑂏	ku	𑂏	ṛa	𑂐	sa
𑂐	kū	𑂐	dha	𑂑	ha
𑂑	kě, kē	𑂑	rha		
𑂒	kai	𑂒	ṇa		
𑂓	kō, kō	𑂓	ta		

When used before consonants of their own class, nasals are, as usual, represented by Anusvāra (◌̣). As ṛ and ṅ occur only in this position, they have no special character

The only printed book with which I am acquainted in this language, is a tentative version of the Gospel of St. Matthew published by the British and Foreign Bible Society in 1895. The language of this version is, on the whole, the same as that of the specimens received from Dehra Dun, but the spelling greatly differs. The following grammatical sketch is based mainly on the version of the Parable of the Prodigal Son prepared for the purposes of this survey, but the version of St. Matthew has also been freely utilized. In order to avoid confusion, in quoting from the latter, I have had to alter the spelling so as to make it agree with that of the Parable. The grammatical sketch being based on very insufficient materials is offered with every reserve. More valuable is the Vocabulary that is added at the end of the section. I owe this vocabulary to the kindness of Mr. R. Burn, I.C.S. It was originally collected by Major (now Colonel) Thornhill when Cantonment Magistrate at Chakrata in Jaunsār-Bāwar. The entries have since been again checked by Jaunsāris on the spot. The reverse Jaunsāri-English vocabulary has been prepared under my supervision from the original English-Jaunsāri one.

Pronunciation.—As in Hindi, a final *a* is usually silent, as in *dhan*, not *dhana*, wealth; but in Jaunsāri, when there is a long vowel in the preceding syllable, a final *a* is often pronounced. Thus, *dharkūwa*, the afternoon; *duīja*, another; *khūga*, a cold in the head; *pitlōsa*, a bath; *siḥa*, wax.

The vowel *a* is pronounced something like the *o* in 'hot' and is just as often written ओ as अ. When written औ in the specimens, etc. it will be transliterated as *ō*, to distinguish it from *o*. In the Jaunsāri St. Matthew, *a* is throughout written *ō*. It must be borne in mind that *a* and *ō* are (in writing) absolutely interchangeable, and all represent the same sound,—that of the *o* in 'hot.' In this case, difference of spelling does *not* indicate difference of pronunciation. *Naṭhō* and *nōṭhō* both represent the same sound, and mean the same thing, *viz.* "he went." The spelling with *a* and *o* in the specimens is quite haphazard, and I have not ventured to introduce uniformity.

The letters *ā* and *ō* are interchangeable when final. This is specially common in the case of nouns, adjectives, and participles which, in Hindi, end in *ā*, but in Garhwālī and Kumaunī in *ō*. Jaunsāri here takes a middle course, using both terminations indifferently. The only rule which seems to be followed is a sort of law of harmonic sequence. If there is a majority of *ō*-sounds in the neighbourhood, then the termination *ō* is preferred, but if there is a majority of *ā*-sounds, then the termination *ā* is preferred. Thus we have *thō* in *jō-kichh thō*, *sō tihūkh bāṭi-dinō*, but *thā* in *jōjā kānchhā bēṭā thā*, he who was the younger son.

As in Central Pahāri a short *ē*, sounded like the *e* in 'met,' often occurs as a substitute for *i*, as in *tēs-kō*, of him, equivalent to the Hindi *tis-kā*.

The consonant *chh* is interchangeable with *s*, as in *chhāsa* or *saśa*, a hare; *chhatyānās* for *satyānās*, destruction.

We sometimes find aspiration omitted, as in *bī* or *bhī*, also; *bādṇō*, not *bādṇō* or *bādhṇō*, to bind; *ghōr* or *gōr*, a house; *sab* or *sabh*, all.

In the translation of St. Matthew's Gospel, this disaspiration is carried much further than in the specimens. For instance, *āthi* appears as *āti*, and *thā* as *tā*. In making quotations from this Gospel, I have, for the sake of uniformity, restored the aspiration

in such cases, but this is not to be understood as the correction of mistakes. There can be no doubt that both forms (the aspirated and the disaspirated) are in use.

The letter *l* where medial or final is very often dropped. To fill up the hiatus thus caused, a *w* is sometimes inserted in place of the *l*. Thus:—

bādal or *bādō*, a cloud.

jāu (for *jāl*), a net.

bāl or *bāō*, hair.

kālō or *kāwō*, black.

bāū (for *bālū*), sand.

mōnāu, a "monāl" pheasant.

bhūṣchāl or *bhuṣchō*, an earthquake.

pālā or *pāwā*, frost.

gōāṇō (Hindi *galānā*), to melt.

salā or *śōwā*, a locust.

hal or *hau*, a plough.

śyāl or *śyāō*, a jackal.

The letter *d* sometimes becomes *j*, as in *khēj*, for *khēd*, grief.

The letters *y* and *w* are sometimes dropped, when initial, as in *ād* for *yād*, memory, *āstē* or *wāstē*, for the sake (of).

Number.—There are two numbers, singular and plural.

*Taddhava*¹ nouns which in Hindī end in *ā*, and in Garhwāli and Kumaunī end in *ō*, in Jaunsārī end optionally in *ā* or *ō*, as explained under the head of pronunciation. Thus, Hindī *ghōrā*, Garhwāli *ghōrō*, Jaunsārī *ghōrā* or *ghōrō*. These nouns form the nominative plural by changing *ā* or *ō* to *ē*. Thus, *ghōrē*, horses; *māchhā*, a fish, plur. *māchhē*; *ghūḍō*, the knee, plur. *ghūḍē*; *baurō*, the shoulder, plur. *baurē*.

In the case of other masculine nouns, the nominative plural is the same as the nominative singular. Thus, *ghōr*, a house, plur. *ghōr*; *ādmī*, a man, plur. *ādmī*.

Feminine nouns ending in *ī* form the nominative plural by changing *i* to *iā* or *iyā*, the nasal being frequently dropped, so that we also have *iā* or *iyā*. Examples are *bēṭī* a daughter, plur. *bēṭiā* or *bēṭiyā*; *khūrī*, a razor, plur. *khūriā* or *khūriyā*.

Feminine nouns ending in *ū* change the *ū* to *uā*. Thus, *āsū*, a tear, plur. *āsuā*; *śarū*, a bug, plur. *śarūā*. Similarly, *bhaū*, an eyebrow, makes its plural *bhaūā*.

Most feminine nouns ending in consonants seem to form their plurals by adding *ī*. Thus, *bāl*, a creeper, plur. *bālī*; *gāw*, a cow, plur. *gāwī*; *ghēr*, the belly, plur. *ghērī*; *pēḍ*, the belly, plur. *pēḍī*. I have, however, also noted both *bāhā* and *bāhī*, as the plural of *bāh*, an arm; *kilā*, as the plural of *kil*, a pimple. *Thō*, the buttock, makes its plural *thōāī*.

Case.—As in other Indo-Aryan languages, cases are generally indicated by post-positions. Certain nouns are put into an oblique form before these are added.

Most masculine nouns ending in *ā* or *ō* form the oblique singular in *ē*. Thus: from *ghōrā*, a horse, obl. sing. *ghōrē*; *kūrō*, a house, obl. sing. *kūrē*.

All masculine nouns ending in consonants form the oblique singular in *ō*. Thus, *bāṭ*, a share, obl. sing. *bāṭō*; *bhēr*, vicinity, obl. sing. *bhērō*; *ēk*, one, obl. sing. *ēkō*; *ghōr*, a house, *ghōrō*; *hāth*, a hand, *hāthō*. In the Parable, the word *bāṭ*, a share, has both *bāṭē* and *bāṭō* for its oblique form. Similarly, in Sirmaurī, the oblique form of such nouns is made by adding *ē* or *ō* (see p. 461).

Masculine nouns which end in vowels other than *ā* or *ō*, as well as a few masculine nouns in *ā*, such as *bābā*, a father, and *kākā*, an uncle, and infinitives in *ō* or *ō*, and also all feminine nouns, make the oblique singular the same as the nominative singular. Thus, *bābā*, a father, obl. sing. *bābā*; *ṭāṭū*, the neck, obl. sing. *ṭāṭū*; *nāchṇō*, to dance,

¹ See p. 379, note 1.

obl. sing. *nāchnō*; *bōhni*, a sister, obl. sing. *bōhni*. Feminine nouns in *i* can optionally have the oblique singular in *iā* or *iyā*. Thus, *bēṭi*, a daughter, has *bēṭi*, *bēṭiā*, or *bēṭiyā*.

The oblique form plural ends in *ī* or *ī̃*. The termination *ī* appears to be preferred when the nominative plural ends in *ē* or *i*, as in *ḍōkhrō*, a field, nom. plur. *ḍōkhrē*, obl. plur. *ḍōkhrī*; *gōḍō*, a foot, nom. plur. *gōḍē*, obl. plur. *gōḍī*; *ādmī*, a man, nom. plur. *ādmī*, obl. plur. *ādmī̃*.

In other cases *ī̃* is preferred, as in *bōrē*, a year, obl. plur. *bōrēī̃*; *naukar*, a servant, obl. plur. *naukarī̃*; *rāḍ*, a harlot (fem.) obl. plur. *rāḍī̃*.

As in Hindi and Garhwāli, the oblique form, singular or plural, can be employed alone to indicate any case, as in *ghōrō ādiā*, while coming to the house; but it is usual to define the case by adding to it one of the following postpositions:—

Agent, *ē̃*.

Accusative, —, or else *kh*.

Instrumental, *ē̃*, *lēi*.

Dative, *kh*.

Ablative, *ī* (from), *tē* or *tī* (from), *āuri* (from), *mūjhī* (from among), *bhārī* (from near).

Genitive, *kō* or *kā*.

Locative, *mūjh* (in), *pūḍā* (in), *dā* (on), *chh* (on, upon), *bhēr* (near), *ghāiyā* (near).

In the translation of St. Matthew's Gospel, *kh* is spelt *k*, *bhēr* is spelt *ver* (i.e. *vēr*), *bhērī* is spelt *vērī*, and *pūḍā* is written *phunḍā*.

The Accusative is either the same as the Nominative, or, when definiteness has to be indicated, the postposition of the Dative is added, following the same rules as Hindī. We may thus decline the noun *ghōrō* or *ghōrā*, a horse.

	Sing.	Plur.
Nom.	<i>ghōrā</i> , <i>ghōrō</i>	<i>ghōrē</i>
Agent.	<i>ghōrē-ē̃</i> , <i>ghōrē</i>	<i>ghōrī-ē̃</i>
Acc.	<i>ghōrō</i> , <i>ghōrā</i> , <i>ghōrē-kh</i>	<i>ghōrē</i> , <i>ghōrī-kh</i>
Instr.	<i>ghōrē-ē̃</i> , <i>ghōrē̃</i> , <i>ghōrē-lēi</i>	<i>ghōrī-ē̃</i> , <i>ghōrī-lēi</i>
Dat.	<i>ghōrē-kh</i>	<i>ghōrī-kh</i>
Abl.	<i>ghōrē-ī̃</i> , <i>ghōrē-tē</i> , etc.	<i>ghōrī-ī̃</i> , <i>ghōrī-tē</i> , etc.
Gen.	<i>ghōrē-kā</i> , <i>ghōrē-kō</i>	<i>ghōrī-kā</i> , <i>ghōrī-kō</i>
Loc.	<i>ghōrē-mūjh</i> , etc.	<i>ghōrī-mūjh</i> , etc.
Voc.	<i>ghōrā !</i>	<i>ghōrē !</i>

When two *ē*'s come together, as in the Agent singular, they are usually contracted into one, as in *ghōrē̃*.

For other nouns we may quote:—

SINGULAR.		PLURAL.	
Nom.	Obl.	Nom.	Obl.
<i>bābā</i> , a father	<i>bābā</i>	<i>bābā</i>	<i>bābāī̃</i>
<i>ādmī</i> , a man	<i>ādmī</i>	<i>ādmī</i>	<i>ādmī̃</i>
<i>ghōr</i> , a horse	<i>ghōrō</i>	<i>ghōr</i>	<i>ghōrī̃</i>
<i>bēṭi</i> , a daughter	<i>bēṭi</i> , <i>bēṭiyā</i>	<i>bēṭiyā</i>	<i>bēṭiyāī̃</i>
<i>gāw</i> , a cow	<i>gāw</i>	<i>gāwī̃</i>	<i>gāwī̃</i>

As examples of the **Agent**, which is used before the past tenses of transitive verbs as in Hindī, we may quote the following :—

tēs-kē bābā-ē dēkhā, his father saw him.
bētē-ē bōlō, the son said ('father, I have sinned').
mērē kākā-kē bētē biā kiya, my uncle's son married.

Note that the verb *bōlnō*, to say, as in Garhwālī. and unlike the Hindī *bōlnā*, is transitive.

For the **Accusative** we have :—

kōchhē-ī pēt bhōrō, how many fill the belly.
ējā rupaiyā tēsē-kh dē, give this rupee to him.
tātū-di bāhā phēḍāi, throwing (his) arms on (his) neck.
tēs-bhērī sōjē rupaiyē sambhāl, take those rupees from him.
sō bōkutū-kh khānē sūchō-thā, he was wishing to eat the husks.

For the **Instrumental** we have :—

mē bētē-kh chābukō-lēi pītā, I struck the son with a whip.
 In *pāgōi-ē-lēi bādḥ*, bind with a rope, both terminations, *ē* and *lēi*, are used together.

For the **Dative** we have :—

tinē āpnē bābā-kh bōlō, he said to his father.
pardēsō-kh nōḥā, he went to a far country.
sūgarū chārṇō-kh, for grazing swine.
āpnē bābā bhērō-kh nōḥā, he went to near his father.
bābā-ē āpnē naukarū-kh bōlō, the father said to his servants.
āpnē naukarū-mūjhī ekō-kh baudi-kōri, having called to one of his servants.
jīnē sabh māl-matāh rāḍū-kh udāō, who squandered all the property for (i.e. upon) harlots.

It will here be observed that verbs of saying govern the dative case of the person addressed, not the ablative as in Hindī.

For the **Ablative** we have :—

tēs-pāchh bhōri jātur hādō-thē, Galil-ī or Dekāpōlis-ī or Yērūsalem-ī or Yēhūdiyā-ī or Yōrdan-nōi pāwri-ī, there followed Him great multitudes of people, from Galilee, and from Decapolis and from Jerusalem, and from beyond Jordan (Matt. iv. 25).
ēchhē bōrsū-auri tēri tōhal kōrū, I am serving you for so many years.
āpnē naukarū-mūjhī ekō-kh āpū-dhāiā baudi-kōri, having summoned one from among his servants.
baū āpnē bētē-bhērī, baū orū-bhērī, is it from their own children or from strangers (Matt. xvii, 25)? Here *bētē* is used instead of *bētī*, the oblique plural of *bētā*.
tumē sō kōs-bhērī mōlē gādō ? ekō gāwō-kē bāniyē-bhērī, from whom did you buy that ? from a shopkeeper of the village.

The following are examples of the Ablative of comparison :—

tēs-kā bāi āpnī bōhni-tē bēgē lābā o, his brother is taller than his sister.
jō sabu-tī āchhō kōpaṛā o, sō gādō, bring that which is the best robe of all.

The **Genitive** postposition is *kō* or *kā*, the two forms being, in the masculine, interchangeable as explained under the head of pronunciation. It is an adjective, and is treated exactly like the Hindī *kā*. Its masculine singular oblique form and its masculine plural (direct and oblique) is *kē*. Its feminine for all cases and both numbers is *kī*. Thus :—

sabh āpnē bātō-kō māl-mōtāh, all the property of his share.

tinē bājñō- aur nāchnō-kā śād sunā, he heard the sound of music and dancing.

surugō-kē sāmnē, before heaven.

bōhni-kē sāth biā, a marriage with the sister.

śuklē ghōrē-kī zin, the saddle of the white horse.

As examples of the **Locative** we have :—

thōrē dusū-mūjh, in a few days (the younger son collected his property).

jāriā-mūjh, in debauchery.

jēthā bēṭā dōkhrē-pūḍā thā, the elder son was in the field.

jīnē tēsē-kh dōkhrē-pūḍā bhējā, who sent him into the fields.

tēthū nādrē kūrē-pūḍā rōhō, he dwells in that small house.

sō āpnī gōrū dāḍē-kē mūḍiyārē-chh lē chārō, he is grazing his cows on the top of the hill.

sō ghōrē-chh rōhā bēṭhi, he is seated on a horse.

hāū āpnē bābā-bhēr jāmā, I will go to my father.

jabī āpnē kūrē dhāiyā pahūchā, when he arrived near his house.

Note that *dā* and *pūḍā* (also, as usual, written *pūḍō*) are adjectives, and agree, like an adjective, with the noun governing the locative. The feminine of *dā* is *dī*. Thus :—

tātū-dī bāhā (fem. plur.) *phēḍāi*, having thrown (his) arms on (his) neck.

hāthō-dī chhāp (fem.), or *gōḍī-dā jūtā* (masc.), on (his) hand a ring, and on (his) feet a pair of shoes.

dōkhrē-pūḍē sōsan-phūl-bhēr sūchyā, consider ye concerning (note this use of *bhēr*) the lily-flower in the field (Matt. vi, 28).

Here *sōsan-phūl* is in the masculine singular oblique, and hence we have *pūḍē*, not *pūḍā* or *pūḍō*.

ADJECTIVES.

Except *tadbhava* adjectives in *ā* or *ō*, all adjectives are immutable. *Tadbhava* adjectives in *ā* or *ō* change the termination to *ī* when agreeing with a feminine noun. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative (or the accusative, when in the form of the nominative) the *ā* or *ō* is changed to *ē*. Thus :—

bhōlō admī, a good man.

bhōlē admī, good men.

bhōlē admī-kō, of a good man.

bhōlī bēṭī-mānukh, a good woman.

bhōlī bēṭī-mānukhā, good women.

Comparison is made, as usual, by putting the thing with which comparison is made in the ablative case. Examples are given above under the head of the Ablative.

The numeral *ēk*, one, has an oblique singular *ēkō*.

PRONOUNS.

(a) Personal Pronouns.

The first two personal pronouns are declined as follows :—

SINGULAR		
Nominative	<i>hāũ, aũ, mē, I</i>	<i>tũ, thou</i>
Agent	<i>mē, mēhē</i>	<i>tē</i>
Genitive	<i>mērō (mērā)</i>	<i>tērō (tērā)</i>
Oblique form	<i>muhũ, mũ, mu</i>	<i>tāũ, taũ, tã</i>
PLURAL.		
Nominative	<i>am, amē, ham</i>	<i>tum, tũē</i>
Agent	<i>amē</i>	<i>tumē, tũē</i>
Genitive	<i>amārō (-ā), umārō (-ā)</i>	<i>tumārō (-ā), tũhārō (-ā)</i>
Oblique form	<i>amũ</i>	<i>tũārō (-ā) tumũ, tũũ</i>

'Even me' is *mũ-ĩ*. In the above, the plural is commonly employed honorifically for the singular.

Examples of the use of these two pronouns are the following :—

hāũ bhũkhā mōrũ. Hāũ apnē bābā-bhēr jāmā, I hungry am dying. I will go to my father.

hāũ ēlā dūrē lāg nōthā-thā, I walked a long way to-day.

aũ tō tũũ-kh pāni-mũjh pōstānē-kē nitē nawai-dēḏ, I indeed baptize you with water unto repentance (Matt. iii, 11).

aũ Iṣwar-kē mhōl-khañā-kh ḏāi-sōkhũ, I can destroy the temple of God (Matt. xxvi, 61).

mē pāp kiyā-ō, I have done sin.

mē tēs-kē bēḏē-kh piḏā, I struck his son.

jō-kichh mērō hō, whatever is mine.

sō mu-kh dē, give that to me.

mu-kh rākh, keep me (as one of thy servants).

ōji tũ usnā pōri-kōri mũ-kh ḏhāl kōrdā, if thou wilt fall down and worship me (Matt. iv, 9).

tũ tō sadā-nit mũ-ĩ-ḏhāiyā, thou (art) ever with me-even.

ham khāmē, we shall eat, let us eat.

amē-ĩ tũārē-bhēr bāsūri bōjāi, we played the flute near you (Matt. xi, 17).

hē umārē Bābā, jō gaiñi-bhēr ōsō, our Father which art in heaven (Matt. vi, 9).

tũ ēti āyā amũ-kh piḏā dēñō-kē nitē, art thou come hither to torment us (Matt. viii, 29) ?

tũ amũ-kh bōl, say thou to us (Matt. xxvi, 63).

jōjō tũ bōlē, sō kuñũ, what thou sayest, that I hear.

iḏē mu-kh ēk chhēl-kūrō-bi nũ ḏinō, thou didst not give to me a single kid.

jō-kichh mērō hō, sō tērō-ĩ hō, whatever is mine is verily thine.

kōs-kā lārkoḏḏā āḏ tāũ-pāchh, whose boy comes behind thee ?

tērā Bābā taũ-kh inām dē-dēndā, thy Father will reward thee (Matt. vi, 6)
ēu tā-čkh kōdi nā undō, this shall not be upon thee (Matt. xvi, 22).
tumē sō kōs-bhērī mōlē gāḍō, from whom did you buy that ?
tūhārē bābā-kē kōti bēḷē ō, how many sons are there in your father's (house) ?
jēki tūārō dhan ōsō, tēki tūārō mōn bi lāgi-jāndō, where your treasure is, there
 will your heart be also (Matt. vi, 21).
aũ tūũ bōḷō, I say unto you (Matt. iii, 9).
nū tō tūũ-kh pāni-mūjh pōstānē-kē nitē nauai-dēō, I indeed baptize you with
 water (Matt. iii, 11).

(b) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In the singular they have different forms for the masculine and the feminine ; and the oblique forms, singular and plural, have each a neuter form used only when referring to inanimate nouns. They are declined as follows :—

	This, he, she, it.		That, he, she, it.	
	SINGULAR.			
	Masc.	Fem.	Masc.	Fem.
Nom.	<i>ēũ, ējō (-ā)</i>	<i>ēũ, ēji</i>	<i>sō, sōjō (-ā)</i>	<i>sō, sōji</i>
Ag.	<i>iṇē, iṇē</i>	<i>iyā-ē, iyā-ī</i>	<i>tinē, tinē</i>	<i>tyā-ē, tyā-ī</i>
Dat.	<i>ēsē-kh</i>	<i>iyā-kh</i>	<i>tēsē-kh</i>	<i>tyā-kh</i>
Obl.	<i>ēs, (neut.) ēthũ</i>	<i>ivā</i>	<i>tēs, (neut.) iéthũ</i>	<i>tyā</i>
	PLURAL.			
Nom.	<i>ēũ, ējē</i>		<i>sō, sōjē</i>	
Ag.	<i>iwoē</i>		<i>tiwoē</i>	
Obl.	<i>ēũ, ihũ, (neut.) ēthũ</i>		<i>tēũ, tēhũ, (neut.) tēthũ</i>	

In the translation of St. Matthew's Gospel *ēthũ* and *tēthũ* are spelt *ētthũ* and *tētthũ*, and *iwoē* and *tiwoē* are spelt *iwoī* and *tiwoī*, respectively. In the same translation we often meet *tēs-kē* instead of *tēsē-kh*. We often find *aijō*, instead of *ējō*.

Examples of these pronouns are :—

ēu jō mū-pāchhē aō, he who cometh after me (Matt. iii, 11).
alē ēu bāḍōi-kā bēḷā athi-nā, is not this the carpenter's son (Matt. xiii, 55) ?
ējō kā hō, what is this ?
ējā mērā bēḷā, this my son.
ōjē ēji bāta syānā-kē kānũ-pūḍi dēindi-bōli, if this affair (fem.) comes to the
 governor's ears (Matt. xxviii, 14).
ēsē-kh pōharāi-dēō, clothe this person.
ēs ghōṛē-kī kā umar ō, what is the age of this horse ?
ēs-kē huthō-dī chhāp, a ring on his finger.
ēthũ-āstē, on this account (he has given a feast).
tuē ēthũ-kh jānō, know ye this (Matt. xxiv, 43).
alē tū kōnyē. ēu kā bōḷē, hearest thou what these say (Matt. xxi, 16) ?
ējē dūskeyā-kē ḍāḍ-mūjh nōthi-jāndē, these shall go away into everlasting
 punishment (Matt. xxv, 46).
sōbhaī ādmī ēji bāta mānō nā, balkan ējē jēũ-kh dēi-dinō, all men cannot
 receive this saying save they to whom it is given (Matt. xix, 11).

jō ēũ-tī jādā ō, sō tēs kóchālī-bhērī, what is more than these, cometh from that evil one (Matt. v, 37).

ēũ dūlai hukmū-lēi, on these two commandments (Matt. xxii, 40).

sō rūsi mōrā, he became angry.

sō bētmānus tēthī-ī wōktō bđchi-gōi, that woman was made whole from that very hour (Matt. ix, 22).

ējā kām sāḥṇō utaurō, ōr sōjā kām nū chhōdnō, this work ought ye to have done, and not to leave that work undone (Matt. xxiii, 23).

tinē āpnē bābā-kh bōlō, he said to his father.

tabi tinē bāḥi-dinō, then he divided out (the property).

jōji kām tyāi thī-kōrō, ēu bōli-dēindō tyā-kī ād-kē nitē, the work which she had done will be told for a memorial of her (Matt. xxvi, 13).

tēsē-kh sōjē bi kōē nū thā-dēi, even those no one was giving to him.

tēs-ī-kh chāṭā, kissed even him.

tēs-kā jēthā bētā, his elder son.

tyā-kh hēri, looking at her (Matt. ix, 22).

tyā-kī bēṭi, her daughter (Matt. xv, 28).

tyā gōdhiyā-kh ōr tēs gōdhētālē-kh lēai, having brought that she-ass and that male ass's colt (Matt. xxi, 7).

sō ghōrē-chh rōhā bēthi tēthū būtō tōi, he is sitting on a horse under that tree.

sō maji-mūjh rōhē, they remained in joy.

tēs-bhērī sōjē rupaiyē sambhāl, take those rupees from him.

tiwī tēsē-kh tēũ-chh bēḥai dinē, they set him on them (Matt. xxi, 7).

tiwī thē-bōlō, they said (Matt. xxvii, 4).

tēũ-mūjhī ēk, one of them (Matt. vi, 29).

tinē tēũ-kh bōlō, he said to them (Matt. xii, 3).

tihū-mūjhī jōjā kānchhā thā, the one from amongst them who was the younger.

tinē tihū-kh bāṭi-dinō, he divided (the property) out to them.

tēthū dūsū-mūjh, in those days (Matt. iii, 1).

(o) The **Reflexive Pronoun** is *āpū*, self, which is used, as in Hindi, only with reference to the subject of the sentence. Its genitive is *āpnō(-ā)*. The singular oblique form is *āpnē*. Its plural is *āpū*. The locative plural is *āpōs-mūjh* or *āpū-mūjh*.

Thus :—

tinē āpū umāri nijōriyī nēi-gāli, He Himself took our infirmities (Matt. viii, 17).

āpū-ī taū-kh pōrgōṭūi majūri dē-dēndā, He, even Himself, will reward thee openly (Matt. vi, 4).

hiū āpnē bābā-bhēr jāmā, I will go to my father.

āpnē-kh sōkē nā bđchi, He cannot save himself (Matt. xxvii, 42).

sō āpnē-mūjh jarīyā nū rākhō, he has no root in himself (Matt. xiii, 21).

tiwī āpōs-mūjh bāta kōrdē lāgē, they began to say amongst themselves (Matt. xvi, 7).

sō āpū-mūjh sūchhō-thē, they were thinking among themselves (Matt. xxi, 25).

I have not come across any instances of the use of *āpū* or *āp* to mean 'Your Honour.'

(d) The **Relative Pronoun** is *jō* or *jōjō* (-ā), who, which, that. It is declined like *sō*, he. In two of the following examples the neuter oblique form *jēthū* is used with reference to an animate object. It is doubtful if this is correct. Thus :—

jōjō tū bōlē, sō sunū, what thou sayest, that I hear.

tihū-mūjhī jōjā kānchhā thā, the one among them who was the younger.

jīnō tēsē-kh dōkhrī-pūḍā bhējā, who sent him into the fields.

jēthū-lēi aū bōrō rājī ḍ, regarding whom I am well pleased (Matt. iii, 17).

sō-i ōsō jēthū-kī khātīr likhī-gālō, this is he of whom it is written (Matt. xi, 10).

jō taiikō-kē thē, (the people) who were of there (to one of them he went).

jihū-kh sūgur khāḍ-thē, (the husks) which the swine were eating.

ējē jēḍ-kh dēi-dīnō, these to whom it is given (Matt. xix, 11).

(e) The **Interrogative Pronouns** are *kūṇa*, who? and (neuter) *kā*, what? The translation of St. Matthew has *kūḍ* instead of *kūṇa*. Its agent case is *kōṇē*. The oblique singular of *kūṇa* is *kōs*.

Examples are :—

tūḍ kōṇē bēthau, who hath warned you (Matt. iii, 7)?

kōs-kā larkōṭṭā, whose boy?

tumē sō kōs-bhērī mōlē-gāḍō, from whom did you buy that?

The oblique form of *ā* is *kāi*, *kāhi*, or *kōthū*, which usually appears in *kāi-kh*, *kāhi-kh* or *kōthū-kh*, for what? why? *Kāhi-kh* also means 'because.' In Matt. xi, 8, we have *kōthū* (spelt *kōttū*) *dēkhnō-kī khātīr*, for seeing what? So (Matt. v, 13) *kōthū-lēi*, wherewith (shall it be salted).

Kūḍ or *kōḍ* is anyone, someone, and *kiohh*, anything, something; *jō-kichh* is whatever. I have not come across the oblique forms of these.

(f) Other pronominal forms noted are *ēsō*, like this; *tasō*, like that; *jasō*, like which; *ēchhō*, this many; *kōchhō dūrē*, how far? *kōchhē-ī* is 'how many (men) indeed?' *kōti bētē ō*, how many sons are there?

CONJUGATION.

A.—Auxiliary Verbs, and Verbs Substantive.

There are three forms of the present tense of this verb. The first is conjugated as follows :—

Singular.	Plural.
1. <i>ū, ḍ</i>	<i>ḍ, ā</i>
2. <i>au, ō, ē</i>	<i>au, ō</i>
3. <i>ō, ḍ</i>	<i>au, o</i>

These are sometimes written with an *h* prefixed. Thus, *hū*, I am, *hō*, he is.

The second form is *ōsō* or *asō*, and is used without change for all persons and both numbers. The same form is employed in the Simla Hill States adjoining,—to the west,—but there it is conjugated throughout, changing according to person. It should

probably be spelt *ōssō̃*, as in other Western Pahārī dialects, but the native character never indicates when a letter is doubled.

The third form is *āthi* or *āthī̃*, which in the translation of St. Matthew is spelt *āti*. This form occurs in most Western Pahārī dialects, and is only used with a negative, not changing for number or person. Thus, *āthī̃-nā̃*, I am not, thou art not, and so on. Sometimes the two are combined as in *nāthi*. Compare the Kumaunī *nhāti*, he is not.

The past tense is *thō* (*thā*), fem. *thi*; plur. masc. *thē*, fem. *thī*. It is used exactly like the Hindī *thā*, was. In the translation of St. Matthew it is spelt *tō*, *tī*, *tē*, *tī*. It may be noted that most of the Simla Hill dialects have forms corresponding to *thō*, while a few, such as the dialect of Kōṭguru, have forms corresponding to *tō*.

Corresponding to the Hindī *huā* is *ōō* (*ōā*) fem. *ōi*, plur. masc. *ōē*, fem. *ōi*. It is also used to mean 'was.'

Examples of the use of these various forms are the following :—

aū bi ēk ādmī ōktyārō-tōi ḍ. I also am a man under authority (Matt. viii, 9).

aū jō Mānus-kō Putr ḍ, I who am the Son of Man (Matt. xvi, 13).

ālē jōjō uundārā ḍ. sō tū ē̃, art thou He that should come (Matt. xi, 3) ?

Tū sō-i Masih ē̃. Thou art that very Christ (Matt. xvi, 16).

jō sabū-tī āchhō kōparā ḍ, that which is the best garment.

jō-kichh mērō hō, sō tērō-i hō, whatever is mine is thine.

hēr. ēttī Masih ḍ, kittō. tēkī ḍ, lo, here is Christ, or He is there (Matt. xxiv, 23).

tuhārē bābā-kē kōtī bētē ḍ, how many sons are in your father's (house) ?

tēkī aū tēū-kh mājēndā ōsō̃, there am I in the midst of them (Matt. xviii, 20).

tū bi tēū-mūjhī̃ ekō ōsō̃, thou also art one of them (Matt. xxvi, 73).

ēttī unō̃ āmū-kh āchhō ōsō̃, it is good for us to be (Hindī *kōnā=unō̃*) here (Matt. xvii, 4).

tūē̃ mānūā-kā nūn ōsō̃. ye are the salt of the earth (Matt. v, 13).

ēsē undē (Hindī *hōtē*) *jēsē Iswar-kē jōtyā gainī-bhēr ōsō̃*, they become such as are the angels of God in heaven (Matt. xxii, 30).

tērē bētē māphak āthī̃-nā̃, I am not like (*i.e.* worthy to be called) thy son.

yēhūdā-kē syānāi-mūjhī̃ nāndri-nāndri munī nāthī̃, thou art not least among the princes of Judah (Matt. ii, 6).

sō ekī āthī̃ nā̃, He is not here (Matt. xxviii, 6).

kā tūē̃ tēū-kh-tī̃ bōrē āthī̃ nā̃, are ye not greater than they (Matt. vi, 26) ?

ōr chēlōgrōṇō̃ sunī nā̃. ēthū-lēĩ ēū āthī̃ nā̃, and she would not be comforted, because they are not (Matt. ii, 18).

aū būkā thā, I was an-hungered (Matt. xxv, 35).

tū bi sātō thā. thou also wast with (Him) (Matt. xxvi, 69)

jōjā kānchhā bētā thā, (he) who was the younger son.

ēk bēt-mānus thī āi, a woman was come (Matt. xxvi, 7).

ēkō-kē dui bētē thē, of a certain man there were two sons.

ēā Iswar-kā Putr ōā, this was the Son of God (Matt. xxvii, 54).

tōllā bōrō dukh undō, ēsō̃ ki ōō nā̃ dhainī-kē āgō-lēĩ ēbi-dūri, then shall be great tribulation, such as was not from the beginning of the world to this time (Matt. xxiv, 21).

B.—Active Verb.

The **Infinitive** or **Verbal Noun** is formed by adding *nō* to the root. Thus, *khā-nō*, to eat, the act of eating. If the root of the verb ends in *ḍ*, *ḍh*, *n*, *r*, *r̄*, or *l*, then *nō* is added instead of *n̄ō*, but the distinction is very carelessly observed in writing. Examples are *chhāḍnō* (not *chhāḍn̄ō*), to abandon ; *baḍhnō*, to fill ; *gaṇnō*, to count ; *jōrnō*, to add ; *karnō*, to do, to make ; and *milnō*, to be found.

So far as I can gather from the specimens or from the translation of the Gospel of St. Matthew, the infinitive, when used as a verbal noun, does not change in inflexion. Thus we have *jñē tēs-ḥ kh āpnē sūgarū chārnō-kh bhējā*, who sent him to feed (*lit.* for feeding) his swine : *tīnē bājñō aur nāchnō-kā sād sunā*, he heard the sound of music and dancing : *kōthū dēkhñō-kī khātīr tūē bāndē gwē*. what went ye out for to see (Matt. xi, 8) ?

In the Parable there is one instance of an oblique infinitive in *ē* forming a desiderative compound. It is *bōkuṭū-kh khānē sūchō-thā*. he wished to eat the husks. But the uninflected dative is also used, as in *tēs-kē bōlnō-kh hērō-thē*, they desired to speak with him (Matt. xii, 46). A similar oblique form in *ē* occurs in *jēs-kē olauṭē tīpnē māphōk nū āthī-nā*, the latchet of whose shoes I am not worthy to unloose (Matt. iii, 11).

The **Present Participle** is formed by adding *dō* (*dā*) to the root. Thus, *kardō* (*kardā*), doing : *mārdō* (*mārdā*), striking. When the root ends in a vowel, the termination is *ndō* (*ndā*). Thus, *rōndō* (*rōndā*), remaining ; *dēndō* (*dēndū*), giving ; *āndō* (*āndā*), coming. From the root *ō* (Hindī *hō*), become we have *undō* (*undā*). Examples of the present participle will be found under the head of the future tense. The Present Participle is commonly used in inceptive compounds, as in :—

tihū-mūjhī ekō-kē ēthū rōndā lāgā, he began to dwell with one of them.

mōnāndā lāgā, he began to remonstrate.

kōthā sunōndā lāgā, he began to preach (Matt. iv, 17).

Note that, as in the last example, the present participles of causal verbs end in *ōndā*.

A kind of adverbial present participle appears in *āndīa*, on coming, a-coming, while coming. Thus, *jabī, ghōrō āndīā, āpnē kūṛē dhāiyā pahūchā*, when, while coming home, he arrived near his house.

The **Past Participle** is formed by adding *ō* (or *ā*) to the root. Thus, *mārō* (or *mārā*), struck. Examples will be found under the past tenses.

There are the usual irregular past participles. Thus,—

karnō, to do, has *kiyō* (*kiyā*)

dēñō, to give, has *dīnō* (*dīnā*).

lēñō, to take, has *līnō* (*līnā*).

jāñō, to go, has *gōō* (*gōā*) or *gwō* (*gwā*).

In the translation of the Gospel of St. Matthew, the final *ō* of the past participle is often nasalized. Thus, *kiyō, dīnō, līnō*, etc.

The **Future Passive Participle** is the same in form as the Infinitive. Thus, *hāū tēre bētū bājñō māphak rōhā nā*, I am not worthy to be called thy son.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *māri*, having struck. Examples will be found under the head of compound verbs. The word

kari or *kōri* is usually added when used purely in the sense of a conjunctive participle. Thus—

*tēsē-kh dēkhi-kōri ghinā lāgi ōr dauri-kōri tēs-kē tatū-dī bāhā
phēḍāi phēḍāi tabē tēsī-kh chātā*, having seen him he felt compassion, and
. . . . having run, throwing his arms round his neck, then he kissed
him.

Note that in *phēḍāi phēḍāi* the conjunctive participle is repeated with an intensive force to signify extreme agitation. It does not here (as in Hindi) signify repeated action.

Other examples are—

bētā mōri-kōri, jīwanā, the son having died, lived.

ēkō-kh apū dhāiyā baudi-kōri, having called one (of his servants) to him.

Another form of the Conjunctive Participle is formed by adding *iē* to the root, as in *mōriē*, having died, close to the end of the Parable. In the corresponding passage at the end of the first section, we have *mōri-kōri* used in the same meaning. If the root ends in *i* (as in the case of passives), then only *ē* is added, as in *hārchīē*, having been lost, from *hārchīṇō*, to be lost, the passive of *hārchṇō*, to lose.

The **Present** is thus conjugated :—

I strike, I am striking, etc.

Singular.	Plural.
1. <i>mārī</i> or <i>mārō</i>	<i>mārī</i> or <i>mārō</i>
2. <i>mārē</i> , <i>mārō</i> , <i>māri</i>	<i>mārē</i> or <i>mārō</i>
3. <i>mārō</i>	<i>mārō</i>

It will be observed that *mārō* can be used for any person of either number. When *mārē* is followed by the negative it becomes *māri-nā*. As usual, in other Indian languages, this tense is also employed as a Subjunctive or as an Imperative, but in that case the third person singular takes the form *mārē* or *mārī*.

Examples of this tense, both as present and as subjunctive or imperative, are as follows :—

hāū bhūkhā mōrī, I die hungry, I die of hunger.

tēri lōhal kōrī, or *jōjō tū bōlē sō sunī*, I do thy service, and what thou sayest, that I hear.

aū tūē-bhēr bōlē, I say unto you (Matt. v, 22).

ōji aū khālī tēs-kē āgū chhūō, *aū bōchdī*, if I may touch the hem of His garment, I shall be made whole (Matt. ix, 21).

jōjō tū bōlē, what thou sayest (see above).

tū sāch ē, or *Iśwar-kī bāt sāchō-lēī sikhāō*, or *kōthūī-kh dōri-nā*; *ēthū-kī khātir kī tū admī-kī mūh hērinā*. *Tōllā amī-bhēr bōlyā, tū kā sūchē*, Thou art true, and teachest the way of God in truth, neither carest Thou for any man; for 'Thou regardest not the face of men. Tell us, therefore, what thinkest Thou (Matt. xxii, 16, 17) ?

ōr tū, jēllā tū upāsūā rōō, and thou, when thou remainest fasting (Matt. vi, 17).

mērā bābā tēthū nāndrē kūrē pūḍā rōhō, my father lives in that small house.

ēñ dāgurō-lēñ Abrahām-kē nitē lār-kōṭṭē ṭipi sōkōḍ, he is able out of these stones to raise up children unto Abraham (Matt. iii, 9).

sōjō kūṛē-chō āñ nāñ, let him not enter into the house (Matt. xxiv, 17).

nū tēārā-mūñh uñ (Hindi *hōwē*), let it not be on the feast-day (Matt. xxvi, 5).

sō rūṭi mōrā, or bhātrē nū jāñ, he was angered, and would not go inside.

kāi āmē or Pharisē bhōri upās kōrō, why do we and the Pharisees fast often (Matt. ix, 14)?

jō-thāñ tūñ hērōñ sō hērdē, (they have desired that) they will see the things which ye see (Matt. xiii, 17).

ōjē tūñ tēñ-kh pyārē chitō, jō tūñ-kh pyārē chitō, if ye love them that love you (Matt. v, 46).

kōchhē-ñ pēt bhōrōñ, how many (of my father's servants) fill the belly?

ki umārī ākhē ugari jāñ, (I desire) that my eyes may be opened (Matt. xx, 33).

The **Imperative** second person singular is the same as the root. Thus, *dē*, give thou; *rākh*, keep; *sambhāl*, take thou. The second person plural adds *ō*. Thus, *dōō*, give ye; *nōṭhō*, go ye. If the form is repeated it is emphatic, as in *jō sabūñ-ti āohhō kōpaṛā ō, sō gādō gādō*, bring ye out at once the best garment. Respectful forms are such as *bōlyā*, please tell (Matt. xxii, 17), *nūñiyēñ* (for *nūñ uiyē*), be ye not (Matt. vi, 5).

The **Imperfect** tense is formed by adding *thō* (*thā*), the past tense of the Verb Substantive, to the present tense. The *thō* (*thā*) agrees with the subject of the verb in gender and number. Note that it may either follow or (as in Kāshmiri) precede the main verb. Thus, *sōjō mārō thō* (or *thā*), or *sōjō thō* (or *thā*) *mārō*, he was striking; *sōji mārō thī* or *sōji thī mārōñ*, she was striking. In the translation of the Gospel of St. Matthew, this tense is commonly used as the past tense of narration, as the struck.' In the same translation *thō* is written *tō*, *thā* is written *tā*, and so on. I have only come across instances of this tense in the third person. The following are examples:—

sō tihūñ bōkūñ-kh khāñē sūchōñ thā, he was wishing to eat those husks.

kōē-nūñ thā dēñ, no one was giving.

Yūhannā tēs-kē (for *tēsē-kh*) *thēkōñ tā*, John forbade him (Matt. iii, 14).

jihūñ-kh sūgur khāñ thē, (the husks) which the swine were eating.

dābir-mūñh ēk jāu tē gērōñ, they were casting a net into the sea (Matt. iv, 18).

The **Future** tense is thus conjugated. The feminine differs from the masculine:—

I shall strike, etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārmā</i> (-mō)	<i>mārdī</i>	<i>mārmēñ, mārdē</i>	<i>mārdī</i>
2. <i>mārdā</i> (-dō)	<i>mārdī</i>	<i>mārdē</i>	<i>mārdī</i>
3. <i>mārdā</i> (-dō)	<i>mārdī</i>	<i>mārdē</i>	<i>mārdī</i>

It will be observed that, except the 1st person masculine, all these forms are simply the present participle; and they are formed exactly like that participle in the case of roots ending in vowels. Thus, *dēndā*, he will give. Examples of this tense are:—

hāñ āpnē bābā-bhēr jāñā or tēsē-kh bōlmā, I will go to my father and will say to him.

oji aũ khālī tēs-kē āgū chhūō, aũ bōchdi, if I but touch the hem of His garment, I (fem.) shall be made whole (Matt. ix, 21).

ōjī tū usnā-pōri-kōri mū-kh dhāl kōrdā, if, having fallen down, thou wilt worship me (Matt. iv, 9).

tērū Bābā taũ-kh pōrgōtū-i inām dē-dēndā, thy Father will reward thee openly (Matt. vi, 6).

ēthū-lēi tōllā bōyō dukh undō, ēsōki ōi-jāndō nā, for then shall be great tribulation, such as will not be (Matt. xxiv, 21).

ōjī ējī bāta syānū-kē kāñō-pūḍi dēindī bōlī, if this shall be said in the Governor's ears (Matt. xxviii, 14).

ham khāmē ōr chhūkmē, we shall eat, we shall feast.

kā khāmē, kā pīmē, what shall we eat, what shall we drink (Matt. vi, 25) ?

tēs-kē āmē rājī dēndē-kōri, ōr tūñ-kh bē-phīkar kōrdē, we will persuade him, and secure you (Matt. xxviii, 14).

āmē ētti tin chhāy bōndē, we shall even here make three tabernacles (Matt. xvii, 4).

ōjē tūē ālmiyī-kh chōdi dēndē tū-kī ōnyārī, if ye forgive men their trespasses (Matt. vi, 14).

tūē tū-kē phūlpōō-lēi tū-kh pōnchāndē, ye shall know them by their fruits (Matt. vii, 16).

tēthū-ē dūsō bhōritālog bōldē, in that day many people will say (Matt. vii, 22).

dūi bēt-mānus jānū-ē-pūḍō piddi, two women shall be grinding at a mill (Matt. xxiv, 41).

We occasionally come across instances of the Gaghwālī future, made by adding an immutable *lā* to the root for all persons and both numbers. Thus :—

tūē gānī-kī syānchāri-mūjh munī nū jālā, ye shall in no case enter into the kingdom of heaven (Matt. v, 20). Similarly *phūli jāōlē phulētū*, the flowers will bloom, and others in Specimen II.

A **Past Conditional** is also formed from the Present Participle, as in Hindi. We have it in *jō hāū bī ēk dūs āpnē sāthi-sangāthi-kē sāthē majā kōrdā*, that I might have one day made merry with my friends and companions.

The **Past Tense Indicative** is formed nearly as in Hindi, and like all other tenses formed from the Past Participle is construed almost exactly as in that language, *i.e.* in the case of Transitive verbs, the subject is put in the agent case, and the verb agrees in gender and number with the object. The construction differs from Hindi and follows Rājasthānī and Gujarātī, and also Gaghwālī and Kumaunī in this, that the verb agrees with the object, even when the latter is in the dative case. Intransitive verbs are, on the other hand, construed actively.

The Past tense is simply the Past Participle, which agrees with the subject (or, in the case of Transitive verbs, with the object) in gender and number. It will be remembered that in the translation of the Gospel of St. Matthew the final *ō* of the past participle is often nasalized. The same occurs in the past tense.

Examples of this tense are numerous in the Parable. We may quote :—

A.—Transitive Verbs :—

tinē āpnā bābā-kh bōlō, he said to his father.

bāhāē tēs-ē-kh chāṭā, the father kissed him.
tē tēs-kē āstē dhām dinī, thou gavest for him a feast.

With the object in the dative we have :—

Yissū-ī dūi chēlī-kh pōṭhāi dinē, Jesus sent two disciples (Matt. xxi, 1).
orī-ī būṭī-lēṭ saūṭī-kh kāṭi dinē, or *bāḷa-pūḍē pōgārī dinē*, others cut down branches from the trees and strewed them on the way (Matt. xxi, 8).

B —Intransitive Verbs :—

tūē sūchyā nū, ki mē sāstar ki bōjandārō-kī bōi khōṇō-kī khātir āyā, think ye not that I came to destroy the law or the prophets (Matt. v, 17).

kā tū ēti āyā amū-kh pīyā dēṇō-kē nūtē, didst thou come hither to torment us (Matt. viii, 29) ?

pardēsō-kh nōṭhā, he went to a far country.

tabī tēs-ē-kh sūch āi, then sense (fem.) came to him.

kōllā amū-ī tā-kh dukhiyā, kittō jēl-khānā, thē hērō, or taū-bhēr gōē, when saw we Thee sick or in prison and went to Thee (Matt. xxv, 39) ?

kōttū dēkhnō-kī khātir tūē bāṇḍē gwē, what went ye out for to see (Matt. xi, 8) ?

tabī sō majī-mūjh rōhē, then they remained in joy.

jōji tyār thī oī, sō tēs-kē sāti jajurē-kē dērē gōē, (the virgins) who were ready went in with him into the wedding house (Matt. xxv, 10).

A past participle is sometimes repeated in this tense, without apparently affecting the meaning. Thus :—

tinē sabh āpnē bāṭō-kō māl-motāh kōṭhō kōrō kōrō, he collected all his property.

The **Perfect** tense is formed as in Hindī, by suffixing the present tense of the verb substantive to the past participle. Thus :—

mē surugō-kē aur tērē sāṇḍē pāp kiyā-ō, I have done sin before heaven and thee.

tērē bābā-ē dhām dinī-ō, thy father hath given a feast.

The Pluperfect is often used in the Gospel of St. Matthew, where we should use the Perfect.

The **Pluperfect** tense is similarly formed, with the past tense of the verb substantive. The latter precedes the participle quite as often as it follows it. It is often used in the sense of the past, or of the perfect. Thus :—

hāū elā dūrē lāg nōṭhā-thā, I have walked a long way to-day

sō nērā bī pahūchā-nū-thā, he had not even arrived near.

amū-ī sōbbāi thān chhōḍi dinō-thē. or taū-pāchh hāḍō-thē, we have left all and followed Thee (Matt. xix, 27).

tūē-ī sunō-thō (Matt. v, 27), or *tūē-ī thō-sunō* (Matt. v, 43), ye have heard.

tūē thē-nāchē nā, ye did not dance (Matt. xi, 17)

Passive Voice. —As in Kumauni and Rājasthāni, a passive is formed by adding *l* to e root of the verb. Thus, *hārchnō*, to lose, *hārchnūḍ*, to be lost ; *bōli dēṇō*, to say, *bōli dēinō*, to be said. Thus :—

ōjē ēji bāta syānā-kē kāṇḍ-pūḷi dēindī bōli, if this thing will be said in the ears of the Governor (Matt. xxviii, 14).

ēś bōli dēindō tyā-kī ād-kē nītē, this will be said for a remembrance of her (Matt. xxvi, 13).

Causal Verbs are formed, as in Hindī, by adding *ā* to the root, as in *pakāṇō*, to cook. Sometimes, as usual, *ō* is substituted for *ā*, as in (pres. part.) *sunōndā lāgā*, he began to cause to hear (Matt. iv, 17).

There are numerous irregular causal verbs. Most of these also follow Hindī, e.g. *marnō*, to die; *mārnō*, to kill.

Compound Verbs.—There are the usual compound verbs.

Intensive Compounds are made, as in Hindī, with the conjunctive participle of the main verb, but, unlike Hindī, this is very often put *after* the supplementary verb. As examples of each order we may quote :—

bāti dīnō, he divided.

dīni udāi (not *udāi dīni*), he squandered.

Numerous other examples will be found in the Parable.

As an example of **Potentials** we may quote :—

lār-kōtē tīpi sōkō, he is able to raise up children (Matt. iii, 9).

As a **Desiderative** we have :—

bōkuṭū-kh khānē sūchō-thā, he was wishing to eat the husks. (See Infinitive.)

Inceptives are formed with the present participle, as in—

Yissū kōtthā sunōndā lāgā, Jesus began to preach (Matt. iv, 17).

As a **Permissive** we have :—

tū murda lōgī-kh āpnē-ī murdī-kh dābōṇō dē, let the dead bury their dead (Matt. viii, 22).

The ordinary **Negative** is *nū* or *nā* as in *kōē nū thā dēi*, no one was giving; *hāū tēre bētē māphak āthī-nā*, I am not as thy son. So also in the imperative mood, *tūē tē-kē kāmō-kī bāti sātyā nū*, do not ye after their works (Matt. xxiii, 3).

With *uiyē*, be ye, the 2nd plural polite imperative of *ōṇō* (*hōnā*) to be, we have a compound, *nūiyē*, be ye not (Matt. vi, 5).

Two specimens of Jaunsāri are here given, and these are followed by the Jaunsāri Vocabulary alluded to in the Introduction to the dialect. Each specimen is given in the Sirmauri character and in transliteration. The first is a version of the Parable of the Prodigal Son, and the second is a favourite folk-song. The latter was received too late to be utilized for the grammatical sketch. Both versions in the Sirmauri character are, as usual in such documents, very carelessly written; dots are as frequently omitted, as in writing English. Dashes over a letter are often added when not required, so that, e.g. *ḥākā* is written *ḥokā*, and *mē* is written *maī*. Again an initial *ē* or *ē* is invariably written *yē* or *yē*, the *y* being used as a kind of scaffold on which to write a non-initial *ē* or *ē*. Such irregularities do not affect the pronunciation, and have been silently corrected in the transliteration.

[No. 1.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

WESTERN PAHĀRĪ (JAUNŚĀRĪ).

STANDARD DIALECT.

DISTRICT DERA DUN.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekō-kē dui bēṭe thē. Tihũ-mũjhĩ jōjā kanchhā thā
A-certain-one-of two sons were. Them-from-among who the-younger was
 tinē āpnē-bābā-kh bōlō jē, 'bābā, jō-kichh dhan-tākā ō,
by-him his-own-father-to it-was-spoken that, 'father, whatever wealth-money is,
 tēthũ-mũjhĩ jō-kichh mērē-bāṭe-kō, sō mu-kh dē.' Tabi tinē
that-from-in whatever my-share-of(is), that me-to give.' Then by-him
 jō-kichh thō, sō tihũ-kh bāṭi-dinō. Thorē-dusũ-mũjh jōjā kanchhā
whatever was, that them-to was-divided-out. Few-days-in who the-younger
 bēṭā thā, tinē sabh-āpnē-bāṭe-kō māl-mōṭāh kōṭhō-kōrō kōrō
son was, by-him all-his-own-share-of property together-made was-made
 (aur) pardēsō-kh nōṭhā, aur taiikē jāriā-mũjh āpnī māl-matāh
(and) another-country-to he-went, and there debauchery-in his-own property
 sab dīni-uḍāi. Jab (for jabī) tēs-bhēr kichh-nū rōhō aur
all was-squandered-away. When him-near anything-not remained and
 taiikē kāṛ pōrā, sō mūnikā garib gōā. Tabi sō jō taiikō-kē
there a-famine fell, he entirely poor went. Then he who there-of
 thē, tihũ-mũjhĩ ēkō-kē ēthū rōndā lāgā, jīnē
were, them-from-among a-certain-one-of there to-remain began, by-whom
 tēsē-kh āpnē-sũgarũ chārñō-kh dōkhrī-pūḍā bhējā, aur sō tihũ-
him-as-for his-own-swine feeding-for fields-in he-was-sent, and he those
 bōkuṭũ-kh khāṇē sũchō-thā jihũ-kh sũgur khāṭ-thē; tēsē-kh sōjō
husks (acc.) to-eat wishing-was which (acc.) the-swine eating-were; him-to those
 bi kōē nũ thā dēī. Tabi tēsē-kh sũch āi jē, 'mērē-bābā-kē
also anyone not was giving. Then him-to senses came that, 'my-father-of
 ēthū tō kōchhē-ī pēṭ bhōrō, ōr hāũ bhūkhā mōrũ. Hāũ āpnē-
near verily how-many belly fill, and I hungry die. I my-own
 bābā-bhēr jāṃā, ōr tēsē-kh bōlmā jē, "bābā, mē surugō-kē
father-near will-go, and him-to I-will-say that, "father, by-me heaven-of
 aur tērē sūmnē pāp kiyā-ō. Hāũ tērē-bēṭe-māphak āthī-nā. Mu-kh bi
and of-thee before sin done-is. I thy-son-like am-not. Me-to also

jaisē (for jaśē) tērē ōr hāri-pāri ō tōśāi rākh.”” Tabi sō ujhūnā
as thy other servants are so-even keep.”” Then he arose
 ūjhūnā, ōr āpnē-bābā-bhērō-kh nōṭhā. Sō nērā bhī pahūchā-nū-thā
arose, and his-on-father-near-to went. He near even arrived-not-was
 tōtirīē tēs-kē-bābāē dēkhā. Tēsē-kh dēkhi-kōri ghīnā
immediately by-his-father he-was-seen. Him (acc.) seen-having compassion
 lāgī, ōr tēs-kē bābāē dauṛi-kōri tēs-kē ṭāṭū-dī bāhā
was-attached. and him-of by-the-father run-having him-of neck-on arms
 phēḍāi-phēḍāi tabē tēsī-kh chāṭā. Bāṭēē
having-thrown-having-thrown then him-even-to it-was-kissed. By-the-son
 bōlō jē, ‘hābā, mē tērē sāmnē ōr surugō-kē sāmnē pāp
it-was-spoken that, ‘father, by-me of-thee before and heaven-of before sin
 kiya, aur hāū tērē-bēṭē bājñō māphak rōhā-nā jō tērā bēṭā
was-done, and I thy-son to-be-called like remained-not that thy son
 bājū.’ Pōr tēs-kō-bābāē āpnē-naukarū-kh bōlō, ‘jō
I-may-be-called.’ But by-his-father his-own-servants-to it-was-spoken, ‘what
 sabū-ti āchhō kōparā ō, sō gādō gādō ōr ēśē-kh
all-than good garment is, that take-ye-out take-ye-out and this-one-to
 pōharai-dē (for -dēō); ōr ēś-kē hāthō-dī chhāp, ōr gōḍī-dā jūtā dēō-pōharai;
clothe; and him-of hand-on a-ring, and feet-on shoe put-ye-on;
 ōr jō, ham khāmē ōr chhākmē. Ējā mērā bēṭā mōri-kōri,
and so, we shall-eat and we-shall-feast. This my son died-having,
 jīwanā; hārchīē, phābā.’ Ōr tabi sō maji-mūjh rōhē.
lived; having-been-lost, found(-is).’ And then they joy-in remained.

Tēs-kā jēthā bēṭā dōkhrē-pūḍā thā. Jabi ghōrō āndiā
Him-of the-elder son the-field-in was. When to-the-house on-coming
 āpnē-kūrē-ḍhāiyā pahūchā, tabi tiṇē bājñō- aur nāchñō-kā śād
his-own-house-near he-arrived, then by-him music- and dancing-of noise
 śuṇā. Ōr tiṇē āpnē-naukarū-mūjhī ēkō-kh
was-heard. And by-him his-own-servants-from-among a-certain-one-to
 āpū-ḍhāiyā baudi-kōri pūchhā jē, ‘ējō kā hō?’ Tiṇē
himself-near called-having it-was-asked that, ‘this what is?’ By-him
 bōlō jē, ‘tērā bhāyā āyā, (aur tērē-bābāē dhām
it-was-spoken that, ‘thy younger-brother came, (and by-thy-father a-feast
 dinī-ō, ēthū-āstē jē sō khim-kuśar āyā).’ Sō rūśi-mōrā, ōr
given-is, this-for that he in-good-health came).’ He became-angry, and
 bhītrē nū jāī. Tabi tēs-kā bābā bādā āyā, ōr
within not would-go. Then him-of the-father outside came, and
 mōnāndā lāgā. Tiṇē āpnē-bābā-kh bōlō jē, ‘hāū
to-remonstrate began. By-him his-own-father-to it-was-spoken that, ‘I

tō ēchhē-bōrsū-āurī tēri tōhal kōrū, ōr jōjō tū hōlē sō
verily so-many-years-from thy service do, and what thou speakest that
 sunū. Tabī bī tē kōdi mu-kh ēk chēl-kūrō-bī nū
I-hear. Then also by-thee ever me-to one goat-young-one-even not
 dīnō, jō hāū bī ēk dūs āṇṇē-sāthi-saṅgāthi-kē-sāthē
was-given, that I also one day my-own-friends-companions-of-in-company
 majā kōrdā. Ōr jabī tērā bētā ějā, jīṇē sabh māl-matāh
joy might-have-made. And when thy son this, by-whom all property
 rāḍū-kh uḍāō, āyā, tabī tē tēs-kē-āstē dhām dīnī.
harlots-to was-squandered, came, then by-thee him-of-for a-feast was-given.'
 Tiṇē bōlō jē, 'bētā, tū tō sadā-nit mū-ī-dhāiyā,
By-him it-was-spoken that, 'son, thou verily always me-ever-near(art),
 ōr jō-kichh mērō hō, sō tērō-ī hō; ōr ěsō bhī (for bī)
and whatever mine is, that thine-even is; and thus also
 chāhiyē-thō, kāhi-kh jē tērā bhāyā marīē, jīwanā; ōr
proper-it-was, because that thy younger-brother having-died, lived; and
 hārchīē, phābā.
having-been-lost, found(-is).'

SPECIMEN II.

1. कौरे मरुतोरु मरुतु + मरुतु चोरु
 कौरे मरुतु मरुतु मरुतु मरुतु चोरु
 चोरु मरुतु मरुतु मरुतु मरुतु चोरु
 कौरे मरुतु मरुतु मरुतु मरुतु मरुतु चोरु
 5. कौरे मरुतु मरुतु मरुतु मरुतु मरुतु चोरु
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 कौरे मरुतु मरुतु मरुतु मरुतु मरुतु चोरु
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 15. कौरे मरुतु मरुतु मरुतु मरुतु मरुतु चोरु
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 कौरे मरुतु मरुतु मरुतु मरुतु मरुतु चोरु
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 कौरे मरुतु मरुतु मरुतु मरुतु मरुतु चोरु
 मरुतु मरुतु मरुतु मरुतु मरुतु चोरु

SPECIMEN II.

THE SONG OF SERIĀ.

TRANSLITERATION AND TRANSLATION.

- Ijyē-li, māiyē, lāyē kārñi-chōi.
'Mother-O, mother, prepare lye-drippings.'
- Mōilē mērē kōpirē rē, dēñē chōiyē dhōi.
'Dirty my clothes O, give with(-lye)-dripping washing.'
- Chōiyē binu dhōñdi rē, jālē kōpirē khōi.
'With-lye without by-washing O, will-go clothes spoilt.'
- Sājo lāñdi rē sābiñō rē, jālē phulētū hōi.
'Fresh by-preparing O soap O, will-go flower-like having-become.'
- Ōkhērū sāwatīyē sōri-jāwalā bāñā. (5)
'Walnut-tree branch clothed-will-go mistletoe.'
- Kōpirē dhōi, Śeriyā bāñhā, kōi gāwē jāñā?
'Clothes having-washed, Śeriyā beautiful, which village going?'
- Bāji-jālē bājiñē, bāji-jāñlō bāñō.
'Played-will-be musical-instruments, played-will-be the-gong.'
- Gāwē binu yē bōliyāñ rē, mērē jāñērū jāñō.
'Of-a-village without O speaking O, my to-fair going.'
- Thēkō gōñō, rē Śeriyā bāñhā, tēri buñhōri māi.
'I-prohibit I-stop, O Śeriyā beautiful, thy old mother.'
- Jāñērū jō pōrāyē rē, nā bhī mērā tū jāñyē. (10)
'Fair which of-strangers O, not also my thou go.'
- Thēkō gōñō, bōlā, Śeriyā bāñhā, tēri pōñōri nāriyē.
'I-prohibit I-stop, says, Śeriyā beautiful, thy bed-fellow wife.'
- Jāñērū jō pōrāyē rē, bōñi-jāñli mārō yē.
'Fair that of-strangers O, will-happen fight O.'
- Dāñē bāñō kainōñti rē, dūñi bāñōññ mōrō yē.
'On-the-hill sings cuckoo O, on-the-plain sings peacock O.'
- Khōñāñi Bahmāwāñi rē, tēri bimū khāñjēri chōrōyē.
'The-Khas-woman of-Bahmū O, thy castanets tamhourme stolen.'

Rōgāñũ-kē bōlā bhitarē jō pāñi piñō ri (15)
 'Rangāñũ-(in-the-house-)of said within that water drinking of

kuñḍi yē.
 pot O.

Bimū khāñjēri rōhnō dē-di, dē-di bāsuri unḍi yē.
 Castanet tambourine to-remain allow, give flute here O.'

Kāṭē nā rē kuchāriyē, bāñi-lōilē kāpō.
 'Cut please O Kachāriyā, make pieces.'

Thēkō gōṭō bōlā, Śēriyā bāñhā, tērō budhāyō bāpō.
 'I-prohibit, I stop, says, Śēriyā beautiful, thy old father.'

Gurū-sāthē bijurētiyē, dōi-sāthē gōñoyē.
 Thunder-with lightning, bees-with honey-bee.

Jāṭērũ nũ jāyā, Śēriyā, ghōrē gāḍi-lēō mōñoyē. (20)
 The-fair not go, Śēriyā, at-home prepared-is a-fish-poisoning-fair.'

Khōśañiyē Bahmāwaṭiyē bāñō mithōrō khāñō yē.
 'O-Khas-woman of-Bahmū prepare sweet food O.'

Bōhuā-kē-sāthō-kē rē, mērē jāñiyē jāñō yē.
 Daughter-in-law-of with, my will-be-gone going O.'

Phūli-jāōlē phulētū rē, phūli-jāōli arū.
 Will-bloom flowers O, will-bloom peaches.

Thōri chākiyā, Śēriyā, bāñhā, Rōgāñũ-ki dārū.
 Little taste, Śēriyā, beautiful, Rangāñũ-of wine.'

Phūli-jāōlē phulētū rē, phūli-jāōli dhāi. (25)
 'Will-bloom flowers O, will-bloom Woodfordia-floribunda.'

Tāū tō lāgō, Anūpā rāḍē, jāṭērũ-kō bāi.
 To-thee also is-felt, Anūpā woman, fair-of desire.'

Bhawānū rē lōhārā, dē-di ḍāgarē-di pāñō.
 'Bhawānū O blacksmith, give chopper-on keen-edge.'

Jāṭērũ jāō, Anūpā rāḍō, gōi nā rāḍō-ki bāñō.
 'Fair going, Anūpā woman, goes not woman-of custom.'

Athū lāgā bōlē bōldā, jō Bhawānū lōhārō.
 Thus began to-speak speaking, that Bhawānū the-blacksmith.

Dēkhi kōriyā, Anūpā dhiyāñi, mulikō-kā bōhārō. (30)
 'Seeing do, Anūpā daughter-of-a-Rājput, country-of custom.'

Bhōāñũ jō lōhāraṭṭā, jōrō ḍiguā tērā.
 'Bhawānū that blacksmith, garment cap thine.'

Dādiyā-kā khāwād, Śēriyā sūrā bhaujā mērā.
 Elder-sister-of husband, Śēriyā real brother-in-law my.'

Phūli-jāōlē phulētū, phūli-jāōli dhāi.
 'Will-bloom the-flowers, will-bloom Woodfordia-floribunda.'

- Bōdēkōṭē bōlē thātō-puṇḍi lāgi jātirā jāi.
In-Barkōṭ called open-space-in held the-fair is-being.'
- Dādiyē Nagautiyē, tū bhi dādī yē dādī. (35)
'O-elder-sister of-Nāgau, thou also sister O sister.
- Jaṛē-kāḡūri (read jhalēkālī) kalēgi dādiyē (bādhīyē),
Shining head-ornament tie,
- dēi-nā kalēgi bādhī (for bādhī).
put-please head-ornament having-tied.'
- Jōi-jālā, Anūpā, tērā kaudiyārā jūrā.
'(I-)will-be-burnt, Anūpā, (by-)thy embroidered dress.
- Pōrō-kō jō bhaṅgīrō rākhō, āsū-kā mūrā.
Last-year-of this cumine kept, this-year-of parched-grains.'
- Aśō kōri bōlōlā rē, Kōlhē-kā bāḍi.
Thus doing speaks O, Kōlhā-of the-carpenter.
- Ūmī pōsētō āpū khāyē, ṭōḍē
'Parched-grain poppy-seed you eat, poppy-heads
- lāyē-ohhāḍi. (40)
art-throwing-away (-at-me).'
- Bahmuā ḍāḍē-puṇḍā bātē bōhlā hūrū.
Bahmū hill-on air blows softly.
- Judā nāchō bōlē, Śeriyā bākā, judā pāgō-rā phūrū.
Apart dances says, Śeriyā beautiful, apart turban-of turban-tail.
- Aisē kōri bōlōlā rē Dumṭurā Jindā.
So doing says O Dōm Jindā.
- 'Bāwē pōsē bōlē ḍāḡrē-lāi, dahnā pōsō gōā tindā.'
'Left side he-says chopper-stroke, right side went wet.'
- [Amlōrē-samlōriyā-kā, bāṇī-leita ḍhimā. (45)
[Amlōrā-etcetera-of, make-do a(-poultice)-lump.
- Jātērū-kē thāt-puṇḍā bātō, Anūpā, bhaṅgīrē-kā khīsā.]
Fair-of open-space-in distribute, Anūpā, cumine-of pocket.]

FREE TRANSLATION OF THE FOREGOING.

The legend runs that Śeriyā, a very beautiful youth, was married to a Rājput girl of the village of Bahmū, and fell in love with his wife's younger sister, Anūpā, who was married to one Hansā of Banyānā Khās Dwār. The lovers agreed to meet at Barkōṭ fair. There they were surprised by Hansā, who cut off Śeriyā's head with a ḍāṅḡrā (the kind of chopper, or axe, used for killing goats).

Śeriyā speaks.—O Mother, Mother, prepare lye.¹ My clothes are dirty. Wash them with lye. Or better, wash not with lye, for my clothes would be spoilt by it. Prepare fresh soap, and they will be gay as flowers.

¹ Lit. 'Ash-drippings.'

The Mother.—Thou wilt be gay as a walnut-branch hung with mistletoe. To what village is my handsome Śeriyā going in his washed garments?

Śeriyā.—Let musical instruments be played. Let the gong be sounded. Speak not of a village. It is to the fair I go.

The Mother.—I, thy old mother, stop thee, prohibit thee, my handsome Śeriyā. The fair is one for strangers. Go not to it.

Śeriyā's Wife.—Thy wife, thy bed-fellow, stoppeth thee, prohibiteth thee, my handsome Śeriyā. The fair is one for strangers. Haply there may be a fight. The cuckoo singeth on the hill, and the peacock singeth (*s.e.* danceth) in the plain. The Khasanī of Bahmū hath stolen thy castanets and tambourine.¹

Śeriyā.—There is a waterpot for drinking in the house of the Raṅgānūs. Keep my castanets and tambourine, and give me my flute.² Cut thou *kachāriyā* into pieces for me.³

Śeriyā's Father.—Thy old father stoppeth thee, prohibiteth thee, my handsome Śeriyā. Where there is thunder, there is lightning; where there are bees, there is the queen-bee; [where there is a fair, there there will be trouble]. Go not to the fair. At home do they prepare a fair for poisoning fish.⁴

Śeriyā.—Khasanī of Bahmū (his wife), prepare thou sweet food, for Śeriyā will go to the fair with his daughter-in-law.⁵

The Wife (acquiescing reluctantly, and warning him to keep sober).—The flowers will bloom. The peaches will bloom. My handsome Śeriyā, taste but little of the wine of the Raṅgānū's family.

Hansā addresses Anūpā, his wife, with whom Śeriyā has the intrigue.—The flowers will bloom, and the *dhāi*⁶ will bloom.

Thou art eager to go to the fair, Anūpā.⁷

He addresses a blacksmith.—O Bhawānū, the blacksmith, put thou a sharp edge upon my chopper.

He again addresses his wife.—Thou art going to the fair, Anūpā. A true woman art thou, not dost thou give up thy woman's nature.

Bhawānū addresses Anūpā.—O Anūpā, thou Rājput's daughter, this (thy husband's talk) is but the custom of the country.

Anūpā, now at the fair, addresses Bhawānū.—O Bhawānū, the blacksmith, thou art here in thy coat and cap. Where is Śeriyā, my elder sister's husband, my real brother-in-law?

¹ The wife is a Khas Rājput woman of Bahmū, and she is referring to herself. She knows that he always goes out with these musical instruments,—as a proper young dandy should,—and so, to keep him at home, she tells him that she has stolen them, and hidden them away. The translation of *bimū* by 'castanets' is very doubtful.

² Śeriyā's son was married into the family named Raṅgānū, who lived at Barkōt, where the fair would be held. The *kuṅḍī* is a brass or copper vessel, and indicates that the family is wealthy. Śeriyā means that he can easily find a set of castanets and a tambourine in their house. Note the use of *rā* (*rē*, *rī*) as the post-position of the genitive. It is the regular form in most Western Pahārī dialects.

³ *Kachāriyā* is the name of an edible root. He is telling her to prepare food for his expedition.

⁴ Preparations are being made for a joint expedition for fish-poisoning. In these Hills, it is a common practice to poison pools with various vegetable drugs. See Atkinson, *Gazetteer of the Himalayan Districts*, II, 82.

⁵ As already said, his son was married into a Rājput family of Barkōt, where the fair was to be held. The daughter-in-law is now in Śeriyā's house, and Śeriyā states his intention of taking her with him. Girls are usually allowed to go to their parents' houses on such occasions.

⁶ The *Woodfordia-storibunda*, which has brilliant red flowers.

⁷ In Jaunsāri, the word *rāḍī* means simply 'woman,' not 'widow.'

Śeriyā (hurrying to the fair).—The flowers will bloom, the *dhāi* will bloom. Lo, there is the fair on the Barkōṭ plain. (He meets his sister, who is married in Nāgau),—O, Elder Sister of Nāgau, thou art my sister of sisters (*i.e.* very dear); tie thou up this shining ornament upon my headdress.

Śeriyā meets Anūpā. She gives him spices to eat. Śeriyā.—Anūpā, I am consumed¹ by the beauty of thy embroidered dress. Thou hast kept last year's cumine, and this year's parched grain for me.

The Carpenter² of Kōlhā (overhearing them) says (in raillery), 'Ye eat parched grain, and ye eat poppy-seeds, and ye throw the poppy-heads at me in sport'

(*Hansā surprises them, and strikes off Śeriyā's head with the chopper.*)

(After the murder, the poet addresses Anūpā, who is standing to one side, and weeping.)—The air blows softly on the heights of Bahmū (her father's home). On one side dances the handsome Śeriyā's (body), and on the other side dances the hanging tail of his turban (*i.e.* his head has been cut off). Jindā, the Dōm, thus began to say, 'The stroke of the chopper was on the left side, but even to the right side was it damp (with blood).'

The concluding two lines are not in the copy in the vernacular character, and are taken from another version of the poem.

Anūpā, make thou a salve (for thine heart), and distribute thy pocketfuls of cumine on the plain of the fair.³

¹ Note the elision of *r* in *jōi* for *jōri*.

² Note the form *bāḍi* for *bāḍhi*, a carpenter. Such disaspiration of sonant aspirates is typical of dialects further west.

³ *Ambōṛā* is a plant, the leaves of which made into a poultice are said to reduce the pain of a boil, or the like. The poet sarcastically advises her to clap a poultice on her heart, in the shape of a new lover, and as her pocketful of cumine is now no longer required for Śeriyā, she had better distribute her favours to the fair in general.

JAUNSĀRĪ-ENGLISH VOCABULARY.

Jaunsāri.	English.	Jaunsāri.	English.
A			
<i>Abōrā,</i>	(adv.), late.	<i>Ālā,</i>	unripe, raw.
<i>Ābūr,</i>	(noun), boil, abscess.	<i>Ām.</i>	we.
<i>Āchhā, āchhā,</i>	nice, good, better.	<i>Āmārā,</i>	our.
<i>Āchāyāthā,</i>	unsafe.	<i>Āmilā,</i>	sour.
<i>Āchhā,</i>	blackberry.	<i>Āmā-kh,</i>	(acc.), us.
<i>Ād,</i>	memory.	<i>Ān-byā,</i>	virgin.
<i>Ādāqā,</i>	bat.	<i>Āngā,</i>	hornet.
<i>Ādōru,</i>	bat.	<i>Āngār,</i>	charcoal.
<i>Ādhā,</i>	blind.	<i>Āpō, āpō,</i>	to come.
<i>Ādī (plur. ādī),</i>	bowel, entrail.	<i>Āpō,</i>	own.
<i>Ādā-badh,</i>	barter.	<i>Āp matlab,</i>	battery.
<i>Ādā,</i>	green ginger.	<i>Āpī,</i>	self.
<i>Ād rakhā, ād rākhā,</i>	to remember, to bear in mind.	<i>Ār,</i>	paramour.
<i>Āgān,</i>	matchlock.	<i>Ārān, ārān,</i>	forge, anvil.
<i>Āgā, āgā,</i>	sky, heaven.	<i>Ārā,</i>	looking-glass.
<i>Āgā,</i>	(prep.), in front, before.	<i>Āā,</i>	hope.
<i>Āgā,</i>	advance.	<i>Āā,</i>	fallow.
<i>Āgā dāpō,</i>	to give an advance.	<i>Āāpō, āpō,</i>	to come.
<i>Āgā nāpō,</i>	to go ahead.	<i>Āā,</i>	are, is.
<i>Āgā,</i>	(adv.), two years hence.	<i>Āā,</i>	light, brightness.
<i>Āgī,</i>	issue, family; (adv.), next year.	<i>Āā rākhā,</i>	to expect.
<i>Āgār,</i>	firefly.	<i>Āā,</i>	cause, (for) the sake (of).
<i>Ājā, ājā (fem. ājī),</i>	this.	<i>Āā (plur. āā),</i>	tear.
<i>Āin,</i>	udder.	<i>Āākhā,</i>	ill.
<i>Ārān, ārān,</i>	forge, anvil.	<i>Āāhār,</i>	sleep.
<i>Āitār,</i>	Sunday.	<i>Āāhī nā thā,</i>	absent.
<i>Ākh,</i>	eye.	<i>Āāhīnā rāhā,</i>	to fast.
<i>Ākhā,</i>	many.	<i>Ākhā,</i>	unsafe.
		<i>Āwā,</i>	air.

Jaunsaři.	English.	Jaunsaři.	English.
<i>Babā,</i>	papa, father.	<i>Bakrāwā,</i>	herdsman for goats.
<i>Babā,</i>	father (used in the hills).	<i>Bakrāwī,</i>	herdswoman for goats.
<i>Bachh, bachhau,</i>	the small hornet.	<i>Bal</i> (plur. <i>balī</i>),	oreepeer.
<i>Bāchhā,</i>	king.	<i>Bāl, bā,</i>	hair of human body.
<i>Bāchhāṭ,</i>	(fem.), calf.	<i>Bāl,</i>	ear-ring (for women) worn on inside of ear.
<i>Bāchhāy,</i>	(masc.), calf.	<i>Bāman,</i>	brūhmaṇ.
<i>Bādharā,</i>	to fill.	<i>Bān,</i>	forest.
<i>Bādharā,</i>	to bind, tie, wrap.	<i>Bān,</i>	oak.
<i>Bādharā,</i>	carpenter.	<i>Bān,</i>	dam.
<i>Bād,</i>	cloud.	<i>Bān-ghā,</i>	wild cat.
<i>Bād,</i>	outside.	<i>Bān-gū,</i>	acorn.
<i>Bādyaṭ,</i>	cloudy.	<i>Bānā birā,</i>	<i>Bānā birā,</i> (female) wild cat.
<i>Bāgh,</i>	leopard.	<i>Bānā,</i>	to mend.
<i>Bāgh,</i>	leopard-oub.	<i>Bān,</i>	to plough.
<i>Bāgh,</i>	leopard-oub.	<i>Bān āgar,</i>	wild hog.
<i>Bāgh,</i>	leopard-oub.	<i>Bān,</i>	acorn.
<i>Bāgh,</i>	leopard-oub.	<i>Bā,</i>	hair of human body.
<i>Bāgh,</i>	leopard-oub.	<i>Bār,</i>	day.
<i>Bāgh,</i>	leopard-oub.	<i>Bār,</i>	big.
<i>Bāgh,</i>	leopard-oub.	<i>Bārā,</i>	axe (in Sansogh Village, Deogarh Khatt).
<i>Bāgh,</i>	leopard-oub.	<i>Bārā,</i>	outside.
<i>Bāgh,</i>	leopard-oub.	<i>Bārā,</i>	to fast.
<i>Bāgh,</i>	leopard-oub.	<i>Bārā,</i>	to come out.
<i>Bāgh,</i>	leopard-oub.	<i>Bārā,</i>	hedge.
<i>Bāgh,</i>	leopard-oub.	<i>Bārā,</i>	year.
<i>Bāgh,</i>	leopard-oub.	<i>Bārā,</i>	to send to Coventry (used only on account of the enmity of a dead person).
<i>Bāgh,</i>	leopard-oub.	<i>Bārā,</i>	fern.
<i>Bāgh,</i>	leopard-oub.	<i>Bārā,</i>	yearling.
<i>Bāgh,</i>	leopard-oub.	<i>Bārā,</i>	sand.
<i>Bāgh,</i>	leopard-oub.	<i>Bārā,</i>	(masc.), bambop.
<i>Bāgh,</i>	leopard-oub.	<i>Bārā,</i>	vessels of earthen-ware or basket-ware.

Jaunsaři.	English.	Jaunsaři.	English.
Bāsa,	adse.	Bhadāḍḍi,	August harvest. This includes <i>ohāri, kḍḍḍi, jhāḍḍi,</i> and unirrigated rice.
Baḥḍ,	to abide.	Bhāḍy,	hemp.
Bāt,	wind, air.	Bhāḍwa,	fish-dam.
Bāḍ,	way, track, path	Bhāḍwaḍ,	fortunate.
Bāḍā,	share.	Bhāḍi,	offering.
Bāḍ dākhari,	to await.	Bhāḍāḍy, bhāḍāḍy,	committee, panchayat.
Bāḍ(h),	beautiful.	Bhāḍi,	younger sister.
Bāḍ(h)ni,	beautiful (a woman).	Bhāḍjḍḍi,	to retire from a case.
Bāḍi,	wick.	Bhāḍwāḍ,	dam.
Bāḍi,	egg.	Bhāḍk phirāḍ,	to be a vagrant.
Bāḍi sēni,	to hatch.	Bhāḍḍ, bhāḍḍ,	burden, fustia.
Bāḍāḍ,	path.	Bhāḍḍ pāḍwāḍ,	to procure abortion.
Bāḍāḍ,	purse.	Bhāḍḍ pāḍḍ,	abortion.
Bāḍū, bāḍū,	sand.	Bhāḍḍ,	many.
Bāḍḍ,	bull.	Bhāḍi,	cooked rice.
Bāḍḍḍ,	to turn, to return.	Bhāḍḍḍ,	sufficient.
Bāḍḍ (plur. bāḍḍ),	shoulder.	Bhāḍḍi-bhāḍḍi-kḍ,	various.
Bāḍḍ lāḍi,	to swim.	Bhāḍ (plur. bhāḍḍ),	brow.
Bāḍwāḍ.	dwarf. The popular explanation is that he is only "fifty-two" fingers high. The word is really a corruption of the Sanskrit <i>vāmana</i> .	Bhāḍj,	sister-in-law.
Bāḍḍ,	haft, handle.	Bhāḍḍ-kāḍḍi,	(adv.), somehow.
Bāḍḍḍ,	bundle.	Bhāḍḍ-kāḍḍi,	(adv.), somewhere.
Bāḍḍi ḍāḍḍ,	best.	Bhāḍḍ-kwāḍi,	any.
Bāḍḍḍ,	unwilling.	Bhāḍḍḍ,	black etc.
Bāḍḍḍ,	musk-pod.	Bhāḍḍḍḍ,	to fill.
Bāḍḍḍḍ,	certainty.	Bhāḍḍḍ,	vagrant.
Bāḍḍḍḍḍ,	obscene.	Bhāḍḍḍ,	younger brother.
Bāḍḍḍḍḍ,	woman.	Bhāḍḍḍḍ,	authority.
Bāḍḍḍḍḍḍ,	woman.	Bhāḍḍḍ,	mystery.
Bāḍḍḍḍḍḍ,	evening.	Bhāḍḍḍ (plur. bhāḍḍḍ),	ewe, sheep (sing.).
Bāḍḍḍḍḍḍ,	(adv.), yesterday.	Bhāḍḍḍḍḍ,	herdsman for sheep.
Bhāḍḍḍḍḍḍḍ,	to shave the head.	Bhāḍḍḍḍḍḍ,	herdswoman for sheep.
Bhāḍḍḍḍḍḍḍḍ,	vessels of metal.	Bhāḍḍḍḍḍḍḍḍ,	committee, panchayat.
		Bhāḍḍḍḍḍḍḍḍ,	to meet.

Jaunsaŕi.	English.	Jaunsaŕi.	English.
<i>Bhāwanti,</i>	doll (of wood or rags).	<i>Bidrt,</i>	clear (of the sky).
<i>Bhijiyati,</i>	wet, damp (of clothes, etc.).	<i>Bij,</i>	lightning.
<i>Bhina,</i>	elder sister's husband.	<i>Bij,</i>	grain (for seed).
<i>Bhiraṇṇo,</i>	to wear, to put on clothes, etc.	<i>Bijār,</i>	plant.
<i>Bhit,</i>	wall.	<i>Bijurt,</i>	lightning.
<i>Bhitaḍi naṣṭhṇṇo,</i>	to enter.	<i>Bikh,</i>	poison, venom.
<i>Bhittiri,</i>	(<i>prep., adv.</i>), in.	<i>Bikṇṇo,</i>	to vend.
<i>Bhiraṣo,</i>	(<i>adv.</i>), within.	<i>Binaṣṇṇo,</i>	to taste.
<i>Bhoṣ,</i>	husk of barley, <i>masūr,</i> <i>mī,</i> or <i>lobiyā.</i>	<i>Bindhṇṇo,</i>	to drill holes.
<i>Bhoka,</i>	puncture, leak.	<i>Biṣ,</i>	broad.
<i>Bhokturi,</i>	a small puncture or leak.	<i>Biraṣ, birāṣ,</i>	female cat.
<i>Bhōṛā,</i>	granary (of stone).	<i>Bisar,</i>	mistake.
<i>Bhābhā,</i>	strawberry.	<i>Bisā,</i>	poison, venom.
<i>Bhābhāṇṇo,</i>	to roar like a bear.	<i>Bistē,</i>	delay, late.
<i>Bhāichāi, bhāiḥo,</i>	earthquake.	<i>Bodh,</i>	bullock.
<i>Bhāi-ohi,</i>	pheasant.	<i>Bōḍ,</i>	doctor.
<i>Bhāichō,</i>	earthquake.	<i>Boṛt,</i>	enemy (of. <i>bucāir</i>).
<i>Bhāijṇṇo,</i>	to fry.	<i>Boḥot,</i>	bark of tree, etc.
<i>Bhākrṇṇo,</i>	to bark.	<i>Bōi dēṇṇo,</i>	to announce.
<i>Bhāl,</i>	mistake.	<i>Bōiṇṇo,</i>	to announce.
<i>Bhāl-bucāir,</i>	mistake.	<i>Bābi,</i>	aunt, father's sister.
<i>Bhāmi,</i>	earth.	<i>Buḍhū par-nānā,</i>	great-great-grandfather.
<i>Bhō,</i>	husk of barley, <i>chaulā,</i> or <i>naḍiṇṇo.</i>	<i>Būka,</i>	kidney.
<i>Bhōtāṣ,</i>	will-o'-the-wisp.	<i>Buṇṇo,</i>	to weave.
<i>Biat,</i>	dinner.	<i>Burṇ (fem. bur),</i>	bad.
<i>Bisunṇo,</i>	to enrage.	<i>Būt,</i>	tree.
<i>Bichandṇo,</i>	(<i>prep., adv.</i>), amid.	<i>Byāj,</i>	interest (on loans).
		<i>Byā(hi-kā rāka,</i>	torch.
		<i>Bucāir (pronounced boir),</i>	enmity.
C			
<i>Chasin,</i>	cattle.	<i>Chāyā,</i>	spot.
<i>Chāḍṇṇo.</i>	to munch.	<i>Chākrū,</i>	tick.
<i>Chāḍi,</i>	spoon, ladle.	<i>Chākrū (fem. chākrū),</i>	chakor.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Chāl,</i>	use.	<i>Chhāṭāṭū</i> (see <i>chhḍḍ</i>),	brink.
<i>Chalag,</i>	quiet.	<i>Chhāikā,</i>	bark of tree, etc.
<i>Chalkāṛṭ,</i>	bird.	<i>Chhāṛṭ,</i>	cream.
<i>Chambā,</i>	marvel.	<i>Chhār,</i>	ashes.
<i>Chambhā karnḍ,</i>	to be surprised.	<i>Chhāṭ,</i>	buttermilk.
<i>Chāṇā,</i>	broken kernel.	<i>Chhāṭ,</i>	hare.
<i>Chāṇchak,</i>	(adv.), suddenly, acciden- tally.	<i>Chhāṭyāṇḍī karnḍ,</i>	to destroy root and branch.
<i>Chānt,</i>	kernel of a peach or apri- cot.	<i>Chhāṭyāṇḍī bāṇḍ,</i>	to destroy root and branch.
<i>Chāṇḍīth,</i>	dough (of gram).	<i>Chhāṭ,</i>	bitch.
<i>Chhāppar,</i>	roof.	<i>Chhāṭ,</i> <i>chhāṭ</i> (pl. <i>chhāṭ</i> ; fem. <i>chhāṭ</i> , pl. <i>chhāṭ</i>).	baby, child, boy, lad.
<i>Charakh,</i>	hyena. The animal is not found in Jaunsar-Bawar.	<i>Chhāṭ,</i>	ohin.
<i>Charāṭ, chāṭ,</i>	corpulent, fat.	<i>Chhāṭ,</i>	shade, shadow.
<i>Charnḍ,</i>	to browse.	<i>Chhāṭ,</i> <i>chhāṭ,</i> <i>chhāṭ,</i>	side, edge (of a field, river, etc.).
<i>Charṭ,</i>	thigh.	<i>Chhāṭ,</i>	black vulture.
<i>Chāṭ,</i>	spot.	<i>Chhāṭ,</i>	wife.
<i>Chāṭ,</i>	to lick, to kiss.	<i>Chhāṭ</i> (see <i>chhḍḍ</i>),	border.
<i>Chau,</i>	rice.	<i>Chhāṭ,</i>	permission.
<i>Chāṭ,</i>	(prep., adv.), (fem.), up.	<i>Chhāṭ karnṭ,</i>	to pardon, forgive.
<i>Chāṭ,</i>	dough (of <i>chhāṭ</i> or <i>chhāṭ</i>).	<i>Chhāṭ dēṇḍ,</i>	to desert.
<i>Chāṭchhāṭ,</i>	to twitter.	<i>Chhāṭ,</i>	to forsake, to abandon.
<i>Chaukāt,</i>	beware.	<i>Chhāṭ,</i>	goat-hide.
<i>Chāṭ,</i>	monsoon	<i>Chhāṭ,</i>	cowhide, buffalo-hide
<i>Chāṭ,</i>	woman's large hat.	<i>Chhāṭ,</i>	ash-heap.
<i>Chāṭ,</i>	broad.	<i>Chhāṭ,</i>	(masc.), baby.
<i>Chhāṭ,</i>	to strain.	<i>Chhāṭ,</i>	green walnut shell.
<i>Chhāṭ,</i>	disciple.	<i>Chhāṭ,</i>	to shriek.
<i>Chhāṭ,</i>	kid.	<i>Chhāṭ,</i>	pipe, hookah.
<i>Chhāṭ,</i>	chapati (of <i>chhāṭ</i>).	<i>Chhāṭ,</i>	to glisten.
<i>Chhāṭ,</i>	dough (of <i>chhāṭ</i>).	<i>Chhāṭ,</i>	to build.
<i>-chhā,</i>	(prep.), upon.	<i>Chhāṭ,</i>	ant.
<i>Chhāṭ,</i>	apricot chutney.	<i>Chhāṭ,</i>	to smoothe.
<i>Chhāṭ,</i>	to fling, to cast stones.	<i>Chhāṭ,</i>	smooth
<i>Chhāṭ,</i>	to vomit.		

Jainśāri.	English.	Jainśāri.	English.
<i>Chīṣṇō,</i>	to fry, to burn.	<i>Chūḍṇō,</i>	to pinch.
<i>Chīṭṭō,</i>	white.	<i>Chugḷi lāṇṭ,</i>	to backbite.
<i>Chōgīrīḍ,</i>	(<i>prep., adv.</i>), around.	<i>Chūḡṇō,</i>	to pick, to glean, to lift, to carry.
<i>Chōpar,</i>	butter.	<i>Chūḡj,</i>	bill (of a bird).
<i>Chōpṛṭ,</i>	clay.	<i>Chūkh,</i>	lemon.
<i>Chēraś,</i>	flat, level.	<i>Chūl,</i>	hearth.
<i>Chōrnō,</i>	to conceal, to hide.	<i>Chūlū,</i>	apricot.
<i>Chōrūṇō,</i>	to abscond.	<i>Chūr,</i>	hump.
<i>Chōṭki,</i>	basket.	<i>Chyāh,</i>	marriage, wedding.
<i>Chubāṇō,</i>	to prick.	<i>Chyāḡ-myāḡ,</i>	mushroom.

D

<i>Dābṇō,</i>	to press, to bury.	<i>Dārmō,</i>	pomegranate.
<i>Dāḍ,</i>	tooth, teeth.	<i>Dārō,</i>	pomegranate.
<i>Dād,</i>	fine (punishment).	<i>Dārū,</i>	gunpowder.
<i>Dādā,</i>	elder brother.	<i>Dāthō,</i>	jaw.
<i>Dādē-ki āchhō,</i>	blackberry.	<i>Dātrā,</i>	(<i>masc.</i>), sharp.
<i>Dādī,</i>	elder sister.	<i>Dāluṭhī,</i>	(<i>fem.</i>), sharp.
<i>Dādīau,</i>	harrow.	<i>Dauki,</i>	ladle, spoon.
<i>Dād kūrḥṇō,</i>	to gnash.	<i>Dauṇō,</i>	to burn.
<i>Dādō,</i>	mountain.	<i>Dauti,</i>	(<i>adv.</i>), to-morrow.
<i>Dāḡrā,</i>	sharp.	<i>Dāvo,</i>	tether.
<i>Dāi-bhāi,</i>	brethren.	<i>Dāvō lāṇō,</i>	to strangle.
<i>Dāk,</i>	shale.	<i>Dēḡā,</i>	large walking-stick, club.
<i>Dāki,</i>	vomit.	<i>Dēḡi,</i>	walking-stick.
<i>Dālī,</i>	bundle of lighted sticks of chir-wood.	<i>Dēkār,</i>	hiccough.
<i>Dāṇik dāṇik haṇō,</i>	to smile (in Western Par- ganas).	<i>Dēli,</i>	stone of fruit; apricot, peach or walnut-shell.
<i>Dān-pān,</i>	charity.	<i>Dēkhōṇē,</i>	apricot, peach or nut- shell.
<i>Dār,</i>	door.	<i>Dēṇō,</i>	to give.
<i>Dār lēṇō lāi,</i>	to shut (a door).	<i>Dēo,</i>	god, deity.
<i>Dārim,</i>	pomegranate.	<i>Dēo dekhāuṇā,</i>	to consult a brāhmaṇ if a god be angry.
<i>Dārkhāst karṇ,</i>	to request.	<i>Dēṛ,</i>	whole kernel.
<i>Dār idṇō,</i>	to shut (a door).		

Jaunsāri.	English.	Jaunsāri.	English.
<i>Dēuṇṇō,</i>	to walk.	<i>Dhyāṭṭurt, dhiāṇṇā,</i>	married girl at her father's house.
<i>Dēwar,</i>	husband's younger brother.	<i>Dibā,</i>	irrigated field.
<i>Dhabeir,</i>	better.	<i>Diḍiyāṇṇō,</i>	to bellow (of a buffalo).
<i>Dhā dēṇi,</i>	to cry.	<i>Diguā tōplā,</i>	woollen cap.
<i>Dhāgā,</i>	thread.	<i>Dil, ḍuṅgus,</i>	avalanche (of stones, etc.).
<i>Dhaiyā,</i>	(adv.), near.	<i>Dōbrt,</i>	granary (of wood).
<i>Dhakiyāṇṇō,</i>	to push.	<i>Dōkōr,</i>	shale; a grave.
<i>Dhā mārnt,</i>	to call.	<i>Dōkhrō,</i>	field.
<i>Dhān,</i>	paddy.	<i>Dōṇṇō,</i>	to ignite.
<i>Dhāṅkhāl,</i>	bellows.	<i>Dōpārṭ,</i>	lunch.
<i>Dhāṅ sātṇō,</i>	labour; <i>dhāṅ sātṭūā,</i> industrious.	<i>Dō-pastā,</i>	pregnant.
<i>Dhāṇu,</i>	bow (the weapon).	<i>Dōrā-kā dhōs,</i>	matchlock.
<i>Dhārḱūwa,</i>	afternoon (from 1 to 4 P.M.).	<i>Dōrōṭū, durētū,</i>	ear-ring (for men).
<i>Dhartt,</i>	earth.	<i>Dōṭiyā, ḍōṭiyā</i>	(adv.), to-morrow.
<i>Dhārū,</i>	male cat.	<i>Dūdh dēṇṇō,</i>	to suckle.
<i>Dhēḱā,</i>	circular.	<i>Dūdh chōrnṇō,</i>	to wean.
<i>Dhēl,</i>	clod.	<i>Dūdhṭ, dudhū,</i>	teat.
<i>Dhēnmanḱ, ḍhēnmanḱ,</i>	(sing.), ankle.	<i>Dūdhī dēṇṇi,</i>	to suckle.
<i>Dhēnmanḱ, ḍhēnmanē,</i>	ankles.	<i>Dudhū,</i>	teat.
<i>Dhiāṇṇā, dhyāṭṭurt,</i>	married girl at her father's house.	<i>Dūḍyāṇṇō,</i>	to roar like a bear.
<i>Dhil karnt,</i>	delay.	<i>Dūḡār,</i>	stone.
<i>Dhinḍā,</i>	anything round.	<i>Dutjā,</i>	other, another.
<i>Dhūā,</i>	smoke.	<i>Dūkhṭi,</i>	ill.
<i>Dhūāḱh, ḍhūāḱg,</i>	precipice.	<i>Duṅgus, ḍil,</i>	avalanche (of stones, etc.).
<i>Dhūādhyaṭṭ,</i>	smoke.	<i>Dūrē,</i>	(adv.), far.
<i>Dhūāḱg,</i>	precipice.	<i>Durētū, dorōṭū,</i>	ear-ring (for men).
<i>Dhāṇṇūṇṇō,</i>	to shiver.	<i>Durkārṇṇō,</i>	to hate.
<i>Dhāp,</i>	incense.	<i>Durkḱōṇṇō,</i>	to bellow (of a cow)
<i>Dhōṭ, dhāṇḱḱāu,</i>	dust.	<i>Dūs,</i>	son, day.
<i>Dhūrnt (plur. dhurniḱ),</i>	agne.	<i>Dūs-kḱ,</i>	(adv.), daily.
		<i>Dūyāṭṭ,</i>	both.
E			
<i>Ēb,</i>	(adv.), now.	<i>Ēkhlē,</i>	alone.
<i>Ēblī.</i>	(adv.), now.	<i>Ēllī-rāt,</i>	(adv.), to-night.

Jaunsari.	English.	Jaunsari.	English.
Énqá,	castor oil plant.	Éthóv,	(adv.), thus.
Ésví,	(adv.), so.	Éthóv̄ s̄v̄ic.	(adv.), therefore.
Étkí,	(adv.), here.	Éthū-chh,	(prep.), upon this.
G			
Gáb-ťúr̄ (fem. -ťúr̄t),	(masc.), lamb.	Ghām t̄ppā,	to bask.
Gacht,	girdle.	Ghāmō-ki kr̄t̄,	dawn.
Gād,	odour.	Ghar-ke k̄t̄t̄,	unirrigated rice.
Gađ.	stream.	Ghar-k̄r̄t̄,	goods and chattels and house.
Gadgādiyā,	cohabiting.	Gharnō,	to manufacture.
Gair̄,	sky.	Ghat̄āp̄ō,	to shorten.
Gāj,	muddy water or stream; echo.	Ghāťt̄,	bell.
Gajān̄t̄,	spate.	Ghāt̄ d̄p̄ō,	to cover.
Gājt̄,	mesh.	Ghāt̄t̄,	the second size goat-skin (of the four kinds).
Gājā,	meshes.	Ghāt̄r̄ō,	to shut up.
Galaur̄,	cheek.	Ghāt̄ phēđ̄āp̄t̄,	to complain to gods.
Gān, ganā,	mumps.	Ghaurat̄,	water-mill.
Ganā,	a man who has mumps	Ghējauťt̄,	sparrow.
Gānjā,	bald.	Gheppā,	goitre.
Gan̄nō,	to count.	Ghēr (plur. ghēr̄r̄),	abdomen belly, stomach.
Garbh̄t̄,	pregnant.	Ghēr-ťurt̄,	stomach.
Garh,	fort.	Ghēđt̄, ghēđt̄,	fencing-stick.
Garhan̄,	eclipse.	Gh̄t̄,	pity, mercy.
Gār̄hō,	tight.	Gh̄n̄p̄ō,	to carry.
Gar̄anō,	to growl.	Ghōl,	chamois (Himalayan).
Garū,	heavy.	Ghōđ̄ b̄đ̄i-kari b̄s̄ťh̄p̄ō,	to kneel.
Garur̄,	brown vulture.	Ghōđ̄ (plur. ghōđ̄),	knee.
Gāt̄, gaut̄,	body.	Ghūghūťt̄,	dove.
Gaur̄p̄ō,	to thaw.	Ghūr̄nō,	to more.
Gāyar (fem. gayar̄t̄),	herdsman.	Ghūťp̄ō,	to swallow.
Gāch̄p̄ō,	to tread.	Gh̄lō,	damp (as earth)
Gāđ,	ball.	Gh̄t̄,	ballad.
Ghāghr̄s, ghāghr̄s,	petticoat.	Gh̄t̄r̄t̄,	singer.
Ghām,	sun-warmth.		

Jaunsaŕi.	English.	Jaunsaŕi.	English.
<i>Ghyô,</i>	gum (of the mouth).	<i>Gâh,</i>	excrement (human).
<i>Go,</i>	chameleon.	<i>Guitô, guîpô,</i>	sweet.
<i>Gôôpô,</i>	to melt.	<i>Gumân,</i>	conceit.
<i>Gôbar,</i>	dung (of cattle), manure.	<i>Gûnt,</i>	ape.
<i>Gôbrâi,</i>	dunghill.	<i>Gundî,</i>	faulty, sinful.
<i>Gôqô-kô chîgô,</i>	foot-print.	<i>Gural,</i>	chamois (Himalayan).
<i>Gôqô-kô gûfôh,</i>	toe.	<i>Gurâo,</i>	snake.
<i>Gôqnt,</i>	small pickaxe.	<i>Gurâwatô,</i>	sweet.
<i>Gôqntô,</i>	to weed.	<i>Gûri,</i>	hip-bone.
<i>Gôqô,</i>	foot.	<i>Gurkânô, gurpô,</i>	to thunder.
<i>Gôr,</i>	mud	<i>Gûfôh,</i>	thumb.
<i>Gôra,</i>	flint.	<i>Gûfôh,</i>	finger.
<i>Gôrnô,</i>	to surround.	<i>Gûihpô,</i>	to phit.
<i>Gôdôpô,</i>	rage.	<i>Gûôhî dôn,</i>	to bear witness.
<i>Gôgôp,</i>	incense.		
H			
<i>Hôchhôi, hîôu,</i>	raspberry.	<i>Hôtau-kî gûfôh,</i>	finger.
<i>Hôqntô,</i>	to move, to walk.	<i>Hatôupô,</i>	to halloo.
<i>Hôqûd,</i>	bone	<i>Hathî, kathâkâ, katut,</i>	palm of the hand.
<i>Hôgôp,</i>	armial.	<i>Hau, hal,</i>	plough.
<i>Hôgaitô dôpô,</i>	to embrace.	<i>Hau,</i>	(adv.), yes.
<i>Hôiq, hoiq,</i>	ghost.	<i>Hau lôpô,</i>	to plough.
<i>Hô-i-tôbô,</i>	outcry.	<i>Hau, hâus,</i>	sweat
<i>Hôjer,</i>	present.	<i>Hâus,</i>	wind.
<i>Hôl, hau,</i>	plough.	<i>Hêlnô,</i>	to weed.
<i>Hôlôpô,</i>	wave.	<i>Hêônd,</i>	winter.
<i>Hôlôpô,</i>	to shake, to quake.	<i>Hêrnô,</i>	to search.
<i>Hôvô,</i>	deer.	<i>Hôl, hîlôp,</i>	mud.
<i>Hôvô,</i>	verdant.	<i>Hîôu, hâchhôi,</i>	raspberry.
<i>Hôvô</i>	halled (sung at the Diwall festival).	<i>Hîrkîyô,</i>	hydrophobia.
<i>Hôvôpô</i>	to laugh.	<i>Hîrkûô,</i>	mad dog.
<i>Hôl,</i>	shop.	<i>Hôkkô,</i>	hookah.
<i>Hôpôpô,</i>	to cry, to call.	<i>Hôpô,</i>	to be.
		<i>Hô parôp,</i>	(adv.), three years ago.

Jaunsaŕi.	English.	Jaunsaŕi.	English.
<i>Hɔʃh,</i>	lip.	<i>Hurluṇṇṇ,</i>	to descend.
<i>Hū,</i>	owl.	<i>Hyāṇṇōi,</i>	avalanche (of snow).
<i>Hūɔ,</i>	a ram with a flock.	<i>Hyū,</i>	snow, ice.
I			
<i>Iji,</i>	mother.	<i>Iniārṇ, inyārṇ,</i>	darkness, dusk.
<i>Indrā-dhanū,</i>	rainbow.		
J			
<i>Jabhi,</i>	(adv.), when.	<i>Jarjarṇ, jirjirṇ,</i>	tough meat.
<i>Jāchhi, jāchhi,</i>	enhancement.	<i>Jārṇ,</i>	cold.
<i>Jadiyārṇ,</i>	wizard.	<i>Jarūɔ,</i>	necessary.
<i>Jadiyārṇ,</i>	witch.	<i>Jāsṇ,</i>	(conj., adv.), as.
<i>Jadhī-auri,</i>	(conj., adv., prep.), since.	<i>Jau,</i>	barley.
<i>Jādrṇ, jādrṇ,</i>	hand-mill.	<i>Jau-kā kṇṇuṇ,</i>	chapati (of barley).
<i>Jāchhi, jāchhi,</i>	enhancement.	<i>Jawaṇ,</i>	younger sister's husband.
<i>Jāgṇ,</i>	place.	<i>Jāwiyā,</i>	fisherman.
<i>Jāgṇrṇ jāgṇṇ,</i>	to wade.	<i>Jēṇ,</i>	(adv.), where.
<i>Jāirṇ,</i>	deaf.	<i>Jēṇh,</i>	husband's elder brother.
<i>Jāj,</i>	rot.	<i>Jēṇhā,</i>	firstling.
<i>Jākhom,</i>	cold in the head.	<i>Jēṇhī gūṇhī,</i>	big toe.
<i>Jalābṇ-ki jarṇ,</i>	purgative.	<i>Jēṇhū,</i>	wife's elder brother.
<i>Jāman-gall,</i>	surety, bail.	<i>Jhāṇṇ,</i>	flag.
<i>Jamāṇṇ,</i>	to yawn.	<i>Jhāgriṇṇhā kṇṇuṇ,</i>	chapati (of jhāgṇrṇ).
<i>Jamāyṇiyā,</i>	jaws.	<i>Jhāgariṇṇhṇ,</i>	dough (of jhāgṇrṇ).
<i>Jāṇṇ,</i>	bail.	<i>Jhāgṇṇṇ,</i>	to dispute.
<i>Jamṇṇ,</i>	to grow.	<i>Jhāgṇṇṇ,</i>	to beat.
<i>Jān,</i>	avalanche (of stones, etc.).	<i>Jhāl,</i>	bush.
<i>Jānṇ,</i>	to go.	<i>Jhālṇ,</i>	insane, mad.
<i>Jar,</i>	fever.	<i>Jhalmālāṇṇ,</i>	to twinkle.
<i>Jarṇm (sṇ),</i>	birth.	<i>Jhāl,</i>	(adv.), soon.
<i>Jāri,</i>	fringe.	<i>Jhālṇ,</i>	a posthumous child.
<i>Jārṇ,</i>	adultery.	<i>Jhilai, jhilṇ,</i>	(adv.), under, beneath.
<i>Jārṇ,</i>	drug, medicine.	<i>Jhiṇṇ, jhiṇṇ,</i>	(adv.), early, morning.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Jhōb,</i>	wrinkle.	<i>Jōgrā</i> (fem. <i>jōgrī</i>),	mendicant, beggar.
<i>Jhōl,</i>	filth, dirt (of the body).	<i>Jōgtī,</i>	bundle of lighted sticks.
<i>Jhōtā,</i>	(<i>masc.</i>), buffalo.	<i>Jōgturī,</i>	beggar's daughter.
<i>Jhōtrī,</i>	weaned calf.	<i>Jōjā,</i>	which.
<i>Jhūmkū,</i>	ear-ring (for women) worn on the lobe of the ear.	<i>Jōjhōdā, jōjhōrā,</i>	marriage, wedding.
<i>Jhūn,</i>	moon.	<i>Jōjhōlī,</i>	bride.
<i>Jhūnā-kō āśō,</i>	moonlight.	<i>Jōk,</i>	leech.
<i>Jhūtīā,</i>	liar.	<i>Jōkhōḍ,</i>	to weigh.
<i>Jhūtīhō,</i>	untrue.	<i>Jōl,</i>	harrow.
<i>Jībāṭī,</i>	tree-bridge.	<i>Jōr,</i>	strength.
<i>Jindā phulūtō,</i>	violet.	<i>Jōrnḍ,</i>	to add.
<i>Jiḍḍḍ,</i>	to wax (the moon).	<i>Jōrū,</i>	wife.
<i>Jirjirō, jarjarō,</i>	tough meat.	<i>Jūdō karnḍ,</i>	to separate.
<i>Jīū,</i>	heart.	<i>Jūgā,</i>	moustache.
<i>Jōgtī,</i>	credy.	<i>Jūṭī,</i>	girl's hat.
		<i>Jiōś karnḍ,</i>	to exercise.

K

<i>Kā,</i>	what ?	<i>Kāguwā,</i>	comb.
<i>Kabīlō,</i>	family.	<i>Kāṭī,</i>	(<i>adv.</i>), why ? wherefore ? (<i>conj.</i>), because.
<i>Kachalā,</i>	deformity.	<i>Kainōr, kālī, kaunal,</i>	<i>kokla</i> , the green pigeon.
<i>Kachhāṭī, kachhāṭyal,</i>	armpit.	<i>Kājā, kājēl,</i>	a tattoo mark.
<i>Kachlā, kachlō</i> (fem. <i>bad</i> <i>kachlī</i>),		<i>Kāṭī,</i>	soup.
<i>Kachlō mānāḍ,</i>	to take offence.	<i>Kākā,</i>	uncle, father's brother.
<i>Kachlō sutḥḍ,</i>	nightmare.	<i>Kākau,</i>	female bamboo.
<i>Kāḍ,</i>	arrow.	<i>Kākī,</i>	aunt, father's brother's wife.
<i>Kāḍā,</i>	hook.	<i>Kakyāṭhā chilam,</i>	portable bamboo pipe.
<i>Kadhī,</i>	(<i>adv.</i>), when ?	<i>Kālā,</i>	dumb.
<i>Kadhī kadhī,</i>	(<i>adv.</i>), now and then.	<i>Kāli, kainōr, kaunal,</i>	<i>kokla</i> , the green pigeon.
<i>Kāḍī,</i>	natural dike.	<i>Kalkān karnḍ,</i>	to annoy.
<i>Kāḍīāwā,</i>	thorny.	<i>Kāmāḍ,</i>	blanket.
<i>Kāḍat,</i>	paper.	<i>Kamāḍ,</i>	to earn.
<i>Kāḍī,</i>	comb (for a man).		
<i>Kāḍīṭī,</i>	wrist.		

Jaunsari.	English.	Jaunsari.	English.
कांमट, कामड, कामडी,	large home-made blanket, weighing eight to twenty seers.	काँभड कामड,	to collect; to gather.
कामटे	base.	काउनल, काँनडर, कडल,	kokla, the green pigeon.
कामड, कामडी, कामडी,	large home-made blanket, weighing eight to twenty seers.	काउसा,	crow.
कानड,	a one-eyed person.	कडल,	blackberry.
कानड बडल,	whisper.	कडल वडलल,	loam, mould, clay.
काणडल,	archer.	कडल,	black.
काणड कणड काणड,	to smile.	कडर-कड डमड,	banana.
काणक,	dough (of wheat).	-कड,	(prep.), to.
काण्यडर,	swip.	कडड.	mouth.
काण्यडर,	centipede.	कडडर कडड,	to cure.
काणडलडल,	ear-ring (for women) worn on the edge of the ear.	कडड,	a grave.
काणड,	tinder.	कडडडडड,	to bury.
काणलन,	shroud.	कडडड,	ram.
कडर,	famine.	कडडड,	division of a "Khart."
काणडडडडड,	misfortune.	कडड,	artificial dike.
काणडर,	promise.	कडडडडड,	to drag; to tear.
काणडर,	hard.	कडडड,	itch; grain (for food).
कडल,	rent, hire (of land, house, etc.).	कडड,	skin, the largest size goat-skin of the four kinds.
कडल,	manure, dung (mixed with litter).	कडडड,	goat-skin bag; the third size goat-skin of the four kinds.
काणड डडडड,	to borrow.	कडडडड,	the smallest size goat-skin of the four kinds.
काणडड,	bitter.	कडडड,	quarry.
कडल,	pickaxe.	कडडडड,	hare-lip.
कडड,	(adv.), how f	कडडडड,	ruin of a house or village
कड,	gristle.	कडडडड,	to dig.
कडडडडड डडडडडडड,	jail (lit., being tied to a stake or log,—an old punishment).	कडडडड,	to eat.
कडडड,	several.	कडडडड डडड,	eatable.
कडडड,	to cut, to bite, to kill.	कडडड,	streamlet.
कडडड,	(masc.), buffalo-calf.	कडडडड,	grasshopper.
कडडड,	(fem.), unweaned calf, buffalo-calf.	कडडडड,	cramp.
काँभड,	(adv.), together.	कडडडड,	oak.
		कडडडड,	itch.
		कडडड,	pit; a grave.
		कडडड,	crab; bed.

Jaunsaři.	English.	Jaunsaři.	English.
<i>Khāṭan,</i>	lid, cover.	<i>Kōḍi,</i>	bribe.
<i>Khāṭar,</i>	(for) the sake (of).	<i>Kōḍuā,</i>	chapāṭi (of <i>māḡuā</i>).
<i>Khaṭkar,</i>	lattice door for a byre.	<i>Kōh,</i>	nest.
<i>Khāṭrē,</i>	rage.	<i>Kōhṭi,</i>	story, fable.
<i>Khaṭāi,</i>	chimney-hole.	<i>Kōkō,</i>	(adv.), where ?
<i>Khē,</i>	dust, ashes.	<i>Kōklā,</i>	pheasant.
<i>Khēḡṇō,</i>	to drive.	<i>Kōlai,</i>	nest.
<i>Khēj,</i>	care, grief, melancholy.	<i>Kōṛi,</i>	leper.
<i>Khējiāṛā,</i>	anxious.	<i>Kōrnō,</i>	to bore holes.
<i>Khēj karni,</i>	to mourn.	<i>Kōs,</i>	honey-comb.
<i>Khējunō,</i>	to mourn.	<i>Kōihār,</i>	granary (of wood).
<i>Khōṛāi,</i>	tenant.	<i>Kōthṛā,</i>	bag.
<i>Khōkṇō,</i>	to slip.	<i>Kōthū wāstō,</i>	(adv.), why ?
<i>Khōā,</i>	pocket.	<i>Kōyar,</i>	husk of <i>chēni</i> , <i>jhāḡṛā</i> , or <i>kaṇi</i> .
<i>Khōḡṇō,</i>	to spoil, to waste.	<i>Kōyārō,</i>	spider.
<i>Khōsi ḡāḡṇō,</i>	to extort.	<i>Kuchṭi,</i>	filthy.
<i>Khōwāḡṇō,</i>	to feed.	<i>Kuchuā,</i>	hearth-broom, made of <i>bābōi</i> -grass.
<i>Khūḡa,</i>	cold in the head.	<i>Kudāwa,</i>	pickaxe.
<i>Khūlō,</i>	airy.	<i>Kūkhḡā</i> (fem. <i>kūkhṛi</i>),	cock.
<i>Khūnṛi, khūwṛi,</i>	committee, punchayat.	<i>Kūkhṛā</i> (fem. <i>kūkhṛi</i>),	pheasant.
<i>Khūṛi</i> (plur. <i>khūṛiā</i>),	razor.	<i>Kūkhṛāyalai,</i>	chicken.
<i>Khūṛi,</i>	punchayat.	<i>Kūkhṛi,</i>	hen; Eve's apple (in the throat).
<i>Khōḡ,</i>	chaff, etc., removed from the threshing-floor.	<i>Kūkri,</i>	bitoh.
<i>Khōḡā,</i>	husband.	<i>Kūkri,</i>	maize.
<i>Kīchh-nā,</i>	nothing.	<i>Kūkrāi,</i>	puppy.
<i>Kṭi,</i>	wedge, peg; pimple.	<i>Kukur</i> (fem. <i>kūkri</i>),	dog.
<i>Kṭiā,</i>	pimples.	<i>Kūkū,</i>	puppy.
<i>Kṭiyāṛā,</i>	matchlock.	<i>Kāl,</i>	conduit, canal.
<i>Kṭi,</i>	yeast.	<i>Kālā,</i>	dam.
<i>Kimmōḡṭi</i> (plur. <i>kimmōḡṭiā</i>),	flying ant.	<i>Kāṇā,</i>	who ?
<i>Kṭṭurē,</i>	curly.	<i>Kunbā,</i>	family.
<i>Kṭṛō,</i>	worm.	<i>Kānōi,</i>	irrigated field.
<i>Kṭ-ṭi,</i>	(adv.), or.	<i>Kōphā,</i>	strawberry.
<i>Kōḡṭi,</i>	dough (of <i>māḡuā kōḡṭi</i>).		

Jaunsari.	English.	Jaunsari.	English.
<i>Kūkhā,</i>	ouokoo.	<i>Kuſiyāliṭṭō,</i>	pine-martin.
<i>Kurāri</i> (plur. <i>kurāriyā</i>),	axe.	<i>Kuſtyā lāṅṅ,</i>	to tickle.
<i>Kurēr,</i>	fog, mist.	<i>Kuſtyāṭṭō,</i>	pine-martin.
<i>Kūrjāṅṅō,</i>	to vex.	<i>Kūt,</i>	interest (on loans).
<i>Kūrṭ,</i>	house.	<i>Kwāi,</i>	somebody.
<i>Kūṣaṅṅ,</i>	misfortune.	<i>Kwō,</i>	any.
L			
<i>Lābū,</i>	leaf.	<i>Laukō,</i>	large gourd, calabash.
<i>Lāḍḍ,</i>	stutterer.	<i>Lāḡ,</i>	tail.
<i>Lāḡḡ-karī bōlno,</i>	to stutter.	<i>Lākhā,</i>	account.
<i>Lāj,</i>	shame.	<i>Lākhā-jōkhā</i> (plur. <i>-jōkhā</i>),	account.
<i>Lākrō,</i>	wood fuel and dressed planks.	<i>Lāurt,</i>	oypress.
<i>Laliyāṅṅō,</i>	to exclaim, to cry, to shriek, to shriek like a jackal.	<i>Lāwṅṅō,</i>	to bring.
<i>Langūr,</i>	ape.	<i>Lhās,</i>	corpse.
<i>Lāṅṅō,</i>	to apply.	<i>Lībṅṅō,</i>	to leap (smear with cowdung and earth).
<i>Lappar māṅṅ,</i>	to slap.	<i>Likā</i> (or <i>likō</i>) <i>dēṅṅ,</i>	to abuse.
<i>Larāi,</i>	battle.	<i>Lilō,</i>	blue.
<i>Lāṅṅaṭṭē,</i>	children.	<i>Lilṅṅ,</i>	ladder of wood.
<i>Lāt,</i>	foot.	<i>Lōṅṅiyā,</i>	reaper.
<i>Lāṭḍ,</i>	dumb.	<i>Lōh,</i>	iron.
<i>Lāṭ chhāḡṅṅ,</i>	to kick.	<i>Lōhpētāh,</i>	dysentery.
<i>Lāṭhā,</i>	large walking-stick.	<i>Lōṭ,</i>	blood; creeper.
<i>Lāṭhi,</i>	walking-stick.	<i>Lōṅṅō,</i>	to search.
<i>Lāṭh-kūḡṅ,</i>	walking-stick.	<i>Lāḡḡ,</i>	blackguard.
<i>Lāṭ lāṅṅ,</i>	to kick.	<i>Lūḡṅṅ,</i>	cord (in Bāwar).
<i>Lauhiyārō.</i>	flame.	<i>Lūḡḡūr,</i>	shrew.
<i>Lauk,</i>	gourd, calabash.	<i>Lūrṅ,</i>	wrinkle.
M			
<i>Māch,</i>	veranda.	<i>Māchhnyārō,</i>	mosquito, gnat.
<i>Māchhā</i> (plur. <i>māchhā</i>),	fish.	<i>Māchhūr,</i>	fisherman.
<i>Māchhī-kā kāḡḡ,</i>	fish-hook.	<i>Mādat dēṅṅ,</i>	to help.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Māḍṇḍ</i> ,	to rub.	<i>Mēraṣṭ</i> ,	floor of stone.
<i>Mahish</i> ,	(fem.), buffalo.	<i>Mērō</i> ,	my, mine.
<i>Mahishāwāḍ</i> (fem. <i>mahish-āwāḍ</i>).	herdsman for cows and buffaloes.	<i>Mēsā</i> ,	hush, silence.
<i>Maṅ</i> ,	wax, beeswax.	<i>Mihnā</i> ,	month.
<i>Majgūt</i> ,	firm, strong.	<i>Milnō</i> ,	to find.
<i>Mājhā</i> ,	bed.	<i>Minnat</i> ,	labour.
<i>Mājhandō</i> ,	(adv., prep.), amid.	<i>Mitar</i> ,	brother-in-law.
<i>Mākwā</i> ,	fly (the insect).	<i>Mithō</i> ,	sweet.
<i>Mālak</i> ,	owner.	<i>Mōhal</i> ,	temple.
<i>Māmā</i> ,	uncle, mother's brother.	<i>Mōhkanī</i> ,	the hole of exit and entrance of a hive in a dwelling house.
<i>Māmi</i> ,	aunt, mother's brother's wife.	<i>Mōhr</i> ,	able-bodied. Cf. <i>mōrh</i> .
<i>Mandō</i> (fem. <i>mandī</i>),	(masc.), bad.	<i>Mōki</i> ,	honey-bee.
<i>Manjhan</i> ,	girdle.	<i>Mōkī-kā gōn</i> ,	queen-bee.
<i>Mānnō</i> ,	to accept.	<i>Mōkī-kā līrā</i> ,	beehive (in the house).
<i>Mānuh</i> , <i>manukhi</i> ,	man.	<i>Mōkī-kē kōś</i> ,	honeycomb.
<i>Mārā</i> ,	poor, thin, feeble.	<i>Mōl</i> ,	cost.
<i>Mari</i> , <i>mariyā-kā-dukh</i> ,	cholera.	<i>Mōlē gāḍṇō</i> ,	to buy.
<i>Mariyā</i> ,	dead.	<i>Mōnāu</i> ,	pheasant.
<i>Mārṇō</i> ,	to beat, to hit.	<i>Mōrh</i> ,	bold, hero. Cf. <i>mōhr</i> .
<i>Mārō</i> ,	weak.	<i>Mōrū</i> ,	onk.
<i>Māś</i> ,	friend.	<i>Mōsiyā-kā bēḷā</i> ,	cousin (mother's side).
<i>Māthō</i> ,	forehead.	<i>Māsūnō</i> ,	to sprain.
<i>Māṭṭi</i> ,	clay, earth.	<i>Mōḷā</i> ,	big, fat.
<i>Maṭyaur</i> ,	floor of mud.	<i>Mōḷō bānūḍ</i> ,	to fatten.
<i>Maugrā</i> ,	proud.	<i>Mūḍ</i> ,	head.
<i>Mauh</i> ,	honey.	<i>Mūḍā-kh</i> ,	(prep.), to the head.
<i>Maurnō</i> ,	to wane (the moon).	<i>Mūḍā-ḥh</i> ,	(prep.), upon the head.
<i>Māūsā</i> ,	husband of mother's sister.	<i>Mūḍāḍ</i> ,	hair of the human head.
<i>Māūsi</i> ,	aunt, mother's sister.	<i>Mūḍiyārō</i> ,	top.
<i>Mausō</i> , <i>mausōḍ</i> ,	meat, flesh.	<i>Mūḍ lōṇō</i> ,	to shave.
<i>Mēḍkō</i> ,	frog, toad.	<i>Mūḍ nērō</i> ,	(adv.), near the head.
<i>Mēgnō</i> ,	dung (of goats).	<i>Mūḍ-tōi</i> ,	(prep.), under the head.
<i>Mēl</i> ,	peace, advice.	<i>Muḍṇā</i> ,	wax, beeswax.
<i>Mēl dāṅṭ</i> ,	to advise.	<i>Mūḡaw</i> ,	mallet.

Jaunsaŭb.	English.	Jaunsaŭb.	English.
<i>Mūji</i> ,	miser.	<i>Mūnikō-thaiōkō</i> ,	best.
<i>Mukarōṇṇō</i> ,	to deny.	<i>Murki</i> ,	ear-ring (for men).
<i>Mukh</i> ,	me.	<i>Mūshō</i> ,	rat.
<i>Mukrōṇṇō</i> ,	to refuse.	<i>Mūshyī</i> ,	club.
<i>Mūktō</i> ,	sufficient.	<i>Mūṭh</i> ,	fat.
<i>Mulkiyā</i> ,	competent.	<i>Muwō huwō</i> ,	dead.
<i>Mūnikō</i> ,	(adv.), quite, entirely.		

N

<i>Nā</i> ,	(adv.), no.	<i>Nausū</i> ,	a worn-down share; it is used for ploughing ground before seed is planted.
<i>Nachāṇniyā gīt</i> , <i>nachāṇniyā gīt</i> .	ballad (song with dance).	<i>Nāw</i> ,	name.
<i>Nāḍṇō</i> ,	to roar like a tiger or leopard.	<i>Nāwō</i> ,	brook, ravine.
<i>Nāḍrā</i> (fem. <i>nāḍrī</i>),	little, baby.	<i>Nēṇṇō</i> ,	to bear off.
<i>Nāḡā</i> ,	bare.	<i>Nērō</i> ,	(adv.), about, near, by, beside.
<i>Nāha</i> ,	(adv.), nay.	<i>Nhāḍṇō</i>	to bathe.
<i>Nāi</i> ,	navel.	<i>Niārā</i> , <i>niārō</i> ,	green grass.
<i>Nāj</i> ,	corn, grain.	<i>Nich</i> ,	base.
<i>Nālas</i> ,	complaint.	<i>Niddān</i> ,	fool.
<i>Nā-mardī</i> ,	coward.	<i>Nīḡalō</i> ,	low.
<i>Nānā</i> ,	grandfather.	<i>Nīgarā</i> ,	misfortune, ornel.
<i>Nāi</i> ,	ruin.	<i>Nikēṇṇō</i> ,	to climb.
<i>Nāi bāṇṇō</i> ,	to destroy.	<i>Niālī</i> , <i>niāḡwō</i> ,	ringāl-bamboo (<i>Arundinaria falcata</i>).
<i>Nāsi</i> ,	the part of a share in which an iron plough-share is fixed.	<i>Ninōjīyā rōhṇō</i> ,	to fast.
<i>Nāi karnō</i> ,	to destroy.	<i>Nīr</i> ,	clear (water).
<i>Nāis</i> ,	relation.	<i>Nīsbtī</i> ,	just.
<i>Nāhṇō</i> ,	to depart.	<i>Nīrāi</i> ,	hopeless.
<i>Nātiyā</i> ,	grandson.	<i>Nō</i> ,	new.
<i>Nāsiḡā</i> (fem. <i>nāsiḡī</i>),	grandson, grandchild.	<i>Nōnki</i> ,	girl.
<i>Nauḡ</i> (fem. <i>nauḡī</i>),	new.	<i>Nūṇ</i> ,	salt.
<i>Nauḡ</i> ,	nail (of the body).	<i>Nyāḡ</i> ,	justice.
<i>Nauṇṇō</i> ,	to bend.	<i>Nyūiḡ dōṇṇō</i> ,	to invite.

Jaunsari.	English	Jaunsari.	English.
O			
Ōbšias̄,	drought.	Ōkħās,	difficult.
Ōohħar̄, oohħar̄,	(adv., prep.), over, above.	Ōkħar̄, ōkħōr̄,	walnut.
Ōqšr,	cave.	Ōkħast̄,	medicine.
Ōkī,	alas.	Ōkħō,	difficult.
Ōj,	dew.	Ōlnō,	to knead.
Ōjar̄,	bowel.	Ōs̄,	dew.
Ōkš,	other, another.	Ōl̄l̄,	basket.
Ōkšrē hat̄aṅō,	to call back.	Ōtō,	dough (of barley).
P			
Pachħar̄,	cataract, waterfall.	Pājs̄,	cherry-tree.
Pachħššū,	rear.	Pājihšr,	boughs for fodder, etc.
Pachħš, pachħš,	(adv.), backward, behind.	Pāks̄,	mature.
Pachħšnō,	to return.	Pakšnō,	to cook.
Pachħš dšnō,	to give back.	Pakar̄nō,	to catch.
Pāchħš naʃħnō,	to go back.	Pakšwanō,	to bake.
Pachħš,	last.	Pākh,	wink, fin, feather.
Pachħš bilšē naʃħnō,	to go behind.	Pākwš,	persevering.
Pachnō,	to digest.	Pāšnš,	guest.
Pachrārō,	sharp.	Panth rākhnō,	to trust.
Padna,	mint (the plant).	Pāp̄l,	cruel leper.
Pāšdōwš,	(adv., prep.), over.	Paršr,	(adv.), year before last.
Pādō,	right, straight.	Parēkhnō,	to examine, to prove.
Pāgō,	cord, rope.	Pār̄lē billš,	(adv., prep.), beyond.
Paharnō,	to wear, to put on clothes, etc.	Par-nānš,	great-grandfather.
Pahūchāṅō	to approach.	Pāšnō,	to nourish.
Paidš,	birth.	Parthai, parthē,	(adv., prep.), beneath.
Pāʃj,	fatigue.	Pāsaurš,	rib.
Painš, painō (fem. painī),	sharp.	Pāsiyš,	snare.
Pāšnō, paʃyṅō,	to sharpen.	Pāsiyš lāp̄l,	to snare.
Pain kar̄nō,	to sharpen.	Pasu,	animal, beast, brute.
Pāʃr,	ladder of stone steps.	Pātāṅš,	spark.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Pātar,</i>	harlot.	<i>Phāsynd,</i>	heel of the foot.
<i>Paṭār.</i>	slate.	<i>Phēṣṣāṇḍ,</i>	to cast stones.
<i>Paṭārū,</i>	Squint-eyed	<i>Phēḍā,</i>	fig-tree.
<i>Paṭārō hōṣḍ,</i>	to squint.	<i>Phēḍā-kṣ dāṇḍ,</i>	fig.
<i>Pāṭh.</i>	(female) kid.	<i>Phēr,</i>	(adv.), again.
<i>Pāṭhā.</i>	The part of a share in which the iron plough-share is fixed.	<i>Phim,</i>	opium.
<i>Paṭiṣṇḍ,</i>	to believe.	<i>Phirnḍ,</i>	to turn.
<i>Paṭiṣṇḍ,</i>	certain.	<i>Phūch, phūchāṇ,</i>	tail.
<i>Pāṭrḍ.</i>	lean.	<i>Phūohhṇailā tārḍ,</i>	comet.
<i>Pāṭṭḍ.</i>	lease.	<i>Phūchāṇ, phūch,</i>	tail.
<i>Pāṭṭhar,</i>	stone.	<i>Phūkṇḍ,</i>	to ignite.
<i>Paṭyaur,</i>	floor of p'anks.	<i>Phūkyārḍ,</i>	blow.
<i>Paṭ pāṭḍ,</i>	(adv.), afoot.	<i>Phūl,</i>	flower, blossom.
<i>Paṭr.</i>	ladder of stone steps.	<i>Phūl biyāṇi,</i>	clear moonlight without a cloud.
<i>Pāṭḍ,</i>	frost, hoarfrost.	<i>Phūl chaurā,</i>	fox.
<i>Pāyāṭḍ,</i>	bride's dower.	<i>Phūlṛū,</i>	floweret.
<i>Pāyūṇḍ, pāṇḍḍ,</i>	to sharpen.	<i>Phulātḍ, phulētḍ,</i>	blossom, floweret.
<i>Pāchṇḍ,</i>	to crush.	<i>Phūphā,</i>	husband of father's sister.
<i>Pāḍ (plur. pāḍāṭḍ),</i>	belly.	<i>Phūphī,</i>	aunt, father's sister.
<i>Pāḍ,</i>	yellow.	<i>Phūphiyā-kī bēṭā,</i>	cousin (father's side).
<i>Pāḍ-bhārī,</i>	pregnant.	<i>Phūṛḍ,</i>	filthy.
<i>Pāṭurī,</i>	stomach.	<i>Pṭḍ,</i>	dough (of wheat).
<i>Phāchī,</i>	bundle.	<i>Pichhōṛḍḍ,</i>	to winnow.
<i>Phāṭḍ,</i>	the projecting stone steps in the wall of a terraced field.	<i>Pījarḍ,</i>	cage.
<i>Phāḍḍ,</i>	to dispute.	<i>Pīṇḍ,</i>	body.
<i>Phāphrḍ,</i>	husk of <i>gihū</i> or wheat.	<i>Pīnnī,</i>	egg.
<i>Phārēb,</i>	deceit.	<i>Pīr,</i>	pain.
<i>Phārī,</i>	halo.	<i>Pīṣū,</i>	flen.
<i>Phārḍ,</i>	board.	<i>Pṭh,</i>	back.
<i>Phasal,</i>	crop.	<i>Pṭhī pāchh,</i>	(adv.), behind one's back.
<i>Phāwḍ,</i>	iron ploughshare.	<i>Pṭlōṣī,</i>	bath.
<i>Phāmi dāṇi,</i>	to spring, to jump.	<i>Pṭcāvḍ,</i>	hollow.
<i>Phāyḍ,</i>	profit.	<i>Pōḍh,</i>	plant.
		<i>Pṭjuwī (plur. -wē),</i>	cherry.

Jaunēri.	English.	Jaunēri.	English.
<i>Pokh,</i>	ferment.	<i>Poyait,</i>	dāl
<i>Pohmāi,</i>	fat, corpulent.	<i>Poyal-kō,</i>	first.
<i>Por,</i>	(adv.), last year.	<i>Pūḡḡā,</i>	(prep.), in.
<i>Port,</i>	shin.	<i>Pūjṇō,</i>	to worship, to adore.
<i>Porō,</i>	(adv.), day before yesterday, day after to-morrow.	<i>Pūṇṇō,</i>	to winnow.
<i>Pothi,</i>	book.	<i>Pūr,</i>	bridge.
<i>Pōḡi,</i>	stomach.	<i>Pūrō,</i>	full.
<i>Potōḡhō</i> (plur. - <i>hō</i>),	butterfly.	<i>Purōt,</i>	priest.

R

<i>Rōḡuā,</i>	widower.
<i>Ragariyāḡḡā,</i> <i>ragir,</i>	backbone.
<i>Rāji khāst,</i>	welfare.
<i>Rāḡkā,</i>	torch.
<i>Rākhṇō,</i>	to have, to keep.
<i>Rarḡṇō,</i>	to slip.
<i>Rātiḡ,</i> <i>rattiyḡ,</i>	morning, dawn.
<i>Rātiyāi,</i>	(adv.), early.
<i>Rḡḡā,</i>	piece.
<i>Rikhō-ki mind,</i> <i>rikh-nind,</i>	hibernation (lit., "bear's sleep").
<i>Rikhtaslō,</i>	bear-cub.
<i>Rin,</i>	debt.
<i>Riḡ,</i> <i>ri rāḡ,</i>	jealousy.

<i>Rit,</i>	weather.
<i>Ritō,</i> (fem. <i>riti</i>),	empty, vacant.
<i>Rōḡṇō,</i>	to abide.
<i>Rōj-kō,</i>	(adv.), daily.
<i>Rōḡḡ,</i>	cash.
<i>Ruā,</i>	tinder.
<i>Rujiyāi,</i>	wet.
<i>Rujṇō,</i>	to soak.
<i>Rūṇō,</i>	to weep.
<i>Rūr,</i>	sun-warmth.
<i>Rūriyā-ki sakh,</i>	rabt' harvest.
<i>Rūrṇō,</i>	to fall.

S

<i>Sabiāai,</i>	all.
<i>Sād,</i>	beggar.
<i>Sād,</i>	sound; echo.
<i>Sādā,</i>	(adv.), continually.
<i>Sādāi,</i>	(adv.), always.
<i>Sāḡ,</i>	doubt.
<i>Sāḡā,</i>	windpipe.
<i>Sāḡar,</i>	dirt (in a house, etc.).

<i>Sāḡarḡ,</i>	narrow lane.
<i>Sāḡarḡ bāt,</i>	narrow track.
<i>Sāḡarō,</i>	narrow.
<i>Sāḡt,</i>	woman's large hat.
<i>Sagūn,</i>	omen.
<i>Sāḡyārō,</i>	snake.
<i>Sāḡh,</i>	bough.
<i>Sāḡh/aḡt,</i>	small bough.

JaunsaŭrĪ.	English.	JaunsaŭrĪ.	English.
<i>Ṣaīṣṣṣṣ</i> ,	to cherish.	<i>Ṣaṭā</i> ,	hare.
<i>Ṣajail</i> ,	peace.	<i>Ṣaṣyāṣṣṣ</i> ,	to gasp.
<i>Ṣajh</i> ,	partner.	<i>Ṣaṣ mārṣṣ</i> ,	to sigh.
<i>Ṣajjo</i> ,	fresh.	<i>Ṣaṣṣṣṣ</i> ,	to pant.
<i>Ṣakḥ</i> ,	honey-comb.	<i>Ṣaṣṣṣ</i> ,	cheap.
<i>Ṣakḥ</i> ,	harvest.	<i>Ṣaṣṣṣṣṣ</i> ,	to rest.
<i>Ṣakḥ</i> ,	evidence.	<i>Ṣāṣṣ</i> ,	mother-in-law.
<i>Ṣakḥ pūrṣṣ</i> ,	to give evidence, to bear witness.	<i>Ṣāṣṣ</i> ,	friend.
<i>Ṣakṣṣ</i> ,	small stone, flint.	<i>Ṣaṣṣ</i> ,	paddy.
<i>Ṣalā, ṣṣṣ</i> ,	locust.	<i>Ṣāṣṣ</i> ,	small bough.
<i>Ṣalṣ</i> ,	wife's younger brother.	<i>Ṣaṣṣṣṣ</i> ,	grasshopper.
<i>Ṣamaṣ</i> ,	yoke.	<i>Ṣaṣṣ-paṣṣṣ</i> ,	barter.
<i>Ṣambḥṣṣṣṣ</i> ,	to bear.	<i>Ṣāṣṣ</i> ,	den.
<i>Ṣammaṣ</i> ,	season.	<i>Ṣāṣṣṣ</i> ,	see <i>dhāṣ</i> .
<i>Ṣān</i> ,	sign.	<i>Ṣaṣṣ</i> ,	oath.
<i>Ṣandukṣṣ</i> ,	small box.	<i>Ṣau</i> ,	a grave.
<i>Ṣāṣṣṣṣ</i> ,	chain.	<i>Ṣaṣṣṣ</i> ,	desire.
<i>Ṣāṣṣṣṣ</i> ,	chain.	<i>Ṣaṣṣ karṣṣ</i> ,	to swear.
<i>Ṣaṣṣṣṣṣ</i> ,	to dispose (e.g. of a dead body).	<i>Ṣāyāṣ</i> ,	porcupine.
<i>Ṣān mārṣṣ</i> ,	to wink.	<i>Ṣayaṣṣ</i> ,	level.
<i>Ṣapaṣṣṣ</i> ,	oath.	<i>Ṣḥḥṣṣ</i> ,	chimney-hole.
<i>Ṣarak</i> ,	road.	<i>Ṣej</i> ,	after-birth.
<i>Ṣarṣṣṣṣ</i> ,	to corrupt.	<i>Ṣekṣṣ, ṣekḥṣṣ</i> ,	nut, dry walnut-shell, egg-shell.
<i>Ṣaraṣṣ</i> ,	shame.	<i>Ṣeṣṣ</i> ,	seed-pod.
<i>Ṣardṣ</i> ,	autumn.	<i>Ṣeṣṣṣṣṣ</i> ,	to wither.
<i>Ṣardiyā-ḥ ṣḥḥ</i> ,	ḥḥṣṣṣ harvest.	<i>Ṣēṣṣ</i> ,	cool, cold.
<i>Ṣarīaṣ, ṣarīyaṣ, ṣarīaṣ</i> ,	contract, bargain.	<i>Ṣēṣṣṣṣ</i> ,	father-in-law.
<i>Ṣarīyaṣ, ṣarīyḥ</i> .	putrid.	<i>Ṣettā</i> ,	white.
<i>Ṣarṣṣṣ</i> ,	to endure.	<i>Ṣṣṣ, ṣṣṣ</i> ,	furrow.
<i>Ṣarṣṣ (plur. ṣarṣṣṣ)</i> .	bug.	<i>Ṣiaṣṣ</i> ,	border.
<i>Ṣarṣṣ</i> .	hail.	<i>Ṣiaṣṣ</i> ,	crack (in wood).
<i>Ṣarṣṣ ḥḥṣ</i> ,	hay left on the ground for use in winter.	<i>Ṣibṣṣṣ</i> ,	to sew.
<i>Ṣaṣ</i> ,	breath.	<i>Ṣidḥṣ</i> ,	right, straight.
		<i>Ṣih</i> ,	tiger.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Sīhan,</i>	tigress.	<i>Sūā,</i>	parrot.
<i>Sikhānō,</i>	to teach.	<i>Suain,</i>	broom.
<i>Siki kari,</i>	crawling.	<i>Sūgand,</i>	oath.
<i>Sil, silā, sind,</i>	moist.	<i>Sūgand karni,</i>	to swear.
<i>Simōi,</i>	seemul (cotton-tree).	<i>Sūgar, suigar,</i>	hog, pig.
<i>Siṅg,</i>	horn.	<i>Sūgōtō,</i>	sucking pig
<i>Siṅghnō,</i>	to smell.	<i>Sūgtanō,</i>	to search.
<i>Sinā, sil, silā,</i>	moist.	<i>Sūgtāyā,</i>	sucking pig.
<i>Sir, str,</i>	sinew, nerve.	<i>Sūkhai,</i>	(adv.), easily.
<i>Strā,</i>	syrup.	<i>Sūkhē,</i>	ease
<i>Sirāni,</i>	pillow.	<i>Sūkhē kari,</i>	(adv.), easily.
<i>Sirkār,</i>	Government.	<i>Sūkhiaī, sūkhiyē,</i>	arid, dry.
<i>Sirkāri sāmī,</i>	tenant, paying rent to Government.	<i>Sūklō,</i>	white.
<i>Sīs,</i>	lead (the metal).	<i>Sūk-tārā,</i>	evening star.
<i>Sipānō,</i>	to cook.	<i>Sūk-tārā,</i>	evening star.
<i>Sītha,</i>	wax, beeswax.	<i>Sūktyē, sūkhiaī,</i>	dry.
<i>Siun, sī,</i>	furrow.	<i>Sūkhō ghās,</i>	hay.
<i>Sō,</i>	he, she.	<i>Sūigar, sūgar,</i>	pig, hog.
<i>Sōānō,</i>	flat.	<i>Sūnnō,</i>	to listen.
<i>Sōāl,</i>	question.	<i>Sunō,</i>	gold.
<i>Sōanō,</i>	to brush.	<i>Sūpnōdi,</i>	serpent (ophiophagus and cobra class).
<i>Sōltā,</i>	leisure.	<i>Sūpō,</i>	winnowing-sieve.
<i>Sōchō,</i>	to consider.	<i>Sūr,</i>	spiritous liquor.
<i>Sōjā,</i>	he.	<i>Sūkyārānō,</i>	to whistle.
<i>Sōjī,</i>	she.	<i>Sūt,</i>	interest (on loans); crack (in stone, etc.).
<i>Sōjī,</i>	that very, the same.	<i>Sūtī,</i>	dry ginger.
<i>Sōpnō,</i>	to deliver.	<i>Sūtō,</i>	to sleep.
<i>Sōrnō,</i>	to scratch.	<i>Sūtō,</i>	dream.
<i>Sōtā,</i>	club.	<i>Sūtō dākhō,</i>	to dream.
<i>Sōwī, talā,</i>	locust.	<i>Sūyā, tyā, tyāyā,</i>	jackal.
T			
<i>Tāhī,</i>	(adv.), then, however.	<i>Tāb,</i>	summer.
<i>Tāhī tau,</i>	(adv.), therefore.	<i>Tāikō,</i>	to catch.

Jaunsari.	English.	Jaunsari.	English.
<i>Tākhri,</i>	balance.	<i>Thālē,</i>	(adv.), beneath.
<i>Tāl,</i>	pond.	<i>Thaṅḡō,</i>	cool.
<i>Tāl,</i>	boll, such najs fastened to the neck of a cow, etc.	<i>Thapāō,</i>	mortgage.
<i>Tambiā,</i>	bath; hornet.	<i>Tharnō,</i>	to wait.
<i>Tamākhū, tamākhū,</i>	tobacco.	<i>Thārō hōnō,</i>	to stand.
<i>Tamākū khānō,</i>	to smoke.	<i>Thā(h)hō,</i>	to decide.
<i>Tamākū ḡṅnō,</i>	to smoke.	<i>Thāṭṭā,</i>	jest, banter.
<i>Taṅḡṭi ḡṭṭ,</i>	ballad (sung in chorus).	<i>Thāṭṭhō (plur.),</i>	banter.
<i>Tangō,</i>	spark.	<i>Thaurā, thaurā,</i>	arrow with a barbed point.
<i>Tāō-kh,</i>	thce.	<i>Thēknō,</i>	to prohibit.
<i>Tāp,</i>	fever.	<i>Thēsiyānō,</i>	to stumble.
<i>Tārā,</i>	star.	<i>Thēs khānī,</i>	to stumble.
<i>Tarkhān,</i>	carpenter.	<i>Thēs lāḡṅṅ,</i>	to trip.
<i>Tartarō,</i>	tough leather.	<i>Thō (plur. thōaī),</i>	buttock.
<i>Tarōār,</i>	sword.	<i>Thōrō,</i>	short.
<i>Tasī,</i>	(adv.), at that very time.	<i>Thōrō karnō,</i>	to abate.
<i>Tātō,</i>	warm, hot.	<i>Thōrō thōrō,</i>	economically.
<i>Tātū,</i>	neck, throat.	<i>Thōth,</i>	snout.
<i>Tauti,</i>	(adv.), after.	<i>Thūknō,</i>	to spit.
<i>Tauḡ,</i>	veranda.	<i>Thūlā, thūlā,</i>	fat, corpulent.
<i>Tauriyā-ki rōṭi,</i>	chapāṭi (of wheat, fried in oil).	<i>Thūnī (plur. thūnīyā),</i>	nostril.
<i>Tchār,</i>	holiday.	<i>Tūā-kō,</i>	her.
<i>Tchār,</i>	fetid.	<i>Tībā,</i>	bill.
<i>Tchī,</i>	(adv.), there.	<i>Tikhō,</i>	(adv.), soon, early.
<i>Tchāō,</i>	(adv.), beyond.	<i>Tikhōrā,</i>	(adv.), early.
<i>Tic-kh,</i>	him.	<i>Tikhō (ikhō),</i>	(adv.), quickly.
<i>Tic-kā,</i>	his.	<i>Tikrānī,</i>	moon.
<i>Tēṭ,</i>	maize.	<i>Til-ṭāk karnī,</i>	to repair.
<i>Tēṭki aṭhō,</i>	dough (of Indian corn).	<i>Tindō,</i>	wet, damp (of clothes, etc.).
<i>Tethū-chh,</i>	(adv.), upon that.	<i>Tipū,</i>	drop.
<i>Tēṭkyāthō kōduwā,</i>	chapāṭi (of maize).	<i>Tirā,</i>	hive (in a dwelling house).
<i>Thābō,</i>	to conceive, to catch, to hold.	<i>Tirchhō,</i>	sloping.
<i>Thaḡi.</i>	irrigated field.	<i>Tiā,</i>	thirst.
		<i>Tiā,</i>	thirsty.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Tīṭṭi,</i>	plover.	<i>Tōṛā,</i>	slow match for matchlock.
<i>Tīṭṛā,</i>	(<i>masc.</i>), partridge.	<i>Tōṛnō,</i>	to break.
<i>Tīṭṛi,</i>	(<i>fem.</i>), partridge.	<i>Tūbṇō,</i>	to tease wool.
<i>Tīṭ-ḥḥ,</i>	their.	<i>Tūḡan, tūhan,</i>	rope-bridge.
<i>Tiyār,</i>	persevering.	<i>Tūkānō,</i>	to roar like a jackal.
<i>Tōi,</i>	(<i>adv.</i>), under, below, beneath.	<i>Tūkṇē,</i>	to bite.
<i>Tōp,</i>	the part of a pipe which holds the fire and tobacco.	<i>Tūphān,</i>	calumny.
<i>Tōpi,</i>	cotton cap.	<i>Turūr-turī,</i>	trickle.
<i>Tōpri,</i>	basket.	<i>Tūs,</i>	husk, husk of rice, <i>chēnī,</i> <i>jhāḡorā</i> or <i>kauṇī.</i>
U			
<i>Uḃḃṇō,</i>	to boil.	<i>Ukhal bēd karnō,</i>	to exorcise.
<i>Uḃḥau,</i>	(<i>adv.</i>), above.	<i>Ūkḥṇō,</i>	to sole.
<i>Uḃḥi,</i>	(<i>adv.</i>), (<i>fem.</i>), up.	<i>Ūkḥṛī dhān,</i>	unirrigated rice.
<i>Uḃḥō,</i>	(<i>adv.</i>), up.	<i>Ūmit,</i>	chief.
<i>Uḡāo nathṇō,</i>	to elope with.	<i>Ūmō,</i>	nice.
<i>Ūḡarō-pūḡarō,</i>	(<i>adv.</i>), about, near.	<i>Ūnāi siūn,</i>	large needle for sewing home-made woollen cloth.
<i>Uḡau kūrīyā,</i>	runaway couple.	<i>Undā, ūdā,</i>	(<i>adv.</i>), down.
<i>Uḡāwa nēnī,</i>	to abduct (<i>fem.</i> , as the verb refers to abducting a woman).	<i>Uparlō pār, ūpilō pār,</i>	loft.
<i>Uḡāyalī,</i>	basket.	<i>Urārō hērṇō,</i>	to frown.
<i>Uḡnō,</i>	to fly.	<i>Ūsṇṇō,</i>	to swell.
<i>Ūdō, undō,</i>	(<i>adv.</i>), beneath.	<i>Ūsṇō,</i>	descent.
<i>Uḡārō,</i>	airy.	<i>Ūsṛīṇō,</i>	to leap, to spring.
<i>Uḡārṇō,</i>	to open (a door).	<i>Ūtrāī (plur. utrāiyā),</i>	ear-ring (for women) worn on the edge of the ear.
<i>Ūḡlā,</i>	(<i>adv.</i>), above.	<i>Ūtṇar karnī,</i>	to hasten.
<i>Ūḡlō,</i>	high.	<i>Ūtrṇō,</i>	to descend.
<i>Ūḡṇō,</i>	to wake, to arise.		
<i>Ūḡṇṇō,</i>	light, brightness.		
<i>Ūkāt,</i>	ascent.		
W			
<i>Wah tārā,</i>	alas.	<i>Waj,</i>	sound.

ENGLISH-JAUNSAŘI VOCABULARY.

English.	Jaunsari.	English.	Jaunsari.
		A	
Abandon (vb.),	chhōdḥnō.	Afternoon (1 to 4 P.M.),	ḍharḥūwa.
Abate (vb.),	thōrō karnō.	Again,	phēr.
Abduct (vb.),	nḍāwa nēni (fem., as the verb refers to abducting a woman).	Ague,	dhōrni or (pl.) dhurniḍ.
Abdomen,	ghēr.	Air,	āwā, ḥāwā, bāt, bāgūr.
Abide (vb.),	rōhḥō, basḥō.	Airy,	khūlō, ugāro.
Able-bodied,	mōhr.	Alas,	ōhi, wah tērā.
Abortion,	bḥrāḥ parḥō. To procure abortion, bḥrāḥ parāuḥō.	All,	sabiāat.
About,	nērō (near), ūḍarō-pūḍarō.	Alone,	ōkhūlō.
Above,	uglā, ubḥau, ōchḥērī.	Always,	sadāi.
Abscess,	ābūr.	Amid,	bichāundō, mājhandō.
Abscond (vb.),	chōrḥūḍō.	Animal,	pasu.
Absent,	āthī nū thā.	Ankle,	ḍhēnmanḍ, dhēnmanḍ (pl. -nē).
Abuse (vb.),	likḥ dēni, likō dēni (sic).	Announce (vb.),	bōlnō, bōli dēnō.
Accept (vb.),	mānḥō.	Annoy (vb.),	kalkān karnō.
Accidentally,	ghāḥchak.	Another,	ōkā, duija.
Account,	lākḥā, lākḥā-jōkhā, pl. lākḥē-jōkhē.	Ant,	chinnōri; flying ant, kimmōḍi (pl. -ḍā).
Acorn,	banḥā, ban-gūra.	Anvil,	aīran, aras.
Add (vb.),	jōrḥō.	Anxious,	khājīḍrā.
Adore (vb.),	pujḥō.	Any,	kuḥ, bhāḍ-kuai.
Adultery,	jāri.	Ape,	langūr, gūni.
Advance,	ayāu.	Apply (vb.),	lānō.
Advance (vb.),	ayāu dēnō (to give an advance); āgē nāḥḥō (to go ahead).	Approach,	pahūchāḥō.
Advice,	mēl.	Apricot,	chūlā.
Advise (vb.),	mēl dēni.	Archer,	kanḍāf.
Adse,	bāsi.	Are,	asō.
Afoot.	paḥ pīḍdā.	Arid, dry,	ōkhkiat.
After,	taubī.	Arise (vb.),	uyūḥō.
After-birth,	āji.	Arm,	bāh (pl. bāḥī).
		Armful,	ḥāyā.

English.	Jaunsaŕi.	English.	Jaunsaŕi.
Armpit,	<i>kachhāyal, kachhārt.</i>	Annt,	Father's sister, <i>phāph,</i> <i>būbi</i> ; Mother's sister, <i>maūsi</i> ; Father's brother's wife, <i>kābi</i> ; Mother's brother's wife, <i>māmī.</i>
Around,	<i>chōgirdō.</i>	Authority,	<i>bhāwt.</i>
Arrow,	<i>kāḍ; with a barbed iron point, thaurā, thāsurā.</i>	Autumn,	<i>śarḍi.</i>
As,	<i>jaśō.</i>	Avalanche,	(snow) <i>hyāpāḍ; (stones, etc.) jān, ḍīl, ḍuḡgus.</i>
Ascent,	<i>ukāi.</i>	Await (vb.),	<i>bāi dēkhāi.</i>
Ashes,	<i>chhāḍ, khā.</i>	Axe,	<i>kurḍri</i> (pl. <i>-riyā</i>). In Sansaḡh village, Deo- gaḡh Khatt, it is called <i>barḍḍi.</i>
Ash-heap,	<i>chhōrḍr.</i>		
At that very time,	<i>taḍi.</i>		
		B	
Baby,	(masc.) <i>chhauṭō</i> (pl. <i>-ṭē</i>); (fem.) <i>chhauṭi</i> (pl. <i>-ṭiḍ</i>); (masc.) <i>chhḍṭi</i> ; (masc.) <i>nāḍrā</i> (fem. <i>-ḍri</i>). In Sansaḡh, <i>chhauṭḍ</i> (pl. <i>-ṭē</i>).	Banter,	<i>ṭhāṭṭhḍ, ṭhāṭṭhḍ.</i>
Back,	<i>pīṭh</i> ; behind one's back, <i>pīṭhī pāchh</i> ; to go back, <i>pāchhī nāṭhṇō</i> ; to go behind, <i>pachhḷḷō</i> <i>bilāi nāṭhṇō</i> ; to give back, <i>pachhī dēṇō.</i>	Bare,	<i>nāḡḍ.</i>
Backbite (vb.),	<i>chuyṭ lāṇi.</i>	Bargain,	<i>śariyat, śariatā.</i>
Backbone,	<i>ragariyāḍḍ, ragṭr.</i>	Bark (vb.),	<i>bhākṇō.</i>
Backward,	<i>pāchhī, pachhī.</i>	Bark of tree, etc.,	<i>bakal, bōkōṭ, chhailkā.</i>
Bad,	<i>burō, mandō, kachlō,</i> <i>kachlā; (fem.) buri,</i> <i>mandi, kachli.</i>	Barley,	<i>jav.</i>
Bag,	<i>kōṭhrḍ.</i>	Barren,	<i>bāi</i> (of a woman); <i>bājō</i> (in agriculture).
Bail,	<i>jāman-gatt, jāṇni.</i>	Barter,	<i>adl-badli, śāṭ-palṭi.</i>
Bake (vb.),	<i>pakḍivanō.</i>	Base,	<i>kamīṇ, nich.</i>
Balance,	<i>ṭākhṭi.</i>	Bask (vb.),	<i>ghām tāpnā.</i>
Bald,	<i>gānjā.</i>	Basket,	<i>udāyali, ṭṭki, ṭṭpri, chōṭki.</i>
Ball,	<i>gḍi</i> ; anything round, <i>dhindḍ.</i>	Bat,	<i>āḍeru, āḍaḍō.</i>
Ballad,	<i>git</i> ; (sung at the Diwāli festival) <i>hḍrūl</i> ; (sung in chorus) <i>ṭanḍhṭō git</i> ; (song with dance) <i>nachāṇiyāḍ git</i> ; <i>nach- ḍniyāḍ git.</i>	Bath,	<i>tambāḍ, pūlḷḷāḍ.</i>
Bamboo,	<i>bāḍ</i> ; (female) <i>kākau.</i>	Bathe (vb.),	<i>nāḍḍṇō.</i>
Banana,	<i>keṭṭ-ki śēmi.</i>	Battle,	<i>lṭṭi.</i>
		Be (vb.),	<i>hōṇō.</i>
		Bear (vb.),	<i>ṭambhāṭnō</i> ; to bear off, <i>nēṇō</i> ; to bear in mind, <i>ḍiḍ rākhṇō</i> ; to bear wit- ness, <i>gwaḍhī dēni, sākḷ purai.</i>
		Beast,	<i>paiu.</i>
		Beat (vb.),	<i>māṇḍ, jhāḡṇō.</i>
		Beautiful,	<i>bāḷh</i> (general); <i>bāḷhṭa</i> (of a woman); <i>bāḷhā</i> (gene- ral).

English.	Jaunsaŭrī.	English.	Jaunsaŭrī.
Because,	<i>kāf.</i>	Black,	<i>kāwō.</i>
Bed,	<i>mājhā, khāf.</i>	Blackberry,	<i>kāwī, āchhōi, jāqā-kā āchhōi.</i>
Bee (honey-),	<i>mōki; Black bee, bhāŭri.</i>	Blackguard,	<i>lūq.</i>
Beehive (in the house),	<i>mōkī-kā tirā.</i>	Blanket,	<i>kāmāq.</i> The large home-made blankets weighing eight to twenty seers, are <i>kāmō, kāmōi, kām-ḍī.</i>
Beeswax,	<i>maīn, muān, sīka; honey-comb, kōi, sākā.</i>	Blind,	<i>ādhā.</i>
Before,	<i>agāśō, āgāśō.</i>	Blood,	<i>lōi.</i>
Beggar,	<i>jāgrā (fem. jāgrī), sād; Beggar's daughter, jāgturt.</i>	Blossom,	<i>phul, phulāiḥ, phulētī.</i>
Behind,	<i>pāchhī.</i>	Blow,	<i>phākyāḥ.</i>
Believe (vb.),	<i>patīānō.</i>	Blue,	<i>līō.</i>
Bell,	<i>ghāīi, tād (such as is fastened to the neck of a cow, etc.).</i>	Board,	<i>phārkō.</i>
Bellow (vb.),	<i>ḍurkānō (of a cow); ḍīḍīyānō (of a buffalo).</i>	Body,	<i>gāt, piṇḍ, gant.</i>
Bellows,	<i>dhanāklāl.</i>	Boil (vb.),	<i>ubāḥnō.</i>
Belly,	<i>ghēr (pl. ghērī), pēd (pl. pēdī).</i>	Boil (noun),	<i>ābūr.</i>
Below,	<i>tōi.</i>	Bold,	<i>mōrā.</i>
Bend (vb.),	<i>naunō.</i>	Bone,	<i>hāquā.</i>
Beneath,	<i>tōi, thālē, ādō, parthai, jhālē.</i>	Book,	<i>pōthi.</i>
Reside,	<i>nērā.</i>	Border,	<i>sian, chhēwaū.</i>
Besides,	<i>bāhik.</i>	Bore holes (vb.),	<i>kōrnō.</i>
Best,	<i>bēgī āchhō, mūnikō-thaiōkō.</i>	Borrow (vb.),	<i>karjā gāḍnō.</i>
Better,	<i>āchhō, āchhā (fem. āchhī), ḍhahsir.</i>	Both,	<i>dūyāāi.</i>
Beware,	<i>chāukā.</i>	Bough,	<i>sīh; a small bough sākādī, sātī.</i>
Beyond,	<i>pārlē billā, tōśāō.</i>	Bowel,	<i>ādi (pl. ādiā), jāar.</i>
Big,	<i>barā, mōlā.</i>	Bow,	<i>dhanu.</i>
Bill (of a bird),	<i>chīj.</i>	Box (small),	<i>sandukḍī.</i>
Bind (vb.),	<i>bādhnō.</i>	Boy,	<i>chhauḍā.</i>
Bird,	<i>chālkūrī.</i>	Brave,	<i>bahādur.</i>
Birth,	<i>pāilāi, jaram.</i>	Break (vb.),	<i>tōrnō.</i>
Bitch,	<i>kūkrī, chhauḍī.</i>	Breath,	<i>sā.</i>
Bite (vb.),	<i>kāḍō, tūkāō.</i>	Brethren,	<i>ḍai-bhāi.</i>
Bitter,	<i>karūwō.</i>	Bribe,	<i>kōlī.</i>
		Bride,	<i>jōjhōlī.</i>

English.	Jaunsaři.	English.	Jaunsaři.
Bridge,	pūr; a rope-bridge, tūgan, tūkan; a tree-bridge, jibāi.	Brate,	paśu.
Brightness,	vjyāśvō, āśō.	Buffalo,	jhōḷā; fem. mahish; unweaned calf (fem.), kaḷḷī; weaned calf (fem.), jhōḷī.
Bring (vb.),	lēṅṅō.	Bug,	śarśē (pl. śarśūḷ).
Brink,	chhaṭāū.	Build (vb.),	chīṅṅō.
Broad,	biō, chaurō.	Bull,	baṛh.
Brook,	nāivā.	Bullock,	bōḷh.
Broom,	śuain; a hearth-broom, made of bābōi-grass, kuchuā.	Bundle,	phāochi, bāgṛ.
Brother,	dādā (elder), bhāyā (younger).	Burden,	bhāśō, bhāśā.
Brother-in-law,	mitar. Wife's younger brother, sālō; her elder brother, jēḷhū. Husband's younger brother, dēwar; his elder brother, jēḷh. Elder sister's husband, bhīnā; younger sister's husband, jawai.	Burn (vb.),	ḍaunḍō, chīṅṅō.
Brow,	bhauḷ (pl. bhauḷ).	Bury (vb.),	lābhōḷ, khaḍḍōḷ.
Browse (vb.),	charṅṅō.	Bush,	jhāḷ.
Brush (vb.),	śāṅṅō.	Butter,	chōpar.
		Buttermilk,	chhās.
		Butterfly,	potōḷhō (pl. potōḷhē).
		Buttock,	thō (pl. thōaṭ).
		Buy (vb.),	mōḷō ḡḡḍṅō.
		By,	nēḷō.
		C	
Cage,	pījarō.	Castor-oil plant,	ēṅḍū.
Calabash,	laukō, laukī.	Cat (male),	ḡhṛṛū; wild cat, haṅ ḡhṛṛū.
Calf,	bāchhuḡō (fem. bāchhuḷī); buffalo-calf, kaḷḷā (fem. kaḷḷī). Cf. Buffalo.	Cat (female),	birāi, birāli; wild cat, baṅṅa birāi, baṅṅa birāli.
Call (vb.),	haḷāṅṅō, dhā māṅṅō: to call back, śhāṅṅō haḷāṅṅō.	Contract,	pachhāḷ.
Calumny,	tūphān.	Catch (vb.),	pakarṅṅō, thāḷbhōḷ, tūkhāḷ.
Canal,	kāl.	Cattle,	chaurin.
Cap,	tōpī (cotton), dīḡṅā (woollen).	Cause, (for) the sake (of),	deṭā.
Cave,	khōj.	Cave,	ōḡār.
Carpenter,	bāḡḡhōi, bāḡḡōi, taḷkhāḡ.	Centipede,	kaṅṅōḡ.
Carry (vb.),	chḡḡṅō, ḡhīṅṅō.	Certain,	patiṅṅō.
Cash,	rōkḷ.	Certainty,	bēśuḡḡ.
Cast stones (vb.),	phōḷḡḡḡō, chhḡḡḡḡō.	Chin,	śāḡḡḡḡ, śāḡḡḡḡ.
		Chakor,	chākurā (fem. -ṛī).

