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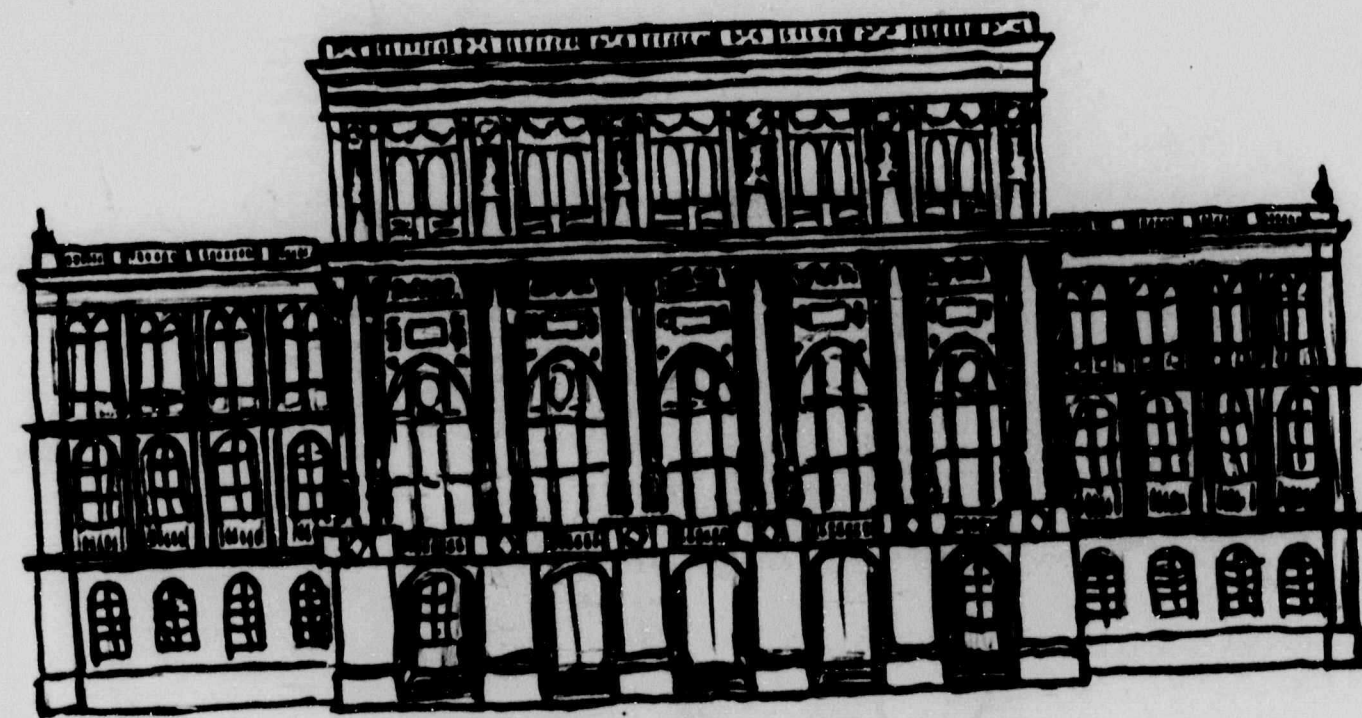
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VOL. XVIII

LINGUISTIC STUDIES
FROM THE
HIMALAYAS

BEING
STUDIES IN THE GRAMMAR OF FIFTEEN
HIMALAYAN DIALECTS

BY
THE REV. T. GRAHAME BAILEY,
D.LITT., B.D., M.A., M.R.A.S., LATE FELLOW OF THE
PANJAB UNIVERSITY

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PREFACE

THIS work is a continuation and, so far as some districts are concerned, a completion of Vol. XII of the Society's Monographs, entitled *The Languages of the Northern Himalayas*. There will be found in these pages studies in about fifteen languages or dialects, making along with those in the other volume a total of forty-one.

The linguistic distribution is as follows :—

Tibeto-Burman : two languages, Pūrik and Lower Kānauri and the Chītkhūli dialect.

Lāhndā : two dialects, Kāgānī and the Bāhrāmḡala dialect.

Western Pāhārī : nine dialects in three groups, viz., five Kōcī dialects from Bāshāhr, spoken in Rōhrū, Rāmpūr, Bāghī, Sūrkhūli Pārgāna, and Dōdra Kūār; two from Jūbbāl, north and south; two from Sūkēt, Eastern Sūkēti and Sūkēt Sirāji.

Pānjābī : two dialects spoken in Bilāspūr and Nālāḡārh, divided into six sub-dialects.

There are also notes on the secret vocabularies of the Qālāndār, who are conjurers and trainers of monkeys and bears, the Qāsāi or butchers, and of Panjabi gamblers. The vocabulary of the first-named is fairly complete. The others are very brief, but probably the total number of secret words is small.

All are Aryan, except the Tibeto-Burman languages.

As regards geographical position, we may say that Pūrik is spoken between Kashmir and Lādākh round about Kārgil, Lower Kānauri in Bāshāhr State immediately to the north-east of the five Kōcī dialects; Kāgānī is spoken in the Hāzāra district of the North-West Frontier Province, Bāhrāmḡala in Jāmmū State south of the Pīr Pānjāl Pass. The remainder are all found within easy

reach of Simla in the states of Jubbāl, Bilāspūr, Nālāgārh, Sūkēt, Māṇḍī and Bāshāhr; the name Kōci is applied to the Aryan dialects in Bāshāhr.

The two volumes taken together give some account of all the Aryan dialects in the following regions: (1) the Simla States, (2) Māṇḍī and Sūkēt, (3) Kāngrā (including Kūlū), (4) Cāmba State; and of most of the dialects of (5) Jāmmū State and (6) Murree, the Galis, and Hāzāra. To be added to these are the non-Aryan languages Pūrik, Standard Kānauri (Monograph XIII), Lower Kānauri, also Cāmba Lāhūli dialects, Chitkhūli, and the Aryan Sāsi and Gūjāri, which have no single geographical location.

A tabular statement shows how this volume supplements the other.

FORMER MONOGRAPH	PRESENT MONOGRAPH
<i>Simla States.</i>	
Kiūthāli, Bāghāti and Kōt Gūrūi (Sadhōci).	Dialects of Bāshāhr, Jubbāl Bilāspūr and Nālāgārh.
<i>Māṇḍī and Sūkēt.</i>	
Māṇḍī Dialects.	Sūkēt Dialects (notes on one Māṇḍī dialect).
<i>Dialects of Kāngrā (and Kūlū), Cāmba State, Jāmmū State.</i>	
Kiṣhtāwār, Pādār, Bhālēs, Bhādrāwāh, Dōḍā Sīrāj, Rāmbān, Pōgāl, Pūnch.	Notes on one more dialect.
<i>N.W. Frontier Province.</i>	
Dhūṇḍī (extending to Murree), Tināūli.	Kāgāni.
<i>Extra.</i>	
Sāsi and Gūjāri.	Notes on Qālāndār, Qāsāi and Gamblers.

The area covered by the two volumes will be seen to be the country stretching from Hāzāra in the N.W. Frontier

Province to the Simla States, and including Jāmmū State. Pūrik falls outside the area indicated. It may be asked where within this area there are still dialects awaiting investigation. I believe they may be found in two districts: (1) between the Pir Pānjāl Pass and the Bānihāl Pass south of the range there must be several dialects hitherto untouched; (2) in the region of Kiṣhtāwār there may be one or two sufficiently different from any already studied to be worth working up. In addition to these, which are all Aryan, there are Tibeto-Burman dialects in Kūlū and Kānaur about which little or nothing is known.

I cannot claim that this work will be found to be free from mistakes. The reduction to writing of unstudied languages is not an easy task. Many students and much study will be necessary before complete accuracy can be attained. The material contained in this volume was gathered in the years 1906, 1910, 1911, and 1914. During these years I personally visited all the districts where these dialects are spoken and made the studies at first hand. Believing as I do in the importance of a correct record of sounds, I have devoted much attention to the proper sounds of every language or dialect. They are hardly less important than the grammar.

Here I would turn to those whose business or pleasure takes them to places where unknown or little-known languages are spoken, and appeal to them to make an attempt to elicit from the people facts of grammar and pronunciation, and to add to the sum of human knowledge by giving these facts to the public.

Literature.—The Linguistic Survey of India has so far not reached any of the dialects in this volume, except Pūrik, which is in vol. iii, pt. i. Standard Kānauri, but not Lower Kānauri, is in the same part of the same volume.

Kānauri: see Introduction to Lower Kānauri.

Panjabi: for phonetics I may be permitted to refer to my *Panjabi Phonetic Reader* (London University Press) and for Northern Panjabi generally to a *Panjabi Manual* by Dr. Cummings and myself (American Mission Press, Gujranwala, India).

Transliteration.—Remarks on the transliteration will be found in the various introductions. It is sufficient to say here that so far as possible the system of the Society has been followed. New sounds, however, have had to be dealt with which have necessitated new signs. There must always be in languages reduced to writing for the first time some apparent inconsistency in the transliteration of words. The pronunciation of a word depends partly upon individual speakers, but to a much greater extent variety of utterance is due to varying degrees of speed and emphasis in the same speaker. How natural it is that this should be the case will be seen if we think of our own language. Most Englishmen would carefully dictate to a foreigner the words "to have" as "too" and "hav", yet there are probably at least half a dozen ways of pronouncing the two words, not the least common, and much commoner than "too" and "hav", being the one syllable "tuv", as in the rapid utterance of a sentence like "he seems to have gone home". So in recording the speech of an illiterate Indian it is difficult to know what to write for any given word. If one writes what he says when speaking with extreme deliberation one puts down what he never says in ordinary conversation. It will therefore be found in the following pages that occasional differences occur in the way words are written, more especially in the length of vowels.

PRONUNCIATION

It will be well to draw attention to some of the special features of the pronunciation of the languages dealt with in this volume.

Tones.—The existence of tones in many of the languages belonging to the Chinese system is widely known. What is not generally recognized is that many of the Aryan dialects of the Panjab have three or four tones. This applies especially to Panjabi and Lahnda, but also in some measure to dialects of Western Pāhārī. In Panjabi and Lahnda there are four tones: (1) the high or rising-falling, (2) the level, (3) the deep or low-rising, (4) a combination of the first and third tones. The second of these is the ordinary unemotional tone with neither rise nor fall. It does not require special description. The first and third are described in the introduction to Kāgānī. The tone is always on the accented syllable. When a syllable has two tones (as in 4), the deep tone always precedes the high. It will thus be seen that the same combination of letters may appear in four forms. Thus, if we use a perpendicular stroke above the vowel for the high tone, and a similar stroke below the vowel for the deep tone, the syllable *pa* may appear as *pā*, *pā̇*, *pā̇*, *pā̇*. A few examples from Panjabi, the best known of the tone languages of North India, will be of interest—

lāī, attached (fem.); *lāī*, took off (fem.); *lāī*, descent.
ṭoe, ditches; *ṭoe*, he may lift; *ṭoe*, he may feel.
ṭāī, two and a half; *ṭāī*, knocked down (fem.).
kāṛā, iron vessel; *kāṛā*, have engraved (causal); *kāṛā*, have boiled.
cār, dust (verb); *cār*, cause to ascend.

In the above words *a* is to be read *ā* where not marked *ā̇*.

Examples might be multiplied indefinitely. It is unfortunate that in the customary transliteration of Panjabi and Lahnda these tones are disguised by the use of the letter *h*. This results in great confusion as regards pronunciation and in the concealment of phonetic laws. It conceals the fact, to take one case, that Northern Panjabi has no aspirated sonant consonants (see below).

To show how different is the appearance of words with the usual spelling the examples given above are transcribed first as above and then with the common spelling—

lai, lāi; lāi, lāhī; lai, lhāi (or lāhāi); toe, tōe; toe, dhōe; tōe, tōhe; tai, dhāi; tāi, dhāhī; kāṛā, kāṛāh; kāṛa, ghāṛā; kāṛa, kāṛā; cār, jhār; cār, cār.

From the usual spelling one would never realize that *kāhāṇī*, story, and *ghāṇī*, mud, have identically the same pronunciation—*kaṇi*.

These tones are the same in Panjabi and Lahnda, but are not found in all dialects. They are the normal pronunciation of the North Panjab. In Western Pahari the deep tone is practically unknown in most of the southern dialects, such as those of the Simla States, and is modified in the northern ones such as Cāmēālī. It is interesting to note the form in which Hindi words appear in different parts. The word for sister, *bāhīn*, often called *bhain*, becomes *baīn*, *bēn* in the Simla States (except Bilāspūr and part of Nālāgārh), but *paiṇ* in Northern Panjabi; *ghōṛā*, horse, is *gōṛo* in the former and *koṛā* in the Northern Panjab; so also *bhāī*, brother, becomes *bāi* and *pai*; *ghār*, house, appears as *gaūr* and *kār*. In no case is there an aspirated sonant. Sometimes one hears a mixed pronunciation: thus in Cāmēālī *ghōṛā*, *bhāī*, and *ghār* are pronounced *ghōṛa*, *bhāī*, *ghār* (*h* being here a sonant *h* followed by the deep tone); *bāhīn* or *bhain*, sister, is, however, *baīn*.

Lower Kanauri does not possess the deep tone, but has in a few words the high tone, as *rañ*, high; but *rañ*, horse (*ā* short in both words).

My excuse for dwelling at some length on the subject is that though Panjabi, Lahnda, and other languages in the Panjab are tone languages, this fact is not generally realized, and the matter is one of considerable intrinsic importance.

Absence of Aspirated Sonants.—As has been mentioned above, Kāgānī and the dialects of the Simla States, except those of Bilāspūr and part of Nālāgārh, avoid aspirated sonant consonants. In the Simla States the consonants are left sonant and merely lose their aspiration, and the vowel receives the high tone. In Kāgānī, however, as in many other Lahnda dialects, and also in Northern Panjabi, an initial aspirated sonant preceding an accented vowel becomes a surd; one following an accented vowel loses its aspiration but remains sonant; the vowel in the former case, when the consonant becomes a surd, receives the deep tone, in the latter the high tone.

In most of the languages or dialects which dislike aspirated sonants pure aspiration is practically unknown except in the combinations *kh*, *ph*, *ch*, *th*, *ṭh*. A sonant *h* is, however, found standing alone (i.e. without any consonant) before an accented vowel, and in this case is always followed by the deep tone. Thus to take Northern Panjabi, there are in the normal pronunciation hardly half a dozen words in which a pure *h* occurs (except in *kh*, *ph*, etc.), and in the few words in which it does occur it is noticeable that many people pronounce it *kh*. In spite of this there may be observed in this very connexion one of the most extraordinary freaks of pronunciation that one can imagine. The average Panjabi appears quite unable to say a pure *h* (other than in *kh*, etc.), and will always substitute for it either the deep or the high tone, yet in daily conversation he frequently uses a pure *h* instead of *s* after a vowel. Thus, for the sentence *maī tēnū dāsṇā dās paize ditte sāsū*, I thee-to telling-am ten pice given were-by-him, i.e. I will tell you he gave ten pice, he will say *maī tēnū dāhnā dāh paihe ditte hāhū*, where all the aspirates are pure and non-sonant.

It should not be forgotten that Panjabi and Lahnda, while not aspirating a sonant, can and do pronounce

sonants with the deep tone. This happens chiefly in three cases: (1) When there is elision of a vowel between a sonant and the deep tone. (2) When the sonant and deep tone are in any syllable succeeding the first. This very often occurs in the derivative form of a word which, having a high tone in its simple form, throws the accent forward to another syllable in the derivative form. That syllable will then have a deep tone and a sonant will be preserved. (3) Always with *r*, *ṛ*, *l*, *ḷ*, *n*, *ṇ*, *m*.

Examples: (1) Compare the Panjabi pronunciation of the following Urdu words:—

Ur. *bāḥāī*, Panj. *bāī*; Ur. *bhāī*, Panj. *pāī*.

Ur. *jāḥāz*, Panj. *jāz*; Ur. *jhār*, Panj. *cār*.

(Panjabis acquainted with Urdu will attempt to approximate their pronunciation to the Urdu.)

(2) *kāḍḥā*, eject; *kāḍḥā*, cause to be ejected.

wāḍḍḥā, cut; *wāḍḍḥā*, be cut.

pārjāī, sister-in-law.

(Usual spelling of these words is *kāḍḍḥā*, *kāḍḥā*, *wāḍḍḥā*, *wāḍḥā*, *bhārjāī*.)

(3) *wāḷḥṇā*, wrap up.

Rāṇō, often said for *Rāṇō* (girl's name).

nērṇī, giddiness.

(Usual spelling *wāḷḥṇā*, *Rhāṇō*, *nhērṇī* or *hānērṇī*.)

The important fact of the non-aspiration of sonants in these dialects should be noted in connexion with the problem of Romany, but I will not enter upon this question here as I hope to deal with it in another work.

In the above paragraphs, and generally throughout the book, "Panjabi" is used to denote the language of the Northern Panjab, and especially that of Siālkōṭ, Gujranwala (Kūjraāla), Gujrat, and North Lahore.

Glottal Stop.—The glottal stop, known to students of Arabic as hamza, is a feature of three of the dialects under review. In Lower Kānauri it is found at the end

of a few words, such as *dōā*, near, beside; *shā*, meat, etc. (see Lower Kānauri Introduction). It is much more commonly found in the dialect of North Jūbbāl and to some extent in that of South Jūbbāl. In North Jūbbāl it is used in place of *h*. Words which in Hindi or Urdu begin with *h* + a sonant will be found in North Jūbbāl (if used at all) with the sonant unaspirated and the *h* changed to a glottal stop and placed after the vowel. Thus *ghōṛā* becomes *gōṛo*, horse; *dhī*, daughter, becomes *dīī*; *bhāī*, brother, becomes *bāē*. This is a very remarkable circumstance, worthy of special study. It would be worth while knowing whether any of the dialects in the United Provinces show the same peculiarity.

The glottal stop is common in German and in dialects of English. Thus the phrase "what on earth is the matter", pronounced by most Englishmen "whatnearths the matter", is pronounced by many Americans "what 'on 'earth 'is the matter". Not a few educated Scotchmen change *t* to a glottal stop if *w* or *y* follows, as "wha' you want is no' wha' we want". By uneducated Scotchmen any *t* which is not the first letter of a syllable or last letter in a sentence is liable to be so treated, as "le'l bo'l" for "little bottle". *k* also gives way not infrequently to this stop. The glottal stop is common in Cockney.

Other Special Sounds.—In Pūrik we find several sounds worthy of attention. Further remarks will be found in the Pūrik Introduction. They are (1) the unvoiced Welsh *l*, generally written *ll*. (2) A *g*, corresponding in place to *q*, i.e. simply a voiced *qāf*. (3) A *g*, pronounced in the same place; it is uttered with little friction, but is an unmistakable *ghain*. (4) *ṇ*, pronounced further back than Urdu or Hindi *ṇ*, but not so far back as *qāf*. (5) Cerebral *c* and (6) cerebral *sh* (written *s*). These two letters are very common in the Shiṇā language (the *sh* in the word Shiṇā is cerebral), but occur rarely in Pūrik; cf. *chō*, very; *stā*, horse. (7) Cerebral *r* occurring initially.

(8) *k'*, *t'*, *p'*, pronounced without any off-glide; they have a jerked and incomplete sound. Very similar sounds are heard in German. In Lower Kānaurī cerebral *c* (*chū*, why; *chog*, what) and *k'* are found.

GRAMMATICAL FEATURES

It may not be out of place to draw attention here to the most interesting grammatical features in the languages dealt with.

Pūrik, which is a non-pronominalized Tibeto-Burman language, has a very simple verbal system showing practically no sign of change for gender, number or person. The pronoun for the 1st pers. plur. has an inclusive form, which includes the person spoken to, and an exclusive form excluding him, thus *natān*, I or we along with you; *naca*, we but not you. There is no dual. The 2nd pers. pronoun has both polite and ordinary forms. There is a passive or stative participle made by adding *-khān* to the past tense.

Lower Kānaurī has in the 1st and 2nd pers. pronouns forms for the sing., dual, and plur., the 1st plur. having an inclusive form *kashū* and an exclusive *nisi*. All tenses have dual forms. This is a complex pronominalized language and the tenses are very elaborate.

An organic passive or stative participle corresponding in meaning to Urdu *mārā huā*, beaten, *baithā huā*, seated, is found in all these dialects except Kāgānī. It is interesting to study the variety of forms under which it appears.

The dialects of the Simla States, except the Bilāspūr dialects and Hāṇḍūrī, have the following features in common:—

1. In pronouns of the 3rd person they have a special feminine form for the oblique singular.
2. They have a special form for the negative of the pres. verb substantive. This is indeclinable in every

case except the Kōcī dialect of the Sūrkhūlī Pārgāna, which declines for gender and number but not for person.

3. They all, except the dialect of Bākhli Khāḍ, have different words for "to-morrow" and "the day after to-morrow" on the one hand and "yesterday" and "the day before yesterday" on the other. Three dialects, all Kōcī (those of Bāghī, Sūrkhūlī Pārgāna and Dōdra Kūār), have different words for the fourth day forward and back. Pūrik and Lower Kānaurī also distinguish all these days.

Kāgānī.—The most interesting points are (1) the change of ending of the pres. part. (or past conditional) according to whether the previous letter is sonant or surd, thus *dikhtā*, looking; *hāktā*, being able; *jūldā*, going; (2) the contraction of certain pairs of vowels, as *jānai*, it is a man, for *jānā e*.

Bilāspūrī.—Here the point most worthy of note is the practical identity of the future with that of the criminal tribe of the Sāsis. Both have the future (1) declinable ending in *-āṅgrā* and (2) indeclinable ending in *-āṅg*. The latter is found also in Sūkēt and Māṇḍī dialects. For Sāsi see *Languages of the Northern Himalayas*, pt. iii, 85 ff.; iv, 70 ff.

T. GRAHAME BAILEY.

WAZIRĀBĀD, INDIA.
June 8, 1915.

TABLE OF CONTENTS

	PAGE
PREFACE	v
TABLE OF CONTENTS	xvii
ERRATA	xix
INTRODUCTION TO PŪRĪK	1
PŪRĪK GRAMMAR	13
PŪRĪK VOCABULARY	34
INTRODUCTION TO LOWER KĀNAURĪ	46
LOWER KĀNAURĪ GRAMMAR	52
LOWER KĀNAURĪ VOCABULARY	73
INTRODUCTION TO THE CHĪTKHŪLĪ DIALECT	78
NOTES ON THE CHĪTKHŪLĪ DIALECT	86
INTRODUCTION TO KĀGĀNĪ AND BĀHRĀMGĀLA DIALECT	87
KĀGĀNĪ GRAMMAR	92
NOTES ON BĀHRĀMGĀLA	110
INTRODUCTION TO KŌCĪ DIALECTS	113
GRAMMAR OF THE RŌHRŪ DIALECT	118
GRAMMAR OF THE BĀGHĪ AND RĀMPŪR DIALECTS	131
GRAMMAR OF THE SŪRKHŪLĪ DIALECT	148
GRAMMAR OF PŪPRA KŪĀR DIALECT	159
INTRODUCTION TO JŪBBĀL DIALECTS	172
GRAMMAR OF THE BĀRĀRĪ OR NORTH JŪBBĀL DIALECT	175
GRAMMAR OF THE BĪSHSHAU OR SOUTH JŪBBĀL DIALECT	189
INTRODUCTION TO SŪKĒT AND MĀNDĪ DIALECTS	201
EASTERN SŪKĒTĪ GRAMMAR	205
SŪKĒT SĪRĀJĪ GRAMMAR	218
NOTES ON DIALECT OF BĀKHLĪ KHĀP (MĀNDĪ SĪRĀJ)	226
NOTES ON EASTERN MĀNDĒĀLĪ (MĀNDĪ SĪRĀJ)	228
INTRODUCTION TO BĪLĀSPŪR AND NĀLĀGĀRH DIALECTS	231
BĪLĀSPŪRĪ OR KĀHLŪRĪ GRAMMAR	235
NOTES ON WESTERN BĪLĀSPŪRĪ	249
NOTES ON NORTHERN BĪLĀSPŪRĪ	252
NOTES ON SOUTHERN BĪLĀSPŪRĪ	255
NOTES ON DĀMĪ	258
NOTES ON HĀNDŪRĪ OR EAST NĀLĀGĀRH DIALECT	260
THE ARGOT OF THE QĀLĀNDĀR	265
THE SECRET WORDS OF THE QĀSĀĪ	273
THE SECRET WORDS OF THE PĀNJĀBĪ GAMBLERS	276

ERRATA

PAGE.	LINE.
ix	24, some people make these words the same.
ix	25, for <i>kāra</i> read <i>kāṛa</i> .
x	6, for <i>kāra</i> , <i>kārā</i> read <i>kāṛa</i> , <i>karhā</i> .
87	7, for <i>Dhūṇḍi</i> read <i>Dhūṇḍi</i> .
88	11, for four or five read about two.
91	16, 17, for identical in read identical with.
97	12, for <i>dōle</i> read <i>dōlo</i> .
105	2 from foot, for <i>āttē</i> read <i>āttō</i> .
197, 199,	in heading, for NORTH read SOUTH.

PURIK

INTRODUCTION

PURIK is a dialect of Tibetan belonging to the Tibeto-Himalayan branch of the Tibeto-Burman languages and allied to Lādākhī and Bālti. It is spoken in the country drained by the Sūrū and Drās Rivers down to a little below the junction of the Sūrū with the Indus. One might put the limit at Khārmāñ, below which the language is Bālti. From west to east it extends from Drās past Kārgil to the pass near Maulba Chamba on the way to Leh, a distance of 65 miles, while from north to south it extends from Khārmāñ past Kārgil and Sūrū to the Pense La, a distance of about 125 miles. This country corresponds to the Tahsil of Kārgil, omitting Zāskār on the south. It is part of the Lādākh province.

Lādākhī is well known, thanks to the labours of the Rev. A. H. Francke, of the Moravian Mission, but little is known about Pūrik. The facts brought forward in the following pages will therefore not be devoid of interest to those who study Tibetan and its dialects. Care has been taken to write the words as pronounced, no attention being paid to their classical forms. For the relation of Pūrik to classical Tibetan Dr. Sten Konow's account in vol. iii, pt. i, of Sir George Grierson's *Linguistic Survey of India* should be consulted.

The number of speakers is not known. In the census returns they are included under Bālti; of the total of 135,000 one might guess the Pūrik speakers at about 45,000.

PRONUNCIATION

The vowels are comparatively simple. *a, e, i, o, u*, with no diacritical marks, represent the vowels commonly heard in Italian, the *e* and *o* having the narrower Italian sounds.

In Pūrik these five vowels are shorter than the long Italian vowels. They are therefore the same as *ā, ē, ī, ō, ū* in quality, but are pronounced shorter. *ā* is as *u* in "but", *ē* the *e* of "met", but narrower, *ī* like *i* in "fin", *ō* almost the same as in "hot", *ū* very like *u* in "pull". In *ā, ē, ī, ū* the lips are more spread than in the case of similar English vowels. Long *ō* is sometimes almost the English *aw* in "law", e.g. *āmō* or *āmau*, but in the word *lō*, year, the *ō* is between *aw* in "law" and the long narrow *o* mentioned above. The occasional change of *u* to *ū* is probably accidental. The *u* in *-dūn* in *cūbdūn*, seventeen, *shṭsāpdūn*, twenty-seven, is almost *ū*. *ū* and *o* are sometimes interchanged, thus futures may end in *-āk'* or *-ok'*.

The consonants have the values assigned to them in the R.A.S. Journal. There are, however, sounds not represented in the Society's alphabet.

1. Unvoiced *l*, like the *ll* in Welsh. This is one of the commonest of sounds in Pūrik. It is heard in *llān*, bull or cow; *lltsāpās*, explain; *llyaqmo* (*llyagmo*), good, and many more. In the common spelling "Lhasa" it is indicated by *lh*. I have represented it in the Welsh manner *ll*. It is important to note its nature. It is not a *khl* or *lh* or *hl*; it is simply *l* unvoiced.

2. A letter *q* pronounced very far back in the throat.

3. A *g* pronounced in the same place.

4. *n̄* pronounced not so far back as the *g* and *q* just mentioned, but further back than the usual *n̄* of Indian languages and of English. There is hardly any need for special signs to indicate these letters. The *q* and *g* are connected with *q*. *q* is very common at the end of syllables, and a sonant letter following it very frequently changes it to the sonant corresponding to *q*, or to a fricative uttered in the same place, i.e. further back than Urdu *g*. No other language that I know of has the sonant corresponding to *q*. The practical working out

of this may be seen in a word like *llyaqmo*. If one asks a native to say the word very deliberately in two syllables he will say *llyaq-mo*, but if he says it quickly he will say *llyagmo* or possibly *llyagmo*, where the *q* and *g* are pronounced in the same part of the throat as *q*. The numerals give other examples; thus we have *soqnyis* or *soqnyis* or *sognyis*, thirty-two. This holds for any *q* which is immediately followed by a sonant consonant. In fact, we may state generally that any surd (unvoiced) letter is liable to be changed to the corresponding sonant if a sonant consonant follows, so *s* may become *z*, as in *nyis* or *nyiz*, two, *t* may become *d*, and so on.

5. *k* at the end of a syllable is very often left half finished; it has little or no off-glide, and therefore appears to the ear a little like *g*. This *k'* becomes *g* when a vowel or sonant consonant immediately follows, though occasionally the original pronunciation persists. Thus *rdūnnūk'*, will strike, interrogative *rdūnnūga*; *cik' eiga*, to one one, to only one. Futures end in *k'*. A similar state of things is sometimes, though not at all so often, observable in the case of *t* and *p*, which might then be written *t'*, *p'*. The numerals *cūbdūn*, 17; *shṭsāpdūn*, 27; *shṭsāpgyāt*, 28; *sopdūn*, 37; *sopgyāt*, 38, and others contain this *p'*. This *k'* is much more clearly a *k* than the similar letter in the Kānaurī language.

6. I have noticed cases of cerebral *c* and *s*, as *chō*, very; *stā*, horse; but probably these are more or less accidental, depending on the speaker.

Pūrik speakers find it easier to say *ph* than *f*, and in foreign words like *sāfā*, clean, they are apt to use a bilabial *f*, which is simply the unvoiced sound corresponding to the common Indian bilabial *v*. *d* and *t* are the usual dentals, but rarely the *d* is pronounced slightly alveolar, that is, more like the English *d*. This is sometimes heard, for example, in *dyū*, this.

Cerebral *d*, *t*, *r* are also not infrequent; we hear

dālcās as well as *drūlcās*, go; *dāṇḍa*, equal to; *mūltūp*, fist; *tūkcū*, sixty; *rdūn*, seven; *rgyāt*, eight; *ṛsikpa*, wall; *ṛzin*, tank. It is very remarkable that *r* occurs initially. It is doubtful whether it ever so occurs in Urdu, Panjabi, and Standard Hindi. In words like *dāṇḍa*, where *n* precedes a cerebral letter, it becomes cerebral, but I do not think that cerebral *n* occurs independently.

ts is like the unvoiced Italian *z*, *tsh* is the same aspirated. *r* is the trilled North Indian *r*. It often occurs initially followed by a consonant. *ṇ* sometimes gives place to a nasal vowel, as in *yōs* for *yoṇs*, came; *nānūk* for *nāṇnūk*, inside. In some words containing *g* the *g* is rapidly pronounced like *q*, but when the word is said deliberately the *g* becomes clear.

NOUNS

There is no grammatical gender in Pūrik. Sex is indicated by separate words or sometimes by the ending *-mo* for the feminine, either added to the masculine, or, when the masculine ends in *-po* or *-pho*, substituted for this ending. *yāq*, yak; *yāqmo*, female yak; *zō* or *ltōr*, hybrid yak, the female being *zomo*, *ltormo*; *biāmo*, hen; *biāpho*, cock. This ending seems like an article, but in ordinary use it does not appear to add anything to the meaning. The ending *-pa* has the idea of person connected with or belonging to or owning, as *hāṭīpa*, shopkeeper, from *hāṭī*, shop. Generally these endings have lost their original meaning and we find them used indiscriminately, thus *llyagmo*, good (for both genders); *sāṇpo*, green; *mārpo*, red; *shmulpo*, rupee.

There are two numbers, singular and plural.

Declension.—The system of declension is very simple and is practically the same for singular and plural. The genitive adds *-ī* to the nominative, or sometimes, if the nominative ends in *-o*, adds *-e* or changes the *-o* to *-e*.

The dative adds *-a* and the agent *-s*, or *-is* if the nominative ends in a consonant. The accusative is the same as either the nominative or the dative, both forms being used for it. In the plural the same endings are found except that the dative adds *-la*, an ending also found in the singular. *la* is really a preposition with a varied meaning—to, in, for, etc. The case used with prepositions is generally the genitive, but sometimes the nominative is used.

A noun ending in an unvoiced consonant tends to change it in declension to the corresponding voiced consonant. Thus *yāq*, yak, changes *q* to *g* before vowels, the *g* being pronounced far back in the throat. The genitive ending *-ī* is probably meant to be *-i*, but the natives find that after a far-back *g* it is easier to say *-ī* than a pure *i*.

PRONOUNS

Pronouns are not nearly so complicated as in the nominalized Tibeto-Burman languages. Thus there is no dual except by adding *nyiska*. This is not a dual, for *-ka* may be added to other numbers, and so forms like "the three of us", "the four of you" may be made. The 1st personal pronoun has two plurals, one inclusive and the other exclusive. The former, *natān*, includes the person spoken to and the latter, *naca*, excludes the person spoken to. In the presence of guests a person addressing his servant and desiring to say "we shall dine at seven" would need to be careful to say *naca*, not *natān*, otherwise the servant would consider himself invited. The 2nd personal pronoun has both polite and ordinary forms, *khērān*, singular, and *khintān*, plural, being the ordinary forms and *yērān* or *yārān* and *yāntān* the polite.

Reflexive pronouns are made with the word *rān* and in the 3rd person plural *tān rān* or *tān*, *rān* being used in both singular and plural for pronouns of the 1st and 2nd person. These correspond to the English use of

"myself, himself" as nominatives and to the Hindi *āpnā* in the genitive. Thus in "he wrote to his brother" "his" is rendered *rāñī* or *khūrī*, meaning his own brother. If it means someone else's brother it is *khoī*. In "I wrote to my brother" "my" is *narī*. It should be noted that *rāñ* standing by itself is declined *rāñī*, *rāña*, etc., but compounded with another pronoun, as in *narāñ* from *nā* or *khūrāñ*, *khōrāñ* from *kho*, it is declined *-rī*, agent *-rēs*, but dative the full form *-rāña*. The ending *-tāñ* in *khontāñ* is similarly treated.

Relatives.—As in *Shinā* and other languages, there is no distinction between relatives and interrogatives. The relative idea is not well developed. To distinguish a relative from an interrogative the particle *na* is often used after the verb in a relative sentence, e.g.:

nām sāq khārcī tshārbana, when all was spent.
nām khoa hōsh yōnsena, when sense came to him.
cī nūī yotna, what is mine.

The *na* in these sentences shows that *nām* and *cī* do not mean "when?" and "what?"

The demonstrative pronouns *dyā*, *dī*, this, and *ē*, *eu*, *dē*, that, are used *before* nouns when they are not used absolutely as pronouns. Further east than the Pūrik area it is usual to place demonstrative pronouns *after* nouns. The plural of these demonstrative pronouns and of all nouns is in *-āñ*. In the case of *ē* and *dē* a *w* is inserted before the *āñ* of the plural. The demonstrative pronouns are widely used, thus *dī kāna*, not merely from this, but also hence, from here; *dē kāna*, from that, also after that event. The pronouns *dyā*, *dī*, this, *ē*, that, and *ga*, which, are joined to the termination *tsuk* or *suk*, meaning kind or manner, to form adverbs or adjectives, thus *disok* (*disuk*), of such a kind, such, so many; *dyātsuga*, in this manner, thus; *etsuga*, in that manner; *gatsuga*, in what manner, how (both relative and interrogative).

ADJECTIVES

Article.—There is no definite article. The endings *po*, *pho*, *mo*, *bo* have no longer the force of a definite article. In Pūrik they seem from this point of view to be without meaning. *cik*, one, is used as an indefinite article, as *llāñ cik*, a bull or cow. Sometimes one hears the ending *-ik* with the same signification, as in *phruik*, a boy.

Comparison.—There are no forms for the comparative and superlative. As in most North Indian languages these are expressed simply by the positive with a word for "than" or "from": *rgyalba in*, he is good; *ache wāsāñ rgyalba in*, he is better than his sister; *tshāñma wāsāñ rgyalba in*, he is better than all, he is best.

Numerals.—Counting goes by tens, the numbers one to nine being repeated over and over again in different forms up to a hundred. Each ten is formed from the corresponding unit, but after each exact ten, i.e. twenty, thirty, etc., the numbers are added to a different stem, a stem which varies for each new set of figures. Thus, eleven to nineteen have *cāk*, twenty-one to twenty-nine *shitsāq*, the thirties *soq*, the forties *zhāq*, the fifties *ga*, the sixties *rāq*, the seventies *ton*, the eighties *kyāq*, and the nineties *koq*. The numerals in Lādākhī are very similar, and Mr. Francke has explained the numerical scheme for that language as follows: "the connecting syllable between tens and units in most cases is composed of (i) the first consonant of the stem of each ten, (ii) a vowel, (iii) the otherwise silent first consonant of the stem of the unit." It will be obvious that Pūrik follows such a scheme. Numerals follow the noun which they qualify, but all other adjectives normally precede their nouns. This is contrary to the usage of some Tibetan dialects. It is to be noted that, while units follow thousands according to the rule just given, they precede hundreds. *zhīp'gyā*, four hundred; *rgyātrgya*, eight hundred;

rdunrgya, seven hundred; but *stoñ sām*, three thousand; *stoñ trūk*, six thousand.

In the Parable of the Prodigal Son *cik* is repeated without any definite meaning; perhaps it is emphatic. *yogpo cik ciga yoñ zēre*, having said "come" to one servant. It is not unlike the Panjabi *kāmmē ikkī nā kūāke*, having called one servant. In *disok cik*, *yogpo cigis*, *cik* is practically meaningless. The phrases mean such some (years), so many years; servants some, servants. A common ending of adjectives is *-cān*, which means "having"; thus, *ryēlcān*, hairy, from *ryēl*, hair; *dordecān*, strong; *bañcān*, a runner; *hālcān*, fat. Adjectives usually precede nouns and then do not ordinarily change for gender, number, or case; an adjective following a noun takes the case-endings instead of the noun, which remains in the nominative. Occasionally the Lādākhī rule of putting a preceding adjective in the genitive is followed, as *yotpi norzānūn*, existing properties; *yoñskhānipo*, the one who has come.

THE VERB

The conjugation of the verb in Pūrik is easy. There is no change for gender or number if we except the *shik* of the imperative. The formation of the tenses, too, is simple.

Infinitive.—The infinitive is formed by adding *-cas*, *-ca* or *-shās*, *-sha* to the root. *shās* is probably contracted from *scās*. If so, verbs in *shās* are merely verbs whose root ends in *s*, conjugated like verbs in *r*.

The gerundive infinitive is formed in the following way:

- (1) Verbs whose root ends in *ñ*, *n*, *m* add *-ma* to the root.
- (2) Verbs whose root ends in other consonants add *-pa* to the root if the last letter is unvoiced (surd), and *-ba* if it is voiced (sonant).
- (3) Verbs whose root ends in *ā* use the root itself.

Thus we have *tañcās*, give; ger. inf. *tañma*: *yōñcās*,

come; *yōñma*: *lēñcās*, take; *lēñma*: *nyāñcās*, know how to; *nyāñma*: *dūkcās*, sit; *dūkpa*: *khyātās*, be able; *khyātpa*: *silcās*, read; *silba*: *zērcās*, say; *zērba*: *zacās*, eat; *zā*: *bacās*, do; *bā*.

Imperative.—The imperative is the same as the root except when the root (1) ends in a vowel, in which case *s* is added; (2) contains the vowel *a*, in which case *a* is changed to *o*. *-shik* is added for the plural whether this is merely the plural of politeness addressed to a single person or indicates actual plurality.

Present.—The present adds *-ēt* to the root, the pres. part. adds *-ēñ* (sometimes *-e*). The pres. imperf., showing that an action is actually going on, is the pres. part. with the verb subst. *yāt*.

Imperfect.—The imperfect is the present with *pin* added, or the pres. part. with the past verb subst. *yotpin*. *pin* is contracted from *pa in*.

Future.—The future adds *-ūk* to the root except when the root ends in *k* or a nasal. Roots in *k* add *tūk* and nasals add *nūk*.

Past.—The past tense is the same as the root when the root ends in *r* or *t*, otherwise *s* is added. Verbs whose infinitive is in *shās* have *s* in the past. The pluperfect adds *pin* to the past, the conj. part. adds *e* or *ēi*, thus *khūrēi*, having lifted; *rdūñsēi*, having struck. The pres. perf. is the conj. part. with the verb subst. *in*, *rdūñse in*, has struck; the fut. perf. is the conj. part. with the auxiliary verb *dūkcās*, sit, be; *rdūñse dūktūk*, will have struck.

Conditional.—The pres. cond. is simply the root with the subordinate particle *na*, and the past cond. is the pluperfect with the same particle, *rdūñna*, *rdūñspīna*.

Agent.—The agent is the root with *khān*, *rdūñkhān*, striker.

Verb substantive.—There are two verbs subst., inf. *incās* and *yotcās*, to be; pres. *in* and *yāt*, past *yotpin*.

Passive.—The passive is expressed (1) by using intransitive verbs instead of transitive; (2) by making the subject of the verb, which would be passive, the object of a transitive verb in the active; (3) by the use of the passive participle in *khān*. This is formed by adding *khān* to the past tense. When the verb is transitive this gives the meaning of having been struck, etc.; if the verb is intransitive it means in the state of having done the action. Thus *rdānshkhān*, having been struck; *dākskhān*, in the state of having sat down, seated. It will be seen that this corresponds exactly to the Hindi *mārā huā*, *baiṭhā huā*, and to the participles found in many hill dialects, thus Dōgrī *-ādā*, *mārādā*, beaten; *baiṭhādā*, seated; the Cāmāli participle corresponding ends in *-ōrā*, the Shinā pass. part. in *-ilā*. See also *tshārcās*, below.

There are few irregularities. We notice *shī*, died, as well as *shīs*; *zēs* as well as *zēr*, said; *nyit tsās*, awoke, for *nyit tsāt*; *zō*, eat, for *zos* (imperative); *zos*, ate, for *zās*; *sās*, slew, for *sāt*; and a few others. Occasionally the past is contracted; thus we have *dāls* and *dās*, went; *spārs* and *spus*, spent.

Notes.—*pa* is frequently used for *pin*; the ger. inf. is often found instead of the pres. part. *pin* may become *bin* after a sonant consonant. In the specimens will be noticed *storbin*, was lost, for *storpīn*; *inma pa*, was; *tañma mētpa*, was not giving, for *tañēn mētpīn*; *rgosētpa*, it was advisable, for *rgosētpīn*; *storbinmapa* for *storbin* (*pin* changed to *bin* after *r*).

The ger. inf. and the participles in *khān* are declined, thus *llū tañmī skat*, the noise of giving song; *yotpī norzānūn*, properties which are, exist, from *yotpa*; *yoñs-khānīpo*, having come, that which has come; *rgakhānūn*, lovers, from *rgakhān*.

na is often added to the conj. part.; *rdānsena*, having beaten. This *na* frequently appears to correspond to the Hindi *tō*; the use of *na* in subordinate sentences is not

dissimilar. It resembles the Shinā *-to*. It may, however, be the preposition *na*, in which case *rdānse* is used as a verbal noun. *rdānsena* may thus mean either "having then struck" ("then" being the then of narrative or of inference) or "upon having struck", on his having struck.

Several verbs are used as auxiliaries. *tshārcās*, finish, with the root gives the sense of a passive completed action in past time, as *ba tshār*, do finished, was done. *soñ*, the past of *chācās*, go, is used for became. *dākcās*, sit, is used with the conj. part. to express the fut. perf., as *bāse dāktūk*, will have done, also with the pres. part. to express continuous action, *bēin dāgēt*, continues doing, goes on doing.

Transitive verbs take their subjects in the agent case, while the subject of intransitive verbs is in the nominative: *nās zērāk*, I will eat; *nā yoñs*, I went. *khyātēās*, be able, *nyāncās*, know how to, take the nominative of the subject noun.

Causation.—The idea of causation is sometimes rendered by the use of different verbs, following the model of Tibetan, which prefixes *s* to make an intransitive verb transitive. This *s* is not infrequently dropped in Purik, the only difference then being that the initial sonant of the intransitive becomes a surd. This is found also in Kānauri, as *byāñmik*, to fear, (*s*)*pyāñmik*, to frighten; *boñmik*, burn (intrans.), *poñmik*, burn (trans.).

In Purik we have along with others—

<i>dākskhās</i> , burn (intrans.).	<i>tākcās</i> , burn (trans.).
<i>drālēās</i> , go.	<i>trālēās</i> , make go.
<i>goncās</i> , put on one's clothes.	<i>skoncās</i> , clothe someone else.

But the ordinary way of expressing causation is to use the verb *cākcās*, shut, with the root of the required verb.

zērba cāks, he caused to speak, permitted to speak.
zā cāgēt, he gives to eat.

In the negative *cākāś* follows the ordinary rules: *ma* and *mī* precede both verbs and *mēt*, *mētpin* follow both.

Ability.—To be able physically: *khyūtcās* with the gerundive infinitive.

khūrba khyūt, he was able to lift.

Ability in the sense of knowing how to is expressed by *nyāncās* with the ger. inf.

sīlba nyānēt, he knows how to read.

Duty, necessity, advisability.—*rgoshās* with the ger. inf.

tañma rgosēt, it is right to give.

Necessity may also be expressed by the infinitive in *-ca* with the verb subst.

baca yotpin, it was necessary to go, he had to go.

tañca yūt, it is necessary to go.

Less commonly the ending in *cās* is used in this case. The infinitive in *cās* or *ca* (*shās* or *sha*) is used as a verbal noun: *zbricās* or *zbrica rgyalba in*, it is good to write.

Commencement.—*ryāqshās* with ger. inf.: *zā ryāqs* (*ryākhs*), he began to eat; *er dākpa ryākhs*, he began to live there.

Purpose.—*phia* or *pharēs* with genitive of ger. inf.: *shorbī pharēs* or *phia*, for the purpose of running away.

ADVERBS

The adverbs hardly call for comment. The old Tibetan ending *r*, expressive of motion, is found in *dīr*, here; *er*, there; *gār*, where. Words expressing "here" contain the *d* from *dī*, this, as *dīr*, *diltēk*, and *dīka*; those expressing "there" contain *e* from *eu*, that, as *er*, *ēltēk*, *ēka*, while those meaning "where" contain *g* from *ga*, who, *gār*, *gāltēk*, *gēika*. The interrogative adverbs are used also as relatives and indefinites, thus *garān ma*, nowhere.

PREPOSITIONS

Besides the suffixes used in declension such as *-s*, *la* or *lā* (for the dative), there are a number of others, the most important of which are given in the grammar. The majority govern the genitive, but a few take the nominative. Motion to and motion in are not very clearly distinguished. The word *lā* is widely used, not only with nouns and pronouns, but with adverbs and prepositions, e.g. *thāqriñslā*, far.

CONJUNCTIONS

The most important of these is the sign of subordinate clauses *na*. This is used in all conditional clauses, also when an interrogative word is used as a relative, and generally to indicate subordinate clauses. The three sentences given previously illustrate this.

nām khoa hōsh yōhsena, when sense came to him.

cī nī yotna, that which is mine.

nām sāq khārci batshārbana, when all was spent.

NOUNS

	SINGULAR	PLURAL
<i>phonō</i> , brother.		
Nom., Acc.	<i>phonō</i> .	<i>phonoñ.</i>
Gen.	<i>phonoe</i> .	<i>phonoññi</i> .
Dat., Acc.	<i>phonoa</i> .	<i>phonoñnla</i> .
Abl.	<i>phonē kāna</i> .	<i>phonoñni kāna</i> .
Agent	<i>phonos</i> .	<i>phonoñnis</i> .

The *a* in *phonoa* is between the *a* in "fat" and the *u* in "but".

phrū, boy.

Nom., Acc.	<i>phrū</i> .	<i>phrūñ.</i>
Gen.	<i>phrūi</i> .	<i>phrūññi</i> .
Dat., Acc.	<i>phrūa</i> .	<i>phrūñnla</i> .
Abl.	<i>phrūi kāna</i> .	<i>phrūñni kāna</i> .
Agent	<i>phrūs</i> .	<i>phrūñnis</i> .

SINGULAR	PLURAL
<i>bālāñ</i> , bull.	
Nom., Acc. <i>bālāñ</i> .	<i>bālāññ</i> .
Gen. <i>bālāññi</i> .	<i>bālāñññi</i> .
Dat., Acc. <i>bālāñña</i> .	<i>bālāñññla</i> .
Abl. <i>bālāñni kăna</i> .	<i>bālāñññi kăna</i> .
Agent <i>bālāñnis</i> .	<i>bālāñññis</i> .

yăq, yak.

Nom., Acc. <i>yăq</i> .	<i>yăqñ</i> .
Gen. <i>yăqñi</i> .	<i>yăqññi</i> .
Dat., Acc. <i>yăqña</i> .	<i>yăqññla</i> .
Abl. <i>yăqñi kăna</i> .	<i>yăqññi kăna</i> .
Agent <i>yăqis</i> .	<i>yăqñnis</i> .

The *q* in this word is the far-back variety.

ăma, mother.

Nom., Acc. <i>ăma</i> .	<i>ămañ</i> .
Gen. <i>ămăi</i> .	<i>ămaññi</i> .
Dat., Acc. <i>ăma</i> .	<i>ămaññla</i> .
Abl. <i>ămăi kăna</i> .	<i>ămaññi kăna</i> .
Agent <i>ămăs</i> .	<i>ămañnis</i> .

In the above plurals the combinations *oă*, *aă*, *uă* are not diphthongs. In each case the second letter is quite separate. The dat. sing. sometimes has *-la* or *lă* instead of *-a*. It should be noted that unaccented *ă*, *ē*, *ī*, *ō*, *ū* are hardly to be distinguished from *a*, *e*, *i*, *o*, *u*. *na nyambo*, meaning "with", "along with", is added to the nom. sing. or plur. of nouns and pronouns. *shītēa*, *chăñla*, *dēr*, all meaning "beside" (Urdu *pās*, Pānjābi *kōl*), are used with the genitive like *kăna* given above. Nouns ending in *-ō* contract the *-oe* of the genitive to *-e* before these words.

săq, all, is declined like the singular of *yăq*.

PRONOUNS

Personal Pronouns.

1st Person.

SINGULAR	PLURAL
Nom., Acc. <i>ñā</i> , I.	<i>ñatāñ niska</i> (from <i>nyis</i> , two), the two of us.
Gen. <i>ññi</i> .	<i>ñatāñ niskoi</i> .
Dat., Acc. <i>ñā</i> .	<i>ñatāñ niska</i> .
Abl. <i>ññi kăna</i> .	<i>ñatāñ niskoi kăna</i> .
Agent <i>ñăs</i> .	<i>ñatāñ niskas</i> .

Similarly, *ñatāñ zbhika*, the four of us, and so with other pronouns, all declined the same way.

Inclusive Plural (including "you")	Exclusive Plural (excluding "you")
Nom., Acc. <i>ñatāñ</i> , we.	<i>ñacā</i> , we.
Gen. <i>ñatī</i> .	<i>ñacī</i> .
Dat., Acc. <i>ñatāña</i> .	<i>ñacā</i> .
Abl. <i>ñatī kăna</i> .	<i>ñaci kăna</i> .
Agent <i>ñatīs</i> .	<i>ñacăs</i> .

2nd Person.

Nom., Acc. <i>khērāñ</i> , thou.	<i>khintāñ</i> , you.
Gen. <i>khērī</i> .	<i>khintī</i> .
Dat., Acc. <i>khērāña</i> .	<i>khintāña</i> .
Abl. <i>khērī kăna</i> .	<i>khintī kăna</i> .
Agent <i>khērēs</i> .	<i>khintēs</i> .

Polite forms are found for the 2nd pers. sing. *yērāñ*, declined like *khērāñ*; plur. *yāntāñ*, like *khintāñ*, except the agent, which is *yēntēs*.

3rd Person or Demonstrative.

Nom., Acc. <i>khō</i> , he, she, that.	<i>khoñ</i> , they, those.
Gen. <i>khōi</i> .	<i>khoñi</i> .
Dat., Acc. <i>khōa</i> .	<i>khoña</i> .
Abl. <i>khōi kăna</i> .	<i>khoñi kăna</i> .
Agent <i>khos</i> .	<i>khoñis</i> .

Another plural form is *khoñtāñ* or *khontāñ*, declined like *khintāñ*.

SINGULAR		PLURAL
Nom., Acc.	<i>eu, ē</i> , that over there, yonder (in sight).	<i>ewān</i> , those over there.
Gen.	<i>ēi</i> or <i>ē</i> .	<i>ewānī</i> .
Dat., Acc.	<i>ewa</i> .	<i>ewānla</i> .
Abl.	<i>ei kăna, ē kăna</i> .	<i>ewānī kăna</i> .
Agent	<i>eās</i> .	<i>ewānis</i> .

Also *dē*, that, similarly declined.

Nom., Acc.	<i>dyū, dī</i> , this.	<i>dyūān</i> .
Gen.	<i>dī</i> .	<i>dyūānī</i> .
Dat., Acc.	<i>dyua</i> .	<i>dyūānla</i> .
Abl.	<i>dī kăna</i> .	<i>dyūānī kăna</i> .
Agent	<i>dyūs</i> .	<i>dyūānis</i> .

Interrogative.

Nom., Acc.	<i>gañ</i> , who.	<i>gañān</i> .
Gen.	<i>gāi</i> .	<i>gañānī</i> .
Dat., Acc.	<i>gaua</i> .	<i>gañānla</i> .
Abl.	<i>gāi kăna</i> .	<i>gañānī kăna</i> .
Agent	<i>gaūs</i> .	<i>gañānis</i> .

Another word for "who?" is *sū*, the declension of which is regular: Nom., Acc. *sū*. Gen. *sūi*. Dat., Acc. *sua*. Abl. *sūi kăna*. Agent *sus*. *eī*, what?; *cithon*, anything, something; *can ma*, nothing; *mānmo*, much, many; *tsām*, *tsāmtsik*, *tsāmpa*, how much or many?

To express emphasis by adding the idea of self, selves, the following words are used:—

To nouns in the sing. *khorrān* or *khūrān* is added, to the plur. *khontān*: thus, *phonō khorrān*, the brother himself; *phonoñ khontān*, the brothers themselves. Only the second word is declined; hence the genitive is *phonō khori*, of the brother himself, the brother's own; *phonoñ khontī*, of the brothers themselves.

The 1st and 2nd pers. pronouns add *rān*, which inflects while the pronouns remain in the nominative. *khō*, he, she, that, becomes *khorrān*, and *khon* becomes *khontān rān* (the *rān* inflecting). *dyū* and *eu* add *khorrān* in the

singular and *khontān* in the plural, the latter words being inflected. It will be noticed that these emphatic words are, with the exception of *rān*, simply the 3rd personal pronouns.

The genitive of a pronoun does not change for the number, gender, or case of the word possessed: thus, *ñnī bālāñ*, my bull; *ñnī bālāññla*, to my bulls; *ñnī āmī*, of my mother.

Nouns ending in *-ā*, *-ē*, *-ī*, when made definite by having a demonstrative adjective or possessive noun put before them often change *ā* to *āo* and *ē* or *ī* to *eu* or *iū*: thus, *dī khañmāo*, this house; so *ē ātāo*, this father; *dī āmao*, this mother; *dī ācheu*, this big sister; from *khañmā*, *ātā*, *āma*, *āche*; *mī* becomes *mīu*.

CONJUGATION OF VERBS

The infinitive ends in either *-cās* or *-shās*, the latter probably being contracted from an original *-scās*. If we so regard it, the conjugation, which otherwise would be irregular, corresponds to that of ordinary verbs. Verbs which have a root containing *a* retain the *a* in all parts except the imperative, where it changes to *o*. The following outline conjugation of the principal verbs will be sufficient to indicate the usual forms. The normal conjugation is as follows: (1) imperative is the same as the root with occasionally *s* added, *a* is changed to *o*; (2) the present adds *-ēt* or *-ēit* to the root; (3) past is the same as the root, with or without *s* added; (4) the future adds *-āk'* to the root, with sometimes a letter inserted between the root and *-āk'*. Roots ending in a nasalized vowel must be treated as ending in *ñ*.

There is no change for person or number except in the imperative, which changes for the plural (whether of respect or of plurality).

1. Root in *-ñ* or *-n*: fut. *-ñāk'*, past *-s*, imperative same as root.

<i>rdān-cās</i> , beat.	pres. - <i>ēt</i> .	fut. - <i>nāk'</i> .	past - <i>s</i> .	imp. <i>rdūn</i> .
<i>tañ-cās</i> , give.	- <i>ēt</i> .	- <i>nāk'</i> .	- <i>s</i> .	<i>ton</i> .
<i>phañ-cās</i> , throw.	- <i>ēt</i> .	- <i>nāk'</i> .	- <i>s</i> .	<i>phon</i> .
<i>zūn-cās</i> , catch.	- <i>ēt</i> .	- <i>nāk'</i> .	- <i>s</i> .	<i>zūn</i> .
<i>phīcās</i> , <i>phīncās</i> , take out, expel.	<i>phīēt</i> .	<i>phīnnāk'</i> .	<i>phīns</i> .	<i>phīñ</i> .
<i>soncās</i> , live.	<i>sonēt</i> .	<i>sonūk'</i> .	<i>son</i> .	<i>son</i> .

This last verb omits the *s* in the past.

2. Root in *-k* changes *k* to *g* before vowel, past *-s*, fut. *-tāk'*, imp. same as root.

<i>dākcās</i> , sit.	pres. <i>dūgēt</i> .	fut. <i>dāktāk'</i> .	past <i>dāks</i> .	imp. <i>dūk</i> .
<i>zdocās</i> , conceal.	<i>zdogēt</i> .	<i>zdoctok'</i> .	<i>zdoks</i> .	<i>zdok</i> .
<i>zhākcās</i> , keep.				<i>zhok</i> .

3. Root in *-p* changes *p* to *b* before vowel, past *-s*.

<i>ltsāpcās</i> , teach, persuade.		fut. <i>ltsābēt</i> .	past <i>ltsāps</i> .
<i>llēpcās</i> , arrive.		<i>llēbēt</i> .	<i>llēps</i> .
<i>thopcās</i> , be obtained, meet.		<i>thobēt</i> .	<i>thops</i> .

4. Root in *-r*, fut. *-rāk'*, past no *s*, imperative as root.

<i>khūr-cās</i> , lift.	pres. - <i>ēt</i> .	fut. - <i>rāk'</i> .	past <i>khūr</i> .	imp. <i>khūr</i> .
<i>zēr-cās</i> , say, speak.	- <i>ēt</i> .	- <i>rāk'</i> .	<i>zēr</i> , <i>zēs</i> .	<i>zēr</i> .
<i>shor-cās</i> , run away.	- <i>ēt</i> .	- <i>rāk'</i> .	<i>shor</i> .	
<i>stor-cās</i> , be lost.	- <i>ēt</i> .	- <i>rāk'</i> .	<i>stor</i> .	

Irregular in past: *spūrcās*, waste, spend; past *spūs* or *spus*.

5. Root in *-l*, fut. *-lāk'*, past *-s*, imperative as root.

<i>skil-cās</i> , hinder.	pres. - <i>ēt</i> .	fut. - <i>lāk'</i> .	past <i>skils</i> .	imp. <i>skil</i> .
<i>dūlcās</i> , go.	- <i>ēt</i> .	- <i>lāk'</i> .	<i>dūls</i> , <i>dūs</i> .	<i>dūl</i> .

6. Root in *t*, fut. *-tāk'*, past as root or changes *t* to *s*, imperative as root.

(<i>nyit</i>) <i>tsāt-cās</i> , awake.	pres. - <i>ēt</i> .	fut. - <i>tāk'</i> .	past <i>tsās</i> .	imp. <i>tsot</i> .
<i>rjēt-cās</i> , forget.	- <i>ēt</i> .	- <i>tāk'</i> .	<i>rjēt</i> .	
<i>thāt-cās</i> , <i>thācās</i> , be happy.	<i>thātēt</i> .		<i>thāt</i> .	
<i>sāt-cās</i> , <i>sācās</i> , slay.	<i>sātēt</i> .		<i>sās</i> .	<i>sot</i> .

7. Root in *-a*; *a* is dropped before the endings, fut. *-ok'*, pres. *-ēt*, *-ēit*, past *-s*, imperative generally in *-s* with usual change of *a* to *o*. *zācās*, eat, has past in *o* and drops *s* in imperative. *chācās*, *chēcās*, go, uses another root in the past and imperative.

<i>bacās</i> , do, make.	pres. <i>bēit</i> .	fut. <i>bok'</i> .	past <i>bās</i> .	imp. <i>bos</i> .
<i>lltācās</i> , look.	<i>lltēt</i> .	<i>lltok'</i> .	<i>lltās</i> .	<i>lltos</i> .
<i>zācās</i> , eat.	<i>zēt</i> .	<i>zok'</i> .	<i>zos</i> .	<i>zō</i> .
<i>chācās</i> , <i>chēcās</i> , go.	<i>chēt</i> .	<i>chok'</i> .	<i>soñ</i> .	<i>soñ</i> .

8. Root in *i*, *i*, pres. adds *-t* to root, past adds *-s*, imp. *-s*. *shīcās* may drop *s* in past.

<i>tricās</i> , ask.	pres. <i>trīt</i> .	past <i>trīs</i> .	imp. <i>trīs</i> .
<i>zbricās</i> , write.	<i>zbrīt</i> .	<i>zbrīs</i> .	
<i>shīcās</i> , die.	<i>shīt</i> .	<i>shī</i> , <i>shīs</i> .	

9. Root in *o*, *ō*, or *ū*, pres. adds *-ēt* or *-īt* to root, past *-s*, imp. *-s*, fut. *-k'*.

<i>spo-cās</i> , change.	pres. - <i>ēt</i> .	fut. <i>-k'</i> .	past <i>-s</i> .	imp. <i>-s</i> .
<i>nū-cās</i> , cry.	<i>nū-īt</i> .	<i>-k'</i> .	<i>-s</i> .	
<i>nyūcās</i> , <i>nyōcās</i> , buy.	<i>nyūēt</i> .		<i>nyos</i> .	

10. Infinitive ending in *-shās*, probably contracted from *-scās*, pres. *-sēt*, fut. *-sūk'*, past *-s*, imp. *-s*. *sheshās*, understand, has pres. *sheshēt*.

<i>bāp-shās</i> , descend.	pres. <i>-sēt</i> .	fut. <i>-sūk'</i> .	past <i>-s</i> .	imp. <i>bops</i> .
<i>she-shās</i> , know, understand.	<i>-shēt</i> .		<i>-s</i> .	<i>-s</i> .
<i>lan-shās</i> , rise, stand.	<i>-sēt</i> .	<i>-sūk'</i> .	<i>-s</i> .	<i>lōs</i> (<i>lōns</i>).
<i>lūshās</i> , remain.	<i>-sēt</i> .	<i>-sūk'</i> .	<i>-s</i> .	
<i>dūk-shās</i> , burn (intr.).	<i>-sēt</i> .	<i>-sūk'</i> .	<i>-s</i> .	
<i>rgo-shās</i> , be advisable, necessary, proper.	<i>-sēt</i> .	<i>-sok'</i> .		
<i>lltoq-shās</i> , be hungry.	<i>-sēt</i> .		<i>-s</i> .	
<i>skom-shās</i> , be thirsty.	<i>-sēt</i> .			

VERB SUBSTANTIVE

Present tense, *in*, for all persons and numbers.

Past, *yotpin*, for all persons and numbers (contracted from *yotpa in*).

yotpin is really the past of the verb *yotcās*, which contains the idea of existence, thus:—

eū māśārmān in, he is a Musalman.

eū dir yūt, he is here, he exists here.

rdūncās, rduñca, beat

Imp. *rdūñ*, plur. *rdūñshik*.

Fut. *rdūññāk*.

Pres. *rdūñēt*, beats.

Pres. imperf. *rdūñēn yūt*, is beating.

Imperf. *rdūñēn yotpin* or *rdūñēt pin*.

Past. *rdūñs*.

Pres. cond. *rdūñna*.

Past cond. *rdūñspinna*.

Pres. part. *rdūñēn, rdūñe*, beating.

Conj. part. *rdūñsēi*, having beaten.

Agent, *rdūñkhān*, beater.

Pass. part. *rdūñskhān*, beaten.

Continuous tenses, *rdūñēn* with required tense of *dākcās*, to sit. *rdūñēn dāktāk*, he will be beating, he will continue beating.

Pres. perf. *rdūñse in, rdūñse yūt*, has beaten.

Plup. *rdūñspin*, had beaten.

Fut. perf. *rdūñse dāktāk*.

Gerundive infinitive, *rdūñma*.

thūncās, drink; *yoñcās*, come, are like *rdūncās*.

phañcās, throw; *tañcās*, give, change *a* to *o* in imperative.

khūrcās, khūrca, lift a load

khūrcās is conjugated like *rdūncās* except in the following tenses:—

Fut. *khūrāk*,

Past, *khūr*.

Pres. perf. *khūrē in* or *yūt*.

Fut. perf. *khūrē dāktāk*.

Conj. part. *khūrēi*.

Ger. inf. *khūrba*.

lēncās, take; *sīlcās*, read; *zērcās*, say, are conjugated like *khūrcās*. *zērcās* has also a past *zēs*.

khyātēcās, be able (physically), *nyāñcās*, know how to, be able, are like *khūrcās* except the gerunds, which are *khyātpa* and *nyāñma* respectively.

zacās, zacā, eat

Imp. *zō zōshik*.

Fut. *zok*, will eat; *zēin dāktāk*, he will be eating.

Pres. *zēt*.

Pres. imperf. *zēin yūt*.

Imperf. *zētpin, zēin yotpin*.

Past, *zos*.

Pres. perf. *zose in*.

Plup. *zospin*.

Pres. cond. *zana*.

Past cond. *zospinna*.

Pres. part. *zēin*.

Agent, *zakhān*, eater.

Conj. part. *zosei*, having eaten; *zoskhān*, eaten.

Continuative, *zēin, dākcā*, to continue eating.

Ger. inf. *zā*.

chēcās, chēcā, or *chācās, chācā*, go, is like *zacās*, except in imperative and in tenses connected with the past.

Imp. *soñ, soñshik*, go.

Past, *soñ*; conj. part. *soñsei*; plup. *soñmñn*; past cond. *soñmñnna*.

Pres. perf. *soñse in*; fut. perf. *soñse dāktāk*.

bacās, bacā, do

Imp. *bōs, boshik*.

Fut. *bok*.

Pres. *lēit*.

Pres. imperf. *bēin yāt*.
 Imperf. *bēitpin*, *bēin yotpin*.
 Past, *bās*.
 Pres. perf. *bāse in*.
 Plup. *bāspin*.
 Fut. perf. *bāse dāktāk*.
 Pres. cond. *bana*.
 Past cond. *baspinna*.
 Conj. part. *basei*.
 Agent, *bakhān*.
 Contin. *bēin dākcā*.
 Ger. inf. *bā*.

lltacās, *lltacā*, see, look

Imp. *llos*, *lloshik*.
 Fut. *lltok*.
 Pres. *lltēt*, *lltēin yāt*.
 Imperf. *lltēitpin*, *lltēin yotpin*.
 Past, *llthon*.
 Conj. part. *llthonsei*.
 Cond. *lltana*, *llthaspinna*.
 Agent, *lltakhān*.
 Contin. *lltēin dākcā*.
 Ger. inf. *lltā*.

A feature of the pronunciation of this verb is the insertion in some tenses of an *h* after the *llt*.

dākcās, *dākcā*, sit

Imp. *dāk*, *dākshik*.
 Fut. *dāktāk*.
 Pres. *dāgēt*, *dāgen yāt*.
 Imperfect, etc., regular.
 Past, *dāks*.
 Pluperfect regular.
 Cond. *dākna*, *dākspinna*.
 Pres. part. *dāgen*.
 Agent, *dākkhān*.

Contin. *dāgen dākcā*.

Ger. inf. *dākpa*.

Fut. perf. *dākse dāktāk*.

For the pres. perf. *dākse yāt* appears to be the only form; *dāksē in*, not being found.

rgyākcās, run, and *cūkcās*, be allowed to, are like *dākcās*.

dālcās, *dālea*, go, walk (Hindi *cālnā*)

Imp. *dāl*, also *don*.

Pres. *dālēt*.

Pres. part. *dālēn*, *dāle*.

Past, *dāls* and *dās*.

Agent, *dāllkhān*, *dāllkhānpa*.

Ger. inf. *dālba*.

zbricās, write

Pres. *zbrit*.

Pres. part. *zbrin*.

Past, *zbris*.

Other tenses regular.

lltōqshās, *lltōqsha*, be hungry

Pres. *lltōqsēt*.

Pres. part. *lltōqsēn*.

Past, *lltōqs*.

Plup. *lltōqspin*.

Ger. inf. *lltōqpa*.

Other tenses regular.

Similarly conjugated is *khyāqshās*, be cold.

skomshās, *skomsha*, be thirsty

Pres. *skomsēt*.

Pres. part. *skomsēn*, etc., regular.

shoreās, run away

Pres. *shorēt*.

Past, *shor*.

Pres. perf. *shorē in* or *yāt*.

Conj. part. *shorēi*, etc.

rgoshās, be necessary, advisable

Pres. *rgōset*.

Fut. *rgosōk'*.

THE NEGATIVE

Negative adverbs are *ma* and *mī*; the former is frequently contracted to *m*. They are used as follows:—

in, *yāt*, and *yotpin*, when negative, become *min*, *mēt*, and *mētpin*.

With ordinary verbs the rule is as follows:—

Imp., past, and plup. prefix *ma* to the verb: *ma rdān*, do not strike; *ās ma rdāns*, I did not strike; *ās ma rdānspin*, I had not struck.

For future prefix *mī* to root of verb; *ās mī rdān*, I will not strike.

For pres. and pres. imperf. use *mēt* after the ger. infin.: *ās rdānma mēt*, I do not strike or am not striking.

For imperfect use *mētpin* after the ger. infin.: *ās rdānma mētpin*, I was not striking.

Pres. perf. has *ma* before ger. inf., which is followed by *in*: *eās ma rdānma in*, he has not struck.

Thus with *zērcās*, the forms are:—

ma zēr, do not say.

eās ma zēs, he did not say.

eās ma zēspin, he had not said.

mī zēr, he will not say.

eās zērba mēt, he does not say or is not saying.

eās zērba mētpin, he was not saying.

ma zērba in, has not said.

INTERROGATION

A verb is made interrogative by the addition of *-a*. Sometimes there is a slight vowel change, as *yāt*, *yota*; *bās*, *basa*. Forms ending in *k'* (i.e. the future, for the only other, the imperative, cannot be made interrogative) change *k'* to *g* before *-a*.

bok', will do; interrog. *bōga*: *bās*, did; interrog. *basa*.

So *zēt*, is eating; *zos*, ate; *zok'*, will eat, become *zeta*, *zosa*, *zoga*.

In negative sentences (see above) the rule is similar.

The past adds *-a*, but for the pres. perf. and plup. speakers are content to use the neg. interrog. past form.

The future adds *-a*; the pres. ind. and pres. imperf. add *-a* to *mēt*, and the imperfect adds it to *-pin*.

The above negative sentences will therefore become:—

eās ma zēsa, did he not say?

eās zērba mēta, is he not saying?

eās mī rdāna, will he not strike?

eās rdān mētpina, was he not striking?

