LINGUISTIC SURVEY OF INDIA.

COMPILRED ND EDITED BY

VOL. VIII.
PART I.
INDO-ARYAN FAMILY.
NORTH-WESTERN GROUP.
SPECIMENS OF
SINDHI AND LAHORIA.
LINGUISTIC SURVEY OF INDIA

VOL. VIII

PART I

INDO-ARYAN FAMILY

NORTH-WESTERN GROUP

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Linguistic Survey of India

Vol VIII

Part I

Indo-Aryan Family

North-Western Group

Specimens of Sindhi and Lahnda

Compiled and edited by

Sir George Abraham Grierson, K.C.I.E., Ph.D., D.Litt., I.C.S. (Retd.),

Fellow of the British Academy, Honorary Fellow of the Asian Society of Japan, Associate Member of the American Oriental Society, Société Asiatique, International Association of the French Phenomenological, and the Union Linguistique, Fellow of the Royal Asiatic Society.

Calcutta
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1919
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Vol.  I. Introductory.

II. Mon-Khmer and Tai families.

III. Part I. Tibeto-Burman languages of Tibet and North Assam.

" II. Iodo, Naga, and Kachin groups of the Tibeto-Burman languages.

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VII. Indo-Aryan languages, Southern group (Marathi).

VIII. Indo-Aryan languages, North-Western group.

Part I. Sindhi and Lahnda.

II. Dardic or Pishcha languages (including Kashmiri).

IX. Indo-Aryan languages, Central group.

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SYSTEM OF TRANSLITERATION ADOPTED

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<tr>
<td>भ, ब्य</td>
<td>b, by</td>
</tr>
<tr>
<td>ध, ण, त्र, त्र</td>
<td>dh, nh, tr, tr</td>
</tr>
<tr>
<td>ज, ज्ञ</td>
<td>j, jn</td>
</tr>
</tbody>
</table>

Visarga (ँ) is represented by h, thus अन्तमाḥ. Aumua (ॐ) is represented by oh, thus ऋषक् वनम्. In Bengali and some other languages it is pronounced og, and is then written og; thus रेशभ Anumānaka or Chandrabandhu is represented by the sign over the letter nasalized, thus गे.

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>١</td>
<td>y</td>
</tr>
<tr>
<td>٢</td>
<td>t</td>
</tr>
<tr>
<td>٣</td>
<td>l</td>
</tr>
<tr>
<td>٤</td>
<td>m</td>
</tr>
</tbody>
</table>

Tanwin is represented by m, thus मायाम. Alif's muqaddara is represented by A;—thus आम do'sm.

In the Arabic character, a final silent h is not transliterated,—thus छो हामा.

When pronounced, it is written,—thus छो गमाक.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus आम, not आमा. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) रेखता dekhā, pronounced dekhā; (Kashmiri) नूर है तर: nūrhā, pronounced kor; (Bihari) देखता dekhā.
C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted:—

(a) The š sound found in Marathi (०), Pashto (پ), Kashmiri (कॉ), Tibetan (ི), and elsewhere, is represented by š. So, the aspirate of that sound is represented by šh.

(b) The ḍh sound found in Marathi (०), Pashto (پ), and Tibetan (ི) is represented by ḍ and its aspirate by ḍh.

(c) Kashmiri भ (१) is represented by ḍ.

(d) Sindhi य, Western Pasjábi (and elsewhere on the N.-W. Frontier) y, and Pashto y or ꞧ are represented by y.

(e) The following are letters peculiar to Pashto:—

\[
\begin{align*}
\text{श} & : \text{š} \text{ is or } \text{ds}, \text{ according to pronunciation; } \text{श} \text{ is } \text{ str or } \text{ y}, \text{ according to pronunciation; } \text{श} \text{ or } \text{ dh}, \text{ according to pronunciation; } \text{श} \text{ or } \text{ y}.
\end{align*}
\]

(f) The following are letters peculiar to Sindhi:—

\[
\begin{align*}
\text{श} & : \text{š} \text{, श} \text{, ठ} \text{, ठ};\text{ ठ};\text{ ठ} \text{, ठ};\text{ ठ} \text{, ठ};\text{ ठ} \text{, ठ};\text{ ठ} \text{, ठ};\text{ ठ} \text{, ठ};\text{ ठ} \text{, ठ};\text{ ठ} \text{, ठ}.
\end{align*}
\]

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

\[
\begin{align*}
\text{श} & \text{ represents the sound of the } \text{ a in all.}
\end{align*}
\]

\[
\begin{align*}
\text{श} & \text{, } \text{ in hot.}
\text{श} & \text{, } \text{ in hot.}
\text{श} & \text{, } \text{ in the French } \text{ etat.}
\text{श} & \text{, } \text{ in the first } \text{ a in promote.}
\text{श} & \text{, } \text{ in the German } \text{ schön.}
\text{श} & \text{, } \text{ in the } \text{, mühe.}
\text{श} & \text{, } \text{ in thik.}
\text{श} & \text{, } \text{ in theus.}
\end{align*}
\]

The semi consonants peculiar to the Mundà languages are indicated by an apostrophe. Thus h', p', y', and so on.

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

I am personally responsible for the preparation of both parts of this volume. It has been built up by degrees, some of it having been prepared and put in type several years ago, while other portions have been completed quite lately. Hence, perhaps, the work will here and there appear to be unequally proportioned. I have done my best to avoid this, and, so far as the Dardic languages in this part are concerned, the disproportion is mainly due to the fact that we know so little about many of them. Some of the languages under this head are here dealt with for the first time, and what is written regarding them was collected with no little difficulty. The most striking example of this is Wasi-vari, a language spoken in the heart of Kafiristan. The materials are entirely based upon the speech of one illiterate Pashtun shepherd who was found after long search, and who knew no language but his own.

The volume concludes with a brief account of the Burushaski language of Hunza-Nagar. This is in no way related to the Dardic languages, or, in fact, to any other form of speech dealt with in this Survey. Its inclusion here is due to geographical considerations, and also to the fact that the ancestors of its speakers appear to have once occupied the whole tract of country in which Dardic languages are now spoken.

CAMBRIDGE;

March 30, 1915

GEORGE A. GRIERSON.

1 See p. 50 of Part II of this volume.
THE NORTH-WESTERN GROUP.

The North-Western Group of Indo-Aryan Vernaculars comprises two languages,—
Sindhi and Lahnda. The number of speakers has been estimated for the purposes of this Survey as follows —

<table>
<thead>
<tr>
<th>Language</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sindhi</td>
<td>3,049,270</td>
</tr>
<tr>
<td>Lahnda</td>
<td>7,692,761</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>10,741,031</strong></td>
</tr>
</tbody>
</table>

As its name implies, the languages of this group are spoken in the extreme North-West of India,—in the Punjab, west of about the 75th degree of east longitude, and south of the Panjab, in Sindh and Cutch. It is bounded on the west, in the Panjab, by Afghanistan, and in Sindh, by Baluchistan, but, in the latter country, Sindhi has overstepped the political frontier into Kachchhi Gandava and into Las Bela, both of which fall within the geographical boundaries of Baluchistan.

In Afghanistan and in Baluchistan the languages are Brahmi, and are quite distinct from both Lahnda and Sindhi. On the north, the North-Western languages are bounded by the Dardic languages of the North-West Frontier, of which Kashmiri is the most important. These are closely connected with the languages now under consideration. On the east, Lahnda is bounded by Punjabi, and Sindhi by Rajasthani. On the south, Lahnda has Sindhi, and Sindhi has Gujarati.

The position of Lahnda in regard to Punjabi is altogether peculiar, and is fully described on pp. 234 ff. It may here be briefly stated that the whole Panjab is the meeting ground of two entirely distinct languages,—viz. the Dardic parent of Lahnda which expanded from the Indus Valley eastwards, and the old Midland language, the parent of the modern Western Hindi, which expanded from the Jumna Valley westwards. In the Panjab they overlapped. In the Eastern Panjab, the wave of old Lahnda had nearly exhausted itself, and old Western Hindi had the mastery, the resulting language being Punjabi. In the Western Panjab, the old Western Hindi wave had nearly exhausted itself, and old Lahnda had the mastery, the resulting language being modern Lahnda. The latter language is therefore in the main of Dardic origin, but bears traces of the old Western Hindi. Such traces are much more numerous, and of much greater importance in Punjabi; Lahnda may be described as a Dardic language infected by Western Hindi, while Punjabi is a form of Western Hindi infected by Dardic.

Sindhi, on the contrary, shows a much more clear relationship to the Dardic languages, being protected from invasion from the east by the desert of Western Rajputana. While modern Lahnda, from its origin, merges imperceptibly into Punjabi, Sindhi does not merge into Rajasthani, but remains quite distinct from it. Such border dialects as exist are more mechanical mixtures, not stages in a gradual linguistic change.

¹ These are the languages which elsewhere in this Survey are called ‘Drzafa’ languages. For the reasons for the change of name, see p. 1 of Part II of this volume.

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On the south, the case of Sindi and Gujarati is nearly the same; but, as explained on p. 184, there is a certain amount of real change from one language to another in the border dialect of Kachchh owing to the fact that Gujarati, although now, like Rajasthani, a member of the Central Group of Indo-Aryan Vernaculars, has at its base remnants of some North-Western language.

The North-Western Group is a member of the Outer Circle of Indo-Aryan Vernaculars. The other members of this Outer Circle are the southern language Marathi, and the eastern group of languages Oriya, Bengali, Bihari, and Assamese. The mutual connexion of all these languages, and their relationship to the Central and Medial languages, Rajasthani, Pahari, Western Hindi, and Eastern Hindi, will be discussed in the Introductory Volume of this Survey. Of the latter, the only forms of speech that can show any close relationship to the languages of the North-Western Group, are the three Pahari languages. These, as explained under the proper head (Vol. IX, Pt. iv, p. 14, etc.), like Sindi, a basis connected with the Dardic languages.

The country in which the North-Western languages are spoken is described in the Mahabharata as rude and barbarous, and as almost outside the pale of Aryan civilization (see Vol. IX, Pt. iv, p. 4). The Lalamna area of that time included the two kingdoms of Gandhara (i.e. the country round the modern Peshawar) and Kekaya (lower down the Indus, on its left bank), while the Sindi area was inhabited by the Sindhis and Sauras. In spite of the evil character given to the inhabitants of the country in the Mahabharata, it is certain that the capital of Gandhara, Takshashila, was, as long ago as six centuries before Christ, the site of the greatest university in India. Its ruins still exist in the Rawalpindi District. It was at Salatana, close to this university, that Panini, the greatest of Sanskrit grammarians, was born in the 5th or 4th century A.D. In those early times the land of Kekaya also was famous for its learning. We are told in the Chhandogya Upanishad (V. xii) how five great theologians came to a Brahman with hard questions, which he could not answer for them. So he sent them to Asvagom, the Khatriya king of Kekaya, who, like a second Solomon, solved all their difficulties.

Two persons famous in Indian legend came from the Lalamna area. From Gandhara came Gandhari, the wife of Dhrtarashtra, and mother of Duryodhana and his 99 brothers, the Kuru protagonists in the great war of the Mahabharata. From Kekaya, came Kalki, the wife of Dasaratha and step-mother of Rama-chandra. It was through her intrigues that Rama-chandra was sent into banishment as recorded in the other great Indian epic, the Ramayana.

The Western Punjab has always been peculiarly exposed to conquerors from the north and from the west. It was through it that the Aryans entered India. The first recorded invasion was that of Darius I of Persia (B.C. 521-485) shortly after the time of the Buddha. According to Herodotus he conquered it and divided it between two satrapies, one of which included Gandhara (Herodotus ii, 91), while the 'Indians,' i.e.
the inhabitants of the Indus Valley, formed by themselves the 26th satrapy (iii, 94). Beyond this, the authority of Darius did not extend (iv, 101). Herodotus adds (iii, 94) that these Indians are more numerous than any other nation with which we are acquainted, and paid a tribute exceeding that of any other people, to wit, 300 talents of gold dust. Darius had such complete authority over this part of India, or rather over what was to him and to Herodotus 'India,' that he sent a fleet under Skylax down the Indus to the sea, whence they sailed homewards towards the West (iv, 44). The huge army that his successor Xerxes led (B.C. 480) against Greece contained men from Gandhara and from the Western Panjab. The latter, according to Herodotus (vii, 65, 66), wore cotton dresses, and carried bows of cane and arrows also of cane, with iron tips.

The invasion of Alexander the Great (B.C. 337-323) was also confined to the Western Panjab and Sindh. One point of interest that has hitherto escaped notice is that many of the Indian names recorded by the Greek historians of this invasion, who necessarily gave them as pronounced by the people of the Western Panjab, show that the local form of speech at that time must have been some form of Paścikī Prakrit, a language which, according to the present writer, was the main origin of the modern languages of the Western Panjab and Sindh, and also of the Dardic languages of the North-West Frontier. Such were Apanakas corresponding to the Indian Pukhaśavatī, Zauvaśavatī for Chandrabhāga, and Zauvaśavatī for Chandragupta, in the first a medial t is preserved, in the second ḫs has become ph, and in the third a medial ḫ has become k, exactly as is required by the rules of Paścikī Prakrit. 3

In B.C. 305 Seleucus Nicator invaded India, and after crossing the Indus made a treaty of peace with the Chandragupta already mentioned.

In the second century B.C. two Greek dynasties from Bactria founded kingdoms in the Western Panjab. One, that founded by Euthydemus, ended about B.C. 155, and the other, that of Hecatobides, about B.C. 209. After them, at various times, other nationalities, Scythians, Parthians, Kushanans, and Huns, invaded India through the north-west, and finally, through the same portal, or through Sindh, came the many Muslim invasions of India, such as those of Mahommed of Ghazni or those of the Mughals.

We have thus seen that from the earliest times the area in which the North-Western Group of Indo-Aryan vernaculars is spoken has been frequently subjected to foreign influence, and it is extraordinary how little the speech of the people has been affected by it; except that, under Muslim domination, the vocabulary has become largely mixed with Persian (including Arabic) words. In the true Dardic languages.

1 See also Rawlinson's note in his translation of Herodotus, iv, 55.
2 Other examples from the North-West of India, but not necessarily connected with Alexander, are—

\[
\begin{align*}
\text{Sanskrit} & \quad \text{Greek} \\
\text{Amarabhuta} & \quad \text{Amarabhuta} \quad (\text{change of gh to ḫ}) \\
\text{Ksidagupta} & \quad \text{Ksidagupta} \quad (\text{vowelling of medial gh}) \\
\text{Kabhi} & \quad \text{Kabhi} \quad (\text{change of ḫ to ph}) \\
\text{Bria} & \quad \text{Bria} \quad (\text{Late} \text{ Sanskrit}) \quad (\text{change of gh to ḫ}) \\
\text{Sakabhagā} & \quad \text{Sakabhagā} \quad (\text{change of gh to ḫ})
\end{align*}
\]

Cfr. the \text{Amarabhuta} of Charaka, the name of a famous man-saving system of North-Western India, corresponding to our word for the Persian \text{martyr}.

3 These dates are taken from Mr Vincent Smith in \textit{Early History of India}, pp. 234 and 240.

\[\text{B. 2}\]

\[\text{VOL. VIII, PART I.}\]
a few Greek words have survived to the present day, such as the Kāshmirī ḍgār (plural),
coined money, a corruption of the Greek ἱππαρχεῖα, or the Khūvār ḍrukhaṁ, silver,
a corruption of the Greek ἱππαρχεῖα but I have not met any such instances either in
Lahndā or in Sindhi. Even the name ‘Sindhu’ of the Indus has remained unchanged,
and we meet with nothing like the old Persian ‘Hindu,’ the form that is the pro-
genitor of the Greek, Ἰνδός, and of our ‘India.’

Little is known about the linguistic ancestry of these languages. The immediate
predecessor of Sindhi was an Apabhramśa Prakṛt, named
Vṛichada, regarding which the Indian grammarian Markanda-
śya has given us a few particulars. He moreover mentions a Vṛichada Paiska
spoken in the same locality, and lays stress on the fact that the Kākaya Paiska is the
principal form of that Prakṛt. We have no information regarding the particular form
of Apabhramśa spoken in the Lahndā tract, corresponding to the ancient Gandhāra and
Kākaya, except that the people who spoke it were fond of saying a word twice over in
order to indicate repetition or continuity (satīsā Kākaya), but in Gandhāra there are
two famous rock-inscriptions of the Indian Emperor Aśoka (circa B.C. 250) at Shāh-bāz-
gleedi and at Manschā which are couched in what was then the official language of the
country. This was a dialectic form of Pāli, distinguished by possessing several phonetic
peculiarities that are still observable in the Dardic languages and in Lahndā and
Sindhi.²

Further particulars will be found in the introductions to the Sindhi and Lahndā
sections (pp. 6ff. and 237 below).

SINDHI.

The word 'Sindhi' is an adjective, and means 'of or belonging to the Province of Sindh'. It is hence used to designate the language of that country.

The name of the language indicates with fair accuracy the locality in which it is spoken; but, as we shall see, it extends beyond the borders of Sindh in every direction,—on the north into Baluchistan, on the east into Rajputana, on the south into Cutch, and on the west into Las.

The Province of Sindh comprises three well-defined tracts; the Kohistan, or hilly country, which lies as a solid block between Karachi and Sebastian, and is three continued north as a narrow fringe along the skirts of the Kirthar range; Sindh proper, the central alluvial plain, watered by the Indus, and the Bagistan, on Thar (properly 'Thar'), a hand of so-called desert on the eastern border. Sindh proper is divided by tradition into three parts, viz. the Lahr (properly 'Lahr') or Lower Sindh, extending from the sea-coast up to near Hyderabad; the Vichola, or Central Sindh, extending further northwards from Lahr up to about midway between Sebastian and Larkana; and the Sutlej, or Upper Sindh, north of the Vichola. It is important to bear this division in mind, as reference will again be made to it when we come to speak of the dialects. Sindhi is spoken all over Sindh proper, and from North Sindh has overflowed,—to the north-west into Baluchistan, to the north and north-east into the Punjab and the State of Bahawalpur. On the west, it is bounded by the mountain range separating Sindh from Baluchistan. This has not been crossed by Sindhi except in the southern part of the Kohistan in Karachi. Here the general language is Baluchi, but Sindhi is also spoken and has overflowed into the territory of the Jam of Las Bela. On the south, Sindhi has crossed the Ran of Cutch, and is spoken by a large number of people in Cutch, alongside of other languages belonging to the mainland. Thence it has further overflowed on to the mainland of Gujerat and the peninsula of Kathiawar. In Cutch, as might be expected, the speakers of Sindhi (in the Kachchhi dialect) are most numerous in the north-west of the peninsula. On the west, Sindhi has overflowed into the Thar, and thence into the neighbouring parts of the Marwar and Jaipurmer States of Rajputana.

On the west, Sindhi is bounded by Balochi, an Iranian language with which it has but a distant affinity, and by which it is little influenced. On the north, it is bounded by Lahnda, with which it is closely connected. Lahnda is spoken not only in the north of Sindh, but also by more than 100,000 immigrants scattered all over Sindh, side by side with Sindhi. Although closely connected with Lahnda, Sindhi, except in the extreme north, is little influenced by it, and such influence is almost entirely in the matter of vocabulary. On the other hand, the neighbouring Sindhi has much influence not only the Lahnda spoken in Sindh, but also the Lahnda of the South-Western Punjab spoken near the Sindh frontier (vide post, pp. 357ff and p. 393).

1 The official spelling is 'Sindh', but throughout this volume, I use the older spelling 'Sindh.'

On the east, Sindhi is bounded by the Mârwar dialect of Râjâstân. In the Thar and in Mârwar there are speakers of Sindhi and speakers of Mârwar living intermingled side by side. Hence, as might be expected, there are several forms of speech that are mixtures of Sindhi and Mârwar in varying proportions. Sindhi and Mârwar belong to different groups of Indo-Aryan vernaculars, and therefore do not merge into each other through intermediate dialects. The mixed dialects here referred to are, rather, what may be called mechanical mixtures, words and forms being borrowed by one or other of the neighbouring dialects as ready made vocabularies of foreign origin, much as, though to a larger extent, French words are borrowed by English at the present day, or as the French have borrowed our institution of five o’clock ten, and have concocted a new French verb ‘five-o’clocker’.

On the south and south-east, Sindhi is bounded by various dialects of Gujarâtî. A reference to Vol. IX, Pt. ii, p. 327, will show that Gujarâtî, although a member of the Central Group of the Indo-Aryan Vernaculars, has at its base an old, lost, language of the Outer Circle of the vernaculars of which Sindhi is also a member. This lost language was therefore akin to Sindhi, and when in the south and south-east we come across Sindhi in contact with Gujarâtî, we find free intermingling of the two languages, and the formation of what is a real distinct dialect of Sindhi,—not a mere mixture with Gujarâtî—in the various forms of Kachehri. It must not be supposed that there is not also mechanical intermixture. There is a great deal of it, and, as Gujarâtî is freely spoken all over Cutch by people whose numbers and influence vary from place to place, the proportion of Gujarâtî in Kachehri thus depends largely on locality.

In the Introduction to the Lahnda section of this volume (post, pp. 234ff.) it will be explained that Lahnda and Sindhi form together the North-Western Group of the Outer Circle of Indo-Aryan vernaculars, and also that they possess many characteristics that connect them with the Dardic languages of the North-West Frontier, and especially with Kâshmiri. I do not here anticipate the consideration of this general fact, and confine myself now to those points that especially concern Sindhi.

In the modern Dardic languages little or no distinction is made between cerebral and dental letters. We shall see (p. 362) that in the Thal dialect of Lahnda and Pâlîjâbi,—as in L. and P. ektâ, sown, but Hindi ēktā; L. and P. pâta, drunk, but Hindi pīta. In Sindhi, there is the same tendency to retain this t. Thus, Sindhi pīta, drunk, but Hindi pīta; Sindhi ektâ, tamed, but Hindi ēktā; Sanskrit pāthâsahā, known, Sindhi pāthā; Sanskrit saṁskṛta, received, Sindhi saṁskṛta; Sindhi šatā or šātā, done, but Hindi šātā; Sindhi satā, asleep, but Hindi šātā, and others.
INTRODUCTION.

In the Dardic languages r between two vowels is often elided. Thus, in Pashto we may have either karâm or kâm, for 'I do,' and in Bashkurd dâz corresponding to the Sanskrit dharâ, wood. In standard Sindhi no instances of this have been noted, but in the Kachchhvi dialect we have instances such as châyân-lâ for châran-lâ, in order to grace; kayy logâ for karân logâ, they began to make, and others (see p. 185, and, for Kayasthi, p. 207). In connexion with the elision of r, it may be noted that s and dr of the standard dialect are pronounced s and d respectively in the Lari dialect. Thus, the standard puf", a son, becomes put" in Lari, and mauf"; an incantation, becomes munr.

It is to be remembered that non-literary dialects often retain peculiarities that have disappeared in the high literary standard. We have seen this in the case of the medial r, and another instance will be found in the treatment of the aspirated sonant consonants gh, jh, gh, th, and th. In the Dardic languages these letters do not occur, but are always dissipated, being represented by the corresponding unaspirated sonants, viz. by g, j, d, and b, respectively. We shall see (p. 235) that the same dissipation is not frequent in Lohandâ. In literary Sindhi it is rare, the only instance quoted by Trumpp in his grammar being the word madr, liquor, as compared with the Sanskrit madhu. But in the southern dialects it is very common indeed. A long list of Lari examples will be found on p. 170.

Attention is drawn on pp. 237ff. to the manner in which double consonants derived from Prakrit are treated in the ludo-aryan vernaculars. It was pointed out that in most of these languages one of the double consonants was dropped, and the preceding vowel was lengthened in compensation. Thus, the Sanskrit bhât, cooked rice, becomes bhâtta in Apabhranâsa Prakrit, and thence bhat (one t being dropped, and the preceding vowel being lengthened) in most modern languages. In Pashtu, however, and also in Lohandâ, which in this case imitates Pasht, this is not the case. Here the double consonants persist, and there is therefore no necessity for compensatory lengthening, so that we get, for these two languages, bhatt. But the case is different in the Dardic languages and in Sindhi. In them one of the double consonants is, indeed, dropped, but there is no compensatory lengthening. Thus, Kâshmiri has bhat, and Sindhi has bhât. This is a very important point, for, as I have shown elsewhere, it goes back to very ancient times,—even to the date of the inscriptions of the Emperor Ashoka (B.C. 250). It most clearly shows the connexion between Sindhi and the Dardic languages.

But in Sindhi this rule is not universal. It does not apply to the sonant consonants gh, jh, d, and b. In these, the doubling of Prakrit is retained (dh in such cases being always cerebralized to df). Nay more,—so fond is Sindhi of these doubled sonants, that it frequently doubles them even when there was no Prakrit justification for doing so. As examples, we may quote the following:—

| Apabhraṣṭa Prakrit | Sindhi
|-------------------|------
| agghâna | agghâ
dhū | dhū, in front.
dhût, today. | dhût, dhût, in relation
| ohhâhân | ohhâhân | ohhâhân, in relation
| sakhâ | sakhâ | sakhâ, a sound
| ukkâhâ | ukkâhâ | ukkâhâ, in the bud

1 See J.R.A.S., 1913, p. 143.
In all the above examples the presence of the Sindhi double consonant is justified by the Prakrit form, but in the following instances the Sindhi double consonant is not original:

Prakrit tapagha becomes Sindhi ṛapat, a village.
Prakrit jatt, a Jatt.
Prakrit ārā, to give.
Sanskrit dākṣāyaṇa, to give.
Sindhi dāmes, to give.
Sindhi bāgh, a garden.
Sindhi bāḡ, a Zoroastrian.
Sindhi māryaṁ, Sindhi māryaṁ, struck by me, i.e. I struck.

It will be observed that in all the above examples it is the initial letter that is doubled, and this, in fact, is the general rule.

In one respect, Sindhi does not agree with the Dravidian languages or with Lahnda. This is in regard to openess. In Kashmiri openness is common (see p. 250). For example, the word sadh, great, is pronounced saḥ, but in Sindhi the a is unchanged, and we have saḍḍā: similarly the Sindhi karun, to do, is represented in Lahnda by karun, and in Kashmiri by karun, in both of which the second a has become u under the influence of the following i, which has been dropped in the modern languages. In Sindhi, in this respect, the language is in an older stage than that of Lahnda or Kashmiri, and the change of vowels has not yet taken place.

It is not necessary to show here how the plurals of the Sindhi personal pronouns are based on the same originals as those of the corresponding words in Lahnda and the Dravidian languages, as that will be shown under the head of Lahnda (p. 233). Similarly, as we have already shown, the use of pronominal suffixes is extremely common in the Dravidian languages as well as in Lahnda and Sindhi, as in the Kashmiri mōru-m, Lahnda māru-m, Sindhi māryaṁ, struck by me, i.e. I struck.

As regards the conjugation of verbs, attention may be drawn to a few points. The termination of the infinitive in Sindhi closely agrees with the corresponding form in Kashmiri. As shown above, and also post, p. 250, the Kashmiri karun, to do, represents an original karun, and in Sindhi we actually have karun. Again, as noted on p. 243, the present participle in Kashmiri ends in u, as in uddān, dividing, and in North-Eastern Lahnda in u, as in uddān, striking. In standard Sindhi the present participle ends in ḥa, but, again in the dialects, we come across sporadic instances of a present participle in ṭa. Thus, we shall see in the grammatical part of this Introduction that the Sindhi future is formed by adding pronominal suffixes to the present participle, and in the Kachchh dialect we have marēḥa, thou shalt strike, as compared with the standard mārēṁa.

In the formation of the passive voice, the Dravidian language Shitā makes it by adding ṭ to the root. Thus, sati-um, I am striking, but sati-i-y-emais, I am being struck. Similarly in Sindhi, the passive is formed by adding ṭ (with a short i), as in marėṭō, he strikes; marēṭeṭō, he is being struck.

Sindhi has one important peculiarity, which it shares with only one or two other Indian languages, viz. that every word must end in a vowel. When that vowel is short, it is very lightly pronounced, so as to be hardly audible to a European (see p. 29), and in this respect Sindhi agrees with Kashmiri.
We have the express statement of the Prakrit grammarian Markandeya (xviii, 1) that the Apabhraṃsī Prakrit spoken in Sindh was called 'Vṛichchha.' It is from this that Sindhi is derived. Markandeya gives a few particulars regarding this Apabhraṃsī. He says (xviii, 5) that, at the beginning of a word ū and ā may optionally become ü and ē respectively. We have already seen that this is the case in Sindi. In Vṛichchha (xviii, 3) all syllables were pronounced as ā (or, as transliterated in Sindi, sh ā). So, e.g., in Sindi the Sanskrit vishaya- (विशय) becomes viś (विश, viś kaśī विशका), the world, and the Sanskrit śvaha-, a pron., becomes śvā (श्वां, śvā). The other points mentioned by Markandeya are either matters of detail, or, in the present state of our knowledge, unintelligible.

According to the usual computation, Sindi has four dialects, viz. the standard (or Vichārī), Sirāiki, Tharāli, and Lāri. The specimens reserved for this Survey, however, show that, as a dialect of Sindi, Sirāiki has no real existence, and that, on the other hand, two other dialects, Lāri and Kachchhī, have to be added to the list.

We have already seen (p. 5) that Sindi proper is divided into three parts, viz. the Lāri, or Lower Sindi; the Vichārī, or Central Sindi; and the Sirāiki, or Upper Sindi. The standard, or Vichārī, dialect of Sindi is that spoken in the Vichārī, which may be taken to mean roughly the country round Hyderabad. This is the dialect described in the following grammatical sketch of Sindi, and is that employed in literature and by educated people all over Sindi.

The word 'Sirāiki' means 'Upper' and, with reference to Upper Sindi, means 'Upstream.' It, however, really means any country up the stream of the Indus, and thus includes the Lāri-speaking portion of the Western Punjab so far as it falls within the preview of the speakers of Sindi. From 'Sirāiki' is derived 'Sirāiki,' which thus means 'the language of the upstream country.' It is evident that this can have two meanings. Either it may mean 'the Sindi spoken in Upper Sindi,' or it may mean 'the Lāri spoken higher up the Indus than Sindi,' and, as a matter of fact, it is used in Sindi in both these senses. In order to prevent confusion, I shall henceforth call the former 'Sirāiki Sindi,' and the latter 'Sirāiki Lāri.' There are numerous immigrants from Lāri-speaking tracts in Sindi, so that the province has a considerable population whose language is Sirāiki Lāri. Their form of speech will be dealt with at length on pp. 357 ff., under the head of Lāri.

As for Sirāiki Sindi, an examination of the specimens shows that it differs from the standard Sindi of the Vichārī only in having a more clearly articulated pronunciation, and a slightly different vocabulary. This does not enable it to be classed as a separate dialect, and I hence class Sirāiki Sindi as a form of Vichārī. The number of speakers of standard Sindi in Sindi and the neighbourhood, as reported for this Survey, on the basis of the Census of 1891, is as follows:

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vichārī</td>
<td></td>
</tr>
<tr>
<td>Karachi</td>
<td>350,760</td>
</tr>
<tr>
<td>Hyderabad</td>
<td>791,099</td>
</tr>
<tr>
<td>Thar and Parain</td>
<td>1,092,306</td>
</tr>
<tr>
<td>Cutch</td>
<td>1,350</td>
</tr>
<tr>
<td>Kethuwar</td>
<td>40,000</td>
</tr>
<tr>
<td>Total</td>
<td>1,372,986</td>
</tr>
</tbody>
</table>

According to Sindi opinion, Sirāiki is differentiated, not from Vichārī, but from Lāri. The present manuscript, 'the latest man of the Lāri,' is so to in the Sindi.
Thar is the name of the form of Sindhi spoken in the Thar or Rāgistan, i.e., the desert on the eastern border of Sindh, separating it from the Marwar State of Rajputana. A variant of the name is Tharechi.

In Marwar this desert is called the ‘Dhart,’ and the dialect is called ‘Dhākti.’ Under whatever name it is called, it is a mixture of Sindhi and Marwārī, and varies from place to place according to the predominance of one or other language. It is spoken by 204,740 people, but, the language being a mixed one, these figures have already been included in Vol. IX, Pt ii, p. 122, under the head of Marwārī. They cannot therefore be, in this case, credited to Sindhi. In the table below, these figures are therefore entered between brackets, and are not included in the total for Sindhi.

To the south-west of the Vicholī, and separated from the District of Karachi by the hill country or Kohistān, lies the territory of the Jam of Las Bela. In the Kohistān the principal language is Bahchā, but about 200 speakers of Sindhi are also reported. In Las, Sindhi, Brahmin and Bahchā are spoken by various tribes. The number of speakers of Sindhi are put down at 42,413. This form of Sindhi, spoken in the Kohistān and in Las, is called Lāsi. It does not seriously differ from Vicholī, but has some signs of the influence of the Lāsi spoken in Karachi, and also has a few peculiarities of its own. The number of speakers of Lāsi is:

<table>
<thead>
<tr>
<th>Language</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karachi</td>
<td></td>
</tr>
<tr>
<td>Las Bela</td>
<td>42,413</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>42,413</td>
</tr>
</tbody>
</table>

To the south of the Vicholī is the Lāpi, or Lower Sindhi. The word ‘Lāpi’ means ‘sloping (ground),’ just as ‘Sīro’ means ‘upper,’ and ‘Vicholī,’ ‘central.’ It is applied to that part of Sindhi which occupies the delta of the Indus Lāpi, the dialect of Lāpi, is quite distinct from Vicholī. Natives look upon it as rude and uncouth, and it is not used for literature. We have seen, however, that it is not without interest to the philologist, as it retains certain prominent Dardic peculiarities that have been lost by Vicholī. It is reported to be spoken by 40,000 people, all of whom belong to the Karachi District.

South of Sindhi lies the peninsula of Gujerat. Here we have a meeting place of several forms of speech, Sindhi, Marwārī, and at least three dialects of Gujerati. The distribution of languages.

1 Since these statistics were collected, the District of Shikarpur has been divided into the two Districts of Larkana and Sonthar. It is impossible to divide the figures as to correspond to the new state of affairs, and hence the old District name has been retained.
follows caste rather than locality, but Sindhi is stronger in the north-west. This dialect of Sindhi is called Kauchchi, and it is spoken not only in Cutch, but also in the neighbouring peninsula of Kathiawar. Here, in Cutch and Kathiawar, the number of speakers is estimated at 437,714. The people of Cutch are enterprising merchants, and, in addition to the above, no less than 58,500 speakers of the dialect were found in Bombay and the neighbourhood. The total number of speakers in the Bombay Presidency is therefore estimated at—

Cutch and Kathiawar
Bombay and neighbourhood

\[
\text{TOTAL} \quad 496,214
\]

Under the head of Kauchchi are included the figures for two minor sub-dialects, Kàñasthi and Bhûfà, which are dealt with in detail in the proper place.

The above exhaust the number of people returned for the purposes of this Survey as speaking Sindhi in the Punjab, Baluchistan, Rajputana, Sindhi, and elsewhere in the Bombay Presidency. Arranged according to dialects the figures are as follows, and may be taken as representing the number of speakers of Sindhi in its proper home:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sindhi (Standard) and Sindhi Sindhi</td>
<td>2,688,612</td>
</tr>
<tr>
<td>Thar (204,749)</td>
<td>491,014</td>
</tr>
<tr>
<td>Lîkî</td>
<td>491,014</td>
</tr>
<tr>
<td>Lîkî</td>
<td>491,014</td>
</tr>
<tr>
<td>Kauchhî</td>
<td>491,014</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,264,450</strong></td>
</tr>
</tbody>
</table>

If we add to this the 204,749 speakers of Tharî, already counted elsewhere under Mârâwaî, our total is increased to 3,267,139.

The above figures, like all the figures of this Survey, are derived from estimates based on the figures of the Census of 1891. No detailed figures for dialects are given in any later census reports, which deal only with the gross figures for languages, and, except in rare cases, take no cognisance of dialects. It is hence impossible to use the figures of either the Census of 1901 or that of 1911 for our present purposes. The dialect figures here given were furnished by local officers, and were all estimates founded on local knowledge controlled by the figures of the Census of 1891, which were the only ones then available. We may, however, compare the above total with the corresponding totals for Sindhi, including all dialects, as recorded in the Census Report for 1911. The latter are as follows:

<table>
<thead>
<tr>
<th>Province or State</th>
<th>Speakers of Sindhi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay State</td>
<td>6,346</td>
</tr>
<tr>
<td>Baluchistan States</td>
<td>2,593,207</td>
</tr>
<tr>
<td>Baroda State</td>
<td>63,628</td>
</tr>
<tr>
<td>Bombay States</td>
<td>16,059</td>
</tr>
<tr>
<td>Panjab States</td>
<td>589,387</td>
</tr>
<tr>
<td>Rajputana Agency</td>
<td>22,163</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,262,904</strong></td>
</tr>
</tbody>
</table>

\(1\) Already recorded under Káñasthi (Mârâwaî)
In the above, the figures for the Rajputana Agency are a little too large, as they include the figures for states other than those immediately bordering on Sindh. The error cannot be more than a few hundreds.

There remain the figures for Sindhi spoken in places where it cannot be called a vernacular. Here we can take the 1911 figures, as no attempt can be made to distinguish the different dialects. They are as follows:

<table>
<thead>
<tr>
<th>Province or State</th>
<th>Speakers of Sindhi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bengal</td>
<td>215</td>
</tr>
<tr>
<td>Bihar and Orissa</td>
<td>282</td>
</tr>
<tr>
<td>Central Provinces and Berar</td>
<td>1,583</td>
</tr>
<tr>
<td>Madras</td>
<td>460</td>
</tr>
<tr>
<td>Punjab</td>
<td>1,907</td>
</tr>
<tr>
<td>United Provinces</td>
<td>307</td>
</tr>
<tr>
<td>Central India Agency</td>
<td>463</td>
</tr>
<tr>
<td>Hyderabad State</td>
<td>307</td>
</tr>
<tr>
<td>Madras States</td>
<td>730</td>
</tr>
<tr>
<td>Mysore State</td>
<td>369</td>
</tr>
<tr>
<td>Other Provinces</td>
<td>369</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>7,631</strong></td>
</tr>
</tbody>
</table>

Here the Punjab figures are probably too large, as some of the speakers must have come from the Sindh border, where Sindhi can be called a vernacular. It is impossible to separate these from the others.

Taking therefore the survey figures for the number of people speaking Sindhi at home, and the 1911 census figures for the number of those speaking it abroad, we get the following total for all the speakers of Sindhi in India:

- Speakers at home: 3,069,429
- Speakers abroad: 7,631

**Total**: 3,076,460

If we take the 1911 census figures for both, we get:

- Speakers at home: 3,662,904
- Speakers abroad: 7,631

**Total**: 3,669,535

The difference between these two totals is 600,465, and if we allow for the increase of population between 1881 and 1911, and for the unavoidable uncertainty experienced in enumerating the speakers of border languages, such as Thari and Sindhhi Lahnda, they agree remarkably well. The growth of the population of the province of Sindh in these twenty years was 638,335.

Sindhi has but a small written literature, and little of that has been printed.

**Sindhi Literature.**

The most celebrated writer was 'Abdu'l-Latif, who flourished at the end of the 17th and the beginning of the 18th century. He was the author of a long and much admired poem entitled the
Shāh-Jāb Bīrālā, a Sufi work, in which his doctrines are illustrated by a series of tales. It has been edited by Trumpp (see the List of Authorities below). Regarding the author, Burton writes: that his fellow-countrymen consider him the Bālī of Sindh, and that there are few of them, learned or unlearned, who have not read or heard his pathetic verses. His poetry is the delight of all that can understand it. The learned praise it for its beauty and are fond of hearing it recited to the sound of the guitar. Even the unlearned generally know select portions by heart and take the trouble to become acquainted with their meaning. Some other writers of much less importance are quoted by Trumpp in his Sindhi Reading Book, and these exhaust the list of Sindhi books edited by Europeans. The list of Sindhi works printed in India is a short one, and most of the contents are schoolbooks and the like. Several excellent examples of bardic poetry are current in Sindhi. Burton has fully described the principal of these, and a specimen will be found below in the section devoted to Thareli (pp. 153ff.).

The earliest translation of any part of the Bible into Sindhi was a version of the Gospel of St. Matthew prepared by the Scamperley missionaries in 1825. It is doubtful if this was ever published. The next, a new translation of the same Gospel, in the Nagar character, by Captain Stack, was published in 1830, and this was followed in 1858 by A. Burn's translation of the Gospel of St. John in the Arabic character. A Hindi adaptation of the latter, in the Gurmukhi character, appeared in the following year. These three were all published by the Bombay Auxiliary Bible Society. After these, a series of translations of various portions of the Bible culminated in the issue of a translation of the entire New Testament in the Arabic character by the British and Foreign Bible Society (London) in 1890. Several revised portions have since appeared.

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Leech, R.—Vocabularies of Seven Languages spoken in the Countries west of the Indus. Bombay, 1848
Stack, Captain George.—A Dictionary, English and Sindhi. Bombay, 1849
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Stack, Captain George.—A Dictionary, Sindhi and English. Bombay, 1855.
Benson (Sir) Richard.—Smith, and the Races that inhabit the Valley of the Indus, with Notices of the Topography and History of the Province. London, 1861.
Trumpp, Dr. Ernst.—A Sindhi Reading Book, in the Bohra and Arabic Character. Compiled by the Rev. Ernst Trumpp, Ph.D., M.A. London, 1899.

1 Sindhi, pp. 53, 203. See the List of Authorities.
SKETCH OF SINDHI GRAMMAR.

Alphabet.—For writing Sindhi, Musalmans employ a modification of the Perso-Arabic alphabet, while Hindus employ the Landā, or clipped, alphabet described under the heads of Panjabi and Lahnda.1 Landā, in Sindhi also called Bariyā or Fānsāli, is the most imperfect script, wanting in signs for the medial vowels. It is seldom legible to anyone except the original writer, and not always to him. In the present account of the Sindhi alphabet I shall use the Nānē alphabet in its place. The following table, taken from Captain Stack's Grammar, shows the various forms of Landā used in Sindhi.

1 See Vol. IX, Pt. I, p. 239 and also p. 247 of the present volume. As regards the illegibility of the Wānīa characters, there is a proverb, ≪Wānīa akhā, Landā akhā, sikhā pasāra, sikhā ashqa.≫ The Wānīa letters are我现在 (reason as the name suggests), they are rejected for reading (as are illegible). Owing to the omission of vowel-signs mistakes occur in reading. According to an story a merchant wrote to his son to send "the small account book with the cover" (sindhi māri ji pānī khādā). The son read this as sindhi māri panī khādā, and the youngest daughter read it (her) son.
The Alphabet.

<table>
<thead>
<tr>
<th>Roman</th>
<th>Sindhi</th>
<th>Xandari</th>
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</table>

* The Khedrawi is the character used at Haidarabad and by most of the respectable merchants throughout the country. That of the Shikarpur and Sehwan merchants differs but little from it.

† These are, however, never written incommencing a word. In few of them m is used.
<table>
<thead>
<tr>
<th>Roman characters</th>
<th>Devanagari</th>
<th>Kuditàwī</th>
<th>Shākapti</th>
<th>Saktar</th>
<th>Lohana</th>
<th>Hānksa</th>
<th>Laga</th>
<th>Wahgal</th>
<th>Singh</th>
<th>Kiweis</th>
<th>Thatt</th>
<th>Haidarmād</th>
<th>Sāhāspār Hāshkīte</th>
<th>Southern ZakoRRa</th>
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## The Alphabet

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</tbody>
</table>

<table>
<thead>
<tr>
<th>Numerals</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>१</td>
<td>२</td>
<td>३</td>
<td>४</td>
<td>५</td>
<td>६</td>
<td>७</td>
<td>८</td>
<td>९</td>
<td>१०</td>
</tr>
</tbody>
</table>
Attempts have been made to render the Wapiko character more legible. In 1883 the subject was considered by an official committee which devised an improved alphabet containing the characters missing in the local script. It was based mainly upon Khudâwâdi, but the sign for the letter ra was taken from Shikârpuri. This improved Hindi Sindhi alphabet was taught in schools, and books were printed in it, but, in spite of official encouragement, it did not become a success. The classes for teaching it dwindled away, and the people still prefer to employ their own imperfect method of writing.

The following tables show the characters of this reformed script, side by side with the corresponding Khudâwâdi forms. The latter, owing to their being recorded by a different writer, here and there depart slightly from the forms given in the preceding tables.
SKETCH OF SINDHI GRAMMAR.

VOWELS.

In improved Hindi Sindhi character.

The only vowel character in Khudawadi is य्य.
<table>
<thead>
<tr>
<th>No.</th>
<th>Roman Character</th>
<th>Original Brahmi Character</th>
<th>Improved Brahmi Character</th>
<th>Improved Grapht</th>
<th>No.</th>
<th>Roman Character</th>
<th>Original Brahmi Character</th>
<th>Improved Brahmi Character</th>
<th>Improved Grapht</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ka</td>
<td>ṃ</td>
<td>ṃ</td>
<td>15</td>
<td>ra</td>
<td>No. 33 used instead</td>
<td>3</td>
<td>3</td>
<td>29</td>
</tr>
<tr>
<td>2</td>
<td>kha</td>
<td>ṃ</td>
<td>ṃ</td>
<td>16</td>
<td>da</td>
<td>No. 9 used instead</td>
<td>31</td>
<td>31</td>
<td>32</td>
</tr>
<tr>
<td>3</td>
<td>ḍa</td>
<td>ṃ</td>
<td>ṃ</td>
<td>17</td>
<td>ḍa</td>
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<td>32</td>
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<td>4</td>
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<td>ṃ</td>
<td>18</td>
<td>ḍa</td>
<td>No. 9 used instead</td>
<td>31</td>
<td>31</td>
<td>32</td>
</tr>
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<td>ṃ</td>
<td>19</td>
<td>ḍa</td>
<td>No. 9 used instead</td>
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<td>31</td>
<td>32</td>
</tr>
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<td>ṃ</td>
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<td>ḍa</td>
<td>No. 9 used instead</td>
<td>31</td>
<td>31</td>
<td>32</td>
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<tr>
<td>7</td>
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<td>ṃ</td>
<td>21</td>
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<td>No. 9 used instead</td>
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<td>31</td>
<td>32</td>
</tr>
<tr>
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<td>22</td>
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<td>No. 9 used instead</td>
<td>31</td>
<td>31</td>
<td>32</td>
</tr>
<tr>
<td>9</td>
<td>ḍa</td>
<td>ṃ</td>
<td>ṃ</td>
<td>23</td>
<td>ḍa</td>
<td>No. 9 used instead</td>
<td>31</td>
<td>31</td>
<td>32</td>
</tr>
<tr>
<td>10</td>
<td>ḍa</td>
<td>ṃ</td>
<td>ṃ</td>
<td>24</td>
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<td>31</td>
<td>32</td>
</tr>
<tr>
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<td>ṃ</td>
<td>ṃ</td>
<td>25</td>
<td>ḍa</td>
<td>No. 9 used instead</td>
<td>31</td>
<td>31</td>
<td>32</td>
</tr>
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<td>12</td>
<td>ḍa</td>
<td>ṃ</td>
<td>ṃ</td>
<td>26</td>
<td>ḍa</td>
<td>No. 9 used instead</td>
<td>31</td>
<td>31</td>
<td>32</td>
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<tr>
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<td>ṃ</td>
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<td>27</td>
<td>ḍa</td>
<td>No. 9 used instead</td>
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<td>32</td>
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<tr>
<td>14</td>
<td>ḍa</td>
<td>ṃ</td>
<td>ṃ</td>
<td>28</td>
<td>ḍa</td>
<td>No. 9 used instead</td>
<td>31</td>
<td>31</td>
<td>32</td>
</tr>
</tbody>
</table>
The extra letters required by Shirdi are shown in the Perso-Arabic alphabet by various writers in various ways. The system employed by Government, and followed in this Survey, is as follows. The order is that of the Dictionary of Shirdi, Thavurdas, and Mirza:

<table>
<thead>
<tr>
<th>Letter</th>
<th>Transcription</th>
</tr>
</thead>
<tbody>
<tr>
<td>a, e, o</td>
<td>ą, e, o</td>
</tr>
<tr>
<td>b, d, g</td>
<td>ą, d, ą</td>
</tr>
<tr>
<td>h, k, t</td>
<td>ą, k, t</td>
</tr>
<tr>
<td>th, bh, dh</td>
<td>ą, b, d</td>
</tr>
<tr>
<td>i, t, l</td>
<td>i, ą, ą</td>
</tr>
<tr>
<td>s, p, ph</td>
<td>s, p, ą</td>
</tr>
</tbody>
</table>

Two words, when written in the Perso-Arabic character, usually appear in abbreviated forms. These are ą for a', and, and ą for me', in. The former is practically universal, but for the latter ą is equally often employed.

The vowels are as a rule indicated in the usual way, but ye-e majhah', or the sound e, is often indicated by the sign ą with the ye. Thus, ąjeō, whoever.

The Arabic sign of tawwiv, or munation, is commonly employed to indicate a final nasal vowel. Thus, ą indicates ā', indicates ā', and ą indicates ā'. Some writers indicate a final nasalized long ą by ą, and a final nasalized long ů by ą. Thus,

- āł bāh'jo, of himself;
- āł tāh'jo, of him;
- āł tāh'jo, thy;
- āł, still, yet;
- āł āł, thus.

The signs ą and ą are often used to indicate ą and ą, respectively, as in āł for chayūlt, he said, and āł for āłū. It is impossible to say from the spelling whether ą, when, represents ąddūkh' or āddūkh'. In the third specimen, I have transliterated it and similar words āddūkh', etc., which is the form required by the grammars.

As in āł, ąą and ąą, house is freely used to indicate the separation of concurrent vowels. Other examples of its employment are āł bār', now, āł pār', a father, and āł bār'me', in the field.

It will be observed that ā, besides having its proper force, is also freely used to indicate the nasalization of a vowel. In words like pāh'jo, in which the vowels in two
concurrent syllables are nasalized, it is customary to write the \( \dot{e} \) only once to indicate both nasalizations, as in \( \text{r̥-\text{r̥}} \), another method of writing \( \text{r̥-r̥} \). So also, if one of the nasalized vowels is indicated by \text{teen}, the nasalization of the other is not always indicated, as in \text{e\'e\' chaya\'s}, he said.

The corresponding letters in the Nāgari character are as follows:—

\[
\begin{align*}
\text{च} & \; \text{चा} \; \text{चॊ}, \\
\text{ध} & \; \text{धा} \; \text{धॊ}, \\
\text{ड} & \; \text{डा} \; \text{डॊ}, \\
\text{क} & \; \text{का}, \\
\text{च} & \; \text{चा}, \\
\text{त} & \; \text{ता}, \\
\text{द} & \; \text{दा}, \\
\text{घ} & \; \text{घा}, \\
\text{ङ} & \; \text{ङा}, \\
\text{ङ} & \; \text{ङा}, \\
\text{र} & \; \text{रा}, \\
\text{ल} & \; \text{ला}, \\
\text{म} & \; \text{मा}, \\
\text{व} & \; \text{वा}, \\
\text{भ} & \; \text{भा}, \\
\text{म्ब्र} & \; \text{म्ब्रा}, \\
\text{न} & \; \text{ना}, \\
\text{न्तं} & \; \text{न्तं}, \\
\text{न्त} & \; \text{न्ता}, \\
\text{ग} & \; \text{गा}, \\
\text{ग्वा} & \; \text{ग्वा}, \\
\text{ज} & \; \text{जा}, \\
\text{झ} & \; \text{झा}, \\
\text{ञ} & \; \text{ञा}, \\
\text{र} & \; \text{रा}, \\
\text{ल} & \; \text{ला}, \\
\text{म} & \; \text{मा}, \\
\end{align*}
\]

Letters peculiar to Arabic or Persian are shown as follows:—

\[
\begin{align*}
\text{व्य} & \; \text{व्या}, \\
\text{भ} & \; \text{भा}, \\
\text{ह} & \; \text{हा}, \\
\text{ख} & \; \text{खा}, \\
\text{ल} & \; \text{ला}, \\
\text{म्ल} & \; \text{म्ला}, \\
\text{न} & \; \text{ना}, \\
\text{न्त} & \; \text{न्ता}, \\
\text{म्ल} & \; \text{म्ला}, \\
\text{क} & \; \text{का}, \\
\end{align*}
\]

Pronunciation.—In Sindhi, when the vowel \( \dot{e} \) is preceded or followed by \( \dot{h} \), or when it is final or precedes a suffix commencing with a vowel, it is pronounced as a short \( \dot{e} \). Thus, \text{chayā} (for \text{chaurāo}), such as, \text{mehī} (for \text{mehīt}), a mosque; \text{kuānē}, they may be of us, but \text{kuānī}, they may be of them. Also, in this language, every word must end in a vowel, and, when the vowel is short, it is pronounced very lightly, so as to be hardly audible. I therefore indicate such short final vowels by small letters above the line, as in \text{koāt}, a bedstead, \text{aŋgār}, charcoal, and \text{mehīt}, as given above. Although these final short vowels are hardly audible, they are important, as they often affect the meaning of a word. Thus, \text{chhākārī}, a boy; but \text{chhākārī}, a girl. The difference between these two words is scarcely perceptible to a European, although to Sindhis the distinction is apparent and marked.

Peculiar to Sindhi are the letters \( \text{r̥} \), \( \text{r̥} \), \( \text{r̥} \), and \( \text{r̥} \), which I have transliterated \( \text{r̥} \), \( \text{r̥} \), \( \text{r̥} \), respectively. Others transcribe them \( \text{r} \), \( \text{j} \), \( \text{j} \), and \( \text{g} \), respectively. They are pronounced with a certain stress, prolonging and somewhat strengthening the contact of the closed organ, and are, in fact, sounded as double letters are pronounced in other parts of India, but occur even at the beginning of a word. Thus, \text{dabhaṭ}, weak; \text{dābāḥo}, a father's brother, but \text{bāḥo}, a father; \text{ajjā}, today; \text{jajā}, born; \text{maddā}, great; \text{dūkā}, seen; but \text{ūkā}, obstinate; \text{laṅgā}, applied; \text{gagā}, heavy, but \text{gagā}, many. These are really the only double letters in Sindhi. A reference to the Nāgari table will show that they include all the sonant unaspirated mutes except \( \dot{d} \), and, as a matter of fact, \( \dot{d} \) itself is often doubled, but then becomes \( \dot{d} \dot{d} \), as in
*ddhan*", to give, compared with the Hindi *dēna*. We see, moreover, that none of the sand mutes, *k, ch, t, d*, and *p*, and that no aspirates, are ever doubled, although such doubling is common in Panjābī, Hindi, and other more eastern languages.

In Sāndhī, when *r* is appended to *ṭ, ṣ, or ḍh*, it is usually omitted in writing, or *vis a vis* we may say that, after *t, d*, or *ḍh*, an *r* is often inserted, although not written. This is especially the case in the Sira, or North Sindhi, where, e.g., *pur", a son, is pronounced *purṛ*; *manī", an inscription, is pronounced *manīṛ*; and *uddāh", itch, is pronounced *uddāhṛ*.

Sindhi is very fond of cerebral sounds, and often has them where other Indian languages have dentals. Thus, *tamā* (Sūrū) Hindi *ṭābā*, copper; *qāna", to give, Hindi *dēna*.

Sindhi is fond of inserting a short vowel between two contiguous consonants, so as to aid the pronunciation. The vowel so inserted is usually *i, or, when h follows or precedes, e*. The following instances occur in the specimens. In the first specimen we have:

- *asmin", for *əsmā", heaven.
- *dōsi", for *dōsi", a friend.
- *kuki", for *kukm", a command.
- *khišmat", for *khišmat", service.
- *mehmāni", for *mehmān", hospitality.

In the second specimen we have:

- *charbi", for *charbi", having mounted.
- *charbi", for *charbi", mounted.
- *munish", for *munski", a Munchi.
- *umār", for *umār", age.
- *waqf", for *waqf", time.

**DECLENSION.**—**Gender.**—There are only two genders, masculine and feminine. As all nouns must end in a vowel, the rules for gender in Sindhi are fairly simple. Subject to a few exceptions:

(a) Nearly all nouns ending in *i* and all nouns ending in *e* are masculine. Thus, *dēma", a slave; *mohā", a head. About seventy nouns in *i* are feminine, the most important of which are:

- *eja", today.
- *eja", silence.
- *eja", a metal.
- *eja", a daughter.
- *nēka", a daughter-in-law.
- *bhej", a sister.
- *mē", a mother.
- *bīi", lightning.
- *vēsh", the world.
- *cīk", poison.
- *anā", a mother-in-law.

(b) All nouns ending in *i", and nearly all those ending in *i", are feminine. Thus, *sandh", a wish; *gūdś", a story. A few nouns ending in *i" are masculine, such as *kehar", a lion; *har", a name of the god *Vishnu*. 
(c) Nouns ending in ā, ī, and ū are masculine when they signify males, and feminines when they signify females, inanimate things, or abstract qualities. Thus, rājā, a king (masc.); hāṇī, murder (fem.); sāmi, a companion (masc.); gōli, a slave-girl (fem.). rāhākū, an inhabitant (masc.); āhurā, honour (fem.). There are a few exceptions, which it is unnecessary to note here. As a general rule, we may say that most nouns in ā are masculine, and that most nouns in ī and ū are feminine.

Formation of Feminines from Masculines.—The following table shows masculine terminations with the feminine terminations that correspond to each:

<table>
<thead>
<tr>
<th>Mas.</th>
<th>Fem.</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>*</td>
<td>*</td>
<td>godāmā, a rose</td>
</tr>
<tr>
<td>ū</td>
<td>*</td>
<td>chāhūrā, a boy</td>
</tr>
<tr>
<td>ū (in case of adjectives)</td>
<td>śūnā, a man</td>
<td>śūnī or śūnī, a woman</td>
</tr>
<tr>
<td>ā</td>
<td>*</td>
<td>gōli, a slave</td>
</tr>
<tr>
<td>ā</td>
<td>*</td>
<td>dēthī, a complaint</td>
</tr>
<tr>
<td>ā</td>
<td>ā</td>
<td>rahākā, a resident</td>
</tr>
</tbody>
</table>

Names of castes, professions, etc. generally take ī, ī, or ū in the feminine. Thus, kumbhārī, a potter, fem. kumbhārī, kumbhārī, or kumbhārī, sōhūrī, a goldsmith, fem. sōhūrī, sōhūrī, or sōhūrī. sōhūrī.

There are as usual several irregular instances, which will be found in the grammars.

Number and Case.—There are two numbers, singular and plural. In addition to the nominative and the oblique case, which are common to all Indo-Aryan vernaculars, Sindhi has also an organo Ablative, an organo Locative, and a Vocative. The sign of the Ablative is this, which in the singular is added directly to the base, but in the plural is added to the oblique form. Sometimes al, ā, or ā is substituted for ā, and in old Sindhi poetry the termination is generally ā. The organo Locative ends in ā. It occurs only in masculine nouns ending in ā, and then only in the singular, as in dālā, a country, loc. sing. dālā. The following table shows the formation of the Oblique, Ablative, and Vocative cases and of the Nominatives Plural of the various classes of nouns:
<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Oblique</td>
<td>Akative</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>A. Masculine</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ḍvēka</td>
<td>a cowboy</td>
<td>ḍvēkā́</td>
<td>ḍvēkā́</td>
</tr>
<tr>
<td>sēraka</td>
<td>a crowd</td>
<td>sērākā́</td>
<td>sērākā́</td>
</tr>
<tr>
<td>rōhakā</td>
<td>inhabitant</td>
<td>rōhākā́</td>
<td>rōhākā́</td>
</tr>
<tr>
<td>ḍvēka</td>
<td>a cow</td>
<td>ḍvēkā́</td>
<td>ḍvēkā́</td>
</tr>
<tr>
<td>sēraka</td>
<td>a long</td>
<td>sērākā́</td>
<td>sērākā́</td>
</tr>
<tr>
<td><strong>B. Feminine</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ḍvēka</td>
<td>a cowgirl</td>
<td>ḍvēkā́</td>
<td>ḍvēkā́</td>
</tr>
<tr>
<td>sēraka</td>
<td>a horse</td>
<td>sērākā́</td>
<td>sērākā́</td>
</tr>
<tr>
<td>ḍvēka</td>
<td>a woman</td>
<td>ḍvēkā́</td>
<td>ḍvēkā́</td>
</tr>
<tr>
<td>sēraka</td>
<td>a long</td>
<td>sērākā́</td>
<td>sērākā́</td>
</tr>
</tbody>
</table>

Lake ḍvēka is the dual of ḍvēka; a brother, and like ma; sēraka, a sister; ḍvēka, a daughter, and ma, a daughter-in-law. Kā́ra, a mother, is declined like ma. In terminations containing a followed by a vowel, the vowel throughout is substituted for the a. Thus, angāna as well as angāna; gātā as well as gātā, gātā as well as gātā.

It will be observed that the oblique plural always ends in -as, -is, or -us. Instead of the termination, we often have a or even i. Thus, āddhē, āddhē, āddhē; mārākā, mārākā; rāhākū, rāhākū; sāttō, sāttō; kāḷākā, kāḷākā; sāttō, sāttō; gātā, gātā; gātā, gātā. These forms are most commonly used when no postposition follows.

It will be observed that, except in the case of nouns ending in i, like gōtā, the oblique case of feminine nouns is the same as the nominative, and that the nominative plural of nearly all feminine nouns ends in i. The only exception in the above table (omitting the irregular nouns) is sāttō, which has its nominative plural sāttō or sāttō.

Masculine nouns ending in i, like āddhē, when the a is preceded by any vowel except i, often insert a or when the a is changed to i. Thus rā, a wood, oblique singular, and nom. plur. rārā; ḍvēka, a dish, oblique singular, and nom. plur. ḍvēkā. If the preceding

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vowel be o or e, the insertion is obligatory, as in these two examples. In other cases it is optional. Thus, wa, wind, obl. sing. wāwo or wāo; gādo, a demon, obl. sing. gādēw or gādo. If the preceding vowel be o, the w is not inserted. Thus, jē, life, obl. sing. and nom. plur. jē.

So also, o is optionally inserted in the case of masculine nouns in o, like mārākū, when the o is immediately preceded by u or u. Thus, dū, gūre, obl. sing. dūwe or dū; sāo, felt, obl. sing. sāowe or sāe. In the plural, i.e., before o or o, the insertion of w is obligatory. Thus, nom. plur. dūwā, sustū; obl. plur. dūwān, sustān.

If a final o is preceded by y, this is dropped in the obl. sing. Thus, rupāy, a repe, obl. sing. rupā; pōkhā, labour, obl. sing. pōkhā; but com. plur. rupāyā, pōkhāya.

As in other Indian languages, there is an agent case used for the subject of the tenses of a transitive verb formed from the past participle. In Sunda, this is always the same as the oblique case. Thus, dūkā, a country; ag. sing. dūkē; ag. plur. dūkā)n.

The oblique case can also be used for any other case, and then, in the plural, generally takes the form in o or e. This is frequent in poetry, but also occurs in prose. The following examples are taken from Stack's Grammar:

tākā-jē lakē (obl. for loc.) tā kānā hā hā hānū, par nām-je lakē (obl. for loc.) bādē dāstān ā (loc.) aśā, in your opinion this matter may be thus, but in ours it is different.

bākā (obl. for instrumental) maśa, to die of hunger
hē phākā phāvā (for phāvē-ra) satā, for how much did you buy this horse?
hā Mumbai (for Mumbai-āldā) rānā, he will go to Bombay.

sānānā jē pākāhā (for pākāhā-ra) mūrā hū mustāk hū, the wild beasts, too, were enamoured at the brave man's smiles.

Generally, however, the particular case is defined, as in other Indian languages, by means of postpositions added to the oblique case. The more common postpositions are as follows:

Agent.—This takes no postposition. The oblique case is used by itself.

Accusative.—As in other Indian languages, this is either the same as the nominative or the same as the dative.

Dative.—kō or (poetical) kum, to; lā, for.

Abative.—Thus either takes the termination ṣ, etc., as shown in the declensional table, or else the postposition kā, ākā, or ḫā may be added to the oblique case. ḫā is 'from in' and lā is 'from on.' For 'with;' sā is the common word.

Genitive.—jē or (poetical) sandō, sandī, or jū.

Locative.—We have seen above (p. 24) that masculine nouns in o form the locative singular by changing o to m. Or the postposition mē or mākā may be added to the oblique case of any noun. For 'on,' 'upon,' we have ā.

Vocative.—See the table of declension. An interjection, such as a, ha, hō, or pō, or (when addressing an inferior) ḫ (sem. rā) or arē, is usually prefixed, as in ḫ mōhā, O buffalo-keeper, from mōhā.
example is here and elsewhere in this grammatical sketch taken from the first Haidarabad Specimen. If it is taken from the second specimen, the figure *(II)* is added, and if it is taken from the List of Words and Sentences, the number of the sentence is indicated between marks of parenthesis.

**Nominate Singular.**—nanakā puṭ viś hālō, the younger son went away.

　oṣadāhō ḍhākarō aṅiḥ pīḍā, a severe famine came and fell.

　parilō hām-[ṭ]e pāun, a sound fell on his ear

　āth naskarō hīn, I was a servant (II).

　mandaḥ pindā ṭhāṭ, it is a miles distance (II)

　mūh-[j]o vāqiyō ḍhō, he was an acquaintance of mine (II).

As the object of a past-participial tense of a transitive verb, we have—

　kān maṭ bīṃhā-[k]hē virahā-dāngā, he divided and gave the property to the two

For nouns in ə, we have—

　jēko hāmō mūh-[j]e ḍhē aṅhē, whatever portion comes in my share.

With a transitive past-participial tense—

　mūh-[k]hē chānō no dānā, thou didst not give a kid to me.

For nouns in ə, ḍ —

　hēkā māṅbō ṭr-[ə]gō, a man was coming (II)

For feminine nouns in ə —

　hūmā ḍhār-[m]e zīnā ṭhāṭ, the saddle is in that house (226)

For feminine in ḍ —

　kāṭrān-[i] pācchātan-[k]hē ḍhajhē mānī pā-ṛmaṭē, how many labourers get abundant bread.

With transitive past-participial tense—

　pīṭhā ṭamēmēṁī kā-ṛkaṭhē, thy father hath made a feast

For feminine in ḍ —

　‘amānā chān̄a, (its) age (was) of four years (II).

For irregular nouns, we have—

　tāh-[j]ē ḍhē ṭr-[m]āḥā, thy brother is come.

The nominative is sometimes used where we should expect the oblique case, as in—

　t(r)ē ḍhē ṭe pāḷaṁábhē-[k]hē ḍhēmā-[k]hōṁ, on the third day I gave that horse to the orderly (II).

　ḥā ṭā ṭaṁārāṁ-[k]hē hānō-[m]ā tīkīṁ, on the third night I stayed in the travellers' rest house (II).

**Nominate Plural.**—ṣeṭhē māṅbē-[k]hē bīna puṭō (nom. sing. puṭō) hōṅā, a certain man had two sons

　pāḍ ṭandrahō sṛrāḥ ḍhē ṭe (nom. sing. ḍhē ṭe) thāṅda, fifteen or sixteen days afterwards (II).

　mē bāṭ-[j]ā ṭe-[k]hē ḍhānō ḍābēk (nom. sing. ḍābēk) hānō-[k]hōṅ, I have beaten his son (with) many stripes (228). Here the nom. is the object of a transitive verb in a past-participial tense.

　bīna māṅbō (nom. sing. māṅbō) thāṅda jē, it will be about two months (ago) since . . . (II).
Agent Singular.—mā-khē sąbēśār (nom. sing. sąbēśār) pākīri-o-ākē, the Sābēśār has arrested me (II).

māndākē (nom. sing. māndākē) pā-khe chayā, the younger said to the father.

Accusative.—In form of nom. pāhṛ-jō pei’ bhāryā, I may fill my belly.

 sągū pāhhrōgōs’, pei’ payin’, khūhi karyā, put ye on him a robe, put ye on him a pair of shoes, let us make rejoicing.

ghūro-kākē, having driven a horse (II).

tīk-ji bhōgmat' pei-karyā, I am doing thy service.

sān hūn-jē pathi'kē rakhā, put the saddle on his back (297).

sūm (nom. sing. sūm) chārōv’-lē mēkūlan, sent him to feed swine.

pūsā (nom. sing. pūsā) chhāvāt’ rupṣā (nom. sing. rupṣā) uṭhānāsā, I will take money, twenty-six rupees, from thee (II).

jēkē chhīlā (nom. sing. bhātā, fem.) suvā’ thā-khānā, whatever husks the swine are eating.

For the accusative in the form of the dative, we have:—

hekātē bhēnha-khē (nom. sing. bhēhākē) kōtdē, having summoned a slave.

Dative.—māndākē pā-khe chayā, the younger said to the father. Note that the dative with kē is used after verbs of speaking, to indicate the person addressed.

ghāν-kē vejḥō ḍayā, he came near to the house. Note that vejḥō governs the dative.

kā ḍhōro pāhhrōgō-kēlē uṭhānātham, I have given that horse to the orderly (II).

hekātē pāhhrō pāhhrōgō-kē (nom. sing. pāhhrōgō) jāyātē māni pāhhrō, to how many labourers is abundant bread being got, i.e. how many labourers get abundant bread.

suva’ pāhṛ-jē bhēnha-khē (nom. sing. bhēnha) chayō, his father said to his servants.

hekātē suva’-kēlē bō bō put’ kē, a certain man had two sons.

This is an example of the dative of possession.

sūm chārōv’-lē mēkūlan, he sent him for feeding (i.e. to feed) swine.

gūli’-ji khaṇās’-kē, for the carrying of grass (II).

Ablative.—mārē-khē suvā-thē, I was going from Māro (II).

ghōli’-ji jhātār hātē’-kā (nom. sing. hātā, masc.) from a shopkeeper of the village (261).

hekātē warhān’-kē (nom. sing. warhān’) bhōgmat’ pā-karyā, from how many years am I serving.

As an example of the ablative of comparison, we have:—

hūn-jē bhātā hūn-jē bhēnha’-kē dāppō ḍhē, his brother is taller than his sister (231).

For other postpositions, we have:—

bhātā-sē, (returning) from in the field.

ghūrdō-lē lātkē, he descended from on the horse, i.e. he dismounted (II).
Just as nevaḥ, near, sometimes governs the dative, so the prepositions agga, before; dhāvā, without; and pā, after, generally govern the ablative, as in—

snabha ṭhopośi-ṇā ṭhā, after spending everything.
thārava ṭīṅhaṅ-ḥā ṭhā, after a few days.

Genitive.—As in many other Indo-Aryan languages, the genitive is an adjective, agreeing in gender, number, and case with the thing possessed. This case will therefore be dealt with at length under the head of adjectives.

Locative.—The following examples occur of the organic locative in ' of masculine nouns in '—

snabha ṭhit (nom. sing. ṭhit) karē, having made everything in (his) hand (i.e. having collected everything).

mahā ṭagā (nom. sing. ṭagā) bhīgō māghō bō-bō-vaḥ hā, at that time there was no one else (there) (II).

bē ṭīṅ ṭāsā ṭiṅkā ṭiṅtānā, next night I stopped at ṭāsā ṭiṅkā (II).

As examples of the locative formed with mā we have—

ḥatī-ṇaḥ (nom. sing. ḥatī) māṣō, a ṭīṅ na-ṇaḥ (nom. sing. ṭīṅ) juṭā páyā, put ye a ring in (i.e. on) his hand and a pair of shoes on his feet

maṃkā ṭīṅrō-ṇaṁrō-ṇaḥ (nom. sing. ṭīṅrō) kōnā, I was a servant in (a) (II).

māṣā ṭīṅrō-ṇaṁrō-ṇaḥ (sing. nom. māṣā) ṭīṅtānā, I stayed in the travellers' rest house (II).

maṃkā-ṇaḥ (nom. sing. maṃkā, fem.) ounā, having come into (his) senses.

maḥ ṭakālā-ṇaḥ (nom. sing. ṭakālā) vuṇkā, he wasted the property in debauchery.

maṃkā-ṇaḥ (sing. nom. maṃkā, fem.) ounā, he said in reply.

ṭīṅ-ja māḥ kariṇaṁ-ṇaḥ (sing. nom. kariṇa, fem.) viṇkā, he wasted thy property among harlots.

As examples of the locative formed with te we have—

paṭīṁ kōr ke (nom. sing. kōr) pīṁ, a sound fell on his ear,

pāti ṭhērō-ṭi choroḥaṅ ṭo, he himself was mounted on the horse (II).

paṭīṁ-ja ṭhērō-ṭi (nom. sing. ṭhērō, fem.), on the top of the hill (226).

 Vocative.—e babā (nom. sing. babā), O father.
e bhaṅka (nom. sing. bhaṅka), O child.

The following are examples of the oblique case used without any postposition:—

ṛkō ṭhāṅmāṇi-ṇaḥ-ja ṭisē (nom. sing. ṭisē) uha, whatever portion comes (into) my share.

ātī ṭukā (nom. sing. ṭukā, fem.) pīṁ-māṅ, I verily am dying of hunger.

vāṅhā ṭiṅkā (nom. sing. ṭiṅkā) pāṅkā, on the fourth day I arrived (II).

The following are examples of the oblique case with other postpositions:—

ṛkō ṭiṅkā ṭiṅkā-ṇaḥ (nom. sing. ṭiṅkā) uhaḥ hā, he arose and went towards (i.e. to) a far country.

uṅkā ṭikā (nom. sing. uṅkā) ṭikā ṭiṅkā, he is seated under a tree (230).

āṅ pāṅ-ja ṭiṅkā-ṇaḥ (nom. sing. pāṅ) pāṅ ṭiṅkā, uhaḥ hā, he arose and went towards (i.e. to) a far country.

I may make reconcile with my own friends.
put hau-je bhūr-sā (nom. sing. bhūra, fem.) pūrīsā āhā, the son is married with (i.e. to) his sister (236).

nūrīn'sā (nom. sing. nūrī, fem.) kārī bhūrāhā, bind him with ropes (236).

pāh-je pūrānāt (nom. sing. pūrā) āhā, having gone near (i.e. to) my father.

ghore unhe pātājālānāt āhā, the horse is near (i.e. in possession of) that orderly (II)

ADJECTIVES.—Adjectives form their feminites according to the general rules laid down for substantives on p. 24. The masculine and feminine forms can then be declined exactly like substantives. An adjective agrees with the substantive it qualifies in gender, number, and case. As regards case, when the substantive is in any inflected case, the adjective is put into the oblique case, singular or plural, as may be required. We thus see that in this point Sindhi differs from Indian languages like Hindostání, in which an adjective agreeing with an inflected noun, either singular or plural, is always put in the oblique case singular. The Hindostání custom is, however, optionally followed when the adjective immediately precedes the noun it qualifies. In such circumstances the adjective may be in the oblique case singular, even when the substantive is in the plural. Trumpp (p. 145) gives the following example:—

kārīn' nāhuṁ-khē or kārī nāhuṁ-khē, to false prophets.

Similarly, when the substantive is in the vocative plural, an adjective agreeing with it and immediately preceding it is usually put into the vocative singular, as in ē śuddhi madhāde instead of ē śuddhi madhānde, O Sindhi men.

Some adjectives, chiefly those of foreign origin, but also others, do not change for gender, number, or case. Such are rājī, content; sāphī or saphā, clean; nāhuṁ, known; pāhī, round; sahai, easy, ddāhī, incorrect, mūhī, correct; phē (to most other adjectives in ē), worn, dhērī, separate.

Adjectives ending in ē or ē, when the substantive immediately follows, may optionally remain uninflected. Thus, śuddhi nāhuṁ-khē or śuddhi mārāh-khē, to a man of Sindhi; sāhīnā jāluṁ-khē, or sirīnānā jāluṁ-khē, to modest women.

If the postposition khē intervenes between the substantive and the adjective, the adjective is not inflected. Thus, ḍāhīhān-khē chumā samāsīhā, he thought the Brāhmaṇas good.

The following examples, taken from Trumpp's Grammar, show how adjectives are declined for gender, number, and case.
<table>
<thead>
<tr>
<th>Meaning</th>
<th>Gender</th>
<th>Singular</th>
<th></th>
<th></th>
<th>Plural</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Nom</td>
<td>Obi</td>
<td>Vec</td>
<td>Nom</td>
<td>Obi</td>
</tr>
<tr>
<td>Thaghiban</td>
<td>Mas.</td>
<td>ahibi²</td>
<td>ahibi³</td>
<td>ahibi⁴</td>
<td>ahibi⁵</td>
<td>ahibi⁶</td>
</tr>
<tr>
<td></td>
<td>Pl.</td>
<td>ahibi²</td>
<td>ahibi³</td>
<td>ahibi⁴</td>
<td>ahibi⁵</td>
<td>ahibi⁶</td>
</tr>
<tr>
<td>Dry</td>
<td>Mas.</td>
<td>rashí,</td>
<td>rashí²</td>
<td>rashí³</td>
<td>rashí⁴</td>
<td>rashí⁵</td>
</tr>
<tr>
<td></td>
<td>Pl.</td>
<td>rashí²</td>
<td>rashí³</td>
<td>rashí⁴</td>
<td>rashí⁵</td>
<td>rashí⁶</td>
</tr>
<tr>
<td>Patent</td>
<td>Mas.</td>
<td>sakṣa²</td>
<td>sakṣa³</td>
<td>sakṣa⁴</td>
<td>sakṣa⁵</td>
<td>sakṣa⁶</td>
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<td></td>
<td>Pl.</td>
<td>sakṣa²</td>
<td>sakṣa³</td>
<td>sakṣa⁴</td>
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<td>Liberal</td>
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<tr>
<td></td>
<td>Pl.</td>
<td>ṣaṭa²</td>
<td>ṣaṭa³</td>
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<td>ṣaṭa⁵</td>
<td>ṣaṭa⁶</td>
</tr>
<tr>
<td>Afflicted</td>
<td>Mas.</td>
<td>ṣaṭiča²</td>
<td>ṣaṭiča³</td>
<td>ṣaṭiča⁴</td>
<td>ṣaṭiča⁵</td>
<td>ṣaṭiča⁶</td>
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<tr>
<td></td>
<td>Pl.</td>
<td>ṣaṭiča²</td>
<td>ṣaṭiča³</td>
<td>ṣaṭiča⁴</td>
<td>ṣaṭiča⁵</td>
<td>ṣaṭiča⁶</td>
</tr>
<tr>
<td>Ven.</td>
<td>Mas.</td>
<td>ṭaṅča²</td>
<td>ṭaṅča³</td>
<td>ṭaṅča⁴</td>
<td>ṭaṅča⁵</td>
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<td></td>
<td>Pl.</td>
<td>ṭaṅča²</td>
<td>ṭaṅča³</td>
<td>ṭaṅča⁴</td>
<td>ṭaṅča⁵</td>
<td>ṭaṅča⁶</td>
</tr>
</tbody>
</table>

The following examples of the use of adjectives are taken from the specimens —

i. aha biq² na dhayādharā, I am not worthy of this

aḍḍa pehāra, half a watch (II).

bēch nāmā ḍhō ṭākā ḍhō ṭāgh, a man was coming on horseback (II). Here we see the use of the numeral 'one' as an indefinite article. We shall see

a similar example of ḍhō ṭāgh lower down.

ghōvā rang-jō ṭānārā, the horse was bay in colour (II)

wīṣā ḍhō ṭānārā, my son was dead.

wōḍa ḍhō ṭānārā, the elder son came from in the field

wōḍa ḍhō ṭānārā, the younger son arose and went.

nāḍā ḍhō ḍhō ṭānārā, oh! pi, a severe famine came and fell

aṭār ḍhō ḍhō ṭānārā, he did not consider it good to go in.
bdjoy ənāhē bō-kō-na hō, no other man was (there). Bdjoy is properly the
 ordinal numeral 'second,' and is commonly used to signify 'another.'
triō dōnhē, the third day (II)

For the obl. sing. masc. we have: —
hakīē mūn̓-ēē kē bō put̓ hūā, a certain man had two sons. Here kētērō, one,
is used as an indefinite article.
poq̓-kē bōndō (nom. sing. bondō) hēt-ēē dōshē, having seen himself in strained
circumstances.
chōthē (nom. sing. chōthō) dōshē, on the fourth day (II).

For the nom. plur. masc. we have: —
tōn̓-jē put̓ jē ghan̓-ōō kētērō (nom. sing. kētērō) put̓ ēhōv, how many sons are
there in your father's house? (223).
mē bōm̓-jē put̓ kēghaē (nom. sing. ghanō) chānēk̓ hātē ēhōv, I have struck
many stripes to his son, i.e. I have beaten his son with many stripes (228).

For the obl. plur. masc. we have: —
thōrs̓ (nom. sing. thōrs̓) dōshōn̓-kē pōr̓, after a few days.
kētērs̓ (nom. sing. kētērō) pōr̓shānt̓-kē jōhjē mūn̓ pēr̓-mēē, how many
servants get abundant bread!
āā kētērs̓ merehun̓-kē kha̓pi̓mt̓ pō karaō̱, from how many years am I doing
service!

For the nom. sing. fem. we have: —
'um̓ras̓ chōnas̓ (masc. chānas̓), a four years old age, i.e. an age of four years
(II).
jōhjēs̓ (nom. sing. masc. jōhjē) mūnt̓, abundant bread.
tō wēne̱ (nom. sing. masc. wēnê) mohēmēē hōā, thou madest a great feast.
bī (nom. sing. masc. bdjoyō) rēt̓, the second night (II).

For the obl. sing. fem. we have: —
hē ghanō kētērō (nom. sing. masc. kētēro, fem kētēri) um̓-jō, this horse is of
how much age, i.e. how old is this horse? (221).

Formation of the Genitive of Substantives. — As in many other
Indo-Aryan
languages, the genitive is an adjective, agreeing in gender, number, and case, with the
thing possessed. There are four different postpositions of the genitive, viz. jō, sandō,
and their diminutives jārō and sandirō. The last three are mainly used in poetry, and
are declined quite regularly as adjectives. In prose, sandō is commonly used only with
pronominal suffixes, and in this connexion it is dealt with on p 94. The declension of
jō is not quite regular. It is declined as follows: —

<table>
<thead>
<tr>
<th>Case</th>
<th>Sing.</th>
<th>Obl.</th>
<th>Voc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>jō</td>
<td>jē</td>
<td>jē</td>
</tr>
<tr>
<td>Plur.</td>
<td>jō</td>
<td>jō</td>
<td>jē</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>Sing.</th>
<th>Obl.</th>
<th>Voc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fem.</td>
<td>jō</td>
<td>jē</td>
<td>jē</td>
</tr>
</tbody>
</table>
From the above it will be seen that the irregularities consist in the optional use of jō for the oblique case under any circumstance, i.e. whether it is masculine or feminine, singular or plural, and in the optional omission of the vowel i after j.

The following examples of the use of the genitive are taken from the specimens:-

Nom. Sing. Masculine:

nāchō-jō (nom. sing. nāchō) parālō hān-iṭ puṅ, the sound of dancing fell on his ears.

ghūrō rangō-jō (nom. sing. rangō) hāmēlē hā, the horse was bay in colour (II).

Note this use of the genitive.

aṭā saubhō-jō (nom. sing. saubhō) mā-khē sābēdārī pakōri-ākē, today, at dawn, the Sābēdār arrested me (II). Here we have an example of the genitive of time.

Lākhi-wānē jō (nom. sing. wānō) kūmē, Lākhi's Bonyā's well (II).

ghūrō jēkō mākē jē sūnārē-jō (nom. sing. sūnārē) hā, the horse which was of my own riding, my own riding-horse (II).

to-ārō ghūrō chōrē-jō (nom. sing. chōrē) ākē, the horse in your possession is of theft, i.e. is stolen (II)

hē ghūrō kāturī ‘umārē-jō (nom. sing. ‘umārē) ākē, of how much age is that horse, i.e. how old is it? (29).

Oblique, Masculine:

ūnadē addē-je (nom. sing. addē-je) hēkārē rānhdērē kēhē wānēhē, having gone to an inhabitant of that country.

ūkō ghūrē ādīmō athamō gaḥ-je (nom. sing. gāḥ) khaunārō-lē, I have given that horse for the carriage of grass (II).

Qāsē-je Qoṭhē tekhu, I stopped in Qāsē jō Gūthē (II)

mūnārē-jō (nom. sing. mūnāsē) pātēwale-ākē ādīmō-athamō, I have given (it) to the Munārēs orderly (II).

Oblique, Plural, Masculine:

pēsār pēmē jō bhuṣānō-ākē chagē, his father said to his servants.

pēmē jō doukārē-ākē gaḍē kāhūthē kānāyē, I may make merry together with my friends.

Nom. Sing. Feminine:

kāturī vāsēvan-kā hē jēś kāsīsanī pū-kaḥyē, from how many years am I doing only thy service

kīnē ghār-ānē sākhē ghūrē-je zūr ākē, in that house is the saddle of the white horse (28).

Oblique, Sing., Feminine:

hē mākē-ākē takīrē jē (nom. sing. takīrē) chūtē-ākē pū-kaḥyē, he is grazing cattle

on the top of the hillock (229).

hānē-je bāhē hānē-je bīghē-ākē dīghō ākē, his brother is taller than his sister (231).

mākē jē stākhē jē pūsē hānē-je bēkī-ākē parītisā ākē, the son of my uncle is reserved to his sister (125).

pēmē pēmē jē bhaṣānē-ākē mūnāsē, who sent him into his field.

zūr hānē-je pūsē-ākē rākhē, put the saddle upon his back (237).

VOL. VIII, PAGE 1.
Comparison.—The comparative degree is formed, as in other Indian languages, by putting the noun with which comparison is made into the ablative case. Thus, हो मर्धा हैव-क्षो कनो अञ्चल, this man is better than that.

For the superlative, also as in other Indian languages, सब्बिन्न-क्षो, than all, is used; as in हो मर्धा सब्बिन्न क्षो कनो अञ्चल, this man is the best of all. Or अठा, अप्पश, मी, or माध्य, all signifying ‘from in,’ may be substituted for क्षो, etc.

Another method of forming the superlative will be found in the sentence of the parable साह-क्षो उठो मागो, the good than good robe, i.e. the best robe.

Numerals.—For the cardinal numerals, see the List of Words on pp. 213ff. The cardinals are:

<table>
<thead>
<tr>
<th>Mas</th>
<th>Fem</th>
</tr>
</thead>
<tbody>
<tr>
<td>पुर्ण</td>
<td>पुर्णि</td>
</tr>
<tr>
<td>ब्दृष्टि</td>
<td>ब्रह्मि</td>
</tr>
<tr>
<td>त्रि</td>
<td>त्री</td>
</tr>
<tr>
<td>चौथा</td>
<td>चौथि</td>
</tr>
<tr>
<td>पन्जी</td>
<td>पन्जि</td>
</tr>
<tr>
<td>एक्षो</td>
<td>एक्षो</td>
</tr>
<tr>
<td>सठि</td>
<td>सठि</td>
</tr>
<tr>
<td>अष्टि</td>
<td>अष्टि</td>
</tr>
<tr>
<td>नवि</td>
<td>नवि</td>
</tr>
<tr>
<td>देस्ति</td>
<td>देस्ति</td>
</tr>
</tbody>
</table>

The fractional numerals are —

चतुर्थ, चतुर्थ, or पुर्ण, a quarter.

त्रैथति, a third.

सवानि, one and a quarter; a quarter more than.

साध्वें, one half more than.

द्विं, one and a half.

पानि or नवि, a quarter less than.

स्वावि, two and a half.

Reverting to the cardinals, we may note that the oblique plurals are formed as follows:

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Oblique Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ब्दृष्टि</td>
<td>ब्रधि</td>
</tr>
<tr>
<td>चौथा</td>
<td>चाष्टि</td>
</tr>
<tr>
<td>चौथि</td>
<td>चाष्टि</td>
</tr>
<tr>
<td>पन्जी</td>
<td>पन्जसि</td>
</tr>
<tr>
<td>एक्षो</td>
<td>एक्षसि</td>
</tr>
<tr>
<td>सठि</td>
<td>सठसि</td>
</tr>
<tr>
<td>अष्टि</td>
<td>अष्टसि</td>
</tr>
<tr>
<td>नवि</td>
<td>नवसि</td>
</tr>
</tbody>
</table>

The syllable ति, हि, or हौँ may be added to any cardinal to indicate completeness. Thus, ब्दृष्टि or ब्रधि, all two, both; चौथि, all three, and so on. As an example we can quote—लोहि नारि ब्रधि (i.e. ब्रधि-हि) किच्छे विच्छे-हिंदो, he divided the property and gave it to the two.
PRONOUNS.—The first two Personal Pronouns are declined as follows:—

<table>
<thead>
<tr>
<th>Sing</th>
<th>Voc.</th>
<th>Thul.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>mā, ē</td>
<td>kā</td>
</tr>
<tr>
<td>Old</td>
<td>mā, mā, mā</td>
<td>lā, lā, lā</td>
</tr>
<tr>
<td>Gra</td>
<td>mē, dō, mē, jō</td>
<td>ḍē, jō, ḍē, jō, ḍē, jō</td>
</tr>
<tr>
<td>Plur.</td>
<td>mē, mē, mē</td>
<td>tā, tā, tā, tā</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nom</th>
<th>Voc.</th>
<th>Thul.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Old</td>
<td>mō, māhē, mōhē</td>
<td>tāhā, tāhā, tāhā</td>
</tr>
<tr>
<td>Gra.</td>
<td>mō, mō, mō</td>
<td>tāhā, tāhā, tāhā</td>
</tr>
</tbody>
</table>

1 These forms are chiefly used in the Sūri, or North Sindi.

It will be observed that there is a great variety of forms in the plural of the second person. In each case they fall into two groups, one beginning with the letter ē, and the other dropping that letter.

The emphatic suffix ē, ē, or hē is very often added to the pronoun of the second person. Thus, tēhē, even thou, only thou; ḍē, even thee, only thee; athāhē-jo, even of you, only you.

The following examples of the use of these two pronouns are taken from the specimens:

ācē utē pēh-jē pe satr satē chawendōcē, I having arisen, having gone to my father, said unto him.

ācē ḍē, ḍē-jo bhashmāt pē bhāryā, I am doing only thy service jō ācē khādī kāryā, that I may make merry.

ācē mānayā hō, I was a servant (II).

jēkā ṇā mē pēk-jō pēl bhāryā, would that I might fill my belly mē gūralā hāgō-āke, I have sinned.

mē cheyā na 'chāko' I said to him 'very well!' (II)

mē sukātō, I recognised him (II),

sō mē khe khārā-dēle, set to and give that to me mē khe dhārā, having seen me (II).

mē khe cheyā, he said to me (II).

ācē to hamācē, mā-ācē-ācē, thou verify art ever with me hōrā mā satē kō na achē, at present I have none (Hindī mōr pās) (II).

ghōrā mō-sā hō, the horse was with me (II).

mēkā jō ḍē, my son was dead jēkā bhāhē mōh-jē kē ḍē achē, whatever portion comes in my share.

mōh-jē sāvarā-jo grāho, my riding-horse (II).

āfrāhē thānā mehē-hō, it was proper for us to become joyful.

tē tu hamēnhō, etc., as above.
to wash the mohenjodaro kais, thou wastest a great feast.
to hū ḫź’hḵh ḡuḍh, from whom did you buy that? (240).
tēḵ’-jo bhrā ṭyō-hē, thy brother is come.
ṭēḵ’-ē ḫuṭhār’-jē ḥuṭār’ na hāṭh-e ḥēyē, I did not go against thy command.
to-va mu ṣhēr’-jo akhē, the horse in thy possession is of theft, i.e. is stolen property (II).

As in other Indian languages, the proximate and remote Demonsrrative Pronouns are also used as pronouns of the third person. Each has two forms, a simple and an emphatic. In the nominative singular each has separate forms for the feminine, but the other cases make no such distinction. They are thus declined—

<table>
<thead>
<tr>
<th>Sing</th>
<th>This</th>
<th>This very</th>
<th>Thw</th>
<th>This very</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>ḫā, ḫā, ḫā</td>
<td>ḫā, ḫā, ḫā, ḫā, ḫā, ḫā</td>
<td>ḫā, ḫā</td>
<td>ḫā, ḫā, ḫā</td>
</tr>
<tr>
<td>Mas</td>
<td>ḫ, ḫ, ḫ, ḫ</td>
<td>ḫ, ḫ, ḫ, ḫ</td>
<td>ḫ, ḫ</td>
<td>ḫ, ḫ</td>
</tr>
<tr>
<td>Fem</td>
<td>ḫ, ḫ, ḫ, ḫ</td>
<td>ḫ, ḫ, ḫ, ḫ</td>
<td>ḫ</td>
<td>ḫ</td>
</tr>
<tr>
<td>Obl</td>
<td>ḫ, ḫ</td>
<td>ḫ, ḫ</td>
<td>ḫ, ḫ</td>
<td>ḫ, ḫ</td>
</tr>
<tr>
<td>Plur</td>
<td>ḫ, ḫ</td>
<td>ḫ, ḫ</td>
<td>ḫ, ḫ</td>
<td>ḫ, ḫ</td>
</tr>
</tbody>
</table>

In the Lāhrī or South Sindhi, the initial ḫ is usually dropped, so that we get ḫ, ḫ, ḫ, and throughout. The suffix ḫ may be added to ḫ (ṣē-ḥ) and ḫ (ṣē-ḥ), making them still more emphatic.

There are two other demonstrative pronouns, indicating that the person referred to is present. They are ṣēhō, this one present, and ṣēhō, that one present. They are only used in the nominative singular and plural. Thus, Nom. Sing. Masc. ṣēhō, fem. ṣēhā; Nom. Plur. Masc. and Fem. ṣēhō. Similarly, ṣēhō. As an example of their use, we may quote from Snack, ṣēhō ṣēhō ḫḏē, he (the person asked for and who is at the same time pointed out) is sitting here.

The following examples of the use of these pronouns are taken from the specimens and list of words—

- ḫē bẖuḏhī, bẖuḏrī, hearing this, becoming angry
- ḫē ṣēhō phā-thāc, what is this (that is) happening?
- ḫē ṭēḵ’-bhā Ṧacbō ḫō, this thy brother was dead.
- ḫē rōt’ (fem.) ḫē thē sīhī, this night I stayed at Mor (II).
- ḫē ṭēḵ’-pāṭ’-jē ṣēhōr’-ṭē, on the coming of this thy son.
- ḫē ṭēḵ’-no ahī, I am not worthy of this.
- ḫē pāyāv ṭān’-rā ṭāgū, he began to be in want.
- ḫē ḫtēk’-bhā ḡuḍhō, from whom did you buy that? (240)
**SKETCH OF SINDHI GRAMMAR.**

*hu neel-khe takir-jë chhiri-të pho charë,* he is grazing cattle on the top of the hill (239).

*hë ku'ne cecu-khe ghori-të charke ocelhë abhe,* he is seated, mounted on a horse, under that tree (239).

*ukhë ghorë patëwale-khe didhëvathy,* I have given that horse to the orderly (II)

*knek bëskë-khe virakë-dëvë,* he divided the property and gave it to the

*two.

*um-khe puchoomë,* I asked him (II). Note that verbs of asking take the ablative.

*um-të charxë,* having mounted on it (II).

*umë dëfë-më,* in that country (there came a famine)

*umë ngëyë bëgyo manlë kë-kë-wa kë,* at that time no one else was (there) (II)

*jë umë-wa phë,* which (horse) is in his possession (Hindi ur-kë pës) (II)

*umë ghorë umë patëwale-wa phë,* the horse is still in possession of that orderly

(II)

*umë khëshë kurwë laga,* they began to make merry

*umë repa'gë këshë-wa southë,* take these rapazes from him (238)

**The Reflexive Pronoun pës, self, like the Hindi ëp, refers only to the subject of the sentence. Its declension is irregular, and there is no difference between the Singular and the Plural. It is thus declined:**

Nom. pës*
Ohl. pës*
Gam. pësh-jë, pësh-jë, or (in Lari) pësh-jë
Abl. pëshë, etc.

The Genitive, like the Hindi apë, means 'own.' Adverbial forms are pëshëy, and pëshë, both meaning 'of, from, or by oneself or themselves.' In Hyderabad, pësh-jë is used instead of pësh-jë.

Other adverbs used in a reflexive sense are dhamë, in person, or, when referring to a place, in the exact spot; and pëshë, in person. The latter is used in South Sindhi and in Cutch.

Equivalent to the Hindi ëp-kë, Your Honour's, is pësh-jë. It also means 'own,' including the person addressed, but not when the person addressed is not included, as in pësh-jë dëfëkë, in our country, i.e. in yours and mine.

The following examples of the use of this pronoun are taken from the specimens.

It should be remembered that in the Hyderabad specimens, the genitive is throughout written pësh-jë, instead of pësh-jë

*pës' ghori-të charxëwë kë,* he himself was mounted on the horse (II).

*pësh-khe wear' kë-kë-dëli,* having seen himself in straitened circumstances

*jëkerë më khë phësh-jë phë bharëyë,* would that I might eat and fill my belly.

*a't'uth' pësh-jë phë-wa' wa'in charanëdësë, I will arise and go near to my

father, and will say unto him

*jësh' pësh-jë bhëmë-kë mëntësë,* who sent (him) into his (own) fields.

*pësh-jë mët ayjë-kë-në wëtawë,* he washed his substance in riotous living.

*him' pësh-jë put-jë uchar-kë,* on the coming of this Your Honour's son
The **Relative** and **Correlative Pronouns** are declined as follows. As in the case of the demonstrative pronouns, they have feminine forms in the nominative singular. The correlative pronoun is generally used as the correlative demonstrative of the relative, but is sometimes used as an independent demonstrative pronoun.

<table>
<thead>
<tr>
<th></th>
<th>Who, what.</th>
<th>That, he.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>jē</td>
<td>sō</td>
</tr>
<tr>
<td>Masc.</td>
<td>jē</td>
<td>sō</td>
</tr>
<tr>
<td>Fem.</td>
<td>jē</td>
<td>sō</td>
</tr>
<tr>
<td>Obs.</td>
<td>jēhi, etc.</td>
<td>āhi, etc.</td>
</tr>
<tr>
<td>Abāl.</td>
<td>jēhi, etc.</td>
<td>āhi, etc.</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>jē</td>
<td>sō</td>
</tr>
<tr>
<td>Obs.</td>
<td>jē, jēn, jēnā, jēnānā, jēnānānā, jēnānānānā, jēnānānānānā</td>
<td>ānā, ānā, ānānā, ānānānā, ānānānānā, ānānānānānā</td>
</tr>
</tbody>
</table>

Emphatic forms are made by adding i or ī, as in Obs. Sing. jēhi; Obs. Plur. jānā; Nom. Sing. sē, fem. saī; Obs. Sing. āhi; Nom. Plur. sē; Obs. Plur. ānā, etc.

The following examples of the use of these pronouns are taken from the specimens.

It will be observed that the correlative may be used as a simple demonstrative.

1. **jē nēkā-nēkā dēhu, (the horse) which is in his possession (II).**
2. **jēhi tēkō jō maś mūnu, tēkō jō maś mūnu, hō sa chori tēkā, thou hast made a great feast for him who wanted all thy property. Here we have a good example of the correlative pronoun āhi, etc.**
3. **jēhi iśī nācī āśī āśī dēhu, on which (i.e. whereupon) he is divided and gave the property.**
4. **jēkā-kārā bō parānānā buānā laygā, seizing which he began to become in want ghō pēkō nēkā jēkā kārā buānā jākā nācī āśī āśī hō sa chori tēkā, that horse which was my riding was stolen. Here we have the indefinite pronoun jēkā, whatever, used instead of jēhi, with āśī regularly as its correlative.**
5. **jēkā bāhā sāgā, so nākā sāgā dēhu, give me that portion which comes to me.**

Similar remarks apply.

so bōkē jē hu āve, he is now alive.

**tēkā, for him (thou madest a feast, etc. as above).**

**tēkā pēkā jāhānānā, on that (i.e. thereupon) his father said to him aē jēkārā mēkā pēkā jō pēkā bhashār, would that, having eaten them, I might fill my belly.**

**īnu-mā mańchē, the younger of them (said to his father).**
The **Interrogative Pronouns** are:—

ker, who?
kerō, kerā, karō, karā, kēhā, or kujārō, who?, what? In the Loc, or South Sindhi, kēhō and kujā are also used.

okē, what?
okō, what?

Kēr is used only as a substantive, and refers only to animate beings. It also has a feminine form in the Nominative Singular. It is thus declined:—

<table>
<thead>
<tr>
<th></th>
<th>Nominative</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ker; fem.</td>
<td>ker</td>
</tr>
<tr>
<td>Oblique</td>
<td>kasKR.</td>
<td>kasKR.</td>
</tr>
</tbody>
</table>

Kēhā, etc., may be used either as a substantive or as an adjective, and may refer either to animate or to inanimate objects. They are all inflected quite regularly, like adjectives in k. Thus Nom. Sing. Masc. kēhā, Fem. kēhā; Nom. Plur. Masc. kēhā, Fem. kēhā; Kujārān or kujārē, the Abl. Masculine Sing. of kujārā, often means 'what for?'; 'why?'.

Okē does not change in declension. It is only used with reference to inanimate objects, and is not used in the plural. The genitive, okē-jō means 'of what sort?'; 'of what kind?'; and with the postpositions kēhā, kamā, or kēhā, okē signifies 'what for?'; 'for what purpose?'; 'why?'.

Kō only refers to inanimate objects, and is not declined. It means 'what?'; and also 'what for?'; 'why?'.

The following examples of the use of these pronouns are taken from the specimens and list of words:—

ker ahi, who art thou? (II).
iō hi kēhā-kāhā gāhā, from whom did you buy that? (240).
okē-jō okē-hā kāhā, what is this (that is) happening?

The principal **Indefinite Pronouns** are the following:—

Kō, anyone, someone. In the Nom. Sing. it has a feminine kā. In Obl. Sing. is kākō; Nom. Plur. kā; Obl. Plur. kāna or kānā.

Kē, anyone, someone, is an emphatic form of the preceding. Its Nom. Sing. Fem. is kēi. Its Obl. Sing. is kēhi or kēi; Nom. Plur. kēi, kēi, or kēi

Obl. Plur. kēhi or kēi.

Kē, anything, something, a little, does not change in declension
Kō-na, no one, he not at all; kē-na, (pl.) kē-na, nothing; kō na kō, or kō kō na, nobody at all; kē na kē, or kē kē na, nothing at all.


Har-kō, everyone, is declined like kō.
Sindhī

*bahū* kō, everyone, and *sabā* kā, everything, are declined according to their respective members. Thus, nom. fem. of the former *sabhā* kā, and so on. Similarly the obl. sing. of the latter is *sabā* kī.

Indefinite Pronominal Adjectives are *sabhā* ̀; all, and *mīrī* or *mīrī* ̀; all, whole, everyone *sabhā* is thus declined:

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>sabhā or sabhā ̀, fem sabhī</td>
<td>sabhā, sabhā ̀</td>
</tr>
<tr>
<td>Obl</td>
<td>sabhā ̀</td>
<td>sabhā ̀, sabhā ̀, sabhā ̀, sabhā ̀, sabhā ̀</td>
</tr>
</tbody>
</table>

An emphatic form of *sabhā* is *sabhāi*. This word is irregular in its declension, especially in the Ablative, in which the termination ̀i is inserted before the emphatic ī. It is declined as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur (common gender)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>sabhā</td>
<td>sabhāi, sabhāi</td>
</tr>
<tr>
<td>Obl</td>
<td>sabhāi</td>
<td>sabhāī, sabhāī</td>
</tr>
<tr>
<td>Am</td>
<td>sabhāīn</td>
<td>sabhāīn, sabhāīn</td>
</tr>
</tbody>
</table>

When the noun is expressed, the obl. plur. may be contracted to *sabhā* ̀.

*Mirī* or *mīrī* ̀ is declined like *sabhāi*; Thus, Mase Obl Sing. *mīrī* or *mīrī* ̀ and so on.

Other Indefinite Pronominal Adjectives are the following:
- *piatū* ̀, such a one.
- *bō* ̀, another. This is really the ordinal numeral 'second'.
- *pītū* ̀, another's.
- *dhāri* ̀, another's.
- *sīkā* ̀, that very.
- *kō* ̀, one.

We have seen that the indefinite pronoun *jēkā* ̀ may be used as a relative pronoun (see p. 38). The following further examples of indefinite pronouns are taken from specimens:

*jēkā chāhiē san* ma ̀ the īkāi ī, whatever hucks the swine are eating.
*jēkā athāśu so sabhā tākā-ī ru āhe, whatever I have that is only thine. Note that in Haidarabad *sabhā* is used instead of *sabhā* ̀.
*sībācār* ̀ ghoro kō ̀ na gharāgār, the Sībācār dā not at all send for the horse (I).
*kīmar* maśāśu kō ̀ nā (rupeā) ībin ī, just now I have no (rupee) in my possession (I)
*bhiyā māghā kō bā na hā, no one else was (there) (II).
kērē kō ̀ nā kē kā na dābin ī, no one even gave anything to him.
*a₂ndhō pu₂t* sabhā ̀ kō ̀ kārā, the younger son having collected everything.
sabhā khapāśu ̀ kō ̀ pū, after squandering all things.
The following table, taken from Stack's Grammar, exhibits the various forms of the **Correlative Pronominal Adjectives and Adverbs**:

<table>
<thead>
<tr>
<th>Pronouns</th>
<th>Number or quantity</th>
<th>Sex</th>
<th>Kind</th>
<th>Manner</th>
<th>Place</th>
<th>Direction</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>8</strong></td>
<td>sehr</td>
<td>long</td>
<td>short</td>
<td>still</td>
<td>where</td>
<td>in that direction</td>
<td>so long</td>
</tr>
<tr>
<td><strong>this</strong></td>
<td>much</td>
<td>small</td>
<td>of this kind</td>
<td>in this way</td>
<td>here</td>
<td>in this direction</td>
<td>now</td>
</tr>
<tr>
<td><strong>that</strong></td>
<td>much</td>
<td>small</td>
<td>of that kind</td>
<td>in that way</td>
<td>there</td>
<td>in that direction</td>
<td>so long</td>
</tr>
<tr>
<td><strong>as</strong></td>
<td>much</td>
<td>small</td>
<td>of that kind</td>
<td>in that way</td>
<td>there</td>
<td>in that direction</td>
<td>so long</td>
</tr>
<tr>
<td><strong>so</strong></td>
<td>much</td>
<td>small</td>
<td>of that kind</td>
<td>in that way</td>
<td>there</td>
<td>in that direction</td>
<td>so long</td>
</tr>
<tr>
<td><strong>what</strong></td>
<td>much</td>
<td>small</td>
<td>of that kind</td>
<td>in that way</td>
<td>there</td>
<td>in that direction</td>
<td>so long</td>
</tr>
<tr>
<td><strong>how</strong></td>
<td>much</td>
<td>small</td>
<td>of that kind</td>
<td>in that way</td>
<td>there</td>
<td>in that direction</td>
<td>so long</td>
</tr>
</tbody>
</table>

1. This should be distinguished from **44**, which means "which?" or "what number?" out of several.
2. Also **44, 444, 444**. The Correlative and Interrogative also take corresponding forms.
3. Also **444, 444, 444, 444**. Each of which forms runs through the whole series.
4. This set is generally used with **44, 44, 44**, or some of the other prepositions for "up to", "till", or **444, 444**, etc. It also refers to distance, and should then be translated "as far as", etc.
5. Or **44444, 44444, 44444**.
**Pronominal Suffixes**—Sindhi shares with Kashmiri and Lahnda the use of pronominal suffixes. In Kashmiri they are attached only to verbs, and in Lahnda apparently only to nouns and verbs; but in Sindhi they are attached not only to nouns and verbs, but also to postpositions. They are employed exactly as in Persian or Hebrew, and can be used for any case. As an example of a pronominal suffix attached to a noun, we have *nēnaw, my eye*; attached to a verb, we have *māryaw*, I struck; and attached to a postposition, we have *samūw*, of me, my. These suffixes may be divided into three classes, viz., those (used with verbs only) referring to the nominative, those referring to any other case, and (used with verbs only) those referring to the case of the agent. They are as follows—

A.—**Suffixes of the Nominative.**

<table>
<thead>
<tr>
<th></th>
<th>Sng</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>* it’</td>
<td>* it, * it’</td>
</tr>
<tr>
<td>2nd person</td>
<td>* eth’ or (only fem.) eth’</td>
<td>*</td>
</tr>
<tr>
<td>3rd person</td>
<td>* none.</td>
<td>none.</td>
</tr>
</tbody>
</table>

Thus, *māryaw*, I was struck; *mārthit’, thou shalt strike. As already said, these suffixes are used only with verbs.

B.—**Suffixes of other cases.**

<table>
<thead>
<tr>
<th></th>
<th>Sng.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>* m’</td>
<td>* d, d’, d’</td>
</tr>
<tr>
<td>2nd person</td>
<td>* t’</td>
<td>* t’</td>
</tr>
<tr>
<td>3rd person</td>
<td>* a’</td>
<td>* a’ or a’</td>
</tr>
</tbody>
</table>

Of the above, the suffixes of the first person plural are never used with nouns, but only with postpositions and verbs. The others are used alike with nouns, postpositions, or verbs. Thus, *pimaw*, my father; *nīwaw*, with him; *dāmaw’, give to me.

C.—**Suffixes of the Case of the Agent.**

For the first and second person these are the same as in B., but the third person is different. We thus get—

<table>
<thead>
<tr>
<th></th>
<th>Sng.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>* m’</td>
<td>* d, d’, d’</td>
</tr>
<tr>
<td>2nd person</td>
<td>* t’</td>
<td>* t’</td>
</tr>
<tr>
<td>3rd person</td>
<td>* a’</td>
<td>* a’</td>
</tr>
</tbody>
</table>

These suffixes, as representing the case of the agent, are only used with the past tenses of transitive verbs. Examples are *māryaw’, he struck; māryād’, they struck.*

As a general remark, it may be stated that the suffixes *a* and *a’* of the first person plural are interchangeable, and where one is given in any of the following tables, the other may be used instead. In the Sirh, or Upper Sindhi, *a’* is often used instead of *a*. 
We shall now deal only with these suffixes as attached to nouns. When attached to verbs and postpositions, they will be considered later on, in the appropriate places. We shall therefore have to do only with the suffixes falling under head A, omitting those for the first person plural, which, as already stated, are not used with nouns. The suffixes of the first and second persons are seldom used except with nouns referring to parts of the body, kindred, trades, classes, or other such nouns referring solely to man.

When a suffix is added to a noun, the final vowel of the latter undergoes certain modifications. The rules for this, mainly based on those given by Trumpp, are as follows:

A—When added to the *Nominal Singular*:

1. Nouns ending in * undergo no change before the suffixes.
2. Nouns ending in ə generally shorten the ə to e, but the e may optionally be retained.
3. Masculine nouns in i change the i to ye or yə.
4. Feminine nouns in e change the i to ye or yə.
5. Nouns ending in * undergo no change before the suffixes, except that the final * may optionally be changed to yə.

B—When added to the *Oblique Singular*:

In the case of nouns ending in ə, the oblique case ends in ə. This ə is changed to a or ake before suffixes. In the Siro, or Upper Sindhi, the ə often changes to i, instead of a. Thus, ghe, a head; obl sing melhe; with suffix, melhə-khe, melhi-khe, or (in the Siro) melhə-khe, my head. The oblique case singular of other nouns is not altered before suffixes, except that ə becomes ye.

C—When added to the *Nominal Plural*:

The Nom. Plur. of masculine nouns in ə ends in ə, like the Nom. Sing. This ə is changed to ye before suffixes. In the case of other nouns, a final vowel is shortened and, if nasalized, the nasal is dropped. Thus, akhəarə, a girl, Nom. Plur. akhəaryəə, with suffix, akhəaryəə, my girls.

D—When added to the *Oblique Plural*:

The oblique plural always ends in *ə*. This usually becomes ə before suffixes, but when the suffix * of the second person singular is added, the two together become ə*

When a noun ends in a vowel, and a suffix commences with a vowel, anə is often inserted. Again ə or ə is often inserted between the oblique case and the suffix.

All nouns do not take these suffixes. The most common are those ending in *ə* or ə. Less common are those ending in ə (mas. and fem.) or ə. Others are very rare. There are a few nouns which attach suffixes irregularly. The more important of these are given below.

When attached to nouns, these suffixes usually have the force of the genitives of personal pronouns.
The following table shows the forms taken by the more common classes of nouns before suffixes:

<table>
<thead>
<tr>
<th>An eye</th>
<th>A head</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<p>| | | | | | | | | |</p>
<table>
<thead>
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<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mňa</td>
<td>mňo</td>
<td>mňa</td>
<td>mňa</td>
<td>mňa</td>
<td>mňa</td>
<td>mňa</td>
<td>mňa</td>
<td></td>
</tr>
<tr>
<td>with ā</td>
<td>mňa</td>
<td>mňa</td>
<td>mňa</td>
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<td>mňa</td>
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<td></td>
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<tr>
<td>with ā</td>
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<td>mňa</td>
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<tr>
<td>with ā</td>
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<td></td>
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<tr>
<td>with ā</td>
<td>mňa</td>
<td>mňa</td>
<td>mňa</td>
<td>mňa</td>
<td>mňa</td>
<td>mňa</td>
<td>mňa</td>
<td></td>
</tr>
</tbody>
</table>

* Mascles', and so throughout the other persons.

* Or, in the third, or Upper Sind, msthm, and so with the other suffixes.

---

<table>
<thead>
<tr>
<th>A master.</th>
<th>A lady</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<p>| | | | | | | | | | |</p>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>maē</td>
<td>maē</td>
<td>maē</td>
<td>maē</td>
<td>maē</td>
<td>maē</td>
<td>maē</td>
<td>maē</td>
<td>maē</td>
<td>maē</td>
</tr>
<tr>
<td>with ā</td>
<td>maē</td>
<td>maē</td>
<td>maē</td>
<td>maē</td>
<td>maē</td>
<td>maē</td>
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<td>maē</td>
<td>maē</td>
</tr>
<tr>
<td>with ā</td>
<td>maē</td>
<td>maē</td>
<td>maē</td>
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<td>maē</td>
<td>maē</td>
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<td>maē</td>
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</tr>
<tr>
<td>with ā</td>
<td>maē</td>
<td>maē</td>
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<td>maē</td>
<td>maē</td>
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<tr>
<td>with ā</td>
<td>maē</td>
<td>maē</td>
<td>maē</td>
<td>maē</td>
<td>maē</td>
<td>maē</td>
<td>maē</td>
<td>maē</td>
<td>maē</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A girl</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>āhākōr</td>
<td>āhākōr</td>
<td>āhākōr</td>
<td>āhākōr</td>
</tr>
<tr>
<td>with ā</td>
<td>āhākūra, āhākūra</td>
<td>āhākūra, āhākūra</td>
<td>āhākūra, āhākūra</td>
</tr>
<tr>
<td>with ā</td>
<td>āhākōr</td>
<td>āhākōr</td>
<td>āhākōr</td>
</tr>
<tr>
<td>with ā</td>
<td>āhākōr</td>
<td>āhākōr</td>
<td>āhākōr</td>
</tr>
<tr>
<td>with ā</td>
<td>āhākūra, āhākūra</td>
<td>āhākūra, āhākūra</td>
<td>āhākūra, āhākūra</td>
</tr>
<tr>
<td>with ā</td>
<td>āhākūra, āhākūra</td>
<td>āhākūra, āhākūra</td>
<td>āhākūra, āhākūra</td>
</tr>
<tr>
<td>with ā</td>
<td>āhākūra, āhākūra</td>
<td>āhākūra, āhākūra</td>
<td>āhākūra, āhākūra</td>
</tr>
</tbody>
</table>
The following are the most important irregular nouns:—
Jo, a wife, makes jeyam', josham', or joshih', my wife; josc or joshac, thy wife, and so on.
P?, a father, makes plwu', plwu', pugham', or puglama', my father; piw', piw', or pughaq, thy father, and so on.
Dh? or dh?, a daughter, makes dhiam', dheum', dhisam', or dhisam', my daughter; dhigaq or dhigace, thy daughter, and so on.
Bha?, a brother, makes bhuan', bhun', bhueam', or bhueam', my brother; bha? or bhaqace, thy brother, and so on.
Ma?, a mother, makes manum' or man', my mother; manam'-hace, to my mother, and so on.

The following examples of pronominal suffixes added to nouns substantive are taken from the specimens:—
pughaq, sahmac', khaqace, thy father has made a feast.
shaq-as puan', chogac', thereupon his father said to him. Note that in Hyderabad they say puan', not pugac'.

CONJUGATION.—THE VERB GENERALLY.—The Sindhi verb has three voices, the Active, the Passive, and the Causal. Like Macabhi, it has two conjugations. Of one of these the characteristic vowel is a, while that of the other is e. The first, or a, conjugation consists of all intransitive verbs and all verbs in the passive voice. It also includes about eighty transitive verbs. The second, or e, conjugation consists of all other transitive verbs, including all verbs in the causal voice. There are cases of a similar division of conjugation in Lahnda, in which the present participle and the future tense of intransitive verbs differ from those of transitives.

The following is a list of those transitive verbs that belong to the a-conjugation:—

LIST OF SINDH TRANSITIVE VERBS BELONGING TO THE A-CONJUGATION
Verbs are quoted in their root-forms, obtained by dropping the final a of the second person singular Imperative. The list is based on that given by Trumpp in his Grammar.

| ahi, say | chayd, pacifichi' |
| at, then | chak, wake up |
| bande, blind | chaim, kiss |
| bhep, understand | chams, example (cloth) |
| mendha, hear | dhiab, very |
| mas, break | dhar, set up |
| haq, try | dhi, see |
| chaq, speak | dhiq, milk |
| chak, trade | dhiq, blow (with hollown) |
| cheq, grace | dhiq, much |
| chesp, pinch | dhiq, wash |
| cheq or chejat, torch | dhiq, choose |
| chej, pinch | gah, rub |
| chayg, pick up food | gah, swallow |

1 In Hyderabad, puan', and so on, except gah, thy father.
2 The one exception is the intransitive verb pughiq', whose passive, which optionally follows the a-conjugation.
SINHIL.

pawara, understand.
parah, read.
parah, are.
pih, drink.
pok or pul, grind.
pis, bag.
pus, string (brads).
pusali, ask.
parajha, understand.
rak, keep.
rah, remain.
sa, deserve.
sal, divulge.
smahher, recall.
smahphil, understand.
sah, say.
sah, long for.
sah, learn.
sahor or smah, blow the nose.
singh, sing.
singh, small.
san, hear.
suthi, recognize.
sud, wipe.
sugad, soft.
suth, take.
suth, throw.
sed, sell.

yak, copulate.

Of the above, akh, dah, and man may also be conjugated according to the a-conjugation. Thus 2 sing. impv. akh or akh.

Irregular verbs of this conjugation are dh, give; 2 sing. impv. dh, for dh; and sa, take; 2 sing. impv. se, for se.

The following are the points in which the two conjugations differ from each other.

Present Participles.—In the a-conjugation, this ends in vudo, as in hal-ando, going; han-ando, striking.

In the i-conjugation, the present participle ends in indo, as in marando, striking.

There are some exceptions to the rule about the a-conjugation. The most noteworthy case is that of passive verbs, which form the present participle in odo, as in parado, being seen. Also, a few active verbs of the a-conjugation, principally those whose roots end in a, follow the i-conjugation in forming the participle in indo, as in bhadra-endo, becoming old; kha-endo, eating.

The future tense, being formed from the present participle, follows it in this distinction of conjugation.

Imperatives.—Verbs of the a-conjugation form the 2nd person singular imperative by adding *a to the root, and the second plural by adding * or y. Thus, mar-*, die thou; mar-o, die ya; dho-*, wash thou; dho-go, wash ye.
Verbs of the i-conjugation form the 2nd sing. imperative by adding *i to the root, and the 2nd plur. by adding yô or ñô. Thus, már*î, strike thou; már-ñô or már-ñü, strike ye.

Conjunctive Participle.—In the o-conjugation, this ends in ñ, but in the i-conjugation, in ñ. Thus hal-ñû, having gone; már-ñô, having struck.

Infinitive.—In the Sirô, or Upper Sindhi, the infinitive of verbs of the o-conjugation is formed by adding aô* to the root, and that of the i-conjugation by adding iô*. Thus, hal-aôû, to go; már-iôû, to strike. But in the Lārû, or Lower Sindhi, this distinction is not observed, oô* being used in both cases.

Old Present.—This tense differs considerably in the two conjugations. Details will be found in the paradigm.

In other respects the two conjugations do not differ.

Principal Parts.—Root.—We have seen that the second person singular of the Imperative ends in *î or *ô according to conjugation. The root of a verb is obtained by dropping this final short vowel. Thus:

<table>
<thead>
<tr>
<th>2 Sing Impre</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>hal*î, go thou</td>
<td>hal, go</td>
</tr>
<tr>
<td>már*î, strike thou</td>
<td>már, strike</td>
</tr>
</tbody>
</table>

If a verbal root ends in long ê or ô, this is liable to be shortened in certain cases. Similarly, if a root ends in long ñ, this is often, but not always, liable to be shortened to n. This shortening occurs in —

(1) The Infinitive, as in:

<table>
<thead>
<tr>
<th>Root</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>pû, drink</td>
<td>phôô*</td>
</tr>
<tr>
<td>pâô, string (beads)</td>
<td>puauô*</td>
</tr>
<tr>
<td>dhôô, wash</td>
<td>dukauô*</td>
</tr>
</tbody>
</table>

(2) The Present Participle. Thus:

<table>
<thead>
<tr>
<th>Root</th>
<th>Present Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>pûô, drink</td>
<td>pûandô</td>
</tr>
<tr>
<td>pâôû, string (beads)</td>
<td>puauandô</td>
</tr>
<tr>
<td>dhôôû, wash</td>
<td>dukauandô</td>
</tr>
</tbody>
</table>

(3) The Future Passive Participle, as in:

<table>
<thead>
<tr>
<th>Root</th>
<th>Future Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhôôû, wash</td>
<td>dukauôû</td>
</tr>
</tbody>
</table>

(4) The first Conjunctive Participle. In this form only final ô is shortened, as in pûôû, string (beads), Conj Part pûô; Roots ending in i drop this vowel before the termination ñ. Thus, pûôû, drink, Conj Part pûô, for pû-î, having drunk. Roots in ñ do not change. Thus, dhôôû, wash, Conj. Part. dhôôû.

(5) The Old Present. Here all three vowels are shortened, exactly as in the Infinitive. Thus, puôû, I may drink; puauûôû, I may string (beads); dukauôû, I may wash.

If the root of a verb in the a-conjugation ends in a or ñ, in order to prevent a hiatus, the letter yô is inserted before terminations commencing with a vowel. This
The Infinitive, as in pa, fall, inf. panah; sa, bow, inf. siven. Exceptions are dadan, to give, and sivas, to take.

(2) In the Present Participle. Thus, panand, falling; sivand, having.

(3) In the Future Passive Participle. Thus, cha, say, Fut. pass. Fut. chaunay, about to be said.

(4) The se is not inserted in the first Conjunctive Participle as we might expect. Thus, cha, not chaareh, having said.

(5) In the Old Present, as in paun, I may fall; chae, I may say; sive, I may bow.

On the other hand, roots of the i-conjugation ending in e, a, or o (if it is not changed to a), change the following a of Infinitive termination am to i. Thus, ma, measure, inf. maica; gaika, speak, inf. gaikias; diho, carry, inf. dihio.

A similar change cannot occur in the Present Participle, because, in the i-conjugation, this ends in avd, not in avdo.

The termination of the Future Passive Participle is sari. This becomes sar, if the root ends in i or e, and may optionally become sar if the root ends in a or o. Thus, sarap, about to be struck; but saray, about to be given; daras, or dhas (root dh), about to be washed.

Infinitive.—This is formed by adding am to the root, as in kar-am, to go. As stated above, if the root ends in long i or a, this is shortened before the termination, and, similarly, in the case of some roots ending in o, this is shortened to u. Also, in the a-conjugation, as explained above, a is inserted if the root ends in a or i.

In the i-conjugation, the termination am becomes ai if the root ends in a or o, and also if it ends in an o that is not liable to be shortened to a under the above rule. Thus, main, to measure; gaikias, to speak; dhow, to carry, in which the o is not shortened to a. But dhas, to wash, from the root dho, in which the o is not shortened to a. It may be added that the roots of most Causial Verbs, and all Double Causals end in ai, and that hence their infinitives end in ai.

In the Srò, or Upper Sindb, the Infinitives of all verbs of the i-conjugation commonly end in ai.

The following examples of the use of the infinitive are taken from the specimen:

- adarwavna chahe na bhay, he did not think it good to go inside
- khaiv wivna av wiyav av bambil, to make merry and to become happy was proper for us
- adarwchat-kakai pór, after wasting everything
- ghatipaik-e palt-palt, the sound of singing and dancing.
- bhar pah-jé paur-jé akay-ti, on the coming of this son of Your Honour.
- kai shorok dhiw-sdhanw' gok-jé khanw-lá, I have given that house for the carrying of grass (II).

Present Participle.—As stated under the head of the root, in the Present Participle a final i, a, or o of the root is liable to be shortened, exactly as in the Infinitive.
In the a-conjugation, the Present Participle is formed by adding *ando* to the root, *v* being inserted if the root ends in *a* or *i*, exactly as in the Infinitive. Thus, kol-ando, going, kon-ando, striking; pr-ando (root *pi*), drinking, par-ando, falling.

As we shall see, the termination *ando* belongs properly to the i-conjugation; but in the a-conjugation, it is used with verbs whose roots end in *a*. Thus, from root *sah* (a-conjugation) we have kharindo, rost khasindo, eating. It will be remembered that a similar change of *a* to *o* occurs in the Infinitive of these verbs. The same change optionally occurs in the case of some other verbs also. Thus, from *sah*, hear (a-conjugation), we have Pres. Part. unando or usamindo, hearing.

There are some irregularities:

(1) Some verbs contract an *owa* or *ova* to *i*. Thus, root *cha*, say, Pres Part. chaw-ando or chando; root *ko*, be, Pres Part. khindo, for ku-ando.

We have very similar contractions in:

<table>
<thead>
<tr>
<th>Root</th>
<th>Pres Part</th>
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<tbody>
<tr>
<td>ddi, give,</td>
<td>dandando (or dandendo),</td>
</tr>
<tr>
<td>ni, take,</td>
<td>mando (for mando),</td>
</tr>
<tr>
<td>kha, eat,</td>
<td>khindo (for khendo),</td>
</tr>
<tr>
<td>thi, become,</td>
<td>thiindo (for thiendo)</td>
</tr>
</tbody>
</table>

(2) Other irregularities are shown by:

- och, come,  
- van, go,  
- *indo* or *indo*  

In the i-conjugation, the Present Participle is formed by adding *ando* to the root, as in mar-ando, striking.

The root *her*, do, make, is sometimes irregular, making its Present Participle herindo, kendoro or hindoro.

Instead of *a*, *aw* is sometimes substituted in the termination of this participle, as in hindoro or hindoro, being.

The Present Participle of passive verbs is formed on altogether different lines, and will be dealt with under the head of Passive Verbs.

**Past Participle.**—The Past Participle is formed by adding *yo* to the root. When the root ends in a consonant, *i* may be used instead of *yo*. In the following pages, when *yo* is written as the termination of this participle, *i* may always be substituted for it, provided the root does not end in a vowel. Conversely, if *i* is written, *yo* may always be substituted. Thus, root mar, strike: Past Participle, mar-yo or mar-indo, struck. But root *cha*, say, Past Part. only cha-yo, said, because the root ends in a vowel.

If the root ends in *i* or *a*, the initial *y* of the termination is dropped. The same is usually the case if the root ends in *ch*, *vah*, *j*, or *kha*. Thus:

<table>
<thead>
<tr>
<th>Root</th>
<th>Past Participle</th>
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<tbody>
<tr>
<td>ad, take,</td>
<td>nindo,</td>
</tr>
<tr>
<td>fi, live,</td>
<td>fiyo,</td>
</tr>
<tr>
<td>kuch, speak,</td>
<td>kuchyo,</td>
</tr>
<tr>
<td>sayah, invest</td>
<td>sayayo,</td>
</tr>
</tbody>
</table>
As in other Indo-Aryan vernaculars, the Past Participle of a transitive verb is passive in meaning. Thus, māyā, struck; not 'having struck.' It thus follows that, with the tenses formed from the Past Participles of such verbs, the subject of the verb must, as in Hindi, be put into the case of the agent.

In every Indo-Aryan vernacular there are a certain number of irregular Past Participles, but in Sindhi the number is far more than in any language more to the east. In this respect it ranks with Lahndi and Kashmiri. In Hindi, for instance, there are only seven, but in Sindhi the number reaches to about a hundred and twenty-eight. The following list is based on that in Trumpp's Grammar, and as the subject is of considerable interest, the list is given twice over,—once in alphabetical order, and once with the roots classified according to the forms of the participles.

**LIST OF SINDHI IRREGULAR PAST PARTICIPLES.**

(a) In Alphabetic Order.

Verbs are quoted in their root forms.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Past Part.</th>
<th>Verb</th>
<th>Past Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>acoh, come</td>
<td>acoh</td>
<td>gah, rub</td>
<td>gah</td>
</tr>
<tr>
<td>at, am</td>
<td>at</td>
<td>gair, be afraid</td>
<td>gair</td>
</tr>
<tr>
<td>sānī, bring</td>
<td>sāndh</td>
<td>gair, stick (in wood)</td>
<td>gair</td>
</tr>
<tr>
<td>khākh, he bound</td>
<td>khākh</td>
<td>gair, plant together</td>
<td>gair</td>
</tr>
<tr>
<td>bhandh, blind</td>
<td>bhandh</td>
<td>yin, join</td>
<td>yin</td>
</tr>
<tr>
<td>mad, be drowned</td>
<td>mad</td>
<td>bopam, become less</td>
<td>bopam</td>
</tr>
<tr>
<td>bhāy, be heard</td>
<td>bhāy</td>
<td>jāñ, be oppressed</td>
<td>jāñ</td>
</tr>
<tr>
<td>bhandh, bound</td>
<td>bhandh</td>
<td>jāñ, know</td>
<td>jāñ</td>
</tr>
<tr>
<td>but or in, stand up</td>
<td>but</td>
<td>jum, bring death</td>
<td>jum</td>
</tr>
<tr>
<td>bhugj, run away</td>
<td>bhugj</td>
<td>jum, be born</td>
<td>jum</td>
</tr>
<tr>
<td>bhug, break (trans.)</td>
<td>bhug</td>
<td>jum, some</td>
<td>jum</td>
</tr>
<tr>
<td>biyy, see verb</td>
<td>biyy</td>
<td>jum, become less</td>
<td>jum</td>
</tr>
<tr>
<td>bhūch, be freed</td>
<td>bhūch</td>
<td>jum, be deeply engaged</td>
<td>jum</td>
</tr>
<tr>
<td>bhūr, fry</td>
<td>bhūr</td>
<td>jum, do</td>
<td>jum</td>
</tr>
<tr>
<td>bhab, wander about</td>
<td>bhab</td>
<td>jum, be burnt</td>
<td>jum</td>
</tr>
<tr>
<td>aha, say</td>
<td>aha</td>
<td>jum, lift up</td>
<td>jum</td>
</tr>
<tr>
<td>chāmp, break (instants.)</td>
<td>chāmp</td>
<td>jum, be worn</td>
<td>jum</td>
</tr>
<tr>
<td>shām, break off (trans.)</td>
<td>shām</td>
<td>jum, be needed</td>
<td>jum</td>
</tr>
<tr>
<td>chāmp, touch</td>
<td>chāmp</td>
<td>jum, be fixed</td>
<td>jum</td>
</tr>
<tr>
<td>chāmp, be touched</td>
<td>chāmp</td>
<td>jum, be placed out</td>
<td>jum</td>
</tr>
<tr>
<td>chām, get loose</td>
<td>chām</td>
<td>jum, be slaughtered</td>
<td>jum</td>
</tr>
<tr>
<td>chāch, sink up</td>
<td>chāch</td>
<td>jum, slaughter</td>
<td>jum</td>
</tr>
<tr>
<td>chāch, be dissolved</td>
<td>chāch</td>
<td>jum, be slaughtered,</td>
<td>jum</td>
</tr>
</tbody>
</table>

(b) In Root Form.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Root</th>
<th>Verb</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>sāndh</td>
<td>sandh</td>
<td>yin</td>
<td>yin</td>
</tr>
<tr>
<td>bhandh</td>
<td>bandh</td>
<td>bopam</td>
<td>bopam</td>
</tr>
<tr>
<td>mad</td>
<td>mad</td>
<td>jāñ</td>
<td>jāñ</td>
</tr>
<tr>
<td>bhāy</td>
<td>bay</td>
<td>jum</td>
<td>jum</td>
</tr>
<tr>
<td>but</td>
<td>but</td>
<td>jum</td>
<td>jum</td>
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<tr>
<td>bhugj</td>
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<td>bhug</td>
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<td>jum</td>
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<tr>
<td>biyy</td>
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<td>bhūch</td>
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<td>bhūr</td>
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<td>bhab</td>
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<td>chāmp</td>
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<td>shām</td>
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<tr>
<td>chām</td>
<td>chām</td>
<td>jum</td>
<td>jum</td>
</tr>
</tbody>
</table>

Note: The roots are listed in the order of their frequency in the language.
SKETCH OF SINDHI GRAMMAR.

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Verb.

Past Part.

Verb.

Past Part.

Verb.

Past Part.

Verb.

Past Part.

Verb.

Past Part.

Verb.

Past Part.

Verb.

Past Part.

Verb.

Past Part.
Each.
chhán, break off (trans.),
chhájo, break (intr.),
chhát, gas loose,
chhá, be finished,
chhát, satiate,
chhánt, be satiated,
chhá, plain together,
chhá, begin,
*sta, be hidden,
chhá, be reconciled,
chhá, bear,
chhá, be injured,
chhá, understand,
sabha, be dry,
sabha, be weary,
sabha, sat.

If the final consonant of the root is a, it is generally elided before adding the a (see, however, bhás, wonder above). Thus ---

bhán, choose,
bhájan, bring forth,
bhá, be born,
bhá, hit up,
bhá, bear,
bhá, be heard,
bhá, sell.

It will be observed that in all these cases the root ends in a jhá, know, and it also drops the y, becoming jhāt (see below). *Us, weave, is regular (see below).
Belonging to this class, but with further irregularities, are ---

uá, come,
pé, fall,
har, do,
hamán or hamáty, wither,
har, die,
ug, t'woven,
us, weave,
usá, go,

(2) Many verbs form the past participle by adding the syllable to. This may be added to the root direct, as in ---

*lia, apply,
pen, get,
pen, draw,
pén, string beads,
á, deny,
*shat, seize,
*shel, divulge,

It will be observed that the above roots either end in a vowel or in the letter i. Other roots ending in vowels form their past participles differently, but there are no other irregular roots ending in i.

Other roots, including all irregular roots ending in oh, nh, y, z, and th, drop a final consonant before adding to. Thus ---

lahá, be digested,
man, fatness,
pä, witch, aunque,
pé, be reconciled,
pé, be repaid.
SKETCH OF SINDHI GRAMMAR

Root

Past Participle

rač, be immersed.

rača.

swāč, be wrinkled.

swāča.

*jamab, be deeply engaged.

*jamaba.

*šnā, plaster.

*šnāba.

*shā, be touched.

*shāba.

chā, be touched.

chāba.

gan, shake (in nau).

ganda.

*ha, be weared.

*haa.

*kı, be fixed.

*kıa.

top, be warm.

topa.

*shik, engrave.

*shika.

*štn, become

*štna.

*šnaj, understand.

*šnaja.

sūsna, renovate.

sūsna.

*čche, boke.

*čchē.

Belonging to this class, but with further irregularities, are:

ker, etc.

kher, kē, or kher.

paj, be finished.

paž, pē, or pāz.

swōč, go to sleep.

swōča.

wañ, take.

waña.

(3) Three roots ending in i, and six ending in a, form their past participles by changing the first vowel.

must be the Thus:

*zēk, be tired.

*žēka.

*ik, cause to descend.

*ikē.

*wik, descend.

*wikē.

*par, find.

*pāra.

*šak, be reduced.

*šakē.

*šik, be picked out.

*šika.

*šhā, be caught.

*šhāa.

*šže, be caught.

*šžea.

*plar, burst.

*pēlā.

(4) We shall see that other roots ending in a form the past participle in žaḥ, but most roots in a or a in form it in žaḥ

Thus:

*ōk or *ōk, stand up.

*ōkā.

*chū, soak up.

*chūa.

*drāk, tumble down.

{ *drākā.

*drākā.

*grām, diminish,

*grāma.

*pač, rub.

*pača.

*qaj, araise.

*qaja.

*šā, slaughter.

*šāa.

*šač, be slaughtered.

*šača.

*šā, search.

*šāa.

*šak, be arrested.

*šakā.

*šik, cause loss.

*šikā.

*ši, be unlucky.

*šiā.

*šač or *šač, answer.

*šačā.

*šač or *shi, ground.

*šiā.

*žāb, be frightened.

{ *žābā.

*žābā.

*žāb, frighten.

*žābā.

*ā, stand.

*āa.

*ē, hit.

*ēa.

*śē, see.

*śēa.

*vr, be saucy.

*vrā.

*vrā, be gratified.

*vrāa.

*vrē, fill.

*vrēa.
So also —

<table>
<thead>
<tr>
<th>Root</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>yáf, wipe out,</td>
<td>anáf, wiped</td>
</tr>
</tbody>
</table>

(5) Three roots have the past participle ending in án, with various changes of the final consonant. These are —

<table>
<thead>
<tr>
<th>Root</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>án, bring,</td>
<td>anó, brought</td>
</tr>
<tr>
<td>wyn, be watered,</td>
<td>wynó, was watered</td>
</tr>
<tr>
<td>wón, take,</td>
<td>wónó, took</td>
</tr>
</tbody>
</table>

(6) All irregular roots ending in já, except some (see No. 2 above) and subha (see No. 9 below), one ending in já, one ending in á, and one ending in hó, form the past participle by substituting á for the final consonant. Thus —

<table>
<thead>
<tr>
<th>Root</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>b máj, be heard</td>
<td>b májó, heard</td>
</tr>
<tr>
<td>b máj, kind,</td>
<td>b májó, kind</td>
</tr>
<tr>
<td>b máj, be heard,</td>
<td>b májó, heard</td>
</tr>
<tr>
<td>b máj, hear,</td>
<td>b májó, hear</td>
</tr>
<tr>
<td>pérj, understand,</td>
<td>pérjó, understood</td>
</tr>
<tr>
<td>rásj, be boiled,</td>
<td>rásjó, boiled</td>
</tr>
<tr>
<td>sámá, cool,</td>
<td>sámáó, cooled</td>
</tr>
<tr>
<td>ráj, be pleased,</td>
<td>rájó, pleased</td>
</tr>
<tr>
<td>rásj, be busy,</td>
<td>rásjó, busy</td>
</tr>
<tr>
<td>sín, be seated,</td>
<td>sínó, seated</td>
</tr>
<tr>
<td>sín, throw,</td>
<td>sínó, threw</td>
</tr>
<tr>
<td>sínó, burnt</td>
<td>sínóó, burnt</td>
</tr>
<tr>
<td>sínó, milk,</td>
<td>sínóó, milk</td>
</tr>
<tr>
<td>sínó, be milked,</td>
<td>sínóó, milk</td>
</tr>
<tr>
<td>sínó, copulate,</td>
<td>sínóó, copulated</td>
</tr>
<tr>
<td>sínó, be copulated,</td>
<td>sínóó, be copulated</td>
</tr>
<tr>
<td>sínó, be obtained,</td>
<td>sínóó, be obtained</td>
</tr>
<tr>
<td>sínó, obtained,</td>
<td>sínóó, obtained</td>
</tr>
<tr>
<td>sínó, capulcée,</td>
<td>sínóó, capulcée</td>
</tr>
<tr>
<td>sínó, be capulated,</td>
<td>sínóó, be capulated</td>
</tr>
<tr>
<td>gysá, buy,</td>
<td>gysáó, bought</td>
</tr>
<tr>
<td>raga or rágá, be engaged,</td>
<td>ragaó, be engaged</td>
</tr>
</tbody>
</table>

All irregular roots ending in án, most of these ending in á, and two others, form the past participle by substituting án for the final consonant, or, if it ends in a vowel, by adding an á immediately. Thus —

<table>
<thead>
<tr>
<th>Root</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>bésá, become less,</td>
<td>bésáán, became less</td>
</tr>
<tr>
<td>bésá, decrease,</td>
<td>bésáán, decreased</td>
</tr>
<tr>
<td>bésá, be barad,</td>
<td>bésáán, be barad</td>
</tr>
<tr>
<td>bésá, boil up,</td>
<td>bésáán, boil up</td>
</tr>
<tr>
<td>bésá, fly,</td>
<td>bésáán, fly</td>
</tr>
<tr>
<td>bésá, be extinguished,</td>
<td>bésááán, be extinguished</td>
</tr>
<tr>
<td>bésá, he sold,</td>
<td>bésáán, sold</td>
</tr>
<tr>
<td>bésá, be extinguished,</td>
<td>bésááán, be extinguished</td>
</tr>
<tr>
<td>bésá, or bésáó,</td>
<td>bésáóó, or bésáóó,</td>
</tr>
<tr>
<td>bésá, contain,</td>
<td>bésáóó, contain</td>
</tr>
<tr>
<td>bésá, be contained,</td>
<td>bésáóó, be contained</td>
</tr>
<tr>
<td>bésá, arrive at years of destruction,</td>
<td>bésáóó, arrive at years of destruction</td>
</tr>
<tr>
<td>bésá, get woke,</td>
<td>bésáóó, get woke</td>
</tr>
<tr>
<td>bésá, be afraid,</td>
<td>bésáóó, be afraid</td>
</tr>
<tr>
<td>bésá, be awoken,</td>
<td>bésáóó, be awoken</td>
</tr>
</tbody>
</table>

Belonging to this class, but with further irregularities in —

<table>
<thead>
<tr>
<th>Root</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>sémbár, be prepared,</td>
<td>sémbáró, be prepared</td>
</tr>
</tbody>
</table>

(7) Three roots form their past participles in án. Thus —

<table>
<thead>
<tr>
<th>Root</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>án, give,</td>
<td>ánó, gave</td>
</tr>
<tr>
<td>án, be finished,</td>
<td>ánó, be finished</td>
</tr>
<tr>
<td>án, weep,</td>
<td>ánó, wept</td>
</tr>
</tbody>
</table>
SKETCH OF SINDHI GRAMMAR

(8) Two roots ending in āj form the past participle by changing the final ā to ą. Thus:

Root Post Participle
kājā, run away, be broken, 
ājā, break (saw),
bājā, be freed,
bhājā, try,

(9) These remain three roots which do not fall under any of the above classes. They are:

ākā, say,
ānjā, be perplexed,

In this respect are āpā, fallen, and ātā, gone, which make the feminine singular āpā and ātā, respectively.