English.	JaunsaŭrĪ.	English.	JaunsaŭrĪ.
Chamois (Himalayan),	<i>gural, ghōl.</i>	Comet,	<i>phūchhānāiḍ tārā.</i>
Chapāti,	of wheat, fried in oil, <i>tauriyā-ki rōṭi</i> ; or barley, <i>jav-kā kōduwā</i> ; of māduā, <i>kōduwā</i> ; of jhāgorā, <i>jhāgrāṭhā kōduwā</i> ; of chāmi, <i>chēniāṭhā kōduwā</i> ; of maize, <i>tēṭhāṭhā kōduwā.</i>	Committee,	<i>khūmri, bhaitāg.</i>
Charcoal,	<i>anḡār.</i>	Compotent,	<i>mulkiyā.</i>
Charity,	<i>dān-pān.</i>	Complaint,	<i>nāla; to complain to gods, ghāi phāḡḡnī.</i>
Cheap,	<i>sastā.</i>	Conceal (vb.),	<i>chōrnō.</i>
Cheek,	<i>galaurō.</i>	Conceit,	<i>gumān.</i>
Cherish (vb.),	<i>saṭnō.</i>	Conceive (vb.),	<i>thābḡnō.</i>
Cherry,	<i>phūwā (pl. -wā); -tree, pāḡḡ.</i>	Conduit,	<i>kūl.</i>
Chicken,	<i>kukhṛāyalai.</i>	Consider,	<i>sōchḡnō.</i>
Chief,	<i>ūmti.</i>	Continually,	<i>sadā.</i>
Child,	<i>chhantā (fem. -ti); children, lāḡhāṭḡ; a posthumous child, jhāṭā.</i>	Contract,	<i>suriat, śariyat, śariata.</i>
Chimney-hole,	<i>khantāi, sēḡḡw.</i>	Cook (vb.),	<i>pakḡnō, sēḡḡnō.</i>
Chiu,	<i>chhāṭi.</i>	Cool,	<i>thandō, sēḡḡ.</i>
Cholera,	<i>marī, mariyā-kā dukh.</i>	Copper,	<i>tābō.</i>
Chutney (apricot),	<i>chhāchā.</i>	Cord,	<i>pāḡḡi; in Bāwar, luḡḡi.</i>
Circular,	<i>phāḡḡā.</i>	Corn,	<i>nāj.</i>
Clay,	<i>matī, chāpṛi.</i>	Corpse,	<i>lhas.</i>
Clear (sky),	<i>bidī; (water) nī.</i>	Corpulent,	<i>phikāi, charāi, thālā.</i>
Climb (vb.),	<i>nihōḡ.</i>	Corrupt (vb.),	<i>śarāḡḡnō.</i>
Clod,	<i>phāḡ.</i>	Cost,	<i>mōl.</i>
Cloud,	<i>bāḡ.</i>	Count (vb.),	<i>ganḡnō.</i>
Cloudy,	<i>bāḡḡḡnō.</i>	Cousin,	(mother's side) <i>mōḡiyā-kā bēḡ; (father's side) phūphiyā-kā bēḡ.</i>
Club,	<i>śāḡ, phāḡḡ, māshṛi.</i>	Cover,	<i>khāḡḡn.</i>
Cock,	<i>kākhḡḡ.</i>	Cover (vb.),	<i>ghāṭi dēḡḡnō.</i>
Cohabiting	<i>ḡḡḡḡḡḡḡ.</i>	Coventry,	to send to, <i>barjan rākhḡḡ</i> (used only on account of the enmity of a dead person).
Cold,	<i>ḡḡḡ, sēḡḡ.</i>	Coward,	<i>nā-mard.</i>
Cold in the head,	<i>ḡḡḡḡḡ, khāḡḡ.</i>	Cowhide,	<i>chhārō (also used for buffalo-hide).</i>
Collect (vb.),	<i>kaṭṭhō karḡḡ.</i>	Crab,	<i>khāt.</i>
Comb,	<i>kāḡḡḡ; for a man, kāḡḡḡ.</i>	Crack,	<i>sāt (in stone, etc.); sār (in wood).</i>
Come (vb.),	<i>ḡḡḡ, sēḡḡ.</i>	Cramp,	<i>bāḡḡḡ, khārḡḡ.</i>
Come out (vb.),	<i>bāḡḡ ḡḡḡ, bāḡḡḡ sēḡḡ.</i>	Crawling,	<i>sikī kari.</i>
		Cream,	<i>chhāpṛi.</i>

English.	Jaunsāri.	English.	Jaunsāri.
Creep(er).	<i>lōi, bal</i> (pl. <i>bālī</i>).	Cuckoo,	<i>kūkū</i> . After the Biahu Jātrā festival, the bird becomes ill of fever, and is silent.
Crop,	<i>phaasī</i> .	Cure (vb.),	<i>khabar karnī</i> .
Crow.	<i>kauwā</i> .	Curiy,	<i>kiṇḍurē</i> .
Cruel.	<i>pāpi, nigurā</i> .	Cut (vb.),	<i>kāṭṇō</i> .
Crash (vb.),	<i>pēchṇō</i> .	Cypress,	<i>lāuri</i> .
Cry (vb.),	<i>hatāṇō, dhā dēṇṇ, kaliyāṇō</i> .		
Cub,	(leopard-) <i>bagṭaiḷō</i> ; (bear-) <i>rikkṭaiḷō</i> .		
D			
Daily,	<i>rōj-kō, dās-kō</i> .	Descent,	<i>āṭṇō</i> .
Dal,	<i>pōyāṭ</i> .	Desert (vb.),	<i>chhḷḷi dēṇō</i> .
Dam,	<i>bhāṇwāṭṭ, kūḷ, band</i> ; fish-dam, <i>bhagṭwa</i> .	Desire.	<i>ṭōḷk</i> .
Damp,	<i>gilō</i> (of earth); <i>tindō,</i> <i>bhijiyāṭ</i> (of clothes, etc.).	Destroy (vb.),	<i>nās bāṇṇō, nās karnō</i> ; to destroy root and branch, <i>chhatyāṇṇṇ</i> <i>bāṇṇō</i> (or <i>karnō</i>)
Darkness,	<i>iniṭrō</i> .	Dew,	<i>ḍ, ḍj</i> .
Dart,	<i>ghāmō-ki kṛṇ, rāṭṭiyē</i> .	Difficult,	<i>ōkhō, ōkhā</i> .
Day.	<i>dās, bār</i> .	Dig (vb.),	<i>khaṇṇō</i> .
Day before yesterday, and day after to-morrow	<i>pōrō</i> .	Digest (vb.),	<i>pachṇō</i> .
Dead,	<i>marīyē, muwī huwā</i> .	Dike,	<i>kḷḷi</i> (artificial); <i>kāḷṭi</i> (natural).
Deaf,	<i>jāivā</i> .	Dinner,	<i>bāi</i> .
Debt,	<i>ṛiṇ</i> .	Dirt,	<i>jḷḷi</i> (of the body); <i>ṣḍgar</i> (in a house, etc.).
Deceit,	<i>pharēb</i> .	Disciple,	<i>chāḷā</i> .
Decide (vb.),	<i>ṭhāṭṭhṇō</i> .	Dispose (vb.),	<i>sangṭṛṇō</i> (e.g., to dispose of a dead body).
Deer,	<i>harīṇ</i> .	Dispute (vb.),	<i>phāḷkūṇō, jhagḷḷṇō</i> .
Deformity,	<i>kachālā</i> .	Division of a 'Khatt',	<i>kḷḷg</i> .
Deity,	<i>dō</i> .	Doctor,	<i>bōḷā</i> .
Delay	<i>ḍhīl karnī, ḍiṭṭā</i> .	Dog,	<i>hukur</i>
Deliver (vb.),	<i>ṣḍpṇō</i> .	Doll (of wood or rags),	<i>bāḷwāṇṇ</i> .
Den,	<i>sāṭṭi</i> .	Door,	<i>dār</i> : lattice door / a byre, <i>khaṭkar</i> .
Deny (vb.),	<i>mukarṭṇō</i> .	Doubt,	<i>ṭāḡ</i> .
Depart (vb.),	<i>naṭṭṇō</i> .		
Descend (vb.),	<i>āṭṛṇō, huriḷṇō</i> .		

English.	JaunsaŪi.	English.	JaunsaŪi.
Dough,	(of māḡuṣ kōḡḡ), kodaḡṣ ; (of chaulāṣ or chaulāṣ), chaulāṣhō ; (of wheat), pīḡḡ, kanik ; (of barley), ḡṣḡ ; (of chēnt), c h ē n i ā t h ḡ ; (of jhāḡḡḡḡ), jhāḡḡḡḡḡḡ ; (of Indian oorn), ṣḡḡḡḡ āḡḡḡ : (of gram), chāḡḡḡḡḡḡ.	Drop,	ṣṣpā.
Dove,	ghūḡḡḡḡḡ. If a dove sits on a house and coos, it is a very bad omen. The bird is killed or hunted away.	Drought,	ōḡḡḡḡḡ.
Dower (bride's),	pāyāḡḡḡ.	Drug,	ḡḡṣṣ.
Down,	undāḡ.	Dry,	sākḡḡḡḡ.
Drag (vb.),	khaīchḡḡḡ.	Dumb,	kāḡḡḡ, lāḡḡḡ.
Dream (vb.),	swiḡḡḡ dēkhḡḡḡ ; a dream, swiḡḡḡ. Cf. Nightmare.	Dung,	(of cattle) ḡḡḡḡḡ ; (of goats) māḡḡḡḡḡ ; (mixed with litter) kḡḡḡḡḡ.
Drill holes (vb.),	bindhḡḡḡ.	Dunghill,	ḡḡḡḡḡḡ.
Drive (vb.),	khēḡḡḡḡ.	Dusk,	īnyāḡḡḡ.
		Dust,	dhūrāḡḡḡḡ, dhūr, khē.
		Dwarf,	bāḡḡḡḡḡ. (The popular explanation is that he is only 'fifty-two' fingers high. The word is really a corruption of the Sanskrit vḡḡḡḡḡḡ).
		Dysentery,	lōḡḡḡḡḡḡḡ.
E			
Early,	rāḡḡḡḡḡ, jhīḡḡḡ, jhīḡḡ. Adverb, ṣḡḡḡḡ, ṣḡḡḡḡḡḡ.	Embrace (vb.),	hāḡḡḡḡḡ dēḡḡḡ.
Earn (vb.),	kaḡḡḡḡḡḡ.	Empty,	ṣṣḡḡ.
Ear-ring,	(for men) murḡḡ, dūrḡḡḡḡ, dūrḡḡḡḡ. (For women), (on edge of the ear) uīṣṣṣṣ (pl. uīṣṣṣṣṣṣṣ), kāḡḡḡḡḡḡḡḡ ; (on inside of the ear) bāḡḡḡ ; (on the lobe) jhūḡḡḡḡḡ.	Endure (vb.),	ḡḡḡḡḡḡ.
Earth,	dhartṣ, māḡḡḡḡ, bhūḡḡḡḡ.	Enemy,	bōṣṣṣ.
Earthquake.	bhūḡḡḡḡḡ, bhūḡḡḡḡḡḡ.	Enhancement,	ḡḡḡḡḡ, ḡḡḡḡḡḡ.
Ease,	sūkh	Enmity,	bḡḡḡḡḡ (pronounced bōir).
Easy,	sūkhai, sūkhāḡḡḡḡḡ.	Enrage (vb.),	bīḡḡḡḡḡḡ.
Eat (vb.),	khāḡḡḡḡ.	Enter (vb.),	bhīḡḡḡḡḡḡḡḡḡḡ.
Eatable,	khāḡḡḡḡḡḡḡḡḡ.	Entirely,	mūḡḡḡḡḡḡ.
Echo,	ḡḡḡ, ṣāḡḡ.	Entrails.	āḡḡḡḡḡ.
Eclipse,	ḡḡḡḡḡḡ.	Eve's apple (in the throat).	kākḡḡḡḡ.
Economically,	ḡḡḡḡḡ ḡḡḡḡḡḡ.	Evening,	bēḡḡḡḡ.
Edge (of a field, river, etc.).	chhēḡḡḡ.	Evidence,	sākḡḡḡ ; to give evidence, sākḡḡḡḡḡḡḡḡ.
Egg,	bāḡḡḡ, pīḡḡḡḡ.	Ewe,	bhāḡḡḡ.
Elope with (vb.).	ḡḡḡḡḡḡḡḡḡḡḡḡ.	Examine (vb.),	parēkhḡḡḡḡḡ.
		Except,	bāḡḡḡḡḡ.
		Exclaim (vb.),	laliyāḡḡḡḡḡ.

English.	Jaunśāri.	English.	Jaunśāri.
Excrement,	<i>gūh</i> (human).	Eye,	<i>ākḥ</i> ; one-eyed, <i>kāṇḍ</i> . Such persons are considered to be deceitful. Squint-eyed, <i>paśēṛṣ</i> . Such persons are said to be untrustworthy.
Exorcise (vb.),	<i>ukhal bēd karnō</i> ; <i>juwēs karnō</i> .		
Expect (vb.),	<i>ās rāḥḥni</i> .		
Extort (vb.),	<i>khōst gāḍnō</i> .		
F			
Fable,	<i>kōḥḥni</i> .	Find (vb.),	<i>milnō</i> .
Fall (vb.),	<i>rūrūḍ</i> .	Fine (the punishment),	<i>ḍād</i> .
Fallow,	<i>bājō, āsō</i> .	Finger,	<i>gūḥi, hātau-kt gūḥi</i> .
Family,	<i>kuṇbā, kabīlō</i> .	Firefly,	<i>jōgṛn, āgyāṛi</i> .
Famine,	<i>hār</i> .	Firm,	<i>maḡgūt</i> .
Far,	<i>āurē</i> .	First,	<i>pōyal-kō</i> .
Fast (vb.),	<i>barat rākhḥḍ</i> ; <i>aḥintō rōḥḥḍ, nīnōjiyā rōḥḥḍ</i> .	Firstling,	<i>jēḥḥ</i> .
Fat,	<i>mōḥā, ḥūlā, ḥūlā, pōkhūā, chārḥāi</i> .	Fish,	<i>māchḥā, (pl. māchḥē)</i> .
Father,	<i>bābā</i> ; (in the hills) <i>butā</i> .	Fish-hook,	<i>māchḥāi-kā kāḍḍā</i> .
Father-in-law,	<i>śēḍūrā</i> .	Fisherman,	<i>māchḥwār, jāwiyā</i> .
Fatigue,	<i>paij</i> .	Fist,	<i>mūḥ</i> .
Fatten (vb.),	<i>mōḥō bāḡnō</i> .	Flag,	<i>jḥḍḍ</i> .
Faulty,	<i>gunōi</i> .	Flame,	<i>lauḥiyāḥ</i> .
Feather,	<i>pāḥḥ</i> .	Flat,	<i>chōṛāḥ, sūāiḥḍ</i> .
Feeble,	<i>mārā</i> .	Flattery,	<i>ōp matlabi</i> .
Feed (vb.),	<i>khōwāḥḍ</i> .	Flea,	<i>piśū</i> .
Ferment,	<i>pōkh</i> .	Flesh,	<i>maussō</i> .
Ferr.	<i>bārḥnōi</i> .	Fling (vb.),	<i>chḥiāḍnō</i> .
Fetid,	<i>tēḥār</i> .	Flint,	<i>gōṛā, śākrā</i> .
Fetus,	<i>bḥārā</i> .	Floor,	(of mud) <i>maḡyaur</i> ; (of stone) <i>mēṛaut</i> ; (of planks) <i>paḡyaur</i> .
Fever,	<i>tāp, jāṛ</i> .	Flower,	<i>phūl</i> .
Field,	<i>ḍōkḥrō</i> ; irrigated field, <i>ḥaḍḍi, kūnōi, ḍībā</i> .	Floweret,	<i>phulātō, phulētō, phūlṛū</i> .
Fig-tree,	<i>phēḍū</i> ; (fruit) <i>phēḍū-kā ḍāḡḍ</i> .	Fly (the insect)	<i>maḥkwā</i> .
Fill (vb.),	<i>baḍḥnō, baḍḥḥḍ, bhaurḥḍ</i> .	Fly (vb.),	<i>uḍḥḍ</i> .
Filth,	<i>jḥōl</i> .	Fog,	<i>kurēṛ</i> .
Filthy,	<i>kuchḥi, phūrō</i> .	Fool,	<i>nīḍū</i> .
Fin,	<i>pāḥḥ</i> .	Foot,	<i>ḡḍḍ, lāi</i> .
		Foot-print,	<i>ḡḍḍ-kā chḥḡḡ</i> .

English.	Jaunsāri.	English.	Jaunsāri.
Forehead,	māihō.	Friend,	sāhi, māiā.
Forest,	ban.	Fringe,	jāri.
Forge,	ḍraṇ.	Frog,	mēḍkō.
Forgive (vb.),	chhimā karṇō.	Front,	agāō, ḍgāō.
For sake (vb.),	chhōḍṇō.	Frost,	pāiō.
Fort,	garh.	Frown (vb.),	urūrō hērnō.
Fortunate,	bhāḡiōḡn.	Fry (vb.),	bhājṇō, chisṇō.
Fox,	phāl chāḡrā.	Full,	pūrō.
Fresh,	sājō.	Furrow,	ḡi, siun.

G

Gasp (vb.),	saiyḡḡḡ.	Gold,	sunō.
Gather (vb.),	kaḡḡḡ karṇō.	Good,	āchhō.
Ghost,	haiḡ, haiḡh.	Goods and chattels and house.	ghar-kūḡ.
Ginger,	(green) ḡḡō; (dry) ḡḡih	Gourd,	laukt, (large) lauiō.
Girdle,	manjhan, ḡḡcht.	Government,	sirkār.
Girl,	chhauḡi, nṇakt: (married girl at her father's house) dhyāḡḡḡ, dhiāḡḡa.	Grain,	nāḡ; (for food) khāḡ; (for seed) biḡ.
Give (vb.),	ḡḡḡ.	Granary,	(of stone) bhōḡḡ; (of wood) kōḡḡḡ, ḡḡḡḡ.
Glass (looking-),	ḡḡi.	Grandchild,	nāḡḡḡ; (fem.) -ḡi.
Glenn (vb.),	chhḡḡḡ.	Grandfather,	nāḡḡ; great-grandfather, par-nāḡḡ; great-great-grandfather, budhā par-nāḡḡ.
Glisten (vb.),	chhikhḡḡḡ.	Grandson.	nāḡḡḡ, nāḡḡḡḡ.
Gnash (vb.),	ḡḡḡ kurchḡḡ.	Grass (green),	niārā, niārō.
Gnat,	machhḡḡḡḡ.	Grasshopper,	khardḡḡ, ḡḡḡḡḡ.
Go (vb.),	jḡḡ.	Grave (noun),	ḡḡḡḡ, khḡḡ, khḡḡḡ, ḡau.
Goat	bākrā (fem.) bākri. A goat sitting upon its hind legs is a very bad omen, and the animal is killed and sold at once. Goat-hide, chhōḡḡ; goat-skin bag, khālḡ. There are four kinds of goat-skins. The biggest is called khḡḡ; then ḡḡḡḡ; and the smallest khḡḡḡḡ.	Grief,	khḡḡ.
God,	ḡḡ.	Gristle,	khḡ.
Goitre.	ḡḡḡḡḡ.	Grow (vb.),	jamḡḡ.
		Growl (vb.),	ḡḡḡḡḡ.
		Guest,	pāḡḡḡ.
		Gum (of the mouth),	ḡḡḡ.

English.	Jaunsaŕi.	English.	Jaunsaŕi.
		H	
Haft,	bēḡ.	Hedge,	bēḡh.
Hail,	saŕū, saŕū.	Heel,	(of the foot) phēḡyā.
Hair,	(of human head) mūdāḡ; (of human body) bēḡ, bēḡ. Hair on the breast denotes truthfulness. A man without hair is suspected of being unreliable. Hair of goats, bakrāḡ.	Help (vb.),	madat dēnt.
Halloo (vb.),	haḡḡwāḡ.	Hemp,	bhēḡḡ.
Halo,	pharī.	Hen,	hūkhḡḡ.
Handle,	bēḡ.	Her,	uā-kā.
Handmill,	jāḡāḡ.	Herdsmān,	gāyār (f. gāyārā); (for cows and buffaloes) mahi-shāwā (f. mahi-shāwā); (for goats), bakrāwā (f. bakrāwā); (for sheep) bhēḡāwā (f. bhēḡāwā).
Hard,	karāḡ.	Here,	ēkhī.
Hare,	chhasā, saśā.	Hero,	mōḡh.
Hare-lip,	khānnā.	Hibernation,	rīkhō-kā nīnd, rīkh-nīnd (lit. "bear's-sleep").
Harlot,	pātar.	Hiccough,	ḡēkhār.
Harrow,	dāḡāu, jāl.	Hide (vb.),	chōrnō.
Harvest,	sākh. (Kbarif harvest) sardiyā-kt sākh; (Rabi harvest) rūriyā-kt sākh; (August harvest) bhā-dōḡi. The last-named includes chēnt, kāḡnt, jhāḡḡrā, and unirrigated rice (ūkhḡḡ dhān or ḡhar-kē sāḡi).	High,	ūḡlō.
Hasten (vb.),	utaur karnī.	Hill,	īḡbā.
Hat,	woman's large hat) chāḡḡḡ, sāḡḡ; (girl's) jāḡi.	Him,	tēḡ-kā.
Hatch (vb.),	bēḡi sēnt.	Hip-bone,	ḡūrī.
Hate (vb.),	durkhārḡ.	Hire,	(of land, house, etc.) kārt.
Have (vb.),	rākhḡ.	His,	tēs-kā.
Hay,	sūkhō ḡhās. (Left on the ground for use in winter) sārū ḡhās.	Hit (vb.),	mārḡ.
Head,	mūḡ.	Hive (in a dwelling-house),	tīrā. The hole of exit and entrance is mōhkanī.
Heart,	jī.	Hoarfrost,	pāwā.
Hearth,	chūl.	Hog,	sūḡar, sūḡar; wild hog, ban sūḡar.
Heaven,	uḡḡ, uḡḡ.	Hold (vb.),	tāḡḡnō.
Heavy,	arū.	Holiday,	tēḡār.
		Hollow,	pāchrō.
		Honey,	matūh.
		Honeycomb,	mōkī-kē kōḡ.
		Hook,	hēḡḡ.
		Hookah,	hōkhā, chilām.

English.	JaunsaŪrī.	English.	JaunsaŪrī.
Hope,	ās.	Husband,	khwaḍḍā.
Hopeless,	nirās.	Hush,	mās.
Horn,	āṅg.	Husk,	tūś; (of barley) bhṛḍḍā, bhūś; (of rice) tūś; (of chāni, jhāgōrā; or kaunt) kōyar, tūś; (of gihū, or wheat) phāphrā; (of masūr, māś, or lobiyā) bhḍḍā; (of chaulā, or maquḍ) bhūś. Chaff, etc., removed from the threshing-floor is khḍḍā.
Hornet,	angḍo, tambīā; (the small hornet) bachh, bachhau.	Hyena,	charakh. The animal is not found in JaunsaŪr- Bawar.
Hot,	tātō.	Hydrophobia,	hīrkiyā.
House,	kūrō.		
How?	kasō.		
However,	tabhēt.		
Humour,	chūr.		
		I	
Ice,	hyū.	Interest (on loans),	sūt, byāj, kūt.
Ignite (vb.),	phuknō, dhōnō.	Invite (vb.),	nyūtā dhōnō.
Ill	dūkkhā, asūkkhīyā.	Iron,	lōh.
Li,	bhīḍōrī, pūḍō.	Is,	asō.
Incense,	dhūp, gūgūr.	Issue, family,	agī.
Industrious,	dhan sātū.	Itch,	khāj, khārās.
Insume,	jhālā.		
		J	
Jackal,	syā:īā, syā:, syāl. Its cry at night is a bad omen.	Jest,	thā:īā.
Jail,	khākhūḍā dēwō thōkt, lit. being tied to a stake or log,—an old punish- ment.	Jump (vb.),	phāwt dēni.
Jaw,	dhālō; jaws, jamāyīyā.	Just,	nisābi.
Jealousy,	rīś, rīs-rāg.	Justice,	nyā:
		K	
Keep (vb.),	rākhnō.	King,	bāchhā.
Kernel,	dhēr (a whole kernel); chānā (a broken kernel); chānī (kernel of a pencil or apricot).	Kiss (vb.), lick (vb.),	chā:īnō.
Kick (vb.),	lāt lāni, lāt chhāqni.	Knead (vb.),	ḍlū.
Kid,	chēlkhā:; (female) pālīh.	Knee,	ghāḍḍō (pl. ghāḍḍō).
Kidney,	bākū.	Kneel (vb.),	ghāḍḍō bāḍi-kari baīkhnō.
Kill (vb.),	kaīnō.	Kokla (the green pigeon).	kaīnōy, kaunal, kālī.

English.	Jaunśāri.	English.	Jaunśāri.
L			
Labour,	<i>minnat, dhān sūṭnō.</i>	Lemon,	<i>chūkh.</i>
Led,	<i>chhauṭā.</i>	Leopard,	<i>bāgh.</i>
Ladder,	(of wood) <i>listn</i> ; (stone steps) <i>paṭṭ, paṭṭ</i> . The projecting stone steps in the wall of a terraced field are <i>phāṭṭē.</i>	Leper,	<i>kēṭ, pāṭ.</i>
Ladle,	<i>chāḍōṭ, ḍaukt.</i>	Level (<i>adj.</i>),	<i>ṣayāṇō, ohōṣaf.</i>
Lamb,	<i>gāb-ṭūrō, (f. -ṭūrī).</i>	Liar,	<i>jhūṭṭā.</i>
Last,	<i>pachhīḷ.</i>	Lick (<i>vb.</i>),	<i>chāṭṭō.</i>
Late,	<i>biṭṭē, abērā.</i>	Lid,	<i>khāṭaṇ.</i>
Laugh (<i>vb.</i>),	<i>hasṇō.</i>	Lift (<i>vb.</i>),	<i>chūḡṇō.</i>
Lead (the metal)	<i>ṣṭō.</i>	Light,	<i>āśō, uḡyāwō.</i>
Leaf,	<i>lābū.</i>	Lightning,	<i>bijurī, bij.</i>
Leak,	<i>bhōkā; (a small leak) bhōk-ṭūrī.</i>	Lip,	<i>hōṭh.</i>
Lean,	<i>pāṭrā.</i>	Liquor (spirituous)	<i>sūr.</i>
Leap (<i>vb.</i>),	<i>uṣṭṇō.</i>	Listen (<i>vb.</i>),	<i>sūṇṇō.</i>
Lease,	<i>pūṭṭā.</i>	Little,	<i>nāḍrā.</i>
Leech,	<i>ḡok.</i>	Lizard,	<i>ḡō (chameleon).</i>
Leep (smear with cowdung and earth) (<i>vb.</i>),	<i>līḍṇō.</i>	Loam,	<i>kāwi māṭṭ.</i>
Leisure,	<i>sōḷā.</i>	Locust,	<i>śowō, ṭalā.</i>
		Loft,	<i>ūṭlō pūr, uparlō pūr.</i>
		Low,	<i>nīḡalō.</i>
		Lunch,	<i>dōpārī.</i>
M			
Mad,	<i>jhālā : a mad dog, hīḡhūā.</i>	Marvel,	<i>chambī.</i>
Maize,	<i>kūkrī, ṭēṭē.</i>	Matchlock,	<i>dōrā-kā ḡhōṣ, āḡaṇ, kili-yārā.</i>
Mallet,	<i>mūḡarī.</i>	Mature,	<i>pākā.</i>
Man,	<i>māṇukh, manukh.</i>	Me,	<i>mukh.</i>
Manufacture (<i>vb.</i>)	<i>ḡharnō.</i>	Meat,	<i>mausō.</i>
Manure,	<i>ḡōḡar, kāṭṭ.</i>	Medicine,	<i>ḡarī, ohhatt.</i>
Many,	<i>bhārī, bahutē, alēkh.</i>	Meet (<i>vb.</i>),	<i>bhēṭumō.</i>
Mark (tattoo),	<i>kāḡā, kāḡṭ.</i>	Melancholy,	<i>khēḡ.</i>
Market,	<i>baḡar.</i>	Melt (<i>vb.</i>),	<i>ḡuṭṭō.</i>
Marriage,	<i>ḡōjhōḡā, chyaḷ.</i>		

English.	Jaunśāri.	English.	Jaunśāri.
Memory,	ād.	Mosquito,	machhmyārā.
Mend (vb.),	bāṇṇō.	Mother,	iji.
Mendicant,	jogṛā.	Mother-in-law,	śāsū.
Mercy,	ghṛā.	Mould (olay, loam),	kāwā, māṭṭi.
Mesh,	gāḥī (pl. gāḥīā).	Mountain,	gāḥō.
Mill (water-)	ghaurat; hand-mill, jādṛō, jādṛā.	Mourn (vb.)	kḥḥjūṇḍ, kḥḥj karnt.
Mine,	mērō.	Moustache,	jūḡā.
Mint (the plant),	padinā.	Mouth,	khāb.
Miser,	mūḥī.	Move (vb.),	hāḥḥnō.
Misfortune,	karāmpḥāḥīā, wigurā, kūśāṇṭ.	Mud,	hilār, gōr, hūl.
Mist.	kurār.	Muddy (of water or a stream).	gāj.
Mistake,	bhāl, bisar, bhāl-bisar.	Mumps,	ganāū. A man having mumps is called ganā, and the mumps them- selves are called gān.
Moist,	śil, śilō, śnō.	Munch,	chābḥḥnō.
Monsoon,	chāmāā.	Mushroom,	chyaḥḥmyāḥḥ.
Month,	māhḥnā.	Musk-pod,	bōḥā.
Moon,	ḥikrāṇṭ, jhū.	My,	mērā.
Moon-light,	jhūnā-kō āḥō; clear moon- light without a cloud, phūl biyāṇṭ	Myself,	āpā.
Mortgage,	thapāḥ.	Mystery,	būḥā.
Morning,	rāḥī, jhātā.		
N			
Nail (of the body),	naug.	Nest,	kōl, kōlai.
Name,	nāw.	New,	nō, nauā, (f. nauṭ).
Narrow	sāḡarō; a narrow lane is sāḡarī.	Nice,	umtō, āchhā.
Navel,	nāi.	Nightmare,	kachhō notṛō. A night- mare portends disaster or a tumble soon. A person gnashing his teeth in sleep portends death to his parents. If he sobs or weeps in his dreams it is a very good sign. To laugh in his dreams is a very bad sign. To see water or a corpse in a dream is bad. So also to see a buffalo. To see a snake in a dream means that the god is angry and a Brūhman (bāmān) must be consulted (dḥō dekhāṇṭ).
Nay,	nāhū.		
Near,	nērō, ghāyā, ghāiyā; near the head māḥḥ nērō.		
Necessary	jarūr.		
Neck.	ḥālō.		
Needle,	(a large one for sewing home-made woollen cloth), unāṭ sūḥ.		
Nerve,	śr.		

English.	Jaunsaŕi.	English.	Jaunsaŕi.
No,	nā.	Nourish (vb.),	pārṇō.
Nostril,	thūṅṅ (pl. thūṅṅiyā).	Now,	ēb, ēbhī; now and then, kadht kadht.
Nothing,	kichh-nā.	Nut,	śekhṭā, śekhṭ.
O			
Oak,	bān, mōrā, kharfā.	Our,	omārō.
Oath,	taṣ, śūgand, śapath.	Outory,	hāi-tōbā.
Obscene,	bē-saram.	Outside,	bārāśō, bāḡḡō, bārāśt.
Odour,	gāḍ.	Over,	ōchhōrt, pādḍōwi
Offence (to take) (vb.),	lachlō mananō.	Owl,	hū. The owl is not permitted to utter his ill-omened notes near a village, and if he does so is hunted away. If he calls from the roof of a house, some one in the family is sure to die.
Offering,	bhāit.	Own,	āpnō.
Omen,	śagūn.	Owner,	mālak.
Open (a door) (vb.),	ugārṇō.		
Opium,	phṭm.		
Or,	ki-tō.		
Other,	ōkā, dūtjā.		
P			
Paddy,	śāṭṭ, dhān.	Persevering,	tyār, pākḡwā.
Pain,	pir.	Petticoat,	ghāghrō, ghāghrā.
Palm (of the hand),	hatni, hathlt, hathālt.	Pheasant,	kūkhṛā (f. kūkhṛi), kohlās, bhūi-chṭl, mōnāu.
Pant (vb.),	śāṅḡō.	Pick (vb.),	chūgnō.
Papa,	bābā.	Pickaxe,	kāśt, kudāwa; a small one, gōḡnt.
Paper,	kāgat.	Piece,	rēḡō.
Paramour,	ār.	Pig,	śūgar, suāgar.
Pardon (vb.),	chhīmā karnt.	Pillow,	āṛānt.
Parrot,	sūā.	Pine-martin.	kūśtyāō, kūśtyālt.
Partner,	śājt.	Pimple,	ktl (pl. ktlē).
Partridge,	titrā, (f. titri).	Pinch (vb.),	chūḡḡō.
Path,	bāṭ, baḡḡōl.	Pipe,	chilam; a portable bamboo pipe kākyāḡḡ chīlam; the part which holds the fire and tobacco is ṭōp.
Peace,	śājait, mēl.		
Peg,	ktl.		
Permission,	chṭl.		

English.	Jaunsāri	English.	Jaunsāri.
Pit,	khāt.	Precipice,	qhāśg, qhāśh.
Pity,	ghīn.	Pregnant,	pef-bhārt, dō-pastā, garbhīn.
Place,	jāgā.	Present,	hājar.
Plait (vb.),	gūtkhō.	Press (vb.),	dābhō.
Plant,	bijār, pōdh.	Prick (vb.),	chubdhō.
Plough,	hau, hal.	Priest,	purōt.
Plough (vb.),	bānō, hau lānō.	Profit,	phāyā.
Ploughshare (iron),	phāwā. The part of the share in which the iron ploughshare is fixed is nāst or pāsthā. When worn down the share is called nauwā and is used for ploughing ground before seed is planted.	Prohibit (vb.),	īhkhō.
Plover,	īlōt.	Promise,	karār.
Pocket,	khissā.	Prophet,	bākt.
Pod (seed-),	sēm.	Proud,	maugrā.
Poison,	bīsh, bikh.	Prove (vb.),	parēkhō.
Pomegranate,	dārōt, dārni, dārim.	Punchayat,	bhētāg, khūwrt.
Pond,	tāl.	Puncture,	bhōkā; a small one, bhōktārt.
Poor,	mārā.	Puppy,	kuktālo, kukātō.
Porcupine,	śāyat.	Purgative,	jālābō-kt jārt.
Powder (gunpowder),	dārū.	Purse,	baṭuā.
		Push (vb.),	dhakīyānō.
		Put (on clothes, etc.) (vb.),	paharnō. bhīrnō.
		Putrid,	śarīyat, śarīyē.
		Q	
Quake (vb.),	hālnō.	Quickly,	īkhs īkht.
Quarry,	khān.	Quiet,	chalag.
Queen-bee,	mōkī-kā gōn.	Quite,	mānīh.
Question,	sāl.		
		R	
Rags.	khātīrē, gūdīrē.	Ravine,	nāwā.
Rainbow,	indrā-dhanū.	Raw (crops),	ālō.
Ram.	khāqā; a ram with a flock is hūr.	Razor,	khārt, (pl. khūrā).
Raspberry,	hīdū, hāchhōt.	Reaper,	lōśniyā.
Rat,	nūshā.	Rear.	pacchāśū.

English.	Jaunsari.	English.	Jaunsari.
Refuse (vb.),	<i>mākṛōṇō.</i>	Riugāl-bamboo (<i>arundinaria falcata</i>),	<i>nīšāwo, nīšālt.</i>
Relation,	<i>nāṭā.</i>	Road,	<i>śarak.</i>
Remember (vb.),	<i>āḍ rakḥṇt.</i>	Roar (vb.),	(like a tiger or leopard) <i>nāḍṇō</i> ; (like a bear) <i>ḍūḍyāṇō</i> , <i>bhūbhkḍṇō</i> ; (like a jackal) <i>laliyāṇō</i> , <i>ṇhāṇō.</i>
Rent,	<i>kārt.</i>	Roof,	<i>chhāppar.</i>
Repair (vb.),	<i>ṭil-ṭīk karnt.</i>	Rope,	<i>pāgōt.</i>
Request (vb.),	<i>darḥhāst karnt.</i>	Rot,	<i>jāj.</i>
Rest (vb.),	<i>eastāṇō.</i>	Rub (vb.),	<i>māḍṇō.</i>
Retire (from a case) (vb.),	<i>bhājṇō.</i>	Ruin,	<i>nās</i> ; of a house or village, <i>khannur.</i>
Return (vb.),	<i>pachhiāṇō, bauṇō.</i>	Run-away couple,	<i>uḍau kūriyā.</i>
Rib,	<i>paśaurā.</i>		
Rice,	<i>chau</i> ; cooked rice, <i>bhāt.</i>		
Right,	<i>sidhō, pādṛō.</i>		
S			
Sack (for the — of),	<i>khātar, astē.</i>	Shave (vb.),	<i>mūḍ lōṇō</i> ; to shave the head, <i>bhadar karṇō.</i>
Salt,	<i>nūn.</i>	She,	<i>śō, śōji.</i>
Same (that very),	<i>śōjī.</i>	Sheep,	<i>bhēḍ</i> (pl. <i>bhēḍā</i>).
Sand,	<i>bāṅ, bāṛṅ.</i>	Shell,	(green walnut-shell) <i>chīch</i> ; (dry walnut-shell) <i>śekṭā śekṭā</i> ; (apricot, peach or nut-shell) <i>ḍēlkōṇā, ḍēlt</i> ; (egg-shell) <i>śekṭā, śekṭā.</i>
Scratch (vb.),	<i>śōṛṇō.</i>	Shepherd,	<i>see Herdsman.</i>
Search (vb.),	<i>śūyṭāṇō, lōṛṇō, hōṛṇō.</i>	Shin,	<i>pōrt.</i>
Season,	<i>sammā.</i>	Shiver (vb.),	<i>dḥūṇūṇō.</i>
Seemul (cotton tree)	<i>śimōt.</i>	Shop,	<i>hāt.</i>
Separate (vb.),	<i>jūḍō karṇō.</i>	Short,	<i>thōṛō.</i>
Serpent,	<i>śūppṇōt</i> (ophiophagus and cobra class).	Shorten (vb.),	<i>ghuṭāṇō.</i>
Several,	<i>katīh.</i>	Shoulder,	<i>baurō</i> (pl. <i>baurō</i>).
Sew (vb.),	<i>śibṇō.</i>	Shriek (vb.),	<i>chīṅṅāṭṇō, laliyāṇō.</i>
Shade, shadow,	<i>chhīyal.</i>	Shrew,	<i>lūgdūr.</i>
Shake (vb.),	<i>hāṭṇō.</i>	Shrou.,	<i>kapḥan.</i>
Shale,	<i>ḍāk, ḍōkōr.</i>	Shut (vb.),	(a door) <i>dār ḍēṇō lāi, dār lāṇō</i> ; (to shut up) <i>ghaṭṇō.</i>
Shame,	<i>lāj, saram.</i>	Side,	<i>chhēō.</i>
Share,	<i>bāṭā.</i>	Sigh (vb.),	<i>śāe māṛṇō.</i>
Sharp,	<i>painā, painō</i> (fem. paint); <i>ḍātrā</i> (fem. <i>ḍātuḥṭ</i>); <i>ḍāṅṛā; pachkrāṛō.</i>		
Sharpen (vb.),	<i>paināṇō, pain karṇō, payūṇō.</i>		

English.	Jaunsāri.	English.	Jaunsāri.
Sigu,	sān.	Somehow,	bhāṣā-kasōṣ.
Silence,	mēś.	Somewhere,	bhāṣā-kokī.
Sinful,	gunḍi.	Soon,	jhal, tikhō.
Since,	jadhī-aurt.	Sound,	uṣj.
Sinew,	sir.	Soup,	kanjyār, kḥji.
Singer,	gītāri.	Sour,	āmlo.
Sister,	(elder) dās; (younger) bhāṣī; sister-in-law, bhauj.	Spark,	patāgā, taṅgā.
Skin,	khāl.	Sparrow,	ghējauṭi.
Sky,	agā, gain.	Spat,	gajāri.
Slap (vb.),	lappar mārni.	Spider,	koyārō.
Slate,	patār.	Spit (vb.),	thūkṛ.
Sleep (vb.),	sūtṇō.	Spoil (vb.),	khōṇō.
Sleet,	athāri.	Spoon,	chāḍō, ḍauki.
Slip (vb.),	rarchṇō, khishṇō.	Spot,	chāśa, chḥgā.
Sloping,	tirchhō.	Sprain (vb.),	mōsūṇō.
Slow match for matchlock, tōrā.		Spring (vb.),	uṣṭṇō, phḥuot dāni.
Smell (vb.),	siḥghṇō.	Squint (vb.),	patērō hōṇō, squint-eyed, patērō.
Smile (vb.),	kanēk kanēk haṇō: (in the western Parganas) dāṇik dāṇik haṇō.	Stand (vb.),	ṭhārō hōṇō.
Smoke (tobacco) (vb.),	tamākū tōṭṇō, tamākū khāṇō.	Star,	tārā; evening star, suk-tārā, sūk-tārā.
Smoke,	Jhūā, dhādhyaḍi.	Stick (walking-),	lāṭh-kadī, lāṭh, ḍḍgi: larger, lāṭh, ḍḍgā; a fencing-stick, ghāḍḍi, ghēḍi.
Smooths (vb.),	chiphliṇō.	Stomach,	ghēr, pōṭuri, pōṭi, ghēr-turi, pōḍ.
Smooth,	chiphli.	Stone,	pāṭhar, ḍḍgūr; a small stone, āḥrā; stone of fruit, ḍōli.
Snake,	tāgyārō, gurāo.	Story,	kōḥni.
Snare,	pāṭiyā.	Straight,	pādō.
Snare (vb.),	pāṭiyā lāṇi.	Strain (vb.),	chāṭṇō.
Snore (vb.),	ghāṭṇō.	Strangle (vb.),	dāu lāṇō.
Snout,	khōth.	Strawberry,	kūphā, bhēḍhā.
Snow,	hyā.	Stream,	gāḍ; a streamlet, khārā.
So,	ḍō.	Strength,	ḥr.
Soak (vb.),	rujṇō.	Strong,	maḥḍi.
Sole (vb.),	ḥkhōṇō.	Stumble (vb.),	ṭhā khāṇi, ṭhēṇiyāṇō.
Somebody,	kwai.		

English.	Jaunsarı.	English.	Jaunsarı.
Stutter (vb.),	lãđã-kari bõlhõ.	Surround (vb.),	gõřňõ.
Stutterer,	lãđã.	Swallow (vb.),	ghũřňõ.
Sucking pig,	ũgẽtõ, ũgĩđyõ.	Swear (vb.),	śũgand karnĩ. śaũ karnĩ.
Suckle (vb.),	dũdhĩ dẽňĩ, dũdh dẽňõ.	Sweat,	hãwõ, hãw
Suddenly,	chãňchak.	Sweet,	mĩ!hõ, guĩňõ, guĩõ, gurã- caĩõ.
Sufficient,	bhatẽrõ, mukãõ.	Swell (vb.),	uĩãwňõ.
Sun,	đõs. Sun-warmth, ghãm, rũř.	Swim (vb.),	bãiwõ lãňĩ.
Sunday,	aitãr.	Sword,	taruõř.
Surety (bail),	jãman-gatĩ.	Syrup,	airã.
Surprise (vb.),	chambhã karũõ.		
T			
Tail,	phũch, phũchũň, lẽg	This,	aijã, aijõ, fem. aijĩ.
Taste (vb.),	bĩnãśũõ.	Thorny,	kãđĩaiõõ.
Teach (vb.),	sikhãňõ.	Thread,	dhãgã.
Tear,	ĩsũ (pl. ãsuã).	Throat,	tãřũ.
Tear (vb.),	khãřichũõ.	Thumb,	gũřhã.
Teat,	dũdhĩ, dudhũ.	Thunder (vb.),	gũřňõ, gurãňõ.
Teaze (wool) (vb.),	tũbũõ.	Thus,	ethõĩ.
Teeth,	lãđ.	Tick,	chakruã
Temple,	mũhal.	Tickle (vb.),	kũtyat lãňĩ.
Tenant,	khẽrat; (if paying rent to Government) sũkãřĩ- ãmĩ.	Tie (vb.),	bãđũõ.
Tether,	dãw.	Tiger,	sih; tigress, bũhãň.
Thaw (vb.),	gawũõ.	Tight,	gãřhõ.
Their,	tũ-kh.	Time,	hakhat.
Thee,	tãõ-kh.	Tinder,	ruã, kapãs.
Then,	tabhĩ.	To,	-kã; To the head, mũđũ- kã.
There,	tẽkĩ.	Toad,	mũđkõ.
Therefore,	ethõĩ ãstõ, tabhĩ tãũ.	Tobacco,	tamãřũ, tamãkũ.
Thigh,	chãřũõ.	Toe,	gõđẽ-kã gũřhã; big toe, jẽřhĩ gũřhĩ.
Thin,	mãřũ.	Together,	kãřřhõ.
Thirst,	tĩt.	To-morrow,	dãřiyã, đõřiyã, dautĩ.
Thirty,	tĩtã.	To-night,	illã-rãt.

English.	Jaunsāri.	English.	Jaunsāri.
Tooth,	<i>dād.</i>	Tread (vb.),	<i>gōchṇō.</i>
Top,	<i>mūḍiyārō</i>	Tree,	<i>bāt.</i>
Torch,	<i>rākā, byāthī-kā rākā</i> ; (a bundle of lighted sticks) <i>jōgī</i> ; (of chir-wood) <i>dālī.</i>	Trickle,	<i>ṭurūr-ṭurī.</i>
Tough (of meat),	<i>jarirō, jirjirō</i> ; Tough (of leather) <i>ṭarṭarō.</i>	Trip (vb.)	<i>ṭhēs lāgnī.</i>
Track,	<i>bāt</i> ; a narrow track, <i>sāgarī bāt.</i>	Trust (vb.),	<i>panṭh rākṅṅō.</i>
		Turn (vb.),	<i>phirṅṅō, bauṛṅṅō.</i>
		Twinkle (vb.),	<i>ṭhal.nalāṅṅō.</i>
		Twitter (vb.),	<i>chāūchiyāṅṅō.</i>
U			
Udder,	<i>ain.</i>	Untrue,	<i>ṭhūṭṭhō.</i>
Uncle,	(father's brother) <i>kākā</i> , (mother's brother) <i>māmā</i> ; (husband of father's sister) <i>phuphā</i> ; (husband of mother's sister) <i>māūsā.</i>	Unwilling,	<i>bēgō.</i>
Under,	<i>tōi, parṭhō, ṭhīlai</i> ; under the head <i>mūḍ-tōi.</i>	Up,	<i>ūbhō</i> (fem. <i>ūbhi</i>), <i>chāū.</i>
Unripe,	<i>ālō.</i>	Upon,	<i>-chh</i> ; upon the head, <i>mūḍa-chh</i> ; upon this, <i>ṭhū-ohh</i> ; upon that, <i>tēṭhū-chh.</i>
Unsafe,	<i>achḍyṭhō, aukhō.</i>	Us (acc.),	<i>āmū-kh.</i>
		Use,	<i>chāl.</i>
V			
Vacant,	<i>rītō</i> (fem. <i>rīti</i>).	Vessels (of metal),	<i>bhāḍō</i> ; (of earthen- or basket-ware), <i>bāṭuṣ.</i>
Vagrant,	<i>bhāyō, bhāṅk phirṅṅō</i> (to be a vagrant).	Ve b.),	<i>kūrjāṅṅō.</i>
Various,	<i>bhāṭi-bhāṭi-kā.</i>	Violet,	<i>jindā phulūtō.</i>
Vend (vb.),	<i>bikṅṅō.</i>	Virgin,	<i>aṅ-byāi.</i>
Venom,	<i>bish, bikh.</i>	Vomit,	<i>ḍākī.</i>
Veranda,	<i>māch, tāṅg.</i>	Vomit (vb.),	<i>chhāḍāṅṅō.</i>
Verdant	<i>harō.</i>	Vulture (brown).	<i>garur</i> ; (black) <i>chhēppō.</i>
W			
Wade (vb.),	<i>jāḅrō jāṅṅō.</i>	Wall,	<i>bhit</i> ; the retaining wall of a hill-field, <i>bājīṅ.</i>
Wait (vb.),	<i>ṭharṅṅō.</i>	Walnut,	<i>akḅṭ, akḅṭ.</i>
Wake (vb.),	<i>ujṅṅō.</i>	Wane (vb.),	<i>maurṅṅō</i> (e.g. of the moon).
Walk (vb.),	<i>ā.inō, ḍeṭṅṅō.</i>		

English.	Jaunsāri.	English.	Jaunsāri.
Warm,	tātō.	Whisper,	kānā bāṭi.
Waste (vb.),	khōṇō.	Whistle (vb.),	sūtkyāṣṛuṇō.
Waterfall,	pachhāṣṛ.	White,	suklō, chīṭṭō, ḍittī.
Wave,	halīārā.	Who ?	kūṇa.
Wax.	maṅṅ, muēṅ, sīṭha.	Why ?	kāi, kōihā wāṭi.
Wax (vb.),	jiṅṅō (e.g. of the moon).	Wick,	bāṭi.
Way,	bāṭi.	Widower,	rāḍu.
We,	ān.	Wife,	jōrū, chhōṣṛi.
Weak,	mārō.	Will-o'-the-Wisp,	bhūṭiḍā.
Wean (vb.),	sūdh chōrnō	Wind,	hāwā, bāṭi.
Wear (vb.),	bhīṛnō, paharnō.	Windpipe,	sāḡā.
Weather.	rīṭi.	Wink,	pākh.
Weave (vb.),	buṅṅō.	Wink (vb.),	ēn mārnī.
Wedding,	jōjhōṣṛ, chyāh.	Winnow (vb.),	pichhōṣṛnō, pūṅṅō
Wedge,	kīṭi.	Winnowing-sieve,	sūpō.
Weed (vb.),	gōḡnō, hēlnō.	Winter,	hēṅṅ.
Weep (vb.),	rūnō.	Witch,	jadyāṣṛi.
Weigh (vb.),	jōkhṅō.	Wither (vb.),	sēmtānō.
Welfare,	rājī khūṣi.	Within,	bhitrāṣi.
Wet.	bhījīyāṭ, tīndō, rujiyāi.	Wizard,	jadyāṣṛā.
What ?	kā.	Woman,	bōṭi māṅukh, bōṭikūṣi.
When,	jabhī.	Wood,	(fuel and dressed planks), lākṛō; (boughs for fodder, etc.) pājīhār.
When ?	kadhī.	Worm,	kṛō.
Where,	jēkō.	Worship (vb.),	pūjīnō.
Where ?	kōihā.	Wrap (vb.),	bāḍṅō.
Wherefore ?	kāi.	Wrinkle,	lūṛi, jhōb.
Which.	jōjā.	Wrist,	kāḡōṭi.

Y

Yawn (vb.),	jumāṅō.	Yeast,	kṛa.
Year,	barī, barāṣ; last year, pōr; year before last, parāṣ; three years ago, hū-parāṣ; next year, āḡi; two years hence, āḡērū.	Yellow,	pō.
Yearling,	barāṣōṭi.	Yes,	hā.
		Yesterday,	bēyā.
		Yoke,	ānāṭi, samāṭi.

SIRMAURĪ.

The State of Sirmur lies in the south-eastern corner of the group of States which centre round Simla. Its boundaries are as follows:—
Where spoken. south-west, south and south-east lie, in order, the District of Ambala, the State of Kalsiā, and the District of Dehra Dun. In all these the language is some form or other of Western Hindī, see pp. 63 ff. of Part I of this volume. To its north-west lies the hill tract of the State of Patiālā, in which the language is, here, Baghāṭī. To its north-east lies the State of Jubbal, and to its east, the Jaunsār-Bāwar tract of Dehra Dun. The language spoken in the last-named is Jaunsārī, the most eastern of the Western Pahāri dialects. The language of Jubbal is the same as that of Sirmur. Leaving Jubbal, for the present, out of the question, we find that, as regards languages, Sirmur has Baghāṭī to its north-west, Western Hindī to its south-west, south, and south-east, and Jaunsārī to its east.

The language of Sirmur itself is called Sirmauri. This language is not, however, confined to this State. It is also spoken in some hill tracts of
Name of the language. Ambala, bordering on Sirmur, and over most of the State of Jubbal.

The river Girī runs through the State of Sirmur from the north-west to the south-east and divides the State into two nearly equal portions.
Sirmur Dialects.

The south-western of these tracts is called Girī-wār or Cis-Girī, and the north-eastern is called Girī-ṭār or Trans-Girī.

Three ranges of hills intersect the Cis-Girī country, and, from the name of one of these, the local dialect of Sirmauri is called Dhārṭhī. The dialect of the Trans-Girī country is called simply Giripāri. These two dialects are much alike. The main difference is that Dhārṭhī, as might be expected from its vicinity to the Western Hindī of Ambala, is not so distinctively Pahāri as Giripāri. In order to assist comparison, a pretty full account, so far as was possible from the materials available, will be given of both these dialects

The State of Jubbal consists of two portions—the main portion, or Jubbal proper, lying immediately to the north-east of Sirmur, and the outlying
Jubbal Dialects. Barār tract lying still further to the north, and separated from Jubbal proper by the State of Tarhoch (in which the Kirnī dialect of Kiūṭhali is spoken); and the Punur tract of Keonthal. This Barār tract, further, has to its east Kotkhai, and to its north the State of Bashahr.

The dialect spoken in Jubbal proper is a form of Giripāri locally known as Bisṭau. The dialect of Barār and the neighbourhood is called Barāṭī, and is more closely connected with Kiūṭhali than with Sirmauri. It is dealt with under the head of the Kiūṭhali Group on pp. 599 ff.

The following is the estimated number of speakers of the various forms of Sirmauri:—

Dhāṛṭhi			
Ambala	. . . . .	6,075	
Sirmur	. . . . .	76,664	
		<u> </u>	82,739
Giripāri			
Sirmur	. . . . .	24,364	
Jubbāl (Bīḍāu)	. . . . .	17,459	
		<u> </u>	41,823
			<u> </u>
	TOTAL	. . . . .	<u>124,562</u>

Nothing of consequence has hitherto been written concerning Sirmauri, nor, so far as the present writer knows, does it possess any literature.

SIRMAURĪ DHĀRṬĪ.

The materials for the illustration of this dialect are very insufficient. They consist merely of the two specimens annexed (a version of the Parable of the Prodigal Son, and the statement of a person accused in a Criminal Court) and the usual list of words. Owing to the defective nature of the alphabet used, and to the inevitable inconsistencies of spelling, these do not furnish very safe guidance, and the following remarks must be taken with some reserve.

Alphabet.—The alphabet used is a variety of the Ṭākṛī alphabet, known as Sirmaurī, of which we have already seen specimens in the Jaunsārī section of the Survey.

The following table shows this alphabet, as it has been employed in writing the specimens :—

The Sirmauri Alphabet.

a	3	da	ε
ā	3)	dha	ε)
i, ī & ĩ	6 or 5	na	ε c
u & ū	3	pa	ε s
ē	3 or 5	pha	ε 5
ai	3)	ba	ε 6
ō & ȳ	3)	bha	ε 9
au	3)	ma	ε 5
ka	x	ya	ε 5
kha	5	ra	ε c
ga	3)	la	ε 3
gha	5	va	ε 6
cha	5	śa	ε 6
chha	5	sha	ε 5
ja	5	sa	ε 6
jha	5	śa	ε 3
ṭa	c	kā	ε 5
ṭha	6	ki, kī	ε 5
ḍa	5	ku, kū	ε 5
ḍha	5	ke, kē	ε 5
ṇa	3)	kai	ε 5
ṭa	3)	ko, kō	ε 5
ṭha	5	kau	ε 5

Pronunciation.—The vowel scale is very uncertain. The letter *a* is pronounced like the *ō* in 'hot' and is sometimes written *a*, sometimes *ō*, and sometimes *au*. Thus, the word pronounced *ghōr*, a house, is sometimes written चर, *ghar*, and sometimes चौर, *ghōr*. In the present notice of the dialect, when *a* is written *a* it will be left so, but when *ō* represents a short *ō*, it will be transliterated *ō*. Thus, चर will be transliterated *ghar*, and चौर will be transliterated *ghōr*. This *ō* is sometimes broadened to *au* as in a third form, *ghaur* of the same word.

Just as there is a short *ō*, so there is a short *ē*, sounded like the *ē* in 'met.' This is sometimes written *ī* and sometimes *ē*. Thus, *tēs*, him, is sometimes written तिस, *tis*, and sometimes तेष, *tēs*; so *sēti*, with, is sometimes written सिते, and sometimes सेते. Here I shall follow the same system as in the case of *a*. When *ē* is represented by *i*, I shall transliterate it by *i*, thus, तिस, *tis*, but when it is represented by *ē*, I shall transliterate it by *ē*, thus, तेष, *tēs*.

The vowels *ī* and *ē* are freely interchangeable. Thus we have both *sī* and *sē*, he, and *ik* and *ēk*, one, *bāṇḍī diyā* or *bāṇḍē diyā*, he divided.

Similarly *ū* and *ō* are freely interchanged. As, however, *u* is always written instead of *ū*, the result is an apparent interchange of *u* and *ō*; thus, *guwā* or *gōwā*, he went.

We have also other interchanges, such as *ē* and *ai* in *bēṭā* or *baiṭā*, a son; *khēch* or *khaich*, pull: *ō* and *au*, as in *ghōṛā* or *gaurā*, a horse; *mō* or *maū*, by me; and even *ā* and *ō* in *hā* or *hō*, I.

As regards consonants, a marked peculiarity is the frequent dropping of an initial *h*, as in *hā* or *ā*, I; *āth*, a hand; *iran*, a deer; *ōṇā*, to be; *hōā* or *ōā*, he became.

Similarly aspiration in the case of the sonant consonants *gh*, *jh*, *dh*, *dh*, *bh* is dropped, as in *gaurā* or *ghōṛā*, a horse; *ghōr* or *gōr*, a house; *bād* (not *bādh*), bind; *bāyā* or *bhāyar*, a brother. On the other hand, *h* is prefixed in the word *hōr*, and.

There is a tendency to soften hard consonants, as in the word *dād* (for *dāt*), a tooth; *pāj* (for *pāch*), five; and *pajās*, fifty. The letters *b* and *m* seem to be interchangeable in the word *hisab* or *hisam* (for *hissa*), a share; while a medial *g* is dropped in the word *lānā* for *lagānā*, to apply.

In Hindī the letter *ś* (pronounced like the *sh* in 'shine') generally becomes *s*, but here it is preserved, as in *biś*, twenty; *pajās*, fifty; *śau*, a hundred. The Sanskrit *śh* (श) becomes *ś* as in *mānās*, a man, sometimes written *mānachh*, which points to interchange between *chh* and *ś*.

Nouns.—In most forms of Central Pahārī *Tadbhava*¹ nouns which in Hindī end in *ā*, end in *ō*. But in Jaunsāri, the most Eastern form of the Western Pahārī group and lying immediately to the east of Sirmauri they end optionally either in *ā* or in *ō*. In Sirmauri the ending in *ā* is much the more common, *ō* being rarely met with. Examples of such nouns are *gaurā*, a horse; *kutā*, a dog; *bēṭā*, a son; and *bāṇḍā*, a share. These, as in Hindī, form their oblique singulars and nominative plurals in *ē*. Thus, *gaurē*, *kutē*, *bēṭē*, and *bāṇḍē*.

For the oblique plural the usual form ends in *ō*, as in *gaurō*, *kutō*, etc.

¹ A *tadbhava* noun is one which has descended to Sirmauri from Sanskrit through Prakrit, and which has not (like *śālak*, a boy) been borrowed directly from Sanskrit.

Other masculine nouns are less regular. Either, as in Hindī, the oblique singular and the nominative plural may be the same as the nominative singular, as in *pair-hēḥhē*, under the tree; *bāw-khē*, (he said) to his father; *mānaś*, men (sentence 124); or else, all cases of the singular including the nominative singular, and also the nominative plural, may end in *ē* or *ō*, and the oblique cases of the plural in *ō*. Thus, *ēki jōnē-rā*, of a certain man; *bābē*, fathers (sentence 106); *nōkrō bēdī-rō*, having called a servant; *dūr dēsō-khē*, to a far country; *latō-khē*, for the foot; *ghōrō-rē nēḥē*, near the house; *nōkrē*, (my father's) servants eat; *nāch-gītō sunē*, dancing and songs were heard; *thōḥē dinō pāchhē*, after a few days; *nōkrō-dā*, (put me) among the servants.

Feminine nouns appear generally to remain unchanged both in the singular and in the plural; but also sometimes take *ō* as in *nālsō ditti*, a complaint was given.

The case of the agent and instrumental always ends in *ē*, both in the singular and in the plural. Thus, *kānchhē bētē bōlō*, the younger son said; *bhūkhē*, (I am dying) of hunger; *bāwē dēkhā*, the father saw him; *sāduē ditti*, the complainant gave (a false charge); *sōbyē* (for *sōbi-ē* or *sōbē-ē*) *chōraj mānō*, all experienced amazement.

Other case relations are, as usual, defined by postpositions, the most usual of which are:—

Instrumental	<i>ē</i> or <i>dā</i>
Dative	<i>khē</i> or <i>gē</i>
Ablative	<i>dā</i>
Genitive	<i>rā</i>
Locative	<i>dā</i> , in; <i>mō</i> , in; <i>pādē</i> , on.

Of the above *rā* sometimes appears as *rō*, and *dā* as *dō*. Moreover these two postpositions are adjectival, and agree, like adjectives, with the governing word, in the same manner as the Hindī *kā*, *kē*, *kī*. Thus we have *rā* (or *rō*), *rē*, *rī*; *dā* (or *dō*), *dē*, *dī*. Similarly, *pādē* is an oblique masculine adjective, and has its feminine *pādī*. Further particulars regarding these will be found under the head of adjectives.

The case of the **Agent** ends in *ē*, as above explained. It should be added that the subject of an intransitive verb is sometimes put in this case, as in *kānchhē bētē dūr dēsō-khē dō-gōwā*, by the younger son it was gone away to a far country; *i.e.* the younger son went away to a far country.

The **Accusative** is usually the same as the nominative, but, as in Hindī, when definiteness is required, it takes the form of the Dative. No examples of this definite accusative occur in the specimens. The following are examples of the simple, indefinite, accusative:—

muktī rōḥi khāḍ, they eat much bread.

ai rupayā tēs dē, give this rupee to him.

The **Instrumental** may be the same in form as the Agent, *i.e.* may end in *ē*, as in *bhūkhē*, by hunger, already quoted, and *bōhtē chīḥē*, (I beat his son) with many blows. The postposition *dā* is also used as in *pāguī-dā bād*, bind (him) with ropes.

The usual postposition of the **Dative** is *khē*, of which *gē* is an occasional variant. Examples are:—

āḥe bāw-khē bōlō, he said to his father.

dūr dēsō-khē dō-gōwā, he went away to a far country.

sē āḥe bāw-gē dōā, he went to his father.

The **Ablative** also uses the postposition *dā* (*dō*) as in *sē kas-dā lōā*, from whom did you buy that?

gāw-rē bāniyē-dō, from a shop-keeper of the village.
bāē-dā chīs khaich, draw water from the well.

The **Genitive** takes *rā* (or *rō*), which, like the Hindī *kā*, is adjectival. Examples of the masculine singular are:—

tēs-rā jēfhā bēfā, his eldest son.
bāw-rā nāw Sādō, (my) father's name (is) Sādō.

The usual postposition of the **Locative** is again *dā*. *Mō*, too, meaning 'in,' and *pādē*, on, are also used. Examples are:—

mērā bāpū tēs chhauṭē-sē ghōr-dā rañ-sa, my father lives in that small house.
tēngē tēsī bāgrī-dā sūrjū jāgnē lāyā, he put him in the field to watch swine.
sapēd gauṛē-rī jīn ghōr-mō sa, in the house is the saddle of the white horse.
sē gauṛē pādē asa, he is on a horse.
mī-pādē pharādā, he will make a charge upon (i.e. against) me.

Adjectives are declined exactly as in Hindī. That is to say, those in *ā* (or *ō*) change to *ē* for the masculine oblique singular and for the plural, and to *ī* for the feminine.

The postpositions *rā* (*rō*), of, and *dā* (*dō*), by, from, in, etc., are adjectives, and agree, like adjectives in *ā*, with the governing noun. Examples of the nominative singular masculine have been given above. The following are examples of the other forms:—

gāw-rē bāniyē-dō, from a shopkeeper of the village.
tērē bāw-rē ghōr-dē kaitnē bēfē, how many sons are there in your father's house?
mērē chāchē-rē bēfē-rā bayāh tēs-rī bōbō sāthē-hōa, the son of my uncle is married to his sister.
ēs gauṛē-rī umar kā, what is the age of this horse?
ghōr-dē kaitnē bēfē, how many sons in the house?
mañ tēs-rē chhōṭē-dē bōhtē chhiṭē lāē, I applied many blows upon his son.
Kāsmīr āē-dī kaitnī dūr, how far is Kashmir from here?

The postposition *pādē* follows similar rules. It is always oblique, but when it is governed by a feminine noun (the thing which is 'on') it takes the form *pādī*. Thus:—

sē gauṛē-pādē asa, he is on a horse.
sē ṭibē-pādē dāgar chār, he is grazing cattle (masc. plur.) on the hill top.
hōmē kī ghōnē pādē dōē, we (masc. plur.) went on (i.e. about) a wall.
tēs-rī pīṭhī-pādī jān pō, put the saddle (fem.) upon his back,

Comparison is effected as in Hindī, the thing with which comparison is made being put in the ablative. Thus:—

tēs-rā bhāi tēs-rī bōbō-dā bayā asa, his brother is taller than his sister.
sōbi dā āchhā, best of all, best.

PRONOUNS.

The pronoun of the first person is :—

sing. nom.	<i>hā, ā, hā, or āu.</i>
ag.	<i>mē, māū, mō, mōē.</i>
obl.	<i>mēh, mī, mī, mā.</i>
gen.	<i>mērā, mēhrā.</i>
plur. nom.	<i>hām, hāmē, hōmē.</i>
ag.	<i>hāmē, hōmē.</i>
obl.	<i>hāmō.</i>
gen.	<i>mārā.</i>

The pronoun of the second person is :—

sing. nom.	<i>tū.</i>
ag.	<i>tē, taī, tōē.</i>
obl.	<i>tāi.</i>
gen.	<i>tērā.</i>
plur. nom.	<i>tum.</i>
ag.	<i>tumē.</i>
obl.	<i>tumo.</i>
gen.	<i>tumārā.</i>

A few examples may be given of some of these forms :—

- hā bhūkhē mōrnē lāgā, I am dying of hunger.*
hō tērā bēṭā bōlnē-khē nā ōā, I am not (worthy) to be called thy son.
āu pañchō lē-rō ōā-thā, I had taken away assessors.
ā āj bahōt chālā, I walked much to-day.
maū pāp kiyā, I did sin.
mōē sādū nā chhētā, I did not beat the plaintiff.
mī āpnē nōkrō-dā rākh-lō, place me amongst thy servants.
hisab mā-khē dē, give the share to me.
mērā bāpu tēs ghōr-dā raū-sa, my father lives in that house.
hām ghōnē-gē pūjē, we arrived at the wall.
hōmē ēkī ghōnē-pāḍē dōē, we went about a wall.
hāmō khusī hōnē pōrō, for us rejoicing is proper.
nā hāmō-dā kōjyā ōā, there was no quarrelling among us.
tū mērā sāthī sōdā rōyā, thou wast always with me.
taī parāwan-chārī lāī, thou preparedst a feast.
tōē mī ik bāktū bī nā diyā, thou didst not give me even one kid.
tērā hukam nā mōrā, (I) did not disobey thy order.

The **Demonstrative** Pronouns, which are also employed as pronouns of the 3rd person, are :—

- ai*, this, sing. obl. *ēs*; plur. *ai*, obl. *in* or *inī*.
sē, he, she, that; ag. *tēniyē* or *tēnyē*, obl. *tēs, tēsī*; plur. *sē*, ag. *tinē*, obl. *tin, tinī*.

Examples are :—

- ai rupayā tēs dē, give this rupee to him.*
ai gauṛā kilnē din-rā, how old is this horse?

ēs gauṛē-rī umar kā, what is the age of this horse?
sē ṭibē-pāḍē ḍāgar chār, he is grazing cattle on the hill-top.
tēnyē tiṇi-khē hisab baṇḍē-diyā, he divided the shares to them.
tēnyē mānō burā, he considered (it) bad.
tēnyē tēsī bāgrī-dā lāyā, he sent him into the field.
sē tēs-rē bāwē dēkhā, his father saw him.
sē āṇā ōjra tiṇi-rē chhārē chhilkē khāy-rō bhōrnē lāgā, he, having eaten their abandoned husks, began to fill his belly.

The **Relative** pronoun is *jē*, which has its agent sing. also *jaiē*, but in other respects is declined like *sē*. Thus:—

ik bākṭū jaiē khusi lāwdā, a kid, with which I might have made merry.
tērā dūjā bēṭā jēnyē tērī māl laṭāy-diyā, thy second son, who squandered thy wealth.

The **Interrogative** Pronouns are *kūn*, who, obl. *kas* (*kōs*); and *kā*, what? As examples we have:—

tāi-pāchhē kas-rā chhōṭū āw, whose boy comes behind you?
sē kas-dā lōā, from whom did you buy that?
tērā nāw kā, what is your name?

kōi is 'anyone' and *jō-kīē* is 'whatever'; thus:—

kōi tēsī khāṇē-khē nā dēō-thā, no one was giving him to eat.
jō-kīē mi-gēchhē ōsdiyā, whatever is mine. (But the correctness of this sentence is doubtful.)

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The Present Tense is declined as follows:—

Singular.	Plural.
1. <i>asū, ōsū</i>	<i>asa, ōsō</i>
2. <i>asē, ōsē</i>	<i>asa, ōsō</i>
3. <i>asa, ōsō, ōsō</i>	<i>asa, ōsō</i>

When used as an auxiliary, we sometimes find *sa* or *sō* used instead of *asa* (*ōsō*).

The Past is *thiyā* or *thā*, was, plur. *thiyē* or *thē*; fem. (both numbers) *thī*. Like the Hindī *thā*, it does not change for person.

From the verb *hōṇā* or *ōṇā*, to become, we may quote the past participle *hōā* or *ōā*; conjunctive participle *ōi-rō*; imperative sing. 2. *ō*; and present subjunctive *ōū*, I may be.

As examples of the use of these as verbs substantive we may quote:—

tēs-rā bhāi tēs-rī bōbō-dā barā asa, his brother is bigger than his sister.
jō-kīē mi-gēchhē ōsdiyā, tērā ōsō, whatever is mine, is thine. In this example the meaning of *ōsdiyā* is not clear. It may be a present participle of *asa*.
jēṭhā bēṭā bāgrī-dā thā, the elder son was in the field.
ēki jōnē-rē dū bēṭē thiyē, of a certain man there were two sons.
hāmō khusi hōṇē pōṛō, it is proper for us to be joyful.

khō bōlnē-khē tērā bēṭā nā oā (or *hōā*), I became not (*i.e.* I am not worthy) to be called thy son. This sentence occurs twice in the parable, and in one case we have *oā* and in the other *hōā*.

B. Active Verb.—The **Infinitive** or **Verbal Noun** is formed by adding *nā* to the root. Thus, *ṭipnā*, to beat, the act of beating. If the root of the verb ends in *ḍ*, *ḡh*, *ḡ*, *r* or *ṛ*, then *nō* is added instead of *nā*. Thus, *marnā*, to die. This is, however, only a matter of pronunciation, as the Sirmaurī character does not distinguish between *n* and *ṇ*. As in the case of nouns we sometimes have *ō* in place of the final *ā* of the infinitive. Thus, *ṭipnō*. As examples of the infinitive we may quote:—

sūrtū jāgnē lāyā, he was appointed to watch swine.

ōjrā bhōrnē lāgō, he began to fill his belly.

kōi tēsī khānē-khē nā dēō-thā, no one used to give him (anything) for eating.

hōṭnē-rī pāwan-chārī, a feast (in honour) of arriving.

The **Present Participle** is formed by adding *dā* to the root as in *ṭipdā*, beating. If the root ends in a vowel, an *n* is inserted, as in *ōndā*, being.

The **Past Participle** is formed by adding *ā* to the root, as in *ṭipā*, beaten; *ōā*, become. Sometimes, as usual, we have *ō* instead of *ā*, as *ṭipō*.

There are the usual irregular past participles; we may quote:—

	Past Participle.
<i>karnā</i> , to do	<i>kiyā</i> or <i>kōrā</i>
<i>dēnā</i> , to give	<i>diyā</i> or <i>dittā</i>
<i>lēnā</i> , to take	<i>liyā</i> or <i>littā</i>
<i>jānā</i> , to go	<i>gauā</i> or <i>gōā</i>
<i>ānā</i> , to come	<i>āyā</i>
<i>marnā</i> , to die	<i>mōā</i>

With all these there are variations of spelling. Thus, *gōā* may be found spelt *guoā* or *gōwā*.

The **Conjunctive Participle** is formed by adding *ī* (or, after *ā*, *y*) to the root. Thus, *ṭipi*, having struck; *khāy*, having eaten. But this form is reserved for compound verbs. When used as an ordinary conjunctive participle, the suffix *rō* is added, as in *ṭipi-rō*, having struck. As irregular, we may quote *mōi*, having died, from *marnā*.

Examples are:—

nōkrō bēdī-rō, having called a servant.

taras khāy-rō, having eaten (*i.e.* felt) pity.

khōi-khaṇḍāy-rō, having lost and squandered.

Owing to the frequent interchange of *ī* and *ē*, we have forms like *bāṇḍē-diyā*, the share was divided.

The **Noun of Agency** is formed by adding *ālā* to the oblique infinitive as in *rōnē-ālā*, an inhabitant.

The second person singular of the **Imperative** is the same as the root, and the plural adds *ō*, or, after *ā*, *w*. Thus:—*ṭip*, beat thou; *pī*, put (the saddle on his back); *dē*, give; *lēō* or *lō*, bring ye; *dēō* or *dō*, give ye; *gāw*, sing ye; *khāw*, eat ye.

The plural imperative of *bōlnā*, to say—*bōlō*,—is often used as a kind of interjection at the commencement of a statement. Several examples occur in the first specimen.

The **Old Present**, used chiefly as a present subjunctive, is thus conjugated :—

I may strike, etc.

Sing.	Plur.
1. <i>ṭipū, ṭipū̃</i>	<i>ṭipū, ṭipū̃</i>
2. <i>ṭipē</i>	<i>ṭipō</i>
3. <i>ṭip, ṭipō̃, ṭipō̃̃</i>	<i>ṭipō, ṭipō̃</i>

Similarly we have *chōlū̃*, let me go (to my father) ; *bōlū̃*, let me say to him.

sē ṭibē-pāḍē ḍāgar chār, he grazes cattle on the hill top.

tāi-pāchhē kas-rā chhōṭū āw, whose boy comes behind you ?

pōrō̃, it is proper (for us to be joyful).

mukṭi rōṭi khāō dēḍ, they eat much bread (and) give (it away).

The List of Words gives the following forms for the **Future** :—

I shall strike.

Sing.	Plur.
1. <i>ṭipūē</i>	<i>ṭipō̃gē</i>
2. <i>ṭiplā</i>	<i>ṭiplē</i>
3. <i>ṭiplā</i>	<i>ṭiplē</i>

The only other examples are both in the second specimen, *viz.* : *kōrwē̃*, for *kōrūē̃*, I will make, and *pharādlā*, he will complain.

The **Definite Present** is formed by suffixing the present tense of the verb substantive to the Old Present. Thus, *ṭipō̃ sa*, he is striking ; *raū sa*, he dwells (sentence 223).

Similarly the **Imperfect** is formed by suffixing *thā*, as in *ṭipō̃ thā*, he was striking ; *nā dēō̃-thā*, no one was giving.

The **Past Conditional** is formed by using the present participle, exactly as in Hindī. Thus, *lāvodā*, I might have arranged (a feast with my friends).

The **Past, Perfect** and **Pluperfect** are formed from the Past Participle, exactly as in Hindī, and need not detain us. When the verb is transitive the subject is put in the agent case as in that language. In this connexion, note that the verb *bōlṇā*, to say, is, in Sirmaurī, transitive. As usual we sometimes find the past participle ending in *ō* instead of *ā*. To quote a few examples :—

ā āj bahōt chālā, I walked much to-day.

kāl pōrā, a famine fell.

bēṭē āpnē bāw-khē bōlō, the son said to the father.

bāwē āpnē nōkrō-khē bōlā, the father said to the servants.

tēs-rē bāwē pāpē diyē, his father gave (him) kisses.

tērē bāwē pāwan-chārī kōri, thy father made a feast.

mōi guwā thā, he had died.

Compound Verbs are as in Hindī. **Intensives** are common, and often drop the final *i* of the conjunctive participle. In other cases there is the usual change of *i* to *ē*. Thus :—

mōi guwā thā, he died.

sūrā māl laṭāy hōḷā, all the property was squandered.

ḍō-gōwā, he went away (to a far country).
rākh-lō, put (me among thy hired servants).
hisab bāṇḍē-ḍiyā, he divided the share.

As examples of **Inceptives** we may quote :—

sē rōṇē lāgā, he began to dwell (with a man of that country).
bhōrnē lāgā, he began to fill (his belly).
hā mōrnē lāgā, I began to die, *i.e.* I am dying.

Other definite presents may be formed on the lines of the last example. Compare sentences Nos. 191, 192.

ਉਹਦੇ ਸਾਰੇ ਕੰਮ ਮਾਘ ਦੇ ਤੀਠਹੇ ਦੇ ਤੀਠਹੇ
 ਕਰਕੇ ਕਰੇ ਚਲੇ ਆਉਣੇ ਸੋਠੇ ਸੋਠੇ
 ਏਨੇ ਖਾਣੇ ਖੇਡੇ ਆਉਣੇ ਸੋਠੇ ਏਠੇ.

ਸੋਠੇ ਖੇਡੇ ਏਨੇ ਤੀਠੇ ਸੋਠੇ ਸੋਠੇ
 ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ
 ਸੋਠੇ ਸੋਠੇ, ਏਠੇ ਏਨੇ ਸੋਠੇ ਸੋਠੇ
 ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ " ਏਨੇ ਤੀਠੇ ਸੋਠੇ ਸੋਠੇ
 ਸੋਠੇ ਏਨੇ ਸੋਠੇ " ਏ ਸੋਠੇ ਸੋਠੇ
 ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ.

ਏਨੇ ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ
 ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ, ਏਨੇ ਸੋਠੇ
 ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ "

ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ
 ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ " ਸੋਠੇ ਸੋਠੇ
 ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ
 ਸੋਠੇ ਸੋਠੇ ਸੋਠੇ " ਏਨੇ ਸੋਠੇ ਸੋਠੇ

ତଥା ନାହିଁତା " ମିତେ ତାତେ ଅନ୍ତେ
 ନିକାନ୍ତେ କି ତାକା ତାକା ଅଞ୍ଜୁ ଶାନ୍ତା
 କିତେ ଶାନ୍ତେ କି ଈତେ " ଗୁଣୁ ଧା
 ଝାକା ଧିନ କାମିନୀ କୁମାରୀ ଧା "
 କାନ୍ତ କାନ୍ତେ ମନ୍ଦାକ ଗାନ୍ତ କାନ୍ତ ତଥା
 କାନ୍ତେ ଗୁଣୁଧା ଗାନ୍ତୁ ଗାନ୍ତୁ ନାନ୍ତ
 ଗୁଣୁ ଧା ଗାନ୍ତୁ ଗାନ୍ତୁ " କିତେ ମିତେ
 ଗୁଣୁ କାନ୍ତ "

ମିତେ କିତେ ତଥା ଶାନ୍ତା ଧା ଧା
 କିତେ ଧା କାନ୍ତେ ନୁ କିତେ ଅଧା କିତେ
 ନାନ୍ତ ଗାନ୍ତ ମି କିତେ ମି କାନ୍ତେ କିତେ
 ଧାନ୍ତ କାନ୍ତେ ଧା କିତେ କାନ୍ତେ ନାନ୍ତ "
 କିତେ କାନ୍ତେ ଧା କିତେ ଗାନ୍ତେ ଅଧାନ୍ତା ଅ "
 କିତେ କାନ୍ତେ କିତେ ନାନ୍ତେ ଗୁଣୁ ଧାନ୍ତେ
 ନୁ କାନ୍ତେ କାନ୍ତେ କାନ୍ତେ " କିତେ କାନ୍ତେ
 ଧାନ୍ତେ, ଗୁଣୁ କାନ୍ତେ କି କିତେ

ਗੁਰੂ " ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ॥ ੩੧੫ ॥
 ਸਿਭਾ ਸਿਭਾ " ਸਿਭੇ ਸਿਭਾ ਸਿਭਾ
 ਸਿਭੇ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ॥ ੩੧੬ ॥
 ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ॥ ੩੧੭ ॥
 ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ॥ ੩੧੮ ॥
 ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ॥ ੩੧੯ ॥
 ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ॥ ੩੨੦ ॥
 ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ॥ ੩੨੧ ॥
 ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ॥ ੩੨੨ ॥
 ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ॥ ੩੨੩ ॥
 ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ॥ ੩੨੪ ॥
 ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ॥ ੩੨੫ ॥
 ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ॥ ੩੨੬ ॥
 ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ॥ ੩੨੭ ॥
 ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ॥ ੩੨੮ ॥
 ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ॥ ੩੨੯ ॥
 ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ਸਿਭਾ ॥ ੩੩੦ ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRṬHĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN I.

Eki-jōnē-rē dū bēṭē thiyē. Kānchhē-bēṭē āpnē-bāw-khē
One-man-of two sons were. By-the-younger-son his-own-father-to
 bolō, 'bāpū, mērē-bāṇḍē hisab mā-khē dē.' Tēṇiyē
it-was-said, 'father, (of-)my-portion the-share me-to give.' By-him
 tiṇī-khē hisab bāṇḍē-diyā. Thōṛē-dinō-pāchhē kānchhē-bēṭē
them-to the-share was-divided-out. A-few-days-afterwards by-the-younger-son
 āpnā-bāṇḍā hisam lē-rō (for lēi-rō) dūr-dēsō-khē ḍō-gōwā, hōr
his-own-portion share taken-having a-far-country-to it-was-gone-away, and
 āpnā māl khōi-khaṇḍāy-rō gōway-diyā. Jōbē sārā māl
his-own property lost-squandered-having was-wasted. When all the-property
 latāy-hōṭā, tōbē tēsi-dēsō-dā kāl pōrā, hōr sē tabē kāṅgāl
was-spent-away, then that-country-in a-famine fell, and he then poor
 hō-gōā. Tēsi-dēsō-rē ēki-jōnē-rē sāthi sī (for sē) rōṇē lāgā.
became. That-country-of a-man-of with he to-remain began.
 Tēṇiyē tēsi bāgrī-dā sūrṭū jāṅṅē lāyā. Sē āpnā oṅrā
By-him as-for-him the-field-in swine to-watch he-was-put. He his-own belly
 tiṇī-rē chhārē-chihilkē khāy-rō bhōrnē lāgā; hōr kōi tēsi
them-of abandoned-husks eaten-having to-fill began; and anyone to-him
 khāṇē-khē nā dēṣ-thā. Jōbē tēsi hōs āyā, tō samā (for japā)
eating-for not giving-was. When to-him sense came, then he-said
 jē, 'mērē-bāw-rē itnē-nōkrō muktī rōṭi khāṣṣ dēṣ, hōr
that, 'my-father-of so-many-servants much bread eat (and) give-away, and
 hā ēthi bhūkhē mōrnē lāgā. Hā āpnē-bāpū-gē (or -khē) chōlṭī hōr
I here by-hunger to-die began. I my-own-father-to may-go and
 bolṭī, "hai bāpū, maū tērē-āgē, Rām-jī-siti pāp kiyā; hē.
may-say, "O father, by-me of-thee-before God-with sin was-done; I
 tērā bēṭā bolṇē-khē nā oā. Mī bhī āpnē-nōkrō-dā
thy son calling-for not became. Me also thine-own-servants-among
 rākh-lō." Tōbē sī (for sē) āpnē-bāw-gē ḍōā. Hēbhiyē dūrke thiyā,
put." Then he his-own-father-to went. As-yet distant he-was,
 sē tēs-rē-bāwē dēkhā. Taras khāy-rō, tēsi gōlē
he by-his-father was-seen. Compassion eaten-having, him on-the-neck

lāy-rō milā, hōr pāpē diyē. Tēs-rē-bētē bōlā,
applied-having he-was-met, and kisses were-given. By-his-son it-was-said,
 'hē hāpū, mō tērē-āgē Rām-ji-sēti pāp kiyā, hō bōlqē-khē
 'O father, by-me of-thee-before God-with sin was-done, I calling-for
 tērā bētā nā hōā.' Tōbē bāwē āpnē-nōkrō-khē bōlā,
 thy son not became.' Then by-the-father his-own-servants-to it-was-said,
 'bōlō, āchhi bāmṇā lēō, bāmṇē-khē dēō; gūthi-dā chhālā, hōr
 'say, good clothes bring, for-clothing give; the-finger-on a-ring, and
 lātō-khē chhitrā dō. Khāw, piō, maṅgal gāw; mērā bētā
 the-foot-for a-shoe give. Eat, drink, songs-of-joy sing; my son
 mōi-guwā-thā, giri jiwā; rāchē-gōwā (for gōā)-thā, giri milā.' Tabē
 dead-gone-was, again lived; lost-gone-was, again was-got.' Then
 tēnyē khusi lāi.
 by-him rejoicing was-arranged.

Tēs-rā jēthā bētā bāgrī-dā thā. Jōbē
 Him-of the-elder son the-field-in was. When
 si (for sē) ghōrō-rī (for rē) nērē āyā, tēnyē nāch-gitō sunē.
 he the-house-of near came, by-him dance-songs were-heard.
 Tō nōkrō bēdi-rō śāyā, 'bōlō, kā uchhab
 Then a-servant called-having it-was-asked, 'say, what festival
 lāy-rākhā?' Tēnyē bōlā kē, 'tērā bhāyar āy-rōā,
 has-been-arranged?' By-him it-was-said that, 'thy brother come-has,
 tērē-bāwē tēs-rē rāji-khusi hōṭṇē-rī pāwan-chārī kōri.' Tēnyē
 by-thy-father him-of safe-happy arriving-of a-feast was-made.' By-him
 mānō burā; tis-rē-ghōrē-khē daīwdā bhājā. Tēs-rā bāwā bāidā
 it-was-thought bad; his-house-to entering he-refused. His father outside
 āyā, tēsi manāw. Bētē bōlā, 'bōlō, māū tēri ṭol
 came, him remonstrated-with. By-the-son it-was-said, 'say, by-me thy service
 itnī-bōrsō kī; tērā hukam nā mōṛā, tōē mī ik
 for-so-many-years was-done; thy order not was-transgressed, by-thee to-me one
 bāktū bi nā dimā (for diyā) jaiē hō āpnē-mitrō-sōgē khusi
 kid even not was-given by-which I my-own-friends-with rejoicing
 lāwdā. Jōbē tērā dūjā bētā āyā, jēniyē tēri māl
 might-have-arranged. When thy second son came, by-whom thy property
 kañjanī-rōṛā-khē laṭāy-diyā, tāi tēsi-khē parāwan-chārī lāi.'
 harlots-to was-squandered, by-thee him-for a-feast was-arranged.'
 Bāwē bōlā, 'hē bētā, tū mērā sāthi sōdā rōyā;
 By-the-father it-was-said, 'O son, thou my companion always remained;
 jō-kiē mi-gēchhē ṣdiyā, tērā ṣṣō. Hāmō khusi hōṇē pōṛō, ērō
 whatever me-to is, thine is. For-us happy to-be is-proper, because
 kē tērā bhāyar mūi-gōā-thā, si (for sē) jiw-gōā; rāchē-gōā-thā, miṭi-gōā.'
 that thy brother dead-gone-was, he alive-went; lost-gone-was, met-went.'

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRṬHĪ DIALECT.

SPECIMEN II.

ਠੀਕੇ ਗਾਠੁ ਠਾਠੀ ਠਾਠੁ ਨਿ ਠਾਠੁ
 ਠਾਠੀ ਠਾਠੁ ਠਾਠੀ ਠਾਠੀਠਾਠੀ ਠਾਠੁ
 ਠਾਠੀ ਨਿ ਠਾਠੀ.

ਠਾਠੀਠੀ ਠਾਠੀ ਠਾਠੀ ਠਾਠੀ ਠਾਠੀ
 ਠਾਠੀ " ਠਾਠੀ ਠਾਠੀ ਠਾਠੀ ਨਿ
 ਠਾਠੀ ਠਾਠੀ ਠਾਠੀਠੀਠੀ " ਠਾਠੀ ਠਾਠੀ
 ਠਾਠੀ ਠਾਠੀ ਠਾਠੀ " ਠਾਠੀ ਠਾਠੀ ਠਾਠੀ
 ਠਾਠੀ ਠਾਠੀਠੀ ਠਾਠੀਠੀ ਠਾਠੀਠੀ ਠਾਠੀਠੀ
 ਠਾਠੀ " ਠਾਠੀ ਠਾਠੀ ਠਾਠੀਠੀ ਠਾਠੀਠੀ

ਤੇ ਗੁਣੁ ਤੇ ਗੁਣੁ ਤੇ ਗੁਣੁ ਗੁਣੁ ॥
 ਗੁਣੁ ਗੁਣੁ ਗੁਣੁ ਗੁਣੁ ਗੁਣੁ
 ਗੁਣੁ ਗੁਣੁ ॥ ਗੁਣੁ ਗੁਣੁ ਗੁਣੁ
 ਗੁਣੁ ਗੁਣੁ ॥ ਗੁਣੁ ਗੁਣੁ ਗੁਣੁ ਗੁਣੁ
 ਗੁਣੁ ਗੁਣੁ ਗੁਣੁ ਗੁਣੁ ਗੁਣੁ
 ਗੁਣੁ ਗੁਣੁ ॥ ਗੁਣੁ ਗੁਣੁ ਗੁਣੁ
 ਗੁਣੁ ਗੁਣੁ ਗੁਣੁ ਗੁਣੁ ਗੁਣੁ ॥
 ਗੁਣੁ ਗੁਣੁ ਗੁਣੁ ਗੁਣੁ ਗੁਣੁ ਗੁਣੁ
 ਗੁਣੁ ਗੁਣੁ ॥ ਗੁਣੁ ਗੁਣੁ ਗੁਣੁ ਗੁਣੁ
 ਗੁਣੁ ਗੁਣੁ ਗੁਣੁ ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRṬHĪ DIALECT.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mērō	nāw	Mādhō,	Bāw-rā	nāw	Sādō,	jāt	Kanait,	rōṇēālā
<i>My</i>	<i>name</i>	<i>Mādhō,</i>	<i>Father-of</i>	<i>name</i>	<i>Sādō,</i>	<i>caste</i>	<i>Kanait,</i>	<i>inhabitant</i>
gāw	Kōṭi-rā	ōsū.						
<i>village</i>	<i>Kōṭi-of</i>	<i>I-am.</i>						
Sāduē	mō-pāḍē	jhūṭhī	nālsō	diti (for ditti).				Mōē
<i>By-Complainant</i>	<i>me-upon</i>	<i>false</i>	<i>complaint</i>	<i>was-given.</i>				<i>By-me</i>
Sādu	nā	chhētā,	nā	hāmō-dā	kōjyā	ōā.		Hōmē
<i>the-Complainant</i>	<i>not</i>	<i>was-beaten,</i>	<i>not</i>	<i>us-among</i>	<i>quarrelling</i>	<i>became.</i>		<i>We</i>
ēki-ghōṇē-pāḍē	dōē.	Tēthē	āw	pañchō	lē-rō	ghōṇē-rī		siō
<i>a-wall-upon</i>	<i>went.</i>	<i>There</i>	<i>I</i>	<i>assessors</i>	<i>taken-having</i>	<i>the-wall-of</i>		<i>foundation</i>
lāwṇē	lē-gōā-thā.	Jōbē	hām	ghōṇē-gē	pūjē,	tō		Sāduē
<i>to-mark</i>	<i>brought-had.</i>	<i>When</i>	<i>we</i>	<i>the-wall-to</i>	<i>arrived,</i>	<i>then</i>		<i>by-the-Complainant</i>
sōbi-khē	gāli	dī.	Jōbē	mī	ṭipdā	dōrā,		sōbyē
<i>all-to</i>	<i>abuse</i>	<i>was-given.</i>	<i>When</i>	<i>to-me</i>	<i>beating</i>	<i>he-ran,</i>		<i>by-all</i>
chōraj	mānō,	āṇṇē-āṇṇē-ghōrō-khē	bhāgē.	Hō	bī	tai-dā		
<i>amazement</i>	<i>was-felt,</i>	<i>each-his-own-house-to</i>	<i>fled.</i>	<i>I</i>	<i>also</i>	<i>him-from</i>		
dōrē	pōrā	bhāgā.	Bhāgdē-bhāgdē	mērō	lāt	ṭhōkurwā.		
<i>in-fear</i>	<i>fallen</i>	<i>ran-away.</i>	<i>In-running-running</i>	<i>my</i>	<i>foot</i>	<i>was-hurt.</i>		
Ghōrō-dā	tin-dinō	bēsud	pōrā	rōhā.				Sāduē
<i>House-in</i>	<i>for-three-days</i>	<i>unconscious</i>	<i>fallen</i>	<i>I-remained.</i>				<i>By-the-Complainant</i>
thāpā	jē,	'mī-pāḍē	gāli-rī	tāi		pharādlā.'		
<i>it-was-considered</i>	<i>that,</i>	<i>'me-upon</i>	<i>abuse-of</i>	<i>for</i>		<i>he-will-make-a-charge.'</i>		
Nālsō	ṛaknē (for ṛōknē)-rē (for rī)	khātri	Sāduē	jhūṭhī		pharād		
<i>Complaint</i>	<i>stopping-of</i>	<i>for</i>	<i>by-the-Complainant</i>	<i>false</i>		<i>charge</i>		
ki.	Gāli	jō	mī-khē	dī,	tēs-rī	pharād		kōrwē.
<i>was-made.</i>	<i>Abuse</i>	<i>which</i>	<i>me-to</i>	<i>was-given,</i>	<i>that-of</i>	<i>charge</i>		<i>I-will-make.</i>
Sahī,	Sadhū (for Mādhō)	Bādū.						
<i>Signed,</i>	<i>Mādhō</i>	<i>Bādū.</i>						

SIRMAURĪ GIRĪPĀRĪ.

I. Vocabulary.—The Vocabulary of Girīpārī Sirmaurī contains many words which present a strange appearance to those who are more familiar with the Indo-Aryan Languages spoken to the south and east. We have met a certain number of such words in the Pahārī languages spoken more to the east, such as Jaunsāri, Garhwāli and Kumauni, and we shall meet many more in the Western Pahārī languages still remaining to be dealt with. As it is in Girīpārī that they first become a prominent feature of the Vocabulary of Sirmaurī, a list is here given of some of those that are worthy of note in the specimens and list of words of that dialect. There can be no doubt that most of them are relics of the old Khaśa language formerly spoken before the Rājput occupation of these hills, and, as will be seen subsequently, many of them give evidence of phonetic changes which would lead us to class the Khaśa languages with the Piśācha languages of the North-West Frontier—Shiṇā, Khōwār, Bashgalī Kāfir, etc.

- āchī jānā*, to be lost.
āglī, sin.
ājnā, to come.
aulāō, a shoe.
bāgnā, the foot.
bantīyā, beautiful.
bāṭh, all, entire.
chhēwṛā, a man.
chhēwṛī, a woman.
chīn or *chōn*, three.
chīś, water.
chīśnā, to give.
chhōtā, a son.
dēs, a day.
ḍēwnā, to go.
dhīṭū, a daughter.
dōnā or *dānā*, to run.
gās, *gāsī*, *gēs*, or *gēsī*, up, upon.
hōrnā, to run.
hōṭnā, to move, to go.
jhāgnā, to beat.
jhēṭnā, to see.
kā, a house, home.
khēch, a field.
lāt, the foot.
māḍāl, hair.
pānā, to cause to fall, used in compound verbs as the equivalent of the Hindi
ḍalnā.
pōṛnā, to be proper, to be meet.
vīgar, a servant.

sāḡnā, to commit (sin).

śānā, to ask.

śūḡnā, to run.

The verb *jānā*, to go, is also used, but principally in compound verbs. *Dēwnā* is generally employed when the idea is simply "going" used independently.

It should also be noted that the termination *tū* is often added to a noun without changing its meaning. Thus, *sūr-tū*, a pig; *chhēl-tū*, a kid; *dhī-tū*, a girl; *pāgē-tū*, a rope. This termination is always masculine, so that we have *āchhō* (not *āchhī*) *dhīḡtū*, a good girl.

II. Pronunciation.—The spelling of Sirmaurī words is not fixed, and it is impossible to say whether, so far as the vowels are concerned, the following remarks indicate real changes of pronunciation or merely varieties of spelling. The remarks are entirely based on the specimens as they have been received, as no other materials are available.

The vowel *a* is pronounced like the *ō* in 'hot.' In the local character this sound is indicated at random by *a* and by *ō*. Thus, *jabē*, when pronounced *jōbē*, is sometimes written जवे and sometimes जोवे. In transliterating the *ō*, when it is certain that it has the sound of *ō*, is represented by *ō*, not by *o*. Thus, जवे is transliterated *jabē*, and जोवे by *jōbē*. Other examples are *dēśa* and *dēsō*, the oblique form singular of *dēs*, a country; *raā* and *rōā*, (he) remained; *ghar* and *ghōr*, a house; *mardā* or *mōrdā*, dying. Sometimes this *ō* sound is broadened to *au*, as in *gharchē* (घरचे) or *ghaurchī* (चौरची), property. We shall see a similar broadening of the same sound in Kiūḡthali, in which dialect *ghar*, a house, often appears as *gauhr*.

Very similarly *ā* and *ō* are interchangeable, as in *dūrka* or *dūrkō*, distant; *dāyā* or *dōyō*, he ran. This is specially common in the case of nouns, including past participles which, in Hindī, end in *ā*, and in Western Pahārī in *ō*. In Sirmaurī such nouns usually end in *ā* but the substitution of *ō* is not at all uncommon. Thus, we have *bhūkhā*, hungry; but *śūnō*, gold; *āchhō*, good; *nāchnō*, dancing; and many past participles, such as *bōlā* or *bōlō*, said; *chhārā*, sent; *sūchō*, thought, and so on. In other Western Pahārī dialects, the two vowels, when final, are absolutely interchangeable.

There is a short *ē*, sounded like the *e* in 'met.' This is sometimes written *i* and sometimes written *ē*. Thus, *tēsī*, him, is written both तियो and तेयो. In such cases I shall transliterate *i* by *i*, but *ē*, when it represents *ē*, by *ē*.

The vowels *ē* and *i* are absolutely interchangeable. Thus, *ēki* or *iki*, oblique form of *ēk*, one; *bhētnō*, *bētnō*, or *bītnō*, to find; *kāi* or *kāē*, towards. This is specially common in the case of feminine nouns which, in Hindī, end in *i*. Thus, *gharchī* or *ghaurchē*, property; *bār-bauchī* or *bār-bauchē*, fields; *āpnē ghaurchī*, for *āpnī gh*, his own property; *bēkē*, for *bīkī*, having sold; *bōḡnī* or *bōḡnē*, a sister. As examples of the reverse, in which *i* is used for *ē*, we have *rīgarō-rī* (for *-rē*) *sāthī*, with the servants; *itnī* (for *itnē*) *barsō*, for so many years.

The vowels *ō* and *ū* are similarly interchangeable. Thus the postposition of the ablative is sometimes written *dō* (sentences 104, etc.) and sometimes *dū* (ib. 231, 235, 237, 241).

As regards consonants, we may first note the frequent dropping of the letter *h* when initial. Thus, *hōḡnā* or *ōḡnā*, to go; *arin* (for *harin*), a deer; *hāmē* or *āmē*, we. When

a sonant consonant has aspiration the aspiration is liable to be dropped (as in the Piśācha languages). Thus, *bhēṭnō*, *bēṭnō*, or *hēṭnō*, to find.

There is no doubt that the cerebral *ṇ* is as common as in the other Pahārī languages, but the dental *n* is almost always written in its place. I have not ventured to restore the cerebral letter when it would be expected. A curious instance of the writing of the cerebral *ṇ* is in the word *Paṇēśur*, a corruption of *Parmēśur*, God.

Two consonantal changes are noteworthy, as they are typical of the Piśācha languages. There are the change of *t* (derived from an ancient *tr*) to *ch*, as in *chin*, three, and *khēch*, a field, and the change of *d* to *j* as in *bēsūj* for *bēsūd(h)*, senseless, and *dālīj* for *dālīd*, poor. Especially interesting is the root *jhēt*, see, derived from the Prakrit *diṭṭha*. Here not only has the *d* been changed to *j*, but the aspiration of the *ṭh* has been transferred to it, and it has become *jh*.

The letter *s* is almost always changed to *ś*, pronounced like an English *sh*. Thus we have both *tisī*, and much more often *tēsī*, him, and *dēs*, a day, representing an older *divasa*. So also an original *ś* is preserved, whereas, in Hindī, it always becomes *s*. Thus, *śūṇō* (Hindī *sunā*), heard; *dēs* (Hindī *dēs*), a country. The Sanskrit *śh* (श्) also becomes *ś*, as in *mānaś* (Sanskrit *mānusha*), a man.

The letters *l* and *r* between two vowels are liable to elision, as in *piṭulā*, or *piṭuā*, I shall beat; *dōnā* (for *daur(a)nā*), to run; *pānā*, to cause to fall, for *pārnā*. So also, an initial *r* is dropped in the phrase *āchi-gōā*, he was lost, for *rāchi-gōā*.

Consonants are sometimes transposed, as in *piṭnā* or *ṭipnā*, to beat. With this we may compare the transfer of aspiration in *jhēt* for *jīth*, mentioned above.

NOUNS.

Gender and Case.

As in Dhārṭhī, masculine *tadbhava* nouns, which in Hindī end in *ā*, also usually end in *ā*, though a termination *ō* also occurs. Thus, while we have *chhōṭā*, a son, and *bāḍā*, a share, we have also words such as *śūnō*, gold. These nouns form their oblique cases singular and the nominative plural in *ē*, as *chhōṭē-khē*, to the son, *chhōṭē*, sons. The oblique plural of these nouns is the same as the singular.

Other masculine nouns ending in consonants form the agent and locative cases by adding *ē*. Thus, from *mānaś*, a man, the agent is *mānśē*, by a man, and from *ghōr*, a house, the locative is *ghōrē*, in a house. For the other cases of the singular, the oblique form is made by adding *a* (*e*) or *ō* to the noun. Thus, *pōrdēśa-khē*, to a foreign country; *lātō-khē*, on the foot. The nominative plural is the same as the singular, as in *rīgar*, servants, and the oblique plural is the same as the oblique singular, as in *rīgarō-khē*, to the servants.

Masculine nouns ending in vowels other than *ā*, form the agent and locative singular by adding *ē*. Thus, *sādūē*, by the complainant (Specimen II).

Feminine nouns, which in Hindī end in *ī*, in Girīpārī also end in *ī*, but, as explained under the head of pronunciation, this *ī* as often as not is written *ē*. Thus, in the first specimen, we have both *bār-bauchī* and *bār-bauchē*, fields. These and other feminine nouns appear to remain unchanged throughout the singular and the plural, except that they take *ē* in the singular agent and locative.

Case relations (excluding those of the agent and locative) are made with the aid of postpositions. The following are the more important.

Instrumental.—This case is usually treated like the agent, and takes *ē*. Sometimes it has the postposition *rē*.

Accusative-Dative.—*khē, ēkh, gē*, to or for; *rī (rē)-tāī*, for.

Ablative.—*dō* (or *dū*), from.

Genitive.—*rā*.

Locative.—*dā, mē, mūjē*, in; *gēs, gēsī, gāsī*, on.

We may therefore thus decline *chhōṭā*, a son :

	Singular.	Plural.
Nom.	<i>chhōṭā</i>	<i>chhōṭē</i>
Agent	<i>chhōṭē</i>	<i>chhōṭē</i>
Acc.	<i>chhōṭā</i> or <i>chhōṭē-khē</i>	<i>chhōṭē, chhōṭē-khē</i>
Instr.	<i>chhōṭē</i>	<i>chhōṭē</i>
Dat.	<i>chhōṭē-khē</i>	<i>chhōṭē-khē</i>
Abl.	<i>chhōṭē-dō</i>	<i>chhōṭē-dō</i>
Gen.	<i>chhōṭē-rā</i>	<i>chhōṭē-rā</i>
Loc.	<i>chhōṭē-dā</i>	<i>chhōṭē-dā</i>
Voc.	<i>hē chhōṭā</i>	<i>hē chhōṭē</i>

We may quote the following examples :—

Nominative—*jēṭhā chhōṭā khēchō-dā thiyā*, the elder son was in the field.

ēkī chhēwṛē-rē dū chhōṭē thē, there were two sons of a certain man.

Agent.—*kanchkhē chhōṭē āpnē bābā-khē bōlō*, the younger son said to his father
(Here note that the oblique form of *bābā*, a father, is sometimes *bābā*, and sometimes *bāwē*.)

sādūē ērī jālsāji kī, the complainant has made a causelessly false complaint.
(Specimen II).

Accusative.—*ē rupayā ēs-khē dē*, give this rupee to him.

sūṛṭū-rē chhāṛē salēkrē khāy-rō, having eaten the husks left by the swine.

Instrumental.—*pāgētūē bān*, tie (him) with ropes.

chhēṭṭū, jē-rē mō āpnē mitrō sāthē khuṣī lāwdā, a kid, by means of which I might have rejoiced with my friends.

Dative.—*āpnē bābā-khē bōlō*, he said to his father.

mērē lāṭikh ṭhōk lāgī, a blow happened to my foot (Specimen II).

pharādō rōknē-gē, for stopping the complaint (Specimen II).

For *rē-tūī*, see sentences 103, etc., where, as often happens, *rē* is written *rī*.

Ablative.—*kūē-dū chīs gārō*, draw water from the well.

In sentences 104, etc., the postposition is written *dō*.

Genitive.—Here *rā* becomes *rē* and *rī*, exactly as the Hindōstāni *kā* becomes *kē* and *kī*. But, as *ē* and *ī* are interchangeable, we often find *rī* instead of *rē* and *vice versā*. Examples are :—

mērē hāpa-ra nāw Sādō, my father's name (is) Sādō (Specimen II).

ṭēsī dēsō-rē iktī mānsō-rē sāth, with a certain man of that country.

apṇē riḡarō-rī (for *-rē*) *sāthī* (for *sāthē*), with one of your own servants.
sūrtū-rē chhārē śalēkrē, the abandoned husks of the swine.
tēs-rī pīthē-gāśī jīn pāṛō; put the saddle on his back.

In the second specimen *is-kē* (for *is-kī*) *nālish*, a complaint of this, is evidently borrowed from Hindī.

Locative.—The termination *dā* of the locative is also an adjective like *rā*, agreeing with the thing which is on, as *rā* agrees with the thing possessed. Thus:—

tēsī dēśa-dā ghāṭā āyā, a famine came in that land.

tēārē bāwē-rē ghar-dē kētē chhōṭē sa, how many sons are there in your father's house?

jō ghar-gharchē mērē bādē-dī ājō, the house-property (fem.) which comes in my share.

Examples of other postpositions of the Locative are:—

gāw Kōṭī-mē rōū, I live in village Kōṭī (Specimen II).

nā āpō-mūjē tīpayē-ghūlayē, we did not quarrel among ourselves (Specimen II).

Sādūē mō-gēs ērī jālsājī kī, the complainant made a causelessly false complaint on me (Specimen II).

mō-gētē (for *-gētī*) *gālī dēṇē-rī pharād karnī*, a complaint of giving abuse will be made upon me (Specimen II).

tēs-rī pīthē-gāśī jīn pāṛō, put the saddle on his back.

Note that here *pīthē* itself is in the locative.

ghōrē hōṭdā bhājā, he refused to go into the house.

Vocative.—

hē bābā, O father, (I have sinned).

hē chhōṭā, O son, (thou art ever with me).

Adjectives.—The rules are as in Hindī. Adjectives in *ā* (or *ō*) take *ē* in the masculine plural, and in the oblique cases of the singular they take *ī* (or *ē*) in the feminine.

Comparison is also made as in Hindī. Thus:—

tēs-rā dādā tēs-rī dādī-dū lābā sa, his brother is taller than his sister.

Note that the numeral *ēk* has an oblique form *ēkē* (or *ēkī*) or *īkē* (or *īkī*), as in *ēkī chhēṇṇē-rē*, of a certain man (there were two sons); *tēsī dētō-rē īkī mānsō-rē sāth*, with a certain man of that country.

PRONOUNS.

There is a good deal of confusion in the use of the **Personal** pronouns in the specimens. The following appear to be the forms:—

FIRST PERSON.

	Singular.	Plural.
Nom.	<i>hāicē, āw, ā, mō.</i>	<i>hāmē, āmē, hāwē.</i>
Agent	<i>mō, mō, mā, mā, mā.</i>	<i>hāmē, āmē.</i>
Obl.	<i>mō, mō, mā, mā, mā.</i>	<i>hāmē, āmē.</i>
Gen.	<i>mērā.</i>	<i>āmā.</i>

SECOND PERSON.

	Singular.	Plural.
Nom.	<i>tū, tū̃.</i>	<i>tū̃.</i>
Agent	<i>tū̃, tō̃, tã.</i>	<i>tū̃.</i>
Obl.	<i>tū̃, tō.</i>	<i>tāmū.</i>
Gen.	<i>tērā, tēārā, tuākā.</i>	<i>tumrā, tuārā.</i>

Of the above, the Agent forms *maũ, mã, maĩ, tã, amē* and *tū̃* (plur.) will be found in the List of Words (Nos. 185 ff.); and *ãw, amē, amrā, tū̃, tēārā, tuākā, tū̃* (nom. plur.), *tuārā*, and *tumrā* in Nos. 14 and ff. The following are examples of the other forms:—

- hãwē ōrē lãwdã nãyã-thã*, I had gone to fix the boundary (Specimen II).
ã tērã chhõtã bõlnē jõgã nã rõã, I am not worthy to be called thy son.
mõ bhũkhã mõrdã lãgē raã, I am dying of hunger.
mõ sãdũ nã jhãgã, I do not beat the complainant (Specimen II).
mõ ãglĩ sãđĩ, I have committed sin.
sãdũē mõ-gēs ērĩ jãlsãjĩ kĩ, the complainant has made a causelessly false charge upon me (Specimen II).
jõ mõ-khē asõ, what is to me (is thine).
mõ bĩ ãpnē rĩgarõ-rĩ sãthĩ rĩgar ðhõ, make me also a servant with thy servants.
sē mũ dē, give that (share) to me.
mũkh jõ gãlĩ ditti, the abuse which was given to me (Specimen II).
mērē bãbã-rē itnē rĩgar as, there are so many servants of my father.
jõbē hãmē s̃i-kãē hõtē, when we arrived near the boundary (Specimen II).
hãwē khũsĩ hõnã põrõ, it is proper for us to rejoice.
sãdũē hãmēkh gãlĩ ditti, the complainant gave abuse to us (Specimen II).
tũ ma sãthē dēsýã rõã, thou art always with me.
tũ̃ sē kas-dũ gĩnã, from whom didst thou buy that?
tõ̃ mũ chhēltũ bĩ nã dittõ, thou didst not even give a kid.
sē tõ-khē thõi-thõ, (whatever is mine) that was kept for thee.
tērã chhõtã pũjã, thy son arrived.
tãmũ-dē pãchhē kas-rã chhõtã ãj, whose boy comes behind you?

The **Demonstrative** pronouns, which are also employed as pronouns of the 3rd person, are:—

- ē*, he, she, this; sing. obl. *ēs* (or *ēs*): plural, *ē*, obl. *in* or *inĩ*.
sē, or *sē-jē*, he, she, that; ag. *tēnē, tiniyē* or *tēnyē*; obl. *tēs* (or *tēs*), *tēsĩ* (or *tēsĩ*),
tisĩ (or *tĩkĩ*): plur. *sē*; ag. *tēniē*; obl. *tin* or *tinĩ*.

The forms with *n* (*in, inĩ, tēnē, tiniyē, tēnyē, tēniē, tin* and *tinĩ*) should all probably have cerebral *n*, but this distinction is not observed in writing. The forms with *s* (*ēs, tēs, tēsĩ, tisĩ*) should all probably have *ś*, but in the same way, no distinction is made in writing.

Examples of these pronouns are:—

- ē rupayã ēs-khē dē*, give this rupee to him.
ēs ghõrē-rē kã umur sa, how old is this house?
sē řir-gãkĩ bãchē chãr sa, he is grazing cattle on the hill.

sē mū dē, give that to me.
tēnyē āpnā bāḍā bēkē-chīśī pāyā, he sold and gave away his share.
tōbē tīniyē sūchō, then he considered.
tēs-rē bābē sē jhētā, his father saw him.
tēśī dēśa-dā ghātā āyā, in that country a famine came.
tīsī kīyē bī nā dēndā-thā (anyone) was not giving anything to him.

There are possibly (and probably) feminine forms of the above pronouns, but no examples have been noted in the specimens.

The **Reflexive** pronoun *āpū* or *āpō* has its genitive *āpnā*, and its oblique plural *āpō*. Thus :—

jōbē āpnā bāḍā lai pāyā, when (the younger son) had got his own share.
nā āpō-mūjē tīpayē-ghūlayē, we did not fight amongst ourselves (Specimen II).

The **Relative** pronoun is *jō*, who, agent *jēnyē*. The oblique singular is probably *jēs*, but no example occurs. We have :—

jō mō-khē asō, what I have (is thine).
jō ghar-gharchē bār-bauchē mērē bāḍē-dī ājō, the property, fields, etc. which come into my share.
jēnyē tērī garwēchī khalāi, (he) who caused thy property to be devoured.

The correctness is very doubtful of :—

jē-rē mō āpnē mitrō sāthē khūśī lāwdā, (a kid) with which I might have rejoiced with my friends. We should expect *jēs-rē*.

The **Interrogative** pronouns are *kuñē*, who? and *kā*, what? The agent of the former is probably *kuniē*, but no examples occur in the specimens. The oblique form is *kas* (*kōs*), as in *tāmū-dē pāchhē kas-rā chhōtā āj*, whose boy comes behind you? *tūē sē kas-dū gīnā*, from whom did you buy that? For *kā* we have :—

kā asō, what is it?
tumrā kā nāw sa, what is your name?

There are no examples of the oblique form of *kā*.

kōi is 'any one,' 'some one,' and

kīyē is 'anything,' 'something.'

tīsī kīyē bī nā dēndā-thā, to him (anyone) was not giving anything.

VERBS.

Auxiliary Verbs and Verbs Substantive.

Present, I am, etc.

Singular.	Plural.
1. <i>sā</i> or <i>sā</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>)	<i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>).
2. <i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>)	<i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>).
3. <i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>)	<i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>).

It will be observed that *sa* (or *sō*), *as* (or *ōs*), or *asō* (or *ōsō*) can be used for any person of either number, and are the only forms for every person except the first person singular. It is most probable that *asō* and *ōsō* should be pronounced *assō* and *ōssō*, after

the analogy of other Western Pahāri dialects, but the written character of the specimens makes no distinction between single and double letters.

The past (I was, etc.) is *thā* (*thō*) or *thiyā* (or *thiyō*), plural *thē*; feminine (both numbers) *thī*.

Examples of the Verb Substantive are :—

tumrā kā nāw sa, what is your name ?

mērē bebā-rē itnē rīgar as, jō muktī rūṭī khānē-dēnē-khē asō, how many servants are there of my father, so that there is for eating and giving much bread,
tēārē bāwē-rē ghar-dē kētē chhōṭē sa, how many sons are there in your father's house ?

abyē sē dūrko thiyā, he was yet afar off.

ēkī chhēorē-rē dū chhōṭē thē, of a certain man there were two sons.

sē tō-khē thōi thō, that was kept for thee.

Instead of *sū*, etc. we often find *raā* or *rōā*, remained, used in the sense of 'I am,' etc., as in *ā tērā chhōṭā bōlnē jōgā nā rōā*, I am not worthy to be called thy son. In the repetition of the phrase, we have *hōā*, became, used in the same sense.

From the verb *hōnā* or *ōnā*, to become, we have the past tense *hōā* or *ōā*, as above.

Active Verb.—The **Infinitive** or **Verbal Noun** is no doubt formed, as in other cognate languages by adding *nā* (or *nō*) to the root, but as, in writing, distinction is seldom made between *n* and *n̄*, this always appears in the specimens as *nā* (or *nō*). Thus, *piṭnā*, or *piṭnō* (for *piṭnā*), to beat. If the root of the verb ends in *ḍ*, *ḍh*, *n*, *r*, or *ṛ*, the termination *nā* would, as usual, be correct.

The oblique form of this infinitive ends in *nē* (for *nē*). Examples are :—

tēṭī dēsō-rē ikī mānsō-rē sāth rōnē lāgā, he began to dwell with a man of that country.

muktī rūṭī khānē-dēnē-khē asō, there is much bread for eating and giving away.

nāchnō sūṇō, he heard dancing.

pharādō rōknē-gē, in order to stop the claim (Specimen II).

The **Present Participle** is formed by adding *dā* (or *dō*) to the root, as in *piṭdā*, beating. If the root ends in a vowel, an *n* is inserted, as in *dēndā*, giving, *ōndā*, becoming. In the specimens, this participle is sometimes employed as an infinitive of purpose, as in *ghōrē hōṭdā bhājā*, he refused to go into the house; *hāwē oṛē lāwodā nāyā-thā*, I had gone to fix the boundary. This idiom is very common in all Western Pahāri dialects. For the ordinary sense of the participle, we have :—

jabē mū-kāi-khē ṭipdā dōyō, when he ran, beating, in my direction (Specimen II).

Here we may note the verb *ṭipnā*, to beat, the same word as *piṭnā*, with the consonants transposed (see remarks on pronunciation, above).

The **Past Participle** is formed by adding *ā* (or *ō*) to the root, as in *piṭā*, beaten. There are the usual irregular past participles. We may quote :—

karnā, to do
dēnā, to give
lēnā, to take
jānā, to go
ājnā, to come
marnā, to die
laggnā, to be attached

Past Participle.

kīyā
dittā
littā
gōā or *gēyā*
āyā
muā
lāgā

A **Future Passive Participle** is the same in form as the Infinitive, as in *pharād karnā*, a claim is to be made, *i.e.* will be made (Specimen II).

The **Conjunctive Participle** is formed by adding *i* (*ē*) (or, after *ā*, *y*) to the root. Thus, *pīṭi*, having struck; *khāy*, having eaten, but this form is reserved for compound verbs. When used as an ordinary conjunctive participle, the suffix *rō* is added, as in *sūrṭū-rē chhārē śalēkrē khāy-rō*, having eaten the husks left by the swine. In *hōri-dē-rō*, having run, we have a compound verb, *dē-rō* meaning 'having given.'

Another form of the conjunctive participle ends in *iyā*, as in *ōiyā*, having become; *pīṭiyā*, having beaten; and with this we may probably connect *bōjyē*, having arisen (he went to his father), and *bāḍyō*, having divided; *bēdyō*, having called (a servant, he asked him). It may, however, be noted that Sindhi also forms a conjunctive participle by adding *yō*.

A kind of **Continuative Participle** appears to exist in *hādrē-yūḍā*, while going (Specimen II), a form which I am unable to explain.

The second person singular of the **Imperative** is the same as the root, and the plural adds *ō*.

Thus:—

dē, give thou me (the share); *dēō*, give ye (beautiful clothes).

The **Old Present**, used chiefly as a present subjunctive, is thus conjugated:—

I may strike, etc.

Singular.	Plural.
1. <i>pīṭū, pīṭē</i>	<i>pīṭū, pīṭē</i>
2. <i>pīṭē</i>	<i>pīṭē, pīṭ</i>
3. <i>pīṭ, pīṭē, pīṭō</i>	<i>pīṭē, pīṭ</i>

It will be observed that *pīṭē* may be used for any person of either number. Examples are:—

gāw Kōṭi-mē rōṅ, I dwell in the village of Kōṭi (Specimen II).

jō ghar-gharchē bār-bauchē mērē bāḍē-dī ājō, the property, etc. which comes into my share.

tāmū-dē pāchhē kas-rā chhōṭā āj, whose boy comes behind you?

hāwē khuṣi hōnā pōṛō, it is proper for us to rejoice.

The **Future** is conjugated as follows:—

Singular.	Plural.
1. <i>pīṭūlā, pīṭūḍē, or pīṭwā</i>	<i>pīṭūlē</i>
2. <i>pīṭēlā, pīṭlā</i>	<i>pīṭēlē, pīṭlē</i>
3. <i>pīṭlā</i>	<i>pīṭlē</i>

Examples are:—

āpnē bāwē āgē ṭūḍē hōr bōlūḍē, I will go before my father, and will say.

nālīś kōrwā, I will make a complaint (Specimen II).

The **Present** is formed by suffixing the present tense of the verb substantive to the Old Present. Thus:—

I strike, etc.

Singular.	Plural.
1. <i>pīṭū ṣū</i> (or . . .)	<i>pīṭū</i> (or <i>pīṭē</i>) <i>sa</i>
2. <i>pīṭē sa</i>	<i>pīṭē</i> (<i>pīṭ</i>) <i>sa</i>
3. <i>pīṭ</i> (or <i>pīṭē</i>) <i>sa</i>	<i>pīṭē</i> (<i>pīṭ</i>) <i>sa</i>

Similarly we have :—

I go, etc.

	Singular.	Plural.
1.	<i>ḍēwū sū</i>	<i>ḍēwē sa</i>
2.	<i>ḍēwē sa</i>	<i>ḍēwē sa</i>
3.	<i>ḍēwē sa</i>	<i>ḍēwē sa</i>

As an example, we have :—

sē fir-gāṣi bāchē chār sa, he is grazing cattle on the top of the hill (sentence 229).

mērā bābā tēs chhōṭē ghara-dā raā (for *raō*) *sa*, my father lives in that small house (sentence 233).

A **Definite Present** is formed with the past or perfect tense of *lāgē* (or *lāgī*) *rōnā* added to the present participle, as in :—

mōrdā lāgē raā, I am dying (of hunger).

ḍw pīḍā lāgē raā sū, I am beating (List No. 191).

The **Imperfect** is formed by suffixing *thā* (or *thō*), the past tense of the Verb Substantive, either to the Old Present or to the Present Participle. Thus :—

ḍw pīḍ thā, I was striking (List No. 192).

ōjrā bhōrō thā, he was filling his belly.

sē tō-khē thōi (for *thōē*) *thō*, that was being kept for thee. In this sentence *thōi* exactly corresponds to the Kāshmirī *thōw'*.

tisī kiye bī nā dēndā-thā, (anyone) was not giving anything even to him.

The **Past** tense requires no remarks. It is made from the Past Participle, exactly as in Hindi.

Similarly the **Perfect** and **Pluperfect** are made exactly as in Hindi, e.g.—

bōthā sa, he is seated, he has sat, in sentence 230, and

muā-thā, he had died.

The **Passive** is formed with *jānā*, as in Hindi. See List of Words Nos. 202-204.

Causal Verbs are made as in Hindi. As an irregular, we may quote *khalānā*, to cause to eat (in the phrase, "thy son who devoured thy living among harlots").

Compound Verbs do not require much notice. **Intensive** compounds are formed with the conjunctive participle in *i*, as in *āchī-jānā*, to be lost.

In these compounds, the verb *panā*, to cause to fall, is used when in Hindi we should use *ḍālnā*. Thus, *lāi pāyā*, he took away completely; *bēkē* (for *bīkī*) *chīṣi pāyā*, he sold and gave away, and so on.

Inceptives are formed as in Hindi. *Rōnē lāgā*, he began to dwell. Note the long *ā* in *lāgā*, which is the past participle of *laggnā*, with a short *a* and doubled *g*.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRIPĀRĪ DIALECT.

SPECIMEN I.

एकी छेवड़े रे दू छोटे थे । कणछे छोटे आपणे बाबा खे बोखो जे जो घरघरचे बाड़बौचे मेरे बाँडे दो आजो से मूँ दे । तेन्ये आपणे घरघौरचौ बाड़बौची दूइने छोटे बाँधो दिक्ती । कणछे छोटे जोबे आपणा बाँडा लई पाया तो पोरदेश खे दूरका होटा । तेन्ये आपणा बाँडा बेके चीशी पाया । जबे आपणा बाँडा खोलथेरी पाया तो तेशी देश दा घाटा आया । से दालिज खंखामाली हो गोआ । तेशी देशो रे ईक्की मानयो रे साथ रोने लागा । तेशी मानयो तिसी खेचो दा सूँरटू चाराई खे छाड़ा । सूँरटू रे छाड़े शलेकड़े खाय रो ओजरा भरो था । होर तिसी कीये बी ना देंदा था । तोबे तिनिये सूँचो जे मेरे बबा रे इतने रीगड़ अस जो मुकती रूटी खाने देने खे असो । मों भूखा मोरदा लागे रआ । आपणे बावे आगे ओटूँ होर बोलूँ मो तेरे आगे होर राम जी आगे आगली साँडी । आँ तेरा छोटा बोलने जोगा ना रोआ । मो बी आपणे रीगड़ो री साथी रीगड़ ठो । होर बोण्ये आपणे बावे काँई होटा । अन्ये से दूरको थिया तेसरे बाबे से भेटा । तेसी घिन बेदन लागी । होड़ीदेरो कुमड़ाई पाया होर पोकाटी दिक्ती । छोटे बोला हे बाबा मो तेरे आगे आगली साँडी । तेरा छोटा बोलने जोगा ना होआ । तेन्ये आपणे रीगड़ो खे बोला जे तेसी बानव्या परावा देखो । गूठी खे छाप होर लातो खे औलाओ देखो । खाव पीवे राजी हो के मेरा छोटा मूआ था जीवो गोआ । आँची गोआ भेटो गोआ ॥

तेस रा जेठा छोटा खेचो दा थिया । जबे से घर रे नेड़े पूजा होर गीत व नाचनो शूणो तो रीगड़ बेद्यो श्राया के का असो । तेन्ये तेसी बोला जे तेरा दादा आया । तेरे बाबे तेस रे राजी खुशी बीटने पूजने रे ताँई खाने री आदरो की । से रूशवा । घोरे होटदा भाजा । तेस रा बाबा

बाइँडा आया तेसी सरचा परचापी । छोटे बोलो मों तेरी इतनी बोरसो
 टोहल बी । तेरा बोल मानो । तोईँ मूँ छेलटू बी ना दित्तो जे रे मों
 आपणे मितरो साथे खुशी लाँवदा । जबे तेरा छोटा पूजा जेन्ये तेरी गरवेची
 राँडी छेवड़ी खे खलाई तोईँ तेस री आदरो दित्ती । बाबे बोलो हे छोटा
 तू म साथे देखा रोआ । जो मो खे असो से तो खे थोद थो । हाँवे खुशी
 होना पोड़ो केथ के तेरा दादा मू गोआ था जी गोआ । आँची गयो थियो
 बेटा गयो ॥

TRANSLITERATION AND TRANSLATION.

SPECIMEN I.

Ēki-chhēwṛē-rē dū chhōṭē thē. Kaṇchhē-chhōṭē āpnē-bābā-khē bōlō
One-man-of two sons were. By-the-younger-son his-own-father-to it-was-said
 jē, 'jō ghar-gharchē bār-bauchē mērē-bāḍē-dī ājō, sē mū dē.' Tēnyē
that, 'what house-property fields-etcetera my-share-in comes, that to-me give.' By-him
 āpnē ghar-ghaurchī bār-bauchī dūinē-chhōṭē bāḍyō ditti.
his-own house-property fields-etcetera (to-)both-sons having-divided were-given.
 Kaṇchhē-chhōṭē jōbē āpnā bāḍā lai-pāyā, tō pōrdēsa-khē
By-the-younger-son when his-own share was-taken-completely, then a-far-country-to
 dūrkā-hōṭā. Tēnyē āpnā bāḍā bekē-chiśi-pāyā. Jabē āpnā
far-away-he-went. By-him his-own share was-sold-given-completely. When his-own
 bāḍā khōlthēri-pāyā, tō tēśi-dēsa-dā ghāṭā āyā. Sē
share was-squandered-completely, then that-country-in a-famine came. He
 dālij khaṅkhāmāli hō-gōā. Tēśi-dēsō-rē ikī-mānsō-rē sāth rōnē
poor left-without-eating became. That-country-of one-man-of with to-remain
 lāgā. Tēśi-mānsē tisi khēchō-dā sūrtū chārāi-khē chhārā.
he-began. By-that-man as-for-him the-field-in swine feeding-for he-was-sent.
 Sūrtū-rē chhārē śalēkrē khāy-rō ojrā bhōrō-thā, hōr tisi
The-swine-of abandoned husks eaten-having the-belly he-filling-was, and to-him
 kiye bī nā dēndā-thā. Tōbē tiniyē sūchō jē,
anything even not he-giving-was. Then by-him it-was-thought that,
 'mērē-bābā-rē itnē rigar as, jō muktī rūṭi khānē-dēnē-khē
'my-father-of so-many servants are, so-that much bread eating-giving-for
 asō. Mō bhūkhā mōrdā-lāgē-raā. Āpnē-bāwē āgē oṭūē hōr bōlūē,
is. I hungry dying-am. My-own-father before I-will-go and I-will-say,
 "mō tērē āgē hōr Rām-jī āgē āgli sādī. Ā tērā chhōṭā
"by-me of-thee before and God before sin was-committed. I thy child
 bōlnē jōgā nā rōā. Mō bī āpnē-rigarō-ri sāthi rigar
to-say worthy not remained. Me also thine-own-servants with a-servant
 ṭhō." ' Hōr bōjyē āpnē-bāwē kāi hōṭā. Abyē sē dūrkō
make.'" And having-risen his-own-father to he-went. Yet he distant

thiyā, tēs-rē-bābē sē jhētā. Tēsī ghin-bēdan lāgī. Hōri-dē-rō
was, by-his-father he was-seen. To-him pity-pain was-attached. Run-having
 kumṛāi-pāyā, hūr pōkti ditti. Chhōṭē bōlā, 'hē
he-was-embraced-completely, and kiss was-given. By-the-son it-was-said, 'O
 bābā, mō tērē āgē āgli sādī. Tērā chhōṭā bōlnē jōgā
father, by-me of-thee before sin was-committed. Thy son to-say worthy
 nā hōā.' Tēnyē āpnē-rigarō-khē bōlā jē, 'tēsī bāntyā
not (I)-was.' By-him his-own-servants-to it-was-said that, 'to-him beautiful
 parāwā dēō. Gūthī-khē chhāp hōr lātō-khē aulāō dēō. Khāō-piwē rāji
suit give. Finger-to ring and feet-to shoe give. Eat-drink happy
 hō, kē mērā chhōṭā muā-thā, jiwō-gōā; āchī-gōā, bhētō gōā.'
be, because my son dead-was, alive-went; lost-went got went.'

Tēs-rā jēthā chhōṭā khēchō-dā thiyā. Jabē sē ghara-rē
Him-of the-elder son fields-in was. When he the-house-of
 nērē pūjā, hōr gīt wa nāchnō sūṇō, tō rigar
near arrived, and song and dancing was-heard, then a-servant
 bēdyō śāyā kē, 'kā asō?' Tēnyē tēsī. bōlā
having-called it-was-asked that, 'what is?' By-him to-him it-was-said
 jē, 'tērā dādā āyā. Tērē-bābē tēs-rē rāji khuśī
that, 'thy brother came. By-thy-father him-of happy joyful
 biṭnē-pūjnē-rē tāi khānē-rī ādrō ki.' Sē rūśwā,
meeting-arriving-of for eating-of respect was-made.' He became-angry,
 ghōrē hōṭdā bhājā. Tēs-rā bābā bāidā āyā, tēsī
in-the-house going refused. Him-of the-father outside came, him
 sarchā-parchāō. Chhōṭē bōlō, 'mō tēri itnī bōrsō
remonstrated-with. By-the-son it-was-said, 'by-me thy so-many years
 ṭōhal ki. Tērā bōl mānō. Tōi nū chhēṭū bi nā
service was-made. Thy word was-obeyed. By-thee to-me a-kid even not
 dittō, jē-rē mō āpnē-mitrō sāthē khuśī lāwdā.
was-given, which-by I my-own-friends with rejoicing might-have-celebrated.
 Jabē tērā chhōṭā pūjā, jēnyē tēri garwēchī rādi-chhēwṛi-khē
When thy son arrived, by-whom thy property harlot-girls-for
 khalāi, tōi tēs-rī ādrō ditti.' Bābē
was-caused-to-be-devoured, by-thee him-of respect was-given.' By-the-father
 ilō, 'hē chhōṭā, tū ma sāthē dēsya rōā. Jō mō-khē
it-was-said, 'O son, thou me with always remainedst. What me-to
 asō, sē tō-khē thōi-thō. Hāwē khuśī hōnā pōrō, kēth-kē
is, that thee-for being-kept-was. We rejoicing to-be it-is-proper, because
 tērā dādā mū gōā-thā, jī-gōā; āchī gēyō-thiyō, bētā gēyō.'
brother dead gone-was, alive-went; lost gone-was, got went.'

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRĪPĀRĪ DIALECT.

SPECIMEN II.

मेरा नाव माधो । मेरे बाप-रा नाव सादो । जात कोनेत । गाँव
कोटी मे रोजँ ॥

सादूए मौँ गेश एरी जालसाजी को । मौँ सादू ना भाँगा ना आपो
मूँजे टीपये घूलये । हाँवे आपणे दाइचारे ओड़े लावदा नाया था । जोबे
हामे सीँ काँए होटे तबे सादूए हामेख गाली दिती । जबे मूँ काँई खे
टोपदा दोयो सोबे जोने चोरज मानो । आपणे आपणे का खे होटे हाडरे
यूँडा दायो दायो दायो मेरे लतिख ठोक लागी । आपणे घोरे चीन देशे
बेशूज रोआ । सादूए सूँचो जो मौँ गेशे गाली देणे री फराद कारनी ।
फरादो रोकने गे तेने एरी नालिश को । मूँख जो गाली दिती इसके
नालिश कोरवा ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRĪPĀRĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN II.

Mērā	nāw	Mādhō.	Mērē-bāpa-rā	nāw	Sādō.	Jāt	Kōnēt.
<i>My</i>	<i>name</i>	<i>Mādhō.</i>	<i>My-father-of</i>	<i>name</i>	<i>Sādhō.</i>	<i>Caste</i>	<i>Kanēt.</i>
Gāw-Kōṭi-mē	rōṭi.						
<i>Village-Kōṭi-in</i>	<i>I-dwell.</i>						
Sādūē	mō-gēs	ēri	jālsājī	ki.	Mō		
<i>By-the-complainant</i>	<i>me-upon</i>	<i>causeless</i>	<i>forgery</i>	<i>was-made.</i>	<i>By-me</i>		
sādū	nā	jhāgā;	nā	āpō-mūjē	ṭipayē-ghūlayē.		
<i>the-complainant</i>	<i>not</i>	<i>was-beaten;</i>	<i>not</i>	<i>ourselves-among</i>	<i>were-quarrels-etcetera-made.</i>		
Hāwē	āpnē-dāichārē	ōṛē	lāwdā	nāyā-thā.	Jōbē	hāmē	
<i>I</i>	<i>(with-)my-own-brethren</i>	<i>the-boundary</i>	<i>(to-)fixing</i>	<i>gone-was.</i>	<i>When</i>	<i>we</i>	
sī-kāē	hōṭē,	tabē	sādūē	hāmēkh	gāli	ditti.	
<i>the-boundary-near</i>	<i>arrived,</i>	<i>then</i>	<i>by-the-complainant</i>	<i>us-to</i>	<i>abuse</i>	<i>was-given.</i>	
Jabē	mū-kāi-khē	ṭīpdā	dōyō	sōbē-jōnē	chōraj	mānō.	
<i>When</i>	<i>my-direction-to</i>	<i>beating</i>	<i>ran</i>	<i>by-all-people</i>	<i>astonishment</i>	<i>was-experienced.</i>	
Āpnē-āpnē-kā-khē	hōṭē,	hādrē-yūdā	dāyō-dāyō-dāyō	mērē-lātikh			
<i>Our-own-our-own-homes-to</i>	<i>we-went,</i>	<i>while-going</i>	<i>running-running-running</i>	<i>my-foot-to</i>			
thōk	lūyī.	Āpnē-ghōrē	chīn-dēsē	bēsūj	rōā.		
<i>a-blow</i>	<i>happened</i>	<i>In-my-own-house</i>	<i>for-three-days</i>	<i>senseless</i>	<i>I-remained.</i>		
Sādūē	sūchō	jō	'mō-gēsē	gāli	dāpnē-rī	pharād	
<i>By-the-complainant</i>	<i>it-was-thought</i>	<i>that</i>	<i>'me-upon</i>	<i>abuse</i>	<i>giving-of</i>	<i>claim</i>	
kārni.'	Pharādō	rōknē-gē	tēnē	ēri	nālis	kṛ.	
<i>will-be-made.'</i>	<i>The-claim</i>	<i>stopping-for</i>	<i>by-him</i>	<i>a-causeless</i>	<i>complaint</i>	<i>was-made.</i>	
Mūkh	jō	gūl	ditti	is-kē	nālis	kōrwā.	
<i>Me-to</i>	<i>what</i>	<i>abuse</i>	<i>was-given</i>	<i>that-of</i>	<i>complaint</i>	<i>I-will-make.</i>	

BISSAU.

The State of Jubbal lies to the north-east of the State of Sirmur, and like that State has Jaunsār-Bāwar on its immediate east.

Over the greater part of Jubbal—in Jubbal proper—the local dialect is reported to be called Biśśau, after one of the Parganas of the State. In the rest of the State, to the north, the dialect is reported to be Barāri. The figures for these two dialects, based on the Census of 1891, are reported to be as follows:—

Biśśau	17,459
Barāri	3,898
Other languages	55
<hr/>	
Total population of Jubbal (1891)	21,412

In the Census of 1901, the total population of Jubbal was shown as 22,242, of whom 21,997 spoke Western Pahāri, the dialects not being defined.

Of the two dialects, Biśśau and Barāri, the latter is a form of Kiññhali, and will be described later on (pp. 599 ff.). Here we are only concerned with Biśśau.

As specimens of Biśśau, I give the usual list of words on pp. 531 ff. and also a short extract from the version of the Parable. These will show that Biśśau is identical with Giripāri. It will be seen that there are only a few differences of spelling, such as *chhōatā* for *chhōtā*, a son. We may also observe that, in this specimen the cerebrals *ṅ* and *ḷ* are carefully written where they occur.

एकी मांछेरे दुई छोचटे थिये । काणछे छोचटे आपणे बावे खे लिखो
जे ए बाबा जो मेरा बाँडा पड़ तेईँ मूँ ओरा दे । तेणिये आपणे बाँडी घरचे
बरोबर दुई बाँडे दे बाँडे । काणछे छोचटे ज आपणा बाँडा बाँठ लये पा त
एकी दूर देश दा डेवा । जू-कीये तेस काँ थो बाँठ खरचो । ज तेईँ बाँठ
खरची चुका तेथा पड़ा काळ । से गोइया दोळिज । तेणे तेस देश रे एकी
बसण साथे साथ कियो ॥

TRANSLITERATION AND TRANSLATION.

Ēki-mānchhē-rē	duī	chōatē	thiyē.	Kānchhē-chhōatē	āpnē-bāwē-khē					
<i>One-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>By-the-younger-son</i>	<i>his-own-father-to</i>					
likhō	jē,	'ē	bābā,	jō	mērā	bāḍā	paṛa	tēī	mū	ōrā
<i>it-was-written</i>	<i>that,</i>	<i>'O</i>	<i>father,</i>	<i>what</i>	<i>my</i>	<i>share</i>	<i>falls</i>	<i>that</i>	<i>to-me</i>	<i>here</i>
dē.'	Tēṇiyē	āpnē-bāḍi-gharchē	barōbar	duī-bāḍē-dē	bāḍē.					
<i>give.'</i>	<i>By-him</i>	<i>his-own-share-property</i>	<i>equally</i>	<i>two-shares-in</i>	<i>was-shared</i>					
Kānchhē-chhōatē	ja	āpnā	bāḍā	bāṭh	layē-pā,	ta	ēki-dūr-dēśa-dā			
<i>By-the-younger-son</i>	<i>when</i>	<i>his-own</i>	<i>share</i>	<i>all</i>	<i>was-taken,</i>	<i>then</i>	<i>a-far-country-in</i>			

dēwā. Jū-kiyē tēs-kō thō bāṭh kharchō. Ja tēi bāṭh
he-went. Whatever him-near was all was-spent. When he all
 kharchī-chukā, tēthā parā kāḷ. Sē gōiyā (for gōā) dālij.
had-spent-completely, there there-fell a-famine. He went poor.
 Tēnē tēs-dēsa-rē ēkī-basaṇ sāthē sāth kiyō.
By-him that-country-of a-dweller with accompanying was-done.

BAGHĀṬĪ.

The Baghāṭī form of the Simla Hill dialects centres round the State of Baghat. It is also spoken in the Pinjaur and Dharampur Thānās of the State of Patiala, immediately to the south and south-east of Baghat, in the States of Bija and Kuthar to its east, and in the Bharauli Pargana of the Simla District to its north. To its east the dialect is the Sirmaurī of the State of Sirmaur, to its north the Kiūṭhālī of the Śrinagar Thānā of Patiala, to its west the Haṇḍūrī of Mailog, and to its south the Western Hindī of Ambala.

The number of its speakers is as follows :—

Baghat	7,337
Patiala	6,000
Simla (Bharauli)	4,000
Kuthār	3,789
Bija	1,069
TOTAL	22,195

Of the above figures those for Patiala and Simla (Bharauli) are only rough estimates, as no separate figures are available for these tracts.

Baghāṭī is closely allied to Sirmaurī. Its principal point of difference is the universal use of the letter *ā* as the termination of the oblique form of nouns ending in consonants, and the use of *dē* instead of *dō* or *dā* as the postposition of the ablative. There are many other minor points of difference, but these are the ones which at once strike the observer.

So far as the writer is at present aware, the only previous account of Baghāṭī that has been printed is the short, but excellent, sketch of the dialect contained in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908.

In writing this account of Baghāṭī, the task has been materially lightened by the help derived from the grammar of the Rev. T. Grahame Bailey. The present notes are based on the specimens (a version of the Parable of the Prodigal Son, and the statement of an accused person in a police court) and on the list of words printed on pp. 531 ff., with occasional help from Mr. Bailey's work. It will be seen that the language is practically identical with that described by Mr. Bailey, and that most of the additional forms are little more than variations of spelling.

Pronunciation.—The pronunciation of Baghāṭī does not differ from that of Sirmaurī and other cognate languages. There is the same confusion between *a* and *ō*, *i* and *ē*, *ī* and *ē*, and *ū* (or *u*) and *ō*. There is the same tendency to drop *h* as in *bī* for *bhī*, also; *dī* for *dhī*, a daughter; and in some cases it is even transferred as in *māhrā* for *māhrā*, our; *gōhrā* for *ghōrā*, a horse. The word *ghar*, a house, is pronounced *gaur*. There is also the same tendency to pronounce *ś*, where Hindī has *s*, as in *daś*, ten. The letter *t* (representing an original *tr*) becomes *ch* as in *khēch* (Hindī *khēt*, Sanskrit *kshētra*), a field. As a special point, not hitherto noted, we may draw attention to the occasional pronunciation of *ch* as *ts* and of *j* as *z* as in *tsārṇā*, to graze (cattle); *tsāzā-rā*, good, beautiful. This, as will be seen elsewhere, is a common incident in the pronunciation of the Piśācha languages of the North-West Frontier, including Kāsh-

mīri. In this connexion we may note the use of the word *tē* for 'and', a word also occurring in Kāshmirī under the form *ta*.

Declension.—In the case of all nouns the termination of the agent and of the locative case is always *ē*.

*Tadbhava*¹ nouns in *ā* change the *ā* to *ē* in all cases both of the singular and plural, except the nominative and vocative singular. In the vocative the *ā* is changed to *ēā* in the singular, and to *ēō* in the plural. Thus, *gōhrā*, a horse; *gōhrē-rā*, of a horse; *gōhrē*, horses; *gōhrē-rā*, of horses; *gōhrēā*, O horse! *gōhrēō*, O horses!

All masculine nouns ending in consonants, have the nominative plural the same as the nominative singular. In the agent and locative of both numbers they add *ē*, in the vocative singular they add *ā*, and in the vocative plural *ō*. For all other cases of both numbers they add *ā* to form the oblique case. Thus, *bāw*, a father; *bāwā-rā*, of a father; *bāw*, fathers; *bāwā-rā*, of fathers; *bāwē*, by or in a father or by or in fathers; *bāwā*, O father! *bāwō*, O fathers! This oblique form in *ā* should be noted, as it is typical of Baghāṭī.

Other masculine nouns are declined like those ending in consonants, except that they do not take *ā* in the oblique cases. Thus, *hāthī*, an elephant or elephants; *hāthī-rā*, of an elephant or of elephants; *hāthīē*, by or in an elephant or elephants; *hāthīā*, O elephant! *hāthīō*, O elephants!

Irregular is *gaur*, a house, which becomes *garā*, *garē*, etc., in all cases except the nominative plural. To put the matter another way, the word is really *gar*, which becomes *gaur* in the nominative singular and plural. There is a similar change in Kāshmirī, in which, e.g., *kar*, a bracelet, becomes *kor*^a in the nominative singular.

The declension of feminine nouns closely follows that of masculines except that the vocative singular always ends in *ē*. Thus nouns ending in a consonant or in *ī* take *ē* in the agent and locative and *ā* in the other oblique cases of both numbers, and take *ā* in the nominative plural. Thus, *baihn*, a sister; *baihnā*, sisters; *baihnā-rā*, of a sister or sisters; *baihnē*, by or in a sister or sisters; *baihnē*, O sister! *baihnō*, O sisters! So *dī*, a daughter; *dīā*, daughters; *dīā-rā*, of a daughter or daughters; *dīē*, by or in a daughter or daughters; *dīē*, O daughter! *dīō*, O daughters!

Other feminine nouns take *ē* in the agent and locative, but are not changed in the other oblique cases. *Gāē*, a cow, is irregular. The nominative plural and the oblique cases of the singular and plural are *gāī*, the agent and locative being *gāīē*.

It will thus be seen that, except in the nominative and vocative cases, there is no difference between the singular and plural in the Baghāṭī noun.

The above forms are succinctly shown in the following table:—

NOMINATIVE.		VOCATIVE.		Oblique Singular and Plural.	Agent and Locative Singular and Plural.
Singular.	Plural.	Singular.	Plural.		
<i>gōhrā</i>	<i>gōhrē</i>	<i>gōhrēī</i>	<i>gōhrēō</i>	<i>gōhrē</i>	<i>gōhrē</i>
<i>bāw</i>	<i>bāw</i>	<i>bāwā</i>	<i>bāwō</i>	<i>bāwē</i>	<i>bāwē</i>
<i>hāthī</i>	<i>hāthī</i>	<i>hāthīī</i>	<i>hāthīō</i>	<i>hāthīē</i>	<i>hāthīē</i>
<i>baihn</i>	<i>baihnā</i>	<i>baihnē</i>	<i>baihnō</i>	<i>baihnē</i>	<i>baihnē</i>
<i>dī</i>	<i>dīā</i>	<i>dīē</i>	<i>dīō</i>	<i>dīē</i>	<i>dīē</i>

¹ See note on p. 379 ante.

The commonest postpositions are:—

Accusative, *khē*.

Instrumental, *sāi*, with.

Dative, *khē*, to or for; *kāē* or *kāē-khē*, to, towards; *rī-tāi*, for.

Ablative, *dē*, from; *mē-dē*, *mē-dē*, from in, from among.

Genitive, *rā*.

Locative, *mē*, *mē*, *manjhē*, in; *dē*, in, on; *pādē*, on; *pāc*, on.

As examples of the above we may quote the following:—

Nominative. *khōṭā baghēr chalū gōā*, the younger son went away.

ēki admī-rē dō baghēr thiyē, of a certain man there were two sons.

Accusative.—This takes *khē* where in Hindī *kō* would be used. Otherwise it is the same as the nominative. Thus:—

āpnā pēt bharnā chāō-thiyā, he was wishing to fill his belly.

rōṭī pākō, they cook bread.

sūr tsārṇē bhējyā, sent him to feed pigs.

mōē tēs-rē baghērā-khē khūb ṭipā, I have well beaten his son.

Instrumental.—

raśśī-sāi bān, bind him with ropes.

āū majī sāi khāndā, I might have eaten with pleasure.

sāi also means 'together with', as in—

tū sadā-i mā-sāi ōssō, thou art ever with me.

Dative.—

dūjē mulkā-khē chalā-gōā, he went away to another country.

āpnē āpnē garā-khē chālē gōē, they went away, each to his own house.

bāwē āpnē nōkrā-khē bōlyā, the father said to his servants.

mā-khe ṭāṇē-rī tāi, for stopping me.

Ablative.—

kūē-dē pāṇī ān, draw water from the well.

itnē barsā-dē, from so many years.

gharchī-mē-dē jō mērā hīsā ō, (that) which may be my share from in (*i.e.* of) the property.

tēs mulkā-rē raunēwālē-mē-dē, (with one) from among (*i.e.* of) the inhabitants of that country.

Genitive.—The postposition *rā* is, of course, an adjective. Feminine *rī*; masc. sing. obl. and plural, *re* 'Thus':—

mērē chāchē-rā baghēr tēs-rī baihnā-sāi byā ōā, the son of my uncle is married to his sister.

mērē baṭu-re nāw, the name of my father.

kitnē hālī rē khānē-dē, from the food of how many servants.

ēki admī-rē dō baghēr thiyē, of a certain man there were two sons.

tēs mulkā-rē raunēwālē-mē-dē, (one) from among the inhabitants of that country.

bājē-rī gāṇē-nāchnē-rī wāj, the sound of music, of singing (and) dancing.

dhaulē gōhrē-rī jin garē ōssō, the saddle of the white horse is in the house.

The postposition *rā* is often added to adjectives and participles without affecting their meaning. See under Adjectives.

Locative.—

luchpanē-mē din gujārdē gujārdē, passing his days in debauchery.

tēnnyē sē āpnē khēchā-mē bhējyā, he sent him into his fields.

jēṭhā bēṭā khēchā-dē thā, the elder son was in the field.

hāthā-dē chhāpā, pairā-dē jōṛā panyāō, put a ring on his hand, shoes on his feet.

hamē sab ādmī sīwā-pāḍē pōchē, we all arrived upon (*i.e.* at) the boundary.

sē gōhṛē pāē chaṛē rōā, he is seated on a horse.

The postpositions *pāē* and *pāḍē* are often added to the locative in *ē*, as in :—

jīn pīthē-pāē rākhō, put the saddle on his back.

sē ṭibbē-pāḍē daṅgrā tsārō, he is grazing cattle on the hill-top.

Vocative.—The only examples are *bāwā*, O father, (I have sinned), and *bēṭēā*, O son, (thou art ever with me).

Adjectives.—All adjectives except those ending in *ā* are indeclinable. Those ending in *ā* exactly follow the rules of Hindi. Thus, *changā*, good · masc. obl. sing. and all cases of the plural *changē*; fem. throughout both numbers *changī*. These adjectives sometimes take the suffix of the genitive without change of meaning. Thus, *ṭazā-rā*, good, beautiful; masc. obl. sing. *ṭazā-rē*, and so on. This termination will also be noted in Kiūṭhali, and we may recall the fact that the Khas-kurā of Nepal also adds the termination *kō* of its genitive to adjectives and participles in a similar way.

The same principle is perhaps followed in the Piśācha languages of the north-west frontier, in which some form of *ka* or (its derivative *ga*) is often added to adjectives and participles, as, for instance, the Pashai *hanī-k*, struck; the Khōwār *gani-ka*, taking; the Shiṇā *shidē-gō*, struck; and the Veron *pesuntio-go*, struck.

It may be noted that the numeral *ēk*, one, has an oblique form *ēki*, as in the first sentence of the Parable.

Comparison is formed, as usual, with the ablative, as in *tēs-rā bāyyā tēs-rī baihnā-dē ṭābā ṭssō*, his brother is taller than his sister; *sabbhī-dē ṭazā-rē ṭākhū*, the clothes better than all, the best clothes.

PRONOUNS.

The **Personal Pronouns** are declined as follows :—

	I.	Thou.
Sing. Nom.	<i>aū</i>	<i>tū</i>
Ag.	<i>mōē</i>	<i>tōē</i>
Obl.	<i>mā, mā</i>	<i>tā, tā</i>
Gen.	<i>mērā</i>	<i>tērā</i>
Plur. Nom.	<i>hamē</i>	<i>tumē</i>
Ag.	<i>hamē</i>	<i>tumē</i>
Obl.	<i>hammā</i>	<i>tummā</i>
Gen.	<i>mārā, māhrā</i>	<i>tārā, tāhrā</i>

There is no special form for the locative, the oblique forms *mā*, *tā*, etc., being used with the appropriate postposition. Mr. Bailey reserves the forms *mā̃* and *tā̃* for the locative singular, giving *mā̃ manjhē* and *tā̃ manjhē*. *Mā* and *tā* he gives to the dative-accusative, as in *mā-khē*, to me, with *mā-khēsē* and *tā-khēsē* as alternative forms. The ablative singular are *man-dē* and *tan-dē*, respectively. The following are examples of the use of these two pronouns:—

aū bhūkhā marū, I die hungry.

mōē pāp kiya, I have sinned.

mā-khē bi āpnē kulī-mē-dē ēkī barābar samjhē, consider me also as one of thy coolies.

sē mā-khē dēc-dē, give that to me.

man-dē-āōkā haṇḍ, walk before me.

jō mērā hisā ō, what may be my share.

hamē khāū, let us eat.

tū sadā-i mā-sūi ōssō, thou art ever with me.

tōē mā-khē ēk chhilṭū bi nī dittā, thou didst not give me even a kid.

tā khūsi ōnū chāyō-thā, it was proper for thee to become happy.

jō-kuchh mērā ōssō, sab tērā ōssō, whatever is mine is all thine.

tāhrā bāyyā āc-rō, tāre bāwē tsazā-rā khānē-khē pakāi rākhā, your brother having come, your father has cooked a good (feast) for eating.

The **Pronouns of the third person** and the **Demonstrative Pronouns** are as follows. In the oblique cases they have feminine forms,—thus, *tēs-rā*, of him; *tēā-rā*, of her.

Ho, she, it, this.		He, she, it, that.	
Mas.	Fem.	Mas.	Fem.
<i>Sing.</i>			
Nom. <i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>
Ag. <i>ēnnē, ēnnyē</i>	<i>iē</i>	<i>tēnnē, tēnnyē</i>	<i>tēā</i>
Obl. <i>ēs</i>	<i>tā</i>	<i>tēs, tyēs</i>	<i>tēā</i>
<i>Plur.</i>			
Nom. <i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>
Ag. <i>innē</i>	<i>inni</i>	<i>tinnē</i>	<i>tinni</i>
Obl. <i>innā</i>	<i>innā</i>	<i>tinnā</i>	<i>tinnā</i>

Mr. Bailey gives *innē* and *tinnē* as optional forms of the locative plural, beside *innā-mē* and *tinnā-mē*. He also notes the use of *janā*, as a mere expletive after these pronouns, as in *sē janē rupanyē*, those rupees; *tēs janē garā-manjhē*, in that

house. We may compare the *jō* of the Jaunsāri *sōjō*, that. The following examples of the use of these pronouns are taken from the specimens:—

ēh kāh ōssō, what is this?

sē rupayyē ěs-dē lō, take those rupees from him.

ēs-rī nālas ab karūē, I will now make a complaint of this.

jabbē sē sab-kuchh dubāē mukyā, when he had completely squandered everything.

sē m̄-khē dēē-dē, give that to me.

tēnnyē tinnā-khē āpnī gharchī bādē-ditti, he divided to them his property.

bāwā-khē tēs dēkhē-rō dayā āi, to the father, having seen him, compassion came.

tēs-khē kōi kuchh nā dēō-thiyā, no one was giving anything to him.

tēs-rā bāw tēs-khē manānē lāgyā, his father began to advise him.

tēs mulkā-dē barā kāl parē-gōā, a great famine fell in that country.

mērā bāpū tēā (fem.) *chhōṭi chhāniā-dē rauō*, my father lives in that small house (sentence 233).

sē khūṣī ōē, they became happy.

tinnā-mē-dē chhōṭē, from among them the younger (said to his father).

The Reflexive Pronoun is probably *āpū*, self, but no example occurs in the specimens or is given by Mr. Bailey. Its genitive is *āpnā*, which is of frequent occurrence in the specimens, and is used exactly as in Hindī.

The Relative Pronoun is *jō*, sing. ag. *jēnnē* or *jēnnyē*, obl. *jēs*; plur. nom. *jō*, ag. *janē*, obl. *jinnā*. No feminine forms (sg. ag. *jēē*, obl. *jēā*, plur. ag. *jinnī*) corresponding to the feminine forms of *sē* occur in the specimens or are given by Mr. Bailey, but they are probably used. The following are examples of the use of this pronoun:—

chhiltū, jō āṣṣpnē sāthi-mē maji-sāi khāndā, a kid, which I might have caten pleasantly with my own companions.

ēh chhōkrā jēnnyē tēri daulat khulāi, jēs-i bakhtā āyā, this son, who caused thy wealth to be caten up, at what very hour he came (at that time thou preparedst a feast).

The Interrogative Pronouns are:—

kuṇ, who? and *kāh*, what? The sg. ag. of *kuṇ* is *kuṇē* and its obl. *kōs*; plur. nom. *kuṇ*, ag. *kinnē*, obl. *kinnā*. *Kāh* has its sing. obl. *kannī*.

Examples of these are:—

tārē pachhkā kōs-rā baghēr āō, whose boy comes behind you?

sē tumē kōs-dē lōā, from whom did you buy that?

tārā kāh nāw, what is your name?

ēh kāh ōssō, what is this?

The Indefinite Pronouns are *kōi*, anyone, someone; *kuchh*, anything, something. *Kōi* has a sing. ag. *kuṇē*, and an obl. *kōs*. *Kuchh* does not change in declension. *Jō* *kōi* is 'whoever', and *jō kuchh*, whatever. Examples of these are:—

tēs-khē kōi kuchh nā dēō-thiyā, no one was giving anything to him.

jō kuchh mērā ōssō, sab tērā ōssō, whatever is mine is all thine.

VERBS.

A. Auxiliary Verbs and Verbs Substantive.

The Present tense of the Verb substantive is conjugated as follows :—

Sing.	Plur.
1. <i>ōssū</i>	<i>ōssū</i>
2. <i>ōssō</i>	<i>ōssō</i>
3. <i>ōssō</i>	<i>ōssā</i>

The Past is *thā* or *thiyā*, fem. *thī*; plur. *thē* or *thiyē*, fem. *thī*. It does not change for person, being treated exactly as in Hindi.

There is a negative verb substantive *nīhai*, I am not, not changing for person or number. Mr. Bailey also gives *nīh āthī*, used in the same way, with which we may compare the Jaunsāri *āthī nā*, I am not.

Examples of this verb are :—

tū sadā-i mā-sāi ōssō, thou art ever with me.

jō kuchh mērā ōssō, whatever is mine.

tēs-rā jēthā bēlā khēchā-dē thā, his elder son was in the field.

sē dūr-hī thā, he was still afar off.

dō baghēr thiyē, there were two sons.

The past tense *rōā*, of the verb *raunā*, to remain, is often used in the sense of 'is', as an auxiliary verb; and, as will be seen, *lagē-rōā* is used to form a present definite.

Corresponding to the Hindi *hōnā*, we have *ōnā*, to become, to be. Its past participle is *ōā*, and its present is :—

Sing.	Plur.
1. <i>ōū</i>	<i>ōū</i>
2. <i>ō</i>	<i>ō</i>
3. <i>ō</i>	<i>ō</i>

Thus :—

mērē chāchē-rā baghēr tēs-rī bāhūā-sāi byā ōā, the marriage of the son of my uncle with his sister has taken place.

tabbē sē khūśī ōē, then they became happy.

nā mārij kabbē larāi ōi, no fighting ever took place of (i.e. between) us.

jō mērā hīsū ō, that which may be my share.

B. Active Verb. The Infinitive, or Verbal Noun, is formed by adding *nā* to the root.

If the root ends in *n*, *r*, or *ṛ*, *nā* is used instead of *nā*. Thus, *ṣipnā*, to strike; but *banṇā*, to become; *tsārnā*, to graze; *paṛnā*, to fall.

Examples of the use of the infinitive are :—

sūr tsārnē bhējyā, he sent him to feed swine.

aū tērā put banṇē jōgā nīhai, I am not worthy to be made thy son.

gāṇē nāchṇē-rī wāj, the sound of singing and dancing.

mā-khē ṣipṇē āyā, he came to beat me.

mā-khē ṣāṇē-rī tāi, in order to stop me.

The **Present Participle** is formed by adding *dā* to the root as in *ṭipdā*, striking. If the root ends in a vowel, an *n* is inserted, as in *ōndā*, being; *khāndā*, eating. When put in the oblique form and repeated, this participle implies continuous action.

Thus:—

luchpanē-mē din gujārdē gujārdē, passing his time in debauchery.
nathdē nathdē mērē pairā-dē pīṛ lagī, as I ran, I hurt my foot.

A similar force of the present participle is observable in:—

jabbē sē āundē-bārē garā nērē pōchayā, when he, as he came along, arrived near the house.

Mr. Bailey also gives forms corresponding to *ṭipdē-i* or *ṭipdē-i-sār*, in striking, and *ṭipdē*, while striking.

As in other neighbouring dialects, the oblique present participle may be used as an infinitive of purpose.

Thus:—

tēs chēwā-rī s̄wō lāndē baṇḍār lēṅ gōā-thā, I had gone with the neighbours to fix the boundary of that wall.

The **Past Participle** is formed by adding *ā* or *yā* to the root. Thus, *ṭipā* or *ṭipyā*, struck. Mr. Bailey does not mention the form *ṭipyā*, which is probably borrowed from Pañjābī. It is, however, much the most common form in the specimens. Mr. Bailey also gives a form equivalent to *ṭipā-dā*, fem. *ṭipī-dī*, in the state of having fallen. This form of the participle has its subject in the genitive, not in the agent case, as in *tēs-rē kitāb rakkhīdī ōssō yā n̄h āthī*, as for his (affair) has the book been placed or not? *i.e.* has he placed the book or not? The same construction is followed in the future passive participle.

Numerous examples of the past participle will be found under the head of the past tense.

The following Past Participles are irregular:—

<i>karnā</i> , to do.	Past participle	<i>kiyā</i> .
<i>dēnā</i> , to give.	„	„ <i>dittā</i> .
<i>launā</i> , to take.	„	„ <i>lōā, lāwā</i> .
<i>jānā</i> , to go.	„	„ <i>gōā</i> .
<i>raunā</i> , to remain.	„	„ <i>rōā</i> .
<i>marnā</i> , to die.	„	„ <i>muā</i> .
<i>auṇā</i> , to come.	„	„ <i>āyā</i> .

The **Future Passive Participle** is the same in form as the Infinitive. Thus, *ṭipnā*, it is to be beaten, *i.e.* (I, you, he) must (or will) beat.

Its subject is put in the oblique genitive, not in the agent case; as in the case of the past participle in *dā*.

Thus:—

mērē . . . āpnē bāwē-kāē-khē jānā, tēs-khē bōlnā, I must (*i.e.* I will) go unto my father, and will say to him; *lit.* as for my part, it is to be gone, etc.

The **Conjunctive Participle** is formed by adding *ē* to the root, but this form is only employed in compound verbs. When used alone, *rō* is added, thus, *ṭipē-rō*, having struck. *Raunā*, to remain, makes *rōē-rō*, and *auṇā*, to come, *āē-rō*.

Examples are :—

sab-kuchh katthā karv-rō dūjē mulkā-khē chaḷā-gōā, having collected everything, he went to a far country.

tēttī-dē jāē-rō, having gone from there.

bāwā-khē tēs dēkhē-rō dayā āi, hōr dauyē-rō, tēs-rē gaḷā-dē lapēṭē-rō, to his father, having seen him, compassion came, and having run, having embraced him, (he kissed him).

tāhrā bāyyā āē-rō, your brother having come (your father has given a feast).

Note that the conjunctive participle does not necessarily refer to the subject of the sentence, as is the rule in Hindi.

The **Noun of Agency** is formed by adding *wālā* to the oblique infinitive, as in *ṭipūē-wālā*, a striker; *raunē-wālā*, an inhabitant.

The **Imperative** singular is the same in form as the root. Thus, *ṭip*, strike thou. Its plural takes *ō*. Thus, *ṭipō*, strike ye. There are a few irregular forms, which will be found in the examples following :—

jō mērā hīsā ō, sē mā-khē dēē-dē, give the share which falls to me.

tēs khūb mār, hōr raṣṭī-sāi bān, beat him well, and tie him with a rope.

sabbhī-dē tēzā-rē tālkhū tēs-khē paināō pairā-dē jōrā panyāō, dress ye him in the best garment put ye shoes on his feet.

ēh rūpayyā tēs-khē dō, give ye this rupee to him.

sē rūpayyē ēs-dē lō, take ye those rupees from him.

In *mā-khē bī āpnē kulī-mē-dē ēkī barābar samjhē*, consider me also as equal to one of your coolies, *samjhē* is probably an honorific imperative, equivalent to the Hindi *sam-jhīyē*.

The **Present Indicative**, also used as a **Present Subjunctive**, is thus conjugated :—

I strike, I may strike, etc.

	Sing.	Plur.
1.	<i>ṭipū</i>	<i>ṭipū</i>
2.	<i>ṭipō</i>	<i>ṭipō</i>
3.	<i>ṭipō</i>	<i>ṭipō</i>

Some verbs have slightly irregular forms. We may quote :—

	1 Sing.	3 Sing.
<i>oṇa</i> , to become,	<i>ōū</i>	<i>ō</i>
<i>raunā</i> , to remain,	<i>rōū, rauū</i>	<i>rō, rauō</i>
<i>launā</i> , to take,	<i>lauū</i>	<i>lō</i>

The following are examples of the use of this tense :—

oū bhūkhā marū, I die of hunger.

sē ṭibbē-pādē daṅgrā tēārō, he is grazing cattle on the top of the hill.

mērā bāpū tēā chhōṭī chhānīā-dē rauō, my father lives in that small house.

tārē pachhkā kōs-rā baghēr āō, whose boy comes behind you ?

khānē-dē jādē rōṭī pākō, they cook bread more than (sufficient for) eating.

A more distinctly **Definite Present** is formed with the oblique infinitive and *lagē-* or *lagē-rōā*, as in *aū itnē barsā-dē tēri sēwā karnē lagē-rōā*, I, from so many years, am doing (and have all along been doing) thy service.

The **Imperfect** is formed by adding the past tense of the Verb Substantive to the Present, as in :—

āpnā pēt bharnā chāō-thiyā, hōr tēs-khē kōi kuchh nā dēō-thiyā, he was wishing to fill his belly, and no one was giving him anything.

Or we may say : *aū tīpnē lagē rōā-thā*, I was striking.

The **Past Conditional** is formed from the Present Participle, as in Hindi.

Thus :—

aū āpnē sathī-mē majī-sāi khāndā, I might have eaten in happiness among my friends.

The **Future** is conjugated as follows :—

I shall strike, etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
1. <i>tīpās</i>	<i>tīpās</i>	<i>tīpās, tīpmē</i>	<i>tīpmī</i>
2. <i>tīplā</i>	<i>tīplī</i>	<i>tīplē</i>	<i>tīplī</i>
3. <i>tīplā</i>	<i>tīplī</i>	<i>tīplē</i>	<i>tīplī</i>

As examples, we may quote :—

ēs-rī nālas ab karūē, I will now make a complaint of this.

mēri gālī-rī nālas karlā, he will make a complaint of my abuse.

The **Past** is formed exactly as in Hindi, the Past Participle being used for all persons, with appropriate changes of gender and number. In the case of transitive verbs, the construction is passive, with the subject in the Agent case. Thus :—

A. Intransitive verbs :—

garē tīn dērē parē rōā, (I) remained lying down in the house for three days.

aū āz bahut-hī haṇḍā, I walked a long way to-day.

chhōṭā baghēr dūjē maṭkā-khē chālā-gōā, the younger son went to another country.

tēs mulkā-rē raunēwālē-mē-dē ēki-rē thāē raunē lāgyā, he began to dwell with one of the inhabitants of that country.

jabbē sē pōchyā, when he arrived.

jabbē hamē sab ādmī sīwā-pādē pōchē, when we all arrived at the boundary.

sab ādmī darē-gōē, āpnē āpnē garā-khē chālē gōē, all the men became afraid, (and) went each to his own house.

bāwā-khē tēs dēkhē-rō dayā āi, compassion came to the father on seeing him.

mērē pairā-dē pīr lagī, a hurt happened to my foot.

B. Transitive Verbs :—

mōḍē pāp kiyā, I did sin.

mōḍē tēs-rē baghērā-khē khūt tīpā, I beat his son well.

chhōḷē āpnē bāwā-khē bōlyā, the younger said to his father.

sē tumḍē kōs-dē lōā, from whom did you buy that ?

tēnnyē tinnā-khē āpnē gharchī bāḍḍē ditti, he divided out his property to them.

gānē-nāchṇē-rī wāj śunī, (he) heard the sound of singing and dancing.

jhūṭhī jāl-sājī kī, (he) has made a false forgery.

The **Perfect** is formed as in Hindi. Thus, *mōḍē tīpā ossō*, I have struck, but no instance occurs in the specimens, the simple Past being always used instead of it.