To express sentences of the form "did he come or not?" "will he come or not?" the first verb is put in the interrogative, and the second in the form of negative affirmation.

eu yōnsa ma yōns, did he come or not?

eu yōnnuga mī yōn, will he come or not?

NUMERALS

- | | |
|---|--|
| 1. <i>cik'</i> . | 14. <i>cāzbzhī</i> . |
| 2. <i>nyis</i> . | 15. <i>cogā</i> . |
| 3. <i>sām</i> . | 16. <i>cārūk'</i> . |
| 4. <i>zbzhī</i> . | 17. <i>cābdān</i> . |
| 5. <i>gā</i> . | 18. <i>cāggyāt</i> . |
| 6. <i>trūk'</i> . | 19. <i>cārūgā</i> . |
| 7. <i>rdān</i> . | 20. <i>nyīshū</i> , <i>nīshū</i> . |
| 8. <i>rgyāt</i> . | 21. <i>shtsāqshik'</i> . |
| 9. <i>rgā</i> . | 22. <i>shtsāgnis</i> , <i>shtsāqnis</i> . |
| 10. <i>shcū</i> . | 23. <i>shtsāqsām</i> . |
| 11. <i>cāksāhik'</i> . | 24. <i>shtsāzbzhī</i> , <i>shtsāqzbzhī</i> . |
| 12. <i>cāgnis</i> , <i>cāgnyis</i> (and so with all numbers ending in 2). | 25. <i>shtsāgā</i> . |
| 13. <i>cāksām</i> . | 26. <i>shtsāzdrūk'</i> . |
| | 27. <i>shtsāpdān</i> . |
| | 28. <i>shtsāpgyāt</i> . |

- | | |
|----------------------------------|------------------------------------|
| 29. <i>sh̥tsärgä</i> . | 65. <i>rāñā</i> . |
| 30. <i>sūmcū</i> . | 66. <i>rārūk'</i> . |
| 31. <i>soqshik'</i> . | 67. <i>rābdän</i> . |
| 32. <i>sognis, soqn̄is</i> . | 68. <i>rābgyāt</i> . |
| 33. <i>soqsām</i> . | 69. <i>rārgā</i> . |
| 34. <i>sozbzh̄i, soqzbzh̄i</i> . | 70. <i>rdāncū</i> . |
| 35. <i>sogā</i> . | 71. <i>tōncik'</i> . |
| 36. <i>sozdrūk'</i> . | 72. <i>tōnnis</i> . |
| 37. <i>sopdän</i> . | 73. <i>tōnsām</i> . |
| 38. <i>sopgyāt</i> . | 74. <i>tōnzbzh̄i</i> . |
| 39. <i>sorgā</i> . | 75. <i>tōngā</i> . |
| 40. <i>zh̄ip'cū</i> . | 76. <i>tōnrūk'</i> . |
| 41. <i>zh̄äqshik'</i> . | 77. <i>tōbdän</i> . |
| 42. <i>zh̄ägnis, zh̄äqn̄is</i> . | 78. <i>tōnrgyāt</i> . |
| 43. <i>zh̄äqsām</i> . | 79. <i>tōnrgū</i> . |
| 44. <i>zh̄äzbzh̄i</i> . | 80. <i>rgyacū</i> . |
| 45. <i>zh̄āñā</i> . | 81. <i>kyāqshik'</i> . |
| 46. <i>zh̄ārūk'</i> . | 82. <i>kyāqn̄is, kyāgn̄is</i> . |
| 47. <i>zh̄ābdän</i> . | 83. <i>kyāqsām</i> . |
| 48. <i>zh̄ābgyāt</i> . | 84. <i>kyāzbzh̄i, kyāqzbzh̄i</i> . |
| 49. <i>zh̄ärgā</i> . | 85. <i>kyagā</i> . |
| 50. <i>gāpcū</i> . | 86. <i>kyarūk'</i> . |
| 51. <i>gacik'</i> . | 87. <i>kyābdän</i> . |
| 52. <i>ganis</i> . | 88. <i>kyābgyāt</i> . |
| 53. <i>gasām</i> . | 89. <i>kyārgā</i> . |
| 54. <i>gāzbzh̄i</i> . | 90. <i>rbūkēū</i> . |
| 55. <i>gañā</i> . | 91. <i>koqshik'</i> . |
| 56. <i>garūk'</i> . | 92. <i>kognis, koqn̄is</i> . |
| 57. <i>gābdän</i> . | 93. <i>koqsām</i> . |
| 58. <i>gābgyāt</i> . | 94. <i>kozbbzh̄i, koqzbzh̄i</i> . |
| 59. <i>gārgā</i> . | 95. <i>kobgā</i> . |
| 60. <i>tākēū</i> . | 96. <i>korūk'</i> . |
| 61. <i>rāqshik'</i> . | 97. <i>kōbdän</i> . |
| 62. <i>rāgn̄is, rāqn̄is</i> . | 98. <i>kōbgyāt</i> . |
| 63. <i>rāqsām</i> . | 99. <i>kōrgā</i> . |
| 64. <i>rāzbzh̄i</i> . | 100. <i>rgyā</i> . |

- | | |
|---------------------------------|---|
| 103. <i>rgyā sām</i> . | 700. <i>rdānrgyā</i> . |
| 106. <i>rgyā trūk'</i> . | 800. <i>rgyātrgyā</i> . |
| 154. <i>rgyā gāzbzh̄i</i> . | 900. <i>rgāprgyā</i> . |
| 200. <i>nip'gyā, nyip'gyā</i> . | 1000. <i>ston</i> . |
| 300. <i>sāmgyā</i> . | 1368. <i>ston-sāmgyā-</i>
<i>rābgyāt</i> . |
| 400. <i>zh̄ip'gyā</i> . | 6541. <i>stontrūk-gāprgyā-</i>
<i>zh̄äqshik'</i> . |
| 500. <i>gāp'gyā</i> . | |
| 600. <i>trūkrgyā</i> . | |

Half is *phēt* or *phēññ*. *phēññ* subtracts half from a number, thus: *phēññ zbzh̄i*, three and a half; *phēññ rdän*, six and a half.

Numbers follow the word qualified.

ADVERBS

Place

- | | |
|--|--|
| here, <i>d̄ir, diltēk', dika, dyāž</i> , | nowhere, <i>gārññ</i> , with negative. |
| <i>dyāa</i> . | |
| there, <i>er, ēltēk', ēka</i> . | inside, <i>nāññuk</i> . |
| where, <i>gār, gāltēk', gēika</i> . | far, <i>thaqr̄is</i> . |

Time

- | | |
|-------------------------------------|---|
| now, <i>dārē'</i> . | on fourth day, <i>zh̄äq zbzh̄i</i> . |
| then, <i>dēi wāgzla</i> . | yesterday, <i>gondē</i> . |
| when, <i>nām</i> . | day before yesterday, <i>khārt-</i>
<i>sāñ zh̄äq</i> . |
| never, <i>māna</i> , with negative. | day before that, <i>dāñma</i>
<i>zh̄äq</i> . |
| to-day, <i>dir̄ññ</i> . | |
| to-morrow, <i>āskē'</i> . | |
| day after to-morrow, <i>nāñs</i> . | |

Others

- | | |
|------------------------------|---|
| thus, <i>dyātsuga</i> . | yes, <i>ōna</i> , or repetition of verb. |
| in that way, <i>etsuga</i> . | |
| how, <i>gātsuga</i> . | not, <i>ma</i> , or repetition of verb with negative. |
| much, <i>māñmo</i> . | |
| why, <i>cā</i> . | |

In the word *gāltēk'* the *a* is as *u* in *but*, but prolonged.

PREPOSITIONS

(The case governed is shown in brackets; gen. = genitive, nom. = nominative.)

from, <i>kāna</i> (gen.), <i>na</i> .	beside, <i>shītea</i> , <i>shītēa</i> , <i>shanla</i> ,
in, <i>-ān</i> (gen.), <i>-nāk</i> , <i>-anāk</i>	<i>chanla</i> , <i>dēr</i> (all gen.).
(gen.).	with (along with), <i>na nyambo</i>
before, <i>snā</i> (gen.).	or <i>nān nyambo</i> (nom.);
behind, <i>rgyabna</i> (gen.).	(of instrument), <i>nān</i>
upon, <i>kā</i> (gen.).	(nom.).
under, <i>yoga</i> (gen.).	for sake of, because of, <i>phia</i> ,
	<i>pharēs</i> (gen.).

CONJUNCTIONS

<i>yān</i> , and.	<i>wāsān</i> , than.
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SENTENCES

1. *Khīrī mīn cī in?* Thy name what is?
2. *Dī stēi nāsō tsāmpa in?* This horse's age how much is?
3. *Dī kāna Khācūl tsāmtsik thāgrīns in?* Here from Kashmir how-much far is?
4. *Khīrī ātī khānmā phrū tsām yūt?* Thy father's house (in) sons how many are?
5. *Dirīn nā ma thāgrīns na dūlē yōns.* To-day I very far from walking came.
6. *Nnī ātā tshāntsēi bātshās khoi āchē (nōmo) na nyambo bāqston bās.* My father little's (i.e. uncle's) son his big-sister (little-sister) with marriage made.
7. *Kārpo stēi zgāo nānnuk yūt.* White horse's saddle inside is.
8. *Stēi kā zgā toñ.* Horse upon saddle put (give).
9. *Nās khoi phrūa mānmo rdāns.* I his boy much beat.
10. *Eus rī goe kā nōr bālān tshōēn yūt.* He hill's top upon goats bulls grazing is.
11. *Eu stēi kā lāqstshūksi yoga dūksē yūt.* He horse upon tree beneath seated (having sat) is.
12. *Khoi phonō khoi āchē wāsān chopo in.* His brother his big-sister than big is.
13. *Dī rīnpo shmāl phēnān sūm in.* That's price rupees half three (two and a half) is.
14. *Nnī ātā e tshāntsēi nānpeān dūgēt.* My father that shall house in sits (lives).
15. *Dī shmālpo khoa toñ.* This rupee him give.
16. *Dī shmālūn khoi kāna līn.* These rupees him from take.
17. *Khoa mānmo rdān yān thakpa nān cīn.* Him much beat and rope with tie.
18. *Dī chūdoñpeān na shū phīn.* This well-in from water draw (out of this well).

19. *Nñi snā dāl* (or *don*). Me before walk.
 20. *Sui phrū khūrī rgyabna yonēt*. Whose boy thee behind comes?
 21. *Khērēs dyū sui kāna ñnyose khyōns* (or *khyōs*). Thou this whom from having-bought brought?
 22. *Gronēi hāṭṭipa cigi kāna khyōns* (*khyōs*). Village-of shopman one from brought.
 Notes.—2, 7, 8, 11. Note *s* (cerebral *sh*). 6. *Āta tshāntse*, little father, i.e. uncle. 7. *Zgāo* for *zgā*, because the word is definite. 10. The *r* in *rī* is pronounced almost like *rzh* or *rz*. 11. *Dākēn yūt*, would mean in the act of sitting down; *dāksē yūt*, is having sat, is seated.

THE PRODIGAL SON

mī cigi būtsha nyis yotpin; *tshāntsēs khūrī*
 man one-of sons two were; small his
ātā zēs "yōns-khānī-po ñarāna toñ," *khos khoṇa*
 father-to said "having-come-one me-to give," he them-to
rāñī sāq nōrzānpō zgosē tañs: *zhāq khāciga*
 own all property having-divided gave: days few-to
tshāntsē phrūs sāq zdāmse thāgrīns yulpeāñ
 small boy all having-gathered far country-a-in
soñ yañ eanūk rañī nōrzān sāq tsōqpo laseāñ
 went and it-in own property all evil work-in
spārs; *ñām sāq khārcī bā tshārbāna dē*
 wasted; when all spending make was-finished that
yulpeāñ chūpo zānrkon soñ, cho shānte
 country-in great famine went (became), very straitened
soñ, dē yurpeanūk dūkhāñ cigi shītea soñ,
 became, that country-in dweller one near went,
khos khūrī zhīññēanūk phāq tshā tañs;
 he his fields-in swine to-graze gave (sent);
khoa rgosētpa (or *rgosētpin*) *norūñs zākhānpoe*
 him-to it-was-necessary goats eating

kāna khūrī ltoa wāñ skānūk, *yāñ susāñ*
 from his belly also he-will-fill, and anyonesoever
khoa tañma mētpa, ñām khoa hōsh
 him-to giving not-was. when him-to sense
yōsēna (*yōnsēna*) *zērbā ryākh* (*ryāqs*) "ññī ātī
 having-come to-say began "my father's
khāñmā tsāmtsik yōqpō cigi ltoa skānsē
 house how-many servants one belly having-filled
ṭākī zēt, ñā dīanūk lltōkse shīt,
 bread eat, I herein having-hungered am-dying,
ñā lañse ñarī ātī shītea chok, *yañ khoa*
 I having-risen my father near will-go, and him-to
zērūk (*zērūk*) *ñās Khūdā na yārī nyēspa bās,*
 will-say I God and your sin did,
ñā snei (*snā*) *tsōqspo ma lūs yārī būtshā*
 I in-future equal not remained your son
zērūk, *yārīs ñā kākōl cigā zhōk*," *khō*
 they-will-say, you me labourer one keep." he
lañsēna khūrī ātī shītea soñ, khō thāgrīnsla
 having-risen his father near went, he far
yōtpin dē kāna khoi ātās thoñ yāñ bāñ khērēna
 was that from his father saw and having-run
khōrāñ skīñzhāks khyōns. phrūs zēs "ñās *Khūdā*
 his neck-embrace brought. son said "I God
na yārī nyēspa bās, ñā snei tsōqspo ma
 and your sin did, I in-future equal not
lūs yārī būtshā zērūk," *ātās zēs*
 remained your son they will-say." father said
Uyāgmoyena Uyāgmo gūncēk khyōñse khoa
 "good-from good garment having-brought him-to
skon yāñ khoa kāpshe gūñ skon, yāñ
 put-on, and him-to shoes also put-on, and
lāqpaūla sūrdūps shik toñ, *hālcāñ llāñ phrūk*
 hand-to ring one give fat bull son

khyoñse sot, ñās zok' yāñ thādāk',
 having-brought kill, we shall-eat and shall-rejoice,
cī phārēs ññī dī phrū shīsētpin yāñ son,
 what for my this boy was-dead and lived
storbin dārē thop."
 was-lost now was-obtained."

khoi chō phonō zhīñsāñ yotpin khāñmī
 his big brother field-in was, house
shitea llēwāna llū tañmī skāt' cik'
 near having-arrived song giving-of noise one
tshūr, yoqpo cik' ciga "yon" zēre
 heard, servant one one "come" saying

khyoñse trīs cī son khos
 having-brought asked what went (happened) he
zēs "khīrī tshāntse phonō yōs yāñ khīrī
 said "thy little brother came and thy
ātās hālčāñ llāñ phrūik sās, dī phūa khos
 father fat bull son-a killed, this for he
llañto phrūik sās phrūla rgyala bāse
 calf son-a killed son-to well having-made
lltās." kho khā yōñs yāñ nāñuk chēsñī ma
 saw." he anger came and inside wish not
yōs. ātās zgoa sōse khoa lltsābā
 came. father outside having-gone him to-explain
ryākhs, khos zēs "lltos ñās lō disok cik'
 began, he said "see I years such some
yārī khīdmāt bās, yārēs ñā māna rābāq
 your service made, you me ever she-goat
cigi ruig ma tañs tā ñās nārī rgakhāññ
 one-of young-one not gave that I my love-ers
na nyambo thatēñ dūktūk; khīrī dī phrū
 with being-glad may-sit; thy this son
yōñ mana, dyūs khīrī yotpi norzāññ
 came when, he (who) thy being properties

rōqshkyēlñla (lolimoññla) tañse spus yērēs
 harlots-to having-given wasted you
khoi phia hālčāñ llāñ phrūik' sās." ātās
 his for fat bull son-a killed." father
zēs "būtshā khērāñ na malpa (or bārābār) ñā
 said "son thou then always me
nāñ nyambo yūt. cī ññī yotna dō khīrī in,
 with art. what mine is that thine is,
āmmau thātpau rgyēla inmapā, cī phārēs khīrī
 but rejoicing good was, what for thy
dī phonō shipin dārē yāñ son, storbinmapa
 this brother had-died now also lived, lost-was
yāñ thop."
 also was-obtained."

Notes.—*zhāq khāciga*, in a few days, *khācik'* follows its noun. *khāciga* is dative. *yulceāñ*, *ce* for *cī* contracted from *cik'*, one; here indefinite article. *yulceāñ* from *yulpo*, country, and *-āñ*, in. Note cerebral *c* in *chō*, very. *dūkhāñ* for *dūkkhāñ*, sitter, dweller. *tshūā tañs*, sent to graze; purpose may be expressed by *phia* or *phārēs*, for the sake of, with gerundive infinitive. *skāñk'*, future, for "that he should fill". *susāñ*, *-añ* indicates -ever. *yārī bātshā zērūk'*, that people should call me your son. *thāqriñsla*, far; note use of *la*. *llyāgmoyena llyāgmo*, good from good, the best. *thop*, was obtained, Hindi *mīlā*. *skāt'*, voice, noise, language. *rgyala bāse*, good having made; *bāse* practically means "considering"; cf. Pānjābī, *mārā kārke chādēdā*, bad having made (i.e. considering or believing it bad) he left it. *thātēñ dūktūk'*, shall, i.e. may, keep on rejoicing.

VOCABULARY

a, an, <i>cik'</i> ; <i>-ik'</i> ; see "one".	appear, <i>thoñcās</i> .
able, be, <i>khyūtcās</i> w. ger. inf.	apple, <i>kūshū</i> .
about, <i>phāa</i> , <i>phārēs</i> , both w. gen.; see "for".	apricot, <i>cūbī</i> .
account, <i>hīsāp'</i> (Urdu <i>hīsāb</i>).	arise, <i>lañshās</i> .
advisable, be, <i>rgoshās</i> w. ger. inf.	arm, n., <i>phyāqpa</i> .
affair, matter, <i>tām</i> , <i>spēra</i> .	around, <i>khorpō</i> w. gen.
after, prep. <i>rgyaba</i> w. gen., adv. <i>rgyap'na</i> ; after that, then, <i>dē kāna</i> .	arrive, <i>llēpcās</i> .
again, <i>yāñ</i> .	ascend, <i>zyāqcās</i> .
age, <i>nasō</i> .	ask, <i>trīcās</i> ; ask for, <i>shtsōtcās</i> .
agree, <i>nyancās</i> .	ass, <i>boñbū</i> (male or female); male, <i>boñpho</i> ; female, <i>boñmo</i> .
air, <i>llāñpō</i> .	assist, <i>mādād bacās</i> w. dat. (Urdu <i>mādād</i>).
all, <i>sāq</i> , <i>tshanma</i> .	attempt, v., <i>shtameās</i> .
allow, give leave, <i>rokhsāt tañcās</i> (Urdu <i>rūkhāt</i>); allow to, <i>cūkcās</i> w. root of verb.	await, <i>dāñ bacās</i> .
almond, <i>badām</i> (Urdu <i>bādām</i>).	awaken, trans. and intrans., <i>tsātcās</i> .
alone, <i>cik' cik'</i> (one one).	back, n., <i>shūl</i> (the <i>l</i> in this word is very liquid or dental).
also, <i>wāñ</i> .	bad, <i>tsogpō</i> .
always, <i>malpa</i> , <i>bārābār</i> (Urdu).	bag (cloth), <i>zgiwū</i> ; (leather, big), <i>kyēlba</i> ; (do., small), <i>kyēlbū</i> .
ancient, <i>shnyñma</i> .	baggage, <i>cālāq</i> .
and, <i>yāñ</i> , <i>na</i> .	balances, <i>ṭakari</i> (? Panj. <i>trākri</i>).
anger, <i>khā</i> , <i>khā</i> .	bald, <i>phātā</i> .
angry, to be, <i>khā yoñcās</i> (anger to come).	ball (wooden for polo), <i>polō</i> .
ankle, (<i>kañ</i>) <i>tshiks</i> .	bank (of river, etc.), <i>zūr</i> .
annoy, <i>zgrāncās</i> .	bark (of tree), <i>shūm brākhs</i> .
answer, n., <i>jawāb</i> (Urdu <i>jāwāb</i>); v., <i>jawāb tañcās</i> .	bark, v., <i>zūkcās</i> .
ant, <i>khārkhūtā</i> .	barley, <i>nās</i> .
anyhow, <i>gātsuga</i> .	basket, <i>tsēpo</i> .
anyone, <i>sū</i> , <i>sū cik'</i> ; anyone whosoever, <i>susāñ</i> .	bat (animal), <i>tshānbī</i> .
	be, <i>yocās</i> , <i>incās</i> .
	beak, <i>khāmcū</i> .

beam of wood (large), <i>mārdāñ</i> ; (small), <i>phyēms</i> .	boy, <i>phrū</i> , <i>būtshā</i> (latter especially son).
bear, n., <i>drēnmau</i> (au, as English "awe").	branch, <i>yāldāq</i> .
beard, <i>smyānrā</i> .	bread, <i>ṭaikī</i> , <i>ṭākī</i> (<i>ai</i> in <i>ṭaikī</i> , like <i>a</i> in "man"—Aryan word).
beat, <i>rdūñcās</i> .	break, <i>cāqcās</i> ; see "cut".
beautiful, <i>rdēmo</i> ; see "good".	breast, <i>brāñ</i> ; woman's, <i>pipī(h)</i> .
become, <i>chācās</i> , <i>chēcās</i> (i.e. go).	bridge, <i>zāmbā</i> ; rope do., <i>llcūkzām</i> .
bed, <i>carpa</i> (Urdu <i>cārpāi</i>).	bridle (rein), <i>strāp</i> .
bee, <i>toñzē</i> .	bring, <i>khyoñcās</i> .
before, <i>snā</i> , <i>snāñla</i> , w. gen., adv., do.	brother, <i>phonō</i> .
beg, <i>lltsāñcās</i> .	buffalo, <i>mahē bālāñ</i> (<i>mahē</i> —Aryan word).
begin, <i>ryāqshās</i> .	bug, <i>cārī</i> .
behind, <i>rgyaba</i> w. gen.	build, <i>shtsīkcās</i> .
behold, <i>lltacās</i> .	bull, <i>llāñ</i> , <i>bālāñ</i> (<i>bālāñ</i> is also cow).
belly, <i>lltoā'</i> .	bullet, <i>rīñdī</i> .
below, <i>yoq</i> w. gen. (or <i>yoga</i>), adv. <i>yoqtūk</i> .	burn, trans., <i>tūkcās</i> ; intrans., <i>dūkshās</i> .
beside, <i>shītea</i> , <i>shāñla</i> , <i>dēr</i> .	butter, <i>mārñ</i> ; butter-milk, <i>dārba</i> .
big, <i>chopo</i> , <i>chō</i> or <i>cho</i> , <i>rgyālpo</i> .	buy, <i>nyōcās</i> , <i>ñnyōcās</i> , <i>ñnyūcās</i> .
bind, <i>cūñcās</i> .	calf (animal), <i>llañto</i> .
birch, <i>stāqpa</i> ; birch bark, <i>kroa</i> .	calf of leg, <i>zgima</i> .
bite, <i>cācās</i> .	call, <i>yoñ zērcās</i> , i.e. say "come".
bitter, <i>khāñtē</i> .	camel, <i>shñāboñ</i> .
black, <i>nāqpo</i> .	carpenter, <i>shīñkhāñ</i> .
blind, <i>zhārbā</i> .	carpet, <i>sātrāñj</i> (Urdu <i>shātrāñjī</i>).
blood, <i>khāñq</i> .	cast, v., <i>phañcās</i> .
blue, <i>shūñpo</i> ; sky-blue, <i>nām-doq</i> .	cat, <i>bilā</i> (male or female—an Aryan word).
body, <i>rgō</i> .	catch, <i>zūñcās</i> .
boil (cook), <i>skolcās</i> .	causative, to make verbs causative <i>cūkcās</i> is used with the root; see "permit".
bone, <i>rāspā</i> .	
book, <i>shōqbū</i> , <i>shōgbū</i> .	
boot, <i>kāpshā</i> .	
born, be, <i>skyēcas</i> , <i>ldāñcās</i> .	
bowl, metal, <i>mūr(h)</i> ; wooden, earthen, <i>photō</i> .	

- cause, v. trans., *cākcās* w. root of other verb.
 cave, *bāhō*.
 chain, n., *scāqthūr*.
 chamber, *nāñ*.
 change, *spocās*.
 cheat, *dūkha tañcās* (Hindi *dhōkhā*).
 cheek, *rđon* (face).
 chemise (shirt), *kūrtānī* (Hindi *kūrtā*).
 chenar-tree, *shīnrgyāl*.
 chicken, *bia phrū*.
 child, *phrū*.
 chin, *kūksko*.
 clean, adj., *kārpo* (i.e. white), *sāfa, sāñsāñ* (Urdu *ṣāf, ṣāfā*); v. trans., same with *bacās*, make.
 clock, *bāzha* (Hindi *bāje*); look at one's watch, *nimā lltacās*; i.e. see day.
 cloth, *rās*; see "garment".
 clothe oneself, *goncās*; clothe someone else, *skoncās*.
 cloud, *sprin*; v., cloud over, *nām khōrcās*.
 cock, *biā, biaphō*.
 cold, be, *khyāqshas, khyēqshas*; n., *grāimo*.
 collar, *gonrtsā*.
 collect, *zdāmcās, jāma bacās* (Urdu *jāmā*).
 come, *yoñcās*.
 command, *hākm tañcās* (Urdu *hākm*).
 compassion, *ñsāp* (Urdu *ñṣāf*).
 complain, *ārzi tañcās* (Urdu *ārzi*).
 conceal, *zdokcās*.
 conclude (finish), *tshār cākcās*; be concluded, *tshārcās*.
 conquer, *rgyālcās*.
 content, *norō*; see "good".
 cook, v. (in water), *skolcās*; bake bread, *shcocās*.
 corn (wheat), *krōh*.
 correct, adj., *thik'* (Hindi *thīk*); v. trans., *thik' bacās, thig bacās*.
 cost, *rīn*.
 cough, n., *khokhs*; v., *khokh-shās*.
 country, *yul, yulpo*; see "village".
 cow, *bā*.
 cry, v., *nūcās*.
 cup, *karē*.
 cut (cloth), *cātcās*; (hair), *brāqcās*; other things, *cāq-cās*; see "break".
 damage, n., *notpa*.
 dance, *stsēcās*.
 dark (light failing), *thūp*; become dark, *thūp chēcās*.
 day, *nimā, zhāq*; see "to-day", "to-morrow", "yesterday".
 deaf, *gūt*.
 dear (loved), *scēspa*; (not cheap), *nintsē*.
 deceive, *dūkha tañcās* (Hindi *dhōkhā*).
 deep, *khūmbū*.
 descend, *bāpshās*.
 descent, *thūrbāps*.
 desert, leave, *phāte tañcās*.
 desire, *rgoshās*; see "necessary".

- destroy, *shik'cās, phāna bacās* (Urdu *fānā*).
 devil, *drē(h)*.
 dew, *zīlpa*.
 die, *shicās*.
 dirt, *trima*.
 dirty, *nāqpo, trimacān, stsōqpo*.
 dispute, *tāñ*; v., *tāñ tañcās*.
 divide, *zgocās*.
 do, *bacās*.
 dog, *khī*; female do., *khimo*.
 door, *zgō*.
 down, *yoq, yoqtūk', thūr, thūrāk'*.
 draw, pull, *thēncās*; draw water, *phīncās, phicās*.
 dream, n., *nilām*; v., *nilām lltācās*.
 drink, *thūncās*.
 drop of water, *cañthī*.
 drug, *smān*.
 dry, adj., *skambo*; become dry, *skamshās*.
 dumb, *shkāndik'*.
 dust, *sa sūp*; dust in air, *tshūma*.
 duty, use *rgoshās*, be necessary, advisable, or word for "good".
 ear (part of body), *shnā*; (of corn), *snima*.
 early, *mōtāk*.
 earth, *sā*; land, *zhīñ*; see "field".
 east, *shārsa*.
 easy, *yañmo*.
 eat, *zacās*.
 egg, *thāl*.
 eight, *rgyāt*.
 eighteen, *cūggyāt*.
 eighty, *rgyacū*; eighty-one, *kyāqshik'*; eighty-two, *kyāqnyis, kyāqnyis*; eighty-three, *kyāqsām*; eighty-four, *kyāqzbzhī, kyāzbzhī*; eighty-five, *kyagā*; eighty-six, *kyarūk'*; eighty-seven, *kyābdān*; eighty-eight, *kyābgyāt*; eighty-nine, *kyārgū*.
 elbow, *krimokhs*.
 elephant, *llāñphoce*.
 eleven, *cākskhik'*.
 embrace, n., *skīnzhūks*; v., *shīnzhūks khyōncās*.
 equal, *dāñda*; equal to, i.e. of sufficient merit for, *tsoqspo*.
 error, *gālāt* (Urdu).
 everyone, *su sāq*; see "all"; everything, *cisāq*; everywhere, *ga māltsa*.
 expel, *phicās, phīncās*.
 explain, *ltsāpcās*.
 extinguished, be (fire), *mē(h), shicās*.
 eye, *mīk', mīk(h)*; eyelid, *mīkshpākhs*; eyelash, *mīkshūq*; eyebrow, *smīnma*; eyeball, *rgyālmo*.
 face, *rđon*.
 fade, *skamshās*; see "dry".
 fall, v., *hyaña chēcās, zgīrie chēcās*.
 false, *rzon, rzon jan* (man).
 family, *zānzos*.
 famine, *zānrkon*.
 far, *thāgrīns*.
 fast, n., *rozā* (Urdu); v., *rozā dūkcās* (i.e. sit).

- fast, adj., *khāsār*, also *bāncān* (runner).
 fat, *hālcān*.
 father, *āta*.
 fear, v., *zhikshās*.
 fever, *lūtpa*, *chāccā*.
 few, *khācīk*.
 field, *zhīn*.
 fifteen, *cogā*.
 fifty, *gapcū*; fifty-one, *gacik*; fifty-two, *ganyis*, *ganis*; fifty-three, *gasūm*; fifty-four, *gāzhbzhī*; fifty-five, *ganā*; fifty-six, *garūk*; fifty-seven, *gābdān*; fifty-eight, *gāb gyāt*; fifty-nine, *gārgū*.
 fight, n., *tañ*; v., *tañ tañcās*.
 fill, *skañcās*.
 finger, *zū(h)*.
 fire, *mē(h)*; fireplace (Hindī *cālhā*), *thāp*; v. (a gun), *tuāq tañcās*.
 fish, *niyā(h)*.
 fist, *māltūp*.
 five, *gā*.
 flea, *kishīk*.
 flour, *bāqphē*.
 flow (water), *dālēn dūkcās*, *dūlcās*.
 flower, *mēndūq*.
 fly, n., *pīshu*; v., *phārcās*.
 foot, *kañma*.
 for, for sake of, because of, *phāa*, *phārēs*, w. gen.
 forehead, *sprālbā*.
 forget, *rjētcās*.
 forgive, *māphi bacās* (Urdu *mā'āfi*).
 forgiveness, *māphi*.
 forty, *zhīp'cū*; forty-one, *zhāqshīk*; forty-two, *zhāgnis*, *zhāgnis*; forty-three, *zhāqsām*; forty-four, *zhāzhbzhī*; forty-five, *zhāñā*; forty-six, *zhārūk*; forty-seven, *zhābdān*; forty-eight, *zhābgyāt*; forty-nine, *zhārgū*.
 four, *zbzhī*.
 fourteen, *cūzbzhī*.
 Friday, *shūkār*, *jāma* (Panj. *shūkkār*, Urdu *jām'a*).
 friend, *rgākhān* (from *rgā*, love).
 frog, *zbālpa*.
 from, *kāna*, *na*.
 fruit, *phālu*.
 full, *skañse*; see "fill".
 garden, *bāq*.
 garment, *gāncā*, *gāncēk*.
 gather, *zāmcās*, *jāma bacās* (Urdu *jāmā*).
 ghi, *zhūt mār(h)*.
 gift, *inām* (Urdu *in'am*).
 girl, *bomō*.
 give, *tañcās*.
 glass, *shisha* (Urdu); see "mirror".
 go, *chācās*, *chēcās*; past, *soñ*; also *dūlcās*, *drūlcās*.
 goat, *rāskyēs*, *nor*; female do., *rābāq*.
 God, *Khūdā*, *Ālla* (when inflected form required *Khūdā* is used, not *Ālla*).
 gold, *sēr*.
 good, *rgyalba*, *llyaqmo* (*llyaqmo*,

- llyaqmo*), *noro*, *rgēla*, *rgela*, *rgyala*.
 grandfather (either side), *apo*.
 grandmother (either side), *api*.
 grandson (either side), *tshō*.
 grape, *rgān*.
 grass, *shīsoa*.
 graze, trans. and intrans., *tshocās*.
 great, *chō*, *chopo*, *chūpo* (c some-times cerebral).
 green, *shūnpo*.
 grind (corn, etc.), *thāqcās*.
 ground, n., *sā*, *zāmīn* (Urdu).
 gun, *tuāq*.
 hair, *ryēl*.
 hairy, *ryēlcān*.
 half, *phēñāñ*, *phēt*.
 hand, *lāqpa*.
 harlot, *lolimo*, *roqshkyēl*.
 he, *khō*.
 health, in good, *rgyala*; see "good".
 hear, *tshārcās*, *nyāncās*.
 heart, *shīn*.
 heat, n., *tshāt*; v., *strocās*.
 heavy, *scīñte*.
 heel, *shīnma*.
 hen, *biā*, *biāmo*.
 her (gen.), *khoi*; (acc.), *khō*, *khoa*.
 here, *dīr*, *diltēk*, *dyāe*, *dyāa*, *dika*.
 hill, *rī*.
 him, *khō*, *khoa*.
 hinder, *skilcās*.
 his, *khoi*.
 hit, *rdūncās*.
 horse, *stā*.
 hot, *tshāntē*.
 house, *khyāñma*.
 how, *gātsuga*; how much, many, *tsāmtsik*, *tsāmpa*, *tsām*.
 hungry, be, *lltokcās*.
 hunt, *llīns bacās*; thing hunted, *llīns*.
 huqqa, *cilim* (Urdu *cilām*).
 I, *ñā*.
 ibex, etc., skin, *sha(h)*.
 in, prepositional suffix, *-āñ*, *-ā*, *-nūk*.
 inhabitant, *dūkhān*, *dūkkhān* (sitter).
 inside, adv., *nāñños*, *nāñños* *lltik*.
 join, *zbrāqcās*, *thūtcās*.
 jump, v., *choñshas*, *choñspan cācās*.
 keep, *zhākcās*.
 kernel, *shītsū*.
 key, *kulik*.
 kill, *sātcās*.
 knee, *puksmo*; kneecap, *mēlon*.
 kneel, *pūgzgāñ dūkcās*.
 knife, *grī*.
 know how to, *nyāncās* w. ger. inf.
 knuckle, *tsiks*.
 labourer, *kāñkōl*.
 ladder, *kāska*.
 lamp, *sār*.
 land, *zhīn*.
 laugh, v., *rgotcās*.
 lazy, *dorde mētkhān*.
 leaf, *loma(h)*.
 leg (between hip and knee), *shāsna*; see "calf", "shin".

lift, <i>khārcās</i> , <i>thyagcās</i> .	Monday, <i>tsāndrāl</i> (Aryan word).
light, n., <i>ōt</i> ; adj. (not dark), <i>yañmo</i> .	monkey, <i>spērī</i> ; female do., <i>spërmo</i> .
lightning, <i>lōq</i> .	moon, <i>lzaimo</i> .
lip, <i>khālpāq</i> ; upper lip, <i>goñma</i> <i>khālpāq</i> ; lower lip, <i>yogma</i> <i>khālpāq</i> .	morning, <i>mōtūk</i> , <i>sñamo</i> .
little, a little, <i>ñiñtse</i> , <i>rzashik'</i> , <i>rzāspās</i> ; see "small".	mother, <i>āma</i> .
live (dwell), <i>dūkcās</i> ; (be alive), <i>soncās</i> .	mourn <i>mūcās</i> , <i>mātām bacās</i> (latter especially applied to mourning during Muharram).
living, <i>sonte</i> .	moustache, <i>sāmdāl</i> .
long, adj., <i>riñmo</i> .	mouth, <i>khālpāq</i> (also lip).
look, <i>llthācās</i> , <i>thōncās</i> .	much, <i>mañmo</i> ; how much, see "how".
lose, <i>skēlcās</i> ; be lost, <i>storcās</i> .	mud, <i>ldōq</i> ; for plastering, <i>qālāq</i> .
lota (brass vessel), <i>kārī</i> .	mulberry, <i>osē(h)</i> .
louse, <i>shik'</i> .	my, <i>ññī</i> .
love, n., <i>rgā</i> ; v., <i>rgalūks</i> <i>bacās</i> .	nail (of finger or toe), <i>sñmo</i> ; (of metal), <i>zēr</i> .
lower, <i>yogma</i> , <i>yogma</i> .	name, n., <i>miñ</i> .
lukewarm, <i>drāñmo</i> .	navel, <i>llīa</i> .
mad, <i>drēbyēr</i> .	near, <i>nimo</i> .
make, <i>bacās</i> .	necessary, be, <i>rgoshās</i> .
man, <i>mī</i> .	needle, <i>khāp</i> .
manure, <i>lāt</i> .	neigh, <i>boshās</i> (w. <i>shītā</i> , <i>štā</i> , as nom.).
many, see "much"; how many, see "how".	never, <i>mana</i> w. neg.
marriage, <i>bāqston</i> .	nine, <i>rgū</i> .
matter, affair, <i>spēra</i> , <i>spērēk'</i> , <i>tām</i> .	nineteen, <i>cūrūgū</i> .
me, <i>ñā</i> .	ninety, <i>rbūkcū</i> ; ninety-one, <i>koqshik'</i> ; ninety-two, <i>koqnīs</i> , <i>kognīs</i> ; ninety-three, <i>koq-sām</i> ; ninety-four, <i>koqzbzhī</i> , <i>kozbzhī</i> ; ninety-five, <i>kōbga</i> ; ninety-six, <i>korūk'</i> ; ninety-seven, <i>kōbāñā</i> ; ninety-eight, <i>kōbgyāt</i> ; ninety-nine, <i>kōrgū</i> .
micturate, <i>llcīn tañcās</i> , <i>phista</i> <i>tañcās</i> ; see "outside".	
middle (in the), w. gen. (i.e. between), <i>bār</i> , <i>shkil</i> ; adj., <i>bārpa</i> , <i>shkilpa</i> (i.e. middle one).	
milk, <i>āryān</i> .	
mirror, <i>āina</i> (Urdu <i>āina</i>).	

nipple, <i>pipī(h)</i> .	press, v. trans., <i>nāncās</i> .
no, not, <i>ma</i> , <i>mī</i> , w. neg. of verb; is or are not, <i>mēt</i> , <i>min</i> .	price, <i>rīn</i> , <i>rīnpo</i> .
noise, <i>skāt'</i> (voice).	property, <i>nōrzān</i> , <i>nōrzānpo</i> .
nose, <i>snāmtshūl</i> .	pull, <i>thēncās</i> .
now, <i>dāre</i> .	push, <i>phulcās</i> .
nowhere, <i>gārāñ</i> w. neg.	put on (clothes), to oneself, <i>goncās</i> ; to someone else, <i>skoncās</i> .
obtained, be, <i>thopcās</i> .	quickly, <i>lāgor</i> .
old, <i>apo</i> , <i>rgāskhān</i> , <i>chī mī</i> .	rain, <i>chārpa</i> ; v., <i>chārpa</i> <i>yoñcās</i> .
on, prep., <i>kā</i> .	ram, <i>phulāqs</i> .
one, <i>cik'</i> .	raw, <i>ma tshōskhān</i> (not well cooked or unripe).
ordinary, <i>chon</i> .	read, <i>sīlcās</i> .
our; thine and ours, <i>nātī</i> ; ours, not thine, <i>nācī</i> .	red, <i>mārpo</i> .
outside, adv., <i>zgō</i> , <i>phista</i> .	rejoice, <i>thātcās</i> .
pain, n., <i>zērmo</i> .	rejoicing, <i>thātpañ</i> .
pair, <i>zūn</i> .	relate, go <i>cūkcās</i> .
palm of hand, <i>liphāt</i> .	remain (metaphorical, be considered), <i>lūshās</i> .
pause, <i>thēm</i> <i>bacās</i> , <i>gyēr</i> <i>bacās</i> .	rice, <i>brās</i> .
pay, n., <i>lla(h)</i> , <i>tālāb</i> (Urdu).	ride, <i>zhōncās</i> ; cause to ride, <i>skyoncās</i> , <i>zhōn cūkcās</i> .
pear, <i>nyoñi</i> .	rind, <i>spīs</i> .
pen, <i>qālām</i> (Urdu).	ring, n., <i>sūrdāps</i> .
pepper (red), <i>nyērma</i> ; (black), <i>rilbū</i> .	ripe, <i>tshōskhān</i> .
permit, <i>cūkcās</i> , with root of other verb.	river, <i>rgyamtsō</i> .
perspiration, <i>shmāl</i> , <i>tshātpa</i> .	rope, <i>thakpa</i> .
pice, <i>pēñē(h)</i> .	rub, <i>skucās</i> .
place, n., <i>māltsha</i> ; v., <i>zhāqcās</i> .	run, <i>bañ tañcās</i> , <i>bañ khīrcās</i> ; run away, <i>shorcās</i> .
plant, v. trans. (of trees), <i>tsūkcās</i> .	rupee, <i>shmāl</i> , <i>kīrmo</i> , <i>dābāl</i> .
plaster (with mud), <i>qālāq</i> <i>bacās</i> .	saddle, <i>zgā</i> .
plough, n. (parts), <i>shōl</i> , <i>shōl</i> <i>da</i> ; v., <i>zhīñ shmācās</i> , <i>shmōs</i> <i>bacās</i> .	salt, <i>tshā</i> .
poplar, <i>zbyērpa</i> .	sand, <i>byēma</i> .
pray, <i>phyāq</i> <i>bacās</i> .	Saturday, <i>shīñshēr</i> (Aryan word).
prayer, <i>phyāq</i> .	say, <i>zērcās</i> .

- scratch, v., *brāpcās*.
 see, *llacās, thoñcas*.
 seed, *son*.
 self (myself, himself, etc.), *rāñ*.
 send, *kālcās*.
 sense, *hōsh* (Urdu).
 servant, *yogpo, naukār* (Urdu).
 serve, *khādmāt bacās*.
 service, *khādmāt* (Urdu).
 seven, *rdūn*.
 seventeen, *cūbdūn*.
 seventy, *rdāncu*; seventy-one, *tōncik'*; seventy-two, *tōnnyis*; seventy-three, *tōnsām*; seventy-four, *tōnzbzhī*, *tōzbzhī*; seventy-five, *tōngā*; seventy-six, *tōnrūk'*; seventy-seven, *tōbdūn*; seventy-eight, *tōnrgyāt*; seventy-nine, *tōnrgū*.
 sew, *tsēmčās*.
 she, *khō*.
 sheep, *lūk(h), lūāq(h)*.
 sheet, *tsādār* (Urdu *cādār*).
 shin, *shkāñ*.
 shop, *hāṭi* (Panj. *hāṭṭi*); shopman, *hāṭipa*.
 show, *stāncās*.
 shut, *cūkcās*; see "permit".
 silver, *shmul*.
 sin, *nyēspa*.
 sing, *llū tañcās*; singing, *llū*.
 sir (in address), *hāsa, zhū*.
 sister (older than person spoken of), *āche*; (younger than do.), *momō*.
 sit, *dākcās*.
 six, *trūk'*.
 sixteen, *cūrūk'*.
 sixty, *tūkū*; sixty-one, *rāqshik'*; sixty-two, *rāqnyis*; sixty-three, *rāqsām*; sixty-four, *rāzhhzhī*; sixty-five, *rāñā*; sixty-six, *rarūk'*; sixty-seven, *rābdūn*; sixty-eight, *rābgyāt*; sixty-nine, *rārgū*.
 sky, *nām*.
 sleep, v., *nyēlcās, nyit loqcās*.
 slip, *khāṭi, rgyēpcās*.
 slowly, *kālē*.
 small, *nintse, tshūntse*.
 smell, n., *trih*; v. intrans., *trihyoñcās*; v. trans., *snāmcās*.
 snake, *zbrāl*.
 soap, *sābūn* (Urdu *sābān*).
 sole of foot, *somās*.
 some, a little, *zāshik'*; several, *khācik'*; a good many, say twenty to fifty, *bāqciq'*; something, *cithōñ*; nothing, *cañ ma*.
 son, *būtshā, phrā*.
 sour, *skyurmo, skyurmō*.
 sow, n., *phāq*.
 sow, v., *tāpcās*; see "plant".
 speak, *zērcās*.
 spring, n., *chumik'* (water-eye).
 stand, *lañghās, lāshās*.
 star, *skārma*.
 steal, *skūcās*.
 step, *gomba*.
 stick, n., *bērkha*.
 stomach, *llōā*.
 stone, *rdōā*; fruit stone (as apricot), *yāqpa, pāqspa*.
 straitened, in difficulties, *shāñte*.
 stream, *grokpo*.

- strength, *dorde*.
 strip off (clothes), *gāncā phūtcās*.
 strong, *dordecān*.
 summit, *gō*.
 sun, *nima*; sunlight, *nima*.
 Sunday, *ādīt* (Aryan word).
 swallow, v., *shmitcās*.
 sweet, *nārmo, nārmō*.
 swine, *phāq*.
 tadpole, *zārū*.
 tail, *zhūgma*.
 take, *līncās, lēncās*; take away, *khērcās*.
 tank, *rziñ*.
 tax (land-tax), *bāp*.
 tea, *cā, cek*.
 ten, *shcū*.
 tent, *zbrā*.
 than, *wāsāñ*.
 that, *khō, eu*; plur., *khōñ, khōñtāñ, ewāñ*.
 then, *deñ wāgzla*; after that, *dē kāna*.
 there, *er, ēlīk', ēka*.
 they, *khōñ, khōñtāñ*.
 thief, *shkāñma*.
 thing, *nōr* (property); nothing, *cañ ma*.
 think, *sāmba bacās*.
 thirst, *skoms*.
 thirsty (be), *skomcās*.
 thirteen, *cūksām*.
 thirty, *sāmēu*; thirty-one, *soqshik'*; thirty-two, *soqnyis*; thirty-three, *soqnyis*; thirty-four, *soqzbzhī, sozbzhī*; thirty-five, *sogā*; thirty-six, *sozdrūk'*; thirty-seven, *sopdūn*; thirty-eight, *sopgyāt*; thirty-nine, *sorgū*.
 this, *dyū*; plur., *dyūñ*.
 thou, *khērāñ*; see "you".
 thousand, *stoñ*.
 thread, n., *skūtpa*.
 three, *sām*.
 throat, *gāñdrā*.
 throw, *phañcās*.
 thumb, *thēpo*.
 thunder, *brūk*; v., *brūk boshās*.
 Thursday, *brēspāt* (Aryan word).
 thus, *etsuga*.
 thy, *khērī*.
 time (as in four times, etc.), *tshēr*.
 to, suffix, *-la*, or use "near", "beside".
 to-day, *dirīñ*.
 toe, *thēpo*.
 to-morrow, *āskē*; day after to-morrow, *nāñs*; day after that, *zhāq zbzhī* (four days), and so on.
 tongue, *llcē(h)*.
 tooth, *so(h)*.
 tremble, *dārcās*.
 trouble, n., *nārpa, nāqspa, nāqs*.
 trousers, *dērma*.
 trunk (of tree), *dīm*.
 truth, *māntāqs*; speak truth, *māntāqs zērcās*.
 Tuesday, *āñgāri*.
 twelve, *cūgnis*.
 twenty, *nīshū, nyīshū*; twenty-one, *shīsāqshik'*; twenty-two, *shīsāqnyis, shīsāgnis*; twenty-three, *shīsāqsām*;

LOWER KANAURI

INTRODUCTION

Lower Kānauri is so called to distinguish it from the main Kānauri language, which may be called Standard Kānauri. Kānauri is spoken in the Satlaj Valley and sub-valleys for a distance of 100 miles measured along the river banks. It begins at a point 2 miles beyond Sārāhān, which is 18 miles from Rāmpūr and 90 miles from Simla, and extends to beyond mile 192 from Simla. It includes the whole Satlaj basin for that distance. Lower Kānauri is spoken on the north bank of the Satlaj for 12 miles, from mile 92 to mile 104. It is closely allied to the standard dialect, but differs from it in a number of particulars. It is one of the complex pronominalized Tibeto-Himalayan languages, and shows many signs of a Mūṇḍā substratum. The total number of Kānauri speakers is about 23,000, but there are no available figures for Lower Kānauri.

LITERATURE

About Lower Kānauri nothing has been written. I have written a Grammar of Standard Kānauri for the Zeitschrift der Morgenländischen Gesellschaft, vol. lxiii, pp. 661 ff., 1909, and a Kānauri-English, English-Kānauri vocabulary, which appeared as a monograph of the Royal Asiatic Society. For the relation of Kānauri to other languages Dr. Sten Konow's account in the *Linguistic Survey of India*, vol. iii, pt. i, should be consulted. Pāṇḍīt Tīkā Rām's Grammar and Vocabulary were published by the Asiatic Society of Bengal.

PRONUNCIATION

The pronunciation is much like that of the standard dialect, but is not so difficult for Europeans. The half

uttered *k* is much more like an ordinary *k*, though like all surd letters it is liable to become sonant before a sonant consonant.

Cerebral letters are found, but can hardly be said to be very common. *ḍ* is common owing to its occurring in the verb substantive *ḍūk*, etc.; *ṭ* and *ṇ* are much less common. I do not recall an example of *ṛ*. Cerebral *c* is sometimes heard as in *chū*, why, and *chog*, what. It is *c* pronounced far back against the hard palate.

r is always trilled.

n, *l* are as in English.

c like *ch* in "church", but unrounded and without aspiration.

A final surd stop consonant is sometimes aspirated, as *tōāth* for *tōāt*, bring out, imperat. of *toṇmu*; *dhāmkh*, good, for *dāmkh*. This aspiration is much commoner in the standard dialect.

The language likes two sonants and two surds to be together, hence sonants are changed to surds and surds to sonants. Cf. *riṇs*, sister, gen. *riṇzā*; *riṇbā*, for *riṇ-pā*, in the field; *gutpā*, for *gudpā*, to the hand; *yōkshiz āzh*, a reared goat, for *yōkshis āzh*.

Vowels.—*ā* is the long Italian vowel.

a the same, but short.

ā as *u* in "butter".

ā the sound of *a* in "around", French *e* in "je", German *e* in "gerade".

eu the same, but longer.

ō the same, but still longer, practically the German *ō*.

ē the English *e* in "then".

e a vowel between French *é* and *è*.

ē the same, but longer.

i the Italian *i*.

ī the same, but longer.

ī the English *i* in "fin", but narrower.

ō is the long narrow Italian *o*.

o the same, but shorter.

ō practically the English *o* in "long".

au nearly the same, but longer.

āu the same, but still longer.

ū is the long English *u* of "rule", but narrower.

u the same, but shorter.

ũ the *u* of "pull", but narrower, not so narrow as the two preceding.

ū is like German *ü*, but very short.

A vowel sometimes ends with the sharp jerk known as the "glottal stop" (see Introduction to Jūbbāl Dialects). This has been indicated by the sign ' after the letter, thus: *ka'*, thou; *dōā'*, near, beside; *shā'*, meat.

Some words are pronounced with a high tone, the voice falling slightly after the accent. Examples of words so pronounced are: *māg*, will not go; *rāñ* or *rāñkh*, high (as distinguished from *rāñ* or *rāñh*, horse, mare); *māz*, *māz*, bad, ill-looking.

In the following pages the same word sometimes appears in two or three slightly different forms. This is due to the fact that there are varieties of pronunciation which are worth preserving.

NOUN

Number.—There are two numbers, singular and plural; the dual is confined to pronouns and verbs.

Gender.—There is no grammatical gender.

Case.—The cases may be reduced to three—the nominative, genitive and agent. The genitive is almost invariably used before prepositions. The termination is *u* for the singular and *n* for the plural. The agent ends in *s* both singular and plural. It is used with all parts of transitive verbs instead of the nominative case. Sometimes the nominative case is used for it even with transitive verbs. With intransitive verbs the nominative case is always used.

PRONOUNS

Number.—The 1st and 2nd personal pronouns have three numbers—singular, dual and plural; the 1st person having an inclusive as well as an exclusive dual, the former including and the latter excluding the person spoken to. Thus, in saying to a servant "we shall lunch together to-day", if *kashū* were used it would mean that master and servant were to lunch together, but if *nisi* were used it would be merely informing the servant that a guest was to lunch with the master.

Relative.—There are no relative pronouns, the interrogative pronouns being used in place of them. The ending *-āñ* indicates the idea of "-ever", as in whatever, whoever; thus *chōgyāñ*, whatever.

VERB

Verb Substantive.—There are two bases, each with a present and a past. In Standard Kānauri the forms are (1st sing.) pres. *tog'* and *dūg'*, in Lower Kānauri *tādk* and *dūk*; the past forms are Standard Kānauri *tokeg'* and *dūeg'*, in Lower Kānauri *tōtkyidk* and *dūgik*. The *d* of the standard dialect becomes *ḍ* in Lower Kānauri.

Dual forms.—All tenses have special forms for the exclusive dual, which occurs in the 1st person only, and for the 2nd pers. dual. The inclusive dual uses the form of the 1st plur. The exclusive dual ends in *sin* and the 2nd dual in *c*, the 1st pers. pl. and 1st inclusive dual end in *nmin*. These endings are found alike in the future, the past, and (for the 2nd pers.) in the imperative.

The 3rd pers. pl. fut., which corresponds to the present in the verb substantive, ends in *sh*, an ending which is occasionally used for the 3rd sing. when it is desired to show respect.

There are really three separate tenses—the future, the imperative, and the past, and the endings are very similar. The following table will exhibit the resemblance:—

E

SINGULAR		DUAL	PLURAL
1st pers. fut.	-dk.	(incl.) -nmin. (excl.) -sin.	-nmin.
past	-dk.	-nmin. -sin.	-nmin.
2nd pers. fut.	-n.	-c.	-i.
imperat.	-	-c.	-i.
past	-n.	-c.	-i.
3rd pers. fut.	-d.		-sh.
past	-		-i.

The 2nd sing. imperat. and the 3rd sing. past have no suffix.

It will be seen that the endings differ only in the 3rd person.

The future adds -*adk*, etc., to the root, and the past -*gyidk*, *kyidk*, etc., but the actual endings are as above; it is only the letters inserted between the root and the ending that distinguish the future from the past. The endings are sometimes contracted; thus, the *dk* is contracted to *t* or *k*, as in *tət* for *tadk*, and in the 3rd sing. past the final letter is sometimes dropped, giving forms like *shūn* for *shūng*, died, *hēcī* for *hēcig*, became.

For the 3rd person the past has two other forms, one in -*mig* or -*mige*, which seems to be used with any kind of root, and the other in -*kē*, as *baukē*, went. This corresponds to the St. Kan. -*kyō* or -*gyō*.

It will be observed that the conjugation of verbs is remarkably regular. The chief difficulty is the insertion by some verbs of the letter *p*. See under Conjugation of Verbs.

Imperative.—There is an imperative in *rā*, as *hān rā*, beat, which seems to mean that immediate compliance is not expected. This is found also in the Standard dialect.

To indicate that an action is to be performed upon "you" or "me" the letter *c* is inserted between the root

of a verb and the endings. Thus, *tāc*, place me; imperat. *tā*; the infinitive being *tacimu*, to place me or you.

Of the two verbs for "give", *kēmu* and *ranmu*, the former is generally reserved for "give me" or "us" and "give you", and the latter for "give him" or "them"; this rule is not always strictly observed.

Negative.—With the imperative *tha* is used, and with other tenses *ma*, as *tha hān*, do not beat, *tha zā*, do not eat.

In the future the tense frequently undergoes contraction when negative, but the changes are not nearly so great as in the Cāmba dialect of Lāhūli. Examples will be seen in the verbal paradigms. Thus we have:—

tutpāt, I will come; *ma tutk*, I will not come.
tōnmin, we are; *maimin*, we are not.

Occasionally the imperative is contracted as *thāc*, *thāic*, *thāī*, do not become, from *hāc*, *hāic*, *hācī*.

Compound verbs.—For expressing necessity the infinitive, and for advisability the verbal noun are employed. See after the verbal paradigms.

Traces of the Tibetan causative made by prefixing *s* are found, as in the Standard dialect. Thus, we have *tānmū*, drink; *stānmū*, cause to drink, give to drink.

Sex is frequently distinguished by separate words. In the case of loan-words they sometimes conform to the masculine and feminine of the language from which the words are taken: dog, *kūī*; bitch, *kukrī*; cock, *kākrā*; hen, *kākrī*; bull, *dāmā*; cow, *hāzh*; he-goat, *āzh*, *āj*; she-goat, *bākhār*, *bākkār*.

There are a large number of loan-words from Hindi or Urdu. Some are taken without change, some are more or less disguised, but all, once they have been given a place in the language, are treated as regular Kānauri words. Examples:—

Verbs: *sōmzēāmu*, explain; Hindi, *sāmjhānā*: *bōñēāmu*,

make; H. *bānānā*: *ūḍēāmu*, make fly; H. *ūrānā*: *tsālēāmu*, graze; ? H. *cārānā*.

Nouns: *yhād*, remembrance; H. *yād*: *bōrshān*, year; H. *bārās*: *bāits*, *bhāets*, brother, sister; H. *bhāi*, brother; *nāmān*, name; H. *uām*: *pūshṭiñ*, back; Urdu, *pūshṭ*: *kharts*, expense; U. *khārch*.

Other words: *bārābāl*, always; U. *bārābār*, regular; *zāmī*, collection; U. *jāmā*: *bāira*, outside; U. *bāhīr*: *nēōra*, near; Panjabi, *nērē*.

Examples of those unaltered are; *kāl*, famine; *māl*, property; *zīn*, saddle; *mūlk*, country. Many other examples of loan-words might be adduced.

It is noticeable that a cerebral letter in the original word is sometimes changed, although Kānauri has cerebrals. Cf. *dihār*, day; Panjabi, *dihārā*: *nēōra*, near; P. *nērē*: *bādā*, very; H. *bārā*: *bōdī*, much, very, from Simla Hills *bōhrī*, is not an example, for the *r* in *bōhrī* is not cerebral. This change is not always made; cf. *ūḍēāmu*, make fly, from *urānā*, P. *ūḍānā*: *bōtān* tree, from *būtā*: in *pūshṭiñ*, back from *pūshṭ*, the *t* of the H. *pūth* has been introduced; cf. Skt. *prsthā*.

NOUNS

Masculine.

SINGULAR	PLURAL
Nom. <i>rāñ</i> , horse.	<i>rāñau</i> .
Gen. <i>rāñu</i> .	<i>rāñauñ</i> .
Dat. <i>rāñu z^an</i> .	<i>rāñauñtu</i> .
Abl. <i>rāñu dōäch</i> .	<i>rāñauñ dōäch</i> .
Agent <i>rāñs</i> .	<i>rāñaus</i> .
Nom. <i>azh. ajj</i> , goat.	<i>azhē</i> .
Gen. <i>azhu</i> .	<i>azhēñ</i> .
Dat. <i>azhu z^an</i> .	<i>azhēñtu</i> .
Abl. <i>azhu dōäch</i> .	<i>azhēñ dōäch</i> .
Agent <i>azhēs</i> .	<i>azhēs</i> .

Masculine.

SINGULAR	PLURAL
Nom. <i>kim</i> , house.	<i>kimē</i> .
Gen. <i>kimū</i> .	<i>kimēñ</i> .
Dat. <i>kibā</i> .	<i>kimēñtu</i> .
Abl. <i>kibāzh</i> .	<i>kimēñ pāzh</i> .
Nom. <i>pālā</i> , shepherd.	<i>pālā</i> .
Gen. <i>pālāñ</i> .	<i>pālāñ, pālāñtū</i> .
Dat. <i>pālāñtū</i> .	<i>pālāñtū</i> .
Abl. <i>pālāñ dōäch</i> .	<i>pālāñ dōäch</i> .
Agent <i>pālas</i> .	<i>pālas</i> .

Feminine.

Nom. <i>cimē</i> , daughter.	<i>cimē</i> .
Gen. <i>cimēū</i> .	<i>cimēñtu</i> .
Dat. <i>cimē p^an</i> .	<i>cimēñtu</i> .
Abl. <i>cimēū dōäch</i> .	<i>cimē dōäch</i> .
Agent <i>cimēs</i> .	<i>cimēs</i> .

riñs, sister, has gen. *riñzū*, abl. *riñzū dōäch*, etc.

PRONOUNS

1st Person.

Nom. <i>g^a</i> , <i>gū</i> , I.	<i>kishū</i> .
Gen. <i>añ</i> .	<i>kishūñ</i> .
Dat. <i>añ z^an</i> .	<i>kishūñ z^an</i> .
Abl. <i>añ dōäch</i> .	<i>kishūñ dōäch</i> .
Agent <i>g^a</i> .	<i>kishū</i> .

DUAL

Nom. <i>nisi</i> , he and I.	<i>kashū</i> , thou and I.
Gen. <i>nisiū</i> .	<i>kashūñ</i> .
Dat. <i>nisi p^an</i> .	<i>kashūñ z^an</i> .
Abl. <i>nisiū dōäch</i> .	<i>kashūñ dōäch</i> .
Agent <i>nisi</i> .	<i>kashū</i> .

2nd Person.

SINGULAR	DUAL	PLURAL
Nom. <i>kā</i> .	<i>kisi</i> .	<i>kī</i> .
Gen. <i>kan</i> .	<i>kisiū</i> .	<i>kin</i> .
Dat. <i>kan z^an</i> .	<i>kisiū p^an</i> .	<i>kin z^an</i> .
Abl. <i>kan dōäch</i> .	<i>kisiū dōäch</i> .	<i>kin dōäch</i> .
Agent <i>kā</i> .	<i>kisi</i> .	<i>kī</i> .

3rd Person.

SINGULAR	PLURAL
Nom. <i>nau</i> , <i>nō</i> , that, he, she.	<i>nōgau</i> .
Gen. <i>nōū</i> .	<i>nōgaun</i> .
Dat. <i>nō p^an̄</i> .	<i>nōgauntu</i> .
Abl. <i>nōū dōāch</i> .	<i>nōgaun dōāch</i> .
Agent <i>nōs</i> .	<i>nōgaus</i> .
Nom. <i>zhū</i> , this.	<i>zhugau</i> .
Gen. <i>zhū</i> .	<i>zhugaun</i> .
Dat. <i>zhū p^an̄</i> .	<i>zhugauntu</i> .
Abl. <i>zhū dōāch</i> .	<i>zhugaun dōāch</i> .
Agent <i>zhus</i> .	<i>zhugaus</i> .

hāt(t), who? has gen. *hāt(t)ū*, abl. *hāt(t)ū dōāch*, ag. *hāt(t)is*, nom. pl. *hāt*.

chōg is what? It is pronounced with cerebral *ch*.

chī mā, not anything, nothing; *chōgyān*, *chogyān*, *chāgyān*, whatever.

There are no relative pronouns in Lower Kānauri. The interrogative pronouns are used instead. The interrogative pronouns are used also for indefinite pronouns and in negative phrases like "no one", "nothing".

ānū, own, corresponds to the Hindi *āpnā*.

ADJECTIVES

Comparison is expressed by means of the word *āzh*, *ōzh*, *ōjh*; thus, *dhāmk*, good; *zhū āzh dhāmk*, better than this; *ts^ai āzh dhāmk*, better than all, best. This is the ablative ending *ch* in its full form.

The ending *-sk* indicates manner, as *nēsk*, like this; *hālisk*, like what? *tē* is how many? *teān*, as many; *nūa*, so many; *ts^ai*, all; *its^ab*, *gāto*, few. For *ānū*, own, see above.

ADVERBS

Time

<i>hōtsēi</i> , now.	<i>tōrō</i> , to-day.
<i>tērābē</i> , <i>tērbē</i> , when.	<i>nāb</i> , to-morrow.
<i>tērābēān</i> , whenever.	<i>rōmī</i> , day after to-morrow.

<i>pāi</i> , on the fourth day.	<i>mōē</i> , yesterday.
<i>ēi</i> , on the fifth day.	<i>rī</i> , day before yesterday.
<i>cēi</i> , on the sixth day.	<i>mīānē</i> , on the fourth day back.

Place

<i>zhūā</i> , <i>zhūā</i> , here.	<i>d^ar</i> , far.
<i>dūā</i> , <i>dhuā</i> , there.	<i>warko</i> , far.
<i>zhōāch</i> , hence.	<i>bāira</i> , outside.
<i>hām</i> , where.	

Other Adverbs

<i>chū</i> , why?	<i>hāzāu</i> , quickly.
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The *ch* in *chū* is cerebral.

THE CONJUGATION OF THE VERB

Infinitive.—The infinitive ends in *-mū* or *-mu*. The root is found by taking off this ending.

Imperative.—The imperative is the root. Some roots ending in a vowel or *n* add or substitute *t*: *ket*, give, from *kēmū*; *tsūt*, tie, from *tsūnmū*; *tōāt*, bring out, from *tōnmū*. Some roots in *-i* add *-ū*, as *niū*, remain from *nīmū*; *khīū*, look, from *khimū*.

Future.—The future is formed by adding *-ādk* to the root. Roots ending in *-ā* add *-ōdk*; as *zāōdk* from *zāmū*, eat; *sōmzēāōdk* from *sōmzēāmu*, cause to understand.

Some verbs whose roots end in a vowel insert *p* before the future ending; thus, *bāūmū*, go, *kēmū*, give, have *bāūpādk*, *kēpādk*.

Some with roots ending in *n* also insert *p*, changing the *n* to *t* or *d* and sometimes making slight vocalic changes, as: *tūnmū*, come; *tūtpādk*: *l^anmū*, speak; *l^adpādk*: *kānmū*, call, *kutpādk*; *rōshinmu*, get angry, *rōshitpādk*.

There is little difference in the pronunciation of *t* and *d* when followed by a surd letter in the same syllable.

Roots ending in *ci* drop the *i*, as *hācādk* from *hācimū*, become.

In *rānmā*, give, the *n* is erratic and generally becomes *n* in the future and other tenses.

bāumā, go, has a contracted future in addition to the other, *baudk*, *baun*, *bauk*, etc. This may have the sense of an immediate future, the uncontracted form referring to a time more remote.

Present Indicative and Imperfect.—The present indicative is formed by adding *ā* or *ō* to the root and conjugating with the present of the verb subst. *dūk*. The imperfect is similarly formed with the past of the verb subst. *dūgik*. Verbs which insert the *p* in the future insert it also in the present indicative and imperfect. They do not take *ō* before the verb substantive, but keep to *ā*: *tūnmā*, come, has *tūtpādūk*, etc. Roots ending in *ci* omit the *i*.

Occasionally the other verb substantive is used, as *lantādk*, I am doing; *bauktādk*, I am going; *bauktō*, he is going.

Past.—The past tense is formed by adding *gyidk*, *gidk*, *kyidk*, or *kidk* to the root. Verbs which insert *p* in the future take *kidk* as the past tense ending and drop the *p*, and those of them which have *t* or *d* before the *p* retain this letter though they drop the *p*: *bāukidk*, went, from *bāumā*; *rōshikidk*, got angry, from *rōshinmā*; *lādkidk*, spoke, from *lanmā*. The verb subst. *tādk* takes *kyidk*, *tōtkyidk*, I was. *shāmā*, slay, is an exception and retains the *p*, *shāpkidk*, I slew.

Other verbs have *gyidk* or *gidk*, *n* sometimes changing to *n* before the *g*. Exception, *dāmu*, happen, become; past, *dākidk*.

Some verbs have a contracted past—generally in addition to the ordinary past: *nīmā*, remain, *nīdk* and *nīgik*; *kēmā*, give, *kēdk* and *kēkidk*; *kārmā*, bring, *kārg* and *kārgidk*; *dēmā*, go, *dēdk*; *shīmu*, die, *shīēdk*.

Roots ending in *ci* retain the *i*, as *dakcigidk*, remained from *dakcimu*. *gidk* and *kidk* are generally pronounced with a slight *y* sound almost like *gyidk*, *kyidk*.

There is another very common form of the past which I have noticed only in the 3rd sing. and plur. It ends in *mig* and *mige*, thus: *tanmig*, he saw; *wēnmige*, he wasted; *thāsmig*, he heard; *āḍāmig*, he wasted; *ēmig*, he asked. Sometimes this is used along with one of the verbs subst. *shēnmik tō*, he sent, he has sent; *shēnmik tēsh*, they sent, they have sent, *g* being euphonicallly changed to *k* before the surd *t*. The form in *mig* is that of the Central Kanauri infinitive.

Participles.—Conjunctive participle made by repeating the root: *dāndān*, having fallen; *baubau*, having gone.

Verbs whose roots end in *n* sometimes omit the *n*, as *lālā*, having spoken, from *lanmā*; *kuku*, having called, from *kūnmā*; *tūnmā*, come, has *tuttu*. Roots in *ci* omit the *i*.

When the root has more than one syllable only the second is repeated, as *thuriri*, from *thurinmu*, run; *rōshishi*, having got angry, from *rōshinmu*.

Continuative or Frequentative.—The same with *ō* added to the root; *dānōdānō*, having kept on falling or fallen repeatedly; *hācō hācō*, having kept on becoming or become frequently; cf. Hindi *gīr gīrke*, *hō hōke*.

By adding *āsī* to the root we get the idea of while doing or upon doing a thing. The root takes the same form as for the future, verbs inserting *p* (*tp*, *dp*) for the future do so also here; *hānāsī*, while beating; *baupāsī*, while going; *tūtpāsī*, while coming.

Verbs with roots ending in *ā* take *ōsī*, *sōmzēāōsī*, while causing to understand, from *sōmzēāmā*.

dakcimu, remain, has *dakcisi*, and *gyāmig*, wish, has *gyausī*.

The agent is made by adding *zēā* or *tsēā* to the root. Verbs which insert *p* in the future take *tsēā*, as *kētsēā*, giver, about to give, from *kēmā*; *lātsēā*, from *lanmā*, speak; but *dēzēā*, goer, from *dēmā*; *sōmzēāzēā*, causer to understand, from *sōmzēāmā*; *khīzēā*, seer, from *khīmā*;

zāzēā, eater, from *zāmā*; *riñzēā*, sayer, from *riñmu*; *unzēā*, taker, from *unmā*; *hācimu*, become, and *dakcimu*, remain, have *hācizēā* and *dakcizēā*. *nīmū*, remain, and *dāmū*, happen, become, take *tsēā-nītsēā*, *dātsēā*.

Verbal Noun.—The verbal noun is the same in form as the root. Verbs whose roots end in a vowel add *m* to the root; thus, from *hāñmu*, beat, *lanmā*, do, *zāmū*, eat, we get the verbal nouns *hāñ*, *lāñ*, *zām*. The verbal noun is used with *gyāmig* to express advisability. See under compound verbs.

Passive.—The passive is not much used, but when required is formed by inserting *shi* after the root; thus, *yōñmu*, nourish; *yōñshimu* or *yōkshimu*, to be nourished; *phikēāmu*, to spit; *phikēāshimu*, to be spit out; *tsāmmu*, hold; *tsāmshimu*, to be held, to fight. This shows a reciprocal sense.

The passive or stative participle ends in *shis*. From the two verbs just mentioned the passive participles are *yōkshis*, *phikēāshis*. Verbs whose roots end in *sh* or *c* often receive a kind of middle sense and always have this participle; thus, *hācis*, from *hācimu*, become, and *tōshis*, from *tōshmū*, sit, *tōshis* meaning in the state of having sat, i.e. seated, and *hācis*, in the state of having become; cf. *ancis*, having risen; *chūkshis*, having met (intrans. with dative). This participle may be used for the past tense. It corresponds to the Hindi *mārā huā*, *baithā huā*.