In poetry ātā is often added to the Past Participle without changing its meaning, as in thātā, for thānā, become.

The following examples of past participles, used as participial adjectives, and not as forming finite tenses, are taken from the specimens and list of words:

ākā ātā ājā āpā
ānā ānā ājā āpā
ānā ānā ājā āpā

The following are examples of the past participle in ātā:

ātā aithāmā Rabā, vēthā Thārānāfā, my name is Rabā, an inhabitant (lit. seated) of Thārānāfā (II).

The future passive participle.

This corresponds to the Latin Gerundive in -ā, as in amandām, meet to be loved. In Sindhi it is used only with transitive verbs. While we may say māriā, about, or meet, or be struck, we cannot use bānā in the sense of 'about, or meet, to be gone.'

The rule for the formation of this participle is to take the Infinitive, and change the final ā (or ā to ātā. Thus, root mār, strike, infinitive mār-ātā, Future Passive
Participle mārīṣa. If the an in the Infinitive is preceded by s, the an is changed to an, not an, and if it is preceded by s, the termination of the participle may be either an or an. Thus, root dā, give, inf. dāman, fut. pass. part. dāṅkā, about, or meet, to be given; root čha, wash, inf. čhanvy, fut. pass. part. čhaṅkā or čhaṅkā, about, or meet, to be washed.

Conjunctive Participle.—This has three forms, etc.

(1) The most common form is made by adding e or ē to the root according to the following rules.

(a) Verbs of the s-conjugation add e. Thus, hal-e, having gone; sur-e, having heard. If the root ends in s, this coalesces with the e of the suffix, as in root thi, becomes, inf. tiha, conj. part. thi (for thi-ē), having become.

If the root ends in s, this e is shortened before the e of the suffix to e, exactly as in the case of the infinitive. Thus, root pē, string (beads), inf. pēma, Conj Part. pēe having strung.

But verbs that shorten the radical ē to s in the infinitive, retain the ē in the conjunctive participle. Thus, root pē, weep, inf. rema, but conj. part. pēe, having wept.

If s has been inserted in the infinitive, this is not inserted in the conjunctive participle. Thus, root čha, speak, inf. čhan-e, but conj. part. čhe, without the e.

The following verbs of this conjugation make their conjunctive participles irregularly:

<table>
<thead>
<tr>
<th>Root</th>
<th>Infinitive</th>
<th>Conjunctive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>acha, come</td>
<td>achaē</td>
<td>acha or ache</td>
</tr>
<tr>
<td>bhūdha, hear</td>
<td>bhūdhaē</td>
<td>bhūdhi</td>
</tr>
<tr>
<td>dā, give</td>
<td>dāē</td>
<td>dāē</td>
</tr>
<tr>
<td>ṇi, take</td>
<td>mānē</td>
<td>nē or nē</td>
</tr>
<tr>
<td>ma, fall</td>
<td>pamaē</td>
<td>pē, pē, or pē</td>
</tr>
</tbody>
</table>

Passive verbs, and intranisive verbs whose roots end, like Passives, in ēf, may add ē instead of e. Thus:

mārī, be struck. mārī or mārīē, having been struck.

(b) Verbs of the s-conjugation always add ē to the root, as in mārē, strike, conj. part. māre, having struck.

Both in the s-conjugation and in the s-conjugation, karē, having done, is often added to the conjunctive participle without altering its meaning. Thus, hall karē, having gone; māre karē, having struck.

(2) The second form of the conjunctive participle is formed by adding yō (or yē) or yē to the root. Thus, hal-yō (or hal-yē) or hal-yē, having gone; mār-yō (mār-yē) or mār-yē, having struck. It will be noticed that the form in yō is the same as that for the regular past participle, but when the past participle is irregular, this is not the case with the conjunctive participle. Thus, root dā, see, past part. dāsthō, conj. part. dāsthō. In the Lāy, or Lower Sudh, this form may end in yā, instead of yō, as in bhāryā, for bhāryā, having filled (sentence 237).
If the root of a verb ends in ē or ē, this coalesces with the termination into ē or e. Thus, ḍō, give, conj. part. dhūd or dhē; ē, drunk, conj. part. pū or pē.

The following verbs drop their final consonants before the termination:

<table>
<thead>
<tr>
<th>Root</th>
<th>Conj. Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>khān, lift up</td>
<td>khādē or khāyē; khāghē or khāyē.</td>
</tr>
<tr>
<td>hōu, strike</td>
<td>hēyē or hēyro; hēyē or hēyē.</td>
</tr>
<tr>
<td>hō, do</td>
<td>kēyē or kēyē, kēghē or kēyē.</td>
</tr>
</tbody>
</table>

This conjunctive participle is seldom used, except with the present or with the imperative. Thus, jē, bhār-khē ḍē dējēyō, thi rō, the woman, seeing the child in this condition, weeps; kēn-ja ghōtē bhūndāyō, lēkō, having heard his statement, write (it).

(3) The third conjunctive participle is formed by adding ē or e to the root, the former being used with transit, whether belonging to the ṅ- or s-conjugation, and the latter with intransitive verbs. Thus:

- mār, strike
- nā, cry

These of the suffix is often dropped, so that we have forms like mājē, etc.

The following examples of the use of the first conjunctive participle are taken from the specimens and list of words:

**A ṅ-conjugation**

Intransitive—

- annasūm-ṁū aṁhē chāmān laggo, having come into (his) senses, he began to say.
- aṁhē, pūh-ja pū-vaṁj ēcān chāmānādānē, I, having arisen, having gone to my father, will say unto him

Transitive—

- sē jēkār-ṁū khōs pūh-ja pēr bhāryē, would that, having eaten those, I might fill my belly
- kē bhādāk, hāvāyē, andōr maṁmāc chōko na bhāmākē, having heard this (transitive), having become angry (intensive, conj. part, 3rd form), he thought it not good to go inside
- aṁhē bhākē bhāryē, I, having slaughtered (a mad, may make merry
- mākē dēdē, ghōrē lathō, having seen me, he dismounted from the horse

**R s-conjugation**

- jēhē dēs, bhāraṁ pāē, kheō akūntō, who, having run (s-conj.), having caused an embrace to fall (s conj.), kissed him.
- hēkē bhānekhē-kēthē puchāthē, having called a servant, he asked.
- bōkē mākē glōpō kēhē pū-thō, a man, driving (i.e. riding) a horse, was coming (II).
For the second form of the conjunctive participle, we have:

ḥā ḫuṛ ṃamā-hatī, ghrūt-i śhāhī, vathō-āthē, he, having mounted a horse, is seated under that tree (230).

For the third form of the conjunctive participle, we have kavirdī, given above.

**Noun of Agency.**—This has two forms:

1. The first is made by adding ṭō to the oblique form of the infinitive. Thus, halōx, to go, oblique form halōx, noun of agency halōx-ṭō, one who goes; dēsōx, to give, oblique form dēsōx, noun of agency dēsōx-ṭō, a giver.

2. The second is made by adding kām to the same oblique form of the infinitive. Thus, halōx-kām, a goer; ṭēbhalōx-kām, a writer. This form often has the force of a future active participle so that these words may also mean ‘one who is about to go’ and ‘one who is about to write,’ respectively.

**Auxiliary Verbs and Verbs Substantive.**—Before proceeding to the conjugation of the regular verb, it is necessary first to consider the various forms of the Verb Substantive, most of which are also used as auxiliaries in the conjugation of other verbs.

There are three verbs meaning ‘to be’ in Sindhi, all of which are used as Auxiliary Verbs. These are thō, I am; ṭhīga, I am; and huan, to be. The first two occur only in the present tense. The third is conjugated throughout. Thō, I am, does not change for person, but does change for gender and number, being thus exactly parallel to the Hindi ḍhā, which, however, means ‘I was,’ not ‘I am.’ It is thus conjugated:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>thō</td>
<td>thā</td>
<td>thō</td>
<td>thā</td>
</tr>
</tbody>
</table>

This verb is employed to form the present tense, and, for this purpose, is either suffixed or prefixed to the Old Present; but, if the verb begins a sentence, it can only be suffixed. Thus, Old Present, halō, I may go; Present, halō-ṭhō or thō-halō, I (mas.) go; halō-ṭhī or thē-halō, I (fem.) go.

It will be seen that thō is really an adjective, declined like rakṣō on p. 31, etc. Its oblique form, ḍhē, is employed to form a habitual past, and for this purpose is usually prefixed to, or sometimes follows, the Past tense. Thus, Past, halōx, I went; Past Habitual, ṭhē-halōx or halōx-ṭhē, I used to go.

The verb ṭhīga is used both as a verb substantive, meaning ‘I am,’ and also as an auxiliary verb. In the latter capacity, it is joined to the present participle to form a definite present, and to the past participle to form a perfect. Thus, Present Participle, halōndō, going; Present Definite, halōni-ṭhīga, I am going; Past Participle, halō, gone; Perfect, halō-ṭhīga, I have gone. It changes for number and person, but not for gender, and thus corresponds to the Hindi ḍhē, I am. It is thus conjugated:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ḍhē or ḍhē, I am</td>
<td>ḍhē or ḍhē, we are</td>
</tr>
<tr>
<td>2 ṭē or ṭē, thou art</td>
<td>ṭē or ṭē, you are</td>
</tr>
<tr>
<td>3 eṭ or eṭ, he is</td>
<td>eṭ or eṭ, they are</td>
</tr>
</tbody>
</table>
The nasal over the initial ő may be omitted at option, so that we may also have őkésző, Őhe, and so on. Note that the ő is not nasaled in the 3rd person singular or in the 2nd person plural. If the negative na, not, precedes any form of this verb, it may coalesce with it. Thus, na Őhe, or na késző, he is not. Similarly, with hő-na, fem. hőnő, no one, and hő-na, nothing, we have kőnő, fem. kőnő, there is no one, and kőnő, there is nothing.

In the Lār', or Lower Sindhi, there is a tendency to drop the h in this verb, so that we get the following forms:

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>őgő</td>
<td>őgő</td>
</tr>
<tr>
<td>2</td>
<td>Őgő</td>
<td>Őgő</td>
</tr>
<tr>
<td>3</td>
<td>Őhő</td>
<td>Őhő</td>
</tr>
</tbody>
</table>

The verb késző, to be, to exist, is conjugated throughout. Only the principal parts and those tenses that are used as auxiliaries will be given here. The other tenses present no difficulties.

**Impv. Sing.** 2. hő, hő, or kőjő, be thou.

**Root.** hő, be.

**Inf.** késző, hőjep, to be.

**Pres. Part.** hőnő (for hőnédő, see p. 49), being

**Past Part.** hőnő or hő, plur. hőnő or hő; fem. hőnő, plur. hőnő.

**Conj. Part.** hői, hőji.

### Old Present, 'I may be,' etc.

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>hőnő or hőjő</td>
<td>hő, hőjő</td>
</tr>
<tr>
<td>2</td>
<td>hőgő, hőjő, hőjő, hőjő</td>
<td>hőgő, hőjő, hőjő</td>
</tr>
<tr>
<td>3</td>
<td>hőgő, hőjő</td>
<td>hőnő, hőnő, hőjő</td>
</tr>
</tbody>
</table>

### Future, 'I shall be,' etc.

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>hőnő</td>
<td>hőnő, hőnő, hőnő</td>
</tr>
<tr>
<td>2</td>
<td>hőnő, hőnő, hőnő</td>
<td>hőnő, hőnő</td>
</tr>
<tr>
<td>3</td>
<td>hőnő</td>
<td>hőnő, hőnő</td>
</tr>
</tbody>
</table>

In the Lār', or Lower Sindhi, the 2nd pl. mas. may be hőndő.
**Sindhi.**

**Past, 'I was,' etc.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>kar</td>
<td>kañgār</td>
</tr>
<tr>
<td>2</td>
<td>kar'</td>
<td>kañgā, karp'</td>
</tr>
<tr>
<td>3</td>
<td>kar'd</td>
<td>kard, kar'</td>
</tr>
</tbody>
</table>

In the Lār, or Lower Sindhi, the 2nd sing. masc. may be kar', the 2nd pl. masc. may be kar'd.

The other tenses are formed regularly, on the basis of the forms given above, and present no difficulty.

There is also a Verb Substantive thian't, to become, which is conjugated throughout. Its principal parts are as follows:—

**Inf.** thian't, to become.

**Pres. Part.** thando (for thian'te, see p. 39), becoming.

**Old Present, 'I may become,' etc.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Pron.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>thāb</td>
</tr>
<tr>
<td>2</td>
<td>thā'</td>
</tr>
<tr>
<td>3</td>
<td>thā'd</td>
</tr>
</tbody>
</table>

**Future, 'I shall become,' etc.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>thāndar</td>
<td>thāndar', thīndar'</td>
</tr>
<tr>
<td>2</td>
<td>thānd'</td>
<td>thīndar', thīndar'</td>
</tr>
<tr>
<td>3</td>
<td>thīnd'</td>
<td>thīnd</td>
</tr>
</tbody>
</table>
### SKETCH OF SINDHI GRAMMAR

**Past, 'I became,' etc**

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mas.</strong></td>
<td><strong>Fem.</strong></td>
</tr>
<tr>
<td>1</td>
<td>thwañ</td>
</tr>
<tr>
<td>2</td>
<td>thwañ</td>
</tr>
<tr>
<td>3</td>
<td>thwañ</td>
</tr>
</tbody>
</table>

In the Lāy, or Lower Sindh, the 2nd pl. masc. may be thiañ.

The other tenses are formed regularly on the basis of those given above, and present no difficulty. Throughout this verb thiañ may at option be substituted for thiañ.

The following examples of the use of the various verbs substantives are taken from the specimen—

İhāñ baiñ' an añayāñ', I am not worthy of this

Sawahāñ ahyāñ, I am a Māchāñ (II)

fī ṭa kaeñāñ' māñ-yañ' aẖā, thou art indeed sat always with me

kēñ' aẖā, who art thou? (II)

sō hīmē jīñ' aẖā, he is now alive.

Thārūshāñ' khōñ' nauñ' paudiñ' orē aẖā, it is about a mile distant from Thārūshāñ (II).

Nīñ' māñ-yañ' ḍō-ya ṭāhāñ' at present I have no (rupees) with me (II).

Sahharāñ' aul' nāukāñ' bōs', I was a servant with Sahharāñ (II).

kō māht' jo pāt' nāō hō, this my son was dead.

sarōbā thīñ' aul' mājāñ' hō, it was proper for us to become happy.

mānāñ' kō kō pāñ' māñ' tāñ, the elder son, having become from in the field, i.e. having left the field.

āñikāñ' bha māhāñ' thīñāñ' about two months will become i.e. about two months ago (II).

pō' atāhāñ' paudiñ' thāñ' aẖōñ' ddīñ' thīñāñ, afterwards about fifteen or sixteen days will become, i.e. about fifteen or sixteen days afterwards (II).

**THE ACTIVE VERB,**---The conjugation of the active verb is given in the following pages. The verbs taken as substantives are the root hat, go, as a specimen of the o-conjugation, and the root mā, strike, as a specimen of the i-conjugation. So far as finite tenses go, the conjugations differ only in the radical tenses, and in those formed from the present participle. The tenses formed from the past participle do not differ according to conjugation, but do differ according as the verb is intransitive or transitive. Hence, for these past participle tenses, the root hat will be used as a specimen of an intransitive verb, and mā as that of a transitive.

We shall first give the Root, Infinitive, Participles, and other non-finite forms, and then the finite tenses. The latter fall into two groups. In the first, the tenses are formed from the root direct, and are hence called Radical Tenses. The second group
consists of these tenses that are formed from participles, and these are hence called Participial Tenses. The Participial Tenses fall into two sub-groups, according as they are formed from the Present Participle or from the Past Participle.

Allowing for differences of form, the system of conjugation closely agrees with that which is followed in Hindi, but there are a few additional tenses not found in the language, and one Hindi tense,—the Past Conditional,—is wanting in Sindhi.

Non-Finite Forms.

(In these the forms of the ō-conjugation are given only when they differ from those of the ō-conjugation.)

\[
\begin{array}{ll}
\text{Root.} & \text{ā}, \text{go.} \\
\text{Infinitive.} & \text{ālavō, to go.} \\
\text{Present Participles.} & \text{ālavō, going.} \\
\text{Past Participles.} & \text{ālō or ālō, gone} \\
\text{Future Passive Participle.} & \text{ājarā, about (or most) to be struck.} \\
\text{Conjunctive Participles,} & \text{ālō (karē), having gone.} \\
\text{Nonn of Agency.} & \text{ālō (karē), having struck.} \\
\text{Radical Tenses.—Three tenses are formed from the root, the Imperative, the Old Present, and the Present. Each of these is conjugated differently according as it belongs to the ō- or the i-conjugation.}
\end{array}
\]

The Imperative is conjugated as follows:—

\[
\begin{array}{ll}
\text{Root.} & \text{ā, sit.} \\
\text{ālō, come} & \text{āchō or āś} \\
\text{ālō, go.} & \text{āchā or āsar} \\
\text{ālō, give} & \text{ādē} \\
\text{ālō, take.} & \text{āc.} \\
\text{ālō, become.} & \text{ākō or ākō.}
\end{array}
\]
A Respectful Imperative is formed by adding \( y\), \( y\), or \( y\) to the root to form the Imperative Singular. This is the same form for both conjugations, except that the termination \( y\) is most commonly seen in the \( o\)-conjugation, though it also sometimes occurs in the other. The Plural has several forms, as given here—

Sing. 2. — \( hātī\), \( hātī\) or \( hātī\), please to go

Plur. 2. — \( hātī\), \( hātī\), \( hātī\), \( hātī\), \( hātī\), \( hātī\), \( hātī\), \( hātī\), \( hātī\), \( hātī\); please to go. The forms \( hātī\) (\( hātī\)), etc., are honorific.

If a root ends in \( i\) or \( ə\), the initial of the suffix is dropped. Thus, Root \( hā\), eat, Pol. Imp. \( hā\); root \( thā\), become, Pol. Imp. \( thā\) or \( thā\).

The root \( hā\), do, is irregular in this tense. Its Pol. Imp. is \( hā\) or \( hā\).

The Old Present, as its name implies, originally had the force of a Present Indicative, and this is not seldom the case at the present day, especially in proverbs and in poetry. But now-a-days, in ordinary use, it generally, as in most Indian languages, has the force of a Present Subjunctive. It sometimes has the force of a Future Indicative, as is always the case in Kāshmirī. Thus, \( hā\) hun\( kā\) kāthī, shall I call him here? It is thus conjugated —

**Old Present.**

<table>
<thead>
<tr>
<th></th>
<th>1st Conjugation.</th>
<th></th>
<th>2nd Conjugation.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>( hā)</td>
<td>( hāt)</td>
<td>( mār)</td>
</tr>
<tr>
<td>2</td>
<td>( hā)</td>
<td>( hāt)</td>
<td>( mār), ( mār), ( mār)</td>
</tr>
<tr>
<td>3</td>
<td>( hā)</td>
<td>( hāt)</td>
<td>( mār)</td>
</tr>
</tbody>
</table>

In declining other verbs in this tense, the following rules must be observed:—

---

**1st Conjugation**—

1. Roots which shorten their vowels in the infinitive shorten them also in this tense. Thus, \( pū\), drink, infin. \( pū\); \( pū\), I may drink: \( pū\), string (beads), infin. \( pū\); \( pū\), I may string: \( rū\), weep, infin. \( rū\); \( rū\), I may weep. But in poetry, the long vowel is often retained in the third person singular; thus, \( rū\), instead of \( rū\), he may weep.

2. Roots in \( a\) or \( i\), which insert a suphonic \( s\) (or \( y\)) in the infinitive, do the same in this tense. But this is only obligatory before terminations beginning with \( a\), viz. the first person singular (mā) and third person plural (mā). The omission is most common in the third person singular. Thus, root \( pā\), fall, infin. \( pā\); \( pā\), I may fall; \( pā\), they may fall; \( pā\), I or \( pā\), he may fall. \( Chā\) or \( Chā\), he may say, is often contracted to \( Chā\), which is then generally employed in the sense of 'says he.'
(3) Roots of this conjugation ending in a insert ु before अ, ए and ओ, as in bhuṭha-y-अ, I may become old; bhuṭha-y-ब, you may become old. The third person plural ends in उ, not ऊ. The root क्षेत्र or क्षित, eat, infin. क्षेत्र; has क्षेत्र, I may eat, instead of क्षेत्र-y-अ.

(4) If the final root-vowel is, or becomes, a in the infinitive, or if a root ends in अ, and therefore takes the euphonic ऋ, in the third person plural राव or राव्य is often contracted to रा. Thus, root रो, weep, मृत राव, राव or राव, they may weep. पु, fall, मृत पुरा; पुरा or पुर, they may fall.

(5) If a root ends in ै or ॆ, a similar contraction takes place in the second person singular and in the third person plural. Thus, root तेज, give, infin. तेज; तेज or ते, thou mayst give; तेज or ते, they may give.

s-conjugation—

(1) The letter ा may be substituted for य throughout. Thus, मर्याद instead of मर्याद, I may strike.

(2) The root कृ, do, makes its third person plural either regularly कृवत्, or irregularly कृ or कृत.

The Present Tense is formed by suffixing or prefixing the Auxiliary Verb थो to the appropriate person of the Old Present. As explained on p. 56, if the verb is at the beginning of a sentence थो must follow, but otherwise it may either precede or follow the main verb. थो agrees with the subject of the verb in gender and number, but does not change for person. Its masculine plural is थो; its feminine singular is थो, and its feminine plural थाय.

As examples, we may give —

थो होला or होले थो, I (masc.) go.
थो होला or होले था, I (fem.) go.
थो मृत्यु or मृत्यु था, we (masc.) strike.
थु मृत्यु or मृत्यु था, we (fem.) strike.
थो होला or होले था, he goes.
थो मृत्यु or मृत्यु था, she strikes, and so on for other persons.

As already stated, the Old Present by itself, without थो, is sometimes used in the sense of the present, especially in proverbial sayings and in poetry.

Instead of थो, पितौ, past participle of पितौ, to fall, is sometimes used, to indicate a more enduring action. Thus (sentence 228, in the Lāt dialect) भे मेक्ये क्षु चारे, he is grazing cattle. This is practically a present definite, though usually classed as a present.

Participial Tenses.—As in Hindi, the Present Participle and the Past Participle are both used, either with or without auxiliary verbs, to form participial tense. But there is this difference. In Hindi, the Present Participle is used alone to form a Past Conditional, as in मैं चाला, (if) I had gone, and the Past Participle is used alone to form a Past Indicative, as मैं चाला, I went. In Sindhi, this is not the case with
the Present Participle. This Present Participle, without any auxiliary, is used to form a Future Indicative, not a Past Conditional, and in such circumstances always has the pronominal suffixes of the nominative added to it, in order to indicate the person. Sindhi indicates the Past Conditional by means of the Imperfect, Past, or Imperfect Indicative. On the other hand, the Past Participle alone is used, as in Hindi, to form a Past tense, although it, also, generally takes pronominal suffixes when there are any Intransitive verbs naturally take the suffixes of the nominative, and so do past participles (which are passive in meaning) of transitive verbs when used passively. Thus, hālū, gone, hālū-s, I (masculine) went; mārū, struck, mārū-s, I was struck. If we desire to use the past participle of a transitive verb actively, we must either put the subject into the agent case or use the pronominal suffixes of the agent case, as in mārū or mārū-s, he (was) struck by me, i.e. I struck him. At present, we shall deal only with the pronominal suffixes of the nominative. Verbal forms with suffixes of other cases will be dealt with subsequently. The various suffixes of the nominative are described on pp. 42ff, where also will be found an account of the changes undergone by the terminations of the participles in the process of suffixing the various terminations. Attention may here be drawn to one point. There are no nominative suffixes of the third person. Hence none can be added to the participle, and the third person singular of these two tenses consists of the bare participle, in this case agreeing with Hindi.

Tenses formed from the Present Participle.

The Future is formed by suffixing the pronominal suffixes of the Nominative to the present participle. The latter varies according to conjugation, and also changes for number and gender.

The present participles are as follows:

a-conjugation, Masculine: Sing. hālūndo, Plural. hālūnda; Feminine: Sing. hālūndi, Plural. hālūndō, going. i-conjugation, Masculine: Sing. mārūndo, Plural. mārūnda; Feminine: Sing. mārūndi, Plural. mārūndō, striking.

The Future is conjugated as follows:

<table>
<thead>
<tr>
<th></th>
<th>SING.</th>
<th>FEM.</th>
<th>MASC.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>hālūndo</td>
<td>hālūndi, hālūndi</td>
<td>hālūndō (rū)</td>
<td>hālūndō, hālūndō</td>
</tr>
<tr>
<td>2</td>
<td>hālūndō</td>
<td>hālūndō, hālūndō</td>
<td>hālūndō, hālūndō</td>
<td>hālūndō, hālūndō</td>
</tr>
<tr>
<td>3</td>
<td>hālūndō</td>
<td>hālūndō</td>
<td>hālūndō</td>
<td>hālūndō</td>
</tr>
</tbody>
</table>

In the Lāq, or Lower Sindhi, the 2nd pl. masc. may be hālūndō.
SINDHÎ.

i-conjugation, 'I shall strike,' etc.

1. Sing. Masc. mûrîndus, Fem. mûrîndus or mûrîndus, and so on, like the o-conjugation.

The Present Definite is formed by conjugating the Verb Substantive āhîyâ with the present participle of the main verb. The participle, of course, changes for number and gender. Thus:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td></td>
<td>Masc.</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>hâlanûdi āhayâ</td>
<td>hâlanûdi āhayâ</td>
<td>hâlanûdi āhayâ</td>
</tr>
<tr>
<td>2</td>
<td>hâlanûdi āhî</td>
<td>hâlanûdi āhayî</td>
<td>hâlanûdi āhayî</td>
</tr>
<tr>
<td>3</td>
<td>hâlanûdi āhî</td>
<td>hâlanûdi āhayî</td>
<td>hâlanûdi āhayî</td>
</tr>
</tbody>
</table>

i-Conjugation.

Mûrîndus āhîyâ, I am striking, and so on, as in the o-conjugation. In both conjugations any optional form of the auxiliary may be used.

The Imparfait is formed by conjugating hôs, the past tense of hûray, to be, with the present participle. Thus:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td></td>
<td>Masc.</td>
<td></td>
</tr>
</tbody>
</table>
| 1     | hâlanûdi hôs | hâlanûdi hûrayos | hâlanûdi hûrayos (oû)
| 2     | hâlanûdi hûs | hâlanûdi hûs | hâlanûdi hûs |
| 3     | hâlanûdi hûs | hâlanûdi hûs | hâlanûdi hûs |

i-Conjugation

Mûrîndus hôs, I was striking, and so on, as in the o-conjugation. Any optional form of the auxiliary may be used in either conjugation.

The Durative Future is formed by conjugating hûndus, the future of hûray, with the present participle of the main verb. Thus, 1st person singular masculine hâlanûdi hûndus, fem. hâlanûdi hûndus, I shall be going, plural masc. hâlanûdi hûndus, fem. hâlanûdi hûndus, we shall be going, and so on, hûndus being conjugated like hûray above. It is unnecessary to give the entire paradigm. Similarly for the i-conjugation.
A **Durative Present Subjunctive** is formed by conjugating अव्, the old present of हैं, with the present participle. The paradigm of the अ-conjugation is as follows:—

<table>
<thead>
<tr>
<th>Sene.</th>
<th>Prta.</th>
</tr>
</thead>
<tbody>
<tr>
<td>मैं</td>
<td>हैं</td>
</tr>
<tr>
<td>मैं हैं</td>
<td>हैं</td>
</tr>
<tr>
<td>मैं हैं</td>
<td>हैं</td>
</tr>
</tbody>
</table>

Similarly for the इ-conjugation. In both conjugations any optional form of the auxiliary may be used.

**Tenses formed from the Past Participle.**

In the tenses formed from the Past Participle, there is no distinction made between verbs of the अ-conjugation and those of the इ-conjugation. On the other hand, owing to the fact that the Past Participles of transitive verbs are passive in meaning, when used in an active sense the subject of such verbs must in these tenses be put into the case of the Agent, exactly as in Hindi. Unlike Hindi, however, such Past Participles can also be used in their proper passive sense, and they are then conjugated exactly like intensive verbs. The Past Participles are as follows:—

Transitive Verb, masc. sing. हाल, gone, plur. हालस्; fem. sing हालि, plur. हालिः: Transitive Verb, masc. sing मरि, struck, plur. मरिः; fem sing मरी, plur. मरिः. As already stated, in these forms य may be substituted for ै throughout. Thus, हल्य, etc.

The **Past Tense Intransitive** is formed by suffixing the pronoun suffixes of the nominative to the Past Participle. There being no pronominal suffixes of the nominative for the third person, this person is the bare participle without any suffix. This tense is, therefore, conjugated as follows:—

<table>
<thead>
<tr>
<th>Sene.</th>
<th>Prta.</th>
</tr>
</thead>
<tbody>
<tr>
<td>मैं</td>
<td>हैं</td>
</tr>
<tr>
<td>मैं हैं</td>
<td>हैं</td>
</tr>
<tr>
<td>मैं हैं</td>
<td>हैं</td>
</tr>
</tbody>
</table>

Throughout we may have हल्य, and so on for the other persons, substituting य for ै. In the लेः, or Lower Sindhi, the 2nd pl. masc. may हल्या. In the same locality from हैं, gone, we have छो, I went, वै, thou wentest, the rest of the tense being regular.
So also, if we have a transitive verb used passively, we have mārītu, mārītus, I was struck; mārītdā, mārītādā, we were struck, and so on. This form will be again considered when we come to the Passive Verb.

If we wish to use a Past Transitive, we must use the same idiom as in Hindi, putting the subject into the case of the agent, and the object in the nominative, with which the past participle agrees in gender and number, as in māl chhōkāt mārī, by me the girl was struck, i.e. I struck the girl. Or, again as in Hindi, we may put the object in the dative case, the past participle being then always left in the masculine singular. Thus, māl chhōkāt-kē mārī, by me with reference to the girl it was struck, i.e. I struck the girl. If the subject or object is a personal pronoun, it is often indicated by means of the appropriate pronominal suffix. These will be dealt with later on. At present we shall consider only the Past Tense of a Transitive verb without suffixes. This is as follows:

' Struck by me,' etc., 'I struck,' etc

<table>
<thead>
<tr>
<th>Subject or Agent Case</th>
<th>One Sana</th>
<th>One Pana</th>
</tr>
</thead>
<tbody>
<tr>
<td>By me</td>
<td>māl</td>
<td>māl</td>
</tr>
<tr>
<td>By thee</td>
<td>tā</td>
<td>tā</td>
</tr>
<tr>
<td>By hum, he</td>
<td>kumārī</td>
<td>kumārī</td>
</tr>
<tr>
<td>By us</td>
<td>māri</td>
<td>māri</td>
</tr>
<tr>
<td>By you</td>
<td>kāhē</td>
<td>kāhē</td>
</tr>
<tr>
<td>By them</td>
<td>kumā</td>
<td>kumā</td>
</tr>
</tbody>
</table>

If the object is put into the dative with kē, we have mārī throughout, whatever be the gender or number of the object.

The Habitual Past is peculiar to Sindhi, and is formed by adding the, the oblique form of the Auxiliary Verb the (see p. 55) to the Past. The Past is conjugated as above and the the remains unchanged throughout. It is hence unnecessary to give a paradigm of this tense, all that is necessary being to take the appropriate form of the Past and to add the. Thus, halīna the (masc.) or halīna the (fem.), I used to go; halīna the (masc.) or halīna the (fem.), they used to go; māl mārī the, I used to strike him. This tense often has the same meaning as the Imperfect (I was going), but generally indicates that the action was habitual. The the usually follows, but like the of the present, is sometimes prefixed to the main verb. As in the present, pā may be substituted for the. In practical use this tense has much the same force as the Imperfect (of the examples on p. 72 below).

The Perfect is formed on the same lines as in Hindi by conjugating the Past Participle with the Auxiliary Verb āhiyē. I am. The Participle changes for gender and number, and the Auxiliary is conjugated throughout. If the verb is transitive and is
conjugated actively, with the subject in the case of the agent, and without pronominal suffixes, it is, of course, only in the third person. The tense is conjugated as follows:

"I have gone," etc.

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mas.</td>
<td>Fem.</td>
<td>Mas.</td>
</tr>
<tr>
<td>1</td>
<td>habū ḍharī</td>
<td>habū ḍharī</td>
</tr>
<tr>
<td>2</td>
<td>habū ḍhād</td>
<td>habū ḍhād</td>
</tr>
<tr>
<td>3</td>
<td>habū ḍūn</td>
<td>habū ḍūn</td>
</tr>
</tbody>
</table>

Any optional form of the Auxiliary may be used:
"Has been struck by me," etc., "I have struck," etc.

<table>
<thead>
<tr>
<th>Subject in Agent</th>
<th>One Tense</th>
<th>One Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>By me.</td>
<td>wū</td>
<td>wū</td>
</tr>
<tr>
<td>By thee</td>
<td>wū</td>
<td>wū</td>
</tr>
<tr>
<td>By him, her.</td>
<td>ākū</td>
<td>ākū</td>
</tr>
<tr>
<td></td>
<td>ākū</td>
<td>ākū</td>
</tr>
<tr>
<td>By un.</td>
<td>ākū</td>
<td>ākū</td>
</tr>
<tr>
<td>By you</td>
<td>ākū</td>
<td>ākū</td>
</tr>
<tr>
<td>By thee</td>
<td>ākū</td>
<td>ākū</td>
</tr>
<tr>
<td></td>
<td>ākū</td>
<td>ākū</td>
</tr>
</tbody>
</table>

As before, any optional form of the Auxiliary may be used. The Perfect with pronominal suffixes will be considered later on.

The Pluperfect is also formed on the same lines as in Hindi, by conjugating the Past Participle of the main verb with the Past Tense of the Auxiliary verb ākū, to be. The Participle changes for gender and number, and the auxiliary for gender, number and person. If the verb is transitive, and is conjugated actively, with the subject in the case of the agent, and without pronominal suffixes, it is always in the third person. This tense is conjugated as follows:

"I had gone," etc.

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mas.</td>
<td>Fem.</td>
<td>Mas.</td>
</tr>
<tr>
<td>1</td>
<td>habū ḍhūr</td>
<td>habū ḍhūr</td>
</tr>
<tr>
<td>2</td>
<td>habū ḍhō</td>
<td>habū ḍhō</td>
</tr>
<tr>
<td>3</td>
<td>habū ḍō</td>
<td>habū ḍō</td>
</tr>
</tbody>
</table>
Any optional form of the Auxiliary may be used.

*Had been struck by me,' etc., ' I had struck,' etc.

<table>
<thead>
<tr>
<th>Subject or Agent Case</th>
<th>Obj. Stem</th>
<th>Obj. Form</th>
<th>Obj. Stem</th>
<th>Obj. Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>By me.</td>
<td>मः</td>
<td>मः</td>
<td>मः</td>
<td>मः</td>
</tr>
<tr>
<td>By thee.</td>
<td>मः</td>
<td>मः</td>
<td>मः</td>
<td>मः</td>
</tr>
<tr>
<td>By him, her.</td>
<td>मः    हृद</td>
<td>मः    हृद</td>
<td>मः    हृद</td>
<td>मः    हृद</td>
</tr>
<tr>
<td>By us.</td>
<td>मः</td>
<td>मः</td>
<td>मः</td>
<td>मः</td>
</tr>
<tr>
<td>By you.</td>
<td>मः</td>
<td>मः</td>
<td>मः</td>
<td>मः</td>
</tr>
<tr>
<td>By them.</td>
<td>मः</td>
<td>मः</td>
<td>मः</td>
<td>मः</td>
</tr>
</tbody>
</table>

Any optional form of the Auxiliary may be used.

The **Future Perfect**, like the Hindi chalta hoga, is formed by conjugating हुनेदः, the future of the Auxiliary Verb हुने, with the Past Participle of the main verb. Thus, I sing, masc. हालो हुनेदः, fem. हालो हुनेदः, I shall have gone, or (more commonly) I may have gone. Plur. masc. हालीहुनेदः (or -ो), fem. हालीहुनेदः (or -ी), we shall have gone, or we may have gone. So, for transitive verbs without pronominal suffixes, sing. masc. मः मः हुनेदः, I shall (or may) have struck him, fem. मः मः हुनेदः, I shall (or may) have struck her, plur. masc. मः मः हुनेदः, I shall (or may) have struck them (masc.), fem. मः मः हुनेदः, I shall (or may) have struck them (fem.), and so on, the auxiliary being always in the third person. हुनेदः has been conjugated in full on p. 59 above, and any optional form may be used. It is hence unnecessary to give full paradigms for this tense.

The following examples, taken from the specimens and from the list of words, will illustrate the use of most of the tenses of the active verb:

**Imperative.**

A. o-conjugation—

*ghārō khopā. to kāko woī*, (if) thou needest a horse, then drive (i.e. mount) and go.

*sā mā-khē khāv-dē, set to and give it to me*

*vevandā-tē chagāā jū, ‘śīṅ,’ in answer he said, ‘behold,’*

*uṭē repagyā humk-kē mothā*, take those rupees from him (235).

*zū hum-tē gūdrā-tā rakā*, put the saddle upon his back (227).

B. t-conjugation. No examples of the simple imperative of this conjugation have been noted in the specimens.

**Old Present.**

Examples only of the t-conjugation have been noted:—

*sā jēkār mā kākī gāh-jō pēn bharyā*, would that, having eaten them, I may fill my belly.
SKETCH OF SINDHI GRAMMAR.

I am not worthy of this that I should cause myself to be called thy son.
I may (i. e. might have made) make merry together with my friends.

Present.

A. a-conjugation—
matā-Īō ȳo Ưau ammable ghar-Ō Dō rahā-Īō, my father lives in that small house.

kāhā-Īō ohokarī lāhā-Īō puthā-īō sukē-thū, whose boy comes behind you.

aīh-i kē ṣukhā piō-marā, I indeed am dying here.

kī chāhē ma-thē, what is this (that is) happening?

jēhā ohūhē mara thu-khānā, the huck which the swine eat.

dēṣa ʿumālnē-bō bāhē shākhī, many pāl-mālē, so how many servants is abundant bread (food) being provided.

B. t-conjugation—

dēṣa ʿumālnē-bō bāhē khāsīmat gīō-bāryē, from how many years am I serving? (i.e.) nāhī kēhē takēraī-īō chātē-te piō-charā, he is grazing cattle on the top of the hill (II).

Future.

A a-conjugation—
jadīkhē thandāvar, təqalākhā ʿi dolphin, when I shall get them, then I shall give (them) (II).

B. t-decension. No example of the simple future noted.

Past.

A. Intransitive verb—
the rās Mōrā bīkome, this night I stayed in Mōrā (II).

chāhē chāhē Tandō-Alahāvār-āhē ghatēparé, on the fourth day I arrived at Tandō-Alahāvār (II).

pē gharī wālē hūnā Mōrā, afterwards I took the horse and came to Mōrā (II).

kōhī bēkatū, I stood as a servant (II).

jadīkhē ghar-kē vēṭhō hūnā, when he came near to the house.

māhē dōaī ghārē-lō kathō, on seeing me he descended from on the horse (II).

Kabā vē hālō, Rahū went away (II).

B. Transitive verb—
kēhī bē hōk-i-ha cūlō, no one gave him anything.

jāhē dōra, bāhūkē pūhā, kēhē chumā, who, having run, having embraced him, kissed him.

pēpes bīwāhān-kē hāyē, his father said to the servants.

pēpes bīwāhār ačhē kēhē samūhēhāyo, his father, having come outside, caused him to understand.

jāhē tākī-īō mat vētēgō, (he) who wastes thy property.

sohē ʿudīthō, I saw him (II).

pəhē vē suhūlō, afterwards I recognized him (him) (II).
tō ḫū ḫāhī-Ḵhāhī ḡūḏāhō, from whom did you buy that? (241).
tō ṭadēs mahemānī bōt, thou madest a great feast

Habitual Past.
More kāhā Tharūshah" wash-thē, I was going from Morā to Tharūshah (II).
hoḵā wāshūḵ ghorō ḫāhā pē-_DEFINITE, v man was coming riding a horse (II).

Perfect.
A Intransitive—
kuďāḵā ṭēk-je hūḵān-je whatān ne ḫakō-DMINING, I have never gone outside thy order
ṭēk-jo hōr aḡū-DMINING, thy brother has come.
B Transitive—
mā ḡunāḏ hāy-DMINING, I have done sin.
miḏ kāhā yūḏōdār rukšālō-DMINING, the Subēdar has arrested me (II).
plāhā mahemānī hāi DMINING, thy father hath made a feast

Pluperfect.
māḏō-DMINING ḡumā thī veḵ-hō, my son had been lost

The CAUSAL VERB.—In the Causal Voice, transitive verbs acquire a causal
form, and intransitive verbs acquire a transitive form. Thus—

Active         Causal
ḏōhā" (trans.), to carry.          ḏōhōa", to cause to carry
ērōha" (intrans.), to be weary.      ērōhāa", to weary

Causals may also be formed from Causals, making Double Causals. Thus:—

Active                          Causal                          Double Causal
ērōha", to be weary.              ērōhāa", to weary.              ērōhārās", to cause to weary.

The causal root is usually formed from the active root by adding ᵗ. If the root
ends in short ᵇ, ṭ is inserted to avoid a hiatus. Thus:—

Active Root.                       Causal Root
wāsh, take.           wāsthē, cause to take.      ṭāsh, carry.
ḏā, carry.              ḏāhē, to cause to carry.
ūdhā, increase.         ṭūdhā, cause to increase.
ērē, be weary.           ērēhē, weary.       ērēhā, to be weary.
ma, measure.               ma-wāh, cause to measure
ōhā, speak.                ṭōhā, cause to speak, he addressed as (so and so)

As all causals are transitive, and as transitive roots ending in ṭ take ṭē", not ᵇē", as
the suffix of the infinitive (see p. 43), the infinitives of the above causal roots
are wāsthēa", ḏāhēa", ūdhāa", ērēhēa", and ma-wāhā", although the infinitives of the
corresponding active verbs are wāshā", ṭāshā", ūdhāa", ṭōhāa", and
ma-wāhā" (see p. 43, respectively).
SKETCH OF SINDHI GRAMMAR

There are many exceptions to this rule, e.g.:—

(1) If the active root ends in r, r, ph, or h, preceded by short a, the causal root is generally formed by simply lengthening this a to ə. So also, before r or r, radical ə is lengthened to ə (or sometimes to ə), and radical u to ə. But in all these cases the regular form, made by adding ə, is often optionally used as well, or may be the only form. Sometimes, not only is the radical vowel lengthened, but ə is also added. Thus:—

Active Root
bər, burn (intrans.).
lar, do.
tər, be saved.
but tar, fry.
qar, drop (intrans.).
sar, burn (intrans.).
but ar, be entangled.
park, read
qgər, toll.
lək, descend.
but lək, find.
sambən, be ready.
qər, fall.
phər, turn (intrans.).
bər, be irritated.
khərər, be spread.
sudər, be arranged.
vaər, be forgotten.
ajər, be waste.
bərət, crumble.
vaər, be bent.
vaicən, be separated.
but karə, be weary.

Causal Root:
bəər, set on fire.
lar or karə, cause to do.
təər, save.
ləər, cause to try.
gəər, died.
səər, burn (trans.).
aəər, entangle.
pəər or pərən, cause to read, teach.
gəənər or gəənən, cause to toll.
ləən, bring down.
ləənər, cause to find.
səmbənə or səmbənə, get ready.
kəər or kəən, cause to fall.
pəər or pəən, cause to turn.
cəər or cəən, irritate.
kəənər or kəənən, spread.
sudənər, arrange.
vaənər, forget.
vəər, lay waste.
bəərət, cause to crumble.
məər, bend.
vəicənə, separate.
kəərə, weary

(2) If the infinitive of an active verb has ə or a preceding the termination asə, the causal is formed by adding ər to this ə or u. Thus:—

Active Root
də, give.
ja, live.
cha, leek.
ush, wash.

Active Infinitive
daəənə
jaənə
chənə
ushənə

Causal Root:
daəər, cause to give.
jaəər, cause to live.
chəər, cause to look.
ushəər, cause to wash.

(3) Similarly, if a root ends in h preceded by o (i.e. ə, see p. 22), ər is added, but not if the h is preceded by u. On the other hand, if a root ends in ə, ər is added. Thus:—

Active Root
vaə, sit.
but kənət, slaughter.
ush, suck the breast.
qənə, wound.
kənə, eat.

Causal Root:
vaəər, seat.
ləhə, cause to slaughter.
ushə, suckle.
qənəər, cause to wound.
ləhəər, feed.
So with many double causals, as in:

<table>
<thead>
<tr>
<th>Casual</th>
<th>Double Casual</th>
</tr>
</thead>
<tbody>
<tr>
<td>phērā, cause to turn.</td>
<td>phērērā, cause (another) to cause to turn.</td>
</tr>
<tr>
<td>ghārā, cause to wound.</td>
<td>ghārērā, cause (another) to cause to wound.</td>
</tr>
</tbody>
</table>

(4) The following causals do not fall under any general rule:

<table>
<thead>
<tr>
<th>Active Root</th>
<th>Casual Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>drējā, be frightened.</td>
<td>drējār, frighten.</td>
</tr>
<tr>
<td>ālokā, learn.</td>
<td>sūhkār, teach.</td>
</tr>
<tr>
<td>sumhā, fall asleep.</td>
<td>sumhār, put to sleep.</td>
</tr>
<tr>
<td>sākā, rise.</td>
<td>sālhār, raise.</td>
</tr>
<tr>
<td>vānā, be lost.</td>
<td>vīūsā, loose.</td>
</tr>
<tr>
<td>vēhājā, lattice.</td>
<td>vēhājār, wash.</td>
</tr>
<tr>
<td>pa, fall</td>
<td>pa, cause to fall, let fall, put (clothes) on a person; not to be confounded with pa what, obtain.</td>
</tr>
</tbody>
</table>

(5) A large number of intransitive verbs have corresponding transitives, which may be classed as irregular causals. As a rule, the past participle of the intransitive verb is the same as that of the transitive, being intransitive-active in the one case, and passive (as are the past participles of all transitive verbs) in the other case. The past participle is hence irregular for one or other of these, and will be found in the list of irregular past participles on pp. 507.

The following is a list of the more important of these intransitive verbs with their corresponding transitives or causals. All verbs are quoted under their root forms:

<table>
<thead>
<tr>
<th>Intransitive</th>
<th>Transitive (Casual)</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhūjā, be bound.</td>
<td>bbūndā, bind.</td>
</tr>
<tr>
<td>bhūlā, be drowned.</td>
<td>bbūrā, drown.</td>
</tr>
<tr>
<td>bhūjā, be broken.</td>
<td>bhāā, break.</td>
</tr>
<tr>
<td>bhūjā, be heard.</td>
<td>bbūnā, hear.</td>
</tr>
<tr>
<td>bhūjā, be fried.</td>
<td>bbūhā, fry.</td>
</tr>
<tr>
<td>chhājā, be plucked.</td>
<td>chhānā, pluck.</td>
</tr>
<tr>
<td>chhūpā, be touched</td>
<td>chhūhā, touch.</td>
</tr>
<tr>
<td>ḍhējā, be envious.</td>
<td>ḍdāā, cause envy.</td>
</tr>
<tr>
<td>ḍhēbā, be milked.</td>
<td>ḍhelā, milk.</td>
</tr>
<tr>
<td>ḍhūpā, be washed.</td>
<td>ḍhō, wash.</td>
</tr>
<tr>
<td>ḍhūpā, be satiated.</td>
<td>ḍhūrī or ḍhārī, satiate.</td>
</tr>
<tr>
<td>gāsā, be abraded.</td>
<td>gāhā, abrade.</td>
</tr>
<tr>
<td>hāpānā, be lessened.</td>
<td>hēpā, lessen.</td>
</tr>
<tr>
<td>jārā or jēpā, be born.</td>
<td>jārā, bear (chikiran).</td>
</tr>
<tr>
<td>khaējā, be raised.</td>
<td>khaē, raise.</td>
</tr>
<tr>
<td>kheējā, be eaten.</td>
<td>khē, eat.</td>
</tr>
<tr>
<td>kēēmā, burn.</td>
<td>khē, burn.</td>
</tr>
<tr>
<td>kēējā, be slaughtered.</td>
<td>kēē, slaughter.</td>
</tr>
<tr>
<td>lēbā, be respected.</td>
<td>lēpā, respect.</td>
</tr>
</tbody>
</table>

*Note the second ḍhā is also the Kudoni root word, but Ladkhī Pālā and Bhūrilā.*
(6) Double Causals are formed from Causals according to the foregoing rules.

Thus:

- **Active Root**: phir, turn (intrans.).
- **Causal Root**: phīrē, cause to turn; turn (trans.).
- **Double Causal Root**: phīrērē, cause (another) to cause to turn.

- **Active Root**: ghā, wound.
- **Causal Root**: ghārē, cause to wound.
- **Double Causal Root**: ghārērē, cause (another) to cause to wound.

- **Active Root**: gor, drop (intrans.).
- **Causal Root**: vīchhēr, be separated.
- **Double Causal Root**: vīchhērē, cause to separate.

Having obtained our Causal or Double Causal root under the foregoing rules, we conjugate it like any regular active transitive verb, as shown on pp. 62ff. It is hence unnecessary to give any example of its conjugation.

The following examples of the use of causal verbs are taken from the specimens:

- **thetic labj we ałēyē jō uavē phē jō paś cēwēgē**, I am not worthy of this that again I should be addressed as thy son.
- **jēhē dēri, bēaker pāe, kēsē cēmējē, who, having run, having let fall (i.e., having given) an embrace, kissed him.**
- **vēgē vēdēgēsē, put a garment on him.**
- **pērau mē jē jō pēyēsē, cause a pair of shoes to fall (i.e., put ye) on his feet.**
- **pēsē bēhērē očē kērē sēmējēgē, his father, having come outside, caused him to understand (i.e., catecated him).**

**THE PASSIVE VERB.**—For the Passive Voice, the root is formed by adding īy to the active root. If the active root ends in a consonant, the ī of the īy may be dropped. Thus, Active Root, mār, strike; Passive Root, māry or mārē, be struck. If the active

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root ends in a vowel other than ı or i, the ı of the ı is not dropped. Thus, Active Root, a$tı, lose; Passive Root, a$tı, be lost; Active Root, a$bo, wash; Passive Root, a$bo, be washed.

Roots ending in ı or i are irregular. Thus, we have:

**Active Root.**
- a$jab, give.
- a$ni, take.
- a$pa, drink.
- a$ti, become.

**Passive Root.**
- a$bo, be given.
- a$bo, be taken.
- a$bo, be drunk.
- a$bo, become (see below).

Other roots in ı follow pi.

The Active Root kar, do, also forms its passive root irregularly, forming a$bo, be done.

Not only can transitive active verbs form a passive, but also intransitive active verbs. In the latter case, the passive voice may be used in either of two ways:

(a) In one case, the meaning of the active intransitive verb is not changed by putting it into the passive voice. Thus:

**Active Root.**
- a$jab or a$jab, tremble.
- a$par or a$par, be fruitful.
- a$tar or a$tar, float.
- a$bo or a$bo, fall.

Thus, a$bo a$bo or a$bo a$bo, I tremble.

(b) Very frequently the passive of an intransitive verb is used impersonally in the third person singular, just as in Latin we may say either ledo, I play, or luditor a me, it is played by me, e.e. I play. Similarly, in Si$n, instead of a$bo a$bo or a$bo a$bo, I tremble, we may say a$bo a$bo, it is being trembled, i.e. (1) tremble. So, from the active intransitive root kal, go, we have the passive root kal, be gone, or go, from which, used impersonally, we have kal, it may be gone (by me, thee, him, her, us, you, or them); kal, it is being gone; kal, it will be gone; kal, it is going; kal, I went, or a$bo kel, it was gone by me; and so on.

The conjugation of the passive voice mainly follows that of the a-conjugation of intransitive active verbs like kal, to go, but there are some points of difference:

(a) The present participle is not formed by adding an$do to the root, but by changing the termination ı or i of the passive root to $bo. Thus, while the active root, go, has its present participle kal-an$do, going, the passive kal-ı or kal, be gone, has its present participle kal-ı, being gone, gone. So, the active transitive root mar, strike; passive root, mar-ı or mar-ı, be struck, present participle active, ma$mar$do, striking, but present participle passive, mar-ı, being struck.

(b) The past participle passive is not formed from the passive root at all. As the past participle of the active verb is passive in meaning, there is no need for a special past participle made from the passive root. Hence the past participle used with the active verb is also used with the passive verb, and here with its proper force. Thus, the past participle passive of mar, strike, passive root mar$do or mar, is mar$do, not mar$do or mar$do, and of kal, go, is kal$do, not kal$do or kal$do.
The future passive participle in ādō occurs, as has been stated, only in the case of transitive verbs (see p. 55). Being passive in meaning, it is used unchanged in the passive voice, as in mārīō, about to be struck.

The following is the conjugation of the passive verb mārīō, to be struck. Where tenses are not conjugated in full, the analogy of the conjugation of the active intransitive verb ādō should be followed.

### Conjugation of the Passive Verb mārīō or mārīō

**Passive Root.**
- mārīō or mārī, be struck.
- mārīō or mārī, to be struck.

**Infinitive.**
- mārīō, being struck
- mārīō or mārī, struck.
- mārīō, struck

**Present Participle.**
- mārīō, about (or meet) to be struck.

**Past Participles.**
- mārīō (kārē) or mārīō (kārē), having been struck.
- mārīōādō, one who is being struck.
- mārīōādō, one who is being struck, or one who is about to be struck.

### Radical Tenses.—Imperative

Sing. 2. mārī or mārī, be thou struck.
Plur. 2. mārīō or mārīō, be ye struck.

Old Present.—Sing. 1, mārīō or mārīō, I may be struck, etc., and so on like halō.

Present.—Masc. Sing. 1, mārīō the or mārīō the, I am being struck, and so on like halō the. As in the active the the may precede the main verb, except at the beginning of a sentence.

**Participial Tenses.**—Tenses formed from the Present Participle. These tenses are formed as in the Active Verb, substituting the Present Participle Passive, mārīō, for the Present Participle Active, mārīōādō. The Future will be conjugated in full.

**Future, 'I shall be struck,' etc.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mārīō</td>
<td>mārīō, mārīōādō</td>
</tr>
<tr>
<td>2</td>
<td>mārīō</td>
<td>mārīō, mārīō</td>
</tr>
<tr>
<td>3</td>
<td>mārīō</td>
<td>mārīō</td>
</tr>
</tbody>
</table>

**Future Definite.—** Masc. Sing. 1, mārīōādō, etc., 'I am being (habitually) struck,' and so on, on the analogy of halōādō ādō.
Imperfect.—Masc. Sing. 1, marī̀hō bṑ, I was being struck, and so on, on the analogy of kalando bṑ.

Durative Future.—Masc. Sing. 1, marī̀hō hāndus̀, I was being struck, and so on, on the analogy of kalando hāndus̀.

Durative Present Subjunctive.—Masc. Sing. 1, marī̀hō hū̀, I may be being struck, etc., and so on, on the analogy of kalando hū̀.

Tenses formed from the Past Participle

Past.—This is formed on the analogy of the Past tense of an intransitive verb, the pronominal suffixes of the nominative being added to the Past Participle, as in halus̀, I went. It will be remembered that there are no pronominal suffixes of the nominative for the third person, and hence the bare participle is used for the third person of this tense. In a Passive Verb, the tense is conjugated as follows. It will be remembered that the Past Participle may be spelt either marī̀h or marī̀g, and both spellings may be used throughout the tense, although, to save space, only one will be shown.

\[ \begin{array}{|c|c|c|c|} 
\hline 
& \text{Sing} & & \text{Past} & \text{Sing} & \text{Past} \\
\hline 
\text{Masc.} & \text{Masc.} & \text{Fem.} & \text{Masc.} & \text{Fem.} & \text{Masc.} & \text{Fem.} \\
\hline 
1 & marī̀h & marī̀h & marī̀h & marī̀h & marī̀h & marī̀h \\
2 & marī̀h & marī̀h & marī̀h & marī̀h & marī̀h & marī̀h \\
3 & marī̀h & marī̀h & marī̀h & marī̀h & marī̀h & marī̀h \\
\hline 
\end{array} \]

In the Lā̀r, or Lower Sindhi, the 2nd pl masc. may be mā̀rìh.

Habitual Past.—Masc. Sing. 1, marī̀hī̀ thē, I used to be struck, and so on, like halus̀ thē.

Perfect.—Masc. Sing. 1, marī̀hī̀ thiyā̀, I have been struck, and so on, like halus̀ thiyā̀.

Pluperfect.—Masc. Sing. 1, marī̀hī̀ hṑs̀, I had been struck, and so on, like halus̀ hṑs̀.

Future Perfect.—Masc. Sing. 1, marī̀hī̀ hāndus̀, I shall, or may, have been struck, and so on, like halus̀ hāndus̀.

The only instance of a passive noted in the specimen is the perfect lā̀hū̀rṑhē, (my son who had been lost) has been found.

**The Verb with Pronominal Suffixes.**—A list of pronominal suffixes has been given on pp. 43ff., where also the manner of their application to nouns has been discussed. They fall into three groups:—

A.—Those representing personal pronouns in the nominative case.

B.—Those representing personal pronouns in any other case, except the case of the agent.

C.—Those representing personal pronouns in the case of the agent.
All these suffixes can be employed with verbs.

A. Those representing pronouns in the nominative case have been already dealt with in the verbal paradigms. There we have seen that they are added to the present and to the past participle, to form the future and the past tense respectively. In the latter case, they are used only with intransitive (including passive) verbs. Further account of these is therefore unnecessary.

B. It will be convenient to repeat here the pronominal suffixes representing any oblique case except that of the agent:

<table>
<thead>
<tr>
<th>1st person</th>
<th>2nd person</th>
<th>3rd person</th>
</tr>
</thead>
<tbody>
<tr>
<td>ŋū</td>
<td>ŋū</td>
<td>ŋū</td>
</tr>
<tr>
<td>ŋū</td>
<td>ŋū</td>
<td>ŋū</td>
</tr>
<tr>
<td>ŋū</td>
<td>ŋū</td>
<td>ŋū</td>
</tr>
</tbody>
</table>

Regarding the suffixes of the first person plural, as a rule (but not invariably) ŋū is used after consonants, and ŋū or ŋū after vowels. ŋū and ŋū are interchangeable, and wherever one is given in the following paradigms, the other may be employed at option. In the She, or Upper Sindhi, ŋū is often used instead of ŋū:

With verbs, these suffixes can be used for any oblique case except the case of the agent. The following examples are taken from Stodd's grammar —

Accusative — jñāti'-, he mārān-čū thū, for huo-khā jñāti', he mārān-čū thū, seize him, he seizes me.

Dative — bānlō ṭaṅk-čū ṭagā ṭaṅnā-čū, for huo-khā bānlō ṭaṅnā-čū, I yesterday gave ten rupees to him.

Ablative — sākā ṭalār-čū ṭaṅk-čū ṭagā ṭaṅnā-čū, for huo-khā sākā ṭaṅk-čū ṭagā ṭaṅnā-čū, go to-morrow to the banker, and bring the money from him.

Druhā, chōnčū ṭaṅk-čū čū, for tanhā-khā ṭaṅk-čū, run, the thief is getting away from you.

Genitive — mātṛ śagāt, for tāl-tā ṭō mātṛ śagāt, I am your relative.

The oblique case, with various postpositions —

ũkō ṭaṅkā-čū, for huo-sūnčū ũčū, has he any ghee.

Ajāti rūt gaddi āśūlā-čū, for huo-sūnčū gaddi āśūlā-čū, sleep with him to-night.

Oko tho pūrs ţaṅčū-čū, for mūlā-čū, why do you throw water on me?

Huo sūnčū dīr lās čū; tē sūnčū-čū, hishē sūnčū, for huo-sūnčū sūnčū, he has made great delay; go thon to him, and call him.

ũčī kāndākī, tē akāf, for tēr-čū wāstē vēthā kāndākī, I shall remain waiting for you, so come.

Occasionally these suffixes are added with a power something like that of the Latin Datīum commodi. In such cases they are hardly translatable, although they affect the general meaning of the sentence. Thus:

ũčī kāndākī tho. Thō kē mātṛ-karā vēthā kāndā? jāvarčū sūlā, I am being beaten.

Do you think that they will sit in silence? They will certainly come.
Here the " attached to máryā may mean ‘their servant’ or ‘their companion,’ showing some connexion with the person spoken of.

&t máryā-“thō, taḥē aḥē eḥhōkā-“mē, I am being beaten, come ye and release me. Here the " attached to máryā may refer to the person appealed to as ‘your friend,’ ‘servant,’ etc., or it might mean ‘before you,’ ‘in your presence.’ An Irish peasant would say ‘I’m beaten on you’ with much the same forces.

bē aḥē máryā-“thō, this is this very man for thee.

bō ne ṭē ṭhō-“wō, he is there before you, or he is near you.

These suffixes can be added to any person of a verb, or to a participle, but they cannot be added when they represent the same person, either in the singular or in the plural, as the subject of the verb, or, in other words, when the reflexive pronoun would be used in their place if the sentence were expressed with the full pronouns. Thus, máryā means ‘I may strike,’ and we can add to it, e.g., sō, the suffix of the third person singular, getting máryā-sō (equivalent to hən-“kē máryā), I may strike him, but we cannot say máryā-su, ‘I may strike me,’ or máryā-sō, ‘I may strike us,’ because, if fully expressed we should have to represent sō not by mē “kē, or sō by aṣā “khō, but both by the reflexive pronoun paḥ-“kē (pau-“kē máryā).

Note that before these suffixes the termination sō of the first person singular future and past becomes sō. Thus, hōsē, I was, but hōsō, I was for thee. Nasals are dropped before the suffix sō. Thus, hōbō, I was for them. Before these suffixes a long vowel is generally shortened. Thus, hōb, they were, but hōbō, they were for me. But this shortening does not always take place. Thus, we have hōbō, they were for us.

I commence by giving the forms that the verb substantive āhīgā, I am, takes with these suffixes. It will be seen that there are several further irregularities in this case. These compounds are very common, as they supply the place of the English verb ‘to have.’ Thus, aṭhō-“wō, there is of me, is often employed to mean ‘I have.’ Note the special forms of the third person singular and plural from the base aḥō. This base is used only with pronominal suffixes. It is not used alone like aḥō. Aṭhō means both ‘he’ or ‘she is’ and ‘they are.’

'I am,' etc.

<table>
<thead>
<tr>
<th>1 am</th>
<th>Thou art.</th>
<th>He is</th>
<th>We are</th>
<th>You art.</th>
<th>They are</th>
</tr>
</thead>
<tbody>
<tr>
<td>āhō</td>
<td>āhō</td>
<td>āhō</td>
<td>āhō</td>
<td>āhō</td>
<td>āhō</td>
</tr>
<tr>
<td>With sō</td>
<td>sō</td>
<td>sō</td>
<td>sō</td>
<td>sō</td>
<td>sō</td>
</tr>
<tr>
<td>With sō</td>
<td>sō</td>
<td>sō</td>
<td>sō</td>
<td>sō</td>
<td>sō</td>
</tr>
<tr>
<td>With sō</td>
<td>sō</td>
<td>sō</td>
<td>sō</td>
<td>sō</td>
<td>sō</td>
</tr>
<tr>
<td>With sō</td>
<td>sō</td>
<td>sō</td>
<td>sō</td>
<td>sō</td>
<td>sō</td>
</tr>
<tr>
<td>With sō</td>
<td>sō</td>
<td>sō</td>
<td>sō</td>
<td>sō</td>
<td>sō</td>
</tr>
<tr>
<td>With sō</td>
<td>sō</td>
<td>sō</td>
<td>sō</td>
<td>sō</td>
<td>sō</td>
</tr>
<tr>
<td>With sō</td>
<td>sō</td>
<td>sō</td>
<td>sō</td>
<td>sō</td>
<td>sō</td>
</tr>
<tr>
<td>In the above āhō- may be substituted for āhō- throughout. Thus, āhō, and so on.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Similarly, for the verb अन्तः to be, we have the following forms:

### Old Present, with suffixes.

<table>
<thead>
<tr>
<th>I may be.</th>
<th>Thou mayest be</th>
<th>He may be.</th>
<th>We may be.</th>
<th>You may be.</th>
<th>They may be.</th>
</tr>
</thead>
<tbody>
<tr>
<td>हैं</td>
<td>हो</td>
<td>हैं</td>
<td>हैं, हो</td>
<td>हैं</td>
<td>हैं</td>
</tr>
<tr>
<td>With suf.</td>
<td>...</td>
<td>हैं</td>
<td>चैहैं</td>
<td>चैहैं, चैहैं</td>
<td>चैहैं, चैहैं</td>
</tr>
<tr>
<td>With '</td>
<td>हैं</td>
<td>...</td>
<td>चैहैं</td>
<td>चैहैं, चैहैं</td>
<td>चैहैं, चैहैं</td>
</tr>
<tr>
<td>With '</td>
<td>चैहैं</td>
<td>...</td>
<td>चैहैं</td>
<td>चैहैं, चैहैं</td>
<td>चैहैं, चैहैं</td>
</tr>
<tr>
<td>With '</td>
<td>चैहैं</td>
<td>...</td>
<td>हैं</td>
<td>हैं, हैं</td>
<td>हैं</td>
</tr>
<tr>
<td>With '</td>
<td>हैं</td>
<td>...</td>
<td>हैं</td>
<td>हैं, हैं</td>
<td>हैं</td>
</tr>
<tr>
<td>With '</td>
<td>हैं</td>
<td>...</td>
<td>हैं</td>
<td>हैं, हैं</td>
<td>हैं</td>
</tr>
</tbody>
</table>

### Future, with suffixes.

<table>
<thead>
<tr>
<th>I shall be</th>
<th>Thou will be</th>
<th>He will be.</th>
<th>We will be.</th>
<th>You will be.</th>
<th>They will be.</th>
</tr>
</thead>
<tbody>
<tr>
<td>मातृं</td>
<td>मातृं</td>
<td>मातृं</td>
<td>मातृं, मातृं</td>
<td>मातृं, मातृं</td>
<td>मातृं</td>
</tr>
<tr>
<td>With suf.</td>
<td>...</td>
<td>मातृं</td>
<td>मातृं, मातृं</td>
<td>मातृं, मातृं</td>
<td>मातृं</td>
</tr>
<tr>
<td>With '</td>
<td>मातृं</td>
<td>...</td>
<td>मातृं</td>
<td>मातृं, मातृं</td>
<td>मातृं</td>
</tr>
<tr>
<td>With '</td>
<td>मातृं</td>
<td>...</td>
<td>मातृं</td>
<td>मातृं, मातृं</td>
<td>मातृं</td>
</tr>
<tr>
<td>With '</td>
<td>मातृं</td>
<td>...</td>
<td>मातृं</td>
<td>मातृं, मातृं</td>
<td>मातृं</td>
</tr>
<tr>
<td>With '</td>
<td>मातृं</td>
<td>...</td>
<td>मातृं</td>
<td>मातृं, मातृं</td>
<td>मातृं</td>
</tr>
<tr>
<td>With '</td>
<td>मातृं</td>
<td>...</td>
<td>मातृं</td>
<td>मातृं, मातृं</td>
<td>मातृं</td>
</tr>
</tbody>
</table>

In the feminine आत्मम् may be substituted for मातृं throughout.
We shall now conjugate the transitive verb *márvān,* to strike, with these suffixes.

The **Imperative**, when conjugated with suffixes, takes the forms of the second person, singular and plural, of the Old Present.

For the Respectful Imperative we have *márijā-m,* please strike thou me, and *márijā-m,* please strike ye me, and so on, simply changing the suffixes, and leaving the verb unchanged. The *i* of the base is often omitted, so that we have *máři-m,* *márij-m,* and so on.

For the **Old Present**, we have the following forms:—

- *máryā,* I may strike.
- *máryā,* I may strike thee.
- *márē,* *māvē,* *mávē,* thou mayst strike. *mávē-m,* *mávē-m,* *mávē-m,* thou mayst strike me.
- *mārē,* he may strike. *márē-m,* he may strike me.
- *māryā,* we may strike. *márē-m,* we may strike thee.
- *māryā,* *māryo-* you may strike. *māryo-m,* you may strike me.
- *mārē,* *mārē,* they may strike. *mārē,* *mārē,* they may strike me.

Similarly for the other suffixes. The only irregularity is that when *i,* the suffix of the second person singular, follows *e,* it becomes *ē,* and when it follows *e* the two together coalesce into *e.* Thus, *mārē-ē* becomes *mārē,* he may strike thee, and *mārē-ē* becomes *mārē,* they may strike thee.

The **Present** offers no difficulty. Thus, *máryē-ē* *thā,* I (masc.) strike thee, and so on.
In the **Future** the suffixes are added as follows:—

**Future, with suffixes.**

<table>
<thead>
<tr>
<th>I shall strike</th>
<th>Thou wilt strike</th>
<th>He will strike</th>
<th>We shall strike</th>
<th>You will strike</th>
<th>They will strike</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>With m'</td>
<td>मर्यर्दस्</td>
<td>मर्यर्दल्</td>
<td>मर्यर्दि</td>
<td>मर्यर्दवा</td>
<td>मर्यर्दि</td>
</tr>
<tr>
<td></td>
<td>मर्यर्दम्</td>
<td></td>
<td></td>
<td>मर्यर्दवा</td>
<td>मर्यर्दम्</td>
</tr>
<tr>
<td></td>
<td>मर्यर्दम्</td>
<td>मर्यर्दम्</td>
<td>मर्यर्दम्</td>
<td>मर्यर्दम्</td>
<td>मर्यर्दम्</td>
</tr>
</tbody>
</table>

| **Feminine.** |                 |               |                |                |                 |
|               | मर्यर्दिन्        | मर्यर्दिन्      | मर्यर्दिन्      | मर्यर्दिन्      | मर्यर्दिन्      |
|               | मर्यर्दिन्      | मर्यर्दिन्      | मर्यर्दिन्      | मर्यर्दिन्      | मर्यर्दिन्      |

In the feminine मर्यर्दि can be substituted for मर्यर्दम् throughout.

The **Present Definite** offers no difficulty, अभिyo, with the appropriate suffixes, being added to the present participle. Thus, मर्यर्दो अभिyo, I am striking; मर्यर्दो अभिyo, I am striking thee, and so on. अभिyo is conjugated with these suffixes on p. 80 above.

Similarly, for the **Imperfect**, we have मर्यर्दो होऽ, I was striking, मर्यर्दो होऽ, I was striking thee, and so on. होऽ is conjugated with these suffixes on p. 81 above.

Again, for the **Durative Future**, we have मर्यर्दो हुऽदुऽ, I shall be striking, मर्यर्दो हुऽदुऽ, I shall be striking thee, and so on. हुऽदुऽ is conjugated with these suffixes on p. 82 above.

Finally, for the **Durative Present Subjunctive**, we have मर्यर्दो हुऽ, I may be striking, and मर्यर्दो हुऽ, I may be striking thee, and so on. हुऽ is conjugated with these suffixes on p. 81 above.

**With** regard to tenses formed from the Past Participle, it will be remembered that the past participles of transitive verbs are transitive in signification, and that when such a verb in these tenses is construed actively, the subject is put into the agent case, and the object is either in the nominative or in the dative form of the accusative. When the suffixes of the nominative are used alone with such past participles, we get the passive past, as मर्यर्द, I was struck, conjugated on p. 78. The accusative-dative can be represented by the suffixes with which we are now dealing, but the subject must either be represented by a suffix in the agent case (with which we

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shall deal presently) or must be omitted altogether, leaving the bare participle. Thus, *māriō, struck, *māris*, been struck with reference to thee, i.e. (so and so, masc) struck thee; *gaq̥tō, met, gaq̥tōi, met with us; *eql phirō, (so and so's) mind has turned round, i.e. (so and so) has gone mad, but 'eql phirō, the mind has turned round of him, i.e. his mind has turned round, he has gone mad. The last two examples deal with intransitive verbs and have been chosen because they illustrate the use of these suffixes better than can be done with transitive verbs.

As therefore only the bare participle of a transitive verb takes these suffixes by themselves, it will be more convenient to give the past tense of the intransitive verb *kalas*, to go. This, we have already seen, is conjugated fully for all persons, and to each of those persons these suffixes can be added as shown in the following paradigm. To get the forms required for transitive verbs, all that is required is to take those for the third persons singular and plural, which, of course, even in intransitive verbs are merely the bare participles. Thus:—

Sing. masc. māryams, māryus, etc.
Sing. fem. māryams, mār̥yus, etc.
Plur. masc. māryams, māryus, etc.
Plur. fem. māryams, māryus, etc.

As another example, we may take *karan*, to do, past participle kīd; ki na kina, nothing was done to them; ātū kāmsī, kīd, by whom were enchantments done to thee? i.e. who enchanted thee?

Past, with suffixes.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Thee needed</th>
<th>He went</th>
<th>We went</th>
<th>You went</th>
<th>They went</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>kalas</em></td>
<td><em>kalas</em></td>
<td><em>kalas</em></td>
<td><em>kalas</em></td>
<td><em>kalas</em></td>
<td><em>kalas</em></td>
</tr>
<tr>
<td>With s</td>
<td>—</td>
<td><em>kals</em></td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>With s'</td>
<td>kals'</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>With t</td>
<td>kals'</td>
<td>kals'</td>
<td>kals'</td>
<td>kals'</td>
<td>kals'</td>
</tr>
<tr>
<td>With s, 0</td>
<td>kals'</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>With s'</td>
<td>kalsp'</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>With n</td>
<td>kalsn'</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

Future.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Thee needed</th>
<th>He went</th>
<th>We went</th>
<th>You went</th>
<th>They went</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>kalas</em></td>
<td><em>kalas</em></td>
<td><em>kalas</em></td>
<td><em>kalas</em></td>
<td><em>kalas</em></td>
<td><em>kalas</em></td>
</tr>
<tr>
<td>With s</td>
<td>—</td>
<td><em>kals</em></td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>With s'</td>
<td>kals'</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>With t</td>
<td>kals'</td>
<td>kals'</td>
<td>kals'</td>
<td>kals'</td>
<td>kals'</td>
</tr>
<tr>
<td>With s, 0</td>
<td>kals'</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>With s'</td>
<td>kalsp'</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>With n</td>
<td>kalsn'</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

2 Of *kalas*, and so by may be substituted for it throughout.
The Habitual Past requires no comment. Thé is added to the Past, which is conjugated with suffixes as above. Thus, habës thë, I used to go for thee.

For the Perfect, the suffixes are added to thë, conjugated with the past participle. Thus, habë së, I have gone for thee. In the transitive verb, only the third person is used, as n mári thë, has been struck for me, and so on.

For the Future Perfect, the suffixes are also added to the auxiliary. Thus, habë hë, I had gone; habë hë, I had gone for thee. For a transitive verb, using only the third person, we have mári hë, had been struck for me, and so on.

So, for the Future Perfect, we have habë hë, I may have gone; habë hë, I may have gone for thee, mári hë, may have struck for me.

C.—Suffixes of the case of the agent.—These are:

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>'</td>
<td>2, 3, 4</td>
</tr>
<tr>
<td>2nd person</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>3rd person</td>
<td>?</td>
<td>?</td>
</tr>
</tbody>
</table>

It will be observed that in the first and second persons the suffixes are the same as those of the other oblique cases given under head B. Those given above for the third person are added only to participles. If it is necessary to add a suffix of the agent to a finite form of a verb, ' and 3, also forms belonging to group B, are added instead. Thus, if we wish to add them to athë, he is or they are, we have athë n and athë n, not athë n and athë n, for ' he is by him ' and ' he is by them ', respectively.

When ' or 3 is suffixed to a participle, the final 5 of the latter is changed to 3. Thus, marë, struck; marë n, for hus marë, struck by him or her, i.e. he or she struck: marë n, for hus mári, struck by them, i.e. they struck. Moreover, when either of these two suffixes is added, the participle does not change for gender or number. Marë n means not only ' he was struck by him or her ' (hus marë), but also ' she was struck by him or her ' (hus marë), and ' they (mas. or fem.) were struck by him or her ' (hus mári or mári). So mári n means ' he, she or they (mas. or fem.) was or were struck by them (mas. or fem.) (hus mári, mári, marë, or marë). The terminations 33 and 3 are often written 3 and 3, but this does not affect the pronunciation.

These suffixes are, of course, used only with those tenses of transitive verbs that are formed from the past participle. Intransitive verbs do not require them. They practically supply an active conjugation of the past tenses of a transitive verb. Thus, mári më, he was struck by me, means ' I struck him '; mári më means ' I struck her '; mári më means ' thou struckest him ', and so on. Mári më is identical in meaning with má marë, given on p. 68. So mári më is identical in meaning with má mári, and mári with to mári.
As appended to the past tense of a transitive verb, these suffixes appear as follows:

<table>
<thead>
<tr>
<th>SING.</th>
<th>plur.</th>
<th>PHR.</th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>by me</td>
<td>marl</td>
<td>marl</td>
<td>marl</td>
<td>marl</td>
</tr>
<tr>
<td>by thee</td>
<td>marl</td>
<td>marl</td>
<td>marl</td>
<td>marl</td>
</tr>
<tr>
<td>by him by her</td>
<td>marl</td>
<td>marl</td>
<td>marl</td>
<td>marl</td>
</tr>
<tr>
<td>by us</td>
<td>marl</td>
<td>marl</td>
<td>marl</td>
<td>marl</td>
</tr>
<tr>
<td>by you</td>
<td>marl</td>
<td>marl</td>
<td>marl</td>
<td>marl</td>
</tr>
<tr>
<td>by them</td>
<td>marl</td>
<td>marl</td>
<td>marl</td>
<td>marl</td>
</tr>
</tbody>
</table>

1 Or mery, and no changing of to throughout.

If the pronominal suffix indicates any oblique case other than that of the agent, the suffixes of the first and second persons, singular and plural, are the same as those given above, but those of the third person singular and plural are, as before, s' and s, respectively. Thus, ki-na kiśe, nothing was done by them, they did nothing, but ki-na kiṃa, nothing was done to them (see p. 79).

For the Perfect, mariō ḍhē, has been struck, the suffixes are added to the auxiliary verb. The first and second persons present no difficulty. The conjugation of ḍhē with suffixes is given on p. 90. The third person does not take s or s, owing, as has been already explained, to the fact that ḍhē is a finite verb, and not a participle. The suffixes are therefore s' and s, as given on p. 79, and not s and s' Thus, mariō ḍhē' or mariō athau', equivalent to huṛ' mariō ḍhē, he has been struck by him or her, i.e., he or she has struck him; mariō ḍhē' or mariō athau', equivalent to huṛ' mariō ḍhē, he or she has struck her; mariō athau' or mariō athau, equivalent to huṛ' mariō ḍhē, they (masc. or fem.) have struck him. As for examples of other persons, we may quote:

- mariō athau', equivalent to mi mariō ḍhē, I have struck him,
- mařī athau', equivalent to lō mařī ḍhē, thou hast struck her,
- mariō athau', equivalent to ḍhē mariō ḍhīn', you have struck them (masc.),
- marl athau', equivalent to asa marl ḍhau', we have struck them (fem.),

and so on for the other suffixes. It should be noted that the forms with ḍhē, such as athau', athau', āthau', and so on, are more commonly used than those with ḍhē, such as ḍhē', āthē', or āthē'.

For the Fluxperfect the past participle is conjugated with hu or hō, the past participle of huau', to be. Thus, mi mariō hō, I had struck him. Here, as hu or hō is the participle, the suffixes s' and s, not s' and s, are used for the third person. The
The conjugation of *hād* or *hā* with the suffixes of the first and second persons is given on p. 82. The forms for the third person are:

<table>
<thead>
<tr>
<th>Person</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>by him or her</td>
<td><em>hād</em> or <em>hāt</em></td>
<td><em>hāt</em> or <em>hāt</em></td>
</tr>
<tr>
<td>by them (masculine)</td>
<td><em>hāt</em> or <em>hāt</em></td>
<td><em>hāt</em> or <em>hāt</em></td>
</tr>
</tbody>
</table>

Thus:

*maḥā hāt*, equivalent to *māḥā hād*; I (masculine or feminine) had struck him.

*maḥā hātāt*, equivalent to *aḥā māḥā hātāt*, you (masculine or feminine) had struck them (feminine).

*maḥā hātā*, equivalent to *aḥā māḥā hātā*, he or she had struck him.

*maḥā hātā*, equivalent to *aḥā māḥā hātā*, he or she had struck her.

*maḥā hātā*, equivalent to *aḥā māḥā hātā*, they (masculine or feminine) had struck him.

In the Future Perfect (*māḥā hātā hādā*, I may have struck him), the auxiliary being a participle takes *ā* and *ā* in the third person. Thus, *maḥā hātā hādā*, equivalent to *aḥā māḥā hātā hādā*, he or she may have struck him; *maḥā hātā hādā*, equivalent to *aḥā māḥā hātā hādā*, they (masculine or feminine) may have struck her. Similarly, *maḥā hātā hādā*, equivalent to *māḥā hādā hātā*, I may have struck him; *maḥā hātā hādā*, equivalent to *māḥā hādā hātā*, I may have struck her; and so on. The conjugation of *hātā hādā* with suffixes is given on p. 81.

The verb with double suffixes.—We have seen that the group of suffixes which refer to any oblique case except the agent of a personal pronominal, and which have grouped under head B, may be added to any tense of a transitive verb or of an intransitive verb. On the other hand, the suffixes representing the agent cases of the personal pronoun can only be added to those tenses of a transitive verb that are formed from a past participle. In this latter the suffix indicates the subject of the sentence. *Māḥāt* means ‘he or she struck him, her, or them.’ In such a case, i.e. in the case of a transitive verb in one of the past participial tenses, the object, direct or indirect, can be further indicated by again adding a suffix of group B. We have seen (ante, pp. 83, 84) that these suffixes are added to themselves to the past participial tenses of transitive verbs, and that, in such cases, they do not represent the nominative. *Māḥāt* does not mean ‘I was struck’ (that would be the passive past *māḥāt*, as conjugated on p. 78), but does mean ‘he was struck for me’ or ‘of me’ or ‘to me’ or something of the sort.

So also, *maḥāt* means ‘he or she struck him, her, or them,’ and, with a double suffix, *maḥāt-āt* means ‘he or she struck him, her, or them, and for me, or of me, or ‘to me,’ etc. The force of such a suffix is not very evident in such a verb as *maḥāt*, meaning ‘to strike,’ but it comes out clearly in other verbs, such as *dāt*, to give. Thus, from the past participle *dāt* we have *dātāt*, he or she gave him, her, it, or them, and with a second suffix of the first person we have *dātāt-āt*, he or she gave (it, etc.) to me. As the second suffix can represent the dative, and as the accusative can take the dative form, we can have from *dāt*, to bring, the past participle *āt*, brought, from which we get *ātāt-āt*, I brought, and then *ātāt-āt*, I brought him, in which the second suffix, *āt*, represents the dative-accusative *ātāt*, not the
nominate, Āū. The meaning could equally well be expressed by mā hun-khē āndo, or in Hindi by maśīr maśī pahārīchāyā.1 As other examples of the use of these second suffixes, we can take: —

chaukā, to say; chōyō, said; chōyōdis, he said; chōyōdis-x, he or she said to him or her; chōyōdis-x, he or she said to them; chōyōdis-x, they said to him or her.

ghya bāra chōyō maś-x, pāra nī maśdis, I told him several times, but he did not attend; where chōyōmaś-x is equivalent to mā hun-khē chīyo.

mānā hādi-maś, I have eaten your bread, where hādī-maś-x is equivalent to mānā sūg-x-pī (mān) hādi-hē.

The last two examples come from Stack's grammar.

It will be remembered that the suffix x of the first person singular nominative becomes x before another suffix. So, when a second suffix is added to a form ending in x, the suffix of the first person singular agent, the x becomes x as in the last of the above examples. Also, before a second suffix the suffix y of the third person singular agent is often dropped, leaving the participle ending in x, so that we get māri-x or māri-x, he or she struck him, her, or them, for me, and so on for the other second suffixes. On the other hand, the suffix x of the third person plural agent may be shortened to x or x.

In tenses in which the first suffix is added to a participle, such as the past or the pluperfect, these second suffixes are most commonly added to verbal forms ending in the agent case of the third person (māri-x, māri-x), and occasionally to those ending in the agent case of the first person (māri-maś, māri-maś), but they are not added to forms ending in the agent case of the second person (māri-x, māri-x). We thus get the following forms for the Past tense, in which I indicate the force of the second suffix by the words 'in reference to me,' 'in reference to thee,' and so on, as the best way of expressing the very wide range of meanings that it connotes.

<table>
<thead>
<tr>
<th>Past, with double suffixes.</th>
<th>With reference to</th>
</tr>
</thead>
<tbody>
<tr>
<td>me.</td>
<td>thee.</td>
</tr>
<tr>
<td>_________________________</td>
<td>_______________</td>
</tr>
<tr>
<td>He was struck by me</td>
<td></td>
</tr>
<tr>
<td>She was struck by me</td>
<td></td>
</tr>
<tr>
<td>They (one or two) were struck by me</td>
<td></td>
</tr>
<tr>
<td>They (four or six) were struck by me</td>
<td></td>
</tr>
<tr>
<td>He was struck by me</td>
<td></td>
</tr>
<tr>
<td>She was struck by me</td>
<td></td>
</tr>
<tr>
<td>They (many) were struck by me</td>
<td></td>
</tr>
<tr>
<td>They (four) were struck by me</td>
<td></td>
</tr>
<tr>
<td>He, she, or they was or were struck by him or her</td>
<td></td>
</tr>
<tr>
<td>He, she, or they was or were struck by them (Gen. gen.)</td>
<td></td>
</tr>
</tbody>
</table>

1 The usual Hindi word meaning 'to bring' is ihā, but the word being nominative I have used puḍchā, to cause to arrive, which is transitive.

2 Or māri-x, and so throughout, changing x to x.

3 Or māri-x, etc.
For the **Perfect** (mārīō ṣē, has been struck; mārīō atham, I have struck him) the second suffixes, like the first, are appended to the auxiliary verb. The auxiliary is not a participle, but is in a finite tense, and the second suffix can be added only to those forms in which the suffix of the agent represents the first person singular (mārīō atham), the second person singular (mārīō athā), the first person plural (mārīō athā), or the third person plural (mārīō atham). It is not added if the agent case represents the third person singular (mārīō athāe) or the second person plural (mārīō atham). We thus get the following forms. Note that atham becomes athamā. Otherwise the whole is quite regular:

**The Perfect, with double suffixes.**

<table>
<thead>
<tr>
<th>me</th>
<th>thee</th>
<th>him or her</th>
<th>us</th>
<th>you</th>
<th>them</th>
</tr>
</thead>
<tbody>
<tr>
<td>mārīō</td>
<td>athamā athamā athamā athamā</td>
<td>athamā athamā</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mārīō</td>
<td>athamā athamā athamā athamā</td>
<td>athamā athamā</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mārīō</td>
<td>athamā athamā athamā athamā</td>
<td>athamā athamā</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mārīō</td>
<td>athamā athamā athamā athamā</td>
<td>athamā athamā</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(Similarly for the sing., fem., and for the plur. masc., neut., and fem., only the participle changing its form.)

He has been struck by me.

He has been struck by me.

They (masc.) have been struck by me.

They (fem.) have been struck by me.

He has been struck by thee.

(Similarly for the sing., fem., and for the plur. masc., neut., and fem.)

He has been struck by us.

(Similarly for the sing., fem., and for the plur. masc., neut., and fem.)

He has been struck by them.

(Similarly for the sing., fem., and for the plur. masc., neut., and fem.)
In the **pluperfect** double suffixes are rare. The auxiliary being a participle, it follows the past in adding the second suffix only to those forms in which the agent case indicates the first or third person, and not to those in which it indicates the second. Thus:

**The Pluperfect, with double suffixes.**

<table>
<thead>
<tr>
<th>He had been struck by me</th>
<th>...</th>
<th>...</th>
<th>...</th>
<th>...</th>
<th>...</th>
<th>...</th>
</tr>
</thead>
<tbody>
<tr>
<td>She had been struck by me</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>They (mas.) had been struck by me</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>They (fem.) had been struck by me</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>He had been struck by him or her</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>She had been struck by him or her</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>They (mas.) had been struck by him or her</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>They (fem.) had been struck by him or her</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

The following examples of the use of the verb with pronominal suffixes are taken from the specimens and from the list of words:

**Verb Substantive—**

*jehi athanh, sō nāhī tāḥə-jī-ə hāh, whatever is to me (i.e. whatever I have), that is only thine.*

*nālō ačhəv Bābā, my name is Bābā (II).*

*jaṉāhə thundam, jāthəhə ḍhundu, when I shall have them, then I will give (them) (II).*

**Imperative, sing. 2—**

*nārao-sah bhrō bhadāhə, bind him with ropes (336).*

**plur. 2—**

*nālō khe iche wopō pahū]][Rémy], pērām-sah jahī pāyō, put ye on him the best robe, put on his feet a pair of shoes.*
Old Present—
ghārō hākapē, (if) a horse be necessary to thee.

Future—
pātaś chhaunīt rupēyā vałhandosō, I will take money, twenty-six rupees, from thee (II).
dē ppē pād-je pūcēcat wañi chaumūdhō, I, having arisen, having gone to my father, will say unto him.

Past—
A. Intransitive—
parilē kexli-tē piwē, the sound fell on his ear

Transitive—
giware chayus, 'ē bhača, his father said to him, 'O child.'
mē chayus te, 'chamē, I said to him, 'good.'

B. Transitive, with suffix of the agent—
nakītiri chuhaūkšat, I gave up service (II).
ādāmuti kinhō, I saw the well (II).
wa'kē chuhaūkšat, I asked him (II).
chuhaūkšat na dēnō, thou didst not give a kid
beharē bhača-kē chačhoe puokhāū, having called a servant, he asked.
andar swahō chāna na bhāyāū, he did not think it good to go inside
waraṃdi-nē chayū, he said to him in answer.

Perfect—
ño ghōrō pațewōt-kē dēnō-atheus, I have given that horse to the orderly (II).
kes swahō bhāna kado-athus, he has got him safe and sound.

Past, transitive, with double suffix—
chayūs te, 'tār-fē bha' hīg-ākē, he said to him, 'thy brother is come.'

COMPUND VERBS.

As in other Indo-Aryan languages, compound verbs are common in Sindhi.

A. Formed from the Conjugative Participle in ə or ɨ—

1. Intensives.—These are formed by prefixing the conjunctive participle to another verb, such as waijən, to go (Hindi jān); vijhān, to cast (Hindi dānā); chhadōn, to abandon; dējən, to give (Hindi dēnā); parwən, to fall (Hindi parnə); or swathən, to take (Hindi thān). Thus:

thē waijən, to become (Hindi bō jānə).
mērō waijən, to die (Hindi mēr jānō).
rahō waijən, to be left (H. rō jānə).
mōs vijhān, to kill (H. mōs dānə).
phērō vijhān, to tear up (H. phēr dānə).
mōs chhadōn, to sweep up.
cōa dējən, to tell (H. cōa dēnə).
swatō swathən, to throw away (H. swat dānə).
ji parwən, to come to life.
khād ānathā", to eat up quickly (H. khā běnhā).
likhā ānathā", to write off, i.e. write out quickly.

Another way of forming intensives is to prefix piō, the past participle of pōwen", to fall, to the imperative, old present, or imperfect of another verb. Thus:—
piō mānyōś", enjoy her.
piō thīs", they become, with a force more enduring than that of thā thīs", the ordinary present.
piō ādyandō kanū, they were seeing.

Khaśā, the conjunctive participle of khaśā", to lift up, or pō, pō, or pāi, the conjunctive participle of pōwen", to fall, is often prefixed to a verb to signify intensity of action. Khaśā often indicates immediate commencement of a work. Thus:—
khaśā itikhā", to set to and write.
khaśā wānay", to go off (with something).
khaśā hatō", come along.
pāi khaśā", to eat up, equivalent to Hindī khā jānā.
pāi āyō, he suddenly came, he appeared.

Not strictly intensive compounds, but formed with this conjunctive participle are phrases such as:—

uṭṭha wānay", having taken to go, to take away (Hindī lā jānā).
uṭṭhi wātō", having taken to come, to bring (H. lē āndē).
Equivalent to the Hindī chalā jāsā is Sindhi wā-kulās, to go away.

2. Potentials are formed by conjugating sahāy", to be able, with the conjunctive participle of the main verb, as in karō sahāy", to be able to do; māre sahāy", to be able to strike; hain sahāy", to be able to go. The verb jīmanay", to know (how), may be similarly used, as in karō jīmanay", to know how to do, to be able to do (in the sense of knowing how)

3. Completives use the conjunctive participle with rahān", to remain; uṭṭhān", to take, chukhāy", to be completed; sahān" or nihev", to be ended, or ēsē karo", to leave off. Thus:—
khās rahān", to have finished eating.
likhā ānathā", to have finished writing.
kārē chukhāy", to have done.
chat bhō kuṛāy", to have finished speaking.

B. Formed from the Conjointive Participle in to or go are Frequentatives. In this case the verb is repeated,—first in the form of the conjunctive participle, and then again in its appropriate conjugated form, as in parthō parthān", to keep on reading, to read over and over again. The emphatic particle ī may be added to the conjunctive participle, as in parthō ī thō parthē, I read (present tense) (it) over and over again.

C. Formed from the Present Participle are Continuatives. The verb rahān", to remain, or uṭṭhān", to go about, is conjugated with the participle. Thus:—
pāhāndo rahān", to continue reading.
khaśāndō thō wātē, he goes on eating.
D. Ineptives are formed by conjugating "logga", to come in contact with, with the Oblique Infinitive of the main verb, as in "karan logga", to begin to do; "maa logga", he began to weep.

The following examples of compound verbs are taken from the specimens:—

**Intensives**—

*ga* "thi-nab-ba, he had become lost.

*ghorَ shorَ thn-dh, the horse became a thief, i.e. was stolen (II).

*so* mHay kehu dH, set to and give that to me.

*ghor waH* . . . *oyar* Mora, I brought the horse to Moro (II).

*nHa-kaHa* wHo waGgo kHan aHi, having lifted the best robe, having come, i.e. having brought forth the best robe.

*Babu* saH-haHo, Babu went away (II)

**Ineptives**—

*saMuH-mu aH* chwawb logga, having come into his senses, he began to say.

*ul* bHbH* kHan logga*, they began to make merry.

**INDECLINABLES.**

For these, reference should be made to the dictionary. The usual negative is *na*, not, which, as we have seen (sade p. 59), is often compounded with the verb substantive, as in *na aH* or *naHB*, he is not. In prohibitions, *na* is used with the imperative and *ma&* is used with the present subjunctive (old present), as in *li kaH* *te ma&* kaHy, you must not do this thing.

The following list of the more common postpositions governing the oblique case is mostly taken from Stack's Grammar:—

*ab*, *ab*, *a* (amongst Hindus), or *a* (amongst Musalmans), from.

*baH*, on, upon, with such a part downwards.


*fo*, of.

*kaH* or *kaH*, to.

*kaH*, *kaH, kH*, *kaH*, *kaH*, from.

*kaH*, to.

*laH*, from, since; up to, till.

*maH*H, in, inside.

*ma*, in.

*re*, without, wanting.

*sa*, *saH*, with, along with.

*sa*H, with, at the same time as.

*saH*, of, belonging to.

*sa*, in proportion to, according to.

*saH*, *saH*, along with, accompanied by; up to, during.

*tot*, *tot*, *too*, *too*, till, up to.

*to*, *te*, on, upon.

*ma*, near, with.

1 Usually indicated by the sign ٧ in the Perso-Arabic alphabet.
Of the above, sandō, of, is almost confined to poetry, and is now nearly obsolete in prose, except when compounded with pronominal suffixes, as will be explained below. The common postposition of the genitive is ｊो, which, on the other hand, never takes pronominal suffixes. ｓｉｄ, with, and ｓｉｂ, along with, may optionally be declined as adjectives, on the same principle as ｊो and sandō.

When a postposition governs a personal pronoun, it may optionally be compounded with it, the pronoun taking the form of a suffix. Such suffixes are common with the postposition sandō, of, the compound so obtained forming a set of possessive pronouns—sandum, my, sandu, thy; sandus, his or her, and so on. These are declined as adjectives, as follows:

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<td>His, her, Mas.</td>
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<td>Our, Mas.</td>
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<td>Your, Mas.</td>
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Note as regards the masculine that the oblique singular is always the same as the nominative plural; and, as regards the feminine, that the nominative and oblique singular are always the same.

The following examples of the use of postpositions are taken from the grammars of Stack and Trumpp:

From ｚｕ, with, we have—

sandum, for ｍｅ ｚｕ, with me.
sandum, or sandub, for ｔｏ ｚｕ, with thee.
sandum, for ｈｅ ｚｕ, with him.
sandub, for ｕｅ ｚｕ, with us.
sandum, for ｔｏｕｂ ｚｕ, with you.
sandum, for ｕｅут ｚｕ, with them.

So also other postpositions ending in ｕ.
From \textit{kaw}, to, we have—

\textit{kawin}, to me. \hspace{1cm} \textit{kawin}, to us.

\textit{kain}, to thee. \hspace{1cm} \textit{kavai}, to you.

\textit{kain}, to him. \hspace{1cm} \textit{kawin}, to them.

So also other postpositions ending in \textit{in}.

The postposition \textit{khe}, to, simply adds the suffixes without change, as in \textit{khe\textsuperscript{n}}, to him; \textit{khe\textsuperscript{r}}, to them. On the other hand, \textit{ute}, upon, has \textit{ute\textsuperscript{n}} or \textit{ute\textsuperscript{r}}, upon him, and \textit{ute\textsuperscript{r}}, upon them.

From \textit{kha}, from, we have \textit{kha\textsuperscript{n}} or \textit{kha\textsuperscript{r}}, from him, and \textit{kha\textsuperscript{r}} or \textit{kha\textsuperscript{n}}, from them.

With most postpositions the suffixes of only the third person are in use.

The following examples of postpositions with suffixes are taken from the specimens:

\textit{sand\textsuperscript{r}u \textit{nana} k\textit{put} k\textit{e\textsuperscript{r}} \textit{iku\textsuperscript{r}} \textit{d\textsuperscript{r}i\textsuperscript{n}} \textit{d\textsuperscript{r}u\textsuperscript{r}} \textit{d\textsuperscript{r}u\textsuperscript{r}} \textit{u\textsuperscript{k}hi \textit{hali\textsuperscript{n}}, his younger son arose and went to a far country.}

\textit{sand\textsuperscript{r}u \textit{wai\textsuperscript{r}u \textit{put} \textit{bao\textsuperscript{r}} \textit{ma\textsuperscript{r}\textsuperscript{n}} \textit{the}, his elder son, being on his way home from in the field.}

\textit{khe\textsuperscript{r} k\textit{he\textsuperscript{r}} \textit{be\textsuperscript{r}} \textit{hi\textsuperscript{r}} \textit{ma\textsuperscript{r}} \textit{g\textsuperscript{r}h}, no one gave anything at all to him.}

\textit{fak\textsuperscript{r}, d\textit{a\textsuperscript{r}}\textit{r}, b\textit{a\textsuperscript{r}}\textit{r}, p\textit{ue}, k\textit{he\textsuperscript{r}} \textit{ek\textsuperscript{r}}\textit{me\textsuperscript{n}}, who, having run, having given an embrace, kissed him.}

\textit{khe\textsuperscript{r} o\textit{ka\textsuperscript{r}}\textit{n}o-b\textit{b\textsuperscript{r}}\textit{al\textsuperscript{r}} \textit{la\textsuperscript{r}}\textit{b\textsuperscript{r}}\textit{a\textsuperscript{r}}\textit{h\textsuperscript{r}}, he has got him safe and sound.}

\textit{pie\textsuperscript{r} khe\textsuperscript{r} sam\textsuperscript{r}\textit{h\textsuperscript{r}}\textit{y\textsuperscript{r}}, his father caused him to understand.}

The usual word for ‘and’ is \textit{a\textsuperscript{r}} or \textit{a\textsuperscript{r}}. In the Perso-Arabic Alphabet it is not customary to write this word out, the sign \textit{a} being used instead.
VIJHOLI.

Of the three following specimens of standard Sindhi, the first is a version of the Parable of the Prodigal Son, written both in the Perso-Arabic and in the Nagari character, with a transliteration and translation. In addition, the first few lines are given in the Khudawandi character, which possesses no medial vowels, and in the improved Hindu Sindhi character, which supplies these missing vowels.

The second specimen is the statement of a person accused in a criminal court, written both in the Perso-Arabic and in the Nagari character, with a transliteration and translation.

Both these specimens come from Hyderabad where the number of speakers of standard Sindhi was reported for the purposes of this Survey to be 791,000. The language is almost exactly that described in the foregoing grammatical sketch, and the specimens have been utilized for providing examples of the various grammatical forms. The only departures from the standard are the following:

The genitive of the reflexive pronoun is pakh'-jō instead of pakh'-jê; the word for 'by his father' is pênas, not pênas'; and the past participle of the verb leggan, to begin, is leggê, not leggê.

There are also one or two instances of careless spelling. Thus we find ʃ̄aŋ for ʃ̄aŋ, aŋ, I am; and ʃ̄i for ʃ̄i, məhā-khê, to him.

The third specimen is another version of the Parable, which I have taken from the version of the New Testament in Sindhi, published by the British and Foreign Bible Society, and printed in London, in the Perso-Arabic character, in the year 1890. For this also a transliteration has been provided, but it has not been thought necessary to add an interlinear translation.
INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHI. DISTRICT HYDERABAD.

STANDARD DIALECT.

Specimen I.

(PERSON-ARABIC CHARACTER.)
يا همّ يا لي اسحق، تتسبّب في غضبك يا ياً يا ياً ما بقيادة نبي الهي، فوفاءً لك، ثالثًا، فوفاءً لك، ثالثًا، فوفاءً لك، ثالثًا، فوفاءً لك، ثالثًا، فوفاءً لك، ثالثًا

فأرّمك يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا 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يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا يا ي
[ No 1. ]
INDO-ARYAN FAMILY.  NORTH-WESTERN GROUP.

SINDH.

STANDARD DIALECT  

DISTRICT HYDERABAD

 Specimen I.
NAGARI CHARACTER.

हिंदी साप्तक-ख़ि त पुढ़ हुआ। तिनियों नंदी विक-खे चेचे, ए वा। मान-देवो भांई सुदूर-ख़ि इस्मे चेचे, सी खूँ-खे खंडी हुई। अंग-ते हुन मालु बिंदी-ये दिराहि ढ़ग। वारनि डूबिन-खा पोख संदिर संदो गुढ़ मस्तू-की डंड को हिंदी-डूबीहे देख हुई जबली, विके पर्ने-जो मालु चक्कर-खड़ में दिराहि ढ़ग। बच्ची विंदी, अंग-ते हरी हो पना सिर विषय खंडी। (पान-खे तोंगी हाज़र-में हिंदी) उसे डूब-ये हिंदी-डूबीहे रंग़ड़ दे जीर्ण-तीर्ण बरे बच्ची विंदियों, अंग- पर्ने-खे बुनियद-से मुचार चारण-लोग मोटियोंलियों। बच्चे खरे वे-भावाँ ते अंग- खे दिरी सुधर या-खाक़मी, से जेशर माँ खाय़े अंग- जो पेट भरी, पर किसि ये वि की-की-न हिंदी। इते समुह में बच्ची चचा खड़े त सूँचे हो दिल्लि तौप्प-खे बोधार्ते में दिल्लि तौप्प-खे भांई अंग अंग-ये-विके, खरे चारण-ई दिल्लि दुख किसे-खड़े। लो चालें अंग- पर्ने-खे पिक-खड़े बूदी बोधार्दियों, ए बादा, भू यासिमा-जी बच्चे तुम्ही-जो गुनान करो-कराहे, लो दे लेखे खाक़् न चाहियाँ जो चरी तुम्ही-जो पुढ़ चाहाये, लो सूँचे अंग-पर्ने तौप्प-खे बोधार्दियों विंदी हिंदी विंदी। (इतर-विंदे) खरे अंग-पर्ने-खे पि खड़े हल्लियो। बच्चा पर्ने-खे री त उने-से हिंदी विंदी-मे दोड़ी ज्ञान बाई, अंग खरे होड़ी आकृत पाय खत्ते बुद्धी। तौंहँ ते सुदूर चुक़िसिं, ए बादा, भू यासिमा-जी बच्चे तुम्ही-जो गुनान करो-कराहे, लो दे लेखे खाक़् न चाहियाँ जो चरी तुम्ही-जो पुढ़ चाहाये। पर विंदी- पर्ने-खे खालिस-से चचा ते, उने-वैं उने चाची खरे सूँचे बच्ची-पिक-खड़े, बच्चे बबार मुंडी, बच्चे वायन-में बुड़ी पा-खड़े, त पोषा साहि खरे अंग-मैं हो-खड़े खरे-से खिंट सूँचे-जो पुढ़ दुखी हो, सी जाने खाली बोढ़े; बच्चे गुने भी विंदी-चे, सी जाने खाली-खड़े। तड़के उठे खुदे बचान बाहे।
चढ़ो संदूरित बढ़ो पुदु द्रुषिय-साँ थी, जड़हूं घर-खे बैठो चायो, तड़हूं गायुण चढ़े नाय जो परिवार कर-ते पियसिय। तो दिहकंडी काले-को बोटे पुक्क-बाँई त हिंदा का पियसो-पियों। पियसिे त तृंढे-जो भाव जायो जाखी, चढ़े पियसिे सहिष्णु बधु-धारी, इत्यादि जो खेसिे बढ़िे-भागो-भसिय। ही बुढ़ी काविकडे बढ़िे वजुशु चढ़ो न भावाई। तड़हूं पियसिे बाजरी बढ़े जैसे सतुभागे। पर धिल-खे वर्तुबसे चढ़ाईं जो, हीसु भायो चौतीरि करीहि न-करीहि-करीहि कलर्न-जे हुकम-जे उवर्तिण न शविमो-चाहियाँ; तड़हूं जो मूंखे काद्वाँ वेली न सिुपड़, बी चार्य (कुदी) पर्ने दोस्तित्तिन-साँ गड़, खूखी ज्ञानी; पर तिन परंतु-जे रहतिे परम-ते, बुढ़ी तृंढे-जो मालु काजिरिणि-मे बिनारी; तृंढे-बधु नी बढ़ी यहिमानी चढ़े। तृंढे-जो पियसिे चतुसिे, ए बुढ़ा; तृंढे त बस्मे भूं बिढ़-बी थाही चढ़े जैसे ऋषिमों लो सभि तृंढे-जो-भागी; पर खूखी बधुज चढ़े तच्छो धिसिय व्रासिे वाजियु ही, को-जो हिंद तृंढे लो भाव तुरी ही, सी बाथे बीमो धार्थि; चढ़े गुपु हो बिचो-बिये, सा बाथे लथो-बाखे।
The first few lines of the preceding specimen in the Khudawindi character:

Without forte, there was no need. But the need was there, and it was [implied].

The first few lines of the preceding specimen in the improved Hindu-Sindhi character:

While not much is known, it is certain that the need was there, and it was [implied]. But...
INDO-ARYAN FAMILY.

SINDHI

STANDARD DIALECT.

DISTRICT HYDERABAD

SPECDIEMI I.

TRANSLITERATION AND TRANSLATION.

Hēkērǔ-kārē ḍha ba pū ḍha, Tin-mā sandhē
One-man-to two sons were Thak-from-among by-the-younger
pī-khē chāyā, 'ē bāhā, māl-mā jē to bhāhā
the-father-to it-was-said, 'O father, the-property from in whatever portion
māh-jē-khē achem, sā mā-khē khanu-dhé, jāh-tā hān
in-me-of-the-share may-come, that me-to set-to-and-give, which-upon by-him
māl' bhāhū-khē vihāh-uddān. Thārēn-sādhu-khē-pō
the-property the-two-to was divided (and)-given A few-days-from-after
sādhu-saṁgho pū saṁhā-kā hāthā karō hēkērū-dārāhā-kēhē-dāhā
his younger son everything in-hand having-made a-far-country-towards
uthi hālō, jē to pāh-jō mālā sajharā-mē
having-arisen went, where know-own property having-in
vihiyātā. Sābhē khaṇḍā-nār-pō itiānē uuhe-dāh-mē
was-reasted-by-him All things spending-from-after by-clow that-country-in
uddānā dūkānā se pū jāh-kārē lo panāsē thīnā
accere famece having-come fall, which through he in-want to become
lāggō (Pān-khā tāng-hālā mē āānā)
began (Himself (acc.) constraint-circumstance in having-seen)
unhhē-dāh-jē-hekā-saḷandār-khē jē-thā kārē, wānā
that-country-of-one-resident-to somehow-other having-done, having-done,
hūmānā, jēh pāh-jē-hāmānā mē saṁhē chāhānā-lō mākiliūnā.
hūh-adhered by-whom know-field-in owning feeding for it-was-eatest-for-him
A' sē the-bhāyārī ta, 'jēkē chāhā saṁhē
And thus it-was-being thought-by him that, 'whatever husks the-wine
thē-khānā, sē jēkārā mā khāu pāh-jō pēē bhāryā'
are eating, those world-that I having-eaten my-own belly I-may-fall,'
parē kōsē kāhē he kē kā-ār āānā
one hēkērū-dānū lānā. Itā samūhā-mē
but to-him by-anyone even anything at-all-not was given Here sense-in
achi chāwārā lāggō ta, 'mūhā-sākānā-khār kātanā-pōr-čhānā-khē' having-come to-say he-began that, 'me-of-father-near how-many-even labours to
VICKOLI.

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धैधि मानि पै-मिले, अः जोह बहे सुभा पिय-मराधी
abundant bread is being-got, and I—indeed here of-hunger am-dying.

सो मूळ उथि पाे-जे-पै-वटे वानि चावाहूदः
Therefore I having-arisen my—men-father-near having-gone I—will say-to him,

“अः ताहे, माह आसिन्-जो नाह सुबर-जो गुमाणि कायक-अहे, हाने
"O father, by-me heaven-of and thee-of sin been-done-is, now

इहे-लीिक् ना अहीयाः जो वारि सुब्र-जो पुिे
for this-sit not I am that again thee-of the-son

चावाहयाः, सो मूळ-क्षे
chawayāḥ, sō mū-klā

I-should come-to say (i.e. I-should call-up myself), so me (acc.)

पाे-जे-पारेरता-मेहः हकक्री-पहेरो नाही जिनाः
(Te three-two-labourers—from-among one-like having made cetoem”)

(Thus

रीठेः, उदि पाे-जे-पै-दे हाने. अतः
having-planned), having-arisen his—own-father-towards हेवूंत तेलो

पारेि हौ ता उन्हे-क्षे ददि पुिा-क्षे ददि-लि
having—Mesh distant—even he was that him (acc.) having—seen his—father-to great

बासित आः जेह फॉरी भाकरि पौिे क्षे
companions come, by-whom having—embraced having—caused-to fall to him

चुम्भे ताहे पुिा चायूसे, ‘ए बाबे, मूळ
chumbö tahta pūsa chayūsē, 'ē bābē, mū̄l

it—was kissed. That—on by—his son it—was-said—to—him, ‘O father, by—me

सिनिा-र जो नाह सुबर-जो गुमाणि कायक-अहे, हाने इहे-लीिक् ना अहीयाः
heaven-of and thee-of sin been-done-is, now for—this-sit not I—am

जो वारि सुब्र-जो पुिे चावाहयाः, पौिे पििा
that again thee-of the-son I-should—come—to—say. But by—his—father

पाे-जे-पारेरता-क्षे चायो ता, ‘उचेष-क्षे उचेष वाग्गो कहूि
(pāhā-jē-pārehāntam-khē chayō tā, 'ucha-khē ucha waggō kham

his—own-slaves—to it—was—said that, 'good—news good—dress having—taken

होड़ पोहैयाः; अः काह-में मूल, अः पेंरन्में
hōḍh pohaīyāḥ; aḥ kāh-mē mūḷ, aḥ pēran-mēnē
having—some clothes—for—him; and hand—on a—ring, and feel—on

जूि पयोिे, ता पौिे क्षे क्षुषि
just payōśe, tā pūsē kṣe kṣuṣi

a—pair—of—shoes put—on—him, and afterwords having—eaten rejoicing

कार्याः, चहू-ताहा ही मूहर-जो पुिे मूर्द हो, सो हाने
kāryāḥ, chhō-tāha hī mūhr-jō pūśe muṛā ho, sō ḍānē

let-us-make; because—that this me—of the—son dead was, he now

जी-व्हे; अः गुमाणि ति वीहूः, ‘तो हाने लेहो-अहे
jī-vē; aḥ gumāṇi tī viḥū, 'tō ḍānē lēho-āhe

aiswē; and lost having—become guma—was, he now been-got-in

तद्दाहि तहो क्वाहि तानि लागेः
taddāhī tahō kvaḥi tānī lāgaṁ

Then they rejoicing—to make began.

A' सूंडूसे वािी जो बहैं सुही सुषमा नाथी
And his great von the—fields—from—it

त्यि, जादालि ग्याऩ-क्षे रेवहो आयौ,
having—become (i.e. having—returned), when the—house—10 to near he—came,
INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHI.

STANDARD DIALECT.

DISTRICT HYDERABAD

SPECIMEN II.

(PERSO-ARABIC CHARACTER.)

VOL. VIII, PART I.
AShare of the pie should be divided fairly among participants. The key is to ensure that each person feels valued and contributing.

One idea is to estimate the total value of the pie and divide it equally among the participants. This can be adjusted based on each person's input and contributions. Another approach is to assign a value to each person's contribution and divide the pie accordingly.

In the case of a group working together, it's important to establish clear goals and expectations. This will help ensure that everyone is working towards the same objectives and that the final product is something that everyone can be proud of.

In conclusion, ensuring that each person feels valued and contributing is key to achieving success. By dividing the pie fairly, we can ensure that everyone is motivated to contribute their best and that the final product is something that everyone can be proud of.
[No. 2.]

INDO-ARYAN FAMILY.  
NORTH-WESTERN GROUP.

SINDHI.

DISTRICT HYDERABAD.

STANDARD DIALECT.

SPECIMEN II.

NAGARI CHARACTER.

चाँग तपदरा सुनिनी। भोजसाजति नाजवर सोरसे चटिकल िा महिना गोंड़ा जो गोंडीजी क़िड़ो डिनियाम भई सोंड़ी बेचो करहि भुिजे मुखांिी-टो भी सी बेरी दी विभी। गोंड चटिकल पंडब सोरसे क़िड़ो गोंडा जो गोंडी-चई ठाकुराग विमास-टे, बाबी जसू पंडित लिख हो ता टिटुम्ल त लेखि वाणि-टो खुड़ू, ठाकुराग-सँग सड़क पंडब बीरे बाल्वे, उति विकू मास्लू गोंडी शाहे फे-चालं, सी मूं दोड़े। उन-डों पुणियम त फेल चारीं? चवाँग त साकी बाणियाँ। नाथो चरमि राख पुड़े ठास-टो, वेठु मास्लू ठारागान-टो। गोंड मूं सुजातो थो घइ मुंडी-जो बानिया हो। पाथ गोंडे-टे चटिहंसलु हो। मूंके धिसी गोंडे-टो लाइ चढ़े मूं-से स्वरि त गोंडी खगें त बाहे खलु। मूं चुहिमि त बहो मूं-बी हे। गोंडी रभो-टो कुमेट रूमिरी चीसाण हो। गोंड गोंडी बदे उन-टे चढ़िहंसलु बायमी हो। मूं-से चवाँग त पढ़सा श्वसी घरि वर्तीरासैं। मूं चुहिमि त बींधर सुंवटि-केन बाणिम। जड़िह गोंडी तड़िह डोड़ुमि। उल्लभ वांहि ब्रह्म बायको राफे को-को हो। इत्या राभी गोंडी टिकिंड़िसं, जो राफी सानिय-जेई गोंड सुमाफि खाने से टिकिंड़िसं, गोंडी क़िड़ो टेट्टे स्वरि में पहुंचि चाई जो सुनिनी ठालस्ल तपदरा-टट लोइग डोड़ुं। गोंडी मूंसा ठी चाई दिभी डोड़ी उठो गोंडी ढुकिनि सुनियाम जो पठालि से डोटी चहमि गादे खमाफ-खाक जो उन्हे-टटि बाहे। अंड भूष सुरिज-जो मूंसे सुदेहार परिक्षि-टो बाहे त लौ-शारो गोंडी चोरिजे बाहे। बाई सुदेहार गोंडी को-न बुराये। भजा गोंडी ठी लोटियामे-टटि बाहे।
INDO-ARYAN FAMILY.  NORTH-WESTERN GROUP.

SINDH

STANDARD DIALECT.

DISTRICT HYDERABAD.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Aų Tapadur-Munshi-Sobharaj-wat* naukor ho=a More-na. Atikaf bha
I Tapadur-Munshi-Sobharaj*-with servant was Moro-in. About two
mabna thinda jo nanak chabadichanimal, a' ghor
months will become that service was abandoned-by-me, and the horse
jeke mabhi-jauvar*-joh hau, so chor thi=vi=P= Poh aafikaf
wherever me-of-riding-of was, that a-theft became. Afterwords about
pandrah' sorah' qadi thinda, jo More-ka= Tharushah'
fifteen sixteen days will-become, that Moro-from (to-) Tharushah'
vins'-the, baqi aab' pahir' sij= hau, ta dithum=a ta
I-was-going, remaining half a-watch the-one was, that was seen-by-me that
leku'-wanah-joh kh= Tharushah'-kh= rang' pahin'= on= akh=, ufe
Lekh= Banth=of the-nell, Tharushah'=from a-mile distance near it-to, there
hek'= manhu ghero kah= pe=yo, so muli ditho
a man horse having-driven was-coming, he by me was-seen.
Un'=k= mehium=a ta, 'ka=a khi=?' Chay= ta,
Him-from it-as asked-by-me that, 'who art-thou?' li-was-said-by-him that,
'Machhu= ah= ah. Nilo athena= Rabu, pur= Dhando=jo, rehul?
'Machhu= mah. Namo ies-me Rabu, a= Dhando=of, sealed (i.e. resident)
Tharushah'=jo. Poh muli suhair= jo age=mabhi=jo
Tharushah=of. Then by me he was-recognised that formerly me-of
waqif= hau Poh gher=eh chay=heal= hau Mili=ka= acquaintance he-was. He-himself a-horse-on mounted was. Me (see)
edi=, gher=eh koth=a mul=ki= chay=eh
having-seen, the-horse-from-on he-descended, and me-to it-was-said-by-him
ta, 'ghero kha=du, ta kah= wa=it.' Mili
that, 'a-horse may-he-needed-by-thee, then having-driven go.' By-me
chay=eh ta, 'chano, mukhe dde.' Ghoro rang=jo
it-was-said-to-him that, 'good, me-to give.' The horse colour-of
kumê, 'umir' chausâ hû. Pû gharo wathâ, un'të boy. age in the-fourth-year wes. Then the-horse having-taken, it-on chasê, âyus Môrô, a Rabû viû-hallâ Mûkha having-mounted, I-came to Môrô, and Rabû went-away. Môto chayâ ta, 'passâ obhavîh' mupaya wathandos't. it-was-said-by-him that, 'money twenty-six rupees I-will-take-from-thee.' Mû châyus ta, 'hîr' mû-wat' ko-na alun. Jaddät by-me it-was-said-to-him that, 'now me-near any not are. When thandam', taddät qîndûs'. Unhe'-waqît bhiyô mânîhî they-will-become-to-me, then I-will-see.' At that-time other man kôkona-hô. Ibsät Môrô tikus', bûk-nat any-at-all-not was On this very-night at Môrô I-stayed, on-the-next-night Qâq'-je-Góth mânasè-khâna-mû tikus', chothâ-dhît at-Qâq'-je-Góth' the-travellers'rest-house-in I-stayed, on-the-fourth-day Tandê-Abhayîmû pahuins, a'ı ahû, Munishi-THêrûnâm-Tapadar- Tandê-Abhayîmûs I-arrived, and having-come, Munishi-Thêrûnâm-the-Tapadar- wat' kotar' bhuins'. Ghôrô mâ-si hû, a'ı t(û)bû-ô-tûs' with a-(public)-servant I-stood. The-horse me-with was, and the-third-day ubô ghorô takan'wâm-munishi'-je-passâvâl-khê qîndûs-tamu' that horse the-occupier-Munishi's-orderly-to been-given-is-by-me gûn'-je-khânâm-lâs', jû unhe-wat' āhê, a'ı aji' subûh'-jo mû-khe grass-of-carrying-for, which him-with is, and today morning-of me-as-for subêdâr' pakhna-ôhê ta 'tû-wâm ghorô chôrî'-jo âhê.' A'ı by-the-Subêdâr been-arrested-is that 'your horse theft-of is.' And subêdâr' ghorô kô-âna ghuroyo. A'â ghorô by-the-Subêdâr the-horse at-all-not was-sent-for. Still the-horse unhe'-patakal-wat' āhê. that-very-orderly-with is.

FREE TRANSLATION OF THE FOREGOING.

(STATEMENT OF AN ACCUSED PERSON IN A CRIMINAL COURT.)

I was a servant with Munishi Sohrâj, the Tapadar, in Morô. About two months ago I left his employment, and my riding horse was stolen. Fifteen or sixteen days afterwards I was going from Morô to Tharushâh, and about half a watch before sunset I came in sight of Lekhâ Banyâ's well, situated about a mile from Tharushâh, and there I saw a man coming along on horseback. I asked him who he was, and he said that he was a Mânshâ, that his name was Rabû, the son of Dhanô, and that he lived in Tharushâh. At this I recognized him as an old acquaintance. He was mounted on his horse, and on seeing me he got off and said to me that if I needed a horse, I could ride off on that one. I said I was willing to take it. The colour of the horse was bay, and
it was in its fourth year. So I took over the horse, mounted it, and rode to Mōrō, while Rabā went off (in another direction). He told me that I should have to give him twenty-six rupees for the horse, and I replied that I had no money at the time, but that when I got any I would pay him. No one else was present at the time. That night I stayed at Mōrō, the next night in the travellers' rest-house at Qaṣṣaj Gōth. On the next day I arrived at Tāndō Alabyār, and engaged myself as a Government servant to Mumšī Thārūmal, the Tapēdar. I had the horse with me, and on the third day I gave it to the Patāwāle of the Vaccinator Mumšī for carrying grass, and it is still with him. This morning I was arrested by the Police Subēdar on the charge that the horse that was with me was stolen property. The Subēdar has never sent for the horse (to inspect it), and it is still in possession of the Patāwāle to whom I made it over.
[No. 3.]
INDO-ARYAN FAMILY.  NORTH-WESTERN GROUP.
SINDHL.

STANDARD DIALECT.

SPECIMEN III.

(British and Foreign Bible Society, 1890.)

(PERSO-ARABIC CHARACTER)
أو ضيق كثيف اجيب، زوارق إيس في سه، رمادي، لورنز، زفرن، وجو، سه.
و جو، شي، تو، كا، تو، هو، كوبون، كوبون؟ (٢٣) هو، كوبون، نيبن، مصو، هو، سه، با، ذا، سه، لان، آشي، في، خوش، في، مصو.
(٢٤) أشي، جو، كوبون، في، هو، سه، مصو، كوبون، ونمب، أشي، لو، كا، في، ذا.
و جو، بلون، له، كن، في، سه، كوبون، في، مصو، سه، كوبون، في، مصو، كوبون.
(٢٥) أشي، با، ذا، سه، لان، آشي، في، خوش، في، مصو.
(٢٦) سه، مصو، كوبون، في، هو، سه، مصو، كوبون، في، مصو، سه، كوبون، في، مصو.
(٢٧) دوسن، سا، كوبون، مصو، كوبون، في، مصو، سه، كوبون، في، مصو.
(٢٨) سه، مصو، كوبون، في، هو، سه، مصو، كوبون، في، مصو، سه، كوبون، في، مصو.
(٢٩) دوسن، سا، كوبون، مصو، كوبون، في، مصو، سه، كوبون، في، مصو.
(٣٠) دوسن، سا، كوبون، مصو، كوبون، في، مصو.
INDO-ARYAN FAMILY.  NORTH-WESTERN GROUP.

SINDHĪ

STANDARD DIALECT.

SPECIMEN III.

(TRANSLITERATION.)

STANDARD SINDHĪ OF KARACHI.

It was reported for this Survey that there were 370,769 speakers of Standard Sindhi in the District of Karachi. Two specimens have been received from that district, each being written both in the Perso-Arabic and in the improved Hindu Sindhi character. The specimens are here given only in the latter character. The first specimen is a version of the Parable of the Prodigal Son, and it so closely resembles the version already given that it has not been thought necessary to provide an interlinear translation. Instead, an interlinear trans-literation has been added to the facsimile representation of the original manuscript. The second specimen is an extract from the famous Diwān of the Sindhi poet ‘Abdūl-Lāṣif Shāh, entitled the Shāh-jō Rīsālā, or 'Treatise of the Shāh.' The extract is the Wādī, or Epilogue, of the fourth Sur, or Song, entitled Surāyya. I have shown in footnotes where the text as given differs from the edition of Trumpp.

The language of these specimens is practically the same as that illustrated in the preceding grammatical sketch. There is a tendency to substitute a final ʻ for a final ʻ or ʼ, but these are probably merely instances of careless writing. Examples are hālat for hālat, pāt for pāt, gourān for gourān, rakhī for rakhī, gurnī for gurnī, and, in the second specimen, sūrī for sūrī, and chāhīnī for chāhinī. There is a strong tendency to insert a ʻ between co-occurrent vowels, as in chāyāgī, he said; pīrī, a father, and so on. The termination ʻā is written ʻā or ʻā, with no nasal mark over the ʻā. Thus, chādāddī, he abandoned; chāyāgī, he said. These are, however, merely matters of spelling, and do not affect the pronunciation.

In the second specimen, āhē, thou art, takes the poetical form abhē.
INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDH.

SPECIMEN 1.

Hekrē manhū-khē bha puṭ' hoā.

ā' tin'-mā nandē pābō-jō-pay'-kē

chayō, 'ā bahā māl-mē jēkō bhānē

muh''-jo šiē, sō māl-kē doā'

ā' hun' pāb'-jē māl' vīrāhāē (for vīrāhē)

hunum'-khē ādīnō. Thōrīān'-
piyā, hun-jo guzirān (for guzirān)

tang, thiyān, lagā,

hun, pāh-jo bhanî (for bhanî)-mē

suar, charan-jo rā, khyān,

Jēkē tuh, suarân, thé-khālā,

sē hu khushī-sā (for khushī-sā) khai pāh-jo

pēt, bharē-hā, par, kēr

dāmas, kō na, Jadāhī hun

1 The following words have been omitted after this — hun-jo guzirān (for guzirān)
चया ता, 'मूँ-जी-पिय'-जी
परहेतान'-वात' जहाँ ही मानी
क्षा'-काँ (for eating) अहे, तेहे
पाँची (remaining over) बे (also) विजी (having aunt) थासागहाँ (they are able), तस
सू बुखर' पिया-मर्?
उथी पिय'-वात' थो-वाटी, तस
वासी थो-चावास्' ता, 'ए हाबे,
خیریه از شما خوشحال خواهم شد.

خوبشان، یک روز برایم خوب می‌آیند.

خیریه (برای زیادی) پاس، شومی بدخیم.

تاده، پوت شو، 'باه، ما پرمی

شیار-یو دیداری. خیریه ای

تیح-یو به، ژی پیشی نا.

خیریه یو تیح-یو پوت سادیا.

پار پناس پاه-پان-ماهاران-

خوب شو، 'تامام' گردد (نیرو) واقعه خوبی.
achō, a² puherayūs²; a³ pārant²
mē jut³ vījho°; achō, in khāṭ²
khusbīyu² karyu², achā-jō hiy² māḥ-jō
put° mari-viyū-hō, a³ wari jīō
aḥē; hū gum° (for gum°) thī-viyū-ho, a³
wari ladho-āhe. a³ hū khusbīyu
karan° laggū. Taddhī un-jē°
waddō put° bhāni° (for bhāni°)-mē° hō. Tāh°

¹ Note the following words have been omitted: — a³ hāth°-mō ṣarṣej pāṛī°
Un'-khe kawar' lagg', a' andar

na pio-wahee Tah'-karë pinas'

bbaher' ayoo, a' hun'-khë minath' (entreaties)

m naabë. bëlë bërya busyu

cayañ. Hun' warani' (for warani')-më pyë-

khë chayo ta, 'ddis' ta bëthran'-warhan'

bhë ngú tüh'-yí chakri pyo-

korya, kë kaddhy' be tüh'-jë-

ägi'-khë ulanghan' (for ulanghan') na

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n 2
कायम-अथामः। तद्धि

तो काजधि भे मू-क्षे हेकः चहूः ना

dैनो जो सा पाहि-जान्यारनः।

सः काशियः मान्यः। परः हियः

tूह-जो परः, जाहः तूह-जो मेिः

काशिन्युः (for kaśhimyān) मेिः

विनायो-अहः,

अक्षिः पाहुः-अहः, तसः तो हिन्नाकः

विरोधात्मः तेलि। ओऽ ओऽ

माजिलिः जैन्द-अहः। तद्धि
चाल नि रहेन न ॥ जैसे मुखः। वा मूल जाते न। असि हिनु सुन रहि रहि कह रहि काय रहि कर्म। 
सराहा थि कु। चहोजो हवा तहोजो। न बहः न्नो हो, सो वारि जिहोहे। न आई जन जान सहि जु हु। 
अँ गुमः ( for gum) ठी मीठो हो, अँ साहें।
[No. 5.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHI.


District Karachi.

Specimen 1.

ترجمة:

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ترجمة:
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INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDH

STANDARD DIALECT

DISTRICT KARACHI.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kandha sāryaḥ ka-na.

Short I substitute.

Ya Dāhi, bhājṣ cibilāt bhāiyāḥ.1

O God, (thy) mercy an-island I-solem.

Gzan'agane māb ko, ampī thiya niyān (for 'isyān').

In-counting-a-counter is-not anyone, countless were sins.

Khabār na ahe kaban-ji, nisārā niyān.

Knowledge not is-the-grave-of, completely forgetful.

5 Wah, rasāi wahelo, orakā (for orakā) thiya iniān

O-Lord, arrive quickly, at-the-end were men.

Sun (for sun'), sabbajā, suprī, nirītāō nigahānāţ.

Hear, O-Merciful, Beloved, O-Watchful Guardian.

Mandāyā pānī mālī-je, sharmāyā Shābānā.

Sins having looked-at me-of, became-aghost the-devils.

Hin-mālī-je-īlā-īc haē hāē kanī kēmānā.

At-this-my-condition alas alas make the-beasts.

Sāī, sushâni āhiō, sāmādarō sujānā.

Lord, the-keusman then-art, a-sceamn skulful.

10. Turāhō chhīn (for chhin') ma bāra (for tār)-meē, rasāy tā zahēmanā.

The raft break not the-deep-water-ān, arrive Thou O-Merciful.

 Bhārī jō bhūdān-je, mātī mātē manā.

Friend who (is) of-drowning, me-on he-may-return would-that.

Vēthō pina plainā, kāj kō bhāro mathō bhāra.

Seated begs the-beggar, make some visit upon the-supplicant.

Khālāk kūb (for khūkā) khālkyā gōlant-ī-jā gusnārā.

By-the-Creator well were-created servants-of provisions.

Alī puṇ (for puṇ) aśhīlā un-meē, vēthō pina (for pina) pānā.

I also wicked them-among, seated I-beg (for) myself.

15. Sahā (for sabhā) suwalī samāgītyā, dāīī jōji dānī.

All applicants were-satisfied, the-Offer having-given aims.

1 This line is a refrain, repeated after each of the following lines—Verse 4, Trumpey, note for an sātā 8, Tr., erāth for erātā, 9, Tr., meī, 10, Tr., jābān, cārā直达 12, Tr., gōmānā; 17, Tr., chhānā, bhūiyā.
FREE TRANSLATION OF THE FOREGOING.

1. No shore can I find (upon the trackless ocean).
2. (Refrain) O God, Thy mercy (alone) do I look upon as an island (and haven of refuge).
3. Beyond number were my sires, No counter was there who could count them.
4. Completely forgetful am I, No knowledge have I of the grave.
5. Lord, quickly haste Thou to me, for men have been driven to extremities.
6. O Merciful, Beloved, Ever-wakeful Guardian, hear me
7. Even the devils, when they looked upon my sires, became aghast.
8. The very beasts utter lamentations upon this my state.
9. Lord, Thou art the helmsman, a skillful seaman.
10. Cut Thou not off my raft among the deep waters. Haste Thou to me,

O Merciful.

11. Would that the Rescuer of the drowning might come back to me.
12. The beggar is seated begging of Thee, Make Thou a visit to this suppliant.
13. The Creator hath amply created provision for His servants.
14. I also, wretched that I am, am amongst them, and am seated begging for myself.
15. The Giver gave alms, and all were satisfied by Him.
16. All the needy have become rich, through Thy bounty ever fresh.
17. O Thou who art the Fullness of Excellence, inflict not Thine arrows, nor abandon me.

VOL. VIII, PART I.
18. Lord, Thou art the Refuge, Thou art the Remedy on the day of judgment.
19. The Lord hath created a tent for the sinners in broad day.
20. Quoth 'Abdul-Latif, 'Hear me, O my King.'
STANDARD SINDHI OF KHAIRPUR.

In the State of Khairpur 110,000 persons were returned for the purposes of this Survey as speaking Standard Sindhi. It is the only form of the language spoken in the State, as the Siruki reported to be spoken by 3,000 people is not Sindhi, but is a form of Lahnda, and is hence described on pp. 360 ff. under that head.

One specimen, a folktale, is given of the Standard Sindhi of Khairpur. Its language is that illustrated in the foregoing grammatical sketch. The only irregularities noted are the following:—As elsewhere, the word chayā, said, is written chayā, and the pronominal suffix ā is written a, as in chiā, he said. The verb bhundhāya, to hear, makes its causal bhundhātū instead of the regular form bhundhāiū given in the dictionaries.
INDO-ARYAN FAMILY.  NORTH-WESTERN GROUP.

SINDHI

Standard Dialogue.

State Khairpur.

[No. 6.]

لا رسم کی جو لوکی ری واعری ہو ہو مل کی مکمل نوں مسلم ہو۔ 

کی و ہو ہو کی تھا ہو جو اور ہو کی واعری کا ہو مل کی نتیجہ بر کی ہو 

ہو ہو کی تھا ہو کی نہ ہو کی تھا ہو جو ہو ہو کی واقعہ نتیجہ ہو ہو 

لا رسم کی جو لوکی ری واعری ہو ہو مل کی مکامل نوں مسلم ہو۔
JNDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

STANDARD DIALECT. STATE KHAPUR.

TRANSLITERATION AND TRANSLATION.

Heta tu mālā pārā pārā tā mālā kahānā kahānā.
One man own much property one-merchant-scar depict

mālā musāri-tē wē. Jādēhā bā mōhī nyō,
having-placed journeying-on went When he having-retumed came,

wē pārā kāryō, aś qaśā khan-viō ta,
that-the-merchant was-made, and that having-taken-knew that,

wē pārā kāryō, aś qaśā khan-viō ta,
that-the-merchant was-made, and that having-taken-knew that,

wē pārā kāryō, aś qaśā khan-viō ta,
that-the-merchant was-made, and that having-taken-knew that,

wē pārā kāryō, aś qaśā khan-viō ta,
that-the-merchant was-made, and that having-taken-knew that,

wē pārā kāryō, aś qaśā khan-viō ta,
that-the-merchant was-made, and that having-taken-knew that,

wē pārā kāryō, aś qaśā khan-viō ta,
that-the-merchant was-made, and that having-taken-knew that,
FREE TRANSLATION OF THE FOREGOING.

A man once went on a journey, after leaving a large amount of property with a merchant for safe custody. On his return, he went to the merchant and demanded his property back, but the merchant denied having received it, and took an oath that the man had never given him anything. The man went to the judge and complained saying, 'I gave my property to such-and-such a merchant, and now he denies having received it.' After some consideration, the judge said, 'don't tell anyone else that such-and-such a merchant is not giving you your property, and I'll make it all right.'

The judge sent for the merchant and said to him, 'I have too much work, and I alone cannot get through it. You are an honest man, and therefore, under the orders of His Majesty, I am going to appoint you to be assistant judge. The merchant accepted the appointment, and went home in high glee.
Then the judge sent for the man, and told him to go and ask again for his property and he would get it. The man went to the merchant, and the latter, immediately on seeing him, said, 'It's a lucky thing that you have come. I find I have your property after all, and had forgotten all about it. So, now you can take it away.' So, in the end, the man got his property back.

Next day the merchant went to the judge, who said to him, 'His Majesty now intends to give you some great office, so you must thank God that you are going to get a great post. As for the assistant judgeship, I have appointed someone else.'

The point of the story is that by exciting this hope in the merchant the judge got the lost property from him, and had it restored to the man who complained to him.
STANDARD SINDHĪ OF THAR AND PARKAR.

The District of Thar and Parkar consists of two tracts, viz. (1) the Patā or plain of the eastern Nara, in the north-west and centre-west of the district; (2) the Thar, or Desert. The language of the Patā is Standard Sindhi, and in the extreme south-east of the district it is Gujarāt. The language of the Thar is the Thareli dialect of Sindhi, which will be described later on. The number of speakers of these two dialects in Thar and Parkar District was returned for the purposes as follows:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number (1881)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Standard Sindhi</td>
<td>138,455</td>
</tr>
<tr>
<td>Thareli</td>
<td>75,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>213,455</strong></td>
</tr>
</tbody>
</table>

As a specimen of the Standard Sindhi, I give a popular song. It calls for no remarks as to language.

[No. 7.]

INDO-ARYAN FAMILY

NORTH-WESTERN GROUP.

SINDHĪ.

**Standard Dialect.**

DISTRICT THAR AND PARKAR.

1. "Jee ko khera awa de la kare"
2. "Khati budh u bathe la u naa nahē"
3. "Hi riyal nā tī dān"
4. "Rāhi jeeke jeeke khātaar"
5. "Kikan khal ni rāhi ho sarān"
6. "Mēhi leb jēl jāi yā rā"
1. Jékë gihrë-utë charbhë,
   Whoever horse-upon mounts,
Khát kapra but-të karë,
Special clothes body-on makes,
Khánë bādāq à² bhándhë târârë,
Carried gun and garti-on sword,
Tâh'-khe charjë pākō hâswârë.
   Hâm-to it-should-be-said perfect knight.

2. Hât-më bhâlô puhrë-ëlë châlë,
   Hand-in lance back-on skristë,
Charhë gihrë-khë delûrë châhêlë,
Having-mounted horse-to he-comes-it-to-give leaps,
Wârë jhangâr'-më kârë shikârë,
Having-gone forest-in he-does hunting,
Tâh'-khe charjë pâkô hâswârë.
   Hâm-to it-should-be-said perfect knight.