The **Pluperfect** is also formed as in Hindi. Thus, *mōḍē tīpā-thā* (or *thiyā*) I had struck. So :—

bahut dīn nā oē-thiyē, many days had not passed.

muā-thā, he had died.

sīw lāndē baṇḍār lēē gōā-thā, I had gone with the neighbours to fix the boundary.

Causal Verbs are formed as in Hindi. Thus :—

śunānā, to cause to hear ; *mārnā*, to beat. Irregular is *khujānā* or *khlāna*, to give to eat, to feed.

Compound Verbs.

Intensives are formed with the Conjunctive Participle as in Hindi. Thus :—

dēē-dēnā to give away.

parē-jānā, to fall, to happen.

lēē jānā, to take away.

charē-raunā, to be mounted.

Completives, as in *ḍubāē mukyā*, he had squandered completely.

Desideratives :—

āpnē pēt bharnā chāō-thiyā, he was wishing to fill his belly.

tā khūṣī oṇā chāyō-thā, it was proper for you.

Inceptives :—

raunē lāgyā, he began to dwell.

manānē lāgyā, he began to advise

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INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

SPECIMEN I.

एकी आदमौरे दो बघेर थिये । तीना-में-दे छोटे आपणे बावा-खे बोल्या बावा आपणी घरची-मे-दे जो मेरा हिंसा ओ से मा-खे देइ दे । तबे तिन्ये तीना-खे आपणी घरची बाँडि दिती । बहुत दिन ना ओए थिये के छोटा बघेर सब कुछ कठा करि-रो दूजे मुलका-खे चळा गोआ । तेती लुचपणे-मे दिन गुजारदे गुजारदे आपणी घरची डुबाइ दिती । जबे से सब कुछ डुबाइ मुक्या तबे तेस मुलका-दे बड़ा काळ पड़ि गोआ हर से गरीब ओइ गोआ । तेती-दे जाइ-रो तेस मुलका-रे रौणेवाळे-मे-दे एकी-रे ठाँ रौणे लाग्या । तिन्ये से आपणे खेचा मे सूर चारने भेज्या । से तीना-रे जूठे छिलका साई आपणा पेट भरना चाओ थिया होर तेस खे कोई कुछ ना देखो थिया । जबे तेस खे होश आई तबे तिन्ये बोल्या मेरे बावा-रे कितने हाकी-रे खाणे-दे जादे रोटी पाको हर ओँ भूखा मरू । मेरे जठि-रो आपणे बावे काए-खे जाणा तेस-खे बोलणा बावा मोएँ सुरगा-रे बरोध हर तेरे सामणे पाप किया ओँ तेरा पुत बणने जोगा नीहै । मा-खे बी आपणे कुली मे दे एकी बराबर समझे । तबे से जठि-रो आपणे बावे काए-खे गोआ । पर से दूर-ही था कि तेस रे बावा-खे तेस देखि-रो दया आई होर दौडि-रो तेस-रे गळा-दे लपेटि-रो तेस-दा फायँ लायाँ । बेटे तेस-खे बोल्या बावा मोएँ सुरगा-रे बरोध हर तेरे सामणे पाप किया । ओँ तेरा पुत बणने जोगा नीहै । तो बावे आपणे नोकरा-खे बोल्या समी-दे चजारे टालखू तेस खे पैनाओ हर तेस-रे हाथा-दे छापा पैरा-दे जोड़ा पन्याओ । तबे हमें खाऊ बैठि-रो चैन करू । कीए के मेरा बेटा मुआ-था नइये जीआ राचि गोआ-था तइये मिला । तबे से खुशी ओए ॥

तेस-रा जेठा बेटा खेचा-दे था । जबे से आउं-दे-बारे गरा नेरे पौंच्या तबे बाजे-री गाणे नाचणे-री वाज शुणी । अर तिन्ये आपणे नोकरा-मे-दे एक बल्याइ-रो पख्या एह काह असो । तिन्ये तेस-काए बोल्या ताहरा बाया आइ-रो तारे बावे चजारा खाणे-खे पकाइ राखा कीएकी से जीउंदा आइ-गोआ । पर तिन्ये

बुरा मान्या । बौहत्तरे जाणे-खे तेस-रा जीउ ना बोल्या । एतेरी-ताँई तेस-रा बाव बाहरे आद-रो तेस-खे मनाणे लाग्या । तिन्ये जत्राब दिता औँ इतने बरसा-दे तेरो सेवा करने लगे रोआ कभी तेरे हुकमा-दे बाहरे नी गोआ हर तोएँ मा-खे एक छिलटू बी नी दिता जो औँ आपणे साथी-मे मजी साई खांदा । तेरा एह छोकरा जिन्ये तेरी शैलत राँडा-दे खुळ्ढाई जेसो बखता आया तेबू तेस-खे चजारा खाणा किया । बावे तेस-खे बोल्या बेव्या तू सदार्द मा साई असो । जो कुछ मेरा असो सब तेरा असो । ताँ खुशी ओणा चायो-था कीएकी तेरा बाया मुआ था नइये जौआ राचि गोआ-था तइये मिला ॥

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INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀṬĪ).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

NOTE.—In this and the following specimen, so far as was possible, words have been spelt as in the Rev. T. Grahame Bailey's account of Baghāṭī, in his "Languages of the Northern Himalayas." For this reason, many consonants will be found to be doubled, which are written as single consonants in the version in the Nāgarī character. It is not usual to indicate the doubling in writing in that character. Moreover, in that character, there is no means for representing the short ē, or for representing the short ō. The first is sometimes written as i, and sometimes as e, and the latter as a or o. In such cases, ē and ō have been written in the transliteration instead of i or o, or a or o, respectively.

Ēki-ādmī-rē	dō	baghēr	thiyē.	Tinnā-mē-dē	chhōtē			
One-man-of	two	sons	were.	Them-in-from	by-the-younger			
āpnē-bāwā-khē	bōlyā,	'bāwā,	āpñi-gharchi-mē-dē	jō	mērā			
his-own-father-to	it-was-said,	'father,	your-own-property-in-from	what	my			
hīsā	ō,	sē	mā-khē dē-dē.'	Tabbē	tēnnyē tinnā-khē	āpñi		
share may-be,	that	me-to	give-up.'	Then	by-him	them-to	his-own	
gharchi	bāḍē-dittī.	Bahut	din nā	ōē-thiyē	kē	chhōtā	baghēr	
property was-divided-out.		Many	days	not	become-had	that	the-younger	son
sab-kuchh	katthā	karē-rō	dūjē-mulkā-khē	chaḷā-gōā.	Tētti			
everything	together	made-having	another-country-to	went-away.	There			
luchpañē-mē	din	gujārdē-gujārdē	āpñi	gharchi	dubāē-dittī.	Jabbē		
debauchery-in	days	a-passing-a-passing	his-own	property	was-squandered.	When		
sē	sab-kuchh	dubāē-mukyā,	tabbē	tēs-mulkā-dē	bara	kāḷ		
he	everything	squandered-completely,	then	that-country-in	a-great	famine		
paṛē-gōā,	hōr	sē	garib	ōē-gōā.	Tētti-dē	jaē-rō,	tēs-mulkā-rē	
fell-down,	and	he	poor	became.	There-from	gone-having,	that-country-of	
raunē-wālē-mē-dē	ēki-rē	ṭhāē	raunē	lāgyā.	Tēnnyē	sē	āpnē-khēchā-mē	
inhabitants-in-from	one-of	near	to-dwell	he-began.	By-him	he	his-own-fields-in	
sūr	tsārnē	bhējyā.	Sē	tinnā-rē	jūthē-chhilkā-sāi	āpnā	pēṭ	bharnā
swine	to-feed	was-sent.	He	them-of	left-husks-with	his-own	belly	to-fill
chāō-thiyā,	hōr	tēs-khē	kōi	kuchh	nā	dēō-thiyā.	Jabbē	tēs-khē
wishing-was,	and	him-to	any-one	anything	not	giving-was.	When	him-tu
hōs	āi,	tabbē	tēnnyē	bōlyā,	'mērē-bāwā-rē	kitnē-hālī-rē		
sense	came,	then	by-him	it-was-said,	'my-father-of	how-many-servants-of		
khāñē-dē	jādē	rōṭi	pākō,	hōr	āi	bhūkhā	marū.	
food-from	superfluous	bread	they-cook,	and	I	hungry	am-dying.	
Mērē	ūthē-rō	āpnē-bāwē-kāē-khē	jāñā,	tēs-khē	bōḷnā,			
By-me	arisen-having	my-own-father-near-to	is-to-be-gone,	him-to	it-is-to-be-said,			
"bāwā,	mōē	surgā-rē	barōdh	hōr	tērē	sāmñē	pāp	kiyā; āi
"father,	by-me	heaven-of	against	and	of-thee	before	sin	was-done; I

tērā put bannē jōgā nihai. Mā-khē bi āpnē-kuli-mē-dē
thy son to-be-made worthy not-am. Me (acc.) also your-own-coolies-in-from
 ūki barābar samjḥē.”’ Tabbē sē ūṭhē-rō āpnē-bāwē-kāē-khē gōā.
one like consider.”’ Then he arisen-having his-own-father-near-to went.
 Par sē dūr-hī thā, kē tēs-rē bāwā-khē tēs dēkhē-rō
But he distant-even was, that him-of the-father-to him seen-having
 dayā āi, hōr daurē-rō tēs-rē gaḷā-dē lapēṭē-rō tēs-dā
compassion came, and run-having him-of neck-on wrapped-having him-of
 phāyā lāyā.¹ Bēṭē tēs-khē bōlyā, ‘bāwā, mōē surgā-rē
kisses were-taken. By-the-son him-to it-was-said, ‘father, by-me heaven-of
 barōdh hōr tērē sāmnē pāp kiyā. Aū tērā put bannē jōgā
against and of-thee before sin was-done. I thy son to-be-made worthy
 nihai.’ Tō bāwē āpnē-nōkrā-khē bōlyā, ‘sabbhī-dē tsazā-rē
not-am.’ Then by-the-father his-own-servants-to it-was-said, ‘all-than good
 ṭālkhū tēs-khē paināō; hōr tēs-rē hāthā-dē chhāpā, pairā-dē jōrā
garments him-to put-on; and him-of hand-on ring, feet-on pair-of-shoes
 panyāō. Tabbē hamē khāū, baithē-rō chain karū. Kiē-kē mērā
put-on. Then we may-eat, sat-having ease may-make. Because my
 bēṭā muā-thā, naiyē jīā; rāchē gōā-thā, taiyē milā.’ Tabbē
son dead-was, now lived; having-been-lost gone-was, now was-got.’ Then
 sē khuṣī ōē.
they happy became.

Tēs-rā jēṭhā bēṭā khēchā-dē thā. Jabbē sē āundē-bārē
Him-of the-elder son the-field-in was. When he coming-at-time
 garā-nērē pōchya, tabbē bājē-rī gānē-nāchnē-rī wāj ṣuxī.
the-house-near arrived, then music-of singing-dancing-of noise was-heard.
 Ōr tennyē āpnē-nōkrā-mē-dē ēk balyāē-rō pūchhyā, ‘ēh
And by-him his-own-servants-in-from one called-having it-was-asked, ‘this
 kāh ḍssō?’ Tēnnyē tēs-kāē bōlyā, ‘tāhrā bāyyā āē-rō,
what is?’ By-him him-near it-was-said, ‘your brother come-having,
 tārē-hāwē tsazā-rā khānē-khē pakāē-rākhā, kiē-kē sē
by-your-father good (feast) eating-for cooking-was-caused-to-be-done. because he
 jīundā āē-gōā.’ Par tēnnyē burā mānyā. Bihrē jānē-khē
living arrived.’ But by-him bad it-was-thought. Within going-for
 tēs-rā jīu nā bōlyā. Ēttē-rī tāi tēs-rā bāw, bāhrē
him-of the-soul not was-said. Here-of for him-of the-father, out
 āē-rō, tēs-khē manānē lāgyā. Tēnnyē jawāb dittā, ‘aū
come-having, him-to to-advise began. By-him answer was-given, ‘I
 itnē-barsā-dē tēri sēwā karnē lagē-rōā; kabbhī tērē-hukmā-dē bāhrē
so-many-years-from thy service to-do continued; ever thy-order-from outside

¹ The last three words appear to be corrupt Panjābī.

nī gōā; hōr tōē inā-khē ek chhiltū bi nī dittā, jō aū
not I-went; and by-thee me-to a kid even not was-given, that I
 āpnē-sāthī-mē majī-sāi khāndā. Tērā eh chhōkrā jēnnyē
my-own-friends-with pleasure-with might-have-eaten Thy this son by-whom
 tērī daulat rāqā-dē khulūi, jes-i-bakhtā āyā,
thy wealth harlots-on was-caused-to-be-eaten. at-what-very-time he-came,
 tēbbū tēs-khē tsazā-rā khānā kiyā.' Bāwē tēs-khē bōlyā,
then-even him-for good food was-made.' By-the-father him-to it-was-said,
 'bēṭṭā, tū sadā-ī mā-sāi ṣṣō. Jō-kuchh mērā ṣṣō, sab tērā
'son, thou always-even me-with art. Whatever mine is, all thine
 ṣṣō. Tā khuṣī ṣṣā chāyō-thā. kiē-kē tērā bayye muā-thā, naiyē
is. For-thee happy to-be proper-was, because thy brother dead-was, now
 jā; rāchē gōā-thā, taiyē milā.'
lived; having-been-lost gone-was, now was-got.'

[No 8.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.**

WESTERN PAHĀRĪ (BAGHĀTĪ).

SPECIMEN II.

मेरा नाँव माधो । मेरे बापू-रा नाँव साधो । जाते-रा कनेत । गाँव
कोटी-रा जिला शिमला ।

सादूए मा पाए चाणक भगड़ा किया । मोएँ तेस-खे नी घाया ना
मारी कबे लडाई ओई । एकी चेवा पाँदे लडाई ओई । तेस चेवा-री
सीँव लाँदे बंडार लिए गोआ-था । जबे हमें सब आदमी सीँवा पाँदे पोंचे तबे
सादूए सभी-खे गाली दिती । मा-खे टीपणे आया । दौड़-रो सब आदमी
डरि गोए । आपणे आपणे गरा-खे चाले गोए । औ बी डरि-रो नठि
गोआ । नठदे नठदे मेरे पैरा-दे पीड़ लगी । गरे तीन देडे पड़ि रोआ ।
सादू-खे एह सूँच पड़ी कि मेरी गाली-री नालथ करला । मा-खे टाणे-री
ताँदे भूटी जाल-साजी की । कीए मा-खे गाली दिती एस-री नालथ अब
करूए ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

[See Note at the head of the Transliteration of Specimen I.]

Mērā	nāw	Mādhō.	Mērē-bāpū-rā	·nāw	Sādhō.	Jātē-rā	Kanēt.
<i>My</i>	<i>name</i>	<i>Mādhō.</i>	<i>My-father-of</i>	<i>name</i>	<i>Sādhō.</i>	<i>Caste-of</i>	<i>Kanēt.</i>
Gāw	Kōṭi-rā,	Jilā	Śimlā.				
<i>Village</i>	<i>Koṭi-of,</i>	<i>District</i>	<i>Simla.</i>				
	Sādūē	mā-pāē	chānak	jhagrā	kiyā.	Mōē	
	<i>By-the-complainant</i>	<i>me-on</i>	<i>causeless</i>	<i>quarrel</i>	<i>was-made.</i>	<i>By-me</i>	
tēs-khē	nī	ghāyā,	nā	māri	kabbē	laṛāi	ōi. Ēki-chēwā-pād
<i>him-as-for</i>	<i>not</i>	<i>it-was-beaten,</i>	<i>not</i>	<i>of-us</i>	<i>ever</i>	<i>fighting</i>	<i>became. A-wall-upon</i>
laṛāi	ōi.	Tēs-chēwā-ri	sīw	lāndē	bandār	lēē	
<i>fighting</i>	<i>became.</i>	<i>That-wall-of</i>	<i>boundary</i>	<i>to-put</i>	<i>the-neighbours</i>	<i>having-taken</i>	
gōā-thā.	Jabbē	hamē	sab	ādmi	sīwā-pādē	pōchē,	tabbē
<i>(I)-gone-was.</i>	<i>When</i>	<i>we</i>	<i>all</i>	<i>men</i>	<i>the-boundary-upon</i>	<i>armed,</i>	<i>then</i>
sādūē	sabbhī-khē	gāli	ditti.	Mā-khē	ṭipnē	āyā.	
<i>by-the-complainant</i>	<i>all-to</i>	<i>abuse</i>	<i>was-given.</i>	<i>Me-to</i>	<i>to-beat</i>	<i>he-came</i>	
Daurē-rō	sab	ādmi	ḍarē	gōē.	Āpnē-āpnē-garā-khē		
<i>Run-having</i>	<i>all</i>	<i>men</i>	<i>being-afraid</i>	<i>went.</i>	<i>Their-own-own-houses-to</i>		
chālē-gōē.	Aū	bī	ḍarē-rō	nāḥē-gōā,	nāḥdē-nāḥdē		
<i>they-went-away.</i>	<i>I</i>	<i>also</i>	<i>feared-having</i>	<i>ran-away,</i>	<i>a-running-a-running</i>		
mērē-pairā-dē	piṛ	lagī.	Garē	tin	dērē	parē	
<i>my-foot-on</i>	<i>pain</i>	<i>happened.</i>	<i>In-the-house</i>	<i>three</i>	<i>days</i>	<i>having-fallen</i>	
rōā.	Sādū-khē	ēh	sūch	paṛi	kē,	'mēri-gāli-ri	
<i>(I)-remained.</i>	<i>The-complainant-to</i>	<i>this</i>	<i>thought</i>	<i>fell</i>	<i>that,</i>	<i>'my-abuse-of</i>	
nālaś	karlā.'	Mā-khē	ṭānē-ri	tāi	jhūṭhī	jāl-sāji	
<i>complaint</i>	<i>he-will-make.'</i>	<i>Me (ucc.)</i>	<i>stopping-of</i>	<i>for</i>	<i>a-false</i>	<i>forgery</i>	
kī.	Kiē	mā-khē	gāli	ditti,	ēs-ri	nālaś	ab
<i>was-made.</i>	<i>Because</i>	<i>me-to</i>	<i>abuse</i>	<i>was-given,</i>	<i>this-of</i>	<i>complaint</i>	<i>now</i>
karūē.							
<i>I-will-make</i>							

PATIĀLĀ BAGHĀṬĪ.

As further specimens of Baghāṭī it will be sufficient to give those received from the Patiala State. This State, the main portion of which is situated in the plains portion of the Panjab, has an outlying tract extending into the heart of the Simla hills. This tract, a portion of Nizāmat Pinjaur, has to its east, on the south, the State of Sirmaur, and, further north, the State of Keonthal. A number of smaller hill states run along its western side, of which, for our present purposes, it will be sufficient to mention Baghat.

This tract consists of three thānās named, from south to north, Pinjaur, Dharampur and Śrīnagar, respectively. Pinjaur and Dharampur have Sirmaur to their east and Baghat to their north and west and in them the language spoken is Baghāṭī. In Śrīnagar, with Keonthal to its east, the language is Kiūṭhali. To the south of Pinjaur thānā the language is the Hindī of Ambālā.

The State returned the language of all these thānās as simply "Pahāṛī" or "Hill-language," with a total number of speakers (in 1891) of 9,000. No materials are available for stating the number of speakers of this "Pahāṛī" in each thānā, but it will be a fairly accurate estimate to put the Pinjaur and Dharampur speakers of Baghāṭī at 6,000 and the Kiūṭhali speakers of Śrīnagar at 3,000.

Two specimens were received from each thānā, and the four in Baghāṭī are given below. They are not very satisfactory, owing to their being written in the Persian character, the reading of which leaves several isolated words doubtful as to form or meaning,¹ but they are sufficiently clear to be good examples of the local Baghāṭī. In the case of each thānā, the subjects of the specimens are the same,—a version of the Parable of the Prodigal Son and a short description of the day's work of a peasant of the country. For the first, in each case, the original copy, as forwarded, is printed, with a transliteration. It has not been thought necessary to give an interlinear translation. In the case of the second, the same procedure has been followed, but a tentative interlinear translation has been given with the copy that comes from thānā Pinjaur.

¹ One grave omission is that, throughout, no distinction is made between the cerebral *ṇ* and the dental *ṇ*, or between the cerebral *ḷ* and the dental *ḷ*.

PATIALA (PINJAUR) BAGHĀṬĪ.

The dialect of this *thānā* is, as might be expected, a good deal mixed with Hindī, but on the whole, the Baghāṭī forms are well exhibited. The most prominent Hindī idiom is the occasional use of *kā* (*kē*, *kī*) for 'of.' The frequent use of *kē* instead of *khē* for the postposition of the dative is probably caused by the common dialectic Hindī use of *kē* in the same sense.

There is a good example of the dropping of an intervocalic *l* in the word *ṣiyōkaṛ*, a husk, which may be compared with the Sirmaurī *ṣalēkaṛ*. Other reminders of Sirmaurī are *gīhchē*, evidently the same as the Sirmaurī *gēṣī*, and the occasional use of *ē* instead of *ā* as the sign of the oblique form (e.g. *thōṛī rātē-dē*).

Owing to the specimens being written in the Persian character, no attempt is made to show the existence of the cerebral *ṛ* and *ḷ*. The letter *ś* is represented by *sh*, and the frequent interchange of *s* and *ś* is shown by the occasional use of *shē* instead of *ṣē* for 'he.'

The *h* which is regularly dropped in Baghāṭī is here often written, as in *hōnā* for *ōṇā* and *hū* for *āū*.

With the exceptions above mentioned, the Baghāṭī oblique form in *ā* is well represented, and so also the ablative postposition *dē*. Less regular is the use of *rē* to mean 'with' in *khandānā-rē*, (he stayed) with a man of good family.

In the pronouns, the usual agent singular of the third person is the regular *tēnnyē*, but we also meet *taī*, *tēhnē* and *unhē*. Similarly instead of *jēnnyē*, by whom, we have *jēhē*. *Ēs*, the oblique form of *ēh*, this, is regularly represented by *ē*.

In the verbs, *ōssō* appears under the form *āsō*, and the first person of the present tense is nasalized, as in *bōlṣ* for *bōlū*. The suffix of the conjunctive participle is regularly *rō*, but sometimes we find *rē*, as in *āē-rē*, having come. We may note also the idiomatic use of the genitive for the subject of the future passive participle in *mērē jānā*, I must (i.e. I will) go (to my father).

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJĀUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

ایک آدمی رے در پٹے تھے نسرے چھوٹے نے باپو کے بولا کہ باپو
 مال کا بندھا جو میرا ہے میکے دیدے تب نئے مال ننانکھ بندھا دیا اور
 تھوڑے دن باچھے چھوٹے پٹے نے سب کچھ لے رو ایک دورارے ملکہا کے
 چلا گوا نئے اپنا مال بدچالی میں برباد کردیا اور کہی نا رووا نس
 ملکہا میں بڑا کال بڑا تب سے بھوکا مرنے لگا تب نس ملکہارے ایک
 خاندانا رے جا رووا نئے نس کے اپنے باگٹی میں سورا کے چارے بھجیا
 نس کے جیرو میں تھی تینا شیوکڑا دے جانا کے سور کھاو ہوں پیٹ
 بھروں کوئی نس کے دیو نہ تھا تب عقل میں آئی رے بولا میرے
 باوا رے کتنے محنتی کے بھونپ روٹی ہے آسوں بھوکھوں مروں میرے
 اٹھ رے اپنے باوا کے چلے جانا نس کے بولوں رے باپورا موں اسمانا
 اور تیرے سامنے گناہ کیا اور اب ایدے جوگا نے کہ پھر تیرا بیٹا کہاؤں
 اپنے محنتی میں دے ایکے جیسے بنا تب اوٹھے رو اپنے باوا کے کے چلا
 اور شی ابھ دور تھا نس کے دیکھے رو نسرے باوا کے دیا آئی اور درڑے
 رو نس کے ملنے لگا اور بہت پاپے لئے پٹے نس کے بولا رے باپو موں

اسمانا را اور تیرے سامنے گناہ کیا ابدے جوگا نے کہ تیں تیرا بیٹا
 کوھاڑوں باونے اپنے نوکرا کے بولا کہ اچھے سے اچھے کپڑے گڈ لو اور نس
 کے بہراو اور تیرے ہاتھ میں موندی اور پیرا میں جونہی بہراؤ اور
 ہم کہاؤ اور موجا کروں کیونکہ میرا بیٹا موا تھا اب جیوا ہے راچ گروا
 تھا اب ملا ہے تب سے راضی ہونے لگے *

اور تیرا بڑا بیٹا باگٹی میں تھا جب گھرارے نیڑے آیا گانے اور
 ناچنے کے راز سنی تب ایک نوکرا کے بلارے پوچھا کہ رے کا آسوں
 تئیں نس کے بولا کہ تیرا بھائی آ گروا اور تیرے بارے بڑی جگ کئے
 ابدے رے خاطر کہ شی شار بہلا چنگلا دیکھا اونہیں کہہجے او نہ
 چاہا کہ بہتر جاوں تب نس کے باونے باہر آئے او مذایا نینٹے بارا کے
 جوابا میں بولا دیکھہ اتنے برسوں تیرے کہنو میںے کروں اور
 کبھی تیرے بولنے کے باہر نے گروا تو نے کبھی ایکے باکری را چھیلٹو
 میکہ ندیا کہ اپنے ساتھی رے گیلی راضی ہون اور جب تیرا رے بیٹا
 آیا جہین تیرا مال رانڈا کے لٹایا نون تیرے خاطر بڑی جگ کری تہنیں
 نس کے بولا کہ اے بیٹے نو سدا مٹیں گہچے روا جو کچھہ میں نے اُسنو
 سے تیرا پر راضی ہونا اور راضی ہونا چاہیں تھا کیونکہ تیرا بھائی موا تھا
 اب جیوندا ہوا اور راچ گروا تھا اب ملا *

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀṬĪ).

PINJAUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

TRANSLITERATION.

Ēki-ādmī-rē dō bēṭe thē. Tēs-rē chhōṭe-nē bāpū-khē bolā ki, 'bāpū, māl-kā bandā jō mērā hai mai-kē dē-dē.' Tēb tēnnyē māl tinā-khē band-diyā. Aur thōrē din pāchhē chhōṭe bēṭe-nē sab kuchh lē-rō ēk-dūrā-rē mulkhā-khē chalā-gōā, tēnnyē apnā māl bad-chālī-mē barbād kar-diyā. Aur kahē nā rōā, tēs-mulkhā-mē barā kāl parā. Tēb sē bhūkā marnē lagā. Tēb tēs-mulkhā-rē ēki-khāndānā-rē jā-rōā. Tēnnyē tēs-khē apnē-bāgai-mē sūrā-kē tsārnē bhējā. Tēs-kē jīwā-mē thī 'tinnā-śiyōkrā-dē jinā (for jinnā)-khē sūr khāo hū pēṭ bharū.' Kōi tēs-kē dēo-na-thā. Tēb 'aql-mē āē-rē bolā, 'mērē-bāwā-rē kitnē mēḥnati-khē bhautī rōṭī hai āsō bhūkhō marū. Mērē uṭh-rē apnē-bāwā-kē chalē-jānā, tēs-kē bolū, "rē bāpūwā, mū āsmānā aur tērē sāmnē gunāh kiyā, aur ēb ē-dē jōgā nē ki phir tērā bēṭā kuhāū; apnē-mēḥnati-mē dē, ēki jaisē banā.'" Tēb uṭhē-rō apnē-bāwā-kē-kahē chalā. Aur shē (for sē) ēbbhē dūr thā tēs-kē dēkhē-rō, tēs-rē bāwā-khē diā āi, aur daurē-rō tēs-kē milnē lagā, aur bahut pāpē laē. Bēṭe tēs-kē bolā, 'rē bāpū, mū āsmānā-rā aur tērē sāmnē gunāh kiyā, ē-dē jōgā nē ki taī tērā bēṭā kuhāū.' Bāō-nē apnē-naukarā-khē bolā ki 'achchhē-sē achchhē kaprē gaḍ-lō, aur tēs-kē pahra-dō; aur tēs-rē hāthā-mē mūdi, aur pairā-mē jūti pahraō; aur ham khāo, aur mōjā karū, kyōki mērā bēṭā mōā thā, ēb jīwā hai; rāch-gōā-thā, ēb milā-hai.' Tēb sē rāzi hōnē lagē.

Aur tēs-rā barā bēṭā bāgai-mē thiyā. Jēb gharā-rē nērē āyā, gānē aur nāchnē-ri wāz suni. Tēb ēki-naukarā-khē bulā-rē pūchhā ki, 'rē, kā āsō?' Taī tēs-kē bolā ki, 'tērā bhāi ā-gōā, aur tērē-bāō-rē baṛī jag kai, ē-dē-rō khāṭir ki shē (for sē) shār bhalā changā dēkhā.' Unhē khijē o na chāhā ki 'bhitar jāū.' Tēb tēs-kē bāō-nē bāhir āē o manāyā. Tēnnyē bāwā-khē jāwābā-mē bolā, 'dēkh, itnē-barsā-dē mhū tērē kahnō mai-nē karū, aur kabhi tērē-bōlnē-dē bāhir nē gōā, tū-nē kabhi ēki-bākri-rā chhēli-ō mui-khē na diyā, ki apnē-sāthi-rē gailē rāzi hū; aur

jēb tērā-rē bēṭā āyā, jēhē tērā māl rāḍā-khē luṭāyā, tū tēs-rē khāṭir
 baṛī jag kari.' Tēhnē tēs-kē bolā ki, 'ai bēṭe, tū sadā mōē gihchē
 rōā; jō kuchh maī-gē aṣṭ, sē tērā; par rāzī hōnā, aur rāzī hōnā (*sio*),
 chāhiē-thā, kyōki tērā bhāī mōā-thā, ēb jiūndā hōā; aur rāch-gōā-thā,
 ēb milā hai.'

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJĀUB DIALECT.

(PATIALA STATE.)

SPECIMEN II.

دیکھو ڈیرے ہاتھارے کیلی آری دب رکھی ہے سواں ہانہہ
 دت جانتی ہے سامنے ڈالی ہیٹھین حجری اور پانی را گھڑا رکھہ رکھا
 ہے ایک چھوٹو بیٹھہ رہو زمیدار بیچارہ تھوڑے رانی دے اوٹھا نہا
 هل اور بلدا کو لیو رہو بھلکے بھلکے باگٹی میں جا رہو جب سورج
 مونڈ آؤ نو تیر روٹی لورر آئی بیے ہلا کے کھول دیو بلدا کے گھا پا دیا
 آپے ہانہہ منہ دھریو رہو سستا لیو روٹی کھاؤ حقہ پیو بلدا کے پانی
 پلا تھوڑی باری بڑ رہو رام کر لیو پیر ساگ پات لیو رہو چلی جاو کام
 بہتا ہو نو بیچارہ ستی دھندے میں دن کاٹ دیو نہیں نو اورو کام کرو
 جب سورج چھینے لگو نو ہلا کے اور بلدا کے لیو رہو گھرا کے آؤ مونڈا
 کے پنڈے گھارا لیو بلدارے آگے گھا پا دیو تیر دودہ دو رہو روٹی پکارے
 راضی ہو رہو اپنے چھوٹو چھوٹو میں بیٹھہ رہو کھاؤ پھیر ایسے مزے
 میں کھوٹی پسارے ست جاو کہ راجہ کے بھولادے بچھارے بندے
 بھی نصیب نہیں *

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀṬĪ).

PINJAUR DIALECT.

(PATIALA STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Dēkhō, ḍērē-hāthā-rē kēli-āwī dab-rakhi-hai, sōā-hāth-dē
See, the-left-hand-in plough-handle pressed-kept-is, right-hand-in

jāṭi hai, sāmnē-dāli-hēthē ḥajrī (? jajrī) aur pāni-rā gharā rakh-rakhā-hai.
ox-whip is, in-front-tree-under the-huqqa and water-of jar placed-is.

Ek chhōṭō baiṭh-rahō. Zimindār bēchāra thōrī-rātē-dē
(There) a boy seated-is. The-cultivator poor-fellow in-a-little-of-the-night

uṭhā-thā. Hal aur baldā-kō layō-rahō. Bhalkē-bhalkē
risen-had. Plough and bullocks have-been-brought. Early-in-the-morning

bāgai-mē jā-rahō-ā. Jēb sūraj mūḍ āō, tō bayyar
the-field-in he-has-gone. When the-sun (over)-head comes, then the-wife

rōṭi lō-rō āī. Yihē halā-kē khōl-diyō, baldō-kē ghā
bread taken-having comes. By-him the-plough is-opened, the-bullocks-to grass

pā-diyā, āpē hāth mūh dhōyō-rahō, sastā liyō. Rōṭi
is-caused-to-fall, by-himself hand face is-washed, coolness is-taken. Bread

khāō huqqā piō, baldā-kē pāni pilā thōrī
he-eats huqqa he-drinks, the-bullocks-to water having-caused-to-drink a-little

bāri paṛ-rahō, rām kar-liyō. Bayyar sāg-pāt layō-rahō, chālī-jāō.
while he-reclines, rest takes. The-wife vegetables takes, she-goes-away.

Kām buhtā hō, tō bēchāra sē-tē-dhandē-mē din kāṭ-diyō
Work much is, therefore the-poor-fellow that(?)-occupation-in the-day passes,

nahī-tō aurō kām karō. Jēb sūraj chhipnē lagō,
or-else another-also work he-does. When the-sun to-be-concealed begins,

tō halā-kē aur baldā-kē layō-rahō, gharā-kē āō, mūḍā-kē
then the-plough and the-bullocks he-takes, the-house-to comes, head-of

pandē ghārā layō, baldā-rē āgē ghā pā-diyō.
upon a-bundle he-takes, the-bullocks-of before grass he-causes-to-fall.

Bayyar dūdh dō-rahō, rōṭi pakāō. Ē rāzī hō-rahō, apnē-chhōṭō
The-wife milk milks, bread bakes. He happy becomes, his-own-little-

chhōṭō-mē baiṭh-rahō khāō. Phir aisē-mazē-mē khūṭē pasārē
children-among sits eats. Again such-pleasure-in legs having-spread

sut-jāō, ki rājā-kē phūlā-dē bichhāōnē-pandē bhī naṣib nahī.
he-goes-to-sleep, as a-king-of flowers-of bed-on even fortune is-not.

FREE TRANSLATION OF THE FOREGOING.

Sec, carrying in his left hand his plough-handle, and in his right hand his ox-whip, the cultivator has laid down, under the tree in front of him, his *hugqa* and his jar of water. A little boy is seated there (to look after them). The cultivator, poor fellow, had got up while it was still night. He has collected his plough and his bullocks, and is already at the field by dawn. When the sun is overhead, his wife brings him some bread. He unyokes his bullocks and throws some grass before them. Then he washes his face and hands to cool himself. He eats his bread, has a smoke at his *hugqa*, gives the bullocks water, and then takes a short rest. The wife collects wild spinach and carries it home. He has much to do, and so the poor fellow passes the whole day at this work of ploughing or else occupies himself on some other task. At sunset, he comes home with the plough and the bullocks, carrying a bundle on his head. He gives fodder to the bullocks, while his wife milks the cows and bakes the bread. Then he seats himself happily amid his little children to take the evening meal, and at last, he stretches his legs and goes to sleep with a pleasure that is not the lot of even a king to find upon a bed of flowers.

PATIALA (DHARAMPUR) BAGHĀṬĪ.

The Dharampur dialect of Baghāṭī is practically the same as that of Pinjaur, except that the Hindī influence is not so strong. We have, however, one instance of *kō*, used instead of *khē*, and once or twice *nē* is added (without any need for it) to the case of the agent, as in *jēnnyē-nē*, by whom.

There are some curious words in the vocabulary. We may note—

- *badrā*, great, elder.
- bāhṭū*, a son.
- bamānā*, to clothe.
- chhyūrī*, a wife.
- maṭānā*, to be found.
- māthṛā*, younger.
- rachnā*, to be lost.

Most of the peculiarities noted in regard to Pinjaur will also be observed here. We may quote the following peculiarities not found in the Pinjaur specimens:—

As in Sirmaurī. nouns, adjectives, and participles sometimes end in *ō* instead of *ā*, as in *sunō*, heard; *dittō*, given. The word for both 'I' and 'by me' is *mhū*. For 'is' we have *asō*, instead of *ōssō*, which is merely a matter of spelling. In *sunō-ā*, it is heard, we have the Kiūṭhali word *ā* for 'is.' The past participle of *dēnā*, to give, is sometimes *dinā*, and sometimes *dittā*, and the past participle of *marnā*, to die, is *mōāwā*.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

ایکے آدمی رے دو ہاتھو تھے ماٹھڑے ہاتھو اپنے باوا کے بولا
کہ رے باپو مالارا بانڈا جو میرا بیٹھو ماکہہ دے نب نئے مال
تفا کے بانٹ دیتا تھوڑے دنوں میں ماٹھڑے ہاتھو سب مال جوڑو ایک
دورارے ملکھارا سفر کیا اور نئے اپنا مال بدچلنی میں کھو دیتا جب
سبہ کھو مکا تب نس ملکھا مکھتا کال پڑا اور سے غریب ہونے لگا
تب نس ملکھارے راجہ رے نوکر رھگوا سے نسکے اپنی باگٹی میں سورا
چگانے بھجا اور سے چاہو تھا کہ اونہہ چھلکہ سانھی جو سور کھاؤ اپنا
پیٹ بھرے کہ کوہن نسکے نہ دیو تھا نب عقلا میں آرو بولا کہ میرے
باوا رے موکھتے نوکرا نو مکھتی روٹی اسو اور مہون بھوکھا مرو مہون
اوٹھہ رو اپنے باوا کے جارے اور نسکے بولوٹی کہ اے بار مہون پرمیسرا
اور تیرا گنائے اسو اب اتے جوگا نہیں کہ تہئے تیرا ہاتھو بنو اپنے نوکرون
میں سے ایکی جیہڑا بناو نب اوٹھہ رو اپنے باوا کے گوا اور وہ ہیرو
دور تھا کہ نسکے باوا کے دیکھہ رو نس آگوا اور دوڑا ر نسکے گل لگا لینا
اور بہت ہنپی موٹی ہاتھو نسکے بولا باپو مہون پرمیسرا اور تیرا

گنائے اسو اور اب اتے جوئا نہین کہ تنے تیرا باھٹو بنر بار اپنے نوکرا
 ے بولا کہ چجاری تاہی نکال لیا اور تسکے بماؤ اور تسری ہاتھادی
 چھاپ اور لانادی پاہین لا اور ہمین کھاز اور خوشی منار کیون میرا
 باھٹو موواو نہا ابھر جیوندا ہوا رچ گوا نہا اب مٹائے تب سے خوشی
 کرنے لگے *

اور نسرہ بڈرا باھٹو باگٹی میں نہا جب گھرارے نیڑے آیا گانے
 و ناچنے کو سادہ شنوا تب ایک نوکر بلارو پوچھا کہ اندھے کا اسو تنئے تسکے
 بولا کہ نیرا بھائی آیا ہوندا اور تیرے باوے موکا ے بڑی دھام
 دینی اتے تئیں کہ تسکے راضی باجی مٹا سے روشا میں ہورو بہتر
 جانا نہ چاہو نہا تب تسکے باوے بانڈی آرر کسنے منایا تنئے رے باوا
 ے جوابا میں بولا کہ دیکھہ اتے برسہ دے مہون تیری ٹہول کرو اور
 کبھی تیرے بولا دے باہر نہین گوا پر نوین کبھو ایک چھیلٹو ماکہہ
 ندینا کہ اپنے مترا سانھی خوشی منار اور جب تیرا یہہ باھٹو آیا جنئے
 تیرا مال رنڈا ے دینا نوین تسری تئیں بڑی دھام دینی تنئے تسکے بولا
 اے باھٹو نو سدا دے مانگی رھو اور جو کچھہ مانگی اسو تیرا اسو پر
 خوشی منانا اور خوشی ہونا چائے کیونکہ تیرا بھائی موواو نہا سو
 جیوندا ہوا رچ گوا نہا سے اب مٹائے *

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRI (BAGHĀṬĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

TRANSLITERATION.

Ēki-ādmī-rē dō bāhtū thē. Māṭhrē bāhtū apnē-bawā-khē bolā ki, 'rē bāpuā, mālā-rā bāḍā jō mērā baiṭhō mā-kh dē.' Tēb tēnnyē māl tinā-khē bāṭ-ditā (*for* ditta). Thōrē-dinā-mē māṭhrē-bāhtū sab māl jōr-rō ēki-dūrā-rē mulkhā-rā safar kiyā, aur tēnnyē apnā māl bad-chalni-mē khō-ditā. Jēb sabk. khō-mukā, tēb tēs-mulkhā mukhtā kāl paṛā; aur sē gharib hōnē lagā. Tēb tēs-mulkhā-rē rājā-rē naukar rah-gōā. Sē tēs-kē apni-bāgai-mē sūrā chugānē bhējā, aur sē chāhō thā ki unh chhilka sāthi jō sūr khāo apnā pēt bharē, ki, kōī tēs-kē na dēo-thā. Tēb 'aqlā-mē ā-rō bolā ki, 'mērē-bāwā-rē mukhtē naukarā-kō mukhtī rōṭi asō, aur mhū bhūkhā marū. Mhū uṭh-rō apnē-bāwā-khē jāwē, aur tēs-kē bolūē ki, "ai bāo, mhū Parmēsrā aur tērā gunāi asū; ēb atē jōgā nahī ki tanhāē(?) tērā bāhtū banū; apnē naukarō-mē-sē ēki jēhrā banāo.'" Tēb uṭh-rō apnē-bāwā-khē gōā. Aur wōh hōbbō dūr thā ki tēs-kē bāwā-khē dēkh-rō, tars ā-gōā, aur daurā wa tēs-kē gal lagā-linā, aur bahut pampī-mūi. Bāhtū tēs-kē bolā, 'bāpuā, mhū Parmēsrā aur tērā gunāi asū, aur ēb atē jōgā nahī ki tanhē(?) tērā bāhtū banū.' Bāo apnē-naukarā-khē bolā ki, 'chijāri tābhi nikāl liyāo aur tēs-kē bamāo; aur tēs-rē hāthā-di chhāp, aur lātā-di pāhī lāo; aur hamē khāū, aur khushi manāū, kyō mērā bāhtū mōāwā-thā, ab-hū jiūndā hōā; rach-gōā-thā, ēb maṭā-ē.' Tēb sē khushi karnē lagē.

Aur tēs-rā baḍrā bāhtū bāgai-mē thā. Jēb gharā-rē nērē āyā, gānē wa nāchnē-kō sādḥ sunō-ā. Tēb ēki naukar bulā-rō pūchhā ki, 'andhī kā asū?' Tēnnyē tēs-kē bolā ki, 'tērā bhāi āyā-hōḍā, aur tērē-bāwē mōkā-khē baṛi dhām dinī, at-rī taī ki tēs-kē rāzī bāji maṭā.' Sē rōshā-mē hō-rō bhitar jānā na chāhō-thā. Tēb tēs-kē bāwē bāḍī ā-rō kasnē(?) manāyā. Tēnnyē-rē bāwā-khē jāwābā-mē bolā ki, 'dēkh, itnē-barsā-dē mhū tēri ṭahūl karū, aur kēb-hī tērē-bolā-dē bāhar nahī gōā, par tōē kēb-hū ēk chheli-ō mā-kh na dinā, ki apnē-mitrā-sāthi khushi manāū; aur jēb tērā ēh bāhtū āyā, jēnnyē-nē tērā māl raṇḍā-khē dinā, tōē tēs-rī taī baṛi dhām dinī.' Tēnnyē tēs-kē

bōlā, 'ē bāhṭū, tū sadā-dē mā-gē rahō, aur jō kuchn mā-ge so, tērā
asō; par khushi manānā, aur khushi hōnā chāhiyē, kyō̃ki tērā bhāi.
mōāwā-thā, sō jiūndā hō; rach-gōā-thā, sē ēb maṭā-e.'

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

SPECIMEN II.

دیکھو ڈیری ہاتھو ساتھ می آڑی جک رکھی سوین ہاتھا دی
 جھانٹ اسو سامنے ڈالا ہیٹھے حقہ اور پانی را گھڑا رکھا ہوندا نیچے اک
 باہٹو بیٹھے روا زمیدار بیچارہ تڑے دے اوٹھا ہے هل و بلدوا کھے لے رو
 بھلکے بھلکے باگٹی میں آگوا جب دو پھر ہو نو تسری چھیوڑی روٹی
 لاؤ بہہ هل چھاڈ دیو و ہوندا کھے گھاس سیٹو اپنے ہاتھ و منہ دھو او
 ٹھنڈا ہو جاؤ روٹی کھاو حقہ پیو بلدا کھے پانی بلاو پڑرو تھوڑی گھڑی
 رام کرو تسری جوانس ساگ پات لے رو گھرا کھے جار مکھتا کام ہو نو
 بیچارہ اسے کامان میں دن کھو دنو نہ نو ایکا کام کرو جب دن چھپو نو
 هل اور بلدا کھے لے رو گھر آؤ گھارا گدا مونڈا پاهن لاو بلدا کھے گنا دیو
 جوانس دودہ دھو روٹی پکار بہہ خوشی ساتھ اپنے بگھیرا میں بیٹھے
 رو کھاو تب اسے مزے ساتھ کھونٹے پزارو سوتو کہ بادساہان کھے
 پھولان ری سیجان میں اسے نصیب نہ ہوا *

[No 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀṬĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

SPECIMEN II.

TRANSLITERATION.

Dēkhō, dērē-hāthō-sāthī aī jĕk-rakhi, sōē-hāthā-di jhāṭ asō, sāmne-dālā-hēṭhē huqqa aur pānī-rā gharā rakhā-hōndā. Teji ěk bāhtū baiṭh rōā. Zimin-dār bēchāra tarke-dē uṭhā-bai. Hal wa baldwā-khē lē-rō, bhalke-bhalkē bāgai-mē ā-gōā. Jĕb dō-pahar hō, tō tēs-rī chhyūṛī rōṭī lāō. Ēh hal chhād diyō, wa bōldā-khē ghās sītō. Apnē hāth wa mūh dhō-āō, ṭhaṇḍā hō-jāō. Rōṭī khāō, huqqa piō, baldā-khē pānī pilāō, paṛ-rō thōṛī-gharī rām karō. Tēs-rī jawānas sāg pāt lē-rō gharā-khē jāō. Mukhtā kām hō, tō bēchāra ēsi kāmā-mē din khō-dittō, na-tō ěkā kām karō. Jĕb din chhipō, tō hal aur baldā-khē lē-rō ghar āō. Ghārā-gadā mūḍā-pāhan lāō, baldā-khē gatā diyō. Jawānas dūdh dōhō, rōṭī pakāō. Ēh khushī-sāthī apnē-baghērā-mē baiṭh-rō khāō. Tĕb isē-mazē-sāthī khūṭē pasār-rō sōtō, ki bādshāhā-khē phulā-rī sējā-mē ē naṣib na hōā.

**LIST OF STANDARD WORDS AND PHRASES IN
JAUNSĀRĪ, SIRMAURĪ AND BAGHĀṬĪ.**

LIST OF STANDARD WORDS AND PHRASES

English.	Jannāri.	Sirmauri (Dhārīhī).
1. One	Ēk, ōkō	Ēk
2. Two	Dūi	Dfi
3. Three	Tiu	Tin
4. Four	Chār	Chār
5. Five	Pāch	Pāij
6. Six	Chhan	Chhan
7. Seven	Sāt	Sāt
8. Eight	Āth	Āth
9. Nine	Nō	Nō
10. Ten	Dās	Das
11. Twenty	Bis	Bis
12. Fifty . . . . .	.....	Pajās
13. Hundred	Śō	Śau
14. I	Hāū	Ā
15. Of me	Mērō (<i>dat. muhī mūjhī</i>)	Mērā, mēh-rā
16. Mine	Mērō	Mērā, mēh-rā
17. We	Ām	Hām, hāmē
18. Of us	Amārō (<i>dat. amī mūjhī</i>)	Mārā
19. Our	Amārō	Mārā
20. Thou	Tū	Tū
21. Of thee	Tērō (<i>dat. tāī mūjhī</i>)	Tērā
22. Thine	Tērō	Tērā
23. You	Tum	Tum
24. Of you	Tumārō, tūhārō (<i>dat. tumī mūjhī</i>)	Tumārā
25. Your	Tumārō, tūhārō	Tumārā

IN JAUNSĀRĪ, SIRMAURĪ, AND BAGHĀṬĪ.

Sirmauri (Girpāri and Bīḥau).	Baghāṭi.	English.
Ēk	Ēk	1. One.
Dā	Do	2. Two.
Chōn	Tin	3. Three.
Chār	Chār	4. Four.
Pāḷ	Pāḷ	5. Five.
Chhan	Chhē	6. Six.
Sāt	Sāt	7. Seven.
Āth	Āth	8. Eight.
Nau	Nau	9. Nine.
Das	Das	10. Ten.
Bis	Bis	11. Twenty.
Ādhō sau	Pajā	12. Fifty.
Śau	Śnu	13. Hundred
Āw	Aū	14. I.
Merā	Mērā	15. Of me.
Mērā	Mērā	16. Mine.
Āmē	Hamē	17. We.
Āmrē	Māhrā	18. Of us.
Ām.	Mārā, māhrā	19. Our.
Tū	Tū	20. Thou.
Tuāḷā, tūārā	Tērā	21. Of thee.
Tuāḷā, tūārā	Tērā	22. Thine.
Tūḷ	Tumē	23. You.
Tuārā, tumrā	Tārā, tāhrā	24. Of you.
Tuārā, tumrā	Tārā, tāhrā	25. Your.

English	Jaunañri.	Sirmauri (Dhārphī).
26. He	So, sōjō	Sō
27. Of him	Tēs-kō (dat. tēs mūjhi)	Tes-rā
28. His	Tēs-kō	Tes-rā
29. They	Sōjō	Sō
30. Of them	Tiū-kō (dat. tiū mūjhi)	Tin-rā
31. Their	Tiū-kō	Tin-rā
32. Hand	Hāth, ātha	Āth
33. Foot	Goḍō, bāḡai, lāt	Lāt
34. Nose	Nāk	Nāk
35. Eye	Ākh	Ākh
36. Mouth	Mūhū, khāb	Mū
37. Tooth	Dād	Dād
38. Ear	Kān	Kān
39. Hair	Bāw, mūḡāo	Bāl
40. Head	Mūd	Mūd
41. Tongue	Jibh	Jib
42. Belly	Poti	Ōjri
43. Back	Piṭh, pāohhāo	Piṭh, piṭhi
44. Iron	Lohō	Loā
45. Gold	Sunnō	Sūnā
46. Silver	Chādi, rūpā	Chāde
47. Father	Bābā	Bābā, bāw, bāp, bāpū
48. Mother	Ijī	Āmā
49. Brother	Bhāi (general term), dādā (elder), bhāyā (younger).	Bāyā
50. Sister	Bhēn (general), dādi (elder), bhāiṭi.	Bōbō
51. Man	Ādmī, morod, belkārā, kāwāsā.	Māpāohh, māpāe
52. Woman	Bēṭi-mānuḡh, bēṭkārī	Jawānas

Sirmauri (Giripāri and Bīṭṭau).	Haghāṭī.	Engleb.
Sē, sē-jē	Sē	26. He.
Tēs-rā	Tēs-rā, tēs-rā (f.)	27. Of him.
Tēs-rā	Tēs-rā, tēs-rā (f.)	28. His.
Sē	Sē	29. They.
Tin-kā	Tinnā-rā	30. Of them.
Tin-kā	Tinnā-rā	31. Their.
Hāth	Hāth	32. Hand.
Bāgnā	Lāt	33. Foot.
Nak	Nāk	34. Nose.
Akh	Ākhi	35. Eye.
Khāb	Mūh	36. Mouth.
Dād	Dād	37. Tooth.
Kān	Kān	38. Ear.
Mādāl	Bāj	39. Hair.
Mūd	Mūd	40. Head.
Jib	Jibh	41. Tongue.
Pot	Pēt	42. Belly.
Piṭh	Piṭh	43. Back.
Loh	Lohā	44. Iron.
Sānō	Sunā	45. Gold.
Rāpō	Chādi	46. Silver.
Bābā	Bāpō, bō, bābā	47. Father.
Māṣ	Ammē	48. Mother.
Dādā	Dādā, bāyā, bāi	49. Brother.
Dādē, bōṣē	Bōbbē (elder), bāilp (younger).	50. Sister.
Māchh	Ādmī, jānā	51. Man.
Chhōwṛī, chhōwṛē	Jūnās, jūnās	52. Woman.

English.	Jaunsārī.	Sīrmaurī (Dhārīhī).
53. Wife	Jōṛḍ, chhēuṛī	Jōrū
54. Child	Lāṛkōṭṭō, ohhēṛḍ	Chhōṭḍ, ohhaiṛḍ
55. Son	Bēṭḍ	Bāy*ṭḍ, bēṭḍ, ohhōṭḍ
56. Daughter	Bēṭḍ, dhi	Bēṭḍ, bēṭī
57. Slave	Hārī, kāṁīṇ	Chākar
58. Cultivator	Khēṛḍī	Jimīdar
59. Shepherd	Bhēḍāwā	Baṛhālā
60. God	Bhōḡwān	Narāyēn
61. Devil	Sōṭān	Bhūt
62. Sun	Ḍas	Sūraj
63. Moon	Ṭīkrāṇḍ, jhūn, jḍn	Chāḍ
64. Star	Tārā	Tārā
65. Fire	Āḡ	Āḡ
66. Water	Pāṇī	Chīḍ
67. House	Ghōṛ, kūṛō	Gōṛ, ghōṛ, gaur
68. Horse	Ghōṛā	Gaurā
69. Cow	Gāw	Gāw
70. Dog	Kukur	Kutā
71. Cat	Dhārū, birāl (<i>male</i>); birāl, birālī (<i>female</i>).	Burāl
72. Cock	Kākhdā	Kāk*ṛā
73. Duck	Bōḍōk	Batakḥ
74. Ass	Gadhā, gādhā	Gadhā
75. Camel	Ūṭ	Ūṭ
76. Bird	Chārḍ, chākhurḍ	Chīṛḍ
77. Go	Jā, nōṭh, bhāṛ	Jā
78. Eat	Khā	Khā
79. Sit	Bḥā, bēṭh, bōṭh	Bṭh

Sirmauri (Giripatri and Bifano).	Baghatī.	English.
Chhōwṛī, ohhōwṛē . . .	Chhōṛī	53. Wife.
Nōnkē	Bāṣṭū	54. Child.
Chhoṭā	Baghēr, bager	55. Son.
Dhitū	Bēti, di	56. Daughter.
Baiṭhā	Nōkar	57. Slave.
Baanū	Dhyālṭā	58. Cultivator.
Bēḍālā	Guāl	59. Shepherd.
Paṇēsūr	Paṇmēsūr	60. God.
Bhūt	Lūchā	61. Devil.
Sūraj	Sūraj	62. Sun.
Jūp	Chhād, jūp	63. Moon.
Tārā	Tārā	64. Star.
Āg	Āg	65. Fire.
Chīd	Pāṇi	66. Water.
Ghōr	Gaur, ghar	67. House.
Ghōṛā	Gohṛā	68. Horse.
Gāw	Gāo, gāo	69. Cow.
Kūkar	Kuttā	70. Dog.
Barōl	Baryāl (m.), baryāli (f.)	71. Cat.
Kūkhṛā	Kukṛā, murgā	72. Cock.
.....	Bātak	73. Duck.
Gādhā	Gadā, gadhā	74. Ass.
Ūṭ	Ūṭ	75. Camel.
Chayṭ	Pañchhi	76. Bird.
Dōw	Jā	77. Goat.
Khā	Khā	78. Eat.
Bōḍ	Bēṭh	79. Sit.

English.	Jaunāri.	Sirmāri (Dhārthi).
80. Come	Ā, āḍ	Ā
81. Beat	Jāi, mār, piṭ, jhāg	Tip
82. Stand	Ujhu, thārō hō	Khar
83. Die	Mār, khōp	Mar
84. Give	Dē	Dē
85. Run	Daur, dhaw	Daur
86. Up	Sihāḍo, ōchhōri, uprō	Gāḍ
87. Near	Nērō, dhāyā	Nirō
88. Down	Tōi, tōḍō, nīglo	Tōi
89. Far	Durē	Dūr-ka
90. Before	Pāilā, agāḍo	Pailō, agō
91. Behind	Pāohhī, pāohhāḍo, piṭhi- pōohh.	Pachhai
92. Who	Kūṇa	Kān
93. What	Kā, kāh	Kā
94. Why	Kāi, kābi, kāikh, kōthū- wāstō.	Kadi-khō
95. And	Ōr	Taīyō, hōr
96. But	Pōr	Par
97. If	Ēkājō	Jō
98. Yes	Ō, hō, hā, āhā	Āhā
99. No	Nā	Nā
100. Aias	Hōe-rō, chāhō-bō	Hai
101. A father	Bābā	Ēk bāp
102. Of a father	Bābā-kā	Ēki bāp-rā
103. To a father	Bābā-kh	Ēki bāp-khō
104. From a father	Bābā-bhōrī	Ēki bāp-dā
105. Two fathers	Dui bābā	Dū bāp
106. Fathers	Bābā	Bābō

Sirmauri (Giripatri and Bittau).	Baghāṭī.	English.
Āj	Ā	80. Come.
Piṭ	Nār, ṭip	81. Beat.
Ūbā ho	Kharā-o	82. Stand.
Mar	Mar	83. Die.
Dē	Dē	84. Give.
Śūt	Daur	85. Run.
Gāś, gēś	Ūpar, hubbā	86. Up.
Nanjik	Nērē	87. Near.
Niṭhē	Tōl, hundā	88. Down.
Dūrē	Dūr	89. Far.
Āgū	Āgē, āokā	90. Before.
Pāohhā	Pāohhē, paohhkā	91. Behind.
Kupē	Kup	92. Who.
Kā	Kāh	93. What.
Kaīī	Kanni-khē	94. Why.
Aj	Hōr, ōr, tē	95. And.
.....	Pairī	96. But.
Jē	Par	97. If.
Au	Ā	98. Yes.
Nā	Nā	99. No.
ērā	Dukh	100. Alas.
Bābā	Bāo	101. A father.
Bābē-rā	Bāo-rā	102. Of a father.
Bābē-rī tāī	Bāo-khē	103. To a father.
Bābē-uc	Bāo-dē	104. From a father.
Dā bābē	Dē bāo	105. Two fathers.
Bābē	Bāo	106. Fathers.

English.	Jaunsāri.	Sirmauri (Dhātṭi).
107. Of fathers . . .	Bābāñ-kā . . .	Bābē-rā . . .
108. To fathers . . .	Bābāñ-kh . . .	Bābē-khē . . .
109. From fathers . . .	Bābāñ-bhārī . . .	Bābē-dā . . .
110. A daughter . . .	Bēṭī . . .	Ēk bēṭī . . .
111. Of a daughter . . .	Bēṭiyā-kā . . .	Ēki bēṭī-rā . . .
112. To a daughter . . .	Bēṭiyā-kh . . .	Ēki bēṭī-khē . . .
113. From a daughter . . .	Bēṭiyā-bhārī . . .	Ēki bēṭī-dā . . .
114. Two daughters . . .	Dui bēṭiyāñ . . .	Dū bēṭī . . .
115. Daughters . . .	Bēṭiyāñ . . .	Bēṭī . . .
116. Of daughters . . .	Bēṭiyāñ-kā . . .	Bēṭī-rā . . .
117. To daughters . . .	Bēṭiyāñ-kh . . .	Bēṭī-khē . . .
118. From daughters . . .	Bēṭiyāñ-bhārī . . .	Bēṭī-dā . . .
119. A good man . . .	Ēk bhōlē ādmi . . .	Bhalē māpās . . .
120. Of a good man . . .	Ēko bhōlē ādmi-kā . . .	Bhalē māpās-rā . . .
121. To a good man . . .	Ēko bhōlē ādmi-kh . . .	Bhalē māpās-khē . . .
122. From a good man . . .	Ēko bhōlē ādmi-bhārī . . .	Bhalē māpās-dā . . .
123. Two good men . . .	Dui bhōlē ādmi . . .	Dē bhalē māpās . . .
124. Good men . . .	Bhōlē ādmi . . .	Bhalē māpās . . .
125. Of good men . . .	Bhōlē ādmi-kā . . .	Bhalē māpās-rā . . .
126. To good men . . .	Bhōlē ādmi-kh . . .	Bhalē māpās-khē . . .
127. From good men . . .	Bhōlē ādmi-bhārī . . .	Bhalē māpās-dā . . .
128. A good woman . . .	Ēk bhōlī bēṭī-mānukh . . .	Bhalē baiyar . . .
129. A bad boy . . .	Ēk kūṣṭī ohhauṭā . . .	Ēk jhālā ohhōṭā . . .
130. Good women . . .	Bhōlī bēṭī-mānukhāñ . . .	Bhalī baiyar . . .
131. A bad girl . . .	Ēk kūṣṭī ohhauṭī . . .	Ēk buri bēṭī . . .
132. Good . . .	Bhōlē, āchhō . . .	Bhalā . . .
133. Better . . .	Bēḡī āchhō . . .	Āchhā . . .

Sirmauri (Girpāri and Biśau).	Baghāi.	English.
Bābē-rā	Bāō-rā	107. Of fathers.
Bābē-ri tāī	Bāō-khē	108. To fathers.
Bābē-dā	Bāō-dē	109. From fathers.
Dhiṭā	Di	110. A daughter.
Dhiṭā-rā	Diā-rā	111. Of a daughter.
Dhiṭā-ri tāī	Diā-khē	112. To a daughter.
Dhiṭā-dā	Diā-dē	113. From a daughter.
Dūi dhiṭā	Dō diā	114. Two daughters.
Dhiṭā	Diā	115. Daughters.
Dhiṭā-rā	Diā-rā	116. Of daughters.
Dhiṭā-ri tāī	Diā-khē	117. To daughters.
Dhiṭā-dā	Diā-dē	118. From daughters.
Nikē māchh	Chāngē jāpā	119. A good man.
Nikē māchh-rā	Chāngē jāpē-rā	120. Of a good man.
Nikē māchh-khē	Chāngē jāpē-khē	121. To a good man.
Nikē māchh-dā	Chāngē jāpē-dē	122. From a good man.
Dū nikē māchh	Dō chāngē jāpē	123. Two good men.
Nikē māchh	Chāngē jāpē	124. Good men.
Nikē māchh-rē	Chāngē jāpē-rā	125. Of good men.
Nikē māchh-ri tāī	Chāngē jāpē-khē	126. To good men.
Nikē māchh-dā	Chāngē jāpē-dē	127. From good men.
Nikē ohhōṛī	Sōhpi-jūāpās	128. A good woman.
Burā ohhōṛā	Chaudrā (or burā) baghēr	129. A bad boy.
Nikē ohhōṛē	Sōhpi-jūāpās	130. Good women.
Burō dhiṭā	Chaudri ohhōṛī	131. A bad girl.
Āohhō	Chāngā, sōhās, bhālā	132. Good.
Bēgi sōhō	Chāngā (than this, sē-dē)	133. Better.

English.	Jannāri.	Sirmauri (Dhārḥi).
134. Best	Sabhū-ti ōhhō	Sō-bi-dā-ōhhā
135. High	Uglō	Uchā
136. Higher	Bāgf uglō	Ūohā
137. Highest	Sabhū-ti uglō	Sōbi-dā-ūchā
138. A horse	Ghōṛā	Ēk gauṛā
139. A mare	Ghōṛi	Ēk gōṛi
140. Horses	Ghōṛō	Gauṛō
141. Mares	Ghōṛiyā	Gōṛi
142. A bull	Bauṛh	Ēk gauṛā
143. A cow	Gāw	Ēk gāw
144. Bulls	Bauṛh	Gauṛō
145. Cows	Gāwī	Gāyō
146. A dog	Kukur	Ēk kuṛ
147. A bitch	Kukri	Ēk kuti
148. Dogs	Kukur	Kuṛō
149. Bitches	Kukariyā	Kuti
150. A he goat	Bākṛā	Ēk bākṛā
151. A female goat	Bākri	Ēk bākri
152. Goats	Bākṛū	Bākṛō
153. A male deer	Hōrnā	Ēk iran, ēk rāl
154. A female deer	Hōrin	Ēk irnō
155. Deer	Hōrin	Rāl
156. I am	Hāū ū, ō	Ā aū (ōō)
157. Thou art	Tū ē	Tū aē
158. He is	Se au, o, hō	Sē au
159. We are	Ām ū, ē	Hām aā
160. You are	Tum au, o	Tum aā

Sirmauri (Girpāri and Bīṣan).	Baghāṭī.	English.
Bēgī āchō	Sabbhī-dē ohaṅgē	134. Best.
Ūchō	Uchōhā	135. High.
Bēgī ūchō	(Īs-dē) uchchā	136. Higher.
Bēgī ūchō	Sabbhī-dē nohohā	137. Highest.
Ghōrā	Gōhrē	138. A horse.
Ghōri	Gōhri	139. A mare.
Ghōrē	Gōhrē	140. Horses.
Ghōri	Gōhriā	141. Mares.
Dhulundar	Bōld	142. A bull.
Gāv	Gāō, gēō	143. A cow.
Dhulundar	Bōld	144. Bulls.
Gāwi	Gāi	145. Cows.
Kōkar	Kuttā	146. A dog.
Kōkrē	Kutti	147. A bitch.
Kōkar	Kuttē	148. Dogs.
Kōkri	Kuttā	149. Bitches.
Bāktā	Bākrā	150. A he goat.
Bāktē	Bākri	151. A female goat.
Bāktē	Bākrē	152. Goats.
Arin	Hirap	153. A male deer.
Arin	Harpi	154. A female deer.
Arin	Harap	155. Deer.
Āw eū, or sa	Āū ēsū	156. I am.
Tū sa	Tū ēsū	157. Thou art.
Sā sa	Sē ēsō	158. He is.
Āmē sa	Hamē ēsū	159. We are.
Tūē sa	Tumē-ēsō	160. You are.

English.	Jaunsāri.	Sirmauri (Dhārṭhi).
161. They are	Sōjē au, o	Sē asa
162. I was	Hāū thā	Ā thiyā'
163. Thou wast	Tū thā	Tū thiyā
164. He was	Sē thā	Sē thiyā
165. We were	Ām thē	Hām thiyē
166. You were	Tum thē	Tum thiyē
167. They were	Sōjē thē	Sē thiyē
168. Be	He	Ō
169. To be	Hōnō	Ōnā
170. Being . . . .	.....	Ōndā
171. Having been . . . .	.....	Ōi-rō
172. I may be . . . .	.....	Ā oñ
173. I shall be	Hāū homā	Ā owē
174. I should be . . . .	.....	.....
175. Beat	Mār	Tip
176. To beat	Mārō	Tip'nā
177. Beating	Mārō	Tipdā
178. Having beaten	Māri kōri	Tipi-rō
179. I beat	Hāū mārī	A tipā
180. Thou beatest	Tū mārē	Tū tipē
181. He beats	Sē mārō	Sē tip; tipō
182. We beat	Ām mārī	Hām tipā
183. You beat	Tum mārō	Tum tip; tipō
184. They beat	Sōjē mārō	Sē tip; tipō
185. I beat (<i>Past Tense</i>)	Mē mārā	Mē tipā
186. Thou beatest (<i>Past Tense</i>). . . .	Tē mārā	Tē tipā
187. He beat (<i>Past Tense</i>)	Tipē mārā	Teṇiyē tipā

Sirmauri (Giripatri and Bisau).	Baghat.	English.
Sə sa	Sə šasə	161. They are.
Āw thā	Aū thā	162. I was.
Tū thā	Tū thā	163. Thou wast.
Sə thā	Sə thā	164. He was.
Āmē thē	Hamē thē	165. We were.
Tūš thē	Tumē thē	166. You were.
Sə thē	Sə thē	167. They were.
Ō	Ō	168. Be.
Ōpā	Ōpā, ohpā	169. To be.
Ōndā	Ōndā	170. Being.
Ōi, ōiyā	Ōi-rə, oē-rə	171. Having been.
.....	Aū ōū	172. I may be.
Ōulā	Aū ōū	173. I shall be.
.....	Aū ōndā	174. I should be.
Pit	Mār	175. Beat.
Pitnā	Tipnā	176. To beat.
Pitdā	Tipdā	177. Beating.
Pitā, pitiyā	Tipē-rə	178. Having beaten.
Āw pitū sū, or sa	Aū tipū	179. I beat.
Tū pitə sa	Tū tipō	180. Thou beatest.
Sə pit sa, pitə sa	Sə tipō	181. He beates.
Āmē pitū sa, pitə sa	Hamē tipū	182. We beat.
Tūš pit sa, pitə sa	Tūmē tipō	183. You beat.
Sə pit sa, pitə sa	Sə tipō	184. They beat.
Maū (or mā, māi) pitā	Moē tipā (or tipyā)	185. I beat (<i>Past Tense</i>).
Tā pitā	Toē tipā (tipyā)	186. Thou beatest (<i>Past Tense</i>).
Tēnē pitā	Tēnnē tipā (tipyā)	187. He beat (<i>Past Tense</i>).

English.	Jaunsāri.	Sirmauri (Dhārṭhi).
188. We beat (<i>Past Tense</i>).	Āmē mārā	Hāmē tipā
189. You beat (<i>Past Tense</i>).	Tūē mārā	Tumē tipā
190. They beat (<i>Past Tense</i>).	Tiwē mārā	Tinē tipā
191. I am beating	Hāū mārō	Ā tippē-lāg-rōē
192. I was beating	Hāū mārō thā	Ā tippē-lāg-rōē-thā
193. I had beaten	Mē mārā thā	Mē tip-diyā-thā
194. I may beat . . . .	.....	Ā tipā
195. I shall beat	Hāū marmā	Ā tipāē
196. Thou wilt beat	Tū mardā	Tū tipā
197. He will beat	Sō mardā	Sē tipā
198. We shall beat	Ām mī.mē	Hām tipōge
199. You will beat	Tum mardē	Tum tiplē
200. They will beat	Sōjē mardē	Sē tiplē
201. I should beat . . . .	.....	Ā tipāē
202. I am beaten	Hāū mārā jāndā	Ā tipā
203. I was beaten	Hāū mārā gōā	Ā tip-diyā
204. I shall be beaten	Hāū mārā jāndā	Mī tiplē
205. I go	Hāū jāū, or nōthū	Ā jāū
206. Thou goest	Tū jāē, nōthē	Tū jāē
207. He goes	Sō jāē, nōthē	Sē jāē
208. We go	Ām jāū, nōthū	Hām jāū
209. You go	Tum jāē, nōthē	Tum jāwō
210. They go	Sōjē jāē, nōthē	Sē jāwō
211. I went	Hāū gōā, nōthā	Ā gāū gōā, guwā
212. Thou wentest	Tū gōā, nōthā	Tū gāū
213. He went	Sō gōā, nōthā	Sē gāū
214. We went	Ām gōā, nōthē	Hām gāū

Sirmauri (Giripari and Biddau).	Baghatti.	English.
Āmē pitā	Hamē tipā (tipyā)	188. We beat (<i>Past Tense</i>).
Tūē pitā	Tumē tipā (tipyā)	189. You beat (<i>Past Tense</i>).
Tēniē pitā	Tinnē tipā (tipyā)	190. They beat (<i>Past Tense</i>).
Āw pitā lagē raā sū	Aū tipnē lagē rōē	191. I am beating
Āw pitū thā	Aū tipnē lagē rōā-thā	192. I was beating.
Maū pitā thā	Moē tipā-thā	193. I had beaten.
.....	Aū tipā	194. I may beat.
Āw pitūlā	Aū tipnē	195. I shall beat.
Tū pitēlā	Tū tiplā	196. Thou wilt beat.
Sē pitlā	Sē tiplā	197. He will beat.
Āmē pitlē	Hamē tipūē, tipmē	198. We shall beat.
Tūē pitlē	Tumē tiplē	199. You will beat.
Sē pitlē	Sē tiplē	200. They will beat.
.....	Aū tipdā	201. I should beat.
Āw pitā gōā sū	Aū tipā jān	202. I am beaten.
Āw pitā gōā thā	Aū tipā gōā	203. I was beaten.
Āw pitā jāulā	Aū tipā jāūē	204. I shall be beaten
Āw dēwū sū	Aū jān	205. I go.
Tū dēwē sa	Tā jāo	206. Thou goest.
Sē dēwē sa	Sē jāo	207. He goes.
Āmē dēwē sa	Hamē jāo	208. We go.
Tūē dēwē sa	Tumē jāo	209. You go.
Sē dēwē sa	Sē chāl-royē, sē jāo	210. They go.
Āw dēwā	Aū gōā	211. I went.
Tū dēwā	Tā gōā	212. Thou wentest.
Sē dēwā	Sē gōā	213. He went.
Āmē dēwē	Hamē gōē	214. We went.

English.	Jaunsari.	Sirmauri (Dharoti).
215. You went	Tum gōē, nōthē	Tum gauē
216. They went	Sōjē gōē, nōthē	Sē gauē
217. Go	Jā, nōth	Jā
218. Going	Jāndō, nōthdō	Jādā
219. Gone	Gōā, gwā, nōthā	Gauā, gōā
220. What is your name ?	Tūhārō nāw kā hō ?	Tērā nāw kā ?
221. How old is this horse ?	Ēs ghōrē-ki kā umar o ?	Ēs gauṛē-ri umar kā, (or) ai gauṛē kitnē din-rā ?
222. How far is it from here to Kashmir ?	Kāśmīr ētkī kōohō dūrē o ?	Kāśmīr sē-di kaitāl dūr ?
223. How many sons are there in your father's house ?	Tūhārō bābā-kē kōā bēṣe o ?	Tērē bāw-rē ghōr-dē kaitnē bēṣe ?
224. I have walked a long way to-day.	Hāū alā dūrē lag nōthā-thā	Ā s̄j bahōt chālā
225. The son of my uncle is married to his sister.	Mārē kākā-kē bēṣē tēs-kē bōhni-kē sath biā kiya.	Mārē ohōchē-rē bēṣē-rē bayāh tēs-ri bobo-sathē hōā.
226. In the house is the saddle of the white horse.	Bhitnāī sūklē ghōrē-ki jin bhī o.	Sapēd gauṛē-ri jin ghōr- mō sē.
227. Put the saddle upon his back.	Jin pōṛāw	Tēs-ri piṭhī-pādī jin pē
228. I have beaten his son with many stripes.	Mē tēs-kē bēṣē-kh chābukō- lēi piṭā.	Maū tēs-rē ohōtē-dē bōhē ohhīṭē lēā.
229. He is grazing cattle on the top of the hill.	Sō appi gurū dāḍē-kē mūḍiyārē-chh lē ohārē.	Sē tiṭe-pādē dāgar ohār
230. He is sitting on a horse under that tree.	Sō ghōrē-chh rōhā bēṭhī tēthā būṭō tō.	Sē gauṛē-pādē tēs pair- hēṭhē sē.
231. His brother is taller than his sister.	Tēs-kā bhāī appi bōhni-tē bēḡē lēā o.	Tēs-rā bhāī tēs-ri bobo-dā bēṣā sē.
232. The price of that is two rupees and a half.	Tēthē-kē dām dhāl rupaiyē o.	Tēti-rē mōl dhāl rupayā
233. My father lives in that small house.	Mārē bābā tēthā nāndrē kūrē pūḍā rōhē.	Mārē bhṛṭ tēs chhauṭē-sē ghōr-dē rāḡ-sē.
234. Give this rupee to him	Ējā rupaiyā tēs-kh dē	Ai rupayā tēs dē
235. Take those rupees from him.	Tēs bhērī sōjē rupaiyē sambhāl.	Sē rupayē tēs-dē lē
236. Beat him well and bind him with ropes.	Tēs-kh khūb mār or pāgoiē lēi bādh.	Tēs khūb ṭip hōr pāgul-dā bād.
237. Draw water from the well.	Kēḍ-dī pāṇī khāḷch	Bāḡ-dā ohīṭē khāḷch
238. Walk before me	Mērē samni ūḍā-pūḍā bhāḍ	Mī-dē sēgē chāl
239. Whose boy comes be- hind you ?	Kēs-kā lāḷhōṭṭā sō tāū pāohb ?	Tāi-pāohbē kas-rē ohhōṭū ūw ?
240. From whom did you buy that ?	Tumē sō kēs-bhērī mōlē gādō ?	Sē kas-dē lōā ?
241. From a shopkeeper of the village.	Ēko gāwō-kē bāniyē-bhērī .	Gāw-rē bāniyē-dē

Siromeri (Giripari and Bissau).	Baghatf.	English.
Tuś dēwē	Tumś goś	215. You went.
Sā dēwē	Sā goś	216. They went.
Dēw	Jā	217. Go.
Dēwdā	Jāndā	218. Going.
Dēwā	Gōś	219. Gone.
Tumrā kā nāw sa ? . . .	Tārē kāh nēw ? . . .	220. What is your name ?
Ēs ghōrē-rē kā umar sa ? .	Sā ghōrā kai barā-rā ? .	221. How old is this horse ?
Ēti-dē Kāsmir-kētī dūr sa ?	Kāsmir ai-dē kitni dūr Ēsōś	222. How far is it from here to Kashmir ?
Tārē bāwē-rē ghar-dē kētē ohhōś sa ?	Tārē bāpū-rē garē kitnē baghēr ?	223. How many sons are there in your father's house ?
Maī āj bhari bāṭ hāḍē .	Aū az bahut-hi haṇḍā .	224. I have walked a long way to-day.
Mārē kākē-rā ohhōśā tēs-ri bōṅē sāthi gāḍar uō.	Mārē chāchē-rā baghēr tēs-ri baibā-sāi byā sā.	225. The son of my uncle is married to his sister.
Chitē ghōrē-rē jin ghar bhitarē sa.	Dhanjē ghōrē-ri jin garē Ēsō.	226. In the house is the saddle of the white horse.
Tēs-ri piṭhē-gāī jin pāṭō .	Jin piṭhē-pās rākho . . .	227. Put the saddle upon his back.
Maī tēs-rā chhōśā ohhētē pō pitā.	Mōś tēs-rē baghērā-khē khūb ṭipā.	228. I have beaten his son with many stripes.
Sē ṭir gāī bāché ohār sa .	Sē ṭibbē-pādē dānḡrā ṭārō .	229. He is grazing cattle on the top of the hill.
Sē tēs bikh niṭhē ghōrē gāsē bōṭhē sa.	Sē tēs dālā bēṭhē ghōrē-pās chārō rōā.	230. He is sitting on a horse under that tree.
Tēs-rā dādā tēs-ri dādī-dū lābā sa.	Tēs-rā bāyyā tēs-ri baibā-dē lābā-Ēsō.	231. His brother is taller than his sister.
Tēs-rā mōl dāī rūpayā sa	Tēs-rā mōl dāī rūpayē Ēsō .	232. The price of that is two rupees and a half.
Mārā bābā tēs chhōśē ghara-dā-rā sa.	Mārā bāpū tēs chhōṭī ohhāniā-dē raū.	233. My father lives in that small house.
Ē rūpayā ēs-khē dē . . .	Ēh rūpayā tēs-khē dē . . .	234. Give this rupee to him.
Sē rūpayā tēs-dū ōrū kar .	Sē rūpayē ēs-dē lō . . .	235. Take those rupees from him.
Tēs āchhā piṭ tyā pāgōṭhē bān.	Tēs khūb mār hōr rādāī-māi bān.	236. Beat him well and bind him with ropes.
Kūē-dū ohīē gāyō . . .	Kūē-dē pānī āp . . .	237. Draw water from the well.
Mā-dā āḡō chāl . . .	Mān-dē āōkā haṇḍ . . .	238. Walk before me.
Tāmū-dē pāchhē kas-rā chhōśā āj ?	Tārē pachhā kēs-rē baghēr āō ?	239. Whose boy comes behind you ?
Tēs sē kas-dū gīnā ? . . .	Sē tumś kēs-dē lōś ? . . .	240. From whom did you buy that ?
Gawō-rē hāniyē-dū . . .	Gāw-rē hāniyē-dē . . .	241. From a shopkeeper of the village.

THE KIŪṬHALI GROUP.

The Simla Hill States are bounded on the North by the River Satlaj. Speaking roughly, the southern half of the whole tract is occupied by Sirmur, Baghat and the adjoining parts of Patiala. The Northern half has in its centre the State of Keonthal and the Śrīnagar thānā of Patiala. Here the language is Kiūṭhali, reaching from Baghat and Sirmur right up to the State of Bhajji lying along the south bank of the Satlaj.

West and East of this central Kiūṭhali tract other Western Pahāri dialects are spoken, all of which are closely connected, and which may conveniently be classed together as the Kiūṭhali group. On the west, in the State of Nalagarh is Haṇḍūri, and to the east, in order going eastwards, spoken in Eastern Keonthal, Kotkhai, and several adjoining and less important States, are Simla Sirāji, Barāri, Kīrni, and Śōrāchōli. Finally belonging to the same group is the Kōchi, spoken in the western part of the State of Bashahr, immediately to the North and North-East of Barāri and Śōrāchōli. The number of speakers reported for each of these dialects is as follows :—

Kiūṭhali	43,577
Haṇḍūri	50,211
Simla Sirāji	28,833
Barāri	7,894
Śōrāchōli	2,428
Kīrni	3,938
Kōchi	51,882
Total for Kiūṭhali Group	188,763

A glance at the map will show that these occupy the whole of the Northern half of the Simla Hill States except the north-east corner, near Kōṭguru (Kotgarh). The language here is more closely connected with that of the Outer Sirāj of Kulu on the north side of the Satlaj, and I have classed it, as will be seen subsequently, as a member of what I call the Satlaj Group.

Details regarding these dialects will be found fully given in the following pages, and it is here unnecessary to refer to them. All the dialects of the Simla Hill States closely resemble each other, and the common main point of distinction is the method of forming the oblique case of masculine nouns ending in a consonant. In Sirmauri these end in *ē* or *ō*, in Baghatī in *ā*, and in the languages of the Kiūṭhali Group in *ō* or *ō*.

For further particulars, especially to the phonetic changes, reference should be made to the separate account of each dialect.

KIŪṬHALĪ.

Kiūṭhali is properly the language of the State of Keonthal (Kiūṭhal) and is the principal language of the Simla Hill States. It is the vernacular language of Simla itself.

The State of Keonthal is scattered in various detached portions over the middle of the Simla Hills, and has, moreover, various subordinate States, such as Theog, Koti and others. Kiūṭhali is spoken in the main portion of the State immediately to the south-east of Simla, and also in the subordinate state of Koti. It is also spoken in the Śrinagar thana of Patiala (see Baghāṭī, ante p. 513 ff.) and in the States of Dhami and Bhaṭṭi as well as in the headquarters of Simla.

The number of its speakers is as follows :—

Keonthal	21,745
Simla	2,741
Patiala (Śrinagar)	3,000
Bhami	3,924
Bhaṭṭi	12,167
TOTAL	<u>43,577</u>

To its east Kiūṭhali has Sirmauri, Simla Sirāji, Barāṭī, Kīrnī, and Śōdhōchī, to its south Baghāṭī, to its west Hanḍūrī, and to its north Sukēṭī, all of which are closely allied to Kiūṭhali.

The most striking peculiarities of Kiūṭhali are the termination *ō* of the oblique form of masculine nouns ending in consonants, as compared with the *ā* of Baghāṭī and the *ē* of Sirmauri, and the use of *hāgē* as the postposition of the dative.

A sketch of Kiūṭhali is given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. Colonel Sir Richard Temple has given several excellent examples of Kiūṭhali poetry on pp. 367 ff. of Vol. I. of his *Legends of the Punjab*, to which he has prefixed a very useful Vocabulary, and Mr. H. A. Rose, I.C.S., has published two Kiūṭhali ballads (both Text and Translation), entitled, respectively, *Subāī kī Nāṭī, a Pahāṭī Love Song from Keonthal* [*Indian Antiquary*, Vol. xxxviii (1909), p. 328], and *Mohīye kī Har, or Bar* [ib. Vol. xxxvii (1908), pp. 299 ff., and Vol. xxxviii (1909), pp. 40 ff., 69 ff.]. Much information regarding the language, not in the following pages, will be found in these.

As the language of these Western Pahāṭī dialects contains many words not found in the usual dictionaries, and as good materials are available for Kiūṭhali, there is here given a Kiūṭhali vocabulary, containing those words which I have selected from the above mentioned works and from the specimens to be found below, as being words that are likely to be strange to the student. Such words will form a contribution towards ascertaining the original form of the ancient Khasa language once spoken in these hills—

A

<i>agayā,</i>	an order, command.
<i>āh,</i>	yes.
<i>ainī, innī,</i>	a fight.
<i>akhī, ākkhī.</i>	the eye.
<i>āklālā,</i>	wise.
<i>akrā,</i>	arrogant.
<i>ālē duālē,</i>	round about.
<i>ālī, hālī,</i>	a slave, a servant.

ālō,
āmā,
aṇḍkū,
āṇṇū,
ānthī,
aśyā,
auhl,
aunū,

a brass pot, *lōṭā*.
a mother.
on this side.
to bring, to draw (water).
this much.
eighty.
a plough, *auhl bāhṇū*, to plough.
to come.

B

bād,
bādā,
bāḍā,
baḍāla,
baḍārō,
bāḍē dēṇū,
bādṇū,
badrō,
bādū,
bāḍā, baiṇḍkū,
bagēhr,
bāgur,
bāhrā,
bāi, bāiā,
baiṇḍkū, bāḍā,
bāl,
balānū,
balnū,
bālṇū,
bālḷō,
bāmṇū,
bāmū,
hānī,
bānū,
bāō, bāpū,
bāraktṣārī,
baśī,
bastarū,
bāṭṇū,
bauhṇ,
bauhṇū,
hēbī,
bēdṇō,
bēghē, bēgē,
bēhḍ,
beō, biō, bōā,

a complaint in a law-court.
all, the whole.
a share.
a shepherd.
brotherhood, caste-fellows.
to divide out into shares.
to obey.
a bag.
the complainant in a law-case.
outside.
son, boy.
wind.
a load.
a brother.
outside.
hair.
to get made.
to become, be made.
to make.
a bracelet.
to put clothes on some one else.
clothes.
clothing, appearance.
to begin.
a father.
a feast.
rain.
a cultivator, a peasant.
to knead.
jungle.
to flow.
a sister.
penetrated.
very, much, very much.
sheep.
poetical for *ōā*, was. Cf. *bhūlā*.

<i>bēṛā,</i>	flock of cotton.
<i>bēsudā,</i>	senseless, unconscious.
<i>bhājṇū,</i>	to refuse.
<i>bhalṛā,</i>	much.
<i>bhātalē,</i>	oxen.
<i>bhātrī,</i>	an arrow.
<i>bhaurī,</i>	much.
<i>bhōlkā,</i>	parched, half-cooked.
<i>bhūṛdā,</i>	down (adv.)
<i>bhūlā,</i>	poetical for <i>ōā</i> , was. Cf. <i>bēō</i> .
<i>bī,</i>	even, also.
<i>bīdṇū,</i>	to call, summon.
<i>bīghā,</i>	broad.
<i>bīō,</i>	see <i>bēō</i> .
<i>bīōrā,</i>	a change in music (time or tune).
<i>bīṛ,</i>	a city.
<i>bīṛ,</i>	village lands.
<i>bīṛā,</i>	an exchange.
<i>bīṛṇū,</i>	to bind.
<i>bītrē,</i>	within.
<i>bōā,</i>	see <i>bēō</i> .
<i>bōld</i> or <i>būld,</i>	ox,
<i>bōḍṛā,</i>	great, large.
<i>brailī,</i>	pussy-cat.
<i>būhn,</i>	sister.

C

<i>chāmbā,</i>	copper (<i>tāmbā</i>).
<i>chānchakk,</i>	gratuitously, for no reason.
<i>chaykū,</i>	a bird.
<i>chāṛd,</i>	silver.
<i>chaun,</i>	three.
<i>chaurā</i> (1),	a verandah-platform.
<i>chaurā</i> (2),	a little (<i>thōṛā</i>).
<i>chēōrī,</i>	wife.
<i>chhāngṛū,</i>	a son.
<i>chhāngṛī,</i>	a daughter (East Kiūṭhalī).
<i>chhāp,</i>	a ring.
<i>chhāṛṇū,</i>	to put, place, leave.
<i>chhēlṭū,</i>	a kid.
<i>chhījī,</i>	fulfilled.
<i>chīja, chīā, or chījyā,</i>	third (<i>ṭīsrī</i>).
<i>chīrwā,</i>	a baby.
<i>chīś,</i>	water.
<i>chīṭā,</i>	a blow, a stripe.
<i>chōhṭā, chōhṭū,</i>	a son, a boy.

D

<i>dagāsā,</i>	a small knife for cutting grass, on the principle of an axe.
<i>ḍaggā,</i>	flesh (not eaten, as of a cow, horse). Cf <i>ḍalkī</i> .
<i>ḍāhē,</i>	two and a half.
<i>dāhrō,</i>	a hill.
<i>ḍai,</i>	a daughter.
<i>ḍaihrū,</i>	a day.
<i>ḍāl,</i>	a tree.
<i>ḍalichā,</i>	a mat (<i>galichā</i>).
<i>ḍalidrī,</i>	lazy.
<i>ḍalkī,</i>	meat (for eating). Cf. <i>ḍaggā</i> .
<i>dānd,</i>	a front-tooth.
<i>ḍāphī,</i>	a room.
<i>ḍar,</i>	a back-tooth.
<i>ḍaũ,</i>	sunshine.
<i>dēs,</i>	the sun.
<i>ḍēunū,</i>	to go ; <i>ḍēūē-zānū,</i> to go away.
<i>dhāchṇū,</i>	to feed.
<i>dhāi (1),</i>	help ! (<i>dōhāi</i>).
<i>dhāi (2), dhāk, dhākī,</i>	on high.
<i>dharāti,</i>	at midnight (<i>ādhīrāt</i>).
<i>dhīsō, dhīsā,</i>	visible.
<i>ḍīngā,</i>	a club.
<i>ḍīngṇū,</i>	to take out.
<i>ḍōkhar,</i>	a field.
<i>ḍōtē,</i>	to-morrow.
<i>ḍūlkē,</i>	sunrise.
<i>ḍurāgī,</i>	a kind of loud drum.

E

<i>ēbhō,</i>	thus.
<i>ēbī,</i>	now.
<i>ētē, ēthiā,</i>	here, cf. <i>itūā</i> .
<i>ēthiō,</i>	from here.
<i>eunī,</i>	here.

G

<i>gā,</i>	a village.
<i>gāḍkā,</i>	before.
<i>gās,</i>	upon.
<i>ghāl-mathōl</i>	fighting, mutual assault.
<i>ghaṇā,</i>	a wall.
<i>glīṇ,</i>	compassion.

WESTERN PAHĀRĪ.

ghērā,
gīndā,
giṣhī,
gōḍḍū,
gōhr or gauhr,
gōhrchī,
gōhrī-bārī,
gōlā,
gudlā,
gunṭhī,

an earthen pot (*gharā*).
 tom-cat.
 a fire-place (*aṅgiṣhī*).
 to quarrel.
 a house.
 property, substance.
 property.
 the neck.
 sweet.
 a finger.

H

hādī, hāḍṛī,
kālī or ālī,
haṅḍnū, hāṅḍḍū,
hījō,
hīrnū,
hīśu, iśū,

a word, thing (= *bāt*).
 a slave, a servant.
 to go, walk.
 yesterday.
 to look at, stare.
 like this, of this kind.

I

ī, ījī,
innī, ainī,
iśū, hiśū,
ītiā,

mother.
 a fight.
 like this.
 here, cf. *ēthiā*.

J

jagrō,
jētiā,
jhikhutā,
jhōṅ,
jisū,
jōddē,
jōgā,
jubar,
jūhṅ,
jwānas,

the walls of a house.
 where (rel.).
 a garment.
 a person.
 like what (rel.).
 when (rel.).
 a place.
 a plain, a maidan.
 the moon.
 a woman, a wife.

K

kāchh,
kāl,
kanārē,
kaṅchhā,
kāṅg,
kārā,
karēgō,

a bank, high ground.
 a famine.
 in (a certain) direction (= *taraf*).
 young, small.
 a row, noise.
 revenue.
 a corpsec.

kartā,
kaṭṇū, kaṭēlnū,
kētīā,
khāṭī,
khēṭe,
ḥhiyānnū,
kīlō,
kīśū,
kōbbē,

kōddē,
kōē,
kōilī,
kūkū,
kutēōzzō,
kyūṭh,

lāt,
launū,
lāunū,
lēkhā-chōkhā,
līdā,
līṭō,
lōā,
lōṭī-pōṭī,

māchh,
māēchō,
majjal,
mānjā,
manrū,
mhāṭhō, mhāṭhrō,
mīṭō,
mīṭnū,
mōj,
mōl,
muknū,
muktī,
mūlē,

nā,
nā,
nabārnū,

great anxiety.
 to beat.
 where?
 revenue.
 a field.
 to give to eat.
 in the morning.
 like what?
 ever, sometimes; *kōbbē-nā*, never; *kōbbē kōbbē*,
 sometimes.

when?
 why?
 a verandah.
 a cuckoo.
 bad, ugly, ignorant.
 clouds.

L

a foot.
 to take.
 to supply, fix, determine (*lagānā*)
 computation.
 crop-tailed.
 a cry.
 iron.
 goods and chattels.

M

a man.
 parents.
 an army.
 a bed.
 a betrothal.
 small.
 a roof.
 to be got, to be met.
 merriment, rejoicing.
 price.
 to complete.
 much, very much.
 below.

N

no, not.
 a name.
 to pierce.

nadrī,
nahār,
nāṅū,
narēlō, narēlṣā,
natsōzzō,
nauz, nauzō,
nāvī,
navīrō, nēōrī,
nēṅū,
nēōvī, navīrō,
nēūṛē,
nhōthṅū,
nīh,
nīkrā,
nōkhī,

ōbā,
ōhṅū,
ōrē,
ōṭṅū,

pachiā, pīchiā,
pagī,
pagrā (1),
pagrā (2),
pāhṛ,
pajāhr,
pākharō,
pandalē,
pāndē,
paṅḍkū,
panēṅū,
paṅī,
pāṅū,
pānz,
parchī,
pauēnō,
patēr,
patrī,
pēhōṛū-khē,
phābṅū,
pharād,
phāyā,

sight (*nazrī*).
 gut, leather string.
 to bring.
 a vessel, dish.
 bad, ugly, ignorant.
 bread, food.
 subject, ruled.
 likeness.
 to take.
 likeness.
 near.
 to run.
 no, not.
 small.
 an unfair injury (*anōkhī*).

O

up, above.
 to be.
 causelessly.
 to turn, return.

P

a paternal uncle.
 a vestibule, verandah.
 visible.
 a follower.
 a hill.
 a load of grass or firewood.
 opposition, enemy.
 a verandah.
 upon.
 beyond.
 to clothe.
 a shoe.
 to throw, place.
 five.
 a lance (*barchī*).
 sharp.
 remonstrance, appeasing.
 a field (East Kiūṭhali).
 (adv.) next.
 to meet.
 a complaint in a law-court.
 a kiss.

phrēzō,
pichhaũkā.
pichā, pachā.
piñōlī,
pīrī,
pīrū or pīpū,
pōnā,
pōrū,
pōrnū,
pōkūē,
pūjñū,
purā, purē, purō,
pyūlī, pyūwal,

on the day before yesterday.
 behind.
 a paternal uncle.
 yellow ink.
 a generation (*pīrī*).
 to beat.
 an ear of corn.
 there.
 to fall ; to be proper.
 on the day after to-morrow.
 to arrive.
 back, beyond.
 a door.

R

rabālī,
rāchnū,
rāḍ,
raghēs,
rakā, rēkā,
rakh,
īambī,
rauhñū, rauñū,
raunā,
rēgarū,
rēkā, rakā,
rēkhā,
rīgārī,
rīgārū, rēgarū,
rīrñū,
rōknū,
rōśnū,
rōśī,
rūbhan,

a caress.
 to lose.
 a harlot.
 meaning, signification.
 another, other.
 alas !
 an instrument for uprooting grass, etc.
 to remain.
 a verandah, platform.
 see *rīgārū*.
 other, another.
 a rival (fem.).
 people, population.
 a member of the royal family.
 to fall.
 to stop, prevent.
 to be angry.
 a rope.
 before, in front (*rū-ba-ru*).

S

śād,
śādñū,
śāh,
śāi,
sairī,
samān,
sañgī,
sanñ,
śarī,

a sound.
 to call, summon.
 life, breath.
 made, completed.
 see *sērī*.
 a reward.
 with.
 treatment, conduct.
 opposed (*śarī*).

<i>sardā,</i>	plenty.
<i>sarlī,</i>	loud.
<i>sāthī (1),</i>	a friend, companion.
<i>sāthī (2),</i>	with.
<i>śaukī,</i>	debauchery, lechery.
<i>śēkurā,</i>	a husk.
<i>śēlā, śōllā,</i>	cold (East Kiūṭhali).
<i>sēri, sairī, sētī,</i>	a plain, flat place.
<i>siburē,</i>	always.
<i>śigā,</i>	swift.
<i>śigī, śīgī,</i>	quickly.
<i>śijlā,</i>	altogether.
<i>śikhnū,</i>	to learn.
<i>śilā,</i>	hemp.
<i>śilī,</i>	a jackal.
<i>śirāś,</i>	mustard.
<i>śīro,</i>	a boundary.
<i>sōā,</i>	straight in front.
<i>sōb, sōbbā,</i>	all.
<i>sōēnā,</i>	gold.
<i>śōkā,</i>	dry.
<i>śōllū, śēḷā,</i>	cold.
<i>śud,</i>	memory.
<i>śunnū,</i>	to hear.
<i>śūraṅ,</i>	astonishment.
<i>suttnū,</i>	to lie down, to sleep.
T	
<i>tātō,</i>	hot.
<i>tāunnū,</i>	to warm up.
<i>tēlīā,</i>	there.
<i>ṭhēṭ,</i>	a thing.
<i>ṭhinḍ,</i>	man.
<i>ṭhīgā,</i>	a scoundrel, cheat.
<i>ṭhōkarī,</i>	a handcuff.
<i>ṭipnū or piṭnū,</i>	to beat.
<i>ṭiśū,</i>	like that.
<i>ṭōl,</i>	service (<i>ṭahal</i>).
<i>ṭaḷnū,</i>	to go, walk.
<i>ṭṣāṅnū,</i>	to prepare, arrange.
<i>ṭṣār,</i>	four.
<i>ṭṣār'nū,</i>	to graze (transitive).
<i>ṭṣār'nū,</i>	to cause to rise, to put up (<i>charhāna</i>).
<i>ṭṣāṭṣā,</i>	an uncle (<i>chāchā</i>).
<i>ṭṣaulhē,</i>	on two days after to-morrow, on the fourth day.

tshē,
tsózzarō,
tsugaunū,
tsuñgnū,
tuāṭh,
ṭukṭukā,

six.
 good, beautiful, clean.
 to graze (transitive).
 to graze (intransitive).
 stormy wind.
 bread, food.

U

ūbhā,
uchṭā,
ummōr,
ūndhā,
urē ṭṭnū,
urē laurū,

up ; *ūbhā ṭṭnū*, to stand up.
 high.
 age, time of life.
 down (adv.).
 to return, come back.
 to take away.

W

withkū,

inside.

Z

zāgnū,
zāṭnū,
zatṭnū, zaṭṭnū,
zōgā,
zōṭnū,

to guard, watch, tend (cattle).
 to think, consider, know.
 to speak.
 fit, suitable.
 to speak.

Besides the above, attention may be drawn to the common suffix added to nouns as a diminutive, or without any special force at all, *-ṭū*, *-ṭā*, or *-ṭō* ; fem. *-ṭī*. In the specimens, this termination occurs in the word *chhēṭṭū*, a kid, but other examples will be found in the above Vocabulary.

The following sketch of Kiüthali Grammar is based on the language of the two specimens which follow, and on the List of Words and Sentences on pp. 630 ff. Its preparation has been materially simplified by the existence of the excellent account of the dialect in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. When my own materials were wanting, I have freely borrowed from him. Moreover, there is no fixed system of spelling Kiüthali words. The same word will be found spelt in different ways in two consecutive lines. For instance, the word for 'by him' appears in the specimens, as originally received, under the forms *tinīyē*, *tinīyē*, *tiñīē*, *tinīē*, and *tinyē*. In order to facilitate comparison with Mr. Bailey's work, I have, in such cases, selected and adhered to one system of spelling ; when possible, following that adopted by him.

Pronunciation.—Kiüthali strongly resembles Sirmauri in its phonetic system. There is the same pronunciation of *a* as the *ō* of 'hot', and of *ā*, at the end of a word, as *ō*. Both these are prominent features of Kiüthali. The pronunciation of *a* as *ō* is almost universal, as will be seen from the specimens. This sound is sometimes represented in the native character by *a* (अ) and sometimes by *ō* (ओ), but will always be indicated by the letter *ō* in transliteration. Thus, both तह and तोह, then, will be transliterated as *tōhē*. The use of *ō*, and sometimes *ū*, instead of a final *ṣ* is also very common. Thus,

we have both *chōhṭā* and *chōhṭō*, a son; *bōlā* and *bōlō*, said; *māhrā* and *māhrō*, our; *chhēllā* and *chēllū*, a kid; *kēā* and *kēū*, made. Sometimes the *ō*-sound is broadened to *au*, so that we have *gōhr* or *gauhr*, a house.

An initial *a* or *ā* is sometimes elided, as in *dharātī* (Hindī *ādhīrāt*), midnight; *gīḥī* (Hindī *āngīḥī*), a fireplace; *nōkhā*, for *anōkhā*, curious.

In Kiūṭhali we note for the first time a peculiar sound, resembling a much prolonged German *ü*. It has no fixed representative in the Nāgarī character, perhaps it most commonly appears as *aya*. In transliteration I represent it by *ū*. Thus, भयस, a sister, transliterated *būhṣ* (see the remarks on aspiration below). It may be noted that this sound also occurs in Kāshmirī.

The letter *h* is dropped as frequently as in the other Simla Hill dialects. We have *hór* or *ór*, and; *hālī* or *ālī*, a servant; and *ṭól* for *ṭahal*, service. So also aspiration of consonants, especially of sonant consonants, such as *bh*, *dh*, and *gh*, is sometimes dropped, as in *bāzī*, for *bhāzī*, a brother; *bitrē*, for *bhitrē*, inside. More often, however, the aspiration is transferred,—projected, so to speak, to a later stage of the word. In such cases the aspiration is, in writing in the vernacular character, retained in its proper place. Thus, while we have both *होण* and *चोण*, meaning 'to be', the first is pronounced *ōhṇū*, and will be so transliterated. Similarly we shall find words such as *घोडा*, a horse, transliterated *gōhrā*; *बघेर*, a boy, transliterated *bagēhr*; *घर*, a house, transliterated *gōhr*; and *होटा*, a son, transliterated *chōhṭā*. In all these cases, the transliteration represents the real pronunciation. It should be remarked that all this defective pronunciation of *h* is a prominent feature of the Piśāchā languages of the North-West Frontier.

Another Piśāchā peculiarity is the development of a *ts* and a *z* (often pronounced *dz*) from *ch* and *j*. The specimens will show frequent examples of this, a good one is the word *tsōzzarā*, good, often written *chajarā*. In the vernacular character *ts* is indicated by the character for *ch* with a dot under it,—thus च, —and similarly *z* or *dz* by ज. In the specimens as received these dots were carefully marked, so that in most cases little difficulty was found in the transliteration.

As usual, *s* is frequently pronounced *ś*, i.e. like the *sh* in 'shine'. Thus, *śunā*, heard (Hindī *sunā*); *daś*, ten (Hindī *das*), and so on. This is really a case of retaining an original *ś*, which Hindī has changed to *s*.

In the specimens, the cerebral letters *r*, *n* and *l* are all carefully marked and are indicated both in the vernacular character and in the transliteration. In other Indian languages *r*, which is a derivative of *ḍ*, never commences a word. When initial the sound is always a pure *ḍ*; but in the second specimen, we have a remarkable instance of *r* being used instead of *r* at the commencement of a word, as in the word *rōknē* (Hindī *rōknē*). So also in the preceding vocabulary, we have *rāmbī*, a weeding instrument. This is particularly interesting, for the same change also occurs in European Gipsy, as in *rōi*, a ladle, for the Indian *ḍōi*. Moreover, a great many scholars are of opinion that these European Gipsies originally came from the north-west frontier, where the Piśāchā languages are now spoken.

Another noteworthy peculiarity is the frequent change of *t* (especially when representing an older *tr*) to *ch*, as in *chaun*, three; *chāmbā*, copper; *chaurā* (Hindī *thōrā*), a little; *chijā* (Hindī *tijā*), third; *pichā* (Hindī *pīṭipā*), a paternal uncle. The same change occurs in Sirinauri Biśsau. A further change of the *ch* so developed into

ts occurs in *khēts* (Hindī *khēt*), a field. In Kāshmiri the change of *t* to *ts* is very common.

Sometimes, and this is also a peculiarity of the Pisācha languages, a soft consonant is hardened, as in *parchi* (Hindī *barchi*), a lance; *lēkhā-chōkhā* (Hindī *lēkhā-jōkhā*), computation.

A change of *g* to *d* occurs in *dālichā* (Hindī *gālichā* غاليحة), a mat.

Letters are frequently doubled, although this doubling is rarely represented in the vernacular character. When this is the case, the doubling will be indicated in the transliteration. Thus सञ्जे will be transliterated *sōbbi*, because the word is so pronounced.

Nouns.—All nouns, without exception, have their agent and locative cases singular and plural, ending in *ē*. Thus *gōhrē*, by or in a horse, or by or in horses, from *gōhrā*, a horse. Similarly in these cases, *gōhr*, a house, has *gōhrē*; *bāpū*, a father, has *bāpūē*; *bēṭi*, a daughter, has *bēṭiē*; and *būhn*, a sister, has *bauhnē*. It must be remembered, however, that, as in other Indian languages, the locative may also be formed with the aid of postpositions added to the oblique case.

Masculine *Tadbhava* nouns which, in Hindī, end in *ā*, also end in *ā* in Kiūṭhalī, but this *ā* is, as already explained, interchangeable with *ō* and sometimes with *ū*. Thus *gōhrā* or *gōhrō*, a horse; *chhēlā* or *chhēlū*, a kid. Such nouns form the vocative singular by changing the final *ā* (*ō*) to *ēā* and the vocative plural, by changing it to *ēō*. Thus *gōhrēā*, O horse; *gōhrēō*, O horses. All the other oblique cases of the singular and plural (including the agent and locative), as well as the nominative plural, are formed by changing the final *ā* (*ō*) to *ē*. Thus *gōhrē*.

Masculine nouns ending in a consonant have the nominative plural the same as the singular. The locative and agent add *ē*, the vocative *ā* in the singular and *ō* in the plural, and all other cases of the singular and plural take *ō*. Thus, *gōhr*, a house, or houses; *gōhrē* by or in a house or houses; *gōhrā*, O house! *gōhrō*, O houses! obl. sing. and plur. *gōhrō*. This termination *ō* of these nouns is typical of Kiūṭhalī. Bagbāṭi has here *ā*, while Sirmauri has either *ē* or *ō*.

Other masculine nouns add *ē* in the agent and locative and take *ā* in the vocative singular and *ō* in the vocative plural, but are otherwise unchanged. Thus, *bāpū*, a father or fathers; *bāpūē*, by or in a father or fathers; *bāpūā*, O father! *bāpūō*, O fathers! obl. sing. and plur. *bāpū*.

Feminine nouns in *i* add *ē* in the agent and locative singular and plural, *ē* in the vocative singular, and *ō* in the vocative plural, and are otherwise unchanged. Thus *bēṭi*, a daughter, or daughters; *bēṭiē*, by or in a daughter or daughters; *bēṭiē*, O daughter! *bēṭiō*, O daughters! obl. sing. and plur. *bēṭi*.

Other feminine nouns take *ē* in the vocative singular, *ō* in the vocative plural, and *ē* in all the oblique cases of both numbers (including the agent and locative). Thus, *pharād*, a complaint; voc. sing. *pharādē*; voc. plur. *pharādō*; nom. plur. *pharād*; all other cases, *pharādē*. *Būhn*, a sister, changes the *ū* to *au* in all other cases except the nominative plural. Thus obl. sing. and plur. *bauhnē*.

It will be observed that except in the nominative and vocative case, all Kiūṭhalī nouns have the plural the same as the singular, and that the only nouns in which the nominative plural is different from the nominative singular are masculine *tadbhavas* in *ā* (*ō*), like *gōhrā*.

The above rules are conveniently exhibited in the following table :—

NOMINATIVE.		VOCATIVE.		Oblique Singular and Plural.	Agent and Locative Singular and Plural.
Singular.	Plural.	Singular.	Plural.		
<i>gōhrā (ō), a horse</i>	<i>gōhrē</i>	<i>gōhrēā</i>	<i>gōhrēō</i>	<i>gōhrā</i>	<i>gōhrē</i>
<i>gōhr, a house</i>	<i>gōhr</i>	<i>gōhrā</i>	<i>gōhrō</i>	<i>gōhrō</i>	<i>gōhrē</i>
<i>bāpū, a father</i>	<i>bāpū</i>	<i>bāpūā</i>	<i>bāpūō</i>	<i>bāpū</i>	<i>bāpūē</i>
<i>bēṭi, a daughter</i>	<i>bēṭi</i>	<i>bēṭiē</i>	<i>bēṭiō</i>	<i>bēṭi</i>	<i>bēṭiē</i>
<i>pharād, a complaint</i>	<i>pharād</i>	<i>pharādē</i>	<i>pharādō</i>	<i>pharādē</i>	<i>pharādē</i>

The commonest postpositions are :—

Accusative—*khē, hāgē, gē*.

Instrumental—same as the Ablative. Sometimes the same as the Agent.

Dative—*khē, hāgē, gē, ri tēi, ri khātar*, to or for.

Ablative—*dā (dō), hāgō, phā*, from; *sāthi*, with.

Genitive—*rā*.

Locative—*dā (dō), mājē*, in; *pāndē*, upon.

Of the above *hūgē* and *hāgō* are sometimes used in a sense equivalent to the French *chez*, as in :—

āpnē āpnē hāgō-khē ḍēūē, they went away, each to his own home.

āpnē hāgē tīṅ daihrē-tēi bēsudā pōṛā rohā, I remained for three days lying down in my own house.

Both these examples occur in the second specimen. In the latter of the two, note the use of *tēi* to mean 'during', equivalent to the Hindi *tak*.

The oblique form itself can be used without a postposition for any oblique case. Several examples of this will be found in the specimens, principally in the case of pronouns. Here we may note :—

itnē bōrśō mōē tēri tōl ki, for so many years I did thy service.

The following are examples of the use of the cases :—

Nominative Plural :—*ēki ādmī-rē dō bagēhr thē*, of a certain man there were two sons.

mērē bābē-hāgē kitnē āli ōssō, how many servants are there in my father's house (see above regarding the meaning of *hāgē*).

Agent.—This is used for the subject of the past tense of a transitive verb, as in Hindi. Thus :—

kauchhē bagēhrē āpnē bāō-hāgē bōlō, the younger son said to his father. Note that *bōlnū* is transitive.

bāpūē āpnē hāli-khē bōlō, the father said to his servants.

bādūē sōbhī-rī gālī dittī, the complainant gave abuse of (*i.e.* to) all.

As occasionally happens in Hindi dialects the Agent case is sometimes used as the subject of the past tense of an intransitive verb, used as an impersonal passive. Thus :—

kauchhē bagēhrē dūr pōrdēsō-khē ḍēūā, by the younger son it was gone to a far country, *i.e.* the younger son went to a far country.

Accusative.—This case is usually the same as the nominative, but, as in Hindī, and according to the same rules, can also take the postpositions of the dative. No examples of nouns in the accusative with a dative termination occur in the specimens, but there are several examples of pronouns treated in this way, some of which will be shown in the proper place. The following are examples of nouns in the nominative form of the accusative :—

sūr zāgnē-rī khātar bhējā, he sent him to guard swine.

sūrō-rē jūthē sékuṛē khāē-rō, having eaten the waste husks of the swine.

āchhē āchhē jhikutē lēō, bring very good garments.

Instrumental.—This case may be either the same in form as the case of the Agent, or it may be governed by some postposition, one of those of the ablative being generally employed. The only examples available are in the List of Words—(No. 228, 236) :—

mōē tēs-rā chōhṭā chīē-sāthī ṭpā, I have beaten his son with blows.

rōssī-sāthī bānh, bind with ropes.

Dative—

kañchhē bagēhrē dūr pōrdēsō-khē dēūā, the younger son went away to a far country.

bāpūē āpnē hālī-khē bōlō, the father said to the servants.

kañchhē bagēhrē āpnē bāō-hāgē bōlō, the younger son said to his father.

jō-kīē mā-gē gōhrī-bārī ā, whatever property is to me, *i.e.* whatever I have.

gauhrō-rī tēi rājī khūsi oṭē-rō, having returned happy and well to the house.

bitrē zānē-rī tēi bhājā, he refused for entering (to enter).

mērī pharādē-rē ṛōkṇē-rī tēi, for stopping (in order to stop) my complaint.

tinē sūr zāgnē-rī khātar bhējā, he sent him for watching (to watch) swine.

Ablative—

kūē-dā chīs āṇ, fetch water from the well.

sē rupōyē tēs-hāgō urē lō, take those rupees from him.

sē tussē kōs-phā lōā-thā ? gā-rā bāniyē-phā, from whom did you buy that ?

From a shopkeeper of the village.

The postposition *sāthī* means both 'by means of' and 'together with.' An example of the former meaning has been given under the head of the instrumental. For the latter we have :—

tū daihrē-rā mā-sāthī rōā, thou art ever with me.

Genitive.—The suffix *rā* of the genitive is an adjective, like the *kā* of Hindī, and the *rō* of Mārwarī. When governed by a masculine noun in the plural, or in an oblique case of the singular it becomes *rē*, and when governed by a noun in the feminine, it becomes *rī*. Thus :—

jō gōhrchī-rā mērā bāḍā āsā, (that) which is my share of the property.

sūrō-rē jūthē sékuṛē khāē-rō, having eaten the waste husks of the swine.

mērē kākē-rā chōhṭā tēs-rī bauhṇē-sāthī biā āsā, the son of my uncle is married to his sister.

tērē bāō-rē gauhrē kitnē bagēhr āsā, how many sons are there in thy father's house ?

ēs gōhrē-rī kāh ummōr oṣēō, what is the age of this horse ?

ãw baḍārō ghaṇē-rī s̄iwo lāundē lōē-gōā-thā, I had taken away the brotherhood to fix the boundary of the wall.

hāthō-rī guṇṭhī-khē chhāp, a ring for the finger of (his) hand.

Locative.—The postposition *dā* (*dō*) of the locative is, like *rā*, an adjective agreeing with the thing contained. When agreeing with a masculine noun in the plural or in the oblique singular, it becomes *dē*, and when agreeing with a feminine noun it becomes *dī*. The organic locative in *ē* is used in exactly the same sense as the locative with *dā* (*dē*, *dī*). Thus:—

tērē hāō-rē gauhrē kitnē bagēhr āsā, how many sons are there in thy father's house?

mērā bāō tēs mhāṭhṛē gauhrō-dā rauhā, my father lives in that small house.

jēṭhā hāi khētsō-dā thiā, the elder brother was in the field.

ãw bī tēi-dō parā-nhōṭhā, thereon, I also ran away.

tēs mulkō-dē ēki admī-hāgē rōā, he dwelt with a man (masc. sing. obl.) in that country.

āpnī lōṭi-pōṭi sauki-dī khōi, he lost his goods and chattels (fem.) in debauchery.

mā-khē āpnē hālī-māṅjē rākh, keep me amongst thy servants.

sē ṭābbē-pāndē pāsū tsārō, he is grazing cattle upon the hill-top.

hamē sōbbi jhōṇē s̄iwo-pāndē pūjē, we all arrived upon (at) the boundary.

ēki ghaṇē-pāndē hamē gōḍē, we quarrelled upon (about) a wall.

The following are examples of the use of the **Vocative**:—

hē bāpūā, O father! (I have sinned).

bagēhra, O Son! (thou art always with me).

Adjectives.—The rule for adjectives is the same as in Hindī. Adjectives in *ā* (*ō*) change the termination to *ē* when agreeing with a masculine noun in the plural or in an oblique case singular. When agreeing with a feminine noun they change it to *ī*. Other adjectives are undeclinable, thus:—

tēs-rā jēṭhā bāi, his elder brother (was in the field).

kaṇchhē bagēhrē bōlō, by the younger son it was said.

s̄ūrō-rē jūthē sékurē, the waste husks of the swine.

āpnī gōhrchī kaṭṭhī kōrē-rō, having made his property put together.

sē kaṅgāl oē-gōā, he became poor.

dūr pōrdēsō-khē dēuā, he went to a far country.

Comparison is made as usual, the thing with which comparison is made being put in the ablative with *dā*.

The adjective *tsōzzarā*, good, has a comparative *bēh*, better. Other adjectives do not change in comparison. Thus:—

ēs-dā bēh, better than this.

sōbbi-dā tsōzzarā, better than all, best.

tēs-rā bāiā tēs-rī bauhṇē-dā lābā āsā, his brother is taller than his sister.

The numeral *ēk*, one, has an oblique form *ēki*, as in:—

ēki admī-rē dō bagēhr thē, of a certain man there were two sons.

ēki admī-hāgē rōā, he dwelt with a certain man.

ēki ghaṇē-pāndē hamē gōḍē, we quarrelled about a wall.

Pronouns.—The **Personal Pronouns** of the first and second persons, are thus declined :—

I.	Thou.
Sing.	
Nom. <i>ā, āw.</i>	<i>tū.</i>
Ag. <i>mōē.</i>	<i>tōē.</i>
Obl. <i>mā.</i>	<i>tā.</i>
Gen. <i>mērā (ō).</i>	<i>tērā (ō).</i>
Plur.	
Nom. <i>hamē, hāmē.</i>	<i>tumē, tussē.</i>
Ag. <i>hamē, hāmē.</i>	<i>tumē, tussē.</i>
Obl. <i>hamō, hāmō.</i>	<i>tussō.</i>
Gen. <i>māhrā (ō), mārā (ō).</i>	<i>tumāhrā (ō), tumārā (ō).</i>

In the plural of the above, the final nasal may be omitted, as in *hamē, tussē, etc.* This is generally done in the case of the forms *tussē* and *tussō*, the most common forms of which are *tussē* and *tussō*.

The oblique form alone is often used for the dative. Thus we may say either *mā-khē dē* or *mā dē*, give to me. See also the example of *hamō*, below.

The following are examples of the use of these pronouns :—

ā ēti bhūkhā mōrnē lāgē-rōā, I am dying here of hunger.

junīē ā āpnē sāthi-saṅgi khus kōrdā, with which I might have made merry with my friends.

āw ēthiō bāpū-hāgē dēūā, I will go from here to my father.

mā-pāndē tēs-rī gālī dēnē-rī pharād, a complaint upon me of giving his abuse (of abusing him).

jō mērā bādū āsā, (that) which is my share.

mērē bābē-hāgē kitnē āli ōssō, how many servants are there in my father's house.

mērī pharādē-rē rōknē-rī tēi, in order to stop my complaint.

ekī ghaṇē-pāndē hamē gōḡē, we quarrelled about a wall.

ṣōbē hāmē sōbbi jhōnē sīwē-pāndē pūjē, when we all arrived at the boundary.

āw tērā chōhṭā bōlnē zōgā nā rōā, I am not worthy to be called thy son.

mōē pāp kēū, I did sin.

mōē tērī ṭōl kī, I did thy service.

mōē bādū nī ṭipā, I did not beat the complainant.

mā-khē āpnē hāli-mājē rākh, keep me among thy servants.

sē mā-khē dēē-dē, give that to me.

jō-kīē mā-gē gōhrī-bārī ā, whatever property is (belongs) to me.

āj ēh mā-tēi miṭā, to-day this (brother) was found for (got by) me.

hamō khusī kōrnē pōpō, it is proper for us to be merry.

nā māhrū ghāl-mathōl ōā, we had not a fight.

māhri tēi gālī ditti, abuse was given to us.

tū daihṛē-rā mā-sāthi rōā, thou art ever with me.

tōē mā-khē chhēlū bī nī dittō, thou didst not even give to me a kid.

tōē tēs-khē jūn igāṇō, thou preparedst a feast for him.

mōē tā-hundē pāp kēū, I, while thou art (*i.e.* in thy presence), did sin.

tērā bāi ēthiā āc-rōā, thy brother hath come here.

tērē dēkhde mōē pāp kēū, in thy seeing (*i.e.* in thy presence) I did sin.

mōē tērī lōl kī, tērī agayā nī tōṛī, I did thy service, I did not break thy orders.

sē tussē kōs-phā lōā thā, from whom did you buy that?

tussō-phā pichhāū-kā kōs-rā chōhtā āō, whose boy comes behind you?

The **Demonstrative Pronouns**, also used as pronouns of the third person, have feminine and (in the singular) neuter forms. The latter refer to inanimate nouns, whether masculine or feminine. These pronouns are declined as follows:—

	This, he, she, it.			That, he, she, it.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	<i>ēh</i>	<i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>	<i>sē</i>
Ag.	<i>inīē</i>	<i>ēssē, issē</i>	<i>inīē</i>	<i>tinīē</i>	<i>tēssē, tiesso</i>	<i>tinīē</i>
Obl.	<i>ēs</i>	<i>ōssau, ēssō</i>	<i>ēthī</i>	<i>tēs</i>	<i>tēssau, tēssō</i>	<i>tēthī</i>
Plur.						
Nom.	<i>ēh</i>	<i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>	<i>sē</i>
Ag.	<i>ihnē, inē</i>	<i>ihnīō, inīō</i>	<i>ihnē, inē</i>	<i>tihnē, tinē</i>	<i>tihnīē, tinīē</i>	<i>tihnē, tinē</i>
Obl.	<i>ihnav, inau</i> <i>ihnō, inō</i>	<i>ihnī, inī</i>	<i>ihnav, inau</i> <i>ihnō, inō</i>	<i>tihnawtinau</i> <i>tihnō, tinō</i>	<i>tihnī, tinī</i>	<i>ihnav, inau</i> <i>tihnō, tinō</i>

The neuter forms *ēthī* and *tēthī* are only used as inanimate substantives. The adjectival neuter form is *tēs*, like the masculine. So also the agent case is only used as a substantive; when these pronouns are used as adjectives agreeing with a noun in the agent case, the oblique form is used.

The oblique form is often used by itself, without any postposition, to serve as an accusative or dative. With *ēthī* and *tēthī*, we may compare the Kāshmirī *ath*, to this (neut.), and *tath*, to that (neut.).

Examples of the use of these pronouns are the following:—

ēh rupōyā tēs-khē dā, give this rupee to him.

jhikhutē lēō ōs-dē panōō, bring garments (plur. masc.), put (them) on (plur. masc.) him.

ēthī-rī tēi, mēri pharādē-rē rōkṇē-rī tēi, bādūē pharād kī, on account of this, in order to stop my complaint, the complainant has made a complaint.

inē kīh kōr-rākhō, what are these doing?

sē kaṅgāl ōē-gōā, he became poor

sē mā-khē dēv-dē, give that to me.

tinīē gōhrchī bāḍ-ditti, he divided out the property.

tinē sūr zāgnē-rī khātar khētsō-dā bhējā, he sent (him) into the fields to guard swine. If we had "that man sent him", we should have to say *tēs ādmīē*.

tēs āchhā ṭip, beat him well.

tēs ghīṇ lāgi, compassion came to him.

tēs-khē bōlūā, I will say to him.

tōē tēs-khē jūn tsānō, thou preparedst a feast for him

tēs-rā jēṭhā bāi, his elder brother (was in the field).

tēs-rē gōlē-dā lāgā, he fell on his neck.

tētthī-rī tēi tērē bāpūē bāraktāri tsānī, on account of that thy father prepared a feast.

tētthī-rī pharād ēbi kōrūi ō, a complaint of that must now be made.

sē rupōyē tēs-hāgō urē lō, take those rupees from him.

tinē khuśī manāci, they celebrated rejoicing.

The **Reflexive Pronoun** is probably *āpi* or *āpū*, but no example is in the specimens, or is given by Mr. Bailey. The genitive *āpūā*, equivalent in meaning and use to the Hindi *apnā*, is of frequent occurrence. Thus :—

sē sūrō-rē jūthē sékuyē khā-rō āpūā pēḷ bōhrō-thā, he was filling his belly with the waste husks of the swine.

āw bi tēi-dō āpūē dōyē parā-nhōṭhā, thereupon, I also ran away in my fear.

bāpūē āpūē hālī-khē bōlō, the father said to his servants:

tinē āpūi gōhrchī bāḍē-dittī, he divided out his own property.

The declension of the **Relative Pronoun** is very similar to that of the demonstratives. Thus :—

Who, which, that.

	Sing.			Plur.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>
Ag.	<i>jūnīē</i>	<i>jōssē</i>	<i>jūnīē</i>	<i>jūnnō</i>	<i>jūnnī</i>	<i>jūnnō</i>
Obl.	<i>jōs</i>	<i>jōssau, jōssō</i>	<i>jōtthī</i>	<i>jūnnē</i>	<i>jūnnīē</i>	<i>jūnnō</i>

Examples are :—

jō gōhrchī-rā mērā bāḍā āsā, sē mā-khē dēē-dē, that give to me, which is my share of the property.

tōē mā-khē chhēḷḷū bi nī dittō, jūnīē ā khuś kōrdā, thou didst not give me even a kid, with which I might have done rejoicing.

tērā chōḷtā, jūnīē āpūi gōrhī-barī rāḍē-dī khiyānī, thy son, who wasted his property on harlots.

mērē bāḷē-hāgē kitāē ālī ōssō, jūnnō-hāgē muktī rōḷī āsā, how many servants are there in my father's house, to whom there is much bread.

The Interrogative Pronoun is very similarly declined :—

	Sing.			Plur.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	<i>kuṇ</i>	<i>kuṇ</i>	<i>kāh</i>	<i>kuṇ</i>	<i>kuṇ</i>	<i>kāh</i>
Ag.	<i>kuṇtē</i>	<i>kōssē</i>	<i>kuṇtē</i>	<i>kunnē</i>	<i>kunnē</i>	<i>kunnē</i>
Obl.	<i>kōs</i>	<i>kōssau, kōssō</i>	<i>kōnnē</i>	<i>kunnē</i>	<i>kunnē</i>	<i>kunnē</i>

Examples are :—

inē kāh kōrē-rākhō, what are these doing ?

tussō-phā pichhāũ-kā kōs-rā chōhtā āō, whose boy comes behind you ?

sē tussē kōs-phā lōā-thā, from whom did you buy that ?

The Indefinite Pronouns are *kōi*, anyone, someone ; and *kiē* or *kuchh*, anything, something. *Kōi* has an agent *kuṇiē*, and an oblique form *kōs*. *Kiē* and *kuchh* do not change in declension. *Jō-kōi* is ' whoever ', *jō-kiē* or *jō-kuchh*, whatever.

Examples are :—

tēs kōi khāṇē-khē nā dēō-thā, no one gave him to eat.

jō-kiē mā-gē gōhrī-bārī ā, whatever property is mine (is thine).

Verbs. A.—Auxiliary Verbs and Verbs Substantive.—The present tense is thus conjugated :—

I am, etc.

Singular.	Plural.
1. <i>ōsū, āsū, or ū.</i>	<i>ōsū, āsū, ū.</i>
2. <i>ōsē, āsē, ai.</i>	<i>ōsō, āsō, o.</i>
3. <i>ōsā, āsā, āsā, āsā, ā, o.</i>	<i>ōsā, āsā, āsā, āsā, au.</i>

It will be seen that there are three sets of forms. The first commences with a short *ō*, followed by double *ss*, the second commences with *ā*, followed by a single *s*, and the third is a simple vowel or diphthong. In the third person the termination may be either *ā* or *ō*, according to the general law that final *ā* and *ō* are interchangeable, but the usual forms are *ōsō*, *āsā*, *ā* and *ō*. Sometimes *ū* is found instead of the last.

There is a negative form of the present, *nēh ānthi*, which is the same for all persons of both numbers.

The past is *thiā* or *thā* ; plur., *thiē* or *thē* ; fem. (both numbers) *thi*. Like the Hindī *thā* it does not change for person.

The verb ' to become ' is *ōhnū*, the past participle of which is *ōā*. *Rauhnū* or *raunā*, to remain, is also used as an auxiliary. Its past participle is *rōhā* or *rōā*. *Rōā* is often used to mean ' I am '. With *lāgē*, as in *lāgē-rōā*, it is used to form a definite present.

Examples of the Auxiliary verbs will be found under the heading of the active verb. The following are examples of the Verb Substantive :—

tērā kāh nā ōssō, what is thy name ?
ēs gōhrē-rī kāh ummōr ōssō, what is the age of this horse ?
jō gōhrchī-rā mērā bāḍā āsā, (that) which is my share of the property.
junnō-hāgē muktī rōṭī āsā, to whom there is much bread.
jō-kīē mā-gē gōhrī-bārī ā, sē sōbbī tērā ā, whatever property is mine that all is yours.
mērē bābē-hāgē kitnē āḷī ōssō, how many servants there are to my father !
tērē bāō-rē gauhrē kitnē bagēhr āsā, how many sons are there in thy father's house ?
tēs-rā jēṭhā bāi khētō-dā thiā, his elder brother was in the field.
sē ēbī dūr thā, he was still distant (when his father saw him).
ēkī admī-rē dō bagēhr thē, of a certain man there were two sons.
nā māhrā ghāl-mathōl ōā, no fight took place between us.
sōbbī jhōṇē kūrāṇ ōē, all the people became astonished.
āw tērā chōḥṭā bōḷṇē zōgā nā rōā, I am not worthy to be called thy son.
tū daihrē-rā mā-sāthī rōā, thou art ever with me.

Active Verb.—The **Infinitive** or **Verbal Noun** is formed by adding *nū* (or *nu*) to the root. Thus, *ṭipnū* or *ṭipnu*, to strike. After *l*, *r*, *ṛ*, *ṛh*, or *ṇ*, the *nū* (*nu*) becomes *nū* (*nu*). Thus *kōrnū* or *kōrnu*, to do. Its oblique form ends in *ṇē* (*nē*); thus, *ṭipṇē*, *kōrnē*. Examples of the use of the oblique form of the infinitive are :—

sūr zāṅṇē-rī khātar, for feeding swine.
muktī rōṭī khāṇē-dēṇē-khē āsā, there is much bread for eating, and giving away.
bitrē zāṅṇē-rī-tēi bhājā, he refused to go inside.
khuṣī kōrnē pōṛō, it is proper to do rejoicing.

Sometimes the infinitive has a passive signification, as in *tērā chōḥṭā bōḷṇē zōgā nā rōā*, I am not worthy to be called thy son.

The **Present Participle** is formed by adding *dā* (or *dō*) to the root. Its oblique masculine ends in *dē*, and its feminine in *dī*. Thus *ṭipdā*, striking, masculine oblique *ṭipdē*, feminine *ṭipdī*. Examples are :—

mērē kanārē ṭipdā daurā, he ran beating in my direction.
nhōṭhdē nhōṭhdē, while running, *i.e.* as I ran.

The oblique form is sometimes used as an infinitive of purpose, as in *āw baḍārō sṭw lāundē lōḷ gōā-thā*, I had taken the brotherhood to fix the boundary.

The last sentence is an example of a verb whose root ends in a vowel. These add *ndā* (*ndō*) instead of *dā* (*dō*). So :—

ḍēnnū, to go, has *ḍēundā* ;
raunū or *rauhnū*, to remain, has *raundā* or *rauhndā* ;
zānnū, to go, has *zāndā* ;
aunū, to come, has *aundā*.

The verb *ōhnū*, to become, is irregular, making its present participle *hundā*.

Like the Future Passive Participle, to be presently described, this participle is often construed with the oblique genitive, and then has a potential passive meaning. Mr. Bailey gives the following examples :—

māhrē nīh dēndō, (as for) our (case), there is no giving, *i.e.* we cannot give.

tērē nīh dēundō ānthī, (as for) thy (case), there is no going, *i.e.* thou canst not go.

mērī bauhñē-rē kitāb nīh pōḥdī, (as for) my sister's (case), the book cannot be read, *i.e.* my sister cannot read the book.

The **Past Participle** is formed by adding *ā* (or *ō*) to the root. Thus *ṭipā* (*ṭipō*), struck. Examples will be found under the head of the past tense. The following past participles are irregular :—

	Past Participle.
<i>ōhñū</i> , to become,	<i>ōā</i> .
<i>zāñū</i> , go,	<i>gōā</i> .
<i>launū</i> , to take,	<i>lōā</i> .
<i>raunū</i> or <i>rauñū</i> , to remain,	<i>rōā</i> or <i>rōhā</i> .
<i>kōrnū</i> , to do,	<i>kēū</i> or <i>kēū</i> (fem. <i>kī</i>), or <i>kittā</i> .
<i>dēñū</i> , to give,	<i>dittā</i> .
<i>auñū</i> , to come,	<i>āyā</i> .
<i>khāñū</i> , to eat,	<i>khāyā</i> .
<i>pīñū</i> , to drink,	<i>pīyā</i> .
<i>dēuñū</i> , to go,	<i>dēūā</i> .

A compound past participle, corresponding to *ṭipā hundā*, in the state of being struck, is given by Mr. Bailey.

The **Future Passive Participle** is the same in form as the infinitive and makes its feminine in *nī* (or *nī*). Thus, *tētthī-rī pharād kōrnī ō*, of that a complaint is to be made, *i.e.* (I) shall make a complaint.

Like the present participle, this participle is often construed with the oblique genitive case. Mr. Bailey gives the following examples :—

mērē bāi-rē nīh dēñū, (as for) my brother's (case), it is not to be given, *i.e.* my brother has not to give.

tēs-rē chīṣ pīnī, (as for) his (case), water is to be drunk, *i.e.* he has to drink water.

The **Conjunctive Participle** is made by adding *ē* to the root, but this form is mostly confined to compound verbs, *q.v.* The usual conjunctive participle adds *rō* to this, as in *ṭipē-rō*, having struck. This form is not given by Mr. Bailey, who gives instead a form-equivalent to *ṭipē-au*, but such a form does not occur in the specimens.¹ Examples of the *rō* form are :—

āpñī gōhrchī kaṭṭhī kōrē-rō, having made his property together.

tētī zāē-rō, having gone there (he wasted his substance).

sūrō-rē jūṭhē śēkuṣē khāē-rō, having eaten the waste husks of the swine.

The **Noun of Agency** is formed by adding *wāḷā* to the oblique infinitive. Thus, *ṭipñēwāḷā*, a striker. As an example, we can quote :—

gā Kōṭī-rā baññēcāḷā, (I am) an inhabitant of village Kōṭī.

¹ This is probably *ṭipē-rau* (*i.e.* *-rō*), with the *r* elided. The elision of *r* is a marked peculiarity of the Pīṣcha languages of the North-West Frontier.

The second person singular of the **Imperative** is the same in form as the root. The second person plural adds *ō* (or *ā*). Thus *ṭip*, strike thou ; *ṭipō* (or *ṭipā*), strike ye. Irregular are :—

	Imperative.	
	2nd Sing.	2nd Plur.
<i>aunū</i> , to come,	<i>ā</i> ,	<i>āō</i> or <i>ā</i> .
<i>dēnū</i> , to give,	<i>dē</i> ,	<i>dēō</i> or <i>dō</i> (<i>dā</i>).
<i>launū</i> , to take,	<i>lau</i> or <i>lē</i> ,	<i>lēō</i> or <i>lō</i> .
<i>dēunū</i> , to go,	<i>ḍau</i> or <i>ḍē</i> ,	<i>ḍēō</i> or <i>ḍō</i> .

The following are examples of the Imperative :—

2nd Sing.—

- sē mā-khē dēē-dē*, give thou to me.
mā-khē āpnē hālī-mājē rākh, keep me amongst thy servants.
tēs-pāndē zin tsār, put the saddle upon him.
rōśśī sāthī bānh, bind him with ropes.
kuē-dā chīs āṇ, bring water from the well.
mā-dā gāō-kā ḍē, walk before me.

2nd Plural.—

- āchhē āchhē jhikhutē lēō, ḍs-dē panēō. Hāthō-rī gunthī-khē chhāp, ḍr lātō-khē pāñī deō*, bring ye very good garments, (and) put ye (them) on him.
 Give a ring for the finger of his hand and shoes for his feet.
ēh rupōyā tēs-khē dā, give ye this rupee to him.
sē rupōyō tēs-hāgō urē lō, take those rupees from him.

The **Present Indicative** is conjugated as follows :—

I shall, etc.

Singular.	Plural.
1. <i>ṭipū</i> ,	<i>ṭipū</i> .
2. <i>ṭipē</i> ,	<i>ṭipō, ṭipā</i> .
3. <i>ṭipō, ṭipā</i> ,	<i>ṭipō, ṭipā</i> .

The **Present Subjunctive**, "I may strike", '(if) I strike', etc. is similarly conjugated, except that the 3rd person singular is *ṭipē*.

It will be observed that in the above paradigm there is the usual optional interchange of *ō* and *ā*.

Some verbs present slight irregularities. Thus, *aunū*, to come, has its 1st person singular *āū*; *dēunū*, to go, has *ḍēū*; and *launū*, to take, *lau*, and so on respectively for the other persons.

Examples of the present Indicative are :—

- sē ṭibbē pāndē pāsū tsārō*, he is grazing cattle on the hill-top.
mērā bāō tēs mhāṭhrē gauhrō-dā rauhā, my father dwells in that small house.
tusaō-phā picchhāñ-kā kōs-rā chōhṭā āō, whose boy comes behind you ?

For the Present Subjunctive, we have :—

- khāū, piū, mōj kōrū*, let us eat, let us drink, let us make rejoicing.

A **Present Definite** may be formed by adding the verb substantive to the simple present, as in *ṭipō ḍesō*, he is striking; but more usually it is formed by adding *lāgē rōā* either to the present participle or to the oblique form of the infinitive.

The word *rōā* is the past tense of *raunū*, to remain, and is treated as the past tense of an intransitive verb. Thus *ā tīpdā lāgē rōā* or *ā tīpnē lāgē rōā*, I am striking. The only example in the specimens is :—

ā eti bhūkhā mōrnē lāgē rōā, I here am dying of hunger.

Another form equivalent to the present definite is made by conjugating *rākhā* (*ō*), he was kept, with the shortest form of the conjunctive participle. *Rākhā*, being the past tense of a transitive verb, requires the subject to be in the agent case. Thus, *mōē tīpē rākhā*, by me, having beaten, he was kept, *i.e.* I am beating him. So in the parable, the elder son asks his servant *inē kāh kōrē-rākhō*, what are these (people) doing ?

The **Imperfect** is formed by conjugating the present with the past tense of the verb substantive. Thus, *ā tīpū thā*, I was beating. Similarly, in the parable we have :—

sē sūrō-rē jūthē sékurē khāē-rō āpnā pēt bōhrō-thā, he was filling his belly with the waste husks of the swine.

tēs kōi khānē-khē nā dēō-thā, no one was giving him to eat.

The **Future** is conjugated as follows. It changes for gender :—

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
1	<i>tīpūā, tīpūmā</i>	<i>tīpūī, tīpūmī</i>	<i>tīpūmē</i>	<i>tīpūmī</i>
2	<i>tīpōla (-lō)</i>	<i>tīpēli</i>	<i>tīpōlē</i>	<i>tīpōli</i>
3	<i>tīpōla (-lō)</i>	<i>tīpōli</i>	<i>tīpōlē</i>	<i>tīpōli</i>

As examples we have :—

āw ēthiō bāpū-hāgē dēūā, hōr tēs-khē bōlūā, I will go from here to my father, and will say to him.

The **Past Conditional** is formed, exactly as in Hindi, by using the present participle without any auxiliary. Thus, *tīpdā*, (if) I had struck, I should have struck (if), I might have struck. So, in the parable, we have :—

chhēltū, junē ā āpnē sāthi-sangī khūš kōrdā, a kid with which I might have made rejoicing with my friends.

The **Past Tense** is formed exactly as in Hindi. The Past participle alone is used. In the case of transitive verbs, the participle is passive, and the subject is put in the case of the agent, exactly as in Hindi.

Thus, *mōē tīpū*, he was struck by me ; *mōē tīpī*, she was struck by me, and so on. It will be remembered that, according to the usual rule, the masculine past participle can end either in *ā* or *ō* (in the case of *kēū*, done, it ends in *ū*). Thus, *tīpā* or *tīpō*. The masculine plural ends in *ē*, as in *tīpē*, and the feminine singular and plural in *ī* as in *tīpī*.

The following are examples of the past tense of intransitive verbs :—

bēśudā pōṛā rōhā, I remained fallen senseless.

ā āj bahutā haṇḍā, I have walked a long way to-day.

dūr pōrdēśō-khē dēūā, he went to a far country.

tēti bōṛā kāl pōṛā, there a great famine fell (cf. *pōṛō*, below).

sē kaṅgāl ōē-gōā, he became poor.

sē uḥhā, he arose.

jōbē sē gauhrō-rē nēuṛē āyā, when he came near the house.

hamō khusī kōrnē pōṛō, it fell to us to do rejoicing, *i.e.* it is proper for us to do rejoicing.

ēki ghaṇē-pāndē hamē gōdē, we quarrelled about a wall.

jōbē hamē sōbbī jhōṇē sīwē-pāndē pūjē, when we all arrived at the boundary.

āpnē āpnē hāgō-khē dēūē, they went each to his own house.

jōbē tēs kud āi, when memory came to him.

The following are examples of the past tense of transitive verbs :—

mōē tēs-rā chōhṭā ṭipā, I have beaten his son.

mōē pāp kēū, I have done sin (cf. *kittā*, below).

tōē mā-khē chhēltū bī nī dittō, thou didst not give me even a kid.

tōē tēs-khē jūn tṣāṇō, thou preparedst a feast for him.

kaṅchhē bagēhrē āpnē bāō-hāgē bōlō, the younger son said to his father.

tinē sūr zāgnē-rī khātar khētsō-dā bhējā, he sent him into the fields to feed swine.

bādūē mā-pāndē bād kittā, the complainant made a complaint upon me.

mōē tēri ṭol kī, tēri agayā nī tōri, I did thy service, I did not break thy commands.

tinē āpnī gohrchī bādē-ditti, he divided out his property and gave it.

tinē khubī manāwi, they celebrated rejoicing.

The **Perfect** is rarely used, the Past being commonly used in the sense of the perfect, as in several of the above examples. When the perfect is used it may be made as in Hindī, by adding the present tense of the verb substantive to the past participle, as in *mōē ṭipā ōssō*, I have struck him, or by a circumlocution, as in :—

tērā bāi ēthiā āē-rōā, thy brother having come here remained, *i.e.* thy brother is come (Hindī *ā rahā*).

The **Pluperfect** is made as in Hindī, with the past tense of the verb substantive, as in *mōē ṭipā-thā*, I had struck. The tense is often used to indicate something which occurred a long time ago. Examples are :—

mērā chohṭā mōrē gōā-thā, my son had died, *i.e.* died long ago.

rāchā-thā, he was lost (a long time ago).

sē tussē kōs-phā lōā-thā, from whom did you buy that ?

Oftener the sense of the true pluperfect is indicated by a completive compound (*vide post*), as in :—

jōbē sōb khōē-rō mukā, when he had squandered everything.

The **Passive Voice** is formed as in Hindī, with *zānū*, to go, as in *ā ṭipā zāū*, I am being beaten, but it is seldom used.

Causal Verbs are, as a rule, formed by adding *au* to the root. Thus, *ṣipauṇū* (with the *i* shortened), to cause to strike; *ṭeugauṇū*, to cause to graze.

The Past of such verbs ends in *āyā*, as in *ṣipāyā*.

Irregular is *khiyāṇū*, to cause to eat, Past *khiyānā*, as in *junīē āpnī gōhri-bāri rāḍē-dī khiyānī*, who has caused his property to be devoured on (i.e. by) harlots.

There are the usual **Compound Verbs**. The specimens only contain examples of Intensives and Completives. Mr. Bailey gives Frequentatives and Continuatives.

Intensives are formed with the short form of the conjunctive participle, and are as common as in Hindi.

Thus, to quote a few from the specimens, we have:—

dēē-dēṇū, to give away.

bāḍē dēṇū, to share out.

ōē zāṇū, to take place.

mōrē zāṇū, to die.

lōē zāṇū, to take away (not a true intensive).

For **Frequentatives** Mr. Bailey gives *ā rīrē kōrū* i am in the habit of falling.

For **Continuatives** Mr. Bailey gives *sē rīrā rōhā lāgē hundā*, he continues to fall, he keeps on falling.

Completives are formed with *mukṇū*, to complete, with the full conjunctive participle in *-rō*, as in:—

jōbē sōb khōē-rō mukā, when he completely squandered all, used, as explained above, in the sense of a pluperfect.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (KIŪTHALI).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN I.

एकी आदमी-रे दो बघेर थे । कणछे बघेरे आपणे बाबो-हागे बोला जे जो घरची-रा मेरा बाँडा आसा से माँ-खे देए दे । तबे तिनीए दूई-खे आपणी घरची बाँडे दिती । थोड़े-जए दैहड़े-दा फिरे कणछे बघेरे आपणी घरची कठी करे-रो दूर परदेशो-खे डेजआ होर तेती जाए-रो आपणी लटौ-पटौ शौकी-दी खोई । जबे सब खोए-रो मुका तबे तेती बड़ा काळ पड़ा होर से कंगाळ ओए गोआ । तबे तेस मुलको-दे एकी आदमी-हागे रोआ । तबे तिनीए सूर जागणे-री खातर खेचो-दा भेजा । होर से सूरु-रे जूठे शेकुड़े खाए-रो आपणा पेट भरो-था । रका तेस कोई खाणे-खे ना देखो-था । जबे तेस शुद् आई तबे बोलो मेरे बाबे-हागे कितने आकी असो जुनो-हागे मुकती रोटी खाणे देणे-खे आसा अर आँ एती भूखा मरने लागे रोआ । आव एथिओ बापू-हागे डेजआँ होर तेस-खे बोलूआँ हे बापूआ मोएँ ताँ हुन्दे परमेश्वरो-रा बड़ा पाप केज । आव तेरा छोटा बोलणे जोगा ना रोआ । माँ-खे आपणे हाकी माँजे राख । से उठा अर बापू-हागे डेजआ । से एवी दूर था बापूए देखा । तेस घिण लागी अर दौरे-रो तेस-रे गळे-दा लागा अर फाँया दिता । तेस-रे छोटे बोलो जे हे बापूआ तेरे देखदे परमेश्वरो-रा मोएँ काप केज अर आव तेरा छोटा बोलणे जोगा ना रोआ । तबे बापूए आपणे हाकी-खे बोलो जे आछे आछे भिखते लेओ एस-दे पनेओ । हाथो-री गुंठी-खे छाप अर लातो-खे पाणी देखो । खाज पीज मोज करू जे मेरा छोटा मोरे गोआ-था जीए गोआ । राचा-था फाबे गोआ । तबे तीने खुशी मणावी ॥

तोबे तेस-रा जेठा बाई खेचो-दा थीआ । जबे से घौरो-रे नेजड़े आथा तिनीए नाचणे गाणे-रा शद गुणा । तिनीए तबे आपणा हाकी शदा अर पुछा जे ईने काह करे राखो । तिनीए तेस-खे बोलो जे तेरा बाई एथीआ

आए रोषा । घौरो-री तेई राजी खुशी अटे-रो आए रोआ तेथी-री तेई तेरे बापूए बारकचारी चाणी । से तबे बड़े रोशे ओओ बीतरे जाणे-री तेई भाजा । तेस-रा बापू तबे बाएँडा आया अर तेस पतेरो-खे लेए-गोआ । तबे तिनीए आपणे बापू-हागे बोलो जे इतने बरशो मोएँ तेरी टक की तेरी अगया नी तोड़ी अर तोएँ आजो तेई माँ-खे छेलटू बी नी दित्तो जुनीए आँ आपणे साथी संगी खुश करदा । जबे तेरा छोटा आया जुनीए आपणी घरी-बारी राँडे-दी खियानी तोएँ तेस-खे जून चाणो । तिनीए तेस-खे बोलो जे बघेरा तू देहड़े-रा माँ-साथी रोषा । जो-कोएँ माँ-गे घरी-बारी आ से सबी तेरी आ । आज एह माँ-तेई मीटा हामों खुशी करने पड़ो । कोए जे तेरा बाई मरे गोआ-था एबी चौए गोआ । राचे गोआ-घा एबी मीटे गोआ ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪṬHALĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēki-ādmi-rē dō bagēhr thē. Kaṇchhē-bagēhrē āpṇē-bāō-hāgē
A-certain-man-of two sons were. By-the-younger-son his-own-father-to
 bōlā jē, 'jō gōhrchī-rā mērā bāḍā āsā, sē mā-khē
it-was-said that, 'what property-of my share is, that me-to
 deḍ-dē.' Tōbē tinīē dūi-khē āpṇī gōhrchī bāḍē-ditti.
give-away.' Then by-him the-two-to his-own property was-divided-out.
 Thōrē-jaē daihṛē-dā phirē kaṇchhē-bagēhrē āpṇī gōhrchī kaṭṭhī
A-few-indeed days-from after by-the-younger-son his-own property together
 kōrē-rō dūr-pōrdēśō-khē dēūā, hōr tēti zāḥ-rō āpṇī
made-having a-far-country-to it-was-gone, and there gone-having his-own
 lōṭī-pōṭī śauki-dī khōi. Jōbē sōb khōē-rō mukā,
goods-chattels debauchery-in was-lost. When all been-lost-having was-finished,
 tōbē tēti bōrā kāḷ pōrā, hōr sē kaṅgāl ōḥ-gōā. Tōbo
then there a-great famine fell, and he poor became. Then
 tēs-mulkō-dē ēki-ādmi-hāgē rōā. Tōbē tinīē sūr
that-country-in a-certain-man-to he-remained. Then by-him swine
 zāgnē-rī khātar khētsō-dā bhēja. Hōr sē sūr-rō
watching-of for the-sake the-fields-in he-was-sent. And he the-swine-of
 jūṭhē śekuṛē khāḥ-rō āpṇā pēṭ bōhrō-thā. Rakā tēs
waste husks eaten-having his-own belly he-filling-was. Other to-him
 kōi khānē-khē nā dēō-thā. Jōbē tēs śud āi, tōbē
anyone eating-for not giving-was. When to-him memory came, then
 bōlō, 'mērē-bābē-hāgē kitnē āḷi ōsso, junnō-hāgē mukī
it-was-said. 'my-father-to how-many servants are, whom-to much
 rōṭī khānē-dēṇē-khē āsā, ōr ā cti bhūkhā mōrnē lāgē-rōā.
bread eating-growng-for is, and I here hungry to-die engaged-remained.
 Āw ēṭlō. bapū-hāgē dēūā, hōr tēs-khē bōlūā, 'hē bapūā,
I from here the-father-to will-go, and him-to I-will-say, 'O father,

mōē tā-hundē Pōrmēswarō-rā bōrā pāp kēū. Āw tērā
by-me thy-while-being God-of great sin was-done. I thy
 chōhtā bōlnē zōgā nā rōā. Mā-khē āpnē-hāli-mājē
son to-say fit not remained. Me (acc.) thine-own-servants-among
 rākh." Sē uṭhā, ṛ bāpū-hāgē dēūā. Sē ēbi dūr
keep." He arose, and the-father-to went. He still distant
 thā, bāpūē dēkhā. Tēs gñi lāgi, ṛ daurē-rō
was, by-the-father he-was-seen. To-him compassion came, and run-having
 tēs-rē gōlē-dā lāgā, ṛ phāyā dittā. Tēs-rē chōhtē
him-of neck-on he-was-attached, and a-kiss was-given. Him-of by-the-son
 bōlō jē, 'hē bāpūā, tērē-dēkhē Pōrmēswarō-rā mōē pāp
it-was-said that, 'O father, in-thy-seeing God-of by-me sin
 kēū, ṛ āw tērā chōhtā bōlnē zōgā nā rōā.'
was-done, and I thy son to-say worthy not I-remained.'
 Tōbē bāpūē āpnē-hāli-khē bōlō jē, 'āchhē āchhē
Then by-the-father his-own-servants-to it-was-said that, 'good good
 jhikhutē lēō, ēs-dē panēō. Hāthō-ri guñṭhī-khē chhāp,
clothes bring, this-one-one put-on. The-hand-of finger-for a-ring,
 ṛ lātō-khē pāñi dēō. Khāū, piū, mōj
and the-feet-to shoes give. Let-us-eat, let-us-drink, merriment
 kōrū, jē mērā chōhtā mōrē-gōā-thā, jiē-gōā ;
let-us-make, that my son having-died-gone-was, having-lived-went ;
 rāchā-thā, phābē-gōā.' Tōbē tinē khuṣi
lost-was, having-been-found-went.' Then by-them rejoicing
 mañāwī.
was-celebrated.

Tōbē tēs-rā jēthā bāi khētsō-dā thiā. Jōbē sē gauhrō-rē
Then him-of the-elder brother the-field-in was. When he the-house-of
 nēūrē āyā, tiniē nāchñē-gāñē-rā śād suñā. Tiniē tōbē
near came, by-him dancing-singing-of noise was-heard. By-him then
 āpnā hāli śādā, ṛ puchhā jē, 'inē kah
his-own servant was-called, and it-was-asked that, 'by-these what
 kōrē-rākhō ?' Tiniē tēs-khē bōlō jē, 'tērā bāi ēthiā
is-being-done ?' By-him him-to it-was-said that, 'thy brother here
 āē-rōā. Gauhrō-ri-tēi rāji khuṣi ṛṭṭē-rō
come-has. The-house-of-for (i.e. to) happy rejoicing returned-having
 āē-rōā, tēthi-ri-tēi tērē-hāpūē hāraktgāri tgāñi.' Sē
he-come-has, that-of-for by-thy-father feasting was-prepared.' He
 tōbē bōrē rōśē-āō, hitrē zāñē-ri-tēi bhājā. Tēs-rā
then much angered, within going-of-for it-was-refused. Him-of

bāpū tōbē bāēdā āyā, ōr tēs patērō-khe lēē-gōā.
the-father then outside came, and him appeasing-for took-away.
 Tōbē tiniē āpnē-bāpū-hāgē hōlō jē, 'itnē-bōrsō mōē
Then by-him his-own-father-to it-was-said that, 'for-so-many-years by-me
 tēri tōl ki, tēri agayā ni tōri, ōr tōē
thy service was-done, thy command not was-broken, and by-thee
 ājō-tēi mā-khē chhēltū bī ni dittō, juniē ā
today-up-to me-to a-kid even not was-given, by-which I
 āpnē-sāthi saṅgi khuś kōrdā. Jōbē tērā chōhtā
my-own-companions with rejoicing might-have-made. When thy son
 āyā, juniē āpni gōrhi-bāri rādē-dī khiyāni, tōē
came, by-whom his-own property harlots-on was-caused-to-be-eaten, by-thee
 tēs-khē jūn ūsāṇō.' Tinīē tēs-khē hōlō jē,
him-for a-feast was-prepared.' By-him him-to it-was-said that,
 'bagēhrā, tū daihrē-rā mā-sāthi rōā. Jō-kiē mā-gē gōhri-bāri
'son, thou days-of me-with remainedst. Whatever me-to property
 ā, sē sōbbī tēri ā. Āj ēh mā-tēi miṭā hāmē
is, that all thine is. Today this-one me-to was-got for-us
 khuśi kōrnē ṛōrō; kōē jē tērā bāi mōrē-gōā-thā,
rejoicing to-do is-proper; why that thy brother having-died-gone-was,
 ēbi jiē-gōā; rāchē-gōā-thā, ēbi miṭē-gōā.'
now having-lived-went; having-been-lost-gone-was, now having-been-got-went.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRI (KIŪṬHALI).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN II.

मेरा नाँ माधो । मेरे बापू-रा नाँ साधू । जात कनेत । गाँ कोटी-रा
बसणेशका ॥

बादूए माँ-पांदे चानचख भूठिए बाद कित्ता । मोएँ बादू नी टीपा ।
ना न्हारा घाल-मथोल ओआ । एकी घणे पांदे हमें गडे । तेतीए आँव
बडारो घणे-री सीव लाडंदे लोए गोआ था । जवे हामें सबी भण्णे सीव-पांदे
पूजे तबे बादूए सबी-री गालीं दित्ती । जवे मेरे कनारे टीपदा दौड़ा सबी
भण्णे शूरण ओए । आपणे आपणे हागो-खे डेजए । आँव बी तेई-दो आपणे
डरे परा-न्होठा । न्होठदे न्होठदे मंरा लात फोडूआ । आपणे हागे तीजं
देहडे-तेई बेशुदा पड़ा रोहा । बादूए जाणो जे माँ-पांदे तेस-री गाली देणे-री
फराद करनी ओ । एथी-री तेई मेरी फरादे-रे डोकणे-री तेई बादूए ओड़े
फराद की । जो न्हारी तेई गाली दित्ती तेथी-री फराद एबी करनी ओ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪṬHALĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mērā	nā̃	Mādhō.	Mērē-bāpū-rā	nā̃	Sādhū.	Jāt	Kanēt.
<i>My</i>	<i>name</i>	<i>Mādhō.</i>	<i>My-father-of</i>	<i>name</i>	<i>Sādhū.</i>	<i>Caste</i>	<i>Kanait</i>
Gā̃	Kōṭī-rā	basṇēwālā.					
<i>Village</i>	<i>Kōṭī-of</i>	<i>inhabitant.</i>					
	Bādūē	mā̃-pāndē	chānchakh	jhūṭhiē	bād	kittā.	
	<i>By-the-complainant</i>	<i>me-upon</i>	<i>gratuitous</i>	<i>false</i>	<i>complaint</i>	<i>was-made.</i>	
Moē̃	bādū	nī	ṭipā.	Nā	māhrā	ghāl-mathōl	ōā.
<i>By-me</i>	<i>the-complainant</i>	<i>not</i>	<i>was-beaten.</i>	<i>Not</i>	<i>of-us</i>	<i>fighting</i>	<i>took-place.</i>
Ēkī-ghanē-pāndē	hamē̃	gōdē.	Tētiē	āw	badārō	ghanē-rī	
<i>One-wall-upon</i>	<i>we</i>	<i>quarrelled.</i>	<i>There</i>	<i>I</i>	<i>the-brotherhood</i>	<i>the-wall-of</i>	
sīw	lāundē	lōē-gōā-thā.	Jōbē	hāmē̃	sōbbi	jhōṇē	
<i>boundary</i>	<i>for-fixing</i>	<i>taken-away-had.</i>	<i>When</i>	<i>we</i>	<i>all</i>	<i>persons</i>	
sīwē-pāndē	pūjē,	tōbē	bādūē	sōbbi-rī	gālī	dittī.	
<i>the-boundary-upon</i>	<i>arrived,</i>	<i>then</i>	<i>by-the-complainant</i>	<i>all-of</i>	<i>abuse</i>	<i>was-given</i>	
Jōbē	mērē-kanārē	ṭipdā	daurā,	sōbbi	jhōṇē	sūraṇ	ōē.
<i>When</i>	<i>in-my-direction</i>	<i>beating</i>	<i>he-ran,</i>	<i>all</i>	<i>persons</i>	<i>astonished</i>	<i>became.</i>
Āpnē-āpnē-hāgō-khē		ḍēūē.	Āw	bi	tēi-dō	āpnē-ḍōrē	
<i>Their-own-their-own-houses-to</i>	<i>they-went</i>	<i>I</i>	<i>also</i>	<i>there-on</i>	<i>in-my-own-fear</i>		
parā-nhōṭhā.	Nhōṭhdē-nhōṭhdē	mērā	lāt	phōṛūā.	Āpnē-hāgē		
<i>away-ran.</i>	<i>A-running-a-running</i>	<i>my</i>	<i>foot</i>	<i>was-burst.</i>	<i>In-my-own-house</i>		
tīū-daihrē-tēi	bēsudā	pōrā	rōhā.	Bādūē	zānō		
<i>three-days-for</i>	<i>senseless</i>	<i>fallen</i>	<i>I-remained.</i>	<i>By-the-complainant</i>	<i>it-was-thought</i>		
jē,	'mā̃-pāndē	tēs-rī	gālī	dēnē-rī	pharād	kōrni	ō.'
<i>that,</i>	<i>'me-upon</i>	<i>him-of</i>	<i>abuse</i>	<i>giving-of</i>	<i>complaint</i>	<i>to-be-made</i>	<i>is.'</i>
tēi	mēri-pharādē-rē	rōkṇē-rī	tēi	bādūē	ōṛē	pharād	
<i>for</i>	<i>my-complaint-of</i>	<i>stopping-of</i>	<i>for</i>	<i>by-the-complainant</i>	<i>causelessly</i>	<i>complaint</i>	
ki.	Jō	māhri-tēi	gālī	dittī,	tētthi-rī	pharād	ēbi
<i>was-made.</i>	<i>Because</i>	<i>us-to</i>	<i>abuse</i>	<i>was-given,</i>	<i>that-of</i>	<i>complaint</i>	<i>no'o</i>
kōraī	ō.						
<i>to-b</i>	<i>made</i>	<i>is.</i>					

PATIALA KIŪṬHALĪ.

As explained on p. 550 *ante*, Kiūṭhali is spoken in the Śrīnagar *thānā* of the State of Patiala, the estimated number of speakers being 3,000. As a further example of Kiūṭhali, a version of the Parable is given as received from Śrīnagar. A transliteration is given, but it has not been thought necessary to give a translation also. The specimen is not very satisfactory owing to its being written in the Persian character, the reading of which sometimes leaves doubtful the forms of isolated words, but an effort has been made to correct the deficiencies in the transliteration, and the specimen is sufficient to show that the Kiūṭhali of Śrīnagar is the same language as that of the preceding specimens. The few differences are mainly matters of spelling. The following points may be noted :—

The postposition of the locative is sometimes *dē*, when we should expect *dā*, as in *hāthō-dē chhāp*, a ring on the hand ; *khētgo-dē*, (the elder son was) in the field ; *lundī-dē*, (wasted thy substance) among harlots.

Near the end of the Parable we have *hangē* instead of *hāgē*, the sign of the dative.

Once or twice we have *ahū* for 'I,' and the nasal of *mā*, me, is often omitted. The *h* at the end of *ēh*, this, and *kūh*, what? is dropped, and the word for anything is *kōṭ*, not *kiṭ* or *kuchh*.

The conjunctive participle is generally formed as in the standard, but we have also *āō-rō*, having come, and *ūṭhō-rō*, having arisen.

In *bōlumā*, I will say, the long *ū* has been shortened. Borrowings from Hindī are *khāṭ*, let us eat, *hōṭ*, let us become.

[No. 3.]

INDO-ARYAN FAMILY.**CENTRAL GROUP****WESTERN PAHĀRĪ (KIŪTHALĪ).**

ŚRĪNĀGAR DIALECT.

(PATIALA STATE.)

ایکے آدمی رے دو بگہیر تھے نہنوں مانجے دے چھوڑے نے باپو
 ہاگے ہولا ہین باپوآ جو مالو را بانڈا ماہے پہانبا تھا ماہے دے تھے
 ننڈے نینوں ہے سے مال بانڈے دنا ار تھوڑے دنو پاچے چھوڑے
 بگہیرے سبے ٹھیوں کٹھا کرے رو ایکے دورو رے ملکہو ہے ڈیوا ار نیتی
 آپنا سب ٹھیوں کپوتی مانجے کھوآ ار جے سبہ ٹھیوں کھوئے بابا ار
 نس ملکہو دا بڑا کال پڑا نبی سے کنگال اوہنے لاگا تھے سے نیس ملکہو
 رے ایکے رائے ہاگے ڈیوا ننڈے سے اپنے کھیچو دے سور جاگنے بھجا ار ننڈے
 سونچا کہ جے شیوکڑ سور کھاؤ سے نینو بے کھاؤ کہ کوئی نیس ہے کوئین
 نہ دہو تھا تھے ننڈے ہوشی دے آر رو بولا میرے ہاڑے کاما ہیرے والے
 ہے لیکہاجی روٹی کھاو اوسو آر اھون بہوکھا مرو میرے اوٹھو رو اپنے
 بار ہاگے ہے ڈیونا آر نیس ہے ہولماں باپوآ اھون گین را ر نیرا گنائی
 اوسو ایسے اھون نیتھی جوگا نے جو لوگ ماہے نیرا بیٹا بولو ایسے ماں
 نو آپنا ہالی جانیرو راکھہ تھے اوٹھیرو اپنے بارا ہاگے چالا آر سے ایو دور تھا
 نیس دیکھے رو نیسرے ہاؤ ہے ترش آیا آر درڑے رو اونگئی دتی ار
 بہت پھائیاں لوآ پھے نیس ہے بولا باپوآ موہین نیرا ار گین را بُرا کیا

ار ایبے ایتهی جوگا نے جو لوگ ماہے تیرا بیٹا بولو بابوے آپے
 نوکرورے بولا چنگی دے چنگی جیوکھتے لیو ار نیس دے پہماؤ اور
 نیسرے ہاتھو دے چھاپ اُر لاتو دے باہنی دیو اُر ہم کھائین اُر
 کھش ہوئین موئین جانا تھا جے میرا بیٹا مرے گوا پر ایبے جیو
 گوا راجے گوا تھا پر ایبے میٹہہ گوا تے سے کھش ہونے لاکے *

اُر نیسرا بڑا بیٹا کھیچو دے تھا جب گھرو رے نیوڑے آیا گانے ار
 ناچنے را شاد ہوا تے ایک نوکر شادے رو پوچھا کہ اے کا اسو نئے
 نیس کے بولا تیرا بھائی آیا اُر تیرے باوے بڑی دھام دتی تھے ری
 نئین کی کہ راجی باجی آیا نئے روشے ہوویرو نہ سرنچا کہ بھیترا جاو
 تے نیسرے باوے باہر آوے رو نئے منیورا نئے باؤ کے جواب دتا
 دیکھہ آؤں ایندے برشون دے تیری ٹھول کربو ار کبھے تیرے بولے باہر
 نہ ڈیورا پر نوئین کبھے بکری را جھیلٹو ماہے نہ دتا جو آؤں آپے سانہہ
 آئے سانہی کھش ہو اُر جے تیرا اے بیٹا آیا جنئے تیرا لٹا پٹا
 لندھی دے کھوا نوئین نیسری کھانر بڑی دھام کین نئے نیس کے
 بولا اے پونا تو سدا ماہنگے روھ جو کئین ماہنگے اسو سب تیرا اسو
 کھش ہونا ار کھشی منانا پڑو تھا کوئے کہ تیرا بھائی موا تھا ایبے
 جیو گوا اُر راجے گوا تھا سے ایبے میٹہہ گوا *

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪṬHALĪ).

PATIALA (ŚRĪNAGAR) SUB-DIALECT.

STATE PATIALA.

TRANSLITERATION.