VERB SUBSTANTIVE

Present.

SINGULAR	DUAL	PLURAL
1. <i>tād̥k</i> , <i>tād̥k</i> , I am.	1. <i>tōnmiñ</i> , thou and I are.	1. <i>tōnmiñ</i> , we are.
2. <i>tōñ</i> , thou art.	1. <i>tōsiñ</i> , he and I are.	2. <i>tōi</i> , you are.
3. <i>tau</i> , <i>tō</i> , he or she is.	2. <i>tōc</i> , you two are.	3. <i>tōsh</i> , they are.

Negative of the above

1. <i>maik</i> .	1. <i>maimīñ</i> , thou and I.	1. <i>maimīñ</i> .
2. <i>mañ</i> .	1. <i>maisiñ</i> , he and I.	2. <i>mañ</i> .
3. <i>maik</i> .	2. <i>maic</i> , you two.	3. <i>maish</i> .

Past.

1. <i>tōt-kyidk</i> , I was.	1. <i>tōt-kyinmiñ</i> .	1. <i>tōt-kyinmiñ</i> .
2. <i>-kyin</i> .	1. <i>-kyisiñ</i> .	2. <i>-kyi</i> .
3. <i>-k</i> .	2. <i>-kyic</i> .	3. <i>kyish</i> .

Negative

1. *māikyd̥k*.
2. *māikyin*, etc., regular.

There is another form of the verb substantive, as follows:—

Present.

1. <i>dūk</i> .	1. <i>dūmiñ</i> .	1. <i>dūmiñ</i> .
2. <i>dūñ</i> .	1. <i>dūsiñ</i> .	2. <i>dūi</i> .
3. <i>dū</i> .	2. <i>dūc</i> .	3. <i>dūsh</i> .

Past.

1. <i>dūgik</i> .	1. <i>dūginmiñ</i> .	1. <i>dūginmiñ</i> .
2. <i>dūgin</i> .	1. <i>dūgisiñ</i> .	2. <i>dūgi</i> .
3. <i>dūg</i> .	2. <i>dūgic</i> .	3. <i>dūgish</i> .

dānmū, fall

Future.

1. <i>dāñdk</i> .	1. <i>dāñmiñ</i> , thou and I.	1. <i>dāñmiñ</i> .
2. <i>dāññ</i> .	1. <i>dāñsiñ</i> , he and I.	2. <i>dāññ</i> .
3. <i>dāñd</i> .	2. <i>dāñc</i> , you two.	3. <i>dāñsh</i> .

Imperative

<i>dāñ</i> .	<i>dāñc</i> .	<i>dāñni</i> .
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Present indicative.

1. <i>dāñā-dūk</i> .	1. <i>dāñā-dūmiñ</i> .	1. <i>dāñā-dūmiñ</i> .
2. <i>-dūñ</i> .	1. <i>-dūsiñ</i> .	2. <i>-dūi</i> .
3. <i>-dū</i> .	2. <i>-dūc</i> .	3. <i>-dūsh</i> .

riñmā, say

Fut. <i>riñādk.</i>	Past, <i>riñgidk.</i>
Neg. <i>mā riñg.</i>	Part. <i>riñriñ, riñāsī.</i>
Pres. <i>riñōdūk.</i>	Agent, <i>riñzēā.</i>

lanmā, do

Fut. <i>lanādk.</i>	Past, <i>langidk.</i>
Neg. <i>mā lang.</i>	Part. <i>lanlan, lanāsī.</i>
Pres. <i>lanōdūk.</i>	Agent, <i>lanzēā.</i>

nēmā, know

Fut. <i>nēādk.</i>	Pres. <i>nēōdūk.</i>
Neg. <i>mā nēk.</i>	Past, <i>nēgidk.</i>

kārmā, bring

Fut. <i>kārādk.</i>	Past, <i>kārgidk, karg.</i>
Neg. <i>mā karg.</i>	Part. <i>kārkar, kārāsī.</i>
Pres. <i>kārōdūk.</i>	Agent, <i>kārzēā.</i>

kēmā, give

Fut. <i>kēpādk.</i>	Past, <i>kēkidk</i> or <i>kēdk.</i>
Neg. <i>mā kēik, mā kēk.</i>	Part. <i>kēkē, kēpāsī.</i>
Pres. <i>kēōdūk.</i>	Agent, <i>kētsēā.</i>
Imperf. <i>kēōdūgik.</i>	

baumā, go

Fut. *baupādk*, etc., regular, or as follows:—

1. <i>bau-dk.</i>	1. <i>-miñ.</i>	1. <i>-miñ.</i>
2. <i>-n.</i>	1. <i>-siñ.</i>	2. <i>-ī.</i>
3. <i>-k.</i>	2. <i>-c.</i>	3. <i>-sh.</i>
Neg. <i>māg</i> or <i>mā bauk,</i>	Past, <i>bāukidk.</i>	
<i>mā baun, mā bau,</i> etc.	Part. <i>baubau, baupāsī.</i>	
Pres. ind. <i>bāupādk.</i>	Agent, <i>bautsēā.</i>	
Imperf. <i>bāupādūgik.</i>		

phyōmā, take away

Fut. <i>phyōpādk.</i>	Past, <i>phyōkidk.</i>
Neg. <i>mā phyōg.</i>	Part. <i>phyōphyō, phyōpāsī.</i>
Pres. <i>phyōpādk.</i>	Agent, <i>phyōtsēā.</i>

gyāmū, wish

Pres. <i>gyāpādk.</i>	Agent, <i>gyātsēā.</i>
Part. <i>giausī,</i>	on wishing.

shūmū, slaughter, kill

Fut. <i>shūpādk.</i>	Pres. <i>shūpādk.</i>
Imperat. <i>shūpt,</i>	plur. <i>shubī.</i>

Past, *shūp-kidk*; 2nd sing. *-kin*; 3rd sing. *shūmik* or *shumiktō*; 1st plur. *shup-kinmiñ*; 2nd plur. *-kī*; 3rd plur. *shumige.*

shūñmū, become alive

Past, *shūñgidk.*

lānmū, speak

Fut. <i>lādpādk.</i>	Past, <i>lādkidk.</i>
Neg. <i>mā lādk.</i>	Part. <i>lālā, lātpāsī.</i>
Pres. <i>lādpādk.</i>	Agent, <i>lātsēā.</i>

tānmū, come

Fut. 1. <i>tūtp^a-tk</i> or <i>tutpā-tk.</i>	1. <i>-nmiñ.</i>	1. <i>-nmiñ.</i>
2. <i>-n.</i>	1. <i>-siñ.</i>	2. <i>-ī.</i>
3. <i>-d.</i>	2. <i>-c.</i>	3. <i>-sh.</i>

Neg. *mā tūtk* or *tutk*, etc.

Imperat. *zhār.* *zhiric* *zhirī.*

Neg. *tha zhar.*

Pres. ind. *tūtpādk.*

Imperf. *tūtpādūgik* or *tutpādūgik.*

Past 1. <i>tūt-kidk</i> or <i>tut-kidk.</i>	1. <i>-kinmiñ.</i>	1. <i>-kinmiñ.</i>
2. <i>-kin.</i>	1. <i>-kisiñ.</i>	2. <i>-kī.</i>
3. <i>-k.</i>	2. <i>-kic.</i>	3. <i>-kī.</i>

Part. *tuttū*, having come; *tutpāsī*, while coming.

Agent, *tutsēā.*

kūnmū, call

Fut. <i>kutpādk.</i>	Part. <i>kuku, kutpasī.</i>
Pres. <i>kutpādk.</i>	Agent, <i>kutsēā.</i>
Past, <i>kutkidk.</i>	

rōshīnmu, take a huff, be angry

Fut. *rōshītpādk*. Part. *rōshītpāsī*.
 Pres. *rōshītpādūk*. Agent, *rōshītsēā*.
 Past, *rōshītkidk*; 3rd sing.
rōshīdk; 3rd plur.
rōshīdkē.

dēmū, go

Fut. *dēādk*. Part. *dēpāsī*.
 Pres. *dēōdūk*. Agent, *dēzēā*.
 Past, *dēdk*; 2nd sing. *dēn*;
 3rd sing. *dēg* (the rest
 like *tatk*, I was).

dakeimū, remain

Fut. *dakeādk*. Part. *dakeisī*.
 Past, *dak-eigidk*; 2nd sing. Agent, *dakeizēā*.
eigin; 3rd sing. *eig*, etc.

ēmū, ask

Past, *ēgidk*; 3rd sing. *ēmig*; 3rd plur. *ēmige*.

dāmu, happen, become

Fut. *dāōdk*. Part. *dāda*, *dāōsī*.
 Pres. *dāōdūk*. Agent, *dātsēā*.
 Past, *dākidk*; 3rd sing.
dāk; 3rd plur. *dākē*.

sōmzēāmu, explain, cause to understand

Fut. *sōmzēāōdk*. Part. *sōmzēāōsī*.
 Pres. *sōmzēāōdūk*. Agent, *sōmzēāzēā*.
 Past, *sōmzēāgidk*.

tañmu, see

Past, *tañgidk*; 3rd sing. *tañmig*.

khīmu, see

Fut. *khīādk*. Past, *khīgidk*.
 Imperat. *khīā*. Part. *khīāsī*.
 Pres. *khīōdūk*. Agent, *khīzēā*.

thūrīnmu, run

Part. *thūriri*, having run.

grīnmū, be satisfied

Part. *grikgrī* (for *grīgrī*). Agent, *gristēā* (for *gritsēā*).

pōrēnmū, be obtained

Past, *pōridgidk*; 3rd sing. *pōridk*.

COMPOUND VERBS

Necessity is expressed by the infinitive with the verb substantive.

zāmū dāgidk, I had to eat; *zāmū dāk*, I have to eat.

hāñmu dūg, he had to beat; *hāñmu dū*, he has to beat.

There is also a peculiar form which is used for the 1st sing. in the past tense. It is the same as the verbal agent with *adk* substituted for *ēā*, thus: *zāzadk*, I had to eat; *bautsadk*, I had to go; *lanzadk*, I had to do; *tutsadk*, I had to come. The ordinary form mentioned above is also of course correct for the 1st sing. The sense of necessity is sometimes weak, and the expression in both forms often means only "it was my, his, etc., intention to do so and so", and sometimes it indicates little more than ordinary sequence of events, as *g^a mǎ dānzadk*, I was not going to fall, I should not have fallen. See above on Conditional Sentences.

Advisability is rendered by the verbal noun with *gyāmig*, from *gyāmu*, wish; *gyāmig* literally means "wished". The same form is used in Central Kānāuri, where, however, the form is an infinitive. When *gyāmig* governs a verb the verb appears ordinarily in its root form.

tī tūñ gyāmig, it is advisable to drink water.

nōu hāñ gyāmig, him to beat is advisable (one should beat him).

khāē zām gyāmig, one should eat bread.

añ baup^añ rigra gyāmig, my father-to servants are advisable (my father wants servants).

romi' ānzān shām kūli gyāmig, the-day-after-to-morrow
me-to three *qulis* (coolies) are-advisable (I want
three coolies the day after to-morrow).

cōri mā lan gyāmig, theft not to-do is-advisable, one
should not steal.

Sometimes for *gyāmig* we find *gyāts*, which ordinarily
means desirous.

nāb tūn gyāts, to-morrow to-come is-advisable (one
ought to come to-morrow).

NUMERALS

- | | |
|------------------------|-------------------------------------|
| 1. <i>idd</i> . | 33. <i>nizā sōrām</i> . |
| 2. <i>nish</i> . | 40. <i>nish nizā'</i> . |
| 3. <i>shāmm</i> . | 49. <i>nish nizā zgūi</i> . |
| 4. <i>pū</i> . | 50. <i>nish nizā sāi</i> . |
| 5. <i>nā</i> . | 56. <i>nish nizā sōrāk</i> . |
| 6. <i>ṭugg</i> . | 60. <i>shām nizā</i> . |
| 7. <i>stish</i> . | 64. <i>shām nizā pū</i> . |
| 8. <i>rāi</i> . | 70. <i>shām nizā sāi</i> . |
| 9. <i>zgūi</i> . | 79. <i>shām nizā sōzgūi</i> . |
| 10. <i>sāi</i> . | 80. <i>pū nizā</i> . |
| 11. <i>sīd</i> . | 87. <i>pū nizā stish</i> . |
| 12. <i>s'nish</i> . | 90. <i>pū nizā sāi</i> . |
| 13. <i>sōrām</i> . | 98. <i>pū nizā sōrai</i> . |
| 14. <i>sōpū</i> . | 100. <i>rā</i> . |
| 15. <i>sōnā</i> . | 200. <i>nirā'</i> . |
| 16. <i>sōrāk</i> . | 300. <i>shāmrā'</i> . |
| 17. <i>sōstish</i> . | 400. <i>pūrā'</i> . |
| 18. <i>sōrai</i> . | 500. <i>nārā'</i> . |
| 19. <i>sōzgūi</i> . | 600. <i>ṭugrā</i> . |
| 20. <i>nizā'</i> . | 700. <i>stishrā'</i> . |
| 21. <i>nizā idd</i> . | 800. <i>rairā'</i> . |
| 22. <i>nizā nish</i> . | 900. <i>zgūrā'</i> . |
| 30. <i>nizā sāi</i> . | 579. <i>nārā shām nizā sōzgūi</i> . |

It will be seen from the above that the numbers are
very regular.

PREPOSITIONS

(Nearly all govern the genitive.)

- | | |
|--|--|
| <i>nūm</i> , <i>nūms</i> , after, behind | <i>den</i> , upon (gen.). |
| (gen.). | <i>-pān</i> , <i>-pā</i> , <i>-p</i> , <i>bā</i> , <i>-zān</i> , to, in, |
| <i>ōm</i> , <i>ōms</i> , before, in front of | etc. (gen.). |
| (gen.). | <i>dōā</i> , near, with (gen.). |
| <i>nēōrā</i> , near (gen.). | <i>dōāch</i> (compounded of <i>dōā</i> |
| <i>stān</i> , up to. | and <i>ch</i> , from), from (gen.). |
| <i>zā</i> , up to, as far as. | <i>chān</i> , under (gen.). |
| <i>tāiē</i> , for sake of, on account | <i>rān</i> , along with (gen.). |
| of, because of (gen.). | |

CONDITIONAL SENTENCES

The protasis is the root of the verb with the conditional
particle *mā*; the apodosis varies according to the sense.
For the past conditional apodosis the form of the verb
expressing necessity is generally used. Examples:—

ka tūnma gū kanzān paisā kēpādk, thou come-if,
I thee-to *paisa* will give (if you come I will give
you a pice).

ka zhū kāmān lānma gū paisa rānādk, if you do this
work I will give (someone else) a pice.

ka zhū kāmān chīmā lānma gū paisa mā kek, thou this
work nothing do-if (i.e. if you do not do this work)
I will not give you a pice. *chīma*, something-not,
corresponds to Hindi *kūch nāhī*.

ka tūnmā gū kanzān paisa kētsādk or *kēmu dūgidk*, if
you had come I should have given you a pice.
The apodosis might be *nō paisa kēmū dūg*, he
would have given a *paisa*. See next paragraph.

THE PRODIGAL SON

idd mīū nish chanē dū: zigits chanēs āno
 one man-of two sons are: little son own
 baup^{an} l^{an}mig, "kan māl chōgyān ān
 father-to said, "thy property-of whatever my
 hīsāū tutp^{ad} ānz^{an} ket." Dōs ānō māl
 part will-come me-to give." He own property
 kānmig. its^b diharē nūm zikē chanēs ts^{ai}
 divided. Few days after little son all
 ip^{an}ī zāmī lānmig, d^{ar} warkō bauke: dhūā
 one-to together made, far far went: there
 aṇentū māl mās kāmān lānlān ts^{ai}
 own property evil work having-done all
 wēnmigē: kharts spyūkshis dō mālkau kāl
 wasted: expense wasted that country-in famine
 bauktō, gātā hēcig. dō mālko idd nīzēū
 went, small became. That country-of one dweller
 dōā bauktō, dōs ānū rimēn-p^a suṅgrā rōānmū
 near went, he own fields-to pigs to-graze
 shēnmiktō: dōs gyāpādū suṅgrāū phikēāshīzau
 sent: he wishing-is pigs-of left
 shētō zāz^a ghriṇmū gyāts t^{et}k, hātisī
 husks having-eaten satisfied-to-be wishful was, anyone
 nōp^{an} mā rānōdūgē: tērābēān yhād dēg
 him-to not giving-was: whenever remembrance went
 dōp^a lōnmig "ān bōnū dōā tē rigrā
 him-to said "my father near how-many servants
 ts^{sh} nōgōs grik stān khāē zaush, gū
 are they being-satisfied up-to bread will-eat, I

zhōā' ōnōn shīēdk: gū āncis ān baū dōā'
 here hungry died: I having-risen my father near
 baupād^k nōp lēdpād^k 'hē ān baū, kan
 will-go him-to will-say 'O my father, thy
 Pārmēshūrū gūnā lant^{adk}, kan chan nīmū
 God-of sin doing-am-I, thy son to remain
 lāik mā dakeigidk, ka idd ānz^{an} rigrā tēc'."
 worthy not I-became, thou one me-to servant place-me'."
 nō wārkō t^{et} nō baus nōp^{an} tainmig nōs
 he far was his father him-to saw, he
 thāriri ānō raip^a tsummig. Chanēs āno
 having-run own neck-to held. Son own
 baup^{an} l^{an}mig: "hē ān baū kan Pārmēshūrū
 father-to said: "O my father, thy God-of
 gūnā lant^{adk} kan chan nīmū lāik mā
 sin doing-am-I thy son to-be worthy not
 dakeigidk." Baus rigrantū l^{an}mig "ts^{ai} ōzh
 I-became." Father servants-to said "all than
 dhāmk gas karī zhup^{an} skaī, gutp^a pratsō
 good garment bring him-to put-on, hand-to finger-of
 kānnits ranī, bānō shpaunō ranī, yōkshiz āzh
 ring give, foot-in shoe give, fat goat
 karī shubī, zāz^a khūsī hēcimig, chū zhu
 bring kill, having-eaten happy to-be, why this
 ān chan shīshī t^{et} hōtsē shūn,
 my son having-died was, now became-alive,
 bibī t^{et} hōtsē pōridk". nauū tēg
 having-gone was now was obtained". His big
 atē rinb^a t^{et} kimū nēōrā tutpāsī
 big-brother field-in was house near on-coming
 gāz bāzu wāz thasmig: idd rigrāp^{an}
 singing playing-of sound heard: one servant-to

kuku emig "chög dāda?" nös
 having-called asked, "what having-happened?" he
ring kan bhāets tutk, kan baus yökshiz
 said "thy little-brother came, thy father fat
āzh shūmig nauū tāiē dhāmk rāzī khūsī
 goat killed that on-account-of good well happy
chūkshis". No *rōshīshī kubō bō māg:*
 met". He having-got-angry house-in go will-not-go:
nōu bauū bāira baubau sōmzēaudū: nös
 his father out having-gone explaining is: he
ānū bau lanmig "khū hōtsē nūā bōrshān
 own father-to said, "Look now so-many years
kan palē langyīdk kā tērbē bākhārū mātis mā
 thy service I-did thou ever goat's kid not
kekin gū ān kōndēā rān khūsī lanēdk, hōtsē
 gavest I my friends with happiness will-make, now
kan chan tutu nös kan mālā ādēāmig
 thy son having-come he thy property made-fly
ka nauū tāiē yökshiz āzh shupkin."
 thou him on-account-of fat goat killedst."
ānū baus lanmig "hē chan kā tē bārābāl
 Own father said, "O son thou then regularly
ān rān tōn, chēgyān ān tō kan tō, khūsī
 me with art, whatever mine is thine is, happiness
lanmig khūsī hācīmig dhāmk tēt (or langyāmig
 to-do happy to-become good was (to-do fitting
 and *hācis gyāmig), chū kan zhu bāz shīshī*
 become fitting), why thy this brother having-died
tēt hōtsē shūng, bībī tēt, hōtsē pōrīdk."
 was now lived, having gone was now met."

For notes see after the following sentences.

SENTENCES

1. *Kan nāmān chög dūn?* Thy name what is?
2. *Zhū rānā tē bōrshān bauktō?* This horse-of how-many years went? (How old?)
3. *Zhōāch Kāshmir zā tē wārkh tōttō?* Here-from Kashmir to how-much far is?
4. *Kan bauū (baunu) kimē (kibā) tē chanē dū?* Thy father's house-in how-many sons are?
5. *Gā tōrō bādō wārkhōzh winin tīrāk.* I to-day very far-from walking came.
6. *Ān bauū-tsēō chanēn dōr zhū rinzū chanī hācī.* My uncle-of son with his sister's marriage became.
7. *Ān kibā chög rānu zīn tō.* My house-in white horse's saddle is.
8. *Naū pūshīnō zīn tsūt.* His back-on saddle tie.
9. *Gā naū chānū bādō hāngidk.* I his son-to much beat.
10. *Nō dōkhānū den lanē zē tsālēaudūsh.* He hill on cows, goats grazing is.
11. *Nō bōtānū chān rānū dēn shōkshīs.* He tree under horse on riding is.
12. *Nauū bāz ānū rinzōjh tēg tau.* His brother own sister than big is.
13. *Nōū maulān nish rūpēdz pō paulī tau.* Its price two rupees four two-annas is.
14. *Ān bāū zikits kibā nūād.* My father little house-in remains (lives).
15. *Nōpān nō rūpē rān.* Him-to those rupees give.
16. *Nō rūpē nōu dōāch ānn.* Those rupees him from take.
17. *Nōpān zān hānōhānō būshīs tsūtsū tāō.* Him-to to having-continued-beating rope-with having-bound keep.
18. *Khūā ōjh tī tōāth.* Well from water draw (sing.).
19. *Ān ōms pāī.* My before walk.
20. *Hātu chan kan nūms tūtpādū?* Whose son thy behind comes?

21. *Ka hātū dōāch mōlān ungin?* Thou whom from (with) price tookest?

22. *Dēshānū sāūkārū dōāch.* Village of banker from.

NOTES

Prodigal Son.—*chāne dū* for *dūsh*. There is not much distinction between 3rd sing. and 3rd plur. in the verb. *ket*, give to me (or you). *rānmu* means give to a third person. *īpānī*, from *idd pān*, into one (place). *bauktō*, contracted from *baug*, went, and *tō*, is. *gātā hācig*, small became, i.e. became hard up. *shēnmiktō* from *shēnmig*, sent, *tō*, is. *phikēāshīzau*, lit. what is spit out, gen. of pass. part. *phikēāshis*, from *phikēāmu*, spit. *hātisī*, lit. who? used for "anyone". *tāc*, place me, *c* is "me", inf. *tācimu*, place me. *guḍ-pā* for *guḍ-pān*, to the hand. *hācimig*, the form of infinitive found in the Standard dialect. *yōkshiz*, pass. part. from *yōnmu*, rear, nourish. *yōkshiz* for *yōkshis*, which is for *yōnshis*. *rīnbā* for *rīn-pā*, to or in the field. *dādā*, conj. part., having happened, for past tense. *nōs māl ādēāmig*, he made fly thy property, "he" used for "who", demonstrative for relative.

Sentences.—1, *dūn* for *dū*. 4, *dū* for *dūsh*. 5, *bādō*, from Hindi *bārā*, with dental letter for cerebral or from Kōcī *bōrī*, *bōhī*, very. *wārkhōzh*, *zh* or *ch* means "from". 10, *tsālēaudūsh*, from *tsālēāmu*, perhaps from Hindi *cārānā*, graze. 12, *rīnzōjh*, *jh* for *zh* or *ch*, the ablative ending "from" to express comparison. The same ending appears in *khūā ōjh*, from the well, in sentence 18. 15, *rān*, give to a third person, contrast with *ket* (above), give to me or you. 18, *tōāth*, imperat. of *tōnmu*, bring out. 19, *pāi*, imperat. of *pamu*, walk.

VOCABULARY

Many words used in Lower Kānaurī are loan-words from Kōcī and Hindi. The commonest are marked † below.

above, <i>den</i> , w. gen.	bed, <i>māzau</i> .†
advisable, <i>gyāmig</i> , w. verbal noun; see "wish".	before, <i>ōm</i> , <i>ōms</i> , w. gen.
after, <i>nūm</i> , <i>nūms</i> , w. gen.	behind, <i>nūm</i> , <i>nūms</i> , w. gen.
alive, become, <i>shūnmā</i> .	beside, <i>dōā</i> , <i>nēōrā</i> .
all, <i>tsāi</i> .	big, <i>tēg</i> .
along with, <i>rañ</i> , w. gen.	bind, <i>tsūnmu</i> .
always, <i>bārābāl</i> .†	bitch, <i>kukrī</i> .†
am, <i>tādk</i> , <i>tātk</i> , <i>dūk</i> ; see grammar.	blunt, <i>ma rask</i> .
angry, become, <i>rokshinmu</i> , <i>rōshinmu</i> .†	body, <i>dēān</i> .
anna (two) bit, <i>paulī</i> †; cf. Panjabi <i>paulī</i> , four annas.	book, <i>kātāb</i> .†
anything, <i>chī</i> .	boy, <i>chāñ</i> .
arise, <i>āncimu</i> ; arise up, <i>den āncimu</i> .	bring, <i>kārmū</i> .
arrive, <i>bōnmū</i> .	broad, <i>khāē</i> .
ask, <i>ēmū</i> .	brother, older than person spoken of, <i>atē</i> ; younger than person spoken of, <i>bāits</i> , <i>bhāets</i> †; see "sister".
ass, <i>phōts</i> .	buffalo, <i>maīsh</i> .†
back, n., <i>pūshṭīñ</i> , <i>pōshṭīñ</i> .†	bull, <i>dāmā</i> ; bullock, <i>rād</i> .
bad, <i>māz</i> , <i>māz</i> .	butter, <i>mār</i> ; buttermilk, <i>bōt</i> .
banker, <i>sāūkār</i> .†	call, <i>kūnmū</i> .
bear, n., <i>hom</i> .	camel, <i>ūṭ</i> .†
be; see "am", "become".	cat (male), <i>pīushṭ</i> ; (female), <i>pīushī</i> .
beat, <i>hānmū</i> .	clean, <i>dēwāsh</i> .
beautiful, <i>dām(h)</i> , <i>dhām(h)</i> ; see "good".	clever, <i>hūshār</i> .†
because, <i>tāiē</i> , w. gen.	cock, <i>kūkra</i> .†
become, <i>hācimu</i> , <i>dāmū</i> ; see "happen".	cold, <i>lisk</i> .
	come, <i>tōnmu</i> .
	country, <i>mūlk</i> .†
	cow, <i>hāzh</i> ; collective plur. <i>lanē</i> .

daughter, <i>cimē</i> .	flee, <i>bāumū</i> .
day, daytime, <i>lāi</i> ; by day, <i>lāi</i> ;	foot, <i>bañ</i> .
a day, <i>dihār†</i> ; see "to-day",	for, <i>tāiē</i> , w. gen.
"to-morrow".	forty, <i>niṣh nīzā'</i> .
die, <i>shimū</i> .	four, <i>pū</i> ; four hundred, <i>pū rā</i> .
distant, <i>warkō</i> , <i>d²r.†</i>	fourteen, <i>sōpū</i> .
divide, <i>kañmu</i> .	fox, <i>shīāl.†</i>
do, <i>lānmu</i> .	from, <i>dōāch</i> .
dog, <i>kūi</i> (pronounced <i>kwee</i>);	(in) front of, <i>ōm</i> , <i>ōms</i> , w. gen.
see "bitch".	fruit, <i>shū</i> , <i>shō</i> .
drink, <i>tāñmu</i> ; cause to drink,	garment, <i>gas</i> , gen. <i>gazū</i> .
<i>stāñmu</i> .	ghi, <i>mār</i> .
dwelt, <i>nīmū</i> , <i>tōshmu</i> .	give (to me or you), <i>kēmū</i> ; (to
ear, <i>kāññ.†</i>	him or them), <i>rāñmū</i> .
eat, <i>zāmū</i> ; give to eat, <i>khāē</i>	go, <i>dēmū</i> , <i>baumū</i> .
<i>rāñmū</i> .	goat (he-goat), <i>āzh</i> , <i>ājj</i> ; (she-
egg, <i>lic</i> .	goat), <i>bākkār</i> , <i>bākhār†</i> ; col-
eight, <i>rāl</i> ; eight hundred, <i>rairā'</i> .	lective plur., <i>zē</i> .
eighteen, <i>sōrañ</i> .	good, <i>dām̄k(h)</i> , <i>dhām̄k(h)</i> ,
eighty, <i>pū nīzā'</i> .	<i>dēwāsh</i> .
eject, <i>tōnmū</i> .	graze, <i>rōāñmu</i> .
elephant, <i>hathī.†</i>	hair, <i>krā</i> .
eleven, <i>sīd</i> .	happen, <i>dāmū</i> ; see "become".
explain, <i>sōmzēāmū.†</i>	happiness, <i>khāsī.†</i>
eye, <i>mīñ</i> .	happy, <i>khāsī.†</i>
face, <i>stāñ</i> .	hand, <i>gud</i> .
fall, <i>q²nmū</i> .	he, <i>nō</i> , <i>nau</i> .
famine, <i>kāl.†</i>	head, <i>bāl.†</i>
far, <i>warkō</i> , <i>d²r.†</i> ; as far as,	healthy, <i>rāzī.†</i>
<i>stāñ</i> , <i>zā</i> .	hear, <i>thāsmu</i> .
father, <i>bāo.†</i>	hen, <i>kūkri</i> ; see "cock".†
few, <i>gāṭō</i> , <i>its²b</i> .	hence, <i>zhōāch</i> .
field, <i>riñ</i> , <i>rim</i> .	her, <i>nōñ</i> .
fifteen, <i>soñā</i> .	here, <i>zhōā'</i> , <i>zhōā'</i> .
fifty, <i>niṣh nīzā sāl</i> .	high, <i>rāñkh</i> .
fight, <i>tsūmshimu</i> ; see "hold".	hill, <i>dōkhāñ.†</i>
finger, <i>prats</i> .	his, <i>nōñ</i> .
fish, <i>matshī.†</i>	hold, <i>tsūmmū</i> ; see "fight".
five, <i>nā</i> ; five hundred, <i>nārā'</i> .	horse, <i>rāñ(h)</i> .

hot, <i>zhōg</i> .	necessary, verb subst. with
house, <i>kim</i> .	infin.
huff, take a, <i>rokshinmu,†</i>	neck, <i>rāñ</i> .
<i>rōshinmu</i> .	night, <i>shupā</i> .
hundred, <i>rā</i> .	nine, <i>zgūi</i> ; nine hundred,
hungry, <i>ōññ</i> .	<i>zgūrā'</i> .
husband, <i>dāts</i> .	nineteen, <i>sōzgūi</i> .
husks, <i>shēṭo</i> .	ninety, <i>pū nīzā' sāl</i> .
I, <i>gū</i> , <i>g²</i> .	no, not, <i>ma</i> , w. imp. <i>tha</i> .
if, <i>-ma</i> .	nose, <i>stākūts</i> .
ignorant, <i>lāṭā</i> .	nothing, <i>chī ma</i> .
iron, <i>rāñ</i> .	now, <i>hōtsēi</i> .
jungle, <i>dzāñgāl.†</i>	obtained, be, <i>pōrēñmu,† chāk-</i>
keep, <i>tāmū</i> .	<i>shīmu</i> ; see "meet".
kill, <i>shumū</i> .	oil, <i>tēlāñ.†</i>
kite, <i>dāñshūrā</i> .	one, <i>idd</i> .
know, <i>nēmū</i> .	ought, <i>gyāmig</i> ; w. verbal noun.
lazy, <i>māz</i> , <i>māz</i> .	our (thine and mine), <i>kashū</i> ;
learn, <i>hūshimu</i> .	(his and mine), <i>nīsū</i> ; our,
leopard, <i>thār</i> .	plur., <i>kishū</i> .
little, <i>zīgits</i> , <i>dzīgits</i> , <i>gāṭō</i> , <i>zikē</i> ;	outside, <i>bāira.†</i>
a little, <i>dāk²ts</i> , <i>dāmri</i> , <i>thōra.†</i>	own, <i>āñū</i> .
live (dwell), <i>nīmū</i> , <i>tōshmu</i> ;	part, <i>hīsāñ.†</i>
(be alive), <i>shūñmū</i> .	pen, <i>kālām.†</i>
load, <i>bārāñ.†</i>	piece, <i>paīsā.†</i>
look, <i>khīmū</i> , <i>tañmu</i> .	pig, <i>suñra.†</i>
man, <i>mī</i> , <i>chūāñmī</i> .	place, v. tr., <i>tāmū</i> .
maize, <i>zūār</i> (Hindi <i>jāār</i> ,	plain, <i>sōlqā</i> .
millet).†	price, <i>maulāñ.†</i>
make, <i>bōñēāmū,† lanmū</i> .	proper, <i>gyāmig</i> .
mare, <i>rāñ(h)</i> .	property, <i>māl.†</i>
meat, <i>shā'</i> .	put, <i>tāmū</i> ; put on (clothes),
meet, <i>chūkshimu</i> .	<i>skāmū</i> ; put out, <i>tōnmū</i> .
milk, <i>kherāñ</i> .	quickly, <i>hāzāñ</i> .
mother, <i>āo.†</i>	rain, <i>lagdo</i> .
moon, <i>gōlsāñ</i> .	read, <i>pōrismu.†</i>
much, <i>bōdī†</i> ; see "very".	rear, v. tr., <i>yōñmū</i> .
name, <i>nāmāñ.†</i>	recognize, <i>shēsnu</i> .
near, <i>nēōrā.†</i>	remain, <i>dakcimu</i> .

remembrance, <i>yhād</i> .†	sound, <i>wāz</i> .†
ride, <i>shōkshimu</i> .	speak, <i>riñmu</i> , <i>lñmu</i> .
river, <i>sōmūdṛāñ</i> †; see "stream".	spit, <i>phikēāmu</i> .
ring, <i>kañmits</i> .	star, <i>kar</i> .
rise, <i>āncimu</i> ; rise up, <i>den āncimu</i> .	stomach, <i>pētāñ</i> .†
run, <i>thārinmu</i> ; run away, <i>baumū</i> .	storm, <i>lāñ</i> (different from <i>lañ</i> , wind).
rupee, <i>rupēā</i> .†	stream, <i>gādāñ</i> †; see "river".
saddle, <i>zin</i> .†	sun, <i>win</i> ; sunshine, <i>win</i> .
(for) sake of, <i>tāñ</i> .	sweet, <i>thīg</i> .
satisfied, be, <i>griñmu</i> .	take, <i>ñnmū</i> ; take away, <i>phyōmū</i> .
say, <i>lñmu</i> , <i>riñmu</i> .	ten, <i>sāl</i> .
see, <i>tañmu</i> , <i>khīmū</i> .	than, <i>āzh</i> , <i>ōzh</i> , <i>ōjh</i> .
seed, <i>bīāñ</i> .†	that, pron., <i>nō</i> , <i>nau</i> .
seven, <i>stish</i> ; seven hundred, <i>stish rā</i> .	then, <i>dūā</i> , <i>dhūā</i> .
seventeen, <i>sōstish</i> .	they, <i>nōgau</i> .
seventy, <i>shūm nīzā sāl</i> .	thief, <i>cōra</i> .†
sharp, <i>rask</i> .	thirteen, <i>sōrūm</i> .
servant, <i>rigṛā</i> .	thirty, <i>nīzā sāl</i> .
service, <i>palē</i> .	this, <i>zhū</i> .
she, <i>nō</i> , <i>nau</i> .	thou, <i>ka</i> '.
sheep, <i>khās</i> .	three, <i>shūmm</i> ; three hundred, <i>shūmrā</i> '.
shepherd, <i>pālā</i> .†	thy, <i>kan</i> .
shoe, <i>shpauno</i> .	tie, <i>tsūnmū</i> .
shopkeeper, <i>sāukār</i> .†	to, <i>-pāñ</i> , <i>-pā</i> , <i>-pā</i> , <i>-pā</i> w. gen., <i>dōā</i> w. gen.
sin, <i>gānā</i> .†	to-day, <i>tōrō</i> .
sister, <i>riñs</i> ; older than person referred to, <i>dāñ</i> †; younger than person referred to, <i>bāñs</i> , <i>bhāñs</i> †; see "brother".	to-morrow, <i>nāb</i> ; day after—, <i>rōmū</i> ; day after that, <i>pāñ</i> ;
sit, <i>toshmu</i> .	fifth day, <i>ēñ</i> ; sixth day, <i>cēñ</i> .
six, <i>ṭugg</i> ; six hundred, <i>ṭugṛā</i> '.	tongue, <i>lē</i> .
sixteen, <i>sōrūk</i> .	tooth, <i>gārē</i> .
sixty, <i>shūm nīzā</i> '.	town, <i>bāzār</i> .†
slay, <i>shumū</i> .	tree, <i>bōtāñ</i> .†
sleep, <i>yānmū</i> .	twelve, <i>sñish</i> .
small, <i>dzigits</i> , <i>zigits</i> , <i>zikē</i> .	twenty, <i>nīzā</i> '.
	two, <i>nish</i> ; two hundred, <i>nīrā</i> '.

ugly, <i>māz</i> , <i>māz</i> .	when, <i>tērbē</i> , <i>tērbē</i> whenever, <i>tērbēñ</i> .
under, <i>chañ</i> , w. gen.	where, <i>hām</i> .
understand, cause to, <i>sōm-zāmu</i> .†	white, <i>chōg</i> .
upon, <i>den</i> , w. gen.; up to, <i>stāñ</i> , <i>zā</i> .	who, <i>hāt</i> , <i>hāt</i> .
upwards, <i>den</i> .	why, <i>chū</i> .
very, <i>bādō</i> ,† <i>Kōcī bōrī</i> .	wife, <i>tsētsī</i> .
village, <i>gaunyāñ</i> ,† <i>dēshāñ</i> .†	wind, <i>lañ</i> ; see "storm".
walk, <i>pāmu</i> .	wish, <i>gyāmu</i> ; see "ought".
wasted, be, <i>spyukshimu</i> .	with, beside, <i>dōā</i> '; along with, <i>rañ</i> , both w. gen.
water, <i>tī</i> .	woman, <i>tsētsmī</i> .
way, <i>om</i> .	worthy, <i>lāik</i> .†
we (thou and I), <i>kashū</i> ; (he and I), <i>nīsī</i> ; we, plur., <i>kishū</i> .	write, <i>cēmū</i> .
well; see "health", "good".	year, <i>bōrshāñ</i> .†
what, <i>chog</i> ; whatever, <i>chogyāñ</i> , <i>chāgyāñ</i> .	yesterday, <i>mōē</i> ; day before—, <i>rī</i> ; day before that, <i>mīāñē</i> .
wheat, <i>zōd</i> .	you, dual, <i>kisi</i> ; plur., <i>kī</i> .
	your, dual, <i>kisiū</i> ; plur., <i>kin</i> .

CHITKHULI

Far up the valley of the Bōspa River, which enters the Satlāj as a tributary on its left bank about 150 miles from Simla, are two villages called Chītkhūl and Rākshām. The inhabitants of these two villages speak a dialect of Kānaurī which is very different from other Kānaurī dialects, including Standard Kānaurī,—so different that it is not understood by people from any other part of Kānaur. In 1907 I met a few men from these villages and had an opportunity of collecting some notes on their dialect. As the dialect, which we may conveniently call "Chītkhūlī", is, so far as I know, new to philologists, no apology is needed for reproducing the notes here. Although they are very meagre in extent and give only a slight idea of the grammar, they will serve the purpose of giving some conception of the speech itself and call the attention of philologists to its existence, so that students of language travelling in that region may be encouraged to obtain and publish a satisfactory account of the dialect. It should here be pointed out that another dialect, that of Upper Kānaur, called Thēbārskad, still awaits investigation. It is a remarkable fact that Chītkhūlī is confined to these two villages and is not spoken outside them. Similarly, another Tibeto-Burman language, Kānāshī, is spoken in the village of Mālāna in Kālū and nowhere else.

The pronunciation is practically the same as in Standard Kānaurī or Lower Kānaurī. The final *k* is more of a *k* than in Standard Kānaurī, and so is always here printed *k*. For the same reason Standard Kānaurī words which are given for purposes of comparison are also made to end in *k* and not *g*, in spite of the fact that in what I have elsewhere written on Standard Kānaurī I have printed *g*.

The following paragraphs comprise brief notes on the grammar, forty-seven short sentences, and a small vocabulary.

Chītkhūlī does not appear to have as many forms for declension and conjugation as other Kānaurī dialects, but doubtless there are many more than I had time to note.

Nouns make the accusative the same as the nominative. The only dative noted added *-ā* to the nominative, *rānā*, to a horse. *āā*, father, adds *-ē* for the genitive; *mī*, man, does not change for the plural. Contrary to the custom of Standard Kānaurī and Lower Kānaurī there seems to be no special agent form, the nominative being used in both nouns and pronouns.

Pronouns follow the usual Kānaurī type, but are perhaps simpler, as the plural is insufficiently differentiated from the singular. Thus, *gā*, I; *kan*, thou; *yō*, he or this; *sā*, *sīgē*, who? have the same forms in the plural. It is noteworthy that *sā*, who, is found also in Pūrik, though not in Kānaurī. I noticed some indications of duals in the personal pronouns, and exclusive and inclusive plurals in the 1st pers. pronoun, but further light is necessary.

The verb has a number of indeclinable forms, the present of the verb substantive and certain forms in the future and past remaining unchanged for all persons and both numbers. The past of the verb substantive adds *-tēk* to the present form *tō* (shortened to *tō*), and is declined *-tēk*, *-tēn*, *-te*, the plural being probably the same.

The imperative singular is the root as in so many other Indian languages. The future has a declined form in *-nōk* and an indeclinable in *-ā* (added to the root) or even the simple root itself. I am not sure of the difference in meaning, if any, between the two undeclined forms. It may have something to do with the negative, for in Kānaurī generally the forms in use with negatives are often contracted. The form in *-nōk* conjugates thus: *nōk*, *-nōn*, *-nō*, the plural being apparently the same.

The past tense has an indeclinable form ending in *-i*, and another, which changes for the different persons, ending in *-k'*; thus we have *tañdik'*, saw (*-en, -e*), *thasik'*, heard (*-en, -e*), *rčdek'*, went (*-en, -e*). This last ending corresponds to the Standard Kānauri ending *-dak'*, as in *pōredak'*, was obtained.

The common Standard Kānauri and Lower Kānauri endings for the future and past are—

Fut. Standard Kānauri, Lower Kānauri, *-ādk*.
-tok'.

Past, Standard Kānauri, Lower Kānauri, *-gyidk*,
-ak' or *-shid*. *-kyidk*.

In the sentences will be noticed *tañci*, I saw, and *thaci*, I struck. This *c* may be as in Standard Kānauri, the object "you"—I saw you, I struck you. A *c* also occurs in the imperative *roc*, go, which may have the same meaning as in Standard Kānauri, i.e. it may indicate the second dual, "go ye two." The *s* in *das*, give, may also have a special meaning.

NOUNS

<i>rāñ</i> , horse	<i>aū</i> , father
Gen. <i>rāñ</i> .	Gen. <i>aūe</i> .
Dat. <i>rāñā</i> .	Acc. <i>aū</i> .
Acc. <i>rāñ</i> .	<i>mī</i> , man, plur. <i>mī</i> .

PRONOUNS

1st Person

<i>gā</i> , I.	plur. <i>gā</i> , we; (excluding thee?) <i>nī</i> .
<i>āge, nī, nīē</i> , my.	dual, <i>niniñ</i> , thou and I. <i>niskī</i> , he and I.

2nd Person

<i>kan</i> , thou.	plur. <i>kan</i> , you.	<i>kā</i> , thy.
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3rd Person

<i>yō</i> , he, this.	plur. <i>yō</i> , they, these.	<i>yō</i> , his, of this.
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VERBS

The verb substantive seems to be indeclinable in the present tense. The forms found are *hēñ, tā, tō*, each of which means "am, is, are, art", doing duty for all persons and both numbers.

Past, <i>tōtēk'</i> , I was.	<i>tōtēk'</i> , we were.
<i>tōtēñ</i> , thou wast.	<i>tōtēñ</i> , you were.
<i>tōte</i> , he was.	<i>tōte</i> , they were.

Cf. Standard Kānauri *tok'*, I am; *ton*, thou art; *to'*, he is, etc.; *tokek'*, I was; *token*, thou wert; *toke'*, he was, etc.

Lower Kānauri, present, *t'dk, tōñ, tō*, etc.; past, *tōtkyidk, tōtkyin, tōtk*, etc.

Other verbs.—The chief forms which I noticed will be seen in the following table:—

	IMPERATIVE	FUTURE	PAST
sit.	<i>pūs, p's</i> .	<i>pūs-, p's-nōk'</i> , <i>pūsā, p'sā</i> .	
drink.	<i>tūñ</i> .	<i>tūñnōk', tūñā</i> .	<i>tūñ</i> .
see.	<i>tañ</i> .	<i>tañnōk', tañā</i> .	<i>tañdik', tañi?</i>
eat.	<i>zāñ</i> .	<i>zāñnōk', zāñ</i> .	<i>zāñ</i> .
go.	<i>rō, roc</i> .	<i>rō, rōā</i> .	<i>rōdek', rōi</i> .
come.	<i>dyā</i> .	<i>tūñnōk', tau, tōā</i> .	<i>tūñhī</i> .
hear.	<i>thas</i> .	<i>thasā</i> .	<i>thasik', thai?</i>
strike, beat.		<i>thā</i> .	<i>thatek'</i> .
give.	<i>das</i> .	<i>dā</i> .	

The forms given above for the future and the past seem to be indeclinable except those in which the 1st singular ends in *k'*. The conjugation of these is as follows:—

- | | |
|-----------------------------------|----------------------------------|
| 1. <i>tūñnōk'</i> , I will drink. | <i>tūñnōk'</i> , we shall drink. |
| 2. <i>tūññōñ</i> . | 2 and 3 probably the same |
| 3. <i>tūññō</i> . | as the singular. |
| 1. <i>tañdik'</i> , I saw. | <i>tañdik'</i> , we saw. |
| 2. <i>tañden</i> , thou sawest. | 2 and 3 probably the same |
| 3. <i>tañde</i> , he saw. | as the singular. |

Similarly are conjugated words like *thasik'*, heard; *thasik', thasen, thase*; and *thatek'*, struck; *thatek', thaten, thate*.

SENTENCES

1. *Gā dā mǎn.* I will not give.
2. *Gā rǎa mǎn.* I will not go.
3. *Gā tǎna mǎn.* I will not drink.
4. *Gā zā mǎn.* I will not eat.
5. *Gā pǔsā mǎn.* I will not sit.
6. *Gā thaci mǎn.* I did not strike (you?).
7. *Gā tanci mǎn.* I did not see (you?). Has *ci* in 6 and 7 the force of 2nd plur. obj. as in Standard Kānauri?
8. *Gā kǎn zai.* I ate bread.
9. *Gā kǎn zai mǎn.* I did not eat bread.
10. *Atē kǎn zai.* (My) brother ate bread.
11. *Atē kǎn zai mǎn.* (My) brother did not eat bread.
12. *Gā ma tañdik.* I did not see.
13. *Gā ma thasik.* I did not hear.
14. *Gā Khōshyā.* I am a Kanet (by caste).
15. *Gā Khōshyā mǎn.* I am not a Kanet.
16. *Gā dǎā tōtēk.* I was there.
17. *Kan dǎā tōtēn.* Thou wert there.
18. *Yō dǎā tōtē.* He was there.
19. *Gā nishi mǎ dǎā tōtēk.* We-two men were there.
20. *Niniñ dǎā tōtēk.* We (thou and I) were there.
21. *Gā ti tūi.* I drank water.
22. *Gā ti tūi mǎn.* I did not drink water.
23. *Nyācǎ kǎn zānō.* Afterwards bread he will eat.
24. *Kan gō hūnnā.* Thou where livest?
25. *Kan tsē gō rōi.* You all where went?
26. *Kan hamē tōā.* Thou when wilt-come?
27. *Gā ōbi tōā (or tūnōk).* I to-morrow will come.
28. *Kan hamē tūthi.* Thou when camest?
29. *Gā nēi tūthi.* I yesterday came.
30. *Yō nēi tūthi.* He yesterday came.
31. *Nish mǎ nēi tūthi.* Two men yesterday came.

32. *Yō nēi rōi.* He went yesterday.
33. *Nish mǎ nēi rōi.* Two men went yesterday.
34. *Yō mǎ mǎshrō tā.* This man bad is.
35. *Yō mǎ zōi tā.* This man good is.
36. *Atē rau.* (My) elder brother will go.
37. *Atē rōdē.* (My) elder brother went.
38. *Yō tau mǎn.* He does not (or will not) come.
39. *Kan sū tañden.* Thou whom sawest?
40. *Yō sū tañdē.* He whom saw?
41. *Yā yō mǎ sīgē hēn.* Many these men who are? (who are all these men?).
42. *Rō, ma na thā.* Go, or I will strike (go, not if, I will strike).
43. *Yō nēi bāyā thatē.* He my younger brother beat.
44. *Yō sīgē?* This who?
45. *Yō āgē atē.* This is my brother.
46. *Yō aūē kyim.* This is my father's house.
47. *Ōbi gā Pañē rau.* To-morrow I to Pāngi will go.

VOCABULARY

ENGLISH	CHITKHULI	STANDARD KANAURI	LOWER KANAURI	PURIK
NOUNS				
father	<i>aū</i>	<i>apa, bon, bau, bōba</i>	<i>bāo</i>	<i>āta.</i>
mother	<i>amā</i>	<i>amā</i>	<i>āō</i>	<i>āma.</i>
brother (elder)	<i>atē</i>	<i>ate</i>	<i>atē</i>	<i>phonō</i>
brother (younger)	<i>bāyā</i>	<i>bayā</i>	<i>bāits</i>	
boy	<i>āci</i>	<i>ḍēkhrā, śharā, laṭū, chañ (= son)</i>	<i>chañ</i>	<i>phrā, bātshā.</i>
girl	<i>dyūcāñ, ḍyūacāñ</i>	<i>ḍēkhūr, laṭi, tshēishāts</i>	<i>tsētsmī</i>	<i>bomō.</i>
man	<i>mī</i>	<i>mī</i>	<i>mī</i>	<i>mī.</i>
woman	<i>dyūcāñ, ḍyūacāñ</i>	<i>tshēsmī</i>	<i>tsētsmī</i>	<i>bomō.</i>
wife	<i>bōrē</i>	<i>bōrē</i>	<i>tsētsī</i>	
dog	<i>khuī</i>	<i>kūī</i>	<i>kūī</i>	<i>khī.</i>
horse	<i>rāñ</i>	<i>rāñ</i>	<i>rāñ(h)</i>	<i>štā.</i>
fire	<i>mē</i>	<i>mē</i>	<i>mē</i>	<i>mē(h).</i>
water	<i>tī</i>	<i>tī</i>	<i>tī</i>	<i>chū, shū.</i>
house	<i>kyim</i>	<i>kim</i>	<i>kim</i>	<i>khyānma.</i>
bread	<i>kāñ, rōttē</i>	<i>rōth</i>	<i>khāē</i>	<i>tāki, taikī.</i>
rice	<i>bāt</i>	<i>bat</i>		<i>brās.</i>
face	<i>mukhāñ</i>	<i>(s)tō</i>	<i>stāu</i>	<i>rdoñ.</i>
PRONOUNS				
I	<i>gā</i>	<i>g^a</i>	<i>gū, g^a</i>	<i>nā.</i>
my	<i>āge, nī, nīē</i>	<i>añ, añu</i>	<i>añ</i>	<i>ññī.</i>
thou	<i>kan</i>	<i>ka</i>	<i>kā'</i>	<i>khērāñ.</i>
thy	<i>kā</i>	<i>kan</i>	<i>kan</i>	<i>khērī.</i>
he, this	<i>yō</i>	<i>ju</i>	<i>zhu, zhū</i>	<i>dyū.</i>
of him	<i>yō</i>	<i>jū</i>	<i>zhū, zhū</i>	<i>dī.</i>
wetwo(thousand I)	<i>nīnīñ</i>	<i>kash^añ</i>	<i>kashū</i>	
we two (he and I)	<i>nīshi</i>	<i>nīshi</i>	<i>nīsī</i>	
we (plural)	<i>gā</i>	<i>kish^anā'</i>	<i>kishū</i>	<i>ñatāñ.</i>

ENGLISH	CHITKHULI	STANDARD KANAURI	LOWER KANAURI	PURIK
we (excluding thee?)	<i>nī</i>	<i>nīnā'</i>		<i>nāca.</i>
you	<i>kan</i>	<i>kinā'</i>	<i>kī</i>	<i>khīntāñ.</i>
they, these	<i>yō</i>	<i>jugo</i>	<i>zhūgau, zhūgau</i>	<i>dyūāñ.</i>
who?	<i>sū, sīgē</i>	<i>hāt</i>	<i>hāt, hāt</i>	<i>sū.</i>
ADJECTIVES				
many	<i>yā</i>	<i>kyāl^akhā</i>	<i>bōdī</i>	<i>manmo.</i>
all	<i>tsē</i>	<i>tseī</i>	<i>ts^ai</i>	<i>sāq, tshanma.</i>
good	<i>zōi</i>	<i>dām, dēbash, bīn^as, b^añēts, jikpo</i>	<i>d(h)ām(h), dēwāsh</i>	<i>rgyalba, rgyāla, llyaqmo, noro.</i>
bad	<i>māshro</i>	<i>mār, mashkāts, kōts^añ</i>	<i>māz, māz</i>	<i>tsoqpō.</i>
old	<i>būdā</i>	<i>rūzā'</i>		<i>apo, rgāskhāñ.</i>
young and strong	<i>mōsh^atōñ</i>	<i>(young) nyūg (strong) zōrsea</i>		<i>tshūntse, dordecāñ.</i>
ADVERBS				
to-day	<i>thāñ</i>	<i>torō</i>	<i>tōrō</i>	<i>dirīñ.</i>
to-morrow	<i>ōbī</i>	<i>nasūm</i>	<i>nāb</i>	<i>āskē.</i>
day after to-morrow	<i>nīrēā</i>	<i>rōmī</i>	<i>rōmī</i>	<i>nāñs.</i>
yesterday	<i>nēi</i>	<i>mē</i>	<i>mōē</i>	<i>gondē.</i>
when?	<i>hamē</i>	<i>tēr^añ</i>	<i>tērbē</i>	<i>nām.</i>
where?	<i>gō</i>	<i>hām</i>	<i>hām</i>	<i>gār, gālīēk', gēika.</i>
here	<i>zhōā</i>	<i>j^añ, jūā'</i>	<i>zhōā, zhōā, zhūā', zhūā'</i>	<i>dyūa, dir, diltēk', dīka.</i>
there	<i>dūā, dīñ</i>	<i>d^añ</i>	<i>dūā, dhūā</i>	<i>er, ēltēk', ēka.</i>
afterwards	<i>nyūcū</i>	<i>nyums, nyuskō'</i>	<i>nūm, nūms</i>	<i>rgyaba.</i>
not (with imperative)	<i>tha</i>	<i>tha</i>	<i>tha</i>	<i>ma.</i>
not (ordinary)	<i>man</i>	<i>ma</i>	<i>ma</i>	<i>ma.</i>

ENGLISH	CHITKHULI	STANDARD KANAURI	LOWER KANAURI	PURIK
if not, otherwise	<i>mana</i>	<i>ma nima</i> (lit. not became, i.e. if not so)		cf. <i>na</i> = Hindi <i>to</i> , then (inferential).

VERBS

beat, strike	<i>tha</i>	<i>toñ, this</i>	<i>h^an</i>	<i>rdāñ.</i>
come	<i>tō, tau</i>	<i>b^an, bān</i>	<i>tān</i>	<i>yoñ.</i>
drink	<i>tāñ</i>	<i>tāñ</i>	<i>tāñ</i>	<i>thāñ.</i>
eat	<i>zā</i>	<i>zā</i>	<i>zā</i>	<i>za.</i>
give	<i>dā</i>	<i>ran</i>	<i>rāñ</i>	<i>tañ.</i>
go	<i>rau, rō</i>	<i>bī, pā, yāñ</i>	<i>dē, bau</i>	<i>cha, chē, dūl, drāl.</i>
hear	<i>thas</i>	<i>thas</i>	<i>thas</i>	<i>tshūr, nyāñ.</i>
live, dwell	<i>hūñ</i>	<i>bōsēñ, sh^an</i>	<i>nī, tosh</i>	<i>dūk.</i>
see	<i>tañ</i>	<i>tañ</i>	<i>tañ</i>	<i>llia, thoñ.</i>
sit, remain	<i>pūs, p^as</i>	<i>tōshi</i>	<i>dakci, tosh</i>	<i>dūk.</i>

NUMERALS

1. <i>id'.</i>	11. <i>sigid'.</i>
2. <i>nish.</i>	12. <i>sōnish.</i>
3. <i>homō.</i>	13. <i>sōrām</i> (ō as English <i>aw</i>).
4. <i>pō.</i>	14. <i>sapō.</i>
5. <i>nā.</i>	15. <i>sonā.</i>
6. <i>tāk'.</i>	16. <i>sōrāk'</i> (ō as English <i>aw</i>).
7. <i>tissh.</i>	17. <i>sōstish.</i>
8. <i>rai.</i>	18. <i>sōrai.</i>
9. <i>zgāi</i> (āi almost English "wee").	19. <i>sōzgāi</i> (āi like English "wee").
10. <i>sai.</i>	20. <i>nīzā'.</i>

It will be seen that the above are the same as in Standard Kānaurī, except 3, which in Standard Kānaurī is *shām*. In Lower Kānaurī it is *shāmm*, and in Purik *sām*. Chitkhulī should also be compared with Cāmā Lāhūli, see *Lang. North. Him.*, pt. iii, p. 37.

KAGANI

INTRODUCTION

Kāgānī is the speech of the Kāgān Valley, which lies to the north-east of Abbottabad in the Hāzārā District. The Kāgān River flows into the Jihlām below Muzāffārābād and above Kūhālā. Kāgānī is a dialect of Lahnda, very like Tīnāuli and Dhūñḍī or Kairālī (*Lang. North Him.*, pt. iv, pp. 12 ff., 15 ff.), and indeed strongly resembling the whole chain of dialects which run along the south of the hills as far east as Jāmmū, and are generally called Cībhālī. Kāgānī is spoken in the whole of the Kāgān Valley and is known as Hīndko. It is spoken, moreover, practically unchanged in Mānsēhra and Abbottabad. The valley runs up past Jārēd, Kāgān, Bēsāl, and Gīti Dās to the boundary of Chīlās. In addition to Kāgānī, which is understood by all, Gūjārī is spoken by all the Gūjars, who in considerable numbers inhabit the hill-sides. Near Mānsēhra are colonies of Pathans who speak Pashto.

To the north and west of the valley lies independent country, Yāgīstān, where Shīnā is spoken, there being no important difference between the dialect of Shīnā in this part of Yāgīstān and that in Chīlās; further down the Indus than Yāgīstān the language is Pashto.

PRONUNCIATION

The most noticeable feature of the pronunciation is that there are four tones resembling in some measure the Chinese tones (see Preface, p. ix). These tones are indeed a feature of Lahnda generally and of Northern Pānjābī, but not much attention has yet been given to them. Three of them occur only in accented syllables. In all cases they are represented by the letter *h*. This letter has hitherto always been used in all words containing these tones in Lahnda and Pānjābī, and the practical difficulties

involved in recasting the method of transliteration would have outweighed any advantages to be derived from greater accuracy.

It must be noted that *h* is never fully pronounced except when joined to the surd letters *p, k, t, c*. In all other cases the pronunciation is as follows: When *h* precedes the accented vowel it has the deep tone; when it follows it has the high tone. When *h* is initial it is sonant *h* with the deep tone.

The deep tone begins a little above the lowest note that the speaker can reach, rises four or five semi-tones, and sometimes falls again about a tone. The high tone begins slightly more than half an octave higher than the deep tone, and generally falls about a tone. Words may contain both tones. They can be pronounced in any stressed syllable, but as a matter of fact letters accompanied by the deep tone are nearly always unvoiced. A few examples will illustrate the matter. In the following words a perpendicular stroke above the vowel represents the high tone, and a similar stroke below the vowel the deep tone. The first word in each case is the word as it would usually be written, the second as it would need to be written to indicate the tones. *ghār* or *kār*, house; *bhrā* or *prā*, brother; *dhāi* or *tāi*, two and a half; *jhāgrā* or *cāgrā*, quarrel; *thhēnā* or *thēnā*, be found; *bhārijāi* or *pārijāi*, sister-in-law; *bhānīyā* or *pānīyā*, brother-in-law; *bāhā* or *bāā*, door; *bāhrā* or *bārā*, twelve; *ōhnā* or *ō'nā*, them. Words with both tones are *bhēhū* or *pēhū*, sister; *jhānh* or *cāh*, wind.

The Kāgānī people are particularly fond of the high tone, and use it in many words which do not contain it in North Pānjābī; thus one often hears *kū'ri* for *kūri*, girl; *kū'the* for *kūthe*, where; and many more. In these words they are not consistent, sometimes inserting and sometimes omitting the tone. As the *h* is fully pronounced when immediately following a surd letter, it does not then affect

the tone, as in *kāttthā*, stream; *chīkṇā*, pull. In *thhēnā*, be found, the first *h*, coming immediately after the *t*, has no effect on the tone, but the second has, the word being pronounced *thēnā*.

The vowel formed by combining final *-ā* with the *e* of the verb substantive is as nearly as possible French *è*, the phonetic symbol for which is epsilon. Cerebral *l*, so common in Northern Pānjābī, is not found. *c* and *j* often tend towards *ts* and *dz*; thus, *rīech*, bear, is almost *rīttsh*.

There is a rather difficult long vowel between *ō* and English *aw*. It is found in such words as *nō*, nine; *cōhdā*, fourteen, and generally in words which have *au* in Northern Pānjābī.

Owing perhaps to the devotion of the inhabitants to their religion, *q* is quite common, where in most districts we should find *k*; thus, *qūtūb*, north; *hāqq*, right; *qīblā*, west (for the *qībla* at Makka).

NOUNS

The nouns do not call for much comment. The prepositions "of", "to", and "from" are *dā*, *ko*, and *thī* (or *kōlo*) respectively. The agent preposition *sūn*, which is not used with the 1st and 2nd singular pronouns, is interesting. Its use is optional, as the simple oblique is sufficient. The commonest ending for the obl. sing. is *-e* or *-ā*; for the plural it is always *-ā*.

PRONOUNS

ūnī, oblique *ūnā*, is added to a noun or used with *āb* (Urdu *āp*) to indicate respect; cf. Pānjābī *bhrā horī āe nē*, my brother has come; *āp horā dā kī hūkm e*, what is your command. (Kāgānī, *bhrā ūnī*, *āb ūnā dā*.)

NUMERALS

The numbers 11 to 19 insert an *h*, i.e. employ the high tone. In Pānjābī this is done only when the numbers are used in the oblique.

ADVERBS

bhī, again, is noticeable, as it is (but without the nasal) a characteristic word of the criminal Sāsīs, who are sometimes known as the people who say *bhī bhī rē rē*.

VERBS

The present of the verb substantive generally combines its vowel with a previous *ā* or *e* (*eā* and *eo* do not combine), *āe* becomes *ai* (French *è*), *āē* becomes *ē*; in *aa* and *ee* one of the vowels is dropped.

The infinitive ends in *-nā*, or (after *ṛ*, *r*, *l*, and generally *s*) *-nā*.

The stative participle is formed in *-ādā* or *-ēādā*, a form found as far away as Jāmmū and in the State of Bāghāt, near Simla.

Passive.—It is to be noted that the participle used in the passive along with *gācchā*, go, is unchangeable; thus, *kūrḥī māre geī*, the girl was killed.

Perhaps nothing in the verb is more interesting than the two endings of the pres. part.: *-tā* after an unvoiced or surd letter, and *-dā* after a sonant; thus, *chīktai*, he is pulling; *khēndai*, he is eating.

Continuation, ability, and continuance are expressed in a manner similar to Pānjābī, but habit is quite unlike either Pānjābī or Urdu, the pres. part. of the verb being used with *kārnā*, do, as *dīkhtā kārnā*, to be in the habit of looking.

Compound verbs are very common as in Pānjābī and Urdu. *jālnā* and *gācchā* (go) are both used in compound verbs. In the case of "leave" as in Pānjābī, *chāḍḍnā*, *chōḥnā* is used when the meaning is really "leave", and *chāṛnā* as an intensive.

Causal verbs.—Like Pānjābī: *kārna*, do, caus. *kārānā*, cause to be done; *cārnā*, graze, caus. *cārānā*, cause to graze.

BAHRAMGALA

Bāhrāmḡala is a village two marches south of the Pir Pānjāl Pass, and the dialect spoken there is a variety of Cībhālī, the speech alluded to above, as spread from the Jāmmū border as far as Murree. The dialect of Bāhrāmḡala has more resemblance to that of the Murree Gālīs than to Pūnchī, although geographically the latter is much nearer. We may feel sure that Cībhālī (using this term to denote the speech of the hills from Jāmmū to Murree, but excluding that of the villages lying just under the range) is spoken with little variation over a wide area. The speech of Bāhrāmḡala is heard with practically no change from below Pōshīāna (south of the Pir Pānjāl Pass) to Thānnā, Rājaurī (Rāmpūr), and thence nearly up to Pūnch.

The endings of the future and imperfect are identical in Kāgānī, while there are several points of difference. Cerebral *l* is avoided as in Kāgānī, and, unlike Kāgānī the dialect dislikes cerebral *ṇ*.

KAGANI

NOUNS

SINGULAR	PLURAL
Nom. <i>ricch</i> , bear.	<i>ricch</i> .
Gen. <i>ricch-e dā</i> .	<i>ricch-ā dā</i> .
Dat. <i>-e ko</i> .	<i>-ā ko</i> .
Abl. <i>-e kōlo</i> or <i>thī</i> .	<i>-ā kōlo</i> or <i>thī</i> .
Agent <i>-e, -e sūṇ</i> .	<i>-ā, -ā sūṇ</i> .

See also *pāttār*, son; gen. *pāttāre dā*, etc.; plur. *pāttār, pāttārā dā*, etc. It will be sufficient to indicate nom., gen., and agent.

Nom. <i>jāṇ-ā</i> , man.	<i>-e</i> .
Gen. <i>-e dā</i> .	<i>-ēā dā</i> .
Agent <i>-e, -e sūṇ</i> .	<i>-ēā, -ēā sūṇ</i> .

The *ṇ* in *jāṇā* is less cerebral than in Pānjābī.

Nom. <i>pāṇ-ī</i> , water.	<i>-ī</i> .
Gen. <i>-īe dā</i> .	<i>-īā dā</i> .
Agent <i>-īe</i> .	<i>-īā</i> .

Nom. <i>ghār</i> , house.	<i>ghār</i> .
Loc. <i>ghāre</i> , in the house,	<i>ghārā bicc</i> .
<i>ghāro</i> , from the house.	<i>ghārā thī</i> or <i>kōlo</i> .

Agent <i>ghāre</i> .	<i>ghārā</i> .
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The suffix *-o*, corresponding to Pānjābī *-ō*, is used only with the singular. The plural has to use a preposition, *thī*, *kōlo*, etc.

pē, father, and *bhrā*, brother, are irregular.

Nom. <i>pē</i> , father.	<i>bhrā</i> , brother.
Gen. <i>pīū dā</i> (accent on <i>ī</i>).	<i>-ū dā</i> .
Dat. <i>pīū ko</i> .	<i>-ū ko</i> .
Abl. <i>pīū kōlo</i> , <i>thī</i> .	<i>-ū kōlo</i> , <i>thī</i> .
Agent <i>pīū</i> .	<i>-ū</i> .

Feminine.

Nom. <i>trīmt</i> , woman.	<i>trīmt-ā</i> .
Gen. <i>trīmtī dā</i> .	<i>-ā dā</i> .
Agent <i>trīmtī, trīmtī sūṇ</i> .	<i>-ā, -ā sūṇ</i> .

SINGULAR	PLURAL
Nom. <i>kūṛh-ī</i> , girl.	<i>-īā</i> .
Gen. <i>-ī dā</i> .	<i>-īā dā</i> .
Agent <i>-ī, -ī sūṇ</i> .	<i>-īā, -īā sūṇ</i> .

mā, mother, *bhēṇ* or *bhēṇ*, sister, *dhī*, daughter, inflect in *-ū*.

mā; gen. *māū dā*; agent, *māū, māū sūṇ*.

bhēṇ; gen. *bhēṇū dā*; agent *bhēṇū, bhēṇū sūṇ*.

dhī; gen. *dhīū dā*; agent *dhīū, dhīū sūṇ*.

ākkh, eye, has plur. *ākkhīā*.

PRONOUNS

SINGULAR	PLURAL
First Person.	
Nom. <i>mē</i> , I.	<i>āsī</i> .
Gen. <i>mārā, mārā</i> .	<i>āsā dā</i> .
Dat., Acc. <i>mā kō, mā kā</i> .	<i>āsā ko</i> .
Abl. <i>māre kōlo, māre kōlo</i> .	<i>āsā kōlo</i> .
Agent <i>mē</i> .	<i>āsā, āsā sūṇ</i> .

Second Person.

Nom. <i>tū</i> .	<i>tūsī</i> .
Gen. <i>tūhrā, tūrā</i> .	<i>tūs dā</i> .
Dat., Acc. <i>tū ko</i> .	<i>tūsā ko</i> .
Abl. <i>tūhre kōlo, tūre kōlo</i> .	<i>tūsā kōlo</i> .
Agent <i>tūdh</i> .	<i>tūsā, tūsā sūṇ</i> .

Third Person.

Nom. <i>ē, ēh</i> , this, he, she, it.	<i>ē</i> .
Gen. <i>īs dā</i> .	<i>ēhnā dā</i> .
Dat., Acc. <i>īs ko</i> .	<i>ēhnā ko</i> .
Abl. <i>īs de kōlo</i> .	<i>ēhnā kōlo</i> .
Agent <i>īs, īs sūṇ</i> .	<i>ēhnā, ēhnā sūṇ</i> .

Nom.	<i>ō, ōh</i> , that, he, she, it.	<i>ō</i> .
Gen.	<i>ūs dā</i> .	<i>ōhnā dā</i> .
Dat., Acc.	<i>ūs ko</i> .	<i>ōhnā ko</i> .
Abl.	<i>ūs de kōlo</i> .	<i>ōhnā kōlo</i> .
Agent	<i>ūs, ūs sūṇ</i> .	<i>ōhnā, ōhnā sūṇ</i> .
Nom.	<i>kōṇ</i> , who?	<i>jehrā, jē</i> , who (rel.).
Gen.	<i>kās dā</i> .	<i>jīs dā</i> .
Agent	<i>kās, kās sūṇ</i> .	<i>jehṛe</i> .
Nom.	<i>kūī</i> , anyone, someone.	<i>āb-ūnī</i> , you (respectful).
Gen.	<i>kāse dā</i> .	<i>āb-ūnā dā</i> .
Agent	<i>kāse, kāse sūṇ</i> .	<i>āb-ūnā</i> .

kē, what? *kījḡh*, anything, something; *sāb kījḡh*, everything; *jē kījḡh*, whatever.

itnā, so much; *kētnā*, how much? *jītnā*, as much (rel.).

ūnī, oblique *ūnā*, is added to nouns to indicate respect. It is used in the same way as the Pānjābī *horī*, *horā*, thus: *bhrā ūnī*, (my) brother; *sāhb ūnā dī gā*, the Sahib's cow. *ūnī* is always used in the plural (of respect).