3. Kârë kamànë khârë jo sûnë,
   Arrow bow carries who with (himself).
Charbhë gihrë-të ehrëna bhâgë,
Mounts horse-on lets-off the-arrow,
Hânë të pâbâl-je pârë,
Drive the-shaft mountain-of on-the-far-side,
Tâh'-khe charjë pâkô hâswârë.
   Hâm-to it-should-be-said perfect knight.

**FREE TRANSLATION OF THE FOREGOING.**

1. Whoever bestrides a horse, and arrays his person in fine clothes, and takes up his gun and lances on his sword,—let him be called the perfect knight.

2. In his hand is his lance, on his back his shield, he bestrides his steed and urges it on. He hunts in the forests. So let him be called the perfect knight.

3. Whoever carries with him bow and arrow and astride of his horse speeds the shaft over the mountains,—let him be called the perfect knight.
STANDARD SINDHĪ ELSEWHERE IN SINDH, IN BALUCHISTAN, AND IN BAHAWALPUR.

In the two remaining districts of Sindh,—Shikarpur and the Upper Sindh Frontier,—Standard Sindhi has been returned for the purposes of this Survey as spoken by the following numbers:—

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shikarpur</td>
<td>824,000</td>
</tr>
<tr>
<td>Upper Sindh Frontier</td>
<td>106,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>930,000</strong></td>
</tr>
</tbody>
</table>

Languages called ‘Sindhi’ and ‘Uhejji’ were also reported from these districts as spoken by 20,000 in Shikarpur, and by 12,000 in the Upper Sindh Frontier, but these are not forms of Sindhi. They are dialects of Lahnda, and are dealt with on pp. 397ff.

In each district, Sindhi is spoken over the whole area. It depends upon nationality, and not upon locality, as to what language is spoken by any particular person. Sindhi is spoken by all persons of Sindhi nationality and also, as a second language, by most Baluchis.

In Baluchistan,—lying to the west of Sindh,—both Sindhi and Lahnda are popularly known as ‘Jatki’ and it is hence difficult to distinguish between them. No information regarding this point can be gathered from the returns supplied for this Survey, and I accordingly take the estimate given by Mr. Ray in the Census Report for 1911. He estimates (Report, p. 137) the number of speakers of Sindhi ‘Jatki,’ as distinguished from the speakers of Lahnda ‘Jatki,’ in Baluchistan as follows:—

| Jatki unspecified | 22,570  
| Jatki Sindhi      | 1,040   
| Late              | 49,605  
| **Total**         | **85,215**|

Of these, Late will be considered subsequently (pp. 138ff.). For the sake of statistics we may take the two others as representing Standard Sindhi, their total amounting to 85,510.

To the north-east of the Shikarpur District lies the Punjab State of Bahawalpur. Here the main language is Lahnda, but in the parts bordering on Shikarpur Standard Sindhi is reported to be spoken by 21,416 people.

To sum up,—the following are the totals for Standard Sindhi here dealt with:—

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shikarpur and Upper Sindh Frontier</td>
<td>930,000</td>
</tr>
<tr>
<td>Baluchistan</td>
<td>85,510</td>
</tr>
<tr>
<td>Bahawalpur</td>
<td>21,416</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>937,926</strong></td>
</tr>
</tbody>
</table>

No specimens of Standard Sindhi of any particular interest have been received from any of these localities. Those sent are either versions of the Parable, or else

1 Regarding the District of Shikarpur, see the remarks on p. 10 (footnote).
depositions of witnesses in some police court or other, and merely repeat the standard dialect represented by the specimens already printed. No irregularities of any kind have been noted. As they would thus uselessly occupy valuable space, they are not here reproduced. From Baluchistan, no Sindi specimens of any kind have been received.
SIRĀIKI SINDHĪ

In Sindhi, the word šir* means 'head.' From it is derived širā, the extremity of anything, and, hence, the upper part of Sindhī, from the northern frontier down to, say, the 27th degree of north latitude, about midway between Lāhrī and Schwan. From this, again, is derived the adjective širāš, of or belonging to Upper Sindhī or the Shir.

Trumpf, in his Grammar (p. 11), states that there is a distinct dialect of Sindhī, spoken in Upper Sindhī, and called Sirāiki, but this is not borne out by any of the specimens received by me. As an example, I may quote the specimen received from Chirkarpur, which lies geographically within the Shir, and the language of which in no way differs from the Vichhīlī standard of Hyderabad. The same remark applies to the specimens received from the Upper Sindhī Frontier and from Shikarpur, which, as explained on p. 139, it has not been thought necessary to publish. It is true that the word 'Sirāiki' is employed to indicate a form of speech, but this is not any dialect of Sindhī. It is the form of Lahnda spoken all over Sindhī, but principally in Upper Sindhī, chiefly by Jatts, and also by some Indian tribes (Rind, Lāghās, etc.) and by Abbasīs. The form of Sirāiki is dealt with under that language, vide pp. 339ff.

There are a few very minor peculiarities found in the Sindhi of Upper Sindhī, but nothing like sufficient to entitle it to claim existence as an independent dialect. Indeed, so unimportant are they—the majority being either matters of pronunciation or the non-use of forms allowed optionally elsewhere—that they do not make themselves observable in any of the specimens received.

According to the Gazetteer (loc. cit.) there are in Sārāiki, besides differences of pronunciation, a good many words in common use that betray the influence of Hindustāni, such as dādī instead of ḍhaṭ, a washerman, and bhangi instead of shikāri, a sweeper. In addition to this, I have extracted the following few points from the grammars of Stein and Trumpf, and from Shirī, Thavandas, and Mirza's Sindhi Dictionary.

The treatment of the consonantal groups ṭr, ṃr, and ṁṛ differs in different parts of Sindhī. In the Lāhrī, the ṭ is dropped both in writing and in pronunciation. In the Vichhīlī, it is not usually written, but is pronounced. In the Shirā, it is written and pronounced. Thus:

<table>
<thead>
<tr>
<th>Lāhrī</th>
<th>Vichhīlī</th>
<th>Shirā</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭu</td>
<td>ṭuo</td>
<td>Šu</td>
</tr>
<tr>
<td>ṭuḷ</td>
<td>ṭul (ṛ)</td>
<td>ṭul, a son.</td>
</tr>
<tr>
<td>chāndu</td>
<td>chāndu (ṛ)</td>
<td>chāndu*, the moon</td>
</tr>
<tr>
<td>dādī</td>
<td>dādī (ṛ)</td>
<td>dādī*, itch</td>
</tr>
</tbody>
</table>

In connexion with the letter ṭ, we may here note that, while in Standard Sindhī, the past participle of the verb māthāg*, to take, is māthī, māri, māto, or mārdō, in the Shirā it may also be mādū.

In the declension of nouns, the only point is that feminine nouns in ṭ, like sādhu, a wish, may form their nominatives plural in a instead of ā. Thus, sāthā, as well as sādiā.

* See Gazetteer of the Province of Sindhī (1907), p. 169
In the declension of the first personal pronoun, the forms \( n \) and \( m \) are more used in the Siro than elsewhere, but we have seen that the same form is used even in the standard dialect of Karachi, where we have (first specimen) mā kāli\( n \) ko állī, I am not worthy. The other forms of the pronouns are, of course, also used in the Siro. In the Siro, the initial \( h \) of the demonstrative pronouns \( h \) and \( ho \) is not dropped, as is done in the Lā\( p \), but not in the Vichālī. The interrogative pronouns kājīrō and kīrō are not used in the Siro, but the other forms given in the grammar are used. The word post, in Siro, is peculiar to the Lā\( p \). According to the Gazetteer (loc. cit.), in the Siro, khetre is used instead of kete, here, and kethre instead of kethe, where \( n \), and so also, I presume, for the other cognate pronominal adverbs of place.

As regards the pronominal suffixes, the suffix \( n \) of the first person plural is not so much used in the Siro as in the Lā\( p \), and \( n \) is sometimes used in the Siro instead of \( n \), the other available form. When pronominal suffixes are added to the oblique cases singular of nouns in \( n \), like mathe, a head, the juncture vowel in the Siro is often \( n \), not \( n \). Thus, mathe\( n \), instead of mathe\( n \).

As regards the conjugation of verbs, the only point is that the infinitive of all transitive verbs in the Siro commonly ends in \( n \), whereas in Vichālī only some verbs take this termination, the others taking \( n \). Thus, Sūratī Sīndhi, commonly jēhā\( n \), to see, but Vichālī, jēhā\( n \).

It will be seen that, as already stated, in nearly every one of the points noted above, the peculiarity of the Siro so-called dialect is that when in the standard form of Sīndhi there are several optional forms for the same thing, in Siro one or more of these optional forms are not used. Only in one or two instances are forms found in the Siro which are not found elsewhere, and even these are always optional, the standard form being equally correct.

It is no doubt that for this reason none of the specimens received from Upper Sīndhi can be distinguished, so far as language goes, in any respect from those received from Vichālī. Standard forms could always be used, and consequently were used. I hence give no special specimens of the so-called Sūratī Sīndhi dialect.
THARELI.

The most eastern district of Sind is that of Thar and Parkar. We have already pointed out that it consists of two main tracts,—the Pat (commonly called 'Pat') or plain of the eastern Nara, and the Thar (commonly called 'Thar') or desert. To the south-east of the Thar lies the tract called Parkar, which differs from the Thar in possessing hills of hard rock instead of hills of sand. In the extreme south-east of Parkar the language is Gujarati, but elsewhere, and all over the Thar, it is the so-called Thareli or Thareli dialect of Sindhi, also called, especially in Rajputana, Dhatki.

In Rajputana, the word 'Dhat' means 'desert,' and is applied specifically to this Thar together with the adjoining desert tract of the Rajputana State of Jaisalmer, which is a continuation of it. Native authorities say that it includes the following towns.—

A. In Thar and Parkar:—

Umarkot,
Chitor,
Gadhra,
Mitta,
Rangnar,
Chachra,
Jaisinghgar,
Chelar,
Pano,
Narmar (? Nabasar),
Gudra.

B. In Jaisalmer:—

Mayajjar,
Khuri of Samkhahha Pargana

The language of this latter tract is a mixture of Sindhi and of the Marwari spoken in Jaisalmer.

South of the Rajputana State of Jaisalmer, and still to the east of Thar and Parkar, lies, also in Rajputana, the Mallani tract of the Marwar State. The main language of Mallani is Marwari, but along the common frontier between it and Thar and Parkar there is a narrow tract in which the language is called Sindhi by Marwaris. This is a mixture of Marwari and Sindhi, and is spoken along the common frontier right up to the Dhat of Jaisalmer. East of this strip and of the Dhat the desert is continued into the heart of Rajputana, and the first language we meet is the Tharli form of the Marwari dialect of Rajasthani.

To sum up,—we have in South-West Marwar-Mallani and in the Thar or Dhat of Thar and Parkar and of Jaisalmer a number of forms of speech, all mixtures of Marwari and Sindhi in varying proportions. They may be considered either as dialects of Sindhi, or as dialects of Marwari. In Sindhi they are looked upon as falling under the
former category, and are called Thareli, etc., as stated above. The following are the estimated numbers of the speakers of these dialects:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mixed Marwari and Sindhi</td>
<td>151,369</td>
</tr>
<tr>
<td>Jaisalmer Dhisti</td>
<td>159</td>
</tr>
<tr>
<td>Thar and Parkar Thareli or Dhisti</td>
<td>22,829</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>204,343</strong></td>
</tr>
</tbody>
</table>

All these forms of speech have already been discussed as mixed forms of Marwari and Sindhi under the head of Marwari (Vol. IX, Pt. II, pp. 122ff.) and, for statistical purposes, the above figures have been included among the figures for that language. They therefore cannot here be again entered to the credit of Sindhi. At the time of writing the account of these dialects for Vol IX, I was under the impression that there was, besides them, a distinct dialect of Sindhi also called Thareli, but the examination of the facts regarding Sindhi now at my disposal has shown me that this is not the case. The so-called Thareli dialect of Sindhi is only one of these mixtures of Marwari and Sindhi and has been already included in the statistical accounts. It might therefore be thought unnecessary to give any account of it under the head of Sindhi, but for convenience sake I repeat here the specimen of the Thareli of Thar and Parkar already given in Vol IX; and also give a version of the Parable of the Prodigal Son and a popular song in the Dhisti of Jaisalmer. It will be seen that all these specimens are in the same mixed form of speech, although, curiously enough, the Jaisalmer specimens more closely resemble Standard Sindhi than does the specimen from Thar and Parkar. It will be observed that the mixture of dialects is purely mechanical. The Sindhi peculiar double consonants appear but rarely in the Thar and Parkar specimen, and not at all in the others. Moreover, the pronunciation of a final short vowel is very rarely indicated. In fact, contrary to the spirit of Sindhi, in which every word must end in a vowel, many words are, as in Marwari, practically sounded as ending in consonants.

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1 The Thar extends also into the eastern parts of the State of Khampur, and here, also, Thareli is no doubt spoken, but no figures are available.
INDO-ARYAN FAMILY.  

SINDHI.

THAR TELI OR DHATKI DIALECT  
DISTRICT THAR AND PAKAR

SPECIMEN I.

अत्र अनेका नूँ आविशा कहाँ गुज में काम।  
बाँ-रो मंडलों पर नाहीं इये मुख्य-रो शाम।  
शहर उजवीर हे फिरियो महागे आविशे आज।  
तात अबलो आविशो तुह वहाँश काज।  

cहीं घो घर आबले राजा तूँ भी घर जा।  
में अखबार तूँ-तूँ वैसो वज्ही तूँ कहिर हे गा।  
केहिर कब्री क誓言 चाही बढ़े बाहर।  
जोखी जानी जिंदू-नाँ लाखों करे विचार।  
अर्धो शीघ्र प्रवाशा ठेकाश गिर अभिह।  
घर जंदराना टुकिंद तो त-नाँ शर्मु न जावैं गोंद।  

cज सहेरी सिंहा राज करे युकार।  
जोखमु बास्यी जिंदू-नाँ लाखों करे विचार।  
वारी जाने खेत-नाँ कृथि खेत-नाँ खाई।  
राजा डहरे रहुंइत-नाँ जिंदू-नाँ जुझु दण्ड जान।  
कृत सम तन रे सहेरी खुश चैंसनके होंग।  
कहर-के मुख झटारी छटी खुशी न बोंग।  
आपि फिदाध आप-री आपि मत लोपो आप।  
हे काब्री दूँ बाणाश हे हेटा तूँ जाँप।
[No. 8]

INDO-ARYAN FAMILY.  NORTH-WESTERN GROUP.

SINDHI

TURKISH OR DÜĐÉ DIALECT.

DISTRICT THAR AND PARKAR

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Aj avelo kyr āvē, kalēsh muj-mē kam?  
Today late why came, what-of me-in business?
Thēro mahrā-to ghar nāhē, sē sugan-tō sam.  
You-of clerk at-home not, this chaste-one-of husband.
Sāhr Ujīsam hū phūrū, mahrē āvē aj.  
Only Ujjain I walked, this-this-quarter came today
Tūs avelo ājī, tūj bhulawan kāj.  
Therefore late came, to-you talking for.
Gaydar gīē ghar āpīnē, rāja tā bhi ghar īā.  
The-moon has-gone house its-own, O-king thou also house go
Mai abbala-nē kahō bhulano, tū kehir hū ī īā.  
Me humble-ise-with what talking, thou hon I cow.
Kēhr kawali bakhē, chhānī bakhē nīhār.  
Lion cow descover, goat discover wolf.
Jōkho laggē jindē-nē, lakōhē kare biharā.  
Peril happens life-to, hundreds-of-thousands you-may-make protest.

5. Aiō, ēvī pachānī, hekaī gīr abhīh.  
Ah, lion fearless, alone roaring brave.
Ghar ēdrē-ra dhandī, tō tēmī samīm na ēva ēvī.  
House mole-of searching, then thee-to shame not come lion.
Sej Sahēbī ēgāī, rējā karē pukār,  
Sej Sahēbi good-apparel, king makes command,
Jōkhāmē ēggāī jīnī, lakhō karē biharā.  
Peril will-happen life-to, hundreds-of-thousands you-may-make protest.
Bhāri dīē kētēr-nē, bhīnī khet-nē khāi?  
Hedge put field-to, hedge the-field eats?
Rāja dāndō rañōjī īnīrē, kūk komen ēgg jāī?  
King injures subjects his, complaint whom near goes?
Kāk mat kar, ve Sahečhi, kāk hārdī kei?
Complaint not make, O Sahechi, from-complaint what results?
Kēhar-kē mukh bhākṛi, chāhāi supi na kai.
Lion-of (in-)mouth goat, escaped was-heard not by-any-one.
Āni deś āpī, āni mat lápō āp,
Oath I-give thee-off, oath not transgress thou.
Hū kawāli tu brahman, hū bhed tu bhāp.
I cow thou brahman, I daughter thou father.

FREE TRANSLATION OF THE FOREGOING.

DIALOGUE BETWEEN A WOMAN AND A KING.

Woman.—Why have you come today at this late hour; what business have you with me? I am an honest woman and my husband, who is your clerk, is not in the house.

King.—I have walked over the whole of Ujjain city and at last today have come to your quarter. That is why I have come so late to converse with you.

Woman.—The moon has gone to her abode. You, O king, go to your own abode. What converse can you have with a humble woman like me? You are the lion, I the cow.

King.—The lion devours the cow, the wolf the goat. You may put forward a thousand pretexsts, but your life will only be imperilled.

Woman.—O fearless lion, roaring alone so bravely, are you not ashamed to come searching the houses of mice?

King.—O Sahečhi, put on your best apparel for so the king desires. You may make a thousand pretexsts, but you will only imperil your life.

Woman.—Round the field is put a hedge. Does that hedge swallow up the field (by overgrowing it)? If the king injures his subjects to whom can they go for redress?

King.—Do not complain, Sahečhi, what will you gain by complaint? Have you ever heard that a goat, once in the lion's mouth, escaped?

Woman.—I hold you on your honour; do not transgress your oath. I am the cow, you are the Brahmān. I am the daughter, you my father.
It will be observed that the above is nearly all Mārwārī. The only distinctive Sindhi characteristics are the use of a cerebral ē instead of the dental letter, as in ēdē (Sindhi ēdē), I give; double ibase, as in ēdēwān, etc. (but not double ēē, cf. ēēā); and the final १ in words like bichār (Sindhi bichār), etc.

While the specimen from Thar and Pakur is really Mārwārī with a few Sindhi corruptions, the specimens of Tharē₄ received from Jaisalmer present an entirely converse appearance. They are corrupt Sindhi, with a slight infusion of Mārwārī. In this respect the two following specimens are very interesting and it will be worth while to devote some attention to the forms used.

The final short vowels that are typical of Sindhi appear quite at random. We know that in the standard they are hardly audible, and it is plain that this is still more the case in Jaisalmer. So faint is their sound that not only are they often omitted, but sometimes, when they do appear, one is interchanged for another. Examples are:—

marāṅā-l, for māranā-l, to a man; manjā, manjā; and manjā, in; brāhmi-l, for brāhmi-l, to them; but kumār, by him, and kakarān-l, to the servants; iēdē, for iēdē, in a country; both pūnā and pūnā; for pūnā, a son; gūdē, for gūdē, a feminine; dhām and dhām, wealth; tāmpārā, tāmpārā, leg, want began to exist, but kāranul, they began to make; vānā, for vānā, I will go; chāhādā, for chāhdā, I will say; and so on.

More regular are sōhā, all; māhā-jo, of a country; māhā, property, and others.

In kānd and hūnā, forming a past conditional, "a" and "e" are interchanged.

The peculiarity Sindhi double sonant mutes appear only sporadically. Thus, in, for ēdu, two: ēdē and ēdē, a father; ēdē, for ēdē, give; both gādē and gādē, together; ēdē, for ēdē, severe; gūdē, for gūdē, a feminine; pēyō-dē, for pūt-dē, in the father; dēdē and dēdē, for dēdē, said, and so on. We even have the Mārwārī kānd, with a dental d, for kāndō, giving. Other Mārwārī words are such as kē, done, gūdō (instead of sō), gone, and tūnā, debanchery. The last word, with its double o, is impossible in Sindhi.

The Sindhi nasal ē is represented by "ē", as in bhēgō, for bhēgō, a share, and ē becomes ५, as in manjān, for manjān, to go. We may note the forms pēyō, for pē, a father, and sēhā, for sēhā, young.

In the declension of the points noted above, we may note kēhā, for kēhā, from, and chēhā, instead of chēhā, husks. The word for "in" has been noted above.

For the personal pronouns, note māth, mē and mē, all used as the oblique form of a, L. Mēhē is "by me." The nominative plural apē, we (including the speaker), is taken from Mārwārī. From tō, thou, we have as oblique forms tōh, tō and tō. The agent singular is tō. "Own" is pēhō, pēhō, pēhō, and pēhō, Hēmā, by him, is regular, but the oblique plural is hūnā. The agent singular of the relative pronoun is jēhē.

Present participles are nearly all irregular. We have kāmdō, for kāmdō, eating; chācādō, wishing; and dēndō, with dental d, giving. Note the transfer of the nasal in chācādō. The same occurs in chācādō. I shall say.

The following past participles may be noted dēnā, dēnā, and dēnā, for definā, given; jēthō and jēthō, for jēthō, seen; and pēyō, for pē, fallen.
For the verb substantive, we have ahi, ‘I am’; and ‘thou art’; and ahé and uhé, he is.

For the future, we have vindus and shrivindus, already quoted. There is also, in the third specimen, kunade, for kondeśī, we shall make.

Sindhi has no past conditional, using the imperfect, past, or pluperfect tense of the indicative instead. In this respect it differs from Marwārī, which, like most other Indo-Aryan languages, has a past conditional formed from the present participle. So in Tharāli, we have in the second specimen kurī-hundo, I might have made; and in the third specimen, samā-hundā, if I had slept (2); dhikē, I would have shut (the door) (2); kurī-hundo, thou wouldst have made (3); dīhabāhē, if they had been seen (7); sambā-hundā, would have been caused to flow (7); vishē-hundo, thou wouldst have thrown (7); and bunda, thou wouldst have been (7); of these, dīhabāhē is based on the Marwārī old present, and dīhabāhē on the pluperfect. The others are based on the present participle of bunda, and, except the last, agree in principle of formation with the Sindhi future perfect.

No instances of pronominal suffixes appear, except the usual nominative forms used in conjugating the future indicative.
SPECMEN II.

हिंदी माहू खे ब पुन हाँ. हुसन संख्या लिखी पुन प्राप्त हो य हुना माल संख्या मही नंगो हो सो में हे. तही हुन हुसन में पार्श्वी मुग्रान निराहे विक्रमी. पंजी धार्मिक न ध्वास त लिखी पुन सभा गदुः के साथ हे हे बल्ले मो बर्ज बोरी लुंगाई संख्या पार्श्वी पुन मिज़ा हें उड़ी. जनी सभु मिस्ताब बुको तहीं उड़ी लें हे मे काटी हुकार पन्ने बर्ज हुने तंगाई ध्वास के. तहीं हो हुनी लें जे हिंदी माहू वाघौ ठिकी बेड़े हुने प्रहरण खेलन संख्या संख्या द्वारा हें सुखो बर्ज उड़ी जे श्रीम हिंदी खाज़ा मा के खर्च-सां पान जी हुंधु भरण खाज़ा दो हे से पन्ने इतने ही ही प्रथा ह्री ही पूजन ही हो तहीं हुने बड़ो चालू चालू बर्ज बर्जन लगो त संधि पेयोज प्रहरण से खाली खां बर्ज दो माल दे बी बर्ज आं तुझे को तरंयं. आं उड़ी पार्श्व पेयो बर्ज वीण्डूस चर्ज हुने चर्ज दुसूर चर्ज से चलाहो चर्ज तही हुनाइ हो. बाहे लाभे तही पुन बर्ज खाली कीन चहरी सुखे पहल परिवर्तन संख्या हिस बेड़ो कार्य पेयव तही दो दो चहरी पेयो दे मोह पुन उड़ी बाबूर परं। हो त हुने पेयो दिहौ बर्ज महू बुकी भाकर बिखे गधा. बर्ज मिर्दे दिखे.

पुन बाबे खे बर्ज चहरी पुन बर्ज जो बर्ज तही हुनाइ हो. बाहे लाभे तही पुन चर्ज खाली की न कहरी पर चिने प्रहरण मोजर शिबे चिने हुने पेया मुनाहु बर्ज हुने बंधुरी-संख्या मुक्ती बता मेराइ खर्ज बर्ज हुने पुन सभी बर्ज हो सोटी जीवी चाहे मिज़ा हो ही, तही चिके पाहे. तहीं उड़े खर्ची करण लगा।

उड़ी वेंच बहे पुन खेल संख्या हो बर्ज जड़ीं घर से वेंची भावी तहीं सरोज बर्ज नाट जी पुन हुदी. वेंचरन संख्या दिखे वेंची बहे पुरावे
पुछो त वह धूम ख्यात घाये, हम चढ़ो तड़ी भाज चढ़ो चढ़े,
चरण तड़े पेयो मिजामानी की चाहि हिन खा त दुन बांजे पुत्र
से चंगे भलो हीटी पर हुनखे दूसरा गाझ दुःखी जायजा बर्जेंग
पर मंकि कीन स्त्री। तबिं खा हुन जो पेयो बाहर निकरी हुनखे मनावपूर्ण
लगी। तड़ै हुन पेयो के बर्जें बिनी त रिमु चां धुङ वर्जें खा तड़ी
चाकरी बर्जे यो चरण बढ़ी तड़े दुःखु दुःखु कीन रेखो; चरण तो बोले बढ़ी
बचते हैं कीन दिक्को त चां महुन संगवन साथ खसी बारी हुँद। पर तड़ी
ही पुत्र जो वजरियाँ गाझ तड़ी वर्जु मालु खाड़े बाबई तहिंबि अंडे सड़े तो
मिजामानी बिनी। पेयो चुनखे बढ़े, पुत्र, तू सदा मं सां गढ़ बढ़ी; चरण
जें बीस में बटी बाघे, सो समु ताजी बढ़े, पर भर्पा-के खसी कशी भर्पा
चरण राजी धवंश लालचु हो; क्वू जो तड़ी। भाज मरी मी ही, वरी जीयो बढ़े;
विजानी जो हो, सोटी बढ़ो चढ़े।
INDO-ARYAN FAMILY.  
NORTH-WESTERN GROUP.

SINDHĪ.  
THARHİLī OR DHRATī DIALECT.  
STATE Jaisalmer.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Hek*-mārīkhē bo pūtra hē. Humān-manjē nīdhī pūtra.  
One-man-to two sons were. They-have-went by-the-younger
abā-khe chaya, 'ō abba, māl-manjē mah-jo bhīgo bo,  
the-father-to it-was-said. 'O father, property-from-in me-op shore may-be,
so mē-khe dē' Tadhā hunī humān-khe pāhāji marīghē birābē  
that me-to give. Then by-him them-to his-own property having-devoted
dinā. Ghan' qīkā na thēn, ta nīhē pūtra sāhī gaddē  
was-given. Many days not were, that the-younger son all together
karē aghanā-dēhē balīgyō, añī othē luchchāi-manjē  
having-mode (to)a-distant-country went-away, and there debauchery-in
pāh-jo dhabā vinjāyē danho. Jadhā sāhī vinjāyē-chuko,  
his-own wealth having-wasted was-given. When all was-wasted-completely,
tadhī unhī-dēh-mē dāhā dāhā pāyō, añī hun' khe taagachhī thēn  
then that-country in a-revere famine fell, and him-to want to-become
lagī. Tadhā bo hunā-māl-jo-hek*-mārīkhē-wat' tikīyē, jāhē hun' khe  
began. Then he that-land-of-a-man-near settled, by-whom him-as-for
pāh-jan-chēran-manjē mirī chāha-khe mukō. Añī ukō jo chhilā  
his-own-fields-in noise feeding-for it-was-sent. And he went back,
mirī khāmā-hē, tah-sā pīn-jo pēt' bhāsa chāwādē-hō; sē  
the-noise eating-were, that-with his-own belly to-fill multiplying-howar, there
pan hun'-khe koī kī-ja dindō-hē Tadhā hun'-khe akulē ayē,  
even him-to anyone at-all-not giving-was. Then him-to sense came,
añī chavan lago to, 'mah-jē-pēyō-je-pōhyasta-khe khatnē-khe  
and to-say he-began that, 'my-of-father-of-servants-to eating-than
wadhāntī mōhī thē-thē, añī kē bukē thō-marā Añī uthāi  
exceeding bread is-becoming, and I by-hunger am-dying. I having-arisen
pāh-jē-pēyō-wat' vindas, añī hun'-khe chāwādās, "abā, māhē Aīāh-jo  
my-own-father-near will-go, and him-to I-will-say. 'father, by-me God-of
aũ tah-jo guṇāh kyo-āhē; hīnē tah-jo putē chawāg layāk kūna
and the-of son done-s; now the-of son to-say fit at-all-not
ahē; mākhe tah-jo poriyatman-manjhā hek'-jāro karā.;" Putē
I-sam; me (nuc.) the-of-servants-from-among one-like make." Afterwards
who uthi pēyō-de gūrā Pan uhi argu-j hō,
he having-arisen the-father-towards went. But he distant-seen was,
ta hun-āhē pēyō dīnap, aũ rahan kārē,
that him-to by-the-father it-was-seen, and compassion having-made,
drīkē, bhākur vīyē gadyō, aũ mithē dīnhē.
having-run, embracing having-pút, he-was-net, and hisses were-given.
Putē bhā-khē chāyo, "abs, māhē Aish-jo aũ tah-jo
By-the-son the-father-to it-was-seen, 'father, by-me God-of and the-of
guṇāh kyo-āhē; hīnē tah-jo putē chawāg layāk kīna ahē." Pan
sin done-s; now the-of son to-say fit at-all-not I-sam." But
pēyō pālikha-nokaran-khē chāyo ta, 'mūr bhālo lēo
by-the-father his-own-servants-to it-was-seen that, 'very good robe
śīnhi-sāch hun-khē pēnarāy'; aũ hun-jā-aṅguri-manjhā mudrī, aũ
having-brought him-to put-ye-on; and him-of-finger a-air, and
parvan-manjhā jutā pēray"; aũ apā khāi pi
foot-in a-pair-of-shoes put-ye-on; and we having-eaten having-drunk
khusī karyē, kyā-jo tho mah-jo putē mari gayō-hō,
rejoicing mag-make; because this one-of son having-died-gone-was,
mōtī jīyō abē; vinājī-yyō ho, warf ladho-āhē;" Talāhi
back-again alive is; having-been-lost-fallen-aw, again got-is." Then
ubē khusī karan lagē,
they rejoicing to-do began.

Unkū-velā wadō putē khēr-manjhā hō, aũ pādhī ghar-kē
At that-time the-big son the-field-in was, and when the-house-to
vējho kēyo, talāhi sarōj cărī mēk-ji dhun budhi
near he-came, then music-and-dancing-of sound near-heard.
Nokaran-manjhā hek-khē vējho gharāc puchhāyo ta, 'sā
Servants-from-among one-to near having-called it-was-asked, 'this
dhun khyā-āhē?' Hunē chāyo, 'tah-jo bhā kēyo-āhē,
noise what-very is?' By him it-was-said, 'the-of brother come-is,
aũ tah-jo pēyō mōjumāni khēhē, hin-khēs ta hunē pā-jā-puṭr-khē
and by-the-father a-joint made-es, thus-from that by-him his-own-son-to
change-bhālo dīnā. Panā hun-khē hā gūl budhi kīwār
soft-and sound it-was-seen.' But him-to this thing having-heard anger
āĩ, aũ ghar-manjhā kīna gūrā. Tah-khē hun-āhē pēyo
came, and house-in at-all-not he-went. That-from him-of the-father
The third specimen of Tharä is an extract from the celebrated Sindh folk-epic of Rânâ and Mâmâl. A full analysis of the poem is given in Burton's Sindâ, pp. 114 ff. The hero of the poem is Rânâ Mahândra (often called Mândhrâ in the poem), a Sôdhâ of Umarkôt. Mâmâl, the heroine, was a Rûthâr by caste, and lived at Lâdurâw on the bank of the river Kâk, about ten miles north-west of Jassâmer, and a hundred miles from Umarkôt. Rânâ used to visit her by night, but jealous enemies captured and imprisoned him. At length he escaped and hastened to his beloved Mâmâl, in order to beguile her grief during Rânâ's absence, had put upon the curious expedient of dressing her sister Sûrâl in Rânâ's old clothes, and of causing her to sleep on the same couch. As it was night when the lover arrived after his escape, he merely saw that the bed contained more than one occupant, and, in the fury of his jealousy, drew his sword to kill the pair. After a few minutes' reflection, however, he put up the weapon, and planting a stick by the side of the couch, left the house in silence. When Mâmâl awoke and saw the sign, she guessed the full extent of her misfortune.—

"Thou hast ridden to Kâk, and yet thou bearest thy love faithless.
O Jatt! hast thine intellect fled for ever?

With grief as thine only companion hast thou departed, O Mândhrâ!"
Múmal follows Ránö in disguise, and after several adventures is recognized by him. He charges her with having yielded to the solicitations of his rival Sital Rao. This she denies. The extract given as a specimen forms the messages exchanged between them. Ránö refuses to believe her, and remains inexorable to her entreaties. Whereupon the unhappy Múmal leaves the house. Feeling sick of life, she collects a pyre of firewood, and exclaiming,—

"If we meet not now, I go where our souls will reunite, O Mándhrö!"

sets fire to the mass, and is burnt to ashes.

Ránö, on hearing the news of her untimely fate, addresses the Manses of his Múmal.—

"Our separation now ends, my beloved, our sorrows are over.
Fired with desire of thee, I quit the world which contains thee not.
Tell my friends, ye bystanders, that Ránö is gone to seek Múmal!"

He then makes his servants throw up a heap of wood, lights it, and precipitates himself into the flames.
INDO-ARYAN FAMILY.

SINDHĪ.

THAKHĪ OR DHĀTKĪ DIALECT.

NORTH-WESTERN GROUP.

STATE JADFALMER.

Specimen III.

1. सूमल मिज़सानन्ना जिंद न भजन हच ।
हिस्सा पोजारा बखन खे या जाताड़ीया बाज ।
चाव़े चादर ख़ुश बजे सुते सीतल राव सा ।

2. जे समय हुँदा सीतल राव सं न डिज़ हुँदा हुरी ।
बड़ा बारी हुँदा बेतरा बेजी ताक तरी ॥

3. मा दड़े मियां महेन्द्रा शीता कान बाची ।
सहन रोहसानजू जी तोबे पढ़ा भय मची ।
शेकर दित चबी चारी मानिवा झंकिय मुकाबलो ॥

4. सूमल तब्री चान के बृद्धा जीन बरी ।
तोबे बोल बाचू का तेखां बान परी ॥

5. भावो हैप्पा चप गात जो बहीं सीख पड़े ।
सूरी परदी ही सीतल राव सा ख़ुश ते बेल बचू ॥

6. भैरी सीर नई सीटो न बल्दास मुलाखात ।
तोड़े सीर वड़े ती भी सीटे बल्दास मुलाखात ॥

7. गढ डिता है "गाजी चे" तू बोटी की न हुँदा मीर ।
सहि निम्य हुँदा सराही सीठा बतते हुँदा सीर ।
पौँ जाकू नाजीर राणा कब्ज बखन को ॥
INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDH.

THAKKÓ or DHAÔTH ÐIALECT.

STATE JASSAUER.

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

   Hek-ûjåka an-khân-khe, bhu-ha latıânya bâk. One makama'gûs eyo-sta, second wore-transported sandhallas.

2. Jê samhâ-hundâ Sitâl-Raw-û, ta dihi durs dar. If I-had-stood Sitâl-Râw-ûth, then I-would have-shut properly doors.
   Sadda karâ-hundâ kûma, dihi tâk. Calls thou-wouldst-have-made how-many, thou-wouldst-have-given (to) shutters teri.
   patan

   Nâge râkhân-jî tê-hë pa'ma mayơ mabhi. Only anger-lying there-to fell him some fermented.
   Hûka ho'k' ahi kar'-mâ'hi rhâmâ-manji' mukâbâlñ. Once howre having-come make-thou upper-room-in confronting.

4. Mûmaî, the-û-khâ-ûm I-will-come at all not again.
   To-jû-hol' bahyû kryñ, tah-ñâ ka-âna pari. Theof-what promises many were-made, then in any-not was fulfilled.
   Ayo-bâta neh-râ'jê, kahî-ûnâ pûl. Come-I-was midnight-at, with what-lone having-fallen.

5. Varî o'c wai-mofe, na kandesâ mulâkât. (to)gone the-stream having-flowed, not we-shall-make interview.
   Tâg o'c wâhek, to-bhi mote kandesâ mulâkât. Although the-stream flow (away), still back-again we-shall make interview.
THARELI.

7. Gadda, ditha-hi, Gaji chhe, tu mite kina.
Together (if) they had been seen, Gaji says, thou hast again as all not
hunda, Mira.

than-wouldst-have-been, O Prince
Satt viha-hunda savahi, Sadha, wahan-
Slaughtered thou-wouldst-have(with) e-sword, O Sadha, would-have-been-
hunda sar
caused-to-flow the-stream.

Poy karan esab, Ranu, kumma ranan-jha.
Afterwards to make accusations, O Ranyo, work woman-of

FREE TRANSLATION OF THE FOREGOING.

1. RANO MAHENDRA—O Mumal, break not thus the rights of guests. In the first
place were these wakings of my eyes. In the second place have I trampled (many)
sandhulls (to come to thee). Thou coveredst thyself with a sheet, and on a couch
didst sleep with Sital Rao.

2. MUMAL.—If I had slept with Sital Rao, I should have tightly shut the door.
How many calls wouldst thou have made (in vain), and how often wouldst thou have
smitten the shutters with thy palm.

3. Nothing wrong hath been done by me, O Mahendra. It is but the wine of
(causless) anger that is fermented within thee. Come thou here but for once, and stand
face to face with me in the upper chamber.

4. RANYO.—O Mumal, never will I come again to the banks of thy Kali (the river
by which Mumal dwelt). How many vows didst thou make, and not one of them hath
been kept.

5. Full of a great love had I come to thee at midnight, and upon the same couch
thou and Sital Rao were asleep together.

6. The stream (of love) hath flowed by (and is now dry). Never shall we meet
again.

MUMAL.—Although the stream have flowed away, still shall we meet again.

7. COMMENT OF THE PoET.—Quoth Gazi, Prince, hast thou really seen them
together, thou wouldst not have returned the way that thou camest. A Sadha thou
then wouldst have slain them with thy sword (as they lay), and wouldst have caused
a stream (of blood, and not of love) to flow. But, Ranyo, (thus to go back, and) after-
wards to make such charges is a woman’s deed.
LASI.

To the west of the Sindh District of Karachi lies the State of Las Bela. Here the main language is a form of Sindhi called "Lasi." Brahui and Balochi are also spoken. At the Census of 1911 the following numbers of speakers were recorded for each:

<table>
<thead>
<tr>
<th>Language</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lasi</td>
<td>42,413</td>
</tr>
<tr>
<td>Brahui</td>
<td>14,037</td>
</tr>
<tr>
<td>Balochi</td>
<td>8,545</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>65,005</strong></td>
</tr>
</tbody>
</table>

Of these, Balochi is most spoken at the eastern and western ends of the State, and Brahui in the north. Lasi is the language of the rest. In Baluchistan, both Lakhdu and Sindhi are commonly known as "Jatki" (or, as the Balochi call it, "Jadghi" or "Jagdali"), and this has given rise to confusion which has been well described by Mr. Bray in the Baluchistan Census Report for 1911 (p. 137). In these pages, I have followed the lines of his division between Jatki Sindhi and Jatki Lakhdu.

In the Karachi District, 200 speakers of Lasi were reported for this Survey as living on the south-west border of the district, close to the frontier of Las Bela. These figures, like all those of the Survey, were based on the Census of 1891, but no distinct figures of that Census were forthcoming for Las Bela. I therefore take the figures of 1911. We thus get the total number of speakers of Lasi as follows:

<table>
<thead>
<tr>
<th>Area</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Las Bela (1911)</td>
<td>42,413</td>
</tr>
<tr>
<td>Karachi (1891)</td>
<td>200</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>42,613</strong></td>
</tr>
</tbody>
</table>

According to Mr. Bray (p. 137), the Lasi boasts that his speech is one of the purest forms of Lakhdu Sindhi to be found anywhere. This dictum should be received with a certain reservation. If by 'pure' we mean 'resembling the Standard, and so far differing from Lasi,' the statement is approximately true, for Lasi differs but little from Standard Sindhi. It has some local forms, especially prominent in the declension of pronouns and in the conjugation of the verb substantive, but it has little to do with Larsi. The typical peculiarities of Larsi are, as we shall see, the love for contraction and the dropping, or change, of final short vowels. We find very few traces of these in Lasi. On the other hand, it has borrowed a portion of the Larsi vocabulary.

A List of Words and Sentences and one specimen,—a version of the Parable of the Prodigal Son,—have been received from Karachi, and the following account of the dialect is based upon them. The list of words will be found on pp. 214ff.

In Larsi words we very commonly contracted, but in Lasi I have noted only two instances, viz., kēmph, for kēmpho, one; and bhēr, for bhēhar, outside.

There are some instances of the dropping of a final short vowel, so that the word apparently ends in a consonant. But here, again, such dropping is not nearly so common as in Larsi. We have bhēr, outside; bhikhi, entirely, dēkinā, gave to him; par, near; jor, when; and tar or tār, then; both lātār and tāq, worthy; mahr, compassion; mātāb, meaning; tāq, contracted; yēh-ūb, of this.
In Lări dissipation of aspirated consonants is very common. A few instances have been noted in Lăsi, but as a rule, aspiration is retained. The instances of dissipation noted are: — bōdā, for bōndā, heard; dēndō, for dēndā, severe. The auxiliaries tād, etc., and the, of the present tense and of the past habitual are always dissipated in the List of Words and Sentences, and are often, but not always, dissipated in the Parable. Thus, we have in the Parable to sēss, I am going; to tōdā, I am saying; tī bōndā, were being eaten, as compared with tō mardā, I am dyimg; sūghār tād, they are able. No doubt the instances in which the aspiration is preserved are due to the influence of the standard dialect, and do not belong to Lăsi. In one case the letter ṣ has been aspirated to ḍh, viz. in mūndā, for mūndi, a ring. This is probably a mere slip of the pen.

As regards the declension of nouns, the only general point to notice is that the oblique plural ends in the Standard ṣ for masculine nouns, not in the Standard as. Thus, chāyakā ṣ, with stripes (sentence 226), sāe rā ṭhādā, the swine were eating; kēṭārā pōyrānā gār, near how many servants; tārā ḍiṣṭānā ṣ, after a few days. The word rāe, a rope (etc.), has its oblique plural rās (sentence 236). As for irregular nouns, pē, a father (a Lări form), has oblique singular pē, nom. plur. pūrre, and obl. plur. pūrre Dēhā, a daughter (Lări dē), has oblique singular dēhā, nom plural dēhā, and oblique plural dēhā. These will all he found in the List (Nos. 101—118). Pē also occurs several times in the Parable.

The following postpositions may be noted: —gar, to, near, sign of the dative; gānā, from, sign of the ablative; łatā, towards; ṣ, with, in company with, by means of.

As regards pronouns, the pronoun of the first person is ṣ, I, obl. sing me, nom. plur. aṁ, obl. plur. aṁ. For the second person, we have tā, thou, obl. sing. ṭā, nom. plur. aṁ, obl. plur. aṁ. These all closely agree with Lări. He, this, has its obl. sing. hā or yeq (yeq-jo wantab cēhā, what is the meaning of this?). The emphatic form is yēhā, occurring both in the Parable (this son) and in sentence 231. Its fem. sing. nom. is hā (‘this thing is proper,’ near the end of the Parable).

Hū, that, he, has its oblique form hū or mās. In the Parable, hū is twice used for the agent singular (he divided the property, and he employed him). Elsewhere in the Parable we have hā. Hā is common in the List, e.g. in Nos. 225, 226, 227, 228, 234, 236, and should be noted. The nom. plur. is hē, and the obl. plur. hūn. The word for ‘self’ is pār, gen. sing., as in Lări, pār-jo.

The relative and the correlative pronouns make their oblique forms singular pō and tā respectively. In one case, the Parable gives tā, which is probably a slip of the pen for tā.

The interrogative pronoun is chēdā, what? for cēhā. Its obl. sing. is chēdā. Chēdā-tā is ‘why?’ and with tō following it means ‘because.’ Kē, anyone, has its obl. sing. kār.

Pronominal suffixes are as in the Standard, except that the suffix s of the first person becomes s. Also the final short vowels of terminations like s of the third person are liable, as has already been observed, to be dropped. Examples of all these will be given under the head of verbs.
The present tense of the verb substantive presents several features that are strange to Standard Sindhi.

In Lahnda there is a verb substantive ḍ, he is, which becomes ḍē after a vowel (see p. 282). A corresponding form occurs in Lāshi, where we have ṭosag, he is, which becomes ṭay when following a consonant or half pronounced short vowel (these short vowels do not occur in Lahnda). There are also a second person singular wō, and a third person plural wōn. All these will be found in the List of Words (Nos. 168, 167 and 161). The original of this List was written in the Perso-Arabic character with the vowel points frequently omitted, but opposite No. 158 there is clearly written ṭay, so that we may be pretty certain that the spellings ṭosag and ṭay are correct, although no vowel points are given for the latter. Other examples of these forms are —

lū-ya ṭātā chō ṭosag, what is your name? (230).

hateg Kashmir ṭātīv ḍē ṭeb, how far is it from here to Kashmir? (222).

It will be observed that both of these sentences are questions. I do not know if the forms are confined to interrogations, or can also be used in direct statements.

In the neighbouring Gujarati there is a verb substantive ḍhā, he is, which also reappears in the Dardic languages of the North-West Frontier, e.g. in the Kashmiri chānd, he is. In these languages it is defective, rarely occurring except in the present tense.

In Lāshi there is a verb substantive from the same root, which, however, appears to be conjugated throughout. Anyhow, the following forms appear in the Parable —

Infinitive — waṭo guzarān tâng chhinā ṭaggo, his means of livelihood began to become contracted.

Conjunctive Participle — ḍhā gune ḍhē ṭiv ḍō, he had been lost (cf. Hindi ho gane-tha).

Past Participle — ḍhān reh chhin-a, he has become alive. Here the past participle makes a perfect tense.

Present Subjunctive, plur. I — sawhā ḍhāhā, (it is proper that) we may become joyful.

Present Indicative, plur. 3 — hētāra se ṭhinā, so many years are (I.e have passed).

Corresponding to the standard ḍhainō, etc., we have (List 156-161) —

<table>
<thead>
<tr>
<th>Song</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ḍhē, ḍē</td>
<td>ḍhainō.</td>
</tr>
<tr>
<td>2. ḍhē</td>
<td>ḍhēvo</td>
</tr>
<tr>
<td>3. ḍhē</td>
<td>ḍhun.</td>
</tr>
</tbody>
</table>

Similarly, in the Parable, we have —

dāhāri ḍhē, I am a sinner.

ī ḍhānāsh māgar ḍhē, thou art ever with me.

fē-kī māgar ḍhē, sū suhī ṭo-fō ḍhē, whatever is in my possession, that all is yours.
We have an example of a negative verb substantive in ə lang* nāhə, I am not worthy.

For the past tense of the verb substantive, see below.

It should be noted that the first person singular ends in ə, not in ə, and the first person plural ends in ə, not in ə. This same right through the conjugation of every verb.

As regards the conjugation of the active verb, the conjunctive participle ends in ə or ə, as in the Standard, but, if I read the word right, the final vowel is nasalized in ənə ə-ča-nə, having gone, I will say unto him.

We have an irregular past participle in penə, for pañato, arrived (Parable).

Irregular imperatives are ə, como (80), and bə, stand (82).

For the old present we have (179-184) :

**Sag.**  
1. kutə, I strike  
2. kutə  
3. kute  

The above is an example of a verb of the i-conjugation. For the a-conjugation we have (205-210) :

**Sag.**  
1. woñə  
2. woñə  
3. woñə  

Other examples from the Parable are :

khəshə  kəre, I may make rejoicings.
khəshə  kəryə (it is proper that) we make rejoicings
achə  tu khawaryə ə khəshə  kəryə, come ya, that we may eat and make rejoicings.

The present is formed, as in the Standard, by adding ə to the old present. But, as has been said above, the ə of ə is generally dropped, so that we have ə. This always occurs in the List (Nos. 179-184, 205-210). In the Parable the omission is not universal. The following examples occur in the Parable :

ə buhə  ə-νərə, I am dying of hunger.
ə wañə  pə-gar ə-νərə, wañə ə-νərə, I having arisen will go to my father, and having gone will say unto him. Here the present is used in the sense of the future

hù  dha-rə  be sapəhə-θa, they are also able to leave unclean.
ə tə-νə  bənəpə  pə-κərə, I am doing thy service.

The following is the conjugation of a verb of the i-conjugation in the future tense masonine (195-200) :

**Sag.**  
1. kuṣiändə, I shall strike  
2. kuṣiändə  
3. kuṣiändə  

**Five**  
kuṣiändə
So hëndôsë, I shall be (173); and passive këshëdôsë, I shall be struck (204).

The transitive past calls for no remarks. The intransitive past is thus conjugated in the masculine gender (211-215):

**Susr.**
1. sëvës, I went
2. cië
3. vëo

**Dhar.**
1. mëdës.
2. vië, etc.
3. vëd.

The past tense of the verb substantive is similarly conjugated. Thus (162-167):

**Puzr.**
1. hënsë, I was
2. hëc
3. huô

For the habitual past, we have mëh inthir-ë, I was beating (192), a kuëkëvë-te, I was being struck (203), jë.ë këhë. umëvë të-khëdëhë, whatever grasses the swine were eating (Parable). Note that the has become të.

In attaching pronominal suffixes to verbs the usual rules are observed. We have seen that, as in kuëndësës, esësë, hësë, the nominative suffix of the first person singular is së, not së. The suffix së of the third person is usually kept unchanged, as in (all in Parable) tò-chëvësë, I will say to him; vëjësë, put ye on him, chëjësë, said to him. Sometimes, however, the final të is dropped, as in kë dëlinës kë-ëna, no one gave him anything.

The passive is formed as in the Standard. In the Parable chëvë is twice used to mean ‘I may be called (thy son).’

As regards vocabulary, Lari uses many words not found in the standard dialect. We have already discussed the forms of the verb substantive. Other words seem to be borrowed from the Lari dialect, or occur in that dialect. Others again have not been noted by me in any other Sindhi dialect. The following is a list of words not shown as Standard Sindhi in Shir’s Dictionary. Those to which the letter ‘L’ is appended are given in that Dictionary as belonging to Lari. The letter ‘P’ indicates that the word occurs in the Parable.

- aëzi, a she goat (151).
- bëämëp, t., service (P.).
- bëhëran, t., cause to stand, hence to employ at a certain work (P.).
- chëpëry, t., stick to, to join oneself to (P.).
- gëhëp, t., buy. Past part. gëyp (L.) (240).
- gëhëp, t., walk (238).
- gëtëp, t., summon (P.).
- ghëdô (=Standard ghëya), much, very (234, 236, and Parable).
- jë, when (P.)
- jërië, fire (L.) (65).
- khëndô (132, etc.) or khëshô (236 and Parable), good.
khāmāras", as well as khār", to eat (both in Parable). The former looks like an irregular causal, but this will not suit the meaning of the passage.
khāk", a well (237).
mā, a mother (48).
māda' (L. mādr), before, in front of (238).
pē, father (L) (47 and Parable).
plāhārai, a cat (?1).
"putran", to eat (P).
tak", down (88).
tar, tar", then (P).
tārē (for tārē), a star (64).
ushhōw" (for usthōw), to arise (P).
uggāras", to spend (P). In the Standard this means 'to chew the cud,' ves", a robe (P). In the Standard, 'a disguise.'
[No. 11.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDH.

Last Dialect. (District Karachi)

مےکوکی وا نکی، جا پا پت، ہوا تا، اسن دم محمدی بایاں ہو گی، جو ہو مان جاں جاہی ورا مکی۔

ماں مان ہمکی بے مان لاجی بھیہ، ہوا مان جاں جاہی، ہو ہو مان جاں جاہی ورا مکی۔

کو رک ہو، ہو ہو مان بھیہ، ہوا مان جاں جاہی، ہو ہو مان جاں جاہی ورا مکی۔

کو رک ہو، ہو ہو مان جاں جاہی، ہو ہو مان جاں جاہی، ہو ہو مان جاں جاہی ورا مکی۔

کو رک ہو، ہو ہو مان جاں جاہی، ہو ہو مان جاں جاہی، ہو ہو مان جاں جاہی ورا مکی۔
لا شيء في هذه الصفحة يمكنني قراءته بشكل طبيعي.

لا يمكنني قراءة النص العربي في الصورة.
[No. II.]

**INDO-ARYAN FAMILY.**

**NORTH-WESTERN GROUP.**

**SINDHĪ.**

**DISTRICT KARACHI.**

**LAKH DIALECT.**

**TRANSLITERATION AND TRANSLATION.**

Ilkē-māñbē-ja uba puḍhā Tuṇ-mē nandhe
One-man-of two sons were These-from-among by-the-younger
pā-jo pe-khē chayō, 'c anā, māl-mā je-kā pāti
his-own-father-do it-was-said, 'O father, property-from-in whatever shore
mā-ji ohaī, sa mā-khē ḍāḍē Hū pā-jo māl bunt-khē
me-of maybe, that me-to give.' By-him his-own property ikon-to
vīrākē ddinā.

Thōriṅ-gōddha ṇū po' nandhe-puta
having divided was-given. A-few-days-from after by-the-younger-son
sabbā gadda karē ilkē-ddēre mulk-pāḍa viṅgo. Titē
everything together having-made one-for-country-towards it was-gone. There
pā-jo māl laṅgasāt-āmē villāe-ehmedī Jār sabhā
his-own property debauchery-in was-wasted-by-him. When all
uggārī, taṅ-gāṛē pō' taṅ-mulk-āmē ddādo dūkkār
was-spent-by-him, that-from after that-country-in severe famine
sahī-pīku. Wā-jo guhrāṅā tang ehhānī lāggō
having-come-fell Him-of living contracted to-become began.

Taṅ mulk-je-ilāt-khēsahākṛū-khē want ehppūriā, ār āhū
That-country-of one-resident-to having-gone he-joined-himself, and by-him
pā-jo-bhāntā sawarī-je-hūnān bhūntā
his own-field-in wine-of-om-feeding he-was-caused-to-stand (i.e. employed).

Je-kē kakhā suweś tē-khādā, ee kkhē
Whatever grasses by-the-wine were-being-eaten, those pleasure-walk
khōi pā-jo pē' bhānī, par kā dūnī
having eaten his-own fully he-could-fill, but by-anyone was-given-to-him
ka na. Jār biṅā pāṅa sambhat ki, taṛ
anything-not. When by-him himself discretion was-made, then
chayē ta, 'mā-jo pe-jo-kōmā poraiṅgā gar ghāti manā
it-was-said-by-him that, 'me-of father-of how-many-servants near ample bread
khāṅ-āmē āhā, ēr āhū oaeē be sāgarā-thā; ā bhūk
eating-for it, and they to-leave(wasted) also ahō-āre; I of hunger
the-mārē ā uōhī pē-gar to-wānē, wafī
am-dying. I having-arisen father-wear am-going, having-gone
Wō-waddō put' bhānī-mē ho. Sō jār ēō, ēō ghar-khe
Him-of elder son field-in oec. He when came, and the-house-to
ādō ńō, ta ho rāgg bhūdā ēō rāmn ēō dhānī. ēō nar
near came, that by-him music was-heard and sporting was-seen. Then
hā hākāpō-śriyān-khe ghatāśe pushāhō ta, 'yē-jo maśhāb
by-him one-scramble-to having-called-it was-said that, 'this-of meaning
čhō?' Hā' ohātōsā, 'to-jo bho' ēō-āhō, ēō
what?' By-him it-was-said-to-him, 'thee-of brother come-sv, and
tō-je-pe śādānum kī-āhō, čhē-āhō ēō hūr-khe
by-thee-of-the-father feast been-made-is, because that him-to
arõ-salamatõ, aahl gaddiõ-áhé, Va-khõ kéwarõ laggi,
suñ- (and-) sound having-come been-mat-ka-in. Him-to anger was-attached,
mañõhõ want na putriõ. Tõ-jõh wa-jë-pâ bhar
within having-gone not he-entered. Therefore by-him-of-the-father outside
ači va-khõ muñõhõ kîyõhõ. Huõ waandâ-mõ
having-come him-to entirely was-made-by-him. By-him answer-in
põ-khõ chayõ ta, 'pasõ, bëhara sûl chhen' ta õ jõ to-jõ
the father-to it-was said that, 'see, so-many scant are that I thee-of
hûñâpõ plõ kareõ, kâõdõhõ be tõ-jõ-aggitõhõ wâriõ-nûhõ
service am-doing, ever even thee-of-order-(from) gone-back-1am-not
Tâõ tõ kâõdõhõ be mû-khõ bâkõr bhâkarõ be na didõ,
Then by-those ever even me-to one kid even not was-given,
jo õ põ-jõ-bëllamõ-sõ kûshûõ kareõ. Parõ yehõ tõ-jõ put-
that I my-own-friends-with rejoicing may-make. But this thee-of son
jaõ tõ-jõ malõ kusîhõ-mõ vûñyõ-áhéõ, ači punû-bhéõ,
b-y whom thee-of property harvest-on been-wasted-is, having-come arrived-is,
to wa-jõ shâhmõni kî-áhéõ. Tâõ chayõsõ, 'puõt,
by-those him-for feast made-is.' Then it-was-said-by-him-to-him, 'son,
tû bañõshõ mû-gar áhéõ; jõ-hõ mû-gar áhe, so sahõ tõ-jõ ahõ;
then over me-new art; whatever me-of is, that all thee-of is;
iõh gûõhõ liq áhéõ, jõ aõ kûshûõ karyõõ, sarâhâ chûhõ;
this thing worthy is, that we rejoicing may-make, joyful we-may-be;
cûhõ-lõ jõ yehõ tõ-jõ bhõõ mú hõõ, so warõ jûnõ chûhõ-ahõ,
because that this thee-of brother dead was, he again alive became-is;
õ gumõ chûhâ-vû-hõõ, õ bû bahû-ahõõ.'
and lost having-become-gone-was, and been-got is.
LĀRĪ.

Lower Sindh, south of Vindhòla, from near Hyderabad to the sea, is known as the Lārī, and the form of Sindhi here spoken is called Lārī. This Lārī differs from the Standard Sindhi of the Vindhòla, or Central Sindhi, and of the Siro, or Upper Sindhi, in several particulars, and is considered to be an impure form of the language. So much is it looked down upon that there is a Sindhi proverb given by Trumpp on p. 114 of his grammar.—Lārī-jo purī, Sirā-jo dhip̣ā, a learned man of the Lārī and an ox of the Sirā (are one and the same). Uncouth though it may be, Lārī preserves ancient peculiarities that do not appear in the standard dialect. The most important of these are the dissipation of sonant aspirates, and the frequent change of cerebral r to dental r. In both these particulars Lārī shows its relationship with the Dardic languages of the North-West Frontier.

For the purposes of this Survey, Lārī is reported to be spoken by 10,000 people, all of whom belong to the Kanhali District. As a specimen of Lārī I give a version of the Parable of the Prodigal Son. I also give a short vocabulary of words peculiar to the dialect, and on pp. 215ff., the usual List of Words and Sentences.

The following are the points in which Lārī differs from Standard Sindhi—

Pronunciation.—Contraction is very common. Thus,—pe, for pē, a father; sa, for su, heard; ḍhā, for ḍhēyā, I am; es, for eis, I went; cheś, for cheyā, said to him; rastan-mè, for raštān-mē, among harlots; bā, for bā, stood; tē, for teh, sat; pēdē, for pahelē, arrived; jē, for jā, by whom; bhārē, for bhārē, outside; khānē, for khān, to eat; neś, or nehē, for man, to take away; chadvā, or chē, for chadvā, to say; dāvā, for dāvan, to wash; ṭhē, for ṭhē, to be; ṭhē, for ṭhē, to bow; pērā, or pānē, for pānā, to fall; tēvā, for tēva, to weep.

There is a strong tendency to drop final short vowels, except *a. The latter is generally preserved, as in garā (sentence 223), purā (222), abhēkā (225), gādā (241), khānā (237), sawā (230), esā (225). Sometimes, however, it is dropped, as in kara, for kara, dear (155). Final *a is often preserved, but is also not infrequently dropped, as in such phrases as pēr-jo, of fathers; third persons plural of verbs such as mārān (184); ahārān (210); ākā (162, 228), and sometimes, but not always, in the case of pronominal suffixes. Thus, rakhi, kept him, but dūnā, gave to him, with a line of each other in the Parable.

Final *a is hardly ever preserved. The only examples are purā, a son (but once, in the Parable, purā); nākā, a servant, the preceding word being pāgārātā, in which the final *a has been changed to *ā; rakhā, keep, in the Parable, while sentence No. 227 has rakhā; and pāvā ñā stāchā, singing and dancing, where the second word has *ā. In one case it becomes *ā, nīn in ācā, a daughter. But most often it is either dropped or changed to ā. Thus it is dropped in achā, come (80); Ahā, God (60), bā, for bā, a brother (39, 231), keśa, a sister (20, 225, 281); Beqākān, God (60); bāt, for bātā, a devil (61); chand, for chandā, the moon (63); dāvā, a devil (61); gar, a house (67), but obs. sing. always garā; harāq, a dear (153); ṭhū, to be (169); had, for hadā, draw (water) (237); kār, who? (92); kās, eat (78); mā, a mother (48); mane, to strike (170); pāqā, a foot

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(23); pand, for pandh, travelling (224); go, a foot (83); piveti, a devil (81); put, a son (55, 228, but in the Parable, put or put); Esh, God (60); Shaitan, a devil (61); sas or sārīf, the sun (62); sammān, entire (Parable); īth, to be (163), sē, a camel (73); sōm, go (77); īmā, gone (219). It is changed to * in af, today (224); bhālak and bhar, a child (64); dhand, a tooth (37); dīwā, see (Parable); dhaba, a famine (Parable); dōk (for drōk) and dūr (for drōng), run (85), pahās, a child (54), guń, loss (Parable), hāl, walk (238), hali, a hand (32); hant, an ear (38); khalr (for kulkur), a cock (72); lāq, fit (Parable), sah, property (Parable), mār, a man (51); mār, die (83); mūr, a man (51); sah, damage, with rága, immediately preceding (Parable); sak, a nose (54); gashāvāla, nōkā, a hired servant, in which nōkā retains the * (Parable); pīf, belly (43 and Parable); rak, keep (227), but rak in Parable); rīdār (for rīdhār), a shepherd (58); sabb, all (Parable); sōv, gold (66); sōh, stand (82); sājāb, proper (Parable); sār, hair (39); sār, mouth (36); sa (for malās), take (233). It will be observed that by this change of final *. to final, the distinction between the imperfective verbs of the * and *-conjugations is obliterated. All the verbs quoted above as imperatives in * belong in Standard Sindhi to the *-conjugation.

It is noteworthy that the change of a to o (e to the letter that becomes * when final) is not uncommon. Thus, kūrūr, for kākur, a cock; dūhār, for dūhā, gave to him (Parable); maridūs, for marindus, I shall strike; sammān, sammā, untreated (Parable). So, we have * for a in pula, pula, by his son (Parable). In the word sohān or sohān, to stand, an * is optionally inserted between 5 and a.

Final o generally becomes a. Thus, baṅga, for bhānga, having filled (237); bab, and abā, for baṅa, abā, father (47); punhā, for punhā, behind (91, 230); bār, for bārā, he was filling.

As regards consonants, the letter r is very often interchanged with r. Thus, chān, for chāndia, mounted (230); chīr, for chīr, anger (Parable); ār, for drop, run; gūra, for gūro, a horse (68, 135, 221, 226, 230); kēr (1), kēro and kēre (Parable), one; kījār (93) and kījār, what r, kūr, for kūr, a cock; māra, for mōrā, a man (51); mēra, for mēra, to collect (Parable); oddātak, for oddārāt, near (Parable). It is well known that in the Lād the dr and t of central and northern Sindh become dr and r respectively. Examples are tē, for tr, three (83); put, for putar, a son (Parable); dōk, for drok, and dōr, for drop, run (83); chand, for chandar, the moon (23), dīgo, for drīghā, tall (231).

The letter h is often dropped. Thus, 5, for ḥā, that r, for ḥi, this; bah, for bāh, fire (65); bē, for bab, stand (92); bāhā, for bāhār, outside (Parable); ḫa, for ḫā, iron (44); ḫē, for seh, sī (79).

In the Dardic languages of the North West Frontier, the samant aspirates gh, b, ḍh, ḍ, ḍ, and ḍh are always disaspirated. The same is the case in Lād. The aspirate gh regularly becomes g, ḥ becomes ḥ, gh becomes h, r becomes r; dh becomes d; ḍ becomes ḍh and ḍh becomes v. Thus:

gh—drgh, for drghā, tall (231); gām, for ghaṁ, much (224, 228); gar, for ghar, a house (67, 226, 233); gūra, for ghūre, a horse (68, 226).

jḥ—jḥā, for jhā, plentiful (Parable); ḥīr, for ḥīr, put (shoes) on him (Parable).
The document contains a discussion on the pronunciation and decline of nouns in a specific dialect. It notes that the nominative plural of the feminine noun *sa₄*, a woman, is *sāl₄* (130), not *sāl₆* or *zāl₄*. The singular is indicated with *sāl₄*, along with *hānā* (231) or *hānā* (235, 241) used to indicate the ablative.

As regards pronouns, the pronoun of the first person is declined as in the Standard. The only oblique form singular that occurs in the Parable and in the list is *sāl₄*. The pronoun of the second person has its nominative plural *tə₄n*, *ux₄*, or *ux₄* and its oblique plural *taw₄*, *ux₄*, or *ux₄*. The demonstrative pronouns *hu₄*, *tu₄*, and *hu₄* or *ho₄*, that commonly, but not always, drop the initial *h₄*, so that we get *u₄*, *tu₄*, and *u₄* or *o₄*, that, obli. sing. *in₄* and *in₄*, respectively. An optional form of *he₄* is *s₄*, fem. *s₄*, thus. The nom. plur. of *u₄* or *o₄* is *u₂₄*, *u₂₄*, *o₂₄*, or *o₂₄*. The genitive of the reflexive pronoun is *p₂₄* *ju₄*, own.

As regards the relative pronoun, it has a contracted form *j₂₄*, instead of *j₂₄l₄*, the oblique sing. This occurs in the Parable in *j₂₄ pu₄* *ma₂₄* *ran₄* *me₂₄* *vv₄* *s₁₄* *s₁₄* *s₁₄* *s₁₄*, who has wasted Your Honour's property among maidens.

The following forms of the interrogative pronouns occur in the Parable and list:—

| khe₂₄, khe₂₄, or (with the Lār change of *r* to *l*). khe₂₄, who? what? which? (233, 220). |
| ke₄, what?, as in the Standard |

As regards pronounal suffixes, from *p₂₄*, a father, we have in the Parable *p₂₄*, thy father (for *p₂₄*), and *pr₂₄*, his father (for *pr₂₄*); from *pu₂₄*, a son, *p₂₄* (for *p₂₄*), by his son, and from *s₄*, a brother, *ux₄*, thy brother (for *ux₄*). For *l₄*, the Parable has the curious form *k₂₄* (k₂₄ *mm₄* *k₂₄*), circumcised him.

The present tense of the verb substantive has the following contracted forms:

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>ā₄g₄</em> (for <em>ah₄g₄</em>)</td>
<td><em>ā₄g₄</em> (for <em>ah₄g₄</em>).</td>
</tr>
<tr>
<td>2. <em>a₂₄</em> (for <em>ah₂₄</em>)</td>
<td><em>ā₄g₄</em> (for <em>ah₄g₄</em>).</td>
</tr>
<tr>
<td>3. <em>ā₄l₄</em></td>
<td><em>ā₄l₄</em> (for <em>al₄₄</em>).</td>
</tr>
</tbody>
</table>

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In the conjugation of the verb, there are some past participles not found in the standard dialect. The verb *gyëhan*¹, to seize, is peculiar to Lari, and makes its past participle *goirō* or *goihiō*. The verb *hamar*², to strike, in the standard dialect has its past participle *haqō*, but in Lari it has *hāqā*. Instead of *piō*, fallen, we have *pōn*, from *pānas*, for *pānas*³, to fall, and instead of *pākōtu*, arrived, we have *pōlō*.

In the conjugation of the finite tenses, there are the contractions mentioned above, and also the tendency to elide final short vowels. As an example we have the past tense of the verb *maŋs*⁴, conjugated in the masculine gender as follows:

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plar</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>vās</em> (for <em>viwā</em>)</td>
<td><em>vīs</em></td>
</tr>
<tr>
<td>2. <em>vād</em> (for <em>viwā</em>)</td>
<td><em>vād</em> (for <em>viwā</em> or <em>viō</em>).</td>
</tr>
<tr>
<td>3. <em>vīd</em></td>
<td><em>vīd</em></td>
</tr>
</tbody>
</table>

The old present is conjugated as in the Standard, and so is the future except in the first person singular masculine is *mārānīs*, instead of *mārānīs*¹, I shall strike, and in the second person plural which has the regular Lari change of *ō* to *ā*, having *mārānō*¹, instead of *mārānō*, you will strike. Similarly, in the future passive we have *mārbīs*, for *mārības*¹, I shall be struck.

We may further note the following forms occurring in the Parable—*rahitus*, for *rahitu*¹, kept him; *dēminis*, for *dēminis*¹, gave (a masc. thing) to him; *dēminis*, for *dēminis*¹, gave (fem. things) to him.

Lari exhibits many peculiar words in its vocabulary. The following is a list of the words marked as belonging to this dialect in Shirā's dictionary:
LIST OF WORDS PEOUILLAR TO THE LÄRÐ DIALECT OF SINDHÍ,

ä, obl. plur. of ä, thou.
abhä, m., the heavens, air.
ää, nom. plur. of ä, thou.
äkura, to drive an animal.
äkura, to please, suit, agree with.
ämä, f., a small unripe mango.
äräko, m., a hook.
aäho, impure, defiled.
aäto, an embrace, burn, return, dispute.
aäto, f., mother, maimu (a term of endearment).
bhehätä, m., the bringing the bride home from her relations after the honeymoon.
bhë, second; another, different.
bhätä, m., a scorpion.
bhätäbar, f., a small scorpion.
bhätära, to cause to meet, to mix, mingle (trans.).
bhëruca, to meet; to mix, mingle (intrans.)
bhätä, m., property, goods and chattels.
bhura, to roam. Past part. used to form intensive compounds, as in bhura bhärä, to keep on writing.
chäno, kathi, the fruit of the Cassia Fistula, i.q. chäruca.
chäno, to cause to say or tell. Cf. chäno and chuwan 1.
chäno, f., buttermilk.
chäno, f., a small earthen pitcher for raising water.
chuwan, to be strained, sifted; to fall or drop (as fruit from a tree); to settle or subside (as dust in water); to descend, come down.
chë, interj., nu, tush; the sound by which cattle are called to water; —karë, (of a child) to make water.
chäruca, f., the fruit of the Cassia Fistula, i.q. chäno-kathi.
chëhë (past part chëho), to take up one’s residence, to settle.
chëhë, to say, speak (for chëhuca). Cf. chëho and chëno.
chëhë, to squeeze.
chëno, to say, tell, (for chëhuca). Cf. chëhë and chëhuca 1.
chëhuca, to stop a ball in playing.
chëhuca, f., split pulse grains.
chëhëko, m., a play-ball.
chëhuca, m., the tenth day after death; certain funeral rites performed on that day.
chëhëhë, adv., daily.
chëhuca, to give (for chëhuca).
chëhuca, f., illness, sickness, disease.
chëhuca, ill, sickly, weakly.
chëhuca, to palpitate; to give forth a pattering noise; to clean grain by tossing it in a fan.
dhūnā, to wash (for dhūnā).
gāgīrā, m., a large fan or sieve for winnowing; a paper kite.
gānā, or gāndā, m., a kār (two miles).
gīmā or gīrā, postpos., to, near, with. Cf. gārā.
gārā or gārē, postpos., to, near, with—kagārē, to embrace. Cf. gāmā and gārē.
gārā or gārē, m., the neck, bosom. gāgā lāggā, to embrace.
gānā (past part. gānā or gānāhā), to take hold of, seize; to buy, purchase.
gānāhā, see gānāhā.
gānā, see gāmā.
gārē, see gārē.
gārē, see gārē.
gūtī, f., a piece of flint prepared for use; a piece in the game of chaupar.
phānā, f., a sling (for casting stones, etc.).
gūlā, f., the piece of wood struck in the game of tipone.
ḥā, postpos., from, out of.
ḥānā, adv., now.
ḥāṣ, to be, to exist (for ḫāwā).  
ḥā, see ḍā.
ḥā, obl. sing. of ḍā, this.
ṭā ṣe ḍā (ṭā ṣe), this, he (she).
ṭāḥā, to take care of, to keep with care.
ṭānā, m., a twin.
ṭā or ḍā, as, like. Of ḍī.
ṭāḥā, to fear, to dread, be afraid, frightened (for ḍījānā).
ṭāṭhā, m., a kind of wasp or hornet.
ṭāṭē, m., fire.
ṭāpā, in good case, well; wealthy.
ṭāḥā, m., or ḍāḥā, f., the visit paid to a newly married couple after the honey.
mūn.
ṭāḥā, m., a marriage feast, a banquet.
ṭāṭhā, m., the stone of a mango.
ṭā, m., a rafter.
ṭāhā, m., a kind of metal vessel or pot.
ṭā, what? which?
ṭārhā, f., a place, passage, gap.
ṭāṭhā, m., butter milk.
ṭāṭhā, to eat (for ḍhānā).
ṭānā, m., food, dinner.
ṭā, ḍā, lightning.
ṭāṣ, congratulations.
ṭāṭhā, m., figures made of sweetmeats.
ṭāṭē, deceitful, one who acts with duplicity.
ṭāṭē, m., a flat chisel-shaped instrument for scraping up grass, a grass-scaper.
Li, adv., how? in what way?

kṣeṣya, m., a kind of cost.

kṣeṣa, m., a kind of cost.

kṣeṣa, m., a kind of cost.

kṣeṣa, m., a kind of cost.

kṣeṣa, m., a kind of cost.

kṣeṣa, m., a kind of cost.

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kṣeṣa, m., a kind of cost.

kṣeṣa, m., a kind of cost.

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pāhī or pāhā, postpos. from behind, after, following
pāchāśa, sixty-five
pāthō, m., a storehouse, storeroom
paīvā, fifteen.
pās, past part. of pāwā, to fall (for pāē)
pāmā or pāē (past part pāw), to fall (for pāwā)
phāyāri, m., a fish.
pharāśi, f., the pod of pulse plants; the fruit of the plantain
phāśi, m., an ear of corn.
phār, f., a bridge.
phāstu, clean, nice, elegant
pāš or pāśi, also, too
pāśi, see pāwā.
reśā, m., a kind of red-coloured girdle.
rīśi, to weep (for rāwāi).
samārō, adj. and adv., early, at an early hour.
sēnā, postpos., with, along with
sēvā, m., collyrium, antimony.
sēvān, to be heard.
tāmāri or tāmāśi, f., a copper pot.—kāṇāśi, to be sunburnt, to be fired with rage.
tāmāri, m., a kind of cooking-pot.
tāśi, m., time
tāpāśi or tāpāsi, m., a lump of purified sugar (for pālāsi).
tēśi or tēśi, m., turtanian agama.
thēpi, f., a kind of sweetmeat.
thēri, f., a small terrace; the stuffed pad under a camel saddle.
thērā, m., a terrace, raised foundation, platform; the pad put under a horse's saddle.
thēs, f., a metal plate or dish
thēgēri or thēgēri, m., a knock on the head with a knuckle;—kāṇāśi, to pick lice from the head.
itsi or itsi, so, in that manner. Cf. ji
itsi, f., the stone of a ring; fixity of posture, steadiness; a looking-glass
tīlā, m., a large house.
tīl, m., a plaything; a curiosity; a thing, article.
tuthēri, m., a dot in writing, a kind of small hasket.
tūharat, to move along (intrans.).
tūharat, to cause to move along, to assist.
tā, interj., an exclamation of acknowledgment.
tā (plur. ā or ā), that, he, it
ubharat or ubharat, to stand up, stop.
ubharat, to erect, make to stand.
ūbhā, upright, erect.
ūbhēri, f., or u bhēri, m., travelling.
ukarap, to descend, issue, come out; to carve, engrave
uharap, to cause to descend, to take down; to accompany or escort; to settle a dispute.
ukhat, f., issuing forth; disclosure, publicity.
ukhaten, to issue, come forth; to become public; to engrave, carve.
ukir, f., longing for, yearning after.
ulahas, to descend; to set (of a heavenly body); to disembark; to slight.
unarū, thirsty.
unahas, to go, depart (a respectful term).
unahu, quickly, speedily.
unasho, rich, wealthy.
unasharo, m., a bridegroom.
unashena, m., a term, used by Hindūs, for Musalmāns.
veda, f., the time of morning. Cf. vrudd.
vedas, f., a species of earring; a kind of finger-ring.
veda, f., the early morning. Cf. vrudd.
vedara, f., running in haste.
vedaras, to run.
vedas, to go, move.
[No. 12.]

INDO-ARYAN FAMILY.  NORTH-WESTERN GROUP.

SINDHI.

DISTRICT KARACHI.

Lash Dialect.
من چرا چیزی بر تنی‌ها هست، می‌توانم از آن‌ها گویی در نمودم. در اینجا، نه می‌توانم از آن‌ها گویی کنم که چگونه چنین چیزی بر تنی‌ها لغو کنم. اگر چگونه چنین چیزی بر تنی‌ها لغو کنم، آن‌ها چگونه می‌توانند در اینجا نبوده‌اند؟
INDO-ARYAN FAMILY.  NORTH-WESTERN GROUP.

SINDHI.

LARK DIALECT.

DISTRICT KARACHI.

TRANSLITERATION AND TRANSLATION.

Hakhar-mānah-khe bha putḥ huā. Thīn-mē sandhe
One-man-to two sons were. Them-from-among by-the-younger
pē-je-pē-khe chajō ta, 'o abā, māl-mē jēkā
his-own-father-to it was-said that, 'O father, property-from-in whatever
bhīnā mū-jō thē, so mūkhte dē. 'Hum' pē-jo māl'
there we-of may-become, that me-to give. By-him his-own property
maṁ-khe vīrā-ḍhūsā. Ā ṭhōmān-ḍāhān-khā-po nānōho
then-to having-decided-was-given. And a-few-days-from-after the younger
put' sahī māl mēre pardē hālū-vō, Ā ite
so all property having-collected a-far-country went-away, and there
pē-jo māl apalachhānuṁ-mē vīrā-ahāddē. Ā ṭaddāh
his-own property delaudaries-in were-looked-away-by-him. And when
sahī khapā-vahtā, un-khā-pō un-ḍāh-mē dāhā
all having-spent-ho-remained, that-from-after that-country-in severe
ḍākātē aḥu-pō, Ā ṭun-khā sō pavoṁ taggi
saimūc having-come-fell, and him-to pain-to-fall began
Un-ḍāh-jē-hēktāvaḷaḥāvar-khē waṛi chōtō. Un pē-je-bhan-mē
That-country-of-one-citizen-to having-gone ho-settled. By-him his own-field-in
sān̄ ṭhānuṁ-tō ralhīnas. Jēkē ā ṭhānūṁ thē-khādhē,
since feeding-on was-placed-her. Whatever husks by-the-cause were being-eaten, so he khāl pē-jo pet bacā-hā, par
he too having-eaten his-own belly filling-iwas (i.e., would-have-filled), but
kāh ēdhīs kī-na ṭaddāh un-khā yādītī
by anyone was-given-to him anything-not When him-to remembering
paś ta, mū-je-pē-je-khānuṁ-khānuṁ-watē jajhi maṇi khām-le
fell that, my-father-of many-serants-near much bread eating-for
thē, Ā unan-watē bachi thī-pawē, Ā āhi hetē longhan
is, and them-near being-served falls, and I here by-fasting
piō-vaṛē Ā ṭhī pē-watē thō-vaṛē, Ā waṛi
am-dying. I having-arisen father-near go, and having-gone
thō-chawāś ta, āi abā, mē Baggiwam-jo ā to-jo
I-say-to-him that, 'O father, by-me God-of and thee-of
gunah karó, hano aā hiq un ayāro tō-jō puṭa
sū is bhe-prabha's, now I, worthy not am that the-of son
kōhārā. Mahākhe purā pūja paghārāda nōkār karē
J-may-be-called. Me those-own salared servant having-made
rakha, "Xā u uthi pādēdhi halō, Parā aā dhār
keep,". And he having-seen father-towards went. But still far
hū, ta pūna dādhi-warō, aā un-khe kōr
he-was, that by-his-father having-seen-he-was-taken, and him-to compassion
ā; u dūr nīh, aā ghalārā āi pāe chumā
ā; u dūr nīh, aā ghalārā āi pāe chumā
came, he having-run went, and embraces having-put hence
ādān. Taddāh puṭā chāyo, "abā, aā Purimēswar-jō
were-given-to-him. Then by-his-son it-was-said, 'father, I God-of
aā tō-jō dāwārī ayā, aā aā larī un ayāko tō-jō
and the-of summer am, and I fit not am that thee of
putā saddīā." Parā pūna pūja-bhān-khe chāyo
son J-may-be-called. But by-his-father his-own-servants-to it-was-said
ta, "tāmām khāro waggō khāvē sahī aā pācīvā; aā
that, very excellent dress bring-go and put-go-on-him; and
hathā-mē munīrā pāya; aā pāra-mālī jhāl hand-on a-ring put-go-on-him, and feet-on a-pair-of shoes
vijā; aā halō, ta kāhī aā marā kariū;
insert-go-on-him; and go, that we-may-cut and rejoicing we-may-make;
chhojō hū mū-jō puṭā muō hū, so hānē jīo nāhī aīhē, aā hū
because this one-of son dead was, he now alive becomes-is; and he
hum thī-vīhō, aā ladō-abē; aā hū marā karā
because had-gone-been, and been-got;" And they rejoicing to-make
laagna.

Hunā-jō waddō puṭā jō bhānī-mē hō, so jaddāh
Him-of the-elder son who the-field-in was, he when
ayū Xā gur-jō oōdānī thū, ta unā mākā aā
come and the-house-of near became, that by-him singing and
mačā so. Taddāh unā bhēru-nōkār-khe kathā yuṣubhā
dancing was-heard. Then by-him one-servant-to having-called it-was-asked
ta, 'hi kujā the-thā te?' Unā chēsā ta, 'bāhā
that, 'this what becomes?' By-him it-was-said-to-him that, 'thy-brother
āyō-āvē, aā pinākā majījā kai-āvē, chhojō un-khe
come-is, and by-the-father use-least made-him-been, because him-to
sahī-salāmat' aōhī mūhī-āvē, Un-khe ahrā lagāy, aā
safe-sound having-come met-his-is'. Hunā-to anger was-attached, and
manjha ki-una the-vio. Tah'karé pinis' bhár ayó within at-all-not he-was-going. Therefore his-father outside came
ē' kāhē' samāhāyo. A' un' warānī-mē pājē-po-khe and to-him it-was-remonstrated. And by-him answer-in his-father-to
chayō ta, 'dīh' ta āšē kēbān' warān'kēhē to-ji chākhī it-was-said that, 'see that I so-many-years-from thee-oft service
pio-karyā, ē' ka'dāh be to-ja-hutum'kēhē bhár na vio-āyā;
do, and ever even thee-oft-the-order-from outside not gone-am,
taddāh be to mu-khe hēkarō ehēlō be na dādīo, ju then even by-thoo mā-to one kid even not was-given, that
āśē pājē-yārān-mē maśā karyā. Par' hi to-jo put',
I my-own-friends-with rejoicing may-make. But this thee-oft son,
je' pājō mu' mal' rahi-mē vināyo-āhē, so by-whom your Honour-of property harlot-the in been-lost-is, he
sahā-pośo-āhē, ta to un'-lā' majhās' dānī-āhē.' Taddāh' having-arrived-is, that by-thoo him-for a-feast been-given-us.' Then
un' chayō ta, 'put', tū sadhār muñ'wat' āśē, 'a'
by-him it-was-said that, 'son, thou always me-near art, and
jākī muñ'wat' āhē so sahā' to-jō-āhē. Ahē' kāhē whatever me-near is that all thee-oft only is. Uto
wājh' ho khush' thiān' ē' maśā maśā; chhākān' proper was happy to-become and rejoicing to-celebrate; because
jo bānē jo maō hō, so wārē jārē thio-āhē;
that thy-brother who dead was, he again alive becomes-us;
gum' thī-ōi-hō, sō lado-āhē';
lost lost-gone-was, he been-got-is.'
KACHOHHI.

The peninsula of Cutch (Sanskrit Kadchha, or sea-coast land) lies between the peninsula of Kathiawar on the south, and the Province of Sindh on the north. A belt of land, 100 miles from east to west and from 35 to 70 from north to south, it is almost entirely cut off from the continent of India—being bounded on the north and east by the Rann, a salt desert for many months in each year covered by the sea,—on the south by the Gulf of Cutch, and on the west by the Arabian Sea and the eastern, or Kori, mouth of the Indus. It has long had close connexion with Sindh, and has frequently been invaded from that country.

The language spoken in Sindh, to the north of Cutch, is the Lari dialect of Sindhi. To its east, various dialects of Gujarati are spoken, and to its south, the Kathiawadi dialect of the same language. In Cutch itself several languages are in common use Gujarati, the home-tongue of most Brahman and Vaniyas, and of the Ahirs, Chumus, and other shepherd tribes, is the language of literature, business, and general correspondence. Kachchhi is the home-tongue of the Jalesas, Lauikas, and Bhatis, and of other Sindhi tribes in North Cutch. Though generally understood, Kachchhi is seldom written. Hindostani is spoken by great numbers, and, except in the north, is understood by all. The Gujarati is spoken in two dialects. One is the ordinary standard form of the language used by educated people. It is described in Vol. IX, Part ii, p 424 of this Survey. For the purposes of this Survey it was reported to be spoken by 205,500 people. The other dialect of Gujarati is a form of Hindi named Ahir or Ayari. It is the Gujarati used by the Ahirs and other tribes mentioned above. It is reported to be spoken by 30,500 people, and is described on pp 63ff of Vol. IX, Part iii of this Survey. Hindostani is reported to be the home-language of 5,000 people.

There remains Kachchhi. This falls into two sub-dialects,—Kachchhi proper and Kayasthi. The latter is used by Kayasts, and is a mixture of true Kachchhi, Rajasthani, and Gujarati. The number of speakers of Kachchhi, in Cutch, was reported to be:

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<tr>
<td>Kachchhi Proper</td>
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<td>Kayasthi</td>
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<td><strong>Total</strong></td>
<td>311,500</td>
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Kachchhi is not confined to Cutch. Emigrants have carried it to neighbouring territories. From the Sindh District of Karachi, immediately to the north, 50,000 speakers are reported, and from Kathiawar 76,214. The last figures include 12,214 returned from the Amrol Prant of the Baroda State, which is situated in Kathiawar. The remaining 64,000 are reported from the rest of Kathiawar. In Bombay Town and

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2 Gazetteer, p. 38.
Island 45,000 people from Cutch,—Mumane, Khójés, Khatri, and Khárwás, —were returned as speaking Kachchhi, and a dialect called Bháṭia was also reported from the same locality as spoken by 8,000 Bháṭias from Halad and Onch. Finally, in the Bombay District of Kołahs, 500 immigrants were reported as speaking Kachchhi. We thus get the following figures for speakers of Kachchhi, as returned for the purposes of this Survey:

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<th>Kachchhi Proper</th>
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<td>Cutch</td>
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<td>43,000</td>
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<td>Bháṭia</td>
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<td>8,000</td>
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<td>Bombay Town and Island</td>
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<td>482,714</td>
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</table>

**Total** | 491,214

At the Census of 1911, the total number of speakers of Kachchhi for the whole of India was shown as 390,738, exhibiting a considerable reduction since the Census of 1891, on the figures of which the estimates for this Survey were based.

Kachchhi is a dialect of Sindhi, and agrees with the language of Central Sindhi, rather than with that of the Lòr, or South Sindhi. It exhibits few of the peculiarities of the Lòr dialect, but it also wants two of the special peculiarities of Standard Sindhi, viz. the retention of short vowels at the end of a word, and the Sindhi double sonant consonants gg, jj, dd, and bb. On the other hand it follows the Sindhi habit of not doubling surd consonants, so that, e.g., we have kát, a hand,—not kátth, as in Punjabi, or kát, as in Gujarati.

Although Kachchhi is a Sindhi dialect, it is by no means pure Sindhi. Its speakers, as we have seen, live in close contact with speakers of Gujarati, and hence Kachchhi is largely mixed with that language. The amount of admixture varies from place to place. The specimens here printed come from North Cutch, where the admixture is least, but even here it is very considerable. Such borrowings from Gujarati are —

The use of the conjunction and or and, and; and of the emphatic suffix f in such cases as máthorá-f, very with me; thór-j dyan guthi, after a very few days; tòr-r, even so; th-ór-f, only thine. In one instance there is apparently a Gujarati neuter in kà sí chàn guthi, no one gave him. The use of the Gujarati conjunctive particle in mā or mā is very common, as in akānē, having come; karunē, having made; khānē, having eaten; utthiñ, having arisen; vhitñ, having gone. All these occur in the Parable.

A Kachchhi Kósh, or Dictionary of the Kachchhi language, has been published by the Gujarati Vernacular Society, and Kachchhi Kavítá, or poems, have been written by Khan Sahib Nan Jiani. I have not succeeded in seeing either of these works. Kachchhi poems are reported to be
included in the great collection of Gujarati poetry entitled the *Brīhat Kavya-Dohana*, but I have failed to find any in the volumes of the only incomplete set that I have been able to obtain. The Rev. James Gray, a chaplain in Cutch, translated the Gospel of Matthew into Kachchhi. It was printed and published by the Bible Society in Bombay in 1854. The volume of the Bombay Gazetteer relating to Cutch does not describe the language, but is full of valuable information regarding the history and ethnology of the country. As for the latter, see also Dalpatram Pramjvan Khakhur, in the *Indian Antiquary*, Vol V (1876), pp 167ff.

As regards pronunciation, the final short vowel of Standard Sindhi is everywhere dropped, so that words which there end in a short vowel here end in a consonant as in Gujarati and Rajasthani. Nor are the double sonant consonants of Sindhi met with.

Thus we have sad, not sađ, a call; a summons, cē, not cē; gē, not gē; they began; sē, not saģ, a robe. On the other hand, as in Sindhi, surds and nasals are not doubled. We have haṭh, not haṭh or haṭh, a hand; akh, not akh or akh, an eye; kax, not kann or kax, an ear.

In two words borrowed from Persia or Arabic the letter ṣ has been aspirated, viz., jaḥādh, an answer, and bhārīḥād, dissipated. So also the Lārī gīsā, self, has become gīsā. On the other hand, the Lārī custom of dissapping the verbal antistres ṣή and ṣē also obtains in Kachchhi. Thus, hī miṭe ku-tē ṣhē, why is all this happening? kī ṣhē ṭē-vēṅgō, the trunk continued fighting (II, 9). Similarly, there are a few instances of the Lārī dissapration of sonant aspirates, such as dhē or ṣē, a daughter (116); gīsā, not gēsā, past participle of the root gē, take (Lārī gīsē). As in Lārī, ṣ, both initial and medial, is sometimes dropped. Thus, hī or ṣe, this; hē or ṣ, that; kyē or kē, a deer (153); ṣe, he, he (223).

The ṣ or ṣe of Sindhi is not found in the Kachchhi specimens. Thus, we have ṣutar, a son, not ṣutar or ṣutar. As in Sindhi and other languages of the North-West, the word for ‘rice’ is ṣē, not ṣē.

A medial ṣ is facile to obliteration, as in chēsā (for chēsā), for grazing; kyē ṣe (for kyē ṣe), they began to do (rejoining); kyē ṣē (for kyē ṣē), a deer (153). This is a typical peculiarity of the Dardic languages.

As regards nouns, except that the oblique plural ends in ē, and not in an or ē, the declension closely follows that of Standard Sindhi. Thus,

<table>
<thead>
<tr>
<th>Declension</th>
<th>Nom.</th>
<th>Sing.</th>
<th>Par.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ḍē, ṣē</td>
<td>ḍī ṣē, ṣēy</td>
<td>ḍē, ṣēy</td>
</tr>
<tr>
<td>Obl.</td>
<td>ḍē, ṣē</td>
<td>ḍē, ṣē</td>
<td>ḍē, ṣē</td>
</tr>
</tbody>
</table>

For feminine nouns, we have ḍēt or ṣē, a daughter, which is irregular in the plural (119ff.). Thus:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Sing.</th>
<th>Par.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍēt, ṣēt</td>
<td>ḍī ṣēt, ṣēt</td>
<td>ḍēt, ṣēt</td>
</tr>
</tbody>
</table>
For regular nouns in 铤, we have ghotié, a mare, pl. nom. ghotié or ghotié (189, 141); kulté, aitch, pl. nom. kultés or kultés (147, 149); manié, haves, metheé, kisses. From tardé, a sword, we have pl. nom. tardés (II, 7) and pl. obl. tardés (II, 8). Other nominatives plural are ajevé, solicitations, and goyé (from gô), cows. We have oblique plurals in maîdés, among harlots, and fâpátés-tés, with many stripes (225).

As for postpositions, the following occur. They differ in many respects from those of Standard Sindi:

Acc.-Dat., —b, as in pê-ké, (said) to the father; jëswaré-b (pl. sec.), cattle (920).

Dat., —lé or lô, as in châyam-bô, for feeding (swine); ku-léy, for what? why?

Abl., —sâ (borrowed from Rajasthâni), as in tê-nô, (as he came) from there; —wâté, as in ka-wâté, (take) from him (235); maîtê or maîtê, etc., from in, from among, as in kuvá-maîtê, from in the well (237), tê-maîtê-wâté, (the younger) from among them; maîté-bi-maîtê-û, having called one) from among the servants; —sé, as in fâpátés-sé, (beat) with stripes (228); hësw-sé, (he would have eaten) with pleasure; —tâ, from (borrowed from Gujarâti) (104, etc.).

Gen.—The genitive postposition is jô, used as in Standard Sindi.

Loc.—mô, as in mulak-mô, (a famine happened) in the country; —maîtê, as in mulak-maîtê, (keep me) among the servants; —wâté, as in pê-wâté, (I will go) to (Hindi pàs) the father; —tê, as in ghotié-tê, (seated) on a horse (230; of 227, 229).

Adjectives. Adjectives follow the general rules of Sindi. Thus,—

kaósô módê, a good man (119).

menô pater, by the younger son.

hitra ware, so many years

kuhité baájé, a good woman (128).

takaryé tarâré, swift swords (II, 7).

jâfûm jhâpâtés-sé, (struck) with many stripes (228).

Comparison is made as usual—

bég-thi naâdô ac, he is taller than the sister (231).

wûnîgô khaósô, best of all (134).

khaósô khoâsô weyô, the best robe of all.

The pronoun of the first person is ô or ô, I. Its singular oblique form is mó, the genitive being mó, my. It has two forms of the plural. One form is ac, we; obl. ac; ac-jô, our. The other form is an imitation of the Gujarâti idiom. The Sindi word for self, pâc, is used to mean 'we, including the person addressed.' The oblique form of pâc is pô. Thus, pôy kôyô, let us (i.e., you and I) eat; pô-kê Nûmm hû, this was right for us (i.e., you and me).

The pronoun of the second person is tô, thou; sing. obl. tô; gen. tô-jô, thy. The plural is ô, you; obl. ô; gen. ô-jô, your. The plural of this pronoun is politely used instead of the singular, as in ô-jô uûdô kuru ac, what is your name?
The demonstrative pronouns are हि or ति, this, and हे or ते, that. Both are used as personal pronouns of the third person. They are declined as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>This.</th>
<th>That.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>हि, ति</td>
<td>हू, तू</td>
<td></td>
</tr>
<tr>
<td>Obl.</td>
<td>हिः, ति</td>
<td>हुः, तू</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Plur.</th>
<th>हि, ति</th>
<th>हू, तू</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>हि, ति</td>
<td>हू, तू</td>
<td></td>
</tr>
<tr>
<td>Obl.</td>
<td>हिः, ति</td>
<td>हुः, तू</td>
<td></td>
</tr>
</tbody>
</table>

The final i of the plural oblique is sometimes nasalised, so that we get हुः, तूः, हृः, and तृः as optional forms.

The reflexive pronoun is पिन्ध, self, corresponding to the South Singh पिन्ध.

Thus:

- पिन्ध-जि मुखत तरौत गिन्ध, he divided out to them his property.
- पिन्ध-जि जिक भूमि नग बूव, whatever goods he had.
- अि पिन्ध-जि पति भवयो हुः, he would have filled his belly.
- पेपिन्ध-जि मुखत बूव सचि, the father said to his own servants.

Pind sometimes has merely the force of an ordinary personal pronoun, as in:

- पिन्ध-हूः लोहि तात पूः तात्ते, fastings began to fall to him, i.e. he began to suffer from hunger.

- पिन्ध गहरो दोहरो हुः, he was at a great distance.

Sometimes we have a personal pronoun where, on the analogy of most other Indo-Aryan languages, we should expect a reflexive pronoun. Thus:

- मुः जि (not पिन्ध जि) पेवाते नलिहो, I will go to my father.

This also is common in Rajasthani and Gujarati.

The relative and correlative pronouns are जो, who, and सो, that, he. They are declined as follows:

<table>
<thead>
<tr>
<th></th>
<th>Who.</th>
<th>That.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>(जो, जे)</td>
<td>जो, जे.</td>
</tr>
<tr>
<td>Nom.</td>
<td>जो.</td>
<td>जे.</td>
</tr>
<tr>
<td>Obl.</td>
<td>जो, (जें)</td>
<td>जे, जें.</td>
</tr>
</tbody>
</table>

I have no authority for the relative forms enclosed between marks of parenthesis, and I give them on the analogy of the correlative forms.

Examples of these pronouns are:

- जे-जि तेसरा, whose sword (II, 1).
- जे-जि जेञ महा तः, by means of which I may make rejoicing.
- जे-जि लाकौंज राजा, (Thákurs) among whom Lakho was the chief (II, 2).

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sō, he (26).
sē me-kē dē, give that to me.
tē-kē chāthā, I will say unto him.
sē khaśi kaya lagā, they began to make rejoicing.
tē-māṭhā-ṇē sindhē putā chīṭā, the younger from among them said.
tēnājō, their (30).

The interrogative pronouns are kēr, who ? (93), and kūrē, what ? (93), as in ā-jō nālō kuru uce, what is your name ? (220). The oblique singular of kēr is kē, as in kē-jō chhākrō akā-tō, whose son is coming? (239); kī ā kē-watē vilśāhō gidā, from whom did you buy that? (240). The oblique singular of kuru is kure or ku. With lō, lāy, or lāś it means what for tā, why tā? Thus, kī mirā ku-lāy thē-tō, why is all this happening?, ku-lōe or kure-lōe, why tā? (94). If kē or ku is added to this, the whole means 'why that,' i. e., 'because.' Thus, kure-tō kē ā me-jō putā marē yō-hō, because this my son had died; kure-tō jō ā i-kē jhikā-y, because he has found him, kūlā jē ā tē-jō lēhō marē yō-hō, because this thy brother had died.

The only animate indefinite pronoun occurring in the specimens is kē (Standard Sindhi kē) (sing. agent) in kē-is-kē dīṁ nū, no one gave to him. For the inanimate indefinite pronoun we have kēk mulak-mē hāli mākryō, he set forth to a certain country. Corresponding to the Sindhi jō-ko, whoever, we have ju-ko mē-jō pati (fem.) thē, whatever may be my slave; sūner ju-kō chhāktā (m. pl.) khāṭhā ha, whatever hawks the swine were eating; pīnal-jō ji-kē chaj-cast (f. sg.) kā, whatever belonging of thee had; and mē-jō ji-kē a, whatever I have (is yours).

Corresponding to the Standard Sindhi mire, all, is mirē, mide, mēci, or mirē. Of these, mirē (or midē) appears to be indeclinable. Thus —

mēśā putā mirē bheero karīme, the younger son having collected everything (went to a far country).
jādē in mirē mire karthe, when he had wasted everything.
hitī mirē (m. pl. nom.) were thērē, all there so many years passed.
tē-jō putā lō-e mirē mulak (f. sg.) bhārbāhā kē, thy son dissipated thy entire property.
mē-jō ji-kē a, ā mirē tē-jō-j a, whatever I have, that all is thine only.
Mēsē and mirē are declinable. We have —
hitī mit mulāla-kō mutē jurnītā, all how many servants get leaves.
mire (or mide) khāṭō, best of all (134).

Other pronominal forms are the following: —

Adjectives of quantity —
hitī mirē mire, as many years.
kī ghōgo hitē mire-jō a, how many years old is this house? (221).
Kasāmī hitā hitā chhērā a, how far is it from here to Kashmir? (232).
ā-ji gī-jē ghār-mē hitī chhōkrō a, how many sons are there in your father's house? (236).
hitē mirē mulāla-hē, to how many servants?

Others —
jadē, when; tāḍē, then.
jērē, as; tērē, so
kī, here; ūtē, there.
I have not noted any instances of pronominal suffixes attached to nouns. They are frequently attached to verbs, and will be dealt with under that head.

**Conjugation**

The Verb Substantive, also used as an Auxiliary Verb, is conjugated as follows:

**Present, 'I am,' etc.**

<table>
<thead>
<tr>
<th>Stem</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. aìjì, aìjō</td>
<td>aìjì, aìjō, aìjō.</td>
</tr>
<tr>
<td>2. aìjë, aìjë, aìë</td>
<td>aìjō, aìjō, aìjō.</td>
</tr>
<tr>
<td>3. aì, aì</td>
<td>aì.</td>
</tr>
</tbody>
</table>

The above closely follows the Sindhi aìjë, the b being dropped throughout, as in the Lāt.

**Past, 'I was,' etc.**

<table>
<thead>
<tr>
<th>Stem</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. hauñ, hòs</td>
<td>hauñ, hauñ.</td>
</tr>
<tr>
<td>2. hò</td>
<td>hau, hò.</td>
</tr>
<tr>
<td>3. hò</td>
<td>hau, hò.</td>
</tr>
</tbody>
</table>

This, again, closely follows Lāt. Sūndhī. Note that in the first person plural the a of the Lāt hauñ has been dropped. The above are all masculine forms. The only feminine form noted in the specimen is the third person singular hau in pùndh-ji fi-kā pùndh kau, whatever belongs he possessed.

There is a negative verb substantive, aìy, used for all persons and both numbers, as in i-làyëk nìy, I am not worthy of this; tò aìyì nìy, (a kid) has not been given by thee; sùken aìyìyum aìyì, (thy) word has not been disobeyed (by me).

The verb thèr, to become, will be considered under the head of the Active Verb.

As in Standard Sūndhī there are an a- and an i-conjugation. The Infinitive ends in n or bò, as in khañ or thauñ, to become (169); māran or mārana, to strike (178). Other examples are pur lagā, they began to fall; chēgav-ì, (sent him) for feeding (swine), māñh vāh-jo man, a mind (i.e. intention) of going inside.

In Standard Sūndhī, the present participle ends in adò, the vowel preceding the a being i in the i-conjugation, and generally a, but sometimes i, in the a-conjugation. There are also a number of contracted forms. In Kachchhi, the present participle ends in adò, not mò. In the a-conjugation, the a is usually preceded by the letter e, as in gūhë, seeing; gūnheñē le-Ì kē reñē āner, on seeing (the son) compassion came to him. If the root ends in a long vowel the a of adò becomes a simple nasalization, as in vēkēkë, buying (240). In this word there has been contraction. Similarly, exactly as in Standard Sūndhī, we have other contracted forms, such as khēdò, eating (cf. Sūndhī khēdë); khēdë (for khēndë), becoming (cf. Sūndhī kauñ), khēdë (for khēndë), saying (S. okhēndë); vēdò, going (S. vēndë). Altogether irregular is the feminine plural jāpīdë, (loaves are) being got. Here, instead of the Kachchhi termination adò, a bastard termination mò is used, on the analogy of the Gujarātī termination fò of the present participle.

The present participle of the i-conjugation ends in  sûthë, as in māñh sûthë, striking (177). Irregular is kandë, doing, corresponding to kandë of Standard Sūndhī.

**Past Participle**

The regular Past Participle is formed, as in Standard Sūndhī, by adding  gō to the root.
Examples are:

<table>
<thead>
<tr>
<th>Past Participle</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhavya</td>
<td>halagyo</td>
</tr>
<tr>
<td>juryo</td>
<td>muryo</td>
</tr>
<tr>
<td>malayyo</td>
<td>muryo</td>
</tr>
<tr>
<td>muryo</td>
<td>shihayo</td>
</tr>
<tr>
<td>wadhyo</td>
<td>vyro</td>
</tr>
</tbody>
</table>

As in Standard Sindhi, there are numerous irregular past participles. The following occur in the specimens. The Standard Sindhi forms are also given for the sake of comparison:

<table>
<thead>
<tr>
<th>Standard Sindhi</th>
<th>Kashchi</th>
</tr>
</thead>
<tbody>
<tr>
<td>ach, come</td>
<td>ayo</td>
</tr>
<tr>
<td>cha, say</td>
<td>chi</td>
</tr>
<tr>
<td>dha, gave</td>
<td>dhiya</td>
</tr>
<tr>
<td>sin, see</td>
<td>dhiya</td>
</tr>
<tr>
<td>gis, purchase</td>
<td>gisich</td>
</tr>
<tr>
<td>kaio, pull</td>
<td>kaio</td>
</tr>
<tr>
<td>kar, do, make</td>
<td>kaio</td>
</tr>
<tr>
<td>saifi, saifa, be obtained</td>
<td>saifi</td>
</tr>
<tr>
<td>lag, begin</td>
<td>lagyo</td>
</tr>
<tr>
<td>(?) las, be scorched</td>
<td>(?) las,</td>
</tr>
<tr>
<td>go, fall</td>
<td>go, go</td>
</tr>
<tr>
<td>pedae, arrive</td>
<td>pedae</td>
</tr>
<tr>
<td>pecha, seek</td>
<td>pedhayo</td>
</tr>
<tr>
<td>rest, plant smell</td>
<td>(?) rest, from rest</td>
</tr>
<tr>
<td>raa, remain</td>
<td>raa</td>
</tr>
<tr>
<td>rey, hear</td>
<td>rey</td>
</tr>
<tr>
<td>thi, become</td>
<td>thi</td>
</tr>
<tr>
<td>utah, stand</td>
<td>utthah</td>
</tr>
<tr>
<td>ud, sit</td>
<td>uddhe</td>
</tr>
<tr>
<td>vih, go</td>
<td>vih</td>
</tr>
<tr>
<td>vih, throw</td>
<td>vih</td>
</tr>
</tbody>
</table>
The Conjunctive Participle, as in Standard Sinchi, is formed by adding ֵi to the root, as in ֵmär, having struck. The final ֵi is sometimes nasalized, as in ֵgin ֵegeh, bring ֵye (the host robe). Irregular is ֵšh, having become.

The Gujarati conjunctive participle in ֵi is also common, as in ֵkarnē, having done; ֵmärinē, having struck (178); ֵlām, having become (171); ֵatānē, having arisen; ֵvšinē, having gone. The final ֵi of this is also liable to be nasalized, as in ֵkhrinē, having eaten (the husks); ֵošinē, (the father) having come (outside). In ֵhrinē ֵkarnē, having run, we have a combination of the two forms.

The second person singular of the imperative is the same in form as the root, whether the verb belongs to the ֵa- or to the ֵi-conjugation. Thus:

<table>
<thead>
<tr>
<th>Imperative</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ֵkēb, come</td>
<td>(89)</td>
</tr>
<tr>
<td>ֵqē, give</td>
<td>(84)</td>
</tr>
<tr>
<td>ֵdšōd or ֵdšōr, run</td>
<td>(83)</td>
</tr>
<tr>
<td>ֵhē, strike</td>
<td>(81)</td>
</tr>
<tr>
<td>ֵjēm, eat</td>
<td>(78)</td>
</tr>
<tr>
<td>ֵkēh, eat</td>
<td>(78)</td>
</tr>
<tr>
<td>ֵmēr, die</td>
<td>(89)</td>
</tr>
<tr>
<td>ֵmēr, strike</td>
<td>(81)</td>
</tr>
<tr>
<td>ֵpē, strike</td>
<td>(81)</td>
</tr>
<tr>
<td>ֵrēkhē, keep</td>
<td></td>
</tr>
<tr>
<td>ֵshē, stand</td>
<td>(83)</td>
</tr>
<tr>
<td>ֵtē, sit</td>
<td>(79)</td>
</tr>
<tr>
<td>ֵuiō, go</td>
<td>(77)</td>
</tr>
</tbody>
</table>

Two examples occur of the first person plural, both in the Farahē, and belonging to the ֵa-conjugation. They are ֵkhrō, let us eat, and ֵšhō, let us become.

The second person plural in the ֵa-conjugation is formed by adding ֵo to the root, as in:

| ֵkōb, come ֵye | |
| ֵginō, take ֵye | (335) |
| ֵviṣṭō, put ֵye | (227) |

In the ֵi-conjugation, ֵo is added, as in:

| ֵdō (irregular), give ֵye | (234) |
| ֵkuṣṭō, draw ֵye | (237) |
| ֵmōrō, kill ֵye (II, 4) |
| ֵpērō, clothe ֵye |

In 227, 234, 335, and 237, the plural is politely used instead of the singular.
The following is the conjugation of the Old Present
(Present Subjunctive):

<table>
<thead>
<tr>
<th>a-conjugation</th>
<th>I may go.</th>
<th>i-conjugation</th>
<th>I may strike.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sky</td>
<td>Pun</td>
<td>Sky</td>
<td>Pun</td>
</tr>
<tr>
<td>1</td>
<td>vaśē</td>
<td>vaśē, vaśē</td>
<td>māryē</td>
</tr>
<tr>
<td>2</td>
<td>vina</td>
<td>vina</td>
<td>māryē</td>
</tr>
<tr>
<td>3</td>
<td>vina</td>
<td>vina</td>
<td>māryē</td>
</tr>
</tbody>
</table>

As examples we may quote:

a-conjugation:—

- ekaṭe, I may be called; thiē, (whatever) may be (my share);
- khyē plē, (it is right that) we may eat and drink.

i-conjugation:—

- harē (for hāryē), I may make (rejoicing with my friend);
- harē (i.e. hāryē), (it is right that) we make (rejoicing) The third person singular of the root dē, give, is dē (II, I).

In Standard Sindhi, the present is formed by prefixing thō (m.pl. thā; f.sg. thi, pl. thā), or piō (eta.) to the old present. In Kachchhī, the same principle is followed, but to (tē, ti, thi) is used instead of thō. Thus:

a-conjugation:—

- pērō-marē, I am dying
- viṃkō-tō, I go (205).

kēju ḍhaktho nēho-tō, whose boy comes (239)?

mā-kō pē hō nausē ghar-mē rač-tō, my father lives in that small house—

kē māri ḍu-lg thō-tō, why is all this happening?

i-conjugation:—

a-tō māryē-tō, I strike (179).

in āmāk thē chērē-tō, he is feeding cattle (223).

Only one instance of the Present Definite occurs in the specimens. It is jūrētē (for jūrētē ain), they (leaves, form) are being got. It will be noticed that the auxiliary verb is omitted. Regarding the irregular form of the present participle, see p. 180.

One instance of the Imperfect occurs in the Parable. It is khaṭhā-kāsē, they (the swine) were eating. It is formed exactly on the analogy of the corresponding tense in Standard Sindhi.
The conjugation of the Past tense follows the lines of Standard Sindhi. Intransitive verbs add pronominal suffixes of the nominative to the past participle. Thus:

'I went,' etc. (211ff.)

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>vač, vyā</td>
</tr>
<tr>
<td>2</td>
<td>ṣē</td>
</tr>
<tr>
<td>2</td>
<td>vač, vyā</td>
</tr>
</tbody>
</table>

It will be observed that the second person plural ends in ś, as in Lāri Sindhi.

With feminine subjects, the participle is in the feminine. Other examples occurring in the specimens are:

jevo vajā ana ghar angā pūta, as he came and arrived near the house.

ādē līthā, then he became angry.

meryō, he retreated (II, 1).

chāṭā jē kē ṣeṣ-kumā ḍāli wēryō, he set out for a far country.

kēji dūkār pū, a famine fell.

lakal (tum) pīv Hōṭhisī mē, a cry fell (i.e. was heard) among the Hōṭhis (II, 4).

The Future, as in Standard Sindhi, is formed by adding pronominal suffixes of the nominative to the present participle. In the third person, no suffixes are added.

The second person singular is irregular. Instead of mărīkē, as we should expect, the list of words received from Cutch gives mārimē. Other lists received from the same locality, but not printed, make the second person singular mārīdēsē, i.e. the same as the first person singular. I have not met either of these forms elsewhere.

The following is the conjugation of this tense in the masculine form of the a-conjugation. The a-conjugation follows similar lines, the present participle, of course, taking the form of that conjugation. No feminine forms have been noted in either the specimens or any of the lists received. They doubtless follow the analogy of Standard Sindhi:

'I shall strike,' etc. (195ff.).

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mārīdēsē</td>
</tr>
<tr>
<td>2</td>
<td>mārīdēsē (mārīdēsē)</td>
</tr>
<tr>
<td>3</td>
<td>mārītēs</td>
</tr>
</tbody>
</table>

The following further examples have been noted. They all belong to the a-conjugation:

vēkēsē, I shall go.

oḍēkēsē, I shall say.

ṭēkēsē, I shall be.

VOL. VIII, PART I
ryó, he remained (with an inhabitant of the country)
khñ can lagó, they began to do rejoiceing.
pat peś . . . roy-mó reś, they fell on the ground . . . they remained
on the battle field (II, 11).
rumá pri-rá, they planted themselves on the battle-ground (II, 7).
hira miré were tóryá, so many years passed.
uká abó-bó they stood in the field (II, 6).

The Past of transitive verbs agrees, as usual, with the object in gender and number, the subject being put into the case of the agent. Thus, when the object is masculine singular, we have:

*I struck him,* etc. (185f.).

<table>
<thead>
<tr>
<th></th>
<th>Subject Singular</th>
<th>Subject Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>=í</td>
<td>=í</td>
</tr>
<tr>
<td>2</td>
<td>in</td>
<td>in</td>
</tr>
<tr>
<td>3</td>
<td>hum</td>
<td>hum</td>
</tr>
</tbody>
</table>

Other examples are:

manádhi putar pá-hó obó, the younger son said to the father.
ín-jó pe in-ké dhóthó, his father saw him.
gidó ghá hoś, the bridegroom dealt blows (II, 5).
gidó saí, the bridegroom slew (the bride) (fem. plur.) (II, 5).

In kó in-kó diná wó, no one gave him (anything), diná is a neuter form borrowed from Gujarati.

In two cases, the word ãwá occurs in the Parable, and is translated 'came,' etc in jadó in-kó ukal ãwá, when sense came to him, and tké-ké róhém ãwá, compassion came to him. These are perhaps Gujarati third persons singular present, wrongly used in the sense of the past, but compare the Kayasthi bhulat mentioned on p 207, and the Bhatá mári mentioned on p 219.

The Habitual Past is formed by prefixing or suffixing tk (not tké, as in Standard Sinháli) to the Past. It is often practically equivalent in meaning to the imperfect. Thus:

kódá tk viyó, the trunk continued fighting (II, 9).

mú muryó, I was striking (192).

For the Perfect, which is quite regular in its formation, we may quote:

tújó chákri kanádho áyó anyó, doing thy service, I have come, i.e. I have continually been doing thy service.
tk háma už bhó-ró thó-mó, thou hast always been with me
tk-jó há áyó-ay, thy brother has come.
sé in-kó sayó-nirvá jeryó-ay, he has got him safe and sound.

fíro thó-ay, he has become alive.
mú guná há-ay, I have done sin.
KACHCHHI.

With the negative verb substantive, we have:—

to-jo mūcan utthāyo-nāy, I have not disobeyed thy word.

Pluperfect. For the Pluperfect, we have:—
mā māryō-hū, I had struck (193)
vādhi vyō-hū, he had been lost.
māry vyō-hū, he had died.

As in Standard Sindhi, the pluperfect may be used as a Past Conditional. Thus, pīdgh-ju pēt bhargō-hū, he would have filled his belly.

Causal Verbs.

A few Causal Verbs appear in the specimens. Thus:—
hakē, he caused to go, he sent (him into the field).

viṭā, having caused to go, i.e. having wasted.

utthā, caused to rise, hence, disobeyed an order, in to-jo mūcan utthāyo nāy, (I) have not disobeyed your word. This causal root, viṭā, corresponds to the Standard Sindhi uthar. The interchange of r and l is common in North-Western languages.

In Standard Sindhi, the Passive is formed by adding ē or j to the root, and in Gujarāti it is formed by adding ə to the root, with shortening of the root-vowel. The latter method is followed in the Passive forms given in the List of Words (202f.). Thus, the passive root of the active root mār in mārā. The Present Definite and the Imperfect present forms here for which I am unable to account. They are maranā ēsē, I am being struck, and maranā hōs, I was being struck, respectively. In Standard Sindhi the present participle of the Passive Verb has a special form ending in thē. This is not the case in Kachchhi, in which the future passive is marādhōs, I shall be struck (204).

One instance of the Passive occurs in the Parable, in which we have not only the Gujarati ə, but also the Sindhi j. It occurs in to-jo pētā chōrājō kālaya nāy, I am not worthy of this,—that I may be called thy son.

Pronominal Suffixes are commonly added to verbs. They represent the accusative in—

mōg-ē jōtā pērajē, put ye a pair of shoes on him.

kē lē khāmā māryō, mē rānē-ē bāndhāyo, boat ye him well, and bind ye him with ropes (236). In these two cases, the suffix means ‘him.’

Suffixed indicating the case of the agent are very frequently added to the tenses of transitive verbs formed from the past participle. Thus:—

Past tense,—hā ə khājunā viṭādhē gīdē, from whom did you buy that (240)?

Here the termination ə of gīdē means ‘by you.’

to-ā in čē, then he said. Here the termination ē of čē is equivalent to the Standard Sindhi termination ə, and means ‘by him.’

As in the standard, when it is suffixed the participle does not change for gender or number. Similarly we have:—

jōbādē (m., sg.) dīnē, he gave an answer

mīlē (fem. sing) mīrā dīnē, he divided the property.

mīlē (fem. plur.) dīnē, he gave asses.

kē khētār-mē hātādē, he sent him into the field.
jadé miné mārā kōṭhā, when he had wasted everything.

māndē vraj-qī mē mā hā, he did not make a mind of going inside, i.e. he would not go inside.

kōṭhā-kā and kari paṭāhā, having called one (of the servants) he asked.

sā gāndū māch sā, he heard singing (and) dancing

sē phān-phāṭār-me visār visār, he wasted that in debauchery.

For the Perfect, we have:

tō ākār-bākār-bākār jī jē jē dīnā, thou hast not given so much as a single kid. Here the ī is the suffix of the second person singular agent

tō jē pē khāwē kāzay, thy father has made a feast. Here the ī represents, as above, the Sanskrit ē.

There are the usual Compound Verbs. For Intensives, we may quote the following.

Some of these are strictly speaking not intensives, but are included for the sake of convenience:

qinā qohān, having taken to come, i.e. to bring.

lājān, schan, to be obtained.

vīrān dher, to divide out.

vārān khadān, to waste.

vīrān vīhān, having caused to go to throw, i.e. to waste (cf. bahā vīhān, to throw an embrace, to embrace, and Hindi dālā).

lāhā vīhān, to go away.

mārt vīhān, to die.

As a specimen of a Statical Compound, formed with the present participle, we have ī ī to-jī ohān kānṭha āghū oṣá; I have been doing thy service (all these years).

As specimens of Inceptive Compounds, formed with the Infinitive, we have:

pīghā-hā lāghāṁ pūn lāgā, fastings began to fall to him, i.e. he began to starve.

sē khānā bānā lāgā, they began to make rejoicings.

Two specimens are given of Kachchhī. They both come from Northern Cutch where the language is least contaminated by Gujarātī. The first specimen is a version of the Parable of the Prodigal Son, and the second a ballad. Kachchhī has no written character of its own. Those here given were written in the Gujarātī character as printed. Other specimens were received written in the Nāgārī character, and others in the Persian character.
[NO. 13.]

INDO-ARYAN FAMILY.       NORTH-WESTERN GROUP.
SINDHI.

KAURCHI DIALECT.

CUTCH.

SPECIMEN I.

विकेरो वासना न तुरा ही उमा ने लिखित नहीं गुर हे: निरीक्ष, वे, निकट विशाल
यु ने मंद तरी रिश्ते से सुना है। भेरो ने लिखा विश्वास हीसंग निशंक यु ने गोदेष वे ने प्रथम लिखे गुर हे: नरेन देवेन ने तुरा ही उमा ने लिखित नहीं गुर हे: निरीक्ष, वे, निकट विशाल के मंद तरी रिश्ते से सुना है। कुछ वष मंद तरी रिश्ते से इत्यादि वे निरीक्ष, वे, निकट विशाल के मंद तरी रिश्ते से सुना है। भेरो ने लिखा विश्वास हीसंग निशंक यु ने गोदेष वे ने तुरा ही उमा ने लिखित नहीं गुर हे: निरीक्ष, वे, निकट विशाल के मंद तरी रिश्ते से सुना है। कुछ वष मंद तरी रिश्ते से इत्यादि वे निरीक्ष, वे, निकट विशाल के मंद तरी रिश्ते से सुना है। भेरो ने लिखा विश्वास हीसंग निशंक यु ने गोदेष वे ने तुरा ही उमा ने लिखित नहीं गुर हे: निरीक्ष, वे, निकट विशाल के मंद तरी रिश्ते से सुना है। कुछ वष मंद तरी रिश्ते से इत्यादि वे निरीक्ष, वे, निकट विशाल के मंद तरी रिश्ते से सुना है। भेरो ने लिखा विश्वास हीसंग निशंक यु ने गोदेष वे ने तुरा ही उमा ने लिखित नहीं गुर हे: निरीक्ष, वे, निकट विशाल के मंद तरी रिश्ते से सुना है। कुछ वष मंद तरी रिश्ते से इत्यादि वे निरीक्ष, वे, निकट विशाल के मंद तरी रिश्ते से सुना है। भेरो ने लिखा विश्वास हीसंग निशंक यु ने गोदेष वे ने तुरा ही उमा ने लिखित नहीं गुर हे: निरीक्ष, वे, निकट विशाल के मंद तरी रिश्ते से सुना है। कुछ वष मंद तरी रिश्ते से इत्यादि वे निरीक्ष, वे, निकट विशाल के मंद तरी रिश्ते से सुना है। भेरो ने लिखा विश्वास हीसंग निशंक यु ने गोदेष वे ने तुरा ही उमा ने लिखित नहीं गुर हे: निरीक्ष, वे, निकट विशाल के मंद तरी रिश्ते से सुना है। कुछ वष मंद तरी रिश्ते से इत्यादि वे निरीक्ष, वे, निकट विशाल के मंद तरी रिश्ते से सुना है।
[No 13.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHI

KACHCHI DIALECT.

CUTCH.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Hikre-ma:nja:j  ba putar lum. Tê:mi:tjâ:nû milak-h-putar
One-man-of two sons more. Thou-among-from by-the-younger-son
pê:ko chu, 'pe, milkat-mi:tjâ:nû ju:ko mi:lji pati
the-father-to it-was-said, 'father, property-in-from whatever my slave
thi, se mi:l-ki de? Poy ia pindh-ji milak in:ki
may-become, that me-to give' Thou by-him himself-of property then-to
virû dinê. Tho:ro:j-dîj-ko:thoni nunhe putar mînê
virû dinê. Thou-see-day-path give-to many having-divided son-given-by-him. Few every-days after the-younger son all
bhe:ro karinê chhi:tê-je kôk:mulak-mê half nîkryô; mêt
bhe:ro karinê chhi:tê-je kôk:mulak-mê half nîkryô; nêt
hêgether having-made distance-of-some-country-in having-gone set-forth; and
the pindh-ji jichê chî:wast hui, se pên:phatar:mê
there himself-of whatever belongings was, that debranical-in
vîhî:vi:dhê Jatê in mîrê
vîhî:vi:dhê Jatê in mîrê
having-wasted was-thrown-by-him. When by-him all
wâ:pri:ka:hê, tadê na:mulak-mê wadô hikro dukin
wâ:pri:ka:hê, tadê na:mulak-mê wadô hikro dukin
having-wasted was-thrown-out-by-him, then that country-in great one famine
pê: ane pindh-je langhan, pau laga. Poy ia vînû
fell, and himself-to fast to-fell began. Thou he having-gone
un:mulak je hikro:do:hal:phirô vî:nî ryô; ane te
un:mulak je hikro:do:hal:phirô vî:nî ryô; ane te
that-country-of one-inhabitant-with having-gone remained; and by-him
in:ke swar hîyan-lê khetar:mê halê. Sûwar
in:ke swar hîyan-lê khetar:mê halê. Sûwar
him-as-for swine feeding-for field-in it-was-steel-by-him. The swine
ju:ko chhû:tû khê:la:h-hu:nû, sê khâmê khusê:sê un
ju:ko chhû:tû khê:la:h-hu:nû, sê khâmê khusê:sê un
whatever hunger eating-were, those having-eaten pleasure with by-him
pindh-jo pêt bharyo-hu:n, pau ke in:ke diu:n na
self-of belly would-have-been-filled, but by-anyone him-to was-given not
When him-to sense came, then by-him it-was-said-by-him, *my-father-of
how-many-servants-to need-above losses are-being-got, and I on-the-contrary.
XACHONÈJI.

bhukh pyò-maś. Aśi uthinó mi-yó-pé-waś védhôś, anê té-kè (by) hunger sit-taking. I having-arisen my-father-near will-go, and him-to chûhôś ja. "pè, mû Aśi-yó-ghar-sâmî anê tò-agîa gumî I will-say that. "father, by-me God-of-house-against and thee-before sin kîo-ay, anê hâmî āśi tò-jo āgar chowajà i-kîyak nây, been-done-is, and now I thy son I-may-be-called thou-worthy Iran-not To-jé-mulâkê-mînîh mi-yó kîrîo mulâk kari rath." Poy Thy-servants-among me (see) one servant having-made keep."

Then a uthinó pè-waś vya. Pan pîndh ghaśi ebhêśe he having-arisen the-father-near went. But he-himself at-great-distance hua, itrê-mê in-jê-pê in-kè dîtaś; anê daandâmô nê was, the-meen-time-in by-his-father him-so-for it-was-seen; and seeing on tê-kè rohèm âwê, anê dhorî-karon in-kè bakh-râpî he to compassion come, and run-having him-to embrace-having-throws mîthîn dînê. Tadê putar in-kè ohe, 'pè, khaśes were-given-by-him. Then by-the-son him-to it-was-said-by-him, 'father, mû Aśi-yó-ghar-sâmî anê to-jî-najar-mê gumî kîo-ay, anê hâmî by-me God-of-house-against and they-right-in sin been-done-is, and now to-jo putar chowajà rîyak nây.' Pan pè thy son I-may-be-called this worthy Iran-not. But by-the-father pîndh-jî-mulâkê ke ohe, 'khaśe-mê khâśo wago gâni his-own-servants-to it-was-said-by-him, 'good-among good rote having-taken aho, and so in-kè pêryôś, anê in-jê-hath-mê vêdihi, andâ come, and that him-to put-yo-on-him; and his-hand-on a-ring, and pag-mê jîro pêryôś; anê pan khîyô, nê rîyô feel-on pair-of-shoes put-yo-on-him, and we may-eat, and happy thô; kure-kê ke i mû jîo putar marî-ryo-huô, so let-us-become; what-for that this my son having-died-gone-was, he goû jîro thyo-ay; so vêdihi-ryo-huô, nê again alive become-is; he having-been-kid removed-was, and lajhî-ryo-yô-ay.' Poy sê khasî karya lâgî, having-been-found-come-is. Then they rejoicing-to make began.

In-têkê in-jó wado putar khêsar-mê huo. Tyê-nû sê jêro At-this-time his elder son the-field-in was. There-from he as ayô anê ghar agîa pêto. têrû in gâwô noch come and the-house before arrived, then by-him singing dancing sêc Tadê te mulaš-kê-mînîhâ-nî hîkî-rê-kê sad was-heard-by-him. Then by-him the-servants-from-sang one-to-call kari puohê ja, 'hi mara kuîy thê-to?' having-made it-was-said-by-him that, 'this all what-for becoming-is?"
The second specimen of Kachchhī is a ballad celebrating the heroism of the Cutch Chieftains at the fatal battle of Jhārā (A.D. 1703), in which Ghulam Shah Kalhoro of Sindh routed the Cutch army, and thereby conquered the country. An account of this invasion will be found on pp. 148ff of the Gazetteer of Cutch (Bombay, 1880).
[No. 14.]

INDOARYAN FAMILY.  NORTH-WESTERN GROUP.

SINDH

KACHCHH DIALECT.

SPECIMEN II.

| जीवाणु द्रव जेलेगी, | संपूर्ण गाथा न हो. |
| कन्न त्राम्भ तृतीय तरंगा, | जोहर आरोग्य नणी जाते. |
| माप मुण्ड ला मुण्ड, | आए विष निज. |
| वालालुए आर जाए, | लगे सहित सागर |
| नि. कोमल दालीली, | कोपसिन अरुनाश. |
| नजर मकद मर्ना, | आ गरे नामकार. |
| काल विधिविधानी, | कृषि कबीर शात अरुणा |
| क्वी विधि समर, | बोलें रंगना. |
| कुमारी राज नगरा, | केश बा देवा. |
| सेवा कम गिरेना, | सूपु उप बिंया. |
| कासरियाँ अशु कैर, | क़ब्र काब़ोली. |
| अश्व नारा गिरानी, | जोरा बो ते जारी. |
| अपी रवा घासी सुई, | पासा पला. |
| तेली तरसे तारुलु, | गया साधन पा. |
| वतेशद्र कै सित। | कीमत करे. |
| गोवा गर्व पू जाते, | गोसा गर्व पू जाते. |
| कई और संसार जाते, | कीमत करे. |

VOL. VIII, PART I.
એકમતી સુખાણું ન હજર,  
તારા લરણે પુરીધાર,

કહ કંઈ સંદેશ,  
માટે વાનદર દેતા।
INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

KACHHĪ DIALECT.

CUTCHE.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Bhimāṇī Thākār Jhāṛō malayō,
By Bhimāṇī the-Thākār Jhāṛō was-made-renowned,
Muryō, māg ma da.
He-retreated, way not he-gives.

Jē-ja ummar hui tarār,
Whom-of immortal was the-sword,

Jērēṇā Jhāṛō malayō,
By-the-Jērēṇā Jhāṛō was-made-renowned.

Gaji Gulām-śa charya,
Thundering Gulām-Shāh marched,

Sāro-Sindh-mījāh
All-Sindh-from-un.

Vijīn-nū Thākār charya,
Vijīn-from the-Thākārs marched,

Jē-mē Lēkhojī rájā,
Whom-among Lēkhojī the-chief.

Bhimāṇī Thākār, etc.

Bhimāṇī the-Thākār, etc.

Bhar Bhumāṇī charya,
The-gallant Bhimāṇī marched,

Bhōdhāhī-ja, aswār,
The-Bhōdhīs of the-horsemen,

Malak markāi charya,
The-Malak proudly marched,

Aūjār-ja jauāhār,
Anjor-of the-Jauāhārs.

Bhimāṇī Thākār, etc.

Bhimāṇī the-Thākār, etc.

VOL. VII, PART I.

2 p 2
Hakal pu Hithiye-xe.
A-ory fell the-Hothas among,
'Thakaru, maryo bal bacheha.'
'O, Thakur, kill infants children.'
Un puCh-ja gahur.
By-them their-own little-ones
Hatho-se rosyu.
Hand-by were-stain.
Bhima bh Thakur, etc.
Bhimji the-Thakur, etc.
Kusri kandh namr,45
By-virgins necks were-dotted,
Goc kha kea.
By-bridegrooms blows were-made
Chotu jhalas chaur,
The-hair-knots were-wound four-braided,
Wadryu kandh vch,5
Were-cut neck from-the-middle.
Bhima bh Thakur, etc.
Bhimji the-Thakur, etc.
Katare-nu charyu puy
Katari from marched their
Kumar Kiyar,
The-princes of-the-house-of Kayu,
Achi utha chok-me,
Having-come they-stood the-field-in,
Chota so nch chaur,
Fourteen hundred and forty.
Bhima bh Thakur, etc.
Bhimji the-Thakur, etc.
Achi ruti pir-me juk-kh
Having-come planted-themselves the-battle-ground-in whoever
Pawar-jo pada,
Power of the-buffaloes.
Har tovar takaryu,
Strike ye the-swords off,
Karyu thaie-ja ghul,
Deal ye spears-of blows.
Bhima bh Thakur, etc.
Bhimji the-Thakur, etc.
Tarāĕji tar pi,
Sword-s of a-dying fell,
Bhāle kea bhuṅga.
By-the-spears were-made kuts.
Galdē-ja goṭ thyā,
Pellet-of clouds became,
Dhārū dhōs kea
By-guns-powder a-dust-storm was-made.
Bhumāji Thakar, etc
Dhumāji the-Thākur, etc
Nathō chhanyō put-tē,
The-head dropped the-ground-on,
Khōdhi te-viryo.
The-trunk continued-fighting.
Jadē īti gāliyo,
When by-a-woman it was-addressed,
Tadē chhāni peṭ peō
Then having-dropped on-the-ground it-fell.
Bhumāji Thakar, etc
Bhumāji the-Thākur, etc
Jōrē jauṁ na uparē,
In-sheets the-young-men not could-be-carried,
Tadē gade ghaṛ kea
Then by-the-carts tracks were-made.
Savā-sen-jo pāyano
One-and-a-quarter-seer-of stone
Rupyo rat-miṁjhē,
Rolled the-blood-amidst.
Bhumāji Thakar, etc
Bhumāji the-Thākur, etc
Sājī harār Sārī-ja
Sixty thousand the-Saras-of
Chhum peṭ peō.
Having-dropped on-the-ground fell
Chāri harār Rā-ja
Forty thousand the-Roop-of
Bāwata ran-doṛ reā,
Warriors the-battle-on remained
Bhumāji Thakar, etc
Bhumāji the-Thākur, etc.
FREE TRANSLATION OF THE FOREGOING.

1. Bhimji Thakur made Jharia renowned. Even when defeated he gave not way to the pursuers. The Jareja, of the immortal sword, made Jharia renowned.'

2. Ghulam Shah, Lord of all Sindhi, marched thundering, and to meet him came from Vinhain the Thakurs with Lakhooji at their head.


4. Among the Thakils there was heard a cry, 'Ye Thakurs, stay your horses and children.' With their own hands they slew their little ones.

5. Vingins bowed their necks, and were struck down each by her own betrothed. These seized their fourfold braided hair, and smote them across the neck.

6. Next, from Kataria marched the princes of the house of Kaya. When they came, they stood in the battle-field fourteen hundred and forty strong.

7. These buffaloes of Pawar who came, planted themselves on the battlefield (shouting), 'Strike ye with the swift swords, and deal ye blows with spears.'

8. Then sounded the clang of swords, the earth became a village of huts, of which the roofs were the spears thrown in the combat. It was shadowed by the clouds that were made up of the flying bullets. It was hidden by a dust-storm,—the smoke of the gunpowder.

9. When a head dropped on the ground, the trunk kept fighting on, till it was addressed by a woman, when down on the ground it too fell.

10. The young men could not be carried off in sheets, and then the carts tracked their rusted way. So mighty was the torrent of blood that stones weighing a score and a quarter were rolled away by it.

11. Sixty thousand of the Sarais lay fallen on the ground, and forty thousand warriors of the Rao remained (dead) upon the field.

---

1. This verse is repeated as a refrain after each of the succeeding verses.

2. Presumably a reference to the custom of the Makaruka or Jarejas under which Rajaats stay their women and children, in order to preserve them from a conquering enemy.
KĀYASTHI

Kayasti is the form of Kachchhī spoken by some 500 Kāyasthī in Gujarāt. It is a mixed form of speech, based on Kachchhī, but much mixed with the Mārāmī dialect of Kājāsthām and with Gujarātī. As a specimen, I give a folk tale. It will be seen that the only point in which Kāyasti differs from these various forms of speech is the peculiar form of the suffix of the agent case of the third person singular when added to verbs.

We may note the following points. In Kachchhī we saw that, in borrowed words, such as jāhhū, an answer, or kāhr-hād, dissipate, the letter h has been appended to hā. A similar case occurs in the Kāyasti specimen, in which h becomes dh in the word dhāhrōr, a court, although, curiously enough, the very next word is jauhāb, an answer, in which the h remains unchanged. On the other hand, again as in Kachchhī, the verbal auxiliary dō becomes tō, as in kād-tō, he says, and kā-tē, I (fem.) say. So also medial h is liable to be dropped, as in rō, I may remain; rē, it (fem.) remained; and kā and kē mentioned above.

In the declension of nouns, the postposition of the genitive is the Mārāmī rō (rō, rē), and of the dative-accusative nē, which is a corruption of the Mārāmī mē.

The possessive pronoun 'my' is represented by two words. The first is mē-rū, which is Sindhi. The other is mērō (fem. mērā), which is a corruption of the Gujarātī mārō, with the Darje obliquion of r, that we have already noted in Kachchhī, and the insertion of a spondee.

The word for 'this' is kē or tē, dative tē-nē. 'That' has its oblique singular nē. The nominative is therefore probably kē or tē.

Other pronominal forms are:
- kē, anything.
- ē, anything.
- kē-kē, something or other.

There are two forms of the negative verb substantive, mē and māthī. The latter is Gujarātī. Similarly, we have the Gujarātī hētō, he was.

In verbs, we have the Gujarātī infinitive in rō, as in kārōs-sarō for causing to be made; kārōs-lōgō, he began to make. Similarly, we have the future passive participle ērō, fem. ērē, it is to be given.

The conjunctive participle imitates the Gujarātī form in nāh, as in nāhēnē, having put; kēhēnē, having eaten. A kind of frequentative conjunctive participle is kāre harē, having done frequently, which reminds us of the Kājāsthām kār karī, with the same meaning. The present participle again follows Gujarātī in taking the termination tō, as in thētō, on becoming. As in that language, it is also used as a habitual past, as in ānētō, he used to come; kē-jātō, he used to take away; lagēyōtō, he used to apply; dēkētī, I (fem.) used to see.

For the old present, or present subjunctive, we have rē, I may remain. The present takes the Kachchhī to (Sindhi thō), as in kē-tē, I (fem.) say; kē-tō, he says; perfē-tē, it (fem.) falls. There is also the Gujarātī negative present, dēkētī māthī, I (fem.) do not see. The past follows Kachchhī. We may note the irregular feminine kēchētā opened, with which we may compare the Kachchhī ēmē, dealt with on p. 194.
The only example of a pronominal suffix of the accusative is द्वार्तिस नाथिः, I do not see it.

Kayasthī has a peculiar form of the suffix of the agent case of the third person singular, equivalent to the Sinhī अः. It varies according to gender, अः being used for 'by him,' and अः for 'by her.' There does not appear to be any corresponding form for the third person plural. A list of words received from Outeh, while giving मृयस्मृ, 'he struck' (litt. 'struck by him'), gives the ordinary Sinhī मृयस्मृ, for 'they struck.' This list is not printed in this volume, as this form is the only peculiarity of the dialect. The rest is merely, as in the specimen printed, a mechanical mixture of Sinhī, Gujarāti, and Māwā. The following examples of this suffix occur in the specimen:—

उद्ति सोजिकृत्वा, he made her well.
प्रबी मन्त्रा, he demanded money (masa. sing.)
प्रविर्त्तिकृत्वा, he caused her to be summoned.
कुंभे किमी, she gave an answer.
सुमान दित्तिकृत्वा, furniture was not seen by her.
कीता, she saw (that)
कन्दर (masa.) कायदा, she made a contract.
काके (fem.) करियाहिः, she caused a call to be made.

It will be observed that the form of the verb is not affected by the gender or number of the object. The origin of this form is doubtful. We may perhaps compare the Kachehri दासवद्ध-न, on seeing him.
[ No. 15.]

INDO-ARYAN FAMILY

NORTH-WESTERN GROUP.

