LINGUISTIC STUDIES FROM THE HIMALAYAS
LINGUISTIC STUDIES
FROM THE
HIMALAYAS

BEING
STUDIES IN THE GRAMMAR OF FIFTEEN
HIMALAYAN DIALECTS

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

LONDON
PUBLISHED BY THE ROYAL ASIATIC SOCIETY
74, GROSVENOR STREET, W.1.
1920.
STEWEN AUSTIN AND SONS, LTD
PRINTERS, HERTFORD.
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, Pürik and Lower Kānaurī and the Chītkhūlī dialect.
- **Lāhndā**: two dialects, Kagānī and the Bāhrāmgūlā dialect.
- **Western Pāhārī**: nine dialects in three groups, viz., five Kōci dialects from Bāshāhr, spoken in Rōhṟū, Rāmpūr, Bāghi, Sūrkhūlī Pārgāna, and Dōdra Kūār; two from Jūbbāl, north and south; two from Sūkēt, Eastern Sūkētī and Sūkēt Sirājī.
- **Pānjābī**: two dialects spoken in Bīlāspūr and Nālāgūrī, 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 Kārgīl, Lower Kānaurī in Bāshāhr State immediately to the north-east of the five Kōci dialects; Kagānī is spoken in the Hāzāra district of the North-West Frontier Province, Bāhrāmgūlā in Jāmmū State south of the Pir Pānjāl Pass. The remainder are all found within easy
reach of Simla in the states of Jūbbāl, Bilāspūr, Nālāgārh, Sūkēt, Māṇḍī and Bāshāhr: the name Kōcī 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) Kāṅgrā (including Kūḷū), (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 Kānaurī (Monograph XIII), Lower Kānaurī, also Cāmba Lāhūḷi dialects, Chūtkhūḷi, and the Aryan Sāsī and Gūjārī, which have no single geographical location.

A tabular statement shows how this volume supplements the other.

**Former Monograph**

**Simla States.**
- Kiūṭhāḷī, Bāghāṭī and Kōṭ Gūrūī (Sadhōcī).

**Māṇḍī and Sūkēt.**
- Māṇḍī Dialects.

**Dialects of Kāṅgrā (and Kūḷū), Cāmba State, Jāmmū State.**
- Kīṣṭāwār, Pāḍār, Bhāḷēs, Bhāḍrāwāḥ, Dōḍā Sīrāj, Rāṃbān, Pōgūl, Pūnch.

**N.W. Frontier Province.**
- Dīhūṇḍī (extending to Kāgānī. Murree), Tīnāūḷī.

**Extra.**
- Sāsī and Gūjārī.
- Notes on Qālāndār, Qūsānī 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.
Province to the Simla States, and including Jānnū 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 Bānīhāl Pass south of the range there must be several dialects hitherto untouched; (2) in the region of Kīshṭūwār 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 Páhārī.
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
depth tone, the syllable pa may appear as pa, pa, pa, pa.
A few examples from Panjabi, the best known of the tone
languages of North India, will be of interest—

lai, attached (fem.); lái, took off (fem.); laī, descent.

lāi, descent; lāī, he may lift; lāē, he may feel.

lāi, two and a half; lāē, knocked down (fem.).

kāra, iron vessel; kāra, have engraved (causal); kāra,
    have boiled.

cār, dust (verb); cār, cause to ascend.

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

Examples might be multiplied indefinitely. It is un-
fortunate 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—

\[ \text{lai, lai; lai, lāhi; laī, lhāi (or lāhāi); toe, toe; toe, dhōe; toe, tōe; tai, dhāi; lāi, ghāhāi; kāra, kāṛāh; kāra, ghārā; kāra, kāṛā; cār, jhār; cār, cāṛh.} \]

From the usual spelling one would never realize that kāhānī, story, and ghānī, mud, have identically the same pronunciation—kānī.

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, bāhin, often called bhaín, becomes bain, bēn in the Simla States (except Bilāspūr and part of Nālāgārh), but ṭui in Northern Panjabi; ghōrā, horse, is gōro in the former and kōrā in the Northern Panjab; so also bhāi, brother, becomes bai and ṭui; ghār, house, appears as gauṁ and kār. In no case is there an aspirated sonant. Sometimes one hears a mixed pronunciation: thus in Cāmēālī ghōrā, bhāi, and ghār are pronounced ghōāra, bhāi, ghār (h being here a sonant followed by the deep tone); bāhin or bhain, sister, is, however, bain.

Lower Kanauri does not possess the deep tone, but has in a few words the high tone, as rāṁ, high; but rāṁ, 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, Kagāṇī 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 Kagāṇī, 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, th. 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 mai tēnū dāsnā dās paise 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 mai 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, r, l, l, n, n, m.

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

- Ur. bāhāi, Panj. bāi; Ur. bhāi, Panj. pāi.
- Ur. jāhāz, Panj. jāz: Ur. jlār, Panj. cār.

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

(2) kādāṇā, eject; kādānā, cause to be ejected.
  wādānā, cut; wādīnā, be cut.
  pārjāi, sister-in-law.

(Usual spelling of these words is kādānā, kādānā, wādānā, wādīnā, bhārjāi.)

(3) wālētā, wrap up.
  Rānō, often said for Rānō (girl’s name).
  nērni, giddiness.

(Usual spelling wālētā, Rhānō, nērni or hānērni.)

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 Sālkōṭ, Gujranwala (Kūjraāla), Güjrāt, 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 dōāi, near, beside; shōi, 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 ghōrā becomes gō'ro, horse; dhāi, daughter, becomes dēi; bhāi, brother, becomes bā'ē. 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 “what earths 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 qaf. (3) A g, pronounced in the same place; it is uttered with little friction, but is an unmistakable ghain. (4) n, pronounced further back than Urdu or Hindi ñ, but not so far back as qaf. (5) Cerebral ç and (6) cerebral sh (written s). These two letters are very common in the Shina language (the sh in the word Shina is cerebral), but occur rarely in Pūrik; cf. ghō, very; stā, horse. (7) Cerebral ẓ occurring initially.
(S) \( k', t', p' \), pronounced without any off-glide; they have a jerked and incomplete sound. Very similar sounds are heard in German. In Lower Kānauri cerebral \( ç \) (chā, 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 Kānauri has in the 1st and 2nd pers. pronouns forms for the sing., dual, and plur., the 1st plur. having an inclusive form \( kushā \) 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, \( baiṭhā huā \), 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 Kōei dialect of the Sūrkhūli Pārgāna, which declines for gender and number but not for person.

3. They all, except the dialect of Bākhli Khād, 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 Kōei (those of Bāghī, Sūrkhūli Pārgāna and Dōḍra 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; jāldā, going; (2) the contraction of certain pairs of vowels, as jāṇai, it is a man, for jāṇā e.

Bīlāspūrī.—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.

Wazīkābād, India.
June 8, 1915.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>V</td>
</tr>
<tr>
<td>Table of Contents</td>
<td>xvii</td>
</tr>
<tr>
<td>Errata</td>
<td>xix</td>
</tr>
<tr>
<td>Introduction to Pūrīk</td>
<td>1</td>
</tr>
<tr>
<td>Pūrīk Grammar</td>
<td>13</td>
</tr>
<tr>
<td>Pūrīk Vocabulary</td>
<td>34</td>
</tr>
<tr>
<td>Introduction to Lower Kānaurī</td>
<td>46</td>
</tr>
<tr>
<td>Lower Kānaurī Grammar</td>
<td>52</td>
</tr>
<tr>
<td>Lower Kānaurī Vocabulary</td>
<td>73</td>
</tr>
<tr>
<td>Introduction to the Chīthkhūlī Dialect</td>
<td>78</td>
</tr>
<tr>
<td>Notes on the Chīthkhūlī Dialect</td>
<td>80</td>
</tr>
<tr>
<td>Introduction to Kagānī and Bāhrāmgāla Dialect</td>
<td>87</td>
</tr>
<tr>
<td>Kagānī Grammar</td>
<td>92</td>
</tr>
<tr>
<td>Notes on Bāhrāmgāla</td>
<td>110</td>
</tr>
<tr>
<td>Introduction to Kōcī Dialects</td>
<td>113</td>
</tr>
<tr>
<td>Grammar of the Rōhrū Dialect</td>
<td>118</td>
</tr>
<tr>
<td>Grammar of the Bāghī and Rāmpūr Dialect</td>
<td>131</td>
</tr>
<tr>
<td>Grammar of the Sūrkhūlī Dialect</td>
<td>148</td>
</tr>
<tr>
<td>Grammar of Ḫūṭrā Kūṟ Dialect</td>
<td>159</td>
</tr>
<tr>
<td>Introduction to Jūbbāl Dialects</td>
<td>172</td>
</tr>
<tr>
<td>Grammar of the Bārāṟī or North Jūbbāl Dialect</td>
<td>175</td>
</tr>
<tr>
<td>Grammar of the Bīshshau or South Jūbbāl Dialect</td>
<td>189</td>
</tr>
<tr>
<td>Introduction to Sukēt and Māṇḍī Dialects</td>
<td>201</td>
</tr>
<tr>
<td>Eastern Sukētī Grammar</td>
<td>205</td>
</tr>
<tr>
<td>Sukēt Sirājī Grammar</td>
<td>218</td>
</tr>
<tr>
<td>Notes on Dialect of Bākhīḷi Khāḍ (Māṇḍī Sirāj)</td>
<td>226</td>
</tr>
<tr>
<td>Notes on Eastern Māṇḍēḷāḷ (Māṇḍī Sirāj)</td>
<td>228</td>
</tr>
<tr>
<td>Introduction to Bīḷāspūr and Nāḷāgarī Dialects</td>
<td>231</td>
</tr>
<tr>
<td>Bīḷāspūrī or Kāhlūṛī Grammar</td>
<td>235</td>
</tr>
<tr>
<td>Notes on Western Bīḷāspūrī</td>
<td>249</td>
</tr>
<tr>
<td>Notes on Northern Bīḷāspūrī</td>
<td>252</td>
</tr>
<tr>
<td>Notes on Southern Bīḷāspūrī</td>
<td>255</td>
</tr>
<tr>
<td>Notes on Dāmī</td>
<td>258</td>
</tr>
<tr>
<td>Notes on Hāṇḍūṛī or East Nāḷāgarī Dialect</td>
<td>260</td>
</tr>
<tr>
<td>The Argot of the Qāḷāndār</td>
<td>265</td>
</tr>
<tr>
<td>The Secret Words of the Qāsāī</td>
<td>273</td>
</tr>
<tr>
<td>The Secret Words of the Pānjaṛī Gamblers</td>
<td>276</td>
</tr>
</tbody>
</table>
ERRATA

<table>
<thead>
<tr>
<th>PAGE</th>
<th>LINE</th>
<th>COMMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ix</td>
<td>24</td>
<td>some people make these words the same.</td>
</tr>
<tr>
<td>ix</td>
<td>25</td>
<td>for kāra read kāra.</td>
</tr>
<tr>
<td>x</td>
<td>6</td>
<td>for kāra, kārā read kāra, karhā.</td>
</tr>
<tr>
<td>87</td>
<td>7</td>
<td>for Dhūṇḍī read Dhūṇḍī.</td>
</tr>
<tr>
<td>88</td>
<td>11</td>
<td>for four or five read about two.</td>
</tr>
<tr>
<td>91</td>
<td>16, 17</td>
<td>for identical in read identical with.</td>
</tr>
<tr>
<td>97</td>
<td>12</td>
<td>for dōle read dōlo.</td>
</tr>
<tr>
<td>105</td>
<td>2</td>
<td>from foot, for ăttē read ăttō.</td>
</tr>
<tr>
<td>197, 199</td>
<td></td>
<td>in heading, for NORTH read SOUTH.</td>
</tr>
</tbody>
</table>
PURIK

INTRODUCTION

PURIK is a dialect of Tibetan belonging to the Tibeto-Himalayan branch of the Tibeto-Burman languages and allied to Lādākhi 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 Khārmān, 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 Khārmān 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. Franckē, of the Moravian Mission, but little is known about Purik. 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 Purik 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 Purik 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 Pārīk these five vowels are shorter than the long Italian vowels. They are therefore the same as ā, ē, ī, ĵ, 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", ĵ 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 ĵ is sometimes almost the English aw in "law", e.g. āmmō or āmmu, but in the word lō, year, the ĵ is between aw in "law" and the long narrow o mentioned above. The occasional change of u to ū is probably accidental. The ū in -dān in cūbdān, seventeen, šhtsāpdān, 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 Pārīk. It is heard in llān, bull or cow; lltsāpcās, explain; llyagmo (llyagmo), good, and many more. In the common spelling "Lhasa" it is indicated by ll. 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. ū pronounced not so far back as the g and q just mentioned, but further back than the usual ū of Indian languages and of English. There is hardly any need for special signs to indicate these letters. The g and q 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 ulyaqmo. If one asks a native to say the word very deliberately in two syllables he will say ulyaq-mo, but if he says it quickly he will say ulyaqmo or possibly ulyagmo, where the q and g are pronounced in the same part of the throat as q. The numerals give other examples; thus we have sognyis or sognyis 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 rdūnūk', will strike, interrogative rdūnūgu; cik' ciga, 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 cābdūn, 17; shsāpdlūn, 27; shsāpyūli, 28; sopdlūn, 37; sopgyūti, 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 e and s, as ehō, 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 sūfū, 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 drālcās, go; dānda, equal to; múd̄ūp, list; līṛcā, sixty; rdān, seven; ḍgyū, eight; ṭsikpā, wall; ṭzin, tank. It is very remarkable that ṭ occurs initially. It is doubtful whether it ever so occurs in Urdu, Panjabi, and Standard Hindi. In words like dānda, 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. ṭ is the trilled North Indian ṭ. It often occurs initially followed by a consonant. n sometimes gives place to a nasal vowel, as in yōs for yoīs, came; nānāk for nānāk, inside. In some words containing g the g is rapidly pronounced like ṭ, but when the word is said deliberately the ṭ 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 lltōr, hybrid yak, the female being zomo, lltormo; biamo, hen; biapho, cock. This ending seems like an article, but in ordinary use it does not appear to add anything to the meaning. The ending -pha has the idea of person connected with or belonging to or owning, as ḍāṭīpa, shopkeeper, from ḍāṭī, shop. Generally these endings have lost their original meaning and we find them used indiscriminately, thus lluyqmo, good (for both genders); snānpo, green; mārpo, red; shmulpō, 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 -i 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 yäq, yak, changes q to q before vowels, the q being pronounced far back in the throat. The genitive ending -ei is probably meant to be -i, but the natives find that after a far-back q it is easier to say -ei than a pure i.

**Pronouns**

Pronouns are not nearly so complicated as in the nonnominalized Tibeto-Burman languages. Thus there is no dual except by adding nyisku. 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, naltäñ, includes the person spoken to and the latter, nacä, 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 nacä, not naltäñ, otherwise the servant would consider himself invited. The 2nd personal pronoun has both polite and ordinary forms, khëräm, singular, and khintäm, plural, being the ordinary forms and yëräm or yäräm and yintäm the polite.

Reflexive pronouns are made with the word räm and in the 3rd person plural tän räm or tän, räm 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 āपना in the genitive. Thus in "he wrote to his brother" "his" is rendered रानि or खूरी, meaning his own brother. If it means someone else's brother it is खोई. In "I wrote to my brother" "my" is युवरी. It should be noted that रानि standing by itself is declined रान्ति, राना, etc., but compounded with another pronoun, as in युवरान from यु, or खूरानु, खोरानु from खो, it is declined -रि, agent -रेस, but dative the full form -रान्ति. The ending -तानु in खूरानु is similarly treated.

Relatives.—As in Shina 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 ना is often used after the verb in a relative sentence, e.g.:

नाम सित खूर्वी त्सार्बाना, when all was spent.
नाम खोई होस योसेना, when sense came to him.
ऐ युनी योत्ना, what is mine.

The ना in these sentences shows that नाम and ऐ do not mean "when?" and "what?"

The demonstrative pronouns द्यू, दी, this, and ए, एउ, दे, that, are used before nouns when they are not used absolutely as pronouns. Further east than the Purik area it is usual to place demonstrative pronouns after nouns. The plural of these demonstrative pronouns and of all nouns is in -अन. In the case of ए and दे a क is inserted before the अन of the plural. The demonstrative pronouns are widely used, thus दी काना, not merely from this, but also hence, from here; दे काना, from that, also after that event. The pronouns द्यू, दी, this, ए, that, and गा, which, are joined to the termination त्सुक or सुक, meaning kind or manner, to form adverbs or adjectives, thus दिसोक (दिसुक), of such a kind, such, so many; द्यूत्सुगा, in this manner, thus; दिसुगा, in that manner; गात्सुगा, 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 llāù 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”: rgyalbu in, he is good; ache wāsān rgyalbu in, he is better than his sister; tshuima wāsān rgyalbu 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 cik’, twenty-one to twenty-nine shtsāq, the thirties soq, the forties zhāq, the fifties ga, the sixties rāq, the seventies ton, the eighties kyaq, and the nineties koq. The numerals in Lādākhi 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; rgyātrya, eight hundred;
rduṅgya, seven hundred; but stōn sūm, three thousand; stōn truk, six thousand.

In the Parable of the Prodigal Son cik' is repeated without any definite meaning; perhaps it is emphatic. yoqpo cik' ciga yon zere, having said "come" to one servant. It is not unlike the Panjabi kāmme ikkī nā kāke, having called one servant. In disok cik', yoqpo 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; baucān, 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 Lādākhi rule of putting a preceding adjective in the genitive is followed, as yotpī norzanān, existing properties; yońskhānīpo, 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, -cu 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 ū, 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 taucās, give: ger. inf. tauma: yoncās,
come; yoûma: lêncâs, take; lênuma: nyâncâs, know how to; nyûnuma: dûkcâs, sit; dûkpa: khyûteâs, be able; khyûtpa: sîlcâs, read; sîlba: zêrcâs, say; zêrba: zacâs, eat; zâ: bacâs, do; bû.

**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. -shîkâ 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 -êt to the root, the pres. part. adds -ên (sometimes -e). The pres. imperf., showing that an action is actually going on, is the pres. part. with the verb subst. yût.

**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 -ûkâ to the root except when the root ends in k or a nasal. Roots in k add tûkâ and nasals add nûkâ.

**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 shâs have s in the past. The pluperfect adds pin to the past, the conj. part. adds e or êi, thus khârâi, having lifted; rdûnsâi, having struck. The pres. perf. is the conj. part. with the verb subst. in, rdûnse in, has struck; the fut. perf. is the conj. part. with the auxiliary verb dûkcâs, sit, be; rdûnse dûktûkâ, 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, rdûnna, rdûnspinnâ.

**Agent.**—The agent is the root with khân, rdûnkhân, striker.

**Verb substantive.**—There are two verbs subst., inf. incâs and yoteâs, to be; pres. in and yût, 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 klān. This is formed by adding klān 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 rdāṅsklān, having been struck; dāksklān, in the state of having sat down, seated. It will be seen that this corresponds exactly to the Hindi mārā huā, baithā huā, and to the participles found in many hill dialects, thus Dogri -ādā, mārādā, beaten; baithādā, seated; the Cāmēāli participle corresponding ends in -ōrā, the Shina pass. part. in -ilū. 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 tṣāt; zō, eat, for zōs (imperative); zōs, ate, for zās; sās, slew, for sāt; and a few others. Occasionally the past is contracted; thus we have dūls and dūs, 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 storpin; inma pa, was; tāūma mēlpa, was not giving, for taūēn mēlpin; ryosēlpa, it was advisable, for ryosēlpin; storbinmapa for storbin (pin changed to bin after r).

The ger. inf. and the participles in klān are declined, thus llū tāūmi skat', the noise of giving song; yotpī norzānūn, properties which are, exist, from yotpa; yoṅs-klānīpo, having come, that which has come; ryakshānūn, lovers, from ryakklān.

na is often added to the conj. part.; rdāṅsena, having beaten. This na frequently appears to correspond to the Hindi to; the use of na in subordinate sentences is not
dissimilar. It resembles the Shina -to. It may, however, be the preposition na, in which case rdūāse is used as a verbal noun. rdūānsena 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. dūkcās, sit, is used with the conj. part. to express the fut. perf., as bāse dūktāk', will have done, also with the pres. part. to express continuous action, bēin dūjēt, 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 zērūk', I will eat; nā yo̱ns, I went. khyāteās, 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 Pūrik, the only difference then being that the initial sonant of the intransitive becomes a surd. This is found also in Kānauri, as byaūmik', to fear, (s)pyaūmik', to frighten; boūmik', burn (intrans.), poūmik', burn (trans.).

In Pūrik we have along with others—

dūkshās, burn (intrans.). tākeās, burn (trans.).
drūlcās, go. trūlcās, make go.
goncās, put on one’s clothes. skoncās, clothe someone else.

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

zērba cūks, he caused to speak, permitted to speak.
zā cūjēt, he gives to eat.
In the negative eṅkeṅś follows the ordinary rules: ma and mē precede both verbs and mēt, mētpin follow both.

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

khārba khyāt, he was able to lift.

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

silba nyānēł, he knows how to read.

Duty, necessity, advisability.—rgosheṅś with the ger. inf.

taṅma rgosēł, 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.
taṅca yāł, it is necessary to go.

Less commonly the ending in cāṅ is used in this case. The infinitive in cāṅ or ca (shās or shu) is used as a verbal noun: zbricāṅś or zbrīca rgyalba in, it is good to write.

Commencement.—ryaṅshes with ger. inf.: za ryaṅs (ryākhs), he began to eat; er dākpa ryaṅs, he began to live there.

Purpose.—phia or phareṅs with genitive of ger. inf.: skorbi phareṅs 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, dīlēk', and dīka; those expressing "there" contain e from eu, that, as er, ēlēk', ēka, while those meaning "where" contain g from ga, who, gār, gālēk', gēiku. The interrogative adverbs are used also as relatives and indefinites, thus garāṇ 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. thāetriñoslā, far.

Conjunctions

The most important of these is the sign of subordinate clauses nu. 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.

nam khoa hōsh youse na, when sense came to him.
ci ūni yotna, that which is mine.
nam sāq khārci batshārbana, when all was spent.

Nouns

**Singular**  
phonō, brother.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Acc.</td>
<td>phonō</td>
<td>phonoān</td>
</tr>
<tr>
<td>Gen.</td>
<td>phonoe</td>
<td>phonoānī</td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>phonoa</td>
<td>phonoānula</td>
</tr>
<tr>
<td>Abl.</td>
<td>phonē kāna</td>
<td>phonoānī kāna</td>
</tr>
<tr>
<td>Agent</td>
<td>phonos</td>
<td>phonoānis</td>
</tr>
</tbody>
</table>

The a in phonoa is between the a in “fat” and the u in “but”.

phrū, boy.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Acc.</td>
<td>phrū</td>
<td>phrūān</td>
</tr>
<tr>
<td>Gen.</td>
<td>phrūi</td>
<td>phrūānī</td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>phrūa</td>
<td>phrūānula</td>
</tr>
<tr>
<td>Abl.</td>
<td>phrūi kāna</td>
<td>phrūāntā kāna</td>
</tr>
<tr>
<td>Agent</td>
<td>phrūās</td>
<td>phrūānis</td>
</tr>
</tbody>
</table>
### Singular

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>bālān, bull</td>
<td>bālānu</td>
<td>bālānu</td>
<td>bālānu</td>
<td>bālānu</td>
<td>bālānu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>yāq, yak</td>
<td>yāgu</td>
<td>yāgu</td>
<td>yāgu</td>
<td>yāgu</td>
<td>yāgu</td>
</tr>
</tbody>
</table>

### Plural

<table>
<thead>
<tr>
<th>Case</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>bālānu</td>
</tr>
<tr>
<td>Gen.</td>
<td>bālānu</td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>bālānu</td>
</tr>
<tr>
<td>Abl.</td>
<td>bālānu</td>
</tr>
<tr>
<td>Agent</td>
<td>bālānu</td>
</tr>
</tbody>
</table>

The \( y \) in this word is the far-back variety.

### āma, mother.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>āma</td>
<td>āma</td>
<td>āmi</td>
<td>āma</td>
<td>āmi</td>
<td>āmās</td>
</tr>
</tbody>
</table>

In the above plurals the combinations oñ, aū, ūū are not diphthongs. In each case the second letter is quite separate. The dat. sing. sometimes has -la or lā instead of -a. It should be noted that unaccented \( ā, ē, ī, ō, ū \) 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. shitéu, chāñlu, dēr, all meaning “beside” (Urdu pās, Pānjābī kōl), are used with the genitive like kāna given above. Nouns ending in -ō contract the -oe of the genitive to -e before these words.

sāq, all, is declined like the singular of yāq.
Pronouns

Personal Pronouns.

1st Person.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Acc. ńā, I.</td>
<td>ńatān niska (from nyis, two), the two of us.</td>
</tr>
<tr>
<td>Gen. ńiñi.</td>
<td>ńatān niskoi.</td>
</tr>
<tr>
<td>Dat., Acc. ńā.</td>
<td>ńatān niskoi.</td>
</tr>
<tr>
<td>Abl. ńiñi kāna.</td>
<td>ńatān niskoi kāna.</td>
</tr>
<tr>
<td>Agent ńās.</td>
<td>ńatān niskas.</td>
</tr>
</tbody>
</table>

Similarly, ńatān zbhīk, the four of us, and so with other pronouns, all declined the same way.

Inclusive Plural (including “you”)

| Nom., Acc. ńatān, we. | ńacā, we. |
| Gen. ńatī. | ńacī. |
| Dat., Acc. ńatāña. | ńacā. |
| Abl. ńatī kāna. | ńaci kāna. |
| Agent ńatīs. | ńacās. |

Exclusive Plural (excluding “you”)

| Nom., Acc. ńatān, we. | ńacā, we. |
| Gen. ńatī. | ńacī. |
| Dat., Acc. ńatāña. | ńacā. |
| Abl. ńatī kāna. | ńaci kāna. |
| Agent ńatīs. | ńacās. |

2nd Person.

| Nom., Acc. khērān, thou. | khintān, you. |
| Gen. khērī. | khintī. |
| Dat., Acc. khērāña. | khintāña. |
| Abl. khērī kāna. | khintī kāna. |
| Agent khērēs. | khintēs. |

Polite forms are found for the 2nd pers. sing. yērān, declined like khērān; plur. yāntān, like khintān, except the agent, which is yēntēs.

3rd Person or Demonstrative.

| Nom., Acc. khoñ, he, she, that. | khoñ, they, those. |
| Gen. khoñi. | khoñi. |
| Dat., Acc. khoña. | khoña. |
| Abl. khoñi kāna. | khoñi kāna. |
| Agent khoñis. | khoñis. |

Another plural form is khoñtān or khontān, declined like khintān.
SINGULAR

Nom., Acc. eu, ē, that over there, yonder (in sight).
Gen. ei or ē.
Dat., Acc. ewa.
Abl. ei kāna, ē kāna.
Agent eūs.

Plural

ewūn, those over there.

Also dé, that, similarly declined.

Nom., Acc. dyū, dī, this.
Gen. dī.
Dat., Acc. dyua.
Abl. dī kāna.
Agent dyūs.

Interrogative.

Nom., Acc. gaū, who.
Gen. gāi.
Dat., Acc. gaua.
Abl. gāi kāna.
Agent gauūs.

Nom., Acc. su, that.
Gen. saī.
Dat., Acc. suua.
Abl. suī kāna.
Agent suūs.

Another word for "who?" is sū, the declension of which is regular: Nom., Acc. sū. Gen. sūi. Dat., Acc. suua.

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

To nouns in the sing. khorūn or khārūn is added, to the plur. khontūn: thus, phonō khorūn, the brother himself; phonoūn khontūn, the brothers themselves. Only the second word is declined; hence the genitive is phonō khorī, of the brother himself, the brother's own; phonoūn khontī, of the brothers themselves.

The 1st and 2nd pers. pronouns add vūn, which inflects while the pronouns remain in the nominative. kho, he, she, that, becomes khorūn, and khoū becomes khontūn vūn (the vūn inflecting). dyū and eu add khorūn 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, ūnī bālān, my bull; ūnī bālānānula, to my bulls; ūnī 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 i to eu or in: thus, dī khaūmāo, this house; so ē ātāo, this father; dī āmao, this mother; dī ācheu, this big sister; from khaūmā, ātā, āma, āche; mī becomes mīn.

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 -ākē to the root, with sometimes a letter inserted between the root and -ākē. Roots ending in a nasalized vowel must be treated as ending in ā.

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 -ū or -n: fut. -nūkē, past -s, imperative same as root.
H. lingustic studies from the Himalayas

rdūn-cās, beat. pres. -ēt. fut. -nāk'. past -s. imp. rdūn.
tān-cās, give. -ēt. -nāk'. -s. tōn.
phān-cās, throw. -ēt. -nāk'. -s. phoṁ.
zūn-cās, catch. -ēt. -nāk'. -s. zūn.
phācās, phūcās, phīcās, phīnūk'. phīns. phīn.
   take out, expel. soncās, live. sonet. sonāk'. son. son.

This last verb omits the s in the past.

2. Root in -k changes k to q before vowel, past -s, fut. -tāk', imp. same as root.
dūkās, sit. pres. dāqēt. fut. dūktāk'. past dūks. imp. dūk.
zūdokcās, zdoqēt. zdokcās, zdoqēt. zdok. zdok.
   conceal. zhāukās, keep. zhok.

3. Root in -p changes p to b before vowel, past -s.
lītsāpcās, teach, persuade. fut. llītsābhēt. past lītsāps.
llēpcās, arrive. llēbhēt. llēps.
thopcās, be obtained, meet. thobēt. thøps.

4. Root in -r, fut. -āk', past no s, imperative as root.
khūr-cās, lift. pres. -ēt. fut. -āk'. past khūr. imp. khūr.
zēr-cās, say, -ēt. -āk'. zēr, zēs. zēr.
   speak. shor-cās, run -ēt. -āk'. shor.
   away.
stor-cās, be lost. -ēt. -āk'. stor.

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

5. Root in -l, fut. -āk', past -s, imperative as root.
skīl-cās, hinder. pres. -ēt. fut. -āk'. past skīls. imp. skīl.
ḍūlcās, go. -ēt. -āk'. ḍūls, ḍūs. ḍūl.

6. Root in t, fut. -āk', past as root or changes t to s, imperative as root.
(nyīt) tsāt-cās, pres. -ēt. fut. -āk'. past tsās. imp. tsoṭ.
   awake.
rjēt-cās, forget. -ēt. -āk'. rjēt.
thāt cās, thācās, be thātēt.
   happy.
sātcās, sācās, slay. sātēt.
   sās. sot.
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.

bacās, do, make. pres. bēit. fut. bok. past bās. imp. bos.
lltācās, look. lltēit. lltok. lltās. lltos.
zācās, eat. zēt. zok. zos. zō.
chācās, chēcās, go. chēt. chok. sou. sou.

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

tricās, ask. pres. trīt. past trīs. imp. trīs.
zbricās, write. zbrit. zbris.
shīcās, die. shīt. shī, shīs.

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

spo-cās, change. pres. -ēt. fut. -k. past -s. imp. -s.
ūū-cās, cry. ūu-ūt. -k. -s.
nyūcās, nyōcās, buy. nyūet. nyoś.

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

bāp-shās, descend. pres. -sēt. fut. -sūk. past -s. imp. bops.
sh-e-shās, know. -shēt. -s. -s.
understand.

laṇ-shās, rise, stand. -sēt. -sūk. -s. lōs (loś).
lāshās, remain. -sēt. -sūk. -s.
dāk-shās, burn (intr.). -sēt. -sūk. -s.
rgo-shās, be advisable, necessary, proper.
llos-šās, be hungry. -sēt. -s.
skom-shās, be thirsty. -sēt.

**Verb Substantive**

Present tense, in, for all persons and numbers.

Past, yotpīn, for all persons and numbers (contracted from yotpū in).
yotpin is really the past of the verb yotecās, which contains the idea of existence, thus:—

eā māsrāmān in, he is a Musalman.
eā dir yūt, he is here, he exists here.

rdūncās, rduṇca, beat

Imp. rdān, plur. rdānshikā.
Fut. rdānunākā.
Pres. rdānēt, beats.
Pres. imperf. rdānēn yūt, is beating.
Imperf. rdāunēn yotpin or rdūnēt pin.
Past, rdāns.
Pres. cond. rdānna.
Past cond. rdānspinnā.
Pres. part. rdānēn, rdāne, beating.
Conj. part. rdānēsēi, having beaten.
Agent, rdānkhān, beater.
Pass. part. rdānshkhān, beaten.

Continuous tenses, rdānēn with required tense of dākcās, to sit. rdānēn dāktukā, he will be beating, he will continue beating.

Pres. perf. rdānse in, rdānse yūt, has beaten.
Plup. rdānspin, had beaten.
Fut. perf. rdānse dāktukā.
Gerundive infinitive, rdānma.

thāncās, drink; yoncās, come, are like rdūncās.
phuṅcās, throw; tuṅcās, give, change a to o in imperative.

khārcās, khārca, lift a load

khārcās is conjugated like rdūncās except in the following tenses:—

Fut. khārākā,
Past, khār.
Pres. perf. khārē in or yūt.
Fut. perf. khārē dāktāk'.
Conj. part. khārē.
Ger. inf. khārba.

lēnēs, take; sileēs, read; zēreēs, say, are conjugated like khārēs. zēreēs has also a past zēs.

khēyūteēs, be able (physically), nyānēs, know how to, be able, are like khārēs except the gerunds, which are khēyātpa and nyānumu respectively.

zucēs, zacē, cat

Imp. zō zōshik'.
Fut. zok', will eat; zēin dāktāk', he will be eating.
Pres. zēl.
Pres. imperf. zēin yāl.
Imperf. zētpīn, zēin yotpīn.
Past, zos.
Pres. perf. zose in.
Plup. zospīn.
Pres. cond. zana.
Past cond. zospīnna.
Pres. part. zēin.
Agent, zakhēn, eater.
Conj. part. zosei, having eaten: zoskhēn, eaten.
Continuative, zēin, dākēn, to continue eating.
Ger. inf. zā.

chēcēs, chēcē, or chācēs, chācē, go, is like zacēs, except in imperative and in tenses connected with the past.

Imp. soū, soūshik', go.
Past, soū; conj. part. soūsei; plup. soūmēn; past cond. soūmēnna.
Pres. perf. soūse in: fut. perf. soūse dāktāk'.

bacēs, bacē. do

Imp. bōs, boshik'.
Fut. bok'.
Pres. bēit.
Pres. imperf. bēin yūt.
Imperf. bēitpin, bēin yotpin.
Past, bās.
Pres. perf. bāse in.
Plup. bāspin.
Fut. perf. bāse dāktuk'.
Pres. cond. bana.
Past cond. baspīnna.
Conj. part. basei.
Agent, bakhān.
Contin. bēin dākvā.
Ger. inf. bā.

ellacās, ellacā, see, look

Imp. elltos, elltoshik'.
Fut. elltok'.
Pres. elltēit, elltēin yūt.
Imperf. elltēitpin, elltēin yotpin.
Past, elltōn.
Conj. part. elltōnsei.
Cond. elltāna, elltaspīnna.
Agent, elltakhān.
Contin. elltēin dākvā.
Ger. inf. elltā.

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

dākēas, dākvā, sit

Imp. dāk; dākshik'.
Fut. dāktuk'.
Pres. dāgēt, dāgen yūt.
Imperfect, etc., regular.
Past, dāks.
Pluperfect regular.
Cond. dāknā, dākspīnna.
Pres. part. dāgen.
Agent, dākkhān.
Contin. dägen däkeä.
Ger. inf. däkpa.
Fut. perf. däkse däktäkä.
For the pres. perf. däkse yät appears to be the only form; däksë in, not being found.

rynäkeäs, run, and cäkeäs, be allowed to, are like däkeäs.

däleäs, dälca, go, walk (Hindi cälnä)

Imp. dül, also doù.
Pres. dülêt.
Pres. part. dülën, dülce.
Past, dälš and däš.
Agent, dülkhân, dülkhânpo.
Ger. inf. dülba.

zbricäs, write
Pres. zbrit.
Pres. part. zbrin.
Past, zbris.
Other tenses regular.

ültöqshäs, ültöqsha, be hungry
Pres. ültöqsët.
Pres. part. ültöqsën.
Past, ültögs.
Plup. ültöqspin.
Ger. inf. ültöpga.
Other tenses regular.

Similarly conjugated is khyäqshäs, be cold.

skomshäs, skomsha, be thirsty
Pres. skomsët.
Pres. part. skomsën, etc., regular.

shorcäs, run away
Pres. shorët.
Past, shor.
Pres. perf. shorë in or yët.
Conj. part. shorëi, etc.
Negative adverbs are *ma* and *mî*; the former is frequently contracted to *m*. They are used as follows:

- in, *yût*, and *yotpîn*, when negative, become *min*, * mêl*, and *mêlpîn*.

With ordinary verbs the rule is as follows:

- Imp., past, and plup. prefix *ma* to the verb: *ma rûû*, do not strike; *ûás ma rûûs*, I did not strike; *ûás ma rûûspîn*, I had not struck.

For future prefix *mî* to root of verb; *ûás mî rûû*, I will not strike.

For pres. and pres. imperf. use *mêl* after the ger. infin.: *ûás rûûma mêl*, I do not strike or am not striking.

For imperfect use *mêlpîn* after the ger. infin.: *ûás rûûma mêlpîn*, I was not striking.

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

Thus with *zêrcâs*, the forms are:

- *ma zêr*, do not say.
- *eîs ma zês*, he did not say.
- *eîs ma zêspîn*, he had not said.
- *mî zêr*, he will not say.
- *eîs zêrba mêl*, he does not say or is not saying.
- *eîs zêrba mêlpîn*, he was not saying.
- *ma zêrba in*, has not said.

**Interrogation**

A verb is made interrogative by the addition of -*a*. Sometimes there is a slight vowel change, as *yût*, *yota*; *bûs*, *basâ*. 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. bōya: bās, did; interrog. bāsu.
So zēl, is eating; zos, ate; zok', will eat, become zelu,
zosu, 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. imperfect add -a to mēl, and the imperfect adds it to -pin.
The above negative sentences will therefore become:—
eās ma zēsua, did he not say?
eās zerba mēta, is he not saying?
eās mī rldāna, will he not strike?
eās rldān 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 yoinsa ma yoins, did he come or not?
eu yoinsuga mī you, will he come or not?

**Numerals**

1. eik'.
2. nyis.
3. sām.
4. zhīh.
5. yā.
6. trūk'.
7. rdūn.
8. rgyūt.
9. ryā.
10. sheā.
11. cākshik'.
12. cāgnis, cāgnis (and so with all numbers ending in 2).
13. cāksām.
14. cāžbzhī.
15. cōgā.
16. cāvūk',
17. cūbalūn.
18. cūgyūt.
19. cāvūgā.
20. nyishā, nishā.
21. shtsāqshik'.
22. shtsāgnis, shtsāgnis.
23. shtsāgsām.
24. shtsāzbzhī, shtsāqzbzhī.
25. shtsāgā.
26. shtsāzdrūk'.
27. shtsāpālūn.
28. shtsāpyūt.
29. shtsāryā.
30. sānāē.
31. sqoshik'.
32. soglnis, soqlnis.
33. sosqlm.
34. sqžbzhī, sqqžbzhī.
35. sosqā.
36. sosdrūk'.
37. sopdān.
38. sospqyt.
39. sorsqā.
40. zhqρcā.
41. zhqosasqlk'.
42. zhqgnis, zhqgnis.
43. zhqgsqμm.
44. zhqzhqsbzhī.
45. zhqānā.
46. zhqvrqk'.
47. zhqbdān.
48. zhqbyqyt.
49. zhqrgā.
50. qpeū.
51. gacik'.
52. gqnis.
53. gqqsqμm.
54. qgqzhqsbzhī.
55. gqnā.
56. gvrqk'.
57. gqbdlān.
58. gqbqyt.
59. gqbqqā.
60. tākeū.
61. rqqshik'.
62. rqgnis, rāgnis.
63. rāqgsqμm.
64. rāqzhqsbzhī.
65. rānā.
66. rvarqk'.
67. rābdān.
68. rābqyt.
69. rqrgā.
70. rdbqμnā.
71. rqncik'.
72. rqnnis.
73. rqnsqμm.
74. rqnsqrbzhī.
75. rqngqā.
76. rqnvrqk'.
77. rqdbdlān.
78. rqqbyqyt.
79. rqngqμnā.
80. rgyacā.
81. kqqshik'.
82. kqqgnis, kqqgnis.
83. kqqgsqμm.
84. kqqsbzhī, kqqqsbzhī.
85. kqagqā.
86. kqnrqk'.
87. kqnbdlān.
88. kqnbqyt.
89. kqngqμnā.
90. rqbqμnā.
91. kqqsqik'.
92. kqgnis, koqlnis.
93. kqqsqμm.
94. kqsbzhī, kqqsbzhī.
95. kqbqμnā.
96. kqrqk'.
97. kqbdlān.
98. kqbqμnā.
99. kqbqμnā.
100. rgyqμnā.
103. rgyā sām.
106. rgyā trūk.
154. rgyā gāzhbzhī.
200. nip'gyā, nyip'gyā.
300. sāmggyā.
400. zhip'gya.
500. gāp'gyā.
600. trūhgyā.

700. rdāuryg'yā.
800. rgyātryg'yā.
900. rgaprpyg'yā.
1000. stoū.
1368. stoū-sāmggyā-rābggyāt.
6541. stoūtrūk-gāp'gyā-zhāqshik'

Half is phēt or phēnān. phēnān subtracts half from a number, thus: phēnān zbhī, three and a half: phēnān rdūn, six and a half.

Numbers follow the word qualified.

Adverbs

Place

here, dīr, diltēk', diku, dyāē, nowhere, gārān, with negative.
dyāa.
there, er, ēltēk', ēku.
where, gār, gāltēk', gēika.
inside, nānanoč.
far, thaqrińś.

Time

now, dārē'.
then, dēi wāqyžla.
when, nām.
ever, mānu, with negative.
to-day, diriń.
to-morrow, āskē'.
day after to-morrow, nāńś.
on fourth day, zhāq zbhī.
yesterday, gonde.
day before yesterday, khārt-
sān zhāq.
day before that, dānuńma zhāq.

Others

thus, dyātsunga.
in that way, etsnga.
how, gātsunga.
much, māńmo.
why, cińa.

yes, ōma, or repetition of verb.
not, ma, or repetition of verb with negative.

In the word gāltēk' the ŋ is as ŋ in but, but prolonged.
Prepositions

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

from, kūna (gen.), na.
in, -ān (gen.), -nāk, -aṅāk (gen.).
before, snā (gen.).
behind, rgyabna (gen.).
upon, kā (gen.).
under, yogu (gen.).
beside, šitea, shīṭā, shanla, chanla, dēr (all gen.).
with (along with), manyambo or nān nyambo (nom.).
(of instrument), nān (nom.).
for sake of, because of, phia, pharēs (gen.).

Conjunctions

yān, and.
wāsān, than.
SENTENCES

1. Khiri miu ci in? Thy name what is?
2. Di stei naso tsampa in? This horse's age how much is?
3. Di kana Khacul tsamtsik thaqrius in? Here from Kashmir how much far is?
4. Khiri ati khum phru tsam yut? Thy father's house (in) sons how many are?
5. Divinu nu ma thaqrius na dulé yous. To-day I very far from walking came.
6. Nu ata tshuntsi btsi khoi achê (nômo) na nyambo bâyston bês. My father little's (i.e. uncle's) son his big-sister (little-sister) with marriage made.
7. Kârpö stëi zgö nuînu k yut. White horse's saddle inside is.
8. Stëi kâ zgö tou. Horse upon saddle put (give).
9. Nuño khoi phrua mâu mo rdûns. I his boy much beat.
10. Eus ri goe kâ nor bûlûn tshoën yut. He hill's top upon goats bulls grazing is.
11. Eus stëi kâ bûgstshûksi yogo daûksê yut. He horse upon tree beneath seated (having sat) is.
12. Khoi phonò khoi achê wásênu chopo in. His brother his big-sister than big is.
13. Di rinpo shmûl phënu sâm in. That's price rupees half three (two and a half) is.
15. Di shmûlpo khoa tou. This rupee him give.
16. Di shmûlûn khoi kâna lûn. These rupees him from take.
17. Khoa muû mo rdûns yuû thakpa nûn ciû. Him much beat and rope with tie.
18. Di chûdûnpeûn na shû phîû. This well-in from water draw (out of this well).
19. Ňūi snā dūl (or doû). Me before walk.
20. Sui phrū khīrī rgyabna youēt. Whose boy thee behind comes?
21. Khērēs dyū suī kāna ŋnyose khyoûs (or khyôs). Thou this whom from having-bought brought?

Notes.—2, 7, 8, 11. Notes (cerebral sh). 6. Ātû tshântse, little father, i.e. uncle. 7. Zgâo for zgā, because the word is definite. 10. The r in rī is pronounced almost like rzh or rz. 11. Dûkēn yūt, would mean in the act of sitting down; dûksē yūt, is having sat, is seated.

The Prodigal Son

mī cīgī bütsha nyis yotpin; tshântsēs khārī man one-of sons two were; small his
ātû zēs “yoûs-khâunî-po ŋnarāna toû,” khos khoûna father-to said “having-come-one me-to give,” he them-to rāûi sāq nûrân̄po zgosē tâns: zhâq khēcīga own all property having-divided gave: days few-to tshântsē phrūs sāq zulâmse thâqrins yulceâñ small boy all having-gathered far country-a-in son yûn eanûk ruûi nûrân̄ sāq tsûqpo laseâñ went and it-in own property all evil work-in spârs; nām sāq khârîci bā tshârbanû de wasted; when all spending make was-finished that yulpeâñ châpo zânrukôn son, čho shânte country-in great famine went (became), very straitened son, dē yurpenânûk dâkhûn cīgī shîteu son, became, that country-in dweller one near went, khos khūrī zhînûnēânûk phâq tshûâ tâns; he his fields-in swine to-graze gave(sent);
khou rgyosētpa (or rgyosētpīn) nûrâñīs zâkhûnpo him-to it-was-necessary goats eating
kāna khārī lltou wān skanūk, yān susūn from his belly also he-will-fill, and anyonesoever
khoa taιmna mētpa, nām khoa hōsh him-to giving not-was. when him-to sense
yōsēna (yōnsēna) zērbā ryākhs (ryāqṣ) “ūnī ātī
having-come to-say began “my father's
khānmā tsāmsik yoppo cigis lltou skausē
house how-many servants one belly having-filled
ūdī zēl, nā dīināk lltōkse šīt,
bread eat, I herein having-hungered am-dying,
nā laise nārī ātī šitea chok, yān khoa
I having-risen my father near will-go, and him-to
zērūk (zērūk') nūs Khādā na yārī nyēspa bās,
will-say I God and your sin did,
nā snei (snā) tsoqspo ma lūs yārī būtshā
I in-future equal not remained your son
zērūk', yārīs nā kuṅkōl cigā zhōk‘.” kho
they-will-say, you me labourer one keep.” he
launēna khārī ātī šitea son, kho thāgriūnsla
having-risen his father near went, he far
yōtpin de kāna khoi ātās thoū yān būn khīrēna
was that from his father saw and having-run
khorrūn skīnzhūk khyōns. phrus zēs “nūs Khādā
his neck-embrace brought. son said “I God
na yārī nyēspa bās, nā snei tsoqspo ma
and your sin did, I in-future equal not
lūs yārī būtshā zērūk'.” ātās zēs
remained your son they will-say.” father said
“llyāgmoyena llyāgmo gāncek khyōnsē khoa
“good-from good garment having-brought him-to
skon yān khoa kūpshe gān skon, yān
put-on, and him-to shoes also put-on, and
lāqpaūla sērdūps šik' toū, hālcān llān phrāk
hand-to ring one give fat bull son
having-brought kill, we shall-eat and shall-rejoice, what for my this boy was-dead and lived was-lost now was-obtained.”

khoi chö phonö zhĩnsũn yotpın khānmi
his big brother field-in was, house

near having-arrived song giving-of noise one

heard, servant one one “come” saying

khyoûse trîs cî son khos
having-brought asked what went (happened) he

zhīvī tshãntse phonö yōs yãû khōri
said “thy little brother came and thy

ātās hâlcãn llãûn phrivik sãs, dÌ phÌa khos
father fat bull son-a killed, this for he

llãûtô phrivik sãs phrivûa rgyala bûse
calf son-a killed son-to well having-made

llãûs,” kho khâ yoûs yãû nãnûk chēnsî ma
saw.” he anger came and inside wish not

yōs, ātās zyou sôse khoa lltsûbû
came, father outside having-gone him to-explain

ryâkhs, khos zês “lltos nûs lô disok cîk’
began, he said “see I years such some

yārī khâdmat bâs, yârēs nã mâna râbaq
your service made, you me ever she-goat

cigi ruig ma tâns tã nûs nârî ryakhânûn
one-of young-one not gave that I my love-ers

na nyambo thâten dûktûk’; khâri dÌ phriv
with being-glad may-sit; thy this son

youn mana, dyûs khēri yotpû norzânûn
came when, he (who) thy being properties
rōqshkyēlānu (lolimoūnu) tuise spūs yēvēs
harlots-to having-given wasted you
khoi phiu hālvān lāān phrēik sās.” itās
his for fat bull son-a killed.” father
zēs “būtshā khērān na malpa (or bārābār) na
said “son thou then always me
nānu nyambo yēl. ci ānī yotna dō khērī in,
with art. what mine is that thine is,
āmmau thātpau ryēlu inmapā, ci phrēs khērī
but rejoicing good was, what for thy
dī phonō shipin dūvē yaū son, storbinmapa
this brother had-died now also lived, lost-was
yēn thop.”
also was-obtained.”