The word *sūṇ* is used with nouns and with pronouns of the 3rd person, also with the plural of the 1st and 2nd pers. pron. When asked the exact signification of *sūṇ* the people say it is respectful. That may perhaps have been originally its force, but now one hears phrases like *kūtṭe sūṇ kītai*, a dog has done it, where there can be no idea of respect.

bhrāū sūṇ khādhai, my brother has eaten it.

kūrḡhī sūṇ ākhēā, the girl said it.

tūsā sūṇ mēlēā, you milked (the cow).

ADJECTIVES

Adjectives ending in *-ā* in the masc. sing. agree with their nouns in number, gender, and case, thus:—

mārḡhā pē, my father; *mārḡhī bōhtī*, my wife; *mārḡhēā pūttārā dā*, of my sons; *mārḡhā dhāā*, my daughters.

Other adjectives do not change unless when used as nouns, in which case they are declined as nouns.

Comparison is expressed by means of *thī* or *kōlo*.

ē cānai, this is good; *ē ēs thī cānai*, this is better than this; *ē sārēā kōlo cānai* or *sārēā thī cānai*, this is better than all, this is best.

NUMERALS

1. <i>hikk</i> .	11. <i>yāhrā</i> .
2. <i>dō</i> .	12. <i>bāhrā</i> .
3. <i>trē</i> .	13. <i>tēhrā</i> .
4. <i>cār</i> .	14. <i>cōhdā</i> .
5. <i>pānj</i> .	15. <i>pāndhrā</i> .
6. <i>chē</i> .	16. <i>sōhlā</i> .
7. <i>sātt</i> .	17. <i>sātāhrā</i> .
8. <i>āttḡh</i> .	18. <i>āthāhrā</i> .
9. <i>nō</i> .	19. <i>ūnnhī</i> .
10. <i>dās</i> .	20. <i>bīh</i> .
1½. <i>dēdh</i> .	3½. <i>sāḡhe trai</i> .
2½. <i>dhāī</i> .	4½. <i>sāḡhe cār</i> , etc.

sāwā is not used, *pā* for quarter is common.

Rs. 3-4-0, *trai rūpāe hikk pā*.

R. 1-4-0, *pānj pā*.

once, twice, etc., *hikk wārī*, *dō wārī*, etc.; both, *dōṇe*.

ADVERBS

Time

now, <i>is wele</i> , <i>hūṇ</i> .	to-day, <i>āj</i> .
then, <i>ūs wele</i> .	to-morrow, <i>sābāh</i> (accent on second).
when? <i>kādē</i> .	day after to-morrow, <i>ātrā</i> .
whenever, <i>jī-kāde</i> .	on fourth day, <i>cauthe</i> , <i>cōthe</i> .
when (rel.), <i>jēs wele</i> .	yesterday, <i>kāll</i> .
in the morning, <i>fāzrā</i> .	yet (as in "not yet"), <i>ājā</i> .
at night, <i>rātī</i> .	the coming year, <i>ēndā bārs</i> .
last year, <i>pārū dā bārs</i> .	yet, up to now, <i>āje tāṇū</i> .
the present year, <i>jāldā bārs</i> .	
up to two hours, as long as two hours, <i>dūā ghāṛīā tāṇū</i> .	

Place

here, <i>ēhthe</i> .	hence, <i>ēhtho</i> .
there, <i>ōhthe</i> .	thence, <i>ōhtho</i> .
where? <i>kāhthe</i> .	whence? <i>kāhtho</i> .
whither? <i>kār</i> .	up to where? <i>kāhthe tāñū</i> .
up to there, <i>ōhthe tāñū</i> .	up to here, <i>ēhthe tāñū</i> .
upwards, <i>ūtā</i> .	downwards, <i>tālā</i> .
on this side, <i>ārār</i> .	on the far side, <i>pār</i> .
again, <i>bhī</i> .	inside, <i>āndār</i> .
again, <i>fīr</i> .	far, <i>dūr</i> .
outside, <i>bīre</i> .	always, <i>hāmēsha</i> .
near, <i>nēre</i> .	

Others

quickly (adj.), <i>bailā</i> .	not, no, <i>nīh</i> , <i>na</i> .
why? <i>kīā</i> .	slowly, <i>hōlēā</i> .
in this way, <i>īs tāre</i> .	in what way? <i>kās tāre</i> .
in that way, <i>ūs tāre</i> .	in which way (rel.), <i>jēs tāre</i> .

Many adjectives may be used as adverbs. When so used they follow the rules for adjectives.

PREPOSITIONS

Most prepositions govern the genitive. Those governing the genitive are marked (g) below.

<i>kōl</i> , near, beside (g).	<i>wāse</i> , for sake of (g).
<i>kōlo</i> , from, from beside, than (g).	<i>ko</i> , to.
<i>nāl</i> , along with, with (of instrument) (g).	<i>dā</i> , of.
<i>thī</i> , from, than.	<i>bīce</i> , in, among (g).
<i>ūtte</i> , upon (g).	<i>bīeco</i> , from among, from in (g).
<i>ārār</i> , on this side of (g).	<i>pār</i> , on that side of (g).

VERBS

Verb Substantive

Pres.	<i>ā</i> .	<i>ā</i> .
	<i>ē</i> .	<i>ō</i> .
	<i>ē</i> .	<i>ēn</i> , <i>hēn</i> .
Past.	<i>āsā</i> , fem. <i>āsī</i> .	<i>āsē</i> , fem. <i>āsīē</i> .
	<i>āsē</i> , fem. <i>āsīē</i> .	<i>āsō</i> , fem. <i>āsīō</i> .
	<i>āsā</i> , fem. <i>āsī</i> .	<i>āsē</i> , fem. <i>āsīā</i> .

Sometimes the first syllable has the high tone *āhsā*, *āhsī*, etc.

ḍōlnā, pour out

Imperat.	<i>ḍōl, ḍōle</i> ; polite sing. <i>ḍōlī</i> .	
Pres. subj.	<i>ḍōlā.</i>	<i>ḍōlā.</i>
	<i>ḍōlē.</i>	<i>ḍōlō.</i>
	<i>ḍōlē.</i>	<i>ḍōlēn.</i>
Fut.	<i>ḍōlsā.</i>	<i>ḍōlsā.</i>
	<i>ḍōlsī.</i>	<i>ḍōlsō.</i>
	<i>ḍōlsī.</i>	<i>ḍōlsān.</i>

Past cond. or pres. part. *ḍōldā*; fem. *ḍōldī*; plur. *ḍōlde*, fem. *ḍōldīā*.

Pres. ind., formed by combining pres. part. and pres. verb subst. thus:—

<i>ḍōldā</i> , fem. <i>ḍōldī ā</i> .	<i>ḍōldē ā</i> , fem. <i>ḍōldīā</i> .
<i>ḍōldē</i> , fem. <i>ḍōldī ē</i> .	<i>ḍōldē o</i> , fem. <i>ḍōldīō</i> .
<i>ḍōldai</i> , fem. <i>ḍōldī ē</i> .	<i>ḍōldēn</i> , fem. <i>ḍōldīēn</i> .

Imperf. composed of pres. part. and past verb subst. *ḍōldā āsā*, etc.

Past, *ḍōlēā*, fem. *ḍōlī*; plur. *ḍōle*, fem. *ḍōlīā*.

Pres. perf. *ḍōlēai* (*ḍōlēā e*), etc. (past and pres. verb subst.).

Plup. *ḍōlēā āsā* (past and pres. verb subst.).

Conj. part. *ḍōlke*, having poured out.

Stat. part. *ḍōlēādā*, in the state of having been poured out, poured out: fem. *ḍōlīāī*; plur. *ḍōlede*, fem. *ḍōlīdīā*.

Past part. *ḍōlēā*, poured.

Passive.—The passive is formed by joining the inflected sing. masc. of the past with the verb *gācchā*, go. The inflected sing. part. is unchangeable, e.g., *ō dōle gēā*, it (masc.) was poured out; *ō dōle gēī*, it (f.) was poured out; *ō dōle gēā*, they (f.) were poured out; so also *dōle gaisā*, will be poured out; etc.

The pres. part. or past cond. ends in *-dā* when the root of the verb ends in a voiced consonant or vowel (or vowel followed by *h*), and in *-tā* when the root ends in an unvoiced consonant. Thus *hūttā*, from *hūtnā*, to get tired; *hāktā*, from *hāknā*, be able; *jūldā*, from *jūlnā*, go, etc.

I heard one exception to this rule: *tāknā*, call, takes *tākdā*. Possibly this is accidental, due to ordinary Lahnda influence.

ghūnnā, take

past, *ghīdā*, other tenses regular.

khēnā, eat

Imperat. *khā*, *khāo*, polite sing. *khāī*.

Fut. *khaisā*, *khaisī*, etc.

Pres. part. *khēndā*.

Past, *khādhā*.

ēnā, come

Fut. *aisā*.

Past, *āyā*.

Stat. part. *āyādā*, fem. *āīdī*; plur. *āīde*, fem. *āīdīā*.

gācchā, go

Imperat. *gācch*.

Fut. *gaisā*.

Past, *gēā*.

Stat. part. *gēādā*, fem. *gēīdī*; plur. *gēīde*, fem. *gēīdīā*.

jūlnā, go

Imperat. *jūl*.

Fut. *jūlsā*.

Past, stat. part., etc., as for *gācchā*.

ājnā, sit

Imperat. *āj* (*āj gācch*, sit down; cf. Hindi *baith jā*).

Fut. *ājsā*.

Past, *aithā*.

Stat. part. *aithādā*, fem. *aithīdī*; plur. *aithede*, fem. *aithīdīā*.

cēnā, lift

Imperat. *cā*, *cāo*.

Fut. *caisā*.

Pres. part. *cēndā*.

Past, *cāčā*.

āṇnā, bring

Fut. *āṇsā*.

Pres. part. *āndā*.

Past, *āndā* (same form as pres. part.).

hūtnā, be tired

Pres. part. *hūttā*.

Stat. part. *hūteādā* (accent on *ē*).

lēnā, put on (clothes, etc.)

Imperat. *lā*.

Fut. *laisā*.

Pres. part. *lēndā*.

Past, *lāyā*.

Stat. part. *lāyādā*.

thēnā (*thhēnā*), be found, be obtained

Fut. *thaisī*.

Pres. part. *thēndā* (*e* like *è* in French *père*).

Past, *thāyā*.

Stat. part. *thāyādā*.

The deep tone is found sometimes in this verb immediately after the initial *th*. It is specially marked in the inf. *thhēnā*, pronounced *thēnā*.

hōnā, be, become

Fut. *hōsā*.

Pres. part. *hōndā*.

Past, *hōyā*.

Stat. part. *hōyādā*.

Habit.—To express habit the pres. part. is used, agreeing in gender and number with its noun along with the required tense of *kārnā*.

khēndiā kōro (fem. plur.), make a habit of eating.

khēndi kārṣā, I (fem.) shall make a habit of eating.

Continuation.—Keeping on doing a thing. The pres. part. agreeing as before is used with *rēhṇā*, remain.

nhēndā rēhā, he continued washing himself.

nhēndiā rēhā, they (the women) continued washing themselves.

Ability.—Ability is expressed by means of the verb *hākṇā*, be able, with the root of the required verb.

mē nā jāl hāktā, I am unable to go.

mē jāl nā hāktī, I (fem.) am unable to go.

Necessity, advisability, etc.—The inf. with the verb subst. *hōnā*, become.

mā kō jālṇai, I have to go, I ought to go.

tū ko jālṇā hōsī, you will have to go.

Sometimes the expression means merely intention or even futurity:

kādū jālṇai, when are you going, when do you intend to go?

The almost invariable combination of the vowel of the pres. verb subst. with a previous *ā* or *e* is worthy of note. Thus we have:—

ō jāṇai, he is a man, for *ō jāṇā e*.

ō jāldai, he is going, for *ō jāldā e*.

kār gēāden, where have they gone (are in the state of having gone), for *gēāde ēn*.

kē ākhēai, what did he say, for *ākhēā e*.

kāhthe gēādē, where did you go, for *gēādā ē*.

mē ākhtā, I am saying, for *ākhtā ā*.

The *ai* is almost exactly the French *è*, phonetically often written epsilon.

I saw no sign of the existence of an organic passive such as the Pānjābī pres. part. pass. *ghāllidā*, being sent, or of any word corresponding to *cāhiye*, *cāhidā*. In place of this latter a word meaning good or bad is used.

gācchṇā cāṇai, it is right or proper to go.

īs tāre kārnā cāṇā nīh, one ought not to do this.

īs tāre kārnā būrai, it is bad to do thus.

THE PRODIGAL SON

hīkke jāṇe de dō pūttār āhse, ohnā bīcco
one man of two sons were, them among-from

nīkre pūttre āṇe pīū ko . ākhe "bājī
by-little son own father to was-said "Father

jehṛā tāsḍā māle dā hīssā mūkō ēndai
what you-of property of part me-to coming-is

tūsi bāṇḍ dēo": *ohnā āṇā māl*
you dividing give": by-them (him) own property

bāṇḍ dītā. thōṛēā dīhāṛēā picche nīkrā
dividing was-given. Few days after little

pūttār sāb kījḡh jāṃā kārke
son all something collected having-made

dūe dūre de mīlkhe ko gācch rēhā: ohthe
another far of country to going remained: there

āṇā māl sārā māndēā kāmā bīcc khārāb
own property all evil works in bad

kār chūrēā: jī-kāde sārā māl
making left (ruined): whenever all property

khāre kār rēhā ās mīlkhe bīcc
spending making remained that country in

kāht (or hāftā) pai gēā: oh hāṇ bhākkhā
 famine falling went: he now hungry
 hāndai. ūs mīlkhe de hīkke jāne nāl
 being-is. That country of one man with,
 gāechke (jālke) rāl gēā, ūs ūsko
 having-gone, joining went, by-him him-to
 khāṛke āpnī bārī bīcc bhēde (ūndhe) āpne
 having-taken own field in sheep (pigs) own
 cārānne wāse chōhrēā. jis wele oh fikre bīcc
 grazing for was-left. What time he thought in
 āyā ākhān lāggā "marhe pīū de kītne
 came to-say began "my father of how-many
 māzār rāṭṭī rājke khēndēn, mē ēthe
 labourers bread having-been-sated eating-are, I here
 bhākkhā mārda, mē āpne pīū kōl jūlsā,
 hungry dying-am, I own father beside will-go,
 ohnā ko ākhsā 'Khāḍā (rāsul) dā hāqq
 them to will-say 'God (prophet) of right
 nūkhsān kitā tūrā bī gūnā kitā is
 injury was-done thy also sin was-done this
 jūgā nā rehā tūrā pūttār ākhān, mā
 worthy not remained thy son they-may-say, me
 kō māzūre de mīsāl rākh.'" āṭṭhke
 to servant of likeness place.'" Having-arisen
 āpne pīū kōl tūr gēā: oh ājā dūr āsā
 own father beside going went: he still far was
 ūs de pīū-sūn dīthā, dāṛke gēā,
 him of father-by was-seen, having-run went
 kālāwe bīcc nāpārke mīlēā, ūs ko ākhā
 embrace in having-seized met, him to was-said

"Khāḍā (rāsul) dā hāqq nūkhsān kitā, is
 "God (prophet) of right injury was-done, this
 jūgā nā rehā tūrā pūttār ākhān."
 worthy not remained thy son they-may-say."
 naukarā ko ākhā "cānā cīrā tūsi āno
 servant to was-said "good garment you bring
 iske lūā lō, ānlī ātte āngūthī
 this-to causing-to-be-put-on take, finger on ring
 lūā lō, paire ko chīttār, pālēde
 causing-to-be-put-on take, foot to shoe, fattened
 bācche ko āpke zābā kāro, ūs ko
 calf to having-brought kill make, it to
 khāwā tē khāshī kārā, ēh pūttār mārā
 we-may-eat and joy may-make, this son my
 mār gēā āsā, fir jī gēā, gūm gēā
 dying gone was, again living went, lost gone
 āsā, bhī thā gēā."
 was, again found went."
 ūs dā bārā pūttār zīmī bīcc
 Him of big son ground in
 āsā, jis wele nēre ā gēā gēnā
 was, what time near coming went singing
 bājēnā sūnēā, naukarē ko tākke
 playing was-heard, servant to having-called
 pūcchēā "kē hōḍādi," ūs ākhā tūrā
 was-asked "what become-is," by-him was-said thy
 "nīkrā bhrā ā gēā tūrē pīū ūs
 "little brother coming went thy father-by him
 wāse pālēādā bācchā zābā kārā
 for fattened calf kill getting-made

lēai, ʔs wāse ʔs dā pūttār ʔs ko
has-been-taken, this for him of son him to
jīndā thā geā. ʔh khāfā hōēā āndār nīh
living being-found went." He angry became in not
jūldā, ʔs dā pē bīrē āyā, ʔs ko mālēn
goes, him of father out came, him to to-persuade
lāggā: pūttre ākhēā "mē ʔtne bārs tūrī
began: by-son was-said "by-me so-many years thy
khīzmāt kūtī, tūdd kāde bākrā bī nīh
service was-done, by-thee ever goat even not

dittā mē yārā hāmzōlēā nāl khāshī
was-given I friends companions with joy

kārā, jīs wele ēh tūrā pūttār āai
may-make, what time this thy son come-is

jīs tūrā māl kānjrīā ʔtte ʔjārēā,
by-whom thy property harlots upon, was-ruined,

tū ʔs wāse pālēādā bācchā zābā kārdē.
thou him for fattened calf kill makest."

pīū sūn ʔs ko ākhēā "pūttārā tū
father by him to was-said "Son thou

hāmēsha mārē kol rēhndē (hōndē) tē jē-kījīh
always my beside remainest (being-art) and whatever

mārāi tūrāi, khāshī kārnī tē khāsh hōnā
mine-is thine-is, joy to-make and joyful to-be

cānāi, ke gāll ē ēh tūrā bhrā mar
good-is, what thing is this thy brother dying

geā āsā, fir jī geā, gūm geā āsā bhī
gone was, again living went, lost gone was again

thā geā.
being-found went."

Notes.—*hikke*, oblique of *hikk*; *ākhe* for *ākhēā e*; *dūā*, second, other; *chūrēā*, left; in composition the usual form is *chūrṇā*, otherwise *chōhrṇā*, leave; see a couple of lines down. *Khūdā rāsūl*, God and the Prophet; the Kāgān people are such strong Muhammadans that it is difficult to get them to speak of God without the addition of Muhammad. *pīū sūn*, for *sūn* see after pronouns in grammar; *lūā lo*, *lūā* is causative of *lē*, take, put on; *chittār*, in Pānjābī this means only a worn-out shoe; *pālede*, obl. of *pālēādā*; *bhī*, again; *bhī* is used by the criminal tribe of the Sāsīs in this sense; *āai*, for *āyā ē*, is come; cf. *ākhe* for *ākhēā ē*, above.

STORY

qūtbe dī jhānhū dā tē dīhe dā jhāgrā hōēā
north of wind of and sun of quarrel became

"āsā biccō kēhrā dāhdai," ʔs rāh te
"us among-from who strong-is," that way on

jānā hikk mūsāfir tūrdā jūldai, gārm pūttū
man one traveller walking going-is, warm cloak

ʔtte dhākeādai, ohnā ākhēā "jēhrā pūttū
over covered-is, by-them was-said "who cloak

ʔtto ʔlhārsī ʔh dāhdā hōsī.
over-from will-take-off he strong will-be."

Notes.—*ʔttē*, upon himself; *dhākeādai*, stat. part with *e*; *ʔttē*, from over, i.e. off; *ʔlhārnā*, take off, corresponds to *ʔtārnā*; "strong" here means "stronger".

VOCABULARY

able, be, <i>hākṇā</i> .	clothes, <i>cīre</i> .
again, <i>fīr</i> , <i>bhī</i> .	cock, <i>kūkūr</i> .
alive, <i>jīndā</i> ; become alive, <i>jī gācchṇā</i> .	collect, <i>jāmā kārṇā</i> .
all, <i>sābbh</i> .	come, <i>ēpā</i> .
always, <i>hāmēsha</i> .	companion, <i>hāmzōlā</i> .
angry, <i>khāfā</i> .	country, <i>mālkḥ</i> .
apple, <i>cōtā</i> .	cover, <i>dhākkṇā</i> .
ask, <i>pācchṇā</i> .	cow, <i>gā</i> .
ass, <i>khōtā</i> .	daughter, <i>dhī</i> ; -in-law, <i>nūh</i> .
bad, <i>mandā</i> , <i>khārāb</i> .	day, <i>dihār</i> .
be, become, <i>hōṇā</i> .	deer, etc., <i>mārkhōr</i> , kill, <i>rāī</i> .
bear, <i>ricch</i> .	descend, <i>laihṇā</i> .
beat, <i>mārṇā</i> .	desire, <i>māṇṇā</i> .
because, <i>kē gāl e</i> .	die, <i>mārṇā</i> .
begin, <i>lāggṇā</i> .	divide, <i>bāṇḍṇā</i> .
beside, <i>kōl</i> .	do, <i>kārṇā</i> .
beyond, <i>pār</i> .	dock-plant, <i>hōlā</i> .
big, <i>bārā</i> .	dog, <i>kāttā</i> .
bird, <i>shīlāṇḍā</i> .	door, <i>būhā</i> .
bitch, <i>kāttī</i> .	down, <i>tālā</i> .
both, <i>dōṇe</i> .	drink, <i>pīṇā</i> .
boy, <i>nīṇḍhā</i> .	dwel, <i>bāsnā</i> .
bring, <i>āṇṇā</i> .	east, <i>cārhdā</i> .
brother, <i>bhrā</i> ; -in-law (sister's husband), <i>bhāṇḍā</i> ; (wife's brother), <i>sālā</i> .	eat, <i>khēṇā</i> .
buffalo, <i>māṇjh</i> ; — calf, <i>jhōtā</i> ; (smaller one), <i>kātā</i> .	eight, <i>āṭṭh</i> .
bull, <i>dānd</i> .	eighteen, <i>āṭhāhrā</i> .
calf, <i>bācchā</i> .	eleven, <i>yāhrā</i> .
call, <i>tākṇā</i> .	embrace, v., <i>kālāwe bicc</i>
cat, <i>bīlā</i> .	<i>nāpārṇā</i> .
cedar, <i>pālūddhār</i> .	eye, <i>ākkh</i> .
chestnut, <i>bānnā khōr</i> .	famine, <i>hāftā</i> , <i>kāht</i> .
cloak, <i>pāṭṭū</i> .	far, <i>dūr</i> .
	father, <i>pē</i> ; -in-law, <i>sōhrā</i> .
	fatten, <i>pālēādā</i> .
	few, <i>thōre</i> .
	field, <i>bārī</i> , <i>zīmī</i> .

fifteen, <i>pāndhrā</i> .	husband, <i>khāsm</i> .
fight, v., <i>jhāgārṇā</i> ; n., <i>jhāgrā</i> .	I, <i>mē</i> .
find, be found, <i>thēṇā</i> , <i>thhēṇā</i> .	in, <i>bicc</i> .
finger, <i>āṇlī</i> .	injure, <i>nākhāsān kārṇā</i> .
fir (<i>Abies pindrau</i>), <i>kāchīl</i> .	inside, <i>āndār</i> .
(<i>Picea morinda</i>), <i>rēwār</i> .	joy, <i>khāshī</i> .
five, <i>pānj</i> .	joyful, <i>khāsh</i> .
foot, <i>pair</i> .	kestrel, <i>hāṭṭīchā</i> (ch almost <i>tsh</i>).
four, <i>cār</i> ; four annas, <i>pā</i> .	labourer, <i>māzūr</i> .
fourteen, <i>cōhdā</i> .	laugh, <i>hāsnā</i> .
from, <i>kōlo</i> , <i>thī</i> , -o.	leave, <i>chōhrṇā</i> : (in composition as mere intensive), <i>chārṇā</i> .
garment, <i>cīrā</i> .	left (not right), <i>khābbā</i> .
girl, <i>kārḥī</i> .	lift, <i>cēṇā</i> .
give, <i>dēṇā</i> .	little, <i>nīkrā</i> ; a little, <i>thōrā</i> .
go, <i>gācchṇā</i> , <i>jālṇā</i> .	live (dwell), <i>bāsnā</i> ; be alive, <i>jīṇā</i> .
goat, <i>bākrā</i> .	living, <i>jīndā</i> .
good, <i>cāṇā</i> .	look, <i>dīkhṇā</i> ; look for, <i>dhūṇḍhṇā</i> .
graze, v. tr., <i>cārāṇā</i> .	man, <i>jāṇā</i> .
ground, <i>zīmī</i> .	maple (three-eared), <i>traikānnā</i> .
hail, n., <i>krīrī</i> , <i>kōrār</i> , <i>bālōddār</i> .	mare, <i>ghōrī</i> (not <i>r</i>).
half: three and a half, etc., <i>sādhe trai</i> , etc.; see "one", "two".	medlar, <i>bāṭāṇī</i> ; see "pear".
hand, <i>hāṭṭh</i> ; see "right", "left".	meet, <i>mīṇā</i> .
happiness, <i>khāshī</i> .	milk, v. tr., <i>mēlnā</i> .
happy, <i>khūsh</i> .	moon, <i>cānn</i> .
he, <i>oh</i> , <i>eh</i> .	morning, in the, <i>fāzrā</i> .
head, <i>sīr</i> .	mother, <i>mā</i> ; -in-law, <i>sāss</i> .
hear, <i>sūṇṇā</i> .	mountain, <i>dhākā</i> .
hen, <i>kūkṛī</i> .	much, so, <i>itnā</i> ; how much? <i>kītnā</i> ; as much (rel.), <i>jītnā</i> .
hence, <i>ēhtho</i> .	mule, <i>kācrā</i> .
here, <i>ēhthe</i> .	my, <i>mārḥā</i> , <i>mārā</i> .
hill, <i>dhākā</i> .	near, <i>nērē</i> .
horse, <i>ghōrā</i> (not <i>r</i>).	need (be needful), <i>pākār hōṇā</i> .
hot, <i>gārm</i> .	nephew (brother's son), <i>pātrhū</i>
hour, <i>ghārī</i> .	(<i>bhātrīā</i>); (sister's son), <i>khārēā</i> .
house, <i>ghār</i> .	
hungry, <i>hāftā</i> , <i>bhākkhā</i> .	

night, <i>rāt</i> .	ring, <i>āṅgūthī</i> .
nine, <i>nō</i> .	rise, <i>āṭṭhā</i> ; see "stand".
nineteen, <i>ānnhī</i> .	river; see "stream".
no, <i>nā, nīh</i> .	ruin, v. tr., <i>ājārnā, khārāb</i>
north, <i>gūtāb</i> .	<i>kārnā</i> .
nose, <i>nākkh</i> .	run, <i>daurnā</i> .
not, <i>nā, nīh</i> .	sacrifice, v. tr., <i>zābā kārnā</i> .
nothing, <i>kijjh nā, kijjh nīh</i> .	sake, for—of, <i>wāse</i> .
now, <i>hūṇ</i> ; up to now, <i>āje tāṇū</i> .	satisfied, be, <i>rājjnā</i> .
obtained, be, <i>thhēnā, thēnā</i> .	say, <i>ākhnā</i> .
of, <i>dā</i> .	second; see "two".
old (man), <i>bāḍhā</i> .	seek, <i>dhūṇḍhā</i> .
on, <i>utte</i> .	seize, <i>nāpārna</i> .
one, <i>hikk</i> .	send, <i>jōlnā</i> .
one and a half, <i>ḍēḍh</i> .	servant, <i>naukār</i> .
other, <i>dūā</i> .	service, <i>khizmāt</i> .
outside, <i>bīre</i> .	seven, <i>satt</i> .
pear (tree), <i>bāṭān</i> ; see	seventeen, <i>sātāhrā</i> .
"medlar".	she, <i>ōh, ēh</i> .
persuade, <i>mālnā</i> .	sheep, <i>bhēḍē</i> .
pierce, <i>cābbhā</i> .	shoe, <i>chittār</i> .
pig, <i>āndhā</i> .	side, on this—of, <i>ārār</i> ; on far—
pine (<i>Pinus excelsa</i>), <i>blār</i> .	of, <i>pār</i> .
place, v., <i>rākhnā</i> .	similar to, <i>de mīśāl</i> .
play, v. (music), <i>bājēnā</i> .	sin, n., <i>gūnā</i> ; v., <i>gūnā kārnā</i> .
plum (<i>Prunus padus</i>), <i>bhārth</i> .	sing, <i>gēnā</i> .
pour out, <i>ḍōlnā</i> .	sister, <i>bhēhū</i> ; -in-law (brother's
prayer, <i>nāmāz</i> ; time of early	wife), <i>bhāhbī, bhārjāi</i> ; (hus-
afternoon prayer, <i>pēshī</i> ; of	band's sister), <i>nānān</i> .
later afternoon prayer, <i>ḍīgār</i> .	sit, <i>ājnā</i> .
property, <i>māl</i> .	six, <i>chē</i> .
prophet, <i>rāsūl</i> .	sixteen, <i>sōhlā</i> .
pull, <i>chikhnā</i> .	something, <i>kijjh</i> .
put on (clothes), <i>lēnā</i> ; cause	son, <i>pāttār</i> .
to be put on, <i>lūānā</i> .	south, <i>nīlāb</i> .
quarrel, <i>jhāgrā</i> .	speak, <i>ākhnā, bōlnā</i> .
quarter, <i>pā</i> .	spend, <i>khārc kārnā</i> .
remain, <i>rēhṇā</i> .	spoil, <i>ājārnā, khārāb, kārnā</i> .
right (not left), <i>sājjā</i> .	spruce; see "fir".

stand, <i>khālnā</i> .	turn, <i>fīrnā</i> .
star, <i>tārā</i> .	twelve, <i>bāhrā</i> .
still, yet, <i>ājā, āje tāṇū</i> .	twenty, <i>bīh</i> .
stone, <i>bāṭṭā</i> .	two, <i>dō</i> ; two and a half, <i>ḍhāi</i> ;
stream (small), <i>kāṭṭhā</i> ; (large),	second, <i>dūā</i> .
<i>nādd</i> .	up, <i>utte</i> ; up to, <i>tāṇū</i> .
strong, <i>ḍāhḍā</i> .	upon, <i>utte</i> .
sun, <i>dīh</i> .	very, <i>bārā</i> .
take, <i>lēnā</i> ; take with one,	walk, <i>tārnā</i> ; see "go", "come".
<i>khārṇā</i> ; take off (clothes),	walnut, <i>khōṇ</i> .
<i>ālḥārnā</i> .	was, <i>āsā, āhsā</i> .
ten, <i>dās</i> .	wash oneself, <i>nhēnā</i> .
than, <i>kōlo, thī</i> .	water, <i>pāṇī</i> .
then, <i>ās wele</i> .	we, <i>āsī</i> .
there, <i>ōhthe</i> .	west, <i>lēhndā, qīblā</i> .
they, <i>ōh, ēh</i> .	what, <i>kē</i> .
thirteen, <i>tēhrā</i> .	when? <i>kādā</i> , (rel.) <i>jīs wele</i> .
this, <i>ēh</i> .	where? <i>kūhthe</i> ; see "whither"
thou, <i>tā</i> .	(rel.), <i>jīhthe</i> .
three, <i>trē</i> .	whither? <i>kūr, kūhthe</i> .
thy, <i>tērā</i> .	who? <i>kēhrā, kūṇ</i> , (rel.) <i>jēhrā</i> .
time, <i>wākht</i> .	wife, <i>bōhī</i> .
tired, get, <i>hūṭnā</i> ; tired, adj.,	willow, <i>bīs</i> .
<i>hūṭēādā</i> .	wind, <i>jhānh</i> .
to, <i>ko</i> .	with, <i>nāl</i> (both "along with"
to-day, <i>ājj</i> .	and instrumental).
to-morrow, <i>sābāh</i> ; day after—,	woman, <i>trimt</i> .
<i>ātrū</i> ; day after that, <i>cōthe</i> .	worthy, <i>jāgā</i> .
tongue, <i>jīb</i> .	yesterday, <i>kāll</i> .
tooth, <i>dānn</i> .	yet, <i>ājā, āje tāṇū</i> .
traveller, <i>māsāfir</i> .	you, <i>tāsī</i> .
turban, <i>pāṭkā</i> .	your, <i>tās dā</i> .

BAHRAMGALA

It will be seen from the following lines that the dialect resembles *Dhūndī*; see Northern Himalayan Dialects, pt. iv, p. 15.

NOUNS

püttār, son; oblique, *püttā*.

PRONOUNS

Nom. <i>mai</i> , I.	<i>ās</i> .
Gen. <i>mhārā</i> .	<i>āsāhrā</i> .
Dat. <i>mīgī</i> .	<i>āsā kī</i> .
Agent <i>mai</i> .	<i>āsā</i> .
Nom. <i>tū</i> .	<i>tūs</i> .
Gen. <i>tūhārā</i> .	<i>tūsāhrā</i> .
Dat. <i>tūgī</i> .	<i>tūsā kī</i> .
Agent <i>tū</i> .	<i>tūsā</i> .
Nom. <i>oh</i> .	<i>eh</i> .
Gen. <i>ūs nā</i> .	<i>ānhā nā</i> .
Dat. <i>ūs kī</i> .	<i>ānhā kī</i> .
Agent <i>ūs</i> .	<i>ānhā</i> .

kūn (not *kūn*), who? *kē*, what?

NUMERALS

Very much the same as North Pānjābī.

ikk, *dō*, *tinn*, *cār*, *pānj*, *chē*, *sātt*, *ātt*, *nau*, *dās*, *yārā*, *barā*, *tērā*, *caudā*, *pāndrā*, *sōlā*, *sātārā*, *āthārā*, *ūnnī*, *bih*.

Note *sōlā*, not *sōlā*; *bih*, not *wih*. Note also:—

24. <i>cauwī</i> .	60. <i>sātt</i> , <i>trai bihā</i> .
29. <i>ānāttī</i> (with <i>r</i>).	70. <i>sāttār</i> .
30. <i>trih</i> (with <i>r</i>).	80. <i>āssī</i> , <i>cār bihā</i> .
40. <i>cālī</i> (not <i>cālī</i>), also <i>dō bihā</i> .	90. <i>nābbē</i> .
50. <i>pānjāh</i> , <i>dhāi bihā</i> .	100. <i>sau</i> , <i>pānj bihā</i> .

ADVERBS

upwards, <i>ūppūr</i> .	yes, <i>hā</i> .
downwards, <i>būn</i> .	quickly, <i>baile</i> .

VERBS

Verb Substantive

Pres. <i>ēā</i> .	<i>ēā</i> .
<i>ī</i> .	<i>ēō</i> .
<i>ēā</i> .	<i>ēain</i> .
Past, <i>āitsā</i> or <i>sēā</i> .	<i>āitsā</i> , <i>sēā</i> .
<i>āitsai</i> , <i>sai</i> .	<i>āitsau</i> , <i>sēō</i> .
<i>āitsī</i> , <i>sī</i> .	<i>āitsūn</i> , <i>sūn</i> .

mārnā, beat

Pres. ind. *mārnā ēā* : *mārnā ī* : *mārnā ēā* : *mārne ā* : *mārne o* : *mārne ain*.

mārnā has fem. sing. *mārnī*; plur. *mārnīā*.

Imperf. *mārnā sā* : *mārnā sai* : *mārnā sī* : *mārne sā* : *mārne sau* : *mārne sūn*.

Fut. <i>mārsā</i> , <i>mārsāgā</i> .	<i>mārsā</i> , <i>mārsāge</i> .
<i>mārsī</i> , <i>mārsīgā</i> .	<i>mārsē</i> , <i>mārsōge</i> .
<i>mārsī</i> , <i>mārsīgā</i> .	<i>mārsūn</i> , <i>mārsūnge</i> .

Fem.: The first form does change for the fem., the second has *-gī* in the sing. and *-gīā* in plur.

Past, *mārēā*, fem. *mārī*; plur. *māre*, fem. *mārīā*.

Pres. part. *mārnā*, fem. *mārnī*; plur. *mārne*, fem. *mārnīā*.

The practical identity here as in many Laihndī (Lahndā) dialects of the endings for the fut. and imperf. is striking. In the fut. the endings are added to the root, in the imperf. to the pres. part. The origin of the *s* is quite different in the two cases.

The words which have occurred and the following nouns show how the dialect avoids cerebral *n* and *l*, where otherwise they would be expected. The *n* in *kānā* is accidental, due to the following *d*. The Pūnchi dialect

also has very few cases of cerebral *ṇ* and *ḷ*; Dhūṇḍī, the Lailhndī dialect of the Murree Hills, has far more.

mother, <i>āmmā</i> .	God, <i>Khūdā</i> .
sister, <i>bhaiṇ</i> (not <i>ṇ</i>).	Satan, <i>Shaitān</i> .
wife, <i>zānānī</i> .	sun, <i>dih</i> .
woman, <i>zānānī</i> .	cowherd, <i>ḍāṅḡār cārān-</i>
man, <i>jānā</i> (not <i>ṇ</i>).	<i>wāla</i> (not <i>ṇ</i> and <i>ḷ</i>).
ear, <i>kānn</i> .	eye, <i>ākkhī</i> .
brother, <i>bhrā</i> , <i>bhāī</i> .	gold, <i>sūnnā</i> .
back, <i>n</i> , <i>kāṇḍ</i> .	silver, <i>cāndī</i> .

THE KOCI DIALECTS OF RAMPUR STATE

INTRODUCTION

The State of Rāmpūr is the most easterly of the Simla States. It stretches from a point 3 or 4 miles beyond Kōṭ Gūrū to the border of Tibet. All the eastern part of the State speaks dialects of Kānauri or Tibetan. The Kānauri area begins abruptly 2½ miles beyond Sārāhān, which is 90 miles from Simla. In the whole of the State up to that line, i.e. the western part of the State, which, though comprising only a small part of the territory, includes a large majority of the people, Aryan dialects are spoken. These Aryan dialects are all known by the generic name of Kōcī. They do not differ very much from one another, but we may perhaps distinguish five of them, the dialects of Rōhrū, Rāmpūr, Bāghī, Sūrkhūḷī Pārgāna, and Ḍodrā Kūār.

The Rōhrū dialect is spoken round about the town of Rōhrū. Its northern boundary is the main ridge which runs from Simla east to Kānaur; the southern boundary is the boundary of the State itself, where it marches with Jābbāl and Rāwīgārh; on the east the Rōhrū area extends 7 or 8 miles to where the Pābbār River receives a large tributary on its right bank; on the west the boundary is an irregular line from Kōṭ Khāi to Khādrālā, the line bending considerably to the east. Rāmpūrī is found directly north of the Rōhrū dialect; it lies north of the Simla ridge, and extends from a little to the east of Nirth on the Sātlāj to mile 92½ on the Hindostan-Tibet road. Through most of its area the Sātlāj River bounds it on the north. Bāghī is spoken in a small district extending for 5 or 6 miles in every direction round Bāghī. The Sūrkhūḷī dialect is spoken on the upper valleys of the Pābbār and of its chief tributary to the north.

On the west is the Rōhrū dialect, to the north Rāmpūrī and Kānaurī, and to the south Kūārī. Kūārī should really belong to the United Provinces. It is spoken in a valley lying to the south and east of the upper waters of the Pābbār and in villages in the United Provinces. The streams of this valley drain into the Tōs River, which is ultimately joined by the Pābbār. Kūārī is called after Dōdrā Kūār, the name given to the district where it is spoken. Dōdrā and two other villages are known as Kūār or Dōdrā Kūār. The villagers generally resent being considered inhabitants of Rāmpūr State, and sometimes give trouble. They prefer to think of themselves as belonging to Garhwal (Gaḍwhāl), and if we judge by the position of their valleys and the flow of their streams they are right. The whole Kōcī-speaking population may be put down as 45,000.

PRONUNCIATION

The transliteration follows the system of the Royal Asiatic Society. It should be noticed that vowels with a long mark over them are the same as those with no mark, the difference being merely one of length, whereas vowels with a short mark are generally different vowels. Thus, the following pairs are in each case identical vowels: *a, ā*; *e, ē*; *i, ī*; *o, ō*; *u, ū*; the only difference being one of length, so that when a vowel is unaccented it might often be written either with or without a long mark. Indeed, phonetically it would generally be more correct to omit the mark, but it is unusual to omit it in works on Oriental languages. As regards the short vowels, *ā* is as *u* in "but", *ē* is practically the same as *ē*, except for length, but it is probably a lower vowel in most cases; *ō* is nearly *o* in "hot"; *ū* is the vowel of "pull" as distinguished from that of "root". The lips are usually neither protruded nor drawn together in pronouncing it. (The above paragraph applies also to Jūbbāl, Sūkēt, and Bilāspūr.)

In the Kōcī dialects, as in Simla dialects as a whole, sonant letters are not aspirated; thus, the combinations *gh, dh, dh, jh, bh* are practically unknown, and when they occur they are probably to be put down to Hindi influence. Looking at the words as they appear on the printed page, one would say that the *h* is transferred to a position after the vowel. The fact, however, is that it is generally omitted altogether, and the only trace of its existence is found in the raising of the tone of the syllable in which one would expect the *h*. Thus, *ghōrā, bhāī, bhain, ghār* become *gōhrō, bāhī, bauhn, gauhr*, in which words the *h* is not sounded, the words being, however, pronounced with the high falling tone described under Kāgānī. This whole question of tone is very interesting. In Panjabi, north and west of Amritsar, the *h* is dropped with sonant letters, but there the sonant letter is transformed into a surd and the *h* replaced by a low tone (also described under Kāgānī), so that the words just mentioned are pronounced *kōrā, pāī, pain, kār*. This point is of some importance in connexion with the discussion of the original relations of the Romany language. The argument has been advanced that Romany must be connected with modern Shina, because, like Romany, it avoids aspirated sonants. It will here be seen that Northern Panjabi and all the Simla dialects, except those spoken in Bilāspūr, have the same peculiarity.

ROHRU

NOUNS

The plural of nouns in *-o* ends in *-ā*, reminding us of the Gūjārī dialect, which has nom. plur. *-ā*, obl. *-ā*. Masc. nouns ending in a consonant are inflected in *-ā* both sing. and plur., while fem. nouns have *-ī*. The gen. prep. is *ro*, the dat. *khē*, the abl. *khū*.

PRONOUNS

3rd pers. pronouns have a special fem. form in the obl. sing.

VERBS

The pres. ind. and pres. cond. are the same. The fut. adds *-lo* to the pres. ind., which undergoes several changes in the final vowel.

The stat. part. is sometimes a contracted form ending in *-ōdo*, *-ando*, *-ahndo*, otherwise it ends in *-ero*.

Habit is expressed as in Hindi. The conception of an action actually taking place is expressed by the inflected pres. part., which does not vary, and the verb *lāḡno*, thus *pīḡde lāḡo*, is actually now beating. For ability the verb *bōḡno*, be able, is used.

RAMPURI

NOUNS

There is an organic genitive in *-o* which is, of course, an adjective.

The dat. prep. is *lē* and the abl. *kā*. Masc. nouns ending in *-o* inflect in *-e*, others in *-ā*. Fem. nouns inflect in *-ī*. The singular is nearly the same as the plural.

PRONOUNS

Pronouns of the 3rd pers. have separate forms for the fem. obl.

VERBS

The future has no separate form, it is the same as the pres. ind. and pres. cond. The stat. part. ends in *-ondau*.

BAGHI

The Bāghī dialect is almost the same as Rāmpūrī.

NOUNS

The organic gen. of Rāmpūrī is not found, the prep. *ro* being substituted. The prep. for the dat. is *kō* and for the abl. *ānda*. The inflection is generally as in Rāmpūrī.

PRONOUNS

3rd pers., see note for Rāmpūrī.

VERBS

There is a separate fut. (in *-ālo*), but the pres. ind. and pres. cond. are the same. The stat. part. ends in *-ōdo* or *-ēro*, the latter ending being for trans. verbs.

SURKHULI

The inhabitants of the Sūrkhūlī Pārgāna have to pass through Rōhrū on almost every journey; their speech, therefore, does not differ much from that of Rōhrū.

NOUNS

The gen., dat., and abl. have, as their prepositions, *ro*, *le*, and *ku* or *kā* respectively. Masc. nouns in *-o* inflect in *-e*, others in *-ā*; fem. nouns inflect in *-ī*; the sing. and plur. are generally alike.

PRONOUNS

As in the other Kōcī dialects the 3rd pers. pronoun has special forms for the obl. sing. fem.

VERBS

The pres. ind., pres. cond., and fut. have the same form. It is worth noting; e.g. *pīḡā ā*, *pīḡā ī*, etc.; the imperf. being *pīḡā thau*, plur. *pīḡā thē*.

There are two stat. part. forms, *ōndau* and *-ērōā*.

To express actual action at the moment referred to the pres. part. of the verb is used with the stat. part. of *lāḡno*, as *pīḡdo lāḡōndau*, is now beating.

KUARI

With Kūārī we get under Garhwali influence.

NOUNS

Nouns inflect in a number of different ways. Most of them have nasal vowels in the obl. plur. The prepositions for gen., dat., and abl. are *ro*, *lē* or *kē* or *kē lē*, and *ku*.

PRONOUNS

There is the usual fem. sing. obl. form for the 3rd pers. pronoun. *kēcī*, how much or many, reminds us of *Shiṇā kăcāk* or *kăcā* with the same meaning.

VERBS

The accent in the future and past is unusual. In the future it is throughout on the last syllable, and in the past on the second (which is, except in the plural, the last), the past being thus distinguished from the past cond. or pres. part., which has the accent on the first.

Fut. *nōṇḍālō*. Past, *nōṇḍau*. Past cond. *nōṇḍau*.

The stat. part. ends in *-ēro*.

Very noteworthy is the dropping in some tenses of the *l* of *bōṇo*, speak, and *r* of *kōṇno*, do. The *l* is dropped in the inf. *bōṇo*, and past cond. *bōḍo*, and appears in pres. ind. *bōlū* and past *bōlau*. The *r* of *kōṇno*, do, appears in the tenses in which the *l* of *bōṇo* does so; pres. ind. *kōrū*; past, *kōrau*; and on the other hand, inf. *kōṇno*; past cond. *kōddo*. The verb *bōṇo*, be able, is treated in the same way as *bōṇo*, speak.

Something similar occurs in the Cūrāhī dialect, spoken in Cāmba State, where *bōṇū*, speak, has past cond. *bōttā* and past ind. *bōlū*; and *kāhnū*, do, has fut. *kāhmā*; pres. ind. *kāhtā ā*, past, *kēā*; in this case the *r* not coming in at all. In Cūrāhī the word for beat, *mānū*, omits the usual *r* in the past cond. *mātā*, and in fut. 1st pers. sing. and plur. *māhmā*, *māhme*. See *Lang. North. Him.*, pt. iii, p. 32.

ROHRU DIALECT

NOUNS

Masculine.

SINGULAR		PLURAL
Nom.	<i>gōhr-o</i> , horse.	<i>-ā</i> .
Gen.	<i>-e ro</i> .	<i>-ā ro</i> .
Dat., Acc.	<i>-e khē</i> .	<i>-ā khē</i> .

SINGULAR

PLURAL

Abl.	<i>-e khu</i> .	<i>-ā khu</i> .
Agent	<i>-ēā</i> .	<i>-ēā</i> .
Voc.	<i>-ēā</i> .	<i>-ēō</i> .
Nom.	<i>gauh-r</i> , house.	<i>-r</i> .
Gen.	<i>-rā rō</i> .	<i>-rā ro</i> .
Agent	<i>-rā</i> .	<i>-rā</i> .

ihnd-ū, Hindu, has gen. *-ū ro*; agent, *-ūā*, etc.

Feminine.

Nom.	<i>tshēor-i</i> , girl, daughter.	<i>-i</i> .
Gen.	<i>-i ro</i> , etc.	<i>-i ro</i> , etc.
Agent	<i>-iē</i> .	<i>-iē</i> .
Voc.	<i>-iā</i> .	<i>-iō</i> .
Nom.	<i>bauh-ṇ</i> , sister.	<i>-ṇ</i> .
Gen.	<i>-ṇi ro</i> , etc.	<i>-ṇi ro</i> , etc.
Agent	<i>-ṇiē</i> .	<i>-ṇiē</i> .

PRONOUNS

SINGULAR

PLURAL

Nom.	<i>āū</i> , I.	<i>āmma</i> .
Gen.	<i>mēro</i> .	<i>māhro</i> .
Dat., Acc.	<i>mu khē</i> .	<i>āmū khē</i> .
Abl.	<i>mu khu</i> .	<i>āmū khu</i> .
Agent	<i>mūi</i> .	<i>āmma</i> .
Nom.	<i>tū</i> , thou.	<i>tumma</i> .
Gen.	<i>tēro</i> .	<i>tāhro</i> .
Dat., Acc.	<i>tō khē</i> .	<i>tāmu khē</i> .
Abl.	<i>tō khu</i> .	<i>tāmu khu</i> .
Agent	<i>tāi</i> .	<i>tumma</i> .
Nom.	<i>ēo</i> , fem. <i>ē</i> , this.	<i>ē</i> , fem. the same.
Gen.	<i>ēhro</i> , fem. <i>īāro</i> .	<i>īū ro</i> „ „
Dat., Acc.	<i>ēs khē</i> , fem. <i>īā khē</i> .	<i>īū khē</i> „ „
Abl.	<i>ēs khu</i> , fem. <i>īā khu</i> .	<i>īū khu</i> „ „
Agent	<i>īṇi</i> , fem. <i>īū</i> .	<i>īua</i> „ „

kun, who (inter.), declines *kauh-ro khē khu*; agent, *kunī*.

dzō, who (rel.), *dzau-ro khē khu*; agent, *dzunī*; *dzō kun*, whoever.

kōi, anyone, someone; *kauh-ro*, etc., like *kun*.

kā, what (inter.), *kāro*, etc.

kicch, something, anything; *dzō kicch*, whatever, etc., do not decline.

Adjective pronouns are: *ino*, of this kind; *tino*, of that kind; *kiño*, of what kind? *dziño*, of which kind (rel.).

ētti, so much or many; *tētti*, so much or many (correlatives); *kētti*, how much or many? *dzētti*, as much or many.

ADJECTIVES

Adjectives used as nouns are declined as nouns; otherwise, those ending in a consonant are not declined. Those ending in *-u* or *-o* take *-ā* for the obl. sing. and all the masc. plur., *-i* for the fem. sing., and *-ī* for the fem. plur. All genitives are used as adjectives and follow the rule just given except that in the obl. masc. sing. and plur. masc. they take *-e* instead of *-ā*.

Comparison. — There are no special forms for the comparative and superlative. Comparison is made by the preposition *khu*, from, with the positive.

sōknīro, good; *ēu khu sōknīro*, good from this, better than this; *sōbbhī khu sōknīro*, good from all, better than all, best.

NUMERALS

1. <i>ek</i> .	13. <i>tēra</i> .
2. <i>dūi</i> .	14. <i>tsōuda</i> .
3. <i>cīn</i> .	15. <i>pāndra</i> .
4. <i>tsār</i> .	16. <i>sōla</i> .
5. <i>pānz</i> .	17. <i>sōttra</i> .
6. <i>tshau</i> .	18. <i>thāra</i> .
7. <i>sāt</i> .	19. <i>nīsh</i> .
8. <i>āth</i> .	20. <i>bīsh</i> .
9. <i>nau</i> .	40. <i>dūi biāh</i> .
10. <i>dās</i> .	60. <i>cīn biāh</i> .
11. <i>giāra</i> .	80. <i>tsār biāh</i> .
12. <i>bāra</i> .	100. <i>sau</i> .

ORDINALS

1st. <i>paihlo</i> .	6th. <i>tsōūo</i> .
2nd. <i>dujjo</i> .	7th. <i>sātūo</i> .
3rd. <i>cījjo</i> .	8th. <i>āthuo</i> .
4th. <i>tsōutho</i> .	9th. <i>nauuo</i> .
5th. <i>pānzūo</i> .	10th. <i>dāsuo</i> .

The *h* in 6th is much weaker than that in 6: *tsōūo tshau*. *dēūrh* is one and a half, *dāih* two and a half.

ADVERBS

Time

<i>ēbhī</i> , now.	<i>hīzz</i> , yesterday.
<i>tēbhī</i> , then (correl.).	<i>phrēz</i> , the day before yesterday.
<i>kēbhī</i> , when?	<i>nātrēz</i> , on the fourth day back.
<i>dzēbhī</i> , when (rel.).	<i>kēbhī</i> , sometimes.
<i>āz</i> , to-day.	<i>kēbhī na</i> , never.
<i>kallā</i> , to-morrow.	<i>kēbhī kēbhī</i> , some time or other, sometimes.
<i>pōrshī</i> , the day after to-morrow.	
<i>tsauthe</i> , on the fourth day.	

Place

<i>īyyā</i> , here.	<i>hūbī</i> , upwards.
<i>tīyyā</i> , there.	<i>tōl</i> , downwards.
<i>kīyyā</i> , where?	<i>nērī</i> , near.
<i>dzīyyā</i> , where (rel.).	<i>dūr</i> , far.
<i>īyya dzau</i> , up to here.	<i>āggū</i> , forward.
<i>īre</i> , from here.	<i>patshe</i> , back.
<i>bhittār</i> , inside.	<i>bāhār</i> , outside.

Others

<i>bōhrī</i> , very much.	<i>kīā khě</i> , why?
<i>phettī</i> , quickly.	<i>ō</i> , yes.
<i>sōknīro kāri</i> , well.	<i>bāro</i> , much, greatly.

The adjective pronouns *ino*, of this kind, etc., and *ētti*, so much, etc., are often used as adverbs.

PREPOSITIONS

<i>de</i> , in.	<i>tāia</i> , for sake of (<i>ehri tāia</i> , for his sake).
<i>kha</i> , in.	
<i>gahi</i> , upon.	<i>bātti</i> , about, concerning (<i>tau būtti</i> , about you).
<i>thālī</i> , <i>thāllī</i> , under.	
<i>āga</i> , <i>āga</i> , <i>āgu</i> , <i>khu āgu</i> , in front of; <i>mā āgu</i> , or <i>mā khu āgu</i> , in front of me.	<i>pār</i> , on far side of. <i>ār</i> , on this side of. <i>es biyyā</i> , in his direction.
<i>are</i> , with, along with.	<i>phēra</i> , round (<i>gauhrā phērā</i> , round the house).
<i>khu</i> , from, with (instru.).	
<i>ro</i> , of.	<i>khē</i> , to.

VERBS

Verb Substantive

Pres. tense *ē*, *eh*, *eh*, or *ai*, unchanged throughout.

Past tense—

Sing. masc. <i>thō</i> .	Fem. <i>thē</i> .	Plur. masc. <i>thē</i> .	Fem. <i>thī</i> .
<i>thō</i> .	<i>thē</i> .	<i>thē</i> .	<i>thī</i> .
<i>thō</i> .	<i>thē</i> .	<i>thē</i> .	<i>thī</i> .

pīno, beat

Pres. ind.	<i>pītā</i> .	<i>pītī</i> .
	<i>pītā</i> .	<i>pītā</i> .
	<i>pītā</i> .	<i>pītā</i> .
Fut.	<i>pītālo</i> .	<i>pītīle</i> .
	<i>pītālo</i> .	<i>pītēlā</i> .
	<i>pītēlo</i> .	<i>pītēlā</i> .

Imperat. *pīt*; plur. *pīto*.

Imperf. the pres. ind. with the past verb subst.

<i>pītā thō</i> , fem. <i>thē</i> .	<i>pītī thē</i> , fem. <i>thī</i> .
<i>pītā thō</i> , <i>thē</i> .	<i>pītā thē</i> , <i>thī</i> .
<i>pītā thō</i> , <i>thē</i> .	<i>pītā thē</i> , <i>thī</i> .

Past, *pītō*, fem. *pītē*; plur. *pītē*, fem. *pītī* (agreeing with object).

Plup. *pīto thō*, *pītē thē*, *pītē thē*, *pītī thī*.

Pres. cond. same as pres. ind.

Past cond. and pres. part.—

<i>pītdo</i> , fem. <i>pītđē</i> .	plur. <i>pītđē</i> , fem. <i>pītđī</i> .
<i>pītdo</i> , <i>pītđē</i> .	<i>pītđē</i> , <i>pītđī</i> .
<i>pītdo</i> , <i>pītđē</i> .	<i>pītđē</i> , <i>pītđī</i> .

Part. pres. act. *pītdo* (-*ē*, -*ē*, -*ī*); *pītđī wērī*, while or on beating; pass. *pītōndo*; fem. *pītēndī*; plur. *pītāndā*; fem. *pītēndī* (contracted from *pīto ondo*, Hindi *mārā huā*).

Conj. part. *pītēā*, having beaten.

Agent, *pītṇa ālo*.

Habitual, *ān pītēā kōrū*, I am in the habit of beating.

Immediate pres. *ān pītde lāgo*, I am now beating.

ōhno, be, become

Imperat. *auh*; plur. *auh*.

Pres. ind. and pres. cond. *ōh-ū*, -*ā*, -*ā*, -*ī*, -*ā*, -*ā*.

Fut. *auhālo*, *auhālo*, *auhālo*, *auhīle*, *auhālā*, *auhālā*.

Past, *ūhō*.

Past cond. *ōhndo*.

āhno, come

Imperat. *āh*, *āho*.

Pres. ind. and cond. *āhū*, *āhā*, *āhā*, *āhī*, *āhā*, *āhā*.

Fut. *āhālo*, *āhālo*, *āhālo*, *āhīle*, *āhālā*, *āhālā*.

Past, *āhō*.

Past cond. *āhāndo*.

dēuno, go

Imperat. *dēo*; plur. *dēo*.

Pres. ind. *dēū*, etc. (reg.).

Fut. *dēūlo*, *dēālo*, *dēālo*, *dēīle*, *dēālā*, *dēālā*.

Past, *dēo*, fem. *dēī*; plur. *dēā*, fem. *dēī*.

Past cond. *dēundo*.

rauhno, remain

Imperat. *rauh*; plur. *rauh*.

Pres. ind. *rauhū*, etc.

Fut. *rauhālo*, etc.

Past cond. *rauhndo*.

būshno, sitImperat. *būsh*, *būsho*.Pres. ind. *būshū*, etc.Fut. *būshūlo*.Past cond. *būshdo*.*khāno*, eatPres. ind. *khān*, etc.Past, *khāo*.*pīno*, drinkPres. ind. *pīn*, etc.Past, *pīo*.*dēno*, givePres. ind. *dēn*.Past, *dēro* (stat. part.).*lāno*, takePres. ind. *lān*.Fut. *lāūlo*.Past, *lāo*.*bōlno*, speak, sayPres. ind. *bōlū*.Past, *bōlō*.*kōrno*, doPres. *kōrū*.Past, *kīo*.*jāno*, knowPast, *jānō*.*āno*, bringPast, *ānō*.*nīno*, take awayPast, *nīo*.

Ability is expressed by means of *bōlno*, be able. The other verb adds *i* to the root; as *aū likhī nēih bōlō*, I am not able to write.

In negative sentences the past cond. is used for the pres. ind.

SENTENCES

1. *Tēro naū kās?* Thy name what is?
2. *Ēs gōhre rī kētti ōmbār ai?* This horse of how-much age is?
3. *Īre Kāshmīr kētti dūr ai?* From-here Kashmir how-much far is?
4. *Tēre bābbā re gauhrā kha kētti tshōru?* Thy father of house in how-many sons?
5. *Āz āū bāri dūrā khu hāṇḍi āhō.* To-day I very far from walking came.
6. *Mēre kakkā ro tshōru ehri bauhnī are biāhando.* My uncle of son his sister with married is.
7. *Gauhrā kha shukle gōhre rī zīn ai.* House in white horse of saddle is.
8. *Ēhri pītthi gahi zīn kōsh.* His back upon saddle tighten.
9. *Mūi ehro tshōru bōhri pītō.* By-me his son much beaten.
10. *Eu pārāttā gahi gāui bakri tsārā.* That hill upon cows got grazing is.
11. *Ēu bikhā thālī gōhra gahi butthahndo.* He tree under horse upon seated.
12. *Ēhro bāhi āpni bauhnī khu bōro.* His brother own sister than big.
13. *Ēhro mōl dāih rūpōyye.* Its price two and a half rupees.
14. *Mēro bāb tshōta gauhrā de rauha.* My father little house in remains (lives).
15. *Ēs khē rūpōyye dē.* Him-to rupees give.
16. *Ēu rūpōyya ēs khu ōru lā.* That rupee him from hither take.
17. *Ēo atsho pītea rōshi khu bānnho.* Him well having-beaten ropes with tie.
18. *Kūa khu pāni gāro.* Well from water bring-out.
19. *Mū khu āga hāṇḍo.* Me from before walk.
20. *Kauhro tshōru taū patshe āhande lāgahndo.*

Whose son thee behind coming attached, i.e. is at this moment coming.

21. *Eu tār kau khu mōlē lāo?* That by-thee whom-from in-price was-taken?

22. *Grā re ēkki aṭṭi-āḷa khu lāo.* Village of one shop-owner from was-taken.

Notes.—1. *Kās*, what is; cf. *kā sā* in the Sūrkhūli dialect. 6. *Biāhāndo*, stat. part. from *biāhno*, having been married. 10. *Bāṭṭhahāndo*, stat. part., seated. 20. *Āhāndē lāgahāndo*, two stat. part. corresponding to Hindi *āyā huā lāgā huā*; Panjabi has *aundā e lāgā*.

Ability is rendered by *bōḷno* with the inf., which adds -ī to the root; *ā ā likkhī nēih bōḷdo*, I cannot write.

VOCABULARY

able, be, <i>bōḷno</i> .	cold, <i>shēlo</i> .
about, <i>bāṭṭi</i> .	come, <i>āhno</i> .
above; see "up", "upon".	concerning, <i>bāṭṭi</i> .
age, <i>ōmbār</i> .	conquer, <i>dzītno</i> .
all, <i>badhe</i> , <i>sōbbhi</i> .	cow, <i>gāo</i> .
anyone, <i>kōi</i> ; anything, <i>kicch</i> .	cowherd, <i>gūāḷo</i> .
arrive, <i>puzhno</i> .	daughter, <i>māī</i> ; see "girl".
ass, <i>gādhō</i> .	day, <i>dūs</i> ; see "to-day", "to-morrow".
back, n., <i>pīṭh</i> .	defeated, be, <i>hārno</i> .
backwards, <i>patsho</i> .	die, <i>mōrno</i> .
bad, <i>rīo</i> .	direction, <i>bīyyā</i> ; in this d., <i>ēs bīyyā</i> .
be, become, <i>ōhno</i> .	do, <i>kōrno</i> .
bear, n., <i>rīkh</i> .	dog, <i>kukkār</i> ; see "bitch".
beat, <i>pīṭno</i> ; see "fight".	downwards, <i>tōl</i> .
beautiful, <i>bāṇṭhno</i> .	draw (water), <i>gārno</i> .
bed, <i>mānzo</i> .	drink, <i>pīno</i> ; cause to drink, <i>pīāno</i> .
behind, <i>patshe</i> .	ear, <i>kōnthū</i> .
beneath, <i>thāli</i> , <i>thālli</i> .	eat, <i>khāno</i> ; cause to eat, <i>khīāno</i> .
big, <i>bōro</i> .	egg, <i>pinni</i> .
bird, <i>tsōrkū</i> .	eight, <i>āṭh</i> ; eighth, <i>āṭhūo</i> .
bitch, <i>kukkrē</i> .	eighteen, <i>ṭhāra</i> .
body, <i>jīu</i> .	eighty, <i>tsār biāh</i> .
book, <i>kātāb</i> .	eject, <i>gārno</i> .
boy, <i>tshōru</i> ; see "son".	elephant, <i>hāthī</i> .
bread, <i>rōṭṭi</i> .	eleven, <i>giāra</i> .
bring, <i>āṇno</i> .	eye, <i>ākh</i> .
brother, <i>bāhi</i> .	face, <i>mū</i> .
buffalo, <i>mōīsh</i> .	fall, <i>lōṭno</i> .
bull, <i>bōḷād</i> .	far, <i>dūr</i> .
buttermilk, <i>chāsh</i> .	father, <i>bāb</i> .
buy, <i>mōle lāno</i> .	field, <i>ḍūkhro</i> .
call, <i>bōḍno</i> .	
camel, <i>ūṭ</i> .	
cat, <i>brāḷo</i> , fem. <i>brālē</i> .	
cock, <i>kūkhro</i> .	

fifteen, <i>pōndra</i> .	ignorant, <i>bāhlū</i> .
fight, <i>pīṭno</i> ; see "beat".	in, <i>de, kha</i> .
fish, <i>māchi</i> .	inside, <i>bhittār</i> .
five, <i>pānz</i> ; fifth, <i>pānzuo</i> .	iron, <i>lōah</i> .
flow, <i>bauhṇo</i> .	jackal, <i>shailṭo</i> .
foot, <i>bāṇṇā</i> .	jungle, <i>baun</i> .
forty, <i>dūi biāh</i> .	kind, of this —, <i>ino</i> ; of that
forward, <i>āgu, āggu, aga, agga</i> .	—, <i>tiṇo</i> ; of what —, <i>kiṇo</i>
four, <i>tsār</i> ; fourth, <i>tsōutho</i> .	(inter.); of which —, <i>dziṇo</i>
fourteen, <i>tsōuda</i> .	(rel.).
from, <i>khu</i> .	kite, <i>gōrār</i> .
front, in — of; see "forward".	know, <i>jāṇṇo</i> .
fruit, <i>phōl</i> .	lazy, <i>gōlōndo</i> .
ghi, <i>giuh</i> .	learn, <i>shikhṇo</i> .
girl, <i>māi</i> ; see "daughter".	leopard, <i>bārāhg</i> .
give, <i>dēṇo</i> .	lie, <i>sūttṇo</i> ; see "sleep".
go, <i>dēuṇo</i> .	little, <i>tshōṭo</i> ; adv. <i>thōro</i> ;
goat, he-, <i>bākro</i> ; she-, <i>bākri</i> .	a —, <i>thōro</i> .
good, <i>sōknīro, ātsho</i> .	load, <i>bāgār</i> .
graze, intrans., <i>tsōrno</i> ; trans.,	look, <i>dēkhṇo</i> .
<i>tsārno</i> .	maize, <i>bēlri</i> .
hair, <i>māṇḍrāl, bāl</i> .	make, <i>cāṇṇo</i> .
hand, <i>āhth</i> .	man, <i>māṇṇūch</i> .
he, <i>ēo</i> .	many; see "much".
head, <i>māṇḍ</i> .	mare, <i>gōhrī</i> .
hear, <i>shunṇo</i> .	marry, <i>biāhṇo</i> .
hen, <i>kūkhre</i> .	meat, <i>mās</i> .
hence, <i>ire</i> .	meet, v., <i>mālṇo</i> .
here, <i>īyyā</i> ; up to here, <i>īyyā</i>	milk, <i>dūdh</i> .
<i>dzau</i> .	moon, <i>dzūn</i> .
high, <i>ūsto</i> .	mother, <i>āi</i> .
hill, <i>pārbāt</i> .	mountain, <i>pārbāt</i> .
Hindu, <i>ihndu</i> .	much, adv., <i>bōro, bōhri</i> ; so —
horse, <i>gōhṇo</i> .	or many, <i>ētti</i> ; do. (correl.),
hot, <i>nīāto</i> .	<i>tētti</i> ; how — or many,
house, <i>gauhr</i> .	<i>kētti</i> ; as — or many, <i>dzētti</i> .
hundred, <i>sau</i> .	my, <i>mēro</i> .
husband, <i>rāṇḍo</i> .	name, <i>naū</i> .
I, <i>āū</i> .	near, <i>nēri</i> .

never, <i>kēbhi na</i> .	second, <i>dujjo</i> .
night, <i>rāci</i> .	see, <i>dēkhṇo</i> .
nine, <i>nau</i> ; ninth, <i>nōūo</i> .	seed, <i>bīj</i> .
nineteen, <i>nish</i> .	seven, <i>sāt</i> ; seventh, <i>sātūo</i> .
no, <i>nēih</i> .	seventeen, <i>sōttra</i> .
no one, <i>kōi na</i> .	sharp, <i>pōinno</i> .
nose, <i>nāk</i> .	she, <i>ē</i> .
not, <i>nēih</i> .	sheep, <i>bēhri</i> .
nothing, <i>kicch na</i> .	shepherd, <i>brālo</i> .
now, <i>ēbhi</i> .	shop, <i>ātti</i> ; shopkeeper, <i>āttiālo</i> .
of, <i>ro</i> , fem. <i>rī</i> ; plur. masc. <i>rē</i> ,	sick, <i>thaurānd</i> .
fem. <i>rī</i> .	side, on this — of, <i>ār</i> ; on that
oil, <i>tēl</i> .	— of, <i>pār</i> .
on, <i>gahi</i> .	sister, older than person re-
one, <i>ēk</i> .	ferred to, <i>dāddi</i> ; younger
our, <i>māhro</i> .	than do., <i>baihy</i> .
out, <i>bāhār</i> .	six, <i>tshau</i> ; sixth, <i>tsōūo</i> .
pen, <i>kōllām</i> .	sixteen, <i>sōla</i> .
pig, <i>sūṅgār</i> .	sixty, <i>cīn biāh</i> .
place, v. trans., <i>tshārno</i> .	sit, <i>būshṇo</i> .
plain, <i>sōllo</i> .	sleep, <i>sūttṇo</i> ; see "lie".
plough, n., <i>auhl</i> ; v., <i>auhl</i>	someone, <i>kōi</i> ; something, <i>kicch</i> ;
<i>jōcno</i> .	see "anyone", "anything".
quickly, <i>phētti</i> .	son, <i>tshōru</i> ; see "boy".
rain, <i>pāṇi</i> .	sow, v., <i>baṇṇo</i> .
read, <i>pōrhno</i> .	speak, <i>bōhṇo</i> .
relate, <i>shunṇaṇṇo</i> .	star, <i>tāro</i> .
recognize, <i>pārāṇṇo</i> .	stomach, <i>pēt</i> .
remain, <i>rauṇṇo</i> .	storm, <i>khāāera</i> .
return, <i>ōru āhṇo</i> .	stream, <i>gāhḍ</i> ; see "river".
rise, <i>ūzīṇo</i> ; rise up, <i>khāro</i>	strong, <i>tōkro</i> .
<i>ūzīṇo</i> .	sun, <i>sūrāj</i> ; sunshine, <i>rūp</i> .
river, <i>nōe</i> ; see "stream".	sweet, <i>guḷūo</i> .
rope, <i>rōshē</i> .	take, <i>lāṇo</i> ; take away, <i>nīṇo</i> .
round, prep., <i>phērā</i> .	ten, <i>dās</i> .
run, <i>phēth dēṇo</i> .	than, <i>khu</i> .
saddle, <i>zīn</i> .	then, <i>tēbhi</i> .
sake, for — of, <i>tāiā</i> .	there, <i>tīyya</i> .
say, <i>bōhṇo</i> .	they, <i>ē</i> ; their, <i>ūro</i> .

thief, <i>tsōr</i> .	was, <i>tho</i> .
thirteen, <i>tēra</i> .	water, <i>pāṇi</i> .
this, <i>ēo</i> ; fem. <i>ē</i> .	way, <i>bāt</i> .
thou, <i>tū</i> .	we, <i>amma</i> .
three, <i>cīn</i> ; third, <i>cījjo</i> .	well, adv., <i>sōknīro kārī, ātsho</i>
thy, <i>tēro</i> .	<i>kārī</i> .
tie, <i>kōshṇo, bānnṇo</i> .	well, n., <i>kū</i> .
tighten, <i>kōshṇo</i> .	what, <i>kā</i> ; whatever, <i>dzō kicch</i> .
to, <i>khē</i> .	when, <i>kēbhi</i> (inter.); <i>dzēbhi</i>
to-day, <i>āz</i> .	(rel.).
to-morrow, <i>kālla</i> ; day after	wheat, <i>gīūh</i> .
—, <i>pōrshī</i> ; on fourth day,	where, <i>kīyyā</i> .
<i>tsauthē</i> .	white, <i>shāklo</i> .
tongue, <i>dzīb</i> .	who, <i>kuṇ</i> ; whoever, <i>dzō kuṇ</i> .
tooth, <i>dānd</i> .	why, <i>kīa khē</i> .
town, <i>bāzār</i> .	wife, <i>tshēōrī</i> ; see "woman".
tree, <i>bikh</i> .	win, <i>dzitṇo</i> .
twelve, <i>bāra</i> .	wind, <i>bāgār</i> .
twenty, <i>bīsh</i> .	wise, <i>ōkliālō</i> .
two, <i>dūi</i> ; two and a half, <i>dāih</i> .	with, along —, <i>are</i> , — (instru-
ugly, <i>nīkāmno</i> .	mental), <i>khu</i> .
uncle, <i>kākho</i> .	woman, <i>tshēōrī</i> ; see "wife".
under, <i>thāli, thāli</i> .	write, <i>likkhṇo</i> .
up, upwards, <i>hūbi</i> .	yes, <i>ō</i> .
upon, <i>gahi</i> .	yesterday, <i>hīzz</i> ; day before —,
very, <i>bōhri</i> .	<i>phrēz</i> ; day before that,
village, <i>grāō, grā</i> .	<i>nātrēz</i> .
walk, <i>hāṇḍno</i> .	you, <i>tumma</i> ; your, <i>tāhro</i> .