SINDHI

Kachchh (Katyasth) Dialect.

Cutch.

क्षणि ने हैं

क्षणि दास्ती नाम गई। वहें अनापन लड़ा शरीरभरे-शरीर। डॉ. रैनार्ड यह रेखा की, जो इंग्लिश अनापन लड़ा शरीर बने हैं तो द्वितीय नितांत रेखा, वहूँ गैर परसिक प्रताप न होने के हेतु रहे तेज सं। उस परफल भी इंव तथ्यः विषय उल्लेख अनापनान्य एक्स-रेलैंड शारीर हो नहीं हो बनाने वाले, ने गैर-मेट हेलेना अला आभास वाले हाथी लिखा थे। वहें इंस करके राजस्थानी रेखा निरंतर अन्य नवर देश वे नहीं। तो इंस करके राजस्थानी रेखा निरंतर अन्य नवर देश वे नहीं। ततों महिला श्रृंखला ने वहें नया लेनी अनापन लड़ा शरीर बने है। वहें नया लेनी अनापन लड़ा शरीर बने है। वहें नया लेनी अनापन लड़ा शरीर बने है। वहें नया लेनी अनापन लड़ा शरीर बने है। वहें नया लेनी अनापन लड़ा शरीर बने है। वहें नया लेनी अनापन लड़ा शरीर बने है। देवदा क्षणिका अनुसार श्री, विषय हेलेना एक किन्नरी नहीं। वहें हेलेना एक किन्नरी नहीं। वहें हेलेना एक किन्नरी नहीं। वहें हेलेना एक किन्नरी नहीं। वहें हेलेना एक किन्नरी नहीं। वहें हेलेना एक किन्नरी नहीं। वहें हेलेना एक किन्नरी नहीं। वहें हेलेना एक किन्नरी नहीं। वहें हेलेना एक किन्नरी नहीं।
[No 15.]

INDO-ARYAN FAMILY.  NORTH-WESTERN GROUP.

SINDHĪ.

KACHCHHī (KĀYASTHĪ) DIALECT.

CUICH.

TRANSLITERATION AND TRANSLATION.

Pōṣī  Nē  Waidhī.

OLD-WOMAN AND PHYSICIAN.

Hek-ghay'dhī-dīsīrī nājīr thakī Tadē ākhī sajī kāravī.
An-old-woman’s eyesight failed. Then eyes sound wanting-to-be-made-
sāru hek-waidhīnī lakal kūthīdīnī, nē sāyāḥī
for to-a-physician call was-caused-to-be-made-by-her; and witnesses
rakhē ero wadār kūthī dī ke, ‘jo i nāyi ākhī sajī
having-kept such control was-made-by-her that, ‘if he my eyes sound
kār-dē, to nēnī chākto deviti, par jo nājīr-mē
may-make, then to-him (for) service is-to-be-given, but if eyesight-in
wara-bhav na thī, to nēnī kī dāwō nālī.’ I
recovery not may-become, then to-him anything-to-be-given is-not? This
wadār bhayal thī, i waidh pīndhrā osar kēri-ākhīnī
cannot confirmed on-becoming this physician his-own medicine to-her-eyes
thērī-thōpa-līnī chākto nākhīnī lagāyto, nē jādā-jādē
of-a-few or a-few-days interval having-pot used-to-apply, and when-when
dōmā jōva āwīto, tādē-tādē khīnī-kīk
the-old-woman (acc.) to-see he-used-to-come, then then something-and-something
le-jāta, nē im kārē-kārē reṭē-reṭē
be-used-to-take-away and so having-done-having-done remaining-remaining
tērī mēnī mīlkat chōrēy gyo. Paathē ur-pīna jē-kē hato,
er all property having-stolen he went Finally her-near whatever was,
sē mēre pīḍhīme-hath ayo. Tadē nēnī sajī kyāḥī,
that all in-his-own-hand same. Then her (acc.) sound it-was-made-by-him,
ne wadār pramāṇī paisā māyādī B-ghay’dhī-dīsīrī
and control according to money was-demanded-by-him. This-old-woman’s
nājī Kuhātīnī Tadē jūsādīhī to gharā-mē kī sāmān
eyesight cleared Then it-was-seen-by-her behold the-house in any furniture
aṭhādīhī nālī; nē tēnī kī kī ḍrāvāhī nālī.
seen by-her is-not, therefore to-him anything given-by-her is-not.
Waidhī hamāūn karwā lāgo; to-pān ko dōa
The-physician importance to-make hepon; nevertheless by-the-old-woman
FREE TRANSLATION OF THE FOREGOING.

THE OLD DAME AND THE Oculist.

There was once an old dame whose eyesight failed. So she summoned a doctor to make her eyes right, and in the presence of witnesses she made a contract that if he restored her eyesight, she should pay him a fee, but that if he failed, she need give him nothing. As soon as the contract was confirmed, the physician kept coming to her every few days to apply his drugs to her eyes, and whenever he came he would carry off something or other out of her house, and in this way gradually stole all her property. As soon as he had got hold of everything, he cured her eyes, and demanded his fee according to the contract. But as soon as the old lady's eyes were any use, she discovered that there was not a scrap of furniture left in the house, and refused to pay anything. The doctor became imperturate, but still she refused, and at last he took her into court. She then pleaded as follows: -- 'Everything that this man says is a perfectly true story, for I did agree that I was to pay him a fee if my eyesight was restored, but that if I remained blind I was to give him nothing. Now he claims that I can see, but I maintain that I can't see in the least, for when my eyesight was in good order I used to see plenty of copper vessels and valuable furniture in my house; but now, in spite of his oath that he has cured me, I can't see anything in my house at all.'

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BHĀṬĪĀ.

A form of Sindhi, called Bhāṭīā, has been reported from Bombay Town and Island, as spoken by 6,000 Bhāṭīās from Halad and Cutch. A List of Words and Sentences has been recorded of this dialect, but no other specimen. From the List it appears to be ordinary Kachchhī, with a free mixture of Gujarāṭī words. The only grammatical form that is peculiar is saṅārāt, which means both ‘he struck’ and ‘they struck.’ We may compare the word dācā, in Kachchhī (see p. 194). It is unnecessary to discuss this mixed dialect at greater length.
STANDARD LIST OF WORDS AND SENTENCES IN THE VARIOUS SINDHĪ DIALECTS.
<table>
<thead>
<tr>
<th>English</th>
<th>Standard Arabic (Mysorean)</th>
<th>Standard Arabic (Transliteration)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>هیث</td>
<td><em>Hath</em></td>
</tr>
<tr>
<td>2. Two</td>
<td>رَبِّنا</td>
<td><em>Rabbana</em></td>
</tr>
<tr>
<td>3. Three</td>
<td>تُمَّ (تُمِّا)</td>
<td><em>Tum</em></td>
</tr>
<tr>
<td>4. Four</td>
<td>جَنَر</td>
<td><em>Jena</em></td>
</tr>
<tr>
<td>5. Five</td>
<td>فَقُرَّ</td>
<td><em>Fqar</em></td>
</tr>
<tr>
<td>6. Six</td>
<td>جَنْع</td>
<td><em>Jen</em></td>
</tr>
<tr>
<td>7. Seven</td>
<td>سِبْعَة</td>
<td><em>Sibaha</em></td>
</tr>
<tr>
<td>8. Eight</td>
<td>غَرْبَة</td>
<td><em>Garba</em></td>
</tr>
<tr>
<td>9. Nine</td>
<td>نَانِم</td>
<td><em>Nanim</em></td>
</tr>
<tr>
<td>10. Ten</td>
<td>دِناح</td>
<td><em>Dannah</em></td>
</tr>
<tr>
<td>11. Twenty</td>
<td>يِثْحُ</td>
<td><em>Yith</em></td>
</tr>
<tr>
<td>12. Fifty</td>
<td>فِئَرْبَت</td>
<td><em>Feerabat</em></td>
</tr>
<tr>
<td>13. Hundred</td>
<td>سِنَن</td>
<td><em>Senn</em></td>
</tr>
<tr>
<td>14. I</td>
<td>أَنَّا</td>
<td><em>Anna</em></td>
</tr>
<tr>
<td>15. Me</td>
<td>مِنْيِنْ</td>
<td><em>Minan</em></td>
</tr>
<tr>
<td>16. You</td>
<td>أَنِّي</td>
<td><em>Ani</em></td>
</tr>
<tr>
<td>17. We</td>
<td>وَيْ</td>
<td><em>Wey</em></td>
</tr>
<tr>
<td>18. Our</td>
<td>أَنَّ</td>
<td><em>An</em></td>
</tr>
<tr>
<td>19. Thou</td>
<td>تُمَّ</td>
<td><em>Tum</em></td>
</tr>
<tr>
<td>20. Of thee</td>
<td>تُمَّ (تُمِّا)</td>
<td><em>Tum</em></td>
</tr>
<tr>
<td>21. Time</td>
<td>تُمَّ (تُمِّا)</td>
<td><em>Tum</em></td>
</tr>
<tr>
<td>22. You</td>
<td>أَنِّي</td>
<td><em>Ani</em></td>
</tr>
<tr>
<td>23. Of you</td>
<td>تُمَّ (تُمِّا)</td>
<td><em>Tum</em></td>
</tr>
<tr>
<td>24. Your</td>
<td>أَنِّي</td>
<td><em>Ani</em></td>
</tr>
</tbody>
</table>

¹The selection of the list was written in the Pern-Ambic characters with very few word-pairs. Some of the spellings are therefore uncertain.

*314—Sanskrit.*
## IN THE VARIOUS SINDHI DIALECTS

<table>
<thead>
<tr>
<th>Lekh</th>
<th>Kachchhi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>हिस्‍सा को हिस्सा को (or counted)</td>
<td>हिस्सा को हिस्सा को</td>
<td>1. One</td>
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*Know.—In the original last from which this table was transcribed the numbers were not always indicated in every case. Instead of the word "of Sindhi dialect," a dash is simply written and is here reproduced, but in the cases of some words that in the Sindhi and in the words given in the text are written. I have added these words or apparently ending in "measurably, but probably should be supplied."*
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<td>Wa-go, ban-go</td>
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<td>Ban-go</td>
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<td>Zaf, sar, &amp;c.</td>
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<td>Zad&lt;sup&gt;1&lt;/sup&gt;</td>
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<td>Gubhan&lt;sup&gt;2&lt;/sup&gt;</td>
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<td>Palt&lt;sup&gt;1&lt;/sup&gt;</td>
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<td>Hani&lt;sup&gt;4&lt;/sup&gt;</td>
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<td>Dhan&lt;sup&gt;5&lt;/sup&gt;</td>
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<td>Allah&lt;sup&gt;6&lt;/sup&gt;</td>
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<td>ວາກ  (vaka)</td>
<td>ដលី  (dalai)</td>
<td>161. They are</td>
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<tr>
<td>ວី  (vhi)</td>
<td>ដលី  (dalai)</td>
<td>162. I was</td>
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<td>ដលី  (dalai)</td>
<td>163. They were</td>
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<td>169. To be</td>
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<td>170. Being</td>
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<td>ដលី  (dalai)</td>
<td>174. I should be</td>
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<tr>
<td>និង  (nang)</td>
<td>ដលី  (dalai)</td>
<td>175. Beat</td>
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<td>និង  (nang)</td>
<td>ដលី  (dalai)</td>
<td>176. To beat</td>
</tr>
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<td>ដលី  (dalai)</td>
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<td>ដលី  (dalai)</td>
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<td>ដលី  (dalai)</td>
<td>179. I beat</td>
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<td>180. Their beaten</td>
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<td>ដលី  (dalai)</td>
<td>181. He beats</td>
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<td>ដលី  (dalai)</td>
<td>182. We beat</td>
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<td>ដលី  (dalai)</td>
<td>183. You beat</td>
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<td>និង  (nang)</td>
<td>ដលី  (dalai)</td>
<td>184. They beat</td>
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<td>និង  (nang)</td>
<td>ដលី  (dalai)</td>
<td>185. I beat (Past Tense)</td>
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<tr>
<td>និង  (nang)</td>
<td>ដលី  (dalai)</td>
<td>186. Then beaten (Past Tense)</td>
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<td>ដលី  (dalai)</td>
<td>187. We beat (Past Tense)</td>
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<tr>
<td>I have (Past Tense)</td>
<td>Àà wàmxà</td>
<td>Àà kàxxà</td>
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<tr>
<td>You have (Past Tense)</td>
<td>Twàkhà míwà</td>
<td>Àà kàxxà</td>
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<td>They have (Past Tense)</td>
<td>Twàkhà máwà</td>
<td>Àà kàxxà</td>
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<tr>
<td>I am heading</td>
<td>Àà mòàrìàyà</td>
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<td>I was heading</td>
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<tr>
<td>I had been</td>
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<td>I may be</td>
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<td>Those will have</td>
<td>Ìì mòàrìàyà</td>
<td>Àà kàxxà</td>
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<td>He will have</td>
<td>Hu mòàrìàyà</td>
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<td>Àà mòàrìàyàhà</td>
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<td>I go</td>
<td>Àà wàxxàhà</td>
<td>Àà wàxxàhà</td>
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<td>He goes</td>
<td>Hu wàxxàhà</td>
<td>Àà wàxxàhà</td>
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<td>Àà wàxxàhà</td>
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<td>Àà wàxxàhà</td>
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<td>Tù wàxxàhà</td>
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<td>Àà wàxxàhà</td>
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<td>Ada mara</td>
<td>Ada mara</td>
<td>Wash hands (Past Tense)</td>
</tr>
<tr>
<td>Tha mara</td>
<td>Tha mara</td>
<td>You washed (Past Tense)</td>
</tr>
<tr>
<td>Umar mara</td>
<td>Umar mara</td>
<td>They washed (Past Tense)</td>
</tr>
<tr>
<td>All mara</td>
<td>All mara</td>
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</tr>
<tr>
<td>Me mara</td>
<td>Me mara</td>
<td>You washed (Past Tense)</td>
</tr>
<tr>
<td>Me mara</td>
<td>Me mara</td>
<td>He washed (Past Tense)</td>
</tr>
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<td>Me mara</td>
<td>We washed (Past Tense)</td>
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<td>Me mara</td>
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<td>M aru</td>
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<td>I will wash</td>
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<td>You will wash</td>
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<td>A mara</td>
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<td>We will wash</td>
</tr>
<tr>
<td>U mara</td>
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<td>M aru</td>
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<td>I go</td>
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<tr>
<td>M aru</td>
<td>M aru</td>
<td>They go</td>
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<td>A mara</td>
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<td>I want</td>
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<td>You want</td>
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<td>A mara</td>
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<td>He wants</td>
</tr>
<tr>
<td>A mara</td>
<td>A mara</td>
<td>We want</td>
</tr>
<tr>
<td>U mara</td>
<td>U mara</td>
<td>They want</td>
</tr>
<tr>
<td>A mara</td>
<td>A mara</td>
<td>I wash, go, etc.</td>
</tr>
<tr>
<td>A mara</td>
<td>A mara</td>
<td>You wash, go, etc.</td>
</tr>
<tr>
<td>A mara</td>
<td>A mara</td>
<td>He washes, goes, etc.</td>
</tr>
<tr>
<td>A mara</td>
<td>A mara</td>
<td>We wash, go, etc.</td>
</tr>
<tr>
<td>U mara</td>
<td>U mara</td>
<td>They wash, go, etc.</td>
</tr>
<tr>
<td>914: Wash, go, etc.</td>
<td>914: Wash, go, etc.</td>
<td>Wash, go, etc.</td>
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<tr>
<td>215. You want</td>
<td>تُحذَّر مَا</td>
<td>Aif, विख़</td>
</tr>
<tr>
<td>216. They want</td>
<td>عَدَّمِن</td>
<td>उन्होंने</td>
</tr>
<tr>
<td>217. Go</td>
<td>वाल</td>
<td>वाली</td>
</tr>
<tr>
<td>218. Come</td>
<td>وَلَ</td>
<td>वाली</td>
</tr>
<tr>
<td>219. Gone</td>
<td>वाली गई</td>
<td>वाली</td>
</tr>
<tr>
<td>220. What is your name?</td>
<td>تُنَبَّل, आज़ादी के सही अंदर आ? तो जो नाम मिला अंदर?</td>
<td>तो जो नाम मिला अंदर?</td>
</tr>
<tr>
<td>221. How old is this house?</td>
<td>تُنَبَّل, आज़ादी के सही अंदर आ?</td>
<td>तो जो नाम मिला अंदर?</td>
</tr>
<tr>
<td>222. How far is it from here?</td>
<td>تُنَبَّل, आज़ादी के सही अंदर आ?</td>
<td>तो जो नाम मिला अंदर?</td>
</tr>
<tr>
<td>223. How many sons are there in your father's home?</td>
<td>تُنَبَّल, आज़ादी के सही अंदर आ?</td>
<td>तो जो नाम मिला अंदर?</td>
</tr>
<tr>
<td>224. I have walked a long way today.</td>
<td>تُنَبَّल, आज़ादी के सही अंदर आ?</td>
<td>तो जो नाम मिला अंदर?</td>
</tr>
<tr>
<td>225. The son of my uncle's mother</td>
<td>تُنَبَّल, आज़ादी के सही अंदर आ?</td>
<td>तो जो नाम मिला अंदर?</td>
</tr>
<tr>
<td>226. In the house in the middle of the white house</td>
<td>تُنَبَّल, आज़ादी के सही अंदर आ?</td>
<td>तो जो नाम मिला अंदर?</td>
</tr>
<tr>
<td>227. Put the middle up on his hands</td>
<td>تُنَبَّल, आज़ादी के सही अंदर आ?</td>
<td>तो जो नाम मिला अंदर?</td>
</tr>
<tr>
<td>228. I have beaten his son with many stripes</td>
<td>تُنَبَّल, आज़ादी के सही अंदर आ?</td>
<td>तो जो नाम मिला अंदर?</td>
</tr>
<tr>
<td>229. He is going cattle on the top of the hill.</td>
<td>تُنَبَّल, आज़ादी के सही अंदर आ?</td>
<td>तो जो नाम मिला अंदर?</td>
</tr>
<tr>
<td>230. He is walking on a hill under that tree.</td>
<td>تُنَبَّल, आज़ादी के सही अंदर आ?</td>
<td>तो जो नाम मिला अंदर?</td>
</tr>
<tr>
<td>231. The brother is taller than his sister.</td>
<td>تُنَبَّल, आज़ादी के सही अंदर आ?</td>
<td>तो जो नाम मिला अंदर?</td>
</tr>
<tr>
<td>232. The prose of that at two aroons and a half.</td>
<td>تُنَبَّل, आज़ादी के सही अंदर आ?</td>
<td>तो जो नाम मिला अंदर?</td>
</tr>
<tr>
<td>233. My father lives in that small house.</td>
<td>تُنَبَّल, आज़ादी के सही अंदर आ?</td>
<td>तो जो नाम मिला अंदर?</td>
</tr>
<tr>
<td>234. Give this rope to him.</td>
<td>تُنَبَّل, आज़ादी के सही अंदर आ?</td>
<td>तो जो नाम मिला अंदर?</td>
</tr>
<tr>
<td>235. Take these ropes from him.</td>
<td>تُنَبَّل, आज़ादी के सही अंदर आ?</td>
<td>तो जो नाम मिला अंदर?</td>
</tr>
<tr>
<td>236. Beat him well and lend him with ropes.</td>
<td>تُنَبَّل, आज़ादी के सही अंदर आ?</td>
<td>तो जो नाम मिला अंदर?</td>
</tr>
<tr>
<td>237. Draw water from the well.</td>
<td>تُنَبَّल, आज़ादी के सही अंदर आ?</td>
<td>तो जो नाम मिला अंदर?</td>
</tr>
<tr>
<td>238. Walk before me.</td>
<td>تُنَبَّल, आज़ादी के सही अंदर आ?</td>
<td>तो जो नाम मिला अंदर?</td>
</tr>
<tr>
<td>239. Where is he coming from?</td>
<td>تُنَبَّल, आज़ादी के सही अंदर आ?</td>
<td>तो जो नाम मिला अंदर?</td>
</tr>
<tr>
<td>240. Come whom did you buy that?</td>
<td>تُنَبَّल, आज़ादी के सही अंदर आ?</td>
<td>तो जो नाम मिला अंदर?</td>
</tr>
<tr>
<td>241. From whom is the keeper of the village?</td>
<td>تُنَبَّल, आज़ादी के सही अंदर आ?</td>
<td>तो जो नाम मिला अंदर?</td>
</tr>
<tr>
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</tr>
<tr>
<td>Taś</td>
<td>Ṛṣa ṛg ṛṣa</td>
<td>328. You want.</td>
</tr>
<tr>
<td>Uṛh</td>
<td>Ṛx ṛu, ṛṣa</td>
<td>324. They want.</td>
</tr>
<tr>
<td>Wāt</td>
<td>Ṛṛ</td>
<td>327. Go.</td>
</tr>
<tr>
<td>Vṛdha, vṛdha</td>
<td>Vṛṛ Ṛṛ</td>
<td>326. Gona.</td>
</tr>
<tr>
<td>Vṛr, vṛr</td>
<td>Vṛṛ Ṛṛ</td>
<td>325. Gone.</td>
</tr>
<tr>
<td>Tṛ-ṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>322. What is your name?</td>
</tr>
<tr>
<td>Ṛī ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>321. How old is this horse?</td>
</tr>
<tr>
<td>Ṛhṛ ṭī ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī ṭī bṛn ṭi?</td>
<td>320. How far is this horse?</td>
</tr>
<tr>
<td>Pṛn-ṛṇ ṭī bṛn ṭi?</td>
<td>Pṛṇa ṭī bṛn ṭi?</td>
<td>319. How many sons are there in your father’s house?</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>318. I have walked a long way to-day.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>317. The son of my uncle is married to his sister.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>316. There are no small houses in the middle of the village.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>315. Give this rope to him.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>314. The brother is taller than his sister.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>313. He is sitting on a horse under that tree.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>312. The price of that is two rupees and a half.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>311. My father has no small house.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>310. Give this rope to him.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>309. He is sitting on a horse under that tree.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>308. The brother is taller than his sister.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>307. He is sitting on a horse under that tree.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>306. He is sitting on a horse under that tree.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>305. Give this rope to him.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>304. Give this rope to him.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>301. Give this rope to him.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>300. Give this rope to him.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>299. Give this rope to him.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>298. Give this rope to him.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>296. Give this rope to him.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>293. Give this rope to him.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>290. Give this rope to him.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>289. Give this rope to him.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>287. Give this rope to him.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>286. Give this rope to him.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>284. Give this rope to him.</td>
</tr>
<tr>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>Ṛṛ ṭī bṛn ṭi?</td>
<td>283. Give this rope to him.</td>
</tr>
</tbody>
</table>
lahndā or western pānjābī.

lahndā is the language of the western pānjab. to its east it has pānjābī, spoken in the central and eastern pānjab, and it merges so gradually into that form of speech that it is impossible to fix any clear dividing line between the two. for our present purposes we may take a conventional line running north and south through the east central pānjab and call everything to the east of it pānjābī and everything to the west of it lahndā; but it must be understood that the change from one language to the other is so gradual that many typical lahndā peculiarities will be found on the east of the line, and many typical pānjābī peculiarities on the west. the further west we go the less traces we find of pānjābī, and we may consider lahndā to be finally established on the district of multan and jhang.

the conventional line adopted for this survey commences at the south-west corner of the district of montgomery. it was nearly north through montgomery and gujarwala up to the town of ramnagar on the chunab in the latter district, dividing each into two nearly equal parts. from ramnagar it runs across the district of gujarat up to the south-west end of the pabbi range of hills, close to the frontier of british india.

from this place the boundary line is more definite. it runs north-eastwards along the pabbi range, and at the frontier it turns east, along the foot of the lower himālaya to near the river chunab; whence it runs nearly due north to about the pīr pānjāl pass on the kashmir frontier. here it is met by the chain of mountains forming that frontier and the line follows this range northwards, crossing the valley of the jhelum a little to the east of the town of uri. it still continues north along the south side of the kishanganga valley till it reaches the latitudes of the northern extremity of khagan in the hazara district. here it turns round, and follows the western border of hazara, over nearly the whole of which lahndā is the principal language. on reaching attack on the indus, the line runs a short distance to the east of that river, following its course till we arrive at kalabagh, where it crosses it so as to include the isha khel tahsil of mianwali district. thence it embraces the greater part of the deraī and touches the indus again at ahmadpur. then it turns eastwards, across the state of bahawalpur, so as to include its northern portion, and joins the southern end of the north and south conventional line at the southern-western end of montgomery district, from which we started. besides this lahndā is spoken by hindūs in the trans-indus districts of peshawar, kohat, and kumro, in all of which the main language is pachī. again, lahndā is spoken in a more or less corrupt form by numerous immigrants over the greater part of the province of sind.

the existence of lahndā as a separate language has long been recognised under various names such as jatki, multānī, hindkī or hindkī, and western pānjābī. it is called jatki because in some parts most of its speakers are jats, but the name is not applicable in places where jats are not numerically preponderant. it is called multānī, but this name properly applies only to the form of lahndā spoken round multan and the neighbourhood. hindkī and
Hindko, both of which mean 'the language of Hindus,' are chiefly used in the trans-Indus districts where Pathans speak Pashto and Hindus Lahnda. The only suitable general names are therefore Western Panjahi and Lahnda. The former name explains itself. 'Lahnda' may be used as indicating 'the language of the West,' just as Powaddi, the name of one of the dialects of Pashtu, means 'the language of the East.' The name Western Panjahi is popular and is used by eminent scholars like Sir James Wilson and Mr. Jukes, but it has inconveniences. In the first place it suggests that the language is a dialect of Panjabi proper, with which it has really very slight relationship, and in the second place it gives rise to awkward collocations of words, such as 'North Western Western Panjahi' or 'Southern Western Panjahi.' 'Lahnda' on the other hand is short and adaptable, as 'North-Western Lahnda' or 'Southern Lahnda' are at once intelligible. In the present Survey I therefore give the language its formal designation of 'Lahnda or Western Panjahi,' but when writing about it shall simply use the shorter and more convenient term 'Lahnda.'

In the plains of the Panjiah, Lahnda has to its east Panjahi. Towards the north, in the hill country its eastern neighbours are the Dogri Panjahi of Jammu, and the Kashmiri dialects of the upper Chenab valley. Still further north it has Kashmiri and in the extreme north Shina on its east. Shina also has its own eastern extremity. Along the western border of Khagan it has the Kohistani dialects of the Indus Lower down, along the western border of Hazara, as far as, and including, Dera Ismail Khan, the language on the west is Pashto, and below that, in Dera Ghazi Khan, it is Balochi. At Ahmadpur, where the boundary line turns to the east, it has Sindhi to its south, and further east, in South Bahawalpur, the language is the Thal dialect of Rajasthani.

Kashmiri, Shina and the Kohistani are all Dardic languages, and we therefore see that in its northern section Lahnda is surrounded by languages of the Dardic type on three sides, east, north, and west. As regards the other languages Panjahi with its dialect Dogri, and Rajasthani belong to the central group of Indo-Aryan languages, and are therefore distinct from Lahnda which belongs to the North-Western Group. The connection between Lahnda and Panjahi will be dealt with later, and here it will be sufficient to state that Lahnda shows few points of contact with Rajasthani. One of these is, however, important. One of the typical characteristics of Lahnda is the formation of the future with the letter s. Thus (Multani) mas's, he will die. There is nothing like this in Sindhi immediately to the south, but the s reappears still further south, in Gujarati where we have mas's. The connecting link is the Western Rajasthani immediately to the south of Lahnda. Here, in Thal, we have mas's, and, further south, adjoining Gujarati, in Marwari, mas's. We thus have a line of languages with s-futures extending, without a break from the north of Khagan, through the Western Panjaj, and Western Rajasthani into Gujarati.

Sindhi, on the other hand, though it has no s-future, is closely connected with Lahnda. In fact, so nearly related are the two languages that a kind of half and half language, half Lahnda and half Sindhi, is spoken over the greater part of Sind by

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1 The word 'Lahnda' literally means 'West.' If we wished to be accurate we should say 'Lahndaist,' the language of the West, or some such term. Mr. Todd in his Panjabi Grammar, calls the language 'the Lahnda dialect,' of which phrase 'Lahnda' must be taken merely as a convenient abbreviation.
immigrants from the Western Punjab. In Southern Lahnda even the Sindhi pronunciation is followed, and we hear the doubled consonants which are usually held to be typical of that language. There are many analogies in the declension of nouns. Here we may mention one, as it is of some importance, and is typical of all the north-western languages. In Kashmiri, to take an example of a Dardic language, there are many masculine nouns ending in a followed by a consonant, as, for instance, karaṇ, the act of doing. This was originally karaṇa. In the ablative singular karaṇa becomes karaṇa. Here as there is no final -a, karaṇa does not become karaṇa, but remains unchanged. In other words, Kashmiri nouns ending in a consonant preceded by a, change the a to a in the oblique cases. Exactly the same is the case in Lahnda where karaṇa, the act of doing, has its oblique form karaṇa. In Sindhi, the old form is still preserved, and we have karaṇa, the act of doing, oblique form karaṇa. In the conjugation of verbs there is also a close resemblance between Lahnda and Sindhi. Specially noteworthy is the fact that they both have an organic passive, as in Lahnda māreṣaṇa, Sindhi mārījaṇa, to be struck.

Pashto and Baluchi are Persian languages, and in no way influence Lahnda, except perhaps in one mixed dialect called Khāṭrī. These remain the Dardic languages. Lahnda shows many traces of their influence, and indeed it may almost be said that its base is Dardic. Here it is necessary to point out that this influence extends beyond Lahnda into Pashto. Thus, most Indian languages drop a t when it comes between two vowels, while the Dardic languages usually preserve it. Thus, the Sanskrit krūṭaḥ appears in Hindostāni as kīḍa, but in Kashmiri as kīḍa or krūṭa, and in Lahnda and Pashto as kīḍa. Similarly L. and P. tītā, sewn; pātā, drunk; but H. sūktā, pātā. Again, Dardic frequently uses dental letters for cerebrals and vice versa. So, in Tāli Lahnda the cerebral s is continually used instead of a dental s. Dardic is fond of dropping an r between vowels. This occasionally occurs in Lahnda, as in dērō or dīrō, from (Dhamm). Such a loss of r is unknown in other parts of India.

In Dardic, the soft aspirated letters ph, ph, gh, dh, and bh are always dissipated and become g, j (or s), ć, ď, and b, respectively. Several examples of this occur in Lahnda. They are specially common in the Khāṭrī dialect, but they also occur elsewhere. Thus, the Dārāwāl dialect has ĕddā, instead of ĕdīdā, taken, baked for ĕdīddā, hunger. Another peculiarity of Dardic is that soft letters are liable to be hardened. Thus the Sanskrit śvā-pāder, a bear, is bā-pāt in Kashmīrī. In Lahnda there is a common word dādīdā or dāmūd meaning belly. In Hazara Lahnda it becomes tēd, and in the Pākhāri dialect of the Murree Hills, gāddūdā, taken, becomes kāidūdā. In bōd the aspiration is dropped both at the beginning and end of the word, and the resultant initial d (for gh) is hardened to ēd.

A marked feature of the Dardic languages is the tendency to openthesis. By this is meant that the sound of a vowel is changed by the influence of one in the next syllable. Thus, in Kāshmirī the a of bāḍ, great, under the influence of the following -a becomes o and we have bāḍ. So māṭ, a father, becomes māṭ, and māṭ, a mother, becomes māṭ. Exactly the same occurs in Lahnda, where:—
bukkars, a cock, becomes bukkur;
vihars, a young bull, becomes vihur;
bukhari, a hen, becomes buktir; and
vihari, a heifer, becomes vihur.

We have seen on the preceding page how this process, in the case of karas, the act of doing, affects the declension of nouns both in Kashmiri and in Lahnda.

The case of the personal pronouns is very noteworthy. All over the rest of India the words for 'we' and 'you' are haw and teem or some such form. Only in Panjabi, Lahnda and Sindhi do we get different words, and these are closely related to Dardic forms. This will be evident from the following:

<table>
<thead>
<tr>
<th></th>
<th>We.</th>
<th>You.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kashmiri</td>
<td>as</td>
<td>tow (taw).</td>
</tr>
<tr>
<td>Kohistaní</td>
<td>.</td>
<td>me.</td>
</tr>
<tr>
<td>Lahnda</td>
<td>as</td>
<td>tow.</td>
</tr>
<tr>
<td>Panjabi</td>
<td>as</td>
<td>tow.</td>
</tr>
<tr>
<td>Sindhi</td>
<td>as</td>
<td>tow.</td>
</tr>
</tbody>
</table>

The Kohistaní word for 'we' is not given as it is formed from a different base.

These resemblances are most striking, and it must be borne in mind that the forms extend over the whole of North-Western India.

Dardic languages conjugate their verbs largely with the help of pronominal suffixes. Thus, 'I beat him' is in Kashmiri móra-m, he (was) beaten-by-me. Lahnda and Sindhi do exactly the same. Lahnda has móra-m and Sindhi has márya-m. It is unnecessary to multiply examples here.

The conjugation of the past tense of the verb substantive is also worth noting. In Hindústání it is thá, but in Panjabi it is sa or sa, and in Lahnda aha, aha, asa, āsa, or sa, according to locality. If we bear in mind that in these dialects s is often changed to h, we see at once the resemblance to the following Dardic forms:

- Bashgali Káfir: asa
- Veron Káfir: aso, so.
- Káshá Káfir: asas.
- Khwán: ashí.
- Shuna: asa
- Káshmiri: òo (for òo).
- Gárwi: òhuh.
- Mátá: òh.

The conjugation of verbs does not call for special notice. It may, however, be remarked that in North-Eastern Lahnda the present participle ends in a. Thus, márma, striking. So, in Kashmiri we have móre, striking. Bashgali Káfir món, striking, and so on.

Finally, there are remarkable coincidences in vocabulary. The forms for the verb 'to go' will suffice as an example. In Panjabi and the rest of India this is júra, or some such form. In Kashmiri it is gúshá-ma, and so in Northern Lahnda it is gotá-wa.
So much do these languages resemble each other that difficult Kashmiri words can be explained by their Lahnda equivalents. Thus, there is a famous pass in Kashmir called hasti-sef, over which there is a story of elephants going. In Kashmiri hasti means ‘of an elephant’ but there is no word sef. It is not till we bear the South Lahnda walar or wałna, Sindhi wałnap, ‘to go,’ that we recognize that the name means ‘the pass of the elephant.’ The tradition of the passage of the elephants and of a subsequent disaster is preserved in Kashmir, but all memory of the name has been lost.

The above considerations lead us to conclusions of some importance for the linguistic history of the North-West of India.

We know that Pasijabi belongs to the Central Group of Indo-Aryan languages. The principal member of the Group is Western Hindi. In the section of this Survey dealing with Rajasthani it was pointed out that in Rajasthan and Gujarat the Aryan languages originally spoken belonged (like Lahnda) to the Outer Circle of Indo-Aryan languages. Over them the language of the Central Group, now represented in its purity by Western Hindi, gradually spread in a wave which diminished in force the further it proceeded from the place of origin. At present the whole of the country between the Gangetic Doab and the sea-coast of Gujarat is occupied by immigrant Aryan tribes who found there other Aryan tribes previously settled. These latter spoke a language belonging to the Outer Circle, and were either absorbed or driven farther to the south, or both, by the newcomers from the Doab.

We have historical records of this migration from the Gangetic Valley into Rajasthan, but such notices are wanting in the case of the Punjab. It is, however, reasonable to suppose that the same occurred in their case also, for the linguistic conditions are exactly parallel. In the Eastern Punjab the language is an almost pure member of the Central Group, but as we go west traces of Lahnda influence grow stronger and stronger, till, at last, Lahnda is finally established in supersession of Pasijabi in the Districts of Jhang and Multan. It is evident from the phonetic conditions that some language akin to the Modern Lahnda was once spoken over the whole of the Modern Punjab, but that, in the east, it has been superseded by a language flowing from the Gangetic Doab, though traces of its former existence, stronger and stronger as we go westwards, are still observable.

Although, therefore, Pasijabi belongs to the Central Group, it is, to a certain and varying extent, a mixed language. Instances of the survival of Lahnda forms have already been quoted, and here one other general fact may be mentioned.

It is a commonplace of the history of all Indo-Aryan languages that the various Prakrits from which they are derived are full of words containing double consonants. As an example we can take the Sanskrit word bhattach, cooked rice, which becomes bhatta, with a double th, in Apabhramsa Prakrit. In most of the modern Indo-Aryan vernaculars (especially in Western Hindi and Gujarati) these double letters are simplified by the retention of one of them, and the preceding vowel is lengthened in compensation. Thus, almost universally bhatta is represented in the modern languages by bhat. But in
Lahnda and Panjabi this is not the case. The double letter is retained and the preceding vowel remains short. In Sindhi and the Dardic languages and sometimes in Lahnda the compound is, it is true, simplified, but the preceding vowel almost always remains short. There is no compensatory lengthening. Thus, Sindhi has bhāt, not bhāti, and the Dardic Kāshmirī bōtə, not bōt. This absence of compensatory lengthening is a most important distinction between the Aryan languages of the North-West, and those of the rest of India. It separates them at once as two distinctly distinct groups. In the North-West a double letter is either preserved or is simplified without affecting the preceding vowel. In the rest of India it is nearly always simplified and the preceding vowel is then always lengthened.

The following are further examples of this treatment of double letters:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Apabhraṃbha Prakrit</th>
<th>Panjabi</th>
<th>Lahnda</th>
<th>Sindhi</th>
<th>Dardī (Kāshmirī unless otherwise stated)</th>
<th>Western Prakrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>derbhak, a kind of grass</td>
<td>derbhak or derbhuk</td>
<td>derbh</td>
<td>derbh</td>
<td>derbh</td>
<td>debh</td>
<td>ḍebh</td>
</tr>
<tr>
<td>udbésthak, high</td>
<td>udbēsthak</td>
<td>udbēsthak</td>
<td>udbēsthak</td>
<td>udbēsthak</td>
<td>udbēsthak</td>
<td>ḍebh or ḍeh</td>
</tr>
<tr>
<td>xōghak, true</td>
<td>xōghak</td>
<td>xōghak</td>
<td>xōghak</td>
<td>xōghak</td>
<td>xōghak</td>
<td>xōghak</td>
</tr>
<tr>
<td>pākak, a bear</td>
<td>pākak</td>
<td>pākak</td>
<td>pākak</td>
<td>pākak</td>
<td>pākak</td>
<td>pākak</td>
</tr>
<tr>
<td>bōkā, a cow</td>
<td>bōkā</td>
<td>bōkā</td>
<td>bōkā</td>
<td>bōkā</td>
<td>bōkā</td>
<td>bōkā</td>
</tr>
<tr>
<td>dudā, milk</td>
<td>dudā</td>
<td>dudā</td>
<td>dudā</td>
<td>dudā</td>
<td>dudā</td>
<td>dudā</td>
</tr>
<tr>
<td>au, before</td>
<td>au</td>
<td>au</td>
<td>au</td>
<td>au</td>
<td>au</td>
<td>au</td>
</tr>
<tr>
<td>sē, to-day</td>
<td>sē</td>
<td>sē</td>
<td>sē</td>
<td>sē</td>
<td>sē</td>
<td>sē</td>
</tr>
<tr>
<td>chēkā, a wheel</td>
<td>chēkā</td>
<td>chēkā</td>
<td>chēkā</td>
<td>chēkā</td>
<td>chēkā</td>
<td>chēkā</td>
</tr>
<tr>
<td>takāyak, to associate</td>
<td>takāyak</td>
<td>takāyak</td>
<td>takāyak</td>
<td>takāyak</td>
<td>takāyak</td>
<td>takāyak</td>
</tr>
<tr>
<td>sēchhakā, ēr</td>
<td>sēchhakā</td>
<td>sēchhakā</td>
<td>sēchhakā</td>
<td>sēchhakā</td>
<td>sēchhakā</td>
<td>sēchhakā</td>
</tr>
<tr>
<td>karm, an action</td>
<td>karm</td>
<td>karm</td>
<td>karm</td>
<td>karm</td>
<td>karm</td>
<td>karm</td>
</tr>
<tr>
<td>chowk, ēm</td>
<td>chowk</td>
<td>chowk</td>
<td>chowk</td>
<td>chowk</td>
<td>chowk</td>
<td>chowk</td>
</tr>
<tr>
<td>kōpa, on</td>
<td>kōpa</td>
<td>kōpa</td>
<td>kōpa</td>
<td>kōpa</td>
<td>kōpa</td>
<td>kōpa</td>
</tr>
<tr>
<td>sōpā, a snake</td>
<td>sōpā</td>
<td>sōpā</td>
<td>sōpā</td>
<td>sōpā</td>
<td>sōpā</td>
<td>sōpā</td>
</tr>
<tr>
<td>mēstak, mother-in-law</td>
<td>mēstak</td>
<td>mēstak</td>
<td>mēstak</td>
<td>mēstak</td>
<td>mēstak</td>
<td>mēstak</td>
</tr>
<tr>
<td>bōtēk, boiled rice</td>
<td>bōtēk</td>
<td>bōtēk</td>
<td>bōtēk</td>
<td>bōtēk</td>
<td>bōtēk</td>
<td>bōtēk</td>
</tr>
<tr>
<td>pōttēk, not</td>
<td>pōttēk</td>
<td>pōttēk</td>
<td>pōttēk</td>
<td>pōttēk</td>
<td>pōttēk</td>
<td>pōttēk</td>
</tr>
<tr>
<td>kāthēk, he swills</td>
<td>kāthēk</td>
<td>kāthēk</td>
<td>kāthēk</td>
<td>kāthēk</td>
<td>kāthēk</td>
<td>kāthēk</td>
</tr>
<tr>
<td>kēnta, a book</td>
<td>kēnta</td>
<td>kēnta</td>
<td>kēnta</td>
<td>kēnta</td>
<td>kēnta</td>
<td>kēnta</td>
</tr>
<tr>
<td>grihēk, the book</td>
<td>grihēk, grihēk</td>
<td>grihēk</td>
<td>grihēk</td>
<td>grihēk</td>
<td>grihēk</td>
<td>grihēk</td>
</tr>
</tbody>
</table>

1 There are a few instances of the double letter being preserved without simplification, as in the Sanskrit sanskr̥taṃ. This treatment is not found in Panjabi. The pronunciation in Panjabi is usually shorter.
Lahnda has three main dialects, a Southern, or Standard, a North-Eastern, and a North-Western. Each of these has several sub-dialects.

The form of Lahnda which has been taken as the standard is that spoken in the Districts of Shahpur and illustrated in Sir James Wilson's Grammar and Dictionary of Western Punjabi. It is the typical form of the Southern dialect, which covers the whole of the Lahnda area south of the Salt Range. It has three sub-dialects—the Standard proper, Multan, and Thati. The Standard proper is spoken in the Districts of Shahpur, Jhang, Lyallpur, Montgomery, Gujranwala, and Gujarat, and has several local or tribal names, which sometimes indicate slight variations. In Shahpur it is spoken in the Joch Dōb between the Jehlum and the Chenab. In Jhang and Lyallpur it goes by various names, according to the people who speak it. The most general name is Jatki, on the language of the Jatis. "Pañjābī" is the broken Lahnda spoken by the Pañjābī immigrants in the Canal Colony in Lyallpur, and Jāngalī is the language of the nomad tribes now settled in that district. The Jatki spoken on the banks of the Chenab is called Chiniwari in Jhang, and in the north of that district the dialect of the Niswānī tribe is called Niswānī. In the Kachhī, or alluvial portion of Jhang District on the right bank of the Jehlum, we have Kachhī, which is the standard merging into the Thalochhī form of Thalī spoken further west. With the exception of Thalochhī, of which more anon, all these are simply slightly varying forms of the standard of the Shahpur Dōb.

In Montgomery, we have, as explained above on p 233, Pañjābī in the eastern and Lahnda in the western half. The latter is the Standard, as spoken in Lyallpur, gradually merging into Pañjābī. In Gujranwala the state of affairs is the same. Lahnda, very similar to that of Lyallpur, is spoken in the western third of the district, while the language of the eastern two-thirds is Pañjābī. The Lahnda of Gujranwala is locally known as Bāde Bōlt, or the speech of the Bār or uncultivated upland.

In Gujarat, there is a similar division between Lahnda and Pañjābī. The Lahnda of this district has various names according to locality. West of the Fābī Range, which is here the dividing line, it is Pehwari, a form of the North-Eastern dialect of Lahnda, and does not now concern us. Further south it is known as Jutaharī Bōlt, or Kārī Bōlt, and resembles the dialect of the Shahpur Dōb.

The estimated number of speakers of this standard form of Lahnda is as follows:—

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shahpur</td>
<td>447,600</td>
</tr>
<tr>
<td>Jhang</td>
<td>433,832</td>
</tr>
<tr>
<td>Montgomery</td>
<td>204,990</td>
</tr>
<tr>
<td>Gujranwala</td>
<td>273,090</td>
</tr>
<tr>
<td>Gujarat</td>
<td>147,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,507,627</strong></td>
</tr>
</tbody>
</table>

We now come to the Mutilānī sub-dialect of the Southern dialect of Lahnda. This is spoken in the Districts of Multan, Muzaffargarh, Dera Ghazi Khan, in the north of the State of Bahawalpur, and by numerous immigrants in Sind. Mutilānī is well-known, owing to its having been described in Mr O'Brien's Glossary. In Multan it is spoken over the whole district,
except in tracts, such as the Sidhmai Canal area, where immigrants from the Punjab have settled. The dialect of North Bahawalpur is the same as that of Multan and is locally known as Bahawalpuri. In Muzaffargarh, Multan is locally known as Hindi, Hindiki, or Jaatki. It closely resembles the dialect of Multan except that in the northeastern part of the river Chiniab, adjoining Jhang District, it more nearly resembles the Chinnawari of Jhang, and is known as Chinnawari.

Across the Indus from Muzaffargarh lies the District of Dera Ghazi Khan, the principal languages of which are Balochi, spoken by the Baloches, and Lahnda. The latter is locally known as Hindi, Hindiki, Jaatki, or Derviwal. The Baloches call it Jachdali. It resembles Multani, but is much influenced by the neighbouring Sindhi spoken to its south.

The local name of Upper Sind is Siro, and the language of the country is a form of Sindhi known as Siraki, or 'Up-country' Sindhi. All over the Siro and diminishing in number as we go south, also over the rest of Sind, there are numerous immigrants whose native language is Lahnda. The form of Lahnda spoken by them most nearly resembles the Hindiki of Muzaffargarh, and is also known as 'Siraki' or the 'Up-country language.' In order to distinguish it from the Siraki form of Sindhi it is called Siraki Hindiki in the following pages.

Finally, in this connexion we may mention Khetran and Jafri, two cognate dialects spoken by independent tribes living beyond our border in the Subainan Range. Their language is a mixed one. Its basis resembles the Hindiki of Dera Ghazi Khan, but it also shows undoubted points of connexion not only with Balochi, but also with the Derviwal languages spoken far to the north below the Hindiki Kush.

Multani and its cognate sub-dialects differ from the Standard of the Shahpur Doab mainly in pronunciation. It often employs the peculiar double consonants of Sindhi and at the same time is almost as fond of centralizing a dental a as the Thal dialect shortly to be mentioned. The vowels a and i of the Doab have disappeared, and have become e and i, respectively. There are also differences of vocabulary.

The number of speakers of the various forms of Multani has been estimated as follows:

<table>
<thead>
<tr>
<th>Language</th>
<th>Estimated Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Multani</td>
<td>521,838</td>
</tr>
<tr>
<td>Bahawalpuri</td>
<td>438,000</td>
</tr>
<tr>
<td>Muzaffargarh</td>
<td>720,000</td>
</tr>
<tr>
<td>Dera Ghazi Khan</td>
<td>362,970</td>
</tr>
<tr>
<td>Siraki Hindiki of Sind</td>
<td>104,975</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,146,863</strong></td>
</tr>
</tbody>
</table>

The number of speakers of Khetran and Jafri is put down at 14,581.

The sandy desert west of the river Jehlum is known as the Thal. It has the Indus to its west and extends from the Salt Range on the north to the District of Muzaffargarh on the south. It includes parts of the Districts of Mianwali, Jhelum (Jehlum), Shahpur, Jhang, and the north of Muzaffargarh. In Muzaffargarh the language is the Multani form of Lahnda. Over
the rest of the Thal it is called Thahi, and varies very little from place to place. Thahi has crossed the Indus, and is also spoken in the Districts of Dera Ismail Khan and Bannu. In the last named district the main language is Pashto, and Thahi is only spoken by some 23,000 Hindus scattered over the country. The main difference between Thahi and the Standard Southern Lahnda of the Shalpur District is the frequent substitution of a cerebral for a dental d. There are also differences of grammar and vocabulary. Thahi has other names, varying according to locality. Over the whole area it is called Jatki. In Dera Ismail Khan it is sometimes called Hindki and sometimes Dariwal, the latter being considered to represent the more polished form of the speech. In Mianwali and Bannu it is called Hindki and Mulki, and in Jhang Thalochi.

The following is the estimated number of speakers of Thahi:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mianwali</td>
<td>400,000</td>
</tr>
<tr>
<td>Jhelum</td>
<td>361,542</td>
</tr>
<tr>
<td>Shalpur</td>
<td>21,000</td>
</tr>
<tr>
<td>Jhang</td>
<td>2,988</td>
</tr>
<tr>
<td>Dera Ismail Khan</td>
<td>170,000</td>
</tr>
<tr>
<td>Bannu</td>
<td>33,790</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>756,210</strong></td>
</tr>
</tbody>
</table>

Although, in the later pages of this volume, the North-Eastern dialect is, for practical reasons, considered before the North-Western, it will here be most convenient to deal with the latter first. North-Western Lahnda begins in the middle of the Salt Range, having the Thahi (Southern Lahnda) of Jhelum immediately to the south. In the Salt Range, immediately to its east and west it has dialects of the North-Eastern Group which it separates like a wedge. It extends northwards through Western Jhelum, where it is called Dhami into the eastern part of the Attock District. Thence it spreads over North Attock into the Hazara District of which it is the main language, and also westwards over Peshawar, where the main language is Pashto, and where it is spoken only by scattered Hindus. In East Attock it is called Sawarin. Elsewhere it is generally known as Hindki or Hindki, but the dialect of Peshawar City is called Peshawari, while the Tinkwal tribe in Hazara has a special variety of its own called Tanah.

The North-Western dialect possesses all the appearances of a mixed form of speech, partly agreeing with Southern Lahnda, and partly with North-Eastern Lahnda. Thus it forms its genitive by adding de, as in the south, but the oblique form singular of masculine nouns ending in a consonant is formed by adding e, as in the North-Eastern dialect. In vocabulary, also, it often agrees with the North-Eastern dialect, when the latter differs from the Southern. In some respects its vocabulary is independent of both. Thus the verb 'to go' is mën in the south, gachhê in the north-east, but jêna in the north-west.

The following is the estimated number of speakers of North-Western Lahnda:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jhelum</td>
<td>503,682</td>
</tr>
<tr>
<td>Attock</td>
<td></td>
</tr>
<tr>
<td>Sawadin</td>
<td>100,010</td>
</tr>
<tr>
<td>Hindki</td>
<td>32,041</td>
</tr>
<tr>
<td><strong>Carried over</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>635,733</td>
</tr>
</tbody>
</table>
The proper home of the North-Eastern dialect of Lahnda is the eastern third of the Salt Range and the Pothwâr plain. The latter consists of the eastern part of the District of Jhelum and the plains portion of the District of Rawalpindi. From here it extends northwards into the Murree Hills of the latter district, taking in at the same time a small tract on the east of the neighbouring District of Hazara, inhabited by Dhundâs and Kairâls. It then covers the Chibbâl country or outer hill region of Kashmir between the rivers Chenab and Jehlum, including the Jâgir of Punch. It also covers the Jehlam valley in Kashmir between Musaffarabad and Utrâ, and, according to Drew, the greater part of the valley of the Kishanganga, up from where it joins the Jehlam at Musaffarabad. No specimens have been received from the Kishanganga valley, and we must content ourselves with Drew’s authority. For the rest of the tract above mentioned plentiful materials are available, and there is no doubt about all the local dialects being various forms of North-Eastern Lahnda.

North-Eastern Lahnda has several names, often based on the names of the tribes which use some particular form, and not always connote special dialectic differences. The form spoken in the Pothwâr tract is always known as Pothwâr. That of the Murree Hills is simply called Pahâri or the Hill Language. The speech of the Dhundâs and Kairâls is called either Dhundâ or Kairâlî, according to the tribe of the speakers, but it is practically the same as the Pahâri just mentioned. The Chibbâl country is named from the Chibbâ tribe which is here important, and the local dialect is called Chibbâli. In Punch, where the language is much affected by the neighbouring Kashmiri, the dialect is called Punchi.

So far we have traced North-Eastern Lahnda in its proper direction to the north-east. On its west, as the map will show, it has, throughout, some form of North-Western Lahnda. In the Salt Range, where it has the Dhamni North-Western dialect to its west, in the west of the Pind Dadan Khan Taluqd of Jhelum, it re-appears again in the western third of the range in the north of the District of Shâhpur. The Salt Range has, therefore, North-Eastern Lahnda at each end, and North-Western Lahnda in its centre.

The North-Eastern Lahnda at the Shâhpur, or western, end of the Salt Range is due to the presence of Awans. Sir James Wilson claims their form of speech as the Salt-Range dialect per excellence. The Awans have spread over the south of the District of Attock, where their dialect is called Awankâri, and across the Indus into Kohat, where it is spoken by Hindus and Awans scattered amongst the Pesh-to-speaking Pashtûn population. Here the Lahnda is called by various names, such as Awankâri, Awankâri, Hindkî, Hindkû, and Kohârî. The first two represent the dialect as spoken
by Awans, the third and fourth, the same dialect as spoken by Hindus, while Kohat is the general name of the dialect throughout the district.

Finally, North-Eastern Lahnda has spread further north in Attock over the Pindi Gheb Turai in the centre of the district. Here it is known as Ghobi.

We thus see that North-Eastern Lahnda is spoken in two distinct tracts, separated from each other by the North-Western dialect. There is, first, the true North-Eastern dialect of the north-east, and there is, secondly, an overflow to the west covering the north of Shalpur, the south and centre of Attock, and crossing the Indus into Kohat. The dialects of the two tracts are very similar. They differ mainly in vocabulary, the Western dialects showing a tendency to agree with the neighbouring Southern dialect. For instance they use the Southern word naasu for 'to go,' while the true North-Eastern dialects all have naashe.

The North-Eastern dialect of Lahnda differs from the Southern dialect in several important particulars. There are wide differences of vocabulary. A list of a number of words peculiar to the north-east is given in the section dealing with the dialect. Some of these are actual shibboleths. Such are gachana, to go; achkala, to come. These are peculiar to the north-east, the south having naasu and naas, and the north-west jago and aza, respectively. Another shibboleth is the words for 'my' and 'thy.' In the north-east they are minda and tinda, while in the south they are meru and beru.

In grammar, very noticeable is the frequent change of s to h, as in the root hag, for sah, to be able. Again, in the south and the north-west the postposition of the genitive is da, but in the north-east it is nǐ. Similarly the terminations of the present participle are da and na, respectively. In the declension of nouns, masculine nouns ending in a consonant of the Southern dialect are unchanged in the oblique singular. Thus, ghar-da, of a house. But in the North-Eastern dialect, with which in this particular the North-Western dialect agrees, the oblique singular adds the letter d; thus, ghar-nda (North-Western ghar-da), of a house. Feminine nouns ending in a consonant similarly add d in the north, but not in the south. These are the most striking points of difference between the North-Eastern and Southern dialects. Others will be found noted in the sections referring to them.

The following is the estimated number of speakers of North-Eastern Lahnda.---

<table>
<thead>
<tr>
<th>True North Eastern Dialects</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Pakhto</td>
<td>684,062</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pahari (including Dhand)</td>
<td>87.577</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kashmir dialects</td>
<td>141.095</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,613,836</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>North Eastern Dialects of the western tract---</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Side Range (Shalpur)</td>
<td>125,906</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Attock (Attock and Kohat)</td>
<td>128,064</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ghobi (Attock)</td>
<td>99,268</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>233,238</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Total** **1,847,074**

1 These remarks apply particularly to the true North Eastern dialects. The North Eastern dialect of the western tract just described sometimes shows more points of agreement with the language of the south.
We are not in a position to give the number of speakers of Lahnda outside their proper home. Outside the Pañjab they are everywhere confused with speakers of the Pañjābī. From the above figures we see that the number of speakers of Lahnda in its proper home, as estimated for this Survey on the figures of the Census of 1891, is:

<table>
<thead>
<tr>
<th>Southern Dialect</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Standard</td>
<td>1,637</td>
<td>252</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Multani</td>
<td>2,115</td>
<td>263</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khatri and Jatā</td>
<td>14,881</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thal</td>
<td>755</td>
<td>510</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>4,492</td>
<td>661</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>North-Western Dialect</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>True North-Eastern</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Western Sub-Group</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,513</td>
<td>346</td>
<td></td>
<td></td>
<td></td>
<td>259</td>
</tr>
</tbody>
</table>

| **Total** | 1,742 | 736   |

The total figures for Lahnda in the Census of 1911 were 4,779,138. But these cannot be compared with the above figures, as in many cases, for census purposes it is impossible to distinguish between Lahnda and Pañjābī. As already stated there is a large area over which it is debatable which of these two languages is spoken.

The following, so far as I have been able to collect them, are the works which deal with Lahnda:

**Bayer, Theophilus Siegfried,**—Historia Lahnda Grammatica Helvetica. Petropolitanae, 1728. On p. 1122, was given the numerals up to 10, viz., 1, loha; 2, dal; 3, trjay; 4, trjow; 5, trjan; 6, teχa; 7, tecta; 8, adya; 9, maa; 10, adya. Bayer says that he got these words from a native of Multan. So far as I am aware, this is the first attempt made in Europe to record any words in Lahnda, save the word "aduna." **Völckers,**—Theo. Eystett. Livrohron. En Bibliotheca Indicorum edita In Academia Vindelic. Leipzig, 1742. This is a collection of letters written by, and addressed to, Matthew Volland in Cantu, the famous Missionary of Berlins. On p. 58 of Vol. 1, Theophilus Siegfried, Bayer sends to Le Creve a collection of the first four numerals in various languages. There for the "Maganaeis Indi" are—1. bhoja, 2. gama, 3. trjow, 4. Tetr. These are not so correct as those given in the preceding entry. **Adelung,** J. C.—Mehrbachtet oder allgemeine Sprachenkunde mit dem Vater unserer heyl. kanach, Sprechenden und Mandarischen. Berlin, 1806-1817. Amount of Multan in Vol. 1, pp. 196 and 244.


**Pillai,** V. N.—Note on a Grammar of the Sindhi Language, dedicated to the Right Hon. Sir Robert Grant, Governor of Bombay. By V. N. Pillai, Esq., with Plate showing the Multani, Multani or Sardi, and Sindhi or Khindavski Alphabets. Journal of the Asiatic Society of Bengal, Vol. VI (1837), pp. 347ff


**Campbell, Sir G., K.C.S.I.,**—Synonymes of the Languages of India, including those of the Aborigines of Bengal, the Central Provinces and the Eastern Provinces. Calcutta, 1874. Specimens of Phrases of Multan on pp. 328.

**Wace, R. C.**,—Report of the Land Revenue Settlement of the Hazara District of the Punjab, etc. Lahore, 1925, p. 74.

**Feiss, Sir W. B.,**—Final report in the . . . . . . . . . . . . . . . . . Settlement of the Dera Ghazi Khan District, in the Derawar Districts, etc. Lahore, 1928. Glossary, pp. 132.
INTRODUCTION.


" " Report on the . . . . . . Settlement of the Maccagnargh District, etc. Lahore, 1882.


" " Grammar and Dictionary of Western Punjabi, as spoken in the Shadpur District with Proverbs, Sayings and Verses. Lahore, 1899.


MAJIDKHAN, E.—Notes on Western Punjabi collected by E. M. Lahore, 1903.


SCOTT, W. M.—Multan Stories, Collected and translated by E. W. S. Lahore, 1917.
SKETCH OF LAHNDĀ GRAMMAR.

A few general remarks on the pronunciation of Lahnda may be made here. The language possesses several vowels which are unusual elsewhere in India. As in Kāshmir they are generally due to epanthesis. These are ā, pronounced like the a in ‘tail’; ă, like the German ä in ‘ware’; or like the e in ‘there,’ as pronounced in Scotland or the North of England, and ăt, the short sound of ăt, something like the first s in ‘mighty,’ as compared with the ă in ‘sigh.’ The ā represents what would be ās elsewhere. Thus, ōdās, a sister, pronounced ōdās. In the Pañjābī of the neighbouring District of Washūnād as is, according to Mr. Bailey’s Grammar, sounded something like the a in ‘man,’ and we see the diphthong on its way to becoming the Lahnda ā.

This ā sound is most common in the two northern dialects, but also occurs in the south, gradually becoming an ordinary ā in the most southern dialect, Mālānī, such as the e of the Scotch and Northern English “there” changes to the ordinary long ā sound of the Southern English pronunciation of the same word.

Similarly the ḍ of the north shows a tendency to become a simple d in the extreme south. In other words, in the case of both these letters, epanthesis diminishes as we go south. While Northern Lahnda, as well as Shahpur Dōbhā and Thali, have ḍāḥ, a young bull, Mālānī prefers ḍāḥ. Sindhu goes a step further and has only sahro.

As regards consonants, mention must first be made of the sound represented in the Survey by ą, and by Sir James Wilson and Mr. Jukes by ą. Sir James Wilson describes its sound as the nasal part of the final sound in ‘singe’ with the j sound not completed. Mr. Jukes says, “the sound is something between ą and ā, sometimes leaning more to one side, and sometimes more to the other. It rarely occurs except in the word sajā, to go, and never as an initial letter. In the Imperative saj, the j sound is pronounced; in the other tenses, as Present sajāḍā, the pronunciation is more like sajāḍā.”

In Dera Ghazi Khan, Lahnda has borrowed the peculiar double consonants of Sindhi. These are described in the section dealing with that district.

The preference for cerebral sounds is manifest in several parts of the Lahnda area. The letter ą is always pronounced with an extreme cerebralization, closely resembling an English m, which letters are often written for it. In this, Lahnda agrees with the neighbouring Brāman language, Pashto. In the Thali, and also to a less extent in the extreme south, almost every d is changed to ā, while in the two northern dialects r often becomes ā, as in māṇḍā for māra, my.

In the Pothwāri form of the North-Eastern dialect, the vulgar pronoun gāh as sā. Thus, gakāh, instead of gachkāh, to go. All over the north, there is a strong tendency to nasalization, nearly every final long vowel being nasalized at option, as in bāhā and bānā, many; ā and ë, of.

The cerebral ā is common over nearly the whole of the Lahnda tract. It only disappears in the extreme north, where we approach the Bārdic languages. It is not heard in Hazara or in the Chibhāl country.
Lahndi has no written character of its own. It contains no prose literature, 1 and the poetry written in it is of the nature of folk-poetry, stored in the memory, and seldom committed to writing.

Perhaps the Persian character is the one most commonly employed for literary purposes, but this is only because it is the character familiar to the educated men who may wish to record a piece of Lahndi for some special need. The Gurmukhī character is also sometimes used under the same circumstances. But the character used all over the country by Hindus is that current over the whole of the Punjab and Sind, and known as the Landhī or 'clipped' alphabet. It is closely related to the Mahājān character of Marwār, and also to the Takri of the Punjab Hills and, through it, to the Śrāda alphabet employed in Kashmir. It is a very incomplete alphabet, vowel signs being hardly ever used except when initial. It is in fact generally legible to no one but the original writer, and not always to him. 2 European students of Lahndi invariably write it in the Roman character, and this is followed in the present account. But specimens written in the Persian character will be found on pp 312 and 349, and a specimen in the Landhī character on p. 315.

The Gurmukhī alphabet is an improved and polished form of Landhī, said to have been invented by Angad, the second Sikh Guru (1536-1592 A.D.), for the purpose of recording the Scriptures of the Sikh religion. It is said that he found that Sikh hymns written in Landhī were liable to be misread, and he accordingly improved it by borrowing signs (especially vowel signs) from the Nagari alphabet and by polishing up the forms of the existing Landhī consonants.

The following table shows the Landhī alphabet compared with Gurmukhī:

---

1 The Jānom Sākhi, a well-known Sikh book, is written in a dialect which is half Bāngali and half Lahndi. This is the dialect described as Landhī by Mr. Tadott. The book is usually printed in the Gurmukhī character.

2 Several specimens of the Landhī character will be found in Dr. Lehner’s Collection of Specimens of Commercial and other Alphabets and Handwritings as also of Multiplication tables current in various Parts of the Punjab, Sind and the North-West Provinces, "Arjumand-Panjāb" Press, Lahore, no date. There are not accompanied by any explanations, and are hence of little help to the learner. It is hardly necessary to point out that the word 'Landhī' is no connection whatever with the word 'Lahndi'.
<table>
<thead>
<tr>
<th>Carnalāhi</th>
<th>Sanskrit</th>
<th>Transliteration</th>
<th>Carnalāhi</th>
<th>Sanskrit</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>a ('dara')</td>
<td>a</td>
<td>da</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i ('atra')</td>
<td>i</td>
<td>iha</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>u ('ūra')</td>
<td>u</td>
<td>pA</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>o</td>
<td>o</td>
<td>tA</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a</td>
<td>a</td>
<td>thA</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ha</td>
<td>ha</td>
<td>dha</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kha</td>
<td>kha</td>
<td>na</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>gu</td>
<td>gu</td>
<td>pa</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>jha</td>
<td>jha</td>
<td>phA</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>na</td>
<td>na</td>
<td>ba</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>cha</td>
<td>cha</td>
<td>bha</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>chha</td>
<td>chha</td>
<td>ma</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ja</td>
<td>ja</td>
<td>yA</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>jha</td>
<td>jha</td>
<td>rA</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>P</td>
<td>P</td>
<td>la</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sa</td>
<td>sa</td>
<td>ra</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The following sketch of the system of declension and conjugation which prevails in Lahnda, is, with the author's kind permission, almost entirely based on Sir James Wilson's very complete Grammar and Dictionary of Western Punjabi, as spoken in the Shalpur District, to which the student is referred for many further details, which the limits of the present work do not allow me to repeat.

Sir James Wilson gives the following account of the dialectic variations which obtain in the narrow limits of the Shalpur District. For the purposes of this Survey the number of speakers of Lahnda in Shalpur was estimated at 493,600. In the various censuses since 1891, the language of Shalpur has been confused with Panjabi.

1 The dialects spoken in the Shalpur District may be further classified into two groups, (a) the dialects of the Plains and (b) those of the Salt Range. The principal differences between these groups are that in the Salt Range dialects (1) many nouns in the oblique singular add an e or a to the root, e.g., shera (house), nage (buffalo) (2) the preterite postposition (of) is at instead of at. (3) several other postpositions are different, e.g., do or do for wār (be), sāmil for wār (from). (4) the ending of the present participle in wār instead of at. (5) a number of common words are different, e.g., īdā for īdā (become), īsā for īdā (take), īsā for īdā (more), īsā for īdā (little). (6) there is a stronger tendency towards mechanism of vowels and a tendency to substitute e for a, e.g., īsā for īsā (who), īsā for īsā (that). These characteristics are also found in the dialects spoken in the western taluks of the Shalpur District as far north as Attock, and probably in the intervening taluks of the Jehlum District.

1 The dialects spoken in the plain portion of the district may be further subdivided into those spoken between the rivers Jehlum and Chenab, on what is called the Doab, and those spoken west of the Jehlum in the sandy desert called the Thal. The chief differences are that in the Thal (1) ā is often substituted for ā, e.g., āsahā for āsahā (grandfather), āsahā for āsahā (tree). āsahā for āsahā (there). (2) ā is also substituted for other letters, e.g., āsahā for āsahā (my), āsahā for āsahā (we). (3) the present participle ending in active verbs is often āsahā or āsahā instead of āsahā. (4) a number of common words are different, e.g., āsahā for āsahā (where), āsahā for āsahā (man), āsahā for āsahā (woman), āsahā for āsahā (little), āsahā for āsahā (small), āsahā for āsahā (we), āsahā for āsahā (two).

In the following pages I have dealt only with what may be called the Standard dialect of Shalpur Lahnda, viz. that spoken in the Jehlum Doab. The peculiarities of the Thal and Salt Range dialects will be dealt with separately.

VOWEL-SOUNDS. — Vowels. — Sir James Wilson distinguishes the following vowel-sounds. I have slightly altered his system of transcription, so as to make it accord with the rest of the Survey:

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Pronunciation</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>as the vowel-sound in 'sun', 'run'</td>
<td>Rabby, God.</td>
</tr>
<tr>
<td>ā</td>
<td>'tar', 'fun'</td>
<td></td>
</tr>
<tr>
<td>ā</td>
<td>'tall', 'awe'</td>
<td></td>
</tr>
<tr>
<td>ē</td>
<td>ē in the German 'wär'</td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>the short sound of ē</td>
<td></td>
</tr>
<tr>
<td>ē</td>
<td>as the vowel-sound in 'they!', 'tell.'</td>
<td></td>
</tr>
<tr>
<td>i</td>
<td>'tell', 'men'</td>
<td></td>
</tr>
<tr>
<td>ī</td>
<td>'fill', 'sin.'</td>
<td></td>
</tr>
<tr>
<td>ē</td>
<td>'steel', 'mean.'</td>
<td></td>
</tr>
<tr>
<td>o</td>
<td>first o in 'promote.'</td>
<td></td>
</tr>
<tr>
<td>ō</td>
<td>second o in 'promote.'</td>
<td></td>
</tr>
<tr>
<td>ō</td>
<td>vowel-sound in 'hot.'</td>
<td></td>
</tr>
<tr>
<td>u</td>
<td>'full.'</td>
<td></td>
</tr>
</tbody>
</table>

Vol. VIII, Part I.
Vowel. | Pronunciation | Example
--- | --- | ---
ā | as the vowel-sound in ‘fool,’ ‘moon.’ | kār, a lie.
āṃ | the short sound of ā | gāṅa, gene.
ai | as the vowel-sound in ‘my,’ ‘sigh.’ | beeth, sixty-two
au | ‘now,’ ‘owl.’ | hau, olive.

With regard to the above we may note that Sir James Wilson transcribes ā by ā, ā by ā, ā by ā, and ai by ei.

Epenthesis.—In common with Kāshmirī, Lahnda is a language in which epenthesis is frequent. By epenthesis is meant a change caused in the sound of a vowel by the presence of a vowel in the next syllable. It occurs in such cases as the English words ‘man’ and ‘men.’ The latter word is derived from the old Anglo-Saxon *mænæ*, in which the e has become ē under the influence of the following i. Similarly, in Kāshmirī the word meaning ‘to strike’ is properly māre, but (as the e is affected by the following a) is pronounced, and written, māraṇa; māna, a father, is pronounced māṇa; mānu, my (masculine), pronounced myāṅa; myāṇ, my (femine), pronounced myāṅā.

Just so, in Lahnda, we find the vowel a with u in the next syllable become itself u, the original ā being elided. Thus, a common termination of the nominative singular masculine is u. The word kākūr means ‘a fowl.’ To form the nominative singular masculine we add u, so that we get kākūra, which then becomes kākūr, ‘a cock;’ but the u is not added to the oblique singular or to the nominative plural, and so they remain kākūr.

Similarly the letter ā (pronounced ‘a’) is the result of the influence of a following a upon ā. Thus, the word shākūr, a village, takes ā in the nominative singular. This ā reacts on the ā and makes it ā, and on the ā and makes it ā, so that we get, for the nominative singular, shākūr. But the oblique singular and the nominative plural are shākūr, because they do not take this ā.

Again, a great many feminine nominatives singular end in ā. This ā acts just like the masculine u. It changes a preceding ā to ā. Thus, from kākūr, a fowl, we have kākūrī, a hen. Similarly an ā preceding this ā becomes ā just as ā preceding u becomes ā. Thus, vāhār means ‘a young animal of the ox species;’ the nominative singular masculine is vāhār (for vāhāra), a young bull, while the nominative singular feminine is vāhāī (for vāhāri), a heifer.

There is this difference between the feminine termination ā, and the masculine termination ā, that the former is retained in the oblique singular, so that the oblique singular of vāhār is vāhār, not vāhārī, which is the oblique singular of vāhāry. The feminine nominative plural of vāhār ends in ā, which similarly affects the preceding vowels, so that it is vāhāryē or vāhāryā.

When the vowel ā is followed by ā it becomes ā, and when it is followed by ā ā it becomes ā. Thus we have goa, gone; masculine plural, gāṅa; feminine singular, goa.

Consonants.—In the south of the Lahnda area we find Sindhi sounds in force. These are the double consonants k, kh, ḡ, and gg, represented in Sindhi by ū (r), ė (t), ā (z) and ā (f), respectively. In Lahnda Mr. Jukes represents them by ū (r), ė (t), ő and ő, respectively. In each case the letter is pronounced with a certain stress as if an attempt were made to double it at the beginning of a word.
SKETCH OF LAHNU GRAMMAR.

The letters e, ey correspond to the Gurmukhi w, wa. Its pronunciation is said by Mr. Jules to be 'something between ay and ey, sometimes leaning more to one side, sometimes to the other. It rarely occurs except in the word p=‘y, to go, and never as an initial letter. In the Imperative e; say the j-sound is pronounced, in the other tenses, as k=‘y. In the pronunciation of kore, the pronunciation is more like kore. I shall in future transliterate e; by j. In Shapur it also occurs in a few other words, such as j=‘o, thus, and jat, marriage procession. Sir James Wilson, in a private communication, describes the pronunciation as that of ey with the j left out.

The cerebral is generally written (as in Pashto) ь or y. Sometimes it is simply represented by ы. The cerebral sound is very strong, so that a word like ь-kan is pronounced almost like kenv. In other words, such as kene, wheat, the r-sound is less distinctly heard.

The cerebral is common, although not denoted in the vernacular character by any special sign. j is used for both ь and y.

The pronunciation of the letter ь is the same as in the western dialects of Pushto. Mr. Graham Bailey gives the best description of the two sounds of this letter in his Wazirabad Grammar. There, he is referring to Pushto, not to Lahnu, but he informs me that the same rules apply to the latter language.

When ь commences a word, or precedes an accented syllable, it has a strong guttural sound resembling that of a somewhat strongly accented e in Arabic. We might compare the Cockney pronunciation of 'ham' as 'om' (not 'am). Thus, ьe, the sides of a bed, is pronounced ьe, and ьe, the wages of grinding, ьe.

In other positions, i.e. when it is not at the beginning of a word or preceding the accented syllable, it is hardly audible or may be altogether inaudible, but it strongly raises the pitch of the preceding vowel, often altering the whole tone of the word. Thus, ьe, bring down, is very different in sound from ьe, attack, although the ь in the former is often quite inaudible. Similarly, the first ь in ьe, speedy, is pronounced in a high tone, while in ьe, black, it has the ordinary tone, although the ь in the former word is not itself sounded.

The same remarks apply to the ь shown in transliteration of soft (not hard) aspirated consonants, viz. ьh, jh, ch, dh, bh, vh, vh, ml, yh, vh, etc., but not in the case of the hard aspirated consonants, bh, chh, dh, th, ph, or of vh. Thus, ьh, a brother, is pronounced ьh, ghe, a measure of land, is pronounced ghe, and Chambal, the Chindab river, is pronounced ьh. Similarly, the name of the dialect spoken on the bank of that river is reported as 'Chinawari' from Jhang (p. 280), and as 'Chinawari' from Muzaffargarh (p. 323). On the other hand, in ьe, in which ь follows an accented vowel, the ь is inaudible, but the e is pronounced in a higher tone than in ьe, the jnt of a plough; and the e of ьe (pronounced ьe) is higher in tone than the e of ьe (feminine), white.

NOUNS.—Gender.—There is no neuter gender except in the interrogative pronoun.

Masculine nouns and adjectives ending in a and past participles in a, with the e short, form the feminine in ь. Thus, ьhore, a horse; fem ьhore; ьr, strick; fem. ьr.
But nouns, adjectives, and participles ending in ē (with the ē long) form the feminine in ēi. Thus:

gé, gone; fém. gěi.

Many masculine nouns ending in a consonant form the feminines by adding i, ē, or ēś, or, if the final consonant is r, sometimes by adding a. Thus:

Mas. | Fem.
--- | ---
lohār, a blacksmith | lohāri.
bā, a boy | bātrē, a girl.
dām, a musician | dāmasē
fakīr, a beggar | fakīrī.

According to the principles explained under the head of the pronunciation of vowels, masculine nouns, of more than one syllable, which end in ē followed by a consonant, form the feminine by changing ē to i, and if the penultimate vowel is ē, they also change that to ē. Thus:

Mas. | Fem.
--- | ---
kukkur, a cock | kukkur, a hen.
ekkōhēr, a boy | ekkkōhi, a girl.
hēkēl, a bear | hēkēl, a sow.
rañī, a widow | rañī, a widow.
vādē, a young bull | vādē, a beater.

If a masculine noun or adjective ends in ēi, its feminine is sometimes formed by changing the ē to ēś, and sometimes (principally in the case of nouns indicating professions) by changing the ē to śēśā, and shortening the vowel of the preceding syllable. Thus:

Mas. | Fem.
--- | ---
tēli, an oilman | tēli.
mukka, black | mukka.
ūdhē, a cobbler | udhē.
kāzī, a judge | kāzī.

If a masculine noun ends in ēī, this is generally changed to śēī to form the feminine. Thus:

Mas. | Fem.
--- | ---
bhēś, a brother | bhēśī.
sēś, a master | sēśī.
ūnšēś, a butcher | uṃnšēśī.

There are many words which are quite irregular in the formation of the feminine. These will be found on p. 6 of Sir James Wilson's Grammar.

**Declension.**—We find three declensions of masculine nouns and three of feminine nouns,—six in all.

The first declension consists of masculine *tadbhava* nouns whose nominative ends in ē, as pōrā, a horse; māreśā, struck; gē, gone.

The second declension consists of masculine nouns of more than one syllable ending in the vowel ē followed by a consonant; as kukkur, a cock; vēkēr, a young bull.

The third declension includes all other masculine nouns.
The fourth declension includes most feminine nouns, which form their plural in ᾄ, as bhāṇā, a sister; mātā, a mother.

The fifth declension includes feminine nouns (mostly monosyllables or polysyllables ending in ā followed by a consonant), which form their plural in ē, as okkā, an eye; gē, a cow; chōdhērā, a girl.

The sixth declension includes feminine nouns (mostly monosyllables) which form their plural in ā, as haśā, a tear.

**Number.**—Nouns of the first declension form the nominative plural by changing the final ā of the singular to ē. Participles ending in ē, change ē to ā. Words ending in ā, change ē to ā. Thus:

<table>
<thead>
<tr>
<th>Nom. Sng</th>
<th>Nm. Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ghōpā, a house</td>
<td>ghōpē.</td>
</tr>
<tr>
<td>mārōc, struck</td>
<td>mārcē</td>
</tr>
<tr>
<td>gēdā, gone</td>
<td>gēdē</td>
</tr>
</tbody>
</table>

Bhrā, a brother, is irregular. Its nominative plural is bhru.

Nouns of the second declension form the plural by changing the ā of the last syllable to ā, and, if the penultimate vowel be ā, by further changing that to ā. Thus:

<table>
<thead>
<tr>
<th>Nom. Sng</th>
<th>Nm. Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kukkhor, a cock</td>
<td>kukkhor.</td>
</tr>
<tr>
<td>chōbhor, a boy</td>
<td>chōbhor.</td>
</tr>
<tr>
<td>raṣḍānā, a widower</td>
<td>raṣḍān.</td>
</tr>
<tr>
<td>vāhar, a young bull</td>
<td>vāhar.</td>
</tr>
<tr>
<td>shōhar, a village</td>
<td>shōhar.</td>
</tr>
</tbody>
</table>

In nouns of the third declension the nominative plural is the same as the nominative singular. Thus:

<table>
<thead>
<tr>
<th>Nom. Sng</th>
<th>Nm. Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ghas, a house</td>
<td>ghar</td>
</tr>
<tr>
<td>kā, a crow</td>
<td>kā</td>
</tr>
<tr>
<td>nāī, a barber</td>
<td>nāī</td>
</tr>
<tr>
<td>peō, a father</td>
<td>peō</td>
</tr>
<tr>
<td>lattē, a pony</td>
<td>lattē</td>
</tr>
</tbody>
</table>

Feminine nouns of the fourth declension form the plural by adding ē to the nominative singular. If the noun in the singular ends in ā, then the plural is formed by adding ve. Thus:

<table>
<thead>
<tr>
<th>Nom. Sng</th>
<th>Nm. Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhāṇī, a sister</td>
<td>bhāņē.</td>
</tr>
<tr>
<td>gālā, a word</td>
<td>gālā.</td>
</tr>
<tr>
<td>dātī, a daughter</td>
<td>dātī</td>
</tr>
<tr>
<td>gōṛū, a mare</td>
<td>gōṛū.</td>
</tr>
<tr>
<td>gōē, gone (fem.)</td>
<td>gōē.</td>
</tr>
<tr>
<td>mā, a mother</td>
<td>mōē</td>
</tr>
</tbody>
</table>

The word gaddē, a donkey-mare (masculine gaddū), forms its plural irregularly. It is gaddē, the same as the singular.
Feminine nouns of the fifth declension form the nominative plural by adding \( \ddot{a} \) to the nominative singular. The nouns of this declension are nearly all either monosyllables, or else feminine nouns of more than one syllable ending in \( \ddot{i} \) followed by a consonant, corresponding to masculine nouns ending in \( \ddot{a} \) followed by a consonant (e.g. \( \ddot{a}k\dot{h}\ddot{h}r \), feminine of \( \ddot{a}k\dot{h}\dot{h}r \)). Nouns of the latter kind drop the \( \ddot{a} \) of the singular in the plural. Thus:—

<table>
<thead>
<tr>
<th>Nom. Sing</th>
<th>Nom. Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \ddot{a}k\dot{h}h ), an eye</td>
<td>( \ddot{a}k\dot{h}h\dot{r} )</td>
</tr>
<tr>
<td>( \ddot{g}\dot{\ddot{a}} ), a cow</td>
<td>( \ddot{g}\dot{\ddot{a}}\dot{r} )</td>
</tr>
<tr>
<td>( \ddot{t}\ddot{\ddot{e}} ), a pony mare</td>
<td>( \ddot{t}\ddot{\ddot{e}}\dot{r} )</td>
</tr>
<tr>
<td>( \ddot{e}\ddot{h}\dot{\dot{h}}\ddot{\ddot{e}} ), a girl</td>
<td>( \ddot{e}\ddot{h}\dot{\dot{h}}\dot{\dot{e}}\dot{r} )</td>
</tr>
<tr>
<td>( \ddot{\ddot{v}}\dot{\dot{h}}\dot{\ddot{r}} ), a heifer</td>
<td>( \ddot{\ddot{v}}\dot{\dot{h}}\dot{\ddot{r}}\dot{r} )</td>
</tr>
</tbody>
</table>

Feminine nouns of the sixth declension are mostly monosyllables, and form the plural by adding \( \ddot{\ddot{e}} \). Thus:—

<table>
<thead>
<tr>
<th>Nom. Sing</th>
<th>Nom. Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \ddot{h}\ddot{\ddot{a}} ), a tear</td>
<td>( \ddot{h}\ddot{\ddot{a}}\dot{\ddot{r}} )</td>
</tr>
<tr>
<td>( \ddot{\dot{h}}\dot{\dot{\ddot{h}}} \ddot{\ddot{h}} ), a mushroom</td>
<td>( \ddot{\dot{h}}\dot{\dot{\ddot{h}}}\ddot{\ddot{h}}\ddot{\ddot{h}} )</td>
</tr>
</tbody>
</table>

Case.—Including the nominative, there are six organic cases, the nominative, the genitive, the oblique case, the agent, the locative, the ablative, and the vocative. The agent is always the same in form as the general oblique case, and will not be considered separately. The general oblique case is that form of the noun to which postpositions are added to form other cases. The locative seems to be employed only in the case of nouns signifying place, time, or the like. It is sometimes used in the sense of an instrumental, as in \( \ddot{\ddot{c}}\ddot{\ddot{\ddot{r}}} \ddot{\ddot{e}} \), by force, \( \ddot{h}\dot{\dot{a}}\ddot{\dot{t}}\ddot{\ddot{h}} \ddot{\ddot{r}} \), by the hands. The Ablative will be described subsequently.

First Declension. Singular.—The general Oblique Case (including the Agent) and the Locative are both the same in form as the nominative plural. The Vocative is formed by changing the final \( \ddot{a} \) of the oblique form to \( \ddot{e} \).

Plural.—The Oblique Case (including the Agent) is formed by changing the \( \ddot{a} \) (or \( \ddot{\ddot{e}} \)) of the nominative plural to \( \ddot{e} \). The Locative is formed by changing the \( \ddot{a} \) of the locative singular to \( \ddot{e} \) but is very rare. The Vocative is formed by adding \( \ddot{\ddot{a}} \) or \( \ddot{\dot{h}} \) to the oblique plural. We thus get the following forms. Those within marks of parenthesis are only given to show the declension. They are not used for these particular words —

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>( \ddot{g}\ddot{\ddot{h}} ), a horse</td>
<td>( \ddot{g}\ddot{\ddot{h}}\ddot{\ddot{r}} )</td>
<td></td>
<td>( \ddot{g}\ddot{\dot{h}}\ddot{\ddot{r}} )</td>
<td>( \ddot{g}\ddot{\ddot{h}}\ddot{\ddot{r}} )</td>
<td>( \ddot{g}\ddot{\ddot{h}}\ddot{\ddot{r}} )</td>
<td>(( \ddot{g}\ddot{\ddot{h}}\ddot{\ddot{r}} )</td>
<td>(( \ddot{g}\ddot{\ddot{h}}\ddot{\ddot{r}} )</td>
</tr>
<tr>
<td>( \ddot{e}\ddot{\ddot{t}} ), time</td>
<td>( \ddot{e}\ddot{\ddot{t}}\ddot{\ddot{r}} )</td>
<td>( \ddot{e}\ddot{\ddot{t}}\ddot{\ddot{r}} )</td>
<td>( \ddot{e}\ddot{\ddot{t}}\ddot{\ddot{r}} )</td>
<td>( \ddot{e}\ddot{\ddot{t}}\ddot{\ddot{r}} )</td>
<td>( \ddot{e}\ddot{\ddot{t}}\ddot{\ddot{r}} )</td>
<td>(( \ddot{e}\ddot{\ddot{t}}\ddot{\ddot{r}} )</td>
<td>(( \ddot{e}\ddot{\ddot{t}}\ddot{\ddot{r}} )</td>
</tr>
<tr>
<td>( \ddot{w}\ddot{\ddot{r}} ), struck</td>
<td>( \ddot{w}\ddot{\ddot{r}}\ddot{\ddot{r}} )</td>
<td>( \ddot{w}\ddot{\ddot{r}}\ddot{\ddot{r}} )</td>
<td>( \ddot{w}\ddot{\ddot{r}}\ddot{\ddot{r}} )</td>
<td>( \ddot{w}\ddot{\ddot{r}}\ddot{\ddot{r}} )</td>
<td>( \ddot{w}\ddot{\ddot{r}}\ddot{\ddot{r}} )</td>
<td>(( \ddot{w}\ddot{\ddot{r}}\ddot{\ddot{r}} )</td>
<td>(( \ddot{w}\ddot{\ddot{r}}\ddot{\ddot{r}} )</td>
</tr>
<tr>
<td>( \ddot{g}\ddot{\ddot{e}} ), gone</td>
<td>( \ddot{g}\ddot{\ddot{e}}\ddot{\ddot{r}} )</td>
<td>( \ddot{g}\ddot{\ddot{e}}\ddot{\ddot{r}} )</td>
<td>( \ddot{g}\ddot{\ddot{e}}\ddot{\ddot{r}} )</td>
<td>( \ddot{g}\ddot{\ddot{e}}\ddot{\ddot{r}} )</td>
<td>( \ddot{g}\ddot{\ddot{e}}\ddot{\ddot{r}} )</td>
<td>(( \ddot{g}\ddot{\ddot{e}}\ddot{\ddot{r}} )</td>
<td>(( \ddot{g}\ddot{\ddot{e}}\ddot{\ddot{r}} )</td>
</tr>
</tbody>
</table>
There are two irregular nouns of this declension; viz. (1) bhīrō or bhīrā, a brother; sing. obl. bhīrā or bhīrī; voc. bhīrāt; plur. nom. bhīrō or bhīrā; obl. bhīrāmē or bhīrīmē; voc. bhīrāmēō. (2) habbō, all; sing. and nom. plur. regular; obl. plur. habbōā.

**Second Declension. Singular.—** The Oblique Case (including Agent) is the same as the nominative plural. The Locative is the same as what would be the feminine of these nouns. The Vocative is formed by adding ā to the oblique form, the vowel of the last syllable being at the same time dropped.

**Plural.—** The Oblique Case (including Agent) is formed by adding ā to the nominative plural, with the elision of the vowel of the last syllable. The Locative is formed by adding ā or ē to the locative singular, with similar elision. The Vocative is formed by adding ā or āā to the oblique forms. Thus:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th></th>
<th></th>
<th>PLURAL</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>Old and Agent</td>
<td>Loc</td>
<td>Voc</td>
<td>Nom</td>
<td>Old and Agent</td>
</tr>
<tr>
<td>kabā, a cock</td>
<td>kabā</td>
<td></td>
<td>kabāt</td>
<td>kabā</td>
<td>kabā</td>
</tr>
<tr>
<td>shērā, a village</td>
<td>shērā</td>
<td></td>
<td>shērāt</td>
<td>shērā</td>
<td>shērā</td>
</tr>
<tr>
<td>rā, the ram</td>
<td>rā</td>
<td></td>
<td>rāt</td>
<td>rā</td>
<td>rāā</td>
</tr>
<tr>
<td>jangū, a forest</td>
<td>jangū</td>
<td></td>
<td>jangūt</td>
<td>jangū</td>
<td>jangū</td>
</tr>
</tbody>
</table>

**Third Declension. Singular.—** Like the nominative plural, the Oblique Singular is the same as the nominative singular. The Locative is either the same as the nominative, or, optionally, adds ē. The Vocative adds ā to the oblique form.

**Plural.—** The Oblique Case is formed by adding ā to the nominative plural. If the nominative plural ends in ē, this is shortened in the oblique form. The Locative adds ā or ē to the oblique form. If the nominative plural ends in ā, ā is inserted before the oblique termination āā. Thus:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th></th>
<th></th>
<th>PLURAL</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>Old and Agent</td>
<td>Loc</td>
<td>Voc</td>
<td>Nom</td>
<td>Old and Agent</td>
</tr>
<tr>
<td>ghar, a house</td>
<td>ghar</td>
<td></td>
<td>ghar, gharē</td>
<td>ghar</td>
<td>gharā</td>
</tr>
<tr>
<td>hē, a crow</td>
<td>hē</td>
<td></td>
<td>hēā</td>
<td>hē</td>
<td>hēā</td>
</tr>
<tr>
<td>sē, a barber</td>
<td>sē</td>
<td></td>
<td>sēt</td>
<td>sē</td>
<td>sēt</td>
</tr>
</tbody>
</table>
The following nouns of this declension are irregular:—

<table>
<thead>
<tr>
<th>Nom</th>
<th>Old and Agent</th>
<th>Loc</th>
<th>Voc</th>
<th>Nom</th>
<th>Old and Agent</th>
<th>Loc</th>
<th>Voc</th>
</tr>
</thead>
<tbody>
<tr>
<td>पी, a father</td>
<td>पी</td>
<td>पी</td>
<td>पी</td>
<td>पी, पी</td>
<td>पी</td>
<td>पी</td>
<td>पी</td>
</tr>
<tr>
<td>जो, barley</td>
<td>जो</td>
<td>जो</td>
<td>जो</td>
<td>जो</td>
<td>जो</td>
<td>जो</td>
<td></td>
</tr>
<tr>
<td>फर, much, many</td>
<td>फर</td>
<td>फर</td>
<td>फर</td>
<td>फर</td>
<td>फर</td>
<td>फर</td>
<td></td>
</tr>
<tr>
<td>हक्क, one (pl. some)</td>
<td>हक्क</td>
<td>हक्क</td>
<td>हक्क</td>
<td>हक्क</td>
<td>हक्क</td>
<td></td>
<td></td>
</tr>
<tr>
<td>हर, other</td>
<td>हर</td>
<td>हर</td>
<td>हर</td>
<td>हर</td>
<td>हर</td>
<td></td>
<td></td>
</tr>
<tr>
<td>हरि, his honour (plural of respect)</td>
<td>हरि</td>
<td>हरि</td>
<td>हरि</td>
<td>हरि</td>
<td>हरि</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Fourth, fifth, and sixth Declensions.—These are the feminine declensions. In all, the Oblique Singular is the same as the nominative singular, and the Oblique Plural as the nominative plural. The Locative singular and plural both end in इ. The Vocative singular is formed by adding ड, and the Vocative plural by adding ड or हड to the respective oblique forms. Thus:—

<table>
<thead>
<tr>
<th>Nom</th>
<th>Old and Agent</th>
<th>Loc</th>
<th>Voc</th>
<th>Nom</th>
<th>Old and Agent</th>
<th>Loc</th>
<th>Voc</th>
</tr>
</thead>
<tbody>
<tr>
<td>शी, a mother</td>
<td>शी</td>
<td>शी</td>
<td>शी</td>
<td>शी</td>
<td>शी</td>
<td>शी</td>
<td>शी</td>
</tr>
<tr>
<td>नुर, a mother</td>
<td>नुर, नुर</td>
<td>नुर</td>
<td>नुर</td>
<td>नुर</td>
<td>नुर</td>
<td>नुर</td>
<td>नुर</td>
</tr>
<tr>
<td>ग़ौर, a mare</td>
<td>ग़ौर</td>
<td>ग़ौर</td>
<td>ग़ौर</td>
<td>ग़ौर</td>
<td>ग़ौर</td>
<td>ग़ौर</td>
<td>ग़ौर</td>
</tr>
</tbody>
</table>

Fourth Declension.

Fifth Declension.

Sixth Declension.
Irregular are —

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Old and Agent</td>
<td>Loc.</td>
<td>Voc</td>
<td>Old and Agent</td>
<td>Loc.</td>
</tr>
<tr>
<td><strong>mā, mother</strong></td>
<td>mā</td>
<td>mā</td>
<td>mā</td>
<td>mā</td>
</tr>
<tr>
<td><strong>dā, daughter</strong></td>
<td>dā</td>
<td>dā</td>
<td>dā</td>
<td>dā</td>
</tr>
</tbody>
</table>

**Fourth Declension.**

**Fifth Declension.**

| gā, a cow | gā | gā | gā | gā | gā |

Other cases are formed by adding terminations or postpositions to the oblique form.

Thus,—The Instrumental is generally the same as the organic locative described above, as ḍaṭō, by the hands; sōrē, by force; zabānā, by word of mouth. Sometimes it is formed by postpositions, such as mā, with, as in abhīdhi-mā, (he wished to pull his belly) with the hooks; ṛasātānāl bīnasā, bind with ropes.

The Dative is formed by suffixing the termination ā to the oblique form. Thus, ḍhēnā, to the horse; ḍhēnāsā, to the horse.

The Ablative has two forms. One is by origin organic, like the locative, and ends in ṛ or hā. Thus, ṭhāvā, from the village; dukkhanā ṭhāvā baddā, the clouds are rising from the south; baddā ṭhāvā charna, the moon has emerged from the clouds. It is appended to the oblique form of a noun, as in Tūṅgū gujā, it has thundered from the Tūṅa hill; eva bhakṣo ṭhāvā jajjā, Nanda rākṣa ṭhāvā Kārti, O Nānak, may God save us from this Kārkhā (the letter ṭhā), uś (the letter ṛ), and jajjā (the letter j); i.e., may God save us from the Kārkhā. It is thus seen that though by origin, like the organic locative, an organic ablative, it is now treated like any other termination, and is added to the oblique case. This form of the ablative is very frequently added to other postpositions, as vichā, in, vichā, from inside; uṭtā, above, uṭtā, from above; kāḥ, in possession of; kāṭ, from the possession of. Note that in uṭtā, the ṛ is not added to the oblique form.

Another form of the ablative is got by suffixing the postpositions ṛī, ṛi, ṛi, ṛē, ṛē, ṛē, or ī to the oblique form, as ḍhōṛā-thē, from the horse.

---

1 A termination is a syllable added directly to the end of a word, and forming one word with it. Thus, pāryā, pāryā. A postposition is a separate word added to a word like one of our prepositions. It is not incorporated with the main word, as is to form part of it, but the two form a compound of which each member retains its distinct meaning, as in the English "through." Old and new are terminations, and most other suffixes indicating time, such as thā, from, such as (but not in, is a termination), are postpositions. The difference between a termination and a postposition is one of derivation, which need not be discussed here. In writing Lahore I append a termination directly to the main word, but connect a postposition with the main word by means of a hyphen. Thus, pāryā (termination) pāryā-thē (postposition).
The Genitive termination is ḍā, which, as in Pānhāji, is an adjective. Thus:

- janēdā ḍhōrā, the man's horse.
- janēdā ḍhōrādā, of the man's horse.
- janēdā ḍhōrē, the man's horses.
- janēdē ḍhōrēdē, of the man's horses.
- janēdē ḍhōrē, the man's mare.
- janēdē ḍhōrēdē, of the man's mare.
- janēdē ḍhōrēdā, the man's mares.
- janēdē ḍhōrēdādā, of the man's mares.

The Locative is not infrequently formed organically as described above. It is also more often made, as in Pānhāji, by suffixing ich or ści to the oblique form, as in ghōrēch or ghōrē-viōch, in the horse. Ich is a termination and ści is a postposition. The former is derived from the latter, the  chcia being dropped, when the postposition became a termination.

Regarding the Accusative it follows the usual rule. When not definite, it is the same as the Nominative, and when definite it is the same as the Dativo.

We are thus able to write in full the following declension of ḍhōrē, a horse:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ḍhōrē</td>
<td>a horse</td>
</tr>
<tr>
<td>Acc.</td>
<td>ḍhōrē</td>
<td>by a horse</td>
</tr>
<tr>
<td>Aoc.</td>
<td>ḍhōrēdā</td>
<td>a horse, the horse,</td>
</tr>
<tr>
<td>Instr. (organic)</td>
<td>ḍhōrē dē</td>
<td></td>
</tr>
<tr>
<td>Instr. (non-organic)</td>
<td>ḍhōrē nāl</td>
<td>by a horse</td>
</tr>
<tr>
<td>Dat.</td>
<td>ḍhōrēdē</td>
<td>to a horse</td>
</tr>
<tr>
<td>Abl.</td>
<td>ḍhōrēdē, ḍhōrē-thē, etc.</td>
<td>from a horse,</td>
</tr>
<tr>
<td>Gen.</td>
<td>ḍhōrēdā</td>
<td>of a horse,</td>
</tr>
<tr>
<td>Loc. (organic)</td>
<td>(ḡōrē)</td>
<td>(in a horse),</td>
</tr>
<tr>
<td>Loc. (non-organic)</td>
<td>ḍhōrē-viōch</td>
<td>in a horse</td>
</tr>
<tr>
<td>Voc.</td>
<td>ḍhōrēdā</td>
<td>O horse</td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ḍhōrē</td>
<td>horses</td>
</tr>
<tr>
<td>Agent</td>
<td>ḍhōrē</td>
<td>by horses</td>
</tr>
<tr>
<td>Aoc.</td>
<td>ḍhōrēdā</td>
<td>by horses, the horses,</td>
</tr>
<tr>
<td>Instr. (organic)</td>
<td>ḍhōrē</td>
<td>by horses</td>
</tr>
<tr>
<td>Instr (non-organic)</td>
<td>ḍhōrēnāl</td>
<td>by horses</td>
</tr>
<tr>
<td>Dat.</td>
<td>ḍhōrēdā</td>
<td>to horses</td>
</tr>
<tr>
<td>Abl.</td>
<td>ḍhōrēdē, ḍhōrē-thē, etc.</td>
<td>from horses,</td>
</tr>
<tr>
<td>Gen.</td>
<td>ḍhōrēdā</td>
<td>of horses,</td>
</tr>
<tr>
<td>Loc. (organic)</td>
<td>(ḡōrē)</td>
<td>(in horses),</td>
</tr>
<tr>
<td>Loc. (non-organic)</td>
<td>ḍhōrē-viōch</td>
<td>in horses</td>
</tr>
<tr>
<td>Voc.</td>
<td>ḍhōrēdā</td>
<td>O horses</td>
</tr>
</tbody>
</table>

* Used only in a few words.
SKETCH OF LAHNDĀ GRAMMAR.

Adjectives.—An adjective agrees with the noun it qualifies in gender, number, and case. The following examples are taken from Sir James Wilson’s Grammar:—

Masculine

Singular

dōhē, a good horse
dōhē dēhā, of a good horse

Plural

chāngē, good horses
chāngē dōhē, of good horses

Feminine

chāngē dōhē, a good mare
chāngē dōhē dēhā, of a good mare

The formation of the gender, and the declension of adjectives are the same as those of nouns substantive.

Comparison is generally made by putting the postpositions mañā or tānā after the noun with which comparison is made, as in a us-manā chāngē hē, this is better than that; a baddānā tānā chāngē hē, this is better than all, this is the best.

The termination ērā added to an adjective means either 'more' or 'rather'. Thus, chāngē, good; chāngērā, better, or, rather good.

Some of the numerals are given in the List of Words. The rest will be found in Sir James Wilson’s Grammar. Many of these differ widely from the forms current in Pañjābī, and closely resemble those used in Śmāhī.

Certain numerals have an oblique form, which they take before a noun in an oblique case, and have also an intensive form which they assume when standing by themselves without a noun. They are:—

Ordinary.

Nam. Oblique Kānam. Oblique

dōhē dōhē, two
tōwhite, three
tānā, four
 yayınlan, five
dōhē dēhā, ten

Intensive

Nam. Oblique Kānam. Oblique

dōhē dēhā, both
tānā, all three
этому, all four
 yayınlan, all five
dēhā, all ten

The Ordinals are pūhā, first; dāhā, second; tāhā, third; cātāhā, fourth; pēhā, fifth; cātāhā, sixth; sātāhā, seventh; and so on, adding ma to the cardinal.

PRONOUNS.—The following are forms of the first two Personal Pronouns:—

Sing. I. Thou.

Nom. mē
tē.
Agent mē, (emphatic) mēhā
tē, tē, trēhā, (emph) tēhē
Gen. mēhā
tērē.
Obl. ma
tē.
Dat. mēnē
tēnē.
Suffix -m, -mē
ē, -ē, -ā

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2 5 2
I. 

Plural

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>asū, asū</td>
<td>asū, asū</td>
</tr>
<tr>
<td>Agent</td>
<td>asū, (emph.) asū, asū</td>
<td>asū</td>
</tr>
<tr>
<td>Gen.</td>
<td>asū, asū, sūdā, kusūdā</td>
<td>kusūdā, (emph.) kusūhī</td>
</tr>
<tr>
<td>Obl.</td>
<td>sū, sū</td>
<td>sū, sū</td>
</tr>
<tr>
<td>Dat.</td>
<td>sūnā</td>
<td>sūnā</td>
</tr>
<tr>
<td>Suffix</td>
<td>-s, -sē, -ahsē</td>
<td>-s, -sē, -ahsē</td>
</tr>
</tbody>
</table>

The forms called suffixes will be explained later on.

The following are the Pronouns of the third person, and also of the Demonstrative Pronouns, proximate and remote —

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>He, this</td>
<td>He, that</td>
</tr>
<tr>
<td>Nom.</td>
<td>e, eh</td>
<td>e, eh</td>
</tr>
<tr>
<td>Agent</td>
<td>is</td>
<td>is, is</td>
</tr>
<tr>
<td>Gen.</td>
<td>udā, ihdā</td>
<td>udā, udā</td>
</tr>
<tr>
<td>Obl.</td>
<td>is, ih</td>
<td>is, ih</td>
</tr>
<tr>
<td>Dat.</td>
<td>inā</td>
<td>inā</td>
</tr>
<tr>
<td>Suffix</td>
<td>-s</td>
<td>-s</td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>e, eh, uch, in</td>
<td>e, eh, un</td>
</tr>
<tr>
<td>Agent</td>
<td>inhā, (emph.) ināhā</td>
<td>ināhā, (emph.) ināhā</td>
</tr>
<tr>
<td>Gen.</td>
<td>ināhā</td>
<td>ināhā</td>
</tr>
<tr>
<td>Obl.</td>
<td>inā</td>
<td>inā</td>
</tr>
<tr>
<td>Dat.</td>
<td>inhānū</td>
<td>inhānū</td>
</tr>
<tr>
<td>Suffix</td>
<td>-s</td>
<td>-s</td>
</tr>
</tbody>
</table>

Lahnda shares with Kāshmiri and Sindhi the use of pronominal suffixes. In Kāshmiri they are only attached to verbs, while in Lahnda and Sindhi they are attached to both nouns and verbs. These are employed in exactly the same way as in Persina or Hebrew, and can be used for any case. An example of a pronominal suffix attached to a noun is ghar-ān, (it is) my house, literally, a house (is)-to-me. An example of a pronominal suffix attached to a verb is māre-hā, struck by me, i.e. me struck. I have given the suffixes in the above paradigms. I here repeat them, with some variant forms, for facility of reference. They may be divided into two classes — those referring to the nominative case only; and those referring to any case including the nominative.

A. Suffixes of the nominative only.

<table>
<thead>
<tr>
<th>Case</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>-s</td>
<td>-s, -sā</td>
</tr>
<tr>
<td>2nd person</td>
<td>-s</td>
<td>-s, -sā</td>
</tr>
<tr>
<td>3rd person</td>
<td>-s</td>
<td>-s, -sā</td>
</tr>
</tbody>
</table>
B. Suffixes of any cases.

<table>
<thead>
<tr>
<th>Person</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>-m</td>
<td>-ö, -ööe.</td>
</tr>
<tr>
<td>2nd person</td>
<td>-i, -ü, -ã</td>
<td>-nö, -ñeñö, -ñeñöe.</td>
</tr>
<tr>
<td>3rd person</td>
<td>-ã</td>
<td>-ng.</td>
</tr>
</tbody>
</table>

-Ööe must not be confounded with ööe, we, nor -ñeñö with -ñöe, you are not. Note that -ö represents both the nominative of the first person, and any case of the third person singular, and that -nö represents both the second and the third person plural. All the suffixes mentioned under head B can be used to refer to either gender, and for any case. It is probable that when there are two or more optional forms, one originally represented one case, and the other another, but the distinction has been lost.

These suffixes are connected to the word to which they refer by any one of the vowels a, e, i, o, or u. I have not ascertained any rule on which the selection of the junction vowel depends.

I give examples (mainly taken from Sir James Wilson’s grammar) of the use of these pronoun suffixes when attached to nouns. Their use with verbs will be dealt with in the section referring to verbs.

First Person Singular.

Genitive Case—Kufri gharëm or gharëhëm, Kufri is my home.

Dative Case—Kassem or kassem, fever (kasse) is to me, I have fever.

First Person Plural.

Genitive Case—Kufri gharësë or gharëèsë, Kufri is our home.

Dative Case—Kassësë, we have fever.

Second Person Singular.

Genitive Case—Ke nē, what is thy name (nē).

Dative Case—Kasen, hast thou fever.

Second Person Plural.

Genitive Case—Ke nēsë, what is your name?
Kehfri šhërumë, which is your village?
Kufri gharëm, Kufri is your home.

Dative Case—Kasënsë or kassënsë, have you fever?

Third Person Singular.

Genitive Case—Ke wāsë, what is his name?
Kufri gharësë, Kufri is his home.

Dative Case—Kesse or kassë, he has fever.

Third Person Plural.

Genitive Case—Kehfri šhërumë, which is their village?
Kufri gharësë, Kufri is their home.

Dative Case—Kassesë or kassësë, they have fever.

The above examples show that pronoun suffixes can, in Lahnda, be attached to a noun substantive. They also show that in every case in which they are attached to a noun, although they may sometimes be translated as genitives, they are all really datives of possession. Thus, Kufri gharëm, Kufri is my home, is, literally, ‘Kufri is a home to me.’
Another point is also worth noting, that in every instance, a verb substantive has to be supplied. Thus, कुरा is a home to me,' 'fever is to me,' and so on. Really, when these suffixes are attached to nouns, they often include the verb substantive. Thus we have not only घरवान, house-tome, but also घरवास, in which है is the third person singular of the verb substantive with the suffix of the first person, है, there is, -माम, to me, and के + म becomes हम. Similarly, क्षेत्र in घरवास means there is to us, and again के in घरवास is a contracted form of क्षेत्र. Again के in घरवास is a contracted form of के म and means 'there is to thee,' and इत्यादि in घरवासके is for अपना, 'there is to you.' Finally, in कर्म, we have the bare pronominal suffix 'अ' added to the noun कर्म, with the junction vowel 'अ,' so that the word means 'fever to him,' the verb substantive being understood, but कर्म is for कर्म-के, in which कर्म=के + अ, and means 'there is to him.'

The Relative Pronoun is जीता, who, and its oblique singular is जी or जी. Obbl. Plural जी.

The Interrogative Pronoun is हो, who? oblique singular हो; and (neuter) हो, what? oblique singular हो. Where used as an adjective, we have क्षेत्रा.

The Indefinite Pronoun is हो, anyone, someone. In the nominative singular it has a feminine हो, anyone, someone, and a neuter क्षेत्र, anything, something. Its oblique form singular for all three genders is क्षेत्र or क्षेत्र. The masculine and feminine have a plural क्षेत्र, some, with an oblique form क्षेत्र.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The present tense of the Verb Substantive has three forms, a full form, a contracted form, and an emphatic form. Thus —

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Full Form</strong></td>
<td><strong>Contracted Form</strong></td>
</tr>
<tr>
<td>1</td>
<td>है</td>
</tr>
<tr>
<td>2</td>
<td>है</td>
</tr>
<tr>
<td>3</td>
<td>है</td>
</tr>
</tbody>
</table>

The first person singular है is often contracted with a word ending in न or न. Thus, कर्मके-है or कर्मके, I am doing. Similarly in of the third person plural is often contracted with a previous word ending in a vowel, into an, अन, or an. Thus, कृपा क्षेत्रान (for क्षेत्रान के), how many mares have you? कर्मके (for कर्मके के), they are striking; कृपा क्षेत्रके (for क्षेत्रके के), there are many female mules. On the other hand, है of the third person singular becomes है after a vowel. Thus, हो है (के + है), what is this?
The **Past Tense** is conjugated as follows:—

**Past Tense**—'I was,' etc.,

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <strong>āhū, āhī</strong></td>
<td><strong>āhūc.</strong></td>
</tr>
<tr>
<td>2. <strong>āhē</strong></td>
<td><strong>āhē.</strong></td>
</tr>
<tr>
<td>3. <strong>āhā, (fem.) āhī</strong></td>
<td><strong>āhin.</strong> <em>(fem.) āhin or āhin.</em></td>
</tr>
</tbody>
</table>

Note—Gender is distinguished only in the third person. The other two persons are formed by adding personnal suffixes to the third person.

There is also a negative verb substantive. It is thus conjugated:—

**Present**—'I am not,' etc.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <strong>nēzāhū or nīzāhī</strong></td>
<td><strong>nīzēh.</strong></td>
</tr>
<tr>
<td>2. <strong>nāhē or nīkē</strong></td>
<td><strong>nīkē.</strong></td>
</tr>
<tr>
<td>3. <strong>nīsē or nīkī</strong></td>
<td><strong>nīsē or nīkā.</strong></td>
</tr>
</tbody>
</table>

The **Past Tense** negative is formed by prefixing a to the affirmative form. Thus, **nāhūs, I was not; nēhē, he was not,** and so on.

The root *ho, become,* is conjugated regularly in the Jeek Dhūb. Elsewhere in the Lahndā tract it is often irregular. The irregularities will be noted when we come to deal with dialectic variations.

**B.—Active Verb.**

The Active Verb has three voices, the Active, the Passive, and the Causal.

(a) **Active Voice.**

**Root:** *mār,* strike.

Present Participle: **mārēndā,** striking.

Past Participle: **māreach,** stricken.

Future Passive Participle: **mārēnā,** it is to be stricken.

Conjunctive Participle: **mār, māre, māre-ke,** having stricken.

Infinitive: **mār-eu,** to strike, the act of striking.

Verbal noun: **mārām,** the act of striking.

Noun of Agency: **mārēndā or māre-ndā,** one who strikes.

**Notes:**

- Present Participle.—If the verb is an intransitive one, and the root ends in a consonant, the present participle is formed by adding *ē* to the root. Thus, *mārā, hārā,* etc.; *ālū, go out,* etc. Irregular in such as *go, go, māndā.*

- Intransitive verbs with roots ending in a vowel or *ē* add *ē* to the root. If the radical vowel is *a,* it is changed to *e.* Thus:

<table>
<thead>
<tr>
<th>Root</th>
<th>Pres. Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>mār,</em> beaten</td>
<td><strong>mārēndā.</strong></td>
</tr>
<tr>
<td><em>leh,</em> descend</td>
<td><strong>lēndā.</strong></td>
</tr>
<tr>
<td><em>pū, lie</em></td>
<td><strong>pūndā.</strong></td>
</tr>
<tr>
<td><em>nā, sleep</em></td>
<td><strong>nāndā.</strong></td>
</tr>
<tr>
<td>Note: <em>ā, come</em></td>
<td><strong>āndā or āndā.</strong></td>
</tr>
<tr>
<td><em>ēl, become</em></td>
<td><strong>ēlādā or ēlā.</strong></td>
</tr>
</tbody>
</table>


Most transitive verbs form the present participle by adding रत्त to the root, with a weakening of the radical vowel if possible. If the root ends in अ, this अ is elided, and the termination is रत्त or रत्त. Thus —

**Root**

कर, डे (see below)

नन्द, नन्दा

निर, बुना

दे, ग्ना

निक, सूल

मेत, make to move

धर, दरा

प्रार, cause to drink

बढ़ा, make to run

अप्रार, cause to reach

**Note on meanings**

कर, do

काड़, put out

वेड़, see

निक, say

**Some transitive verbs take simply the termination रत्त** Thus —

कर्त, रत्त

कुट, पुट सूत

बाफ, गाफ

पिप, लिप


corrida or corriga (see above)

baddhik or baddhānā

madhā

Other

Note the occurrence of the letter छ, as a word of Luhun origin
SKETCH OF LAHNDĀ GRAMMAR.

Boo
---
pu, drink
non, be hot
swa, at or (in) water
ahāna, recognize
āhūs, recognize
āhā, give
kānt, earn
Noun, plauer
māt, send
sū, sleep
ṣāp, be hunted
ghuna, mistake
ālu, chase
ānā, eat
āvayā, bind
dāk, to be milked (of a cow)
gahā, plait, braid
vāyā, be obtained
kumar, will
vāl, be sold
ā, bring
vēyā, arrange
ākṣa, break
āmāl, run
ādā, be maintained.

Past Tense.
---
pūtā,
runākṣa
ābā
vākhā
sāhī
ādā
kāntā
bhātā, bhādī
buddha (inanimate)
yuddha
ādī
kumār
bhāj
yuddha

Infinite.——The infinitive is formed by adding da to the root; or if the root ends in a vowel by adding wā. Thus, māva, to strike, dhāma, to give. The Infinitive can be declined like a noun of the second declension, its oblique singular and nominative plural ending in en.

Note that, although of the second declension, the s of the last syllable does not affect a preceding a by changing it into a. Thus the infinitive of mār is mārā, not mārā, as we might expect from the analogy of nouns like abāda. Exactly the same is the case in Ksharāhi.

Verbal noun.——This is formed by adding shā to the root. Thus, atta, go, verbal noun is attāshā, stād, stand, verbal noun infinitive. If the root ends in a, the termination is a. Thus, mārāshā (not mārāshā), the act of striking; mārāshā, the act of coming out. If the root ends in any vowel except a, the termination is en. Thus, bhās, the act of eating; bhā, the act of drinking; dā, the act of giving. Thus verbal noun is declined like a noun of the first declension.

Nouns of Agency.——This is formed by adding ə to the oblique forms of the infinitive or of the verbal noun. Thus, mārāshā or mārāshā, a striker. It is declined as a noun of the first declension.

RADICAL TENSES.——Four tenses are formed from the root, the Old Present or Present Subjunctive, the Imperative, the Future, and the Past Conditional.

The Old Present has the sense of the present indicative in proverbs and in poetry. Otherwise it has the force of a present subjunctive. It is thus conjugated:

Old Present or Present Subjunctive— I strike, —

1. I may strike; 2 (if) I strike, etc

 Singular
 1. mārā
 2. mār th
 3. mārē

Plural
 1. mārē
 2. mārō
 3. mārēn

If the root ends in a vowel, w is inserted. Thus from the root de, give, we have dhādē.

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The following verbs have irregular forms of this tense:—

<table>
<thead>
<tr>
<th>Root</th>
<th>Third person singular</th>
<th>Old Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>pā, lie</td>
<td>pavaē.</td>
<td></td>
</tr>
<tr>
<td>lā, take</td>
<td>lavoē.</td>
<td></td>
</tr>
<tr>
<td>bhaē, turn</td>
<td>bhaveē.</td>
<td></td>
</tr>
<tr>
<td>oē, sleep</td>
<td>sincaē.</td>
<td></td>
</tr>
<tr>
<td>dēhē, be given</td>
<td>qāhavoē.</td>
<td></td>
</tr>
</tbody>
</table>

The **Imperative** in the second person singular is the same as the root. Thus, marē, strike thou; a, come thou.

The second person plural is formed by adding o or hō to the root. Thus, mārō, strike; aō or ahaō, come; ḍēhō, give; turkō, walk.

Irregular are:—

<table>
<thead>
<tr>
<th>Root</th>
<th>2nd sing</th>
<th>2nd plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>caē, go</td>
<td>vaē or jāh</td>
<td>vaēhō</td>
</tr>
<tr>
<td>lēh, descend</td>
<td>lēh</td>
<td>lēhō</td>
</tr>
<tr>
<td>pō, lie</td>
<td>po</td>
<td>pao.</td>
</tr>
</tbody>
</table>

The respectful imperative is formed by adding sē for the singular and ohaō for the plural. The latter shortens the vowel of the root if possible. If the root ends in a vowel the terminations are seī and sehē. Thus:—

<table>
<thead>
<tr>
<th>Root</th>
<th>Respectful Imperative</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>usthē, get up</td>
<td>usthē</td>
<td>usthēhē.</td>
</tr>
<tr>
<td>marē, strike</td>
<td>marē</td>
<td>marēhē.</td>
</tr>
<tr>
<td>a, come</td>
<td>aō</td>
<td>aōhē.</td>
</tr>
</tbody>
</table>

An impersonal imperative passive is formed by adding sē to the root. Thus, mārē, it is to be struck, one must strike; kē dhīwē, what is to be said? Irregular is kē kichē, what is to be done?

The characteristic letter of the **Future** is s. The tense is thus conjugated:—

Future—'I shall strike,' etc

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. marēhā</td>
<td>mārēhā, mārēh.</td>
</tr>
<tr>
<td>2. marēhē</td>
<td>marēhē.</td>
</tr>
<tr>
<td>3. marēsī</td>
<td>marēsā.</td>
</tr>
</tbody>
</table>

In transitive verbs, the root vowel is shortened (as above) before the s of the second syllable.

Intransitive verbs omit the s in this tense, so that we have forms like mārē (not marēsā). I shall die. When the intransitive root ends in a vowel it sometimes inserts u before the s. Thus, aūhē, I shall come.
The following are irregular:

<table>
<thead>
<tr>
<th>Root</th>
<th>Third Singular Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>pē, lie</td>
<td>pē&gt;i.</td>
</tr>
<tr>
<td>bhā, turn</td>
<td>bhā&gt;i.</td>
</tr>
<tr>
<td>sa, sleep</td>
<td>sā&gt;i.</td>
</tr>
<tr>
<td>lā, take</td>
<td>lā&gt;i.</td>
</tr>
<tr>
<td>vañ, go</td>
<td>vañ&gt;i.</td>
</tr>
<tr>
<td>lhe, be given</td>
<td>lā&gt;hē</td>
</tr>
</tbody>
</table>

When a pronominal suffix is added, the radical vowel is liable to be shortened, and the ā to be omitted. Thus, marē, I will beat him.

The Past Conditional is formed by adding hā in the Old Present. Thus, marē, I should have struck, (if) I had struck; marēndā, they would have struck, (if) they had struck.

The Present Participle may be used in the meaning of this tense; as in āndē, we should have come, (if) we had come. To this the pronominal suffixes may be added, as in āndē, I should have come, (if) I had come.

The following are the principal Participial tenses (including the second form of the Past Conditional). Tenses of transitive verbs formed from the past participle are, as usual, construed passively with the subject in the agent case. Hence give two examples for each of these tenses, one formed from mārē, the past tense of the transitive verb mārē, strike, and the other formed from gē, the past tense of the verb vañē, go.

Past Conditional: marēndā, (he) would have struck, (if) he had struck.
Present Definite: marēndā hā (or marēndā-u), I am striking.
Imperfect: marēndō-āhus, I was striking.
Past: ā gē, he went.
Perfect: ā gē-i-hē (or -ē), he has gone.
Pluperfect: ā gē-i-āhus, he had gone.

In the Present Definite the auxiliary verb is often contracted with the participle, and the se or d of the participle is changed to a. Thus, marē, I am striking; marē (present participle marē), I am dying.

Similarly, in the perfect, the auxiliary is often contracted with the past participle. Thus, gē, I have gone, uē, I have come; āmē, they have come.

Pronominal suffixes are often used with all these tenses. For examples, see below.

(b) Passive Voice.

A verbal root is made passive by adding i and shortening the vowel of the root. Thus, mārē, strike, mārī, be struck. If the root ends in ā, the ā is changed to ā. Thus, parā, marry, parā, be married.
The following (amongst many other) Passive roots are formed irregularly (see remarks on the Causal Voice).

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>de give</td>
<td>dhā, be given</td>
</tr>
<tr>
<td>dhā, see</td>
<td>dhā, be eaten</td>
</tr>
<tr>
<td>phāse, take</td>
<td>phāse, be taken</td>
</tr>
<tr>
<td>sū, monsoon</td>
<td>sū, be monsoon</td>
</tr>
<tr>
<td>sū, burn</td>
<td>sū, be burned</td>
</tr>
<tr>
<td>sū, plough</td>
<td>sū, be ploughed</td>
</tr>
<tr>
<td>sū, book</td>
<td>sū, be boiled</td>
</tr>
<tr>
<td>sū, sew</td>
<td>sū, be sewed</td>
</tr>
<tr>
<td>gō, milk</td>
<td>gō, be milked</td>
</tr>
<tr>
<td>gē, ground</td>
<td>gē, be grounded</td>
</tr>
<tr>
<td>bhō, seize</td>
<td>bhō, be seized</td>
</tr>
<tr>
<td>ghā, squeeze</td>
<td>ghā, be squeezed</td>
</tr>
</tbody>
</table>

Having got our passive root ending in "g", it is conjugated like an active verb. Thus, marārī, I shall be struck. Or the passive root may remain unchanged, and be prefixed to the various tenses of the verb marā, go. Thus, mari marā, I shall be struck; mari gār, they were struck.

(c) Causal Voice.

The causal of a transitive verb has a causal meaning. Thus, marā, strike, marā, cause to strike. The causal of an intransitive verb may have a causal meaning, as bhajī, run, bhajā, cause to run; or it may simply be a transitive meaning, as cha, rise, cha, raise.

A root becomes causal (or transitive) by adding a (or, after a vowel, wo), and weakening the radical vowel if possible; viz. — a or a to o; ə or i to e; and ə or ə to a.

If the root ends in a double consonant, the double consonant becomes a single one. A transitive verb, thus formed, may itself form a causal. Examples are:

<table>
<thead>
<tr>
<th>Root</th>
<th>Causal or Transitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>mār, strike</td>
<td>mārā, cause to be struck</td>
</tr>
<tr>
<td>appēr, reach</td>
<td>appērā, cause to reach</td>
</tr>
<tr>
<td>bhā, turn</td>
<td>bhāva, cause to turn</td>
</tr>
<tr>
<td>nō, sell</td>
<td>nōhā, cause to be sold</td>
</tr>
<tr>
<td>gā, drink</td>
<td>gāvā, cause to drink</td>
</tr>
<tr>
<td>bhō (causal of bhā), seize</td>
<td>bhō, cause to seize</td>
</tr>
<tr>
<td>bhajī, run</td>
<td>bhajā, cause to run</td>
</tr>
<tr>
<td>cha (causal of cha), raise</td>
<td>chāva, cause to raise</td>
</tr>
<tr>
<td>pā (causal of pa), put</td>
<td>pāva, cause to put</td>
</tr>
</tbody>
</table>

Numerous verbs form their causals (or transitives) irregularly. The following list is taken from Sir James Wilson’s Grammar, but is differently arranged.

(a) Some verbs simply strengthen the radical vowel. Thus:

<table>
<thead>
<tr>
<th>Root</th>
<th>Causal</th>
</tr>
</thead>
<tbody>
<tr>
<td>pā, be stretched</td>
<td>pā, stretch</td>
</tr>
<tr>
<td>cha, rise</td>
<td>cha, raise</td>
</tr>
<tr>
<td>sū, go up</td>
<td>sūhā, put up</td>
</tr>
<tr>
<td>sū, burn</td>
<td>sūhā, burn (transitive)</td>
</tr>
<tr>
<td>gō, fall down</td>
<td>gōhā, knock down</td>
</tr>
<tr>
<td>pā, put</td>
<td>pā, put</td>
</tr>
</tbody>
</table>
### SKETCH OF LAUNDÁ GRAMMAR

#### Root
- Ṫāh, come down
- Ṭhōṛ, go to pasture
- Ṭīn, roll
- Ṭpā, be pleased
- Tīr, move
- Tār, go back
- Ṭrāth, be swept away

#### Count
- Ṫāth, take down.
- Ṭhōṛ, take to pasture.
- Ṭīn, roll (transitive).
- Ṭpā, join.
- Ṭir, make to move.
- Tār, turn back.
- Ṭrāth, sweep away.

#### Irregular are:
- ṫā, be seen
- ṭhō, separate

#### (b) Some verbs merely change the final consonant. Thus:
- ṭhōṛ, break
- ṭhō, be flattened
- ṭīr, be torn
- ṭā, be ground

#### (c) In the following, the final consonant has been dropped. Usually with a change of the radical vowel:
- ṭhā, be eaten
- ṭhā, arrive
- ṭē, be hot
- ṭē, be squeezed
- ṭē, be applied
- ṭē, be mentioned
- ṭē, be served

#### (d) In the following, not only is the radical vowel changed, but, also, the final consonant:
- ṭē, be sold
- ṭhōṛ, escape
- ṭōṛ, break
- ṭē, be drowned
- ṭōpā, be cheated
- ṭōh, be milked
- ṭō, be smeared
- ṭhē, be sewed
- ṭē, stay

#### (e) The following are altogether irregular:
- ṭā, come
- ṭōh, be plunged
- ṭā, be born
- ṭōh, be given
- ṭō, go on

#### Note that the intensive form of ṭōh is the same as the intensive one. But their past participles are different. That of the former is ṭōh, while that of the latter is ṭōhāṛ.

Many of the words in the first column of these lists might be considered as passives of the corresponding words in the second column. It all depends on the point of view. Several of them will be found noted as irregular passives in the section on the passive voice.

Casual roots are conjugated exactly like active ones.

**Pronominal Suffixes** are very freely used with all tenses, especially those formed from participles. Most of the following examples of their use are taken from Sir James Wilson's Grammar.
First Person Singular.

Nominaive Case—āmūs, I would have come
ūthāā satium, I slept there.
as möresas, I was beaten by him, he beat me
jaecum, I knew.

Agent Case—ūndū mārenas or mōrenas, I beat him
ūndū dīthum, the bullock was seen by me, I saw the bullock.
gū dīthum, the cow was seen by me, I saw the cow
jutum jopa, yātes lacon, I yoked the pair, I brought water

Dative Case—me vicenom (vicesa + m), it will not be forgotten for me,1
it will not escape my memory.
khar bōsā (bōsā + m), (if) there is health to me, if I am well.
fē bhar lāsām, te āndos, if there had been health to me
(if I had been well), I should have come.

kisā bherdi gil pēmā yārī, the snare of thy love has fallen to
to me on the neck, i.e. on my neck
rundā rundā thukhunā thiam shabarī, a constant weeping
my sheet has become wet (lit. became wet for me).

First Person Plural.

Nominaive Case—un mārebas, by him we were beaten, he beat us.

Agent Case—unā mārenash, we beat him
ūndū dīthas (dīthas + se), we saw the bullock.
gū dīthas (dīthas + se), we saw the cow.

Dative Case—me thētukasā khar pāsā (pāsā + se), a fancy for the girl
with the braids occurred to us.

Second Person Singular.

Nominaive Case—kar māre, by whom wast thou beaten, who beat thee?

Agent Case—kamū māre, whom hast thou beaten?
ūndū dīthā (dīthā + se), hast thou seen the bullock?
ke śikhārē, Gāmanā yār, who taught thee, Gāman (my)
beloved?

appē bori dittā, thou didst swamp thine own boat.
ushā kamm betāi, hast thou done his work?

Accusative Case—māre or māra, I will strike thee

Dative Case—khar bōsā (bōsā + se), may there be health to thee, blessings
on thee.
ke bāron dētā, what order was given to thee?
ke satth bārum ghatthā, I will break the hand for thee, I will
break thy hand

tarō na kēdō, did not pity come to thee?
ke saś kēdō (for kē + se), what name is to thee, what is thy
name?

1 A kind of Dative command
Second Person Plural.
Nominaive Case—kā māreśa or kā māreśhē, by whom were you beaten, who beat you?

Agent Case—kānā māreśhē or māreśhē, whom did you beat?
ke akkhešē, what did you say?
dēnā dēthāmē (dēthā + nē), did you see the bullock?
gā dēthāmē (dēthā + nē), did you see the cow?
ochē šātēmē, did you commit theft?
ē gattō vē vachē sē, jō akkhešē (for ākhe + ē + nē), this also is true, what you have said.

Devī pūrē pālē ṣedē nēkhe dāsēnē, did you tell him all about his camel?

Dative Case— I have not come across any instances of this case with verbs.
It is common with nouns, as kāssīhē, is there fever to you, have you fever?

Third Person Singular.
Nominaive Case—ma māreśa, he was struck by me, I struck him.
mārīs yār, her lover beat her.
kēus mōtē, he has made it fat.
jāteō, he knew (intransitive verb)

Agent Case—manā māreśa or māreśa, he struck me.
pukkhērē, he asked (transitive verb).
vachēhē pukkhōs, she has produced a male calf.
vachēhē jāriē, she has produced a female calf.
rupeē dēttēn, he gave a rupee.
rupeē dēttēn, he gave rupees.
kāmm kitiōs, has he done the work?

Locative Case—māreśa, I will beat him.
vaśām dūns or dēkā, let him go

Dative Case—pukkājāmās (jāmās + nē), a son is born to him.
dēs jāmās (jāmā + ē + nē), a daughter is born to him.
kāssī (for kāss + ē + nē), he has fever.
pukkākē pukkhodē hundī, to him the hinder part (of his hinder part) is of brass

Third Person Plural.
Nominaive Case—ma māreśa, I beat them.

Agent Case—maṃō māreśe, they beat me.
āpās vičchā sahā kitiōnē, they agreed among themselves.
jas vēlē vaṃ pattōnē, when they dug up the ground.
ātārē pālē dāsēnē, they told me all about it.

Dative Case—kāssī (for kāss + ē + nē), fever is to them. They have fever.

Sometimes a double pronominal suffix is used as in rajānō dētēn, I gave a rupee to him. Compare the Kāshmiri ajūtōnē, I gave to him.
LAHNDĀ OF SHAHPUR

The above grammatical sketch describes the form of Lahndā spoken in the Doab of Shahpur. No version of the Parable of the Prodigal Son has been received from that tract, and as a specimen I gave a folktale taken from Sir James Wilson's Grammar. All the forms occurring in it are explained in the foregoing pages, but, if any difficulty is experienced in reading it, the text printed in Sir James Wilson's work, which has copious notes, can be consulted. Sir James Wilson's transliteration has been altered in the copy here given, so as to agree with the system of transliteration adopted in this Survey.
[No. I.]

INDO-ARYAN FAMILY.  

NORTH-WESTERN GROUP.

LAIHNA OR WESTERN PANJABI.

(Rev. J. W. Wilson, K.C.S.I.)

Agla vék Missarah bikk bāsēhā abā.  Usā te puttar
In-the-former time of-Egypt one king was. Of him three sons
ahin. Khudāi maraī the ‘ānt, o vadda binār hōcā. Tātē
were. God’s will thus was, he very sick because. Although
hakimā vadā dara dawā dil-nāl kitā, par uddā
by-the-pharmacane his medicine remedy heart-with was-done, but his
laēhna nazār na āsa. Īrik bāshāā dinār bāshāi āpna
recovery (within)-sight not come. At-last by-the-king daily daily his-own
ghatādā hāl vēkh-kē jāte-ōs, ‘bahādā māhā’
of-failing the-condition seen-having it-was-known-by-him, ‘recovering I-am-not.’

Nālē mulk-vichah nēhā vēkh-kē āpāē trāhā putrēnāē
Moreover the-country-in disturbance seen-having his-own the-three to-sons
sadae-ōs. Vatt unhanāē ākhe-ōs, ‘chhārā hū, ajē
it-was-called-by-him. Then to-them it-was-said-by-him, ‘boys O, as-yet
trah nīkē hō, te mērā hāl e vē. Mē māmēnā,
you young are, and my condition this is. I am-dying.

Dushmanē e gāll vēkh-kē mere mulaḵhānē chhābē pāsē
By-enemies this thing seen-having my to-country the-four on-sides
a vēhrē Mānē tuhādā fikā ē Mē nīmē
having-come it-is-surrounded. To-me of-you anxiety is. I am-not
jandā jē mērā mārāvō pichhēhā tusādā kē hāl host,
knowing that my death-from after your what condition will-be,

Bh vēkh-kē nē saj tusādā sadādā Mērē māl-vichah
This seen-having by-me today to-you it-was-called. My palace-in
jāthā jāghē hikē chēr-khānē vaddēdē vēdēdē hānaē hōcē, te
a-certain in-place a secret-chamber answer’s of-time made became, and
vē-chah thā lāl pisē hoc-in. Lakkē rupāhāde mulāhāe
it in three rulers placed became-are. Lakkē of-respect of-value
chīhī Tussē unhanāē lā-kē kīthāī vakkhē jāh-te
they-are. You them taken-having somewhere other place-at
chīhā pēk kē, jīthe tusā-kēhā savā hōrī kāhānī khalē
seme-sealed put, where you-from except other-even to-anyone knowledge

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nā hūrē, mat, Khdā nā kārē, bātsahē tuṣādē khojā
not may-be, test, God not may-take(‘it), the-kingdom of-you from
khdā-vañē, te tuṣānā ruṣādē lār pāwē, te tuṣā kahādē
kadhā-vañē, test tuṣā nā pāwē, te tuṣā kahādē
be-seized, and to-you of-money need may-fall, then you of-anyone
muthāj nā hō. Bātsahēdu putrāj āpānē plūde akhaṇ
dependent not may-become’. The-king’s by-sons their-own father’s saying
mējīp trāhā lāl māshā vīchēhā kadhē-kē, us
according-to the-three rubies the-palace from-within takes-out-having, that
shāhādē bāhūr-vēr hikk uṣjā-hō jāh-vēchē, jīthe lokādā ārañ vānān
of-city outside a deserted place-in, where of-people coming going
gāhī āhā, vāh dabhē.

fēc was, having-gone they-were-buried.

Kūhē dēhārē-kē pichēhā bāshāh māngēs, bātsahē dūshmaṇāḥ
Some days-from after the-king died, the-kingdom by-the-enemies
khsās-lītu, te bātsahēdu putrānā vaṅkā pā-geā jēhpē vēlē
was-seized, and the-king’s by-sons affliction fell. At-what time
kharōbhō taṅg hācē, āpas vīchēhā suṣāh
from-expenditure stratified they-become, themselves among consultation
kītu-nē ‘jēhpē lāl piū āsānā dītē-ahān, unkhān
was-made-by-them, what rubies by-the-father to-us given-were, them
vēch-chhōrōhā, te kīsē hōr mulkh-vēchē vaṁ-kē āpūn hayāṭādē
vech-chhorah, te kise hor mulk-vechch vaik-kh apun hayatde
we-may-tell, and some other country-in gone-having our-own life’s
dēhārē kātībā. Tāhā hūra utthe āhē, jīthe lāl
days we-may-spend’. The-three brothers arose went, where the-rubies
dabhā āhān. Jīs vēlē zīnā paṭīaṇaṇāv, ādē lāl
buried were. At-what time the-ground was-dug-up-by-them, only-two rubies
nīthātē, te hikk nā kadhē. Vadhā hirāk hācē, te‘ e
nīthē, te hikk na kadhā. Vadhā hirāq hācē, te‘ e
come-out, and one not won-got. Very perplexed they-become, what
tā gāl̄ē? Je kadhēkē chōr pāṇā, tē in nā
ka gālē? Je kadhā kē chor pāṇā, tē in nā
what affair is? If ever any theft had-befallen, then thus not
kōndā, je hikk ohā-lā vāndhā, te
it-would-have-happened, that one having-taken-up he-would-have-gone, and
ādē pā-tehndā. Bishākku asaf trāhā-vēchēhā
the-two would-have-remained-as-they-are. Without-doubt us three-from-among
kdhālī māya mārī-gālā. Tāsa thāhā bār kadhālā
khdāl nīyāt mári-gūlā. Tasa thāhā bār kadhālā
of-someone the-motion gone-wrong-is. You-from except other-of-anyone
eh kānum nāhī. Chāṅgī gāl e vē, je asaf
eh kaum nahi. Changi gál e vē, je asaf
this deed re-not. Good thing them is, that we
kāl kōl vaṁ-kē eh sārā hāl dasihā, te o asaf
kāl kol vaik-kh ah sarā hāl dasiḥ, te o asaf
the-Qānī near gone-having this entire condition may-tell, and he our
faisā kare, te o makaddama khutā. Stirā eh gall
docteok may-see, and he the-lass may-finish. By-all this thing
manār kēh, te kāhī dur turā.
aproved was-made, and the-Qāzī direction they-want.

Rāh-viceheh vānda-hoheh hūcch ēzhī unalā mīlēā
The-road-in by-them-going-become a camelman to-them warm-net
Unhā-kolā puchchhēh-os, 'tussā īdē koī utth vaśēā
Then-from-near it-was-asked-by-him, 'by-you in-this-direction any camel going
dīthā?' Yaḏāe bhīhī akheā, 'Mēhā, tērā utth kāhā āhā?
was-seen?' By-the-big brother it-was-said, 'Sir, thy camel one-eyed was?'
Osh ākheā, 'ji-lē, mērā utth kāhā 'āhā?' Vechekārē
By-him it-was-said, 'Sir-yes, my camel one-eyed was.' By-the-middle
bhīhī puchchhēh ē, 'utth utth arkā laddā-hoheh āhā?'
brother it-was-asked that, 'the-camel on vinegar loaded-become was?'
Osh ākheā, 'hā-jē, e viu gall sachā ē, jo akhe-umahe.'
By-him it-was-said, 'yes-Sir, this also thing true is, which is-said-by-you'
Mērā ākheā, 'tērā utth hindāā lā āhā?' Osh
By-the-youngest it-was-said, 'thy camel tailless also was?' By-him
ākheā, 'hā-jē, e viu gall sachā ē, jo akhe-umahe.'
it-was-said, 'yes-Sir, this thing also true is, which is-said-by-you
Hū mēsa, mēsa utth kidā ē, 'gāh Trāhā bhūrāā hossā-ho.
Now show, my camel whither it-went' By-the-three brothers laughed-having
ākheā ē, 'assē tērā utṭh māhī āṭhe. Asandā lēkā khabar
it-was-said that, 'by-us thy camel not was-seen To-us what were
ē, jo kidā ē, gāh?' 'Oduh eh gall sur-khe
is, that whither it-went?' By-the-camelman this word heard-having
unānā akheā, 'vah, vah, tāhā eh gall apāb āhē-o
to-them it-was-said, 'Wah, Wah, you this thing strange saying-you-are.'
Mērā utth māhī ē, tāhā sāte kikān āmbā-ho?
My camel not was-seen, then all tokens how giving-you are?
Mērā utth zārūr tuśāhī kōlā ā Changgī gall e vē, mērā
My camel certainly of-you near is. Good thing this is, my
utth bhūrāā ē, māhī kāhī homāā ē, kōl tūrābo,
camel back-again piece, otherwise the-Qāzī of-His-Honour near came.'
Sharhdāē akheā, 'assē āp kāhī kōrāā kōl
By-the-prince it-was-said, 'to-us ourselves the Qāzī His-Honour near
vānda-hātī. Tū bā asagā āhē tān'
happen-to-going. Then also of-us with come.'