Notes.—zhaq khācīga, in a few days, khācīgī follows its
toun. khācīgī is dative. yulcēn, ce for ci contracted
from cik’, one; here indefinite article. yulpeān from
yulpo, country, and -ān, in. Note cerebral e in čō, very.
dūkhān for dūkkhān, sitter, dweller. tshān bāns, sent to
graze; purpose may be expressed by phiu or pharēs, for
the sake of, with gerundive infinitive. skānāk’, future,
for “that he should fill”. susān, -ān indicates -ever.
yārī būtshā zērāk’, that people should call me your son.
thāqriṇsīla, far; note use of la. llyāgmojena llyāgmo,
good from good, the best. thop, was obtained, Hindi mīlā.
skāt’, voice, noise, language. rgya kul bāse, good having
made; bāse practically means “considering”; cf. Pānjbāī,
mārā kārke chādāla, bad having made (i.e. considering or
believing it bad) he left it. thātēn dūktāk’, shall, i.e. may,
keep on rejoicing.
VOCABULARY

a, an, cik'; -ik'; see "one".
able, be, khyūtcās w. ger. inf.
about, phāa, phārēs, both w. gen.; see "for".
count, hīṣāp' (Urdu hīsāb).
advisable, be, rgosbās w. ger. inf.
after, matter, tām, spēra.
after, prep. rgyaba w. gen., adv. rgyapa'na; after that, then, dê kāna.
again, yān.
age, nasō.
agree, nyancās.
air, llāṇpō.
all, sāq, tsha'ama.
allow, give leave, rokhsāt taṅcās (Urdu rūkhsāt); allow to, cūkcās w. root of verb.
almond, badām (Urdu bādām).
alone, cik' cik' (one one).
also, wān.
always, malpa, bārābār (Urdu).
ancient, shnyi'na.
and, yān, na.
anger, khā, khā.
angry, to be, khā yoṅcās (anger to come).
ankle, (kaṅ) tshiks.
annoy, zgrāncās.
answer, n., jawaṅ (Urdu jāwāṅ); v., jawaṅ taṅcās.
ant, khāykhātā.
anyhow, gātsuga.
anyone, sū, sū cik'; anyone whosoever, susān.
appear, thoṅcās.
apple, kūshū.
apricot, cūbī.
aroise, laṅshās.
arm, n., phyāqpa.
around, khorpō w. gen.
arrive, llēpcās.
ascend, zyāqcās.
ask, tricās; ask for, shsōtecās.
ass, boṅbū (male or female); male, boṅpho; female, boṅmo.
assist, mādād babcās w. dat. (Urdu mādād).
attempt, v., shtancās.
await, dāṅ baećās.
awaken, trans. and intrans., tsātcās.
back, n., shūl (the l in this word is very liquid or dental).
bald, tsoqpo.
bag (cloth), zgiwū; (leather, big), kyēlba; (do., small), kyēlbā.
baggage, cālāq.
balances, takari (? Panj. trākṛī).
bald, phāṭā.
ball (wooden for polo), polō.
bank (of river, etc.), zūr.
bark (of tree), shām brākhs.
bark, v., zūkcās.
barley, nās.
basket, tsēpo.
bat (animal), tshānbi.
be, yocās, incās.
beak, khāmcū.
beam of wood (large), mārāūn; (small), phyēms.
bear, n., drēmna (au, as English “awe”).
beard, smyāntrā.
beat, rdūncās.
beautiful, rdēmo; see “good”.
become, chācās, chēcās (i.e. go).
bed, carpa (Urdu cārpāī).
bee, toūzē.
before, snā, snānla, w. gen., adv. do.
beg, litsāncās.
begin, ryāqshās.
behind, rgyaba w. gen.
behold, llacās.
belly, lltoā.
below, yoq w. gen. (or yoga), adv. yoqūk.
beside, shītea, shānla, dēr.
big, chopa, chō or cho, rgyālpo.
bind, cīncās.
birch, stāqpa: birch bark, kroa.
bite, cācās.
bitter, khāntē.
black, nāqpo.
blind, zhārbā.
blood, khrāq.
blue, snūnpo: sky-blue, nām-dog.
brown, be, skyēcas, lāncās.
bowl, metal, mār(h); wooden, earthen, photō.
boy, phrū, būṭshā (latter especially son).
branch, yāldāq.
bread, taiki, tākī (ai in ṭaikī, like u in “man”—Aryan word).
break, cāqcās; see “cut”.
breast, brūn; woman’s, pipū(h).
bridge, zāmbā; rope do., lleūkzām.
bridle (rein), strāp.
bring, khypočās.
brother, phonō.
buffalo, mahē bālāū (mahē—Aryan word).
bug, cārī.
build, shītsikcās.
bull, llāū, bālāū (bālāū is also cow).
bullet, riṇḍī.
burn, trans., tūkcās; intrans., dūkshās.
butter, mārū; butter-milk, dārba.
buy, nyōcūs, ūnyōcūs, ūnyūcūs.
calf (animal), llāntō.
calf of leg, zgima.
call, you zērcūs, i.e. say “come”.
camel, shūāboūn.
carpenter, shīnkhān.
carpet, sātrānji (Urdu shātrānji)
cast, v., phaṅcās.
cat, bīlā (male or female—an Aryan word).
catch, zāncās.
causative, to make verbs causative cūkcas is used with the root; see “permit”.

cause, v. trans., cukcās w. root of other verb.
cave, bāhō.
chain, n., sāqthār.
chamber, nānī.
change, spocās.
cheat, dūkha tāncās (Hindi āhōkhā).
cheek, rōū (face).
chemise (shirt), kūrtānī (Hindi kūrtā).
chenar-tree, shīuryāl.
chicken, bīā phrū.
child, phrū.
chin, kūksko.
clean, adj., kārpo (i.e. white), sāfā, sāsnsān (Urdu sāf, sāfā); v. trans., same with bācās, make.
clock, bāzha (Hindi bāje); look at one's watch, nimā llacās; i.e. see day.
cloth, rās; see "garment".
clothe oneself, gontās; clothe someone else, skontās.
cloud, sprin; v., cloud over, nam khūrcās.
cock, biā, biāphō.
cold, be, khyāqshas, khyēqshas; n., granmo.
collar, gōurtsā.
collect, zāmcās, jāma bācās (Urdu jāmā). come, yōncās.
command, hūkm tāncās (Urdu hūkm).
compassion, insāp (Urdu insāf).
complain, ārzī tāncās (Urdu ārzī).
conceal, zdokcās.
conclude (finish), tshār cukcās; be concluded, tshārcās.
conquer, rgyālcās.
content, norō; see "good".
cook, v. (in water), skolcās; bake bread, shccocās.
corn (wheat), kroh.
correct, adj., ṭhik’ (Hindi ṭhik); v. trans., ṭhik’ bācās, ṭhīg bācās.
cost, rin.
cough, n., khokhs; v., khokhsās.
country, yul, yulpo; see "village".
cow, bā.
cry, v., nūcās.
cup, karē.
cut (cloth), cátcās; (hair), brāqcās; other things, càqcās; see "break".
damage, n., notpa.
dance, stśēcās.
dark (light failing), ṭhūp; become dark, ṭhūp chēcās.
day, nimā, zhāq; see "to-day", "to-morrow", "yesterday".
defa, gūt.
dear (loved), sēspa; (not cheap), nintsē.
deceive, dūkha tāncās (Hindi āhōkhā).
deep, khūmbū.
descend, bāpsās.
descent, thārbāps.
desert, leave, phūte tāncās.
desire, rgoshās; see "necessary".
destroy, shik'cæs, phæna bacæs (Urdu fænæ).
devil, dre(h).
dew, žilpa.
die, šicæs.
dirt, trima.
dirty, næqpo, trimacæn, stsoqpo.
dispute, ſan; v., ſan lańæs.
divide, zgocæs.
do, bacæs.
dog, khï; female do., khimo.
door, zgö.
down, yoq; yoqtâk', thür, thârêk'.
draw, pull, thëncæs; draw water, phińcæs, phićæs.
dream, n., nilâm; v., niläm iltæcæs.
drink, thûncæs.
drop of water, cańthï.
drug, smän.
dry, adj., skambo; become dry, skamshæs.
dumb, šhkândik'.
dust, sa sæp; dust in air, tshûma.
duty, use rgoshæs, be necessary, advisable, or word for “good”.
ear (part of body), shnä; (of corn), snima.
early, mótïk.
earth, sā; land, zhïñ; see “field”.
east, shârsa.
easy, yańmo.
et, zæcæs.
egg, ſhãl.
eight, ſgyât.
eighteen, cûgyât.
eighty, rgyacã; eighty-one, kyâqshik'; eighty-two, kyâq
nyis, kyâqnyis; eighty-three, kyâqsmâm; eighty-four, kyâq
zbzï, kyâzbzhi; eighty-five, kyâgâ; eighty-six, kyârêk';
eighty - seven, kyâbdâń; eighty - eight, kyâbguyât;
eighty-nine, kyârgã.
elbow, krimokhs.
elephant, llâñphoce.
eleven, cûkshik'.
embrace, n., shinzhuks; v., shinzhuks khyońcæs.
equal, dâyda; equal to, i.e. of sufficient merit for,
tsoqspo.
error, gâlät (Urdu).
everyone, su sæq; see “all”;
everything, cisäq; every-
where, ga måltsha.
expel, phićæs, phińcæs.
explain, lltsâpces.
extinguished, be (fire), mē(h),
šicæs.
eye, mïk', mïk(h); eyelid,
mîkshpâkhs; eyelash, mîk-
shâq; eyebrow, smînma;
eyeball, rgyâlmo.
face, rdoṅ.
fade, skamshæs; see “dry”.
fall, v., hyańa chêcæs, zgërie
chêcæs.
false, rzon, rzon jan (man).
family, zânzos.
famine, zûrkon.
far, thûqrïns.
fast, n., rozâ (Urdu); v., rozâ
dâkeæs (i.e. sit).
fast, adj., khāsār, also bāncān (runner).

fat, hālcān.

father, ātā.

fear, v., zhikshās.

fever, ītpa, chācū.

few, khācik'.

field, zhīn.

fifteen, coqā.

fifty, gāpcū; fifty-one, gacik';

fifty-two, ganā; fifty-five, gand;

fifty-six, garilk;

fifty-seven, qdbdun;

fifty-eight, gabgyat;

fifty-nine, gārgū.

fight, n., ṭān; v., ṭān taṅcās.

fill, skāncās.

finger, zū(h).

fire, mē(h); fireplace (Hindi cūlha), thāp; v. (a gun), tuṅq taṅcās.

fish, irtiyā(h).

fist, mūlṭāp.

five, ġā.

flea, kishik'.

flour, bāqphē.

flow (water), čālēn dūcās, čāleās.

flower, mēndūq.

fly, n., pīshū; v., phūrcās.

foot, kāmā.

for, for sake of, because of, phīa, phūrcās, w. gen.

forehead, sprābā.

forget, rjētcās.

forgive, māphi bacās (Urdu māfī).

forgiveness, māphi.

forty, zhīp'cū; forty - one, zhraqshik'; forty-two, zhāq-nis, zhāqnis; forty-three, zhraqshūm; forty-four, zhā-zhēbzht; forty-five, zhānā; forty-six, zhrārk'; forty-seven, zhābdān; forty-eight, zhābgyat; forty-nine, zhārgū.

four, zbzhī.

fourteen, cāzbzhī.

Friday, shūkār, jāma (Panj. šhākkār, Urdu jām'ā).

friend, rgākhān (from rgā, love).

frog, zbālpā.

from, kānā, na.

fruit, phālu.

full, skānse; see "fill".

garden, bāq.

garment, gūncā, gūncēk'.

gather, zdāmcās, jāma bacās (Urdu jām'ā).

ghi, zhāt mār(h).

gift, inām (Urdu in'tām).

girl, bomō.

give, taṅcās.

glass, shishā (Urdu); see "mirror".

go, chācās, chēcās; past, soň; also qālcās, drūlcās.

goat, rāskyēs, nor; female do., rābāq.

God, Khiiddā, Ālla (when in-flected form required Khīdā is used, not Ālla).

gold, sēr.

good, rgyalba, ilyaqmo (ilyaqmo,
ilyagmo), noro, rgēla, rgela, rgyala.
grandfather (either side), apo.
grandmother (either side), api.
grandson (either side), tshō.
grape, rgyun.
grass, shtsoa.
graze, trans. and intrans., tshocās.
great, chō, chopo, chūpo (c sometimes cerebral).
green, sūnpo.
grind (corn, etc.), thāqcās.
ground, n., sā, zāmīn (Urdu).
gun, tuāq.
hair, ryēl.
hairy, ryēlcān.
half, phēnāu, phēt'.
hand, lāqpa.
harlot, lolimo, roqshkylēl.
he, khoū.
health, in good, rgyala; see “good”.
hear, tshūrcās, nyāncās.
heart, sūnī.
heat, n., tshāt; v., strocās.
heavy, scīnte.
heel, sītīmma.
hen, biā, biāmo.
her (gen.), khoī: (ace.), khoī, khoa.
here, dīr, dillēk’, dyūe, dyūa, dika.
hill, rī.
him, khoī, khoa.
hinder, skilcās.
his, khoī.
hit, rdāncās.
horse, slā.
hot, tshāntē.
house, khūnma.
how, gātsuga; how much, many, tsāmtsik, tsāmpa, tsām.
hungry, be, lltokcās.
hunt, lliūs bacās; thing hunted, lliūs.
huqqa, cilim (Urdu cilām).
I, ūā.
ibex, etc., skin, sha(h).
in, prepositional suffix, -āu, -ā, -nāk.
inhabitant, dākhān, dākkhān (sitter).
inside, adv., nānūos, nānūos lltik‘.
join, zbrāqcās, thūtcās.
jump, v., choūshas, choūspaū cācās.
keep, zhākcās.
kernel, shlsū.
key, kulik.
kill, sātcās.
knee, puksmo; kneecap, mēloī.
kneel, pāgzsāna dākcās.
knife, grī.
know how to, nyāncās w. ger. inf.
kuckle, tsiks.
labourer, kānkōl.
ladder, kāska.
lamp, sār.
land, zhīū.
laugh, v., rgotcās.
lazy, dorde mātkhān.
leaf loma(h).
leg (between hip and knee), shāsna; see “calf”, “shin”.
lift, khārcās, thyaqcās.
light, n., ķt; adj. (not dark), yainmo.
lightning, llōq.
lip, khālpāq; upper lip, goīma khālpāq; lower lip, yogma khālpāq.
little, a little, nintse, rzashik', rzāspās; see "small".
live (dwell), dākecās; (be alive), soncās.
living, sonte.
long, adj., riþmo.
look, llthācās, thoncās.
lose, skēlcās; be lost, storcās.
lota (brass vessel), kāri.
louse, shik'.
love, n., rgā; v., rgalūks bacās.
lower, yoqma, yoqma.
lukewarm, drinmo.
mad, drēbyēr.
make, bacās.
man, mī.
manure, lūt.
many, see "much"; how many, see "how".
marriage, bāqston.
matter, affair, spēra, spīrēk', tām.
me, nā.
micturate, lleĩn taucās, phista taucās; see "outside".
middle (in the), w. gen. (i.e. between), bār, shkil; adj., bārpā, shkilpa (i.e. middle one).
milk, ārjēn.
mirror, āina (Urdu āina).
Monday, tsāndrāl (Aryan word).
monkey, spēri; female do., spērmo.
moon, lżaimo.
morning, mōtūk, sūamo.
mother, āmā.
mourn mūcās, mātām bacās (latter especially applied to mourning during Muharram).
moustache, sāndāl.
mouth, khālpāq (also lip).
much, mańimo; how much, see "how".
mud, lōq; for plastering, qālāq.
mulberry, oš(h).
my, ānī.
nail (of finger or toe), sinmo; (of metal), zēr.
name, n., miń.
navel, llētica.
near, nimo.
necessary, be, rgoshās.
needle, khāp.
neigh, boshās (w. shtā, stā, as nom.).
never, mana w. neg.
nine, rgā.
nineteen, cārīgā.
ninety, rbākečā; ninety-one, koqshik'; ninety-two, koqnis, koqnis; ninety-three, koq-sām; ninety-four, koqbzhī, koqbzhī; ninety-five, kobgā; ninety-six, koqbzhī; ninety-seven, kobdān; ninety-eight, kobgyāt; ninety-nine, kobgā.
nipple, *pipi*(h).
no, not, *ma, mĩ*, w. neg. of verb; is or are not, *mēt*, min.
noise, *skāt*¹ (voice).
nose, *snāmtshūl*.
now, *dāre*.
nowhere, *gārān* w. neg.
obtained, be, *thopcās*.
old, *apo, ryāskhān*, chi *mī*.
on, prep., *kā*.
one, *cik*¹.
ordinary, *chon*.
our; thine and ours, *Ṉātī*; ours, not thine, *Ṉācī*.
outside, adv., *zgō*, *phista*.
pain, n., *zērmō*.
pair, *zūn*.
palm of hand, *līphāt*.
pause, *ṭhēṃ bacās*, *gyēr bacās*.
pay, n., *lā(h)*, *tālāb* (Urdu).
pear, *nyōṭī*.
pen, *qālām* (Urdu).
pepper (red), *nyērma*; (black), *rīlbū*.
pefruit, *cākcās*, with root of other verb.
perspiration, *shmāl*, *tshātpa*.
piece, *pēnē(h)*.
place, n., *māltsha*; v., *zhāqcās*.
plant, v. trans. (of trees), *tsūkcās*.
plaster (with mud), *qālāq bacās*.
plough, n. (parts), *shōl, shōl da*; v., *zhīnu* *shmūcās*, *shmōs bacās*.
plolar, *zbyērpa*.
pray, *phyāq* *bacās*.
prayer, *phyāq*.
price, *rīn, rīnpo*.
property, *nōrzān, nōrzānpo*.
pull, *thēncās*.
push, *phulcās*.
put on (clothes), to oneself, *goncās*; to someone else, *skoncās*.
quickly, *lāgor*.
rain, *chārpa*; v., *chārpa yoṅcās*.
ram, *phulāgs*.
raw, *ma tshōskhān* (not well cooked or unripe).
read, *silcās*.
red, *mārpo*.
rejoice, *thātcās*.
rejoicing, *thātpaṅī*.
relate, go *cākcās*.
remain (metaphorical, be considered), *lāshūs*.
rice, *brās*.
ride, *zhōncās*; cause to ride, *skyoncās*, *zhōn cākcās*.
rind, *spīs*.
ring, n., *sūrdūps*.
ripe, *tshōskhān*.
river, *rgyamtso*.
rope, *thakpa*.
rub, *skucās*.
run, *baṇ tāncās*, *baṇ khīrcās*; run away, *shorcās*.
rupee, *shmūl*, *kirmo*, *dābāl*.
saddle, *zgā*.
salt, *tshā*.
sand, *byēma*.
Saturday, *shuṅshūr* (Aryan word).
say, *zērcās*. 
scratch, v., brāpeás.
see, llacās, thońcas.
seed, son.
self (myself, himself, etc.), rān.
send, kāleás.
sense, hōsh (Urdu).
servant, yoqpo, naukār (Urdu).
serve, khūdmāt bacās.
service, khūdmāt (Urdu).
seven, rdān.
seventeen, cūbdān.
seventy, rdāncu; seventy-one, tōncīk; seventy-two, tōnsām;
seventy-four, tōnzbzhī, tōzbzhī; seventy-five, tōngā;
seventy-six, tōnra k; seventy-seven, tōbdān; seventy-eight,
tōngytit; seventy-nine, tōndtī.
sew, tsēmcās.
she, kho.
sheep, ĭāk(h), ĭāq(h).
sheet, tsādār (Urdu cādār).
shin, shkān.
shop, hāṭi (Panj. hāṭṭi); shopman, hāṭīpa.
show, stāncās.
shut, cākōs; see "permit".
silver, shmul.
sin, nyēspa.
sing, llā tańcās; singing, llā.
sir (in address), hāsa, zhā.
sister (older than person spoken of), āche; (younger than do.), momō.
sit, dūkās.
six, trūk; sixteen, cūrūk.
sixty, tākcū; sixty-one, rāq-shik; sixty-two, rāqnyis, rāqnyis;
sixty-three, rāqsām; sixty-four, rāzhbzhī; sixty-five, rānā; sixty-six, rārūk; sixty-seven, rābdān; sixty-eight,
rābgytāt; sixty-nine, rārgū.
sky, nām.
sleep, v., nyēlcās, nyit logcās.
slip, khāṭi, ryēpcās.
slowly, kūlē.
small, ūmintse, tshāntse.
smell, n., trih; v. intrans., trih yoicās; 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, bāqcik;
something, eithon; nothing, cañ ma.
son, bāṭshā, phrā.
sour, skyurmo, skyurmō.
sow, n., phāq.
sow, v., āpcās; see "plant".
speak, zercās.
spring, n., chumī (water-eye).
stand, lańshās, lāshās.
star, skārma.
steal, skucds.
step, gomba.
stick, n., bērkhā.
stomach, llṭōā.
stone, pdōā; fruit stone (as apricot), yāqpo, pāqspa.
straitened, in difficulties, shānte.
stream, grōkpo.
strength, dordē.
strip off (clothes), gāncā phūtcās.
strong, dordēcān.
summit, gō.
sun, nima; sunlight, nima.
Sunday, adit (Aryan word).
swallow, v., shmitecās.
sweet, nārmo, nārmō.
swine, phāq.
tadpole, zārbu.
tail, zhāgma.
take, lincās, lēncās; take away, khērcās.
tank, rziā.
tax (land-tax), bāp.
tea, cā, cek.
ten, shēū.
tent, zbrā.
than, wāsāū.
that, khō, eu; plur., khoīn, khoīntāū, ewān.
then, dēt wāgza; after that, dē kāna.
there, er, ēltēk', ēka.
they, khoīn, khoīntāū.
thief, shkānma.
thing, nōr (property); nothing, caū ma.
think, sāmba bacās.
thirst, skoms.
thirsty (be), skomcās.
thirteen, ciksūm.

thirty, sāncū; thirty - one, sqosqīk' ; thirty-two, sqosqīs, sqosqīs; thirty-four, sqosqīs, sqosqīs; thirty-five, sqosqīs; thirty-six, sqosqīs, sqosqīs; thirty-seven, sopdūn; thirty-
eight, sopgyāt; thirty-nine, sorgū.
this, dyū; plur., dyūān.
thou, khērān; see "you".
thousand, stoī.
thread, n., skātpa.
three, sūm.
throat, gāndrā.
throw, phāncās.
thumb, thēpo.
thunder, brāk; v., brāk boshās.
Thursday, brēspāt (Aryan word).
thus, etsuga.
thy, khēri.
time (as in four times, etc.), tshēr.
to, suffix, -la, or use "near", "beside".
to-day, dirīū.
toe, thēpo.
to-morrow, āskē; day after to-morrow, nāis; day after that, zhāq zbhī (four days), and so on.
tongue, llee(h).
tooth, so(h).
tremble, dārcās.
trouble, n., nārpa, nāqspa, nāqs.
throusers, dērma.
trunk (of tree), dīm.
truth, māntāgs; speak truth, māntāgs zērcās.

Tuesday, āngāri.
twelve, cāgnis.

twenty, nīshū, nyīshū; twenty-one, shktsāqshīk' ; twenty-two, shktsāqnyis, shktsāgnis; twenty-three, shktsāgsūm;
twenty-four, śhtsāqzbzhì, śhtsāzbzhì; twenty-five, śhtsāga; twenty-six, śhtsāzdruk; twenty-seven, śhtsāp-dūn; twenty-eight, śhtsāpgyāt; twenty-nine, śhtsārgù.

twin, tsānya.

twine, n., thō.

twist, v., llcācās.

two, nyis.

ugly, lāgs mēt.

uncle, āta (father).

understand, sheshās, see "think"; cause to understand, lltsāpcās.

unripe, ma tshoskhān.

upon, kā.

upper, goīma.

urinate, llcin taṅcās, phista taṅcās.

urine, llcin.

very, ma, maṅmo (much).

village, yul, yulpo, graṅ (Aryan).

vine, rgyān.

wait, thēm bacās, gyēr bacās; as imperat., wait! misto.

walk, dūlcās, drūlcās; cause to walk, strūlcās.

wall, rtsikpa.

walnut (tree and fruit), stārgā.

wash oneself, shkyelcās; wash something, khrucās.

waste, v., spūrcās.

water, shī, chū.

watercourse for fields, yurba.

way, lam.

we (including thee), nātaṅ; (excluding thee), nāca.

Wednesday, bōdū (Hindi būḍḥ).

well (of water), chūdūn.

what, adj., gā; pron., ēi.

when, nām.

where, gār, gāltēk, gēika; wherever, gārān.

white, kārpo.

whitewash, rtsikār; v., rtsikār taṅcās, rtsikār rgyāpcās.

who, sū, gaṅ; whoever, susāṅ.

why, cā.

window, bārbān; glass of window, shīṣa (Urdu ṣhīṣa).

with (along with), na nyambo.

work, n., lās; v., lāz baṅcās.

worthless, dorde nānpo.

wrist, tshiks, laqtshiks.

write, zbricās.

yak, yāg; fem., yāqmo, yāgmo; hybrid, from yak and cow, zo(h); fem., zomo(h); from bull and yak cow, lltor; fem., lltormo.

year, lō: names of years in cycle of twelve: (1) bilō, (2) llāṅlō, (3) stāqlō, (4) yūstō, (5) brūklō, (6) zbrūłō, (7) shītalō, (8) lāklō, (9) sprilō, (10) calō, (11) khlō, (12) phāqlō.

The meanings correspond to the Tibetan words below: (1) mouse-year, (2) ox-year, (3) tiger-year, (4) hare-year, (5) dragon-year, (6) snake-year, (7) horse-year, (8) sheep-year, (9) monkey-year,
About the Tibetan year-cycle, which Purik obviously follows, the Rev. Evan Mackenzie writes: "Tibetans reckon time by using the names of twelve animals: byi, mouse; glang, ox; stag, tiger; yos, hare; abrug, dragon; sbrul, snake; sta, horse; lug, sheep; spre, monkey; bya, bird; kyi, dog; phag, pig. With these they combine the five elements: wood, fire, earth, iron, and water. They get cycles of sixty years by multiplying these together. 1914 is called the 'wood dragon year'."

Note.—In Urdu words s indicates the Arabic letter sād and is pronounced s.
LOWER KANAURI

INTRODUCTION

Lower Kānaurī is so called to distinguish it from the main Kānaurī language, which may be called Standard Kānaurī. Kānaurī 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 Kānaurī 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 Műndā substratum. The total number of Kānaurī speakers is about 23,000, but there are no available figures for Lower Kānaurī.

LITERATURE

About Lower Kānaurī nothing has been written. I have written a Grammar of Standard Kānaurī for the Zeitschrift den Morgenländischen Gesellschaft, vol. lxiii, pp. 661 ff., 1909, and a Kānaurī–English, English–Kānaurī vocabulary, which appeared as a monograph of the Royal Asiatic Society. For the relation of Kānaurī to other languages Dr. Sten Konow’s account in the Linguistic Survey of India, vol. iii, pt. i, should be consulted. Pāṇḍūt 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. \( d \) is common owing to its occurring in the verb substantive \( d\text{"ak} \); etc.; \( t \) and \( y \) are much less common. I do not recall an example of \( r \). Cerebral \( c \) is sometimes heard as in \( ch\text{"u} \), 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 \( t\text{"âi}h \) for \( t\text{"ât} \), bring out, imperat. of \( tôm\text{"u} ; dh\text{"amkh} \), good, for \( d\text{"amk} \). 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. \( ri\text{"i}s \), sister, gen. \( ri\text{"i}z\text{"u} \); \( ri\text{"i}b\text{"a} \), for \( ri\text{"i}-p\text{"a} \), in the field; \( gu\text{"i}p\text{"a} \), for \( gu\text{"i}p\text{"a} \), to the hand; \( y\text{"o}k\text{"i}sh\text{"i}z \text{"a\text{"h}} \), a reared goat, for \( y\text{"o}k\text{"i}sh\text{"i}s \text{"a\text{"h}} \).

Vowels.—\( a \) is the long Italian vowel.

\( a \) the same, but short.

\( ā \) as \( u \) in “butter”.

\( a \) 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 \( i \).

\( ĩ \) the same, but longer.

\( ĩ \) the English \( i \) in “fin”, but narrower.

\( ō \) is the long narrow Italian \( o \).
o the same, but shorter.

 ámb practically the English o in "long".

 auu nearly the same, but longer.

 āu the same, but still longer.

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

 u the same, but shorter.

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

 ā is like German ā, but very short.

 A vowel sometimes ends with the sharp jerk known as the "glottal stop" (see Introduction to Jûbbâl Dialects). This has been indicated by the sign ' after the letter, thus: ku', 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: māj, will not go; rāñ', or rānkâ, high (as distinguished from rān or rānh, 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 ū 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 š 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 -ān indicates the idea of “-ever”, as in whatever, whoever; thus chōgyān, whatever.

Verb

Verb Substantive.—There are two bases, each with a present and a past. In Standard Känaurī the forms are (1st sing.) pres. tog' and dull; in Lower Känaurī ṭōdk and ḍūk; the past forms are Standard Känaurī tokeg' and ḍūgeqt, in Lower Känaurī tötkyīdk and ḍūgik. The d of the standard dialect becomes Ĕ in Lower Känaurī.

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 sīn and the 2nd dual in ē, the 1st pers. pl. and 1st inclusive dual end in nmīn. 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:
<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers. fut.</td>
<td>-dk.</td>
<td>(incl.) -nmini.</td>
<td>-nmini.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(excl.) -siñ.</td>
<td>-nmini.</td>
</tr>
<tr>
<td>past</td>
<td>-dk.</td>
<td>-nmini.</td>
<td>-nmini.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-siñ.</td>
<td></td>
</tr>
<tr>
<td>2nd pers. fut.</td>
<td>-n.</td>
<td>-c.</td>
<td>-i.</td>
</tr>
<tr>
<td>imperat.</td>
<td>-</td>
<td>-c.</td>
<td>-i.</td>
</tr>
<tr>
<td>past</td>
<td>-n.</td>
<td>-c.</td>
<td>-i.</td>
</tr>
<tr>
<td>3rd pers. fut.</td>
<td>-d.</td>
<td></td>
<td>-shñ.</td>
</tr>
<tr>
<td>past</td>
<td></td>
<td></td>
<td>-i.</td>
</tr>
</tbody>
</table>

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 tadt for t'adk, and in the 3rd sing. past the final letter is sometimes dropped, giving forms like shüñ for shuñg, died, hāvī for hāvīg, 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 tacīmn, 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 haˈn, do not beat, tha zaˈ, 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:—

tutpātˈ, I will come; ma tutˈ, I will not come.
tōnˈmɨn, we are; maˈmɨn, we are not.

Occasionally the imperative is contracted as thāc, thāˈc, thāˈ, do not become, from hāˈc, hāˈc, hāˈc.

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 tāˈnmˈ, drink; stāˈnmˈ, 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, kāˈ: bitch, kukrǐ: cock, kāˈkra: hen, kāˈkri: bull, dāˈmː: cow, haˈzː: he-goat, ʔzː, ʔjː: she-goat, bakhˈr, bākˈr.

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: sōmzˈámˈ, explain; Hindi, sāˈmjhanː: bōnˈámˈ.
make; H. bānānā: ūdēāmu, make fly; H. urānā: tsālēāmu, graze; ? H. cārānā.

**Nouns:** yhād, remembrance; H. yād: bōrshān, year; H. bōrās: bāils, bhāēts, brother, sister; H. bhāē, brother: nāmān, name; H. nām: pūshṭiūn, back; Urdu, pūshāt: kharēts, expense; U. khārēch.

Other words: bārūbāl, always; U. bārūbār, regular: zāmī, collection; U. jāmā: bāīra, outside; U. bāhīr: nēōra, near; Panjabi, nērē.

Examples of those unaltered are; kāl, famine; māl, property; zīn, saddle; mālk, 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 Kānaurī has cerebrals. Cf. dīhār, day; Panjabi, dīhārā: nēōra, near; P. nērē: bādō, 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. ūdēāmu, make fly, from urānā, P. ūdānā: bōṭān tree, from būṭā: in pūshṭiūn, back from pûsht, the t of the H. pīth has been introduced; cf. Skt. pṛṣṭha.

**Nouns**

**Masculine.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. rān, horse.</td>
<td>rānau.</td>
</tr>
<tr>
<td>Gen. rānu.</td>
<td>rānau.</td>
</tr>
<tr>
<td>Dat. rānu zān.</td>
<td>rānauantu.</td>
</tr>
<tr>
<td>Abl. rānu dōāch.</td>
<td>rānaun dōāch.</td>
</tr>
<tr>
<td>Agent rāns.</td>
<td>rānaus.</td>
</tr>
</tbody>
</table>

| Nom. azh. ajj, goat. | azhē. |
| Gen. azhu. | azhēn. |
| Dat. azhu zān. | azhēntu. |
| Abl. azhu dōāch. | azhēn dōāch. |
| Agent azhēs. | azhēs. |
**Masculine.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. kim, house.</td>
<td>kimē.</td>
</tr>
<tr>
<td>Gen. kimū.</td>
<td>kimēn.</td>
</tr>
<tr>
<td>Dat. kibā.</td>
<td>kimōntu.</td>
</tr>
<tr>
<td>Abl. kibāzh.</td>
<td>kimēn pāzh.</td>
</tr>
<tr>
<td>Nom. pālā, shepherd.</td>
<td>pālā.</td>
</tr>
<tr>
<td>Gen. pālān.</td>
<td>pālān, pālāntū.</td>
</tr>
<tr>
<td>Dat. pālāntū.</td>
<td>pālāntū.</td>
</tr>
<tr>
<td>Abl. pālān dōāch.</td>
<td>pālān dōāch.</td>
</tr>
<tr>
<td>Agent pālas.</td>
<td>pālas.</td>
</tr>
</tbody>
</table>

**Feminine.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. cimē, daughter.</td>
<td>cimē.</td>
</tr>
<tr>
<td>Gen. cimēn.</td>
<td>cimēn.</td>
</tr>
<tr>
<td>Dat. cimēpū.</td>
<td>cimēpū.</td>
</tr>
<tr>
<td>Abl. cimēdū dōāch.</td>
<td>cimēdū dōāch.</td>
</tr>
<tr>
<td>Agent cimēs.</td>
<td>cimēs.</td>
</tr>
</tbody>
</table>

*riūs, sister, has gen. riūzū, abl. riūzū dōāch, etc.*

**Pronouns**

**1st Person.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. gū, ġū, I.</td>
<td>kishū.</td>
</tr>
<tr>
<td>Gen. ġū.</td>
<td>kishū.</td>
</tr>
<tr>
<td>Dat. ġūzū.</td>
<td>kishūzū.</td>
</tr>
<tr>
<td>Abl. ġū dōāch.</td>
<td>kishūdōāch.</td>
</tr>
<tr>
<td>Agent ġū.</td>
<td>kishū.</td>
</tr>
</tbody>
</table>

**Dual.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. nisī, he and I.</td>
<td>kashū, thou and I.</td>
</tr>
<tr>
<td>Gen. nisīn.</td>
<td>kashū.</td>
</tr>
<tr>
<td>Dat. nisīpū.</td>
<td>kashūpū.</td>
</tr>
<tr>
<td>Abl. nisīdū dōāch.</td>
<td>kashūdōāch.</td>
</tr>
<tr>
<td>Agent nisī.</td>
<td>kashū.</td>
</tr>
</tbody>
</table>

**2nd Person.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ka'.</td>
<td>kisi.</td>
<td>ki.</td>
</tr>
<tr>
<td>Gen. kan.</td>
<td>kisiū.</td>
<td>kin.</td>
</tr>
<tr>
<td>Dat. kanzū.</td>
<td>kisiūpū.</td>
<td>kinzū.</td>
</tr>
<tr>
<td>Abl. kan dōāch.</td>
<td>kisiūdōāch.</td>
<td>kin dōāch.</td>
</tr>
<tr>
<td>Agent kā'.</td>
<td>kisi.</td>
<td>ki.</td>
</tr>
</tbody>
</table>
### 3rd Person

**Singular**

<table>
<thead>
<tr>
<th>Case</th>
<th>Noun</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>nō, that, he, she.</td>
<td>nōgaun.</td>
</tr>
<tr>
<td>Gen.</td>
<td>nōū</td>
<td>nōgaun.</td>
</tr>
<tr>
<td>Dat.</td>
<td>nō p̂nū</td>
<td>nōgauntu.</td>
</tr>
<tr>
<td>Abl.</td>
<td>nōū dōāch</td>
<td>nōgaun dōāch.</td>
</tr>
<tr>
<td>Agent</td>
<td>nōs</td>
<td>nōgaus.</td>
</tr>
<tr>
<td>Nom.</td>
<td>zhū, this</td>
<td>zhugau.</td>
</tr>
<tr>
<td>Gen.</td>
<td>zhū</td>
<td>zhugaun.</td>
</tr>
<tr>
<td>Dat.</td>
<td>zhū p̂nū</td>
<td>zhugauntu.</td>
</tr>
<tr>
<td>Abl.</td>
<td>zhū dōāch</td>
<td>zhugaun dōāch.</td>
</tr>
<tr>
<td>Agent</td>
<td>zhūs</td>
<td>zhugaus.</td>
</tr>
</tbody>
</table>

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

chōg is what? It is pronounced with cerebral ch.

chī mā, not anything, nothing; chōgyāū, chogyāū, chōgyāū; 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 āpna.

### Adjectives

Comparison is expressed by means of the word āzhī, ēzhī, ōzhī; thus, dhāmk, good; zhū ēzhī dhāmk, better than this; tsesī ēzhī 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? té is how many? teāū, as many; nīa, so many; tsesī, all; ētsēb, gāto, few. For ānū, own, see above.

### Adverbs

**Time**

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Interlinear</th>
</tr>
</thead>
<tbody>
<tr>
<td>hōtsēi, now</td>
<td>tōrō, to-day.</td>
</tr>
<tr>
<td>tērābē, tērbē, when.</td>
<td>nāb, to-morrow.</td>
</tr>
<tr>
<td>tērābētū, whenever.</td>
<td>rōmī, day after to-morrow.</td>
</tr>
</tbody>
</table>
pāñ, on the fourth day.  
ēri, on the fifth day.  
cēri, on the sixth day.

mōr, yesterday.  
rī, day before yesterday.  
mūniē, on the fourth day back.

*Place*

zhū̇aː', zhū̇aː', here.  
dūaː, dhuu ā, there.  
zhū̇aːch, hence.  
hām, where.

dār, far.  
warko, far.  
bāira, outside.

*Other Adverbs*

chū, why?  
hāzāu, quickly.

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 ŋ add or substitute t: ket, give, from kēmū; tsūt, tie, from tsūṁmu; tōt, bring out, from tōnnu. Some roots in -i add -u, as niū, remain from nīmū; khiū, look, from khīmū.

*Future.*—The future is formed by adding -ādk to the root. Roots ending in -ā add -ǒdk; 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, bāumū, go, kēmū, give, have bāupādk, kēpādk.

Some with roots ending in ŋ also insert p, changing the ŋ to t or d and sometimes making slight vocalic changes, as: tūnmū, come; tūtpādk: lēnmū, speak; lēdpādk: kūnmū, call, kutpādk; rōshinmu, get angry, rōshītpādk.

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 rāṃmā, give, the ŋ is erratic and generally becomes n in the future and other tenses.

bāumā, go, has a contracted future in addition to the other, bauk, bauu, 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. dāk. 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 tūtpādāk, 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; rōshītādk, got angry, from rōshūnmā; lēdkidk, spoke, from lānmā. The verb subst. tādk takes kyidk, tōtkyidk, I was. Shāmā, slay, is an exception and retains the p, shūpkidk, I slew.

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

Some verbs have a contracted past—generally in addition to the ordinary past: nūmā, remain, nōdk and nūgidk; kēmā, give, kēdk and kēkidk; kūrmā, bring, kūrg and kūrgidk; dēmā, go, dēdk; shūmu, die, shūdk.

Roots ending in ci retain the i, as dakeigidk, remained from dakeimā. Gyidk 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: twämig, he saw; wënëmige, he wasted; thäsämig, he heard; a'uëämig, he wasted; emig, he asked. Sometimes this is used along with one of the verbs subst. shënämik tō, he sent, he has sent; shënämik tash, they sent, they have sent, y being euphonically 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: dänd'en, having fallen; baubau, having gone.

Verbs whose roots end in n sometimes omit the n, as lela, having spoken, from lanmā; kuku, having called, from kāmū; tānmā, 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 ē added to the root; dānōd'anō, having kept on falling or fallen repeatedly; hācō hācō, having kept on becoming or become frequently; cf. Hindi gir girke, hō hōke.

By adding āsi 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; laūāsi, while beating; baupāsi, while going; tūtpāsi, while coming.

Verbs with roots ending in a take āsi, sōmzēāāsi, while causing to understand, from sōmzēāmā.

Dakcimu, remain, has dakcisi, and gyāmig, wish, has gyausi.

The agent is made by adding zēa or tseā to the root. Verbs which insert p in the future take tseā, as ketsēa, giver, about to give, from kēmā; lētsēa, from lanmā, speak; but dēzēa, goer, from dēmā; sōmzēāzēa, causer to understand, from sōmzēāmā; khēzāa, seer, from khimā;
zāzēa, eater, from zāmā; rińzēa, sayer, from rińmu; unzēa, taker, from unnmā; hāćimu, become, and dakcimu, remain, have hāćizeēa and dukcizeēa. nīmā, remain, and dāmā, 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 hānmu, beat, launmā, do, zāmā, eat, we get the verbal nouns hān, lān, zām. The verbal noun is used with gyāmīg 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, yōmnu, nourish: yō新世纪′shim or yō新世纪′shimu, to be nourished; phikśām, to spit; phikśāshim, to be spit out; tsāmμ, hold; tsām新世纪′shim, to be held, to fight. This shows a reciprocal sense.

The passive or stative participle ends in新世纪′shis. From the two verbs just mentioned the passive participles are yō新世纪′shis, phikś新世纪′shis. Verbs whose roots end in ā or c often receive a kind of middle sense and always have this participle; thus, hāc, from hācimu, become, and tō新世纪′shis, from tō新世纪′shim, sit, tō新世纪′shis meaning in the state of having sat, i.e. seated, and hāc, in the state of having become; cf. anc, having risen; chuk新世纪′shis, having met (intrans. with dative). This participle may be used for the past tense. It corresponds to the Hindi mārā huā, baiฑhā huā.

Verb Substantive

Present.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. tēdk, tētk, I am.</td>
<td>1. tōning, thou and</td>
<td>1. tōning, we are.</td>
</tr>
<tr>
<td>2. tōn, thou art.</td>
<td>1. tōsin, he and</td>
<td>2. tōi, you are.</td>
</tr>
<tr>
<td>3. tau, tō, he or she is.</td>
<td>2. tōc, you two are.</td>
<td>3. tōsh, they are.</td>
</tr>
</tbody>
</table>
Negative of the above

1. maṅk. 1. maṁmiṅ, thou and I.
2. maṅin. 1. maṅisiṅ, he and I. 2. maṅiṅ.
3. maṅk. 2. maṅc, you two. 3. maṅsh.

Past.

1. tōt-kyidk, I was. 1. tōt-kyinmiṅ. 1. tōt-kyinmiṅ.
2. -kyin. 1. -kyisiṅ. 2. -kyiṅ.
3. -k. 2. -kyic. 3. kyish.

Negative

1. maṅkyidk.
2. maṅkyin, etc., regular.

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

Present.

1. ḏāk. 1. ḏāmiṅ. 1. ḏāmiṅ.
2. ḏān. 1. ḏāsiṅ. 2. ḏāiṅ.
3. ḏā. 2. ḏāc. 3. ḏāsh.

Past.

1. ḏāgik. 1. ḏāginmiṅ. 1. ḏāginmiṅ.
2. ḏāgin. 1. ḏāgisiṅ. 2. ḏāgīṅ.
3. ḏāg. 2. ḏāgic. 3. ḏāgish.

Future.

1. ḏ³nādāk. 1. ḏ³nānmiṅ, thou and I.
2. ḏ³nān. 1. ḏ³nāsiṅ, he and I. 2. ḏ³nāiṅ.
3. ḏ³nād. 2. ḏ³nāc, you two. 3. ḏ³nāsh.

Imperative

ḏ³n.  ḏ³nc.  ḏ³nni.

Present indicative.

1. ḏ³nā-ḏāk. 1. ḏ³nā-ḏāmiṅ. 1. ḏ³nā-ḏāmiṅ.
2. -ḏān. 1. -ḏāsiṅ. 2. -ḏāiṅ.
3. -ḏā. 2. -ḏāc. 3. -ḏāsh.
Negative.
1. mā ği3ng.  1. mā ţi3ng-min.  1. mā ţi3ng-min.
2. mā ği3n.  1.  -siń.  2.  -i.
3. mā ği3n.
   Imperfect.
1. ği3n-d'gik.  1. -ginmin.  1. -ginmin.
2.  -gin.  1. -gisin.  2. -ği.
3.  -g.  2. -gič.  3. -gish.

Past.
1. ği3n-gyid̄k.  1. -gyinmin.  1. -gyinmin.
2.  -gyin.  1. -gyisin.  2. -gyi.
3.  -g.  2. -gic.  3. -gel.

Participles.
ği3n, having fallen; ği3nod̄no, having kept on falling, or fallen repeatedly; ği3nasi, while falling.
Agent ği3nzéá, faller, about to fall.

hacimū, become

Fut. hacǎdk, like ği3nǔdk.
Neg. mā hacig.
Imperat. hac.  hacic.  hacǐ.
Neg. thac.  thacic.  thai̱.
Pres. hacǎdá̱k.
Imperf. hacǎdagik.
Past hacicgyidk.
Part. hacáae, having become; hacǒ hacǒ, having kept on becoming; hácis, while becoming; hacizéa, becomer, or about to become.

nima, remain}

Fut. nįadk, etc., regular.
Neg. mų nǐk.
Imperat. nių.  nıc.  ni̱.
Pres. nįadá̱k.
Imperf. nįadagik.
Past, nįgidk or nįdk.
Part. niu, niųsi.
Agent, nǐtseā.
toshmū, sit
Fut. tōshādk.
Neg. mā toshīg.
Imperat. tōsh
Imperat. tōshādūk.
Imperf. tōshādūgik.
Past, tōshīdk, tōshigūk.
Part. tōshīs, while remaining.

hañmū, beat
Fut. hañūdk.
Neg. mā hañū.
Imperat. hañū, etc.
Pres. hañūdk.
Imperf. hañūdūgik.
Past, hañūgūk.
Part. hañūkū, hañūsī.
Agent, hañūzēā.

zāmū, eat
Fut. zādk.
Neg. mā zāk.
Pres. zādūk.
Imperf. zādūgik.
Past, zāgūk.
Part. zāza, zāosī.
Agent, zāzēā.

tūmū, drink
Fut. tūnūdk.
Pres. tūnūdūk.
Imperf. tūnūdūgik.
Past, tūngūk.
Part. tūntū, tūnūsī.
Agent, tūnzēā.

rānmū, give
Fut. rānūdk.
Neg. mā rāng.
Pres. rānūdūk.
Imperf. rānūdūgik.
Past, rāngūk.
Part. rānrū, rānūsī.
Agent, rānzēā.

unmū, take
Fut. unūdk.
Neg. mā ūng.
Pres. unūdūk.
Part, unūn, unūsī.
Agent, unzēā.
riṃū, say

Fut. riṅūḍk. Past, riṅgūḍk.
Neg. ma riṅg. Part. riṅvrūṅ, riṅūṣī.
Pres. riṅoḍūk. Agent, riṅzēā.

lauṃū, do

Fut. lauṅūḍk. Past, lauṅgūḍk.
Neg. ma lauṅg. Part. lauṅlauṅ, lauṅūṣī.
Pres. lauṅoḍūk. Agent, lauṅzēā.

nēṃū, know

Fut. nēāḍk. Pres. nēōḍūk.
Neg. ma nēk. Past, nēgūḍk.

kārṃū, bring

Fut. kārūḍk. Past, kārgūḍk, kārg.
Neg. ma kārg. Part. kārkār, kārūṣī.
Pres. kāroḍūk. Agent, kārēzēā.

kēṃū, give

Fut. kēpūḍk. Past, kēkidk or kēḍk.
Neg. ma kēk, ma kēk. Part. kēkē, kēpūṣī.
Pres. keōḍūk. Agent, kēzēā.
Imperf. keōḍūgik.

baumū, go

Fut. baupūḍk, etc., regular, or as follows:

1. baupūḍk.
2. -n.
3. -k.
Neg. ma bu or ma baup, Past, baupūkidk.
ma baun, ma bu, etc. Part. baupbāu, baupūṣī.
Pres. ind. baupūḍūk. Agent, baupūzēā.
Imperf. baupūḍūgik.

phyōṃū, take away

Fut. phyōpūḍk. Past, phyōkidk.
Neg. ma phyōg. Part. phyōphyō, phyōpūṣī.
Pres. phyōpūḍūk. Agent, phyōzēā.
gyāmū, wish
Pres. gyāpādāk. Agent, gyātsēā.
Part. giāusi, on wishing.

shūmū, slaughter, kill
Fut. shūpādāk. Pres. shūpādāk.
Imperat. shūpt, plur. shūbī.
Past, shū-p-kidk; 2nd sing. -kin; 3rd sing. shūmik or shumiktō; 1st plur. shup-kimin; 2nd plur. -kī; 3rd plur. shumige.

shūnmū, become alive
Past, shūngidk.

lānmū, speak
Fut. lādādāk. Past, lādkidk.
Neg. mā lādk. Part. lāle, lātpāsī.
Pres. lādādāk. Agent, lātsēā.

lānmū, come
Fut. 1. tūt-pa-tk or 1. -nmiū. 1. -nmiū.
tūtpā-tk.
  2. -n. 1. -siū. 2. -ī.
  3. -d. 2. -c. 3. -sh.
Neg. mā tūt or tutk, etc.
Imperat. zhēr. zhīric zhīri.
Neg. thu zhūr.
Pres. ind. tūtpādāk.
Imperf. tūtpādāgik or tutpādāgik.
Past 1. tūt-kidk or 1. -kīnim. 1. -kīnim.
tut-kidk.
  2. -kin. 1. -kisīn. 2. -kī.
  3. -k. 2. -kic. 3. -kī.
Part. tuttā, having come; tutpāsī, while coming.
Agent, tutseā.

kūnmū, call
Fut. kutpādāk. Part. kuku, kutpāsī.
Pres. kutpādāk. Agent, kutseā.
Past, kutkidk.
roṣhīnumu, take a huff, be angry
Fut. roṣhītpāḍuk. Part. roṣhītpāṣi.
Pres. roṣhītpāḍāk. Agent, roṣhīṭsēā.
Past, roṣhīkīḍāk; 3rd sing.
roṣhīḍāk; 3rd plur.
roṣhīḍē.
dēmū, go
Fut. dēḍāk. Part. dēpāṣi.
Pres. dēōḍāk. Agent, dēzēā.
Past, dēḍāk; 2nd sing. dēn;
3rd sing. dēg (the rest like tūk, I was).

dakeimū, remain
Fut. dakečādk. Part. dakecīsi.
Past, dake-cigidāk; 2nd sing. Agent, dakecīzēā.
cigin; 3rd sing. cig, etc.