RAMPUR AND BAGHI DIALECTS

NOUNS

Masculine.

gōhṇo, horse

	SINGULAR		PLURAL	
	RAMPUR	BAGHI	RAMPUR	BAGHI
Nom.	<i>gōh-ro</i> .	<i>-ro</i> .	<i>-re</i> .	<i>-re</i> .
Gen.	<i>-reo</i> .	<i>-re ro</i> .	<i>-reo</i> .	<i>-re ro</i> .
Dat., Acc.	<i>-re lē</i> .	<i>-re kō</i> .	<i>-re lē</i> .	<i>-re kō</i> .
Abl.	<i>-re kā</i> .	<i>-re ānda</i> .	<i>-re kā</i> .	<i>-re ānda</i> .
Agent	<i>-re</i> .	<i>-reā</i> .	<i>-re</i> .	<i>-re</i> .
Voc.	<i>-reā</i> .	<i>-reā</i> .	<i>-reo</i> .	<i>-reo</i> .

gauhr, house

Nom.	<i>gauh-r</i> .	<i>-r</i> .
Gen.	<i>-ro</i> .	<i>-rā ro</i> .
Abl.	<i>-rā kā</i> .	<i>-r ānda</i> .
Agent	<i>-re</i> .	<i>-re</i> .

In the house is (Rām.) *gauhre*, *gauhr kē* or *dīa*; (Bāg.) *gauhrā dō* or *gauhrā de*.

The gen. is an adj. and inflects as follows: (Rām.) masc. sing. *-o*; fem. *-i*; plur. masc. *-e*; fem. *-i*. (Bāg.) *ro*, *rī*, *rē*, *rī*. These endings do not change for the case of the noun possessed except in the masc. sing. If a masc. sing. noun possessed is in an oblique case, *-o* and *ro* change to *-e* and *re* respectively.

bāb, father, has in (Rām.), gen. *bābbo*; abl. *bābbā kā*, etc.; and in (Bāg.) *bābbā ro*, *bābb ānda*; voc. *bābbā*.

An example of a masc. noun in *-i* may be given.

hātti, elephant (Bāg.) has gen. *hātti ro*; agent, *hāttie*, etc.

Feminine.

tshōṭi, girl, daughter

	SINGULAR		PLURAL	
	RAMPUR	BAGHI	RAMPUR	BAGHI
Nom.	<i>tshōṭ-i</i> .	<i>-i</i> .	<i>-i</i> .	<i>-i</i> .
Gen.	<i>-iō</i> .	<i>-i ro</i> .	<i>-iō</i> .	<i>-i ro</i> .
Dat., Act.	<i>-i lē</i> .	<i>-i kō</i> .	<i>-i lē</i> .	<i>-i kō</i> .
Abl.	<i>-i kā</i> .	<i>-i ānda</i> .	<i>-i kā</i> .	<i>-i ānda</i> .
Agent	<i>-iē</i> .	<i>-iē</i> .	<i>-iē</i> .	<i>-iē</i> .
Voc.	<i>-iē</i> .	<i>-iē</i> .	<i>-iō</i> .	<i>-iō</i> .

baihn, sister

SINGULAR		PLURAL	
RAMPUR	BAGHI	RAMPUR	BAGHI
Nom. <i>baih-n</i> .	<i>-n</i> .	<i>-ni</i> , etc., as sing.	<i>-ni</i> , etc., as sing.
Gen. <i>-niō</i> .	<i>-ni ro</i> .		
Dat., Acc. <i>-ni lē</i> .	<i>-ni kō</i> .		
Abl. <i>-ni kā</i> .	<i>-ni ānda</i> .		
Agent <i>-niē</i> .	<i>-niē</i> .		

PRONOUNS

1st Person.

Nom.	<i>mā</i> , I.	<i>ā</i> .	<i>āmmē</i> , we.	<i>āmmē</i> .
Gen.	<i>mēro</i> .	<i>mēro</i> .	<i>māhro</i> .	<i>māhro</i> .
Dat., Acc.	<i>mulē</i> .	<i>mukhē</i> .	<i>ama lē</i> .	<i>āmmū kō</i> .
Abl.	<i>mu khā</i> .	<i>mā ānda</i> .	<i>amma kā</i> .	<i>āmmū ānda</i> .
Agent	<i>mē</i> .	<i>mōē</i> .	<i>āmmē</i> .	<i>āmmē</i> .

2nd Person.

Nom.	<i>tā</i> .	<i>tā</i> .	<i>tāme</i> .	<i>tōmme</i> .
Gen.	<i>tēro</i> .	<i>tēro</i> .	<i>thāro</i> .	<i>taū ro</i> , <i>tōmu ro</i> .
Dat., Acc.	<i>tōlē</i> .	<i>tākhe</i> .	<i>tāma lē</i> .	<i>taū kō</i> .
Abl.	<i>tōkha</i> .	<i>ta ānda</i> .	<i>tāma kā</i> .	<i>tōmmānda</i> .
Agent	<i>tēi</i> .	<i>tōē</i> .	<i>tōmē</i> .	<i>tōmmē</i> .

3rd Person

Nom.	<i>sē</i> , he, it.	<i>sē</i> .	<i>sē</i> .	<i>sē</i> .
Gen.	<i>tēuo</i> .	<i>tēhro</i> .	<i>tino</i> .	<i>tiū ro</i> .
Dat., Acc.	<i>tēu lē</i> .	<i>tēk khe</i> .	<i>tina lē</i> .	<i>tiū ko</i> .
Abl.	<i>tēu kā</i> .	<i>tēs ānda</i> .	<i>tina kā</i> .	<i>tiū ānda</i> .
Agent	<i>tinī</i> .	<i>tēnē</i> .	<i>tine</i> .	<i>tiūē</i> .

Feminine.

Nom.	<i>sē</i> , she.	<i>sē</i> .	Fem. same as masc.	
Gen.	<i>tōō</i> .	<i>tiā ro</i> .		
Dat., Acc.	<i>tiā lē</i> .	<i>tiā ko</i> .		
Abl.	<i>tiā kā</i> .	<i>tiā ānda</i> .		
Agent	<i>tiē</i> .	<i>tiē</i> .		

	SINGULAR		PLURAL	
	RAMPUR	BAGHI	RAMPUR	BAGHI
Nom.	<i>jō</i> , this.	<i>ēh, ēh dzo</i> .	<i>jē</i> .	<i>ē</i> .
Gen.	<i>ēuo</i> .	<i>ēh ro</i> .	<i>ino</i> .	<i>ēū ro</i> .
Dat., Acc.	<i>ēu lē</i> .	<i>ēh khē</i> .	<i>inā lē</i> .	<i>ēū khē</i> .
Abl.	<i>ēu kā</i> .	<i>ēs ānda</i> .	<i>inā kā</i> .	<i>ēū ānda</i> .
Agent	<i>inī</i> .	<i>ēne</i> .	<i>inē</i> .	<i>ēūē</i> .

Feminine.

Nom.	<i>jō</i> .	<i>ēh, ēh dzo</i> .	Fem. same as masc.
Gen.	<i>iō</i> .	<i>iā ro</i> .	
Dat., Acc.	<i>iā lē</i> .	<i>iā khē</i> .	
Abl.	<i>iā kā</i> .	<i>iā ānda</i> .	
Agent	<i>iē</i> .	<i>iē</i> .	

kun, who

Nom.	<i>kun</i> .	<i>kun</i> .
Gen.	<i>kau ro</i> .	<i>kau ro</i> .
Agent	<i>kunī</i> .	<i>kunē</i> .

dzō, who (rel.)

Nom.	<i>dzō</i> .	<i>dzō</i> .
Gen.	<i>dzau ro</i> .	<i>dzau ro</i> .
Agent	<i>dzunīē</i> .	<i>dzunē</i> .

Others are: *kā* (indecl.), what; *kūtsh* (indecl.), something, anything; *dzō kūtsh*, whatever; *kun*, *kunī*, someone, anyone; *dzō kun*, whoever; declined like *dzō* and *kun*.

PRONOMINAL ADJECTIVES

The first word in each case is from Rampur, the second from Baghi.

Of this kind, *ēno*, *ēno*; of that kind, *tēno*, *tēno*; of what kind, *kēno*, *kēno*; of which kind (rel.), *dzēno*, *dzēno*. So much or many, *ēti*, *ētro*; so much or many, *tēti*, *tētro*; (correl.) how much or many, *kēti*, *kētro*; as much or many, *dzēti*, *dzētro*.

ADJECTIVES

Adjectives ending in *o*, *ō*, *u*, or *au*, including genitives, inflect according to the gender and number of the noun

with which they agree and change the last letter to *e* for the masc. plur. and *i* for the fem. sing. and plur. In the masc. sing. the *-o* is changed to *-e* when the noun agreed with is in an oblique case, otherwise there is no inflection for case. Other adjectives do not inflect for gender, number, or case. All adjectives when used as nouns are treated as nouns and inflected accordingly.

Comparison. — There are no special forms for the comparative and superlative. Comparison is expressed by the so-called ablative case with the positive, thus—

(Rām.) *hātshau*, good; *ēu kā hātshau*, good from that, better than that; *sōbbi kā hātshau*, good from all, better than all, best.

(Bāg.) *ātshau*, *ēs ānda ātshau*, *sōbbhi ānda ātshau*.

NUMERALS

1. <i>ek.</i>	<i>ēk.</i>	13. <i>tera.</i>	<i>tera.</i>
2. <i>dāi.</i> ¹	<i>dō.</i>	14. <i>tsōuda.</i>	<i>tsōuda.</i>
3. <i>caun.</i>	<i>caun.</i>	15. <i>pōndra.</i>	<i>pāndra.</i>
4. <i>tsār.</i>	<i>tsār.</i>	16. <i>sōla.</i>	<i>sōla</i> (not <i>l</i>).
5. <i>pāndz.</i>	<i>pāndz.</i>	17. <i>sōttra.</i>	<i>sīttra.</i>
6. <i>tshau.</i>	<i>tshau.</i>	18. <i>thāra.</i>	<i>thāra.</i>
7. <i>sāt.</i>	<i>sāt.</i>	19. <i>nīh.</i>	<i>nīsh.</i>
8. <i>āth.</i>	<i>āth.</i>	20. <i>bih.</i>	<i>bish.</i>
9. <i>nau.</i>	<i>nau.</i>	40. <i>dī biyyeh.</i>	
10. <i>dāsh.</i>	<i>dās.</i>	60. <i>caun biyyeh.</i>	
11. <i>giāra.</i>	<i>gaira.</i>	80. <i>tsār biyyeh.</i>	
12. <i>bāra.</i>	<i>bāra.</i>	100. <i>shau.</i>	<i>shau.</i>

FRACTIONAL

$1\frac{1}{2}$ <i>dēōrh.</i>	<i>dēōrh.</i>
$2\frac{1}{2}$ <i>dāih.</i>	<i>dāih.</i>

The rest with *sādhe*, thus—

$20\frac{1}{2}$ <i>sādhe bih.</i>	<i>sādhe bish.</i>
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¹ *ā* very long.

ORDINALS

1st. <i>paihlau.</i>	<i>paihlau.</i>	6th. <i>tsōūau.</i>	<i>tshātau.</i>
2nd. <i>dujjau.</i>	<i>dujjau.</i>	7th. <i>sātūau.</i>	<i>sātūau.</i>
3rd. <i>cijjau.</i>	<i>cijjau.</i>	8th. <i>āthūau.</i>	<i>āthūau.</i>
4th. <i>tsōuthau.</i>	<i>tsōuthau.</i>	9th. <i>nōūau.</i>	<i>nōūau.</i>
5th. <i>pānzūau.</i>	<i>pānzūau.</i>	10th. <i>dāshūau.</i>	<i>dāshūau.</i>

and so on, adding *-ūau* to the cardinal.

ADVERBS

Time

RAMPUR		BAGHI
now,	<i>ēbhī.</i>	<i>ēbhī.</i>
then,	<i>tebhī.</i>	<i>tebhī.</i>
when ?	<i>kebhī.</i>	<i>kebhī.</i>
when (rel.),	<i>dzebhī.</i>	<i>dzebhī.</i>
to-day,	<i>ādz.</i>	<i>āz.</i>
to-morrow,	<i>kalle.</i>	<i>jīā.</i>
day after to-morrow,	<i>pōrsho.</i>	<i>pōrshī.</i>
fourth day,	<i>tsōuthe.</i>	<i>tsōuthe.</i>
yesterday,	<i>hīdz.</i>	<i>īzz.</i>
day before yesterday,	<i>phrez.</i>	<i>phōrāz.</i>
day before that,	<i>tsōuthe.</i>	<i>nōrāz.</i>

Place

here,	īde.	īde, īe.
there,	tīde.	tīde, tīe.
where ?	kīde.	kīde, kie.
where (rel.),	jīde.	jīde, jīe.
up to here,	īdrā sēk.	īde tāī.
hence,	īdrā.	īdrā.
inside,	bīte.	bītre.
outside,	bāih.	bāre.
upwards,	ūbī.	ūbī.
downwards,	āhndī.	ūtī.
near,	bīde.	nērī.
far,	dūr.	dūr.

RAMPUR		BAGHI
forwards, in front.	<i>āgē.</i>	<i>āgē, āgre.</i>
backwards, behind,	<i>patsha.</i>	<i>patsha.</i>
beyond,	<i>pār.</i>	<i>pār.</i>
on this side,	<i>wār.</i>	<i>ār.</i>

Others

why,	<i>kilē.</i>	<i>kaī.</i>
yes,	<i>ō.</i>	<i>ō</i> (answering question). <i>ei</i> (answering call).
no, not,	<i>na, neih.</i>	<i>na, neih.</i>
quickly.	<i>nāndī.</i>	<i>shātt.</i>
very much,	<i>bārō.</i>	<i>bōrī.</i>

PREPOSITIONS

RAMPUR		BAGHI
of,	<i>-o.</i>	<i>ro.</i>
from,	<i>kā.</i>	<i>ānda.</i>
to,	<i>lē.</i>	<i>kō.</i>
in,	<i>dia, kē.</i>	<i>de, dō, kha.</i>
above, upon,	<i>mātē.</i>	<i>gāhri.</i>
in front of,	<i>āge.</i>	<i>āge, āgre.</i>
in front of me,	<i>mu ka āge.</i>	<i>mā ānda āgre.</i>
with, along with,	<i>sīh.</i>	<i>sātte.</i>
with me,	<i>mu sīh.</i>	<i>mu sātte.</i>
with (instrument),	<i>khā, kau.</i>	<i>giddh.</i>
for,	<i>lē.</i>	<i>tāī.</i>
for him,	<i>teu lē.</i>	<i>tēhri tāī.</i>
under,	<i>pād.</i>	<i>thāl.</i>
beyond,	<i>pār.</i>	<i>pār.</i>
on this side of,	<i>wār.</i>	<i>ār.</i>

VERBS

Verb Substantive

Pres. (R.) *ā*, indeclinable.
(B.) *ēh*, indeclinable.

Neg. *nih atī*; (B.) *nēhī āthī*, both indeclinable.
Past (R.) masc. sing. *tau*, fem. *tī*; masc. plur. *tē*, fem. *tī*.
(B.) *tau*, fem. *te*; plur. *te*, fem. *te*.

lōtṇo, fall

RAMPUR		BAGHI
Imperat. sing. <i>lōt.</i>		Imperat. sing. <i>lōt.</i>
plur. <i>lōtā.</i>		plur. <i>lōtā.</i>
Pres. ind. <i>lōtū.</i>	<i>lōtī.</i>	Pres. ind. <i>lōtū.</i>
	<i>lōtē.</i>	<i>lōtā.</i>
	<i>lōtā.</i>	<i>lōtā.</i>
R. Fut., same as pres. ind.		B. Fut. <i>lōtūlo.</i>
		<i>lōtālo.</i>
		<i>lōtālo.</i>

B. The fem. is the same as the masc. but with the ending *e* all through. The *e* of the fem. is almost *i*.

Imperf. R. *lōtā*, indecl. with the past of the verb subst. *tau*, *te*, etc. B. Pres. ind. with the past verb subst. Thus—

R. *lōtā tau*, fem. *tī*; *lōtā tē*, fem. *tī*.

" " " "

B. *lōtū tau*, fem. *te*; *lōtū tē*, fem. *tē*.

lōtā tau, " *lōtā tē*, "
lōtā tau, " *lōtā tē*, "

R. Pres. cond. same as pres. ind.

Past cond. *lōt-dau*, fem. *-dī*; plur. *-de*, fem. *-dī*.

Conj. part. *lōtēau*, having fallen.

Stat. part. *lōt-ōndau*, fem. *-ēndī*; plur. *-ēnde*, *-ēndī*,
in the state of having fallen.

Past, *lōt-au*, fem. *-i*; plur. *-ē*, fem. *-ī*.

Agent, *lōtṇewālo*, faller.

B. Pres. cond. same as pres. ind.

Past cond. *lōt-dū*, *-de* or *dī*, *de*, *de* or *dī*.

Conj. part. *lōtṭēā*, having fallen, indecl.

Stat. part. *lōt-ōndō*, *-ēnde*, *-ēnde*, *-ēnde*, in the state of having fallen.

Part. *lōt-āu*, *-e* or *-ī*; plur. *-ē*, fem. *-ē* or *-ī*.

ōnō, be, become

R. Imperat. <i>ō</i> .	<i>ōā</i> .	B. Imperat. <i>ō</i> .	<i>ūā</i> .
Fut. <i>ōū</i> .	<i>ōī</i> .	Fut. <i>ūllau</i> .	<i>ūlle</i> .
	<i>ōē, aue. oau, auau.</i>		<i>ōllo. ōlle.</i>
	<i>ōā, auā. oā auā.</i>		<i>ōllo. ōlle.</i>
Past, <i>ūau</i> , fem. <i>ūī</i> , etc.		Past, <i>ūau</i> , fem. <i>ūē</i> , etc.	

Past cond. *ūndau*.

Past cond. *ūndau*.

R. In *ūau*, *ūā*, the initial *ū* is very long.

B. A slight *h* is frequently prefixed throughout the verb.

B. In *ūau*, *ūā*, the *ū* is very long.

ānō, come

- R. Imperat. *āis*, *ātsau*.
 Fut. *āū*, *āe*, *ātsā*, *āī*, *āau*, *ātsā*.
 Past cond. *āndau*.
 Hab. *ātsā kōrū*, I am in the habit of coming.
- B. Imperat. *āsh*, *āshā*.
 Pres. ind. *āū*, *āe*, *āē*, *āū*, *āe*, *āe*.
 Imperf. *āū tau*, *āe tau*, etc.
 Fut. *āālau*, *ālau*, *ālau*, *āāle*, *āle*, *āle*.
 Past, *āō*, fem. *āē*, etc.
 Past cond. *āndau*.
 Conj. part. *āiā*, having come.

nāshno, go

- R. Pres. ind. *nāshū*, *-e*, *-ā*, *-ī*, *-au*, *-ā*.
 Imperat. *nāsh*, *nāshau*.
 Past, *nāthau*.
 Past cond. *nāshdau*.
 Conj. part. *nāshēau*, having gone.
 Agent, *nāshnewālo*, goer.

dēūno, go

- B. Imperat. *dū*, *dōā*.
 Pres. ind. *dū*, *dūā*, *dūā*, *dūī*, *dūā*, *dūā*.
 Imperf. *dū tau*, *dūa tau*, etc.
 Fut. *dēūlau*, *dūlau*, *dūlau*, *dēūle*, *dūle*, *dūle*.
 Past, *dūau*, *dūē*, etc.

rauho, remain

- R. Pres. ind. *rōū*, *rōē*, *rōā*, etc.
 Imperat. *rau*, *rauau*.
 Past cond. *rōndau*.
- B. Fut. *rāūlau*, *rōālau*, etc.
 Pres. ind. *rāū*, *rōā*, etc.
 Past, *rau*, fem. *raui*; plur. *raue*, etc.

bīshno, sit

- R. Past, *bīthau*, the rest of the verb regular.

būthno

- B. Past, *būthau*.

tsikho, beat

This verb is regular in both dialects. In the past, of course, the agreement is with the object.

khāno, eat

- R. Pres. ind. *khāū*, etc.
 Past, *khāau*.
- B. Stat. part. *khāero*.

pīno, drink

- R. Pres. ind. *pīū*.
 Past, *pīau*.
- B. Past, *pīau*; fem. *pe*; plur. *pē*.
 Stat. part. *pīero*.

dēno, give

- R. Pres. ind. *dēū*.
 Past, *dēnnau*.
- B. Fut. *dēūlau*.
 Past, *dēau*.

"Take" is *lēno* (regular) in Rāmpur and *gīnno* in Baghi. The latter has: past, *gīnau*; stat. part. *gīnēro*.

kōrno, do

R. Past, *kīau*.

B. Past, *kōrau*.

"Bring" is *ānno* (regular).

B. Fut. *ānūlau*; past, *ānau*; stat. part. *ānēro*.

"Take away" is *nēno* (regular) in Rāmpur and *nēno* in Bāghi.

nēno has: fut. *nēūlau*; past, *nēau*; stat. part. *nēero*.

In the Rāmpur dialect verbs whose roots end in a vowel make the pres. ind. in *-ā* instead of *-ū*, as *deā*, "I give." It will be noticed that in Rāmpur the pres. ind., fut., and pres. cond. are always the same. In Bāghi there is a separate future, but the pres. ind. and pres. cond. are identical. In negative sentences the past cond. is used for the pres. ind.

SENTENCES

1. R. *Tēro nāū kā?*

B. *Tērau nāū kā eh?* Thy name what is?

2. R. *Ēu gōhri kētri ūmār ā?*

B. *Io gōhre ri kētrē ōmbār eh?* This horse of how-much age is?

3. R. *Īdrā Kāsh̄mīra sikā* (up to) *kētro dār ā?*

B. *Idrānda Kāsh̄mīr kētro dār eh?* Hence Kashmir (up to) how-much far is?

4. R. *Thāre bābbe gauhr kētti tshōtū ā?*

B. *Tōmu re bābbā rē gauhrē kētre tshōtū eh?* Your father of house (in) how-many sons are?

5. R. *Mā āz barē dūrā hānde āo.*

B. *Ā āz bāre dūr-ānda āndēu āo.* I to-day very far-from having-walked came.

6. R. *Mēre tsātsēau tshōtu ēui baihi sī biāh āo.*

B. *Mēre kākā ro tshōtu ēhri baihi sāltau baih āo.* My uncle-of son his sister with marriage became.

7. R. *Gauhr ke shūkle gōhri zīn ā.*

B. *Gauhrā dau shūkle gōhre ri dzīn.* House in white horse of saddle (is).

8. R. *Ēui pītthi mātē zīn kōshau* (tighten).

B. *Ehri pītthi gāhri dzīn bānnhau.* His back upon saddle bind.

9. R. *Mē ēue tshōtu le* (to) *bārō mārāu.*

B. *Mōē ehrau tshōtu bōri pīttau.* By-me his son (to) much was-beaten.

10. R. *Dōnkā mātē gāuī bākri tsaurā.*

B. *Eh bōnā* (jungle) *dau bēhrā bākri tsārā.* (He) hill upon (jungle in) cows goats is grazing.

11. R. *Ēu būtā pād gōhre mātē bēhōndau* (seated).

B. *Ēh būttā thāl gōhre gāhrā būttho* (sat). That tree under horse upon seated (sat).

12. R. *Ēuo bāih bēhi kā bōro.*

B. *Ehrau bāih āpni bauhni ānda bāro*. His brother (own) sister from (than) big, i.e. is bigger.

13. R. *Ēuo māl dāih rupayye*.

B. *Ehrau mōl dāih rupauo*. Its price two-and-a-half rupees.

14. R. *Mēro bāb ēu hūtsle gauhre rauā*.

B. *Mērau bāb es matthe gauhrā dō rauā*. My father that small house in lives.

15. R. *Ēu le rupayye deau*.

B. *Ēh khē īā rupaue dēā*. Him to these rupees give.

16. R. *Ēu kā rupayye māngau*.

B. *Īs ānda rupaue mōnga ōruh* (hither). Him from rupees ask (hither).

17. R. *Eu lē māriau rēzā kau bānnhau*. Him to having-beaten ropes with bind.

B. *Īs ātshe pītā rōshie giādh bānnhā*. Him to well beat ropes with bind.

18. R. *Kūē kā pāni gādu*.

B. *Kūē ānda cīsh* (or *pāni*) *gārha*. Well from water bring-out.

19. R. *Mū kā āge tsālo*.

B. *Mū ānda agre tsālā*. Me from before go.

20. R. *Kauro tshōtu tōma pātsha āo?* Whose boy you behind came?

B. *Kauro tshōtu ā tā pātsha?* Whose boy comes thee behind?

21. R. *Jau kau kā mülle lēau*. This whom from in-price was-taken?

B. *Ēh tōē kōs ānda mōllē gīnau*. This by-thee whom from in-price was-taken?

22. R. *Gāu kā ēkki āhtiwāle kā lēau*.

B. *Gāua ri ēki dūkāndār ānda gīnau*. Village of one shopkeeper from was-taken.

Notes.—8. B. *Gāhri*, upon, cf. 11. B.; *gāhrā* agrees with its noun; it is a prepositional adj. like *wārgā* (similar to) in Panjabi. 9. *Bārō* and *bōri* (or *bōhri*) are different

words. 11. *Bēhōndau*, stative part. in the state of having sat, seated.

The stative part. of trans. verbs becomes a passive part.; thus *khāero* means in the state of having been eaten. In Bāghī there are two such participles, one ending in *-ōndau* and one in *-ero* for intrans. and trans. verbs respectively.

Examples.—*Lōtōndau*, fallen; *khāero*, eaten; *pīero*, drunk (i.e. of the thing drunk).

The ending *-ēro* is found in various forms, as *-ēroa* in Sūrkhūli, *-ēro* in Kūārī, *-ēru* in North and South Jubbal, *-ārā* in Māndēālī, East Sukēti, and North Bīlāspūri; *-ārā* in Hāndūrī, Dāmī, South Bīlāspūri, and Gādī; *-ōrā* in Cāmēālī, Cūrāhī, and Paṅgwālī; *-ōro* in Bhādrāwāhī; *-ōr* in Pādārī.

VOCABULARY

The first word or words belong to the Rāmpur dialect, the others, separated by a colon, to the Bāghī dialect.

above; see "up", "upon".	clean, <i>hātsha</i> : <i>ātshau</i> .
all, <i>sōbbi</i> : <i>sōbbhi</i> .	cock, <i>kukhlā</i> : <i>kūkhrau</i> , <i>mārgā</i> ;
anyone, someone, <i>koi</i> : <i>kuṇ</i> .	wild cock (Bāghī), <i>khlaīr</i> .
arrive, <i>paṭṣṇo</i> : <i>pūjṇo</i> .	cold, <i>shēlau</i> : <i>shēlau</i> .
ass, <i>gaddha</i> : <i>gaddho</i> .	come, <i>āṇo</i> : <i>āṇo</i> .
backwards, <i>patsha</i> : <i>pātsha</i> .	conquer; see "win".
back, <i>pīṭh</i> : <i>pīṭh</i> .	cow, <i>gāo</i> : <i>gāo</i> .
bad, <i>nēṇṇrūo</i> : <i>riau</i> .	cowherd, <i>gūālo</i> : <i>gūālo</i> .
be, become, <i>ōṇo</i> : <i>ōṇo</i> , <i>hōṇo</i> .	daughter, <i>tshōṭi</i> : <i>tshōṭi</i> .
bear, <i>rīkh</i> : <i>rīkkh</i> .	day, <i>dūs</i> : <i>dūs</i> .
beat, <i>pīṇo</i> , <i>tsīkṇo</i> : <i>pīṇo</i> , <i>tsīkṇo</i> .	defeated, be, <i>hārno</i> : <i>hārno</i> .
beautiful, <i>bānkau</i> : <i>bāṭṭhṇau</i> .	die, <i>mārno</i> : <i>mārno</i> .
bed, <i>māndzā</i> : <i>māndzā</i> .	do, <i>kērno</i> : <i>kērno</i> .
behind, <i>patsha</i> : <i>pātsha</i> .	dog, <i>kukkār</i> : <i>kūkkār</i> .
below, adv., <i>āhndi</i> : <i>ūṭi</i> ; prep., <i>pāḍ</i> : <i>thāl</i> .	downwards, <i>āhndi</i> : <i>ūṭi</i> .
big, <i>bāda</i> : <i>bōrau</i> .	draw out, <i>gāḍno</i> : <i>gāḥno</i> .
bird, <i>tsārki</i> : <i>pānchi</i> .	drink, <i>pīṇo</i> : <i>pīṇo</i> ; cause to —, <i>pīāṇo</i> : <i>pīnēṇo</i> .
bitch, <i>kukkri</i> : <i>kūkkri</i> .	ear, <i>kānn</i> : <i>kānn</i> .
body, <i>jēā</i> : <i>bādān</i> .	eat, <i>khāṇo</i> : <i>khāṇo</i> ; cause to —, <i>khīāṇo</i> : <i>khīāṇo</i> .
book, <i>kātāb</i> : <i>kātāb</i> .	egg, <i>pīnni</i> : <i>pīnni</i> .
boy, <i>tshōṭu</i> : <i>tshōṭu</i> ; see "son".	eight, <i>āṭh</i> : <i>āṭh</i> ; eighth, <i>āṭhūo</i> : <i>āṭhūau</i> .
bread, <i>rōṭṭi</i> : <i>rōṭṭi</i> .	eighteen, <i>thāro</i> : <i>thāro</i> .
bring, <i>āṇṇo</i> : <i>āṇṇo</i> .	eighty, <i>tsār bīyyeh</i> .
brother, <i>dād</i> , <i>bailṭu</i> : <i>bāih</i> .	eject, <i>gāḍno</i> : <i>gāḥno</i> .
buffalo, <i>mhaī</i> : <i>maūsh</i> .	elephant, <i>hātthi</i> : <i>hāthi</i> .
bull, <i>bōlād</i> : <i>bōlād</i> .	eleven, <i>gāra</i> : <i>gaira</i> .
buttermilk, <i>tshāh</i> : <i>chāsh</i> .	eye, <i>ākkhi</i> : <i>ākkh</i> .
call, <i>bīḍno</i> : <i>būḍno</i> .	face, <i>mū</i> : <i>mū</i> .
camel, <i>ūṭ</i> : <i>ūṭ</i> .	fall, <i>lōṭno</i> : <i>lōṭno</i> .
cat, <i>brailā</i> , fem. <i>braili</i> : <i>bārailau</i> , fem. <i>bāraili</i> .	far, <i>dūr</i> : <i>dūr</i> .

father, <i>bāb</i> : <i>bāb</i> .	hot, <i>nāitau</i> : <i>nētau</i> .
field, <i>ḍākro</i> : <i>khēc</i> .	house, <i>gauhr</i> : <i>gauhr</i> .
fifteen, <i>pōndra</i> : <i>pāndra</i> .	hundred, <i>shau</i> : <i>shau</i> .
fight, <i>lōṇo</i> : <i>pīṇo</i> .	husband, <i>rāṇḍko</i> : <i>rāṇḍau</i> .
fish, <i>mātshi</i> : <i>mātshli</i> .	I, <i>mū</i> : <i>ā</i> .
five, <i>pāndz</i> : <i>pāndz</i> ; fifth, <i>pāndzūo</i> : <i>pāndzūau</i> .	ignorant, <i>bēsi</i> : <i>kānāṇḍ</i> .
flow, <i>bauḥno</i> : <i>bauḥno</i> .	in, <i>kē</i> : <i>dō</i> .
foot, <i>bāḡna</i> , <i>rāḍḍā</i> : <i>lāt</i> .	inside, <i>bīte</i> : <i>bitre</i> .
forty, <i>dī bīyyeh</i> .	iron, <i>lōah</i> : <i>lōah</i> .
forward, <i>āge</i> : <i>āgre</i> , <i>āge</i> .	jackal, <i>shāl</i> : <i>shailṭo</i> .
four, <i>tsār</i> : <i>tsār</i> ; fourth, <i>tsōutho</i> : <i>tsōuthau</i> .	jungle, <i>dzāṅgal</i> : <i>baun</i> .
fourteen, <i>tsōuda</i> : <i>tsōuda</i> .	kind, of this —, <i>ēṇo</i> : <i>ēṇo</i> ; of that —, <i>tēṇo</i> : <i>tēṇo</i> ; of what —, <i>kēṇo</i> : <i>kēṇo</i> ; of which — (rel.), <i>dzēṇo</i> : <i>dzēṇo</i> .
from, <i>kā</i> : <i>ānda</i> .	kite, <i>shārairi</i> : <i>mārairi</i> .
front, <i>āge</i> : <i>āgre</i> , <i>āge</i> .	know, <i>dzāṇṇo</i> : <i>dzāṇṇe</i> .
fruit, <i>phāl</i> : <i>phāl</i> .	lazy, <i>ḍihnau</i> : <i>ḍihnau</i> .
ghi, <i>gīuh</i> : <i>gīuh</i> .	learn, <i>shikṇo</i> : <i>shikṇo</i> .
girl, <i>tshōṭi</i> : <i>tshōṭi</i> .	leopard, <i>bārāhg</i> : <i>bārāhg</i> .
give, <i>dēṇo</i> : <i>dēṇo</i> .	lie, <i>suttṇo</i> : <i>suttṇo</i> .
go, <i>nāshṇo</i> : <i>dūṇo</i> .	little, <i>hūtslo</i> , <i>chōṭo</i> , <i>kāmti</i> : <i>māṭṭhau</i> , <i>kāmti</i> .
goat, <i>bākr-o</i> , fem. <i>-i</i> : <i>bākr-o-i</i> .	load, <i>bāhra</i> : <i>bāhrau</i> .
good, <i>hātsha</i> : <i>ātshau</i> , <i>shōblau</i> .	look, <i>shāṇo</i> : <i>dēkhṇo</i> .
graze, intrans., <i>tsōrno</i> : <i>tsārno</i> ; trans., <i>tsārno</i> : <i>tsārno</i> .	maize, <i>tshālli</i> : <i>kūkkri</i> .
hair, <i>shāl</i> : <i>shāl</i> .	make, <i>cāṇṇo</i> : <i>cāṇṇo</i> .
hand, <i>hāth</i> : <i>hātth</i> .	man, <i>maṇsh</i> : <i>māṇāc</i> .
he, <i>sē</i> : <i>sē</i> .	mare, <i>gōhri</i> : <i>gōhri</i> .
head, <i>mūṇḍ</i> : <i>mūṇḍ</i> .	married, be, <i>bāh ṇo</i> : <i>bāih</i> <i>ōṇō</i> .
hear, <i>shūṇṇo</i> : <i>shūṇṇo</i> ; see "relate".	meat, <i>mās</i> : <i>mās</i> .
hen, <i>kukhli</i> : <i>kūkhri</i> , <i>mārgi</i> ; wild — (Bāghī), <i>dūhī</i> .	meet, <i>mēṇo</i> : <i>mūṇo</i> .
hence, <i>idrā</i> : <i>idro</i> .	milk, <i>dūdh</i> : <i>dūddh</i> .
here, <i>ide</i> : <i>ie</i> , <i>ide</i> ; up to —, <i>idrā sā</i> : <i>ide tāi</i> .	moon, <i>dzōth</i> : <i>dzōt</i> .
high, <i>ūtstau</i> : <i>ūtstau</i> .	mother, <i>i</i> : <i>i</i> .
hill, <i>ḍaūk</i> : <i>ḍāghār</i> .	mountain, <i>ḍaūk</i> : <i>ḍāghār</i> .
horse, <i>gōhro</i> : <i>gōhro</i> .	much, <i>dzāḍau</i> : <i>dzāḍau</i> , <i>bōri</i> ; so —, <i>ēti</i> , <i>tēti</i> : <i>ētro</i> , <i>tētro</i> ;

how —, <i>kēi</i> : <i>kētro</i> : as — (rel.), <i>dzēti</i> : <i>dzētro</i> .	saddle, <i>zīn</i> : <i>dzīn</i> .
my, <i>mēro</i> : <i>mēro</i> .	sake, for sake of, <i>lē</i> : <i>tāi</i> .
name, <i>nāū</i> : <i>naū</i> .	say, <i>bōlno</i> : <i>bōlno</i> .
near, <i>bīde</i> : <i>nēri</i> .	see, <i>shāno</i> : <i>dēkhno</i> .
night, <i>rāci</i> : <i>rāc</i> .	seed, <i>bīu</i> : <i>bīj</i> .
nine, <i>nau</i> : <i>nau</i> ; ninth, <i>nōūau</i> : <i>nōūau</i> .	seven, <i>sāt</i> : <i>sāt</i> ; seventh, <i>sātūo</i> : <i>sātūau</i> .
nineteen, <i>nīh</i> : <i>nīsh</i> .	seventeen, <i>sōttra</i> : <i>sīttra</i> .
no, <i>nīh</i> , <i>na</i> : <i>nīh</i> , <i>na</i> ; nothing, <i>kātsh na</i> : <i>kātsh na</i> .	sharp, <i>painnau</i> : <i>painnau</i> .
nose, <i>nāk</i> : <i>nāk</i> .	she, <i>sē</i> : <i>sē</i> .
not, <i>nīh</i> , <i>na</i> : <i>nīh</i> , <i>na</i> .	sheep, <i>bēhri</i> : <i>bēhri</i> (note different r).
now, <i>ēbhī</i> : <i>ēbhī</i> .	shepherd, <i>bāḍālo</i> : <i>bāḍālo</i> .
of, -o : <i>ro</i> .	shop, <i>āhī</i> : <i>āhī</i> .
oil, <i>tēl</i> : <i>tēl</i> .	shopkeeper, <i>āhīwālo</i> : <i>dūkāndār</i> .
on, <i>māte</i> : <i>gāhrā</i> .	side, on this side of, <i>wār</i> : <i>ār</i> ; on the far side of, <i>pār</i> : <i>pār</i> .
one, <i>ēk</i> : <i>ēk</i> ; one and a half, <i>dēorh</i> : <i>dēorh</i> .	sister, elder than person re- ferred to, <i>dāi</i> : <i>dāi</i> ; younger than do., <i>baihn</i> : <i>baihn</i> .
our, <i>māhro</i> : <i>māhro</i> .	sit, <i>bīshno</i> : <i>būthno</i> .
out, <i>baih</i> : <i>bāhrā</i> .	six, <i>tshau</i> : <i>tshau</i> ; sixth, <i>tshōūau</i> : <i>tshōto</i> .
pen, <i>kālām</i> : <i>kālām</i> .	sixteen, <i>sōla</i> : <i>sōla</i> .
pig, <i>suṅgār</i> : <i>sūngār</i> .	sixty, <i>caun biyyeh</i> .
place, v., <i>thāno</i> : <i>thāno</i> .	sleep, <i>suttno</i> : <i>sūtno</i> .
plain, n., <i>sōllō</i> : <i>sōllō</i> .	son, <i>tshōtu</i> : <i>tshōtu</i> .
plough, <i>auhl jōcno</i> : <i>aul</i> <i>dzūndno</i> .	sow, <i>ēno</i> : <i>bēno</i> .
quickly, <i>nāndi</i> : <i>shātt</i> .	speak, <i>bōlno</i> : <i>bōlno</i> .
rain, <i>pāni</i> : <i>bārkā</i> .	stand, <i>ādzu khārno</i> : <i>khārā ōno</i> .
read, <i>pōrno</i> : <i>pārno</i> .	star, <i>tāra</i> : <i>tāra</i> .
recognize, <i>patshainno</i> : <i>pārainno</i> .	stomach, <i>pēt</i> : <i>pēt</i> .
relate, <i>shūnauo</i> : <i>shūnauo</i> .	storm, <i>bāgār</i> : <i>bāgār</i> ; see "wind".
remain, <i>rauhno</i> : <i>rauhno</i> .	stream, <i>khād</i> : <i>nau</i> .
return, <i>ōru āno</i> : <i>ōru āno</i> .	sun, <i>sūrāj</i> : <i>sūrāj</i> .
rise, <i>ādzu khārno</i> : <i>āttthno</i> .	sunshine, <i>dō</i> : <i>dau</i> .
river, <i>dārāo</i> : <i>dāryaio</i> .	sweet, <i>gūluau</i> : <i>mīthau</i> .
rope, <i>rēz</i> : <i>rōshī</i> .	
run, <i>thānno</i> : <i>bīchno</i> .	

swift, <i>sātāz</i> : <i>sātāz</i> .	very, <i>bāro</i> : <i>bōri</i> , <i>bōhri</i> .
take, <i>lēno</i> : <i>gīnno</i> ; take away, <i>nīno</i> : <i>nēno</i> .	village, <i>grād</i> : <i>gaū</i> .
ten, <i>dāsh</i> : <i>dās</i> .	walk, <i>hāndno</i> : <i>āndno</i> .
than, <i>kā</i> : <i>ānda</i> .	was, <i>tau</i> : <i>tau</i> .
then, <i>tēbhi</i> : <i>tēbhi</i> .	water, <i>pāni</i> : <i>cīsh</i> , <i>pāni</i> .
there, <i>tīde</i> : <i>tīe</i> , <i>tīde</i> .	way, <i>painḍau</i> : <i>bāt</i> .
they, <i>sē</i> : <i>sē</i> .	we, <i>āmmē</i> : <i>āmmē</i> .
thief, <i>tsōr</i> : <i>tsōr</i> .	well, adv., <i>ātsho</i> : <i>ātsho</i> .
thirteen, <i>fēra</i> : <i>fēra</i> .	well, n., <i>kūo</i> : <i>kūo</i> .
this, <i>jo</i> : <i>ēh</i> .	what, <i>kā</i> : <i>kā</i> ; whatever, <i>dzō</i> <i>kātsh</i> .
thou, <i>tū</i> : <i>tū</i> .	wheat, <i>gūh</i> : <i>gūh</i> .
three, <i>caun</i> : <i>caun</i> ; third, <i>cijjo</i> : <i>cijjo</i> .	when (inter.), <i>kēbhi</i> : <i>kēbhi</i> ; (rel.), <i>dzēbhi</i> : <i>dzēbhi</i> .
thy, <i>tēro</i> : <i>tēro</i> .	where (inter.), <i>kīde</i> : <i>kīe</i> , <i>kīde</i> ; (rel.), <i>dzīde</i> : <i>dzīde</i> .
tie, <i>bānnhno</i> : <i>bānnhno</i> .	white, <i>shūklo</i> : <i>shūklo</i> .
tighten, <i>kōshno</i> : <i>kōshno</i> .	who (inter.), <i>kun</i> : <i>kun</i> ; (rel.), <i>dzō</i> : <i>dzō</i> .
to, <i>lē</i> : <i>khē</i> .	why, <i>kile</i> : <i>kai</i> .
to-day, <i>ādz</i> : <i>āz</i> .	wife, <i>rāṇḍki</i> , <i>rāṇḍi</i> : <i>tshōri</i> , <i>zānāna</i> .
to-morrow, <i>kālle</i> : <i>jīa</i> ; day after —, <i>pōrsho</i> : <i>pōrshī</i> ; on fourth day, <i>tsōuthe</i> : <i>tsōuthe</i> .	win, <i>dzitno</i> : <i>dzitno</i> .
tongue, <i>dzibbh</i> : <i>dzibbh</i> .	wind, <i>bāgār</i> : <i>bāgār</i> .
tooth, <i>dānt</i> : <i>dānd</i> .	wise, <i>sātāz</i> : <i>ākldār</i> .
town, <i>bāzār</i> : <i>bādzār</i> .	with, along with, <i>sīh</i> : <i>sātte</i> ; (instr.), <i>kau</i> : <i>giddh</i> .
tree, <i>būt</i> : <i>būt</i> .	woman, <i>rāṇḍki</i> , <i>rāṇḍi</i> : <i>tshōri</i> .
twelve, <i>bāra</i> : <i>bāra</i> .	write, <i>likkhno</i> : <i>likkhno</i> .
twenty, <i>bīh</i> : <i>bīsh</i> .	yes, <i>ō</i> : (answering question), <i>ō</i> ; (answering call), <i>ei</i> .
two, <i>dūi</i> : <i>dō</i> ; two and a half, <i>dāih</i> : <i>dāih</i> ; second, <i>dūjjau</i> : <i>dūjjau</i> . (The <i>u</i> in <i>dūi</i> is long and the <i>i</i> short.)	yesterday, <i>hīdz</i> : <i>īzz</i> ; day before —, <i>phrēz</i> : <i>phōrāz</i> ; day before that, <i>tsōuthe</i> : <i>nōrāz</i> .
ugly, <i>nikāmmau</i> : <i>riau</i> .	you, <i>tūmē</i> : <i>tōmmē</i> .
uncle, <i>tsātso</i> : <i>kāk</i> .	your, <i>thāro</i> : <i>taūro</i> .
under, <i>pād</i> : <i>thāl</i> .	
up, upwards, <i>āhndi</i> : <i>ūti</i> .	
upon, <i>māte</i> : <i>gāhrā</i> (latter is an adjective).	

KOCI:—SURKHULI DIALECT

NOUNS

Masculine.

SINGULAR	PLURAL
Nom. <i>gōhṛ-o</i> , horse.	-e.
Gen. -ē ro.	-e ro.
Dat., Acc. -ē iē.	-e le.
Abl. -ē kū.	-e kū.
Agent -e.	-ēūe.
Nom. <i>gauh-r</i> , house.	-r.
Gen. -rā ro.	-rā ro.
Agent -re.	-rūe.

Feminine.

Nom. <i>tsheoṛ-i</i> , girl.	-i.
Gen. -i ro.	-i ro.
Dat., Act. -i le.	-i le.
Abl. -i kū.	-i kū.
Agent -iē.	-iē.
Nom. <i>banh-ṇ</i> , sister.	-ṇi.
Gen. -ṇi ro.	-ṇi ro.
Agent -ṇiē.	-ṇiē.

All genitives are themselves adjectives and are declined as such.

PRONOUNS

Nom. <i>aū</i> , I.	<i>āmme</i> , we.
Gen. <i>mēro</i> .	<i>āmāro</i> .
Dat., Acc. <i>mulē</i> .	<i>āmlē</i> .
Abl. <i>mu khu</i> .	<i>ām ku</i> .
Agent <i>mūie</i> .	<i>āmūe</i> .
Nom. <i>tū</i> , thou.	<i>tūme</i> , you.
Gen. <i>tēro</i> .	<i>tāmāro</i> .
Dat., Acc. <i>tāū le</i> .	<i>tām le</i> .
Agent <i>tāē</i> .	<i>tāmūe</i> .
Nom. <i>io</i> , this.	<i>iē</i> .
Gen. <i>ēs ro</i> , <i>ēh ro</i> .	<i>iū ro</i> .
Dat., Acc. <i>is le</i> .	<i>iū le</i> .
Abl. <i>is ku</i> .	<i>iū ku</i> .
Agent <i>inīe</i> .	<i>iūe</i> .

The fem. sing. is nom. *iē*; gen. *iā ro*, etc.; agent *iāe*.

Nom. <i>sau</i> , that, he.	<i>tīe</i> .
Gen. <i>tīsro</i> , <i>tēhro</i> .	<i>tīū ro</i> .
Agent <i>tīnīe</i> .	<i>tīūe</i> .

Fem. sing. nom. *sau*; gen. *tīā ro*; agent *tīāe*.

kuṇ, who? has, gen. *kāh ro*, ag. *kuṇīe*.

kā, is what?

who, as a relative, is *juṇ* or *dzuṇ*.

ADJECTIVE PRONOUNS

iṇo, of this kind; *tīṇo*, of that kind; *kīṇo*, of what kind (inter.); *jīṇo*, of what kind (rel.).

ētī, so much or many; *tētī*, so much or many (correl.); *kētī*, how much or many; *jētī*, as much or many (rel.).

dōkh zeī is used for "a little" as *dōkh zeī pīṭhau*, a little flour.

ADJECTIVES

Adjectives ending in a consonant are not declined unless when used as nouns, in which case they take the declension of nouns. Those ending in *o*, *u*, or *ā* have *-e* in masc. obl. sing. and masc. plur., and *-i* all through the fem.

Comparison is made by means of the prep. *ku*.

ēs ku atsho, better from this, better than this.

bāddēu ku atsho, better from all, better than all, best.

NUMERALS

1. <i>ēk</i> .	12. <i>bāra</i> (first <i>a</i> long).
2. <i>dūi</i> (<i>ū</i> long).	13. <i>tīra</i> (<i>i</i> long).
3. <i>cīn</i> .	14. <i>tsāudā</i> .
4. <i>tsār</i> .	15. <i>pāndra</i> .
5. <i>pānz</i> .	16. <i>sōula</i> .
6. <i>tshau</i> .	17. <i>sāttā</i> .
7. <i>sātt</i> .	18. <i>thāra</i> .
8. <i>āttḥ</i> .	19. <i>ūṇīs</i> (accent on first syllable).
9. <i>nau</i> .	20. <i>bīs</i> .
10. <i>dās</i> .	
11. <i>gūāra</i> (first <i>a</i> long).	
$1\frac{1}{2}$ <i>dēūrh</i> .	$2\frac{1}{2}$ <i>dāhi</i> .

ADVERBS

Time

<i>ēbbī</i> , now.	<i>hīdz</i> , yesterday.
<i>tēbbī</i> , then.	<i>phārīdz</i> , day before
<i>kebbī</i> , when?	yesterday.
<i>jēbbī</i> , when (rel.).	<i>nītrēz</i> , on fourth day back.
<i>āj</i> , to-day.	<i>kebbī</i> , sometimes.
<i>kālle</i> , to-morrow.	<i>kēbrī kēbrī</i> , sometimes, some-
<i>pōrshī</i> , day after to-	time or other.
morrow.	<i>kebbī na</i> , never.
<i>tsouthē</i> , on fourth day.	

Place

<i>ēthī</i> , <i>īde</i> , here.	<i>tōle</i> , downwards.
<i>tīe</i> , there.	<i>nērī</i> , near.
<i>kīe</i> , where?	<i>dār</i> , far.
<i>dzīe</i> , where (rel.).	<i>āgu</i> , <i>āgārī</i> , in front.
<i>ōrū</i> , hither.	<i>pītshe</i> , <i>pītshe</i> , behind.
<i>īdrā zāū</i> , up to here.	<i>bītre</i> , inside.
<i>īdro</i> , from here.	<i>bātre</i> , outside.
<i>māthe</i> , <i>māte</i> , upwards.	<i>pār</i> , on that side.
<i>wār</i> , on this side.	

Others

<i>kālle</i> , why.	<i>atshe kōrle</i> , well.
<i>phētī</i> , quickly.	

Most adjectives may be used as adverbs. They follow the rules of agreement given for adjectives above.

PREPOSITIONS

<i>ke</i> , in.	<i>āgārī</i> , <i>ku āgārī</i> , <i>āgu</i> , before,
<i>ro</i> , of.	in front of.
<i>le</i> , to.	<i>ārle</i> , with (along with).
<i>ku</i> , <i>kā</i> , from.	<i>kāne</i> , with (instru.).
<i>māthe</i> , <i>māte</i> , <i>dēi</i> , <i>dī</i> upon.	<i>kāi</i> , beside; <i>mu kāi</i> , beside
<i>pār</i> , under.	me.
<i>zāū</i> , up to.	<i>pār</i> , beyond.
<i>pītshe</i> , <i>pītshe</i> , behind, after.	<i>wār</i> , on this side of.

VERBS

Verb Substantive

Pres. tense <i>ā</i> .	<i>ī</i> .
<i>ī</i> .	<i>ī</i> .
<i>ā</i> , <i>sā</i> , <i>āsā</i> .	<i>ī</i> , <i>sī</i> .

Neg. sing. masc. *nāsto*, fem. *nāsti*; plur. masc. *nāste*, fem. *nāsti*.

Past masc. <i>thau</i> , fem. <i>thī</i> .	<i>thē</i> , fem. <i>thī</i> .
<i>thau</i> , fem. <i>thī</i> .	<i>thē</i> , fem. <i>thī</i> .
<i>thau</i> , fem. <i>thī</i> .	<i>thē</i> , fem. <i>thī</i> .

pītāno, beat

Imperat. <i>pīt</i>	<i>pītāu</i> .
Pres. ind. <i>pītā ā</i> .	<i>pītī ī</i> .
<i>pītā ī</i> .	<i>pītā ī</i> .
<i>pītā sā</i> , <i>pītā</i> .	<i>pītā sī</i> , <i>pītā ī</i> .

This does not change for gender.

Imperf. <i>pītā thau</i> , fem. <i>thī</i> .	<i>pītā thē</i> , fem. <i>thī</i> .
<i>pītā thau</i> , fem. <i>thī</i> .	<i>pītā thē</i> , fem. <i>thī</i> .
<i>pītā thau</i> , fem. <i>thī</i> .	<i>pītā thē</i> , fem. <i>thī</i> .

Fut. and pres. conj. are the same as the pres. ind.

Past, *pīto*, *pītāu*; fem. *pītī*; plur. *pīte*; fem. *pītī* (all agreeing with object).

Perf. sing. masc. *pīto ā*, *pīto ā*; fem. *pītī ā*; plur. masc. *pīte ī*; fem. *pītī ī*.

Plup. *pīto thau*; fem. *pītī thī*; plur. *pīte the*; fem. *pītī thī*.

Past cond.—

<i>pītdo</i> , <i>pītāu</i> , fem. <i>pītī</i> .	<i>pītde</i> , fem. <i>pītī</i> .
<i>pītdo</i> , <i>pītāu</i> , fem. <i>pītī</i> .	<i>pītde</i> , fem. <i>pītī</i> .
<i>pītdo</i> , <i>pītāu</i> , fem. <i>pītī</i> .	<i>pītde</i> , fem. <i>pītī</i> .

Conj. part. *pītēau*, having beaten.

Stat. part. *pītōndau*, in the state of having been beaten, or simply beaten.

In the same way are conjugated *lōṇo*, fall; *āshṇo*, come; *dēṇo*, go, except that this last, like all verbs whose root ends in a vowel, inserts *n* before *-dau* in the past cond., *dēṇdau*.

būshṇo, sit

Past, *būṭṭho*, *būṭṭhau*.

Stat. part. *būshṇōṇāo*, in the state of being seated, or simply sitting.

khāṇo, eat

Pres. ind. *khāā ā*, *khā ī*, *khāā sā*, *khāī ī*, *khā ī*, *khāā ī*.

Past, *khāau*.

Stat. part. *khāīērōā*; so also *lāṇo*, take.

pīṇo, drink

Past, *pīo*.

Stat. part. *pīērōā*.

dēṇo, give

Pres. ind. *dēā ā*.

Perf. *dēo ā*; plur. *dēe ī*.

Stat. part. *dēīērōā*.

kōrno, do

Past, *kīo*.

āṇṇo, bring

Perf. *āṇo ā*.

Stat. part. *āṇīērōā*.

nīṇo, take away

Perf. *nīo ā*.

Stat. part. *nīērōā*.

In negative sentences the past cond. is used for the pres. ind.

SENTENCES

1. *Tēro nau kā sā?* Thy name what is?
2. *Es gohre ri kēti bōrshe ī?* This horse of how-many years are?
3. *Īdro Kāshmīrā dzāṭṭ (zāṭṭ) kēti (kētti) dūr ā.* Hence Kashmir up-to how-much far is.
4. *Tēre bōbbā re gōhra ke kētti tshōru ī.* Thy father of house in how-many sons are?
5. *Āz āṭṭ bāre dūrā ku āṇṭīau āsho ā.* To-day I very far from having-walked came.
6. *Mēre kākka ro tshōru ēsri bauṇṇi ārle biāh āau.* My uncle's boy his (this-of) sister with married is.
7. *Gōhra ke shūkle gohre ri kaṭṭhi ā.* House in white horse of saddle is.
8. *Tēhri pīṭṭhi mātē kaṭṭhi bānnho.* His back upon saddle tie.
9. *Mūiē ēhre tshōru atsho pīṭau.* By-me his (this-of) boy well was-beaten.
10. *Īo dāṇḍe dī (dei) bēhṛ bakkār tsārā oā.* He hill upon sheep goats grazing is.
11. *Īo īs bīkhā pāṛ gōhre mātē būshṇōdo.* He this tree under horse upon seated is.
12. *Ēsro bāhi āṇṇi bauṇṇi ku bōro ā.* His brother own sister than (from) big is.
13. *Ēhro mol dāih rūpāe.* This-of price two-and-a-half rupees.
14. *Mēro bābb loḷḍe gōhrā ī rauhā.* My father little house in remains (lives).
15. *Ēs lē īu rūpāe dēau.* Him to this rupee give.
16. *Īu rūpāe ēs ku ōrū māṅgau.* This rupee him from hither ask.
17. *Ēs atsho pīṭēau lohḷi kānne bānnhau.* Him well having-beaten ropes with bind.
18. *Kūe ku pāṇi gāṇau.* Well from water draw.

19. *Mā ku āgāri hānd.* Me from before walk.
 20. *Kāhro tshōrū tāū pitshu āshdau lāgōndau.* Whose boy thee behind coming attached (is in the act of coming).
 21. *Īo tāē kās ku lāau.* This by-thee whom from was taken.
 22. *Gāūā re bañīe ku.* Village of shopkeeper from.

Notes.—6. *Uau* (*ā* very long) is the Hindi *huā*.
 10. The *o* in *oā* seems to be merely euphonic to avoid the coming together of the two vowels *ā*. 11. *Būshōndau*, stat. part., in the state of having sat, i.e. seated. 19. *Hānd*, walk, appears above in 5 as *ānd*. 20. *Āshdau lāgōndau* corresponds to the Pānjābī *aundā e lāga* is in the act of coming.

VOCABULARY

above, <i>māthe</i> : see “up”,	day, <i>dūs</i> .
“upon”.	defeated, be, <i>hārno</i> .
all, <i>bādde</i> .	die, <i>mōrno</i> .
ass, <i>gāddhau</i> .	do, <i>kōrno</i> .
backwards, <i>pitshe, pitshu</i> .	dog, <i>kukkūr</i> .
back, n., <i>pīth</i> .	downwards, <i>tōle</i> .
bad, <i>nikāmmau</i> .	draw out, <i>gāṇno</i> .
be, become, <i>ōṇo</i> .	drink, <i>pīṇo</i> .
bear, n., <i>rīkh</i> .	ear, <i>kōnthū</i> .
beat, <i>pīṇo</i> .	eat, <i>khāṇo</i> .
beautiful, <i>atshau</i> .	egg, <i>āṇḍa</i> .
bed, <i>mānzā</i> .	eight, <i>āṭṭh</i> .
behind, <i>pitshe, pitshu</i> .	eighteen, <i>thāra</i> .
below, <i>tōle</i> .	elephant, <i>ātthi</i> .
big, <i>bāro, bōro</i> .	eleven, <i>giāra</i> (first <i>ā</i> very long).
bird, <i>tsīrū</i> .	eye, <i>ākkhī</i> .
bitch, <i>tshāutī</i> .	face, <i>mū</i> .
body, <i>dzēū</i> .	fall, <i>lōṇno</i> .
book, <i>kātāb</i> .	far, <i>dūr</i> .
boy, <i>tshōru</i> .	father, <i>bāb</i> .
bread, <i>rōṭṭī</i> .	field, <i>ḍūkhrau</i> .
bring, <i>āṇṇo</i> .	fifteen, <i>pāndra</i> .
brother, <i>bāhī</i> .	fight, <i>pīṇno</i> .
buffalo, <i>maīsh</i> .	fish, <i>mācchī</i> .
bull, <i>bōlād</i> .	five, <i>pānz</i> .
buttermilk, <i>shāsh</i> .	foot, <i>ṭāṅge</i> .
call, <i>ōṭāūno</i> .	forward, <i>āgu, āgāri</i> .
cat, <i>birālṭau</i> .	four, <i>tsār</i> .
cock, <i>kukhrō</i> .	fourteen, <i>tsāuda</i> .
cold, <i>shēlau</i> .	from, <i>ku, kū</i> .
come, <i>āshṇno</i> .	front, in front of, <i>āgāri, āgu</i> .
conquer, <i>dzitṇno</i> .	fruit, <i>phōl</i> .
cow, <i>gāū</i> .	ghi, <i>gīh</i> .
cowherd, <i>gūālḍū</i> .	girl, <i>tshōṭūr</i> .
daughter, <i>tshōṭūr</i> .	give, <i>dēṇo</i> .

goat, <i>bākrau</i> ; female, <i>bākkār</i> .	married, be, <i>biāh ōno</i> .
good, <i>atsho</i> .	meat, <i>mās</i> .
graze, <i>tsārno</i> .	meet, <i>bhēṭno</i> .
hair, <i>rēsh</i> .	milk, <i>dūdḥ</i> .
hand, <i>āth</i> .	moon, <i>dzōth</i> .
he, that, <i>sau</i> .	mother, <i>āi</i> .
head, <i>mūṇḍ</i> .	mountain, <i>dāṇḍā</i> .
hear, <i>shuṇṇo</i> .	much, so, <i>ētī, etti</i> ; so much
hen, <i>kukhṛī</i> .	(correl.), <i>tētī, tetti</i> ; how
hence, <i>īdro</i> .	much? <i>kētī, ketti</i> ; as much
here, <i>ētthī, ide</i> .	(rel.), <i>dzētī, dzetti</i> ; adv.,
hill, <i>dāṇḍā</i> .	<i>bōrī, bōro</i> .
horse, <i>gōhṛo, gōhṛau</i> .	my, <i>mēro</i> .
hot, <i>niātau</i> .	near, <i>nēri</i> .
house, <i>gauhr, gōhr</i> .	never, <i>kēbbī na</i> .
husband, <i>bōūṭau</i> .	night, <i>rāc</i> .
I, <i>āñ</i> .	nine, <i>nau</i> .
ignorant, <i>nīkāmmau</i> .	nineteen, <i>āṇīs</i> (accent on first
in, <i>ke</i> .	syllable).
inside, <i>bitre</i> .	no, <i>na</i> .
iron, <i>lōah</i> .	nose, <i>nāk</i> .
jackal, <i>shailṭo</i> .	not, <i>na</i> .
jungle, <i>dzāṅgāl</i> .	now, <i>ēbbī</i> .
kind, of this, <i>īno</i> ; of that —,	oī, <i>ro</i> .
<i>tīno</i> ; of what —, <i>kīno</i> ; of	oil, <i>tēl</i> .
which —, <i>jīno</i> (rel.).	on, see "upon".
kite, <i>gōrād</i> .	one, <i>ēk</i> .
lazy, <i>khārāb</i> .	our, <i>āmāro</i> .
learn, <i>shīkhṇo</i> .	outside, <i>bāire</i> .
leopard, <i>bārāhg</i> .	pen, <i>kālām</i> .
lie, <i>sūṭno</i> .	pig, <i>suṅgūr</i> .
little, <i>lōḍo</i> ; a little, <i>dōkh zei</i> ;	place, <i>tsārno</i> .
adv. <i>ōkrī</i> .	plain, n., <i>sōlio</i> .
load, <i>bāgār</i> .	plough, <i>auḷ bāno</i> .
look, <i>dēkhṇo</i> .	puppy, <i>kūicā</i> .
maize, <i>bēlrī</i> .	quickly, <i>phēṭi</i> .
make, <i>chāṇṇo</i> .	rain, <i>pāṇī</i> .
man, <i>āādmī</i> .	read, <i>pōrhṇo</i> .
mare, <i>gōhṛī</i> .	recognize, <i>rūāuṇo</i> .

remain, <i>rauḥṇo</i> .	they, these, <i>tie</i> .
return, <i>ōru. āshṇo</i> .	thief, <i>tsōr</i> .
river, <i>nau</i> .	thirteen, <i>ṭira</i> (very long <i>i</i>).
rope, <i>lōhḷī</i> .	this, <i>īo</i> .
saddle, <i>kaṭṭhī</i> .	thou, <i>tū</i> .
say, <i>bōḷṇo</i> .	three, <i>cīn</i> .
see, <i>dēkhṇo</i> .	thy, <i>tēro</i> .
seed, <i>bij</i> .	tie, v., <i>bannḥṇo</i> .
seven, <i>sātt</i> .	to, <i>le</i> .
seventeen, <i>sāttira</i> .	to-day, <i>āj</i> .
sharp, <i>pōīnau</i> .	to-morrow, <i>kālle</i> ; day after —,
she, <i>sau</i> .	<i>pōrshi</i> ; on fourth day,
sheep, <i>bēri</i> .	<i>tsōuthe</i> .
shepherd, <i>bōkrālḍū</i> .	tongue, <i>dzīb</i> .
side, on this — of, <i>wār</i> ; on	tooth, <i>dāṇḍ</i> .
that — of, <i>pār</i> .	town, <i>bāzār</i> .
sister (older than person re-	tree, <i>bīkh</i> .
ferred to), <i>dāi</i> ; younger	twelve, <i>bāra</i> (first <i>ā</i> very long).
than do., <i>bauḷḥu</i> .	twenty, <i>bīs</i> .
sit, <i>būshṇo</i> .	two, <i>dūi</i> (long <i>ū</i>); two and a
six, <i>tshau</i> .	half, <i>dāhi</i> .
sixteen, <i>sōūla</i> .	ugly, <i>nīkāmmo</i> .
sleep, <i>sūṭno</i> .	uncle, <i>kākk</i> .
son, <i>tshōru</i> .	under, <i>tōle</i> .
sow, <i>baṇṇo</i> .	up, upwards, <i>māte, māthe</i> .
speak, <i>bōḷṇo</i> .	upon, <i>māte, māthe, dei, dī</i> .
star, <i>tāra</i> .	very, <i>bāro, bōro, bōrī</i> .
stomach, <i>pēt</i> .	village, <i>gāḍ</i> .
storm, <i>bāgār</i> .	walk, <i>āṇḍṇo, hāṇḍṇo</i> .
stream, <i>gāhṛ</i> .	was, <i>thau</i> , fem. <i>thī</i> .
sun, <i>sūrāz</i> ; sunshine, <i>rūr</i> .	water, <i>pāṇī</i> .
sweet, <i>mīṭhau</i> .	way, <i>bāt</i> .
swift, <i>atsho</i> .	we, <i>āmmē</i> .
take, <i>lāno</i> ; take away, <i>nīno</i> .	well, adv., <i>atsho</i> .
ten, <i>dās</i> .	well, n., <i>kūo</i> .
than, <i>ku</i> .	what, <i>kā</i> .
that, <i>sau</i> .	wheat, <i>gīūh</i> .
then, <i>tēbbī</i> .	when? <i>kēbbī</i> , (rel.) <i>jēbbī</i> .
there, <i>tie</i> .	where? <i>kīe</i> , (rel.) <i>dzīe</i> .

white, <i>shūklo</i> .	woman, <i>tsheori</i> .
who? <i>kuṇ</i> .	write, <i>likhṇo</i> .
why? <i>kālle</i> .	yesterday, <i>hīdz</i> ; day before —,
wife, <i>tsheori</i> .	<i>phāridz</i> ; on fourth day
win, <i>dzitṇo</i> .	back, <i>nītriz</i> .
wind, <i>bāgūr</i> .	you, <i>tāme</i> .
wise, <i>ḍkliwālo</i> .	your, <i>tāmāro</i> .
with (instru.), <i>kānno</i> ; (along	
with), <i>arle</i> .	

KOCI:—KUARI DIALECT

NOUNS

Masculine.

SINGULAR		PLURAL
Nom., Acc.	<i>gōh-ro</i> , horse.	- <i>re</i> .
Gen.	- <i>re ro</i> .	- <i>rēū ro</i> .
Dat.	- <i>re lē</i> .	- <i>rēū le</i> .
Abl.	- <i>re ku</i> .	- <i>rēū ku</i> .
Agent	- <i>reī</i> .	- <i>rēūē</i> .
Nom., Acc.	<i>bēt-ā</i> , son.	- <i>ā</i> .
Gen.	- <i>ā ro</i> .	- <i>āū ro</i> .
Dat.	- <i>ā kē lē</i> .	- <i>āū kē lē</i> .
Agent	- <i>āē</i> .	- <i>āūē</i> , <i>āūē</i> .
Nom., Acc.	<i>rīkh</i> , bear.	<i>rīkh</i> .
Gen.	<i>rīkh-e ro</i> .	<i>rīkh-u ro</i> .
Dat.	- <i>e lē</i> .	- <i>u lē</i> .
Abl.	- <i>e ku</i> .	- <i>u ku</i> .
Agent	- <i>eī</i> .	- <i>ō</i> .

Feminine.

Nom., Acc.	<i>bēt-i</i> , daughter.	- <i>i</i> .
Gen.	- <i>i ro</i> .	- <i>iū ro</i> .
Dat.	- <i>i kē lē</i> .	- <i>iū kē</i> .
Abl.	- <i>i ku</i> .	- <i>iū ku</i> .
Agent	- <i>iē</i> .	- <i>iūē</i> .
Nom., Acc.	<i>bauih-ṇ</i> , little sister.	- <i>ṇī</i> .
Gen.	- <i>ṇi ro</i> .	- <i>ṇiū ro</i> .
Dat.	- <i>ṇi kē lē</i> .	- <i>ṇiū kē</i> .
Abl.	- <i>ṇi ku</i> .	- <i>ṇiū ku</i> .
Agent	- <i>ṇiē</i> .	- <i>ṇiūē</i> .

PRONOUNS

First.

Nom.	<i>āū</i> .	<i>āmmē</i> .
Gen.	<i>māiro</i> .	<i>māhro</i> .
Dat.	<i>mū kē lē</i> .	<i>āmmū kē lē</i> .
Abl.	<i>mū koi</i> .	<i>āmmū koi</i> .
Agent	<i>muī</i> .	<i>āmmie</i> .

Second.

Nom.	tā.	tummē.
Gen.	tērō.	tāmāro.
Dat., Acc.	tāū ke.	tum kē lē.
Abl.	tāū koi.	tum koi.
Agent	tāi.	tumme.

Third.

Nom.	nau, he, she, it, that.	nē.
Gen.	nyās ro, fem. nyā ro.	nū ro.
Agent	nīnī, fem. nyāi.	nūa.
Nom., Acc.	jō, this.	jē.
Gen.	ēh ro, ēs ro.	īū ro.
Dat., Acc.	ēh kē, ēs ke.	īū kē lē.
Agent	īnī.	īūe.
Nom.	kūn, who.	
Gen.	kāh ro.	
Agent	kūnī	

jō is who, relative, and kā, is what? kēcch, something, anything.

ADJECTIVE PRONOUNS

īēno, of this kind; tauno, of that kind; kauno, of what kind? dzauno, of which kind (rel.).

ēlī, so much or many; tētī, so much or many (correl.); kētī, how much or many? dzētī, as much or many (rel.).

ADJECTIVES

Adjectives in -o, -ā, -au are declined as follows: masc. sing. obl., -e; masc. plur., -e; fem. sing. and plur. -i. Others are not declined except when used as nouns. Adjectives used as nouns are declined as nouns.