Makkāī gall, chāhrē kāhī kōrāā kōl gāh
Of-conclusion the-thing, the-four the-Qāzī His-Honour near went.

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Pāhlō othē āpya devā kāzi hōrā dassē.

Firstly by-the-camelman his-own claim (to-)the-Qaśī His-Honor was-shown.

Kāzi hāl sun-kē shahzādē kālē puchhehā.

By-the-Qaśī the-circumstances heard-having the-princes from-near it-was-asked.

'tusādā kē pahāb ē?' shahzādē akhe ē, 'asaā isā dārā your what answer is?'

By-the-princes it-was-said, 'by-us this-one's

uthā utkhā nahi dūthā. Zorī asāda utte kūr barāndā ē.

camel at all not was-seen. Unjustly of-us upon lies making kharē.

Othē kāzi hōrā akhe ē, gāreb parwar salāmat,

By-the-camelman (to-)the-Qaśī His-Honor it-was-said, 'poor-cherisher hail,

ch kūr barāndēn. Tusāi unhā-thā puchhehā, sāre pātē mere

these lies wielding-are. You them-from ask, all tokens my

uthā utkhē dassē-nē ke nahi. Muř eh kūr mukāndēn?

of-camel were-shown-by-them or not. Then these why denying-are?

Kāzi ethādā ch hāl sun-kē shahzādē
do you know.

By-the-Qaśī of-the-camelman this circumstance heard-having the-princes

kojē puchhehā. Shahzādē akhe ē, 'bushakh

from-near it-was-asked. By-the-princes it-was-said that, 'without-doubt

jīkun othē ahdā ē, sēre asā pātē dassē-im.'

Kāzi

as the-camelman saying us, all by-us tokens shown-are.' By-the-Qaśī

akhe ē, 'tusādā isā dārā utkhā nahi dūthā, tē kīvē

it-was-said that, 'by-us of-this-one the-camel not was-seen, then how

nsū purē purē pātē asā utkhē dassē-nē? Eh gāl

to-him full full tokens has of-the-camel were-shown-by-you? This word

apā ē.' Vatt vaḍdē shahzādē dhīr mūh kar-kē

strange is.' Then the-big prince's direction face made-having

puchhehā, 'tusāi dassō jē, eh kīkun tusānū malum hōē, je

it-was-asked, 'you show that, this how to-you known became, that

uthā kānē shārī ē?' shahzādē akhetē, 'ja māfīb

the-camel one-eyed was?' By-the-prince it-was-said, '(for-this reason

mā jītā, je rāt utte mā dūthā aha, bikhī

by-me it was-known, that the-road on by-me seen it-was, one-only

pasē patar darākhāzē khāse-hōē malum hōrē-āhān. Bas,

of-side the-leaves of-the-trees eaten-become evident becoming-were. Enough,

jāt-um jē uthā kaśā aha, nibātā dēnē pasē

it-was-known-by-me that the-camel one-eyed was, other-wise both of-sides

patar khāse-hōē varur hōndā.' Kāzi vičhē

leaves eaten-become certainly would-have-been.' By-the-Qaśī the-middle

bhīrā kōlē puchhehā jē, 'tē kīkun ahā(for akdā ē) jē

brother from-near it-was-asked that, thus how saying-er that
utte sirkā ladēh-hōēš े?' Oe ákba, 'sirkēō on-the-camel vinegar laden-become is?' By-hum it-was-said, 'vinegar's
dastūr ē je zimī-te peve, tā us jāhī mitā ubhār-ānā-ē.
custom is if the-ground on it-fall, then that place's earth swelling-is.
Rāh-vī-teh bahū jāghē dīthā-ē. Is gallō mā yālīn
The-road-in many in-a-place sees-it-is This from-thing by-me certainly
kīta, je utth-te sirkā ladēh-hōēš-ābē.' Kāzī
it-was-said, that the-camel-on vinegar laden-become-was.' By-the-Qāzī
nikre bhārā-kolō puchhehē, 'tā kīhān jāta
the-youngest brother-from-near it-was-said, 'by-thee how was-it-known
je with humāā ē?' Oe ákba, 'Kāzī ji, oh dastūr
that the-camel tailless is?' By-hum it-was-said, 'Qāzī-Sūr, thus custom
ē, jis vēlē with zimī-te bahē bhēwe uthīwe, us
is, at-that time a-camel the-ground-on sits (and)again arises, at-that
vēlē rātur āpāi pūchhai zimī-te marēndē-ē. Uddā mehānā
time certainly his-own tail the-ground-on strickings-is. Qf-it works
zimī-te legā-vāndān(for vāndā-him). Bah-te bahū jāghē
the-ground-on are-made(and)-remain. The-road-on many in-a-place
mā dīthā je utthule bān̄(for bān̄)dē sarā mehānā
by-me it-was seen that the-camel's of-sitting all the-marks
zimī-te mājīd in, par pūchhali nishānā zimī-to kōt nāhī.
the-ground-on present are, but the-tail's mark the-ground-on any is-not.
Is gallō mā jāta, utth humāā ē.' Kāzī
This from-thing by-me it-was-known, the-camel tailless is.' By-the-Qāzī
shāhzhādēsānā oh gallō suq-kē, unāhā adkal te danānā
of-the-princes these words heard-having, their intelligence and wisdom
sūlīkēs, te unāhā changgī izat nāl āpāi jah-te
were-praised-by-him, and then good honouring with his-own place-on
lā-gāā.
hē-tolk away.

FREE TRANSLATION OF THE FOREGOING.

THE TALE OF THE PRINCES OF EGYPT.

In olden times there was a King of Egypt. He had three sons. Such was God's
will, he became very ill. Although the physicians did their best to cure him, his
recovery seemed hopeless. At last the King, seeing himself failing day by day, thought,
'I shall not survive.' Seeing moreover trouble in his kingdom he called his three sons.
Then he said to them, 'Boys, you are still young, and this is my condition. I am dying.
My enemies seeing this have surrounded my kingdom on four sides. I am anxious
about you. I do not know what will become of you after my death. Seeing this I
have called you to-day. In a certain place in my palace there is a secret chamber built in the time of my ancestors, and in it there are three rubies. They are worth lakh of rupees. Take them and hide them somewhere in a secret place of which no one save yourselves may know. So that, should God so will that the kingdom be taken from you, and you have need of money, you may be dependent on no one.' The King's sons according to their father's directions took the three rubies out of the palace and went and buried them outside the city in a desolate place where people seldom came and went.

Some days after this the King died, the enemy took the kingdom, and adversity befell the King's sons. When they were in straits for money they agreed together (saying), 'Let us sell the rubies our father gave us, and go to some other country and spend the days of our life.' The three brothers went to the place where they had buried the rubies, but when they dug up the ground, only two rubies appeared, and one was not to be found. They were greatly perplexed (saying) 'how is this?' If ever a thief had come on them, it would not have happened that he would take away one, and that the two would remain. Certainly the conscience of one of us three has gone wrong. Except you no one else could have done this. It is best that we go to the Qazi and tell him the whole story, and let him decide between us and settle the matter.' They all agreed to this and started towards the Qazi.

On the way a camelman met them. He asked them, 'have you seen a camel going this way?' The eldest brother said, 'Sir, was your camel blind of an eye?' He said, 'yes, Sir, my camel was blind of an eye.' The second brother asked, 'was there vinegar laden on the camel?' He said, 'yes, Sir, it is also true, as you have said.' The youngest said, 'was your camel also without a tail?' He said, 'yes, Sir, it is also true as you have said. Now tell me where has my camel gone?' The three brothers laughed and said, 'we have not seen your camel, so how do we know where it has gone?' The camelman hearing this said to them, 'indeed! You say a strange thing. If you have not seen my camel, then how is it that you describe it so perfectly? You certainly have it in your possession. You had better give me back my camel, or else come to the Qazi.' The Princes said, 'we happen ourselves to be going to the Qazi. Come along with us.'

In short, all four went to the Qazi. First the camelman made his claim before the Qazi. The Qazi heard his story and asked the Princes, 'what is your answer?' The Princes said, 'we never saw his camel. He makes this false claim against us unjustly.' The camelman said to the Qazi, 'hail, cherisher of the poor! They are lying. Ask them whether or not they told me all about my camel. Then why do they deny it?' The Qazi on hearing this from the camelman asked the Princes. The Princes said, 'certainly, as the camelman says, we told him all about it.' The Qazi said, 'if you did not see his camel, how did you tell him all about his camel? This is strange.' Then looking towards the eldest Prince, he asked, 'explain how you knew that the camel was blind of an eye.' The Prince said, 'I knew, because on the way I saw that the leaves of the trees on one side only appeared to have been eaten. So I knew that the camel was blind of an eye, as otherwise the leaves on the other side would certainly have been eaten too.' The Qazi asked the second brother, 'how do you say that vinegar was laden on the camel?' He said, 'usually it vinegar fall on the ground the earth swells up at that place. On the road I saw this in many places. From this I made sure that vinegar was laden on the camel.' The Qazi asked the youngest brother, 'how did you.
know that the camel was without a tail?' He said, 'Sir Qāṣ, usually, when a camel sits down on the ground or rises, he is certain to strike his tail on the ground and its marks are left on the ground. On the way I saw in many places that there were on the ground all the marks of a camel's sitting down, but there was no mark of his tail on the ground. From this I knew that the camel had no tail.'

The Qāṣ on hearing these remarks of the Princes praised their intelligence and wisdom, and took them to his house with great honour.

[The story ends here. Those who wish to know how the mirror ruby was found are referred to Vol. IX. Pt. I, p. 443, of this Survey.]
THE LAHNDÀ OF JHANG-UM-LYALLPUR.

Immediately to the south-east of Shalpur lies the District of Jhang, to the east of which lies the District of Lyallpur. These two will be treated in this Survey as one unit. Except in a few minor points their dialects are the same as that of Shalpur. In Lyallpur the great canal colony has brought in over a million speakers of Panjabi from other parts of the province, and these have given rise to a mixed dialect, half Panjabi half Lahndà, which is spoken by over 48,000 people. The dialect of Lahndà generally spoken in the two districts is commonly known as 'Jatki,' but a number of sub-dialects are recognised, as follows. In each case I give the estimated number of speakers, as based on the figures of the Census of 1891:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jatki</td>
<td>254,224</td>
</tr>
<tr>
<td>'Panjabi'</td>
<td>48,083</td>
</tr>
<tr>
<td>Jangli</td>
<td>32,687</td>
</tr>
<tr>
<td>Chiniwari</td>
<td>73,479</td>
</tr>
<tr>
<td>Niswani</td>
<td>9,402</td>
</tr>
<tr>
<td>Kächhi</td>
<td>17,972</td>
</tr>
<tr>
<td>Thalochhi</td>
<td>2,948</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>393,769</td>
</tr>
</tbody>
</table>

In the Census of 1911 the total number of speakers of Lahndà in Jhang District is given as 485,786, and in Lyallpur as 224,986, but the population of Jhang in 1891 was 435,841, while in 1911 the population of Jhang-um-Lyallpur was 1,373,237. The enormous increase is due to the presence of immigrants to the Chenab Canal Colony. The figures are therefore incapable of comparison.

Of the above dialects, Jatki is the general Lahndà spoken over the whole of both districts, except as noted below. 'Panjabi' and Jangli belong to Lyallpur. 'Panjabi' is the mixed dialect already referred to. Jangli is spoken by the nomad tribes who used to roam over the Jungal Bâr before the foundation of the Canal Colony, and who are now settled with definite rights. Chiniwari is spoken in Jhang on the banks of the Chenab, and is identical with Jatki. It does not deserve separate mention. Regarding the pronunciation of the name, see p. 251. Niswani, called after the Niswani tribe, is spoken in the north of Jhang, while Kächhi is spoken in the Kächhi alluvial country on the right bank of the Jehlum, between it and the Thai or desert. It too belongs to Jhang. So does Thalochhi which is the dialect of the Thai itself, of which, however, only a small portion falls within the borders of the district. Thalochhi differs somewhat from the other Jhang dialects, and will be considered in connexion with the Lahndà of Mawarh immediately to the west (see pp. 381, 393ff.). With the exception of Thalochhi and the so-called Panjabi all these dialects are practically the same. If we take 'Jatki' as the standard dialect of the two districts I can trace no great difference between it and Niswani, while Kächhi and Jangli differ only in a very few particulars in which they approach the dialect of Shalpur. I shall give full specimens of Jatki-cum-Chiniwari, and short examples of Niswani, Kächhi, and Jangli.

1 Lyallpur was separated from Jhang in the year 1804, after the materials for this Survey had been collected.
A list of proverbs and saying, together with a collection of songs in the local dialect, will be found in Mr. Steedman's Settlement Report of Jhang District. A sequel to the story of Hir and Bājhad in the Jhang dialect will be found on p. 287. It was placed at my disposal by Mr. Longworth Dames. The same gentleman has published other specimens of the Jhang dialect, viz.,


The following are the main points in which I have found that the Lahndā of Jhang and Lyallpur differs from that of Shahpur.

In Pronunciation, the verb 'go' seems to be universally pronounced masj, and not vasj or vasn as we usually hear in Shahpur. The cerebral ī does not occur in any of the specimens.

In the Declension of nouns, the oblique form of ped or pīd, a father, is pīd, not pīd as in Shahpur. The use of ṇṇed for ṇṇen in ṇṇed-majārā-vichār, from among thine own servants, is an instance of borrowing from Punjabi or Hidostāni.

In Pronouns note the contracted form waddā for obdā or ṇdā, of him. The word for 'what?' is ḳā, not ḭā.

In the Verb Substantive we have ḳā or ḳā, not ḧa, he was; and ḷa, not ḷa, they were.

In the Active Verb, the first person singular of the present subjunctive of verbs whose roots end in ḷ or ḷ ends in ḷ. Thus, khanā, I may give to eat; pīnā, I may give to drink; waddā, I may be called. Other verbs take the form in Ḋ as in Shahpur. Thus, masjā, I may go; ḷa, I may say.

The past participle usually ends in ṇā or ṋā, not ā. Thus, ḷānā, soul; ṋya, he went; ṇānā, fallen. This is probably a matter of spelling, not of pronunciation.

The respectful imperative is used in the first person in the words bhānā, let us sit; ḷāni, let us make; ḷānā, let us eat; ṋānā, let us drink.

Irregular forms are the curious ḷānā (as well as ḷānā), he gave, and ḷānā, having emerged.

The first specimen of the principal form of Lahndā spoken in Jhang is a version of the Parable of the Prodigal Son. It came in two copies, one as a specimen of the so-called 'Jatha' and the other as a specimen of Chinawari. The two copies were word for word the same, and it was reported at the time that the dialects were identical.
INDO-ARYAN FAMILY.  

NORTH-WESTERN GROUP

LAHNDÁ OR WESTERN PĀNTĀBI

So-called Jatí Dialect. (District Jhang.)

SPECIMEN 1

Hikk sikhsdē dōē puttār ānu.  Unhā-vichē mārdē-puttār
One of person two sons were. Them-from among by-the-younger-son
pionā akhyā ka, 'johā māl mērē-hissādē hē, oh manū
to-the-father it-was-said that, 'what property of-my-share is, that to-me
wānd dē.' Taddāu plo unāh wānd-kē de-dittā. Ate
dividing give.' Then by-the-father to-him divided-having it-was-given. And
us-ohhōṭē-puttār sārā mul akatāhā kar-liyā, tō dur kisse-
by-that-small-som all the-property in-one-place was-made, and far to-a-certain-
mulakhnē wag-giyā. Ohāe wanj-kē āpū māl kharāb
country he-went-away. There gone-having his-own property destroyed
kar-dittās. Jehrē-vēlā oh saa māl āpū kha-pu-
was-made by-him. At-what-time he all the-property his-own eating-drinking-
chukkā, us-vēlō waddā kāl pā-giyā, tā oh bhukkā hō-giyā; tā
finished, at-what-time a-great famous fell, and he hungry became; and
hikk waddā-adm-kēl wanj khālo-nēhā. Us-omā huktān
one great-man-near going he-standing-remained. By-him to-him order
āttā jō, 'tē vaih-vich wanj-kā sār chahā-liyāi.'
was-given that, 'thou cultivation-in yon-having swine grase-(and)-bring-(home).'
Tē uddā dīl maŋgiyā jū, 'johā ohihārā sār khāndē-hin,
And of-him the-heart desired that, 'what husks the-swine eating-are,
oh mā vi khāwā; 'krā-jū oh bhukkā-nāl pyā-mardā-kā. Tē
those I also may-eat;' why-that he hunger-with fallen-dying-are. And
unā kōl nāyē dēndā Us-vēlō unāh harh ahi-na
to-him anyone not used-to-give. At-what-time to him senses came-to-him
jū, 'merē-piēō-kēl bahā-sārā majār bin, tō oh unhānā rōp
that, 'of-my-father-near very-many servants are, and he to-them breed
dēndē-hē. Mā usē-kēl wanjā, tē sāhē jū, "mā tērā tā
giving-s. I of-him-near may-go, and I-may-say that, "by-me of-these and
Khudāā gīnāh kīd-hē, tē mā is kēdā nāhīē rēbhī jē terā
of God we done-s, and I of-this-likeness not remained that thy
puttar sadāṁ Tū mānī apnē-majūrī-vechāā gin.” Taddān son I-may-be-called. Thou me thin-e-own-servants-from-among count.” Then oh pracē-wal tu-piyeā ajan oh durēā āhi jē he of-the-father-towards started; still he at-a-distance was that pānī uśaā ḍiṭāhā, tā bhujā ke ṛāure-ṇāl by-the-father to-him it-was-seen, and ma-kaicing of-dosum-with chālī-ös, te uṇā chūmiy-os, Puttar it-was-np-and-applied-by-him, and to-him it-was-kissed-by-him. By-the-son uśaā ākhiyā jē, ‘ma tērā tō Khuddā Pasur kīrā-bāā, mā to-him it-was-said that, ‘by-me-of-thee and of-God fault donors, I ta-lih naḥi jē tērā puttar sadāṁ.’ Pīnā apna—

‘this-like am-not that thy son I-may-be-called.’ By-the-father to-his-own

maunārāṇī ākhiyā, ‘change change isnā ḍamā pāvā, hār servants it-was-said, ‘good good to-this-ones clothes put-ye-on, and

muni mātrī dēō, jītī pāli pāvā, hār aśā ra-mānl

a-ring on-the-hand give-ye, show on-the-foot put-ye-on, and we together

hañiye, khuntī kanyā, khniye, piye jē oh mēna

māy-sit, happiness may-make, may-sent, may-drik, that this my

puttar mañ-giye-hāā, tā ḍamā, jī-piye-hē; khar-piye-hī, tē son dying-gone-was, and now living-fallen-is; being-lost-fallen-was, and

hun labh-piye-hē.’

now being-found-fallen-is.

Uddā wahda puttar kheti-wal giye-hoī-hāā Jelro-vaile

His great son the-field-towards gone-become-was. At-what-time

gboundī-āśā aśā, gūram-is-nāchamā awāj sūri-hūs.

of-the-house-near he-come, of-ingang-and-coming the-sound was-heard-by-him.

Te mānūrī-kolā māchhī-us kī, ‘eh kī

And the-servants-from-near “it-was-seen-by-him that, ‘this what

piye-hānū-hē?’ Unhā ākhiyā jē, tērā bhīrā ayā-hē; tēre-pō happeṇāng-ta?’ By-them it-was-said that, ‘thy brother come-is, by-father

wādī khunā kītā-hē; kītā jē uṇā chāngē-bhālā ḍiṭāhā-bē-s.’

great happiness made-is; why-that to-him safe-(and-)sound seen-he-is-by-him.’

Udā-bhīrāṇī gharat āā, te āh na mā⟩ngus jū,

To-his-brother jealousy come, and his-heart not wished-for him that,

‘andar wargā.’ Pīnā ohā dainik pīkā-śūā, tē putṭārā

‘within I-may-go.’ The-father of-him outside emerging-come, and to-the-nun

manāḥ-as. Puttar pōṇā ākhiyā jē, ‘ma tērī

it-was-remonstrated-by-him. By-the-sen to-the-father it-was-said that, ‘I thy

kāṃsa kārenda-hē, hōr kadi vi trē-ākhe bar-khālāf mānī

service doing-rem, and ever even (of) thy-word against not

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kitā; tā mānū hikk bakkridā kann vī nahi dittā, it-was-done; and to-me one of-a-she-goat the-car (stc) even not was-given, jō mā ṣppē-yārē-te-dūśānū khiwā pīwā. Tē that I to-my-own-lover-and-friends may-give-to-eat may-give-to-drink. And jaddan terā ehe pūtur ayā, jē terā māl kannānū khiwā when thy this son came, by-whom thy property to-karlots given-to-eat pīwā-dittā-hē, tā itiyā khushiyā manāyā-hin.' Pū' given-to-drink-given-te, by-thee so-much happinesses celebrated-are.' By-the-father vanū ḍkhiyā jē, 'tū sada mēre-kul rēhēnā-hē, hōr to-him it-was-said that, ‘thou always of-me-near remaining-art, and jē kujh mērā hē, so tērā hē. Tānū khushī karnā atē what anything mine is, that thine is. To-thou happiness making and khush hōwanā bī, kiti-ţū tēm bhirā mar-piyā-hā, tē happy becoming was-(proper), sahy-that thy brother dying-gone-was, and hun ī-piyā-hē; khān pīyā-hā, tē hun labb-piyāhē.' now living-fallen-is; being-lost-fallen-was, and now being-found-fallen-is.'
I am indebted for the following folk-tale to Mr. M. Longworth Dames. It was recorded by him as told by a Jhang Zamindar in 1864-85. The narrator was a Muslim, and the text is full of Persian words. It also well illustrates the mixed character of the Jhang dialect, which, while in the main a form of Lahnda, also uses Pahari, and even Hindustani, idioms.

Examples of the employment of Hindustani forms are **voh-ke** as well as **voh**, anything, something; **admiyā** as well as **admiyā**, the oblique plural of **admi**, a man; **kī**, I am, as well as **kā**; **hai**, he is, as well as **he**; **haan**, they are, as well as **hān**; **labhā**, instead of **labhā**, I may take; **dē**, we may give.

We may also draw attention to the frequent employment of a single, instead of a double letter, as in **āk** for **ākā**, one; **jō** for **jō**, you. These may, however, be mere varieties of spelling, dependent on the personal equation of the writer. Of more importance is the entire absence of the cerebral ī.

The declension of nouns and pronouns (with the exception of the occasional use of Hindustani forms) closely agrees with that current in the Lahnda of the Shahpur Doab and need not be dealt with further.

The conjugation of verbs is also, in the main, the same as that of the Shahpur Doab, but there are a few variations from the standard type.

The following forms of the verb substantive occur:

<table>
<thead>
<tr>
<th></th>
<th>Present</th>
<th></th>
<th>Past</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sing.</td>
<td>Par.</td>
<td>Sing.</td>
<td>Par.</td>
</tr>
<tr>
<td>1</td>
<td><strong>kā</strong></td>
<td></td>
<td><strong>kā</strong> (Shahpur <strong>kā</strong>n)</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td><strong>kā</strong> (Shahpur <strong>kā</strong>b)</td>
<td></td>
<td><strong>kā</strong> (Shahpur <strong>kā</strong>b)</td>
<td><strong>kā</strong> (Shahpur <strong>kā</strong>n)</td>
</tr>
<tr>
<td>3</td>
<td><strong>kā</strong></td>
<td><strong>kān</strong> (Shahpur <strong>kān</strong>)</td>
<td><strong>kā</strong> (Shahpur <strong>kān</strong>)</td>
<td><strong>kān</strong> or <strong>mīn</strong> (Shahpur <strong>ān</strong>n)</td>
</tr>
</tbody>
</table>

In the phrase *tainā Jhang Syāl-vich pohnachā-dērā-hāk*, we shall cause you to reach (lit. with regard to you it is to be caused to reach) Jhang Syāl, **dērā-hāk** seems to be used for **dērā-hāk**, but the true explanation of the clause is not clear to me. In *nīghā-ha*, he came (to my great-grandfather), **hā** is used instead of **hā**, as in the preceding specimen.

The old present of active verbs (in the Specimen always used as a present subjunctive) closely follows the Shahpur Doab dialect. We have **jag**, I go; **laggān**, I may apply; **dē**, I may give; **chāk**, (if) thou wish; **mē**, thou mayest meet; but **āk** (not **āk**), (if) thou say; **pohnachāg*, you may cause to arrive. The first person plural of roots ending in **ā** ends in **āk**, not **bāk**. Thus, **dērāhāk**, we may show. In the preceding specimen it ends in **āk**, not **bāk**.
In the future, also, the first person plural generally ends in ṣā, but once in ṣā. There are also minor irregularities in the other persons. Thus, ṣā (not ṣā), I shall come; ṣā, I shall give; ṣā, thou wilt remain; ṣā, thou wilt come (Shahpur has ṣā): fornāsē, he will command; fornāsē, he will give; but kus, (my age) will be; forunāsē, we shall arrive; fornāsē, we shall go; ṣā (not -ṣā), we shall come; bōsan, they will be (Shahpur -sin); vēsin, he will go (honoriﬁc plural).

The verbal noun in ṣā, often appears as a future passive participle, equivalent to the Latin participle in -endo. Thus, ḫajf karō-hē, the ḫajf is to be done, (I) must (or will) do the ḫajf; okhīrō hēt karō, (your) eyes are to be closed, close your eyes; sanōsō dēvonō, an affectionate message is to be given. It is sometimes employed impersonally, and the termination is then nasalised, which is a relic of the old neuter gender. Thus, varōsī, it is to be gone (by you), you must (or will) go, cumbunō, varonyō-hē, it is to be gone (by us), we shall go.

Amongst stray forms we may note the pronominal suﬃx in kitē-nō, I made, and the causal root kāsīnā, give to eat.

The loves of Hir and Rājā, the Indian Hero and Leander, form the basis of a well-known legend current throughout the Punjab, and have been narrated in many forms, especially in the famous poem of Wars Shāh. The tale is a tragedy. Although the love of the hero and heroine was illicit and ended disastrously, they are celebrated throughout the Punjab as the types of constant lovers. When the intrigue was discovered Hir (the heroine) was murdered by her relations. After her body had been placed in the tomb, but before it was closed, Rājā appeared, and, entering it alive, was buried with her. Mr Dames has discovered a sequel to this story current both in Balochistan and in Jhang, which resuscitates the lovers, and places them alive again and happy together in an unknown island somewhere near Arabia. The Balochi version has been published, and the Jhang one is now, I believe, printed for the ﬁrst time.

It may be explained that Hir’s home was in the Muzaffargarh District. Her tomb, however, is in the Jhang District, not far from the civil station, in an old bed of the Chenab. This is the Rōh mentioned in the specimen.

As the specimen is of considerable length, I have not overloaded it with an inter-linear translation. Most of it is very easy, and the free translation by Mr Dames ought to remove any diﬃculties which may appear.

\(^1\) See Colonel Sir Richard Temple’s Legends of the Punjab, ii, 1728. Much of the above remarks have been taken therefore.
INDO-ARYAN FAMILY.  
NORTH-WESTERN GROUP.

LAHnda OR WESTERN PAJABl

SO-CALLED 'JATRI' DIALECT.

(M. Langworth Dunes, Esq.)

SPECIMEN II.

 milan Sachche Nahi Mande

Ma' ya rahteh-dii, jo mere unar us vela chaudah pandrah varliyadhi hui, jo hik unari musarai chehri pantalii varliyadhi, haili akhiyadhi, mere pada-buzurg Hafiz Ahmad (aftabah unhu)de koh liya-e1 Us eh kisa kar-suniyadhi, jo:-


Ta', jo din bhandii veli hii, us veli asaaz vajhii (yaanii baasriii)da ma' sanyii, sur uttaa ki hik shaha sahat kii lai baarii vagiga-hua jangal valii andi-ke Usage pichhaha majhii andiydii-haan. Ih tamasha jadaa ma' diidhii dil-vich apar-ap akhaa ki, 'Khuda jaa-e ech kan hii ate kei tamasha liii.' Us jahiti-dii oh amii ak-ka bah-rahii, majhii bii usii chauphar bah-rahaa Thiirii gharii pichhaha hik mai, siiwa, sarha, kappi kita-hua, ate madadh khandi khuwaha-haa, kheeha khonii raat nayii pakriyii hoyii, saara chhiiyii-hoyii, usedii kii aarai. Gaal-khali hik-dii nii apat-vich kii, bat roii kaddi-kii usii diidhii.
ஜி வெள் ரோதி குற்றனடும், உண்மை ஒவ்வொரு மோசு அக்காய் கே, 'மேற்கு காய்ப்பேறு, வேறு முறைகள் முக்காய் பச்சை அப்பக்கு. இயற்கை சுருக்கம் தோன்றியிருக்கு.' ஒரு வேல் கே, 'கைத்து ஫ெப்பு.' மேற்கு இரு அக்காய் கே, 'சுத்து மாற்று, வெண்மைகள்.' மேற்கு வல்லும் வேறு முக்காய் சுருக்கம் நடைபெறும், வேறு முறைகள் முக்காய் பச்சை அப்பக்கு. இயற்கை சுருக்கம் தோன்றியிருக்கு. மேற்கு வல்லும் வேறு முக்காய் சுருக்கம் நடைபெறும், வேறு முறைகள் முக்காய் பச்சை அப்பக்கு. இயற்கை சுருக்கம் தோன்றியிருக்கு.

'புற்றுக்கு சாதிய அக்காய் கே, 'இது இரண்டு உண்மை மேற்கு காய்ப்பேறு நாடு செய்யக் கே.' மேற்கு அக்காய் கே, 'குருகிய மேற்கு காய்ப்பேறு நாடு செய்யக் கே.' மேற்கு வல்லும் வேறு முக்காய் சுருக்கம் நடைபெறும், வேறு முறைகள் முக்காய் பச்சை அப்பக்கு. இயற்கை சுருக்கம் தோன்றியிருக்கு. மேற்கு வல்லும் வேறு முக்காய் சுருக்கம் நடைபெறும், வேறு முறைகள் முக்காய் பச்சை அப்பக்கு. இயற்கை சுருக்கம் தோன்றியிருக்கு.

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Ist tarah kitai muddat paraj akhil mahan khwah vadh-gadh unaśī
khidmaṭ mai raḥā. Khwaw wāstē kari ṭīrī kari chaurāدلī khandī-hār. Rahā hik dilrā kahī tālā bał-bačheka-gaḍhī mēra dīvīcō āyā, na raḥī-
saḍā. Be-kaṭhī ḍāna taḥā, Unhā māl-thō puḥchhīyā ki, ‘tē kya ṭe-
rāndā-hā?’ Maṇi pahā ṭī ṣharāmāyā, pher, ṭadā unhā ṭe ṭe puḥ-
chhīyā, taṛē māl ākhyā ki, ‘maṇī ghar-bār, bał-bačheka, dost, bēḥ, yad
āl-hār, rāndā-hī’ Unhā hik-dūmā ākhyā ki, ‘wastāndi makkabat har
hikāṇ hond-hā, to saĉhāī jī tē akhī, tainā puḥunche ṭāvē.’ Us rē-
mē ākhyā, ‘jē tāṇē mainū puḥunchiiyō, tē mērā chah hī.’ Us rēv
Māl Ḍīr ākhyā ki, ‘tainū Ḍang ṭyāl-vīcē puḥunchā-dāvīn bāh. Ė-par ṭī
tēhē asāṭī zābānī is jāḍē raśī ṭe sāṭī samēhā dūnā kī, “Māl Ḍīr te
Māl Ḍīrā jind-hēn, mē ṭē, atē tāṇē unhāē hakk-vīcē ṭe-kammnā
na hōū, kī oh būrē māhī.” Usī tarah mājīhi Māl Ḍīrā charāndā-hē,
ate Māl Ḍīr usē-ṭēsī raḥānt-hē Tāsādē ṭīrē hari, ḍabārī, atē miskīn
dē-guzaṛū-hēn, tāṇē mērē maṇānśī-ṭēkē hānā Hukkawandā, Karīm
Rahānī, ‘ōr ṭē mānāng. Khudā ṭuṣādē ṭūn ḍābūl ṭarmeśi, tāsamān
khushī, assāṭī, ṭe dāmāntāndi ṭakāshē.’ Maṇi arz hī ṭā kī, ‘jethē
mēv ṭī Ḍang ṭyāl-vīcē jind-hēn puḥunthē-hē, ‘aṁā-hē ṭeh ṭē-
rār zārūr unhāē-kōl, yēnē rēv Ḍang ṭyāl-kōl, sē hāl akhī-deś.’
Taṛē Māl Ḍīr Māl Ḍīrā mērē hattē pākār-kē ākhyā ki, ‘akkhē hī.’
Maṇi akhī ṭāhī Thūrī char-tō pīṭhēhē unhā ākhyā ki, ‘akkhī hē.’
Māl jāḍē akkī khoṭi, taṛē din-ṭāhān tarsī rōvā Māl Ḍīrā, jīh
harākht janḍā hāvī vaddī hē, āpāṇī usēr ṭe ṭe dīṭhā.

Kajh char mēv ṭē hāṁṭā-nāsē, rōvā Māl Ḍīr vāl tūrk-car puḥunthē-
hē, usē maṭūrī-kōlō puṭchhīyō ki, ‘oh rōvā kiśā hē?’ Unhā ākhyā ki,
‘oh rōvā Māl Ḍīr Ḍīrā hē.’ Trai olār ḍākārī ṭe-hēn kī mēv us
maṇān ṭē maṇānśī-vīcē tānā-hē. Puṭchhīyō puṭchhīyō ṭuṣādē nāv
maṭān hōū, kī tāṇē huuāng, vaddī ṭānā ṭe-kōmāv, hāṭī kūrān-mājī
do aṇād kātānī, ṭe-kōlī rēv tē jāḍē hōūv. Akkhī Māl Ḍīrā zābānī
dūvā Ḍang ṭyāl samēhā dūvā-hē Jēkā ṭe vānī āpō-nāvī ṭe-
vānī, tē māv āpō zābānī unhāē samēhā jētē mainū Māl Ḍīr āpāv zābānī
ākhyā, mēv unhāē akhī-deśvāv.

Us wākt Māl Sahiba Khān Sāhib Muḥambād Ismaʿīl Khān Raś
Bahādur Ḍangō ṭuḍ-hāv Oh aṁā Ḍīr ṭamrāvī mēre dūv
Sahib Hāfīz Ahmed (chafna sāhī ṭalāi) atē mēv hī (jo us wākt
mēv umr chauḍā hāvān dīvānīūndā hōū) ghar Khān Sāhibāvī gya, atē
khīmū Māl Sahibāvī hēva ṭe-kōlī Ḍīr ṭākha ṭamrāvī, atē sab
hakāvī jō hāńān kītā-gaṭ-hē, zābānī āpō akhī-sāvāv. Usī dō ḍān-
Māl Sahiba ṭarāvē, aṁ kajh chārē hīv ṭe ṭa ṭhī. Pher oh Ḍīr
ṭāṛī-yāvī. Māv yē ṭe-kōlī kī Māl Sahiba unhā ṭe-kōlīvīcēhē maṇāv,
jīnā ṭō ṭā ṭō māv-sūd Māl Ḍīrā hē, ki ṭe-kōlāv hāṁṭēhā ˀavān ṭaṅ̄jān
kata.

VOL. VIII, PART I.
FREE TRANSLATION OF THE FOREGOING.

TRUE LOVERS DO NOT DIE.

I remember when I was fourteen or fifteen years old that a traveller of about forty or forty-five years, said to be a Hajji, came to my great-grandfather Hassâg Ahmad (God efface from him (his sins)) and told this tale—

I am a native of the country round Časchh Hazâra (evidently a° mistake of the writer for Takht Hazâra) and left my home to make the pilgrimage to the house of the Ka‘aba: travelling and travelling I mounted on a ship. By God’s grace this ship was knocked to pieces in a certain place, and as God willed I was left on a plank; I cannot say how many days after by chance I arrived at a place on shore I was hungry, thirsty, and weary, and there was no strength in me for moving or wandering, bare life was left me. I ate the leaves and berries of trees, and when I had recovered some strength I climbed the highest hills and trees, and searched for signs of habitation and cultivation. After I had looked for some time I saw a place with tracks of buffaloes, and I perceived signs of cultivation. Then I said in my mind that in the jungle where female buffaloes are found there will be consideration in the heart. I examined the prints of their feet and arrived at a place where milk was set to curdle and all around were thick shady wild trees, of which I do not know the name, and which I have never seen, all collected there. There was one tall kamarsk tree, the middle wood of which, when it becomes old, is hollow like a drum. I got into this through fear, as I had heard from people that there were demons (nečak) in that place who keep catching and eating men; and hiding myself sat there in terror.

Then when the time of sunset came, at that time I heard the sound of a pipe, and I saw a man wearing a black waistcoat and playing on the pipe coming from the direction of the jungle, and the buffaloes following behind him. When I saw this sight I said to myself: ‘God knows who this is, and what appearance it is.’ Coming to that place the man sat down, and the buffaloes all sat down round him. After a little while a woman, wearing light-coloured (suvez, lit. green°) and neat clothes and a line drawn on her forehead came carrying on her head some food and bread newly-baked, and sat down by him. They both embraced each other and then she brought out the food and gave it to him.

As soon as he began to eat the woman said, ‘Mîs Râghâ, there is a traveller from your country come to stay with us, first give him to eat, and then eat yourself.’ He said, ‘where is he?’ Hir said, ‘call, and he will come.’ Mîs Râghâ called, ‘come, traveller, do not hide!’ I then perceived, as in my country of Takht Hazâra Hir and Râghâ are spoken of and they sing songs of their love, that perhaps these persons were they, and being glad in my heart I came towards them. They asked my news and I told them. They were pleased and gave me bread and milk, and I ate and drank and they made me rest there.

Afterwards they said, ‘will you stay here, or have you anywhere to go?’ I replied, ‘I came from my home with the intention of making the pilgrimage to the House of the Ka‘ba, but now, as I know nothing of the road and have no money left with me, where can I go?’ They laughed and laughed and began to say, ‘we too have to go on the Hajj

° The garments of Paradise are said to be green.—G. A. G.
to the House of the Ka'aba; if you wish we will take you with us and show you the way.' I was pleased and rejoiced and asked so much as 'how far is the House of the Ka'aba from here?' They said, 'you go about three hundred kos.' I said, 'if it is so far, how shall I get there?' Again they said, 'don't be anxious, Sir.' By God's will I kept silent. When the moon of the Hajj arrived, that day I said, 'you say the House of the Ka'aba is about three hundred kos from here. When shall we start?' They said: 'what anxiety have you? we have to go too.'

When the exact day of the Hajj came they asked me, 'will you come back here with us, or stay there?' I said, 'I will come with you.' They said, 'when the orders for the Hajj have been all fulfilled, then meet us on a certain hill, and we will take you back here with us,' and again they said, 'take hold of our hands and shut your eyes.' I seized their hands and closed my eyes. In a little while they said, 'open your eyes.' When I opened my eyes I saw thousands of men standing in that place, telling their beads and reciting God's names. I asked them (i.e. Hir and Rājḥa), 'what is happening? and what place is this?' They replied, 'these are all Musalman, and this is the place of the Hajj. You have fulfilled your orders to perform the Hajj.' At that time by reason of the assembly and crowd of men they became hidden from me. I stayed there two days, and met men of my own country who had gone on the pilgrimage a year before me, and asked and gave the news. In my heart I knew that these two person, Hir and Rājḥa, were saints of God, and determined to search for them and find them, and spend my whole life in their service. I sought for the hill-dalle that they had described to me, and saw them both sitting there. I rejoiced and thanked God (glorious and exalted). They recognized me and called me to them and said, 'are you now at liberty?' I replied, 'I am now idle.' Then seizing my hands they said in the same way, 'shut your eyes.' When after a little while I opened my eyes I was back in the same place as at first.

In this way I passed a space of five or six months pleasantly in their service, and had sometimes bread and sometimes rice and milk to eat. One day the thought of my children and home came into my mind. I could not bear it and involuntarily began to weep. They asked me why I wept. At first I was ashamed, but when they asked me again and again, I said, 'I have remembered my home, my children, my friends and familiars, so I weep.' They said one to the other, 'everyone loves his own country, so if you truly say so we will convey you there.' Then I said, 'if you will take me there, it is my desire.' Then Hir said, 'it is necessary to take you to Jhang of the Syals, and there you must give my affectionate message in my own words to the Chief of that place, as follows: 'Maī Hir and Maīt Rājḥa are living, not dead, and do not you act evilly with regard to their rights, for they are not wicked. Maīt Rājḥa grazes the buffaloes as of old, and Maī Hir lives with him. Distress, poverty, and misery be upon you unless you go to my shrine and there pray to the Lord, the Merciful and Compassionate. God will accept your prayers and bestow on you joy, ease, and wealth.'' I then said, 'should I arrive alive at that town of Jhang-Syal, please God Almighty, I will most certainly tell them, the Chiefs of Jhang, all the circumstances. Then Hir and Rājḥa took me by the hands saying, 'close your eyes.' I did so and in a little while they said, 'open your eyes.' I opened them and saw myself under a large Jasad tree to the west of Maī Hir's tomb.
A short time I sat there and then setting out I arrived at Māi Hir’s shrine and asked the custodians of the shrine, ‘whose tomb is this?’ They said, ‘this is the tomb of Māi Hir the Syāl.’ I stayed three or four days in the mosque at that place, and then by asking I learnt your name, that you are a man of position, of great age, a scholar and protector of the Blessed Qur’ān and the old laws, and a Chief of the Syāls of this place. I must deliver the message delivered by Māi Hir in her own words to the Chief of the Jhang Syāls, so if you will take me with you, then I will in my language repeat the message as Māi Hir said it to me in her own words.

At that time the Mother of Khan Sāhib Muhammad Isma‘īl Khan Bahādur, Chief of Jhang, was living, and my grandfather Hafiz Ahmad (God’s pardon on him) and I (being at that time fourteen or fifteen years old) went to the Khan-Sāhib’s house with that Háji, and he sat outside the lady’s purdah and told all the facts which have been narrated in his own language. The Māi-Sāhiba kept him there two days, and gave him money for his journey; and then the Háji went away. I can remember that the Māi-Sāhiba used always every Thursday to go to the building famed as Māi Hir’s Roza.
NISWINI OF JHANG.

This so-called dialect is spoken in the north of Jhang District and is named after the Niswinis who inhabit that part. It scarcely differs from the ordinary ‘Jatki’ of the district, as will be seen from the following short section of a version of the Parable of the Prodigal Son. The only real difference is the use of an oblique form in ē for words ending in consonants such as hikké, oblique hekkē, one, jepē, oblique jepē, a man. This points to North-Eastern Lahnda and especially the Pothwari of Jhelum and Rawalpindi, where this oblique form is the rule. We may also note unīkē, to him.

[No. 4.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PANJĀBI.

NISWINI DIALECT.

(DISTRICT JHANG.)

Hikkē-janēdē doē puttar kham. Unhē vichē nikē-puttar
Of-one-man two sons were. Them from-among by-the-younger-son
plonū akhē, ‘merē-bhāgōdē dhor-dhappa unjē-kar-dē’
to-the-father it-was-said, ‘of-my-share cattle-property separating-give’
Taddēn us unhē dhor-dhappa wund-dit-nē.
Then by-him to-him the-cattle-property deciding-was-given-by-him.
Kinnē-dhārē-pīchchē pānī dhor-dhappa kē-kē kisē-thēhāh
Some-days-after his-own cattle-property taken-having a-certain-place
gōng ne-remained. There gone-taking evil-works-on it-was-wasted-by him.
Jaddēn wariō-chukē, taddēn us mulak-vich kār pe-gēhā.
When it-was-caused-to-go-completely, then that-country-in a famine fell.
Uh garī ho-gēhā, vē hikkē-rātē-kēr gēhā. Us urān
He poor became, and of-a-leading-man-near he-went. By-him as-to-him
āpē-māhē-vich sīr charāwan ghallān, vē jee-dē-dil āhē ke
his-own-fields-in mine to-feed it-was-sent, and (in)his-heart it-was that
uh unīkē-chhiōkē-nēl āpē jēdē bhārē, kē jē jēkē unhē kē
he those-heaks-with his-own belly he-will-fill, why-that (i.e. because) to-him anyone
na dēīnā-āhā,
not giving was.
KÄCHHRI OF JHANG.

Kächhri is said to be the dialect of the Kächhri or alluvial land on the west bank of the river Jhelum. In this district it is a very small tract, and has immediately to its west the Thal or desert of Shahpur and Mianwali. The dialect only differs from the ordinary language of Jhang in being, as might be expected, nearer to the standard of Shahpur. Thus while they were 'hasin in Jhang proper, in the Kächhri it is ahán, and in Shahpur chhi.

A few lines of a version of the Parable of the Prodigal Son in Kächhri will show this.

[ No 5. ]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDÁ OR WESTERN PANJÁBÍ.

KÄCHHRI DIALECT (DISTRICT JHANG.)

"Hikk-shakhśi dēw puttar āhan. Unkē vichhā naddhē
Of-a-man two sons were. Then-from-among by-the-younger
piņū nākē, ‘piņū jehā bāna mādā mānē āndā-hē, to-the-father it-was-said, 'father, what share of-property to-me coming-is,
vā manē wānd-dē! Tadbān us unbhē mēl that to-me dividing-give'. Then by him to-them the-property
wānd-dittē. Thōrē (sic) dhāriē pīchhē naddhē-puttar Dick-ways-given. After days from-after by-the-younger-son
mēl akathē kēr kē hikk-dār-mulakhānē tum-gē, to the-property together made-coming to-a-for-country it-was-gone-away, and
uthē mēl āpana mandē-kammē-vich wanjē-ditt-me Jaddan there the property his-own bad-acts-in was-caused to-go-by-him. When
sēra kharch-ī-kār bālē hē mālakhā-vich waddē kāl pā-gē, to unh all expended-having he-came in that country a-great famine fell, and he
garīb kōān lēgē. Tadbān hē mālakhā deity-hikk wād-ī-adīde-kēl jē poor to-be began. Then of that-country of a-great-man-near going
rēhē. Us usē āpāi-wāhāsā-vich mirē chārāwēn ghallā, he-remained. By-him us-to-him of his-own-fields-in swine to-feed it-near-seat
uthē uklē dēl māngē jō, 'sūrē hīwānē othillār mē there his heart asked that, of the-swine of-eating būsē Ḳ
khāwē, tē dēlā hirē, kī-jē usē kō nāhī dēndā. may-eat, and belly may fill, why that to-him anyone not used-to-give.
JÄNGLI OF LYALLPUR.

Another so-called Jhang-Lyallpur dialect is Jängli, spoken by the nomads of the tracts known as the 'Jangal Bar.' It differs little from the ordinary 'Jatki' of the district as will be seen from the following short extract. Like Kachhuri, when it differs, it agrees with the standard of Shahpur.

[No 6.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDÄ OR WESTERN PÀNJABI.

JÄNGLI DIALECT. (DISTRICT LYALLPUR.)

LAHNDĀ OF MONTGOMERY

The conventional line separating Pañjābī from Lahndā divides the district of Montgomery into two equal parts. In the eastern, i.e. roughly corresponding to the Tahsils of Pakpattan and Dipalpur, the language has been classed as Pañjābī, while in the western, i.e. Tahsils Montgomery and Gugera, it has been classed as Lahndā. The Lahndā of Montgomery is not very incorrect. Here and there we come across a Pañjābī idiom, but these are few in number. It is practically the same as the Lahndā of Lyallpur and Jhang, with similar irregularities, such as putta for putter, son; ña for ohm, they were, and so forth. A few lines of the local version of the Parable of the Prodigal Son will suffice as a specimen. A glossary of many of the agricultural terms used forms an Appendix to Mr. Purser's Settlement Report of the District.

[No. 7.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

(District Montgomery.)

Hikk-bandē dhō putta ñē Ohañ-vichchhibh nīkkē-puttar
Of-one-man two sons were Their-from-among by-the-younger-son
ākhi, ‘pēt, meri bāhā phuggōdā reñā dei-mātē
it was said, ‘O-father, my share of-the-property to-me the-second-from
wand-dō.’ Pēnōte dhō-puttarōh jhugga
divide(-and)-give' The-father-by to-the-two-sons the-property
wand-đītā. Thō-pēt-vichchhibh nīkkē puttar usā sārī
was-divided(-and)-given. A-few-days-after the-younger son his all
māl ikōthā kar kē kiññ-mulākhaññ wag-gā, tē ñē ñīthā
goods together made-having to-a-certain-country went-away, and there
phēkē os āpāñā sārī māl bhāt-karnā-vichchh wan-đītā,
gone-having by-him his-own all property had-deeds-in was-wasted.
LAHNDĀ OF GUJARANWALA.

The conventional line adopted in this Survey as the boundary between Pāṇḍjābī and Lahndā runs north and south through the heart of the District of Gujranwala. It commences in the north at Ramnagar on the Chinab and extends to the common junction of the Lahore, Gujranwala, Lyallpur, and Montgomery Districts in the south. The tract to the east of this line, in which Pāṇḍjābī is spoken, occupies about two-thirds of the area of the district. In the remaining third, to the west of the line, Lahndā is spoken. This western third part of the district is mostly uncultivated upland known (as elsewhere) as the Bēr. The inhabitants who are for the most part descendants of the nomad tribes that have roamed at will over this tract with their cattle and families for centuries, have only settled down to agriculture within the last generation or two, and have not yet abandoned their predatory traditions. The language of this tract is locally known as Bārdh Boli, and it is estimated that it is spoken by 275,000 people. The total population of the district in 1891 being 690,169. Since then it has largely increased owing to the reclamation of waste land by the Chenāb Canal, and in 1911 the total population was 923,419. The estimate of 275,000 speakers of Bārdh Boli was made in the year 1897.

Bārdh Boli is practically the same as that of Jhang-een-Lyallpur, as the following short specimen will show. It is, perhaps, slightly more inclined to agree with the Pāṇḍjābī spoken to its east. Note that the nominative singular of the word for 'son' is pātur, not pattar.
INDO-ARYAN
FAMILY.

LAHINDA OR WESTERN PAKISTAN

NORTH-WESTERN GROUP.

DISTRICT GORAKHALA

IN粵-ARYAN
FAMILY.

North-Western
Group.
LAHNDÁ OF GUJRAT.

North of the District of Gujranwala lies the District of Gujrat. The conventional line between Lahnda and Pakhtá commences in the latter at the south end of the Pabbi range of hills, and crosses the district nearly due south to the town of Ramnagar on the Chenab. Everything spoken to the east of this line has been dealt with under the head of Pakhtá.

The Pabbi range runs obliquely across the north-west of the district, its northern end being near the town of Bhamber, and its southern end some thirty miles distant on the Jhelum. This range thus cuts off the north-western corner of the district which is mainly inhabited by Pohhwári speaking Chibbs. The language of the rest of the district to the west of the conventional line, i.e. of the Bár and of the South-Western Hothár or Lowlands of the Phaliá Talai, is a form of Lahnda, locally known as ‘Jatáardá Ból,’ or as ‘Bardá Ból.’

This dialect is the same as that of West Gujranwala and of Jhang-ram-Lyallpur, as will be evident from the following short specimen: As elsewhere in the Lahnda tract the Future is formed with ə, as in मिट न, I will arise, जान न, I will go, आख ə, I will say, in a part of the Parable not here printed.

As in the Niswàni of Jhang there are occasional instances of masculine nouns ending in a consonant making an oblique form in ə, as in माला-रिहार ə, from in the property. This is due to the influence of the Pohhwári of Jhelum immediately to the west.
[No. 9.]

**INDO-ARYAN FAMILY.**

**NORTH-WESTERN GROUP.**

**LAHNDĀ OR WESTERN PĀŃJĀBĪ.**

**JATĀTARIO BOLĪ**  
(DISTRICT GUJrat.)

Hākke-japāde de puttar laē, tē unha-vīchehhā mikrē  
Of one-man two sons were, and them-from-among by-the-younger

pāññā ākhiyā, 'paē, jē-kujh mālē-vīchehhā mērā hāssā  
to the-father it-was-said, 'father, whatever the property-from-in my share

āndhā-hai, o mānē dā.1 Te os unha-vīchehhā māl-rījuk  
āndhā-hai, o mānē dā.1 Te os unha-vīchehhā māl-rījuk

coming-is, that to-me give.' And by-him them-among property-provisions

wunā-dittā. Te thepā-dihārā lag-giyā, mikrē apne habbo-kujh  
wunā-dittā. Te thepā-dihārā lag-giyā, mikrē apne habbo-kujh

wos-divided And a-few-days passed, by-the-younger him-among everything

akatthā kar-liyā, te durāddhā lōg-vīchehh tūr-giyā, tē āttā  
akatthā kar-liyā, te durāddhā lōg-vīchehh tūr-giyā, tē āttā
together wos-made, and of-distance a-country-in he-departed, and there

āpā habbo-kujh bhaṛā-kamāl-vīchehh wanā  
āpā habbo-kujh bhaṛā-kamāl-vīchehh wanā

his-own everything sent-deeds-in having-caused-to-go

ehhādā-u.  
Jī-velē har shāi wanā-bāthā,  
was squandered-by-him. At what-time every thing

wos-īgh wagā kāl pā-giyā, tē ā ajāt (for Arabī hājāt)  
(see that-country a-great famine fell, and he poor

hā-giyā, te o un-mulke hākka-apādā kōl jā rihiā, te  
hā-giyā, te o un-mulke hākka-apādā kōl jā rihiā, te

became; and he of-that-country of-a-man-near having-gone remained, and

os ohnā apnāl-vīchehh ōdhē chagāwan ghālīyā. Tē  
ōdhē chagāwan ghālīyā. Tē

by-him as-for-him his-own-home-fields to swine to feed it-was-sent. And

ōdhē āl wag-piyā jē, 'mi bhi ch cḥilīhī khā-awā bhićhā  
ōdhē āl wag-piyā jē, 'mi bhi ch cḥilīhī khā-awā bhićhā

his heart flowed that, 'I also these husks may-eat-up which

ōdhē khāndē-āhē. Tē ohnā kōl kujh dēndā nāh.  
ōdhē khāndē-āhē. Tē ohnā kōl kujh dēndā nāh.

the swine eating-were.' And to-him anyone anything used-to-give not.
MÜLTĀNĪ OF MULIAN.

The language of the Mulian District may be taken as the standard form of the Mulian dialect of Lahnda. For the purposes of this Survey, out of a population which in 1891 amounted to 632,930, there were 531,828 speakers of Mulian. In 1911 the figures were 814,871 and 763,388. The only other language spoken by a considerable number of people was Standard Pajabi, which in 1891 was the vernacular of 87,102 Sikh settlers on the area irrigated by the Sidhman Canal. In 1911, the number of speakers of Pajabi recorded in Mulian was 34,753. Mr. O'Brien's well-known Glossary (see list of authorities) is based on this form of Lahnda.

The following are the principal points in which the Mulian of the Mulian District and of the neighbouring District of Muzaffargarh differs from the Lahnda of Shahpur. The remarks are nearly all based on Sir James Wilson's edition of Mr. O'Brien's Mulian Glossary.

NOUNS.—Gender.—As in Shahpur, a few masculine adjectives are rendered emphatic by the addition of ṃ. In Mulian this ṃ becomes ḍ in the feminine. Thus:—

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>sabbā, all</td>
<td>sabbhā</td>
</tr>
<tr>
<td>kikkā, only one</td>
<td>kikkā</td>
</tr>
<tr>
<td>ṭhā, this very</td>
<td>ṭhā</td>
</tr>
<tr>
<td>ṭhāḍ, that very</td>
<td>ṭhāḍ</td>
</tr>
</tbody>
</table>

Declension.—Towards the west, especially in Muzaffargarh, nouns of the second declension, which in Shahpur have nominatives ending in a consonant preceded by the vowel ō (which becomes ō in the oblique form), have ō, not ō, also in the nominative singular. This affects the apophatic change in a preceding syllable, described on pp. 2506. Thus, ḍukār (not ḍukkā), a cock; ṭvāhār (not ṭvāhar or ṭvākor), a young bull. It follows that in these cases the oblique singular and the nominative plural are the same as the nominative singular. Thus, ḍukkār-ō, to a cock, ṭvāhar, young bulls.

In other respects the oblique singular and the nominative and oblique plural are formed as in Shahpur. Thus:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 (masculine)</td>
<td>ḍhār, a horse</td>
<td>ḍhār</td>
<td>ḍhār</td>
<td>ḍhār</td>
</tr>
<tr>
<td>2 (masculine)</td>
<td>ḍhukār (hukār), a cock</td>
<td>ḍhukār</td>
<td>ḍhukār</td>
<td>ḍhukār</td>
</tr>
<tr>
<td>3 (masculine)</td>
<td>ḍhār, a horse</td>
<td>ḍhār</td>
<td>ḍhār</td>
<td>ḍhār</td>
</tr>
<tr>
<td>4 (feminine)</td>
<td>ṭhā, a daughter</td>
<td>ṭhā</td>
<td>ṭhā</td>
<td>ṭhā</td>
</tr>
<tr>
<td>5 (feminine)</td>
<td>ṭhāḥ, a wife, eye</td>
<td>ṭhāḥ</td>
<td>ṭhāḥ</td>
<td>ṭhāḥ</td>
</tr>
<tr>
<td>6 (feminine)</td>
<td>ḍhāḥ, a tear</td>
<td>ḍhāḥ</td>
<td>ḍhāḥ</td>
<td>ḍhāḥ</td>
</tr>
</tbody>
</table>

Some nouns, which in Shahpur Lahnda belong to the fourth declension, belong to the fifth in Mulian. Thus, in Shahpur, ḍhāni, a sister, plural ḍhānī; Mulian, ḍhānī, a sister, plural ḍhānī. In Mulian, ḍhē, a daughter, may optionally have ḍhē for its nominative plural. This latter agrees with the form used in the Dardic languages.

In Muzaffargarh, however, the oblique plural of the first four declensions ends in ḍ, thus, ḍhār, ḍhukār, ḍhār, ḍhā. In the fifth and sixth declensions, it is unchanged. Thus, ḍhāḥ, ḍhāḥ.
The other organic cases, as in Shalpur, are the Agent, the Locative, the Ablative, and the Vocative. The Agent is always the same as the Oblique form.

In the first declension the locative is formed, in the singular, by changing the final ą to ā, and is hence the same as the oblique form. Thus, adā, time, locative adē; Tābbā, at Tābbā; Lōdīnā, at Lōdīnā. There do not seem to be any examples of the locative plural in this declension. In the second declension, the locative singular is formed as in Shalpur. Thus, ārtīk, end; ārtīk, at last; Bākhā, at Bākhā; shāhā, a village, sāhā, in the village. I have not come across any instance of the locative plural in this declension. In the third declension, the locative singular, like the oblique singular, is the same as the nominative. Thus, phār, in the house; hāthā, in the hand. It does not take ą as it does optionally in Shalpur. In the plural ę is added, as in ghāre, in the houses; unde hātē, in his hands; dā pāhā, at two watches (pāhār), at noon. Nouns of the feminine declensions either remain unchanged or take ə or ā as the locative termination. Thus, rāy or raṭā, at night; sāhā, by word of mouth; hathā, in the shop.

The organic ablative ends in ā or č. Thus, tallē, from below; āggē, from in front; /Gate, from above.

The Vocative Singular in the case of masculine nouns, is formed by adding ā to the oblique form. E.g., ā sāhā, Babbā, O true God; pāhā, O son. Feminine nouns sometimes add ā to the nominative, as in ghāre, O mare. In the plural, the Vocative always ends in o or wē, as in pōtrā, O sons; ghōrō, O horses; ghōriā, O mares; bährāwō, O brothers.

The inorganic cases are formed as follows:

The genitive termination is dē, etc., as in Shalpur.

So also, the inorganic Locative is formed by adding xō or xā, and the inorganic Ablative by adding thā.

The Dative postposition, however, is kā or kē, not the termination xē. Thus, ghōre-kē, to the horse.

Adjectives.—Adjectives (excluding numerals) are treated as in Shalpur, and call for no remarks.

Numerals.—As will be seen from the List of Words on pp. 412ff the cardinals differ slightly, following Thālī in changing ā to ā. Thus, Mōtāmī and Thālī dā, Shalpur doē, two; Mōtāmī and Thālī dāb, Shalpur dāē, ten.

The Oblique and Intensive numerals also slightly differ as compared with Shalpur. They are as follows:

<table>
<thead>
<tr>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ą</td>
<td>ą</td>
<td>ā</td>
<td>ą</td>
<td>ā</td>
<td>ā</td>
<td>ā</td>
</tr>
<tr>
<td>trā</td>
<td>trā</td>
<td>trā</td>
<td>ā</td>
<td>ā</td>
<td>ā</td>
<td>ā</td>
</tr>
<tr>
<td>cēr</td>
<td>cēr</td>
<td>cēr</td>
<td>ā</td>
<td>ā</td>
<td>ā</td>
<td>ā</td>
</tr>
<tr>
<td>ār</td>
<td>ār</td>
<td>ār</td>
<td>ā</td>
<td>ā</td>
<td>ā</td>
<td>ā</td>
</tr>
<tr>
<td>pēr</td>
<td>pēr</td>
<td>pēr</td>
<td>ā</td>
<td>ā</td>
<td>ā</td>
<td>ā</td>
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<tr>
<td>ār</td>
<td>ār</td>
<td>ār</td>
<td>ā</td>
<td>ā</td>
<td>ā</td>
<td>ā</td>
</tr>
</tbody>
</table>
The Ordinals also differ slightly. Thus:—

Melānī.

pālīhā  

saśāhā, first.

dījā  

duja, second.

iśājā  

tiyā, third.

chāthā  

chāthā, fourth.

paśājā  

paśājā, fifth.

chāhā, sixth.

saśāwā  

saśāwā, seventh.

Pronouns.—The declension of the first two personal pronouns differs slightly. It is briefly as follows:—

melā, melā, I

mela, melā, (Agent case)

meda, meda, of me, my

mi-kā, mi-kā, to me

asā, we

asā, (Agent case)

asa, of us, our

asā-kā, asā-kā, to us

Similarly, the Demonstrative pronouns, and pronouns of the Third Person are:—

ā, this, he, she, it

ā, (Agent case)

inda, of this, his, etc.

ā-kā, to this, etc.

ā, these, they

inda, (Agent case)

inda, of these, their

inda-kā, to these, to them

The pronominal suffixes agree, with one exception, with Shalpur Līmā. In Shalpur, me or nē is employed for the 2nd and nē for the 3rd person plural. In Mālīnī, nē is confined to the 3rd person plural. Thus we have:—

Shalpur, kiśā mārā-nē,  } whom did you beat?

Mālīnī, kē-kē mārā-kīrāvē,  }

Shalpur, kē nē-nē,  } what is your name?

Mālīnī, keś nē-kīrāvē,

Shalpur, keśra shāhur-nē,  } which is your village?

Mālīnī, keśra shāhur-kīrāvē,  

Shalpur, kās-śūnē,  } have you fever?

Mālīnī, kēśrī-kīrāvē,  

The relative pronoun is jō, or jērhā, who; not jērhā, as in Shalpur. Its oblique form is ja or jerhā.
The Interrogative Pronouns are:
(a) **Kam**, who? Obl. sing. **kē**; Nom. plur. **kam**; Obl. plur. **kīnā** or **kīnā**.
(b) **Kā** or **kā**, what? Obl. sing. **kātt**; plural, as usual, wanting.

The animate Indefinite Pronoun is **kū**, anyone, someone. In the nominative singular it has a feminines **kā** or **kās**. The oblique singular is **kīs** or **kātt**. The nominative plural is **kēs** or **kēta**, some; obl. **kīnā**. ‘Anything’ is **kūtt**, which does not change in dealing.

**VERBS.—Auxiliary Verbs and Verbs Substantive.**

The present tense of the verb substantive closely agrees with that of Shahpur, except that there does not appear to be any emphatic form (Shahpur **ākā** etc.). The only other points of difference are that the first person plural is **hā** or **cm** and that the third person plural may be **hān** as well as **hān**. The third person plural, when combined with a preceding word ending in a vowel becomes **cm**, not **cm**, **cm**, or **cm**, as in Shahpur. Thus, **tcī** **kīlā** **gūrīm** (for **gūrīm-hān**); how many males have you?

The past tense differs from that of Shahpur, viz.:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <strong>kam</strong>, <strong>hāna</strong>, <strong>hāda</strong>, <strong>hāna</strong></td>
<td><strong>hāna</strong></td>
</tr>
<tr>
<td>2. <strong>kīs</strong>, <strong>kās</strong></td>
<td><strong>kāna</strong></td>
</tr>
<tr>
<td>3. <strong>hā</strong>, <strong>hāta</strong>, <strong>hās</strong></td>
<td><strong>hāna</strong>, <strong>hāna</strong></td>
</tr>
</tbody>
</table>

Except in the 3rd person singular, the feminine is the same as the masculines in Bahawalpur and Muzaffargarh, **hān** or **hān** means ‘they were’ as well as ‘they are.’

The negative verb substantive also differs from that of Shahpur. It runs as follows:

<table>
<thead>
<tr>
<th>Present—‘I am not, etc</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>1. <strong>nāmī</strong></td>
</tr>
<tr>
<td>2. <strong>nāhīs</strong>, <strong>nāhī</strong></td>
</tr>
<tr>
<td>3. <strong>nāhī</strong>, <strong>nāhī</strong>, <strong>nāhī</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Past—‘I was not, etc</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>1. <strong>nāhīm</strong>, <strong>nāhīs</strong></td>
</tr>
<tr>
<td>2. <strong>nāhī</strong>, <strong>nāhīc</strong></td>
</tr>
<tr>
<td>3. <strong>nāhī</strong></td>
</tr>
</tbody>
</table>

The person in the case of these verbs may refer to any case. Thus, **nāmī** may mean ‘I am not,’ or ‘we are not by me,’ or ‘is not to me.’ E.g.—

**nīmī gēt,** I am not gone.

**nīmī dīttā,** by me it was not seen—I have not seen it.

**ajān hānī mīnī dīttā,** no order has yet been given to me.

To signify ‘become,’ two roots, viz. **hē** and **thē**, are used. The following are examples of their forms:

<table>
<thead>
<tr>
<th><strong>hē</strong></th>
<th><strong>thē</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>kēnā</strong></td>
<td><strong>thēna</strong>, existence.</td>
</tr>
<tr>
<td><strong>hēna</strong></td>
<td><strong>thēna</strong>, to be.</td>
</tr>
<tr>
<td><strong>hēndā</strong></td>
<td><strong>thēndā</strong>, being, becoming.</td>
</tr>
<tr>
<td>Root</td>
<td>Multani Form</td>
</tr>
<tr>
<td>------</td>
<td>--------------</td>
</tr>
<tr>
<td>udoa</td>
<td>thed, become</td>
</tr>
<tr>
<td>ko</td>
<td>the, become</td>
</tr>
<tr>
<td>bibdi</td>
<td>theo, may be</td>
</tr>
<tr>
<td>bhoo</td>
<td>thoo, will be</td>
</tr>
</tbody>
</table>

The Active Verb.—The conjugation of the active verb is almost the same as in Shahpur.

The Present Participle is formed as in Shahpur, except that in a few cases, owing to the root being different in form, the resultant participle is different too. Thus, Shahpur *sa*, sleep, makes *satha*, but Multani *samm*, sleep, makes *samatda*. The irregular present participles are:

- **Root**
  - *doth*, see
  - *abhi*, say
  - *saai*, go
  - *pah*, lie
  - *pah*, put

- **Present Participle**
  - *dehda*
  - *ahda*
  - *svnda*
  - *pandata*
  - *panda*

Note that the root for 'see' is *doth* (with a cerebral d), as in the Shahpur Thal, but *vetha*, as in the Shahpur Dakh.

The Past Participle also closely follows that of Shahpur. We may, however, note the following irregularities which depart more or less from that standard:

- **Root**
  - *swar*, die
  - *thi*, become
  - *dah*, be given
  - *dibh*, sit
  - *deth*, see
  - *sav*, rain
  - *eih*, be ploughed
  - *kar*, do
  - *kher*, stand
  - *pandh*, arrive
  - *pah*, drink
  - *pich*, be watered
  - *svada*, recognize
  - *dha*, bathe
  - *de*, give
  - *fo*, yoke
  - *tom*, plaster
  - *samm*, sleep
  - *sikhal*, come out
  - *rah*, sow
  - *ghin*, take
  - *guwah*, plait, knead
  - *ksoa*, wither

- **Past Participle**
  - *mbeo* or *moo*
  - *thia*
  - *dhi*
  - *bitha, bitha*
  - *ditha*
  - *vitha*
  - *vitha*
  - *kith, kitla*
  - *kheritha*
  - *pith*
  - *pita*
  - *svitata*
  - *dhi*
  - *deida*
  - *jith*
  - *jith*
  - *litha*
  - *subi*
  - *nikathin*
  - *ritha*
  - *githa*
  - *githa*
  - *buswah*
In the east of Multan the Infinitive is formed, as in Shahpur, by adding न to the root, and is then declined as a noun of the second declension, with an oblique form singular in न. In the west, however, especially in Muzaffargah, the nominative (as in the case of the nouns of the second declension) ends in न, not न.

The Verbal Noun is formed exactly as in Shahpur by adding न, नन, or नन, according to circumstances. It is declined like a noun of the first declension.

The Noun of Agency is formed by adding त, not त, to the oblique form of the infinitive or of the verbal noun. Thus, मार्यानुत or मार्यानुत, a striker. It is declined like a noun of the first declension.

**Radical Tenses.**

The **Old Present** differs slightly from that current in Shahpur. It is conjugated as follows:

1. निक, I strike, I may strike, etc.  
2. निन, निन, निन.

As in Shahpur, न is inserted when the root ends in a vowel.

**Irregular are:**

- पा, he  
- उ, he

The **Impersonal** is formed as in Shahpur. **Irregular are:**

- उ, he  
- पा, he

The **Respectful Imperative** is formed by adding त for the singular (as in Shahpur). In the plural the termination is त or तन, with the root vowel shortened. If the root ends in a vowel, न is inserted, and the singular may take त instead of त.

Thus:

- उर, जे  
- उर, जे

The **Impersonal Imperative** is the same as in Shahpur.

The **Future**, like the Old Present, differs slightly from the Shahpur forms. Thus:

1. मार्याद  
2. मार्याद  
3. मार्याद
As in Shahpur, intransitive verbs have no medial ə Thus, marəδ, I shall die.

Irregular are the following:—

<table>
<thead>
<tr>
<th>Root</th>
<th>3rd Singular Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>əə, come</td>
<td>əə (not əəṣ, as in Shahpur)</td>
</tr>
<tr>
<td>əə, go</td>
<td>əəṣ.</td>
</tr>
<tr>
<td>əə, he</td>
<td>əəṣ.</td>
</tr>
<tr>
<td>əə, fail</td>
<td>əəḥə.</td>
</tr>
<tr>
<td>əə, stay</td>
<td>əəḥəi.</td>
</tr>
<tr>
<td>əə, be given</td>
<td>əəḥəə.</td>
</tr>
<tr>
<td>əə, sec</td>
<td>əəkəə.</td>
</tr>
<tr>
<td>əə, eat</td>
<td>əəkə.</td>
</tr>
<tr>
<td>əə, say</td>
<td>əəkəə or akəəVin</td>
</tr>
<tr>
<td>əə, speak</td>
<td>əəkəə.</td>
</tr>
<tr>
<td>əə, put</td>
<td>əə.</td>
</tr>
</tbody>
</table>

The **Past Conditional** is formed as in Shahpur, by adding ḫə to the Old Present, or by using the present participle.

The **Participial Tenses** are as follows:—

- **Past Conditional** marəndə, (he) would have struck, (if) he had struck.
- **Present Definite** marəndə-əə (or -ə), I am striking.
- **Imperfect** marəndə-əəm, I was striking.
- **Past** əə ḫəə, he went.
- **Future** əə ḫəə, by him (he) was struck, he struck him.
- **Perfect** əə ḫəə-əə (or -ə), he has gone.
- **Perfect** əə ḫəə-əə (or -ə), by him (he) has been struck; he has struck him.

In the Present Definite and Perfect, the auxiliary verb is often compounded into one word (with certain contractions) with the participle. Thus, the contracted (and more usual) forms of the present definite are:—

"I am striking."

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. marəndə or marənəδ</td>
<td>marənəδ.</td>
</tr>
<tr>
<td>2. marəndə or marənəδ</td>
<td>marənəδ.</td>
</tr>
<tr>
<td>3. marənəδ or marəndə</td>
<td>marənəδ or marənəδ.</td>
</tr>
</tbody>
</table>

Examples of the contraction of the Perfect are:—

- əə (for əə-əə), I have come.
- əə (for əə-əə), I have struck him.
- əə (for əə-əə), His Honour the Malik has come.

**Passive Voice.**—A verbal root is made passive, as in Shahpur, by adding ə, and shortening the root vowel. Thus, mar, strike; marəδ, he struck. So also if the root ends

---

in ā, the ā is changed to ā, as in parsed, marry; parsed, be married. But in Multanī a ū is often added after the ā.

This occurs:—

(a) Before a vowel. Thus in the Old Present, marjiā-ū, I may be beaten.

(b) In the Infinitive and in the verbal noun. Thus, marjiān or marjiānā (oblique marjiānā), to be struck; marjiānā, the being struck.

(c) In the Conjugative Participle. Thus, marji, having been struck.

The past participle of a Passive verb is formed by adding goā, gone, or pēā, fallen, to the conjugative participle. Thus, marji-goāa, or marji-pēā, been struck.

In other respects, the passive is conjugated regularly like an intransitive verb. Thus, marjiā, I shall be struck; marjiēn (for marjiē-ā-be), they have been struck.

A certain number of passive bases are formed irregularly. We may note the following:

Active | Passive
--- | ---
khā, eat | khāj.
vāh, plough | vēh.
ḍā, give | ḍāh.
ghām, take | ghiā.
kkō, sawe | k̪hunā.
pīh, grind | pīh.
chōr, leave | chhēt.
tē, heat | tēp.
sē, sew | sēp.
jō, yoke | jēpp.
jan, know | jēp.
dēh, milk | dehāh.
sōr, burn | sōr.
agār, collect (revenue) | uger
sār, build | uṣer.

Another form of the passive voice is obtained by adding the verbs poān, go, or pēā, lie, to the passive root as formed above. Thus, marī vāsā, or marī pāsā, I shall be beaten.

Causal Voice.—Regular causals are formed as in Shahpur. The list of irregular causals is not quite the same as in that district. It is as follows:—

(a) Radical vowel strengthened.

Base | Causal
--- | ---
gāh, be threshed | gāh, threshed.
čē, rise | čē, raise.
chāh, go up | chāh, put up.
vār, go into | vār, put into.
sōr, burn (act.) | sōr, burn (active).
qhō, fall down | qhā, knock down.

1 Correctly speaking, the final termination is really ū, and the ū sometimes dropped. 1, however, put the change as above, as to accord with the Shahpur Grammar.
### Multani of Multan

<table>
<thead>
<tr>
<th>Root</th>
<th>Casual</th>
</tr>
</thead>
<tbody>
<tr>
<td>pā, lie</td>
<td>pā, put.</td>
</tr>
<tr>
<td>ich, come down</td>
<td>bah, take down.</td>
</tr>
<tr>
<td>rēkh, be ploughed</td>
<td>rēkh, plough.</td>
</tr>
<tr>
<td>ehhēr, go to pasture</td>
<td>ehhēr, take to pasture.</td>
</tr>
<tr>
<td>mērā, roll (neut.)</td>
<td>mērā, roll (active).</td>
</tr>
<tr>
<td>jēr, be joined</td>
<td>jēr, join.</td>
</tr>
<tr>
<td>tōr, move</td>
<td>tōr, make to move.</td>
</tr>
<tr>
<td>mār, go back</td>
<td>mār, turn back.</td>
</tr>
<tr>
<td>lōtā, be swept away</td>
<td>lōtā, sweep away.</td>
</tr>
</tbody>
</table>

Irregular, under this head, are:

- dass, be seen
- nakkē, separate (active).

### (a) Final consonant changed

<table>
<thead>
<tr>
<th>Root</th>
<th>Casual</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhaej, break (neut.)</td>
<td>bhaen, break (active).</td>
</tr>
<tr>
<td>baijē, be fastened</td>
<td>baijē, fasten.</td>
</tr>
<tr>
<td>pāf, be torn</td>
<td>pāf, tear.</td>
</tr>
<tr>
<td>jēp, be known</td>
<td>jēp, know</td>
</tr>
<tr>
<td>jēmā, be born</td>
<td>jēmā, bring forth young.</td>
</tr>
<tr>
<td>pās, be ground</td>
<td>pās, grind</td>
</tr>
</tbody>
</table>

### (c) Final consonant dropped. Radical vowel usually modified.

<table>
<thead>
<tr>
<th>Root</th>
<th>Casual</th>
</tr>
</thead>
<tbody>
<tr>
<td>dask, arrive</td>
<td>dēko, carry, fetch.</td>
</tr>
<tr>
<td>īq, be applied</td>
<td>lā, apply</td>
</tr>
<tr>
<td>bhof, be eaten</td>
<td>kha, cat</td>
</tr>
<tr>
<td>īp, be hot</td>
<td>ta, heat</td>
</tr>
<tr>
<td>sāp, be sewed</td>
<td>sa, sew</td>
</tr>
<tr>
<td>japp, be yoked</td>
<td>jō, yoke</td>
</tr>
<tr>
<td>phass, be crushed</td>
<td>phe, crush</td>
</tr>
</tbody>
</table>

### (d) Change of both final consonant, and final vowel.

<table>
<thead>
<tr>
<th>Root</th>
<th>Casual</th>
</tr>
</thead>
<tbody>
<tr>
<td>cik, be sold</td>
<td>cēch, sell.</td>
</tr>
<tr>
<td>aik, escape</td>
<td>ekkār or ekkadd, sat. free.</td>
</tr>
<tr>
<td>truṭṭ, break (neut.)</td>
<td>trār, break (active).</td>
</tr>
<tr>
<td>baddē, be drowned</td>
<td>bār, drown.</td>
</tr>
<tr>
<td>dushā, be milked</td>
<td>dūn, milk.</td>
</tr>
<tr>
<td>ṭhassā, be seized</td>
<td>ṭhāṣ, seize</td>
</tr>
<tr>
<td>mūss, be cheated</td>
<td>mūs, cheat.</td>
</tr>
<tr>
<td>phass, be ensnared</td>
<td>phākā or phassā, snare.</td>
</tr>
<tr>
<td>rēh, stay</td>
<td>rakkā, place.</td>
</tr>
</tbody>
</table>

### (e) The following are altogether irregular:

- ā, come
- ḍākh, be given
- nakhāl, go out
- ḍī, drink
PRONOMINAL SUFFIXES.—These are used with verbs as in Shahpur, except in regard to the 2nd person plural, for which see p. 308.

The specimen of Multan is a version of the Parable of the Prodigal Son. It is written in the Persian character, and also in the Landa character as used in Multan. Both are facsimiles of the documents received from the District Officers. The Landa character differs from district to district, and I accordingly supply the following table as a translation of the Landa alphabet given on p. 248 note, and along with it the alphabet as used in the Landa specimen received from Multan. This specimen will show the imperfect nature of the Landa alphabet. There are no characters for non-initial vowels, short medial vowels being omitted, while long medial vowels are represented when signs are available, by the initial forms. There are only three signs available even for the initial vowels. Moreover, the supply of signs for aspirated consonants is quite inadequate, many being represented by their unaspirated forms, as in the cases of ɕha, ʃha, ṭha, and ʌha. On the other hand, as it stands this copy follows the transliterated version more closely than does that in the Persian character. The latter presents numerous divergencies in spelling, due in some cases to a desire to follow the forms of literary Pasjari, and in other cases to simple carelessness. Most of the divergencies in the Landa copy are due simply to the deficiencies of the alphabet. Occasionally, also, there are variations of spelling, which do indicate variations of sound.
<table>
<thead>
<tr>
<th>Lujis</th>
<th>Lujis of Makan</th>
<th>Lujis</th>
<th>Lujis of Makan</th>
</tr>
</thead>
<tbody>
<tr>
<td>o ('aira')</td>
<td>n</td>
<td>da</td>
<td>3</td>
</tr>
<tr>
<td>e ('eñi')</td>
<td>o</td>
<td>dha</td>
<td>2</td>
</tr>
<tr>
<td>u ('eñi')</td>
<td>b</td>
<td>ve</td>
<td>3</td>
</tr>
<tr>
<td>s</td>
<td>m</td>
<td>la</td>
<td>3</td>
</tr>
<tr>
<td>a</td>
<td>6</td>
<td>tha</td>
<td>2</td>
</tr>
<tr>
<td>ha</td>
<td>s</td>
<td>da</td>
<td>2</td>
</tr>
<tr>
<td>ko</td>
<td>k</td>
<td>dha</td>
<td>2</td>
</tr>
<tr>
<td>gha</td>
<td>g</td>
<td>pa</td>
<td>4</td>
</tr>
<tr>
<td>ga</td>
<td>5</td>
<td>pu</td>
<td>2</td>
</tr>
<tr>
<td>e</td>
<td>8</td>
<td>b</td>
<td>3</td>
</tr>
<tr>
<td>ela</td>
<td>e</td>
<td>ma</td>
<td>2</td>
</tr>
<tr>
<td>eela</td>
<td>8</td>
<td>p</td>
<td>2</td>
</tr>
<tr>
<td>se</td>
<td>8</td>
<td>p</td>
<td>2</td>
</tr>
<tr>
<td>she</td>
<td>8</td>
<td>p</td>
<td>2</td>
</tr>
<tr>
<td>te</td>
<td>8</td>
<td>p</td>
<td>2</td>
</tr>
<tr>
<td>the</td>
<td>8</td>
<td>p</td>
<td>2</td>
</tr>
<tr>
<td>the</td>
<td>8</td>
<td>p</td>
<td>2</td>
</tr>
</tbody>
</table>
INDO-ARYAN FAMILY.  NORTH-WESTERN GROUP.

LAHNDÀ OR WESTERN PÂNJĀBÍ.

MÛNTANÍ DIALECT  DISTRICT MULLÁN

بیہ شففی ہے روہنگیا میں پنی پنی سندھ نیا لینہ پنی پنی سندھ بیہ شففی ہے ۔

بیہ شففی ہے جبھی جبھی مسیح سیہ سیہ چھبھے ۔ روہنگیا میں پنی پنی سندھ نیا لینہ

کون وہ بند ہے جبھی کونوں کونسی کونسی بند ۔ روہنگیا میں پنی پنی سندھ نیا لینہ

کب بسردے سے بسے بسے بسے روہنگیا میں پنی پنی سندھ نیا لینہ

رہے روہنگیا میں سکپہا بھی روہنگیا میں سکپہا بھی روہنگیا میں سکپہا بھی روہنگیا میں سکپہا بھی

روہنگیا سے چھان بھی روہنگیا سے چھان بھی روہنگیا سے چھان بھی روہنگیا سے چھان بھی

روہنگیا سے چھان بھی روہنگیا سے چھان بھی روہنگیا سے چھان بھی روہنگیا سے چھان بھی

روہنگیا سے چھان بھی روہنگیا سے چھان بھی روہنگیا سے چھان بھی روہنگیا سے چھان بھی

روہنگیا سے چھان بھی روہنگیا سے چھان بھی روہنگیا سے چھان بھی روہنگیا سے چھان بھی
چوہدری عثمان کہتے ہیں کہ مخلق کوئی اپنی س זکزا در نے نہیں کیا ہے، بلکہ ان کا تذکرہ بھی بچے پھر سے اپنا ہے۔ 

ئے ہوئے نے اپنی ہدایت کو عظیم میں نہیں لیا، بلکہ نے اپنا تجربہ جو بہتر ہے، اسے جوٹا رکھا۔ 

کوئی بھی پھر بار بار کہتا ہے کہا کہ مخلقتیں اپنے حیاتی کامیابی کے لئے مختلف تجربات کیمے رکھتی ہیں۔ 

میں بھی کہتا ہوں کہ نمایاں مثال کا لیکن نہیں۔ 

میں نے اپنے حیاتی کامیابی کے لئے مختلف تجربات کیمے رکھتی ہیں۔
بہنا رہی ہے لیکن وہ اپنی دردشہ خیز پیچھے لے بیا ہے اور روایتی رہنما وہ مشہور کیا ہے کہ ہر ایک ہی یہ ہمہ باتوں میں دل کا پپس ہوا ہی ہے۔

کبھی- کبھی وہ سے سے ہم اپنی پیچھے ہیں۔ ہمیشہ ہمیشہ پیچھے ہیں یہ پہلوی بات لزوم ہے۔

بیٹھیں ہوئے پہلوی، جس جج تے لگے ہے- لیکن اس جج کے ہر دنوں وہ پہلوی بنے۔

ہمارے دوپہلوی دوپہلوی ہمارے دوپہلوی ناہیں- ہمارے پہلوی پہلوی پہلوی کی

لقی وہی ہوئی تھی جس نے فیرنا پڑھی رہا ہے لیکن ہمیشہ سی فیرنا سمجھنے کے سمجھنا شہم

ہر کسی کی کامیابی ہے، معکنوس سنی رہتا ہے بہت سی رہیں وہ بہت سی رہیں رہیں

ہماری جگہ کچھ بہتری ہے، سمجھی ہوئی بہت بہتری ہوئی الیک فورون یہ روزوں نیا نیا روزوں کی

وہی فیرنا کہیں- وہ لوگ لوگ ہوری اور ہوری کہیں کہیں وہ لوگ لوگ ہوری اور ہوری

کہ ہر بچا ہی بچا بچا ہے- کہ ہر بچا ہی بچا بچا ہے- کہ ہر بچا ہی بچا بچا ہے

بچرا ہو ہیں صtica- بچرا ہو ہیں صtica-
[No 10]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHINDA OR WESTERN PANJABL

MULLAI DIALECT. District Multan.

52 रह गर भ 86 घबराया: ना 880

निहार पये 70 र 6 नियम: ना 88

हर 80 नौ 81 रम संयम पूर्ण हर 81

सम: नम 6 मुखु हृदय 85 र 6 येरेर

तम नभुम 85 नम 86 नभुम नम नभुम

हर 86 चर 87 रर्म 52 नभुम पूर 86

88 रय: जनाम नभुम हर 88

88 रमण: नम 87 नभुम 88

88 रमण: नम 87 नभुम 88

88 नभुम: 87 88 नभुम 88 यम रिम 88

88 नभुम: 87 88 यम रिम 88 यम रिम

88 नभुम: 87 88 यम रिम 88 यम रिम
6 हस्रत प्रिय शय भगवद्गण्य दश एक दर्शन भिक्षु महसूल 3505 ए 826 नन्द 816 ए 826 

cश्च: मेह बिहार हेम्भुर 55: 386 गय 

खेल नन्दा गया नन्द यहाँ 58 मुख नन्द 

हतम: 43 256 326 नन्द 838: एक्स 566 

ए 8 मुख मुख मुख मुख न कत मुख ए 3खम 

रहम रहम रहम नन्द हेम्भुर 55: हेम 

सय नन्द हेम्भुर 55: हेम देख न कत 46 

26 ए 8म मेह देख मुख जो 5म नन्द 

सय नन्द मेह एक्स हायम देख 256 

मेह 506 2 ए नन्द ए 3क्स 384 महेस्वर 

मवेश्वर: एक्स 52 मुख कत ए 886 

ए 8म मुख मुख मुख न कत 856 देख
किसी भी स्थिति में 5में 6 पह 62 8में 3में 86 तो तह 73 खींच
2में 62 नी खिंदोड़ेमें एक खिंदोड़ेमें एक 5में नया बनाया पह 73 में
80 में नया नया रुझान है में 83 में 83 में 83 में 83 में
तम 5 में 88 होढ़े 3 में हम 9 में एन 66 दो 83 में 83 में 83 में
बने होढ़े 80 एमें 88 होढ़े 88 में 88 में 88 में 88 में
5में 8X 6में 88 में 88 में 88 में 88 में 88
§64 ने एक्स्मॉ भन्ने \(\text{Exm} \quad \text{463} \quad \text{E8} \quad \text{E8}\) नै सुरु \(\text{Exm} \quad \text{४८४} \quad \text{५२} \quad \text{५२}\) भन्ने जसले \(\text{463} \quad \text{४८४} \quad \text{५२} \quad \text{५२}\) वा \(\text{Exm} \quad \text{५२} \quad \text{५२} \quad \text{५२} \quad \text{५२}\) अन्तर्गत \(\text{463} \quad \text{४८४} \quad \text{५२} \quad \text{५२}\)

\(\text{Exm} \quad \text{४८४} \quad \text{५२} \quad \text{५२} \quad \text{५२}\) अन्तर्गत \(\text{463} \quad \text{४८४} \quad \text{५२} \quad \text{५२}\) नै \(\text{463} \quad \text{४८४} \quad \text{५२} \quad \text{५२}\) जो \(\text{463} \quad \text{४८४} \quad \text{५२} \quad \text{५२}\) नै रहेको \(\text{463} \quad \text{४८४} \quad \text{५२} \quad \text{५२}\) रहेको र रहेको \(\text{५२} \quad \text{५२} \quad \text{५२} \quad \text{५२}\) नै \(\text{५२} \quad \text{५२} \quad \text{५२} \quad \text{५२}\) रहेको र \(\text{५२} \quad \text{५२} \quad \text{५२} \quad \text{५२}\) नै \(\text{५२} \quad \text{५२} \quad \text{५२} \quad \text{५२}\) रहेको र \(\text{५२} \quad \text{५२} \quad \text{५२} \quad \text{५२}\) नै \(\text{५२} \quad \text{५२} \quad \text{५२} \quad \text{५२}\) रहेको र \(\text{५२} \quad \text{५२} \quad \text{५२} \quad \text{५२}\) नै \(\text{५२} \quad \text{५२} \quad \text{५२} \quad \text{५२}\) रहेको र \(\text{५२} \quad \text{५२} \quad \text{५२} \quad \text{५२}\) नै \(\text{५२} \quad \text{५२} \quad \text{५२} \quad \text{५२}\) रहेको र \(\text{५२} \quad \text{५२} \quad \text{५२} \quad \text{५२}\) नै \(\text{५२} \quad \text{५२} \quad \text{५२} \quad \text{५२}\) रहेको र \(\text{५२} \quad \text{५२} \quad \text{५२} \quad \text{५२}\) नै \(\text{५२} \quad \text{५२} \quad \text{५२} \quad \text{५२}\) रहेको र \(\text{५२} \quad \text{५२} \quad \text{५२} \quad \text{५२}\) नै \(\text{५२} \quad \text{५२} \quad \text{५२} \quad \text{५२}\) रहेको र \(\text{५२} \quad \text{५२} \quad \text{५२} \quad \text{५२}\) नै
मणि देखि ब्याख्या लगाय तर धर्म ज्ञान दिन नहीं दिग्दिक न निक्षेप
जन चाम हरि निष्क ६३० इति जान नहीं ताहि लिखियों योगेव जोहि
बड़े जीवन जीवन रुक्तहरुम एङ्ग वाग्म त्यस्ते जीवन जीवन जीवन रुक्तहरुम
एङ्ग वाग्म त्यस्ते जीवन जीवन रुक्तहरुम एङ्ग वाग्म त्यस्ते जीवन जीवन रुक्तहरुम
एङ्ग वाग्म त्यस्ते जीवन जीवन रुक्तहरुम एङ्ग वाग्म त्यस्ते जीवन जीवन रुक्तहरुम
एङ्ग वाग्म त्यस्ते जीवन जीवन रुक्तहरुम एङ्ग वाग्म त्यस्ते जीवन जीवन रुक्तहरुम
एङ्ग वाग्म त्यस्ते जीवन जीवन रुक्तहरुम एङ्ग वाग्म त्यस्ते जीवन जीवन रुक्तहरुम
एङ्ग वाग्म त्यस्ते जीवन जीवन रुक्तहरुम एङ्ग वाग्म त्यस्ते जीवन जीवन रुक्तहरुम
[No.10.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PĀNJĀBĪ.

MULTĀNI DIALECT: (DISTRICT MULTĀN.)

Hikk-shahshetā dū putār ḍhum. Unhā-vichchē māndhē.
Of-one-man two sons were. Them-from-among by-the-younger.
śpē-pūn-kū ṣāheb jō, 'hā pē, ma-kē jō jīṭī hisā
his-own-father-to it-was-said that, 'O father, me-to give as-much share
mālā ma-kē āndā-hē.' Aṭṭē a āpā jālād unhā-kē
of-the-property me-to coming-is. And by-him his-own goods them-to
wānd jītāti. Aṭṭē thōlē-dhāre-kuṇā-pūchchē māndhā putthar
having-divided was-given. And a-few-day-from-after the-younger son
sabbh-khuṭhā kārtū ḍhik-kā ḍhik-parāde-mulk-vichchē vaṁ ā
everything together made-having of-a-distance-country-in having-gone
rēhā, jīttā apā māl bād-chalā-n-vichchē ude-us. Aṭṭē
remained, where his-own wealth evil-conduct-in was-wasted-by-him. And
uitē jāddā sabbh-khuṭhā kārē bār-dīttū-s, ē sā mulk-vichchē
there when everything expenditure was-made-by-him, then that-country-in
vaddā kāl pē, aṭṭē dun o māthā (for māthā) thēwaā lagge. Taddā
a-great famine fell, and now he destitute to-become began. Then
ā-mulkā ḍhik-vassā-kol wān ṭikātē, jē
of-that-country of-a-trading-men-near having-gone he-stayed, by-whose
āpā-mi-bād-vichchē ū-kē sāhār charswān pattheē Aṭṭē āndī
his-own-cultivations-near him-on-for swine to-feed it-was-sent. And of-him
maraa hēt jē unhā-vichchē nāl, jē sāhā khānd-e-hēm, āpā
the-swine was that those-banks-with, which the-swine eating-near. his-own
dhīdē bārē, par kāle ḍī-tū mā dīttē Taddā
dolly bo-may-fill, but by-anyone him-to not were-they-given. Then
bād-vichchē sā-kē ḍhik-e, 'mālā-pūnā kūṭhē-kamān-kē
svar-in come-having it-was-said-by-him, 'of-my-father how-many-servants-to
raj rōti pānā wālā-kē, mē bād-vichchē pē sāhna-hē.
sufficient bread fallen being-obtained-is, I hungry fallen dying-am
Mē uitē-kē āpē-pūn-kol vēśē, aṭṭē ū-kē ākheē jō.
I arisew-having my-own-father-near will-go, and him-to I-will-say that,
'hā hēm, Khudē dē āśe-śāmē ganga kitū-ṁ, aṭṭē hūn
'O father, of-God and of-thou-before sin was-done-by-me, and now
५-क निम्न, जो वाल तदा पुत्र अखााळ; मुक्
कः थङ्गु-पो लमन-नोत, तत्क अय थे वो लमन-मय-बोली; मुक्
हिक कोङ्गल-कम्भक विच्छेद नन्ना।" तादिक उतिक्षे
की तुपरे सेवन-रूपसे-थेको, की यो वादा मुक्।
अपा-पूँ ऑकु जित्ता, निरंतर जाँस, थे बीके
ब्रदुक्षे ऑकु गए रुक, बारे, तते खुम्मा-सु
वरुंहाँ हमी-को नूं वो जुडा-थे-थे, तत्क वेबे-थे-थे
पुलक ऑकु अक्षे जो, 'हित बाबा, कुस्ताक त्यावे-सम्मे
वरूंहाँ विनी-को यो वो-सौंय थे, तत्क वेबे-थे-थे
'चांग-काली चाँग-काली प्रशस्क कुमार-बुझी नो, तते ऑकु पावााळे,
'गुड-वे गुड-वे वीवी-रूंक-बुझी जो वो-सौंय थे, तत्क वेबे-थे-थे
अंडा-कंडा वीवी-बुझी मनुरी, तस प्रशस्क-वाड़ा ऑकु जती तो
तते खुला बंटवा वीवी-बुझी यो वो-सौंय थे, तत्क वेबे-थे-थे
'इंद्रिय-स्वतंत्र-थे षड़यो खुला बंटवा वीवी-बुझी यो वो-सौंय थे, तते खुला बंटवा
'हाँ, वाल निम्न; राङ्ग-प्रान हाँ, लालदा हाँ।" तादिक अो
वाल निम्न; राङ्ग-प्रान हाँ, लालदा हाँ।" तादिक अो
वाल निम्न; राङ्ग-प्रान हाँ, लालदा हाँ।" तादिक अो
वाल निम्न; राङ्ग-प्रान हाँ, लालदा हाँ।" तादिक अो
बाल निम्न; राङ्ग-प्रान हाँ, लालदा हाँ।" तादिक अो
बाल निम्न; राङ्ग-प्रान हाँ, लालदा हाँ।" तादिक अो
बाल निम्न; राङ्ग-प्रान हाँ, लालदा हाँ।" तादिक अो
बाल निम्न; राङ्ग-प्रान हाँ, लालदा हाँ।" तादिक अो
ū-kū manāca. ū pū-kū jawab-vichch ākheā,

hum-to it-was-remonstrated. By-him the-father-to answer:-in it-was-said,

"Đēk, itle-vahe-toē tādī khidmaī karēnda reh-um, attē kaddāhī

'see, so-many-years during thy service doing remained.-I, and ever

tāde-hukum-kānā bālīr na thē-um, pur tē kaddāhī hīk bakhridā

thy order from outside not become.-I, but by thee ever on a goat's

kukhā mā-kū rahī dītā, tē jō mā āppē ādinā-nāl

young-one me-to not was-given, in-order-that I my-own-friends-with

khusi karē. Halē, jajdā tāsē i-ho pattar ācā

rejoicing may-make. On-the other-hand, when thy this-very son come

hē, pē tādā māl kamprāv-vichch udāes, tē ānde-kētē

is, by-thom thy property harlots-among was-squandered, by-they of-him for

waddā sīyāhat kītā. Attē ā ālā ākheā, 'hē patrā,

a-great feast was-made.' And by-him hum-to it-was-said, 'O son,

tē saddā madē-kōl hē, attē jō-kujjā mādā hē, tāsē hē. Par

then always of-me-near art, and whatever mine is, thine is. But

khushi karaī tē khushi thirwan lāzim hē, kiś-jō tādā

rejoicing to-make and rejoicing to-become necessary was, may-that thy

i-ho bhirā mās hē, so jīndā thēā, attē vānij-pēā hē, so

this-very brother dead was, he living became; and lost-fallen was, he

laddā hē.'

got is.'
MULTAN OF MUZAFFARGARH.

Multani is also spoken in the District of Muzaffargarh immediately to the west of that of Multan. It is locally known as Hindi, Hindki, or Jatki. The revised estimates made for this Survey give about 372,000 as the number of speakers. The Census of 1911 gives the total number of speakers of Lahnda in the district as 563,327; but, in the interval, the population of the district has increased from 379,000 to 583,401. It is said that in the north-east of the district in the Kangur Tehsil on the bank of the river Chuna, the dialect varies slightly and is locally known as Chinha-wari. Here it is said to approach the form of dialect spoken in the neighbouring District of Jhang. It will be remembered that the main dialect of Jhang is itself known as Jatki or Chinha-wari (p. 280). No estimate of the number of speakers of this Chinha-wari has been forwarded, nor are specimens of it required. Regarding the pronunciation of the name, see p. 251.

The Multan of Muzaffargarh closely resembles that of Multan. Sir James Wilson, in his grammar, has noted the following points of difference—

DECLENSION.—Nouns of the second declension, which in Multan have nominative ending in a consonant preceded by the vowel a (which becomes o in the oblique form), have o, not a, in the nominative singular also. This affects the emphatic change in a preceding syllable described on pp. 250f. Thus, kūkhar (not kūkkhar), a cock; vāhar (not vākhar), a young bull. It follows that in these cases, the oblique singular and the nominative plural are the same as the nominative singular, and that the second declension has ceased to exist; all nouns which in Multan belong to that declension now becoming members of the third, and being declined like ghar, a house. Thus, kūkhar-kā, to a cock; vāhar, young bulls.

In the first, third (including the second), and fourth declensions, the oblique plural ends in kā, not kō. Thus, ghar-kā, kūkhar-kā, ghar-kā, etc. The following is, therefore, the method of declining nouns in Muzaffargarh:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. (mas.)</td>
<td>ghar-kā</td>
<td>ghar</td>
<td>ghar-kā</td>
<td>ghar-kā</td>
</tr>
<tr>
<td>2 (mas.)</td>
<td>kūkhar-kā</td>
<td>kūkhar</td>
<td>kūkhar-kā</td>
<td>kūkhar-kā</td>
</tr>
<tr>
<td>4 (fem.)</td>
<td>ghar-kā</td>
<td>ghar</td>
<td>ghar-kā</td>
<td>ghar-kā</td>
</tr>
<tr>
<td>5 (gen.)</td>
<td>kāth, kāth</td>
<td>kāth</td>
<td>kāth-kā</td>
<td>kāth-kā</td>
</tr>
<tr>
<td>6 (fem.)</td>
<td>kāth, kāth</td>
<td>kāth</td>
<td>kāth-kā</td>
<td>kāth-kā</td>
</tr>
</tbody>
</table>

The various cases are formed as in Multan.

Adjectives follow the same rule in the formation of the oblique plural. Thus, chāghi ghar-kō, of good horses, chāghi ghar-kō, of good mares.

Pronouns are as in Multani of Multan.

In Verbs the oblique infinitive ends in kā as in Multan, but its nominative also ends in kā, not in kō, as in that district. In other respects, the conjugation of the verb does not differ.

As specimens of the dialect of Muzaffargarh, I give a short extract from a version of the Parable of the Prodigal Son, and a popular folk-tale. The language of these specimens is, in its grammar, much nearer Standard Multani than the form of dialect described by Sir James Wilson. This is specially the case in regard to the oblique plural.
forms of nouns of the first three declensions, which do not end in ə, as they should according to Sir James Wilson, but in o or ə, as they do in Multani proper. Thus in the Parable we have burē-kumma-vichhā, not burē-kumma-vichhā, in bad actions.

Among the local peculiarities, we may note the use of shakhi, instead of shackh, a man. There is a great tendency to cardialise an r. Thus, we find baby, oat, bajər, the market; soudagat, trade; səhírə, a day; parbhō, morning; mohar, a mohar; chō, a thief; dhāber, new.

In the verb substantive, besides the Multani forms, we have sahə, I am not; hāə, he was; hāə and hən, they were; (hān also occurs in the Bahawalpur specimen, on p. 329). In other verbs we may note għuddā, not gḥuddhā, taken; and an (also in Bahawalpur), having come.

In dəhə-dvənə, they were shown by him, we have double pronominal suffixes, the form agreeing with dəhə-dvənə, they were given by him, in the Bahawalpur specimen. It is reasonable to assume that forms which occur both in Muzaffargarh and in Bahawalpur, are also employed in Multan, which lies between these two tracts.

The word lāthā, put, is a past participle of a verb of which the other parts are wanting. It seems to be a causal form of latdhā, the past participle of the root lōh, descend.

[ No. 11. ]

INDO-ARYAN FAMILY.

LAHNDĀ OR WESTERN PAŅJĀBĪ

LAHNDĀ OR WESTERN PAŅJĀBĪ

MULJANI DIALECT.

NORTH-WESTERN GROUP.

(DISTRICT MUSAFFARGARH.)

SPEICIMEN I.

hihi-k-shakhi də puttar han Umrə-vichhā chhōga
Of one-person two sons were. They-from-among by-the-younger
πi-l-kā shēkha jō, 'a pia, maldā hssā jēpihā
the-father-io it-is-said that. 'O father, the-wealth that is
maldā thindhē ma-kā ile 'Paddā ā māl umē-kū
mine becoming-is me-to give?' Then by-him the-wealth them-to
wanj dīti. O thāl-k-duma-pichhā chhi-puttar
haveing-divided was-given. And aw-few-days-after by-the-younger-son
sabh-kujh lānē kar-kē hik-k lambē-mulkā satār kītā
everything together made-having of-a-far-country journey was-made,
attē ū-jā āpē māl burē-kumma-vichhā vaśēnā.
and in-that-place his-own property bad-deeds-in was-squandered.
Attē jehe-vāle sabbh-kujh kharch kar-chukhā, ū-mulk-vichhā
And at-what-time everything expended was-completely-made, that-country in
vaddā kāl pāgē, attē ā muthēj thiwan bēghā.
a-great famine fell, and he poverty-stricken to-become began.
No. 12.

**INDO-ARYAN FAMILY.**

**NORTH-WESTERN GROUP.**

**LAHII DAA OR WESTERN PANJAB.**

**MILITARY DIALECT.**

(DISTRICT MUZAFFARGAH.)

**SPECIMEN II.**

**KISSA CHHAJJU-BHAGIT.**

**STORY (OF) CHHAJJU-THE-SAINTLY.**

Hükk akhil hā. Ō bahīr vañādī-rehndī-hā. Saudāgarīdē utāṭa

A man was. He not used-to-go Of-trade upon

hük̬k-daffā o bahīr gē. Ündā trakh-kā pūṭ hā. Jepē-vēlā

eve-time he went. His wife-to belly was. At-what-hour

sāmā najē akā, umdē-kohā ki kharhā koī na hi.

(her)-time near came, of-her near (for-)expenditure anything not was

ū sochā, 'kaa karē?' Chēkār bājār gē, By-her it-som-thought, 'what may-I-do?' At-last (to-)the-market she-went,

hük̬k-Chhajjū-Bhagit-sarkār-kānī ēmā moṛī udārī ghiḍḍūs

a-certain Chhajjū-the-Saint-banker from near two mohars on-loan were-taken-by-her

ūkū ākhe-ūs, 'jepē-vēlā mādā khasam āsī, mā

Hum-to it-was-sold-by-her, 'at-what-time my husband will-come, I

vihaaj-nāl tā-kū dé-vēsā'

interest-with the-to will-go-and-give.'

Kāldīhārī-pichehā ēmā khasam ān. Rat-kū ān-kār asāb

Some-days-aftear-days her husband came. Night-at come-having goods

baadha-badhaē rakh-āitt-ūs. Phābhāt-kū utthi-kā bahīr ishmān

bound-tied-up were-pit-down-by-him. Mornin-at arisen-having out bathing

kān bāgār gātē. Phuchā ēmā-trakhūm asāb khol-kē ēmā moṛī

to-do ke-went-off. Afterwards by-her-wife goods opened-having two mohars

vichār kajāj ghiḍḍā. Dīl-vichār ākhe-ūs, 'moṛī ēmā

from-within were-taken-out. Heart-in it-was-sold-by-her, 'the-mohars two

Chhajjū-Bhagit-kū de-iwā. Mādā ēmā-nāl vādā

Chhajjū-the-Saintly-to I-will-give(-and)-come(-home) My of-him-with promise

hā, 'jepē-vēlā mādā khasam āsī, ū-vēlō mā moṛī

was, 'at-what-time my husband will-come, at-that-time I the-mohars
dēvē.' Moṛīhī dé-iwā, vihaaj pichehā

will-give.' The-mohars let-me-give(-and)-come(-home), the-interest afterwards
Chhajjū-Bhagidā tāttā-uttē chail-gāl. Chhajjū.


kū na bāṭhā-hāī. Trappar vichha-pāc-hāī. Trapparde-talē

anyone not seated-was. Goat-hair-mats spread-laid-more. Of-a-mat-under

mohā dū rakkhī at

the-mohars too having-placed she-came(-home).

Jēphē-rālē ūnā khasam ācā, ūī-lā akhun bānīl-gēā

At-what-time her husband came, him-to the-saying was-forgotten

Khasam ūnā mohā chā-kar vechan chala-gēā. O

The-husband of-her mohars taken-up-having to-sell went-off. He

pāthā Chhajjū-Bhagidā haṭṭā-utte waī bāthā. Mohār

at-first of-Chhajjū-the-Beantly the-shop-on having-gone sat-down. The-mohars
dikā-hāī-nū. Sandā na bācā. Mohārā gīn-kār

were-known-they-by-him Bargasa not was-made. The-mohars counted-having

āpa guthī-vichēch pūwān lāgā. Mohārā dū khit-t-pāī. Chhajjū-kē

his-own bag-in to-put he-began. Mohars two shot-fell. Chhajjū-ī

ākhan lāgā, 'ūlī mohā dhū chahpā-lī-hūn.' Chhajjū ākheī,
torāy he-began, 'by-thee the-mohars two concealed-are' By-Chhajjū st-was-seen.

'mē mūī chahpā-hū.' Āpātīch īmān lāgā
torāy he-began, 'by-me not were-they-concealed' Themselves-among to-fight they-began.

Lāndā-lārdē trapparde lār chawīj-pēā Tāle

In-fighting-in-fighting of-the-mat the-corner lifted-up-became. Underneath

mohā dū kāṭhā-hāī. Sandāgār dūṭhā. Akhān lāgā,
mohars two put-were. By-the-merchant they-were-seen. To-say he began,

'bāhrē vaṭū āngāt nauj-rāndē-ho. Lāsāchām tūsādē chōṇīnā-kī

'outwardly very Scantily appearing-you-are. Decide your the-waves-of

hin?' Bāe lāg bāhū bājā-vichēch khārē hāā Sārī
eīrā? Other people many the-market-in standing were. The-soldiers

sun-kūr Chhajjū-Bhagidā gīlā kāran lāgā. Kānā

heard-having of-Chhajjū-the-Beantly reproach to-make-they-began. Now

uddi-nūtī sāre-shāhar-vichēch kawā-pāgār,

flying-flying the-whole-town-in was-spread.

Sāndāgādī tāmit sunāā. Ū-hī-rālē dhānīl-kē.

Of-the-merchant by-the-wife it-was-heard. At-that-time very she-rezā.

Gallādē mohātē in kārī. Kāhā-chhikrē-kē

Of-the-street the-head-on having-came she-stood Some-boy-s-for

pāthe-nū, āpā-khasam-kē sadwā-lur-kē ākhe-ūs,
it-was-sat-by-her, her-own-husband-to got-called-having it-was-sat-by-her,

'mohā dū mē kaddh-kar Chhajjū-Bhagidā trapparde-talē

the-mohars two I taken-out-having of-Chhajjū-the-Beantly the-mat-under
There was a man who used to go out for trade. Once he went out leaving his wife at home in the family way. When her time approached she found herself short of money. She thought to herself, 'What am I to do?' She finally made up her mind and went to the market where she borrowed two mahors from a banker known as Chhajju.  

1 The word Bhagat or Bhagat, as usually, is a title meaning that a person belongs to a particular sect of Hindus, or is generally a pious man. It is frequently used as a title, and ordinarily speaking the hero's name would be represented by 'Chhajju Bhagat.' As, however, a part of the story depends on the literal meaning of 'Bhagat,' it is better, in the present case, to translate it.
the Saintly, and told him that she would repay them with interest when her husband returned.

One night her good man came back and put down his baggage just as it was, all fastened up. When he got up in the morning he went out for a bath. While he was away his wife unpacked his baggage for him and took out two mohars. 'I must go,' she said to herself, 'and give these two mohars to Chhajju the Saintly, for I promised to pay him back when my husband returned. I can pay him the mohars now, and the interest can wait till afterwards.' So she went off to Chhajju the Saintly's shop, but neither he nor anyone else was there. There were a number of goat-hair mats spread about, and she slipped the mohars under one of them and returned home.

When her husband came back from his bath, she forgot to tell him what she had done. Shortly afterwards her husband took the rest of his mohars out of his baggage, and went to the market to sell them. He first went to the shop of Chhajju the Saintly and showed them to him, but they could not come to terms. So he picked them up and counted them as he put them back into his bag. They fell short by two, and he accused Chhajju of concealing them. This Chhajju denied, and they began to wrangle. As they quarrelled, the corner of a mat got turned up, and there they saw the two mohars which had been lying under it. The merchant cried out: 'Outwardly you look as if you were Saintly, but your actions are those of thieves.' There were a number of people standing about in the market who heard this, and they all began to reproach Chhajju the Saintly. The news took wings and spread over the whole town.

The merchant's wife heard what was happening and at once ran off to the head of the street whence she sent a boy to call her husband. When he came she told him that it was she that had taken the two mohars and had put them under Chhajju the Saintly's mat. In fact, she repeated the whole story to him. He returned and fell at Chhajju the Saintly's feet and asked his forgiveness. The people heard this, and just as they had at first been reproaching Chhajju the Saintly, now they began to reproach the merchant.

When the merchant turned to go home Chhajju the Saintly picked up a double handful of ashes and threw it to his right. Then he threw another to his left. The merchant's wife said to her husband, 'Chhajju is still sitting there angry. You had better ask his pardon again.' He did so, and Chhajju replied, 'it is not against you that I bear any grudge. I have thrown this dust in the faces of those who have been finding fault and giving praise.'

The story went across
And we remained at this side.³

³This is a kind of tag put at the end of folk-tales, like the present, to show that the story is ended.
BAHAWALPURI.

The language of the greater part of the Bahawalpur State is known as Bahawalpuri. This is identical with the Multani of Multan. Towards the north-east of the State about 150,000 people speak Punjabi of the mixed character found in the east of Montgomery District. Bakarvi is spoken along the eastern frontier of the State bordering on Bikaner and Jaisalmer, while Sindhi is spoken in the south, on the Sindh frontier.

The estimated numbers of speakers of these various languages, as reported for the Census, are as follows:

<table>
<thead>
<tr>
<th>Language</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bahawalpuri</td>
<td>428,000</td>
</tr>
<tr>
<td>Punjabi (mixed)</td>
<td>178,000</td>
</tr>
<tr>
<td>Marwari</td>
<td>10,770</td>
</tr>
<tr>
<td>Sindhi</td>
<td>21,416</td>
</tr>
<tr>
<td>(Other languages)</td>
<td>9,530</td>
</tr>
<tr>
<td><strong>Total Population of the State (1891)</strong></td>
<td><strong>593,452</strong></td>
</tr>
</tbody>
</table>

At the Census of 1911 the corresponding figures were as follows:

<table>
<thead>
<tr>
<th>Language</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bahawalpuri</td>
<td>565,501</td>
</tr>
<tr>
<td>Punjabi</td>
<td>169,328</td>
</tr>
<tr>
<td>Marwari</td>
<td>21,136</td>
</tr>
<tr>
<td>Sindhi</td>
<td>22,438</td>
</tr>
<tr>
<td>(Other languages)</td>
<td>9,530</td>
</tr>
<tr>
<td><strong>Total (1911)</strong></td>
<td><strong>739,364</strong></td>
</tr>
</tbody>
</table>

After allowing for the growth of population in the interval the figures show either that the estimate for Marwari was too low, or else that there has of late years been a heavy influx of speakers of that language.

As a specimen of Bahawalpuri I give a copy of a statement made by a person accused in a criminal court. It will be seen that the language is the same as the Multani of Multan. The only points of difference are the use of kina'da, instead of tuhadjdy, to mean 'year,' of the word karza'hy to form conjunctive participles, as in charzkarzdy, having mounted (which also occurs in Derli Ghazi Khan), and of the Punjabi an, having come (which is also used in Muzaffarabad). We may also notice the use of he or his to mean 'they were' as well as 'they are.'

We may note the occurrence of a double pronominal suffix in qasum-an-as, given-they-by-him, i.e. they were given by him.
INDO-ARYAN FAMILY.  NORTH-WESTERN GROUP.

LAHNDā OR WESTERN PANJĀBĪ.

MÛLTĀNĪ DIALECT.  (STATE BARAWALPURA)

Hīk mahīnā theā-hōū Bulaqī Kirār tē Rakhyā tē Nabhū tē  One month been-it-will-he Bulaqī Kirār and Rakhyā and Nabhū and
mā rēl tē charh-kahāī Bēgī van latth-ogē, I rail-on mounted-having at Bēgī going descended-we.
Mā-Ghārīb-Shāh-ri-bēčh gā-ośē. Rakhyā tē Nabhū utthē-hē The-fair-(of-)Ghārīb-Shāh-wēn went-we Rakhyā and Nabhū there-moved
tīk-kātē. Mā utth-rāk-thōē hōhōr gēb-ham. singed I camel-exhausted-being-become haven-left gone-was
rēl uttē charh-kahāī thē-hē Himātī ān rail-upon mounted-having at-sunset-prayer-time to-Himātī having-come
lath-um. Rot-tē charhēa Bēhānte atte Gopālē dutthā-ha. descended-I. The-rail-on mounted by Bēhānte by-Gopāl (I)-seen-was
Rāt kū Gānav Diyā atte Ghalāmē dīttē-hā. Khamast-Kanjardē Night-at (by-)Gānāv Diyā and by-Ghālamē (I)-seen-was. Of Khamast-Kanjardē
shār rēch khā-kahāī Jindē-Balochdē-koli in sūth-um.
in-the-house bread eaten-having of Jindē-Baloch-near haven-come slept-I.

Dū-dhāraś-kahāū-bālī Muhammad-randūdūde puttar ākheā Two-days-from-after of Muhammad-the-complainer by-the-men it-was-said
jō, 'mādē-sārhe ākheā jō, "utth Kherā mēlē-uttē that, 'by my-father-in-law it-was-said that, 'a-camel Kherā far-on
vāsā-sē-hē, mā-kū utth gulīwan jol,"' Vande-hē lost-come-to, me-for camel to-seek go,"' On-going-immediately
Kachīlā Muhabbat kharā hā O āpar-bhānā shubhē ab-Kachīlā Muhabbat standing was. He of-his-own-sister suspicion
rakkhā-hā Mā-kū gālī āttē-in-as. keeping-was. Me-to words were-given-they-by-him.
Aṭīe Muhabbat bīn rameē  să kārī mārī-hē And by-Muhabbat without from-permission a-hundred rafters struck-w.
Nabha jī-kū ākheā, "dāh repūdē hē tē-kū By-Nabha (diminutive of Nabhā) him-to it-was-said, 'ten rupee also thee-to
Atthevī-dhārē Mahabat-kū ghum na
On-the-eighth-day Mahabat (acc.) having-taken they-came

Tehā-vēla mā-kū saddhā onā. Nambūrādār
At-sunset-prayer-time me-to it-was-called-by-them The-Lombardār
adhākār bi sāre Shādūdē ghar kāthā-thān bēthā han.
the-watchman also all of Shādū in-the-house together-become seated were.

Unā akhā, "tāde pār Nūr-Muḥammād gūth-kūl
By-them it-was-said, 'thy footprint of Nūr-Muḥammād the-village-new
kejē hin.' Nambūrādār akhā, "tū apni safā
hidden are.' By-the-Lombardār it-was-said, 'thy thine-own clearance
wān kār.' Muādāt atī Mahabat mā-kū ghum
having-gone make.' The-complaint and Mahabat me having-taken
turē Kōchā-vīchēh bānā-karāhī kutte-one. Dittā-atī-Shahīab
started. The-way-in bound-having (I-)was-beaten-by-them. By-Dittā-atī-Shahīāb
dhār dhār sūnt. Kachchā-vīchēh bi kutte-one.
the-cumotion was-heard. Kachchā-vīchēh also (I-)was beaten-by-them

Pār ghum gāē Uthā āhākūdar dār-kānū
Across having-taken(-me) they-went. There of-the-thrusting fear-from
chhār dittā. (I-)was-left-by-them.

Dānā mātī māmī āsadā arzī mar-knāṭhīdī
By-Dānā my mother's-brother's-wife whom petition of-striking-beating
itā diū pānīhū ā-hū kū jhālā onā Puchchē
there was-given on-first her-caused-as-to arrest-was-caused-by-them. Puchchē
kuō ughā soīr atī jāvī bānā-karāhī na-khī
sole witnesses the-father's-brother's-son and sor-in-law made having me-to
hatta-kārī marwā-ājī āhā
handoffs caused-to-be-put were-by-them.

Na kū suāgēh jāndā-hē na sarkārī be. Mādī-nāj
Not my tracker knowing-is not Government-official is. Of-me-with
māhāq thās-hē, mādā shāst thīwē,
injustice become-thē, my justice may-be
FREE TRANSLATION OF THE FOREGOING

(The statement of Khuda Baksh, a complainant, charged with theft by Muhammad, the Complainant.)

Perhaps about a month ago, Bulgei Kirar, Rakhya, Nabbú, and I got into the train and travelled to Bógá where we alighted. We went to the fair in honour of Gharib Shiah. Rakhya and Nabbú stayed there, but I, being tired out by camel-riding, returned. I got into the train at the hour of evening prayer, and at the time of sunset prayer got out at Himáki. Biana and Gopala saw me in the train, and the same night I was seen by Gama Naya and Ghulamó. I ate my dinner in the house of Khambá Kanjar and slept in that of Jinda Baloch.

Two days afterwards the son of Muhammad, the complainant, brought me word from his father-in-law that Kharrá had returned from the fair after losing a camel, and asking me to go and search for it. As soon as I arrived at Kacholi, I met Muhabbat standing there. He had a suspicion (that I was intriguing with) his sister, and he abused me.

Now Muhabbat had cut down a hundred rafters without getting (Nabbú’s) permission, and Nabbú promised to let him off any claim for them, and also to give him ten rupees if he could get me into trouble.

Eight days afterwards they came with Muhabbat at the hour of sunset prayer, and called me. I found the Lombardór and the village watchman seated with them all in the house of Shádó. They told me that footprints showed that I had been paying secret visits (to Muhabbat’s sister) in Núr Muhammad’s village.

The Lombardór told me I must clear myself, and the complainant and Muhabbat took me off with them (to the place where the footprints were). On the way they tied me up and beat me. Ditta and Suhrab heard the noise created by this. In Kacholi, I was again beaten by them. They took me across (the river) (or beyond the village) and, as they were afraid of the consequences of beating me, left me there.

When my Aunt Dádú made a complaint of assault about this, they first had her arrested, but afterwards they made my cousin and my son-in-law false witnesses and got me handcuffed.

No professional tracker knows anything (about these footprints) nor does any government official. I have been wrongfully entreated, and ask that justice may be done.
HINDKI OF DERA GHAZI KHAN.

Immediately to the west of Muzaffargarh and Bahawalpur across the Indus, lies the District of Dera Ghazi Khan. To its west, again, lies Baluchistan, of which the main language is Balochi, while to its south lies Sind, of which the main language is Sindhi.

The main language of Dera Ghazi Khan is, as in Muzaffargarh, Lahnda, but most of the Baloches speak Balochi. Many of the Baloches of the plains, however, speak Lahnda. The Lahnda of Dera Ghazi Khan goes by several names, such as Hindki, Hindi, Jatki, and Derawal. The Baloches call the Jatki Jogjada, and Lahnda Jogoda. I call it Hindi in these pages.

Roughly speaking, the west and the south of the district are occupied by speakers of Balochi, and the rest is occupied by speakers of Hindki. The dividing line, as shown in the map, has been very kindly marked by Mr. M. L. Dames, late of the Indian Civil Service, the well-known authority on Balochi. He makes the following remarks (he is speaking from the point of view of Balochi, and by ‘outside’ he means ‘on the east’, or Lahnda side): ‘Of course there are many persons outside the line who speak Balochi, and many inside it who speak Western Paikuli, especially in the towns. I have left Chott outside, as Balochi is certainly not habitually used by the mass of the inhabitants there, while in Rohan, on the contrary, even the Hindu traders understand it and can speak it perfectly well, though they do not employ it among themselves. At Amla, the head-quarters of the Dhillik tribe, it is very little used, and this tribe, being very much mixed with Jatki, has nearly lost the use of Balochi. The same applies to all the sections of tribes living far from the hills, although Balochi generally extends some miles into the plains. The Maziris keep the use of it very thoroughly, even on the left bank of the Indus.’

In 1891 the following were the numbers of speakers of these two languages in Dera Ghazi Khan:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindki</td>
<td>302,270</td>
</tr>
<tr>
<td>Balochi</td>
<td>27,728</td>
</tr>
<tr>
<td>Other languages</td>
<td>7,669</td>
</tr>
<tr>
<td>Total</td>
<td>339,667</td>
</tr>
</tbody>
</table>

Since 1891 the population of the District has materially increased, and the figures of the Census of 1911 are:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindki</td>
<td>419,411</td>
</tr>
<tr>
<td>Balochi</td>
<td>68,921</td>
</tr>
<tr>
<td>Other languages</td>
<td>9,915</td>
</tr>
<tr>
<td>Total</td>
<td>518,247</td>
</tr>
</tbody>
</table>

I am indebted to Dr. Jukes, the author of the Western Paikuli and English Dictionary, for an excellent list of words in the Hindki of Dera Ghazi Khan, which is reproduced below on pp. 412ff. The following remarks on the dialect are mainly based on this list, and on his dictionary. Two specimens have been forwarded by the district authorities, one a version of the Parable of the Prodigal Son, and the other the statement of an accused person in a court of justice. They are reproduced below.
As the Hindiki of Dera Ghazi Khan has been endowed by Dr. Jukes with an alphabet, based on the Persian character, I print the specimens in that alphabet, and also in the Roman character.

The Hindiki of Dera Ghazi Khan, on the whole, belongs to the same group of dialects as Mazaffargarh Mūltānī, but it shows much greater affinities with Sindhī.

**ALPHABET.**—Mr. Jukes has supplied Hindiki with a set of written characters based on the Persian alphabet. The consonants are as follows:

1. **ai**
2. **e**
3. **i**
4. **o**
5. **u**
6. **d**
7. **q**
8. **j**
9. **k**
10. **g**
11. **j**
12. **l**
13. **m**
14. **n**
15. **h**
16. **p**
17. **h**
18. **p**
19. **n**
20. **y**

The vowels are **a, o, i, u, e, è, ai, au,** which are represented as in Hindostānī. No provision is made for the representation of the short vowels **e** and **o,** but they probably occur and appear as **i** and **u,** respectively. As for **d, è,** and **æ,** which we have seen in Mūltānī, they do not seem to occur. Where Mūltānī has **æ,** Hindiki generally has **a;** where Mūltānī has **d,** Hindiki has **d** or **a;** and where it has **ai,** Hindiki has **è**. Thus—

**Mūltānī**
- vāhir, a heifer
- vāhur, a young bull
- pāhur, a watch
- hāthā, seated

**Hindiki**
- vahir
- rahur
- pahur
- kothā
Most of the consonants are pronounced as in Hindostani. Only the following require notice:—

\[ \begin{align*}
\hat{b}, & \quad \hat{e}, \quad \hat{f}, \quad \hat{g}, \quad \hat{k}, \quad \hat{l}, \quad \hat{n}, \quad \hat{r}, \quad \hat{s}, \quad \hat{t}, \quad \hat{u} \quad \hat{v} \end{align*} \]

Dr. Jukes' system of transliteration of these sounds is not the same as that adopted for the Survey, and his system is given in the following table for ready reference. All the sounds represented by these letters also occur in Sindhi, and, in another column of the same table, I give the corresponding letters of the Government Sindhi alphabet.

<table>
<thead>
<tr>
<th>Hindi letters</th>
<th>Corresponding Sindhi letters</th>
<th>Dr. Jukes' System of Transliteration</th>
<th>System adopted for this Survey</th>
</tr>
</thead>
<tbody>
<tr>
<td>[\hat{b}]</td>
<td>[\hat{b}]</td>
<td>[b]</td>
<td>[\hat{b}]</td>
</tr>
<tr>
<td>[\hat{e}]</td>
<td>[\hat{e}]</td>
<td>[e]</td>
<td>[\hat{e}]</td>
</tr>
<tr>
<td>[\hat{f}]</td>
<td>[\hat{f}]</td>
<td>[f]</td>
<td>[\hat{f}]</td>
</tr>
<tr>
<td>[\hat{g}]</td>
<td>[\hat{g}]</td>
<td>[g]</td>
<td>[\hat{g}]</td>
</tr>
<tr>
<td>[\hat{k}]</td>
<td>[\hat{k}]</td>
<td>[k]</td>
<td>[\hat{k}]</td>
</tr>
<tr>
<td>[\hat{l}]</td>
<td>[\hat{l}]</td>
<td>[l]</td>
<td>[\hat{l}]</td>
</tr>
<tr>
<td>[\hat{n}]</td>
<td>[\hat{n}]</td>
<td>[n]</td>
<td>[\hat{n}]</td>
</tr>
<tr>
<td>[\hat{r}]</td>
<td>[\hat{r}]</td>
<td>[r]</td>
<td>[\hat{r}]</td>
</tr>
<tr>
<td>[\hat{s}]</td>
<td>[\hat{s}]</td>
<td>[s]</td>
<td>[\hat{s}]</td>
</tr>
<tr>
<td>[\hat{t}]</td>
<td>[\hat{t}]</td>
<td>[t]</td>
<td>[\hat{t}]</td>
</tr>
</tbody>
</table>

The first four letters, which I represent in transliteration by a double consonant, are all pronounced with a certain stress in prolonging and somewhat lengthening the contact of the respective closed organs, as if one tried to double (but not to repeat) the sound. These letters are very common at the beginning of a word. Thus, \[\hat{b}\] बझा, other; \[\hat{f}\] जफ, a Jat, \[\hat{g}\] गफ, two, \[\hat{g}\] गफ, gone. In many cases these are by origin double letters, but, as in Sindhi, there is a strong tendency to substitute at the beginning of a word these stress-consonants for the corresponding simple ones, even when there is no etymological reason for doing so.

The letter \[\hat{e}\] उ is common all over the Lahnda area. Dr. Jukes says that its sound is something between उ and य, sometimes leaning more to one side, sometimes to the other. It rarely occurs except in the word \[\hat{e}\] विशाखा, to go, and never as an initial letter. In the Imperative \[\hat{e}\] विशा, the \[\hat{e}\] sound is distinctly pronounced, while in लालेडा, लालेडा, he goes, the pronunciation is more like \[\hat{e}\] विशाखा. This letter usually corresponds to the Devnāgarī उ or उ, and I therefore transliterate it by \[\hat{u}\].

\[\hat{t}\] व is pronounced as in Fasli, i.e. almost like a nasalized \(r\). Thus, \[\hat{t}\] विशाखा is pronounced almost as if it were \[\hat{r}\] विशाखा.

It will be observed that the nasal \(l\), which is common in other Lahnda dialects, does not occur. It is also wanting in Sindhi.

The nasalization of vowels is very common in this form of Lahnda. When the vowel is final, the nasalization is represented by न without the dot. Thus, \[\hat{a}\] ग्रङ्क, a cow. When the nasalized vowel is in the middle of a word it is represented by an ordinary \(n\), over which the sign \(\hat{r}\) is placed. Thus, \[\hat{a}\] ग्रङ्क, cows.

This form of Lahnda, like Sindhi, is not fond of doubled letters (except the four specially doubled letters mentioned above). Where other dialects have doubled letters
it usually has the single one, and this, he it observed, without lengthening the preceding vowel in compensation. Thus, while Multani has laddhā, obtained, Hindki has ladhā (not ladhā); Multani has dīsthā, seen, but Hindki dīsthā; Multani sulta, slept; Hindki suatha; Multani lothā, descended, Hindki lothā, and so on.

Hindki, moreover, is very fond of changing an a to a simple nasalization of the preceding vowel. Thus present participles which in Multani end in ēndā, in Hindki end in ēndā. Thus Multani has nārindā, beating, but Hindki nārī. So also in many other cases, even with a preceding short vowel. Thus, kād (not kand), the back; chād (not changī), good; pādā (not pondā), distance.

Nouns.—Gender. — Gender is formed much as in Multani. Thus the feminine of gh穷, a horse, is ghī.

Examples of the feminines of nouns ending in a consonant are —

<table>
<thead>
<tr>
<th>Masc</th>
<th>Fem</th>
</tr>
</thead>
<tbody>
<tr>
<td>tāhār, a blacksmith</td>
<td>lōhāvī</td>
</tr>
<tr>
<td>bhit, a boy</td>
<td>bhit</td>
</tr>
<tr>
<td>chōm, a musician</td>
<td>chōmīrt (Multani chōmit)</td>
</tr>
</tbody>
</table>

In Sāhāpur and Multan there are several masculine nouns of more than one syllable, forming the second declension, which end in a followed by a consonant (thus, Multani chāhār, a boy). In Multānījī ārdhārīn we have seen that in all these words the a is changed to ē (thus, chāhār, a boy). The same is the case in the Hindki of Dera Ghas Khan. I have met only one word in which the ē appears, and that is buhār, a cook. In all others the a has become ē. In all cases, the feminine is formed by changing this a to ē. Thus:—

<table>
<thead>
<tr>
<th>Multani</th>
<th>Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc</td>
<td>Fem</td>
</tr>
<tr>
<td>vāhār or vāhār, a young bull</td>
<td>vāhār</td>
</tr>
<tr>
<td>chāhār or chāhār, a boy</td>
<td>chāhār</td>
</tr>
<tr>
<td>rāndā or rāndā, a washer</td>
<td>rāndā</td>
</tr>
<tr>
<td>buhār or buhār, a cook</td>
<td>buhār</td>
</tr>
</tbody>
</table>

The following are examples of the formation of the feminines of masculine nouns in ē:—

<table>
<thead>
<tr>
<th>Masc</th>
<th>Fem</th>
</tr>
</thead>
<tbody>
<tr>
<td>tēḥ, an oilman</td>
<td>tēḥi</td>
</tr>
<tr>
<td>muskhē, bride</td>
<td>muskhē</td>
</tr>
<tr>
<td>arō, a gardener</td>
<td>arōi</td>
</tr>
<tr>
<td>rāmān, an astrologer</td>
<td>rāmāni</td>
</tr>
<tr>
<td>chāōk, an oil-presser</td>
<td>chāōkī</td>
</tr>
<tr>
<td>kathē, an elephant</td>
<td>kathē</td>
</tr>
<tr>
<td>sādē, a barber</td>
<td>sādī</td>
</tr>
</tbody>
</table>

It will be observed that the termination ēmi corresponds to the Multani ēmi. Ėrī, a spiritual possession, makes its feminine ērīmi, and sādē, a master, has sādū or sādē, a mistress. So, pātū, a pony, fem pātīmi.
DECLENSION.—This is nearly the same as in Multani. Nearly all nouns which in Multani end in a followed by a consonant, and which belong to the second declension, in Hindi change the a to a, as in Musallagah, and belong to the third declension. The only exception which I have noted is kukkan, a cock,—not kukkan. Thus:—

Multani

chāhbār, a boy  
evār, a young bull  
pāker, a watch  
rāhuk, a farm-servant

Hindi

chāhbār  
evār  
pākar  
rāhuk

NUMBER.—1st Declension.—This, mutātika mulāndī, is the same as in Multani. Thus:—

Sing.

ghārē, a horse  
mārā, struck  
ggā, gone

Plur.

ghārē  
mārā  
ggā

Note that the plural of past participles is not quite the same as in Multani. Irregular is jāmēi, a person, nom. pl. jāmē or jāmēē.

2nd Declension.—The only noun of this declension across which I have come is kukkan, a cock. It is declined as in Multani. Other nouns which belong to this declension in that dialect, belong to the 3rd in Hindi.

3rd Declension.—As in Multani—

Sing.

ghār, a house  
bāgi, a crow  
rātā, a barber  
rī, a father  
tatiē, a pony

But ādēiē, a man

Plur.

ghār  
bāgi  
rātā  
rī  
tatiē

4th Declension (fem.).—This forms its plural as in Multani. Thus:—

Sing.

bhāēiē, a sister  
ghārē, a mare  
guē, gone (fem.)  
māō, mother

Plur.

bhāēiē  
ghārēē  
guēē  
māōē

Irregular are:—

lāē, a rope  
vārēē, a year  
marāē, a daughter-in-law

5th Declension (fem.).—This forms the plural by adding ī as in Multani. Thus:—

Sing.

akhiē, an eye  
gpālīē, a word  
gvāē, a cow  
chāhēiē, a girl  
dhīē, a daughter  
trēmīē, a woman

Plur.

akhiē  
gpālīēē  
gvāēē  
chāhēiēē  
dhīēē or dhīēē  
trēmīēē
6th Declension (fem.).—This, as in Multani, forms the plural by adding े. Thus:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>kōhi, a tear</td>
<td>kōhi े</td>
</tr>
<tr>
<td>tād, yarn</td>
<td>tād े</td>
</tr>
<tr>
<td>pīh, a certain fruit</td>
<td>pīh े</td>
</tr>
<tr>
<td>pīḍ, a ripe date</td>
<td>pīḍ े</td>
</tr>
</tbody>
</table>

Case.—The oblique form of the singular of the 1st declension ends in े and of the plural in े. Thus, ghorādā, of a horse; ghorādā, of horses.

In the 2nd declension we have kākhārādā, of a cock; kākhārādā, of cocks.

In the 3rd declension, the oblique singular, like the nominative plural, is the same as the nominative singular. In the oblique plural े is added. Thus, ghar, a house; gharādā, of a house; ghar, houses; gharādā, of houses.

Exception.—admā, a man; admādā, of a man; admā, men; admādā, of men.

In the 4th declension (feminine) the oblique singular is the same as the nominative. The oblique plural changes the final े of the nominative plural to े. Thus, ghor, a mare; ghorādā, of a mare; ghorā, mares; ghorādā, of mares.

In the 5th and 6th declensions (feminine), the oblique singular is the same as the nominative singular, and the oblique plural is the same as the nominative plural. Thus:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>adhē, an eye</td>
<td>adhē े</td>
</tr>
<tr>
<td>akhē, eyes</td>
<td>akhē े</td>
</tr>
<tr>
<td>kōhi, a tear</td>
<td>kōhi े</td>
</tr>
<tr>
<td>kōhi, tears</td>
<td>kōhi े</td>
</tr>
</tbody>
</table>

Exception.—adhā, a daughter; adhā, of a daughter; dhīrē or dhītā, daughters; dhīrādā or dhīdādā, of daughters.

The following table shows the regular formation of the oblique forms of each declension at one view:

<table>
<thead>
<tr>
<th>Declension</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Nominative</td>
<td>Oblique</td>
</tr>
<tr>
<td>1</td>
<td>ghar, a horse</td>
<td>ghar े</td>
</tr>
<tr>
<td>2</td>
<td>kākhā, a cock</td>
<td>kākhār</td>
</tr>
<tr>
<td>3</td>
<td>ghar, a mare</td>
<td>ghar</td>
</tr>
<tr>
<td>4</td>
<td>admā, a man</td>
<td>admā</td>
</tr>
<tr>
<td>5</td>
<td>akhē, an eye</td>
<td>akhē</td>
</tr>
<tr>
<td>6</td>
<td>kōhi, a tear</td>
<td>kōhi</td>
</tr>
</tbody>
</table>

It will be observed that the oblique forms are the same as those in use in Musalmānī.
The Agent case is always the same as the oblique form.

The Locative case is formed for a few nouns as in Mulnati. Thus, ṭēlo, time; ṭēla, at (a certain) time. In nouns of the 3rd declension, the locative singular is the same as the nominative and the oblique form. Thus, ḍhār, in home.

As specimens of the organic locative plural, we have, in the first specimen, ḍhārā, on the hands; and ṭalērā, on the feet.

The following are the usual case suffixes—

<table>
<thead>
<tr>
<th>Genitive</th>
<th>. . . . . . . . . . . .</th>
<th>ḍāḍa, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dative</td>
<td>. . . . . . . . . . . .</td>
<td>ḍē to.</td>
</tr>
<tr>
<td>Ablative</td>
<td>. . . . . . . . . . . .</td>
<td>kānūnā, from</td>
</tr>
<tr>
<td>Locative</td>
<td>. . . . . . . . . . . .</td>
<td>ṭičhā, in</td>
</tr>
</tbody>
</table>

Adjectives follow the usual rules. Thus:

- mādā ḍhārā, . . . . . . . . . . . . a bad horse.
- mādā ḍhārēdā, . . . . . . . . . . . . of a bad horse.
- mādā ḍhārē, . . . . . . . . . . . . bad horses.
- mādā ḍhārēdā, . . . . . . . . . . . . of bad horses.
- mādā ḍhārē, . . . . . . . . . . . . a bad mare.
- mādā ḍhārēdā, . . . . . . . . . . . . of a bad mare.
- mādā ḍhārē, . . . . . . . . . . . . bad mares.
- mādā ḍhārēdā, . . . . . . . . . . . . of bad mares.

Many adjectives in a masulate their final syllables. This masulation is carried out through all forms. Thus, ḍhāgā, good; mas. obl. sing. ḍhāgē; nom. and obl. plur. ḍhāgē; fem. ḍhāgā; obl. sing. ḍhāgē; nom. plur. ḍhāgē; obl. plur. ḍhāgē.