ēmū, ask
Past, ēgīḍāk; 3rd sing. ēmīg; 3rd plur. ēmīge.
dāmu, happen, become
Fut. dāḍāk. Part. dāda, dāōsi.
Pres. dāōḍāk. Agent, dātsēā.
Past, dākīḍāk; 3rd sing.
dāk; 3rd plur. dākē.

sōmzēāmu, explain, cause to understand
Fut. sōmzēāoḍādk. Part. sōmzēāōsī.
Pres. sōmzēāoḍāḍāk. Agent, sōmzēāzēā.
Past, sōmzēāgīḍāk. taṁmu, see
Past, taṁgīḍāk; 3rd sing. taṁmīg.

khīmu, see
Fut. khīōḍāk. Part, khīgīḍāk.
Imperat. khīā. Part. khīāsī.
Pres. khīōḍāḍāk. Agent, khīzēā.
**Compound Verbs**

Necessity is expressed by the infinitive with the verb substantive.

- *zämū ḍāgidk*, I had to eat; *zämū ḍāk*, I have to eat.
- *kənmu ḍūg*, he had to beat; *kənmu ḍū*, 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: *ṇāzadk*, 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 *gə mā ḍənzadk*, 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 Kānauri, where, however, the form is an infinitive. When *gyāmig* governs a verb the verb appears ordinarily in its root form.

- *ti tān gyāmig*, it is advisable to drink water.
- *nōn kən gyāmig*, him to beat is advisable (one should beat him).
- *khāe zám gyāmig*, one should eat bread.
- *ān baupən rigra gyāmig*, my father-to servants are advisable (my father wants servants).
romi'änzû shûm kûlî gyâmîg, the-day-after-to-morrow me-to three qulis (coolies) are-advisable (I want three coolies the day after to-morrow).

côrî mà lan gyâmîg, theft not to-do is-advisable, one should not steal.

Sometimes for gyâmîg we find gyâts, which ordinarily means desirous.

nâb tân gyâts, to-morrow to-come is-advisable (one ought to come to morrow).

**Numerals**

1. îdd.
2. nîsh.
3. shûmm.
4. pû.
5. nû.
6. ūugg.
7. stîssh.
8. rûi.
9. zgûi.
10. sâi.
11. sid.
12. s'ûnish.
13. sôrum.
14. sôpû.
15. soûû.
16. sôrûk.
17. sôstîsh.
18. sôrai.
19. sôzgûi.
20. nîzû.
21. nîzû îdd.
22. nîzû nîsh.
23. nîzû sâi.

33. nîzû sôrûm.
34. nîsh nîzâ'
35. nîsh nîzû zgûi.
36. nîsh nîzû sâi.
37. nîsh nîzû sôrûk.
38. shûm nîzû.
39. shûm nîzû pû.
40. shûm nîzû sâi.
41. shûm nîzû sôzgûi.
42. pû nîzû.
43. pû nîzû stîsh.
44. pû nîzû sâi.
45. pû nîzû sôrai.
46. rûa.
47. nîrû.
48. shûmrû.
49. pûrû.
50. nûrû.
51. nûrû.
52. ûugrû.
53. stîshrû.
54. rûirû.
55. zgûrû.
56. ûnû.
57. ûnû.
58. ûnû.
59. ûnû.
60. ûnû.
61. ûnû.
62. ûnû.
63. ûnû.
64. ûnû.
65. ûnû.
66. ûnû.
67. ûnû.
68. ûnû.
69. ûnû.
70. ûnû.
71. ûnû.
72. ûnû.
73. ûnû.
74. ûnû.
75. ûnû.
76. ûnû.
77. ûnû.
78. ûnû.
79. ûnû.
80. ûnû.
81. ûnû.
82. ûnû.
83. ûnû.
84. ûnû.
85. ûnû.
86. ûnû.
87. ûnû.
88. ûnû.
89. ûnû.
90. ûnû.
91. ûnû.
92. ûnû.
93. ûnû.
94. ûnû.
95. ûnû.
96. ûnû.
97. ûnû.
98. ûnû.
99. ûnû.
100. ûnû.

It will be seen from the above that the numbers are very regular.
Prepositions
(Nearly all govern the genitive.)

\( tīum, tīums, \) after, behind (gen.).
\( ōm, ōms, \) before, in front of (gen.).
\( nērē, \) near (gen.).
\( stān, \) up to.
\( zā, \) up to, as far as.
\( tāvē, \) for sake of, on account of, because of (gen.).

\( dēn, \) upon (gen.).
\( -pānū, -pā, -p, -b, -zēnū, \) to, in, etc. (gen.).
\( dōā′, \) near, with (gen.).
\( dōāch \) (compounded of \( dōā′ \) and \( ch, \) from), from (gen.).
\( chānū, \) under (gen.).
\( rānū, \) along with (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:

\( ka \ tānma \ gū \ kanzān \ paisā \ kēpādk, \) thou come-if, I thee-to paisa will give (if you come I will give you a pice).
\( ka \ zū \ kāmān \ lānma \ gū \ paisa \ rānādk, \) if you do this work I will give (someone else) a pice.
\( ka \ zū \ kāmān \ chīmā \ lānma \ gū \ paisa \ mā kēk, \) thou this work nothing do-if (i.e. if you do not do this work) I will not give you a pice. chīmā, something-not, corresponds to Hindi kāch kāhī.
\( ka \ tūnma \ gū \ kanzān \ paisa \ kētsādk \ or \ kēmu \ ḍūgādk, \) if you had come I should have given you a pice. The apodosis might be \( nō \ paisa \ kēmā \ ḍūg, \) he would have given a paisa. See next paragraph.
The Prodigal Son

idd miu nish chaunë dû: zigtz chaunës âno
one man-of two sons are: little son own
baupan lâmig, "kan mäl chôgyân ân
father-to said, "thy property-of whatever my
hisâû tutpad ânzâû ket." Dös ânô mäl
part will-come me-to give." He own property
kâûmig. itsâb dîhârê nûüm zikê chaunës tsêî
divided. Few days after little son all
ipâû zâû lâmig, der warkô bauke: dhûû
one-to together made, far far went: there
anêntû mäl mûz kâmân lûnûn tsêî
own property evil work having-done all
wênûmû: kîrûts spûykshis âo mûlkau kûl
wasted: expense wasted that country-in famine
bauktû, gâtû hûcig. âo mûlkô iíd nîzëû
went, small became. That country-of one dweller
dôa' bauktû, dös ânû rimên-pa swûgrû rôûnû
near went, he own fields-to pigs to-graze
shênûmûtô: dös gyûpàðû swûgràû phûkûshûzau
sent: he wishing-is pigs-of left
shêto zàûa ghrûûnû gûyâts tûtû, hûtisû
husks having-eaten satisfied-to-be wishful was, anyone
nôûrûn mû rânûdûgûzê: têrûbêûn yûdû deg
him-to not giving-was: whenever remembrance went
dôpû lûnûng "ân bûnû dôa' te rigrû
him-to said "my father near how-many servants
iôsh nûgûs grik stûn khâû zaush, ãê
are they being-satisfied up-to bread will-eat, I
zhōa' önōn shēdłk: gū äneis ān baū dža' here hungry died: I having-risen my father near baupādk nōp lāmpādk 'hē ān baū, kan will-go him-to will-say 'O my father, thy Pârmēshhûrū gûnâ lantâdłk, kan châ'n nîmū God-of sin doing-am-I, thy son to remain laîk mā dâkegidłk, ku idd ânə'n rigrâ tâc'" worthy not I-became, thou one me-to servant place-me'." nō wārkō tat nō baus nōpə'n taûmîg nōs he far was his father him-to saw, he thēriri ānō raûpə tsummîg. Chaûes ānô having-run own neck-to held. Son own baupə'n lənmîg: "hē ān baū kan Pârmēshhûrū father-to said: "O my father, thy God-of gûnâ lantâdłk kan châ'n nîmû laîk mā sin doing-am-I thy son to-be worthy not dâkegidłk." Baus rigrantâ lənmîg "tsəî œzh I-became." Father servants-to said "all than dhāmək gas kāri zhupə'n skaï, gutpə pratsô good garment bring him-to put-on, hand-to finger-of kâũnits ranî, bānô skparvûnô ranî, yōkshiz âzh ring give, foot-in shoe give, fat goat kāri shubi, zāza khâîi ōcimîg, chū zhu bring kill, having-eaten happy to-be, why this ān châ'n shâshî tat hōtsê shûn, my son having-died was, now became-alive, bûbi tat hōtsê pōrûdłk". nauû tēy having-gone was now was obtained ". His big atē rinbə tat kimū nčorâ tutpâsi big-brother field-in was house near on-coming gâz bâzu wâz thasmîg: idd rigrâpə'n singing playing-of sound heard: one servant-to
kuku èmig "chög dāda?" nōs having-called asked, "what having-happened?" he riŋg kan bhāęts tutk, kan bauu yōkshiz said "thy little-brother came, thy father fat āzh shāmig nauu tāīē dhāmk rāži khūsī goat killed that on-account-of good well happy chūkshis". No rōshīshī kūbō bō māg: met". He having-got-angry house-in go will-not-go: nōu bauu bāira baubau sōmzēauđū: nōs his father out having-gone explaining is: he ānū bau lōṃmig "khū hōtsĕ nīū bōrshān own father-to said, "Look now so-many years kan palē langyidk kā tērbē bākhārū māts mā thy service I-did thou ever goat's kid not kēkin gū ān kōndēā rān khūsī lanēdk, hōtsē gavest I my friends with happiness will-make, now kan chaũ tutu nōs kan mālā āḍēāmīg thy son having-come he thy property made-fly ka nauu tāīē yōkshiz āzh shupkJīn." thou him on-account-of fat goat killedst." ānū bauu lōʾmīg "he chaũ kā tə bōrābāł Own father said, "O son thou then regularly ān rān tōn, chōgyān ān tō kan tō, khūṣī me with art, whatever mine is thine is, happiness lōṃmig khūsī hāćīmīg dhāmk tāt (or langyāmīg to-do happy to-become good was (to-do fitting and hāćīs gyāmīg), chā kan zhu bāz shīshī become fitting), why thy this brother having-died tāt hōtsĕ shūng, bībī tēt, hōtsē pōrīdk." was now lived, having gone was now met.”

For notes see after the following sentences.
SENTENCES

1. *Kan nāmān chōg dūn?* Thy name what is?
2. *Zhū rānā tē bōrs̡ān bauktō?* This horse-of how-many years went? (How old?)
3. *Zhoāch Kāshmir zā tē wārk tōtō?* Here-from Kashmir to how-much far is?
4. *Kan bauū (baunu) kimē (kilē) tē chānē dū?* Thy father's house-in how-many sons are?
5. *Gā tōrō bādō wārkōzh winin tīrāk.* I to-day very far-from walking came.
7. *Aū kilē chōg rānu zīn tō.* My house-in white horse's saddle is.
8. *Naū pāshštūnō zīn tsāt.* His back-on saddle tie.
9. *Gā nuū chānī badō hān gidk.* I his son-to much beat.
10. *Nō dōkhānū dēn lane zē tsālčauqūsh.* He hill on cows, goats grazing is.
11. *Nō bōtānu chān rānu dēn shōkśūs.* He tree under horse on riding is.
12. *Nauū bāz ānū rīnzōjī tēg tāu.* His brother own sister than big is.
13. *Nōa mauūnā nīsh rūpēūz pō paulī tāu.* Its price two rupees four two-annas is.
15. *Nōpān nō rupēū rān.* Him-to those rupees give.
17. *Nōpān zān hānōkhānō būsh is tsātsū tāā.* Him-to to having-continued-beating rope-with having-bound keep.
18. *Khūā ējī tē tōūth.* Well from water draw (sing.).
20. *Hātu chaņū kan nīums tūtpādā?* 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.—chañe dū for dāsh. There is not much distinction between 3rd sing. and 3rd plur. in the verb. ket, give to me (or you). rūnymu means give to a third person. īpānū, from idā pānū, into one (place). bauktō, contracted from baujg, went, and tō, is. gātā hācīg, small became, i.e. became hard up. shēnmiktō from shēnμμιγ, sent, tō, is. phīkēāshīzau, lit. what is spit out, gen. of pass. part. phīkēāshis, from phīkēāmu, spit. hātisī, lit. who? used for “anyone”. tāc, place me, c is “me”, inf. tācimū, place me. gud-pha for gud-pānū, to the hand. hācīmīg, the form of infinitive found in the Standard dialect. yōkshiz, pass. part. from yōnμμu, rear, nourish. yōkshiz for yōkshis, which is for yōnshis. riūbā for riū-pa, to or in the field. dādā, conj. part., having happened, for past tense. nōs māl ūdēāumīg, he made fly thy property, “he” used for “who”, demonstrative for relative.

Sentences.—1, dūn for dū. 4, dū for dāsh. 5, bādō, from Hindi bārū, with dental letter for cerebral or from Kāci bōrī, bōhrī, very. wūrkōzh, zh or ch means “from”. 10, tsālēuadūshī, from tsālēāmu, perhaps from Hindi cāránā, graze. 12, riūzōjh, jh for zh or ch, the ablative ending “from” to express comparison. The same ending appears in khāā ojh, from the well, in sentence 18. 15, rūn, give to a third person, contrast with ket (above), give to me or you. 18, tōāth, imperat. of tōnμμu, bring out. 19, pār, imperat. of pamu, walk.
VOCABULARY

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

above, _den_, w. gen.
advisable, _gyāmiḡ_, w. verbal noun; see "wish".
after, _nīum_, _nīums_, w. gen.
alive, become, _shūṁmū_.
all, _tši_.
along with, _raṅ_, w. gen.
always, _bārābāl_.
am, _t̪ˈd̪k_, _t̪ˈtk_, _d̪ūk_; see grammar.
angry, become, _rokshīnmu_, _rōshīnmu_.†
anna (two) bit, _paulī_; cf.
Panjabi _paulī_, four annas.
anything, _chī_.
arise, _āncimu_; arise up, _den_ _āncimu_.
arrive, _bōnmū_.
ask, _ēmū_.
ass, _phōts_.
back, n., _pūshṭiṅ_, _pōshṭiṅ_.†
bad, _māz_, _māz_.
banker, _sūkār_.†
bear, n., _hom_.
be; see "am", "become".
beat, _hāṁmā_.
beautiful, _dāmḵ(h), dhāmḵ(h)_; see "good".
because, _tāiṅ_, w. gen.
become, _hācimu_, _dāmū_; see "happen".

bed, _māzau_.†
before, _ōm_, _ōms_, w. gen.
behind, _nīum_, _nīums_, w. gen.
beside, _dōṅ_, _nērā_.
big, _tēg_.
bind, _tsūnmu_.
bitch, _kukri_.†
blunt, _ma rask_.
body, _dēān_.
book, _kātāb_.†
boy, _chaṅ_.
bring, _kōrmū_.
broad, _khāē_.
brother, older than person spoken of, _atē_; younger than person spoken of, _bāits_, _bhāēts_; see "sister".

buffalo, _mašt_.†
bull, _dāmā_; bullock, _rād_.
butter, _mār_; buttermilk, _bōt_.
call, _kūnmū_.
camel, _āt_.†
cat (male), _pūsh_; (female), _pūshī_.
clean, _dēwāsh_.
clever, _hūshār_.†
cock, _kūkra_.†
cold, _līsk_.
come, _tānmu_.
country, _mūlk_.†
cow, _hāzī_; collective plur. _lanē_.

LOWER KANUIR 73
daughter, cīmē.
day, daytime, lái; by day, lái;
   a day, dhāhar†; see “to-day”,
   “to-morrow”.
die, shīmū.
distant, warkō, d²r.†
divide, kaimu.
do, lānmu.
dog, kū (pronounced kwee);
   see “bitch”.
drink, tānmu; cause to drink,
   stānmu.
dwell, nimū, tōshmu.
ear, kānān.†
et, zāmē; give to eat, khāē
   rānmū.
egg, lic.
eight, rāt; eight hundred, rārā
eighteen, sōraī.
eighty, pū nīza’.
eject, tōnmū.
elephant, hathī.†
eleven, sīd.
explain, sōmzēamu.†
eye, niṅ.
face, stāu.
fall, q²nmū.
famine, kāl.†
far, warkō, d³r†; as far as,
   stān, zā.
father, bāo.†
few, gāṭo, itśob.
field, riṅ, rim.
fifteen, soṇā.
fifty, nīsh nīza sār.
fight, tsūmṃhīmu; see “hold”.
finger, prats.
fish, matshi.†
five, nā; five hundred, nāra’.
flee, bāumū.
foot, bān.
for, tātē, w. gen.
forty, nīsh nīza’.
four, pū; four hundred, pū rā.
fourteen, sōpū.
fox, sīāl.†
from, dōch.
in (in) front of, ōm, ōms, w. gen.
fruit, shū, shō.
garment, gas, gen. gazū.
ghi, mār.
give (to me or you), kēmū; (to
   him or them), rānmū.
go, dēmū, baumū.
goat (he-goat), āzh, ājj; (she-
goat), bākkār, bākhār†; col-
   lective plur., zē.
good, dām(k(h), dāhm(k(h),
   dēwaśh.
graze, rōānu.
hair, krā.
happen, dāmū; see “become”.
happiness, khasī.†
happy, khasī.†
hand, guū.
he, nō, nau.
head, bāl.†
healthy, rāzī.†
hear, thāsmu.
hen, kākrī; see “cock”.
hence, zhōāch.
hers, nōū.
here, zhōā, zhōā’.
high, rānkh.
hill, dōkhān.†
his, nōū.
hold, tsūmmū; see “fight”.
horse, rān(h).
hot, zhóg.
house, kim.
huff, take a, rokšinmu,†
    rōšinmu.
hundred, rā.
hungry, ōnōn.
husband, dāts.
husks, shōto.
I, gā, g°.
if, -ma.
ignorant, lātā.
iron, rān.
jungle, dzāngūl.†
keep, tāmā.
kill, shumā.
kite, dānshārā.
know, nēmā.
lazy, māz, māz.
learn, hūśhīmu.
leopard, thār.
little, zigits, dzigits, gātō, zikē;
    a little,dāk'èts,dāmrī, thōra.†
live (dwell), nīmū, tōshmū ;
    (be alive), shūmā.
load, bārān.†
look, khīmū, ta'mū.
man, mī, chīāṁī.
maize, zūār (Hindi jūār,
    millet).†
make, bōnēmū,† lanmū.
mare, rān(h).
meat, shā'.
meet, chūkshīmu.
milk, kherān.
mother, āo.†
moon, gōlsān.
much, bōū†; see “very”.
name, nāmāū.†
near, nēorā.†
necessary, verb subst. with
    infin.
neck, rān.
night, shupā.
nine, zgū́; nine hundred,
    zgārā'.
nineteen, sōzgū́.
ninety, pū nizā' sāi.
no, not, ma, w. imp. tha.
nose, stakāts.
nothing, chī ma.
now, hōtsū.
obtained, be, pōrēnmū,† chūk-
    shīmu; see “meet”.
oil, tēlān.†
one, ıdd.
ought, gyāmig, w. verbal noun.
our (thine and mine), kashū;
    (his and mine), nisiū ; our,
    plur., kishū.
outside, bāira.†
own, ànu.
part, kisāū.†
pen, kālām.†
pice, paisā.†
pig, su'ira.†
place, v. tr., tāmū.
plain, sōlá.†
price, maulān.†
proper, gyāmig.
property, māl.†
put, tāmū; put on (clothes),
    skūmū; put out, tōnmū.
quickly, hāzāū.
rain, lagdo.
read, pōrismu.†
rear, v. tr., yōnmū.
recognize, shēsmu.
remain, dakeimu.
remembrance, yhād.†
ride, shōkšimu.
river, sōmundru; see “stream”.
ring, kaimitis.
rise, ānēimu; rise up, den āncimū.
run, thārinmu; run away, baumnā.
rupee, rupēā.†
saddle, zin.†
(for) sake of, tāiē.
satisfied, be, griiimu.
say, līnmu, riṃmu.
see, tāimu, khīmū.
seed, biān.†
seven, stissh; seven hundred, stish rā.
seventeen, sōstish.
seventy, shām nīzā sāi.
sharp, rask.
servant, rigrā.
service, palē.
she, nō, nau.
sheep, khas.
shepherd, pālā.†
shoe, shpawno.
shopkeeper, sānkār.†
sin, gūnā.†
sister, riūs; older than person referred to, dāē; younger than person referred to, bāits, bhaēts†; see “brother”.
sit, toshmū.
six, ṭugy; six hundred, ṭugrā.
sixteen, sōrūk.
sixty, shām nīzā.
slay, shumū.
sleep, yānmū.
small, dzigits, zigits, zikē.
sound, wāz.†
speak, riīnu, lēnu.
spit, phīkēāmu.
star, kar.
stomach, pētān.†
storm, lānu (different from lānu, wind).
stream, gādān; see “river”.
sun, win; sunshine, win.
sweet, thiēg.
take, ānmū; take away, phīumū.
ten, sāl.
than, āzh, őzh, ōjh.
that, pron., nō, nau.
then, dūā, dhūā.
they, nōgau.
thief, cōra.†
thirteen, sōrmū.
thirty, nīzā sāl.
this, zhū.
thou, kaɪ.
three, shāmm; three hundred, shāmrā.
thy, kan.
tie, tsūnu.
to, -(p)n, -(p), -(p), -(p), -(p) nū w. gen., dōā w. gen.
to-day, tōrō.
to-morrow, nāb; day after—, rōmū; day after that, pāī; fifth day, ēī; sixth day, cēī.
tongue, lē.
tooth, gārē.
town, būzār.†
tree, bōlān.†
twelve, sōnish.
twenty, nīzā.
two, nish; two hundred, nīrā.
ugly, māz, maz.
der, chañ, w. gen.
understand, cause to, sōm-
zēāmu.†
upon, den, w. gen.; up to,
stāñ, zā.
upwards, den.
very, būō,† Kōei bōri.
village, gaunyāñ,† dēshāñ.†
walk, pāmu.
wasted, be, spyukshimu.
water, tī.
way, om.
we (thou and I), kasha; (he and
I), nisi; we, plur., kishū.
well; see “health”, “good”.
what, chog; whatever, chogyāñ,
chōgyāñ.
wheat, zōd.
when, tērbē, tērābē; whenever,
tērābēāñ.
where, hām.
white, chōg.
who, hāt, hāt.
why, chū.
wife, tsētsī.
wind, lay; see “storm”.
wish, gyāmu; see “ought”.
with, beside, dōā; along with,
rañ, both w. gen.
woman, tsētsmi.
worthy, lāik.†
write, cēmā.
year, bōrshāñ.†
yesterday, möe; day before—,
ri; day before that, mīaīē.
you, dual, kisi; plur., kī.
your, dual, kisiū; plur., kin.
CHITKHULI

Far up the valley of the Bôspa River, which enters the Sâtlâj as a tributary on its left bank about 150 miles from Simla, are two villages called Chîtkhûl and Râkshâm. The inhabitants of these two villages speak a dialect of Kânaurî which is very different from other Kânaurî dialects, including Standard Kânaurî,—so different that it is not understood by people from any other part of Kânaur. 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 "Chîtkhûlî", 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 Kânaur, called Thêbêrskad, still awaits investigation. It is a remarkable fact that Chîtkhûlî is confined to these two villages and is not spoken outside them. Similarly, another Tibeto-Burman language, Kânâshî, is spoken in the village of Mâlâna in Kûlû and nowhere else.

The pronunciation is practically the same as in Standard Kânaurî or Lower Kânaurî. The final k' is more of a k than in Standard Kânaurî, and so is always here printed k'. For the same reason Standard Kânaurî 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 Kânaurî I have printed g'.
The following paragraphs comprise brief notes on the grammar, forty-seven short sentences, and a small vocabulary.

Chitkhuli 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 -ū to the nominative, rūnū, to a horse. aū, father, adds -e 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; ēnu, thou; yō, he or this; sū, sīgē, who? have the same forms in the plural. It is noteworthy that sū, 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 -ū (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 taṇḍik', saw (-en, -e), thasik', heard (-en, -e), rōdek', went (-en, -e). This last ending corresponds to the Standard Kānaurī ending -dak', as in pōredak', was obtained.

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

   -tok'.
Past, Standard Kānaurī, Lower Kānaurī, -gyidk, -ak' or -shid. -kyidk.

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

**Nouns**

- rān, horse
- aū, father
  
  Gen. rān.
  Dat. rānā.
  Acc. rān.

  mī, man, plur. mî.

**Pronouns**

1st Person

- gā, I.
- ñi, niē, my.

  dual, niniū, thou and I. nishi, he and I.

2nd Person

- kan, thou.

  plural. kan, you. kā, thy.

3rd Person

- yō, he, this.

  plural. yō, they, these. yō, his, of this.
The verb substantive seems to be indeclinable in the present tense. The forms found are *hën, tā, tō*, each of which means “am, is, are, art”, doing duty for all persons and both numbers.

Past, *tṓtēkʰ*, I was.  
*tṓtēn*, thou wast.  
*tṓte*, he was.  
*tṓtēkʰ*, we were.  
*tṓtēn*, you were.  
*tṓte*, they were.

Cf. Standard Kānauri *tokʰ*, I am; *ton*, thou art; *toʰ*, he is, etc.; *tokekʰ*, I was; *token*, thou wert; *tokeʰ*, he was, etc.

Lower Kānauri, present, *tʰidkʰ, tṓn, tō, etc.*; past, *tṓthkyidkʰ, tṓtkyin, tṓtikʰ*, etc.

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

<table>
<thead>
<tr>
<th>Imperative</th>
<th>Future</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>sit.</td>
<td><em>pūs, pʰs.</em></td>
<td><em>pūs-, pʰs-nōkʰ,</em>&lt;br&gt;<em>pūsā, pʰsā.</em></td>
</tr>
<tr>
<td>drink.</td>
<td><em>tā́n.</em></td>
<td><em>tā́nōkʰ, tā́nā.</em>&lt;br&gt;<em>tā́l.</em></td>
</tr>
<tr>
<td>see.</td>
<td><em>tań.</em></td>
<td><em>tańōkʰ, tańā.</em>&lt;br&gt;<em>tańdikʰ, tańǐ?</em></td>
</tr>
<tr>
<td>eat.</td>
<td><em>zań.</em></td>
<td><em>zāṅōkʰ, zā.</em>&lt;br&gt;<em>zaǐ.</em></td>
</tr>
<tr>
<td>go.</td>
<td><em>rō, roc.</em></td>
<td><em>rō, rōā.</em>&lt;br&gt;<em>rōdikʰ, rōǐ.</em></td>
</tr>
<tr>
<td>come.</td>
<td><em>dyā.</em></td>
<td><em>tāṅōkʰ, tau, tōā.</em>&lt;br&gt;<em>tūthǐ.</em></td>
</tr>
<tr>
<td>hear.</td>
<td><em>thas.</em></td>
<td><em>thāsā.</em>&lt;br&gt;<em>thasikʰ, thāi?</em></td>
</tr>
<tr>
<td>strike, beat.</td>
<td><em>das.</em></td>
<td><em>dā.</em></td>
</tr>
</tbody>
</table>

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

1. *tāṅōkʰ*, I will drink.  
2. *tāṅnōn.*)
3. *tāṅńō.*

1. *tańdikʰ*, I saw.  
2. *tańdēn*, thou sawest.  
3. *tań́dē*, he saw.

Similarly are conjugated words like *thasikʰ*, heard; *thasikʰ, thasen, thase;* and *thatekʰ*, struck; *thatekʰ, thaten, thate.*
SENTENCES

1. Gā dā mān. I will not give.
2. Gā rōu mān. I will not go.
3. Gā tūνa mān. I will not drink.
5. Gā pūsā mān. I will not sit.
6. Gā thaci mān. I did not strike (you ?).
7. Gā taṇci mān. I did not see (you ?). Has ci in 6 and 7 the force of 2nd plur. obj. as in Standard Kānauri?
8. Gā kūn zai. I ate bread.
10. Atē kūn zai. (My) brother ate bread.
11. Atē kūn zai mān. (My) brother did not eat bread.
12. Gā ma taṇdik'. I did not see.
13. Gā ma thasik'. I did not hear.
15. Gā Khōshyā mān. I am not a Kanet.
16. Gā dūā' tōtēk'. I was there.
17. Kan dūā' tōtēn. Thou wert there.
18. Yō dūā' tōtē. He was there.
19. Gā nishī mi dūā' tōtēk'. We-two men were there.
20. Nīniūn dūā' tōtēk'. We (thou and I) were there.
22. Gā tī tūā' mān. I did not drink water.
23. Nyācā kūn zāνā. Afterwards bread he will eat.
24. Kan gō hānνā. Thou where livest?
25. Kan tsē gō rōi. You all where went?
26. Kan hame tōā. Thou when wilt-come?
27. Gā ōbī tōā (or tūnōk'). I to-morrow will come.
28. Kan hame tūzhī. Thou when camest?
32. Yö nēi rōī. He went yesterday.
33. Nish mē nēi rōī. Two men went yesterday.
34. Yō mē màshrō tā. This man bad is.
35. Yō mē zōī tā. This man good is.
36. Atē ran. (My) elder brother will go.
37. Atē rōdē. (My) elder brother went.
38. Yō taun mān. He does not (or will not) come.
39. Kan sū tāndēn. Thou whom sawest?
40. Yō sū tāndē. He whom saw?
41. Yō yō mē 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 nīē bāyā thatē. He my younger brother beat.
44. Yō sīgē? This who?
45. Yō āgē atē. This is my brother.
46. Yō aūē kyım. This is my father's house.
47. Òbī gā Paūē ran. To-morrow I to Pāngī will go.
### VOCABULARY

<table>
<thead>
<tr>
<th>English</th>
<th>Chitkuli</th>
<th>Standard Kanauri</th>
<th>Lower Kanauri</th>
<th>Purik</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nouns</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>father</td>
<td>aū</td>
<td>apa, bon, bau,</td>
<td>bāo</td>
<td>āta.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>bōba</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mother</td>
<td>amā</td>
<td>amā</td>
<td>ōō</td>
<td>āma.</td>
</tr>
<tr>
<td>brother (elder)</td>
<td>até</td>
<td>até</td>
<td>até</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>phonō</td>
<td></td>
</tr>
<tr>
<td>brother (younger)</td>
<td>bāyā</td>
<td>bayā</td>
<td>bāits</td>
<td>phrā, bātshā.</td>
</tr>
<tr>
<td>boy</td>
<td>āci</td>
<td>āci</td>
<td>laṭū, chan</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(= son)</td>
<td></td>
</tr>
<tr>
<td>girl</td>
<td>dyūacān,</td>
<td>dyūacān</td>
<td>tsētsmī</td>
<td>bomō.</td>
</tr>
<tr>
<td></td>
<td>dēkhur,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>laṭi.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>tsētsmī</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>tshētshāts</td>
<td>tshētshāts</td>
<td></td>
<td></td>
</tr>
<tr>
<td>man</td>
<td>mī</td>
<td>mī</td>
<td>mī</td>
<td>mī.</td>
</tr>
<tr>
<td>woman</td>
<td>dyūacān,</td>
<td>dyūacān</td>
<td>tsētsmī</td>
<td>bomō.</td>
</tr>
<tr>
<td></td>
<td>tshēsmī</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>wife</td>
<td>bōre</td>
<td>bōre</td>
<td>tsētsi</td>
<td>khē.</td>
</tr>
<tr>
<td>dog</td>
<td>khuī</td>
<td>khuī</td>
<td>kūī</td>
<td></td>
</tr>
<tr>
<td></td>
<td>rān(h)</td>
<td></td>
<td>rān(h)</td>
<td>stā.</td>
</tr>
<tr>
<td>horse</td>
<td>mē</td>
<td>mē</td>
<td>mē</td>
<td>me(h).</td>
</tr>
<tr>
<td>fire</td>
<td>tī</td>
<td>tī</td>
<td>tī</td>
<td>chū, shū.</td>
</tr>
<tr>
<td>water</td>
<td>kūī</td>
<td>kim</td>
<td>khāe</td>
<td>tāki, tāikī.</td>
</tr>
<tr>
<td>house</td>
<td>kūī, rōṭte</td>
<td>rōṭh</td>
<td>brās.</td>
<td></td>
</tr>
<tr>
<td>bread</td>
<td>bāt</td>
<td>bat</td>
<td>stāu</td>
<td>rdon.</td>
</tr>
<tr>
<td>rice</td>
<td>mukhān</td>
<td>(s)tō</td>
<td></td>
<td></td>
</tr>
<tr>
<td>face</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Pronouns

<p>| I           | gā       | gā&lt;sup&gt;a&lt;/sup&gt;   | gū, gā&lt;sup&gt;a&lt;/sup&gt; | ĕā.  |
| my          | ēge, nī, nīē | aē, aēu        | aē           | ĕnī.  |
| thou        | kan      | ka               | ka'           | kherān. |
| thy         | kā       | kan              | kan           | kherī. |
| he, this    | yō       | ju               | zhu, zhū     | dyū.  |
| of him      | yō       | jū               | zhū, zhū     | di.   |
| wet two (thou and I) | nēnin | kashēn           | kashū        |       |
| we two (he and I)  | nishi | nishi             | nisī         |       |
| we (plural) | gā       | kishēnā'         | kishū        | ūtān. |</p>
<table>
<thead>
<tr>
<th>English</th>
<th>Chitkuli</th>
<th>Standard Kanauri</th>
<th>Lower Kanauri</th>
<th>Purik</th>
</tr>
</thead>
<tbody>
<tr>
<td>we (excluding thee?)</td>
<td>nī</td>
<td>nĩa'</td>
<td></td>
<td>nācu</td>
</tr>
<tr>
<td>you</td>
<td>kan</td>
<td>kina'</td>
<td>ki</td>
<td>khintān.</td>
</tr>
<tr>
<td>they, these</td>
<td>yō</td>
<td>jogo</td>
<td>zhūga, zhūga</td>
<td>dyūtān.</td>
</tr>
<tr>
<td>who?</td>
<td>sū, sīgē</td>
<td>hāt</td>
<td>hāt, hātt</td>
<td>sū.</td>
</tr>
</tbody>
</table>

### Adjectives

<table>
<thead>
<tr>
<th>many</th>
<th>yā</th>
<th>kyā'l'kha</th>
<th>bōlī</th>
<th>marño.</th>
</tr>
</thead>
<tbody>
<tr>
<td>all</td>
<td>tsē</td>
<td>tsei</td>
<td>ts'i</td>
<td>sāq, tshānuma.</td>
</tr>
<tr>
<td>good</td>
<td>zōi</td>
<td>dīm, dēbash, d(h)āmk(h), bīns', būnēts, dēwāsh jikpo</td>
<td>rgya, rgya, llyaqmo, noro.</td>
<td></td>
</tr>
<tr>
<td>bad</td>
<td>māshro</td>
<td>mār, māshkāts, māz, māz kōts'ūn</td>
<td>tsoqpō.</td>
<td></td>
</tr>
<tr>
<td>old</td>
<td>būdla</td>
<td>rūza'</td>
<td></td>
<td>apo, rgyāskān.</td>
</tr>
<tr>
<td>young and strong</td>
<td>mōshētōn</td>
<td>(young) nyūg</td>
<td>(strong) zōrsea</td>
<td>tshūntse.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>dordecān.</td>
</tr>
</tbody>
</table>

### Adverbs

<table>
<thead>
<tr>
<th>to-day</th>
<th>thān</th>
<th>torō</th>
<th>tōrō</th>
<th>dirīn.</th>
</tr>
</thead>
<tbody>
<tr>
<td>to-morrow</td>
<td>ōbī</td>
<td>nasūm</td>
<td>nab</td>
<td>āskē.</td>
</tr>
<tr>
<td>day after to-</td>
<td>nīrēā</td>
<td>rōmī</td>
<td>rōmī</td>
<td>nāns.</td>
</tr>
<tr>
<td>morrow</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>yesterday</td>
<td>nēi</td>
<td>mē</td>
<td>mē</td>
<td>gondē.</td>
</tr>
<tr>
<td>when?</td>
<td>hamē</td>
<td>tērā'</td>
<td>tērbē</td>
<td>nām.</td>
</tr>
<tr>
<td>where?</td>
<td>gō</td>
<td>hām</td>
<td>hām</td>
<td>gār, gāltēk', gēka.</td>
</tr>
<tr>
<td>here</td>
<td>zhōā</td>
<td>jā'nu, jū'a'</td>
<td>zhōa, zhōa, zhūa, zhūā' diltēk', dika.</td>
<td></td>
</tr>
<tr>
<td>there</td>
<td>dūā, diṅ</td>
<td>dē'n</td>
<td>lūa, dhūa</td>
<td>er, ēltēk', ēka.</td>
</tr>
<tr>
<td>afterwards</td>
<td>nyācū</td>
<td>nyums, nyuskō' nūm, nūms</td>
<td>rgyaba.</td>
<td></td>
</tr>
<tr>
<td>not (with imperative)</td>
<td>tha</td>
<td>tha</td>
<td></td>
<td>ma.</td>
</tr>
<tr>
<td>not (ordinary)</td>
<td>ma</td>
<td>ma</td>
<td>ma</td>
<td></td>
</tr>
</tbody>
</table>
if not, otherwise \textit{mana}

\begin{tabular}{llll}
English & Chitkhuli & Standard Kanauri & Lower Kanauri & Purik \\
\hline
beat, strike & thà & toù, thís & ḵù & ŭrđâù. \\
come & tō, tau & ḇn, būn & tūn & yōù. \\
drink & tūn & tūn & tūn & thāù. \\
eat & zā & zā & zā & zā. \\
give & dā & ran & ŭñ & taù. \\
go & rau, rō & bi, pā, yān & dē, bau & cha, chē, dūl, drāl. \\
hear & thas & thas & thas & tsūr, nyān. \\
live, dwell & ūñ & bōsēn, sẖn & nī, tosh & dāk. \\
see & taù & taù & taù & līta, thōn. \\
sit, remain & pūs, p̱s & tôshī & dākī, tosh & dāk. \\
\end{tabular}

\textbf{Numerals}

1. \textit{id}.

2. \textit{nīsh}.

3. \textit{homō}.

4. \textit{pū}.

5. \textit{nū}.

6. \textit{lūk}.

7. \textit{tīsh}.

8. \textit{rai}.

9. \textit{zgū} (\textit{ū} like English “wee”).

10. \textit{sai}.

11. \textit{sīgīd}.

12. \textit{sōnīsh}.

13. \textit{sōrūm (ō as English aw)}.

14. \textit{sapō}.

15. \textit{sonū}.

16. \textit{sōrūk (ō as English aw)}.

17. \textit{sōstīsh}.

18. \textit{sōrai}.

19. \textit{sōzgū} (\textit{ū} like English “wee”).

20. \textit{nīza}. 

It will be seen that the above are the same as in Standard Kānaurī, except 3, which in Standard Kānaurī is \textit{shām}. In Lower Kānaurī it is \textit{shūmm}, and in Purik \textit{sūm}. Chitkhūli should also be compared with Cāmba Lāhūli, see \textit{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 Jīhlām below Mūzāfīrābād and above Kāhālā. Kāgānī is a dialect of Lahnda, very like Tīnaulī and Dīhnūḍī or Kairāli (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 Hindko. It is spoken, moreover, practically unchanged in Mānsēhra and Abbottabad. The valley runs up past Jārēd, Kāgān, Bēsāl, and Gīṭī Dāṣ 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 Pānjbābī, 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 ḫ. This letter has hitherto always been used in all words containing these tones in Lahnda and Pānjbābī, 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 \( p, k, t, t, c \). 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. \( \text{ghār} \) or \( \text{kār} \), house; \( \text{bhrā} \) or \( \text{prā} \), brother; \( \text{dhāi} \) or \( \text{ṭāi} \), two and a half; \( \text{jhāgra} \) or \( \text{cāgrav} \), quarrel; \( \text{thēna} \) or \( \text{thēnā} \), be found; \( \text{bhrjā} \) or \( \text{pārjā} \), sister-in-law; \( \text{bhrāgyā} \) or \( \text{pārāgyā} \), brother-in-law; \( \text{bāhā} \) or \( \text{bāhā} \), door; \( \text{bhrā} \) or \( \text{bārā} \), twelve; \( \text{ōhnā} \) or \( \text{b'nā} \), them. Words with both tones are \( \text{bhrēn} \) or \( \text{pēn} \), sister; \( \text{jhānh} \) or \( \text{cū} \), wind.

The Kagāni 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 \( \text{kū'ri} \) for \( \text{kāri} \), girl; \( \text{kū'the} \) for \( \text{kūthe} \), 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 कृत्थाः, stream; चिक्ना, pull. In ठ्ठेनā, he found, the first h, coming immediately after the t, has no effect on the tone, but the second has, the word being pronounced ठेनाः.

The vowel formed by combining final -ा 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 Pāñjābī, is not found. c and j often tend towards ts and dz; thus, ricch, bear, is almost vīțsh.

There is a rather difficult long vowel between ो and English aw. It is found in such words as नो, nine; cोहला, fourteen, and generally in words which have au in Northern Pāñjābī.

Owing perhaps to the devotion of the inhabitants to their religion, q is quite common, where in most districts we should find k; thus, qūtāb, north; ḥāqq, right; qīblā, west (for the qīblā 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 sān, 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 -ू; for the plural it is always -ा.

Pronouns

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

Numerals

The numbers 11 to 19 insert an h, i.e. employ the high tone. In Pāñjābī 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 Sāsis, who are sometimes known as the people who say bhī bhī re re.

Verbs

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

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

The stative participle is formed in -ādā or -ēdā, 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 gāčchā, go, is unchangeable; thus, kārhi māre gei, 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. jūlnā and gāčchā (go) are both used in compound verbs. In the case of "leave" as in Pānjābī, chādānā, chōhrnā is used when the meaning is really "leave", and chārnā as an intensive.

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

BAHRAMGALA

Bāhrāmgāla 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 Bāhrāmgāla has more resemblance to that of the Murree Gālis 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 Bāhrāmgāla is heard with practically no change from below Pōshīna (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 n.
**Kagani**

**Nouns**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ricch, bear.</td>
<td>ricch.</td>
</tr>
<tr>
<td>Gen. ricch-e dā.</td>
<td>ricch-ā dā.</td>
</tr>
<tr>
<td>Dat. -e ko.</td>
<td>-ā ko.</td>
</tr>
<tr>
<td>Abl. -e kōlo or thī.</td>
<td>-ā kōlo or thī.</td>
</tr>
<tr>
<td>Agent -e, -e sūn.</td>
<td>-ā, -ā sūn.</td>
</tr>
</tbody>
</table>

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

| Nom. jā Criteria, man. | -e. |
| Gen. -e dā. | -ā dā. |
| Agent -e, -e sūn. | -ā, -ā sūn. |

The ṇ in jāṇā is less cerebral than in Pānjažī.

| Nom. pān-ı, water. | -ı. |
| Gen. -ı dā. | -ı̄ dā. |
| Agent -ı, -ı sūn. | -ı̄, -ı̄ sūn. |

The suffix -ō, corresponding to Pānjažī -ō, is used only with the singular. The plural has to use a preposition, thī, kōlo, etc.

pe, father, and bhrā, brother, are irregular.

| Nom. pe, father. | bhrā-, brother. |
| Gen. piū dā (accent on i). | -ū dā. |
| Dat. piū ko. | -ū ko. |
| Abl. piū kōlo, thī. | -ū kōlo, thī. |
| Agent piū. | -ū. |

**Feminine.**

| Nom. trīmt, woman. | trīmt-ā. |
| Gen. trīmtī dā. | -ā dā. |
| Agent trīmtī, trīmtī sūn. | -ā, -ā sūn. |
### Singular

<table>
<thead>
<tr>
<th>Noun</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. kārh-i, girl.</td>
<td>-ā.</td>
</tr>
<tr>
<td>Gen. -ā dā.</td>
<td>-ā dā.</td>
</tr>
<tr>
<td>Agent -ā, -ā sūn.</td>
<td>-ā, -ā sūn.</td>
</tr>
</tbody>
</table>

*mā*, mother; *bhēhā* or *bhēn*, sister; *dī*, daughter, inflect in -ū.

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

*bhēhā*; gen. *bhēhāū dā*; agent *bhēhāū, bhēhāū sūn.*

*dī*; gen. *dīū dā*; agent *dīū, dīū sūn.*

ākkh, eye, has plur. ākkhāā.

### Pronouns

#### First Person

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>mē, I.</td>
<td>āsī.</td>
</tr>
<tr>
<td>Gen. mārā, mārahā.</td>
<td>āsdā.</td>
</tr>
<tr>
<td>Dat., Acc. mū kō, mū kā.</td>
<td>āsū kō.</td>
</tr>
<tr>
<td>Abl. māre kūlo, mārhe kōlo.</td>
<td>āsū kūlo.</td>
</tr>
<tr>
<td>Agent mē.</td>
<td>āsū, āsū sūn.</td>
</tr>
</tbody>
</table>

#### Second Person

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>tū.</td>
<td>tūsī.</td>
</tr>
<tr>
<td>Gen. tūhrā, tūrā.</td>
<td>tūs dā.</td>
</tr>
<tr>
<td>Dat., Acc. tū ko.</td>
<td>tūsā ko.</td>
</tr>
<tr>
<td>Abl. tūhre kūlo, tūre kōlo.</td>
<td>tūsū kūlo.</td>
</tr>
<tr>
<td>Agent tūdh.</td>
<td>tūsā, tūsū sūn.</td>
</tr>
</tbody>
</table>

#### Third Person

| Nom. ē, ēk, this, he, she, it. | ē. |
| Gen. ēs dā. | ēhnā dā. |
| Dat., Acc. ēs ko. | ēhnā ko. |
| Abl. ēs de kūlo. | ēhnā kūlo. |
| Agent ēs, ēs sūn. | ēhnā, ēhnā sūn. |
Nom.  ò, òh, that, he, she, it.
Gen.  òs ðà.  òhnà ðà.
Dat., Acc. òs ko.  òhnà ko.
Abl.  òs de kòlo.  òhnà kòlo.
Agent òs, òs säñ.  òhnà, òhnà säñ.

Nom.  ðòn, who?
Gen.  kàs ðà.  jèrà, jè, who (rel.).
Agent kàs, kàs säñ.  jèhre.