Ēki-ādmī-rē do bagehr thē. Tihnaū-māje-dē chhōtrē-nē bāpū-hāgē bolā, 'haī bāpūā, jō mālo-rā bāḍā mā-khē phābā-thā, mā-khē dē.' Tōbē tiniē tinaū-khē sē māl bāḍē-dittā. Ōr thwārē-dinō-pāchhē chhōtrē bagehrē sōbbi-ṭhiyū katthā kōrē-rō ēki-dūrō-rē mulkhō-khē dēūā, ōr tēti āpnā sōb-ṭhiyū kapūti-māje khōā. Ōr jōbē sōbh-ṭhiyū khōē-pāyā, ōr tēs-mulkhō-dā bōrā kāl pōrā. Tōbē sē kangāl ohnē lāgā. Tōbē sē tēs-mulkhō-rē ēki-rānē-hāgē dēūā. Tiniē sē āpnē-khētso-dē sūr zāgnē bhējja, ōr tiniē sōchā ki jē śyokur sūr khāō, sē tinan bī khāō, ki kōi tēs-khē kōf na dēo-thā. Tōbē tiniē hōfi-dē āo-(for āē-)rō bolā, 'mērē bāo-rē kāmā hīrnēwālē-khē lēkhāji rōṭi khāo-ōssō, ōr ahū bhūkhā mōrū. Mērē-ūṭhō (for ūṭhē)-rō āpnē-bāo-hāgē-khē dēūā, ōr tēs-khē bolumā, "bāpūā, ahū Gī-rā wa tērā gunāi ōssū; ēbi ahū tētthi zōgā nī, jō lōg mā-khē tērā bētā bolō. Ēbi mā tū āpnā hālī zānē-rō rākh." Tōbē ūṭhē-rō āpnē-bāwā-hāgē tsālā. Ōr sē ēhū dūr thā, tēs dēkhē-rō, tēs-rē bāo-khē tarś āyā, ōr daurē-rō ūgai ditti, ōr buhat phaiyā lōā. Bētē tēs-khē bolā, 'bāpūā, mōhē tērā ōr Gī-rā burā kiā, ōr ēbi ētthi zōgā nī jō lōg mā-khē tērā bētā bolō.' Bāpūē āpnē-naukrō-khē bolā, 'tsāngī-dē tsāngī jūkhatē lēo, ōr tēs-dē pahmāo, ōr tēs-rē hāthō-dē chhāp, ōr lātō-dī bāhni dēo; ōr ham khāē ōr khuś hōē; mōē zānā-thā jē mērā bētā mōrē-gōā, par ēbi jūo gōā; rāchē-gōā-thā, par ēbi mīṭhē-gōā.' Tōbē sē khuś ohnē lāgē.

Ōr tēs-rā bōrā bētā khētso-dē thā. Jōb ghōrō-rē nēūrē āyā, gānē ōr nāchnē-rā śād hōā. Tōbē ēk naukrō śādē-rō pūchhā ki, 'ē kā ōssō?' Tiniē tēs-khē bolā, 'tērā bhāi āyā, ōr tērē bāwē bōri dhām ditti, tētthi-rī-tēf ki ki rāji-bāji āyā.' Tiniē rōē hōē-rō na sōchā ki 'bihtara jāū.' Tōbē tēs-rē bāwē bāhar āwē-rō tiniē maṇēwā. Tiniē bāo-khē jawāb dittā, 'dēkh, āw itnē-bōrsō-dē tēri ṭahōl kōrdō, ōr kōbbhi tēri bōli bāhar na dēūā, pōr tōē kōbbhi bakri-rā chhēltū mā-khē na dittā, jō āw āpnē-sāth-āē sāthi khuś hō-āū. Ōr jōbē tērā ē bētā āyā, juniē tērā lōṭā-pōṭā luṇḍi-dē khōā, tōē tēs-rī khātir bōri dhām kī.' Tiniē tēs-khē bolā, 'ē pōtā, tū sōdā mā-hāngē rō-hai; jō-kīē mā-hāngē ōssō, sōb tērā ōssō. Khuś ohnā ōr khuśi manānā pōrō-thā, kōē-ki tērā bhāi mōā-thā, ēbi jūo-gōā; ōr rāchē-gōā-thā, sē ēbi mīṭhē hai.'

HAᅇᅇURI.

The word 'Haᅇᅇuri' means literally, the language of the State of Hindur (properly Haᅇᅇur) or Nalagarh, lying immediately to the south-west of the rest of the Simla Hill States. But it is not the language of the whole of the State, and it is also spoken in other states adjoining.

In Nalagarh itself two languages are spoken. To the west there is the Pōwādhi Paᅇᅇjābī of the plains, spoken by 39,545 people, and described in Part I of the Volume, pp. 679 and ff. In the east the language is Haᅇᅇuri, spoken by an estimated number of 17,862 people. Haᅇᅇuri is also spoken in the State of Mailog which lies to the east of Nalagarh. Further to the east lie the States of Bija and Kuthar where Baghāᅇi is spoken. North of Nalagarh lies the State of Bilaspur or Kahlur. Here (as described in Part I, pp. 677 ff.) the language is Paᅇᅇjābī.

To the north-east of Nalagarh and to the north of Mailog lie the States of Baghal and Kunhiar. Baghal has Bilaspur immediately to its north-west, and here and in Kunhiar, the language is called Bāghali. Bāghali, although it has a name of its own, is, however, only Haᅇᅇuri, but more mixed with Paᅇᅇjābī. It is, in fact, a transition dialect showing Haᅇᅇuri merging into the Kahluri Paᅇᅇjābī of Bilaspur. It varies from place to place, and from mouth to mouth, and is sometimes not Haᅇᅇuri at all, but must be considered as identical with Kahluri.

At other times it is more nearly Haᅇᅇuri. Under such circumstances it would be a useless waste of time to consider the fluctuating dialect of Baghal, and our attention will be confined to the Haᅇᅇuri spoken in east Nalagarh and Mailog, satisfying ourselves with recording the number of both forms of Haᅇᅇuri in the following statement:—

Haᅇᅇuri—		
East Nalagarh	17,862	
Mailog	6,117	
	23,979	
Bāghali—		
Baghal	24,384	
Kunhiar	1,848	
	26,232	
Total Haᅇᅇuri of both kinds	50,211	

Haᅇᅇuri itself is a transitional form of speech. It is a mixture of Kiᅇᅇᅇhali and Paᅇᅇjābī, and a very brief notice will suffice to show its character. Accordingly only one specimen—a version of the Parable—will be given, and the merest skeleton of its grammar. From these it will be seen that Kiᅇᅇᅇhali and Paᅇᅇjābī forms are used almost indifferently.

Nouns may be declined as in Kiᅇᅇᅇhali with the plural generally the same as the singular, and with masculine nouns, like *ghar*, ending in consonants, making the oblique form in *ō* (*gharō*), or they may be declined as in Paᅇᅇjābī with an oblique plural in *ā*, as in *hāriyā-khē*, (the father said) to the servants.

The Agent Case generally takes the Pañjābī postposition *nē*, but sometimes, we have the Kiūṭhali termination *ē* as well, as in *putē-nē*, by the son (*put*, a son). The locative may end either in the Kiūṭhali *ē*, or may be formed as in Pañjābī. Thus, we have *q̄ōruyē*, (the elder son was) in the field, and *q̄ōruā-bīchē*, (sent him) into the fields (to feed swine), in which *bīchē* represents the Pañjābī *vīchch*.

The postposition of the Dative-Accusative is the Kiūṭhali *khē*, with *gē* for a variety. The postposition *jō* is also used for the same cases. It is common in the Pañjābī of Kangra and the neighbourhood.

The usual postposition of the Ablative is *tē*, as in *kūē-tē*, from the well, or *thē*.

The Genitive almost always has the Kiūṭhali *rā*, but sometimes we find the Pañjābī *dā* (as in sentence 232). The feminine of *rā* is *rī* with *rīyā* for its oblique form. Thus, *ghōrē-rī jīn*, the saddle of the horse; *tēs-rīyā baihan-sāthī*, with his sister; *tēs-rīyā kyārī-tē*, on his neck.

The First two personal **Pronouns** are *hāū*, I; ag. *mē*; obl. *mā*, *mā*, or *mū*; gen. *mērā*: plural nom. and ag. *āsē*; obl. *āsā*; gen. *asādā* or *asārā*. So *tū* or *tū*, thou; ag. *tē*; obl. *tā*, *tā*; gen. *tērā*: plural nom. and ag. *tusē*; obl. *tusā*; gen. *tusādā* or *tusārā*. The Pañjābī influence in the above is manifest.

For the demonstrative pronouns, we have:—

ē, this; ag. *inī* or *inīyē*; obl. *ēs*, *ētē*, or *ē*: plur. *ē*; ag. *inē*; obl. *inā*.

sē or *ō*, that; ag. *tinī* or *tinīyē*; obl. *tēs*, *tētē* or *tē*: plur. *sē*; ag. *tinē*; obl. *tinā*.

As usual, these are also used as pronouns of the third person.

The relative pronoun is *jō*, ag. *jīnī* or *jīnīyē*, and so on, like the demonstratives.

Kiō, who? obl. sing. *kēs*. *Kyā*, what? obl. not noted.

Kichh is 'anything,' *jō-kichh*, whatever.

As regards **Verbs**, the Verb Substantive is the same as in Pañjābī, but *hē* or *hai* may also be used for any person of either number. *Nihū* is 'I am not.'

The principal parts of the verb *mārṇā*, to strike, are as follows:—

Pres. part. *mārdā*; Past part. *marēya* or *māryā*, (*laggnā*, to begin, has *lāgā*); conj. part. *mārī-kē*.

Imperative. 2. sing. *mār*; plur. *mārō*.

Old Pres. sing. 1. *mārū*, 2. *mārē*, 3. *mārē*; plur. 1. *mārē*, 2. *mārō*, 3. *mārē*.

For the Present Definite, and for the Imperfect, we have *rahū-hā*, thou remainest (always) with me; *bharū-thā*, he was filling (his belly); and *dēō-thē*, (no people) were giving.

The Future is:—

Masc. sing. 1. *mārūgā*, 2. *mārgā*, 3. *mārgā*; plur. 1. *mārgē*, 2. *mārōgē*, 3. *mārgē*.

The Past Tenses are formed as usual from the Past Participle.

Irregular past participles are:—

dītā, given.

kītā, done.

lēyā, taken.

payā, fallen.

gēyā (plur. *gayē*), or *gā*, gone.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (KIŪTHALI).

HANDŪRĪ DIALECT.

NALAGARH STATE.

एकी-माणूअँ-रे दो पुत थे । छोटे-पुते-ने बोल्या जो मेरा बाँडा है से माँ-जो देई-दे । तीनीयें आपणे-घरो-रा लटा-फटा दूँ-जो बाँडी दीता । छोटे-पुते-ने जेबे आपणा बाँडा लेई-लेया बड़ी दूरो-रे मुल्खो-खे चाली गया । तेती रई-के आपणा लटा-फटा सारा जतो-पातो-बीचे खोई दीता । तेबे से सब लटा-फटा खोई चुक्या तो तेते मुल्खो भारी काड़ पया । से बड़ा कंगाड़ हुई गया । तेबे से तेते मुल्खो-रे एकी माणू साथे रहने लागेया । जे-सगे से रहा तीनी आपने डोरुआँ बीचे सूर चारणे भेज-दीता । से सूर-रे बचूरे-सलेवकड़ा-ते आपणा पेट भरूँ-था तेस-खे होर माणू किछ ना देखो-ये । तेबे तीनीयें सूँच्या के मेरे-बाबे-गे इतने हाड़ी है । तीना-गे इतना रीजक है खाणे होर बाँडबे-खे बतेरा है । हाँजँ भूखा मरूँ हा । हाँजँ जठी-के आपणे-बाओ-गे जाऊँगा होर तस-खे बोलूँगा है बाओ में पणमेसरो-खे नी जाणी-के ताँ हुँदिये पाप कीता । हाँजँ तेरा पुत बोलबे जोगा नीहूँ । जेड़े तेरे होर हाड़ी है मूँ-जो बी राखी ले । होर जठी-के आपणे-बाओ-गे चाया । से अजा दूर-ही था तेस-रे बाबे तेबे से देखेया । तेबे ते-जो तरम आई-गा । होर दोड़ी-के तेस-रीया क्याड़ी-ते जाफी दीती होर तेस-रे मूँहाँ-ते पूका लेया । पुत बोलबे लागेया है बाओ में पणमेसरो-खे नी जाणी-के ताँ हुँदिये पाप कीता होर हाँजँ एबे तेरा पुत बोलबे जोगा नी रेहा । फेरी तेस-रे बाओ-ने हाड़ीयाँ-खे बोलेया सोबटे सोबटे टाले ल्याओ होर तेस-खे पन्हाओ । तेस-रे हायो-थे मूँदी होर पाओ-ते जूती पन्हाओ । चासा-खे खाणे पीणे देखो होर राजी होबे देखो । मेरा पुत मरी गा-था एबे जीऊँदा हुई-गा । हाची गा-था एबे मीटी-गा । तेबे सेओ राजी होबे लागे ॥

तेस-रा बड़ा पुत डोरुये था । तेबे स घरा-रे नेड़े पूण्या तीनी गीत नाचया सुणेया । तेबे एक हाड़ी बस्वार्ड-के पुछेया की एती क्या आई राहा ।

तीनी तेस-खे बोल्या जे तेरा भार्द आया हे । तेरे-बाभो-ने तेस-रे-राजी-बाजी
 आवणे-रा जग कीता । तेबे से जड़ी गा होर भीतरो आवे-खे मूकरी-गा ।
 तेबे तेस-रा बाभो बार आया । तेस-खे पत्याणे लागा । पुते-ने बोल्या भर्द
 इतनी बर्सा मने तुसा-री टेळ कीती । कदी तुसारा बोल नी मोड़ा ।
 होर तें मा-खे बाकरीया-रा छेलू बी नी दीता । तेते-साथे जे हाँज आपणे-
 मिचा-जो खवार्द-के राजी हुंदा । तेते बखतो जो ए तेरा पुत्र आया
 जीनीयें जे तेरा घर-बार राँडा-जो खड़वाया तें तेस-रे आवणे-री खातर
 कीती । तेस-रे बाभो-ने बोल्या जे हे पुत तू सदा मेरे साथे रहूँ हा ।
 जे-कीछ मेरे-गे हे से तेरा-ही हे । आसा राजी होया चार्दंदा था । तेबे-जे
 तेरा भार्द मरी गा-था तेबे मे फेर जीवी गा हाची गा-था मीटी गा ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRI (KIŪṬHALĪ).

HANDŪRĪ DIALECT.

NALAGARH STATE.

TRANSLITERATION AND TRANSLATION.

Ēki-maṇṇā-rē dō put thē. Chhōtē-putē-nē bōlyā, 'jō
One-man-of two sons were. The-younger-son-by it-was-said, 'what
 mērā bāḍā hai, sē mā-jō dēi-dē.' Timiyē āpnē-gharō-rā latā-phatā
my share is, that me-to give.' By-him his-house-of property
 dū-jō bāḍī ditā. Chhōtē-putē-nē jēbē āpnā bāḍā
both-to having-divided was-given. The-younger-son-by when his-own share
 lēi-lēyā baṛī-dūrō-rē mulkhō-khē chālī-gēyā. Tēti rai-kē
was-taken a-very-far-of country-to it-was-gone. There having-remained
 āpnā latā-phatā sārā utō-pātō-bichē khōi-ditā. Tēbē sē sab
his-own property whole debauchery-in was-lost. When he whole
 latā-phatā khōi-chukyā, tō tētē-mulkhō bhāri kār payā.
property wasted-completely, then that-country(-in) a-great famine fell.
 Sō baṛā kaṅgār huī-gēyā. Tēbē sē tētē-mulkhō-rē ēki māṇṇ-sāthē
He very poor became. Then he that-country-of one man-with
 rēhnē-lāgēyā; jē-sagē sē rahā, tinī āpnē dōruā-bichē sūr
to-dwell-began; whom-with he dwelt, by-him his-own field-in swine
 chārnē bhēj-ditā. Sē sūrō-rē bachūrē-saleōkrā-tē āpnā pēt
to-graze he-was-sent-away. He swine-of remaining-husks-with his-own belly
 bharū-thā; tēs-khē hōr māṇṇ kichh nā dēō-thē. Tēbē tiniyē
filling-was; him-to other men anything not giving-were. Then by-him
 sūchyā kē, 'mērē-bābē-gē itnē hāri hē, tinā-gē itnā
it-was-thought that, 'my-father-of so-many servants are, them-with so-much
 rijk hē khānē, hōr bāḍnē-khē batērā hē; hāū bhūkhā marū-hā.
food is to-eat, and distributing-for sufficient is; I hungry dying-am.
 Hāū ūthī-kē āpnē-bāō-gē jāūgā, hōr tēs-khē bōlūgā, "hō
I arisen-having my-own-father-to will-go, and him-to I-will-say, "O
 bāō, mē Paṅmēsṛō-khē nī jāni-kē tã hundiye pāp kitā;
father, by-me God-to not known-having thee in-being sin was-done;
 hāū tērā put bōlnē jōgā nīhū; jērē tērē hōr hāri hē,
I thy son to-be-called worthy am-not; such-as thy other servants are,

mū-jō bi rākhi-lē." ' Hōr ūṭhi-kē āṇṇē-bāō-gē āyā. Sē
me-to even keep." ' *And arisen-having his-own-father-to he-came. He*
 ajā dūr-hi thā, tēs-rē-bābē tēbē sē dēkhēā. Tēbē tē-jō taras
yet far-even was, by-his-father then he was-seen. Then him-to compassion
 āi-gā, hōr dōṛi-kē tēs-riyā kyārī-tē jāphi diti, hōr tēs-rē
came, and run-having his neck-on embracing was-given, and his
 mūhā-tē pūkā lēyā. Put bōḷṇē lāgēyā, ' hē bāō, mē
mouth-of kiss was-taken. The-son to-say began, ' O father, by-me
 Paṇmēs-rō-khē nī jāṇi-kē tā hundiye pāp kitā, hōr hāṭṭi
God-to not known-having thee in-being sin was-done, and I
 ēbē tērā put bōḷṇē jōgā nī rēhā.' Phēri tēs-rē-bāō-nē
now thy son to-be-called worthy not remained.' Again his-father-by
 hāṛiyā-khē bōḷēyā, ' sōbtē sōbtē tālē lyāō, hōr tēs-khē panhāō;
the-servants-to it-was-said, ' good good clothes bring, and him-to put-on;
 tēs-rē hāthō-thē mūḍi hōr pāō-tē jūti panhāō; āsā-khē khāṇē piṇē
his hand-on ring and feet-on shoe put-on; us-to eat (and)drink
 dēō, hōr rāji hōṇē dēō; mērā put mari-gā-thā, ēbē jūḍā
allow, and glad to-be allow; my son having-died-gone-had, now living
 hui-gā; hrāchi-gā-thā, ēbē miṭi-gā.' Tēbē sēō rāji hōṇē
became; having-been-lost-gone-had, now was-found.' Then they happy to-be
 lāgē.
began.

Tēs-rā barā put dōruyō thā. Tēbē sē gharā-rē nere pūjyā,
His elder son field-in was. When he the-house-of near arrived,
 tinī git nāchnā sunēyā. Tēbē ēk hāri balwāi-kē
by-him singing dancing was-heard. Then one servant called-having
 puchhēyā kē, ' ēti kyā hāi-rāhā? ' Tinī tēs-khē bōlyā
it-was-asked that, ' here what is-going-on? ' By-him him-to it-was-said
 jē, ' tērā bhāi āyā-hē; tērē-bāō-nē tēs-rē rāji-bāji āwṇē-rā
that, ' thy brother come-is; thy-father-by his safe-and-sound coming-for
 jag kitā.' Tēbē sē jāri-gā, hōr bhitrō jāṇē-khē mūkri-gā.
feast was-made.' Then he angry-went, and inside going-for refused.
 Tēbē tēs-rā bāō bār āyā, tēs-khē patyāṇē lāgā. Putē-nē
Then his father outside came, him-to to-entreat began. The-son-by
 bōlyā, ' bhāi, itni barsā manē tusāri tēḷ kitī, kadī
it-was-said, ' lo, so-many years by-me thy service was-done, ever
 tusārā bōl nī mōrā, hōr tē mā-khē bākriyā-rā chhēlū
thy saying not was-disobeyed, and by-thee me-to goat-of young-one
 hi nī ditā, tētē-sāthē jē hāṭṭi āṇṇē-mitrā-jō
even not was-given, that-with that I my-own-friends-to
 khawāi-kē rāji hundā. Tētē-bakhtō jō ē tērā
caused-to-eat-having happy might-have-become. At-that-time that this thy

putr āyā, jinīyē jē tērā ghar-bār rādā-jō kharwāyā, tē
son came, by-whom that thy property harlots-to was-given-to-eat, thou
 tēs-rē āwnē-ri khātar kītī.' Tēs-rē bāo-nē bōlyā jē, 'hē
his coming-of feast was-made.' His father-by it-was-said that, 'O
 put, tū sadā mērē-sāthē rahū-hā; jē-kichh mērē-gē hē, sē tērā
son, thou always me-with dwelling-art; whatever me-with is, that thine
 hī hē; āsā rāji hōṇā chāindā-thā; tēbē-jē tērā bhāi
alone is; to-us happy to-be proper-was; then-that thy brother
 mari-gā-thā, tēbē sē phēr jīwi-gā; hrāchi-gā-thā,
having-died-gone-had, then he again came-to-life; having-been-lost-gone-had,
 mīṭi-gā.'
was-found.'

SIMLA SIRĀJĪ.

According to local tradition, difficult mountain country is known as Sirāj, *i.e.* Siva's Kingdom. The Sirāj *par excellence* is the southern part of Kulu lying to the east of the State of Mandi and north of the river Suttlej (Satlaj). South of the Suttlej, the comparatively low-lying country comprising Kotgarh, Sangri and the greater part of Kumarsain is known as Śōdhōch, and the language here spoken is Śōdhōchī, which is akin to Kulu Sirājī. South of Śōdhōch we come to another difficult mountainous country comprising the east of the main portion of Keonthal State, including the small States of Theog and Ghund and part of Punur, part of the State of Kumharsain, the States of Darkoti and Balsan, the Kaneti tract of the State of Bashahr, and most of the British tract of Kotkhai. This also is a Sirāj, and, to distinguish the dialect here spoken from the Sirājī of Kulu, we may call it Simla Sirājī.

This Simla Sirājī includes two dialects mentioned by Mr. Bailey in his *Languages of the Northern Himalayas*, which he calls respectively Eastern Kiūṭhālī and Kōṭkhāī. These two are practically the same, the former, perhaps, more nearly approaching the Standard Kiūṭhālī spoken to the west of the Simla Sirāj, than the latter. For the purposes of this Survey it is not necessary to distinguish between them.

The number of speakers of Simla Sirājī is reported to be as follows. It is to be remembered that the figures for Keonthal include those for Theog, Ghund, and Punur:—

Keonthal	9,110
Kumharsain	4,275
Darkoti	595
Balsan	5,457
Bashahr	2,514
Kotkhai	6,882
	TOTAL 28,833

Simla Sirājī closely resembles Standard Kiūṭhālī. Immediately to its south lies the Biśāu dialect of Sirmaurī spoken in the State of Jubbal, but it shows few traces of its influence.

It is unnecessary to give a complete grammar of this dialect. It will be sufficient to point out the principal points in which it differs from Standard Kiūṭhālī.

As in Sirmaurī, a final *ī* very often becomes *ē*. This is especially common in the case of feminine nouns. Thus, in the parable we have both *badhāē* and *badhāī*, rejoicing. Similarly we have *ghōrchē*, for *ghōrchī*, property; *khēchē*, for *khēchī* (Hindi *khētī*), cultivation, and many other instances. There is the same interchange of final *ō* and *ā* that we have observed in Kiūṭhālī, as in *dō* or *dā*, the sign of the ablative case, but the *ō* termination is much more common.

The Declension of nouns is nearly the same as in Kiūṭhālī. The only important difference is that masculine nouns ending in a consonant often have the oblique form in *ō* instead of *ā*. Thus, the oblique form of *dēś*, a country, is either *dēśō* or *dēśā*.

The postpositions of the dative are *kē* or *kō* instead of *khē*, and *āgē* instead of *hāgē*. Similarly, in the ablative we have *āyō* instead of *hāgō*, but *dō* (*dā*) is more common. If the sentence *tēs-rē sūchwō* means 'he considered' as translated in the original specimen, the postposition *rē* is exceptionally used to indicate the agent case.

For the **Pronouns**, we have :—

	I	Thou
Sing.		
Nom.	ā	tū
Agent	mō, mōē	tō, tōē
Obl.	mū, mā	tū, tā
Plur.		
Nom.	ē, aimū, ēū	tūē
Agent	ē	tūē
Obl.	āō	tūō

The genitives are as in Kiūṭhali, except that according to Mr. Bailey the genitive plural 'your' is *tuaurō* or *tūaurō*.

The **Demonstrative Pronouns** are thus declined :—

	This, he			That, he		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	ēh	ēh	ēh	sō	sō	sō
Ag.	ēnō, ēnnō	issō	ēnō, ēnnō	tōnō, tōnnō	tissō	tōnō, tōnnō
Obl.	ēs	issau	ētthi	tēs	tissau	tētthi
Plur.						
Nom.	ēh	ēh	ēh	sō	sō	sō
Ag.	ēnō	inīē	inō	tīnō	tīnīē	tīnō
Obl.	ēnō, ēnau	inī	inō, inau	tīnō, tīnau	tīnī	tīnō, tīnau

The **Relative Pronoun** *jō* is similarly declined.

As for the other pronouns, 'what' is *kā* instead of *kāh*, and 'anything' is *kichh* instead of *kuchh*.

The **Verb Substantive** is thus conjugated in the present tense :—

	Sing.	Plur.
1.	ū	ū
2.	ai	ō
3.	au, ō, ō	au, ō, o

or *sō*, *ōsō* or *ōsō* may be used for any person of any number as in the Biśsau dialect of Sirmaurī.

The past is *tā* or *thā*, fem. *tī* or *thī*, etc.

In the Active Verb, the principal peculiarity is the conjunctive participle. This may end in *ī*, as in Sirmaurī, of which *ē* is, as explained above, a variant. Thus in the parable, in the same sentence, we have *bhāji-gōā*, he refused, and *rūtē-gōā*, he became angry. More commonly, however, *yō* is used instead of *ī*, as in *rōhyō*, having remained; *khōrchyō*, having spent, and many others. Compare Giripārī Sirmaurī.

The conjugation of the **Present** differs slightly from the standard. It is :—

' I beat,' etc.

	Sing.	Plur.
1.	<i>piṭū</i>	<i>piṭū</i>
2.	<i>piṭā</i>	<i>piṭō</i>
3.	<i>piṭō</i>	<i>piṭō</i>

Similarly, the **Future** masculine is :—

' I shall beat,' etc.

	Sing.	Plur.
1.	<i>piṭūlā</i>	<i>piṭūmē, piṭmē</i>
2.	<i>piṭēlā</i>	<i>piṭōlē, piṭlē</i>
3.	<i>piṭēlā, piṭlā</i>	<i>piṭōlē, piṭlē</i>

The **Imperfect** is formed by adding *tā* or *thā* to the present. Thus *ā piṭū tā*, I was striking. Or a periphrasis is used, as in *ā piṭē rōhā tā*.

The only other point to notice is the use of the verb *ājnū*, meaning to come. We shall meet similar forms of this verb in other dialects.

As a specimen of Simla Sirāji, there is given a version of the Parable of the Prodigal Son. It has not been thought necessary to add an interlinear translation.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪṬHALĪ).

SIMLA SIRĀJĪ DIALECT.

एकौ माहरे दो छोटू थे । छोटड़े छोटूए आपणे बाबेके बोलो जे जो घरचे या खेचे मेरे बाँडरे आजो से मूँके दे । तेने सब खेचे दोने छोटूक बाँडी । छोटे छोटूए आपणा बाँडा लेय एक दूरो देशोरे हाटक उवा । तेथे रहय आपणे खेचे जाँदपखे-दे खोए । जेबे सब खेचे खरचय मूका तबे तेश देशदा भारी काक पड़ा । तबे से कंगक हुआ । तबे तेस देशरे एकौ बसनुँ आगे रहंदा लागा । तेने बसनुँए से सँगर चारदा खेचदा छाड़ा । तबे से सँगररे बचेदो शलेखड़े संगे आपणो पोछड़ भरो था । तेसके रेका माह किछ ना देओ था । तबे तेसरे सूँचवो जे मेरे बाबे आगे एरे रीगड़ असोँ जीनरे रोटीरा चोटा नईँ आँ भूखा पोईँ रखा । आँ जठय आपणे बाबे आगे डेऊ तेसके बोलू जे बाबा मों भगवानोरा पाप ताँ हुंदे कीया । एबे आँ तेरा छोटा बोलने जोगा नईँ रखा । जेरे तेरे रीगड़ असोँ एरा मूँके बी रख । तबे से जठय आपणे बाबे आगे आज्ञा । जेबे से दूर आज्ञा तो तेसरे बाबे देखा । घौण करय तेसरे गऊदे हूँडी देय घवाक दी मूँहदे खोबे दिती । छोटूए बोलो जे बाबा मों भगवानोरा पाप ताँ सामने कीया । एबे आँ तेरा छोटा बोलने जोगा नईँ रखा । बाबे आपणे रीगड़ोके बोलो जे एसके सभौदो आछे भूड़के बमाओ । हाथोदे काँगणी लातोदे पाणी लाओ । आओँके खाणे पीणेरे बधाए होणे देओ । कौँरी तेँईँ जे मेरा छोटा मरय जीवा । खोआ था एबे मिली गोआ । तबे बधाईँ करटे लागे ॥

तेसरा बड़ा छोटा खेचदा था । जेबे से घरो नेड़ा पूजा तबे तेने नाचणो गाणो शुणो । एकौ रीगड़ बोदय पूछो जे ए का हो रहो अ । तेने तेसके बोलो जे तेरा भाईँ आज्ञा अ । तेरे बाबे तेसरौ राजी धूशीरे बधावौरे पावणचारे की अ । तबे से रूशे गोआ भौतरे डेवदा भाजी गोआ । तेसरा बाबा बाहर आज्ञा । तस पनेजँदा लागा । छोटूए बोलो जे मों तो तेरी

आकरी एतनी बरयो करे । ना कभी तेरो हुकम चोड़ो । तूएँ मूँके एक
 छेलटू बों ना दित्तो जो आँ आपणे मित्रो संगे मिलय खूशो करदा । अबे ए
 तेरा छोटा आजा जेने बादे घरचे छेवड़ीदो खेवे तूएँ एसके एतबे पावबचारे
 दी अ । बाबे उत्तर दित्ता जे छोटया तू तो घेड़ी मूँ साथे रई । जो
 काइ मूँ आगे असो से संबे तेरा असो । आषों खूशी होषा पड़ो था ।
 कौँ जे तेरा भाई मूँइय जीवा खोए गोषा था एबे मिले गोषा ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪṬHALĪ).

SIMLA SIRAJĪ DIALECT.

TRANSLITERATION.

Ēki-māchhō-rē dō chōhtū thē. Chhōṭrē-chōhtūē āpnē-bābē-kē bōlō jē, 'jō ghōrchē (yā khēchē) mērē bādē-rē ājō, sē mī-kē dē.' Tēnē sab khēchē dōnē-chōhtū-kō bādī. Chhōṭē-chōhtūē āpnā bādā lēyō ēk-dūrō-dēsō-rē hāṭō-kō dēwā. Tēthē rōhyō āpnē khēchē jādpanē-dē khōē. Jōbē sōb khēchē khōrohyō-mūkā, tōbē tēs-dēsō-dā bhāri kāl pōrā. Tōbē sē kangāl huā. Tōbē tēs-dēsō-rē ēki-bōsnū-āgē rōhndā lāgā. Tēnē-bōsnūē sē sūgōr chārdā khēchō-dā chhārā. Tōbē sē sūgōr-rē bōchē-dō ēlōkhrē-sōngē āpnō pōchhōr bhōrō-thā. Tēs-kē rēkā (*other*) māchh kiohh nā dēō-thā. Tōbē tēs-rē sūchwō jē, 'mērē-bābē-āgē ērē rīgōr ōsō, jinō-rē rōṭi-rā chōṭā (*scarcity*) naī; ā bhūkhā mōi-rōā. Ā ūṭhyō āpnē-bābē-āgē dēū, tēs-kē bōlū jē, "bābā, mō Bhōgwānō-rā pāp tā-hundē kiyā. Ēbē ā tērā chōhtā bōlnē jōgā naī rōā. Jērē tērē rīgōr asō, ērā mī-kē bi rōkh." Tōbē sē ūṭhyō āpnē-bābē-āgē ājā. Jōbē sē dūr ājā, tō tēs-rē bābē dēkhā ghīp kōryō, tēs-rē gōḷō-dē hūri-dēyō (*having run*) gōhwāl di (*embraced*) mīh-dē khōbē dittī. Chōhtūē bōlō jē, 'bābā, mō Bhōgwānō-rā pāp tā-sāmnē kiyā. Ēbē ā tērā chōhtā bōlnē jōgā naī rōā.' Bābē āpnē-rīgōrō. kē bōlō jē, 'ēs-kē sabhī-dō āohhē jhūr-kē bōmāō. Hāthō-dē kāgnī, lātō-dē pānī lāō. Āḷ-kē khānē pinē-rē badhāē hōnē dēō. Kēī-ri-tēī jē mērā chōhtā mōryō, jiwā; khōā-thā, ēbē mili-gōā.' Tōbē badhāi kōrdē lāgē.

Tēs-rā bōrā chōhtā khēchō-dā thā. Jōbē sē ghōrō-nērā pūjā, tōbē tēnē nāṭnō gānō sūnō. Ēki rīgōr bōdyō pūchhō jē, 'ē kā hō rōhō-ō?' Tēnē tēs-kē bōlō jē, 'tērā bhāi ājā-ō. Tērē-bābē tēs-ri rāji khūsi-rē badhāvi-rē pāwancharē ki-ō.' Tōbē sē rūśē-gōā, bhitrē dēwdā bhāji-gōā. Tēs-rā bābā bāhōr ājā. Tēs patōṭdā lāgā. Chōhtūē bōlō jē, 'mō tō tēri chākri ētni-bōrō kōrē, nā kōbhi tērō-hukōm tōgōrō. Tūē mī-kē ēk chōhlū bi nā dittō jō ā āpnē-mitrō sōngē milyō khūsi kōrdā. Jōbē ē tērā chōhtā ājā, jēnē bādē (*all*) ghōrchē chhōṭri-dō khēwē, tūē ēs-kē ētnē pāwancharē di-ō.' Bābē uttōr dittā jē, 'chōhtyā, tū tō dhēri mī sāthē rōhē. Jō-kāh mī-āgē ōsō, sē sōbē tērā ōsō. Āḷ khūsi hōnā pōrō-thā, kēī jē tērā bhāi mūiyō jiwā; khōē gōā-thā ēbē milē-gōā.'

BARĀRĪ.

The northern, or Barār part of the Jubbal State has the State of Bashahr to its north, and the Punur section of the State of Keonthal and the Kotkhai tract of the Simla District to its west. The dialect spoken in Barār and also in the adjoining parts of Bashahr, Punur, and Kotkhai is known as Barārī. The estimated number of speakers reported is as follows:—

Jubbal (Barār)	3,896
Keonthal (Punur)	434
Bashahr	2,624
Kotkhai	938
Total number of speakers of Barārī	7,894

Barārī is hardly worth noticing as a separate dialect, and is only here described in deference to native nomenclature. It is simply a form of Simla Sirājī, somewhat mixed with the Biśsau form of Girīpārī Sirmaurī spoken in Jubbal. A short extract from a version of the Parable of the Prodigal Son will be sufficient as an example.

We may note the spelling of the word for 'son' which is *chhōōfā* as in Biśsau. This is evidently an attempt to represent the sound of *chōhṭā*, the true pronunciation of the word spelt *chhōfā* in the vernacular character. We may also note the word *téchhē*, there, for *tētthē*, another instance of the common change of *t* to *ch*.

The interchange of *ī* and *ē*, and the oblique form in *ō* are as common as in Simla Sirājī; the suffix of the dative is, however, written *khē*, not *kē*.

For the pronouns, we have *āḍ* instead of *ā*, I; *mōḍ* instead of *mōḍ*, by me; and *tāḍ* instead of *tā*, thee. These are only variations of pronunciation in a dialect the pronunciation of which necessarily varies slightly every few miles. More important is the neuter form *tēō*, that, used for the nominative and accusative singular and plural. Its dative singular is *tēthuē* instead of *tētthi*. Here again, compare the Kāshmiri *tih*, that (neut.), dative *tath*.

Another word for 'that' is *sējē* as in Girīpārī. In the neighbouring Jaunsārī *jō* is very commonly added to the demonstrative pronoun. 'Anything' is *kichhi*.

In Sirmauri the present participle is commonly employed as an infinitive of purpose, and here we have *chārdā* used with the same force. *Handē* in *khāyē-handē* is for *hundē*.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (KIŪTHALI).

BARĀBI DIALECT.

STATE JUBBAL.

एकी माषछ रे दुई छोपटे थे । काणछे आपणे बाबे खे लिखो जे ऐ बाबू जू घरचे मेरे बाँडे दी आप तेच मूँ ओरू दे । तेणे आपणे घरची बरोबर दुई छोपटे खे बाँडी । काणछे छोपटे ज बादी लये हेड़ो तबे एकी दूर देश दा डेवा । तेछे रई जू आपणे घरचे थे बादे खार्ई खंगाले । ज किछी ने रषो सेज दंग दा काळ पड़ा । से हुषा दाळजी । तबे रषा तेथुए देश रे बसष साथी । तेणे बसणे छाड़ा आपणे डोखरे दा सुंगर चारद । जू सुंगरे खाये हदे शेकले बच तेच खार्ई आपणे पेट भरा । रेका ने देष किछी ने कोइए । तेणे सूँचो जे मेरे बाबे काए जेती रीगड़ स तेस खे आपू खे ओ बाँडणे खे मुक्ती रांटी स । चाँचँ मरि लागा भूखा । चाँचँ आपणे बाबे काए डेजला ओ बोलूला जे मँएँ पणेसर री भुशी खू बार ताँचँ चागू पाप किया स । ऐबे तेरा छोअटा बोलणे योगा ने रषा । मूँ भौ आपणे चाकर न्होरा जाण ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪṬHALI).

BARĀRĪ DIALECT.

STATE JUBBAL.

TRANSLITERATION AND TRANSLATION.

Eki-māṅchha-rē duī chhōaṭē thē. Kāṅchhē āṅṅē-bābē-khē
One-man-of two sons were By-the-younger his-own-father-to
 likhō jē, 'ai Bābū, jū ghōrchē mērē-bāḍē-dī ā-o, tēḍ
it-was-written that, 'O Father, what property my-share-in comes, that
 mū ṛū dē.' Tēṅē āṅṅē ghōrchī bōrōbōr duī-chhōaṭē-khē
to-me here give.' By-him his-own property equally two-sons-to
 bāḍī. Kāṅchhē-chhōaṭē jō bādō layē-hērō, tōbē ēki-dūr-dēḍō-dā
was-divided. By-the-younger-son when all was-taken. then a-far-country-in
 dēwā. 'Tēchhē rōi, jū āṅṅē ghōrchē thē, bādē
he-went. There having-remained, what his-own property was. entirely
 khāi khōṅgālē. Jō kichhī nē rōō, sējē-dēḍō-dā
having-eaten it-was-wasted. When anything not remained, that-country-in
 kāḷ pōrā. Sē huā dālji. Tōbē rōā tēthūē-dēḍō-rē
a-famine fell. He became poor. Then he-remained that-country-of
 hōḥōṅ sāthī. Tēṅē-bōḥnē chhārā āṅṅē-dōkhrē-dā suṅgar chārdā.
inhabitant with. By-that-inhabitant he-was-sent his-own-field-in swine for-feeding
 Jū suṅgrē khāyē-handē śōklē bōchō, tēḍ khāi
What by-the-swine being-eaten husks remained-over, those having-eaten
 āṅṅē pēṭ bhōrā. Rēkā nē dēō kichhī nē kōiē.
his-own belly was-filled. Other(-thing) not was-given anything not by-anyone.
 Tēṅē sūcho jē, 'mērē-bābē-kāē jēti rigōṛ sō, tēs-khē
By-him it-was-thought that, 'my-father-near as-many servants are, them-to
 āpū-khē ō bāḍṅē-khē mukti rōṭi sō. Āḍō mōri-lāgā bhūkhā.
themselves-for and distributing-for much bread is. I dying-am hungry.
 Āḍō āṅṅē-bābē-kāē dēulā, ō bōlulā jē, "mōḥ Pōṅēsōrō-ri
I my-own-father-near will-go, and I-will-say that, "by-me God-of
 khushi-khū bār tāḍō āgū pāp kiya-so. Aibē tērā chhōaṭā bōlnē
desire-to outside thee before sin done-is. Now thy son for-calling
 yōgā nē rōā. Mū bhī āṅṅē-chākōr nhōrā jāṅ."'
fit not I-remained. Me also thine-own-servants like consider."

ŚŌRĀCHŌLĪ.

ŚŌrāchōlī is the Pahāṛī dialect of the Thakurate of Rawain,—a portion of the Keonthal State. The Thakurate is situated immediately to the east of the Barār Pargana of Jubbal. The number of speakers is estimated to be 2,428.

ŚŌrāchōlī is closely connected with Sirāji. It will be sufficient to give one specimen of it,—a version of the Parable of the Prodigal Son, and a brief account of the principal points in which the Grammar differs from that of Standard Kiūṭhālī. We may commence by giving the following list of unusual words occurring in the specimen and in the list of words:—

āhth, a hand.

ānnū, to bring.

āsñū, to come.

bādā, all, the whole.

bāmṇū, to put clothes on a person.

chhāḡtū, a son.

chhāḡtī, a daughter.

chhēknū, in *khāyō chhēknū*, to eat completely, to finish eating.

dālji, poor, poverty-stricken.

ḍōkhōrā, a field.

gauhṛ or *gōhr*, a house.

jhurkā, a garment.

kāḡṇī, a ring.

khāb, the mouth.

khāḡālṇū, to waste.

khōbā, a kiss.

māṭī, a girl, a daughter.

māyū, a boy, a son.

ōr-dēṇū, to give away.

paṇchārī, a feast.

rēkā, other, another.

sād, a sound.

sēkhḷā, a husk.

tāḍō, property, goods and chattels.

tīkā, angry.

ujūṇū, to rise, to arise.

uḷī, an embrace.

The interchange of *ī* and *ē* is extremely common. Thus we have *paṇchārē dīṇē*, a feast was given, where we should expect *paṇchārī dīṇī*, etc.; for 'by him' we have *tīṇī*, *tēṇē*, and *tīṇē*. On the other hand in *bhūkhāi*, by hunger, we have *ī* used instead of *ē*, the termination of the instrumental.

Similarly, the confounding of the letters *ā*, *ō*, and *ū* is very common. The termination of the Genitive is either *rō* or *rā*, and that of the Ablative is *dā*, *dō*, *dū*. As an extreme case we may quote the various forms for 'our.' These are: *āmārā*, *āmārō*, *āmōrā*, *āmōrō*, *ōmrā* or *āmṛō*.

The elision of initial *h* is very common. Thus: *hāmē* or *āmē*, we; *ōṇū* (or *ōṇō*, or *ōṇā*), to be; *uā* (or *uō*), become. As examples of the metathesis of the letter *h*, we may quote *āhth*, a hand, and *gōhr*, a house.

A good example of the frequent Pahāri change of *t* to *ch* is found in the word *tēchhē*, for *tēthē*, there.

In Kiūṭhalī the oblique form of masculine nouns ending in consonants is made by adding *ō*. Thus, *gauhr*, a house, obl. *gauhrō*. In Sirājī this *ō* often becomes *ō*, and this is also the case in Śōrāchōlī. Thus, in the first few lines of the parable, we have *māṇohhō-rē*, *bāyō-kē*, and *dēsō-khē*. The same termination is even added to a noun ending in a vowel, in *mūō*, (before thy) face.

The postpositions closely resemble those of the Standard, but there are some variations, mostly matters of pronunciation.

The Genitive takes *rā* (*rō*) as usual.

For the Dative, besides *khē* (with its variant *khī*), we have also *khū*, *kū*, *kāē*, and the Sirājī *kē*. For *hāgē*, we have *āgē* and *āgū*.

For the Instrumental there is *kōrī* (*kōrē*), as in *rōṣṭē kōrī bānh*, bind (him) with ropes; *śēkhḷē-kōrē*, (filled his belly) with husks.

For the Ablative, besides *dā* (*dō*, *dū*), there are *khū* and *kiū*.

For the **Locative** there is the usual *dā* (*dō*). 'On' is *gās* or *gāśi* (*gāśē*).

For the **Personal Pronouns** there are several forms. We may note:—

	I.	Thou.
Sing.—		
Nom.	<i>ā</i> , <i>āū</i>	<i>tū</i>
Agent	<i>mūī</i>	<i>tūī</i> , <i>tāī</i>
Obl.	<i>mū</i>	<i>tā</i>
Gen.	<i>mērā</i> (<i>ō</i>)	<i>tērā</i> (<i>ō</i>)
Plur.—		
Nom.	<i>hāmē</i> , <i>āmē</i>	<i>tumē</i>
Agent	<i>hāmē</i> , <i>āmē</i>	<i>tumē</i>
Obl.	<i>āmū</i>	<i>tumū</i>
Gen.	<i>āmārā</i> (<i>ō</i>), <i>āmōrā</i> (<i>ō</i>), <i>āmṛā</i> (<i>ō</i>)	<i>tumārā</i> (<i>ō</i>), <i>tuārā</i> (<i>ō</i>), <i>tuōrā</i> (<i>ō</i>)

The **Demonstratives** are:—

	This.	That.
Sing.—		
Nom.	<i>ē</i>	<i>sē</i> , <i>sēō</i>
Agent	<i>īṇī</i> , <i>ṛṇe</i> , <i>īṇē</i> , neut. <i>ēthūē</i>	<i>tīṇī</i> , <i>tēṇē</i> , <i>tīṇē</i> , neut. <i>tēthūē</i>
Obl.	<i>ēs</i> , neut. <i>ēthū</i>	<i>tēs</i> , neut. <i>tēthū</i>
Plur.—		
Nom.	<i>ē</i>	<i>sē</i> , <i>sēō</i>
Agent	<i>īṇē</i>	<i>tīṇē</i>
Obl.	<i>īū</i>	<i>tīū</i>

No feminine forms have been noted, but they doubtless exist, as in the Standard.

The Relative pronoun is *jun* or *jō*, declined like *sē*. Thus, Agent sing. *jīṇī*. *Jun-jō* is 'whatever.'

Kā is 'what?' and *kichhī*, 'anything.'

The Verb Substantive has many forms for the present. The following have been noted :—

I am, etc.

Sing. and Plur.

1. *ōsū, āsū, sū.*
2. } *ōsō, sō, ōsō, sō, āsā (ō), sā, ō, ā.*
3. }

The Singular and Plural are the same, and so are the second and third persons. The Past is *thō* or *thiyō*.

The Active Verb shows few irregularities, and most of these are matters of spelling.

Irregular past participles noted are *dinā(ō)*, given; *gōā* or *gō*, gone; *rōā(ō)*, remained; and *uā(ō)*, become.

The conjunctive participle ends in *ī (ē)* as in *phēlī*, having run; *āśē*, having come; but the Sirāji form in *yō* is more common, as in *ōiyō*, having become; *pīiyō*, having struck; *lōyō*, having taken; *rōyō*, having remained; *ujūiyō*, having arisen.

The Present Participle is, as usual, employed as an infinitive of purpose, as in *chārdō chhārō*, sent him to feed (swine).

The Present is thus conjugated :—

I strike, etc.

Sing.	Plur.
1. <i>pīū.</i>	<i>pīū, pīē.</i>
2. <i>pīō.</i>	<i>pīō, pīē.</i>
3. <i>pīō, pīō, pīū.</i>	<i>pīō, pīē.</i>

The above are the forms noted. There are doubtless others also.

For the Imperfect we have *bhōrō-thō*, he was filling (his belly).

For the Past Conditional, we have *rōndō thiyō*, I might have remained.

The following forms have been noted for the Future Masculine :—

'I shall strike,' etc.

Sing.	Plur.
1. <i>pīūlō</i>	<i>pīūlē.</i>
2. <i>pīlō</i>	<i>pīlē.</i>
3. <i>pīlō</i>	<i>pīlē.</i>

The Past is quite regular, and need not detain us.

So is the Perfect. Thus: *āśō-ō*, he has come. Forms like *kōrū-ō*, (sin) has been done, are for *kōrō-ō*, under the rule about the interchange of *ū* and *ō*.

For the Pluperfect, we have *atāō-thiyō*, (thy saying) had (not) been put aside.

For Compound Verbs, we have :—

Intensives, such as *mōrē* (for *mōri*) *gō-thō*; *ōē* (for *hōi*) *gō*.

A completive is *tinē khāyō chhēkō*, he had completely eaten.

Inceptives are formed with the Present Participle, as in *rōndō lāgō*, he began to remain.

A Permissive compound is *khāne pinē dōō*, allow (me) to eat (and) drink.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

ŚŌRĀCHŌLĪ DIALECT.

एकी माणहरे दुई छाँगटू थे । आपणे बायके तेणे काणछे छाँगटूए बोली मेरे ओ बाया जूणजी टाँडो मेंरं बाँडेदो आश तेथू मूँ बी चोर-दे । तीणी आपणो टाँडो दुई बिल बाँडो । जबे काणछे छाँगटूए बादो लय एड़ी तेबा सेओ छाँगटू दूर देशखे डेवो तेछे तेणे रय आपणो टाँडो खाओ खंगालो । जबे तीणे बादो खाय छेको तेबा तेस देशदो बड़ी काळ पड़ो । तेबा सेओ दाळजी उओ । तेबा सेओ तेस देशदे एकी माणछ माँजी रंदो लागो । तेबा तीणी माणछे सेओ डोखरेदो सूँगर चारदो छाड़ो । सेओ सूँगररे खाए हुँदे शिखळे करे आपणो पेट भर थो । चौरी माणछे तेस किछी ने दीणो । तसरे सूँचोयो जे जेतणे रीगड़ मेरे बाय काए असो तीजँ रीगड़ आगे खाणे बाँडनेखी मुकती असो आँ मूँआ भूखाई । आँ उजूइय आपणे बाय बिल डेज ज मूँई तेरे मूँअ आगू पणेसरदो बदको आगलो करू ओ । आजँ तेरो छाँगटू बोलणे जोगो ना रआ । मूँ बी रीगड़ भाओ चाण । उजूइय आपणे बाय काछी आशो । एबी सेओ दूर आशे लागो थो तीणी बाये आशदी बेर देखो घीण कौये फेटी आशिय गळा उटे दीणे तेसरी खाबदे खोबे दीणे । तेसरे छाँगटूए तेसखे बोलो ए बाया मूँई तेरे मूँअ आगू पणेसरदो बदको आगलो करू ओ । एबा आजँ तेरो छाँग टू बोलणे जोगो ना रआ । बाबे आपणे रीगड़खे बोलो वादेखू आछड़े भुड़के आणो तेसखे बामो । तेसरं हाथदे रेके काँगणे लाओ नई पाणी लाओ । मूँ खाणे पीणे देखो आछे रोणे देखो । मूँई जाओ ज मेरो छाँगटू मरे गो थो तबे जीउदो ओए गो । सेओ खुशी उँदे लागे ॥

एबै तेसरो बड़ी छाँगटू डोखरेदो थो । तेबा सेओ घौर नेड़ा पूजा तबे नाचणे गाणेरा शाद शुणा । तीणी एकी रीगड़दू बोदिय शादो की तेसरो का मतलब अस । तेणे तेसखे बोलो ज तेरो भाई आशो अ । तेरे बाये

पौणचारे दीणे सेओ जीउंदो मिलो । से टौंका उआ भीतरे डेउंदो भाजो ।
 तेथूखू तेसरो बाय बारे आशो । तेबा तेस समभाउंदो लागो । सेओ भाजो
 ज एटी बरश तेरो काजकाम कियो कैबी तेरो बोलणो न अटाओ थियो ।
 मूँके बी ताईँ लोकड़ो चेळटू ना दीणो जेथे आजँ आपणे भलमाणकेदा आओ
 रंदो थियो । जवे तेरो से छाँगटू आशो जीणी वादे घरचे छेवड़ीटू खेवे तूँ
 तेसखी पौणचारे दीणे । तीणी नाँ किये तू दुसकूरी मूँ हारे रआ । जू
 मूँ आगू असो बादो तेरो । आमूँ खुशी ओणा थियो ज तेरो भाईँ मरे गो
 थियो एबे तईँ जीउंदा ओए गोआ । खोए गो थो एबे मिले गो ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪṬHALĪ).

ŚĀRĀCHĪLĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

Ēki-māṅchhō-rē <i>A-man-of</i>	duī <i>two</i>	chhāṅṭū <i>sons</i>	thē. <i>were.</i>	Āṇṇē-bāyō-kē <i>His-own-father-to</i>
tēṇē-kāṅchhē-chhāṅṭūē <i>by-that-younger-son</i>	bōlō, <i>it-was-said,</i>	‘ mērē-ō-bāyā, <i>‘ my-O-father,</i>	jūṇ-jō <i>whatever</i>	ṭāḍō <i>property</i>
mērē-bāḍē-dō āśō, tēthū mū bi <i>my-share-in comes, that to-me also</i>	ōr-dē.’ <i>give-away.’</i>	Tiṇī āṇṇō ṭāḍō <i>By-him his-own property</i>		
duī-bil bāḍō. <i>two-near was-divided.</i>	Jōbē kāṅchhē-chhāṅṭūē bādō <i>When by-the-younger-son all</i>	lōyō-ērō, <i>it-was-taken-up,</i>	tēbā sēō <i>then that</i>	
chhāṅṭū dūr-dēsō-khē <i>son a-far-country-to</i>	dēwō. <i>went.</i>	Tēchhē tēṇē <i>There by-him</i>	rōyō <i>having-remained</i>	āṇṇō <i>his-own</i>
ṭāḍō khāō <i>property was-eaten</i>	khāṅālō. <i>was-wasted.</i>	Jōbē tiṇē <i>When by-him</i>	bādō <i>all</i>	khāyō-chhēkō, <i>was-eaten-completely,</i>
tēbā tēs-dēsō-dō <i>then that-country-in</i>	bōrō kāl <i>a-great famine fell.</i>	pōrō. <i>Then</i>	sēō dālji <i>he poor</i>	uō. <i>became.</i>
Tēbā <i>Then</i>				Tēbā <i>Then</i>
sēō tēs-dēsō-dō <i>he that-country-in</i>	ēki-māṅchhō-māji <i>a-man-among</i>	rōndō <i>remaining</i>	lāgō. <i>began.</i>	Tēbā tiṇī-māṅchhē <i>Then by-that-man</i>
sēō dōkhōrē-dō <i>he the-field-in</i>	sūḡōr <i>swine</i>	chārdō <i>feeding</i>	chhārō. <i>was-deputed</i>	Sēn sūḡōrā-rē <i>He the-swine-of</i>
khāē-hundē-śōkhlē-kōrē <i>eaten-being-husks-with</i>	āṇṇō pēt <i>his-own belly</i>	bhōrō-thō. <i>filling-was.</i>	Aurī-māṅchhē <i>By-another-man</i>	tēs <i>to-him</i>
kichhī nē <i>anything not</i>	dīṇō <i>was-given.</i>	Tēs-rē <i>Him-of</i>	sūchōyō <i>it-was-thought</i>	jē, <i>that, ‘ as-many-servants</i>
mērē-bāyō-kāē <i>my-father-to</i>	ōsō, tiṇī-rīgōrō-āḡē <i>are, those-servants-to</i>	khāṇē bāḍṇē-khī <i>eating dividing-for</i>	mukti <i>much</i>	ōsō, ā mūā <i>is, I die</i>
bhūkhāi. <i>by-hunger.</i>	Ā uḡiṇyō <i>I having-arisen</i>	āṇṇē-bāyō-bil <i>my-own-father-near</i>	dēu jō, <i>(will-)go that,</i>	“ mūī <i>“ by-me</i>
tērē-mūō-āḡū <i>thy-face-before</i>	Pōṇēsōr-dō <i>God-in</i>	bōdkō <i>sin</i>	āḡlō <i>formerly</i>	kōrū-ō. <i>done-is.</i>
	Āṇṇō tērō <i>I thy</i>	chhāṅṭū <i>son</i>		
bōlṇē <i>to-be-called</i>	jōḡō nā <i>worthy not</i>	rōā. <i>remained.</i>	Mū bi <i>Me also</i>	rīgōr <i>a-servant</i>
			bhāsē <i>like</i>	chāṇ.” <i>consider.”</i>
Uḡiṇyō <i>Having-arisen</i>	āṇṇē-bāyō-kāchhō <i>his-own-father-near</i>	āśō. <i>he-came.</i>	Ēbi sēō <i>Yet he</i>	dūr <i>distant</i>
				āśē <i>having-come</i>

lāgō-thō, tiṇi-bāyē āsō-di bēr dēkhō ghiṇ
reached-was, by-that-father coming-of (at-the-)time he-was-seen, compassion
 kiyē, phēṭi āsiyō gōlā uṭṭē dīṇē, tēs-rī-khābō-dē
was-made, having-run having-come on-the-neck embrace was-given, his-mouth-on
 khōbē dīṇē. Tēs-rē chhāḡṭūē tēs-khē bōlō. 'ē bāyā,
kisses were-given. By-him-of the-son him-to it-was-said, 'O father,
 mūṭ tērē-mūḍ-āgū Pōṇēsōr-dō bōdkō āglō kōrū-ō. Ēbā āṭ tērō
by-me thy-face-before God-in sin formerly done-is. Now I thy
 chhāḡṭū bōlnē jōgō nā rōā.' Bābē āṇṇē-
son to-be-called worthy not I-remained.' By-the-father his-own-
 rigōrō-khē bōlō, 'bādē-khū āchhrē jhupkē āṇō, tēs-khē bāmō.
servants-to it-was-said, 'all-than good garments bring, him-to clothe.
 Tēs-rē āhthō-dē rēkē kāḡṇē lāō, nai pāṇi lāō. Mū khāṇē pinē
Him-of hand-on another ring put, new shoes put. Me to-eat to-drink
 dō, āchhē rōṇē dēō. Mūṭ jāṇō jō mērō chhāḡṭū
allow, well to-remain allow. By-me it-is-thought that my son
 mōrē-gū-thō, tōbē jiundō oē-gō.' Sēō khuṣi undē lāḡē.
died-gone-was, then living he-became.' They rejoicing being began.

Ēbai tēs-rō bōrō chhāḡṭū dōkhōrē-dō thō. Tēbā sēō gauhrō-nērā
Now him-of the-elder son the-field-in was. Then he the-house-near
 pūjā, tōbē nāchnē-gāṇē-rā śād śuṇā. Tīṇi ēki-rigōr-dū
arrived, then dancing-singing-of sound was-heard. By-him a-servant-on
 bōdiyō śādō ki, 'tēs-rō kā mōtlōb ośō?' Tēṇē
having-called it-was-asked that, 'that-of what meaning is?' By-him
 tēs-khē bōlō jō 'tērō bhāi āsō-ō. Tērē-bāyē paṇchārē
him-to it-was-said that 'thy brother come-is. By-thy-father feast
 dīṇē, sēō jiundō milō.' Sē ṭṭkā uā, bhītōrē dēundō bhājō.
was-given, he living was-got.' He angry became, within going refused.
 Tēthū-khū tēs-rō bāy bārē āsō. Tēbā tēs sōmjhāundō
That-for him-of the-father outside came. Then to-him explaining
 lāgō. Sēō bhājō jō, 'ēṭi bōrōs tērō kāj-kām kiyō;
he-began. He refused that, 'so-many years thy business was-done ;
 kaibi tērō bōlpō na aṭāō-thiyō. Mū-kē hī tāṭ lōkrō chēṭṭā
ever thy saying not put-aside-was. Me-to also by-thee a-small goat
 nā dīṇō, jōthē āṭi āṇṇē-bhōl-māṇchhē-da āchhō rōṇḍō-thiyō.
not was-given, by-which I my-own-friends-among well might-have-remained.
 Jōbē tērō sē chhāḡṭū āsō, jīṇi bādē ghōrchī chhēwṛī-dū
When thy that son came, by-whom the-whole possession harlots-on
 khēwē, tūṭ tēs-khī paṇchārē dīṇē.' Tīṇi nāṭ
was-caused-to-be-eaten, by-thee him-for a-feast was-given.' By-him negation

kiye, 'tū. dus-kūrī mñ hārē rōā. Jū
was-done, 'thou days-a-score (i.e. always) me with remainedst. What
 mñ-āgū ōsō, bādō tērō. Āmñ khuśī ōṇā thiyō, jō tērō bhāi
me-to is, all thine. For-us rejoicing to-be was, as thy brother
 mōrē-gō-thiyō, ēbē tai jiundā ōē-gōā; khōē-gō-thō, ēbē milē-gō.
died-gone-was, now verily living he-became; lost-gone-was, now was-got.'

KĪRNĪ.

Immediately to the south of the Barāṛ Pargana of Jubbal and of Rawain lies the State of Taroch. To its south lies the main portion of the State of Jubbal, of which the language is the Biṣṣau dialect of Sirmaurī, and to its east the Jaunsār-Bāwar Pargana of Dehra Dun, of which the language is Jaunsārī. The language spoken in Taroch and the adjacent parts of Jubbal is called Kīrnī, from Kīrn, the name of one of the Parganas of the State, and, as might be expected, is a mixture of Eastern Kiūṭhālī and Jaunsārī, the former element predominating. A very brief notice will suffice. As a specimen there is given a short extract from a version of the Parable of the Prodigal Son.

It will be seen that we have here most of the special peculiarities of Eastern Kiūṭhālī. There is the usual confusion of *i* and *ē*, as in *tis* or *tēs*, him; of *i* and *ē*, as in the dative postposition *kī* corresponding to the Simla Sirāji *kē*; and *kichhē*, anything, corresponding to the Śōrāchōlī *kichhī*.

On the other hand, the postposition of the genitive is the Jaunsārī *kā*, changed to *kō* under the usual Kiūṭhālī rule.

The first person singular of the Future occurs in *nakūlō*, I will go, and *bōlūlō*, I will say, which are Eastern Kiūṭhālī. The Jaunsārī forms would be *naśmā* and *bōlmā*. In the Conjunctive Participle *kharī-bērū*, being troubled, we are reminded of the Kumauni form ending in *bēr*, which is used much farther east.

As special peculiarities we may notice the interchange of *k* and *g* in *sūkrō* or *sūgrō*, swine, and the termination *ṛō* added, as in Rājasthānī, to the Past Participle, as in *māgiē-ṛō* and *bēchiē-ṛō*. The word *āsi* for 'was' is interesting as a survival of the old Prakrit form *āsī*, from which is derived the Pañjābī *sī*. Forms similar to *āsi* also occur in several of the Piśācha dialects of the North-West Frontier. We may also note the use of *hōndē* as a sort of expletive with the genitive in *mērē hōndē-kō bātō*, the share of my being, i.e., my share. Here we see the commencement of the use of *hōndā* to form a genitive, an idiom which is firmly established in Kāshmirī, where *hōndā* is used as a genitive postposition. It also occurs in Rājasthānī (Mārwarī) and in Sindhī.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪṬHALĪ.)

(KĪRNĪ DIALECT.)

(STATES JUBBAL AND TAROCH.)

एकी आदमी की दो बेटा हुए थे । कानछे बेटे आपणे बापो की बोलो जो मेरे होन्दे को बाँटो ओरो दे । तेने घरेजँची दोनो की बाँटे दिनो । जब तिने आपणो बाँटो ओरो माँगीएड़ो तबे सेओ दूरी देसो नशो । तेथो तिने बादो खाओ बेचो । जबे तिने आपणो बाँटो खाई बेचीएड़ो तब पड़ो तेस देसो काळ । तब तेस खरी बेरू आशी । तब तेस-के जिज दी एसी आशी हाँ किसिके धाँन साँडो । तेने से आपणे खेचो दा सुँको चारदी छाड़ा । तेस सुँगे की जो तूस ऊबराओ थो से खाओ आफु ओर तिस कोई किछे न देथे । तब तिने आपणे जीओ दो सुँच्यो मेरे बापू के ठाँई तो नोकी चाकी को घाटो नी जिजँ खे खाणे के बाँटणे के बावले चापड़े हाँ एईके मरू भोके । हाँ आपणे बा की न नशूलो तेस की बोलूलो बा मूँ भगवानो की कचली की ताजँ आगे हाँ न तेरो बेटो भटैजँदो । जसने तेरे नोकर एथो मूँ भी जान ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪṬHALĪ).

KIRNĪ DIALECT.

(STATES JUBBAL AND TAROCH.)

TRANSLITERATION AND TRANSLATION.

Ēki-ādmī-kē dō bēṭā huē-thē. Kānchhē-bētē āpnē-bāpō-kī
One-man-of two sons were. By-the-younger-son his-own-father-to
 bōlō jō, 'mērē-hōndē-kō bāṭō, ōrō-dē.' Tēnē gharēūchi dōnō-kō
it-was-said that, 'my-being-of share, away-give.' By-him property both-to
 bāṭē-dinī. Jab tinē āpnō bāṭō ōrō-māgiēṛō, tabē sē-ō
was-divided-out. When by-him his-own share away-was-taken, then he-also
 dūri-dēsō naśō. Tēthō tinē bādō khāō bēchō. Jabē
to-a-far-country went-away. There by-him all was-eaten was-sold. When
 tinē āpnō bāṭō khāi-bēchiēṛō, tab parō tēs-dēsō kāj.
by-him his-own share was-eaten-was-sold, then fell in-that-country a-famine.
 Tab tēs khari-bērū āśī. Tab tēs-kē jiū-di ēśī āśī, 'hā
Then to-him being-troubled was. Then him-of soul-in such was, 'I
 kēśī-kē dhān sāḍō.' Tēnē sē āpnē khēchō-dā sūkrō chārdō
some-one-of near may-live.' By-him he his-own fields-in swine feeding
 chhārā. Tēs-sūgrō-kī jō tūs ūbrāō thō, sē khāyō
was-sent. That-pig-for what husks remained-over were, that was-eaten
 āphu, ōr tis kōi kichhē na dē thē. Tab tinē
by-himself, and to-him anyone anything not giving was. Then by-him
 āpnē-jiō-dō sūchyō, 'mērē-bāpū-kē ṭhāī tō nōkrō-chākrō-kō
his-own-soul-in it-was-thought, 'my-father-of near indeed servants-of
 ghāṭō nī, jiū-khē khānē-kē bāṭnē-kē bāwalē chāprō, hā ēikē
deficiency is-not, whom-for eating-of dividing-of much bread (is), I here
 marū bhōkē. Hā āpnē-bā-kī-na naśulō, tēs-kī bōlulō,
die by-hunger. I my-own-father-to-near will-depart, him-to I-will-say,
 "bā, mū Bhagawānō-kī kaohli kī tāī āgē. Hā na tērō
'father, by-me God-of sin was-done thee before. I not thy
 bēṭō jhatēūdō. Jasnē tērē-nōkar-ēsō mī bhi jān."'
son to-be-called. As thy-servant-like me also consider.''

KŌCHĪ.

Bashahr is the largest in extent of the Simla Hill States, and its Rājā is the proud possessor of a pedigree which traces his family back for 120 generations. It lies to the east of Śōdhōch and Simla Sirāj (see p. 593 *ante*), and has to its south the Barāṭ tract of Jubbal, the Rawain Pargana of Keonthal, and Garhwal. At its western end it is bounded on the north by the river Satlaj, across which lies the Sirāj of Kulu. Its inhabitants have been tentatively identified with the Brisari of Pliny XVI, 17, and the locality indicated by that writer agrees with the suggestion.

Bashahr is bilingual. In its western half its language is Aryan, and towards the east the language is the Tibeto-Burman Kanāw'ri or Kanauri and other connected forms of speech. There are doubtless many Aryan dialects spoken among the western mountains and these are all grouped together by local tradition under the name of Kōchi, the number of speakers being reported to be 51,882.

The example of Kōchi given below, which is presumably the dialect spoken near Rāmpur, the capital of the State, is a form of Kiūṭhali, closely allied to Simla Sirāji and Śōrāchōli. It shows a few traces of the influence of the Kulu Sirāji spoken on the other side of the Satlaj, such as the use of the postposition *lē* for the dative, but these are of small importance, and Kōchi must certainly be classed as a form of Kiūṭhali.¹

The specimen of Kōchi, as received, was written in an alphabet of its own, allied to, but not the same as, Ṭākri. The following are the forms used for the different letters of the alphabet; no instances of the letters *ṭha* and *ḍha* occur in the specimens received. It will be seen that the form of *jha* is the same as that of *ja*, which is an apt illustration of the tendency in these Pahāri languages to drop the aspiration of sonant aspirates (*gha*, *jha*, *ḍha*, *dha*, and *bha*) :—

¹ There is a slight error in regard to the area shown for Kōchi in the map facing p. 373. Mr. Grahame Bailey informs me that in this map it goes a little too far to the north-east. The blue area lying east of the letter *z* of the word 'Kōchi' in the map, and north of the river Satlaj, should have been shown as white.

Köchi Alphabet.

a	ᱠ	da	ᱛ
ā	ᱡ, ᱢ, ᱣ:	dha	ᱜ
i, ī	ᱤ:	na	ᱝ
u, ū	ᱥ	pa	ᱞ
e	ᱦ ᱧ	pha	ᱟ
ai	ᱨ	ba	ᱠ
ō	ᱩ, ᱪ	bha	ᱡ
au	ᱫ	ma	ᱢ
ka	ᱬ	mha	ᱣ
kha	ᱭ, ᱮ	ya	ᱤ
ga	ᱯ	ra	ᱥ
gha	ᱰ	la	ᱦ
cha	ᱱ	va	ᱧ, ᱨ
chha	ᱲ	śa, śha, śa	ᱩ
ja	ᱳ	ha	ᱪ
jha	ᱴ	kā	ᱫ, ᱬ:
fa	ᱵ	kī, kī	ᱭ
fha		ku, kū	ᱮ
ḍa	ᱶ, ᱷ	ke	ᱯ, ᱰ
ḍha		koi	ᱱ
ṣa	ᱸ, ᱹ	kō	ᱲ
ṣa	ᱺ	kau	ᱳ
ṭha	ᱻ		

The Kōchī alphabet is as careless as the Ṭākri in the representation of vowel sounds. Only a few variations have been shown in the foregoing table.

In order to facilitate the reading of the specimen it is given in facsimile, with, on the opposite pages, a line for line and letter for letter transcription in the Nāgarī character. This is followed by a transcription in the Roman character, showing the words not as they are written, but as they would be written if spelt correctly in the Nāgarī character.

In the first place no distinction is made between long and short *i* or between long and short *u*, the long *i* being used for both the former and the short *u* being used for both the latter. The initial *ā* is often written *u*. Thus, *āpnē* is written चपणे.

Non-initial long vowels are often represented by their initial forms, and at the same time the letter च is often used as a sort of scaffold on which to build an initial *ō*. Thus *ō* is written, as an initial either ओ or वो. Moreover this च is used instead of *y* when this precedes *ō*. Thus *tēthiyō* is written तेथीवो and *khāyō* is written खावो. Instances of the use of initial vowels instead of non-initials are ल्हाआटे for *lwātē* and गाणांणो for *gānō*. These are two extreme cases, for both the non-initial and the initial forms are used. For non-initial *ē*, we have सए; or even सअ (for सचे) for *sē*; and तेणये for *tēnē*. In the latter we have an example of *yē* used for initial *ē*. For non-initial *ō* we have cases like परदेसणो for *pardēsō*, while still more extreme cases are दाव for *dō*, and even घरव for *ghōrō*.

The letter *ē* is sometimes used instead of *i* as in पाकडेवो for *pākōriyō*, and similarly *ō* is used instead of *u*, as in हावो for *hāvū*.

The letters *ē* and *ai* are continually confused, as in तेबे for *tēbē*.

A sign resembling a *visarga* (:) is frequent in the specimens. It will be observed that it only occurs after long vowels, and possibly it may be (as in Ṭākri) merely an indication of length.

As regards consonants, it may be noted that *ṇ* is always written with *anunāsika* (or, rather, *anusvāra* instead of *anunāsika*) over the preceding vowel. Thus, *tēṇō* is written तेणे.

As regards pronunciation the facts are much as in Sirāji. Thus there is the frequent interchange of *ē* and *i*, ās in *ghōrchī* or *ghōrchē*, property; *dinī* or *dēnē*, given (fem.). So also, there is the interchange of *ā*, *ō* and *ū*, of which there are examples in almost every line of the specimens. We may quote one example of *ā* being used instead of a regular *ō*, viz., *mulkā-dō* instead of *mulkō-dō*.

There is a good example of the usual change of *t* to *ch* in the word for 'here,' which is once written *ithā* and once *ichhā*.

We have seen how most words written with an aspirated consonant for the first letter, in Kiūṭhalī, transfer the aspiration to the end of the first syllable. Thus the word written *chhōṭū* is pronounced, and in this work transliterated, *chōhṭū*. This pronunciation affects the Kōchī spelling of the word *chhōṭū*, which is here spelt *chhōhṭu* (छोहट्टु). Here the *chh* is preserved in writing, owing to literary influence, but the transfer of the *h* is also indicated by its insertion after the *chhō*. As usual this word is here represented in the Roman character by *chōhṭū*.

An initial *y* is liable to be dropped, as in *ād* for *yād*, memory. So also a *dh* has been dropped in *sāvū*, a friend, if it represents *sādhū*.

In the declension of nouns we have the occasional Sirāji change of *ō* to *ō̄*, as in *mānsō-rē*, of a man, but *sūgōrō-rē*, for *sūgōrō-rē̄*, of the swine. In other respects the oblique form is made as in Kiūṭhali.

In addition to the usual Kiūṭhali postpositions, we may note *lē* (borrowed from Kulu Sirāji), to; *wilē* (or, once, *wilō*), near, equivalent to the Hindōstāni *pas*; *māji*, with, together with; and *kōrē* (or *kōri*), with, by means of. The Kiūṭhali *hāgē* appears as *āgē*.

For the personal pronouns there are, as usual, several forms differing slightly from those found in standard Kiūṭhali. Thus we have *hāū* or *hā̄*, I; agent *mōē* or *mō̄*; obl. *mē̄*; *hāō*, us; *mhārā*, our. *tū*, thou; agent *tāē* or *tē̄*; obl. *tāō̄*.

ē or *yah*, this, has its emphatic form *ēi*, this very; and its oblique (regular) *ēs*. *Sē*, he, that, has its agent *tēpē* (*tēpi*), and its oblique *tēs*, *tē̄*, or *tēh*. The relative pronoun *jē* has its agent *jēiē*, referring to a goat, and *jēnē* (*jēni*), referring to a human being. *Kā* is what? *Kōē* (*kōi*), anyone; *kichh*, anything; *jē-kiē̄*, whatever.

The Verb Substantive in the present tense is *sō* or *āsō*. This verb has also a present participle *āsō̄*, and a conjunctive participle *āsīyō*, with which forms we may compare the Kāshmiri *āsun*, to be, which is conjugated throughout.

The imperfect is *thā*, etc., as usual.

The conjugation of the active verb calls for few remarks, as it is practically the same as in Kiūṭhali. The present participle of *hōnū* (*hōnā* or *hōnō*), to be, is *hōndā*, not *hundā*.

The past participle of *dēnū* (*-ā*, *-ō*), to give, is *dīnā* (*dēnō*, etc.) or *dittā* (*dittō*). In the phrase *dēuā-dō thā*, (the elder son) had gone to the field, *dō* is added to the past participle, a suffix which is common in the Dōgrā dialect of Pañjābī, spoken far to the west.

The conjunctive participle is formed by adding *ī* (*ē*) or *iyō*, as in Simla Sirāji. The *ī* (*ē*) forms are principally used in compound verbs, as in *phēṭī dēwiyō*, having run, in which *phēṭī dēuṇū* is a compound verb.

As usual the present participle is used to indicate an infinitive of purpose, as in *chārdā chhārō*, appointed him to feed (swine).

Inceptive compounds are formed with *laggnū* (past part. *lāgā*) and the present participle, as in *manāōndā patēōndā lāgā*, he began to reconcile and coax.

Completive compounds are formed with *muknū* and the conjunctive participle, as in *ghōrchē khā(i)yō bēchīyō mukē*, (when) he had completely eaten and sold the property.

As regards vocabulary the following words may be noted :—

<i>ād</i> ,	memory.
<i>ājnū</i> ,	to come.
<i>bōdnā</i> ,	to summon, call.
<i>dhērō</i> , a day; <i>dhērē</i> (<i>dhēri</i>),	always, continually.
<i>das</i> ,	a day.
<i>ghyāl</i> ,	clinging, an embracc.

<i>kēr,</i>	the neck.
<i>khōbū,</i>	a kiss.
<i>laukhrō,</i>	small, younger.
<i>muknū,</i>	to complete.
<i>nāsqū,</i>	to go, depart.
<i>nōhōrē,</i>	adv. like.
<i>phētū,</i>	to run.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ)

KŌCHĪ DIALECT.

STATE BASHAHR.

IN KŌCHĪ CHARACTERS.

ਏਲੀ ਮਨਿਮੈਂ ਤੇ ਫੁਠ: ਕੋਂਦੁ ਥੇ ਗੋਖਿਠੇ ਕੋਂਦੁਏ ਵੀਏ ਮੇ ਵੰਗੋਂ ਏ ਵੀਏ
 ਨੇਂ ਤੇਰੇ ਆਰਥੇ ਤੇ ਤੁਠ: ਫ ਕੀਠਿ ਮੁਗੋ ਕੁਰੇ ਦੇ ਤੁਏ ਤੁੰਠੇ ਚੁਪਏ
 ਆਰਥੀ ਫੁਠ: ਵੀਗੋ ਵੀਠੀਏ ਦੀਏ ! ਤੁਏ ਯਾਠੇ ਫੁਮੇ ਪਕੇ ਫੀਠ: ਕੋਂਦੁ
 ਚੁਪਏ ਵੀਠਿ ਪਠਿਠੇਠੇ ਪਰਠ: ਸਠੇ ਗੋ ਨਿਏ ਤੁਏ ਤੁੰਠੇ ਚੁਪਏ ਸੇਰੇ

5. ਆਰਥੀ ਠਠੇਗੋ ਕੇ ਥੋਏ ! ਨੇਕੇ ਤੁਏ ਸਏ ਚੁਪਏ ਸੇਰੇ ਆਰਥੇ ਜੇਠਿ ਕੇ ਸੇਰੇ
 ਮੁਏ ਤੁਏ ਤੇਥ ਮੁਠਾਠਿ ਨੇਂ ਫੀਗੋ ਪਠੀ ਤੁਏ ਸਠੇ ਨਿਠੇਠੇ ਫੁਠ: !

ਤੁਏ ਸਏ ਏਲੀ ਸੀਠੀਠੇਠਿ ਪੰਸੀ ਗੰਦਰੇ ਗਠਿ ਤੁੰਠੇ ਸੇ ਚੁਪਏ
 ਫੀਠੇ ਦੇ ਸੁੰਗਰੇ ਸਿਠ: ਕੀਠਿਠੇ ! ਤੁਏ ਸੇ ਸੁੰਗਰੇ ਕੇ ਵਥੇ ਤੁੰਠੇ ਸਠੇ-
 ਫੀਠੇ ਫੀਠੇ ਚੁਪਏਠੇ ਪੇਕਠਿ ਚੁਠਿ ਸਿਠਿ ਥੇ ! ਤੁਠਿ ਨਿ ਠੇਠਿ ਥੇ

10. ਏਲੀ ਲੀਠ ਤੇਠੇਗੋ ਤੁਏ ਤੇਠੇ ਚੁਪਏ ਵੀਠੇ ਸੀਠ: ਠਠਾਠੁ
 ਠਠੇਠੁ ਚੁਠੇ ਨੇ ਤੀਠ ਕੇ ਚੁਪੁ ਯਠਿਠੇ ਠੇਠੀ ਪੇਠੀਠੀ ਕਥਸੀਠੀ
 ਤੁਠਿ ਠੇਕ ਚੁਠਿ ਮੁਠ ! ਤੁੰਠੇ ਚੁਪਏ ਸੀਠਿ ਠਿਠਿ ਸੁੰਠੇ
 ਠਠਿ ਚੁਪਏ ਵੀਠ ਸੀਠੀਠੇ ਚੁਠਿ ਤੁਠਿ ਤੇਠੇ ਠੇ ਕੇਠੁ ਨੇ ਠਠੀ ਪਠ-
 ਸਠ ਨਿ ਠੇ ਸੀਠੇ ਤੁਠਿ ਚੁਠੇਠੇ ਪੀਠ ਫੀਠ: ਏਠੇ ਤੁਠਿ ਤੁਠਿ ਕੋਂਦੁ

10. ਠੀਠੇਠੇ ਸੀਠਿ ਨਿ ਸਠਿ ਤੁ ਮੁ ਚੁਪਏ ਏਲੀ ਸੀਠ: ਠਠੇਠੇ ਠਠੇ ਚੁਪੁ ਚੁਠੇ

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪṬHALĪ).

KŌCHĪ DIALECT.

STATE BASHAHR.

LITERAL TRANSCRIPTION IN THE NĀGARĪ CHARACTER.

- एकी मानसा रे दइः छोइटु थे । लोखड़े छोइटुए बाबे खे बोली ए बाबा
 जो तेरे घरचे हौ तेइः रा बांडा मु ले ओरु दे । तेबै तेबे अपंणे
 घरची दुइः वीले बांडीयो दीणे । तेबे हकड़े दुसो पाछे कांभकः छोइटु
 अपंणा बांडा पाकड़ेवी परदेसवी लेः नासो । तेबे तेंबयि अपंणे सारे
8. घरची देभाळे दे खोए । जैबे तेहरे सए अपंणे सारे घरचे खावी बेचिवो
 मुके तेबै तेस मुलका दो काळ पड़ो । तेबे सए दाळजे हुअः ।
 तेबे सए एकी जीमीदारो मांजी रंहदा लागा । तेंणे से अपंणे
 डोखरे दे सुंगरा चारदः छाड़वोः । तंबै से सुंगर रे बचे हींदे सके-
 कड़े करे अपंणवोः पेछड़ा भरना चावी या । होर ना देवी थे
10. कोए कीछ तेस ले । तेबै तेस रे अपंणे बाप रे रीगड़ धगड़
 रे आद आजे जे तीन रे आपु खाइःथो रोटी पोळी बचदी थी
 हांवो इःका भूखा मरु । तेंणे अपंणे जीवो दाव सुंचो हांवो
 इःथा अपंणे बाप वीले डेउ हांवो तेस खे बोलु जे मोयें पंख-
 सर ना देखीयो तांवो आसदे पाप कीय । एबै हांवो तेरो छोइटु
15. फीरने जोगा ना रहाः । तु मुं अपंणे एकी रीगड़वो नहीरे अपु आगे

कई । उवै म्हे उवैहँ अण्डे वीप वीमँ मँमँ अरु म्हे दुव 6:
 वँ उमरे वीपे उम रेणीहँ अण्डे ही उण्डेकेपी केकेयेँ उम
 केउरुगी हरेहँ के अण्डे म्हेयेँ मुँउके वँकु देले । उमरे केउरु
 वँमँमँ: मँ वँवँ पण्डमर नँ रेणीयेँ उँहँ अण्डे मँप हीयेँ

5. उवै उँ केउरु पीके रँग: नँ म्हा: ॥ उँयेँ अण्डे गीगहँके
 वँमँ: रे एमगी उीउम गीगीयेँ उँके उँके रुकहँ वमँहँ
 उँकेहँ हँगँए मँउहँ के मँउँटे मँउँ । रेकेर ये मँकेउँ
 मुँउँहँ सीहँ गँहँ उँहँ मीमँ उँवे म्हे कुँगी म्हाके पहे ।
 उँवँ वरुहँ केउँ हँगँके केउँहँ मँवँ: रेके म्हा अरु: केके

10. पुरँ उँयेँ म्हाके गँहँके म्हाके उँवे उँले एए गीगहँ
 वँमँयेँपुके रे मँरे हँये म्हा: हँ उँहँ मँ: उँले उँमगीवँमँ
 रे उँरे मँमँ उँले मँमँ उँवे वँवँ उँले मी उँमँ मँगे उँले
 गी उँके म्हाकेही ही मँमँ हँके म्हाके म्हा गँहँ उँउरे केहँके
 उँके मँके । उँमँ वँवँ केउँरे अण्डे उँमँ मँहँके मँउँहँके मँमँ

15. केउँटे वँमँ रे मँये उँरे एमम एरुगी हँये वमँ ही उँरे
 वँमँ केके हँमँ उँके म्हाके एए केमँ वी कँ मँउँ । रेकेयेँ उँ अण्डे
 मँउँ मँगे म्हाके हँमँ रेके ए उँरे एके केउँहँ अँके, मँयेँ
 उँरे मँगी म्हाके केकेहीयेँके म्हाके उँमँ उँयेँ म्हाकेही केके ।
 वँवँ उँमँके रुकेहीयेँ रे उँउँ, मुँ मँगे केही म्हाके म्हा रे

छाड़ । तेबे सए तेधीवी अपंणे बाप वीलो चाला । अःजी सए दुरइः
था तेस रे बापे तेस देखीवी त्रीण की । तेंगे फेटी डेवेयो तेस
छोहट्ट री करवो दे घ्याक देइःयो मुंह दे खोबु देंगे । तेस रे छोहट्टए
बोलचाः मी बाबा पंणसर ना देखीयो तांवा आसदे पाप कीयो

8. एबै तेरो छोहट्ट फीरने जोगः ना रहः । तीणयें अपंणे रीगड़वोः खे
बोलोः जे एस खी भीतस गाड़ीयो आछे आछे जुड़की बमांवा ।
हाथ दे कांगंणे लातवो दे स्वाचाटे लावो । जे आज ये मेरा छोहटा
मुष्ठा होंदा जीवा खोचा होंदा मीला । तेबे सए दुइः सुखा दे पड़े ॥

तेहरा बडड़ा छोहटा डोखरे दे डेउचा दो थाः । जेबे सच घरवः नेड़े

10. पुजा तीणयें नाचंणो गाथांणो सुणवो । तेबै तेंबे एक रीगड़
बोदीयो पुछो जे म्हारे काये थः काः होए रवोः । तेंबे तेस खी बोलो
जे तेरा दाद आए रचो सवोः । तेरे बाबे तेए खी भले चांगे चाबे
री तेंइः खांणोकारौ की सवोः । एंइः सुंणयो रुसे गोष्ठा । भीतरे डेवींदा
भाजे गोष्ठा । तेह रा बाब बाहारे आसेयो तेस खे मनार्वींदा पतेवींदा लागाः ।

18. छोहटे बोलो जे मींथे तेरे टहल टकुरी काःये बरसो की । तेरो
बोलो नेइः टाला । तेंइः मुंखे एक छेकट्ट वी ना दीतो खेंइःये हां अपंणे
साउ संगं खुसी करदा । जेबै ए तेरा एजा छोहटा आज्ञा जेंणयें
तेरे सारी घरचे छेवोड़ीयो दे खेवे तेस खे तंयें खंणोकारौ देंगे ।
बाबे तेस ख जवाब दीणा जे त तो मुं संगे धेड़ी रये सः जे

ਦੀਸੇਂ ਮੁੰ ਭੰਗੇ ਭਾਵੇਂ ਸੇ ਸਭ ਤੋਂ ਸਹੁ ਤਿਹੋਂ ਸੁਸੀ ਤਿਹੋਂ ਖੜੁਤ ਬੰ
 ਏਤੋਂ ਹੈ ਤੋਰੁਨਿ ਗਰੇ ਗੋਠਿ ਬੰ। ਏਥੈ ਸੀਠਿਨੁ ਤੁਠਿ ਸਤ।
 ਗੜੁਤੋ ਗੋਠਿ ਬੰ ਮੀਲੇ ਗੋਠੁ

कोये मुं आगे असो से सब तेरो सब । हावा खुसी होवा पड़व वा
 कीवोदः जे तेरा दाद मरे गोष्वा था । एवै जीउंटा इष्वा सबः
 गड़ावे गोष्वा था मीले गोष्वा ॥

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪṬHALĪ).

KŌOHĪ DIALECT.

STATE BASHAHR.

TRANSLITERATION ACCORDING TO PRONUNCIATION, AND
TRANSLATION.

Ēki-mānsō-rē	dui	chōhtū	thē.	Laukhṛē-chōhtūē	bābē-khē			
<i>One-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>By-the-younger-son</i>	<i>the-father-to</i>			
bālō,	'ē	bābā,	jō	tērē	ghōrchē	hau,	tēī-rā	bāḍā
<i>it-was-said,</i>	<i>'O</i>	<i>father,</i>	<i>what</i>	<i>thy</i>	<i>property</i>	<i>may-be,</i>	<i>that-of</i>	<i>share</i>
mī-lē	ōrū-dē.'	Tēbē	tēṇē	āpnē	ghōrchī	dui-wilē		
<i>me-to</i>	<i>give-away.'</i>	<i>Then</i>	<i>by-him</i>	<i>his-own</i>	<i>property</i>	<i>the-two-near</i>		
bāḍiyō	diṇē.	Tēbē	hōkrē-dusō-pāchhē	kāṇchhā	chōhtū			
<i>having-divided</i>	<i>was-given.</i>	<i>Then</i>	<i>some-days-after</i>	<i>the-younger</i>	<i>son</i>			
āpnā	bāḍā	pākōriyō	pōrdēsō-lē	nāsō.	Tēbē	tēṇē	āpnē	
<i>his-own</i>	<i>share</i>	<i>having-taken</i>	<i>a-far-country-to</i>	<i>went.</i>	<i>There</i>	<i>by-him</i>	<i>his-own</i>	
sārē	ghōrchī	dēālē-dē	khōē.	Jēbē	tēh-rē	sē	āpnē	sārē
<i>all</i>	<i>property</i>	<i>bankruptcy-in</i>	<i>was-lost.</i>	<i>When</i>	<i>him-of</i>	<i>that</i>	<i>his-own</i>	<i>all</i>
ghōrchē	khāyō	bēchīyō	mukē,	tēbē	tēs-mulkā-dō			
<i>property</i>	<i>having-eaten</i>	<i>having-sold</i>	<i>was-finished,</i>	<i>then</i>	<i>that-country-in</i>			
kāl	pōrō.	Tēbē	sē	dālḷē	huā.	Tēbē	sē	ēki-jimidārō-māji
<i>a-famine</i>	<i>fell.</i>	<i>Then</i>	<i>he</i>	<i>poor</i>	<i>became.</i>	<i>Then</i>	<i>he</i>	<i>a-farmer-with</i>
rahndā	lāgā.	Tēṇē	sē	āpnē-dōkhrē-dē	sūgrā	chārdā		
<i>remaining</i>	<i>began:</i>	<i>By-him</i>	<i>he</i>	<i>his-own-fields-in</i>	<i>swine</i>	<i>feeding</i>		
chlārō.	Tēbē	sē	sūgōrō-rē	bōchē-hōndē-sōlēkrē-kōrē	āpnō			
<i>was-appointed.</i>	<i>Then</i>	<i>he</i>	<i>the-swine-of</i>	<i>remained-becoming-husks-with</i>	<i>his-own</i>			
pēchhrā	bhōrnā	chāō-thā,	hōr	nā	dēō-thē	kōē	kichh	
<i>belly</i>	<i>to-ill</i>	<i>wishing-was,</i>	<i>and</i>	<i>not</i>	<i>giving-was</i>	<i>anyone</i>	<i>anything</i>	
tēs-lē.	Tēbē	tēs-rē	āpnē-bāpō-rē	rīgōṛ-dhōggōṛō-rē	ād	ājē.		
<i>him-to.</i>	<i>Then</i>	<i>him-of</i>	<i>his-own-father-of</i>	<i>servants-menials-of</i>	<i>memory</i>	<i>came</i>		
jē,	'tin-rē	āpū	khāiyō	rōṭī-pōlī	bōchdi-thī,			
<i>that,</i>	<i>'them-of</i>	<i>themselves</i>	<i>having-eaten</i>	<i>bread-etcetera</i>	<i>remaining-over-and-above-was,</i>			
hāū	ichhā	bhūkhā	mōrū.'	Tēṇē	āpnē-jiwō-dō	sūchō,		
<i>I</i>	<i>here</i>	<i>hungry</i>	<i>die.'</i>	<i>By-him</i>	<i>his-own-soul-in</i>	<i>it-was-thought,</i>		
'hāū	ithā (for ichhā)	āpnē	bāpō-wilē	ḍēū.	Hāū	tēs-khē	bōlū	
<i>'I</i>	<i>here</i>	<i>my-own</i>	<i>father-near</i>	<i>may-go.</i>	<i>I</i>	<i>him-to</i>	<i>may-say</i>	

je, "mōē Pōṅsōr nā dēkhiyō tāō āsdē pāp kiy(ō).
that, "by-me God not having-seen thee in-being sin was-done.

Ēbē hāū tērō chōhtū phirnē jōgā nā rōhā. Tū mŭ
Now I thy son to-be-called worthy not remained. Thou me

āpnē-rigōrō-nōhōrē āpū-āgē chhār." " Tēbē sē tēthiyō
thine-own-servants-like thyself-before keep." " Then he from-there

āpnē-bāpō-wilō chālā. Āji sē dūr-i thā, tēs-rē bāpē
his-own-father-near went. Still he far-even was, him-of by-the-father

tēs dēkhiyō ghīn ki. Tēnē phēti dēwiyō
him having-seen compassion was-made. By-him having-run having-gone

tēs-chōhtū-rī kērō-dē ghyā, dēiyō mūhō-dē khōbū dīnē.
that-son-of neck-on clinging having-given the-face-on kisses were-given.

Tēs-rē chōhtūē bōlā, 'mō, bābā, Pāṅsōr nā dēkhiyō
Him-of by-the-son it-was-said, 'by-me, father, God not having-seen

tāō āsdē pāp kiyō. Ēbē tērō chōhtū phirnē jōgā nā
thee in-being sin was-done. Now thy son to-be-called worthy not

rōhā.' Tēnē āpnē-rigōrō-khē bōlō jē, 'ēs-khī
I-remained.' By-him his-own-servants-to it-was-said that, 'this-one-to

bhitrā gāriyō achhē achhē jhurkē bōmāō. Hāthō-dē
from-inside having-brought good good garments put-on. Hand-on

kāgnē, lātō-dē lwātē lāō. Jē āj yē mērā chōhtā muā
a-ring, feet-on shoes put. That to-day this my son dead

hōndā, jiwā; khōā hōndā, milā.' Tēbē sē dui sukhā-dē
being, lived; lost being, was-got.' Then they two happiness-in

pōrē.
fell.

Tēh-rā bōdrā chōhtā dōkhrē-dē dēuā-dō thā. Jēbē sē
Him-of the-elder son the-field-in gone was. When he

ghōrō-nērē pūjā, tēnē nāchnō gānō suṅō. Tēbē tēnē
the-house-near arrived, by-him dancing singing was-heard. Then by-him

ēk rigōr bōdiyō pūchhō jē, 'mhārē-kāē yah kā
a servant having-called it-was-asked that, 'our(-house)-in this what

hōi rōō? ' Tēnē tēs-khī bōlō jē, 'tērā
having-become remained? ' By-him him-to it-was-said that, 'thy

dād āē rōō-sō. Tērē-bābē tē-khī bhōlē
younger-brother having-come remained-is. By-thy-father him-for well

chōhgē ānē-ri tēi khāpō-kārī ki-sō.' Ēi suṅiyō
healthy coming-of for a-feast made-is.' This having-heard

rusē-gōā. Bhitrē dēōndā bhājē-gōā. Tēh-rā bāb
he-became-angry. Within going he-refused. Him-of the-father

bāhārē āsiyō tēs-khē manāōndā patēōndā lāgā. Ohōhtē
outside having-become him-to reconciling coaxing began. By-the-son
 bōlō jē, 'mōē tērē t̄dhōl t̄kuri kāē-bōrsō ki,
it-was-said that, 'by-me thy service attendance for-several-years was-done,
 tērō bōlō nēi t̄lā. Tēi mū-khē ēk chhēṭṭā
thy said-thing not-even was-disobeyed. By-thee me-to a kid
 bi nā dittō, jēiē h̄ āpnē-sāu-sōngē khusi
even not was-given, by-which I my-own-friends-with rejoicing
 kōrdā. Jēbē ē tērā ējā chōhtā ājā, jēnē
might-have-made. When this thy such son came, by-whom
 tērē sārī ghōrchī chhēwṛiō-dē khēwē, tēs-khē tāṣ
thy all property harlots-on was-caused-to-be-eaten, him-for by-thee
 khāpō-kārī dēṇē.' Bābē tēs-khē jawāb dīnā jē,
a-feast was-given.' By-the-father him-to answer was-given that,
 'tū tō mū-sōngē dhēri rōē-sō. jē-kiē
'thou indeed me-with for-days (i.e. always) remained-art. Whatever
 mū-āgē āsō, sē sōb tērō sō. Hāō khusi hōṇā
me-to is, that all thine is. For-us rejoiced to-become
 pōrō-thā, kēāi jē tērō dād mōrē-gōā-thā, ēbē
proper-was, because that thy younger-brother died-gone-was, now
 jiundā huā-sō; gōrāē-gōā-thā, milē-gōā.'
living become-is; lost-gone-was, got-went.'

**STANDARD LIST OF WORDS AND SENTENCES
FOR THE KIŪTHALI GROUP.**

STANDARD LIST OF WORDS AND

English.	Kithali.	Hapjuri.
1. One . . .	Ek . . .	Ek . . .
2. Two . . .	Do . . .	Do . . .
3. Three . . .	Chaun . . .	Tin . . .
4. Four . . .	Tsar . . .	Char . . .
5. Five . . .	Pana, panjh . . .	Pñch . . .
6. Six . . .	Tshé . . .	Ohhé . . .
7. Seven . . .	Sat . . .	Sat . . .
8. Eight . . .	Atth . . .	Ath . . .
9. Nine . . .	Nau . . .	No . . .
10. Ten . . .	Das . . .	Das . . .
11. Twenty . . .	Bis . . .	Bi . . .
12. Fifty . . .	Pajah . . .	Pañjah . . .
13. Hundred . . .	Śau . . .	So . . .
14. I . . .	Ā . . .	Hā . . .
15. Of me . . .	Mērā, mēro . . .	Mērā . . .
16. Mine . . .	Mērā, mēro . . .	Mērā . . .
17. We . . .	Hamē . . .	Āsē . . .
18. Of us . . .	Māhrā (or -s), mārá (or -s)	Asāđā . . .
19. Our . . .	Māhrā (or -s), mārá (or -s)	Asāđā . . .
20. Thou . . .	Tā . . .	Tā . . .
21. Of thee . . .	Tērā, tēro . . .	Tērā . . .
22. Thine . . .	Tērā, tēro . . .	Tērā . . .
23. You . . .	Tumē, tumē . . .	Tumē . . .
24. Of you . . .	Tumāhrā (or -s) . . .	Tumāđā . . .
25. Your . . .	Tumāhrā (or -ro) . . .	Tumāđā . . .

PHRASES FOR THE KIÜTHALI GROUP.

Simla Strājī.	Śikāhā.	English.
Ēk	Ēk	1. One.
Do	Dui	2. Two.
Uhaun	Chin	3. Three.
Chār	Chār	4. Four.
Pāñj	Pñj	5. Five.
Chho	Chha	6. Six.
Sāt	Sāt	7. Seven.
Āṭh	Āṭh	8. Eight.
Nau	Nau	9. Nine.
Dad	Dad	10. Ten.
Biś	Biś	11. Twenty.
Pajā	Ādo śau	12. Fifty.
Śau	Śau	13. Hundred.
Ā	Āñ	14. I.
Mērā	Mērā, mērō	15. Of me.
Mērā	Mērā, mērō	16. Mine.
Āī, ī, aimō, ōī	Hāmō, amō	17. We.
Māhrā	Āmōrā, amōrō, amārā, āmārō, āmrā, āmrō.	18. Of us.
Māhrā	Āmōrā, amōrō, amārā, āmārō, āmrā, āmrō.	19. Our.
Tā	Tā	20. Thou.
Tērā	Tērā, tērō	21. Of thee.
Tērā . . . . .	.....	22. Thine.
Tōaī, tūē	Tumō	23. You.
Tuaur	Tumārā, tumārō, tuārā, tuārō, tuōrā, tuōrō.	24. Of you.
Tuaurō	Tumārā, tumārō, tuārā, tuārō, tuōrā, tuōrō.	25. Your.

English.	Kittāh.	Haqqūr.
26. He	Sē	Sē
27. Of him	Tēs-rā	Tēs-dā
28. His	Tēs-rā	Tēs-dā
29. They	Sē	Sē
30. Of them	Tin-rā, tihnau-rā	Tinā-rā
31. Their	Tin-rā, tihnau-rā	Tinā-rā
32. Hand	Hāth	Hāth
33. Foot	Lāt	Pair
34. Nose	Nāk	Nāk
35. Eye	Ākkhē	Hākh
36. Mouth	Mūh	Mūb
37. Tooth	Dānd	Dānd
38. Ear	Kān	Kān
39. Hair	Bāj	Kēs
40. Head	Mūq	Sir
41. Tongue	Jib	Jib
42. Belly	Pē	Pē
43. Back	Pīth	Pīth, pīthl
44. Iron	Loā	Lohā
45. Gold	Soīnā	Soīnā
46. Silver	Chaūd	Chādi
47. Father	Bāpī, bāo	Bābā
48. Mother	Āmā, ijt	Ammā
49. Brother	Bāī, bās	Dādā
50. Sister	Bēbi, bāh	Bōbō
51. Man	Māchh, thinq	Māp
52. Woman	Jwānas, chhōwī	Jawānas

Simple Sirajl.	Scripture.	English.
Sə	Səə, sə	26. He.
Təs-rə	Təs-rə	27. Of him.
Təs-rə	Təs-rə	28. His.
Sə	Səə, sə	29. They.
Tinau-rə	Tiŋ-rə	30. Of them.
Tinau-rə	Tiŋ-rə	31. Their.
Həth	Āhth	32. Hand.
Lət	Bəgnə	33. Foot.
Nək	Nək	34. Nose.
Ākh	Ākh	35. Eye.
Mū	Kbāb	36. Mouth.
Dād	Dād	37. Tooth.
Kān	Kōnthū	38. Ear.
Bā	Mādā	39. Hair.
Mād	Mūd	40. Head.
Jib	Jib	41. Tongue.
Pət	Pət	42. Belly.
Pīphī	Pīph	43. Back.
Ləhə	Ləh	44. Iron.
Səv	Sunə	45. Gold.
Rəpə	Rəpə	46. Silver.
Babə	Babū, bay	47. Father.
I	Ije, ay	48. Mother.
Dada, bhā	Bhāi, bhāyā	49. Brother.
Dās	Dada, bapə	50. Sister.
Māohh	Māpīohh, māpohh	51. Man.
Astrə	Ohnəwɾi	52. Woman.

English.	Kiŕŕhali.	Haŕŕŕi.
53. Wife	Chhewri	Bahŕi
54. Child	Bagehr	Bhãŕi
55. Son	Betã, bagehr	Beŕã bhãŕi
56. Daughter	Beŕi	Ohhoŕi
57. Slave	Äll	Kãmã
58. Cultivator	Bastari	Pãŕ
59. Shepherd	Badãlã	Gawal
60. God	Thãnkur	Paŕmẽswar
61. Devil	Bhãŕ	Lũd
62. Sun	Sũraj	Sũraj
63. Moon	Jãhn	Chand
64. Star	Tãrã	Tãrẽ
65. Fire	Äg	Äg
66. Water	Chis	Pãŕl
67. House	Gauhr	Ghar
68. Horse	Gohrã	Ghohrã, kohrã
69. Cow	Gãŕl	Gãŕẽ
70. Dog	Sekãri, kukkar	Kõtã
71. Cat	Ginqã (m.), braiŕl (f.)	Bil
72. Cook	Kukkrã	Kukhrã
73. Duck . . . . .	.....	Bãtakh
74. Ass	Gadhã	Gadhã
75. Camel	Üŕ	Üŕ
76. Bird	Chãŕkã, paŕohhl	Paŕohhl
77. Go	De	Jã
78. Eat	Khã	Khã
79. Sit	Beŕh	Beŕih

Simsa Sitrāji.	Sōśābhī.	English.
Chhōḥṛī	Bōḥī	53. Wife.
Chohṭū, chohṭā	Lōḥṛē	54. Child.
Chhāngṭū	Chhāḡṭū, māyū	55. Son.
Chhāngṭī	Chhāḡṭī, māī	56. Daughter.
Kāmōḥ	Kāmip	57. Slave.
Bōḥṛū	Bōḥip	58. Cultivator.
Bōḥṛālā	Bōḥṛālā	59. Shepherd.
Ṭhākūr	Pōḥēsōr	60. God.
Rīḍ	Sōḥṭā	61. Devil.
Dēs	Ḥūrūj	62. Sun.
Jūḥ	Jāḥṛṛ	63. Moon.
Tārā	Tārō	64. Star.
Āg	Āg	65. Fire.
Pānī	Pānī	66. Water.
Gauhr, gōhr	Gaur, gauhr	67. House.
Gohṛā	Gohṛō, gōḥṛō	68. Horse.
Gāo	Gāo	69. Cow.
Kūkar	Kukur	70. Dog.
Dhōḍā	Birālī	71. Cat.
Kūkhṛā	Kūkhṛō	72. Cock.
Bōḥṛkh	Bōḥṛk	73. Duck.
Gādā	Gādō	74. Ass.
Ūḥ	Ūḥ	75. Camel.
Pōḥṛṛ	Chōḥṛk	76. Bird.
Dō	Dō	77. Go.
Khā	Khā	78. Fat.
Bōḥ	Bōḥ	79. Bit.

English.	Kiñḥali.	Haṅḡari.
80. Come	Ā	Ā
81. Beat	Ṭip	Mār
82. Stand	Ūbhā o	Ūbhā-ho
83. Die	Mōr	Mar
84. Give	De	De
85. Run	Daṅṛ	Daṅṛ
86. Up	Ūbhā	Ūbē
87. Near	Nēṅṛē	Nēṛē
88. Down	Bhāñḍā, āndhā	Uds
89. Far	Dūr	Dār
90. Before	Gāṣṭkā	Āgē
91. Behind	Pāchhukā, piḥhāñḡkā	Pichhā
92. Who	Kup	Kiṣ
93. What	Kāh	Kyā
94. Why	Kōññi-khē, kōē	Kōñ
95. And	Hōr	Pbōr
96. But	Par	Par
97. If	Jai	Jē
98. Yes	Āh	Ha
99. No	Nīh, na	Na
100. Alas	Rakh	Dakh
101. A father	Bāpā	Bāo
102. Of a father	Bāpā-rā	Bāo-rā
103. To a father	Bāpā-khā, -hāgo	Bāo-khē
104. From a father	Bāpā-dā, -hāgo	Bāo-tē
105. Two fathers	Do bāpā	Do bāo
106. Fathers	Bāpā	Bāo

Stamla Strāji.	Śūśabhi.	English.
Āj	Āś	80. Come.
Piṭ	Piṭ	81. Beat.
Uba o	Uba-ho	82. Stand.
Mōr	Mū	83. Die.
Dā	Dā	84. Give.
Phēt	Śig	85. Run.
Gāh	Gāś	86. Up.
Nērā	Nēri	87. Near.
Niṭho	Niūdo	88. Down.
Dār	Dār	89. Far.
Āgō	Āgū	90. Before.
Pāchhō	Pichhō	91. Behind.
Kūn-jā	Kuṇō	92. Who.
Kā	Kā	93. What.
Kāi	Kāukhi	94. Why.
Tai	Tai, tāś	95. And.
Sidho	Par	96. But.
Jai	Je	97. If.
Ō	Hābā	98. Yes.
Nā	Nā	99. No.
Jhauri	Erā	100. Alas.
Bābā	Bābū	101. A father.
Bābō-rā	Bābū-rā	102. Of a father.
Bābō-ka	Bābō-khō	103. To a father.
Bābō-ḍo	Bābū-ḍō	104. From a father.
Dō bābō	Dai bābū	105. Two fathers.
Bābō	Bābā	106. Fathers.

English.	Kiñthali.	Haṅgūri.
107. Of fathers . . .	Bāpū-rā	Bāo-rā
108. To fathers . . .	Bāpū-khē, -hāgē . . .	Bāo-khē
109. From fathers . . .	Bāpū-dā, -hāgo	Bāo-tē
110. A daughter . . .	Bēṭi	Bēṭi
111. Of a daughter . . .	Bēṭi-rā	Bēṭi-rā
112. To a daughter . . .	Bēṭi-khē, -hāgē . . .	Bēṭi-khē
113. From a daughter . . .	Bēṭi-dā, -hāgo	Bēṭi-tē
114. Two daughters . . .	Do bēṭi	Do bēṭiyā
115. Daughters . . .	Bēṭi	Bēṭiyā
116. Of daughters . . .	Bēṭi-rā	Bēṭiyā-rā
117. To daughters . . .	Bēṭi-khē, -hāgē . . .	Bēṭiyā-khē
118. From daughters . . .	Bēṭi-dā, -hāgo	Bēṭiyā-tē
119. A good man . . .	Ek bhalā māchh	Khārā ādmi
120. Of a good man . . .	Ēki bhalē māchhō-rā . . .	Kharē ādmi-rā
121. To a good man . . .	Ēki bhalē māchhō-khē, -hāgē.	Kharē ādmi-khē
122. From a good man . . .	Ēki bhalē māchhō-dā, -hāgo	Kharē ādmi-tē
123. Two good men . . .	Do bhalē māchh	Do kharē ādmi
124. Good men . . .	Bhalē māchh	Kharē ādmi
125. Of good men . . .	Bhalē māchhō-rā	Kharē ādmiyā-rā
126. To good men . . .	Bhalē māchhō-khē, -hāgē . . .	Kharē ādmiyā-jō
127. From good men . . .	Bhalē māchhō-dā, -hāgo . . .	Kharē ādmiyā-tē
128. A good woman . . .	Ek tōḍzari jwānas	Ēk kharī jawānas
129. A bad boy . . .	Ek natsōzzā (or natsōzzarē) bagēhr.	Ēk burā chhōṭō
130. Good women . . .	Tōḍzari chhōwṛi	Khariyī jawānasī
131. A bad girl . . .	Ēk natsōzzi chhōṭi	Ēk buri chhōkri
132. Good . . .	Tōḍzarā (or -rō)	Kharā
133. Better . . .	(Ēa-dā) bēh (better than this).	(Tēs-tē) kharā

Simla Girāji.	S̄r̄sch̄li.	English.
Bābē-rā	Bābū-rā	107. Of fathers.
Bābē-kā	Bābē-khō	108. To fathers.
Bābā-dō	Bābē-dō	109. From fathers.
Chōh̄tī	Chhāḡtī	110. A daughter.
Chōh̄tī-rā	Chhāḡtī-rā	111. Of a daughter.
Chōh̄tī-kā	Chhāḡtī-khō	112. To a daughter.
Chōh̄tī-dō	Chhāḡtī-dō	113. From a daughter.
Dō chōh̄tīyā	Dūi chhāḡtī	114. Two daughters.
Chōh̄tī	Chhāḡtī	115. Daughters.
Chōh̄tī-rā	Chhāḡtī-rā	116. Of daughters.
Chōh̄tī-kā	Chhāḡtī-khō	117. Two daughters.
Chōh̄tī-dō	Chhāḡtī-dō	118. From daughters.
Bhōlē māchh	Bhōlē māchh	119. A good man.
Bhōlē māchh-rā	Bhōlē māchhō-rā	120. Of a good man.
Bhōlē māchh-kā	Bhōlē māchhō-khō	121. To a good man.
Bhōlē māchh-dō	Bhōlē māchhō-dō	122. From a good man.
Dō bhōlē māchh	Dūi bhōlē māchh	123. Two good men.
Bhōlē māchh	Bhōlē māchh	124. Good men.
Bhōlē māchh-rā	Bhōlē māchhō-rā	125. Of good men.
Bhōlē māchh-kā	Bhōlē māchhō-khō	126. To good men.
Bhōlē māchh-dō	Bhōlē māchhō-dō	127. From good men.
Bhōlē chhēw̄rī	Bhōlē chhēw̄rī	128. A good woman.
Burō chōh̄tā	Ek nikāmō chhāḡtā	129. A bad boy.
Bhōlē chhēw̄rī	Bhēh̄tī chhēw̄rī	130. Good women.
Rihī chōh̄tī	Ek nikāmi māī	131. A bad girl.
Āchhō, bhōlē	Āchhō	132. Good.
Āchhō, bhōlē	(Tō-khō) āchhō	133. Better.

Englab.	Kiñḥali.	Haḡḡari.
134. Best . . .	Söbbi-dä ḡözzarä (-rö)	(Sab-tə) kharä
135. High . . .	Uohḥä (or -ḥo)	Üchä
136. Higher . . .	(Ës-dä) uohḥä (-ḥo)	(Tës-tə) ŋohä
137. Highest . . .	Söbbi-dä uohḥä (-ḥo)	(Sab-tə) üchä
138. A horse . . .	Gohrä	Körä
139. A mare . . .	Gohri	Köri
140. Horses . . .	Gohrë	Körë
141. Mares . . .	Gohri	Köriyë
142. A bull . . .	Sän	Bald
143. A cow . . .	Gäni	Gäyë
144. Bulls . . .	Sän	Bald
145. Cows . . .	Gäni	Gäyë
146. A dog . . .	Sakäri	Kütä
147. A bitch . . .	Sakäran	Kütü
148. Dogs . . .	Sakär	Kütë
149. Bitches . . .	Sakäri	Kütüyë
150. A he goat . . .	Bäkrü	Bakrë
151. A female goat . . .	Bäkri	Bakri
152. Goats . . .	Bäkrë	Bakrë
153. A male deer . . .	Aran	Hiran
154. A female deer . . .	Arni	Hirni
155. Deer . . .	Aran	Hiran
156. I am . . .	Ä ösəḥ, äəḥ	Häñ hë
157. Thou art . . .	Tü ösəḥ, äəḥ	Tü hë
158. He is . . .	Së ösəḥ, ösəḥ, üsəḥ, äəḥ	Së hë
159. We are . . .	Haḡḡä ösəḥ, äəḥ	Äsë hë
160. You are . . .	Tumë ösəḥ, äəḥ	Tusë hë

Simla Siksji.	Skrachöli.	English.
Sabhi-dö ächho	Bädö-khü ächho	134. Best.
Uohhjö	Gää	135. High.
Uohhjö	(Töa-khü) gää	136. Higher.
Sabhi dö uohhjä	Bädö-khü gää	137. Highest.
Gohjö	Gohjö	138. A horse.
Gohji	Gohji	139. A mare.
Gohjö	Gohjö	140. Horses.
Gohji	Gohji	141. Mares.
Böjöd	Böjöd	142. A bull.
Gao	Gao	143. A cow.
Böjöd	Böjöd	144. Bulls.
Gao	Gäwi	145. Cows.
Kükör	Kukur	146. A dog.
Fukri	Kukre	147. A bitch.
Kükar	Kükör	148. Dogs.
Kukri	Kukri	149. Bitches.
Bäkrä	Bäkrö	150. A he goat.
Bäkri	Bäkrö	151. A female goat.
Bäkrö	Bäkrö	152. Goats.
Hörin	Örin	153. A male deer.
Hörni	Örin	154. A female deer.
Hörni	Örin	155. Deer.
Äñ äö, äö, äö	Äñ äö, äö, äö	156. I am.
Tü ai, äö, äö, äö	Tü äö, äö, äö, äö	157. Thou art.
Sä au, ä, ä, äö, äö	Sä, äö, äö, äö, äö	158. He is.
Äñ, äö, äö, äö	Äñ, äö, äö, äö	159. We are.
Töä ä, äö, äö, äö	Tamä äö, äö, äö, äö	160. You are.

English.	Kiñthali.	Haḡḡari.
161. They are . . .	Sē ōsā, ōsō, āsā, āsō	Sē hē
162. I was . . .	Ā thā, thiyā . . .	Hāñ thā
163. Thou wast . . .	Tñ thā, thiyā . . .	Tñ thā
164. He was . . .	Sē thā, thiyā . . .	Sē thā
165. We were . . .	Hamē thē, thiyē . . .	Āsē thē
166. You were . . .	Tumē thē, thiyē . . .	Tusē thē
167. They were . . .	Sē thē, thiyē . . .	Sē thē
168. Be . . .	Ō	Hō
169. To be . . .	Ōpñ, ōpñ	Hōpā
170. Being . . .	Hundā	Hundā
171. Having been . . .	Ōs-rā (or -rō) . . .	Hoi-kē
172. I may be . . .	A ōñ, ohū	Hāñ hoñ
173. I shall be . . .	Ā ohñmā	Hāñ hñgā űgā . . .
174. I should be . . .	Ā ōñ, ohñ . . . . .	.....
175. Beat . . .	Tip	Mār
176. To beat . . .	Tipñ	Mārnā
177. Beating . . .	Tip-dā	Mārde
178. Having beaten . . .	Tip-rā (or -rō) . . .	Mār-kē
179. I beat . . .	Ā tipñ	Hāñ māñ
180. Thou beatest . . .	Tñ tipñ	Tñ mārē
181. He beats . . .	Sē tipā tipō	Sē mārē
182. We beat . . .	Hamē tipñ	Āsē mārē
183. You beat . . .	Tumē tipā, tipō . . .	Tusē mārē
184. They beat . . .	Sē tipā, tipō	Sē mārē
185. I beat (<i>Past Tense</i>) . . .	Mñš tipā	Mš mārēyā
186. Thou beatest (<i>Past Tense</i>) . . .	Tñš tipā	Tš māñēyā
187. He beat (<i>Past Tense</i>) . . .	Tinē tipā	Tinyē mārēyā . . .

Simla Birkaji.	S̄r̄sch̄d̄l̄.	English.
S̄e an, ō, ō, s̄o, ōeō, ōeō	S̄e ōs̄o, s̄ō, ās̄ā, s̄ā	161. They are.
Ā tā, thā	Āt̄i thō	162. I was.
Tā tā, thā	Tū thō	163. Thon wast.
S̄e tā, thā	S̄e thō	164. It was.
Ē t̄e, th̄e	Ām̄e th̄iē	165. We were.
Tāē t̄ē, th̄ē	Tum̄ē th̄ē	166. You were.
S̄e t̄ē, th̄ē	S̄e th̄ē	167. They were.
Hō	Ō	168. Be.
Ōhn̄ā	Ōp̄ā	169. To be.
Hundā	Ōndā	170. Being.
Hōe-ro	Ōiyō	171. Having been.
Hōū	Āū ōū	172. I may be.
Ā h̄nlā	Āū ōnlō	173. I shal' be.
.....	.....	174. I should be.
Pit̄	Pit̄	175. Beat.
Pit̄p̄ā	Pit̄p̄ā	176. To beat.
Pit̄dā	Pit̄dā	177. Beating.
Pit̄ē-ro	Pit̄iyō	178. Having beaten.
Ā pit̄ā	Āt̄i pit̄ā	179. I beat.
Tā pit̄ā, pit̄ā	Tā pit̄ā	180. Thou beatest.
S̄e pit̄ā	S̄e pit̄ā	181. He beats.
Ē pit̄ā	Ām̄e pit̄ā	182. We beat.
Tāē pit̄ā	Tum̄e pit̄ā	183. You beat.
S̄e pit̄ā	S̄e pit̄ā	184. They beat.
Mōē pit̄ā	Māī pit̄ā	185. I beat (<i>Past Tense</i>).
Toē pit̄ā	Tāī pit̄ā	186. Thou beatest (<i>Past Tense</i>).
T̄ōnōē pit̄ā	T̄āī pit̄ā	187. He beat (<i>Past Tense</i>).

English.	Kiūthali.	Haṅḡūri.
188. We beat (<i>Past Tense</i>)	Hamē ṭipā	Āsē mārēyā
189. You beat (<i>Past Tense</i>)	Tumē ṭipā	Tusē mārēyā
190. They beat (<i>Past Tense</i>).	Tihnē ṭipā	Tinē mārēyā
191. I am beating	Ā ṭipdā lāgē-rōā	Hāū mārō legi-rayā
192. I was beating	Ā ṭipū-thā	Hāū marī rayā-thā
193. I had beaten	Mōē ṭipā-thā	Mē mārēyā-thā
194. I may beat	Ā ṭipū	Hāū mārū
195. I shall beat	Ā ṭipmā, ṭipnā	Hāū mārūgā
196. Thou wilt beat	Tū ṭipelā	Tū mārḡā
197. He will beat	Sē ṭipolā	Sē mārḡā
198. We shall beat	Hamē ṭipmē	Āsē mārḡē
199. You will beat	Tumē ṭipolē	Tusē mārḡē
200. They will beat	Sē ṭipolē	Sē mārḡē
201. I should beat	Ā ṭipū . . . .	.....
202. I am beaten	Ā ṭipā jāū	Hāū mārēyā gēyā
203. I was beaten	Ā ṭipā gōā	Hāū mārēyā gēyā-twa
204. I shall be beaten	Ā ṭipā jādmā	Hāū mārēyā gōyā-hūgā
205. I go	Ā dēū	Hāū jāū
206. Thou goest	Tū dēwē	Tū jāē
207. He goes	Sē dēwā, dēwō	Sē jāē
208. We go	Hamē dēū	Āsē jāē
209. You go	Tumē dēwā, dēwō	Tusē jāē
210. They go	Sē dēwā, dēwō	Sē jāē
211. I went	Ā dēwā	Hāū gēyā
212. Thou wentest	Tū dēwā	Tū gēyā
213. He went	Sē dēwā	Sē gēyā
214. We went	Hamē dēwē	Āsē gēyē

Simple Srañt.	S̄rāch̄ñ.	English.
Ē piṭā	Āmā piṭo	188. We beat (<i>Past Tense</i>).
Tāḥ piṭā	Tumā piṭo	189. You beat (<i>Past Tense</i>).
Tinā piṭā	Tinā piṭo	190. They beat (<i>Past Tense</i>).
Ā piṭo rōhā ū	Āñ piṭū-lāgā-rōhā-sū, āñ piṭū-sū.	191. I am beating.
Ā piṭo rōhā tā	Āñ piṭū-thā	192. I was beating.
Moḥ piṭā tā	Māñ piṭo-tho	193. I had beaten.
Ā piṭū	Āñ piṭā	194. I may beat.
Ā piṭālā	Āñ piṭālo	195. I shall beat.
Tā piṭālā	Tā piṭlo	196. Thou wilt beat.
Sā piṭālā, piṭlā	Sā piṭlo	197. He will beat.
Ē piṭāmē, piṭmē	Āmā piṭāle	198. We shall beat.
Tāñ piṭōlē, piṭlē	Tumā piṭēle	199. You will beat.
Sā piṭōlē, piṭlē	Sā piṭlē	200. They will beat.
.....	.....	201. I should beat.
Ā piṭā goā	Āñ piṭo-jāwā	202. I am beaten.
Ā piṭā goā tā	Āñ piṭo-goā	203. I was beaten.
Ā piṭā jānlā	Āñ piṭo-jānlā	204. I shall be beaten.
Ā dā	Āñ dā	205. I go.
Tā dā	Tā dāwo	206. Thou goest.
Sā dā	Sā dāwā	207. He goes.
Ē dā	Āmā dā	208. We go.
Tāñ dā	Tumā dāwā, dāo	209. You go.
Sā dā	Sā dāwā, dāo	210. They go.
Ā dāwā	Āñ dāwo	211. I went.
Tā dāwā	Tā dāwo	212. Thou wentest.
Sā dāwā	Sā dāwo	213. He went.
Ē dāwā	Āmā dāwo	214. We went.

English.	Kiūṭhālī.	Haḡḡūrī.
215. You went . . .	Tumē qēwē . . .	Tusē gayē . . .
216. They went . . .	Sē qēwē . . .	Sē gayē . . .
217. Go . . .	Dē . . .	Jā . . .
218. Going . . .	Dēundā . . .	Jāndā . . .
219. Gone . . .	Gōā . . .	Gayā . . .
220. What is your name ?	Tērā kāh nē ōsō ? . . .	Tērā kyā nēw ? . . .
221. How old is this horse ?	Ēs gōhrē-rī . kāh ummōr ōsō ?	Is gōhrē-rī kyā um-r hē ? .
222. How far is it from here to Kashmir ?	Ēthā-dā Kāsmīr kitnā dūr āsā ?	Kāsmīr āthā-tē kitnī dūr hē ?
223. How many sons are there in your father's house ?	Tērē bāō-rē gauhrē kitnē bagēhr āsā ?	Tērē bāwā-rē ghar kitnē maṭhē hai ?
224. I have walked a long way to-day.	Ā āj bahutā haḡḡā . . .	Hāṭṭ āj baṭiyē dūrā-tē āyā
225. The son of my uncle is married to his sister.	Mērē kākē-rā chōḡṭā tēs-rī bauhrē-sāthī biā āsā.	Mērē chāchū-rā put tēs-rīyā baihrē-sāthī byā hē.
226. In the house is the saddle of the white horse.	Chittē gōhrē-rī zin tēs gauhrē āsā.	Bagē gōhrē-rī jin ghar-hī rakhū-rī.
227. Put the saddle upon his back.	Tēs pāndē zin ṭār . . .	Jin piṭhī-parō rākhi-dō . . .
228. I have beaten his son with many stripes.	Moḡ tēs-rā choḡṭā chittē- sāthī ṭipā.	Mai tēs-rē putō-jō bahut kuṭyā.
229. He is grazing cattle on the top of the hill.	Sē ṭibbē-pāndē pāsū ṭārō .	Ō uṭhī dhārā par paṣūā obārāyā karō-ā.
230. He is sitting on a horse under that tree.	Sē tēs ḡālō nbētā gōhrē- pāndē bēthā āsā.	Ō ḡālō-bēth gōhrē-parō charū-rā.
231. His brother is taller than his sister.	Tēs-rā biūā tēs-rī bauhrē- dā lābā āsā.	Tēs-rā bhāt tēs-tē (<i>than</i> <i>him</i>) lāmā ā.
232. The price of that is two rupees and a half.	Tēs-rā mōl ḡāhē rupōyā āsā.	Tētē-dā mōl ḡhāt rupaiyē ā.
233. My father lives in that small house.	Mērā bāō tēs mbāṭhrē gaubrō-dā rauhā.	Mērā bāō tēs chhōṭiyā jhuh- glyā rā.
234. Give this rupee to him	Eh rupōyā tēs-khē dā . . .	Ē rupaiyā ē-jō dō . . .
235. Take those rupees from him.	Sē rupōyō tēs-hāgō urē lō .	Ē rupaiyē tēs-tē lōi-lō . . .
236. Beat him well and bind him with ropes.	Tēs achhā ṭp ōr rōṣī-sāthī bānh.	Ēs-jō ain kuṭī-kē rasō-kānē bēdhō.
237. Draw water from the well.	Kūē-dā chīē āp . . .	Kūē-tē pāṇī chakī-lē . . .
238. Walk before me	Mā dā ḡāḡ-hā ḡē . . .	Mā-tē āḡō chāl . . .
239. Whose boy comes be- hind you ?	Tusō-phā piobhāḡ-kā kōs- rā chōḡṭā āō ?	Tā-tē piobhē kēs-rā bhāt hai ?
240. From whom did you buy that ?	Sē tusē kōs-phā ḡōā-thā ? .	Ē tē kēs-tē lōyā-hai ? . . .
241. From a shopkeeper of the village.	Gā-rē bāṇiyō-phā . . .	Gāw-rē baṭāṇiyō-tō . . .

Simla Sirāji.	Śrāchōḥi.	English.
Tuṣṣ dēwē	Tūmē dēwē	215. You went.
Sē dēwē	Sē dēwē	216. They went.
Ḍē	Ḍē	217. Go.
Ḍēundā	Ḍēundā	218. Going.
Ḍēwā	Ḍēwā	219. Gone.
Tērō nāwō kā ḍ ? . . .	Tērō kā nāwō rē ? . . .	220. What is your name ?
Ē ghōṛā keti umari-rā ? . .	Ēs ghōṛē-rē kā umōr āsā ?	221. How old is this horse ?
Ith-dā Kashmir kitpō dār so ?	Ichhē-kiṅ Kōsmir ketpī dār āsā ?	222. How far is it from here to Kashmir ?
Tērē bāp-rē keti ohoṭṣē ḍ ?	Tērē bābū-rē ketṭṣē chbatg- tū āsā ?	223. How many sons are there in your father's house ?
Āj ā dūr tēḥ hāṇḍā . . .	Āj ā bhōnto hāṇḍo . . .	224. I have walked a long way to-day.
Mērō kākē-rē ohoṭṣē ēs-ri būhṇ āṇī so.	Mērō kākē-rē chhāḡtū tēs- ri dādī-rō jājrō huō.	225. The son of my uncle is married to his sister.
Śuklē ghōṛē-ri jin gauhrē ḍ.	Śuklē ghōṛē-rē kāṭhē ghōrō bihtrē āsā.	226. In the house is the sad- dle of the white horse.
Jin ēs-ri piṭhi-gāḥ chhār . .	Tēs-ri piṭhē gāḥi kāṭhē pāṛo.	227. Put the saddle upon his back.
Mō ēs-rō ohoṭṣā ohiṭṣē piṭā.	Muf tēs-rō chhāḡtū ohhiṭṣē- kōrē piṭō-so.	228. I have beaten his son with many stripes.
Sē tēs dāhrō gorū dēwandā.	Sēo tīr gāsī bōhohē chārō āsā.	229. He is grazing cattle ou the top of the hill.
Sē tēs-ruk-h-niṭhē ghōṛē gāḥ ō.	Sēo tēs bikh-thōṇi ghōṛē- gāḥē bōṭhā-sā.	230. He is sitting on a horse under that tree.
Tēs-rā bhāi tēs-ri bauhṇō-dā lāmbā o.	Tēs-rā bhāyā tēs-ri boṇē- kiṅ lābā āsā.	231. His brother is taller than his sister.
Tēs-rō mol ḍhāi rupō	Tēthā-rō mol ḍhāi rupayā āsā.	232. The price of that is two rupees and a half.
Mērā bābā tēr āḍē gauhrō- dā rō-o.	Mērō bābā chhoṭṣē ghōrō- dō rōā-sā.	233. My father lives in that small house.
Ē rupē tēs dō	Ēs rupayē ēs dēo	234. Give this rupee to him.
Tēs-dā sējā rupēā āṇ . . .	Tiyō rupayē tēs-kiṅ or kōr.	235. Take those rupees from him.
Tēs āohhē piṭṣē bi ḍr rāsīyē bi bānē.	Tēs āohhē piṭṣē tēḥ rōṣṭō kōri bānh.	236. Beat him well and bind him with ropes.
Bāo-dō pāṇī khīch	Kūō-kiṅ pāṇī gār	237. Draw water from the well.
Mū-dō gāḥ-kā chāl	Mūi āgā chāl	238. Walk before me.
Tā pāohhē kōs-rā chōḡtā ājō ?	Tumni pāohhi kās-rā māyṅ āsā ?	239. Whose boy comes be- hind you ?
Tuṣṣ kōs-dā ginā ?	Tumē sēo kās-dō ginō- thō ?	240. From whom did you buy that ?
Gāḍō-ā eki bōniyē-dā	Gōṛō-rē bāniyē-kiṅ	241. From a shopkeeper of the village.

THE SATLAJ GROUP.

The River Satlaj forms the northern boundary of the tract of country consisting of the Simla District and its connected Hill States, including the western portion of the State of Bashahr. To its north lie, on the west, the State of Suket, and, going eastward, the Sirāj tract of Kulu. The language of Suket is Sukēti, and will not be discussed here (*vide* pp. 757 ff.). The meaning of Sirāj has been explained on p. 593. The word signifies the kingdom of Śiva, *i.e.* the Highlands. There are several tracts in the Panjab Himalayas called by this name. We have already met with one Sirāj in Simla. There is another south-west of Kashtāwār far to the west of the country with which we are now dealing. Finally, there is the Kulu Sirāj. This is the hill country between the River Bias and the River Satlaj, and consists of a high range dividing two systems of valleys,—one feeding the former and the other the latter river. At one place the two rivers are less than thirty miles apart. The northern, or Biās, system of valleys is known as Inner Sirāj, and the southern, or Satlaj, system is known as Outer Sirāj.

South of the Satlaj, in the Simla Hill States, there is a similar system of valleys also connecting with that river. Along the river, and in its vicinity, on the southern bank lie, from west to east, the States of Bhajji, Sangri, parts of Keonthal and Kumharsain, the Kōtḡurū (Kotgarh) 'alāqa of Simla, and the State of Bashahr. Bhajji has been already disposed of (*vide* p. 550). Its language is Kiūṭhali. So also, on the east, Kōchi, the principal Aryan language of Bashahr, has been described on pp. 613 ff. There remain the portion of the south side of the Satlaj Valley opposite Outer Sirāj, and including the State of Sangri, parts of Keonthal and Kumharsain, a small portion of Bashahr, and the Kōtḡurū 'alāqa. This tract is locally known as Sadōch or Śōdōch.

The language of this tract is closely allied to that spoken across the Satlaj in Outer Sirāj, and, for convenience of reference, these two are put together as forming the Satlaj Group.

The language of Inner Sirāj, on the Biās side of the watershed, is different, and is allied to Kuluī.

The Satlaj group forms a linguistic stepping stone between the languages of the Simla Group and those of the Kulu Group. It consists, as explained, of two dialects, *viz.* Śōdōchī spoken south of the Satlaj, and Outer Sirājī spoken north of that river. Returns have been received for the number of speakers of Śōdōchī, but not for those of Outer Sirājī.

It has been reported that the total number of speakers of both kinds of Sirājī is 50,551. Of these, we may estimate 20,000 as speaking the Outer dialect.

We may, therefore, put the number of speakers of the Satlaj Group of dialects as follows :—

Śōdōchī—		
Sangri	2,606	
Keonthal	3,026	
Kumharsain	6,039	
Bashahr	3,658	
Kotgarh	3,564	
	<hr style="width: 100%;"/>	
Outer Sirājī	18,893	
	<hr style="width: 100%;"/>	
	20,000	
	<hr style="width: 100%;"/>	
TOTAL	86,893	
	<hr style="width: 100%;"/>	

Both Śōdōchī and Outer Sirāji have been described by the Rev. T. Grahame Bailey in his *Languages of the Northern Himalayas*. He calls Śōdōchī 'Kotgurū.' For the purposes of this Survey, specimens of Śōdōchī have been received. These agree exactly with Mr. Bailey's Kotgurū. No specimens have been received of Outer Sirāji. This is a matter of small importance, as Śōdōchī and Outer Sirāji present very few points of difference.

As a specimen of Śōdōchī there are appended a version of the Parable of the Prodigal Son, and the ordinary list of words. In the grammatical sketch I have freely utilized the account given by Mr. Bailey. I have noted any points in which Outer Sirāji differs. The information given regarding the latter is entirely taken from that gentleman's work.

Vocabulary.—As in other Pahāri forms of speech, the Vocabulary contains many words strange to ordinary Hindī. The following are a few that have been collected from Mr. Bailey's work, Mr. Diack's *Kulū Dialect of Hindī*, and other sources. Some of the words are Śōdōchī and others are Outer Sirāji, but no doubt all are intelligible over the whole area. Words only noted in Outer Sirāji are marked 'O. S.' :—

ḡgdē, before.

skkh, the eye.

āl, a weaving machine (O. S.).

arṇau, to be defeated.

ārśā, on this side.

ātshau, see *hātshau*.

auhṇau, or *aunau*, to be, to become.

aul, a plough.

bāb, a father.

bāḡṇau, to run.

bāḡur, wind, air.

bāhrīau, a load.

bāi, *bāē*, *bhāi*, a brother.

bāihṇ, see *bāihṇ*.

bāilī, the evening meal (O. S.).

barērā, a brother (O. S.).

bauhrī, much.

baup, a forest, jungle.

bāwā, one of the slanting roofs of a house (O. S.).

bōdṇau, or *bōdṇau*, to call, summon.

bōdṇau, seed.

bōhṇ, a sheep.

bōṇau, to sit.

bōfhū, a low-caste servant, a slave.

bōhōrī, great, excessive.

bija, drought (O. S.).

bitau, good, beautiful.

bōḡḡau, great, large.

bōḡḡau, great, excessive.

- bōdṇau*, see *bēdṇau*.
bōḍ, an ox.
brailau, fem. *braili*, a cat.
bū, a grandfather (O. S.).
būhṇ, *baihṇ*, a younger sister.
būt, a tree.
chān, ready.
chanṇau, to make.
chaun, three.
chēi, a younger sister.
chhēōrī, see *tshēōrī*.
chhōtū, see *tshōtū*.
chir, a plot of cultivated land (O. S.).
chiūkhū, fem. *chiūkhī*, a small bird.
dāhr, a hill.
dāi, an elder sister.
daihr̥au, a day, the sun.
daihr̥ē, daily, continually, always.
dālji, poor, indigent.
dāṇau, to place.
dānd, a tooth.
dau, sunshine.
dēuṇau, to go.
dhan, the belly (O. S.).
dhōi jāṇau, to tumble down (O. S.).
dhōnī, the master of a *bēthū* (O. S.).
dōl, a plain (O. S.).
dzāḍau, cold.
dzai, if, that.
dzibh, the tongue.
dzōṇau, a man, a person.
dzōrkī, a fish (O. S.).
dzōt, a hill-top, pass (O. S.).
dzōlh, *dzōth*, the moon.
gāē, upon.
gās, up.
gauhr, a house.
gēō, ghī.
ghin, compassion.
ghōrchī, property, possessions.
gōrāṇau, to be lost.
gōhr̥au, a horse.
grāsni, a household god (O. S.).
graū, a village.
guḷūau, sweet.

hāndṇau, to walk.

hātth, a hand.

kātshau, *hātṣau*, *ūtshau*, good.

hīdzē, yesterday. In (O. S.) *hij*.

hōknau, little, small.

hōrth, a wife (O. S.).

hōtṣau, little, small (O. S.).

hūbhī, up.

kūndī, down.

ī, *ij*, a mother.

ichhṇau, to come (O. S.).

jāt, the mouth.

jhētṇau, to fight.

jhīrnau, to draw (water).

jhūtṇau, to drink (O. S.).

jōchnau, to yoke, *aul jōchnau*, to plough.

jōlkā, cloths (O. S.).

kāē, near.

kāṅṅī, a ring.

kāllē, to-morrow.

kēñki, alone, separate (O. S.).

kḥākkh, the corner of the mouth (O. S.)

khāssau, much (O. S.).

khēch, *khētṣ*, a field.

khēṇau, to give to eat.

khōrānt, the beams at the gable ends of a house for supporting the framework of the roof (O. S.).

khōṛau, upright, standing.

khōtṇau, to serve, to do service.

kōnak, wheat (O. S.)

kōnōrā, a winnowing tub (O. S.).

lāḡṭi, a field.

laiṇau, to take.

lāṇau, to apply, appoint (*lagānā*).

lāt, a foot.

lōlōlā, a haystack (O. S.).

lōtṇau, to fall.

māhtṛau, i. q. *māhtṛau*.

māndṣau, a bed (O. S.).

māndṣhā, in, within, from in.

mānōchh, *māñé*, a man.

māss, meat.

mātri, a mortgage (O. S.).

mērā, kindness (O. S.).

māḥṛau, little, small.

- mōndōr*, a roof (O. S.).
mūh, the face.
naitau, hot.
nāñi, a wife.
naū, a name.
nedđhī, nēri, near.
nēwōl, low-lying land (O. S.).
nikkau, bad (O. S.).
nīñau, to take away (O. S.).
ōr, other, another; and.
ōrtā pōrtā, hither and thither (O. S.).
ōrū lainau, to take away.
ōtōñau, to put to one side.
ōtñau, to go to one side, to turn.
painau, sharp.
pāñd, the top story of a house (O. S.).
pañēñau, to give to drink.
pārśā, beyond.
pātshā, behind.
phābñau, to meet.
phuāl, a shepherd.
phōrōz, the day before yesterday (O. S.).
piñđi, a house (O. S.).
pinñi, an egg.
piññau, to beat.
pitshū, behind (O. S.).
pitth, the back.
pōhlū, pōñōhōl, hay (O. S.).
pōlñau, a shoe.
pōr, but.
pōt, pēt, the belly.
pōtsēli, a blanket (O. S.).
rāch, rāchī, night.
rāmlau, clean (O. S.).
rāñulū, a husband.
raññau, raññau, rōñau, to remain.
riau, bad, ugly.
riñōr, a servant.
saigōrñau, to make (O. S.).
šaiññau, a fox.
šāū, a friend, companion.
šēlau, cold.
sithē, with, together with; with, by means of.
šittau, white (O. S.).
šōbhñau, good, beautiful, well (O. S.).
šōhrāj, highland (Širāj) (O. S.).
šōlōkhñau, chaff, husk.

sorlau, a plain (O. S.).
śorū, a boy, a son (O. S.).
śrāl, hair.
suhōn, wild hay-grass (O. S.); a large roof-beam (O. S.).
sulai, lazy (O. S.).
sūnau, gold.
suttṇau, to lie down, to sleep.
ṭhurnau, to run.
tichchhau, sharp (O. S.).
tōl, *tōl*, down, below.
tsāgau, well, healthy (*changā*).
tshāh, buttermilk.
tshēkau, swift (O. S.).
tshēōrī, *chhēōrī*, a woman, a wife.
tsīkṇau, to beat (O. S.).
tshōṭū, *chhōṭū*, a boy, a son.
tsōrnau, to graze, eat grass.
ulī, a cave (O. S.).
utshṭrau, *utshṭau*, *utṭrau*, high, lofty.
uzṇau, *uzṇau*, to rise, arise.

Pronunciation.—The pronunciation of Śōdōchī and Outer Sirājī follows the usual Western Pahārī lines. The letter *a* is almost always pronounced as the *ō* in hot, and is then so transliterated. There is the same continual change of a final *ā*, to *ū* or *ō*. Thus we have *tshōṭā*, but much more often *tshōṭū*, a son. Unlike, however, the other Simla dialects, the letter *ō*, whether original or a secondary development, is always changed to *au* when final, and often undergoes the same change when not final. Thus the Hindī *hōnā*, to become, is represented in Śōdōchī by *auṇau* or *auhṇau*. Sometimes we even find *ō* becoming *au*, as in *rōṇau* or *rauṇau*, the Hindī *rahnā*, to remain. Similarly, the letter *ē* often becomes *ai*, as in *laiṇau*, Hindī *lēnā*, to take.

The letter *ch* often becomes *ts*, as in *chhōṭū* or *tshōṭū*, a son, and similarly *j* becomes *z*, as in *uzṇau*, for *ujṇau*, to arise, or *dz*, as in *dzībḥ*, for *jībḥ*, the tongue.

The letter *h* is often dropped, as in *ōṭṇau*, to go to one side, Hindī *hatnā*; *sēlau*, equivalent to the Kāshmirī *sēhol*, cold. Sometimes the *h* is retained, but is placed after the vowel which it originally preceded, as in *auṇau* or *auhṇau*, the Hindī *hōnā*, to become. The same is the case with aspirated sonant consonants. Thus, the aspiration is dropped in *gēō* (cf. Kāshmirī *gēv*), clarified butter (*ghī*), and is transferred in *gauhr*, for *ghar* or *ghōr*, a house; in *gōhrā*, a horse; and in *daihrāu*, usually written *dhaiṛāu*, a day.

A medial soft consonant is sometimes dropped, as in *lāṇau*, the Hindī *lagānā*, to apply. Similarly the letter *r* of the genitive termination *rau* is invariably dropped, so that we have *hāthiō* for *hāthi-rō*, of an elephant.

The letter *t* (especially when representing an older *tr*), as usual, is liable to be changed to *ch*. Thus we have *chaun*, three; *jēchṇau*, Hindī *jōtnā*, to yoke; and *rāch*, Hindī *rāt*, night.

Nouns.—A very common termination for nouns and adjectives is *ṭau* (or *ṭrau*) added without changing the meaning. Thus we have *bāhrṭau*, a load, Hindī *bhār*; and *utṭṭau* or *utṭrau*, high, Hindī *ūchā*.

The declension of nouns as a whole closely follows that of the Simla dialects, but there are divergencies of importance.

The genitive termination *rō* of Simla drops its initial *r*, and becomes *au* (or *ō*), which is added, like a true termination, to the main word. Thus the genitive of *gauhr*, a house, is *gauhrau* or *gauhrō*, and of *tshōtī*, a girl, *tshōtīau*. It may be noted that in Sainjī, a dialect of the adjoining Kulu Group, the reverse course is followed, the *ō* being dropped and the *r* retained. The case of the agent takes the termination *ai* (or *ē*) as in *tshōtīai* (-*ē*), by the girl.

In the case of nouns ending in *au* (*ā*, *ō*) or *ū*, the termination of the nominative is dropped, and the genitive (singular or plural) termination is *ēau*, that of the agent being *ēyai*. Thus from *gōhrau*, a horse, the genitive (singular or plural) *gōhrēau* (*gōhrēō*), and the agent (singular or plural) *gōhrēyai* (-*ēyē*).

The other cases, as elsewhere, are formed with postpositions added to an oblique form. In the case of masculine nouns ending in *au* (*ā*, *ō*, or *ū*), the oblique form, singular or plural, is made by changing *au* to *ai* or *ē*. Thus, *gōhrau*, a horse, oblique singular or plural, *gōhrai* or *gōhrē*. In the case of masculine nouns ending in a consonant, the oblique form, singular or plural, is made by adding *ā*. Thus *gauhr*, a house, oblique form, singular or plural, *gauhrā*.

In the case of feminine nouns ending in a consonant, the oblique form, singular or plural, is made by adding *ī*. Thus, *būhṇ* or *baiṇṇ*, a sister; oblique form, singular or plural, *baiṇī*. In the case of all other nouns, the oblique form, singular or plural, is the same as the nominative singular.

The nominative plural of masculine nouns in *au* (*ā*, *ō*, *ū*) is made by changing the *au* to *ai* or *ē*. Thus, *gōhrau*, a horse; *gōhrai* or *gōhrē*, horses. In the case of feminine nouns ending in a consonant, it is formed by adding *ī*. Thus, *baiṇṇ*, a sister; *baiṇīṇī*, sisters. Outer Sirājī, however, has no nasalization (*baiṇṇī*). In the case of all other nouns, the nominative plural is the same as the nominative singular.

The vocative of masculine nouns ends in *ā* in the singular, and in *ō* in the plural. In the case of feminine nouns it ends in *ē* in the singular, and in *ō* or *ē* in the plural.

It will thus be seen that the plural has the same form as the singular, except in the vocative, and in the case of nominative plurals of masculine nouns in *au* (*ā*, *ō*, *ū*) and of feminine nouns ending in a consonant.

The following table gives these changes in a succinct form:—

Nom. sing.	Nom. plur.	Gen. sing. and plur.	Ag. sing. and plur.	Obl. sing. and plur.	Voc. sing.	Voc. plur.
<i>gōhrau</i> (ā, ō), a horse	<i>gōhrai</i> (ē)	<i>gōhrēau</i> (ō)	<i>gōhrēyai</i> (ē)	<i>gōhrai</i> (ē)	<i>gōhrēā</i>	<i>gōhrēō</i>
<i>gauhr</i> , a house	<i>gauhr</i>	<i>gauhrau</i> (ō)	<i>gauhrai</i> (ō)	<i>gauhrā</i>	<i>gauhrā</i>	<i>gauhrō</i>
<i>hāthi</i> , an elephant	<i>hāthi</i>	<i>bāthīau</i> (ō)	<i>hāthīai</i> (ē)	<i>hāthi</i>	<i>hāthīā</i>	<i>hāthīyō</i>
<i>tshōtī</i> , a girl	<i>tshōtī</i>	<i>tshōtīau</i> (ō)	<i>tshōtīai</i> (ē)	<i>tshōtī</i>	<i>tshōtīyē</i>	<i>tshōtīyō</i>
<i>būhṇ</i> or <i>baiṇṇ</i> , a sister	<i>baiṇīṇī</i> (O. S. <i>baiṇṇī</i>).	<i>baiṇṇau</i> (ō)	<i>baiṇṇai</i> (ē)	<i>baiṇṇi</i>	<i>baiṇṇē</i>	<i>baiṇṇō</i>

According to Mr. Bailey the vocative singular of *bāb*, a father, is irregular, being *bābb*, but in the specimen, the regular form, *bābā*, is always given.

The genitive (singular or plural) of *gāō*, a cow, is *gāwō*, and its agent *gāwai*.

As regards the formation of cases, the genitive termination is, as usual adjectival, changing to *ai* or *ē* when agreeing with a masculine noun in the oblique singular or in the plural, and to *i* when agreeing with a feminine noun. The masculine oblique singular of *gōhrēau* is *gōhrēai* (-ē) or *gōhrāi* (-ē).

Sometimes in the parable, instead of the regular termination *au* of the genitive, we come across the fuller form *rau* (*rō*), masculine singular; oblique and plural *rai* (*rē*); fem. *ri*. This is evidently borrowed from Kiūṭhālī.

The postposition of the dative-accusative is *lai* (of which *lē* and *lhē* are variants) or *kē*. That of the locative is *dē* or *dī*, though sometimes, in the parable, we come across the Kiūṭhālī adjectival *dō*. For the ablative the postposition is *kā*, or *thakā*. *Mā* means 'from in.' Outer Sirājī has *kē*, from, just as we shall see that Inner Sirājī has *kā*.

Adjectives call for no remarks. Those in *au* (*ā*, *ō*, *ū*) change to *ai* (*ē*) when agreeing with masculine nouns in the oblique singular or in the plural, and to *i* when agreeing with feminine nouns.

Comparison is made as usual, the thing with which comparison is made being put in the ablative

Pronouns.—The first two personal pronouns are declined as follows:—

	I.	Thou.
Sing.		
Nom.	<i>mū</i> (O. S. <i>hū</i>)	<i>tū</i> .
Agent	<i>maī</i>	<i>taī</i> .
Obl.	<i>mū</i> , <i>mū</i>	<i>tā</i> , <i>tā</i> .
Gen.	<i>mērau</i> (-ō)	<i>terau</i> (-ō).
Plur.		
Nom. } Agent }	<i>hamē</i> , <i>hāmē</i>	<i>tumē</i> , <i>tūmē</i> .
Obl.	<i>hamā</i> , <i>hāmā</i>	<i>tumā</i> , <i>tūmā</i>
Gen.	<i>māhrau</i> (-ō)	<i>thārau</i> (-ō).

In the nominative plural, the final nasal may be omitted. Thus *hame*, etc.

The Demonstrative Pronouns, also used as pronouns of the 3rd person, have three genders in the singular, when used as substantives. When used as adjectives, the masculine form is used whatever may be the gender of the noun with which they are in agreement. Thus, in the parable we have *tēū* (not *tūtth*) *mulkhā-rō ēkī māṅsā sōṅgē* with a man of that country.

	He, she, it, this.			He, she, it, that.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.—						
Nom.	<i>jau</i> (<i>jō</i>), <i>ēū</i> , <i>ēh</i> (O. S. also <i>ē</i>)	<i>jau</i> (<i>jō</i>), <i>ēū</i> , <i>ēh</i>	<i>jau</i> (<i>jō</i>), <i>ēū</i> , <i>ēh</i>	<i>sau</i> (<i>sō</i>), <i>sai</i> (<i>sē</i>) (O. S. also <i>ōh</i>)	<i>sau</i> (<i>sō</i>), <i>sai</i> (<i>sē</i>)	<i>sau</i> (<i>sō</i>), <i>sai</i> (<i>sē</i>) (O. S. <i>ōh</i>)
Agent	<i>ēūai</i> (- <i>ē</i>)	<i>ai</i> (<i>ē</i>)	<i>ēūai</i> (- <i>ē</i>)	<i>tīnī</i> (O. S. <i>tēf</i>)	<i>tai</i> (<i>tē</i>) (O. S. <i>lai</i>)	<i>tīnī</i> (O. S. <i>tēf</i>)
Obl.	<i>ēū</i> , <i>ēs</i> .	<i>aiā</i> (<i>ēā</i>)	<i>ētth</i>	<i>tēū</i> , <i>tēs</i> , <i>tēh</i>	<i>taiā</i> , <i>tēā</i>	<i>tētth</i>
Gen.	<i>ēh-rau</i> (- <i>rō</i>)	<i>aiāu</i> (- <i>ō</i>) (O. S. <i>ēsō</i>)	<i>ētthau</i> (- <i>ō</i>)	<i>tēūāu</i> (- <i>ō</i>), <i>tēh- rau</i> (- <i>rō</i>), <i>tēs- rau</i> (- <i>rō</i>)	<i>taiāu</i> (- <i>ō</i>) (O. S. <i>tēsō</i>)	<i>tētthau</i> (- <i>ō</i>)
Plur.—						
Nom.		<i>jai</i> (<i>jē</i>), <i>ēū</i>			<i>sai</i> (<i>sē</i>)	
Agent		<i>īnai</i> (<i>inē</i> ,			<i>tīnē</i>	
Obl.		<i>inā</i>			<i>lōā</i>	
Gen.		<i>īnau</i> (<i>inō</i>), <i>ināau</i> (- <i>ō</i>)			<i>tīnau</i> (<i>tīnō</i>), <i>tīnāau</i> (- <i>ō</i>)	

Note the form *jau*, meaning 'this.' The same use of a form resembling the relative pronoun also obtains in Kājasthāni.

The **Relative Pronoun** *d̄zau* or *d̄zun*, who, which, is declined as follows. Sing. ag. *d̄zunī* or *d̄zīnī*, obl. *d̄zauō*, gen. *d̄zau-rō*. The plural is the same as the singular, except that the ag. is *d̄zunīyāi* or *d̄zīnīyāi*.

The **Interrogative Pronoun** *kuṇ*, who, is declined exactly like *d̄zun*. Its neuter is *kai* (*kē*), gen. *kiūwō*.

Indefinite Pronouns are: *kōi*, anyone, someone (ag. *kuṇī*, gen. *kōsuī*), and *kichh*, anything, something. *D̄zau kuṇī* or *d̄zun kuṇī* is 'whoever,' and *d̄zau kichh* or *d̄zun kichh* is 'whatever.'

VERBS.—A. Auxiliary Verbs and Verbs Substantive.

The Verb Substantive in the present takes the form *ā*, *isā*, or (O. S.) *āssā*, all of which are used for all persons of both numbers. In the first person singular and plural, we also find the form *ā̄*. O. S. has also *ā̄* in the first person singular.

The past tense is *lau* (*tō*), pl. *tai* (*tē*); fem. sing. and plur. *tī*. We occasionally come across the Kiūṭhali forms *thau* (*thō*), *thai* (*thē*), *thī*. As usual, this does not change for person.

A negative Verb substantive is *nēhī ainthī*, I am not. It does not change for number or person. Outer Sirājī has *āthī* instead of *ainthī*.

B. Active Verb.—Infinitive *piṅau* (-*ṅū*, -*ṅō*), to strike. After *r* we have *ṅau* instead of *ṅau* as in *ṅōrnau*, to graze. Outer Sirājī has optionally -*ṅū* instead of -*ṅō*.

Present Participle *piṅdau* (-*dā*, -*dō*), striking. After a vowel the termination is *ndau*, as in *jāndau*, going. So *rauṅdau*, *rauṅdau*, or *rōṅdau*, remaining, from *rauṅṅau*, *rauṅṅau* or *rōṅṅau*, to remain.

Past Participle, *piṅau* (-*ā*, -*ō*), struck.

Irregular are :—

<i>auṅṅau</i> or <i>auṅṅau</i> , to be, to become,	past part. <i>ūṅṅau</i> , <i>ūṅṅau</i>
<i>dēuṅṅau</i> , to go,	<i>dēūṅṅau</i>
<i>lagṅṅau</i> , to be joined,	<i>lāṅṅau</i>
<i>jāṅṅau</i> , to go,	<i>gōṅṅau</i> or <i>ṅau</i> , plur. <i>gēai</i> , <i>gai</i> ; fem. <i>gēi</i>
<i>kōrnau</i> , to do,	<i>kīṅṅau</i>
<i>dēṅṅau</i> , to give,	<i>dīṅṅau</i> (O. S. <i>dēṅṅau</i>)
<i>laiṅṅau</i> , to take, is regular.	

The Outer Sirājī *ichṅṅau*, to come, has its past participle *āō*.

Future Passive Participle, *piṅṅau*, meet to be struck.

Same in form as the Infinitive, but declinable as an adjective.

Conjunctive Participle, *piṅṅō*, having struck (in compounds, *piṅṅi*). Outer Sirājī, *piṅṅō-kōrē*.

Adverbial Pres. Part., *piṅṅā*, while striking.

Noun of Agency, *piṅṅāṅṅā*.

Imperat. 2 sing. *piṅṅ*, strike thou.

2 plur. *piṅṅau* (O. S. *piṅṅā*), strike ye.

In this form Mr. Bailey doubles the final consonant of the root. Thus, *piṅṅṅ*, *piṅṅṅau*.

Present. Used both as a Present Indicative and as a Present Subjunctive, and in Outer Sirājī as a Future; I strike, I may strike (O. S. I shall strike), etc.

	Sing.	Plur.
1.	<i>piṅṅ</i>	<i>piṅṅṅ</i> , <i>piṅṅā</i>
2.	<i>piṅṅā</i>	<i>piṅṅā</i>
3.	<i>piṅṅā</i>	<i>piṅṅā</i>

It will be observed that the second and third person of both numbers have all the same forms.

āṅṅau, to come, has :—

	Sing.	Plur.
1.	<i>āṅṅ</i>	<i>āṅṅṅ</i> , <i>āṅṅ</i>
2 & 3.	<i>āṅṅ</i>	<i>āṅṅ</i>

dēuṇau, to go, has:—

	Sing.	Plur.
1.	<i>ḍēū</i>	<i>ḍēwī, ḍēwā</i>
2 & 3.	<i>ḍēwā</i>	<i>ḍēwā</i>

A Definite Present may be formed with the past participle of the verb *lagṇau*, and the present participle, as in *mũ piṭḍau lāgau aundau*, I am beating, equivalent to the Hindi *maĩ mārtā lagā hōtā (hũ)*.

The Imperfect is formed from the present by adding *tau (tō)* (plur. *tai (tē)*; fem. *tī*) to the present. Thus *mũ piṭū tau*, I was beating.

Or it may be formed on the same principle as the present definite. Thus, *mũ piṭḍau lāgau aundau tau*, I was striking.

The Past Conditional is simply the present participle, and does not change for person. Thus, *mũ piṭḍau*, (if) I had struck.

The Future is thus conjugated:—

	Sing.	Plur.
1.	<i>piṭmũ, piṭū</i>	<i>piṭmẽ, piṭī, piṭā</i>
2.	<i>piṭā</i>	<i>piṭā</i>
3.	<i>piṭā</i>	<i>piṭā</i>

It will be seen that this tense is the same as the present, except that it has additional forms in the first person singular and plural. In that person, *dēuṇau*, to go, makes *ḍēmũ, ḍēmẽ*. Outer Sirāji has no forms in *mũ* or *mẽ*.

The past tenses are formed from the past participle as usual, and need no remarks.

Thus:—

- mũ dēuṇau*, I went.
- maĩ piṭau*, I struck him.
- mũ dēuṇau tau*, I had gone.
- maĩ piṭau tau*, I had struck him.

Mr. Bailey gives as a continuative compound, a phrase corresponding to *mũ piṭḍau rauhũ*, I continue to fall. The present participle is also used in inceptive compounds, as in *sau raundau lāgau*, he began to dwell (with a man of that country). It is also used as an infinitive of purpose, as in *sau suṅgrai tsārdau lāau*, he appointed him to feed swine.

The conjunctive participle in *i* is used in various verbal compounds, as in *lōpōdāwī mukau* (when), he had completely wasted.

Mr. Bailey draws attention to an idiomatic use of the genitive with the present participle, the latter being used in a passive sense. Thus, *jau kitāb tēuē nehĩ pōṛhdī*, as for his (part), this book is not being read, *i.e.*, he cannot read this book; *mērē nehĩ ḍēundau*, as for my (part), there is not going, *i.e.*, I cannot go.

The usual verb for 'to go' is *dēuṇau*. *Jāṇau* is mainly employed in composition.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRI (ŚÓDŌCHI).

एकी बाबे दोई छोटू ते । तीना माँ हखने छोटूए बोलौ हे बाबा आपणी घरची मांभा जी मेरी बाँडी पड़ा तेज मूलहे दे । तेबी तीनी तीना ले आपणी घरची बाँडी । थोड़े धेड़े जए ते तीनी छोटूए आपणे बाँडेई घरची कठी करय दूर देखा री सैली के डेजओ । तेती आपणी घरची जादपणे-दी लपडावी दीनी । जेबी सारी घरची लपडावी मुकी । तेबी तेज मुलखा दे बड्डी काळ पड़ी । तेबी सौ बड्डी दाऊजी जओ । तेबी सौ तेज मुलखा रे एकी माण्शा संगे रौंदौ लागौ । तीनी सौ आपणी लाँगटी दो सुंगरे चारदौ लाओ । तेबी सौ सुंगरे रे बचे औंदे शलोकडे सिधे आपणौ पोटभरा तौ । तेज ले ओर कोई किछ ना देखा तौ । तेबी तेज ले सोच आई । आपणे जी दे सूँची जे मेरे बाबा काए जेतरे रीगड़ बेठू आसा तीना काए खाणे बाँडणे ले रौटी मुत्ती ओआ । मूँ लागौ औंदो भूखौ मरदौ । मूँ एबी उजुयो आपणे बाबा काए ले डेज । तेज के बोलू जे बाबा मूँ ताँ काए परमेसरा काए बदकौ पापी जओ । मूँ एबी तेरी छोटूओलणे जोगौ ना रौही । मू ले एकी रीगड़ा बराबरी रख । तेबी सौ खड्डी उजुओ । आपणे बाबा काले आओ । तेबी सै भरी दूर तौ तेतरी तेजए बाबे हेरी । देखी घीण की । ठूरयो तेजए मूँहा दी पोपी दीनी । तेजए छोटूए तेज ले बोलौ ए बाबा मूँ ताँ काए परमेसरा काए बदकौ पापी जओ । मूँ एबी तेरी छोटू बोलणे जोगौ ना रौओ । तेजए बाबे आपणे रीगड़ा ले बोलौ जे सभी का बीतै जुड़कै आपणौ एज ले बटेओ । एजए हाथा दे काँगणी लाओ लाता दे पोलड़े लाओ । हामाँ ले खाणौ पीणौ खुशी ओणे देओ । की ले जे मेरी जी छोटू मुओ तौ फिरे जीउंदौ जओ गड़ाओ तौ एबी मिली गोओ । सै खुशी औंदी लागी ॥

तेजओ बड्डी छोटू खेचा दो तौ । जेबी सौ घौरा सेठ पूजौ तीनी नाचणौ गाणौ शुणौ । तो एकी रीगड़ा ले बोदिय पूछौ जे के जी लागे औंदे करदे । तीनी बोलौ तेज ले तेरी भाज आओ तेरे बाबे खानाकारी की की ले जे तेज ले सौ भकौ चाँगौ जीउंदौ मिलौ । तेबी गाए सौ नराळ

जमी । भौत्रे डेउंदी भाजी । तेथी गाए तेजमी बाब बरे आमी । तेज
 ले पतेउंदी लागी । तीनी बोलौ जे एची बरश ताँ सिधे रौइंदे खटदे
 ऊई । कीबीए तेरी बोल ना अटाची । तँ मेरी तार्ई कीबी एक छेळू बी
 ना दीनी जेत्य का मूँ बी साज संगे खुशी रअंदी । जेबी तेरी छोटू आमी
 जीनी तेरी सारी घरची छेवडी के मराई तँ एह री तार्ई खानाकारी की ।
 बाबे तेज ले बोलौ ए छोटू तू तो मूँ संगे घेडी रौइहा । जी मूँ काए आ, सी
 सब तेरी आ । इमाँ ले खुशी मनाउणी चेइजे । की ले जे तेरी भाई मोरी
 गोमी तौ तेबी जीउंदी फिरौ गड़ाई गोमी तौ एबी मिली गोमी ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (ŚODŌCHĪ).

TRANSLITERATION AND TRANSLATION.

Eki-bābē dōi tshōtū tai. Tinā-mā hōknē-tshōtūē
Of-one-father two sons were. Them-from-among by-the-younger-son
 bōlau, 'hē bābā, āpnī-ghōrchī-nāndzhā dzau mērau bāḍau pōrā,
it-was-said, 'O father, thine-own-property-from-in what my share falls,
 tēu mū-lhai 23.' Tēbi tinī tinā-lai āpnī ghōrchī bāḍī.
that me-to give.' Then by-him them-to his-own property was-divided.
 Thōrai daihrai ūai-tai, tinī-tshōtūē āpnē-bāḍēi ghōrchī kōtthi
A-few days become-were, by-that-son of-his-own-share the-property togethe,
 kōrēḍ dūr-dēsā-rī saili-kē dēūau. Tēti āpnī ghōrchī
having-made a-far-country-of journey-to it-was-gone. There his-own property
 jādpōṇē-dī lōpōḍāwī dīnī. Jēbi sārī ghōrchī
debauchery-on having-squandered was-given. When all property
 lōpōḍāwī mukau, tēbi tēu-mulkhā-dē bōḍḍau kāl pōrau.
having-squandered he-completed, then that-country-in a-great famine fell.
 Tēbi sau bōḍḍau dālji ūau. Tēbi sau tēu-mulkhā-rē ēki-māṇṣā-sōngē
Then he very poor became. Then he that-country-of a-man-with
 raundau lāgau. Tinī sau āpnī-lāḡṭi-dō sungrai tsārdau lāau.
dwelling began. By-him he his-own-fields-in swine feeding was-appointed.
 Tēbi sau sungrē-rē bōchē-aundē-śōlōkrē-sithē āpnau pōṭ bhōrā-tau.
Then he the-swine-of remaining-being-husks-with his-own belly filling-was.
 Tēu-lai ōr-kōi kichh nā dēā-tau. Tēbi tēu-lai sōch āi.
Him-to other-anyone anything not giving-was. Then him-to thought came.
 Āpnē-jī-dē sūchau dzai, 'mērē-bābā-kāē jētrē rigḍr bēthū
His-own-soul-in it-was-thought that, 'my-father-near as-many servants slaves
 āsā, tinā-kāē khāṇē-bāḍṇē-lai rōṭi muktī ōā. Mū lāgau-aundau
are, them-near eating-dividing-for bread much was. I occupied-being
 bhūkhau mōrdau. Mū ēbi uzuō āpnē-bābā-kāē-lai dēu.
hungry (am-)dying. I now having-arisen my-own-father-near-to may-go.
 Tēu-kē hōlū dzai, "bābā, mū tā-kāē Pōrmēsā-kāē bōdkau pāpī
Him-to I-may-say that, "father, I thee-near God-near great sinner
 ūau. Mū ēbi tērau tshōtū bōlnē jōgau nā rauhau. Mū-lai
became. I now thy son to-say worthy not remained. Me(acc.)
 ēki-rigōrā-bōrābōri rōkh." Tēbi sau khōrau uzuau. Āpnē-bābā-kālai
a-servant-like keep." Then he standing arose. His-own-father-near

āau. Tēbi sai bhōri dūr tau, tētri tēūē-bābē hērau.
he-came. Then he great distance was. then by-his-father he-was-seen

Dēkhi ghīn ki. Thūrōō tēūē-mūhā-dī pōppi dīni.
Having-seen pity was-made. Having-run his-face-on kisses were-given.

Tēūē-tshōtūē tēū-lai bōlau, 'ē bābā, mī tē-kāē Pōrmēsā-kāē bōdkau
By-his-son him-to it-was-said, 'O father, I thee-near God-near great
 pāpi ūau. Mī ēbī tērau tshōtū bōlnē jōgau nā rauau.'
sinner became. I now thy son to-say worthy not remained.'

Tēūē-bābē āpnē-rigōrā-lai bōlau dzai, 'sōbhī-kā bitai jurkai
By-his-father his-own-servants-to it-was-said that, 'all-than good garments
 ānau, ēū-lai bōdhēau; ēūē-hātthā-dē kāgnī lāau, lātā-dē pōlrai lāau.
bring, this-one-to put-on; this-one's-hand-on a-ring put, foot-on shoes put.

Hāmā-lai khānau pīnau khuśi aunē dēau. Ki-lai dzai
Us-to eating drinking happiness to-become give. What-for that
 mērau jau tshōtū muau-tau, phirē jūndau ūau; gōrāau-tau, ēbī
my this son dead-was, again living became; lost-was, now
 mili-gōau.' Sai khuśi aundi lāgi.
got-went.' That happiness being began.