Comparison is expressed by means of the preposition koi, from.

jō cūtho ēdze cūthe koi khūb ai, this paper is good from this paper, this paper is better than this paper (ēdzo, this, a word used in Jubbal State).

sōk koi khūb, all from good, better than all, best.

Ability is expressed by means of the verb bōno, bauno, be able, with the root of the required verb. To the root is added the syllable -ī. Thus: I am not able to read, āū pōrī na baudo; these (men) can read, jō pōrī bōle.

In negative sentences the past cond. is used for pres. ind.

NUMERALS

1. ēk.	12. bāra.
2. dūi.	13. tēra.
3. tīn.	14. tsōūda.
4. tsār.	15. pōndra.
5. pānc.	16. sōla.
6. tshau.	17. sāttra.
7. sāt.	18. ātthara (accent on first syllable).
8. āth.	19. unīsh.
9. nau.	20. bīsh.
10. daush.	
11. īgara (accent on first syllable).	

ORDINALS

1st. paihlau.	5th. pāntsūau.
2nd. dūdzau.	6th. tshaūau.
3rd. cījau.	7th. sātūau, etc., adding -ūau.
4th. tsārūau.	

For two and a half, cījau, apparently contracted from cījādha, is used.

ADVERBS

Time

ībbī, ētrā, now.	bīau, yesterday.
tautrā, then.	phōrēdz, day before yesterday.
kautrā, when?	day.
jautrā, when (rel.).	kāddī, sometimes.
ētrā, to-day.	kāddī na, never.
dōutī, to-morrow.	kōtrā kōtrā, some time or other, sometimes.
pōshī, day after to-morrow.	
nittōshī, fourth day.	

Place

<i>itā'</i> , <i>ettike</i> , here (<i>itā</i> has accent on second).	<i>ūndī</i> , downwards.
<i>taukē</i> , there.	<i>nērī</i> , near.
<i>kaukē</i> , where?	<i>dār</i> , far.
<i>dzaukē</i> , where (rel.).	<i>āge</i> , <i>āggū</i> , in front.
<i>itā zaā</i> , up to here.	<i>pātshu</i> , behind.
<i>itā koi</i> , from here.	<i>mānzēdī</i> , inside.
<i>ūbī</i> , upwards.	<i>bāir</i> , outside.
	<i>pār</i> , on that side.

Others

<i>kōlē</i> , why?	<i>shōshōra</i> , quickly.
<i>khāb</i> , well.	

Nearly all adjectives are used as adverbs. When so used they are declined like adjectives.

PREPOSITIONS

<i>ro</i> , of.	<i>āri</i> , along with.
<i>kē</i> , <i>lē</i> , <i>kē lē</i> , to.	<i>māi</i> , upon.
<i>koi</i> , <i>ku</i> , from.	<i>zīlū</i> , under.
<i>ke</i> , beside.	<i>dī</i> , <i>ke</i> , in.
<i>ke le</i> , for, for sake of.	<i>koi</i> , with (instr.).
<i>āge</i> , <i>āggū</i> , in front of.	<i>pār</i> , beyond.
<i>pātshu</i> , behind.	

VERBS

Verb Substantive

Pres. sing. <i>ī</i> .	Plur. <i>ī</i> .
<i>ī</i> .	<i>ī</i> .
<i>ai</i> , <i>e</i> .	<i>ī</i> .
Past <i>tō</i> , fem. <i>tī</i> .	<i>tē</i> , fem. <i>tī</i> .
<i>tō</i> , fem. <i>tī</i> .	<i>tē</i> , fem. <i>tī</i> .
<i>tō</i> , fem. <i>tī</i> .	<i>tē</i> , fem. <i>tī</i> .

Negative of present *nau āthī* or *nāthī*, throughout

nōndno, go

Imperat. *naund*, *naundau*.

Pres. ind. or cond.:

<i>nōnd-ōu</i> , - <i>ū</i> .	- <i>īnī</i> (first <i>i</i> very long).
- <i>īā</i> .	- <i>ēi</i> .
- <i>ē</i> .	- <i>ēi</i> .
Fut. <i>nōnd-ulō</i> .	- <i>elē</i> .
- <i>elō</i> .	- <i>elē</i> .
- <i>elō</i> .	- <i>elē</i> .

The fut. throughout has the accent on the last syllable

Past, <i>nōndau</i> , fem. <i>nōndī</i> .	<i>nōndēi</i> , fem. <i>nōndī</i> .
<i>nōndau</i> , fem. <i>nōndī</i> .	<i>nōndēi</i> , fem. <i>nōndī</i> .
<i>nōndau</i> , fem. <i>nōndī</i> .	<i>nōndēi</i> , fem. <i>nōndī</i> .

The accent of the past is on the second syllable.

Past cond. *nōndau*, fem. *nōndī*; plur. *nōnde*, fem. *nōndī*.

The accent of the past cond. is on the first syllable.

The ending of the past cond. is -*do* after a sonant letter, and -*to* after a surd. These endings are changed to -*do* and -*to* after *sh* or cerebral letters: (also -*dau*, -*dau*, etc.)

Pres. perf.: the past with the pres. of the verb subst. added—*nōndau ī*, etc.

Plup.: the past with the past of the verb subst. added—*nōndau tō*, etc. Note initial *n* in past and past cond.

āshno, come

Imperat. *āsh*, *āshau*.

Pres. ind. and cond. *āsh-ūi* or -*ū*, -*īa*, -*e*, -*īnī*, -*žān*, -*ēi*.

Past *āsho*, fem. *āshi*; plur. *āshe*, fem. *āshi*.

Pres. perf. *āsho ī*, *āsho ī*, *āshau e*, *āshe ī*, *āshe ī*, *āshe ī*.

Past cond. *āshto*, fem. *āshī*; plur. *āshīe*, fem. *āshī*.

ōno, *auño*, be, become

Imperat. *aā*; plur. *au*; or *aūh*, plur. *auh*.

Pres. ind. *auū* or *auhā*.

Fut. *auūlau*, *auhūlau*.

Past *hūo* (*u* very long).

Past cond. *ōndau*.

bushno, sitImperat. *bōsh* or *būsh*, *busho*.Pres. ind. *bushūi*.Fut. *bushūlau*.Past cond. *bushto*.*khāno*, eatPres. ind. *khā-ā* or *-ūi*, *-ā*, *-e* or *-ā*, *-īi*, *-e* or *-ū*, *-e*.Imperf. *khā-ā tō*, *-ā tō*, *-ā tō*, *-ī tē*, *-e tē*, *-ā tē*.Fem. substitutes *tī* for *tō* and *tē*.Past, *khāo*.Stat. part. *khāiēro*, in the state of having been eaten.

In transitive verbs the past tense agrees with the object. The actual conjugation of trans. and intrans. verbs is the same.

pīno, drink (*i* very long)Pres. ind. *pīā*.Past, *pīo*.Stat. part. *pīēro*, in the state of having been drunk.*dēno*, givePres. ind. *dēū*.Past, *dēnau*.*bōno*, speakPres. ind. *bōlū*.Past cond. *bōdo* (Hindi *bōltā*).Past, *bōlau*.*kōnno*, doPres. ind. *kōrū*.Past cond. *kōddo* (Hindi *kārtā*).Past, *kōrau*.*āno*, bringPres. ind. *ānū*.Past cond. *āndo*.Past, *āno*.*ghīnno*, takePres. ind. *ghīnū*.Past, *ghīnau*.Stat. part. *ghīniēro*.*lōno*, fallPast cond. *lōttau*.Past, *lōtau*.*bōno*, *bauno*, be ablePres. ind. *bōlū*.Past cond. *baudo*.

SENTENCES

1. *Tēro naū kā sē?* Thy name what is?
2. *Ēh gōhre ri kēti bōshe ī?* This horse of how-many years are?
3. *Itā koi Kāshmīri lē kēci dūr e?* From-here Kashmir to how-much far is?
4. *Tēre bābā rē kēti bēā ai?* Thy father of how-many sons is?
5. *Āū dūrā koi hāṇḍo ētrā.* I far from walked to-day.
6. *Mēre kākā ro bēā īs ri bauihñi ri jōṇeac kōri.* My uncle of son this of sister of marriage was-made.
7. *Gauhre ke shētte gōhre ri zīn ai.* House in white horse of saddle is.
8. *Ēh ri pītthi dī kōṇi zīn.* His back on tighten saddle.
9. *Mūi ēsro bēā bhaut māro.* By-me his son much was-beaten.
10. *Kāṇḍe dī gāi bākri tsōrāe.* Hill-top in cows goats he-is-grazing.
11. *Jō ādmī bikhu zīlā bōshōṇḍau gōhre māi.* This man tree under seated horse upon.
12. *Nyās ro iāhi nyās bauihñi koi bōrau ai.* Him of brother him (of) sister than big is.
13. *Ēh ro mōl cīji āṭhannī.* This of price two and a half rupees (see note).
14. *Mēro bāb lōḍḍe gauhre dī thāke.* My father small house in lives (or sits).
15. *Ēs kē rūpāi dē.* Him to rupees give.
16. *Rūpāi ēh koi (ēs koi) āṇo.* Rupees him from bring.
17. *Ēh khāb māro lauṭiā koi bānho.* Him well beat ropes with tie.
18. *Kāā koi pāṇi gāro.* Well from water draw.
19. *Mā koi āge hāṇḍ.* Me from in-front walk.

20. *Tāā pītshu kāh ro bēā āshe.* Thee behind whom of boy comes?

21. *Tāi kās koi mōl āṇo.* By-thee whom from (in) price was-brought?

22. *Naugre dī bāñiā koi āṇo.* Village in shopkeeper from was-brought.

Notes.—1. *sē*, is: *s* is common in the verb subst. in dialects of this region. 3. *kēci*, how much; this form in *c* is interesting, it occurs in *Shiṇā kācāk* or *kācā* and in *Romany*. 13. The expression *cīji āṭhannī* puzzles me. *cīji* seems to be a contraction of *cījādhi* (a half less than three?) which is used in *Jubbal State*. In this case *āṭhannī* must be used for rupee instead of eight annas. See the *Jubbal dialects*.

VOCABULARY

above; see "upon", "upwards".	daughter, <i>bēfi</i> .
all, <i>sōb, sōk</i> .	day, <i>dūsau</i> .
ass, <i>gādhau</i> .	die, <i>mōrno</i> .
backwards, <i>pītsku</i> .	do, <i>kōnno</i> .
back, <i>pīth</i> .	dog, <i>kukūr</i> .
bad, <i>mōndau</i> .	downwards, <i>ūndī</i> .
be, become, <i>ōno</i> .	draw (water), <i>gārno</i> .
bear, <i>rīkh</i> .	drink, <i>pīno</i> .
beat, <i>mārno</i> .	dwelt, <i>thākno</i> .
beautiful, <i>khūb</i> .	ear, <i>kōnzaun</i> .
bed, <i>mānzau</i> .	eat, <i>khāno</i> .
behind, <i>pītsku</i> .	egg, <i>ānḍī</i> .
below, <i>zīlā</i> .	eight, <i>āth</i> ; eighth, <i>āthūau</i> .
beside, <i>ke</i> .	eighteen, <i>āttthara</i> (accent on first).
beyond, <i>pār</i> .	elephant, <i>hāthī</i> .
big, <i>bāro</i> .	eleven, <i>īgara</i> (accent on first).
bird, <i>tsōrī</i> .	eye, <i>ākkh</i> .
bitch, <i>kukrī</i> .	face, <i>mū</i> .
body, <i>nōrdē</i> .	fall, <i>lōtṇo</i> .
book, <i>kitāb</i> .	far, <i>dūr</i> .
boy, <i>nōnno</i> .	father, <i>bābā, bāb</i> .
bread, <i>rōtī</i> .	field, <i>ḍūkhrau</i> .
bring, <i>āṇṇo</i> .	fifteen, <i>pōndra</i> .
brother, <i>bāhī, bhāī</i> .	fight, <i>ghūmīno</i> .
buffalo, <i>mōīshī</i> .	fish, <i>māchi, mātshi</i> .
bull, <i>bōlīd</i> ; young bull, <i>gūṇḍa</i> .	five, <i>pānc</i> ; fifth, <i>pāntsūau</i> .
buttermilk, <i>shāsh</i> .	foot, <i>bānṇo</i> .
call, <i>bōṇo</i> (= say).	for, see "sake".
cat, <i>bīrāthaā</i> , fem. <i>bīrālī</i> .	forward, <i>āge, āggu</i> .
cloth, <i>jūrko</i> .	four, <i>tsār</i> ; fourth, <i>tsārūau</i> .
cock, <i>kūkra</i> .	fourteen, <i>tsōuda</i> .
cold, <i>shēlo</i> .	from, <i>koi, ku</i> .
come, <i>āshṇo</i> .	front, in front of, <i>āge, āggu</i> .
cow, <i>gāō</i> .	garment, <i>jūrko</i> .
cowherd, <i>gūāl</i> .	girl, <i>nōnni</i> .
cowhouse, <i>ōbro</i> .	

give, <i>dēno</i> .	load, <i>bāttau</i> .
go, <i>nōṇḍno</i> .	look, <i>dēkhṇo</i> .
goat, <i>bākhra</i> , fem. <i>bākhri</i> .	maize, <i>mālkaunī</i> .
good, <i>khūb</i> .	make, <i>cāṇṇo</i> .
graze, v. tr., <i>tsōrāṇo</i> .	man, <i>pārīsh</i> .
ground, on the, <i>dhauṇī</i> .	mare, <i>gōhri</i> .
hair, <i>māṇḍāḍ</i> ; see "head".	married, be, <i>jōṇḍac kōnno</i> .
hand, <i>āth</i> .	meat, <i>mōsāū</i> .
he, that, <i>nau</i> .	meet, <i>bēhṇo</i> .
head, <i>māṇḍ</i> ; see "hair".	milk, <i>dūdh</i> .
hen, <i>kūkri</i> .	mother, <i>āī</i> .
hence, <i>itā koi</i> .	mountain, <i>ḍāṇḍau</i> .
here, <i>itā, ēttike</i> ; up to —, <i>itā zaū</i> .	much, so, <i>ētī</i> ; so — correl.), <i>tētī</i> ; how —, <i>kētī</i> ; as — (rel.), <i>dzētī</i> .
hill, <i>ḍāṇḍau</i> .	my, <i>mēro</i> .
horse, <i>gōhro</i> .	near, <i>nērī</i> .
hot, <i>tātau</i> .	never, <i>kāddi na</i> .
house, <i>gauhr</i> .	night, <i>rāt</i> .
husband, <i>bōūṭā</i> .	nine, <i>nau</i> .
I, <i>āū</i> .	nineteen, <i>ūṇīsh</i> .
ill, be, <i>mōrī āshṇo</i> (illness to — come).	no, <i>na</i> .
in, <i>dī, ke</i> .	nose, <i>nāk</i> .
inside, <i>mānzēdi</i> .	not, <i>na</i> .
iron, <i>lōū</i> .	nothing, <i>kācch na</i> .
is, <i>ai</i> .	now, <i>ētra, ībbī</i> .
jackal, <i>shīāl</i> .	of, <i>ro</i> .
jungle, <i>kōnaun</i> .	oil, <i>tēl</i> .
kick, <i>khurērī lāṇī, khūshītērī lāṇī</i> .	on, <i>māī</i> .
kind, of this —, <i>īṇṇo</i> ; of that —, <i>taunṇo</i> ; of what —, <i>kaunṇo</i> ; of which — (rel.), <i>dzaunṇo</i> .	one, <i>ēk</i> .
lazy, <i>jāndau</i> .	our, <i>māhro</i> .
learn, <i>sīkṇo</i> .	outside, <i>bāir</i> .
leopard, <i>bāhg</i> .	paper, <i>cītho</i> .
little, <i>lōḍḍau</i> ; a little, less, <i>kām</i> .	pen, <i>kōlīm</i> .
live (dwell), <i>thākno</i> .	pig, <i>suṇḡūr</i> ; wild —, <i>baurā</i> .
	place, <i>cāṇṇo</i> .
	plain, <i>khātēl</i> .
	quickly, <i>shōshōra</i> .
	rain, <i>dzōr</i> .

read, <i>pōrno</i> .	they, these, <i>nē</i> .
remain, <i>thākno</i> .	thief, <i>tsōr</i> .
rise up, <i>thāqdo ūzīno</i> .	third, <i>cījau</i> .
river, <i>nau</i> .	thirteen, <i>tēra</i> .
rope, <i>lauṭi</i> .	this, <i>jō</i> .
saddle, <i>zīn</i> .	thou, <i>tū</i> .
sake, for — cf, <i>kē lē</i> .	three, <i>līn</i> .
say, <i>bōno</i> .	thy, <i>tēro</i> .
second, <i>dūdzaū</i> .	tie, <i>banhno</i> .
see, <i>dēkhno</i> .	to, <i>lē, kē lē</i> .
seed, <i>bīj</i> .	to-day, <i>ētrā</i> .
seven, <i>sāt</i> ; seventh, <i>sātūau</i> .	to-morrow, <i>dōuti</i> ; day after
seventeen, <i>sāttra</i> .	—, <i>pōshi</i> ; on fourth day,
she, <i>nau</i> .	<i>nittōshi</i> .
sheep, <i>bēhr</i> .	tongue, <i>dzibh, jībh</i> .
shepherd, <i>bhēḍāāl</i> .	tooth, <i>dānd</i> .
side, on that — of, <i>pār</i> .	town, <i>nōgēr</i> .
sister, <i>bēhn, bauihn</i> .	tree, <i>bīkh</i> .
sit, <i>bushno</i> .	twelve, <i>bāra</i> .
six, <i>tshau</i> ; sixth, <i>tshōūau</i> .	twenty, <i>bīsh</i> .
sixteen, <i>sōla</i> .	two, <i>dūi</i> .
something, <i>kūech</i> .	uncle, <i>kākk</i> .
sometimes, <i>kāddī, kōtrā kōtra</i> .	under, <i>zīlū</i> .
son, <i>bēfā</i> .	up, upwards, <i>ūbī</i> .
speak, <i>bōno</i> .	upon, <i>māi</i> .
stable, <i>ōbro</i> .	very, <i>bōrī</i> (different word from
stand, <i>thāqdo ūzīno</i> .	<i>bāro</i> , big), <i>khūb</i> .
star, <i>tārau</i> .	village, <i>nōgēr</i> .
stomach, <i>pēt</i> .	walk, <i>hāndno</i> .
storm, <i>būṭi</i> .	was, <i>tō</i> .
stream, <i>gāhḍ</i> .	water, <i>pānī</i> .
sun, <i>bōgwān</i> ; sunshine, <i>rūr</i> .	way, <i>bāt</i> .
sweet, <i>mītho</i> .	we, <i>āmmē</i> .
take, take away, <i>ghīnno</i> .	well, adv., <i>khūb</i> .
ten, <i>daush</i> .	well, n., <i>kūā</i> .
than, <i>koi</i> .	what, <i>kā</i> .
that, <i>nau</i> .	wheat, <i>gūih</i> .
then, <i>tautrā</i> .	when, <i>kaurā</i> (interr.); <i>jaurā</i>
there, <i>taukē</i> .	(rel.).

where, <i>kaukē</i> (inter.); <i>dzaukē</i>	with, along —, <i>ārī</i> ; (instru-
(rel.).	mental), <i>koi</i> .
white, <i>shētta</i> .	woman, <i>chēuer</i> .
who, <i>kūn</i> (inter.); <i>jō</i> (rel.).	write, <i>likhno</i> .
why, <i>kōlē</i> .	yesterday, <i>blau</i> ; day before —,
wife, <i>bōūti</i> .	<i>phōrēdz</i> .
wind, <i>bāgūr</i> .	you, <i>tumme</i> ; your, <i>tāmāro</i> .

THE DIALECTS OF JUBBAL STATE

INTRODUCTION

Jubbāl, or as it is called by its inhabitants Jubil, is one of the Simla States, and lies on the border of Gārhwāl (locally Gād-hwāl) in the United Provinces. Two dialects are spoken within its bounds, one in the northern part of the State and one in the southern. The former is called Bārārī; it is spoken in the small portion of Jubbāl lying north of the narrow neck which divides the State into two parts, and south of the Rōhrū Tahsīl of Rāmpur, also in the State of Rāwīgārh and in the adjoining part of Gārhwāl. It is identical with the dialect called Sārācālī. The latter, called Bishshau, is spoken in the southern and larger part of Jubbāl and also in the adjoining district of Pūnār, which belongs to Kīūthāl, and in Tārhc. Immediately to the east of it is the Jaunsār district of the United Provinces, to the west is the State of Sirmaur, while to the north are spoken Kīūthālī on the west and Bārārī on the east.

Both the dialects show the dislike which Simla dialects generally have for aspirated sonants: thus the words *ghōrā*, horse; *dhī*, daughter; *bhaiṇ* (Panjabi-ized Urdu), sister, become in Bārārī *gō'ro*, *dī'i*, and *bauihṇ*, and in Bishshau *gōhro*, *dihī*, and *bauhṇ*. The sound represented by ' is very remarkable. It is not unlike a mild *ain* or a strong glottal stop. When a word in Hindi contains an aspirated sonant, as in the words just given, the sonant loses its aspiration, and instead of it there appears after the vowel this strange ain-like sound. It is a phenomenon of considerable interest. The glottal stop is not very common in India, and generally when it occurs it appears to be more or less accidental. It corresponds to the *hamza* in Arabic as spoken by those whose vernacular is Arabic. It is heard also in German and in Scotch English.

In Bishshau the sound of *h* is lost altogether in such circumstances, and what is written *h* is merely a high rising—falling tone. An account of it has been given in the Introduction to Kāgānī. Neither dialect has any objection to aspirating unvoiced or surd letters, as the prepositions *khi*, to, and *khu*, from (Bārārī), and *khe*, to (Bishshau), testify. In the Bishshau dialect one occasionally hears the ' of the northern dialect, but it is not so common, and when it is used, it is not so vigorously enunciated.

BARARI

NOUNS

In declension "of", "to" and "from" are rendered by *rū* or *rā*, *khi*, and *khu* or *du* respectively. The plural is almost the same as the singular.

PRONOUNS

The 3rd pers. pron. has a special fem. obj. form in the sing., being *tūā* for the remote and *īau* for the near pronoun.

ADVERBS

The adverbs of place *idā*, *īā*, *ichā*, here; *tēidā*, *tēā*, *tēchā*, there; *kēidā*, *kēā*, *kēchā*, where (interr.), and *jēidā*, *jēā*, *jēchā*, where (rel.), are really adjectives agreeing with the nominative of the sentence.

The words for "to-morrow" and "the day after", *kāl*, *pōrshī*, are distinguished from those for "yesterday" and "the day before", *hīz*, *phrēz*.

VERBS

There is a negative form for the present of the verb subst., *anthi*, which, like all such forms, is indeclinable.

The pres. ind. and pres. cond. are the same, and the future is formed by adding *lā* (*li*, *le*, *li*) to it, while the imperf. ind. is formed by adding to it the past of the verb subst., *thūā*.

There are two stat. part., one ending in *-ēru* for transitive verbs and one ending in *-ōndau* for intransitive verbs. The former ending is frequently used as a separate word preceding the root of the verb. *jānā*, go, is used in composition with other verbs, while *dēūno* expresses the action of going.

The infinitive is a verbal noun and may be declined; thus, *tsārne khi*, for grazing, for the purpose of grazing.

Ability is expressed by one of two verbal participles, apparently passive, in *-ūo* or *-ūā*, and *-īdā* respectively. The subject of the sentence is put in the genitive, while the participle agrees with the logical object.

mēre rōfī na khāīndī, I cannot eat bread.

BISHSHAU

NOUNS

The prepositions for the gen., dat. and abl. are *ko* or *kā* or *rā*, *khe*, and *du* respectively.

PRONOUNS

The fem. sing. oblique form for *ō*, *sē*, that, is *tīō*, and for *ēdzo*, this, is *īō*.

VERBS

There is an indeclinable negative form, *āthī*, for the present of the verb subst.

The pres. ind. and pres. cond. are the same, but there is an alternative form for the pres. ind. The fut. and imperf. ind. are almost identical with the pres. cond.; they add *lā* (*lī*, *le*, *lī*) and the past verb subst., *thīā*, etc. respectively.

The stat. part. ends in *-ēru* for transitive and *-ōndau* for intransitive verbs; the ending *-ēru* may be separated as in *Bārārī*.

Ability is expressed by the pass. pres. part. in *-īdu*, with the logical subject in the genitive, as *mēre ēdzo*

nīh ērīdu, I cannot do this, (*ērīdu* agr. w. *ēdzo*); cf. *Bārārī* above.

In sentence 17 *s* is added as a pronominal suffix to indicate "him", reminding us of the similar usage in North Panjabi.

The words for "to-morrow" and "the day after" are *dōtte* or *jīshī* and *pōrshī* respectively, while "yesterday" is *hījo*, and "the day before" *phōrzō*.

NORTH JUBBAL OR BARARI

NOUNS

Masculine.

	SINGULAR	PLURAL
Nom., Acc. <i>gōr-o</i>		-e.
Gen.	-e ru.	-e ru.
Dat.	-e khi.	-e khi.
Abl.	-e khu or du.	-e khu or du.
Agent	-e.	-e.

Nom., Acc. <i>rikh-</i> , bear.	<i>rikh-</i> .
Gen.	-ō ru.
Dat.	-ō khi.
Abl.	-ō khu or du.
Agent	-ē.

Feminine.

Nom., Acc. <i>dī'-ī</i> , daughter.	-ī.
Gen.	-iō rā.
Dat.	-iō khi.
Abl.	-iō khu or du.
Agent	-iō.

Nom., Acc. <i>bauih-ṇ</i> , sister.	-ṇī.
Gen.	-ṇī ru.
Dat.	-ṇī khi.
Abl.	-ṇī khu or du.
Agent	-ṇī.

PRONOUNS

1st Person.

Nom., Acc.	<i>āñ, I.</i>	<i>āmmē.</i>
Gen.	<i>mērū.</i>	<i>mā'rū.</i>
Dat.	<i>mū, mū khi.</i>	<i>amu khi.</i>
Abl.	<i>mū khu.</i>	<i>amu khu.</i>
Agent	<i>mūē.</i>	<i>āmmē.</i>

2nd Person.

Nom., Act.	<i>tū, thou.</i>	<i>tūē.</i>
Gen.	<i>tērū.</i>	<i>tā'rū.</i>
Dat.	<i>tāñ, ta khi.</i>	<i>tamu, tamu khi.</i>
Abl.	<i>ta khu.</i>	<i>tamu khu.</i>
Agent	<i>tañē.</i>	<i>tūē.</i>

3rd Person.

Nom., Acc.	<i>ōsō, he, she, that.</i>	<i>ōsō.</i>
Gen.	<i>tēs rū, tē rū.</i>	<i>tindrū.</i>
Dat.	<i>tē, tē khi, tēs, tēs khi.</i>	<i>tind khi.</i>
Abl.	<i>tē khu, tēs khu.</i>	<i>tind khu.</i>
Agent	<i>tēñē</i>	<i>tēyē.</i>

For *tē* we may have *tēh*.

The following cases of the fem. sing. differ from the masculine: Gen. *tūā ru.* Dat. *tūā khi.* Abl. *tūā khu.* Agent, *tūō.*

Nom., Acc.	<i>ēdzā, this.</i>	<i>ēdze.</i>
Gen.	<i>ēh rū, ēs rū.</i>	<i>ind rū.</i>
Dat.	<i>ē, ēh khi, ēs, ēs khi.</i>	<i>in, in khi.</i>
Abl.	<i>ē khu, ēs khu.</i>	<i>in khu.</i>
Agent	<i>ēñē.</i>	<i>ēyē.</i>

Fem. sing., Nom., Acc. *ēdze.* Gen. *īau ru.* Dat. *īau khi.* Abl. *īau khu.* Agent *īau.*

Nom., Acc. *kāñ, who.* Gen. *kauh ru.* Plural same as singular.

Nom.	<i>dzā, jā, who (relative).</i>	<i>jē.</i>
Gen.	<i>jē ra, jēs ra.</i>	<i>jind ru.</i>
Dat.	<i>jē khi, jēs khi.</i>	<i>jīn, jīn khi.</i>
Abl.	<i>jē khu, jēs khu.</i>	<i>jīn khu.</i>
Agent	<i>jēñē.</i>	<i>jēyē.</i>

Fem. sing., Gen. *jīō ra,* etc.

kā, what.

kicch, something.

PRONOMINAL ADJECTIVES

īno, of this kind; *tīno,* of that kind; *kīno,* of what kind? *jīno,* of which kind (rel.).

ēlī, so much or many; *tēlī,* so much or many (correl.); *kēlī,* how much or many? *jēlī,* as much or many (rel.).

ADJECTIVES

Adjectives used as nouns are declined as nouns. Otherwise those ending in *-ā* agree with their nouns, the masc. sing. and all the masc. plur. ending in *-e*, and the fem. both sing. and plur. in *-i*. This *i* sometimes changes to *e*. The rest are indeclinable.

Comparison is expressed by means of *du* with the positive, there being no forms for the comparative and superlative.

ē tāto ō, this is hot.

ē ēs du tāto ō, this is hot from this, hotter than this.

ē bāddhe du tāto ō, this is hot from all, hotter than all, hottest.

ADVERBS

Time

<i>ēbre, ēbbī,</i> now.	<i>hīz,</i> yesterday.
<i>taubre, tōbbe.</i>	<i>phrēz,</i> yesterday, day before.
<i>kaubre, kōbbe,</i> when?	<i>tsōuthe,</i> on fourth day back.
<i>jaubre, jōbbe,</i> when (rel.).	<i>kōbbe,</i> sometimes.
<i>ādz,</i> to-day.	<i>kōbe kōbe,</i> some time or other, sometimes.
<i>kāl,</i> to-morrow.	
<i>pōrshī,</i> day after to-morrow.	<i>kōbbe na,</i> never.
<i>tsōuthe,</i> on fourth day.	

Place

*īdā, *iā, *ichā, here.	bāhre, outside.
*tēidā, *tēā, *tēchā, there.	ābhā, upwards.
*kēidā, *kēū, *kēā, *kēchā, where ?	ūtā, downwards.
	nēro, near.
*jēidā, *jēā, *jēchā, where (rel.).	dūr, far.
ichā tāi, up to here.	gōū, āgo, forward, in front.
itthau, from here.	tshōū, backwards.
bītre, inside.	pare, pōrū, beyond.
	wār, ōrū, on this side.

Others

kēōi, why ?	ō, yes.
phētī, quickly.	khūb, accho, well.

Most adjectives can be used as adverbs.

The adverbs marked with an asterisk agree with the subject of the sentence.

pōrū, thither, and ōrū, hither, are often used with little meaning, as :—

māng ōrū, ask hither, ask for it.

dē pōrū, give thither, give it to him.

dē ōrū, give hither, give it to me.

PREPOSITIONS

(Normally used after the nouns and pronouns.)

khi, to.	khe, beside.
khū, from.	sāthi, sātthe, along with.
dā, from.	khi, khe, for sake of.
pāre, on the other side of.	dā, dē, in.
wār, on this side of.	gāi, upon.
pātshu, behind.	nīthā, below.
āgo, in front of.	māndz, in.
dā, with (instru.).	

VERBS

Verb Substantive

Pres. ōsso or ō.	ōsso or ō.
ōssē or ō.	ōsso or ō.
ōsso or ō.	ōssōē or ōē.

Neg. *nai anthi, nī anthi*, indeclinable.

Past, thīā, fem. thī.	thīe, fem. thī.
thīā, fem. thī.	thīe, fem. thī.
thīā, fem. thī.	thīe, fem. thī.

pōrno, fall.

Imperat. pōr

pōro or pōrau.

Pres. ind. and pres. cond. :

pōr-ū.	-ū.
-e.	-au.
-au.	-au.

The fut. adds -lā, -li, -le, -li.

Fut. pōr-ūlā, fem. -ūli.	-ūle, fem. -ūli.
-ēlā, fem. -ēli.	-ōle, fem. -ōli.
-ōlā, fem. -ōli.	-ole, fem. -ōli.

Imperf. same as pres. ind. with past of verb subst. added (contracted in masc.) ; 1st sing. pōrū thā, fem. pōrū thī ; 2nd sing. pōre thā, pōre thī, etc.

Past :—masc. sing. pōrā, fem. pōre ; plur. masc. pōre, fem. pōrī.

Plup. :—past with past of verb subst. pōrā thā, fem. pōre thī, etc.

Past cond. :—masc. sing. pōrdā, fem. pōrde ; plur. masc. pōrde, fem. pōrdī.

Conj. part. pōrēau, having fallen.

ō'no, be, become

Imperat. ō' ō'au.

Pres. ind. ō'ū.

Fut. ō'ūla.

Past cond. ō'ndā.

Past, ō'ō.

āno, come

Imperat. ā. āo. Neg. *nai ō, nī aiō.*

Past cond. āndā.

Past, āā or āshā.

	<i>dēūno</i> , go	
Imperat. <i>dēo</i> .		<i>dēo</i> .
Fut. <i>dēūlā</i> , <i>dēūlau</i> .		<i>dēūle</i> .
	<i>dēwela</i> .	<i>dēole</i> .
	<i>dēōla</i> .	<i>dēole</i> .
Past cond. <i>dēūnda</i> .		
Past, <i>dēūa</i> .		

jāno, go

(Used in composition with other verbs.)

Imperat. <i>jā</i> .	<i>jāo</i> .
Fut. <i>jāūlā</i> .	
Past cond. <i>jāndā</i> .	
Past, <i>gōā</i> .	

rauhno, remainFut. *rauhūla*.*būthno*, sit

Imperat. <i>būth</i> .	<i>buttho</i> .
Past cond. <i>būthdā</i> .	
Fut. <i>butthūlā</i> .	
Past, <i>bōtthā</i> .	
Stat. part. <i>bōthōndā</i> , in the state of having sat, seated.	

pīthno, beatConjugation same as for *pōrno*. In the past tenses of transitive verbs the verb agrees with the subject.

Imperat. <i>pī</i> .	<i>pītā</i> .
Pres. ind. or cond. <i>pītū</i> .	
Fut. <i>pītūla</i> .	
Imperf. <i>pītū thā</i> .	
Past cond. <i>pītā</i> .	
Past, <i>pītā</i> .	
Pres. perf. <i>pītā ai</i> .	
Plup. <i>pītā thā</i> .	

khāno, eatStat. part. *khārū*, in the state of having been eaten.

	<i>pīno</i> , drink
Stat. part. <i>pīēru</i> .	
	<i>dēno</i> , give
Fut. <i>dēūla</i> .	
Past cond. <i>dīnda</i> .	
Past, <i>dīnā</i> .	
Stat. part. <i>dēēru</i> .	
	<i>launo</i> , take
Fut. <i>lauūla</i> .	
Past cond. <i>laundā</i> .	
Stat. part. <i>lauēru</i> .	
	<i>ē'no</i> , do
Past cond. <i>ē'ddā</i> .	
Past <i>ē'ro</i> .	
	<i>kōrno</i> , do
Past cond. <i>kōrdā</i> .	
Past, <i>kīō</i> .	
	<i>jānno</i> , knew
Past cond. <i>jāndā</i> .	
	<i>ānno</i> , bring
Past cond. <i>aṇdā</i> .	
Past, <i>ānō</i> .	
	<i>nīno</i> , take away
Past cond. <i>nīndā</i> .	
Past, <i>nīō</i> .	
Stat. part. <i>nīēru</i> .	

In the stat. part. the ending *ēru* is frequently separated from the root of the verb and placed before it; thus we have *ēru pīe* for *pīēru*, drunk; *ēru dē* for *dēēru*, given; *ēru laue* for *lauēru*, taken.

In negative sentences the past cond. is used for the pres. ind.

Purpose: take to graze, *tsārne khi nēo*, lit. grazing for take-away; *tsārde dēo*, grazing go, take to graze.

Contraction.—In rapid speech words are much contracted, thus; *kauh rā ōlā ēdzā tshōtā*, whose is this boy? is pronounced *kauhra lādza tshōtā*.

	<i>dēūno</i> , go	
Imperat. <i>dēo</i> .		<i>dēo</i> .
Fut. <i>dēūlā</i> , <i>dēūlau</i> .		<i>dēūle</i> .
	<i>dēwela</i> .	<i>dēole</i> .
	<i>dēōla</i> .	<i>dēole</i> .
Past cond. <i>dēūnda</i> .		
Past, <i>dēūa</i> .		

jāno, go

(Used in composition with other verbs.)

Imperat. <i>jā</i> .	<i>jāo</i> .
Fut. <i>jāūlā</i> .	
Past cond. <i>jāndā</i> .	
Past, <i>gōā</i> .	

rauhno, remain

Fut. *rauhūla*.

būthno, sit

Imperat. *būth*.

Past cond. *būthdā*.

Fut. *butthūlā*.

Past, *bōthhā*.

Stat. part. *bōthōndā*, in the state of having sat, seated.

pīno, beat

Conjugation same as for *pōrno*. In the past tenses of transitive verbs the verb agrees with the subject.

Imperat. <i>pīt</i> .	<i>pītā</i> .
Pres. ind. or cond. <i>pītū</i> .	
Fut. <i>pītūla</i> .	
Imperf. <i>pītū thā</i> .	
Past cond. <i>pītā</i> .	
Past, <i>pītā</i> .	
Pres. perf. <i>pītā ai</i> .	
Plup. <i>pītā thā</i> .	

khāno, eat

Stat. part. *khārā*, in the state of having been eaten.

	<i>pīno</i> , drink
Stat. part. <i>pīēru</i> .	
	<i>dēno</i> , give
Fut. <i>dēūla</i> .	
Past cond. <i>dīnda</i> .	
Past, <i>dīnā</i> .	
Stat. part. <i>dēēru</i> .	
	<i>lauṇo</i> , take
Fut. <i>lauūla</i> .	
Past cond. <i>laundā</i> .	
Stat. part. <i>lauēru</i> .	
	<i>ē'no</i> , do
Past cond. <i>ēddā</i> .	
Past <i>ēro</i> .	
	<i>kōrno</i> , do
Past cond. <i>kōrdā</i> .	
Past, <i>kīō</i> .	
	<i>jāṇno</i> , knew
Past cond. <i>jāṇdā</i> .	
	<i>āṇno</i> , bring
Past cond. <i>aṇdā</i> .	
Past, <i>āṇō</i> .	
	<i>nīno</i> , take away
Past cond. <i>nīndā</i> .	
Past, <i>nīō</i> .	
Stat. part. <i>nīēru</i> .	

In the stat. part. the ending *ēru* is frequently separated from the root of the verb and placed before it; thus we have *ēru pīe* for *pīēru*, drunk; *ēru dē* for *dēēru*, given; *ērā laue* for *lauēru*, taken.

In negative sentences the past cond. is used for the pres. ind.

Purpose: take to graze, *tsārne khi nēo*, lit. grazing for take-away; *tsārde dēo*, grazing go, take to graze.

Contraction.—In rapid speech words are much contracted, thus; *kauh rā ōlā ēdzā tshōṭā*, whose is this boy? is pronounced *kauhra lādza tshōṭā*.

Ability.—The following sentences show the method of expressing ability:—

mēre na dēāo, I cannot give.

ēsre na pōrāo, he cannot read.

ēdza kitāb mēre na pōrīda or *pōrūa*, I cannot read this book.

mēre na rōṭi khāīndi, I cannot eat bread.

bāt mēre khāīo, I can eat rice.

Hence we see an example of an organic passive, though the passive construction is confined to the participle. It ends in either *-īdo* or *-āo* (the *-īo* of *khāīo* is exceptional). Verbs whose roots ends in a vowel insert *n* in *īda*, as in *khāīndā*. The particle agrees with the noun in gender and number; thus *rōṭi* is feminine, while *kitāb* and *bāt* are masculine. Cf. Panjabi *khāīdā*, and also the Panjabi passive verb *khāīnā*, to be eaten.

NUMERALS

Cardinal

1. <i>ēk</i> .	12. <i>bāro</i> .
2. <i>dūi</i> .	13. <i>ṭēro</i> .
3. <i>cīn</i> .	14. <i>tsōūdau</i> .
4. <i>tsār</i> .	15. <i>pōndrau</i> .
5. <i>pānc</i> .	16. <i>sōlau</i> .
6. <i>tshau</i> .	17. <i>sōṭrau</i> .
7. <i>sāt</i> .	18. <i>ṭhārau</i> .
8. <i>āṭh</i> .	19. <i>āṇīsh</i> .
9. <i>nau</i> .	20. <i>bīsh</i> .
10. <i>daush</i> .	100. <i>shau</i> .
11. <i>gēro</i> .	

ORDINALS

1st. <i>pāihlau</i> .	6th. <i>tshōūau</i> .
2nd. <i>dājjaū</i> , <i>dājja</i> .	7th. <i>sātūau</i> .
3rd. <i>cījja</i> .	8th. <i>āṭhūau</i> .
4th. <i>tsōuthā</i> .	9th. <i>nōūau</i> .
5th. <i>panjūau</i> .	10th. <i>dōshūau</i> .
$1\frac{1}{2}$ <i>dēōrh</i> .	$2\frac{1}{2}$ <i>dā'e</i> .

SENTENCES

1. *Tēro nāū kā sō* or *ōsso*? Thy name what is?
2. *Ē gō're rī kētti ōmbār ō'le*? This horse of how-much age will be?
3. *Īṭthau Kāshmir kēti dūr ō*? From-here Kashmir how-much far is?
4. *Tā're bappō re kētti lōrke*? Your father of how-many boys?
5. *Ā ādz dūrō du honḍō*. I to-day far from walked.
6. *Mēre kākē rā bēṭā tēhri baunhī sāthi dzādzṇā ō'ā*. My uncle of son his sister with married became.
7. *Gauhro dē tsīte dzīn gō're rī*. House in white saddle horse of.
8. *Ēhri pītṭhe gāi dzīn kōshau*. His back upon saddle tighten.
9. *Mūē tēh re tshōṭe dī khūb lāi*. By-me him of boy on well attached-was (i.e. beat).
10. *Pāi'ro rī tiro dī gōrū bē'ri tsāro*. Hill of top on cows sheep he-is-grazing.
11. *Ē bīkho nīṭhā gō're gāi bōṭhondā thīa*. He tree under horse upon seated was.
12. *Ēh rā bā'i āpnī baunhī du jēṭhā*. This of brother own sister than elder.
13. *Ēh rā māl cījje ṭhānni*. This-of price two-and-a-half rupees (see note).
14. *Mērā bāp tshōṭe gau'ro dī rauo*. My father small house in remains (lives).
15. *Ē rūpōye dēo*. Him-to rupees give.
16. *Ēs du ōrū māngu rūpōye*. Him from hither ask rupees.
17. *Ēs khūb pītṭeau rōshīo dā baunho*. Him well having-beaten ropes with tie.
18. *Kūē dū pānī ōrū gāro*. Well from water hither draw.

19. *Mu khu āgo cālo.* Me from before walk.

20. *Kauh rā tshōtā tā're pātshu āo?* Whom of boy your behind comes?

21. *Tūe kau khe lauā mülle.* By-you whom from was-taken in price.

22. *Gaūō re dūkāndāro du lauū or gīnū.* Village of shopkeeper from was taken.

Notes.—2. *ō'le*, final *e* and *i* are often interchanged, this might be *ō'li*. 7. *gauhro*, the influence of neighbouring dialects is responsible for the introduction of *h* here, *gauhro* for *gau'ro*. 9. *lāi* agreeing with some word for blow understood, Hindi *lāgāi*. 10. *gōrū*, collective word, cattle. 11. *bōthondā*, stat. part., seated. 13. *cīje thānni*, see note on this sentence in the Kūār dialect.

VOCABULARY

above, see "upon", "upwards".	daughter, <i>dī'i</i> , <i>tshāñti</i> , <i>chāñti</i> .
all, <i>bāddhe</i> .	day, <i>dūs</i> .
ass, <i>khōtsūr</i> , <i>gāddhā</i> .	die, <i>mōrno</i> .
back, <i>pītth</i> .	do, <i>ē'rno</i> , <i>kōrno</i> .
backwards, <i>tshōū</i> , <i>pātshu</i> .	dog, <i>kākur</i> .
bad, <i>khthāñā</i> .	downwards, <i>nīā</i> .
be, become, <i>ō'no</i> .	draw (water), <i>gārno</i> .
bear, n., <i>rikh</i> , <i>bōnsōr</i> .	drink, <i>pīno</i> ; cause to drink, <i>pēōno</i> .
beat, <i>pītno</i> .	ear, <i>kān</i> .
beautiful, <i>atshā</i> , <i>bāñthāñā</i> .	eat, <i>khāno</i> ; cause to eat, <i>khēōno</i> .
bed, <i>mānzā</i> , <i>pōlāg</i> .	egg, <i>pīnni</i> .
before, <i>gōū</i> , <i>āgo</i> .	eight, <i>āth</i> ; eighth, <i>āthūau</i> .
behind, <i>pātshu</i> .	eighteen, <i>thārau</i> .
below, <i>ātā</i> , <i>nīthā</i> .	elephant, <i>hātthe</i> .
beside, <i>khe</i> .	eleven, <i>gēro</i> .
beyond, <i>pār</i> .	eye, <i>ākkhi</i> .
big, <i>bōro</i> .	face, <i>mūh</i> .
bitch, <i>kākrē</i> .	fall, <i>pōrno</i> .
body, <i>jaid</i> .	far, <i>dūr</i> .
book, <i>kitāb</i> , <i>kātāb</i> .	father, <i>bābbā</i> , <i>bāp</i> .
boy, <i>tshōtā</i> .	field, <i>khēc</i> , <i>pātrī</i> .
bread, <i>nāz</i> , <i>rōfī</i> .	fifteen, <i>pōndrau</i> .
bring, <i>āno</i> .	fight, <i>pītno</i> .
brother, <i>bā'ē</i> .	fish, <i>mācchī</i> .
buffalo, <i>mau'ish</i> .	five, <i>pānc</i> ; fifth, <i>panjūau</i> .
bull, <i>bōlōd</i> .	foot, <i>lāt</i> ; see "leg".
buttermilk, <i>cāsh</i> .	four, <i>tsār</i> ; fourth, <i>tsōuthā</i> .
call, <i>budno</i> (not -no).	fourteen, <i>tsōūdau</i> .
camel, <i>uṭṭ</i> .	from, <i>khu</i> , <i>du</i> .
cat, m., <i>qhaunḍhā</i> ; f., <i>bīrāli</i> .	front, in — of, <i>āgo</i> .
cloth, <i>jūrkā</i> .	fruit, <i>phāl</i> .
cock, <i>kākhṛā</i> .	garment, <i>jūrkā</i> .
cold, adj., <i>shēlo</i> .	ghi, <i>gī'u</i> .
come, <i>āno</i> .	girl, <i>tshāñti</i> , <i>chāñti</i> , <i>tshōti</i> .
cow, <i>gāo</i> (col., cattle, <i>gōrū</i>).	give, <i>dēno</i> .
cowherd, <i>gailā</i> .	

go, <i>dēūno, jāno</i> (in composition).	leopard, <i>bāhg</i> .
goat, <i>bākrā</i> ; f., <i>bākrī</i> .	lie, <i>sutno</i> .
good, <i>atshā, bāṇṭhṇā</i> .	little, <i>lōkro, tshōto</i> ; a little, <i>thōrū</i> .
graze, v. intr., <i>tsōrno</i> ; s. tr., <i>tsārno</i> .	load, <i>bāgār</i> .
hair, <i>māṇḍāl</i> .	look, <i>dēkhno</i> .
hand, <i>hāth</i> .	maize, <i>bēlī</i> .
hasten, <i>phēt dīni</i> (not <i>dīni</i>).	make, <i>cāṇno</i> .
he, <i>ōsō</i> .	man, <i>mōrōd</i> .
head, <i>māṇḍ</i> .	mare, <i>gō'ri</i> .
hear, <i>shāṇno</i> .	married, be, <i>dzādzṇā o'no</i> .
hen, <i>kūkhṛē</i> .	meat, <i>dōlki</i> .
hence, <i>itthau</i> .	meet, <i>bēhṇo</i> .
here, <i>īdā, iā, ichā</i> ; up to here, <i>īchā tāi</i> .	milk, <i>dūdḥ</i> .
high, <i>ucṭā</i> .	moon, <i>dzūṇ</i> .
hill, <i>pai'r</i> ; hilltop, <i>tir</i> .	mother, <i>ījī</i> .
horse, <i>gō'ro</i> .	mountain, <i>pai'r</i> .
hot, <i>tāto, nēto</i> .	much, (a lot) <i>bō'rī</i> (not <i>r</i>); so much, <i>ētī</i> ; (correl.), <i>tētī</i> ; how much? <i>kētī</i> ; as much (rel.), <i>jētī</i> .
house, <i>gau'r</i> .	my, <i>mērū</i> .
hundred, <i>shau</i> .	name, <i>nāū</i> .
husband, <i>bōūṭā</i> .	never, <i>kōbbe na</i> .
I, <i>āū</i> .	night, <i>nēhro, rāt</i> .
ignorant, <i>dzōgōr</i> .	nine, <i>nau</i> ; ninth, <i>nōūau</i> .
ill, be, <i>ṭhaurno</i> .	nineteen, <i>ūṇīsh</i> .
in, <i>māndz</i> .	no, <i>na</i> .
inside, <i>bītre</i> .	nose, <i>nāk</i> .
iron, <i>lōū</i> .	not, <i>na</i> .
jackal, <i>shailto</i> .	nothing, <i>kīech na</i> .
jungle, <i>baṇṇ</i> .	now, <i>ēbre, ēbbī</i> .
kick, n., <i>pichairīe</i> ; v., <i>pichairīe lāno</i> .	of, <i>rū</i> .
kind, of this, <i>īno</i> ; of that —, <i>tīno</i> ; of what —, <i>kīno</i> ; of which —, (rel.) <i>jīno</i> .	oil, <i>tēl</i> .
know, <i>jāṇno</i> .	older (brother, etc.), <i>jēthā</i> .
lazy, <i>dāliddār</i> .	on, <i>gāi</i> .
learn, <i>sīkhno</i> .	one, <i>ēk</i> ; first —, <i>paihlau</i> ; one-and-half, <i>dēōrh</i> .
leg, <i>bāṇno</i> .	our, <i>mā'rū</i> .

out, <i>bāhre</i> .	sleep, <i>sutno</i> .
peach, <i>ārū</i> (not <i>ārū</i>).	something, <i>kīech</i> .
pen, <i>kōlōm</i> .	sometimes, <i>kōbbe, kōbe kōbe</i> .
pig, <i>suṇgur</i> .	son, <i>tshōtā, bētā</i> .
place, v., <i>tshārno</i> .	sow, v., <i>baṇno</i> .
plain, <i>nīūl</i> .	speak, <i>bōlno</i> .
plough, <i>bāldo jāndno</i> .	stand, <i>kkōrā o'no</i> .
quickly, <i>phēti</i> .	star, <i>tārā</i> .
rain, <i>dzau'r</i> .	stomach, <i>pēt</i> .
read, <i>pōrhno, pōrno</i> .	storm, <i>shārgī</i> .
recognize, <i>praiṇno</i> .	stream, <i>nauē</i> .
relate, <i>shūṇāno</i> .	strong man, <i>mōr</i> .
remain, <i>rau'no, rauṇo</i> .	sun, <i>pāṇēsūr</i> ; sunshine, <i>rūr</i> .
rent, n. (hire), <i>bā'hṛā</i> .	sweet, <i>gūlūo</i> .
return, <i>pātsḥi āno</i> .	take, <i>gīṇno, lauṇo</i> ; take away, <i>nīno</i> .
rise, <i>bīāzno</i> .	ten, <i>daush</i> ; tenth, <i>dōshūau</i> .
river, <i>dreō</i> .	than, <i>dū</i> .
rope, <i>rōshī</i> .	that, <i>ōsō</i> .
saddle, <i>dzīn</i> .	then, <i>taubṛe, tōbbe</i> .
sake, for sake of, <i>khi, khe</i> .	there, <i>tēā, tēidā, tēchā</i> ; up to there, <i>tēchā tāi</i> .
say, <i>bōlno</i> .	they, <i>ōsō</i> .
see, <i>dēkhno</i> .	thief, <i>cōr</i> .
seed, <i>bij</i> .	thirteen, <i>tēro</i> .
seven, <i>sāt</i> ; seventh, <i>sātūau</i> .	this, <i>ēdzā</i> .
seventeen, <i>sōttrau</i> .	thou, <i>tū</i> .
sharp, <i>pōinau</i> .	three, <i>cīn</i> ; third, <i>cījā</i> .
she, <i>ōsō</i> .	thy, <i>tērū</i> .
sheep, <i>bēhṛ</i> .	tie, <i>baunhno</i> .
shepherd, <i>bārā'lā</i> .	tighten, <i>kōshno</i> .
shopkeeper, <i>dūkāndār</i> .	to, <i>khi</i> .
sick, be, <i>ṭhaurno</i> .	to-day, <i>ādz</i> .
side, on this — of, <i>wār</i> ; on that — of, <i>pāre</i> .	to-morrow, <i>kāl</i> ; day after —, <i>pōrshī</i> ; on fourth day, <i>tsōuthe</i> .
sister (older than person referred to), <i>dāddi</i> ; younger than do., <i>bauihṇ</i> .	tongue, <i>dzībh, jībh</i> .
sit, <i>bāḥno</i> .	tooth, <i>dānd</i> .
six, <i>tshau</i> ; sixth, <i>tshōūau</i> .	town, <i>gaṇṇ</i> .
sixteen, <i>sōlau</i> .	

tree, <i>bīkh</i> .	when? <i>kaubre</i> , <i>kōbbe</i> ; (rel.),
twelve, <i>bāro</i> .	<i>jaubre</i> , <i>jōbbe</i> .
twenty, <i>bīsh</i> .	where? <i>kēū</i> , <i>kēā</i> , <i>kēidā</i> ; (rel.),
two, <i>dūi</i> ; two and a half, <i>dā'e</i> ;	<i>jēā</i> , <i>jēidā</i> , <i>jēchā</i> .
second, <i>dūjja</i> , <i>dūjjau</i> .	white, <i>tsītā</i> .
uncle, <i>kāko</i> .	who? <i>kūn</i> ; (rel.), <i>dzū</i> , <i>jū</i> .
under, <i>nīthā</i> .	why? <i>kēōi</i> .
up, upwards, <i>ūbhā</i> .	wife, <i>chēōri</i> .
upon, <i>gāi</i> .	wind, <i>bāgūr</i> .
very, <i>bō'rī</i> (not <i>r</i>).	wise, <i>atshā</i> .
village, <i>gāō</i> .	with, (along with), <i>sāthī</i> , <i>sātthe</i>
walk, <i>hōṇḍo</i> .	(instru.), <i>dā</i> .
was, <i>thīa</i> , <i>thā</i> .	woman, <i>chēōri</i> .
water, <i>pānī</i> .	write, <i>līkhṇo</i> .
way, <i>bāṭ</i> .	yes, <i>ō</i> .
we, <i>āmmē</i> .	yesterday, <i>hīz</i> ; day before —,
well, adv., <i>khūb</i> .	<i>phrēz</i> ; on fourth day back,
well, n., <i>kūā</i> .	<i>tsōuthe</i> .
what, <i>kā</i> .	you, <i>tūē</i> ; your, <i>tā'rā</i> .
wheat, <i>gūh</i> .	

SOUTH JUBBAL OR BISHSHAU

NOUNS

Masculine.

	SINGULAR	PLURAL
Nom., Acc. <i>gōhr-o</i> , horse (almost		
	<i>gūhro</i>).	-e.
Gen.	-e <i>ko</i> .	-e <i>ko</i> .
Dat.	-e, -e <i>khe</i> .	-e, -e <i>khe</i> .
Abl.	-e <i>dū</i> .	-e <i>dū</i> .
Agent	-e.	-e.
Nom., Acc. <i>rīkh-</i> , bear.		<i>rīkh-</i> .
Gen.	-o <i>ko</i> , <i>kā</i> .	-o <i>ko</i> , <i>kā</i> .
Dat.	-o <i>khe</i> .	-o <i>khe</i> .
Abl.	-o <i>dū</i> .	-o <i>dū</i> .
Agent	-e.	-e.

Feminine.

Nom., Acc. <i>dādd-i</i> , big sister.	-i.
Gen.	-i <i>rā</i> , -i <i>kā</i> .
Dat.	-i, -i <i>khe</i> .
Abl.	-i <i>dū</i> .
Agent	-iē.
<i>dīh-i</i> , daughter, has: Gen. -o <i>rā</i> , <i>kā</i> . Dat. -i, -i <i>khe</i> .	
Abl. -i <i>dū</i> . Agent, -ē. Plur. -i. Gen. -i <i>ro</i> , <i>rā</i> . Dat. -i,	
-i <i>khe</i> . Abl. -i <i>dū</i> . Agent, -ē.	

Nom., Acc. <i>bauhṇ-</i> , little sister.	-i.
Gen.	-ē <i>rā</i> , <i>ro</i> , -i <i>rā</i> , <i>ro</i> .
Dat.	-i, -i <i>khe</i> .
Abl.	-i <i>dū</i> .
Agent	-iē.

as sing.

PRONOUNS

Nom., Acc. <i>āū</i> , I.	<i>āmmē</i> , we.
Gen.	<i>mēro</i> .
Dat.	<i>mū</i> .
Abl.	<i>mu kēi dū</i> .
Agent	<i>mōē</i> .
	<i>āmma rū</i> .
	<i>āmū</i> .
	<i>āmū dū</i> .
	<i>āmē</i> .

Nom.	<i>tū</i> , thou.	<i>tūē</i> , you.
Gen.	<i>tēro</i> .	<i>tūō ko</i> .
Dat.	<i>tā</i> .	<i>tūō</i> .
Abl.	<i>tā dū</i> .	<i>tūō dū</i> .
Agent	<i>taūe</i> .	<i>tūē</i> .
Nom., Acc.	<i>ō, sē</i> , he, that.	<i>ō, sē</i> .
Gen.	<i>tērū</i> .	<i>tēndī ko</i> .
Dat.	<i>tēs</i> .	<i>tēnnī</i> .
Abl.	<i>tēs dū</i> .	<i>tēn dū</i> .
Agent	<i>tēnnē</i> .	<i>tēnnā</i> .

Fem. has: Gen. *tīō ko*. Dat. *tīō*. Abl. *tīō dū*. Agent *tīē*; plur. as masc.

Nom., Acc.	<i>ēdzo, ē</i> , this.	<i>ēdze</i> .
Gen.	<i>ē ko, ēs ko</i> .	<i>ēndī ko</i> .
Dat.	<i>ēs</i> .	<i>ēnnī</i> .
Abl.	<i>ēs dū</i> .	<i>ēn dū</i> .
Agent	<i>ēnnē</i> .	<i>ēnnā</i> .

Fem., Nom. *ēdzē, ē*. Gen. *tīō ko*. Dat. *tīō*. Abl. *tīō dū*. Agent, *tīē*. Plur. Nom. *ēdzē*. Otherwise as masculine. *kān*, who?

Gen. *kos ku*, etc.

Agent, *kōne*.

Who (rel.) is *dzū*; what (interrog.) is *kā*.

ADJECTIVE PRONOUNS

ērū, of this kind; *tērū*, of that kind; *kērū*, of what kind? *jērū*, of which kind (rel.).

ēthū, so much or many; *tēthū*, so much or many (correl.); *kēthū*, how much or many? *jēthū*, as much or many (rel.).

ADJECTIVES

As regards agreement adjectives follow the same rule as in North Jubbā, not being declined except (i) when used as nouns, in which case they are treated as nouns and declined accordingly, or (ii) when ending in the usual masculine ending *-ā, -o*, etc., in which case the masculine

has nom. sing. *-ā, -o*, etc., and all the rest *-e*, feminine all through *-i*.

Comparison is expressed by means of *dū*, from, as: *ē atsha ōsau*, this is good; *ē ēs dū atsha ōsau*, this is good from this, i.e. better; *bāddhe dū atsha*, good from all, best.

ADVERBS

Time

<i>ēb</i> , now.	<i>pōrshī</i> , day after to-morrow.
<i>tēkhunī</i> , then.	<i>tsōuthē</i> , on fourth day.
<i>tōbē</i> , then.	<i>hījo</i> , yesterday.
<i>kōbē</i> , when?	<i>phōrzo</i> , day before yesterday.
<i>jēkhunī</i> , when (rel.).	<i>tsōuthē</i> , on fourth day back.
<i>jōbē</i> , when (rel.).	<i>kōbē kōbē</i> , some time or other,
<i>āz</i> , to-day.	sometimes.
<i>kōbī</i> , sometimes.	<i>kōbē na</i> , never.
<i>dotte, jīshī</i> , to-morrow.	

Place

<i>itthā</i> , here.	<i>ūdhe</i> , downwards.
<i>tēthā</i> , there.	<i>nīre</i> , near.
<i>kēthā</i> , where?	<i>dār</i> , far.
<i>jēthā</i> , where (rel.).	<i>āgū</i> , in front.
<i>itthe zā</i> , up to here.	<i>pātshu</i> , behind.
<i>itthā</i> , from here.	<i>pānde</i> , beyond.
<i>bīthe</i> , inside.	<i>ānde</i> , on this side.
<i>bāinde</i> , outside.	<i>dauīnda</i> , on the ground.
<i>ūbhe</i> , upwards.	

Others

<i>kēī</i> , why?	<i>ō</i> , yes.
<i>shīgē</i> , quickly.	

PREPOSITIONS

<i>ro, rā, ko</i> , of.	<i>nīthā</i> , below.
<i>khe</i> , to.	<i>gashē</i> , upon.
<i>dū</i> , from.	<i>dā, dī</i> , in.
<i>kāū</i> , beside.	<i>zā</i> , up to.

The stat. part. in *-ēru* is often heard with *-ēru* preceding the root of the verb, as *ēru kōri*, done, for *kōriēru*; *ēru dēi*, given, for *dēiēru*.

Ability is expressed as follows:—

mēre nīh dēindu, I cannot give.

mēre rōṭi nīh khāīndi, I cannot eat bread.

mēre nāz khāīndu, I can eat bread.

mēre nīh ēridu, I cannot do.

See corresponding note in North Jubbal.

To indicate a question *-e* is added to the verb.

NUMERALS

Cardinal

1. <i>ek</i> .	12. <i>bārau</i> .
2. <i>dū</i> .	13. <i>tērau</i> .
3. <i>eīn</i> .	14. <i>tsōūdau</i> .
4. <i>tsār</i> .	15. <i>pōndrau</i> .
5. <i>pānz</i> .	16. <i>sōlau</i> .
6. <i>tshau</i> .	17. <i>sāttrau</i> .
7. <i>sāt</i> .	18. <i>thārau</i> .
8. <i>āṭh</i> .	19. <i>ōnīsh</i> .
9. <i>nau</i> .	20. <i>bīsh</i> .
10. <i>daush</i> .	100. <i>shau</i> .
11. <i>gārau</i> .	

ORDINALS

1st. <i>paīhlau</i> .	6th. <i>tshōāau</i> .
2nd. <i>dūjjau</i> .	7th. <i>sātūau</i> .
3rd. <i>cījjau</i> .	8th. <i>āṭhūau</i> .
4th. <i>tsōuthau</i> .	9th. <i>nōūau</i> .
5th. <i>pānzūau</i> .	10th. <i>dōshūau</i> .
1½ <i>dūjādha</i> .	2½ <i>cījādha</i> .

These strange expressions seem to mean "a half less than", like the English expressions half seven, half eight, etc., which some people use for half-past six, half-past seven, etc.

SENTENCES

1. *Tēro nāū kā o?* Thy name what is?
2. *Ēs gōhre ri or ki kēṭhī ōmbār o?* This horse of how-much age is?
3. *Itthe dū Kāshmīre zā kēṭho dūr ai?* Here from Kashmir to how-much far is?
4. *Tēre bābbā rē kēti tshōṭe?* Thy father of how-many boys?
5. *Ādz āū bāre dūre dū ājjā.* To-day I very far from came.
6. *Mēre kākke rā tshōṭā ēs ri bauhnī sātthē bīāhā ōā.* My uncle of boy him of sister with married became.
7. *Gauhre tsītṭe gōhre ri zīn o.* House-in white horse of saddle is.
8. *Ēs ri pītṭhe gashē zīn baunho.* Him of back upon saddle tie.
9. *Mōē ēs rā tshōṭā khūb pītā.* By-me him of boy well was-beaten.
10. *Dōūko dī gāo bākri tsārau.* Hill-top on cows goats he-is-grazing.
11. *Ēs dālo nūthā gōhre gashē bōṭhā.* This tree under horse upon he-sat.
12. *Ēs rā bāṭh āpnī bauhnī dū bōrā o.* Him of brother sister than big is.
13. *Ēs ru māl cījje thūānni o.* This of price two-and-a-half rupees (see note).
14. *Mērā bāb nānhke gauhrā dā rauho.* My father small house in remains (lives).
15. *Ēs rūpōyye dēo.* Him-to rupees give.
16. *Ēs dū tōṭo kōrau rūpōyye.* Him from back make rupees (take back).
17. *Khūb pītāu-s tōbbe bānnho.* Well beat-him, then tie (him).

18. *Kūḥ dū pāṇi gāro*. Well from water draw.
 19. *Mu dū āge tsālo*. Me from before go.
 20. *Kōs rā tshōtā ājjā tāḥ pātshe?* Whom of boy (has) come thee behind?
 21. *Taū kōs dū āno māl?* By thee whom from was-brought (in) price?
 22. *Gāo dū ēkkī dākāndāra kaundu āno*. Village from one shopkeeper from was-brought.

Notes.—13. See note in North Jubbal and Kuar.
 17. The *s* is interesting; such pronominal suffixes are very common in Northern Panjabi and Laihndi. 22. *ēkkī*, inflected form of *ēk*, one. The same form is found in Panjabi.

VOCABULARY

- | | |
|---|---|
| above; see "up", "upon". | day, <i>dūs</i> . |
| all, <i>bāddhe</i> . | die, <i>mōrno</i> . |
| ass, <i>gāddhā</i> . | do, <i>ērno</i> , <i>kōrno</i> . |
| back, <i>pītth</i> . | dog, <i>kūkūr</i> . |
| backwards, <i>pātshu</i> , <i>pātshe</i> . | downwards, <i>ūdhe</i> . |
| bad, <i>nīkāmmā</i> . | draw (water), <i>gārno</i> . |
| be, become, <i>ō'no</i> . | drink, <i>pīno</i> ; cause to —, <i>pīāno</i> . |
| bear, <i>rikh</i> . | ear, <i>kān</i> . |
| beat, <i>pīno</i> . | eat, <i>khāno</i> ; cause to —, <i>khīāno</i> . |
| beautiful, <i>bāṇthīā</i> . | eight, <i>āṭh</i> ; eighth, <i>āṭhūau</i> . |
| bed, <i>mānzā</i> . | eighteen, <i>thārau</i> . |
| before, <i>āgū</i> . | elephant, <i>ākthī</i> . |
| behind, <i>pātshu</i> , <i>pātshe</i> . | eleven, <i>gīārau</i> . |
| below, <i>nīthā</i> , (adv.) <i>ūdhe</i> . | eye, <i>ākḥ</i> . |
| beside, <i>kaū</i> . | face, <i>mūh</i> . |
| beyond, <i>pānde</i> . | fall, <i>pōrno</i> . |
| big, <i>bōro</i> , <i>bāro</i> . | far, <i>dūr</i> . |
| bitch, <i>kūkri</i> . | father, <i>bābbā</i> . |
| body, <i>sarīr</i> . | field, <i>khēcau</i> . |
| book, <i>kātāb</i> . | fifteen, <i>pōndrau</i> . |
| boy, <i>tshōtā</i> . | fight, <i>lōrno</i> . |
| bread, <i>nāz</i> , <i>rōṭi</i> . | first, <i>paihlau</i> . |
| bring, <i>āno</i> . | fish, <i>māchi</i> . |
| brother, <i>bāih</i> , (older) <i>dāldā</i> . | five, <i>pānz</i> ; fifth, <i>pānzūau</i> . |
| buffalo, <i>mhauiṣh</i> . | foot, <i>lāt</i> . |
| bull, <i>bōlōd</i> . | forwards, <i>āgū</i> . |
| buttermilk, <i>shāsh</i> . | four, <i>tsār</i> ; fourth, <i>tsōuthau</i> . |
| buy, <i>māl āno</i> . | fourteen, <i>tsōūdau</i> . |
| call, <i>bōdno</i> (not <i>n</i>). | from, <i>dā</i> . |
| cat, <i>bīrāl-a</i> , fem. <i>-ē</i> . | front, in, <i>āgū</i> . |
| cock, <i>kūkṛā</i> . | fruit, <i>phōl</i> . |
| cold, <i>shēla</i> . | ghi, <i>gūh</i> . |
| come, <i>ājno</i> . | girl, <i>tshōṭi</i> . |
| cow, <i>gāo</i> . | give, <i>dēno</i> . |
| cowherd, <i>gūālā</i> . | go, <i>dēuno</i> ; in compos. <i>jāno</i> . |
| daughter, <i>dihī</i> , <i>tshōṭi</i> . | goat, <i>bākr-ā</i> , fem. <i>-i</i> . |

good, <i>ālsha</i> .	married, be, <i>biāhā o'no</i> .
graze, tr., <i>tsārno</i> ; int., <i>tsōrno</i> .	meat, <i>dōlki</i> .
ground, on the, <i>dauinda</i> .	meet, <i>bhēfno</i> .
hair, <i>mūndālo</i> .	milk, <i>dūdih</i> .
hand, <i>āhth</i> .	moon, <i>dzūn</i> .
he, <i>ō, sē</i> .	mother, <i>ijji</i> .
head, <i>mūnd</i> .	mountain, <i>dō'g</i> .
hear, <i>shunno</i> .	much, so, <i>ēthtū</i> ; so — (correl.), <i>tēthtū</i> ; how —? <i>kēthtū</i> ; as — (rel.), <i>jēthtū</i> .
hen, <i>kūkri</i> .	my, <i>mēro</i> .
hence, <i>itthū</i> .	name, <i>nāñ</i> .
here, <i>itthā</i> ; up to —, <i>itthā zā</i> .	near, <i>nīre</i> .
hill, <i>dō'g</i> .	never, <i>kōbē na</i> .
hilltop, <i>dōūk</i> .	night, <i>rāt</i> .
horse, <i>gōhro</i> .	nine, <i>nau</i> ; ninth, <i>nōūau</i> .
hot, <i>nāātū</i> .	nineteen, <i>ōnīsh</i> .
house, <i>tāpra</i> , <i>gau'r</i> , <i>gauhr</i> .	no, <i>na</i> .
hundred, <i>shau</i> .	nose, <i>nāk</i> .
husband, <i>bautā</i> .	not, <i>na, nīh</i> .
I, <i>āñ</i> .	now, <i>ēb</i> .
ignorant, <i>jōgōr</i> .	of, <i>ro, ra, ko, ka</i> .
in, <i>dā, dī</i> .	oil, <i>tēl</i> .
inside, <i>bīthe</i> .	on, <i>gashē</i> .
iron, <i>lōhū</i> .	one, <i>ēk</i> .
jackal, <i>sail</i> .	one and a half, <i>dūjādha</i> .
jungle, <i>gāhl</i> .	our, <i>amma rā</i> .
kind, of this, <i>ērū</i> ; of that —, <i>tērū</i> ; of what —? <i>kērū</i> ; of which — (rel.), <i>jērū</i> .	outside, <i>bāinde</i> .
lazy, <i>ālsī</i> .	pen, <i>kōlōm</i> .
learn, <i>shīkhno</i> .	pig, <i>sungur</i> .
leopard, <i>bāhg</i> .	place, v., <i>tshārno</i> .
lie, <i>sutno</i> .	plain, n., <i>sō</i> .
little, <i>nānhko</i> , <i>nanhko</i> .	plough, <i>aul junḍno</i> .
load, <i>bāhrā</i> .	quickly, <i>shīgē</i> .
look, <i>dēkhno</i> .	rain, n., <i>dzaur</i> .
maize, <i>kukri</i> .	read, <i>pōrno</i> .
make, <i>cānno</i> .	remain, <i>rauhno</i> .
man, <i>ādmī</i> .	river, <i>nau</i> .
mare, <i>gōhri</i> .	saddle, <i>zīn</i> .

sake, for sake of, <i>khe</i> .	thirteen, <i>tērau</i> .
say, <i>bōino</i> .	this, <i>ēdzo</i> .
see, <i>dēkhno</i> .	thou, <i>tū</i> .
seed, <i>bij</i> .	three, <i>cīn</i> ; third, <i>cījjan</i> .
seven, <i>sāt</i> ; seventh, <i>sātūau</i> .	thy, <i>tēro</i> .
seventeen, <i>sāttrau</i> .	tie, <i>bānnhno</i> .
sharp, <i>pōinau</i> .	to, <i>khe</i> .
she, <i>ō, sē</i> .	to-day, <i>āz</i> .
sheep, <i>bai'r</i> .	to-morrow, <i>dōtte</i> , <i>jīshī</i> ; day after —, <i>pōrshī</i> ; on fourth day, <i>tsōuthē</i> .
shepherd, <i>bēhṛāla</i> , <i>bākrāla</i> .	tongue, <i>dzibh</i> .
shopkeeper, <i>dākāndār</i> .	tooth, <i>dānd</i> .
side, on this side of, <i>āpde</i> ; on the far side of, <i>pāpde</i> .	town, <i>bōizār</i> .
sister, older than person re- ferred to, <i>dāddī</i> ; younger than do., <i>bauhy</i> .	tree, <i>dāl</i> .
sit, <i>bōfno</i> .	twelve, <i>bārau</i> .
six, <i>tshau</i> ; sixth, <i>tshōūau</i> .	twenty, <i>bīsh</i> .
sixteen, <i>sōlau</i> .	two, <i>dū</i> ; second, <i>dūjjau</i> ; two and a half, <i>cījādha</i> .
sleep, <i>sutno</i> .	uncle, <i>kākkō</i> .
sometimes, <i>kōbē, kōbī</i> .	under, <i>nīthā</i> .
son, <i>tshōtā</i> .	up, upwards, <i>ūbhe</i> .
sow, <i>bōno</i> .	up to, <i>zā</i> .
speak, <i>bōlno</i> .	upon, <i>gashē</i> .
star, <i>tārā</i> .	very, <i>khūb</i> .
stomach, <i>pēt</i> .	village, <i>gaur</i> .
storm, <i>baunlā</i> .	walk, <i>tsālno</i> , <i>dēuṇo</i> .
stream, <i>gāhḍ</i> .	was, <i>thiā</i> .
strong, <i>tshēōra</i> .	water, <i>pāñī</i> .
sun, <i>sūruz</i> .	way, <i>bāt</i> .
sunshine, <i>dauh</i> .	we, <i>amme</i> .
sweet, <i>gūlūo</i> .	well, adv., <i>khūb</i> .
take away, <i>nīno</i> .	well, n., <i>kūā</i> .
ten, <i>daush</i> ; tenth, <i>dōshūau</i> .	what, <i>kā</i> .
than, <i>dū</i> .	wheat, <i>gūh</i> .
then, <i>tēkhunī</i> , <i>tōbē</i> .	when, <i>kōbē</i> ; (rel.), <i>jēkhunī</i> , <i>jōbē</i> .
there, <i>tēthā</i> .	where, <i>kēthā</i> ; (rel.), <i>jētthā</i> .
they, <i>ō, sē</i> .	white, <i>tsitṭo</i> .
thief, <i>tsōār</i> .	who, <i>kūñ</i> ; (rel.), <i>dzū</i> .

why, <i>kēi</i> .	yes, <i>ō</i> .
wife, <i>tshēōrī</i> .	yesterday, <i>hījo</i> ; day before —,
wind, <i>bāgūr</i> .	<i>phōrzo</i> ; on fourth day back,
with (along with), <i>sātthe</i> .	<i>tsōuthē</i> .
woman, <i>tshēōrī</i> .	you, <i>tūe</i> .
write, <i>līkhno</i> .	your, <i>tūō ko</i> .