Nom.  kàí, anyone, someone.
Gen.  kàsè ðà.  àb-ùní, you (respectful).
Agent kàsè, kàsè säñ.  àb-ùñà.

kè, what?  kùjjh, anything, something;  sàb kùjjh, everything;  jè kùjjh, whatever.
ùnà, so much;  kèłnà, how much?  jùtnà, as much (rel.).

ùnì, oblique ùnà, is added to nouns to indicate respect. It is used in the same way as the Pàñjàbì hòrì, hòrà, thus:
bhùrù ùnì, (my) brother;  sùhb ùnà dì gà, the Sahib’s cow. ùnì is always used in the plural (of respect).

The word sùñ 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 sùñ the people say it is respectful. That may perhaps have been originally its force, but now one hears phrases like kùtte sùñ kìlài, a dog has done it, where there can be no idea of respect.
bhùrùù sùñ kùdùnài, my brother has eaten it.
kùrìì sùñ ákìhèà, the girl said it.
tùsàì sùñ mèlèàì, you milked (the cow).

ADJECTIVES

Adjectives ending in -à in the masc. sing. agree with their nouns in number, gender, and case, thus:—
mârùà pé, my father;  mârùhì bòltì, my wife;  mârùhèà pùttàrù ðà, of my sons;  mârùhìà dhùàà, 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 thē or kōlo.

ē cānai, this is good; ē ēs thē cānai, this is better than this; ē sārē thē kōlo cānai or sārē thē thē cānai, this is better than all, this is best.

**Numerals**

1. hikk.
2. dō.
3. tre.
4. cār.
5. pānj.
6. che.
7. sātt.
8. āṭth.
9. nō.
10. dās.

1½. dēdh.
2½. ḍhāi.

11. yāhrā.
12. bāhrā.
13. tēhrā.
14. cōhdā.
15. pāndhrā.
16. sōhū.
17. sāṭahrā.
18. āṭhāhrā.
19. ānnhī.
20. bih.

3½. sādhe trai.
4½. sādhe cār, etc.

sāwā is not used, pā for quarter is common.

Rs. 3—4—0, trai rāpāc hikk pā.
R. 1—4—0, pānj pā.

once, twice, etc., hikk wāri, dō wāri, etc. ; both, dōne.

**Adverbs**

**Time**

now, īs wele, hūn.
then, īs wele.
when? kūdū.
whenever, ā-jī-kūde.
when (rel.), īs wele.
in the morning, jāzrā.
at night, rātī.
last year, pārā dā bārs.
the present year, jūldā bārs.
up to two hours, as long as two hours, dūū ghārīū tāñū.
Place

here, ehthe.
there, ohthe.
where? kōhthe.
whither? kūr.
up to there, ohthe tānā.
upwards, ātā.
on this side, ārār.
again, bhī.
again, fir.
outside, bīre.
near, nēre.

hence, ehtho.
thence, ohtho.
whence? kōhtho.
up to where? kōhthe tānā.
up to here, ehthe tānā.
downwards, tālā.
on the far side, pār.
inside, āndār.
far, dūr.
always, hāmēsha.

Others

quickly (adj.), bālā.
why? kīā.
in this way, īs tāre.
in that way, ās tāre.
not, no, nīh, na.
slowly, hōlēā.
in what way? kūs tāre.
in which way (rel.), jēs tāre.

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.

kōl, near, beside (g).
kōlo, from, from beside, than (g).
nāl, along with, with (of instrument) (g).
thī, from, than.
ētte, upon (g).
ārār, on this side of (g).
wāse, for sake of (g).
ko, to.
dā, of.
bīc, in, among (g).
bīcco, from among, from in (g).
pār, on that side of (g).
## Verbs

**Verb Substantive**

<table>
<thead>
<tr>
<th>Pres.</th>
<th>á.</th>
<th>á.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ê.</td>
<td>ó.</td>
</tr>
<tr>
<td></td>
<td>ê.</td>
<td>èn, hén.</td>
</tr>
<tr>
<td>Past.</td>
<td>ásä, fem. ásì.</td>
<td>ásë, fem. ásìë.</td>
</tr>
<tr>
<td></td>
<td>ásë, fem. ásìë.</td>
<td>ásëö, fem. ásìö.</td>
</tr>
<tr>
<td></td>
<td>ásä, fem. ásì.</td>
<td>ásë, fem. ásìã.</td>
</tr>
</tbody>
</table>

Sometimes the first syllable has the high tone áhsä, áhsì, etc.

<table>
<thead>
<tr>
<th>dolnā, pour out</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperat. dol, dôle; polite sing. dölì.</td>
</tr>
<tr>
<td>Pres. subj. dölä.</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Fut.</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

Past cond. or pres. part. döldä; fem. döldì; plur. döldre, fem. döldìã.

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

| döldä, fem. döldì á. | döldë á, fem. döldìã. |
| döldë, fem. döldì ë. | döldë o, fem. döldìö. |
| döldai, fem. döldì e. | döldën, fem. döldìën. |

Imperf. composed of pres. part. and past verb subst. döldä ásä, etc.

Past, dölëä, fem. dölï; plur. dölë, fem. dölïã.

Pres. perf. döléai (döléë e), etc. (past and pres. verb subst.).

Plup. dölëä ásä (past and pres. verb subst.).

Conj. part. dölke, having poured out.

Stat. part. dölëädä, in the state of having been poured out, poured out: fem. dölëädì; plur. dölëede, fem. dölëidìã.

Past part. dölëä, 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 hākna, 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.

ghēnnā, 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. āisā.
Past, āyā.
Stat. part. āyādā, fem. āīdī; plur. āide, fem. āīdiā.

Imperat. gācchā.
Fut. gaisā.
Past, ĝēā.
Stat. part. ĝēādā, fem. ĝēīdī; plur. ĝēide, fem. ĝēidīā.

jūlnā, go
Imperat. jūl.
Fut. jūlsā.
Past, stat. part., etc., as for gācchā.
ājñā, sit
Imperat. āj (āj gācch, sit down; cf. Hindi baiṭh jā).
Fut. ājśā.
Past, aitā.
Stat. part. aītādā, fem. aītādī; plur. aītāde, fem. aītādīā.

cěnā, lift
Imperat. cā, cāo.
Fut. caisā.
Pres. part. cēndā.
Past, cāēā.

ārṇā, bring
Fut. ānsā.
Pres. part. āndā.
Past, āndā (same form as pres. part.).

hāṭṇā, be tired
Pres. part. hāṭṭā.
Stat. part. hāṭṭādā (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 (é 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.
hōṇā, be, become

Fut. hōṣā.
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.

khēndīā kāro (fem. plur.), make a habit of eating.
khēndī kārsā, I (fem.) shall make a habit of eating.

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

nhēndā rehā, he continued washing himself.
nhēndīā rehādā, 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 jūl hāktā, I am unable to go.
mē jūl nā hākti, I (fem.) am unable to go.

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

mā kō jūlnai, I have to go, I ought to go.
tū ko jūlnā hōsī, you will have to go.

Sometimes the expression means merely intention or even futurity:

kūdā jūlnai, 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 jāldāi, he is going, for ō jāldā e.
kūr gēāden, where have they gone (are in the state of having gone), for gēāde ēn.
The ai is almost exactly the French é, phonetically often written epsilon.

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

gūchhā cānai, it is right or proper to go.

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

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

The Prodigal Son

hiṅgke jhāne de dō pūttār āhse, ōhnā bīcco
one man of two sons were, them among-from

nikre pāṭtre āpne piū ko ākhe "bājī by-little son own father to was-said "Father

jehā tūsdā māle dā hīssā mākō ēndai what you-of property of part me-to coming-is
tūsī bāṇḍ dēo": ōhnā āpṇā māl you dividing give": by-them (him) own property

bāṇḍ dīttā. thōrēa dihārēā pīcche nikṛā dividing was-given. Few days after little

pūttār sāb kījjh jāmā kārke son all something collected having-made

dūe dāre de mīlkhe ko gūchh rēhā: ōhthe another far of country to going remained: there

āpṇā māl sārā māṇḍēā kāmmā bīcch khārāb own property all evil works in bad

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

khārē kār rēhā ās mīlkhe bīcch spending making remained that country in
kālt (or hāftā) pāi gēa: oh hān bhūkkhā famine falling went: he now hungry hāndai. ās mālkhe de hikke jāne nāl being-is. That country of one man with, gācchhe (jālkhe) rāl gēa, ās āsko having-gone, joining went, by-him him-to khārke āpnī bārī bicc bhēde (āndhe) āpnī having-taken own field in sheep (pigs) own cārānne wāse chōhrēa. jīs wele ēh fikre bicc grazing for was-left. What time he thought in āyā ākhān lāggā “marhe piū de kitne came to-say began “my father of how-many māzūr rūtī rājjke khēndēn, mē ēhthe labourers bread having-been-sated eating-are, I here bhūkkhā mārdā, mē āpnē piū kōl jālsū, hungry dying-am, I own father beside will-go, āhnā ko ākhsā ‘Khūdhā (rāsūl) dā hāqq them to will-say ‘God (prophet) of right nākhsān kitā tūrā bī gūnā kitā īs injury was-done thy also sin was-done this jāgu nā rehā tūrā pūttār ākhān, mē worthy not remained thy son they-may-say, me kō māzūre dē misūl rākh.” āṭṭhke to servant of likeness place.”” Having-arisen āpnē piū kōl tūr gēā: oh ājā dūr āsā own father beside going went: he still far was ās de piū-sūn dīthā, dauṛke gēā, him of father-by was-seen, having-run went kālāwe bicc nāpārke milēa, ās ko ākhēā embrace in having-seized met, him to was-said
“Khūdā (rāsūl) dā hāqq nākhsān kītā, is
“God (prophet) of right injury was-done, this
jāgā nā rēhā tūrā pūttār ākhan.”
worthy not remained thy son they-may-say.”
naukārā ko ākhēā “cānā cīrā tūsī ānō
servant to was-said “good garment you bring
īske lūā lō, ānū ātte ānūtēhī
this-to causing-to-be-put-on take, finger on ring
lūā lo, pāire ko chittār, pālēde
causing-to-be-put-on take, foot to shoe, fattened
bācche ko ānke zābā kāro, ās ko
calf to having-brought kill make, it to
khāwā tē khūshī kārā, ēh pūttār mārā
we-may-eat and joy may-make, this son my
mār geā āsā, fir jī geā, gūm geā
dying gone was, again living went, lost gone
āsā, bhī thā geā.”
was, again found went.”
ās dā bārā pūttār zīmī bicc
Him of big son ground in
āsā, jīs wele nēre ā geā gēnā
was, what time near coming went singing
būjēnā sūnēā, naukārē ko tākke
playing was-heard, servant to having-called
pūcchēā “kē hōcādāi,” ās ākhēā tūrā
was-asked “what become-is,” by-him was-said thy
“nīkrā bhrā ā geā tāre pū ās
“little brother coming went thy father-by him
wāse pālēdā bācchā zābā kārā
for fattened calf kill getting-made
léai, is wāse ās dā pūttār ās ko has-been-taken, this for him of son him to jīnda thā geā." ōh khāṣā ḍoḍā āndār nīh living being-found went." He angry became in not jūldā, ās dā pē bīrē āyā, ās ko mālēn goes, him of father out came, him to to-persuade lággā: pūttre ākhē ē mē ṛtne bārs tūrī began: by-son was-said "by-me so-many years thy khāzmāt kītī, tādd kādē bākrā bī nīh service was-done, by-thee ever goat even not dīttā mē yārā hāmzōlē ā nāl khūshī was-given I friends companions with joy kārā, ās wele ēh tūrā pūttār āāi may-make, what time this thy son come-is ās tūrā māl kānjriā ātte ājārēā, by-whom thy property harlots upon, was-ruined, tā ās wāse pālēādā bācchā zābā kārdē." thou him for fattened calf kill makest." piū sān ās ko ākhē ē pūttārā tū father by him to was-said "Son thou hāmēsha māre kōl rēhndē (hōndē) tē jē-kījīh always my beside remainest (being-art) and whatever mārrī tūrī, khūshī kārṇā tē khūsh 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 āśā, fir āi geā, gām geā āśā bī gone was, again living went, lost gone was again thā geā." being-found went."
Notes.—hīkke, oblique of hīkk; ākhe for ākhēā e; dūā, second, other; chāṛēā, left; in composition the usual form is chāṛnā, otherwise chōhrnā, leave; see a couple of lines down. Khādā rūsūl, 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 Pāñjābī this means only a worn-out shoe; pāledē, obl. of pālēādā; bhē, again; bhē is used by the criminal tribe of the Sāsis in this sense; āai, for āyā ē, is come; cf. ākhe for ākhēā ē, above.

**Story**

qūṭbe dī jhāṅhū dū tē dīhe dū jhāṛā hōcā north of wind of and sun of quarrel became “āsā bīcō kēhrā ḍāhdai,” ās rāh te “us among-from who strong-is,” that way on jānā hīkk māsāfīr ṭūrdā jūldai, gārm pāṭtū man one traveller walking going-is, warm cloak ātte dḥākēādai, ōhnā ākhēā “jehrā pāṭtū over covered-is, by-them was-said “who cloak āttō āḥārsī ōh dḥāḥdā hōśī.” over-from will-take-off he strong will-be.”

Notes.—āttē, upon himself; dḥākēādai, stat. part with e; āttē, from over, i.e. off; āḥārnā, take off, corresponds to ātārnā; “strong” here means “stronger”.

**KAGANI**

105
ABLE, BE, ḥākñā.
again, fir, bhī.
alive, jīndā; become alive, ji gācchñā.
all, sābbh.
always, hāmēsha.
angry, khāfā.
apple, cōtā.
ask, pācchnā.
ass, khōtā.
bad, manda, khārāb.
be, become, hōnā.
bear, rīch.
beat, mārnā.
because, kē gall e.
begin, lāggnā.
beside, kōl.
beyond, pār.
big, bārā.
bird, shīlānḍā.
bitch, kūttī.
both, dōne.
boy, niṃḍhā.
bring, ṛṇnā.
brother, bhrā; -in-law (sister's husband), bhānīṭā; (wife's brother), sālā.
buffalo, mānjh; — calf, jhōṭā: (smaller one), kāṭā.
bull, dānd.
calf, bācchā.
call, tākñā.
cat, bīlā.
cedar, pālāḍdhār.
chestnut, bānnā khōr.
cloak, pāṭṭā.
clothes, cīre.
cock, kākār.
collect, jāmnā kārnā.
come, ēnā.
companion, hāmzōlā.
country, mīlkē.
cover, dhākknā.
cow, gā.
daughter, dhī; -in-law, nūh.
day, dhīrā.
deer, etc., mārkñhōr, kīl, rāī.
descent, laihnā.
desire, māinā.
die, mārnā.
divide, bāṇñhā.
do, kārnā.
dock-plant, hōlā.
dog, kūttā.
door, būhā.
down, tālā.
drink, pīnā.
dwell, bāsñā.
est, ēyhdā.
et, khēnā.
eight, āṭṭh.
eighteen, āṭẖāhrā.
eleven, yāhrā.
embrace, v., kālāwe bicc nāpārnā.
eye, ākkh.
famine, hāftā, kāht.
far, dār.
father, pē; -in-law, sōhrā.
fatten, pālēādā.
few, thōre.
field, bārī, zīmī.
fifteen, pändhrā.
fight, v., jhāgārna; n., jhāgrā.
find, be found, thēnā, thhēnā.
finger, ṣūnī.
fir (Abies pindrau), kāchīl.
   (Picea morinda), rēwār.
five, pānj.
foot, pair.
four, cār; four annas, pā.
fourteen, cōhālā.
from, kōlo, thī, -o.
garment, cīrā.
girl, kūrhī.
give, dēnā.
go, gācchnā, jālnā.
goat, bākrā.
good, cānā.
graze, v. tr., cārānā.
ground, zimī.
hail, n., krīpi, kōrār, bālōddār.
half: three and a half, etc., sādhe trai, etc.; see “one”, “two”.
hand, hāṭth; see “right”, “left”.
happiness, khūshī.
happy, khūsh.
he, ēh, ēh.
head, str.
hear, sūnūnā.
hen, kūkrī.
hence, ēhtho.
here, ēhthe.
hill, dhākā.
horse, ghōrā (not r).
hot, gārm.
hour, ghārī.
house, ghār.
hungry, háftā, bhūkkhā.
husband, khāsm.
I, mē.
in, bīcc.
injure, nūkhsān kārnā.
inside, āndār.
joy, khūshī.
joyful, khūsh.
kestrel, hāttichā (ch almost tsh).
labourer, māzūr.
laugh, hāsnā.
leave, chōhrnā: (in composition as mere intensive), chārnā.
left (not right), khābbā.
lift, cēnā.
little, nikrā; a little, thōrā.
live (dwell), bāsnā; be alive, jīnā.
living, jīndā.
look, dīkhnā; look for,
   dhyāṇdhūnā.
man, jānā.
maple (three-eared), traikānnā.
mare, ghōrī (not r).
medlar, bāṭānā; see “pear”.
meet, mīlūnā.
milk, v. tr., mēlnū.
moon, cāvn.
morning, in the, fāzrā.
mother, mā; -in-law, sāss.
mountain, dhākā.
much, so, ītnā; how much?
   kītnā; as much (rel.), jītnā.
mule, kācrā.
my, mārhā, mārā.
near, nērē.
need (be needful), pākār hōnā.
nephew (brother’s son), pātrhāā
   (bhātrīā); (sister’s son),
   khūrēā.
night, rāt.
nine, nō.
nineteen, ānnēhī.
no, nā, nīh.
north, qūtūb.
nose, nākkāh.
not, nā, nīh.
nothing, kījēh nā, kījēh nīh.
now, hūn; up to now, āje tānū.
obtained, be, thhēnā, thēnā.
of, dā.
old (man), būḍhā.
on, ātte.
one, hīkk.
one and a half, dēḍh.
other, dāā.
outside, bīrē.
pear (tree), bāṭān; see "medlar".
persuade, mālnā.
pierce, cūbbhṇā.
pig, āṇḍhā.
pine (Pinus excelsa), bīr.
place, v., rākhṇā.
play, v. (music), bājēnā.
plum (Prunus padus), bhārth.
pour out, dōlnā.
prayer, nāmāz; time of early afternoon prayer, pēshī; of later afternoon prayer, dīgār.
property, māl.
prophet, rāsūl.
pull, chīkṇā.
put on (clothes), lēnā; cause to be put on, lānā.
quarrel, jhāgrā.
quarterm, pā.
remain, rēhṇā.
right (not left), sājjā.
ring, āṅgūthī.
rise, ūṭhṇā; see "stand".
river; see "stream".
ruin, v. tr., ājārnā, khārāb kārnā.
run, dauṃnā.
sacrifice, v. tr., zābā kārnā.
sake, for—of, wāse.
satisfied, be, rājīnā.
say, ākhnā.
second; see "two".
seek, ḍhūndoṃnā.
seize, nāpārṇa.
send, jōlnā.
servant, naukār.
service, khīzmāt.
seven, sātī.
seventeen, sātāhrā.
she, ḍhē, ḍh.
sheep, bhēgē.
shoe, chittār.
side, on this—of, ārār; on far—of, pār.
similar to, de mīsāl.
sin, n., gūnā; v., gānā kārnā.
sing, gēnā.
sister, bhēhṇa; -in-law (brother’s wife), bhāhībī, bhārjāt; (husband’s sister), nānān.
sit, ājnā.
six, chē.
sixteen, sōhḷā.
something, kījēh.
son, pūttār.
south, nīlāb.
speak, ākhnā, bōlnā.
spend, khārc kārnā.
spoil, ājārnā, khārāb, kārnā.
spruce; see "fir".
stand, khālnā.
star, tārā.
still, yet, ājā, āje tāṇū.
stone, bāṭīā.
stream (small), kāṭhā; (large), nāḍā.
strong, dāhāḍā.
sun, dīh.
take, lēnā; take with one, khāṛnā; take off (clothes), ālhārīnā.
ten, dās.
than, kōlo, thī.
then, ās wele.
there, ōḥthe.
they, ēḥ, ēh.
thirteen, tēhrā.
this, ēḥ.
thou, tū.
three, trē.
thy, tērā.
time, vākht.
tired, get, hāṭnā; tired, adj., hāḷgāḍā.
to, ko.
to-day, ājj.
to-morrow, sābāh; day after—,
āṭrū: day after that, cōthe.
tongue, jībh.
tooth, dānn.
traveller, mūsāfīr.
turban, pāṭkā.
turn, fīrnā.
twelve, bāḥrā.
twenty, bīh.
two, dō; two and a half, ḍhāi; second, dāā.
up, ātte; up to, tāṇū.
on, ātte.
very, bāṛā.
warm, tūrṇā; see “go”, “come”.
walnut, khōr.
was, āsā, āhsā.
wash oneself, nhēṅā.
water, pāṇī.
we, āsī.
west, lēhndā, qīblā.
what, kē.
when? kādā, (rel.) jīs wele.
where? kūḥthe; see “whither” (rel.), jīḥthe.
whither? kāṛ, kūḥthe.
who? kēhrā, kīṇ, (rel.) jēhrā.
wife, bōḥṭī.
willow, bīs.
warm, jhāṇh.
with, nāl (both “along with” and instrumental).
woman, trīmt.
worthy, jāgā.
yesterday, kāl.
yet, ājā, āje tāṇū.
you, tāsī.
your, tūs dā.
BAHRAMGALA

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

Nouns

pāttār, son; oblique, pātrā.

Pronouns

Nom. maï, I. as.
Gen. mhārā. āsāhrā.
Dat. mūgi. āsā kī.
Agent maī. āsā.
Nom. tū. tūs.
Gen. tūhārā tūsāhrā.
Dat. tūgi. tūsā kī.
Agent tū. tūsā.
Nom. ōh. ēh.
Gen. ūs nā. ūnhā nā.
Dat. ūs kī. ūnhā kī.
Agent ūs ūnhā.

kūn (not kūn), who? kē, what?

Numerals

Very much the same as North Pānjābī.

ikk, dō, tēnn, cār, pānj, chē, sātt, āṭlī, nau, dōs, yārā, bārā, tērā, caudā, pāndrā, sōlā, sātārā, āṭhārā, ānnī, bīh.

Note sōlā, not sōlā; bīh, not wīh. Note also:—

24. cāuvi.
29. ānāttri (with r).
30. trīh (with r).
40. cāli (not cālī), also dō bīhā.
50. pānjāh, dhai bīhā.

60. sāṭth, trai bīhā.
70. sāttār.
80. āssi, cār bīhā.
90. nābbē.
100. sau, pānj bīhā.
Adverbs
upwards, ṭappūr.  yes, ḫā.
downwards, bān.  quickly, baile.

Verbs

Verb Substantive

| Pres. čā. | čā. |
| ḫi. | ḫi. |
| čēā. | čēā. |

| Past, āītsā or sēā. | āītsā, sēā. |
| āītsaī, sai. | āītsaū, sēō. |
| āītsī, sī. | āītsūn, sūn. |

mārnā, beat


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


Fut. mārsā, mārsāgā.  mārsā, mārsāge.

mārsī, mārsīgā.  mārsē, mārsōge.

mārsī, mārsīgā.  mārsūn, mārsūnge.

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 Laihudi (Lahnda) 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 ů and l, where otherwise they would be expected. The ů in kānā is accidental, due to the following ā. The Pūnchi dialect
also has very few cases of cerebral $n$ and $l$; Dhundí, the Laihndí dialect of the Murree Hills, has far more.

- mother, āmmā.
- sister, bhain (not $n$).
- wife, zānānī.
- woman, zānānī.
- man, jānā (not $n$).
- ear, kānn.
- brother, bhrā, bhai.
- back, n., kānd.

God, Khādā.
Satan, Shaitān.
sun, dīh.
cowherd, dāngār cārān-
wāla (not $n$ and $l$).
eye, ākkhī.
gold, sūnnā.
silver, cāndī.
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 Sārāhāṅ, 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 Kōci. They do not differ very much from one another, but we may perhaps distinguish five of them, the dialects of Rōhrū, Rāmpūr, Bāghi, Sūrkhūḷi Pārģāna, and Ḑōḍrā 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 Kānaур; the southern boundary is the boundary of the State itself, where it marches with Jūbbāl and Rāwīḡāṛh; 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 Khāī to Khāḍṛāḷā, the line bending considerably to the east. Rāmpūr 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. Bāghi is spoken in a small district extending for 5 or 6 miles in every direction round Bāghi. The Sūrkhūḷi dialect is spoken on the upper valleys of the Pābbār and of its chief tributary to the north.
On the west is the Rohru dialect, to the north Rampuri and Kānauri, and to the south Kūāri. Kūāri 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. Kūāri is called after Đōdrā Kūār, the name given to the district where it is spoken. Đōdrā and two other villages are known as Kūār or Đōdrā 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 Kōci-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: \( a, \ddot{a} \); \( e, \ddot{e} \); \( i, \ddot{i} \); \( o, \ddot{o} \); \( u, \ddot{u} \); 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, \( \ddot{a} \) is as \( u \) in “but”, \( \ddot{e} \) is practically the same as \( \ddot{e} \), except for length, but it is probably a lower vowel in most cases; \( \ddot{o} \) is nearly \( o \) in “hot”; \( \ddot{u} \) 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 Koci 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, ghôra, bhâi, bhaín, ghâr become gôhût, bãhê, bauhn, gauhr, in which words the h is not sounded, the words being, however, pronounced with the high falling tone described under Kâgânî. 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 Kâgânî), so that the words just mentioned are pronounced kôrâ, pâi, pâin, kâr. 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 Bilâspûr, have the same peculiarity.

ROHRU

Nouns

The plural of nouns in -o ends in -ā, reminding us of the Gujarî 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. khê, the abl. khu.
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 -ndo, -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 lāgno, thus pitde lāgo, is actually now beating. For ability the verb bōlno, 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 Bāghi dialect is almost the same as Rāmpūri.

Nouns

The organic gen. of Rāmpūri is not found, the prep. ro being substituted. The prep. for the dat. is kō and for the abl. ńda. The inflection is generally as in Rāmpūri.
Pronouns

3rd pers., see note for Rámpūri.

Verbs

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

Surkhuli

The inhabitants of the Surkhuli Párgāna 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 kū 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. pīṭā ā, pīṭā ī, etc.; the imperf. being pīṭā thau, plur. pīṭā 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 lāṃṇo, as pīṭlo lāṃṇdau, 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 Shina kācāk or kācā 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. nōndulō'. Past, nōndau'. Past cond. nōndau.

The stat. part. ends in -ēro.

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

Something similar occurs in the Cūrāhī dialect, spoken in Cāmba State, where bōlnū, speak, has past cond. bōttā and past ind. bōlā; 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. māhmū, māhme. See Lang. North. Him., pt. iii, p. 32.

ROHRU DIALECT

Nouns

Masculine.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. gōhr-o, horse.</td>
<td>-ā.</td>
</tr>
<tr>
<td>Gen. -e ro.</td>
<td>-ā ro.</td>
</tr>
<tr>
<td>Dat., Acc. -e khē.</td>
<td>-ā khē.</td>
</tr>
</tbody>
</table>


### SINGULAR

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abl.</td>
<td>-e khu.</td>
<td>-ā khu.</td>
</tr>
<tr>
<td>Agent</td>
<td>-ēā.</td>
<td>-ēā.</td>
</tr>
<tr>
<td>Voc.</td>
<td>-ēā.</td>
<td>-ēō.</td>
</tr>
<tr>
<td>Nom.</td>
<td>gauh-r, house.</td>
<td>-r.</td>
</tr>
<tr>
<td>Gen.</td>
<td>-rā ro.</td>
<td>-rā ro.</td>
</tr>
<tr>
<td>Agent</td>
<td>-rā.</td>
<td>-rā.</td>
</tr>
</tbody>
</table>

### Feminine

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tshēpr-i, girl, daughter.</td>
<td>-i.</td>
</tr>
<tr>
<td>Gen.</td>
<td>-i ro, etc.</td>
<td>-i ro, etc.</td>
</tr>
<tr>
<td>Agent</td>
<td>-iē.</td>
<td>-iē.</td>
</tr>
<tr>
<td>Voc.</td>
<td>-iā.</td>
<td>-iō.</td>
</tr>
<tr>
<td>Nom.</td>
<td>bauh-ū, sister.</td>
<td>-ū.</td>
</tr>
<tr>
<td>Gen.</td>
<td>-ūi ro, etc.</td>
<td>-ūi ro, etc.</td>
</tr>
<tr>
<td>Agent</td>
<td>-ūiē.</td>
<td>-ūiē.</td>
</tr>
</tbody>
</table>

### PRONOUNS

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.   āū, I.</td>
<td>āamma.</td>
</tr>
<tr>
<td>Gen.   mēro.</td>
<td>māhro.</td>
</tr>
<tr>
<td>Dat., Acc. mu khē.</td>
<td>āmū khē.</td>
</tr>
<tr>
<td>Abl.   mu khu.</td>
<td>āmū khu.</td>
</tr>
<tr>
<td>Agent  mūi.</td>
<td>āmma.</td>
</tr>
<tr>
<td>Nom.   tū, thou.</td>
<td>tumma.</td>
</tr>
<tr>
<td>Gen.   tēro.</td>
<td>tāhro.</td>
</tr>
<tr>
<td>Dat., Acc. tō khē.</td>
<td>tāmu khē.</td>
</tr>
<tr>
<td>Abl.   tō khu.</td>
<td>tāmu khu.</td>
</tr>
<tr>
<td>Agent  tāi.</td>
<td>tumma.</td>
</tr>
<tr>
<td>Nom.   ēō, fem. ē, this.</td>
<td>ē, fem. the same.</td>
</tr>
<tr>
<td>Gen.   ēhro, fem. ēhro.</td>
<td>ēhro, fem. ēhro.</td>
</tr>
<tr>
<td>Dat., Acc. ēs khē, fem. ēs khē.</td>
<td>ēs khē, fem. ēs khē.</td>
</tr>
<tr>
<td>Abl.   ēs khu, fem. ēs khu.</td>
<td>ēs khu, fem. ēs khu.</td>
</tr>
<tr>
<td>Agent  īnī, fem. īnī.</td>
<td>īnī, fem. īnī.</td>
</tr>
</tbody>
</table>

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

**dzō, who (rel.), dzau-ro khē khu; agent, dzunī; dzō kunī, whoever.**
kōi, anyone, someone; kauh-ro, etc., like kun.
kā, what (inter.), kēro, etc.
kicch, something, anything; džō kicch, whatever, etc., do not decline.

Adjective pronouns are: ino, of this kind; tino, of that kind; kino, of what kind? dzino, of which kind (rel.).

ettī, so much or many; tettī, so much or many (correlatives); kettī, how much or many? dzettī, 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., -ī 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.  | ēk.  | 13. | tēra. |
| 3.  | cin. | 15. | pāndra. |
| 4.  | tśar. | 16. | sōla. |
| 5.  | pānz. | 17. | sōttra. |
| 6.  | tshau. | 18. | thāra. |
| 7.  | sát. | 19. | nīsh. |
| 8.  | āth. | 20. | bish. |
| 9.  | nau. | 40. | dūi bīah. |
| 10. | dās. | 60. | cin bīah. |
| 11. | giāra. | 80. | tśar bīah. |
| 12. | bāra. | 100. | sau. |
### Ordinals

<table>
<thead>
<tr>
<th>Ordinal</th>
<th>Koci Dialect</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st.</td>
<td>paihlo.</td>
</tr>
<tr>
<td>2nd.</td>
<td>dujjjo.</td>
</tr>
<tr>
<td>3rd.</td>
<td>ciijjo.</td>
</tr>
<tr>
<td>4th.</td>
<td>tsouutho.</td>
</tr>
<tr>
<td>5th.</td>
<td>panzuo.</td>
</tr>
<tr>
<td>6th.</td>
<td>tsouuo.</td>
</tr>
<tr>
<td>7th.</td>
<td>sattuo.</td>
</tr>
<tr>
<td>8th.</td>
<td>athkwo.</td>
</tr>
<tr>
<td>9th.</td>
<td>nauuuo.</td>
</tr>
<tr>
<td>10th.</td>
<td>dasuuo.</td>
</tr>
</tbody>
</table>

The h in 6th is much weaker than that in 6: tsouuo tshau. 

dëwuñh is one and a half, däih two and a half.

### Adverbs

#### Time

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ébhì,</td>
<td>now.</td>
</tr>
<tr>
<td>tébhì,</td>
<td>then (correl.).</td>
</tr>
<tr>
<td>këbhì,</td>
<td>when?</td>
</tr>
<tr>
<td>dëbhì,</td>
<td>when (rel.).</td>
</tr>
<tr>
<td>az,</td>
<td>to-day.</td>
</tr>
<tr>
<td>kàllå,</td>
<td>to-morrow.</td>
</tr>
<tr>
<td>pörshì,</td>
<td>the day after to-morrow.</td>
</tr>
<tr>
<td>tsauthe,</td>
<td>on the fourth day.</td>
</tr>
<tr>
<td>hìzz,</td>
<td>yesterday.</td>
</tr>
<tr>
<td>phrèz,</td>
<td>the day before yesterday.</td>
</tr>
<tr>
<td>nàtrèz,</td>
<td>on the fourth day back.</td>
</tr>
<tr>
<td>këbhì,</td>
<td>sometimes.</td>
</tr>
<tr>
<td>këbhì na,</td>
<td>never.</td>
</tr>
<tr>
<td>këbhì këbhì,</td>
<td>some time or other, sometimes.</td>
</tr>
</tbody>
</table>

#### Place

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ìyyä,</td>
<td>here.</td>
</tr>
<tr>
<td>lìyyä,</td>
<td>there.</td>
</tr>
<tr>
<td>kìyyä,</td>
<td>where?</td>
</tr>
<tr>
<td>dìyyä,</td>
<td>where (rel.).</td>
</tr>
<tr>
<td>ìyya dzau,</td>
<td>up to here.</td>
</tr>
<tr>
<td>ìre,</td>
<td>from here.</td>
</tr>
<tr>
<td>bhìttår,</td>
<td>inside.</td>
</tr>
<tr>
<td>ñùbi,</td>
<td>upwards.</td>
</tr>
<tr>
<td>ñöl,</td>
<td>downwards.</td>
</tr>
<tr>
<td>ñëri,</td>
<td>near.</td>
</tr>
<tr>
<td>ñùr,</td>
<td>far.</td>
</tr>
<tr>
<td>ñùgu,</td>
<td>forward.</td>
</tr>
<tr>
<td>patshe,</td>
<td>back.</td>
</tr>
<tr>
<td>bùhår,</td>
<td>outside.</td>
</tr>
</tbody>
</table>

#### Others

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bôhri,</td>
<td>very much.</td>
</tr>
<tr>
<td>phetti,</td>
<td>quickly.</td>
</tr>
<tr>
<td>ñökniro kâri,</td>
<td>well.</td>
</tr>
<tr>
<td>ñùa khë,</td>
<td>why?</td>
</tr>
<tr>
<td>ñó,</td>
<td>yes.</td>
</tr>
<tr>
<td>bùro,</td>
<td>much, greatly.</td>
</tr>
</tbody>
</table>

The adjective pronouns ìno, of this kind, etc., and ëtti, so much, etc., are often used as adverbs.
Prepositions

de, in.  
kha, in.  
gahi, upon.  
thálido, thalili, under.  
ágga, ága, águ, khu águ, in front of; mà águ, or mà khu águ, in front of me.  
are, with, along with.  
khu, from, with (instru.).  
ro, of.  
táia, for sake of (ehri táia, for his sake).  
batti, about, concerning (tau batti, about you).  
pár, on far side of.  
ár, on this side of.  
es biyya, in his direction.  
phera, round (gauhrá phera, round the house).  
khé, to.

Verbs

Verb Substantive

Pres. tense é, eh, eh, or ai, unchanged throughout.
Past tense—

thó.  thē.  thé.  thí.

piñuo, beat

Pres. ind.  piñú.  piñú.
piñá.  piñá.
piñá.  piñá.

Fut.  piñálo.  piñale.
piñálo.  piñélá.
piñélo.  piñélá.

Imperat. piñ; plur. piño.
Imperf. the pres. ind. with the past verb subst.

piñú thó, fem. thē.  piñí thē, fem. thí.
piñá thó, thē.  piñá thé, thí.
piñá thó, thē.  piñá thé, thí.

Past, piñó, fem. píñē; plur. píñé, fem. píñí (agreeing with object).
Plup. píño thó, píñé thē, píñé thé, píñí thí.
Pres. cond. same as pres. ind.
Past. cond. and pres. part.—

\[\text{pít\text{-}do, fem. pít\text{-}dē.}\]
\[\text{plur. pít\text{-}dē, fem. pít\text{-}dī.}\]
\[\text{pít\text{-}do, pít\text{-}dē.}\]
\[\text{pít\text{-}dē, pít\text{-}dī.}\]
\[\text{pít\text{-}dī.}\]

Part. pres. act. pít\text{-}do (-ě, -ē, -i); pít\text{-}dī wěrī, while or on beating; pass. pít\text{-}ondo; fem. pít\text{-}ndī; plur. pít\text{-}ndā; fem. pít\text{-}ndī (contracted from pít\text{-}ondo, Hindi mārā huā).

Conj. part. pít\text{-}ndā, having beaten.
Agent, pít\text{-}ndā álō.
Habitual, āū pít\text{-}ndā kōrū, I am in the habit of beating.
Immediate pres. āū pít\text{-}de lāgo, I am now beating.

\[\text{ōhṇo, be, become}\]
Imperat. ahu; plur. ahu.
Pres. ind. and pres. cond. ōh-ū, -ā, -ā, -i, -ā, -ā.
Fut. ahu\text{-}olo, ahu\text{-}alo, ahu\text{-}alo, ahu\text{-}ile, ahu\text{-}alā, ahu\text{-}alā.
Past, āhō.
Past cond. āh\text{-}ndo.

\[\text{āhṇo, come}\]
Imperat. āh, āho.
Pres. ind. and cond. āhū, āhā, āhā, āhī, āhā, āhā.
Fut. āhu\text{-}olo, āhu\text{-}alo, āhu\text{-}alo, āhu\text{-}ile, āhu\text{-}alā, āhu\text{-}alā.
Past, āhō.
Past cond. āhu\text{-}ndo.

\[\text{dēuṇo, go}\]
Imperat. dēo; plur. dēo.
Pres. ind. dēū, etc. (reg.).
Fut. dē\text{-}olo, dē\text{-}alo, dē\text{-}alo, dē\text{-}ile, dē\text{-}alā, dē\text{-}alā.
Past, dēo, fem. dēī; plur. dēā, fem. dēī.
Past cond. dēu\text{-}ndo.

\[\text{rauhṇo, remain}\]
Imperat. rauh; plur. rauh.
Pres. ind. rauhū, etc.
Fut. rauh\text{-}ulo, etc.
Past cond. rauh\text{-}ndo.
**būshno**, sit
Imperat. *būsh, būsho*.
Pres. ind. *būshū*, etc.
Fut. *būshūlo*.
Past cond. *būshdo*.

**khāno**, eat
Pres. ind. *khāū*, etc.
Past, *khāo*.

**pīno**, drink
Pres. ind. *pīū*, etc.
Past, *pīo*.

**dēno**, give
Pres. ind. *dēū*.
Past, *dēro* (stat. part.).

**lāno**, take
Pres. ind. *lāū*.
Fut. *lāūlo*.
Past, *lāo*.

**bōlno**, speak, say
Pres. ind. *bōlū*.
Past, *bōlō*.

**kōrno**, do
Pres. *kōrū*.
Past, *kīō*.

**jānno**, know
Past, *jānō*.

**ānno**, bring
Past, *ānō*.

**nīno**, take away
Past, *nīō*.

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

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

1. Tero nai kas? Thy name what is?
2. Es gohre ri ketti ombär ai? This horse of how-much age is?
3. Ire Kāshmir ketti där ai? From-here Kashmir how-much far is?
4. Tere bābā re gauhrā kha ketti tshōru? Thy father of house in how-many sons?
5. Az āu bāri dārā khu hāndi āhō. To-day I very far from walking came.
6. Mēre kākkā ro tshōru ēhri bauhnī are biāhando. My uncle of son his sister with married is.
7. Gauhrā kha shukle gohre ri zīn ai. House in white horse of saddle is.
8. Ēhri pīthī gahi zīn kōsh. His back upon saddle tighten.
9. Mū ēhro tshōru bōhri pīto. By-me his son much beaten.
10. Eu pārbātta gahi gāni bakri tsārā. That hill upon cows got grazing is.
11. Eu bīkhā thṛlli gohra gahi butthahndo. He tree under horse upon seated.
12. Ēhro bāhi āpṇī bauhnī khu bōro. His brother own sister than big.
13. Ēhro mōl dāih rūpōyye. Its price two and a half rupees.
15. Ēs kēr rūpōyye dē. Him-to rupees give.
16. Eu rūpōyya ēs khu oru lā. That rupee him from hither take.
17. Eo atsho pītea rōshi khu bānno. Him well having-beaten ropes with tie.
19. Mū khu āga hāndo. Me from before walk.
Whose son thee behind coming attached, i.e. is at this moment coming.

21. En tāi kan khu mōle lāo? That by-thee whom-from in-price was-taken?

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

Notes.—1. Kās, what is; cf. kā sā in the Sūrkhūli dialect. 6. BīāhUndo, stat. part. from biāhṇo, having been married. 10. Bāṭṭhahndo, stat. part., seated. 20. Āhandē lāgahndo, two stat. part. corresponding to Hindi āyā huā lāgā huā; Panjabi has aundā e lāgā.

Ability is rendered by bōlṇo with the inf., which adds -ī to the root; āa likkhī nēih bōldo, I cannot write.
ABLE, BE, bōlono.
about, bāṭṭī.
above; see "up", "upon".
age, ǒmbār.
all, badhe, sōbbhi.
anyone, kōi; anything, kicch.
arrive, puzhno.
ass, gādho.
back, n., pīth.
backwards, patsho.
bad, rīō.
be, become, ōhno.
bear, n., rikh.
beat, pīṭno; see "fight".
beautiful, bānthno.
bed, māńzo.
behind, patshe.
beneath, thāli, thālli.
big, bōro.
bird, tsōrkā.
bitch, kukkrē.
body, jīu.
book, kātāb.
boy, tshōru; see "son".
bread, rōṭṭi.
bring, āṅno.
brother, bāhi.
buffalo, mōišh.
bull, bōlād.
buttermilk, chāṣh.
buy, mōle láṅo.
call, bōdno.
camel, īṭ.
cat, brāţo, fem. brālē.
cock, kūkhro.
cold, šhēlo.
come, āṅno.
concerning, bāṭṭī.
conquer, dzīţno.
cow, gāo.
cowherd, gāālo.
daughter, māń; see "girl".
day, dūś; see "to-day", "to-morrow".
defeated, be, hārno.
die, mōrno.
direction, biyyā; in this d., ēs biyyā.
do, kōrno.
dog, kukkār; see "bitch".
downwards, tōl.
draw (water), gārno.
drink, pīṇo; cause to drink, pīāno.
ear, kōnthū.
et, khāṅo; cause to eat, khīāṅo.
egg, pinni.
eight, āth; eighth, āthūo.
eighteen, thāra.
eighty, tsār bīāh.
eject, gārno.
elephant, hāthī.
eleven, giāra.
eye, ākh.
face, mū.
fall, lōṭuo.
far, dōr.
father, bāb.
field, dūkhro.
fifteen, pöndra.
fight, pitno; see "beat".
fish, mächi.
five, pänz; fifth, pänzuo.
flow, bauhño.
foot, bānā.
fifty, dūi bāiah.
forward, āgu, āggu, aga, agga.
four, tsār; fourth, tsōutho.
fourteen, tsōuda.
from, khu.
front, in — of; see "forward".
fruit, phöl.
ghi, giuh.
girl, māi; see "daughter".
give, deño.
go, dēvono.
goat, he-, bākro; she-, bākrī.
good, sōknīro, ātsho.
graze, intrans., tsōrno; trans., tsārno.
hair, māndrāl, bāl.
hand, āhth.
he, ēo.
head, mūnd.
hear, śkuñno.
hen, kūkhřē.
hence, īre.
here, ĭyyā: up to here, ĭyyā dzau.
high, āsto.
hill, pārbāt.
Hindu, ihndu.
horse, gōhro.
hot, niālo.
house, gauhr.
hundred, sau.
husband, rāndo.
I, ān.

ignorant, bāhlū.
in, de, kha.
inside, bhittār.
iron, lōah.
jackal, shailło.
jungle, baun.
kind, of this —, ĭno; of that —, tiño; of what —, kīno
(inter.); of which —, dzīno
(rel.).
kite, görār.
know, jāynnō.
lazy, gōlōndo.
learn, sūkhiño.
leopard, bàrāhģ.
lie, sūttīno; see "sleep".
little, tshōṭo; adv. thōro;
a —, thōro.
load, bōgār.
look, dēkhiño.
make, bēliño.
man, māṇūch.
many; see "much".
mare, gōhrī.
marry, bīāhīno.
meat, mās.
meet, v., mīlño.
milk, dūdh.
moon, dzūn.
mother, āī.
mountain, pārbāt.
much, adv., bōro, bōhra; so —
or many, ēttī; do. (correl.),
tēttī; how — or many,
kēttī; as — or many, dzēttī.
my, mēro.
name, nau.

near, nēṛi.
never, kēbhi na.
night, rācī.
nine, nau; ninth, nōūo.
nineteen, nīgh.
no, nēh.
no one, kōi na.
nose, nāk.
not, nēh.
nothing, kicch na.
now, ēbhi.
of, ro, fem. rī; plur. masc. rē, fem. rī.
oil, tēl.
on, gahi.
one, ēk.
our, māhro.
out, bāhār.
pen, kōllām.
pig, sūṅgār.
place, v. trans., tshā’rno.
plain, sōllo.
plough, n., auhl; v., auhl jōčno.
quickly, phētti.
rain, pānī.
read, pōrhno.
relate, shunawno.
recognize, pārānno.
remain, rauhno.
return, ēru āhno.
rise, ēziňo; rise up, khāro ēziňo.
river, nō; see “stream”.
rope, rōshī.
round, prep., phērā.
rack, phēth dēno.
saddle, zīn.
sake, for — of, tāīā.
say, bōlno.
second, dujjo.
see, dēkhno.
seed, bīj.
seven, sāt; seventh, sātūo.
nineteen, sōtra.
sharp, pōinno.
she, ē.
sheep, bēhrī.
shepherd, bhālo.
shop, āttī; shopkeeper, āttīalo.
sick, thaurānd.
side, on this — of, ār; on that — of, pār.
sister, older than person referred to, dāddī; younger than do., baihū.
six, tsau; sixth, tsōūo.
sixteen, sōla.
sixty, cin bhāh.
sit, bāshno.
sleep, sūttūo; see “lie”.
someone, kōi; something, kicch; see “anyone”, “anything”.
son, tshōru; see “boy”.
sow, v., bawno.
speak, bōlno.
star, īro.
stomach, pēt.
storm, khādērā.
stream, gāhū; see “river”.
strong, tōkro.
sun, sūrāj; sunshine, rūr.
sweet, gulūo.
take, lāno; take away, nīno.
ten, dās.
than, khu.
then, tēbhi.
there, īgya.
they, ē: their, īūro.
thief, tsörr.

thirteen, ēṛa.

this, ēo; fem. ē.

thou, tū.

three, cin; third, cījjo.

thy, tēro.

tie, koṣhno, bānnhno.

tighten, koṣhno.

to, khē.

to-day, āz.

to-morrow, kālla; day after —, pōrshī; on fourth day, tsauthē.

tongue, dzīb.

tooth, dānd.

town, bāzar.

tree, bikh.

twelve, bāra.

twenty, bish.

two, dāī; two and a half, dāih.

ugly, nīkāmmo.

uncle, kākko.

under, thāli, thālli.

up, upwards, hūbi.

upon, gahi.

very, bōhri.

village, grāō, grā.

walk, hāṇṇyo.

was, tho.

water, pānī.

way, bāt.

we, ānma.

well, adv., sōkniro kāri, ātsho kāri.

well, n., kū.

what, kā; whatever, dzō kicch.

when, kēbhī (inter.); dzēbhī (rel.).

wheat, gīnū.

where, kiyyā.

white, shāklo.

who, kuṇ; whoever, dzō kuṇ.

why, kīa khē.

wife, tshēōri; see “woman”.

win, dzītūo.

wind, bāgār.

wise, ḍklīālō.

with, along —, are,— (instrumental), khu.

woman, tshēōri; see “wife”.

write, likkḥno.

yes, ō.

yesterday, hīzz; day before —, phrēz; day before that, nāṭrēz.

you, tumma; your, tāhro.
### RAMPUR AND BAGHI DIALECTS

#### Nouns

**Masculine.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Rampur</th>
<th>Baghi</th>
<th>Plural</th>
<th>Rampur</th>
<th>Baghi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dat., Acc.</td>
<td>-re lê.</td>
<td>-re kô.</td>
<td>-re lê.</td>
<td>-re kô.</td>
<td>-re kô.</td>
</tr>
<tr>
<td>Abl.</td>
<td>-re kû.</td>
<td>-re ãnda.</td>
<td>-re kû.</td>
<td>-re ãnda.</td>
<td>-re ãnda.</td>
</tr>
<tr>
<td>Agent</td>
<td>-re.</td>
<td>-reä.</td>
<td>-re.</td>
<td>-re.</td>
<td>-re.</td>
</tr>
</tbody>
</table>

*gausri*, house  

Nom. gauh-r. | -r.  
Gen. -ro.   | -rû ro.  
Abl. -rou kû. | -r ãnda.  
Agent -re.   | -re.  