Tēūau bōddau tshōtū khētsā-dō tau. Jēbi sau gauhrā-sēthē
His elder son the-field-in was. When he the-house-near
 pūjau, tinī nātsnau gānau sunau. Tō ēki-rigōrā-lai bōdēō
arrived, by-him dancing singing was-heard. Then a-servant-to having-called
 pūchhau dzai, 'kai jau lāgē-aundē-kōrdē?' Tinī
it-was-asked that, 'what this (they-)employed-being-(are-)doing?' By-him
 bōlau tēū-lai, 'tērau bhāū āau; tēre-bābē khānākāri ki,
it-was-said him-to, 'thy brother came; by-thy-father a-feast was-made,
 ki-lai dzai tēū-lai sau bhōlau tsāgau jūndau milau.' Tētth-i-gāē
what-for that him-to he well healthy living was-got.' That-even-upon
 sau nōrāj ūau. Bhitrē dēundau bhājau. Tētth-i-gāē tēūau
he angry became. Within going he-refused. That-even-upon his
 bāb bārē āau. Tēū-lai pōtēundau lāgau. Tinī bolau
father outside came. Him-to remonstrating began. By-him it-was-said
 dzai, 'ētri bōrōs tē-sithē rauhdē khōtdē ūi. Kēhiē
that, 'so-many years thee-with in-living in-serving became (passed). Ever-even
 tērau bōl nā oṭāau. Tai mēri-tāi kēbi ēk chhēlū bi
thy word not was-put-aside. By-thee me-for ever one kid even
 nā dīnau, jētth-kā mī bi sāū-sōngē khuśi rōōndau.
not was-given, which-from I also friend-with happy might-have-remained.

Jēbi tērau tshōtū āau, dzibi tēri sārī ghōrchī tshēōri-kē mōrāi,
When thy son came, by-whom thy all property harlots-to was-wasted,

taī ēh-rī-tāī khānākārī kī.' Bābē tēū-lai bōlau,
by-thee him-of-for a-feast was-made.' By-the-father him-to it-was-said,
 'ē tahōtū, tū tō mū-sōngē daihri rauhā. Dzau mū-kāē ā,
'O son, thou verily me-with (for-)days remainest. What me-near is,
 mau sōb tērau ā. Hamā-lai khuṣi mōnāunī chēijē, kī-lai
that all thine is. Us-for happiness to-be-celebrated is-proper, what-for
 dzai tērau bhāi mōri-gōau-tau, tēbi jūndau phirau;
that thy brother having-died-gone-was, then living returned;
 gūrai-gōau-tau, ēbi mili-gōau.'
having-been-lost-gone-was, now having-been-found-went.'

STANDARD LIST OF WORDS AND PHRASES IN THE ŠODŌCHI DIALECT.

English.	Šodochi.	English.	Šodochi.
1. One . . .	Ėk.	26. He . . .	Šo, sau.
2. Two . . .	Doš, doi.	27. Of him . . .	Teh-ro, tše-ro, tšuo.
3. Three . . .	Chaun.	28. His . . .	Teh-ro, tše-ro, tšuo.
4. Four . . .	Tšar.	29. They . . .	Sai.
5. Five . . .	Pāñj.	30. Of them . . .	Tmāš, tmō.
6. Six . . .	Chhē, ohau.	31. Their . . .	Tinšo, tmō.
7. Seven . . .	Sāt.	32. Hand . . .	Hātth.
8. Eight . . .	Āth.	33. Foot . . .	Lāt.
9. Nine . . .	Nau.	34. Nose . . .	Nak.
10. Ten . . .	Dōš.	35. Eye . . .	Ākkh.
11. Twenty . . .	Biš, bi.	36. Mouth . . .	Māh.
12. Fifty . . .	Pajāh.	37. Tooth . . .	Dānd.
13. Hundred . . .	Šau.	38. Ear . . .	Kan.
14. I . . .	Mī.	39. Hair . . .	Šraj.
15. Of me . . .	Mērau, mēro.	40. Head . . .	Mūvđ.
16. Mine . . .	Mērau, mēro.	41. Tongue . . .	Dzibh.
17. We . . .	Hamē, hamē, hāmē, hāmē.	42. Belly . . .	Pōt, pot.
18. Of us . . .	Mābro.	43. Back . . .	Pi(th).
19. Our . . .	Mābro.	44. Iron . . .	Loha.
20. Thou . . .	Tā.	45. Gold . . .	Sīnau.
21. Of thee . . .	Tērau, tēro.	46. Silver . . .	Rōpau.
22. Thine . . .	Tērau, tēro.	47. Father . . .	Būb.
23. You . . .	Tumē, tumē, tāmē, tāmē.	48. Mother . . .	ī.
24. Of you . . .	Tšarō.	49. Brother . . .	Bēš.
25. Your . . .	Tšarō.	50. Sister . . .	Dai (elder), hāihv (younger).

English.	Siddhi.	English.	Siddhi.
51. Man . . .	Māpūchh, dāpā, mōrd.	78. Eat . . .	Khā.
52. Woman . . .	Chhōwṛī, ṭhōwṛī.	79. Sit . . .	Bēṭ.
53. Wife . . .	Nāṅī.	80. Come . . .	Ā.
54. Child . . .	Mhāṭṛo, ohhōṭā, ṭhōṭā.	81. Beat . . .	Pit.
55. Son . . .	Chhōṭā, ṭhōṭā.	82. Stand . . .	Khōṭā, au.
56. Daughter . . .	Chhōṭī, ṭhōṭī.	83. Die . . .	Mōr, Mūr.
57. Slave . . .	Bēṭhā.	84. Give . . .	Dā.
58. Cultivator . . .	Baan.	85. Run . . .	Thāṛ, bāg.
59. Shepherd . . .	Phuāl, bakrājā.	86. Up . . .	Gāṭ, hūbhī.
60. God . . .	Nārāṇ.	87. Near . . .	Nerī, nēḍḍhī.
61. Devil . . .	Rākās.	88. Down . . .	Tol, tōl, hāndī.
62. Sun . . .	Sōraj, daihpō.	89. Far . . .	Dūr.
63. Moon . . .	Dṛōṭh, dṛōṭh.	90. Before . . .	Āgdō.
64. Star . . .	Tārō.	91. Behind . . .	Pātahā.
65. Fire . . .	Āg.	92. Who . . .	Kuṇ.
66. Water . . .	Pāṇī.	93. What . . .	Kō.
67. House . . .	Gauhr, ghanr.	94. Why . . .	Kīlō, kīlāī.
68. Horse . . .	Gōhpō, ghōṭō.	95. And . . .	⁂ Ā, or.
69. Cow . . .	Gāo.	96. But . . .	Sidhō, pōr.
70. Dog . . .	Kakar.	97. If . . .	Dṛai.
71. Cat . . .	Braijō.	98. Yes . . .	Ō.
72. Cook . . .	Kukkhrō.	99. No . . .	Nā.
73. Duck . . .	Batak.	100. Alas . . .	Jhart.
74. Ass . . .	Gādho.	101. A father.. . .	Bāb.
75. Camel . . .	ṛī.	102. Of a father . . .	Bābō.
76. Bird . . .	Chīkhrī.	103. To a father . . .	Bābā-lai.
77. Go . . .	Dow.	104. From a father . . .	Bābā-kā.

English.	Śūdrāchī.	English.	Śūdrāchī.
105. Two fathers . . .	Dos bāb.	132. Good . . .	Ātghō, hētghō.
106. Fathers . . .	Bāb.	133. Better . . .	(Ēh-thakē) hētghō.
107. Of fathers . . .	Bāb.	134. Best . . .	(Sōbhr-kā) hētghō.
108. To fathers . . .	Bābā-lai.	135. High . . .	Utghō, utghō.
109. From fathers . . .	Bābā-kā.	136. Higher . . .	(Ēh-thakē) utghō.
110. A daughter . . .	Tshōṭi.	137. Highest . . .	(Sōbhr-kā) utghō.
111. Of a daughter . . .	Tshōṭis.	138. A horse . . .	Gōhrō.
112. To a daughter . . .	Tshōṭi-lai.	139. A mare . . .	Gōhri.
113. From a daughter . . .	Tshōṭi-kā.	140. Horses . . .	Gōhrai.
114. Two daughters . . .	Dos tshōṭi.	141. Mares . . .	Gōhri.
115. Daughters . . .	Tshōṭi.	142. A bull . . .	Bōḍ.
116. Of daughters . . .	Tshōṭis.	143. A cow . . .	Gō.
117. To daughters . . .	Tshōṭi-lai.	144. Bulls . . .	Bōḍ.
118. From daughters . . .	Tshōṭi-kā.	145. Cows . . .	Gō.
119. A good man . . .	Hētghō māṇōhh.	146. A dog . . .	Kākar.
120. Of a good man . . .	Hētghō māṇchhō.	147. A bitch . . .	Kākri.
121. To a good man . . .	Hētghō māṇchhā-lai.	148. Dogs . . .	Kākar.
122. From a good man . . .	Hētghō māṇchhā-kā.	149. Bitches . . .	Kākri.
123. Two good men . . .	Dos hētghō māṇōhh.	150. A he goat . . .	Bākrō.
124. Good men . . .	Hētghō māṇōhh.	151. A female goat . . .	Bākri.
125. Of good men . . .	Hētghō māṇchhō.	152. Goats . . .	Bākrō.
126. To good men . . .	Hētghō māṇchhā-lai.	153. A male deer . . .	Rāl.
127. From good men . . .	Hētghō māṇchhā-kā.	154. A female deer . . .	Rālāi (doubtful).
128. A good woman . . .	Hētghī tshōwri.	155. Deer . . .	Rāl.
129. A bad boy . . .	Riv tshōṭi.	156. I am . . .	Mē ē, ē, ē.
130. Good women . . .	Hētghī tshōwri.	157. Thou art . . .	Tā ē, ē.
131. A bad girl . . .	Riv tshōṭi.	158. He is . . .	Sō ē, ē.

English.	Šūdōchi.	English.	Šūdōchi.
159. We are	Hamē ū, ā, āsā.	186. Thou beatest (<i>Past Tense</i>).	Taī piṭau.
160. You are	Tumē ū, āsā.	187. He beat (<i>Past Tense</i>)	Tini piṭau.
161. They are	Sai ū, āsā.	188. We beat (<i>Past Tense</i>)	Hamē piṭau.
162. I was	Mū tau.	189. You beat (<i>Past Tense</i>)	Tumē piṭau.
163. Thou wast	Tā tau.	190. They beat (<i>Past Tense</i>).	Tinē piṭau.
164. He was	So tau.	191. I am beating	Mū piṭau lāgan aundan.
165. We were	Hamē tai.	192. I was beating	Mū piṭau lāgan aundan tau.
166. You were	Tumē tai	193. I had beaten	Maī piṭau tau.
167. They were	Sai tai.	194. I may beat	Mū piṭā.
168. Be	Au.	195. I shall beat	Mū piṭmū.
169. To be	Aupan, nubpan.	196. Thou wilt beat	Tā piṭā.
170. Being	Aundan, aundau.	197. He will beat	Sō piṭā.
171. Having been	Anēō.	198. We shall beat	Hamē piṭmē.
172. I may be	Mū auō.	199. You will beat	Tumē piṭā.
173. I shall be	Mū aumū.	200. They will beat	Sai piṭā.
174. I should be . . . .	.....	201. I should beat . . . .	.....
175. Beat	Piṭ.	202. I am beaten	Mū piṭau jāfi.
176. To beat	Piṭpan.	203. I was beaten	Mū piṭau gau.
177. Beating	Piṭdan.	204. I shall be beaten	Mū piṭau jāfmū.
178. Having beaten	Piṭyō, piṭēō.	205. I go	Mū dēā.
179. I beat	Mū piṭā.	206. Thou goest	Tā dēwā.
180. Thou beatest	Tā piṭā.	207. He goes	Sō dēwā.
181. He beats	Sō piṭā.	208. We go	Hamē dēwi.
182. We beat	Hamē piṭi, piṭā.	209. You go	Tumē dēwā.
183. You beat	Tumē piṭā.	210. They go	Sai dēwā.
184. They beat	Sai piṭā.	211. I went	Mū dēān.
185. I beat (<i>Past Tense</i>)	Maī piṭau.	212. Thou wentest	Tā dēān.

English.	Śārdhā.	English.	Śārdhā.
213. He went . . .	So dēñau.	228. I have beaten his son with many stripes.	Maĩ ēh-rō tshōtū ohhiuntai-kē piñau.
214. We went, . . .	Hamē dēñsi.	229. He is grazing cattle on the top of the hill.	So dōgai ohārdau dāhrā-gāē lāgo aundau āsā.
215. You went . . .	Tumē dēñai.	230. He is sitting on a horse under that tree.	So tēñ bātā pārō gohrē-gāē bēsau aundau ā.
216. They went . . .	Sai dēñai.	231. His brother is taller than his sister.	Ēh-rō bāē ēh-ri baiñpi-kē uishto ā.
217. Go . . .	Dēō.	232. The price of that is two rupees and a half.	Tēh-rō mōl dhāhē rupayyē ā.
218. Going . . .	Dēundau.	233. My father lives in that small house.	Mērau bāb tēs māhtōē gauhrā-di raubā.
219. Gone . . .	Dēñau, gau.	234. Give this rupee to him.	Ēs rupayyē tēs-lai dē.
220. What is your name?	Tērō kē nau?	235. Take those rupees from him.	Tinā rupayyē tēñ-kā orñ lai.
221. How old is this horse?	Ēñ jōhrēai kai umar ā?	236. Beat him well and bind him with ropes.	Rōēi-di bānyō tēñ khōb piñ.
222. How far is it from here to Kashmir?	Kaśmirā tāĩ indā-kū kētrō dār āsā?	237. Draw water from the well.	Kūē-kā pāpi jhira.
223. How many sons are there in your father's house?	Tērō bābē gauhrā-di kētrō tshōtū āsā?	238. Walk before me.	Mā-kā ēgdi hāññ.
224. I have walked a long way to-day.	Mū āz dārā tāĩ hāññō.	239. Whose boy comes behind you?	Tā-pā āndau kaurō tshōtū ā?
225. The son of my uncle is married to his sister.	Mērc kākēau tshōtū ēh-ri baiñpi sōngē baiñau aundau āsā.	240. From whom did you buy that?	Taĩ jau kauā-kē laio?
226. In the house is the saddle of the white horse.	Śuklē ghōrēai kāñhi gauhrā-dē āsā.	241. From a shopkeeper of the village.	Grāuē ēk bāñtē-kā.
227. Put the saddle upon his back.	Kāñhi piññti-gāē dā.		

KULU GROUP.

The Kulu subdivision of the Kangra District includes the two Tahsils of Kulu and Plach or Siraj, together with the outlying cantons of Lahul and Spiti. Lahul and Spiti, situated respectively on the headwaters of the Chenab and of the Satlaj river systems, between the mid and western Himalayas, belong rather to Tibet than to India, and in them the languages spoken belong to the Tibeto-Burman Group, and do not concern us at present.¹

The Kulu and Sirāj Tahsils lie on the hither side of the Mid-Himalayan range, and belong to India proper. Here, except in a few isolated spots such as Malana in Kulu, the language is Indo-Aryan, and belongs to the western Pabāri Group. The principal river of the Kulu Tahsil is the Bias. The River Sainj, running east to west, joins the Bias at Lārjī, near the western boundary of the subdivision.

Sirāj lies between the Sainj and, on the south, the Satlaj. It is cut into a northern and southern half by the Jalori or Suket range. The northern portion being known as Inner Sirāj, and the southern as Outer Sirāj.

As has been explained, *ante*, p. 593, the name 'Sirāj' means 'the kingdom of Śiva,' and hence 'highlands.' The language of Outer Sirāj forms a member of the Satlaj Group of Western Pabāri languages, and has been described on pp. 647 ff.

The language of Kulu proper is known as Kuḷuī or Kuḷuhī.² That of Inner Sirāj is known as Inner Sirāji. In the Valley of the Sainj, there is a distinct dialect, akin to Inner Sirāji, which Mr. Grahame Bailey names Sainji.

We have no figures for the number of speakers of Inner Sirāji or Sainji. All that are available are the figures for the total number of speakers of both Sirāj dialects including Sainji. These have been given as 50,551, and we have estimated on p. 647 that the number of speakers of Outer Sirāji may be taken as 20,000. We may roughly estimate the number of speakers of Sainji at 10,000, and give the remaining 20,551 to Inner Sirāji. Separate figures for Kuḷuī have been received, and we may therefore give the total number of speakers of the Kulu Group of dialects as follows:—

Kuluī	54,080
Inner Sirāji (estimated)	20,551
Sainji (estimated)	10,000
TOTAL	84,631

¹ The Lahul and Spiti languages are dealt with in Vol. III, Part I, of this Survey, pp. 69 ff. and 83 ff.

² The Kuḷuī language does not stop at the western boundary of Kulu. Separating Kulu from the Kangra Valley proper lies the mountainous Kangra canton of Bangāhal, which is very sparsely populated. North (or Barā) Bangāhal contains but a single small village. South (or Chhōṭa) Bangāhal is divided north and south by a mountain range into an eastern and a western half. The eastern half, containing only eighteen scattered hamlets, belongs linguistically to Kulu, and here a mixture of Kuḷuī and Maṇḍāji (the language of Maṇḍi State) is spoken, which for convenience of classification may be looked upon as identical with Kuḷuī. The western half of Chhōṭa Bangāhal, known as Bīr Bangāhal belongs linguistically to Kangra.

KUḷUĪ.

Kuḷuī, or Kuḷuhī, is spoken in Kulu proper, *i.e.*, in the Kulu Valley on the Upper Bias. It possesses most of the peculiarities of the Western

Special peculiarities. Pahārī dialects already described, but presents a few independent features. Although it has the usual Western Pahārī tendency to pronounce *a* like the *ō* in 'hot,' and *ā* like *ō* or *ā*, this is not so universal as in the Simla Group. This is specially the case in regard to the letter *ā*, which is very commonly preserved. We also find the Simla change of *t* derived from an old *tr* to *ch*, and the pronunciation of *c* as *ts*, but these peculiarities are again not so marked as in Simla. In the declension of nouns we may note that masculine nouns ending in a consonant have an oblique form ending in *ē* or *ā*, and that similar feminine nouns have an oblique form in *ī*. The postposition of the dative is *bē*, and *na* is used both for the locative and for the ablative. The demonstrative pronouns have distinct forms for the feminine, but, so far as noted, none for the neuter. The word for 'he is' is *sā* or *hē*, and for 'he was,' *tī* or *thā*. The Present and Imperfect tenses of the active verb are formed by adding *ā* to the root, and then suffixing the appropriate tense of the verb substantive. So formed, they do not change for number or person. The distinguishing mark of the future tense is the letter *l*, and the past participle usually ends in *ū*, but sometimes in *ā*.

Kuḷuī is briefly referred to in Adelung's *Mithridates* (Berlin, 1806, Vol. I., p. 294).

Authorities. In 1871, the Rev. W. J. P. Morrison laid before the American Oriental Society a Kuḷuī Vocabulary which was not published, but regarding which some remarks by the Rev. S. H. Kellogg are printed on p. xxxvii of Vol. X. (1871) of the Journal of the Society.

The first serious study of Kuḷuī is contained in MR. A. H. DIACK'S—*The Kulu Dialect of Hindī: some Notes on its Grammatical Structure, with Specimens of the Songs current amongst the People, and a Glossary* (Lahore 1896).

The late Mr. E. O'Brien prepared some notes on Kuḷuī and Gādī, which were put into type. He did not, however, live to prepare his notes finally for the press, and they never got beyond the stage of being in proof. Finally the Rev. T. Grahame Bailey prepared a general account of all the Dialects of Kulu for the new edition of the District Gazetteer, and these have been republished in his *Languages of the Northern Himalayas*, issued by the Royal Asiatic Society in 1908.

In the following pages, the freest use has been made of Mr. Diack's and Mr. Bailey's works, and I gladly take this opportunity of acknowledging the assistance I have derived from their labours.

Kuḷuī is invariably written in a form of the Tākri character. The letters differ slightly in Upper Kulu on the one hand, and in Lower Kulu and Sirāj on the other. The following plate shows the forms which the letters take:—

Written character.

The Kului Alphabet.

When letters are separated by a comma, the letter or letters before the comma are used in Upper Kulu, and those after the comma in Lower Kulu and Sirāj.

Vowels.		Consonants.		pha	ᵠ, ᵡ	ba	ᵢ, ᵣ
a	ᵠ, ᵡ	ka	ᵠ	ᵡa	ᵡ, ᵢ	bha	ᵡ, ᵢ
ā	ᵠ, ᵡ	kha	ᵡ	ᵡha	ᵡ	ma	ᵡ, ᵡ
kā	ᵠ	ga	ᵡ	ᵡa	ᵡ, ᵡ	ya	ᵡ (ᵡ)
i	ᵡ	gha	ᵡ	ᵡa	ᵡ	ra	ᵡ
ki, kī	ᵡ	cha	ᵡ, ᵡ	ᵡa	ᵡ ^{or} ᵡ, ᵡ	la	ᵡ
u, ū	ᵡ	chha	ᵡ	ᵡa	ᵡ	(va)	(ᵡ)
ku, kū	ᵡ	ja	ᵡ ^{or} ᵡ, ᵡ	ᵡha	ᵡ, ᵡ	ᵡa, ᵡa	ᵡ, ᵡ
ē, ai	ᵡ, ᵡ	jha	ᵡ, ᵡ	ᵡa	ᵡ, ᵡ	ka	ᵡ, ᵡ
kē, kai	ᵡ	ᵡa	ᵡ	ᵡa	ᵡ	ᵡhu	ᵡ
ō, au	ᵡ	ᵡa	ᵡ	ᵡa	ᵡ	ᵡhu	ᵡ
ko, kau	ᵡ	ᵡa	ᵡ	ᵡha	ᵡ, ᵡ	ᵡa	ᵡ

Ya is usually indicated by initial ᵡ, and wa by initial ᵡ. Thus ᵡᵡᵡ yā, ᵡᵡᵡ wā.

As full Vocabularies are given by Mr. Diack and by Mr. Bailey, it is not necessary to deal with the matter at any length here. Generally speaking, the Kuḷui Vocabulary resembles that of other Western Pahārī dialects, with, as usual, some local peculiarities. The following are a few words mainly taken from Mr. Bailey's longer list, which have not been recorded in the Vocabularies given above for the Simla dialects:—

- ālsī*, lazy, foolish.
ammā, a mother.
barāg, a leopard.
bhrōtū, a load.
bōtt, a way, path.
biānnā, wind.
buṭṭā, a tree.
chitṭhā or *chiffhā*, black.
chhēt, a field.
chhōllī, maize.
ḍāg or *ḍhōg*, a hill.
ḍānnā or *ḍannā*, an egg.
dhunṇā, to meet, to be obtained.
ḍzhaurnā or *jhaurnā*, to fall.
ḍgōī or *jō*, a wife.
ēṇā, *ējṇā* or *ēchhṇā*, to come.
gāhī or *ghāī*, a bear.
gaṇḍū, wise.
gāś, rain.
grā, a village.
hērnā, to see.
hōtshā or *hōchchhā*, small.
jēū, the body.
jō or *ḍgōī*, a wife.
kērnā, to do.
kōṇak, wheat.
lāhṛī, a wife.
lummā paṇṇa, to lie down.
māṇḍzā, a bed.
māṛā, ugly.
nōshṇā, to go.
paṇṇā, to fall.
pōddhrā, a plain, level ground.
rāmṛō, good.
śētṇā, to throw.
śēttā, white.
śikhā, meat.
śir, hair.
śōbhālā, good, beautiful, clean.

śōhrū, a boy.
takṛā, swift.
tōttā, hot.
tṣhēkā, swift.
uthṛā, high.
ya, a mother.

Pronunciation.—There is a tendency to shorten long vowels, as in *hōth* or *hāth*, a hand; *kōnn*, instead of the Hindi *kān*, an ear. As will be seen from these examples, a short *a* is usually pronounced like the *ō* in 'hot.' A final long *ā* of *tadbhava* masculine nouns, such as *ghōṛā*, is often changed into *ō* or *ū*, but this is not so general as in the Simla dialects, in which the change is the rule. In Kuḷuī it is most often observed in the case of past participles, as in *āū*, come; *khāū*, eaten; *pīū*, drunk; *kērū*, done; *jānū*, known. But even here some participles more often end in *ā*, e.g. *hūā*, become; *nōtthā*, gone; *gōā*, gone; *bēttā*, seated; *dhinā*, given. We also often find the termination *ū* in infinitives, as in *hōṇū*, to become; *āuṇū*, to come; *kērū*, to do: but we may also have *hōṇā*, *āuṇā*, and *kērūā*. In the case of nouns substantive the *ā* termination is the most common, although some few words, such as *śōhrū*, a boy, always have *ū*.

The consonantal changes noted in the Simla dialects also occur in Kuḷuī, but are not so frequent.

Final *s* is often changed to *h*, as in *brās* or *brāh*, rhododendron. Instead of initial *kh*, we have *chh* in the word *chhēt*, a field. The tendency of the Simla dialects to transfer the aspiration of words like *ghōṛā*, a horse, also occurs, but is not so universal. For instance, we have both *ghōṛā* and *gōhrā*. Similarly we have *ghāi* or *gāhi*, a bear.

A curious instance of hardening a soft consonant, and at the same time of inverting the position of consonants is given by Mr. Diaok in the name of the month *magsir*, which is pronounced *kaśmīr*.

In the Simla dialects *ch* is often pronounced *tṣ*, and *j* is often pronounced *z* or *dz*. These changes also occur in Kuḷuī, but are not so common. As examples we may quote *hōtṣhā* or *hōchchhā*, small; *tṣhēkā*, for *chhēkā*, swift; *jānā* or *dzānā*, to go; and *dzōnghā*, a foot, for Hindi *janghā*, the leg.

When *t* was originally followed by an *r*-sound, it often became *qh* in the Simla dialects. This also occurs in Kuḷuī, but principally in the dialect spoken in the Lower Valley. Thus we have Upper Kulu *trāz*, but Lower Kulu *chin*, 'three,' representing the Sanskrit *trayaḥ* or *triṇi*; and Upper Kulu *rāt*, but Lower Kulu *rāt* or *rāch*, night, representing a Sanskrit *rātri*.

As in the Simla dialects, there is a preference to the *ś*-sound, instead of *s*. Numerous examples will be found in the specimens.

Nouns.—As in the Simla Pabāri dialects, the plural is, as a rule, the same as the singular. The only exceptions are *tadbhava* masculine nouns in *ā* and feminine nouns ending in a consonant. The former make the nominative plural by changing *ā* to *e*; thus *ghōṛā*, a horse; *ghōṛē*, horses. The latter add *i* in the nominative plural. Thus, *bēhā*, a sister; *bēhāi*, sisters. The oblique cases of the plural are always the same as those of the singular.

The oblique case, singular and plural, of *tadbhava* masculine nouns in *ā* is made by changing the *ā* to *ō*. Thus *ghōṛā*, obl. sing. and plur. *ghōṛō*.

Masculine nouns ending in a consonant make the oblique form singular and plural by adding *ā* or *ē*. Thus *ghōr*, a house, obl. sing. and plur. *ghōrā* or *ghōrē*.

All nouns ending in *ī* or *ū* have the oblique form the same as the nominative. Thus *ādmī*, a man, obl. sing. and plur. *ādmī*; *bēṭī*, a daughter, obl. sing. and plur. *bēṭī*; *māṇhū*, a man, obl. sing. and plur. *māṇhū*.

Feminine nouns ending in a consonant make the oblique form by adding *ī*. Thus, *bēhṇ*, a sister, obl. sing. and plur. *bēhṇī*.

Nouns have also a case of the agent singular or plural formed by adding *ē* to the oblique form. But if the oblique form already ends, or can end, in *ē*, this *ē* is dropped before the *ē* of the agent case. Thus *ghōrā*, a horse, obl. form *ghōrē*, ag. *ghōrē*: *ghōr*, a house; obl. form *ghōrā* or *ghōrē*, ag. *ghōrē*; *māṇhū*, a man, obl. form *māṇhū*, ag. *māṇhūē*; *bēhṇ*, a sister, obl. form *bēhṇī*, ag. *bēhṇīē*.

The above cases are shown more conveniently in the following table:—

	Nom. Plur.	Obl. Sing. and Plural.	Ag. Sing. and Plural.
<i>ghōrā</i> , a horse	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrē</i>
<i>ghōr</i> , a house	<i>ghōr</i>	<i>ghōrā</i> , <i>ghōrē</i>	<i>ghōrē</i>
<i>ādmī</i> , a man	<i>ādmī</i>	<i>ādmī</i>	<i>ādmīē</i>
<i>māṇhū</i> , a man	<i>māṇhū</i>	<i>māṇhū</i>	<i>māṇhūē</i>
<i>bēṭī</i> , a daughter	<i>bēṭī</i>	<i>bēṭī</i>	<i>bēṭīē</i>
<i>bēhṇ</i> , a sister	<i>bēhṇī</i>	<i>bēhṇī</i>	<i>bēhṇīē</i>

According to Mr. Diack, all nominatives plural are formed by adding *an*, and the oblique form of *ghōrā* is *ghōra*, but I have not noted any instance of this in the specimens; nor have I met it elsewhere.

According to the specimen, feminine nouns ending in consonants, sometimes have the oblique form like the corresponding masculines, ending in *ā* or *e* instead of *ī*. Thus we have *burī chālā-na*, (wast d his substance) in bad conduct; and *ēkī dūrē-rē dēsā-bē*, to a country of distance, *i.e.*, to a far country, in which *dūr* is feminine.

The cases are, as usual, formed by postpositions added to the oblique form. There are *rā*, of; *bē*, to; *rī tāī* or *rī tāē*, for; *na*, from; *na*, in; *mōṇjhē* or *māṇjē*, in; *mōṇjhē-na*, from in; *sōnghē*, with, together with, or with, by means of; *aggē*, near, towards, to near.

After verbs of speaking *bē* and *sōnghē* are used indifferently, as in *tēi-bē bōl* or *tēi-sōnghē bōl*, say to him. The ablative of comparison is formed with *na*. Thus, *bēhṇī-na lōmbā*, taller than the sister (sentence 231). Observe that *na* means both 'in' and 'from.' The former meaning is not mentioned by Mr. Bailey.

The genitive postposition is, as usual, an adjective, being *rā* when agreeing with a masculine singular noun in the form of the nominative, and changing to *rē* when agreeing with a masculine noun in the oblique singular or in the plural, and to *rī* when agreeing with a feminine noun.

Adjectives in *ā* (*ō* or *ū*) are similarly treated.

Pronouns.—The first two personal pronouns are declined as follows. Forms given by Mr. Diack, and for which I have no other authority, are marked with an asterisk.

I.		Thou.
<i>Sing.</i>		
Nom.	<i>haũ, mē*, mu*</i>	<i>tū, thau*</i>
Ag.	<i>maĩ</i>	<i>taĩ</i>
Dat.-Acc.	<i>mũ-bě, mũmē</i>	<i>tau-bě, tu-vě*</i>
Abl.	<i>mũ-na, mōn, mu-ana*</i>	<i>tau-na, tauñ, thau-ana*</i>
Gen.	<i>mērā</i>	<i>tērā</i>
<i>Plur.</i>		
Nom.	<i>āssē, ham*, hāmē*</i>	<i>tussē, tun*</i>
Ag.	<i>āssē</i>	<i>tussē</i>
Dat.-Acc.	<i>āssā-bě, sausē*, sumē*</i>	<i>tussā-bě</i>
Abl.	<i>āssā-na, āssāñ, hamana*</i>	<i>tussā-na, tussāñ</i>
Gen.	<i>āssā-rā, mhārā*, assāñ-rā*</i>	<i>tussā-rā, tusrā, thamārā*</i>

In the case of all pronouns, the dative postposition *bě* is also pronounced *wě* or *ve*.

The **Demonstrative Pronouns**, which are also used as **Pronouns of the third Person**, are declined as follows. They have feminine forms in the singular, but nothing corresponding to the neuter forms of the Simla dialects has been noted :—

	THIS.		THAT.	
	Masc.	Fem.	Masc.	Fem.
Sing.				
Nom.	<i>ēh</i>	<i>ēh</i>	<i>sau</i>	<i>sau</i>
Ag.	<i>ēṭ</i>	<i>ēṣē</i>	<i>tēṭ</i>	<i>tēṣē</i>
Obl.	<i>ēṭ</i>	<i>ēṣā</i>	<i>(ēṭ)</i>	<i>ṭēṣā</i>
Plur.				
Nom.		<i>ēh</i>		<i>tē</i>
Ag.		<i>ṭnhē</i>		<i>tṭnhē</i>
Obl.		<i>ṭnhā</i>		<i>tṭnhā</i>

In the specimen, the form *uī* or *ōī* (once in each form) occurs instead of *tēī*. The phrase is *uī (ōī) jōgā nahī*, I am not worthy of that.

The Relative and Interrogative Pronouns are declined as follows. As usual, the latter has a neuter :—

	Who.	Who ?
Sing.		
Nom.	<i>jō</i>	<i>kup</i>
Ag.	<i>jaṇiō</i>	<i>kupōiō</i>
Obl.	<i>jōs</i>	<i>kōs</i>
Plur.		
Nom.	<i>jō</i>	<i>kup</i>
Ag.	<i>jīnhō</i>	<i>kīnhō</i>
Obl.	<i>jīnhōs</i>	<i>kīnhōs</i>

The neuter interrogative is *kī*, what? dat. *kī-bē*, why? *kōi* is anyone, someone; *kichh*, anything, something; *jē-kichh*, whatever.

Verbs. A.—Auxiliary Verbs, and Verbs Substantive.

The present, I am, etc., is *sā*; plural *sā* or *sī*, used for all persons. If the subject is feminine, *sī* may also be optionally used in the singular. Mr. Bailey also gives the following, but I have not come across it elsewhere. It is the same for both genders :

Sing.	Plur.
1. <i>hē</i>	<i>hē</i>
2. <i>hē</i>	<i>hū</i>
3. <i>hē</i>	<i>hā</i>

The negative verb substantive is *neḥ āthī*, I am not, etc., used for all persons of both numbers. According to Mr. Diack, *āthī*, by itself, can also be used affirmatively, and a common local variant is *astī*. Mr. Diack also gives *nisā*, as an alternative negative form.

The past tense, I was, etc., is *tī*, used throughout for both genders, both numbers, and all persons. In the vernacular character the word is often spelt *thī*, but the correct pronunciation appears to be *tī*, and I have so transliterated it whenever it occurs. Instead of *tī*, we may have *thā*, masc. plur. *thē*, fem. sing. and plur. *thī*, used exactly as in Hindī.

B.—Active Verb.

The Infinitive ends in *nā* or *nū*, which, after *l*, *r*, or *r*, is changed to *nā* or *nū*. Thus *hōnā*, or *hōnū*, to be; *miṇnā*, to be joined; *qzhaurṇā* or *jhaurṇū*, to fall; *mārnā* or *mārnū*, to strike. We may note the word *ēṇā*, *ējṇā* or *ēchhṇā*, to come, and also that the Hindī *kornā*, to do, is sometimes represented by *kōrnā*, but more often by *kērnā*.

The Present Participle ends in *dā*, or, after a vowel, in *ndā*. Thus *mārda*, striking; *dēndā*, giving. Irregular is *hundā* from *hōṇā*, to become. From *ēṇā*, etc., to come, we have *ēndā*, *ējdā* or *ēchhdā*.

The present participle is used in inceptive compounds, as in *sau gārjū kunda lāgū*, he began to be poor; *tē khusī kērdē lāgē*, they began to make rejoicing. It is also used as an infinitive of purpose as in *tēiē sau sūrā chārdā bhējjū*, he sent him to feed swine.

The **Past Participle** is usually formed by adding *ū* to the root, but sometimes we have *ā* instead of *ū*. Thus *mārū*, beaten; *hōā*, become. The following past participles are irregular :—

<i>ēnā</i> , <i>ējnā</i> , or <i>ēchhā</i> , to come,	past part. <i>āū</i> , plur. <i>āē</i> ; fem. <i>āī</i>
<i>nōshnā</i> , to go	„ <i>nōṭṭhā</i>
<i>bēshnā</i> , to sit	„ <i>bēṭṭhā</i>
<i>jānā</i> , to go	„ <i>gōā</i>
<i>dēnā</i> , to give	„ <i>dhinā</i>
<i>paunā</i> , to fall	„ <i>pōū</i>
<i>laggnā</i> , to be joined	„ <i>lāgā</i>
<i>mōrnā</i> , to die	„ <i>muā</i>

The verbs *lēnā*, to take, and *kērnā*, to do, form their past participles regularly. Thus, *lēū*, *kērnū*; 'to take away' is *nēnā*, past participle *nēū*.

In the specimen, the past participle of *milnā*, to be joined, is once given as *miḷūā* (*gōlē miḷūā*, he fell on his neck). Elsewhere it is *milū*. Similarly, we have *mārūā* forming the passive voice in sentences 202 and 203.

The **Future Passive Participle** is the same in form as the infinitive. Examples in the specimen are :—

mū ghōrē nai jānā, for me it is not to be gone into the house, *i.e.*, I should not enter the house.

khusī kērnī hōr khusī hōnā, happiness is to be made, and happy is to be become, *i.e.*, we should make rejoicing and be happy.

In the last phrase, *khusī*, as is often the case, is used once as a substantive, and once as an adjective.

The **Conjunctive Participle** ends in *ī* or *iē*. The form in *ī* is principally used in intensive compounds as in *bāṇḍī dhinā*, he divided. When used as an ordinary conjunctive participle *kē* is added, as in Hindi. Thus, *mārī-kē*, having struck. In such a case, however, the form in *iē* is much more common, thus *mārīē*, having struck; *kōriē*, having done. In the vernacular character we often have *iā* instead of *iē*. Thus, in the specimen, *uṭṭhiē*, having arisen, is written *uṭṭhiā*.

This form of the participle is used in completive compounds, as in *khōrch kōriē nidhū*, expenditure was completely done, *i.e.*, all was expended.

The second person singular of the **Imperative** is the same in form as the root, and the plural adds *ā*. Thus, *mār*, strike thou; *mārā*, strike ye. From *ēnā*, etc., we have *ē* or *ēj*, come thou.

Mr. Bailey mentions a polite imperative in *ēit*, as in *mārēit*, be pleased to strike.

The **Old Present**, corresponding to the Hindi *maī mārū*, seems to have fallen out of use. The ordinary present is, however, formed from it. The old form was *ārā*, for all persons, of both numbers, and the modern present is formed by adding the present of the verb substantive to this. Thus, *mārā-sā* (or *sī*, etc., as above), I strike, thou strikest, etc., for all persons of both numbers.

A **Present Definite** is formed by suffixing *sā* to the present participle. Thus *mārdā-sā*, I am striking; but the final *ā*, in this case, is usually dropped, so that we get *mārdās* (plur. *mārdēs*; fem. *mārdīs*), for all persons. Another way of forming the present definite is to employ *lāgā hunda-sa*, with the present participle. Thus *sau mārdā lāgā hunda-sā*, he is striking.

The **Imperfect** is formed like the Present, substituting *tī* (or *thā*, etc.), for *sā*. Thus *sau mārā-tī* or *mārā-thā*, he was striking. *Thā*, of course, changes for number and gender, but *mārā* remains unaltered. Or we may follow the lines of the present definite. Thus *sau mārdā-thā*, or *sau mārdā lāgā hunda-thā*.

As in Hindī, the **Past Conditional** is the simple present participle, as in *haū mārdā*, (if) I had struck.

The **Future** is thus conjugated :—

‘I shall strike,’ etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>māraū, mārnū</i>	<i>māraū, mārnū</i>	<i>māraū, mārnū</i>	<i>māraū, mārnū</i>
2.	<i>mārlā</i>	<i>mārlī</i>	<i>mārlē</i>	<i>mārlī</i>
3.	<i>mārlā</i>	<i>mārlī</i>	<i>mārlē</i>	<i>mārlī</i>

Mr. Diack gives *mārēsā* as an optional form of the first person singular.

When the root of a verb ends in a vowel, the *n* and the *l* in this tense are usually doubled. Thus from *ēnā*, to come, we have *ēnnū* and *ēllā*, and from *khāṇā*, to eat, *khānnū* and *khāllā*.

A curious form occurring in the specimens is *khāmm*, let us eat, and *hōmm*, let us become. These are possibly variant forms of the first person plural future.

The tenses formed from the past participle, call for no remark. They are formed, and used, exactly as in Hindī.

Thus :—

Past, *haū āū*, I came

maī mārū, I struck him.

Perfect, *haū āū-sā*, I have come.

maī mārū-sā, I have struck him.

Pluperfect, *haū āū-tī* (or *-thā*), I had come.

maī mārū-tī (or *-thā*), I had struck him.

There is a distinct **Passive Voice**. In the Infinitive, Present Participle, and Future, *i* is added to the root. Thus *mārīṇū*, to be beaten; *mārindā*, being beaten; *haū mārīnnū*, I shall be beaten. For the other tenses, the Past Participle in *ūā* (see above) seems to be used, as in *haū mārūā sā*, I am beaten; *haū mārūā-tī* (or *-thā*), I was beaten.

The Passive is often employed to express ability, as in *mārindā-sā*, it can be struck, *i.e.*, striking is possible; *mēre nēh mārindā*, as for my (part) it cannot be struck, *i.e.*, I cannot strike.

Causal Verbs.—The following are a few examples of causal verbs :—

pīnā, to drink; *piānā*, to give to drink.

khānā, to eat; *khīānā*, to give to eat.

tsōrnā, to graze (intransitive); *tsārñā*, to graze (cattle).

sunñā, to hear; *siñčānā*, to cause to hear.

The following specimen of Kulūi is a version of the Parable of the Prodigal Son, written in the local Tākri character. Opposite each page is a word for word, and line for line, transliteration and translation. The usual list of Kulūi words will be found on pp. 705 ff.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN PAHARI (KULUI).

पंमनरिं मरुगरीयुं वी

गरीनरुं एरुं कुरुं वी युनल्लुं वी वरुं वरुं वरुं

वरीवरीवरीवरी वरीवरी वरीवरी वरीवरी वरीवरी

वरी वरी वरी वरी वरी वरी वरी वरी वरी वरी वरी

5. वरीवरी वरीवरी वरीवरी वरी वरी वरी वरी वरी वरी

वरी वरी वरी वरी वरी वरी वरी वरी वरी वरी वरी

वरीवरी वरी वरी वरी वरी वरी वरी वरी वरी वरी वरी

वरीवरी वरी वरी वरी वरी वरी वरी वरी वरी वरी वरी

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL

WESTERN PAHĀRĪ (KULŪI).

TRANSLITERATION, AND TRANSLATION.

Ēki-mānhū-rē <i>One-man-of</i>			dūi <i>two</i>		bēṭē <i>sons</i>			
Tinhā-mōḅjhē-na <i>Them-in-from</i>		hōchchhē-bēṭē <i>by-the-younger-son</i>	bāpū-sōnghē <i>the-father-to</i>		bōlū, <i>it-was-said,</i>		‘I ‘O	bābā, <i>father,</i>
ri <i>of</i>	jē <i>what</i>	bāṇḍ <i>share</i>	mū-bē <i>me-to</i>	pujjā-sā <i>arrives</i>	mū-bē <i>me-to</i>	dē.’ <i>give.’</i>	Tēbbē <i>Then</i>	ti <i>by.</i>
nhā-bē <i>m-to</i>		bāṇḍi-dhinā. <i>it-was-divided-(and-)given.</i>		Hōr <i>And</i>	thōṛē <i>a-few</i>	dhiārē <i>days</i>	pīchhlē <i>afterwards</i>	by.
ḍ.	ṭē <i>-n</i>	sōbh-kichh <i>everything</i>	kōṭṭhē <i>together</i>	kōriē, <i>having-made,</i>	ēki-dūrē-rē <i>a-distance-of</i>		dēsā-bē <i>country-to</i>	
ṭhā. <i>gone.</i>		Hōr <i>And</i>	tōkkhē <i>there</i>	āpnā <i>his-own</i>	māl <i>property</i>		buri-chālā-na <i>bad-conduct-in</i>	
Hōr <i>And</i>	jēbbē <i>when</i>	sōbh <i>all</i>	khōrch <i>expenditure</i>		kōriē-nibhū, <i>was-made-completely,</i>		tēi-dēsā-na <i>that-country-in</i>	
nōkāḷ <i>famine</i>	pōū, <i>fell,</i>	hōr <i>and</i>	sau <i>he</i>	gārjū <i>poor</i>	hundā-lāgā. <i>being-began.</i>		Tēbbhē <i>Then</i>	

ॐ नमो भगवते वासुदेवाय नमो भगवते वासुदेवाय

नमो भगवते वासुदेवाय नमो भगवते वासुदेवाय

नमो भगवते वासुदेवाय नमो भगवते वासुदेवाय

नमो भगवते वासुदेवाय नमो भगवते वासुदेवाय

5. नमो भगवते वासुदेवाय नमो भगवते वासुदेवाय

नमो भगवते वासुदेवाय नमो भगवते वासुदेवाय

नमो भगवते वासुदेवाय नमो भगवते वासुदेवाय

नमो भगवते वासुदेवाय नमो भगवते वासुदेवाय

नमो भगवते वासुदेवाय नमो भगवते वासुदेवाय

10. नमो भगवते वासुदेवाय नमो भगवते वासुदेवाय

-rē ēki-bōddē-ādmi-āggē jāi-pujjū. Tēbbhē tēiē sau āp.
 -of one-great-man-near having-gone-he-arrived. Then by-him he his

ṇē-chhētā-na sūrā chārdā bhājjū. Hōr tēi-bē bhābh ti jē 'tinhē-
 own-fields-in swine feeding was-sent. And him-to wish was that 'with-thou

śēktā, jinhā-bē sūr khā(ā)-si, āpnā pēṭ bhōrnū,' pōr kōi tē(I).
 husks, which (acc.) the-swine eat, my-own belly I-will-fill,' but anyone his-

bē nēi dēndā-ti. Tēbbhē hōsi-na āiā (for āiē) bōlū, 'mērē-b
 to not giving-was. Then senses-in having-come it-was-said, 'my-fa

5. bā-rē kētrē bhurīdārā-bē bōhū rōṭi sī, pōr hāu (for haū) bhū-
 ther-of how-many servants-to much bread is, but I by-hun

khē mōrdā-lāgā-hundā-sā. Hāu (for haū) utṭhiā (for utṭhiē) āpnē b
 ger dying-am. I having-arisen my-own f

bā-āggē jānnū, hōr tēi-bē bōlnū jē, "i bābā, māi sōrgā-r
 ther-near will-go, and him-to I-will-say that, "O father, by-me heaven-

hōr tērā darōh kērū, hōr abbhē hāu (haū) uī jōgā nahī j
 and of-thee sin was-done, and now I (of-)that worthy not th

phiri tērā bēṭā bōlnū, mū-bē āpnē ēki-bhurīdārā-mōṣṭjh
 again thy son I-will-say, me (acc.) thine-own one-servant-among-

10. na ēki-bhurīdārā-sahi banā."'
 from one-servant-like make."'

Tēbbhē utṭhiē āpnē.
 Then having-arisen his-ow

निसीरसोति सङ्कतलि तदेष्टमममसि निसीर

पुत्रु निसीरसि तदेष्ट ०: निसीरसि तदेष्ट ०: निसीरसि

निसीरसि तदेष्ट ०: निसीरसि तदेष्ट ०: निसीरसि तदेष्ट ०:

तदेष्ट ०: निसीरसि तदेष्ट ०: निसीरसि तदेष्ट ०:

०. निसीरसि तदेष्ट ०: निसीरसि तदेष्ट ०: निसीरसि तदेष्ट ०:

निसीरसि तदेष्ट ०: निसीरसि तदेष्ट ०: निसीरसि तदेष्ट ०:

निसीरसि तदेष्ट ०: निसीरसि तदेष्ट ०: निसीरसि तदेष्ट ०:

निसीरसि तदेष्ट ०: निसीरसि तदेष्ट ०: निसीरसि तदेष्ट ०:

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१०. निसीरसि तदेष्ट ०: निसीरसि तदेष्ट ०: निसीरसि तदेष्ट ०:

निसीरसि तदेष्ट ०: निसीरसि तदेष्ट ०: निसीरसि तदेष्ट ०:

निसीरसि तदेष्ट ०: निसीरसि तदेष्ट ०: निसीरसि तदेष्ट ०:

निसीरसि तदेष्ट ०: निसीरसि तदेष्ट ०: निसीरसि तदेष्ट ०:

bābā-āggē chōḷi. hōr sau ḍijhi dūr ti jē tē (for tēi)-bē hēriē tē(tēi)-ri
father-near he-went, and he still far was that him (acc.) having-seen him-of

bābā deā ai, hōr ṭhōr-māriē sau tēi-rē gōḷē miḷū-
father(-to) pity came, and having-run he him-of on-neck was-join-

ā, hōr bōhū māpi dhini. Bēṭē tēi-bē bōlū, 'āi hā-
ed, and many kisses were-given. By-the-son him-to it-was-said, ' O fa-

bā, māi sōrgā-rā hōr tērā darō(h) kērū ; abbhē hāu (for haū) ḍi jōga
ther, by-me heaven-of and of-thee sin was-done ; now I (of-)that worthy

naī jē phiri tērā bēṭā bōlnū.' Bābē āppē-naukrā-
not that again thy son I-will-say.' By-the-father his-own-servants

bē bōlū jē, 'achch(h)i-na achchhi pōśāk khōliā (for -ē) ān
to it-was-said that, 'good-than good dress having-opened bring

hōr tēi-bē lā ; hōr tēi-rē 'bōthā-na mundari, ḍṣōṅhā-na ju-
and him-to apply ; and him-of hand-on a-ring, feet-on sho-

ṭṭē lā ; hōr asā (for āssē) khāmm hōr khuśi hōmm, ki-bē jē me
es apply ; and we may-eat and happy may-be, what-for that m-

rā ē(h) bēṭā muā-ti, abbhē jiū-sā ; khōā-ti, abbhē mi-
y this son dead-was, now alive-is ; lost-was, now go-

ḷū-sā.' Tēbbhē tē khuśi kērdē lāgē.
t-is.' Then they happiness making began.

Hōr tēi-rā bōddū bēṭā chhētā-na ti. Jēbbhē ghōrā-bhēṭi āū,
And him-of. the-great son the-field-in was. When house-near he-came,

सिद्धि (१) शत्रु विरुद्धे वा कुर्यात् कुरुते कुरुते कुरुते

कुरुते कुरुते कुरुते कुरुते कुरुते कुरुते कुरुते

कुरुते कुरुते कुरुते कुरुते कुरुते कुरुते कुरुते

कुरुते कुरुते कुरुते कुरुते कुरुते कुरुते कुरुते

5. कुरुते कुरुते कुरुते कुरुते कुरुते कुरुते कुरुते

कुरुते कुरुते कुरुते कुरुते कुरुते कुरुते कुरुते

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कुरुते कुरुते कुरुते कुरुते कुरुते कुरुते कुरुते

10. कुरुते कुरुते कुरुते कुरुते कुरुते कुरुते कुरुते

कुरुते कुरुते कुरुते कुरुते कुरुते कुरुते कुरुते

gāṇē nācḥṇē-rī chhēṭ śuṇī. Tēbbhē ak piādā śādhiā (for śādhi
singing dancing-of noise was-heard. Then a footman having-called

pūchchū jē, 'ē(h) kī sā ?' Tē(bbh)ē tēi-sōṅghē bōlū jē, 'tērā bhāū āū
it-was-asked that, 'this what is ?' Then him-to it-was-said that, 'thy brother can

hor tērē-bābē bōḍḍi dhāmm kēri, kī-bē jē sau rāji khuśi miḷū.
and by-thy-father a-great feast was-made, what-for that he well happy was-go

Tē(i)ē-miāiē sōṭṭhū jē, 'hāū(haū for mī) ghōrē nai jāṇā.' Tēbbhē tēi-rē-l
On-that-reason (?)he-angered that, 'for-me in-the-house not (is-)it-to-be-gone.' Then by-his-

5. bē bārē-bārē ējiā (for -ē) sau pōtiāū. Tēiē bābā-bē bac
ther outside having-come he was-advised. By-him the-father-to ans

l dhīnā jē, 'ētri-bōrsā hāū(haū) tēri ṭē(h) l kērdā rōhū, h
er was-given that, 'so-many-years I thy service doing remained, a

kad(h)ī tērē-bōlā-na dujā nahī chōlā. Pōr taī kadhi ēk chhājū m
ever thy-speech-from apart not went. But by-thee ever one kid n

bē nahī dhīnā jē āṇṇē-mitrā-sōṅghī-sōṅghē khuśi
to not was-given that my-own-friends-along-with happiness

kērdā. Jēbbhē tērā ē(h) bētā āū, jūṇiē tērā māi ohhōrā-r
I-might-have-made. When thy this son came, by-whom thy property harl-

10. ṇḍā-bē khiāū, taī tēi-rī-tāē bōḍḍi dhāmm kēri.' Tē(i)ē tēi
ots-to was-caused-to-be-eaten, by-thee him-of-for a-great feast was-made.' By-him hin

bē bōlū, 'ēi bētā, tū sōḍāē mū-āggē sā, hōr jē-kich
to it-was-said, 'O son, thou ever me-near art, and whatev

merā sā, sau tērā sā. Pōr khuśi kērnī, hōr khuśi hōṇā, jōrū-
mine is, that thine is. But happiness to-be-done, and happy to-be-become, necess

rī tī, kī-bē jē tērā ē(h) bhāū muā-tī, sau jū; khōā-tī, sau miḷū.
ry was, what-for that thy this brother dead-was he lived; lost-was, he was-got.'

INNER SIRĀJĪ.

The country in which Sirājī is spoken has been described, and the estimated number of its speakers has been given, in the introduction to the Kulū Group. Here it will be sufficient to offer a brief sketch of its grammar.

This is mainly based on the account of the dialect given by the Rev. T. Graham Bailey, in his *Languages of the Northern Himalayas*, but the specimens given below have also been carefully analyzed, and a number of additional forms found in them have been added. On the whole these specimens illustrate a language practically identical with that described by Mr. Bailey. They consist of a version of the Parable of the Prodigal Son, coming from Plach, the chief town of Inner Sirāj, and on pp. 705 ff. of the usual List of Words and Sentences.

Vocabulary.—The Vocabulary of Inner Sirājī is much the same as that of Kuḷui and of the Simla dialects. The following few words may be noted. Most of them are taken from Mr. Bailey's longer list:—

- bāgē*, outside.
- bauhū*, much.
- bēṣnā*, to sit.
- bēṣrī*, a woman.
- chēi*, a younger sister.
- chhēt* or *khēch*, a field.
- chingrū* or *chēlū*, a bird.
- chīṣhā*, black.
- ḍannā*, an egg.
- darērā*, far, distant.
- darōh*, sin.
- dhyārō* or *dihārō*, a day.
- ḍzōth* or *ṭānanāi*, the moon.
- gāhḍ*, a stream.
- gīs*, up.
- hōṭghau*, little, small.
- ihṇō* or *ijṇō*, to come.
- ij*, a mother.
- jēhū*, before.
- jhuṣnā* or *piṣnā*, to drink.
- jilē*, down.
- kanēṣ*, the ear.
- katāb*, a book.
- khēch* or *chhēt*, a field.
- lachhmī*, a cow.
- mandzau*, bad.
- māṣau*, foolish, ugly.
- mihāsi*, a buffalo.
- nāpā* or *nāṣpā*, to go.

nauē a stream.
niātā, nigghā, or tātā, hot.
nīhāl, a plain.
nīñā, to take, to take away.
nist, lazy.
piñā or *jhuñā*, to drink.
rāch, night.
rāmṛā, good, beautiful.
sarāj, a hill.
satāz, wise.
sētā, near.
śittau, white, clean.
śōbhālā, good, beautiful.
śrēāl, hair.
tātā, niātā, or nigghā, hot.
ṭhurnā, to rum.
tichchā, sharp.
tsānanī or *ḍgōth*, the moon.
tshēkā, swift.
tsīknā, to beat.
ūjhē, up.
undhē, down.
whītar, inside.

Pronunciation.—This is the same as in the Simla dialects. There is the same sound of *a* as the *ō* in 'hot', and, as in Simla, a final *ā* is absolutely interchangeable with *ō*. It is also, as in Outer Sirājī and Śōdhōchī, equally interchangeable with *au*. So that, for instance, the word *ghōrā*, a horse, is equally often pronounced *ghōrō*, and *ghōrau*. As in Simla, some of these words, such as *śōhrū*, a son, end in *ū*. Most Past Participles end in *au* or *ū*, and Infinitives end in either *ā*, *ō*, or *au*.

The letter *a* is sometimes substituted for an unaccented *i*. Thus, the name *Sirāj* is locally pronounced *Sarāj*, and *kitāb*, a book, becomes *katāb*.

The dropping of an aspirate, and the change of position of an *h*, as in *gōhrā* for *ghōrā*, a horse, do not seem to be so common in Inner Sirājī as in the Simla dialects, but the other consonantal changes noted there are frequently met with. Thus *t* derived from an old *tr* is represented by *ch* in such words as *chēn*, three; *rāch*, night; *khēch*, a field, and *ch* and *j* are pronounced as *ts* and *ḍz* or *z* respectively as in *tsānanī*, the moon; *ḍzībh*, the tongue.

When we have *s* in Hindī, we often have, as usual, an *ś* pronounced as *sh*, in Inner Sirājī, as in *śōbhālā*, good; *śittau*, white. To put the matter another way, Sanskrit *ś* is usually preserved. But this is not always the case, as the Sanskrit *śarīra* is represented by *sarīr*, not *śarīr*, a body.

Declension.—The nominative plural is usually the same as the nominative singular. But *tadbhūva* nouns in *ā* (*ō*, *au*, *ū*) change the final *ā*, etc., to *ē*. Thus *ghōrā*, a horse, pl. *ghorē*. Feminine nouns ending in a consonant add *ā* in the plural. Thus *bhīñ*, a sister, plural *bhīñā*. The oblique form plural is always the same as the oblique form

singular. The oblique form singular of *tadbhava* nouns in *ā* (*ō, au, ū*) ends in *ē*. Thus *ghōrā*, obl. sing. and plur. *ghōrē*. Masculine nouns ending in a consonant add *ā* to make the oblique form. Thus *ghōr*, a house, obl. sing. and plur. *ghōrā*. In the case of all nouns, masculine or feminine, ending in *i* or *ū*, the oblique form is the same as the nominative singular. Feminine nouns ending in a consonant make the oblique form by adding *ā*. Thus *bhīṇ*, a sister, obl. sing. and plur. *bhīṇā*.

The Agent case, which is also used as a Locative, is generally formed in the case of masculine nouns, by adding *ē*, or by changing a final *ā* (*ō, au, ū*) to *ē*. Thus *ghōrā*, a horse; *ghōrē*, by a horse, or by horses; *ghōr*, a house; *ghōrē*, by a house or houses, or in a house or houses; *hāthi*, an elephant; *hāthiē*, by an elephant or elephants.

But in the case of feminine nouns the agent case is the same as the oblique form. Thus, *śōhrī*, a girl; *śōhrī*, by a girl or girls; *bhīṇ*, a sister; *bhīṇā*, by a sister or sisters.

These changes are conveniently shown in the following table, to which the vocative forms are also added:—

Nom. Sing.	Nom. plur.	Obl. sing. and plur.	Agent sing. and plural.	Voc. Sing.	Voc. plur.
<i>ghōrā</i> , a horse . . .	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrā</i>	<i>ghōrō</i>
<i>ghōr</i> , a house . . .	<i>ghōr</i>	<i>ghōrī</i>	<i>ghōrē</i>	<i>ghōrā</i>	<i>ghōrō</i>
<i>hāthi</i> , an elephant . . .	<i>hāthi</i>	<i>hāthi</i>	<i>hāthiē</i>	<i>hāthiā</i>	<i>hāthiō</i>
<i>śōhrī</i> , a girl . . .	<i>śōhrī</i>	<i>śōhrī</i>	<i>śōhrī</i>	<i>śōhrī</i>	<i>śōhrīō</i>
<i>bhīṇ</i> , a sister . . .	<i>bhīṇā</i>	<i>bhīṇā</i>	<i>bhīṇā</i>	<i>bhīṇā</i>	<i>bhīṇō</i>

Most of the postpositions are the same as in the other Western Pahāri dialects and in Kuḷuī, but there are a few peculiar to Inner Sirāji. The following are the more common:—

rā (*rō, rau*), of.

bē, to. Also used for the accusative like the Hindi *kō*. This is the same as in Kuḷuī.

rī tōṇī, for, for the sake of.

mōṇjē or *mōṇjhē*, in.

paraundē, on.

lēṇā, nā, kē, āgē, from, and all also used to form an ablative of the instrument.

As usual the postposition *rā* (*rō, rau*) is an adjective, its masculine singular oblique and its masculine plural being *rō*, and its feminine being *rī*.

Adjectives call for few remarks. As usual, only those ending in *ā* (*ō, au, ū*) are mutable, making the masculine oblique singular and the masculine plural in *ē*, and the feminine in *ī*.

Comparison is usually effected with the help of the ablative postposition *kā̃*, as in *bhīṇā-kā̃ lōmmā*, taller than the sister (sentence 231), and in *sōbbhī-kā̃ lōmmā*, tallest of all.

Pronouns.—The first two **personal pronouns** are thus declined—

		I.	Thou
Sing.	Nom.	<i>hā̃, hā̃ñ</i>	<i>tū</i>
	Ag.	<i>maĩ</i>	<i>taĩ</i>
	Gen.	<i>mērā (-ō, -au)</i>	<i>tērā (-ō, -au)</i>
	Obl.	<i>mā̃, mō</i>	<i>tā̃, tā</i>
Plur.	Nom.	<i>āssē, hāmmē</i>	<i>tūssē, tōmmē</i>
	Ag.	<i>āssē, hāmmē</i>	<i>tūssē, tōmmē</i>
	Gen.	<i>āssārā (-ō, -au)</i> <i>mhārā (-ō, -au)</i>	<i>tūssārā (-ō, -au), thārā (-o, -au)</i>
	Obl.	<i>āssā, hāmā</i>	<i>tūssā, tōmmō</i>

The dative singular sometimes appears under the forms *mambhē* and *tambhē*, instead of *mā̃-bē*, *tā̃-bē*, respectively. Thus, *taĩ chhēlū mambhē nē̃ñ dīnō*, thou didst not give to me a kid.

The **Demonstrative Pronouns**, which are also used as pronouns of the third person, are declined as follows. In the singular, they have feminine forms, but the neuter forms observed in the case of some of the Simla dialects have not been noted :—

	This		That	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom.	<i>tō, yō</i>	<i>tō, yō</i>	<i>soo, so</i>	<i>soo, so.</i>
Ag.	<i>tā, soō</i>	<i>soō</i>	<i>tā, tsoō</i>	<i>tsoō</i>
Obl.	<i>tū so</i>	<i>soō</i>	<i>tō</i>	<i>tsoō</i>
Plur.—				
Nom.		<i>tō, so</i>		<i>tō</i>
Ag.		<i>tō, so</i>		<i>tō</i>
Obl.		<i>tō, soō</i>		<i>tō, tsoō</i>

The demonstrative pronoun *sau*, when the object of a verb, is often attached as a termination to the verb which governs it, and then drops its final vowel, and becomes simply *s*. Thus, *dē-s*, give it. Sometimes, exactly like the similar *s* in Kāshmirī, it is used quite pleonastically, and refers to an object already expressed, as in *dāō suṅgōr khālē-s*, what the swine will eat it, in which the 'it' represents the 'what' and the whole simple means 'what the swine will eat.'

The **Relative and Interrogative Pronouns** are declined as follows. The Interrogative has also a neuter form which is described immediately after the paradigm :—

	Who, which, that		Who, which	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom. . . .	<i>dāō, dāun</i>	<i>dāō, dāun</i>	<i>kun</i>	<i>kun.</i>
Ag.	<i>dātā, dātāō</i>	<i>dātāō</i>	<i>kūnā</i>	<i>kēnō.</i>
Obl.	<i>dātā</i>	<i>dātāō</i>	<i>kās, kāsā</i>	<i>kēsō.</i>
Plur.—				
Nom.		<i>dātā</i>		<i>kōnā.</i>
Ag.		<i>dātāō</i>		<i>kās, kāsā.</i>
Obl.		<i>dātā</i>		<i>kūnā.</i>

The Neuter Interrogative Pronoun is *kē*, what? Its oblique form is *kī*, as in *kī-dē*, why?

The **Indefinite Pronouns** are *kōi*, anyone, some one, and *kītāh*, anything, something. I have not noted any examples of the oblique forms of these, nor are they given by Mr. Bailey.

The following Pronominal adjectives may be noted :—

iērā, iēhrā or *yēhrā*, like this.

tērā, tēhrā, like that.

kērā, kēhrā, like what?

ētrā, this much, plur. this many.

tētrā, that much, plur. that many

kētrā, how much? plur. how many?

As usual, instead of the final *ā* of all these, we may have *ō* or *au*.

THE VERB.—A.—Auxiliary Verbs and Verbs Substantive.—The Present tense of the Verb Substantive is *āō* or *sā*, I am, thou art, etc., which does not change in conjugation, being used for all persons of both numbers and both genders. There is a negative verb substantive *nīh* (or *nēī*) *ādō*, (I) am not. It has a masculine plural *nīh* (*nēī*) *ādō*, and a feminine singular and plural *nīh* (*nēī*) *idō*, but it does not change for person.

The past of the verb substantive is *thī*, I was, thou wast, etc., which, like *asā*, is immutable, and does not change for gender, number, or person.

B.—Active Verb.—The Infinitive ends in *ṇā* (*nō. ṇau*), which, after *l*, *r*, or *r* is changed to *nā* (*nō, nau*). Thus *tsikṇā* (*tsikṇo, tsikṇau*), to strike; *pōrnā*, (*-nō, -nau*) to fall.

The Present Participle is formed by adding *dā* (*dō, dau*) to the root. Thus, *tsikdāu* (*tsikdō, tsikdau*), striking. As in other Western Pahāri Dialects, this participle is used in Inceptive compounds, as in *tēā khusī kardē lāgē*, they began to make rejoicing, and also as an Infinitive of purpose, as in *tēūē tēū-bē suṅgōr tēardā bhējū*, he sent him to feed swine.

When the root of a verb ends in a vowel or in a single *h*, *n* is inserted before the *dā*. Thus from *khāṇā*, to eat, pres. part, *khāndā*, and from *rauḥṇā*, to remain, pres. part. *rauḥndā*.

The following present participles are slightly irregular :—

hōṇā, to become, pres. part. *hundā*.
lauṇā, to take, „ „ *lauindā*.

The verb *ihṇā* or *ijṇā*, to come, makes its present participle *ihndā* or *ijdā*, and *nāṇā* or *nāṣṇā*, to go, makes its present participle *nāndā* or *nāśdā*.

The Past Participle is formed by adding *ā* (*ō, au, ū*) to the root. Thus, *tsikā*, (*tsikō, tsikau, tsikū*), struck. The terminations in *au* and *ū* are those most commonly used.

Irregular Past Participles are :—

ihṇā or *ijṇā*, to come; past. part. *āō*.
nāṇā or *nāṣṇā*, to go. „ „ *nāthau*.
jāṇā, to go. „ „ *gau* (pl. *gauē*; fem. *gauī*).
bēṣṇā, to sit. „ „ *bēthau*.
dīṇā, to give. „ „ *dīnau, dīnau*.
lagṇā, to be applied. „ „ *lāgau*.

The verbs *hōṇā*, to become; *lauṇā*, to take; and *kōrnā*, to do, form their past participles regularly. Thus. *hōā, lauā, kōrā*. Of course all these can end in *ō. au* or *ū*, instead of *ā*; so that, e.g., we have *hōū, lauū, and kōrū*, and, indeed, these *ū* forms are the most common of all.

The Future Passive Participle is the same in form as the Infinitive. Thus, *whitar nēī nāṣṇā*, it is not to be gone inside, i.e., I will not go inside; *khusī kōrnī, khus hōṇa sarūrī thī*, happiness to be made, happy to be become, was proper, i.e., it was proper to rejoice and to be happy.

The Conjunctive Participle is formed by adding *i* to the root, thus *tsikis*, having struck, but this form is only used in Intensive compounds, as in *bandī dīnā* (he) divided. When used as a regular conjunctive participle, *kōrī* is added, as in *tsikī-kōrī*, having struck.

The Noun of Agency is formed by adding *ṇwālā* to the root. Thus, *tsikṇwālu* a striker, one who is about to strike.

The second person singular of the Imperative is the same in form as the root. The plural is formed by adding *ā*. Thus, *tsik*, strike thou; *tsikā*, strike ye. Some Imperatives are irregular: Thus:—

Imperative			
		2nd Sing.	2nd Plur.
<i>ihñā</i> or <i>ijñā</i>	to come	<i>ichh</i>	<i>ichhā</i>
<i>nāñā</i> or <i>nāśñā</i> ,	to go	<i>nāā, nās</i>	<i>nāā, nāsā.</i>

The Old Present or Present Subjunctive is conjugated as follows:—

I strike, I may strike:

	Sing.	Plur.
1.	<i>tsikū, tsikū̃</i>	<i>tsikū, tsikū̃</i>
2.	<i>tsikē</i>	<i>tsikā</i>
3.	<i>tsikē</i>	<i>tsikau</i>

The nasalized form of the first person is apparently most common after a vowel or a single *h*. Thus *nāñū*, I may go; *ihñū*, I may come; *galāñū*, I may call (myself thy son).

The Future is formed by adding *lā* (*lō, lau*) to the root. Of these *lau* is the most common. This changes for number and gender, but does not change for person. Thus *tsiklau*, I (masc.), thou (masc.) or he will strike; *tsiklē*, we, you, or they (all masc.) will strike. The feminine is *tsikli* for all persons of both numbers. In the first person singular and plural, a *u* may be inserted before the *lau*, so that this person is singular masculine *tsikulau* or *tsiklau*; plural masculine *tsikulē* or *tsiklē*. Verbs whose roots end in a vowel or a single *h* change this *u* of the first person to *ū*. Thus, *nāñā*, to go, has *nāñūlau* or *nālau*, I shall go.

The verbs *ihñā*, to come, and *rauhñā*, to remain, are slightly irregular. The former has for its first person *ihñūlau*, *ihlau*, *iñūlau* or *ilau*, and so on for the other persons and for the plural. *Rauhñā*, to remain, has its first person singular, *rahñūlau* or *rauhlau*. *Launā*, to take, has its first person *lañūlau*, and *dipā*, to give, *dēñūlau*.

Regarding the form *khālē-s*, they will eat it, in *dzō sunğōr khālēs*, of the parable, see under the head of demonstrative pronouns.

The present participle, without any auxiliary is used for the ordinary present, and changes for gender and number, but not for person. Thus *tsikdā* (*-dō, -dau*), I (masc.) strike, thou (masc.) strikest, and so on. The masculine plural is *tsikdē*, and the feminine for both numbers is *tsikdī*. Verbs like *khāñā* and *rauhñā*, have, of course, *khāñdā* (*khāñdō, khāñdau*), and *rauhñdā* (*rauhñdō, rauhñdau*), etc.

Mr. Bailey notes a passive use of the present participle, indicating ability, as in *mērē neh̃ kōrdau*, as for my (part), it is not being done, *i.e.*, I cannot do.

A definite present is formed with *lāgau* (past participle of *lagñā*) added to the present participle, as in *hā̃ tsikdau lāgau*, I am striking.

The Imperfect is formed by adding *thi* to the present participle, as in *hā̃ tsikdau-thi*, I was striking. The participle changes for gender and number, but not for person. Or we may add *lāgau-thi*, as *hā̃ tsikdau lāgau-thi*.

The tenses formed from the past participle call for no remark, they are made exactly as in Hindi. Thus :—

hā̃ nāṭhau, I went.
mā̃ tsīkau, I struck him.
hā̃ nāṭhau āsā, I have gone.
mā̃ tsīkau āsā, I have struck him.
hā̃ nāṭhau thī, I had gone.
mā̃ tsīkau thī, I had struck him.

The Passive Voice is hardly ever used in this dialect.

Possible forms are :—

hā̃ tsīkau hundau, I am being struck.
hā̃ tsīkau hundau thī, I was being struck.
hā̃ tsīkau jūlau, I shall be struck.

No examples of causal verbs occur in the specimens or in Mr. Bailey's work. They are doubtless formed on the lines of other Western Pāhārī dialects.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KULŪI).

INNER SIRĀJĪ DIALECT.

एकू मणशा-रे दूई शोहरू थी । तेभा-मंभे छोटे शोहरूए बाबा-बे बोलू हे बाबा जो मेरा बंडा तेरी खटी-रा आसा सौ बंडी दे । तेबा तेजए बंडी दीना । थोड़े धाड़े पिछे होके शोहरूए सभ माल कंठे करू दूर दिशा-बे नाठो । तखे नाशी-करी अपणे बड़े-री खटी जारी-मंभे खोई । जेबा बौहू खरच करी छेकू तेज देशे बड़ा नकाळ पड़ू । तेबा कंकाळ होई आओ । तेबा तेज देशे-रे एकू बड़े आदमी-रे घरे नाठो । तेजए तेज-बे अपणे छेते सुंगर चारदा भेजू । तेबा तेजए मने बोलू जो सुंगर खालेस हाँजँ बी खालौ । येहड़े तेज-बे कोई नेंईँ दींदा-थी । तेबा तेज-बे बुध फिगी । बोलू मेरे बाबा-रे केतरे ज्वारे-बे बौहू रोटी दीन्दा थी । हाँजँ एबा भोछे मरदा । हाँजँ एबा अपणे बाबा नेड़े नाशलौ । तेज-बे बोललौ हे बाबा में परमेशुरा-रा ता तेरा दरोह करू । एबा तेता जोगी नेंईँ रौह जे तेरा बेटा बोलले । मंभे एबा जेड़े होर उवारं सा तेड़ा माँ बी डाह । तेबा उठी-करी अपणे बाबा नेड़े नाठो । सौ मची दूर थी तेज-रे बाबे तेज हेरी-करी देया आई । ठुरी-करी तेज-रे गळे मिलू । बौहू मुघौ दीनी । तेबा शोहरूए बोलू हे बाबा में परमेशुरा-रा ता तेरा दरोह करू । एबा तेता जोगी नेंईँ रौहू जे तेरा बेटा गलाजँ । बाबे अपणे सेउका-बे बोलू जे खरे खरे भीकड़े काटी आणा । तेज-बे बनी-देआ । संघा एज-रे हाथे मुंदड़ी संघा पैरे पोलड़े लाउणे-बे देआ । एबा हामे खाले खुशी होले । पहिले मेरा शोहर मुआ थी । एबा जीउंदा होज । गौजू थी । एबा भेटा । तेबा तेअ खुशी करदे लागे ॥

तेज-रा बड़ा शोहरू छेते थी । जेबा घरा नेड़े पूजू गोहा-री ता नाचबे-री छेड़ शुणी । तेबा एकू सेउका शादी-करी पृछू ये के सा । तेजए तेज-नेड़े बोलू जे तेरो भाज आओ । तेरे बाबे बड़ी खाणी प्रीणी करी एसे गले जे राँबड भेटा । तेजए भीखी-करी जागू जे व्हीतर नेंईँ नाशणणा

तेबा तेज-रे बाबे बागे निखली-करी सौ पत्याऊ । तेऊए बाबा नेडे बोलू
भाऊ एतरी बरशा हाँऊँ तेरी टहील करदा रौहू । कधी तेरी गल नहीं
काटी । पर तैँ कधी एक बाकरी-रा केलू मंभे नैँई दीनो अणणे संघी-साथी
खुशी करदे । जेबा तेरा ये बेटा आओ जेऊए तेरी सारी खटी-पठी लूची
राँडा-बे दीनी तैँ तेज-री तणी खाणी पीणी करी । तेऊए तेज-बे बोलू हे
बेटेआ तू ता सदा माँ सेटा सा । जो क्किछ मेरा सा सौ सभ तेरा सा ।
फिरी खुशी करनो खुश होणा जरूरी थी केसे गले जे तेरा भाऊ मुओ थी ।
सौ जीउंदा होऊ । गौंजू थी । सौ भेटा ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KUḶUI).

INNER SIRĀJĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

Ēkū-maṇṣāśā-rē dūi sóhrū thī. Tēa-mōñjhē tshōtē-sóhrūē bābā-bē
One-man-of two sons were. Them-among by-the-small-son the-father-to
 bōlū, 'hē bābā, dzō mērā baṇḍā tēri-khaṭi-rā āsā, sau
it-was-said, 'O father, what my share thy-property-of is, that
 baṇḍi-dē.' Tēbbā tēuē baṇḍi-dinā. Thōrē-dhyārē-pitshē
divide-(and-)give.' Then by-him it-was-divided-(and-)given: A-few-days-after
 hōtshē-sóhrūē sōbh māl kōṭṭhē kōrū, dūr-diśā-bē nāṭhō.
by-the-small-son all property together was-made, a-far-country-to he-went.
 Tōkkhē nāśi-kōri apṇē-bōrē-rī khaṭi zāri-mōñjhē khōi.
There gone-having his-own-great-one-of the-property debauchery-in was-lost.
 Jēbbā bauhū khōrōch kōri-chhēkū, tēu-dēsē bōrā
When much expenditure he-had-made-completely, in-that-country a-great
 nōkāl pōrū. Tēbbā kōnkāl hōi-āo. Tēbbā tēu-dēsā-rē ēkū-ādmī-rē
famine fell. Then poor he-became. Then that-country-of a-man-of
 ghōrē nāṭhō. Tēuē tēu-bē apṇē-chhētē suṅgōr tsārdā
in-the-house he-went. By-him him-as-for in-his-own-field swine feeding
 bhējū. Tēbbā tēuē mōnē bōlū, 'dzō suṅgōr
it-was-sent. Then by-him in-the-mind it-was-said, 'what the-swine
 khālēs, hāñ bi kbālau.' Yēhrē tēu-bē kōi nēñ dindā-thī.
will-eat-it, I also will-eat.' Such him-to anyone not giving-was.
 Tēbbā tēu-bē budh phiri. Bōlū, 'mērē-bābā-rē kētrē-jwārē-bē
Then him-to memory returned. It-was-said, 'my-father-of how-many-servants-to
 bauhū rōṭi dindā-thī; hāñ ēbbā bhōchhē mōrdā. Hāñ ēbbā
much bread giving-was; I now by-hunger die. I now
 apṇē-bābā-nērē nāslau. Tēu-bē bōllau, "hē bābā, mañ
my-own-father-near will-go. Him-to I-will-say, "O father, by-me
 Pōrmēsūrā-rā tā tērā darōh kōrū; ēbbā tētā jōgi nēñ
God-of and of-thee sin was-done; now such worthy not
 rauhū jē tērā bētā bōllē. Mambhē ēbbā jērā hōr
I-remained that thy son they-will-say. Me now as other
 jwārē sā, tērā mā bi dāh." Tēbbā uṭhi-kōri
servants are, such me also consider." Then arisen-having

appē-bābā-nērē nāṭhō. Sau machi dūr thē, tēu-rē bābē
his-own-father-near he-went. He yet far was, him-of by-the-father
 tēu hērī-kōri dēyā āi. Ṭhūrī-kōri tēu-rē gōlē
him seen-having compassion came. Run-having him-of on-the-neck
 milū. Bauhū mughī dīni. Tēbbā sóhrūē bōlū,
he-was-joined. Much kisses were-given. Then by-the-son it-was-said,
 'hē bābā, maī Pōrmēsūrā-rā tā tērā darōh kōrū; ēbbā tētā
'O father, by-me God-of and of-thee sin was-done; now such
 jōgi nēī rauhū jē tērā bēṭā galāñ.' Bābē
worthy not I-remained that thy son I-may-say.' By-the-father
 appē-sēukā-bē bōlū jē, 'kharē-kharē jhikṛē kārhi
his-own-servants-to it-was-said that, 'good-good garments having-produced
 ānā; tēu-bē banī-dēā. Sōnghā ēu-rē hāthē mundṛi, sōnghā
bring; him-to clothe. Both this-one-of on-the-hand a-ring, and
 pairē pōḷṛē lāuṇē-bē dēā. Ēbbā hāmmē khālē, khuṣī hōlē.
on-the-feet shoes applying-for give. Now ice will-eat, happy will-be.
 Pahilē mērā sóhrū muā-thī, ēbbā jūndā hōū; gōjū-thī, ēbbā
At-first my son dead-was, now living became; lost-was, now
 bhētā.' Tēbbā tēā khuṣī kardē lāgē.
was-met.' Then they rejoicing making began.

Tēu-rā bōyā sóhrū chhētē thī. Jēbbā ghōrā-neṛē
Him-of the-great son in-the-field was. When the-house-near
 pūjū, gihā-rī tā nātsnē-rī tshēṛ sūṇi. Tēbbā ēkū-sēukā
he-arrived, song-of and dancing-of noise was-heard. Then (to-)one-servant
 śādī-kōri pūchbū, 'yē kē sā?' Tēuē tēu-nērē bōlū
called-having it-was-asked, 'this what is?' By-him him-near it-was-said
 jē, 'tērō bhāu āō. Tērē-bābē bōyī khāpī pīṇī kōri,
that, 'thy brother came. By-thy-father a-great caling drinking was-made,
 ēssē-galē jē rābar bhētā.' Tēuē jhīkhi-kōri
on-this-word that in-good-health he-has-been-met.' By-him angered-having
 dzāṇū jē, 'whitar nēī nāśpā.' Tēbbā tēu-rē
it-was-considered that, 'within not it-is-to-be-gone.' Then him-of
 bābē bāgē nikhali-kōri sau patyāū. Tēuē
by-the-father outside emerged-having he was-remonstrated-with. By-him
 bābā-nērē bōlū, 'bhāl, ētrī-bōrsā hāñ tērī ṭōhil kōrdā
the-father-near it-was-said, 'lo so-many-years I thy service doing
 rauhū. Kōdhī tērī gal nahī kātī; pōr tāi kōdhī
remained. Ever thy word not was-cut; but by-thee ever
 ēk-bā rī-rā chhēlū mambbē nēī dīnō, appē-sōnghi-sathī
a-she-goat-of kid to-me not was-given, (that) my-own-companions-friends

khuśī kōrdē. Jēbbā tērā yē bētā āō, jēūē tērī sārī
rejoicing might-have-made. When thy this son came, by-whom thy all
 khaṭi-paṭhī lūchī-rāṛā-bē dinī, taī tēū-rī-taṇī khāṇī pīṇī
property-etcetera harlots-to was-given, by-thee him-of-for eating drinking
 kōrī.' Tēūē tēū-bē bōlū, 'hē bēṭṭā, tū tā sadā
was-made.' By-him him-to it-was-said, 'O son, thou verily ever
 mā-sētā sā; dzō-kīṭsh mērā sā, sau sōbh tērā sā. Phiri
me-with art; what-ever mine is, that all thine is. On-the-other-hand
 khuśī kōrnī, khuś hōṇā zarūrī thī,
rejoicing to-be-made, happy to-be-become necessary was
 kēssē-galē jē tērā bhāū muā-thī, sau jīundā hōū;
on-what-word (i.e., because) that thy brother dead-was, he living became
 gōjū-thī, sau bhētā.'
lost-was, he was-met.'

SAINJĪ.

The country in which Sainjī is spoken, and the estimated number of its speakers, are dealt with in the Introduction to the Kulu Group. A brief account of the dialect is given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, and this is our only source of information, as the dialect was not reported in the preliminary operations of this Survey, nor have any specimens of it been received.

Sainjī is closely connected with Inner Sirājī, and in the following pages all that is proposed is to give a brief account of the points in which it differs from that dialect, based entirely on the materials collected by Mr. Bailey. I have also given on pp. 705 ff. of list of Sainjī words and sentences compiled from the same source.

The **Pronunciation** of Sainjī may be taken as, on the whole, the same as that of Inner Sirājī.

There is a tendency to pronounce *a* or *ā* as *au*, even in the middle of a word. Thus, *kahā* or *kauhāū*, from; *grāū*, instead of *grā*, a village; *tāē* or *tauē*, by thee.

The most noteworthy difference, however, is the Sainjī tendency to drop final vowels. Thus, instead of the Inner Sirājī *ghōrē-rā*, Sainjī has *ghōrē-r*, of a horse; instead of the Inner Sirājī *ghara-bē*, Sainjī has *ghara-b*, to a house; and instead of the Inner Sirājī *kē sā*, Sainjī has *kē-s* what is (it) ?

Declension.—The result of this tendency to drop final vowels has reduced two postpositions to being simple consonants, and this has again, owing to the shifting of the accent, sometimes reacted on the noun itself. The two postpositions thus apocopated are the *rā* of the genitive, and the *bē* of the dative-accusative. The former has become *r*, and the latter *b*. Before other postpositions the ordinary oblique form is used. As *rā* becomes *r*, so also do *rē* and *rī*; so that the genitive no longer changes for gender or number, as is the case with genitives with the full termination *rā*.

Sometimes, it may be added, the full terminations *rā* and *bē* are employed as in Inner Sirājī, and in such cases, the *rā* is liable to the usual changes. Before the *b* the termination of the noun generally undergoes certain changes. We must therefore give the following specimens of declension:—

	A horse	A house	An elephant	A daughter	A sister
Nom. Sing.	<i>ghōrā</i>	<i>ghar</i>	<i>hāthi</i>	<i>bēfi</i>	<i>bhīn</i>
Obl. Sing. and Plur.	<i>ghōrē</i>	<i>gharā</i>	<i>hāthi</i>	<i>bēfi</i>	<i>bhīnē</i>
Ag. and Loc. Sing. and Plur.	<i>ghōrē</i>	<i>gharē</i>	<i>hāthiē</i>	<i>bēfiē</i>	<i>bhīnē</i>
Gen. Sing. and Plur.	<i>ghōrēr</i>	<i>gharār</i>	<i>hāthīr</i>	<i>bēfir</i>	<i>bhīnār</i>
Dat. Sing. and Plur.	<i>ghōrāb</i>	<i>gharāb</i>	<i>hāthīb</i>	<i>bēfīb</i>	<i>bhīnāb</i>
Nom. Plur.	<i>ghōrē</i>	<i>ghar</i>	<i>hāthi</i>	<i>bēfi</i>	<i>bhīn</i>

Note that the *a* in *bhīnāb* is short.

The other postpositions are the same as in Inner Sirājī, except that those of the ablative are *āgā*, and *kā*, *kahā*, or *kauhā*.

The declension of the **Personal Pronouns** differs slightly from that given for Inner Sirāji. Mr. Bailey gives the following :—

	I.	Thou.
Sing.—		
Nom.	<i>haũ</i>	<i>tũ</i>
Ag.	<i>mōē.</i>	<i>tauē, tāē.</i>
Obl.	<i>maũ</i>	<i>tā.</i>
Gen.	<i>mērā</i>	<i>tērā</i>
Dat.	<i>maũ-bhē.</i>	<i>tā-bhē.</i>
Plur.—		
Nom.	<i>āssē</i>	<i>tũssē</i>
Ag.	<i>āhē</i>	<i>tũssē</i>
Obl.	<i>āssā, āsā</i>	<i>tũā</i>
Gen.	<i>mhārā</i>	<i>thārā</i>
Dat.	<i>āssāb, āsāb</i>	<i>tũāb</i>

With the form *maũ-bhē* may be compared the Inner Sirāji *mambhē*.

The **Demonstrative Pronouns** are declined as follows :—

	This.		That.	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom.	<i>ēō</i>	<i>ēō</i>	<i>ēō</i>	<i>ēō</i>
Ag.	<i>ēāē</i>	<i>ēssē</i>	<i>tēōē</i>	<i>tēssē</i>
Obl.	<i>ēū (ēō)</i>	<i>ēssā</i>	<i>tēū (tēō)</i>	<i>tēssā</i>
Gen.	<i>ēū-rā, ēūr</i>	<i>ēssā-rā, ēssār</i>	<i>tēū-rā, tēūr</i>	<i>tēssā-rā, tēssār</i>
Dat.	<i>ēūb</i>	<i>ēssāb</i>	<i>tēūb</i>	<i>tēssāb.</i>

	This.	That.
	Masc. and Fem.	Masc. and Fem.
Plur.—		
Nom.	<i>ēā</i>	<i>tēā</i>
Ag.	<i>tāē</i>	<i>tēāē.</i>
Obl.	<i>ēā.</i>	<i>tēā.</i>
Gen.	<i>ēā-rā, ēār</i>	<i>tēā-rā, tēār</i>
Dat.	<i>ēāb</i>	<i>tēāb</i>

Some of the above forms are not in Mr. Bailey's paradigm, but are taken from his specimen sentences, or deduced from parallel occurrences found therein. Mr. Bailey gives the *e* in *ēssā*, etc. as long. Perhaps it should be short as in *tēssā*, etc.

The remaining pronouns do not present important variations. The oblique form of *kuṅ*, who? is *kās* or *kāsū*, and that of *kē*, what? *kī*. 'Why' is *kī-dzū*, in which *dzū* is identical with *jō*, the dative postposition in Chamālī.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.—The present tense is *sā*, which, as in Inner Sirāji, is immutable. It is often suffixed to another word and then drops its vowel, as in *kēs*, what is (your name), for *kē-sā*; *raūh-s*, for *raūh-sā*, he dwells. The negative Verb substantive is *nēhī āthī*, is not, and is also immutable.

The past tense is *tī* as in Kuḷuī, instead of the *thī* of Inner Sirāji. It also is immutable.

B.—Active Verb.—The Old Present and Present Subjunctive is thus conjugated. It is the same in the singular and the plural, and the second and third persons are the same.

	I may strike, etc.
	Sing. and Plur.
1.	<i>tsīkū.</i>
2 and 3.	<i>tsīkē.</i>

The Future has three forms, all different. I cannot say whether they can all be used with the same verb, but I give here the terminations attached in each case to the verb *tsīknā*, to strike.

The first form changes the *l* of the Inner Sirāji future to *r*.¹ We thus get the following, the singular and plural being identical.

	I shall strike.
	Sing. and Plur.
1.	<i>tsīkūr</i>
2.	<i>tsīkar</i>
3.	<i>tsīkār.</i>

The second form distinguishes the singular from the plural, but in each number there is no distinction of person. Thus:—

	I shall strike, etc.
	1st, 2nd, and 3rd persons.
Sing.	<i>tsīkū</i>
Plur.	<i>tsīki.</i>

This form seems to be a derivative of the old present. This tense is often confounded with the future, and in Kāshmirī has lost its present signification and is only used as a future or as a present subjunctive.

The third form takes the *b* which is the distinguishing mark of the future in Eastern India. The same *b* also occurs in the future of the Gawarbatī Piśācha language. Mr. Bailey only gives examples of the first person, *viz.*, *tsīkūb*, I shall strike. Whether the same form is used for the other persons, I do not know.

The Inner Sirāji Future, *hōlā*, he will be, is given by Mr. Bailey in one of his sentences.

The other tenses are formed as in Inner Sirāji, and call for no remarks, but in one of his sentences Mr. Bailey gives *raūhs* for 'he dwells,' which is evidently a compound of *raūh*, and *sā*, the verb substantive, with the final *ā* dropped as explained above. This

¹ So also in the Veron Piśācha language, the *l* of the future has become *r*.

is probably really a present definite formed by suffixing *sa* to the old present, so that it stands for an original *raũhē-sā*.

The irregular verbs are much as in Inner Sirāji. The only one deserving special notice is *iēdzā*, to come; pres. part., *idzdā*; past part., *āwā*; Imperative, *idz*, plur. *idzā*; fut. *idgūr*, etc.

LIST OF STANDARD WORDS AND PHRASES FOR THE KULU GROUP.

English.	Kujui.	Inner Siráji.	Sainji.
1. One . . .	Ék	Ek	Iek.
2. Two	Dúí	Duí	Dúi.
3. Three	Trái, (in West Kulu) chin, chan.	Chéa	Chfa.
4. Four	Chár	Tsár	Tsár.
5. Five	Pöñj	Pandz	Panz.
6. Six	Chhau	Tshau	Tshau.
7. Seven	Sött	Sát, sat	Satt.
8. Eight	Ótth	Áth, ath	Atth.
9. Nine	Noü	Nau	Nauü.
10. Ten	Dös	Döse	Dass.
11. Twenty	Bthi, bth	Bih	Bih.
12. Fifty	Pöñjäh	Padzä . . . . .	.....
13. Hundred	Šauü	Shau . . . . .	.....
14. I	Haü	Hä. hüü	Haü.
15. Of me	Mérü	Mérau	Mérä.
16. Mine	Merä	Mérau	Mérä.
17. We	Ässé, ham, hamé	Ässé, hämmé	Ässé.
18. Of us	Ässärä, mhärä	Ässärä, mhärau	Mhärä.
19. Our	Ässärä, mhärä	Ässärä, mhärau	Mhärä.
20. Thou	Tü, thau	Tü	Tü.
21. Of thee	Terä	Térau	Terä.
22. Thine	Terä	Térau	Terä.
23. You	Tüssé	Tüssé, tömmé	Tüssé.
24. Of you	Tüssärä, tšerä, thamärä	Tüssärä, thärau	Thärä.
25. Your	Tüssärä, tšerä, thamärä	Tüssärä, thärau	Thärä.

English.	Kuḥi.	Inner Sirāji.	Sainji.
26. He	So, sau, o	Sau	So.
27. Of him	Tēi-rā	Teū-rā	Tēū-rā.
28. His	Tēi-rā	Teṭi-rā	Tēū-rā.
29. They	Tē	Tēu, sēā, sē	Tēā.
30. Of them	Tinhā-rā	Tinhā-rā, tēā-rā	Tēā-rā.
31. Their	Tinhā-rā	Tinhā-rā, tēā-rā	Tēā-rā.
32. Hand	Hōth, hāth	Hāth, hōth	Hāth.
33. Foot	Dgōugh, dgōngā	Pair, khur	Pair.
34. Nose	Nak	Nak	Nak.
35. Eye	Hōchchhi, ḥchchhi, ḍkchi	Āchh, āchhi	Ākch.
36. Mouth	Khākh	Mūh	Mūh.
37. Tooth	Dōrd	Dānd	Dānd.
38. Ear	Kōnn	Kapēt	Kapēt.
39. Hair	Sōrā, sir.	Srēā	Tsōrā.
40. Head	Muḥ	Muḥ	Muḥ.
41. Tongue	Dgibbh	Dgibbh	Dgibbh.
42. Belly	Pēt	Pēt	Pēt.
43. Back	Pitth	Pitth, pitthi	Pēth.
44. Iron	Lohā	Lohā	Lohā.
45. Gold	Sunā	Sūnā	.....
46. Silver	Rupā	Rūpā	.....
47. Father	Dāpū, tābū, tāb	Bāb	Bābā.
48. Mother	Ammā, yā, ij	Ī, i	Īj.
49. Brother	Bhāi, Bhān	Bhāi, dād	Bhāi (elder), bhān (younger).
50. Sister	Dāi (elder), bōhū (younger)	Dāi (elder), bhīn (younger), chēi (younger).	Dāi (elder), bhīn (younger).
51. Man	Mābhū	Maḥāś	Mard.
52. Woman	Bēṭṭi	Bēṭṭi, tēhōṭṭi	Bēṭṭi.

English.	Kuṣṭh.	Inner Sīrājī.	Sainjī.
53. Wife	Jo, dsoi, lāhṛī	Bōṛṛī, ṭāhenṛī	Joē, jo, dsoē.
54. Child	Yāṇē	Halkē, bālāk	Ṭāhorā.
55. Son	Šohṛī, bēṭā	Bēṭā, ṭāhōṭū, sōrā, sōhrū	Ṭāhorā.
56. Daughter	Šohṛī, bēṭī	Bēṭī, ṭāhōṭī, sōrī, sōhrī	Ṭāhorā.
57. Slave	Bēṭhā	Sēuk, dōrū . . . . .	.....
58. Cultivator	Hāṭī	Kōrsāp . . . . .	.....
59. Shepherd	Phāḥ, phūḥ	Phuḥ	Phuḥ.
60. God	Pōrmēšōr	Pōrmēšur . . . . .	.....
61. Devil	Rākhaē, bhūt	Rākōs . . . . .	.....
62. Sun	Sōraj, dhiyā	Dhyāyā, dihāyō, sūraj	Dihāyā.
63. Moon	Dgōth, dguth	Dgōth, ṭāṭhōṭī	Dgōth.
64. Star	Tārā	Tārā	Tārā.
65. Fire	Ōgg	Āg . . . . .	.....
66. Water	Pāpī	Pāpī . . . . .	.....
67. House	Ghōr, gōhr	Ghar, dērā	Ghar.
68. Horse	Ghōrā, gōhrā	Ghōrā	Ghōrā.
69. Cow	Gāi	Lachlmī, gā	Gā.
70. Dog	Kuttā	Kuttāu or kṭkar	Kuttā.
71. Cat	Brājā, (<i>fem.</i> brājī)	Barōḥāu (<i>fem.</i> -ī)	Barōḥā (<i>fem.</i> -ī).
72. Cook	Kukkaṛ	Kukkaṛ	Kukkaṛ.
73. Duck	Batak	Abhi . . . . .	.....
74. Ass	Gaddhā, gōddhā	Gadhāu	Gaddhā.
75. Camel	Ūṭ	Ūṭ	Ūṭ.
76. Bird	Chirū	Chirū, chēḥ . . . . .	.....
77. Go	Nōē	Nōeh, nā	Nā, nōē.
78. Eat	Khā	Khā	Khā.
79. Sit	Bēē	Bēsh	Bēē.

English.	Kulul.	Inner Sirájl.	Sainjl.
80. Come	Ēj, ij	Īeb, ēj	Idz.
81. Beat	Jōk, mār	Tstik	Tstik.
82. Stand	Kharā hō	Kharā uḥ . . . .	.....
83. Die	Mōr	Mār . . . .	.....
84. Give	Dē	Di	Dē.
85. Run	Ṭhur, ṭhōr, bhagg	Ṭhur	Ṭhur.
86. Up	Ujjhē, jhāñ	Ūjhē, gīē	Ūjhē.
87. Near	Bhēṭi, nēṭ	Nēṭē, nēṭē . . . .	.....
88. Down	Bunhē, bihāñ, bhi	Undhē, tōl, jūē	Ūndhē.
89. Far	Dār	Davēṭā, dār . . . .	.....
90. Before	Āggē, āghē	Jēhū, āgū	Jēhū.
91. Behind	Picchhē	Patghēñ, piḡhñ	Piḡhē.
92. Who	Kaṇ	Kaṇ	Kaṇ.
93. What	Ki	Kē	Kē.
94. Why	Kibē	Kibē, kilē	Kib, ki-dōḥ.
95. And	Hōr	Hōr . . . .	.....
96. But	Pōr	Pōr . . . .	.....
97. If	Jē	Jē . . . .	.....
98. Yes	Hōē, hō	Hō . . . .	.....
99. No	Nāñ	Nāñ . . . .	.....
100. Alas	Hār	Darōh . . . .	.....
101. A father	Bāb	Bāb	Bābā.
102. Of a father	Bābē-rā, bābā-rā	Bābā-rē	Bābēr.
103. To a father	Bābē-bē, bābā-bē	Bābā-bē	Bābāb.
104. From a father	Bābē-na, bābā-na	Bābā-lēṭā	Bābō-āgā.
105. Two fathers	Dūi bāb	Dūi-bāb	Dūi bābē.
106. Fathers	Bāb	Bāb	Bābē.

English.	Kuṭu.	Inner Sīrāji.	Sainji.
107. Of fathers . . .	Bābē-rā, bābā-rā . . .	Bābā-rā	Bābēr.
108. To fathers . . .	Bābē-bē, bābā-bē . . .	Bābā-bē	Bābāb.
109. From fathers . . .	Bābē-na, bābā-na . . .	Bābā-lērā	Bābē-āgē.
110. A daughter . . .	Bēṭī	Bēṭī	Bēṭī.
111. Of a daughter . . .	Bēṭī-rā	Bēṭī-rā	Bēṭīr.
112. To a daughter . . .	Bēṭī-bē	Bēṭī-bē	Bēṭīb.
113. From a daughter . . .	Bēṭī-na	Bēṭī-lērā	Bēṭī-āgē.
114. Two daughters . . .	Dūī bēṭī	Dūī bēṭī	Dūī bēṭī.
115. Daughters . . .	Bēṭī	Bēṭī	Bēṭī.
116. Of daughters . . .	Bēṭī-rā	Bēṭī-rā	Bēṭīr.
117. To daughters . . .	Bēṭī-bē	Bēṭī-bē	Bēṭīb.
118. From daughters . . .	Bēṭī-na	bēṭī-lērā	Bēṭī-āgē.
119. A good man . . .	Kharē māhpū	Rāmpē māpash	Rāmpē mard.
120. Of a good man . . .	Kharē māhpū-rā	Rāmpē māpashā-rā	Rāmpē mardār.
121. To a good man . . .	Kharē māhpū-bē	Rāmpē māpashā-bē	Rāmpē mardāb.
122. From a good man . . .	Kharē māhpū-na	Rāmpē māpashā-lērā	Rāmpē mardā-āgē.
123. Two good men . . .	Dūī kharē māhpū	Dūī rāmpē māpash	Dūī rāmpē mard.
124. Good men . . .	Kharē māhpū	Rāmpē māpash	Rāmpē mard.
125. Of good men . . .	Kharē māhpū-rā	Rāmpē māpashā-rā	Rāmpē mardār.
126. To good men . . .	Kharē māhpū-bē	Rāmpē māpashā-bē	Rāmpē mardāb.
127. From good men . . .	Kharē māhpū-na	Rāmpē māpashā-lērā	Rāmpē mardā-āgē.
128. A good woman . . .	Kharī bēṭī	Rāmpī bēṭī	Rāmpī bēṭī.
129. A bad boy . . .	Burā ṣōhpū	Būrā ṣōrū	Būrā ṣōhōrē.
130. Good women . . .	Kharī bēṭī	Rāmpī bēṭī	Rāmpī bēṭī.
131. A bad girl . . .	Burī ṣōhpī	Būrī ṣōrī	Būrī ṣōhōrī.
132. Good . . .	Kharā	Rāmpā	Rāmpā.
133. Better . . .	(Ēc-na) kharā	(īn-kā) rāmpā	(Ēc-kā) rāmpā.

English.	Kuḷui.	Inner Strājl.	Sainji.
134. Best	Sōbbhi-na kharā	Sōbbhi-kā rāmpā	Sōbbhi-kā rāmpā.
135. High	Uthrā	Uchtā	Uthlā, ujje.
136. Higher	(Īi-na) uthrā	(Īi-kā) uchtā	(Īi-kā) uthlā.
137. Highest	Sōbbhi-na uthrā	Sōbbhi-kā uchtā	Sōbbhi-kā uthlā.
138. A horse	Ghōṛā	Ghōṛā	Ghōṛā.
139. A mare	Ghōṛi	Ghōṛi	Ghōṛi.
140. Horses	Ghōṛē	Ghōṛē	Ghōṛē.
141. Mares	Ghōṛi, ghōṛā	Ghōṛi	Ghōṛi.
142. A bull	Bōhīd	Bōhīd	Baniid.
143. A cow	Gā	Lachhmī	Gā.
144. Bulls	Baldh (bahū)	Bōhīd	Baniid.
145. Cows	Gāi	Lachhmī	Gā.
146. A dog	Kuttā	Kuttā	Kuttā.
147. A bitch	Kutti	Kutti	Kutti.
148. Dogs	Kuttē	Kuttē	Kuttē.
149. Bitches	Kutti, kuttī	Kutti	Kutti.
150. A he goat	Bōkrā	Bākrā	Bākrā.
151. A female goat	Bōkri	Bākri	Bākri.
152. Goats	Bōkrē	Bākrē	Bākrē.
153. A male deer	Hōrn	Kakkay (<i>barking deer</i>) . . . .	.....
154. A female deer	Hōrni	Kakkri . . . .	.....
155. Deer	Hōrn, hōrnī	Kakkay . . . .	.....
156. I am	Haū sē, hē	Hā sē, āsē	Haū sē.
157. Thou art	Tū sē, hē	Tū sē, āsē	Tū sē.
158. He is	Sau sē, hē	Sau sē, āsē	Sō sē.
159. We are	Āsē ai, sē, hē	Āsē sē, āsē	Āsē sē.
160. You are	Tū sē ai, sē, hē	Tū sē sē, āsē	Tū sē sē.

English.	Kujoi.	Inner Siriji.	Sainji.
161. They are . . .	Tē sī, sē, hē . . .	Tēs sē, sēs . . .	Tēs sē.
162. I was . . .	Haū thē, tī . . .	Hā thī . . .	Haū tī.
163. Thou wast . . .	Tū thā, tī . . .	Tū thī . . .	Tū tī.
164. He was . . .	Sau thā, tī . . .	Sau thī . . .	So tī.
165. We were . . .	Āssē thē, tī . . .	Āssē thī . . .	Āssē tī.
166. You were . . .	Tussē thē, tī . . .	Tūssē thī . . .	Tūssē tī.
167. They were . . .	Tē thē, tī . . .	Tēs thī . . .	Tēs tī.
168. Be . . .	Ho . . .	Ho . . .	Ho.
169. To be . . .	Hōpē, hōpē . . .	Hōpau . . .	Hōpā.
170. Being . . .	Hundā . . .	Hundā . . .	Hundā.
171. Having been . . .	Hoi-kē . . .	Hoi-kōri . . .	Hoi-kōri.
172. I may be . . .	Haū hōē . . .	Hā hōi . . .	Haū hōi.
173. I shall be . . .	Haū hōnū . . .	Hā hōnū, hōlā . . .	Haū hōnū, hōlā.
174. I should be . . .	.....	.....	.....
175. Beat . . .	Mār . . .	Taik . . .	Taik.
176. To beat . . .	Mārā, mārū . . .	Taikō . . .	Taikō.
177. Beating . . .	Mārā . . .	Taikdan . . .	Taikdā.
178. Having beaten . . .	Mārī-kē . . .	Taik-kōri . . .	Taik-kōri.
179. I beat . . .	Haū mārā-sā . . .	Hā taikdan . . .	Haū taikdā.
180. Thou beatest . . .	Tū mārā-sā . . .	Tū taikdan . . .	Tū taikdā.
181. He beats . . .	Sau mārā-sā . . .	Sau taikdan . . .	So taikdā.
182. We beat . . .	Āssē mārā-sā, -sī . . .	Āssē taikdē . . .	Āssē taikdā.
183. You beat . . .	Tussē mārā-sā, -sī . . .	Tūssē taikdē . . .	Tūssē taikdā.
184. They beat . . .	Tē mārā-sā, -sī . . .	Tēs taikdē . . .	Tēs taikdā.
185. I beat (<i>Past Tense</i>) . . .	Māī mārū . . .	Māī taikū . . .	Moē taikū.
186. Thou beatest (<i>Past Tense</i>). . .	Tāī mārū . . .	Tāī taikū . . .	Tauē taikū.
187. He beat (<i>Past Tense</i>) . . .	Tēī mārū . . .	Tūī taikū . . .	Tēs taikū.

English.	Kuloi.	Inner Sirañi.	Sainji.
188. We beat (<i>Past Tense</i>)	Ássé mārū	Ássé tsikū	Áhē tsikū.
189. You beat (<i>Past Tense</i>)	Tussé mārū	Tüssé tsikū	Tüssé tsikū.
190. (<i>Pense</i>)	Tinhé mārū	Tēā tsikū	Tēā tsikū.
191.	Haū mārā-lāgā-hundā-sā .	Hā tsikdan lāgou . . .	Haū tsikdā.
192.	Haū mārā-lāgā-hundā-ti, -thā.	Hā tsikdan lāgou-thi .	Haū tsikdā-ti.
193. I had beaten	Maī jāukū-ti, -thā	Maī tsikū-thi	Moē tsikū-ti.
194. I may beat	Haū mārā . . . .	.....	Haū tsikū.
195. I shall beat	Haū mārū	Haū tsikulau, tsiklau .	Haū tsikūr, tsikū, tsikūb.
196. Thou wilt beat	Tū mārā	Tū tsik(u)lau	Tū tsikar, tsikū.
197. He will beat	Sau mārā	Sau tsik(u)lau	Sō tsikār, tsikū.
198. We shall beat	Ássé mārū	Ássé tsik(u)lē	Ássé tsikūr, tsiki.
199. You will beat	Tussé mārū	Tüssé tsik(u)lē	Tüssé tsikar, tsiki.
200. They will beat	Tē mārū	Tēā tsik(u)lē	Tēā tsikār, tsikū.
201. I should beat . . . .	.....	.....	.....
202. I am beaten	Haū mārū-sā . . . .	.....	.....
203. I was beaten	Haū mārū-ti, (-thā) . . . .	.....	.....
204. I shall be beaten	Haū mārū . . . .	.....	.....
205. I go	Haū nōsā-sā	Hā nāndau	Haū nāndā.
206. Thou goest	Tū nōsā-sā	Tū nāndau	Tū nāndā.
207. He goes	Sau nōsā-sā	Sau nāndau	Sō nāndā.
208. We go	Ássé nōsā-sā, -si	Ássé nāndē	Ássé nāndē.
209. You go	Tussé nōsā-sā, -si	Tüssé nāndē	Tüssé nāndē.
210. They go	Tē nōsā-sā, -si	Tēā nāndē	Tēā nāndē.
211. I went	Haū nōthā	Hā nāthau	Haū nāthā.
212. Thou wentest	Tū nōthā	Tū nāthau	Tū nāthā.
213. He went	Sau nōthā	Sau nāthau	Sō nāthā.
214. We went	Ássé nōthē	Ássé nāthē	Ássé nāthē.

English.	Kuḷi.	Inner Sirājī.	Sainjī.
215. You went . . .	Tussē nōṭṭhē . . .	Tūssē nāṭhē . . .	Tūssē nāṭhē.
216. They went . . .	Tē nōṭṭhē . . .	Tēā nāṭhē . . .	Tēā nāṭhē.
217. Go . . .	Nōś . . .	Nāś or nā . . .	Nā, nāś.
218. Going . . .	Nōśdā . . .	Nāśdau, nāndau . . .	Nāndā, nāśdā.
219. Gone . . .	Nōṭṭhā . . .	Nāṭhan . . .	Nāṭhā.
220. What is your name ?	Tūsrā nā ki sā ? . . .	Tērā kō naū ? . . .	Tērā, nā kōs ?
221. How old is this horse ?	Ēi ghōrē-ri kētri barēs sā ?	Ēn ghōrē-ri kētri ummar sā ?	Ēo ghōrēr kētri ambar ?
222. How far is it from here to Kashmir ?	Kāśmīr ōkkhē-na kētri dūr sā ?	Īndhā-kā Kāśmīr kētrā dūr sā ?	Ēkkhā-kahā Kāśmīrā-taṅg kētrā dūr hōlā ?
223. How many sons are there in your father's house ?	Tusā-rē bābū-rē ghōrē kētrē bētē sī ?	Thārē bābū-rē ghōrē kētrē śōrū sā ?	Tērē bābūr gharē kētrē lāykā ?
224. I have walked a long way to-day.	Haū āj bari dūri-tāi nōṭṭhā-ti.	Maī āz baubū bāt hāṅḍi	Haū āj bārē būrā zōḅhē hāṅḍi āwā.
225. The son of my uncle is married to my sister.	Mērē chāchē-rē bētē-rā biyāh tēi-ri bēḅai sōḅghē hūā-hundā-sā.	Mērē chāchē-rē śōrū-rā biyāh tēi-ri bhīṅā sōḅghā hōā sā.	Mērē tātōrē bētā śūr būḅai sōḅghē bōā hōn.
226. In the house is the saddle of the white horse.	Ghōrā-na sēttē ghōrē-ri kāṭhi sā.	Sittē ghōrē-ri kāṭhi ghōrē sā.	Gharē sittē ghōrēr ziu.
227. Put the saddle upon his back.	Tēi-ri piṭṭhi-pāndhē kāṭhi pā.	Kāṭhi tēi-ri piṭṭhi paraundē kōsā.	Ēūr piṭṭhi ūprē ziu bōunhā.
228. I have beaten his son with many stripes.	Maī tēi-rē bētē-bē bōhū kōmohi māri.	Maī tēi-rē śōrū-bē banhū tsikū.	Maī śūr bētā barā tsikū.
229. He is grazing cattle on the top of the hill.	Sau dhōgā-rē chōḅhē pāndhē gōrū charāndā lāgā-hundā-sā.	Sau dhārāṭi-rē gāhi dāgē chārādā lāgā hundā.	Dzōtār isōrē ūprē tārā ē gā bākri.
230. He is sitting on a horse under that tree.	Sau tēi bētē-bēthē ghōrē-pādhē bēthā-hundā-sā.	Sau tēi bētē bēthē ghōrē paraundē bēthā hundā.	Ēā butṭē bēthē sō bēthā ghōrē ūprē.
231. His brother is taller than his sister.	Tēi-rā bhāi tēi-ri bēḅai-na lōmbā sā.	Tēi-rā bhāi apai bhīṅā-kū lōmmā.	Ēūr bhāi apai baubhōi-kū bādḍā.
232. The price of that is two rupees and a half.	Tēi-rā mūl dhāi rupaiyē sā.	Tēi-rā mūl dhāi rapai sā.	Ēūr mūl dhāē rupayyā.
233. My father lives in that small house.	Mērā bābū tēi hōṭshē ghōrā-na raubhā-sā.	Mērā bāb tēi hōṭshē ghōrē raubhā.	Mērā bābū ēō hōṭshē gharē raubs.
234. Give this rupee to him.	Ēh rupaiyā tēi-bē dē	Īō rapai tēi-bē dē . . .	Ēūb rupayyā dēā (give rupees to him).
235. Take those rupees from him.	Tēi rupaiyā tēi-na mōḅgā (ask for).	Sō tēā rapai tēi-lōṅṅā lau lau.	Ēā rupayyā ēn -āgā mōḅgā (ask).
236. Beat him well and bind him with ropes.	Tēi-bē bōhū jōkā hōr rōśōi-sōḅgē bōnnhā.	Tēi-bē kbāsē tsikā tēbko rāshī-kē bānhā.	Ēā rāmyē-kōri tsikā, rāśōi bi bōnnhā.
237. Draw water from the well.	Khūc-na pāṅṅi tiṅgrā . . .	Khōhē-nā pāṅṅi kāṅṅh . . .	Kūē kaubhū pūṅṅi kōḍḍhē.
238. Walk before me . . .	Mā-na āggē āggē hāḍ . . .	Mā āgē hāḍ . . .	Maū jēhū tsal.
239. Whose boy comes behind you ?	Tussā-nā picchhō kōs-rā bētā ējdā-sā ?	Thārē piṭṭhē kās-rā śōrū tjdā lāgā ?	Kās-rā laykā tā piṭṭhē āwā ?
240. From whom did you buy that ?	Ēh tussō kōsan tēu ? . . .	Sau tussō kāsā-kā mālli āpā ?	Kāsō-āgā tāś mūl mōḅgā ?
241. From a shopkeeper of the village.	Garū-rē hū(tā)ḷē-na . . .	Grā-re ēkū karādā-āgē . . .	Grāūr dukannādārā-āgā.

THE MANDI GROUP.

The State of Mandi lies between Kulu and the district of Kangra. Immediately to its south lies the State of Suket, which is separated from the Simla Hill States by the river Satlaj. North of Mandi lies the Chhōṭā Bangāhal canton of the Kangra district, as explained *ante* (p. 669, footnote). This canton is almost uninhabited, and is divided into two portions by a mountain chain running north and south. The language of the few inhabitants of the 18 hamlets of the Eastern portion of Chhōṭā Bangāhal is Kului more or less mixed with Maṇḍāli, while that of the Western portion is the Kāngri form of the Dōgrā dialect of Pañjābi. These facts must be known in order to understand the dialectic division of Maṇḍāli.

The language of Mandi is called Maṇḍāli, and that of Suket is called Sukēti, the two being closely connected.

The mountainous South-Eastern portion of the Mandi is geographically a portion of the Kulu Sirāj immediately to its East, but the language is not Sirāji. It is Maṇḍāli slightly mixed with that language, and is called Maṇḍāli Pahāri.¹ Maṇḍāli proper is spoken over the rest of the State, and Mr. Bailey recognizes three varieties of it. The first is that spoken in the main portion of the State south of the river Biās, excluding the Maṇḍāli Pahāri tract. This is the standard dialect. North of the Biās is what Mr. Bailey calls Northern Maṇḍāli, and in the extreme north of the State is the Chhōṭā Baṅghāli dialect, spoken in a portion of Chhōṭā Bangāhal which belongs administratively to Mandi. The two latter differ very slightly from standard Maṇḍāli, and will not be considered separately in these pages. Any important dialectic peculiarities will be dealt with in describing the standard dialect. For the purposes of this survey, no separate specimens were received for Northern Maṇḍāli or Chhōṭā Baṅghāli, and the only available authority for these is the account given by the Rev. T. Grahame Bailey in the State Gazetteer and re-printed in his *Languages of the Northern Himalayas* published by the Royal Asiatic Society in the year 1908.

Mr. Bailey says that there are said to be three dialects of Sukēti but that this is evidently an over refinement. The dialects are named Pahār, Dhar, and Bahal. Any information available regarding these three will be given under the head of Sukēti.

The people of this tract are prejudiced against learning foreign languages,² and this accounts for the accuracy and consistence with which the specimens given below have been recorded. Maṇḍāli is evidently a dialect that has a standard to which its speakers endeavour to adhere.

No separate returns have been received for Northern Maṇḍāli or for Chhōṭā Baṅghāli, both being included under the general head of Maṇḍāli. The total number of speakers of this Group has been returned as follows:—

Maṇḍāli	150,000
Maṇḍāli Pahāri	10,000
Sukēti	52,184
TOTAL	212,184

¹ According to the State Gazetteer, p. 25, the language of Sirāj is mostly unintelligible to the people of the lower villages, while Maṇḍāli Pahāri is a lingua franca generally understood by all.

² State Gazetteer, p. 26.

The Vocabulary of these two States is much the same as that of other Western Pahārī languages. The following is a list of a few noteworthy expressions collected from Mr. Bailey's Vocabulary and from the specimens which follow. Words noted only in Chhōtā Bangāhal are marked 'Chh. B.' Those noted only in Northern Maṇḍāli are marked 'N,' those noted only in Maṇḍāli Pahārī are marked 'P,' while those peculiar to Sukēti are marked 'S.'

aggē, in front.

ānnī, an egg.

bāgar, wind.

bāhṇā, to beat.

bākkhā, towards.

bāṣṇā or *bāṭhṇā*, to sit (N).

battī, an egg.

bayāh, a marriage.

bēbbī, a younger sister (N).

bhachēāl, foolish.

biāhū, a husband.

bun, down (Kāshmiri *bōp*).

chalē jāṣṇā, to go away.

dāl, a tree.

dēd, an elder sister (N) (Kāshmiri *dēd*, a mother).

dhārā, a hill.

dhyārā, a day.

dōhrī, a field.

dōthī, to-morrow evening.

ēbbē or *ībbē*, now.

ēhṇā or *ēṣhā*, like this.

ēttī or *yēttī*, here.

gābhrū, a son.

ghat, a little.

grāḍ, a village.

guāṇā or *guāṣṇā*, to cause, to go, to lose.

guḍlā, sweet.

hāchōkhā, clean.

hākkhī, the eye.

hēṣh, down (not up).

hikā, the breast.

huṣ, now.

ībbē or *ēbbē*, now.

ij, a mother (N).

jā, *jā-jē*, when.

jēbbē, when.

jēhṇā or *jēṣhā*, like what.

jēttī, where.

jīkkhī jāṣṇā, to become angry.

- juṛnā*, to be got, obtained.
kaṭṭhē, about, concerning, for the sake of.
kēbbē, when?
kēhṛā or *kēṛhā*, like what?
kēṭṭhī, where?
kharā, good, beautiful.
kharṇā, to stand.
khuāṇā, *khuāṇā*, to give, to eat.
kubhadrā, ugly.
lārī, a wife.
māhtimī, a woman (N).
mānjā, a bed.
mardh, a man.
māsē, meat.
maṭṭhā, a small boy.
muṇḍ, the head.
munṇū, a son (Chh. B.)
nēḍē or *ṇēṛē*, near.
nhāṣṇā, *nhathṇā*, to run (N).
nhassī jāṇā, to run away.
pichchhē, behind.
pādhar, a plain, level ground.
painā, sharp.
prallē, upon.
paiṇḍā, footpath, way.
parē, the day after to-morrow, the day before yesterday.
partēg, apart.
paunā, to fall.
prānt, after.
puhāl, a shepherd.
pujṇā, to arrive.
sādṇā, *sadāṇā*, to call, summon.
sāhī, postpos., like.
saruāl, hair.
saunā, to lie down, sleep.
suinā, gold.
tā, then, therefore.
tātā, swift.
tēbbē, then.
tēhṛā or *tēṛhā*, like that.
tēṭṭhī, there.
ṭhaṇḍā, cold, cool (N. *ṭhōṇḍā*).
thaiṇa, to place (Kāshmirī *thauun*).
tikkī or *tikā*, up to.
ūprā, up.

whittar, within.

yētti, or *ētti*, here.

The character used in writing Mandēāli and Sukēti is a form of Ṭākri. The following is the alphabet, including some of the more important compound consonants.

Written character.

Mandēšī Alphabet

Vowels.		Consonants.					
a	𐎀	ka	𐎁	da	𐎂	ha	𐎃
ā	𐎄 𐎅	kha	𐎆 𐎇	dha	𐎈	tha	𐎉
kā	𐎊 𐎋	ga	𐎌	na	𐎍	ra	𐎎
i	𐎏	gha	𐎐	pa	𐎑	pha	𐎒
ki	𐎓	oha	𐎔	pha	𐎕	jya	𐎖
ī	𐎗 𐎘	ohha	𐎙	ba	𐎚	dhya	𐎛
ki	𐎜	ja	𐎝	bha	𐎞	nhya	𐎟
u, ū	𐎠	jha	𐎡	ma	𐎢	tra	𐎣
ku, kū	𐎤	fa	𐎥	ya	𐎦	pra	𐎧
o	𐎨	tha	𐎩	ra	𐎪 𐎫	era	𐎬
hā	𐎭	qa	𐎮	la	𐎯	khwa	𐎰
ai	𐎲	qha	𐎴	va	𐎶	gwa	𐎸
kai	𐎺	pa	𐎼	ka, sha, sa.	𐎾	dwa	𐎿
o, ou	𐎻 𐎼 𐎽	tu	𐎿	ka	𐎿	rwa	𐎿
kō, kou	𐎿	tha	𐎿	ka	𐎿		

NOTE.—The letter *na* is represented by the sign for *ya*, and an initial *o* is also optionally represented by the same character. The letters *qa* and *na* are usually written with *anwāda* over the preceding syllable.

Mandi and Suket are the most Western of the Western Pahārī Hill States that we have hitherto considered. Immediately to their west lies the British district of Kangra proper, the people of which, both in race and language, claim kinship with the Dōgrās further to the west, rather than with the Pahārīs of the Simla and Kulu hills.

Position as regards the Simla and Kulu dialects.

While the language of Mandi is widely different from that of Kangra in its general character, it does agree with it in a few points which we may here note. In all other points the Western Pahārī character of Maṇḍēālī is well preserved.

The first point is that of pronunciation, which agrees rather with that of Kangra than with that of Kulu. There does not seem to be any tendency to pronounce the ordinary *a* like the *ō* of 'hot'. Thus we have *ghar*, a house, not *ghōr*. In the north of Mandi, however, we do come across occasional instances of the *ō*-sound, as in *ṭhōṇḍā*, cold, as compared with standard Maṇḍēālī *ṭhaṇḍā*.

So also the common Western Pahārī interchange of *ā* with *ō* or *ū* has not been noted in Maṇḍēālī proper, although a few instances have been noted in Maṇḍēālī Pahārī and Sukēti. Thus the Maṇḍēālī word for 'horse' is *ghōrā*, not *ghōrō*, and the past participle of *karnā*, to do, is *kitā*, not *kitō* or *kērū*.

Very few instances of the dropping of an initial *h* have been noted, and the transfer of aspiration in such words as *gōhrā* for *ghōrā* does not occur. *H* is, however, sometimes prefixed as in *hākkhī*, an eye.

The Western Pahārī changes of *ch* to *ts*, of *j* to *z* and of *t* (*tr*) to *ch* do not seem to occur.

In all these Maṇḍēālī agrees with Kāngrī as against Western Pahārī.

In declension, Maṇḍēālī uses the postposition *jō* for the dative, which is also the case in Kāngrī. Although the same postposition occurs in other Western Pahārī dialects—notably in Chamēālī,—it is in the opinion of the present writer always borrowed from the West, being connected by origin with the Sindhi *jō*,¹ of.

The distinguishing mark of the Maṇḍēālī future is not the Western Pahārī *lā*, but the Kāngrī *ghā*. Compare the Inner Sirāji *tsik-ul*, I shall strike, with the Maṇḍēālī and Kāngrī *mār-ghā*.

With these exceptions, the Maṇḍēālī Grammar essentially agrees with Western Pahārī, as will be evident from a consideration of the following pages, and we are therefore entitled to class it and Sukēti as Western Pahārī languages, affected by the neighbouring Kāngrī.

¹The Kāngrī *jō* is an old locative of an obsolete *jā*, of; and it is this *jā* which is to be considered as identical with the Sindhi *jō*.

MANDĒĀĪ.

For particulars as to the locality in which Standard MandĒāli, with its sub-varieties of Northern MandĒāli and Chhōtā Baṅghāli, is spoken, and for the number of its speakers, see the preceding introductory remarks.

The present account of MandĒāli Grammar is based partly on the notes in the Rev. Grahame Bailey's *Languages of the Northern Himalayas*, and partly on an analysis of the subjoined specimens. These specimens consist of a version of the parable of the Prodigal Son, of an original police report, and of the usual list of words and sentences.

Pronunciation.—As explained above Standard MandĒāli has abandoned the peculiarities of Western Pahāri pronunciation. The letter *a* is sounded as *a* in Paṅjābī, and not like the *o* in 'hot'. The letters *a*, *o* and *ū*, are not interchangeable. *Ch* and *j* show no traces of being pronounced as *tʃ* and *z* respectively, and the change of *t* (*tr*) to *ch* has not been noted.

An initial *h* does not disappear, nor is the aspiration of aspirated consonants transferred as in *gōhrā* for *ghōrā*, a horse. In the word *hākkhī*, an eye, an *h* has been prefixed. In Northern MandĒāli, however, an *a* does sometimes become *ō*, as in *thōṅḍā*, cold; while in the mixed dialect of Chhōtā Baṅghāli, the termination *ū* for *ā*, as in *chhōhrū*, a boy; *guālū*, a shepherd, is not uncommon.

NOUNS.—Masculine *tadbhava* nouns in *ā* form their nominative plural in *ē*, and feminine nouns ending in a consonant add *ī*. In North MandĒāli and Chhōtā Baṅghāli, the latter add *ā*, instead of *ī*. Thus, *ghōrā*, a horse; *ghōrē*, horses; *baiḥṇ*, a sister; *baiḥṇī*, sisters: N. and Chh. B. *dēd*, a sister; *dēddā*, sisters. In the case of all other nouns the nominative plural is the same as the nominative singular.

For all nouns, all other cases of the plural, except the vocative, are the same as the corresponding cases of the singular.

The Agent case (singular and plural) is formed by adding *ē*, as in *ghar*, a house; *gharē*, by a house or houses; *hāthī*, an elephant; *hāthīē*, by an elephant or elephants. *Tadbhava* masculine nouns ending in *ā*, drop the *ā* before adding *ē*. Thus *ghōrā*, a horse; *ghōrē*, by a horse, or horses.

The Oblique form (singular and plural) of *tadbhava* masculine nouns in *ā*, is made by changing the *ā* to *ē*. Thus *ghōrā*, a horse, obl. form *ghōrē*. Masculine nouns ending in a consonant add *ā* for the same form. Thus *ghar*, a house, obl. form *gharā*. Feminine nouns ending in a consonant add *ī*. Thus *baiḥṇ*, a sister, obl. form *baiḥṇī*. In N. and Chh. B. such feminine nouns add *ā* instead of *ī*, as in *dēd*, a sister, obl. form *dēddā*. Note the doubling of the final *d* in this special word. In the case of all other nouns, the oblique form is the same as the nominative.

The Vocative singular of all masculine nouns ends in *ā*, and of most feminine nouns in *ē*, the Vocative plural always ends in *ō*.

The above forms are conveniently shown in the following table :—

Nom. Sing.	Nom. Plur.	Ag. Sing. and Plur.	Oblique Sing. and Plur.	Voc. Sing.	Voc. Plur.
<i>ghōṛa</i> , a horse	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēā</i>	<i>ghōṛēō</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>gharē</i>	<i>gharā</i>	<i>gharā</i>	<i>gharō</i>
<i>hāthī</i> , an elephant	<i>hāthī</i>	<i>hāthīē</i>	<i>hāthī</i>	<i>hāthīā</i>	<i>hāthīō</i>
<i>bēṭī</i> , a daughter	<i>bēṭī</i>	<i>bēṭīē</i>	<i>bēṭī</i>	<i>bēṭīā</i>	<i>bēṭīō</i>
<i>baiḥṇī</i> , a sister	<i>baiḥṇī</i>	<i>baiḥṇīē</i>	<i>baiḥṇī</i>	<i>baiḥṇīā</i>	<i>baiḥṇīō</i>
<i>dēd</i> , a sister (N. and Chh. B.)	<i>dēddā</i>	<i>dēddē</i>	<i>dēddā</i>	<i>dēddā</i>	<i>dēddō</i>

Just as the Northern Maṇḍāli *dēd*, a sister, doubles its final consonant before terminations, so does the Standard Maṇḍāli *bāb*, a father; nom. plur. and obl. *bābbā*, ag. *bābbē*.

The Voc. Sing. is, according to the parable, *bāpū*. Northern Maṇḍāli has the nom. siag. *bābbā*, declined like *ghōṛā*.

The usual postpositions are :—

Dative-Accusative—*jō*; for the dative we also have *kanē*, to.

Ablative—*gē*, *thē*, from : *kanē*, with, together with; with, by means of : *sāōgī*, with.

After Verbs of saying, the person addressed is put in the ablative governed by *sāōgī*, or in the dative governed by *kanē* or *jō*. Examples of all these will be found in the version of the parable.

Genitive—*rā* (masc. sing. obl. and plur. *rē*, fem. *rī*), which, as usual, is adjectival.

Locative—*mañjh* or *mañjhā*.

Adjectives.—As usual, only adjectives in *ā*. are declined,—masc. sing. obl. and plur. *ē*, fem. *ī*. Comparison is indicated, as usual, by the use of the ablative, as in *baiḥṇī-gē lammā*, taller than the sister; *sabbhī-gē achchhā*, better than all, best.

PRONOUNS.—The first two Personal Pronouns are declined as follows :—

Sing.	I.	Thou.
Nom.	<i>haū</i>	<i>tū</i> .
Ag.	<i>maī</i>	<i>taī</i> .
Obl.	<i>mā</i> , <i>māh</i>	<i>tū</i> , <i>tuddh</i> .
Gen.	<i>mērā</i>	<i>tērā</i> .
Plur.		
Nom.	<i>āssē</i>	<i>tūssē</i> .
Ag.	<i>āssē</i>	<i>tūssē</i> .
Obl.	<i>āssā</i>	<i>tūssā</i> .
Gen.	<i>āssā-rā</i> , <i>mhārā</i>	<i>tūssā-rā</i> .

In the ablative singular with *thē*, we find *māthē* and *tutthē*. N. has the Dative-Accusative *munjō* and *tujō*. Chh. B. uses *maī* as well as *haū* for 'I'. It makes the Dative-Accusative singular *minjō* and *tijjō*, and the Ablative singular *manjē* and *tuggē*.

The Demonstrative Pronouns, which are also used as pronouns of the third person, are thus declined. As in most other Western Pahāri dialects they have in the singular three genders,—masculine, feminine, and neuter :—

	This.			That.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	<i>ēh</i>	<i>ēh</i>	<i>ēh</i>	<i>eē</i>	<i>eē</i>	<i>eē</i>
Ag.	<i>inē, inhē, ēi</i>	<i>ēssē</i>	<i>iddhīē</i>	<i>tinē, tindhē, tēi</i>	<i>tēssē</i>	<i>tiddhīē</i>
Obl.	<i>ēs, yēs</i>	<i>ēssā</i>	<i>iddhī</i>	<i>tēs</i>	<i>tēssā</i>	<i>tiddhī</i>
Plur.						
Nom.	<i>ēhēō</i>			<i>eēō</i>		
Ag.	<i>inhē</i>			<i>tindhē</i>		
Obl.	<i>inhā</i>			<i>tindhā</i>		

The Relative and Interrogative pronouns are thus declined :—

	Who.			Who? What?		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	<i>jō, jē</i>	<i>jō, jē</i>	<i>jō, jē</i>	<i>kuṇ</i>	<i>kuṇ</i>	<i>kyā</i>
Ag.	<i>jtnē, jtnhē</i>	<i>jēssē</i>	<i>jiddhīē</i>	<i>kēs</i>	<i>kēssā</i>	<i>kiddhīē</i>
Obl.	<i>jēs</i>	<i>jēssā</i>	<i>jiddhī</i>	<i>kēs</i>	<i>kēssā</i>	<i>kiddhī</i>
Plur.						
Nom.	<i>jēō</i>			<i>kuṇ</i>		
Ag.	<i>jtnhē</i>			<i>ktnhē</i>		
Obl.	<i>jtnhā</i>			<i>ktnhā</i>		

In N. and Chh. B. the Agent singular masculine is *jiniē* and *kuṇiō*.

In all the above there are varieties of spelling. Thus we meet *āssē* instead of *ēssē*, and *tyēs* or *tis*, instead of *tēs*.

The Indefinite pronouns are *kōi* (obl. *kēsī*), anyone, some one, and *kiohh*, anything, something.

The following additional pronominal forms may be noted :—

har-koi, whoever ; *har-kichh*, whatever.

ērhā, or *ēhra*, like this ; so *tērhā* or *tēhra*, like that, and so on.

itnā, this much, and so on.

abbē or *ēbbē*, now ; *tēbbē*, then, and so on.

ētthī or *yētthī*, here ; *tētthī*, there, and so on.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The verb substantive is *hā* for the present, and *thā* for the past. Both are adjectival, and neither changes for person, becoming *hē* and *thē*, respectively, when the subject is masculine plural, and *hī* and *thī* respectively when it is feminine (singular or plural).

When the pronoun *ēh* precedes *hā*, the two join together and become *ēhā*, this is.

North Maṇḍēāḷī differs slightly. 'I am' is *hē*, and 'he is' is *hā* or *hē*. The past is *thiā*, plur. *thiē*; fem. *thī*.

B.—Active Verb.—Besides the usual array of Verbal nouns and participles, Maṇḍēāḷī, has a participle indicating state or condition, as e.g. *baiṭhī-rā*, in a state of being seated; *mārī-rā*, in a condition of being beaten. The *rā* is either the genitive postposition, or else the past participle of the verb *raiḥṇā*, to remain, and changes for gender and number in the usual way.

The following is the conjugation of the verb *mārnā*, to beat.

The **Infinitive** is formed by adding *ṇā* to the root, which, as usual, becomes *nā* after *r* or *l*. Thus *paunā*, to fall; *baiṭhṇā*, to sit; *mārnā*, to beat. The verb 'to come' is *āunā*, but in North Maṇḍēāḷī it is *auṇā*, and in Chhōṭā Baṅghālī it is *ōṇā*.

The **Present Participle** is formed by adding *dā* to the root, as in *mārdā*, striking. If the root ends in a vowel or a simple *h*, then *ndā* is added. Thus, from *jāṇā*, to go, *jāndā*, going. The following present participles are irregular :—

<i>hōṇā</i> , to become	pres. part.	<i>hundā</i>
<i>āunā</i> , to come	„	<i>aundā</i> or <i>āundā</i>
<i>raiḥṇā</i> (N. <i>rāhṇā</i>), to remain	„	<i>rahndā</i> (N. <i>rāhndā</i>)

The Present Participle is used in inceptive compounds, *mārdā lāgā*, he began to die. It is also used as an infinitive of purpose, as in *sē suṅgar charāndā bhēji ditā*, he sent him to feed swine.

The oblique form of the present participle is used as an **Adverbial Participle**, as in *mārdē*, while striking, and when *hī* is added to this, we have *mārdē-hī*, immediately on striking.

The **Past Participle** is formed by adding *yā* to the root. Thus *māryā*, struck. A variant spelling of this is *mārēā*, which more nearly indicates the exact pronunciation. Its masculine plural is *mārē*, and its feminine *mārī*. The following past participles are irregular :—

<i>hōṇā</i> , to become	past part.	<i>hūā</i> (N. <i>hōā</i>)
<i>mārnā</i> , to die	„	<i>mūā</i>
<i>āunā</i> (N. <i>auṇā</i> , Chh.B. <i>ōṇā</i>), to come	„	<i>āyā</i>
<i>jāṇā</i> , to go	„	<i>gēā</i> or <i>gayā</i>
<i>paunā</i> , to fall	„	<i>pēā</i> (N. <i>paiēā</i>) or <i>payā</i>
<i>laiṇā</i> , to take	„	<i>lēā</i> or <i>layā</i>
<i>lēaunā</i> or <i>lyauṇā</i> , to bring	„	<i>lēī āyā</i>
<i>raiḥṇā</i> (N. <i>rāhṇā</i>), to remain	„	<i>rēhā</i> , <i>rahya</i> , or <i>rā</i>
<i>pīṇā</i> , to drink	„	<i>pītā</i>
<i>dēṇā</i> , to give	„	<i>dittā</i> or <i>ditā</i>
<i>karuā</i> , to do	„	<i>kītā</i>
<i>lagṇā</i> , to be joined	„	<i>līgā</i> or <i>lagā</i>

<i>khāṇā</i> , to eat	past part.	<i>khādhā</i>
<i>baiṭhā</i> or <i>baṭnā</i> , to sit	„	<i>baṭṭh</i> (com. gen.) or <i>baiṣhyā</i>

The feminines of *gēc* *pēā*, and *lēā*, are *gai*, *pai*, and *lai*, respectively.

The **Static Participle** referred to above, is formed by taking the past participle, changing the final *yā* to *ī*, and adding *rā*. Thus, *mārnā*, to strike, past participle *māryā*, Static Participle *māri-rā*, in the condition of being beaten. As will be seen from the specimens, this participle is of frequent occurrence.

From the irregular past participles, we have the following, slightly irregular forms :—

<i>hūā</i> , become	static part.	<i>hūi-rā</i>
<i>mūā</i> , dead	„	<i>mūi-rā</i>
<i>āyā</i> , come	„	<i>āi-rā</i>
<i>gēā</i> or <i>gāyā</i> , gone	„	<i>gēi-rā</i> or <i>gāi-rā</i>
<i>pēā</i> or <i>payā</i> , fallen	„	<i>pēi-rā</i> or <i>pai-rā</i>
<i>lēā</i> or <i>layā</i> , taken	„	<i>lēi-rā</i> or <i>lai-rā</i>
<i>rēhā</i> , <i>rā</i> or <i>rahyā</i> , remained	„	<i>rahī-rā</i>
<i>pītā</i> , drunk	„	<i>pīti-rā</i>
<i>dittā</i> or <i>ditā</i> , given	„	<i>dīti-rā</i> or <i>dīti-rā</i>
<i>kitā</i> , done	„	<i>kiti-rā</i>
<i>lāgā</i> or <i>lagā</i> , joined	„	<i>lāgi-rā</i> or <i>lagi-rā</i>
<i>khādhā</i> , eaten	„	<i>khādhi-rā</i>
<i>baṭṭh</i> , <i>baiṣhyā</i> , seated	„	<i>baṭṭhi-rā</i>

Although it is said above that this participle is made by changing *yā* to *ī*, this method of formation is only given for practical reasons. Possibly the form *māri* in *māri-rā* is really a conjunctive participle, and *māri-rā* is equivalent to the Hindī *mār-rahā*. It would not, however, be safe to say that the static participle is formed from the conjunctive participle, for the latter is sometimes widely different from the past participle, and then the rule would not apply. For example, the conjunctive participle of *jānā*, to go, is *jāi*, and the past participle is *gēā*. The static participle is *gēi-rā*, not *jāi-rā*. The probable explanation of this is that *gēi* is here an irregular conjunctive participle, formed from *gēā* on the false analogy of *hūi* from *hūā*. On the other hand, it is possible that the *rā* is really the genitive postposition, which is added to adjectives in Kiūṭhalī and elsewhere without changing the meaning (see p. 380).

The **Future Passive Participle** is the same in form as the Infinitive. Thus *mārnā*, it is to be struck; masc. sing. obl. and plur. *mārnē*; fem. *mārnī*. So, in the parable, we have *āumī*, the share (fem.) which is to come to me, and other examples.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus *māri*, having struck, but this form is only used in compound verbs. When used independently *kē* or *kanē* is added. Thus *māri-kē* or *māri-kanē*, having struck. The following are slightly irregular :—

<i>pauṣṭā</i> , to fall	Conjunctive part.	<i>paii-kē</i> , etc.
<i>āuṣṭā</i> , to come	„	<i>āi-kē</i> , etc.
<i>hōṇā</i> , to become	„	<i>hūi-kē</i> , etc.

The **Noun of Agency** is formed by adding *wālā* to the oblique infinitive. Thus *mārṇē-wālā*, a striker.

The **Imperative** second person singular is the same in form as the root. Its plural adds *ā*. Thus, *mār*, strike thou; *mārā*, strike ye.

A Polite Imperative adds *īē* to the root. Thus *mārīē*, please to strike; *khāīē*, please to eat.

The Imperative of *rāhṇā* (N. and Chh. B. *rāhṇā*), to remain, is *rāh* (N. and Chh. B. *rāh*), plural *rāhā*, and of *laiṇā*, to take, *lai*, plural *laā*. In North Maṇḍēālī and Chhōṭā Baṅghālī, the verb *aunā*, to come, has its 2nd person Imperative *ā*, both singular and plural.

The **Old Present** and **Present Subjunctive** is not given by Mr. Bailey. In the Parable there is one example,—*baṇū*, (I am not worthy that) I should be made (thy son). What the forms of the other persons and of the plural are, I am not able to say. Mr. Bailey, however, for North Maṇḍēālī gives a similar form as optional for the first singular future.

The **Present** is formed by adding *ā* to the root, to which the verb substantive *hā* is added. Thus, *haū mārā-hā*, I strike. The *mārā* does not change for number or person, but the *hā* changes for gender and number, but not for person.

		SINGULAR.		PLURAL.	
		MASC.	Fem.	Masc.	Fem.
1	}	<i>mārā-hā</i>	<i>mārā-hī</i>	<i>mārā-hē</i>	<i>mārā-hī</i>
2					
3					

There are a few irregular forms. Thus, from :—

<i>paunā</i> , to fall	pres.	<i>paūā-hā</i>
<i>hōṇā</i> , to become	„	<i>hūā-hā</i>
<i>āunā</i> , to come	„	<i>āūā-hā</i>
<i>rāhṇā</i> , to remain	„	<i>rāhā-hā</i> or <i>rā-hā</i>
<i>laiṇā</i> , to take	„	<i>lahā-hā</i> or <i>lā-hā</i>
<i>jāṇā</i> , to go	„	<i>jāhā-hā</i> or <i>jā-hā</i>
<i>khāṇā</i> , to eat	„	<i>khāhā-hā</i> or <i>khā-hā</i>
<i>dēṇā</i> , to give	„	<i>dēhā-hā</i>

A **Present Definite** is formed, as in Hindī from the present participle, with the present of the verb substantive. Thus, *haū mārdā-hā*, I am striking. Or we may add to the present participle the Static participle of *lagṇā*, to be joined, with the verb substantive. Thus, *haū mārdā lāgi-rā hā*, I am striking, I am in the act (or condition) of striking.

The participles of course change for gender and number, as in *sū mārdī-hī* or *sū mārdī lāgi-rī hī*, they (fem.) are striking.

The **Imperfect** is formed on the same principles as the present definite, substituting *thā* (*thē*, *thī*) for *hā*. Thus, *haũ mārḍā-thā* or *haũ mārḍā lāgī-rā thā*, I was striking. Or it may be formed on the analogy of the simple present, as in *haũ mārḍā-thā*, I was striking.

The **Past Conditional** is, as usual, the present participle (changing for gender and number) alone. Thus, *haũ mārḍā*, (if) I had struck, or I should have struck (if).

The **Future** tense, as has been previously stated, agrees with *Kāngri* and not with Western *Pahārī*. It has two forms. The first is made, as in *Kāngri*, by adding *ghā* to the root. Thus, *mārghā*, (I) shall strike, (thou) wilt strike, (he) will strike. This does not change for person, but, if the subject is in the masculine plural it becomes *mārghē*, and if the subject is feminine (singular or plural) it becomes *mārghī*.

If the root ends in a vowel, this is liable to nasalization before the *ghā*, as will be seen in the list of irregular futures given below.

The second form of the future is made by adding *aṅg* or, if the root ends in a vowel, *ṅg* to the root. Thus, *māraṅg*. This does not change for gender, number or person.

The following futures are slightly irregular :—

<i>paunā</i> , to fall	future <i>paũghā</i> or <i>pauṅg</i>
<i>hōṅā</i> , to become	„ <i>hũghā</i> or <i>hũṅg</i>
<i>āunā</i> (N. <i>auṅā</i>) to come	„ <i>āũghā</i> (N. <i>aũghā</i>) or <i>auṅg</i> or <i>āōṅg</i>
<i>lēaunā</i> or <i>lyaunā</i> , to bring	„ <i>lyāũghā</i> or <i>lyāuṅg</i>
<i>jāṅā</i> , to go	„ <i>jāũghā</i> (N. <i>jaṅghā</i> , Chh. B. <i>jāṅghā</i>) or <i>jāṅg</i>
<i>khāṅā</i> , to eat	„ <i>khāũghā</i> or <i>khāṅg</i>
<i>pīṅā</i> , to drink	„ <i>pīũghā</i> or <i>pīṅg</i>
<i>dēṅā</i> , to give	„ <i>dēũghā</i> (N. <i>dēghā</i>) or <i>dēṅg</i>
<i>raihṅā</i> , to remain	„ <i>rahaṅghā</i> or <i>rahaṅg</i>
<i>laiṅā</i> , (N. <i>lūṅā</i>), to take	„ <i>laiṅghā</i> (N. <i>lāũghā</i> , <i>laũ</i>) or <i>laiṅg</i>

In the second specimen, in the word *bartaṅg-jī*, it will be carried out, the syllable *jī* has been added to the future. This is probably a mere honorific suffix. In *Kāshmīrī*, a future imperative is formed by the addition of the syllable *zi*, which is by origin also this *jī*.

The tenses formed from the Past Participle are formed exactly as in *Hindī*, and require few remarks. The following are sufficient examples :—

- haũ gēā*, I went.
- maĩ māryā*, I struck him.
- haũ gēā-hā*, I have gone.
- maĩ mārā-hā*, I have struck him.
- haũ gēā-thā*, I had gone.
- maĩ mārā-thā*, I had struck him.

In the *Pisācha* languages there are a number of verbs, of which the past participles are always construed in the feminine. Thus, in *Kāshmīrī*, the verb *wutsun*, to be burnt, in the past tense is always feminine, as in *wuts^s*, he was burnt, literally, a (feminine) burning was done to him. Similarly, in *Mandāḷī*. Mr. Bailey points out that the verb *bāhnā*, to beat, is always feminine in the past tenses, as in *maĩ tēs-jō bāhī*, I beat him, literally, by me to him a (feminine) beating was done.

The **Passive Voice** is formed, as in Hindī, by conjugating the past participle with *jānā*, to go. Thus, *māryā jānā*, to be struck.

Causals are formed as in Hindī. Thus *suṇānā*, to cause to hear; *pīānā*, to cause to drink; *chārnā* or *charānā*, to graze (cattle). Note the following:—

paunā, to fall, Causal *pānā*

khānā, to eat, „ *khuānā* or *khwānā*

jānā, to go, „ *guānā* or *gwānā*, to cause to go, to lose.

Compound Verbs.

Intensive compounds are very common. Thus, *dēi-dēnā*, to give away.

Inceptives have been dealt with under the head of the present participle.

Frequentatives are made as in Hindī. Thus, *māryā karnā*, to strike frequently. Note *khāyā* (not *khādhā*) *karnā*, to eat regularly.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MAṆḌĪĀLĪ).

SPECIMEN I.

	ਏਕੀ	ਮੰਨਖੇ	ਫੇ	ਝੁਝ	ਗੰਠਕ	ਬੀ	ਮਠੇ
	ਗੰਠਕ	ਫੇ	ਸ਼ੰਪੱਲੇ	ਕੰਧ	ਮੰਠਿੰਗੀ	ਧੋਠ	
	ਏ	ਸੁੰਠੇ	ਯਠੇਠੇ	ਫੀ	ਧੰਠ	ਏ	
	ਮੰਠਿੰਗੀ	ਠੇਸ	ਸੇਠ	ਦੇ	ਠ	ਠੇਸਰੇ	ਕੰਧੇ
5.	ਠੇਸਰੀ	ਧੰਠ	ਯਠੇਠੇ	ਫੀ	ਠੇਸਠੇ	ਦੇਠ	
	ਲੀਠੀ	ਏਠੇ	ਸੀਠ	ਫੀ	ਧੰਠ	ਠੀਠੇ	
	ਮਠੇ	ਗੰਠਕ	ਫੇ	ਯਠੇਠੇ	ਮਠ	ਠਠ	
	ਠੀਠੀ	ਠੇ	ਧੰਠ	ਝੁਠਿਠੇ	ਸਯਠਠ	ਠੇ	
	ਸਯਠ	ਗਠ	ਠੇਠੀ	ਯਠਧੰਠਠ	ਮੰਠ	ਮਠ	
10.	ਯਠੇਠੇ	ਧੀਠ	ਲੀਠ	ਠੇਠੇ	ਠੀਠੇ	ਮਠ	

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRI (MAṄḌĀLĪ).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekī-manukhā-rē dūi gābhrū thē. Matṭhē-
One-man-of two sons were. By-the-younger-

gābhrūē āpnē-hābbā-sāōgī bōlyā
son his-own-father-to it-was-said

jē, 'mā-jō laṭē-phaṭē-ri bāḍ jē
that, 'me-to property-of share which

āuṇi (for āuṇi) tēsā dēi-dē.' Tā tēs-rē-hābbē
is-to-come that give-away.' Then by-his-father

5. tēs-ri bāḍ laṭē-phaṭē-ri tēs-jō dēi-
 5. *him-of the-share the-property-of him-to was-given-*

ditī. Thōrhē-dīnā-gē prānt tinhē-
away. A-few-days-from after by-that-

matṭhē-gābhrūē laṭā-phaṭā sabh kaṭṭh
younger-son the-property all together

karā-kē barē-dūrā-rē mulkhā-jō
made-having a-great-distance-of country-to

chalā-gayā. Tētthi luchpanā-mañjh sabh
it-was-gone-away. There debauchery-in all

10. laṭā-phaṭā gwai-ditā. Jājē tinhē sabh
 10. *the-property was-caused-to-go. When-that by-him all*

	ਮਾਠਠਟ	ਗੋਠ	ਕੋਠੁ	ਠ	ਕੇਸ	ਸਮਾਠ		
	ਕਠੇਮ	ਠ	ਪਠ	ਠ	ਕੇ	ਠਮੇਠ		
	ਮਠ	ਠਠ	ਕੁਠ	ਮਠਠ	ਮਠ	ਠ	ਕੇ	
	ਠਮ	ਸਮਾਠ	ਕੇ	ਕੇਸੀ	ਠਠ	ਕੁਠਮੀ		
5	ਕੇਠ	ਕੋਠ	ਮਠ	ਠ	ਕੀਕੀ	ਕਠ		
	ਕੁਠਮੀ	ਕੇ	ਕੇ	ਕੁਮਰ	ਮਠਠ	ਕੁਠਠ		
	ਕੇਠ	ਕੋਠੀ	ਮਠ	ਕੇ	ਕੋਠੀ	ਕੀਠ		
	ਠਮੇ	ਕੁਠਠ	ਮਠ	ਮਠ	ਕੋਠ	ਕੁਠਠ		
	ਮਠ	ਕੇ	ਕੀਠ	ਮਠ	ਕੇ	ਕੋਠ	ਕੁਮਰ	ਕਠ
10	ਕੁਠਠ	ਕੁਠਠੀ	ਕੋਠ	ਮਠ	ਕੁਠ	ਕੁਠਠ	ਕੋਠ	
	ਕੁਠਠ	ਕੀ	ਕੇ	ਕੋਠ	ਕੋਠ	ਕੋਠਠ	ਕੁਠਠਠ	
	ਕੁਠਠ	ਕੁਠੀ	ਕੇ	ਕੋਠ	ਕੇ	ਕੁਠੀ	ਮਠ	

iaṭā-phaṭā gwaī-chhōryā, tā̃ tēs-mulkhā
property was-completely-caused-to-go, then (in-)that-country

nakāl bhī payā. Tā̃ sē tēs-rā
a-famine also fell. Then he of-him

maṭṭhā putr bhūkhā mardā galā (for lāgā). Tā̃ sē
the-younger son hungry dying began. Then he

tēs-mulkhā-rē kēsi-barē-ādmī-
that-country-of a-certain-great-man-

5. nērē jāi rahyā. Tā̃ tindhē-barē-
 6. near having-gone remained. Then by-that-great-

ādmīē sē suṅgar charāndā āpṇē-
man he swine feeding his-own-

khētrā-dōhri-mañjhā-jō bhēji-ditā.
fields-lands-in-to was-sent.

Tā̃ sē āpṇē-manā-mañjh ēh bujhdā
Then he his-own-mind-in this considering

lāgā jē, 'jinhā-sāṭā-jō ēō suṅgar khāyā
began that, 'what-grains (acc.) these swine eating

10. karā-hē, haṣṭ (for haū) bhī inhā-sāṭā-kanē āpṇā pēt
 10. doing-are, I also these-grains-with my-own belly

bhardā.' Kī jē hōr-kētē tēs-jō khāṇē-jō
(I)-would-have-filled.' Why that other-anywhere him-to eating-for

jurdā nahī thā. Jā̃jē sē sudhī-māñjh
being-got not was. When-that he sense-in

	ਸ਼ੰਘ	ਠ	ਧੀਮਟ	ਮਮੰ	ਏ	ਮੇਰੇ	ਵੰਧੇ
	ਏਰ	ਫੀਤੰਗੇ	ਭੀ	ਸ਼ਕਰੰ	ਸਕਰੰ	ਏ	ਭੰਠ
	ਮੰਠਿਏ	ਧਕੰਭੀ	ਠਰ	ਠਰਿੰ	ਭੁਯ	ਮਠੁ	ਫਰੰ
	ਠ	ਮੰ	ਸ਼ੰਘਠੇ	ਵੰਧ	ਠੇਰੇ	ਏ	ਸਾਠੇ
5.	ਏਲੰ	ਠਰ	ਠਮ	ਠੇਰੇ	ਠਠ	ਠੇ	ਠੇਠਠ
	ਧੀਮੰਠ	ਏ	ਵੰਧ	ਠੀ	ਠਰਿੰ	ਠਰੰ	ਠਰ
	ਸਾਗ		ਠੁਮੰਠ	ਠਰ	ਠਠ	ਠਠ	ਠੰਠ
	ਠਰਿੰ	ਠਰੰ	ਗੰਠਠ	ਠੀਠ	ਵੰਠੁ	ਮੰਠੇ	ਸ਼ੰਘਠੇ
	ਠਰੀ	ਸ਼ਕਰੰ	ਸਕਰੰ	ਮੰਠੀ	ਮੰਠਲੀ		ਮਾਠੰ
10.	ਠਠੀ	ਠਠੇ	ਸ਼ੰਘਠੇ	ਵੰਧ	ਠੇਰੇ	ਏ	ਸਾਠੰ
	ਠਠੰ	ਠਠੁ	ਠਠੀ	ਠ	ਠਠਰੰ	ਗੇ	ਠਮੇਰੇ
	ਠਠ	ਸ਼ੰਠੇਰੰ	ਠਠੀ	ਮਠੰ	ਠਰ	ਠਠ	ਠਠ

āyā, tā bōldā lāgā jē, 'mērē-bābbā-rē
came, then saying he-began that, 'my-father-of

dhyār kitnē-hī nōkrā-chākrā-jō rōṭī
daily how-many-even servants-domestics-to bread

khāṇē-jō pakā-hī, hōr hāḍ bhūkhā maryā karā-
eating-for is-being-cooked, and I hungry dying doing-

hā. Mā āṇē-bābbā-nērē-jō chālē .
am. For-me my-own-father-near-to going-

5. jānā, hōr tēs-nērē jāi-kē ēhrā
 5. *it-is-to-be-gone, and him-near gone-having such*

bōḷnā jē, "bāpū-jī. hāḍ tērā hōr
is-to-be-said that, "father-sir, I of-thee and

sargā-rā bhūlaṇ-hār hūi-chukyā, huṇ
heaven-of forgetter became-completely, now

hāḍ tērā gābhrū kihā baṇū; mā-jō āṇē-
I thy son how shall-I-be-made; me (acc.) thine-own-

hōri-nōkrā-chākrā-sāhī samjhi-laā."'
other-servants-domestics-like consider."'

10. Uṭhi-kanē āṇē-bābbā-nērē-jō chalyā.
 10. *Arisen-having his-own-father-near-to he-went.*

Ajhā puṅgyā nahī thā, dūrā-gē tēs-rē
Still arrived not he-was, distance-from by-him-of

bābbē āōndā (for āundā) dēkhi-layā, hōr dayā āi-
by-the-father coming he-was-observed, and compassion arriv-

	ਗੜ	ਤੰ	ਸਰੋੜੀ	ਫਰੋ	ਗਯ	ਭਾ	ਭੇਸ
	ਫਰੋ	ਫਰੋਠ	ਫਰੀ	ਮੀਯੁ	ਭੀ	ਯੰ	ਫੀਤ
	ਤੰ	ਤੰਫੇ	ਯੰਯੋ	ਯੰ	ਫਰੋ	ਯੰਯੁ	ਫੇ
	ਯੰ	ਫੀ	ਤੰਫੇ	ਫੁਯੀ	ਗਯ	ਫੁਯੰ	ਭੀ
5	ਸਰਗ	ਫ	ਫੇਯ	ਫੰ	ਫੁਯੰ	ਫੰਯ	ਤੰਫੇ
	ਭੀ	ਯੰਫੇ	ਫੁਯੰ	ਫੇ	ਫੁਯੰ	ਯੰਫ	ਯੰਯੁ
	ਤੰ	ਫ	ਯੰਫੇ	ਯੰਯੋ	ਯੰਫੰ	ਯੰਫੰ	ਫੇ
	ਯੰਯੁ	ਫੇ	ਯੰਫੇ	ਯੰਫੇ	ਫੁਯੰਫੇ	ਫੁਯੰਫੇ	ਯੰਫੇ
	ਭੀ	ਫਿਯਫੇ	ਯੰਫੁਯੰ	ਫਿਯ	ਭੀ	ਫੰਫ	ਫੀ
10.	ਯੰਫੁਯੰਫੇ	ਯੰਫੇ	ਫੀ	ਫੁਫੇ	ਭੀ	ਯੰਫੁਯੰ	ਯੰਫੰ
	ਭੀ	ਫੁਫੁਯੰਫੇ	ਫੁਫ	ਯੰਫੁਯੰ	ਫੇ	ਫੁਫੁਯੰਫੇ	ਫੁਫੁਯੰਫੇ
	ਤੰ	ਭੀਫ	ਫੰਫ	ਯੰਫੁਯੰਫੇ	ਯੰਫੰ	ਫੁਫ	ਯੰਫੰਫ

gaī. Tā daōṛī-kanē gayā, hōr tēs-
ed. Then run-having he-went, and him-

kanē bahōt kari milyā, hōr pyār kitā.
to much having-done he-was-embraced, and love was-mad.

Tā tinhē āṇṇē-bābbā-kanē bōlyā jē,
Then by-him his-own-father-to it-was-said that,

‘bāpū-jī, hāō bhūlī-gayā tussā-rā hōr
‘father-sir, I forgot, you-of and

5. sargā-rā dēṇḍār hūā, huṇ hāō
5. heaven-of debtor I-became, now I

idhī lāḥk nahī hā, jē tussā-rā putr baṇṇū.
(of-)this worthy not am, that you-of son I-may-be-made.’

Tā tēs-rē bābbē āṇṇē-nōkrā-chākṛā-jō
Then by-him-of by-the-father his-own-servants-domestics-to

bōlyā jē, ‘kharē kharē kapṛē kāḍhī-lyāō,
it-was-said that, ‘good good clothes bring-forth,

hōr ḥs-jō panhyāi-dēyā (for dēā); hōr hāthā-rī
and \this-one-to put-on; and hand-of

10. mundṛī, pairā-rē jūtē bhī panhyāi-dēyā (for dēā);
10. ring, feet-of shoes also put-on;

hōr oṛī-rā rubh lyāi-kē, kāṭī-kē khāiē,
and enclosure-of ram brought-having, kille-t-having let-us-eat,

tā hikā ṭhaṇḍ pāiē. Mērā ḥh gābhrū
then the-breast cool let-us-cause-to-fall. My this son

ਖਏ ਯਯਯ ਥ ਕੰਯ ਈਓਏ ਕਥੰ

ਠੇਠੀ ਗਯਯ ਥ ਕੰਯ ਖੀਯੁੰਠੰ ਠਈ

ਯਠੀ ਕਏ

ਓ ਓਠਠ ਯਯ ਯਯ ਠਯਯ ਥਏ

ਠ ਠ ਮਏ ਘਠ ਠਏ ਠਯ ਠੰ

ਓਠ ਠ ਗੀਠ ਓ ਠਠਠਠ ਗੀ ਠਠ ਠਠ

ਯਠ ਠ ਠੀਠ ਠਠੀ ਠਠਠ ਠਠ ਠਠਠ

ਠ ਠਠਠ ਠ ਠਠ ਠਠ ਠ ਠਠਠ

ਠਠਠ ਠਠਠ ਠ ਠਠ ਠਠਠ ਠਠਠ ਠ

ਠਠ ਠਠ ਠਠਠ ਠਠਠ ਠ ਠਠਠ ਠਠਠ ਠ

ਠਠਠ ਠਠਠਠ ਠ ਠਠ ਠਠਠ ਠਠਠ ਠਠਠ ਠਠਠ

ਠਠਠ ਠ ਠਠ ਠਠਠਠ ਗਠ ਠਠ ਠਠਠ ਠਠਠ

mūē-barābar thā; huṇ jīundā hūā;
dead-equal-to was, now living he-became;

gwāchhi gaīrā thā, huṇ milyā.' Tā rāji
lost in-a-gone-condition he-was, now he-is-got.' Then contented

khusī hūē.
happy they-became.

Hōr tēs-rā baṛā gābhrū khētrā
And him-of the-elder son (in-)the-field

5. thā. Jā saē (for sē) gharā-nērē āyā, tā
 5. was. When he the-house-near came, then

tēs-jō git hōr nāchnē-ri kan-sōt
him-to singing and dancing-of tone

paī. Tā tihē ēki-chākṛā-jō sadāi-
fell. Then by-him a-servant-to called-

kē puchhyā jē, 'ēh kyā hā?' Tihē
having it-was-asked that, 'this what is?' By-him

tēs-gē bōlyā jē, 'tērā bhāi āirā-hā,
him-to it-was-said that, 'thy brother in-a-come-condition-is,

10. hōr tērē-bābbē oṛī-rū bakrā kāṭīrā-hā,
 10. and by-thy-father the-enclosure-of goat in-a-killed-condition-is,

kis-būstē jē sē tērā bhāi rāji husī
what-for that he thy brother contented happy

āyā.' Tā sē jhikhi-gayā, hōr gharā-bhittar
came' Then he angered-went, and the-house-within

हंउ	हंरी	रीळ	उं	ठिमरं	बंय	रुंउर	श्रंयं
उर	मे	भंरंउ	रीउं	उं	उीरु		श्रंयंले
ययं	हं	यउ	रीउं	हं	उंउंरी		ययं
गे	उंरुं	उरी	उजोर	कुरुं	कंरंउं		उर
उठ	गे	सुली	भंरुं	रुंउी	रुंउी		भर
उंरुं	करी	भंरुं	रुंउ	रुंउ	उी		रुंउी
रीउं	हं	उंरुं	श्रंयंले	भंरुंरीयं	हं		उी
भमठी	रुंरुं	उर	हंरुं	उरं	रुंउ		गंउर
श्रंयं	उीरु	उरी	भरुं	कंभंउं	भरुं		रुंरुं
हं	रुंउ	उेभरुं	कंरुं	उंरुं	भंरुं		यकंरुं
रुंरुं	उं	उीरुं	रुंरुं	हं	उ		उउ
भरुं	रुं	भंउ	रुंरुं	उ	हं		भरुं

jāi nahī nīchhā. Tā̃ tēs-rā bāb bāhar āyā,
going not (?) wished. Then him-of the-father outside came,

hōr sē manāi-ditā. Tā̃ tinhē āpnē-
and he was-remonstrated-with. Then by-him his-own-

bābā-jō baṭā ditā jē, 'itnī barsā-
father-to answer was-given that, 'so-many years-

gē hāḍ tēri ṭahēl karyā-karā-hā, hōr
from I thy service doing-continually-am, and

5. tuddh-gē dūji māi nahī kīti; par
5. thee-from difference by-me not was-done; but

taī kadhi mā-jō ēk chhēlū bhī nahī
by-thee ever me-to a kid even not

ditā, jē hāḍ āpnē-sāthiyā-jō bhī
was-given, that I my-own-companions-to also

masti khwāndā, hōr jājē tērā ēh gābhrū
a-feast might-have-given-to-eat, and when-that thy this son

āyā, jinhē tēri khaṭi-kamāi luchī rāṇḍā-
came, by-whom thy property vicious harlots-

10. jō khwāi, tēs-rē kaṭṭhē taī mōṭā bakrā
10. to was-given-to-eat, him-of for by-thee a-fat goat

kāṭyā.' Tā̃ tinhē bōlyā jē, 'hē putr, tuu (for tū)
was-slaughtered.' Then by-him it-was-said that, 'O son, /hou

sadā-hī māh-nēṭē hā, jē mērē (for meri) khaṭi-
sver-even me-near art, what my property-

ਕਮੰਭ ਿੰ ਭ ਮੇ ਸਠ ਤੀੰ ਭ ਘਰ

ਭਰਿ ਿੰ ਫਠਿ ਯਫਰਿ ਫਠੁੰ ਡਰ ਿੰਦਿ

ਸਮੀ ਕਠਿ ਠਿ ਤੋਠਿ ਠਿਠ ਠਠ ਸੁਠਿ

ਠਿਠੇ ਠ ਮੇ ਠਿਠਿਠਿ ਠਿਠੁੰ ਡਰ

੬. ਠਿਠਿਠਿ ਠਠ ਿੰ ਠ ਮੇ ਠਿਠਿਠਿਠਿ ਠਠਿਠਿ

MANḌĀĪ.

kaniāi-rā hā, sē sabh tērā hā, par
earnings-of is, that all thine is, but

iddhī-rē kaṭṭhē bakrā kāṭyā, hōr rāji
this-of for a-goat was-slaughtered, and contented

khusī hūē, jē tērā ēh bhāi mūc-
happy we-became, that thy this brother dead-

lēkhā thā, sē jiundā dēkhyā; hōr
like was, he living was-seen; and

ḅ. gwāchī-gairā thā, sē milī-gayā.
ḅ. in-a-lost-gone-condition was, he was-got.'

[No. 2.]

INDO-ARYAN FAMILY

CENTRAL

WESTERN PAHĀRĪ (MAṄḌĒĀLĪ).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Sri-sam. 74-rē, Kātak-par 10, arji Hārābāgā-rē
Prosperous-year 74-in-of, Kātik-date 10, representation Hārābāg-of

Thāpēdārā-Nantrāmā- hōr Nēgī-Sapāhī-ri ēhī, jē
Thāpēdār-Anant-Rām- and Nēgī-Constable-of this-is, that

Kātak-par 14 Musramān Gujrā Khadwaa Bāgsā-jō
Kātik-date 14 The-Musalmān Gujrā Khudā Bakhsh-to

Sapāhī-sāth bhējñē-rā hukam āyā. Tā Sapāhī
the-constable-with sending-of order came. Then the-constable

5. Jāg-Siṅgh bhejyā. Tā ēh Khadwaa Bāgs jarira
5. Jai-Singh was-sent(-for-him). Then this Khudā Bakhsh in-a-fevered-condition

aōkhā hā. Hāṅḍñē jōg hā nahī. Khadwaa-Bāgsē bōlyā
very-ill is. (For-)walking fit he-is not. By-Khudā-Bakhsh it-was-said

jē, 'jā hāō aēn hūng, āōng. Ibbē jarira
that, 'when I well will-be, I-will-come. Now in-a-fevered-condition

aōkhā hā.' Tā araj likhī-bhēji. Jē hukam āōng, sē bart
very-ill I-am.' Therefore representation was-written-and-sent. What order will-come, that will-be-o-

MAṄḌĀĪ PAHĀRĪ.