DIALECTS OF SUKET AND MANDI

INTRODUCTION

The states of Māṇḍī and Sūkēt lie due north and north-west of Simla; they are bounded by Kulū on the east and Kāngrā on the west, while to the north of Māṇḍī lies the district of Chōṭā Bānghāl. The main dialect is Māṇḍēālī, spoken in the west of Sūkēt and over the whole of Māṇḍī except the extreme north and east. To the north are found the very similar subdialects of North Māṇḍēālī, and, across the border in British territory, Chōṭā Bānghālī. To the east we may distinguish two subdialects of Māṇḍī Sīrājī, one spoken on the east of the State for some miles north and south of the village of Māṅglaur in Kulū just on the Māṇḍī border, and another adjoining this on the west in the Bākhli valley south of the Bīās River. We might call the two jointly Māṇḍī Sīrājī, and separately Eastern Māṇḍēālī and Bākhli after the Bākhli Khād, on the banks of which it is spoken. The word *sīrājī* from *sīrāj*, hill, means the same as *pāhārī*, belonging to the hills. *sīrāj* or *sīrāz* is commonly used in Māṇḍī and Sūkēt.

Turning to Sūkēt we find as above that in the west of the State the dialect is pure Māṇḍēālī; in the east there are two dialects, Eastern Sūkēti, adjoining the Māṇḍēālī of the west of the State, and Sūkēt Sīrājī on the extreme east, extending also north over the Māṇḍī border. This dialect lies directly south of Eastern Māṇḍēālī and Bākhli. To the south of these Sūkēti dialects is found Kiūṭhālī, the chief dialect spoken round Simla. To the east of Sūkēt Sīrājī on the south is the dialect of Kōṭ Gurū and to the north Outer Sīrājī. To the east of Eastern Māṇḍēālī are (from south to north) Inner Sīrājī, Saīnji, and Kulūi. To the west of Sūkēt are the Bilāspūr dialects and to the

west of Māṇḍī is Kāngri. All the dialects lying round those now to be dealt with are treated of in the Monograph on Northern Himalayan Languages.

I looked into the dialects of Jhūngī in Māṇḍī and Gihṛē (Giri or Ghiri on the maps) in Sūkēt and found that the former was almost indistinguishable from Eastern Sūkēti and that the latter was the same as Māṇḍēālī. A few remarks on the dialect of Jhūngī will be found under Eastern Sūkēti. Immediately to the south is the State of Bhājjī, the dialect of which I examined and found to be ordinary Kiūthālī.

For Māṇḍēālī, North Māṇḍēālī, and Chōtā Bānghālī see *Lang. North. Him.*

EASTERN SUKETI

NOUNS

The prepositions for the gen., dat., and abl. are *rā*, *lē*, and *kā* respectively. The plural is the same as the sing. except in the voc. case. Exception: nouns whose nom. sing. ends in *-ā* change it to *-e* for the plur.

PRONOUNS

The 3rd pers. pronouns have different forms for the masc. and fem. oblique sing.

NUMERALS

For 3 the form in *c* which is lost further north is still used.

VERBS

The pres. ind. and pres. cond. have the same form. The fut. has an interesting indeclinable form in *-āṅg*, a form also found in the Sāsi dialect. There is another form for the 1st pers., *-mā*, pl. *-me*.

The stat. part. ends in *-īrā*.

There is, as is the case with all dialects near Simla, a special negative form for the pres. of the verb subst.:—affirmative *āsī*: neg. (*nī*) *āthī*.

Habit is expressed after the Urdu and Hindi model:—

āchā kērū, is in the habit of coming, corresponds to *āyā kārta hai*.

The idea of actually doing a thing at the moment is expressed by means of the stative part of *laggnā*.

Especially noteworthy is the participle by means of which the conception of ability is rendered. This partic. ends in *-tā* or *-dā* according to whether the verbal root ends in a surd or sonant letter. Thus we have *coktā* from *cōkṇā*, lift, and *likhtā* from *likṇā*, write, but *pōrhdā* from *pōrhnā*, read.

The infin. is used as in Panjabi in a finite sense with the nom. in the agent case. The 1st and 2nd prons. sing. have a different agent when used with the infin.

Forms of the verb requiring the agent case are sometimes strangely used in the fem. where we should expect the masc. Examples are given at the end of the paradigms of verbs.

SUKET SIRAJI

NOUNS

The singular and plural are alike as in Eastern Sūkēti. The gen. does not need a special preposition. It ends in *-ō* or *-ā*. A gen. with the prep. *rā* is also found.

PRONOUNS

The 3rd pers. sing. has special obl. forms for the fem.

VERB

The conjugation of the verb is very much the same as in Eastern Sūkēti. The stat. part. ends in *-ādā*.

The use of the fem. where one would expect the masc. is found as in Eastern Sūkēti. All the pronouns have special forms for the agent when used with the finite infin.

To express ability an organic passive pres. part. is employed, as *khāñdā*, from *khāñā*, eat; *jāñdā*, from *jāñā*, go.

BAKHLI

NOUNS

The prepositions for the gen., dat., and abl. are *rā*, *bē*, and *gā*. *bē* is found over the border in Inner Sīrājī and Kulūi and shortened to *-b* in Sainjī.

PRONOUNS

The usual special form for the oblique sing. fem. in the 3rd pers. is found.

VERBS

There are no less than three forms of the fut., one being indeclinable. They end in *-ñg*, *-ghā*, and *-lā*.

The pres. part. ends in *-ā* as in *Mañḍālī*, the stat. part. in *-īdā*.

Ability is expressed by means of an organic pass. part. in *-dā* as *jāñdā*, from *jāñā*, go; *khāñdā* or *khāñdā* from *khāñā*, eat.

EASTERN MANDEALI

NOUNS

The prepositions for the gen., dat., and abl. are *rā*, *bē* and *lēḍē*. *bē* has been noticed above, *lēḍē* corresponds to the *lēā* of Inner Sīrājī.

PRONOUNS

The 3rd pers. prons. have special forms for the fem. obl. sing.

VERBS

As in Bākhli there are three forms for the future. One is the same as the pres. ind. or pres. cond., *-ā*, another ends in *-ghā*, and the third in *-lo*.

The stat. part. ends in *-īrā*.

For Kulūi, Sainjī, Inner and Outer Sīrājī see *Lang. North. Him.*

EASTERN SUKETI

NOUNS

SINGULAR		PLURAL
<i>Masculine.</i>		
Nom., Acc.	<i>ghōr-ā</i>	<i>-ē</i> .
Gen.	<i>-e rā</i> .	
Dat.	<i>-e lē</i> .	as
Abl.	<i>-e kā</i>	sing.
Agent	<i>-ē</i> .	
Voc.	<i>-ēā</i> .	<i>-ēō</i> .
Nom., Acc.	<i>ghōr-</i> , house.	
Gen.	<i>-ā rā</i> .	as
	etc.	sing.
Agent	<i>-ē</i> .	

bāb, father. Gen. *bābbā rā*. Agent, *bābbē*. Voc. *bābbā*.
hātthī, elephant. Agent, *hātthī*.

Feminine.

Nom., Acc.	<i>shōhr-ē</i> , girl.	<i>-ī</i> .
Gen.	<i>-ī rā</i> .	as
	etc.	sing.
Agent	<i>-ī</i> .	
Nom., Acc.	<i>bēbb-ē</i> , sister.	<i>-ī</i> .
Gen.	<i>-ī rā</i> .	as
	etc.	sing.
Agent	<i>-ī</i> .	

PRONOUNS

Nom., Acc.	<i>hā</i> , I.	<i>hāmmē</i> .
Gen.	<i>mērā</i> .	<i>mhārā</i> .
Dat.	<i>māllē</i> .	<i>hāmmā lē</i> .
Abl.	<i>mā kā</i> .	<i>hāmmā kā</i> .
Agent	<i>mō</i> , w. infin. <i>mā</i> .	<i>hāmmē</i> .
Nom., Acc.	<i>tū</i> .	<i>tūmmē</i> .
Gen.	<i>tērā</i> .	<i>thārā</i> .
Dat.	<i>tāllē</i> .	<i>tūmma lē</i> .
Abl.	<i>tē kā</i> .	<i>tūmma kā</i> .
Agent	<i>taū</i> , w. infin. <i>tā</i> .	<i>tūmmē</i> .

Nom., Acc.	sō, he, that, it.	tēu.
Gen.	tēh rā.	tinna rā.
Dat.	tēs lē.	tinna lē.
Abl.	tēs kā.	tinna kā.
Agent	tinnī.	tinnē.

Fem. sing.: Gen. *tēa rā*. Dat. *tēa lē*. Abl. *tēa kā*.
Agent, *tēa*.

Nom., Acc.	ēh, this.	ēu.
Gen.	ēs rā.	inna rā.
Dat.	ēs lē.	inna lē.
Abl.	ēs kā.	inna kā.
Agent	innī.	innē.

Fem. sing.: Gen. *ēā rā*. Dat. *ēā lē*. Abl. *ēā kā*.
Agent, *ēā*.

In Jhūngī, which lies to the extreme south of Māṇḍī State, the dialect is the same. Thus in the nouns and pronouns the only difference is that *jē* is used for *lē*, to, and *khā* for *kā*, from; and that the word for "to me" inserts an *n*:—*mānjō*.

	<i>kun</i> , who?	<i>dzun</i> , who (rel.).
Gen.	<i>kōs rā</i> , etc.	<i>dzēs ra</i> , etc.
Agent,	<i>kunī</i> .	<i>dzunī</i> .
	<i>kōi</i> , someone, anyone; <i>kicch</i> , something, anything; <i>dzēhrā kicch</i> , whatever; <i>sābb</i> , all; <i>kījē</i> , what?	

PRONOMINAL ADJECTIVES

ēhrā, of this kind; *tēhrā*, of that kind; *kēhrā*, of what kind? *dzēhrā*, of which kind (rel.).

ētrā, so much or many; *tētrā*, so much or many (correl.); *kētrā*, how much or many? *dzētrā*, as much or many (rel.).

ADJECTIVES

Comparison.—There are no special forms; *kā*, from, is used (in Jhūngī *khā*).

khōrā, good; *ēs kā khōrā*, better than this.
sābbī kā khōrā, better than all, best.

NUMERALS

Cardinals

1. <i>ēk</i> .	11. <i>gaira</i> .
2. <i>ḍūe</i> .	12. <i>bāra</i> .
3. <i>trāi</i> , <i>cōn</i> .	13. <i>tērah</i> .
4. <i>tsār</i> .	14. <i>caudah</i> .
5. <i>pānj</i> .	15. <i>pāndrah</i> .
6. <i>tshē</i> .	16. <i>sōlah</i> .
7. <i>sāt</i> .	17. <i>sātārah</i> .
8. <i>āttḥ</i> .	18. <i>thārah</i> .
9. <i>nau</i> .	19. <i>ānnī</i> .
10. <i>dāss</i> .	20. <i>bih</i> .

In Jhūngī the numerals are the same except the following:—

5. <i>pānj</i> .	11. <i>tsaudah</i> .
6. <i>tshau</i> .	16. <i>saula</i> .
7. <i>sāth</i> .	19. <i>āñī</i> (accent on -ī).
10. <i>dōss</i>	

ORDINALS

1st. <i>paihlā</i> .	3rd. <i>ciūtā</i> (Jh. <i>ciūthā</i> ,
2nd. <i>dujjā</i> (Jh. <i>ḍūjjā</i>).	<i>cīyyā</i>).

ADVERBS

Time

<i>ēbē</i> , now.	<i>pōrshī</i> , day after to-morrow.
<i>tīā</i> , then.	<i>tsauthe</i> , on fourth day.
<i>kōbhē</i> , when?	<i>hīdz</i> , yesterday.
<i>dzīā</i> , when (rel.).	<i>phārdz</i> , day before yesterday.
<i>āj</i> , to-day.	day.
<i>kāl</i> , to-morrow.	<i>tsauthe</i> , on fourth day back.
<i>dhair</i> , every day.	

For Jhūngī the following are different:—

<i>ēbbē</i> , now.	<i>ādz</i> , to-day.
<i>kōbbē</i> , when?	<i>pārshī</i> , day after to-morrow.

Place

<i>inde</i> , here.	<i>dūr</i> , far.
<i>tinde</i> , there.	<i>āgo</i> , <i>āggo</i> , in front.
<i>kīnde</i> , where?	<i>pīshau</i> , behind.
<i>dzinde</i> , where (rel.).	<i>mītre</i> , inside.
<i>ūbēh</i> , upwards.	<i>bāgge</i> , outside.
<i>ūndēh</i> , downwards.	<i>pār</i> , on the further side.
<i>nēr</i> , near.	<i>wār</i> , on the nearer side.
<i>indā kā</i> , from here.	<i>indā tikk</i> , hither, up to here.

In Jhūngī the same except:

<i>ētthī</i> , here.	<i>kētthī</i> , where?
<i>tētthī</i> , there.	<i>dzētthī</i> , where (rel.).

Others

<i>kī lē</i> , why?	<i>sūllē</i> , well.
<i>ah</i> , yes.	<i>dzhāt</i> , quickly.
<i>na</i> , <i>nī</i> , no, not.	

PREPOSITIONS

<i>tōl</i> , under.	<i>tikk</i> , up to.
<i>dzhōtte</i> , under.	<i>gāsh</i> , upon.
<i>rā</i> , of.	<i>mānjhe</i> , in.
<i>lē</i> , to.	<i>āgo</i> , <i>āggo</i> , in front of.
<i>sāuge</i> , along; <i>mā sāuge</i> ,	<i>pīshau</i> , behind.
with me.	<i>kōtthe</i> , for sake of; <i>ēs re</i>
<i>kā</i> , from, than.	<i>kōtthe</i> , for his sake.

Jhūngī *jō*, to; *khā*, from, than.

VERBS

Verb Substantive

Pres. *āsī*, indeclinable.

Neg. *nī āthī*, indeclinable.

Past sing. masc. *thā*, fem. *thī*; plur. *thīe*, fem. *thī*.

pōrnā, *pārnā*, fall

Imperat. <i>pōr</i> .	<i>pōrā</i> .
Fut. <i>pōrmā</i> or <i>pōrāng</i> .	<i>pōrme</i> or <i>pōrāng</i> .
<i>pōrāng</i> .	<i>pōrāng</i> .
<i>pōrāng</i> .	<i>pōrāng</i> .

The form in *-mā*, *-me* is confined to the 1st person.

Pres. cond. or	<i>pōrū</i> .	<i>pōrū</i> .
pres. ind.	<i>pōre</i> .	<i>pōro</i> .
	<i>pōro</i> , <i>pōrā</i> .	<i>pōro</i> .

Past, *pōrā*.

Past cond. *pōrdā*.

Conj. part. *pōrīke*, having fallen.

Stat. part. *pōrīrā*, in the state of having fallen.

Agent, *pārñāla*, fallen.

Pres. contin. *pōrdā lāgīrā*, I am (just now) falling.

Slight differences in Jhūngī:—

Pres. cond. and ind. *pōr-ū*, *-au*, *-au*, *-ū*, *-au*, *-au*.

Fut. *pōrānghā*, fem. *pōrānghī*; plur. *pōrānghe*, fem.

pōrānghī; also *pōrāng*, indeclinable.

īchā, come

Imp. *īch* *īchā*: also *āch* *āchā*.

Fut. *īchmā* or *īchāng*.

Pres. ind. *īchū*.

Past cond. *īchdā*.

Past, *āyā*.

Conj. part. *āchīke*.

Stat. part. *āīrā*.

Pres. contin. *īchdā lāgīrā*, I am coming.

Jhūngī, only *āch-*, form.

Fut. *āchānghā* or *āchāng*.

hōnā, be, become

Fut. *hāmmā* or *hūng*.

Past, *hōā*.

Past cond. *hūndā*.

jānā, go

Fut. *jāmmā*, *jāng*.

Past cond. *jāndā*.

Past, *gōā*.

Jhūngī, *jāṇā* and *nōshṇā*. The fem. of *jāṇā* shows epenthesis. It is *jaiṇī* instead of *jāṇī*.

rauṇā, remain

Pres. ind. *rauṇ*.

Fut. *raumā*, *rauṇg*.

Past, *rauā*.

bēshṇā, sit

Past, *baithā*.

Stat. part. *baithīrā*.

dzikṇā, beat

Fut. *dzikṇg*, *dzikmā*.

khāṇā, eat

Past, *khāddā*.

pīṇā, drink

Past, *pīyyā*.

dēṇā, give

Fut. *dēṇg*, *dēmmā*.

Past cond. *dēndā*.

Past, *dīyyā*.

kārnā, do

Past, *kīyyā*, *kittā*.

āṇṇā, bring

Past, *āṇā*.

nīṇā, take away

Past, *nīyyā*.

Habit and Continuance.—*dhair āchā kōro*, he comes every day (*āchā* is indeclinable).

khāndā lāgīrā, he is eating (at this moment).

khāndē lāgīrī, she is eating.

khānde lāgīre, they are eating.

khāndī lāgīrī, they (fem.) are eating.

Ability.—Ability is expressed by means of a participle which ends in *-tā* when the last letter of the verbal root is

an unvoiced consonant, and *-dā* when it is a voiced consonant or vowel.

mēre nī cōktā ētrā bhār (Jh. *cōkthā*), I cannot lift so great a load (*cōkṇā*, lift).

mēre nī eh kātāb pōrhdē, I cannot read this book (Jh. do.).

thāre nī likhtā (Jh. *likhthā*), you cannot write.

So also *mūktā* (Jh. do.) is the particle from *mūkṇā*, be finished.

In the past tense of transitive verbs and the infinitive (when used as a finite verb) there is a strange use of the feminine in negative clauses where we should expect the masculine.

mā nī jāṇī, I will not go. Jhūngī *mā nī jaiṇī* or *nōshṇī*; cf. Panjabi *mai nēhī jāṇā*.

mō nī kittī, I did not do (Jh. do.).

tūmmē ehṇā kām nī kittī, you did not do such a work (Jh. do.); but *mō kittā*, I did it (Jh. do.).

It is noteworthy that the forms for the agent case of *hā*, I, and *tā*, thou, normally *mō* and *taṇ*, become *mā* and *tā* with the infinitive, as *tā nī hērnī*, thou art not to look; cf. *mā nī jāṇī*, above.

The nominative is used for the logical object even with pronouns.

mō eh mārā, I beat him.

innī hā mārā, they beat me.

To express advisability, necessity, the word *lauṇī* is used unchanged as

hāmma lauṇī braiḷ, we want a cat.

hāmmē lauṇī dūe bāṇāe, we want two bears.

māṭ lauṇī tsākar, I want a servant.

SENTENCES

1. *Tērā nāñ kījē?* Thy name what?
2. *Kētrī bārshā rā ēh ghōrā?* How-many years of this horse?
3. *Īndā kā Kāshmirā tikk kētrā dār?* Here from Kashmir up-to how-much far?
4. *Thāre bābbā re ghāre kētrē shōhrā āsī?* Your father of house-in how-many boys?
5. *Hā bārā dūrā kā hāñdē āyā.* I very far from walking came.
6. *Mēre kākā-rā shōhrā ēs rī baihnī sāuge bēirā.* My uncle of boy this of sister with married.
7. *Ghōre shētte ghōrē re kātthe āsī.* House-in white horse of saddle is.
8. *Ēs rī pūtthe gāsh kātthe thokko.* Him of back upon saddle tie.
9. *Mō ēs rā shōhro bārā mārā.* By me him of boy much was beaten.
10. *Sō bañe gāne bākre tsāro.* He jungle-in cows goats grazes.
11. *Dāle dzhōtte ghōre gāsh baitthirā.* Tree under horse upon seated.
12. *Ēs rā bhāe baihnī kā bōddā āsī.* Him of brother sister than big is.
13. *Ēs rā māl dhāe rūpāyge.* This of price two-and-a-half rupees.
14. *Mērā bāb rauo mātthe ghōre.* My father remains (lives) small house-in.
15. *Ēs lē ēh rūpāyge dē dē.* Him to these rupees giving give.
16. *Ēs rūpāyge ēs kā ōrē lau.* Him from these rupees hither take.
17. *Ēs lē ain dzik rāshī kā bānnh.* Him to well beat ropes with tie.

18. *Khūe kā pāñi kōddh.* Well from water draw (bring out).
 19. *Mēre āgo tsālo.* Me before go.
 20. *Kōs rā shōhra tamma pītshu āo (or āccho).* Whom of boy you behind comes.
 21. *Eh māl kōs kā lauā.* This price-in whom from was-taken?
 22. *Eh grāñā re hāñiwāle kā lauā.* This village of shopkeeper from was-taken.
- Notes.—5. *hāñde*, the *e* is added for euphony to the root *hāñd*; *hāñde auñā*, walking come. 7. *rē kātthē* or *ri kātthi*, short *i* and *e* being often interchangeable. 17. *ain*, an Arabic word, here meaning "exactly" or "well".

VOCABULARY

Words within brackets belong to the Jhūngī dialect

able, be, see Grammar.	come, <i>ichṇā</i> .
all, <i>sābb</i> .	cow, <i>gāo</i> .
arrive, <i>pujṇā</i> .	cowherd, <i>gūālā</i> .
ass, <i>khōtrā</i> .	daughter, <i>shōhrī</i> , <i>mānni</i> .
back, <i>piṭṭh</i> , <i>piṭṭh</i> .	day, <i>dhairā</i> .
backwards, <i>pitshu</i> .	desire, <i>lauṇi</i> , see Grammar.
bad, <i>būrā</i> .	die, <i>mārnā</i> .
be, become, <i>hōṇā</i> .	do, <i>kārnā</i> .
bear, <i>bāṇāch</i> .	dog, <i>kūttā</i> .
beat, <i>dzikṇā</i> , <i>mārnā</i> .	downwards, <i>āndēh</i> .
beautiful, <i>bāṇkā</i> .	draw (water), <i>kāddhṇā</i> .
bed, <i>mānzā</i> .	drink, <i>piṇā</i> .
before, <i>āgo</i> , <i>āgo</i> .	ear, <i>kān</i> .
behind, <i>pitshu</i> , <i>pitshau</i> .	eat, <i>khāṇā</i> .
below, <i>tōl</i> ; adv., <i>āndēh</i> .	egg, <i>bātti</i> .
beyond, <i>pār</i> .	eight, <i>āṭṭh</i> .
big, <i>bōḍḍā</i> .	eighteen, <i>thārah</i> .
bitch, <i>kūttē</i> .	elephant, <i>hāttṭhī</i> .
body, <i>sārīr</i> .	eleven, <i>gaira</i> .
book, <i>kātāb</i> .	eye, <i>ākḥ</i> .
boy, <i>shōhrā</i> , <i>bālāk</i> , <i>tshōkrā</i> .	face, <i>mūh</i> .
bread, <i>rōṭṭi</i> .	fall, <i>pōrnā</i> , <i>pārnā</i> .
bring, <i>āṇṇā</i> .	far, <i>dūr</i> .
brother, elder, <i>dād</i> ; younger, <i>bhāo</i> .	father, <i>bāb</i> .
buffalo, <i>mhaishā</i> ; f., <i>mhaish</i> .	field, <i>khēc</i> .
bull, <i>bōḷd</i> .	fifteen, <i>pāndrah</i> .
buttermilk, <i>tshā</i> .	fight, <i>dzhāgārnā</i> .
call, <i>bōḷnā</i> .	finished, be, <i>mākṇā</i> .
camel, <i>ūt</i> .	first, <i>pāhlā</i> .
carpenter, <i>duchāṇ</i> .	fish, <i>māchli</i> .
cat, <i>brail</i> .	five, <i>pānj</i> (<i>pānj</i>).
clothes, <i>jhikrā</i> .	flow, <i>bauhnā</i> .
cock, <i>kukhrā</i> .	foot, <i>khūr</i> .
cold, <i>shēlā</i> , <i>thāṇḍā</i> .	forwards, <i>āgo</i> , <i>āgo</i> .
	four, <i>tsār</i> .

fourteen, <i>caudak</i> (<i>tsaudak</i>).	know, <i>dzaiṇṇā</i> .
from, <i>kā</i> (<i>khā</i>).	learn, <i>shikṇā</i> .
front, in, <i>āgo</i> , <i>āgo</i> .	leopard, <i>brāhg</i> .
fruit, <i>phōl</i> .	lie, <i>suttṇā</i> .
ghi, <i>ghīau</i> .	lift, <i>cōkṇā</i> .
girl, <i>shōhrē</i> , <i>kānnēā</i> , <i>mānni</i> .	little, <i>māṭṭhā</i> .
give, <i>dēṇā</i> .	load, <i>bhārā</i> .
go, <i>jāṇā</i> (<i>nōshṇā</i>).	look, <i>hērnā</i> .
goat, <i>bākra</i> ; f., <i>bākrē</i> .	maize, <i>chāllī</i> .
good, <i>rāmṇā</i> , <i>khōrā</i> , <i>ācchā</i> .	man, <i>māṇch</i> , <i>paidā</i> , <i>mōṇsh</i> .
graze, tr., <i>tsārnā</i> , <i>tsārauṇā</i> ; intr., <i>tsārnā</i> .	mare, <i>ghōrē</i> .
hair, <i>shīrāl</i> .	marry, <i>bēṇā</i> .
hand, <i>hāth</i> .	meat, <i>shikhā</i> .
he, <i>sō</i> .	meet, <i>mīṇā</i> .
head, <i>mūṇḍ</i> .	milk, <i>duddh</i> .
hear, <i>shāṇṇā</i> .	moon, <i>dzōtṭh</i> .
hen, <i>kukhrē</i> .	mother, <i>ij</i> .
hence, <i>indā kā</i> .	mountain, <i>sōrāj</i> .
here, <i>inde</i> (<i>ēttṭhī</i>).	move aside, <i>hāṭṇā</i> .
high, <i>ūchtā</i> .	much, <i>ētrā</i> ; so — (correl.), <i>tētrā</i> ; how —, <i>kētrā</i> ; as — (rel.), <i>dzētrā</i> ; adv., <i>bārā</i> .
hill, <i>sārāj</i> .	my, <i>mērā</i> .
hither, <i>ōrē</i> , <i>indā tikk</i> .	name, <i>nāṇ</i> .
horse, <i>ghōro</i> .	near, <i>nēr</i> .
hot, <i>tāttā</i> .	night, <i>raic</i> .
house, <i>ghōr</i> , <i>ghār</i> .	nine, <i>nau</i> .
husband, <i>bauṭo</i> .	nineteen, <i>ūnnī</i> (<i>āṇī</i>).
I, <i>hā</i> .	no, <i>na</i> , <i>nī</i> .
ignorant, <i>jōllē</i> .	nose, <i>nāk</i> .
in, <i>mānjhe</i> .	not, <i>na</i> , <i>nī</i> .
inside, <i>mītre</i> .	nothing, <i>kicch na</i> .
iron, <i>lōah</i> (<i>ō long</i>).	now, <i>ēbē</i> (<i>ēbbē</i>).
jackal, <i>shāiltā</i> .	of, <i>rā</i> .
jungle, <i>bauṇ</i> , <i>dzākkhār</i> .	oil, <i>tel</i> .
kick, v. tr., <i>lāttē bāhṇē</i> (lit., strike a leg).	on, <i>gāsh</i> .
kind, of this, <i>ēhrā</i> ; of that —, <i>tēhrā</i> ; of what —, <i>kēhrā</i> ?	one, <i>ēk</i> .
of which —, (rel.) <i>dzēhrā</i> .	outside, <i>bāgge</i> .
	pen, <i>kōllām</i> .

pig, <i>sūṅār</i> .	speak, <i>bolṇā</i> .
place, v., <i>dāḥṇā</i> .	star, <i>tāra</i> .
plain, <i>dārḥ</i> .	stomach, <i>pēt</i> .
plough, <i>hālē jāṇā</i> .	storm, <i>bāgrē</i> .
price, <i>mūl</i> .	stream, <i>khāḍ</i> .
quickly, <i>dzhāt</i> .	sun, <i>pārmēsūr</i> .
rain, <i>pāṇē</i> .	sunshine, <i>dhūppā</i> .
read, <i>pōrhnā</i> .	sweet, <i>gūḍlā</i> .
recognize, <i>pāchainṇā</i> .	take, <i>lauṇā</i> ; take away, <i>nīṇā</i> .
remain, <i>rauṇā</i> .	ten, <i>dāss</i> (<i>dōss</i>).
rise, <i>ūbēh uṭhnā</i> .	than, <i>kā</i> (<i>khā</i>).
river, <i>dārēo</i> .	that, <i>sō</i> .
rope, <i>rāshī</i> .	then, <i>tīā</i> .
run, <i>daurnā</i> ; run away, <i>daurī jāṇā</i> .	there, <i>tīnde</i> , (<i>tētihī</i>).
saddle, <i>kāṭṭhe</i> .	they, <i>tēu</i> , <i>ēu</i> .
sake, for sake of, <i>re kōṭṭhe</i> .	thief, <i>isōr</i> .
say, <i>bōlṇā</i> .	third, <i>ciūtā</i> (<i>cīyyā</i> , <i>ciūthā</i>).
seed, <i>bēdzā</i> .	thirteen, <i>tērah</i> .
seven, <i>sāt</i> (<i>sāth</i>).	this, <i>ēh</i> .
seventeen, <i>sātārah</i> .	thou, <i>tū</i> .
sharp, <i>pēnnā</i> .	three, <i>trai</i> .
she, <i>sō</i> .	thy, <i>tērā</i> .
sheep, <i>gābbo</i> ; f., <i>gābbē</i> .	tie, <i>bānnhnā</i> .
shepherd, <i>phūāl</i> .	to, <i>lē</i> (<i>jō</i>).
shopkeeper, <i>hāṭṭiwāla</i> .	to-day, <i>āj</i> (<i>ādz</i>).
side, on this — of, <i>wār</i> ; on that — of, <i>pār</i> .	to-morrow, <i>kāl</i> ; day after —, <i>pōrshī</i> , (<i>pārshī</i>); on fourth day, <i>tsauthe</i> .
sister (older than person spoken of), <i>dāe</i> ; younger than do., <i>bēbbe</i> .	tongue, <i>dzibbh</i> .
sit, <i>bēshṇā</i> .	tooth, <i>dānd</i> .
six, <i>tshē</i> (<i>tshau</i>).	town, <i>bādzār</i> .
sixteen, <i>sōlā</i> (<i>saulā</i>).	tree, <i>dāl</i> .
sleep, <i>suttṇā</i> .	twelve, <i>bāra</i> .
someone, <i>kōi</i> .	twenty, <i>bīh</i> .
something, <i>kicēh</i> .	two, <i>dāe</i> ; two and a half, <i>dhāe</i> ;
son, <i>tshōkrā</i> , <i>shōhra</i> , <i>pūttār</i> .	ugly, <i>jāū</i> .
sow, v., <i>baṇṇā</i> .	uncle, <i>kākk</i> .
	under, <i>tōl</i> , <i>dzhōṭṭe</i> .
	upon, <i>gāsh</i> ; up to, <i>tikk</i> .

upwards, <i>ūbēh</i> .	white, <i>shetta</i> .
very, <i>bārā</i> .	who? <i>kuṇ</i> ; (rel.), <i>dzun</i> .
village, <i>graū</i> .	why? <i>kī lē</i> .
walk, <i>hāṇḍṇā</i> .	wife, <i>chēorī</i> (<i>tshēodī</i> , <i>lāyī</i>).
was, <i>thiā</i> .	wind, <i>bāgrē</i> .
water, <i>pāṇē</i> .	wise, <i>khōrā</i> (good).
way, <i>paiṇḍā</i> .	with, along with, <i>sāugē</i> ;
we, <i>hāmmē</i> .	instru., <i>kā</i> .
well, adv., <i>sūliē</i> .	woman, <i>jānāna</i> (<i>tshēodī</i>).
well, n., <i>khūā</i> .	write, <i>likhnā</i> .
what, <i>kijē</i> .	yes, <i>āh</i> .
wheat, <i>kōṇākh</i> , <i>giōh</i> .	yesterday, <i>hīdz</i> ; day before —,
when? <i>kōbbhe</i> , (<i>kōbbē</i>); (rel.), <i>dziā</i> .	<i>phārdz</i> ; on fourth day back,
where? <i>kīnde</i> , (<i>kētthī</i>); (rel.), <i>dzīndē</i> , (<i>dzētthī</i>).	<i>tsauthe</i> .
	you, <i>tāmmē</i> ; your, <i>thārā</i> .

SUKET SIRAJI

NOUNS

Nom., Acc.	<i>cācc-ā</i> , uncle.	-ē.
Gen.	-ēā, -ēō.	
Dat.	-e -lē.	as
Abl.	-e khā.	sing.
Agent	-ē.	

bāb, father, has: Gen. *bābbō* or *bābbā*. Dat. *bābbā lē*.
Abl. *bābbā kā*. Agent, *bābbē*.

ghōr, house. Gen. *ghōrā* or *ghōrō*, etc., the same as *bāb*,
but without the doubling of the final letter.

Nom., Acc.	<i>baihn-</i> , sister.	-ī.
Gen.	-īō, -īā.	-īā.
Dat.	-ī lē.	-ī lē.
Abl.	-ī kā.	-ī kā.
Agent	-īē.	-īē.

PRONOUNS

Nom., Acc.	<i>hā</i> .	<i>hāmmē</i> .
Gen.	<i>mēro</i> .	<i>mhārā</i> .
Dat.	<i>mū lē</i> .	<i>hāmma lē</i> .
Abl.	<i>mākhā</i> .	<i>hāmma kā</i> .
Agent	<i>maū</i> .	<i>hāmmē</i> .
Nom.	<i>tū</i> , thou.	<i>tumme</i> .
Gen.	<i>tēro</i> .	<i>thāro</i> .
Dat.	<i>tāllē</i> .	<i>tumma lē</i> .
Abl.	<i>tā khā</i> .	<i>tumma kā</i> .
Agent	<i>taū</i> .	<i>tumme</i> .
Nom., Acc.	<i>sau</i> , he, she, it, that.	<i>tēō</i> .
Gen.	<i>tēuā</i> .	<i>tinna</i> .
Dat.	<i>tēs lē</i> .	<i>tinna lē</i> .
Abl.	<i>tēs kā</i> .	<i>tinna kā</i> .
Agent	<i>tēi</i> .	<i>tinne</i> .

Fem. sing.: Gen. *tēssā*. Dat. *tēssa lē*. Abl. *tēssa kā*.
Agent, *tēsse*; also *tiss-*, throughout.

Nom., Acc.	<i>ēh</i> , this.	<i>ēō</i> .
Gen.	<i>ēuā</i> .	<i>inna</i> .
Dat.	<i>ēs le</i> .	<i>inna lē</i> .
Agent	<i>ēi</i> .	<i>inne</i> .

Fem. sing.: Gen. *ēssā*. Dat. *ēssa lē*. Agent *ēsse*.
kuṇ, who? Gen. *kōsio* or *kōs rā*.
what? *kījē*: something, anything, *kicch*.

PRONOMINAL ADJECTIVES

ēō, of this kind; *tēō*, of that kind; *kēō*, of what kind?
jēō, *dzēō*, of which kind (rel.).

ētro, so much or many; *tētro*, so much or many (correl.);
kētro, how much or many? *dzētro*, as much or many (rel.).

ADJECTIVES

Adjectives ending in *-o*, *-a* in masc. sing. agree with
their nouns in gender and case (masc. sing. obl. *-e*,
masc. plur. *-ē*, fem. sing. *-i* or *-e*, plur. *-e*). Others do not
change unless used as nouns when they are declined as
nouns.

Comparison.—No special forms.

rāmṛā, good; *ēs kā rāmṛā*, better than this.

sōbbi kā rāmṛā, better than all, best.

NUMERALS

The numerals are the same as in Eastern Sūkēti except
the following:—

2. <i>dūi</i> .	15. <i>pōndra</i> , <i>pāndre</i> .
3. <i>cōn</i> .	16. <i>sōla</i> .
6. <i>tshau</i> .	17. <i>sātāra</i> .
13. <i>tēra</i> .	18. <i>thāra</i> .
14. <i>tsauda</i> .	19. <i>nih</i> .

ADVERBS

Time

<i>ēbbē</i> , now (emphatic <i>ēbbi</i>).	<i>pōrshī</i> , day after to-morrow.
<i>tīā</i> , then.	<i>tsaute</i> , on fourth day.
<i>kēbbē</i> , when?	<i>hīdz</i> , yesterday.
<i>dzīā</i> , when (rel.).	<i>phārdz</i> , day before
<i>ādz</i> , to-day.	yesterday.
<i>kāllā</i> , to-morrow.	<i>tsaute</i> , on fourth day back.

Place

īnde, *tīnde*, *kīnde*, *dzīnde*, here, there, where? where, are as in Eastern Sūkēti, for "where" *kidhi*, *kēi*, *kē* are also found; *īndā kā*, hence.

<i>ājhe</i> , upwards.	<i>ūrdhe</i> , downwards.
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Others

<i>kī</i> , <i>kī lē</i> , why?	<i>tsike</i> , quickly.
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PREPOSITIONS

<i>ghōtte</i> , under.	<i>āgo</i> , in front of.
<i>sāuge</i> , along with; <i>mū</i>	<i>lē</i> , to.
<i>sāuge</i> , with me.	<i>gāsh</i> , upon.
<i>kā</i> , than, from.	<i>dē</i> , in, upon.
<i>kē</i> , with (instru.).	

VERBS

Verb Substantive

Pres. *āsī* or *ā*.
 Past, *thīā*; fem. *thī*; plur. masc. *thīe*; fem. *thī*.
 or *tau*; fem. *te*; plur. *tē*; fem. *tī*.
 Neg. *nē āthī* or *āthī nī*.

pōrnā, fall

(Infinitives end in *-ā* or *-o*.)

Imperat. *pōr*. *pōro*.
 Pres. cond. and ind. *pōr-ū*, *-e*, *-o* or *-a*, *-ū*, *-o*, *-o* or *-e*.
 Pres. ind. with *thīā* (*thīe*, *thī*), or *tau* (*te*, *tī*).

Fut. *pōrmē* or *pōrāng*. *pōrmē* or *pōrāng*.
pōrāng. *pōrāng*.
pōrāng. *pōrāng*.

pōrmā, makes fem. sing. *pormē*; fem. plur. *pōrmī*.
 As in Eastern Sūkēti the form in *-mā* is used only for the 1st person.

Past, *pōrā*.

Past cond. *pōrdā*.

Plup. *pōrā thīā* or *tau*.

Stat. part. *pōrādā*, fallen.

āchno, come

Past, *āo*, fem. *āe*; plur. *āe*, fem. *āī*.

Plup. *āo tau*, fem. *āe te*, plur. *āe te*, fem. *āī tī*.

Past cond. pres. stat. part. *āchdā*.

dēuno, go

Imperat. *dēo*.

dēuā.

Pres. ind. *dēū*; plur. *dēe*.

Past, *dēuā*.

jāno, go

Fut. *jāmmā*.

baishno, sit

Past, *baiṭhā*.

Stat. part. *baiṭhādā*.

dzikno, beat

Past, *dzikā*.

khāno, eat

Past, *khāyā*.

Stat. part. *khāādā*.

jhūṭno, drink

Stat. part. *jhūṭādā*.

dēno, give

Fut. *dēmmā* or *dēng*.

kōrno, do
Past, *kīau*.

nīno
Past, *nīau*.

In negative sentences the past cond. is used for the pres. ind., as *hā nī dēndā, āchdā, kōrdā*, I will not give, come, do (lit. not giving, coming, doing).

Pres. contin., to express that a person is actually at the moment doing a thing; the pres. part. of the verb is used with the stat. part. of *lāggānā*.

ēh āchdā lāggādā, he is coming.

ēh āchde lāggede, she is coming.

hā khāndā lāggādā, I am eating.

hāmmē khāndi lāggādī, we (fem.) are eating.

tēo khānde lāggede, they are eating.

The strange use of the fem. in neg. sentences with the past of trans. verbs, or the infin. (used as finite), which was noted in Eastern Sūkēti, is found also in this dialect.

mā nī jānī, I will not go.

mā bhāt (masc.) nī khānī, I will not eat rice.

When pronouns are used as in these sentences with the infinitive, they have a slightly different form of the agent, as follows:—

ORDINARY	WITH INFINITIVE
by me, <i>maū</i> .	<i>mā</i> .
by thee, <i>taū</i> .	<i>tā</i> .
by him, <i>ēi, tēi</i> .	<i>ēs, tēs</i> .
by her, <i>ēssē, tēssē, tīssē</i> .	<i>ēssā, tēssā, tīssā</i> .
by us, <i>hāmma</i> .	<i>hāmmē</i> .
by you, <i>tumma</i> .	<i>tummē</i> .
by them, <i>īnnē, tīnnē</i> .	<i>īnna, tīnna</i> .

Ability.—Ability is expressed by means of an interesting organic pass. part. in *-āndā*.

thāre bōllē bhāt nī khāāndā, you cannot eat rice.

thāre bōllē rōṭī (fem.) nī khāāndi, you cannot eat bread.

mēre bōlle nī jāāndā, I cannot go.

SENTENCES

The translations are very similar to those given under Eastern Sūkēti, but for the sake of minor points it is as well to print them.

1. *Tēro naū kījē āsī?* Thy name what is?

2. *Ēs ghōṛēi āmbār kētri āsī?* This horse-of age how-much is?

3. *Īndā kā Kāshmir kētrā dūr āsī?* Here from Kashmir how-much far is?

4. *Tēre bābbe ghōre kētre shōhrū āsī?* Thy father's house-in how-many boys are?

5. *Haū dūrā kā hāndī āyā*. I far from walking came.

6. *Mere cāccēā shōhrū tīsrā bāih ēsri bāuhī sāuge hōā*. My uncle's boy him-of marriage him-of sister with became.

7. *Ghōre shētte ghōṛēi zīn āsī*. House-in white horse-of saddle is.

8. *Ēs rī pitthe gāsh zīn bannho*. Him of back upon saddle tie.

9. *Maū ēuē shōhrū bōṛā dzikā*. By-me his boy much was-beaten.

10. *Dhēke mūndā de dāge cāine cāre*. Hill-of top on cows sheep he-grazes.

11. *Ēs dāle jhōtte bāitthā ghōre gāsh*. This tree under sat horse on.

12. *Tēsra (or ēuā) bāih apnī bāihī kā bōro āsī*. His brother own sister than bigger is.

13. *Ēsrā (or ēuā) māḷ dhāe rūpōyye āsī*. Its price two and a half rupees is.

14. *Mēro bāb māṭṭhe ghōre rauho*. My father small house-in lives.

15. *Ēslē rūpōyye dē*. Him to rupees give.

16. *Ēs kā rūpōyye lauī lau*. Him from rupees taking take.

17. *Ēs khāb dzik rās̄shi ke bannh.* Him well beat ropes with tie.

18. *Dibra kā pāni kād̄dho.* Well from water draw.

19. *Mēre āggū lē tsāl.* My in-front to walk.

20. *Kōsiū shōhrā tā pitshu āō?* Whose boy thee behind came?

21. *Ēh māl kōs kā lauā?* This price-in whom from was-taken?

22. *Grāne hāttiwāle kā lauā ēh.* Village-of shopkeeper from was-taken this.

Note.—It will be noticed that the gen. has two forms -iū or -ā or -ēō or -āā, and -rā, both inflected as adjj.

VOCABULARY

The vocabulary is nearly the same as that of Eastern Sūkēti. The following slight differences may be noted:—

arrive, <i>pujñā.</i>	load, <i>būzkā.</i>
ass, <i>gāddhau.</i>	meet, <i>mīñā.</i>
bad, <i>jaū.</i>	moon, <i>tsōnd.</i>
bed, <i>mōnzau.</i>	pen, <i>kōlām.</i>
book, <i>kāgād.</i>	pig, <i>sūr.</i>
call, <i>shādñā.</i>	plain, <i>sōñhau.</i>
cat, <i>brailau, f., braili.</i>	plough, <i>bōd jōñā.</i>
cock, <i>kūkh̄lau.</i>	quickly, <i>tsike.</i>
cows (collective), <i>dāge.</i>	rise, <i>ābhe khōñā.</i>
egg, <i>ānni.</i>	run, <i>thōrnā.</i>
eye, <i>ākkhi.</i>	see, look, <i>bhālñā.</i>
fish, <i>mācchi.</i>	sharp, <i>painnā.</i>
ghi, <i>ghīū.</i>	sheep (collective), <i>cañe.</i>
graze, <i>cārnā, tsārnā.</i>	sister, <i>cē</i> (as well as other words).
hand, <i>hātth.</i>	sow, v., <i>hūññā.</i>
hear, <i>shuññā.</i>	stream, <i>gāh̄.</i>
hen, <i>kūkh̄li.</i>	sun, <i>Pārmēsūr</i> (cerebral <i>r</i>).
hill, <i>dhēkā, sārāz.</i>	tongue, <i>jibbh.</i>
hilltop, <i>mūñd.</i>	water, <i>pāni.</i>
in, <i>dē.</i>	way, <i>bāt</i> (not <i>bāt</i>).
jungle, <i>dzāñgāl, dzōñgāl.</i>	

MANDI SIRAJI

(1) BAKHLI KHAD (Bākhli Khād)

NOUNS

bhāi, brother. Dat. *bhāi bē*. Abl. *bhāyyā gā*.

PRONOUNS

Nom., Acc.	<i>haū</i> , I.	<i>āssē</i> .
Gen.	<i>mērā</i> .	<i>āssa rā</i> .
Dat. Acc.	<i>māmbē</i> , <i>mābē</i> .	<i>āssa bē</i> .
Abl.	<i>māgā</i> .	<i>āssa gā</i> .
Agent	<i>māē</i> .	<i>āssē</i> .

Nom., Acc.	<i>tū</i> .	<i>tussē</i> .
Gen.	<i>tērā</i> .	<i>tussa rā</i> .
Dat. Acc.	<i>tūddhu bē</i> .	<i>tussa bē</i> .
Abl.	<i>tūddhka</i> , <i>tūddha gā</i> .	<i>tussa gā</i> .
Agent	<i>tāē</i> .	<i>tussē</i> .

Nom., Acc.	<i>ēh</i> , this.	<i>sē</i> , that, he.
Gen.	<i>ēiā</i> , <i>ēs rā</i> .	<i>tēiā</i> , <i>tēs rā</i> .
Dat. Acc.	<i>ēi bē</i> .	<i>tēi bē</i> .
Abl.	<i>ēi gā</i> .	<i>tēi gā</i> .
Agent	<i>ēi</i> .	<i>tēi</i> .

Fem., Gen. *ēssa rā*; *tēssa rā*, etc. Agent, *ēssē*, *tēssē*.
kup, who. Gen. *kēs rā*, etc.
kijē, what?

NUMERALS

The numerals are the same as Eastern Maṇḍālī (see below), except the following:—

1. <i>ēkh</i> .	8. <i>āṭṭh</i> .
2. <i>dūi</i> (very long <i>ū</i>).	13. <i>tērha</i> .
3. <i>trāe</i> .	14. <i>cāūda</i> .
5. <i>pānj</i> .	19. <i>ūnnih</i> .

ADVERBS

Time

<i>ēbbē</i> , now.	<i>kāl</i> , to-morrow, yesterday.
<i>tēbbē</i> , then.	<i>pārshī</i> , day after to-morrow
<i>kēbbē</i> , <i>kāddhi</i> , when?	or day before yesterday.
<i>jēbbē</i> , when (rel.).	<i>caṇthe</i> , on fourth day for-
<i>āz</i> , to-day.	ward or back.

Others

<i>ēthiē</i> , here.	<i>kāhī</i> , where?
<i>kībē</i> , why?	<i>pōrē</i> , thither, beyond.
<i>ōrē</i> , hither.	

VERBS

Verb Substantive

Pres. masc. sing. *hā*, fem. *hī*; plur. masc. *hē*, fem. *hī*.
 Past, *thiā* or *thī*, fem. *thī*; plur. *thiē* or *thī*, fem. *thī*.
 Fut. has three forms, thus:—
bōlṇā, speak; (1) *bōl-ghā*, fem. *-ghī*; pl. *-ghe*, fem. *-ghī*.
 (2) *bōlāṅg*, indeclinable.
 (3) *bōllā*, fem. *bōllī*; plur. *bōlle*, fem. *bōllī*.

khāṇā, eat; *khāṅghā*, *khāṅg*, *khāllā*.

āchṇā, come; *āchghā*, *āchāṅg*, *āchlā*.

kārṇā, do; *kārghā*, *kārāṅg*, *kārlā*.

Pres. part. ends in *-ā* unchangeable, as *kārā*, doing; *khāā*, eating; *pīā*, drinking; *dhūā*, washing (long *-ū*).

Past ends in *-ā* or *-ū*, *dhīssēā* or *dhīssū*, beaten; *khāū* or *khādhā*, eaten; *dhūlēā*, fallen; *gōā*, gone (irreg.); *dūttā*, given (irreg.).

Pres. ind. is the same as the pres. part.

Imperf. the same with *thiā*, *thī*, etc.

Stat. part. in *-īdā*, *baitṭhīdā*, seated.

When the infinit. is used as a finite verb the agent form of the 1st and 2nd pers. pronouns is different from the usual form, being *mā*, *tūddh*, *āssa*, *tussa* instead of *māē*, *tāē*, *āssē*, *tussē*, thus:—

mā karnā, tādāh nēhī kārṇā, I am to do it, thou art not to do it.

Ability.—mēre nēhī jāhndā, I cannot go.

mēre nēhī rōṭī khāhāndī, I cannot eat bread.

Need, to be required.—mābē dūi kūlī lōrī hē, I need two coolies.

Use of lāggṇā, be attached.

mābē bārī dhuppā lāggā, to me great sunshine was-attached, I felt the heat very much.

mābē bārī bhūc lāggī, to me great hunger attached, I feel very hungry.

In the second sentence the sense is practically that of a present tense.

(2) EASTERN MANDEALI

(The dialect spoken near Mānglaur.)

NOUNS

Nom., Acc.	<i>bāb</i> , father.
Gen.	<i>bābb-ā rā</i> .
Dat. Acc.	<i>-ā bē</i> .
Abl.	<i>-ā lēḍē</i> (from), <i>mōnjha</i> (in).
Agent	<i>-ē</i> .

PRONOUNS

Nom., Acc.	<i>hāū</i> , I.	<i>āssē</i> (also <i>hāmmē</i>).
Gen.	<i>mērā</i> .	<i>āssa rā</i> .
Dat. Acc.	<i>maū bē</i> .	<i>āssa bē</i> .
Abl.	<i>maū lēḍē</i> .	<i>āssa lēḍē</i> .
Agent	<i>maūē</i> .	<i>āssē</i> .

Nom., Acc.	<i>tā</i> , thou.	<i>tāssē</i> (also <i>tōmmē</i>).
Gen.	<i>tērā</i> .	<i>tāssa rā</i> .
Dat. Acc.	<i>tā bē</i> .	<i>tāssa bē</i> .
Abl.	<i>tā lēḍē</i> .	<i>tāssa lēḍē</i> .
Agent	<i>taūē</i> .	<i>tāssē</i> .

Nom., Acc.	<i>ēh</i> , this.	<i>ēh</i> .
Gen.	<i>ēū rā</i> .	<i>īnha rā</i> .
Dat. Acc.	<i>ēū bē</i> .	<i>īnha bē</i> .
Abl.	<i>ēū lēḍē</i> .	<i>īnha lēḍē</i> .
Agent	<i>ēū</i> .	<i>īnhē</i> .

Fem. sing.: Gen. *ēssa rā*. Dat., Abl., etc. Agent, *ēssē*.

Nom., Acc.	<i>sē</i> , that, he.	<i>sē</i> .
Gen.	<i>tēū rā</i> .	<i>tīnha rā</i> .
Agent	<i>tēū</i> .	<i>tīnhē</i> .

Fem. sing.: Gen. *tēssa rā*, etc.

kuṇ, who. Gen. *kas rā*. Agent, *kuṇī*.

kē, what?

NUMERALS

1. <i>ēk</i> .	11. <i>gaira</i> .
2. <i>dūī</i> .	12. <i>bāra</i> .
3. <i>cīṇ</i> .	13. <i>tēra</i> .
4. <i>tsār</i> .	14. <i>tsōuda</i> .
5. <i>pānz</i> .	15. <i>pāndra</i> .
6. <i>tshau</i> .	16. <i>sōla</i> .
7. <i>sāt</i> .	17. <i>sātāra</i> .
8. <i>āṭh</i> .	18. <i>ṭhāra</i> .
9. <i>nōu</i> .	19. <i>nīh</i> , <i>nīh</i> .
10. <i>dās</i> .	20. <i>bīh</i> .

ADVERBS

Time

<i>ēbrē</i> , <i>ēbbē</i> , now.	<i>pārsī</i> , day after to-morrow.
<i>tēbrē</i> , <i>tēbbē</i> , then.	<i>cauthe</i> , on fourth day.
<i>kebrē</i> , <i>kebbē</i> , when?	<i>hīdz</i> , yesterday.
<i>jēbrē</i> , <i>jēbbe</i> , when? (rel.).	<i>phārdz</i> , day before yesterday.
<i>shūī</i> , to-morrow.	<i>cauthe</i> , on fourth day back.

Place

<i>ōkkhē</i> , here.	<i>kauē</i> , where?
<i>tōkkhē</i> , there.	<i>jōkkhē</i> , where (rel.).

ēithī, *tēthī*, *kēthī*, *jēthī* are also used.

kībē, why?

VERBS

Verb Substantive

Pres. *hē*, all through; the plur. has also *hā* (masc. and fem. alike).

Past, *tī*, all through.

nāhṇā, go

Fut. <i>nāhū</i> , <i>nāhū</i> bē.	<i>nāhūme</i> , <i>nāhū</i> bē.
<i>nāhū</i> , <i>nāhū</i> bē.	<i>nāhī</i> , <i>nāhī</i> bē.
<i>nāhū</i> , <i>nāhū</i> bē.	<i>nāhī</i> , <i>nāhī</i> bē.

Also *nāhlo*, fem. *nāhli*; plur. *nāhle*, fem. *nāhli*.

nāhū is used also for pres. cond.

There is another fut. in *-ghā*, as *auṇghā*, I shall come; *khānghā*, I shall eat (fem. *-ī*; plur. *-e*, fem. *-ī*).

Pres. ind. *nāhū*; also *nāhndā*, fem. *nāhndī*; plur. *nāhnde*, fem. *nāhndī*.

Imperf. *nāhndā tī*, fem. *nāhndī tī*; plur. *nāhnde tī*, fem. *nāhndī tī*.

Pres. part. *nāhndā*.

The second *n* in the form *nāhndā* is inserted only in verbs whose root ends in a vowel or vowel followed by *h*; cf. *khāndā*, eating; *kōrdā*, doing.

Continuative.—pres. part. with stat. part. of *lāghā*.

hāṇ rōṇi lāgīrā khāndā, I am eating bread.

hāṇ rōṇi lāgīri khāndī, I (fem.) am eating bread.

The position of this portion of Māṇḍī Sūrāj (between Kūlū and Māṇḍī proper) accounts for the varieties of forms found. The future exemplifies this.

THE BILASPUR AND NALAGARH DIALECTS

INTRODUCTION

There are in all six dialects spoken in Bilāspūr, or Kāhlūr as the State is sometimes called. In the centre of the State extending to a distance of six or seven miles in every direction from the capital is the standard dialect of Bilāspūri or Kāhlūri. Immediately to the west of this, in that portion of the State which juts out westwards and is bounded on the north by the district of Kāngrā, we find a dialect which we may call Western Bilāspūri. To the north of the standard dialect are found two minor dialects; that on the west near the Kāngrā border, to which we may give the name Northern Bilāspūri, is very like Western Bilāspūri, while that on the east near the Māṇḍī border is the same as Māṇḍāli, which has been treated of in *Languages of the Northern Himalayas* and need not be further referred to here. Immediately south of the area of the standard dialect the people speak a slightly different dialect which I have called Southern Bilāspūri; its area is a narrow strip of country on the Nālāgarh border, and to the east of this in South-east Bilāspūr is found a dialect locally known as Dāmī. It hardly differs from Southern Bilāspūri. It extends over the border into Ārkī State and beyond it commences the Kiūthāli dialect which is spoken all over the central Simla States.

In Nālāgarh two dialects are spoken. In the western portion of the State where the hills give place to the plains the dialect is practically the ordinary Pānjābi of the eastern Pānjāb. In the eastern part of the State the dialect spoken is called Hāṇḍūri, from Hāṇḍūr, a name often given to the whole State. In Hāṇḍūri a trifling difference is found between the speakers of the eastern and western halves of the Hāṇḍūri area, the range of

hills being approximately the dividing line. As might be expected Hāṇḍūrī closely resembles Kīūṭhālī.

The Bīlāspūr dialects are so closely allied that one might call them one dialect, Bīlāspūrī or Kāhlūrī. I have preferred the former name as the State is much better known to the outside world as Bīlāspūr, the name Kāhlūr hardly being known to any who have not visited the State.

Special attention should be paid to the fut. and stat. part. Notes will be found under each dialect. In Bīlāspūrī, W. Bīlāspūrī, and N. Bīlāspūrī the stat. part. is formed from the past tense. In S. Bīlāspūrī, Dāmī and Hāṇḍūrī, it is formed from the root of the infinitive.

BILASPURI

The standard dialect differs little from Eastern Pānjābī. The prepositions used in declension are the same.

NOUNS

Masculine nouns in *-ā* are declined as in Panjabi, others generally inflect in *-ē* in the singular, and have an ag. plur. in *-ē*. Feminine nouns, as a rule, inflect in *-ā* in the singular and *-ā* in the plural.

NUMERALS

The free use of cerebral *ṇ* and *ḷ* will be remarked, as *hṇattar*, 69; *ṇṭālī*, 39.

VERBS

The verb substantive is *hā* for the present and *thā* for the past.

The future of the ordinary verb is specially noteworthy because of its remarkable resemblance to the future of the Sāsī dialect. A full vocabulary of this criminal tribe was given in Languages of the Northern Himalayas.

In both dialects two forms of the future are found, one declined and one indeclinable. The indeclinable form is

identical, the other differs only in the fact that the Sāsī dialect drops the *n* in the 2nd and 3rd persons. Thus, for the verb *kārnā*, do, the futures would be as follows:—

Declined—

BILASPUR	SASI
1. <i>kārāṅgr-ā</i> , fem. <i>-ī</i> .	<i>kārāṅgr-ā</i> , fem. <i>-ī</i> .
2. <i>kārāṅgr-ā</i> , „ <i>-ī</i> .	<i>kārāgr-ā</i> , „ <i>-ī</i> .
3. <i>kārāṅgr-ā</i> , „ <i>-ī</i> .	<i>kārāgr-ā</i> , „ <i>-ī</i> .
1. <i>kārāṅgr-e</i> , „ <i>-īā</i> .	<i>kārāṅgr-e</i> , „ <i>-īā</i> .
2. <i>kārāṅgr-e</i> , „ <i>-īā</i> .	<i>kārāgr-e</i> , „ <i>-īā</i> .
3. <i>kārāṅgr-e</i> , „ <i>-īā</i> .	<i>kārāgr-e</i> , „ <i>-īā</i> .

The indeclinable form is *kārāṅg* for both dialects.

The stat. part. ends in *-āda*. With the exception of the fut. and stat. part. the verb is conjugated very much like the Panjabi verb. The stat. part. ending is added to the past tense root.

Ability is expressed in a manner not unlike that employed in Panjabi. In Bīlāspūrī the infinitive root with *-ī* added is used, and in Panjabi the inflect. infin. Thus, I cannot eat rice is rendered as follows:—

Bīlāspūrī, *mēre nēh caul khāī hūnde*.

Panjabi, *mēre kolō caul nēhī khān hūnde* (or *khāide*).

WESTERN BILASPURI

NOUNS

The prepositions for of, to, and from are *dā*, *nō*, and *te*.

Masc. nouns generally have *-e* for the obl. ending in the sing. and *-ā* in the plur. (agent *-ē* except for nouns ending in *-ā*). Fem. have *-ā* in the sing. (agent *-ē*) and *-ā* in the plur.

VERBS

The conjugation of verbs, including the fut. and stat. part., is almost the same as in the standard dialect. The differences are trifling. The stat. part. is formed from the

past tense. In the fut. verbs whose roots end in a vowel insert *h* before the ending *-rā*. The use of *cāhīndā*, advisable, etc., is noticeable.

NORTHERN BILASPURI

NOUNS

The words for of, to, and from are *rā*, *jō*, and *te*. Nouns in *-ā* inflect as in Panjabi. Others generally have obl. *-ā* (agent *-ē*) for both masc. and fem., sing. and plur. The similarity of sing. and plur., so common in Māṇḍī, Kūlū, and the Simla States, is worthy of note. The dialect closely resembles Māṇḍāli as might be guessed from its geographical position.

VERBS

As in Māṇḍāli the fut. ends in *-āghā* or *-āg* and the stat. part. in *-ārā*, this ending being added to the root of the past tense. There is an indecl. pres. part. in *-ā*. The verb generally is the same as in Māṇḍāli, but retains the *ā* in *āghā*, even with verbs whose root ends in a consonant.

SOUTHERN BILASPURI

NOUNS

The preps. for gen. dat. and abl. are *rā*, *jō*, and *te*. The Panjabi influence is apparent in the fact that the plur. is different from the sing. for all nouns. In the sing. masc. nouns inflect. in *-e* and fem. in *-ā*; in the plur. both have *-ā*, but the agent plur. of masc. nouns ends in *-ē*.

VERBS

The fut. ends in *-gā* which is added directly to the root, the letter *ā* being inserted in the case of roots ending in a vowel.

The stat. part. ends in *-ārā*, which is added to the root of the verb and not to the past tense root.

DAMI

The Dāmī dialect is almost the same as Southern Bilāspūrī which is spoken to the west of it.

The ordinary pres. part. of the verb is found used as an organic pass. part. in expressions indicating ability.

HANDURI

NOUNS

With the exception of masc. nouns in *-ā*, which inflect in *-e*, the inflection of nouns is in *-ā*, the plur. being the same. The agent, however, generally ends in *-ē*. The word *bailā*, sister, has *-ā* in the agent.

The preps. for the gen., dat., and abl. are *rā*, *jō*, and *te*.

VERBS

The fut. adds *-gā*, the 1st sing. and plur. inserting *-ā*, and the other persons adding the ending directly to the root. Roots ending in a vowel insert *ā* in the 2nd and 3rd person.

The stat. part. in *-ārā* is added to the root as in Dāmī and Southern Bilāspūrī.

The past cond. form in *-dā* (which is also that of the pres. part. in negative sentences) is used as an organic pass. part. to express ability.

BILASPURI (KAHLURI)

NOUNS

	SINGULAR	PLURAL
<i>Masculine.</i>		
Nom., Acc.	<i>ghōy-ā</i> , horse.	<i>-e</i> .
Gen.	<i>-e dā</i> .	<i>-ēā dā</i> .
Dat., Acc.	<i>-e nū</i> .	<i>-ēā nū</i> .
Abl.	<i>-e te</i> .	<i>-ēā te</i> .
Voc.	<i>-ēā</i> .	<i>-ēō</i> .
Agent	<i>-e</i> .	<i>-ēā</i> .

Nom., Acc. <i>ghār-</i> , house.	<i>ghār-</i>
Gen. <i>-ē dā.</i>	<i>-ā dā.</i>
etc.	etc.
Voc. <i>-ā.</i>	<i>-ō.</i>
Agent <i>-ē.</i>	<i>-ē.</i>
Nom., Acc. <i>hāth-i</i> , elephant.	<i>-ī.</i>
Gen. <i>-īē dā.</i>	<i>-īā dā.</i>
Voc. <i>-īā.</i>	<i>-īō.</i>
Agent <i>-īē.</i>	<i>-īē.</i>

Feminine.

Nom., Acc. <i>mānn-i</i> , girl.	<i>-īā.</i>
Gen. <i>-īā dā.</i>	<i>-īā dā.</i>
Dat., Acc. <i>-īā nū.</i>	<i>-īā nū.</i>
Abl. <i>-īā te.</i>	<i>-īā te.</i>
Voc. <i>-īē.</i>	<i>-īō.</i>
Agent <i>-īā.</i>	<i>-īā.</i>
Nom., Acc. <i>baih-n</i> , sister.	<i>-nā.</i>
Gen. <i>-nā dā.</i>	<i>-nā dā.</i>
etc.	etc.
Voc. <i>-ne.</i>	<i>-no.</i>
Agent <i>-nā.</i>	<i>-nā.</i>

PRONOUNS

Nom., Acc. <i>haū</i> , I.	<i>āsē.</i>
Gen. <i>mērā.</i>	<i>mhārā, āsā dā.</i>
Dat., Acc. <i>mānnū.</i>	<i>āsā nū.</i>
Abl. <i>mētte.</i>	<i>āsā te.</i>
Agent <i>maī.</i>	<i>āsē.</i>
Nom., Acc. <i>tū</i> , thou.	<i>tūse.</i>
Gen. <i>tērā.</i>	<i>tūsā dā.</i>
Dat., Acc. <i>tainū.</i>	<i>tūsā nū.</i>
Abl. <i>tētte.</i>	<i>tūsā te.</i>
Agent <i>taī.</i>	<i>tūse.</i>
Nom., Acc. <i>sē</i> , he, she, it, that.	<i>sē.</i>
Gen. <i>tīh dā, tīs dā.</i>	<i>tīhnā dā.</i>
Dat., Acc. <i>tīh nū, tīs nū.</i>	<i>tīhnā nū.</i>
Abl. <i>tīh te, tīs te.</i>	<i>tīhnā te.</i>
Agent <i>tīhnī.</i>	<i>tīhnē.</i>

Nom., Acc. <i>ēh</i> , this.	<i>ēh.</i>
Gen. <i>īh dā, īs dā.</i>	<i>īhnā dā.</i>
Dat., Acc. <i>īh nū, īs nū.</i>	<i>īhnā nū.</i>
Agent <i>īhnī.</i>	<i>īhnē.</i>
Nom., Acc. <i>kūn</i> , who?	<i>kūn.</i>
Gen. <i>kih dā, kis dā.</i>	<i>kīhnā dā.</i>
etc.	etc.
Agent <i>kīhnī.</i>	<i>kīhnē.</i>
Nom., Acc. <i>jō</i> , who (rel.).	<i>jō.</i>
Gen. <i>jīh dā, jis dā.</i>	<i>jīhnā dā.</i>
Agent <i>jīhnī.</i>	<i>jīhnē.</i>

kyā, what? has Gen. *kāh dā*, no plur.
kūcch, something, anything, is indecl.

PRONOMINAL ADJECTIVES

itnā, so much or many; *tītnā*, so much or many (correl.);
kītnā, how much or many? *jītnā*, as much or many (rel.).
ērā, of this kind; *tērā*, of that kind; *kērā*, of what
kind? *tērā je*, of which kind (rel.).
ēddā, so big; *tēddā*, so big (correl.); *kēddā*, how big?
jēddā, as big (rel.).

ADJECTIVES

Adjectives ending in *-ā* are declined like nouns in *-ā*,
the fem. being like nouns in *-ī*. Thus we have such
phrases as—

āpnā baihnā te, from own sister.

āpnā bhāyyā nū, to own brothers.

Adjectives with other endings are not declined unless
used as nouns, in which case they are declined as nouns.

Comparison.—There are no special forms for comparison.
It is expressed by means of *te*, from—

khārā, good; *īs te khārā*, good from this, better than this.
sābbhnā te khārā, good from all, better than all, best.