In the house is (Râm.) *gausre*, gauh-rù kê or ðìa; (Bâg.) gauhrâ dû or gauhrâ ðe.

The gen. is an adj. and inflects as follows: (Râm.) masc. sing. -o; fem. -i; plur. masc. -e; fem. -i. (Bâg.) ro, rû, rë, rî. 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.

*bab*, father, has in (Râm.), gen. babbo; abl. babbû kû, etc.; and in (Bâg.) babbû ro, babb ãnda; voc. babba.

An example of a masc. noun in -i may be given.  
*hitti*, elephant (Bâg.) has gen. hitti ro; agent, hattie, etc.

#### Feminine.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Rampur</th>
<th>Baghi</th>
<th>Plural</th>
<th>Rampur</th>
<th>Baghi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agent</td>
<td>-îe.</td>
<td>-îe.</td>
<td>-îe.</td>
<td>-îe.</td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>-îe.</td>
<td>-îe.</td>
<td>-îo.</td>
<td>-îo.</td>
<td></td>
</tr>
</tbody>
</table>
### Singular

<table>
<thead>
<tr>
<th>Rampur</th>
<th>Baghi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. baih-y.</td>
<td>-u.</td>
</tr>
<tr>
<td>Gen. -yio.</td>
<td>-yī ro.</td>
</tr>
<tr>
<td>Dat., Acc. -yī lē.</td>
<td>-yī kō.</td>
</tr>
<tr>
<td>Abl. -yī kā.</td>
<td>-yī ānda.</td>
</tr>
<tr>
<td>Agent -yī.</td>
<td>-yīe.</td>
</tr>
</tbody>
</table>

### Plural

<table>
<thead>
<tr>
<th>Rampur</th>
<th>Baghi</th>
</tr>
</thead>
<tbody>
<tr>
<td>-nī, etc., as sing.</td>
<td>-nī, etc., as sing.</td>
</tr>
</tbody>
</table>

### Pronouns

**1st Person.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mū, I.</td>
<td>mēro.</td>
<td>mulē.</td>
<td>mu khā.</td>
<td>mē.</td>
</tr>
<tr>
<td>āmmē, we.</td>
<td>māhro.</td>
<td>ama lē.</td>
<td>amma kā.</td>
<td>āmmē, āmmē.</td>
</tr>
</tbody>
</table>

**2nd Person.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>tū.</td>
<td>tēro.</td>
<td>tölē.</td>
<td>tōkha.</td>
<td>tēi.</td>
</tr>
<tr>
<td>tūme.</td>
<td>thāro.</td>
<td>tāmā lē.</td>
<td>tūma kā.</td>
<td>tōmē.</td>
</tr>
<tr>
<td>tōmme.</td>
<td>taū ro, tōmnu ro.</td>
<td>taū kō.</td>
<td>tōmmānda.</td>
<td>tōmmē.</td>
</tr>
</tbody>
</table>

**3rd Person**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>sē, he, it.</td>
<td>tēno.</td>
<td>tēnē.</td>
<td>tēku.</td>
<td>tēnē.</td>
</tr>
<tr>
<td>sē.</td>
<td>tino.</td>
<td>tēnē.</td>
<td>tēnē.</td>
<td>tēnē.</td>
</tr>
<tr>
<td>sē.</td>
<td>tiū ro.</td>
<td>tēnē.</td>
<td>tēnē.</td>
<td>tiūē.</td>
</tr>
</tbody>
</table>

**Feminine.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>sē, she.</td>
<td>tiū.</td>
<td>tiā lē.</td>
<td>tiā kā.</td>
<td>tiē.</td>
</tr>
<tr>
<td>Fem. same as masc.</td>
<td>tiū ro.</td>
<td>tiū ko.</td>
<td>tiā ānda.</td>
<td>tiē.</td>
</tr>
</tbody>
</table>
SINGULAR

Rampur  Baghi  PLURAL
Nom.  jō, this.  ēh, ēh dzo.  jē.  ē.
Gen.  ēuo.  ēh ro.  ino.  ēū ro.
Dat., Acc.  ēu lē.  ēh khē.  inā lē.  ēū khē.
Abl.  ēu kā.  ēs ānda.  inā kā.  ēū ānda.
Agent  inī.  ēne.  inē.  ēūē.

Feminine.

Nom.  jō.  ēh, ēh dzo.  Fem. same as masc.
Gen.  ḫō.  īa ro.
Dat., Acc.  īa lē.  īa khē.
Abl.  īa kā.  īa ānda.
Agent  īē.  īē.

kus, who

Nom.  kus.  kus.
Gen.  kau ro.  kau ro.
Agent  kuni.  kuniē.

dzo, who (rel.)

Nom.  dzo.  dzo.
Gen.  dzau ro.  dzau ro.
Agent  dzuniē.  dzuriē.

Others are: kū (indecl.), what; kūtsh (indecl.), something, anything; dzo kūtsh, whatever; kus, kuni, someone, anyone; dzo kus, whoever; declined like dzo and kus.

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, ētī, ētīro; so much or many, tētī, tētro; (correl.) how much or many, kētī, kētīro; as much or many, dzētī, dzētro.

ADJECTIVES

Adjectives ending in o, ō, u, or au, including genitivas, 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—

(Râm.) hâtsañ, good; ēn kā hâtsañ, good from that, better than that; sōbbhī kā hâtsañ, good from all, better than all, best.

(Bâg.) atšan, ēs āndā ātšan, sōbbhī āndā ātšan.

**Numerals**


2. dūi. 3. caun. 4. tsār. 5. pōnda. 6. tshau. 7. sāt. 8. āth. 9. nau. 10. dās. 11. qāva. 12. bārā. 100. shau. 1. dēyrh. 2. dāih. 31. sādhe bīsh.

**Fractional**

1½ dēyrh. 1. dēyrh. 2½ dāih. 2. dāih. The rest with sādhe, thus—

20½ sādhe bīh. sādhe bīsh.

1 ā very long.
Ordinals

1st. paihlau. paihlau. 6th. tsōmāu. tshātān.
2nd. dujjau. dujjau. 7th. satūnāu. satūnāu.
3rd. viijau. viijau. 8th. athnāu. athnāu.
4th. tsōuthau. tsōuthau. 9th. nōnāu. nōnāu.
5th. pintzūnāu. pintzūnāu. 10th. dāshnāu. dāsūnāu.

and so on, adding -ūnāu to the cardinal.

Adverbs

Time

Rampur

now, ēbhī.
then, tebhī.
when? kebhī.
when (rel.), dzebhī.
to-day, ādzī.
to-morrow, kullē.
day after to-morrow, porshū.
fourth day, tsōnthē.
yesterday, hūdzī.
day before yesterday, phrežī.
day before that, tsōnthē.

Baghi

ēbhī.
tebhī.
kebhī.
dzebhī.
āzī.
jū.
porshū.
tsōnthē.
izzī.
phřežī.
unrāzī.

Place

here, īde.
there, tīde.
where? kīde.
where (rel.), jīde.
up to here, īdrā sēkā.
hence, īdrā.
inside, bīte.
outside, bāiḥā.
upwards, ābī.
downwards, āhūndā.
near, būde.
far, dūrē.

īde, īe.
tīde, tīe.
kīde, kīe.
jīde, jīe.
īde tāi.
īdrā.
bīte.
bāiḥā.
ābī.
āhūndā.
būde.
dūrē.

### Rampur

- forwards, in front.  
  - aģe.
- backwards, behind,  
  - patsha.
- beyond,  
  - pār.
- on this side,  
  - wār.

### Baghi

- aģe, aģre.
- patsha.
- pār.
- ār.

#### Others

- why,  
  - kīlē.
- yes,  
  - ō.

- no, not,  
  - na, neih.
- quickly,  
  - nāndī.
- very much,  
  - bārō.

#### Prepositions

### Rampur

- of,  
  - -o.
- from,  
  - kā.
- to,  
  - lē.
- in,  
  - dīa, kē.
- above, upon,  
  - mātē.
- in front of,  
  - āge.
- in front of me,  
  - mu ku āge.
- with, along with,  
  - sih.
- with me,  
  - mu sih.
- with (instrument),  
  - khā, kau.
- for,  
  - lē.
- for him,  
  - teu lē.
- under,  
  - pād.
- beyond,  
  - pār.
- on this side of,  
  - wār.

### Baghi

- ro.
- ānda.
- kō.
- de, dō, kha.
- gāhri.
- āge, āgre.
- mü ānda āgre.
- sātte.
- mü sātte.
- giddh.
- tāi.
- tehri tāi.
- thāl.
- pār.
- ār.

#### Verbs

**Verb Substantive**

- Pres. (R.) ā, indeclinable.
- (B.) ēh, indeclinable.
Neg. nī ḍālī; (B.) nē ḍāthī, both indeclinable.

Past (R.) masc. sing. tau, fem. ti; masc. plur. te, fem. tī.  
(B.) tau, fem. te; plur. te, fem. te.

**lotṇo, fall**

**RAMPUR**

Imperat. sing. lōṭ.  
plur. lōṭā.

Pres. ind.  
lōṭū.  lōṭī.  
lōṭē.  lōṭān.  
lōṭā.  lōṭā.

R. Fut., same as pres. ind.

**BAGHI**

Imperat. sing. lōṭ.  
plur. lōṭā.

Pres. ind.  
lōṭū.  lōṭī.  
lōṭā.  lōṭā.

B. Fut. lōṭūlo.  lōṭūle.  
lōṭālo.  lōṭale.  
lōṭalo.  lōṭale.

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. lōṭā, indecl. with the past of the verb subst. tau, te, etc. B. Pres. ind. with the past verb subst. Thus—

R. lōṭā tau, fem. ti; lōṭā te, fem. tī.

B. lōṭū tau, fem. te; lōṭū te, fem. tē.

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

Past cond. lōṭ-ḍau, fem. -di; plur. -de, fem. -di.  
Conj. part. lōṭān, having fallen.

Stat. part. lōṭ-ōndau, fem. -Āndi; plur. -Ānde, -Āndī,  
in the state of having fallen.

Past, lōṭ-au, fem. -i; plur. -ē, fem. -i.

Agent, lōṭēnwālo, faller.

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

Past cond. lōṭ-ḍā, -de or di, de, de or di.  
Conj. part. lōṭēnā, having fallen, indecl.
Stat. part. lot-óndó, -énde, -énde, -énde, in the state of having fallen.
Part. lot!-au, -e or -i; plur. -e, fem. -e or -i.

oun, be, become

R. Imperat. o. oá. B. Imperat. ò. òuá.
Fut. òu. oì. Fut. òllau. òlle.
oé, aué. ouau, auauu.
oá, auá. ou auá.
Past, òuau, fem. òi, etc. Past, òauu, fem. òe, etc.
Past cond. òndau.

R. In òau, òa, the initial ò is very long.
B. A slight h is frequently prefixed throughout the verb.
B. In òauu, òa, the ò is very long.

òuò, come

R. Imperat. òts, òtsau.
Fut. òu, òe, utsá, òi, òau, utsá.
Past cond. òndau.
Hab. utsá kôrâ, I am in the habit of coming.
B. Imperat. òsh, òsha.
Pres. ind. òu, òe, òe, òá, òe, òe.
Imperf. òu tau, òe tau, etc.
Fut. òllau, òlau, òlauu, òlle, òle, òle.
Past, òo, fem. òe, etc.
Past cond. òndau.
Conj. part. òiù, having come.

nashâno, go

R. Pres. ind. nashù, -é, -á, -i, -au, -á.
Imperat. nash, nashau.
Past, nathau.
Past cond. nashdau.
Conj. part. nashhéau, having gone.
Agent, nashnewâlo, goer.
RAMPUR AND BAGHI DIALECTS

B. Imperat. .digest, go
Pres. ind. digest, digest, digest, digest, digest, digest.
Imperf. digest, digest, digest, etc.
Fut. digest, digest, digest, digest, digest, digest.
Past, digest, digest, digest, etc.

R. Pres. ind. roost, roost, roost, etc.
Imperat. roost, roost.
Past cond. roost.

B. Fut. roost, roost, etc.
Pres. ind. roost, roost, etc.
Past, roost, fem. roost; plur. roost, etc.

R. Past, bishno, the rest of the verb regular.

B. Past, bishno.

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

R. Pres. ind. khā, etc.
Past, khā.

B. Stat. part. khāero.

R. Pres. ind. pin, drink
Past, pin.

B. Past, pin; fem. pe; plur. pe.
Stat. part. pīero.

R. Pres. ind. dēn, give
Past, dēn.

B. Fut. dēnalau.
Past, dēnalau.
“Take” is léno (regular) in Rāmpur and gīn̄yo in Baghi. The latter has: past, gīnau; stat. part. gīn̄ero.

kōrno, do
R. Past, kīau.
B. Past, kōrau.

“Bring” is ān̄yo (regular).
B. Fut. ān̄ālau; past, ānau; stat. part. ān̄ero.

“Take away” is nīno (regular) in Rāmpur and nēno in Bāghī.

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

In the Rāmpur dialect verbs whose roots end in a vowel make the pres. ind. in -ū instead of -ã, as deū, “I give.” It will be noticed that in Rāmpur the pres. ind., fut., and pres. cond. are always the same. In Bāghī 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.
RAMPUR AND BAGHI DIALECTS

SENTENCES

1. R. Téro náũ kā?
   B. Térou naā kā eh? Thy name what is?

2. R. Eu gōhrī kētri ūmār ā?
   B. Io gohre ri kētrê ōmbār eh? This horse of how-much age is?

3. R. Īdra Kāshmīru sika (up to) kētro dār ā?
   B. Īdrānda Kāshmīr kētro dār eh? Hence Kashmir (up to) how-much far is?

4. R. Thāre bābbe gauhr kētti tshōtā ā?
   B. Tōmu re babbā vē gauhrē kētre tshōtā eh? Your father of house (in) how-many sons are?

5. R. Mā ūz bārē dārā hānde āo.
   B. Ā ūz bērē dār-āndu āndēu āo. I to-day very far-from having-walked came.

6. R. Mēre tšātsēau tshōtū ēni baihīrī sī bāih āo.
   B. Mēre kākā ro tshōtū ehri bauhīrī sāttvāu baih āo. My uncle-of son his sister with marriage became.

7. R. Gauhhr ke shūkle gohri zīn ā.
   B. Gauhrā dāu shūkle gōhre ri dzīn. House in white horse of saddle (is).

8. R. Euũ pūţhi mālē zīn kōshān (tighten).
   B. Ehri pūţhi gāhrī dzīn bāunhāu. His back upon saddle bind.

9. R. Mē ēue tshōtū le (to) bārō mārav.
   B. Moē ēhrau tshōtū bōrī pūţau. By-me his son (to) much was-beaten.

10. R. Dōnkū māte gauũ bākri tsāurā.
    B. Eh bōnā (jungle) dāu bēhrā bākri tsārā. (He) hill upon (jungle in) cows goats is grazing.

11. R. Eu būţā pād gōhre māte bēthōndau (seated).
    B. Eh būţā thēl gōhre gāhrā būţho (sat). That tree under horse upon seated (sat).

12. R. Euo bāiḥ bēhīrī kā bōrō.
B. Ehran baih āpni bauhi ānda bāro. His brother (own) sister from (than) big, i.e. is bigger.

13. R. Ėną māl āith rupayye.


15. R. Ėłu le rupayye deau.
B. Ehrō khē ēu rupāne dēā. Him to these rupees give.

16. R. Ėłu kā rupayye māṅgāu.
B. Ės ānda rupāne mōnā oruḥ (hither). Him from rupees ask (hither).

17. R. Ėłu le māriāu rēzā kau bānnhau. Him to having-beaten ropes with bind.
B. Ės ātsē pīṭā rōskī giddh bānnhā. Him to well beat ropes with bind.

18. R. Kāē kā pāni gūdū. B. Kūe ānda cīsh (or āpni) gūṛa. Well from water bring-out.

19. R. Mū kā āye tsālo.
B. Mū ānda agrē tsālā. Me from before go.

20. R. Kauro tshōṭu tōma pāṭsha āo? Whose boy you behind came?
B. Kauro tshōṭu ā tā pāṭsha? Whose boy comes thee behind?

21. R. Jau kau kā mālle lēau. This whom from in-price was-taken?
B. Ėh toe kōs ānda mōllē gīnau. This by-thee whom from in-price was-taken?

22. R. Gaū kā ēkki āhtivāle kā lēau.
B. Gaūa ri ēki dākāndār 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 wāṛī (similar to) in Panjabi. 9. Bāṛō and bōṛi (or bōhri) are different
words. 11. Bethōndau, 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 Bāghi there are two such participles, one ending in -ōndau and one in -ero for intrans. and trans. verbs respectively.

Examples.—Lotōndau, fallen; khāero, eaten; piēro, drunk (i.e. of the thing drunk).

The ending -ero is found in various forms, as -eroa in Sūrkhūli, -ero in Kūāri, -eru in North and South Jubbāl, -ūrā in Māndēāli, East Sukēti, and North Bilāspūri; -ūrā in Hāndūrī, Dāmi, South Bilāspūri, and Gādi; -ōrā in Cāmēāli, Cūrāhi, and Paṅgwāli; -oro in Bhādrāwāhī; -ōr in Paḷāri.
Vocabulary

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

above; see “up”, “upon”. all, sobbi : sobbhi.
anyone, someone, koi : kun.
arrive, pāṭṭi : pājiṇo.
ass, gaddha : gaddho.
backwards, patsha : pāṭṭha.
back, pīṭṭha : pīṭṭh.
bad, nēndrū : rīau.
be, become, ōno : ōno, hōno.
bear, rīkh : rīkkh.
beat, pīṭṭu, tsikno : pīṭṭu, tsīkno.

The Rampur dialect:
clean, hāṭsha : āṭshau.
cock, kūkẖī : kūkẖrāu, māṛghā;

The Baghi dialect:
cold, shēlau : shēlau.
conquer; see “win”.

day, dūs : dūs.

defeated, be, hārno : hārno.
die, mārno : mārno.
do, kērno : kērno.
dog, kukkār : kūkūr.
downwards, āhndi : āūti.
draw out, gāḍṇo : gāṛhno.
drink, pīṇo : pīṇo; cause to —,
pīṇo : pīṇo.
draw out, gāḍṇo : gāṛhno.
drink, pīṇo : pīṇo; cause to —,
pīṇo : pīṇo.
draw out, gāḍṇo : gāṛhno.
draw out, gāḍṇo : gāṛhno.
draw out, gāḍṇo : gāṛhno.
draw out, gāḍṇo : gāṛhno.
draw out, gāḍṇo : gāṛhno.
draw out, gāḍṇo : gāṛhno.
draw out, gāḍṇo : gāṛhno.
draw out, gāḍṇo : gāṛhno.
call, bīḍnō : bāḍnō.
camel, ūṭ : ūṭ.
cat, brailū, fem. braili : bārailū, fem. bāraili.
cow, gō : gōo.
draw out, gāḍṇo : gāṛhno.
draw out, gāḍṇo : gāṛhno.
draw out, gāḍṇo : gāṛhno.
draw out, gāḍṇo : gāṛhno.
father, bāb : bāb.
field, ḍūkrō : khēc.
fifteen, pāndra : pāndra.
fight, lorno : piṅgro.
fish, mātshi : mātshli.
five, pānd : pānd ; fifth, pāndzū : pāndzūau.
flow, bauhrō : bauhrō.
foot, bāguna, rāḍīmā : lāt.
forty, dī bitīyeh.
forward, āge : āgre, āge.
four, tsār : tsār ; fourth, tsōutho : tsōouthau.
fruit, phāl : phāl.
ghi, giuh : giuh.
girl, tshōti : tshōti.
give, dēno : dēno.
go, nāshno : ḍāno.
goat, būkr-o, fem. -i : būkr-o-i.
good, hātsha : hātshau, shōblau.
hair, bhrāl : bhrāl.
hand, hāth : hāthh.
head, mūnd : mūnd.
hear, shūnno : shūnno ; see "relate".
hen, kūkhli : kūkhrī, mūrgi ; wild (Bāghī), dūhī.
hence, ḍrā : ḍro.
here, īde : īe, īde ; up to — , īdrā sā : īde tāī.
high, ātshau : ātshau.
hill, dūk : dāghār.
horse, gōhro : gōhro.
hot, nāittau : nēlau.
house, gauhr : gauhr.
hundred, shau : shau.
husband, rāṅko : rāṅdau.
I, mā : ā.
ignorent, ḍesi : kānāṇd.
in, kē : dō.
inside, bite : bitre.
iron, lōah : lōah.
jackal, shīl : shaillo.
jungle, dzāṅgal : bauṛ.
kind, of this — , ḍno : ḍno ; of that — , tēno : tēno ; of what — , kēno : kēno ; of which — (rel.), dzēno : dzēno.
kite, shārāri : mārāri.
know, dzāṅno : dzāṅno.
lazy, dīhnau : dīhnau.
learn, shīkno : shīkno.
leopard, bārāḥ : bārāḥ.
lie, suttno : sūtno.
little, hūtslo, chōto, kānti : māṭthau, kānti.
load, bāhra : bāhrau.
look, shāno : dēkhno.
maize, tshālli : kūkṛī.
make, cānno : cānno.
man, maṅsh : maṅuc.
mare, gōhri : gōhri.
marrried, be, būh ōno : baih ōnō.
meat, mās : māss.
meet, mēṅno : mūṅno.
milk, dūdh : dūdāh.
moon, dzōth : dzōt.
mother, ī : ī.
mountain, dūk : ḍāghār.
much, dzādau : dzādau, bōri:
sō — , ētī, lēti : ētēo, lētēo ; L
how —, kēti : kētro; as — (rel.), dzēti : dzētro.
my, mēro : mēro.
name, nāū : nāū.

near, biğe : nēri.
night, rāci : rāc.
nine, nau : nau; ninth, nōūau : nōūau.
nineteen, nīh : nīsh.
no, nīh, na : nīh, na : nothing,

kūṭsh na : kūṭsh na.
nose, nāk : nāk.
not, nīh, na : nīh, na.
now, ēbhī : ēbhī.
of, -o : ro.
oil, tēl : tēl.
on, māte : gāhrā.
one, ēk : ēk; one and a half,
dēorh : dēorh.
our, māhro : māhro.
out, bāh : bāhrā.
pen, kālām : kālām.
pig, sūngār : sūngār.
place, v., thāṇo : thārno.
plain, n., sōllō : sōllō.
plough, auhl jēño : aul dzūṇīūṇo.
quickly, nāndi : shāṭṭī.
rain, pāṇi : bārkāhā.
read, pōrno : pārno.
recognize, patshainno : pārāinno.
relate, shūnauno : shūnāno.
remain, rauhno : rauhno.
return, ērū aṅo : ērū āṅo.
rise, ńāzu khārno : ńāṭhīno.
river, dārāo : dārāyāio.
rope, rēz : rōsī.
run, thūnno : bichno.
saddle, zīn : dzīn.
sake, for sake of, lē : tāi.
say, bōlno : bōlno.
see, shāṇo : dēkhaṇo.
seed, biū : biįj.
seven, sāt : sāt; seventh,
sātūno : sātūau.
seventeen, sōṭtra : sīṭtra.
sharp, painnau : painnau.
she, sē : sē.
sheep, bēhri : bēhr (note different r).
shepherd, būḍālo : būrālo.
shop, āhti : āhtī.
shopkeeper, āhtiwaļo : āktāndār.
side, on this side of, wār : ār;
on the far side of, pār : pār.
sister, elder than person re-
ferred to, āḍi : āḍi; younger
than do., baihū : bauhū.
sit, bīṇo : būṭhīno.
six, tshau : tshau; sixth,
tshūṇaau : tshūṭo.
sixteen, sōla : sōla.
sixty, caun bīyeych.
sleep, suttīno : sātīno.
son, tshōtu : tshōṭu.
sow, ēńo : bōno.
speak, bōlno : bōlno.
stand, ńāzu khārno : khāṛā ēṅo.
star, tārā : tārā.

stomach, pēṭ : pēṭ.

storm, bāgār : bāgār; see "wind".
stream, khāḍ : nau.
sun, sūrāj : sūrāj.
sunshine, dō : dau.
sweet, gūlau : mīṭhau.
swift, sātāz : sātāz.
take, lōŋo : gīmno; take away, nīno : nēno.
ten, dāsh : dās.
than, kā : ānda.
then, tēbhi : tēbhi.
there, tide : tie, tide.
they, sē : sē.
thief, tsōr : tsōr.
thirteen, (era : tera.
this, jo : ēh.
thou, tū : tū.
three, caun : caun ; third, cijjo : cijjo.
thy, tēro : tēro.
tie, bānnhno : bānnhno.
tighten, kōshno : kōshno.
to, lē : khē.
to-day, ādz : āz.
to-morrow, kālle : jīa ; day after —, pōrsho : pōrshī ;
on fourth day, tsōuthe : tsōuthe.
tongue, dzibbh : dzibbh.
tooth, dānt : dānd.
town, bāzār : bādzār.
tree, būt : būt.
twelve, bāra : bāra.
twenty, bīh : bīsh.
two, dūi : dō ; two and a half, dāih : dāih ; second, dūjjau : dūjjau. (The u in dūi is long and the i short.)
ugly, nikāmmnau : rīau.
uncle, tsātso : kāk.
der, pād : thal.
up, upwards, āhndī : āṭī.
upon, māte : gāhrā (latter is an adjective).
very, bāyo : bōri, bōhri.
village, grāō : gāū.
walk, hāṅṅo : āṅṅo.
was, tāu : tāu.
water, pāṇi : cīsh, pāṇi.
way, pāṅḷau : bāṭ.
we, ām̄mē : ām̄mē.
well, adv., ātsho : ātsho.
well, n., kūo : kūo.
what, kā : kā; whatever, džō kūṭshī.
wheat, gīūh : gīūh.
when (inter.), kēbhī : kēbhī ; (rel.), dzēbhī : dzēbhī.
where (inter.), kīde : kīe, kīde ; (rel.), dzīde : dzīde.
white, sēkālō : sēkālo.
who (inter.), kun : kun ; (rel.), dzō : dzō.
why, kīle : kai.
wife, rāṇīki, rāṇīi : tshēōri, zānāna.
win, dzīnō : dzīnō.
wind, bāgār : bāgār.
wise, sātāz : ākldār.
with, along with, sīh : sātte ; (instr.), kau : gïdūh.
woman, rāṇīki, rāṇīi : tshēōri.
write, līkkhno : līkkhno.
yes, ō : (answering question), ō ; (answering call), ēi.
yesterday, hīdz : īz ; day before —, phrēz : phōrāz ;
day before that, tsōuthe : nōrāz.
you, tāmē : tōmmē.
your, thāro : taūro.
KOCI:—SURKHULI DIALECT

Nouns

**Masculine.**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>göhr-o, horse.</td>
<td>-e</td>
</tr>
<tr>
<td>Gen.</td>
<td>-ë ro.</td>
<td>-ë ro.</td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>-ë le.</td>
<td>-ë le.</td>
</tr>
<tr>
<td>Abl.</td>
<td>-ë kū.</td>
<td>-ë kū.</td>
</tr>
<tr>
<td>Agent</td>
<td>-ë</td>
<td>-ëe.</td>
</tr>
<tr>
<td>Nom.</td>
<td>gauk-r, house.</td>
<td>-r.</td>
</tr>
<tr>
<td>Gen.</td>
<td>-rā ro.</td>
<td>-rā ro.</td>
</tr>
<tr>
<td>Agent</td>
<td>-re.</td>
<td>-rēe.</td>
</tr>
</tbody>
</table>

**Feminine.**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tsheer-i, girl.</td>
<td>-i</td>
</tr>
<tr>
<td>Gen.</td>
<td>-i ro.</td>
<td>-i ro.</td>
</tr>
<tr>
<td>Dat., Act.</td>
<td>-i le.</td>
<td>-i le.</td>
</tr>
<tr>
<td>Abl.</td>
<td>-i kū.</td>
<td>-i kū.</td>
</tr>
<tr>
<td>Agent</td>
<td>-iē</td>
<td>-iē.</td>
</tr>
<tr>
<td>Nom.</td>
<td>bauk-n, sister.</td>
<td>-ni.</td>
</tr>
<tr>
<td>Gen.</td>
<td>-nī ro.</td>
<td>-nī ro.</td>
</tr>
<tr>
<td>Agent</td>
<td>-nīe</td>
<td>-nīe.</td>
</tr>
</tbody>
</table>

All genitives are themselves adjectives and are declined as such.

**Pronouns**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>an, I.</td>
<td>ämme, we.</td>
</tr>
<tr>
<td>Gen.</td>
<td>mēro.</td>
<td>ämāro.</td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>mulē</td>
<td>ämlē.</td>
</tr>
<tr>
<td>Abl.</td>
<td>mu khu.</td>
<td>äm ku.</td>
</tr>
<tr>
<td>Agent</td>
<td>mūie</td>
<td>ämūe.</td>
</tr>
<tr>
<td>Nom.</td>
<td>tū, thou.</td>
<td>tāme, you.</td>
</tr>
<tr>
<td>Gen.</td>
<td>tēro.</td>
<td>tāmāro.</td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>tāū le</td>
<td>tām le.</td>
</tr>
<tr>
<td>Agent</td>
<td>tāē.</td>
<td>tāmēe.</td>
</tr>
<tr>
<td>Nom.</td>
<td>iō, this</td>
<td>iē.</td>
</tr>
<tr>
<td>Gen.</td>
<td>éś ro, éh ro.</td>
<td>iū ro.</td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>is le</td>
<td>iū le.</td>
</tr>
<tr>
<td>Abl.</td>
<td>is ku.</td>
<td>iū ku.</td>
</tr>
<tr>
<td>Agent</td>
<td>inūe.</td>
<td>iūe.</td>
</tr>
</tbody>
</table>
The fem. sing. is nom. ūe: gen. ūa ro, etc.: agent ūāe.

Nom. sau, that, he. ūe.
Gen. tëcro, tëhro. ūa ro.
Agent tinie. ūāe.

Fem. sing. nom. sau; gen. ūa ro; agent ūāe.

Kuṇ, who? has, gen. kāh ro, ag. kuṇē.
Kā, is what?
Who, as a relative, is juw or dznuw.

Adjective Pronouns

īno, of this kind; tiyō, of that kind; kēno, of what kind (inter.); jīno, of what kind (rel.).
ētī, so much or many; tēlī, so much or many (correl.); kētī, how much or many: jēlī, as much or many (rel.).
Dōkē zēi is used for "a little" as dōkē zēi pīhan, 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.
Bāddēn ku atsho, better from all, better than all, best.

Numerals

1. ēk.
2. dār (ā long).
3. cēn.
4. tsār.
5. pānz.
6. tshau.
7. sēlt.
8. ātth.
9. nau.
10. dās.
11. gāra (first a long).
12. bāra (first a long).
13. tīnu (ī long).
14. tsāndā.
15. pāndra.
16. soula.
17. sūtra.
18. thāru.
19. ūnīs (accent on first syllable).
20. bīs.
Adverbs

Time

ébbi, now.
tébbi, then.
kekbi, when?
jebbJ, when (rel.).
aj, to-day.
kalle, to-morrow.
pörshē, day after to-morrow.
tsouthe, on fourth day.

Place

étthē, ūde, here.
tie, there.
kie, where?
dzie, where (rel.).
őrū, hither.
idrā zāū, up to here.
idro, from here.
māthe, māte, upwards.
vār, on this side.

tōle, downwards.
neri, near.
dūr, far.
āgu, āgāri, in front.
pitshe, pitshu, behind.
bītre, inside.
bāure, outside.
pār, on that side.

Others

kalle, why.
phēti, quickly.

atshe körle, well.

Most adjectives may be used as adverbs. They follow the rules of agreement given for adjectives above.

Prepositions

ke, in.
ro, of.
le, to.
ku, kā, from.
māthe, māte, dēi, dī upon.
pār, under.
zāū, up to.
pitshe, pitshu, behind, after.

āgāri, ku āgāri, āgu, before, in front of.
ārle, with (along with).
kanne, with (instru.).
kāi, beside; mu kāi, beside me.
pār, beyond.
wār, on this side of.
**Verbs**

**Verb Substantive**

<table>
<thead>
<tr>
<th>Pres. tense α</th>
<th>α</th>
<th>α, sā, āsā</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neg. sing. masc. nasto, fem. nasti; plur. masc. nāste, fem. nāstī</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Past masc. thanu, fem. thi</td>
<td>the, fem. thī</td>
<td></td>
</tr>
<tr>
<td>Imperat. pīt</td>
<td>pīt</td>
<td></td>
</tr>
<tr>
<td>Pres. ind. pītā α</td>
<td>pītī i</td>
<td></td>
</tr>
<tr>
<td>pīta i</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pītā sā, pītā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Imperf. pītā thanu, fem. thi</td>
<td>pītā the, fem. thī</td>
<td></td>
</tr>
<tr>
<td>Past, pīto, pītāu; fem. pīti; plur. pīte; fem. pītī (all agreeing with object)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Perf. sing. masc. pīto α, pīto ā; fem. pītī ā; plur. masc. pīte ā; fem. pītī i</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plup. pīto thanu; fem. pītī thi; plur. pīte the; fem. pītī thī</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stat. part. pītēau, having beaten.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conj. part. pītēau, in the state of having been beaten, or simply beaten.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

This does not change for gender.
In the same way are conjugated lotno, fall: ašhno, come; deūno, go, except that this last, like all verbs whose root ends in a vowel, inserts ū before -dau in the past cond., deūndau.

būšhno, sit
Past, bāṭtho, bāṭhau.
Stat. part. būshndo, in the state of being seated, or simply sitting.

khāno, eat
Pres. ind. khāā ū, khā ī, khāā să, khāī ī, khā ī, khāā ī.
Past, khāau.
Stat. part. khāierōā; so also lāṇo, take.

piṇo, drink
Past, piō.
Stat. part. piērōā.

dēno, give
Pres. ind. deē ū.
Perf. deō ū; plur. deē ī.
Stat. part. deēierōā.

kōrno, do
Past, kīo.

āṇño, bring
Perf. āṇo ī.
Stat. part. āṇiērōā.

nīṇo, take away
Perf. nīo ī.
Stat. part. nīērōā.

In negative sentences the past cond. is used for the pres. ind.
1. Tero nav kā sā? Thy name what is?
2. Es gohre vi keti bōrsha i? This horse of how-many years are?
3. Īdro Kashmirā dzāa (zaā) keti (ketti) dār ā. Hence Kashmir up-to how-much far is.
4. Tere bōbbā re gohru ke keti tshōru i. Thy father of house in how-many sons are?
5. Ăz āā bāre dārā ku āndīān āšho ā. To-day I very far from having-walked came.
6. Mēre kākka ro tshōru ēsri baundī ārle būh ānu. My uncle’s boy his (this-of) sister with married is.
7. Gōhru ke shākle gohre vi katthī ā. House in white horse of saddle is.
8. Tēhri piṭṭhi mate katthī bōnku. His back upon saddle tie.
9. Mūiē ehre tsōru atsho piṭau. By-me his (this-of) boy well was-beaten.
10. Īo āndā dē (dei) bēhr bakkār tsārā oā. He hill upon sheep goats grazing is.
11. Īo īs bikhā pār gohre māthe būshōndo. He this tree under horse upon seated is.
12. Ėsro bāhi ānūi baundī ku bōro ā. His brother own sister than (from) big is.
13. Ehro mōl dūth rāpāe. This-of price two-and-a-half rupees.
15. Ės le īn rāpāe déau. Him to this rupee give.
16. Īn rāpāe ēs ku ōrā māngau. This rupee him from hither ask.
17. Ės atsho piṭčau lohlī kānne bānhau. Him well having-beaten ropes with bind.

20. *Kāhro tshörā tāū pitshu āshdau lāgōndau.* Whose boy thee behind coming attached (is in the act of coming).

21. *Īo tāč kūs ku lāau.* This by-thee whom from was taken.

22. *Gāūā re baṇṭē ku.* Village of shopkeeper from.

Notes.—6. *Uau* (ū 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. *Hāṇḍ,* walk, appears above in 5 as āṇḍ.

20. *Āshdau lāgōndau* corresponds to the Panjabi *aundā e lāya* is in the act of coming.
VOCABULARY

above, māthe: see "up", "upon".
all, bādhe.
ass, guddhau.
backwards, pitshe, pitshu.
back, n., pīth.
bad, nikāmmau.
be, become, ōno.
bear, n., rikh.
beat, pītno.
beautiful, atshau.
bed, mānzā.
behind, pitshe, pitshu.
below, tōle.
big, bāro, bōro.
bigbird, tsirā.
bitch, tsāuthi.
body, dzēā.
book, kātāb.
boy, tshōru.
bread, rōttī.
bring, ānano.
brother, bāhī.
buffalo, maish.
bull, bōlād.
buttermilk, shāsh.
call, ोtāṅo.
cat, birālàu.
cock, kukhrā.
cold, shēlau.
come, āshno.
conquer, dzītno.
cow, gāū.
cowherd, guāldū.
daughter, tshōtūr.
day, dūs.
defeated, be, hārno.
die, mōrno.
do, kōrno.
dog, kukkūr.
downwards, tōle.
draw out, gārno.
drink, pīnño.
ear, ŋōnthū.
et, khānō.
egg, āndā.
eight, āṭṭh.
eighteen, thāra.
elephant, āthūi.
eleven, giāra (first a very long).
eye, ākkhī.
fall, lōtno.
far, dūr.
father, bāb.
field, ḍākhrāu.
fifteen, pāndra.
fight, pītno.
fish, māchī.
five, pānūz.
foot, tāṅge.
forward, āgu, āgāri.
four, tsār.
fourteen, tsāūda.
from, ku, kū.
front, in front of, āgāri, āgu.
fruit, phōl.
ghi, gīh.
girl, tshōtūr.
give, dēno.
goat, bākrān; female, bākkār.
good, atsho.
graze, tsārno.
hair, rēsh.
hand, āth.
he, that, sau.
head, māṇḍ.
hear, shūnuṭo.
hen, kukhrī.
hence, īdro.
here, ēṭṭhi, ēde.
hill, dāṇḍā.
horse, gōhrō, gōhrau.
hot, niātau.
house, gauhr, gōhr.
husband, bōūtau.
I, āū.
ignorant, nikāmmaū.
in, ke.
inside, bītre.
iron, lōah.
jackal, shailṭo.
jungle, dzāṅgāl.
kind, of this, iṇo; of that —,
tīṇo; of what —, kīṇo; of
which —, jīṇo (rel.).
kite, gōrād.
lazy, khārāb.
learn, shikhṇo.
leopard, bārāhg.
lie, sūṭṇo.
little, lolō; a little, dōkh zei;
adv. ḍōṛi.
load, bāgar.
look, dēkhuṭo.
maize, bēḷrī.
make, chāṇṇo.
man, āddmi.
mare, gōhrī.
moved, be, bhāh ōṇo.
meat, mās.
meet, bhēṭṇo.
milk, dūāh.
moon, dzōth.
mother, āi.
mountain, dāṇḍā.
much, so, ēṭṭi, ēṭṭi: so much
(correl.), tēṭi, tōṭi: how
much? kēṭi, kēṭti: as much
(rel.), dzēṭi, dzēṭti: adv.,
bōṛi, bōro.
my, mėro.
near, nēṛi.
ever, kēbbi na.
night, rāc.
nine, naū.
nineteen, ṣuṅṭi (accent on first
syllable).
no, na.
nose, nāk.
not, na.
now, ēbbi.
of, ro.
oil, tēḷ.
on, see “upon”.
one, ēk.
our, āmāro.
outside, bātre.
pen, kāḷam.
pig, suṅgār.
place, tsārṇo.
plain, n., sōllo.
plough, aul bāṇo.
puppy, kūcā.
quickly, phēṭi.
rain, pāṇi.
read, pōṛhṇo.
recognize, rōṇṇo.
remain, raahno.
return, ōru. āshno.
river, nau.
rope, lōhli.
saddle, kāṭthī.
say, bōlno.
see, dekhno.
seed, bij.
seven, sūtt.
seventeen, sūttra.
sharp, pōigno.
sheep, bērī.
shepherd, bōkrāldā.
side, on this — of, wār; on that — of, pār.
sister (older than person referred to), dāi; younger than do., bauhnu.
sit, bāshno.
six, tshau.
sixteen, sōula.
sleep, sūtyo.
son, tshōru.
sow, bauño.
speak, bōlno.
star, tāra.
stomach, pēt.
storm, bāgār.
stream, gāhī.
sun, sūrāz; sunshine, rār.
sweet, mithau.
swift, atsho.
take, laño; take away, nīño.
ten, dās.
than, ku.
that, sau.
then, tēbbi.
there, tīe.

they, these, tīe.
thief, tsōr.
thirteen, tīra (very long ĭ).
this, īo.
thou, tā.
three, ēin.
thy, ēro.
tie, v., bannhño.
to, le.
to-day, āj.
to-morrow, kālle; day after —,
pōrshī; on fourth day,
tsōuthē.
tongue, dzib.
tooth, dānd.
town, bāsār.
tree, bikh.
twelve, bāra (first ā very long).
twenty, bīs.
two, dāi (long ā); two and a half, ḍāhī.
ugly, nīkāmno.
uncle, kākk.
under, tōle.
up, upwards, māte, māthe.
upon, māte, māthe, dei, āi.
very, bāpo, bōro, bōrī.
village, gāo.
walk, āndyo, hāndhño.
was, thau, fem. thī.
water, pānī.
way, bāl.
we, āmme.
well, adv., atsho.
well, n., kāo.
what, kā.
wheat, giūh.
when? kēbbī, (rel.) jēbbī.
where? kēc, (rel.) dzīe.
white, *shāklo.*
who? *kuṇ.*
why? *kālle.*
wife, *tsheori.*
wind, *dzītno.*
wind, *bāgār.*
wise, *ðklinwālo.*
with (instru.), *kānno.* (along with), *arle.*
woman, *tsheori.*
write, *likhṇo.*
yesterday, *ḥūḍz;* day before —,
*phārīdz;* on fourth day back, *nitrīz.*
you, *tāme.*
your, *tāmāro.*
## KOCI:—KUARI DIALECT

### Nouns

#### Masculine.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Acc. gōh-ro, horse.</td>
<td>-re.</td>
</tr>
<tr>
<td>Gen.</td>
<td>-re ro.</td>
</tr>
<tr>
<td>Dat.</td>
<td>-re lē.</td>
</tr>
<tr>
<td>Abl.</td>
<td>-re ku.</td>
</tr>
<tr>
<td>Agent</td>
<td>-reī.</td>
</tr>
<tr>
<td>Nom., Acc. bēt-ā, son.</td>
<td>-ā.</td>
</tr>
<tr>
<td>Gen.</td>
<td>-ā ro.</td>
</tr>
<tr>
<td>Dat.</td>
<td>-ā kē lē.</td>
</tr>
<tr>
<td>Agent</td>
<td>-āē</td>
</tr>
<tr>
<td>Nom., Acc. rikh, bear.</td>
<td>rikh.</td>
</tr>
<tr>
<td>Gen.</td>
<td>rikh-e ro.</td>
</tr>
<tr>
<td>Dat.</td>
<td>-e lē.</td>
</tr>
<tr>
<td>Abl.</td>
<td>-e ku.</td>
</tr>
<tr>
<td>Agent</td>
<td>-ē.</td>
</tr>
</tbody>
</table>

#### Feminine.

| Nom., Acc. bēt-i, daughter.           | -i.                     |
| Gen.                                  | -i ro.                  |
| Dat.                                  | -i kē lē.               |
| Abl.                                  | -i ku.                  |
| Agent                                 | -īē.                    |
| Nom., Acc. bauih-u, little sister.    | -ni.                    |
| Gen.                                  | -ni ro.                 |
| Dat.                                  | -ni kē lē.              |
| Abl.                                  | -ni ku.                 |
| Agent                                 | -niē.                   |

### Pronouns

<table>
<thead>
<tr>
<th>First.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>āū.</td>
</tr>
<tr>
<td>Gen.</td>
<td>mairo.</td>
</tr>
<tr>
<td>Dat.</td>
<td>mū kē lē.</td>
</tr>
<tr>
<td>Abl.</td>
<td>mū koi.</td>
</tr>
<tr>
<td>Agent</td>
<td>mūī.</td>
</tr>
</tbody>
</table>
Second.
Nom. tū. 
Gen. tėrō. 
Dat., Acc. tāū ke. 
Abl. tāū koi. 
Agent tāī. 

Third.
Nom. nau, he, she, it, that. 
Gen. nyās ro, fem. nyā ro. 
Agent nīī, fem. nyāī. 
Nom., Acc. jo, this. 
Gen. ēh ro, ēs ro. 
Dat., Acc. ēh kē, ēs ke. 
Agent īī. 
Nom. kūn, who. 
Gen. kāh ro. 
Agent kūnī 

jō is who, relative, and kā, is what? kāčch, something, anything.

Adjective Pronouns

īn̄a, of this kind; taun̄o, of that kind; kaūno, of what kind? dzaun̄o, of which kind (rel.).
ētī, 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 cīt̄ho ēdze cīthe 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).
sūk 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 nu baudo; these (men) can read, jō pōrī bōle.

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

**Numerals**

1. ēk.
2. dūī.
3. tin.
4. tsār.
5. pānc.
6. tshau.
7. sāl.
8. āth.
9. nau.
10. daush.
11. īgaru (accent on first syllable).
12. bāra.
13. tēra.
14. tsōūda.
15. pōndra.
16. sōla.
17. sāṭtra.
18. āṭhāra (accent on first syllable).
19. uṇūsh.
20. bīsh.

**Ordinals**

1st. paikhau.
2nd. dūdzau.
3rd. cījau.
4th. tsārūau.
5th. pāntsūau.
6th. tshaūau.
7th. sātlau, etc., adding -āau.

For two and a half, cījau, apparently contracted from cījadha, is used.

**Adverbs**

**Time**

ūbbī, ētrā, now.

lautra, then.

kautra, when?

jautra, when (rel.).

ētrā, to-day.

dautī, to-morrow.

pōshī, day after to-morrow.

nittōshī, fourth day.

bīau, yesterday.

phōrēdz, day before yesterday.

kāddī, sometimes.

kāddī na, never.

kōtrā kōtrā, some time or other, sometimes.
Place

*ītā', ēttike, here (*ītā has accent on second).*

*taukē, there.*

*kaukē, where?*

*dzaukē, where (rel.).*

*ītā zuū, up to here.*

*ītā koi, from here.*

*ūbī, upwards.*

*āndi, downwards.*

*nērī, near.*

*dār, far.*

*āge, āggū, in front.*

*pītshu, behind.*

*mānzēdi, inside.*

*bāir, outside.*

*pār, on that side.*

Others

*kōlē, why?*

*shōshōra, quickly.*

*khāb, well.*

Nearly all adjectives are used as adverbs. When so used they are declined like adjectives.

Prepositions

*ro, of.*

*āri, along with.*

*kē, lē, kē lē, to.*

*māi, upon.*

*koi, ku, from.*

*zīlū, under.*

*ke, beside.*

*dī, ke, in.*

*ke le, for, for sake of.*

*koi, with (instru.).*

*āge, āggū, in front of.*

*pār, beyond.*

*pītshu, behind.*

Verbs

Verb Substantive

Pres. sing. ī.

Plur. ī.

ī.

ī.

ai, e.

ī.

Past
tō, fem. tī.

tē, fem. tī.

tō, fem. tī.

tē, fem. tī.

tō, fem. tī.

tē, fem. tī.

Negative of present nau āthī or nāthī, throughout

*nōndno, go*

Imperat. nauṇd, nauṇḍau.
Pres. ind. or cond.:  
\[ \text{nōnd̪-ōu}, \, \text{−ū}. \]  
\[ \text{-īūi} \, (\text{first i very long}). \]
\[ \text{-īā}. \]  
\[ \text{-ē}. \]
\[ \text{Fut. nōnd̪-ulō}. \]  
\[ \text{-elē}. \]
\[ \text{-elō}. \]

The fut. throughout has the accent on the last syllable

Past, nōnd̪au, fem. nōnd̪ī.  
\[ \text{nōnd̪ēi}, \, \text{fem. nōnd̪ī}. \]
\[ \text{nōnd̪au}, \, \text{fem. nōnd̪ī}. \]  
\[ \text{nōnd̪ēi}, \, \text{fem. nōnd̪ī}. \]
\[ \text{nōnd̪au}, \, \text{fem. nōnd̪ī}. \]  
\[ \text{nōnd̪ēi}, \, \text{fem. nōnd̪ī}. \]

The accent of the past is on the second syllable.

Past cond. nōnd̪au, fem. nōnd̪ī; plur. nōnd̪e, fem. nōnd̪ī.

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—nōnd̪au i̊, etc.

Plup.: the past with the past of the verb subst. added—nōnd̪au tō, etc.  
Note initial ū in past and past cond.

\[ \text{āshno}, \, \text{come} \]

Imperat. āsh, āshau.