As already stated, the Pahāri dialect of MaṅḌāī is a mixed form of speech, partly resembling Standard MaṅḌāī, and partly resembling Inner Sirāī. A brief notice pointing out where it differs from Standard MaṅḌāī will suffice. For materials we have a short folk-tale, a statement made in court by an accused person, and the usual list of words and sentences given on pp. 759 ff.

In pronunciation we notice the occasional prefixing of an *h* before a vowel, just as in the MaṅḌāī *hākkhī*, an eye. So here we have *handar*, within, and *saṅghē*, not *saṅgē*, with. A noteworthy change is the word *maṅḡsar*, the name of a certain month (November-December), a corruption of the Sanskrit *mārgasīrah*. Here we have *rg*, first becoming *gg*, and then *ṅg*. The Western Pahāri change of *tr* to *ch* occurs in the word for 'three', which is either the Inner Sirāī *chīn* or the MaṅḌāī *trāē*.

The declension of nouns closely resembles the Standard. *Ghōrā*, a horse, makes its oblique form and its nominative plural *ghōrē*. Other examples are *chāchā*, an uncle, obl. *chāchē*; *ṭhāṇā*, a police-station, obl. *ṭhāṇē*; *chandramā*, the moon, *chandramē* (ag. case); *dhyārā*, a day, *dhyārē* (loc.).

Ghar, a house, makes its oblique singular, as in the standard, *gharā*, but this form is also used for the locative (e.g. in sentences 223 and 226). So *pahār*, a mountain, *pahārā*; *hāth*, a hand, *hāthā*; and *bāb*, a father, *babbā*, doubling the *b* as in the standard.

Most feminine nouns ending in consonants have the oblique form in *ā* as in Inner Sirāī. Thus, *bhīn*, a sister, *bhīnā*; *māw*, a mother, *māwā*; *gall*, a word, *gallā*. But sometimes we have the MaṅḌāī *ī*, as in *pīṭh*, the back, obl. form *pīṭhī*, with doubling of the *ṭ* and shortening of the vowel.

The Pronouns are the same as in Standard MaṅḌāī. As additional forms, we may note *maī* used at the end of the second specimen for *hāō*, I; *tujjō* (in the first specimen), to thee.

The plural genitives of the first two personal pronouns are *hamhā-rā*, our, and *tumhā-rā*, your, and 'thine' is *thārā*, instead of *tērā*.

For the present tense of the verb substantive, we have *hā* (*hē*, *hī*) as in the Standard. The first person singular and plural is sometimes *hā*.

Another, and a new form is *āhdā* (masc. plur. *āhdē*; fem. sing. and plur. *āhdī*), which, like *hā*, does not change for person.

Yet another form is *śā*, which does not change at all, being the same for singular, plural, masculine, feminine, and for any person.

The Past is *thā* (*thē*, *thī*) as in the Standard.

The conjugation of the Active Verb closely follows that of the Standard dialect. Examples of the Present Participle are: *chārdā*, grazing; *hundā*, becoming; *rahēndā*, dwelling; *āōndā*, coming. It will be seen that while the principle of formation is the same, some of the forms vary slightly from the Standard.

The Past Participle also follows the Standard, with the same irregularities. We may note the verb *nāsṇā* or *nhāsṇā*, to go, with its past participle *nāthā*. *Jāṇā*, to go, is

also used, with its past participle *gayā*. The Static Participle in *-rā* is very common, and is made as in the Standard.

There are instances of the Old Present and Present Subjunctive, as in *bēyotarū*. I may cut; *baiṭhē*, it may sit (1st specimen).

For the Present, the present participle is used alone, as in *baṇḍā*, thou becomest (1st specimen).

For the Present Definite we have *chārdā lāgī-rā*, he is grazing (sentence 229), and *āōndā lāgī-rā śā*, he is coming, corresponding to the Standard *mārdā lāgī-rā ha*.

The verb 'to come' is *āunā* or *icchṇā*, past participle *āyā*.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MAṄḌĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN I.

संघमे उं संघमे गी भंद गी कष

ऐकी टंडे संघमे श्रेपण्णि भंद ह
 वेण्णु श्रमं भंहे ऐक ऐठ म्मं मी
 से हे भंहे उं वेठे संघमे गी भंदे वेण्णु
 वसुश्रे ऐठ म्मं उहे क्खितं वेण्णु
 केवे उं सुगीदं वं संघमं वण्णं
 केवे उहं वं केवे नं सुगीदं वं नं
 उहं वं

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Chandramē-hōr chandramē-rī māwā-rī kathā.
Moon-and *moon-of* *mother-of* *story.*

Ekī-dhyāṛē chandramē āpnī-māwā-jō
On-one-day *by-the-moon* *his-own-mother-to*

bōlyā, 'ammā, mā-jō ēk ēṛhā chōlū sī-
it-was-said, *'mamma,* *me-for* *a* *such* *coat* *sew,*

-dē, jē mā-jō pūrā baiṭhē.' Chandramē-rī māwē bōlyā,
... *that me-to completely it-may-fit.'* *The-moon-of by-the-mother it-was said*

'bachchua, ēṛhā chōlū tujjō kihā bēyōtarū ?'
'child, such coat for-thee how may-I-cut ?'

5. kēbā tū dutiyā-rā chandramā bandā,
sometimes thou second-day-of *moon* *becomest,*

kēbe punyā-rā, kēbē nā dutiya-rā nā
sometimes full-moon-of, *sometimes neither second-day-of* *nor*

punya-rā.'
full-moon-of.'

FREE TRANSLATION OF THE FOREGOING.

The Story of the Moon and his Mother.

One day the Moon said to his Mother, 'Mamma, sew for me a coat that will exactly fit me.' The Moon's Mother replied, 'My child, how can I cut such a coat? Sometimes you are only a two days' old crescent moon, sometimes you are a full moon, and sometimes you are neither crescent nor full.'

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MAṆḌĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN II.

वृत्त भ्रुस्ते मकड व मीष्ट

भेरे ग्गुतेण्ड हें नूँरी सीडी गी षी ईडे रुड

कंभ लदेण् कौडी र ष भंगमर डूवीमटे 5

मे एण् ऐम् नेड गय ऐमगे कंभ भंगुं डडे

मालंघ दे भेरे यौमे कंभ नडी रडे नूँर

नूँर श्रुपगि मड लदे भेरे णि नूँरी

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Byān mudālē-Saktū-rā likhyā.
Statement accused-Saktū-of (is-)written.

Mērē Khalahēlū-jō chyōnnī dīti-rī thī; dhyārē dūi
Of-(i.e. by-)me Khalahēlū-to a-four-anna-piece in-a-given-state was; days two

kām laiṇā kitī-rā thā. Maṅsar prabistē 8
work to-be-taken in-a-done-state was. Maṅsar on-date eight

sē jaṇā ṣ nēdā gayā, ṣ-gē kām māṅvā. Inhē
that person(i.e. I) him near went, him-from work was-asked. By-him

5. galāyā jē, 'mērē-bōlē kām nahī dēi-hundā.
 5. *it-was-said that, 'on-my-said work not is-being-given.*

Chyōnnī āṇī lāi-lai.' Maī bōlyā, 'chyōnnī
Four-anna-piece your-own take-away.' By-me it-was-said, 'the-four-anna-piece

ਮੰ ਸੀਭੀ ਮੈਲਿ ਕੁਮ ਮੈਲੁ ਏਮ ਗੁਲ ਖਰ
 ਸੁਮੁਕੁਮ ਤਥ ਗੇ ਪਕਰੁੰ ਭੁੰ ਠਰਤੀ ਮੇਟ
 ਮੰਗੀ ਮੰਏ ਵੰਤ ਗੇ ਪਕਰੀ ਸੁਚ ਕੀਤ ਭੁੰ
 ਵੇਲੁ ਏ ਮੰਏ ਮੰਏ ਰਭੀ ਮੰ ਠਲੇ ਏ ਏਲੁ
 5 ਠ ਏਟ ਠੁੰਬੀ ਸੀਠ ਭੁੰ ਗੇ ਠੁੰ ਠੁੰ ਏਮਏ
 ਮੰਠੁੰ ਰਭੀ ਠੁੰ ਸੁਪਏ ਠੁੰ ਏਮਗੇ ਠੁੰ
 ਮਏਲੇ ਮੇਠੀ ਭੀ ਮੰਗੇ ਬੇ ਭੀਠੀ ਏ ਭੀ
 ਠੁੰ ਕੀਤ ਠੁੰ ਗੰਗੀ ਭੀ ਸੰਠੁੰ ਮੰਗੁੰ
 ਏਟ ਗੁਲ ਠੁੰ ਏ ਭੁੰ ਗੇ ਠੁੰ ਮੰ
 10 ਠੁੰ ਮੰਠੁੰ ਠੁੰ ਠੁੰ ਮੰਏ ਸੁਠੁੰ ਠੁੰ

māñ nihī laiñi. Kām laiñā.' Ēssā-gallā-par
(for-)me (is-)not to-be-taken. Work is-to-be-taken.' This-word-on

Khalahēlū-hāthā-gē pakaryā. Inhē dharti lēt
Khalahēlū-hand-to it-was-seized. By-him (on-the-)ground lying-down

māri. Mañ bāhā-gē pakri kharhā kitā. Inhē
was-struck. By-me the-arms-to having-seized standing he-was-made. By-him

bōlyā jē, 'māñ-jō māryāñ nahī. Māñ thāñē-jō jāñā.'
it-was-said that, 'me (acc.) please-beat not. (For-) me the-police-station-to it-is-to-be-gone.'

8. Tā ēh chhāḍi-ditā. Iddhī-gē jyādā hāth ēs-jō
8. Then he was-released. This-than more hand him-to

lāi-rā nahī. Hōr rupāē trāē ēs-gē jūdē
in-an-applied-state (was-)not. And rupees three him-from separately

laiñē. Sēñ bhī māñgē-thē. Tiddhī-jō bhī
are-to-be-taken. Those also demanded-were. That-for also

ujar kitā, hōr gāli bhī dēndā lāgā.
refusal was-made, and abuse also giving he-began.

Bh gall hōi. Jē iddhī-gē jyādā māñ
This thing occurred. If this-than more by-me

10. hāth lāi-rā hōē, tā māñ sajawār hā.
10. hand in-an-applied-state may-have-been, then I punishable am.

FREE TRANSLATION OF THE FOREGOING.

The Statement of Saktū, the accused person, is here recorded.

I had given a four-anna piece to Khalahēlū, the complainant, for which an agreement was made that he should work for two days. On the eighth of the month Mangsar I went to him and asked for the work. He replied that he would not work as he had said, and told me to take away my four annas. I said that I did not want the money, but did want the work. As I spoke thus I caught him by the hand, when he promptly lay down on the ground. I pulled him up standing by his arm, and he said, 'please don't beat me. I'm off to the police-station.' Then I let him go. I have not handled him more than this. Moreover, besides this, he owes me three rupees. I asked for them, but he also refused to repay them, and began to abuse me. If I may have handled him more than this, then I admit that I deserve to be punished.

SUKĒTI.

Sukēti differs hardly at all from Standard Maṇḍēāļi. This will be evident from the specimens given,—a few lines of the parable, and the usual list of words and sentences. It will be seen that the main difference is in the Vocabulary, which more nearly approaches that of Kiūṭhaļi and Sirāji than does Maṇḍēāļi.

We may note a few points in Grammar. There is the Kiūṭhaļi tendency to pronounce *ē* as *ī* and *ā* as *ō*. Thus we have *āsī* for *āsē*, he will come; *tīnī* for *tīnē*, by him; and *khāō* for *khāā*, they may eat. The word, which, in Hindī is *bhītar*, within, is often curiously maltreated in Pahāri pronunciation. Thus, in Maṇḍēāļi it is *bhīttar* and in Inner Sirāji *whītar*. In Sukēti it assumes the form *mhīthar*.

In the declension of nouns the locative of *ghar*, a house, is *gharā*, as in Maṇḍēāļi Pahāri, not *gharē*. The postposition of the dative is *jō* or *lē*, and of the ablative, *thē* or *tē*.

In the pronouns, for 'that,' besides *sē*, we have also *ōh*, sing. ag. *unē*, obl. *us*; plur. *ōh*, ag. *unhē*, obl. *unhā*.

In Verbs the present subjunctive occurs in *āsī* (for *āsē*), he may come (*āspā*, to come): *khāū*, I may eat; *khāō* (for *khāā*), they may eat.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MAṄḌĀĪ).

SUKĒTĪ.

Ēki-māṅchhā-rē dūi sōhrū thē. Tīnhā-mhīthrā-thē māṭhē-sōhrūē
One-man-of two sons were. Them-among-from by-the-younger-son
 āpnā hāb pūchhā, 'ārā bābbā, māḥ-lē gharā-rī bāṅḍ jō mērā
his-own father was-asked, 'O father, me-to the-house-of share which my
 hisāb āsē tēs dē.' Tīni gharā-rī bāṅḍ tīnhā-lē dēi-dīti.
account may-come that give.' By-him the-house-of share them-to was-given.
 T'hōrē-dhyārē-kā māṭhā sōhrū nīchh chētā-pētā kaṭṭh kari-kē
A-few-days-of the-younger son all goods together made-having
 dūr-dēsā-lē nāṭhā, tē tiddhi āpnā chētā-pētā kulachhṇā-mhīthar khōā.
a-far-country-to went, and there his-own goods debauchery-in was-wasted.
 Jīū nīchh mukyā, tēukā tēs-mulkhā-maḥjh barā nakāl parā. Tē
When all was-completed, then that-country-in a-great famine fell. And
 tēs-rē pallē kīchh nī rēhā. Tēukā tēs-mulkhā kēsī-āgū
him-of in-pocket anything not remained. Then (of-)that-country a-certain-person-before
 chākar rēhā. Tīnē āpnē-khētrā-mhīthar suṅgar chārdā bhējā,
servant he-remained. By-him his-own-fields-within swine feeding he-was-sent,
 tē tīni jānā jē, 'jinhā sētā suṅgar khāō, tīnhā haū
and by-him it-was-thought that, 'what husks the-swine may-eat, those I
 khāū.' Tē sēṣ sētā bī kuṇi nī khānē dītē
may-eat.' And those husks even by-anyone not for-eating were-given.

STANDARD LIST OF WORDS AND PHRASES FOR THE MANDI GROUP.

English.	Maṅḍāli.	Maṅḍāli Pabḍi.	Sukḥḍi.
1. One	Ēk	Ēk	Ēk.
2. Two	Dai	Dai	Dai.
3. Three	Trās	Chin, trās	Th.
4. Four	Chār	Chār	Chār.
5. Five	Pañj	Pañj	Pañj.
6. Six	Chhan	Chhāho	Chhoh.
7. Seven	Sāt	Sāt	Sat.
8. Eight	Āṭh	Āṭh	Āṭh.
9. Nine	Nau	Nau	Nau.
10. Ten	Das	Das	Das.
11. Twenty	Bih	Bih	Vi.
12. Fifty	Pañjāh	Pañjāh	Pañjāh.
13. Hundred	Sau	Sau	Sau.
14. I	Hāḍ, haū	Hāḍ	Haū.
15. Of me	Mērā	Mērā	Mērā.
16. Mine	Mērā	Mērā	Mērā.
17. We	Āsā	Hambā	Āsā.
18. Of us,	Āsā-rā, mhārā	Hambā-rā	Mhārā.
19. Our	Āsā-rā, mhārā	Hambā-rā	Mhārā.
20. Thou	Tū	Tū	Tū, tū.
21. Of thee	Tērā	Thārā	Tērā.
22. Thine	Tērā	Thārā	Tērā.
23. You	Tusā	Tumhā	Tusā.
24. Of you	Tusā-rā	Tumhā-rā	Tusārā.
25. Your	Tusā-rā	Tumhā-rā	Tusārā.

English.	Maṅḍāṅḍi.	Maṅḍāṅḍi Palāṅḍi.	Sukāṅḍi.
26. He	Sē	So	Ōh, sē.
27. Of him	Tē-rā	Tē-rā	U-rā, tē-rā.
28. His	Tē-rā	Tē-rā	U-rā, tē-rā.
29. They	Sē	So	Ōh, sē.
30. Of them	Tinhā-rā	Tinhā-rā	Unhā-rā, tinhā-rā.
31. Their	Tinhā-rā	Tinhā-rā	Unhā-rā, tinhā-rā.
32. Hand	Hāth	Hāth	Hāth.
33. Foot	Pā, pair	Pair	Pair.
34. Nose	Nāk	Nāk	Nāk.
35. Eye	Hākkhi	Hābhi	Ākkhi.
36. Mouth	Māh	Māh	Māh.
37. Tooth	Dānd	Dānd	Dānd.
38. Ear	Kā	Kā	Kā.
39. Hair	Sarā	Sarā	Kā.
40. Head	Māṅḍ, air	Sir	Māṅḍ.
41. Tongue	Jibh	Jibh	Jibbhā.
42. Belly	Pēt	Pēt	Pēt.
43. Back	Pitth	Pitth	Pitthi.
44. Iron	Lohā	Lohā	Lohā.
45. Gold	Satā	Satā	Satā.
46. Silver	Chāndi	Chāndi	Chāndi.
47. Father	Bāb, bāpā	Bāb	Bāb.
48. Mother	Māo, māi	Ij	Māo, māw.
49. Brother	Bhāi	Bharyāhar	Bhāi, bhāyā.
50. Sister	Bahā (younger), bahā (younger), bobhā (elder).	Bhā	Bahā, bhā (obl. bhāyā).
51. Man	Māhā, manukh, ādmi, mādh.	Māhā	Ādmi, māpā.
52. Woman	Janā	Bē	Janā.

English.	Maṅḍalī.	Maṅḍalī Paḥḍī.	Sukḥī.
53. Wife	Lāṛī	Chhōṛī	Lāṛī.
54. Child	Maṭṭhē	Maṭṭhē	Bālik.
55. Son	Gābhrū, bēṭā	Śolrū	Muṅḍā.
56. Daughter	Bēṭī	Śolrī	Bēṭī.
57. Slave	Chākar	Chākar . . . . .	...
58. Cultivator	Karsān	Karsān	Karsān.
59. Shepherd	Puhāl	Jwoāḷā	Bakariwāl.
60. God	Parmēsar	Parmēsar	Parmēsar.
61. Devil	Bhūt	Bhūt . . . . .	...
62. Sun	Sārj	Sāraj	Sārjā.
63. Moon	Chaudarmē	Chaudarmē	Chaudarmē.
64. Star	Tārē	Tārē	Tārē.
65. Fire	Āg	Āg	Āg.
66. Water	Pāṇī	Pāṇī	Pāṇī.
67. House	Ghar	Ghar	Ghar.
68. Horse	Ghōṛē	Ghōṛē	Ghōṛē.
69. Cow	Gāī	Gāē	Gāē.
70. Dog	Kuttā	Kuttā	Kuttā.
71. Cat	Billī	Baryālī	Billī.
72. Cock	Kūkkaṛ	Kukaṛ	Kukaṛ.
73. Duck	Batak	Batak	Batak.
74. Ass	Gaddhē	Gaddhē	Gaddhē.
75. Camel	Ūṭ	Ūṭ	Ūṭ.
76. Bird	Pañchhī, pañchērā	Pañchhī	Chīṛā.
77. Go	Jā	Nhā, nā	Jā.
78. Eat	Khē	Khē	Khē.
79. Sit	Baiṭh	Bos	Baiṭh.

English.	Mandāli.	Maṅḍali Puhāri.	Sukēt.
80. Come	Āu	Īchh	Āu.
81. Beat	Mār, māb	Chik	Mār.
82. Stand	Khaph	Khaph	Khaph-jā.
83. Die	Mar	Mar	Mar.
84. Give	Dē	Dē	Dē.
85. Run	Daṛ	Tharh	Daṛ.
86. Up	Ūpar, ūprā	Ujjhē	Upar.
87. Near	Nēdē	Nēgē	Nēdē.
88. Down	Hēth, bun	Ūdhē	Bun.
89. Far	Dār	Dār	Dār.
90. Before	Āgē, oggē	Āgē	Āgē.
91. Behind	Pichhē, picchē	Paohhēhū, picchēhū	Pichhē.
92. Who	Kuṇ	Jeḥ	Jo.
93. What	Kyā	Kuṇ	Kyā.
94. Why	Ki	Kibē	Ki.
95. And	Hōr	Hōr	Hōr.
96. But	Par	Par	Par.
97. If	Jē	Jē	Jē.
98. Yes	Hā, hā	Hā	Hā.
99. No	Nī	Nī	Nā.
100. Alas	Ōhē	Ōhē	Apsōs.
101. A father	Bāb	Bāb	Bāb.
102. Of a father	Bābā-rā	Bābbā-rā	Bābbā-rā.
103. To a father	Bābā-jō	Bābbā-jō	Bābbā-jō.
104. From a father	Bābē-thē, -gē	Bābbē-gē, -thē	Bābbē-tē.
105. Two fathers	Dui bāb	Dār bāb	Dō bāb.
106. Fathers	Bāb	Bāb	Bāb.

English.	Мақддт.	Мақддт Падыт.	Сукт.
107. Of fathers . . .	Bābbā-rā . . .	Bābbā-rā . . .	Bābbā-rā.
108. To fathers . . .	Bābbā-jā . . .	Bābbā-jā . . .	Bābbā-jā.
109. From fathers . . .	Bābbā-thā, -gō . . .	Bābbā-gō, -thā . . .	Bābbā-tā.
110. A daughter . . .	Bēti . . .	Šohri . . .	Bēti.
111. Of a daughter . . .	Bēti-rā . . .	Šohri-rā . . .	Bēti-rā.
112. To a daughter . . .	Bēti-jā . . .	Šohri-jā . . .	Bēti-jā.
113. From a daughter . . .	Bēti-gō . . .	Šohri-gō, -thā . . .	Bēti-tā.
114. Two daughters . . .	Dui bēti . . .	Dāi šohri . . .	Dō bēti.
115. Daughters . . .	Bēti . . .	Šohri . . .	Bēti.
116. Of daughters . . .	Bēti-rā . . .	Šohri-rā . . .	Bēti-rā.
117. To daughters . . .	Bēti-jā . . .	Šohriyā-jā . . .	Bēti-jā.
118. From daughters . . .	Bēti-gō . . .	Šohriyā-gō, -thā . . .	Bēti-tā.
119. A good man . . .	Bhalā ādmī . . .	Bhalā māpas . . .	Bhalā ādmī.
120. Of a good man . . .	Bhalā ādmī-rā . . .	Bhalā māpasā-rā . . .	Bhalā ādmī-rā.
121. To a good man . . .	Bhalā ādmī-jā . . .	Bhalā māpasā-jā . . .	Bhalā ādmī-jā.
122. From a good man . . .	Bhalā ādmī-gō . . .	Bhalā māpasā-gō, -thā . . .	Bhalā ādmī-tā.
123. Two good men . . .	Dāi bhalā ādmī . . .	Dāi bhalā māpas . . .	Dō bhalā ādmī.
124. Good men . . .	Bhalā ādmī . . .	Bhalā māpas . . .	Bhalā ādmī.
125. Of good men . . .	Bhalā ādmī-rā . . .	Bhalā māpasā-rā . . .	Bhalā ādmī-rā.
126. To good men . . .	Bhalā ādmī-jā . . .	Bhalā māpasā-jā . . .	Bhalā ādmī-jā.
127. From good men . . .	Bhalā ādmī-gō . . .	Bhalā māpasā-gō, -thā . . .	Bhalā ādmī-tā.
128. A good woman . . .	Bhali janānā . . .	Bhali bētri . . .	Bhali janānā.
129. A bad boy . . .	Burī matṭhā . . .	Burā šohrā . . .	Bigri-rā bālik.
130. Good women . . .	Bhali janānā . . .	Bhali bētri . . .	Bhali janānā.
131. A bad girl . . .	Burī matṭhī . . .	Burī šohri . . .	Bigri-ri ebhohri.
132. Good . . .	Bhalā, achchhā, kharū . . .	Bhalā, kharā . . .	Bhalā.
133. Better . . .	(Ēs-gō) achchhā . . .	(Ēs-gō) kharā . . .	(Ēs-tā) bhalā.

English.	Maṅḍāli.	Maṅḍāli Pahāri.	Shikhi.
134. Best . . .	Sabbī-gē uchohā	Sabbhi-gē kharā	Sabbhi-tē bhalā.
135. High , . .	Uchohā . . .	Uchchā . . .	Uchohā.
136. Higher . . .	(Īs-gē) uchohā . . .	(Īs-gē) uchchā . . .	(Īs-tē) uchohā.
137. Highest . . .	Sabbī-gē uchohā	Sabbhi-gē uchohā	Sabbhi-tē uchoha.
138. A horse . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā.
139. A mare . . .	Ghōṛī . . .	Ghōṛī . . .	Ghōṛī.
140. Horses . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā.
141. Mares . . .	Ghōṛī . . .	Ghōṛī . . .	Ghōṛī.
142. A bull . . .	Bājī . . .	Bōjadh . . .	Sānh.
143. A cow . . .	Gāi . . .	Gāē . . .	Gāē.
144. Bulls . . .	Bājī . . .	Bōjadh . . .	Sānh.
145. Cows . . .	Gāi . . .	Gāē . . .	Gāē.
146. A dog . . .	Kuttā . . .	Kuttā . . .	Kuttā.
147. A bitch . . .	Kutti . . .	Kutti . . .	Kutti.
148. Dogs . . .	Kuttā . . .	Kuttā . . .	Kuttā.
149. Bitches . . .	Kutti . . .	Kutti . . .	Kutti.
150. A he goat . . .	Bakrā . . .	Bakrā . . .	Bakrā.
151. A female goat . . .	Bakrī . . .	Bakrī . . .	Bakrī.
152. Goats . . .	Bakrā . . .	Rijh . . .	Bakrā.
153. A male deer . . .	Harn . . .	Haran . . .	Haran.
154. A female deer . . .	Harnī . . .	Harnī . . .	Harnī.
155. Deer . . .	Harn . . .	Harn . . .	Haran.
156. I am . . .	Haū hā, fem. hī . . .	Hāō āhdā . . .	Haū hā.
157. Thou art . . .	Tū hā, fem. hī . . .	Tū āhdā . . .	Tū hā.
158. He is . . .	Sā hā, fem. hī . . .	Sō āhdā . . .	Ōh hai.
159. We are . . .	Āsō hē, fem. hī . . .	Hambē āhdā . . .	Āsō hai.
160. You are . . .	Tnāsō hē, fem. hī . . .	Tambē āhdā . . .	Tnāsō hai.

English.	Mandšall.	Mandšall Pahlj.	Sokšal.
161. They are	Sšš hē, fem. h1.	So āhdē	Ōh hai.
162. I was	Haũ thē, fem. th1	Hšš thē	Haũ thē.
163. Thou wast. . . .	Tū thē	Tū thē	Tū thē.
164. He was	Sē thē	So thē	Ōh thē.
165. We were	Āssē thē, fem. th1	Hambē thē	Āssē thē.
166. You were	Tussē thē	Tumbē thē	Tussē thē.
167. They were	Sšš thē	So thē	Ōh thē.
168. Be	Hō	Hō	Hō.
169. To be	Hopš	Hopš	Hopš.
170. Being	Hundā	Hundā	Huā.
171. Having been	Hōi-kē	Hōi-kē	Hui-kē.
172. I may be	Haũ hū	Hšš hū	Haũ hōū.
173. I shall be	Haũ hūghš	Hšš hōughš	Maĩ hūghā.
174. I should be . . . .	.....	.....	...
175. Beat	Mšr	Chik	Mār.
176. To beat	Mšrnš	Chikš	Mšrnš.
177. Beating	Mšrdš	Chikš	Mšryš.
178. Having beaten	Mšri-kē	Chiki-kē	Mšri-kē.
179. I beat	Haũ mšrř-hš	Hšš chikř-hš	Haũ mšrř-hš.
180. Thou beatest	Tū mšrř-hš	Tū chikř-hš	Tū mšrř-hš.
181. He beats	Sē mšrř-hš	So chikř-hš	Ōh mšrř-hš.
182. We beat	Āssē mšrř-hš	Hambē chikř-hš	Āssē mšrř-hš.
183. You beat	Tussē mšrř-hš	Tumbē chikř-hš	Tussē mšrř-hš.
184. They beat	Sšš mšrř-hš	So chikř-hš	Ōh mšrř-hš.
185. I beat (<i>Past Tense</i>)	Maĩ mšrřš	Maĩ chikyš	Maĩ mšryš.
186. Thou beatest (<i>Past Tense</i>). . . .	Taĩ mšrřš	Taĩ chikyš	Taĩ mšryš.
187. He beat (<i>Past Tense</i>)	Tinš mšrřš	Tšĩ chikyš	Unš mšryš.

English.	Moqđhäll.	Moqđkäji Pebärl.	Sukett.
188. We beat (<i>Past Tense</i>)	Ässe märëä	Hambë chikyä	Asai märyä.
189. You beat (<i>Past Tense</i>)	Tusse märëä	Tumbë chikyä	Tusai märyä.
190. They beat (<i>Past Tense</i>)	Tinhë märëä	Tinhë chikyä	Unhë märyä.
191. I am beating	Haũ märđä lägi-rä-hë	Häö chikdä lägi-rä	Haũ märđä lägi-rä.
192. I was beating	Haũ märđä lägi-rä-thä	Häö chikdä lägi-rä-thä	Haũ märđä lägi-rä-thä.
193. I had beaten	Maĩ märëä-thä	Häö chiki-rä-thä	Maĩ märyä-thä.
194. I may beat	Haũ märä-hë	Häö chikü	Maĩ märü.
195. I shall beat	Haũ mārghä, fem. mārghi; mārüg.	Häö chikāghä	Haũ mārghä.
196. Thou wilt beat	Tü mārghä, fem. mārghi; mārüg.	Tü chikāghä	Tü mārghä.
197. He will beat	Sö mārghä, fem. mārghi; mārüg.	Sö chikāghä	Öh mārghä.
198. We shall beat	Ässe mārghë, fem. mārghi; mārüg.	Hambë chikāghë	Ässe mārghë.
199. You will beat	Tusse mārghë, fem. mārghi; mārüg.	Tumbë chikāghë	Tusse mārghë.
200. They will beat	Sëö mārghë, fem. mārghi; mārüg.	Sö chikāghë	Öh mārghë.
201. I should beat . . . .	.....	.....	.....
202. I am beaten	Haũ märëä jä-hä	Häö chikyä gat-vähä	Mä-jo märyä-hä.
203. I was beaten	Haũ märëä gëä	Häö chikyä gat-rä-thä	Mä-jo märyä-thä.
204. I shall be beaten	Haũ märëä jäghä	Häö chikyü jäughä	Mä-jo mārghä.
205. I go	Haũ jä-hä	Häö näsä-hä	Haũ jä-hä.
206. Thou goest	Tü jä-hä	Tü näsä-hä	Tü jä-hä.
207. He goes	Sö jä-hä	Sö näsä-hä	Öh jä-hä.
208. We go	Ässe jä-hë	Hambë näsä-hë	Ässe jä-hë.
209. You go	Tusse jä-hë	Tumbë näsä-hë	Tusse jä-hë.
210. They go	Sëö jä-hë	Sö näsä-hë	Öh jä-hë.
211. I went	Haũ gëä	Häö näthä	Haũ gayä.
212. Thou wentest	Tü gëä	Tü näthä	Tü gayä.
213. He went	Sö gëä	Sö näthä	Öh gayä.
214. We went	Ässe gëä	Hambë näthë	Ässe gëä.

English.	Maṇḍāli.	Maṇḍāli Pahāri.	Sokāli.
215. You went . . .	Tussē gaē . . .	Tumbhē nāthē . . .	Tussē gaē.
216. They went . . .	Sōē gaē . . .	Sō nāthē . . .	Oh gaē.
217. Go . . .	Jā . . .	Nās . . .	Jā.
218. Going . . .	Jāndā . . .	Nāsdā . . .	Jāndā.
219. Gone . . .	Jāt-kē . . .	Nāthā . . .	Gayā.
220. What is your name ?	Tussā-rē kyā nāō hā ?	Tumbhā-rē kē nāō sā ?	Tērā nāō kyā hē ?
221. How old is this horse ?	Ēs ghorē-ri kyā umbar hī ?	Ēi ghorē-ri kētri umbar sā ?	Ēh ghorē kitnā ayānē hē ?
222. How far is it from here to Kashmir ?	Ēthi-gē Kasmitr kitnē dār hā ?	Īndhā-gē Kasmitr kētrē dār sā ?	Ēthi-tē Kasmitr kitni dār hā ?
223. How many sons are there in your father's house ?	Tussā-rē bābā-rē gharā kitnē gābhṛā hē ?	Tomhā-rē bābbā-rē gharā kētrē sōbrā sā ?	Tērē bābbā-rē gharā kitni putr hē ?
224. I have walked a long way to-day.	Hāō āj bahut dārā-tik hāṇḍhī-āyā.	Hāō āj khāsē dār nāthā sē .	Āj māī baṛī bāt bhāḍī.
225. The son of my uncle is married to his sister.	Mōrē chāchē-rē gābhṛū-rā bayāh tēs-ri baihi-kanē hā.	Mōrē chāchē-rē sōbrā-rē byāh tēs-ri bhīpā sāṅghē hā.	Mōrē chāchē-rā putr mēri babū-kanē byāhi-rā.
226. In the house is the saddle of the white horse.	Sapēd ghorē-ri jin gharā bhittar hī.	Sapēd ghorē-ri jin gharā hāndar sā.	Us sapēd ghorē-ri kāthī gharā hī.
227. Put the saddle upon his back.	Jinā-jo tēs-ri piṭhī-par thai-dē.	Jin tēt-ri piṭhī-par dāh	Us-par jin pāō.
228. I have beaten his son with many stripes.	Māī tēs-rē gabhrā bahuti kōrdē-kanē mārā.	Māī tēs-rā sōhrū bahōt kōrdē sāṅghē chikyā.	Māī us-rē putrā-jo bahōt kōrdē mārē.
229. He is grazing cattle on the top of the hill.	Sō pahārā-ri chōṭī-par dāōgrō chārdā-lāgi-rā.	Sō pahārā-ujjhē dāōgrō chārdā lāgi-rā.	Oh pahārā-ri chōṭī-par dāōgr chāryā kardā.
230. He is sitting on a horse under that tree.	Sō tēs dājā-bēth ghorē-par baiṭhī-rā.	Sō tēi dājā ūdhē ghorē-ujjhē bōṭī-rā.	Oh ēki ghorē-par us dājā-bēth baiṭhī-rā.
231. His brother is taller than his sister.	Tēs-rā bhāī tēs-ri baiṭī-gē lamnā hā.	Tēt-rā bharyābar tēt-ri bhṭāpā-gē lamnā sā.	Us-rā bhāī us-ri bhāipā-tē lamnā hā.
232. The price of that is two rupees and a half.	Tiddhī-rā māī dhāt rupayyā hā.	Tēt-rā māī dhāt rupāē sā .	Us-rā mul dhāt rupai hā.
233. My father lives in that small house.	Mōrē bāb tēs hālē gharā rahī-hā.	Mōrē bāb tēi hālē gharā rahēndā.	Mōrē bāpū us chhōṭē gharā rahā hā.
234. Give this rupee to him.	Ēs rupayyē tēs-jo dēt-dē .	Ēi rupāē tēt-bē dē . . .	Ēh rupayyē us-jo dēt-dēn.
235. Take those rupees from him.	Tinhē rupayyē tēs-gē lai-lai.	Tinhē rupāē tēt-gē lai-lē .	Oh rupayyē us-tē lai-lēn.
236. Beat him well and bind him with ropes.	Tējo ain kari mār hōr rāsī sōōgi bānḥ.	Tēt-bē khāsā chik hōr rāsī sāṅghē bānḥ.	Us-jo ain māōr atē rāsī-kanē bāchi-dēn.
237. Draw water from the well.	Khōhā-gē pāṇī khāṭh .	Khuhā-gē pāṇī khāṭh .	Us khōhē-tē pāṇī kāḍhō.
238. Walk before me.	Mōrē āgē chāl . . .	Mōrē āgē nās . . .	Mōrē āgē āgē chālō.
239. Whose boy comes behind you ?	Tussā-rē picchhē kēs-rē matṭhē āundā lagi-rā-hā ?	Tumbhā-rē picchhē sū sōhrū āundā lagi-rā-sā ?	Tussē-rē picchhē kēs-rā māṇḍā āyā kardā ?
240. From whom did you buy that ?	Tāī sē kēs-gē māllē lē ?	Tumbhē sē kēs-gē mōlē lē ?	Ēh tussē kēs-tē khāṇḍyā ?
241. From a shopkeeper of the village.	Grāwā-rē hatṭwāpiyō-gē .	Grāwā-rē hatṭwāpiyō-gē .	Us gāō-rē ēki hatṭwāpi-tē.

CHAMĒĀĪ.

ChamĒāĪ is the name of the main Aryan language spoken in the State of Chamba, which lies to the north of the district of Kangra.

In the North-East of the State, in Chamba-Lahul, the language is Tibeto-Burman. In the extreme west of the State, there is a dialect called BhaṭṣāĪ, which is a form of Dōgri, and is described in Part I of this volume.

ChamĒāĪ has four dialects, of which the estimated number of speakers is as

Dialects.	follows:—	
Standard ChamĒāĪ	. . . . .	63,338
Gādi or Bharmauri	. . . . .	14,946
Churāhī	. . . . .	27,301
PaṅgwāĪ	. . . . .	3,701
		109,286
	TOTAL	109,286

With the exception of Gādi these are all confined to the Chamba State. Included in the 14,946 speakers of Gādi are 2,500 who are inhabitants of the adjoining parts of the Kangra District.

The State of Chamba is mountainous. It is traversed by three snowy ranges, which more or less parallel to one another, cross the State from south-east to north-west. The first range, or Outer Himalaya, separates the Kangra Valley from Chamba Proper, and also the basin of the Bias from that of the Ravi. North of it lies the Valley of the Ravi and its affluents containing the three Wizārats of Chamba, Bharmaur, and Churah, in which the three dialects, Standard ChamĒāĪ, Gādi and Churāhī are spoken respectively. The Valley of the Ravi separates the Outer Himalaya Range from the Mid-Himalaya or Pangi Range, which forms the watershed between the Ravi and the Chenab. Still further on is the Inner Himalaya or Zanskar Range, forming the watershed between the Chenab and the Indus. The network of valleys forming the basin of the Chenab, between the Mid and the Inner Himalaya is divided into two parts of nearly equal size by a lofty spur from the Zanskar Range. The tract to the north-west of the spur is called Pāngī, and that to the south-east Chamba-Lahul.

The language of Chamba-Lahul belongs to the Tibeto-Burman family, and does not concern us at present. It has been dealt with on pp. 461ff. of Volume III, Part I, of this Survey. The language of Pangi is the PaṅgwāĪ dialect of ChamĒāĪ and is dealt with below.

The dialects of the Ravi Valley are Gādi, Churāhī and Standard ChamĒāĪ. Gādi is the dialect of the Gaddis of the Bharmaur Wizārat, Churāhī that of the Churah Wizārat, while Standard ChamĒāĪ is the dialect of the Chamba Wizārat, in which is situated the capital of the State. Bharmaur lies to the east, and Churah to the north of Chamba proper. Gādi and Churāhī will subsequently be fully described, and at present we need only confine our attention to Standard ChamĒāĪ, prefacing the account with a few brief remarks on ChamĒāĪ as a whole, including all four dialects.

Chamēāḷi, while clearly belonging to the Western Pahāri Group of languages, is the most western of its members, and has immediately to its south and south-west dialects connected with Pañjābi. To its north-west are dialects connected with Kāshmīri. It is therefore to be expected that it should show signs of the influence of these languages. The influence of the Kāshmīri dialects need not detain us long. We have over and over had our attention called to instances of this in languages as far East as the Kumaunī of Central Pahāri, and the explanation given has been that the original inhabitants of the whole country were Khasās who spoke a language akin to Kāshmīri and the connected 'Piśācha' languages of North-Western India. As we have gone westward from Kumaunī these traces of the 'Piśācha' languages, especially in the matter of vocabulary, have grown more and more prominent, and in Standard Chamēāḷi, and in its dialects, words which are evidently closely connected with Kāshmīri form quite a sensible proportion of the stock of vocables. Attention will be drawn to this when dealing with the vocabularies of the various dialects, and examples will be given. A little inquiry would largely extend the number of these examples, did considerations of space permit it.

As regards the influence of Pañjābi, this is more accidental, being simply due to geographical proximity. In Standard Chamēāḷi especially, certain changes of consonants such as that of *t* to *ch* or *ts*, which are common in Western Pahāri have disappeared, though they still survive to a limited extent in Gādī, Churāhī and Paṅgwāḷi.

Those masculine nouns which in Pañjābi end in *ā*, like *ghōṛā*, a horse, in Western Pahāri generally end in *ō* or *ū*. In Standard Chamēāḷi this *ō* or *ū* termination has disappeared, in favour of the Pañjābi *ā*, although it survives in the other dialects.

In three of the dialects the postposition of the genitive is the Western Pahāri *rō* (*rā*), and this is, as usual, adjectival. Only in Paṅgwāḷi does it cease to be adjectival, and the North-Western influence being strongest here, the tendency for an *r* to be elided comes into force, and the *rō* (in its locative form) becomes a simple *ē*.

The postpositions of the dative case in the Chamēāḷi dialects are interesting.

In Chamēāḷi, it is	<i>jō</i> ,
In Gādī, „	<i>jō</i> , <i>bō</i> , or <i>gō</i> ,
In Churāhī, „	<i>nī</i> ,
and	
In Paṅgwāḷi, „	<i>jē</i> or <i>dī</i> .

We shall explain in the proper place that *jō* is really an old locative of *jā*. The Paṅgwāḷi *jē* is the same. The obsolete nominative *jā* is identical with the Sindhi *jō*, of. In almost all Modern Indo-Aryan languages the dative suffix is really an old locative of the genitive. This has been explained on previous occasions and need not detain us here. The Gādī *bō* and *gō* are explained in their proper place. Here it will be sufficient to note that *bō* connects Chamēāḷi with Kuḷui, while *gō* connects it with the Piśācha languages. The nearest relative of the Churāhī *nī* is the Pañjābi *nū*, but it is also connected more closely with the more distant Gujarātī *nē*. The Paṅgwāḷi *dī* is by origin a locative of *dū*, which, while not used in Paṅgwāḷi, is the regular genitive postposition of Pañjābi.

While the genitives of the Personal Pronouns in Standard ChamĒāĪ and Gādi are *mērā*, *tērā*, etc., all borrowed directly from Pañjābī. Churāhī has an interesting set of which cerebral letters are the distinguishing characteristics. Thus, *miṇḍā*, my; *asrā*, our; *tiṇḍā*, thy; *tuārā*, your. PaṅgwāĪ, true to the Piśācha influence, drops the intervocalic *r*, and has either, *mē*, my; *hē*, our; *tē*, thy; *tūh*, your; or else shows a relic of the cerebral *ḍ* and *ṛ*, by ending these words with a cerebral *ṇ*. Thus, *māṇ*, *hēṇ*, *tāṇ*, *tāṇṇ*.

The conjugation of verbs calls for few remarks. In all the dialects it follows Western Pahāri in all its typical peculiarities.

Of all the dialects PaṅgwāĪ departs furthest from Standard ChamĒāĪ. As explained in the introductory remarks to that dialect, this is mainly due to the isolation of Pangi from the rest of the State, and partly, also, to the mixed origin of its population.

We now proceed to consider each dialect in detail, commencing with Standard ChamĒāĪ.

Authorities.—A very full and interesting account of ChamĒāĪ will be found in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas* (London, 1908), to which reference has frequently been made in the foregoing pages. The only other work dealing with the language is a *Chambyāli Vocabulary drawn from title-deeds of the 16th and 17th centuries*, by Dr. J. Ph. Vogel, Ph.D., Superintendent, Archæological Survey, Northern Circle. This, together with Mr. Bailey's Grammar, has been printed in the Chamba State Gazetteer (Lahore, 1910).

Versions of the Gospels of St. Mark (1891), and St. John (1894), into ChamĒāĪ have been printed from type in the local character.

The following sketch of ChamĒāĪ Grammar is mainly based on the account given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. The language of the specimen (a version of the Parable of the Prodigal Son) closely agrees with this, and any points of difference have been noted in the appropriate places.

A word of explanation and apology is required regarding the ChamĒāĪ specimen on pp. 785 ff., the Gādi specimens on pp. 804 ff., 811 ff., and 815, and the PaṅgwāĪ specimen on pp. 855 ff. It was originally intended that these should be printed in ChamĒāĪ type, but it was found that a sufficient quantity of this type was not available in India. They have accordingly been printed in facsimile from the original manuscript prepared for the printer. This manuscript was written in a rough imitation of the forms of the type-printed letters, and the pages reproducing it should not be taken as representing ChamĒāĪ handwriting. They were not even written by a Chamba scribe. Good specimens of genuine ChamĒāĪ handwriting will be found on pp. 830 ff. under the head of Churāhī.

STANDARD DIALECT.

Alphabet—Chamṣāli is written in a form of the Tākṛi alphabet. In the State of Chamba this character has been advanced to the dignity of the printing press, and type in an improved Tākṛi has been cast. The alphabet is as follows:—

𑖀 a 𑖁 ka 𑖂 ā 𑖃 kā 𑖄 i 𑖅 ki
 𑖆 ī 𑖇 kī 𑖈 u 𑖉 ku 𑖊 ū 𑖋 kū
 𑖌 ē, ē 𑖍 kē, kē 𑖎 ai 𑖏 kai 𑖐 o 𑖑 kō
 𑖒 au 𑖓 kau 𑖔 kam.

𑖕 ka 𑖖 kha 𑖗 ga 𑖘 gha
 𑖙 cha 𑖚 chha 𑖛 ja 𑖜 jha
 𑖝 la 𑖞 lha 𑖟 da 𑖠 dha 𑖡 na
 𑖢 ra 𑖣 rha
 𑖤 ta 𑖥 tha 𑖦 da 𑖧 dha 𑖨 na
 𑖩 pa 𑖪 pha 𑖫 ba 𑖬 bha 𑖭 ma
 𑖮 ya 𑖯 ra 𑖰 la 𑖱 va
 𑖲 ba 𑖳 sha 𑖴 sa 𑖵 ha 𑖶 la

SPECIMENS OF COMPOUND CONSONANTS.

𑖷 kya 𑖸 khya 𑖹 kra 𑖺 tra 𑖻 dra 𑖼 lha

NUMERALS.

𑖽 1, 𑖾 2, 𑖿 3, 𑗀 4, 𑗁 5, 𑗂 6, 𑗃 7, 𑗄 8, 𑗅 9, 𑗆 0

Vocabulary.—A very full vocabulary of ChamĒāĪ is given in Mr. Bailey's work. Some typical words taken from this and from other sources are here given :—

- agg*, fire.
aggē, before.
agrīṇā, to meet.
ajj, to-day.
akkhī bakkhī, round about.
aklibālā, wise.
alakh, lazy.
ammā, a mother.
aṅkāḷ, a famine.
auhrī, mustard.
aukhī, distress, poverty.
bab, *babb*, *babbā*, a father.
baiḥṇ, *bhēṇ*, a sister.
baiḥṇā, to sit.
bandṇā, to divide.
batt, a roadway.
bauṅ, left (not right).
bēlā, feeble.
bhēṇ, *baiḥṇ*, a sister.
bhiāg, morning.
bhiāgā, in the morning.
bhuṅ, on the ground.
bī, seed.
biār, wind.
bihālṇā, to cause to sit, seat.
buhār, custom, tradition.
būtā, a tree.
chamkṇā, to be angry.
chāṇṇā, to raise.
chaskṇā, to be angry.
chhāh, buttermilk.
chhamā, forgiveness.
chhāḥṇā, to touch.
chiṇḍ, a noise, shout. Cf. *diṇḍ*.
chugṇā, to choose, to graze.
dhakh, a little, gently, slowly.
dhām, a feast.
ḍhēḥṇā, to fall.
dhiāṇā, a day.
dhū, a daughter.
dikkṇā, to see.
diṇḍ, a noise, shout. Cf. *chiṇḍ*.
ḍuggā, deep.

- gā*, a cow.
galāṇā, to speak, say.
gōchnā, to be lost.
grā, a village.
guāl, *guālū*, a shepherd.
guāṇā, to cause to go, to lose.
hachchhā, white.
hākh, the eye.
hatth, the hand.
hēsā, a part, share.
hiṇḍ, winter.
hūṇā, to be, become.
idēhā, like this.
idī, here.
iṇā, to come.
ittē, here.
jā, wheat.
jāgat, a child.
jakhṇī, when.
jhik, down.
jidēhā, like which.
jidī, where.
jihā, (postposition), like, like to.
jittē, where.
juṭī, well.
kachh, near, beside.
kachhā, from near, from.
kachlā, soft.
kadhāṇī, when ?
kakhṇī, when ?
kamm, work, action.
kammā, a servant.
kaṇak, wheat.
kanē, with.
khākh, the check.
khēttar, a field.
khōkh, the bosom.
khuaṇā, to cause to eat, to feed.
khulṇā, to be opened.
khuaṇā, to seize.
ki, why ?
kidēhā, like what ?
kihā, how ?
killā, alone.
kitthā, together.

- kōlā*, a boy.
kudī, where ?
kuṛī, a girl.
kusuthrā, ugly.
kuttē, where ?
lakk, the waist.
lar, the skirt of a garment.
lārā, a bridegroom, husband.
lārī, a bride, wife.
latā, lame.
latā-phaṭā, or *latī-paṭī*, property, goods.
lauhkā, younger (of a son).
luṇṇā, to reap.
maṇhū, a man.
mās, meat.
matā, much, very.
mōrā, dead.
mugtiārī, abundance.
mundyāh, a bond servant.
nakk, the nose.
nikkā, small, younger (of a son).
nhasnā, to run.
nīr, near.
ōṭh, the lip.
pachhēāṇṇā, to recognize.
padhrā, plain, level.
painnā, sharp.
paḷēṇā, to wrap.
parōl, a door.
pasāch, an evil spirit, a demon.
patyānā, to persuade.
picchō, behind.
piṭṭh, the back.
puānā, to cause to fall, to put (clothes on a person).
puhāl, *puhālū*, a shepherd.
pujṇā, to arrive.
pūṇā, or *paṇṇā*, to fall.
puttar, a son.
raṇhā, to be angry.
rēhā, to remain.
rūnā, to cry, weep.
sadnō, to call.
sahāitā, help.
sar, the head.
sikaṛ-mukaṛ, husks.

sikhōlṇā, to teach.
sikkhṇā, to learn.
siruāl, hair.
sōbhṇā, to please.
sunnd, a kiss.
tā, then.
tābar-tōr, at once, quickly.
ṭaihl, or *tēhal*, service.
takrār, confession, agreement.
taulā, quick.
tēhal, see *ṭaihl*.
tidēhā, like that.
tikar, for, up to.
tirṇā, to fall.
trīmat, a woman.
udī, there.
urē parē, round about.
uttē, there.
uchāṇā, to raise.
uchchā, high.
uṭṭhṇa, to rise.
warṇā, to enter.

NOUNS.—The declension of the Chamēālī noun in some respects resembles that of Pañjābī rather than that of other Western Pahārī languages. In the latter the oblique plural is the same as the oblique singular, but in Chamēālī there is a special form of the oblique plural, ending, as in Pañjābī, in *ā̃*.

Tadbhava masculine nouns in *ā*, form the nominative plural by changing *ā* to *ē*. Thus, *ghōrā*, a horse, *ghōrē*, horses. Feminine nouns ending in consonants, and exceptionally, one or two ending in vowels, add *ī* or *ā̃* in the nominative plural. Thus, *baiṇ*, a sister, *baiṇī* or *baiṇā̃*, sisters; *gā*, a cow, *gā̃*, cows; *dhīū*, a daughter, *dhīūā̃*, daughters. In the case of all other nouns, the nominative plural is the same as the nominative singular.

As usual in Western Pahārī languages, nouns have an oblique form, and also a separate Agent case, often also used as a Locative. There is also a separate form for the Genitive singular. These are formed as follows:—

Masculine *tadbhava* nouns in *ā* form the oblique singular in *ē*, and the oblique plural in *ēā̃*. Thus, *ghōrā*, a horse; obl. sing. *ghōrē*, obl. plur. *ghōrēā̃*.

Masculine nouns ending in a consonant add *ā* for the oblique singular, and *ā̃* for the oblique plural. Thus, *ghar*, a house; obl. sing. *gharā*, obl. plur. *gharā̃*.

Other masculine nouns do not change in the oblique singular, and add *ā̃* in the oblique plural. Thus, *hāthī*, an elephant, obl. sing. *hāthī*, obl. plur. *hāthīā̃*; *bichchū*, a scorpion; obl. sing. *bichchū*, obl. plur. *bichchūā̃*.

Feminine nouns ending in *ī* do not change in the oblique singular, and add *ā̃* in the oblique plural. Thus, *kurī*, a girl; obl. sing. *kurī*, obl. plur. *kurīā̃*.

Feminine nouns ending in a consonant add *ī* in the oblique singular, and *ī* or *ā* in the oblique plural. Thus, *baiḥṇ*, a sister; obl. sing. *baiḥṇī*, obl. plur. *baiḥṇī* or *baiḥṇā*.

The only important feminine nouns which do not fall within these two classes are *dhīū*, a daughter, and *gā*, a cow. The former has its obl. sing. *dhīūā*, and its obl. plur. *dhīūā*. The latter has its obl. sing. *gāī*, obl. plur. *gāīā*.

The Agent (and Locative) plural is always the same as the oblique plural, and need not concern us further. In the case of masculine nouns the agent singular ends in *ē*. In the case of nouns like *ghōṛā*, it is the same as the obl. sing. Thus, *ghōṛē*, by or in a horse. In the case of other nouns *ē* is added to the nominative. Thus, *ghar*, a house, *gharē*, by or in a house; *hāthī*, an elephant, *hāthīē*, by an elephant; *bichchū*, a scorpion, *bichchūē*, by a scorpion.

Feminine nouns ending in *ī* form the agent singular by adding *ē*. Thus, *kurī*, a girl, *kurīē*, by a girl. So also *dhīū*, a daughter, ag. sing. *dhīūē*, and *gā*, a cow, ag. sing. *gāīē*.

Feminine nouns ending in a consonant have the agent singular the same as the oblique form singular. Thus, *baiḥṇ*, a sister, ag. sing. *baiḥṇī*.

The genitive postposition is *rā*, and this is generally added to the oblique form as in other Western Pāḥārī languages; but, in the case of masculine nouns ending in a consonant, like *ghar*, a house, in which the oblique form ends in *ā*, *ē* is substituted for *ā*. Thus, *ghar*; obl. sing. *gharā*; gen. sing. *gharē-rā*. This does not apply to the plural, in which the *rā* is always added to the unchanged oblique form.

The above declensions are conveniently shown in the following table, in which the Vocatives, which exhibit minor variations, have been added.

SINGULAR.					PLURAL.			
Nominative.	Oblique.	Agent and Locative.	Genitive.	Vocative.	Nominative.	Oblique including Agent and Locative.	Genitive.	Vocative.
<i>Ghōṛī</i> , a horse	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē-rā</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēā</i>	<i>ghōṛēā-rā</i>	<i>ghōṛēō</i> .
<i>Ghar</i> , a house	<i>gharā</i>	<i>gharē</i>	<i>gharē-rā</i>	<i>ghar</i>	<i>ghar</i>	<i>gharā</i>	<i>gharā-rā</i>	<i>gharō</i> .
<i>Hāthī</i> , an elephant.	<i>hāthī</i>	<i>hāthīē</i>	<i>hāthī-rā</i>	<i>hāthīā</i>	<i>hāthī</i>	<i>hāthīā</i>	<i>hāthīā-rā</i>	<i>hāthīō</i> .
<i>Bichchū</i> , a scorpion.	<i>bichchū</i>	<i>bichchūē</i>	<i>bichchū-rā</i>	<i>bichchūā</i>	<i>bichchū</i>	<i>bichchūā</i>	<i>bichchūā-rā</i>	<i>bichchūō</i> .
<i>Kurī</i> , a girl	<i>kurī</i>	<i>kurīē</i>	<i>kurī-rā</i>	<i>kurīē</i>	<i>kurī</i>	<i>kurīā</i>	<i>kurīā-rā</i>	<i>kurīō</i> .
<i>Baiḥṇ</i> , a sister	<i>baiḥṇī</i>	<i>baiḥṇī</i>	<i>baiḥṇī-rā</i>	<i>baiḥṇī</i>	<i>baiḥṇī</i> , <i>baiḥṇā</i>	<i>baiḥṇī</i> , <i>baiḥṇā</i>	<i>baiḥṇī-rā</i> , <i>baiḥṇā-rā</i>	<i>baiḥṇō</i>
<i>Dhīū</i> , a daughter.	<i>dhīūā</i>	<i>dhīūē</i>	<i>dhīūē-rā</i>	<i>dhīūē</i>	<i>dhīūā</i>	<i>dhīūā</i>	<i>dhīūā-rā</i>	<i>dhīūō</i> .
<i>Gā</i> , a cow	<i>gāī</i>	<i>gāīē</i>	<i>gāī-rā</i>	<i>gāīē</i>	<i>gāī</i>	<i>gāīā</i>	<i>gāīā-rā</i>	<i>gāīō</i> .

Mr. Grahame Bailey mentions, in addition to *dhīū*, and *gā*, one other irregular noun, viz., *nā̃* or *nā*, a name. Its obl. sing. is *nā̃*, its gen. sing. *nā̃-rā*, nom. plur. *nā̃* or *nā*, and its obl. plur. *nā̃*.

The usual postpositions are : --

Acc. Dat. *jō*, to ; *tikar*, for ; *kurī*, for, on account of.

Abl. *kachhā*, from ; *kanē*, with, by means of, together with ; *mañjhā*, from in.

Gen. *rā*.

Locative *bichch*, *mañjh*, in ; *tikar*, up to ; *par*, on ; *kanē*, *kachh*, near.

After verbs of saying, the person addressed takes *kanē* or *jō*.

Of the above, *rā* is, as usual, an adjective, becoming *rē* when the governing noun is in the masculine oblique singular or in the masculine plural, and *rī* when the governing noun is feminine.

The postposition *jō* is used for the accusative, exactly like the Hindi *kō*. The word *jō* is the locative of an obsolete *jā* which meant 'of', and which was derived from the Sanskrit *kāryaḥ* through the Prakrit *kajjāō*. The *ka* was dropped, and the remaining *jjaō* became *jā* in the ancient language. This *jjaō* also became the Sindhī *jō*, of. It should be remembered that, although both the Chamēālī *jō* and the Sindhī *jō* have the same ultimate derivation, the Chamēālī *jō* is really, by origin, a locative of the Sindhī *jō*. The locative of *jjaō* was *jjahu*, or some such word, from which the Chamēālī *jō* is directly derived.

Adjectives call for few remarks. As usual only those change for gender and number which end in *ā*. The *ā* becomes *ē* when the adjective agrees with a noun in the masculine oblique singular or in the masculine plural. When the adjective agrees with a feminine noun the *ā* always becomes *ī*. Thus :—

bhalā ādmī, a good man.

bhalē ādmī-rā, of a good man.

bhalē ādmī, good men.

bhalī trīmat, a good woman.

bhalī trīmatī-rā, of a good woman.

bhalī trīmatā̃, good women.

Comparison is indicated as usual by the ablative with *kachchā*. Thus :—

bhēṇī-kachchā lammā, taller than the sister.

sabhñī-kachchā lammā, taller than all, tallest.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined. They have special forms for the dative singular.

	I	Thou
Sing.		
Nom.	<i>haū</i>	<i>tū</i>
Ag.	<i>maī</i>	<i>taī</i>
Obl.	<i>maī</i>	<i>taī</i>
Dat.	<i>miñjō</i>	<i>lijō</i>
Gen.	<i>mērā</i>	<i>lērā</i>

	I	Thou
Plur.		
Nom.	<i>asī</i>	<i>tusī</i>
Ag.	<i>asā̃</i>	<i>tusā̃</i>
Obl.	<i>asā̃</i>	<i>tusā̃</i>
Gen.	<i>hamārā</i>	<i>tumhārā</i>

In the translation of the parable, *maĩ* is sometimes used for the nominative singular of the first person, instead of *haũ*.

The **Demonstrative Pronouns** (also used as pronouns of the third person) are thus declined :—

	This	That
Sing.		
Nom.	<i>ēh</i>	<i>sē, ō</i>
Ag.	<i>inī</i>	<i>unī</i>
Obl.	<i>is</i>	<i>us</i>
Gen.	<i>isē-rā</i>	<i>usē-rā</i>
Plur.		
Nom.	<i>ēh</i>	<i>sē, ō</i>
Ag.	<i>inhā̃</i>	<i>unhā̃</i>
Obl.	<i>inhā̃</i>	<i>unhā̃</i>
Gen.	<i>inhē-rā</i>	<i>unhē-rā</i>

In most of the Western Pahārī dialects these pronouns have three genders, a masculine, a feminine, and a neuter, but this does not appear to be the case in ChamĚālī. In the adjoining MaṇḍĚālī (*vide* p. 723 *ante*) the neuter oblique singular of *ēh* is *iddhī*, and this has apparently been borrowed in Sentence 232, where we have *iddhē-rā mul*, the price of this.

The **Relative and Interrogative Pronouns** are declined as follows :—

	Who	Who ?
Sing.		
Nom.	<i>jē</i>	<i>kuṇ</i>
Ag.	<i>jinī</i>	<i>kunī</i>
Obl.	<i>jīs</i>	<i>kus</i>
Gen.	<i>jisē-rā</i>	<i>kusē-rā</i>
Plur.		
Nom.	<i>jē</i>	<i>kuṇ</i>
Ag.	<i>jinhā̃</i>	<i>kunhā̃</i>
Obl.	<i>jinhā̃</i>	<i>kunhā̃</i>
Gen.	<i>jinhē-rā</i>	<i>kunhē-rā</i>

The **Neuter Interrogative Pronoun** is *kai* or *kyā*, what? Mr. Bailey gives its genitive as *kudhē-rā* and its oblique singular as *kait*. Probably another oblique form occurs in *kiñjō*, for what? why?

The Indefinite pronouns are *kōĩ*, anyone, someone, (agent *kunīaũ*, obl. *kusīaũ* or *kusiũ*), and *kichchh*, anything, something (not declined). *Jē-kōĩ*, whoever; *jē-kichchh*, whatever.

The **Reflexive Pronoun** is *apū*, self, gen. *apūā*. Note that the initial *a* is short, not long as in other Western Pahārī languages.

Mr. Bailey points out that *-iō*, *-iōi*, *-iau* or *-iauī* (or *-iā*, *-iōi*, *-iau*, *-iauī*) added to a pronoun gives emphasis. Thus, *sēiōi* or *ōiōi*, that very one; *unīauī*, by that very one.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.—The Conjugation of the Verb Substantive approaches more nearly that which we find in Maṇḍālī, rather than that of other Western Pahārī dialects. There is no trace of the forms with *s* (*sā*, *ōssō*, etc.), which are common further East.¹ The present does not change for person. For all persons of the singular, it is *hai*, and for all persons of the plural *hin*. This *hai* means 'I am', 'thou art' and 'he is'.

The past tense is *thiā* or *thiyā*, used exactly like the Hindī *thā*. The masculine plural is *thiē* or *thiyē*, and the feminine singular and plural is *thī*.

B.—Active Verb.—The Infinitive always ends in *ṇā*, even after *ṛ*, *r*, or *ḷ*. Thus, *mārṇā*, to strike. Note *pūṇā* or *paṇā*, to fall, and *ṛṇā* (Hindī *ānā*), to come.

The **Present Participle** is formed by adding *dā* to the root. Thus, *mārdā*, striking. If the root ends in a vowel, or in *h* preceded by a vowel, then *n* is inserted. Thus, from *khāṇā*, to eat, pres. part. *khāndā*; from *chāhṇā*, to wish, pres. part. *chāhndā*. Mr. Grahame Bailey gives the present participle of *pūṇā* or *paṇā*, to fall, as *pūḍā*, instead of *pāndā*.

The present participle of *rēhṇā*, to remain, is *raihndā*; of *dēṇā* or *daiṇā*, to give, *dindā*; and of *lēṇā* or *laiṇā*, to take, *lindā*.

From the oblique masculine singular of the present participle are formed **Adverbial Participles**, such as *mārdē-ī*, immediately on striking; *mārdē-hūē*, while striking, on the same principles as in Hindī.

The **Past Participle** is formed by adding *ēā* or *yā* to the root. Thus from *mārṇā*, to strike, past participle *mārēā* or *māryā*. These are really only two different ways of spelling the same sound, which is best represented by the form *mārēā*. The masculine plural is *mārē*, and the feminine (singular and plural) *mārī*. The following past participles are irregular:—

<i>pūṇā</i> or <i>paṇā</i> , to fall	past part.	<i>pēā</i> , plur. <i>pē</i> , fem. <i>pēī</i>
<i>jāṇā</i> , to go	„	<i>gēā</i> , plur. <i>gē</i> , fem. <i>gēī</i>
<i>lēṇā</i> or <i>laiṇā</i> , to take	„	<i>lēā</i> , plur. <i>lē</i> , fem. <i>lēī</i>
<i>dēṇā</i> or <i>daiṇā</i> , to give	„	<i>dittā</i>
<i>karṇā</i> , to do, to make	„	<i>kittā</i>
<i>chhūhṇā</i> , to touch	„	<i>chhūhtā</i>
<i>baiṇā</i> , to sit	„	<i>baiṭhā</i>
<i>ṛṇā</i> , to come	„	<i>ayā</i> , plur. <i>aē</i> , fem. <i>āī</i>
<i>rēhṇā</i> , to remain	„	<i>rēhā</i>
<i>hūṇā</i> , to become	„	<i>hūā</i>

Verbs whose roots end in *ā* or *āh* shorten the *ā* in the masculine of this participle, but retain the long *ā* in the feminine, as in *ayā* (not *āyā*) given above. Thus:—

<i>galāṇā</i> , to say	past part.	<i>galayā</i> , plur. <i>galaē</i> , but fem. <i>galāī</i> .
<i>khāṇā</i> , to eat	„	<i>khayā</i> , plur. <i>khaē</i> , fem. <i>khāī</i> .
<i>chāhṇā</i> , to wish	„	<i>chahēā</i> , plur. <i>chahē</i> , fem. <i>chāī</i> .

¹ Dr. Vogel gives *asa*, he is, as used in the old language of inscriptions.

As in Mandēāli, Chamēāli has a **Static Past Participle** indicating state or condition. In Mandēāli (*vide* p. 725) the static participle is formed by changing the final *ēā* or *yā* of the past participle to *ī* and adding *-rā*. In Chamēāli it is formed by changing the final *ēā* or *yā* to *ō* and adding *-rā*.

Thus, *mārēā* or *māryā*, struck, *mārō-rā*, in the state of being struck; *ṭirēā*, fallen, *ṭirō-rā*, in the state of having fallen.

The irregular past participles exhibit some irregularities in the formation of the Static past participle, due partly to change of accent, and partly to the retention of old forms. Thus:—

<i>pēā</i> , fallen	static past part.	<i>pēō-rā</i>
<i>gēā</i> , gone	„	„ <i>gēō-rā</i> or <i>gachhō-rā</i>
<i>lēā</i> , taken	„	„ <i>lēō-rā</i>
<i>dittā</i> , given	„	„ <i>dittō-rā</i>
<i>kittā</i> , done	„	„ <i>kittō-rā</i>
<i>chhūhtā</i> , touched	„	„ <i>chhūhtō-rā</i>
<i>baithā</i> , sealed	„	„ <i>baithō-rā</i> or <i>bithō-rā</i>
<i>ayā</i> , come	„	„ <i>āō-rā</i> or <i>acchō-rā</i>
<i>rēhā</i> , remained	„	„ <i>rēhō-rā</i>

The **Future Passive Participle** is the same in form as the infinitive, as *mārṇā*, plur. *mārṇē*; fem. sing. and plur. *mārṇī*, proper to be struck, about to be struck.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus *mārī*, having struck. This form is principally used in intensive compound verbs, as in *chalī-jāṇā*, to go away. For the usual conjunctive participle *karī* is added, as in *marī-karī*, having struck. Irregular are *pēī-karī*, having fallen, from *pūṇā* or *paunā*, to fall, and *āī-karī*, having come, from *īṇā*, to come.

The **Noun of Agency** is formed by adding *ṇē-wālā*, to the root. Thus, *mārṇē-wālā*, a striker, one who strikes, one who is about to strike.

As in other connected languages, the 2nd person singular of the **Imperative** is the same in form as the root. The second person plural is formed by adding *ā* to the singular. Thus, *mār*, strike thou; *mārā*, strike ye. If the root of the verb ends in *ā*, it and the termination *ā* of the 2nd plural coalesce into a single *ā*. Thus *galū + ā*, say ye, becomes *galā*, so that the plural and the singular are identical in form. So also *jā*, go thou, or go ye. Sometimes, however, in such cases, in order to distinguish between the singular and the plural, the Pañjābī termination *ō* is added to form the latter. Thus in the parable we have *luāō*, clothe ye, and *puāō*, cause ye to fall.

Some Imperatives are irregular. Thus:—

	IMPERATIVE.	
	2nd sing.	2nd plur.
<i>pūṇā</i> or <i>paunā</i> , to fall	<i>pō</i>	<i>pōā</i>
<i>hūṇā</i> , to become	<i>hō</i>	<i>hōā</i>
<i>īṇā</i> , to come	<i>ā</i>	<i>īā</i> or <i>āō</i>
<i>rēhṇā</i> , to remain	<i>ruih</i>	<i>rēhā</i>
<i>baihṇā</i> , to sit	<i>buih</i>	<i>bēhā</i>

In the Parable there are two instances of a first person plural imperative, *viz.*: *khāiō*, let us eat, and *kariō*, let us make. I have found no authority for these elsewhere

The **Old Present** and **Present Subjunctive** is conjugated as follows :—

“ I strike ”, “ I may strike ”, etc.

	Sing.	Plur.
1.	<i>mārā̃</i>	<i>mārā̃</i>
2.	<i>mārē</i>	<i>mārā</i>
3.	<i>mārō, mārē</i>	<i>māran</i>

In the case of verbs whose roots end in *ā*, the *ā̃* of the first person singular and plural generally coalesces with the *ā* of the root into *ā̄*, so that we get from *galāṇā*, to say :—

	Sing.	Plur.
1.	<i>galā̃</i>	<i>galā̃</i>
2.	<i>galāē</i>	<i>galāā</i>
3.	<i>galāō, galāē</i>	<i>galāan</i>

Sometimes, however, the full form *galāā̃* is also found.

The following verbs form this tense irregularly :—

pāṇā or *paunā*, to fall, has :—

	Sing.	Plur.
1.	<i>pōā̃</i>	<i>pōā̃</i>
2.	<i>pōē</i>	<i>pōā</i>
3.	<i>pō</i>	<i>pōn</i>

hūṇā, to become, is declined very similarly, making *hōā̃*, etc but its third person plural is *hūn*, not *hōn*.

īṇā, to come, has :—

	Sing.	Plur.
1.	<i>īā̃</i>	<i>īā̃</i>
2.	<i>īyē</i>	<i>īā</i>
3.	<i>īyō, īyē</i>	<i>īn</i>

jāṇā, to go, has :—

	Sing.	Plur.
1.	<i>jā̃</i>	<i>jā̃</i>
2.	<i>jāē</i>	<i>jā</i>
3.	<i>jāō, jāē</i>	<i>jān</i>

rēṇā, to remain, is regular, except that its third plural is *rainn*.

baiṇā, to sit, makes *bēhā̃*, and so on, with *ē* in the first syllable throughout.

dēṇā or *daiṇā*, to give, has :—

	Sing.	Plur.
1.	<i>dēā̃</i>	<i>dēā̃</i>
2.	<i>dēē, dē</i>	<i>dēā</i>
3.	<i>dēō, dēē, dē</i>	<i>dēn</i>

lēṇā, or *laiṇā*, to take, is conjugated exactly like *dēṇā* substituting *l* for *d*.

The **Present** is formed from the present participle, with the present tense of the verb substantive. The participle changes for gender and number, and the verb substantive for number only Thus :—

sing. masc. *haṅ mārḍā hai*, I strike or am striking.

„ fem. *haṅ mārḍī hai*, „ „

plur. masc. *aṣī mārḍē hin*, we strike or are striking.

„ fem. *aṣī mārḍī hin* „ „

The other persons of each number are identical with the first person, with the appropriate change of pronoun.

In this tense the verb substantive is often dropped, so that we have the present participle alone, as in *haũ mārḍā*, I strike.

The **Imperfect** is similarly formed with *thiā* or *thiyā*. Thus:—

sing. masc. *haũ mārḍā thiyā*, I was striking.
 „ fem. *haũ mārḍī thī*, „
 plur. masc. *asī mārḍē thiyē*, we were striking.
 „ fem. *asī mārḍī thī*, „

So for the other persons.

A **Present Definite** is formed on the principle of the Hindi frequentative and continuative verbs with *karnā* and *rahnā*. Thus:—

haũ mārēā kardā hai, I am striking, I habitually strike.
haũ mārēā kardī hai, I (fem.) am striking, I habitually strike.
haũ mārēā raihnḍā hai, I am striking, I continue striking.
haũ mārī raihnḍī hai, I (fem.) am striking, I continue striking.

Note that with *karnā*, *mārēā* is immutable (as in Hindi), but with *rēhnā*, it changes for gender.

For another example of this tense, compare:—

sē ḍaṅgrā-jō chārēā kardā-hai, he is grazing cattle (sentence 229).

The **Future** is formed on the same principle as that followed in most Western Pahārī Dialects. The syllable *lā* is added to the root. Thus, *haũ mārlā*, I shall strike. The masculine plural is *mārlē*, and the feminine of both numbers *mārlī*. There is no change for person. A few verbs are slightly irregular:—

pūṇā or *paṇṇā*, to fall, has *pōlā*.
būṇā, to become, „ *hōlā*.
jāṇā, to go, „ *jāllā*.
rēhnā, to remain, „ *raihlā*.

The verb *īṇā*, to come, is regular, making *ilā*.

The **Past Conditional** is, as in Hindi, simply the present participle, changing for gender and number, but not for person. Thus:—

sing. masc. *haũ mārḍā*, (if) I had struck.
 „ fem. *haũ mārḍī*, „
 plur. masc. *asī mārḍē*, (if) we had struck.
 „ fem. *asī mārḍī*, „

The tenses formed from the past participle need few remarks, being formed exactly as in Hindi. Thus:—

haũ ṭirēā, I fell.
maī mārēā, I struck him.
haũ ṭirēā hai, I have fallen.
maī mārēā hai, I have struck him.
haũ ṭirēā thiyā, I had fallen.
maī mārēā thiyā, I had struck him.

The **Passive Voice** is made, as in Hindī, by conjugating *jāṇā* with the past participle. Thus, *haū māṛēā jāṇdā hai*, I am being beaten.

In the Western Panjab there is a passive formed by adding *ī* to the root. Mr. Bailey gives the following sporadic specimens from Chamēālī, which agree with this in formation :—

samajhṇā, to understand ; *samjhīdā hai*, it is understood.

chāhṇā, to wish ; *chāhīdā hai*, it is needed it is fitting, it is necessary.

Chāhiyō generally stands for the Hindī *chāhiyē*.

Causal Verbs are formed much as in Hindī. Thus :—

sunṇā, to hear, causal *sunāṇā*.

chugṇā, to graze (neut.), causal *chugāṇā*.

pūṇā or *paunā*, to fall, causal *puāṇā*.

charṇā, to graze (neut.), causal *chārṇā*.

charḥṇā, to rise, causal *chārḥṇā*.

As examples of irregular causals, we may quote :—

khāṇā, to eat, causal *khuāṇā*.

jāṇā, to go, „ *guāṇā*, to cause to go, to lose.

sikkḥṇā, to learn, „ *sikhōḥṇā*.

baiḥṇā, to sit, „ *bihāḥṇā*.

Compound Verbs need few remarks. **Intensives** are formed with the conjunctive participle of the principal verb, as in *chalī jāṇā*, to go away ; *lēī ṇā*, to bring ; *lēī jāṇā*, to take away ; *mukāī baiḥṇā*, to complete entirely.

As an example of an **Inceptive** compound we may quote *karnē lagṇā*. **Frequentative** and **Continuative** compounds have been dealt with under the head of the present definite.

The only available specimens of Chamēālī are the following version of the Parable of the Prodigal Son, and the List of Words and Sentences on pp. 862 ff. Regarding the character in which the specimen is recorded, see the remarks on p. 771.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

STANDARD DIALECT.

ਛੋਠੀ ਢਮਾਈ ਚੋ ਮੈ ਪੁੜ ਬਿਠ । ਉਤਰ ਸੰਤ ਖਿਠ
 ਪੁੜੇ ਫੁਫੇ ਛੋ ਗਲਯ ਫੁਫੇ ਚੋ ਘੋ ਫੁਫੇ ਚੋ ਉਠ
 ਸੰਤ ਉ ਚੋ ਸਿੰਠੇ ਮੈ । ਚੋ ਉਠੀ ਢਪਛੀ ਲਟੀਪਟੀ
 ਉਤਰ ਚੋ ਫੁਫੇ ਸਿੰਠੀ । ਢਪਛੇ ਬੈਠੇ ਚਿਠਠੇ ਪਿਠੇ
 ਲੈਠਠੇ ਪੁੜੇ ਸੰਤ ਸਿਠੇ ਪਟੋਲੀ ਫੁਫੇਲੀ ਛੋ ਮੈ ਮੁੜੇ
 ਸੰਤ ਚੋ ਸਲੀ ਸੰਠੇ ਢਪਛੇ ਉਠੇ ਢਪਛੀ ਲਟੀਪਟੀ
 ਪੁੜੇ ਛੋ ਪਿਠੇ ਸੁਠਠੇ । ਚੋ ਸੰ ਸੰ ਸੰ ਸਿਠੇ
 ਸੁਠਠੇ ਫੁਫੇ ਚੋ ਉਠੇ ਸੰਠੇ ਸੰਠੇ ਫੁਫੇ ਢਪਠਠੇ ਪਿਠੇ
 ਢਪਛੇ ਉਠੇ ਚੋ ਸਿੰਠੀ ਪਿਠੇ । ਚੋ ਸੰ ਚੋ ਛੋ ਛੋ ਉਠੇ
 ਸੰਠੇ ਚੋ ਛੋ ਢਮਾਈ ਚੋ ਲਠੇ ਲਠੇ ਢਪਛੇ ਉਠੇ ਉਠੇ
 ਢਪਛੇ ਬੈਠੇ ਸੰਠੇ ਸੁਠੇ ਸੁਠੇ ਚੋ ਚੁਠੁ ਢਪਛੇ ਉਠੇ ਸੁਠਠੇ
 ਚੋ ਸਿਠਠੇ ਸੁਠਠੇ ਸੁਠੇ ਛੋ ਸਿਠੇ ਉਠੇ ਛੋ ਢਪਠਠੇ

ਪੋਠ ਭਠ । ਪਠ ਝਠੇ ਉਸ ਤੇ ਨੀ ਸਿੰਕ ਬਿਠ ।
 ਪਠ ਤੇ ਸੇ ਸੁਠੀ ਖਿਸ ਯਠ ਤੇ ਗਲਠ ਸੋਠ
 ਖਠੇ ਠੇ ਸਿਉਠੇ ਝਠੇ ਤਿਠ ਤਿਠ ਤੇ ਝਠੇ ਠੀ ਖਠੇ ਝਠੀ
 ਸੋਠੇ ਤੇ ਠੀ ਤੇ ਯਠੇ ਤਠੇ ਭੁਠੇ ਸਠੇ ਤੇ । ਤਠੇ
 ਉਠੀ ਝਠੀ ਯਠੇ ਖਠੇ ਝਠੇ ਠੇਲੇ ਯਠੇ
 ਉਸ ਤੇ ਸਲੇਲੇ ਖਠੇ ਸੇ ਸੁਠੇ ਠੇ ਯਠੇ ਤਠੇ
 ਯਠੇ ਖਠੇ ਸਿਠੇ ਯਠੇ ਯਠੇ ਸੇ ਸੇ ਤੇ ਸੇ ਨੀ
 ਤੇ ਠਿਠੀ ਤਠੇ ਪਠੇ ਤਠੇ । ਸਿਠੇ ਯਠੇ ਝਠੇ ਠੇ
 ਸਠੀ ਠੇ ਪਠੇ । ਤੇ ਸੇ ਉਠੀ ਝਠੀ
 ਯਠੇ ਖਠੇ ਝਠੇ ਯਠੇ । ਪਠੇ ਯਠੇ ਤਿਠੇ ਸੁਠੇ ਤੀ
 ਬਿਠੇ ਤੇ ਉਠੇ ਠੇ ਖਠੇ ਉਸ ਤੇ ਸਿਠੇ ਯਠੇ ਉਸ ਤੇ
 ਸਠੇ ਠੇ ਯਠੇ ਸੋਠੀ ਝਠੀ ਉਸ ਤੇ ਸਲੇ
 ਲਠੇ ਯਠੇ ਸੁਠੇ ਸਿਠੇ । ਯਠੇ ਪਠੇ ਉਸ ਤੇ ਸਲਠੇ
 ਖਠੇ ਸੇ ਸੁਠੇ ਠੇ ਯਠੇ ਤਠੇ ਖਠੇ ਸਿਠੇ ਤੇ
 ਯਠੇ ਯਠੇ ਉਸ ਤੇ ਸੇ ਨੀ ਤੇ ਠਿਠੀ ਤਠੇ ਪਠੇ ਤਠੇ ।

ਪਾ ਫੇ ਯਯਏ ਮੁੰਦੁੰ ਤੇ ਗਲਯ ਖੋ ਯਯ
 ਖੋ ਯਪਠੋ ਯਯੀ ਲੇ ਯਯੋ ਯਤ ਓਯ ਤੇ
 ਲੁਯਯੋ ਯਤ ਓਯੋ ਤੋ ਓਯੋ ਯੰਗੁਠੀ ਯਤ ਪੈਠ
 ਤੁ ਏ ਪੁਯਯੋ ਯਤ ਯਯੀ ਖਠੋ ਯਤ ਯਯੀ ਯਠਿਠ
 ਠੇ ਯਯੀ ਤੇ ਠਯੋ ਪੁ ਯਯੀ ਯੋਯ ਯਿਯ
 ਯੇ ਯੀਯ ਓਯੋ ਯੋਯੀ ਯੋਯ ਯਿਯ ਯੇ ਯਿਲੀ
 ਯੋਯ । ਤੋ ਯੁ ਯੀ ਯਠੋ ਲਗੇ ॥

ਯਤੋ ਓਯੋ ਤੋ ਯਯੋ ਪੁ ਯੋ ਯੰ ਤੋ ਯਿਯ ।
 ਤੋ ਯਠੋ ਤੋ ਯੋਯੋ ਪੁਯੁ ਯੋਯੋ ਯਤੋ ਯਯਠੋ ਤੋ
 ਯਠੋ ਯਠੋ । ਤੋ ਯੋਯੀ ਯਠੋ ਤੋ ਯਠੀ
 ਯਠੀ ਪੁਯੁ ਤੋ ਠਯੋ ਯੋਯੋ । ਓਯੀ ਓਯੋ ਤੋ
 ਗਲਯ ਤੋ ਤੋ ਤੋ ਯਯੋ ਤੋ ਯਤੋ ਤੋ
 ਫੇ ਯਯੋ ਲੇ ਯੋ ਯਠੀ ਤੋ ਯੋ ਯੀਯ
 ਯਯਯ ਪੁਯੀ ਯੋਯ । ਓਯੀ ਯਯਯੀ ਯਠੀ
 ਯਯੋ ਯਯੋ ਯੀ ਯਠੋ । ਤੋ ਓਯੋ ਤੋ ਫੇ

५३० जय जउ उग ऊ पड़ुलु लम ।
 उनी उरु मरे मगी ददे ऊ गलय
 मिष उरुमी दम मरु मँ उगी उरुल मरु
 उँ जउ मगी उँ गलउ मरु ५३०
 नी मरु यउ उँ मरु मरु उी मिं ऊ
 जउ उरुमी नी मिउ ऊ मँ जयलु यउ
 दम मरु मगी मरु । यउ उरु यले
 उउ उँ पउ जय उरुमी उगी लयपटी
 उँ मँ उरु मरु उँ उँ उरुमी
 उरु लरु । उनी उरु ऊ गलय
 यम उँ मरु मरु मरु उँ जउ ऊ
 मरु मरु उँ मँ उँ उँ । मगी मरु
 जउ मगी उँ उँ उँ मरु उँ उँ
 उँ उँ मगी मरु मरु उँ उँ
 उँ मरु जउ मगी मरु मरु मरु
 मरु मरु ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

STANDARD DIALECT.

TRANSLITERATION AND TRANSLATION.

(In order to secure uniformity, the spelling of the Transliteration has been here and there slightly altered. Double letters are always written as single letters in the original, and this also has been corrected in the transliteration.)

Ikki-ādmī-rē dō puttar thiē. Unhā-mañjhā nikkē-puttrē
One-man-of two sons were. Them-from-among by-the-younger-son
 bābbē-kanē galayā, 'bābbā, jē ghar-bāri-rū hēsā mērā hai, sē
the-father-to it-was-said, 'father, what property-of share mine is, that
 miñjō dē.' Tā uni apñi laṭi-paṭi unhā-jō baṇḍi-ditti.
me-to give.' Then by-him his-own property them-to was-divided-out.
 Atē thōrhē-dhiārē-pichchhē lauhkā-puttar sabbh-kichchh baṭōli-baṭōli-karī
And a-few-days-after the-younger-son everything collected-collected-having
 dūr-dēsā-jō chali-gēā, atē utthē apñi laṭi-paṭi burē-kammā-bichch
a-far-country-to went-away, and there his-own property bad-actions-in
 guāi. Jā sē sabbh-kichchh mukāi-baiṭhā, tā us-dēsā-mañjh
was-lost. When he everything having-completed-sat, then that-country-in
 baṛā aṅkāḷ pēā, atē us-jō aukhī pēi. Tā ō jāi-karī
a-great famine fell, and him-to distress fell. Then he gone-having
 us-dēsē-rē ikki-ādmī-rē laṛ laggā, atē uni us-jō
that-country-of a-man-of (to-)skirt was-attached, and by-him him-as-for
 apñē-khētrā-mañjh sūr chārñē-jō bhējyā. Atē uni chahēā
his-own-fields-in swine feeding-for it-was-sent. And by-him it-was-wished
 jē sikaṛ-mukaṛ sūr khāndē-thiē, 'unhā-kanē apñā pēṭ bharṣ,'
what husks the-swine eating-were, 'them-with my-own belly I-may-fill,'
 par kōi us-jō ni dindā thiā. Par jā sē surti-bichch ayā,
but anyone him-to not giving was. But when he sense-in came,
 tā galayā, 'mērē-bābbē-rē kitñē kāmñē hin, jinḥā-kachh rōṭi
then it-was-said, 'my-father-of how-many servants are, whom-near bread
 khāi-karī dēñē-jō bhī hai, atē haū bhūkhā mardā-hai. Haū
eaten-having giving-for also is, and I hungry dying-am. I
 utṭhi-karī' apñē-bābbē-kachh jāllā, atē us-jō galālā, "bābbā, maī
arisen-having my-own-father-near will-go, and him-to will-say, "father, by-me
 surgē-rā atē tērē-aggē pāp kittā, atē abē maī is-jōg nī
heaven-of and of-thee-before sin was-done, and now I thir-worthy (am-)not

jē phiri tērā puttār hōā. Miñjō apñē-kāmmēā-sāhi ikk
that again thy son I-may-become. Me thine-own-servants-like one
 bujjh." " Tā sē utthī-kari apñē-bābē-kachh ayā. Par
consider." " Then he arisen-having his-own-father-near came. But
 ajjē-tikar dūr-hi thiā, jē usē-rē hābē us-jō dikkhya, atē
still distant-even he-was, that by-his by-father him-as-for it-was-seen, and
 us-jō dayā āi, atē daurī-kari us-jō galē layā,
him-to compassion came, and run-having him-to on-the-neck he-was-attached,
 atē sunnā dittā. Atē puttrē us-jō galayā, 'hābbā, mañ
and kiss was-given. And by-the-son him-to it-was-said, 'father, by-me
 surgē-rā atē tērā pāp kittā-hai, atē abē is-jōg ni jē
heaven-of and of-thee sin done-is, and now this-worthy (I-am-)not that
 phiri tērā puttār hōā.' Par bābbē apñē-mundyāhā-jō
again thy son I-may-become.' But by-the-father his-own-bondservants-to
 galayā, 'kharē-kachhā kharē kaprē kadhī lēi-āo, atē
it-was-said, 'good-than good garments having-produced bring-ye, and
 us-jō luāo; atē usē-rē hatthē aṅgūthī, atē pairē juṭē puāo;
him-to put-on; and him-of on-hand a-ring, and feet-on shoes cause-to-fall;
 atē aṣi khāiē atē khusī kariē; is-kari jē ēh mērā puttār
and we may-eat, and happiness may-make; this-for that this my son
 marī-gēā-thiā, sē jindā hūā; gōchi-gēā-thiā, sē
having-died-gone-was, he living became; having-been-lost-gone-was, he
 mili-gēā.' Tā khusī karñē laggē.
having-been-got-went.' Then happiness to-do they-began.

Atē usē-rā barā puttār khētrā-mañjh thiā. Jā gharē-rō
And him-of the-elder son the-field-in was. When the-house-of
 nēṣ puṣyā, gāñē atē nachchñē-rā raṅkā sunnyā. Tā
near he-arrived, singing- and dancing-of sound was-heard. Then
 ikki-chākrā-jō sādī-kari puchchya jē, 'ēh kyā hai?' Unī
one-servant-to called-having it-was-asked that, 'this what is?' By-him
 us-jō galayā jē, 'tērā bhāi ayā-hai, atē tērē-bābbē dhām
him-to it-was-said that, 'thy brother come-is, and by-thy-father a-feast
 lāi is-kari jē sē jindā jāgdā puṣji-gēā.' Unī
was-prepared this-for that he living waking arrived.' By-him
 chamki-kari andar jānā ni chahēā. Tā usē-rā hābā bhāhar
angered-having within to-go not was-wished. Then him-of the-father outside
 ayā, atē us-jō patyāñē laggā. Unī uttar dēi-kari
came, and him-to to-persuade began. By-him answer given-having
 bābbē-jō galayā, 'dikkh, itni-harsā-kachhā mañ tēri ṭehol kardā-hai,
the-father-to it-was-said, 'see, so-many-years-from I thy service doing-am,

atē kadi tērē galaē-kachhā bāhar nī gēā, par taī ikk chhēlū bhī
and ever thy thing-said-from outside not I-went, but by-thee one kid even
 miñjō ajjē-tikar nī dittā, jē maī apñē-yār-bāsā-kanē
to-me today-up-to not was-given, that I my-own-friends-companions-with
 khusī manā. Par jis-bēlē eh tērā puttar ayā, jini
happiness may-celebrate. But at-what-time this thy son came, by-whom
 tēri laī-patī rañḍā-mañjh guāi, usē-rē tikar dhām lāi.
thy property harlots-among was-lost, him-of for a-feast was-prepared.'
 Unī us-jō galayā, 'bachchā, tū sadā mērē-kanē hai, atē
By-him him-to it-was-said, 'child, thou always of-me-near art, and
 jē-kichchh mērā hai, sē tērā hai. Khusī karṇā atē khusī
whatever mine is, that thine is. Happiness to-do and happy
 hūnā jōg thiyā, jē eh tērā bhāi marī-gēā-thiyā, phiri
to-become proper was, that this thy brother having-died-gone-was, again
 jindā hūi-gēā; atē gōchī-gēā-thiyā, sē mili-gēā.
living became; and having-been-lost-gone-was, he having-been-found-went.'

GĀDĪ.

The Gaddis are a pastoral tribe inhabiting the mountainous Bharmaur or Brahmaur Wizārat of the State of Chamba, and the adjoining parts of the Kangra district. The Bharmaur Wizārat is also called after them Gaddērān,—the country of the Gaddis. They preserve a tradition that they are descended from refugees from the Panjāb plains, their ancestors having fled from the open country to escape the horrors of the Musalmān invasions, and having taken refuge in these ranges, which were at that period almost uninhabited.

An account of this interesting people will be found on pp. 79 ff. of the Kangra Gazetteer (1904), and a fuller one on pp. 137 ff. of the Chamba State Gazetteer of the same year. Their language is called Gādi or Bharmaurī, and the number of speakers was reported for the purposes of this Survey to be as follows:—

Chamba	12,446
Kangra	2,500
	<hr/>
TOTAL	14,946
	<hr/> <hr/>

These figures were based on the Census of 1891, and at the Census of 1901, the number reported was much larger, being as follows:—

Chamba	26,361
Kangra	4,385
Elsewhere	183
	<hr/>
TOTAL	30,929
	<hr/> <hr/>

The Bharmaur Wizārat is situated in the extreme east of the Chamba State. Further east lies Kulu, the language of which is Kuḷūi. To the south lies Kangra, where Kāngrī is spoken. To the north lies Lahaul, the language of which is Tibeto-Burman.

Gādi is a form of Chamēāḷi, but, as might be expected, it shows traces of the influence of Kuḷūi and of Kāngrī. It also possesses several independent features. One of them is the common pronunciation of the letter ś as *kh*, sounding something like the *ch* in the word 'loch,' or in the German 'ach.' Thus the word *śuṣṇā*, to hear, becomes *khuṣṇā*; *śikkhā*, to learn, becomes *khikkhā*; *śit*, ague, becomes *khīt*; and *daś*, ten, becomes *dakh*. It will be remembered that in other Western Pahāri dialects this ś retains its proper sound like that of the *ss* in 'session,' and does not become *s* as in Hindi. On the other hand in Kāshmirī and its related languages ś becomes *h*, and we may fairly reckon *kh* as an intermediate stage in the process.

The conjugation of verbs is often peculiar. Most noteworthy is the frequency of the termination *chh* added to the roots of many verbs. Thus, the verb *gāhṇā*, to go, makes *gachhā* (compare the Kāshmirī *gatgha*, and the Sanskrit *gachchhāmi*), I may go. So many other verbs, such as *inā* (Kāshmirī *yin*), to come, *ichhā*, I may come; *bhōṇā*, to become, *bhuchhā*, I may become.

The Vocabulary of Gādi contains many peculiar words. A brief list, culled from various sources, but mainly from Mr. O'Brien's Kāngrī Vocabulary, is here given.

will be seen that several of the words have a close relation to corresponding words in Kāshmirī :—

agūh, before.

akhō, this year.

bab, *babb*, a father.

bagrī, a field.

balnā, to say.

bandnā, to divide.

bāt, wind.

bauhar, the upper storey of a house.

bēh, a marriage.

bēkhnā, to sit.

bētarī, a wife.

bharukkh, hunger.

bhōnā, to become, to be.

bhrukkhnā, hungry.

biār, wind.

biñhū-rā, seated (past participle).

bun, *bunh*, down, below (Kāshmirī *bōn*).

būrḥā, a father.

chhadnā, to finish, complete.

chhēlṛū, a goat, lamb.

chhikkā, a load.

chhīrī, wood.

chhū-rā, come (past participle).

chimlā, high.

chōṭī, the peak of a hill.

dabhānā, to put on (clothes).

dabī-karī, severely (of a beating).

dand, a tooth.

dēnā, to cross (a pass, etc.).

dhār, a hill.

dharīrṇā, to drag.

dhiārā, *dhyārā*, a day, the sun.

dhīū, a daughter.

dōtē, to-morrow.

gabhrū or *gōbhrū*, a boy.

gachhu-rā, see *guchhū-rā*.

gāhnā, to go (past participle *gachhū-rā*, Kāshmirī *gaṭshun*).

gō, gone (past participle) (Kāshmirī *gōv*).

gōbhrū, see *gabhrū*.

guānā, to cause to go, to lose.

guchhū-rā or *gachhū-rā*, gone (past participle).
guhṇā, to be lost.

hachchhā, white.

hākhar, *hākkhrī*, the eye.

hērnā, to see, look.

hēsā, a share.

ījai, *ījī*, a mother.

īṇā, to come (cf. *Kāshmirī yin*”).

jabarā, an old man.

jēllā, hard.

jōṛā, a rope.

kāmā, a servant.

khadṇā, to call.

khagtū, a chip, splinter.

khandā, a flock.

khārāl, hair.

kharat, loss.

khariṇā, to stand up.

khēil, a porcupine.

khikḥṇā, to teach (*Kāshmirī hēkhun*).

khōlā, an ass.

khunṇā, to hear.

kiṭṭhā, together, in one place.

kōḍ, a fair.

lainā, to take.

lānā, fine, smooth.

lāṇā, to prepare, apply.

lārī, a wife.

lauhkarā, *lauhkrā*, small, younger.

lē-īṇā, *lēi-īṇā*, or *lēi-ēiṇā*, to bring.

īēi-gāhṇā, to take away.

lōdhā, blood.

mā, a mother.

mahṇū, *māhṇū*, a man.

mallē, towards, with, near (= *Hindōstāni pās*).

matā, much, very.

mulṇā, to be joined, to be met.

nabī, a wife.

nachrōhī, the fourth day from the present.

naī, a river.

nakarj, the day before the day before yesterday, three days ago.

naṛ, a stone.

nhakhṇā, to run away.

nikkā, a child.

ōdhan, apparel.

paḷchih painā, to fight.

parar, a foot.

parj, the day before yesterday.

parōhē, the day after to-morrow.

phirī inā, to return.

pichchhūh, behind.

piṭṭh, the back.

puhāl, a shepherd.

pūnā, to fall.

puṭhī, on, upon (Kāshmirī *pēṭh*).

putr, a son.

raihṇā, *rēhṇā*, to remain, dwell.

sanē, together with.

sānh, a bull.

saraknā, to be angry.

sētē, with, together with, by means of (Kāshmirī *sūty*).

sūnā, to sleep.

suṇind, a dream.

talē, below.

taulā, quick.

ṭhandā, lazy.

trīmat, a woman.

uāj, sound, noise.

uānā, the lower storey of a house.

umbar, age.

Authorities.—A full account of the Gādī dialect, with numerous examples taken from popular songs, by the late Mr. E. O'Brien, together with additional notes by the Rev. T. Grahame Bailey, is printed in Appendix II to the Kangra Gazetteer (1904). This has been republished in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908. See also Mr. H. A. Rose's *The Song of Sindhu Bir, a Song of the Gaddī women, the Shepherds of the Outer Himalayas, Panjāb*, published in the *Indian Antiquary*, Vol. xxxviii (1909), p. 295.

Pronunciation.—There are several curious changes of vowels. The vowel *a* becomes *u* in *kumānā*, to work, to earn, and it becomes *ī* in *kiṭṭhā*, together. The latter word is a contraction of *ikaṭṭhā*, so that it is really an instance of the transfer of the initial *ī*. The vowel *ī* becomes *u* in *muṭnā*, to be met, and *ō* becomes *a* in *balpā*, to say.

Attention has already been drawn to the pronunciation of *ś* as *kh*. In the word *bhrukkhā*, hungry, there is a curious insertion of a non-original *r*.

Sometimes a sonant aspirate loses its aspiration, as in *baṇḍā*, to divide, for *bhaṇḍā*. This is the regular rule in Kāshmirī and other related languages.

Declension.—The declension of the Gādi noun is more like that of Maṇḍāli than that of Chamāli, although it also has points in common with the latter. The main point in which it differs from Chamāli is that, as in Maṇḍāli and most other Western Pahāri dialects, the oblique form of the plural is the same as that of the singular, instead of having the Chamāli ending *ā*.

The nominative plural is generally the same as the nominative singular. The only exceptions are *taibhava* masculine nouns in *ā*, like *ghōṛā*, a horse, which change the *ā* to *ē*; feminine nouns ending in consonants like *bhēṇ* or *bēhṇ*, a sister, which add *i*; and feminine nouns in *ū*, like *dhiū*, a daughter, which add *ā*. Thus, *ghōṛē*, horses; *bhēṇi* or *bēhṇi*, sisters; and *dhiūā*, daughters. As examples of other nouns, we may quote *ghar*, a house, or houses; *hāthi*, an elephant, or elephants; *gōbhrū*, a young man, or young men; and *kuḷi* (the Chamāli *kuṛi*), a girl, or girls.

Except in the case of masculine nouns ending in consonants, the oblique form, singular and plural, is always the same as the nominative plural. Thus, *ghōṛē*, *hāthi*, *gōbhrū*, *kuḷi*, *bhēṇi* or *bēhṇi*, *dhiūā*. Masculine nouns ending in a consonant, like *ghar*, a house, add *ā* in the oblique form singular and plural. Thus, *gharā*.

The agent and locative (both singular and plural) of masculine nouns add *ē* to the nominative, before which *ē* nouns like *ghōṛā*, a horse, drop the final *ā*. Feminine nouns in *i*, like *kuḷi*, a girl, add *ē* only in the plural, and those ending in a consonant, like *bhēṇ*, or *bēhṇ*, a sister, do not take *ē* at all, but use the oblique form in both the singular and the plural. Other feminine nouns add *ē* in both numbers. We thus get the following forms:—

- ghōṛē*, by or in a horse or horses.
- gharē*, by or in a house or houses.
- hāthiē*, by or in an elephant or elephants.
- gōbhrūē*, by or in a young man or young men.
- kuḷi*, by or in a girl.
- kūliē*, by or in girls.
- bhēṇi* or *bēhṇi*, by or in a sister or sisters.
- dhiūē*, by or in a daughter or daughters.

The above declensions are conveniently shown in the following table, in which the Vocatives, which exhibit minor variations, have been added:—

Nom. Sing.	Nom. Plur.	Oblique Sing. and Plur.	Agent Sing. and Plur.	Vocative Sing.	Vocative Plur.
<i>ghōṛā</i> , a horse.	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēṣ</i>
<i>ghar</i> , a house.	<i>ghar</i>	<i>gharā</i>	<i>gharē</i>	<i>gharā</i>	<i>gharō</i>
<i>hāthi</i> , an elephant.	<i>hāthi</i>	<i>hāthi</i>	<i>hāthiē</i>	<i>hāthiā</i>	<i>hāthiō</i>
<i>gōbhrū</i> , a young man.	<i>gōbhrū</i>	<i>gōbhrū</i>	<i>gōbhrūē</i>	<i>gōbhrūā</i>	<i>gōbhrūō</i>
<i>kuḷi</i> , a girl.	<i>kuḷi</i>	<i>kuḷi</i>	<i>kuḷi</i> (sing.), <i>kuḷiē</i> (plur.)	<i>kuḷiē</i>	<i>kuḷiō</i>
<i>bhēṇ</i> , a sister.	<i>bhēṇi</i>	<i>bhēṇi</i>	<i>bhēṇi</i>	<i>bhēṇi</i>	<i>bhēṇiō</i>
<i>dhiū</i> , a daughter.	<i>dhiūā</i>	<i>dhiūā</i>	<i>dhiūē</i>	<i>dhiūē</i>	<i>dhiūō</i>

NOTE.—The genitive of *ghar* may be either *gharā-rā* or (as in Chamāli) *gharī-rā*.

The usual postpositions are :—

Acc.-dat. *jō, bō, gō*, to or for.

Instr. *sēitē*, with (by means of).

Abl. *thaũ, thāũ*, from ; *mañjhā*, from in ; *sēitē*, with (together with).

Gen. *rā*, of.

Loc. *mañjh, mā, māk*, in ; *mallē*, near (= *pās*).

Of the above, *rā* is, as usual, an adjective, becoming *rē* when the governing noun is in the masculine oblique singular or in the masculine plural, and *rī* when the governing noun is feminine.

Regarding *jō*, see the remarks under the head of Chamēālī. With *bō*, we may compare the Kulūi *bē*; and with *gō*, the *gai* of the Maiyā form of the Piśācha languages of the North-West Frontier. It may be mentioned that forms related to *bō* also occur in several other forms of the latter-named languages. Thus, Wai-Alā Kāfir has *ba* for the genitive and *bē* for the ablative; and Bashgali Kāfir has *bā*, as a prefix for the locative. With *sēitē*, we may compare the Kāshmirī *sūt* or *sūty*.

Verbs of saying take either *sēitē*, or *jō*, as the postpositions governing the person addressed. Thus, *babbē-sēitē balū*, he said to the father; *tis-jō balū*, he said to him.

The oblique form alone is sometimes used for the accusative. Thus, in the Parable, we have *jisā chījā sūr khāndē, tisā amī khāũ*, what thing the swine eat, that also I may eat.

Adjectives follow the usual rules, and need no remarks.

The oblique form of *ak*, one, is *akkī*.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined. As in Kāngrī Pañjābī they have special forms for the dative singular.

	I	Thou
Sing.		
Nom.	<i>aũ, mũ, aũ</i>	<i>tũ</i>
Ag.	<i>mēĩ, mē</i>	<i>taĩ, tē</i>
Obl.	<i>mũ</i>	<i>tuddh</i>
Dat.	<i>mũ, mũhũ, muñjō, miñjō, māgō</i>	<i>tujjō, tāgō</i>
Gen.	<i>mērā</i>	<i>tērā</i>
Plur.		
Nom.	<i>assē, assi, assũ</i>	<i>tussē, tussā</i>
Ag.	<i>assē</i>	<i>tussē</i>
Obl.	<i>assũ</i>	<i>tussũ</i>
Gen.	<i>īndā, indhā</i>	<i>tāndā, tundhā</i>

amī means 'I also'.

The **Demonstrative Pronouns** (also used as pronouns of the third person) are thus declined :—

	This, he, she, it	That, he, she, it
Sing.		
Nom.	<i>ih</i>	<i>uh, oh</i>
Ag.	<i>innī</i>	<i>unnī</i>
Obl.	<i>is</i>	<i>us</i>
Gen.	<i>isē-rā</i>	<i>usē-rā</i>
Plur.		
Nom.	<i>ih</i>	<i>oh</i>
Ag.	<i>īyyē</i>	<i>ūyyē</i>
Obl.	<i>iā, inh</i>	<i>ūā, unh</i>
Gen.	<i>iā-rā, inhē-rā, inhā-rā</i>	<i>ūā-rā, unhē-rā, unhā-rā</i>

No instance of feminine or neuter forms has been noted.

The **Relative and Correlative Pronouns** are thus declined. The Correlative is also used as a definite demonstrative, and as a pronoun of the 3rd person.

	Who, which, what	That, he, she, it
Sing.		
Nom.	<i>jē, jō</i>	<i>eō</i>
Ag.	<i>jinnī</i>	<i>tinnī</i>
Obl.	<i>jas, jissā</i>	<i>tis, tas, tissā</i>
Gen.	<i>jasē-rā</i>	<i>tisē-rā</i>
Plur.		
Nom.	<i>jē, jō</i>	<i>sō, sū</i>
Ag.	<i>jīyyē</i>	<i>tīyyē</i>
Obl.	<i>jiā</i>	<i>tiā</i>
Gen.	<i>jiā-rā</i>	<i>tiā-rā</i>

Instead of *tis, tissē*, we also find *tēs, tēsē*. 'This is little more than a variety of spelling.

The **Interrogative Pronouns** are thus declined :—

	Who? which?	What? (neuter)
Sing.		
Nom.	<i>kup</i>	<i>kiā, kyā</i>
Ag.	<i>kupī</i>	
Obl.	<i>kas</i>	(dat.) <i>kajō</i>
Gen.	<i>kasē-rā</i>	<i>kaḷē-rā</i>
Plur.		
Nom.	<i>kup</i>	
Ag.	<i>kīyyē</i>	
Obl.	<i>kiā</i>	
Gen.	<i>kiā-rā</i>	

The **Indefinite Pronoun** *kōi*, anyone, someone, is thus declined :—

Sing.

Nom.	<i>kōi</i>
Ag.	<i>kuṇī</i>
Obl.	<i>kaskī</i>
Gen.	<i>kaskī-rā</i>

There is, as usual, no plural.

Mr. O'Brien gives no word corresponding to the Hindī *kuchh*, but in the Parable we have *kichh*, anything, something.

The **Reflexive Pronoun** is *apū* or *appē*, self. Its agent is *apū*, genitive *apṇā*, and oblique form *apū*. Note that, as in Chamṣālī, the initial *a* is short.

Other Pronominal Forms.

Mr. O'Brien gives the following :—

itūnā, *ētrā*, this much or (pl.) many; *utūnā*, that much or (pl.) many; *tatūnā*, *tētrā*, that much or (pl.) many; *jitūnā*, *jētrā*, how much or (pl.) many; *katūnā*, *kētrā*, how much or (pl.) many?

ētī, this many; *utī*, that many; *tētī*, that many; *jētī*, as many; *kētī*, how many?

inhā, of this kind; *unhā*, of that kind; *tinhā*, of that kind, and so on.

ēbē, now; *tanē*, *tēkhanē*, then; *janē*, *jēkhanē*, when; *kanē*, *kanhē*, *kēkhanē*, when?

iṭhī, here; *tēṭhī*, there; *jēṭhī*, where; *kaṭhī* (sic), where?

ērā, *irā*, *ihrā*, hither; *urā*, thither; *tērā*, thither; *jērā*, whither; *kahrā*, *karā*, whither?

iḥā, in this manner, thus; *tihā*, in that manner, so; *jihā*, in what manner; *kihā*, in what manner?

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The Present tense of the Verb Substantive is conjugated as follows :—

Sing.	Plur.
1. <i>hū</i> , <i>hā</i>	<i>hū</i> , <i>han</i>
2. <i>hai</i> , <i>hā</i>	<i>hin</i> , <i>han</i>
3. <i>hā</i>	<i>hin</i> , <i>han</i>

It will be seen that *hā* may be used for any person of the singular, and *han* for any person of the plural. *Hā* does not change for gender.

The Past tense does not change for person. Its masculine singular is *thū*, and its masculine plural *thīē*. The feminine of both numbers is *thī*.

B.—Active Verb.—Several of the most common verbs in Gādi have forms which are strange to other Indian languages.

Such are :—

- balṇā*, to say.
bēkḥṇā, to sit.
bhōṇā, to become.
gāhṇā, to go.
īṇā, to come.

Most of the above are also irregular in their conjugation. With *bēkḥṇā*, we may compare the Kāshmirī *bēhun*, to sit; with *bhōṇā*, the Kāshmirī *b(h)ōwun*, to become; with *gachhū*, I may go, the Kāshmirī *gatshun*, to go; and with *īṇā*, the Kāshmirī *yin*, to come.

The **Infinitive** is made by adding *ṇā* (or after *r*, usually, but not always, *na*) to the root. Thus, *bēkḥṇā*, to sit; *mārnā* or *mārṇā*, to strike. The oblique form is used as an infinitive of purpose as in *sūr chārṇē bhējū*, he sent him to feed swine.

The **Present Participle** has three forms. One is formed, as in Chamṣāli, by adding *dā* to the root. Thus, *mārdā*, striking. Another adds *andā* to the root, as in *mārandā*, striking. The third adds *nū*, as in *mārnū*, striking, *bēkḥnū*, sitting.

Verbs whose roots end in a vowel or in a single *h* add *ndā* to form the present participle. Thus, from *bhōṇā*, to become, we have *bhōndā* and *bhunū*; from *īṇā*, to come, we have *īndā*; from *gāhṇā*, to go, we have *gahndā* and *gāhnū*, and from *rēhṇā*, to remain, we have *rēhndā* and *rēhnū*.

The verb *dēṇā*, to give, has its present participle *dīndā* and *dēnū*. *Laiṇā*, to take, on the other hand is regular, making *lāindā*, and *lainū*.

The verb *balṇā*, to say, has its present participle *balandā* or *bandā*, as in *sachch bandē-hin*, they are speaking the truth (Specimen II).

The **Past Participle** is formed, as in Kulūi, by adding *ū* to the root. Thus, *mārū*, struck. Sometimes, however, and especially in the formation of the passive, the Chamṣāli form in *ēā* or *yā* is used. Thus, *māryā gāhṇā*, to be struck.

Many verbs form their past participles irregularly. We may quote the following :—

Past Participle.

<i>bhōṇā</i> , to become	<i>bhūā</i> or <i>bhuchhūrā</i>
<i>gāhṇā</i> , to go	<i>gō</i> (plur. <i>gaē</i> or <i>gē</i>) or <i>guchhūrā</i>
<i>īṇā</i> , to come	<i>ā</i> (plur. <i>āē</i> , fem. <i>āi</i>) or <i>chhūrā</i> (sic)
<i>bēkḥṇā</i> , to sit	<i>baiṭhā</i> , <i>biṭhūrā</i> or <i>bēkḥūrā</i>
<i>dēṇā</i> , to give	<i>dittā</i>
<i>laiṇā</i> , to take	<i>lēū</i>
<i>pūṇā</i> , to fall	<i>pēū</i>
<i>lāṇā</i> , to begin	<i>laggā</i>

Karnā, to do, is regular, having *karū*.

The termination *rā* of *bhuchhūrā*, etc. is evidently the same as that of the static participle of Maṇḍāli and Chamṣāli, but these words have the force of an ordinary past participle, as well as that of the static past participle.

Other verbs form the **Static Past Participle** by adding *rā* to the ordinary past participle. Thus, *mārū*, struck, *mārū-rā*, in the condition of one struck, the Hindi *mārā huā*. So *hērū*, seen, *hērū-rā*, in the state of one who is seen, = *dēkhā huā*.

The **Future Passive Participle** is the same in form as the infinitive. Thus, *mārṇā*, plur. *mārṇē*, fem. sing. and plur. *mārṇī*, proper to be struck, about to be struck.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus, *mārī*, having struck. This form is principally used in intensive compound verbs, as in *nakhī gāhṇā*, to run away. For the usual conjunctive participle *kar* or *karī* is added, as in *mārī-karī*, having struck.

Another form of the conjunctive participle is simply the root alone, as in *mār*, having struck.

The following verbs make their conjunctive participles irregularly :—

Conjunctive Participle.

<i>bhōṇā</i> , to become	<i>bhūchh(ī)-kar(ī)</i>
<i>gāhṇā</i> , to go	<i>gachh(ī)-kar(ī)</i>
<i>īṇā</i> , to come	<i>ā(ī)-kar(ī)</i> or <i>ichh(ī)-kar(ī)</i>
<i>laiṇā</i> , to take	<i>lē(ī)-kar(ī)</i>
<i>dēṇā</i> , to give	<i>dī-kar(ī)</i>

An **Adverbial Participle** is formed by adding *sītē* (the Kāshmirī *sūty*) to the oblique form of the present participle. Thus, *mārāndē sītē*, on striking.

As usual the second person singular of the **Imperative** is the same in form as the root, and the second person plural adds *ā*. Thus, *mār*, strike thou ; *mārā*, strike ye.

The following are irregular :—

	Imperative.	
	Sing. 2.	Plur. 2.
<i>gāhṇā</i> , to go	<i>gāh</i>	<i>gachhā</i>
<i>īṇā</i> , to come	<i>āī</i>	<i>āīā</i>

The Old Present and Present Conjunctive is thus conjugated :—

‘ I strike ’,	‘ I may strike ’.
Sing.	Plur.
1. <i>mārū, mārā</i>	<i>mārū, mārā</i>
2. <i>mārē</i>	<i>māran, mārā</i>
3. <i>mārā</i>	<i>māran</i>

Irregular are :—

From *bhōṇā*, to become

Sing.	Plur.
1. <i>bhuchhū (-ā)</i>	<i>bhuchhū (-ā),</i>
2. <i>bhūē</i>	<i>bhūn, bhūā</i>
3. <i>bhūā</i>	<i>bhūn</i>

From *gāhṇā*, to go

Sing.	Plur.
1. <i>gachhū (-ā)</i>	<i>gachhū (-ā)</i>
2. <i>gachhē</i>	<i>gachhā</i>
3. <i>gachhā</i>	<i>gāhan</i>

From *īṇā*, to come

Sing.	Plur.
1. <i>ichhū</i> (- <i>ā</i>)	<i>ichhū</i> (- <i>ā</i>)
2. <i>āīē</i>	<i>āīā</i>
3. <i>āīā</i>	<i>īn</i> or <i>ain</i>

The **Future** is formed by adding *lā* to the old present. The *lā* changes for gender and number, and there is a tendency to drop the terminations of the Old Present. Thus :—

‘ I shall strike,’ etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārūtā, mārlā</i>	<i>mārlī</i>	<i>mārūtē, mārlē</i>	<i>mārlī</i>
2. <i>mārlā</i>	<i>mārlī</i>	<i>mārlē</i>	<i>mārlī</i>
3. <i>mārlā</i>	<i>mārlī</i>	<i>mārlē</i>	<i>mārlī</i>

It will be seen that *mārlā* (-*lē*, -*lī*) can be used for all three persons. The first is the only person that retains the old terminations. The following verbs have irregular futures. Only the first person masculine singular is given in each case :—

From <i>bhōṇa</i> , to become,	<i>bhuchhūlā</i> or <i>bhōlā</i>
From <i>gāḥṇā</i> , to go,	<i>gachhūlā, gichhūlā</i> or <i>gāhlā</i>
From <i>īṇā</i> , to come,	<i>chhūlā</i> (sic) or <i>īlā</i>
From <i>laiṇā</i> , to take,	<i>laūlā</i> or <i>lēlā</i> .

For the **Present**, the present participle in *dā* or *andā* is used. The Present Participle in *nū* is also employed, but only in the first and second persons. Thus :—

‘ I strike,’ etc.

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārdā, mārandā</i> or <i>mārnū</i>	<i>mārdī, mārandī</i> or <i>mārnū</i>	<i>mārdē, mārandē</i> or <i>mārnū</i>	<i>mārdī, mārandī</i> or <i>mārnū</i>
2. <i>mārdā, mārandā</i> or <i>mārnū</i>	<i>mārdī, mārandī</i> or <i>mārnū</i>	<i>mārdē, mārandē</i> or <i>mārnū</i>	<i>mārdī, mārandī</i> or <i>mārnū</i>
3. <i>mārdā</i> or <i>mārandā</i>	<i>mārdī</i> or <i>mārandī</i>	<i>mārdē</i> or <i>mārandē</i>	<i>mārdī</i> or <i>mārandī</i>

Those verbs which have irregular present participles, are irregular in the same way in this tense.

The **Present Definite** is formed by conjugating the present tense of the verb substantive with the present tense.

Thus:—

mārdā hũ, mārandā hũ, or mārñũ hũ, I am striking;
mārdā haĩ, mārandā haĩ, or mārñẽ haĩ, thou art striking;
mārdĩ hā or mārandĩ hā, she is striking.

Any form of the present tense of the Auxiliary verb may be used.

The **Imperfect** is formed by conjugating the past tense of the verb substantive with the present participle in *dā* or *andā*. The participle in *ñũ* does not appear to be used in this tense. Both the participle and the auxiliary verb change for gender and number, but neither changes for person. Thus:—

mārdā thũ or mārandā thũ, I (masc.) was, thou (masc.) wast, or he was striking.
mārdĩ thĩ, I (fem.) was, thou (fem.) wast, or she was striking, and so on.

The tenses formed from the past participle are made exactly as in Hindī. Thus:—

aũ ā or aũ chhūrā, I came.
mẽĩ mārũ, I struck him.
aũ ā hũ or aũ chhūrā hũ, I have come.
mẽĩ mārũ hā, I have struck him.
aũ ā thũ or aũ chhūrā thũ, I had come.
mẽĩ mārũ thũ, I had struck him.

As will be seen in the case of *ñā*, to come, so other verbs which have double forms of the past participle, can use either of them in these tenses. Thus:—

aũ bhūā or aũ bhuchhūrā, I became;
aũ gō or aũ guchhūrā, I went;
aũ baiṭhā or aũ biṭhūrā, I sat; and so on.

Passive Voice.—As explained above the passive voice is made by conjugating the Chamēālī past participle in *ēā* or *yā* with *gāñā*. Thus:—

aũ māryā gāñdā, I am being beaten.
aũ māryā gāñdā thũ, I was being beaten.
aũ māryā gāñlā, I shall be beaten.

Sometimes we come across the passive formed with *ĩ*, as in other Western Pahārī dialects. Thus *pakarĩñā*, to be seized, *pakarĩē gaē*, they (the thieves) were seized.

Causal Verbs seem to be made as elsewhere, but very few examples are forthcoming.

baññā, to be made; baññā, to make.
gāññā, to go; guāññā, to cause to go, to lose.
khāññā, to hear; khāññā, to cause to hear, to tell.

Compound Verbs.—These are much as in other Pahārī languages.

Intensives, like *bañḍi dēñā*, to divide out, or *guāi chhaññā*, to squander, are common.

Inceptives occur in phrases like: *sō kañkāl bhōñē laggā*, he began to be in want.

Three specimens are given of Gāḍī. The first is a version of the Parable of the Prodigal Son, the second is a folk-tale, and the third a short folk-song. Regarding the character in which they are recorded, see the remarks on p. 771.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN I.

ਯਮੀ ਮਤਲੁ ਚੇ ਮੂਠੇ ਪੁੜ ਬੀਟ।
 ਤਿਯ ਬਠੇ ਲੈਤਮਠੇ ਪੁੜ ਧਯੇ ਸੇਠੇ ਧਲੁ ਤੇ ਧਯੁ ਘਾਧੀ ਚ
 ਤਸ ਕੇ ਸਿਕੇ ਗੁਲਖ ਤ ਸੇ ਸੇ। ਤ ਉਚੀ ਘਾਧੀ
 ਧੀ ਮਿਤੀ। ਬੇਠੇ ਠਿਯੇ ਧਿਯੇ ਲੈਤਮਠੇ ਪੁੜ ਸਭ
 ਸਿਯ ਸਿਯ ਮੀ ਪਾਸਸ ਕੇ ਸਲੀ ਸੇ ਯੇ
 ਤੇਠੀ ਯਯੀ ਘਾਧੀ ਲੁਯਯ ਸਭ ਗੁਯੇ ਮਿਤੀ।
 ਤ ਕੇ ਸਭ ਸਿਯ ਗੁਯੇ ਯੁ ਤੇ ਤਿਸ ਗੁਲਖ ਸਭ
 ਧਯੇ ਧਲੁਯੇ ਧਠੇ। ਤ ਸੇ ਯਯੇ ਤੇਠੇ ਲਸ।
 ਤ ਤਿਸ ਗੁਲਖੇ ਚ ਯਮੀ ਸੁਯੇ ਗਲੇ ਸੇ। ਤ
 ਤਿਯੀ ਯਯੀ ਧਗੀ ਕੇ ਸੁਯੇ ਮੁਯੇ ਤੁਯੇ।
 ਤਿਸ ਕੇ ਸਠੇ ਬੁ ਕੇ ਤਿਸ ਸੀਕ ਸੁਯੇ ਖਯੇ
 ਤਿਸ ਯਮੀ ਧਠੇ। ਤ ਤਿਸ ਕੇ ਯਯੇ ਧ ਮਿਯ

ਸੁ। ਤੰ ਸੁਤੀ ਸੰਤ ਸ਼੍ਰੀ ਯਾਦੀ ਯੁਕੁ ਤੇ ਸੋ
 ਯਏ ਓ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਤਿਯ ਤਿਯ ਤਿਯ ਤਿਯ ਤਿਯ ਤਿਯ
 ਤਿਯ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਤੰ। ਯੁਕੁ
 ਓਹੀ ਯਾਦੀ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਗਿ ਯੁਕੁ ਤੰ
 ਤਿਯ ਤਿਯ ਯੁਕੁ ਯੁਕੁ ਤੰ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ
 ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ
 ਯੁਕੁ। ਤਿਯ ਤਿਯ ਤਿਯ ਤਿਯ ਤਿਯ ਤਿਯ ਤਿਯ ਤਿਯ ਤਿਯ
 ਤੰ ਓਹੀ ਯਾਦੀ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ। ਸੋ ਯੁਕੁ
 ਤਿਯ ਤਿਯ ਯੁਕੁ ਯੁਕੁ ਤਿਯ ਤਿਯ ਤਿਯ ਤਿਯ ਤਿਯ ਤਿਯ ਤਿਯ
 ਤੰ ਸੋ ਸੋ ਯੁਕੁ ਯੁਕੁ ਤਿਯ ਤਿਯ ਤਿਯ ਤਿਯ ਤਿਯ ਤਿਯ
 ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ
 ਤਿਯ ਤਿਯ ਯੁਕੁ ਯੁਕੁ ਤੰ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ
 ਯੁਕੁ ਯੁਕੁ ਤੰ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ
 ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ। ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ ਯੁਕੁ

ੀ ਢਲੁ ੀ ਖੜ ਖੜ ਯੋੜੜ ਆੜੀ
 ਲੋੜ ਯ ਤ ਤਿਸ ੀ ਤੁੱਠੋ ਘੋੜ ਯਤੋ
 ਤਿਸੋ ਤੋ ਤਥੇ ਯਗੁਠੀ ਪੜੋ ਆੜੇ । ਯਤੁ ਯਠ
 ਲ ੀ ਯਸੀ ਖੜੋ ਆੜੀ ਖੁਸੀ ਆੜੋ ਆੜੀਤੋ
 ੀ ਤਤ ਸੋੜ ਪੁੜ ਸੀ ਸੋ ਖੁ ਯਥੇ ਠਿੜੀ
 ਠੀ ਤੁਯ ਗੁਤੀ ਸੋ ਖੁ ਸੋ ਯਥੇ ਸੁਲੀ
 ਸੋ । ਤੋ ਸੜੋ ਯਠੋ ਯਠੋ ਲਸੋ ॥

ਤਿਸੋ ਤੋ ਸੋੜ ਪੁੜ ਯਗੁਠੀ ਯੰਮੁ ਖੁ ।
 ੀ ਘੁੜੋ ਯੋੜੋ ਯ ਸੜੋ ਯਠੋ ਠੀ
 ਤੁਯੋ ਖੁਠੀ । ਤੋ ਯਸੀ ਆੜੋ ੀ ਖੁਸੀ
 ਆੜੀ ਪੁੜੋ ੀ ਤਤ ਆੜੀ ਤੋ । ਤੋ ਤੁਠੀ ਤਿਸ ੀ
 ਢਲੁ ੀ ਤੋ ਤੁੱਠੋ ਯ । ਸੋ ਤੋੜੋ ਯਥੇ ਯਠ
 ਲੋੜੋ ਤੋ ਸੋ ਗਲੋ ਆੜੀ ੀ ਤਿਸ ੀ
 ਯਠੀ ਯਠੀ ਸੁਲੁ । ਤੁਠੀ ਸਾਠੀ ਆੜੀ

ਯਪਏ ਮਯੇ ਯਲੁ ਕੇ ਯੰਮੁ ਕੇ ਗਯੰ । ਤਿਸੇ
 ਤੇ ਯੁਯੇ ਯਤੰ ਯੇਯੀ ਯਗੀ ਤਿਸੇ ਕੇ ਪਤਿਯੰਠੇ ।
 ਤਿਸੀ ਯਯੇ ਸੇਯੇ ਯਲੁ ਤੰ ਸੰ ਯੇਯੀ ਯਯੇ
 ਤਗੀ ਯਤਲ ਯਯੇ ਯੁਯੇ । ਤੰ ਯਯੇ ਯਯੀ ਤਗੀ
 ਗਲੁ ਯਯੇ ਯਤੰ ਕੇ ਯੁਯੰ । ਯਯੇ ਤੰ ਯਯੇ
 ਯੁਯੰ ਯਯੀ ਯਯੇ ਯ ਯੁਯੰ ਕੇ ਯਿਯੰ ਕੇ ਸੰ
 ਯਪਯੁ ਯਯੇ ਯਯੇ ਸੇਯੇ ਯੁਯੀ ਯਯੇ । ਕੇ ਤੰ
 ਯਯੇ ਯੁਯੰ ਯਯੀ ਤੰ ਲਯਯੰ ਲਯਪਯੁ
 ਯੁਯੰ ਗਯੰਠੇ ਯਿਯੰ ਤੰ ਤਿਸੇ ਯੇ ਯਯੰ ਯਯੇ ਲਯੰ ।
 ਤਿਸੀ ਤਿਸੇ ਕੇ ਯਲੁ ਤੰ ਯੁਯੰ ਤੰ ਗਯੰ
 ਯੁਯੰ ਗਲੁ ਯਯੰ । ਕੇ ਯਯੰ ਤੰ ਸੰ ਤੰ ਤੰ ।
 ਯਯੇ ਯੁਯੀ ਯਯੇ ਯਯੇ ਯੁਯੀ ਯੁਯੰ
 ਯਯੇ ਯੁਯੇ ਗਲੁ ਕੇ ਯਯੇ ਤੰ ਤੰ ਗਯੰਠੇ ਯੁਯੰ ਯਯੇ
 ਯਿਯੰਠੇ ਗਯੰਠੇ ਸੰ ਯੁਯੰ ਗਯੰਠੇ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(NOTE.—In the vernacular character double letters are not indicated, the single letters being given instead. In this and the following transliterations double letters are so written whenever they occur.)

Akki-mahñū-rē dūi puttar tñiē. Tiā-thāũ lauhkarē-puttrē
One-man-of two sons were. Them-from by-the-younger-son

babbē-sēitē balū, 'hē bāpū, gharbāri-rā hēsā jē miñjō
the-father-to it-was-said, 'O father, the-property-of share which to-me

muldā-hā sō dē.' Tā unni gharbāri hañḍi-ditti.
being-got-is that give.' Then by-him the-property was-divided-out.

Thōrhē-dhiārē-pichchō, lauhkarā puttar sabh-kichh kitthā kari
A-few-days-after the-younger son everything together having-made

pardēsā-jō chali-gō, atē tēthi apñi gharbāri luchpañā-māh
a-far-country-to went-away, and there his-own property debauchery-in

guāi-ditti. Tā jē sabh-kichh guāi-chhadū, tā
was-squandered. Then when everything was-squandered-completely, then

tis-mulkhā-mañjh baṛā aṅkāḷ pēū. Tā sō kaṅkāḷ bhōṅcē laggā.
that-land-in a-great famine fell. Then he poor to-become began.

Tā tis-mulkhē-rē akki-sahukārē-mallē gō. Tā tiñni
Then that-country-of one-banker-near he-went. Then by-him

apñi-bagrī-jō sūr chārnē bhōjū. 'Tis-jō chāu thū jē, 'jisā
his-own-fields-to swine to-feed he-was-sent. Him-to wish was that, 'what

chijā sūr khāndē, tisā ami khāñ.' Tā tis-jō kōi nā
things the-swine eat, those I-also may-eat.' Then him-to anyone not

dindā-thū. Tā surti-mañjh ichhi-kari balū jē, 'mērē-babbē-rē
giving-was. Then memory-in come-having it-was-said that, 'my-father-of

gharē kētrē kāmē hin, tiā-jō mati rōṭi hin, añ
in-the-house how-many servants are, them-to much breads are, I

bhrukkhṇā mardā-hāñ. Aū utthi-kari apñē-babbē-mallē gichhūlā tā
hungry dying-am. I arisen-having my-own-father-to will-go then

tis-jō balūlā, "hē bāpū, mē surgē-rā atē tērā pāp karū ;
him-to I-will-say, "O father, by-me heaven-of and of-thee sin was-done ;
 abē is-jōg nā jē phiri tērā puttār baṇū. Jihā tērē
now this-worthy not that again thy son I-may-become. As thy
 hōr kāmē hin tihā miñjō bi rakh." Tā utṭhi-karī
other servants are so me also keep." Then arisen-having
 apṇē-babbē-mallē chālū. Sō ajē-tiyā dūr thū, tis-jō hēri-karī
his-own-father-to he-went. He still far was, him (acc.) seen-having
 babbē-jō dard laggī. Tā sō daurī-karī tis-sēitē pyārī
the-father-to pity was-attached. Then he run-having him-with affection
 karnē lagā, atē matē phōkū dittē. Puttrē tis-jō
to-make began, and many kisses were-given. By-the-son him-to
 balū jē, 'hē bāpū, mē surgē-rā atē tērā pāp karū,
it-icus-said that, 'O father, by-me heaven-of and of-thee sin was-done,
 tā abē is-jōgā nā jē phiri tērā puttār bhuchhū.' Babbē
then now this-fit not that again thy son I-may-become.' By-the-father
 apṇē kāmē-jō balū jē, 'kharē kharē oḍhaṇ kādhī
his-own servants-to it-was-said that, 'good good apparel having-brought-forth
 lēi-ā, tā tis-jō ḍabhāi-dēā ; atē tisē-rē hatthē aṅgūthī, pararē
bring, then him-to put-on ; and him-of on-the-hand a-ring, the-feet-on
 juṭā. Atē dhām lā, jē assi khāi-karī khusi karā ;
shoes. And a-feast prepare, that we eaten-having rejoicing may-make ;
 kihā jē ēh mērā puttār marī-gō-thū, abē phiri jī-bhuā ;
why that this my son dead-gone-was, now again living-became ;
 guhī-gō-thū, sō abē muḷi-gō.' Tā sāi badhāi baṇṇē laggē.
lost-gone-was, he now got-went.' Then they rejoiced to-become began.
 Tisē-rā mōṭā puttār bagrī-andar thū. Jā gharē-nērē ā,
Him-of the-elder son the-field-in was. When the-house-near he-came,
 gāṇē-nachchṇē-rī uāj khuṇī. Tā akki-kāmē-jō khadi-karī
singing-dancing-of noise was-heard. Then a-servant-to called-having
 puchchhū jē, 'ēh ki hā ?' Tā unni us-jō balū
it-was-asked that, 'this what is ?' Then by-him him-to it-was-said
 jē, 'tērā bhāi ā ; sō tērē-babbē dhām lāi-hā, is-gailā-karī
that, 'thy brother came ; so by-thy-father a-feast prepared-is, this-thing-for
 jē tis-jō rāji-bāji muḷū.' Unni sarkī-karī apṇē-manē
that him-to in-good-case he-was-got.' By-him angered-having in-his-own-mind
 balū jē, 'andar nā gachhā.' Tisē-rē būrḥē bahār
it-was-said that, 'within not I-may-go.' Him-of by-the-father outside
 'ichhi-karī tis-jō patiāū. Tinni babbē-sēitē balū,
come-having him-to it-was-appeased. By-him the-father-to it-was-said,

'hēr, mē itūnī bahrē tēri ṭēhal kardē bhūi. Tē au kadī
 'see, by-me so-many years thy service a-doing became. Then I ever
 tēri-gallā-thāũ bahār nā bhūā. Par tē kadē muñjō akkī
 thy-word-from outside not became. But by-thee ever to-me one
 bakri-rā chhēlū nā dittā, jē mē apñē-yār-bāsā-sēitē khusī
 goat-of kid not was-given, that I my-own-friends-with rejoicing
 karā. Jē tērā ēh puttār ā, jinnī tērā laṭā-paṭā
 may-make. Who thy this son is, by-whom thy goods
 luchpanē-mañjh guāi-dittā, tē tisē-rē-tāĩ dhām lāi.
 debauchery-in was-squandered, by-thee him-of-for a-feast was-prepared.
 'Tinnī tis-jō balū, 'hē puttār, tū sadā mū-mallē rēhndā.
 By-him him-to it-was-said, 'O son, thou ever me-near dwellest.
 Jē mērā hā, sō tērā hā. Par khusī karñi atē khusī
 What mine is, that thine is. But rejoicing to-be-done and rejoiced
 bhūñā jarūr thū, is-gallā jē ēh tērā bhāi muā-thū,
 to-be-become necessary was, for-this-thing that this thy brother dead-was,
 abē jindā bhūā; guhī-gō-thū, muñi-gō.
 now living became; lost-gone-was, got-went'

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II

A FOLK-TALE.

ਯਯੀ ਮਤੁੜੁ ਓ ਯਯ ਮੁਛੇ ਸੋ ਸੋ
 ਯਯ ਗਟ ਬੀਟ । ਯ ਯਯ ਯੀ ਯਯ ਯਯ
 ਪੁਯੇ ਓ ਓਯਯ ਓਯ ਯ ਸੋ ਮਤੁੜੁ ਯਯੀ
 ਯਯੀ ਯ ਯਯੀ ਓਯਯੀ ਬੀ ਸੋਟੀ ਯਯ ਪਯਯੁਯੁ
 ਯ ਯਯ ਮੁਛੇ ਯ ਯਯ ਓਯਯ ਓਯਯੀ ਬੀ
 ਓਯਯ ਯਯਯ ਯਯ ਪਯਯੁਯੁ ਯ ਯਯ ਓਯਯ ਯਯ
 ਯਯਯੀ ਯਯਯੀ ਯਯਯੀ ਯਯਯੀ ਬੀ ।
 ਯਯੀ ਯਯ ਓਯਯ ਓਯਯੀ ਯਯੀ ਯਯੀਯੀ ।
 ਯਯ ਓਯਯ ਯਯ । ਸੋ ਯਯ ਯਯਯ ਓਯਯ ਯਯ ।
 ਯਯ ਯਯ ਯਯਯਯਯ ਯਯ ਯਯ ਯਯ ਯਯ ਯਯ

ਪਛੜੀਏ ਗਏ । ਭੀ ਤਿਯੋ ਸੋਠ ਭੀ

ਦੁਖੋਂ ਮਲਿਕ ਸੋਠੋ ਵਠੇ ਮਲੇ

ਲੇਠੇ ਗਏ ਤੋ ਸੋਠੋ ਵਠੇ ਸੋਠੋ

ਦੁਖੋਂ ਭੀ ਭੀ ਤੋ ਮਤੋਠੋ ਦੁਖੋਂ ਭੀ

ਸਾਠੋ ਸਭ ਸਿਫ ਸਠੋ ਸੋਠੋ ਦੁਖੋਂ ਸੋਠੋ

ਸੁਠੋ ਸੁਠੋ ਦੋ ਤੋ ਤੋਠੋ । ਤੋ ਵਠੇ ਤਿਯੋ ਸੋਠੋ ਸਭ

ਸਾਲ ਪੁਠੋ ਲੇਠੇ । ਤਿਯੋ ਸਭ ਸਾਲ

ਦੁਖੋਂ ਮਲਿਕ ਸੋਠੋ ਸਠੋ ਸਠੋ ਸਠੋ

ਸੁਠੋ ਸਿਠੀ । ਮਲਿਕ ਤੀ ਦੁਖੋਂ ਭੀ

ਮਤੋਠੋ ਸੋ ਸਠੋ ਦੁਖੋਂ ਤਿਯੋ ਤੋ ਵਠੇ ਤੁਠੋ

ਦੁਖੋਂ ਸੋ ਸੋਠੋ ਸੁਠੀ ਸਿਠੀ ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Akki-mahñū-rē gharē dūi chōr chōri karnē gaē-thiē. Jā
One-man-of in-the-house two thieves theft to-do gone-were. When
 sand dī-kari andar pujjē, tā hērandē-hin, jē sō
a-mine given-having within they-arrived, then seeing-they-are, that that
 mahñū akki-janāni, jē bauhari rēhndi-thī, chōṭi-thaū
man by-one-woman, who (in-)the-upper-story living-was, the-hair-tuft-by
 pakaṛūrā-thū; atē dūi, jē bun uānē rēhndi-thī,
he-seized-was; and by-another, who below in-the-lower-story living-was,
 tēsē jaṅghā-thaū pakaṛūrā-thū, atē us-jō apñi-apñi-kanāri
as-for-him the-leg-by he-seized-was, and him (acc.) her-own-her-own-direction
 dharirandi-thi. Sāri rāt tiyyē tisē-ri laṛi-jhagṛi
dragging-they-were. The-whole night by-them him-of fighting-quarrelling
 kari. Burā hāl karū. Chōr is-tumāsē hērandē
was-made. Bad plight was-made. The-thieves at-this-spectacle watching
 rahē. Itnē-mā bhayāg bhūchh-gai, hōr sō chōr tēṭhi
remained. The-meantime-in morning became, and those thieves there
 pakaṛiē-gaē. Jā tiā-chōrā-jō gharā-rē mālkā-sanē rājē-mallē
caught-were. When those-thieves (acc.) the-house-of master-with the-king-near
 lēi-gaē, tā chōrē rājē-sētē arj kari jē,
were-taken-away, then by-the-thieves the-king-to representation was-made that,
 'hē mahārāj, assū-jō Sarkār sabh-kichh sajā dēā, appan
'O King, us-to Your-Majesty every-kind-of punishment may-give, but
 indē dūi dūi bēh nā bhūn.' Tā rājē tiā-thaū
of-us two two marriages not let-there-be.' Then by-the-king them-from
 sabh gall puchhñē lāi. Tiyyē sabh gall gharā-rē
the-whole affair to-ask was-applied. By-them the-whole affair the-house-of

mālkā sāhmqē sachch sachch khunāi-ditti. Mālkē bhi
master before true true was-made-to-be-heard. By-the-master also
 balū jē, 'mahārāj, ohōr sachch bandē-hin.' Tā rājā
it-was-said that, 'King, the-thieves truth speaking-are.' Then the-king
 hasū, atē sō chōr chhārī-dittē.
laughed, and those thieves were-released.

FREE TRANSLATION OF THE FOREGOING.

Two thieves went to commit burglary in the house of a certain man. They made an opening in the wall of the house and entered. The first thing they saw was one wife of the owner of the house pulling him upstairs, by the top-knot of his hair, to her room in the upper story, while, at the same time, another wife was dragging him downstairs by his leg to her room in the lower story. The thieves spent the whole night watching these two women quarrelling for their husband. Wretched indeed was his plight. When day broke the thieves were caught, and were marched off, together with the owner of the house, to the king. Then the thieves made humble petition to the king, 'Your Majesty,' said they, 'award us any punishment you think fit, but don't order us each to marry two wives.' The king demanded from them an explanation of all this. The thieves, in the presence of the owner of the house, told the whole story exactly as they had seen it, and their words were confirmed by him. So the king laughed and let them go.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GADĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN III.

A POPULAR SONG.

ੴ ਸਾਗੀ ਸਾਂਮ ਢੜੇ ਢੜੇ ਯਾਗ ਘੁਗੜੇ । ੴ ਸਾਗੀ ਸਾਂਮ ।

ੴ ਸਾਗੀ ਸਾਂਮ ਮੋਢੀ ਸੁਇੰਮੀ ਭੀ ਯੜੇ ॥

ਮੋਢੀ ਢਲੰਮੀ ਗੰਤ ਘੁਗੜੇ ਮੁਤ ਚੜੇ ।

ੴ ਸਾਗੀ ਸਾਂਮ ਘੁਗੜੇ ਮੁਤ ਢੜੇ ਯੜੇ ॥

ਗੰਤ ਯੜੇ ਘੁਗੜੇ ਮੁਤ ਢੜੇ ਯੜੇ ੴ ਸਾਗੀ ਸਾਂਮ ॥

[No. 4.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN PAHĀRĪ (CHAMĒĀLĪ).****GĀDĪ DIALECT.****(STATE, CHAMBA.)****SPECIMEN III.****A FOLK-SONG.****TRANSLITERATION AND TRANSLATION.**

Rājā-Dharmī-chandē baṛē baṛē dharam kumāē.
By-Rājā-Dharmī-chand great great holy-works were-carried-out.

Rājā-Dharmī-chandē.
By-Rājā-Dharmī-chand.

Rājā-Dharmī-chandā Dēvī suṇindī-jō āi.
(To-)Rājā-Dharmī-chand Dēvī a-dream-for came.

Dēvī balandī, 'mañjh-Kāngrē dēhrā lēṇā.'
Dēvī says, 'in-mid-Kangra a-temple is-to-be-built.'

Rājā-Dharmī-chandē Kāngrē dēhrā baṇāiā.
By-Rājā-Dharmī-chand in-Kangra a-temple was-built.

Mātā Ambikā-rā dēhrā baṇāiā Rājā-Dharmī-chandē.
Mother Ambikā-of a-temple was-built by-Rājā-Dharmī-chand.

FREE TRANSLATION OF THE FOREGOING.

Rājā Dharmī-chand did many pious works.

Rājā Dharmī-chand.

The Goddess Dēvī appeared to him in a dream.

She said, 'build a temple in mid Kāngrā.'

Rājā Dharmī-chand built a temple in Kāngrā.

He built a temple in honour of Mother Ambikā.

CHURĀHĪ.

The main river of the Chamba State is the Ravi, and its valley is divided into the three Wizārats entitled the Sadr, the Churāh, and the Gaddērān. The dialect of the Sadr Wizārat is Standard Chamēāļi, that of the Gaddērān is Gādi, both of which have been already described. The dialect of the Churāh Wizārat is known as Churāhī. Geographically, Churāh occupies the entire basin of the river Siul, a tributary of the Ravi, and lies to the north of the Sadr Wizārat, having the Gaddērān to its South-east. A full account of the people of Churāh and of their customs will be found on pp. 152 ff. of the Chamba Gazetteer (1904).

The Churāhī dialect is much more closely connected with Standard Chamēāļi than is Gādi. The number of its speakers was reported for the purposes of this Survey as 27,301, all of whom were inhabitants of the Churāh Wizārat. Two specimens of this dialect, a version of the Parable of the Prodigal Son, and the statement of a person accused in a criminal court, are appended. The language of the former is comparatively pure, while that of the latter is somewhat mixed with forms borrowed from Hindī and Pañjābī. Such borrowed forms will be ignored in describing the dialect. Besides these specimens, as further materials we have the usual List of Words and Sentences printed on pp. 862 ff. and a full account of the dialect by the Rev. T. Grahame Bailey, published as an Appendix to the Chamba Gazetteer, and reprinted by the Royal Asiatic Society in his *Languages of the Northern Himalayas* (London, 1908). The following grammatical sketch is mainly based on Mr. Bailey's excellent work, but forms occurring in the specimens, and not mentioned by him are also included.

Vocabulary.—As in the other Chamba dialects, the vocabulary includes several words which are strange to those who are familiar only with the language of the Panjab plains. A long list is given by Mr. Bailey, from which, and also from the other sources, the following shorter list is compiled.

In dealing with Gādi attention has been called to the number of points of agreement with Kāshmirī. These are also numerous in Churāhī, and it is not necessary to draw attention to them again.

agg, fire.

aggar, *aggē*, *agrhē*, in front, before, cf. *hāgrē*.

aiṇū, *aiṇū*, *ēiṇū*, to come.

aiṛā, ugly, bad.

ajj, to-day.

ākhrī, the eye.

aṅkāl, a famine.

babb, *babb*, *bōbb*, a father.

baḍḍā, big.

baṇḍṇā, to divide.

barh, a year.

baū, a father.

bēir, *bhēhar*, outside.

bēṣṇū, to sit.

bhākh, a statement of a party in court.

bhēddū, *bhradd*, a sheep.

bhēhar, *bēir*, outside.

bhīṅ, a younger sister.

bhōṅū, to be, to become.

bhradd, *bhēddū*, a sheep.

bhrukkhā, hungry.

bhyāg, morning.

butt, a tree.

chanā or *charnā*, to graze (intr.).

chānā or *chārnā*, to cause to graze, to feed (cattle).

chauthē, two days after to-morrow, two days before yesterday, the third day
from to-day.

chhadnā, to place.

chhēl, beautiful.

chōṭī, a hill-top.

dāh, pity, compassion.

daiḍḍī, an elder sister.

daliddrī, lazy.

dānt, an ox.

dēṅā, *dīṅā*, to give.

dhēū, *dhiū*, a daughter.

dhunṅā, to prepare, make ready.

dih, a day, the sun.

dōttē, to-morrow.

ēbbē, now.

ēṅū, see *aiṅū*.

ēṅhā, from here.

ēṅī, here.

ētṅā, *ētrōṅā*, so (this) much or many.

ētṅhī, here.

gā, a cow.

gabhrū, a boy, lad.

gāhṅhū, to go.

girāyā, a village.

giṅṅhē, together, cf. *kiṅṅhā*.

guāṅā, to lose.

kachchhā, white.

hāgrē, before, of. *aggar*.

hanṅā, to walk.

hatt, a hand.

hēṅṅh, below.

hī, yesterday.

idhā, here.
īṇḍē, down.
itēā, like this.

janēi, betrothal, marriage.
jēṛi, where.
jētrōṛēā, which much or many.
jēṭṭhī, where.
jharrū, to fall.
jidhō, when.
jitēa, like which.
jō, a wife.
jugṭē, well, thoroughly.

kaini, *kēini*, why ?
kāmā, a servant.
kanā, from.
kanē, *kinē*, *kēni*, with, together with.
katāb, a book.
kēini, see *kaini*.
kēni, see *kanē*.
kētrōṛēā, how much or many ?
khalāṇā, to give to eat.
khāṇā, to eat.
khōtā, an ass.
kidhō, when ?
kidhēḍ, sometimes, ever.
kinē, see *kanē*.
kitēā, like what ?
kiṭṭhā, together, cf. *giṭṭhē*.
kōi, *kōṛi*, where ?
kuḷi, a girl, a daughter.

lādhē, near.
laiṇā, to take.
likṛā, a garment.
lūṇā, to clothe.

mañjhā, from in.
māṇs, *mupś*, a man.
manā, *marṇū*, to die.
mānū, *mārṇū*, to beat.
maṛḍū, a man.
matā, much, many, very.
māṭhrā, small, younger.
mēhṇū, a man.

mūṣ, *māṣ*, a man.

mityār, full grown.

nak, the nose.

naśnā, to run.

nēr, *nīr*, near.

nikkā, small.

vīr, *nēr*, near.

ōṭṭhā, there.

padhr, a plain level country.

paīd, *paīr*, *pēr*, a foot.

paīṭ, belly.

pākhrū, a bird.

parhē, day before yesterday.

parśū, day after to-morrow, day before yesterday.

pattī, a field.

pēnū, *pīnū*, to drink.

pēōānā, to give to drink.

pēr, see *paīd*.

pichchō, *pichchū*, behind.

pīndā, the body.

piṭṭh, the back.

pran, upon.

pujñā, to arrive.

puttar, a son.

raihnhū, to remain.

śadānā, to call.

sēlē, with, together with.

śikhrnū, to learn.

śīr, head.

śīruāl, hair.

śuklī, the moon.

śuṇānā, to cause to hear, to tell.

śuṇnā, to hear.

taulā, swift, quick.

tēri, there.

tidhēō, then.

ṭīr, the eye.

trimat, a woman.

ubrē, up.

uēndī, *pēndī*, round about.

utēā, like that.

uthṛā, high.

utrōṛēā, so (that) much or many.

yāhē, a mother.

Note how the ordinary *dānd*, an ox, has become *dānt*.

Written Character.—The Chamba variety of Ṭākri has been employed in writing the specimens. In the case of the standard dialect the specimens have been printed in rough imitation of Chamēāli movable-type. In the present instance they are given in *facsimile* of the written hand. See the remarks on p. 771.

Pronunciation.—Mr. Bailey points out an interesting occurrence of epenthesis, such as we find in Kāshmirī. By epenthesis is meant the change in the sound of a vowel caused by another vowel which follows it, just as in English the *a* of the word 'man' becomes in the plural 'men', owing to the presence of an *i* in the old Anglo-Saxon '*manni'. Similarly the word for 'eating' is *khātā*, the feminine of which is not *khāṭī*, as we might expect, but *khāṭi*. So the feminine of *khāṇā*, to eat, is not *khāṇī*, but *khāṇi*. This particular epenthetic change of *a* followed by *i* is common in Kāshmirī and the allied languages, but has not been noted further east than Churāhī. On the other hand, instances of epenthesis in connexion with other vowels have frequently been pointed out in these Pahārī dialects,¹ and are no doubt more common than has been shown, as (except in one language) it is not customary to indicate them in writing. The one exception is the Central Pahārī language Kumaunī (*vide* pp. 114 ff.), in which, owing to the system of spelling adopted, the important rôle which epenthesis plays in a Pahārī language is made very clear.

As in some other Western Pahārī languages the vowel scale is rather indefinite. For instance we have *a* instead of *i* in the word *katāb*, a book, instead of *kitāb*, and *i* instead of *u* in *likṛē* for *lukṛē*, clothes.

There is a tendency to drop aspiration, especially after sonant mutes. Thus while we have once or twice the Hindī *bhī*, we usually have *bī*, also. On the other hand we have an *h* prefixed in *aggar* or *hāgrē*, before.

Sometimes sonant mute consonants are hardened. Thus the common word *dānd*, an ox, becomes *dānt*.

The letter *r* presents several curious irregularities and these are the more worth noting, as this letter also exhibits many unwonted changes in the Pisācha languages of the North-West Frontier. Before another consonant *r* is usually elided. Thus *mārnā*, to strike, becomes *mānā*, and *chārnā*, to graze, becomes *chānā*. We have noticed the same elision of *r* in the Rāṭhī dialect of Garhwāli. In the Pisācha languages *r* is very frequently elided.

On the other hand, *r* sometimes becomes *ṛ* or *ḍ*. This is most prominent in the case of the genitives of the personal pronouns, where we have *asṛā*, our; *tuāṛā*, your; *miṇḍā*, my; and *tiṇḍā*, thy. But it also occurs in other words, as in *maṛḍū*, a man. A similar change occurs in the Kāfir Pisācha languages, where we have, *e.g.*, the Bashgali *dyur*, far; and *baṛ*, outside. Again, in Kāshmirī *r* and *ḍ* are frequently interchanged.

¹ *E.g.* Kiṭṭhali *būāṛ*, a sister, obl. *bauāṛ*.

In Gādi we have come across instances of the occasional insertion of *r*, where it is not expected, and the same occurs in Churāhī. Thus we have *bhrukkhṛā*, hungry; *bhradd* or *bhēddū*, a sheep; *hāgrē*, *aggar* and *aggē*, before; and *sikhrnā*, to learn. The insertion of the *r* in the last example is especially remarkable.

The letter *r* shows a tendency to become *l*, as in *kuḷī*, a girl, the Chamēāli *kuṛī*, and Kāshmirī *kūr*ⁱⁱ.

Declension.—The principal divergence from the standard dialect lies in the declension of masculine nouns, like *ghar*, a house, ending in a consonant. In Standard Chamēāli these make their oblique forms by adding *ā*, as in *gharā*. Gādi follows the same rule. Both dialects, however, change the *ā* to *ē* in the genitive. Thus *gharē-rā*. Churāhī, on the other hand, has *ē* throughout for the oblique form. The following table exhibits the various declensional forms in a convenient shape:—

Nominative Singular.	Nominative Plural.	Oblique Singular and Plural.	Agent and Locative Singular and Plural.	Vocative Singular.	Vocative Plural.
<i>ghōṛā</i> , a horse	<i>ghōṛā</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēā</i>	<i>ghōṛēō</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>gharē</i>	<i>gharē</i>	<i>gharā</i>	<i>gharō</i>
<i>hāthī</i> , an elephant	<i>hāthī</i>	<i>hāthī</i>	(sg.) <i>hāthī</i> , (pl.) <i>hāthīē</i> .	<i>hāthīā</i>	<i>hāthīō</i>
<i>kuḷī</i> , a girl	<i>kuḷī</i>	<i>kuḷī</i>	<i>kuḷīē</i>	<i>kuḷīē</i>	<i>kuḷīō</i>
<i>bhīṇī</i> , a sister	<i>bhīṇī</i>	<i>bhīṇī</i>	<i>bhīṇīē</i>	<i>bhīṇīē</i>	<i>bhīṇīō</i>
<i>dhēū</i> , a daughter	<i>dhēūā</i>	<i>dhēūā</i>	<i>dhēūē</i>	<i>dhēūē</i>	<i>dhēūō</i>
<i>gā</i> , a cow	<i>gā</i>	(sg.) <i>gāī</i> , (pl.) <i>gāīā</i> .	(sg.) <i>gāē</i> , (pl.) <i>gāīē</i> .	<i>gāē</i>	<i>gāīō</i>

It will be seen that, except in the case of *ghar*, the declension is almost the same as that of Standard Chamēāli.

The most common postpositions are:—

Accusative-Dative, *nī*, to; *rē-tēē*, for.

Ablative, *kanā*, *kachchhā*, from; *mañjhā*, from among; *lā*, with, by means of; *kanē*, *kinē*, or *kēnī*, and *sētē*, with, together with.

Genitive, *rā* or *rō*.

Locative, *majh*, *mañjh*, *māh*, in; *pran*, upon.

As remarked in the case of Gādi, *sētē* is connected with the Kāshmirī *sūty*. The Genitive postposition is *rā* or *rō*. It will be remembered that in the more eastern dialects of Western Pahāri the terminations *ā* and *ō* are interchangeable for nouns like *ghōṛā*, a horse, and that sometimes the *ō* termination is the only one used. In Standard Chamēāli and Gādi no *ō* terminations have been noted, nor have they been noted in the case of nouns in Churāhī. In the eastern dialects we sometimes have *ū* instead of *ō*, and in Kuḷī infinitives end in *ṇū* or *ṇū*. The same, it will be seen, is the case with infinitives in Churāhī.

A few Churāhī nouns, such as *mēhṇū*, and *maṛdū*, both meaning 'man', and *gabhrū*, a boy, end in *ū*. This *ū*, however, does not change in declension, thus the genitive of *mēhṇū* is *mēhṇū-rā*.

Moreover, as we see here, in Churāhī, the genitive postposition is *rā* or *rō*. This, as elsewhere, is an adjective becoming *rē* when agreeing with a masculine noun in an oblique case singular or in the plural, and *rī* when agreeing with a feminine noun.

The use of *nī* for the accusative-dative is peculiar to Churāhī. Chamčāli and Gādī have *jō*. Its nearest relative is the Pañjābī *nū*.

Adjectives follow the usual rules. Those in *ā*, changing the *ā* to *e* or *i*, as in the case of the genitive. Comparison, as usual, is formed by putting the noun with which comparison is made into the ablative, as in *bhīnī-kanā lammā*, taller than the sister; *sabhā-kanā kharā*, best of all, best.

PRONOUNS.

The first two **Personal Pronouns** are thus declined. In the second specimen some forms will be found which are not given here. They are either borrowed from Chamčāli (e.g. *miñjō* to me) or from Hindī (e.g. *tumhārā*, your):—

	I	Thou
Sing.		
Nom.	<i>añ, hañ</i>	<i>tū.</i>
Ag.	<i>mī, mañ</i>	<i>tī, tai.</i>
Obl.	<i>mō, mū</i>	<i>tau.</i>
Gen.	<i>mīñḍā, miñḍā</i>	<i>tīñḍā, tiñḍā.</i>
Plur.		
Nom.	<i>āssē, ahē</i>	<i>tūē, tuhē.</i>
Ag.	<i>āssē, ahē</i>	<i>tūē, tuhē.</i>
Obl.	<i>āssū</i>	<i>tōū, tōā, tūā.</i>
Gen.	<i>asṛā</i>	<i>tuāṛā, tuhāṛā.</i>

The genitives singular and plural should be noted. In the singular they end in *ḍā*, and in the plural in *rā*. The use of these cerebral letters is peculiar to Churāhī. We may compare the Pañjābī plurals *asāḍā*, our, and *tuhāḍā*, your; and, in the Pōthwārī dialect of Lahndā or Western Pañjābī, *māḍā*, my; *asīḍā*, our; *tīḍā*, thy; and *tusiḍā*, your. This cerebralization does not occur in the other pronouns.

The **Demonstrative Pronouns**, which are also used as pronouns of the third person, are declined as follows:—

	This	That
Sing.		
Nom.	<i>eh</i>	<i>ō, ōh.</i>
Ag.	<i>inī</i>	<i>unī.</i>
Obl.	<i>ēs</i> (fem. <i>ēsē</i>)	<i>us</i> (fem. <i>ussē</i>).
Gen.	<i>ēsērā</i>	<i>usērā.</i>
Plur.		
Nom.	<i>ēh</i>	<i>ō, ōh.</i>
Ag.	<i>inhā, inā</i>	<i>unhā, unā.</i>
Obl.	<i>inhā, inā</i>	<i>unhā, unā.</i>
Gen.	<i>inhērā</i>	<i>unhērā.</i>

It will be seen that the oblique form has a separate word for the feminine singular. As in other Western Pahārī dialects, this feminine form is used only as a substantive. When the pronoun is an adjective, *ēs* or *us* is used even when agreeing with a feminine noun. In the second specimen, the form *asērā* occurs, meaning 'her' (*asē-rī janḍī-rā*, of her betrothal). It is probably a variant of *usērā*, or it may be a feminine form, like *ussē*. The same specimen has a feminine agent singular in *ussā Syālē mahṇū-kachchā puohāḥḥyā*, she asked the Syālā-man.

The **Relative and Correlative** pronouns are declined as follows. The **Correlative** is commonly used as a pronoun of the third person, and also as a demonstrative pronoun:—

	Who	That
Sing.		
Nom.	<i>jē</i>	<i>sē.</i>
Ag.	<i>jinī</i>	<i>tinī, tēnī, tianī.</i>
Obl.	<i>jis, jns</i> (fem. <i>jassē</i>)	<i>tis.</i>
Gen.	<i>jisērā, jasērā</i>	<i>tisērā.</i>
Plur.		
Nom.	<i>jē</i>	<i>sē.</i>
Ag.	<i>jinhā</i>	<i>tinhā.</i>
Obl.	<i>jinhā</i>	<i>tinhā.</i>
Gen.	<i>jinhērā</i>	<i>tinhērā.</i>

In the Parable we have once *tianī* for the agent singular of *sē* (*tianī manē bōlū*, he said in his mind).

The **Interrogative Pronoun** is thus declined:—

	Who?
Sing.	
Nom.	<i>kaṇū.</i>
Ag.	<i>kunī.</i>
Obl.	<i>kōs.</i>
Gen.	<i>kōsērā.</i>
Plur.	
Nom.	<i>kaṇū.</i>
Ag.	<i>kunhā.</i>
Obl.	<i>kunhā.</i>
Gen.	<i>kunhērā.</i>

The neuter Interrogative Pronoun is *kulū* or *kiiū*, what? Its other forms have not been noted, except the genitive, which is *kēā-rā*.

The Indefinite Pronouns are *kōi*, anyone, someone; and *kichchh*, anything, something. *Kōi* has its agent *kēnnī*, and its genitive *kisērā*. *Kichchh* does not change in declension.

Jē-kō is whoever, and *jē-kichchh*, whatever.

CONJUGATION.—A.—Auxiliary Verbs and Verbs Substantive.

Mr. Bailey gives the present tense of the verb substantive as *ā* or *ātē*, the latter not being used in the first person singular. Otherwise these are used for any person of any gender of either number. The specimens give several variants of these. There is *āi* as well as *ā*, and *ātē* instead of *ātē*. Moreover there is a feminine form *āiṭi* or *ātī* as in *matī rōṭi āiṭi*, there is much bread (Sp. I.), and *kulī tōhē niōri āiṭi*, you took away the girl (Sp. II).

In the second specimen we also have *hē*, which is borrowed from Chamēālī, being a corruption of *hai*.

The Past tense is *thiā*, *thēā* or *thiā*, pl. *thiē* or *thiē*; fem. (sg. and pl.) *thī*. Mr. Bailey also gives *thiē* for the feminine, a peculiar form, which I have not noted elsewhere.

B.—The Active Verb.

The infinitive ends in *ṇā* or *ṇū*. After *r* the termination is *nū* or *nū*. Thus, *jhaṇṇā* or *jhaṇṇū*, to fall; *bhōṇā* or *bhōṇū*, to become; *māṇā* or *māṇū*, to strike.

As stated under the head of nouns substantive, the final letters *ā* and *ū* are interchangeable, but *ṇū* is the more common form.

When the root of a verb ends in *r*, the *r* is usually dropped before a termination beginning with a consonant, so that the more usual form of *marnū* is *mānū*; similarly we have *chārnū* or *chānū*, to graze (cattle); while for *karnū*, to do, we have *kanū* or even *kāhnū*.

When the infinitive of a transitive verb governs a feminine noun it is itself (as in Kāshmirī) put into the feminine. The feminine is formed by changing the final *ā* or *ū* to *ī*, and an *i* is also epenthetically inserted before the *ṇ* or *n* as explained under the head of pronunciation. Hence the feminine of *mānū*, to strike, is *māini* or *mainī*. 'To strike the boy' is *gabhrū mānū*, while 'to strike the girl' is *kulī mainī*.

In Churāhī the infinitive does not appear to change in declension; thus, in the Parable, we have *chānā* (not *chānē*) *bhējā*, he sent him to graze (swine).

A weak infinitive formed by dropping the final vowel is sometimes found. Thus, in the Parable, we have *maran laggā*, he began to die. It will be observed that here the termination is *ṇ* not *n*, although preceded by *r*. It must be confessed that the rule about having a dental *n* after *r* is very carelessly observed.

If the root of a verb ends in *h*, the *h* is sometimes repeated after the *ṇ* of the termination *ṇā* or *ṇū*. Thus, the infinitive of *gāh*, go, is *gāhṇhū*, to go, and of *raiḥ*, remain, *raiḥṇhū*, to remain.

The **Present Participle** is formed by adding *tā* to the root. Thus from *jhaṇṇū*, to fall, *jhaṇṇtā*, falling. If the root ends in a vowel then *n* is inserted. Thus, *bhōṇū*, to become, *bhōṇtā*, becoming. The Chamēālī forms in *dā* are also used, so that we have also *jhaṇḍā* and *bhōṇḍā*. Sometimes the *n* is reduced to a mere nasalization of the preceding vowel, as in *khāṭā* from *khāṇū*, to eat.

When the root ends in *r*, this *r* is usually dropped before the *tā* or *dā*, as in the case of the infinitive. Thus, *mārtā* or *mātā*, striking; *kartā*, *katā* or *kāhtā*, doing.

The feminine of the present participle is formed by changing the final *ā* to *ī*, with an epenthetic insertion of *i* as in the case of the infinitive. Thus, the feminine of *mālā* is *māiṭi* or *maitī*, and of *khāṭā*, *khāiṭi*.

The following present participles are slightly irregular :—

<i>gāhṇhū</i> , to go,	present part.	<i>gāhā</i> .
<i>aṇṇū</i> , to come,	„ „	<i>ēṭā</i> or <i>īṭā</i> .
<i>raiṇṇhū</i> , to remain,	„ „	<i>rēhntā</i> .
<i>bōḷṇū</i> , to speak,	„ „	<i>bōttā</i> .
<i>bhōṇū</i> or <i>bhūṇū</i> , to become,	„ „	<i>bhōntā</i> or <i>bhūṭā</i> .

In the case of *bōḷṇū*, (as in the case of a final *r*) the *l* has been dropped before the consonantal termination, and the *t* doubled in compensation.

The masculine plural of the present participle ends in *ē*; and the feminine singular and the feminine plural end in *ī*. Thus, *mātā*, pl. *māte*; fem. sing. and pl. *māittī*.

The **Past Participle** is formed by adding *ēā* or *yā* to the root. Thus, *mārēā* or *māryā*, struck. These are really two different ways of spelling the same sound, and *mārēā* is the more correct. Sometimes only *ā* is added, so that we also have *mārā*. Again, the Kulūi form in *ū*, instead of *ā* is also common, as *mārū*.

The following past participles are irregular :—

	Past Participle.
<i>bhōṇū</i> or <i>bhūṇū</i> , to become	<i>bhōā</i> , <i>bhūā</i> , or <i>bhū</i> .
<i>aṇṇū</i> or <i>ēṇṇū</i> , to come	<i>ā</i> , <i>yā</i> or <i>yāh</i> ; pl. <i>āē</i> , <i>yāē</i> ; f. <i>āī</i> , <i>yāī</i> .
<i>gāhṇhū</i> , to go	<i>gēā</i> , <i>gēā</i> or <i>gyā</i> ; pl. <i>gēē</i> or <i>gē</i> ; f. <i>gēī</i> .
<i>pūṇū</i> , to fall	<i>pēā</i> , <i>pēū</i> .
<i>pēṇū</i> , to drink	<i>pētū</i> .
<i>kāhnū</i> or <i>kanū</i> , to do	<i>kēā</i> or <i>kēā</i> (f. <i>kī</i>) or <i>kittā</i> .
<i>laiṇū</i> , to take	<i>lēā</i> , <i>lā</i> (f. <i>lī</i>).
<i>dēṇū</i> or <i>dīṇū</i> , to give	<i>dittā</i> , <i>dittū</i> .
<i>raiṇṇhū</i> , to remain,	<i>rēhā</i> .
<i>naṣṇū</i> , to run	<i>naṭhā</i> .
<i>bēṣṇū</i> , to sit	<i>bēṭhā</i> .
<i>khāṇū</i> to eat	<i>khaū</i> (pl. <i>khāē</i> ; f. <i>khāī</i>).