Comparison is effected as usual. Thus:

- ḍhēn-kānānā ṭamā, taller than the sister; ṭahārā-kānānā ḍhāgā, better than all, best.
- ḍhēbā, one, only one; ṭabhā, all, the whole; and ḍhēbā, another, ace thus declined:

<table>
<thead>
<tr>
<th>Nominative</th>
<th>. . . . . . . . . . . .</th>
<th>ḍhēbā</th>
<th>. . . . . . . . . . . .</th>
<th>ḍhēbā</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oblique</td>
<td>. . . . . . . . . . . .</td>
<td>ḍhēbā</td>
<td>. . . . . . . . . . . .</td>
<td>ḍhēbā</td>
</tr>
<tr>
<td>Nominative</td>
<td>. . . . . . . . . . . .</td>
<td>ṭabhā</td>
<td>. . . . . . . . . . . .</td>
<td>ṭabhā</td>
</tr>
<tr>
<td>Oblique</td>
<td>. . . . . . . . . . . .</td>
<td>ṭabhā</td>
<td>. . . . . . . . . . . .</td>
<td>ṭabhā</td>
</tr>
<tr>
<td>Nominative</td>
<td>. . . . . . . . . . . .</td>
<td>ḍhēbā</td>
<td>. . . . . . . . . . . .</td>
<td>ḍhēbā</td>
</tr>
<tr>
<td>Oblique</td>
<td>. . . . . . . . . . . .</td>
<td>ḍhēbā</td>
<td>. . . . . . . . . . . .</td>
<td>ḍhēbā</td>
</tr>
</tbody>
</table>

The first ten numerals are given in the List of Words. A fuller list is given below:

1. ḍhēbā, ḍhāবā, ḍhāবā.
2. ḍhēbā, ḍhāবā, ḍhāবā.
3. ḍhēbā.
4. ḍhēbā.
5. ḍhēbā.
6. ḍhēbā.
7. ḍhēbā.
8. ḍhēbā.

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I have no information as to whether the first ten numerals have oblique forms as they have in Multani, but we may assume that such is the case from phrases such as ak̡ádhé warí, twice. There are the usual intensive forms such as—

ak̡ádhé, both.

triahé, all three.

cáhré, all four (oblique chángáhë).

dák̡hë, all ten.

The ordinals are pahlyá, first; idághá, second; tarijá, third; ak̡áthó, fourth; pahráñ, fifth; ak̡áhëtán, sixth; sóthó, seventh, and so on as usual.

PRONOUNS.—The first two personal pronouns are declined as follows:

mai, I.

mai (agent case sing.).

mai or mai (obl. form sing.).

maiiddá, my.

cassá, we.

ak̡á (agent case plur.).

ak̡á (obl. form plur.).

ak̡áddá, our.

The following are the forms of the pronoun of the third person, and also of the demonstrative pronouns, proximate and remote—

Sing.

Nom. 3 or 4th, this

Gen. 3 or 4th, that.

Agent

Obl. form

Plur.

Nom. 3, 4th

Agent

Obl. form

Gen. thóti

The Pronominal suffixes are much as they are in Multani. The following examples are partly based on those given by Dr. Jukes in his dictionary:—

1st person singular.

Chághé haggá-í, is it good for me, does it become me?

1st person plural.

E gaßá wálá=há sá, we were hearing these words.

2nd person singular.

Jará húi dák̡hëtán, as now it is being given to you.

2nd person plural.

Maï-kañ akháwá we akháwó-vó, you (vó) did not allow me to speak.

3rd person singular.

Béč akhádá h-í, another is saying to him.

3rd person plural.

Ragh kárháá akhá-vó, crying out they said.
The Relative Pronoun is jo or jôhâ; obl. sing. jai; nom. plur. jôhâ; obl. jôhê. Its Correlative is tâî; obl. sing. tâî; nom. plur. tîhâ; obl. tîhê.

The Interrogative Pronouns are: —
1. kaî, kô or kûâ, who? Obl. sing. kaî; nom. plur. kôhâ; obl. plur. kîhê.
2. hê, hô or hâ, what? Obl. sing. hîî or hô.

The Indefinite Pronouns are: kai, koi or kûhê, some, any; kujh, anything. The oblique sing. of koi is kehê, and the plural is kehâhê or kîhê.

The Reflexive Pronoun is âp, genitive âppê. âp-at-eîch is 'amongst themselves,' equivalent to the Hindustani âpne-mê; âp-kôhê is 'Your Honour.'

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The present tense has two forms, a full and a contracted. They are as follows, and closely follow Multani: —

Present.—'I am,' etc.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full Form.</td>
<td>Contracted Form</td>
</tr>
<tr>
<td>1 kô</td>
<td>j</td>
</tr>
<tr>
<td>2 kî</td>
<td>ĭ</td>
</tr>
<tr>
<td>3 ke</td>
<td>ê</td>
</tr>
</tbody>
</table>

The present tense is liable to be compounded with a present participle as in Multani. It is also frequently compounded with past participles, and even with nouns. Thus, we have in the specimen, kît-ê, it is done; kîtê-k, (fem.) she is done; gjêû-ê, it is given; jê, he is come; qûhê-kê, it is seen; môtê-kê, it is mine; têkê-ê, it is thine; parû-kê, it is necessary; dûkâmê-kê, there is a tree.

The Past Tense is conjugated as follows: —

Past Tense.—'I was,' etc.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 kûm, kûm, kôtê, kûm</td>
<td>kûdê, kûd</td>
</tr>
<tr>
<td>2 khê</td>
<td>khê</td>
</tr>
<tr>
<td>3 kû (as kô)</td>
<td>kô</td>
</tr>
</tbody>
</table>

hôm besides meaning 'I was,' also means 'there was (hô) to him (see).'

From the root kô, to become, we have infinitive, kômân; present participle, kôtê; past participle, kôtì; kûmê, he may be; kôî, he will be.

Similarly from the root thê, become, we have thônman, thûkê, thêk, thô, thônê, and thôn. It should be distinguished from the root tha, than, thûkê, thê, thônê, thônê, which means 'become' in the sense of beseeching, being suitable, being befitting.
The Negative Verb Substantive is thus declined:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. nimbē</td>
<td>nībē</td>
</tr>
<tr>
<td>2. ūnōkē</td>
<td>nīpōkē</td>
</tr>
<tr>
<td>3. ūnōkē</td>
<td>ūnōkē</td>
</tr>
</tbody>
</table>

Dr. Jukes gives no forms for the 2nd person singular or for the 3rd person plural.

It is used with past participles in phrases like nimbē rah yisā, I was not.

ACTIVE VERB.—The conjugation of the regular verb is almost the same as in Mūltānī. We may note the following points:

Present Participle.—In Mūltānī many verbs form the present participle by adding ūdē or ūndē. In Hindī, in such cases, the n is weakened to a mere nasalization of the preceding vowel, so that we have ūdē and ūndē. Thus:

<table>
<thead>
<tr>
<th>Mūltānī</th>
<th>Hindī</th>
</tr>
</thead>
<tbody>
<tr>
<td>āndā, coming</td>
<td>āndā</td>
</tr>
<tr>
<td>mārēnda, striking</td>
<td>mārēnda</td>
</tr>
</tbody>
</table>

Disyllabic roots of which the vowel of the second syllable is ē, drop the ē, when the participle ends in ēdā. Thus:

| aērē, wind thread. | Present participle aērēdā |
| uēbēkē, vomit.    | uēbēkdē or uēbēkdā |

Disyllabic roots of which the vowel of the second syllable is ō, drop the ō in the same form of the present participle and insert a u in the preceding syllable. Thus:

| aēdōrērō, unravel. | Present participle uēdōrēdā (here the 1st r is also dropped). |
| akōbōr, take to pieces. | uēkōkdā |
| gēndōrē, press in (trans.). | gēkdēdā |
| lōpōrē, cut the ears of tall crops. | lūpēdā |
| neēbōrē, wring out. | mēhēdā |
| phēlōrē, search. | phēldēdā |
| teēlōrē, circumvent. | bahēdā |
| tōtōlē, feed. | tūfēdā |
| tōpē, sow. | tūpēdā |

The following present participles are more or less irregular:

| akh, say. | Present participle ākhdē or ākhēdā |
| bah or bhēhē, sit. | ābhēhdā, bhēbudā or bhēbēdā. |
| pākē, seize. | yakērdē or pābdēdā |
| jīe or jēdē, be born. | jīēdā or jēdādē |
| chē, lift. | chērdē |
| sējēvē, understand. | sējēvēdā or sējārēdē |
| khat, dig. | khetēdā (not khetēdē). |
| lō, apply. | lōdē |
| mō, be contained in. | mēhdē or mōdā |
| wōdē, go. | wēdā |
| nōkē, put apart. | nikērdē. |
Past Participle.—This ends in -ā, not -ā, thus, márā, not márā, struck. The following is a list of irregular past participles. It will be seen that many of them are also regular.---

<table>
<thead>
<tr>
<th>Root</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>čhuk, be finished</td>
<td>čhukā or čhukā</td>
</tr>
<tr>
<td>čhā, be given, be obtained</td>
<td>dhihā or dhihā</td>
</tr>
<tr>
<td>děm, be born</td>
<td>jjāyā or jjāyā</td>
</tr>
<tr>
<td>khar, stand</td>
<td>kharā</td>
</tr>
<tr>
<td>ignā, be applied, begin</td>
<td>ignā</td>
</tr>
<tr>
<td>mañ, die</td>
<td>mās,</td>
</tr>
<tr>
<td>mēl, unite</td>
<td>melā or melā</td>
</tr>
<tr>
<td>pō, fall</td>
<td>phā</td>
</tr>
<tr>
<td>ruka, remain</td>
<td>rikhā</td>
</tr>
<tr>
<td>mač, go</td>
<td>yēhā</td>
</tr>
<tr>
<td>bah or bhāh, sit</td>
<td>bāthā or bāthā</td>
</tr>
<tr>
<td>drāh, drag along the ground</td>
<td>drāthā or drāthā</td>
</tr>
<tr>
<td>ċēkā, see</td>
<td>ċēkā or ċēkā</td>
</tr>
<tr>
<td>ċēse, be seen</td>
<td>ċēse or ċēse</td>
</tr>
<tr>
<td>ċhā, fall</td>
<td>ċhathā</td>
</tr>
<tr>
<td>khar, be exhausted</td>
<td>kharā or kharā</td>
</tr>
<tr>
<td>kūh, slaughter</td>
<td>kuthā</td>
</tr>
<tr>
<td>mōh, allure</td>
<td>mōthā</td>
</tr>
<tr>
<td>mūsa, be unlucky</td>
<td>mūsā or mūsā</td>
</tr>
<tr>
<td>nas, flee</td>
<td>nathā</td>
</tr>
<tr>
<td>phēhā or phēhā, pulverise</td>
<td>phēthā</td>
</tr>
<tr>
<td>phā or phā, pulverise</td>
<td>phēthā</td>
</tr>
<tr>
<td>rūse, be angry</td>
<td>rūthā or rūthā</td>
</tr>
<tr>
<td>trak or trakā, fear</td>
<td>trathā</td>
</tr>
<tr>
<td>vēs, ran ɣ</td>
<td>vēsā or vēsā</td>
</tr>
<tr>
<td>vēs, dwell ʃ</td>
<td>vēsā</td>
</tr>
<tr>
<td>vēh, flow</td>
<td>vēhā</td>
</tr>
<tr>
<td>okhā, lift</td>
<td>chātā or chātā</td>
</tr>
<tr>
<td>ñē, give</td>
<td>ġālā</td>
</tr>
<tr>
<td>dhā, bathe</td>
<td>dhālā</td>
</tr>
<tr>
<td>dōh, wash</td>
<td>dhāla</td>
</tr>
<tr>
<td>jōh, yoke</td>
<td>jōhā</td>
</tr>
<tr>
<td>jō, yoke</td>
<td>jōthā</td>
</tr>
<tr>
<td>ījā or ījā, be born</td>
<td>ījā or ījā</td>
</tr>
<tr>
<td>ījā, know</td>
<td>ījā</td>
</tr>
<tr>
<td>ījā, become known</td>
<td>ījā</td>
</tr>
<tr>
<td>kēr, do</td>
<td>kēthā</td>
</tr>
<tr>
<td>lēm, plaster</td>
<td>lēthā or lēthā</td>
</tr>
<tr>
<td>nalhā, bathe</td>
<td>nalhā</td>
</tr>
<tr>
<td>nē, take away</td>
<td>nīthā</td>
</tr>
<tr>
<td>nīkā. come out</td>
<td>nīkā (not nīkā as in Māltānī) or nīkā</td>
</tr>
</tbody>
</table>


**Hindi** or **Deea Ghazi Khan.**

**Not.**
- पिल, drink
- पौ, thread, string
- संध or सन्ध, sleep
- स, sew
- सया, know
- टप, be heated
- राख, reheat
- विलाप्प, be divided
- ज्वान, win
- काम, work
- माउ, be noised abroad
- मूल, send
- रोज, dye
- धो or धाब, carry
- घुस, cry
- कींट, pluck, snatch
- लाह, descend
- प्रांस or प्रस, or प्रांक, be entangled
- वाहा, cause to flow
- प्रांह, be pulverized
- वात, wander
- दल, milk
- दलब, be milked]
- ग्रास, take
- गृन, plant
- खा or खा, eat
- लाह, be obtained
- रोक or रोह, sew
- राज, be engaged, occupied
- या, lie with (a woman)
- बाजम, run
- बाजिं, be roasted
- माझ, be contained in
- पुज्ज or पुज्जा, arrive
- कम, without
- आ, bring
- माम, be brought into use
- तोप, sew

The following past participles which are irregular in Multani are regular in Hindi.

**Past Participle.**
- पिई, drink
- पैडा, send
- मूला or मूल्हा, sent
- सया, sent
- लाहा or लाह्या, sent
- वाहाल or वाह्या, sent
- दल or दल्प, sent
- घुस्ता or घुस्ता, sent
- कींटा, sent
- लाहा, sent
- दला, sent
- ग्रास, sent
- गृन, sent
- खा, sent
- रोक, sent
- राज, sent
- या, sent
- बाजम, sent
- बाजिं, sent
- माझ, sent
- आ, sent
- माम, sent
- तोप, sent

**Multani**
- खदः (Multani kannh), bind
- खुदान (Multani bukh), sink
- जिम (Multani jama), bring forth young

**Hindi.**
- खदः (Hindi kannh), bind
- खुदिं (Hindi bukh), sink
- जिम (Hindi jama), bring forth young
sduk, become dry

The Conjunctive participle is formed by suffixing kar, be, or karada to the root. The last also occurs in Bahawalpur, but none of them are mentioned by Sir James Wilson.

Infinitive.—The infinitive ends in av, as in Muzaffargarh, not in up, as in Mullan. Thus, maras, to strike

The Old Present or Present Subjunctive follows Multan. Thus —

'I may strike,' etc.

Regular

1. mard
2. mārē
3. māre

The Imperative is also the same as in Multan. Thus, mār, strike thou, mārē, strike ye. Irregular are —

Imperat. 3rd Sug

apr, seize
vajh, seize

In the Parable, we have a polite imperative daēkhd, be good enough to see.

The regular Future is formed and conjugated exactly as in Multan. Thus, maroē, I shall strike; mārē, I shall die.

As in the present participle, a disyllabic root, with ō in the second syllable, retains the ō in the future, inserting, at the same time, an r in the preceding syllable. Thus:—

Root

vedhrēr, unchange
ghaērēr, press in (trans.)
lapoēr, cut the ears of tall crops
mārēr, wring out
tahērēr, circumscribe
redhēr, feel
brērēr, sew

Futur. 3rd Sug

vedhrēris (the first ō is also dropped)
ghuērēris
lāpoērēris
mērēris
tahērēris
fērdēris
jērdēris
vjērdēris

The following futures are irregular:—

Root

āk, say
chā, lift
jja or jja, be born
lē, apply
nā, be contained in
sēk, know
sik or ekā, be sold
vān, go

Futur. 3rd Sug.

ākēri
chēri
jjaē or jjaēri
lēmē
nāmē or mānē
sēkēri or sēkēri
vākēri
vākēri, vākēri, vākēri or vākēri
vēēri
The Past Conditional is formed as in Multani by adding à to the old present, as in mə̀ t kərə́ vé, I might have made.

The Participial Tenses are also formed as in Multani. The following is the conjugation of the contracted form of the—

**Present Definite**—*I am striking,* etc.

**Sing.**  **Plural.**
1. mə̀ rə́ é də́  ː  mə̀ rə́ é də́
2. mə̀ rə́ é də́ ː  mə̀ rə́ é də́
3. mə̀ rə́ é də́ ː  mə̀ rə́ é də́

The second person plural does not appear to be contracted.

The List of Words gives, quite regularly, mə̀ ri, for ‘he struck,’ but for ‘then struck’ it gives mə́ rə́. The final ē is evidently the pronominal suffix of the 2nd person singular.

The Passive Voice—The regular passive is formed exactly as in Multani. Thus, mə́ rə́ jə́ nə́, to be struck.

The compound passive is formed nearly as in Multani, the root of the active verb (not of the passive verb as in Multani) being conjugated with the verb cə́ də́, to go. Thus, mə́ rə́ cə́ nə́, he will be struck, corresponding to the Multani mə́ rə́ cə́ nə́.

The irregular passives will be found under the head of causal verbs. Here we may note the unexplained form nə́ fə́ nə́ ː  gə́ tə́. (my hair) was caught hold of, in the second specimen.

The Causal Voice.—The Regular Causal verbs are formed as in Multani.

Thus, mə́ rə́ nə́, to strike; mə́ rə́ nə́ xə́, to cause to strike.

The following is a list of the principal irregular causal or transitive verbs. From another point of view, the roots in the first column may be considered as passives of those in the second:—

(a) Verbs in which the vowel is strengthened—

<table>
<thead>
<tr>
<th>Root</th>
<th>Transitive or Causal</th>
</tr>
</thead>
<tbody>
<tr>
<td>chə́ rə́, ascend</td>
<td>chə́ rə́, put up.</td>
</tr>
<tr>
<td>gə́ tə́, be threshed</td>
<td>gə́ tə́, thresh.</td>
</tr>
<tr>
<td>tə́, enter</td>
<td>tə́, put into.</td>
</tr>
<tr>
<td>sə́, burn</td>
<td>sə́, burn (transitive).</td>
</tr>
<tr>
<td>də́, fall down</td>
<td>də́, throw down.</td>
</tr>
<tr>
<td>pə́, lie down</td>
<td>pə́, put.</td>
</tr>
<tr>
<td>tə́, come down</td>
<td>tə́, or lə́ hə́, take down.</td>
</tr>
<tr>
<td>chə́ kə́, be taken to pasture</td>
<td>chə́ kə́, drive to pasture.</td>
</tr>
<tr>
<td>rə́ də́, roll</td>
<td>rə́ də́, roll (transitive).</td>
</tr>
<tr>
<td>nə́ fə́, be effaced</td>
<td>nə́ fə́ or nə́ fə́, efface.</td>
</tr>
<tr>
<td>jə́ jə́, be joined</td>
<td>jə́ jə́, join.</td>
</tr>
<tr>
<td>tə́, go</td>
<td>tə́, make to go.</td>
</tr>
<tr>
<td>sə́ tə́, be twisted</td>
<td>sə́ tə́, twist.</td>
</tr>
<tr>
<td>də́ sə́, be seen</td>
<td>də́ sə́, point out, but də́ sə́ kə́, see.</td>
</tr>
<tr>
<td>nə́ hə́ kə́, be separate</td>
<td>nə́ hə́ kə́, put apart.</td>
</tr>
</tbody>
</table>
(b) Verbs which change the final consonant—

<table>
<thead>
<tr>
<th>Root</th>
<th>Transitive or Casual</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍhaḍh, be fastened</td>
<td>ḍhaṭṭ, tie</td>
</tr>
<tr>
<td>yah, copulate (naut.)</td>
<td>yah, lie with</td>
</tr>
<tr>
<td>ṣaṭ, be born</td>
<td>ṣaṭ, bear</td>
</tr>
</tbody>
</table>

(c) Verbs which drop the final consonant. Usually with a change of the radical vowel—

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍhōp, rise</td>
<td>chō, raise</td>
</tr>
<tr>
<td>ḍhuk, arrive</td>
<td>ḍhō or ḍhō, carry</td>
</tr>
<tr>
<td>ḍag, be applied</td>
<td>lē, apply</td>
</tr>
<tr>
<td>phās, phas or phah, be snared</td>
<td>phā, phasā or phahā, snare</td>
</tr>
<tr>
<td>tōp, be hot</td>
<td>te, heat</td>
</tr>
<tr>
<td>sis, be sewed</td>
<td>si, sew</td>
</tr>
</tbody>
</table>

(d) Verbs which change both the radical vowel and the final consonant—

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍhah, sit</td>
<td>ḍhāthā or ḍhāthiṣā, cause to sit</td>
</tr>
<tr>
<td>ḍhudd, sink</td>
<td>ḍhōpp, immerse</td>
</tr>
<tr>
<td>ḍhūntī, escape</td>
<td>ḍhōr, set free</td>
</tr>
<tr>
<td>ḍūss, be seen</td>
<td>ḍūssē, see, but ḍūssā show</td>
</tr>
<tr>
<td>ḍūsh, be milked</td>
<td>ḍūshā, milk</td>
</tr>
<tr>
<td>kass, be slaughtered</td>
<td>kōś, slaughter</td>
</tr>
<tr>
<td>mūsa, be undone</td>
<td>mōś, cheat</td>
</tr>
<tr>
<td>phās, be pulverised</td>
<td>phā, phā, pulverise</td>
</tr>
<tr>
<td>trāt, be broken</td>
<td>trāt, break</td>
</tr>
<tr>
<td>ṣik, be sold</td>
<td>ṣōk, sell</td>
</tr>
<tr>
<td>roa, stay</td>
<td>raṭṭ, place</td>
</tr>
</tbody>
</table>

(e) Other verbs—

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍhāh, ḍhēk, or ḍhē, be given</td>
<td>ḍhōa, give</td>
</tr>
<tr>
<td>ḍhā, bathe oneself; ḍhōp, be washed</td>
<td>ḍhō, wash</td>
</tr>
<tr>
<td>jōman, jjā or jjā, be born</td>
<td>jōman, bring forth young</td>
</tr>
<tr>
<td>mēl, go out</td>
<td>kaṭṭ, put out</td>
</tr>
</tbody>
</table>
[No. 14.]

INDOARYAN FAMILY.  

NORTH-WESTERN GROUP.  

LAHNDÁ OR WESTERN PAŃJABI.  

Hindu Dialect.  

(District Dera Ghazi Khan.)

Specimen I.
نیمی‌شین را گفته، بیش از آن‌ها می‌توانیکن کون آگاهی پذیره‌شین چنین‌که بی‌کمک‌های گذشته نیافته‌بوده‌اند، اینجا ابتینه کرده‌اند. این‌ها ابتینه در فضایی تولید‌کنندگان نگارش‌گریکه که انجام‌دهند. این‌ها ابتینه بی‌کمک‌های گذشته‌نگارند که ناکام است. این‌ها ابتینه می‌شوند اگر که بی‌کمک‌های گذشته‌نگارند و نیاز به نگارش‌گریکه ندارند. این‌ها ابتینه در فضایی تولید‌کنندگان نگارش‌گریکه که انجام‌دهند. این‌ها ابتینه بی‌کمک‌های گذشته‌نگارند که ناکام است. این‌ها ابتینه می‌شوند اگر که بی‌کمک‌های گذشته‌نگارند و نیاز به نگارش‌گریکه ندارند.
[No. 14]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHINDA OR WESTERN PANJAB.

(HINDI)

(DERR GHAYZI KHAN.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Hik-shahkhale dūt putṛ han. Unād-vievō nīkkē
Of-one-person two sons were Thim-from-among by-the-younger
apē-pū-kā ākha, 'bābē-sū, jōchā-kujh maiddē-mūsē-rich āwē
his-own-father-to it-was-said, 'father-sr, whatever my-shower-in may-come
mat-kō dādē-dāē. Ū-šahkhē apēē tarkā ss-kā wīdā
me-to give-away. By-that-person his-own property him-to destiny
ōūē dūtā Ateē thōē-dūhē-vē-kāmē pīchē chhate-putṛ sabhō-kujh
was-given And A-few-days-from after by-the-younger-son everything
kāthā kitā Ateē parcel-hik-mulk-vich chalā-ggā, Ateē utthāē
together was-made and of-distance-a-country-in he-went-away, and there
apēē sāēē tarkā unādē-vich wālē-dāēē. Ateē jēchē-vēlē
his-own all property delhuachery-in was-squandered And at-what-time
ō sabhō-kujh wānā-chukhē, Ŭ-mulk-vich dāē-hē kāl
he everything had-squandered-completely, that-country-in a-cure female
pād-ggā, Ateē ēē multēē āthwān leggā. Ateē Ū-kē-mulkāē
deft, and he poverty-stricken to-become began. And of-that-country
hikrās-kāmē wānā-pōttā. Ateē ēē Ū-kēē rash-vich
a-great-man-near going-he-arrived. And by-him him as-regards field-in
śurēdē-charāvaṁ-wātē pāth-dāēē. Ateē ēē khusī-mūl apēē pēē
of-give-feeding for it-was-sent And be happiness-with his-own belly
unād-chukhē-mūl bājar-gīhtā-ha, jinē-kāē ssēēr khaḍē-han; kīēē
those-husks-with filling-taking-was, which the-main-eating-were; why-that
kō śukhā ū-kēē kai shāē na dūē-dā-ha. Ateē jēchē-vēlēē ēē
any person him-to any thing not giving-was. And at-what-time he
samāj-wālē ā-khēē, Ūē ākhaēē, 'maiddē-pū-kāmē ko-jīttī
en-understander become, by-him it-was-said, 'my-father-near how-many
bhēēē rōēē paēē-khaḍē-han, Ateēē bāchēē
servants loanes having-got-eating-were, and what-remained-over
śāēē dā-han, Ateēē maēē būkh pīēē mārdēē Maīē utēēē,
throw-throwing-away-were, and I in-hunger fallen am-dying. I will-arrive,
Atte aprē-pin-dō vērs, attē ū-kē akhe, "ābba, ma! and my-own-father-towards I-will-go, and him-to I-will-say, "father, by-me Allahādā attē tādā gūnāh kītē, attē hun tādā putr sadāwāwanē of God and of-they sin done-tis, and now thy son of-being-called kāq nimhā rah-ggīt; ma-kē aprē-hik-thēbē wide chā-samañjā"
worthy not-I remained; me thine-own-own- servant-like up-and-understand"
Atte o uthī, attē aprē-pin-dō tur-jūllē. Ajjā o And he arose, and his-own-father-towards set-out. Still he bhāhū-parē hā, ūdē-pin ū-kē dekkā-guṇhā, attē ū-kē at-great-distance we are, by-his-father him-as-regards he was seen, and him-to jhūhā āggīā, attē durk-karāhī ū-kē ggal chā-līyā, attē compassion come, and run-having him-to the-neck was-up-and-applied, and chumāt. Attē putr ū-kē akhe, "ābba, ma! Allahā ī-vaa-kisēd. And by-the-son him-to it-wa-s said, ‘father, by-me of God attē tādā gūnāh kītē, attē hun ma-i tādā putr sadāwāwan joga and of-they sin done-tis, and now I thy son to-be called fit nimhā rah-ggīt. Bhal ūdē-pin aprē-nauke-kē akhe, ‘dādhi not-I remained’ But by-his-father his-own-servants-to it was-said, ‘extremely chāgi pūshāk ghīmā-dō, attē ū-kē pawāc; attē ūdē-hathē hik māchā, good garment bring, and him-to put-on; and his-own-ands a ring, attē pārē lūk jūtī pawan; attē assā-kē khwālo, attē and on-feet a pair-of-shoes put-on; and ma-to give-to-eat, and khusāh thuwan qāo; kī-jo iho putr mādā mar-ggī-hā, attē rejoicing to-become alive; why-that this son my dead-one-was, and hun jīdā thi hē; attē o rul-ggīs-hā, attē hun wul now living become come-tis; and he lost-one-was, and now back-again ā-e! Attē o khusāh thuwan lāggē. come-tis! And they rejoicing to-become began.

Ū-vēlhē ūdā wadāhā putr nāhā do grū-kośhā. Attē At that-time his great son the-field-towards gone-become-was. And jērē-vēlhē o wū hā, attē aprē-guṅrdā-kullā hā pōthā, at-that-time he back-again came, and of-his-own-house-ware coming arrived, ta ū gervāwati-kāmā iwa jā supi Attē kē then by-him of-singing-and-dancing the-sound was-heard. And by-him aprē-hik-thēbē-kē sad-kara+hī ū-kānā pūnhabā jō, "ē kī his-own-own-servant to called-having him-from it-was-asked that, 'this what hē?' Attē ū ū-kē akhe, 'tādā bhūra wul ā-e, is' And by-him him-to it-was-said, 'thy brother back-again come is, attē tādā-piā ūkā mīhānā kīti, kī-jo o chādē-kuhā and by-thy father of-him a-feast made-is, why-that he good-well
HINDI OF BENGAL GHAZI KHAN.

wal "ā-ē. Aṭṭē o kārā-giśā, attē aṁdu na gguā. ūdā back-again come-is. And he was-scolded, and within not went. His father outside came and come-having him-to remonstrance kit-us. Aṭṭē ū apṛ-ē-plū-kū javāb dūṭā, was-made-by-(or to-)him. And by-him his-own-father-to answer was-given, 'dēkhi, maī tī-wardhī taddī khudhast kitē-ē, attē kaddē taddī 'sec, by-me for so-many years thy service done-is, and ever thy 'adul-hukmī nāhi kitē. Taī kaddē mai-kū āk med ī disobedience-of-orders not was-done. By-those ever me-to one kid even nāhi ddiā, jo maī apṛ yāś-nāl khushā ārī karāhā, not was-given, that I my-own friends-with rejoicing might-have-made.

Bhal jērā-vellbēda jō iho purī taddō ā-ē, jai-jō sabbo
Bul of-what-time that this son thy come-is, by-those that all taddē taddō kajīrēda pichhā unḍā-dūṭē, taī āe-waste property thy of-karlots after caused-to-fly-away-is, by-those of-him-for hīk wadā mahmāni kitē-ē. Aṭṭē ū ū-kū ākhiā, 'put, ēi a great feast made-is. And by-him him-to it-was-said, 'son, thou ta maiḏā-nāl rādē-ē attē jērā-kujh jō maiḏā-ē, ē indeed of-me-with dwelling-art, and whatever that mine-is, that sabhō-kujh taddē-ē Khush thuwan zaraī-ē, kū-jō ihū bhārā everything there-is. Rejoicing to-become necessary-is, why that this brother taddē mar-ggiā-hā, hun īdā thi ā-ē, rul-ggiā-hā, attē hun thy dead-gone-was, now living become come-is; lost-gone-was, and now wal ā-ē.' back-again come-is'
[No. 16.]

**INDO-ARYAN FAMILY.**

**NORTH-WESTERN GROUP.**

**LAHNDÀ OR WESTERN PĀNJĀBÌ.**

**Hindî Dialect.**

(District Derbâ Ghazi Khan.)

**Specimen II.**

---

In this specimen, the text appears to be a continuation of a historical narrative or genealogical record, possibly discussing the Lineage of a particular family. The text is written in a script that resembles Old Urdu or an early form of Hindi, typical of historical or religious manuscripts.

The text discusses the lineage and ancestors, possibly involving terms like 'father', 'grandfather', and other familial relationships. It is a detailed account that could be used for historical genealogy or religious texts.
اتین جال دلی جلد کسی نہیں پڑتا ذال ذا پچاوا وی مہسیں ہو، سب سے ابتین
کوئی لپشون کا بھی رازیہ دکہ موہری فی ایس پچاوا کسی دسکے دیکھ
کئیہ کہ ہو ہند میں کئوں دھی گئی۔ پچاوا اور مہسیں دیکھ
تین مہسی گئنہ کا اتین کوئی اتین بھیڑن نال کریچ کے تھانہ ہارو دیج
نہ کیسے غیر کاہلیہ۔
INDO-ARYAN FAMILY.  NORTH-WESTERN GROUP.

LAHNĐÁ OR WESTERN PAÑJÁRÍ.

HINDI  

(DISTRICT DERÁ GHÁZI KHÁN.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mahādi  nā  Mīrū  Pīndā  nā  Jamālān.  Zat  Ḫumārān.
    My name Mīrū  Father name Jamālaq.  Cast  Ḫumārān.
Bhājan-wālā  Māṇu-s-Ahmānūdā.  Ḫadd  Yārādī.  Kār  rakh-
    Reader  of-village  Ahmānūdā.  Boundary  of  Yārū  Work  of-field-
ni-hāvandā  Ḫumār  pāñi  warkē  cultivate  Age  twenty-five  years.
    Comrade  of  my  cattle  was  Of-village.

Circumstances this is  I my-cattle-with was  Of-village.

Chhābhrī-Ulīdī-pechāchā  māl  māndā  bhakrēdā  hā.  Māl  māl
    Chhābhrī-Ulī-īn-the-west  cattle  my  of-goats  was.  I  the-cattle
wādā  charēdā-ham.  Pāndī  hīk  lāhē  māndē-nāl  hāt  Utthāī
    wander  grazing-was  Of-water  a  skin  of-me-wash  was.  There
jāgālē-rāḍīān-vich  mā-kū  Bijjar  ī  mullā,  atē  mār-kānā  pānī
    of-the-jungle-place-in  water  Bijjar  coming  was-well,  and  me-from
māgī-nūs  Māl  ī-hū  khālī  dē-dītā  ī  khāllī
    māgī-with  my  skin  was-grown  By-him  skin
was-asked-by-him.  By-me  him-to  skin  was-grown  By-him  skin
    was-asked  By-him  my  skin  was-grown  By-him  skin
satā-ghāllī,  atē  mālāh-dē-chōrē  kānnā  vajhē-ggiā.  Piṭhē
    satā-gall  at  my-skinned  was  Vajhē-ggiā.  Piṭhē
vār-thrown-away,  and  vajhā-hān-from  it-was-caught-hold.  Afterwards
    vār-thrown-away  and  vajhā-hān-from  it-was-caught-hold.  Afterwards
Kha  ātā  Sōbā  ār-dūn  ē,  atē  dūfū-dū  mā-kū  ar-vich  atē
    Kha  ātā  Sōbā  running-came  and  my-skinned  my-
Khit  ā  Sōbā  running  come,  and  by-both  me-to  hand-on  and
    Khit  ā  Sōbā  running  come  and  by-both  me-to  hand-on  and
mūdē-tē  chhuriā  mārīā.  Piṭhē  jērē-vēlē  māl  mār-ātā
    mūdē-tē  chhuriā  mārīā  Piṭhē  jērē-vēlē  my
shoulder-on  knives  were-struck.  Afterwards  at-what-time  I  beating-and
rat-vaṅhār-kānā  bhōsh  thīvān  laggu-wān,  o  mā-kū  chōrū-ke
    rat-vaṅhār-kānā  bhōsh  thīvān  laggu-wān  o  my-skinned  my
blood-flowing-from  without-sense  to-become  began-I.  they  me-to  left-having
jūlē-ggiā.  Ḫājā  Ḫumārā  ātē  Gālē-hwār  Ḫumārā  mālājī  gāwāh
    jūlē-ggiā  Ḫājā  Ḫumārā  at  Gālē-hwār  my
went-away.  Ḫājā  Ḫumārā  and  Gālē-hwār  ‘Umānī  my
    went-away  Ḫājā  Ḫumārā  and  Gālē-hwār  ‘Umānī  my
witness
hin.  Ḫēdīhē  unhā-kā  māndā  dēthē.  Ḫājā  ta  pāhl-mārā
    hin  Ḫēdīhē  unhā-kā  māndā  dēthē  Ḫājā  ta  pāhl-mārā
are.  By-both  them-to  beating  saw-it-in.  By-Ḥājā  in-fast  of-the-first-beating
wagō  dēthē,  atē  Gālē-hwār  ī-rēlēhā  jērē-vēlē  jo  o
    wagō  dēthē  at  Gālē-hwār  ī-rēlēhā  jērē-vēlē  jo  o
at-what-time  seen-in-it,  and  Gālē-hwār  at-what-time  at-what-time  that  they
FREE TRANSLATION OF THE FOREGOING.

(STATEMENT OF THE ACCUSED)


The facts are as follows: I was with my herd of goats to the west of village Chhābhrī-Uttī. I was following the animals as they wandered about, and tending them. I had a skin of water with me. As I was there in the desert plain Bijjar came up to me and asked me for a drink. I gave him my water-skin, and he threw it down on the ground and caught me by my hair. Then Khūn and Sobhā ran up and both of them struck me on the head and shoulder with their knives. Then, as I began to faint from the effects of the beating and of the loss of blood, they left me and went away. Ḥājī 'Umrānī and Gāhwar 'Umrānī are my witnesses. Both of them saw them beating me. Indeed, Ḥājī was there at the very beginning of the beating, while Gāhwar met me as they were going away from me, and when I had got up from the place of occurrence and happened to be going towards my house. It was there, quite close to the spot
that he met me, and he had seen me being beaten by them, and their departure. As to
the place which Bijjar, Sōhā, and Khīā mention, saying that there is a Salvadora tree
there, and that a woman was up in its branches while I was standing at its foot, it was
very far from the place of the assault. There is not even the footprint of a woman at
the place where the Salvadora tree is. They are simply concocting lies about me.
Moreover, owing to my fainting and to the fear of my life in which I was, I dropped
one of my shoes at the place of occurrence. On the very same day I went with Gāliwār,
Karam, and Mīran to Yārū Police-station and made there a report of what had
occurred.
SIRAIKI HINDKI

In Sindi the word Siraji signifies 'the upper country,' i.e. the up-country, and is specially applied to Upper Sind, or that part of the province which lies north of Sindh on the Indus. From this is derived the word Siraji, an inhabitant of the Siraji, and Sirakit, the language spoken in the Siraji.

Dr. Trumpp, on page II of his Sindi grammar, states that the northern dialect of Sindi is called Sirakit, and adds that this is the purest form of the language. This is also the opinion of the inhabitans of the country, who have a proverb that the learned man of the Lur (or Lower Sindi) is but an ox in the Siraji. From every district of Sind, except Thar and Parkar, specimens have been received of a language locally known as Sirakit. On examination it turns out that in every case this language is not Sindi at all but is a form of Lehnda closely allied to the Hindiki of Dara Ghazi Khan. The discrepancy is accounted for by the fact that Dr. Trumpp and the local officials have used the word 'Sirakit' each in a different sense. All over the Siraji the main language is undoubtedly Sindi, and, as it was spoken in the Siraji, Dr. Trumpp very properly called the Sindi of the Siraji 'Sirakit.' It is described on pp. 9 and 140ff. The Sirakit form of Lehnda is nowhere the language of any locality. It is the language of various tribes, the members of which are scattered over the Siraji. The local officials called the main language of their district 'Sindhi' without any qualifying epithet, and the other language, spoken sporadically over the country, they called Sirakit. As Sirakit simply means 'of or belonging to the Siraji,' I shall in future call the Sindi spoken in the Siraji (or Dr. Trumpp's Sirakit) 'Sirakit Sindi,' and the Hindiki Lehnda spoken in the same tract (the Sirakit of the local officials) 'Sirakit Hindiki,' or 'Sirakit Lehnda.'

The following figures showing the estimated numbers, based on the Census of 1891, of Sirakit Sindi and of Sirakit Hindiki, district by district in Sind, will show the relative importance of the two forms of speech. It should be remembered that the two may be spoken side by side in the same village, a man of one tribe using one, and of another, the other. Many persons, indeed, especially in the Upper Sind Frontier District, are quite bilingual and use both languages indifferently:

<table>
<thead>
<tr>
<th>District</th>
<th>Estimated number of speakers of Sirakit Sindi</th>
<th>Sirakit Hindiki</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karachi</td>
<td>Not separately reported</td>
<td>5,000</td>
</tr>
<tr>
<td>Hyderabad</td>
<td></td>
<td>10,000</td>
</tr>
<tr>
<td>Shikarpur</td>
<td>294,000</td>
<td>20,000</td>
</tr>
<tr>
<td>Khaplu</td>
<td>119,000</td>
<td>3,600</td>
</tr>
<tr>
<td>Thar and Parkar</td>
<td></td>
<td>34,225</td>
</tr>
<tr>
<td>Upper Sind Frontier</td>
<td>100,000</td>
<td>12,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>124,225</strong></td>
</tr>
</tbody>
</table>

*Since these statistics were collected, the District of Shikarpur has been divided into the two Districts of Larkana and Sukkur. It is now impossible to divide the figures so as to correspond with the new state of affairs, and hence the old District-names have been retained.*
In Karachi and Hyderabad the figures for Sindhi of all kinds in 1891 were 460,980 and 791,000, respectively.

The word ṣabha means 'up the river,' and is used to indicate direction. Thus, if the local river of any place in Multan runs from north to south, ṣabha is used to mean 'north.' On the other hand, if the local river runs from east to west, ṣabha means 'east.' The same word, therefore, may, and does, mean two different points of the compass according to the place where it is used. Sir James Wilson, in his edition of O'Brien's Multani Glossary, states that at the village of Simawī it means 'north' while at Multā it means 'east.' In Sind the main river is the Indus, and another name for Sirāki Hindī is Ubhechi or Ubhāja, i.e. the language of the north. It is the name especially used for the language of about 10,000 immigrants to Shikarpur from Bahawalpur who have settled about Ubauro and Ghotki. Here the Indus enters Sind from the north-east. Ubhechi is evidently the same as Sirāki Hindī, and I shall not refer to it again.

The existence of Sirāki Hindī in Sind is easily explained. In the first place there is coming and going between Bahawalpur and the Siro. In the second place there is a close historical connexion between the Sirō and the Punjab District of Dera Ghazi Khan, where the most notable family is that of the Mir Sāheb Sarī (i.e. of the Siro), a descendant of the Kalhora Kings of Sind. These were once the de facto rulers of nearly the whole of Sind, as well as of the District of Dera Ghazi Khan. At the present time, the head-quarters of the family in that district are at Hajipur in the Jampur Taluk. In Dera Ghazi Khan the word 'Sirō' has come to be a common appellation for natives of Sind.

As Sirāki Hindī is really the language of immigrants into Sind and cannot be called the language of the Sirō, it will not be necessary to give full specimens of it. I shall content myself with giving in each case a short example, sufficient to show that the language is really Hindī more or less mixed with Sindhi; I shall commence with the Upper Sind Frontier District.

1 Similarly for daxnehar, literally 'down-stream.'
SIRAIKH HINDKI OF THE UPPER SIND FRONTIER

Immediately to the north of the Upper Sind Frontier District lie the territories of the Khan of Kalat and the British District of Dera Ghazi Khan. In the latter the principal language is Hindki Lahnda. The population of the Upper Sind Frontier is mixed, containing (in 1891) 100,000 speakers of Sindhi, 38,000 of Baluchi, 6,000 of Brahui, and 12,000 of Siraki Hindki. The speakers of Siraki Hindki are mostly found in the Jacobabad and Shahdadpur Talukas, although it is not the main language of these tracts. Its speakers are said to be mainly of Punjab origin, though their number also includes a good many Baloches. Most Musalmans are bilingual, speaking Siraki as well as some one of the other current languages. Siraki is locally known by various names, such as Jatki, Multani, Paajibi, Paajabi, Jaghali (the Balochi name), Ublaki (i.e. the language of up the river), as well as Siraki. Under whatever name it is known it is simply Hindki with a few local variations, as will be evident from the short specimen which follows; it is a portion of an excellent version of the Parable of the Prodigal Son, which has been kindly prepared for me by Mr. G. M. Baker, I.C.S., the Deputy Commissioner of the District.

We may note that the ablative postposition is hamū (compare Sindhi hamū) instead of kənni, and ‘my’ is mōla, not manda. Jō-kō or jō-kō, whatever, is Sindhi, and ukū, he, that (obl sing. uk), may also be compared with the Sindhi ukū. The word for ‘own’ is apra, not apra, which is little more than a variation of spelling. The suffix of the conjunctive particle is kara⁵, instead of karat. In other respects, the extract quite follows the Hindki of Dera Ghazi Khan.
INDO-ARYAN FAMILY.  
NORTH-WESTERN GROUP.

LAIHINDA OR WESTERN PAṑJĀBI.

SHAJKĪ HINDĪ.  

(DISTRICT UPPER SEND FRONTIER)

Hik-ādmī-kā dātī putar hān. Uabhā-kanī mandhū piū kū, 
One-man-to two sons were. Then-from by-the-younger the-father-to,
ākālū, ‘ai ahū, māl-kanī jē-kō bhangā mēddē thī✈ē, 
it-was-said, 'O father, property-from whatever share mine may-become,
hū māl-kū dātā' Uthū uhhā māl unbhā-kū vilāā-dātā 
that me-to give.' By-him that property them-to having-divided-was-given.
Thōhā-līhā-kanī pōhā uhhā mandhū putar sabhū gεddā kar-karahū 
After-days-from after that younger son all collected made-having
hik-pērā-mulk-dāthē ṭuha-γgū. Ṣutāhī apū ṳasa māl 
all-for-country-towards went-away. There his-own all property
luhāhi-lōkā-ātihā chārākhi-vih sam guhā Kit-ah. Jadhā sabhū 
hatōtgy-la-and-uwe-drinking-in lost was-made-by-him. When all
khap-rahāi, taddū uhhā-mulk-vih dāhā kāl ā-pāi. Uthū muhāj 
spent-was, then that-country-in severe famine came-fell. He impoverished
θīyvan lāgāi. Uhhā-mulkāi hik-ādmī-kū wān chambāriā Uthū 
to-become began. Of-that-country one-man-to having-gone - hefting. By-him
apūñ-bhāni-vihiś sūrō-čhāro-γwā niṣāthi uhhā-kū muñj (not mūn) ahū.  Ipēś 
his-own-field-in of-science-feeding-for him-as-for it-was-sent. Thus 
samū-hu, jē-kō khaṭū sur piē-kīαιwaṇē-hi, mōhka-kaññi 
it-was-thought-by-him, 'whatever husks science fallen-eating-are, those-from
pēth hārākī.' Uhhū-kā kāi-kū māhī dētā 
belly I-will-fill.' Him-to by any-one-even not was-given
SIRĀIKī HINDKī OF SHIKARPUR.

South of the Upper Sind Frontier District, on both sides of the Indus, lies the District of Shikarpur. In 1891 there were returned 20,000 speakers of Sirāikī Hindkī. On the east of the Indus, in the north of the Rohri Deputy Collectorate, and especially round Ubhauro and Ghodki on the Bahawalpur border, it is locally known as Ubhēṭī or Ubheji, or the language of Up-the-River. This, as might be expected, more nearly approaches the Mūlānī spoken in Bahawalpur. In this tract it is mainly spoken by Hindus from that State, the main language, of course, being Sindhi. The Sirāikī Hindkī of Shikarpur, west of the Indus, is locally known as Sirāikī or Pālābāhī. It is principally spoken by people whose home was originally the Panjab, i.e. by much the same classes as those which speak it on the Upper Sind Frontier, the main language of the tract being, as before, Sindhi.

No specimens of Shikarpur Sirāikī Hindkī are necessary. It is a mixed dialect exactly like that spoken on the Upper Sind Frontier. The only point of difference is that in the so-called Ubhēṭī the Lahnda element is rather Mūlānī than Hindkī. We shall see that this is also the case in the other districts east of the Indus, and it is quite natural that the facts should be so.
SIRĀKI HINDKI OF KARACHI.

South of Shikarpur on the west bank, and also (further south) on both sides of the Indus, lies the District of Karachi. Sirāki Hindki is spoken in the north of the district by the same classes of people as on the Upper Sind Frontier and in West Shikarpur, estimated as numbering 5,000, the main language of the locality being Sindi. A short extract from a version of the Parable of the Prodigal Son will show that here also the language is only Hindki, with, as may be expected, a larger infusion of Sindi idioms. We may note how the whole is infected with the Sindi tendency to end words with a short vowel as in put, sons, and elsewhere. Aban for hūr or han, they were, reminds us of the Lahnda of Shikarpur. For the rest, it is all simply corrupt Hindki of Dera Ghazi Khan much mixed with Sindi.

[No. 17.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAŅJĀBI.

SIRĀKI HINDKI. DISTRICT KARACHI.

Kahi-manhā-kā ēkkī pāt akhā. Unhā-vichā nandehe
A certain-man-to two sons were Them-from-among by-the-younger
māl kā ākhā, 'labā, je-kū hisā mālā mādā āhe, sō
the-father-to it-was-said, father, whatever share of-property mine is, that
maī ēkkī ēkkī Aī uhā māl unhā-kā vihā ēkkī
do-to give. And by him the-property them-to having-decided was-given.
Aī ghamā ēkkī langhī kujh ma, in mandha āpaā māl
And many days passed some not, then the-younger his own property
gāddī-kur kahi-dāviā-māl ēkkī mūnāfātē gāyā,
dogether-having-made a certain-distant-country-towards journeying-on went.
Unhā-hī sabhā āpaā māl adhāṅgāt-nāl vīṭālu.
There-even all his-own property demandery-with him-caused-to-go-by-him.
SIRAIKI HINDKI OF KHAIRPUR

Returning to the east of the Indus, immediately to the south of Shikarpur lies the State of Khairpur. Here the Siraiki Hindi (spoken by about 3,600 people), is of the same mixed character, and, as elsewhere east of the Indus, has now a tendency to agree with Multani rather than with the Hindi of Dera Ghazi Khan. Thus, we have oblique plurals like hukmā, ending in ō, not ë. Note also the irregular oblique plural abhī, instead of abhī, and the frequent short vowels which end words as in Sindhi.

As samples of the Khairpur Siraiki Hindi, I give an extract from a version of the Parable, and a short folk-tale.

[ No. 18 ]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAṆJĀRĪ

SIRAIKI HINDKI.

(State Khairpur)

Specimen I.

Hikrē-manhā kā ḍū ṣīkā putā shan. Uñhā-vichē sāndhā-patā
One-man to two sons were. Then-from-in by-the younger-son

putā kā akhī tvā tā. ḍī-tā, jē-kā bhingā mālā
the father-to it-was-said that, 'father, whatever share of the-property

mēdā dhīvē, so mē-kā ḍē ī. Unh āpā mālā unhē-kā
mine may-become, that we-to give.' By-him his-own property them-to

vīlā ḍū ī. Thāōō-dāhā-kamā pichē sāndhā-patā sabhā
have-given after-days-from after-the-younger-son all

hukrē-dāhā-riōkā-ddāhī jīahā-ggī Uñhā-vichē
property together taking afar-country-towards won-away. There-even

sabhā mālā bukhāhī-chāh-vichē vīnāhūs,
all property end-conduct-in was-made-to-go-by-him.
[No. 19]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDÀ OR WESTERN PAÑJÀBÌ.

SHAÉKÌ HINDÌ.

(State Kalka.)

SPECIMEN II.

Hikrī-bāshāh-kū marx dādāhā buchhā bā jō unhēdī
One-king-to disease extreme bad was. However of that
gāyhā karādi hātā māhī. Yāmān-bāshāhādī jāmāst utkāhī
the-story of-making necessity is-not. Of Yāmān-physicians a-company there
ā, gudḏ thi, ākhhīōnē ta, ‘unhē-marxādi
having-occur, assembled having-become, it-was-said-by-them that, ‘of-that-disease
dawā ādēmādī pīrī-karāwī swāī kā-īhā māhī’ Bāshāh
the-remedy of-a-man the-lower-from-except anything is-not. By-the-king
hukum dōtā tu, ‘māhī gēhā.’ Ākhor hikrī-şehqandā puṁ
order was-given that, ‘a-man seek.’ Finally of-a-villager the son
āndōnē Bāshāh unharēdī-piā-aū-hāl-kū māngwāitā.
was-brought-by-them. By-the-king his-father-and-mother-to he-was-asked-for.
Aū māhī kū ghanī dūmā-tolūt dēkā khusā kī-tūs.
And then-to much wealth having-given happy (they-)were-made-by-him
Qāzī bōwā dōtā tu, ‘rāyivichō lūkrā khīnj.’
By-the-judge decision was-given that, ‘the-subjects-from-among one to
karīm hikrāh-kū rūwā hē.’ Qāzī
murder the-king-to proper it.’ By-the-butcher of-of-the-boy-the-slaughter
irdā kīta.
preparation was-made.

Unhī nīngar āsmān-dē ānī mān kar mustākā. Bāshāh
That boy heaven-towards face having-made smiled. By-the-king
puchhu tu, ‘chirā-bāshīnī hī kīhī-ō’ Ākhhī-ūs
was-asked-he that, ‘shok-condition-in why laughed-you?’ It-was-said-by-him
tu, ‘lādī’ pūtādā pētī-mārī bē; dawā qāwāddē eggy
that, ‘affection of-sons father-mother-on is; complaint of-judge before
nīmhā-mā; ‘adal bāshāh-kī māngēhī. Han piā-māī,
bringing-they-are; justice of-the-king asking-they-are. Now by-father-mother,
‘wār’ gīnī, mē-kī khūr-waṣātē dōtā; aū qāzī
compensation taking, means-regards murder-for it-was-given; and by-the-judge
mōdē-kubānā hukum dōtā; bāshāh āphī-saḥat-waṣātē mēddā marān
of-my-slaughtering order was-given; the-king his-own-health-for my death

Bādshah-kū chā gagāl-bhūndāhī dhūnīhā dādhē this, aū akhī-vich The-king-to this word-hearing heart-in sorrow became, and eye-in pain and-us, aū ākhi-ūs to, ‘ēhā-ninguḍ ā water was-brought by-him, and it-was-said-by-him that, ‘of such-a-boy bhā-gānāh khīm’ karan-kānu naī ma-ūnā ta change. I ēvē akh without-fault murder doo-tham I deed I verily good.’ Thus saying unhi-ninguḍ-kū bhākūr pai chānā dādī-ūs, aū unhi-thāt-bay-to embrace having-put kiss was-given-by-him, and kim-as-kā āndā kih-ūs Aū duṇā be-āndā bāgā-kū regards free ēt-was-made-by-him and wealth without-count was-given-to-him.

Achā-kām ta, ‘unhi-hafte-arbī bādshah vē chānāh bākā this.’ Saying they-are that, ‘that-week-in the-king also well healthy became’

FREE TRANSLATION OF THE FOREGOING.

A king was once very ill. About the kind of sickness it is not necessary to dilate, but a company of Greek physicians assembled and declared that the only remedy for it was a man’s liver. The king ordered a man to be searched for, and at length they brought him the son of a villager. The king asked for him from his parents, and satisfied them with much wealth in exchange. The Chief Justice then gave it as his opinion that it was proper for the king to murder one of his subjects, and a butcher made ready to slaughter the boy.

Then the boy turned his face to heaven and smiled. The king asked him why he laughed under such circumstances. The boy replied. ‘On parents lies the duty of love for their children; to the judge men go to lay complaints; from the king they ask for justice. Now my parents have given me up to death in exchange for compensation; the judge has given the order for me to be slaughtered; and the king, for the sake of his own health, is looking on at my death. The only (parent, judge, and king) in whom I can take refuge is the Lord God, (who loves me like a parent); to other what (judge) can I make my plaint (except) to Thee, O Lord; before Thee, (who art my King), I am asking for Thy justice.’

When the king heard these words he was filled with sorrow. Tears filled his eyes, and he said, ‘it is better that I should die rather than that I should murder this innocent lad.’ With these words he embraced the boy, kissed him, set him free, and gave him wealth without measure. People say that in that very week the king became cured of his disease.
SIRAIKI HINDKI OF HYDERABAD

South and west of Khairpur, along the left bank of the Indus, lies the District of Hyderabad. Here Siraiki Hindki is spoken by some 30,000 people, as against 700,000 speakers of Sindhi. As elsewhere it is the language of castes, not of localities, and speakers of it are found all over the district. It is the same as the Siraiki Hindki of Khairpur. I give, as a specimen, a short popular song. Note the frequent use of the Sindhi final short vowels, and of Sindhi words such as makhāl, time.
[No. 20.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAIKDĀ OR WESTERN PAŃJĀBĪ.

SĪKHI HINDI (DISTRICT HYDERABAD, SIND.)

Aukhā bādhā vakhāṇī yārādā.
Difficult binding(ande) keeping of friendship
Jīvā kacchā dhāggā.
Like half-twisted thread.
Jē kharā rahē, ta piērī laggā,
If enduring it-remains, then sweet it-seems;
Jē tuṅghaṇe, ta bhāggā biṅgā.
If it-happens-to-break, then flies fortune
Yāṅ’-asāddā-ki want āiko,
Friend-our-to going say,
‘Dār-iē kharā ghalām tusāddā,
‘Door-at standing slave you.
‘Hukum bōwē lāghī aū,
‘Order may-be crossing 1-may-come,
‘Na-ta thīā salām̐ asāddā,’
‘Otherwise become obedience am.’
Jār yāṅ’-wastē mai gīsā,
What-friend-for I went,
Uho yāṅ’ sumhī rahā,
That friend sleeping remained.
Afsūs, jah’-mahalē-par yāṅ’ āū,
Alas, what-time-as the-friend came,
Mai-kāh’ kāh’ na sumāūs
Me to by-way-us not 1-was-caused-to-be-heard

FREE TRANSLATION OF THE FOREGOING.

Difficult is it to keep up friendship. It is, like half-twisted thread, (easily unravelled).
Sweet it is, if it remain enduring; but, if it break, then fortune flies.
Go to my friend and say, ‘thy slave is standing at thy door.
If thou grant permission, I will cross (the threshold) and come in; otherwise, I will make my bow (and go).’
The friend whom I visited, the same remained sleeping.
Alas, when the friend came to see me, no one told me (he had come).
Sirākī Hindī of Thar and Parkar.

East of the District of Hyderabad lies the desert District of Thar and Parkar, with the States of Marwar and Malani immediately to its east.

The language of Thar and Parkar is a form of Sindhi, mixed with Marwari. There are also said to be some 34,375 speakers of Sirākī Hindī. The language closely resembles that which we have seen in Kheirpur and Hyderabad, but here and there we meet Marwāri inflexions. Such are nasar-wād (not nasar-īd), in sight, and pāzārē (Marwāri suffix -ē), in protection.

As a specimen of the dialect, I give a popular song.
[No. 21.]

**INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.**

**LAHNDÁ OR WESTERN PAŃJÁBI.**

SIRAINI HINDI.

(DISTRICT THAR AND PARKAR.)

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**FREE TRANSLATION OF THE FOREGOING.**

Thou continuest to hold out hopes to me, and I continue to long for thee until my longing has destroyed my peace and patience.

Daily suffer I thy taunts. I am thy bought slave. I remain in thy sight alone. I am thy humble creature, bought for a price. I long for the sight of thee. I remain hidden under thy protection.

Haji Khánan (the author) says, 'tis thou, 'tis thou I saw that thou art two. In thy coldness I suffer shame.'
KHETRANI OR KHETRANKI, AND JAFIRI.

Before leaving Sirailk and the Hindki of Dera Ghazi Khan, we must devote a few pages to the language of the Khetranis, a tribe inhabiting Baluchistan to the east of that district. Sir Denil Ibbetson, in his Guiltlen of Panjab Ethnography (p. 197), describes them as an independent tribe living beyond our border at the foot of the Laghari, Khosa, and Lund country. Their original settlement was at Vahs in the country of the Qasim of Dera Ismai Khan, where many of them still live and hold land between the Qasim and the river. But the Emperor Akbar drove out the main body of the tribe, and they took refuge in the Bakhini valley of the Laghari hills, and still hold the surrounding tract and look to the Laghari chief as their protector. They are certainly not pure Bilih, and are held by many to be Pathans, ... and they do in some cases intermarry with Pathans. But they occasionally resemble Bilihss in features, habits, and general appearance, the names of their septs and in the Bilih patronymic termination ofi, and they are now for all practical purposes a Bilih tribe. It is probable that they are in reality a remnant of the original Jat population; they speak a dialect of their own called Khetrani, which is an Indian dialect closely allied with Sindhi and in fact probably a form of the Jati speech of the lower Indus. They are the least warlike of all the Bilih tribes, capital cultivators, and in consequence exceedingly wealthy.

No estimate of the number of speakers of Kheterani has been prepared for this Survey. In 1901, the members of the tribe numbered 14,581, and we may provisionally assume the number of speakers at the same figure.

No samples of Khetrani have been forwarded to me by the Local Officers, but I am indebted to the kindness of Mr. M. Longworth Dames for the following vocabulary and selection of short sentences. He informs me that the Jafiri dialect, spoken in the Drug valley in the Subansar, is very similar to Khetrani. A perusal of this vocabulary is sufficient to show that the language is a form of Western Lakhari, akin to the Hindki of Dera Ghazi Khan, but without the Sindhi double-consonants employed by that dialect. It uses a few Baluchi words, but there are hardly any traces of Pashto. It is also worthy of notice that it shows several traces of connexion with the Dardic languages of Kafiristan, Chitral, the Indus Kohistan, Gilgit, and Kashmir. Such are the tendency to drop the aspiration of a sonant aspirate consonant, as in Dari ja (not hā), a nephew; the retention of r in a compound consonant, as in the in the same word, the tendency to aspirate a final sord consonant, as in reh, now, itā (Pashto lāh), a tail, the substitution of dental for dental letters, as in reh, straight, thakā, weary. Compare also Khetrani bākā, brother, with Khoestani bhe, thou, with Shina thā, thy, and Khoestani thā, you; and, you, with Wā Kāfr ci, Kālō Kāfr dē, you; hā, thus, with Kā-wir dē, these; the change of th to ch, to form a feminine (such, ñ. uch, a camel); and the system of counting by twenties, not by tens.

Finally, we may note that Mr. Dames remarks, 'as far as my memory goes, the Khetrani, as spoken, differs more from Western Panjab than one would gather from the vocabulary, and is only barely intelligible to natives of the Dehshtr.'

The following vocabulary is entirely due to Mr. Dames. The only changes made are a few alterations to bring the system of transliteration into line with that employed for the Survey:
SUBSTANTIVES.

Air, √dshān.  
Alarm (of war), qāhāi.  
Ambles (of a horse), ṣhūhā.  
Ambush, √am.  
Angel, √hāzār.  
Answer, √māvān.  
Ant, huti.  
Arm, √būh.  
(Forearm), bāth.  
Army, √shkān.  
Ashes, kāhāi.  
Assembly, tūl.  
Attack, jūl.  
Ax, berrā.  
Back, pātā.  
Badger, gūpat.  
Barley, jau.  
Basket, chukrē.  
Beard, dārāh.  
Bedstead, khetā.  
Bee, mūhādī mūkahē.  
Bell, gūhā.  
Betrothal, mūgnā.  
Bud, pūhā.  
Bladder, pūhā.  
Blanket, dussaa.  
Blood, √alt.  
Boar (wild), surr.  
Body, √nd.  
Bone, horā.  
Boy, chōr.  
Brain, bāhā.  
Bread, mūnā, lūlā.  
" (baked round a stove), bān.  
Breast, √ndnā.  
Breath, √māt.  
Bridge, √mānā.  
Bridegroom, gōt.  
Bride, √ngā.  
Brother, bāhā.  
Buffalo, mēh, mēhā.  
Bull, taffān.  
Bullet, gōlā.  
Bullock, dūnd.  
Butter, mākhān.  
Butterfly, ḥūpet.  
Calf, pūdāhā.  
" (with two teeth), chukhān.  
Camel, m., nūh.  
" (young), nūhā.  
Caravan (large), kāfla.  
" (small), nūth.  
Cattie, gūkā.  
Charcoal, √ngār.  
Child, √mūndā.  
Clothes, √nār.  
Cloud, jhar.  
Cot, bīhā.  
Cotton (growing), √nr.  
" (picked), kapāh.  
Cousin (son of paternal uncle), sānadar.  
Cow, √gēh.  
Craft, √hāŋ.  
Crow, kēh.  
Cruds, ḍakā.  
Doll (masur), ḍāhrā.  
Daughter, √hā.  
Day, ḍēh.  
Debt, √lā.  
Dew (i.e. ravine deer or gazelle), √harun, harrā.  
Dish, rūc.  
Dog, kūlā.  
Dunking, √dik.  
Door, dār.  
Dove (grey), girā.  
Dust-storm, √nr, √nr.  
Ear, dōḥ.  
East, √ndwāshī.  
Egg, ḍēhrā.  
Enemy, sūl, dūshman.
Entrain, úndváñ.
Evening, bégá.
Eye, adbí.
Face, máhá.
Fast, daván.
Father, pón, abá (used by children).
Fear, dár.
Feel, mâñk.
Fight, bath, gndá.
Finger, dhágá.
Fire, bâñ.
Fish, mâñch.
Flesh, bâth, bãhrú.
Flint and steel, bâñ.
Flock (sheep or goats), gánš.
Flower, gántar.
Fly, mákñí.
Foot, per.
Fenago (for houses, etc.), surnád.
Force, tór.
Husk (domestic), kâñkur.
Pox, tânkhar.
Friend, gár.
Frost, snow, vahór (cf. Avesta mfrá, Balochí gwáhar, Mod. Pers. serf).
Fruit, bhal.
Garden, bôgh.
Ghá, ánder, gñá.
Girth, tâng.
Goat, m., húj.
" f., sŚánt.
" (kid), bákná, rá.
Gold, máná.
Goods, húmqáb.
Grain, dhánâ.
Grandfather, dâdâ.
Grandson, agjá.
Grass, gáñ.
Guest, nâññí.
Guitar, damhrâñ.
Gun, tânpak.
Hail, gorañ.
Hair, biltkâñ.
Hand, chambá.
Haré, sâkâr.
Hawk, sâmbrá.
Head, sárnáñ.
Heart, čhâ.
Heat, kârt.
Herdsman, pánâñ, gâñvâñ, châttwâñ.
Hit, sâthñ.
Honey, mâññí.
Hope, trust, hít.
Horse, gñáñrâ.
House, gñátr.
Hurt, wound, dáñhá.
Hyena, mâññá.
Ice, gá.
Infant, bâñ, nándáú bâñ.
Iron, bâññí.
Jackal, gñáñrâ.
Jowl (millet), jwâr.
Jaws, baññhâ.
Jewel, gñáñrâ.
Jump, fâñp.
Jungle, jâñr.
Kick, lat.
Kidney, baññí.
Kinsman, sâkká.
Kite, hít.
Knee, gódh.
Knife, bâñí.
Knob, gâññí.
Lamb, dârná.
" " (with two teeth), bêlá.
Lamp, dínwâ.
Lance, rkañ.
Land, zâmí.
Leaf, gántar.
Leather, okám.
Leech, gôtâ.
Leak (wild), thóm.
Leg, tâng.
Leopard, chitéña.
Lime, kàññ.
Lip, jor.
Liver, jārā
Lizard, kurra
Loom, chēh.
Lungs, dhīcē.
Mooze, mākāhī.
Man, mausa.
Marrow, saūhā.
Marrow, saūā.
Mastor, saī.
Muday, mānjāh.
Milk, dūcī.
Mill (for corn), gurā.
Mint, ghāhā.
Mole, gēhī.
Mouth, nāhā.
Moon, chendh, māhā.
Morning, subdī.
Morse, bit, kaur.
Mother, māhā.
Mouse, chāhāhā.
Mouth, wēt.
Mule, khāshā.
Nail, nāhā.
Name, nāhā.
Navel, nārā.
Neck, mākkā.
Needle, sī.
Neighbour, gadānādi.
Nephew (brother's son), bātrījā.
Net bag, šrangā.
Night, wēt.
North, kaurēh.
Nose, nākā.
Noseflgs, ṅeśān.
Oath, wēthā.
Obea (the bird, Otis Houbara), bārēkāhā.
Oil, ṭēl.
Oleander (Nerium odorānum), kodāra.
Olive-tree (wild), kāhā.
Onion, wazāl.
" (wild), wōbē.
Oven, ṭābōbā.
Pace, kadāmā.
Packsaddle, palān.
Pegū, khandhā.
Partridge, tiṭṭīr.
Path, ārā.
Pistol, šamanchē.
Place, tēhā.
Plain, thak.
Plough, hāl.
Pond, khar.
Pouch, kēhē.
Powder (gun), ārā.
Prick (dash), gūnā.
Price, mālī.
Quicksand, phātā.
Race (horse), gūdī.
Rain, māhā.
Rainbow, dobī.
Ran, mārī.
Hat, chāhāhā.
Ribs, pawū.
Rice, chāzhāh, dhār.
Right-hand, sajā.
Rock, rajā.
Saddle, kānuhā.
Salt, lān.
Sand, ṃāḥū.
Sandals, chākhā.
Seabird, lēgh.
Scorpion, mūkāhā.
Seed, būjā.
Servant, nušārā.
Sheep, phāhū.
Shoe, jūtā.
Shoulder, khūlā.
Siege, pārīmā.
Sister, bēhēn.
Sky, cūmān.
Snake, sāp.
Snuff, phattā.
Snuff box, marīl.
Srn, gātur.
South, nējāhā.
Speech, rāngrā
Spleen, tilli.
Spy, chāri.
Stirrup, rikhā
Stone, vat.
String, rassā
Sugar, shakar.
Sulphur, sōgrand.
Summer, uśāla
Sun, suj.
Sweat, phagan.
Sword, talwar, terwāi.
Tall, lakkā.
" (of a fat-tailed sheep), puchā
Tank, terāi
Tear, hanjī.
Teeth, tattē
Thief, āhar.
Thigh, satthāi
Thorn, hasundī.
Thread (single), sutrā.
" (woven), sogga.
Throat, gëhkā.
Thumb, angūthā.
Thunder, gūr.
Tiger, skān.
Tinder, kau.
Tobacco, phattā

Tongue, jibā.
Tooth, dand.
Torrent-bed, lāhar.
(Small dog), vakar.
Tower, thulī.
Town, skahr.
Valley, shāk.
Victory, sōhā.
Village, lō.
Virgin, kanā.
Voice, lānā.
Vulture, kandhīl.
Wax, jang.
Water, pintā.
" -bag, kinnādā.
" -course, vāāh.
Well, khāk.
Wheat, hankā.
Wing, khamb.
Winter, long.
Wolf, bhigār.
Woman, zil.
Wood, kāthī.
Wool, un.
Wrist, murohā.
Year, varāh.
Yoke, jhūlā.
ADJECTIVES.

Awake, smogrā.
Bad, gendā.
Beautiful, smurā.
Bitter, khatā, šekhā.
Black, kaled.
Blind, andhā.
Broad, phēdā.
Cheap, sastra.
Clean, āha, lāhā, fakhā.
Cold, theda.
Dark, andhārā.
Deaf, bhrērā.
Dear, maṅgā.
Dirty, māl.
Dry, sukhā.
Empty, cherhā.
Equal, māya-metā.
False, kuv.
Far, dān.
Frozen, gu-khara.
Generous, satēś.
Glad, k水面.
Good, chanā.
Heavy, ganavā.
High, large, vadā.
Hot, gurēm.
Hungry, ḍhukkā.
Ill, harē.
Large, see 'high.'
Left (hand), kabhā.
Little, nanda, nikā.
Living, junda.
Long, dāgga.
Naked, nangā.
Old, parā.
Perfect, devar.
Raw, kaukā.
Red, lākhi.
Right (hand), sajjā.
Short, manārā, -ē.
Straight, sēkā.
Swift, tēkā.
Thin, dābā.
Weary, thakā.
Wounded, phatā.
Yellow, kattā.
Young, jaukā.

NUMERALS.

As in Lahndi, but ḍā is 'two.'

After 40, as follows —

50, chāli to dah.
60, saṭhy.
70, sath to dah.
80, chēr vihā.
90, chēr vihā to dah.
100, saṇ,

It will be observed that the counting is by twenties, not by tens. In this respect Khētānī agrees with the Dardic languages.
PRONOUNS, etc.

I, ṭă.  We, awē.
Thou, āṭē.
You, amē.
He, this, ṭē, hat.
She, that, ṭē, ā.
Mine, maṅa, āi.
Thine, ṭējā, tājā, āi.
His, of this, ṭēta, āi.

Other, biē, bi.
Another, ācē.
All, nāē.
Some, kē.
Such, so much, enā.
What? chē.
Which? kēā.
Many, phāmē.
Self, āp.

VERBS. (Quoted in the Infinitive.)

Apply, chā-gātēn.
Arise, uthēn.
Arrive, aub-phuṃchēnān.
Ask, puch-kāren.
Assemble, ajūm-thēnān, tol-thēnān.
Bathe, jue-dhēnēn.
Be, thēnēn.
Bent, māren.
Bend, bodē-karēn.
Brand, dasūnān.
Bray, bāgan.
Break, bōn-ēkārēn.
Bring, chātan.
Burn (trans.), bēlen.
Burn (intrans.), sarw-vanjan.
Dary, phūrēn.
Carry off, yāmitēn (?).
Come, awēn, ēwēn.
Cultivate, ṭēlahān.
Dis, mawēn.
Do, karam.
Dwell, vēhēn.
Fall, chau-phāwan.
Fighi, bōkān.
Fall, bīkān.
Give, dēwēn.
Go, yanjan, fulau, chaltēn.
Grind, pāmen.
Jump, ṭropan.
Kill, maṅ-ēkārēn.

Know, jāwēn.
Lay, rēkān.
Lay down, rēkān-thāwān.
Leave, ohhēy-dēwan.
Lift, chāwēn, past participle chāātē.
Make, ṭērēn.
Open, khōtan.
Overcome, bhatēn.
Pass, tōngān.
Pass by, langā-ranjan.
Quench, māren.
Reap, lōk-vēidan.
Receive, wōttēn.
Remember, yād-āwān.
Run, ṭruḥān.
See, bākān.
Sell, vikēn-dēwan.
Send, makhān.
Sew, ṭēwan.
Shave, vīhōtan.
Show, marēn.
Sleep, jēttē (past participle).
Smell, shākān.
Spill (intr.), vīn-ēkān.
Sport, rōwēn, pres. part. rūnādē.
Suck, lehnān.
Swallow, langā-vanjan.
Talk, dēhan, pres. part āhēdā.
Tear, phārēn.
Thump, dīkān-karān.
PREPOSITIONS, ADVERBS, ETC.

Above, uchā
After, unjā
Anywhere, khadā.
Before, mukhar
Behind, pōchā.
Beneath, simī
Between, ādā-vishā.
Here, kot, het-vishā.
Hither, ethā (ē thā = this place).
How ? lāhar, chā.
Last year, biā-vishā.
Near, kōt, vijhā, vijrāt.
Now, anhyā.
On, upon, sā
Outside, bāharā.
So, thus, kyā.
Then, kō-vaktē.
There, hoḥ.
Today, ajā.
Tomorrow, mabhā.
When kē tithi-waktē.
Where kē kāsthābhā.
Yesterday, iṭāśa.

SHORT SENTENCES

Bāhūdā pēhā, I cultivate the ground
Vyāhā pēhā, she has born a child.
Sārahā-vāndā, it is burning.
Chūndān, he is coming.
Chūndā pēhā, I am coming.
Ach-phuchhonā, he arrives.
Chūndān, he will come.
Ach phuchhonā, I will come myself.
Chūndā, he brings.
Cho-vijhā, apply (Hindostāni lingā).
Charhā-pēhā, it is empty.
Bās che-kar, stop, enough!
Bās che-kar, put it down!
Pāch-kundāhā, he is asking.
Kār-kañā, he is lying.
Jhārā kōśā, he will fight.
Jhārā kōśā, he fought.
Mar-pēhā, he is dead.
Hyā kandō, I will do so, or I am doing so
Mōhyā kē tē jīj kattē, my trust is in thee.
He murs hārā c, this man is ill.
Tē jē kō tāhā? what (relation) is he to you?

Ghōrē se kōtē na vanj, ghōrī lat
kindā, do not go near the mare, the
mare kicks.
Ā kāhlī-dō, he is laughing
Chūr-dēsvaṇ, to leave anything
behind.
Mār lākhā, the moon comes out
Langā-vuṇjan, to pass by.
Pāndā, going
Heta aha mūre? what is the price
of this?
Gōl chaṭaman, to win a mee
Lākhā, he will see
Ghōnē murtī tōl teṃān, many men are
assembled.
Lūṭī pēhā, I go to sleep.
Dūṣṭā the kharō-t, it is heat (fem).
Kē dūṭī teṃān, some days have passed.
Vēṭhī pēwan, to be split.
Ā lāndā khārī kharā, that man is
standing.
Gōrā pēhā, it is thundering.
Rīngā kēa pendō, he is speaking.
Sabh khaltē, to win the victory.
A SHORT SONG OR DASTĀNA.

Pērūz Shāh, ṣḥā ṣḥā,
Nahlīrā bēgā ṣāḥā thē,
Marārā bēgā ṣāḥē thē.

Firōz Shāh, come here (to me),
The evening of my lord, come here,
The evening of my lover, come here.
THE THAL DIALECTS, DÉRAWAL, AND HINDKO.

The tract of country between the river Indus on the west, and the Jehlam and (after its junction with the Chenab) the Jehlam cum Chenab on the east, is known as the Sind-Sigar Doab. The southern point of this Doab is occupied by the District of Muzzaffargarh. About half way up the Doab between the Districts of Shahpur and Jehlum (Jehlam) the Salt Range forms an important geographical as well as ethnic barrier. Between the Salt Range and Muzaffargarh, the country (except in the Kāchā or riverain tracts) is nearly all desert and is known as the Thal. The only complete district falling within the Doab south of the Salt Range is Muzaffargarh. Mianwali lies on both sides of the Indus, and Shahpur and Jhang on both sides of the Jehlam or Jehlum-cum-Chenab. In addition to these, while the greater part of the District of Jhelum lies to the north of the Salt Range, a small portion lies to its south. This southern portion of the Doab therefore includes parts of the Districts of Mianwali, Jhelum, Shahpur, and Jhang, and the whole of Muzaffargarh. For our present purposes, the Thal may be taken as covering the whole of these parts of districts, as well as the northern part of Muzaffargarh.

We have seen that the dialect of Lahnda spoken in Muzaffargarh is a form of Multānī. Over the rest of the Thal, the language is known as Thali, or the language of the desert. The same form of speech is spoken across the Indus in Dera Ismail Khan and Bannu.

It has various names, according to locality. 'Jachi' is universal, as elsewhere over the southern Lahnda area. A slightly polished form spoken in the town of Dera Ismail Khan and its suburbs is known as Dérawal. In Mianwali and Bannu it is sometimes called Hindko and sometimes Multānī. In Jhelum it is called Thali and the same name is employed in Shahpur. In Jhang it is called Thākobī.

Wherever it is spoken, it is practically the same dialect, and closely agrees with Multānī. In the north it gradually merges into the dialects of Jhelum and of the Salt Range, and on the east it merges into the Lahnda of the Shahpur Doab and of Jhang-cum-Lyallpur. To the south lies Multānī. On the west lies Pashto, an Iranian language described in Vol. X of this Survey, and into which there is no merging. The boundary line between Pashto and Lahnda runs nearly north and south through the Districts of Bannu and Dera Ismail Khan, on the west side of the river Indus.

It will now be convenient to take each of the abovenamed districts separately.

The District of Mianwali lies on both sides of the river Indus, the Tahsils of Mianwali, Bhakkar, and Lehān lying on the east bank, and the Tahsil of Ila Khel on the west bank. In Ila Khel the main language is Lahnda, except north of the town of Kalabagh, where Pashto is spoken by the Mangīkhel Khattaks of the hill-country. On the east of the Indus, in all three Tahsils the language is Thāli Lahnda, although Pashto is even here spoken by a few Pāthān families. In the Tahsils of Bhakkar and Lehān, the Lahnda is good Thali, but in the Tahsil of Mianwali, while still Thali, it shows signs of the influence of the Āwāqkāri Lahnda of Attock and Khoṭ.
The District of Manwali was formed in the year 1901, out of parts of Bannu and Dera Ismail Khan, after the materials for this Survey were collected, and hence the figures received with these materials are of no use. We are therefore compelled to use estimates based on the figures of the Census of 1901, which are as follows:

<table>
<thead>
<tr>
<th>Language</th>
<th>Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lahnda</td>
<td>400,000</td>
</tr>
<tr>
<td>Pashto</td>
<td>14,265</td>
</tr>
<tr>
<td>Other Languages</td>
<td>3,323</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>424,593</strong></td>
</tr>
</tbody>
</table>

West of the Isu Khel Tahsil of Manwali lies the North-West Frontier District of Bannu. The total population of this district in 1901 was 231,435, of whom 105,829 spoke Pashto. For the reasons stated when dealing with Manwali we cannot state accurately the number of speakers of Thal Lahnda in Bannu. They may be estimated at 33,700. It is the language of Hindus and members of non-Pashto tribes scattered over the district, but is not the main language of the country, which is Pashto. It is locally known as Hindko or Mulki.

The District of Dera Ismail Khan belongs to the North-West Frontier Province and lies on the right, or western, bank of the river Indus. Its principal language is Thal Lahnda, but Pashto, which is said to be dying out, is the language of the frontier Pathans along the whole length of the western district border. There is, however, a Jatt tract consisting of the town of Tank and the country immediately surrounding it, known as the Jatather, in which the language is also Lahnda, although surrounded on all sides by tribes speaking Pashto. In the south of the Kalachi Tahsil the language is Halochi.

The local names for the Thal Lahnda spoken in Dera Ismail Khan are Jatki and Hindki; a slightly polished form, spoken in the town of Dera Ismail Khan, is known as Dherwal, but this is not worthy of separate consideration.

When the materials for this Survey were being collected, the district included the trans-Indus Tahsils of Bhashkar and L陳, but these have since been transferred to the new District of Manwali. It is hence, as explained when dealing with that district, impossible to give accurate figures for the Lahnda spoken in the present Dera Ismail Khan, and the following figures are estimates based on the Census of 1901:

<table>
<thead>
<tr>
<th>Language</th>
<th>Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pashto</td>
<td>73,132</td>
</tr>
<tr>
<td>Lahnda (Jatki and Dherwal, estimate)</td>
<td>170,000</td>
</tr>
<tr>
<td>Others</td>
<td>9,247</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>252,379</strong></td>
</tr>
</tbody>
</table>

To the east of the two southern Tahsils of the District of Manwali lie the District of Jhang, and, still further east, the District of Lyallpur.1 Taking the two districts of Jhang-cum-Lyallpur together, we find that Lyallpur lies in the Rechna Doab, while

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1 Compare the Jatather of the District of Cawnpore, vol. ii., p. 299
2 Lyallpur was separated from Jhang in the year 1901. For the purposes of this Survey Jhang-cum-Lyallpur is treated as a single.
Jhang has, first a strip along the east bank of the Chenab and Chenab-cum-Jhelum, secondly the southern end of the Jech Doab, and thirdly a portion of the Sind-Sigar Doab, along the right bank of the Jhelum-cum-Chenab.

Immediately along the right bank of the Jhelum-cum-Chenab the alluvial country, here known as Kichhi, has a dialect of its own known as Kichhi, which belongs to the main Group of Jhang-cum-Lyallpur dialects, and has been dealt with on pp. 280, 294ff. This Kichhi rapidly rises to the west into the Thal, where the language is Thalī, locally known as Thalchhī and identical with the Thalī of South Mianwali and Dera Ismail Khan. The estimated number of speakers of Thalchhī is 2,948. The other figures for Jhang-cum-Lyallpur will be found, ante, on p. 280.

North-east of the southern Tahsils of Mianwali, and north-west of Jhang lies the District of Shahpur, on both sides of the river Jhelum. The dialect of the tract to the east of the river in the Jech Doab, the so-called Shahpur Doab, has been dealt with at length on pp. 249, 272ff. On the west of the river in the Sind-Sigar Doab we have, to the north, the dialects of the Salt Range, with which we have nothing at present to do, and south of this the dialect of the Thalī, or Shahpur Thalī. The estimated figures for Shahpur are as follows:

<table>
<thead>
<tr>
<th>Language</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shahpur Doab</td>
<td>447,000</td>
</tr>
<tr>
<td>Shahpur Thalī</td>
<td>21,000</td>
</tr>
<tr>
<td>Salt Range dialect</td>
<td>23,000</td>
</tr>
<tr>
<td>Other languages</td>
<td>888</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>493,888</strong></td>
</tr>
</tbody>
</table>

There only remain to be considered the speakers of Thalī belonging to the Jhelum District. These live in the south-west of the Pind Dada Khan Talset at the foot of the Salt Range. Their number is estimated at 131,569.

We thus arrive at the following estimate of the total number of speakers of Thalī, including also the speakers of Lahndā west of the Indus in Bannu and Dera Ismail Khan:

<table>
<thead>
<tr>
<th>Tahsil</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mianwali</td>
<td>605,000</td>
</tr>
<tr>
<td>Bannu</td>
<td>33,700</td>
</tr>
<tr>
<td>Dera Ismail Khan</td>
<td>173,000</td>
</tr>
<tr>
<td>Jhang</td>
<td>2,948</td>
</tr>
<tr>
<td>Shahpur</td>
<td>21,000</td>
</tr>
<tr>
<td>Jhelum</td>
<td>131,569</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>764,210</strong></td>
</tr>
</tbody>
</table>

In the following pages I give a brief general sketch of the points in which Thalī differs from the Standard Lahndā of the Shahpur Doab, and also show when in these cases it agrees with Māliī. The remarks are almost entirely based on Sir James Wilson’s Grammar and Dictionary of Western Paūkūḍī, with a few additions from the specimens annexed.
As in Multani, Thaṭṭi shows a strong preference for the cerebral ḍ. Thus:

<table>
<thead>
<tr>
<th>Shahrpōri Dēbi</th>
<th>Thāb.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍāḍē</td>
<td>ḍāḍē, a grandfather</td>
</tr>
<tr>
<td>ḍāl</td>
<td>ḍāl, pulse</td>
</tr>
<tr>
<td>ḍhārē</td>
<td>ḍhārē, a day</td>
</tr>
<tr>
<td>ḍēhē</td>
<td>ḍēhē, the sun</td>
</tr>
<tr>
<td>mēră</td>
<td>mēră, my</td>
</tr>
<tr>
<td>tēră</td>
<td>tēră, thy</td>
</tr>
<tr>
<td>ḍā</td>
<td>ḍā, two</td>
</tr>
<tr>
<td>ḍah</td>
<td>ḍah, ten</td>
</tr>
<tr>
<td>ḍhāḍē</td>
<td>ḍhāḍē, fourteen</td>
</tr>
<tr>
<td>ḍē</td>
<td>ḍē, give</td>
</tr>
<tr>
<td>ḍēhē</td>
<td>ḍēhē, to-morrow</td>
</tr>
<tr>
<td>ḍēdē</td>
<td>ḍēdē, thither</td>
</tr>
<tr>
<td>ḍdē</td>
<td>ḍdē, thither</td>
</tr>
<tr>
<td>ḍdē</td>
<td>ḍdē, sometimes</td>
</tr>
</tbody>
</table>

It will be observed that in all these cases Thaṭṭi agrees with Multāni as against Shahrpōri Dēbi.

The Vocabulary often differs, and when it does, generally agrees with Multāni. Thus:

<table>
<thead>
<tr>
<th>Shahrpōri Dēbi</th>
<th>Thāb.</th>
<th>Multāni</th>
</tr>
</thead>
<tbody>
<tr>
<td>thōrē</td>
<td>thōrē</td>
<td>thō, a little</td>
</tr>
<tr>
<td>pūṭur</td>
<td>pūṭr</td>
<td>pūṭr, putter, a son</td>
</tr>
<tr>
<td>mērē</td>
<td>mērē</td>
<td>mērē, angār</td>
</tr>
<tr>
<td>mēkā</td>
<td>mēkā</td>
<td>mēkā, small</td>
</tr>
<tr>
<td>mard</td>
<td>mard</td>
<td>mard, a man</td>
</tr>
<tr>
<td>zanānē</td>
<td>zanānē</td>
<td>zan, a woman</td>
</tr>
<tr>
<td>ḍhōkār</td>
<td>ḍhōkār</td>
<td>ḍhōkār, a boy</td>
</tr>
<tr>
<td>chhoppār</td>
<td>chhoppār</td>
<td>chhoppār, a boy</td>
</tr>
<tr>
<td>hor</td>
<td>bē</td>
<td>bē, a, another</td>
</tr>
<tr>
<td>bōō</td>
<td>bōō</td>
<td>bōō, bōō, land</td>
</tr>
<tr>
<td>vēh</td>
<td>vēh</td>
<td>vēh, see</td>
</tr>
<tr>
<td>vān</td>
<td>vān</td>
<td>vān, go</td>
</tr>
<tr>
<td>sē</td>
<td>sē</td>
<td>sē, sleep</td>
</tr>
<tr>
<td>sakh</td>
<td>sakh</td>
<td>sakh, be able</td>
</tr>
<tr>
<td>vānji</td>
<td>vānji</td>
<td>vānji, be lost</td>
</tr>
<tr>
<td>chō, dōh</td>
<td>chō, dōh</td>
<td>dōh, milk a cow</td>
</tr>
<tr>
<td>kō</td>
<td>kō</td>
<td>kō, the, become</td>
</tr>
<tr>
<td>ṭō</td>
<td>ṭō</td>
<td>ṭō, take</td>
</tr>
</tbody>
</table>

The declension of nouns is as in Shahrpōri Dēbī and Multāni. We may note that bē, other, makes its feminine bātē, and its masculine plural bōē or bēē. Zal, a woman, has its plural zātē. In the ablative, the termination ō is preferred to ō. Thus, kōlē, away from, not kōlō, as in Shahrpōri. For the dative, we have the Multāni postposition ō, as well as the Shahrpōri Dēbī ō.
Adjectives are treated as in Shahpur and Multan. A few numerals differ slightly from the Shahpur standard, generally agreeing with Multani. Thus:

<table>
<thead>
<tr>
<th>Shahpur Dōbi</th>
<th>Thalí</th>
<th>Multani</th>
</tr>
</thead>
<tbody>
<tr>
<td>hekk, hikk</td>
<td>kikk</td>
<td>hekk, hikk, one.</td>
</tr>
<tr>
<td>doj</td>
<td>dā</td>
<td>dā, two.</td>
</tr>
<tr>
<td>trā</td>
<td>trāc</td>
<td>trāc, three</td>
</tr>
<tr>
<td>dāk</td>
<td>dāk</td>
<td>dāk, ten</td>
</tr>
<tr>
<td>chāda</td>
<td>chādā</td>
<td>chādā, fourteen</td>
</tr>
<tr>
<td>tērā</td>
<td>tērā</td>
<td>tērā, thirty-three</td>
</tr>
<tr>
<td>bālā</td>
<td>bālā</td>
<td>bālā, forty-two</td>
</tr>
</tbody>
</table>

Pronouns also follow Multani when they differ from Shahpur Dōbi. Thus,

<table>
<thead>
<tr>
<th>Shahpur Dōbi</th>
<th>Thalí</th>
<th>Multani</th>
</tr>
</thead>
<tbody>
<tr>
<td>mērā</td>
<td>mēdā</td>
<td>mēdā, mēda, my.</td>
</tr>
<tr>
<td>mērē</td>
<td>amēd</td>
<td>amēd, we</td>
</tr>
<tr>
<td>tērā</td>
<td>tēdā</td>
<td>tēdā, tēda, thy.</td>
</tr>
<tr>
<td>tēsurē</td>
<td>tēsurē</td>
<td>tēsurē, you</td>
</tr>
<tr>
<td>balā</td>
<td>indā</td>
<td>indā, of this</td>
</tr>
<tr>
<td>jokrā</td>
<td>jokrā or jō</td>
<td>jokrā or jō, who</td>
</tr>
<tr>
<td>kāhē</td>
<td>kāhē</td>
<td>kāhē, someone</td>
</tr>
</tbody>
</table>

In other respects the pronouns follow Shahpur Dōbi rather than Multani. Thus, kōh, not kōw, who? The pronominal suffixes agree with those of Shahpur.

In the conjugation of verbs, the present participle often ends in ēndā or ēndē, where, in Shahpur, it ends in ēnda or ēda. Thus:

<table>
<thead>
<tr>
<th>Root</th>
<th>Shahpur Dōbi</th>
<th>Thalí</th>
<th>Multani</th>
</tr>
</thead>
<tbody>
<tr>
<td>kār, do</td>
<td>kārdē, kārēndā</td>
<td>kārēndē</td>
<td>kārēndā</td>
</tr>
<tr>
<td>vā, be said</td>
<td>vēlō</td>
<td>vēlō</td>
<td>vēlō</td>
</tr>
<tr>
<td>ṣāng, how</td>
<td>ṣāngā</td>
<td>ṣāngā</td>
<td>ṣāngā</td>
</tr>
<tr>
<td>ṣāk, sell</td>
<td>ṣākēndā</td>
<td>ṣākēndā</td>
<td>ṣākēndā</td>
</tr>
<tr>
<td>sāṭ, throw</td>
<td>sāṭāndā, sāṭānda</td>
<td>sāṭānda</td>
<td>sāṭānda</td>
</tr>
<tr>
<td>ṣār, make to move</td>
<td>ṣārēndā</td>
<td>ṣārēndā</td>
<td>ṣārēndā</td>
</tr>
</tbody>
</table>

Here it will be seen that Thalí differs from both dialects.

The root īkāha (not īkēha as in the Shahpur Dōbi), see, has īkāha for its present participle. Its past participle is, as usual, īkēha.

The verb mākāl, go forth, has its past participle mākāṭā, the Multāni form, instead of, or as well as, the Shahpur Dōbi mākāṭā. The past participle of gīhān, take, is gīhāṭā.
In the Shahpur Dōhā, the orthodox passive forms its past participle by adding ḍē. Thus, marī-ḡē, been struck. In Multān, a j is inserted, as in marī-jḡē. In Thālī j or ā is sometimes inserted, as in patījḡē, been torn up; marīā-ḡē, been struck.

In Shahpur Dōhā, the passive of ḍē, give, is ḍē, and in Multān it is ḍā or ḍhay. In Thālī we also have, as the passive of ḍē, gīve, ḍēhī (specimen, verse 2).

In Thālī the verb substantive closely follows Shahpur Dōhā. Thus—

<table>
<thead>
<tr>
<th>Shahpur Dōhā</th>
<th>Thālī</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Present Sing.</strong></td>
<td></td>
</tr>
<tr>
<td>1. ḍā</td>
<td>ḍā, I am</td>
</tr>
<tr>
<td>2. ḍē</td>
<td>ḍē, thou art</td>
</tr>
<tr>
<td>3. ḍā</td>
<td>ḍā, he is</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td></td>
</tr>
<tr>
<td>1. ḍā</td>
<td>ḍā, ḍā, we are.</td>
</tr>
<tr>
<td>2. ḍō</td>
<td>ḍō, you are.</td>
</tr>
<tr>
<td>3. ḍam</td>
<td>ḍam, they are.</td>
</tr>
<tr>
<td><strong>Past Sing.</strong></td>
<td></td>
</tr>
<tr>
<td>1. ḍhūs</td>
<td>ḍhīs, ḍhīs, I was.</td>
</tr>
<tr>
<td>2. ḍhē</td>
<td>ḍhē, thou wast.</td>
</tr>
<tr>
<td>3. ḍhā</td>
<td>ḍhā, he was</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td></td>
</tr>
<tr>
<td>1. ḍhūs</td>
<td>ḍhūs, we were.</td>
</tr>
<tr>
<td>2. ḍhē</td>
<td>ḍhē, you were.</td>
</tr>
<tr>
<td>3. ḍhm</td>
<td>ḍhm, they were</td>
</tr>
</tbody>
</table>

Here Shahpur Dōhā is followed more than Multān.

The negative verb substantive is quite independent. Thus (Present):—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mā, māhā</td>
<td>māhā, māhā.</td>
</tr>
<tr>
<td>2. mēhā, mēh</td>
<td>mēh, mēhī, mēh</td>
</tr>
<tr>
<td>3. māhē, māhē, māhē</td>
<td>māhē, māh, māh</td>
</tr>
</tbody>
</table>

The Past agrees with Shahpur Dōhā except that the first person singular is ṅhūs (not ṅhūs), and the first person plural is nāhē (not nāhē). In conjugating the active verb, the personal terminations are the same as in Shahpur Dōhā, except in the first person plural. This is ḍēh or ḍēh (not ḍēh) in the present subjunctive, and ḍhēh (not ḍhēh or ḍhēh) in the future. The third person plural of the former sometimes ends in em, instead of Shahpur Dōhā em or Multān in. Thus, kavan, they make, in the refrain of the Specimen, and also in verse 3.

The above remarks will show that Thālī is a border dialect between Multān and Shahpur Dōhā, but agrees more closely with the former than with the latter.

The most striking characteristic of Thālī (in which it agrees with Multān) is the marked preference exhibited for the cerebral ǝ. This letter is characteristic of all Southern Lahndā west of the river Jehām.

On the other hand there does not seem to be any trace of the peculiar Sindhi double consonants which are also a prominent feature in the Hindki of Dera Ghazi Khan.
No Thai version of the Parable of the Prodigal Son has been received from Shahpur, and there is given in its place the following elegy taken from Sir James Wilson's Grammar and Dictionary of Western Pahābī. The text is given with the spelling slightly altered, so as to agree with the system of transliteration adopted in this Survey. I am responsible for the interlinear translation, but the free, versified, translation is Sir James Wilson's. It will be seen that the language corresponds with the account of Thai given in the preceding pages.
[No. 22.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAṆJĀBI.

(Sir James Wilson, K.C.S.I.)

Dirge [morsiya] on the fate of Sukaina, called Sakina in the song, the daughter of Husain. Composed by Firoz of Bhakkar near the Indus, who died about 1859 Sung to the tune Asā.

Refrain
Kītā Muhammad, kītā Shāh Najaf?
Where (in) Medina, where the king of Najaf (Ab)?

This Shām mukān Sakinā,  
Became Syria the-residence of Sukaina.

Malāk pāghāmar sat Khūdā  
Angels prophets the-tribe of God (i.e. God Himself)

Karan armān Sakinā,  
May-mate pity of Sukaina.

1. Sun awāz Umr-Shinār 
Hearing the-shouts of Umar-(and-)Shinār (the murderers of Husain)  
Rāhā māsāmā ṣabā ṣabā ṣāmā,  
The-soul of the-innocent-one (Sukaina) much much fear.

Sāngā niqā ṣe ṣe Akbar 
Qf-a-spear from-the-top the-father of Akbar (i.e. Husain)

Kār dāne Sakinā  
Makes consideration of Sukaina

2. Ja-kā ḍēs-pārē-te mar-vānā,  
Whoever a-country-foreign-in dies,  
Tō dō ṛīv dūshman, ṭafā ḍehīndā,  
Although he-may-be an-enemy, a-winding-sheet is-given.

Hīs hāi, mālyāt māhā galāndā  
Alas alas, the-corps remains searching

Kafādā ḍān. Sakinā,  
Of-a-bread for of Sukaina

---

1 This refrain is repeated at the end of each verse.
3 He dostūr je-kōi mar-gēā
It is the-mutam whoever died
Kul-khwānī, wāris karan chāliā.
Funeral-verses reading the-relatives make on-the-fortieth-day.
Bin ‘Abidē kōi nahi rõhā
Except of ‘Abid (her brother) anyone not remained
Fatīh-khwān Sakinādā
Funeral-prayer-recess of Suhaina.

4. Jē ghañch-vičch vañh Āli ‘Abid bud-kē,
When sorrow goes Āli ‘Abid drowned-having become,
Ākhe majṣāt Sakinādā tīran-kē sad-kē,
Says the-corps of Suhaina the-brother-to called-out-having,
‘Tādē sakhīnā-tō bhīn sadke sadke
‘They wound for (thy) sister (was) sacrifice sacrifice,
Nā lēt nīgāhān Sūkina dā,
No one (was) a-guardian of Suhaina.
Nōi anyone (was) a-guardian of Suhaina.

5. ‘Viran, mēdā ākheā mamāē.
‘Brother, my word mgayt-thou-heed.
Mēdā vān kafandā nā nā ghūnē,
Of me for of-shroud name not mgayt-thou-take.
Kūm Khudādā, mullīc mahnāē
Oath of God, absolutely there-is-not
Jīn sajan Sakinādā,
Acquaintance friend of Suhaina.

6. ‘Nahē kafn mangāē Allah-rāē bālāē.
‘Not shroud require dependent-on-Allāh (i.e. helpless) children.
Dafā kātā indō chōī-kē,
Burial make-ye of it the-out-with.
Ākhan, ‘yā Rasūl Allāh, oḥ dākhō hālē
(People) say, ‘O Prophet-of God, this see-ye sad-state
Banīwān Sakinādā,
Of the captive Suhaina.

7. Hē hē, lok pārdēs jō jānde,
Here here, people (to) foreign-lands who go,
Mōndāt guār-kē vattīnā-te ānde
A-long-time preserved-having native-lands-to come.
Sajjān Sughrādē mar-gēā vandhāē
The friends of Sughrā (Suhaina’s sister) died in-fields-affar;
Thēn ādān wañhā Sakinādā,
Because the-house devotes of Suhaina.
8. Kōi ṭhākī ṭhōla gullkā;  
A-certain (of) separation a-mind blān;  
Sath Hussānda dādā mullēa.  
The-companion(s) of Hussān (me) exceedingly scattered.  
Mātā nikheē vāl nāhī mullēa  
Death-of separated again not is-met  
Khandān Sakīnāah.  
The-family of Sukainā.

9. Shīmarā vaddā hukan sunāwē;  
Shīmar a-great order announced,  
Rōwinda-vichh vaddā gunāh ə,  
Weeping-in great crime is,  
Mā phulphe nānī chāhē  
Mother, aunt, grandfather, whichever-it-be.  
Margāṅī nādān Sakīnā dā.  
Died the-footish Sukainā O.

10. Aūn swaānā māṣmāndā, 'nē ṣōveībhē,  
There-came a-voice of the-innocent-one, 'not please-weep ye,  
Mātē vir made-kā Shīmar satāā;  
Last brother mine-to Shīmar oppress.'  
Dāndē na rumā phulphe māō  
Exceedingly (i.e. aloud) not weep the-aunt the-mother  
Sun famān Sakīnādā.  
Hearing the-command of Sukainā.

11. Hē dastār jē-kōl band-vichh nāndā,  
It is a-custom whoever captivity-in dies,  
Ji mēkhā rāl nāhī vaḷdā  
Life gone-forth again not returns.  
'Ain 'Aībīdā ehe-re phūrdā  
(Bat) 'Ain 'Abūl's head-near gone-round  
Rūh parēshān Sakīnādā.  
The-soul troubled of Sukainā.

12. Shabbir  
Firāndā mān ī.  
Shabīr (i.e. Husain) of-Pirān (the poet) the-praised is.  
Jahān tājā, tī mājā kān ī.  
The-world (is) thine, thou of-me in-possession art.  
Jagg vārī, tī rakkh dhāōn ī  
The-world (is my) enemy, thou keep consideration (of me) O  
Sādō zehīn Sakīnādā.  
(Ae) a-sacrifice of-(i.e. for)-glorious Sukainā.
FREE TRANSLATION OF THE FOREGOING.

(Str. James Wilson, K.C.S.I.)

Refrain
Far from her home, in Syrian soil
Lies buried young Sakima, Ah!
Saints, angels, may Great God himself
Lament for poor Sakima, Ah!

The murderer's shouts ring in her ear;
The young child's soul is rent with fear;
Her father's head from the slayer's spear
Looks sadly on Sakima, Ah!

Though foe 'mid foes he death should meet,
None grudge the dead his winding-sheet.
Ah! weep for one so fair and sweet,
Unshrouded lies Sakima, Ah!

When men is from his dear ones torn,
His funeral chant they sing forlorn;
None save her brother's left to mourn
And weep for poor Sakima, Ah!

While drowned in grief he wept and sighed,
The ghost of dead Sakima cried,
"A sacrifice for you I died,"
Unguarded fell Sakima, Ah!

Her prayer fell on her brother's ear,
"A shroud is for the loved and dear,"
"As God lives, I am friendless here,
"And no one knows Sakima, Ah!"

"God's helpless ones all die like me,"
"Bury me now where none can see."
Ah God! to think that this should be,
Poor captive slain, Sakima, Ah!

"How many come, how many go!
"Exiles return—God wills it so.
"But me my home no more shall know,
"No more returns Sakima, Ah!"

A wind from the far north has blown
And seeds of desolation sown,
Bereft of all she loved, alone
Her mother mourns Sakima, Ah!
Curse on the man that slow and said,
"No tears be wasted on the dead,
"A price is set upon the head
"Of all who mourn Sakina, Ah!"

The child said gently, "Weep not so
"Lest he should work my brother woe;"
Her aunt and mother wept full low,
Obeying dead Sakina, Ah!

Her soul no mansion of the blest
Can tempt with dreams of peace and rest.
Beside the brother she loved best
Still lingers sad Sakina, Ah!

I, slave and poet, praise Hussein,
The world is thine and thou art mine.
May thy great mercy on me shine
In memory of Sakina, Ah!
THALOCRI OF JHANG

Save in a few minor local peculiarities, the Thalocri of Jhhang is identical with the Thal of Shahpur. Thus we will be evident from the accompanying Specimen,—a version of the first half of the Parable of the Prodigal Son. As local variations we may note,—

\begin{itemize}
  \item \textit{abon} for \textit{chun}, they were
  \item \textit{nāhī} for \textit{nāhī}, I am not.
  \item \textit{saddār}, I may be called.
  \item \textit{kharādē}, let us eat.
  \item \textit{manqā}, let us celebrate.
\end{itemize}

As elsewhere in Jhhang the past participle is written as ending in \textit{yyā}, instead of \textit{ā}. Thus, \textit{ābāyā}, said, for \textit{ābāyi}, gone, for \textit{gū}. We may also note the use of the verb \textit{būhen}, to become, instead of the usual \textit{Thal} \textit{tūhen}. Shahpur Dōči has \textit{būhen}, and Multāni has both these verbs. The word for ‘give’ is \textit{dē}, as in Shahpur, not \textit{dā}.

[ No. 23. ]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNĐĀ OR WESTERN PAŃJĀBI.

THALOCRI OF JHANG

\begin{verbatim}
Hikk-shakhtādē dūtā pōtīr than. Unhā-vichchādū nādhē
Of-one-person two sons were Them-from-among by-the-younger
ākhūyā pāh-kū jū, ‘ai hābū, jeōhā māl mādē-hīsādā
it-was-and the-father to that, ‘O father, what property of-my-shore
hē, māh-kī wandh-dā.’ Pūē pōrā kūh māl
is, me-to divide(endo)-give. By-the-father the sons-to the-property
wandh-dītā. Kūnā-dūhārā- pichchādē nādhe-pōtīr māl
was-divided(endo)-given Some-days-after by-the-younger-son property
āpā mandā-kammādē pichchādē lāg-gē, wānja-dītā,
his-own of-best-wealth after become-engaged-having, was-came-to-go,
tārādē khābā-mulakhdē vichchāh wānj rehā
journeyed-having of-a-certain-other-country in he-went(endo)-remained
Jehē-rele sārā khā-chūkā, us-mulakhdē vichchā bāhū kāl
At-which-time all he-departed-completely, of-that-country in much famine
āhā Oh mustāj hovān lāggā, Hikk-rāndā kūh wānj-rēhā
was He poor to-become began. Of-one-roh-man near he-went(endo)-remained
Us usnwā āpā-dūhārādē vichchāh sur charīwan māttā.
By-him as-for-him of-his-own-fields in serve to-grace he-mine-remained
Usdā ādā kū jehē chhil sūr khāndā-hūn, Unhā-vichchādū
Of-him the-heart was that what buses the-swine eating-are, Them-from-in
\end{verbatim}

\textit{Vol. VIII, Part I.}
Us-ku, koi nahā dūndā. Us-velē his-own belly ka-may-fill. Him-to any-one was-not giving. At-that-time hosh-vichch a-kē ākhiya, "mađe-piideñ̄ī kitneś-maadūrēñū rōti sense-ia come-having it-was-found, 'of-my-father to-him-many-servants broad labhdi-hē, te mē bhukkh-nāl mardā wada aṭī ānā wai man-jē beng-got-is, and I hunger-with dying wandering am. I gone-having āpne-piš-kē ākhiya jō, "mē Sōddā te tādā bahu gmān mē own-father-to may-sey that, "by-me of-God and of-them much sin kitā, hun mē us-kammedā nābī jō tādā pōr sadā. was-done now I of-that-use I-am-not that thy son I-may-be-called. Manū āpne-hikā-manārī jābā jārakh." Tūdā oh āpne-piš-kē jō, "he of-them-own-servant for keep." Then he his-own-father-near went Ajjar oh dar aṭē ki pāu-sēñā naṁ tams iyā hēr bhaṇjii-kē Yet he distant was that he-father-his compassion came and run-having āpne-gal-nāl bagā-ghiḍda, to bahū chummyān his-own-near-with he-was-applied (and)-taken, and much he-was-kissed-by-lam. Pōr us-kē ākhiya ki, 'ai plū, mē Sōddā te By-the-som out-to it-was-said that, 'O father, by-me of-God and hañjūndā gmāñā kitā-hē, is-liikā ānā jō tādā pōr of-youn Honour am downed, of-this-worthly I-am-not that thy son sadā." Piū-ākā āpne-ainākā ākhiya jō, 'change-thē I-may-be-called.' By-father-his he-own-servants-to it-was-said that, 'good-thē change pāshāk in-ku dēō; hor udeśā hotāh ēhalle-mundri pān, good garments him-to give; and on-his hands a-ring put-on, purē jutta dēō, amē khawāī te khushā manē, kījō on-the-feet shoe give; we may-eat and rejoicing may-celebrate, because-that eh mađa pōr mar-giya ahū, hun jīya-hē, khari-pēt-añē, this my son dead-gone was, now alive-come-has; lost-fallen-was, te hun labh-pē-ē. Tūdā oh wadē khushē karan lagā, and now got-fallen-is.' Then he great rejoicing to-make began.
THALI OF JHELUM.

The Thali of Pind Dewan Khan in Jhelum is nearly the same as the standard Thali of Shahpur. Where it differs, it is mainly in the direction of agreeing with Shahpur Doab. As a specimen, a version of the Parable of the Prodigal Son is given below, and we may note the following peculiarities.

Although the Thali tendency to cerebrally the letter d is in evidence, it is not so strong as in the Thal proper. Thus we have dò, not dû, two; dë, not de, gave; and dëh, not dăh, ten.

As elsewhere the termination ēa, which is of frequent occurrence in the standard, is represented by ëa or tā. Thus, akhṛā, not akhaš, said; guṇā, not gōnā, gone; màṛçā for màṛč, oblique masculine plural of màṛč, wicked; and āmnī (for āmnī) yarā našt, with my own friends. This is rather a matter of spelling than of pronunciation.

As regards Vocabulary, we have the Doabī cēr, see, and lā, take, instead of the Thali cēr and gītr. So also we have bōh (for bōh), to become, instead of ihimā.

In the declension of nouns, the nominative singular of the word for son is puttar, not pūttar or pōtā.

In pronouns, the oblique singular of kôt, some, any, is kisā as in Pañjābī, and not kūdā or kūdār.

For the verb substantive we have hā or a, he is, instead of hē or ō, while 'the one' is ōt, as well as ëtā. In the future of the active verb, instead of akhṛā, we have ākhṛā, I will say.

Irregular past participles are khārāt, lost, from the root khar, and pānāt, arrived, from the root pānāch.

In other respects, the specimen will offer no difficulties.

[ No. 24 ]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAŃJĀBĪ.

THALI DIALECT.

Hittā-ādūnī dō puttar ābā. Unūv-vichobī nikkē piānā
Of-one-man two sons were. Them-from-us by-the-younger to-the-father
ākhṛā, 'pīnū, mālā jambah hisāmā mānā būnda-hā
it-one-said, 'father, of-the-property what share to-me coming-is
mānā da-chāṁ. Watt pūṁ āpmā māl utkānā
to-me give-up. Then by-the-father his-own property to-them
wavād-ditā. Bahā dūḥāyā sādā nūlū-hammāj ādā nikkā
having-divided-was-given. Many days yet were-not-passed that the-younger
puttar āname māl la-kē kisā-dūr-malānā nūr-gyādā, son all the-property taken-having to-a-certain-distant-country went-many
sān all the property taken-having to-a-certain-distant-country went-many
ādūnī āné āpmā māl mānāk-hammātā wāsā-ditās
and there his-own property wicked-deeds-upon was-wasted-by-him.

TOL. VIII. PART 1.
Jis-wêle oh sâhu-kuyâ waña bâiðhâ, us-mulk-vechh dâdhâ. At-what-time bê everything having-wasted sui, that-country in great kîl pôngiyâ, te oh lâchár hon lâggâ. Phêr us-mulkâe fâmâne fell, and he helpless to-be began. Then of-that-country hikk-âbâ-kîl gîyâ, us ohhû apnâ-zâmâ-vechh sêr chagâwân one-man-to he-rent, by-whom as-for-him his-own-love-âs were to-grace ghall-dîta. Ohhâs dîl-vechh wândâ-ah jë, ‘umâh-chnilâh-nâl apnâ it-was-sent. Of-him mind-in it-coming-was that, ‘these-kushe-with my-own dhudh bhurâ jehe sêr khand-dê-chë.’ Kôt âdâm ohnû kuyâ beliy I-may-fill which the-same eating-were. Any man to-him anything teh-dëndhâ. Jis-wêle us dîl-vechh sêch kîjâ, was-not-giving. At-what-time by-him mind-in thought was-made, âkhiyâs, ‘mâdâ-prîdê bahâ-mûnâ-rê-kîl chîkha risg ñ, it-was-said-by-him, ‘of-my-father many-servants-near (i.e. to) much bread ôs, te mî bhukkâ marâ pûyâ. Më uth-kë pûk-kîl wânê, and I hungry dying om-fallen I arise-having the-father-to am-going, unûn âkhiyâ, ‘piñ, mî Khudâhâm gëmah kitâ te tâdâ to-him I-will-say, “father, by-me of-God sin was-done and of-thee bi kitâ, te tâdâ putar sadâwan jógâ na rehâ, also was-done, and thy son to-be-called worthy (I-)did-not remain; mâmë apnâ hikk kâmë jën-kë rakh-la,’” Phêr oh to-me thy-own one servant considered-having keep.‘’ Then he utthiyâ te apnâ-mëdhât kol ayâ. Ajjë oh bahû dûr-î arose and of-his-own-father to-the-side come. Yet he very far-inded ñh jë obhû piñ unûn rekhipiyâ. Unûn tars ayâ, was that of-him by-the-father as-for-him it-was-seen. To-him pîty come, bhaj-kê gal lâiyâs, te chumâniyâs Puttar ran-having the-neck was-applied-by-him, and (he)-was-kissed-by-him. By-the-sun unûn âkhiyâ, ‘piñ, mî Khudâhâm gûmah kitâ te tâdâ to-him it-was-said, ‘father, by-me of-God sin was-done and of-thee bi kitâ, hun tâdâ putar sadâwan jógâ na rehâ’ also was-done, now thy son to-be-called worthy not (I-)remained.’ Phêr piñ apnâ-naukrânhû âkhiyâ jë, ‘wsdhûyâ kâmpê Then by-the-father to-his-own-servants it-was-said that, ‘best dress lâ-sô, unûn kariyâ, usdî batthî chhalle, te pairî bring, to-him make-be-put-on; of-him on-the-hands a-ring, and on-the-foot putû pawîlyô; te changa chîkha khâhe, shoes make-be-put-on; and good delicious(food) let-me-eat, nâmë marûj kârakh, kîjê mâdâ oh puttar margeya-sch, in-addition-to this enjoyment let-us-make, for my this son dead-gone-was,
Thālī of Jēlūm

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hun naveṣ-sū ḥamrīya; sh kharatā-hōa-ah, hun laddhā-ā. Phēr
now anuu kawaa-horn; he last-become-rose, now found-is. Then

oh khushī karna lag-paē
they happiness to-make began

Us-wēle usā waddā puttā bāhir banne-vichhē sh. Ja-welē
At-that-time of-him the-older son outside fields was. At-what-time
oh gharā mē kū paukā, us gawā kānchāndā
e of-the-house in-the-neighbourhood arrived, by-him af-singing-and dancing
āwas suvīya. Us hikk-manāṇī butā-ka puchēhāya,
oise was-heard By-him to-one-servant called-having it was-asked,
‘kē, sī kē gālī a?’ Us akhyā, ‘tādā bhīrā
‘why, today what matter is?’ By-him it was-said, ‘thy brother
ā-gīyā-ā, tā tādē-pu rōṭi pakāt-ā, je manē kharatā-mūrā
comes; therefore by-thy father bread cooked-is, that to-him safe-and-round
laddhā-ā.’ Usā kawar chārī, te andar na wariyā
(he) found-is. To-him to anger arose, and inside not he-entered.

Wēlī usā pī bāhr nikkal-āyā, usā mutāk-mārā kītōs.
Then of-him the-father out forth-came; by-him remonstrance was-made-by-him
Us pūruğ jauā dittā, ‘wēhi! bahā warhiyā-i mē tādī
By-him to-the-father answer was-given, ‘lo! many years from I thy
takāl karēnā-āsas, kadi tādī gālī nāhī-ḥāwā, par tuddh kadi
service dong-em, ever thy saying not-was-retumed, but by-thy ever
mānē hikk leu-hi nāhī ditta, jā mē apnē-yrā nāl khushī
tome one kid even not was-given, that I my-own-friends with happiness
karendā. Par is putar aundiyā-nāl ju tādā māl
might-bake-made. But this sa coming-with by-whom thy property
kamrayā-utte wayā-dittā, tuddh oldi khātar roti pakāī,
harlo-te upon une-wasted, by-thy of-him for-the-sake bread was-cooked.

Pī uē mē akhyā, ‘putar’ tā har-wēlē madē-kol rēhinda-le,
by-the-father to-him it was-said, ‘son! thou at-all-time near feast,
jo-kuṣh madē-kol ā, sārā tādā ā; changī gālī te inē
whatever me near is, all there is; good thing indeed in-this-way
āhī, jo asā khushī karēndā, te tā bī rāst
war, that we happiness might-have-made and thou also recommended
ho-wāñ, kējāt ch tādā bīhā mar-gīyā-āh, hun naveṣ-sū ḥamrīya-ā;
may-become, for this thy brother dead-gone-was, now anew born-is,
eggā kharatā-hōa-ah, hun labbā-piyā-ā;
before last-become-rose, now got-fallen-is.'
JAṬKĪ AND DERĀWĀL OF DERA ISMAIL KHAN.

The Lahnda of Dera Ismail Khan is called indifferently Hindī and Jaṭkī. As spoken in the town of Dera Ismail Khan and its suburbs it is called Dērāwāl, but except that it is considered to be more polished than the other, this is the same dialect.

This three-named dialect is the same as the Thājī of Shahpur. There are slight variations of pronunciation. Soft aspirates, such as āḥ and ḍh, show a tendency to lose their aspiration. Thus we have ḍhakkā, not ḍhukkā, hunger, and ḍhaddā, not ḍhuddā, taken. The Shahpur termination ca is here written ḍā or ḍā, as in ḍhākā, sad, ḍhā, gone; ḍhā, fallen. The word for ‘son’ is ḍutā, not putār or ḍutar.

In the declension of nouns, there are two new postpositions of the dative. One is ḍō, to, as in ḍō putrā ḍhā, I will go to my father. Here ḍō represents an old locative of which the nominative appears in the Paṇḍā ḍō, of; just as the Western Paṇḍā Camā[d]i dāvī postposition ḍō is related to the Sindhi genitive postposition ḍo. The other dative postposition is ḍaṭā, for, as in ḍaṭā ḍhā, ḍhā, for grazing. It is the oblique form of ḍaṭā, the past participle of ḍhā, to do, and may be compared with the Kāshmirī ḍyū and the Wāi-Ala ḍhā ḍhαī.

In the declension of pronouns, the oblique singular of ḍ, this, is ḍ, and of a, that, ḍ, as in ḍhāmā. The oblique plurals are ḍa and ḍmā. The Rabhīv Pronoun is ḍēr, who, obh sing ḍē. So ḍē, what.

In the Verb Substantive, ḍā is ‘he was,’ not ḍā, and, as in ḍhāmā, ḍaṭā, they were. For ‘become’ both ḍō and ḍhā are used. ḍhā is ‘she became.’ ḍhā is ‘I am not.’

The first person plural of the present subjunctive ends in ḍ, as in ḍhāmē, we may eat; ḍē, we may make.

The two following specimens come from the town of Dera Ismail Khan, and represent the Dērāwāl form of the dialect.

[No. 25]
INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.
LAHENDĀ OR WESTERN PAṆJĀRĪ
DERĀWĀL DIALECT. DERA ISMAIL KHAN DISTRICT

SPECIMEN 1.

Hākī-jaṅdā ḍō putrā kām Unā-vichā ṭā ḍē ḍhā ḍō pā-
Of one-man two sons were. Then-from-in by-the-younger-son her-men-
ā ḍhā, ‘piu, mā-kā tāke tā madā bakhā vīlā-ḍē,’
father-to ḍhā was-said, ‘father, me(to) of-the-property my portion dividing-give.’
Un tarkā unā-vichā vīlā-ḍē tā. ḍhā thole-ḍē.
By-him the-property them-among dividing-was-given. This-from some-days-
pehchān nikāk-pitr sahibhā māl kaṭhā-kitā te bahu parē-
after by-the-younger-son all the-property was-collected and very far-
pardes-vichh laggā-giyā, to utthā sara tarka luchāt-vich
foreign-country-into went-away, and there all the-property dehsh-hary-in
wanā-dittus. Jere-vēlē sahibhō tarka wanā-chukhā,
was-wasted by-him. At-what-time all the property was-completely-wasted,
tā utthā jadāī kāl piya ū-kē ū-vēlē by mahām
then there a-watch-some fell. Him-to at-what-time went-manifest
thai, te o giyā te ū-khuhrā hukk jānē-kū wair miliyā,
became, and he went and of that-city one man-to having-gone was-found
ū ū-kē āpū rav-vichh sār chaṭāvān-kīte paṭhāiyā O
by him as for-him his-own field-in some-feeding for he-was-to. He
dillē mangā-hāī jō āpū ādāā unnē ehhā-hāī māl bhārāhā,
from-the-heart asking-was that his own daily those hands-with he-might-fill,
jō rār paē-khuhrē-hāī, te kōt jana ū-kē nēhā dēnā,
which the-some were-calling; and any person him-to not (even) giving.
Jari-vēlē surt piyas, ū akhāāē, ‘kā kēh madē-
At-what-time sense came-to-him, by-him it-was-said, ‘many servants of-my-
pūṭā changā-tārā guṇrām paw-khuhrē-hāīn te māl
father in-good-way supporting-themselves doing-and and in-addition
kujh baḥshāhē-vī-hāīm; the mā bālūkē piyā-mandā-kē Mē
something saṅung-also-are, and I (of) hunger fallen-dying-am. I
utthē to piṅgu laggā-waṅā, to ū-kē ākēhā, “piu,
may-stand-up and to-the-father may-go, and him-to I-may-say, ‘father,
mā tādā te Sattā āthātā pāp kūta-hē, te mā tādā put akhānāwag
bey-me of-thee and of-God also his done-us, and I your son to be-called
jogā nā, mā-kē maṅguhrē-ūttē chā-rakhē.” O utthāiyā te
worthy I-am-not; me (acc.) negro-tūn up-and-keep”. He arose and
āpū ādā kū laggā-syā Ajjan o bahā parti háī jō ū ānē piu
to-his-own father came. Yet he very far was that by-his-father
ū-kē dekh-gādā. ū-kē tās āyā, dhūrū-kē ū-kē gal
as-for-him it-was-seen How-to pity came, running-him-to weal
ē-hāīmān to chā, chāmmīyās. Puta ū-kē
was-up-and-applied-by-him and he-was-up-and kusrt-by-him. By-the-son him-to
akhāē, ‘piu, mā tādā te Sāt dothā hū pāp kūta-hē, te tādā put
it-was-said, ‘father, bey-me of-thee and God of-both us done-us, and thy son
akhāwān jogā nā”. Piṅ āpū bīnē-kē ākēhā, ‘share
of-to be-called worthy I-am-not”. By-the-father his-own servants-to it-was-said, ‘good
change kapā shimā-hō te ū-kē pawa-ājō; te chhālā īdē-khathē
good clothes bring-and and this (man)-to put-ye-on; and ring on-his-hand
pawāq, te putā ḍē-parā-vich cha-pawāq, want āo, khāhī te put-so-on, and shoes his-feet-ins up-and-put-on; then come, let-us-eat and manāhuttā, jo e māa ātā mōyā-hōyā, wall jī-piyā-hē; merriments let us-enjoy, that this my son dead-become, again come-to-life-is; te patītā-hōyā, wall labhī-piyā-hē. Te puchhehā o khush and lost-become, again found-is. And afterwards they merry
tiawan lagge

to-become began

Ū-velē īdā waddā ātā rākhī-vich giyā-hōyā-hāit Jērevelē

At-chat-time he elder son fields-in gone-become was At-chat-time

o ghardē-kol āyā, sāuchan-gawaṇda ala suntū; te he of-the-house-men come, of-dancing-singing the-sound was-heard-by-him; and hīkē-bāh-kā sād-ahe puchhāhuyā, 'ī-galdā kērā sabh he?' one-servant-to called-having it-was-asked-by-him, 'of-this-matter what cause so?'

Bel akhaa jō, 'tāda bhir āyā-hē, te tāde-pū By-the-servant it-was-said that, 'thy brother come-is, and by-thy-father lokāhī rōti, akhī-hē, jō ā-kā ātā jinda-jāgās ān of-people feast called-is (lit sāqā-sā), that him-to-the-son safe-sound having-come mihā-hē'. O kāvar thāyā te andar nāhī vāndā. Prā been-not-is. He angry become and inside not (was) going. By-the-father bāhūr a-kā ādi unnā nāhā Ū-pun-kā jahāb outside come-having his entreaty was-made. By-him the-father-to answer
duttā, 'dākh, itā warchē mā tuhāt khūmat karanā rēhā-hē, was-given, 'see, so-many years I your service doing remained-am, te kadhāh vi tuhādā akhīyā num-ałāyā, tu-vi tāsā kādhāh and ever seen your order was-not-by-me-transgressed; yet by-you ever mā-lē lālā nāhī chās-duttā, jō mā apne-maṅīhā ṛot moto kid not was-up-and-given, that I of-my-companions feast

karendā Jē put ātā tarkā kārīraudā-vich wānā-dittā-hē, would have-made By-salat son your property haratiy-in wasted-by-him-is, aā-dwan-to tussā lokāhī rōti akhī-hē.' Pīo

lāb-come-ing-on by-you of-people feast called-is.' By-the-father

āchāryā, 'putā ātā-vālā madē-kol wassā-hē, sārī mādā māl tās-said, 'son, then always of-me-there living-art, all my property
tānā he. Hun jō e tāsā bhirā mōyā-hōyā, jī-piyā-hē, to thine ā. Now that the thy brother dead-become, come-to-life-is; and

piūṭā-hōyā, wall labhī-piyā-hē; sākā laiyik āhe, jo āvelē lost-become, again found-is; ut to proper is, that at-this-time

kūshā kērē merunāt we-may-make'
INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDÁ OR WESTERN TANJÁBI

PVRWÁL DIALECT. DERA ISMAIL KHAN DISTRICT.

SPECIMEN II.

E zamín jùrī made-kol he, mū bandóbast-karnû-pichkhē This land which we-with his, my bandobast-kanu pichkhe. I bought-is. Of-the-land this portion of-the-settlement papers-is he.
mûkī likhū-hūyā-hū. Û mûdī-zamīndānā va dāwā kita property written-become-now. By-him of-my land also claim was-made. By-me kīn-to il-was-said that, 'a-few-days elapsed and that by-me this zamín mul-giadī-hē; tuhādī marzi bowē tē muqaddama karō' land bought-is; your will (if)'at-īz then suit make' Û aleha, 'mū zamīndā kītē muqaddama karō nū- By-him it-was-said, 'I of-the-land-for suit to-make I-am not-chāhdā' Te āp likkhē-tikkhē pānī-uttē qabza kār-gūdān wishing. And himself immediately water-on possession was taken-by him. Mū patwarī-kol guam te ā-kaunī āndī-kahib-vichhē I of-the-village-accountant-neer I-sent and him-from his-book-s by him parcha giddūm, te wätt mū Agistrā-Sahib-kū arā extract was-taken-by-me and then by-if Extr-Assistant-Commissioner-to petition ditti Sahib mūdī arā Taḥsēdār-kūl was-given. By-the-Extr-Assistant-Commissioner my petition the-taḥsīdār-to dāryāf-al-kītē path-ditti. Taḥsīdār manūjī-ve gīya, to investigation-for was-sent The-taḥsīdār the-spot-on went, and û ogvāhādī byan likhē, le by-him of-witnesses the-statements were-written, and Agistrā-Sahib-kū rapōt kith the-Extr-Assistant-Commissioner-to report was-made.

Sahib Hindu hāt ā akkīs, The-Extr-Assistant-Commissioner a-Hindū was, by-him it-was-said, 'mū kār-dāryāf-kītē hē, mū dāryāfet nā kar-sagādā; I a-few-days-for am, I investigation on-not to-make-able.'
FREE TRANSLATION OF THE FOREGOING.

The land which I now possess, was purchased after the last settlement. This portion of land was entered in the last settlement papers as the property of the defendant. The defendant claimed the land. A few days ago, when I told him to sue in the court, he said that he would not sue in the court, but at once took possession of the water. I went personally to the Patwari who gave me a copy of the deed of sale. Afterwards I lodged a petition in the court of the Extra Assistant Commissioner. The Extra Assistant Commissioner sent my petition for preliminary enquiries to the Tahsildar who went personally to the spot.

After recording the depositions of witnesses, the Tahsildar sent back the report to the Extra Assistant Commissioner. The Extra Assistant Commissioner was a Hindu, and refused to take up the case as he was shortly going away. The Tahsildar issued
an order to the Qazi to make enquiries on the spot. On receiving the report of the Qazi, the Tahsildar ordered the parties to choose arbitrators. Each party chose one arbitrator and the Tahsildar appointed an umpire. Three arbitrators including the umpire went to the spot for enquiries, and divided the water equally between the parties and they also sent the arbitration report to the Tahsildar for approval. The Tahsildar ordered me to tell the defendant to attend his court at Shamoom, and in the case of failure, to attend the court of the Extra Assistant Commissioner. The defendant attended the court at Shamoom, but he declined to accept the decision of the arbitrators.
HINDKŪ OR MULKI OF MIANWALI AND BANNU.

The Thali of Mianwali is called either Hindkū or Jatki. It is spoken on both sides of the Indus, i.e. all over the three eastern Tahsil of Mianwali, Bhalwal and Lohian, and on the western side of the river, in the Isa Khel Tahsil. Only in the north of the last named Tahsil it is supplanted by Pashtō. East of Isa Khel lies the District of Banu. Scattered over this district the same dialect is spoken by between 33,000 and 34,000 Hindus and other aon-Pāthāns, and is called Hindkū or Mulkī.

The language is practically the same as the Thali of Shāhpur. There are slight dialectic differences between the Thali of Mianwali Tahsil, the most northern of the three eastern Tahsil, and that of the rest of the District. For instance, in Mianwali Tahsil they say jīrā, who, but elsewhere jīrā, and pā-gīhā, he fell, but elsewhere pā-gītā. There are also differences in the formation of the passive which will be dealt with below. Everywhere there is the usual tendency to pronounce ā as ā. Thus the Shāhpur Standard sādān, to call, becomes sādān.

There are a few variations in vocabulary. We may quote the following from the specimens:

dā, two
tadā, then; jadā, when, and so on.
chhānum, instead of chhānum, to let go.
For 'to become' the usual word is tākāna, but kōvān also occurs.
Arabic and Persian words are sometimes mispronounced, as:
gāmbā, for gumā, a fault.
sumā, for amā, heaven.
havanā, for havān, perplexed.

The termination ā of the past participle is represented by ā, but this is hardly more than a matter of spelling. Thus, ākātā, said; ātā, gone. Similarly from the present participle we have jindā, for jindā, while living.

In the declension of nouns, the word for 'son' is pātr, which is unaltered throughout declension, instead of pātār.

The oblique plural of masculine nouns in ā, ends in ā, not ā. Thus, surhā, obl. plur. of surba, a year.

In the pronouns, note assā, not asā, we, and āsā, not āsā, by thee. The relative pronoun is jērā, or in the north jērā, instead of jētā.

As for verbs, note hān (as in Mānītā) instead of his, they are; and āhā, he was, instead of āhā.

The first person singular, especially in the south, ends in ē, instead of ā, as in dāsā, I may divulge, but we have also vasā, I will go, and ākāhā, instead of ākēhā, I will say. For the passive we have in the north sātānā, and in the south sādētā, I may be called. Note too that the passive in this case is formed by adding ā, not ē. The standard of Shāhpur would be saftānā.

The specimens of Mianwali Thali are two in number. The first is a version of the Parable, and the second an excellent folk-tale, a local version of the Tale of the Bull and the Ass in the Arabian Nights. They are both in the southern dialect.
[No. 27.]  

**INDO-ARYAN FAMILY.**  
**NORTH-WESTERN GROUP.**  

**LAHNDÀ OR WESTERN PÂNJÂBÌ.**  

**Hindrâ Dialect.**  

**Mianâ Bângi District.**

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**Specimen I.**

(Ü. Ahmed I or Khan, R. A., 1898.)

Hîk-kâjâlde dû put han. Unhê-rihû nandhâ planâ  
Of one person two sons were. Then from among the younger to the father  
âkhe, 'jêri bissê mulla madda tânaâ-he mânû de.'  
it was said, 'what share of the property mine becoming is to me give.'  
Us apnâ jinâ bâ tarka unhâñâ wand-dîtâ. Ate  
By him during his own living the property to them was divided out. And  
thôl-dûnâ-thû puchhâle nandhâ put apnâ sabhô-kujh samâlâ  
a few days from after the younger son his own everything collected  
kar-kâ hîk-k-parâd-e-maâl-dhûr turgâ. Uthâ ape mâl  
made-having of a distance-country towards went away. There his own property  
luchhângel-e-vich wâdâ-dîtâs. Ate jêp-e-vêlê sabhô-kujh kharch  
debukhâter-e-wa was-caused-to-go by him. And at what time everything expended  
the-gì, tâ us-mullke-vich dadda kâ kal pa-gia, ase oth muthâq  
became, then of that country in severe famine fell-down, and he poverty-stricken  
thiwan laggi. Tadhâ us-mullke hîk-k-rehûnâ-kei gâ Us  
to-become began. Then of that country u-shooter-near he went. By him  
usnâ zamânhâ-vich sîr cikchâven mutâ Ate usdâ dî  
him-as-for lânchi-in awe for feeding it was sent. And of him the heart  
mangâ-dhâ jô unhê-chhîlânâd clîd bhare, jêrê sîr  
isting-vas that those-hunske with belly he-may-fill, which the wine  
hândhâ-han. Ate usnâ koi mahl dôndâ. Tadhâ bôc-h-vich  
eating-are And to him anyone not (was)growing. Then sense-in  
a-kê akhe, 'made-pude khinâ-maunâd-ândhâ rotâ hîr,  
come-having it was-caused by him, 'of my father of how many servants bowens are,  
atê mâ bhuk-te mardhâ. Vi ik apnâ-prû-kol vânast ase  
and I hunger-by dying-as. I my-own-father-near will go, and  
usnâ akele, 'má usmîndâ ate têdâ-samâ shumah-khak-h,  
to him I will-say, 'by me of heaven and in-thy-presence sin dome-is,
ate hum is-lāiq nā hū, yō tādē purān sadāl. Mumū and now thi-worthy not I am, that thy son I-may-be-called Hie (acc) apnā-mazārō-vangū hūk kahā'ā. Tadā utk-kē apne-pūr-dhū thine-own-servant-like one make.' The ariser-having his-own-father-towards turē, atē qu ajjē hānā purān abh, jo usūnā doch-kē ho-departed, and he still at-distance was, that kīhā (acc) seen having usde-pūnū taras āā, atē bhaj-kē gal kīhā, to-his-father compassion come, and run-having the-week was-applied-by-him, atē bakū culomiē. Purā usmū ākkhā, 'ābbā, and much he-was-blessed-by-him. By-the-sun to-him it-was-said, 'father, mē umāndā atē tādē-śamā ghumāh kīhk-hē, atē hum is-lāiq ig-mē of-heaven and in-thy-presence sin done-in, and now thi-worthy na hū, jo watt tājā purān sadāl.' Pūt sūdē-nahāhūū not I-am, that again thy son I-may-be-called.' By-the-father to-his-own-servants ākkhā, 'chāngt-thō-changē pāshēk ghumāō, atē inmū pawāō; it-was-said, 'good-thick-gard garment bring, and to-this-one put-on; atē usde-hātkh-vēch mundā, atē pātē-śēch jātā pawāō; and his-hand on a-ring, and foot-on shoe put-on; atē usē khwāhē atē khuśhā karāhē, kīhk-kē ēh maka putār and we may-eat and may-make, because this my son mar-gāh abh, tē hūn jumēō hē; phint-eē ah, babh-peeē hē. Āte dead was, and now revived is, hukh was, got is' and oh khuśhā karān lāggē. they rejoicing to-make began.

Āte usdā vada purān zamm-te abh. Jērē-vehē ghaḍād
And his-the-great son the-field-in was. At-what time of-the-house
samāt akh, gawān-tē-achechandāl akh suō-kē, hūk-nakānakē
near he-came, of-singing-and-dancing sound heard-having, to-servant
sadōcī, atē padchhikē, 'ēh ké hē?' Āte us
it-was-called-by-him, and it-was-asked-by-him, 'this what is?' And by-him
usmū ākkhā, 'tādē bhūrā ahē, atē tādē-pūr vādē mizmanī
to-him it-was-said, 'thy brother come is, and by-thy-father a-great feast
kīhk-kē, kāh-kē usmū khar-māl kādhā hē.' Oh kawā thā, made-re, because to-him safety-with got ke-into-him.' He angry became,
ātē aurār nā anda. Usdā peō bāhūr ān, ātē usmū
and within not (was)-going. His father outside came, and to-him
manāo. Us pūmā jāwāb dūta, 'ābbā, it-was-remained-acted-by-him.
By-him to-the-father answer was-given, 'father, dhēk, mē itē-verbā tādē karma karda rēhāhē, atē kādhā-hē see, by-me so-many-years thy service doing remained-I-am, and ever-even
tādē-akhē-thā baghair kuṭhī nahi kīta; bhala, tē hīkk
thy-said-things from without anything not was-done; well, by-thee a
bakra vi kadhē nahi dītā, jō mā aparājito nāt
young-goat even ever not was-given, that I of-my-own-friends with
khusī karda. Atē pērē-vēh tādā eh putr āmō-he,
rejoicing might-have-made. And at-what-time thy this son come-is,
jē apna maī kṣaηnāta wālē-dītā-hē, tē na-wastiō vadi
by-whom his-own property karlotra-an come-to-go-is, by-thee him-for a-great
mūnānu kītu-hē.' Us usmū aṅdēla, 'putr, tē hameshē
made-is.' By-him to-him it-was-said, 'son, thou always
made-kē hē, atē ā-jō-kuṭhī mādā hē, oh tādā hē; bhala, khusī
of-me-near art, and whatever mine is, that thine is; well, rejoicing
karan atē khusī thīvun samāhī ahī, kītu-hē tādā bhūra mar-gīā
to-make and happy to-become necessity was, because thy brother dead
ahī, hun āpu-hē; atē phīrengī ahī, hun kabh-phē hē.'
was, now revived is; and lost was, now got is.'
1. Hikk ādmi Sulaiman-Paiphambardā kol āna to usnā
1. A man of Solomon-the-Prophet near came, and to-him
ākkhaa, 'mānī dawāndī boli sikhā' Sulaiman usnā
it-was-said-by-him, 'to-me of-animals speech teach.' By-Solomon to him
ākkhaa, 'tē lavāndī boli na sikhā, kē-ke je tē unhāndī
t-it-was-said, 'thou of-animals speech not learn, because is by thee of-them
kē gāl kābēnā dass dittā, tē tē mar-vānā.' Us-ādīn
any word to-anyone was-denied, then thou will-die.' By-that-man
ākkhaa, 'kabēnā na dassēnā.' Tadhā Sulaiman usnā
it-was-said, 'to-engage not I-will-divulge.' Then by-Solomon to-him
lavāndī boli sikhā, atē ch ādmi appā-grār āsā,
of-animals speech was-taught, and that man to-his-own-house went.