Pres. ind. and cond. āsh-ūi or -ū, -īa, -e, -īūi, -ēan, -ēi.

Past āsho, fem. āshi; plur. āshe, fem. āshi.

Pres. perf. āsho ū, āsho ū, āshau e, āshe ū, āshe ū, āshe ū.

Past cond. āshto, fem. āshīi; plur. āshīe, fem. āshīi.

ōno, auno, be, become

Imperat. au; plur. au; or aūh, plur. aūh.

Pres. ind. aū or aūh.

Fut. aūulau, aūhulau.

Past hūo (ū very long).

Past cond. ōndau.
bushño, sit
Imperat. bōsh or būsh, busho.
Pres. ind. bushāī.
Fut. bushūlau.
Past cond. bushto.

khāno, eat
Pres. ind. khā-ū or -ūi, -īā, -e or -ā, -īnī, -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 (ī very long)
Pres. ind. pīū.
Past, pīo.
Stat. part. pīēro, in the state of having been drunk.

dēno, give
Pres. ind. dēū.
Past, dēnau.

bōno, speak
Pres. ind. bōlū.
Past cond. bōlō (Hindi bōltā).
Past, bōlau.

kōnno, do
Pres. ind. kōrū.
Past cond. kōḍdo (Hindi kûrtā).
Past, kōrau.

āṇno, bring
Pres. ind. ānūū.
Past cond. āndo.
Past, āno.
ghinno, take
Pres. ind. ghinu.
Past, ghinau.
Stat. part. ghiniéro.

lotno, fall
Past cond. lottau.
Past, lotau.

bono, bauno, be able
Pres. ind. bolu.
Past cond. baudo.
1. Téro naū kā sē? Thy name what is?
2. Ėh gōhre ri kēṭi bōshe ī? This horse of how-many years are?
3. Itā koi Kāṣhmīrī lē kēcī dūr ē? From-here Kashmir to how-much far is?
4. Tēre bābā re kēṭi bēṭā ai? Thy father of how-many sons is?
5. Āū dūrā koi hāndo ētā. I far from walked to-day.
6. Mēre kākkā ro bēṭā is ri bauihṇī ri jōneac kōrī. 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. Ėh ri pūṭhī dī kōṇi zīn. His back on tighten saddle.
9. Māi ēsro bēṭā bhaut māro. By-me his son much was-beaten.
11. Jō ādmī bīkhu zīlū bōshōnda gōhre māī. This man tree under seated horse upon.
12. Nyās ro bāhi nyās bauihṇī koi bōrāu ai. Him of brother him (of) sister than big is.
13. Ėh ro mōl cījī āṭhannī. This of price two and a half rupees (see note).
14. Mēro bāb lōḍde gauhre dī thāke. My father small house in lives (or sits).
15. Ėś kē rūpaī dē. Him to rupees give.
16. Rūpaī ēh koi (ēs koi) āno. Rupees him from bring.
17. Ėh khūb māro lāuṭiū koi bānho. Him well beat ropes with tie.
19. Mā koi āge hānd. Me from in-front walk.
20. *Tâu pîtshu kâh ro bèlâ âshe*. Thee behind whom of boy comes?

21. *Tâî kâs koi mûl ânô*. By-thee whom from (in) price was-brought?

22. *Naugre dî bânîâ koi ânô*. Village in shopkeeper from was-brought.

Notes.—1. *sê*, is: *s* is common in the verb subst. in dialects of this region. 3. *kêcê*, how much; this form in *c* is interesting, it occurs in *Shînâ kâcâk* or *kâcâ* and in Romany. 13. The expression *cîji âthannî* puzzles me. *cîji* seems to be a contraction of *cîjâdhi* (a half less than three?) which is used in Jubbal State. In this case *âthannî* must be used for rupee instead of eight annas. See the Jubbal dialects.
<table>
<thead>
<tr>
<th>Vocabulary</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Above; see &quot;upon&quot;, &quot;upwards&quot;</td>
<td>daughter, bēfi.</td>
</tr>
<tr>
<td>All, sŏb, sŏk.</td>
<td>day, dāsau.</td>
</tr>
<tr>
<td>Ass, gūdhau.</td>
<td>die, mōrno.</td>
</tr>
<tr>
<td>Backwards, pîthu.</td>
<td>do, könno.</td>
</tr>
<tr>
<td>Back, pîth.</td>
<td>dog, kukūr.</td>
</tr>
<tr>
<td>Bad, mōndaú.</td>
<td>downwards, ūndī.</td>
</tr>
<tr>
<td>Be, become, ōno.</td>
<td>draw (water), gārno.</td>
</tr>
<tr>
<td>Bear, rīkh.</td>
<td>drink, pīño.</td>
</tr>
<tr>
<td>Beat, mārno.</td>
<td>dwell, thākno.</td>
</tr>
<tr>
<td>Beautiful, khūb.</td>
<td>ear, kōnzaun.</td>
</tr>
<tr>
<td>Bed, mānzaú.</td>
<td>eat, khāyo.</td>
</tr>
<tr>
<td>Behind, pîthu.</td>
<td>egg, āṇḍī.</td>
</tr>
<tr>
<td>Below, zīlū.</td>
<td>eight, āṭh; eighth, āṭhūau.</td>
</tr>
<tr>
<td>Beside, ke.</td>
<td>eighteen, āṭṭhara (accent on first).</td>
</tr>
<tr>
<td>Beyond, pār.</td>
<td>elephant, hāthī.</td>
</tr>
<tr>
<td>Big, bāro.</td>
<td>eleven, īgara (accent on first).</td>
</tr>
<tr>
<td>Bird, tsōri.</td>
<td>eye, ākkh.</td>
</tr>
<tr>
<td>Bitch, kukri.</td>
<td>face, mū.</td>
</tr>
<tr>
<td>Body, nōrdē.</td>
<td>fall, lōtно.</td>
</tr>
<tr>
<td>Book, kitāb.</td>
<td>far, dūr.</td>
</tr>
<tr>
<td>Boy, nōnno.</td>
<td>father, bābā, bāb.</td>
</tr>
<tr>
<td>Bread, rōṭī.</td>
<td>field, dākhrau.</td>
</tr>
<tr>
<td>Bring, āṇḍo.</td>
<td>fifteen, pōndra.</td>
</tr>
<tr>
<td>Brother, bākī, bākī.</td>
<td>fight, ghūmīno.</td>
</tr>
<tr>
<td>Buffalo, mōīshi.</td>
<td>fish, māchī, māṭshi.</td>
</tr>
<tr>
<td>Bull, bōlīd; young bull, gānda.</td>
<td>five, pānc; fifth, pāntsūau.</td>
</tr>
<tr>
<td>Buttermilk, shāsh.</td>
<td>foot, bāīno.</td>
</tr>
<tr>
<td>Call, bōño (= say).</td>
<td>for, see &quot;sake&quot;.</td>
</tr>
<tr>
<td>Cat, birāthaũ, fem. birāli.</td>
<td>forward, āge, āggu.</td>
</tr>
<tr>
<td>Cloth, jūrkō.</td>
<td>four, tsār; fourth, tsārūau.</td>
</tr>
<tr>
<td>Cock, kūkra.</td>
<td>fourteen, tsōnda.</td>
</tr>
<tr>
<td>Cold, sɦolo.</td>
<td>from, kōi, ku.</td>
</tr>
<tr>
<td>Come, āshũo.</td>
<td>front, in front of, āge, āggu.</td>
</tr>
<tr>
<td>Cow, gāo.</td>
<td>garment, jūrko.</td>
</tr>
<tr>
<td>Cowherd, gāål.</td>
<td>girl, nōnni.</td>
</tr>
</tbody>
</table>
give, dêno.
go, nôndô.
goat, bâkhra, fem. bâkhri.
good, khüb.
graze, v. tr., tsôrânô.
ground, on the, āhaunî.
hair, mûnâlal; see "head".
hand, āth.
he, that, nau.
head, mûnd; see "hair".
hen, kûkri.
here, itâ koi.
hill, dândau.
horse, gohro.
hot, tâtau.
house, gauhr.
husband, bûtâ.
I, āû.
ill, be, mûri âshno (illness to—come).
in, dî, ke.
inside, mûnzêdi.
iron, tôû.
is, ai.
jackal, shûal.
jungle, kônaun.
kick, khurêri lâni, khûshîrî lâni.
kind, of this—, ìêno; of that—, tâuno; of what—, kauño; of which— (rel.), ñauno.
lazy, jândau.
learn, sikno.
leopard, bâhg.
little, lôtâ; a little, less, kân.
live (dwell), thâkno.
load, bâttau.
look, âkkhno.
maize, mûlkauni.
make, câño.
man, pûrish.
mare, gohri.
mariied, be, jômîac kônnô.
meat, mûsû.
meet, bêhtûno.
milk, âûâh.
mother, ëi.
mountain, dândau.
much, so, ëti; so—correl.), têti; how—, kêtî; as—(rel.), dzêtî.
my, mëro.
never, kàddi na.
night, rût.
nine, nau.
nineteen, ânish.
no, na.
nose, nûk.
not, na.
nothing, kûcch na.
now, êtra, ìbbî.
of, ro.
oil, tôl.
on, màî.
one, ëk.
our, mûhro.
outside, bàir.
paper, cîtho.
pen, kôlim.
pig, suôngû; wild—, baurû.
place, câño.
plain, khûtël.
quickly, shôshôra.
rain, dzûr.
read, pörno.
remain, thākño.
rise up, thāddō ūzīno.
river, nau.
rope, lautī.
saddle, zīn.
sake, for — of, kē lē.
say, bōno.
second, dūdzau.
see, dēkhnō.
seed, bij.
seven, sāt; seventh, sátūau.
seventeen, sáttra.
she, nau.
sheep, bēhr.
shepherd, bhēdīnīl.
side, on that — of, pār.
sister, bēhy, bauihī.
sit, bushhō.
six, tshau; sixth, tshōuau.
sixteen, sōla.
something, k써cch.
sometimes, kāddī, kōtrā kōtra.
son, bētā.
speak, bōno.
stable, ōbro.
stand, thāddō ūzīno.
star, tārau.
stomach, pēt.
storm, bālīt.
stream, gāhd.
sun, bōgwān; sunshine, rūr.
sweet, mātho.
take, take away, ghīnno.
ten, daushh.
than, koi.
that, nau.
then, tauntrā.
there, taukē.
they, these, nē.
thief, tsōr.
third, cījau.
thirteen, tēra.
this, jō.
 thou, tū.
three, tīn.
thy, tēro.
tie, bauhnō.
to, lē, kē lē.
to-day, ētrā.
to-morrow, dōuti; day after —, pōshi; on fourth day, nīttōshi.
tongue, dzībh, jībh.
tooth, dānd.
town, nōgōr.
tree, bikhī.
twelve, bāra.
twenty, bīshī.
two, dūi.
uncle, kākk.
under, zilā.
up, upwards, ābī.
upon, māi.
very, bōrī (different word from bāro, big), khāb.
village, nōger.
warm, hāndhō.
was, tō.
water, pānī.
way, bātī.
we, āmmē.
well, adv., khāb.
well, n., kāā.
what, kā.
wheat, guhī.
when, kautrā (interr.); jautrā (rel.).
where, *kauke* (inter.); *dzaukê* (rel.).

white, *shêta*.

who, *kun* (inter.); *jô* (rel.).

why, *kölê*.

wife, *bûti*.

wind, *bâgûr*.

with, along —, *ãrî*; (instrumental), *koï*.

woman, *chêâer*.

write, *likhê*. 

yesterday, *bûau*; day before —, *phôrêdz*.

you, *tumme*; your, *tâmâro*. 
THE DIALECTS OF JUBBAL STATE

Introduction

Jubbal, or as it is called by its inhabitants Jubil, is one of the Simla States, and lies on the border of Garhwal (locally Gāḍh-wāl) 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 Jubbal lying north of the narrow neck which divides the State into two parts, and south of the Rōhū Tahsil of Rāmpur, also in the State of Rawīgārh and in the adjoining part of Garhwal. It is identical with the dialect called Sārācālī. The latter, called Bishshau, is spoken in the southern and larger part of Jubbal and also in the adjoining district of Pūnār, which belongs to Kiūṭhāl, and in Tārhōc. 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 Kiūṭhālí 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; bhain (Panjabi-ized Urdu), sister, become in Bārārī gō'ro, dī'ī, and bauih, and in Bishshau gōkh, dīh, and bauh. 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 \( khī, to, \) and \( khū, from \) (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 \( rā, khī, \) and \( khū \) or \( du \) respectively. The plural is almost the same as the singular.

**Pronouns**

The 3rd pers. pron. has a special fem. obl. form in the sing., being \( tīū \) for the remote and \( īau \) for the near pronoun.

**Adverbs**

The adverbs of place \( īdā, īā, īchā, 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., \( anthī, \) which, like all such forms, is indeclinable.

The pres. ind. and pres. cond. are the same, and the future is formed by adding \( lā (lī, le, lī) \) to it, while the imperf. ind. is formed by adding to it the past of the verb subst., \( thīū. \)
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 ḍēāno 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 -āā, and -īdā respectively. The subject of the sentence is put in the genitive, while the participle agrees with the logical object.

mēre rōṭī 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, se, that, is tīō, and for ēdzo, this, is ṭō.

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 -ūdū, with the logical subject in the genitive, as mēre ēdzo...
nih 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” phūrzō.

### NORTH JUBBAL OR BARARI

#### Nouns

**Masculine.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Acc. gō'ī-o</td>
<td>-e</td>
</tr>
<tr>
<td>Gen.</td>
<td>-e ru.</td>
</tr>
<tr>
<td>Dat.</td>
<td>-e khi.</td>
</tr>
<tr>
<td>Abl.</td>
<td>-e khu or du.</td>
</tr>
<tr>
<td>Agent</td>
<td>-e.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nom., Acc. rīkh-, bear.</th>
<th>rīkh-</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>-ō ru.</td>
</tr>
<tr>
<td>Dat.</td>
<td>-ō khi.</td>
</tr>
<tr>
<td>Abl.</td>
<td>-ō khu or du.</td>
</tr>
<tr>
<td>Agent</td>
<td>-ē.</td>
</tr>
</tbody>
</table>

**Feminine.**

<table>
<thead>
<tr>
<th>Nom., Acc. di'-ī, daughter.</th>
<th>-ī.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>-īō rā.</td>
</tr>
<tr>
<td>Dat.</td>
<td>-īō khi.</td>
</tr>
<tr>
<td>Abl.</td>
<td>-īō khu or du.</td>
</tr>
<tr>
<td>Agent</td>
<td>-īō.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nom., Acc. bauih-ū, sister.</th>
<th>-nī.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>-nī ru.</td>
</tr>
<tr>
<td>Dat.</td>
<td>-nī khi.</td>
</tr>
<tr>
<td>Abl.</td>
<td>-nī khu or du.</td>
</tr>
<tr>
<td>Agent</td>
<td>-nī.</td>
</tr>
</tbody>
</table>
Pronouns

1st Person.
Nom., Acc. āũ, I. āmme.
Gen. mērũ. mā’rũ.
Dat. mũ, mũ khi. amu khi.
Abl. mũ khu. amu khu.
Agent mũe. ōmmē.

2nd Person.
Nom., Act. tā, thou. tāe.
Gen. tērũ. tā’rũ.
Dat. tāũ, ta khi. tamu, tamu khi.
Abl. ta khu. tamu khu.
Agent tañe. tāe.

3rd Person.
Nom., Acc. ōsō, he, she, that. ōsō.
Gen. tēs rũ, tē rũ. tinērũ.
Dat. tē, tē khi, tēs, tēs khi. tinē khi.
Abl. tē khu, tēs khu. tinē khu.
Agent tēnē tēyē.

For tē we may have tēh.

The following cases of the fem. sing. differ from the masculine: Gen. tiũ ru. Dat. tiũ khi. Abl. tiũ khu. Agent, tiō.

Nom., Acc. ēdzā, this. ēdze.
Gen. ēh rũ, ēs rũ. ēnd rũ.
Dat. ē, ēh khi, ēs, ēs khi. ēn, ēn khi.
Abl. ē khu, ēs khu. ēn khu.
Agent ēne. ēyē.


Nom. dzū, jā, who (relative). jē.
Gen. jē ra, jēs ra. jind ru.
Dat. jē khi, jēs khi. jin, jin khi.
Abl. jē khu, jēs khu. jin khu.
Agent jēnē. jēye.
Fem. sing., Gen. jiō ra, etc.
kā, what.
kīcch, something.

**Pronominal Adjectives**

iṇo, of this kind; tīṇo, of that kind; kīṇo, of what kind? jīṇo, of which kind (rel.).

ēti, so much or many; teti, so much or many (correl.); kēti, how much or many? jēti, 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 ə, this is hot.
ē ēs du tāto ə, this is hot from this, hotter than this.
ē bāddhe du tāto ə, this is hot from all, hotter than all, hottest.

**Adverbs**

**Time**

ēbye, ēbbi, now.
taubre, tōbbe.
kaubre, kōbbe, when?
jauvreb, jōbbe, when (rel.).
ādz, to-day.
kāl, to-morrow.
pōrshē, day after to-morrow.
tsōuthē, on fourth day.

hīz, yesterday.
phrēz, yesterday, day before.
tsōuthe, on fourth day back.
kōbe, sometimes.
kōbe kōbe, some time or other, sometimes.
kōbe nu, never.
Place

*teūdā, *teā, *techā, there.  ābhā, upwards.
*kēidā, *kēa, *kēdā, *kēchā, where?
*jeūdā, *jeā, *jechā, where  dūr, far.
   (rel.).
ichā tāi, up to here.  tshōbā, backwards.
itthau, from here.  pare, pōrū, beyond.
bitre, inside.  vār, orū, on this side.

Others

kēōi, why?  ō, yes.
phēti, quickly.  khāb, 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 orū, hither, are often used with little meaning, as:—
māng orū, ask hither, ask for it.
dē pōrū, give thither, give it to him.
dē orū, give hither, give it to me.

Prepositions
(Normally used after the nouns and pronouns.)

khī, to.  khe, beside.
khū, from.  sāthī, sāthhe, along with.
dā, from.  khī, 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.
ōsse ō.  ōsso or ō.
ōsso ō.  ōssōē or ōē.


*θāà*, fem. *θî.*

*θūà*, fem. *θî.*

*pṓrno*, fall.

Imperat. *pṓr*  
Pres. ind. and pres. cond.:

*pṓr-ū.*  
-ē.
-āu.

The fut. adds -lū, -lî, -le, -lî.


-ēlū, fem. -ēlī.

-ōlā, fem. -ōlī.

Imperf. same as pres. ind. with past of verb subst. added (contracted in masc.); 1st sing. *pṓrū* *θā*, fem. *pṓrū* *θī*; 2nd sing. *pṓre* *θā*, *pṓre* *θī*, etc.


Plup. :—past with past of verb subst. *pṓrā* *θā*, fem. *pṓre* *θī*, etc.


*bṓno*, be, become

Imperat. *b̪ṓ*  
Pres. ind. *b̪ṓū*.

Fut. *b̪ṓūlū*.

Past cond. *b̪ūndā*.

Past, *b̪ā̀*.

*aṅo*, come

Imperat. *āo*  
Neg. *nai* *ō*, *nī* aį̂o.

Past cond. *āndā*.

Past, *āā* or *āskā*.
dé̱n̓o, go

Imperat. dé̱o.
Fut. dé̱alā, dé̱alau.
dé̱vela.
dé̱ōla.
Past cond. dé̱ūnda.
Past, dé̱ūa.

(jā̱n̓o, go

(Used in composition with other verbs.)

Imperat. jā̱.
Fut. jā̱ulā.
Past cond. jā̱ndā.
Past, gōā.

rau̱n̓o, remain

Fut. rau̱hūla.

bū̱th̓no, sit

Imperat. bū̱th.
Past cond. bū̱thdā.
Fut. bū̱thu̱lā.
Past, bō̱tha.
Stat. part. bō̱thōndā, in the state of having sat, seated.

pī̱th̓no, beat

Conjugation same as for pō̱r̓no. In the past tenses of transitive verbs the verb agrees with the subject.

Imperat. pī̱th.
Pres. ind. or cond. pī̱t̓ū.
Fut. pī̱t̓ulā.
Imperf. pī̱t̓ū thā.
Past. cond. pī̱t̓dā.
Past, pī̱t̓ā.
Pres. perf. pī̱t̓ā ai.
Plup. pī̱t̓ā thā.

khā̱n̓o, eat

Stat. part. khā̱r̓ū, in the state of having been eaten.
pīṇo, drink
Stat. part. pīēru.

dēṇo, give
Fut. dēūla.
Past cond. dīnda.
Past, dīṇā.
Stat. part. dēēru.

lahūṇo, take
Fut. lauūla.
Past cond. lauṇdā.
Stat. part. lauēru.

ē'ruṇo, do
Past cond. ē'ḍdā.
Past ē'ro.

kōrṇo, do
Past cond. kōrdā.
Past, kīō.

jāṇṇo, knew
Past cond. jāṇdā.

āṇṇo, bring
Past cond. āṇdā.
Past, āṇō.

nāṇo, take away
Past cond. nāṇdā.
Past, nīō.
Stat. part. nīēru.

In the stat. part. the ending ēru is frequently separated from the root of the verb and placed before it; thus we have ēru pē for pīēru, drunk; ēru dē for dēēru, given; ērū lāue for lauēru, taken.

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

*Purpose*: take to graze, tsārne kīi nēo, lit. grazing for take-away; tsārde dēo, grazing go, take to graze.

*Contraction.*—In rapid speech words are much contracted, thus: kauh rā ēlā ēdzā tshōṭā, whose is this boy? is pronounced kauhrā ladzā tshōṭā.
Ability.—The following sentences show the method of expressing ability:

mère na deũo, I cannot give.
ĕsre na pórũo, he cannot read.
edza kităb mère na póride or póũa, I cannot read this book.
mère na rõti khaĩndi, I cannot eat bread.
băt mère khăiν, 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 -ido or -uo (the -io of khăiνo is exceptional). Verbs whose roots ends in a vowel insert n in ĵda, as in khăĩndă. The particle agrees with the noun in gender and number; thus rõti is feminine, while kităb and băt are masculine. Cf. Panjabi khăidă, and also the Panjabi passive verb khăĩnă, to be eaten.

**Numerals**

**Cardinal**

1. ēk.
2. dăi.
3. cĩn.
4. tsăr.
5. pânc.
6. tshau.
7. sät.
8. āth.
9. nau.
10. daush.
11. gēro.
12. bāro.
13. ūro.
14. tsõūdau.
15. pōndrau.
16. sōlau.
17. sōttrau.
18. thārau.
19. ānīsh.
20. bish.
100. shau.

**Ordinals**

1st. païhlau.
2nd. dâjjau, dâjjă.
3rd. cîjja.
4th. tsouţhă.
5th. panjau.
1½ deŭr pamięs.
SENTENCES

1. Tero nāũ kā sō or ēso? Thy name what is?
2. E gö're ri ketti ōmbār o'le? This horse of how-much age will be?
3. Íthhañ Kāshmir kēti dār ē? From-here Kashmir how-much far is?
4. Tā're bappō re ketti lārke? Your father of how-many boys?
5. Āā ādz dārō du hondō. I to-day far from walked.
7. Gauhro de tsīte dzīn gö're ri. House in white saddle horse of.
8. Ehri pūṭhe gāi dzīn kōshān. His back upon saddle tighten.
9. Mūē teh re tshōte dī khūb lāi. By-me him of boy on well attached-was (i.e. beat).
10. Pāi'rō ri tīro di gōrā bē'ri tsāro. Hill of top on cows sheep he-is-grazing.
11. Ė bikho nīthā gö're gāi bothondā thūa. He tree under horse upon seated was.
12. Ėh rā bā'i ēṇū bauhṇi du jēthū. This of brother own sister than elder.
13. Ėh rā múl cījje thānnī. This-of price two-and-a-half rupees (see note).
15. Ė rūpoye deo. Him-to rupees give.
16. Ės du ōrā māngu rupōye. Him from hither ask rupees.
17. Ės khūb pūṭchau vōshīō dā bauhno. Him well having-beaten ropes with tie.

20. *Kauh rā tshōḷā tā' re pātshu āo?* Whom of boy your behind comes?

21. *Tūe kau khe lauā mālle.* By-you whom from was-taken in price.

22. *Gauo re ḍūkāndāro du lauā or gīnā.* Village of shopkeeper from was taken.

*Notes.—* 2. *ōle,* final e and i are often interchanged, this might be *ōli.* 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 *lāgāī.* 10. *gorū,* collective word, cattle. 11. *bōthonḍā,* stat. part., seated. 13. *cījje ṭhānni,* see note on this sentence in the Kūār dialect.
VOCABULARY

above, see "upon", "upwards".
all, bāddhe.
ass, ḥātsār, gādāhā.
back, pīṭhī.
backwards, tshōū, pāṭshu.
bad, kẖẖāṅā.
be, become, ʾoʾnō.
bear, n., ṛīḵ, bōyṣār.
beat, pīṭṇo.
beautiful, atshā, bāṅṭhniā.
bed, māṇzā, pōlāg.
before, gōṅ, āgo.
behind, pāṭshu.
below, ṛāṭā, niṅṭhā.
beside, khe.
beyond, pār.
big, bōro.
bitch, kūkrē.
body, jaid.
book, kīṭāb, kūṭāb.
boy, tshōṭā.
bread, nāz, rōṭī.
bring, āṅṇo.
brother, bāʾē.
buffalo, maʿīshī.
bull, bōlōd.
buttermilk, cāshī.
call, budno (not -no).
camel, uṭṭ.
cat, m., ḍẖaunḍhā; f., bīrālī.
cloth, jārkā.
cock, kūḵhrā.
cold, adj., shēlo.
cone, āṇo.
cow, gāo (col., cattle, gōṛā).
cowherd, gāīlā.
daughter, diʾī, tshāṅṭī, chāṅṭī.
day, dūs.
die, mōrno.
do, ēʾrno, kōrno.
dog, kūkur.
downwards, āṭā.
draw (water), gārṇo.
drink, pīṇo; cause to drink,
pēōṇo.
ear, kān.
eat, khāṇo; cause to eat, khēōṇo.
egg, pinnī.
eight, āṭh; eighth, āṭhāṇnau.
eighteen, ṛḥānau.
elephant, ḥāṭṭhe.
eleven, ārō.
eye, ākkhi.
face, māḥ.
fall, pōrṇo.
far, dār.
father, bābbā, bap.
field, khēc, pāṭṭrī.
fifteen, pōṇḍrānau.
fight, pīṭṇo.
fish, mācchī.
five, pāṇc; fifth, panjānau.
foot, lāt; see "leg".
four, tsār; fourth, tsōnṭhā.
fourteen, tsōōdau.
from, khu, du.
front, in — of, āgo.
fruit, phāl.
garment, jārkā.
ghi, gīʾū.
girl, tshāṅṭi, chāṅṭi, tshōṭī.
give, dēṇo.
go, dēũno, jāno (in composition).
goat, bākrā; f., bākrī.
good, atshā, bāṅthūiā.
graze, v. intr., tsōrno; s. tr.,
tsārno.
hair, māṇḍāl.
hand, hāth.
hasten, phēt dīni (not dīni).
he, ȯsō.
head, mūḍā.
hear, shāṅno.
hen, kūṅkhē.
hence, itthau.
here, īdā, īā, īchā; up to here,
īchā tāī.
high, ucṭī.
hill, pai'īr; hilltop, tīr.
horse, gō'ro.
hot, tāto, nēto.
house, gau'ī.
hundred, shau.
husband, bōūṭā.
I, āā.
ignorant, dzōgōr.
ill, be, thauorno.
in, māṅdāz.
inside, bitre.
iron, lōā.
jackal, shāilīto.
jungle, baunī.
kick, n., pichairī; v., pichairī lāṇo.
kind, of this, īno; of that —,
tiño; of what —, kīno; of
which —, (rel.) jīno.
know, jānnō.
lazy, dāliddār.
learn, sikhno.
leg, bāṅno.
leopard, bāḥg.
lie, suṭno.
little, lōkro, tshōto; a little,
thōrā.
load, bāgār.
look, dēkhiṇo.
maize, bēlīrī.
make, cāṇṇo.
man, mōrōd.
mare, gō'īrī.
marrried, be, dzūāzno o'no.
meat, dōlktī.
meet, bōktīno.
milk, dādh.
moon, dzānū.
mother, jījī.
mountain, pai'īr.
much, (a lot) bō'īrī (not ɾ); so
much, ētī; (correl.), tētī;
how much? kētī; as much
(rel.), jētī.
my, mērū.
name, nāā.
never, kōbbe na.
night, nēhro, rāt.
nine, nau; ninth, nōūau.
nineteen, ūṇiśḥ.
no, na.
nose, nāk.
not, na.
nothing, kicch na.
now, ēbre, ēbbī.
of, rū.
oil, tēl.
older (brother, etc.), jēthā.
on, gāū.
one, ēk; first —, paihlau;
one-and-half, dēōrh.
our, mā'ra.

out, bâhre.
pocket, ërû (not ërû).
pen, kólôm.
pig, suñûgû.
place, v., tshûrûno.
plain, niûl
plough, bâldû jûnûno.
quickly, phëti.
rain, dûzûr.
read, pûrûno, pûrûno.
recognize, praiûno.
relate, shûnûno.
remain, raûûno, raûûno.
rent, n. (hire), bâ'hrû.
return, pûtshî âûno.
rise, bûzûro.
river, dreû.
rope, rûshî.
saddle, ëdzûn.
sake, for sake of, khi, khe.
say, bûlûno.
see, dëkhûno.
seed, bîj.
seven, sût; seventh, sâtûaû.
seventeen, sôttraû.
sharp, pûmûau.
she, ôsû.
sheep, bûhr.
shepherd, bûrûlû.
shopkeeper, dûkûndûr.
sick, be, thaurûno.
side, on this — of, wûr; on
that — of, pûrû.
sister (older than person re-
ferred to), dàddû; younger
than do., bauûhu.
sit, bûlhûno.
six, tshau; sixth, tshûûau.
sixteen, sûtûau.
sleep, sûtûo.
something, kîcêh.
sometimes, kûbûb, kûbû kûbû.
sor, tshûtû, bêûa.
sow, v., bauûno.
speak, bûlûno.
stand, khûrû oûo.
star, tûrû.
stomach, pët.
storm, shûrgû.
stream, nauû.
strong man, mûr.
sun, pûyûsûr; sunshine, rûr.
sweet, gûlûoo.
take, gûnûo, laûûno; take away,
ûnûo.
ten, daûshû; tenth, dûshûaû.
than, ëûû.
that, ôsû.
then, taûbûrû, tôbbe.
there, tûû, têidû, têchû; up to
there, têchû tûû.
they, ôsû.
thief, cûr.
frill, tûo.
this, êdzûû.
thou, tûû.
three, ein; third, eûtûa.
thy, tûûû.
tie, bauûhuô.
tighten, kûshûo.
to, khi.
to-day, âdzû.
to-morrow, kûûû; day after —,
pûrûshûi; on fourth day,
tsoûthûêe.
tongue, dûibû, jibû.
tooth, dûndû.
town, gaurû.
tree, bikh.
twelve, bāro.
twenty, bishk.
two, dūi; two and a half, dā'e;
    second, dājjā, dājjau.
uncle, kāko.
under, nīthā.
up, upwards, ābhā.
upon, gāi.
very, bō'rī (not r).
village, gāō.
walk, hōndho.
was, thīa, thā.
water, pāṇī.
way, bāṭ.
we, āmme.
well, adv., khāb.
well, n., kūā.
what, kā.

wheat, gīāh.

when? kaubre, kobbe; (rel.), jaubre, jōbbe.
where? kēū, kēā, kēidā; (rel.), jēā, jēidā, jēchā.
white, tsītā.
who? kūṇ; (rel.), dūzī, jū.
why? kēīi.
wife, chēori.
wind, bāgār.
wise, atshā.
with,(along with), sāthī, sātthe
    (instru.), dā.
woman, chēori.
write, likhṇo.
yes, ō.
yesterday, hīz; day before —,
    phrez; on fourth day back,
    tsothe.
you, tāē; your, tā'rū.
## SOUTH JUBBAL OR BISHSHAU

### Nouns

#### Masculine.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Acc. göhr-o, horse</td>
<td>-e.</td>
</tr>
<tr>
<td>Gen.</td>
<td>-e ko.</td>
</tr>
<tr>
<td>Dat.</td>
<td>-e, -e khe.</td>
</tr>
<tr>
<td>Abl.</td>
<td>-e dū.</td>
</tr>
<tr>
<td>Agent</td>
<td>-e.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nom., Acc. rikh-, bear</th>
<th>rikh-</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>-o ko, kā.</td>
</tr>
<tr>
<td>Dat.</td>
<td>-o khe.</td>
</tr>
<tr>
<td>Abl.</td>
<td>-o dū.</td>
</tr>
<tr>
<td>Agent</td>
<td>-e.</td>
</tr>
</tbody>
</table>

#### Feminine.

| Nom., Acc. dādd-i, big sister | -i. |
| Gen.                          | -i rā, -i kā. |
| Dat.                          | -i, -i khe. |
| Abl.                          | -i dū. |
| Agent                         | -īē. |

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Acc. baukh-, little sister</td>
<td>-ī.</td>
</tr>
<tr>
<td>Gen.</td>
<td>-ē rā, ro, -i rā, ro.</td>
</tr>
<tr>
<td>Dat.</td>
<td>-ī, -ī khe.</td>
</tr>
<tr>
<td>Abl.</td>
<td>-ī dū.</td>
</tr>
<tr>
<td>Agent</td>
<td>-īē.</td>
</tr>
</tbody>
</table>

### Pronouns

<table>
<thead>
<tr>
<th>Nom., Acc. āū, I.</th>
<th>āmmē, we.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>mēro.</td>
</tr>
<tr>
<td>Dat.</td>
<td>mū.</td>
</tr>
<tr>
<td>Abl.</td>
<td>mu kēī dū.</td>
</tr>
<tr>
<td>Agent</td>
<td>mōē.</td>
</tr>
<tr>
<td></td>
<td>āmmā rū.</td>
</tr>
<tr>
<td></td>
<td>āmūā dū.</td>
</tr>
<tr>
<td></td>
<td>āmē.</td>
</tr>
</tbody>
</table>
Nom. $\text{tū}$, thou.  
Gen. $\text{tēro}$.  
Dat. $\text{tā}$.  
Abl. $\text{tā dū}$.  
Agent $\text{tāne}$.  

Nom., Acc. $\text{o}$, $\text{sē}$, he, that.  
Gen. $\text{tērū}$.  
Dat. $\text{tēs}$.  
Abl. $\text{tēs dū}$.  
Agent $\text{tēnne}$.  

Fem. has: Gen. $\text{tīō ko}$. Dat. $\text{tīō}$. Abl. $\text{tīō dū}$. Agent  
$\text{tīe}$; plur. as mase.  

Nom., Acc. $\text{ēdzo}$, $\text{ē}$, this.  
Gen. $\text{ē ko}$, $\text{ēs ko}$.  
Dat. $\text{ēs}$.  
Abl. $\text{ēs dū}$.  
Agent $\text{ēnnē}$.  


$\text{kūn}$, who?  
Gen. $\text{kos ku}$, etc.  
Agent, $\text{kōne}$.  

Who (rel.) is $\text{dzū}$; what (interrog.) is $\text{kū}$.  

**Adjective Pronouns**  
$\text{ērū}$, of this kind; $\text{tērū}$, of that kind; $\text{kērū}$, of what kind? $\text{jērū}$, of which kind (rel.).  
$\text{ēthtū}$, so much or many; $\text{tēthtū}$, so much or many (correl.); $\text{kēthtū}$, how much or many? $\text{jēthtū}$, as much or many (rel.).  

**Adjectives**  
As regards agreement adjectives follow the same rule as in North Jūbbāl, 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, -ō, etc., in which case the masculine
has nom. sing. -ä, -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; baddhe dū atsha, good from all, best.

Adverbs

Time

ēb, now.  
tēkhunī, then.  
tōbē, then.  
kōbē, when?  
jēkhunī, when (rel.).  
jōbē, when (rel.).  
āz, to-day.  
kōbī, sometimes.  
dōtte, jīshī, to-morrow.

pōrshī, day after to-morrow.  
tsōuthē, on fourth day.  
hījo, yesterday.  
phōrzō, day before yesterday.  
tsōuthē, on fourth day back.  
kōbē kōbē, some time or other, sometimes.  
kōbē na, never.

Place

īṭhā, here.  
tēṭthā, there.  
kēṭthā, where?  
jēṭṭhā, where (rel.).  
īṭthe zā, up to here.  
īṭthā, from here.  
bīthe, inside.  
bāインドe, outside.  
ūbhe, upwards.

ūdhe, downwards.  
nīrē, near.  
dūr, far.  
āgū, in front.  
pāṭshu, behind.  
pānde, beyond.  
ānde, on this side.  
dauīnda, on the ground.

Others

kēi, why?  
shīgē, quickly.

ō, yes.

Prepositions

ro, rā, ko, of.  
khe, to.  
dū, from.  
kaū, beside.

uithā, below.  
gashē, upon.  
dū, dī, in.  
zā, up to to.
sātthe, along with.  aṇḍe, on this side of.
khe, for, for sake of.  āgā, dā āgu, in front of.
pāṇḍe, on that side of.  pāṭshe, behind.

Verbs

Verb Substantive

ōsū or o, am.  ēsau or o, are.
ōse or ě, art.  ēsau or o, are.
ośan or o, is.  ēsau or o, are.

Neg. ni āṭhi, indeclinable.
Past, masc. sing. thīa; fem. sing. thī; plur., masc. sing.
thīe; fem. thī.

pīṭhāo, beat

Imperat. pīṭ.  pīṭo.
Pres. ind. or cond. pīṭ-ūā.  -ūē.
   -ē.  -au.
   -au.  -au.

pīṭdā ā, etc., also used for pres. ind.
Imperf. pīṭā thīā, pīṭe thīā, pīṭau thīā, pīṭā thīe, pīṭau thīe, pīṭau thīe; fem. same with thī; for imperf. pīṭdā thīā, etc., is also used.
Past cond. pīṭdā; fem. pīṭdī; plur. pīṭde; fem. pīṭdī.
Past, pīṭā, agreeing with obj. (-e; fem. -i).
Plup. pīṭā thīā, etc.
Conj. part. pīṭau, having beaten.
Stat. part. pīṭēru, having been beaten.
pīṭde means while beating or on beating.

ō'no, be, become

(The ' is not so marked as in North Jūbbāl.)
Past, ōā.
Past cond. ōndā.

ajīno, come

Imperat. ājē    ājan (accent on second syllable).
Pres. ind. or cond. ājūā.
Past. cond. āzhdā.
Past, āja.
\( \text{\textit{deuno}, go} \)

Pres. ind. \textit{deu\textbar{u}.}

Fut. \textit{de-\textbar{u}la}, \textit{-\textbar{u}la}, \textit{-\textbar{u}le}, \textit{-\textbar{ole}}, \textit{-ole}.

Past. cond. \textit{de\textbar{o}du}.

Past, \textit{deu}.

\( \text{\textit{juno}, go (used in composition)} \)

Past, \textit{g\textbar{o}a}.

\( \text{\textit{both\textbar{o}}}, \textit{sit} \)

Imperat. \textit{bo\textbar{th}}.

Fut. \textit{bo\textbar{th}\textbar{u}la}.

Past, \textit{bo\textbar{th\textbar{a}}}.

\( \text{\textit{kh\textbar{o}no}, eat} \)

Pres. ind. \textit{kh\textbar{u}\textbar{u} or kh\textbar{u}nd\textbar{a} u}.

Past, \textit{kh\textbar{u}a}.

Stat. part. \textit{kh\textbar{u}\textbar{e}ru}.

\( \text{\textit{pi\textbar{o}no}, drink} \)

Pres. ind. \textit{pi\textbar{u}\textbar{a} or pi\textbar{u}\textbar{du} u}.

Past, \textit{pi\textbar{u}a}.

Stat. part. \textit{pi\textbar{e}ru}.

\( \text{\textit{de\textbar{e}no}, give} \)

Pres. ind. \textit{deu\textbar{u}}.

Past cond. \textit{de\textbar{u}nd\textbar{a}}.

Past, \textit{di\textbar{t}u}.

Stat. part. \textit{de\textbar{e}ri\textbar{u}}.

\( \text{\textit{bo\textbar{l\textbar{o}no}}, speak} \)

Past, \textit{bo\textbar{l\textbar{a}}}.

Stat. part. \textit{bo\textbar{l\textbar{e}ru}}.

\( \text{\textit{k\textbar{onno}}, do} \)

Pres. ind. \textit{k\textbar{u}ru}.

Past, \textit{k\textbar{i}u}.

Stat. part. \textit{k\textbar{ri\textbar{e}ru}}.

\( \text{\textit{\textbar{a}\textbar{u\textbar{nno}}}, bring} \)

Past cond. \textit{\textbar{a}\textbar{nda}}.

\( \text{\textit{n\textbar{i\textbar{nno}}, take away} \)

Stat. part. \textit{n\textbar{e}ru}.
The stat. part. in -ēru is often heard with -ēru preceding the root of the verb, as ēru kōri, done, for kōriēru; ēru deī, given, for deīēru.

*Ability* is expressed as follows:—

mēre nîh dēīndu, I cannot give.
mēre rôjî nîh khāîndi, I cannot eat bread.
mēre nāz khāîndi, I can eat bread.
mēre nîh ērēdu, I cannot do.

See corresponding note in North Jubbal.

To indicate a question -e is added to the verb.

**Numerals**

*Cardinal*

1. ēk.
2. dū.
3. cîn.
4. tsār.
5. pānz.
6. tshau.
7. sāt.
8. āth.
9. nau.
10. dau.<br>11. giāranu.

12. bārau.
13. tērau.
14. tsoādau.
15. pōndrau.
16. sōlau.
17. sāttrau.
18. thārau.
19. ōnish.
20. bīsh.
100. shau.

*Ordinals*

1st. paihlau.
2nd. dājjau.
3rd. cîjjau.
4th. tsoūnthau.
5th. pānzāau.<br>1½ dājādhāu.<br>6th. tshōāau.
7th. sātāau.
8th. āthāau.
9th. nōāau.
10th. dōshāau.<br>2½ cījādhā.
SENTENCES

1. Tero naǔ kā o? Thy name what is?
2. Ės gōhre vi or ki kēthīi őmbār o? This horse of how-much age is?
3. Ithe dā Kāshmirē zā kēthōo dūr ai? Here from Kashmir to how-much far is?
4. Tēre bābbā rē kēlī tshōte? Thy father of how-many boys?
5. Ādz āū bāre dūre dū ājjā. To-day I very far from came.
7. Gauhre tsitṭe gōhre vi zīn o. House-in white horse of saddle is.
8. Ės vi pīṭhe gashē zīn baunho. Him of back upon saddle tie.
9. Mōē ēs rā tshōtā khūb pītā. By-me him of boy well was-beaten.
11. Ės dālo nīthā gōhre gashē bōthā. This tree under horse upon he-sat.
12. Ės rā bārī āpni bauhni dū bōrā o. Him of brother sister than big is.
13. Ės ru mūl cīje ṭhiānnī o. This of price two-and-a-half rupees (see note).
15. Ės rūpōyye deō. Him-to rupees give.
16. Ės dū tōīo kōrāu rūpōyye. Him from back make rupees (take back).
17. Khūb pīṭau-s tōbbe bānnho. Well beat-him, then tie (him).
19. Mu dū āge tsālo. Me from before go.
20. Kōs rā tshōṭā ājjā tāū pūtshe? Whom of boy (has) come thee behind?
21. Taū kōs dū ānọ mūl? By thee whom from was-brought (in) price?
22. Gāō dū ēkkī dūkāndāra kaundu ānọ. 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".
all, bādāhe.
ass, gāddhā.
back, pīṭṭh.
backwards, pāṭshu, pāṭshe.
bad, nikānmā.
be, become, ḍ̣no.
bear, rikh.
beat, pīṭṇo.
beautiful, bāṇṭhiā.
bed, mānḍā.
before, āgū.
behind, pāṭshu, pāṭshe.
below, nīṭhā, (adv.) ādhe.
beside, kāū.
beyond, pāndē.
big, bōro, bāro.
bitch, kūkrī.
body, sarīr.
book, kātāb.
boy, tshōṭā.
bread, nāz, rōṭī.
bring, āṅno.
brother, bāīḥ, (older) dādā.
buffalo, mhanishī.
bull, bōlōd.
buttermilk, shāshī.
buy, māl āṅṇo.
call, bōdno (not ū).
cat, bīrāl-a, fem. -ē.
cock, kūkrā.
cold, shēla.
come, āṅṇo.
cow, gāo.
cowherd, gūālā.
daughter, dihī, tshōṭī.
day, dūs.
die, mōrno.
do, ērṇo, kōṇno.
dog, kūkār.
downwards, ādhe.
draw (water), gārṇo.
drink, pīṇo; cause to —, pūṇo.
ear, kān.
cat, khāṇo; cause to —, khāṇo.
eight, āṭh; eighth, āṭhāu.
eighteen, ṭhāu.
elephant, āḥṭhiī.
eleven, giārṇo.
eye, ākh.
face, mūh.
fall, pōrṇo.
far, dūr.
father, bābbā.
field, khēcau.
fifteen, pūṇdrou.
fight, lōrṇo.
first, pāihlau.
fish, māchī.
five, pāṇz; fifth, pāṇzāu.
foot, lāt.
forwards, āgū.
four, tsār; fourth, tsōuthau.
fourteen, tsōūdau.
from, dā.
front, in, āgū.
fruit, phōl.
ghi, gūḥ.
girl, tshōṭī.
give, dēṇo.
go, dēṇo; in compos. jāṇo.
goat, bākr-ā, fem. -i.
good, ātsha.
graze, tr., tsårno; int., tsörno.
ground, on the, dauinda.
hair, mūṇḍālo.
hand, āḥth.
he, ő, sē.
head, mūnḍ.
hear, shuṇṇo.
hen, kākri.
hence, ītthu.
here, ītthu; up to —, ītthā zā.
hill, dō'g.
hilltop, dō'ak.
horse, gōhro.
hot, nītātu.
house, tāpra, gau' r, gauhr.
hundred, shau.
husband, bauṭā.
I, āṅ.
ignorant, jōgōr.
in, ā, dī.
inside, biṭhe.
iron, lōhū.
jackal, sai'l.
jungle, gāhl.
kind, of this, ērū; of that —,
 ērū; of what —? kērū; of
which — (rel.), jērū.
lazy, ālṣī.
learn, shākhno.
leopard, bāhg.
lie, suṭno.
little, nāṅhko, nanhko.
load, bāhrā.
look, dēkhnō.
maize, kukṛī.
make, cāṇṇo.
man, ādmī.
mare, gōhri.
milk, dādh.
moon, dzūṇ.
mother, jījī.
mountain, dō'g.
much, so, ēthtu; so — (correl.),
 tēthtu; how —? kēthtu; as
— (rel.), jēthtu.
my, mēro.
name, nāṅ.
never, ṅīre.
night, rāt.
nine, nau; ninth, nōuau.
nineteen, ōnīsh.
no, na.
nose, nāk.
not, na, nīh.
now, ēb.
of, ro, ra, ko, ka.
oil, tēl.
on, gashtē.
one, ēk.
one and a half, dājādha.
our, āmma rū.
outside, bāिंde.
pen, kolom.
pig, suṅgur.
place, v., tshārno.
plain, n., sō.
plough, aul junfto.
quickly, shīgē.
rain, n., dzigē.
read, pōrno.
remain, rauḥno.
river, nau.
saddle, zīn.
sake, for sake of, khe.
say, bö̊no.
see, dēkhyo.
seed, bīj.
seven, sāt; seventh, sātāau.
seventeen, sāttau.
sharp, pōinau.
she, ō, sē.
sheep, bai'ī.
shepherd, bāhpāla, bākrāla.
shopkeeper, dūkandar.
side, on this side of, āgde; on the far side of, pānđe.
sister, older than person referred to, dūddī; younger than do., bauhy.
sit, bōthyo.
six, tshau; sixth, tshōau.
sixteen, sōlau.
sleep, sutuo.
sometimes, kōbē, kōbī.
son, tshōlgā.
sow, bōno.
speak, bö̊no.
star, tārā.
stomach, pēt.
storm, bānnlā.
stream, gāhā.
strong, tshēora.
sun, sūrūz.
sunshine, dauh.
sweet, gūlūo.
take away, nīnuo.
ten, dauh; tenth, dōshāau.
than, dū.
then, tēkhuni, tōbē.
there, tētthā.
they, ō, sē.
thief, tsōār.
thirteen, tērau.
this, ēdzo.
thou, tā.
three, cīn; third, cījjau.
thy, tēro.
tie, bānuhyo.
to, khe.
to-day, āz.
to-morrow, dōtte, jīshī; day after —, pōrshī; on fourth day, tsōnthē.
tongue, dzibh.
tooth, dānd.
town, bōizār.
tree, ālā.
twelve, bārau.
twenty, bīsh.
two, dū; second, dūjjau; two and a half, cījādha.
uncle, kākko.
under, nīthā.
up, upwards, ābhē.
up to, zā.
upon, gashē.
very, khūb.
village, gaur.
walk, tshānu, ēcuño.
was, thāā.
water, pānī.
way, bāt.
we, āmme.
well, adv., khūb.
well, n., kūā.
what, kā.
wheat, gū̊h.
when, kōbē; (rel.), jēkhuni, jōbē.
where, kētthā; (rel.), jētthā.
white, tsitto.
who, kuṇ; (rel.), dzū.
why, kēi.

wife, tshēöri.

wind, bāgār.

with (along with), sāttēc.

woman, tshēöri.

write, likhṇo.

yes, ̀o.

yesterday, hijō; day before —,
phörzo: on fourth day back,
tsōuthē.

you, tūe.

your, tūō ko.
DIALECTS OF SUKET AND MANDI

INTRODUCTION

The states of Māṇḍī and Sūkēṭ lie due north and north-west of Simla; they are bounded by Kūḷū on the east and Kāṅgrā on the west, while to the north of Māṇḍī lies the district of Chōṭā Bāṅghāl. The main dialect is Māṇḍēāḷī, spoken in the west of Sūkēṭ and over the whole of Māṇḍī except the extreme north and east. To the north are found the very similar subdialects of North Māṇḍēāḷī, and, across the border in British territory, Chōṭā Bāṅghāḷī. To the east we may distinguish two subdialects of Māṇḍī Sīrāǰi, one spoken on the east of the State for some miles north and south of the village of Māṅglaur in Kuḷū just on the Māṇḍī border, and another adjoining this on the west in the Bākhḷī valley south of the Bīās River. We might call the two jointly Māṇḍī Sīrāǰi, and separately Eastern Māṇḍēāḷī and Bākhḷī after the Bākhḷī Khāḍ, on the banks of which it is spoken. The word sīrāǰ from sīrāj, hill, means the same as pāhārī, belonging to the hills. sīrāj or sīrāz is commonly used in Māṇḍī and Sūkēṭ.