Note that there is another verb *kāhṇū*, meaning 'to say' which is regular.

As in other Chamba dialects and in Mandi there is a **Static Participle** formed by changing the *ēā* or *yā* of the past participle into *ōrā*. Thus, *mārēā*, struck, *mārōrā*, in the state of having been struck.

The following are irregular :—

Past Participle.	Static Participle.
<i>bhōā</i> or <i>bhūā</i> , become	<i>bhōrā</i> or <i>bhūrā</i> .
<i>ā</i> or <i>yā</i> , come	<i>āōrā</i> , <i>yāōrā</i> .
<i>gēā</i> , <i>gēā</i> or <i>gyā</i> , gone	<i>gēōrā</i> , <i>gēōrā</i> or <i>gyōrā</i> .
<i>pēā</i> , fallen	<i>pēōrā</i> .
<i>pētū</i> , drunk	<i>pētōrā</i> .
<i>kēā</i> , <i>kēā</i> or <i>kittā</i> , done	<i>kēōrā</i> or <i>kittōrā</i> .
<i>lēā</i> or <i>lā</i> , taken	<i>lēōrā</i> .
<i>dittū</i> , given	<i>dittōrā</i> .
<i>rēhū</i> , remained	<i>rēhōrā</i> .

Past Participle.

nathā, run
ḅēṭhā, seated
khāũ, eaten

Static Participle.

nathōrā.
ḅēṭhōrā.
khāōrā.

The **Future Passive Participle** is, no doubt, the same in form as the Infinitive. No examples have been noted.

The **Conjunctive Participle** is formed by adding *ī*, to the root, to which *karī* is usually added except in the case of Intensive compound verbs. Thus, *mārī-karī*, having struck. The verb *aīṇū* or *ēiṇū*, to come, has *aīchhī-karī* or *achhī-karī*.

The **Noun of Agency** is formed by changing the *ṇā(ṇū)* of the Infinitive to *ṇēbālā* (*nēbālā*). Thus, *jhaṇṇū*, to fall, *jhaṇṇēbālā*, a faller, one who is about to fall; *mānū*, to strike, *mānēbālā*, a striker, one who is about to strike.

The second person singular of the **Imperative** is the same in form as the root, the plural is formed by adding *ā*. Thus, *mār*, strike thou; *mārā*, strike ye. The following are irregular:—

Imperative.

	2nd sing.	2nd plur.
<i>aīṇū</i> or <i>ēiṇū</i> , to come	<i>ā</i> , <i>āēh</i>	<i>aīchhā</i> , <i>īchhā</i> .
<i>gāhṇhū</i> , to go	<i>gāh</i>	<i>gāhā</i> , <i>gāā</i> or <i>jā</i> .
<i>rāihṇhū</i> , to remain	<i>rēhā</i>	<i>rēhī</i> .

Mr. Bailey gives no forms for the **Old Present** and **Present Conditional**, equivalent to the Hindī *mārũ*, I may strike. In the Parable we have *khāũ*, I may eat (husks), and in the List of words (Nos. 172 and 194) we have *ḅhōā*, I may be; and *mārā*, I may strike. Possibly *khāũ* is borrowed from Hindī.

The **Present Definite** is formed by adding the verb substantive to the present participle, as in Hindī, but the verb substantive may either precede or follow the participle. Thus, *mārtā* or *mātā*, striking; *āũ mātā ā* or *āũ ā mātā*, I am striking. Any form of the verb substantive may be used. Thus, in the Parable, we have *āũ mārtā āĩ*, I am dying (of hunger). The participle changes for gender and number. Thus, *ā mātā*; masc. plur. *ā mātē*; fem. sing. and plur. *ā mātī*.

When *ā* or *ātē* follows the participle, the two sometimes coalesce. Thus, *āũ mātā* (for *mātā + ā*), I am striking, and *āssē mātātē* (for *mātē + ātē*), we are striking.

The **Imperfect** is formed as usual, by adding the past tense of the verb substantive to the present participle. Thus, *āũ mātā thēā*, I was striking. There are the usual changes for gender and number.

The **Past Conditional**, as usual, is the present participle used alone. Thus, *mātā*, (if) I had struck, etc. It, as usual, changes for gender and number, but not for person.

For *jhaṇṇā*, to fall, Mr. Bailey gives *jhaṇṇītā*, instead of *jhaṇṇtā* as we might expect.

The **Future** in most Pahāṇī Dialects is formed by adding *lā* (*lē*, *lī*) to the Root or to the old Present. Thus, in Standard Chamḡālī we have *haũ mārlā*, I shall strike. Churāhī uses the same suffix, added to the root, and also employs another suffix *-mā*, which we have already met in Kiũṭhālī and other connected dialects of the Simla Hill

States. In Kiūṭhali the *-mā* is reserved for the first person, but in Churāhī this distinction is very loosely kept. *Mā* is generally used for the first person and *-lā* for the second and third, but we occasionally find *lā* for the first person and *mā* for the third. Both *-mā* and *-lā* change for gender and number as usual, but not for person.

When the root ends in a consonant, a junction vowel is usually inserted between the root and the termination. This is usually *ī* or *ē*, but in one place, in the Parable, we have *bōtūmā*, I will say, in which the *ū* is probably a relic of the old present. *Mā* is sometimes added to the root direct without any junction-vowel, and when the root ends in *r*, this is as usual elided and the *m* doubled as compensation. Thus, 'I shall strike' is *mārmā*, which becomes *māmmā*.

The full form of the masculine future of *jhaṛṇū*, to fall, with *ī* as a junction-vowel is thus given by Mr. Bailey—

Sing.	Plur.
1. <i>jhāṛīmā</i>	<i>jhaṛīmē.</i>
2. <i>jhaṛīlā</i>	<i>jhaṛīlē.</i>
3. <i>jhaṛīlā</i>	<i>jhaṛīlē.</i>

It must be remembered, however, that the *-mā* forms may also be used for the 2nd and 3rd persons, and the *-lā* forms for the first person. Thus in the second specimen we have *ēilē*, we will come (in ten or fifteen days), and *dēmā*, he will give (the rupees).

As a specimen of the *ē* junction-vowel we may quote, for *mānū*, to strike.

Sing.	Plur.
1. <i>māmmā</i> (or <i>māhmā</i>)	<i>māmmē</i> (or <i>māhmē</i>).
2. <i>mārēlā</i>	<i>mārēlē</i>
3. <i>mārēlā</i>	<i>mārēlē</i>

Several verbs form their futures irregularly. In the following examples, the singular *-mā* and the singular *-lā* forms are given without reference to person :—

	-mā forms.	-lā forms.
<i>bhōnū</i> or <i>bhūṇū</i> , to become	<i>bhōmā</i> or <i>bhūṇmā</i>	<i>bhōlā</i> or <i>bhūlā</i> .
<i>āiṇū</i> or <i>ēiṇū</i> , to come	<i>āimā</i> or <i>ēimā</i>	<i>āilā</i> or <i>ēilā</i> .
<i>gāhṇū</i> , to go	<i>gammhā</i> or <i>gammā</i>	<i>gālhā</i> .
<i>kāhṇū</i> , to do	<i>kāhmā</i>	<i>kāhlā</i> .
<i>laiṇū</i> , to take	<i>lēmā</i>	<i>lēlā</i> .
<i>dēṇū</i> or <i>dīṇū</i> , to give	<i>dēmā</i>	<i>dēlā</i> .
<i>raihṇū</i> , to remain	<i>rēmhā</i>	<i>rēlhā</i> .
<i>naśṇū</i> , to run	<i>naśmā</i>	<i>naśēlā</i> .
<i>bēṇū</i> , to sit	<i>bēsmā</i>	<i>bēśēlā</i> .
<i>khāṇū</i> , to eat	<i>khāmā</i>	<i>khālā</i> .

The tenses formed from the Past Participle (the **Past, Perfect, and Pluperfect**) call for few remarks. They are made on the same lines as in Hindi. Thus :—

aū jharēā, I fell.

mī māṛā, I struck him.

aũ jhaṛēā ā, I have fallen.
mĩ mārā ā, I have struck him.
aũ jhaṛēā thēā, I had fallen.
mĩ mārā thēā, I had struck him.

The **Passive Voice** is formed, as usual, by conjugating the past participle with *gāhñhū*. Thus, *aũ mārēā gāthā*, I am being struck; *aũ mārēā gammhā*; I shall be struck; *aũ mārēā gēā*, I was struck.

Compound Verbs call for no remarks. Intensive Compounds formed with the conjunctive participle are common. Thus, *bāñḍi dēñū*, to divide out; *guāi chhaḍñū*, to lose completely, to squander.

As specimens of inceptive compounds, we have :—

sē bhrukknā maraṇ laggā, he began to die hungry (i.e. of hunger).
rāji bhūñā laggē, they began to become happy.

Note that in the first example the short form, and in the second example, the nominative (not the oblique) of the full form of the infinitive is employed.

The usual **Negative** is *nā*. In prohibitions we have *maĩ*, as in *mũ-pran arji-parchā maĩ kar*, do not make a charge against me (Specimen II).

SPEOIMEN I.

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

ਤੰ ਜੁਲਾ ਕਠ: ਨਾ ਫੈਰੇ ਜਾਂਠੇ ਖੰਠੇ ਸਤ ਸੰਗੇ ਆ ਨਾ
 ਠੇਠ ਠੇਠਾ ਕਤ ਕਠ ਤੁਖਰੇ ਸਤ ਰੰਗ: ਕਠ ਠੇਠਾ ਨਾ
 ਕਪਰੇ ਖੰਠੇ ਨਾ ਸੰਗੇ ਕਤ ਤਜਾ ਫੈਰੇ ਸੰਗੇ ਖੰਠੇ ਕਠ
 ਜੁਗੇ ਠ ਕਤ ਤਾਂਠੇ ਆ ਖੰਠੇ ਨਾ ਕਤ ਕਠ ਤਾਂਠੇ ਖੰਠੇ
 ਤੁਰੇ ਸੰਗੇ ਖੰਠੇ ਸੰਗੇ ਤਾਂਠੇ ਤੰਗੇ ਸੰਗੇ ਕਠ ਤਾਂਠੇ ਖੰਠੇ
 ਖੰਠੇ ਸੰਗੇ ਠੇਠਾ ਨਾ ਕਪਰੇ ਖੰਠੇ ਸੰਗੇ ਸੰਗੇ ਕਠ ਕਠ:
 ਤਾਂਠੇ ਨਾ ਕਠ ਤੰਗੇ ਤਾਂਠੇ ਨਾ ਖੰਠੇ ਆ ਸੰਗੇ ਕਠ:
 ਕਤ ਸੰਗੇ ਨਾ ਤਾਂਠੇ ਪਾਠੇ ਸੰਗੇ ਨਾ ਕਤ ਸੰਗੇ ਕਠ ਨਾ
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ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥

ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥
 ॐ नमो भगवते वासुदेवाय ॥ ११ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १२ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १५ ॥

ਤੇ ਸਦਾ ਬਿਸ ਵਸਮੇਂ ਦੇ ਖੇਤਰੀ ਸੀ ਤੇ ਸੀ ਤੇ ਸੀ ਕਪੜੇ
 ਫੰਗੇ ਸਕਦੇ ਜੇ ਤੇ ਖਸਾ ਸਤ ਪੜ ਕੇ ਤੇ ਤੇ ਤੇ ਤੇ ਤੇ ਤੇ ਤੇ
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[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ikkī-mēhṇū-rē	dō	puttar	thiē,	unhā-mañjhā	maṭhrē	
<i>One-man-of</i>	<i>two</i>	<i>sons</i>	<i>were,</i>	<i>them-from-in</i>	<i>by-the-younger</i>	
babbē-sētē	bōlū,	‘hē	bā,	gharbāri-rā	hēsā	jē miṇḍā
<i>the-father-to</i>	<i>it-was-said,</i>	‘O	father,	property-of	share	what mine
ā mōḍ dē.’	Unī	gharbāri	tinhā-nī	baṇḍi	ditti.	
<i>is me give.’</i>	<i>By-him</i>	<i>property</i>	<i>them-to</i>	<i>having-divided</i>	<i>was-given.</i>	
Thōrē	dihē	piechhā	maṭhrā	puttar	sab	kichchh kiṭṭhā kari
<i>A-few</i>	<i>days</i>	<i>after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>everything together having-made</i>
pardēsā-nī	chali-gēā,	atē	apṇi	gharbāri	airē	kammā-mañjh
<i>a-foreign-country-to</i>	<i>went-away,</i>	<i>and</i>	<i>his-own</i>	<i>property</i>	<i>ugly</i>	<i>deeds-in</i>
guāi-chhaḍi.	Jā	sab	guāi	bēṭhā,	tis-dēsā	baddā
<i>was-lost.</i>	<i>When</i>	<i>all</i>	<i>having-lost</i>	<i>he-sat,</i>	<i>that-country(-in)</i>	<i>a-great</i>
ṇykal	pēū;	tā	sē	bhrukkḥṇā	marāṇ	laggā. Tā
<i>famine</i>	<i>fell;</i>	<i>then</i>	<i>he</i>	<i>hungry</i>	<i>to-die</i>	<i>began. Then that-country-of</i>
ikkī	sahūkārē-rē	gāhī	bēṭhā.	Tini	apṇi	paṭi sūr
<i>one</i>	<i>banker-to</i>	<i>having-gone</i>	<i>he-sat.</i>	<i>By-him</i>	<i>his-own</i>	<i>field(-in) swine</i>
chānā	bhējā.	Tā	tisni	manē	bōlū,	‘jē
<i>to-feed</i>	<i>he-was-sent.</i>	<i>Then</i>	<i>by-him</i>	<i>mind-in</i>	<i>it-was-said,</i>	<i>‘what husks</i>
sūr	khātē,	aū	bhī	khāū,’	atē	tis-nī
<i>the-swine</i>	<i>eat,</i>	<i>I</i>	<i>too</i>	<i>may-eat,’</i>	<i>and</i>	<i>him-to</i>
						<i>any-one</i>
						<i>not</i>
						<i>giving-was.</i>
Tā	sudhī	āi-kari	bōlū,	‘miṇḍē	bālbē-rē	matē
<i>Then</i>	<i>sense-(into)</i>	<i>come-having</i>	<i>it-was-said,</i>	<i>‘my</i>	<i>father-of</i>	<i>many</i>
						<i>servants-to</i>
matī	rōṭi	aṭi,	atē	aū	bhrukkḥṇā	martā-aī.
<i>much</i>	<i>bread</i>	<i>is,</i>	<i>and</i>	<i>I</i>	<i>hungry</i>	<i>dying-am,</i>
						<i>I</i>
						<i>arisen-having</i>
apṇē-babbē-kinē	gammā	atē	tis-nī	‘bōlūmā,	“hē	bā,
<i>my-own-father-to</i>	<i>will-go</i>	<i>and</i>	<i>him-to</i>	<i>I-will-say,</i>	“O	father,
						<i>by-me</i>
surgē-rā	atē	tiṇḍā	bī	pāp	kittā,	atē
<i>heaven-of</i>	<i>and</i>	<i>of-thee</i>	<i>also</i>	<i>sin</i>	<i>was-committed,</i>	<i>and</i>
						<i>now</i>
						<i>thy</i>
						<i>son</i>
bhūṇā	jōgā	nā	rēhā;	jihī	tiṇḍē	hōr
<i>to-become</i>	<i>worthy</i>	<i>not</i>	<i>I-remained;</i>	<i>as</i>	<i>thy</i>	<i>other</i>
						<i>servants</i>
						<i>are,</i>
						<i>so</i>

mũ bī rakh.”” Tã uṭhī-karī apñē babbē-kēni gēā.
me(-to) also keep.”” Then arisen-having his-own father-to he-went.
 Ōh āi-tiã dūr thiã tã tis-nī hērī-karī babbē-nī dāh āi, atē
He yet far was then he (acc.) seen-having the-father-to pity came, and
 daurī-karī tis-nī piārī kī, atē matē phōkū ḍivā. Iã
run-having him-to love was-made, and many kisses were-given. Then
 puttērē tis-nī bōlū, ‘hē bā, aũ surgē-rā bī tã tiṇḍā
by-the-son him-to it-was-said, O father, by-me heaven-of also and of-thee
 hī pāp kittā, tã tiṇḍā puttar bannā jōgā nā
also sin was-committed, and thy son to-become worthy not
 rēhā.’ Babbē apñē kāmē-nī bōlū, ‘kharē kharē
I-remained.’ By-the-father his-own servants-to it-was-said, ‘good good
 likrē kadhī lēi-ichhā, atē us-nī lūā; usē-rē hatthā
clothes having-brought-out bring, and him-to put-on: his on-hand
 aṅgūṭhī, pērā jutē; atē baddī dhām dhunī lā, ki sab
ring, on-feet shoes: and a-great feast preparing bring, that all
 khāmē, atē rāji bhūmē; kitī jē cī miṇḍā puttar
we-may-eat, and happy we-may-be; why that this my son
 marī-gēōrā-thiã, sē jītā bhūā; hirōrā-thiã, abē mili-gyā.’ Tã
dead-gone-was, he alive became; lost-was, now found-went.’ Then
 sē rāji bhūnā laggē.
they happy to-be began.

Usē-rā jēthā puttar paṭī-māh thiã. Jã gharē nēr
His elder son the-field-in was. When the-house near
 yā, tã gājā-bājā śuṇā. Tã ikki kāmā śadāi-karī
he-came, then music-etcetera was-heard. Then one servant having-called
 puohchhyā, ‘ēh kutū bhū?’ Tēni tis-sēt balū, ‘tiṇḍā
it-was-asked, ‘this what is?’ By-him him-to it-was-said, ‘thy
 bhāi yā, tã tiṇḍē-babbē badhāi thaṭī, ki rāji-bāji
brother came, and by-thy-father a-feast was-prepared, because safe-(s)-sound
 ghar yā.’ Tã airū mūh karī bhēhar bañhā.
house(-to) he-came.’ Then ugly face having-made outside he-sat.
 Tisē-rū baū bhēhar yā, tã sē patēā. Tini apñē
His father out came, then he entreated. By-him his-own
 bā-sētē balū, ‘hēr, ēṭrī barhē mū tiṇḍi ṭēha) katē
father-to it-was-said, ‘look, so-many years I thy service a-doing
 bhūi, tã tiṇḍā sikkūrē-bahār nā yā; tã miṇḍē
became (i.e. passed), and thy instructions-out not I-went; and me-to
 taī kadī ikk bakrī-rā ohhēlū bī nā dittū, ki apñē
by-thee ever one goat-of young-one even not was-given, that my-own

yār sajnā-sētē khusi katā; paṇ jā ēh tiṇḍā
friends fellowmen-with happiness I-might-have-made; but when this thy
 puttār yā, jini tiṇḍi ghar-bāri aiṛū kammā-mafjh guāi, tāi
son came, by-whom thy property ugly deeds-in was-lost, by-thee
 usē-re-tāf dhām lāi.' Tēni tis-nī balū, 'hē puttār,
him-of-for a-feast was-prepared.' By-him him-to it-was-said, 'O son,
 tū sadā mū-kanē bhūtā, jē miṇḍā ā, sē tiṇḍā ā; paṇ
thou always me-with art, what mine is, that thine is; but
 khusi kanā atē rāji bhūṇā jarūr thiā, kēhī jē ēh tiṇḍā
happiness to-make and happy to-be necessary was, why that this thy
 bhāi mari-gōrā-thiā, sē jindā bhūā; hirōrā-thiā, sē
brother dead-gone-was, he alive became; lost-was, he
 mili-gyā.'
found-went.'

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II

ਤੁਖ ਠੇਮ ਨੋਤੋਆਮਮ ਤੇ ਠੇ ਕਾਪਤ ਸੇ ਠੇ
 ਠੇ ਸੁਨੀ ਸੇ ਤੁਠੇ ਗੁਕਨੇ ਸੇ ਤੇ ਕਸੇਮੇ ਅਤੇਠੇ
 ਠੇ ਸੇ ਸੇ ਤੁਠੇ ਗਾਠੇ ਠੇ ਪਾਸੀ ਗਠੇ ਪਾਸੀਮ
 ਠੇ ਪੁੱਸੇ ਠੇ ਪਾਸੀ ਪਾਸੀਮ ਤੇਮੇ ਠੇ ਮਮੇ
 ਨੇਠੇ ਤੇ ਠੇ ਕਸੇਮੇ ਅਤੇਠੇ ਠੇ ਠਾਠ ਕਠੇ ਮਠੇ
 ਨੇਠੇ ਨੇਠੇ ਪੁੰਠੇ ਤੁਪਾ ਕਸੇਮੇ ਤੁਪਾ ਨੇਠੇ ਪੁੰਠੇ
 ਪਾ ਸੁਨੀ ਤੁਪਾ ਕਸੇਮੇ ਤੁਠੇ ਪੁੱਠੇ ਸੁੰਠੇ
 ਸੁੰਠੇ ਸੇ ਤੁਠੇ ਪਾਸੀ ਠੇ ਸੁਨੀ ਕਸੇਮੇ ਪਾ
 ਤੇਤੀ ਪਾਸੀ ਤੁਠੇ ਗੁਕਨੇ ਗਠੇ ਠੇ ਸੁਨੀ ਕਸੇਮੇ

ਯਹੋ ਹੋਤਾ ਤੋ ਖੁਲੀ ਜਿਨੋ ਜੋ ਤੀਰੋ ਕਪਰੋ ਸੋਠ
 ਪਾਸੇ ਖੁਲੀ ਹੋਤਾ ਜੋ ਸੀਰੋ ਯਹੋ ਹੋਤਾ ਤੋ ਖੁਲੀ
 ਯਹੋ ਖੁਲੀ ਹੋਤੋ ਤੋ ਖੁਲੀ ਹੋ ਸੋਠ ਯਹੋ ਸੋਠ
 ਨਾਸੀ ਪਾਸੇ ਤੋ ਸੋਠੋ ਸੀਰੋ ਸੋਠੋ ਨਾਸੀ
 ਹੋਤਾ ਤੋ ਯੋਧੋ ਹੋਤਾ ਹੋਤੀ ਸੀਰੋ ਯਹੋ
 ਕਪਰੋ ਯਹੋ ਹੋ ਜੋਠੋ ਸੋਠੋ ਪਾਸੇ ਸੀਰੋ ਕਪਰੋ
 ਤੋ ਸੋਠੋ ਸੋਠੋ ਯਹੋ ਤੋ ਖੁਲੀ ਖੁਲੀ ਸੋਠੋ
 ਪਾਸੇ ਸੀਰੋ ਤੋ ਸੋਠੋ ਯਹੋ ਤੋ ਯਹੋ ਸੋਠੋ
 ਹੋਠੋ ਸੋਠੋ ਸੋਠੋ ਸੋਠੋ ਯਹੋ ਤੋ ਕਪਰੋ ਖੁਲੀ
 ਹੋਠੋ ਕੋ ਯਹੋ ਸੋਠੋ ਯਹੋ ਤੋ ਖੁਲੀ ਤੋ ਜੋਠੋ

ਸਗਲੇ ਫੈਲੇ ਸੇ ਤੰਠ ਕਥਰੇ ਯੋਗੀ ਖਲੇ
 ਨੇਹੇ ਸੋਧ ਯਾਗੇ ਅੰਤ ਤੁੰਠ ਤਯੋਰੇ ਸਾਗੇ ਅ
 ਤੇ ਤੁੰਠੀ ਸੁਨੀ ਯਾਗੇ ਸਾਗੇ ਯਾਗੇ ਸਗਲੇ ਕਥਰੇ
 ਯੋਗੀ ਸੁਨੀ ਸੋਧ ਤੇ ਸੁਨੀ ਯਾਗੇ ਯਾਗੇ ਸੇ
 ਤੁੰਠੀ ਸੋਧੀ ਯਾਗੇ ਸੇ ਤੰਠ ਖਲੇ ਸਾਗੇ ਥਾਯ
 ਸਾਗੇ ਸਾਗੇ ਖਲੇ ਤੇ ਕਥਰੇ ਸੁਨੀ ਅ ਤੇ ਸਾਗੇ ਤੰਠ
 ਯਾਗੇ ਖਲੇ ਸੇ ਤੰਠ: ਕਥਰੇ ਸਾਗੇ ਸਾਗੇ ਸੁਨੀ ਤੰਠ
 ਸਾਗੇ ਖਲੇ ਸੇ ਸਾਗੇ ਕਥਰੇ ਕਥਰੇ ਤੰਠ ਸਾਗੇ ਯੋਗ
 ਸੇ ਸੁਨੀ ਸਾਗੇ ਤੰਠ ਸੁਨੀ ਸਾਗੇ ਯੋਗ ਕਥਰੇ ਸਾਗੇ
 ਤੰਠ: ਸਾਗੇ ਯੋਗ ਸਾਗੇ ਯੋਗ ਸਾਗੇ ਤੰਠ ਯਾਗੇ
 ਸੁਨੀ ਸਾਗੇ ਯਾਗੇ ਸਾਗੇ ਸੁਨੀ ਸਾਗੇ ਸਾਗੇ ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Bhākh ikk Lōhōṭikri-rē Rāthī-Narpatē-rī ēh jē, — Kuḷi
Statement one Lōhōṭikri-of Rāthī-Narpat-of this that, —A-daughter
 mērē-bhāi-Juālē-rī hē. Asē-rī janēi āssē dōnhā bhāi giṭṭhē
my-brother-Juālā-of is. Her betrothal by-us both brothers together
 kī. Tikriḡarḡhā Parsrām-nī dittōri thī. Phiri Parsrāmē
was-made. Tikriḡarḡh(-of) Parsrām-to given she-was. Then by-Parsrām
 hōri jō kari-lēi. Tā jē asē-rī janēi-rā kharchā
another wife was-taken. Then what her-of betrothal-of expenditure
 assū-kanā lēi-lēā. Pañj rupayyē ak sō nagad lēā.
us-from was-taken. Five rupees one hundred cash was-taken.
 Pañjā-ghaṭ chālī rupayyē an-, gōrū-, bhāṇḍ-, pōhōrū-, drāṭi-,
Five-less forty rupees grain-, cattle-, utensils-, sheep-and-goats-, sickle-,
 kudālī-mā bhagē. Phiri ēh kuḷi asrē-gharē rēhi.
mattock-in were-deducted. Then this daughter in-our-house remained.
 Phiri bhāi-Juālē gallā jē, 'kuḷi asrē-gharē rēhi.
Then by-brother-Juālā it-was-said that, 'the-daughter in-our-house remained.
 Jē kuḷi lēnā (for lēlā), sē tiṇḍā rupayyā dēmā.' Phiri
Who the-daughter will-take, he thy rupee will-give.' Then
 kuḷi rēhi. Sē miṇḍē-gharē rēhi. Jā kuḷi
the-daughter remained. She in-my-house remained. When the-daughter
 baḍḍi mutyār hūi (for bhūi), tā kuḷi-ri chāl Parjē-kanē
big grown-up became, then the-daughter-of intrigue Parjā-with
 laggī. Phiri trē-choūr-mahinē chāl laggōri
began. Then (for-)three-four-months the-intrigue begun
 rēhi. Tā ikk-rōj rāti chōrī-kari
remained (i.e. continued). Then one-day at-night theft-doing (i.e. stealthily)
 Parjā apnē-gharē-nī lēi-gēā. Phiri mī apni-jō-kanē
Parjā in-his-own-house took(-her)-away. Then by-me my-own-wife-with
 salāhā kī jē, 'kuḷi kuī gēi?' Phiri riṇḍi jō
consultation was-made that, 'the-daughter where went?' Then my wife

Syālē-Parjē-rē gharē gēi. Ussā Syālē-mahñū-kachchhā puchchhyā
Syālā-Parjā-of in-house went. By-her Syālā-man-from it-was-asked
 jē, 'asṛi kuḷi idi āi ki nahī āi?' Parjē bōlū
that, 'our daughter hither came or not came?' By-Parjā it-was-said
 jē, 'haũ lēi-ā.' Phiri jōi bōlū jē, 'kuḷi
that, 'I brought(-her).' Then by-the-wife it-was-said that, 'the-daughter
 tã lēi-ā, par asṛē rupayyē kuī?' Unī gallā jē, 'tū
indeed bring, but our rupees where?' By-him it-was-said that, 'thou
 chali-jā. Rupayyē jē tumbārē laggōrē ãtē, tinhā bhari-dēmā.
go-away. The-rupees which your spent are, those I-will-fully-refund.'
 Phiri miñḍi jō chali-āi. 'Mũ-pran arji-parchā maĩ kar.
Then my wife came-away. 'Me-on petition-application not make.
 Haũ bhari-dēmā.' Ut-prant aṭṭhuē-rōz mĩ Uchhbā apñā
I will-fully-refund.' Then-after on-the-eighth-day by-me Uchhbā my-own
 guāl bhiri bhējyā. Mĩ Uchhbē-nū (for nī) bōlū jē, 'tū
cowherd again was-sent. By-me Uchhbā-to it-was-said that, 'thou
 gāhā-(for gāhi)-kari Parjē-Jagtē-kanā puchchh jē, "tū miñḍi
gone-having Parjā(-and)-Jagtā-from ask that, "thou my
 kuḷi lēi-gēā. Rupayyē diñē ki nahī diñē?"
daughter tookest-away. Rupees are-to-be-given or not are-to-be-given?"
 Phiri Parjē gallā jē, 'tū chali-gāh. Āssē dasē-
Then by-Parjā it-was-said that, 'thou go-away. We in-ten-
 pandrē-dihē tiñḍē-gharē ēilē, tērē (for tiñḍē) rupayyē dēi-dēmē.
fifteen-days in-thy-house will-come, thy rupees we-shall-pay.'
 Tiñḥā-uprant dasē-pandrē-dihē Parjā jā kuḷi atē Jagtā
Then-after in-ten-fifteen-days Parjā as-well-as the-daughter and Jagtā
 chār (for chōūr) hūē (for bhūē) bhalē māñs Parganē-rē ikk bhūā bakrā
four also respectable men the-Parganā-of one also goat
 lēi-kari miñḍē-gharē āē. Mĩ puchchhū jē, 'tuhē rāt
taken-having in-my-house came. By-me it-was-asked that, 'you by-night
 kēni āē?' Unhā bōlū jē, 'tiñḍē-gharē-kanā āssē kuḷi
why came?' By-them it-was-said that, 'thy-house-from by-us the-daughter
 tã niōri.' Mĩ bōlū jē, 'kuḷi tã
certainly was-taken.' By-me it-was-said that, 'the-daughter certainly
 tuhē niōri-ãti. Miñḍā dēḍh sō rupayyē miñḍē-mūhē
by-you taken-away-is. My one-and-a-half hundred rupees in-my-presence
 aggē chhaḍ. Mĩ rupayyē sahūkārā-kanā chuki ãtē-diōrē.
before place. By-me the-rupees a-banker-from having-borrowed are-given.'
 Unhā bōlū jē, 'bhyāgū rupayyē-ri gall tōū-kani āssē
By-them it-was-said that, 'in-the-morning the-rupees-of matter thee-with 100

kari-lēmē.' Rāt-māh phiri kuḷi jã Parjā chali-nathē.
will-arrange.' The-night-in then the-girl as-well-as Parjā ran-away.

Jã bhyāg bhūi, tã Jagtē bōlū jē, 'Parjā tã
When morning became, then by-Jagtā it-was-said — that, 'Parjā indeed

kuḷi lēi-gēā.' Jagtē bōlū jē, 'haũ apñē-gharē-ni
the-daughter took-away.' By-Jagtā it-was-said that, 'I my-own-house-to

kuḷi lēi-gēā. Parjā kitã tuhārē rupayyē dēmā, kitã tuhārī
the-daughter took-away. Parjā either your rupees will-give, or your

kuḷi pujāi-dēmā.' Phiri Jagtā apñē-gharē-ni chali-gēā. Tã
daughter will-return.' Then Jagtā his-own-house-to went-away. Then

kuḷi Parjā puchchhū jē, 'tū-tā mō-ni ghini-lā.
by-the-daughter Parjā was-asked that, 'you-indeed me (acc.) brought (here).

Tiṇḍā babb tidi thiā. Tini miṇḍē-babbē-rē rupayyē dittē kī
Thy father there was. By-him my-father-of rupees were-given or

na dittē?' Tã Parjē bōlū jē, 'bhāi, rupayyē miñjō
not were-given?' Then by-Parjā it-was-said that, 'O, the-rupees to-me

nahī jurē.' 'Tã mī bōlū jē, "jisē-rē rupayyē ãtē, haũ
not are-got.' 'Then by-me it-was-said that, "whom-of rupees are, I

tisē-rē gharē-ni chali-gēi." Tã kuḷi miṇḍē-gharē
him-of house-to went-away." Then the-daughter in-my-house

achhi-rēhi. Tã kōi-mahinē bī mērē (for miṇḍē)-gharē
having-come-remained. Then for-about-a-month also in-my-house

rēhi. Tã Parjē mū-pran arjī ditti
she-remained. Then by-Parjā me-upon petition was-given

phōjdāri-māh.
the-criminal-court-in.

FREE TRANSLATION OF THE FOREGOING.

A statement of Narpāt, by caste Rāṭhi, an inhabitant of Lōhṭikrī, to the following effect :—

Juālā, my brother, has a daughter. We two brothers both betrothed her to Parsrām of Ṭikrigarh. As Parsrām ultimately married another woman, he took from us the expenses incurred by him in the betrothal. This amounted to Rs. 105, from which he deducted Rs. 35 on account of grain, cattle, utensils, sheep and goats, a sickle and a mattock, that we had given him. So the girl still remained in our house; for my brother Juālā said to me, 'as the girl remains in our house, the man who takes her will repay you these rupees.' So she went on living there. When the girl grew up she conceived a passion for Parjā. The intrigue went on for three or four months, and Parjā carried her off secretly one night to his own house. I had a talk with my wife as to where she could have gone, and then my wife went to the house of Parjā, the Syālā (i.e. man of the district of Sahi). She asked the Syālā if our girl had come there or not. 'Yes,' said he, 'I have brought her here.' My wife replied, 'take the girl

and welcome, but where are our rupees?'¹ Parjā replied, 'you can go away with your mind at ease. I will refund to you all the money that you have spent.' So my wife came home again. What he said was, 'don't bring a case against me, for I will fully repay all your expenses.' Eight days afterwards I sent to him Uchhbā, my cowherd. I told Uchhbā to say to him and to Jagtā (his father), 'you took my daughter away. Are you going to pay the money or not?' Parjā replied to him, 'go away. We will come in ten or fifteen days, and will then pay you your money.' Well, in ten or fifteen days Parjā did come, with the girl and Jagtā, as well as four respectable men of the *Pargana*, and bringing with him a goat. I asked them why they had come at that time of night, and they replied admitting that they certainly had taken the girl from my house. Said I, 'yes, you did take the girl. Now put down before me a hundred and fifty rupees; for I had to borrow them from a banker, in order to give them to Parsrām.' They said they would arrange about the money next morning, but in the night the girl again ran away with Parjā. When morning came, we found she had gone, and Jagtā confessed that Parjā had taken off the girl and that he himself had taken off the girl to his own house, and promised that Parjā would either pay me the money, or else send her back. He then himself went off home. But the girl said to Parjā, 'you have brought me here. Your father (Jagtā) was over there. Did he pay my father the money or not?' Then said Parjā, 'Alack! I have not been able to get the money.' (And this was what the girl told me she said to him) :—'So I said to him, "I intended to go to the house of some one who had money."' So she came back and remained with me. After she had been about a month in my house, Parjā made this petition against me in the criminal court.

¹ Among the Churāhis, a man who elopes with a girl can, after a certain interval, open negotiations with the father, and if he assents pay him Rs. 7 and a goat as compensation. *Chamba Gazetteer*, page 164. We shall see that the young man did eventually bring a goat, but the girl's people wanted also, not Rs. 7, but all the expense they had incurred through her previous betrothal.

PAṄGWĀĪ.

Paṅgwāḷi is the name of the dialect of Chamṛāḷi spoken in Paṅgi.

The position of Paṅgi in regard to the other portions of the Chamba State has been described in the introduction to Chamṛāḷi, and need not be further discussed here.

To the north of Paṅgi lies the Tibeto-Burman-speaking province of Zanskar. To its west lie Pādar, Kishtwār, and Badrawāh, in which dialects allied to Kāshmirī are spoken. To its south lies the Churāh Wizārat of Chamba. The dialect of Paṅgi itself is named Paṅgwāḷi. It is a form of Chamṛāḷi, and is therefore the furthest outpost of Western Pabāri looking to the north-west.

It was estimated for the purposes of this Survey that it is spoken by 3,701 people.

Paṅgi is a tract of great natural beauty but has few chances of intercourse with the outer world. It is separated from the Chamba of the Ravi valley by the difficult Mid-Himalayan range, so that even in summer there is comparatively little intercommunication. For four or five months in winter it is completely isolated. So forbidding was this Mid-Himalayan range regarded in former times, that every State official proceeding to Paṅgi on duty was granted a special allowance, under the head of 'funeral expenses,' as he was not expected to return. For the same reason, Paṅgi was formerly made use of as a place of banishment for criminals and political offenders.¹

The population of Paṅgi is rather mixed. The local traditions point to the inhabitants having immigrated from various parts of the hills, some from the lower Chenab and Ravi valleys, and others from Lahul and Kulu.

Our authorities for Paṅgwāḷi are somewhat scanty. A brief sketch is given by Mr. Grahame Bailey in his *Languages of the Northern Himalayas*, and for the purposes of this Survey we have a version of the Parable of the Prodigal Son, and the usual List of Words and Sentences, both of which will be found in the following pages.

Considering the mixed nature of the population that speaks it, and the isolated life that its speakers yield, it will not surprise us that Paṅgwāḷi has several marked peculiarities of its own. In several particulars it agrees with languages of the Bhadrawāh group, and could equally well be classed therein.

Vocabulary.—To begin with, in the vocabulary some of the commonest words present a strange appearance. Such are *ṭir*, the eye; *gih* or *gi*, a house; *kōā*, a son; *ṣappar*, a hill; and so on. This will be evident from the following short vocabulary taken partly from Mr. Grahame Bailey's work, and partly from the specimen and from the List of Words.

ā, *āū*, come (past. part.).
abē, now.
agar, in front.
antar, in.
āsi, mouth (Kāshmirī *ōs'*).
bab, *bau*, *baū*, a father.
baḍḍā, big.

badhē, rejoicing.
bāg, a field.
bāhar, *bēhar*, outside.
baīh, up.
baijū, seed.
barā, *barhā*, a year.
bau, *baū*, *bab*, a father.

bēhar, *bāhar*, outside.
bhaĩ, a buffalo.
bhāz, a younger brother.
bhaiṅ, a younger sister.
bhārā, *bharōṭū*, a load.
bharīkh, outside.
bhaū, an elder brother.
bhōṇā, *bhūṇā*, to become.
bichch, in.
bidhṇā, to send.
bisunā, to sit.
bunh, down.
būt, a tree.
chaklō, angry.
chhāṇā, to complete.
chōth, two days after to-morrow ;
 two days before yesterday.
dāh, compassion.
ḍakhē-jē, towards the direction of.
dand, *dant*, a tooth.
dēddī, an elder sister.
dēs, the sun.
dhām, a feast.
ḍhēḍḍh, the belly.
ḍhēsṛū, dancing.
dhiārā, a day.
ḍhukhā, hungry.
dī, to.
dōstī, for.
ḍzērī, *jērī*, where.
ḍzikhaṅ, *jikhaṅ*, when.
ḍzōī, with.
ḍzōllī, *jōllī*, a wife.
ḍzōth, *jōth*, a hill.
ēttū, this many.
gā, gone.
gaddrī, a stream.
gharēth, a husband.
ghēṇā, to go.
ghīt, a song.
gichīṅgar, ignorant.
gīh, *gī*, a house.
girā, a village.
gōrā, a cow.

guāṇā, to cause to go. to lose.
hachchhā, white.
hānā, to be defeated.
hanṭhṇā, to walk.
hatth, the hand.
hē, yes.
hēnū, to see.
hī, yesterday.
ijjī, a mother.
īṇā, to come.
īrī, here.
īriā, from here.
itthī, here.
jarōṭī, debauchery.
jē, to.
jēlhāṇū, a woman.
jērī, *ḍzērī*, where.
jikhaṅ, *ḍzikhaṅ*, when.
jintā, alive.
jōchṇā, to yoke.
jōllī, *ḍzōllī*, a wife.
jōsan, the moon.
jōth, *ḍzōth*, a stream.
jugtī, well.
kamā, *kāmā*, a servant.
kanā, from.
kanē, together with.
kanū, to do.
kattū, how much ? how many ?
kattrū, how much ? how many ?
kēhrī dēṇā, to divide.
kēṇī, along with.
khūr, *khūṛ*, the foot.
kiā, from.
kikhaṅ, when ?
kiś, why ?
kiū, how ?
kōā, a son, a boy.
kōṛī, where ?
kūī, *kūrī*, a daughter, a girl.
kupāḷ, the head.
kūrī, *kūī*, a daughter, a girl.

lāṇā, to prepare.
likrē, garments.
liṇḍ, an ox.
magar, the head.
māhṇū, a man.
mānā, to beat.
mañjā, a bed.
maṛd, a man.
matā, much.
maṣhar, *maṣṇā*, small.
nakh, the nose.
naṣṇā, to run.
nēhī, no.
nēṇā, to take.
nīṛ, near.
paddhar, a plain.
pār, beneath.

parē, the day before yesterday.
pasūr, the day after to-morrow.
patā, behind.
patyōr, after.
pūr, to-morrow.
puṭṭh, upon.
sagāl, a fox.
saihr, a city.
ṣappar, a hill.
ṣuṇḍ, far.
takṛā, wise.
thuthṇā, to conciliate.
tikar, up to
tikhar, then.
ūṛē, down.
urī, there.

Several of the above words suggest connexion with Kāshmirī. Thus *bunh*, down may be compared with the Kāshmirī *bōn*; *kūrī*, a girl, with *kūr*^a; *puṭṭh*, upon, with *pēṭh*; and *patā*, behind, with *pata*.

Pronunciation.—As in Churāhī the vowel scale is indefinite. We have *a* becoming *ai* in *saihr* (Urdū *shahr*), a city, and *i* becoming *ai* in *baijū* (Hindī *bij*), a seed. As in Churāhī *u* becomes *i* in *likrē*, clothes.

In Kāshmirī, epenthesis is a common feature of the language. Thus the base *kōr*, a girl, becomes *kūr*^a, when the nominative termination ^a is added. The same occurs in regard to the same word in Paṅgwālī. Here we have the word *kōā* (i.e. *kōṛā*), a boy. But when the word is made feminine by changing the final *ā* to *i*, we get *kūi* or *kūrī*, a girl. In the same way in the future tense of the verb the termination *i* of the feminine is thrown back into the preceding syllable. Thus, 'I shall strike' is *māral*. Its feminine would be expected to be *mārali*, but the final *i* is thrown back before the *l*, and we actually have *māril*.

We are reminded of Kuṭūi in the pronunciation of *j* as *ḍḍ*, of which there are numerous examples, such as *jōllī* or *ḍḍōllī*, a wife; *jikhṇ* or *ḍḍikhṇ*, where, and many others. Similarly, we are reminded of the Simla dialects by the occasional change of *t* to *ch*, as in *jōchṇā*, for *jōtnā*, to yoke.

The curious change of *r* to *ṛ* in *maṛd*, a man, which we have noticed in Churāhī, also occurs in Paṅgwālī, and also the dropping of *r* before another consonant, as in *hēnā*, for *hērnā*, to see; *mānā*, for *mārnā*, to strike; *kanā*, for *karnā*, to do; and *hānā*, for *hārnā*, to be defeated. It may be noted that in Sindhī the word for "man" is also *maṛd*.

In just the same way *l* is dropped before another consonant, as in *bōtā*, for *bōltā*, I am saying.

In the Pīācha languages of the north-west frontier *r* or *ṛ* between two vowels is often dropped, and the same is the case here. Thus, *kūi* or *kūrī*, a girl; *kōā* (for *kōṛā*), a boy; *ḍḍōi* (for *ḍḍōri*), with. So, the word *gīh*, a house, represents the Sanskrit *griha*, in

which however there is not the consonant *r*, but the vowel *ri*. Very similarly, an *l* is dropped in *mēi* for *mēlī*, having been found. In the word *tlāi*, three, *r* has become *l*.

Occasionally, in borrowed words, we find soft consonants hardened. Thus *antar*, in, is borrowed from the Persian *andar*; and the Persian *dand*, a tooth, is represented by both *dand* and *dant*, while *zinda*, alive, becomes *jintā*.

An initial *g* is aspirated in the words *ghit*, a song, and *ghēnā*, to go; a change which is common in all East Eranian languages, and which occurs also in the Maiyā form of the Piśācha languages, in the word *ghadā*, an ass.¹

In the Piśācha languages a final *s* is often weakened to *h* and then dropped. For instance, while the Bashgalī word for 'sister' is *sus*, in Shiṇā it is *sah*, and in Pashai it is *sāi*. Similarly, in Paṅgwālī the word for 'buffalo' is not *bhaūs*, but *bhaī*.

NOUNS.—The declension of nouns presents some variations from Standard Chamēālī.

Masculine *tadbhava* nouns in *ā* like *ghōrā*, a horse, can also end in *ū*, so that we have *chhēlū*, a kid; *bakrū*, a he-goat; *aṇḍhērū*, an egg; *attrū*, so many; *mānā* or *mānū*, to strike; *dittā* or *dittū*, given.

Such nouns, as usual, form their nominative plurals by changing *ā* to *ē*, as in *ghōrē*, horses. But in the Parable we have *kōā*, not *kōē*, for sons.

Similarly, the oblique form singular and plural is *ghōrē*. Thus, *ghōrē-dī*, to a horse or to horses.

Note that the word *gōrā*, a cow, is treated as if it were masculine, and its nominative plural and oblique singular and plural is *gōrē*. So also *barā* or *barhā*, a year, which is feminine, has its oblique singular and nominative plural *barē* or *barhē*.

Other masculine nouns do not change in the oblique form. Thus, *bāg*, a field, has its nominative plural, and oblique form singular and plural also *bāg*.

The above remarks do not apply to the Agent, Genitive and Locative cases of masculine nouns. Whether singular or plural these are all formed by adding *ē*. Thus, *gih*, a house, *gihē*, by a house or houses, of a house or houses, or in a house or houses.² Nouns like *ghōrā* drop the *ā* before adding the *ē*, so that we get *ghōrē*, identical with the oblique form.

Feminine nouns are differently declined. The genitive singular and plural optionally adds *ā*. Nouns ending in *ī* do not otherwise change, but those ending in a consonant add *ī* in every case except the genitive, and the nominative singular. Thus *kūi*, a girl or girls; *kūi* or *kūiā*, of a girl or girls; oblique singular and plural, *kūi*: *piṭṭh*, the back; *piṭṭhī*, backs; *piṭṭh* or *piṭṭhā*, of a back or backs; oblique singular and plural, *piṭṭhī*.

The feminine words *gōrā*, a cow, and *barā* or *barhā*, a year, are declined like *ghōrā*. Thus, *mē ētti barē-tē tēhal kī*, I did thy service for so many years.

Besides the locative in *ē*, other locatives can be made in the usual way, by adding postpositions to the oblique form.

The usual postpositions are:—

Accusative-Dative. *dī, jē*, to; *dōstī*, for.

Ablative. *kanā, kiā*, from; *kē, kanē*, with, together with; *lāi*, with, by means of.

Locative. *bichch*, in; *puṭṭh*, on; *antar*, in.

¹ Possibly, however, this word is an instance of transfer of aspiration (*ghadā* for *gad'ā*).

² The genitive termination was originally *rē*, but the *r* was dropped as explained under the head of pronunciation.

The genitive in *ē* is immutable. It does not change for gender or number. Moreover, the final *ē* is often dropped. Thus, *sahōḡarē gī gā*, he went to the house of a banker; and *mē bau* (for *bauē*) *gī*, (in) my father's house.

Similarly, the *ē* of the locative is often dropped. Thus, in the above two sentences we have *gī* instead of *gīē* or *gihē*, and again we have *jēḡhā kōā bāg* (for *bāgē*) *thyā*, the elder son was in the field, while on the other hand we have *tēs mulkhē kāl bhōi gā*, a famine took place in that country.

The case of the agent is employed as usual for the subject of a transitive verb in the past tense, but this rule is very carelessly followed. The nominative is equally often employed in such cases. Thus, the son says to the father both *mē* (agent) *pāp kiā* and *aū* (nominative) *pāp kiā* for 'I did sin,' and we have *maḡhar kōā* (for *kōē*) *apū māl ikhiḡḡh ki*, the younger son collected his property.

Adjectives follow the usual rule. Those in *ā* or *ū* change to *ē* and *ī* exactly as in the other dialects, and call for no remarks. Others are immutable.

Comparison is also made as usual. Thus, *daḡdāi-kiā lammā*, taller than the sister; *sabē-kiā kharā*, best of all, best; or we may have *kharā kharā*, best.

Pronouns.—The first two **Personal Pronouns** are thus declined :—

	I.	Thou.
Sing.		
Nominative	<i>aū.</i>	<i>tū</i>
Agent	<i>mē, maḡ.</i>	<i>tē, taī.</i>
Oblique	<i>mō.</i>	<i>tau.</i>
Genitive	<i>mē, māḡ.</i>	<i>tē, tāḡ.</i>
Plur.		
Nominative	<i>as, ās, asī.</i>	<i>tus, tūh.</i>
Agent	<i>asē, as.</i>	<i>tusē, tus, tūh.</i>
Oblique	<i>as.</i>	<i>tus.</i>
Genitive	<i>hē, hēḡ.</i>	<i>tūh, tāhḡ.</i>

The genitives, as in the case of substantives, are immutable.

The **Demonstrative Pronouns**, which are also used as **Pronouns of the Third Person**, are thus declined :—

	This.	That.
Sing.		
Nom.	<i>ēh.</i>	<i>ōh.</i>
Ag.	<i>inī.</i>	<i>unī.</i>
Obl.	<i>is, ēs.</i>	<i>us, os.</i>
Gen.	<i>isē, ēsē.</i>	<i>usē, osē.</i>
Plur.		
Nom.	<i>ēh, in.</i>	<i>ōh, un.</i>
Ag.	<i>inh, inhī.</i>	<i>unh, unhī.</i>
Obl.	<i>iu.</i>	<i>uu.</i>
Gen.	<i>inkēā.</i>	<i>unkēā.</i>

Instead of the genitives singular *ēsē* and *asē*, the Parable sometimes gives *ēsā* and *asā*.

The **Relative** and **Correlative** are thus declined. The latter is also used as a **Pronoun of the Third Person** :—

	Who, which.	That.
Sing.		
Nom.	<i>jē.</i>	<i>sē.</i>
Ag.	<i>jīnī, jēnī, jēn.</i>	<i>tēnī, tēn.</i>
Obl.	<i>jīs.</i>	<i>tēs.</i>
Gen	<i>jīsē.</i>	<i>tēsē.</i>
Plur.		
Nom.	<i>jē.</i>	<i>sē.</i>
Ag.	<i>jīnh, jīnhī.</i>	<i>tēnh, tēnhī.</i>
Obl.	<i>jīn.</i>	<i>tēn.</i>
Gen.	<i>jīnkeā.</i>	<i>tēnkēā.</i>

The **Interrogative Pronouns** are *kas*, who ? ag. sing. *kinī*, obl. sing. *kas*, gen. sing. *kasē* or *kasā*, and so on ; and *kī*, what ? obl. sing. *kīs*.

The **Indefinite Pronouns** are *kōī*, anyone, someone, and *kichchh*, anything, something. The other forms of *kōī* have not been noted. *Kichchh* is immutable. *Jē kōī*, whoever ; *jē kichabh*, whatever.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The foundation of the present tense is *asā* or *asū*, am, art, is. This is not conjugated for person, but changes for gender and number, exactly like the Hindī *thā*, was. Its masculine plural is *asē*, and its feminine singular and plural is *asī*.

The initial *a* may be dropped, so that we also have *sā*, *sē* and *sī* ; or, again, the final vowel may be dropped, so that we can have *as*, immutable, for both genders and both numbers.

Another form of this present tense is *hanā* or *hanū* which is treated exactly like *asā*, having a masculine plural *hanō*, and a feminine singular and plural *hanī*. Cf. Shiṇā (Piśācha) *hanō*, he is.

Finally for the third person singular or plural, we can have *ahi*, is, or are. This does not change for gender.

The past tense is *thiyā* or *thyā*, was. This is treated exactly like the Hindī *thā*, having a masculine plural *thiyē* or *thē*, and feminine singular and plural *thī*. It does not change for person.

B.—The Active Verb.

The **Infinitive** is formed by adding *ṇā* or *ṇū* to the root. Thus, *bisṇā* or *bisṇū*, to sit. If the root ends in *r* or *ṇ*, the *ṇā* or *ṇū* generally becomes *nā* or *nū*, and the *r* is usually omitted. Thus, *ṣuṇnā*, to hear, while from the root *mār*, strike, we have for the infinitive *mārnā* or *mārnū*, or, more usually, *mānā* or *mānū*, to strike ; so *karnā* or *karnū*, or, more usually, *kanā* or *kanū*, to do.

A weak form of the infinitive is also found, made by dropping the final *ā* or *ū*. Thus, *biṣaṇ*, to sit; *māraṇ*, to strike; *karaṇ*, to do. Note that here the *r* is not dropped.

This form of the verb is used in inceptive compounds and as an infinitive or purpose. Thus:—

sē maraṇ (for *maran*) *lagā*, he began to die (of hunger).
ladhē karaṇ (for *karan*) *lagē*, they began to do rejoicing.
tēnī sūr chāraṇ bidhā, he sent (him) to feed swine.

Note the two verbs *īnā*, to come, and *ghēṇā*, to go, the forms of which are unusual.

The **Present Participle** is formed by adding *tā* (masc. plural *tē*; fem. sing. and plur. *tī*) to the root, before which *r* is usually elided. Thus, *biṣtā*, sitting; *mārtā*, or, more usually, *mātā*, striking; *kartā*, or, more usually *katā*, doing. In the word *bōtā* for *bōltā*, saying, an *l* has been dropped in the same way.

If the root ends in a vowel, this is nasalized before the *tā* of the present participle.

Thus:—

<i>bhūṇā</i> , to become.	pres. part.	<i>bhūṭā</i> .
<i>īṇā</i> , to come.	„ „	<i>ītā</i> .
<i>ghēṇā</i> , to go.	„ „	<i>ghētā</i> .
<i>dēṇā</i> , to give.	„ „	<i>dētā</i> .
<i>nēṇā</i> , to take.	„ „	<i>nētā</i> .

The **Past Participle** is formed by adding *ā* or *ū* to the root. Thus, *mārā* or *mārū*, struck; *khāū*, eaten; *pīū*, drunk. As usual, a good many verbs have irregular past participles, as follows. Only the forms in *ā* are given, but those in *ū* also occur.

<i>bhūṇā</i> , to become.	past part.	<i>bhūā</i> or <i>bhōā</i> .
<i>īṇā</i> , to come.	„ „	<i>ā</i> or <i>ū</i> .
<i>ghēṇā</i> , to go.	„ „	<i>gā</i> , pl. <i>gōē</i> , f. <i>gēi</i> .
<i>manā</i> , to die.	„ „	<i>mō</i> (<i>mōē</i> , <i>mōi</i>).
<i>dēṇā</i> , to give.	„ „	<i>dittā</i> .
<i>nēṇā</i> , to take.	„ „	<i>nīā</i> (also <i>nīū</i>).
<i>kanū</i> , to do.	„ „	<i>kiā</i> (also <i>kiū</i>).
<i>bujṇā</i> , to know.	„ „	<i>buddhā</i> .
<i>biṣṇā</i> , to sit.	„ „	<i>biṭhā</i> .

Once or twice we come across Standard Chamṛāli past participles in *ēā*. The *mārēā*, struck. These are evidently borrowed.

As in other Chamṛāli dialects, there is a **Static Past Participle** formed by changing the final *ā* of the past participle to *ōr* or *ōrā*. Thus, *mārōr* or *mārōrā*, in the state of having been struck.

Some are irregular.

Thus, *ā*, come, makes *yōr* or *yōrā*.

gā, gone, „ *gayōr* (*ā*).

dittā, given, „ *dītōr* (*ā*).

biṭhā, seated, „ *biṭhōrā*.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus, *mārī*, having struck. To this *kaī* (for *karī*) or *kāī* is generally added. Thus, *mārī-kaī* or *mārī-kāī*. The form without *kaī* is mainly confined to intensive compound verbs, such as *hāṅṅī dēṅā*, to divide out; *ghinī ghēṅā*, to take away.

The verb *īṅā*, to come, is irregular, making *yaī-kaī*, having come.

The **Noun of Agency** is formed by changing the *nā* (or *nā*) of the infinitive to *nēwālā* (or *nēwālā*). Thus :—

biṣṅā, to sit; *biṣṅēwālā*, one who sits or is about to sit.

mānā, to strike; *mānēwālā*, one who strikes, or is about to strike.

The **Imperative** second person singular is the same in form as the root. The second person plural adds *ā*. Thus, *biś*, sit there; *biśā*, sit ye. Verbs whose roots end in *r*, preserve the *r* in the imperative. Thus, from *mānā*, to strike, the Imperative is *mār*, pl. *mārā*.

Some verbs form their imperatives irregularly.

Thus :—

bhūṅā, to become.

īṅā, to come.

ghēṅā, to go.

Imper. 2 sing.

bhō.

āī.

gā or *ghē*.

The **Old Present** and **Present Subjunctive** has only been noted in the first person singular. We have *bhōā*, I may be, and *kuṭṭā*, I may beat, both in the List of Words (Nos. 172 and 194). Probably *bhōū*, and *kuṭṭū* may also be used, though Mr. Bailey (*biśū*, I shall sit) and the Parable (*khāū*, I will eat) employ this form for the future. In the Parable *khāū* may equally well be translated 'I may eat.' In Kāśmīrī this tense is used with the meaning of the future.

The **Present**, both **Definite** and **Indefinite**, is simply the present participle, changing for gender and number, but not for person. Thus, *aū biśtā*, I sit, or am sitting, feminine *aū biśtī*, and so for all persons of the singular. The plural is *ās biśtē* (fem. *biśtī*), we sit or are sitting. Similarly *aū mātā*, I strike, or am striking; *aū bōtā*, I say, or am saying.

The **Imperfect** is formed from the present participle by changing *-tā* to *-tath* (plural *-tēth*; fem. sing. and plur. *tīth*). It does not change for person. Thus, *aū biśtath*, I was sitting; *ās biśtēth*, we were sitting; *sē biśtīth*, she was sitting, or they (fem.) were sitting. Similarly *aū mātath*, I was striking, and so on.

The **Future** is formed by adding *al* to the root. Thus, *biśal*, I, thou, or he will sit. It does not change for person, but does change for gender and number. The masculine plural is *biśēl*, and the feminine for both numbers is *biśil*. Similarly from *mānā*, to strike, *māral*, *mārēl*, *mārīl*.

If the root ends in a vowel, the termination is *l* simply. Thus, from *ghēṅā*, to go, we have *ghēl*; from *khāṅā*, to drink, *khāl*; from *dēṅā*, to give, *dēl*; and from *nēṅā*, to take, *nēl*. These forms are the same for both masculine and feminine, and for both singular and plural.

Irregular are :—

bhūṇā, to become, future *bhōl*.

īṇā, to come, ,, *yāl*.

Besides this form, the present may be used in the sense of the future. Thus, in the Parable, we have *ghēṭa*, I will go (properly, I am going), and *bōtā*, I will say (properly, I am saying).

Again, in the first person, the old present may be used. Thus, the Parable has *khāũ*, I will eat, and Mr. Bailey gives *bisũ*, I will sit.

There are two forms of the **Past Conditional**. The first, as usual, is simply the present participle, and is hence identical in form with the present. Thus, *aũ biṣṭā*, (if) I had sat, I should have sat (if), or I might have sat.

The second is identical in form with the Imperfect. Thus, *biṣṭath*, (if) I had sat, etc. We have an example of it in the Parable, *aũ katath*, I might have made (rejoicing with my friends).

The tenses formed from the Past Participle call for few remarks. They are formed as in Chamēāli and Hindī. Thus :—

aũ biṭṭhā, I sat.

mē mārā, I struck him.

aũ biṭṭhā sā, I have sat.

mē mārā sā, I have struck him.

aũ biṭṭhā thiyā, I had sat.

mē mārā thiyā, I had struck him.

The participles and the auxiliary verbs (including *sā*) change for gender and number as usual.

At the same time, it must be remembered, as stated under the head of nouns, that the nominative case is frequently used instead of the agent, for the subject of transitive verbs. Thus, in the Parable we have both *mē pāp kiā* and *aũ pāp kiā* for 'I committed sin.'

Also the genders are carelessly observed. Thus, in the Parable we have correctly *dhām* (fem.) *lāi*, (thou) preparedst a feast, and also *tē baũ* (for *baũē*) *dhām lāu-si*, thy father has prepared a feast, in which not only is the nominative *baũ* used instead of the agent *baũē*, but also we have *lāu*, when we should expect *lāi*, although the *si* is quite correctly feminine.

The **Passive Voice** is formed with the past participle, and *ghēṇā*, to go. Thus :—

aũ mārā ghēṭā, I am being struck.

aũ mārā ghēl, I shall be struck.

aũ mārā gā, I was struck.

Causal Verbs call for few remarks. It will be sufficient to quote the following examples, mostly taken from Mr. Bailey's work :—

khāṇā, to eat.

khalāṇā, to give to eat.

pīṇā, to drink.

piwāṇā, to give to drink.

ṣuṇṇā, to hear.

ṣuṇṇā, to cause to hear.

charṇā, to graze (intrans.). *chārṇā* or *charāṇā*, to graze (trans.).

Regarding the character in which the following specimen is recorded, see the remarks on p. 771.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

PAṄGWĀLĪ DIALECT.

(STATE, CHAMBA.)

ॐ ५० मी म्मद ब । १०३ म्मद द्युं
 ५० ३ दैलु ३ ५०द म्म आदगी उर
 म्मगी म । ३० द्युं आदगी द्दी मिती ।
 म्म म्मिदुं प्पुं १०३ म्मद द्युं म्मल म्मि
 म्मि तिती म्म म्मलधे म्मगी म्म ।
 तिती द्युं म्मल म्मिती म्मदुं म्म । ३० म्म
 म्मदुं ५० ३० तिती म्मलधे म्मलु ३०
 म्म । ३० म्म म्मध म्मलु लम् । ३०
 म्मिदुं म्मि म्म । तिती द्युं द्दी म्म
 म्मलु दिती । ३० द्युं म्म म्मि म्मि म्मि
 म्मि म्मिदि म्मिदि म्मिदि ५० ५० । ३०
 म्मि म्मि म्मि । ३० ३० म्मि म्मि म्मि

दैलुं मे दउं गी जउं जगे उने । उने
 खइ जे गुडी गी उनी उं जउं सुख
 गइ लग । जउं जपुं दउं जे मली
 जउं उं उने जे दउं उं दउं जे सुग
 यप मिज जउं उं यप मिज । जय उं
 जे ज उं जे गे न उं । जिउं उं जगे
 उने जिउं गे दी वष । उं जउं उं जगे
 जपुं दउं उने जे ग । उं उं सुख जे
 जगे जगे दउं जे मउं लगी जगे उं जगे
 मिती गल जगे जगे जगे मिती ।

जे दैलुं उं दउं जउं सुग दी
 यप मिज उं उं दी यप मिज । उं उं
 जे जउं जिउं दउं । दउं जपुं जगे
 जे दैलुं जगे जगे लिजउं जगे

ਘਿਰੁ ਤੰ ਤੇਸ ਤੇ ਲੁਯ । ਤਬੇ ਯੰਗੁਠੀ
 ਲੁਯ ਖੁਠੇ ਤੁਠੇ ਲੁਯ । ਤੰ ਯਠੀ ਯੰ
 ਲ ਤੰ ਯਠੇ ਯਠ ਯੁਯ 23 ਜੰ ਯਯ
 ਜੰ ਖੁ ਜੰ ਤਿਕੰ ਸ ਤੁਠੇ ਖੁ ਜੰ
 ਜੰ ਸ । ਤੁਠੇ ਯਠੇ ਯਠ ਲਗੇ ॥

ਜੰ ਤੰ ਯਯ ਯੰ ਖੁ । ਜੰ ਤੰ ਜੀਤੰ
 ਜੰ ਯ ਤੰ ਤੰ ਯਠੀ ਤੰ ਯਠੇ ਯਠੇ ਜੁਠੇ ।
 ਤੰ ਤੰ ਯਠ ਯਠ ਤੰ ਤੰ ਤੰ ਪੁ ਯਠ ਲਗ
 23 ਜੰ ਤੰ ਤੰ । ਤੰ ਤੰ ਤੰ ਤੰ
 ਤੰ ਤੰ ਤੰ ਤੰ ਤੰ ਤੰ ਤੰ ਤੰ ਤੰ ਤੰ
 ਯਠ ਲੁਠੀ ਜੰ ਜੰ ਜੰ
 ਤੰ ਯਠ ਪੁਠੇ । ਤੰ ਜੰ ਯਠੇ
 ਯ ਤੰ ਤੰ ਤੰ ਤੰ ਤੰ । ਤੰ
 ਤੰ ਤੰ ਤੰ ਤੰ

ਥੁਥੁ ਲਗ । ਯਪੁ ਯੁਠਿ ਤੇ ਧੰਲੁ
 ਲਗ ਤੇ ਸੰ ੨੩ੀ ਯੁ ਤੰ ਏਤਲ ਖੀ
 ਤੰ ਧੰ ਖਿਯੰ ਯੁ ਤੰ ਯੁ ਠਿਯੰ ਤੰ ਸੰ ਠੇ
 ਠਿਯੰ ਠਿਯੰ ਧੀ ਠਿਯੰ ਖੀ ਯੁਠਿ ਯੁਪੁ
 ਯੁਠਿਯੰ ਖੀ ਸੰ ਠਿਯੰ ਠਿਯੰ । ਸੰਠਿ ਤੰ
 ਠਿਯੰ ਠਿਯੰ ਤੰ ਠਿਯੰ ਸੰਠਿ ਸੰ
 ਸੰਠਿ ਠਿਯੰ ਤੰ ਤੰ ਸੰਠਿ ਸੰਠਿ ਠਿਯੰ
 ਠਿਯੰ । ਤੰਠਿ ਤੰਠਿ ਸੰ ਧੰਲੁ ਤੰ ਠਿਯੰ
 ਤੰ ਸੰ ਸੰ ਠਿਯੰ । ਸੰ ਸੰ ਠਿਯੰ
 ਠਿਯੰ ਸੰ ਸੰ ਤੰ ਠਿਯੰ । ਤੰਠਿ
 ਠਿਯੰ ਠਿਯੰ ਠਿਯੰ ਠਿਯੰ ਤੰ ਠਿਯੰ ਠਿਯੰ
 ਤੰਠਿ ਠਿਯੰ ਠਿਯੰ ਤੰ ਤੰਠਿ ਸੰ
 ਠਿਯੰ ਸੰ ਸੰ ਤੰ ਤੰਠਿ ਸੰ ਠਿਯੰ
 ਸੰਠਿ ਸੰ ॥

WESTERN PAHĀRI (CHAMĒĀLI).

PANGWĀLI DIALECT.

(STATE, CHAMBA.)

TRANSLITERATION AND TRANSLATION.

-Ik baũ dō kōā thē. Maṭṭar kōā apũ baũ-jē
(Of) one father two sons were. The-younger son his-own father-to
 bōlū, 'hē bauā, mē ghar-bāri hēsā kēhri-dē.' Taũ
said, 'O father, my property(-of) share having-divided-give.' Then
 apũ ghar-bāri bāñṭi-ditti. Thōphē dhiārē patyōr maṭṭar
his-own property was-divided-out. A-few days after (by)-the-younger
 kōā apũ māl ikitṭh ki, phiri dūr-mulkhē naṣi-gā.
son his-own property together was-made, again in-a-far-country ran-away.
 Phiri apũ māl jarōṭi nuāi-chhāi. Jaũ sabh
Again his-own property (in-)debauchery was-squandered. When all
 nuāi-baṭi. taũ tēs-mulkhē kāl bhōi-gā; taũ sē
was-squandered-completely, then in-that-country a-famine became; then
 ḍhukhā maraṇ lagā. 'taũ saḥōkāre gī gā; tēni apũ
hungry to-die began. Then a-banker's house he-went; by-him (to-)his-own
 bāg sūr chāraṇ bidhā. Tēni apũ-manē ki,
field swine to-feed he-was-sent. By-him in-his-own-mind it-was-made,
 'jē śākrē sūr khātē inī-bichā aũ bi khāũ.' Taũ
'what husks the-swine eat those-from-among I too will-eat.' Then
 kōi nā dētā. Jaũ tēsē dhyān ā, unī bōlū,
any-one not gives. When his thought came, by-him it-was-said,
 'mē-bau gī kattē kamē hanē; tēnē khāṇ-jē matī
'my-father in-house how-many labourers are; to-them eating-for much
 rōṭi hanī, tā aũ ḍhukhā maraṇ lagā. Aũ apũ baũ-jē
bread is, and I hungry to-die began. I my-own father-to
 chali-ghētā, tā tēs-jē bōtā, "hē bauā, mē surgē pāp
am-going-away, and him-to I-am-saying, "O father, by-me of-heaven sin
 kiā atē tē bi pāp kiā; ab tē kōā bhūṇē
was-committed and thy even sin was-committed; now thy son to-be
 jōgā nā rēhā; jīũ hōr kāmē hanē, tiũ mō bi rakkh."'
worthy not I-remained; as other labourers are, so me too keep."'
 Taũ kharā bhōi-kāi apũ baũ ḍakhē-jē gā. Taũ-tā
Then erect become-having his-own father direction-to he-went Still

dūr thyā, sē kāi-kāi baũ-jē dāh lagi-kāi bhōi ;
far he-was, him seen-having father-to compassion begun-having became ;
 dōuṛ ditti, gal kyāri kī, phāchī ditti.
running was-given, (on-)neck embracing was-made, kisses were-given.

Kōā bōlū, 'hē bauā, aũ (for mē) surgā bī pāp kiā
The-son said, 'O father, by-me (of-)heaven even sin was-committed
 tã tē bī pāp kiā, tã tē kōā aũ kiū baṇu ?'
and thy even sin was-committed, and thy son I how may-be-made ?'

Baũ apũ kāmē-jē bōlū, 'kharē kharē
The-father his-own labourer-to said, 'good good
 likṛē kaḍḍhī-ghinā, tã tēs-jē luā ; hatthē aṅgūṭhi
clothes bring-ye-forth, and him-to put-ye-on ; on-hand a-ring
 luā, khūrē juṭē luā, tã baḍḍī dhām lā, tã badhē
put-ye, on-feet shoes put-ye-on, and a-great feast prepare-ye, and happiness
 korā, yukā ēh mē kōā mō-thyā, sē jintā sā ; hērau-thyā, sē
make-ye, because this my son dead-was, he living is ; lost-was, he
 mēi-gā.' Taũ badhē karan lagē.
found-went.' Then merriments to-make they-began.

Jēṭhā kōā bāg thyā. Jōũ gihē nir ā,
The-elder son (in-)the-field was. When of-the-house near he-came,
 taũ ghīt ḍhēsṛū rōwā śunā. Taũ ik kāmā bhyā ;
then singing dancing noise was-heard. Then one labourer was-called ;
 tēs puchchhaṇ lagā, 'ēh kī bhō-sū ?' Unī tas-jē
him to-ask he-began, 'this what becoming-is ?' By-him him-to
 bōlū, 'tē bhāi āũ-sā, tã tē baũ dhām
it-was-said, 'thy younger-brother come-is, and (by-)thy father a-feast
 lāũ-sī, kī sē rāj-bāj puḷjā.' Taũ sē chakhlō-ā ; tã
prepared-is, that he safe-sound arrived.' Then he angry-came ; then
 antar nā gā. Taũ baũ bēhar āi-kāi thuthaṇ
inside not he-went. Then the-father outside come-having to-conciliate
 lagā. Apũ baũ-jē bōlaṇ lagā, 'hēr, mē ētti barē
began. His-own father-to to-say he-began, 'see, by-me so-many years
 tē tēhal kī, tē bōk-kiā bāhar nā bhōā ; tē mō-jē
thy service was-done, thy sayings-from out not I-became ; by-thee me-to
 ik chhēlū bī nā dittū kī aũ apũ bachhbhēi-kanē
one kid even not was-given that I my-own friends-with
 mōj katath. Jōũ tē kōā ā, jēn tē
happiness might-have-made. When thy son came, by-whom thy
 māl jarōṭi-mē guāi-chhāi, taũ tasi-dōsti dhām lāi.
property prostitutes-in was-wasted-away, then him-for a-feast was-prepared.'

Unī us-jē bōlū, ' hē kōā, tū rōj mō-kē asū ;
By-him him-to it-was-said, ' O son, thou daily (always) me-with art ;
 jē mō-kē asū, sē sabh tē asū ; taū asī badhē bī
whatever me-with is, that all thine is ; then we happiness also
 karan tā khusī bī bhūṇ thiā, kī tē bhāi
to-enjoy and happy also to-become was (proper), that thy younger-brother
 mō-thiā, sē jintā sā ; hīrau-thyā, ab mēi-gā.
dead-was, he living is ; lost-was, now found-went.'

LIST OF STANDARD WORDS AND

English.	Chamṣīl.	Gādi or Bharmauri.
1. One	Ikḱ	Ak
2. Two	Də	Dāi
3. Three	Trai	Trāi
4. Four	Chaur	Chaur, chōūr
5. Five	Pañj	Pañj
6. Six	Chhi	Chhiḱ
7. Seven	Satt	Satt
8. Eight	Aṭṭh	Aṭṭh
9. Nine	Nau	Nau
10. Ten	Das	Dakh
11. Twenty	Bih	Bih, bihi
12. Fifty	Pañjah	Pañjah
13. Hundred	Sau	Khau
14. I	Haū	Aū, mū, āū
15. Of me	Mērā	Mērā
16. Mine	Mērā	Mērā
17. We	Asi	Assē, assū
18. Of us	Hamārā	Indhā
19. Our	Hamārā	Indhā
20. Thou	Tā	Tā
21. Of thee	Tērā	Tērā
22. Thine	Tērā	Tērā
23. You	Tuēi	Tussē, tussē
24. Of you	Tumhārā	Tundhā
25. Your	Tumhārā	Tundhā

PHRASES IN THE CHAMĒĀĪ DIALECTS.

Chorāhi.	Paṅgwāli.	English.
Ak, ikk	Yak, ik	1. One.
Dā, dōt	Dāi, dō	2. Two.
Trē, trāi	Tlāi	3. Three.
Chōṅr	Chaur	4. Four.
Pañj	Pañj	5. Five.
Chhē, chhā	Chhēā, chhē	6. Six.
Satt	Satt	7. Seven.
Atṭh	Atṭh	8. Eight.
Naō	Naō	9. Nine.
Daś	Daś	10. Ten.
Bih	Bih	11. Twenty.
Pañjāh	Pañjāh	12. Fifty.
Śo	Sao	13. Hundred.
Aū	Aū	14. I.
Miṅḍa	Mē, mā	15. Of me.
Miṅḍā	Mē, mā	16. Mine.
Abē	Aa, āa	17. We.
Asēṛā	Hē	18. Of us.
Asēṛā	Hē	19. Our.
Tū	Tā	20. Thou
Tiṅḍā	Tē, tā	21. Of thee.
Tiṅḍā	Tē, tā	22. Thine.
Tōhē, tōē	Tua, tūh	23. You.
Tuhārā, tuārā	Tūh	24. Of you.
Tuhārā, tuārā	Tūh	25. Your.

English.	Chamṣāl.	Gādi or Bharmauri.
26. He	Ō, sē	Ōh, uh, sē
27. Of him	Ueṣ-rā	Ueṣrā
28. His	Ueṣ-rā	Ueṣrā
29. They	Ō, sē	Ōh, sē
30. Of them	Unhē-rā	Unhērā, unhārā, nārā
31. Their	Unhē-rā	Unhērā, unhārā, nārā
32. Hand	Haṭh	Haṭh
33. Foot	Paṛ	Paṛaṛ
34. Nose	Nakk	Nakk
35. Eye	Hakk	Hākkhrī, hākkhar
36. Mouth	Mūh	Mūh
37. Tooth	Dand	Dand
38. Ear	Kann	Kann
39. Hair	Baḷ	Khārāḷ
40. Head	Sar	Śir
41. Tongue	Jibbh	Jibbh
42. Belly	Pēṭ	Pēṭ
43. Back	Piṭṭh	Piṭṭh
44. Iron	Lohā	Lohā
45. Gold	Sunnā	Sunnā
46. Silver	Chāndī	Chāndī
47. Father	Bah, babb	Bah
48. Mother	Mā	Mā, ijt, ijai
49. Brother	Bhāī	Bhāī
50. Sister	Bhēp, baihp	Bhēp
51. Man	Māphū, ādmī	Māphū
52. Woman	Trimat	Trimat

Churālī.	Paṅgwāḷī	English.
Ó	Sē, oh	26. He.
Usērā	Ēsā	27. Of him.
Usērā	Ēsā	28. His.
Ó	Un	29. They.
Unhērā	Un-kēā	30. Of them.
Unhērā	Un-kēā	31. Their.
Hatth, hatt	Hatth	32. Hand.
Paṛ, pōṛ	Khūr, khūr	33. Foot.
Nak	Nak, nakh	34. Nose.
Ṭir, ākhrī	Ṭir	35. Eye.
Mūh	Āsi	36. Mouth.
Dant	Dant, dand	37. Tooth.
Kann	Kann	38. Ear.
Kēs, sīruāḷ	Kēs	39. Hair.
Śir	Magar, kupāl	40. Head.
Jibh	Jibh	41. Tongue.
Paiṭ	Pēṭ	42. Belly.
Piṭṭh	Piṭṭh	43. Back.
Lohā	Lohā	44. Iron.
Sunnā	Sunnā	45. Gold.
Chāḍī	Ruppā	46. Silver.
Babb, babb	Bau, babb, baū	47. Father.
Yāhē, mā	Ī, ijji	48. Mother.
Bhāt, bhāñ	Bhāñ (<i>elder</i>), bhāñ (<i>younger</i>), bhāñ	49. Brother.
Bhīṇ (<i>younger</i>)	Dādī, dēddī (<i>elder</i>), bhain (<i>younger</i>)	50. Sister.
Māhūñ, māṛḍā	Māhūñ, māḥḥḥ, māṛḍ	51. Mau.
Ṭriṇāt	Jhalāḥḥ, jēllāḥḥ	52. Woman.

English.	Charakāli.	Gādi or Dharmauri.
53. Wife	Lāri	Lāri, nabi, bōṭari
54. Child	Bachohā, jāgat, kuṛi (<i>a girl</i>)	Nikkā, bachohā
55. Son	Putr, puttār	Putr
56. Daughter	Dhiñ	Dhiñ
57. Slave	Kammā	Kāmā
58. Cultivator	Karsān	Karsān
59. Shepherd	Pubāl, puhālā	Pāhl, pubāl
60. God	Parmēsūr	Pramēsūr
61. Devil	Bhūt, pasāoh	Rākis, bhūt
62. Sun	Suraj	Sūraj, dhyārā
63. Moon	Chandramā	Chandarmā
64. Star	Tārā	Tārā
65. Fire	Agg	Āg
66. Water	Pāpi	Pāpi
67. House	Ghar	Ghar
68. Horse	Ghōṛā	Ghōṛā
69. Cow	Gā	Gā
70. Dog	Kutā	Kutr, kutār
71. Cat	Billi	Billi, bilāri
72. Cook	Kukkaṛ	Kukaṛ
73. Duck	Batak	Batak
74. Ass	Khōtā, gadhā	Khōtā, gadbā
75. Camel	Ūṭ	Ūṭ
76. Bird	Chiri, obirā	Chiri
77. Go	Jā	Gāh
78. Eat	Khā	Khā
79. Sit	Baih	Bekh

Chorāhī.	Paṅgwāli.	English.
Jō	Jōli, dḡōli	53. Wife.
Bachohā	Bachchā	54. Child.
Pattar	Kōḡ	55. Son.
Dhiū, dhōū	Kāi, kuṛi	56. Daughter.
Kāmā	Kamā, kāmā	57. Slave.
Kirān	Jindār	58. Cultivator.
Puāl	Puhāl	59. Shepherd.
Parmēsūr	Parmēsūr	60. God.
Bhōt	Bhōt	61. Devil.
Sūrj, dīh	Dēs	62. Sun.
Chandramā, śukḷi	Jōsan	63. Moon.
Tārā	Tārā	64. Star.
Agg	Ag	65. Fire.
Pāpi	Pāpi	66. Water.
Ghar	Gih, gi	67. House.
Ghōṛā	Ghōṛā	68. Horse.
Gā	Gorā, gā	69. Cow.
Kuttā	Kuttar	70. Dog.
Billi, bārāli	Bālī, bālī	71. Cat.
Kukkhar	Kukkar	72. Cock.
Batak	Batak	73. Duck.
Khōṭā, gadhā	Khōṭā, gadhā	74. Ass.
Ūṭ	Ūṭ	75. Camel.
Chīṛi, pākhrū	Chārī, pākhrū	76. Bird.
Gāh	Gā	77. Go.
Khā	Khā	78. Fat.
Bēḡ	Bīḡ	79. Sit.

English.	Chamšālī.	Gādi or Bharmaurī.
80. Come	Ā, (inj.) inā	Āl
81. Beat	Mār	Mār
82. Stand	Kharā hō	Kharā bhō
83. Die	Mar	Mar
84. Give	Dē	Dē
85. Run	Dor	Daur
86. Up	Uppar	Upar
87. Near	Nērē, nrī	Nērē
88. Down	Jhik	Bunh
89. Far	Dūr	Dūr
90. Before	Aggē	Agūh
91. Behind	Pichhō	Pichūh
92. Who	Kun	Kun
93. What	Kai	Kiā, kyā
94. Why	Kiñjō	Kajo
95. And	Hōr, atē	Atē, hōr
96. But	Par	Par
97. If	Jē	Jē
98. Yes	Hā	Hā
99. No	Nā	Nā
100. Alas	Hē	Hē
101. A father	Bab	Bab
102. Of a father	Babbē-rā	Babā-rā, babbē-rā
103. To a father	Babbā-jō	Babā-jō
104. From a father	Babbā-kachhā	Babā-thaū
105. Two fathers	Dō babb	Dōl bab
106. Fathers	Babb	Bab

Churāhi.	Paṅgwāḷ.	Englieb.
Ā, āēh	Āi	80. Come.
Mār	Kuṭṭ	81. Beat.
Khaṛē nṭh	Khaṛā bhō	82. Stand.
Mar	Mar	83. Die.
Dē	Dē	84. Give.
Dauṛ, khitḍē, naē	Dōṛ, naē	85. Run.
Upar, ubrō	Baṭh	86. Up.
Niṛ, lādhō	Niṛ	87. Near.
Hēth, iṇḍō	Bunh, ūṛō	88. Down.
Dūr	Dūr	89. Far.
Aggē, aggar, hāgrō, agrhō	Agar	90. Before.
Pichchō, pichchō	Patū, patā	91. Behind.
Kaṇḍ	Kaṇ	92. Who.
Kutū, kitū	Ki	93. What.
Kaini, kēni	Kis	94. Why.
Hōr	Hōrā	95. And.
Par	Par	96. But.
Jē	Yit	97. If.
Hā	Ā	98. Yes.
Nā	Nā	99. No.
Hāō	Hāō	100. Alas.
Babb	Bau	101. A father.
Babbē-ra	Bauō	102. Of a father.
Babbē-ni, babbē-ni	Bau-jō	103. To a father.
Babbā-kana, babbē-kanā	Bau-kiā	104. From a father.
Dō babb	Dōi bau	105. Two fathers.
Babb	Bau	106. Fathers.

English.	Chambāli.	Gādi or Bharmauri.
107. Of fathers . . .	Babbā-rā . . .	Babā-rā . . .
108. To fathers . . .	Babbā-jō . . .	Babā-jō . . .
109. From fathers . . .	Babbā-kachhā . . .	Babā-thaū . . .
110. A daughter . . .	Dhīā . . .	Dhīā, kuḷi . . .
111. Of a daughter . . .	Dhīā-rā . . .	Dhīā-rā, kuḷi-rā . . .
112. To a daughter . . .	Dhīā-jō . . .	Dhīā-jō, kuḷi-jō . . .
113. From a daughter . . .	Dhīā-kachhā . . .	Dhīā-thaū, kuḷi-thaū . . .
114. Two daughters . . .	Dō dhīā . . .	Dōi dhīā, dōi kuḷi . . .
115. Daughters . . .	Dhīā . . .	Dhīā, kuḷi . . .
116. Of daughters . . .	Dhīā-rā . . .	Dhīā-rā, kuḷi-rā . . .
117. To daughters . . .	Dhīā-jō . . .	Dhīā-jō, kuḷi-jō . . .
118. From daughters . . .	Dhīā-kachhā . . .	Dhīā-thaū, kuḷi-thaū . . .
119. A good man . . .	Bhalē ādmi . . .	Kharē māhṇā . . .
120. Of a good man . . .	Bhalē ādmi-rā . . .	Kharē māhṇā-rā . . .
121. To a good man . . .	Bhalē ādmi-jō . . .	Kharē māhṇā-jō . . .
122. From a good man . . .	Bhalē ādmi-kachhā . . .	Kharē māhṇā-thaū . . .
123. Two good men . . .	Dō bhalē ādmi . . .	Dōi kharē māhṇā . . .
124. Good men . . .	Bhalē ādmi . . .	Kharē māhṇā . . .
125. Of good men . . .	Bhalē ādmiā-rā . . .	Kharē māhṇā-rā . . .
126. To good men . . .	Bhalē ādmiā-jō . . .	Kharē māhṇā-jō . . .
127. From good men . . .	Bhalē ādmiā-kachhā . . .	Kharē māhṇā-thaū . . .
128. A good woman . . .	Bhalī trimat . . .	Kharī trimat . . .
129. A bad boy . . .	Burā jāgat . . .	Burā gabhrā . . .
130. Good women . . .	Bhalī trimatā . . .	Kharī trimat . . .
131. A bad girl . . .	Burī kuḷi . . .	Burī kuḷi . . .
132. Good . . .	Bhalā, kharā . . .	Kharē, bhalā . . .
133. Better . . .	(Us-kachha) kharā . . .	Matā kharē . . .

Churālī.	Paṅgwāll.	English.
Babbē-rā	Bauṣ	107. Of fathers.
Babbā-nī, babbē-nī	Bau-jē	108. To fathers.
Babbā-kanā, babbē-kanā	Bau-kiā	109. From fathers.
Dhāt	Kāi	110. A daughter.
Dhēnā-rā	Kāi-ē	111. Of a daughter.
Dhēnā-nī	Kāi-jē	112. To a daughter.
Dhēnā-kanā	Kāi-kiā	113. From a daughter.
Dō dāḷiṣ	Dāi kāi	114. Two daughters.
Dhēnē	Kāi	115. Daughters
Dhēnā-rā	Kāi-ē	116. Of daughters.
Dhēnā-nī	Kāi-jē	117. To daughters.
Dhēnā-kanā	Kāi-kiā	118. From daughters.
Bhalā mēhṇū	Bhalē mēhṇū	119. A good man.
Bhalē mēhṇū-rā	Bhalē mēhṇū-ē	120. Of a good man.
Bhalē mēhṇū-nī	Bhalē mēhṇū-jē	121. To a good man.
Bhalē mēhṇū-kanā	Bhalē mēhṇū-kiā	122. From a good man.
Dō bhalē mēhṇū	Dūi bhalē mēhṇū	123. Two good men.
Bhalē mēhṇū	Bhalē mēhṇū	124. Good men.
Bhalē mēhṇū-rā	Bhalē mēhṇū-ē	125. Of good men.
Bhalē mēhṇū-nī	Bhalē mēhṇū-jē	126. To good men.
Bhalē mēhṇū-kanā	Bhalē mēhṇū-kiā	127. From good men.
Bhalī trīmat	Bhalī jhalēṇū	128. A good woman.
Burā gabhrū	Burā kōā	129. A bad boy.
Bhalī trīmatē	Bhalī jhalēnū	130. Good women.
Burī kuḷī	Burī kūi	131. A bad girl.
Bhalā, kharā	Bhalā, kharā	132. Good.
(Ēs-kanā) kharā	(Tēs-kiā) kharā	133. Better.

English.	Chamṣāṭi.	Gādi or Bhamauri.
134. Best	Sabhi-kaohhā kharā	Sabhi-thaū kharā
135. High	Uohohā	Uthrā
136. Higher	(Us-kaohh) nohohā	Matā uthrā
137. Highest	Sabhi-kaohhā nohohā	Sabhi-thaū uthrā
138. A horse	Ghōrā	Ghōrā
139. A mare	Ghōri	Ghōri
140. Horses	Ghōrē	Ghōrē
141. Mares	Ghōri	Ghōri
142. A bull	Sānh	Sānh
143. A cow	Gā	Gā
144. Bulls	Sānh	Sānh
145. Cows	Gāi	Gāi
146. A dog	Kuttā	Kutr
147. A bitch	Kutti	Kutri
148. Dogs	Kuttē	Kutr
149. Bitches	Kutti	Kutri
150. A he-goat	Bakrā	Bakrā
151. A female goat	Bakri	Bakri
152. Goats	Bakrē	Bakrē
153. A male deer	Harā	Harā
154. A female deer	Harpi	Harpi
155. Deer	Harā	Harā
156. I am	Haū hai	Aū hū, hā
157. Thou art	Tū bai	Tū hāi, hā
158. He is	Ō hai	Ōh hā
159. We are	Aai hin	Aaō hū, han
160. You are	Tust hin	Tussō hin, han

Churāhi.	Paṅgwālī	Engleb.
Sabhā-kānā kharā . . .	Sabī-kiā kharā . . .	134. Best.
Uthṛā	Uthā	135. High.
Ēs-kānā nthṛā	(Tēs-kiā, nthā	136. Higher.
Śabhā-kānā nthṛā	Sabī-kiā nthā	137. Highest.
Ghōṛā	Ghōṛā	138. A horse.
Ghōṛī	Ghōṛī	139. A mare.
Ghōṛā	Ghōṛā	140. Horses.
Ghōṛī	Ghōṛī	141. Mares.
Dānt	Chūr	142. A bull.
Gā	Gōṛā	143. A cow.
Dānt	Chūr	144. Bulls.
Gāī	Gōṛā, chūr	145. Cows.
Kuttā	Kuttār	146. A dog.
Kuttī	Kuttī	147. A bitch.
Kuttā	Kuttā	148. Dogs.
Kuttī	Kuttī	149. Bitches.
Bakrā	Bakrā	150. A he-goat.
Bakrī	Bakrī	151. A female goat.
Bakrā	Bakrā	152. Goats.
Harān	Harān	153. A male deer.
Harāī	Harāī	154. A female deer.
Harān	Harān	155. Deer.
Aū ā	Aū āsā, ās, ās	156. I am.
Tā ā, ās	Tā āsā, ās, ās	157. Thou art.
Ō ā, ās	Sē āsā, ās, ās, āhī	158. He is.
Ahā ās	As āsā, ās, ās	159. We are.
Tāhā ās	Tus āsā, ās, ās	160. You are.

English.	Chambhali.	Gādi or Bharmauri.
161. They are	Ō hin	Ōh hin, han
162. I was	Hañ thiya	Añ thā
163. Thou wast	Tñ thiya	Tñ thñ
164. He was	Ō thiya	Ōh thā
165. We were	Aañ thiya	Aasē thie
166. You were	Tuañ thiya	Tusē thie
167. They were	Ō thiya	Ōh thie
168. Be	Ho	Bho
169. To be	Hāñā	Bhōñā
170. Being	Hundā	Bhōndā
171. Having been	Hōi-kari	Bhōchh-kari
172. I may be	Hañ hōñ	Añ bhuchhñ
173. I shall be	Hañ hōlā	Añ bhōlā, bhuchhñlā
174. I should be	Hañ hundā	
175. Beat	Mār	Mār
176. To beat	Mārñā	Mārñā
177. Beating	Mārdā	Mārdā
178. Having beaten	Mārī-kari	Mārī-kari
179. I beat	Hañ mārdā	Añ mārdā, mārandā, mārdñ
180. Thou beatest	Tñ mārdā	Tñ mārdā, mārandā, mārdñ
181. He beats	Ō mārdā	Ōh mārdā, mārandā
182. We beat	Aañ mārdā	Aasē mārdā, mārandā, mārdñ
183. You beat	Tuañ mārdā	Tusē mārdā, mārandā, mārdñ
184. They beat	Ō mārdā	Ōh mārdā, mārandā
185. I beat (<i>Past Tense</i>)	Mañ mārdā	Mañ mārdā
186. Thou beatest (<i>Past Tense</i>)	Tañ mārdā	Tañ mārdā
187. He beat (<i>Past Tense</i>)	Unī mārdā	Unī mārdā

Churabi.	Pangwaji.	English.
Ó até	Sé asé, sé, as, ahi	161. They are.
Aú thèá	Aú thyá	162. I was.
Tá thèr	Tá thyá	163. Thou wast.
Ó thèá	Sé thyá	164. He was.
Ahé thíé	As thyé	165. We were.
Tuhé thíé	Tus thyé	166. You were.
Ó thíé	Sé thyé	167. They were.
Bho	Bho	168. Be.
B	Bhópá	169. To be.
Bhundá, bhór	Bhũtá	170. Being.
Bhói-kari	Bhói-kari, bhói-kai	171. Having been.
Aú bhóá	Aú bhóá	172. I may be.
Aú bhómá	Aú bhói	173. I shall be.
Aú bhóntá, bhuudá	Aú bhũtá	174. I should be.
Már	Kuṭṭ	175. Beat.
Márná, mápá	Kuṭṭná	176. To beat.
Márdá, mártá	Kuṭṭdá	177. Beating.
Márl-kari	Kuṭṭi-kai	178. Having beaten.
Aú mártá, mártá á, á mártá	Aú kuṭṭá	179. I beat.
Tá mártá, mártá á, á mártá	Tá kuṭṭá	180. Thou beatest.
Ó mártá, mártá á, á mártá .	Sé kuṭṭá	181. He beats.
Ahé márté, mártaté, áté márté.	As kuṭṭé	182. We beat.
Tuhé márté, mártaté, áté márté.	Tus kuṭṭé	183. You beat.
Ó márté, mártaté, áté márté	Sé kuṭṭé	184. They beat.
Mí mártá	Máí kuṭṭá	185. I beat (<i>Past Tense</i>).
Tí mártá	Táí kuṭṭá	186. Thou beatest (<i>Past Tense</i>).
Untí mártá	Téni kuṭṭá	187. He beat (<i>Past Tense</i>).

English.	Chambāji.	Gādi or Bharmauri.
188. We beat (<i>Past Tense</i>)	Asã mārēā	Assē mārū
189. You beat (<i>Past Tense</i>)	Tusã mārēā	Tussē mārū
190. They beat (<i>Past Tense</i>)	Unhã mārēā	Ūiyē mārū
191. I am beating	Haũ mārđā hai	Aũ mārđā-hũ, mārđā-hũ
192. I was beating	Haũ mārđā-thiyā	Aũ mārđā-thū
193. I had beaten	Maĩ mārđā-thiyā	Maĩ mārū-thū
194. I may beat	Haũ mārã	Aũ mārã, mārũ
195. I shall beat	Haũ mārłā	Aũ mārłā, mārũłā
196. Thou wilt beat	Tū mārłā	Tū mārłā
197. He will beat	Ō mārłā	Ōh mārłā
198. We shall beat	Asi mārłē	Assē mārłē, mārũłē
199. You will beat	Tusi mārłē	Tussē mārłē
200. They will beat	Ō mārłē	Ōh mārłē
201. I should beat	Haũ mārđā . . . .	.....
202. I am beaten	Haũ mārđā jāndā-hai	Aũ mārđā gāhndē
203. I was beaten	Haũ mārđā jāndā-thiyā	Aũ mārđā gāhndē-thū
204. I shall be beaten	Haũ mārđā-jāllā	Aũ mārđā gāhłē
205. I go	Haũ jāndā	Aũ gāhndē, gāhndũ
206. Thou goest	Tū jāndā	Tū gāhndē
207. He goes	Ō jāndā	Ōh gāhndē
208. We go	Asi jāndē	Assē gāhndē
209. You go	Tusi jāndē	Tussē gāhndē
210. They go	Ō jāndē	Ōh gāhndē
211. I went	Haũ gēā	Aũ gō, gāhndū-rē
212. Thou wentest	Tū gēā	Tū gō, gāhndū-rā
213. He went	Ō gēā	Ōh gō, gāhndū-rē
214. We went	Asi gēā	Assē gō, gāhndū-rē

Churabi.	Pasgwall.	English.
Ahē mārēā . . .	As kuṭṭā . . .	188. We beat (<i>Past Tense</i>).
Tuhē mārā . . .	Tus kuṭṭā . . .	189. You beat (<i>Past Tense</i>).
Urā mārēā . . .	Tēuhi kuṭṭā . . .	190. They beat (<i>Past Tense</i>).
Aū mārē-ā . . .	Aū kuṭṭā asē . . .	191. I am beating.
Aū mārē-thēā . . .	Aū kuṭṭā thyē . . .	192. I was beating.
Mī mārē-thēā . . .	Maī kuṭṭā-thyē . . .	193. I had beaten.
Aū mārā . . .	Aū kuṭṭā . . .	194. I may beat.
Aū māmnā . . .	Aū kuṭṭā . . .	195. I shall beat.
Tū mārēā . . .	Tū kuṭṭā . . .	196. Thou wilt beat.
Ō mārēā . . .	Sē kuṭṭā . . .	197. He will beat.
Ahē māmmē . . .	As kuṭṭū . . .	198. We shall beat.
Tuhē mārēle . . .	Tus kuṭṭel . . .	199. You will beat.
Ō mārēle . . .	Sē kuṭṭel . . .	200. They will beat.
Aū mārē, mātā . . .	Aū kuṭṭā . . .	201. I should beat.
Aū mārē-gāthā . . .	Aū mārē-ghētē . . .	202. I am beaten.
Aū mārē-gē . . .	Aū mārē-gē . . .	203. I was beaten.
Aū mārē-gammā . . .	Aū mārē-ghē . . .	204. I shall be beaten.
Aū gāthā . . .	Aū ghētē . . .	205. I go.
Tū gāthā . . .	Tū ghētē . . .	206. Thou goest.
Ō gāthā . . .	Sē ghētē . . .	207. He goes.
Ahē gāthē . . .	As ghētē . . .	208. We go.
Tuhē gāthē . . .	Tus ghētē . . .	209. You go.
Ō gāthē . . .	Sē ghētē . . .	210. They go.
Aū gē . . .	Aū gē . . .	211. I went.
Tū gē . . .	Tū gē . . .	212. Thou wentest.
Ō gē . . .	Sē gē . . .	213. He went.
Ahē gē . . .	As gē . . .	214. We went.

English.	Chundāp.	Gādī or Bhavmaurī.
215. You went . . .	Tuāi gē	Tuāśē gē, guohhūrē . . .
216. They went . . .	Ō gē	Ōh gē, guohhūrē . . .
217. Go	Jē	Gēh
218. Going	Jāndā	Gēhndā
219. Gone	Gēō-rī	Gō, guohhūrā
220. What is your name ?	Tērā nā̄ knī hai ?	Tundhā nā̄ kyā ?
221. How old is this horse ?	Is ghōrē-rī kitnī umar hai ?	Ēs ghōrē-rī kētrī umbar hā ?
222. How far is it from here to Kashmir ?	Idhā-kachhā Kasmīr kitnē dūr hai ?	Īthiā-thaū Kasmīr kētrī dūr hā ?
223. How many sons are there in your father's house ?	Tumbhārē babbē-rē gharē kitnē puttār hai ?	Tērē babē-rē gharā-mā̄ kētrē putr hai ?
224. I have walked a long way to-day.	Ajj haū dūrā-tikar hapdē	Ajj nū matē dūr hapdhā .
225. The son of my uncle is married to his sister.	Mērē chāchē-rē puttārē usē-rī bhēp byāhi.	Mērē kakkū-rē putrē usē-rī bhōpī sētē byāh karā.
226. In the house is the saddle of the white horse.	Hachchhō ghōrē-rī kāthī gharē andar hai.	Hachchhō ghōrē-rī kāthī gharā-mā̄ hā.
227. Put the saddle upon his back.	Usē-rī piṭṭhi uppar kāthī bāh.	Usē-rī piṭṭhi-par kāthī pā .
228. I have beaten his son with many stripes.	Maī usē-rē putrā-jō matā mārē.	Usē-rē gabhrū-jō maī matē kōrō-sētē mārā.
229. He is grazing cattle on the top of the hill.	Sē dhārā-jō dhārē-rī chōṭī-par ohārā kardā hai.	Dhārā-rī chōṭī puṭhī gōrā ohārā-kardē-hā.
230. He is sitting on a horse under that tree.	Sē us rukkhē-rē hēṭh ghōrē-par biṭhō-rā-hē.	Ōh us rukkhā tajē ghōrē-par biṭhō-rā hā.
231. His brother is taller than his sister.	Usē-rā bhāī apnī bhēpī-kachhā lammā hai.	Usē-rē bhāī apnī bhēpī-thaū lammā hā.
232. The price of that is two rupees and a half.	Iddhē-rā mul dhāī rupayyē hai.	Usē-rē mul dhāī rupayyē hā.
233. My father lives in that small house.	Mērā bab us nikkē gharā andar rāhndā-hai.	Mērā bab us lauhkōrē gharā-mā̄ rāhndā-hā.
234. Give this rupee to him	Us-jō eh rupayyā dō	Ēh rupayyā us-jō dō .
235. Take those rupees from him.	Us-kachhā sē rupayyē lō	Ōh rupayyē us-thaū lō .
236. Beat him well and bind him with ropes.	Us-jō juṭī mār. atō jōṭī kanē jakar.	Us-jō dabi-karī mār, atō jōṭē-sētē bannh.
237. Draw water from the well.	Khāhā-kachhā pāpī kaḍh .	Khāhē-thaū pāpī kaḍh .
238. Walk before me	Mērē aggē chal . . .	Mērī agūh chal . . .
239. Whose boy comes behind you ?	Kuāc-rū jāgat tērē picchhō Indā-hai ?	Tērē picchhū kasē-rē gabhrū hā ohān-rē ?
240. From whom did you buy that ?	Taī nē kus-kachhā kharidē ?	Taī eh kas-thaū kharidē-hā ?
241. From a shopkeeper of the village.	Grāc-rē ikk hatwāpīc-kachhā.	Girā-rē hatwāpīc-thaū .

Churahī.	Paṅgwājj.	Engli-h.
Tuhē gēē	Tas gōō	215. You went.
Ō gēē	Se gōō	216. They went.
Gēā	Gā	217. Go.
Gāthā	Ghētā	218. Going.
Gēā	Gā	219. Gone.
Tiṇḍā nā kiṭṭ ā ? . . .	Tē nā ki ?	220. What is your name ?
Ēs ghorō-rī kētrōrī number ā ?	Ēh ghorā katt bahā bhāā ?	221. How old is this horse ?
Idhā-kanā Kāsmīr ketrōrī dūr ā ?	Īrīyā Kāsmīr kattūr dūr āhi ?	222. How far is it from here to Kashmir ?
Tiṇḍē-babbē-rē gharē kētrōrē puttār ātē ?	Tē banō gih katt kōā asē ?	223. How many sons are there in your father's house ?
Ajj aū harī dūr hanṭhā . . .	Ajj aū dūr hanṭhū . . .	224. I have walked a long way to-day.
Miṇḍē chachē-rē puttār usē- rī bhīnī-kanō janōī ki.	Mē kakkē kōā usē daddī dōī byāh.	225. The son of my uncle is married to his sister.
Gharē hachchhō ghorō-rī kāthī ā.	Ghē antar hachchhō ghōrō kāthī as.	226. In the house is the saddle of the white horse.
Usē-rī pitṭhī-par kāthī bhā.	Asē pitṭh-pitṭh kāthī rakkh.	227. Put the saddle upon his back.
Mī tisē-rē puttār pran māī mār dtīttī.	Mē asā kōā matā kuttā . .	228. I have beaten his son with many stripes.
Ō dhāvē-rī chōṭī pranī gōrū chātā-ā.	Ōh rehī chōṭī pitṭh gōrū chātā lagōrā usā.	229. He is grazing cattle on the top of the hill.
Sē us būttō bhēttḥ ghōrō pranī bhēthōrā-ā.	Ōh ghōrō pitṭh us bhāṭē pār bhīthōrā asā.	230. He is sitting on a horse under that tree.
Usē-rā bhāō usē-rī bhīnī- kanā lammā ā.	Usō bhāī usō daddī-kiā lammē asā.	231. His brother is taller than his sister.
Usē-rū mul adhēō rupayyō ā.	Usō mull adhāī rupayyā asā.	232. The price of that is two rupees and a half.
Miṇḍā bābb us nikkē gharā-mā bastā-ā.	Mē bau us māṭhōrē gih antar biētā āhi.	233. My father lives in that small house.
Us-nī rupayyō dē	Ēh rupayyā as-dī dē-dē . .	234. Give this rupee to him.
Ō rupayyō us-kanā lai . . .	As-kiā ōh rupayyō nō . . .	235. Take those rupees from him.
Us-nī jugṭī māri-kari dōrā- lā bannh.	Us-dī jugṭī kuttḥor rajurī lāī bannh.	236. Beat him well and bind him with ropes.
Khūhē-kanā pāpī kadḍh . . .	Khūhē-kiā pāpī kadḍh . . .	237. Draw water from the well.
Mū hāgrē ohal	Mē agar agar hanṭh . . .	238. Walk before me.
Kusē-rā gabhrā tiṇḍō pichchō ētē ?	Kasē kōā tē pātō itē ? . .	239. Whose boy comes be- hind you ?
Ō tāī kus-kanā mulō lōā ? . .	Tāī ōh kus kiā ghinā ? . .	240. From whom did you buy that ?
Girayyō-rē haṭṭīwānī-kanā	Gināō haṭṭīwānī-kiā . . .	241. From a shopkeeper of the village.

THE BHADRAWĀH GROUP.

Paṅgwālī has been, for questions of geographical convenience, classed as a dialect of Chamēālī. It is a mixed language, some of the speakers having immigrated from the hills of Bhadrawāh and the neighbourhood, while others came from Lahul and Kulu. It is, therefore, to be expected that in many particulars Paṅgwālī should agree with the various dialects of the Bhādrawāh group, and this is the fact. The latter group consists of three different forms of speech in which Western Pahārī is merging into Kāshmirī, and Paṅgwālī may, in this sense, be taken as also a member of the same group. It illustrates the first stage of merging, the Kāshmirī influence becoming stronger as we get into Bhadrawāh. On the other hand Paṅgwālī also shows signs of Chamēālī influence, and as it is spoken entirely within that state, I have classed it as a dialect of that language.

In dealing with Bhadrawāhī I shall frequently repeat the statements already made about Paṅgwālī, so as to make the information given on the following pages as complete as it stands.

The Bhadrawāh group includes the three following dialects:—

	Number of speakers, 1901.
Bhadrawāhī }	20,977
Bhalēsi }	4,540
Pādarī	—
TOTAL	25,517

No figures are available for the number of speakers in 1891, according to the census of which year the figures of this Survey have usually been calculated. The figures of the census of 1901 are, therefore, given instead.

Bhadrawāhī and Bhalēsi are both spoken in Bhadrawāh, a Jāgīr of the late Rājā Sir Amar Singh, lying within Kashmir territory, immediately to the north-west of Chamba State, and south of the Chenab river. By Bhadrawāhīs themselves the district is called Bhaḍhlā, with the accent on the second syllable, while Kāshmirīs call it Bōdarkāh. Bhalēsi is a form of Bhadrawāhī, spoken in Bhales, a valley a few miles to the east of the town of Bhadrawāh, and between it and the Chamba frontier.

Pādarī is the language of Padar, a mountainous portion of the Kashmir district of Ūdhampur. Padar, separated from Bhales by a valley only six or seven miles across, lies north of and contiguous to Pangī.¹ It occupies the valley of the Chenab from the Pangī frontier for about thirty miles down to the valley of Siri, where Kashtawār (or Kishtwar) begins. In Kishtwar the language is definitely a dialect of Kāshmirī. South and west of Bhadrawāh lies the main portion of the State of Jammu, the language of which is Ḍōgrī. North of Bhadrawāh we again have Kishtwar. We thus find that the languages of the Bhadrawāh group have Ḍōgrī and Chamēālī to their south and Ḍōgrī to their west. North of Padar lies the Zanskar range, beyond which we have Tibeto-Burman languages. On the other hand, north of Bhadrawāh and west of Padar we have the Kāshmirī of Kishtwar.

¹ Much of the above is taken from Mr. Grahame Bailey's *Languages of the Northern Himalayas*.

The three dialects are separately described below. Here it will suffice to draw attention to those points which they have in common.

In the pronunciation of the vowels they all closely follow Kāshmirī. Most marked is the tendency to epenthetic change which is a prominent feature of that language. By epenthesis is meant what is called in German *Umlaut*, i.e. the change in the sound of a vowel owing to the influence of a vowel in the next syllable, much as in English, the *a* in the word 'man' has become *e* in 'men' under the influence of the *i* in the old Anglo-Saxon '*manni.' So, in Kāshmirī, the base *māl-* means 'father.' When the letter *a* is added to form the nominative singular, the long *ā* becomes *o*, and we get *mól*^a, and when the letter *i* is added the *a* becomes *ō*, and we get the nominative plural *mōl*ⁱ.

Again, in Kāshmirī, the base of the word meaning 'a weaver' is *wāwar-*. If we add *a* to form the nominative singular, it changes the preceding *a* to *u*, so that we get *wāwaw*^a, but this new *u* in the second syllable again changes the preceding *ā* to *ō*, so that we ultimately get *wōwaw*^a. In Kāshmirī the rules under which these changes occur are now well known, and there is no difficulty in applying them. In the languages of the Bhadrawāh group, the examples available are too few in number to do more than satisfy us that epenthesis exists. They are not sufficiently numerous to enable us to form general rules. We must, therefore, content ourselves with quoting some typical examples.

The reader will have noted in the above Kāshmirī examples certain small letters written above the lines. These indicate a series of very short vowels ^o, ^e, ^o, ^o, and ^u much shorter than the ordinary short vowels of India. In fact, they are so short that they are often inaudible to a European. But, although they are so slight in sound they are of the greatest importance as regards epenthesis, as they regularly affect the sound of the preceding vowel.

These very short vowels are here mentioned, as they are also of common occurrence in Pādari.

We have already drawn attention to instances of epenthesis in Paṅgwālī and these need not be repeated. For Bhadrawāhī we may quote :—

<i>tshērō</i> , a he-goat,	<i>tshaili</i> , a she-goat.
<i>kō</i> , a boy,	<i>kūi</i> , a girl.
<i>batshī</i> , a cow,	oblique form <i>būtshē</i> .
<i>ghōri</i> , a mare,	oblique form <i>ghōūrē</i> .
<i>hāthī</i> , an elephant,	oblique form <i>haithē</i> .
<i>bitsharalō</i> , he will fall,	<i>bitsharailai</i> , she will fall.

Bhaḷēsī is very similar. Thus we have :—

<i>khirkēl</i> , he will fall,	<i>khirkūl</i> , she will fall.
<i>ūi</i> , come thou,	<i>ēiā</i> , come ye.

The infinitive 'to come' is *aiṅu*.

In Pādari epenthesis is much more prominent. We may quote :—

<i>gōbbhur</i> , a son,	<i>gōbhar</i> , sons.
<i>kōi</i> , a daughter,	<i>kūiar</i> , of a daughter.

<i>ghōrī</i> , a mare,	<i>ghūrēr</i> , of a mare.
<i>gā</i> , a cow,	<i>gōi</i> , cows.
<i>bhēṇ</i> , a sister,	<i>bhīṇ</i> , sisters.
<i>han°</i> , he is,	<i>hinī</i> , she is.
<i>ḍghāra</i> , fallen (masc.),	<i>ḍghairi</i> (fem.).
<i>bhō</i> , he became,	<i>bhūi</i> , she became.
<i>azna</i> , he comes; <i>aiznī</i> , she comes; <i>ōzul</i> , he will come; <i>azil</i> , she will come;	
<i>aznal</i> , you will come (masc.); <i>ēznīl</i> , you will come (fem.).	
<i>viśhul</i> , I shall sit; <i>bēsna</i> , thou wilt sit.	
<i>kōṭul</i> , he will strike; <i>kōṭēl</i> , she will strike.	

and many others.

In Pāḍari the vowel *y* is often inserted before *i* or *ē* as in Kāshmirī. Thus, *pyiṭṭh*, the back; *dyittā*, for *dittā*, given; *tyēkhan*, to write. So also the possessive pronouns *miūn*, my; *tiūn*, thy; *hiūn*, our, are little more than orthographical variations of *myūn*, *tyūn*, *hyūn*. The optional forms, *mēn*, *tēn* and *hēn*, show that the *yū* is merely a variant of *ē*.

There is one striking peculiarity of the treatment of consonants in the Bhadrawāh group. In Gādi and Churāhī we come across unexpected instances of the insertion of *r*, as in *bhrukkhnā* (Hindī *bhūkhā*), hungry; *bhradd* or *bhēḍḍū*, a sheep. In Paṅgwāli *bhrukkhnā* underwent a further change, becoming *ḍhukhā*. Here we have *bh* becoming *bhr*, and then becoming *ḍh*. In all this we see Tibeto-Burman influence. In Western Tibetan *br* is pronounced *dr* in Ladakhī and *ḍ* in the Lahul dialect (see Vol. II, Pt. i, pp. 54 and 70).

In the Bhadrawāh group there are numerous instances of this change. Very often *bhr* becomes *ḍhl* rather than *ḍh*.

Thus *ḍhlukkhō*, hungry (Bhad.¹).

bhra or *ḍhlā*, a brother (Bhad.).

bhrābū (Chamēāḷi), *bhrabbū* (Paṅg.).

ḍhlabbn (Bhad.), *ḍhlibbhū* (Bhaḷ.), a red bear.

bhēḍḍū, *bhradd* (Churāhī), *bhaiḍḍ* (Bhad.), *ḍhlēḍḍ* (Bhaḷ.), a sheep.

berāg (Kului), *ḍhlāhg* (Bhad.), *ḍlāg* (Bhaḷ.), *ḍlāhg* (? *ḍhlāhg*) (Pāḍ.), a leopard.

Cf. *Bhaḍhlā* (Bhad.), Bhadrawāh.

Sometimes *b* alone becomes *dl*, as in Bhad. *bandnū*, Pāḍ. *dland*, to bind. *Gr* becomes *ḍl* in Bhad. and Bhaḷ., *ḍlāū*, Sanskrit *grāma*, a village.

Again we find *tr* often becoming *tl* or *ṭl*, as in

tlāi (Paṅg.), *trāi* or *ilāi* (Bhad.), *tlāē* (Pāḍ.), three.

ṭhēṭṭl (Bhad.), Sanskrit *kshētra*, a field.

ṭhliggō (Bhad.), the back; *trak-* (Kāshmirī), *trika* (Sanskrit), the lower part of the back.

trī (India generally), *ṭhṭlī* (Bhad.), a woman.

kétrū or *kēṭlū*, how many? (Bhad.).

The Bhad. word for night, *ḍlaz*, also seems to belong to this set, but its origin is obscure.

¹ Bhad. = Bhadrawāhī. Bhaḷ. = Bhaḷāi. Paṅg. = Paṅgwāli. Pāḍ. = Pāḍari.

The change of *bhr* to *ḍhl* is very interesting, and has not been noted elsewhere. On the other hand there are several cases of *tr* becoming *ṭhl* in the Piśācha languages, as in the Pashai *puṭhlē* (Sanskrit *putra*), a son.

As usual in the neighbouring languages *ch* frequently becomes *ts* and *j* becomes *z* or *dz*. Thus in Bhad. we have *teūūr*, four; *tsarnū*, to graze; *ēṭshē*, the eye; *manz*, in; *zakhaṇ*, when; *zē*, who.

The letter *g* is liable to be dropped between two vowels, as in *laō* or *lagō*, *larō* or *lagōrō*, begun.

The letter *h* is sometimes prefixed, as in Bhad. *hāj*, a mother, elsewhere *ijjē*. In the middle of a word it is sometimes dropped, as in *chāṇū*, to wish.

As in the neighbouring dialects and also in the Piśācha languages, *d* shows a tendency to become *t*, especially in borrowed words. Thus, *antōr* (Persian *andar*), within; *zintū* (Persian *zinda*), alive; *dant* (Persian *dand*), a tooth; *dānt* (Kāshmiri *dānd*), a bull.

In the Chamba dialects we noticed how *r* becomes *ṛ* in *maṛd*, a man. The same change occurs in the Bhadrawāh group, and we also have *kōrā* or *kōṛī*, where? *zarā* or *zarī*, where; *irā* or *ērī*, here, and so on. In *kuī*, a girl, a medial *r* has been dropped, as in the Chamba dialect.

In Churāhī and Paṅgwāli we noticed how the possessive pronouns preferred cerebral letters. The same is the case in Pāḍarī, as will be seen from the following:—

	my	thy	our	your
Chamēāli	<i>mērā</i>	<i>tērā</i>	<i>hamārā</i>	<i>tumhārā</i> .
Bhadrawāhī	<i>mērū</i>	<i>tērū</i>	<i>ishū</i>	<i>tishū</i> .
Bhaḷēsī	<i>mēū</i>	<i>tēū</i>	<i>asērū</i>	<i>tusērū</i> .
Churāhī	<i>mīṇḍā</i>	<i>tīṇḍā</i>	<i>asṛā</i>	<i>tuārā</i> .
Paṅgwāli	<i>māṇ</i>	<i>tāṇ</i>	<i>hēṇ</i>	<i>tāhṇ</i> .
Pāḍarī	<i>mīūṇ, mēṇ</i>	<i>tīūṇ, tēṇ</i>	<i>hiūṇ, hēṇ</i>	<i>tōhṇ</i> .

The close mutual relationship of the last three sets of forms is obvious.

The peculiar Bhadrawāhī forms *ishū* and *tishū* may be compared with the Veron Kāfir (Piśācha) *ēnd-ēsh*, my, and *iti-ēsh*, thy. The forms *hēṇ* and *hiūṇ*, our, may be compared with the Kāshmiri *sōn**, our, if we remember that in these languages *h* and *s* are frequently interchanged.

The close connexion between the Bhadrawāh group, Paṅgwāli and Kāshmiri is further illustrated from the following comparative vocabulary of a few selected words:—

English.	Paṅgwāli.	Bhadrawāhī.	Bhaḷēsī.	Pāḍarī.	REMARKS.
Ass . . .	<i>khōtā</i>	<i>khauthau</i>	<i>khōtrā</i>	...	
Bear (Black bear)	<i>rikkh</i>	<i>itsh</i>	<i>itsh</i>	<i>yaṭsh</i>	
Bear (Red bear)	<i>bbrabbā</i>	<i>ḍhḷabbu</i>	<i>ḍhḷibbā</i>	...	
Bird	<i>pakbrū</i>	<i>tsarōlli</i>	...	<i>pōkkbar</i>	Ksh. <i>pākht</i> , <i>tsir</i>

English.	Pāṅgwāli.	Bhadrawāhi.	Bhaṣṣṣṣ.	Pāḍari.	REMARKS.
Body . . .	sarīr	jind	...	jān	
Boy . . .	kōā	māṭṭhu, mōṭṭhū	kō	gēōbbhur	Ksh. <i>gūbur</i>
Bread . . .	rōṭi	rōṭṭi	...	ruaiṭi	
Brother . . .	bhāū, bhāi	ḍhā, bhrā	kāk, bhāi	bhāē	Ksh. <i>bōy</i> ⁿ
Buffalo . . .	bhaī	bhaī	bhaī	maīh	Ksh. <i>mōs</i>
Cow . . .	gā	batṣhi	gañ	gā	Ksh. <i>gāv</i>
Daughter . . .	kuṛi, kñi	kōi, kūi	kūr, kuī	kōi	Ksh. <i>kūr</i> ^s
Day . . .	din	zhēz	...	dīsū	Ksh. <i>dōh</i>
Egg . . .	aṇḍhēru	ṭhūl	...	ṭhūl	Ksh. <i>ṭhal</i>
Eye . . .	ṭir	ēṭahi	...	ṭir	Ksh. <i>achh'</i> , <i>tōr'</i> , eyelid
Face . . .	...	tuttar	...	tōtar	
Father . . .	bab, bau	bābē, bāzi, bau	bāb, bāji	bab	Ksh. <i>bab, bāb</i>
Field . . .	...	tshēṭhḷ	...	...
	bāg	bāgrī	...	baig ⁱ	
Fish . . .	machchi	masli	...	machchh ⁱ	
Girl . . .	kñi	kñi, kōi	kuī	kōi	Ksh. <i>kūr</i> ^s
Goat (maso.) . . .	bakrū	tshērō	tshērṛō	bakrā	Ksh. <i>tsāwul</i>
Goat (fem.) . . .	bakri	tshailli	tshēllē	bakri	Ksh. <i>tsāw^sjā</i>
Good, clean, beautiful	kharā	chhail	...	chhēr	Ksh. <i>khor</i> ⁿ
Hair . . .	kēs	sir-āḷ	...	rōṭṭh	Ksh. <i>wāl</i>
Head . . .	kupāḷ	dōg	...	magir	
Hill . . .	jōth, ḍjōth	dhār	dhār	phāṭ	
Husband . . .	gharōth	mūṇās	rōn, mūṇās	dhaini	Ksh. <i>rūn</i> ⁿ
Kite (the bird) . . .	ill	sēṇ	..	glēz	
Leopard . . .	...	ḍhlāhg	ḍlag	ḍlahg	
Man . . .	maṛḍ, mābhū	maṛḍ	muṭēār	mauhṇū	Ksh. <i>māhanyun</i> ⁿ
Moon . . .	jōsan	chēnāpi	...	tsainnā	Ksh. <i>rūn</i> ⁿ
Mother . . .	ijji	hāj	hai	ij	
Month . . .	āsai	ās	...	tōtar	Ksh. <i>ōs, ōs'</i>
Night . . .	rāt	ḍlāz	...	...	Ksh. <i>rāt</i>

English.	Paṅgwāli.	Bhadrawāhi.	Ihājōf.	Pāḍari.	REMARKS.
Ox	liṇḍ	dānt	dānt	budhēl	Ksh. <i>dānd</i>
Plain, a	paddhar	paddhrū	...	mādān	Ksh. <i>mōdān</i>
Rain (subst.)	mēgh	dēn	...	mēgh	
River	daryā	nirū	...	ḡaḍōḡ	<i>Cf. Stream</i>
Run, to	naśaṇē	naśaṇ	...	naśaṇ	
Say, to	bolḡā	zauṇṇ	dzōṇṇ	bolḡa	Ksh. <i>dapun</i>
Seed	baiṇṇ	bidz	...	bēḍzā	Ksh. <i>biz</i>
Sheep	bhād	bhaiḍḍ	ḍhḷēḍḍ	daiṅḍḷ	
Sister	dēddī, bhaiṇ	baiḷḷ, baiḷḷ	binyi	bhēṇ	Ksh. <i>bēṇē</i>
Sleep, to	soṇē	zhulḷṇ	...	uḡhan	
Small	māḥṇṇ	nikṇṇ	uikṇṇ	māḥhar	
Son	kōē	kō	kō	kuē	<i>Cf. Daughter</i>
		māṭṭhū, mōṭṭhū	...	...	<i>Cf. Small</i>
			bōkut	...	Ksh. <i>bōkut</i>
Stream (subst.)	ḡaḍḍri	ḡaḍ	...	pāaiṇ	<i>Cf. River and Water.</i>
Sun	dēs	dihāṇṇ	...	dus	
Thief . . . .	...	ṭaur	...	ṭōr	Ksh. <i>ṭōr</i>
Tongue	jibh	zibbh	...	ḍzēbh	Ksh. <i>sēv</i>
Tooth	dand	dant	...	dānṇ, dānṇ	Ksh. <i>dand</i>
Town	saihr	sāhr	...	sāihr	Ksh. <i>shēhr</i>
Tree . . . .	...	bṇṭā	...	bōṭṭ	Kumaunt <i>ṭōḷō</i>
Village	ḡirā	ḍḷaū	ḍḷaū	ṭhāō	
Water	pāṇi	pāṇi	pāṇi	pāaiṇ	Ksh. <i>pōṇ</i> <i>Cf. Stream</i>
Wife	jōlli, ḍjōlli	ṭhī	zanān	ḍzail	Ksh. <i>triy</i>
Woman . . . .	...	ṭhī	...	...	Ksh. <i>triy</i>
			kulē	...	
				khiḡon, ḡhiḡṇṇ	
	jēḷhāṇṇ	...	...	...

Numerals.

	Pahgwāji.	Bhadrawāhi.	Pādarī.	Kāshmirī.
1	yak	ak	yak	akh
2	dāi	dāi	dāi	āh
3	tlāi	tlāi	tlāē	trōh
4	chaur	tsūr, tsūr	tsur	tsōr
5	pañj	pañs	pānz	pānts
6	chhē	sāh	ts̄hai	shōh
7	satt	satt	satt	sath
8	at̄th	at̄th	at̄th	ōth
9	naō	nañ	nau	nav
10	das	das	das	dah
20	bh	bh	bh	wah
100	sau	sauō	sau	hath

Authorities.—The only book dealing with these languages is the Rev. T. Graham Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908, and frequently referred to in this volume. This contains short Grammars and Vocabularies of Bhadrawāhi, Bhalēsi and Pādarī. In this account of the group I have made the greatest use of his work, and again take an opportunity of expressing my gratitude for the help afforded by it.

BHADRAWĀHĪ AND BHAḶĒSĪ.

These two dialects are closely connected and may conveniently be considered together. The principal difference between the two is that BhaḶĒsĪ is fond of dropping an *r* between two vowels. Thus the genitive singular of *ghōṛū*, a horse, is *ghōṛē-rū* in Bhadravāhī and *ghōṛēū* in BhaḶĒsĪ. The materials available for Bhadravāhī are a version of the Parable of the Prodigal Son and a List of Words and Sentences which I owe to the kindness of the Kashmir Authorities, and the sketch of the language in Mr. Grahame Bailey's *Languages of the Northern Himalayas*. No specimen or list has been received for BhaḶĒsĪ, and as regards this language my only authority is Mr. Bailey's work.

The main peculiarities of the **Pronunciation** of these two languages has been dealt with in the preceding pages and will not be repeated here. In the **Declension** of nouns *tadbhava* nouns in *ū*, like *ghōṛū*, a horse, may optionally end in *ā*, *au*, or *ō*. Thus, *ghōṛā*, *ghōṛau*, or *ghōṛō*. The same is true for adjectives, and for infinitives and participles of verbs. This is stated here once for all, and must be borne in mind throughout the following pages :—

ghōṛū, a horse.

	Bhadravāhī	BhaḶĒsĪ
Sing.		
Nom.	<i>ghōṛū (-ā, -au, -ō)</i>	<i>ghōṛū.</i>
Ag.	<i>ghōṛē</i>	<i>ghōṛē.</i>
Dat.	<i>ghōṛē-jō</i>	<i>ghōṛē.</i>
Abl.	<i>ghōṛē-kara</i>	<i>ghōṛā.</i>
Gen.	<i>ghōṛē-rū</i>	<i>ghōṛēū.</i>
Loc.	<i>ghōṛē</i>	<i>ghōṛē.</i>
Voc.	<i>ghōṛā</i>	
Plur.		
Nom.	<i>ghōṛē</i>	<i>ghōṛē.</i>
Ag.	<i>ghōṛēṅ</i>	<i>ghōṛē.</i>
Dat.	<i>ghōṛan-jō</i>	<i>ghōṛan.</i>
Abl.	<i>ghōṛan-kara</i>	<i>ghōṛān.</i>
Gen.	<i>ghōṛā-kēṛū</i>	<i>ghōṛ-kēū.</i>
Loc.	<i>ghōṛan-mā</i>	<i>ghōṛan-madz.</i>
Voc.	<i>ghōṛāu</i>	

For the locative we may also add *mā* (Bhad.) or *madz* (BhaḶ.) in the singular. Thus, *ghōṛē-mā*, *ghōṛē-madz*. For the ablative other BhaḶ. postpositions are *ṣṅ* and *sēhṅ* and BhaḶ. may use *kaṇēā*, as in *ḍlaūā haṭṭibālē kaṇēū*, from the village from a shop-keeper, where we have both forms of the ablative in the same sentence.

For the Bhad. genitive plural, we may have *karu* instead of *kēru*. The genitives can all end in *ū* (*u*), *ā*, *au*, or *ō*.

Similarly are declined other masculine nouns, such as :—

ghar, a house.

	Bhadrawāhī	BhaḶēsī
Sing.		
Nom.	<i>ghar (ghōr)</i>	<i>ghar.</i>
Ag. and Loc.	<i>gharē</i>	<i>gharē.</i>
Gen.	<i>ghar-rū, gharē-rū</i>	<i>gharēū.</i>
Abl.	<i>gharē-kara</i>	<i>gharā.</i>
Obl.	<i>gharē</i>	<i>gharē.</i>
Plur.		
Nom.	<i>ghar</i>	<i>ghar.</i>
Ag.	<i>gharēī</i>	<i>gharan.</i>
Gen.	<i>ghar-kērū</i>	<i>ghar-kēū.</i>
Abl.	<i>gharan-kara</i>	<i>gharān.</i>
Obl.	<i>gharan</i>	<i>gharan.</i>

In these nouns in Bhad. an ablative may be formed by adding *ō*, as in *khūhō*, from the well. Compare the BhaḶ. abl. in *ā*.

hāthī, an elephant.

	Bhadrawāhī	BhaḶēsī
Sing.		
Nom.	<i>hāthī</i>	<i>hāthī.</i>
Ag. and Loc.	<i>hāithē</i>	<i>hāthiē.</i>
Gen.	<i>hāithē-rū</i>	<i>hāthēū.</i>
Abl.	<i>hāithē-kara</i>	<i>hāthiā.</i>
Obl.	<i>hāithē</i>	<i>hāthē.</i>
Plur.		
Nom.	<i>hāthī</i>	<i>hāthī.</i>
Ag.	<i>hāithē</i>	<i>hāthiē.</i>
Gen.	<i>hāthī-kērū</i>	<i>hāthi-kēū.</i>
Abl.	<i>hāthī-kara</i>	<i>hāthiān.</i>
Obl.	<i>hāthī</i>	<i>hāthian.</i>

In this note the Bhad. epenthetic change of the *ā* of *hāthī* before *ē*.

Note that the BhaḶ. agent plural is *hāthiē*, not *hāthian* as we might expect. *Hāthiē* is the form given by Mr. Bailey.

naū, a noun, and *bau* (Bhad.), a father, have the Bhad. gen. sing. *naūē-rū, bauē-rū*, dat. *naūē-jō, bauē-jō*, and so on.

For feminine nouns, we have :—

kūī, a daughter.

	Bhadrawāhī	BhaḶēsī
Sing.		
Nom.	<i>kūī</i>	<i>kūī.</i>
Ag. and Loc.	<i>kūīā</i>	<i>kūīē.</i>
Gen.	<i>kūīē-rū</i>	<i>kūīēū.</i>
Abl.	<i>kūīē-kara</i>	<i>kūīā.</i>
Obl.	<i>kūīē</i>	<i>kūīē.</i>

kūi, a daughter.

	Bhadrawāhī	Bhaḷēsī
Plur.		
Nom.	<i>kūiā</i>	<i>kuīā.</i>
Ag.	<i>kūiēṭ</i>	<i>kuīē.</i>
Gen.	<i>kūi-kērū</i>	<i>kuī-kēū.</i>
Abl.	<i>kūi-kara</i>	<i>kuīān.</i>
Obl.	<i>kūi</i>	<i>kuīan.</i>

Note the Bhaḷ. shortening of the *ū* in the plural.

In Bhad. epenthesis sometimes occurs in the declension of these nouns. Thus, *batḡhī*, a cow, has *būṭḡhē* in the other cases of the singular, and *būṭḡhā*, etc. in the plural.

baiḡḡ, a sister.

	Bhadrawāhī	Bhaḷēsī
Sing.		
Nom.	<i>baiḡḡ</i>	<i>bhaiḡḡ.</i>
Ag.	<i>baiḡḡā</i>	<i>bhaiḡḡē.</i>
Gen.	<i>baiḡḡē-rū</i>	<i>bhaiḡḡēū.</i>
Abl.	<i>baiḡḡi-kara</i>	<i>bhaiḡḡā.</i>
Obl.	<i>baiḡḡi</i>	<i>bhaiḡḡē.</i>
Plur.		
Nom.	<i>baiḡḡi</i>	<i>bhaiḡḡ.</i>
Ag.	<i>baiḡḡēṭ</i>	<i>bhaiḡḡiē.</i>
Gen.	<i>baiḡḡi-kērū</i>	<i>bhaiḡḡi-kēū.</i>
Abl.	<i>baiḡḡi-kara</i>	<i>bhaiḡḡiān.</i>
Obl.	<i>baiḡḡi</i>	<i>bhaiḡḡin.</i>

The genitive postpositions (Bhad.) *rū*, *kērū* (*karū*), Bhaḷ. *ēū*, *kēū*, are as usual adjectives, becoming *rē*, *kērē*, *ēē*, *kēē* when agreeing with a masculine plural noun or with a masculine noun in an oblique case of the singular. They become *rī*, *karī*, *ēī*, *kēī*, when agreeing with a feminine noun: thus, (Bhad.) *ḡḡāṭṭē-rē hēṭṭrībālē-kara*, from a shopkeeper of the village; (Bhad.) *chīṭṭē ḡḡōṭṭē-rī kāḡḡi*; (Bhaḷ.) *chhīṭṭē ḡḡōṭṭē zīn*, the saddle of the white horse. Mr. Bailey says that *rū*, *kērū* (*karū*) are not inflected for the oblique masculine. Probably the rule is very carelessly observed for the first of these examples (No. 22 of his sentences) is taken from Mr. Bailey's book.

Adjectives call for no remarks, as they follow the usual rules. Those in *ū* (*ā*, *au*, *ō*, or *u*) are declined in the same way as geritives. Comparison as usual is made with the help of the ablative case.

Pronouns.—The first two personal pronouns are thus declined :—

	I		THOU	
	Bhadrawāhī.	BhaḶḶsī.	Bhadrawāhī.	BhaḶḶsī.
Sing.				
Nom.	aū	aē	tū	tū
Ag.	mā	mē	ta	tē
Obl.	mī	mē	tū	tū
Abl. . . . .	.....	mērā	.....	tērā
Gen.	mērū	mēū	tērū	tēū
Plur.				
Nom.	as	as	tus	tus
Ag.	asē	asan, ahan	tusē	tusan, tuhan
Obl.	asan	asan, ahan, ab. asān	tusan	tusan, tuhan, abl. tusān
Gen.	isū	asē-rū	tisū, tushū	tusē-rū

In the genitive singular, note how BhaḶḶsī, as usual, drops the *r*.

The Demonstrative Pronouns are :—

	THIS		THAT	
	Bhadrawāhī.	BhaḶḶsī.	Bhadrawāhī.	BhaḶḶsī.
Sing.				
Nom.	ih, eh	ih	ih	ih
Ag.	inī	inī	unī	unī
Obl.	is, ish, es	is	us	us
Abl. . . . .	.....	isā	.....	.....
Gen.	isē-rū, isērū	isēū	usē-rū	usēū
Plur.				
Nom.	inā, in, en	inā	unā, unā, un	unā
Ag.	inē, enē	inē	unē	unē
Obl.	inan, enan	inan	unan	unan
Abl. . . . .	.....	inān	.....	unān
Gen.	in-karū, en-kērū	in-kēū	un-kērū	un-kēū

In the Bhadravāhi forms, Mr. Bailey writes every *n* as cerebral. Thus, *ini*, *inān*. The specimens give them as shown above, and probably both forms are used. The same remark applies to the remaining pronouns.

The Relative and Correlative are :—

	WHO, WHICH		THAT	
	Bhadravāhi.	Bhāḷsi.	Bhadravāhi.	Bhāḷsi.
Sing.				
Nom. . . .	<i>sē, sai</i>	<i>ḍḍē</i>	<i>tē, sē, tai</i>	<i>tē, sē</i>
Ag.	<i>zaini</i>	<i>ḍḍēni</i>	<i>taini</i>	<i>tēni</i>
Obl.	<i>zi</i>	<i>ḍḍi</i>	<i>ti, tēs, ta, tash</i>	<i>ta</i>
Abl. . . . .	.....	<i>ḍḍiā</i>	.....	<i>taā</i>
Gen.	<i>ziś-rū</i>	<i>ḍḍiśū</i>	<i>tiś-rū</i>	<i>taśū</i>
Plur.				
Nom.	<i>zanā, zen</i>	<i>ḍḍēnā</i>	<i>tēnā, tanā</i>	<i>tēnā</i>
Ag.	<i>zēnē, zanē</i>	<i>ḍḍinḥ</i>	<i>tēnē, tanē</i>	<i>tinḥ</i>
Obl.	<i>zēnan, zainan, zēn</i>	<i>ḍḍinan, ḍḍin</i>	<i>tēnan, tanan, tēn</i>	<i>tinan</i>
Abl. . . . .	.....	<i>ḍḍinān</i>	.....	<i>tinān</i>
Gen.	<i>zēn-kērū, zain-kērū</i>	<i>ḍḍin-kērū</i>	<i>tēn-kērū, tan-kērū</i>	<i>tēn-kērū</i>

The Interrogative Pronouns are :—

	WHO?		WHAT?	
	Bhadravāhi.	Bhāḷsi.	Bhadravāhi.	Bhāḷsi.
Sing.				
Nom.	<i>kaṃ</i>	<i>kaṃ</i>	<i>kaṃ</i>	<i>ki, kē</i>
Ag.	<i>kaṃi</i>	<i>kēni</i>	not noted	not noted
Obl.	<i>ki, ka</i>	<i>ki</i>	"	"
Abl. . . . .	.....	<i>kiā</i>	"	"
Gen.	<i>kiś-rū</i>	<i>kiśū</i>	<i>kaḥ-rū</i>	<i>kaṃrū</i>
Plur.				
Nom.	<i>kaṃ</i>	<i>kaṃ</i>	.....	.....
Ag.	<i>kēnē, kaṃē</i>	<i>kaṃḥ</i>	.....	.....
Obl.	<i>kaṃan, kaṃ</i>	<i>kaṃan, kaṃ</i>	.....	.....
Abl. . . . .	.....	<i>kaṃān</i>	.....	.....
Gen.	<i>kaṃ-kērū</i>	<i>kaṃ-kērū</i>	.....	.....

The Indefinite Pronouns are :—

Bhadrawāhī—*kōi*, anyone, someone; ag. *kēīchē*; gen. *kēīchē-rū*; *kichchh*, anything, something (immutable); *zai kōi*, whoever; *zai kichchh* or *zēn kichh*, whatever.

BhaḶēsī—*kōi*, anyone, someone; dat. *kēīchē*; gen. *kēīchēū*; *kichch*, anything, something (immutable); *dzē kōi*, whoever; *dzē kichchh*, whatever.

VERBS.—Auxiliary Verbs and Verbs Substantive.

The Present Tense is conjugated as follows :—

	Bhadrawāhī.	BhaḶēsī.
Sing.		
1	<i>āī</i> , I am	<i>ahū, hū</i>
2	<i>ās</i>	<i>ahas, has</i>
3	<i>āhē, ai, aē</i>	<i>ahā, hā</i>
Plur.		
1	<i>āhm</i>	<i>aham, ham</i>
2	<i>āhth</i>	<i>ahth, hath</i>
3	<i>āhṇ, āṇ</i>	<i>ahan</i>

The Past Tense is masc. *thiū* (BhaḶ. *thiū*), pl. *thiō* (BhaḶ. *thiō*); (Bhad.) fem. sing. and plur. *thī*; (BhaḶ.) fem. sing. *thē*, plur. *thī*.

As usual, this does not change for person. *Thiū* may, as usual, also be written *thiā*, *thiāu*, *thiō*. Similarly for BhaḶēsī.

The following are the paradigms of the **Active Verbs** :—

	Bhadrawāhī	BhaḶēsī
Infinitive	<i>kuṭṇū</i> , to strike	<i>kuṭṇū.</i>
Present participle	<i>kuṭṭū</i> , striking	<i>kuṭṭū.</i>
Past participle	<i>kuṭṭū</i> , struck	<i>kuṭṭū.</i>
Static Past participle	<i>kuṭṭōrō</i> , in the state of being struck	<i>kuṭṭūō.</i>
Conjunctive participle	<i>kuṭṭā</i> , having struck	<i>kuṭṭō.</i>
Ditto in compound verbs	<i>kuṭṭī</i> , having struck	?
Noun of agency	<i>kuṭṇēbālū</i> , a striker, one about to strike	<i>kuṭṇēbālū.</i>

The doubling of the *ṭ* in the past participle is due to accent. Note that the regular conjunctive participle in Bhadrawāhī is formed by changing the *tū* (*tū*, *tau*, *tō*, etc.) of the present participle to *tū*. The usual form in *ī* is, however, employed in compound verbs, as in *malī gāhṇū*, to be found.

In BhaḶēsī the feminines of the present and past participles are slightly irregular. In the singular they change the final *ū* (*ū*, *au* or *ō*) to *ē*, not to *ī*. Thus, *kuṭṭē*, *kuṭṭē*. In the plural, they take *ī*, as usual. Thus, *kuṭṭī*, *kuṭṭī*.

The following verbs are noted by Mr. Bailey as more or less irregular :—

	Bhadrawāhi	Bhaḷēsī.
To be, become	<i>bhōṇū</i>	<i>bhōṇū.</i>
To come	<i>ējṇū</i>	<i>aiṇū.</i>
To go	<i>gāhṇū</i>	<i>gāhṇū.</i>
To remain	<i>rōhṇū</i>	...
To eat	<i>khāṇū</i>	<i>khāṇū.</i>
To drink	<i>piṇū</i>	<i>piṇū.</i>
To give	<i>dēṇū</i>	<i>dēṇū.</i>
To say	<i>zauṇū</i>	<i>dzōṇū.</i>
To do	<i>kairṇū</i>	<i>karnū.</i>
To know	<i>zāṇṇū</i>	<i>dzāṇṇū.</i>
To bring	<i>āṇṇū</i>	<i>aṇṇū.</i>
To take away	<i>naiṇū</i>	<i>nēṇū.</i>

The various irregularities will be noted under the particular tenses where they occur. Here it will be sufficient to note those present and past participles which are irregular.

	Bhadrawāhi	Bhaḷēsī
To become	<i>bhōṇū</i>	<i>bhōṇū.</i>
Pres. Part.	<i>bhautū</i>	<i>bhōtū.</i>
Past Part.	<i>bhūō</i>	<i>bhūō.</i>
To come	<i>ējṇū</i>	<i>aiṇū.</i>
Pres. Part.	<i>ēttū</i>	<i>ēintū.</i>
Past. Part.	<i>āū</i>	<i>āū.</i>
Static Past Part.	<i>ōrū</i>	<i>āūō.</i>
To go		
Pres. Part.	<i>gāhtū</i>	<i>gahātū.</i>
Past Part.	<i>jaū</i> (pl. <i>jē</i>)	<i>gēū</i> (pl. <i>gē</i> ; fem. sg. and pl. <i>gēi</i>).
Static Past Part.	<i>jōrū</i>	<i>gēūō.</i>
To eat	<i>khāṇū</i>	<i>khāṇū.</i>
Pres. Part.	<i>khātū</i>	<i>khātū.</i>
Past Part.	<i>khāū</i>	<i>khāū.</i>
To drink	<i>piṇū</i>	<i>piṇū.</i>
Pres. Part.	<i>pitū</i>	<i>pītū.</i>
Past Part.	<i>piū</i>	<i>pēū.</i>
To give	<i>dēṇū</i>	<i>dēṇū.</i>
Pres. Part.	<i>dētū</i>	<i>dētū.</i>
Past Part.	<i>dēū</i> or <i>dittū</i>	<i>dittū.</i>
To say	<i>zauṇū</i>	<i>dzōṇū.</i>
Pres. Part.	<i>zautū</i>	<i>dzōtū.</i>
Past Part.	<i>zau</i>	<i>dzōū.</i>
To do	<i>kairṇū</i>	<i>karnū.</i>
Past Part.	<i>kiū</i>	<i>kēū.</i>

	Bhadrawāhī	BhaḶēṣī
To know	<i>zāṇū</i>	<i>dzāṇū.</i>
Past Part.	<i>zāṇū</i>	<i>dzāṇū.</i>
To bring	<i>āṇū</i>	<i>aṇū.</i>
Past Part.	<i>āṇū</i>	<i>ōṇū.</i>
To take away	<i>naiṇū</i>	<i>nēṇū.</i>
Fres. Part.	<i>naitū</i>	<i>nētū.</i>
Past Part.	<i>nētū</i>	<i>nōū.</i>

In addition to these, in Bhadrawāhī, the verb *lagṇū*, to be attached, to begin, has its past participle *lagū* or *laū*, and its static participle *larū* or *lagōrū*. As usual this verb makes an inceptive compound, as in *tē gāḥṇē larō* (or *lagōrū*) *ai*, he has begun to go, he is in the act of going.

The **Imperative** in both dialects is in the singular the same as the root, and in the plural adds *ā*. Thus, *kuṭ*, strike thou; *kuṭtā* (for *kuṭā*), strike ye.

Irregular Imperatives are:—

	Bhadrawāhī	BhaḶēṣī
To come	<i>ēṇū</i>	<i>aiṇū.</i>
come thou	<i>ēi</i>	<i>ūi.</i>
come ye	<i>ējā</i>	<i>ēiā.</i>
To remain	<i>rēḥṇū</i>	...
remain thou	<i>rūh</i>	...
remain ye	<i>rāhā</i>	...

Mr. Bailey notes other forms of the Bhadrawāhī Imperative in *banhd* or *banhdā*, bind thou, and *banhdāth* or *banhdthēṭi*, bind ye.

The **Old Present** and **Present Subjunctive** is conjugated as follows. In Bhadrawāhī there is a special feminine form in the singular. As elsewhere when the accent falls on the first syllable the *t* of *kuṭ-* is doubled.

	Bhadrawāhī		BhaḶēṣī
	masc.	fem.	
Sing.			
1	<i>kuṭṭau</i> or <i>kuṭṭi</i>	<i>kuṭṭi</i>	<i>kuṭṭā.</i>
2	<i>kuṭṭas</i>	<i>kuṭṭi</i>	<i>kuṭṭas.</i>
3	<i>kuṭṭē</i>	<i>kuṭṭi</i>	<i>kuṭṭō.</i>
Plur.			
1	<i>kuṭṭam</i>	same as masc.	<i>kuṭṭam.</i>
2	<i>kuṭṭath, kuṭṭat</i>	„	<i>kuṭṭath.</i>
3	<i>kuṭṭan</i>	„	<i>kuṭṭan.</i>

The following forms are irregular:—

		Bhadrawāhī	BhaḶēṣī
To be, become		<i>bhōṇū</i>	<i>bhōṇa.</i>
Sing. 1		<i>bhauṭi</i>	<i>bhōṭi.</i>
	2	<i>bhaus</i>	<i>bhōs.</i>
	3	<i>bhaūṭ</i>	<i>bhō.</i>

		Bhadrawāhī	Bhaḷēsi
To be, become		<i>bhōṇū</i>	<i>bhōṇū.</i>
Plur.	1	<i>bhaum</i>	<i>bhōm.</i>
	2	<i>bhauth</i>	<i>bhōth.</i>
	3	<i>bhaun</i>	<i>bhōn.</i>
To come		<i>ēṇū</i>	<i>aiṇū.</i>
Sing.	1	<i>ējji</i>	<i>ēiā.</i>
	2	<i>ējjas</i>	<i>ēis.</i>
	3	<i>ējje</i>	<i>ēiē.</i>
Plur.	1	<i>ējjam</i>	<i>ēm.</i>
	2	<i>ējjath</i>	<i>ēith.</i>
	3	<i>ējjan</i>	<i>ēin.</i>
To go		<i>gāṇū</i>	<i>gāṇū.</i>
Sing.	1	<i>gēṭ</i>	<i>gāhā.</i>
	2	<i>gās</i>	<i>gāhas.</i>
	3	<i>gāhē</i>	<i>gāhē.</i>
Plur.	1	<i>gāhm</i>	<i>gāham.</i>
	2	<i>gātath</i>	<i>gāhath.</i>
	3	<i>gāṇ</i>	<i>gāhan.</i>
To remain		<i>rēṇū</i>	...
Sing.	1	<i>rēhṭ</i>	...
	2	<i>rāhs</i>	...
	3	<i>rāhē</i>	...
Plur.	1	<i>rāhm</i>	...
	2	<i>rāhth</i>	...
	3	<i>rāṇ</i>	...
To eat		<i>khāṇū</i>	...
Plur.	1	<i>kham</i>	...
To say		<i>zauṇū</i>	...
Plur.	2	<i>zōth</i>	...

The **Future** changes for gender. Bhaḷēsi follows Pādārī in this tense, rather than Bhadrawāhī. Thus:—

		BHADRAWĀHĪ.		BHAḶĒSĪ.	
		Masc.	Fem.	Masc.	Fem.
Sing.	1	} <i>kuṭalā, kuṭlā</i>	<i>kuṭailai</i>	} <i>kuṭtan, kuṭṭōn</i>	<i>kuṭṭān</i>
	2				<i>kuṭṭal</i>
	3				<i>kuṭṭal</i>
Plur.	1	<i>kuṭmalā, kuṭmā</i>	<i>kuṭmailai</i>	<i>kuṭmal</i>	<i>kuṭmal</i>
	2	<i>kuṭalā, kuṭlā</i>	<i>kuṭailai</i>	<i>kuṭṭal</i>	<i>kuṭṭal</i>
	3	<i>kuṭalā, kuṭlā</i>	<i>kuṭailai</i>	<i>kuṭṭan</i>	<i>kuṭṭān</i>

It will be seen that, as in the case of Pādari, BhaḶsī drops its terminations. The following are irregular:—

	Bhadrawāhī	BhaḶsī
To become	<i>bhōṇū</i>	<i>bhōṇū</i>
Sing. 1, 2, 3	<i>bhōlō</i>	(Regular)
Plur. 1	<i>bhaumle</i>	...
2, 3	<i>bhaulē</i>	...
To come	<i>ējñū</i>	<i>aiñū</i>
Sing. 1 } 2 } 3 }	<i>ējēlō</i>	{ <i>ēin</i> <i>ēyēl</i> <i>ēyēl</i>
Plur. 1	<i>ējmēlē</i>	<i>ēimēl</i>
2 } 3 }	<i>ējēlē</i>	{ <i>ēyēl</i> <i>ēin</i>
To go	<i>gāhñū</i>	<i>gāhñū</i>
Sing. 1	<i>gēlō</i>	<i>gāhan</i>
2	<i>gēlō</i>	<i>gāhal</i>
3	<i>gālō</i>	<i>gāhal</i>
Plur. 1	<i>gāmalē</i>	<i>gāhmal</i>
2 } 3 }	<i>gālē</i>	{ <i>gāhal</i> <i>gāhan</i>
To remain	<i>rēhñū</i>	...
Sing. 1, 2, 3	<i>rēhlō</i>	...
Plur. 1	<i>rāhmlē</i>	...
2, 3	<i>rēhlē</i>	...
To eat	<i>khāñū</i>	<i>khāñū</i>
Sing. 1	(Regular)	<i>khān</i>
To drink	<i>piñū</i>	<i>piñū</i>
Sing. 1	(Regular)	<i>pīan</i>
To give	<i>dēñū</i>	<i>dēñū</i>
Sing. 1	<i>dēlō</i>	<i>dēn</i>
To do	<i>kairnū</i>	<i>karnū</i>
Sing. 1	<i>kērlō</i>	<i>karn</i>
To know	<i>zāññū</i>	<i>dzāññū</i>
Sing. 1	<i>zānlō</i>	<i>dzāñan</i>
To bring	<i>āññū</i>	<i>aññū</i>
Sing. 1	<i>aiñalō</i>	<i>añan</i>
To take away	<i>naiññū</i>	<i>nēññū</i>
Sing. 1	<i>nēlō</i>	<i>nēn</i>

The **Present** is formed by adding personal terminations to the present participle. It changes for gender, and it will be observed that in the Bhadravāhī feminine *t* is changed to *ch*, closely resembling the common change of *t* to *ts* in Kāshmirī feminines.

		BHADRĀVĀHĪ.		BHAḶḶSĪ.	
		Masc.	Fem.	Masc.	Fem.
Sing.	1 . . .	<i>kuṭṭṛ</i>	<i>kuṭṭchṛ</i>	<i>kuṭṭū (-tau, -tō)</i>	<i>kuṭṭē</i>
	2 . . .	<i>kuṭṭṛ</i>	<i>kuṭṭchṛ</i>	<i>kuṭṭus (-tōs)</i>	<i>kuṭṭē</i>
	3 . . .	<i>kuṭṭō</i>	<i>kuṭṭchē</i>	<i>kuṭṭū (-tau, -tō)</i>	<i>kuṭṭē</i>
Plur.	1 . . .	<i>kuṭṭam</i>	<i>kuṭṭcham</i>	<i>kuṭṭam</i>	<i>kuṭṭam</i>
	2 . . .	<i>kuṭṭath, kuttat</i>	<i>kuṭṭchath</i>	<i>kuṭṭath</i>	<i>kuṭṭath</i>
	3 . . .	<i>kuṭṭaṇ</i>	<i>kuṭṭchaṇ</i>	<i>kuṭṭē</i>	<i>kuṭṭṛ</i>

The irregular forms of this tense follow the irregular present participles, and need not be repeated here.

The **Imperfect** is formed on the usual lines, the past tense of the verb substantive being added to the present participle. The tense changes for gender and number, but not for person. Thus:—

		Bhadrawāhī.	BhaḶḶSĪ.
Sing.	Masc.	<i>kuṭṭū thīṭ</i>	<i>kuṭṭū thīṭ</i>
	Fem.	<i>kuṭṭṛ thī</i>	<i>kuṭṭē thī</i>
Plur.	Masc.	<i>kuṭṭō thīē</i>	<i>kuṭṭē thīē</i>
	Fem.	<i>kuṭṭṛ thī</i>	<i>kuṭṭṛ thī</i>

The tenses formed from the **Past Participle** call for no remarks. They are built on the usual lines, transitive verbs being construed passively, agreeing in gender and number with the object, and having the subject in the case of the agent.

For Intransitive verbs, we may take the Bhadrawāhī *bitṣharū* and the BhaḶṣī *khirknū*, both meaning 'to fall'. Thus:—

	Bhadrawāhī.	BhaḶṣī.
I fell	<i>aũ bitṣharū</i>	<i>aũ khirkū</i>
I struck him	<i>mĩ kuttū</i>	<i>mēĩ kuttū</i>
I have fallen	<i>aũ bitṣharū aĩ</i>	<i>aũ khirkū hũ</i>
I have struck him	<i>mĩ kuttū āhē</i>	<i>mēĩ kuttū hā</i>
I had fallen	<i>aũ bitṣharū thīū</i>	<i>aũ khirkū thīā</i>
I had struck him	<i>mĩ kuttā thīz</i>	<i>mēĩ kuttā thīz</i>

Irregular forms follow the irregular past participles.

Regarding the formation of the **Passive** no information is available.

Mr. Bailey gives the following examples of **Causal** verbs:—

	Bhadrawāhī
To eat	<i>khāṇū.</i>
To cause to eat	<i>khūāṇū.</i>
To drink	<i>pīṇū.</i>
To give to drink	<i>pīāṇū.</i>
To hear	<i>śuṇṇū.</i>
To cause to hear	<i>śuṇāṇū.</i>
To graze	<i>tsarnū.</i>
To cause to graze	<i>tsārṇū.</i>

No examples, except *tsārṇū*, to cause to graze, are available for BhaḶṣī.

BHADRAWĀH GROUP.

BHADRAWĀHĪ.

(KASHMIR DARBĀR.)

Aki-zōṇē dūi mōṭṭhē thiē. Tēnan-manzrā nekrē
One-person (-of) two sons were. Them-from-among by-the-younger
 apṇē-bauē-sēhī zaū, 'hē bā-zī, zē hasō mī maltē,
his-own-father-to it-was-said, 'O father-sir, what share to-me is-got,
 di-dē.' Phiri taini tēnan apṇi ghōr-bārī bantī-ditti.
give.' Then by-him to-them his-own property was-divided (-and)-given.
 Thōrē-dihāran-manz nīkrē-mōṭṭhē sēbbh-kichebh akōṭṭhū kiū,
A-few-days-in by-the-younger-son everything together was-made,
 bhiri akī-dūr-dēsē-manz jaū, aur tēri taini apṇi ghōr-bārī
and a-far-country-in he-went, and there by-him his-own property
 luchpōṇē-manz udāi. Bhiri zakhaṇ taini sēbbh
debauchery-in was-caused-to-fly. And when by-him all
 kharch kiū, tēs-mulkhē-manz bōrō kāl pēū, bhiri tē
expenditure was-made, that-country-in a-great famine fell, and he
 lāchār bhōṇē lagō. Bhiri tē tēs-mulkhē-mā akī-śāhōrdār-ghōrē
helpless to-become began. And he that-country-in a-citizen-in-the-house
 jaū. Taini tē apṇi-bāgrī-manz sūr tsārnē bhējō, aur zē
went. By-him he his-own-field-in swine to-feed was-sent, and what
 phak sūr khātē-thiē, tē khuṣī-sēhī khānē chātō-thiō,
chaff the-swine eating-were, that happiness-with to-eat he-wishing-was,
 ki tēs kōi nēh dētō-thiō. Bhiri hōṣī-mā ēttā,
because to-him anyone not giving-was. And sense-in having-come,
 zaṇē lagō ki, 'mērē-bauē-rē kētrē nōkar mast rōṭibālē āhn,
to-say he-began that, 'my-father-of how-many servants much breads are,
 aur aū dḥlukkḥō mōrtā. Aū nṭhā apṇē-bauē-kā gēlō,
and I hungry am-dying. I having-arisen my-own-father-near will-go,
 aur tēs-sēhī zōlō, "hē bā-zī, aū tusan-kā aur Pramēsurē-kā
and him-to I-will-say, "O father-sir, I you-near and God-near
 gunāhgār bhūō, aur hupē aū is-lāik nēh ki tēs mī-jō
sinner became, and now I this-worthy (am-)not that you me-to

mōtṭhū zōth. Mī apnē nōkaran-manzrā aki-rū zērḥū
 son may-say. Me your-own servants-from-among one-of as
 banāā.”” Bhiri uṭṭā apnē-bauē-kējō tsalō. Hōju tē
 make.”” And having-arisen his-own-father-near he-went. Still he
 dūrē thīō ki tēs hērtā tēs-rē bauē dyayā
 in-distance was that him having-seen him-of to-the-father compassion
 āi, aur daurtā tē apnē-galē-sēhī laō, aur baṛi phēmṛi
 came, and having-run he his-own-neck-on was-applied, and much kiss
 ditti. Mōtṭhē tēs-sēhī zaū ki, ‘hē bā-zi, tusan-kā
 was-given. By-the-son him-to it-was-said that, ‘O father-sir, you-near
 aur Pramēsūrē-kā gunāhgār bhūō, aur hunē aū is-lāik
 and God-near sinner (I-)became, and now I this-worthy
 nēh ki tus mī-jō mōtṭhū zōth.’ Bhiri tēs-rē bauē
 (am-)not that you me-to son may-say.’ And him-of by-the-father
 apnē-nōkaran-jō zaū ki, ‘chhail barnā kaḍhi
 his-own-servants-to it-was-said that, ‘good garment having-brought-out
 ānā, aur is lōāth; aur ēśē-rē hatthē aūthi aur
 bring-ye, and this-one clothe-ye; and this-one-of on-hand ring and
 pāō jutō lōāth, aur ējā, as kham aur khuṣi kēram,
 (on-)feet shoe clothe-ye, and come-ye, we may-eat and rejoicing we-may-do,
 ki ih mērō mōtṭhū mōri-jaū-thiō, bhiri zintū bhūi-jaū;
 because this my son dead-gone-was, and living became;
 harāi-jōrō thīō, bhiri mali-jaū.’ Phiri tēnā sarā khuṣi karnē
 lost-gone was, and was-got.’ Then they all rejoicing to-do
 lagē.
 began.

Aur tēs-rū baḍū mōtṭhū uḍārē-manz thīō. Zakhan ghōrē-rē
 And his great son the-field-in was. When the-house-of
 nērē āū gitki-rī aur natsnē-rī awāj suṇi. Bhiri ak
 near he-came song-of and dancing-of sound was-heard. Then a
 nōkar kujā-tā puchchhū, ‘ēn kuṇ ai?’ Taini tēs-jō
 servant having-called it-was-asked, ‘these what is?’ By-him him-to
 zaū ki, ‘tuśō bhrā ōrō ai ki tuśē-bauē baṛi dham
 it-was-said that, ‘your brother come is so-that by-your-father great feast
 ki, ilhāl-rē ki tēs tē rāzi-bāzi malō.’ Taini karōdbā
 was-made, because that to-him he safe-sound was-got.’ By-him anger
 bhūō, aur antōr gāhṇū nā chāō. Phiri tēs-rē bauē
 became, and within to-go not he-wished. Then of-him of-the-father
 bēṛ ētlā tēs-jō zaū. Taini apnē-hauč-jō zōbāb
 outside having-come him-to it-was-spoken. By-him his-own-father-to answer

āittō ki, 'hēr, aitrē-bar aũ tērī ṭōhōl kartō
was-given that, 'behold, (for-)so-many-years I thy service doing
 rehō, aur kadī tuṣē-hukumē-rē bahrō nā bhūō; kōdā tuṣēī
remained, and ever thy-order-of outside not became; ever by-you
 mī-jō ak chhēlē-rū chhērū bhī nā dittō, ki aũ
me-to a goat-of kid even not was-given, that I
 apnē-yāran-sēhī khuṣī kartō; aur zakhan tuṣū ēh
my-own-friends-with rejoicing might-have-made; and when your this
 mōṭṭhū āū, zainī tuṣī jaidād kañjran-pati gōāi, tuṣēī
son came, by-whom your property harlots-after was-wasted, by-you
 tēs-rē lai baṛī dham kī.' Aur tainī tēs-sēhī zaũ,
him-of for a-great feast was-made.' And by-him him-to it-was-said,
 'hē mōṭṭhā, tū sadā-i mī-satthī rēhtā, zēn-kichchh mērō ai,
O son, thou ever-even me-with remainest, whatever mine is,
 tē tērū ai. Hunē khuṣī karnī munāsib thī, ki tērō
that thine is. Now rejoicing to-be-made proper was, because thy
 ḍulā marī-jōrō thīō, tē zintū bhūi-jaū; aur harōrō thīō,
brother dead-gone was, he living became; and lost was,
 tē mali-jaū.'
he was-got.'

PĀḌARĪ.

As already stated, Padar lies to the extreme north of Pangī, between it and Kishtwar. The language of the latter tract is Kāshmirī. On the other hand, if we approach the Kāshmirī of Kishtwar from Pangī *via* Bhaḷēsī and Bhadravāhī, we have to go first west, and then north. While Pāḍarī is on the direct route, Bhaḷēsī and Bhadravāhī are, so to speak, on a loop-line. It thus follows that Pāḍarī agrees with Kāshmirī more closely than do the two others of the group.

The materials available are a version of the Parable of the Prodigal Son and the usual List of Words and Sentences, both received from the Kashmir Darbār; and the account of the dialect contained in Mr. Grahame Bailey's book. Even with the aid of Mr. Bailey's excellent sketch of the language, the materials are quite insufficient for solving many doubtful points.

Moreover, the Specimen and List of Words were supplied written in the Tākri character, in which the vowels are very imperfectly indicated, and this was not remedied by the somewhat inconsistent transliteration by which they were accompanied. In preparing them for the press I have endeavoured to follow the system of spelling used in Mr. Bailey's grammar,¹ but I am not certain that I have always succeeded in doing this correctly. In fact, it will be impossible to describe Pāḍarī fully and accurately till we know much more about it, and have plenty of tested examples, written by trained scholars, from which we can frame the general rules that govern epenthesis in this interesting dialect.

The following account, therefore, should not be accepted as complete, and must be taken with considerable reserve.

Most of the peculiarities of Pāḍarī **Pronunciation** have been dealt with in the introduction to the group, and only a few will be mentioned here.

In the first place we must draw attention to the frequent occurrence of the very short vowels 'a, 'i, 'e, 'u' referred to on p. 882. These are technically known as *mātrā* vowels, and will be so called in the following pages. As already stated they exercise an important influence in epenthesis.

Epenthesis is very common—almost as common as in Kāshmirī—, and the whole system of conjugation is full of it. Unfortunately we are not yet in a position to lay down any general rules for these changes, and all that we can do is to put down those that have been noted.

Tadbhava nouns in *ā* may probably also end in *ū* or *ō*, as in the other languages of the group. At any rate, there are a number of nouns ending in *ū* or *u*, such as *dīsū*, a day, *mauhnu*, a man, which are declined like nouns in *ā*. Mr. Bailey often writes nouns and participles as ending in *a* and *u*, not *ā* and *ū*. This probably merely indicates that the accent is on the preceding syllable. It is almost unknown in Indian languages for a noun to end in a short *a* or in a short *u*. They end either in a long vowel, or else the final vowel is further shortened and becomes a *mātrā* vowel, ' or ", or is dropped altogether. Mr. Bailey certainly does not, in these cases, intend to indicate *mātrā*

¹ There is one exception. Mr. Bailey's *cu*, I represent by *ū*.

vowels, and I shall, therefore, follow the custom of other Indian languages, and mark them as long throughout. So far as the specimens and List of Words can be trusted, such vowels are certainly long.

Pādārī has a marked tendency to drop final vowels of terminations. Thus the *rū* of the Bhadravāhī genitive becomes a simple *r*, and *l*, the sign of the ablative, represents an original *lē*.

The following are tables of the **Declension** of *nouns* :—

	<i>ghōṛā</i> , a horse.	
	Sing.	Plur.
Nom.	<i>ghōṛā</i>	<i>ghōṛē</i> .
Ag.	<i>ghōṛē</i>	<i>ghōṛī</i> .
Dat.	<i>ghōṛas</i>	<i>ghōṛī</i> .
Abl.	<i>ghōṛēl</i>	<i>ghōṛī-kal</i> .
Gen.	<i>ghōṛar</i>	<i>ghōṛī-kar</i> .

The above is the declension given by Mr. Bailey. The specimens give some additional forms. Thus *dzē* (= Paṅgwāli *jē*) may be added to an oblique form in *ē* (which is identical with the case of the agent), to form a dative; thus, *ghōṛē-dzē*. In Bhadravāhī, the oblique plural is formed by adding *an* (*ghōṛan*), and we have a similar ending, *aṅ*, in the Pādārī *gānaṅ-bich*, among harlots. In Kāshmirī, the corresponding word is *gān* (dat. plur. *gānan*), a procurer, and, here too, the word appears to be masoulīnē. In one case, *dakh dirā pūttar*, after a few days, the specimen seems to make the oblique plural end in *ā*.

The dative singular termination *as* is pure Kāshmirī.

With the genitive plural postposition *kar*, we may compare the Bhadravāhī *kērū*. The ablative *kal* is probably a contraction of *kara-lē*, with the frequent elision of a medial *r*.

These genitives seem to form a feminine by changing the final *ar* to *ēr*, as in *ghōṛar*, fem. *ghōṛēr*, equivalent to the Hindi *ghōṛē-kā*, *ghōṛē-ki*. No form has been noted equivalent to the Hindi *ghōṛē-kē*.