2. Usā hikk dand āhi, hikk tharkā, hikk kūtē, atē babā-sārē
2. Of-him one bullock was, one ass, one dog, and very-many
kakkar Dāndā ḍhāri ladā-kē hahur ghumā vāndā-ānā,
fewles The-bullock (acc) daily loaded-keeping forth keeping-taken going-he-was,
atē tharkā ḍhāri rāmāndā-ānā. Le-wastē dance dūlā
c and the-ass standing(there) remaining was. Then-for the-bullock thus
thāngā, atē tharkā thulā,
because, and the-ass fat

3. Hikk-dhānā dand tharkē-thū purchāhā, 'tada kē
3. On-one-day by-the-bullock the-ass-from it-was-asked, 'thy what
hāi kē?' Kharke sikhā, 'mā bahū kkush hā,
condition is I?' By-the-ass it-was-said, 'I very happy am'
Dāndā sikhā, 'mā bahū akchā hā; mānī vi ku bahane
By-the-bullock it-was-said, 'I much troubled am; to-me also some device
dass, jo mānī sā' na lajāsā' Kharke sikhā, 'tē
show, that to-me the-master not may-look.' By-the-ass it-was-said, 'thou
ghā na khā, atē asārī hō-vanji. Unhādā sēh oh gall
gross nei eat, and sick become. Of-them the-master thes matter
sanda āhi. Dāje-dihāré dand asari thi-gā, atē gha na
hearing was. On-the-second-day the-bullock noh become, and gross no t
khađas.

was-eaten-by-him

4. Sēh dūndt jā-lō kharkēni layā-kē bāhī
d The-mater of-the-bullock place-in the-ass (acc) loaded-heaving forth
gānna-gā. Dūnd sārā dīhārā maże-nāl ghar khalōta
took-him-away. The-bullock the-whole day comfort-with at-home standing
rēhā, atē kharkē-shohdē bahū musthēat dīthē
remained, and by-the-ass-the-wretch much trouble was-seen (i.e. experienced)
nāmahī ghar aṭi, atē dūnd-thē puchhōhavos, "kō
At-eventide home he-came, and the-bullock-from it-was-asked-by-him, 'what
hāl hē?' Dūnd aṭhēhī, 'mē dūndhā thush rehā-hū
condition is?" By-the-bullock it-was-said, 'I very happy remained-naw.'

5. Te kharkē aṭhēhī, 'mē kikk bātī gall sumi-hē.
6. Then by-the-ass it-was-said, 'by me an other word heard-is.
Dūnd aṭhēhī, 'oh kēyī hē? Kharkē aṭhēhī, 'assādā
By-the-bullock it-was-said, 'that what is?' By-the-ass it-was-said, 'our
sēh aṭi pē-dhādā-āhl, "jēkar dūnd waṭ na thīvē, tē
master today a-saying-naw, "if the-bullock well not way-become, then
mānī kōhēśi."' Dūnd aṭhēhī, 'hum kō
kum (acc.) I-shall-slaughter."' By-the-bullock it-was-said, 'now what
karāhē?' Kharkē Akhēhī, 'ghā khā, atē bhiqjī.' Dūnd
may-ye-do?' By-the-ass it-was-said, 'grass eat, and run.' The-bullock
ghā kūwān laggā, tē bhājjēn laggā
gross to-eat began, and to-run began

6. Unhādā sēh ch gall sum-kē hassan laggā, atē madt
6. Of-them the-master this word heard-heaving to-laugh began, and his
zāl umē negotiations dēk-h-kar puchhāhān laggā, 'klī hassā-kē?'
wife to-him laughing acce having to-ask began, 'why laugh-he-art-thou?'
Khasam umē aṭhēhī, 'mā-thēhī na puchhāhī; kīdē jē mā
By-the-husband to-him it-was-said, 'me-from not ask, because if I
eh gall tānti dassī, tē mē mar-vāsī.' Zāl umē
this matter to-thee may-divulge, then I shall-die." By-the-wife to-him
akhiū, 'mēē ch gall sarēr puchhōkī, atē rōwān laggā,
it-was-said, 'I this matter certainly will-ask,' and to-keep she-began,
ātē chhārē ghīān-kē āpū mārān laggā.
and a-knife taken-having herself (acc.) to-kill began.

VOL. VIII, PART 1.
FREE TRANSLATION OF THE FOREGOING.

1. A man went to Solomon, the Prophet, and asked him to teach the language of beasts. Solomon said, 'don’t learn it, for if you divulge the fact of your knowledge, you will drop down dead.’ The man replied, ‘I won’t divulge it to anyone,’ and so Solomon taught him, and he went home.

2. He was the owner of a bullock, an ass, a dog, and a number of fowls. He used to load up the bullock every day, and take it out as a beast of burden, but the ass
remained at home in the stable. In this way the bullock became weary and thin, while the ass remained jolly and plump.

3. One day the bullock asked the ass how he was. 'Fine and hearty,' was the reply. Then said the bullock, 'weary and troubled am I. I do wish you would tell me some trick which would induce the master not to load me.' Said the ass, 'don't eat anything when you are put out to graze, and pretend to be sick.' Now the master was listening to what they were saying. Next day the bullock became sick, and refused his grass.

4. His master thereupon loaded up the ass instead of the bullock and took him forth. The bullock remained all day at home in great content while the poor devil of an ass had nothing but labour and sorrow. When he came home, he asked the bullock how he was getting on. 'Oh,' said he, 'I've had a rare time of it!'

5. Then said the ass, 'I heard something new to-day.' 'What was it?' said the bullock. The ass replied, 'our master was saying to-day, "if that bullock doesn't get better, I'll have to slaughter it."' 'What am I to do now?' cried the bullock. Said the ass, 'graze away like anything, and run about.' So the bullock at once began to graze and to run about.

6. Now their master was listening to all this talk, and when he saw the bullock's sudden restoration to health, he burst out laughing. His wife noticed this, and asked him what he laughed at. 'Don't ask me,' said he, 'for if I tell you, I'll die.' But she persisted, and cried, 'verily I will ask you,' and then she began to scream and weep, and snatching up a knife threatens to kill herself.

7. The wretched husband was at his wit's end with worry and grief. And out of sympathy, the bullock, the ass, and the dog were filled with sorrow too. But the cook began to crow. Then said the bullock, the ass, and the dog to the cook, 'shame on you! Here is our master dying of grief, and you are crowing!' Said the cook, 'and a good thing too that such a fool of a master should die.' 'Why?' cried they. He replied, 'look at me, I've forty hens, and keep 'em all in fine order, and he can't manage one wife!' Said they, 'what is he to do?' Said he, 'let him up and take a cudgel, and let him begin to thrash her with it, and let him go on thrashing till she cries out "please stop beating me. I won't ask.'

8. The man was listening to all this, so he took a cudgel, and began to thrash his wife.

She invoked the name of Allah and cried out, 'beat me no more. I won't ask.'

9. The moral of this is that the only teacher of a woman is a blow.
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| पिठभि | पिठभि | 90. Refuse |
| कै, कै | कै | 91. Below |
| कृ, कृ | कृ | 92. Who |
| कृ, कृ | कृ | 93. What |
| कृह | कृह | 94. Why |
| अटै, अटै | अटै, अटै | 95. And |
| तत | तत | 96. Rest. |
| जातन, जातन | जातन | 97. II |
| अत | अत | 98. Yes |
| नू, नू | नू, नू | 99. No |
| अमा | अमा | 100. Also |
| पू | पू | 101. A father |
| पीठभि | पीठभि | 102. Of a father |
| पिठै | पिठै | 103. To a father |
| पिठैकाँड | पिठैकाँड | 104. From a father |
| पिठै पू | पिठै पू | 105. Two fathers |
| पू | पू | 106. Father's.
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Note: The table is oriented vertically, and the text inside each cell is not clearly legible due to the orientation.
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<th>Explan.</th>
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<td>Lakhmiri (Shahpur Dihfl)</td>
<td>Multani in Wullan</td>
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<td>Õ hune, hune, ahe</td>
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<td>Õ hës (from hës)</td>
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<td>तू हाल</td>
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<td>Amā marīt</td>
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<td>Tūṁ marīt</td>
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<td>Us हे मारीत्</td>
<td>Ushe marīt</td>
<td>110 They beat (Past Tense)</td>
</tr>
<tr>
<td>Mā मारीत्-पुस् है</td>
<td>Mā marīt-pus ī</td>
<td>111 I am beating</td>
</tr>
<tr>
<td>Mā मारीत्-पुरुष</td>
<td>Mā marīt-pūruṣ</td>
<td>112 I was beating</td>
</tr>
<tr>
<td>Mā मारीत्-काम</td>
<td>Mā marīt-kaṃ</td>
<td>113 I had beaten</td>
</tr>
<tr>
<td>Mā मारीत्</td>
<td>Mā marī</td>
<td>114 I may beat</td>
</tr>
<tr>
<td>Mā मारीत्</td>
<td>Mā marī</td>
<td>115 I shall beat</td>
</tr>
<tr>
<td>Tū मारीत्</td>
<td>Tū marīt</td>
<td>116 Thou wilt beat</td>
</tr>
<tr>
<td>O marīत्</td>
<td>Oh marīt</td>
<td>117 He will beat</td>
</tr>
<tr>
<td>Amā मारीत्</td>
<td>Amā marīt</td>
<td>118 We shall beat</td>
</tr>
<tr>
<td>Tūां मारीत्</td>
<td>Tūāṁ marīt</td>
<td>119 You will beat</td>
</tr>
<tr>
<td>O marīत्</td>
<td>Oh marīt</td>
<td>120 They will beat</td>
</tr>
<tr>
<td>Mā मारीत्</td>
<td>Mā marī</td>
<td>121 I should beat</td>
</tr>
<tr>
<td>Mā मारीत्</td>
<td>Mā marī</td>
<td>122 I am beaten</td>
</tr>
<tr>
<td>Mā मारीत् got or gōn</td>
<td>Mā marīt got</td>
<td>123 I was beaten</td>
</tr>
<tr>
<td>Mā मारीत्</td>
<td>Mā marī</td>
<td>124 I shaill be beaten</td>
</tr>
<tr>
<td>Tū गो</td>
<td>Tū go</td>
<td>125 I go</td>
</tr>
<tr>
<td>O गो</td>
<td>Oh go</td>
<td>126 He goes</td>
</tr>
<tr>
<td>Amā गो</td>
<td>Amā go</td>
<td>127 We go</td>
</tr>
<tr>
<td>Tū गो</td>
<td>Tū go</td>
<td>128 You go</td>
</tr>
<tr>
<td>O गो</td>
<td>Oh go</td>
<td>129 They go</td>
</tr>
<tr>
<td>Mā गो</td>
<td>Mā go</td>
<td>130 I went</td>
</tr>
<tr>
<td>Mā गो</td>
<td>Mā go</td>
<td>131 We went</td>
</tr>
<tr>
<td>Tū गो</td>
<td>Tū go</td>
<td>132 Thou wentest</td>
</tr>
<tr>
<td>O गो</td>
<td>Oh go</td>
<td>133 He went</td>
</tr>
<tr>
<td>Amā गो</td>
<td>Amā go</td>
<td>134 We went</td>
</tr>
<tr>
<td>Hindi of Dee Rand Khan</td>
<td>Urdu of Shafiur</td>
<td>English</td>
</tr>
<tr>
<td>------------------------</td>
<td>----------------</td>
<td>---------</td>
</tr>
<tr>
<td>टाउण्डा गाड़ी</td>
<td>टाउण्डा गाड़ी</td>
<td>210 You went.</td>
</tr>
<tr>
<td>गोरा</td>
<td>गोरा</td>
<td>211 They went.</td>
</tr>
<tr>
<td>भकी</td>
<td>भकी</td>
<td>212 Go.</td>
</tr>
<tr>
<td>विदा</td>
<td>विदा</td>
<td>213 Going</td>
</tr>
<tr>
<td>गौरी</td>
<td>गौरी</td>
<td>214 Gone</td>
</tr>
<tr>
<td>तुम्हारा नाम कैसा है?</td>
<td>तुम्हारा नाम कैसा है?</td>
<td>215 What is your name?</td>
</tr>
<tr>
<td>इक्कीस हजार साल कितने के?</td>
<td>इक्कीस हजार साल कितने के?</td>
<td>221 How old is this horse?</td>
</tr>
<tr>
<td>तोहफ़ा खानसाब का पोर्ट्रेट है?</td>
<td>तोहफ़ा खानसाब का पोर्ट्रेट है?</td>
<td>222 How fast is it travelling to Kusanto?</td>
</tr>
<tr>
<td>तुम्हारे आपकी गाड़ी कैसे पूरी है?</td>
<td>तुम्हारे आपकी गाड़ी कैसे पूरी है?</td>
<td>223 How many men are there in your father's house?</td>
</tr>
<tr>
<td>तुम्हारा नाम कौन सा कितने करने के के?</td>
<td>तुम्हारा नाम कौन सा कितने करने के के?</td>
<td>224 I have walked a long way to day.</td>
</tr>
<tr>
<td>माँ को बाबा की पत्नी कैसे मां को बाबा की पत्नी कैसे?</td>
<td>माँ को बाबा की पत्नी कैसे मां को बाबा की पत्नी कैसे?</td>
<td>225 The son of my uncle is married to his sister.</td>
</tr>
<tr>
<td>तुम्हारी देसी कितने बाबा के?</td>
<td>तुम्हारी देसी कितने बाबा के?</td>
<td>226 In the house in the middle of the white house.</td>
</tr>
<tr>
<td>उसका केस की कैसे</td>
<td>उसका केस की कैसे</td>
<td>227 Put the saddle upon his back.</td>
</tr>
<tr>
<td>मुझे पता है इस गाड़ी में कैसे अपना?</td>
<td>मुझे पता है इस गाड़ी में कैसे अपना?</td>
<td>228 I have beaten his son with many sticks.</td>
</tr>
<tr>
<td>नामक देश के गाड़ी को नामक देश के गाड़ी को</td>
<td>229 He is standing on the top of the hill.</td>
<td></td>
</tr>
<tr>
<td>यहाँ कितने भाइयें हैं?</td>
<td>यहाँ कितने भाइयें हैं?</td>
<td>230 He is sitting in a house under that tree.</td>
</tr>
<tr>
<td>मेरा नाम सिराज गुरू और कितने हैं?</td>
<td>मेरा नाम सिराज गुरू और कितने हैं?</td>
<td>231 His brother is smaller than his under.</td>
</tr>
<tr>
<td>उसकी कितने फूल हैं?</td>
<td>उसकी कितने फूल हैं?</td>
<td>232 The price of that is ten rupees and a half.</td>
</tr>
<tr>
<td>मेरा पता क्या है?</td>
<td>मेरा पता क्या है?</td>
<td>233 My father lives in that small house.</td>
</tr>
<tr>
<td>इसकी कितने दरों दी?</td>
<td>इसकी कितने दरों दी?</td>
<td>234 Give this rupee to him.</td>
</tr>
<tr>
<td>वहाँ कितने दरों हैं?</td>
<td>वहाँ कितने दरों हैं?</td>
<td>235 Take these rupees from him.</td>
</tr>
<tr>
<td>मेरा कितने दरों हैं?</td>
<td>मेरा कितने दरों हैं?</td>
<td>236 Draw water from the well.</td>
</tr>
<tr>
<td>उसके के साथ कितने दरों हैं?</td>
<td>उसके के साथ कितने दरों हैं?</td>
<td>237 Walk before me.</td>
</tr>
<tr>
<td>मेरे के साथ कितने दरों हैं?</td>
<td>मेरे के साथ कितने दरों हैं?</td>
<td>238 Whose boy comes behind you?</td>
</tr>
<tr>
<td>कितने पत्नियाँ हैं?</td>
<td>कितने पत्नियाँ हैं?</td>
<td>239 From whom did you buy that?</td>
</tr>
<tr>
<td>कितने पत्नियाँ हैं?</td>
<td>कितने पत्नियाँ हैं?</td>
<td>240 From a shopkeeper of this village.</td>
</tr>
</tbody>
</table>

**Indo-Dravidian**
NORTH-EASTERN LAHNDAR.

From the District of Mianwali we leave Thal and with it the southern, or standard, form of Lahnda. We have now to deal with the two northern forms of the language, the North-Western and the North-Eastern. The boundary line between the north and south runs along the southern foot of the Salt Range. This Range runs across the Sidh Sagar Debal. Starting in the east from the river Jehlam, it runs across the south of the Jehlam (Jehlam) District, and the north of Shahpur and Mianwali. The dialect spoken by the inhabitants of the Range belongs to the north. In Mianwali it is, however, mixed with Thal and is dealt with in the section referring to that district.

As already stated the northern dialects fall into two groups, a North-Western and a North-Eastern. The two are closely connected. We here briefly describe the main points of difference between them and between both and the dialect of the south. Between the south and the north there are considerable variations of vocabulary. Some of the most important words are quite different. Thus we generally find jui instead of kiel, mevor ghuma, for he, take; hage, for suk, be able. Like the last example, many other words in the north change an initial s to ñ.

The words for 'my' and 'thy' are sinda and tin, instead of mera and tere. Most noteworthy are the changes of the verbs signifying 'to go' and 'to come.' For the former southern Lahnda has saif or saï. In the north saï gradually disappears. By the time we get into Brewallpindi it has altogether disappeared, and we usually find instead gachh, but sometimes saï. We are in fact approaching the country in which the influence of Kashmiri and its allied tongues is felt, and gachh can only be compared with the Kashmiri gatäka. Similarly, the southern word for 'come' is ñ, but in the north-east it is akh. Another very important distinction between the south and the north occurs in the declension of masculine nouns ending in a consonant, such as ghar, a house. In the south, the oblique form singular of such words is the same as the nominative. Thus, ghar-dä, of a house. But in the north, such words add ñ in the oblique case singular. Thus (North-East) gharë-na, (North-West) gharë-da, of a house. Similarly, feminine nouns ending in a consonant add ñ in the oblique cases in the north, but do not add it in the south. Thus from akh, an eye, we have in the south akh-dä, but in the north akh-nä or akh-där.

There is considerable variety in the postpositions. We may quote two examples. In the south the termination of the dative is na, but in the north it is almost always ñ or some connected form. The termination of the genitive in the south is da. In the north, the two dialects part company here. The North-West still retains da, while the North-East always has na. This is the main point of difference between the two northern dialects.

Pronominal suffixes are used in the north, as in the south. But the suffixes of the first and second persons are very rare. Only the suffixes of the third person are commonly employed.

In the south the Present Participles ends in da, and so also in the North-West, while in the North-East it ends in na. It will be remembered that exactly the same is the case in regard to the postposition of the genitive.

Taking the North-Eastern dialects, they are spoken over the greater part of the Salt Range, and in the south of the District of Attock, in the east of the District of.

1. The principal exception is the Dhamal dialect of the North West, which, being near Shahpur, still keeps the ñ. See p. 644.
Jhelum, over the whole of the District of Rawalpindi and the hill country to its north and north-east, as far as Kashmir and Bhadawar.

The North-Western dialect commences in the south in a kind of wedge between the Pindi Ghelb Tahsil of Attock and West Jhelum, and runs over North Attock eastwards into Peshawar and northwards into Hazara. A small portion of Hazara falls within the territories of the North-East.

The following are the various dialects which form the North-Eastern group. First there is the dialect of the Western Salt Range itself, and closely connected with it are the Awânkârī of Southern Attock, and the Ghâb of Central Attock. All these are separated from the North-Eastern dialects of East Jhelum including the Eastern Salt Range by a wedge of speakers of North-Western Lahul extending south of Chakwal in Jhelum.

Across the Indus in Kohat, a form of Awânkârī is also spoken by Hindus and Awns scattered all over the district, and called by various names. We may call it, for our present purposes, Kohât. We may note that in all these dialects the word for 'go' is *vâj*, not *gaâh*. In the remaining dialects *vâj* is not used. The next dialect is Pothârī, spoken in East Jhelum and over the plains portion of Rawalpindi. It is also spoken in a corner of the District of Guzerat, between the Pabbi range, and the river Jhelum. In the Murree (Marâ) hills of North Rawalpindi, a slightly different dialect is spoken, which we may call Palsâri Pothârī. Very similar is the Dhundi spoken in an adjoining tract of Hazara immediately to the west. Going further north-east, we enter the territories of His Highness the Maha-râja of Kashmir. Pothârī is here spoken in the hills to the west and south of the Valley of Kashmir, and is locally known as Chibbâl or the language of the Chibbs. Closely allied to this is the Punchi spoken in the Kashmir Jagir of Punch. Here the various forms of Lahâda and Bâshâp are spoken, while to the east it has the Dâgi of Jammu and Bhadrawâl (a Western Pahari dialect).

The following table gives the estimated number of speakers of these various forms of North-Eastern Lahâda:

<table>
<thead>
<tr>
<th>Dialect of the Western Salt Range</th>
<th>——</th>
<th>——</th>
<th>——</th>
<th>——</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shalâm</td>
<td>25,000</td>
<td>25,000</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Awânkârī</th>
<th>——</th>
<th>——</th>
<th>——</th>
<th>——</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attock</td>
<td>25,500</td>
<td>25,500</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kohât</td>
<td>30,000</td>
<td>30,000</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ghâb (Pindâr of Attock)</th>
<th>——</th>
<th>——</th>
<th>——</th>
<th>——</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rawalpindi</td>
<td>250,000</td>
<td>250,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>East Jhelum</td>
<td>233,333</td>
<td>233,333</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chibbâl</td>
<td>25,333</td>
<td>25,333</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pahari Pothârī</th>
<th>——</th>
<th>——</th>
<th>——</th>
<th>——</th>
</tr>
</thead>
<tbody>
<tr>
<td>Murree Hills (Dâgi)</td>
<td>37,777</td>
<td>37,777</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dâgi of Hazara</td>
<td>29,444</td>
<td>29,444</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Kashmir dialects</th>
<th>——</th>
<th>——</th>
<th>——</th>
<th>——</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chibbâl</td>
<td>541,233</td>
<td>541,233</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Punchi</td>
<td>322,959</td>
<td>322,959</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Total Speakers of North-Eastern Lahâda | 1,789,275 | 1,789,275
LAHNDA OF THE SALT RANGE.

The Salt Range runs across the south of the District of Jhelum, and the north of the Districts of Shahpur and Manwall extending from the river Jhelum to the Indus. In it we first come across the North-Eastern dialect of Lahnda.

From the Jhelum District no separate dialect was returned from the eastern end of the Salt Range, the dialect division being reported to run north and south. The dialect of the eastern end of the Range is the same as the Pathwari of the Jhelum Tahsil to its north, while that of the western end of the District portion of the Range is the Dhami form of North-Western Lahnda spoken in the Chakwal Tahsil to its north.

As the language of the further western continuation of the Salt Range into the Shahpur District belongs to the North-Eastern dialect, it is thus seen that in the centre of the Range, extending down to the Pind Dadan Khan Tahsil, in which (vide p. 383 ante) the Thafi form of Southern Lahnda is spoken, there is a wedge of the North-Western dialect. Regarding this wedge, the Deputy Commissioner of Jhelum writes: 'This consists of two tracts called the Kahan and the Vanjar. The latter is inhabited chiefly by Aways and the former by Janjua. But if you travel from Chakwal to Pind Dadan Khan you will hear *dha* [i.e. North-Western Lahnda] and *so* [i.e. North-Eastern Lahnda] universally, except perhaps from a few men who come from Pathwari-speaking tracts.'

Owing to the fact that the North-Eastern dialect is continued to the west, leaping over this wedge, into the Shahpur Salt Range, it is most probable that the Range was once entirely occupied by speakers of the North-Eastern type, who became split into two sections by later immigrants who now speak the North-Western dialect.

We shall see that the North-Western dialect agrees in some particulars (e.g. genitive *ns*) with the southern dialect, and in other particulars (e.g. the declension of masculine nouns ending in a consonant) with the North-Eastern dialect. From this, it is reasonable to conclude that the North-Western dialect represents an extension of the southern dialect, across the Salt Range into West Jhelum and Hazara, which in the course of its extending has gathered up forms belonging to the original North-Eastern speakers of the Salt Range.

As the North-Eastern dialect is thus found in the Shahpur Salt Range, Attuck, and Kohat, the title 'North-Eastern' is barely appropriate. But its main extension is to the north east over the Rawalpindi Pothwar into Kashmir territory, and the fact that it has also gone west is due to its being carried thither by Aways from the Salt Range.

It will be most convenient to consider first of all this western extension into Shahpur, Attuck, and Kohat, so as to leave the way clear for the consideration of the true North-Eastern dialect of the Pothwar tract and Kashmir.

In the Shahpur Salt Range about 25,000 people speak the dialect now to be described. It is closely allied to Pothwari, and a full account of it is given in Sir James Wilson's Grammar and Dictionary of Western Pushto. The account given in the following pages is little more than an abstract of this work, and I take this opportunity of acknowledging with gratitude the permission given by its author to utilise the materials which he has collected.
In Mianwali no special dialect has been reported for the Salt Range, but the Lahnda spoken in the north of that district shows traces of Salt Range influence. The Lahnda of Mianwali has been described on pp. 494ff.

We thus confine ourselves here to the dialect spoken in the Western Salt Range of Shahpur District.

The following are the points in which the dialect of the Western Salt Range differs from the Standard of the Shahpur Doab.

Vocabulary.—The following list of words peculiar to the Salt Range is mainly compiled from Sir James Wilson’s Grammar and Dictionary of Western Pañjābī. The corresponding words in the Lahnda of the Shahpur Doab,—the standard dialect,—are given when known. They are indicated by the letter D.

anhārā, dark. (D. anhārā.)
anhārā, darkness, a dust-storm. (D. anhārā.)
assā, the month September—October. (D. assā.)
bamā, a pond.
bhāṣgarā, raviny ground.
bhūgā, a sow. (D. bhūn.)
bighār, a wolf. (D. bhīghār.)
bolā, a young donkey. (D. bhōlā.)
chohā, a measure of capacity.
chārā, broad.
chattī, a grain-parcher’s pan. (D. chāngā.)
chatter, a grain-parcher’s oven. (D. bhattī.)
chhimā, chhimak, a twig.
chōkhā, good, fair, much, many. (D. chōkhā.)
chōngā, beak of a bird, point of a knife or sword. (D. chōngā.)
dākh, grape, vine. (D. drākh.)
damb, damā, a precipice, cliff.
dana, a stick; the step of a ladder. (D. dāngā.)
dawar, epiker. (Thall dāwār.)
dākhā, a rocky knob, hillock.
dhāk, an outlying homestead, hamlet, dwelling at a distance from the village.
dhāmā, coarse blanket.
dīl, rock, large stone. (D. dīll.)
gōm, to count.
gūr, gīr, gīrā, stony ground.
haggiw, to be able. (D. gāgīw.)
hall, land enjoying good irrigation or moisture.
hān, now. (D. hān.)
hēkāl, (f. hēkālī), a pig.
hul, a kite (rāc bird).
hūṅ, thus. (D. hūṅ.)
kurnā, to descend, get down. (D. lēkān.)
hōrcūr, the wild hill sheep, corial. (D. hōrī.)
iträ, so much (D. ītnā.)

jā, a perennial stream.

jhāmar, a branch.

jūnam, to start, to go.

kabātā, an earthen cylinder for storing grain. Cf. rakār. (D. kalheṭā)
kacchērē, oleander, *Nerium Odoratum*.
kārśa, a catch-drain; ravine.
kāśi, a small catch-drain; a small ravine.
kāswē, a small catch drain.
kavā, angry. (D. kowri.)
kāvriti, angry, passionate, bad-tempered.
khaŋga, brackish, bitter; a poisonous snake, *Naja Guttata*.
kharīrā, the small bastard. (D. bīlār.)
kheṛi, sandal.
khub, strangling (the disease). (D. hubiū.)
khuddhur, khuddhēr, broken muddy ground
khurē, a chair.
kilēhō, a dwarf palm.
kirēthā, of or belonging to Hindus. (D. kīrēthā.)
kīrē, how much? (D. kīrē)
kōli, tamarisk tree, *Tamarix Artiodactyla*. (D. ukōli)
kōr, who? (D. kōr.)
kōnā, lukewarm.

kōthiri, the house-lizard.

kōlār, a tree, *Bauhinia Variegata*.

kōgar, the branch of a tree.


lāśi, salt butter.

maṇghā, dear, expensive

maṇa, a large white scene.

maṅkā, a meeting, an assembly. (D. pərīkā)

maṅgara, droppings of sheep, goats, deer, or horses.

maṇā, a table

maṅhē, a branch of an aquatic family.

maṅhērē, a parasitical plant that grows on the bēr tree (*Zizyphus Jujuba*).

maṅhē, earth, soil.

por, a rock (In D. this word means 'a flat clod.')

pāṣa, a stalk, a heap of grain in straw.

paṅgūrā, a tree, *Tecoma Undulata*. Cf. lakārē.

paṅkā, poor soil.

raṅgō, muddy ground among red rocks.

rōk, anger (In Thalii this word means 'a hill'.)

saṅk, a hare.

sakā, a quadrangular mud-built receptacle for grain. Cf. kāhōtā.
sarō, cooked flesh.
serpar, certainly, in any case.
shābūr, a village.
sīhā, a brick. (D. sīhā, shaped stone.)
sīkā, a dwarf palm.
tākh, a vale, meadow.
tākkūz, a bear.
tīttār, a partridge. (D. tittār.)
tīvṛ, a ewe. (In D. this word means 'a crack in the soil.')
tīwā, a ring put on the head under a burden. (D. tīwā.)
tīvā, so much. (D. tīvā.)
sūthā, above, up. (D. sūthā.)
sūlā, a watercourse made to guide water to a field.
sūn, cotton.
sūručī, the part of the wall of a house projecting above the roof.
sūra, snow.
sūpyā, a small strip of wood used in roofing. (D. kāhā)
sūmmun, a tree, Calluna vulgaris.
sūfrī, a stone, boulder.

Pronunciation.—In pronunciation the letters r and l are occasionally interchanged, as in the word lohāpā or rakēpā, the name of a certain tree. There is a strong tendency to change a standard r to r as in kor for kāa, who tīrā for tīpā, so much.

There is a tendency to drop aspiration, as m ātā, a rock, Standard ātā, twelve, Standard bādrā.

The dialect is fond of nasal sounds, and long vowels, especially at the end of a word, are nasalized almost ad libitum. Thus we have sa or nā, the termination of the genitive and the termination of the present participle; mārā or mārā, struck. So asī or asā, we; tāst or tāś, you; mādā or mādā, my; tādā or tādā, thy; jāš or jāś, oblique form of jā, a place; galī or gollā, oblique form of goll, a word.

Gender.—The feminine gender is formed from the masculine as in the standard.

Declension.—There is an important difference in the formation of the oblique case of nouns. Masculine nouns ending in a consonant often add e to form the oblique case singular. Thus—

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Oblique singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>ghar, a house</td>
<td>gharē.</td>
</tr>
<tr>
<td>kāl, a plough</td>
<td>kāle</td>
</tr>
<tr>
<td>pār, a foot</td>
<td>pāre.</td>
</tr>
<tr>
<td>sīlā, a camel</td>
<td>sīle.</td>
</tr>
<tr>
<td>kāyār, a shopkeeper</td>
<td>kāyāre.</td>
</tr>
<tr>
<td>pattaar, a son</td>
<td>pattaare.</td>
</tr>
</tbody>
</table>

The final e is often nasalized, as in gharē.

It will be observed from the last example that nouns of more than one syllable, ending in a consonant preceded by a, change, as in the standard, the a to e in the oblique case.
The word भिरा, a brother, has its oblique singular भिरास्, and its oblique plural भिराते.

Similarly, feminine nouns ending in a consonant often form the oblique case by adding \( \text{ि} \) or \( \text{ि} \). Thus:

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>हिल्ला, a knee</td>
<td>हिल्लि.</td>
</tr>
<tr>
<td>अक्के, the eye</td>
<td>अक्किक.</td>
</tr>
<tr>
<td>मेज्जा, a buffalo</td>
<td>मेज्जति.</td>
</tr>
<tr>
<td>फोर, a pony-mare</td>
<td>फोरिक.</td>
</tr>
<tr>
<td>चिड़ोहर, a girl</td>
<td>चिड़ोहरि.</td>
</tr>
<tr>
<td>जा, a place</td>
<td>जाक.</td>
</tr>
<tr>
<td>दा, direction</td>
<td>दा.</td>
</tr>
<tr>
<td>ब्हार, a sister</td>
<td>ब्हाया.</td>
</tr>
<tr>
<td>गाल, a word</td>
<td>गालि.</td>
</tr>
</tbody>
</table>

Note that, as in the case of चिड़ोहर, feminine words of more than one syllable ending in a consonant preceded by \( \text{ि} \) drop the \( \text{ि} \) in the oblique case.

The final \( \text{ि} \) and \( \text{ि} \) are often nasalized. Thus, in the specimen, we have जा (in) a place; दा (in) the direction of, towards; गालि, by a word.

The plural of all nouns, both nominative and oblique, is formed as in the Standard.

The postpositions and case-terminations are the same as in the Standard, with the following exceptions:

The termination of the genitive is मा or मा, instead of ए, and is subject to the following inflexions:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>u or uṣ</td>
<td>n or nṣ</td>
<td>m or mṣ</td>
</tr>
<tr>
<td>Obl.</td>
<td>u or uṣ</td>
<td>m or mṣ</td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td>n or nṣ</td>
<td>nṣ</td>
</tr>
<tr>
<td>Obl.</td>
<td>n or nṣ</td>
<td>nṣ</td>
</tr>
</tbody>
</table>

Javaṇa ghorā, the man's horse, Javaṇa ghorā, the man's mare
Javaṇe ghorēma, of the man's house, Javaṇa ghorā, of the man's mare
Javaṇe ghorē, the man's horses, Javaṇa ghorā, the man's horses
Javaṇe ghorēna, of the man's horses, Javaṇa ghorā, of the man's horses

The postposition of the dative is हा or हा instead of मा. Thus, ghorē-हा, to the horse.

The postposition of the ablative is ठार, as in ghorē-ठार, from a house.

The following, therefore, are the full declensions of the various classes of nouns in this dialect.
### Masculine, ghôrâ, a horse.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ghôrâ, a horse</td>
<td>ghôrâ, horses</td>
</tr>
<tr>
<td>Agent</td>
<td>ghôrê, by a horse</td>
<td>ghôrê, by horses</td>
</tr>
<tr>
<td>Dative-Accusative</td>
<td>ghôrê-hâ, to a horse</td>
<td>ghôrê-hâ, to horses</td>
</tr>
<tr>
<td>Ablative</td>
<td>ghôrê-thâ, from a horse</td>
<td>ghôrê-thâ, from horses</td>
</tr>
<tr>
<td>Genitive</td>
<td>ghôrêñê, of a horse</td>
<td>ghôrêñê, of horses</td>
</tr>
<tr>
<td>Locative</td>
<td>(ghôrê, in a horse)</td>
<td>(ghôrê, in horses)</td>
</tr>
<tr>
<td>Vocative</td>
<td>ghôrêñâ, O horse</td>
<td>ghôrêñâ, O horses</td>
</tr>
</tbody>
</table>

### Feminine, ghôri, a mare.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ghôri, a mare</td>
<td>ghôri, mares</td>
</tr>
<tr>
<td>Agent</td>
<td>ghôrî, by a mare</td>
<td>ghôrî, by mares</td>
</tr>
<tr>
<td>Dative-Accusative</td>
<td>ghôrî-hâ, to a mare</td>
<td>ghôrî-hâ, to mares</td>
</tr>
<tr>
<td>Ablative</td>
<td>ghôrî-thâ, from a mare</td>
<td>ghôrî-thâ, from mares</td>
</tr>
<tr>
<td>Genitive</td>
<td>ghôrîñê, of a mare</td>
<td>ghôrîñê, of mares</td>
</tr>
<tr>
<td>Locative</td>
<td>(ghôrî, in a horse)</td>
<td>(ghôrî, in mares)</td>
</tr>
<tr>
<td>Vocative</td>
<td>ghôrîñâ, O mare</td>
<td>ghôrîñâ, O mares</td>
</tr>
</tbody>
</table>

### Feminine, akkhâ, an eye.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>akkhâ, an eye</td>
<td>akkhâ, eyes</td>
</tr>
<tr>
<td>Agent</td>
<td>akkhî, by an eye</td>
<td>akkhî, by eyes</td>
</tr>
<tr>
<td>Dative-Accusative</td>
<td>akkhî-hâ, to an eye</td>
<td>akkhî-hâ, to eyes</td>
</tr>
<tr>
<td>Ablative</td>
<td>akkhî-thâ, from an eye</td>
<td>akkhî-thâ, from eyes</td>
</tr>
<tr>
<td>Genitive</td>
<td>akkhîñê, of an eye</td>
<td>akkhîñê, of eyes</td>
</tr>
<tr>
<td>Locative</td>
<td>akkhîñâ, in an eye</td>
<td>akkhîñâ, in eyes</td>
</tr>
<tr>
<td>Vocative</td>
<td>akkhîñâ, O eye</td>
<td>akkhîñâ, O eyes</td>
</tr>
</tbody>
</table>

*These forms are rare, and occur only in a few words. When the locative of such words is required, it is more usual to employ the postposition with the oblique case.*
Feminine, bhāe, a sister

Sing
Nominative bhāe, a sister
Agent bhānu, by a sister.
Dative- Accusative bhānu-hā, to a sister bhānu-kā, to sisters.
Ablative bhānu-thā, from a sister.
Genitive bhānu-ka, of a sister bhānu-kā, of sisters.
Locative bhāru, in a sister bhāru, in sisters.
Vocative bhāvary, O sister bhāvary, O sisters.

As regards adjectives, the only important point to note is that the word hor, other, makes its oblique form singular hār, not hor, as in the Standard. There are also the following differences in the numerals:

<table>
<thead>
<tr>
<th>Standard</th>
<th>Salt Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>Twelve</td>
<td>bōhru</td>
</tr>
<tr>
<td>Thirteen</td>
<td>tēhrē</td>
</tr>
<tr>
<td>Forty</td>
<td>chahē</td>
</tr>
<tr>
<td>Forty-five</td>
<td>pūthā</td>
</tr>
<tr>
<td>Seventy</td>
<td>sētīr</td>
</tr>
</tbody>
</table>

As regards pronouns, the first two personal pronouns are thus declined:

I. Thou.

Sing.
Nom. māi, māi
Ag. māi, māi
Dat. māh or mā-hā
Gen. māda or mādā
Obl. ma

Plur.
Nom. esē, aē
Ag. aē
Dat. aēh or aē-hā
Gen. esēda, esēlā
Obl. esē

The Demonstrative pronouns, also used as pronouns of the third person, are thus declined:

Sing.
Nom. ē
Ag. id
Dat. un or un-hā
Obl.
Plur.
Nom. un or unah
Ag. un, unah or unahā
Dat. unah or unahā
Obl.

The genitives are regular. Thus, unah, of this; unah, of that.
The word for 'who?' is kər, not k̪a, as in the Standard. Its oblique singular is kər or kə, its nominative plural kər; and its oblique plural kərən. The pronominal adjectives of quantity end in rə instead of rə, as in štrə, this much; ušvə, that much; štrə, how much? instead of štrə, ušvə, štrə.

In other respects the pronouns in the Salt Range follow the Standard. It may be noted that the specimen (para. 3) gives jə, as well as jehə, for the relative pronoun.

In the Standard, the word hərtə is used as a suffix of respect. In the Salt Range this becomes hərt, with an oblique form ə ə (specimen, paras. 3, 4).

As in the Standard, there are three forms of the present of the Verb Substantive, a full form, a contracted form, and an emphatic form. In other respects, however, it differs. Thus:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Full Form</td>
<td>Contracted Form</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>1 jə</td>
<td>jə</td>
</tr>
<tr>
<td>2 jə ŋə, əh</td>
<td>jə</td>
</tr>
<tr>
<td>3 əh, əh</td>
<td>əh</td>
</tr>
</tbody>
</table>

It will be seen that there is not given a complete set of either the full or emphatic forms. Probably such forms exist throughout, but they have not been noted.

As in the Standard, there is a tendency to combine the šə or ŋə of the third person plural with a preceding word. Thus (specimen, para. 4), meyə-d-wə, they are present. Similarly hən (1), for hoe-wə (the rhymes) are (hidden); marəmən (4), for marəmən, they are striking; wənən (4), for wənən, they go; dərəmən (4), for dərəmən, they were shown.

The Past Tense also differs from the Standard. Thus:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Masculine</td>
<td>Feminine</td>
</tr>
<tr>
<td>1 qəsh, qə, qəns</td>
<td>qəš, qəs</td>
</tr>
<tr>
<td>2 qəsh, qəh, qən</td>
<td>qəš, qəś</td>
</tr>
<tr>
<td>3 qəq, qə, qən</td>
<td>qəq, qəś</td>
</tr>
</tbody>
</table>
There is a negative verb substantive, of which the following are the only forms noted:

Sing. 1. nāhā, nāhā

2. nāhā, nīthā, nāthā, nīthā.

3. nāhā.

There are doublez plural forms also, but I have not come across them. According to Sir James Wilson, the Standard forms are all used except in the second person singular. The forms given above for the first and third persons are taken from the specimen.

For the other tenses of the verb substantive, the verb šāmān, to become, is usually employed instead of the Standard lāsān, but we shall find lāasā also employed in the specimen.

In the conjugation of the active verb, the present participle ends in nō or nē, instead of the Standard dā. Thus, bāshānā, escaping; pārē, going; kārēnē (transitive) doing. The other participles and the various verbal nouns are as in the Standard, but final vowels are sometimes nasalized, as in ūmmēnā it was admitted (Specimen, para 4), for ūmmēnē.

The Old Present and Present Subjunctive is thus conjugated:

'I strike,' 'I may strike,' etc.

Sing. Plur.
1. mārē mārēnā
2. mārēhē mārēhēnā
3. mārē mārēnā

The Future is the same as in the Standard, except that the third person plural ends in nē, not in nē. Thus, mārēnē, not mārēnēn, they will strike.

The Respective Imperative is formed by adding hē for the second person singular, and dā for the second person plural. Thus, mārēhē, please thou to strike; mārēnē, please ye to strike.

In other respects the conjugation of the verb is the same as in the Standard, provided we bear in mind that the present participle ends in nō or nē, not in dā.

As an unusual form of the verb with pronominal suffixes, we may quote dēssēnās, we may show to him (Specimen, para 3). We may also note a contracted form of the 3rd plural present definita mārēnānē, for mārēnnēnē, they are striking.

No version of the Parable of the Prodigal Son has come from Shapur. I therefore give a folktales taken from Sir James Wilson’s Grammar as a specimen of the dialect of the Shapur Salt Range. I am responsible for the interlinear translation, but the free translation is Sir James Wilson’s. The actual text comes from Shapur, and is not taken from the Grammar. There are hence a few variations in spelling from the copy in the latter.
[No. 29]

INDO-ARYAN FAMILY.  
NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAṆJĀBĪ.

SAHK RANGE DIALLECT.  
SHAMPUR DISTRICT.

(Stir James Wilson, K.C.S.I.)

1. Agī-velē Missarūn hāk patahē āhā. Unī tra patahār
1. In-the-former-time of-Egypt one king was. Of-him three sons
āhā. Khudānī marāi ilē āhā, o vadhē bimār thā. Tera
were. Of-God will thus was, he very sick became. Although
hakimūn mānā darū-dīmaal āle-nāl kitā, par o bechā
by-physicians of-him medicine-drugs heart-with was-made, but he recovering
nāzīr na ēcā. Orīk patahāh mārī-vān āpānā ghātnā
(night not come. At-last the-king day-by-day his-own diminishing
hāl vēkhl ke jāteo. 'bechānā nāthā.' Nāla
condition seen-having il-was-known-by-him, 'recovering I-am-not.' Moreover
milkhe-vīchē rāhā vēkh-ko āpā-tāhē putrī-kē
the-kingdom-in disturbance seen-having his-own-the-three-sons-to
sādācā. Vatt unīhā ākhōnā, 'chhorō, ajo tuśī'
it-was-called-by-him. Then (to) them si-was-said-by-him, 'boys, still you
nīrā ḍō, to mēdā ā hāl ā Mē marāī. Dushmānā ē
young are, and this condition is. I am-dying By-enemies this
gall vēkhl ke mēdē-milkhe-hā ē chavāhr-pāsā ē vēhrēcē.
thing seen-having my-kingdom-as-for on-the-four-sides having-come it-surrounded-is
Mēh tsādīā vadhē ōkār ē. Mē nāthā-jānā je mōde-marmē-
tome of-you great anxiety is. I am-not-knowing that my-death-
kōṭī pichhēvāi tsādīā ē hāl thā. Ė vēkhl ke mē
from after your what condition with-his. This seen-having by-me
ajī tuśīn saddācā. Mēdē-māhī-vīchē rōān-jē ē īk
today to-you called-it-is. My-palace-in in-a-certain-place a
chur-khānā waddēcānā vēkēnā bāpā-hēcē, te vēkhlīn trā kāl
seer-chamber of-ancestors of-times built-become-is, and in three rubies
rakkhē āoan. Lakhā-rupānēnā mulē-nē ēmīn. Tuśī unēhā
placed become-are. Of-lakhs-rupies of-value they-are. You them
ghinn-ke kithērī vakkhrē-jē ēchāpā-rakkho, jīthē tsādīdē-kōū
taken-having somewhere in-a-different-place annocai, where of-you-from
sawā bhor-kahān khabar nā bōwe. Māz Khudā nā aconspt other-anyone—to knowledge not may-be. So—that God not karā, patshāhi tuśiddhe-kōlā khasi-vāncē, to taśīth
may-(so)-do, (that) the-kingdom of—you-from been-matched-away, and to-you
upāśkāi lēr pāwē, to tuśī kahānī mathā thī‘,
of-repos need may-fall, and you of-anyone dependent may-become’
Patshāhne-pattāī āgīne-prunā ākhāj-majhī triśāh-līl
By-the-king’s-sons of-their-own-father saying—according-to the-three-rudies
mahān-āhā laddha ke shāharnā bāhir hikk-ār-āhō gīr-vīchēh,
the-palace-from-us taken-out-having of-the-city outside a-desolate-become-place-in,
jīttā lekānā swam vānūg ghatā sīnā, vānī dabbē,
where of-people coming going little was, king’s-gone were-buried

2 Kāhī-dera-kōlā pichchō patshāhī mar-gēā. Patshāhī

2. Some-days-from after the-king died. The-kingdom
dnahe-āsam khaś ghattī, to patshāhne-pattāī vaichert
by-the-enemies was-matched-(and)-taken, and (to)-the-king’s-sons adversity
pā-gea. Jhār-vēlo kārachō hau thē, āpa-vīchēh
fell. At-what-time from-expenditure in-strain they-became, themates-among
salāh kitiōnē, ‘jēhī làl pāh āsi-hāh dītī-āhō,
agreement was-made-by-them, ‘what rubies by-the-father not to give-more,
unīk vēch-āhīrā, te kāhī-hōr-mailkhe-vīchēh vānī ke āpī-hayātīnā
them let-us-sell-away, and some-other-country-in gone-having of-own-own-life
dēhāhā kātīhā.’ Trā bhīra mūthā gae jīttēh làl dabbē
days let-us-pass. Three brothers thither went where the-rubies buried
āhe. Jīs-vēlē sīmī patshōnē, do làl māghtē, te
were At-what-time the-earth was-dug-up-by-them, two rubies came-out, and
hikk na laddhā. Vājīdē hairān bōhē, ‘ē kē gāl
one not was-found. Much perplexed they-became, ‘this what affair
ē? je kādēt kōl chōr pēnā, ta in nā
is? I’s ever any thief kaś-fallēn(upon-them), then thus not
hānē, je hikk chā-kharēnē, te do
it-would-have-become, that one he-would-up-and-have-taken, and two
piśēnāh. Viśakhe āsī-rahāh-vīchēh kahīn
fallen-would-have-remained. Without-doubt us-the-three-from-among of-someone
niyyat mārī-gāli-ē. Siddhā sawā hōr-kahīnā ē hūm
the-conscience gone-wrong-is. Of-us except of-other-anyone thus the-deed
nāhī. Bass, chāngi gālē jē āsi kāsē-kōl vānī-ke
tēnāt. Enough, good course this that us the-O’-next gone-having
ē sāhā làl dussēthōs, te ū ādéhā fātēhā karē,
this whole condition may-show-to-him, and he of-us decision may-make.

VOL. VIII, PART I.
3. Rā̄he-vichārah vān̄e-khe āhī kīk othā unāṁ miles.
3. The-road-in as-they were-going a Colbertman to-them was-seen.

Unhā-kālā puchhheins, 'tusā kēdē koi uth thā vānā diṭhā?
Tham-from it-was-asked-by-him, 'by-you hitker any camel going was-seen?'

Vuddā-bhirām akheā, 'mī, tādō uth kānā āhā?' Us
Us

Vācā-bhirām akheā jē, 'tādō uth-thū-āithāā sikā laddā-bāčā āhā?
Us

By-the-oldest-brother it-was-said, 'Sir, thy camel one-eyed was.' By-him

as-kā̄lī puchhāhī jē, 'tādō uth-thū sikā laddā-bāčā āhā?' Us

By-the-middle-brother

vācā-bhirām it-was-said that, 'yes, my camel one-eyed was.' By-the-middle-brother

hīm-from it-was-asked that, 'thy-camel-on vinegar-loaded-became-was?' By-him

Vācā-bhirām, 'hā, ē vi saiche ē.' Nikrē akheā, 'tēdā it-was-said, 'yes. Śī, this also true is.' By-the-younger it-was-said, 'thy

uth Impādā vi āhā?' Us akheā, 'hā, ē gull vi camel-tailless also was?' By-him it-was-said, 'yes, the statement also

saiche ē, jō akhānī. Hun dasō, mādā uth kādē gēś

true is, which was-said-by-you. Now show, my camel whatever gone ē.' Trābhā-bhirām āsā ke akheā jē, 'nēk tādē uth

is.' By-the-three-brothers laughted-having it-was-said that, 'by-us thy camel

nahā dīthā Āśā-hā kē nīhārā ē jē kīdē gēś?'
in-not seen Us-to what knowledge is that whatever it-went?'

Othā ē gull up-kē unhā akheā, 'Vah vā,

By-the-colonel this word heard-having to-them it-was-said, 'Wah wah,
tuē h ajūb gull akheā-o, jē kādi tuē mādā uth

you this wonderful statement saying-are, that ever by-you my camel

nahā dīthā, tā ināā saie patte kikun dénbā?
in-not seen, than these all distinguishing-marks how giving-are-you?

Mādā uth sarār tāsādē kōl ē. Changā gull rī, mādā uth

My camel certainly of you near ē. Good course this, my camel

mer dōs, māhā-kē kāzā-āśā-ā-kōl julu.' Shāmāśākās

back-again give-ye, otherwise the-Qāzī-His-Honour-near ome.' By-the-princes

akheā, 'asī āp kāzā-āśā-ā-kōl vānā pāñā.

it-was-said, 'we ourselves the-Qāzī-His-Honour-near happening-to be-gang are.

Tī būśā�ā-yāl jul.'

Thou also of-us-while come.'

4. Mādā gull, chānā kāzā-āśā-kōl gāc Pālā-pālā

4. Finishing affair,—the-four His-Honour-the Qāzī-near went. First-of-all
by-the-camelman his-own claim to-His-Honour-the-Qa'ā was-shown By-the-Qa'ā
hāl sun-ke shahzāde-kīfū puchchehā, 'tukā ëk jayub
the-condition heard-having the-prince-from it-was-asked, 'you what answer
dē?' Shahzāde ākheā, 'aē mē inā mē sunā nāī
is?' By-the-princes it-was-said, 'by-us this-one of the-camel at-ill wāb-
ātā. Khān-umākhān sidē-ātē keē joreē-e.' Othā
sten Without-cause of-us-on cōle he-fabricating-is' By-the-camelman
kāī-ūrā ākheā, 'Garīb-paāwar. Su-Salāmat, e
to-His-Honour-the-Qāiz it-was-said, 'Cherisher-of-the-poor.
Hath, these
kūr mereēnā. Tūsh mēnē puchhehā, 'sēmē pottē
āīcē are-striking. You them ask, "all distinguishing-marks
mēē-ūthēnē mēē dasēnē ko nāī?' Mur ē khū
of-my-camel to-me were-shown by-them or not?' Then this why
mukaranā?' Kāē ētēnū ē hāl sun-ke
do-they-deny?' By-the-Qāiz of-the-camelman this condition heard-having
shahzāde-kīfū puchchehā. Shahzāde manēmē āja
the-prince-from it-was-asked. By-the-princes it-was-acknowledged that,
'vi-shalēk, jikūn othē ākhñā āē, aē sărē pottē
'without-doubt, as the-camelman saying-to, by-us all distinguishing-marks
dasēnā.' Kāē ākheā, 'jē tūsh ēmē ēnā umē
were-shown.' By-the-Qāiz it-was-said, 'if by-you of-this-one the-camel is-not
dūthū, ēā ēkē ṭūsh pāē pāē pāē pottē umē-ūthā nā
seen, then how to-hum complete complete distinguishing-marks of-the-camel
dassēnā? Ē ējīb gāll ē. Vatē vaddē-shahzāde-dīr
were-shown by you? This wondrous matter is.' Then the-elder-prince towards
mēē kar-ke puchhehā, 'tūsh dassē āē, ē kikun tūsh ālām
face made-having it-was-asked, 'you show that, this how to-you know
hēē āē uṭhē kāmē āhā āē.' Shahzāde ākheā,
because that the-camel one-eyed was' By-the-prince it-was-said,
'ēē mēē āē jāta Ē rēhē-ūṭē mēē ēṭṭāhā-āhā
'this-according-to by me it-was-known that the-road on by-me it seen-wēs
jē bīkki-passēnā pattār darēkēhā ēkhā-hēē ēlām ēmēnō-āhā,
that of-one-side the-leaves of-the-trees eaten-become evident becoming-vere.
Bass, pūtēm āē uṭhē kāmē āhā. Nāhītā
Enough, it-was-known by me that the-camel one-eyed was. Otherwise
duē-passēnā pattār khalē-hēē sarē bōnē.' Kāē
of-both-sides the-leaves eaten-become certainly would-have-been.' By-the-Qāiz
vihē-akhirē-kōī puchhehā āē, 'tēā kikun ākhñā āē
the-middle-brother from it-was-asked that, 'then how way-ang-art that
utthe-tē sirkā laddē-hōētā āhā? Us akhē, "sukēēn the-camel on vinegar loaded-become was? By-him it-was-seen, "of-vinegar
dastār ē, jē simītā páve, ē tu-jāna mithi
the-custom is, "of the-ground-on it-may-fall, then of-that-place the-earth
ubhār-amē, Rāhe-vi-hōbō bāhū-jāē dīūhā.
swelling-up to it. The-road-from on in-many-a-place it-was-seen
Is-gallū mā yaquh kāhā jē utthe-tē sirkā
From-this-circumstance by-me certain it-was-made that the-camel on vinegar
laddē-hōētā āhā. Kāzī mukē-hūrāū-kō hukē-hoēhā, "tadhā
loaded-become was. By-the-Qāzī the-youngest-brother from it-was-asked, "by-the
likun jāē jē utth laudā ēp? Us akhē, "Kāzī-jē,
how known is that the-camel tailless is? By-him it-was-said, "Qāzī-Sīr,
a dastār ē, jē-vēlē utth simītētē bāhē, bhōchē utthēwē,
this custom is, "at-what-time a-camel the-ground-on may-sit, or else may-rise,
ve-vēlē sarūr āmpē-pēchālāh simītētē matētē. Usē
at-what-time certainly his-own-tail (i.e.) the-ground-on he-strikes. Of that
nishūn simītētē lāg yānēm. Rāhe-ūtē bāhū-jāē mā
marks the-ground-on become-attached The-road-on in-many-a-place by-me
dīūhā jē utthē bāhūnē hūr simītētē nishūnē simītētē
it-was-seen that of-the-camel of-sitting other all marks the-ground-on
majūd-ān, par pūchhāē nishūntē simītētē kīkē nēhī,
present-are, but of-the-tail mark the-ground-on anywhere is not
Is-gallū mā jāē, "utth laudā ē."
This-circumstance-from by-me it-was-known, "the-camel tailless is.
Kāzī shēhūrē-hēnē inna galī̃h sun-ke ukhānī akal-ūte
By-the-Qāzī of-the-princes these words heard-having of-them cleverness-and
damā-ūtē salē-hōēs. Unkānī changī-ūzūn-tū apnī-jīē tē
wisdom-as for it-was-praised-by-him. Them good-honour-with his-own-place-on
ghīnn-ūgēi. he-took-away.

FREE TRANSLATION OF THE FOREGOING.

In olden time there was a King of Egypt. He had three sons. Such was God's
will, he became very ill. Although the physicians did their best to cure him, his
recovery seemed hopeless. At last the King, seeing himself failing day by day, thought,
'I shall not survive.' Seeing moreover trouble in his kingdom he called his three sons.
Then he said to them, 'Boys, you are still young, and this is my condition. I am
dying. My enemies seeing this have surrounded my kingdom on all four sides. I
am anxious about you. I do not know what will become of you after my death. Seeing
this I have called you to-day. In a certain place in my palace there is a secret chamber built in the time of my ancestors, and in it there are three rubies. They are worth lakhs of rupees. Take them and hide them somewhere in a secret place of which no one save yourselves may know. So that, should God so will that the kingdom be taken from you, and you have need of money, you may be dependent on no one. The King’s sons according to their father’s directions took the three rubies out of the palace and went and buried them outside the city in a desolate place where people seldom came and went.

Some days after this the King died, the enemy took the kingdom, and adversity befell the King’s sons. When they were in straits for money they agreed together (saying), ‘Let us sell the rubies our father gave us, and go to some other country and spend the days of our life.’ The three brothers went to the place where they had buried the rubies, but when they dug up the ground, only two rubies appeared, and one was not to be found. They were greatly perplexed (saying), ‘How is this? It ever a thief had come on them, it would not have happened that he would take away one, and that the two would remain. Certainly the conscience of one of us three has gone wrong. Except you no one else could have done this. It is best that we go to the Qazi and tell him the whole story, and let him decide between us and settle the matter.’ They all agreed to this and started towards the Qazi.

On the way a camelman met them. He asked them: ‘Have you seen a camel going this way?’ The eldest brother said: ‘Sir, was your camel blind of an eye?’ He said: ‘Yes, Sir, my camel was blind of an eye.’ The second brother asked: ‘Was there vinegar laden on the camel?’ He said: ‘Yes, Sir, it is also true as you have said.’ The youngest said: ‘Was your camel also without a tail?’ He said: ‘Yes, Sir, it is also true as you have said. Now tell me where has my camel gone?’ The three brothers laughed and said: ‘We have not seen your camel; how do we know where it has gone?’ The camelman hearing this said to them: ‘Indeed! You say a strange thing. You have not seen my camel! Then how do you tell me all about it? You must have my camel! You had better give me back my camel, or else come to the Qazi.’ The Princes said: ‘We happen ourselves to be going to the Qazi. Come along with us.’

In short, all four went to the Qazi. First the camelman made his claim before the Qazi. The Qazi heard his story and asked the Princes: ‘What is your answer?’ The Princes said: ‘We never saw his camel. He makes this false claim against us unjustly.’ The camelman said to the Qazi: ‘Hall, cherisher of the poor! They are lying. Ask them whether or not they told me all about my camel. Then why do they deny it?’ The Qazi on hearing this from the camelman asked the Princes. The Princes said: ‘Certainly, as the camelman says, we told him all about it.’ The Qazi said: ‘If you did not see his camel, how did you tell him all about his camel? This is strange.’ They looked towards the eldest Prince he asked, ‘You say how you knew that the camel was blind of one eye.’ The Prince said: ‘I knew, because on the way I saw that the leaves of the tree on one side only appeared to have been eaten. So I knew that the camel was blind of an eye, as otherwise the leaves on the other side would certainly have been eaten.’ The Qazi asked the second brother: ‘How do you say
that vinegar was laden on the camel?" He said: 'Usually if vinegar fall on the
ground, the earth swells up at that place. On the road I saw this in many places.
From this I made sure that vinegar was laden on the camel.' The Qazi asked the
youngest brother: 'How did you know that the camel was without a tail?' He said:
'Sir Qazi! I usually, when a camel sits down on the ground or rises, he is certain to
strike his tail on the ground, and its marks are left on the ground. On the way I saw
many places that there were on the ground all the marks of a camel's sitting down,
but there was no mark of his tail on the ground. From this I knew that the camel had
no tail.' The Qazi on hearing these remarks of the Prince praised their intelligence
and wisdom, and took them to his house with great honour.

[The tale breaks off here without describing the fate of the missing ruby. Those
curious in such matters will find another version of this story on pp. 442ff. of Vol. IX,
Pt. I of this Survey, given as one of the specimens of Bandelī. In that version, the ruby
is satisfactorily recovered, and no blame falls on any one]
AWANKARI OR AWANKI

The Awaṅs are an important tribe, whose habitat centres round the Western Salt Range, extends into the adjoining portions of Missuwah, Shahpur, and Jhelum Districts, and includes Kalabagh on the west bank of the Indus, the seat of the head of all the Awaṅs.

So far as the Salt Range is concerned, their language has been already discussed in connexion with the dialect of that locality. In the District of Attock they occupy the country at the north-western end of the Salt Range. They own practically the whole of the Talledanraj, and the centre of the Pindi Ghob Tahsil from the Soan river to the Kala Chitta Range separating the Pindi Ghob from the Attock Tahsil. This country is so essentially in the possession of the Awaṅs that it is known as the "Awaṅkari".

The language of this Talledanraj Tahsil is also called Awaṅkari or Awanki.

We may here discuss the other forms of Lahnda spoken in the Attock District. This district includes four Tahsils, Attock in the north; Pindi Ghob in the west centre; Baitchyang in the east centre, and Talledanraj in the south.

Pachtō is spoken in the Makhad Bala of Pindi Ghob on the bank of the Indus and in the Chhachh, or northern plain of the Attock Tahsil. Elsewhere the language is Lahnda. The boundary between Pachtō and Lahnda is remarkably clear, running a few miles east of the Indus. In Pindi Ghob Tahsil, the local form of Lahnda is known as Ghebi and is closely allied to the dialect of the Salt Range. It will be dealt with immediately after Awaṅkari and the dialect of Kohat (see pp. 468ff.). The Baitchyang Tahsil lies on both sides of the valley of the river Soan, and the dialect is called Sawam. This is not a North-Eastern form of Lahnda. It is a continuation of the Dhaīni form of North-Western Lahnda spoken in the Chakhwai Tahsil of Jhelum immediately to the south. It is, however, mixed with Ghebi. In Attock Tahsil the local dialect has no special name, but like Sawam, it is a mixture of Ghebi with North-Western Lahnda. Sawam and the dialect of Attock will be dealt with on pp. 542ff. under the head of Dhaīni and will not be referred to again here.

The estimated figures for the population of Attock speaking North-Eastern Lahnda are, therefore, as follows:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Awaṅkari</td>
<td>82,901</td>
</tr>
<tr>
<td>Ghelhi</td>
<td>90,200</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>173,101</strong></td>
</tr>
</tbody>
</table>

If we add to this 188,051, the number of people speaking North-Western Lahnda, we get a total of 368,351 for the number of people speaking all kinds of Lahnda in Attock District. These figures are all estimates based on the returns of the Census of 1891. No detailed figures are available for 1901 or 1911.

Other minor variations of the language in Attock may also be mentioned here. The speech of the Khaṭris is said to differ from that of the ordinary cultivators. No

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1 See Attock Gazetteer (1907) p. 32
particulars are given as to how the two forms of speech differ, but it is probably rather a difference of refinement than of dialect. The Gujaris, who keep to themselves, have a dialect of their own, which is described at length on pp. 692ff. of Vol. IX, Part IV of this Survey.

A dialect very similar to Awânkâri is spoken by Hindus across the Indus in the North-Western Frontier District of Kohat. Here the main language of the district is Pashto, but the speakers of Awânkâri are scattered all over the district. In Kohat the language is called indifferently, Hindki, Hindkî, Awânkâri, Awânki, or Kohâli. We may note that Kohat with its Lahnda of the North-Eastern type, and a genitive in əd, has to its south the Lahnda of Bannu which belongs to the standard Southern form of the language with a genitive in əg, and has to its north the Peshawari Lahnda of Peshawar which is of the North-Western type, and also has a genitive in əg.

The following are, therefore, the estimated number of people speaking Awânkâri:—

<table>
<thead>
<tr>
<th>Place</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attack</td>
<td>99,001</td>
</tr>
<tr>
<td>Kohat</td>
<td>24,000</td>
</tr>
<tr>
<td>Total</td>
<td>123,001</td>
</tr>
</tbody>
</table>

Two specimens of Awânkâri will be found below, and also the customary List of Words and Sentences on pp. 622ff. One of the specimens is a version of the Parable of the Prodigal Son and the other a statement made by a villager in regard to a civil case.

As will be seen from the following notes on forms occurring in these specimens, the language closely resembles that of the Salt Range.

Vocabulary — This is practically the same as in the Shahpur Salt Range. We may note the following unusual forms of words. The verb ‘to arise’ is stìharv, not stìha. For ‘become,’ hê is used, not thi. The verb pàrv, to fall, with its past participle pàñ (plural pàa) is very commonly used to form compound verbs, without apparently affecting the meaning. Thus, ji-pàñ, he lived; weña-pàñ, he was lost; lagg-pàñ, they began; pêa-karv, I am doing; pê-ka-rvä, they are doing (Specimen I).

Pronunciation — Nasalization is as frequent as in the Salt Range. Nearly every long vowel can optionally be nasalized. Instances of nasalization are so common, and so optional, that forms whose only peculiarity is that they are nasalized will not be recorded in the following notes.

The letter ə of the dialect of the Salt Range and of the Shahpur Doab is in the Awânkâri specimens as received often represented by å. This is merely a mode of spelling, and in the present section, the system of representing it by å, as in Shahpur, will be followed.

There is a tendency to omit the aspiration of sonant aspirates. Thus, əhē, even, becomes åhē. On the other hand å is prefixed in kibâthā, together; in åhē, thus; and in åhu or åu, the oblique case singular of åhē, that.

In the word ñāalâ-ñā, of dancing, the å of the Hindostâni kheñâ has become ə.

Declension — In the declension of nouns, those nouns which in the Doab end in å, like palttə, a son, and akkōhr, a boy, often drop the å, becoming, e.g., palttî and akkōhr. Similarly the corresponding å of the feminine is also liable to be dropped, so that we also have akkōhr, for akkōhr, a girl (List, 120 and 131).
Masculine nouns ending in a consonant add e to form the oblique form singular as in the Salt Range. Thus,  الماضي, ḍāh, ḍhore, ʿaḥkhe, ʿahbān ṣ (Specimen II). The e is not always added. For instance, in the Parable we have ṣ waḥkān ṣ, not ṣ waḥkān, of that country.

The oblique singular of ḵā, a mother, is ḵā (Specimen II).

The postposition of the dative is usually ʾā, instead of ḍh or ḍhā. Thus, ʾāḥ-ʾā, to the father; ʿaḥkhe-ʾā, to the servant. Another postposition of the dative is ṣāḥ, to, in the sense of direction to, connected with which is an ablative postposition ʾāḥ (List, 103, 104), from.

The following pronominal forms may be given. The most noteworthy are the genitive singular of the first two personal pronouns, ending in ḍhā:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Thea.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ṣā</td>
</tr>
<tr>
<td>Ag.</td>
<td>ṣā</td>
</tr>
<tr>
<td>Dat.</td>
<td>ṣāḥ or ṣāḥ-kō</td>
</tr>
<tr>
<td>Gen.</td>
<td>ṣāḥā</td>
</tr>
<tr>
<td>Obl.</td>
<td>ṣā</td>
</tr>
<tr>
<td>Plur.</td>
<td>Nom.</td>
</tr>
<tr>
<td>Ag.</td>
<td>ṣā</td>
</tr>
<tr>
<td>Gen.</td>
<td>ṣāḥa</td>
</tr>
<tr>
<td>Obl.</td>
<td>ṣā</td>
</tr>
</tbody>
</table>

Tuddhān ṣā means 'of thee alone.'

The demonstrative pronouns, also used for the third person, are:

<table>
<thead>
<tr>
<th>This</th>
<th>That</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing</td>
<td>Nom.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ṣāḥ or ṣāḥ s h ṭ₃ḥh, ṭ₃ḥ h.</td>
</tr>
<tr>
<td>Obl.</td>
<td>ṣā</td>
</tr>
<tr>
<td>Plur.</td>
<td>Nom.</td>
</tr>
<tr>
<td>Obl.</td>
<td>ṣāḥ h ṭ₃ḥh, ṭ₃ḥ h.</td>
</tr>
</tbody>
</table>

Emphatic forms are ṣā-ʾā, this indeed; ṣā-h, he only (Specimen II); ṣā-h, he only (Specimen II).

The Interrogative Pronoun is ṣār, as in the salt Range, with a genitive singular ṭ₃ḥā (List, 239). ṫāḥ is 'anything.'

We see from forms like ṫāḥā (List, 221) and ṫānā (Specimen II) that the Dūḥā forms with ʾā are used, not the salt Range ones with ṭ₃ (ḥārā, ṭ₃ārā).

Conjugation.—There are several forms of the verb substantive. Thus:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ṣā, ʾā ṭ₃h, ṭ₃ḥ, ṭ₃ḥ h.</td>
<td></td>
</tr>
<tr>
<td>2. ṣā-h ṭ₃ḥ ṭ₃ḥ, ṭ₃ḥ, ṭ₃ḥ h.</td>
<td></td>
</tr>
<tr>
<td>3. ṣā, ṭ₃ḥ h s h ṭ₃ḥ h, ṭ₃ḥ h.</td>
<td></td>
</tr>
</tbody>
</table>

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In the Parable, we have saū, I am not (worthy).

<table>
<thead>
<tr>
<th>Sing</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. āhō</td>
<td>āhō</td>
</tr>
<tr>
<td>2. āhī</td>
<td>āhō</td>
</tr>
<tr>
<td>3. āhā</td>
<td>āk, ākē</td>
</tr>
</tbody>
</table>

The above are masculine forms. In the second specimen, we have saū, she was.
Negative forms are māhē dēnā, he was not giving, and mūhā, he was not (Specimen II).

The Conjugation of the Active verb presents few peculiarities. We may note the present participle āhānē, eating, and a polite imperative dēh, please to give.

The future of ābhānē, to say, is ābhānē, not ābhānēk, I will say. Similarly, in the second specimen, ābhānēk, thou wilt say. The present tense of kara, to do, is karēnā, I am doing, in the Parable, but karaṅa, they are doing, in the second specimen.

For the past conditional we have the standard karēkā, we should have made, and also karīkā, I might have made (rejoicing), both in the Parable.

As an example of the passive we have sēkā, it is being seen, and āhē-vekā, it may be given, both in the second specimen.

The masculine plural of peś, fallen, is peś.
[No. 30.]

INDO-ARYAN FAMILY.  

NORTh-WESTERN GROUP.

Lahnda or Western Panjabi.  

(A District Attock.)

Specimen 1.

Habhi-jamēnā dē puttar āhe. Ummē-vichēhā mēk̓e
Of one-man two sons were. They-from-among by-the-younger
piēū ākheā, 'piēū, mānē jērā hīsā mēh
the-father-to it-was-cold, 'father, of-the-property what share to-me
ənā mēh wand-ātā. Piēū āpo māl
and IT came to-me divide-please-give.' By-the-father his-own property
unmē wand-ātā. Thār-goācē lagghē-āhe, jē mīk̓a
(to)-them was-divided (-and)-given. A few-days passed were, that the-younger
patir habhē-kījīh hikātēhā mār-kē kadaē dūr-mulkā
son everything together made-having somewhere (to)-a-far-country
loggā-ğaē. Utthē āpo māl ḫuchhpē-vichēh wāhē-chhoreēn,
went-off. There his-own property delauchemy-in was-caused-to-go by-him.

Jas-vēdē habhē-kījīh kār-pīrēhā, us-mulkē-vichēh wāddā
Jis-vēdē habhē-kījīh kār-pīrēhā, us-mulkē-vichēh wādā
At-what-time everything eaten-drunk-remained, that-country-in a-great
kētī pūgē, to oh muthā hōwāp lagghā. Watt oh
famine felt-throw, and he needed to-become begun. Then he
us-mulkēnī kār-āmā-kol lagghē-ğaē. Us mēh apanē-zamā-vichēh
us-mulkēnī kārāmā-kol lagghē-ğaē. Us mēh apanā-zamā-vichēh
of-that-country you-man-near he-went-off. By-him as-for-him his-own-field-in
sūr chārmānā-wāstē mūf-dattā. Ummē-dīle-vichēh ānā-āhe jē,
some feeding-for it-was-sent. His-heart-in coming-it-was that,
'āpē cōiddē unmaē-chhītēnā, jōrē jōrē sur khanē-āhe, bhāreē.'
'my-own belly those-husk-with, which the-some eating-were, I-may-fill.'

Hār kēi adni usāh kījīh manē-sēē. Watt jas-vēdē us
Hār kēi adni usāh kījīh mahē-sēē. Watt jas-vēdē us
And any man to-him anything was-not-giving. Then at-what-time by-him
dīle-vichēh dōnā kīā jē, 'mūfē-panē bahā-mulkē-kol
heart-in reflection was-made that, 'of-my-father many-strands-near
wadhik rīsaq ēh, to mē bhukhē pēē marnā. Mē
spare daily-bread to, and I hungry fallen am-dying. I
ṃthār-kol pūl-kol wānē, te usāh ākheā, 'piēū, mē
arisen-having the-father-near will-go, and to-him I-will-say, 'father, by-me
Khudānē gunāh kitā te tōḍhā bi kitā; baṅ mā tōḍhā of God sin was-done and of-thee also was-done, now I thy putte akhwānā ūjā naḥ rēhā, māḥ apan ākik makar son (who-called worthy I-am-not remained, me thee-own one servant baṅā ke rakh-chīnnā."’ Tē oh nīthar-kē spē-pūñō-kol made-having keep’’ Then he arisen-having his-own-father-near acē. Oh sīja dhūrā āhē jē usā-pīā with takk came. He still distant-even was that by-his-father to-him sight ghhāda. Uṣā tir ā-gāā. Bhajā ke galē-māl was-taken To-him compassion came. Rān-having the week-with ghhidēus, te pār dittān. Putte usān he-was-taken-by-him, and kissing was-given-by-him. By-the-son to-him ākheśā, ’pīā, mē Khudānē gunāh kitā te tōḍhā in it-was-said, ’father, by-me of God sin was-done and of-thee also kitā, mē han tōḍhā putter akhwānā ūjā naḥ rēhā’ was-done; I now thy son to-be-called worthy I-am-not remained’ Par pīā apnē-maṅkra ākheśē jē, ‘sāre-kēlo change But by-the-father (to-)his-own-servants it-was-said that, ‘ali-then good ohnē ānā, ānāh pāwācō; te usān ākide-vichēch mundri garments bring-ye, on-this-very-one put-ye-on; and his-hand-on writing te pārē-vichēch juttā pāwācō; nālē khaṇā to khushī and foot-on show put-ye-on; moreover let-us-eat and rejoicing kārē; kīke ēh māndhā puter marga-āhā, han wāt jē-pēā; let-us-make; because this my son died-gone-ous, now again lived, ch wānā-pēā-āhā, han labh-pēā.’ Wātt oh khushī karan he lost-ous, now was-got’ Then they rejoicing to-make lāg-pēā.

Begān.

Uv-vēle usān waddā putte sīmmē-vichēch āhā. Jī-sēle ēh At-that-time his great son the-field-in was. At-that-time he sēa, te ghānē-kōl paunāhā, us gāvanē-te-khēndo naṇā come, and the-house-near arrived, by-him of-singing-and-sporting sound sāpeḵā. Us bhikka-mаukrē-i Sadd-kō pachēhe āa āhē, ‘eh was-heard. By-him one-servant to-called-having it was-asked that, ‘this kē gālā ā?’ Unā usān ākheśē jē, ‘tōḍhā bhīhā what matter is?’ By-him to-him it-was-said that, ‘thy brother ǎ-ṇēhā, te tōḍhā-pīā roti kīk-e, āa oh khaṇ-mākē come-has, and by-thy-father bread made-is, because he safe-and-sound labh-pēā.’ Oh kauṁ hō-e, te andar nāh-warē ā Ūsam-pīā was-got.’ He angry became, and within not-entered. His-father
bhūr āsā, te usāṁ minat-chorā, kūhās Us
outside came, and of-him outside-favour was-made-by-him By-him
piṇḍā śkēhā, 'bhūkk-muddat-thī' mē tōdhā khuzmat pā-n-kareñā,
the-father-to it-was-said, 'much-period-from I thy service fallen-doing-was,
kaḍdi bi tōdhā gall nahī moni; par tuđhā kaḍdi mānh tikk
ever even thy word not was-done-eyed; but by-thee ever to-me one
bakkrā bi nahī dittā, je mē ārāmādhā-nāl khunhi
even not was-pleased, that I my-own-friends-with rejoicing
kariṁ. Par pi-s-vēlā tōdhā ch putte śeś-tā, jis
myhti-have-made. But at-what-time thy this son come-even-ns, by-whom
tōdhā mal kaṇjarī-uttē wānā-ditta, tuđhā usāṁ khātri rōti
thy properly harleis-on was-eaten, by-thee of-him for bread
kitā-bā.' Piṇā usākā śkēhā, 'puṭte, tū har-ba-vēl
made-is.' By-the-father to-him it-was-said, 'son, thou at-every-time
mādi-kōl rākna, te jo-kjihā mādi-kōl ah, oh tuđhānu añā āyē.
of-me-near remained, and whatever of-me-near is, that of-the-nearly is.
Changā gall ah-i ahī jī uṣẖ khunhi karāha, āf
Good matter this-nearly was that we rejoicing should-have-made, thou
bi kūsh kā, kūhāe ch tōdhā bhūkkā mar-gēā-thā, han wātt
also happy may-be, because this thy brother died-gone-was, now again
ji-pēā; te waḷā-pēā-āhā, han labhā-pēā.'
lived; and lost-me, now came-got.'
INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PĀNJĀBĪ

Awānkārī Dialogue (District Attock)

SPECIMEN II.

Siddē-girīsē hikk jānā Abbas na aha Usnā puttur kōl
Of our village one man Abbas name was Of him son any
mahā-hana, Us char wiyā bi kītē-ahe. Hikkā
was-not-becoming. By him four marriages also made-were. One-only
dhi pāhē-wiyāh-chō bōhā Ajjē oh mānā dukkha
daughter the-first-marriage-from became-to-him. Still she of mother milk
prīyāh jō usnā mā mar-gai Waddī-khumat-ko-khān-nāj us
drinking-was that of her mother died. Great-service-and-trouble-with by-him
ūs paīna. Jāvālē oh waddī hō, tē as-for-her it-was-cherished. At-what-time she of full-age became, then
usē wiyāh us āpne-chāchēnē-patru-rāj kar-dītā. Abbāsē, ah
after her marriage by-him his-own-marriage-of son-was-made. By Abbās, this
jāp-kē jō, 'mādīh simē hōr-kōt marne-kōlī pīchēhā na
considered-having that, 'my land other-name-one dying-from after not
chā-chānnē, mā mē-jawākā hikk-dē; jumā-tāi
way-up-and-take, I this-verily-son-in-law-to may-write-(and) give; on-much during
mē jānā rāhē, tā āp khaṅē rāhē, ' le us-nā
I living shall-remain, then I myself caring will-remain,' and him-with
pakē-pakēj kar-ghāddīnūs, 'jē kōt mādēhā puttur hōcē, tē tā
certainty made-was-taken-by-him, 'if any my son becomes, then thou
mē-kō simē-wāse kījāh mē akhēsē, simē usah
me-to the-land-for anything not shall-say,' the-land to-him
likhe dūtīnus, par kāhā āpne rakhchēn.

WA-written-(and) given-by-him, but possession his-own was-kept-by-him.
Tri-chāw-wārēhā pēchēhā, jēhā chhēkēhā wiyāh kita-sēm, us-chō
Three-four-years from-after, what last marriage was-made-by-him, it-from
usē puttur hōcē. Jawātrē-sē akhōnē jē, 'simē māh
of him a-son became The-man-in-law-to it-was-said-by-him that, 'the-land to-me
mār-dā,' Us nāh likhe-dītē. Abbāsē mansūkhī
return.' By-him not was-it-written-(and) given. By Abbās of-canceling.
Ishāni dāwa kī. Oh kharaj hā-geā. April
deed-of-gift claim was-made. It struck-off become. Appeal
Chief Court-up-to was-made-by-him. Anything not was-made-for-him, but
ah lukumā dhānā jē, 'Tāhīs pār dāwa kar hānī' Han
this order was-given-to-him that, 'thy son claim make can.' Now
unāh-prāto-ne tārī pāṭā mukaddinā hōnā. Zimāt-tē sajhā-tē
of-his-son from-side fallen case is becoming. The-land-on still-up-to
kabha Abbasānā, te ohā khanā-pinī Han wākāhī
possession of-Abbas, and he-alone (he)-eating drinking-(it) Now st-may-he-see
kō hōnā. Lōk Abbasānā-sāhādēnā amānā pāh-kārānē
what (he)-becoming People of-Abbas-poor-fellow gīty are-making
Shūlā u-kō zimā dhā-waṭā.
Please-God him-to the-land may-be-given.

FREE TRANSLATION OF THE FOREGOING.

In our village there was a man named Abbas. He had no son although he had
married four times. He had only one daughter by his first marriage. While she was
still being suckled her mother died, and Abbas brought her up with great care and
trouble. When she grew up, he married her to the son of his uncle, and considering
that someone might get hold of his land after his death he thought it best to make it
over to his son-in-law by a deed of gift, he retaining the profits of it during his life-
time. He also took from the son-in-law a firm agreement that if he (Abbas) should
subsequently have a son, the son-in-law should make no claim to the land. In this
way he made over the land, retaining, however, the possession of it in his own hands.
Three or four years afterwards Abbas had a son by his last marriage, and he asked the
son-in-law to return the land to him, but he refused. So Abbas brought a suit for
cancellation of the deed of gift. This was given against him. He then appealed to the
Chief Court, but failed to win the case, although the decision was that the son was
entitled to make a claim himself.

So now a case has been brought in the name of the son. The land is still in the
possession of Abbas, and he alone is enjoying the profits derived from it. Now let us
see what will be the result. All the people sympathise with poor Abbas. Please God,
the land will be given to him.
HINDKÖ OF KOHAT.

The main language of the North-Western Frontier District of Kohat is Pashto. There are, however, scattered over the district numerous Hindus, as well as other people, principally Awâli, immigrants from Jhelum, Attock, and Rawalpindi. These latter all speak a form of Lahnda, which goes under various names, such as Awânârî, Awâli, Hindki, Hindkô, and Kohâli. Under whatever name it is referred to it is essentially the same tongue. This, as we may expect from the tribes that speak it, is a mixture of various Lahnda dialects, amongst which the Awânârî of the Salt Range predominates. The vocabulary also freely borrows from Pashto, under circumstances which need not be repeated here as they are well described in the second of the two specimens of the dialect. The number of speakers of this dialect is estimated at about 34,000.

Besides the usual List of Words and Sentences on pp. 522ff., two specimens of the Hindkô of Kohat are given below. The first is a version of the Parable of the Prodigal Son, and the second is an account of the Kohat District and of the tribes that inhabit it. Upon these is based the following account of those particular in which the Hindkô of Kohat differs from the Standard Lahnda of Shalpur.

In Pronunciation the only important point to be noted is the frequent omission of an aspirate. Thus we have bâhî or bôhî, much; tâhî, not tâdî, by thee; kâjî, not kâjî, anything; shâdî, for shâdî, the belly; kâlî, for kâlî, yesterday. On the other hand we have haâkhâhî, for aâkhâhî, good, and a transferred â in hâjâhî, for iâjêhî, of this kind.

The Vocabulary is full of Pashto words. They are so frequent that it is unnecessary to quote examples here.

The Declension of nouns closely follows Awânârî. We may quote the following examples:—

Poâ, a father; obl. poû; plur. nom. poû, obl. poûbô.
Ja, a person; obl. jâ; plur. nom. jâbô, obl. jâbô.
Dî, a daughter; obl. dî; plur. nom and obl. dîbô.
Bât (fem.), a blow with a stick; plur. nom. bûbô. So rûmê, women; gâli, words; kâlî, statements; gômê, tribes.
Gû, a cow, has plur. nom. gûbô, and bôp, a sister, has sing. obl. bôbûbô.

Masculine nouns ending in a consonant usually add s in the oblique singular. Thus, putêr, a son, obl. putêrê; sâr, the top of a hill, sârê; mulêk, a country, mulêkê; kôhê, kôhâtê. On the other hand we have ghar-vîočê, in the house; mîndên-vîočê, in a plain; shung-mûl, with fondness.

As an example of the oblique plural, we can quote gîrâ-vîočê, among friends.

The usual postpositions and case-terminations are no, etc., of; dê, to; kôl, near, kôlê, from near; vîočê, from within. It will be observed that the termination dê or tê gives an ablative signification. So also in kêmênê (outside) from (thy) order.

If we may judge from forms such as changâ, janâbînê, of good men, etc., in Nos. 125ff. of the List of Words and Sentences, adjectives ending in õ do not change the
a to e in the oblique plural, but retain the form of the nominative plural as in Hindostani.

The following forms in the declension of Pronouns have been noted:—

mā, I; ag mā; gen. mēḍā; dat. mēḍā or māṭ; obl. mā; ass, we; ag. and obl. ass, gen māndā.

tā, thou; ag. tā or tudā; gen. tudā; obl. tūdhī, ye, ag. and obl. tūdhī, gen.

tūḍā.

ē, this; obl. ēs, emph ēs; dat. ēs; ē, in, these; obl. inē or inēś.

ō, that; obl. ō, emph. ōś; dat. ōś; ō, thos, those; obl. ōś or ōśē

ē or ēśū, who, whosoever (in Specimen I, once jo); obl. fēś: plur. nom. fēś; obl.

fēśē, fēśēṃ.

kō, who? kōḍa, whose?

kō, what? kōś, anyone, obl. kōś; kujjī, anything; jē-kujjī, whatever; kōśa, how

many? kōś, several.

For the Verb Substantive we have:—

Present, 'I am,' etc.

<table>
<thead>
<tr>
<th>Sng.</th>
<th>Pln.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ō, ōś</td>
<td>ōśē</td>
</tr>
<tr>
<td>2. ōś</td>
<td>ōśē</td>
</tr>
<tr>
<td>3 ō, ōś, kōśē</td>
<td>an, hēvān</td>
</tr>
</tbody>
</table>

After a vowel the a of an of the 3rd person plural is dropped, as in Bangash, i.e. Bangashis. So also, as an auxiliary verb, we have the 3rd person plural feminine of the present tense, akeṭā, they (fem.) speak; karutā, they (fem.) do; jutā, they (fem.) are put together.

There is also a negative verb substantive of which the following forms occur in the specimen:—aṃ, I am not; naṃ akeṭā, they (fem.) do not speak.

For the past we have:—

'I was,' etc.

<table>
<thead>
<tr>
<th>Sng.</th>
<th>Pln.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. hā, hāś</td>
<td>hāśē</td>
</tr>
<tr>
<td>2 hāś</td>
<td>hāśē</td>
</tr>
<tr>
<td>3 hāś</td>
<td>hāśē</td>
</tr>
</tbody>
</table>

The above are masculine forms. For the feminine we have hāś, she was; hāśē, they (fem.) were.

Both hāṃ and thāṃ are used for 'to become.'

The Active Verb has a few unexpected forms.

The Infinitive ends either in ān (oblique -ān) or in ā, oblique -ā. Thus, māṛaṃ, obl māṛaṃ, they strike; kāṭāv-dāṭ, for eating; karaṇ dāṭ, they began to make, māṛaṇ dāṭ, they began to strike; māṛaṇa, to strike, obl māṛaṇa; kharuṇa-dāṭ, for grazing (swine); kośē kāḥ, worthy to be; gāṭa-nachoḥ-āya kāḥ avas, the sound of singing and dancing; vāṭa-kō, on going; thāṇa dāṭ, for filling (pitchers); thāṇa dāṭ, he began to be (in want); akeṭā dāṭ, he began to say.

It will be observed that the cerebral ā is preserved even after n.
The present participle ends in *ā*, as in *mārā, striking,* plur. *mārān,* fem. *mārā.* As usual, the final vowel is often nasalized, as in *mārān,* etc.

The past participle ends in *ā*, not *ē.* Thus, *mārā,* struck; *ākā, said.* The following more or less irregular past participles may be noted:—*gē, gone,* plur. *gaē,* fem. *gaē,* plur. *gaēn,* *paē,* fallen, plur. *paē,* (often used in compound verbs like *taḥāl paē ā, he is got*). *raē,* remained; fem. *rai.* *wājēē, lost,* *wākā, not wākā, come out.*

The Imperative singular is, as usual, only the bare root, as in *ēkā,* strike thou; plur. *mārā,* strike ye.

For the Old Present, now used both as a Present Subjunctive and as a Future, the following forms occur:—

1st sing. *ākārā,* I will; *tēnā, I will become; wāē,* I will go; *ākāhā,* I will say.

1st plur. *kēnā,* we may eat; *hēnā,* we may do.

3rd plur. *kēwēn,* they may eat; *hōwēn,* they may be.

The present is thus conjugated:—


So *wēnē-ē,* I go; *wēnēn,* they go. The above are masculine. For feminines we have (all in the second Specimen) *ākāhē-ē,* they speak; *kāmē-ē,* they do; *jūnē-ē,* they put together.

For the Imperfect, we have *mārā ākāhē,* I was striking; *wēnē-kēhē,* they were dwelling; *wēnē-hēkē,* they (fem.) were going.

The Future is thus conjugated:—

1. *mārē-ē* 2. *mārē* 3. *mārē*

It will be observed that an *ē* is not inserted before the *ē* in the case of a transitive verb.

It should also be noted that, as pointed out above, the old present may be used in the sense of the future. The same occurs regularly in Kashmiri.

In the first specimen there is an example of the past conditional—*mē ēkā kēhā,* I might have made. It will be seen that the tense is formed by adding the 3rd singular past tense of the verb substantive to the old present.
As regards tenses formed from the past participle we may note the following:—

"I went," etc.

<table>
<thead>
<tr>
<th>1.</th>
<th>geā</th>
<th>2.</th>
<th>geā</th>
<th>3.</th>
<th>geā (I. gaā)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phn.</td>
<td>geā</td>
<td>Phn.</td>
<td>geā</td>
<td>Phn.</td>
<td>geā (I. gaā)</td>
</tr>
</tbody>
</table>

Transitive verbs do not change. We have mā mārā, I struck (him).

For the Perfect we have mā mārā-ē, I have struck (him), mā rā, I have not remained, I am not (worthy).

The verb which in the Standard Lahndā takes the form wosun or wasum, to go, in Kohat takes the form wosā. The following forms of this verb occur in the Specimens, and List:—

wosā-ē, on going.
wasā, wasū, wasā, going.
was, go thou.
wasū, I may go.
wasū-ē, I go, and so on.
geā, etc., gone.

The verb "to remain" appears under the forms rā gaā, they remained, and mā rū (I. rū), I did not remain.

Causal roots are often formed by adding ī. Thus, khawālās, to give to one; pucūlās, to give to drink; pucūl dōw or pū dōw, to put clothes on to a person.
INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDÁ OR WESTERN PÁNJÁBÍ.

HINDI DIALECT

DISTRICT KONÁH.

SPECIMEN I.

Hikk-janēn, da puttar bañ Nikrē-puttre pedā ākhā,
One-man two sons were. By-the-younger-son the-father-to it-was-said,
‘hāla, jē-kāsā mēsā bārkhā tēkā-māle-víchchā pañchnā-ē, tā ‘father, if my share thy-property-from among arriving-is, then
mēsā (or mēsā) dē-chhōr.’ Tad us āpna-jānē
of-me-to (or to-me) give-up.’ Then by-him in-his-own-living (i.e. while yet alive)
us-kā (or usī) vēd-dittā. Thēpē-dhārē-vichchā usē-nikrē-puttre
hun-to (or to-him) it-was-divided-out A-four-days-in by-his-younger-son
sara māl ikasthā kar-ke atē hikk-bahū-dar-mulkhe-daē
all property altogether made-kowing and a-very-distant-country-to
gā-chhā; aīs us tēhū ī sāé sēlā kharabā-t-vichch
it-was-gone-away; and by-him there that all property wickedness-in
barbēd kar-chhōrā. Atē jādē ābbā kajī khēch
destroyed was-completely-made. And when all anything expanded
kar-dittēs, us-mulkha-vichch hikk wāi qat thīngā, te ē
was-made-by-him, that-country-in a great famine became, and this-one
bāhū kangē thēnī lāggā. Aīs hikk-kēmā-kī, jē us-mulkheēn
very destitute to-become began. And one-man-near, who of-that-very-country
waanē-wāē hās, chālā-gē. To us usē sēr charōn-daē
inhabitant was, how-came-away Then by-him as-for-him some feeding-for
mulēy-dittā. Us-mē-dile-vichch ē hās jē, ‘un ebller, jēpē sēr
it-was-send Hē-bhīr-īn this was that, ‘those hukaś which the-same
khāwān, unē-nāl mā āpē dhīdī bhērā.’ Barē ē bi uē
eat, them-with I my-own belly may-fill.’ But those even to-him
kē mā dittē. Us-kōē pīchehāē ē hōsh-kē āē, atē
by-everyone not were-grown. That-from from-after he sense-on came, and
ākhānē lāggē jē, ‘mēgē-poo-kēl krītē mārā hēvan, jāhā-kēl
to-say he-began that, ‘my-father-near how-many labourers are, whom-near
khāwān-daē bāhū tukar hēvē, tē mā itthē bhukkē-nāl peē marnē-ē
caring-for much bread is, and I here hungers-with fallen dying-on.
Usēhā thēñē, atē āpē-poo-kēl chālā-wē, atē uē
Upright I-may-become, and my-own-father-near I-may-go-away, and to-him.
ākhā jē, "hāhā, mē tēān ātē hābahā guṇah kīā-hēvē; hun mē l-may-ray that, "father, by-me of-thine and of-God sīa done-is; now I tēān puttar hone laq na. Mē ātē māsūrā hāṅgu hākk thy sīa sīa be vorthy am-not. Mē (now) thin-oon-labourers like one māsūr gun." Tah uchchā thāhā, ātē peō-kol geē-chalā, labourer want."

"Then upright he-became, and the-father near went-away.

B ajē kūi-jithā-ān bā, ā jē peō usā

This one still some short-distance-on was, that by-the-father as-for-him wēkā-ghuddā; ātē baū tars ānā, ātē usā geōl-wāngi

it-was-observed; and much compassion came-to-him, and to-him neck-embracing kar ghuddāhē, ātē chhumō. Wālt usā puttre ākha,

was-done, and he-was-kissed-by-him. Then to-him by-the-son it-was-such bāhā, mē tēān ātē Khudānā guṇah kīā-ē, hun mē tēān

'father, by-me of-thine and of-God sīa done-is; now I of-thy-

puttarwalinā laq mē ra.' Tah peō āppā-nokā-to

soonlōp worthy am-not remained. Then by-the-father his-own-servante-to

ākha jē, 'hākk hāchehē chārē hāhr ghian ānō,

it-was-said that, 'a good (set-of) garments outside having-taken bring, ātē inā pawal-dēō; ātē usā-he-the-vichhāh mandrī pādō, ātē pīā

and to-this-one put-ye-on; and his-hand-on a-ring put-ye-on, and shoe

pawal-dēō; ā jē assā khāhā āoē khushīhā kārā, is-waste ē ē

put-ye-on; that we may-eat and rejoicings may-make; this-for that this

mēōa puttar mar-geē-hāhā, hun wāt jāhā thī-geē-ō; ā īnājā-geē-hāhā, hun

my son deal-done-was, now again living become-is; and lost-done-was, now

hūbbī-peē-ō' Tah ō khushīhā karan legge;

get-because-īs.' Then they rejoicings to-do began.

Atē usā waddā puttar pātī-viceēh bāhā. Tah ō turā, ātē

And his elder son the-field-in was. When he started, and

sharnē nārē ānā, ātē gēṇā-nokhāhēnā awās us-nē-kamā-viceēh

the-house-of near came, and of-singing-dancing sound his-care-on

ānā, tē us hākk-nokraē kūk-lē puchhēhā ē, 'ē kē

came, then by-him a-servante-to shouted-having it-was-said that, 'this what

sahab ō?' Us akhā ē, 'ēkā bhūin ānīē. Tah

cause is? By-him it-was-said that, 'thy broker come-is. When

peō uē khānhā-bhānā dīthāhā, taē waddā-hānā-gūlānā,

by-the-father as-for-him safe-sound it-was-seen, then great-every-witch

us roē kīē-ō. Jērē-vēō us ē suē, ē bāē

by-him bread made-is.' At-what-time by-him then spēard, then much

khāē thī-gēē, ātē asdār wāēēē ē uēē dil mē thīā. Tah

angry he-became, and within going-on his heart not became Then
wañ peō bāhr nikkā, aṭā usā manā-kō ghar
his father outside came-out, and him (acc.) recolected-having the-house
ghinn-geā. Wast us peō-kō ākhā jē, 'tū ākar
took-inside. Then by-him the-father-to it-was-said that, 'then consideration
aṅ kar jē mā kātā-muddatānā khirman peā-karnā-ā, aṭā kādī
veryly make that I of-how-much-period service fallen-doing-am, and ever
tōdā-hukmā bāhr mā chalā, aṭā tudā kādī behrīnā
from-thy-order outside I-am-not gone, and by-theever of-a-goat
bachā bā mā-dittā, jē yārā-vichāh khushā
the-young-one even net-mar-given, that friends-among repearings
karā-hā; aṭā jādē tēdī ā puttar heā,
I-might-have-made; and from-when thy this son come,
jis sārā dhunā khājānā-ā ā khawāl-pīvāl-dittā ā,
by-whom all the-worldly-goods hareats-am causing-to-eat-causing-to-drink-given-is,
lujā rōti kātī-ā.' Peō usā jāwab dittā, 'puttar, tēl
such bread made-is.' By-the-father to-him answer was-given, 'son, thou
hamāsha mā-kō rāhā-ā, utē jē kūjā mā-kō lāwī, ō tēdī
always me-near remaining-ari, and whatever me-near is, that thy
maḷ ā; bārō ā bhārā tēdā mar-get-hū, hun wast jinā
property is; but this brother thy dead-gone-was, now again living
thī-gīyā; aṭā wālātā-get-bāhā, hun laabhā-peā-ā; khushā lāmaṁ darker
because, and lost-gone-was, now got-become-is; rejoicing to-be-made proper
ē.'
[No. 33.]

**INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.**

**LAHNDÁ OR WESTERN PAṆJÁBI.**

**HINDI DIALECT.**

**DISTRICT KOHÁT.**

**Specimen II.**

1. Nasal karan jī kohāt hikki-rápi ne has, jī us

2. Story they make that koháat-of-one-king was, that by-him

abud kitā-his. Atē pelo-pelo koháat-vichch urakzaī loh

populated it-made-was. And at-first-at-first kohāat-in the orakzaī people

chinā-uttē wasni ha. Haresha sidr-vichch Bangsī loh

the-spring-when dwelling-were. Always the-winter-in the bangsī people

ī de pāwār-atē shinyān-vichch wasni ha, ḍabri-nāl itthē

who Páwār-and shinyān-in dwelling-were, families-while here

ānā-hone ha. Atē jarwārā-vichch dinr-uttē dara

coming-being-were, and jarwārā-in the-high-ground-as camp

thinā-hone ha. Bangsānīrā runnah pānī bharmā-daī dunūṭī
tinānti coming-being-were. Of-the-bangsāsh-e women water filling-for the-springs-on

wānī kā nā ḍākhi-dhārē jī runnah āsī, tā urakzaī

coming were. On-one-day that the-women went, then the orakzaī

unāhti giārē wettā-te-tīrā-nāl mōśān lāggā. Kāi ghaṛā
t heir pitchers stones-and-arrows with to-hist began. Several pitchers

unāhti bhāmā-ga. Is-vichchikar umā-dōn-gāmā-vichch wvidia yamā

of-them broken-went. The-moonkick these-two-tribes-against great quarrel

to fasād machob-ga. Kāi ādōn mārā-ga, te kāi

and disturbance became-existing. Several men were-killed, and several

zakhm thagā. Bangsānīrā madat bālī āgā. Ākhar

wounded became. Of-the-bangsāsh-e aid much came. At-last

urakzaī kohāat ohūr-kē partā-tē chalā-ga, atē

the orakzaī kohāat deserted-having the-hills-on went-away, and

bhone hone Bangsī ithā-hā ṛā-ga

in-becoming-in-becoming (i.e. gradually) the bangsāsh-e here-entirely remained

2. Asal-vichch bangsānīrā zabān paštā hāi, par awān loh

2. Reality-in of-the-bangsāsh-e tongue paštā was, but the awān people

āpni madat-daī itnāe mānāé, laka kharmān-to-bihāntānī nā loh

their-men-ask-for here were-called, such-as kharmān-and bihāntānī of people

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LAKHDA OR WESTERN PASJARI.

inmā hamsāya háa. Isskō simā te daftar
of these dependent was (i.e. were). These-to lands and holdings

attā, atē ābād kītēnā. Isskōsāl gāllē
didn’t, state here were-given-by-them, and populating was-done-by-them. These-people-with words

kathā te suūmlē karmāi-karmāi Hindkē atē Pashtō ra‘-mil-kē
languages and businesses in-doing-in-doing Hindkē and Pashtō mixed-up-having

hīkk rāwi būt jūr-gāl, nā Pashtō rai te nā
ski this built-up-remained, not Pashtō it-remained and not

Hindkē Huq chār qāmā Hindkēnā asal mūrāi te mālik an
Hindko Now four tribes of-Kohat real proprietors and owners are.

Hīkk Bāzādā lok, ja asal Bāngšā-n; dūq Madekmīrē lok;
One Bāzādā people, who real Bangasher-are; second the Madekmīrē people;
in bi Bāngšā-n. In dō qāmā Pashtō te Hindkē dōe
these also Bangasher-are. These two tribes Pashtō and Hindkō both

ākhānān. Trē, Jangal Khēl; te chhāntī Pir Khēl
ākhānān. Three, Jangal Khēl; and fourth Pir Khēl.

Isskō-dūq-qāmānī zābān Pashtō e, atē hamsēnā
If these two-tribes the-tongue Pashtō is, and always

gāllē-kathā Pashtō-vichē karmānān. Hindkē
words-talking (i.e. conversation) Pashtō-in making-they-are. Hindkē

nuq ākhānī. they-are-not speaking.

2. Kōhāte-vichē chār-gismmānī pānī hōnā-ē. Hīkk, wānmā
2. Kohat-ān of-four-kinds water becoming-in. One, of-rains
pānī; ja Thar-vichēko āna-ē; hīkkā nā Tōi ē Daā,
water; which Thar-from-in coming-is; of-which name ‘Tōi’ is. Second,
chhāntī pānī ē. Trē, khumāna pānī ē. Chhāntī, bāmānānī
of-springs water i.e. Third, of-wells water is. Fourth, of-pumps
pānī ē.
water i.e.

4. Kōhāte-kē shahr hīkk-mādān-vichē pēhābī-ē; pānē
4. Of Kohat the-city a-plain in fullest-becomes is; of-which
ās-pās de-trā-mīn-ūttē part an Pasānē lok cārō Pathān
east-side two-three-miles-on hūllē are. Of-the-hills people all Pathāns
are.

5 Kōhāte-kē shālpātā ba‘a mashhūr an Sāhīb-lōk
5 Of Kohat the-silkens-burnished much famous are European-gentlemen

be hēr lok ba‘a-shaun-nāl mu‘līmānān. Atē khekīnī
and other people much-fonduse-with purchase. And leather-sandals
The story goes that Kohat was founded by an ancient king. Before this, the Orakzais had lived in Kohat above the springs. The Bangash, who lived in Pewan and Shaluzain, used to come down to Kohat in the winter and pitch their camps on the high ground in Jauranda. The Bangash women used to come to the springs to draw water, and one day, when they were so employed, the Orakzais fired stones and arrows at the pitchores, several of which were broken. Thereupon a great riot and tumult sprang up between the two tribes, and several men were killed and wounded. Help came to the Bangashes, and at last the Orakzais were driven from Kohat and took refuge in the mountains. After that the Bangashes gradually took up their permanent residence in Kohat.

2. The original tongue of the Bangashas was Pashto. The Afghans who came to help them had their followers belonging to places such as Kharmatu and Biliganga. The Bangashas distributed land amongst these followers and accepted them as colonists. Owing to intercourse and mutual business relations with these people, a new language has gradually come into existence, neither Hindko nor Pashto, but a mixture of both.

At the present time the four tribes are the original proprietors and owners of Kohat, viz. the Baediais and Malakmiris who are in reality Bangashas. These two tribes speak both Hindko and Pashto. The third and fourth are the Jangal Khel and the Pirs Khel. These two speak only Pashto. They do not speak Hindko.

3. In Kohat the water supply comes from four different sources, viz. the rain water which comes from Tirah and is called ‘Tuf’; the water of springs; the water of wells; and that supplied by pumping machinery.

4. The town of Kohat lies in a plain, surrounded on all sides, at a distance of two or three miles, by hills. These hills are inhabited only by Pathans.

5. The silk turbans made in Kohat are famous, and are much liked by European gentlemen and others. Excellent leather sandals, plain or embroidered, for men and women, are also manufactured.

6. Nowadays, owing to the presence of troops and the cantonment, Kohat is flourishing, and its population has largely increased.

Its climate is very healthy.
GHEBĪ.

In the Pindi Gheb Tahsil of the Attok District, the local form of Lahnda is called Ghebī and is closely allied to Awānkāri. Like the latter, it belongs to the North-Eastern type.

To the east of Pindi Gheb lies the Tahsil of Fatteljabān, which has to its south the Chakwal Tahsil of the Jhelum District. The Fatteljabān Tahsil lies on both sides of the valley of the river Soan, and the local dialect is called Sawarī, which is commonly identified as a form of Ghebī. It appears, however, from the accounts of the dialect which I have received from the local authorities that this can hardly be said to be the case.

The dialect of Chakwal, immediately to the south of Fatteljabān, is the Dhaunnī form of North-Western, not North-Eastern, Lahnda. This North-Western dialect runs northward through Fatteljabān into the Attok Tahsil of the Attok District. In Fatteljabān it is, as we have said, called Sawarī and appears to be much mixed with Ghebī, which accounts for its classification as a form of that dialect.

In the Attok Tahsil two languages are spoken. In about thirty villages of the Chhaebh īdā, the language is Pashītā. In the rest of the Tahsil the language was originally described as a mixture of Peshawari and Puchwāri. As it is certain that Puchwāri does not extend so far to the west, and as Peshawari Dhaunnī, and the language of Hasara immediately to the north are all forms of North-Western Lahnda, it is safe to assume that the same is the case as regards Attok Tahsil. Like the dialect of Fatteljabān it is probably a mixture of Ghebī and North-Western Lahnda.

No specimens have been received from the Fatteljabān or from the Attok Tahsil, and no separate figures have been supplied for their dialects. All the figures available are the total for the so-called Ghebī spoken in the three Tahsils of Pindi Gheb, Fatteljabān, and Attok. This was said to be 278,380. If we divide this proportionately to the number of speakers of all kinds of Lahnda in each of the three Tahsils, we get the following figures:

<table>
<thead>
<tr>
<th>Language Type</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ghebī of Pindi Gheb</td>
<td>90,398</td>
</tr>
<tr>
<td>Sawarī of Fatteljabān</td>
<td>105,010</td>
</tr>
<tr>
<td>Mixed North-Western dialect of Attok Tahsil</td>
<td>83,961</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>279,369</strong></td>
</tr>
</tbody>
</table>

We may, therefore, for want of better materials, provisionally assume that the number of speakers of Ghebī in Pindi Gheb Tahsil is 90,398. The dialect of Fatteljabān and Attok will be dealt with under the head of Dhaunnī (pp. 143ff. poet).

Ghebī is practically the same as the Lahnda of the Western Salt Range, agreeing with that dialect where it differs from Awānkāri. There are a few slight variations of pronunciation, such as ṣihānā, as well as rānānā, to cause to go, and gāzā, instead of ṣhīnā, to take.
As elsewhere there are variations of the form of the verb substantive. Besides the regular Salt Range forms we have also.——

Present, 'I am,' etc.

**Singular** | **Plural**
---|---
1. āh | āh.
2. āh | āh.
3. āh, āhē | āhēn.

So, we have the following additional forms for the past:——

Past, 'I was,' etc.

**Singular** | **Plural**
---|---
1. aheē | aheē.
2. aheē | aheē, ahyē
3. aheē, aheā | aheē, aheē, aheē.

Two specimens are given of Ghebī. The first is a short passage from a version of the Parable of the Prodigal Son. The second is a poem, describing the effects of a flight of locusts. The latter, being in verse, has some grammatical forms altered for the sake of metre, but they will easily be identified. I am indebted to Mr. F. H. Burton, L.C.S., Deputy Commissioner of Attock, for much kind help in interpreting several difficult passages.
INDO-ARYAN FAMILY.  NORTH-WESTERN GROUP.

LAHANDA OR WESTERN PÂNJĀBĪ

GREAT DIALECT. (DISTRICT ATTOCK.)

SPECIMEN I.

Hikki-janēne dō puttār ahē. Unhā-vieluha nikṣa
One-man-of two sons were. Them-from-among by-the-younger
piul akhaa, ‘ō piū, jehṛā wandā malenā māh
father’s it-was-said, ‘O father, what share of the-property to me
ānē ahē māh ekē-dē.’ Tā us māl unhe wand-dittā,
coming-is to-me up-(and)-gone.’ Then by-him the-property to-them was-divided-out.
Thūrē-dekurei-vieluha nikṣa puttār jehṛā māl akha,
A few days-afterwards the-younger son what property was-to-him,
habbā-kujj samhālānē asta ghīnā, hikki-dūr-mulkhe-vieluha vai-niktā, asta
every-thing collecting and taking, a-for-country-in west-forth, and
utthē jehṛā māl āhun miṣrā-kamāntō viṭā-dittēhun. Jehṛē-vēlē
there what property was-to-him evi-deeds-aw was-caused-to-go At that-time
habbā-kujj viṇā-nēhā, utthē waddā kāl ān-pe, asta
everything had-been-caused-to-go, there a-great famine came-(and)-fell, and
oh matthāj āp-thā. Uṛ-reē us-mulkhenē hikkā-sandāk-kāl vai-
he miserable became. At that-time of that country one-rich-man-near hewent-(and-)
reēhā. Us usē āpē-kheṭrē-vielch bhārē charārmāntē mutēh,
remained. By-him as-for-him hūssūn-fields-in swine feeding-for it-was-sent;
ān usē dil thā je, ‘jehṛē-dekhere bhārē khins-en, unhā-nal
and his heart was that, ‘by-slaughtering the-swine eating-one, them-with
āpā ḍhidē ḍharrā,’ jē mā kāi kujj māh nīlūs-dōhā.
your-own belly I-may-fill, for to-him any-one anything not-were-to-him-giving.
INDO-ARYAN FAMILY.  North-Western Group.

Lahnda or Western Panjabi

Grendi Dialect

(District Attock.)

Specimen II.

Rabbā, har-jīyā peā rūzī dēna,
O-God, (to)-all-living-beings ... daily-bread (thou art) giving,

Tudhā be-parwahū.

(Such is) Thy independence (plural) (i.e. might).

Pahār-vīchhī makṛī nikhtī,
The-hills-from-in the-locust-swarm emerged,

Us ā-kē wīga όiātī.

By-it came-having the-rows were-raised.

Hāthā bannah bannah jāktāhī,
Dark-clouds forming forming bringing-it-was,

Tā pāphnā lōk dūhāī.

Thou (to) reciting the-people lamentations.

Rakkhō Āp, tā mārē kōp?
(If) protectest Thou, thou may-strike who?

Tūdhi be-parwahū.

(Such is) Thy might.

Puthnār-vīchhī jē kunkē tāūk,
Puthnam-an what wheat-crops were,

Unh nassā, jār, hitāi.

They are-not, O-friends, shaken.

Aggō aggō makṛī hōnī-āhī,
In-front in-front the-locust-swarm becoming-was,

Pichkhō hūtā nāhī.

Afterwards drops-of-rain came.

Jitthē thūrā-jēhā dīhū laggnā ānēs,
Where a-little sunshine beginning came-to-it,

Uthē khaḥ sawrēni-sūhī tāiū.

There wings arranging-it-was then.

Jitthē nāt makṛī hōnī-āhī,
Where at-night the-locust-swarm becoming-was,
Chhölā bi nāvā.
Bara-of-crops even coming-were-taken.
Tral kōh phādā rūz karonat-ābā,
Three kās journey a-day making-at-wan,
Andhalā khōrāī like,
At-Andhalā encompliments were-fixed.

Kaarāi makāi khā-chhōrgāī,
The-wheat-crops by-the-local-swarm were-eaten-up,
Aggō ophā nikkul-tāk
Then the-furnaces emerged.

Aggō Ghebēni tirāb s-balāhdās,
Next of-Ghebē attention was-bound-by-it,
Muddāi pat-t-vaqānā.
From-the-root they-were-bitten-away

"In-wajān-tō Rabh mān maitā"
"This-land-upon by-God in-regard-to-me sending-was-done;"
"Loc marfēnā kāś?"
"People are-killing why?"

"Kaŋkā chhōrgāī tu mā chhōrgāī nāvā"
"The-wheat-crops from-crops therefore I will-release not."
"Kālā demi-saūkē"
"From (my-possession) giving-it-was earnest-money."

"Jyā jyā loc mān marīā,
As as people we will kill"
"Pung mā desā tātē."
"Larva-swarm I will-give them."

Makāi sā-kē pung dūtā,
By-the-local-swarm come-having the-larva-swarm was-given-forth,
Khalqat wagā tā sipāhā
The world was-surrounded having-come by-soldiers.

Jē-relei nīgra nikkul-ā,
At-what-time the-spotted (larva-swarm) emerged,
Bann̄h-ā kichā jānāī
Bound-having it-emerged an-invasion.

Hatthā-violeh jē nambē kahūdā dānē,
Hando-in as spuds matheks (they are) giving,
Chārātā khaiād
Trenches were-cause-dig-to-dig

Har vark-violeh pung jē varā,
Every thorn-hedge-in the-larva-swarm as it-entered,
Aggi lokā lāṁ.
Fires by-the-people were-applied.
Harshaṅī farzand piśā,
(To) every (living) thing offspring were-dear.
Mār mūr śaṅhaṁ tāṁ.
Again again coming-it-was then.
Jandāṅ-vichch jō jō thiэ,
Jandāṅ-in what barley-crops were,
Kandr lacked na āṁ.
(And) wheat-crops to-the-hand not were-forthcoming.
Jandāṅ-vichch jō chhungē thiwan
Jand-in what grain-crops were
Mākah khāṅkā lāṁ.
By-the-lowest-swarm massacres were-applied.
Pāṅg jō utthē sāndā aṁtha
The-larva-swarm which there (for) circumenonot
Lāṁ bāṅ-gaṁ nāṁ.
Profits were-made by-the butchers.
Aggō pāṅg jō charhe śaṅhe Jandāṅ
Next the-larva-swarm which mounted Jandāṅ-on
Vēkho bāṅshāṁī.
See (its) royal-powers.
Pāṅg jō thulat vichch Sōṅī
The-larva-swarm as it floated in the-river Sōṅī
Khāda, yār, sāmāṅkā
Were-united-by-it, O-friends, (as if) on-inflated-goat-skins.
Wāṅkā dūthā Jambī Tarāp,
Gone-having it-was-seen (in) Jambī (and) Tarāp,
Uṭṭhe bēṅā vēkho āḥī.
There the-lowland see the lāṅka-grass.
25.
Aggō pāṅg jō charhe vichch Vāṅkā,
Next the-larva-swarm when it-mounted amid Vāṅkā,
Lōkā phūrā bāṅghā-chāṅī.
By-the-people male tied-up-having were-lifted.
Dāṅ śaṅrā laddāṁ nāṁī,
Grains in-the-house got were-not,
Pār māṁī lagāṁ-āṁī tāṅī.
(Their) feet not applied-were therefore.
Us-āṅ ērgā ērgā lōk āṭṭha-aṁī,
In-that-year excellent excellent people seen-were,
Unha kenā lāb.
By-the-men were-done field-ahorn

Akhi-naū paṭ-vēkho, nārē,
Eye-with see, O-friends,

Idē baṭīhāihī.
Such (are) the-royal-ponoors

Mākri kankē kha-ōhōrē-ahī,
By-the-locust-swarm the-wheat-crops eaten-up-were

Agū pōhī nīkīn-ānī
Afterwards the-pōhī-crops germinated

Hathē-veichē tirūgul ghīnū-kē,
Hands-on pitchforks seized-having

Dutē dāndē ṭī.
Sickles were-toothed (i.e. sharpened)

Jānē ghar āo karma kārēn,
Men at-home because work they-do,

Trimāṭī kap kap pōhīhī kuē.
By-the-women cutting cutting the-pōhī-crops were-brought-into-use

Waddē-vekāḥī champī śrīnāṭī,
Of-early-morning shoes broken,

Pacchī ī-gadānī.
In-the-evening were-repaired.

Agū pōhī kōi puchēhānhā nāhi āivrā,
Formerly the-pōhī-crops anyone asking not was,

Us-sāl lākē ṃaṅgrē-ānēl gabānī
that year by-the-people oxen-by they-were-threshed.

Kharāvēlō waā lauchēhū kūnī,
Threshing-floors on (passing) cleared they-were-made,

Mīn mīn mīn chāṭī-veichē pātī
Measuring measuring bullock-suckers they-were-deposited

Pōhī bhalē ohīrē māppī,
The-pōhī by-much glutinousness was-caught

Chakklē khēb ghasānē.
The-millstones well rubbed-smooth

Trimāṭī kuttī ādat.
By-the-women (following their) khitā (i.e. bad) khitā,

Pōhī jāwō-mīchē vaṅkādī.
The-pōhī-crops barley-seeds-with were-mixed

Jīmī pōhī tē paṭ-khādī.
By-whom pōhī then was-eaten.

1 Note thus genitive. It belongs to the North-Western dialect.
FREE TRANSLATION OF THE FOREGOING

1. O Mighty God! To every living creature dost Thou give his daily bread.
2. From the hills issued the locusts, coming at full gallop.
3. They brought masses of black cloud, and the folk invoked God (in terror)
4. 'If, O God, Thou protect, none can injure us. Mighty indeed art Thou.'
5. The wheat-crop of Pithwär was not even shaken by them. (For it was
   protected by Thee.)
6. The locusts indeed came, but they were followed by a shower of rain.
7. Only where there was a little sunshine, there could you see them drying their
   wings.
8. But where the locusts halted for the night, even the bark of the trees was pulled
   off by them, and eaten.
9. They travelled at the rate of three kes a day, and (the first evening) they
   fixed their camp at Amthal.
10. The wheat-crop was devoured by them till even the furrows on the ground
    became visible.
11. Next they turned their attention to Ghoh, and there the crops were bitten away
    down to the roots.
12. (Cried the locusts), 'God has sent me to this land. Why are the people killing
    me?'
13. 'I will not spare the wheat or the gram. Such earnest-money (i.e. vow) am
    I giving from my pocket.
14. 'The more people kill me, the more larvae will I produce.
15. So the locusts came and brought forth their larvae, and the world was as it
    were surrounded by an army of soldiers (i.e. by the officials who gathered
    the people together to kill the larvae).
16. As soon as the spotted host of larvae emerged, they made an invasion of the
    whole country.
17. Spuds and mattocks were put into the people's hands, and they were made to
    dig long trenches
18. As soon as the larvae entered the thorn hedges, these were set on fire by the people.
19. To every living creature its offspring is dear, and hence the locusts came again and again (as if to visit the burial place of their young ones).
20. In Jandali, where there is much barley, no wheat-crops were obtainable (for the locusts). ¹
21. But the grain in Jand was all massacred by them.
22. As the larvae became circumcised (i.e. threw off their old skins), their barbers made huge profits. ²
23. Next the larvae attacked Namra. See the havoc done by them.
24. When the larvae came to the River Soan they floated on it and crossed it as easily as if they had united and mounted upon inflated goat-skins.
25. Next they were seen visiting the lowlands of Jabbi and Tharap. Watch how they devour the habi grass.
26. Next the larvae attacked Varanda. There the people packed up their mats (i.e. goods and chattels), and deserted their homes.
27. For, having no grain in store, their feet could not stay there any longer.
28. In that year you could see quite respectable people doing field labour.
29. See with your own eyes, my friends, what royal havoc they are making.
30. When the wheat-crops had been eaten up by the locusts, the pohli grass germinated.
31. Then men took pitchforks in their hands, and had their sickles sharpened.
32. The men occupied themselves with the household affairs (being ashamed to cut the pohli), while the women cut the pohli as if it were a cultivated crop.
33. Shoes which were torn every morning were repaired every evening, so much work was there to be done.
34. Formerly, no one ever cared for pohli, but in that year they were threshing it with oxen.
35. It was cleared and winnowed on the threshing-floor, and carefully measured into bullock sacks.
36. The pohli was so full of glutinousness that the millstones were worn smooth in grinding it.
37. The women, following their evil habit, adulterated the barley with pohli.
38. Those who had pohli to eat in those days, thought they had something of great value.
39. The True God gave the order, and He sent away the locusts.
40. My master was Malian, and therefore was this story well made by me.

¹ Barley is an early crop, and had been reaped before the larvae came.
² It is one of the duties of a barber to circumcise children. He gets a fee for that.
PÔThWÀRI.

'Póthwàri' is the name of the country lying west of the river Jehlam, and east of Chakwal. It includes the whole of the present District of Rawalpindi, except the hill country in the north and west, and the east of the District of Jhelum as far south as the Salt Range.

The language spoken in the Póthwàri is called Póthwàri. It is spoken over the whole of the District of Rawalpindi, except in the hill country to the north, where we find a closely related dialect locally called Pùhàri. In Jhelum, Póthwàri is spoken in the Jhelum Tahsil, in the eastern part of the Chakwal Tahsil, and in the eastern half of the Salt Range in the Pind Dadan Khan Tahsil. In the west of Chakwal, and of the Pind Dadan Khan Salt Range, the language is quite different, being the Dhamli variety of North-Western Lahnda. Further south in Pind Dadan Khan Tahsil, we have the Tháli form of Southern Lahnda described on pp. 393 ff. ante.

Póthwàri is also spoken in the north-west corner of the District of Gujrat across the Jehlam. Here the Pabbi Range runs across the district from north-east to south-west, and in the corner between this range and the Jehlam, the people speak Póthwàri. Póthwàri, as we shall see, is closely connected with the dialect spoken in the Shihpur Salt Range. Thus, it has a for the genitive termination, and masculine nouns ending in a consonant have an oblique form in a. So also for the other typical peculiarities of the Western Salt Range dialects. It has a few peculiarities of vocabulary which constitute the Shihboleth of the dialect. As one informant writes: the genitive in a is a marked peculiarity of the dialect, but in common speech the recognised distinction is the use of ochhà for 'to come,' ochhà for 'to go,' mëdà for 'my,' and tëdà for 'thy.' Everyone who hears these words knows that he is faced with the Póthwàri dialect. It will be remembered, however, that mëdà and tëdà both also occur in the Western Salt Range.

The number of speakers of Póthwàri has been estimated for the purposes of this Survey as follows:—

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rawalpindi</td>
<td>475,975</td>
</tr>
<tr>
<td>Jhelum</td>
<td>153,589</td>
</tr>
<tr>
<td>Gujrat</td>
<td>29,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>654,062</td>
</tr>
</tbody>
</table>

Although Póthwàri is nearly the same as the dialect of the Western Salt Range, and although it would be quite sufficient to note the few points in which it differs, yet, as it is a well-known and recognised form of Lahnda, a comparatively full account will now be given. Three specimens are printed, a version of the Parable of the Prodigal Son from Rawalpindi, another from Jhelum, and a portion of a folk-tale from the latter district. It is unnecessary to give specimens of the Póthwàri of Gujrat, which is the same as that of Jhelum. The usual List of Words and Sentences will be found on pp. 593 ff.

1 Along the right bank of the Jehlam (Jhelum) river, the language is identical with the Lahnda of the District of Gujrat on the opposite bank, but the number of speakers is not sufficiently important to invalidate the statement that Póthwàri is the language of the Jhelum Tahsil.
Vocabulary.—We have already drawn attention to the words achha, instead of åmne, to come, and gakknà, instead of sëdys or réya, to go, as typical of Pothwâri. We may note that the root gakkh also occurs in Kâshmiri under the form gakkh¹. In Pothwâri, however, although achhâ and gakknâ are the more common forms, we also find ñdâ and jëna used with the same meaning. Several examples occur in the specimens.

Other Pothwâri words which may be noted are:—

hujjîmâ, to hear. Cf. Kâshmiri hûmâ.

ghulîdâ (Specimen III), an oblique feminine plural, used as a postposition meaning 'owing to,' 'on account of,' as in sharrâ-mî-nîk gûdîdâ, owing to shame ghulîmî, equivalent to ahîlî, alone.

ghulîdâ, equivalent to shefîlî, together, in one place.

lakhû or (Jhelum) ladhûma, to get.

Order of Words.—It is worth noting that in the compound tenses of verbs, the auxiliary in Jhelum sometimes precedes the participle, as in Kâshmir, instead of following it, as in most Indian languages. Thus:—

(Specimen II.)
Bhû dîhârû bûhî sun laighû, many days had not passed.
Koi âdû vâ-kî hujhû bûhî û dûmâ, no one was giving him anything.

(Specimen III.)
Oh bâhâr sadûgarû-ka naâhî û jâhî, he was not going forth to trade.

Pronunciation.—As in the Western Salt Range, practically every final long vowel may optionally be nasalized. Numbers of examples of this will be found in the specimens, and the point will not again be referred to. As examples we may quote bâhâ or bakhû, many; and the termination of the genitive which is almost at random written ñdî or ñdî, ñdî or ñdî, ñdî or ñdî.

The vowel i when unaccented tends to become a. Thus, bâmâr, sick, becomes bâmér, as in the third specimen.

The diphthong æ or is almost always pronounced ë, again as in the Salt Range and Awânîrî, as in bûhî for bûhî, ë; nîdî for mau, ë; pêrû for pûrû, on the feet. So also we have râhïn, to remain, as if for rûkha, the equivalent of Shalpur rûkhâ. Sometimes, however, when the æ is not accented it is weakened to å, as in lâhïn, for shrïnîn, devil. So also unaccented æ becomes ñ becomes ñdû, a merchant (Specimen III).

There is a tendency to add an h to a monosyllabic word ending in a long vowel, as in dëh, give thou; jâh, go thou; ñdî or ñdî, I am not. This h is not itself sounded, but it raises the tone, or pitch, of the preceding syllable.

As regards consonants the letter ðbh is often pronounced ðb, but this is said to be incorrect and vulgar. Thus we have achhâ and achhâ, to come, and gakknà and gakknà, to go. In the Rawalpindi specimen we have lës-chhòrës, as compared with the Jhelum gûvë-chhërûs, for 'when' he had squandered ¹.

As usual, in the verb bëgëpâ, to apply, the medial j is always dropped, so that we have bëgëpâ with a conjunctive participle lâ or lû.
There is an instance of d being hardened to t in the word kāgāt (for kāgad), paper (Specimen III).

Metathesis of consonants is common. Thus we have,—

jēkēr, for jētēk, a boy.
makāsha, for komēsha, always.
subbā (3rd specimen), for asbāb, goods.
sohēli (1st specimen), for hauēli, a house.

DECLENSION.—Nouns Substantive.

The rules of the Western Salt Range dialect are followed. All regular masculine nouns in the oblique singular take ā, and the termination of the genitive is ū (ū). Thus—

<table>
<thead>
<tr>
<th>Old Sing</th>
<th>Nom Plur</th>
<th>Old Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>gīhē, a house</td>
<td>gīhērī</td>
<td>gīhērī</td>
</tr>
<tr>
<td>ḡār, a house</td>
<td>ḡārī</td>
<td>ḡārī</td>
</tr>
<tr>
<td>dēnā, a man</td>
<td>dēnārī</td>
<td>dēnārī</td>
</tr>
<tr>
<td>sānā, a son</td>
<td>sānārī</td>
<td>sānārī</td>
</tr>
<tr>
<td>pē, a father</td>
<td>pērī</td>
<td>pērī</td>
</tr>
<tr>
<td>ḡērī, a mare</td>
<td>ḡērīrī</td>
<td>ḡērīrī</td>
</tr>
<tr>
<td>dē, a daughter</td>
<td>dērī</td>
<td>dērī</td>
</tr>
<tr>
<td>sētē, a blow</td>
<td>sētērī</td>
<td>sētērī</td>
</tr>
<tr>
<td>bē, a sister</td>
<td>bērī</td>
<td>bērī</td>
</tr>
</tbody>
</table>

The above list includes specimens of some of the irregular nouns (pē, dē, and bē) as well as those that are regular.

The more common postpositions and case-terminations are—

Accusative-Dative, the postpositions ā and ā as in pīu-kā, pīu-ā, and the termination -ē, as in pīu-ē. Ā is used after verbs of saying, pīu-hē ēkheē, he said to the father.

Ablative-Instrumental, pīu-tē, pīu-tī, pīu-nē, pīu-nā, pīu-ntē, pīu-ntī, pīu-ntē, pīu-ntē, pīu-ntē, pīu-ntē, from among the fathers.

Genitive, pēnā, obl. masc. sing. and pl., nom. -nā; fem. -nā, plur. -nā. These are often nasalized to -ñā, -ñā, -ñā.

Locative, vēkāb, in; kāl, near. But the oblique form is often used alone, as in gāvē, in the house.

Adjectives are treated as usual. Thus—

chāngā ṛāmē, a good man.
chāngē ṛāmēnā, of a good man.
chāngē ṛāmē, good man.
chāngē (or changē) ṛāmēnā, of good men.
chāngē zmēti, a good woman.
chāngē zmētinā, good women.
As examples of comparison we may quote:—

_uema bhu uema bhapti kobtum lemmu a_, his brother is taller than his sister

_sarętı kāl śhmr̥i chike, the best garments_

**Pronouns.** For the first two personal pronouns, we have:—

I. **Thou.**

<table>
<thead>
<tr>
<th>Sing</th>
<th>Nom. mā</th>
<th>tū</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ag.</td>
<td>mā</td>
<td>kū, tuddā</td>
</tr>
<tr>
<td>Dat.</td>
<td>mā-kā, mēghā</td>
<td>tu-kā, tuddā-ā</td>
</tr>
<tr>
<td>Gen.</td>
<td>mūlā, mahādā, mahārā, mēr̥hā</td>
<td>lādā, tuhādā, tuhārā</td>
</tr>
<tr>
<td>Obl.</td>
<td>mā</td>
<td>tā, tuddhā</td>
</tr>
<tr>
<td>Plur.</td>
<td>Nom. ast, as</td>
<td>tuhā, tuhā</td>
</tr>
<tr>
<td></td>
<td>Ag. ast</td>
<td>tuhā</td>
</tr>
<tr>
<td></td>
<td>Gen. astā, astārā, astā, astu</td>
<td>tuastā, tusārā</td>
</tr>
<tr>
<td></td>
<td>Obl. ast</td>
<td>tuastā</td>
</tr>
</tbody>
</table>

The dative singular mādha, to me, has been reported from Rawalpindi; mā-kā occurs in both districts. Bhāi Maya Singh’s dictionary gives mokā, probably a representation of mā-ki.

**The Demonstrative Pronouns are:** —

This. | That
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing</td>
<td>Nom. eb</td>
</tr>
<tr>
<td></td>
<td>Obl. ee</td>
</tr>
<tr>
<td>Plur</td>
<td>Nom. in, eb</td>
</tr>
<tr>
<td></td>
<td>Obl. inē, inē</td>
</tr>
</tbody>
</table>

**The Relative Pronoun is:** —

| Sing | Nom. jehā, jā | jehā, jehā |
|      | Obl. jehā, jā | jehā, jehā |

**The Interrogative Pronouns are:** —

Who? | What?
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing</td>
<td>Nom. kebā, kuy</td>
</tr>
<tr>
<td></td>
<td>Obl. kis</td>
</tr>
<tr>
<td>Plur</td>
<td>Nom. kekā</td>
</tr>
<tr>
<td></td>
<td>Obl. kis</td>
</tr>
</tbody>
</table>

...
The Indefinite Pronouns are kar, obl kusū or kusu, anyone, and kitē or kējē, anything. Habbē kitējē is ‘everything’ and jā-kitējē, whatever.

Pronominal suffixes will be described under the head of verbs.

**VERBS.—A.—Auxiliary Verbs and Verbs Substantive.**

There are many slightly variant forms of the present tense of the verb _substantive._ Thus:

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. hē, ē</td>
<td>hē, ē</td>
</tr>
<tr>
<td>2. hē, ē, ē, hē, ē</td>
<td>hē, ē</td>
</tr>
<tr>
<td>3. hē, ē, hē, ē, ah, -nē</td>
<td>hān, an, hā, n, -n</td>
</tr>
</tbody>
</table>

The -nē and -n of the third person are enclitics as in—

tukarē nā kā-nē, what is your name?

Gūdē piē-nē-kitē putrā-nē, how many sons are there in your father’s (house) ?

‘I am not’ is nā or nāh, both forms being in the Rawalpindi specimen.

There are two separate forms of the past tense, as follows:

I.

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. aē</td>
<td>aē</td>
</tr>
<tr>
<td>2. ē</td>
<td>ahā</td>
</tr>
<tr>
<td>3. ahē (f. ahē)</td>
<td>ahē (l. āhē)</td>
</tr>
</tbody>
</table>

II.

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sā</td>
<td>sā</td>
</tr>
<tr>
<td>2. tē</td>
<td>tō</td>
</tr>
<tr>
<td>3. sā (f. sē)</td>
<td>sē (f. mē)</td>
</tr>
</tbody>
</table>

In Jhelum we also have the Paūjābi form sē, used for any person of either number and either gender. Also in the same district there is a third person plural sē, which reminds us of the Paūjābi _sun_ (Wazirabad sē).

For ‘to become’ we have _thisā_ as in (Spec I) dō putrā thē-sē, two sons had become. _Hona_ is also used, as in _muthēj hōp leggē_und he began to be in want.

**B.—The Active Verbs.**

The model verb is _kutnē_ to strike.

The Infinitive is formed by adding _nē_ (or, after _r_ or _l_, _nē_) to the root. As usual, the final _ē_ is often nasalized. Thus, _kutnē_ (kutnē), to strike; _karē_ (karē), to do. It has an oblique form in _nē_ (nē), as in _hē_ (hē) charūch-vatū, for feeding swine (Spec I), in _hē_ (hē) _jāhē_ (jāhē), worthy of being called (Spec II)

There is also a weak form of the infinitive ending in _ay_ (ay), as in _kēn laggē_ they began to be (in want); _karēn laggē_ they began to do (rejoicing).

The Present Participle adds _nē_ (or _nā_) to the root, as in _kutnē_ (kutnē), striking. But this form is liable to confusion with the infinitive, so that we more often have the termination _nē_, as in _kutnē_ (kutnē). In the specimens we have usually the form in _nē_ (nē), except, of course, after _r_ or _l_ as in _karē_ doing.
It should be noted that an ə is not inserted before the ad in the case of transitive verbs. Thus we have karna, not karanə, doing.

The Past Participle ends, as elsewhere in Lahnda, in ə. Thus, kuttə, (plur. kuttə; fem. kuttə), struck.

There are, as usual, several irregular past participles. The following occur in the specimens:

Past Participles

\[
\begin{align*}
gachhə or jənə, & \text{ to go} & gənə. \\
pənə, & \text{ to fall} & pənə. \\
qčhə, & \text{ to come} & qčhə. \\
maruə, & \text{ to die} & maruə. \\
račhə, & \text{ to remain} & račhə. \\
dədə, & \text{ to give} & dədə. \\
karrə, & \text{ to do} & karrə. \\
ghiomə, & \text{ to take} & ghiomə. \\
ladbə, & \text{ to get} & labdə. \\
langənə, & \text{ to escape} & loŋgənə (Jhelum). \\
pəhəchə, & \text{ to arrive} & pəhəchə.
\end{align*}
\]

The Conjunctive participle is formed by adding ə to the root, as in kuttə, having struck. Usually, kə is added. Thus, kuttə-kə. The final ə is often dropped, as in ash-kə, having arisen. The ə is most often dropped in intensive compounds: mar-gənə, he died, ghīmə aqkə, bring ye. But we also have: in these compounds, as in banakə ochər, tie him up and leave him (sentence 236); baŋkə dəltə (Ravalpindi) and banə dəltə (Jhelum), he divided.

As an example of the Noun of Agency we have (Spec II) račhələ, a dweller.

The Imperative 2nd Person singular is the same in form as the root. Thus, kuttə, strike. If the root be a monosyllable and ends in a long vowel, ə is added, as in dədə, give thou; jəh (Spec. III), go thou; but banə, make thou, because the word is not a monosyllable. Regarding the effect of this ə on the sound of the word, see p. 478.

The plural adds ə to as in aqkə, come ye; labdə, put ye on. With a pronoun suffix we have (Spec. I) laũxə, put ye on him.

A Respectful Imperative occurs in (Spec. III) kar-gənə, do (what you please).

For the Old Present, now used as a Present Subjunctive, we have kuttə, I may strike; kə, I may be; karə, we may do; kəhə, we may eat; ḍhaṅre, he may fill; kəhə, he may eat.

The Present Tense is formed by suffixing the present tense of the Verb Substantive to the present participle. The forms are generally contracted.

Thus we have, in the masculine:

\[
\begin{align*}
\text{Sing.} & \\
1. & \text{kuttənə-ə, kuttənə} \\
2. & \text{kuttənə-ə, kuttənə} \\
3. & \text{kuttənə-ə, kuttənə} \\
\text{Plur.} & \\
 & \text{kuttənə-ə.} \\
 & \text{kuttənə.} \\
 & \text{kuttənə-ə, kuttənə.}
\end{align*}
\]

'I am striking,' etc.
Other forms of the verb substantive may be used. Thus in Specimen II we have jehā hinnā wē-li namā-ha, the share which is coming to me. Also, of course, the termination of the present participle may be nasalized at option, as in chēnu-d, he is feeding (sentence 229).

No forms of the feminine have been noted. They are doubtless quite regular.

The Imperfect is formed with the present participle and the past tense of the Verb Substantive. Thus, kuftā-nā, I was striking. So (Specimen II) awhē-nā, it was coming (unto his heart); khānī-re, the hounds which the swine were eating. In the same specimen we have an instance of the order of words being reversed, the auxiliary being placed before the participle: kā sumā tō-nā kiti nāhī sā dēna, no one was giving him anything. In the first specimen, in the same passage, we have an example of the use of a pronominal suffix with this tense, jepā-sē, was giving to him.

The Future tense is conjugated as follows. It should be noted that (as in the case of the present participle) in transitive verbs an ē is not inserted between the root and the termination. We have āhēnā, not awhēnā, I will say.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Par.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. kuftā</td>
<td>kuftēnā</td>
</tr>
<tr>
<td>2. kuftēti</td>
<td>kuftēti</td>
</tr>
<tr>
<td>3. kuftēnā</td>
<td>kuftēnā</td>
</tr>
</tbody>
</table>

Other examples are gāhā (irregular; from gachhēsā), I will go; āhēnā, I will say; awhēsā (Spec. III), thou wilt come; and (Spec. III) ē-nēhā, I will arrive.

There are no examples forthcoming of the Past Conditional, but it is doubtless formed as usual by employing the Present Participle alone.

In the third specimen the past indicative, parthēs, I arrived, is used as a conditional.

The Tenses formed from the Past Participle are formed as usual. Thus:

mā gē, I went.
mā kutteś, I struck him.
mā gē hā, I have gone.
mā kuftēnā hā, I have struck him.
mā gē sē, I had gone.
mā kuftēnā sē, I had struck him.

Other examples of the Perfect are mā gūnā kiti āh (or hā), I have done sin; od ṭānēsā āh, he has been found; dēs āh, (thy brother) has come, maamānā pēhā āh, a feast has been cooked; tuddā nahē dōta, thou hast not given (a kid) (Spec. II).

A contracted form is rēhā for rēhēā (Spec. I), I have remained.

As examples of the Pluperfect we may quote:—bēnā dēhītē namā was langātāi, many days had not passed (Spec. II. Note that here, again, the auxiliary is placed before the participle); vīcē kōtē sē, he had died; gūnī-gēā sē, he had been lost; gēhōkē sē, (the elder son) had gone to the fields.

The Past Tense is very frequently used with pronominal suffixes.
The junction vowel is usually a in Rawalpindi and e in Jhelum. Examples are —

(a) Intensive verbs:—

aččës, (sense) came to him (Spec I).

laggi ḍës, be embraced him (I).

paḍkëns, I arrived, used with the meaning of a conditional (if) I (do not) arrive, (if) I shall (not) have arrived. (III).

(b) Transitive verbs:—

akheës, he said (I).

kitiës, he made (I).

lār-shōreës (I),

gōwō-chhōreës (II), \{ he lost

lār-gāddëns (II), he embraced him.

détës, (a kiss) was given to him, or by him (I)

chhannës, kissed him (II)

swës, (the sound, fem.) was heard by him (I)

gōll puchhëns, the affir (fem.) was asked by him (I)

puchhëns, he was asked by him (II)

dīthës, it was seen by him (I).