Turning to Sūkēṭ we find as above that in the west of the State the dialect is pure Māṇḍēāḷī; in the east there are two dialects, Eastern Sūkēṭī, adjoining the Māṇḍēāḷī of the west of the State, and Sūkēṭ Sīrāǰi on the extreme east, extending also north over the Māṇḍī border. This dialect lies directly south of Eastern Māṇḍēāḷī and Bākhḷī. To the south of these Sūkēṭī dialects is found Kīṅṭhāḷī, the chief dialect spoken round Simla. To the east of Sūkēṭ Sīrāǰi on the south is the dialect of Kōṭ Gurū and to the north Outer Sīrāǰi. To the east of Eastern Māṇḍēāḷī are (from south to north) Inner Sīrāǰi, Sāīnǰī, and Kūḷūī. To the west of Sūkēṭ are the Bilāspūr dialects and to the
west of Māndi is Kāņgri. 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 Jhūngi in Māndi and Gihře (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 Māndēāli. A few remarks on the dialect of Jhūngi 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 Kiūṭhāli.


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 -āŋg, a form also found in the Sāsī 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) ā,hī.
Habit is expressed after the Urdu and Hindi model:—

\[ \text{achā kērā, is in the habit of coming, corresponds to} \]
\[ \text{āyā kārta hai.} \]

The idea of actually doing a thing at the moment is expressed by means of the stative part of \( \text{lagnā} \).

Especially noteworthy is the participle by means of which the conception of ability is rendered. This partic. ends in -\( \text{tā} \) or -\( \text{dā} \) according to whether the verbal root ends in a surd or sonant letter. Thus we have \( \text{cokta} \) from \( \text{cokenā} \), lift, and \( \text{likhtā} \) from \( \text{likhṇā} \), write, but \( \text{porhdā} \) from \( \text{porhnā} \), 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 Suketi. The gen. does not need a special preposition. It ends in -\( \text{o} \) or -\( \text{ā} \). A gen. with the prep. \( \text{rā} \) 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 Suketi. The stat. part. ends in -\( \text{ādā} \).

The use of the fem. where one would expect the masc. is found as in Eastern Suketi. 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 khāndā, from khānā, eat; jāndā, from jānā, go.

BAKHLI

Nouns

The prepositions for the gen., dat., and abl. are vā, bē, and gā. bē is found over the border in Inner Sirājī and Kuḷūī and shortened to -b in Sāinjī.

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 -ųg, -ghā, and -lā.

The pres. part. ends in -ā as in Māndeālī, the stat. part. in -ādā.

Ability is expressed by means of an organic pass. part. in -dā as jāhndā, from jānā, go; khāhndā or khahāndā from khānā, eat.

EASTERN MANDEALI

Nouns

The prepositions for the gen., dat., and abl. are vā, bē and lēdē. bē has been noticed above, lēdē corresponds to the lērā of Inner Sirājī.

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 Kuḷūī, Sāinjī, Inner and Outer Sirājī see Lang. North. Him.
EASTERN SUKETI

Nouns

Singular  | Plural
Masculine.
Nom., Acc. ghōr-ā | -ē.
Gen. | -e rā.
Dat. | -e lē.
Abl. | -e kā
Agent | -ē.
Voc. | -ēā.

Nom., Acc. ghōr-, house.
Gen. | -ā rā.
Agent | -ē.

hāṭthī, elephant. Agent, hāṭthī.

Feminine.
Gen. | -ī rā.
Agent | -ī.

Nom., Acc. bēbb-ē, sister. | -ī.
Gen. | -ī rā.
Agent | -ī.

Pronouns
Nom., Acc. hā, I. | hāmmē.
Gen. | mērā.
Dat. | māllē.
Abl. | mā kā.
Agent | mō, w. infin. mā.
Nom., Acc. tū. | tāmmē.
Gen. | tērā.
Dat. | tāllē.
Abl. | tā kā.
Agent | tāū, w. infin. tā.
Nom., Acc. sō, he, that, it.  
Gen.  tēh rā.  
Dat.  tēs lē.  
Abl.  tēs kā.  
Agent  tinnī.  

Agent, tēa.  

Nom., Acc. ēh, this.  
Gen.  ēs rā.  
Dat.  ēs lē.  
Abl.  ēs kā.  
Agent  innī.  

Agent, ēā.  

In Jhūngī, which lies to the extreme south of Māndī State, the dialect is the same. Thus in the nouns and pronouns the only difference is that �祢 is used for lē, to, and kā for kā, from; and that the word for "to me" inserts an n:—māndī.

kuṇ, who?
Gen.  kōs rā, etc.  
Abl. vinnī.  

kōi, someone, anyone; kōk, something, anything; dzēhrā kichh, whatever; sābb, all; kījē, 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 kā).

khōrā, good; ēs kā khōrā, better than this.
sābbi kā khōrā, better than all, best.
### Numerals

#### Cardinals

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ek.</td>
<td>1. ek</td>
</tr>
<tr>
<td>2. dāuc.</td>
<td>2. dāuc</td>
</tr>
<tr>
<td>3. trāč, cōn.</td>
<td>3. trāč, cōn.</td>
</tr>
<tr>
<td>4. tsār.</td>
<td>4. tsār.</td>
</tr>
<tr>
<td>5. pānj.</td>
<td>5. pānj</td>
</tr>
<tr>
<td>6. tshē.</td>
<td>6. tshē</td>
</tr>
<tr>
<td>7. sāt.</td>
<td>7. sāt</td>
</tr>
<tr>
<td>8. āṭhh.</td>
<td>8. āṭhh</td>
</tr>
<tr>
<td>9. nau.</td>
<td>9. nau</td>
</tr>
<tr>
<td>10. dōss.</td>
<td>10. dōss</td>
</tr>
<tr>
<td>11. gaira.</td>
<td>11. gaira</td>
</tr>
<tr>
<td>12. bāra.</td>
<td>12. bāra</td>
</tr>
<tr>
<td>13. tērāh.</td>
<td>13. tērāh</td>
</tr>
<tr>
<td>14. caudah.</td>
<td>14. caudah</td>
</tr>
<tr>
<td>15. pāndraḥ.</td>
<td>15. pāndraḥ</td>
</tr>
<tr>
<td>16. sōlah.</td>
<td>16. sōlah</td>
</tr>
<tr>
<td>17. sātāraḥ.</td>
<td>17. sātāraḥ</td>
</tr>
<tr>
<td>18. thāraḥ.</td>
<td>18. thāraḥ</td>
</tr>
<tr>
<td>19. ānnī.</td>
<td>19. ānnī</td>
</tr>
<tr>
<td>20. biḥ.</td>
<td>20. biḥ</td>
</tr>
</tbody>
</table>

In Jhūngī the numerals are the same except the following:

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. pānj.</td>
<td>5. pānj</td>
</tr>
<tr>
<td>6. tshau.</td>
<td>6. tshau</td>
</tr>
<tr>
<td>7. sāth.</td>
<td>7. sāth</td>
</tr>
<tr>
<td>10. dōss.</td>
<td>10. dōss</td>
</tr>
<tr>
<td>11. tsauḍah.</td>
<td>11. tsauḍah</td>
</tr>
<tr>
<td>16. saulā.</td>
<td>16. saulā</td>
</tr>
</tbody>
</table>

#### Ordinals

<table>
<thead>
<tr>
<th>Ordinal</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st. paɪhlā.</td>
<td>1st. paɪhlā</td>
</tr>
<tr>
<td>2nd. dujjā (Jh. dājjā).</td>
<td>2nd. dujjā (Jh. dājjā).</td>
</tr>
<tr>
<td>3rd. ciūtā (Jh. ciūthā, cīyyā).</td>
<td>3rd. ciūtā (Jh. ciūthā, cīyyā).</td>
</tr>
</tbody>
</table>

#### Adverbs

##### Time

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ębē, now.</td>
<td>ębē, now.</td>
</tr>
<tr>
<td>tiā, then.</td>
<td>tiā, then.</td>
</tr>
<tr>
<td>kōbbē, when?</td>
<td>kōbbē, when?</td>
</tr>
<tr>
<td>dzāā, when (rel.).</td>
<td>dzāā, when (rel.).</td>
</tr>
<tr>
<td>ajj, to-day.</td>
<td>ajj, to-day.</td>
</tr>
<tr>
<td>kāl, to-morrow.</td>
<td>kāl, to-morrow.</td>
</tr>
<tr>
<td>dlait, every day.</td>
<td>dlait, every day.</td>
</tr>
<tr>
<td>pórshī, day after to-morrow.</td>
<td>pórshī, day after to-morrow.</td>
</tr>
<tr>
<td>tsauthe, on fourth day.</td>
<td>tsauthe, on fourth day.</td>
</tr>
<tr>
<td>hīdz, yesterday.</td>
<td>hīdz, yesterday.</td>
</tr>
<tr>
<td>phārdź, day before yesterday.</td>
<td>phārdź, day before yesterday.</td>
</tr>
<tr>
<td>tsauthe, on fourth day back.</td>
<td>tsauthe, on fourth day back.</td>
</tr>
</tbody>
</table>

For Jhūngī the following are different:

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ębē, now.</td>
<td>ębē, now.</td>
</tr>
<tr>
<td>kōbbē, when?</td>
<td>kōbbē, when?</td>
</tr>
<tr>
<td>ądz, to-day.</td>
<td>ądz, to-day.</td>
</tr>
<tr>
<td>pārshī, day after to-morrow.</td>
<td>pārshī, day after to-morrow.</td>
</tr>
</tbody>
</table>
Place

Indian, here.
	tend, there.
kend, where?
dzind, where (rel.).
ubeh, upwards.
undeh, downwards.
ner, near.
inda ka, from here.

dur, far.
ago, aggo, in front.
pitshau, behind.
mite, inside.
bagge, outside.
par, on the further side.
warr, on the nearer side.
inda tikk, hither, up to here.

In Jhungi the same except:
ethi, here.
tethi, there.

keith, where?
dzethi, where (rel.).

Others

kile, why?
ah, yes.
a, ni, no, not.
suile, well.
dzhat, quickly.

Prepositions

tol, under.
dzhotte, under.
ra, of.
l, to.
sauge, along; ma sauge,
	with me.
ka, from, than.
tikk, up to.
gash, upon.
manje, in.
ago, aggo, in front of.
pitshau, behind.
koththe, for sake of; es re

toththe, for his sake.

Jhungi jo, to; kh, from, than.

Verbs

Verb Substantive

Pres. asi, indeclinable.
Neg. ni athi, indeclinable.
Past sing. masc. thi, fem. thi; plur. thie, fem. thi.

porma, porma, fall

Imperat. por.

Fut. porma or porang.
porang.
porang.
porang.
porya.
poryme or porang.
poryang.
poryang.
The form in -mā, -me is confined to the 1st person.

Pres. cond. or pres. ind.  \( pōrū \)  \( pōrā \)

Past, \( pōrā \).
Past cond. \( pōrdā \).
Conj. part. \( pōrīke \), having fallen.

Stat. part. \( pōrīrā \), in the state of having fallen.
Agent, \( pārṇēāla \), fallen.
Pres. contin. \( pōrdū lāgīrā \), I am (just now) falling.

Slight differences in Jhungī:—

Pres. cond. and ind. \( pōr-ū, -au, -au, -ā, -au, -au \).
Fut. \( pōrāṅghā \), fem. \( pōrāṅghū \); plur. \( pōrāṅghhe \), fem. \( pōrāṅghī \); also \( pōrūṅg \), indeclinable.

\( ēchā \), come

Imp. \( ēch \)  \( ēchā \) : also \( ēch \)  \( ēchā \).
Fut. \( ēchmā \) or \( ēchāng \).
Pres. ind. \( ēchā \).
Past cond. \( ēchālū \).
Past, \( āyā \).
Conj. part. \( āchēke \).
Stat. part. \( āūrā \).
Pres. contin. \( ēchēlū lāgīrā \), I am coming.
Jhungī, only \( ēch- \), form.
Fut. \( ēchāṅghā \) or \( ēchāṅg \).

\( hōnā \), be, become
Fut. \( hōṃmā \) or \( hāṅg \).
Past, \( hōā \).
Past cond. \( hāndā \).

\( jānā \), go
Fut. \( jāmma, jāṅg \).
Past cond. \( jāndā \).
Past, \( gōā \).
Jhūngi, jānā and nōshnā. The fem. of jānā shows epenthesis. It is jaīnī instead of jaīnā.

raunā, remain
Pres. ind. raunā.
Fut. raumā, raung.
Past, raunā.

bēshnā, sit
Past, baiṭhā.
Stat. part. baiṭhīrā.

dziknā, beat
Fut. dzikāṅg, dzikmā.

khānā, eat
Past, khāddā.

pīnā, drink
Past, pīyyā.

dēnā, give
Fut. dēṅg, dēmmā.
Past cond. dēndā.
Past, diyyā.

kārnā, do
Past, kiyyā, kūtā.

ānā, bring
Past, ānā.

nīnā, 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.
khāndi 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.

mere nī cōktā ētvā bhar (Jh. cōkthā), I cannot lift so great a load (vōknā, lift).

mere nī ēh kūtāb pōyhdē, I cannot read this book (Jh. do.).

thāve nī likhtā (Jh. likhthā), you cannot write.

So also mūktā (Jh. do.) is the particle from mūknā, 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 jānī, I will not go. Jhūṅgi mā nī jānī or nōshnī; cf. Panjabi mai nēhī jānā.

mō nī kīttī, I did not do (Jh. do.).

tāmmē ēhvā kāmm nī kīttī, you did not do such a work (Jh. do.); but mō kīttā, I did it (Jh. do.).

It is noteworthy that the forms for the agent case of hā, I, and tā, thou, normally mō and tā, become mā and tā with the infinitive, as tā nī hērnī, thou art not to look; cf. mā nī jānī, above.

The nominative is used for the logical object even with pronouns.

mō ēh mārā, I beat him.

īmnī hā mārā, they beat me.

To express advisability, necessity, the word launī is used unchanged as

hāmma launī brāl, we want a cat.

hamme launī dūe bāyāe, we want two bears.

māu launī tsākar, I want a servant.
SENTENCES

1. Tērā nāū kijā? Thy name what?
2. Ketā bārsbā ṛā ēk ghōṛā? How-many years of this horse?
3. Ḫṁā kā Ḫāsṁīrā tīkk ketā ḫār? Here from Kashmir up-to how-much far?
4. Thāre bābbā ṛe ghōṛe ketē ḫōhrā āsī? Your father of house-in how-many boys?
5. Ḫā bāṛā ḫārā kā ḫānḍē āyā. I very far from walking came.
6. Ṩēre kākā ṛā ḫōhrā ēs ṛī bāiṁī sāṅe bēṛā. My uncle of boy this of sister with married.
7. Ghōṛe Ḫēṭṭe ghōṛe ṛe kāṭṭhe āsī. House-in white horse of saddle is.
8. Ṣe ṛī pīṭṭhe gāṣṭ kāṭṭhe ḥōkkō. Him of back upon saddle tie.
9. Ṣō ēs ṛā ḫōhrō bāṛā ṛārā. By me him of boy much was beaten.
10. So ḫānīe gāṅe bākṛe ṭsāro. He jungle-in cows goats grazes.
11. Ḫāle Ḫzḥōttė ghōṛe gāṣṭ bāiṭṭhrā. Tree under horse upon seated.
12. Ṣe ṛā ḫāe bāiṁī ḫā bōḍẖā āsī. Him of brother sister than big is.
13. Ṣe ṛā mūḷ ḫāe ṛāpāyye. This of price two-and-a-half rupees.
15. Ṣe ḫē ēḥ ṛāpāyye ḫē ḫē. Him to these rupees giving give.
16. Ṣe ṛāpāyye ēs kā ṭrē ṭaṇ. Him from these rupees hither take.
17. Ṣe ḫē ain ḫzīk ṛāskī kā bānṛk. Him to well beat ropes with tie.
18. *Khūe kā pañā kāḍāh.* Well from water draw (bring out).


20. *Kōs rā shoḥra tūmma pītshu ao* (or *āccho*). Whom of boy you behind comes.

21. *ēh mūl kōs kā lana.* This price-in whom from was-taken?

22. *ēh graāa re hāttīwāle kā lana.* This village of shopkeeper from was-taken.

Notes.—5. *hānde,* the *e* is added for euphony to the root *hānd;* *hānde annā,* walking come. 7. *re kāṭṭhē* or *ri kāṭṭhi,* short *i* and *e* being often interchangeable.

17. *ain,* an Arabic word, here meaning "exactly" or "well".
VOCABULARY

Words within brackets belong to the Jhungi dialect

able, be, see Grammar.
come, ichyā.
cow, gāo.
cowherd, gāālā.

all, sābb.
cow, gāo.
arrive, pujuṣā.
cowherd, gāālā.
ass, khōṭrā.
daughter, shōho, mūnni.
back, piṭṭh, piṭṭh.
day, dhaipā.
backwards, piṭshu.
desire, launī, see Grammar.
bay, būrā.
die, mārnā.
become, hōṇā.
do, kārnā.
beat, dz'ikna, māmrā.
dog, kūttā.
beautiful, bāūkā.
draw (water), kāḍāhṇā.
bed, mānzā.
drink, pūṇā.
before, āgo, āggo.
ear, kān.
behind, piṭshu, pitshau.
eat, khaṭā.
below, tōl; adv., āndēh.
eight, āṭṭh.
beyond, pār.
eighteen, thārak.
big, bōddā.
elephant, hāṭthi.
bitch, kūttē.
eleven, gairā.
body, sārīr.
eye, ākh.
book, kātāb.
face, mūh.
boy, shōhrā, bālāk, tshōkrā.
fall, pōṁnā, pārnā.
bread, rōṭṭī.
far, dār.
bring, āṃṇā.
father, bāb.
brother, elder, dād; younger, bhāo.
field, khēc.
buffalo, mhaĩṣha; f., mhaĩṣhī.
fifteen, pāndraḥ.
bull, bōlā.
fight, dzhāgārnā.
camel, āṭ.
fish, māchli.
carpenter, duchān.
five, pānj (pānj).
call, bōlṇā.
flow, bauṅṇā.
cock, kukhrā.
foot, khūr.
clothes, jhikṛā.
fours, ōgo, āggo.
cold, shēlā, thāṅṅā.
fourteen, caudah (tsaudah).
front, kā (khā).
fruit, phōl.
gir, ghīau.
good, rāṃvā, khārā, ācchā.
graize, tr., tsārnā, tsārawaṇā; intr., tsārnā.
hair, shrāl.
hand, ḥāth.
head, māqū.
hen, kukhrē.
hence, īndā kā.
here, īnd (ētthī).
high, ūchṭā.
hill, sārāj.
hither, ārē, īndā tikk.
horse, ghōro.
hot, tāttā.
house, ghōr, ghār.
husband, bauhto.
I, ārā.
ignorant, jōlē.
in, mānje.
inside, mitre.
iron, lōah (ō long).
jackal, shaiitā.
jungle, bau, dzākkhār.
kick, v. tr., lāttē bāhnē (lit. strike a leg).
kind, of this, ēhrā; of that —, tēhrā; of what —, kēhrā?
of which —, (rel.) dzēhrā.
know, dzaiṃā.
learn, shikkhā.
leopard, brāhg.
lie, suttānā.
load, bhārā.
look, hērnā.
maize, chāllī.
mān, mānch, paidā', mōnsī.
mare, ghōrē.
marry, bēnā.
meat, shikkhā.
meet, miṃnā.
milk, duddhā.
moon, dzōttū.
mother, ūj.
mountain, sārāj.
move aside, hāṭnā.
my, mērā.
name, nāū.
near, nēr.
night, raic.
nine, nau.
nineteen, ānnī (ānī).
no, na, nī.
nose, nāk.
not, na, nī.
nothing, kīch na.
now, ēbē (ēbbē).
of, rā.
oil, tel.
on, gāsh.
one, ēk.
outside, bāgge.
pen, kōllām.
pig, sāňgār.
place, v., dāhṇā.
plain, dārh.
plough, hālē jānā.
price, mūl.
quickly, dzhāt.
rain, pāñē.
read, pōrḥnā.
recognize, pāchāiṇṇā.
remain, rauṇā.
rise, ābēh uṭhṇā.
river, dārōo.
rope, rāshī.
run, daunrā; run away, daurī jānā.
saddle, kāṭṭhe.
sake, for sake of, re kōṭṭhe.
say, bōlṇā.
seed, bēḍzā.
seven, sāt (sāth).
seventeen, sāṭārah.
sharp, pēnnā.
she, sō.
sheep, gābbo; f., gābbee.
shepherd, phāāl.
shopkeeper, hāṭṭiwaḷā.
side, on this — of, wār; on that — of, pār.
sister (older than person spoken of), dāe; younger than do., bēbē.
sit, bēshṇā.
six, tshē (tshau).
sixteen, sōḷā (saulā).
sleep, suttṇā.
someone, kōī.
something, kīchh.
son, tshōkrā, shōhra, pūttār.
sow, v., baunā.
speak, bōlṇā.
star, tāra.
stomach, pēṭ.
storm, bāgrē.
stream, khaḍ.
sun, pārmēśūr.
sunshine, dhūppā.
sweet, gāḍlā.
take, lauṇā; take away, niṇā.
ten, dāss (dōss).
than, kā (khā).
that, sō.
then, tiā.
there, tīnde, (tēṭṭhī).
they, tēu, ēu.
thief, tsōr.
third, cīūtā (cīyyā, cīūthā).
thirteen, tēraḥ.
this, ēh.
thou, tīṅ.
three, trai.
thy, tērā.
tie, bāmṇhṇā.
to, lē (jō).
to-day, ājj (ādz).
to-morrow, kāl; day after —, pōrshī, (pārshī); on fourth day, tsaunte.
tongue, dzibbh.
tooth, dāṅd.
town, bādzār.
tree, ālā.
twelve, bāra.
twenty, bīh.
two, dāe; two and a half, ḍhāe; ugly, jaṇā.
uncle, kākk.
under, tōl, dzhōṭṭe.
upon, gōsh; up to, tīkk.
upwards, ūbēh.
very, bārā.
village, graū.
walk, hāyṇā.
was, thīā.
water, pānē.
way, painḍā.
we, hāmmē.
well, adv., sūlē.
well, n., khūā.
what, kijē.
wheat, kōṇākh, giōh.
white, shetta.
who? kuq; (rel.), dzuq.
why? ki lē.
wife, chēorī (tshēoḍī, lāḍī).
wind, bāgrē.
wise, khōrā (good).
with, along with, sāngē.
   instru., kū.
woman, jānāna (tshēoḍī).
write, likhyā.
yes, āh.
yesterday, hīdz; day before —, phārdz; on fourth day back,
tsauthe.
you, lūmmē; your, thārā.
SUKET SIRAJI

Nouns

Nom., Acc. cācc-ā, 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 ghōro, etc., the same as bāb, but without the doubling of the final letter.

Nom., Acc. bāihū-, sister. -ī.
Gen. -īō, -īā. -īā.
Dat. -ī lē. -ī lē.
Abl. -ī kā. -ī kā.
Agent -īē. -īē.

Pronouns

Nom., Acc. kā. hāmmē.
Gen. mēro. mhārā.
Dat. mū lē. hāmma lē.
Abl. mūkhā. hāmma kā.
Agent maū. hāmme.
Nom. tā, thou. tumme.
Gen. tēro. thāro.
Dat. tāllē. tumma lē.
Abl. tā khā. tumma kā.
Agent tāū. tumme.
Nom., Acc. sau, he, she, it, that. tēō.
Gen. tēvā. tinna.
Dat. tēs lē. tinna lē.
Abl. tēs kā. tinna kā.
Agent tēi. tinne.
Agent, lēsse; also tiss-, throughout.

Nom., Acc. ēh, this.
Gen. ēnaa.
Dat. ēs lē.
Agent ēi.


kun, who? Gen. kōsio or kōs vā.

**Pronominal Adjectives**

ēo, of this kind; leo, of that kind: kēo, of what kind?
jeo, džēo, of which kind (rel.).

ētro, so much or many: telro, 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. -e, 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.

rāmyā, good; ēs kā rāmyā, better than this.
sōbbī kā rāmyā, better than all, best.

**Numerals**

The numerals are the same as in Eastern Sūkēti except the following:

2. dūī.
3. còn.
6. tshau.
13. tērā.
14. tsauđa.
15. pōndra, pāndra.
16. sōla.
17. săṭāru.
18. ṭhāru.
19. nīh.
Adverbs

Time

ēbbē, now (emphatic ēbbi).  pōrshī, day after to-morrow.
tīā, then.  tsante, on fourth day.
kebbē, when?  hīdz, yesterday.
dzīā, when (rel.).  phārdz, day before yesterday.
ādz, to-day.  tsante, on fourth day back.
kāllā, to-morrow.

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.

ājhe, upwards.  āndhe, downwards.

Others

kī, kī lē, why?  tsīke, quickly.

Prepositions

jhōtte, under.  āgo, in front of.
sāuge, along with; mū  lē, to.
sāuge, with me.  gāsh, upon.
kā, than, from.  dē, in, upon.
kē, with (instru.).

Verbs

Verb Substantive

Pres. āsī or ā.
Past, thīa; fem. thē; plur. masc. thīe; fem. thē.
or tau; fem. te; plur. tē; fem. tī.
Neg. nē āthē or āthī nī.

pōrnā, fall

(Infinitives end in -ā or -o.)

Imperat. pōr.

Pres. cond. and ind. pōr-ū, -e, -o or -a, -ū, -o, -o or -e.
Pres. ind. with thīa (thīe, thē), or tau (te, tī).
Fut. pōrmē or pōrāṅg. pōrmē or pōrāṅg.
pōrāṅg. pōrāṅg.
pōrāṅg. pōrāṅg.
pōrmā, makes fem. sing. pormē; fem. plur. pōrmē.
As in Eastern Sūketī the form in -mā is used only for the 1st person.
Past, pōrā.
Past cond. pōrulā.
Plup. pōrā thīa or tau.
Stat. part. pōrādā. fallen.
āchōno, 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. āchādā.
ṛēuṇo, go
Imperat. ḍēo. ḍēuā.
Pres. ind. ḍēā; plur. ḍēe.
Past, ēuā.
jāṇo, go
Fut. jāmmā.
baishno, sit
Past, baithā.
Stat. part. baithādā.
dzikno, beat
Past, dzikā.
khāṇo, eat
Past, khāyā.
Stat. part. khāādā.
jhāṭno, drink
Stat. part. jhāṭādā.
dēno, give
Fut. dēmmā or dēṅg.
Past, kiōu.

In negative sentences the past cond. is used for the pres. ind., as ḡā ni dēnā, aĉdā, kōrā, 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 lāggā.

ēh aĉdā lāggādē, he is coming.
ēh aĉde lāggāde, she is coming.
āh khāndā lāggādā, I am eating.
hāmmē khāndi lāggīdī, we (fem.) are eating.
tēō khānde lāggāde, 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 Sükēti, is found also in this dialect.

mā ni jānī, I will not go.
mā bhāt (masc.) ni 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:

<table>
<thead>
<tr>
<th>Ordinary</th>
<th>With Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>by me, maū.</td>
<td>mā.</td>
</tr>
<tr>
<td>by thee, taū.</td>
<td>tā.</td>
</tr>
<tr>
<td>by him, ēi, teī.</td>
<td>ēs, tēs.</td>
</tr>
<tr>
<td>by her, ēssē, tēssē, tīssē</td>
<td>ēssū, tēssū, tīssū.</td>
</tr>
<tr>
<td>by us, hāmma.</td>
<td>hāmmē.</td>
</tr>
<tr>
<td>by you, tumma.</td>
<td>tummē.</td>
</tr>
<tr>
<td>by them, īnnē, tīnnē.</td>
<td>īnna, tīnna.</td>
</tr>
</tbody>
</table>

Ability.—Ability is expressed by means of an interesting organic pass. part. in -āndā.

thāre bōlle bhāt ni khāāndā, you cannot eat rice.
thāre bōlle rōti (fem.) ni khāāndī, you cannot eat bread.
mēre bōlle ni jāāndā, I cannot go.
SENTENCES

The translations are very similar to those given under Eastern Sukēti, but for the sake of minor points it is as well to print them.

1. Tēro nau kijā āsī? Thy name what is?
2. Ės ghōrēi jāmbār kētrī āsī? This horse-of age how much is?
3. Īndā kā Kāshmrī kētrā ādūr 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 ādūrā kā hāndī āyā. I far from walking came.
8. Ės vī pīttthe gāsht zīn bauhho. Him of back upon saddle tie.
9. Maū ēnē shōhrū bōrā dzīkā. By-me his boy much was beaten.
11. Ės dāle ḥōttte baiṭṭhā ghōre gāsht. This tree under sat horse on.
12. Tēsyu (or ēnā) bāih āpēē baiḥni kā bōrō āsī. His brother own sister than bigger is.
13. Ėsve (or ēnā) mūl dhāñe vāpōyye āsī. Its price two and a half rupees is.
15. Ėsē vāpōyye de. Him to rupees give.
16. Ės kā vāpōyye laūī lau. Him from rupees taking take.
17. Ės khūb džik rāsshī ke bannh. Him well beat ropes with tie.


20. Kōśū šōhrū tā pītshu āō? Whose boy thee behind came?

21. Eh mūl kōs kā lauā? This price-in whom from was-taken?

22. Grātīe hāṭīwāle kā lauāēh. Village-of shopkeeper from was-taken this.

Note.—It will be noticed that the gen. has two forms -iū or -a or -ēō or -āū, and -rā, both inflected as adjj.
VOCABULARY

The vocabulary is nearly the same as that of Eastern Süköti. The following slight differences may be noted:

arrive, puṣjñā.
ass, gaddhau.
bad, jaū.
bed, mōnzau.
book, kāgal.
call, shādṇā.
cat, braīḥau, f., braīḥi.
cock, kūkhḥau.
cows (collective), ḍāge.
egg, ānnī.
eye, ākkhi.
fish, mācchi.
ghi, ghīn.
graze, cārnā, tsārnā.
hand, hāṭth.
hear, shuṇṇā.
hen, kūkhī.
hill, ḍhēkā, sārāz.
hilltop, mānd.
in, dē.
jungle, dzāṅgāl, dzōṅgāl.
load, bāzkā.
meet, miṇā.
moon, tsōnd.
pen, kōlām.
pig, sūr.
plain, sōñṇau.
plough, bōkā jōkā.
quickly, tsike.
rise, ābhe khōṅā.
run, ṭhōrnā.
see, look, bhālṇā.
sharp, painnā.
sheep (collective), cāine.
sister, cē (as well as other words).
sow, v., hūndṇā.
stream, gāḥā.
sun, Pārmāsūr (cerebral Ŀ).
tongue, jībḥī.
water, pāṇī.
way, bāt (not bāt).
MANDI SIRAJI

(1) BAKHLI KHUD (Bākhlī Khād)

Nouns

bhāi, brother. Dat. bhāī bē. Abl. bhāyyā gā.

Pronouns

Nom., Acc. haũ, I.  āssē.
Gen.  mērā.  āssā rā.
Dat. Acc. māmbe, mābē.  āssā bē.
Abl.  māgā.  āssā gā.
Agent  māē.

Nom., Acc. tū.  tussē.
Gen.  tērā.  tussā rā.
Dat. Acc. tūddhu bē.  tussa bē.
Abl.  tūddhka, tūddha gā.  tussa gā.
Agent  tāē.

Nom., Acc. ēh, this.  sē, that, he.
Gen.  ēiā, ēs rā.  tēiā, tēs rā.
Dat. Acc.  ēi bē.  tēi bē.
Abl.  ēi gā.  tēi gā.
Agent  ēi.

Fem., Gen. ēssa rā, tēssa rā, etc.  Agent, ēssē, tēssē.
kuṇ, who.  Gen. kēs rā, etc.
kījī, what?

Numerals

The numerals are the same as Eastern Maṇḍēāli (see below), except the following:—

1. ēkk.
2. dūi (very long ū).
3. trāe.
5. pānj.
8. āṭṭh.
13. tērha.
14. cāūda.
19. ānnih.
Adverbs

Time

ebbé, now.
tèbbé, then.
kkebè, kāddhi, when?
jèbbé, when (rel.).
āz, to-day.
kāl, to-morrow, yesterday.
pārshī, day after to-morrow
or day before yesterday.
cauthe, on fourth day for-
ward or back.

Others

etthiē, here.
kibē, why?
ërē, hither.
kāhi, where?
pōrē, thither, beyond.

Verbs

Verb Substantive

Pres. masc. sing. hā, fem. hī; plur. masc. hē, fem. hi.
Past, thā or thī, fem. thī; plur. thē or thī, fem. thī.
Fut. has three forms, thus:—

(1) bōl-gā, fem. -gī; pl. -ghe, fem. -ghī.
(2) bōlāng, indeclinable.
(3) bōlla, fem. bōlī; plur. bōlle, fem. bōllī.

khānā, eat; khānghā, khāng, khālla.
āchnā, come; āchghā, āchāng, āchlā.
kārnā, do; kārghā, kārāng, kārlā.

Pres. part. ends in -ā unchangeable, as kārā, doing;
khānā, eating; pūā, drinking; dhūā, washing (long -ā).
Past ends in -ā or -ū, dhiśsā or dhīssū, beaten; khānā
or khādhā, eaten; dhūléeā, fallen; gōā, gone (irreg.);
dīttā, given (irreg.).

Pres. ind. is the same as the pres. part.
Imperf. the same with thīa, thī, etc.
Stat. part. in -īda, baiṭṭhāda, 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, tūdāh, āsa, tussa instead of
mā, tā, āssē, tussē, thus:—
mā karnā, tuddh nehi karnā, I am to do it, thou art not to do it.

Ability.—mēre nehi jahnda, I cannot go.
mēre nehi roṭi khahandi, I cannot eat bread.

Need, to be required.—mābe duī kāḷi lōri ḍe, I need two coolies.

Use of lāgyndā, be attached.
mābe bāry dhuppā lāgyā, to me great sunshine was-attached, I felt the heat very much.
mābe bāry bhūc lāgyā, 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 Māṅglaur.)

Nouns

Nom., Acc. bāb, father.
Gen. bābb-ā rā.
Dat. Acc. -ā bē.
Abl. -ā lēdē (from), mónjha (in).
Agent -ē.

Pronouns

Nom., Acc. hāū, I. āssē (also hāmmē).
Gen. mērā. āssā rā.
Dat. Acc. māu bē. āssā bē.
Abl. māu lēdē. āssā lēdē.
Agent māuē.

Nom., Acc. tū, thou. tūssē (also tōmmē).
Gen. tērā. tūssā rā.
Dat. Acc. tū bē. tūssā bē.
Abl. tū lēdē. tūssā lēdē.
Agent tauē.
MANDI AND SUKET—MANDI SIRAHI

Nom., Acc. ēk, this.  ēk.
Gen. ēūṇā.  ēūṇāṛā.
Dat. Acc. ēū bē.  ēūṇā bē.
Abl. ēū lēdē.  ēūṇā lēdē.
Agent ēū.  ēūṇā.
Nom., Acc. sē, that, he.  sē.
Gen. tēū rā.  tēūṇā rā.
Agent tēū.  tēūṇā.
Fem. sing.: Gen. lēssā rā, etc.
kē, what?

Numerals

1. ēk.
2. dūī.
3. ciṇ.
4. tsār.
5. pūnz.
6. tshan.
7. sat.
8. ath.
9. nōu.
10. dūs.
11. gairā.
12. bāra.
13. tēra.
14. tsōuda.
15. pāndra.
16. sōla.
17. sātūra.
18. thāra.
19. nīh, nīh.
20. bīh.

Adverbs

Time

ēbrē, ebbē, now.  pārsī, day after to-morrow.
tēbrē, tēbbē, then.  cauthe, on fourth day.
kēbrē, kēbbē, when?  hīdz, yesterday.
jēbrē, jēbbe, when? (rel.)  phārdz, day before yesterday.
shāī, to-morrow.  cauthe, on fourth day back.

Place

ōkkhē, here.  kunē, where?
tōkkhē, there.  jōkkhē, where (rel.).
ēthī, tēthī, kēlthī, jēlthī are also used.
kībē, why?
Verbs

Verb Substantive

Pres. he, all through; the plur. has also ha (masc. and fem. alike).

Past, ti, all through.

nahna, go

Fut. nahu, nahu be. nahrume, nahu be. nah, nah be. nah, nah be. nah, nah be. nah, nah be.

Also nahlo, fem. nahl; plur. nahle, fem. nahl.

nahu is used also for pres. cond.

There is another fut. in -ghu, as auŋghu, I shall come; khāngghu, I shall eat (fem. -i; plur. -e, fem. -i).

Pres. ind. nahu; also nahnda, fem. nahndi; plur. nahnde, fem. nahndi.

Imperf. nahnda ti, fem. nahndi ti; plur. nahnde ti, fem. nahndi ti.

Pres. part. nahnda.

The second n in the form nahnda is inserted only in verbs whose root ends in a vowel or vowel followed by h; cf. khāndā, eating; kordā, doing.

Continuative.—pres. part. with stat. part. of lāgnā.

hāɑ roti lāgirā khāndā, I am eating bread.

hāɑ roti lāgirī khāndā, I (fem.) am eating bread.

The position of this portion of Māndi Sirāj (between Kūlū and Māndi 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 Bilāspūrī or Kāhlūrī. 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 Kāṅgrā, we find a dialect which we may call Western Bilāspūrī. To the north of the standard dialect are found two minor dialects; that on the west near the Kāṅgrā border, to which we may give the name Northern Bilāspūrī, is very like Western Bilāspūrī, while that on the east near the Māṇḍī border is the same as Māṇḍēālū, 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 Bilāspūrī; its area is a narrow strip of country on the Nāḷāgārh border, and to the east of this in South-east Bilāspūr is found a dialect locally known as Dāmī. It hardly differs from Southern Bilāspūrī. It extends over the border into Ārki State and beyond it commences the Kīūṭhālī dialect which is spoken all over the central Simla States.

In Nāḷāgārh 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 Pānjābī of the eastern Panjāb. In the eastern part of the State the dialect spoken is called Hāṇḍūrī, from Hāṇḍūr, a name often given to the whole State. In Hāṇḍūrī a trifling difference is found between the speakers of the eastern and western halves of the Hāṇḍūrī area, the range of
hills being approximately the dividing line. As might be expected Hāṇḍūrī closely resembles Kūṭhāli.

The Bilāspūr dialects are so closely allied that one might call them one dialect, Bilāspūr or Kāhlūrī. I have preferred the former name as the State is much better known to the outside world as Bilāspūr, 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 Bilāspūrī, W. Bilāspūrī, and N. Bilāspūrī the stat. part. is formed from the past tense. In S. Bilāspūrī, 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 ḍ will remarked, as ḍāṇṭăr, 69; ḍāntālī, 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 Sāsi 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 Sāsi dialect drops the ū in the 2nd and 3rd persons. Thus, for the verb kārna, do, the futures would be as follows:—

Declined—

<table>
<thead>
<tr>
<th>Bilaspur</th>
<th>Sāsi</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. kārāng-ā, fem. -ī.</td>
<td>kārāng-ā, fem. -ī.</td>
</tr>
<tr>
<td>2. kārāng-ā, ū.</td>
<td>kārāg-ā, ū.</td>
</tr>
<tr>
<td>3. kārāng-ā, ū.</td>
<td>kārāg-ā, ū.</td>
</tr>
<tr>
<td>1. kārāng-e, ū.</td>
<td>kārāng-e, ū.</td>
</tr>
<tr>
<td>2. kārāng-e, ū.</td>
<td>kārāg-e, ū.</td>
</tr>
<tr>
<td>3. kārāng-e, ū.</td>
<td>kārāg-e, ū.</td>
</tr>
</tbody>
</table>

The indeclinable form is kārāng for both dialects.

The stat. part. ends in -ūdu. 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 Bilaspuri the infinitive root with -ī added is used, and in Panjabi the inflect. infin. Thus, I cannot eat rice is rendered as follows:—

Bilaspuri, mēre nēh caul khāi hānde.
Panjabi, mēre koṭō caul nēhī khān hānde (or khāūde).

WESTERN BILASPURI

Nouns

The prepositions for of, to, and from are āu, nō, and te. Masc. nouns generally have -ē for the obl. ending in the sing. and -ū 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 Māndī, Kūlū, and the Simla States, is worthy of note. The dialect closely resembles Māndēāḷī as might be guessed from its geographical position.

**Verbs**

As in Māndēāḷī the fut. ends in $-ūghā$ or $-ng$ and the stat. part. in $-ūrā$, 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 Māndēāḷī, but retains the $ū$ in $ūghā$, 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 $-ē$ 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 $-gū$ which is added directly to the root, the letter $ū$ being inserted in the case of roots ending in a vowel.

The stat. part. ends in $-ūrā$, which is added to the root of the verb and not to the past tense root.
DAMI

The Dāmi 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.

'HAN DURI

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 bāiḥā, 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 ū in the 2nd and 3rd person.

The stat. part. in -ārā is added to the root as in Dāmi 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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td></td>
</tr>
<tr>
<td>Nom., Acc. ghor-ā, horse.</td>
<td>-e.</td>
</tr>
<tr>
<td>Gen.</td>
<td>-e dā.</td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>-e nū.</td>
</tr>
<tr>
<td>Abl.</td>
<td>-e te.</td>
</tr>
<tr>
<td>Voc.</td>
<td>-ēā.</td>
</tr>
<tr>
<td>Agent</td>
<td>-ē.</td>
</tr>
</tbody>
</table>
Nom., Acc. ɢʰɑːɭ-, house.  
Gen. -ɪ dā. -ʊ dā.  
** etc. ** -ʊ.  
Voc. -ɑ. -o.  
Agent -e.  
Nom., Acc. ʰɑːθ-ɪ, elephant.  
Gen. -ɪɛ dā. -ɪɑ dā.  
Voc. -ɪɑ. -ɪo.  
Agent -ɪɛ. -ɪo.  

** Feminine. **  
Nom., Acc. ˈmɑːn-ɪ, girl. -ɪ.  
Gen. -ɪɑ dā. -ɪɑ dā.  
Dat., Acc. -ɪɑ nū. -ɪɑ nū.  
Abl. -ɪɑ te. -ɪɑ te.  
Voc. -ɪɛ. -ɪo.  
Agent -ɪɑ. -ɪo.  
Nom., Acc. ˈbɑːiɛ-y, sister. -nɑ.  
Gen. -nɑ dā. -nɑ dā.  
** etc. ** etc.  
Voc. -nɛ. -nɔ.  
Agent -nɑ. -nɑ.  

** Pronouns **  
Nom., Acc. ʰɑɡʊ, I.  
Gen.  mɛr̥a. mhārā, ʰɑsɑ dā.  
Dat., Acc.  ˈmɑːnNu. ʰɑsɑ nū.  
Abl.  mɛtte. ʰɑsɑ te.  
Agent  mɑ. ʰɑs.  
Nom., Acc. ɪ, thou.  
Gen.  tɛr̥a. tʊsɛ dā.  
Dat., Acc.  ˈlainu. tʊsɛ nū.  
Abl.  tɛtte. tʊsɛ te.  
Agent  tɑ. tʊsɛ.  
Nom., Acc. ɕɛ, he, she, it, that.  
Gen.  tɪh dā, tɪs dā. tɪhNu dā.  
Dat., Acc.  tɪh nū, tɪs nū. tɪhNu nū.  
Abl.  tɪh te, tɪs te. tɪhNu te.  
Agent  tɪhnɯ. tɪhnɛ.
Nom., Acc. ēh, this.  ēh.
Gen. īh dā, īs dā.  īhnā dā.
Dat., Acc. īh nū, īs nū.  īhnā nū.
Agent īhnī.
Nom., Acc. kūn, who?  kūn.
Gen. kīh dā, kīs dā.  kīhnā dā.
Agent kīhnī.
Nom., Acc. jō, who (rel.).  jō.
Gen. jīh dā, jīs dā.  jīhnā dā.
Agent jīhnī.

kyā, what? has Gen. kāh dā, no plur.
kaech, something, anything, is indecl.

Pronominal Adjectives

ītnā, so much or many; lītnā, so much or many (correl.);
kītnā, how much or many? jītnā, as much or many (rel.).
ērāhā, of this kind; tērāhā, of that kind; kērāhā, of what kind? tērāhā je, of which kind (rel.).
ēddā, so big; teēddā, 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—

āpūnā baīhnā te, from own sister.
āpūnā 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—

khāvā, good: īs te khāvā, good from this, better than this.
sābhīnā te khāvā, good from all, better than all, best.
Numerals

Cardinal

1. īkk. 39. āṃṭālī.
2. dō. 40. cālī.
3. tīnn. 47. sātālī.
4. cār. 49. āṇīnja.
5. pānj. 50. pānjāh.
6. chē. 57. sātūnja.
7. sātt. 59. āṇāhī.
8. āṭṭh. 60. sāṭṭh.
9. nau. 67. sāṭāhī.
10. dās. 69. hūnattār.
11. yārā. 70. sāttar.
12. bārā. 77. sāṭhāttār.
13. tērā. 79. āṇāsī.
14. caudā. 80. āssī.
15. pāndrā. 87. sāṭāsī.
16. sōlā. 89. nāūe.
17. sāṭrā. 90. nābbe.
18. thārā. 97. sāṭānue.
20. bīh. 100. sau.
27. sāṭāī. 300. tīnn sau.
29. āṇāttī. 500. pānj sau.
30. tīh. 1000. hājār.
37. sāṭāttī. 100,000. lākkh.

1st. paihlā.
2nd. dājjā.

Ordinal

3rd. tījā.
4th. cauthā.

Adverbs

Time

hūn, now.
kāl, to-morrow, yesterday.
tāhn, then.
pārsū, day after to-morrow, day before yesterday.
kāhn, when?
cauth, fourth day forwards or backwards.
tāhn jē, when (rel.).
cauth, fourth day forwards or backwards.
ājj, to-day.
Place

ítthe, here.  uppere, upwards.
úttí, there.  nere, near.
kiti, where?  dur, far.
jitthi, where (rel.).  agge, before.
nihle nù, downwards, to  picche, backwards.

the plains.

Others

chóra, quickly.  kai, why?
khára, well.

Prepositions

da, of.  ge, beside; mujh ge, beside me.
nu, to.  nere, near.
te, from.  kane, along with; mere.
we, in.  kane, along with me.
agge, in front of.  par, upon.
agge, after, behind.  hem, under.

Verbs

Verb Substantive

ha, am, fem. hi.  he, are, fem. hiù.
ha, art., " hi.  he, are, " hiù.
ha, is, " hi.  he, are, " hiù.

Past sing., tha, was, fem. thi; plur. thë, were, fem. thia.

rårhù, fall

Imperat. rårh  rårho.
Pres. cond. rårh-ù.  -iye.
    -e.  -o.
    -e.  -e.

Fut.: Sing. masc. rårhùngū, fem. rårhùngi; plur. rårhùngre, fem. rårhùngiù.

There is another fut. rårhùng, indecl.

Pres. ind. or past cond.: Sing. masc. rårhilà, fem. rårhèi; plur. m. rårhè, fem. rårhïèià.
Imperf. rāṛha thā (rāṛhā thī, rāṛhe thē, rāṛhidā thā).
Past, rāṛheā, fem. rāṛhī; plur. m. rāṛhe, fem. rāṛhīā.
Habitual pres. rāṛhā kārdā, I am in the habit of falling.
Habitual past, rāṛhā kārdā thā, I was in the habit of falling.