NUMERALS
Cardinal

1. <i>ikk.</i>	39. <i>ũṇtālī.</i>
2. <i>dō.</i>	40. <i>cālī.</i>
3. <i>tinn.</i>	47. <i>saitālī.</i>
4. <i>cār.</i>	49. <i>ũṇinja.</i>
5. <i>pānj.</i>	50. <i>pānjāh.</i>
6. <i>chē.</i>	57. <i>sātūnja.</i>
7. <i>sātt.</i>	59. <i>ũṇāht.</i>
8. <i>ātth.</i>	60. <i>sātt.</i>
9. <i>nau.</i>	67. <i>sātāht.</i>
10. <i>dās.</i>	69. <i>hũṇāttār.</i>
11. <i>yārā.</i>	70. <i>sāttar.</i>
12. <i>bārā.</i>	77. <i>sāthāttār.</i>
13. <i>tērā.</i>	79. <i>ũṇāsī.</i>
14. <i>caudā.</i>	80. <i>āssī.</i>
15. <i>pāndrā.</i>	87. <i>sātāsī.</i>
16. <i>sōlā.</i>	89. <i>nāūe.</i>
17. <i>sāttarā.</i>	90. <i>nābbe.</i>
18. <i>thārā.</i>	97. <i>sātānue.</i>
19. <i>ānnī.</i>	99. <i>nērinue.</i>
20. <i>bīh.</i>	100. <i>sau.</i>
27. <i>sātāī.</i>	300. <i>tinn sau.</i>
29. <i>ũṇāttī.</i>	500. <i>pānj sau.</i>
30. <i>tīh.</i>	1000. <i>kājār.</i>
37. <i>sātāttī.</i>	100,000. <i>lākkh.</i>

Ordinal

1st. <i>paihlā.</i>	3rd. <i>tijjā.</i>
2nd. <i>dājjā.</i>	4th. <i>cauthā.</i>

ADVERBS

Time

<i>hūn</i> , now.	<i>kāl</i> , to-morrow, yesterday.
<i>tāh</i> , then.	<i>pārsū</i> , day after to-morrow,
<i>kāh</i> , when?	day before yesterday.
<i>tāh jē</i> , when (rel.).	<i>cauth</i> , fourth day forwards
<i>ājj</i> , to-day.	or backwards.

Place

<i>itthe</i> , here.	<i>ūppre</i> , upwards.
<i>ūtthī</i> , there.	<i>nēre</i> , near,
<i>kītī</i> , where?	<i>dūr</i> , far.
<i>jītthī</i> , where (rel.).	<i>āgge</i> , before.
<i>nūhle nū</i> , downwards, to the plains.	<i>pīcche</i> , backwards.

Others

<i>chōrā</i> , quickly.	<i>kai</i> , why?
<i>khārā</i> , well.	

PREPOSITIONS

<i>dā</i> , of.	<i>gē</i> , beside; <i>mājh gē</i> , beside
<i>nū</i> , to.	me.
<i>te</i> , from.	<i>kāne</i> , along with; <i>mēre</i>
<i>wīcc</i> , in.	<i>kāne</i> , along with me.
<i>āgge</i> , in front of.	<i>pār</i> , upon.
<i>pīcche</i> , after, behind.	<i>hēth</i> , under.

VERBS

Verb Substantive

<i>hā</i> , am, fem. <i>hī.</i>	<i>hē</i> , are, fem. <i>hīā.</i>
<i>hā</i> , art, „ <i>hī.</i>	<i>hē</i> , are, „ <i>hīā.</i>
<i>hā</i> , is, „ <i>hī.</i>	<i>hē</i> , are, „ <i>hīā.</i>

Past sing., *thā*, was, fem. *thī*; plur. *thē*, were, fem. *thīā.*

rūṇhā, fall

Imperat. <i>rūṇh</i>	<i>rūrho.</i>
Pres. cond. <i>rūṇh-ū.</i>	<i>-īye.</i>
<i>-e.</i>	<i>-o.</i>
<i>-e.</i>	<i>-e.</i>

Fut.: Sing. masc. *rūṇhāngrā*, fem. *rūṇhāngrī*; plur. *rūṇhāngre*, fem. *rūṇhāngriā.*

There is another fut. *rūṇhāng*, indecl.

Pres. ind. or past cond.: Sing. masc. *rūṇhdā*, fem. *rūṇhdī*; plur. m. *rūṇhdē*, fem. *rūṇhdīā.*

Imperf. *rũṛhdā thā* (*rũṛhdī thī*, *rũṛhde thē*, *rũṛhdīā thīā*).

Past, *rũṛhēā*, fem. *rũṛhī*; plur. m. *rũṛhe*, fem. *rũṛhīā*.

Habitual pres. *rũṛhā kãrdā*, I am in the habit of falling.

Habitual past, *rũṛhā kãrdā thā*, I was in the habit of falling.

In these two tenses *rũṛhā* is indeclinable, while *kãrdā* and *kãrdā thā* are declined like *rũṛhdā* in pres. ind. or imperf.

Conj. part. *rũṛhīke*, having fallen.

Stat. part. *rũṛhūdā*, in the state of having fallen, fallen.

Pres. perf. *rũṛhēā hā* (declined as above).

Plup. *rũṛhēā thā* (declined as above).

hōṇā, be, become

Imperat. *hō*. *hōo*.

Fut. *hōṇgrā* or *hōṇg*.

Pres. ind. or past cond. *hũndā*.

Past, *hōēā*.

Stat. part. *hōūdā*.

aunā, come

Imperat. *ā*. *āo*.

Fut. *aungrā* or *aunḡ*.

Past, *āyā*.

Stat. part. *āūdā*.

jāṇā, go

Fut. *jāṇgrā* or *jāṇg*.

Pres. ind. or past cond. *jāndā*.

Past, *gēā* (fem. *geī*, fem. plur. *geīā*).

raiṇā, remain

is regular except

Past, *rēhā*.

baiṭhā, sit

Past, *baiṭhā*.

Stat. part. *baiṭhūdā*.

mārṇā, beat

Regular. In the past tenses the verb agrees with the object.

Pass. *mārēā jāṇā*, beaten to-go, be beaten. In this *jāṇā*, go, is conjugated like the ordinary verb *jāṇā* above, *mārēā* has fem. sing. *mārī*, masc. plur. *māre*, fut. plur. *mārīā*.

khāṇā, eat

Fut. *khāṇgrā*, *khāṇg*.

Past, *khādhā*.

pīṇā, drink

Past, *pītā*.

dēṇā, give

Fut. *dēṇgrā*, *dēṇg*.

Past, *dittā*.

laiṇā, take

Fut. *laiṇgrā*, *laiṇg*.

Past, *lēā*.

gālāṇā, speak

Past, *gālāyā*.

kārṇā, do

Past, *kittā*.

Stat. part. *kittūdā*, having been done.

jāṇṇā, know.

Past, *jāṇēā*.

lēaunā, bring

Past, *lēāyā*.

lēi jāṇā, take away

Like *jāṇā* above.

Ability.—The following sentences will illustrate the method of expressing ability. There are two methods:

(i) with *hōṇā*, (ii) with *sākṇā*.

(i) *mētte nēh rōṭṭī khāī hũndī*, from-me not bread eating becomes, I cannot eat bread.

mētte nēh caul khāī hũnde, I cannot eat rice.

mētte nēh eh pōthī pārhi hāndī, I cannot read this book.

mētte nēh eh kām̐m kārī hāndā, I cannot do this work.

(ii) *haū nēh pārhi sākdā*, I cannot read.

In both methods the root of the verb with -i added is used. In the first the word expressing the logical object is the nominative to the verb which agrees with it in gender and number, the root with -i remaining unchanged. In the second, *sākṇā*, to be able, agrees with the logical subject, while the root, as before, suffers no change.

Use of *thōrā*, little. There is a strange tautological use of *thōrā* in negative sentences, thus—

āsē Mūsālmān thōre nēhī hē, lit. we Musalmans little not are; the meaning is, "we are not Musalmans."

bāhṇā, strike, is used with some word for blow, understood.

maī tih nū bāhī, I struck him (sc. a blow).

maī cāpērā diā bāhīā, I struck slaps (blows of slaps).

The stat. part of *painā*, fall, lie, *pāūdā*, is used for "ill" (lit. lying or fallen).

SENTENCES

1. *Tērā naū kyā hā?* Thy name what is?
2. *Ēs ghōre dī kēḍḍī kū ūmr hī?* This horse of how-great about age is?
3. *Ītthe te Kāsh̐mīr kītṇe dūr hī?* Here from Kashmir how-much far is?
4. *Tēre būḍhe de kītṇe kō māṇḍū hē?* Thy father of how-many about boys are?
5. *Haū bāre dūre te pātāṇā āyā.* I very far from on-foot came.
6. *Mere cācce dā pūtṭ īs diā baiṇā kāne biāh kittādā.* My uncle of son this of sister with marriage having-been-done (is).
7. *Ghārē sūfēd ghōre dī kātṭhī hī.* House-in white horse of saddle is.
8. *Ūs diā pūtṭhī pār kātṭhī bānnhī dē.* Him of back upon saddle tying give (i.e. tie).
9. *Tīs de pūtṭe nū maī baṇht mārēā.* Him of son to by-me much was-beaten.
10. *Ohje īs pārḃāte pār gaṇā bākriā cārā kārḍā.* He this hill upon cows goats grazing making is (is in the habit of grazing).
11. *Ohje ās dāle hēth ghōre pār baiṭhādā.* He that tree under horse upon seated.
12. *Ūs dā bhāī āpṇā baiṇā te bāḍḍā.* Him of brother own sister than big.
13. *Tīs dā māl dhāī rūpāyye hā.* This of price two-and-a-half rupees is.
14. *Mērā būḍhā chōṭe ghāre raiṇḍā.* My father little house-in remains (lives).
15. *Tīs nū eh rūpāyye dēī dēo.* Him to these rupees giving give (give over, idea of completion).
16. *Īhnā rūpāyyā īs te lēi lau.* These rupees him from taking take.

17. *Tih nū khāre mārike rāsse kāne bānnhī dēo.* Him to well having-beaten rope with tying give (tie up).

18. *Khāe te pāñī kāḍḍho.* Well from water draw-out.

19. *Mēre āgge āgge cāl.* My before before walk.

20. *Kīs dā lārkā hā tāsā de picche cālūdā.* Whom of boy is you of behind having-walked.

21. *Eh ciz tāsē kīs te mülle leī.* This thing by-you whom from price-in was-taken?

22. *Gāne de ekē dākāndāre te leī.* Village of one shopkeeper from was-taken.

Notes.—2, 4. *kū, kō*, after number or word expressing amount, size, etc., means "approximately". 6. *kittūdā*, done, used for past, is-having-been-done, i.e. has been done. 8. *bānnhī dē*; here, and in 15, 16, and 18, we have examples of the compound verbs which are so common a feature of Panjabi, Hindi, and Urdu.

VOCABULARY

about, approximately, <i>kū, kō</i> .	come, <i>aunā</i> .
able, be, <i>sākṇā</i> ; see Grammar.	cow, <i>gāū, gāē</i> .
all, <i>sābbh</i> .	cowherd, <i>gāālā</i> .
arrive, <i>pujṇā</i> .	daughter, <i>dhī, kūrī</i> .
ass, <i>khōtrā</i> .	day, <i>dīn</i> .
back, n., <i>piṭṭh</i> .	die, <i>mārnā</i> .
backwards, <i>picche</i> .	do, <i>kārnā</i> .
bad, <i>būrā</i> .	dog, <i>kuttā</i> .
be, become, <i>hōṇā</i> .	downwards, <i>hēth</i> .
bear, <i>ricch</i> .	draw (water), <i>kāḍḍhūā</i> .
beat, <i>mārnā, bāṇṇā</i> .	drink, <i>piṇā</i> ; give to —, <i>pilāṇā</i> .
beautiful, <i>bānkā</i> .	ear, <i>kānn</i> .
bed, <i>manjā</i> .	eat, <i>khāṇā</i> ; cause to —, <i>khūlāṇā</i> .
before, <i>āgge</i> .	egg, <i>bāttī</i> .
behind, <i>picche</i> .	eight, <i>āṭṭh</i> .
below, <i>hēth</i> .	eighteen, <i>thārā</i> .
beside, <i>gē</i> .	eighty, <i>āssī</i> .
big, <i>bāḍḍā</i> ; so —, <i>ēḍḍā</i> ; so — (correl.), <i>tēḍḍā</i> ; how —, <i>kēḍḍā</i> ; as — (rel.), <i>jēḍḍā</i> .	elephant, <i>hāthī</i> .
bitch, <i>kuttī</i> .	eleven, <i>gīārā</i> .
body, <i>dhār</i> .	eye, <i>hākkhī</i> .
book, <i>pōthī</i> .	face, <i>mūh</i> .
boy, <i>māṇḍā</i> .	fall, <i>rūṛhnā, paṇā</i> .
bread, <i>rōṭṭī</i> .	far, <i>dūr</i> .
bring, <i>lēaunā</i> .	father, <i>bāḍhā</i> .
brother, <i>bhāī</i> .	field, <i>ḍōcī</i> .
buffalo, <i>mhaīs</i> .	fifteen, <i>pāṇḍrā</i> .
bull, <i>bāḍ</i> .	fight, <i>lārnā</i> .
buttermilk, <i>chāh</i> .	first, <i>pāhlā</i> .
call, <i>bōḷnā</i> .	fish, <i>mācchī</i> .
camel, <i>ūṭ</i> .	five, <i>pānj</i> .
cat, <i>bīllā</i> , fem. <i>bīllī</i> .	foot, <i>pair</i> .
cock, <i>kākkār</i> .	forty, <i>cālī</i> .
cold, <i>thāṇḍā</i> .	forwards, <i>āgge</i> .
	four, <i>cār</i> ; fourth, <i>cauthā</i> .
	fourteen, <i>caudā</i> .

from, <i>te</i> .	learn, <i>sīkhṇā</i> .
front, in, <i>āgge</i> .	leopard, <i>bāhg</i> , <i>mīrg</i> .
fruit, <i>phāl</i> .	lie, <i>saunā</i> , <i>paiṇā</i> .
ghi, <i>ghī</i> .	little, <i>chōṭā</i> ; a —, <i>thōrā</i> .
girl, <i>mānnī</i> .	load, <i>bājhkā</i> .
give, <i>dēṇā</i> .	look, <i>dēkhṇā</i> .
go, <i>jāṇā</i> .	maize, <i>chālī</i> .
goat, <i>bākrā</i> , fem. <i>bākrī</i> .	make, <i>bāṇṇā</i> .
good, <i>khārā</i> .	man, <i>māhṇū</i> .
graze, tr., <i>cārnā</i> , <i>cūgāṇā</i> ; int., <i>cūgṇā</i> .	mare, <i>ghōrī</i> .
hair, <i>kēs</i> .	marry, <i>biāh kārṇā</i> .
hand, <i>hātth</i> .	meat, <i>māsh</i> .
he, <i>sē</i> .	meet, <i>mīlṇā</i> .
head, <i>sīr</i> .	milk, <i>duddh</i> .
hear, <i>sūṇṇā</i> .	moon, <i>cānd</i> .
hen, <i>kūkkṛī</i> .	mother, <i>āmmā</i> .
hence, <i>ūtthe te</i> .	mountain, <i>pārbāt</i> .
here, <i>ūtthe</i> .	much, so, <i>itṇā</i> ; so — (correl.), <i>itṇā</i> ; how —? <i>kītṇā</i> ; as — (rel.), <i>jītṇā</i> .
high, <i>uccā</i> .	Muhammadan, <i>mūsūlmān</i> .
hill, <i>pārbāt</i> .	my, <i>mērā</i> .
horse, <i>ghōṛā</i> .	name, <i>naū</i> .
hot, <i>gārm</i> , <i>tāttā</i> .	near, <i>nēre</i> .
house, <i>ghār</i> .	night, <i>rāt</i> .
hundred, <i>sau</i> .	nine, <i>nau</i> .
husband, <i>ghārēwāṇa</i> .	nineteen, <i>ūnnī</i> .
I, <i>haū</i> .	ninety, <i>nābbe</i> .
ignorant, <i>āhmāk</i> .	no, <i>nēh</i> , <i>nēhī</i> .
in, <i>wicc</i> .	nose, <i>nākk</i> .
inside, <i>wicc</i> .	not, <i>nēh</i> , <i>nēhī</i> .
iron, <i>lōhā</i> .	nothing, <i>kūcch nēh</i> .
jackal, <i>gāddrī</i> .	now, <i>hūṇ</i> .
jungle, <i>bāṇ</i> .	of, <i>dā</i> .
kind, of this, <i>ērḥā</i> ; of that —, <i>tērḥā</i> ; of what —? <i>kērḥā</i> ; of which — (rel.), <i>tērḥā jē</i> .	oil, <i>tēl</i> .
kite, <i>il</i> .	on, <i>pār</i> .
know, <i>jāṇṇā</i> .	one, <i>ikk</i> .
lazy, <i>ghair</i> .	our, <i>āsā dā</i> , <i>mḥārā</i> .
	own, adj., <i>āṇṇā</i> .

pen, <i>kālām</i> .	stomach, <i>pēt</i> .
pig, <i>sūr</i> .	storm, <i>ānnhī</i> , <i>ānhērī</i> .
place, v., <i>rākkṇā</i> .	stream, <i>khāḍḍ</i> .
plain, <i>pāddhār</i> .	sun, <i>sūrāj</i> ; sunshine, <i>dhupp</i> .
plough, <i>hāl jōṇṇā</i> .	sweet, <i>mīṭṭhā</i> .
quickly, <i>chōṛā</i> .	swift, <i>calāk</i> .
rain, <i>bārkhā</i> .	take, <i>laiṇā</i> ; take away, <i>lei jāṇā</i> .
read, <i>pārḥṇā</i> .	ten, <i>dās</i> .
recognize, <i>pāchaiṇṇā</i> .	than, <i>te</i> .
remain, <i>raiṇṇā</i> .	then, <i>tāhṇ</i> .
river, <i>dāryā</i> .	there, <i>ūtthī</i> .
run, <i>dauṇṇā</i> ; — away, <i>nāṭhī</i> <i>jāṇā</i> .	they, <i>sē</i> .
saddle, <i>kāṭṭhī</i> .	thief, <i>cōr</i> .
say, <i>bōḷṇā</i> , <i>gālāṇā</i> .	thirst, <i>tīh</i> .
see, <i>dēkhṇā</i> .	thirteen, <i>tērā</i> .
seed, <i>bīū</i> .	this, <i>ēh</i> .
seven, <i>sātt</i> .	thou, <i>tū</i> .
seventeen, <i>sāttā</i> .	three, <i>tinn</i> ; third, <i>tijjā</i> .
seventy, <i>sāttār</i> .	thy, <i>tērā</i> .
sharp, <i>painā</i> .	tie, <i>bānnhṇā</i> .
she, <i>sē</i> .	to, <i>nū</i> .
sheep, <i>bhēḍ</i> .	to-day, <i>āj</i> .
shepherd, <i>bākrāl</i> .	to-morrow, <i>kāl</i> ; day after —, <i>pārsū</i> ; fourth day, <i>cauth</i> .
shopkeeper, <i>dākāndār</i> .	tongue, <i>jībḥ</i> .
sister, older than person spoken of, <i>bēbbē</i> ; younger than do., <i>baiṇṇ</i> .	tooth, <i>dānd</i> .
sit, <i>baiṭhṇā</i> .	town, <i>nāggār</i> .
six, <i>chē</i> .	tree, <i>dāl</i> .
sixteen, <i>sōlā</i> .	twelve, <i>bārā</i> .
sixty, <i>sāṭṭh</i> .	twenty, <i>bīh</i> .
sleep, <i>saunā</i> .	two, <i>dō</i> ; two-and-a-half, <i>dhāṭ</i> ; second, <i>dājḍā</i> .
something, <i>kūcch</i> .	ugly, <i>bārā</i> .
son, <i>pātt</i> , <i>bhāū</i> .	uncle, <i>cāccā</i> .
sow, <i>bāṇā</i> .	under, <i>hēṭh</i> .
speak, <i>gālāṇā</i> , <i>bōḷṇā</i> .	upon, <i>pār</i> .
stand, <i>khōṇṇā</i> .	upwards, <i>ūppre</i> .
star, <i>tārā</i> .	very, <i>bauht</i> .
	village, <i>gaū</i> .

walk, <i>pātāhṇā auṇā</i> or <i>jāṇā</i> ,	why? <i>kaī</i> .
<i>cālṇā</i> .	wife, <i>jūāṇās</i> .
was, <i>thā</i> .	wind, <i>paṇṇī</i> .
water, <i>pāṇī</i> .	wise, <i>āklāwāḷa</i> .
way, <i>bāt</i> .	with (along with), <i>kāne</i> ;
we, <i>āsē</i> .	instru., <i>kāne</i> .
well, adv., <i>khārā</i> .	wolf, <i>bhāgēār</i> .
well, n., <i>khūā</i> .	woman, <i>jūāṇās</i> .
what, <i>kyā</i> .	write, <i>likkhṇā</i> .
wheat, <i>kāṇāk</i> .	yesterday, <i>kāll</i> ; day before —
when, <i>kāṇ</i> ; (rel.), <i>tāṇ je</i> .	<i>pārsū</i> ; fourth day back,
where? <i>kāṭi</i> ; (rel.), <i>jūtthī</i> .	<i>cauth</i> .
white, <i>sūfēd</i> .	you, <i>tūsē</i> ; your, <i>tūsā dā</i> .
who? <i>kān</i> ; (rel.), <i>jō</i> .	

WESTERN BILASPURI

NOUNS

Nom. Acc. <i>ghōr-ā</i> .	-e.
Gen. -e <i>dā</i> .	-ēā <i>dā</i> .
Dat., Acc. -e <i>nō</i> .	-ēā <i>nō</i> .
Abl. -e <i>tē</i> .	-ēā <i>tē</i> .
Agent -ē.	-ēā.
Nom., Acc. <i>ghār-</i> , house.	<i>ghār-</i> .
Gen. -e <i>dā</i> .	-ā <i>dā</i> .
Agent -ē, -ē <i>nē</i> .	-ē.
Nom., Acc. <i>hāth-ī</i> , elephant.	-ī.
Gen. -īē <i>dā</i> .	-īā <i>dā</i> .
Agent -īē, -īē <i>ne</i> .	-īē, -īā <i>ne</i> .
Nom., Acc. <i>mānnī</i> , girl.	-īā.
Gen., etc. -īā <i>dā</i> , <i>nō</i> , etc.	-īā <i>dā</i> , <i>nō</i> , etc.
Agent -īē or īē <i>ne</i> .	-īā <i>ne</i> .
Nom., Acc. <i>bhaiṇ-</i> , sister.	<i>bhaiṇ-ā</i> .
Gen., etc. -ā <i>dā</i> , <i>nō</i> .	-ā <i>dā</i> , <i>nō</i> .
Agent -ā <i>ne</i> .	-ā <i>ne</i> .

PRONOUNS

Nom., Acc. <i>haū</i> , <i>maī</i> , I.	<i>āsī</i> .
Gen. <i>mērā</i> .	<i>sāhrā</i> .
Dat., Acc. <i>mainū</i> .	<i>āsā nū</i> .
Abl. <i>mētte</i> .	<i>sātte</i> .
Agent <i>maī</i> .	<i>āsī</i> .
Nom., Acc. <i>tū</i> , thou.	<i>tūsi</i> .
Gen. <i>tērā</i> .	<i>thūārā</i> , <i>tūhārā</i> .
Dat., Acc. <i>tainnū</i> .	<i>thūānū</i> .
Abl. <i>tōtte</i> .	<i>thūātte</i> .
Agent <i>taī</i> .	<i>tūsi</i> .
Nom., Acc. <i>ēh</i> , this.	<i>ēh</i> .
Gen. <i>īh dā</i> , <i>īs dā</i> .	<i>īhnā dā</i> .
Dat., Acc. <i>īh nō</i> .	<i>īhnā nō</i> .
Agent <i>īhn</i> .	<i>īhni</i> .

kaun, who?
 Gen. *kīh dā*.
 Agent, *kīhn*.
kyā, what? Gen. *kāh dā*.
kūcch, something, anything.

PRONOMINAL ADJECTIVES

ehā, of this kind; *tehā*, of that kind; *kēhā*, of what kind? *jēhā*, of which kind (rel.).
itnā, so much or many; *ūtnā*, so much or many (correl.); *kitnā*, how much or many? *jītnā*, as much or many (rel.).

ADJECTIVES

The rules for agreement are the same as for the main Bilāspūr dialect.

Comparison, as in Bilāspūr:—

cāngā, good; *es te cāngā*, better than this.
sābb te cāngā (or *ābbāl*), better than all (first from all), best.

ADVERBS

Time

hūnī, now. *kād*, when?
tād, then. *jād*, when (rel.).

Place

itthe, here. *kītthe*, where?
ūtthe, there. *jītthe*, where (rel.).

Others

kūsno, *kāh no*, why? *chōr*, quickly.

PREPOSITIONS

dā, of. *te*, from, than.
nō, *nū*, to.

VERBS

Verb Substantive

Pres. *hai* all through, unchanged.
 Past sing. masc. *thā*, fem. *thī*; plur. masc. *thē*, fem. *thīā*.

ḍiggṇā, fall

Imperat. *ḍigg* *ḍiggo*.
 Fut. *ḍiggāṅgr-ā*, fem. *-ī*; plur. masc. *-ē*, fem. *-īā*; also *ḍiggāṅg*, unchanged.
 Pres. ind. and past cond. *ḍiggdā*.
 Imperf. *ḍiggdā thā*, etc., fem. *ḍiggdī thī*; plur. masc. *ḍiggde the*, fem. *ḍiggdīā thīā*.
 Stat. part. *ḍiggūdā*, fallen.
 Past, *ḍiggeā*, fem. *ḍiggī*; plur. masc. *ḍigge*, fem. *ḍiggīā*.

hōnā, be, become

Fut. *hūnghrā*.
 Past, *hōeā*.
 Pres. ind. and past cond. *hūdā*.

aunā, come

Fut. *aūnghrā*.
 Past, *ayā*.
 Stat. part. *āūdā*, in the state of having come.

jānā, go

Fut. *jānghrā*.
 Past, *gēā*.
 Stat. part. *gāūdā*, gone.

baiṭhā, sit

Past, *baiṭthā*.
 Stat. part. *baiṭthūdā*.

kāṭṭnā, beat

Past, *kāṭṭā*.

khānā, eat

Past, *khādhā*.

dēnā, give

Fut. *dēnghrā*.
 Past, *dītā*.

laiṇā, take

Fut. *laiṅghrā*.
 Past, *lēā*.

It will be noticed that verbs whose roots end in a vowel take *h* in the future, thus *auñghṛā*, I shall come; *jāñghṛā*, I shall go; *dēñghṛā*, I shall give, etc.

Ability is expressed in the same way as in Bilāspūr. The sentences given for Bilāspūr are used also in Western Bilāspūr. The tautological use of *thōṛā*, mentioned in connexion with the Standard dialect, is found also in this dialect.

To express necessity, advisability, duty, *cāhīndā* (fem. *cāhīndī*, plur. masc. *cāhīnde*, fem. *cāhīndīā*) is used like the Panjabi *cāhīdā*. It corresponds to the Hindi *cāhiye*.

NUMERALS

The numerals are as in Bilāspūr except

13 *tēhrā*. 20 *bīh*.

VOCABULARY

The words are practically as in the Standard dialect. The following with slight differences may be noted:—

advisable, necessary, it is,	dwelt, <i>bāṣṇā</i> .
<i>cāhīndā</i> .	herder of buffaloes, <i>māhī</i> .
boy, <i>chōhrā</i> .	look for, be obtained, <i>lājghṇā</i> .
buffalo, <i>mhaīs</i> .	shepherd, <i>gūāl</i> .
cow, <i>gā</i> .	woman, wife, <i>tīmī</i> .

NORTHERN BILASPURI

NOUNS

Nom., Acc. <i>ghōṛ-ā</i> .	-e.
Gen. -e <i>rā</i> .	-e <i>rā</i> .
Dat., Acc. -e <i>jō</i> .	-e <i>jō</i> .
Abl. -e <i>te</i> .	-e <i>te</i> .
Agent -ē.	-ē.
Nom., Acc. <i>ādm-ī</i> , man.	-ī.
Gen. -īā <i>rā</i> .	-īā <i>rā</i> .
etc.	etc.
Agent -īē.	-īē.

Nom., Acc. <i>ghār</i> , house.	<i>ghār</i> .
Gen. <i>ghārā rā</i> .	<i>ghārā rā</i> .

Feminine.

Nom., Acc. <i>mānn-ī</i> , girl.	-ī.
Gen. -īā <i>rā</i> .	-īā <i>rā</i> .
Agent -īē.	-īē.

It will be noticed that as in so many Simla States dialects the singular is practically the same as the plural.

PRONOUNS

Nom., Acc. <i>haū</i> , I.	<i>āsē</i> .
Gen. <i>mērā</i> .	<i>mhārā</i> .
Dat., Acc. <i>mīnjō</i> .	<i>āsā jō</i> .
Abl. <i>mātte</i> .	<i>āsā te</i> .
Agent <i>maī</i> .	<i>āsā</i> .
Nom., Acc. <i>tā</i> .	<i>tūse</i> .
Gen. <i>tērā</i> .	<i>tūsā rā</i> .
Dat., Acc. <i>tījō</i> .	<i>tūsā jō</i> .
Abl. <i>tātte</i> .	<i>tūsā te</i> .
Agent <i>taī</i> .	<i>tūsā</i> .

eh, this, has Gen. *īs rā*. Agent, *īhnī*.
kyā is what?

ADVERBS

Nearly the same as Western Bilāspūrī.
dōttā, is to-morrow.

VERBS

Verb Substantive

Pres. masc. *hā*, fem. *hī*; plur. *hē*, fem. *hī*.
Past masc. *thā*, fem. *thī*; plur. masc. *thē*, fem. *thī*.

kārnā, do

Fut. *kārāñghā*, fem. *kārāñghī*; plur. *kārāñghē*, fem. *kārāñghī*; also *kārāñg* (indeclinable).

Pres. ind. *kārā hā*, fem. *kārā hī*; plur. *kārā hē*, fem. *kārā hī*.

Imperf. *kārā thā*, fem. *kārā thī*; plur. *kārā thē*, fem. *kārā thī*.

Past, *kittā*, fem. *kittī*; plur. *kittē*, fem. *kittī* (agreeing with object).

Stat. part. *kittīrā*, fem. *kittīrī*; plur. *kittīre*, fem. *kittīrī*.

Pres. perf. *kittā hā*.

Plup. *kittā thā*.

dēnā, give

Fut. *dēnghā* or *dēng*.

jānā, go

Fut. *jānghā* or *jāng*.

Pres. ind. *jāā hā*.

Past, *gēā*.

Stat. part. *gēirā*.

Pres. perf. *gēā hā*.

Plup. *gēā thā*.

hōnā, be, become

Past, *hūā*, *hūā hā*, *hūā thā*.

aunā, come

Stat. part. *āirā*.

baithnā, sit

Stat. part. *baithīrā*.

Other verbs are *dekhnā*, see; past, *dekhēā*.

bāhnā, strike; past, *bāhēā*. This is used always with some feminine word for blow understood, as *ūs jō bāhī*, struck him (sc. a blow).

lēi jānā, take away; like *jānā*, go.

lī aunā, bring; like *aunā*, come.

NUMERALS

The numerals are the same as in the Western Bilāspūr dialect.

VOCABULARY

The vocabulary does not appreciably differ from that of other dialects in Bilāspūr.

SOUTHERN BILASPURI

NOUNS

Nom., Acc.	<i>ghōr-ā</i> .	-e.
Gen.	-e <i>rā</i> .	-ēā <i>rā</i> .
Dat., Acc.	-e <i>jō</i> .	-ēā <i>jō</i> .
Abl.	-e <i>te</i> .	-ēā <i>te</i> .
Agent	-ē.	-ē.

Nom., Acc.	<i>ghār-</i>	<i>ghār-</i>
Gen.	-o <i>rā</i> .	-ā <i>rā</i> .
	etc.	etc.
Agent	-ē or -e <i>ne</i> .	-ē.

Nom., Acc.	<i>hāth-ī</i> , elephant.	-ī.
Gen.	-īe <i>rā</i> .	-īā <i>rā</i> .
Agent	-īē, -īe <i>ne</i> .	-īē.

Feminine.

Nom., Acc. *mānn-ī*, daughter, has Gen. -īā *rā*. Agent -īā.

Nom., Acc.	<i>bhaiṇ-</i>	<i>bhaiṇ-ā</i> .
Gen.	-ā <i>rā</i> .	-ā <i>rā</i> .
Agent	-ā.	-ā.

PRONOUNS

Nom., Acc.	<i>haū</i> .	āsē.
Gen.	<i>mērā</i> .	āsā <i>rā</i> .
Dat., Acc.	<i>mīnjō</i> .	āsā <i>jō</i> .
Abl.	<i>mētte</i> .	āsā <i>te</i> .
Agent	<i>maī</i> .	āsē.

Nom., Acc.	<i>tū</i> , thou.	tūsē.
Gen.	<i>tērā</i> .	tūsā <i>rā</i> .
Dat., Acc.	<i>tījō</i> .	tūsā <i>jō</i> .
Abl.	<i>tētte</i> .	tūsā <i>te</i> .
Agent	<i>taī</i> .	tūsā.

Nom., Acc.	<i>ēh</i> , this.	ēh.
Gen.	<i>īs rā</i> .	īhnā <i>rā</i> .
Dat., Acc.	<i>īs jō</i> .	īhnā <i>jō</i> .
Abl.	<i>īs te</i> .	īhnā <i>te</i> .
Agent	<i>īhnī</i> .	īhne.

Nom., Acc. *kūṇ*, who.

Gen. *kīs rā*.

Agent *kīhnī*.

kyā is what?

kāech, anything, something.

PRONOMINAL ADJECTIVES

ērḥā, of this kind: and so *tērḥā*, *kērḥā*, *jērḥā*.

ānā, so much or many; *tītnā*, so much or many (correl.); *kītnā*, how much or many? *jītnā*, as much or many (rel.). Not cerebral *n* as in Standard dialect.

ADJECTIVES

The rules are as in the Standard dialect.

Comparison.—*āechā*, good; *īs te āechā*, better than this; *sābbhī te āechā*, best of all.

ADVERBS

Time

hūn, now.

tā, then.

kādī, when?

tā jē, when (rel.).

āj, to-day.

kāl, to-morrow or yesterday.

pārsū, day after to-morrow or day before yesterday.

cūth, on fourth day forwards or backwards.

Others

kaū, why?

chōṛ, quickly.

PREPOSITIONS

rā, of.

jō, to.

te, from.

gē, beside, *mēre gē*, beside me.

nāl, along with; *mēre nāl*, with me.

VERBS

Verb Substantive

As in Standard dialect, *hā*, *hī*, *hē*, *hīā*.

" " *thā*, *thī*, *thē*, *thīā*.

ḍiggṇā, fall

Almost as in Standard dialect.

Imperat. *ḍigg*

ḍiggo.

Fut. *ḍiggg-ā*, *-ā -ā*, *-ē -ē -ē*; fem. *-ī -ī -ī*, *-īā -īā -īā*.

This triple *g* in the future results from the adding of the ending *-gā* to the root *ḍigg-*. This tense differs from the Standard dialect.

Pres. cond. *ḍiggṇā*, etc.

Pres. ind. *ḍiggṇā hā*, etc.

Imperf. *ḍiggṇā thā*.

Past cond. *ḍiggdā*.

Past, *ḍiggṇā*; pres. perf. *ḍiggṇā hā*; plup. *ḍiggṇā thā*.

Stat. part. *ḍiggṇā*.

hōṇā, be, become

Fut. *hūṇā*.

Past, *hā*.

āṇā, come (cf. West Panjabi *āwāṇā*).

Fut. *āṇā*.

Past cond. *āṇdā*.

Past, *āyā*.

jāṇā, go

Fut. *jāṇā*.

Past, *gē*.

baithṇā, sit

Past, *baithā*.

Stat. part. *baithṇā*.

lēṇā, take

Fut. *lēṇā*.

Past, *lē*.

kārnā, do

Past, *kittā* (not *kittā*)

kḥāṇā, eat; *pīṇā*, drink; *dēṇā*, give; *gālṇā*, speak; *bōḥṇā*, speak; *lēṇā*, bring; *lēṇā jāṇā*, take away; *raihṇā*, remain; *mārnā*, beat, are like the Standard dialect with the necessary changes in fut. and stat. part.

It should be noticed that when the root of a verb ends in a vowel the fut. and past cond. insert an *n* and *n* respectively before the ending.

NUMERALS

The numerals are the same as in the Standard dialect except 9, *nāñ*.

Ability is expressed as in the Standard dialect. See the sentences there.

VOCABULARY

The vocabulary calls for little remark. The following words showing a slight difference may be noted:—

boy, <i>chōkrā</i> .	shepherd, <i>bākrāñ</i> .
buffalo, <i>mhais</i> .	sister, <i>bōbbo</i> .
goat, <i>bākrā</i> .	

The word *bākrāñ* for the more ordinary *bākrāñ*, etc., reminds us that in Bilāspūr and the South of Sūkēt, the introduction of *ñ* or *w* before *ā* is common. Thus we have *gālñāb* for *gālāb*, rose; *ñtārñāi* for *ñtārāi*, descent; *cārñhñāi* for *cārñhāi*, ascent; *ñthñāyā* for *ñthāyā*, lifted.

DAMI

The dialect of North-East Bilāspūr is practically identical with the Standard dialect of Māñḍi and Sūkēt. In the declension almost the only difference is that *te* is used for *ge*, from.

Dāmī is spoken in South-East Bilāspūr and is almost the same as the dialect of South Bilāspūr. The resemblances and differences are indicated below.

NOUNS

The same as Southern Bilāspūri.

PRONOUNS

1st pers. sing. same except abl. *mātte*.

Plur. same except—

Nom., Acc. <i>āsē</i> .
Gen. <i>mhārā</i> .
Dat. and Abl. <i>āsā jō</i> and <i>tē</i> .

2nd pers. same except—

Nom., Acc. <i>tū</i> .	Plur. <i>tusē</i> .
Gen. <i>tusā rā</i> .	
Dat., Acc. <i>tusā jō</i> .	
Abl. <i>tūtē</i> .	<i>tusā tē</i> .
Agent <i>tussē</i> .	

3rd pers. pron. the same; inter. and rel. pron. the same.

PRONOMINAL ADJECTIVES

Kind:—*ērñā*, of this kind, etc., the same.

Amount:—cerebral *n*; *ñtñā*, so much or many; *tññā*, so much or many (correl.); *kññā*, how much or many? *jññā*, as much or many (rel.).

kññā, something, anything.

ADVERBS

Time

<i>ēbbā</i> , now.	<i>kādā</i> , when?
<i>tā</i> , then.	<i>tā jē</i> , when (rel.).

Place

The same.

VERBS

Verb Substantive

Pres. *hā*, fem. *hī*; plur. *hē*, fem. *hīñ*.

rñññā, fall

Fut. *rñññ-gā*, fem. *-gī*; plur. masc., *-gē*, fem. *-gīñ*.

Pres. ind. *rñññā hā*, fem. *rñññā hī*; plur. masc. *rñññā hē*, fem. *rñññā hīñ*.

Imperf. *rñññā thā*.

Stat. part. *rñññārā*.

For the pres. ind. and imperf. the following is often used with no real difference of meaning, it ought properly to express habit.

rñññā kārū hā, fem. *rñññā kārū hī*, etc.

So also *kñññā kārū hā*, I eat.

hōṇā, be, become (the same)

auṇā, come

Fut. *auṅā* or *auṅhā*.

Stat. part. *āūrā*.

jāṇā, go

Fut. *jāṅhā*.

Stat. part. *jāūrā*.

Past cond. *jāhāndā*.

The verbs *kūṭṭṇā*, beat; *khāṇā*, eat; *pīṇā*, drink; *dēṇā*, give; *gālāṇā*, speak; *bōṇā*, speak; *kārṇā*, do, are conjugated as in Southern Bilāspūrī.

NUMERALS

The numerals are the same except 9, *nan*.

Ability.—Ability may be expressed as in the Standard dialect, but the following method of expressing it is also found:—

mēre bolle ēh kām nīh hāndā, I cannot do this work.

mēre bolle nīh likhī hāndā, I cannot write.

mēre nīh jāhāndā, I cannot go.

The last example is notable in that the participle is used like the organic pass. part. and yet is the ordinary active participle. It differs from the examples given under the Standard dialect where the logical object is the nominative of the sentence.

VOCABULARY

The vocabulary is the same. Occasionally a trifling difference may be detected as in *pāt*, son; *dhātā*, daughter.

HANDURI (EAST NALAGARH)

NOUNS

Sing., Nom., Acc. *ghōṇ-ā*, horse.

Gen. *-e rā*.

Dat., Acc. *-e jō*.

Abl. *-e te*.

Agent *-ē*.

Plur. the same.

Sing., Nom., Acc. *bāḷd*, ox.

Gen. *bāḷdā rā*.

Dat., Acc. *bāḷdā jō*.

Abl. *bāḷdā te*.

Agent *bāḷdē*.

Plur. the same.

SINGULAR

Nom., Acc. *mānn-ī*, girl.

Gen. *-īā rā*, etc.

Agent *-īē*.

Nom., Acc. *baiṇ-ā*, sister.

Gen. *-ā rā*.

Agent *-ā*.

PLURAL

Nom., Acc. *mānn-īā*.

Gen. *-īā rā*.

Agent *-īē*.

Nom., Acc. *baiṇ-ā*.

Gen. *-ā rā*.

Agent *-ā*.

PRONOUNS

Nom., Acc. *haū*, I.

Gen. *mērā*.

Dat. *mānjō*.

Abl. *mētte*.

Agent *māī*.

Nom., Acc. *tū*.

Gen. *tērā*.

Dat. *tūjjō*.

Abl. *tū tē*.

Agent *taī*.

āsse.

nḥārā.

āssā jō.

āssā te.

āssē.

tüsse.

tūssā rā.

tūssā jō.

tūssā te.

tūssē.

In that part of East Nalāgarh which lies to the east of the mountain range the following difference is found in the above two pronouns:—

mā khe, to me.

tā khe, to thee.

mā te, from me.

tā te, from thee.

Nom., Acc. *ēh*, this.

Gen. *ēs rā*.

etc.

Agent *īnī*.

ēh.

īhnā rā.

etc.

īhne.

Fem. sing.: Gen. *ēssā rā*, etc. Agent, *ēssē*.

sē, that. Gen. *tēs rā*, etc. Fem. *tēssā rā*, etc., like *eh*, this.

kyā, what?

kācch, something, anything.

PRONOMINAL ADJECTIVES

ēhrā, of this kind; *tēhrā*, of that kind; *kēhrā*, of what kind? *jēhrā*, of which kind (rel.).

itnā, so much or many; *tītnā*, so much or many (correl.); *kītnā*, how much or many? *jītnā*, as much or many (rel.).

ADJECTIVES

Comparison.—*ācchā*, good; *ēt tē ācchā*, better than this; *sāb tē ācchā*, better than all, best.

ADVERBS

Time.

ēbbā, now.

tebbe, then.

kādī, when?

jebbe, when (rel.).

ājī, to-day.

kāl, to-morrow, yesterday.

pārsū, day after to-morrow,

day before yesterday.

cauthe, fourth day forward or backward.

Place

ēthī, here.

tēthī, there.

kēttī, where?

also *chōr*, quickly.

jetthī, where (rel.).

ūndhe, downwards.

ūbhe, upwards.

PREPOSITIONS

gē, beside; *munj gē*, beside *jō*, to.

me; (beyond the Range *sātthe*, along with; *mēre mā kāē* is used).

rā, of.

sātthe, with me.

te, from.

VERBS

Verb Substantive

Pres. *hē*, *hē*, *hē*, *hē*, *hē*, *hē* (*hai* and *hai* are also found).

Past, *thā*, fem. *thī*; plur. *thē*, fem. *thī*.

karnā, do

Imperat. *kār*.

Fut. *kārūgā*.

kārgā.

kārgā.

Pres. cond. *kārū*.

kārō.

kārō.

kāro.

kārūge.

kārgē.

kārgē.

kārū.

kārō.

kārō.

Pres. ind. *kārū hē*, *kāro hai*, *kāro hē*, *kārū hē*, *kāro hē*, *kāro hē*.

Imperf. *kārū thā* (fem. *thī*), *kāro thā*, *kāro thā*, *kārū thē* (fem. *thī*), *kāro thē*, *kāro thē*.

Past. *kittā*.

Conj. part. *kārike*, having done.

kārnā shows the future for a verb with root ending in a consonant. If it ends in a vowel (see *jānā*) *n* is inserted in 2 and 3 sing. and plur.

jānā, go

Fut. *jaūga*, *jaūgā*, *jaūgā*, *jaūge*, *jaūge*, *jaūge* (fem. *-gī*).

Past, *gā*, fem. *gī*; plur. *gē*, fem. *gī*.

Stat. part. *jāūrā*, in the state of having gone.

Conj. part. *jāike*.

aunā, come

Stat. part. *āūrā*.

Conj. part. *āike*.

hōnā, be, become

Fut. *hāūgā*.

Past, *hūā*.

khānā, eat

Past, *khādhā*.

Stat. part. *khāūrā*.

pīnā, drink

Past, *pītā*.

Stat. part. *pīūrā*.

liaunā, bring; *lējānā*, take away, are like *aunā* and *jānā* respectively.

Ability :—

mā te (mētte) nēhī pārhdī eh kītab, I cannot read this book.

mā te (mētte) nēhī pārhdā, I cannot read. *pārhdā* is used as an organic pass. part.

NUMERALS

The numerals are as in the Standard dialect.

VOCABULARY

As in Dāmī.

THE ARGOT OF THE QALANDAR

The Qalandar are a tribe of nomads who make their living by conjuring and showing performing bears, monkeys, and goats. As a rule they live exclusively in tents and wander about from place to place, but one section of them, known to me, have built a small village in which some of them have houses. With the exception of the headman and his family, they use the village merely as their headquarters, and live their nomadic life as before. They have the wild, bold, interesting appearance characteristic of nomads, and their women are of a gipsy type. They have many horses and are fearless riders, generally riding bareback. They keep savage dogs to guard their property, and one has always to stand at a distance and ask for an escort to protect one from these animals. The larger monkeys are very fierce, but they are always kept tied up. The Qalandar have a peculiar walk by which they may easily be recognized. They walk very straight and rise on their toes as they move silently over the ground. In spite of their appearance of poverty they frequently possess large sums of money both in cash and in women's ornaments. On one occasion the wife of one of the men in the village above-mentioned absconded, taking with her ornaments or money to the value of no less than Rs. 1,200 (£120). She and the money were secured some months afterwards. Last winter (1915-16) the headman celebrated the decease of his father who had died two years previously. He gave an entertainment lasting a week. Two brilliant acetylene lamps lit up the scene, crowds of people came and went all day. The total cost was estimated at Rs. 2,000 (£200).

(*Note*.—Since the above was written the owner of the land has resumed possession, and the village is now a ruin.)

Owing to their free open-air life cases of epidemic disease are rare. They live in a district in which

bubonic plague has been very bad for years, yet I have not heard of a single case among them. Though generally happy tempered they are apt to be violent when roused, and they have fits of uncontrolled wrath towards their wives or daughters, who on such occasions are in danger of physical injury. They are very much averse to invoking the aid of the law in their quarrels. In order to settle disputes they have truly remarkable councils in which all the men have a say. They sit round in a circle on the ground and debate the matter under dispute. To one accustomed to the pandemonium which results from any attempt on the part of ordinary Panjabis to settle a quarrel, when all speak and shout and gesticulate at the same time, the quietness and orderliness of a Qalandar council is astonishing. Each man is allowed to speak uninterrupted. He may speak for twenty minutes or more at a time, but he is listened to in perfect silence. A speaker generally emphasizes his points by throwing little stones or bits of grass on to the ground, each stone or bit of grass marking a paragraph in his speech.

They claim to be Jāṭṭs by caste and give the following account of their origin:—On one occasion a famous Sāyyīd, called Phāṭṭū Shāh, was passing their ancestral home, the village of Sainthāl in the Gūjrāt district. His bullock cart stuck in the mud outside the village. He sent a message to the villagers requesting help in extricating the cart. The villagers, i.e. the ancestors of the Qalandar, were engaged in an entertainment watching a nautch and listening to songs along with their own private Sāyyīd, and they slighted the request of the strange Sāyyīd. He accordingly cursed them in these words:—

wājjān wāje dhain dār wāze gae Sainthāl sāne Khāwāze
(let the instruments play, let the doors fall: gone is Sainthāl along with its Sāyyīd. *Khāwāza* or *Khāwāja* is sometimes used of Sāyyīds who come from Arabia).

Since that time, they say, they have been condemned to live a nomadic life. Their village fell down and they have never again been able to engage in agriculture.

The Qalandar (in Panjabi *Kālāndār*) have no dialect of their own. They employ ordinary Panjabi with a peculiar accent. Thus they never use a cerebral *ṭ*. To disguise their meaning from outsiders they (1) employ secret words, (2) make changes in Panjabi words. These disguises are in daily use and are familiar to the smallest children. The words will be seen in the accompanying vocabulary. By far the commonest of the changes in words are produced by the introduction of the syllable *-īp*. Occasionally *-ēsrī* and *-āllā* are also used.

-īp is employed almost exclusively with monosyllabic or, still more commonly, with disyllabic words, which have the accent on the first syllable. *-īp* always carries the accent. The following examples will show how Panjabi words are treated:—

PANJABI	QALANDAR
<i>raihṇā</i> , remain.	<i>rāhīpṇā</i> .
<i>khīccṇā</i> , pull.	<i>khīcīpṇā</i> .
<i>ārā</i> , hither.	<i>ārīpā</i> .
<i>mājḡh</i> , buffalo.	<i>mājīhīp</i> .
<i>jhāllā</i> , mad.	<i>jhālīpā</i> .
<i>āje</i> , yet.	<i>ājīpe</i> .
<i>mārīā</i> , weak (women).	<i>mārīpīā</i> .
<i>bāhā</i> , door.	<i>bāhīpā</i> .

sārīā Kālāndār nīā khīccāngīā, all the Qalandar women will pull, becomes *sārīpīā Fūkrīā khīcīpāngīā*.

In the word *sālpām* for *sālām*, salutation, *p* is substituted for *-īp*.

In a few words *-ēsrī* is used, thus, *gānēsrī*, sugarcane, from *gānnā*; *pāgēsrī*, turban, from *pāgg*; *wālēsrī*, hair, from *wāl*; *āgēsrī*, fire, from *āgg*.

-āllā is added in some of the numerals, as *pānjāllā*,

five; *sātāllū*, seven; *āthāllū*, eight; *nūāllū* or *nāwāllū*, nine; *dāsāllū*, ten.

It will be noticed that a considerable number of their words are Persian or Persian slightly altered; thus we have *pījār*, father; *mājār*, mother; *bilādār*, brother; *shāga*, dog; *khārki*, ass; *shīr*, milk; *gādām*, corn; *ārdā*, flour; *yāk*, one; *khānā*, house, tent; *shāb*, evening; *gāshān*, hungry; *aishā*, he, she, they, these; *ōshā*, he, she, they, those; *bāshār*, very, much; *khārd*, eat; *fīs*, drink; *gīr*, take; *kān*, do; *dīd*, see, look.

fūkrā, poor man, Qalandar, and *shāmān*, oil, are Arabic, probably borrowed through Persian.

When a word has been incorporated it is treated as a native word; thus from *bilādār*, brother, we make *bilādārni*, sister; from the Arabic plural *fūkrā* (Ar. *fūqārā*), used as a singular, is made the feminine *fūkrī*.

hītā, sit, with a pres. part. means to be doing at the moment; *cīshdā hītā e*, he is at the moment drinking.

The pronouns *māshā*, I; *tāshā*, thou, you; *aishā*, he, she, they; *ōshā*, he, she, they (reimote); *kāshā*, who; *kāsh*, what; *kāsha*, anything, something, are indeclinable. The ordinary Panjabi prepositions are added to them, as *māshā nū*, to me; *tāshā kolō* (for *kolō*), from you.

The following passage given in (1) the Qalandar dialect, (2) Panjabi, and (3) English, will illustrate their way of talking when desirous of disguising their meaning:—

kālīp māshā Fūkrā dī dērhī rāmēā sā, ōshā de kāl māi Kālāndārā de pīnd gēā sē, ōhnā de yesterday I K. of village went was, them of lāstār, shāge, dādde dīde sān. Othine ikīp wādīpā bāndār, kūtte, ghōre dītthe sān. Otthe ikk wādīdā monkeys, dogs, horses seen were. There one big lāstār sī, ōshā dī sīsī rihān hūc rāmī sī. Māshā bāndār sī, ōh dā sīr khārāb hō gēā sī. Māi monkey was, him of head bad become gone was. By-me

pūchīpēā “*aishā nū kāshā nūkhārēā*”? *Ōshā pūchēā* “*ēs nū kīs mārēā*”? *Ōhnā* was-asked “this to by-whom was-beaten”? By-them

ākhīpēā “*kāshā na nūkhārēā, ēshā nū tāmāshā ākhēā*” “*kīse nēhī mārēā, ēs nū tāmāshā*” was-said “by-anyone not was-beaten, this to fun for-

dīdaunē gīr rāme sā, ikīp shāge wādīpēā wīkhān lai gae sā, ikkī kūtte wādīdhēā causing-to-see taking gone were, one dog-by was-bitten

hītke.” *Ikīp Fūkre māshā nāl hikait baihke (paīke).*” *Ikki Kālāndār mēre nāl gāl* having-attacked.” One K.-by me with matter

kānī:— “*Māshā dī Fūkrī rihān hūc kītī:—* “*mērī Kālāndārni mōi-hōi hō* was-made:— “Me of wife dead becoming

rāmī e.” *Dūjīpe ākhīpēā* “*hōr Fūkrī geī e.*” *Dūjje ākhēā* “*hōr Kālāndārni gone is.*” Second-by was-said “another wife

lābhīpēgā.” *Cūmā pānjāllū Fūkre māntā lābbhēgā.*” *Cār pānj Kālāndār rōtī* he-will-find.” Four five K. loaves

khārdde sān, tē ārbā cīshde sān, pījār, mājār, khānde sān, te pānī pīnde sān, peō, mā, eating were, & water drinking were, father, mother,

dāmū tētke, trāmū tēngnā, sārīpe gādām dā dō pūttār, trai dhūā, sāre kānāk dī two sons, three daughters, all wheat of

gāc khārdde hīte sān. rōtī khānde baithe (pae) sān. food eating seated were (i.e. were at the moment eating).

VOCABULARY

PEOPLE

pījār, father; Persian, *pīdār*.
mājār, mother; Pers. *mādār*.
bilādār, brother, Pers. *bīrādār*.
bilādārni, sister.
bāc, son; Hindi, *bācca*.
tētkā, son.
tēngnā, son.
kōckī, daughter.
tētkī, daughter.
tēngpī, daughter.
chōbrā, boy; Hin. *chōkrā*;
 Laihndi, *chōhrā*.
chōbrī, girl.
thōkhṛā, old man.
hūddā, f. *hūddī*; Jat, farmer.
sittā, ordinary word for non-
 Qalandar, but not used of
 low-caste man.
sittī, f. of above, often used for
 wife in speaking to or of
 non-Qalandar.
lākāndār, Qalandar; f. the
 same.
fākrā, poor man, Qalandar;
 Urdu, *fāqīr* (Arabic, plur.
fāqārā); f. *fākrī*.
rīphā, Cūhrā.
bādīpīā, serpent charmer; Sā-
 sī *bādīā*.
gaim, thief.

ANIMALS

gābbā, bull, etc.
gābbī, cow.
faisāl-ā, f. -ī, buffalo.

pāḍḍ-ā, f. -ī, buffalo (used in
 Jaipur).
mājhip, female buffalo (from
 Panj. *mājjh*).
ḍāḍḍ-ā, f. -ī, horse.
shāq-ā, f. -ī, dog; Pers. *sāq*.
gūlūr-ā, f. -ī, puppy.
khārki, ass; Pers. *khār*.
lāstār, f. *lāstri*, monkey.
khricch, bear; from Panj.
ricch.
bājn-ā, f. -ī, goat.
lāmkānn-ā, f. -ī, hare, rabbit
 (Panj. *lāmmā*, long; *kānn*,
 ear).

FOOD

lāhm, m., meat.
ārbā, m., water; Pers. *āb*.
mānt, f., bread, a loaf; plur.
māntā.
gāc, m., food.
hāntī, f., bread, a loaf.
shīr, m., milk; Pers. *shīr*.
kānd, m., sugar, *gūr*.
lāsāī, f., buttermilk; Panj. *lāssī*.
shāmān, m., ghi; Arab.
shāmān, oil.
kāfl, m., rice, barley.
gādām, f., corn; Pers. *gāndām*.
ārdā, m., flour; Pers. *ārdā*.
nīmāk, m., salt; Ur. *nīmāk*.
lāl, m., wine, spirits; Panj.
lāl, red.
gānēsri, f., sugarcane; Panj.
gānnā.
gūlūrā, m., sugarcane.

MONEY, NUMERALS

yāk, one; Pers. *yāk*.
īkip, one; from Panj. *ikk*.
dāmū, two.
trimū, three.
cūmū, four.
pānjāllū, five.
chīmū, six.
chillū, six.
sātāllū, seven.
āthāllū, eight.
nūāllū, *nawāllū*, nine.
dāsāllū, ten.
bistā, twenty.
wāhd, f., rupee.
bāstā, m., rupee.
chāl, f., rupee (gamblers' word).
thippi, f., pice.
cippi, f., pice.
mūl, money to be recovered.

HOUSEHOLD ARTICLES

nārī, f., shoe.
pāgēsri, f., turban; Panj. *pāgg*.
līm, f., cloth.
shūrtā, m., shirt; Panj. *kūrtā*.
āgēsri, f., fire; Panj. *āgg*.
tāndā, m., fire (used in Sindh).
dhūfā, m., huqqa.
sārñāī, f., huqqa.
hāfū, m., tobacco.
kāthki, f., stick; Panj. *kāth*,
 wood.
lārgī, f., stick.
dāḍḍā gāḍḍā, m., stick; Panj.
dāḍḍā.
kāthipī, f., saddle; from Panj.
kāthī.

OTHER COMMON NOUNS

haibār, f., thing.
dērhī, f., village.
kāthipā, m., house; Panj.
kōthī.
khānā, m., house, tent; Pers.
khāna.
jūgūllā, m., land.
kācīpār, m., mud; Ur. *kīcār*.
kūelā, m., well; Ur. *kūā*.
sīssī, f., head; Sīnā *sīṣṣā* Hindi
sīs. [foot].
pābbā, m., foot; Panj., part of
wālēsri, f., hair; Panj. *wāl*.
kāo, m., grass; Panj. *kāhī*,
 reedgrass.
shāb, f., evening; Pers. *shāb*.
nārā, m., name; Panj. *nā*.
hikait, f., matter, word, thing;
 Ur. *hikāyāt*, story.
yāī, f., *zāī*, f., abuse, *gālī*.
sālpām, m., salutation; from
sālām.
chōk, m., accusation in lawcourt.
pārākhṛ, f., appeal.

ABSTRACT NOUNS

rās, f., justice; perhaps from
hāqq rāsī, doing justice.
bērāsī, f., injustice; *be*, priva-
 tive and above.
gūshān, hunger, thirst; Pers.
gurisna, hungry.
bhārkī, f., thirst.
gaimī, f., theft.

PRONOUNS

māshā, I.
tāshā, thou, you.
ōshā, he, that, she, it, they,
 those; Pers. *ōshā*, those.

<i>aishā</i> , he, she, this, it, they, these; Pers. <i>ēshā</i> , these.	<i>gīrnā</i> , take; Pers. <i>gīrīftān</i> , root <i>gīr</i> .
<i>kāshā</i> , who? anyone.	<i>gīr ācā</i> , bring (<i>lē ānā</i>).
<i>kāsh</i> , what?	<i>gīr rāmā</i> , take away (<i>lē jānā</i>).
<i>hāmā</i> , we.	<i>kānnā</i> , do; Pers. root <i>kān</i> , do.
<i>kāshā</i> , something, anything, gen. with neg.	<i>dhārnā</i> , give.

ADJECTIVES

<i>kālā</i> (indecl.), good.	<i>hīṭnā</i> , sit, attack (of dog).
<i>kālātār</i> (indecl.), good.	<i>dīdā</i> , see, look; Pers. <i>dīd</i> .
<i>sīgā</i> , good.	<i>ṭāggārā</i> , seize; Panj. <i>phāggārā</i> .
<i>jauṭā</i> , good, rich, etc.	<i>jāddā</i> , <i>yāddā</i> , beat.
<i>nīlmā</i> , little; Panj. <i>nīkkā</i> .	<i>nūkhārā</i> , beat.
<i>rīhān</i> , bad, dead (indecl.).	<i>nūkkārā</i> , die.
	<i>hūcā</i> , become.
	<i>rīhān hūcā</i> , die.
	<i>rāmā hūcā</i> , go away; see <i>rāmā</i> .

ADVERBS

<i>ēthine</i> , here; Panj. <i>ētthe</i> .	<i>khīkkhā</i> , laugh.
<i>ōthine</i> , there; Panj. <i>ōtthe</i> .	<i>raun kānnā</i> , take away.
<i>kāthine</i> , where? Panj. <i>kītthe</i> .	<i>khūccā</i> , stand.
<i>bādūkke wēle</i> , to-morrow; Panj. <i>wādde wēle</i> .	<i>dhrijjā</i> , fear.
<i>bāshār</i> , very, many; Pers. <i>bīsyār</i> .	<i>rībhrijjā</i> , get wet; Panj. <i>bhijjā</i> .
<i>āre</i> , yes.	<i>bālpānā</i> , call; from <i>bālānā</i> .
<i>kāsha nā</i> , not at all.	<i>bīrkā</i> , rebuke, get angry with.

VERBS

<i>khārdā</i> , eat; Pers. <i>khārdān</i> .	<i>lābhijjā</i> , get, obtain; from Panj. <i>lābbhijjā</i> .
<i>cīshā</i> , drink; Kīūthālī <i>cīsh</i> , water.	<i>chōk lūānā</i> , bring case against.
<i>ṭīshā</i> , drink; Pers. <i>ṭīshna</i> , thirsty.	<i>hīkait kānnī</i> , tell, relate, speak.
<i>rāmā</i> , go.	
<i>ācā</i> , come.	

INTERJECTION

<i>dhroī</i> , <i>dhārpōī</i> , to show astonishment.
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THE SECRET WORDS OF THE QASAI (KASAI)

The following vocabulary contains words used by those Panjabi Qasāi who do not kill cows. It is possible that Hindostani Qasai use a different set of words, and an interesting question arises as to how far cow-killing Qasai differ in this respect from those who kill only sheep and goats. These Qasai call themselves *mēkū-sikkhū* (from *mēkū*, goat) as opposed to *bhākkār-sikkhū* (from *bhākkār*, bull, buffalo). One would like to know whether the use of secret words is increasing or decreasing. There is no doubt that some Qasai are far better acquainted with them than others. It is useful to compare the secret vocabularies of different communities such as Qasais, Gamblers, Qālāndārs, Sāsīs, and Cūhrās, but the comparison yields fewer points of resemblance than one would anticipate.

The Arabic and Persian words are worthy of attention. It is remarkable that these words are found in the vocabulary of an ignorant people, when, at the same time, they are not employed in ordinary Panjabi. The Persian words given above in the Qālāndār vocabulary should be compared. I have ventured to suggest some derivations. The etymology of all secret words is worthy of investigation.

VOCABULARY

HUMAN BEINGS	
<i>Kāndhā</i> , Hindu (Hindu with <i>k</i> before it).	<i>sikkhū</i> , Qasai; cf. their word for knife, <i>sikkhān</i> . Is there any connexion with Sikhs?
<i>bāt</i> , Jat, farmer.	<i>bhākkār-sikkhū</i> , cow-killing Qasai.
<i>bāṭnī</i> , f., of do.	<i>mēkū-sikkhū</i> , sheep or goat- killing Qasai.
<i>lālkā</i> , Cūhrā (from Lāl Bēg, the saint of the Cūhrās).	

- gaimb*, *gaimbā*, thief; see *gaimbī*.
lēn, woman.
lēnkrā, dissolute man (from *lēn*, woman; cf. Panjabi *rāṇī*, dissolute, from *rānn*, woman).
bīlāk, literate man.
- phōklā*, flour.
kānākṇā, m., rice.
dhūwākḥā, m., tobacco; Urdu *dhūā*, smoke; Qālāndār *dhūfā*, huqqa.
cīṭ, ghi; Panj. *cīṭṭā*, white; cf. *cīṭ kālā*, above.

NUMERALS

- ākēl*, one; cf. Kashmiri *ākḥ*, Urdu *ek*, *ākēlā*, alone.
jaur, two; cf. Urdu *jōrā*, pair.
tālā, three; Arabic *gālās*, pronounced *tālāta*, *tlēti*, etc.
rābā, *ārbā*, four; Ar. *ārbā*.
khāmmās, five; Ar. *khāms*.
hāft, seven; Persian.

MONEY

- ghilā*, m., rupee.
nīmī, f., eight annas (half a rupee; Pers. *nīm*, half).
bōḍī, twenty rupees, eight annas.
rāddiā, m., pice (? Urdu *rāddī*, rejected, worthless).
nīshīā, m., pice (? *na*, not, *shai*, thing).

FOOD

- pōhl*, meat.
khādēlī, *khānēlī*, f., bread, loaf.
sīrkā, m., milk; ? Pers. *shīr*, Urdu *sīrkā*, vinegar.
cīṭ kālā, m., milk; Panj. *cīṭṭā*, white.
nāṇḍ, water.
sīrkī, f., buttermilk; see *sīrkā*.
mīṭḥkā, coarse sugar; Cūhrā *mīṭkā*; Panj. *mīṭḥkā*, sweet.

VERBS

- shūḍṇā*, *shūṇṇā*, eat.
āpnā, come; Cūhrā *ābrnā*; Sāsī *āsṇā*; Panj. *āppārnā*, arrive.
ṭibṇā, look.
ākhwārṇā, say; Panj. *ākhṇā*.
bhēṇā, give.
sōhdṇā, give.
wākkārṇā, *wāccārṇā*, take.
sūṇwārṇā, hear; Panj. *sūṇṇā*; for the form cf. *ākhwārṇā*, above.
shūḍaṇṇā, tell, relate.
ākāsṇā, run away.
ghārṇā, beat, strike.
thaiṇṇ raiṇṇā, keep quiet; cf. Sāsī *ṭhauṇṇā*, sit.
gāggī kārṇī, report about, "tell on."
lāṇṇā, slaughter an animal for food.

ANIMALS

- bhākkār*, *bhākkārā*, bull, buffalo; f. *bhākkār*.
bhākkārā, ram; f. *bhākkārī*; cf. Panj. *bākrā*, goat.
mēkṇā, *maikṇā*, goat; f. *mēkṇī*, *maikṇī* (onomatopoetic).

PARTS OF BODY

- rāsī*, f., head; Ar. *rās*.
gāḍāwā, lower half of leg.
liprī, skin; Cūhrā *liprā*.
khālēndārī, f., liver.
tāppī, f., fat from stomach.

OTHER NOUNS, ADJECTIVES

- nākāt*, worthless, bad; see *nākātī*.
jēdlā, *jūdlā*, good, fine. Used also of important persons and hence of any person under observation (? Ar. *jiddān*).
gaimbī, f., theft; Cūhrā *gaimī*; Sāsī do.; Qālāndār *gaimī*.
nākātī, f., abuse, lying, worthlessness; see *nākāt* above.

- gāp*, f., matter; cf. colloquial use of *gāp* with same meaning in Eastern Persian, i.e. Urdu *bāt*, and contrast Panj. use (mere story, untrue statement).

- gaṇṇā*, used in phrase *gaṇṇe nāl*, cheaply.
būrṇā, m., huqqa; Cūhrā and Sāsī *būrṇā*; gamblers, *bārḥā*.
trāṇṇī, f., shoe.
pāmbā, m., cloth; Pers. *pāmba*, cotton.
ghāsrā, m., thin mattress.
sīkkḥāṇ, knife.
rēs, m., 2 lb. (*sēr* inverted).
phāṇī, wood, stick, bone.

THE SECRET WORDS OF PANJABI GAMBLERS

The words here given form part of the vocabulary commonly called *jūārīā dī bolī*, the gamblers' language, though they are used by evildoers in general. Probably in the Panjab thieves are always gamblers. It would be worth while ascertaining how widespread the use of these words is. They correspond in a measure to thieves' slang in Britain, and just as in Britain, perfectly respectable people, especially schoolboys, are sometimes acquainted with the commonest of the thieves' terms, so amongst schoolboys and others in India a similar knowledge prevails, confined, of course, to a very few of the commonest words. As a rule, if a man knows more than three or four of the terms one may put him down as a doubtful character.

VOCABULARY

HUMAN BEINGS

sīt, woman, girl.
chāwā, boy; cf. gipsy *cavo*,
 boy; Sāsī *cawal*, rascal.
gūṇḍā, thief, gambler.
nausrīya, great gambler.
kārū, great winner at cards,
 one who takes a victim.
dhār (always used in the f.),
 victim, male or female, pro-
 spective or actual.
ṭhāllā, police inspector; Kāngrī
ṭhāllā: Nepālī *ṭhūlo*, big (a
 gipsy word).
gāndā, policeman (? Panj.
gāndā, filthy).

MONEY

bhīmṭā, m., rupee; cf. Cūhrā
bhīmṭā, do.
gāḍḍā, m., rupee.
kaṇḍḍā, m., rupee; Panj.
kaṇḍḍī; Ur. *kaṇḍī*, shell.
dāmṛī, f., rupee.
ṭhīkrī, f., rupee; cf. Panj.
ṭhīkrī, bit of earthenware.
chīllār, m., rupee; Panj. *chīllār*,
 rind, husk; *chīll*, f., rupee.
ṭāhlī, f., eight anna bit.
māsā, m., four anna bit; Panj.
māsā, small weight.
rāṭṭī, f., two anna bit; Panj.
rāṭṭī, still smaller weight.

COMMON NOUNS

sārī, f., one anna.
āddhī, f., two pice bit.
phūṭṭī, f., pice.
āddhī sārī, f., two rupees.

VERBS

cāmṇā, look; Cūhrā *cāmṇā*, do.
rām jāṇā, run away; Qālāndār
rāmṇā, go.
ḍāk hō jāṇā, run away (from
 speed of *ḍāk*).
phūṭṭ jāṇā, run away; Ur.
phūṭṇā, burst out.
rāmāṇā, steal; causal of *rāmṇā*,
 see *rām jāṇā* above.
saint laiṇā, steal (? Panj. *saint*,
 sign, signal).
tīr kārṇā, steal (? Ur. *tīr*,
 arrow).
khāḍḍī laiṇā, break into house.
phāṅk hō jāṇā, be cleared out,
 lose one's all in gambling.
ḍāk kārṇā, throw cards quickly
 as in three card trick; cf.
ḍāk hō jāṇā above.

ADJECTIVE

khār, angry at being defeated;
 cf. Panj. *khār*, in straits.

bārkā, m., huqqa (onomato-
 poetic); cf. *būrkṇā*, do.,
 used by Sāsīs, Cūhrās, and
 Qasais.
ṭhōkār, f., shoe; cf. Ur. *ṭhōkār*,
 stumbling block.
bāṅglā, m., turban.
bārād, cloth.
ṭhīkār, vessel; cf. Panj. *ṭhīkrī*,
 bit of earthenware.
nauhndār, property.
ṭīṇḍ, purse; Panj. *ṭīṇḍ*, earthen-
 ware vessel on Persian wheel.
sāndhewā, m., housebreaking
 "jimmy".
khroṭ, lock.
sīrā, m., head; Panj. *sīr*,
 head, and *sīrā*, top end.
pātrī, f., card; Panj. *pāṭṭār*,
 leaf; Gipsy *patrin*, do.
phūl, m., die, dice.
gaṇṇā, m., hollow in throat
 formed by long practice
 where thieves conceal money.
 They can conceal up to four
 or five rupees.

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VEGE