Similarly is declined—*mauhṛu*, a man, dat. *mauhṛas*.

Badhēl, an ox, is thus declined :—

	Sing.	Plur.
Nom.	<i>badhēl</i>	<i>badhēl</i> .
Ag.	<i>badhēlē</i>	<i>badhēlē</i> .
Dat.	<i>badhēlas</i>	<i>badhēl</i> .
Abl.	<i>badhēlēl</i>	<i>badhēl-kal</i> .
Gen.	<i>badhēlar</i>	<i>badhēl-kar</i> .

As we see, Mr. Bailey gives no termination to the oblique plural. In the specimens we always have *ḍ*, as in *majūrḍ-bich-dzē*, to among the servants; *khurḍ-bich*, on the feet; *ampar sajnḍ-samēt*, with my own friends.

We see epenthesis occurring in *gēōbhur*, a son, plural *gōbhar*, just as Kāshmirī has *wāundur*, a monkey, plural *wāandar*.

The word *bab* or *bāb*, a father, has its dative *bābas* or *bābba-dzē*, and so on. Its vocative is *bābbā*.

Hāithī, an elephant, (note the epenthesis) is thus declined :—

	Sing.	Plur.
Nom.	<i>hāithī</i>	<i>hāthī</i>
Ag.	<i>haithī</i>	<i>haithī</i>
Gen.	<i>haithiar</i>	<i>haithī-kar</i>

and so on.

Kōī, a girl, a daughter, is thus declined :—

	Sing.	Plur.
Nom.	<i>kōī</i>	<i>kūī.</i>
Ag.	<i>kūī</i>	<i>kūī.</i>
Dat.	<i>kūyas</i>	<i>kuī.</i>
Abl.	<i>kūyal</i>	<i>kūī-kal.</i>
Gen.	<i>kūyar</i>	<i>kūī-kar.</i>

Here the *kūyas* is merely a contraction of *kūias*. So, with similar epenthetic change, we have *ghōri*, a mare; dat. *ghūrēs*; gen. *ghūrēr*. *Bakrī*, a she-goat, has its nominative plural *būīkēr*.

Bhēṇ, a sister, is thus declined :—

	Sing.	Plur.
Nom.	<i>bhēṇ</i>	<i>bhīṇ.</i>
Ag.	<i>bhēṇī</i>	<i>bhīṇī.</i>
Dat.	<i>bhēṇas</i>	<i>bhīṇī.</i>
Abl.	<i>bhēṇal</i>	<i>bhīṇī-kal.</i>
Gen.	<i>bhēṇar</i>	<i>bhīṇī-kar.</i>

Gā, a cow, has its nominative plural *gōī*.

The only trace of declension which I have observed in the case of **Adjectives** is that adjectives ending in *ar*, change the termination in the feminine to *ēr* or *ērī*. Thus *kattar*, how many, fem. *kattēr*, or *kattērī*. See, for instance, sentence 222, and compare the remarks made above about the genitive. For the genitive, we have *tasēr bhēṇī-samēt*, with his sister, in sentence 225. So, in the Parable, *gūlēr haur nātēṇēr hak*, the sound of singing and dancing.

Comparison is effected, as usual, with the ablative case.

The first two personal **Pronouns** are thus declined :—

	I	Thou
Sing.		
Nom.	<i>aũ</i>	<i>tū.</i>
Ag.	<i>maĩ</i>	<i>taĩ.</i>
Dat.	<i>mūĩ, maĩ</i>	<i>tōũ, tau.</i>
Abl.	<i>māl</i>	<i>tāl.</i>
Gen.	<i>miũṇ, mēṇ</i>	<i>tiũṇ, tēṇ.</i>
Plur.		
Nom.	<i>as</i>	<i>tus.</i>
Ag.	<i>āsē</i>	<i>tusē.</i>
Dat.	<i>āsē</i>	<i>tusē.</i>
Abl.	<i>as-kal</i>	<i>tus-kal.</i>
Gen.	<i>hiũṇ, hēṇ</i>	<i>tōhṇ, tuṇ.</i>

The Demonstrative Pronoun *ēh*, this, is thus declined :—

	Sing.	Plur.
Nom.	<i>ēh</i>	<i>ēh, ēūhṅ, ēūhṅ°, aman.</i>
Ag.	<i>ēinī</i>	<i>aiṅhē, iṅhē.</i>
Dat.	<i>as</i>	<i>aiṅhē, iṅhē.</i>
Abl.	<i>asal</i>	<i>aĩ-kal.</i>
Gen.	<i>asar (f. asēr)</i>	<i>aĩ-kar (f. -kēr).</i>

Aman has only been noted in the Parable,—*aman bag*, these husks.

There is also a pronoun *ōh*; dat. sing. *us*; plur. nom. *ūhṅ* or *ūhṅ°*; but no other forms have been noted, or are given by Mr. Bailey. *Er-dōstī* is 'for this reason', 'because'.

The Relative and Correlative Pronouns are thus declined. The Correlative is the usual pronoun employed to indicate 'that'.

Who, which

	Sing.	
Nom.	<i>dzē</i>	<i>sē.</i>
Ag.	<i>dzēinī</i>	<i>tēinī, tin.</i>
Dat.	<i>dzas, dzis</i>	<i>tas, tis (neut. tath).</i>
Abl.	<i>dzasal, dzisal</i>	<i>tasal, tisal.</i>
Gen.	<i>dzasar (f. dzasēr)</i>	<i>tasar (f. tasēr).</i>
Plur.		
Nom.	<i>dzē, dzāhṅ°</i>	<i>sē, tāhṅ°.</i>
Ag.	<i>dzaiṅhē</i>	<i>taiṅhē.</i>
Dat.	<i>dzaiṅhē</i>	<i>taiṅhē.</i>
Abl.	<i>dzai-kal</i>	<i>taĩ-kal.</i>
Gen.	<i>dzai-kar (f. -kēr)</i>	<i>taĩ-kar (f. -kēr).</i>

The neuter form *tath* also occurs in Kāshmirī. It is used when referring to inanimate objects, as in *tath kuthī andar*, in that house. The animate form *tas* also occurs in Kāshmirī.

The Interrogative Pronouns are *kāṅh*, who? and *kī*, what? The former has ag. *kēinī*; dat. *kas*; abl. *kasal*; gen. *kasar (f. kasēr)*.

Mr. Bailey gives *kurēr* (? a feminine form) as the genitive of *kī*. In the Parable *ēh kayan hin'*, what are these? apparently indicates that its nominative plural is *kayan*.

Other Indefinite Pronominal forms are :—

har-kanē, anyone, someone.

kichh or *kijh*, anything, something.

dzē-kanē, whoever.

dzē-kichh, whatever.

The word for 'own', equivalent to the Hindi *apnā*, is *ampar*, fem. *ampēr*. *Ampar* occurs frequently in the Parable. For the feminine compare *ampēr bhēṅal bōrā*, bigger than his sister (sentence 281).

VERBS.—Auxiliary Verbs and Verbs Substantive.

The present 'ense is *han'* or *hainā*, plural *han'*. *han'*, *hin'*, or *hainē*. This is masculine, the corresponding feminine form being *hin'* or *hainī* for both numbers. This

present tense does not change for person. We may compare with it the (Pisācha) *Shiṇā hanō*, he is.

The Past tense is—

	Sing.	Plur.
Masc.	<i>thē^a</i>	<i>thē'</i>
Fem.	<i>thī</i>	<i>thī.</i>

It does not change for person.

The **Active Verb** is thus conjugated :—

Infinitive—*kōṭaṇ*, to strike.

So *ḍzhāraṇ*, to fall; *bhōṇ*, to be, to become; *aḍzaṇ*, to come; *ghēṇ* or *gēṇ*, to go, *bēsaṇ*, to sit; *khāṇ*, to eat; *piṇ*, to drink; *dēṇ* or *dīṇ* to give; *lēṇ*, to take; *bōlaṇ*, to speak; *karaṇ*, to do.

Present Participle—*kōṭna*, pl. *kōṭnē*; fem. sing. and plur. *kō'ṭnī*, striking.

So the fem. of *ḍzhārṇa*, falling, is *ḍzhairnī*, like *hainī*, above.

Irregular are :—

<i>bhōṇ</i> , to become,	pres. part.	<i>bhōnna</i> ; f. <i>bhu'nī</i> .
<i>aḍzaṇ</i> , to come,	„	<i>azna</i> , pl. <i>aznē</i> ; f. <i>aiznī</i> .
<i>ghēṇ</i> , to go,	„	<i>ghēna</i> .
<i>dēṇ</i> , to give,	„	<i>dyēna</i> .
<i>bōlaṇ</i> , to speak,	„	<i>bōnna</i> .

The assimilation of *l* to *n* in the case of *bōlaṇ* has parallels in other dialects. Cf. pp. 800, 826, 848, 852.

Past Participle—*kōṭṭa*, beaten, pl. *kōṭṭē*; f. sing. and plur. *kōṭṭī*. Here the *t* has been doubled on account of the accent.

Irregular are :—

<i>bhōṇ</i> , to become,	past part.	<i>bhō</i> , pl. <i>bhōē</i> ; f. <i>bhūi</i> .
<i>aḍzaṇ</i> , to come,	„	<i>ā</i> , pl. <i>āē</i> ; f. sg. <i>āē</i> , pl. <i>ēi</i> .
<i>ghēṇ</i> or <i>gēṇ</i> , to go,	„	<i>gā</i> , pl. <i>gāē</i> , f. sg. and pl. <i>gēi</i> .
<i>bēsaṇ</i> , to sit,	„	<i>bēṭhā</i> .
<i>khāṇ</i> , to eat,	„	<i>khā</i> ; f. <i>khaii</i> .
<i>piṇ</i> , to drink,	„	<i>piā</i> ; f. <i>pi</i> .
<i>dēṇ</i> , to give,	„	<i>dyittā</i> ; f. <i>dittī</i> .
<i>lēṇ</i> , to take,	„	<i>lēa</i> .
<i>karaṇ</i> , to do,	„	<i>kēā</i> ; f. <i>kī</i> .

In the above, the feminine singular of *ā* is probably borrowed from Bhaḷēsī. Mr. Grahame Bailey marks the final *a* of *kōṭṭa* as short, but in the case of some other past participles, as shown above, he makes the final *ā* long. Probably it should be long throughout, and the short *a*, when shown by him, only indicates that the accent is on the preceding syllable.

Static Past Participle.—As in Chamēālī, and other western Pahārī dialects, there is a static past participle formed by changing the final *a* of the past participle to *ō* or *aur*; thus, *kōṭōr*, in the state of having been struck.

Irregular are :—

<i>āḍaṇ</i> , to come,	static part.	<i>ōr</i> or <i>aur</i> .
<i>ghēṇ</i> or <i>gēṇ</i> , to go,	"	<i>gōr</i> .
<i>bēsaṇ</i> , to sit,	"	<i>bīthōr</i> .
<i>lēṇ</i> , to take,	"	<i>lēaur</i> , <i>lēōr</i> .
<i>bōlaṇ</i> , to speak,	"	<i>bōlōr</i> .
<i>karaṇ</i> , to do,	"	<i>kēōr</i> .

It will be observed that there is a tendency to shorten the vowel before the *ōr*.

The **Conjunctive Participle**—*kōiṭ-kar*, 'having struck.

When used in compound verbs, the *kar* is dropped, and *kōiṭ* becomes *kōiṭ*, or *kōiṭi*. Thus from *rakkhaṇ*, to place, we have *raikkh t̄har*, or *raikkhi t̄har* (= Hindi *rakk chhōṛ*), put down. From *khōṇ*, to lose, we have, in the Parable, *khōi-ghēṇ*, to lose entirely.

The **Imperative** 2nd sing. is the same in form as the root, the plural adding *ai*; thus, *kōṭ*, strike thou; *kōṭai*, strike ye.

Irregular are :—

	Imperative.	
	Sing.	Plur.
<i>adzaṇ</i> , to come.	<i>aiḥ</i>	<i>adzai</i> .
<i>ghēṇ</i> or <i>gēṇ</i> , to go	<i>gah</i>	<i>ghē</i> .
<i>bēsaṇ</i> , to sit	<i>bēś</i>	<i>bēśai</i> .
<i>dēṇ</i> , to give	<i>dēi</i> , <i>dē</i>	...

No instance of the **Old Present** and **Present Subjunctive** has been noted.

The **Future** has the 2nd and 3rd persons identical and changes for gender. It is conjugated as follows :—

'I shall strike,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
	1	<i>kōṭul</i> , <i>kūṭal</i>	<i>kūṭal</i>	<i>kōṭul</i> , <i>kūṭal</i>	kūṭal
2 and 3	<i>kōṭal</i>	<i>kōṭāl</i>	<i>kōṭnal</i>	<i>kūṭnē'i</i>

Where the root of the verb ends in a consonant, the first person is generally based on the form *kōṭul*, with various epenthetic changes, as will be seen below.

If the root ends in a vowel, the first person usually, but not always, ends in a nasal ũ.

The second and third persons always end in *l*. The following examples will show the important part that epenthesis plays in this tense :—

dzhāraṇ, to fall.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
	1	<i>dzhāṛal</i>	<i>dzhairēl</i>	<i>dzhurul</i>	dzhurēl
2 and 3	<i>dzhāṛal</i>	<i>dzhairēi</i>	<i>dzhāṛnal</i>	<i>dzhairuō'li</i>

bhōṇ, to become.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
	1	<i>bhōl</i>	<i>bhō'l</i>	<i>bhōl</i>	bhō'li
2 and 3	<i>bhōl</i>	<i>bhō'l</i>	<i>bhōnal</i>	<i>bhunō'li</i>

adzan, to come.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
	1	<i>ozul, ozal</i>	<i>azil</i>	<i>ozul</i>	azil
2 and 3	<i>ozul, ozal</i>	<i>azil</i>	<i>oznal</i>	<i>ōznil</i>

ghēṇ or *gēṇ*, to go.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
	1	<i>ghaũ</i>	<i>ghaũ</i>	<i>ghaũ</i>	ghaũ
2 and 3	<i>ghēl</i>	<i>ghē'li (?)</i>	<i>ghēnal</i>	<i>ghēnē'li (?)</i>

bēśan, to sit.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
	1	<i>bīśul</i>	<i>bēśil</i>	<i>bīśul</i>	bēśel
2 and 3	<i>bēśul</i>	<i>bēśel</i>	<i>bēśnal</i>	<i>bēśnū'i</i>

dēṇ, to give, makes *daũ*, *dēal*, etc. ; *lēṇ*, to take, makes *lēũ*, *lēal*, etc. ; *karaṇ*, to do, makes *kōrul*, etc.

All the above are taken from Mr. Bailey's book.

The **Present** tense, which is also used as a **Past Conditional**, is simply the present participle, changing for gender and number, but not for person. Thus *aũ kōṭna*, I (masc.) strike, (if) I had struck, I should have struck (if). The masc. plur. is *kōṭnē*, and the fem. sing. and plur. *kōṭnā*.

The irregular forms follow the irregular present participles.

The **Imperfect** either adds the past tense of the verb substantive to the present participle, as in *aũ kōṭna thē*, I (masc.) was striking, or else has the following contracted forms, which do not change for person :—

Masc. sing. *kōṭnath*, plur. *kōṭnēth* ;

Fem. sing. and plur. *kōṭnēthi*.

The **Past Tense** is simply the Past Participle.

In the **Perfect** and **Pluperfect** the static past participle is generally employed.

Transitive verbs, as usual, are construed passively.

Thus :—

aũ dzhāra, I fell.

maĩ kōṭṭa, I struck him.

aũ dzhārōr han, I have fallen.

maĩ kōṭōr han, I have struck him.

aũ dzhārōr thē, I had fallen.

maĩ kōṭōr thē, I had struck him.

So, with a feminine object, we have *tiũn bābbē matā dhām kēōr hin*, thy father has made a great feast.

Sometimes the past participle is used in the perfect, instead of the static participle. Thus we have *maĩ pāp kēā hainā*, I have done sin, and also *maĩ pāp kēā*, I did sin, both in the Parable.

No information is available regarding the formation of the **Passive**.

Mr. Bailey gives the following examples of **Causal** verbs :—

khāṇ, to eat

khalaṇ, to cause to eat.

piṇ, to drink

piāṇ, to cause to drink.

khunāṇ, to hear

khunāṇ, to cause to hear (Compare Gādi).

teāraṇ, to graze

teāraṇ, to cause to graze.

As regards **Compound Verbs**, **Intensive** compounds have been already dealt with under the head of the conjunctive participle. The following are examples of **Inceptive** Compounds :—

sē lachār bhōṇ lagā, he began to be helpless.

sē khushī karaṇ lagē, they began to do rejoicing.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHADRAWĀH GROUP.

PĀḌARĪ.

(KASHMIR DARBĀR.)

Yak-mauṇṇas dūi kōḥ thē°. Tin-bichal māṭharē
To-a-man two sons were. Them-from-among by-the-younger
 bābba-dzē bōlā ki, 'bah bābbā, mālar baṇḍ dzē
the-father-to it-was-said that, 'O father, of-the-property share which
 mañ-dzē ōzal-hī mañ-dzē dē.' Taū tin māl inhē-dzē
me-to will-come me-to give.' Then by-him the-property them-to
 baṇḍ-dyittā. Haur dakh dirā pūittar māṭhar-kuē sōbh-kijh
was-divided-out. And a-few days afterwards by-the-younger-son everything
 jama-kair¹-kar yak-dūr-mulkhār sail kēā, haur taṭ ampaṛ
collected-made-having of-a-far-country journey was-made, and there his-own
 māl laṇḍpana-sāthi urā¹-dyittā. Haur dzapal sōbh kharch
property debauchery-with was-caused-to-fly-away. And when all expenditure
 kēōr-gā, tis-mulkh-bich matā kāl pēā, haur sē lachār bhōṇ
was-made, that-country-in a-great famine fell, and he helpless to-become
 lagā. Taū tis-mulkhār yak baṛ-maṇḥū-karā taṭ gā. Tin
began. Then of-that-country a great-man-near there he-went. By-him
 tis ampaṛ-baḡṛi-bich sūr tsāraṇ laṅgā. Haur tas manshā
as-for-him his-own-field-in swine to-feed he-was-sent. And to-him desire
 thē° ki 'amaṛ baḡ dzē sūr khānuē ampaṛ yaḍ bhara,' ki
was that 'those barks which the-swine eat my-own belly I-may-fill,' because
 har-kaṇē tas-dzē nā dīna-thē°. Taū hōsh-bich didz¹-kar bōlā,
anyone him-to not giving-was. Then sense-in come-having it-was-said,
 'miḥṇ-bābbas kattar majūr lōṛi, haur aū drukkh maran lagōr.
'to-my-father how-many servants are (?), and I (of-) hunger to-die (am-) begun.
 Aū khaṛa-bō¹ ampaṛ-bābbas-lakh gēna, haur tas-dzē bōlul ki,
I erect-becoming my-own-father-near am-going, and him-to I-will-say that,
 "bah bābbā, mañ dharmar haur tiḥṇ-hajūr pāp kēā-hainā, haur
"O father, by-me of-religion and (in-) thy-presence sin done-is, and
 ab is-jōgaṛ nōḥ ki bhiri tiḥṇ kuā bōlēr. Mañ-dzē
now this-worthy I-am-not that again thy son (I-may-be-) called. Me (acc.)

ampar majūrō-bich-dzē yakar rēn bujh." ' Taū khara bō¹-kar
thine-own servants-among-to of-one like consider." ' Then erect become-having
 ampar-bābbas-lakh nis-gā. Haur sē hazab dūr thē^a ki tas
his-own-father-near he-went-away. And he yet far was that him
 hūr¹-kar tasar-bābbas dayā jāgī, haur dauir¹-kar tas hiro-pūr
seen-having to-his-father compassion awoke, and run-having his neck-on
 rakkhā, haur matā phachī lēi. Kuē tas-dzē bōlā
he-was-placed, and much kiss was-taken. By-the-son him-to it-was-said
 ki, ' bah hābbā, maī dharmar haur tiūṇ agrāṇ pāp kēā, haur ab
that, 'O father, by-me of-religion and of-thee before sin was-done, and now
 is-jōgar nōī ki bhiri tiūṇ kuā bōlōr.' Bābbē
this-worthy I-am-not that again thy son (I-may-be-) called.' By-the-father
 ampar-naukar-dzē bōlā, ' chhair chhair liōkar kaḍā¹ dē, haur
his-own-servants-to it-was-said, 'good good garment bringing-out give, and
 tis ḍaban-dē; haur tasar-hatē āngūṭhī, haur khurō-bich paḍiōr lan-dē;
to-him put-on; and on-his-hand a-ring, and the-feet-on shoes put-on;
 haur as khaū haur khushī kōrul, sē-kis mēṇ ēh kuā marōr-thē^a,
and we may-eat and rejoicing will-make, because my this son dead-was,
 ab zīna han^a; khōi-gōr-thē^a, ab miōr-han^a.' Taū sē khushī karaṇ
now living is; lost-gone-was, now got-is.' Then they rejoicing to-do
 lagē.
 began.

Haur tasar mōṭā kuā bag-bich thē^a. Dzapal gi-dzē nēṛē
And his big son the-field-in was. When the-house-to near
 ā, gīlēr haur nāṭṣṇēr hak kḥuṇī. Taū yakas-naukras
he-came, of-singing and of-dancing the-sound was-heard. Then to-one-servant
 bayā¹-kar puchchhā ki, ' ēh kayan hin²? ' Tin tas-dzē bōlā
called-having it-was-asked that, 'these what are?' By-him him-to it-was-said
 ki, ' tiūṇ bhāē aur han^a, haur tiūṇ-bābbē matā dhām kēōr hin¹
that, 'thy brother come is, and by-thy-father a-great feast made is,
 ēṛ-dōstī ki tas kharā-chhair kā.' Tin karōd-sē
this-because that him safe (-and)-sound (?) he-was-found.' By-him anger-with
 nahī mā ki andar gēē. Taū tasar bāb bahar
not (?) it-was-wished that within he-may-go. Then his father outside
 āiḍ¹-kar tas-dzē manāwan lagā. Tin bābbā-dzē juwāb-bich
come-having him (acc.) to-propitiate began. By-him the-father-to answer-in
 bōlā, ' hīr, ittar-baraṇ nū (for maī) tiūṇ ṭahl kēōr-hin¹, baur
it-was-said, 'see, for-so-many-years by-me thy service done-is, and
 kapal tiūṇ hukm baḍaṇ nā haṇḍā. Bhiri taī kadi yak bakrir
ever thy order against not (I-)walked. But by-thee ever a of-goat

tshaur maī-dzē nā dyittā ki ampaṛ-sajñō-samēt khushi kōrul.
a-kid me-to not was-given that my-own-friends-with rejoicing I-shall-make.
 Haur dzapal tiūṇ ēh kuā ā, dzis tiūṇ nāl gānaṇ-bich
And when thy this son came, for-whom thy property harlots-among
 urā'-dyittā, taī us-dōstī matā dhām ki.' Tin tas-dzē
was-caused-to-fly-away, by-thee him-for a-great feast was-made.' By-him him-to
 bōlā, 'bah kuā, tū sadā mēṇ-lakh han°, haur dzē-kichh miūṇ
it-was-said, 'O son, thou always of me-with art, and whatever mine
 hainā, sē tiūṇ hainā. Bhiri khushi mīṇ, haur khushi bhōṇ
is, that thine is. But rejoicing (?) to-make, and rejoicing to-become
 laizaṇ thē°, sē-kis tiūṇ ēh bhāē marōr-thē°, sē zina han°; khōi-gōr-thē°,
proper was, because thy this brother deal-was, he alive is; lost-gone-was,
 ab miōr-han°.'
now got-is.'

**STANDARD LIST OF WORDS AND PHRASES
FOR THE BHADRAWĀH GROUP.**

English.	Bhadrawāhī.	Paḍari.
1. One	Ak	Yak.
2. Two	Dāi	Dāi.
3. Three	Tlāi, trāi	Tlāo.
4. Four	T ₂ ūr, t ₂ ūr	T ₂ our.
5. Five	Pauḥ	Pāuz.
6. Six	Śāh	Tshai.
7. Seven	Sat	Sat.
8. Eight	Atth	Atth.
9. Nine	Nañ	Nau.
10. Ten	Daś, dōś	Daś.
11. Twenty	Bh	Bh.
12. Fifty	Pōñjāh	Pañjāh
13. Hundred	Śauñ, śoñ	Sau.
14. I	Añ	Añ.
15. Of me	Méro, mérñ	Miñp, mēp.
16. Mine	Mérō, mérñ	Miñp, mēp.
17. We	As	As.
18. Of us	Iñ	Hiñp.
19. Our	Iñ	Hiñp.
20. Thou	Tñ	Tñ.
21. Of thee	Tērñ, tēro	Tiñp, tēp, tau.
22. Thine	Tērñ, tēro	Tiñp, tēp, tau.
23. You	Tu	Tu.
24. Of you	Tiñ, tuñ	Tohp, tuhp.
25. Your	Tiñ, tuñ	Tohp, tuhp.

English.	Bhadrawāhi.	Pāḍari.
26. He	Ōh, tai	Sē, oh.
27. Of him	Usērū, tisūrū >	Tasar.
28. His	Usērū, tisērū	Tasar.
29. They	Ūphē, ophē, tapē	Tāhp°, ohp°.
30. Of them	Uṅkarū, taṅkarū	Taī-kar.
31. Their	Uṅkarū, taṅkarū	Taī-kar.
32. Hand	Hatth	Hat,
33. Foot	Pāo	Khur.
34. Nose	Nakk	Nakk.
35. Eye	Ētāhi, aish	Tir.
36. Mouth	Ās, aśi	Tōtar.
37. Tooth	Dant	Dann, dand.
38. Ear	Kann	Kann.
39. Hair	Śirāi	Rōtth.
40. Head	Dōg	Magir.
41. Tongue	Zibbh	Dgēbb.
42. Belly	Paiṭ	Pēt.
43. Back	Piṭṭh, tḥliggō	Pyiṭṭh.
44. Iron	Lahū, laū	Loh.
45. Gold	Sunnō	Sōna.
46. Silver	Chēndi	Chēndi.
47. Father	Bau, bābo	Bab, bēb.
48. Mother	Āmmē, hāj	Ij, yij.
49. Brother	Dhijē, bhra	Bhāē.
50. Sister	Bnihn, baihp	Bhēn.
51. Man	Manō, maṛd	Manhpō. mōhap.
52. Woman	Tḥi	Khibōn, ghiōp°.

English.	Bhadrawāhī.	Pūjarī.
53. Wife	Ṭhī	Ḍḡail, sōlī.
54. Child	Mōṭṭhō, mōṭṭhū	Kuṣ.
55. Son	Kō, mōṭṭhō, mōṭṭhū	Kuṣ.
56. Daughter	Kōi, kōī	Koi.
57. Slave	Kāmi	Kām*.
58. Cultivator	Zimidār	Jim'dār.
59. Shepherd	Puhāl	Pahāl.
60. God	Pōrōmshōr	Nārān.
61. Devil	Sōitān	Harṃān.
62. Sun	Sōraj, dihāro	Dias.
63. Moon	Chānapi	Ṭṡainnē.
64. Star	Tērō	Tār*.
65. Fire	Agg	Ag.
66. Water	Pāpi	Pācip'.
67. House	Ghar, ghōr	Gih, ghar.
68. Horse	Ghōrō	Ghōr*.
69. Cow	Bāghī	Gā.
70. Dog	Kutar	Kotar, (fem.) kotār.
71. Cat	Bilī (f.), balī (f.)	Balī, (fem.) balai.
72. Cock	Kukkur	Kōkkar, (fem.) kōkair.
73. Duck	Batak	Āṭ.
74. Ass	Khōthō, khauthau . . . . .	.....
75. Camel	Ūṭ	Ūṭh.
76. Bird	Ṭairī, ṭairōlī	Pōkkhar.
77. Go	Gāh	Gah.
78. Eat	Khē	Khē.
79. Sit	Bī	Bē.

English.	Bhadrawāli.	Pūdari.
80. Come	Āi (root ēj)	Aih.
81. Beat	Kuṭ	Kōṭ.
82. Stand	Uṭh	Khaṭ bhō.
83. Die	Mar	Mar.
84. Give	Dā, dāh	Dai.
85. Run	Naś, danṭ	Naś.
86. Up	Bāh	Bīh, bahyur ^a .
87. Near	Nāpō	Nēr ^a .
88. Down	Bnh	Nainḍ, wōnd ^a .
89. Far	Dūr	Dūr.
90. Before	Aggar, agri	Agar.
91. Behind	Pattar, pattri, patti	Paṭtar, pō ^{tr} , pūṭtar.
92. Who	Kaup	Kēph.
93. What	Kuṭ	Ki.
94. Why	Kujō, ki	Kyōs.
95. And	Fhiri, bhiri, aur	Tē.
96. But	Magar	Tē.
97. If	Agar	Dgai.
98. Yes	Ā, hā	Ā.
99. No	Nah, nēh	Na, nah ⁱ .
100. Alas	Apsōs	Hai hai.
101. A father	Bau	Bāb.
102. Of a father	Bauē-rū	Bābbar.
103. To a father	Bauē-jō	Bābbas.
104. From a father	Bauē-aī	Bābbal.
105. Two fathers	Dōi bau	Dōi bāb.
106. Fathers	Bau	Bāb.

English.	Bhadrawābi.	Pāḍarī.
107. Of fathers . . .	Bauḍ-kēru . . .	Bāb-kar.
108. To fathers . . .	Bauan-jō . . .	Bāb.
109. From fathers . . .	Bauan-sī . . .	Bāb-kal.
110. A daughter . . .	Kāi . . .	Koi.
111. Of a daughter . . .	Kāiḍ-rū . . .	Kāiar.
112. To a daughter . . .	Kāiḍ-jō . . .	Kāias.
113. From a daughter . . .	Kāiḍ-sī . . .	Kāial.
114. Two daughters . . .	Dūi kāiḍ . . .	Dūi koi.
115. Daughters . . .	Kāiḍ . . .	Koi.
116. Of daughters . . .	Kāiḍ-kēru . . .	Kāi-kar.
117. To daughters . . .	Kāiḍ-jō . . .	Kāi.
118. From daughters . . .	Kāiḍ-sī . . .	Kāi-kal.
119. A good man . . .	Ak kharḍ mēnū . . .	Yak kharḍ mōhap.
120. Of a good man . . .	Aki kharḍ mēnē-rū . . .	Yak kharḍ mōhapar.
121. To a good man . . .	Aki kharḍ mēnē-jō . . .	Yak kharḍ mōhapas.
122. From a good man . . .	Aki kharḍ mēnē-sī . . .	Yak kharḍ mōhapal.
123. Two good men . . .	Dūi kharḍ mēnū . . .	Dūi kharḍ mōhap.
124. Good men . . .	Kharḍ mēnū . . .	Kharḍ mōhap.
125. Of good men . . .	Kharḍ mēnē-kēru . . .	Kharḍ mōhap-kar.
126. To good men . . .	Kharḍ mēnē-jō . . .	Kharḍ mōhap.
127. From good men . . .	Kharḍ mēnē-sī . . .	Kharḍ mōhap-kal.
128. A good woman . . .	Ak kharī ḥli . . .	Kharī ghiḍḍ.
129. A bad boy . . .	Ak burḍ māṭṭh . . .	Yatgar kuḍ.
130. Good women . . .	Kharī ḥliḍ . . .	Kharī ghiḍḍ.
131. A bad girl . . .	Ak burī koi . . .	Yatgar koi.
132. Good . . .	Kharḍ, kharḍ, kharan . . .	Kharḍ.
133. Better . . .	(Is-kara) kharḍ . . .	(Ṭṣal) kharḍ.

English.	Bhadravāhi.	Pāṇḍarī.
134. Best	Sēbbhan-kara kharō	Sōbh-kal kharā.
135. High	Uchchā	Adhām°.
136. Higher	(Is-kara) uchohū	(T'asal) adhām°.
137. Highest	Sēbbhan-kara uchchā	Sōbh-kal adhām°.
138. A horse	Ghōṛō	Ghōṛō.
139. A mare	Ghōṛī	Ghōṛī.
140. Horses	Ghōṛō	Ghōṛō.
141. Mares	Ghōṛīā	Ghōṛī.
142. A bull	Dānt	Badhōl.
143. A cow	Bāghī	Gā.
144. Bulls	Dānt	Badhōl.
145. Cows	Bāghīā	Gōi.
146. A dog	Kutar	Kōtar.
147. A bitch	Kutri	Kōṭēr.
148. Dogs	Kutar	Kōtar.
149. Bitches	Kutriā	Kōṭēr.
150. A he goat	Tshēṛō	Bakrā.
151. A female goat	Tshōillī	Bakri.
152. Goats	Tshēṛō	Bakrō (fem. bā'kēr).
153. A male deer	Harin . . . .	.....
154. A female deer	Harnī . . . .	.....
155. Deer	Harin . . . .	.....
3. I am	Aū āī	Aū han°, fem. hin'.
Thou art	Tū ās, as	Tū han°, fem. hin'.
158. He is	Ōh ēhō, ai	Sō han°, fem. hin'.
159. We are	As ēhm	As han°, hin', han°, fem. hin'.
160. You are	Tus ēth, ēth	Tus han°, hin', han°, fem. hin'.

English.	Bhadrawāḥ.	Pāṇini.
161. They are	Ūphā Śha, Śa	TŚha ^a han ^a , hin ^a , han ^a , fem. hin ^a .
162. I was	Aū thīo (fem. thī)	Aū thē ^a , fem. thī.
163. Thou wast	Tā thīo	Tā thē ^a , fem. thī.
164. He was	Ōh thīo	Sū thē ^a , fem. thī.
165. We were	As thīo (fem. thī)	As thē ^a , fem. thī.
166. You were	Tus thīo	Tus thē ^a , fem. thī.
167. They were	Ūnhā thīo	Tāhā ^a thē ^a , fem. thī.
168. Be	Bha	Bha.
169. To be	Bhōṇā	Bhōṇ.
170. Being	Bhautō	Bhōṇna.
171. Having been	Bhautā	Bhūi-kar.
172. I may be . . . .	.....	Aū.
173. I shall be	Aū bhōlo	Aū.
174. I should be . . . .	.....
175. Beat	Kuṭ	Kōṭ.
176. To beat	Kuṭā	Kōṭaṇ.
177. Beating	Kuṭtō	Kōṭna.
178. Having beaten	Kuṭtā	Kōṭi-kar.
179. I beat	Aū kuṭā	Aū } kōṭna, fem. kōṭni.
180. Thou beatest	Tā kuṭā	Tā } kōṭna, fem. kōṭni.
181. He beats	Ōh kuṭā	Sē } kōṭna, fem. kōṭni.
182. We beat	As kuṭam	As } kōṭna, fem. kōṭni.
183. You beat	Tus kuṭath, kuṭat	Tus } kōṭna, fem. kōṭni.
184. They beat	Ūnhā kuṭap	Tāhā ^a } kōṭna, fem. kōṭni.
185. I beat (Past Tense)	Mī kuṭā, kuṭō	Māi } kōṭa, fem. kōṭi.
186. Thou beatest (Past Tense)	Tāi kuṭā, kuṭō	Tāi } kōṭa, fem. kōṭi.
187. He beat (Past Tense)	Ūni kuṭō	Tāi } kōṭa, fem. kōṭi.

English.	Bhadrawāhi.	Pidari.
188. We beat (<i>Past Tense</i>) .	Asēi kuṭṭo	Āsē
189. You beat (<i>Past Tense</i>)	Tusēi kuṭṭo	Tusē } kōṭa, fem. kōṭī.
190. They beat (<i>Past Tense</i>)	Uṇḥēi kuṭṭo	Taiṇḥē }
191. I am beating	Aū kuṭṭe lagarō (or larō) ēi	Aū kōṭna.
192. I was beating	Aū kuṭṭo thio	Aū kōṭnath, fem. kōṭnēthi.
193. I had beaten	Mīi kuṭṭo thio . . . .	.....
194. I may beat	Aū kuṭṭan . . . .	.....
195. I shall beat	Aū kuṭṭalo, kuṭṭlo	Aū kūṭal, fem. kūṭal.
196. Thou wilt beat	Tū kuṭṭalo, kuṭṭlo	Tū kōṭal, fem. kōṭēl.
197. He will beat	Ōh kuṭṭalo, kuṭṭlo	Sē kōṭal, fem. kōṭēl.
198. We shall beat	As kuṭṭmē, kuṭṭmalē	As kūṭal, fem. kūṭal.
199. You will beat	Tus kuṭṭalē, kuṭṭlē	Tus kōṭnal, fem. kuṭṭnēl.
200. They will beat	Ūṇḥē kuṭṭalē, kuṭṭlē	Tāḥṇ ^a kōṭnal, fem. kuṭṭnēl.
201. I should beat . . . .	.....	.....
202. I am beaten	Aū kuṭṭo . . . .	.....
203. I was beaten	Aū kuṭṭo thio . . . .	.....
204. I shall be beaten	Aū kuṭṭlo . . . .	.....
205. I go	Aū gāhtā	Aū }
206. Thou goest	Tū gāhtā	Tū } ghōna, fem. ghēni.
207. He goes	Ōh gāhtē	Sē }
208. We go	As gāhtam	As . }
209. You go	Tus gāṇnath	Tus } ghēnē, fem. ghēni.
210. They go	Ūṇḥē gāhtam	Tāḥṇ ^a }
211. I went	Aū jān	Aū }
212. Thou wentest	Tū jān	Tū } gē, fem. gēl.
213. He went	Ōh jān	Sē }
214. We went	As jē	As, gē, fem. gēl.

English.	Bhadrawāhi.	Pidari.
215. You went	Tas jā	Tas } gāē, fem. gēl.
216. They went	Ūphā jā	Tāhā }
217. Go	Gāh	Gah.
218. Going	Gāhto	Ghēna.
219. Goue	Jōrō	Gā.
220. What is your name ?	Tērō nāū kuṇ ai ?	Tau nē ki han ^a ?
221. How old is this horse ?	Ēs ghōrō-ri kētri (or kētri) umr ai ?	Ēh ghōrār kat barh han ^a ?
222. How far is it from here to Kashmir ?	Kāsmīr iṭhē kētrā (or kētri) dur ai ?	Īri Kāsmīr kattēri dūr haini ?
223. How many sons are there in your father's house ?	Tērō hanē-rē ghōrē kētrē māṭṭhē ap ?	Tidn bābbar kat gōbhar hin ^a ?
224. I have walked a long way to-day.	As aū dūr dūr hainṭṭē ān.	Āds aū barā dūral anr han ^a .
225. The son of my uncle is married to his sister.	Mērē chāchō-rē māṭṭhē-rō biā usēri baihpī-sēhī bhō.	Midn māthar bābbar gōb-bhur tasār bhōpi samēt bōāh kōr han ^a .
226. In the house is the saddle of the white horse.	Chittē ghōrō-ri kētri ghōrē āhē.	Gih chhēta ghōrār kētri hin ^a .
227. Put the saddle upon his back.	Tisērē ṭhiggō pur kētri lēth.	Tasār pitṭh. pūr kētri tsharō.
228. I have beaten his son with many stripes.	Mī usērā mōṭṭhā māst kuṭṭā.	Māi tasar kōē matā kōṭē.
229. He is grazing cattle on the top of the hill.	Oh gorā phōtri us ṭibbi pur tsārō lagōrō āhē.	Sō phāt pūr gōt tē bā'kōr tsārō.
230. He is sitting on a horse under that tree.	Us bāṭē hēth oh ghōrō pur bisōrō ai.	Sō tas bōṭō paḍ ghōrō pūr biṭhōr han ^a .
231. His brother is taller than his sister.	Usērō ḍhāṣ apai baihpī-karā lōmmo āhē.	Tasar bhōē ampēr bhōpal bōrā han ^a .
232. The price of that is two rupees and a half.	Usērō mul ḍhāi rupayyē ap.	Tasar mul tīsō (three) rupāē han ^a .
233. My father lives in that small house.	Mōrō ban us nikrō ghōrō mā rēhtē.	Midn bāb tath māthar kuṭhī āndar han ^a .
234. Give this rupee to him.	Īh rupayyō us-jō dē	Tas ēh rupayā dēi tsharō.
235. Take those rupees from him.	Uphā rupayyē tēs-karā ṭhā.	Tasal rupāē lēi adzai.
236. Beat him well and bind him with ropes.	Us māst kuṭ, aur sēli-sī banhd.	Tas mainu kōpi-kar radsōri ki dīainḍhe.
237. Draw water from the well.	Khāhō pāpi kaḍḍh	Khōhal pāain kaḍḍh.
238. Walk before me	Mī agrī tsal	Māi agar agar hanḍ.
239. Whose boy comes behind you ?	Kisērā mōṭṭhō tāi patī ḍtṭē ?	Tidn pūittar kasar kōi āana ?
240. From whom did you buy that ?	Tāi kas-karā mullē ghinōrā thā ?	Sō kasal unllē āna ?
241. From a shopkeeper of the village.	Djāūs-rē hētri-bāṣē-karā	Thāwar hāṭi ḍtṭh āna.

GUJURI.

The general question of the Gūjars and their language has been dealt with at length in the General Introduction to the Pahāri languages (ante, pp. 8 ff.) and it is unnecessary to repeat the remarks then made.

Suffice it to say here that while the Gūjars of the Panjab plains have lost their language and adopted that of their neighbours, those of the hills north of the Panjab, who are called Gujurs—not Gūjars—speak a language closely allied to Rājasthānī.

Specimens of Gujuri have been received from Hazara, Swat, and Kashmir and are given below. The usual List of Words and Sentences will be found on pp. 964 ff. I have also given short specimens of the mongrel language spoken by the Gūjars of the sub-montane Districts of the Panjab, where they have not entirely adopted the local language of their neighbours.

On former occasions I have drawn attention to the fact that Gujuri is little more than a dialect of Rājasthānī, and I have more than once stated that its closest relation was the Mēwāri dialect of that language. Further research has induced me somewhat to modify this opinion. One of two things is quite certain:—either Gujuri is a form of Rājasthānī, or, conversely, Rājasthānī is a form of Gujuri, and the resemblance of Gujuri to Mēwāri is very striking. But still closer is the resemblance of Gujuri to the Mēwāti dialect of Rājasthānī, spoken in Alwar, some distance to the north of Mewar, and separated from that state by the territory of Jaipur.¹

It is curious that Gujuri agrees with both Mēwāti and with Mēwāri much more closely than with the intervening Jaipuri.² On the whole, it follows Mēwāti very systematically, only differing from it, and agreeing with Mēwāri in regard to one or two points of detail.

As compared with Mēwāti it presents a more archaic appearance, preserving many words in a stage of development older than that which we find in Mēwāti.

Mēwāti is the language of the Mēōs, a tribe the origin of which has been much discussed by ethnologists, without coming to any satisfactory result. Possibly, the close connexion between their language and Gujuri may offer a clue that has hitherto been neglected.

Putting the linguistic position of Gujuri in its broadest terms, we may say that it is related to the dialects of East Central Rajputana, and that its closest relative is Mēwāti. This will be evident from the following more detailed analysis.

As regards Vocabulary, it must be remembered that the speakers of Mēwāti and the Gujuri and Mēwāti. speakers of Gujuri have been separated for centuries, and that each has freely borrowed words from its respective neighbours. But, allowing for this borrowing, a reference to the List of Words and Sentences will show a surprising number of words identical in form.

¹ Mewar is called 'Guzarat,' or the country of Gujars, by Al-Bīrūnī (Sachau's translation, I, 202).

² For instance, Gujuri has nothing resembling the Jaipuri verb substantive *काँड*, I am.

It will further be noted that in many cases, when a word is common to the two languages, Gujuri always preserves it in a form more archaic than that found in Mēwāti. Thus :—

GUJURĪ.	MĒWĀTĪ.
<i>trē</i> , three	<i>tīn</i>
<i>satt</i> , seven	<i>sāt</i>
<i>aṭṭh</i> , eight	<i>āṭh</i>
<i>hā̃</i> , I	<i>maĩ</i> (oblique form used for nominative).
<i>hatth</i> , a hand	<i>hāt</i>
<i>nakk</i> , the nose	<i>nāk</i>
<i>akkh</i> , the eye	<i>ā̃khya</i>
<i>kamm</i> , the ear	<i>kā̃n</i>
<i>agg</i> , fire	<i>āg</i>

In all these the Gujuri forms are more archaic than those of Mēwāti.

The Mēwāti *sāt*, *āṭh*, *hāt*, etc., must have passed through the forms *satt*, *aṭṭh*, *hatth*, etc., before becoming fixed as we have them now. In the Gujuri *trē*, an *r* has been preserved which has been lost in Mēwāti, and in the case of the word for 'I', Mēwāti has lost the old nominative, preserved by Gujuri, and has substituted the oblique form exactly as has occurred in Standard Hindōstāni.

In the declension of nouns, the two languages closely resemble each other, as will be seen from the following examples. It is only in the feminine plurals that there are any differences, and even these are slight :—

		GUJURĪ.	MĒWĀTĪ.
Sing.	Nom.	<i>ghar</i> , a house	<i>ghar</i>
	Obl.	<i>ghar</i>	<i>ghar</i>
Plur.	Nom.	<i>ghar</i>	<i>ghar</i>
	Obl.	<i>gharā̃</i>	<i>gharā̃</i>
Sing.	Nom.	<i>ghōṛō</i> , a horse	<i>ghōṛō</i>
	Obl.	<i>ghōṛā</i>	<i>ghōṛā</i>
Plur.	Nom.	<i>ghōṛā</i>	<i>ghōṛā</i>
	Obl.	<i>ghōṛā̃</i>	<i>ghōṛā̃</i>
Sing.	Nom.	<i>bēhṇ</i> , a sister	<i>bāhā̃ṇ</i>
	Obl.	<i>bēhṇ</i>	<i>bāhā̃ṇ</i>
Plur.	Nom.	<i>bēhṇē̃</i>	<i>bāhā̃ṇā̃</i>
	Obl.	<i>bēhṇā̃</i>	<i>bāhā̃ṇā̃</i>
Sing.	Nom.	<i>ghōṛī</i> , a mare	<i>ghōṛī</i>
	Obl.	<i>ghōṛī</i>	<i>ghōṛī</i>
Plur.	Nom.	<i>ghōṛī̃</i>	<i>ghōṛī̃</i>
	Obl.	<i>ghōṛīā̃</i>	<i>ghōṛīā̃</i>

The postpositions used to form cases are practically identical. Thus :—

	GUJURĪ.	MĒWĀTĪ.
Agent	<i>nē</i>	<i>nai</i>
Dat.-Acc.	<i>na</i>	<i>nai</i>
Abl.	<i>tē</i>	<i>taĩ</i>
Gen.	<i>kō</i>	<i>kō</i>
Loc.	<i>mā̃</i>	<i>maĩ</i>

In both dialects the genitive postposition is an adjectival *kō*, obl. masc. *kā* ; fem. *kī*. In both, when agreeing with a postposition or noun in the locative masculine it becomes *kē*. In Gujuri, perhaps under the influence of Pañjābī, the feminine *kī* becomes *kī̃* when agreeing with a plural feminine noun. This is not the case in Mēwāti.

The Personal Pronouns closely resemble each other. Note the form *tam*, not *tum*, for you. In the oblique singular of both persons and in the nominative singular of the first person, it will be seen that the Gujuri forms are preserved better by Mēwāti than by Mēwāti.

Personal Pronouns.

	GUJURĪ.	MĒWĀTĪ.	
I.	Nom.	<i>hū̃</i>	<i>maĩ</i> (Mēwāṛī, <i>hū̃</i>)
	Ag.	<i>mē̃</i>	<i>maĩ</i>
	Obl.	<i>ma</i>	<i>mū̃</i> (Mēwāṛī, <i>ma</i>)
	Gen.	<i>mērō</i>	<i>mērō</i>
We.		<i>ham</i>	<i>ham</i>
	Ag.	<i>ham-nē</i>	<i>ham</i>
	Obl.	<i>ham</i>	<i>ham</i>
	Gen.	<i>mhārō</i>	<i>mhārō</i>
Thou.		<i>tū̃</i>	<i>tū</i>
	Ag.	<i>tē̃</i>	<i>taĩ</i>
	Obl.	<i>ta</i>	<i>tū̃</i> (Mēwāṛī, <i>ta</i>).
	Gen.	<i>tērō</i>	<i>tērō</i>
You.		<i>tam</i>	<i>tam</i>
	Ag.	<i>tam-nē</i>	<i>tam</i>
	Obl.	<i>tam</i>	<i>tam</i>
	Gen.	<i>thārō</i>	<i>thārō</i>

The remaining pronouns are identical in the plural, but exhibit divergencies in the singular oblique forms. Possibly, the Gujuri singular oblique forms have been borrowed from the neighbouring dialects of the Indus Kōhistan¹ or from Pañjābī. At the same time, note how, in the nominative singular, both Gujuri and Mēwāti have feminine forms for the demonstrative pronouns.

	GUJURĪ.	MĒWĀTĪ.
This.	<i>yō</i> (f. <i>yā</i>)	<i>yō</i> (f. <i>yā</i>)
	Obl.	<i>is</i>	aĩ, aĩh
These.	<i>yē</i>	<i>yē</i>
	Obl.	<i>in</i>

¹ Cf. Maiyā̃ *tasī̃*, the oblique form of *sā*, he.

	GUJURĪ.	MĒWĀTĪ.
I'hat.	ō, ōh (f. wā)	wō, wōh (f. wā).
Obl.	us	waĩ, waĩh
Those.	wē	wē
Obl.	un	un
Who. (sg.)	jō	jō
Obl.	jis	jaĩh
Who? (sg.)	kōn	kaun
Obl.	kis	kaĩh
Anyone.	kōi	kōi
Obl.	kisē	kah

The agreement in regard to the Verb Substantive is very striking :—

	GUJURĪ.	MĒWĀTĪ.
I am	hā, hōā	hā
Thou art	ai, hai	hai
He is	ai, hai	hai
We are	hā	hā
You are	ō, hō	hō
They are	ai, hai, hē	hai
Was (m. sg.)	thō	thō, hō
Was (f. sg.)	thi	thi, hi
Were (m. pl.)	thā	thā, hā
Were (f. pl.)	thi	thi, hi

Active Verb.

As regards the active verb the agreement is also striking. Especially noteworthy is the agreement as to the formation of the future by adding *gō*. In most Rājasthānī dialects as well as in Western Pahārī, the typical sign of the future is usually *lō*, or some related form, not *gō*. The latter, moreover, does not occur in the Western Pañjāb, though Standard Pañjābī has *gā*

	GUJURĪ.	MĒWĀTĪ.
Strike thou	mār	mār
Strike ye	mārō	mārō
I strike	mārā	mārā
Thou strikest	mārē	mārāi
He strikes	mārē	mārāi
We strike	mārā	mārā
You strike	mārō	mārō
They strike	mārā	mārāi

These two tenses are much the same in all Indo-Aryan languages, but in both the above we have the typical Rājasthānī first person plural in *ā*.

In both Gujurī and Mēwātī the future is formed as in Hindi by suffixing *gō* (pl. *gā*, f. *gī*) to the present. Thus, *mārāgō*, I shall strike.

The other parts of the verb are similarly parallel. Thus :—

	GUJURĪ.	MĒWĀTĪ.
Infinitive	<i>mārṇō</i>	<i>mārṇū</i>
Present Part.	<i>mārtō</i>	<i>mārtō</i>
Past Participle	<i>mārēō</i>	<i>māryō</i>
Conjunctive Part.	<i>mār</i>	<i>mār</i>

The Definite present is formed in both by adding the verb substantive to the simple present, and not to the present participle. Thus *mārũ-hũ*, I am striking.

The Past tenses are as usual formed from the Past Participle, which, in the case of transitive verbs, is construed passively.

From the above it will be seen that GujurĪ Grammar is practically the same as that of Mēwāti. In order to afford an opportunity for comparing the vocabularies, in the usual List of GujurĪ Words and Sentences given below on pp. 964 ff. the corresponding Mēwāti words are given in the first column.

We now proceed to consider the Grammar of GujurĪ alone, in greater detail.

GUJURĪ OF HAZARA.

The following are specimens of the Gujuri spoken in Hazara and in the Galis of the Murree Hills. I am indebted for them to the Rev. T. Grahame Bailey, and it is hardly necessary to say that coming from such a source their accuracy may be fully accepted.

The accompanying grammatical sketch is based partly on the specimens and partly on the Gujuri Grammar published by Mr. Bailey in his *Studies in Northern Himalayan Dialects* (Calcutta, 1903), subsequently re-issued by the Royal Asiatic Society in his *Languages of the Northern Himalayas* (London) 1908.

DECLENSION.—The following table shows the declension of the various classes of nouns :—

SING.		PLUR.	
Nom.	Obl.	Nom.	Obl.
<i>ghōṛō</i> , a horse	<i>ghōṛā</i>	<i>ghōṛā</i>	<i>ghōṛā̃</i>
<i>bāpp</i> , a father	<i>bāpp</i>	<i>bāpp</i>	<i>bāppā̃</i>
<i>ādmī</i> , a man	<i>ādmī</i>	<i>ādmī</i>	<i>ādmīā̃</i>
<i>bakrī</i> , a goat	<i>bakrī</i>	<i>bakrī̃</i>	<i>bakrīā̃</i>
<i>trīmt</i> , a woman	<i>trīmt</i>	<i>trīmtē̃</i>	<i>trīmtā̃</i>

Irregular are—*dhī*, a daughter, nom. plur. *dhīē̃*; and *gā̃*, a cow, nom. plur. *gā̃*.

The postpositions are :—

Agent	<i>nē</i>
Acc. dat.	<i>na</i> , <i>kē</i>
Abl.	<i>tē</i> , <i>tā̃</i> , <i>tō̃</i>
Gen.	<i>kō</i>
Loc.	<i>mā̃</i> , in; <i>bichch</i> , in; <i>tārū̃</i> , up to

There does not seem to be any locative or agent case formed by adding *ē*, such as we find in Western Pahārī, but on the other hand, an ablative is formed by adding *ō̃*, as in *dūrō̃*, from far.

The genitive postposition *kō̃* (*kā*, *kā̃*; *kī*, *kī̃*) is, as usual, an adjective. When agreeing with a masculine noun in the oblique singular, or in the nominative plural it becomes *kā*, when it agrees with a masculine noun in the oblique plural it becomes *kā̃*, when agreeing with a singular feminine noun it becomes *kī*, and when agreeing with a feminine plural noun it becomes *kī̃*. When, however, it is governed by certain postpositions, it becomes *kē*, as in *ghōṛā-kē nāl*, with the horse; *ghōṛā-kē wāstē*, for the horse; *ghōṛā-kē uppur*, above the horse. *Kē* is also used as a postposition of the dative.

Adjectives in *ō* follow in their declension the model of the genitive. Thus, *chanḡō*, good, becomes *chanḡā*, *chanḡā̃*, *chanḡī*, *chanḡī̃*; as *kō* becomes *kā*, *kā̃*, *kī* and *kī̃*.

Comparison is made with the ablative, as usual. Thus, *bēhṇ-tē barō*, taller than the sister; *sārā-tē changō*, best of all, best. We have also *much changō*, very good, *i.e.* more good, and *changā-tē changō*, better than good, the best.

The first ten numerals are given in the List of Words. The word *ēk*, one, when used as an indefinite article has an oblique form *ēkuṇ*.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined :—

	I	Thou
Sing.		
Nom.	<i>hū</i>	<i>tō</i>
Agent	<i>mē</i>	<i>tē</i>
Obl.	<i>ma</i>	<i>ta</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur.		
Nom.	<i>ham</i>	<i>tam</i>
Agent	<i>ham-nē</i>	<i>tam-nē</i>
Obl.	<i>ham</i>	<i>tam</i>
Gen.	<i>mhārō</i>	<i>thārō</i>

The **Demonstrative Pronouns** are thus declined :—

	This	That
Sing.		
Nom.	<i>yō</i> (fem. <i>yā</i>)	<i>ō, ōh</i> (fem. <i>wā</i>)
Ag.	<i>is-nē</i>	<i>us-nē</i>
Obl.	<i>is</i>	<i>us</i>
Gen.	<i>is-kō</i>	<i>us-kō</i>
Plur.		
Nom.	<i>yē</i>	<i>wē</i>
Ag.	<i>inhē</i>	<i>unhē</i>
Obl.	<i>inhā</i>	<i>unhā</i>
Gen.	<i>in-kō</i>	<i>un-kō</i>

The only form of the **Reflexive Pronoun** which has been noted is the genitive *apṇō*, as in *mana apṇā mazūrā jēhā baṇā*, make me like one of thy servants.

The **Relative Pronoun** is *jō*, who, obl. sing. *jis*. No instance of the **Correlative** *sō* (obl. *tis*) has been noted.

Another form of the relative pronoun, used principally as an adjective, is *jēhrō*. It is borrowed from Lahndā.

The **Interrogative Pronouns** are *kōn* or *kaun*, who? and (neuter) *kē*, what? The oblique singular of *kōn* is *kis*. Corresponding to *jēhrō*, there is also the adjectival *kēhrō*.

'Anyone', 'someone', is *kōi*, obl. *kisē*. No form for 'anything', 'something' has been noted.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The Present is :—

Sing.	Plur.
1. <i>hōũ, hũ, hẽ</i>	<i>hōã, hã</i>
2. <i>hōē, hai, ai</i>	<i>hōō, hō, ō</i>
3. <i>hōē, hai, ai</i>	<i>hōẽ, haĩ, aĩ, hẽ</i>

The Past is *thō*, plur. *thā*; fem. *thi*, plur. *thĩ*. It does not change for person.

B.—Active Verb.

The **Infinitive** is formed by adding *ñō* to the root, as in *hōñō*, to become. If the root ends in *r* then *nō* is used instead of *ñō*, as in *mārñō*, to strike.

An oblique infinitive is formed by changing *ñō* (*nō*) to *añ* (*an*), *uñ* (*un*), or *ōñ* (*on*). Thus *chārunñ dē-chalāyō*, he sent him to feed (swine); *pūt kēhōñ jōgō*, worthy to be called a son; *nachchan-kō wāz*, the sound of dancing; *pakrunñ-kē wāstē*, for seizing (Specimen III). If the root ends in a vowel, there are slight irregularities, as in *hil-gēō khaunñ-na*, he was accustomed to eat (Specimen III). This oblique form is common in inceptive compounds, as in *hōñ laggō*, he began to be (in want); *kēhōñ laggō*, he began to say; *karunñ laggā*, they began to make (rejoicing).

The **Present Participle** is formed by adding *tō* to the root, as in *mārtō*, striking. *Jāunō*, to go, makes *jātō*.

The **Past Participle** is formed by adding *ēō* to the root, as in *mārēō*, fem. *mārī*, struck. Roots ending in *ā*, add *yō*, as in *khāyō*, eaten; *uḍāyō*, caused to fly. Irregular are :—

<i>āunñō</i> , to come	Past Part. <i>āyō</i>
<i>hōñō</i> , to become	„ <i>hūō</i> or <i>hō</i>
<i>lēñō</i> , to take	„ <i>liyō</i>
<i>karnñō</i> , to do	„ <i>kīyō</i>
<i>dēñō</i> , to give	„ <i>dittō</i>
<i>jāunñō</i> , to go	„ <i>gēō, gẽō</i>
<i>paunñō</i> , to fall	„ <i>pēō</i>
<i>kahñō</i> , to say	„ <i>kēhō</i>
<i>rēhñō</i> , to remain	„ <i>rēhō</i>

Note that *kēhō* is for *kahiō*. The *i* has been transferred to the preceding syllable and *kaihō* has become *kēhō*. This is an instance of the epenthesis common in the Piśācha languages spoken in the country north of Hazara.

The termination *ēō* of this participle is often contracted to *ē*, so that we have *mārē* instead of *mārēō*.

Also, *mārēō* is often written *māryō*.

The **Conjunctive Participle** is formed by adding *kē* to the root, as in *mār-kē*, having struck but the *kē* is dropped in Intensive compounds, as in :—

- kar chhurēō*, he did completely
- kōh chhurēō*, he slaughtered
- dē chhurēō*, he gave

khā chhurĩ, he devoured (a goat, fem.) (Sp. III).

band dittō, he divided.

nas gēō, he ran away. (Sp. II).

The verb *chhurĩ* means to let go, as in *us-nē na chhurēō*, he did not let it go (Sp. II), but in these compounds, it gives a slightly intensive force.

Some verbs make their conjunctive participles irregularly. Thus from *paunō*, to fall, we have *pai gēō*, (a famine) fell.

The **Noun of Agency** is formed by adding *hālā* to the oblique infinitive as in *rēhōn-hālā*, an inhabitant.

The **Imperative** has its 2nd person singular the same in form as the root, while the plural adds *ō*. Thus *mār*, strike thou; *mārō*, strike ye.

The **Old Present and Present Subjunctive** is conjugated as follows :—

I strike, I may strike, etc.

	Sing.		Plur.
1.	<i>mārũ</i>		<i>mārã</i>
2.	<i>mārē</i>		<i>mārō</i>
3.	<i>mārē</i>		<i>mārē</i>

Verbs whose roots end in long *ā*, drop the *ā* in the first person plural, as in *khā* (for *khāā*), let us eat; so from *jāunō*, to go, we have *jā*.

The **Future** is formed by adding *gō* to the Old Present. Thus :—

I shall strike, etc.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārũgō</i>	<i>mārũgi</i>	<i>mārãgā</i>	<i>mārãgi</i>
2. <i>mārēgō</i>	<i>mārēgi</i>	<i>mārōgā</i>	<i>mārōgi</i>
3. <i>mārēgō</i>	<i>mārēgi</i>	<i>mārēgā</i>	<i>mārēgi</i>

It will be seen that the *gō* changes for gender and number.

The **Present Definite** is formed by conjugating the present tense of the verb Substantive with the Old Present. Thus *hũ mārũ hōũ*, I am striking.

Similarly the **Imperfect** is formed by conjugating the Old Present with the past tense of the Verb Substantive, as in *hũ mārũ thō*, I (masc.) was striking; so, *ōh chāhē thō*, he was wishing (to eat husks); *kōi us-na nĩh dēē thō*, no one was giving to him; *jēhrĩ silrĩ zanaur khāē thā*, the husks which the swine were eating.

The **Past Conditional**, as usual, is simply the present participle, as in *hũ mārō*, (if) I had struck, I should have struck (if).

The tenses formed from the Past Participle are as usual, except that intransitive verbs nasalize the final *ō* of the participle in the first person singular only. Thus:—

hũ gēō̃, I went; *ōh gēō̃*, he went.

mē mārēō̃, I struck him.

hũ gēō̃ hōũ̃, I have gone; *ōh gēō̃ ai*, he has gone.

mē mārēō̃ (or, contracted, *mārē̃*) *ai*, I have struck him.

hũ gēō̃ thō̃, I had gone; *ōh gēō̃ thō̃*, he had gone.

mē mārēō̃ (or *mārē̃*) *thō̃*, I had struck him.

The **Passive Voice** is formed with *jāunō̃*, to go, and the past participle as usual, as in *hũ mārēō̃* (or *mārē̃*) *jāunō̃*, I shall be beaten.

Causal Verbs are made much as usual. We can quote instances such as *ohalānō̃*, to cause to go, and *chārnnō̃*, to graze (animals).

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURI.

SPECIMEN I.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Ēkuṇ-ādmī-kā dō pūt thā. Tě nikkā-nē apnā-bāpp-na kēhō,
One-man-of two sons were. And little-by his-father-to it-was-said,
 'ai bāji, tērā-māl-kō mērō hissō ōh mana dē.' Tě us-nē
 'O father, thy-property-of my share that to-me give.' And him-by
 apnō māḷ unhā-bichch baṇḍ-dittō. Tě thōṛā-dihāṛā-pichchhē nikkā-
his property them-among was-divided. And few-days-after little-
 pūt-ne sab kaṭṭhō kar-dittō, tē dūr-milkh-bichch chalē-gēō, tē
son-by all together was-made, and far-country-in he-went-away, and
 us-jā us-nē apnō māḷ luchpuṇā-mā kharāb kar-chhurēō.
(in-) that-place him-by his property debaucheries-in bad was-made-completely.
 Jis-bēlē sārō kharch kar-chhurēō, us-milkh-bichch dāhdō kaht
At-what-time all spent was-made-completely, that-country-in hard famine
 pai-gēō, tē ōh taṅg hōṇ laggō, tē us-milkh-kā kisē-rēhōṇhālā-
fell, and he straitened to-be began, and that-country-of some-dweller-
 kōl rah-gēō. Us-nē us-na apnī zimī zanaur chāruṇ dē-chalāyō.
near he-stayed. Him-by him-as-for his land pigs to-graze he-was-sent.
 Jēhrī silṛī zanaur khāē-thā, ōh chāhē-thō ki, 'inhā-nāl hū
What husks the-pigs eating-were, he wishing-was that, 'these-with I
 apnō dhiddh bharū,' tē kōi us-na nīh dēē-thō. Jis-bēlē
my-own belly may-fill,' and anyone him-to not giving-was. At-what-time
 hōs-bichch āyō apnā-dil-na kēhōṇ laggō, 'mērā-bāpp-kā kitnā
sense-in he-came, his-heart-to to-say he-began, 'my-father-of how-many
 mazūr hē jēhrā raj-kē rōṭi khāē, tē hū pēō
labourers are who become-satisfied-having bread eat, and I fallen
 is-jā bhukkhō marū-hē. Hū uṭh-kē apnā-bāpp-kōlē chalūgō,
(in-) this-place hungry dying-am. I risen-having my-father-near will-go,
 tē us-na kahūgō, "bāji, mē ghunāh kiō Khudā-kō tē
and him-to I-will-say, "O-father, by-me sin was-done God-of and
 tērō; tērō pūt kēhōṇ jōgō nīh rēhō; mana apnā-mazūrā
of-thee; thy son to-say worthy not I-remained; me thy-labourers
 jēhā baṇā." Tě chalēō, tē apnā-bāpp-kōl āyō. Ichchur ōh dūr
like make." And he-went, and his-father-near came. While he far

thō, us-kā bāpp-nē us-na hērēō, tē us-na rēhm āyō, tē
was, his father-by him-as-for he-was-seen, and him-to pity came, and
 daur-kē galh-nāl lā-liyō, tē piyār dittō. Pūt-nē
run-having neck-to he-was-pressed, and love was-given. The-son-by
 bāpp-na kēhō, 'bāji, mē ghunāh kiō Khudā-kō tē
the-father-to it-was-said, 'O-father, by-me sin was-done God-of and
 tērō; tērō pūt kēhōn jōgō nīh rēhō.' Bāpp-nē nōkarā-
of-thee; thy son to-say worthy not I-remained.' The-father-by the-servants-
 nā kēhō, 'bēlō changā tē changō kaprō lē-āū, tē
to it-was-said, 'quickly good than good garment bring, and
 us-kā galh luāō; tē us-kī anglī-nāl anḡūthi luāō, tē us-kā
his (on-) neck put; and his finger-on ring put, and his
 pair-nāl chhittur luāō, tē palēō-hō bachchhō lēā-kē kōhō, tē
foot-on shoe put, and the-kept calf brought-having kill, and
 khā tē khushī karā, ki mērō yō pūt mar-gēō-thō,
we-may-eat happiness we-may-make, for my this son died-had,
 huṇ jī-gēō; tē gum-gēō-thō, huṇ thā-gēō.' Tē wē khushī
now lived; and lost-was, now found-is.' And they happiness
 karun laggā.
to-make began.

Us-kō barō pūt zimī-bichch thō. Jis-bēlē ghar-kē nērē āyō
His big son land-in was. At-what-time house-of near he-came
 bājā-kō tē nachchan-kō wāz sunēō. Fir ēkuṇ-nōkar-
musical-instrument-of and a ringing-of voice was-heard. Then one-servant
 na bulā-kē puchchhēō, 'yē kē gal hōē?' Tē
(acc.) called-having it-was-asked, 'these what things are?' And
 us-nē us-na kēhō, 'tērō bhāi ā-gēō, tē tērā bāpp-nē
him-by him-to it-was-said, 'thy brother came, and thy father-by
 bachchhō palēō-hō kōh-chhurēō, ki us-na changō-bhalō
calf kept killed-completely, because him (acc.) well
 thā-gēō.' Tē ōh khafē huō, tē andar nīh jāē-thō. Tē
was-found.' And he angry became, and in not going-was. And
 us-kō bāpp biṛē gēō, tē us-kā barā tarlā kiā. Us-nē
his father out went, and his great petitions were-made. Him-by
 apnā-bāpp-na zawāb dē-chhurēō, 'itnā-samā mē tērī khizamt
his-own-father-to answer was-given-completely, 'so-long-time by-me thy service
 kī tē kadē tērī gal nī mōri, tē tē kadē mana
was-done and ever thy word not was-turned, and by-thee ever to-me
 bakrō nīh dittō, yū apnā-dōstā-yārā-nāl khushī
a-goat not was-given, that my-own-friends-companions-with happiness

karũ. Jis-bĕlē tĕrō yō pūt āyō jis-nē tĕrō sārō
I-may-make. At-what-time thy this son came, whom-by thy all
 māḷ kanjriā biḥch udāyō, tē is-kē-wāstē palēō-hō bachchhō
property harlots among was-squandered, by-thee him-of-for the-kept calf
 kōh-dittō.' Tē us-nē us-na kēhō, 'pūtā tō hamēsh mērē
was-killed.' And him-by him-to it-was-said, 'O-son thou always me
 nāl rahē; jitnō mērō māḷ hai, tĕrō hai. Khushī
near remainest; what-much my property is, thine is. Happiness
 hōṇī tē khush hōṇō changī gal thī; tĕrō yō bhāī
to-be and happy to-be good matter was; thy this brother
 mar-gēō-thō, huṇ jī-gēō; tē gum-gēō-thō, huṇ thā-gēō.'
died-had, now lived; and lost-was, now found-is.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURĪ.

SPECIMEN II.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Hũ ajjuṛ-kē-nāl thō ; nikṛā būṭā-kē uppur chaṛhēō khalō thō ;
I flock-of-near was ; little tree-of on climbed standing was ;
 bakrō dānkēō. Hũ dauṛ-kē latthō ; richchh taṅṅā baṅ-bichch
a-goat cried-in-pain. I run-having descended ; a-bear down forest-in
 lēi-chalēō-thō. Hũ pauchēō, kaṅdh-bichch gaṭṭi māri ; us-nē na
taken-away-had. I arrived, back-in stone was-struck ; him-by not
 chhuṛēō. Bhĩ dūji gaṭṭi māri gāṭā-bichch, fir chhōṛ-kē
was-left. Then another stone was-struck neck-in, then left-having
 nas-gēō. Jit saṭṭēō bakrō us-jā hũ jā-kē
he-ran-away. Where was-thrown the-goat (to-) that-place I gone-having
 khalō-hūō, tē mērē-dar dauṛ-kē bhĩ richchh ā-gēō. Mē
stood, and in-my-direction run-having again the-bear came. By-me
 nikṛī-jēhi kuhāri māri us-kē. Pattō nīh laggō jē kuhāri us-kē
a-littleish axe was-struck him-to. Trace not was if axe him-to
 laggī-hai yā nīh laggī. Fir bakrō chā-kē nas-gēō, fir
hit-is or not was-hit. Then goat lifted-having I-ran-away, then
 kōhēō us-na. Kōh rēhō tē bhĩ ā-gēō mērē-dar.
it-was-killed it-as-for. Killing I-remained and again he-came in-my-direction.
 Mērō dūjō sañji pauch-āyō. Fir ham-nē dōā-nē gaṭṭi māri,
My other companion arrived. Then us-by two-by stone was-struck,
 tē ōh nas-gēō.
and he ran-away.

FREE TRANSLATION OF THE FOREGOING.

I had climbed up a little tree near my flock, when a goat cried out. I ran down. A bear had taken it away down the forest. As I came up I struck him on the back with a stone, but he did not let go the goat. Then I struck him on the neck with another stone, and he dropped the goat, and ran away. I went to where he had dropped the goat, and was standing there when the bear came back and ran at me. I hit at him

with a little axe I had by me, but I do not know whether the axe actually touched him or not. I then lifted up the goat and ran off with it; and then I slaughtered it (for food). While I was engaged in slaughtering it, the bear again came running towards me. My fellow-shepherd then came, and we both stoned him till he ran away.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURĪ.

SPECIMEN III.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Hũ nikrō thō, s̄ih hil-gēō bakri khaṇ-na. Satt bakrī us-nē
I little was, a-leopard used-was goat eat-to. Seven goats him-by
 khā-ḥ-huṛī. Ēkuṇ-zimīdār-ki lūhā-ki baṇī-hūi khurakkī thī. Wā
caten-were. One-landowner-of iron-of made trap was. It
 maṅg-kē āṇī s̄ih-kā pakṛuṇ-kē-wāstē. Wā rāh-mā
asked-having it-was-brought leopard-of catching-for. It way-in
 chhal-ditti, inā bakrō bannh-dittō. S̄ih āyō, jaṅg us-ki
was-placed, on-one-side goat was-tied. Leopard came, leg its
 bichch phās-gēi laggō ḍāṅkuṇ. Ōsē-hēlē ham rāt
in stuck he-began to-cry-in-pain. At-that-very-time we at-night
 gēā girā-na. Kēhō, 's̄ih pakrē-gēō-ai.' Ghaṇā jaṇā āyā.
went village-to. It-was-said, 'leopard has-been-caught.' Many men came.
 Ēkuṇ-lambardār-nē bandūk māri, s̄ih mar-gēō. Dō adāi
One-headman-by gun fired-was, leopard died. Two two-and-a-half
 maṇ-kō thō bhārō. Atth jaṇā chā-kē lē-gēā-thā. Khalṛi
maunds-of was heavy. Eight men lifted-having took-away. Skin
 ēkuṇ-jagirdār-nē chā-lei, tē ham-na tri rupayyā bakhshish
one-property-holder-by taken-was, and us-to thirty rupees reward
 ditti.
given-was.

FREE TRANSLATION OF THE FOREGOING.

When I was a boy, a leopard used to eat our goats. Seven goats were devoured by him. A farmer had an iron trap. We borrowed it, and took it away to catch the leopard. We set it on his path, and tied a goat alongside it. The leopard came, and it was caught by the leg, so that he began to roar in pain. We went at once, that very night, to the village, and gave news that the leopard had been caught. A great crowd assembled. One village head-man shot the leopard dead with a gun. It weighed 160 or 200 pounds, and it took eight men to lift him and carry him off. A landlord took the skin, and gave us thirty rupees as a reward.

GUJURĪ OF SWAT.

The Gujuri of Swat has two sub-dialects, Gujuri and Ajri. Ajri is the language of the Ajar, a tribe closely allied to the Gujurs, and inhabiting some six hundred hamlets in the Swat Valley. Both Gujurs and Ajar are here Musalmans. The main difference between them is that Gujurs tend cows, and Ajar sheep. They are all bilingual, speaking Gujuri or Ajri amongst themselves, but Puṣṭō to their neighbours, Hindū or Pathān. It is an interesting fact that one of the septs both with the Gujurs and with the Ajar is called Chauhān which is the name of the Rājput tribe which speaks Mēwāri.

We shall first deal with Gujuri proper, the dialect of the Gujurs. These cowherds wander through the Yūsufzai country on the North-West Frontier south of Swat, and their language is often differentiated as 'Yūsufzai Gujuri.' As may be expected, these Gujurs frequently make use of Puṣṭō words and phrases, but their language, like that of other Gujurs, is closely allied to Mēwāti and Mēwāri.

The following grammatical sketch illustrates the grammar used by these Gujurs in its pure form; but many deflections from rule will be noticed in the specimens, due to the influence of the neighbouring Puṣṭō and Western Pañjābī languages. These I shall notice subsequently.

The following points may be noted in regard to the grammar of the specimens :—

I.—NOUNS.

The Agent case is generally the same as the Nominative. Indeed the use of the Agent with the Past tense of a Transitive verb seems to have almost disappeared.

In the case of nouns in *ō*, the oblique form singular usually ends in *ā*. but sometimes, probably owing to careless speaking, the direct form is used; thus, *ghōṛō-kō*, of a horse, instead of the more correct *ghōṛā-kō*; *mandō* (for *mandā*) *kam-mā*; *mairō bāp-kā*, for *mairā bāp-kā*. Sometimes, under the influence of Pañjābī, the oblique form ends in *ē*. Thus, when the younger son speaks to his father, the narrative says, correctly, *apnā bāp-tah kahiō*; but when the elder son answers his father, the Pañjābī idiom, *apnē bāp-tah*, is incorrectly used.

On the other hand, the influence of Pañjābī sometimes makes these nouns form the direct form in *ā* instead of in *ō*. Thus, *us-kā* (for *us-kō*) *baṛō pūt paṭṭī mā thō*.

Amongst the postpositions may be mentioned *mā*, in; *kanah*, with. The postpositions *tah* and *nah* are borrowed from Puṣhtō. They are used indiscriminately to mean both 'to' and 'from.' Thus, *iṭhār-tah ā-jā*, come to this place, and *iṭhār-tah jā*, go from this place.

The following are examples of the correct use of the direct and oblique forms: *mairō pūt mōyō thō* (Hindī, *mērā pūt muā thā*), my son was dead; *apnā mā-tah* (Hindī, *apnē māl-sē*), from his own share; *changā admī* (Hindī, *changē admī*), good men; *is-kā pairā-mā* (Hindī, *is-kē pairō-mē*), on his feet; *apnā dōstā-kanah* (Hindī, *apnē dōstō-sāth*), with (my) own friends; *changī trīmat* (Hindī, *changī strī*), a good woman; *is-kī angrī-mā* (Hindī, *is-kī angulī-mē*), on his finger.

The use of the word *yakō*, one, a, appears to be irregular. I have noted :—

Yakō bāp, a father; *yakō bāp-kō*, of a father; but *yakē ṭhār*, in a certain place.

Yakā dhī, a daughter; *yakā changī trīmat*, a good woman; *yakē dhī-kō*, of a daughter.

II.—PRONOUNS.

The proper form of the Agent of *hū* is *maī*. Thus: *maī tairo khazmat kiō hai* (Hindī, *maī-nē tērī khidmat kī*), by me thy service has been done. But *hū* is sometimes substituted for it.

An example of the Agent of the second person is *taī-nī ditō hai* (Hindī, *tū-nē nahī diyā hai*), by thee has not been given.

So for the third person *usā bañḍiō* (Hindī, *us-nē bāṭā*), by him was divided; *us kahiō* (Hindī, *us-nē kahā*), by him it was said; but *ōh* (not *us* or *usā*) *uṭhiō* (Hindī, *wah uṭhā*), he rose.

The Relative Pronoun *chi* is borrowed from Puṣhtō.

III.—VERBS.

In the conjugation of verbs, the method of forming the Present Definite and Imperfect should be noted. Here the verb exactly follows the Mēwātī custom. To form these tenses, the auxiliary verb is added, not to the Present Participle, but to the various persons of the simple Present Tense. Thus: *mārū*, I beat; *mārū hai* (not *mārtō hū*),

I am beating; *mārũ thō* (not *mārtō thō*), I was beating. Other examples are *karũ hai*, I am making, used as a present subjunctive, (that) I may make (merriment with my friends); *karũ thō*, I was making. Irregularly influenced by Pañjābī are *diyā nā thā*, (anyone) was not giving; *chalā nā thō*, he was not going; *charā thō*, he was grazing.

The Present Participle is used to form a Habitual Past. Thus: *khaitō*, he used to eat; Plural Masculine, *khaitā*, they (the swine) used to eat.

In the Simple Present, which is also used as a present subjunctive, there are some irregularities observable in the specimens. In *ham khushālī karũ*, *khushāl hũ*, the first person singular is used for the first person plural. Pañjābī is responsible for *khā-laī*, and *hō jāyāī*, and also for *khāi* (they eat), in which last the singular is used for the plural.

As already observed, the use of the Passive construction of the Past Tense of Transitive verbs appears to be dying out. The Agent form of the personal pronouns is still usually employed before these tenses, but all traces of the Agent case have disappeared from the noun. The feeling for gender, too, is very weak. Thus we have *maī tairō* (instead of *tairī*) *khazmat kiō* (instead of *kī*) *hai*, I have done thy service; so we have *jilī kiō*, instead of *jilī kī*, he shouted.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŪSUFZAI GUJURI.

SPECIMEN I.

(Str H. A. Deane, K.C.S.I., 1898.)

Yakō admī-kā dō pūt thā. Naṇḍō pūt apṇā bāp-tah
One man-of two sons were. By-the-young son his-own father-to
 kahiō chi, 'ai bāp, manā apṇā mā tah bandō dai-lai.' Usā
it-was-said that, 'O father, to-me thy-own property from share give.' By-him
 dwanyam-pah apṇā mā bandiō. Kai dī pachhāṅ naṇḍō pūt
both-on his-own property was-divided. Some days after young son
 harkuj yakē-thār kar-kē dūr dēs-tah giō. Ut isā
everything (in) one-place having-made far country-to went. There by-him
 apṇā mā mandō kam-mā udā-liō. Chi habbā mā wajhēr-liō,
his-own property bad works-in was-wasted. When all (his) property was-finished,
 oh dēs-pah yakō baṇō qāhat āyō, oh saurō hō-giō. Oh giō,
that country-on one great famine came, he straitened became. He went,
 oh dēs-mā yakō khān kanah naukar hō-giō. Usā apṇī paṭṭi-
that country-in one chief with servant became. By-him his-own field-
 tah dai-gāliō, chi 'mandah zīnāwar chār-lai.' Oh apṇā mīnal-pah
to he-was-sent, that '(you) unclean animal graze.' He his-own desire-on
 oh bhō khādō, chi zīnāwar khaita, haḍō kaṇḍē diyā na thā. Chi
that straw would-eat, which animals eat, but any-one giving not was. When
 sūl-mā hō-giō, isā kahiō chi, 'mairō bāp-kā katnā naukar
senses-in became, by-him it-was-said that, 'my father-of how-many servants
 ohangō ṭūk khai, hī bhakō marū. Hī uṭhūgō, apṇā bāp-tah jāwūgō,
good food eat, I hungry am-dying. I will-arise, my-own father-to will-go,
 us-tah kahūgō chi, "ai bāp, hī tairō bhī gunāhgār hai, Khudāḥ-
him-to will-say that, "O father, I thy also sinner am, God-
 kā bhī gunāhgār hai. Is-kō lāyiq nī, chi tairō pūt hō-jāwū;
of also sinner am. Of-this worthy not-I(-am), that thy son I-may-become;
 kho apṇā naukarā-mā manā ghal-lai." Oh uṭhiō, apṇā bāp-tah āyō.
but thy-own servants-among me put." He arose, his-own father-to came.
 Yō lā dūr thō, chi apṇā bāp isā daṭhō, tars isā kiō,
He yet far was, that by-his-own father to-him it-was-seen, pity on-him was-made,
 isā bhajiō, ghāra-gharai hō-giō, isā chōmiō. Pūt is-tah
to-him he-ran, embracing took-place, him it-was-kissed. By-son him-to

kahiō ohi, 'ai bāp, hñ Khudāe-kā bhī gunāhgār hai, tairō bhī
it-was-said that, 'O father, I God-of also sinner am, thine also
 gunāhgār hai. Is-kō lāyiq nī chi tairō pūt hō-jāwñ.' Us-kā bāp
sinner am. This-of worth not-I(-am) that thy son I-may-become.' By-his father
 apnā naukarā-tah kahiō chi, 'chaṅgō chirrō lai-āō, is-tah ghal-lēō
his-own servants-to it-was-said that, 'good dress bring, him-to put-on
 yakā aṅṅri is-kī aṅṅri-mā kar-lēō, paṅē is-kā pairā-mā kar-lēō.
one ring him-of finger-on put, shoes him-of feet-on put.

Aō chi tūk khā-laī, khushāl hō-jāyāī, is sawab-tah chi, yō mairō
Come that food we-eat, merry become, this reason-for that, this my
 pūt mōyō thō, jīmto hōyō hai; gum giō thō, lab-liō hai.' Wē
son dead was, living become is; lost become was, recovered is.' They
khushāl hō-giō.
merry became.

Huṅ us-kā barō pūt paṭṭi-mā thō. Chi oh āyō, ghar-tah
Now him-of elder son field-in was. When he came, house-to
 nairō hō-giō, gīt nachaṅ-kā awāz suniō. Yakō naukar-tah bōliō,
near became, songs dancing-of sound heard. One servant-to (he)called,
 usā pachhiō, 'yō kī chhā hai?' Us kahiō, ohi, 'tairō
to-him (by-him) it-was-asked, 'this what matter is?' By-him it-was-said, that, 'thy
 bhāi āyō hai, tairō bāp khairāt kiō hai, chñ usā rōgh-jōr
brother come is, (by)thy father feast made is, as him sound-and-well
 lādō-hai.' Oh rus-giō; andar chalā na thō. Bāp is-kā
(by-him)it-has-been-found.' He sulked; within going not was. Father him-of
 nakriō, isā minnat kiō. Is apnē bāp-tah zawāb-mā
came-out, him-to entreaty was-made-by-him. By-him his-own father-to answer-in
 kahiō chi, 'daikh, hitnā machh mūdah mā tairō khaznat kiō hai;
it-was-said that, 'see, so-much long time by-me thy service been-done is;
 hēcharē tairō hē-amri nī kiō hai. Bhī tāī manā yakō lailō nī
ever thy disobedience not-by-me done is. Still by-thee to-me one kid not
 ditō hai, chi hñ apnā dostā kanah khushāli karñ-hai. Har-kadē hi
given is, that I my-own friends with merriment might-make. As-soon-as when
 tairō yō pūt āyō, chi tairō mā kachni-pah udāyō-hai, tāī
thy this son came, by-whom thy property harlots-on wasted-has-been, by-thee
 us-pah khairāt kiō.' Us kahiō, ohi, 'pūt, tū nit mairō kōr
him-on feast made.' By-him it-was-said, that, 'son, thou alonys me with
 hai, ā mairō har-kuj tairō hai. Yō munāsib thō, chi ham khushāli
art, and my everything thine is. This proper was, that we merriment
 karñ, khushāl hñ, tā-chi yō tairō bhāi mōyō thō, jīmto hōyō hai;
make, merry be, because this thy brother dead was, alive become is;
 gum giō thō, lādō hai.'
lost become was, recovered is.'

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŪSUFZAI GUJURI.

SPECIMEN II.

*(*Str. H. A. Deane, K.C.S.I., 1898.*)

Yakō jākat' har dī mhēsā gā chārā-thō, parbat-mā grā-tah
One boy every day buffaloes cows used-to-graze, mountain-in village-from
 dūr. Yakō dī chhā-pah jili-kiō chi, 'bagyār āyō hai.' Grā
far. One day joke-on it-was-shouted-by-him that, 'wolf come is.' Village
 kā lōk war-nakriō, chi bagyār khadēr-lai. Chi lōk apriā, bagyār
of people went-out, that wolf should-drive-off. When people arrive, wolf
 na thō. Jākat-tah inā pachhō kiō; us kahiō chi, 'hū chhā
not was. Boy-from by-them enquiry was-made; by-him it-was-said that, 'I joke
 karū thō.' Lōk ghar-tah pachhā giō. Dujā dī yakō parō
making was.' People house-to back went. Second day one leopard
 āyō. Jākat jili-kiō chi, 'warhūri-deō; parō āyō hai.'
came. By-the-boy it-was-shouted that, 'come-running; leopard come is.'
 Lōk kahiō chi, 'yō kūr kahai,' kauṇē na giō.
By-the-people it-was-said that, 'this(-boy) lie tells,' any-one not went.
 Parō-nē jākat khā-līō. Chhā-mā kūrya jākat mar-giō.
By-the-leopard boy was-devoured. Joke-in lying boy died.

Numerals.

Ēk, yakō.	Dō.	Tin.	Chār.	Pañj.	Chhē.	Sat.	Aṭh.	Nau.	Dah.	Yārā.
1	2	3	4	5	6	7	8	9	10	11
Bārā.	Tērā.	Chaudahā.	Pandā.	Sohā.	Satarā.	Aṭhāran.	Unī.	Bī.	Ēk tē bī.	
12	13	14	15	16	17	18	19	20	21	
Dō tē bī, etc.		Dah tē bī.		Yārā tē bī, etc.		Chawē.		Ēk tē chawē, etc.		
22		30		31		40		41		
Dah tē chawē or pañjāh.		Yārā tē chawē, etc.		Saṭh.		Ēk tē saṭh, etc.		Dah tē saṭh, etc.		
	50		51		60		61		70	
Chār bī.	Ēk tē chār bī.		Dō tē chār bī.		Tin tē chār bī.		Chār tē chār bī, and so on.			
80	81		82		83		84			
Dah tē chār bī.	Yārā		chār bī		Bārā tē chār bī, and so on, up to Unī tē chār bī.		Sau.			
90		91			92		99		100.	

The two following specimens of Ajri will show that, save for some variations of spelling, it is practically the same as Yūsufzai Gujuri. The only real difference is that it borrows more freely from Puṣhtō.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŪSUFZAI AJRĪ.

SPEIMEN I.

(Str H. A. Deane, K.C.S.I., 1898.)

Ēk jaṇā kā dō pūt thā. Un-māṅ naṇḍhō pūt-nē bāp-nah
One man of two sons were. Them-in the-younger son-by father-to
 kahiō, 'ai bāp, manā huṇ dē kitnā baṇḍā māṛ manā aprē.'
it-was-said, 'O father, me-to now give how-much share property me-to falls.'
 Us-nē apṇō bisāt un-nā baṇḍ ditti. Thōṛā dī pichhē ōh
Him-by his wealth them-to dividing was-given. A-few days after that
 luṛō habbō kuj ēk thār kar-kē dūr dēs-tah
boy all whatever one place having-made far land-to
 chal giō. Ut apṇō māṛ bad-lamṇī-māṅ uḍā
having-gone went. There his-own property debauchery-in having-caused-to-fly
 chhōṛiō. Us thār-māṅ har-kuj lag-giō. Mhī us dēs-māṅ
was-wasted. That place-in everything was-spent. Then that country-in
 baṛō qāhat pai-giō. Yō huṇ muhtāj hō-giō. Mhī us dēs-māṅ
great famine fell-went. He now poor became. Then that country-in
 ēk khān-kā kurē jā rahiō, is-nē apṇā paṭṭā-māṅ mūdhō
one chief-of in-vicinity going remained, him-by his-own field-in swine
 chāraṇ-kā bāstē chalaīō. Us-kō yō minō thō ōh bhō jō
grazing-of for was-sent. Him-of this craving was that straw which
 mūdhā khāē yō bhī khā-kē raj rahē. Khō¹ kōi kuj
swine eat this also having-eaten satisfied may-remain. But anyone anything
 na thō de. Mhī surt-māṅ āyō, tē kahiō, 'Mērā bāp-kā
not was giving. Then sense-in came, and it-was-said-by-him, 'My father-of
 muchh muchh māṅjhī hai, muchh-muchh ṭuk khāē, tē hū hūkh-tē
many many servants are, plentiful food eat, and I hunger-from
 marṭī hai. Hū uṭh-kē apṇā bāp-kā kurē jā rahūḅgō. Hū us-
dying am. I rising my-own father-of in-vicinity going will-remain. I him-
 tab kaṇḅgō, "ai bāp, Rab-kē agē bhī, tērē agē bhī, gunāl kiō; huṇ us
to will-say, "O father, God-of before also. of-thee before also. sin done, now that
 lākat²-kō nahī jē tairō pūt hō-jawū. Manā apṇā māṅjhī-kō
ability-to, not(-am) that thy son should-become. Me-to thy-own servant-of

¹ Paṅḅhō.² Corruption of *Uyāgat*.

shān ek mājhī jōr-lā."'' Mhī uṭh-kē apnā bāp-kā kurē giō.
like one servant make.'' Then rising his-own father-of in-vicinity went.
 Us bēre jē dūr thō āgā-dā' bāp-nē āgā dīthō, taras' kiō, jhab
That time when far was him-of father-by he was-seen, pity was-taken, haste
 kiō, āgā-dā garā-nār lāliō, atē muchh piār ditti. Pūt āgā-dā kahiō
was-made. him-of neck-with applied, and much love given. Son him-of said,
 'ai bāp, Rab-kē atē tēre agō yē gunāh kiō, huṇ ue lākat-kā
 'O father, God-of - and thee before this sin done, now that ability-of
 nahī, jē tairō pūt hōyō.' Bāp apnā mājhīā-dā kahiō jē, 'changā
not (am), that thy son I-may-be.' Father his-own servants-to said that, 'good
 changā chīrā kad-kē lē-āō, is-dā lawā-chhōrō, atē is-kā
 good robe taking-out bring, him-to clothe, and him-of
 hath mā angri, tē pairā-mā chhitar lawā-chhōrō, atē khāō tē khushāl
 hand in ring, and feet-in shoes put-on, and we-may-eat and festivity
 manāē; jē mairō yō pūt mar giyō thō, tē huṇ jītō hō-giō; gum giō
 celebrate; as my this son dead gone was, and now alive became; lost gone
 thō, huṇ labh-liō hai.' Mhī khushālī karaṇ-lagiā.
 was, now recovered is.' Then merriment they-to-make-began.

Us-kō barō pūt paṭṭā-mā thō, kōrē bēre ghar-dā nērē āyō, git tē
His elder son field-in was, what time house-to near came, singing and
 nachaṇ-kā āwāz suṇ-liō. Us bēre ek ashnā jau-tali sadiō
dancing-of sound was-heard. That time one acquainted man-to it-was-called(-by-him)
 tē tapōs' kiō jē, 'yō kē chhar hai?' Tē us-nē kahiō jē, 'tairō
and enquiry was-made that, 'this what matter is?' And him-by said that 'thy
 bhāi āyō hai, tē tairō bāp-nē muchh rōṭī kiō hai, is matlab-kā
brother come is, and thy father-by great feast made is, of this reason-of
 chi oh rōgh-jōr' ā-giō-hai.' Khapā hō-giō, ghar-dā andar na bariō.
that he safe(-and)-sound he-come-is.' Angry he-became, house-of inside not entered.
 Mhī āgā-dā bāp bāhar āyō, āgā-dā pukhlā' kiō. Us-nē bāp-tah
Then his father out came, him pacified made. Him-by father-to
 jawāb-mā kahiō, 'Dēkh, itnā samā māī tēri khidmat kiō hai, kadō
reply-in it-was-said, 'See, (for) so-many years by-me thy service done is, ever
 bhī tērō hukam-tē bāhar nahī hōyō. Kadō bhī tāī manā ēk laikō
even thy order-from beyond not I-became. Ever even by-thee me-to one kid
 ditti nahī jē māī apnā. yār ashnā nār khushālī
was-given not that by-me my-own friend (and) acquaintance with merriment
 kiō hōti. Huṇ, jē yō tērō pūt āyō hai chi tairō māṛ kachni-pab
made ht-be. Now, that this thy son come is, by-whom thy property harlots-on

¹ Corruption of *da āghs*, Pushtō = of him, the position of the *dā* is probably the result of the influence of Pañjābī, which has *us-dā* for 'of him.'

² Pure Pushtō word = pity.

³ Pure Pushtō word = enquiry.

⁴ *rōgh* for pure pushtō = safe and sound.

⁵ *pukhlā* Pushtō word = reconciled.

gharak kiō-hai, taĩ us-pah kitni muchh khair¹ kiō.
sunk has-been-made, by-thee him-on how-much large feast made.'

Us-nē agā-dā² kahiō, 'ai pūt, hamēsh tū mairē kurē hai.
Him-by him-to it-was-said, 'O son, always thou me near are.

Jē-kuj mairō hai, oh tairō hai; khushāli karan, tē khushāl
Whatever mine is, that thine is; merriment making, and merry
 hōn munāsib thō, kiō yō tairō bhāi mar-giō thō, jitō
being proper was, because this thy brother dead was, alive
 hō-giō; gum-giō thō, huṅ labh-liō-hai.'
became; lost was, now recovered-is.'

¹ Corruption of Pushtō khairāt, a feast.

² Agā-dā = agā-ta = 'to him' in Pushtō.

[No. 7]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŪSUFZAI AJRĪ.

SPECIMEN II.

(Sir H. A. Deane, K.C.S.I., 1898.)

Ēk jaṇō dhākā-mā bakri chārai thō. Ēk dī paṛ-mā
One man mountain-in goats grazing was. One day rock-in
 maikhū labh-liō. Us-nē kahiō chi, 'hū kap-liyūgō,' khō
honey(-comb) was-found. By-him it-was-said that, 'I will-cut-it-off,' but
 hath us-kō nā apriō, kiō-jē thār saurō tē aukhō thō.
hand him-of not reached, because the-place narrow and difficult was.
 Mhī wuh grā-tah āyō, dārū liō, tē paṛ-tah
Then he village-to came, gunpowder was-taken-by-him, and rock-to
 giō; us-kō hēt dab-choṛiō, chi ag lā-kē paṛ
went; it-of beneath it-was-buried(-by-him) that fire applying rock
 uḍā-ohhōṛiō, tē maikhū habbā kad-liyūgō. Mhī palitah-nah ag
I-will-blow-up, and honey all will-extract. Then fuse-to fire
 lā-kē bais-rahiō. Mhī ḍaz hōyō, paṛ phuṭ-giō, jaṇō
applying he-sat-down. Then explosion became, rock burst, (the-)man
 uḍā-ohhōṛiō. Ut maikhū-kō armān-mā mar-giō.
was-blown-up. There honey-of longing-in he-perished.

Numerals.

Ēk.	Dō.	Trai.	Chār.	Pañj.	Chhē.	Sat.	Aṭh.	Nō.	Dah.	Yārah.	Bārah.
1	2	3	4	5	6	7	8	9	10	11	12
Tērā.	Chaudā.	Pandrā.	Sōhrā.	Satārā.	Aṭhārā.	Unī.	Bi	Ēk tē bī			
13	14	15	16	17	18	19	20	21			
Dō tē bī, etc.	Dah tē bī.	Yārah tē bī, etc.	Ch'ṛi.	Ēk tē ch'ṛi, etc.	Dah tē ch'ṛi.						
22	30	31	40	41	50						
Yārah tē ch'ṛi, etc.	Trai bī.	Ēk tē trai bī, etc.	Dah tē trai bī.	Yārah tē trai bī, etc.							
51	60	61	70	71							
Chār-bī.	Ēk tē chār-bī, etc.	Dah tē chār-bī.	Yārah tē chār-bī, etc.	Sōh.							
90	81	90	91	100.							

GUJURĪ OF KASHMIR.

The language of the Gujurs of Kashmir closely resembles that of Hazara and Swat. The main differences are really matters of spelling. Thus we have *nā* instead of *na*, the postposition of the dative, and *kihō* instead of *kēho* for 'said.'

The borrowed forms come from Kashmīri, and some of them are instructive. In the word *kihō* for *kahiō*, from *kahnō*, to say, we see the Pisācha law of epenthesis coming into force.

We also come across the Pisācha tendency to disaspirate soft aspirate consonants, and then to harden them. Thus, *dhi*, a daughter, becomes first *dī*, and then *tī*; *ghōrō*, a horse becomes first *gōrō*, and then *kōrō*; *bharnō*, to fill, becomes first *barṇō*, and then *parṇō*; and *bhukkhō*, hungry, becomes first *bukkhō*, and then *pukkhō*.

The declension of **Nouns** is nearly the same as in Hazara. The only differences are that masculine nouns in *i*, like *ādmī*, a man, shorten the *i* in the oblique plural, forming *ādmīā*, not *ādmīā*. So also feminines like *kōrī*, a mare. *Tī*, a daughter, and *gā*, a cow, have their nominative plurals *tīā* and *gāwā*, respectively. We thus get the following forms:—

SINGULAR.		PLURAL.	
Nom.	Obl.	Nom.	Obl.
<i>kōrō</i> , a horse	<i>kōrā</i>	<i>kōrā</i>	<i>kōrā</i>
<i>bāp</i> , a father	<i>bāp</i>	<i>bāp</i>	<i>bāpā</i>
<i>ādmī</i> , a man	<i>ādmī</i>	<i>ādmī</i>	<i>ādmīā</i>
<i>kōrī</i> , a mare	<i>kōrī</i>	<i>kōrī</i>	<i>kōrīā</i>
<i>tī</i> , a daughter	<i>tī</i>	<i>tīā</i>	<i>tīā</i>
<i>gā</i> , a cow	<i>gā</i>	<i>gāwā</i>	<i>gāwā</i>

The postpositions are:—

Agent,	<i>nā</i> .
Acc.-Dat.	<i>nā</i> , sometimes <i>kē</i> .
Inst.	<i>nāl</i> .
Abl.	<i>thā</i> .
Gen.	<i>kō</i> , <i>gō</i> .
Loc.	<i>mā</i> , in; on; <i>par</i> , on; <i>kōlē</i> , near.

The usual postposition of the dative is *nā* (not *na*), but *kē* sometimes appears, as in phrases like *us-kē lāō*, put (the garment) on him.

The usual genitive is *kō*, but we sometimes find *gō*, especially after a vowel, as in *tīā-gō*, of the daughters; *ādmī-gō*, of the man; *ādmīā-gō*, of the men; *tākā-gī chōṭī-par*, on the top of the hill (sentence 229). On the other hand we have *tī-kō*, of a daughter (No. 111). *Gō* occurs also in the Bāgrī dialect of Mār-wūrī, and related forms are *gai*, the sign of the dative in the Maiyā of the Indus Kohistān, and *gō*, the sign of the dative, in the Gādi dialect of Chamčāli.

Kō and *gō* change for gender and number as usual, but I have not noted an oblique plural form corresponding to the Hazara *kā̃*.

As regards **Adjectives**, the only thing to note is that the oblique form of *ēk*, one, when used as an indefinite article, is *ēkaṇ*.

The **Pronouns** exhibit a few variations from the Hazara standard. Thus:—

	I.	Thou.
Sing.		
Nom.	<i>hũ̃</i>	<i>tũ̃</i>
Ag.	<i>maĩ</i>	<i>taĩ</i>
Dat.	<i>minā</i>	<i>tinā</i>
Obl.	<i>ma</i>	<i>ta</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur.		
Nom.	<i>ham</i>	<i>tam</i>
Ag.	<i>ham-nē</i>	<i>tam-nē</i>
Obl.	<i>ham</i>	<i>tam</i>
Gen.	<i>mahārō</i>	<i>thārō</i>

The Demonstrative pronouns are:—

	This.	That.
Sing.		
Nom.	<i>yũ</i>	<i>wũ</i>
Obl.	<i>is</i>	<i>us</i>
Gen.	<i>is-kō</i>	<i>us-kō</i>
Plur.		
Nom.	<i>yī</i>	<i>vī</i>
Obl.	<i>in</i>	<i>un</i>
Gen.	<i>in-kō</i>	<i>un-kō</i>

No instances of the nominative feminine have been noted, but they doubtless exist as in Hazara.

For the Relative and Correlative we have *jō* (obl. *jis*) or *jērō*, who, and *sō* (obl. *tis*), that. So, *kōṇ* (obl. *kis*), who? and *kē*, what? *kōi*, anyone, some one, and *kuchh*, anything, something; *jō-kuchh*, whatever.

The **Verb Substantive** is thus conjugated in the present:—

	Sing.	Plur.
1.	<i>hō̃</i>	<i>hā̃</i>
2.	<i>hai</i>	<i>hē̃</i>
3.	<i>hai</i>	<i>hē̃</i>

The past is *thō*, etc., as in Hazara.

There is a negative verb substantive *nai*, is not, used for all persons of both numbers, as in *is-lāik kō nai*, I am not at all worthy; *badal nai kariō*, (I) did not disobey. Note the use of the Rājasthānī *kō*, at all with the negative. This is almost universal in Rājasthānī.

The ordinary negative is not *nai*, but *na*.

The following are the main points of the conjugation of the **Active Verb** :—

The Infinitive ends in *ṇō* (*nō*) as in *hōṇō*, *mārṇō*. The oblique form ends in *aṇ* (*an*), the *a* being dropped if the root ends in a vowel. Thus, *hōṇ lagō*, he began to be; *karan lagō*, they began to make; *chāran chalāyō*, sent (him) to feed (swine); *gāṇ-kō*, of singing; *nachchan-kō*, of dancing.

The Present Participle ends in *tō*, thus *hōtō*, *mārtō*. In *khātō*, eating, the root, ending in a long vowel, has been nasalized.

The Past Participle ends in *iō* as in *māriō*. This, like the Swāt *ēō*, is liable to be contracted to *ē*, as in *marē*, dead.

Irregular are :—

<i>jāṇō</i> , to go	Past Part.	<i>giō</i>
<i>āṇō</i> , to come	„	<i>āyō</i>
<i>lēṇō</i> , to take	„	<i>liō</i>
<i>dēṇō</i> , to give	„	<i>dittō</i>
<i>baisṇō</i> , to sit	„	<i>baiṭhō</i>
<i>kahṇō</i> , to say	„	<i>kihō</i>
<i>lagṇō</i> , to begin	„	<i>lagō</i>
<i>karnō</i> , to do, is regular, making <i>kariō</i> .		

In this form of Gujuri, the past participle frequently takes the suffix *vī*, without changing its meaning, as in *māriō-vī*, *lagō-vī*. So we have *baiṭhō-vī hai*, he is seated (sentence 230); *liō-vī hai*, you have taken (240); *marē-vī* (or *mariō-vī*) *thō*, he was dead; *gum giō-vī thō*, he was lost; *āyō-vī hai*, (thy brother) has come; *rūṭi kari-vī hai*, he has made a feast. Perhaps this suffix means 'gone,' and we may in this way compare it with the Sindhi word *viō* having this meaning.

The Conjunctive Participle is formed as usual. Thus, *mār-kē*, having struck; *hō-kē*, having become.

The Imperative singular is, as usual, the same in form as the root. Thus, *mār*, strike; *dē*, give (sentence 234). *Lē-la*, take (sentence 235), seems to be irregular.

The Old Present is thus conjugated :—

Singular	Plural
1. <i>mārũ</i> , <i>mārō</i>	<i>mārã</i>
2. <i>mārē</i>	<i>mārẽ</i>
3. <i>mārē</i> , <i>mārā</i>	<i>mārẽ</i>

Lagōvī (pl. *lagāvī*; fem. *lagivī*), the past participle of *lagṇō*, may be added to any of these forms. Thus, *gadrō āwē lagōvī*, the boy comes (sentence 239).

The Present Definite is *mār rahiō-hō*, I am striking = Hindi *mār rahā hũ*.

The Imperfect is *mār rahiō*, I was striking = Hindi *mār rahā*.

The Future is formed by adding *gō* (*gā*, *gi*) to the old present. Thus, *mārũgō* or *mārōgō*, I shall strike.

The tenses formed from the past participle are as usual, and call for no remarks, except that, in the case of intransitive verbs, the first person is not nasalized as in Hazara. Thus, *hũ giō*, not *hũ giō̃*, I went.

The usual negative is *na*, the negative verb substantive being *nai*. Note the curious use of *tã*, to mean 'when.'

GUJURI.

KASHMIR.

Ekaṇ-jaṇā-nā dō pūt thā. Un-bichchū nikṛā-nē
One-person-to two sons were. Them-from-among the-younger-by
 abā-nā kihō, ‘ Ō abā, māl-kō hisō, jō minā
the-father-to it-was-said, ‘ O father, the-property-of share, which to-me
 āwē, minā dē.’ Phir us-nē māl un-nā baṇḍ-dittō.
may-come, to-me give.’ Then him-by the-property them-to was-divided-out.
 Thoṛā-diyārā picchē nikṛā-gadrā-nē sārō-kuchh baṭlō kar-kē
A-few-days afterwards the-younger-son-by everything collected made-having
 ēkaṇ-dūr-kā-mulk-mā jāṇ lagō, hōr ūgā apṇō māl
a-distance-of-country-in to-go began, and there his-own property
 paīrā-kammā-nāl uṛāyō. Phir tã sārō-kuchh kharch
bad-work-in was-caused-to-fly-away. Then when everything expended
 kar-ehhōṛiō, us-mulk-mā barō kāl piō, hōr wū kaṅgāl
was-made-completely, that-country-in a-great famine fell, and he poor
 hōṇ lagō. Phir us-mulk-kā ēkaṇ-baīrā-sardār-kōlē jā-lagō.
to-be began. Then that-country-of a-great-chief-near he-went-(and)-stuck.
 Us-nē us-nā apṇiā-dōgiā-mā bankutā chāran chalāyō, hōr us-nā
Him-by him-as-for his-own-fields-in swine to-feed he-was-sent, and him-to
 armān thō ki, ‘ un-sakkā-nāl, jērā bankutā khāē, apṇō pēt
longing was that, ‘ those-husks-with, which the-swine eat, my-own belly
 parū,’ ki us-nā kōi nai dē-thō. Hōr hōsh-mā āyō,
I-may-fill,’ because him-to anyone not giving-was. And sense-in he-came,
 kihō, ‘ mērā-abā-kā kitnā mānjiā-nā jōr rūṭi hai, hōr hū
it-was-said, ‘ my-father-of how-many servants-to much bread is, and I
 pukkhō marū. Hū uṭh-kē apṇā-abā-kōlē jāōgō, phir us-nā
hungry die. I arisen-having my-own-father-near will-go, again him-to
 kahōgō ki, “ Ō abā, māi āsmān-kā hōtā hōr tērā
I-will-say that, “ O father, by-me heaven-of in-the-presence and of-thee
 hōtā gunāh kariā, hōr hū is-lāik kō nai ki
in-the-presence sins were-done, and I this-worthy at-all am-not that
 phir tērō pūt kahāḍ; minā apṇā-mānjiā bichchū ēkaṇ-kē
again thy son I-may-be-called; me thine-own-servants from-among one-to
 brābar hanā.”” Phir uṭh-kē apṇā-abā-kōlē giō, hōr wū
like make.”” Then arisen-having his-own-father-near he-went, and he

ajjā dūr thō, ki us-nā dēkh-kē us-kā abā-nā tars
yet far was, that him (acc.) seen-having him-of the-father-to compassion
 āyō; phir dōr-kē gal lā-liō, hōr much muni
came; then run-having (on-the-)neck he-was-applied, and much kiss
 dittī. Gadrā-nē us-nā kihō ki, 'ō abā, maī āsmān-kā
was-given. The-son-by him-to it-was-said that, 'O father, by-me heaven-of
 hōtā hōr tērā hōtā gunāh kariā, phir is-lāik
in-the-presence and of-thee in-the-presence sins were-done, and this-worthy
 nai ki phir tērō pūt kahāō. Bāp-nē
I-am-not that again thy son I-may-be-called.' The-father-by
 apñā-mānjīā-nā kihō, 'changī-thū changī pōshāk kar-lē-āō, phir
his-own-servants-to it-was-said, 'good-than good garment bring-forth, and
 us-kē lāō; hōr us-kā hatth-mā chhāp, hōr pairā-mā jōrō
him-to put-on; and him-of hand-on a-ring, and feet-on pair(-of-shoes)
 lāō; hōr ham khātā khōshī karā; kyūki mērō yū gadrō
put-on; and we eating rejoicing may-make; because my this son
 marē-vī thō, huṇ jiviō hai; gum giō-vī thō, huṇ thāyō.' Hōr
dead was, again alive is; lost gone was, again was-found.' And
 vi khōshī karan lagā.
they rejoicing to-make began.

Hōr us-kō baṛō gadrō dōgī-mā thō. Tā ghar-kē nērē
And him-of the-big son the-field-in was. When the-house-of near
 āyō, gāṇ-kō hōr nachchaṇ-kō āwāz suniō. Phir ēkaṇ-māñjiā-nā
he-came, singing-of and dancing-of sound was-heard. Then one-servant-to
 kūk-kē puchchhō ki, 'yū kē hai?' Us-nē us-nā
called-having it-was-asked that, 'this what is?' Him-by him-to
 kihō ki, 'tērō bhāi āyō-vī hai, hōr tērā-abā-nē baṛī
it-was-said that, 'thy brother come is, and thy-father-by a-great
 rūṭī kari-vī hai, is-wāstē ki wū changō-bhalō āyō.' Wū
bread (i.e. feast) made is, this-for that he good-well came.' He
 khafā hō-kē na māni ki, 'andar jāō.' Phir
angry become-having not it-was-wished that, 'within I-may-go.' Then
 us-kā abā-nē bahar ā-kē wū manāyō. Us-nē
him-of the-father-by outside came-having he was-entreated. Him-by
 abā-nā jawāb-mā kihō, 'dēkh, itnā-barsā-thū hū tērī
the-father-to answer-in it-was-said, 'see, so-many-years-from I thy
 khidmat kartō rahiō-hō, hōr kadī tērā-hukm-thū badal nai
service doing remained-am, and ever thy-command-from against not-is
 kariō, par tē kadī ēk bakri-kō bachchō minā na dittō, ki
done, but by-thee ever one goat-of young-one to-me not was-given, that

apñā-dōstā-nāl khōshī karū; hōr tã tērō yū gadrō āyō,
my-own-friends-with rejoicing I-may-make; and when thy this son came,
 jis-nē tērō māl pairā-kammā-mā uṛāyō, tē us-kē
whom-by thy property bad-work-in was-caused-to-fly-away, by-thee him-of
 wāstē barī rūṭi kari.' Us-nē us-nā kihō, 'O bachchā,
for a-great feast was-made.' Him-by him-to it-was-said, 'O child,
 tū hamēsh mērē-kōlē hai, hōr jō-kuchh mērō hai, sō tērō hai;
thou always me-near art, and whatever mine is, that thine is;
 magar khōshī manāṇī hōr khōsh hōṇō lāzam thō, is-wāstē
but rejoicing to-be-celebrated and happy to-become proper was, this-for
 ki tērō yū bhāi mariō-vī thō, sō jiviō hai; hōr gum giō-vī thō,
that thy this brother dead was, he alive is; and lost gone was,
 sō ajj thāyō-hai.'
he now found-is.'

GUJARĪ OF THE SUB-MONTANE PANJAB.

It has been stated above, as a broad generalization, that while the Gujurs of the hill country speak Gujuri, the Gujars of the Panjab plains have abandoned their own language and adopted the ordinary Pañjābī of their neighbours. We have also stated that while the hill people of this tribe are called Gujurs, and their language Gujuri, those of the Panjab plains are called Gujars.

Although the Gujars of the plains, as a rule, speak ordinary Pañjābī, a language called Gujarī has been reported from the sub-montane districts of Gujrat, Gurdaspur, Kangra, and Hoshiarpur. The number of speakers is reported to be as follows: --

District.	Number of speakers.
Gujrat	111,000
Gurdaspur	60,000
Kangra	8,460
Hoshiarpur	47,489
TOTAL	226,949

An examination of the specimens forwarded shows that there is some foundation for the statement that the Gujars of these districts have a language of their own. The specimens are all written in a form of speech that is a mechanical mixture of a language closely resembling the true Gujuri spoken in Hazara, and of the local Pañjābī. Gujuri and Pañjābī forms are mixed together and used at random. It would be waste of time to give a grammar of this mongrel dialect. It will suffice to give a short specimen of each. We commence with the so-called Gujarī of Gujrat.

GUJARĪ OF GUJRAT.

Ikk-jaṇā-kē dō puttār thā. Un-vichchō nikkō puttār-nē
One-man-of two sons were. Them-from-among the-younger son-by
 pēu-nū ākhō, 'bāp, ham-nū apnā hissō-bāri, jō-kuohh-āwē.
father-to it-was-said, 'father, me-to my-own share, whatever-comes,
 dē.' Us-nē un-kō apni jāydāt-kē hissō-bāri waṇḍ-dittō.
give.' Him-by them-to his-own property share was-divided.
 Thōrā-dinō-kē bād nikkō-puttār-nē apnā māl-asbāb lai-kē
A-few-days-of after the-younger-son-by his-own property taken-having
 dūr-kē mulk ṭur-giō. Mārā kammō vichch oḍhar apnā
a-distance-of country went-away. Wicked deeds in there his-own
 māl gāwā-dittō. Jis-wakt o sārō māl kharch
property was-wasted. When he all property expenditure
 kar-chukō, phēr us-mulk-vichch kāl pai-giō. Phēr o garib
made-completely, then that-country-in a-famine fell. Then he poor
 hō-giō. Phēr o us-mulk-dē rais kōl kāmō jā-reō.
became. Then he that-country-of chief near as-servant went-(and-)stayed.

It is hardly necessary to point out that the foregoing is an ungrammatical mixture of Gujarī, Pañjābī and even Hindōstānī. To Hindōstānī belong forms such as *un-kō* (Gujarī *un-na*), to them; *thōrā dinō-kē bād* (Gujarī *thōrā dinā-kā bād*); *jaṇā-kē* (Gujarī *jaṇā-kā*), and so on. To Hindōstānī or Pañjābī belong phrases such as *apnā māl* (Gujarī *apnō māl*); and the mixed *apnā hissō* (Gujarī *apnō hissō*), and so on.

The Grammar, or un-grammar, of phrases such as *nikkō puttār-nē*, or *jāydāt-kē hissō-bāri waṇḍ-dittō*, defies analysis. Pure Pañjābī in their form are *pēu-nū*, to the father, and *mulk-dē rais kōl*, near a chief of the country. On the other hand, *thā*, they were, is good Gujarī.

GUJARĪ OF GURDASPUR.

The Gujarī of Gurdaspur is a mere mixture of Pañjābī and Hindōstānī. The following specimen shows hardly a trace of real Gujarī.

Ikk-ādmī-kē	dō	puttar	thē.	Chhōṭē-nē	apnē-bāp-nī			
<i>One-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>The-younger-by</i>	<i>his-own-father-to</i>			
kihā	ki,	'hē	bāp,	mārā	hēsū	dē-kar	mērē-kō	wakh
<i>it-was-said</i>	<i>that,</i>	<i>'O</i>	<i>father,</i>	<i>my</i>	<i>share</i>	<i>given-having</i>	<i>me-to</i>	<i>separate</i>
kar-dē.'	Bāp-nē	dōhā-puttrā-nī	hēsā	wand-kē	dē-diā.			
<i>make.'</i>	<i>The-father-by</i>	<i>the-two-sons-to</i>	<i>share</i>	<i>divided-having</i>	<i>was-given.</i>			
Thōṛē-dinḍ-pichchhē	chhōṭā	puttar	sāri	jāidād	lai-kē			
<i>A-few-days-after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>property</i>	<i>taken-having</i>			
pardēs-nī	giō.	Utthī	sāri	jāidād	gāwā-dī.	Us-balait-mē		
<i>a-foreign-land-to</i>	<i>went.</i>	<i>There</i>	<i>all</i>	<i>property</i>	<i>was-lost.</i>	<i>That-foreign-country-in</i>		
barā	kāl	hō-giā.	Ōhō	laṛkā	barā	mārā	hō-giā.	Pardēs-mē
<i>a-great</i>	<i>famine</i>	<i>became.</i>	<i>That</i>	<i>boy</i>	<i>very</i>	<i>thin</i>	<i>became.</i>	<i>The-foreign-land-in</i>
kisī-grā-dē-ikk-ādmī-dē	pās	ōhō	kāmē	rihā.				
<i>a-certain-village-of-a-man-of</i>	<i>near</i>	<i>he</i>	<i>as-servant</i>	<i>remained.</i>				

GUJARĪ OF KANGRA.

The Gujarī of Kangra is an ungrammatical mixture of Gujarī and the local Pañjābī. In the very first line we have two bad grammatical mistakes, viz. *ādmi-kō* for *ādmi-kū* and *lōhkō-nē* for *lōhkā-nē*.

On the whole, in this dialect, the Gujarī element predominates, but every now and then the Pañjābī influence comes to the front, as in the dative termination *nō*, a corruption of the Pañjābī *nā*.

Kisi-ādmi-kō	dō	pūt	thā.	Un-mā-tē	lōhkō-nē		
<i>A-certain-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger-by</i>		
bāp-nō	kaḥyō,	'ai	bāp,	laṭo-paṭo-mā-tē	jō	mērō	hissō
<i>the-father-to</i>	<i>it-was-said,</i>	'O	<i>father,</i>	<i>property-in-from</i>	<i>what</i>	<i>my</i>	<i>share</i>
nīklē,	sō	min-nō	dē-dē.'	Tā	un-nē	un-nō	apnō
<i>comes-out,</i>	<i>that</i>	<i>me-to</i>	<i>give.'</i>	<i>Then</i>	<i>him-by</i>	<i>them-to</i>	<i>his-own</i>
baṇḍ-dinno.	Matā	dhiārō	nahī	bitō	kē	lōhkō	pūt
<i>was-divided-out.</i>	<i>Many</i>	<i>day</i>	<i>not</i>	<i>passed</i>	<i>that</i>	<i>the-younger</i>	<i>son</i>
sab-kuchh	kaṭṭhā	kar-kē	dūr-dēs-nō	chalō-gēo,	hōr	utthē	
<i>everything</i>	<i>together</i>	<i>made-having</i>	<i>a-far-country-to</i>	<i>went-away,</i>	<i>and</i>	<i>there</i>	
van-mā	dhiārō	guwāc	apnō	laṭo-paṭo	urā-dinnō.		
<i>debou-shery-in</i>	<i>the-day</i>	<i>a-spending</i>	<i>his-own</i>	<i>property</i>	<i>was-caused-to-fly-away.</i>		
Jō	ōh	sab-kuchh	guwā-chukō,	tā	us-dēs-mā	barā	kāl
<i>When</i>	<i>he</i>	<i>everything</i>	<i>spent-completely,</i>	<i>then</i>	<i>that-country-in</i>	<i>a-great</i>	<i>famine</i>
pēo,	hōr	ōh	kaṅkāl	hō-gēo.	Hōr	ōh	jā-kē
<i>fell,</i>	<i>and</i>	<i>he</i>	<i>indigent</i>	<i>became.</i>	<i>And</i>	<i>he</i>	<i>gone-having</i>
							<i>that-country-of</i>
raihnē-wālō-mā-tē	ikkaṅ-kē	ghar	raihn	lagō.			
<i>the-dwellers-in-from</i>	<i>one-of</i>	<i>(in-)house</i>	<i>to-dwell</i>	<i>began.</i>			

GUJARĪ OF HOSHIARPUR.

The following specimen shows that the Gujarī of Hoshiarpur closely resembles that of Kangra. The Pañjābī influence is, perhaps, a little stronger, and the whole is more grammatical, — but that is all.

Ek-ādmi-kā dō putt thā. Dohā-mē-sē chhōṭā-nē bāp-nū
One-man-of two sons were. The-two-in-from the-younger-by the-father-to
 kihō, 'sun, bāp, jō mērā-māl-kō hissa hai, sō min-nū
it-was-said, 'hear, father, what my-property-of share is, that me-to
 dē-dē.' Phir bāp-nē māl band-dinhā. Thōrā-dinā-magrō
give.' Then the-father-by the-property was-divided-out. A-few-days-after
 chhōṭā-putt-nē sabh-kuchh kaṭṭhō kar-kē kitē dūr-nū
the-younger-son-by everything together made-having some-whither distance-to
 chalō-giō. Ūghā jā-kē apnō māl uchakpunā-bich khō-dinhā.
went-away. There gone-having his-own property debauchery-in was-wasted.
 Jab sabh-kuchh muk-giō, us-dēs-bich kāl pai-giō, aur oh
When everything was-expended, that-country-in a-famine fell, and he
 garīb hō-giō. Tā us-dēs-kā ikk-amīr-kō kāmō hō-giō.
poor became. Then that-country-of a-prince-of servant he-became.

STANDARD WORDS AND PHRASES

English.	Mēwāṭī.	Gujarī (Bazara).	Yāruṣāī Gujarī.
1. One	Ēk	Ēk. . . .	Yakō
2. Two	Dō	Dō. . . .	Dō
3. Three	Tin	Trō	Tin
4. Four	Chyār	Chār	Chār
5. Five	Pāch	Pāñj	Pañj
6. Six	Chhai	Chhā	Chhā
7. Seven	Sāt	Satt	Sat
8. Eight	Āṭh	Aṭṭh	Aṭh
9. Nine	Naṃ	Nō	Naū
10. Ten	Das	Das	Dāh
11. Twenty	Bis	Bi	Bi
12. Fifty	Pāchās	Das-ṭō-chālī	Pañjāh
13. Hundred	Sau	Sau	Sau
14. I	Maī	Hī	Hī
15. Of me	Mērō	Mērō	Mairō, mairī (<i>fem.</i>)
16. Mine	Mērō	Mērō	Mairō, mairī (<i>fem.</i>)
17. We	Ham	Ham	Ham
18. Of us	Mhārō	Mhārō	Mahārō, mahārī (<i>fem.</i>)
19. Our	Mhārō	Mhārō	Mahārō, mahārī (<i>fem.</i>)
20. Thou	Tū	Tō	Tū, tō
21. Of thee	Tērō	Tērō	Tairō, tairī (<i>fem.</i>)
22. Thine	Tērō	Tērō	Tairō, tairī (<i>fem.</i>)
23. You	Tam	Tam	Tam
24. Of you	Thārō	Thārō	Thārō, thārī (<i>fem.</i>)
25. Your	Thārō	Thārō	Thārō, thārī (<i>fem.</i>)

IN THE VARIOUS FORMS OF GUJURĪ.

Yūsufsal Ajri.	Gujurī (Kashmir).	Englah.
Ek	Ek	1. One.
Dō	Dō	2. Two.
Trai	Tra	3. Three.
Chār	Chār	4. Four.
Pañj	Pañj	5. Five.
Chhē	Chha	6. Six.
Sat	Satt	7. Seven.
Aṭh	Aṭṭh	8. Eight.
Nē	Nau	9. Nine.
Dah	Das	10. Ten.
Bi	Bi	11. Twenty.
Dah tē oh'ri	Pañjē	12. Fifty.
Soh	So	13. Hundred.
Hū	Hū	14. I.
Mairō	Mērō	15. Of me.
Mairō	Mērō	16. Mine.
Ham	Ham	17. We.
Mahārō	Mahērō	18. Of us.
Mahārō	Mahērō	19. Our.
To	Tū	20. Thou.
Tairō	Tērō	21. Of thee.
Tairō	Tērō	22. Thine.
Tam	Tam	23. You.
Thārō	Thērō	24. Of you.
Thārō	Thērō	25. Your.

English.	Mōvāḍ.	Gujari (Hazara).	Yūsufi Gujari.
26. He	Wō (<i>fem. wā</i>)	Ō (<i>fem. wē</i>)	Ōh, wuh
27. Of him	Wāi-kō	Ua-kō	Us-kō, ua-ki (<i>fem.</i>)
28. His	Wāi-kō	Us-kō	Us-kō
29. They	Wō	Wō	Wō
30. Of them	Un-kō	Un-kō	Un-kō, un-kā (<i>obl.</i>)
31. Their	Un-kō	Un-kō	Un-kō, unkā (<i>obl.</i>)
32. Hand	Hāt	Hatth	Hath
33. Foot	Pāg	Pair	Pair
34. Nose	Nāk	Nakk	Nakh
35. Eye	Ākhya	Akkh	Akh
36. Mouth	Mōh	Mōh	Mō
37. Tooth	Dāt	Dand	Dand
38. Ear	Kān	Kaun	Kan
39. Hair	Bāl	Bāl	Bāh
40. Head	Sir	Sir	Sar
41. Tongue	Jib	Jibh	Jibh
42. Belly	Pēṭ	Dhiḍḍh	Dhadh
43. Back	Maṅgar	Mār	Lāṅḍō
44. Iron	Lōh	Lōhō	Lohō
45. Gold	Sōnū	Sōnō	Ratō sar
46. Silver	Rāpō	Ruppō	Chitō sar
47. Father	Bāp	Bāpp	Bāp
48. Mother	Mā	Mā	Mā
49. Brother	Bhāt	Bbāt	Bhāt
50. Sister	Bāhāp	Bhēp	Baip
51. Man	Ādmi	Ādmi	Admi
52. Woman	Lugāi	Trimā	Trimāt

Yūsufsal Ajri.	Gujari (Kashmir).	English.
Oh, wuh	Wā	26. He.
Us-kō	Us-kō	27. Of him.
Us-kō	Us-kō	28. His.
Wō	Vi	29. They.
Un-kō	Un-gō	30. Of them.
Un-kō	Un-gō	31. Their.
Hath	Hatth	32. Hand.
Pair	Pair	33. Foot.
Nak	Nakk	34. Nose.
Akh	Akkh	35. Eye.
Mūh	Mūh	36. Mouth.
Dand	Dand	37. Tooth.
Kan	Kann	38. Ear.
Bār	Bāl	39. Hair.
Sir	Sir	40. Head.
Jibh	Jib	41. Tongue.
Dhid	Pēt	42. Belly.
Maṅgār	Mōṅā	43. Back.
Lohō	Lahō	44. Iron.
Rattō sar	Sōṅō	45. Gold.
Chittō sar	Chāṅdi	46. Silver.
Bāp	Abā (<i>one's own father</i>), bāp (<i>another's father</i>).	47. Father.
Mā	Amā	48. Mother.
Bhāi	Bhāi	49. Brother.
Bain	Bahnī, bahap.	50. Sister.
Janō	Admi	51. Man.
Tremt	Zantō	52. Woman.

English.	Māvāṅgī.	Gujarī (Hassari).	Yūsafī Gujarī.
53. Wife	Lugāi	Trimt	Trimat
54. Child	Bājak	Bachohō	Nāpḡō, māstīm
55. Son	Bēḡo	Pāt	Pāt
56. Daughter	Bēḡī	Dhī	Dhī
57. Slave	Bāḡō	Ghulām	Mrayō
58. Cultivator	Jimḡār	Zimḡār	Zamḡār, haḡī
59. Shepherd . . . . .	.....	Ājḡī	Ajḡī
60. God	Īsur	Khudā	Khudā
61. Devil	Bhūt	Shatān	Shaitān
62. Sun	Sūraj	Dīh	Dī (also means 'day')
63. Moon	Chāḡd	Chann	Chan
64. Star	Tārō	Tārō	Tārō
65. Fire	Āg	Agg	Ag
66. Water	Pāpī	Pāpī	Pāpī
67. House	Ghar	Ghar	Ghar
68. Horse	Ghōḡō	Ghōḡō	Ghōḡō
69. Cow	Gāy	Gā	Gā
70. Dog	Kuttō	Kuttō	Kutō
71. Cat	Bilāt (fem.)	Billō (maso.)	Bilī
72. Cook	Kukayō	Kukay	Kūkar
73. Duck	Batak	Badk	Batakō
74. Am	Gadhō	Khoto	Gadhō
75. Camel	Ūḡh	Ūḡh	Ūkh (Purḡāḡ), ūḡh
76. Bird	Pakhōra	Pakhōra	Chīḡī
77. Go	Jā	JĀ	Chal, (infinitive) chalap
78. Eat	Khā	Khā	Khā, khāwa
79. Sit	Bais	Bais	Bais, baimap

Yūsufzai Ajrl.	Gujuri (Kashmir).	English.
Trōmt	Ran	53. Wife.
Nikkō, māstūm	Bachā	54. Child.
Pāt	Pāt (<i>one's own son</i>), gadrō (<i>another's son</i>).	55. Son.
Dhī	Ti	56. Daughter.
Golo	Gulām	57. Slave.
Hayl	Hāli	58. Cultivator.
Ajri	Pahālo	59. Shepherd.
Kbudā	Kbudā	60. God.
Shaitān or Shatān	Shitān	61. Devil.
Dī	Dīh	62. Sun.
Chan	Chān	63. Moon.
Tārō	Tārā	64. Star.
Ag	Agg	65. Fire.
Pāni	Pāni	66. Water.
Ghar	Ghar	67. House.
Ghōrō	Kōrō	68. Horse.
Gā	Gā	69. Cow.
Kutto	Kuto	70. Dog.
Billi	Billi	71. Cat.
Kukur	Kukur	72. Cock.
Itai (<i>Pupho</i>)	Batak	73. Duck.
Gaddō	Khōtō	74. Ass.
Ūṭh	Ūṭ	75. Camel.
Chirf . . . . .	.....	76. Bird.
Chal	Jā	77. Go.
Khā	Khā	78. Eat.
Bais	Bais	79. Sit.

English.	Mēwāt.	Gujari (Hasara).	Yūsfaai Gujari.
80. Come	Āw	Ān	Ā, ā-jā, āwan
81. Beat	Mār	Mār	Mār, māran
82. Stand	Uṭh	Khaḷ	Khaṛō hō, khaṛō hōp
83. Die	Mar	Mar	Mar-jā, maran
84. Give	Dē	Dē	Dai, daiwan
85. Run	Daṛ	Nas	Bhaj, bhajan
86. Up	Ūpar	Ufrā	Ophrā
87. Near	Nīṛō	Nērai	Nairē
88. Down	Nichai	Talā	Tārā
89. Far	Dūr	Dūr	Dūr
90. Before	Āgai	Aggō	Agō
91. Behind	Pichhai	Pichobhē	Chhōker, pōbhā
92. Who	Kaup	Kīn	Kōp
93. What	Kē	Kē	Ki
94. Why	Kyū	Kiū	Kaū
95. And	Ar	Tē	Ā
96. But	Par . . . .	.....	Apō
97. If	Jai	Jē	K* (<i>Puṣṭō</i>)
98. Yes	Hā	Abā	Hō
99. No	Nāh	Nīh	Ni
100. Alas	Hāy	Hāē hō	Armān dai (<i>pīty is</i>) (<i>Puṣṭō</i>). . . .
101. A father	Bāp	Bāpp	Yakō bāp
102. Of a father	Bāp-kō	Bāpp-kō	Yakō bāp-kō or (<i>obl.</i>) -kā
103. To a father	Bāp-nai	Bāpp-na	Yakō bāp-tah (<i>Puṣṭō</i>)
104. From a father	Bāp-tāi	Bāpp-tē, (dūr-ē, <i>from far</i>)	Yakō bāp-nah (<i>dīto</i>)
105. Two fathers	Dō Bāp	Ḍō Bāpp	Dō bāp
106. Fathers	Bāp	Bāpp	Bāp

Yūanfzai Ajrī.	Gujarī (Kashmir).	English.
Ā-jā	Āñ	80. Come.
Mār	Mār	81. Beat.
Khaṛō hō	Khalō hō	82. Stand.
Mar-jā	Mar	83. Die.
Dai	Dō	84. Give.
Bhaj, pas	Dōṛ	85. Run.
Upar, uchat (<i>Puṣṭō</i>)	Ūpar	86. Up.
Nairē, kuṛē	Nērē	87. Near.
Tarē hēt, tapā	Bunh	88. Down.
Dār	Dār	89. Far.
Agē, sāmpō	Agō	90. Before.
Pichhē, kāḍ	Pichhō	91. Behind.
Kōṇ	Kōṇ	92. Who.
Kō	Kō	93. What.
Kiō	Kiṛō	94. Why.
Tē, atē	Hōr	95. And.
Khō (<i>Puṣṭō</i>)	Magar	96. But.
Ka (<i>ditto</i>)	Agar	97. If.
Hañ	Hñ	98. Yes.
Ni	Nai	99. No.
Armān	Hēō	100. Alas
Ek bāp	Bāp	101. A father.
Ek bāp-kō	Bāp-kō	102. Of a father.
Ek bāp-tah	Bāp-nā	103. To a father.
Ek bāp-tō	Bāp-thū	104. From a father.
Dō bāp	Dō bāp	105. Two fathers.
Bāp	Bāp	106. Fathers.

English.	Māvatī.	Gujarī (Hazarā).	Yāmsai Gujarī.
107. Of fathers . . .	Bāpā-kō	Bāppā-kō	Bāpā-kō or (obl.) -kā . . .
108. To fathers . . .	Bāpā-nai	Bāppā-na	Bāpā-tah or -nah . . .
109. From fathers . . .	Bāpā-taī	Bāppā-tē	Bāpā-tah
110. A daughter . . .	Bēṭī	Dhī	Yakā dhī
111. Of a daughter . . .	Bēṭī-kō	Dhī-kō	Yakē dhī-kō, (obl.) -kā . . .
112. To a daughter . . .	Bēṭī-nai	Dhī-na	Yakē dhī-tah
113. From a daughter . . .	Bēṭī-taī	Dhī-tē	Yakē dhī-tah
114. Two daughters . . .	Dō bēṭyā	Dō dhī	Dō dhī
115. Daughters . . .	Bēṭyā	Dhī	Dhī
116. Of daughters . . .	Bēṭyā-kō	Dhīā-kō	Dhīā-kō, (obl.) -kā . . .
117. To daughters . . .	Bēṭyā-nai	Dhīā-na	Dhīā-tah
118. From daughters . . .	Bēṭyā-taī	Dhīā-tē	Dhīā-tah
119. A good man . . .	Ēk bhalā ād'mī	Ēk chaṅgō ādmi	Yakō chaṅgō admi
120. Of a good man . . .	Ēk bhalā ād'mī-kō	Ēkupa chaṅgā ādmi-kō	Yakō chaṅgō admi-kō
121. To a good man . . .	Ēk bhalā ād'mī-nai	Ēkupa chaṅgā ādmi-na	Yakō chaṅgō admi-tah
122. From a good man . . .	Ēk bhalā ād'mī-taī	Ēkupa chaṅgā ādmi-tē	Yakō chaṅgō admi-tah
123. Two good men . . .	Dō bhalā ād'mī	Dōy chaṅgā ādmi	Dō chaṅgā admi
124. Good men . . .	Bhalā ād'mī	Chaṅgā ādmi	Chaṅgā admi
125. Of good men . . .	Bhalā ād'myā-kō	Chaṅgā ādmiā-kō	Chaṅgā admiā-kō
126. To good men . . .	Bhalā ād'myā-nai	Chaṅgā ādmiā-na	Chaṅgā admiā-tah
127. From good men . . .	Bhalā ād'myā-taī	Chaṅgā ādmiā-tē	Chaṅgā admiā-tah
128. A good woman . . .	Ēk bhali lugaī	Ēk chaṅgī trimt	Yakā chaṅgī trimat
129. A bad boy . . .	Ēk burō chhōrō	Ēk mandō lohō	Yakō nākār (Puphō) jākat
130. Good women . . .	Bhali lugaī	Chaṅgī trimtē	Chaṅgī trimat
131. A bad girl . . .	Ēk buri chhōri	Ēk mandi bēṭki	Yakā nākār (Puphō) bēṭki
132. Good . . .	Bhalō	Chaṅgō	Chaṅgō
133. Better . . .	(Wāī-taī) bhalō	(Us-tē) chaṅgō, muob chaṅgō	Chaṅgō

Yarufzai Ajri.	Gujari (Kashmir).	English.
Bāpā-kō	Bāpā-kō	107. Of fathers.
Bāpā-tah	Bāpā-nā	108. To fathers.
Bāpā-tē	Bāpā-thū	109. From fathers.
Ēk dhi	Ti	110. A daughter.
Ēk dhi-kō	Ti-kō	111. Of a daughter.
Ēk dhi-tah	Ti-nā	112. To a daughter.
Ēk dhi-tē	Ti-thū	113. From a daughter.
Dō dhi	Dō ti	114. Two daughters.
Dhi	Tiā	115. Daughters.
Dhiā-kō	Tiā-gō	116. Of daughters.
Dhiā-tah	Tiā-nā	117. To daughters.
Dhiā-tē	Tiā-thū	118. From daughters.
Ēk chaṅgō jāpō	Ēk chaṅgō ādmi	119. A good man.
Ēk chaṅgō jāpā-kō	Ēkaṅ chaṅgā ādmi-gō	120. Of a good man.
Ēk chaṅgō jāpā-tah	Ēkaṅ chaṅgā ādmi-nā	121. To a good man.
Ēk chaṅgō jāpā-tē	Ēkaṅ chaṅgā ādmi-thū	122. From a good man.
Dō chaṅgō jāpā	Dō chaṅgā ādmi	123. Two good men.
Chaṅgō jāpā	Chaṅgā ādmi	124. Good men.
Chaṅgō jāpā-kō	Chaṅgā ādmiā-gō	125. Of good men.
Chaṅgō jāpā-tah	Chaṅgā ādmiā-nā	126. To good men.
Chaṅgō jāpā-tē	Chaṅgā ādmiā-thū	127. From good men.
Ēk chaṅgi trēmt	Ēk chaṅgi zanānā	128. A good woman.
Ēk nakār lupō	Ēk paiṛō gadrō	129. A bad boy.
Chaṅgi trēmt	Chaṅgi zanānā	130. Good women.
Ēk nakār beṅki	Ēk paiṛi gadri	131. A bad girl.
Chaṅgō	Chaṅgō	132. Good.
Chaṅgō	Much chaṅgō	133. Better.

Englsh.	Mēwātī.	Gujarī (Hāsara).	Yūsufzai Gujarī.
134. Best	Sab-tāī bhalō	Sārā-tō chāngō	Habbā-mā chāngō (<i>all- among good</i>).
135. High	Ūchō . . . . .	.....	Ūchat (<i>Puṣṭō</i>), ūchō
136. Higher	(Vai-tāī) ūchō . . . .	.. ..	Ūchō
137. Highest	Sab-tāī ūchō . . . .	.....	Habbā-mā ūchō
138. A horse	Ghōrō	Ghōrō	Yakō ghōrō
139. A mare	Ghōrī	Ghōrī	Yakā ghōrī
140. Horses	Ghōrā	Ghōrā	Ghōrā
141. Mares	Ghōryā	Ghōrī	Ghōrī
142. A bull	Bijār	Dānd	Yakō dād
143. A cow	Gāy	Gā	Yakā gā
144. Bulls	Bijār	Dānd	Dād
145. Cows	Gāyā	Gā	Gā
146. A dog	Kuttō	Kuttō	Yakō kuto
147. A bitch	Kutti	Kutti	Yakā kuti
148. Dogs	Kuttā	Kuttā	Kutā
149. Bitches	Kuttiyā	Kutti	Kuti
150. A he-goat	Bak ^a rō	Bakrō	Yakō bakrō
151. A female goat	Bak ^a rī	Bakrī	Yakā bakrī
152. Goats	Bak ^a rā	Bakrā	Bakrī
153. A male deer	Hir ^a	Harn	Yakō ṣai (<i>Puṣṭō</i>)
154. A female deer	Hir ^a ī	Harnī	Yakā ṣae (<i>ditto</i>)
155. Deer	Hir ^a	Harn	Ūsae
156. I am	Maī hū	Hū hū, hōḥ	Hū hai
157. Thou art	Tū hai	Tō ai hai	Tū hai
158. He is	Wō hai	Ō ai, hai	Wuh hai
159. We are	Ham hā	Ham hā	Ham hai
160. You are	Tam hō	Tam ō, hō	Tam hai

Yüenfai Ajri.	Gujari (Kashmir).	English.
Habbā-mā̃ chāngō . . .	Sārā-thū̃ chāngō . . .	134. Best.
Ūchō, ũchat . . .	Uchchō . . .	135. High.
Ūchō, ũchat . . .	Much uchche . . .	136. Higher.
Habbā-mā̃ ũchō . . .	Sārā-thū̃ uchohō . . .	137. Highest.
Ek ghōrō . . .	Kōrō . . .	138. A horse.
Ek ghōri . . .	Kōri . . .	139. A mare.
Ghōrā . . .	Kōrā . . .	140. Horses.
Ghōri . . .	Kōri . . .	141. Mares.
Ek dānd . . .	Dānd . . .	142. A bull.
Ek gā̃ . . .	Gā̃ . . .	143. A cow.
Dānd . . .	Dānd . . .	144. Bulls.
Gā̃ . . .	Gā̃wā̃ . . .	145. Cows.
Ek kuttō . . .	Kutō . . .	146. A dog.
Ek kuttī . . .	Kutī . . .	147. A bitch.
Kuttā . . .	Kutā . . .	148. Dogs.
Kuttī . . .	Kutī . . .	149. Bitches.
Ek bakrō . . .	Bakrō . . .	150. A he-goat.
Ek bakri . . .	Bakri . . .	151. A female goat.
Bakri . . .	Bakrā . . .	152. Goats.
Ek ũsai . . .	Rōsō . . .	153. A male deer.
Ek ũsao . . .	Rōsi . . .	154. A female deer.
Ūsne . . .	Rōsā . . .	155. Deer.
Hū hai . . .	Hū hō̃ . . .	156. I am.
Tō hai . . .	Tū̃ hai . . .	157. Thou art.
Wuh hai . . .	Wā hai . . .	158. He is.
Ham hai . . .	Ham hā̃ . . .	159. We are
Tam hai . . .	Tam hō̃ . . .	160. You are.

English.	Méwātī.	Gujarī (Havara).	Yuenfzei Gujarī.
161. They are . . .	Wə haĩ . . .	Wə aĩ, haĩ, hē . . .	Wə hai . . .
162. I was . . .	Maĩ thə . . .	Hĩ thə . . .	Hĩ thə . . .
163. Thou wast . . .	Tə thə . . .	Tē thə . . .	Tú thə . . .
164. He was . . .	Wə thə . . .	Ó thə . . .	Wuh thə . . .
165. We were . . .	Ham thā . . .	Ham thā . . .	Ham thā . . .
166. You were . . .	Tam thā . . .	Tam thā . . .	Tam thā . . .
167. They were . . .	Wə thā . . .	Wə thā . . .	Wə thā . . .
168. Be . . .	Whā . . .	Hə . . .	Hə . . .
169. To be . . .	Həñā . . .	Həñā . . .	Həñ . . .
170. Being . . .	Həto . . .	Həto . . .	Hə-ke . . .
171. Having been . . .	Hə-kar . . .	Hə . . .	Hə-gio . . .
172. I may be . . .	Maĩ hōĩ . . .	Maĩ hōĩ . . .	Hĩ hūgo . . .
173. I shall be . . .	Maĩ hūgo . . .	Maĩ hūgo . . .	Hĩ hūgo . . .
174. I should be . . .	.....	.....	Hĩ hōĩ hai . . .
175. Beat . . .	Mār . . .	Mār . . .	Mār . . .
176. To beat . . .	Mār ^ā ñā . . .	Mārñā . . .	Mārāñ . . .
177. Beating . . .	Mār ^ā to . . .	Mārto . . .	Mār . . .
178. Having beaten . . .	Mār-kar . . .	Mār . . .	Mār liə . . .
179. I beat . . .	Maĩ mārĩ . . .	Hĩ mārĩ . . .	Hĩ mārĩ . . .
180. Thou beatest . . .	Tə mārā . . .	Tē mārā . . .	Tú mārāi . . .
181. He beats . . .	Wə mārā . . .	Ó mārā . . .	Wuh mārāi . . .
182. We beat . . .	Ham mārā . . .	Ham mārā . . .	Ham mārā . . .
183. You beat . . .	Tam mārā . . .	Tam mārā . . .	Tam mārā . . .
184. They beat . . .	Wə mārāi . . .	Wə mārā . . .	Wə mārāi . . .
185. I beat (<i>Past Tense</i>) . . .	Maĩ mārā . . .	Mē mārā . . .	Maĩ mārā . . .
186. Thou beatest (<i>Past Tense</i>) . . .	Təi mārā . . .	Tē mārā . . .	Təi mārā . . .
187. He beat (<i>Past Tense</i>) . . .	Wəi mārā . . .	Uə-nə mārā . . .	Uə (or na-nə) mārā . . .

Yäufnai Ajri.	Gujuri (Kashmir).	English.
Wə hai	Vi hē	161. They are.
Hū thō	Hū thō	162. I was.
Tō thō	Tū thō	163. Thou wast.
Wuh thō	Wū thō	164. He was.
Ham thā	Ham thā	165. We were.
Tam thā	Tam thā	166. You were.
Wō thā	Vi thā	167. They were.
Hō	Hō	168. Be.
Hōp	Hōpō	169. To be.
Hō-kō	Hōtō	170. Being.
Hō-giō	Hō-kā	171. Having been.
Hū hū-gō	Hū hō	172. I may be.
Hū hū-gō	Hū hōgō	173. I shall be
Hū hū-hai . . . . .	.....	174. I should be.
Mār	Mār	175. Beat.
Mārap	Mārō	176. To beat.
Mārap (<i>verbal noun</i>)	Mārō	177. Beating.
Mār-kō	Mār-kō	178. Having beaten.
Hū mārā-hai	Hū mārā, hū mārā lagōvi, hū mārō, hū mārō lagōvi.	179. I beat.
Tō mārā-hai	Tū mārō, tū mārō lagōvi	180. Thou beatest.
Wah mārā-hai	Wū mārō, wū mārō lagōvi, māra, māra lagōvi.	181. He beats.
Ham mārā-hai	Ham mārā, ham mārā lagōvi.	182. We beat.
Tam mārā-hai	Tam mārō, tam mārō lagōvi	183. You beat.
Wō mārā-hai	Vi mārō, vi mārō lagōvi	184. They beat.
Mañ māriō	Mañ māriō	185. I beat (<i>Past Tense</i>).
Taī māriō	Tē māriō	186. Thou beatest (<i>Past Tense</i>).
Us (<i>or us-nē</i>) māriō	Us-nō māriō	187. He beat (<i>Past Tense</i>).

English	Mewati.	Gujari (Hazara).	Yusufai Gujari.
188. We beat (<i>Past Tense</i>) .	Ham māryo	Ham-nē mārēō	Ham-nē māriō
189. You beat (<i>Past Tense</i>)	Tam māryo	Tam-nē mārēō	Tam-nē mariō
190. They beat (<i>Past Tense</i>)	Un māryo	Unhē mārēō	Un-nē māriō
191. I am beating	Maī mārū-hū	Hū mārū-hū	Hū mārū-hai
192. I was beating	Maī māri-thō	Hū mārū-thō	Hū mārū-thō
193. I had beaten	Maī māryo-thō	Mē māryo-thō	Hū māriō-hai
194. I may beat	Maī mārū	Hū mārū	Hū mārūgo
195. I shall beat	Maī mārūgo	Hū mārūgo	Hū mārūgo
196. Thou wilt beat	Tā māraigo	Tō mārēgo	Tū māraigo
197. He will beat	Wō māraigo	Ō mārēgo	Wuh māraigo
198. We shall beat	Ham māraigā	Ham mārēgā	Ham māraigā
199. You will beat	Tam māraigā	Tam mārēgā	Tam māraigā
200. They will beat	Wē māraigā	Wē mārēgā	Wē māraigā
201. I should beat . . . .	.....	.....	Hū mārū-hai
202. I am beaten	Maī māryo hū	Hū mārē jāī	Hū māriō
203. I was beaten	Maī māryo thō	Hū mārē gēō	Hū māriō-thō
204. I shall be beaten	Maī māryo jāūgo	Hū mārē jāūgo	Hū māriō jāūgo
205. I go	Maī jāī	Hū jāī	Hū chalai
206. Thou goest	Tā jāy	Tō jāē	Tā chalai
207. He goes	Wō jāy	Ō jāē	Wuh chalai
208. We go	Ham jāī	Ham jāī	Ham chalai (<i>colloquial</i>)
209. You go	Tam jāwā	Tam jāō	Tam chalai (<i>do.</i>)
210. They go	Wē jāyāh	Wē jāō	Wē chalai (<i>do.</i>)
211. I went	Maī gayō	Hū gēō	Hū giō
212. Thou wentest	Tā gayō	Tō gēō	Tā giō
213. He went	Wō gayō	Tō gēō	Wuh giō
214. We went	Ham gayā	Ham gēā	Ham giā

Yamtsai Ajri.	Gujuri (Kashmir).	English.
Ham-né mārīō . . .	Ham-né mārīō . . .	188. We beat (<i>Past Tense</i>).
Tam-né mārīō . . .	Tam-né mārīō . . .	189. You beat (<i>Past Tense</i>).
Un-né mārīō . . .	Un-né mārīō . . .	190. They beat (<i>Past Tense</i>).
Hũ mārũ-hai . . .	Hũ mār rahiō-hō . . .	191. I am beating.
Hũ mārũ-thō . . .	Hũ mār rahiō . . .	192. I was beating.
Maĩ mārīō-hai . . .	Maĩ mārīō-thō . . .	193. I had beaten.
Hũ mārũ hai . . .	Hũ mārũ . . .	194. I may beat.
Ilũ mārũgō . . .	Hũ mārũgō . . .	195. I shall beat.
Tō mārāigō . . .	Tũ mārēgō . . .	196. Thou wilt beat.
Wuh mārāigō . . .	Wũ mārēgō . . .	197. He will beat.
Ham mārāigā . . .	Ham mārēgā . . .	198. We shall beat.
Tam mārāigā . . .	Tam mārēgā . . .	199. You will beat.
Wē mārāigā . . .	Vi mārēgā . . .	200. They will beat.
Hũ mārũ-hai . . .	.....	201. I should beat.
Hũ mārīō-hai . . .	Hũ mārō giō . . .	202. I am beaten.
Hũ mārīō-thō . . .	Hũ mārō giō-thō . . .	203. I was beaten.
Hũ mārīō būgō . . .	Hũ mārō jāũgō, jāōgō . . .	204. I shall be beaten.
Hũ chālũ-hai . . .	Hũ jāũ, jāō, jāō lagōvi . . .	205. I go.
Tō chalai . . .	Tũ jāō, jāō lagōvi . . .	206. Thou goest.
Wuh chalai . . .	Wũ jāō, jāō lagōvi . . .	207. He goes.
Ham chalai (<i>colloquial</i>) . . .	Ham jā, jā lagōvi . . .	208. We go.
Tam chalai (<i>do.</i>) . . .	Tam jāō, jāō lagōvi . . .	209. You go.
Wē chalai (<i>do.</i>) . . .	Vi jāō, jāō lagōvi . . .	210. They go.
Hũ giō . . .	Ilũ giō . . .	211. I went.
Tō giō . . .	Tũ giō . . .	212. Thou wentest.
Wuh giō . . .	Wũ giō . . .	213. He went.
Ham giō . . .	Ham giyā . . .	214. We went.

English.	Nēwāti.	Gujurī (Husār).	Yūsufai Gujurī.
215. You went . . .	Tam gayā . . .	Tam gōā . . .	Tam giā . . .
216. They went . . .	Wē gayā . . .	Wē gēā . . .	Wē giā . . .
217. Go . . .	Jā . . .	Jā . . .	Jā . . .
218. Going . . .	Jātō . . .	Jātō . . .	Chalap . . .
219. Gone . . .	Gayō . . .	Gēō . . .	Gio . . .
220. What is your name ?	Tērō kō nāw hai ?	Tērō nā kō ai ?	Tairō ki nā hai ?
221. How old is this horse ?	Yō ghōrō kit'ni umar-māī hai ?	Is ghōrā-ki kitni ummar ai ?	Yō ghōrō ketnā sāmō-kō hai ?
222. How far is it from here to Kashmir ?	Kas'mīr it-tāī kit'ni-k dūr hai ?	Is jā-tō Kashmir tāī kitnō dūr ai ?	It'hār-tāī Kashmir katnā dūr hai ?
223. How many sons are there in your father's house ?	Tērā bāp-kā ghar-māī kit'nā-k betā hai ?	Tērā bāpp-kā ghar kitnā pūt hē ?	Tairō bap-kā ghar-mā katnā pūt hai ?
224. I have walked a long way to-day.	Aj māī bhaut dūr chalyō-hū.	Ajj hū bayō dūrō turōō .	Hū aj machh phariō .
225. The son of my uncle is married to his sister.	Mērā kākā-kā betā-kō byāh wāī-ki bāhān-tāī huyō-hai.	Mērō patriyā-kō pūt us-ki bēhñ nāī biāyō hōō hai.	Mairō patyō-kō pūt us-ki baiñ biyā hai.
226. In the horse is the saddle of the white horse.	Sapōd ghōrā-ki jin ghar-māī hai.	Chittā ghōrā-ki kāṭhī ghar-māī hai.	Chittā ghōrā-kō zin ghar hai.
227. Put the saddle upon his back.	Jin wāī-ki piṭh-par dharō .	Us-ki kaṭh-pur kāṭhī ghalō.	Zin us-kā lāndō-pah ghal lai.
228. I have beaten his son with many stripes.	Māī wāī-kō bētō bhaut kar'ā-tāī māryō-hai.	Mā us-kō pūt-na bayā kōr'ā-nāī māro-hōō.	Māī us-kō pūt karōrah-pah machh māriō.
229. He is grazing cattle on the top of the hill.	Wō pāhār-kai ūpar dhōr charā-rayō-hai.	Ōh dhākā-ki chōṭī uppar gā bakri chārō.	Wuh parbat-kā sar-pah mā chārai.
230. He is sitting on a horse under that tree.	Wō wāī rukh-kai nichai ghōrā-par baiṭhyō-hai.	Ōh ghōrā uppar rukkh hōṭh baiṭhō hōō.	Wuh rukh-kā tāh (below) ghōrā-pah baiṭhiō.
231. His brother is taller than his sister.	Wāī-kō bhāī wāī-ki bāhān-tāī lambō hai.	Us-kō bhāī us-ki bēhñ-tō bayō ai.	Ūs-kō bhāī appi baiñ-tah ūchō hai.
232. The price of that is two rupees and a half.	Wāī-kō mōl dhāī rapaiyā hai.	Is-kō mul adhāī rupayyā hai.	Is-kō mul sādā dō rūpayā hai.
233. My father lives in that small house.	Mērō bāp wāī chhōṭā ghar-māī rahai-hai.	Mērō bāpp us nikrā ghar-bichh rahō.	Mairō bāp us nanḍā ghar-mā hōwāi.
234. Give this rupee to him	Yō rapaiyō wāī-nai dyō .	Yō rupayyō us-na dō chhōrō.	Yō rūpay usē dai lai
235. Take those rupees from him.	Wāī rapaiyā wāī-tāī lyō .	Yō rupayyā us kōṭō chā lōō.	Wuh rūpai us-tah chā lai .
236. Beat him well and bind him with ropes.	Wāī-nai khōb mārō ar jōw'rā-tāī bādō.	Us-na much mārō tē sōḥā-nāī baunkō.	Usē chāngō mār lai, ā rassiā-pah bād lai.
237. Draw water from the well.	Kuwā-tāī pāṇī kāḍhō .	Is khāl- bichhō pāṇī kāḍhō.	Khōī-tah pāṇī kaḍ lai .
238. Walk before me .	Mērai āgai chāl .	Mērō aggō chal .	Mairā ngā-ma chai .
239. Whose boy comes behind you ?	Tērāi pāchhai kāṭh-kō chhōrō āwai-bai ?	Tērō picchhō kis-kō lōhrō āē ?	Kas-kō jākat tairā pachhā āwai ?
240. From whom did you buy that ?	Tam wō kit-tāī mōl hiyō ?	Yō tē kis-tō mōl-kō hiyō-hai ?	Yō chij kas-tah layō ?
241. From a shopkeeper of the village.	Gāw-kā k hāt-wālā-tāī .	Girā-kā kis dukōnhālā-kōṭō .	Grā-kā dukāndar-tah .

Yüenfzei Ajpi.	Gojuri (Kashmir).	English.
Tam giã	Tãm giyã	215. You went.
Wô giã	Vi giyã	216. They went.
Chal	Jã	217. Go.
Chalaṇa (verbal noun)	Jātō	218. Going.
Giō	Giō-vi	219. Gone.
Tairō kē nã hai ?	Tērō nã kō hai ?	220. What is your name ?
Yō ghōrō kitnā samã-kō hai ?	Yñ kōrō kitnō-ek baṛō hai ?	221. How old is this horse ?
Kashmir iṭhār-tē kitnō dār hai ?	Itũ Kashmir kitnō-ek dār hai ?	222. How far is it from here to Kashmir ?
Tairō bāp-kō ghar-mã kitnā pūt hai ?	Tērā bāp-kā ghar-mā ketnā pūt hē ?	223. How many sons are there in your father's house ?
Hũ aḷ muchh phiriō hai	Maĩ aḷ muchh pēndō kaṛiō hai	224. I have walked a long way to-day.
Mairō pityō-kō pūt-nē is-ki bain biyāhi hai	Mērā chāchā-kā pūt-kō biāh us-ki bahān-nāi hō giō	225. The son of my uncle is married to his sister.
Chittā ghōrā-ki kāṭhi ghar-ma hai	Ghar-mā chittā kōrā-ki zin hai	226. In the house is the saddle of the white horse.
Kaṭhi us-kā maṅgār-pah dhar	Us-kā mōrā-par zin kār	227. Put the saddle upon his back.
Maĩ us-kō pūt muchh karō-rā-pah māriō hai	Maĩ mārō us-kō andrō apñi kamch, nāl	228. I have beaten his son with many stripes.
Wah dhākā-kō sir-pah dangar ohāri hai	Wñ us takā-gi chōṭi-par apñā chōkharā-nā chāra lagōvi	229. He is grazing cattle on the top of the hill.
Wah rukh-kō hēt ghōrā-pah baiṭhō hai	Wñ us rukh-kō hēt kōrā-par baiṭhō-vi hai	230. He is sitting on a horse under that tree.
Us-kō bhāi apñi bain-tē ūchō hai	Us-kō bhāi us-ki bahān-thũ larōmō hai	231. His brother is taller than his sister.
Is-kō mul sãḍā dō rūpyā hai	Us-kō mul dāi rūpyā hē	232. The price of that is two rupees and a half.
Mairō bāp us nanḍō ghar-mã hōwai	Mērō bāp us nikkā ghar-mā raba	233. My father lives in that small house.
Yō rūpyō us-nah dai	Yñ rūpyā us-nā dē	234. Give this rupee to him.
Wah rūpyā us-tē hai	Vi rūpyā us-thũ lō-la	235. Take those rupees from him.
Us-nah chaṅḍō mār atrassi-pah badh chhōṛ	Us-nā chaṅḍi tarah mārō, hōr rasiā-nāl badō	236. Beat him well and bind him with ropes.
Khōi-tē pāñi kad lē	Khā-thũ pēñi chāṛō	237. Draw water from the well.
Mairā agē chal	Mērō aggē aggē chal	238. Walk before me.
Tairā kad kis-ko luyō āwē ?	Tērō picchō kis-kō gadrō āwē lagōvi ?	239. Whose boy comes behind you ?
Yō tō kis-tē hō hai ?	Tē wñ kis-thũ mul liō-vi hai ?	240. From whom did you buy that ?
Giã-kā dukāndār-tē	Grã-kā hãṭiālã-thē	241. From a shopkeeper of the village.

VOLUME IX—PART IV.

Page 21.—Add to the list of Authorities :—

- TURNER, PROF. R. L.—*Specimens of Nepālī*. Indian Antiquary, Vol. L (1921), pp. 84ff.
 „ *Further Specimens of Nepālī*. Indian Antiquary, Vol. LI (1922), pp. 41ff.,
 61ff.
 „ *The Infinitive in Nepālī*. In *Philologica*, Vol. i, 1921, pp. 101ff.

A version of the New Testament in Nepali was published by the British and Foreign Bible Society in 1902.

Page 88, No. 89, *Khas-kurā* column.—For 'tārḥō' read 'ṭārḥō'.

Page 98, No. 215, *Khas-kurā* column.—Omit the comma after 'haru'.

Page 101. In the map facing this page, for 'Sirāzī', read 'Sirālī'.

Page 110, in *Table*.—For 'Dānpuriyā', read 'Dānpuriyā'.

Page 224, *Heading*.—For 'KUMAIYĀ', read 'KUMAIYĀ̃'.

Page 356, No. 35, *Kumanni (Standard)* column.—For 'ākḥā', read 'ākhā'.

Page 358, No. 75, *Kumanni (Standard)* column.—For 'ñt', read 'ñt̃'.

Page 365, No. 138, *Gaṛhwālī (Standard)* column.—For 'ghōrā', read 'ghōrō'.

Page 367, *Gaṛhwālī (Standard)* column, No. 183, for 'tām', read 'tum'; No. 187, for 'mārē', read 'mārē'.

Page 374, in *Table*.—Opposite Kiūṭhali, read '188,763', and correct the Total to '853,468'.

Page 404, line 22.—Dr. Tedesco, in the *Bulletin de la Société de la Linguistique*, Vol. xxiii (1922), p. 115, suggests, with great probability, that the verb *chhākṇō*, really means 'to drink'.

Page 493.—A fuller account of Biśśau will be found on pp. 189ff. of Dr. Grahame Bailey's *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1920).

Page 532, *Jaunsārī* column, No. 42, for 'pōti', read 'pōṭi'; No. 52, for 'mānukh', read 'māṇukh'.

Page 538, Nos. 128 and 130, *Jaunsārī* column.—Read 'māṇukh' and 'māṇukhā'.

Page 540, No. 156, *Jaunsārī* column.—For 'ḍ̃', read 'ḍ'.

Page 541, No. 150, *Sirmaurī (Girīpārī and Biśśau)* column.—For 'bāktā', read 'bāketā'.

Page 541, No. 160, *Baghāṭī* column.—For 'tumḍ-ḍsaḍ', read 'tumḍ ḍsaḍ'.

Page 543, No. 183, *Baghāṭī* column.—For 'tūmḍ', read 'tumḍ'.

Page 544, No. 211, *Jaunsārī* column.—For 'hāū', read 'hāu'.

Page 559, line 16 from below.—For '630', read '627'.

Page 599.—A fuller account of Barāri will be found on pp. 173ff. of Dr. Grahame Bailey's *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1920).

Page 613.—Dr. Grahame Bailey, in his chapter on 'The Kōcī Dialects of Rampur State', published in his *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1920), pp. 113ff., has given accounts of five Kōcī dialects, named, respectively, the dialects of Rōhrū, Rāmpūr, Bāghī, Surkhuḷī Pargana, and Dōdrā Kuār.

Page 618, line 4 from below, insert ॐ at end of line.

Page 638, Kiūṭhālī column, No. 148, for 'sakār', read 'sakāri'; *No. 149,* for 'sakāri', read 'sakāran'.

Page 642, No. 210, Kiūṭhālī column.—For 'dewō', read 'dewo'.

Page 664, Śōdōchī column, No. 75, for 'ut', read 'ūt'; *No. 82,* omit comma after 'khōrō'; *No. 95,* for 'a', read 'ā'.

Page 710, No. 143, Kuḷuī column.—For 'gā', read 'gāi'.

Page 746, line 6.—Add, 'On pp. 201ff. of his *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1920), Dr. Grahame Bailey gives a fuller account of this dialect, under the name of Maṇḍī Sirāji, and distinguishes two sub-dialects,—Eastern Maṇḍēālī and Bākhli.'

Page 757, line 5.—Add, 'On pp. 201ff. of his *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1920), Dr. Grahame Bailey gives a fuller account of Sukēti. He distinguishes three sub-dialects. In the west of the State the language is pure Maṇḍēālī. Towards the East it becomes Eastern Sukēti, and in the extreme East we have Sukēti Sirāji, which corresponds to the Maṇḍēālī Pahāri of the State of Mandi.

Page 762, No. 105, Maṇḍēālī column.—For 'dni', read 'dñi'.

Page 766, No. 214, Maṇḍēālī column.—For 'āssē', read 'āssē'.

Page 767, No. 215, Maṇḍēālī column.—For 'tussē', read 'tussē'.

Page 806, line 3.—For ॐ, read ॐ.

Page 823, line 17.—For 'maī' read 'mai'.

Page 867, No. 69, Paṅgwālī column.—For 'gōrā', read 'gōrā'.

Page 871, No. 130, Paṅgwālī column.—For 'jhalānā', read 'jhalānā'.

Page 874, Gādī column, Nos. 165 and 182, for 'āssē', read 'āssē'; *Nos. 166 and 183,* for 'tussē', read 'tussē'.

Page 916, No. 51, Bhadravāhī column.—For 'maññ', read 'mēññ'.

Page 917, No 68, Pādari column.—For 'ghōrā', read 'ghōrā'.

Page 919, Bhadravāhī column, No. 107, for 'kēru', read 'kērd'; No. 128, for 'ṭhli', read 'ṭhli'; No. 130, for 'ṭhliā', read 'ṭhliā'.

Page 921, Bhadravāhī column, No. 161, for 'ān', read 'ān'; No. 167, for 'ānhā', read 'ānhā'; No. 185, for 'kuttā', read 'kuttā'.

Page 922, No. 205, Bhadravāhī column.—For 'gāhtā', read 'gāhtā'.

Page 922, Pādarī column, Nos. 208-210, for 'ghēnē', read 'ghēnē'; No. 214, omit comma after 'as'.

Page 968, No. 54, Yūsufzai Gujurī column.—For 'nāṇḍo', read 'nāṇḍo'.

Page 974, No. 157, Gujurī (Hazara) column.—Read 'tō ai, hai'.

Page 978, No. 213, Gujurī (Hazara) column.—For 'tō', read 'o'.