In these two tenses rāṛhā is indeclinable, while kārdā and kārdā thā are declined like rāṛhā in pres. ind. or imperf.

Conj. part. rāṛhike, having fallen.
Stat. part. rāṛhūdā, in the state of having fallen, fallen.
Pres. perf. rāṛheā hā (declined as above).
Plup. rāṛhēā thā (declined as above).

hōnā, be, become

Imperat. hō. hōo.
Fut. hōṅgā or hōṅg.
Pres. ind. or past cond. hūndā.
Past, hōēā.
Stat. part. hōūdā.

auṇā, come

Imperat. ā. āo.
Fut. auṅgārā or auṅg.
Past, āyā.
Stat. part. āūdā.

jāṇā, go

Fut. jāṅgārā or jāṅg.
Pres. ind. or past cond. jāndā.
Past, geā (fem. geī, fem. plur. geīā).

raihnā, remain

is regular except
Past, rēhā.

baiṭhnā, sit

Past, baiṭhā.
Stat. part. baiṭhūdā.
mārnā, beat

Regular. In the past tenses the verb agrees with the object.

Pass. mārē jānā, beaten to-go, be beaten. In this jānā, go, is conjugated like the ordinary verb jānā above, mārē has fem. sing. mārī, masc. plur. māre, fut. plur. māriā.

khānā, eat
Fut. khāngrā, khāng.
Past, khādhā.
Past, pīltā.

pīnā, drink
Past, pīltā.
dēpā, give
Fut. dēngrā, dēng.
Past, dīlā.

laínā, take
Fut. laíngrā, laิง.
Past, læā.

galānā, speak
Past, galāyā.
kārnā, do
Past, kīltā.

Stat. part. kīltūdā, having been done.

jānṇā, know.

Past, jānēā.

lēaunā, bring
Past, lēāyā.

lēi jānā, take away

Like jānā above.

Ability.—The following sentences will illustrate the method of expressing ability. There are two methods: (i) with hōnā, (ii) with sākṇā.

(i) mētte nēḥ vōṭī khāi hāndī, from-me not bread eating becomes, I cannot eat bread.

(ii) mētte nēḥ cauḥ khāi hānde, I cannot eat rice.
mette neh eh pothi paryhi hundii, I cannot read this book.

mette neh eh kammm karih hundii, I cannot do this work.

(ii) hav neh paryhi sakda, 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, sakna, to be able, agrees with the logical subject, while the root, as before, suffers no change.

Use of thorii, little. There is a strange tautological use of thorii in negative sentences, thus—

aske Musalmans thore nehi he, lit. we Musalmans little not are; the meaning is, "we are not Musalmans."

bahna, strike, is used with some word for blow, understood.

mai thi nua bahi, I struck him (sc. a blow).

mai ceperyu diu bahi, I struck slaps (blows of slaps).

The stat. part of paina, fall, lie, paundu, is used for "ill" (lit. lying or fallen).
SENTENCES

1. Tērā naū kyā hā? Thy name what is?
2. Ės ghōre dī kēlō ki kū āmr hī? This horse of how-great about age is?
3. Ītte te Kāśmir kīṭāñ dūr hī? Here from Kashmir how-much far is?
4. Tēre būḍhe dī kīṭāñ kō mūnā hē? Thy father of how-many about boys are?
5. Haū bārē dūre te pūtāhṇā āyā. I very far from on-foot came.
6. Mēre cācē dā pūtt īs dīa baiṅṇā kānē būāḥ kīttādā. My uncle of son this of sister with marriage having-been-done (is).
8. Ės dīa pūṭti pār kūṭṭī bānuṅ kē ē. Him of back upon saddle tying give (i.e. tie).
9. Tīs dē pūṭte nū maį bauht mūrēā. Him of son to by-me much was-beaten.
10. Ohje ēs pārbāte pār gāuā bāṅriā cārā kārdū. He this hill upon cows goats grazing making is (is in the habit of grazing).
11. Ohje ēs dāle kēṭh ghōre pār baiṅṇūdā. He that tree under horse upon seated.
12. Ės dā bhaāi āṛṇīā baiṅṇa te būḍdā. Him of brother own sister than big.
13. Tīs dā māl dhaāi rūpāyye hā. This of price two-and-a-half rupees is.
15. Tīs nū ēh rūpāyye dēi dēō. Him to these rupees giving give (give over, idea of completion).
16. Ḩaū rūpāyyā īs te leį lāu. These rupees him from taking take.
17. Tih nū khāre mārīke rāsse kāne bānnhī deo. Him to well having-beaten rope with tying give (tie up).
20. Kis da lārkā ha tūsā de pīche cālūdā. Whom of boy is you of behind having-walked.
21. Eḥ cīz tūsā kīs te mūlle leī. This thing by-you whom from price-in was-taken?
22. Gaṅe de ēkk dūkāndāre 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. kītūdā, done, used for past, is-having-been-done, i.e. has been done. 8. bānnhī de; 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, kā, kō.
able, be, sākhā; see Grammar.
all, sābhā.
arrive, pujjuā.
ass, khōtrā.
back, n., pīṭṭh.
backwards, pīčeche.
bad, būrā.
be, become, hōyā.
bear, rīch.
beat, mārṇā, bāhnā.
beautiful, bānkā.
bed, manjā.
before, āgge.
behind, pīčeche.
below, hēth.
beside, gē.
big, bāḍā; so —, ēḍḍā: so —
(correl.), tēḍḍā; how —,
kēḍḍā; as — (rel.), jēḍḍā.
bitch, kāttī.
body, dhār.
book, potā.
boy, māṇīlā.
bread, rōltī.
bring, lēauṇā.
brother, bhāī.
buffalo, mhuaīs.
bull, bālā.
buttermilk, chāh.
call, bōlā.
camel, ūṭ.
cat, bitā, fem. billī.
cock, kākkār.
cold, thānḍā.

come, auṇā.
cow, gān, gāe.
cowherd, guḍālā.
daughter, dhī, kūrī.
day, dīn.
die, mārnā.
do, kārnā.
dog, kattā.
downwards, hēth.
draw (water), kūḍḍhynā.
drink, pīnā; give to —, pīlāṇā.
ear, kānn.
eat, khāyā; cause to —, khulāṇā.
egg, bāttī.
eight, āṭṭh.
eighteen, thārā.
eighty, ñssī.
elephant, hathī.
eleven, giārā.
eye, hākkhī.
face, mūh.
fell, rāṛhnā, painā.
far, dūr.
father, būḍhā.
field, ḍōcī.
fifteen, pāṇdrā.
fight, lāṛnā.
first, paiklā.
fish, mācchī.
five, pāṇj.
foot, paiır.
forty, cālī.
forwards, āgge.
four, cār; fourth, cauthā.
fourteen, caudā.
from, *te*.
front, *in, agge*.
fruit, *phál*.
ghi, *ghí*.
girl, *mánní*.
give, *dēná*.
go, *jāná*.
goat, *bākrā*; fem. *bākří*.
good, *khārā*.
graze, tr., *cārná*; cāgāná; int., *cāgāná*.
hair, *khés*.
hand, *hátth*.
he, *sé*.
head, *sír*.
hear, *sūnñá*.
hen, *kākki*.
hence, *itthe te*.
here, *itthe*.
high, *ācca*.
hill, *pārbát*.
horse, *ghōrā*.
hot, *gārm*; tātā*.
house, *ghār*.
hundred, *sau*.
husband, *ghārewařa*.
I, *hauí*.
ignorant, *āhmák*.
in, *wicce*.
inside, *wicce*.
iron, *lōhá*.
jackal, *giddří*.
jungle, *bāy*.
kind, of this, *ēṛhá*; of that —, *tēṛhá*; of what —? *kēṛhá*; of which — (rel.), *tēṛhá jē*.
kite, *il*.
know, *jānąná*.
lazy, *ghair*.

learn, *sikhwá*.
leopard, *bāḥy*; mīrg*.
lie, *saunñá*; paínñá*.
little, *chōṭā*; a —, *thórā*.
load, *bājkká*.
look, *dēkhwá*.
maize, *chālli*.
make, *bānñává*.
man, *māhñá*.
mare, *ghōrī*.
marry, *bā́ḥ kārñá*.
meat, *māsh*.
meet, *mīlñá*.
milk, *dūddh*.
moon, *cānd*.
mother, *āmmá*.
mountain, *pārbát*.
much, so, *itñá*; so — (correl.), *titñá*; how —? *kētná*; as — (rel.), *jitñá*.
Muhammadan, *mūsālmán*.
my, *mērā*.
name, *nā́*.
near, *nēše*.
night, *rā́t*.
nine, *nau*.
nineteen, *ānni*.
ninety, *nābbce*.
no, *nēk*, *nēhī*.
nose, *nākk*.
not, *nēk*, *nēhī*.
nothing, *kūcch nēh*.
now, *hā́n*.
of, *dā*.
oil, *tēl*.
on, *pā́r*.
one, *ikk*.
our, *āsā dā*, *mērā*.
own, adj., *āpñá*.
pen, kālām.
pig, sūr.
place, v., rākkhṇā.
plain, pāddhār.
plough, hāl jōrnā.
quickly, chōrā.
rain, bārhā.
read, pārhna.
recognize, pāchaṅṅā.
remain, raiṅṅā.
river, dāryā.
run, dauṅṅā; — away, nāthī jāṅṅā.
saddle, kāṭṭhī.
say, bōṅṅā, gālāṅṅā.
see, dēkhṅṅā.
seed, bīṅṅ.
seven, sātṭ.
seventeen, sāṭṭrā.
seventy, sāṭṭār.
sharp, painṅṅā.
she, sē.
sheep, bhēd.
shepherd, bākrāl.
shopkeeper, dākāundār.
sister, older than person spoken of, bēbbē; younger than do., baiṅṅā.
sit, baiṅṅā.
six, chē.
sixteen, sōlā.
sixty, sāṭṭh.
sleep, sauṅṅā.
something, kūcch.
son, pūtī, bhāū.
sow, bāṅṅā.
speak, gālāṅṅā, bōṅṅā.
stand, khrōṅṅā.
star, tārā.

stomach, pēṅṅ.
storm, ānṅṅī, ānṅṅrī.
stream, khāṅṅd.
sun, sūrāj; sunshine, dhupp.
sweet, mīṭṭhā.
swift, calāk.
take, laiṅṅā; take away, lei jāṅṅā.
ten, das.
than, te.
then, tāhṅṅ.
there, utthī.
they, sē.
thief, cōr.
thirst, tīṅṅ.
thirteen, tērā.
this, ēh.
thou, tū.
three, tīṅṅ; third, tījjā.
thy, tērā.
tie, bānnṅṅā.
to, nū.
to-day, ājj.
to-morrow, kāl; day after —, pārsē; fourth day, cauth.
tongue, jībbh.
tooth, dāṅṅ.
town, nāggār.
tree, ḍāl.
twelve, bārā.
twenty, bīṅṅ.
two, dō; two-and-a-half, dhāṅṅ; second, dājjā.
ugly, bārā.
uncle, cācēṅṅā.
under, hēth.
upon, pār.
upwards, āpprc.
very, bauht.
village, gauṅ.
walk, pātāhṇā auṇā or jāṇā, cālṇā.
was, thā.
water, pāṇī.
way, bāṭ.
we, āse.
well, adv., khārā.
well, n., khūā.
what, kyā.
wheat, kāṇāk.
when, kāhn; (rel.), tāhṇ je.
where? kiti; (rel.), jīṭṭhī.
white, sūfēd.
who? kūn; (rel.), jō.

why? kāi.
wife, jāṇās.
wind, paunī.
wise, āklāvāla.
with (along with), kāne; instru., kāne.

wolf, bhāgēār.
woman, jāṇās.
write, likkhṭṭā.
yesterday, kāll; day before — parsū; fourth day back, cauth.
you, tūse; your, tūsa dā.
Nouns

Nom. Acc. ghôr-ā. -e.
Gen. -e dā. -ē dā.
Dat., Acc. -e nō. -ē nō.
Abl. -e tē. -ē tē.
Agent -ē. -ē.

Nom., Acc. ghār-, house. ghār-.
Gen. -e dā. -ā dā.
Agent -ē, -ē nē. -ē.

Nom., Acc. hāth-i, elephant. -ā.
Gen. -iē dā. -iā dā.
Agent -iē, -iē nē. -iē, -iē nē.

Nom., Acc. mānī, girl. -ā.
Gen., etc. -iā dā, nō, etc. -iā dā, nō, etc.
Agent -iē or iē nē. -iā nē.

Nom., Acc. bhain-, sister. bhain-ā.
Gen., etc. -ā dā, nō. -ā dā, nō.
Agent -ā nē. -ā nē.

Pronouns

Nom., Acc. hau, maï, I. āsī.
Gen. mērā. sāhṛā.
Dat., Acc. mainū. āsō nū.
Abl. mētte. sūtte.
Agent maï. āsī.

Nom., Acc. tū, thou. tūsī.
Gen. tērā. thūārā, tūhārā.
Dat., Acc. tainnū. thūānū.
Abl. tētte. thūätte.
Agent tāi. tūsī.

Nom., Acc. ūh, this. ūh.
Gen. iḥ dā, iṣ dā. iḥnā dā.
Dat., Acc. iḥ nō. iḥnā nō.
Agent iḥnī, iḥnī,
kaun, who?
Gen. kîh dâ.
Agent, kîhu.
kû, what? Gen. kîh dâ.
kûcch, something, anything.

Pronominal Adjectives

êhâ, of this kind; têhâ, of that kind; kêhâ, of what kind? jêhâ, of which kind (rel.).
îtnâ, so much or many; âtnâ, so much or many (correl.); kitnâ, how much or many? jîtnâ, as much or many (rel.).

Adjectives

The rules for agreement are the same as for the main Bilâspûr dialect.

Comparison, as in Bilâspûr:—
cângâ, good; es te cângâ, better than this.
sâbb te cângâ (or ãbûl), better than all (first from all), best.

Adverbs

Time
hûnî, now. kûd, when?
tôd, then. jâd, when (rel.).

Place
âtthe, here. kitthe, where?
âtthe, there. jîtthe, where (rel.).

Others
kûsno, kâh no, why? chôr, quickly.

Prepositions

da, of. te, from, than.
nû, nû, to.

Verbs

Verb Substantive
Pres. hai all through, unchanged.
Past sing. masc. thâ, fem. thî; plur. masc. thê, fem. thîâ.
$\text{dīgg}na$, fall

Imperat. $\text{dīgg}$  \hspace{1cm} dīggo.
Fut. $\text{dīggāngr-ā}$, fem. -ī; plur. masc. -e, fem. -īa; also $\text{dīggāng}$, unchanged.
Pres. ind. and past cond. $\text{dīggda}$.
Imperf. $\text{dīggdā thā}$, etc., fem. $\text{dīggdī thī}$; plur. masc. $\text{dīggde thē}$, fem. $\text{dīggdīa thīa}$.
Stat. part. $\text{dīggāda}$, fallen.
Past, $\text{dīggē}$, fem. $\text{dīggī}$; plur. masc. $\text{dīggē}$, fem, $\text{dīggīa}$.

$hōnā$, be, become

Fut. $\text{huṅghrā}$.
Past, hocā.
Pres. ind. and past cond. $\text{hūndā}$.

$aunā$, come

Fut. $\text{auṅghrā}$.
Past,  āyā.
Stat. part. āūdā, in the state of having come.

$jānā$, go

Fut. $\text{jāṅghrā}$.
Past, ĝēa.
Stat. part. gāūdā, gone.

baithna, sit

Past, baithā.
Stat. part. baithūdā.

kātīna, beat

Past, kāttēa.

khaṇā, cat

Past, khādha.

dēnā, give

Fut. dēṅghrā.
Past, dīttā.

laṅnā, take

Fut. laṅghrā.
Past, leā.
It will be noticed that verbs whose roots end in a vowel take \( h \) in the future, thus \( au̯ghra, I \) shall come; \( ja̯ghra, I \) shall go; \( de̯ghra, I \) shall give, etc.

Ability is expressed in the same way as in Bilāspūr. The sentences given for Bilāspūri are used also in Western Bilāspūr. The tautological use of \( thörä \), mentioned in connexion with the Standard dialect, is found also in this dialect.

To express necessity, advisability, duty, \( cāhīndā \) (fem. \( cāhīndi \), plur. masc. \( cāhīnde \), fem. \( cāhīndīā \)) is used like the Panjabi \( cāhīda \). 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, \( cāhīndā \).
- boy, \( chōhrā \).
- buffalo, \( mhais \).
- cow, \( gā \).
- dwell, \( bāsnā \).
- herder of buffaloes, \( māhi \).
- look for, be obtained, \( lājñnā \).
- shepherd, \( guāl \).
- woman, wife, \( tīmī \).

**Northern Bilaspuri**

**Nouns**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ghōr-ā</td>
<td>-e rā</td>
<td>-e jō</td>
<td>-e te</td>
<td>-ē</td>
<td>ōdm-ī, man</td>
<td>-iā rā</td>
<td>-iē</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

- -e.
Nom., Acc. ghār, house.  
Gen.  
Feminine.  
Nom., Acc. mānn-i, girl.  
Gen.  
Agent  
It will be noticed that as in so many Simla States dialects the singular is practically the same as the plural.

Pronouns

Nom., Acc. haũ, I.  
Gen.  
Dat., Acc. mīnjō.  
Abl.  
Agent  
Nom., Acc. tū.  
Gen.  
Dat., Acc. tūjō.  
Abl.  
Agent  
ēh, this, has Gen. īs vā.  
Agent, īhnī.  
kyā is what?

Adverbs

Nearly the same as Western Bilāspūri.  
dottā, is to-morrow.

Verbs

Verb Substantive

Pres. masc. hā, fem. hī; plur. hē, fem. ḍhī.  
Past masc. thā, fem. thī; plur. masc. thē, fem. thī.  
kārnā, do  

 Fut. kārānghā, fem. kārāŋghī; plur. kārāŋghē, fem.  
kārāŋghī; also kārāng (indeclinable).  
Pres. ind. kārā hā, fem. kārā hī; plur. kārā hē, fem.  
kārā hī.
Imperf. kārā thā, fem. kārā thī; plur. kārā the, fem. kārā thē.

Past, kīttā, fem. kīttī; plur. kītte, fem. kīttī (agreeing with object).

Stat. part. kīttīrā, fem. kīttīrī; plur. kīttīre, fem. kīttīrī.

Pres. perf. kīttā hā.

Plup. kīttā thā.

dēnā, give

Fut. dēṅghā or dēṅg.

jānā, go

Fut. jāṅghā or jāṅg,

Pres. ind. jāṅ hā.

Past, gēā.

Stat. part. gēirā.

Pres. perf. gēā hā.

Plup. gēā thā.

hōnā, be, become

Past, hūā, hūā hā, hūā thā.

auṇā, come

Stat. part. auṅrā.

baṅhāṇā, sit

Stat. part. baṅhīrā.

Other verbs are dekhnā, see; past, dekhēā.

bāṅnā, strike; past, bāṅhēā. This is used always with some feminine word for blow understood, as ās jō bāṅhī, struck him (sc. a blow).

leṅ jāṅnā, take away; like jāṅnā, go.

li auṅnā, bring; like auṅnā, 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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>-e</td>
<td>-e rā</td>
<td>-ē rā</td>
<td>-ē rā jō</td>
<td>-ē</td>
<td>etc.</td>
<td>ghār- o rā</td>
<td>-ā rā</td>
<td>etc.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>-ē te</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Feminine**

|-------|-----------------------------------------------|-------------|

### Pronouns

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>haū</td>
<td>mērā</td>
<td>mīnjō</td>
<td>mētte</td>
<td>māį.</td>
</tr>
<tr>
<td></td>
<td>tū</td>
<td>tērā</td>
<td>tējjō</td>
<td>tētte</td>
<td>tāį.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>tū, thou.</td>
<td>tūsē.</td>
<td>tūsā rā.</td>
<td>tūsā jō</td>
<td>tūsā te.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ēh, this.</td>
<td>ēh.</td>
<td>ihnā rā.</td>
<td>ihnā jō</td>
<td>ihnā te.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Agent</th>
<th>ihni.</th>
<th>ihne.</th>
</tr>
</thead>
</table>
Nom., Acc. kūṇ, who.
Gen. kīs rā.
Agent kīhni.

**Pronominal Adjectives**

ēr̥hā, of this kind: and so tēr̥hā, kēr̥hā, jēr̥hā.
ītnā, so much or many; titnā, so much or many (correl.); kītnā, how much or many? jītnā, as much or many (rel.). Not cerebral ṇ as in Standard dialect.

**Adjectives**

The rules are as in the Standard dialect.

Comparison.—ācchā, good; ṭā te ācchā, better than this; sābbhī te ācchā, best of all.

**Adverbs**

**Time**

ḥūṅ, now.
ṭā, then.
kādī, when?
tā jē, when (rel.).
ājj, to-day.

**Others**

kaṅ, why?
chōṛ, quickly.

**Prepositions**

ṛa, of.
jo, to.
te, from.

ge, beside, me rege, beside me.
nāl, along with: me re nāl, with me.

**Verbs**

Verb Substantive

As in Standard dialect, hā, hī, hē, hīā.

"" thā, thī, thē, thīā.

ḍīġgṇā, fall

Almost as in Standard dialect.

Imperat. ḍīgı ḍīgo.
This triple ō in the future results from the adding of the ending -gā to the root ḍīgg-. This tense differs from the Standard dialect.

Pres. cond. ḍīggā, etc.
Pres. ind. ḍīggā hā, etc.
Imperf. ḍīggā thā.
Past cond. ḍīggā.
Past, ḍīggēā; pres. perf. ḍīggēā hā; plup. ḍīggēā thā.
Stat. part. ḍīggēā.

ḥōnā, be, become

Fut. hūngā.
Past, hūā.

āṅā, come (cf. West Panjabi āūnā).
Fut. āṅṅā.
Past cond. āāndā.
Past, āyā.

jāṅā, go

Fut. jāṅṅā.
Past, gēā.

baithnā, sit
Past, baithēā.

lēṅā, take

Fut. leṅṅā.
Past, lēā.

kārnā, do
Past, kīltā (not kīttā)

khānā, eat; pīṅā, drink; dēṅā, give; gūlāṅā, speak; bolnā, speak; lēaunā, bring; lēī jānā, take away; raikhnā, 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 ū and ū respectively before the ending.
NUMERALS
The numerals are the same as in the Standard dialect except 9, nāṅ.
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, chōkra.
- shepherd, bākrāṅ.
- buffalo, mhais.
- sister, bōbbo.
- goat, bākkrā.

The word bākrāṅ for the more ordinary bākrā, etc., reminds us that in Bilāspūr and the South of Sūkēt, the introduction of ā or ō before ā is common. Thus we have gūlāb for gūlāb, rose; ālārwāī for ālārāī, descent; cārhwāī for cārhwāī, ascent; ālhūyā for ālhūyā, lifted.

DAMI
The dialect of North-East Bilāspūr is practically identical with the Standard dialect of Māndi and Sūkēt. In the declension almost the only difference is that te is used for ge, from.

Dāmi 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 Bilāspūrī.

PRONOUNS
1st pers. sing. same except abl. mātte.
Plur. same except—

- Nom., Acc. āsē.
- Gen. mhārā.
- Dat. and Abl. āsā jō and tē.
2nd pers. same except—

Nom., Acc. tā. Plur. tuse.
Gen. tuse ṛu.
Dat., Acc. tuse ṛō.
Abl. tūṭē. tuse ṛe.
Agent tussē.

3rd pers. pron. the same; inter. and rel. pron. the same.

**Pronominal Adjectives**

Kind:—ēṛhā, of this kind, etc., the same.
Amount:—cerebral ṹ; īṭūā, so much or many; tīṭūā, so much or many (correl.); kīṭūā, how much or many? ħīṭūā, as much or many (rel.).

kīcch, something, anything.

**Adverbs**

*Time*

ēbbū, now. kādū, when?
tā, then. tā āe, when (rel.).

*Place*

The same.

**Verbs**

*Verb Substantive*

Pres. ĥā, fem. ĥā: plur. ĥē, fem. ĥāā.

rāṛhṇā, fall

Fut. rāṛh-γā, fem. -γī; plur. masc., -gē, fem. -gīā.

Pres. ind. rāṛhā ĥā, fem. rāṛhā ĥē; plur. masc. rāṛhā ĥē, fem. rāṛhā ṭāā.

Imperf. rāṛhā thā.

Stat. part. rāṛhārō.

For the pres. ind. and imperf. the following is often used with no real difference of meaning, it ought properly to express habit.

rāṛhā kāṛā ĥā, fem. rāṛhā kāṛā ĥē, etc.

So also khāyā kāṛā ĥā, I eat.
hōnā, be, become (the same)
auṇā, come

Fut. auṅgā or auṅghā.
Stat. part. āūrā.
jāṇā, go

Fut. jāṅghā.
Stat. part. jāūrā.
Past cond. jāhāndā.

The verbs kūṭṭā, beat; khānā, eat; pīnā, drink; dēṇā, give; gālāṇā, speak; bōlṇā, speak; kārṇā, do, are con-
jugated as in Southern Bilāspūri.

**Numerals**
The numerals are the same except 9, nau.

**Ability.**—Ability may be expressed as in the Standard
dialect, but the following method of expressing it is also
found:—

mēre bolē ḫhāmm nīh hāndā, I cannot do this work.
mēre bolē nīh likhi 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 pūt, son; dhūū, daughter.

**HANDURI (EAST NALAGARH)**

**Nouns**

Sing., Nom., Acc. ghōr-ā, horse.
Gen. -e ṛā.
Dat., Acc. -e jō.
Abl. -e te.
Agent -ē.

Plur. the same.
Sing., Nom., Acc. bâld, ox.
Gen. bâldâ ra.
Dat., Acc. bâldâ jo.
Abl. bâldâ te.
Agent bâldè.

Plur. the same.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>FLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen. -iä rä, etc.</td>
<td>Gen. -iä rä.</td>
</tr>
<tr>
<td>Agent -iè.</td>
<td>Agent -iè.</td>
</tr>
<tr>
<td>Agent -ä.</td>
<td>Agent -ä.</td>
</tr>
</tbody>
</table>

Pronouns

| Nom., Acc. haû, I. | ässë. |
| Gen. mërà. | mûhârâ. |
| Dat. mûnjö. | ässû jö. |
| Abl. mütte. | ässû te. |
| Agent maû. | ässë. |
| Nom., Acc. iû. | tûssé. |
| Gen. têrû. | tûssû rû. |
| Dat. tûjjö. | tûssû jö. |
| Abl. tû tê. | tûssû te. |
| Agent tû. | tûssé. |

In that part of East Nâlâgârî which lies to the east of the mountain range the following difference is found in the above two pronouns:

mû khe, to me.  mû te, from me.

lû khe, to thee.  tû te, from thee.

Nom., Acc. ëh, this.  ëh.

Gen. ës rû.  ëhnû rû.  etc.

Agent ìû.  ìûnû.  etc.

Fem. sing.: Gen. ëssû rû, etc. Agent, ëssë.
sē, that. Gen. tēs rā, etc. Fem. tēssā rā, etc., like ēh, this.
kyā, what?
kācch, something, anything.

Pronominal Adjectives
ēhṛā, of this kind; tēhṛā, of that kind; kehṛā, of what kind?
jihrā, of which kind (rel.).
iṭnā, so much or many; titnā, so much or many
(correl.); kītnā, how much or many?
jiṭnā, as much or many (rel.).

Adjectives
Comparison.—ācchā, good; ēt tē ācchā, better than this;
sāb tē ācchā, better than all, best.

Adverbs
Time
ēbbū, now. kāl, to-morrow, yesterday.
tēbbe, then. pāṛsū, day after to-morrow,
kāḍī, when? day before yesterday.
jiṣbe, when (rel.). cauṭhe, fourth day forward
ājj, to-day. or backward.

Place
ēṭṭi, here. jēṭṭi, where (rel.).
tēṭṭi, there. ūndhe, downwards.
kēṭṭi, where? ūbhe, upwards.
also chōr, quickly.

Prepositions
gē, beside; munj gē, beside jō, to.
me; (beyond the Range sāṭthe, along with; mēre
mā kāc is used).
rā, of. sāṭthe, with me.

Verbs
Verb Substantive
Pres. hē, hē, hē, hē, hē, hē (hai and haī are also found).
Past, thā, fem. thī; plur. thē, fem. thī.
kārṇā, do

Imperat. kār.
Fut. kārūgā.
kāṛyā.
kāṛyā.
Pres. cond. kārū.
kāro.
kāro.
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, kīttā.
Conj. part. kārīke, having done.
kārṇā shows the future for a verb with root ending in a consonant. If it ends in a vowel (see jānā) ū is inserted in 2 and 3 sing. and plur.

jānā, go

Fut. jaṅga, jaṅgā, jaṅga, jaṅge, jaṅge, jaṅge (fem. -gī).
Past, ga, fem. gī; plur. gē, fem. gī.
Stat. part. jāūrā, in the state of having gone.
Conj. part. jāīke.

ānā, come

Stat. part. āūrā.
Conj. part. āike.

hōnā, be, become

Fut. hāṅgā.
Past, hūā.

khaṇa, eat

Past, khadhā.
Stat. part. khāūrā.

piṇa, drink

Past, pīṭṭā.
Stat. part. pīūrā;
liāunā, bring; leijānā, take away, are like auṇā and jaṇā respectively.

Ability:

mā te (mētte) nēhī-पार्हदā ēh kīlāb, I cannot read this book.

mā te (mētte) nēhī pārhda, I cannot read.

pārhda 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 Jāṭīs by caste and give the following account of their origin:—On one occasion a famous Śāyānī, 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 Śāyānī, and they slighted the request of the strange Śāyānī. He accordingly cursed them in these words:—

\[\text{wājjān wājē ḍhamiṇ dārważē gae Sainthāl sānē Khāwāżē}\]

(let the instruments play, let the doors fall; gone is Sainthāl along with its Śāyānī. Khāwāža or Khāwaja is sometimes used of Śāyānīs 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 Kālandār) have no dialect of their own. They employ ordinary Panjabi with a peculiar accent. Thus they never use a cerebral /l/. 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 -ēsvī and -āllū 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:

<table>
<thead>
<tr>
<th>Panjabi</th>
<th>Qalandar</th>
</tr>
</thead>
<tbody>
<tr>
<td>rāihnā, remain.</td>
<td>rāhīpnhā.</td>
</tr>
<tr>
<td>khīcēnā, pull.</td>
<td>khēcēpnā.</td>
</tr>
<tr>
<td>ārā, hither.</td>
<td>ārīpā.</td>
</tr>
<tr>
<td>mājjhā, buffalo.</td>
<td>mājhēp̄.</td>
</tr>
<tr>
<td>jhālā, mad.</td>
<td>jhēlpā.</td>
</tr>
<tr>
<td>āje, yet.</td>
<td>ājēp̄.</td>
</tr>
<tr>
<td>mārīnā, weak (women).</td>
<td>mārīpēhā.</td>
</tr>
<tr>
<td>būhā, door.</td>
<td>bēhēp̄.</td>
</tr>
</tbody>
</table>

sārīnā Kālēndārnīnā khīcēngnīā, all the Qalandar women will pull, becomes sārīpē Fūkēnīnā khēcēpēngnīā.

In the word sālpām for sālām, salutation, āp is substituted for -īp.

In a few words -ēsvī is used, thus, gānesvī, sugarcane, from gānna; pāyesvī, turban, from pāyy; wālesvī, hair, from wāl; āyēsvī, fire, from āyy.

-āllū is added in some of the numerals, as pānjāllū,
five; sātāllā, seven; āṭhāllā, eight; nāllā or nāwāllā, nine; dāsāllā, 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; bīlādār, brother; shōga, dog; khārkī, 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; khārī, cat; tīs, drink; gīr, take; kān, do; did, see, look.

fākřā, 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 bīlādār, brother, we make bīlādārni, sister; from the Arabic plural fākřā (Ar. fāqārā), used as a singular, is made the feminine fākṛī.

hītnā, sit, with a pres. part. means to be doing at the moment; cīshā ḥīṭē ᵇ e, he is at the moment drinking.

The pronouns mōshā, I; tāshā, thou, you; aishā, he, she, they; ōshā, he, she, they (remote); kāshā, who; kāsh, what; kāsha, anything, something, are indeclinable. The ordinary Panjabi prepositions are added to them, as mōshā nā, 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 mōshā Fākrē ᵉ dī derhī rāmēā sā, ōshā de kāl l̄̄ māî Kālūndārā de pīnd̄̄ gēā sā, ȯkhnā de yesterday I K. of village went was, them of

lāstār, sālī, ḍāde ᵇ dūde sān. Othīne ikīp wādīpā bāndār, kūtte, gōre ḍūṭ̄ the sān. Otthe ikk wāddā monkeys, dogs, horses seen were. There one big lāstār sī, ȯshā ē dī sīsī rīhān hūc rāmī sī. Mōshā bāndār sī, ḍā sīr khārāb hō gēā sī. Mai monkey was, him of head bad become gone was. By-me
pachipēa “aishu nā kāshā nākhārvā”? Oshā
pachhēa “ēs nā kīś mārēa”? Ohnā
was-asked “this to by-whom was-beaten”? By-them
ākhīpēa “kāshā na nākhārvē, ēshu nā tāmāshā
ākhēa “kīśe nēhū mārēa, ēs nā tāmāshā
was-said “by-anyone not was-beaten, this to fun for-
didawne ġir rāme sā, īkip shāye wādhipēa
wākhēn bāi gae sā, īkkī kātte wādīhēn
causing-to-see taking gone were, one dog-by was-bitten
hiṭke.” Īkip Fūkre māshā nāl īkūt
baikhe (paikhe).” Īkkī Kūlāndār mēre nāl gułl
having-attacked.” One K.-by me with matter
kānuː— “Māshā dī Fūkri vighān hūc
kiṭiː— “mēri Kūlāndārnu moī-hoī ho
was-madeː— “Me of wife dead becoming
rāmē e.” Dujiːpe ākhīpēa “hūr Fūkri
gei e.” Dujiː pe ākhēa “hūr Kūlāndārnu
gone is.” Second-by was-said “another wife
lābhīpēgā.” Čumū pānjūllā Fūkre māntā
lābbhēgā.” Čur pānj Kūlāndār rofī
he-will-find.” Four five K.
loaves
khūrdde sān, te ārbū cīshed sān, pījār, mājār,
khāndde sān, te pānī pīnde sān, peō, mā,
eating were, & water drinking were, father, mother,
dūmū ēṭke, trūmū tēṅguṅa, sāripe gādām da
do pūttār, trai dhūṅa, sāre kāṅāk di
two sons, three daughters, all wheat of
gāče khūrdde hiṭe sān.
rofī khānde baikhe (pac) sān.
food eating seated were (i.e. were at the moment eating).
### VOCABULARY

#### People
- *pūjār*, father; Pers. *pādār*.
- *mājār*, mother; Pers. *mādār*.
- *bilādār*, brother; Pers. *birādār*.
- *bilādārnī*, sister.
- *bāc*, son; Hindi, *bācca*.
- *tēlkhā*, son.
- *tēṅqān*, son.
- *kōcktī*, daughter.
- *tēlkhī*, daughter.
- *tēṅqānī*, daughter.
- *chōbrā*, boy; Hin. *chōkrā*.
- *Ladhndi*, *chōhrā*.
- *chōbrī*, girl.
- *tēlkhhrā*, old man.
- *hūddā*, f. *hūddi*; 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.
- *vīrāh*, Cuhra.
- *bādiṇā*, serpent charmer; Sā-si *bādiā*.
- *gaim*, thief.

#### Animals
- *gābbā*, bull, etc.
- *gābbī*, cow.
- *faisāl-ā*, f. -ī, buffalo.
- *pādāl-ā*, f. -ī, buffalo (used in Jaipur).
- *mājhīp*, female buffalo (from Panj. *mājhī*).
- *ḍādā-ā*, f. -ī, horse.
- *šūq-ā*, f. -ī, dog; Pers. *sāq*.
- *gūlār-ā*, f. -ī, puppy.
- *khārkī*, ass; Pers. *khār*.
- *khrīcch*, bear; from Panj. *ricch*.
- *bājn-ā*, f. -ī, goat.

#### Food
- *lāhm*, m., meat.
- *ārbā*, m., water; Pers. *āb*.
- *mānt*, f., bread, a loaf; plur. *māntā*.
- *gāc*, m., food.
- *hāntī*, f., bread, a loaf.
- *šīr*, m., milk; Pers. *shīr*.
- *kānd*, m., sugar, *gār*.
- *lāsā*, f., buttermilk; Panj. *lāssī*.
- *shāmān*, m., ghi; Arab. *shāmnān*, oil.
- *kāfh*, m., rice, barley.
- *gādāṃ*, f., corn; Pers. *gāndām*.
- *ārdā*, m., flour; Pers. *ārdā*.
- *nimāk*, m., salt; Ur. *nimāk*.
- *lāl*, m., wine, spirits; Panj. *lāl*, red.
- *gānēsrī*, f., sugarcane; Panj. *gānnā*.
- *gālārvā*, m., sugarcane.
Money, Numerals

yük, one; Pers. yûk.
yâk, one; from Panj. ikk.
dûnu, two.
trîmâ, three.
câmâ, four.
pânjâlû, five.
chîmâ, six.
chîlû, six.
satâlû, seven.
athâlû, eight.
nâlû, nine.
dasâlû, ten.
bistâ, twenty.
wâhll, f., rupee.
bistâ, m., rupee.
chîlî, f., rupee (gamblers’ word).
îhî, f., pice.
cîpî, f., pice.
mal, money to be recovered.

Household Articles

nûrî, f., shoe.
pûqârsî, f., turban; Panj. pûqqy.
lûnî, f., cloth.
shûrî, m., shirt; Panj. kûrlâ.
ûqûrsî, f., fire; Panj. ügg.
fûndâ, m., fire (used in Sindh).
hûfû, m., huqqa.
sûnrû, f., huqqa.
hûfû, m., tobacco.
kâthkhî, f., stick; Panj. kâth, wood.
lârgî, f., stick.
dûndû gûmû, m., stick; Panj. dûndû.
kâthîpî, f., saddle; from Panj. kâthê.

Other Common Nouns

haibûr, f., thing.
dérî, f., village.
kâthipâ, m., house; Panj. kôthî.
khânû, m., house, tent; Pers. kôhana.
jûgâlû, m., land.
kûcîpâr, m., mud; Ur. kîcîr.
kâlû, m., well; Ur. kûl.
sîsî, f., head; Sinâ sîsâ Hindi sis.

Abstract Nouns

râs, f., justice; perhaps from hâqq râsî, doing justice.
bêrâsî, f., injustice; be, private and above.
gûshûn, hunger, thirst; Pers. gûrisna, hungry.
bûrkî, f., thirst.
gûmî, f., theft.

Pronouns

mûshû, I.
tûshû, thou, you.
ôshû, he, that, she, it, they.
those; Pers. ôshû, those.
aishā, he, she, this, it, they, these; Pers. ēshā, these.
kāshā, who? anyone.
kāṣh, what?
hānnā, we.
kāshā, something, anything, gen. with neg.

Adjectives
kālā (indecl.), good.
kālātār (indecl.), good.
sīggā, good.
jauā, good, rich, etc.
nīkma, little; Panj. nīkkā.
rīhān, bad, dead (indecl.).

Adverbs
ēthinē, here; Panj. ētte.
othīnē, there; Panj. oththe.
kāthīnē, where? Panj. kītte.
būdākke wēle, to-morrow; Panj. vāḍde wēle.
bāshār, very, many; Pers. bīsyār.
ārē, yes.
kāsha nā, not at all.

Verbs
kharāṇā, eat; Pers. kharādān.
cishtnā, drink; Kūṭhāli cisht, water.
īshtnā, drink; Pers. tīshna,
thirsty.
rāmnā, go.
ācēnā, come.
gīrnā, take; Pers. gīrīstān, root gīr.
gīr ācēnā, bring (lē ānā).
gīr rāmnā, take away (lē jānā).
kīnnā, do; Pers. root kān, do.
dhārnā, give.
līṇnā, sit, attack (of dog).
dīnā, see, look; Pers. dīd.
tāggārnā, seize: Panj.
phāggārnā.
jāddnā, yāddnā, beat.
nūkkhrnā, beat.
nūkkhrnā, die.
hūcēnā, become.
rīhān hūcēnā, die.
rāmnā hūcēnā, go away; see rāmnā.
khrīkhnā, laugh.
raun kūnnā, take away.
kīhrūcēnā, stand.
dhrūjjnā, fear.
rībhrijnā, get wet; Panj. hujjnā.
būlpānā, call; from bālānā.
biṛkānā, rebuke, get angry with.
cauhnā, ask; Panj. cāhnā, desire.
lābbhpnā, get, obtain; from Panj. lābbhnā.
chōk lānnā, bring case against.
hikait kūnnī, tell, relate, speak.

Interjection
dhrōi, dhārpōi, to show astonishment.
The Secret Words of the Qasai (Kasai)

The following vocabulary contains words used by those Panjabi Qasai 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 meky-sikkhā (from mekyā, goat) as opposed to bhākkār-sikkhā (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, Qalandars, Sāsis, and Cuhṛas, 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 Qalandar vocabulary should be compared. I have ventured to suggest some derivations. The etymology of all secret words is worthy of investigation.

Vocabulary

Human Beings

Kāndha, Hindu (Hindu with k before it).

būt, Jat, farmer.

būṭhī, f., of do.

lākā, Cūṛā (from Lāl Bēg, the saint of the Cūṛās).

sikkhā, Qasai; cf. their word for knife, sikkhāp. Is there any connexion with Sikkhs?

bhākkār-sikkhā, cow-killing Qasai.

meky-sikkhā, sheep or goat-killing Qasai.
gaimb, gaimbā, thief; see gaimbi.
lēn, woman.
lēnkṛā, dissolute man (from lēn, woman: cf. Panjabi rāṇī, dissolute, from rānn, woman).
bilāk, literate man.

Numerals
ākēl, one: cf. Kashmiri ākh, Urdu ēk, ākēlā, alone.
jaun, two: cf. Urdu jōrā, pair.
tālā, three: Arabic gālāq, pronounced tālāta, tālītu, etc.
rūbā, ārbā, four; Ar. ārbā'.
khammas, five; Ar. khāms.
hāft, seven; Persian.

Money
ghīlā, m., rupee.
nīmā, f., eight annas (half a rupee; Pers. nīm, half).
bōdī, twenty rupees, eight annas.
rūddīā, m., pice (? Urdu ruddī, 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.
cīt kālā, m., milk: Panj. cīṭā, white.
nāṉḍ, water.
sīrkī, f., buttermilk; see sīrkā.
mīthkā, coarse sugar; Cuhṛā mīthkā; Panj. mīthkā, sweet.
phōkā, flour.
kāṇākṇā, m., rice.
dhāwākhā, m., tobacco; Urdu dhāā, smoke; Qālāndār dhūfā, huqqā.
cīt, ghi: Panj. cīṭā, white; cf. cīt kālā, above.

Verbs
shūdns, shārnā, eat.
aprīn, come: Cuhṛā ābrnā; Sāsī, āsṛnā: Panj. āppārnā, arrive.
ṭīnā, look.
āṅhārānā, say; Panj. ākhṇā.
bhērnā, give.
sōhṇā, give.
wākkārnā, wāccārnā, take.
sūṅvārnā, hear; Panj. sūṇnā; for the form cf. āṅhārānā, above.
shūdāmnā, tell, relate.
ākāsānā, run away.
ghārṇā, beat, strike.
thaṅg raiṅṇā, keep quiet; cf. Sāsī thauṅkuṇṇā, sit.
gāḍī kārnī, report about, "tell on."
lāpṇā, slaughter an animal for food.

Animals
bhākkār, bhākkrā, bull, buffalo; f. bhākkār.
bhākkārā, ram; f. bhākkāri; cf. Panj. bākrā, goat.
mēkṇā, māikṇā, goat; f. mēkṇi, maikṇi (onomatopoetic).
Parts of Body

rāṣī, f., head; Ar. nāṣs.
gāḍāwā, lower half of leg.

liprā, skin; Cūhrā liprā.
khālendārī, f., liver.
tūppī, f., fat from stomach.

Other Nouns, Adjectives

nākāt, worthless, bad; see nākātī.
jēdlā, juddlā, good, fine. Used also of important persons and hence of any person under observation (? Ar. jūddān).
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).
gawā, used in phrase gawne nāl, cheaply.
būrkā, m., huqqa; Cūhrā and Sāsī būrkā; gamblers, būrkā.
trāpurī, f., shoe.
pāmbā, m., cloth.: Pers. pāmba, cotton.
ghāsrā, m., thin mattress.
sikkhān, knife.
rēs, m., 2 lb. (sr inverted).
phānī, wood, stick, bone.
The Secret Words of Panjabi Gamblers

The words here given form part of the vocabulary commonly called jāūrīā di bōlī, 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

<table>
<thead>
<tr>
<th>Human Beings</th>
<th>Money</th>
</tr>
</thead>
<tbody>
<tr>
<td>sīt, woman, girl.</td>
<td>bhīnutā, m., rupee : cf. Cūhrā bhīnutā, do.</td>
</tr>
<tr>
<td>chāvā, boy; cf. gipsy cavo, boy; Sāsī cawal, rascal.</td>
<td>gāḍḍā, m., rupee.</td>
</tr>
<tr>
<td>gāṇḍā, thief, gambler.</td>
<td>kauḍḍā, m., rupee; Panj. kauḍḍī; Ur. kaurī, shell.</td>
</tr>
<tr>
<td>nausriya, great gambler.</td>
<td>dāmṛī, f., rupee.</td>
</tr>
<tr>
<td>kārū, great winner at cards, one who takes a victim.</td>
<td>ťhīkrī, f., rupee; cf. Panj. ťhīkrī, bit of earthenware.</td>
</tr>
<tr>
<td>dhār (always used in the f.), victim, male or female, prospective or actual.</td>
<td>chīlār, m., rupee; Panj. chīlār, rind, husk; chill, f., rupee.</td>
</tr>
<tr>
<td>ťhālā, police inspector; Kāṅgrī ťhālā; Nepāli ťhūlo, big (a gipsy word).</td>
<td>ťāhli, f., eight anna bit.</td>
</tr>
<tr>
<td>gāndā, policeman (? Panj. gāndā, filthy).</td>
<td>māsā, m., four anna bit; Panj. māsā, small weight.</td>
</tr>
<tr>
<td></td>
<td>rātti, f., two anna bit; Panj. rātti, still smaller weight.</td>
</tr>
</tbody>
</table>
THE SECRET WORDS OF PANJABI GAMBLERS

idj, i., one anna.
iddhi, i., two pice bit.
phüti, i., pice.
iddhi sārī, i., two rupees.

Verbs
cāmṇā, look; Ćūhrā cāmṇā, do.
rum jānā, run away; Qālāndār
rāmṇā, go.
dāk hō jānā, run away (from
speed of dāk).
phüṭṭ. jānā, run away; Ur.
phūṭṇā, burst out.
rāmānā, steal; causal of rāmṇā,
see rōn jānā above.

Saint laiṇā, steal (? Panj. saint,
sign, signal).
tīr kārnā, steal (? Ur. tīr,
arrow).
khudāli launā, break into house.
phāṅk hō jānā, be cleared out,
lose one’s all in gambling.
dāk kārnā, throw cards quickly
as in three card trick; cf.
dāk hō jānā above.

Adjective
khār, angry at being defeated:
cf. Panj. khāār, in straits.

Common Nouns
bārkā, m., huqqa (onomato-
poetic); cf. būrkā, do.,
used by Sāsis, Ćūhrās, and
Qasais.
ṭhōkār, f., shoe; cf. Ur. ṭhōkār,
stumbling block.
bāṅglā, m., turban.
bārūd, cloth.
ṭhikār, vessel; cf. Panj. ṭhikār,
bit of earthenware.
nauhndār, property.
ṭīṅd, purse; Panj. ṭīṅd, earthen-
wear vessel on Persian wheel.
sāndhēwā, m., housebreaking
“jimmy”.

khrot, lock.
sirā, m., head; Panj. sir,
head, and sīrā, top end.
pāṭri, f., card; Panj. pāṭīr.
leaf; Gipsy patrin, do.
phūl, m., die, dice.

Common Nouns
bārkā, m., huqqa (onomato-
poetic); cf. būrkā, do.,
used by Sāsis, Ćūhrās, and
Qasais.
ṭhōkār, f., shoe; cf. Ur. ṭhōkār,
stumbling block.
bāṅglā, m., turban.
bārūd, cloth.
ṭhikār, vessel; cf. Panj. ṭhikār,
bit of earthenware.
nauhndār, property.
ṭīṅd, purse; Panj. ṭīṅd, earthen-
wear vessel on Persian wheel.
sāndhēwā, m., housebreaking
“jimmy”.

khrot, lock.
sirā, m., head; Panj. sir,
head, and sīrā, top end.
pāṭri, f., card; Panj. pāṭīr.
leaf; Gipsy patrin, do.
phūl, m., die, dice.

They can conceal up to four
or five rupees.