Passive Voice.—There are no certain examples of the Lahndë passive, formed by adding s to the root, noted in the specimen. Gumi-gës së, he had been lost, and labbhi-pës ñë, he has been found, are possibly passives, but gumi and labbhi may be either active or passive, as the conjunctive participles are the same in both voices. The List of Verbs (Nos. 202-204) gives examples of a passive formed as in Pañjābī and Hindi by conjugating the past participle with the verb gačchënë or jësë

Thus, më kũfëns gës ñë, I am being struck;

më kũfëns gës ñë, I was being struck;

më kũfëns gës, I shall be struck.

Altogether irregular passives are očhōdeës, I may be called (Rawalpindi), and ḍhunōdeḷ jëgës, worthy to be called (Jhelum).

Causal Verbs are made as usual. Examples are —

chōrëns, to feed (sentence 220).

chārëns, to feed (Rawalpindi)

chhannës, to feed (Jhelum)

lawëns = Hindi lagamës, to apply, put clothes on some other person. This verb often takes the form lānsë, and should not be confused with the Hindi lānsë, to bring.

Compound Verbs.—Intensive compounds are frequent, and are formed on the usual lines. Čhë is frequently prefixed to a verb to imply quickness, suddenness, or unreasonableness. Thus, chë dëh (Rawalpindi chës dëh), up and givë! chë-ghënës, up and take! Compounds with gačchënë or gënsa for the second number are common. Thus, (Jhelum) mau-gës ñë, pëns-gës ñë, he had died, he had been lost ; (Rawalpindi) jëpës-ah, gumi-gës ñë, labbhi-gës ñë, he is become alive again, he had been lost, he is found.
Ghunā uchhā (Specimen I) or ghinn uchhā (II), to bring, is equivalent to the Hindi lē ānā, and ghinn jānā (Spec. III), to take away, is equivalent to the Hindi lē jānā, but these are not true intensive compounds. Ghinnā occurs in several other compounds, as ghinn-dēnā, to give (III); rekā-ghinnā, to keep (II); takā-ghinnā, to take notice, to see (II); lā-ghinnā, to apply (II); kau-ghinnā, to do, to get (III); and manu-ghinnā, to get a person's consent (III). Other miscellaneous examples are: ā-rūkā (III), I will arrive, bāndā (or bānd) dēnā, to divide out; banukā-chhānā, to tie up and leave, to tie up thoroughly (sentence 256); lā-shōrnā (I) or gānā-chhārnā (II), to squander completely.

Examples of inceptive compounds are given under the head of the infinitive.

One example of a frequentative compound occurs in the 3rd specimen—ghinn-jācēkhar, make thou a practice of taking away. We see that, as elsewhere, jācē is used, not jē̄vā.
INDO-ARYAN FAMILY.  
NORTH-WESTERN GROUP.
LAHNDĀ OR WESTERN PANJĀBĪ.

POHWWĀDI DIALECT  
DISTRICT RAWALPINDI.

SPECIMEN 1.

Hikkas-janēnē do puttar thi-sē.  Untō-vichchē nikē
Of-one-person-main two sons been-were. Then-from-among by-the-younger
pū-kē eh gall ḍūkē, ‘aṭī, mālēnē jēlāvāi bandā mīghā
the father-to this word was-said, 'father, of-the-property what have to-me
achāhā (or asāhā), mekhā chā-in-thē. Us-vēlē us māl
shahā (or ahā), might chā-in-thē. Us-vēlē us māl
coming-is, to-me up-and-give.' At-that-time by-him the-property
bāndā-dītā, Furi (or phori) thōre-dīhā bānē-nē nikē puttar
was divided-and-given. Afterwards a-few-days-after the-younger son
hābha-kījī gālā-hī karī-kē, kīsē-dūr-mulē-vichchē utthī-gēn,
everything together made-having, some distant-country-in rose-up (and)-went
Uṭṭā māl ēpūnā lunḍū-pūnē-vichchē kharāb kītā
There the-property his-own devakchery was destroyed was-made-by-him.

Jīs-vēle sarā kīnāhārē, us-mulē-vichchē bahātī kāl pēa,
At-what-time all was-wasted-by-him, that-country-in a-great famine fell,
tē oh garī bhāī-gēnā I-gallā lari-kē oh us-mulkēne
and he poor became. This-thing on-account-of he of-that-country
hikkas-munādāmē-kol gēnā. Us us-kī apnē-bahā vichchē ādhē
one-person-shifting-near went By-him him-as-for his-own-fields-in some
charāū-cāstā pēsā. Usū mūrēi ēn su ke unika-
food-feeding for it was-sent. Him-as-for this-worthly was that those
chhūkā-kī, jinā-kī ādhē khīnē, khāsā; ki kōi kūjī
husk-with, which (see) the-smoke eat, he-may-eat; for anyone anything
nāī dūnāhās Jīs-vēlē bhūk āsā, ākheā,
not giving-me-to-him. At-what-time sense came-to-him, it was-said-by-him,
'māhā-pū-kēl bāhā majādār rāṭī khanā, te mā rāgā-katāā, ā
my-father-near many servants bread eat, and I starving-am.

Hīsē-vēlē utthī, tē ēpūnē-pūnēl chhālā-gēnē, atē pū-kē
At-this-time having-then, and my-own-father-near I-will-go, and the-father-to
eh gall ākhē, 'aṭī, Rabbenē te tuharā gūnāh kūṭāh, tē
this word I will-say, "father, of-God and of-there sin done is, and
hun uś i-gallē jēgā uś kō te tuharā putte puttre akhwānā
ow I of-this-word worthy am-noi that thy son I-may-be-called
Might āpā-kamm-karūnu-vālē-vihothā hikkas jehā banā ‘’Us-vēle
Me thine-mon-on-door-from-among one-person like make’’ At-that-time
ujihi tē āpā prā kol gā; tē aji ē oh dūr-i
having-arisen and his-own-father-near he-went; and still he distant-very
sā, kē pūr-ki taka-le changā laggā, atē
was, that the-father-to seen-having go he-seemed (i.e he-was-liked), and
dānā-kē gālā-nāl laggā-gās, tē bālā piyār āttās.
run-having the-neck-with embrace-was-he, and much kissing was-given-to-him.
Putrē pūr-ki ākheā kē ‘hē aji, mē Rabbānā tē
By-the-son the-father-to it-was-said that, ‘O father, by-one of-God and
tubārū gunāh kita-ah, tē hun is-gallā jōga nih kē tubārū of-they sin done-is, and now of-these-word worthy I-am-not that thy
puttur akhwānā.’ Pīr āpā-naukā-kē sā gāl
son I-may-be-called’ By-the-father his-own-servants-to this word
ākhi ke, ‘bānu ehangā pushāk kañā, tē ghamā
was-said that, ‘very good garment having-brought-out, and having-taken
achhā, tē kē lawānā; tē vichē hathēnē ehangā,
come-up, and to-thus-every-person put-te-on; and as of-the-hand a-ring,
tē pānā jutā lawānā; as kē tē khushā
and on-the-foot shoe put-te-on-to-him; we may-eat and rejoicing
kara; jē mahārā puttur mañā-höna sā, hun phur ṣ̄-pea
we-may-make; because my son dead-become was, now again living
ah, gunā-ghā sā, hun labhā-pee tā, ’Us-vēlo oh khushā
is; become-lost was, now got is.’ At-that-time they rejoicing
kara laggā.
to-do began.

Tē usalā baddā puttur bārē-vihoth gāl-höna sā. Ṛś-vēlo
And his great son the-field-in gone-become was. At-that-time
ghar-kol āsā, gānā-tē-machhanām waj saṁs
the house-now he-come, of-singing and dancing sound was-heard-by-him
Us-vēlo hikkas-naukā-kē saddikā kē gāl puttehās
At-that-time one-person-servant-to called-having this word was-asked-by-him
kē, ‘ch kah-gall ah?’ Us us-kē ākheā kē, ‘tubārū
that, ‘this what affair is?’ By-him him-to it-was-said that, ‘thy
bhrā āsā ah, atē tubārā-pīlā bhrā mazmāni pakā sā,
brother come is, and by-thy-father a-great feast cooked is.
us-sahābā kē balā-changā āttāsā.’ Oh khâs hōna,
on-this-reason that safe-(and)-sound he-was-seen-by-him.’ He angry become
atē andar na bareā. Us-vēle pun bāhār jēr-kā
and within not entered. At-that-time by-the-father outside gone-having
sirhāyā. *Us piṅ-kī ākhoā kē, 'takk, mā ho-was-protested-with. By-kim the-father-in īt-was-said ḍhat, 'see, I bahū madī bē tuhārī khalīmat kavāī rehā, ate kāī much period having-been thy service doing remained, and over tuhārī hukam nāhī māṛōā Tā kāī hikāā bacchha thy command not was-turned-aside. By-thee ever one-individual young-one bakraṁ āmā nāhī dita, kē mā sangīnāl khushi of-goat even to-me not was-given, that I companions-with rejoicing kāī. Jīr-cīlā tuhārā ah putīr sa; jā tuhārā may-make At-what-time thy thus son came, by-whom thy māl hāmāicāc-vicch gāwā-drōcā āā, ṭā usuā wěstā bahū property despoiler-in caused-to-go was, by-thee of-kim for great māmānānī pārācī Us us-kī ākhoā kē, 'mahācā putīrā, tī feasts are-cooked.' By-kim kim-ān īt-was-said that, 'O-my son, thon hare-cīlā māhācā-kōḷ hā, tā jehā māhācā āh, oh tuhārā ab. Fīrī at-every-time of-me near art, and what mine is, that thine is. But khushi karnā ate khushi manamā chāngā āā, is-wěstō kē, rejoicing making and rejoicing to-celebrate good is; this for that, ah tuhārā bhrā mōč-khōcā āā, han pā ab, atē guṇī-gtā āā, this thy brother dead-become was, now alive is; and become-lost was, han labhā-pōā āh,
now got is'
[No 37]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDÁ OR WESTERN PAKJÁBI.

POTHWÁRI DIALECT

DISTRIC'T JEHÜM.

SPECIMEN II.

Hikk-jañēnā do puttar sun ñāv-vichōe nikke-putṭe
Of-one-person two sons were. They-from-among by-the-younger-son
puñ-ki akheā, 'ajī, mālāna jehrā hisā me-kī
the-father-to it-was-said, 'father, of-the-property what share me-to
achhā-hā, mi-kī cha-deh.' Is appear plu āpṛā māl
coming-off, me-to up-and-give.' Thus after by-the-father his-own property
un-kā band-dutta Bahāh dihāre māhī sun langhāre,
them-to was-divided-(and)-given. Many days not were passed,
mikkā puttur bābā-kījīh gānāthi kar-kē hikk-dērēnē-mulkh vichōh
the-younger son everything together made-having one-of-distance country-in
ţur-gēh, ta utthē āpṛā māl mācē-kaamā-vichōh gānā-paṁhāvā
went-away, and there his-own property bad-deeds-in was-lost-by-him.
Ji oh bābā-kījīh kharach kar-kēh, us-mulkh-vichōh dhāhā kāl
When he everything expended made-was, that-country-in severe famine
pēh. Tē oh muttāy hon āgāgeē. Tē oh us-mulkhōē
fell, and he poverty-stricken to-become began. Then he of-that-country
kūsē rāhṛākānē kēl uthth-gēh, īs us-kī āpṛā
kō of-a-certain-sweller near arose-(and)-went. by-whom him-as-for his-own-
bānā-vichōh bāhā-hā chhumē-tāi par-dittā. Ḫahē-dērē-vichōh soñhā-sē
fields-in swine feeding for it-was-sent His-heart-in coming-it-was
kē āpṛā dhidd unā-chhillē-māl bharē, jehrē bāhēh khānā-sun.
that his-own belly those-hush-with he-may-fill, which the-swine eating-were.
Hār kōi ānām us-kī kījīh māhī ai dēē. Ta jehrē-vēlē
And any man him-to anything not was giving. And at-what-time
us dīl-vichōh dhīmā kita, tē us ākhēr kē,
by-him heart-in consideration was-made, and by-him it-was-said that,
'mañhā-vīunē kitāb-tāhī-kōī bāhū risk ḫā, rēē bhukkhā,
'my-father how-many-serve-to near which bread to, I hungry
māmō-. Mē uthth-ke piē-kōī jānā-sē, tē us-kī ākhēr,
by-giving-am I arise-having the-father-near going-am, and how-in I-remember,
"ā ajī, mē Khudānā tā tuhārā gunāh kitā-bā, tā tuhārā

'O father, by-me of-God and of-them sin done-s, and thy
puttar kluwāngdē jogā nahī reha, mē-ki apā ūlahē
son to be-called worthy not I-remained, me (acc.) thine-own servant
jan-ē rakhī-ghungā.' Tā oh uti-hē tā apā-pin-kol
considered having kept.' Then he arose and his-own-father-moss
āca. Par ajī bāhā dar si kē us us-ki takhī-gihddā; came. But yet very distant ha-was that by-him him-as-for notice-wass-taken;
us-ki sahm āca, khulī-kur-kē galē-nāl laghuddēn, tā
tum-to pity come, ruh-having the-neck-with was-applied-by-him, and
ehumāne. Putra us-ki akhe, 'ā ajī, mē
he-was-hossed-by-him. By-the-son him-to it-was-said, 'O father, by-me
tuhārā tā Khudānā vi gunāh kitā-ba, tā tuhārā puttar kluwāngdē
of-them and of-God also sin done-s, and thy son to-be-called
jogā nahī reha.' Par pū takhī-ki ākhē kē, worthy not I-remained. But by-the-father servants-to it-was-said that,
'sāre-nīlī changed chilē ghuma nohā, tā us-ki lawād;
all-them good garments taking-come (i.e. bring), and him-to put-ye-on;
tā us-nā-ḥatthe-nāl chhap tā pañā juttī lawāy; tā as kha
and his-hand-on a-ring and on-feet shoe put-ye-on; and we may-cast
t a khunī karī; janē mahārī puttar mar-gā-si,
and rejoicing may-do; we may-know (i.e. because) my son ādād-kā,
hum phir ṁ-pēā-ha, oh ghul-ghā-sī, hum labhī pēā-ha.' Phir
now again alive-become-is: he lost-gone-was, now found-become-is.' Then
oh humī karān lakkā,
they rejoicing to-do began.

Us-velē usā bādā puttar bari-vinchoh si, jis-velē oh
At that-time his elder son the-field-on was At-that-time he
āca tā gharā-kūl pathhā, us gunā-hā-nāchhānā nhā
come and the-house-near arrived, by-him of-singing-and-dancing sound
bajhi. Us khāk-takhā-kī saddā, tā prakshānā, 'labk
was-heard By-him one-servant-to it-was-called, and it-was-asked by-him, 'what
gall hā?' Us us-ki ākhē kē, 'tuhiyā bhihar ā-rēhā-hā, thing is?' By hum hum-to it-was-said that, 'thy brother come-has,
tā nābhi-sūl māzmāni dittā-hā, kējō us-ki khāri-māhri
and by-the-father afoot given-is, because him-to safe-and-sound
labhī-pee-hā.' Oh nobē hoca, tā andar nā baren is-par usā
he has-become-got.' He in-anger became, and within not entered. This on his
peo bhiyar āsā, tā us-ki mūnān-mūnāhi kāhi Us
father outside came, and him-to remonstrance-entreaty was-made. By-him
पिन्की जहाँह दिता, 'ताकि, माहुःसङ्ग-वर्गेकाली तुहारी
अनुवाद दिले, मैं आँख-सवारि फेंकती थी
नाना तक रहनी, कुमार-की विना माहुः तुहार की
करने दोन्हाथ केबी अपने तक तुहारी गैल नहीं
वर्ष-वर्ष मान आये, अभी तक ये नहीं चल रहे थे
मैं;
पर ठुली मिल कहे बातें ये नहीं
अवरुद्ध (बहु भी दीक्षित) बुहेरे में तो हरी ही
नाना दिता, जै माहुः अपने देहात की मान
करना नहीं.
पर ये नहीं, कि मेरे-चार्ज-विपक्ष प्रसन्न
जबर चाहे तो कूद पुत्र आया, जै तुहारी मान
अवरुद्ध-वनक ये अमल ये अमल, देखकर अमल प्रति
कहारी-पर-पर उस-भें भरहरी, जै अमल अजात
निरीक्षण तथा अवरुद्ध आये, तै उसे फाड़े पीछे
मार्गापूर्वु दिन तक ये नहीं चल रहे थे.
पिन्की दिन्हूँ. पिन्की आसक्ति ये जहाँह
अ-महाग दिनूँ. भी अनुवाद हुए, 'दोस्त, मैं महाशा
अच्छे-मोह रहना ही, ता बाहर-की जीवन माहुः-कोह भी, तुहारा
अफ-मे-लाभ रहने-रहती, अजूं तो मैंने अपने-से भी
हाँ. ऐसे हो गये जिंक, अब खुद करार का, ता ती
कर. ऐसी चीज़ जो थी, कई अर्जण करने, आई और तो
हुआ भी, की जो तुहारे भी मानता-मानता, हुआ प्यार
अहूँ मात्र बनी-बनी, ता ती
अद्वैत-बनी-बनी; और भी लोहे-माने, अब फिर
समीम-बनी-बनी.
[No. 38.]

**INDO-ARYAN FAMILY.**

**North-Western Group.**

**Lahnda or Western Pahari.**

**Pothwari Dialect**

**Jhelum District**

**Specimen III.**

Hikk sadāgār st. Oh āpuj-jānāntki ghohāā chhok-kē bāhar
One merchant was He his-own-wife (acc.) above left-having out
sadāgārī-ki nāhī sī jōgā. Hikk-dhārā jānānt us-kī akheā,
trade-for not was going On-one-day by-the-wife how-to it was-said,
's kūrā sadāgārī gachh (or gosh). Oh usnē sākhe-apar
's somewhere (for)-trade go (?) He her-send-things-on
māl-sābāh ghum-kē kuchē tuṅ-te ārāhē. Turnē
property-(end)-goods taken-having somewhere started On-starting
jānānt us-kī akheā kē, 'tī tuṅ-te-jāleē ë, par
by-the-wife how-to it was-said that, 'how start(ing)-and-gone art, but
mahāē-nāl kārār kar jāh kē kichē-kī tī acohē (or ahshē),'
me-with promise making go that how-long-after then will-come.'
Us ākheē kē, 'māl chheē-mahīnē-kī falānē-dhārē a-rāhē.
By-him it-was-said that, 'I six-months-after on-such and-such-day will-arrive.
Jē is-kharē-apar nāh paithēras, tē apnē dittā phēmā
If the-promise-upon not I-did-not-reach, then your-own seen heard
kar-gumāā.' Usnē hikk hālā vi sa, phir (or ēr) us jānāntē-kē hikk
please-to-do.' Of-him one lamb also was, moreover by-him wife-to one
gōlā tāle-tāē, tē hikk mārē ī hhālēē-tāē, tē hikk kutti
maid-servant service-for, and one maid mind diversion-for, and one bitch
gharēē rakhē-tāē ghum-dittā. Sadāgānē jāē-pichēhā
of-the-kurse match-for was-given Of-the-merchant going-after
gōlā har-dhārē bāgē-viochēhā kusi-mahīnē-kēlō
the-merchant servant on-every-day (a)garden-in-from a-certain-gardener-from
bārī phull sajērē sadāgānē jānāntē hār lānē-tāē
twelv flowers fresh for the-merchant's the-wife's garden preparing-for
ghinn acohē (or aohnē)-st. Bagēnē rāhē-viochē kueē-hūr
having-taken coming-was. Of-the-garden the-way-in of-a-certain-other
sadāgānē hatt stī, īs-kī us-sadāgār to usnē jānāntē ēh
merchant shop was, whom-to that-merchant and of-him the-wife's this
kārār mahīnē-stī. Is gōlē-kē ākheē kē,
promise known-was. By-thine(men) the-maid-servant-to it-was-said that,
mahār-kölā bīrā-phulāñī jāī thāñ phull tē bôr
me-from of-hi-flowers in-the-place eighteen flowers and more
pā-meñīkā bôre ghumā jūde-kar, pe sabāgāññē karā
whatever need may-be having-taken go-habitually, but the-merchant's promise
haŋnē-apper mahār-pāññē is-biwinā dan baññā-da.'
Goli
passing-upon me-wath of-the-woman marriage feast.

sadāgāññē jāmānñē et gull kar-kē, us-ki manā-
of-the-merchant the-wife-with this saying done-having, her-as-for she-was-
ghēdē. Chhēñ mahāññ-vichē sabāgāññē kōi kāgat pattar
called-to-content. Six months-in of-the-merchant any paper letter
nā ēg. Tē karāññē chhōra ēcē, tē goli us
not cause. When of-the-promise the-day came, and the-maid-servant that
hātālē-ki sādē-kē mi-biwinē ghar ghumā gāl
shopkeeper-to called-having of-that-woman in-the-house having-taken went.
Jē oh biwinē ghar paññē, te usā-waṅkht usā
When he of-the-woman the-house reached, then at-the-same-time of her
ghēdē-vā vi wāhāññē darōye-apper a-paññē. Unā hātālē
the-husband also of-the-building the-door-at arrived. By-them the-shopkeeper-
ki hinkē hor-kotē-vichē chōpō-ditto, te bōra sahāmāññē
as-for one-another-room-in it-was-concealed, and the-wife of home
ghēdē kūmar bañ bāthī. Sādāgār andā ēcē, tē
on-account sick having-become set. The-merchant inside came, and
goli-kölō puñchēñña kē, 'bīvī-kē kāh kēcē pūrā
the-maid-servant-from it-now-asked that, 'the-wife-to what become?'

Goli jābāññā nīttā kē, 'bāmar kē.' Usā-wālē
By-the-maid-servant answer was-given that, 'sick (she) is.' At-that-very-time
sādāgār kuññ-siyanē-ki shānē-vichē loññō-ti gē.
the-merchant a-certain-exercise to the-city-in searching-for went

Tehrā unā hātālē-ki andō bāhar kadd-
Howwhile by-them the-shopkeeper-as-for inside-from out he-was turned-
chōreā. Jē hinkē-siyanē kē us-ki puñchēñña kē,
out-and-left. When by-an-exercise come-having her-to it-was-asked that,
'bīvī, kāh hāl hā?' Bōva akhēa,
'O-woman, what the matter to?' By-the-woman it-was-asked.

Cetana desant.
FREE TRANSLATION OF THE FOREGOING.

There was once on a time a merchant, who would not go abroad to trade, as he did not wish to leave his wife alone in the house. One day his wife urged him to go off to trade, and he consented, and taking some goods started off on his journey. As he was going away his wife asked him to promise to come back by some fixed time, and so he promised to return in six months, adding that if he did not come back by that time she might go her own way and do what she liked. He left with his wife a lamb, a maid-servant to do her service, a maid for her diversion, and a bitch to guard the house.

After he had gone, the maid-servant used to go every day to a garden, and buy from the gardener twelve flowers to take home and make a garland for the merchant's wife. On the way to the garden there was the shop of another merchant, and he knew of the promise which the husband had made to the wife. So one day he said to the maid-servant, as she passed by, 'Instead of the twelve flowers which you buy from the gardener, take eighteen from me, and in fact, take anything from me that you require; and then, as soon as the period of the merchant-husband's promise has expired, get the wife to marry me.' So the maid-servant told this to the wife, and got her consent.

During the six months that the merchant-husband was away no paper or letter came from him, and on the date of the expiry of the promise, the maid-servant called the other merchant and brought him to the house of the wife. At that very time the merchant-husband arrived home, and came to the door of the house. They hid the other merchant in one of the rooms, and the wife fell sick out of sheer shame.

The merchant-husband came inside, and asked the maid-servant what was the matter with his wife. The maid-servant told him that she was sick. So he went off at once to the city to look for an exorcist, and while he was away they bundled the other merchant out of the house.

The exorcist came, and said, 'Madam, what is the matter with you?' She replied—

(Here the story ends abruptly.)
LAHNDĀ OF THE HILL COUNTRY.

DHŪNDI-KAIRALI.

Lahnda is also spoken in the hill country between the District of Rawalpindi and Kashmir. It has various names, such as Chibhi, the language of the Chibhi, Dhūndi, the language of the Dhūński, Kairāḥ, that of the Kairāli, and so on. This, however, is misleading, for the Chibhi speak several forms of Lahnda spread over a comparatively wide tract of country, while the Dhūński and Kairāli speak the same dialect, with only a few insignificant points of difference. It is best therefore to group the dialects according to locality, and we shall first consider that spoken in the hills round Murree. This includes a portion of the east of Hazara District and the northern, or hill, portion of Rawalpindi. In the former tract it is called Dhūndi after the Dhūński who are among the principal inhabitants. It may with equal correctness be called Kairāḥ. In the latter tract it is called simply 'Pabārī.'

Whatever it is called the dialect is the same over the whole tract with a few local variations which may be expected in so mountainous a country. I give two specimens. The first is a version of the Parable of the Prodigal Son in Dhūndi-Kairāli. I am indebted for it to the Rev. T. Grahame Bailey. The second specimen is a fable and comes from Rawalpindi District.

The number of speakers of this form of Lahnda was estimated for the purposes of this Survey as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hazara Dhūndi-Kairāḥ</td>
<td>50,820</td>
</tr>
<tr>
<td>Rawalpindi Pabārī</td>
<td>87,957</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>138,777</td>
</tr>
</tbody>
</table>

It will be seen from the specimens that this form of Lahnda is really the same as the Pūlhwāri of the Rawalpindi plains. It will be sufficient to draw attention to the few points of difference. A more complete account of Dhūndi-Kairāli as an independent dialect will be found in the Rev. T. Grahame Bailey’s Languages of the Northern Himalayas, published by the Royal Asiatic Society in 1908.

In Pronunciation we sometimes find ʍ instead of ʍ, as in ḍūkhnā, for ḍūkhnā, dabaunchery. Again ķ is used instead of ʍ in mīrabbix, a country. In the latter word we also note that a final hard consonant has been aspirated. This is the regular rule in Kāshmir.

In the Pūlhwāri of Rawalpindi we saw that in the word mī ķk, to me, the ķ may be softened to 悭, so that we get migi. The same is the case in the second specimen (from the Rawalpindi hills), and in the first specimen (Dhūndi-Kairāli) it is migi. At the same time, in the first specimen ȝ has become ѿ in ḍīvānabbix, a sin. The tendency to soften ķ appears in other words. Thus, in the first specimen, we have ṭāgā, for ṭākā, a piece, and in the second ṭāgā, for ṭākā, having seized; ṭīgā, for ṭīkā, small (sentence 233). On the other hand, an initial ɡh has become ṭā in ṭātākā, having taken.

The Declension of nouns is the same as in Pūlhwāri and calls for very few remarks. As in that dialect masculine nouns ending in a consonant take ķ in the oblique singular
Thus, naukar, a servant; naukarāhi, to a servant. The same is the case in the hill dialect. Pothwāri also has ādāpanē, to a man, and this form occurs in the Rawalpindi hills, but Dhandi-Kairāli has ādāpanē, with ā instead of ē. The same dialect has jīr-čālē for 'when,' while the Rawalpindi hills have the Pothwāri jīr-čē. The Paśābi Agent case in ē is not uncommon in the former specimen.

In regard to pronouns, the forms migā and migi have already been mentioned. The genitives singular of the first two personal pronouns are sahā or māhāra, my, and toharā, thy, the plurals being sahāra, our, and sahāra or toharā, respectively. The Demonstrative Pronouns ē, this, and ēk, that, have, in the nominative singular, feminine forms, yāh, this, and wē, that. Several instances of these will be found in the second specimen.

The genuine of the reflexive pronoun is āppē, not āppē.

The Verb Substantive is thus conjugated —

Present.

\[
\begin{array}{|c|c|}
\hline
\text{Sing.} & \text{Plur.} \\
\hline
1. ēk \text{ (m. ēk)} & ēkk \text{, ēkk} \\
2. ēk \text{ (f. ēkū)} & ēkū \text{, ēkū} \\
3. ēk \text{ (m. ēkē), ēkū} & ēkū \text{ (m. ēkēk, ēkū)} \\
\hline
\end{array}
\]

We shall see that the ēk of the 3rd plural reappears in a much fuller form in Panchhi.

The past is :

\[
\begin{array}{|c|c|}
\hline
\text{Sing.} & \text{Plur.} \\
\hline
1. asēh & asēh \\
2. asēl & asēl \\
3. asē (fem. asē) & asē (fem. asē) \\
\hline
\end{array}
\]

In the Rawalpindi hills, the first ē is long. Thus, ēsē, he was.

The Negative verb substantive is as follows —

Present, 'I am not,' etc.

\[
\begin{array}{|c|c|}
\hline
\text{Sing.} & \text{Plur.} \\
\hline
1. nē & nē \\
2. nē & nēd \\
3. nē (fem. nē) & nēd (fem. nēd) \\
\hline
\end{array}
\]

Past, 'I was not,' etc.

\[
\begin{array}{|c|c|}
\hline
\text{Sing.} & \text{Plur.} \\
\hline
1. wē & wē \\
2. wē & wēd \\
3. wē (f. wē) & wēd (f. wēd) \\
\hline
\end{array}
\]

Mr. Bailey draws attention to another form of the present of the verb substantive which means 'to be in a place,' 'to exist.' It is as follows —

\[
\begin{array}{|c|c|}
\hline
\text{Sing.} & \text{Plur.} \\
\hline
1. theē & theē \\
2. theē & theē \\
3. theē (f. theē) & theē (f. theē) \\
\hline
\end{array}
\]

E.g. māṣā theē, there is a mosque; theē, there is; ghār-ūkhe chāthā, ghār-ūkhe kāthā theē, there in the house is the saddle of the white horse.
Regarding the conjugation of the active verb few remarks are necessary. Mr. Bailey gives the following as the conjugation of the old present, now chiefly used as a present subjunctive:—

<table>
<thead>
<tr>
<th>Sgn</th>
<th>Pln.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mārē</td>
<td>mārē</td>
</tr>
<tr>
<td>2. mārē</td>
<td>māro</td>
</tr>
<tr>
<td>3. mārē</td>
<td>mārō</td>
</tr>
</tbody>
</table>

In the Parable we have an i added to the third person singular in jē bēsa aōhē i, what share may come.

In the future, the third person plural is mārōu, as well as mārōu.

The following are the more important irregular verbs:—

gāchhēdā, to go; fut. gāśē; past part. gā, pl. gā, gē; f. gē, pl. gē
ačhē, to come; past part. aē.

kōsē, to become; past part. kōa or kōe, pl. kōe; f. kōe, pl. kōē
dēnē, to give; past part. dittē
kore, to do; past part. kōtē
ghēnē, to take; past part. ghēnē
pēnē, to fail; past part. pēnē, pl. pēnē; f. pē, pl. pētē
INDO-ARYAN FAMILY.  

LAHNDA OR WESTERN PANTJABI.

DIACLET OF MURREE HILLS.

SPECIMEN I.

(THUNDI-KAR-fly FROM HAZARLI.)

(The Rev. T. Graham Bailey, M.A.)

Hika-admînâ dô puttar asã.  Nikkê apo-pit-khâ
Of-one-man two sons were By-the-little-one his own-father-to
âkheô, 'eî, têrê-mâlê-bîhechô jô hûsa acchêh-a, oh hûsa
it-was-said, 'father, thy property-from-in what part may-come, that part
mîgî ñhâí-dê.' Ös apnâ mâl unbê-bîhech baho-dîthâ.
to-me up-and-give. By-him his-own property there-among was-divided-out.
Thôrê-dibhre-pîchchhe nikkê-puture apnâ mâl hâtêh kitê,
A few-days after by-the-little-son his own property together made-was,
to dûr-milk-bîhech tûri-gô, to us-jâ-bîhech apnâ mâl
and for-country-in he went-away; and that-place-in his own property
khûd-luchpûnã-nâl luat-adîtkã. Jas-wéla òh sàrã kharâ
much-licentiousness-with was-squandered-away At-what-time he all spending
kari-rehâ, us-milk-bîhech dûhâ kûl plût-gô, te òh tang
had-made, that-country-in a-severe famine fell, and he strained
hoûc lagâ. Te òh hika-ôs jânã-admîh-kôl ráhñ-pó. Ös
to-be began. And he one-of-that-place-man-near remained By-him
apnû-jint-bîhech zanûr chariênô wastê ghâlla. Jô phalhâ
his-own-land-in animals offering for the wife he was-sent. What husks
zanûr khaô-pûsô òh chûhnà-asã li, 'mê inhã-nûl appâ dhûdhân
the-animals eating-were he wish-was that, 'I these-with my-own belly
bharê; 'te kô us-kî mäsà dênà. Jis-wéla òh apnû-hoshê-may-fîl;' and anyone him-to not-was giving. At-what-time he own-sense-
bîhech ñeôn, òs akheô, 'mêhûp-pûnê kitnê màsûr ñhàe,
the, by-him it-was-said, 'of-my-father how-many labourers are,
ki râjji-û raîtî tôgrâ khûnê, to mê khûkhà màmâm-ê,
that been-satisfied-having bread piece they-eat, and I hungry dying-aw.
Mē uthi-te gīsē, te us-ki akhē, "sī apnē aji, mē
I arising-going will-go, and him-to I-will-say, "O my-own father, by-me
Khudānā te tuhārā ghmāh kitā. Mē hun tuhārā puttur akhā
of-God and of-there sin was-done. I now thy son to-say
jāgā nā; mīrī apnē-kusā-mahā jehā ān."
 wasted not-am; me thy-same-labourer like bring."" Well, having-arisen
apnē-piānā pās tāri-pēā. Aś ār dar, te us-ki
of-his-own-father near he-went-away. He-was even far, and him (acc.)
dīkhi us-ki tare acharī-gha, te dauri-tē us gachhi
having-seen him-to pity came, and run-having by-him having-gone
apnē galhānā lōi-ghinhā, te us-ki pīyār dītā.
hus-own-neck-with he-was-attached-(and)-taken, and him-to lace was-given.
Puttē us-ki ākheā, 'sī aji, mē Khudānā te tuhārā
By-the-son to-him it-was-said, 'O father, by-me of-God and of-there
ghmāh kitā. Mē hun tuhārā puttur akhā jāgā nā'
sin was-done. I now thy son to-say worthy am-not.'
Piā apnē-nakanā-ki ākheā, 'chāṅā chāṅā kappā
By-the-father his-own-servants-to it-was-said, 'good-than good garments
kaddhā-tē us-ki luānā; to angh-nāl chāhpā, to pār-nāl
taken-out having him-to cause-to-attach; and finger-with a-ring, and feel-with
juttā lāo; to pāl-mō-bihāchāhākā āntē balāl karā;
shoe cause-to-attach; and kept-off (acc.) brought-having lawful mako;
tā as khāl khush hoī; māyā āh puttur māri-gha-asā.
that we having-eaten happy may-te; my this son dead-gone-was,
phir jīnā hūrāgā; āmārā-gha, huq labhā-rehā.
again living became; lost-gone-was, now being-found-remained.' Well, they
khushi-bichār ār. happiness-in came.

Usā barā puttur apnē-bārī-bichār ār. Jīs-wōlā āh apне-gharēnē
His big son his-own-field-in was. At-vocal-time he of-his-own-house
kōl pātīchā, os gāṅgā-bajāvēnā mānchāvē āwās samāčā. To
near arrived, by-him of-singing-playing of-dancing sound was heard. And
kīk-nānānā-ki ānāi pēnchāhīnī lāggā, 'ya kē hūrā-rehā?'
one-servant-to having-called to-us he-began, 'this what is-going-on?'
Oṁ, us-ki ākheā, 'hārā hūrā, te tuhārā-piānā pajaī-hwā
By-him him-to it-was-said, 'brother is-arrived, and thy-father by the-kept
bhūchī balāl kartē, is-mātē us-ki cāṅgā bhālā
cloth lawful was-cause-to-be-made, this-because him-to see-li sound
labhā-gā.' Oṁ khatē hwā te us-ki andar gachhā nā sa
he-was-got.' His angry became and him-to in of-going not was

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lār. Usnā pā ḍəh̥hī ḍāh̥ar, mē-kī manān laggā. Oś
need. ḍīs father hāving-gone out, him (acc.) to-persuade begas. By-him
apā-pū-kī jāwāḥ diṭā, ‘dīkhā, mē ḍīmē-wars tūhārī
his-own-father-to answer was-given, 'see, by-me for-how-many-years thy
kuṇmat kitā, te kudē tūhārī akhā nā mōreā; mligi tā
service was-done, and ever thy saying not was-turned; to-me by-thee
kudē bīk-bakrinā bāchehā nā dīṭā, mē apās-kātī-nāl khushi
ever of-own-good littie-one not was-given, I my-friends-with happiness
vardā. Jis-ṛūhā tūhārī ḍhā puttur ācā, jis tūhārā sārā
may-make. At-what-time thy this son came, by-thenom thy all
māl kanjē-gī nāl udārī-chhōreā, usnē wāstā pāles-hāvā bāchehā
property harlot's-with was-squandered, of-him fur-the-sake the-kept calf
halāl kārāsū? ’ Usnē ākhē, ‘bē puttur, ṛūhā khud
lawful was-banned-to-be-made? ’ By-him it-was-said, ‘O son, thou thyself
mahē pās-l aś, te phāī ñhā mahārī, ḍhā khud tūhārī aṭān
of-me near-indeed art, and what thing mine, that itself thine own
Khushi hōāi te khush hōā sangā ṣā; tūhārā ēh bārā
Happiness to-be and happy to-be good was; thy this brother
mari-gā-sā, phur jīnā hōī-gā; gīvī-gā-sā, huṅ labhī-ṛohā.’
dead-gone-was, again living become; lost-goat-was, now being-found-remained.'
(From Rawalpindi District.)

Hikk, bâshâh, fê. Ums er ne Sayâd-Sülâh Mâhâl Bâdâshâh
One king was His name Sayâd-Sülâh Mâhâl Bâdâshâh
âst, Us-sâr, anâd slu. nuâd lâggu. Us
was. (Is) his house offspring was being-attacked. By-him
hikk-sangilâwâl-ki bulâcâ. Us-kolô us puchohheâ kî,
one-astrologer-to it was-called. Him from by-him it was-asked that,
"mhârâ-ghar anâd kihê mâhê lâggu, û-kî mi-kî is-gâllânâ
'my house offspring why not (is) being-attacked, thou us-to of this thing
jawâb deh.' Us-sangilâwâ mun jawâb dittâ, 'anâd answer give.' By that astrologer returning answer was-given, 'offspring
tuhârâ-ghar lâggu.' Phir us âkheâ kî, "mi-kî
(is) thy house will-be-attached.' Then by-him it was-said that, 'us-to
us-gâllânâ jawâb deh, jê kihê-mudî-ki puttar hâmî?'
of-the-thing-of answer give, that how-much-period-for us-to will-become?'
Us aggô jawâb dittâ jê, 'sthâr-ruj tuhârâ-ghar
By-him on-his-part answer was-given that, 'on the-eighth-day (in) thy house
puttar hâmî,' us-to will-become.'

Us-bâdâshâh êh gall âkhi jê, 'hikk-chohî-gâllânâ jawâb deh,'
By-that-king this word was-said that, 'of-one-smaller-matter answer give.'
Bâdâshâh hikk durug khangâd; us-durug-vichâh hikk
By-the-king a pit was-causèd-to-be-dug; that-pit-in one
gâbân bâkri bahâlt-ast; durug uprâ chohpeâ Phir
pregnant she-goat made-to-sit-sons; the-pit from-above was-covered. Then
us-sangilâwâl-ki puchohheâ kî, 'mhârâ-beth kâ à, û-kî dass,'
that-astrologer-to it was-asked that, 'of-why below what is, thou declare.'
Sangilâwâlê âkheâ, 'tuhârâ-beth gâbân bâkri û.
By-the-astrologer it was-said, 'of-there-below a-pregnant she-goat is.'
Bādahālı-ki us-kālō suhār acohī-gā. Phir bādahālı us-kālō
The king-to him-from trust came. Then by-the-king him-from
puchchhālı kē, ‘tē dān, mighi laṅkā kodedē pādā hoī.
besotted that, ‘thou declare, to-me a-son when produced will-be,’
‘It-was-said that, ‘tou declare, to-me a-son when produced will-be’
Us-saṅghī-vālē ākheō jē, ‘atē-rōj aikhī pādā
Us-saṅghī-vālē ākheō jē, ‘atē-rōj aikhī pādā
By-that-astrologer it-was-said that, ‘on the-eighth-day a-little-one produced
hū.’ Atē-rōj phir nikkī jammaē.
will-be.’ (On) the-eighth-day then a-little-one was-born.
Oh bārē-baṅśānā jāwān hōr-gā, ta-phir dārā-ga-wakhī gā.
He of-twelve-years young-man became, then writer-by-side he-went
Jis-vēlē utthē gacchhēa, utthē aggō Bahār Janāī
Jis-vēlē utthē gacchhēa, utthē aggō Bahār Janāī
At-what-time there he-was-going (i.e. arrived), there in-front Bahār Janāī
parē sāth sūnhē khamā (or khuddīn)-hōi nhamē-māī.
parē sāth sūnhē khamā (or khuddīn)-hōi nhamē-māī.
Jis-vēlē the-fairy sixty companions having-taken bathing-toas At-what-place
us-parē sajādē-ki diīṭhā, us-vēlē wah us-kī aikhī
us-parē sajādē-ki diīṭhā, us-vēlē wah us-kī aikhī
by-that-fairy the-prince-to it-was-seen, at-that-time she him (acc.) having-seen
āshak hōr-gē. Phir mūtē-aggē acohī khalāī.
āshak hōr-gē. Phir mūtē-aggē acohī khalāī.
Us-saṅghī-vēde enamoured became Then face-before having-come she-stood.
Us-saṅghī-vēde enamoured became Then face-before having-come she-stood.
vi us-kī diīṭhā; oh vi āshak hōr-gē Phir wah utthē
vi us-kī diīṭhā; oh vi āshak hōr-gē Phir wah utthē
also her-to it-was-seen; he also enamoured became. Then from-there
also her-to it-was-seen; he also enamoured became. Then from-there
udrē-gē, tāpō basaṅkā gacchhī-lagī
udrē-gē, tāpō basaṅkā gacchhī-lagī
fled-away, in-an-island in-midst having-gone-see-stayed.

Oh sajādē vi puchchhā-puchchhā chalā-gā.
That prince also after-after went-away That-place-upon
us-jē-Īppur
That-place-upon
khalē, jītthe wah laggī-ṣī. Us-jē-Īppur us-saṅghī-ki Khājāh-Khizār
Thalā-ād, where she stayed-was. That-place-upon that-prince-to Khājāh-Khizār
khalē, jītthe wah laggī-ṣī. Us-jē-Īppur us-saṅghī-ki Khājāh-Khizār
mēh-gā Ṭā us-saṅghī-unī-aggē akheō kē, ‘ītthe mhāīa
mēh-gā Ṭā us-saṅghī-unī-aggē akheō kē, ‘ītthe mhāīa
was-mat. Then by-that-prince him-before it-was-said that, ‘here my
was-mat. Then by-that-prince him-before it-was-said that, ‘here my
hikk minī kholī-gā. Oh mighi Khudā-kolō
hikk minī kholī-gā. Oh mighi Khudā-kolō
one wild-animal had-got-loose. Him (lo her) to-me God-from
davāī’ Unīkī us-kī akheō jē, ‘is-darīmēnī khandē
davāī’ Unīkī us-kī akheō jē, ‘is-darīmēnī khandē
cau-se-to-give.’ By-him him-to it-was-said that, ‘the-river-of oz-bank
cause-to-give.’ By-him him-to it-was-said that, ‘the-river-of oz-bank
hikk-jāsī vahāngī banī, hikk mutṭhā jawānī hikk kuriṣā
hikk-jāsī vahāngī banī, hikk mutṭhā jawānī hikk kuriṣā
(in) one-place a-hat having-got-made, one handful of-barley one jug
(in) one-place a-hat having-got-made, one handful of-barley one jug
pannā glīmā, to bārē-baṅśē bahī rahi Tā
pannā glīmā, to bārē-baṅśē bahī rahi Tā
of-water having-taken, and twelve-years having-sat please-to-remain. Then
of-water having-taken, and twelve-years having-sat please-to-remain. Then
wah labhāīē,
she will-be-go-by-thee.’

Usā-tarāḥ oh utthē bahī rahaē. Bahār-baṅśē
sat-kal-vvery-manner he there having-sat remained. Twelve-years
pióchá with š. Oh satiá šas. Tá apná chipá after she came. He asleep was. Then her-own ring
lawáí, té usá-langt-kamé lawáí gei. Jágeá
having-taken-off, and his-finger-on having-applied (it) she-went. He-awoke
tá wáh chipá dikkhi, té rámón kitás jé, 'maš
and that ring was-seen, and longingly was-made-by-him that, 'if') I
jagná-horá, tá wáh mghi lambah-gei-ásí, pagrámghum āśí,
had-been-walking, then she to-me would-have-been-got, she-would-have-been-seized.'
Phir utthá-thá ga. Tápá-vppur gachhi dikkhi.
Again thence-from he-went. The-island-on having-gone she-was-seen.
Tá wáh náihí-ásí, mò echipré ko jolk rakhí-ásí.
Then she walking-was, and his-clothes near-by were-placed-by-her.
Sajiá mén echipré echipré, té mál-gá, mò
dé-by-the-prince her clothes were-hidden, and he-ran-away, and
apí-chhipré-richeh achhi báttá. Phir wáh mén kánná
his-on-hand in having-come out. Then she of-him near
lagguáli jé, 'máhí echipré málí chái-deh. Mè janaá
approaching-come that, 'my clothes me-to up-and-give. I a-woman
cá, a té nágí cá, yáh máhí bo-pardí hóni.' Us-sajáá
am, and naked em; this my unceremonial-state becomes. By-that-prince
mén echipré us-ki mé dúte, té bór echipré dúte, jé
his clothes her-to not were-given, and other clothes were-given, that
pardá káré. Jis-véló wáh echipré lár-ári,
covering she-may-make. At-what-time she clothes putting-on-remained,
us laugh pagári ghumá, té ghár ghumá
by him having passed by having-seized she-was-taken, and home having-taken
and
he-came.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king, and his name was Sayyid Salján Mahmúd. He had no children. One day he called an astrologer and asked him the reason for this. The astrologer answered that he would have a child. The king asked when this would take place. Said the astrologer, ‘after eight days you will have a son.’

Then the king said, ‘answer me one thing more.’ He had a deep pit dug, and in it he put a pregnant she goat. This he covered up and sat upon it. He then challenged the astrologer to say what it was that was below him. Said he, ‘it’s a pregnant she goat.’ Then the king believed in the astrologer, and asked him again, ‘when will a boy be born to me?’ Said the astrologer, ‘on the eighth day a little boy will be born.’ And, sure enough, on the eighth day a little boy was born.
When the boy had grown up and became a young fellow of twelve years old, he went one day to the river side. There he came upon the fairy Badr Jamal hasting with sixty of her companions. When the prince saw her, she also saw him, and became enamoured of him. So she came and stood before him. And when the prince saw her, he too became enamoured of her. Then she flew away and betook herself to a certain island.

The prince followed her and stood at the place where she had been standing. There he met Khwaja Khizr (the Prophet Elijah), and complained to him that his quarry had escaped. "For the love of God, cause her to be given to me," he said. The Prophet answered, 'build thou a hut on the bank of this river, and live thou in it for twelve years, with nothing but a handful of barley and a jug of water. Then wilt thou get her.'

So there he stayed as the Prophet told him, and after twelve years she came to him, but he lay asleep. She took off her ring and put it on his finger and went away. When he awoke he saw that ring and lamented, 'if I had only been awake, I should have captured her.'

He set out from thence, and arrived at the island. There he saw her, and she was bathing, with her clothes laid down near by. He bid the clothes and ran off to his hut and sat waiting there. She came to him crying, 'give me my clothes without delay. I am a woman and am naked and exposed to public view. The prince would not give her her own clothes, but gave her others with which to veil herself. While she was putting them on he passed in front of her, and seizing hold of her brought her home.
CHIBHĀLI AND PUNJHĪ.

According to Drew, the Chibhāli country is that part of the outer hill region of Kashmir which lies between the Chenāsh and Jehlam rivers.

It derives its name from the Chibhs, the most important tribe of the tract. The local language is called by the Kashmiri officials Chibhāli, which is here an appropriate enough name.

North-west of the Chibhāli on both banks of Jehlam river east of Murzafrābād, as far as Uri, and a little beyond, and up the valley of the Kashanganga river from where it joins the Jehlam at Murzafrābād to Shādī, there are two tribes, who also speak a language said to be the same as Chibhāli. These tribes are the Bomba and the Khakha, the former on the north and the latter on the south of the Jehlam. The Khakhas almost certainly represent the ancient Khāṣas regarding whom we have written at length in dealing with Pahārī.

In the heart of the true Chibhāli country lies the Jāgir of Punch or Prunnt (the Kashmiri form of the name), the ancient Punnāta. In a mountainous tract like the Chibhāli the dialect naturally varies every few miles, and in the case of Punch this has been emphasized by the fact that although the Muslim rulers were closely related to the Khakhas of the Jehlam Valley, there is a strong Kashmiri element in the population, attesting to the closeness and ancient date of the relation of the present Jāgir to Kashmir. Hence the Chibhāli of Punch shows many traces of the influence of the Kashmiri language and has a special name of its own—Punbhāli.

Chibhāli (including Punchī) is bounded on the east by the form of Pothatrī spoken in the hill country of Murra, and differs very little from that dialect. North of Murzafrābād it lies the Lehādī of Hazara to its east, and no doubt gradually merges into it, but no specimens of the intermediate dialect are available. To its north it has, north of the Kashanganga valley, the Shāhī spoken in the Chibhāli country, and north of the Chibhāli proper, Kashmiri. To its south it has the Pothārī of the District of Jehlam, and to its east the Dēgri Pahābī of Jammu, and farther north the Thākāvāli dialect of Western Pahārī. No specimens have been received of the variety of Chibhāli spoken north of Murzafrābād and hence it is impossible to say how far the dialect there is affected by Shāhī, but we shall see that there are traces in other directions of the influence of Dēgri and Thākāvāli.

The number of speakers of Chibhāli can only be estimated. No returns have been received from which we can give satisfactory figures. All that we can say is that in the census of 1901 it seems to have been returned indifferently under the names 'Pahārī' and 'Pahābī.' The Chibhāli corresponds to the Dhami District and the Punch Jāgir of the Jammu Province of the Kashmir State, and the north-eastern Chibhāli tract to the

1. Kashmir and Kashmiri territories, p. 87. The words 'Chibhāli,' 'Chibhāli,' and 'Chibhāli' are usually spelled 'Chīhī,' 'Chibhāli,' and 'Chibhāli,' respectively, and the last is so spelled in the map facing p. 328. Mr. Graham Bailey, who has made special local enquiries on this point, tells me that the correct form is thus given above. The information reached us after the map had been printed off.

2. Stenz, Translation of Kashmiri, II, 404.

Mussoorabad District of the Kashmir Province of the same State. Taking the totals given for Pahari and Pañjabī in these three we get:

<table>
<thead>
<tr>
<th>District</th>
<th>Pahari</th>
<th>Pañjabī</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhimbar</td>
<td>118</td>
<td>321,595</td>
<td>331,023</td>
</tr>
<tr>
<td>Panch</td>
<td></td>
<td>293,069</td>
<td>293,069</td>
</tr>
<tr>
<td>Mussoorabad</td>
<td>55,281</td>
<td>84,234</td>
<td>139,515</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>55,399</td>
<td>886,088</td>
<td>741,497</td>
</tr>
</tbody>
</table>

The total population of these three tracts was 872,913, and the balance of 131,508 is principally represented by speakers of Kashmiri (31,073) and Gujar (88,926, mainly in Panch). Dividing the above figures according to dialects, we get:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Bhimbar</th>
<th>Mussoorabad</th>
<th>Panch</th>
<th><strong>Total</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Chhibāli</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhimbar</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mussoorabad</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Panch</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td></td>
<td>741,497</td>
</tr>
</tbody>
</table>

One specimen of Chhibāli received from the Kashmir Darbār is printed below. It represents the dialect of the Chhibāli proper.

There are also two specimens of Panchī and the usual List of Words and Sentences for both on pp. 523ff.

The Panchī specimens and List, I owe to the kindness of the Rev. T. Graham Bailey. These have been printed in a slightly different form in his *Languages of the Northern Himalayas*. The spelling in the specimens here given has been altered to agree with the system used in this Survey, and where the original notes sent to me differ from the printed copy, I have followed the former, so that my account does not always exactly agree with the latter. The differences, however, are very slight.

In the following grammatical sketch, we shall take the Panchī described by Mr Graham Bailey as our basis, contenting ourselves with pointing out where Chhibāli differs from it. It will be seen that it closely resembles the hill dialect of Murree, and the Pothwāri of Rawalpindi. There are, however, traces of the influence of Kashmirī, both in vocabulary and pronunciation. Thus we can compare the Chhibāli root *daw*, run, with the Kashmirī *daw*; *hinnā*, instead of *ghilānā*, to take, with the Kashmirī *hīn*; and *bajāl*, to bear, with the Kashmirī *bāl*. In pronunciation, we should note the almost total absence of the cerebral *s* and *š*, both of which are common elsewhere in Lahndā and in Pañjabī. The dental *z* and *ž* are almost always substituted for these letters, and this also is the case in Kashmirī. This is an important point, and connects us with very early times; for Hindī grammarians noted the same fact, as regards *s*, in the language of the Pitākhas who in ancient days inhabited the same spot.
There are also occasional instances of the influence of Pāṭhī Pāṭī. Such are the use of the agent case with ṇē and of the future in ġa. These are rather instances of direct borrowing than of indirect influence.

As regards the vowel pronunciation, that of Chibbāti is much the same as that of Pūthwāri. Where Lāhndā has ā, the Chibbāti shows a strong tendency to change that vowel to ā, which, as usual, is pronounced ā. Thus, while the termination of the oblique case of masculine nouns in Lāhndā is generally ē, in Chibbāti it is generally ā. Thus, Pūthwāri nānkārā-kā, but Chibbāti nānka-kā. So Chibbāti dāνā, not dēnā, to give, and mē, not mēī, I. The change does not always occur, and sometimes we see both forms side by side. Thus, in the first specimen we have nānka putrē, by the younger son.

As in Kāshmirī ā and ā are sometimes interchangeable. Thus, Chibbāti ākkī, Punchɪī ākkī, one.

Punchɪī sometimes changes ८ to ० as in chom, a kiss.

The treatment of ā deserves more than a passing notice. In Chibbāti we find an initial ā dropped, as in mānārī, of heaven. In Punchɪī there is a great tendency to pronounce a long ā like the English aw. I represent this sound by ā. Numerous examples occur in the second specimen and in the List of Words, nos. 31—

Specimen 31 pēṅgō, for gēṅgō, going.

agmeō, for apneō, own (obl. pl.).

chānumō, for chānumī, desirable (f.)

List No. 41. sōdō, for sōnā, gold.

55. jāmām, for jāmāmī, a wife.
61. āshām, for āshāmī, devil.
66. pōnō, for pāpō, water.
98. dāhō, for adāhō, yes.
159. mē, for mēī, we are.
165. aśaś, etc., for aśaś, etc., we were
172. hōō, or hōē, I may be.
174. kōōdō, or kānāhō, being
177. mārnō, or mārnā, striking
196. mārnāhō, for mārnā, then will strike.
196. mārnāmō, for mārnāmō, we shall strike.
220. sōō, for sōē, name.
241. gōōrō, for gīrē, a village.

It will be observed that the pronunciation of ā as ō appears to be quite optional.

Very similarly, the vowel ā is optionally pronounced like the ō in ‘hot.’ Thus, kōnū, for kōnu, the ear (List 37); kōndō, for kāndō, the upper part of the back (43); jaṅgūrō or jaṅgūtō, a boy (54).

In the case of one word Mr. Bailey gives an example of the diphthong as being pronounced short. It is gēṅa, a cow (List No. 69).

As regards consonants, the only point to which special attention need be called is, as has already been noted, the non-use of the cerebral letters ō and ē. The dental ṇ and ē are always substituted, except in borrowed words.

The declension of nouns in Chibbāti closely follows that of Pūthwāri and the Murree hills. Masculine nouns ending in a consonant have an oblique singular in ā.
Thus, *naukar*, a servant, oblique sing. *naukarā*; nom. plur. *naukhar*, obl. pl. *naukarā*. *Poč*, a father, has its oblique singular *pēc*, its nom. plur. *pērē* (of Murree *pērē*), oblique plural *pērēā*, but in the case of this word, the use of the plural is rare, the singular being used instead. As in Murree the oblique singular of *dēmē*, a man, is *dēmā*, obl. plur. *dēmāā*. So other masculine nouns in *ā*. The declension of masculine nouns in *ā*, like *gārā*, a horse, follows the general Pāthvārī rules. *Puttār*, a son, drops the second *ā* in the oblique singular. Thus, *puttārāā*.

Punjabi differs in the declension of masculine nouns ending in a consonant. The agent singular ends in *ē*, the oblique sing. in *ā* (not *ē*), and the obl. plur. in *ē* (not *ē*). Thus:

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>naukar</em></td>
<td><em>naukar</em></td>
</tr>
<tr>
<td>Ag</td>
<td><em>naukarā</em></td>
<td><em>naukarā</em></td>
</tr>
<tr>
<td>Obl.</td>
<td><em>naukarā</em></td>
<td><em>naukarā</em></td>
</tr>
<tr>
<td>So</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td><em>dēmā</em></td>
<td><em>dēmā</em></td>
</tr>
<tr>
<td>Ag</td>
<td><em>dēmāē</em></td>
<td><em>dēmāē</em></td>
</tr>
<tr>
<td>Obl.</td>
<td><em>dēmajā</em></td>
<td><em>dēmajā</em></td>
</tr>
</tbody>
</table>

The same oblique form also obtains in Hazara. In other respects Punjabi agrees with Chibbiāi.

As regards feminine nouns, in both dialects those in *ī* closely follow the masculine *ānāi*. Thus:

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>māndī</em> (<em>ānā</em> a head)</td>
<td><em>māndīā</em></td>
</tr>
<tr>
<td>Ag</td>
<td><em>māndē</em></td>
<td><em>māndēā</em></td>
</tr>
<tr>
<td>Obl.</td>
<td><em>māndēā</em></td>
<td><em>māndēāā</em> (Punjabi <em>māndēā</em>)</td>
</tr>
</tbody>
</table>

As usual *āhī*, a daughter, and *bānī*, a sister, are irregular. The former has its oblique singular *āhīā*, and its nominative and oblique plural *āhīāā*. The latter has *bānīē* for its oblique singular.

The postpositions and terminations indicating case are as elsewhere. We have:

<table>
<thead>
<tr>
<th></th>
<th>Acc. Dat.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Abl</td>
<td><em>ēkā, ēkā</em></td>
<td><em>ēkē, ēkē</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>nē</em> (<em>nē</em>, *nē; <em>nē, nē)</em></td>
<td><em>nēā</em></td>
</tr>
<tr>
<td>Loc.</td>
<td><em>mēchā, mēchā</em></td>
<td><em>mēchāā</em></td>
</tr>
</tbody>
</table>

The vowel *ē* or *ē* added to a word, indicates ‘from,’ as in *dērē, from far; gārē*, from the house.

In the case of the Agent case, the Pāthvārī-Phūrī form with *nē* is occasionally found, as we have also seen in Phūrī-Karāli. This is most common in Punjabi. Thus, *mēkē putrē-nē ākēnā*, the younger son said. This *nē* is also used to form an instrumental, as in *būchāpurā-nē*, (wasted his substance) by debauchery; *mēkē nē* (*I would fill my belly*) with them.

Adjectives call for no remarks. Comparison is made as usual.
The first two personal pronouns are thus declined. It will be seen that they closely follow the Marree dialect, even in the peculiar genitive plural of the second person.

Sing. | Thou.
---|---
Nom. | \( mē, mēh \)
Ag. | \( mē, mēh \)
Dat. | \( mē (\text{Ch. } mēñ) \)
Obl. | \( mē \)
Gen. | \( mēhārā \)

Ptur. |
---|---
Nom. | \( us \)
Ag. | \( usē (\text{Ch. } usē) \)
Obl. | \( usē (\text{Ch. } usē) \)
Gen. | \( usēhārā (\text{Ch. } usēhārā) \)

As usual Chihbāli often substitutes \( s \) for \( ā \) in the above. Thus, \( mā, māhā \). Other Chihbāli forms are indicated by \( '\text{Ch.}' \).

The Demonstrative Pronouns are:

Sing. | This. | That.
---|---|---
Nom. | \( yē, ēh \) | \( oh \).
Ag. | \( us, is \) | \( usē, us \).
Obl. | \( us \) | \( us \).

Ptur. |
---|---
Nom. | \( ch \) | \( oh \).
Ag. \& Obl. | \( inēhā (\text{Ch. } inēhā, inē) \) | \( inēhā (\text{Ch. } inēhā, inē) \).

Punjabi sometimes has the Pañjābī-Dōgrā form \( us-ūh \), for the Agent Singular of \( ēh \).

The genitive of the reflexive pronoun is \( apūh \), not \( āpūh \), thus following the example of Marree.

The relative pronoun is \( jō (\text{obl. } ējō) \) or \( jēhrā (\text{obl. } jēhrā) \). So, \( kus (\text{obl. } kus) \), but \( kusē kāññē, \text{from whom?} \) or \( kāññē, \text{who, which?} \ kāññē, kē, \text{or kēn, what?} \ kāññē, \text{obl.} \ kusē (\text{Ch. } kusē), \text{anyone, } kējēkē \text{or } kējēkē, \text{anything.}

CONJUGATION.—A.—Auxiliary Verbs and Verbs Substantive.

There are a great many forms of the present tense of the Verb substantive, which may be grouped as follows—

\[ 'I \text{ am, etc.} \]

Sing. | Plur.
---|---
1. | \( ē (\text{Ch. } ē) \) | \( ē (\text{Ch. } ē) \)
2. | \( s (\text{Ch. } s) \) | \( s (\text{Ch. } s) \)
3. | \( s (\text{Ch. } s) \) | \( s (\text{Ch. } s) \)
The form given for the 3rd person plural has not been noted in Chihbali, where, so far as the Specimens and List go, the only form is the \( \text{m} \) of No. II.

II.

This form is made by prefixing \( \text{m} \) to No. I. Thus:

- **Sng.**
- 1. \( \text{m} \text{-} \text{dt} \)
- 2. \( \text{m} \text{-} \text{d} \)
- 3. \( \text{m} \text{-} \text{d} \) (\( \text{m} \text{-} \text{h} \)), \( \text{m} \text{-} \text{d} \) (Ch. -\( \text{d} \))

Of the above forms those of the 3rd person singular and plural are the only forms noted in Chihbali

III.

The third form prefixes \( \text{d} \) to No. I. The 1st and 2nd persons plural have not been verified by M. Bailey, and hence are not here given. None of the forms have been noted in Chihbali

- **Sng.**
- 1. \( \text{d} \text{-} \text{dt} \)
- 2. \( \text{d} \)
- 3. \( \text{d} \text{-} \text{d} \) (I. \( \text{dt} \))

Here we are reminded of the Fashto \( \text{dt} \), he is.

IV.

The fourth form means ‘I am (in a place),’ ‘I exist,’ rather than merely ‘I am.’

- **Sng.**
- 1. \( \text{th} \text{-} \text{dt} \)
- 2. \( \text{th} \)
- 3. \( \text{th} \text{-} \text{d} \) (I. \( \text{th} \))

In the above forms the Panchhi termination of the 2nd person plural, \( \text{d} \) instead of \( \text{t} \), should be noted. The same termination occurs in the Western Sahari of Chambé and the neighbourhood, but not in Dergi.

These, similarly, three forms of the past tense, viz.:

- ‘I was,’ etc.

- **Sng.**
- 1. \( \text{as} \text{-} \text{d} \)
- 2. \( \text{as} \)
- 3. \( \text{as} \text{-} \text{d} \) (I. \( \text{as} \))

This form has not been noted in Chihbali. With \( \text{as} \text{-} \text{d} \), compare the Kashmiri \( \text{ds} \).

The second form occurs both in Panchhi and in Chihbali. The Panchhi forms are as follows:

- **Sng.**
- 1. \( \text{de} \)
- 2. \( \text{de} \)
- 3. \( \text{de} \) (I. \( \text{de} \))
CHIBHALI AND PUNJABI.

The Chibhalí forms are—

<table>
<thead>
<tr>
<th>Sg</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>a</td>
</tr>
<tr>
<td>2.</td>
<td>aōs</td>
</tr>
<tr>
<td>3.</td>
<td>aō (f. aō)</td>
</tr>
</tbody>
</table>

III.

The third form has only been noted in Panchhi, and Mr. Bailey has not verified the forms for the 2nd and 3rd persons singular.

<table>
<thead>
<tr>
<th>Sg</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>na-aneōs</td>
</tr>
<tr>
<td>2.</td>
<td>...</td>
</tr>
<tr>
<td>3.</td>
<td>...</td>
</tr>
</tbody>
</table>

According to the manuscript notes given to me by Mr. Bailey, the na of the plural is short, not neo as in his printed grammar.

There is also a negative verb Substantive, as examples of which we have naōs, I am not, in Panchhi, and naos, I am not, in Chibhalí, both occur in the Parable in the phrase 'I am not worthy.'

B.—The Active Verb.

This presents few points worthy of special notice, except in the future, which differs entirely from the ordinary Lahnda forms. Throughout the verbs, forms in a are often pronounced as ending in e. This must be understood as a general rule, and only the forms in o will be given.

The following are the principal parts of the verb:—

- Infinitive. mārnā, to strike.
- Pres. part. mārnā, striking.
- Past part. mārēn, struck.
- Conjunctive part. mārā, mārā-te (Panchhi), mārō-ka (Chibhalí), having struck.

Regarding the above, there seems to be in Panchhi some confusion in the forms. Thus the past participle is used in the sense of an oblique infinitive in chārēs jōles, he was sent to feed (swine) (Specimen II), and Mr. Bailey shows that the passive is formed not with the past participle, but with a form resembling that of the infinitive. Thus, dē mārnā sā, he is being struck. When the past participle is used attributively, it optionally takes the postposition of the genitive. Thus, (II), pāles, kept, but pālēnā basēpā, the kept (i.e. fasted) calf. The same idiom is common in all the Pañā languages, from Nepal, westwards.

The Imperative mār, strike thou, mārō (Ov. mārō), strike ye. A polite form is mārā, please to strike.

The only instances of the old present, forming a present subjunctive, are the following:—hēdō, I may be (List No. 172); mārō, I may strike (194); bhārō, I may fill (Specimens I, II); kēdō, let us eat (I); and bārō, let us make (I, II).

The Present and Imperfect are formed as usual. Thus, (Panchhi) mārnā-ēsō, I am striking; mārō-ōsē, I was striking.
The Future in Panjabi has a conjugation which is quite peculiar. It is thus given by Mr. Bailey:

'I shall strike,' etc.

<table>
<thead>
<tr>
<th>Panjabi</th>
<th>Punjabi</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਮਾਰਤੇ</td>
<td>ਮਾਰਦੇ</td>
</tr>
<tr>
<td>ਮਾਰੀ</td>
<td>ਮਾਰਦੀ</td>
</tr>
<tr>
<td>ਮਾਰੀ</td>
<td>ਮਾਰਦੀ</td>
</tr>
</tbody>
</table>

The only forms noted in Chhibra are ਮਾਰਦੇ, I shall strike, and ਮਸ਼ੀ, he will strike. The others are not given in the List of Words.

The letter t as a sign of the future is common in the Western Pahari dialects from Khudmard to eastwards. The s of ਮਾਰਦੇ and ਮਾਰੀ is probably only a varied pronunciation of the t. The t does not occur in the Dukh future.

The tenses formed from the Past Participles are exactly as in Pothwari and call for no comment.

**Irregular Verbs.**—The Verbs for 'to go' and 'to come' are ਗੇਖੂ加拿 and ਅੰਖੰਤ, respectively, as in Pothwari. ਗੇਖੂ加拿 has its present participle ਗੇਖਣਾ (Ch. ਗੇਖਣਾ), its past participle ਗਾ (Ch. ਗਾ), and its future ਗੇਖਣਾ, etc. ਅੰਖੰਤ has its present part ਅੰਖਾ, and its past participle ਅੰਖਾ.

Other Verbs form their past participles irregularly. Thus:—

<table>
<thead>
<tr>
<th>Panjabi</th>
<th>Punjabi</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਦੇਵਾ</td>
<td>ਦੇਵਾ</td>
</tr>
<tr>
<td>ਕਰਾ</td>
<td>ਕਰਾ</td>
</tr>
<tr>
<td>ਬੋਕਾ</td>
<td>ਬੋਕਾ</td>
</tr>
<tr>
<td>ਪੋਲਾ</td>
<td>ਪੋਲਾ</td>
</tr>
<tr>
<td>ਕਲਾ</td>
<td>ਕਲਾ</td>
</tr>
</tbody>
</table>

In Panjabi, the Passive voice is not formed with the past participle, as elsewhere in Pothwari, but with a form apparently allied to the infinitive. Mr. Bailey gives the following examples:

- ਇਹ ਮਾਰਦਾ ਮਾਰਨਾ, he is being struck.
- ਇਹ ਮਾਰਦਾ ਮਾਰਤਾ, they are being struck.

So for the other tenses. It will be observed that ਮਾਰਦੇ does not change for number. We may compare with this the Kashmiri passive made by adding the oblique form of the infinitive, ਮਾਰਦੇ, to the verb signifying 'to come.'

**Pronominal suffixes** of the third person are freely used. Those of the second person have not been noted. There are a few instances of the use of the suffix of the first person, and it is then the same as in Kashmiri. Thus we have ਅ-ਤਮ, I am, and ਅ-ਸ਼ਾ, I am not. Cf. Kashmiri ਅਤਮ ਸ, I am. So ਅ-ਸ਼ਾ, I was, Kashmiri ਅਸਵਸ. All of these belong to Panjabi.

The cases in which we have suffixes of the third person are the following. Some of them are not regular in their formation, but as a rule they agree with the forms used in the Murree Hills.
Specimen I.—

okhe-u, he said.
byjhe-u, he heard.
puchahhe-u, he asked.
takho-u, he saw.
mene-o, he did (not) wish.

Specimen II.—
tho-e, they were to him.
omoro-e, he left.
hande-e, he took.
damoo-e, he gave.
omor-o, leave ye to him.
mitoomoo-e, he persuaded.

Specimen III.—

makurud-o, he refused to him.

Sentence 225. a-e, is (fem.) to her.
259 tanakhi-o, land him.
[No. 41.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDX OR WESTERN PANJABI. (STATE KASHMIR.)

CHORNID DIACRITIC.

SPECIMEN 1.

Hîk-k-shukisârô do puttar sê Unhê-wieheh jehrâ nilâ puttur
of-one-person two sons were. Then-from-is what small son
sê, us apan-plû-ki akheâ ta, 'aî, jehrâ kissâ
was, by-him his-own-father-to it-was-said that, 'father, what share
mâlânâ mighâ aobnaâ-s, mighâ da-dêô.' Tê us
of-the-property to-me coming-its, to-me give-away.' Then by-him
mîl unhê-ki bând-dêtâ. Tê thôpêâ-dihârê-plobokhâ nilâ puttrâ
the-property them-to was-divided-out. And a few-days-from-after by-the-small-son
sâb-kîjñ jâmâ ka-tkâ dûrâ-mulâkâs safâr kita, tê
everything collected made-having of-distance-of-country journey was-made, and
ûtthâ apna mâl had-châlî-nâl kharâ bari dîtâ. Phîr
their his-own property ceil-and-duct-with wasted was-made. Then
jis-wêlâ sârâ kharch ka-râ-hu, tê us-mulka-wiehen bârâ
total-time all expenditure had-been-made, then that-country-in a-great
kâl pûhâ-s, tê oâ lêchâr hôn lâgâ Tê
famine fell, and he helpless to be done. Then
us-mulâkâs hîk-k-harâ-âdîmâ-kêl châlâsâ-s. Us us-ki
of that-country one-great-man-near he-west-away By-him him-as-for
apnê-zimâs-wieheh sêr châlânê-wâstâ aikheâ. Usâ-dîlâ-wieheh oâ
his-own land-its swine feeding for it was-sent. His-heart in this
gall fî kî, 'uhnê-aikhâ-nâl, jehrâ sêr khanê-nâ, apnê dhîd
thing came that, 'those-huks with, which the-swine eating-are, my-own belly
bharâ-s.' Oh bhi kîl us-ki uñhi si dâmâ. Phîr
bây-mây-fêll.' That even anyone him-to not was giving. Then
bêshâ-wieheh sî-kâ akhsânâ, 'mňânê-piû-kêl kîteâ-masdûrê-kî
sense-is come-having it-was-said-by-him, 'my-father-near how-many-true-rats-to
beîth rôtî milî-s, tê mâh hukkâs murtâ-i. mâh
much bread being-got-its, and I hungry dying-om. I
apnê-piû-kêl utthî-gâsâ, atâ us-ki aksânâ ki, 'hâ aî, my-own-father-near arising-will-go, and him to I will-say that, 'O father,
mē smānēnā ta tuhārā guṇāh kītō-a, hōr hun is-jōgā nē
by-me of-heaven and of-there wi done-s, and now that
kī phir tusahā puttur akhārā. Might apna-hikā-majārā-jēhā
that again your son I-may-be-called. Me your-own-one-servant-like
sambah". Phir utthi-kā apna-phī-kōl tureā, ta aijā
consider." Then arsun-having his-own-father-near he-went; and still
durhi sa, pū us-ki takā-hē kā tars ācē,
for-Indeed he-was, (io-)the-father him (acc.) scene-having compassion come,
ata darikā us-ki gan-nāl kē-hmedā, ata us-ki
and run-having him-to the-weak-with he-was-applied (and) taken, and him to
bāh phār ādītā Purtā us-ki akheā, 'ājī, mē
much affection was given By-the-sou him-to it-was-said, 'fether, by-me
smānēnā ta tuhārā guṇāh lainā, hōr is-jōgā nē ki
of-heaven and of-there wi was-done, and this-worthy I-am-not that
phir tusahā puttur akhārā'. Usnē-pīn apna-nakānā-ki
again your son I-may-be-called. By-his-father his-own-servants-to
akheā ki, 'change-hi change hāpā kaddi-ānā, tā us-ki
it-was-said that, 'good-them good clothes bring-yo-forth, and him-to
luā; hōr ismē-kartūnih-nil chhap, ta pācā-ī jutta luāh; hōr as
put-ye-on, and his-hands-with-army, and foot-on shoe put-ye-on, and we
khē hun khusi kārē, ki mhrār ē ēh puttur mē-huma-sā,
may-eat and rejoicing may-do, for my thy son dead-was,
man jāē; gaṅgā-sā, hun labhā-geinā. Tō oh khusi
now alive come; lost-gone-was, now become-got-is'. Then they rejoicing
karn lāgē
to-do began.

Usnē barsi puttur barsi-wichēh gei-husā-sa
Hirālā ghari-kōl
His great son the-field-in gone-was At-what-time the-house-near
ācā, atā nishchān̄-ki-ganānā wāj bujheasa, tē
he-came, and of-dancing-and-singing sound was-heard-by-him, then
hikē-nakānā-ki selā-kē puchheasā ki, 'ēh kē ā?'
one-servant-to called-having it-was-asked-by-him that, 'this what is?'
Us us-ki akheā, 'tuhārā bhūrā ōdā nē, hōr tuhārē-pīn
By-him him-to it-was-said, 'thy brother come is, and by-thy-father
bārī rutī kētī-ā, is-yesā ki us-ki change-bhāla takkeasa'
a-great dinner made-is, this-for that him-to safe-own he-was-seen-by-him,'
Oh rohā ichēh hōi-go. Dīla nā mancejē andar
He anger-en became. (In)the-heart not it-was-wished-by-him that within
jō. Tō usnē-pīn bāhar selā-kē us-ki sarhāchē,
hē-may-go. Then by-his-father outside come-having him-to it-was-remonstrated.

VOL. VIII, PART I
Us piṅ-kī ākheā, 'kakā, mē kitnē-bars-huē tumāhī
tukhāmat karnī, hor kādā tukhna-hukum-thō bhūr na tureā. Tā
service doing am, and ever your-order-from outside act (I)ment. And
tukh kādā hikk bakrīnā bakrōtā, mīghī mālī dīttā, ki
by-you ever one of-your hud to-me not was-given, that
apsee-saṅghī-ānāl khusītī kaṅā. Hār jālī tukhārā āh
my-own-friends-with rejoicing I-may-make. And when your this
puttur aeā, īs tukhārā mal kathā-ānāl kharāb kitī,
son came, by-your property karōto-with wasted was-made,
tē unē wāstā bare rotī kitī. Us us-kī
by-thee of-him for a-great dinner was-made. By-him him-to
ākheā, 'puttur, sāh sādā whālā kūl sū Jā-kijhā whāt ā,
it-was-maid, 'son, thou ever of-me near art. Whatever mine is,
sā tuhīrā-āī ā. Aā khusītī karni, hōr khusī hōna
that thine verity is. And rejoicing to be-made, and rejoiced to become
mūnteṣā sa, ki tuhīrā āh bhrā māā huā-sā, jhārā jī-ābā,
proper wear, because thy this brother dead-was, who alive-came;
hār gauhā-huā-sā, hān labhā-sā,' and lost-was, now got-sa.'
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{ No. 42. ]

INDO-ARYAN FAMILY.       NORTH-WESTERN GROUP,

LAHNDÁ OR WESTERN PANJÁBI.

PUNJHÍ DIALECT.

(STATE PUNJH.)

SPECIMEN II.

(The Rev. T. Grahame Bailey, M.A.)

Hík-e-adhmánë dō putur thēs.  Nīkkē-pattrë-nō punū
two sons were-to-him  Little son-by to-father
ākhet, ‘ābbā, mālēnā jehi hēssī mē dō, mē ādē
father, of-property what part to-me comes, to-me give
st-was-said, ‘U-nā umhē-bichēh māl bandī hindā,
Him-by then-from-in property dividing was-taken.  A-few-days-in
putērē sarē māl kāthē kitē, te ād-kue-mulk-hē-ichēh gā
by-the-nor all property together was-made, and for-some-country-in went
uthē, te us-jōe luchhūnā-nē māl sarē barwād
having-arisen, and (in) that-place licentiousness-with property all ruined
having-arisen, and (in) that-place licentiousness-with property all ruined
kāhī-chhōrēs.  Jīs-wēlā sarē khērē kāhī-chhōrēs us-
making-was-left-by-him.  At-that-time all spending made-was-left that-
mulk-hē-ichēh barā kāl pēī-gēa, bahē tāng īwa
that-mulk-hē-ichēh barā kāl pēī-gēa, bahē tāng īwa
Ur
Ur
country-in great fame fell, very straitened he-became.  In-that-
jāe kusē-girāvē-kol gachhī rehā.  Una usnē apna-barh
place some-villagers-near going he-stayed.  By-him to-him (in) his-own field
sar chārē jōkē.  Jēdēh phālē sar khānē-mē, oh akhā mē,
sur chārē jōkē.  Jēdēh phālē sar khānē-mē, oh akhā mē,
poś to-feed him-was-sent.  What husks pigs eating-were, he saying was,
‘inhē-nē mē apnē pāt bhārā; te unē kēl na sē dhēm,
‘inhē-nē mē apnē pāt bhārā; te unē kēl na sē dhēm,
them-with I my-own belly may-fill; and to-him anyone not was giving
them-with I my-own belly may-fill; and to-him anyone not was giving
Jīs-wēlā hēsē-chēh - aea, unē dīlā-chēh ākhet, ‘mahā-pūr-
At-that-time sense-in he came, by-him heart-in it-was-said,  ‘my-father-
kol kītre masār rañji-tē khādēvēk, mē ūkēm
near how-many labourers been-satisfied-having catered(are), I here
bhukkhā mēmā ās Mē uthē pān-kōl gēśē, te ūmē
hungry dying am I having arises father-near will-go, and to-him
hungry dying am I having arises father-near will-go, and to-him
gachhī akhsē, ‘ai ābbā, mē Khudānā te tuhārā gūnāh
having-gone I-was-say, ‘O father, by-me of-God and thy son
kītē, te tuhārā putur ākhsē jēgā mēs rehā Mē
kītē, te tuhārā putur ākhsē jēgā mēs rehā Mē
was-done, and thy son to-say worthy not-so I remained. Mē
apnē mažārē jehā basā'''' Fer uṭhī piā-apnē-kōl
thin-caown like make'''' Then having-arisen father-un-near
gā. Oh aye darō aĉhīna te pūnē ustā bēres, te he went. He still from-far coming and father-by-to-him it-was-seen, and
ustā tarā āśā, te dūrī ustā gāṣā lāi
to-him pātī come, and having-ras to-him neck(to) attaching
hindēs, te ustā chām dīnāēs Putrē ustā
was-taken-by-him, and to-him kuṛ was-given-by-him By-the-son to-him
ākheā, 'ābā, mē Khāmāā te tukhār ganāh kītē, te it-was-said, 'father, by-me of God and thy ein was-done, and
tukhār pātī ākheā jōgā naiś rohā.' Piēo mukhāē
thy son to-say worthy not-am-I remained By-father to-servants
ākheā, 'change kaphē khudāh huti sochā te āṅgaṅtā it-was-said, 'good clothes taking-out taking come-ye and quickly
lāi chōṛā; te angā-te chāhpē te pāīrē jōṁ
caving-to-be-attached leave-ye; and finger-on ring, and to-foot pair(of-shoes)
lāi chōṛā; te pāleā wāhrē āṁī hālāl
attaching leave-ye-to-him; and the-kept calf having-brought lauḍā
kārē; as kāhī khūs kārē, mhrā ya puttār mara-
makē-ye; we having-eaten happiness may-make, my this son dead-
ghāsā, dāi wār jīnā īhō-gā; kūū īhō-gā-sā, phūrā
gone-was, second time now become; somewhere becoming-gone-was, again
labhāē.' To oh khuṣī kārn lāgāē,
was-found.' And they happiness to-make began

Usā baṛī pātī jāṁ-mūcchāh sā Jīrūlī apnē-ghāṇā-kōl
Hīrī bīg sōn kāndā wās At-what time own-house-near
kēb, ēs gīnē-bājānē-to-nochhānā āvān bujхиē Te
he-came, by-kwō of-stinging-playing and-drowning sound was-heard And
nakhrā sādī pūchhābhē, 'yō kāi da?' Unī ākheā,
a-servant having-called it-was-asked, 'this what is?' By-kwō it was-said,
tukhāē bhrā aĉhī-gā; tukhāē-pīū pāleānā bihrā hālāī
'thē brother came, by-thē-father of-kept calf limūl
kārēā, is-gālā ki ustā change bhārā labhāēa
was-caused-to-be-made, for-this-matter that to-him well send he-was-found.'
Oh khaṇā hwi, and ur sachā gāṅō. Usnā-pū bāhar gachhi
He angry became, in not (as)going By-his-father out having-gone
mitāmāās. Unī apnē-pīū āḥārē, 'dikhā,
he-was-perused-by-him. By-him (lo-)hē-own-father it-was-said, 'see,
mō kīṁ=kārnā tukhār tālī kī, te kādē tukhā āhī
d-by-me how-many-years thy service was-done, and ever thy saying
mē nabā mādū; tī kūdē mē bakranā bakrotā naē
by-me not was-turned; by-thee ever to-me of-a-the youl kid not-is
dittā, mē apncō-dōstē khāwē. Te jis-wēlā yē puttar
given, I my-own-friends(with) may-cōl. And what-time this son
tubārā aē, jis tubārā santē māt kanjīc-ichchē karvad kita,
thy came, by-whom thy all property karlot-among spoiling was-made,
tī pahānā baïrā halāl karāē.' Unī akheī,
by-thee of-kēpē cēf lawfūl was-caused-to-be-maē.' By-īm was-sold,
'puttrā, tī hamēsh mē hōl dī, johā kujīn mīhārā thēā, yē
'son, thou always me near art; what something mine exists, that
tubārā. Te khāsī karnī te khushi hōnā chōhēī ē, yo
thine. And happiness to-make and happy to-be desirable was, this
tubārā bhrā marā-gā-āsē, dāī wēr jīnā hōī-ga; kutā
thy brother dead-gone-was, second time alive because; somewhere
hōī-ga-āsī, plūrī labhēēa.'
becoming-gone-was, again was-found'
SPECIMEN III.

(The Rev. T. Graham Bailey, M.A.)

Sāhīr mukhā-ičha apājī sē, te mālā kōt na sē,
our-country-in self-rule was, and property-tax any not was,
tē hākas rājā charheā, bārai lūggā, īmānārē-kānēnā mūndā
tē king came-up, our was-attached, of-farmer-people heads
kappān hōī. Jo supah mūndē kappī hīnā tumī pānī
to-cut became. What soldier head cutting may-take to-him five
rupayē rājā bakhēnā dē, te mūndē āp hīnā. Jad
rupaṣ hīne king reward may-give, and head himself may-take. When
baṅh kappān hōī, char rupayē ānē lūggā, fer tēnī, fer dē,
many cutting became, four rupees to-give began, then three, then two,
hīkī rupayē, te chhēkāt aṭṭh ānē. Jad aṭṭh ānē sē
one rupee, and finally eight annas. When eight annas each
lūggā, pūndār mukhāčē ki, 'mukh ujārē,
was-attached, by-the-south it-was-objected-to-him that, 'country is-wasted,
rehā kōt na, is-mukhā-ičha bāssē kūn?' te te āsakānē
remained any-one not, this-country-in will-live who?' And of-three-men
khalīk nikhidē, te hēhē-kānē bharē, te bhejā dīnē
skins were-achieved, and straw-with were-filled, and sending were-given
raṅj-kōt, te pūndār alīkā, 'inēnē-gānē mārē nō Inē
ing-kōt, and by-south it-was-said, 'to-those-people kill not. Then
mukhā-ičha bāssē, te mālā hīnānu.' Mālā
country-in cause to-dwell, and property-tax took.' Property-tax
mukhāčē kītā-gī,
appointing was-made.
FREE TRANSLATION OF THE FOREGOING.

In former days in this country of ours we ruled ourselves, and there was no property-tax. Then a certain king came upon us and warred against us. The farmers were beheaded. Whenever a soldier cut off a head, the king gave him a reward of five rupees, and kept the head for himself. When many heads had been cut off, the price went down, and he gave four rupees, then three, then two, then one, and finally only eight annas. His son objected, and complained that the country was being devastated, no one was left to cultivate it, and now who could inhabit it? He had three men slain, and stuffed their skins with straw. These the son sent to the king saying, ‘do not kill these people. Settle them down in the country, and take a property-tax from them.’ So a property-tax was inaugurated (and has since continued).
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## IN NORTH-EASTERN LAHNDÄ

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Note: "Aymal (Attik)" and "Hindko of Kohat" are likely columns indicating different dialects or regions, and "Gujr." indicates "Gujarati".
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<td>उस गा</td>
<td>उस गा</td>
<td>उस गा</td>
</tr>
<tr>
<td>219. You go</td>
<td>तू गा</td>
<td>तू गा</td>
<td>तू गा</td>
<td>तू गा</td>
</tr>
<tr>
<td>220. They go</td>
<td>तू गा</td>
<td>तू गा</td>
<td>तू गा</td>
<td>तू गा</td>
</tr>
<tr>
<td>221. I went</td>
<td>मैं गया</td>
<td>मैं गया</td>
<td>मैं गया</td>
<td>मैं गया</td>
</tr>
<tr>
<td>222. They went</td>
<td>तू गया</td>
<td>तू गया</td>
<td>तू गया</td>
<td>तू गया</td>
</tr>
<tr>
<td>223. We went</td>
<td>तू गया</td>
<td>तू गया</td>
<td>तू गया</td>
<td>तू गया</td>
</tr>
<tr>
<td>ngh</td>
<td>dingo-kapiq</td>
<td>Onk-akat (Kanaks)</td>
<td>Faaalaq</td>
<td>Eegeek</td>
</tr>
<tr>
<td>-----</td>
<td>-------------</td>
<td>--------------------</td>
<td>---------</td>
<td>--------</td>
</tr>
<tr>
<td>Aa</td>
<td>Aa maaq</td>
<td>Aa maaq</td>
<td>Aa maaq</td>
<td>188 We beat (Fast Tone)</td>
</tr>
<tr>
<td>Teeq</td>
<td>Teeq maaq</td>
<td>Teeq maaq</td>
<td>Teeq maaq</td>
<td>189 You beat (Fast Tone)</td>
</tr>
<tr>
<td>Oin</td>
<td>Oin maaq</td>
<td>Uin maaq</td>
<td>Uin maaq</td>
<td>190 They beat (Fast Tone)</td>
</tr>
<tr>
<td>Mi</td>
<td>Mi maaq-a</td>
<td>Mi maaq-a</td>
<td>Mi maaq-a</td>
<td>191 I am beating</td>
</tr>
<tr>
<td>Mi</td>
<td>Mi maaq-ae</td>
<td>Mi maaq-ae</td>
<td>Mi maaq-ae</td>
<td>192 I was beating</td>
</tr>
<tr>
<td>Mi</td>
<td>Mi maaq-an</td>
<td>Mi maaq-an</td>
<td>Mi maaq-an</td>
<td>193 I had beaten</td>
</tr>
<tr>
<td>Mi</td>
<td>Mi maaq-ee</td>
<td>Mi maaq-ee</td>
<td>Mi maaq-ee</td>
<td>194 I may beat</td>
</tr>
<tr>
<td>Mi</td>
<td>Mi maaq-a</td>
<td>Mi maaq-a</td>
<td>Mi maaq-a</td>
<td>195 I shall beat</td>
</tr>
<tr>
<td>Ti</td>
<td>Ti maaq</td>
<td>Ti maaq</td>
<td>Ti maaq</td>
<td>196 They will beat</td>
</tr>
<tr>
<td>On</td>
<td>On maaq</td>
<td>On maaq</td>
<td>On maaq</td>
<td>197 He will beat</td>
</tr>
<tr>
<td>Aa</td>
<td>Aa maaq</td>
<td>Aa maaq</td>
<td>Aa maaq</td>
<td>198 We shall beat</td>
</tr>
<tr>
<td>Teeq</td>
<td>Teeq maaq</td>
<td>Teeq maaq</td>
<td>Teeq maaq</td>
<td>199 You will beat</td>
</tr>
<tr>
<td>On</td>
<td>On maaq-a</td>
<td>On maaq-a</td>
<td>On maaq-a</td>
<td>200 They will beat</td>
</tr>
<tr>
<td>Mi</td>
<td>Mi maaq-a</td>
<td>Mi maaq-a</td>
<td>Mi maaq-a</td>
<td>201 I should beat</td>
</tr>
<tr>
<td>Mi</td>
<td>Mi maaq-e</td>
<td>Mi maaq-e</td>
<td>Mi maaq-e</td>
<td>202 I can beat</td>
</tr>
<tr>
<td>Mi</td>
<td>Mi maaq-i</td>
<td>Mi maaq-i</td>
<td>Mi maaq-i</td>
<td>203 I was beaten</td>
</tr>
<tr>
<td>Mi</td>
<td>Mi maaq-te</td>
<td>Mi maaq-te</td>
<td>Mi maaq-te</td>
<td>204 I shall be beaten</td>
</tr>
<tr>
<td>Mi</td>
<td>Mi maaq-ga</td>
<td>Mi maaq-ga</td>
<td>Mi maaq-ga</td>
<td>205 I go</td>
</tr>
<tr>
<td>Ti</td>
<td>Ti maaq</td>
<td>Ti maaq</td>
<td>Ti maaq</td>
<td>206 Thou goest</td>
</tr>
<tr>
<td>On</td>
<td>On maaq-a</td>
<td>On maaq-a</td>
<td>On maaq-a</td>
<td>207 He goes</td>
</tr>
<tr>
<td>Aa</td>
<td>Aa maaq-a</td>
<td>Aa maaq-a</td>
<td>Aa maaq-a</td>
<td>208 We go</td>
</tr>
<tr>
<td>Teeq</td>
<td>Teeq maaq-a</td>
<td>Teeq maaq-a</td>
<td>Teeq maaq-a</td>
<td>209 You go</td>
</tr>
<tr>
<td>On</td>
<td>On maaq-a</td>
<td>On maaq-a</td>
<td>On maaq-a</td>
<td>210 They go</td>
</tr>
<tr>
<td>Mi</td>
<td>Mi maaq-a</td>
<td>Mi maaq-a</td>
<td>Mi maaq-a</td>
<td>211 I want</td>
</tr>
<tr>
<td>Ti</td>
<td>Ti maaq-a</td>
<td>Ti maaq-a</td>
<td>Ti maaq-a</td>
<td>212 Thou wantest</td>
</tr>
<tr>
<td>On</td>
<td>On maaq-a</td>
<td>On maaq-a</td>
<td>On maaq-a</td>
<td>213 He went</td>
</tr>
<tr>
<td>Aa</td>
<td>Aa maaq-a</td>
<td>Aa maaq-a</td>
<td>Aa maaq-a</td>
<td>214 We went</td>
</tr>
<tr>
<td>English</td>
<td>Urdu Language (Romani)</td>
<td>Romanised Urdu</td>
<td>Sindhi of Khatri</td>
<td>'Guj.</td>
</tr>
<tr>
<td>---------</td>
<td>-----------------------</td>
<td>---------------</td>
<td>-----------------</td>
<td>------</td>
</tr>
<tr>
<td>215. You went</td>
<td>مقاہ گئے</td>
<td>Maca gai</td>
<td>Maca gai</td>
<td>Masa gai</td>
</tr>
<tr>
<td>216. They went</td>
<td>عہ گئے</td>
<td>Uga gai</td>
<td>Uga gai</td>
<td>Gha gai</td>
</tr>
<tr>
<td>217. Go</td>
<td>یکے</td>
<td>Waa</td>
<td>Waa</td>
<td>Waa</td>
</tr>
<tr>
<td>218. Going</td>
<td>ٹھک</td>
<td>Waa</td>
<td>Waa</td>
<td>Waa</td>
</tr>
<tr>
<td>219. Gone</td>
<td>گئے</td>
<td>Gaa</td>
<td>Gaa</td>
<td>Gaa</td>
</tr>
<tr>
<td>220. What is your name ?</td>
<td>تیہا سا ہے؟</td>
<td>Teyha sa he</td>
<td>Teyha sa he</td>
<td>Teyha sa he</td>
</tr>
<tr>
<td>221. How old were you ?</td>
<td>لہ گہے؟</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
</tr>
<tr>
<td>222. How far is it from here to Kashmir ?</td>
<td>لہ گہے</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
</tr>
<tr>
<td>223. How many sons are there in your family ?</td>
<td>لہ گہے</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
</tr>
<tr>
<td>224. I have walked a long way to-day</td>
<td>لہ گہے</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
</tr>
<tr>
<td>225. The son of my uncle is married to his sister</td>
<td>لہ گہے</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
</tr>
<tr>
<td>226. In the back of the school you are</td>
<td>لہ گہے</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
</tr>
<tr>
<td>227. Put the madder upon him back</td>
<td>لہ گہے</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
</tr>
<tr>
<td>228. I have beaten his son with many strops</td>
<td>لہ گہے</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
</tr>
<tr>
<td>229. He is smaking caylee on the stop of the hill</td>
<td>لہ گہے</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
</tr>
<tr>
<td>230. He is sitting on a homa under their house</td>
<td>لہ گہے</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
</tr>
<tr>
<td>231. His brother is taller than his father</td>
<td>لہ گہے</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
</tr>
<tr>
<td>232. The pass of this town is long and wide</td>
<td>لہ گہے</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
</tr>
<tr>
<td>233. My father lives in that small house</td>
<td>لہ گہے</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
</tr>
<tr>
<td>234. Give this recipe to him</td>
<td>لہ گہے</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
</tr>
<tr>
<td>235. Take these recipes from him</td>
<td>لہ گہے</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
</tr>
<tr>
<td>236. Beat him well and bind him with ropes</td>
<td>لہ گہے</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
</tr>
<tr>
<td>237. Bring water from the well</td>
<td>لہ گہے</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
</tr>
<tr>
<td>238. Wash before me</td>
<td>لہ گہے</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
</tr>
<tr>
<td>239. Where boy comes before i pray ?</td>
<td>لہ گہے</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
</tr>
<tr>
<td>240. From whom did you buy this ?</td>
<td>لہ گہے</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
</tr>
<tr>
<td>241. From a shopkeeper of the village</td>
<td>لہ گہے</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
<td>Laha ghe</td>
</tr>
<tr>
<td>Look-word</td>
<td>English Equivalent</td>
<td>Meaning (Hindi/Malayalam)</td>
<td>Meaning (English)</td>
<td>Translation (Malayalam)</td>
</tr>
<tr>
<td>-----------</td>
<td>------------------</td>
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<td>-----------------</td>
<td>---------------------------</td>
</tr>
<tr>
<td>Taal Saari</td>
<td>Town</td>
<td>ताल सारी</td>
<td>ताल सारी</td>
<td>ताल सारी</td>
</tr>
<tr>
<td>Geel Saari</td>
<td>Village</td>
<td>गील सारी</td>
<td>गील सारी</td>
<td>गील सारी</td>
</tr>
<tr>
<td>Kshatriya</td>
<td>Prince</td>
<td>क्षत्रिय</td>
<td>क्षत्रिय</td>
<td>क्षत्रिय</td>
</tr>
<tr>
<td>Golu</td>
<td>Child</td>
<td>गोल</td>
<td>गोल</td>
<td>गोल</td>
</tr>
<tr>
<td>Tahrip Nika ?</td>
<td>Who are they?</td>
<td>तही पर निकाह कर मे?</td>
<td>तही पर निकाह कर मे?</td>
<td>तही पर निकाह कर मे?</td>
</tr>
<tr>
<td>In ghoer pot diame ?</td>
<td>What is the horse?</td>
<td>इन ग्होर पॉट दिम अ?</td>
<td>इन ग्होर पॉट दिम अ?</td>
<td>इन ग्होर पॉट दिम अ?</td>
</tr>
<tr>
<td>De lo drain patra ?</td>
<td>What is that?</td>
<td>डे लो ड्राइन पत्रा सा?</td>
<td>डे लो ड्राइन पत्रा सा?</td>
<td>डे लो ड्राइन पत्रा सा?</td>
</tr>
<tr>
<td>Mui shah kah ?</td>
<td>Who are they?</td>
<td>मू शह काह?</td>
<td>मू शह काह?</td>
<td>मू शह काह?</td>
</tr>
<tr>
<td>Aum kahat yah kata gha</td>
<td>What is that?</td>
<td>आू मू खात याथ काता ग्हाः</td>
<td>आू मू खात याथ काता ग्हाः</td>
<td>आू मू खात याथ काता ग्हाः</td>
</tr>
<tr>
<td>Oh aum kahat hee gha</td>
<td>What is that?</td>
<td>ओह आू मू खात हेड़ ग्हाः</td>
<td>ओह आू मू खात हेड़ ग्हाः</td>
<td>ओह आू मू खात हेड़ ग्हाः</td>
</tr>
<tr>
<td>Oh men patan kah</td>
<td>Who are they?</td>
<td>ओह मून पतन काह</td>
<td>ओह मून पतन काह</td>
<td>ओह मून पतन काह</td>
</tr>
<tr>
<td>Oh saan patan kah</td>
<td>Who are they?</td>
<td>ओह सौन पतन काह</td>
<td>ओह सौन पतन काह</td>
<td>ओह सौन पतन काह</td>
</tr>
<tr>
<td>Oh saan patan kah</td>
<td>Who are they?</td>
<td>ओह सौन पतन काह</td>
<td>ओह सौन पतन काह</td>
<td>ओह सौन पतन काह</td>
</tr>
<tr>
<td>Oh saan patan kah</td>
<td>Who are they?</td>
<td>ओह सौन पतन काह</td>
<td>ओह सौन पतन काह</td>
<td>ओह सौन पतन काह</td>
</tr>
<tr>
<td>Oh saan patan kah</td>
<td>Who are they?</td>
<td>ओह सौन पतन काह</td>
<td>ओह सौन पतन काह</td>
<td>ओह सौन पतन काह</td>
</tr>
<tr>
<td>Oh saan patan kah</td>
<td>Who are they?</td>
<td>ओह सौन पतन काह</td>
<td>ओह सौन पतन काह</td>
<td>ओह सौन पतन काह</td>
</tr>
</tbody>
</table>

**N. B. Lehna - 529**

**3.2.3**
NORTH-WESTERN LAHNDĀ.

The differences between North-Eastern and North-Western Lahndā have been referred to under the head of the former group of dialects (see pp. 431 ff.), and need not be repeated here. Sufficient to say that the main distinction is that the North-Eastern dialects form the genitive case by adding ṁ, while the North-Western employ ḍā.

The North-Western dialects occupy a comparatively small area, they commence in the south of the Pind Dadan Khan Talūkh, in which they meet the Thalī variety of the Southern dialect (vide p. 383 ante), cross the Salt Range, and cover the whole of the Chakwal Talūkh of the Jhelum District. In this district it is locally known as Dhanal. North of Chakwal lies the Fatehjang Talūkh of the Attock District, lying on both sides of the valley of the river Soan. Here the local dialect is called Sawān, and is also of the North-Western type, but is said to be mixed with the North-Eastern Ghōrī spoken immediately to its west. North of Fatehjang lies the Attock Talūkh of the Attock District. In this Talūkh Pashtō is spoken in some thirty villages of the Chahāch Ḩāqa, but elsewhere the language is a Lahndā of the North-Western type, which is probably akin to the Sawān of Fatehjang, but is mixed with Peshāwari (vide p. 440 ante).

West of the Attock Talūkh lies the District of Peshawar. Here the main language is Pashto, but a North-Western form of Lahndā called Hindūkō or Peshāwari is spoken by nearly 130,000 Hindus. Beyond Peshawar, to the west the language is entirely Pashtō. North of Attock lies the District of Hazara. Here also the language is North-Western Lahndā, locally known as Hindūkō. In Hazara, besides the main Hindūkō, two other minor dialects, Tāndūli and Dhandī or Kalrāli, are found. The former, spoken in the west of the district, belongs to the North-Western type, but Dhandī, in the east, bordering on the Marī (Murree) Hills of Rawalpindi is a form of Pothwāri and belongs to the North-Eastern type.

It has been described on pp. 495 ff. ante. We then get the following figures for North-Western Lahndā:

| Dhanal of Jhelum  | 231,082 |
| Savān of Attock   | 166,961 |
| Attock dialect of Attock | 83,991 |
| Hindūkō or Peshāwari of Peshawar | 129,000 |
| Hindūkō of Hazara  | 308,867 |
| Tāndūli           | 54,426 |

Total speakers of North-Western Lahndā | 831,425 |
DHANNI

The District of Jhelum (Jhelam) includes three Tahsils, viz. Jhelum to the east, Pind Dadan Khan to the south, and Chakwal to the north-west.

The Jhelum Tahsil is bounded on the east by the river Jhelum (Jhelam) which separates it from the District of Gujrat. The dialect of West Gujrat is a form of Standard Lahnda, and in the riverine tract along the banks on the Jhelum side of the river, the dialect is the same, but the speakers are comparatively few in number. Over the rest of the Tahsil, including the eastern part of the Salt Range, the language is Pothwari, described on pp. 477 ff. ante.

Through the Pind Dadan Khan Tahsil, from east to west runs the Salt Range which is continued further west into the Shahpur District. The dialect of the Shahpur Salt Range belongs to the North-Eastern dialect and has been described on pp. 433 ff. ante. Going eastwards we next come to the western end of the Pind Dadan Khan Salt Range. Here the language belongs to the North-Western dialect, and is the same as the Dhami of Chakwal immediately to its north, and described in the following pages. In the south of the Pind Dadan Khan Tahsil, below the Salt Range we come upon the Thal or Sandy Waste, of the Sindh-Sagar Doab. Here the language is the Thali form of Southern Lahnda, and has been described on pp. 395 ff.

Going further east along the Salt Range in the Pind Dadan Khan Tahsil the language is the Pothwari form of North-Eastern Lahnda, so that we find that the Salt Range has North-Eastern Lahnda at both the eastern and the western end, but in the centre, south of Chakwal, it has the North-Western dialect.

The Tahsil of Chakwal, and the adjoining part of Pind Dadan Khan to its south, consists of a plateau, the western portion of which is known as the Dham. The language of the eastern part of Chakwal is the same as that of Jhelum Tahsil, Pothwari. That of the Dham is entirely different, and belongs to the North-Western Group of Lahnda. It is called Dhami.

The Dham tract is shut in between the Sohan or Soan stream and the Salt Range. The two main tribes are the Mairs and Kassars. These are a very conservative people. Almost alone among the Pashtun Musalmans do they hold back from serving the British Government in the Army, whereas the Ghakars, the Janjhas, and the Awans, their neighbours, freely enlist. The Dham is a self-contained area and to a large extent supplies its own wants. It is, so far, untapped by a railway, the nearest station being 40 miles from Chakwal.

Dhami is spoken not only over the Dham, but also, as already stated, in the portion of the Salt Range immediately to its south, beyond which it meets the South Lahnda Tahsil of Pind Dadan Khan.

North of Chakwal lies the Tahsil of Fatehjang, belonging to the Attock District. The local dialect is known as Sawain, from the Sohan or Soan river, which runs through the Tahsil. No specimens of Sawain have been received, but from inquiries from local officers I gather that it closely resembles Dhami, being, however, mixed with the Ghelbi, a dialect of the North-Eastern type spoken immediately to the west.

1 The following particulars have been supplied through the kindness of Colonel H. Mac Strangways, Deputy Commissioner of Jhelum.
North and north-west of Fattahzāng lies the Attoki Talāi of Attoki District. Here the language, like Sawain, is also of the North-Western type, but is mixed with the Peshāwāri (also North-Western type) spoken across the Indus and still further west.

As no specimens of Sawain or of the dialect of Tāhil Attoki are available, we must content ourselves with describing Dhanni, and leave the reader to understand that the two other dialects resemble it, but are mixed with Ghābi and Peshāwāri, respectively. Ghābi is described on pp. 360 ff. exte, while an account of Peshāwāri will be found on pp. 554 ff. gout. Fortunately excellent specimens of Dhanni have been received from which I am able to give the following account. It will be observed that while it has the typical North-Western genitive in dā, it has not yet abandoned the Southern Lahdā root sañ, go, in favour of the North-Eastern and North-Western gañhā.

PRONUNCIATION.—The vowel ə, which Mr. Wilson writes é, commonly represents the letter which in other languages would be written ət. It is not, however, pronounced as ət is, like the ət in ‘attle,’ but something between that and an ordinary long ə (the ə in ‘tale’). Mr Wilson compares it to the sound of ə in ‘there,’ as pronounced in Scotland. It often approaches the fatter sound of ə in ‘hat,’ I therefore, as elsewhere in Lahdā, represent it by the sign a, which, in German, would be almost equivalent to it. In Dhanni it is often written, though not pronounced, at, and is freely interchanged with the letter a, especially at the end of a word. Thus we have both dūlā-əvichok and dūlā-əvichok, in the heart, written in the Gurmukhi character ṅa ∂a and ṅa ∂a. As other examples of the use of this vowel I may quote ə (compare Pañjabi hast), I am; ən (compare Pañjabi man), I Many others will be found in the specimens.

Dhanni is very fond of massifying vowels, in this agreeing with the dialects of the Salt Range. Thus we have asāh, not asā or asāh, to him.

On the other hand Dhanni has a distinct tendency to substitute ə for r, in this agreeing with North-Eastern Lahdā and Thali. Thus we have mādā instead of the Shāhpur Lahdā and the Pañjabi māre, my. Thali, however, goes much further in its preference for cerebrals. Thus, Thali dāā, Dhanni dəə, ten. The pronunciation of h follows the usual Lahdā rule as described on p. 251, but the letter is often inserted where it is not found elsewhere. Thus, ər or hər, he; māda or māhā, my.

There is the usual Lahdā tendency to double the final consonant of a monosyllable containing a short vowel. Thus, ədə, not əd, a heart. This doubling is retained even when the letter ceases to be final, as in dūlā-əvichok, in the heart.

DECLENSION.—Nouns Substantive.

The oblique form of masculine nouns ending in ə (like əhra, a horse), ends in ə or ə. The two seem to be quite interchangeable (see the above remarks on pronunciation). Thus the oblique form of əhra is əhra or əhra. Similarly we have kəthousevichok, in the house; gula-nəl, with the neck. The nominative plural, as usual, takes the same form, as in əhra or əhra, horses.

But this termination of the oblique form is by no means confined to nouns which, like əhra, end in ə. As in the North-Eastern Lahdā, and sporadically in the Lahdā
of Jhang, Gujranwala, and Gujrat, it is over and over again used with nouns which end in a consonant. Thus we have pddcr, a son; pddcrw, to the son; md, property; nom plur md, a village; gwdd, of a village; ghvwkdd, of the house and of outside (the house); mdw, towards a (far) country; mtd, in a country; ddw, in the house; ddv, in his heart; ghd, near the house; gdd, of this thing (but, exceptionally ggt, from this thing, therefore) srd, on the top (of a hill); dvk, under a tree; khs, in the well; dhcr, in the field; khs, in the expenditure.

This oblique form can be used by itself either for the agent or for the locative case. Thus, pdc khd, by the son; ut, upon; tc, below; ggd, before; pdc, behind; jw, at what time.

When an adjective or genitive agrees with such a locative, it is put into the same case, as in mdc ggd, before me; tdc, behind you. In gdh, in the house of the father (sentence 223), ghd does not take the termination, although in the locative, but the adjective agreeing with it (gdd) does take it.

Some nouns take an oblique form, or locative in s or v. The commonest is kdc, one; oblique kdc. So also we have khd, on the hand, pd, on the foot, kdh, on (the horse’s back) (k, back, is feminine).

Finally some feminine nouns take s in the oblique form. Such are dc, a daughter; oblique dcd, daughter; oblique, hvd.

In the Lahnda of Shahpur, nouns of more than one syllable, of which the vowel of the last syllable is s, change the s to a in the oblique form. Thus, the oblique of chvhr, a boy, is chvhr. The only example of such a noun which I have met with in the Dhanum specimens is pdc, a son, which does not change in the oblique singular or in the nominative plural, but when a or o of the oblique form is added, the second s is dropped, as in pdc, by the son.

The termination of the genitive is d (obl d or d, fem. d). This is typical of North-Western Lahnda.

The postpositions of the dative are md and also d. From the latter we have an ablative postposition dcr in dcr. The elision of r between vowels is common in the Dardic languages spoken further north between Peshawar and the Hindk Kush.

Pronouns.—The pronouns of the first and second persons are as follows. Except in the genitive, they closely agree with Shahpur Lahnda:—

Sing.

Nom. md, I.
Ag. md, by me.
Gen. md, md, md, or md, my.
Obl. md.

Plur.

Nom. pd, pd, we.
Ag. pd, pd, by us.
Gen. pd, you.
Obl. pd, you.

w, thou.
wdh, by thee.
td, td, td, or td, thy.

twd, tund, yc.
tusi, tusi, by you.
tusd, your.
tusi, tusi.
Pronominal suffixes as a whole are as in Standard Lahnda. The only important exception is a suffix -j of the nominative of the pronoun of the second person, as in tā bi khus bānd-j, thou also mayest be happy. This -j corresponds to Pākiśābi jē, which is usually translated ‘is’, but which always refers in some way to the second person, as in sāhā jē, it is the Sahib, literally, (I say to) you (it is) the Sahib.

The following forms have been noted of Demonstrative pronouns, which are also used as pronouns of the third person:—

Sing.

Nom  oh, uh, hok, hok, he, she, it, that  abi, ah, he, he, this
Ag   us, hu.                      is, he
Dat  u, us, hok, husu, husi, to him, etc. is, is, his, his, his, to this
Gen  undu, hu, hisi, hisi, hisi, his, etc.
Obl  us, u

Plur.

Nom  oh, uh, ho, hok, they, those  oh, uh, he, he, these
Obl & Ag usuh            in, his

Emphatic forms noted are ðhā-ë, this indeed; oblique Ḗsa.

The relative pronoun is jehra, who, obl. jē or ēh, declined as in Standard Lahnda.

The Interrogative pronouns are —

1. jehra, who; oblique kē or kā;
2. kā, what? Oblique form not noted, but probably kē as in Shalpur

Other pronominal forms are kō, anyone, someone, oblique këssë. We have also kāñ-wassë=kō, near a certain resident. Hor-kōs is ‘anyone else.’ Kujjē is ‘anything,’ and kā, several.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present.

ā, ā, I am.
āh, thou art.
ā, ā, he is.
āh, ā, we are.
ā, also, ā, you are
āh, en, they are

Past.

āhē, I was.
āhē, thou wast.
āhē, he was; āhē, she was.
āhe, we were.
ās, we were.
āhē, you were.
āhe, they were.

The active verb calls for few remarks. As will be seen from the List of Words on pp. 532ff. its conjugation is very similar to that of Standard Lahnda. We may note that, as in the North-Eastern Lahnda and Thal, the verbal root meaning ‘take’ is Ḗmm (past part. Ḗmmē), not lē. It will be noted that the present participle is formed, as in the Standard, by adding ā, not as in North-Eastern Lahnda by adding nā. Thus, marēdā, not marēnā, striking.

As specimens of Dhanī, I give a version of the Parable of the Prodigal Son, and a local folktale. The Standard List of Words and Sentences will be found on pp. 570ff.
[No. 44.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAṆJĀBI.

Dhanni Dialect. (Jhelum District.)

SPECIMEN I

Hikki-yanēl dō puttr ah. Unhā-vichëhō nērā
Of one-man two sons were. Then-from among by-the-young-one
plōnī ākheī, 'piē, gharē bahredā jebhā bissā mānū
the-father it-was-said, 'father, of-the-house-and-outside what share to-me
āddīa, nh tā mānū chā>dēh' Plo āpna māl
coming-is, that thou to-me give-away. By-the-father his-own properly
unāhi wand dītā. Ajē bahē dīhērī nāhi kānghī jē nikā
what wand divided was-given. Yet many days not passed that the-young
puttr habbhā-kujh hikatthā kar-kā hikk dōrdē mulkhē-dār
put the anything together made-having a of-distance country-towards
tur-gēs, tā utthā, āpna māl luchpūpē-vichōh
went-away, and there his-own property desolate-in
wanā-chhore us Jīc-wēlā uh habbhā-kujh
wan the-young one was-lost by-him.
ou-sing-to-go was-lost by-him.
At-what-time he all-anything
kha-pīrī, us-mulkhē-vichōh wadde kuj āpā, ta
food-eaten-drunk-remained, that-country-in a great famine coming-fell, and
kara mūrahān būn laggā. Uh us-mulkhēdā karē wāsinā-kōl
he needy to-become began i.e. if that-country a certain-resident near
laggāgā, tā us usūh āpē-khetērē-vichōh sūr
was-attacked, and by-him go-for-him his-own-fields-in mine
charnhē-wātā munj dītā. Usūh dēl kārēhī-ūn jē, 'mē āpā
grazing-for stwart-sent. Of-him the-heart doing-was that, 'I my-own
dhīdī us-patri-nāl bharē jebhī sūr khādē-sāhē' Ḍūr-kā
belly that-leaf-with may-fill (like) the-mines eating-were. Other-anyone
usūh kujh nā dēdā, Jīc-wēlā us āpē-dilā-vichōh
us his any-thing not used-to-give. At-what-time by-him his-own-heart-in
drūgī kāhī tā us ākhet jē, 'mīdē-nēdā kitā
two he-said, yet and by-him it-was-said that, 'of-my-father how-many
naukē-kōl aphaṛūn tukkar āh, tā mā plā bhukhā-marā-hā,
servant-serve superficial bread is, and I fallen hungry-dying-am.
Ma utth-kā piō koī laggā-wānā tā usū ahā, "pā, I arisen-having the-father-near wul-go-saying and to-him I-will-say, "father, rok Khudāda guṇāh kītā, ta tāhā bī kītā, tā tāhā by-me of God sun was-done, and of-there also was-done, and thy puttr akhwāvān ājā nah rehā. Manī apāh ināhn naṅkar sun to-be-called fit not I-remained Me thing-oown a servant jān-kā rakkh-ghinn". Wait ah utthāh tā apāh-piō-kōl considered-having keep."

Then he arose and his-own-father-near āchā. Par nje bahū dār-hī āḥ, jē usō-piō usūh come. But yet very distant-even he-was, that by-him father as-for-him

wekh-ghādā, tā usūh tāwās ārā. Bhūj-kā usūh it-was-done, and to-him compassion come Ben-having as-for-him
gāt-nāl tā-ghīhāde-us, tā chāme-us Putrē the-neck-woth it-was applied-by-him, and it-was-kissed-by-him. By-the son

usūh ākheā, "piō, mā tāhā guṇāh kītā tā Khudāda to-him it-was-said, 'father, by-me of-there sun was-done and of-God

guṇāh kītā; tāhā puttr akhwāvān ājā nah rehā'. Par

ām it-was-done, thy son to-be-called worthy not I-remained'. But

piō apāh-mañkāh ākheā jē, 'changē-sī changē by-the-father (to-)his-own-servants it-was-said that, 'good-than good

chīrē ghūrnāā, tā ānī pūkwāē; nāle garmānā bring, and tu-thōr-one clothe, together-with

īśā-hattī dūhā, tā pāē pūkwāē; khāvāh, of-the-one-on-the-head a-ring, and on-the-foot shoe clothe, let-us-eat,

pīā, nāle Khuāh kara; kāō āīrā inā mārā

let-us-drink, together happiness let-us-make; why-that iha-every-one in

puttr margēā-āh, hun wāt ājīvē; iha wāsā-piā-āh, hun son dead-yone-was, now again lived; this-every-one lost-falleh-was, now

labh-pāh' Pār ah Khuāh karan laggē
gai-fell'. Then they happiness to-do began.

Uṣ-wālā usūh waddā puttr khetrā-vaiheh āh. Jīs-wālā uh

At-that-time his great son the-field-in was. At-what-time he

ācā tā ghārāh-kōl pūnhta, us gāmā-khūndā swāyj came and the-house-near arrived, by-him of-singing-sporting the sound

swāyj. Uṣ hukkā-amukrānā sadāh tā puchchhe-as

was-heard By-him to-one-servant it-was-called and it-was-asked-by-him.

jē, 'ah kā gāll ah?' Uṣ usūh ahā ākheā jē, 'tāhā that, 'this what thing is?' By-him to-him it-was-said that, 'they

bhārā fālāhā, tāce-piō roṭī kitā-āh, kāō jē uh lāri mehri

brother kā-some, by-thy-father bread-mate-us, why-that he safe-sound

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labha pi।। Uh bawai hoca, ta undar na gaa
In galleta-ta
got-fell।। He angry became, and within not went.
This reason-for
usda pio bahir lagga-she, ta usdi
minat matheji
he father outside came, and of him persuasion-entered
koti-us
Us pono jawab ditta, ‘wakh, mee
was-made-by-him
By-him to-the-father answer was given, ‘see, by-one
bahu-marha-dhi teda akeha nahe more; par tuddh maa
many-years-from thy said-thing not west-versed-aside; but by-thee to-me
kaddi likh lela bi nii ditta, je me apne-yaro-vadh
ever one lamb even not was given, that I my-own-friends-among
khush kar; par teda ha puttar sude-t-gaa;
happiness may-make, but thy this-very son immediately-on his-coming.
ps teda hail karpe-dutta waala-chhurega, tuddh usdi khatar
by-whom thy property karloka-un was-versed, by-thee of him for-the-sake
mot kati-ah।। Pio usali akeha, ‘puttra, tu humshidh
bread made-is।। By-the-father to-him it-was-said, ‘son, thou always
madd-kol rehni।। Jo kujha mado-kol ah, sara teda
of-me-near art-remaining. What anything of-me-near is, all thine-very
ah। Changa ya-ah, je mai khushin kari-de-ah, ta tu
is Good thou-instead was, that was happiness doing-are, and thou
hi khush howa-j, kio-je tu teda khuri mar-gaa-ah, wait
also happy may-be-com, why that this thy brother dead-verse-was, again
jivaa; ta waami-hoca, phir laddha।।
lived; and last-became, again was-got।।
[No 45]

**INDO-ARYAN FAMILY.**  **NORTH-WESTERN GROUP.**

**LAHnda OR WESTERN PAHTJARI**

**DIARRI Dialect.**  
(HELEM District)

**SPECIMEN II.**

Hikk ah hantah. Hikd-dihari uh shikar gis. Râh-vichoh
One was hung One-one-dag he to-hunting went Thoro d-in
wâddâ hikk lakrâjâlâ takke-us, tâ us-köle
while-going a wood-man was-seen-by-him, and han-from near
mekchbe-us, ‘tâhda nîfâ Lah ah? Us akhaa jii, ‘mâhdâ
it-was-asked-by-him, ‘thy name what is?’ By-him dis-was-said that, ‘my
nâ Bahadur Shah ah.’ Batshah dilla-vichoh biren hoon jii, name Bahadur Shah is’ The-kind the-heart-in perplexed because that,
‘ih bi Bahadur Shah, ta ma bi Bahadur Shah Mî’
‘this-one also Bahadur Shah, and I ato Bahadur Shah. I
sre-mulkaa saa k, ta ih lakrül wach-kâ gurpan
of-the-whole-country lord am, and this-one wood-sold-having headhood
karoa.’ Issa-birangi-vichoh apné-girâ añh, ta āpni-
se-making.’ This very perpectity in his-own-village he-came, and of-his-
batshâhâna sarâk-ayânâlân sadâkâ puchche-us jii ‘mâhdâ
own-kingdom to-all-the-wise-men called-having it-was-asked-by-him that ‘my
nâ ka is-lakrul-âlân nâm hiklaa ah. Phir bahâl-vichoh itnân
name and of-this-wood-man the-name one-verify it. Then fortune-in so-much
farâq kii pî pî? Par is-gallâa jawâb kissâ na-dilâ
difficulty why fell?’ But of-this-thing the-answer by-anyone not-was-given
Phir ih gil apni-sawâîmnâ surâeq-ah. Us
Then this thing to-his-own-wife was-caused-to-be-heard-by-him. By-her
skaa jii, ‘hur-fa khuji farâq sahi nahi hâd, par
âi-was-said that, ‘other-in-fact any difference exact not is-becoming, but
in mahum hâdâ jii sa ilummut koi ke-ubâj-jahi ah.’
this evident becomes that of-him the-wife some un-wise-like is’
Batshah is-galla-teh kauri hoon, tâ umru lakrâjâlêh hawâh
The-kind this-thing-from angry become, and her of-the-wood-man in-change go
kar-kâ sakhe-us tii, ‘waaj isnâ, batshah baâpâ dekh.’
mode-having it-was-said-by-him then, ‘go to-this-one, a-kind make(-kun).’
Wēl, of-that-hapless-some what strength was? She that-wood-man-with 
laggi-gā, to usnū akhe-na, ‘sun, jē bātshān kāwri-nāl 
went-along, and to-him it-was-and-by-her, ‘here, that by-the-theg anger-was 
mānu tēhīn-hawalā kah-chhoreā. Īn mē tēhīn dihī, īū as for-me in-thy-charge it-has-been-abandoned. Now I thy daughter, thou 
māna pō. Ī jē kujra-abhāre gujrañ karēhī, tē wēkhiṅ 
my father. In-this-way for-some-days passing let-ūs-do, and let-ūs we 
jē Khūdā kē kārēhī. Us akheī, ‘chāgā’ 
that God what will-do? By-him it-was-said, ‘good.’

Ja-wāhī ah bātshāh-śadī usdē-ghar gai, tā dhīthe-ūs 
At what-time that princess into-his-house went, and it-was-seen-by-her 
jē aggar usdē dō puttar tā dō dhīṅ hīk kāwānī āhī, tā 
that in-front of-him two sons and two daughters one wife āna, and 
chāgā īh īp āh. Īn satt ādīnī hō-gā. Pahta-dīhārā nh 
the-sixth he himself was. Now seven persons became. On-the-first-day she 
chup kar-kā unheīī tamāshā wēkheīī ṭhāti. Lekhīṅ jāhē 
silence made-having their exhibition seeing she-remained. Of-woods what 
pāse usnī dhīhī-ṭhē, unheīī īhāṅī ṭhītī ṭotiṅī ghaun āchā 
pice to-him got-were, of-them from-the-market breads having-taken he-came. 
Par īh ūkkar unheīī pūrī nā hōcī Bātshāh-śadī bhēl 
But that bread to-them full not became By-the-princess this condition 
wēkhiṅ īhī usnī akhei jē, ‘dēhī tā dēṅā ghaun 
seen-having to-him it-was-needed that, to-morrow thou grains having-taken 
ūnī, ṭotiṅī nā ṭunī. Us īṅī kātī, tō unheīī dēṅa 
bring, breads not bring.” By-him thus it-was-done, and by-them the-grains 
ghar phāghāda. Īp bhī raj khādhē-ūnsī, tā 
hāl home were-ground. Themselves also to-satisfaction was-taken-by-them, and 
kujra āna vadhī-πā. Nīt ātā pichchha paṭāhī-πā,πā ṭahīṅ some flour remained-over. Continually flour behind on-falling-on-falling 
itā jor-go, jē unheī hīk khotā chā-ghāda. So-much accumulated, that by-them an as was-taken (i.e. bought).

Usdē-śirdi-gaddī rōde-khāchnā-ričhē rahi, tā jē unheī 
Of-its-head-the-bundle of-(every)-day-the-expanse-in was, and that by-them 
hīk tāhān rakhī-γhīda. Usāh bi unheī issa-kāmāñī fā a servant was-engaged. As-for-him also by-them in-this-very-business 
lādīthī. Rōr baṅhat wadhī hōṅ lagg-pēl, pāv rut 
it-was-appointed. Other seeing more to-be begun, but the-season 
unhāleśī ā-gāi; gujāre-vangsta rōz gaddī ghan-āwan tā 
of-the-summer arrived; livelihood-for (every-)day a-bundle to-bring and
hor sikhi bhar pahara-muddh hirathei karan lagg-pahe, tae other woods outside the-hill-at-the-foot together to-make they-began, so je hik wadda dhar hirathei hog-ea.

That a great pile together became.

Kundu-ilt karni ke loumae je hikki-dihedha us-dharni aya
Of God the-doing what became, that on-one-day to-that-pile fire
lagg-pahe tae saa sar-gahe. Dukki-dihedha je ah lakrih
became-attached, and all was-burnt-up. On-the-second-day that they woods
ghinnar goi, ta wokhdeo je saa lakrih seof pahe-ahu,
to-take west, and they-are-seeing that all the woods burnt fallen-are,
par kule-tallai pile-pile kauji tohe kissa-shahe pae-hoe-ahe.
but the-coals-under yellow-yellow some pieces of-some-thing fallen-become-are.

Uh wesh-khah Bahadur Shah radda-pitda ghar lagi-sea
That seen-having Bahadur Shah weeping-heating some come-along.

Batshah-zadi tae ahme-uns je, 'wehk, aseidi kha-karti
To-the-princess ut-was-land-by-kam that, 'see, our act-(end)-done
urk-gai-ah, ta njahi kal tohe unhade-tallah pae-hoe-ahe,'
rrolled-away-gone-is, and this-like some pieces of-them-under fallen-become-are.

Uh wesh-khah bahi khusi bori, ta akhe-uns je, kujja
She seen-having very happy became, and ut-was-said-by-zar that, 'any
maul maa kar ih taa waddi chahi sha laadhi ah. Waz,' see not make. Then indeed very good thing got se. Go,
baijar-vichh wech a.' Uh toti wech-khah rahne-wasta chahi
the-market-in having-sold come.' That piece sold-having remaining for a good
ja harwadi-uns ta us-saunedh akha chappare hik place was-got-made-by-her, and of that gold the-mine on-the-four-sides a
haweh harwadi-chhore-uns ta thori-dihedha-vichh hik wadda
palace was-got-completely-made-by-her, and after-days-in a great
amir hog-ea. Ta batshah-zadi akha-ta batahodi roth
lord he-become. And of-the-princess thoe-saying-on of the-king bread
bori kha ghar ginni-ane. Par batshah una
invited-having (to-case) house be-brought. But by-the-king as-for-her
na-pachiata. Dusha ral-ka, roth khasa. Batshah-zadi
it-was-not-recognized. By both invited-having bread was-eaten. The princess
batshah-koh bahie-sahe illahe ginni-kha hathi hannah-kah a
of the-king near many all present taken-having hand joined-having having-some
khaliy, taa akhe uns, 'wehch, Batshah, ah ohi Bahadur
stood, and it-was said-by-her, 'see, King, this that-every Bahadur
Shah lakrih wechha-sal ah, taa maa ohi gol loh ah, jena
Shah wood selling-man is, and I that-every maid am, as-for-whom
suddh gharā kadhā-chhōre-ānā. Bāḥārā hāla khush hōā, ṭā
by-thee from-the-house it-was-expelled. The-king very happy become, and
bivinā ghar ghum-āsā, ta wali-donī-la shāhēs ākhī-s
the-lady home he-brought, and his-wound-upon ‘bravo’ was-said-by-him

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king. One day he went a-hunting. On the way he
met a woodcutter, and asked him his name. The woodcutter replied, ‘my name is
Bahādur Shāh.’ The king became astonished in his heart, and thought, ‘this man and
I are of the same name, yet I am the lord of the whole country, and this poor fellow
gets his livelihood by cutting wood.’ Thinking thus, the king returned to his city, and,
having called together the wise men of his country, inquired of them the reason for the
difference in fortunes, while the names of the woodcutter and of himself were the same.
No one could give him an answer. Then the king told the whole story to his wife, and
she replied, ‘no difference has, except that his wife is a fool.’ At this answer the king
became wroth, and putting her in charge of the woodcutter, said, ‘go, and make him a
king.’ The hapless princess went off with the woodcutter and said to him, ‘hear, the
king in his wrath has put me in your charge. You are my father, and your daughter
Wait for a few days, and let us see what God does.’ He replied, ‘good.’

When the princess arrived at the woodcutter’s house she saw that he had already
two sons, two daughters, and one wife, so that the family numbered six persons. She
now made a seventh mouth to feed. For the first day she remained silent, taking notes
of what she saw. The few coppers which the woodcutter received from the sale of his
fuel were spent in buying leaves of bread in the bazaar, but this was not sufficient food
for the whole family. Seeing this she told the woodcutter to bring grain instead of
ready-made loaves. This he did, and his wife ground the corn, and besides saving a small
quantity of flour, they were now able to eat their fill. Every day, a little flour was
saved, and he bought an ass with the money saved from its sale. Now the value of the
bundle of wood which it bore exceeded the daily expenditure, so that he gradually saved
money and was able to engage a hired man to help him in his work. In this way he
saved much. When the summer came he collected the wood he cut at the foot of a hill,
and this soon became a great pile.

One day God ordained that this pile should take fire and be burnt to ashes. Next
day he went to fetch some wood, and to his dismay saw nothing but a heap of ashes, but
several pieces of some very yellow substance were lying under them. Bahādur Shāh
returned home weeping and beating his breast. ‘Look,’ said he to the princess, ‘see how
all my hard work has become of no effect. Nothing is left lying under the charcoal,
but yellow bits, like this piece which I have brought.’ When the princess saw the
piece she became glad and said to him, ‘don’t be afraid. This is a precious thing. Go
and sell it in the bazaar.’ With the money he got for it she made him build a comfort-
able dwelling house, and made him erect a fine building all round the site of the gold-
mine. In a very short time he became a person of great importance and she told the
woodcutter to go to the court and invite the king to come and dine at his house.
The king and the woodcutter ate together, but the former did not recognise the latter. Then the princess, taking a tray of magnificent presents, stood before the king with joined hands. 'Your Majesty,' said she, 'this is that very Bahadur Shah, the woodcutter, and I am that very maid whom you drove out of your palace.' The king, at hearing this, was much pleased, and took the lady home with him, crying 'bravo to her wisdom!'
HINDKŐ OF PESHAWAR.

Lahnda cannot be called the language of the District of Peshawar, any more than it can be called the language of Kohls. Peshawar is a Pashto-speaking district. The population of Peshawar in 1901 was 788,707, of whom 619,025 spoke that language. At the same time the Hindūs settled in the district speak a form of North-Western Lahnda, which deserves more than a passing reference, as the number of speakers was estimated, for the purposes of this Survey, at 129,000.

There is no territorial division between the two languages. The speakers live side by side, and the distinction is one of nationality, not of locality. The great city of Peshawar contains a further mixture of peoples. Here, not only are Pashto and Hindkő spoken, but also Hindustani, Pashtā and other languages of various parts of India. All these have contributed to corrupt Hindkő, and we therefore find not only a very free use of Persian and Arabic words, but even of Hindustani idioms. This is specially the case in regard to the 50,000 speakers of Hindkő in Peshawar City itself. Here the mixture of languages is so great that some, not without reason, describe this form of Hindkő, locally known as Peshawari, as a mongrel product of city life. Be that as it may, we may class the Hindkő of Peshawar District and City as follows:—

<table>
<thead>
<tr>
<th>Hindkő of the District</th>
<th>78,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peshawar or Hindkő of the City</td>
<td>50,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>128,000</strong></td>
</tr>
</tbody>
</table>

I give two examples of the Hindkő of Peshawar. The first is a version of the Parable of the Prodigal Son in the language of the district, and the second is a ghæsal, or ode, in the language of the city. As the latter is a literary production it appears, not only in the Roman character, but also in the Persian character, as received from the local authorities. The language of both specimens is nearly the same as North-Western Lahnda of the Islamabad Dhan and of Hazara.

In dealing with the Hindkő of Manawat we noticed some instances of the mispronunciation of Arabic and Persian words. In Peshawar we have a similar case in the word la‘ūk instead of la‘ūq, sit. In the second specimen, if the translation supplied with the text is correct, we have the Arabic word aksar, generally, used in the sense of akhir, in the end, finally.

Persian and Arabic words are borrowed with great freedom, and this is specially the case in the second specimen—that in the so-called Peshawari. Here we even have Persian rhums used with Indian words. Thus māh is used as a preposition, not as a postposition, and we have gham māh-čān-ne for māh-čān gham-ne, an order of words entirely un-Indian, and due to the memory of the Persian gham-č-māh-čān.

The influence of Pashtā and Hindustani is very strong. The Agent case is formed by adding ən, and not as in the standard by a special declensional form. The postposition of the Ablative is the Hindustani ən (= əna), of this kind, and mand, instead of kafjū, anything.

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1 See page 483.
In verbs, the infinitive ends in *ē* or *ā*, as in *Pañjābī* (not in *pā*), its oblique form ending in *ē* (not in *ā*) as in *kāri* *tāyē* (they began to do); *gāiś* *māchāρā* *dāwā*; the sound of singing and dancing. In the latter example, note that *dāwā* is treated as masculine, not as feminine.

Several Hindustani verbs are used, such as *jāō* instead of *vāhīn*, to *gō*, *Kālā*, not *akhān*, to *say*; *daṛna*, not *bejōnī*, to run.

In pronunciation, we may note that *i* takes the place of short *e*, as in *kālā*, instead of *kādē*, said *The letter d is not cerebrilized as in Thai.*

In the declension of nouns the word for ‘father’ is *pīō*, which remains unchanged for all cases of the singular and the nominative plural. The obl. plur. is *pīō*.

The words for ‘in’ and ‘from’ in *m* are *vāh* and *vēhō*, not *vēkō*, *vēkōhā*. In sentence 237, we have *bx*, meaning ‘from’, apparently a contraction of the latter.

The following pronominal forms occur:

- *mē*: I, *mānē*, case of agent; *mēnā*, or *mānē* (Specimen II), to *mē*; *mērā*, my.
- *assē*: obl. plur., *assā*, we; *assē*; *our*
- *tē* or *ē*, thou; *tēnē*, case of agent; *tēnē*; *thy*
- *tē*: obl. plur., *tēnē*, you; *tēsē*, *you*.
- *chē*, *thē*, these, those, obl. sing., *is*; obl. plur. *sāhē* or *ināhē*.

*vēh, obl, ē, be, they; obl. sing. *as*; obl. plur. *māhē* or *māē*.

Other pronouns are as in Standard Lahnda.

The Present tense of the verb substantive is conjugated as follows —

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>hē</em>, <em>hē</em>, <em>vē</em>, <em>ē</em></td>
<td><em>kō</em>, <em>kē</em></td>
</tr>
<tr>
<td>2. <em>hē</em>, <em>vē</em>, <em>ā</em>, <em>hē</em>, <em>vē</em>, <em>ē</em></td>
<td><em>kō</em>, <em>ō</em></td>
</tr>
<tr>
<td>3. <em>hē</em>, <em>vē</em>, <em>ā</em>, <em>hē</em>, <em>vē</em>, <em>ē</em></td>
<td><em>kē</em>, <em>ā</em>, <em>hēn</em>, <em>an</em></td>
</tr>
</tbody>
</table>

It will be seen that it differs from the Standard in the third person plural. The forms beginning with *w*, *vē*, *vē*, *wē*, *vē*, *wē*, *wō*, *wē*, seem to be used only after vowels, as in *mārō-ō* *kēn*, I am striking; *chānādē-ō* (sentence 229), he is grazing; *laṃmā-ō*, he is tall (sentence 231).

The Past tense is quite different from the Standard. It is *ēgā*, was, plur. *āgē*; fem. sing. and plur. *āt*. It will be observed that it is identical in form with *āsē*, he came.

There is a negative verb substantive, *magā*, I am not; equivalent to the Standard *nēmē*.

The verb ‘to become’ is *hōgā*, not *hēgā*.

In the active verb, the infinitive, as previously stated, ends in *ē* or *ā*, not *ē*.

The chief departures from the Standard are, however, in the future and present definite tenses.

The future is thus conjugated —

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>mērā</em></td>
<td><em>mērā</em>, <em>mērā</em></td>
</tr>
<tr>
<td>2. <em>mērā</em></td>
<td><em>mērā</em></td>
</tr>
<tr>
<td>3. <em>mērā</em></td>
<td><em>mērā</em></td>
</tr>
</tbody>
</table>

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So jêê, I will go; kheê, I will say; khasê (Specimen II), thou wilt eat; cêhûteê, thou wilt escape (id.) It will be observed that transitive verbs do not insert ê as in the Standard. In pêshâsê, he will question thee (Specimen II), the suffix of the accusative of the 2nd person singular appears to be ê. If this is correct, we may compare the corresponding suffix ê of Shnnê, one of the Dardic languages, spoken in the country round Gilgit.

For the Present Definite we have:—

'I am striking,' 'I strike,' etc.

<table>
<thead>
<tr>
<th>Suf</th>
<th>Fl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>marnêê, marnâ-ôê, marnû</td>
</tr>
<tr>
<td>2</td>
<td>marnêê, marnâ-ôê, marnû</td>
</tr>
<tr>
<td>3</td>
<td>mardê-ô, mardû-ôê, mardû</td>
</tr>
</tbody>
</table>

Similarly marnê-ô, I am dying, karnê-ôê, I am doing. There are probably contracted forms in the plural, as in the singular, but I have not come across them. It will be observed that both the North-Eastern (marnê) and the North-Western (mardê) forms of the present participle are employed.

The Perfect contracts its forms as in the present. Thus we have not only mîthê-ôê, it is being got; phirê-ôê, I have walked (sentence 221); but also hoêê, for hêê-ô, I have become.

For irregular past participles we may note:—

- gêê, not pêê, fallen.
- giêê, not géê, gone.
- ëttêê, not ëêê, taken.
- âttêê, given.
- ëttêê, done.
INDO-ARYAN FAMILY.  

LADHAVĀ OR WESTERN PĀŃJĀBĪ

Hindi.  

DISTRICT PASHTOVAR.

SPEClimen I.

Hikk-āmīdēc do putrāh āt.  

Unē-vichē  

nikrēnē  

Of-one-man  

two  

sons  

were.  

The-many among  

by-the-younger  

pīnu  

Kanē,  

'ōkē,  

jāndē-vichē  

yērā  

his  

manē  

to-the-father  

it-was-said.  

'father,  

the-property-from-in  

what  

share to-me  

paṇāchādēc  

manē  

dē-dē.  

Tē  

manād  

vichērā  

sērā  

mal  

arriving-in  

to-me  

give.  

And  

by-him  
of-them  

among  

all  

the-property  

wand-dītā.  

Thūrē-hē  

dīrē  

probhēc  

ohītē  

nānkēhāc  

sē  

kujh  

was-decided-out.  

After-many  
of-days  
after  

by-the-younger-boy  
everything  

jamā  

kar-kē  

hikk  

dūr  

mulkāc  

sofār  

khyār  

kītā,  

tā  

ūthā  

collected  

made-having  
of-a-far-country  

journey  

resource  

was-made,  

and  

there  

āri  

dunya  

badmashī-vichē  

nālīpīthas  

Tē  

jād  

oh  

all  

wealth  

dechariery-in  

was-caused-to-fly-away-by-him.  

And  

when  

he  

sē  

kujh  

kar-kē  

kar-chukkāc,  

us-mulk-vichē  

waddēc  

kāl  

pā,  

everything  

 expended  

had-done-completely,  

that-country-in-a-great  

famine  

fell,  

tē  

ōh  

mōnīj  

bonē  

laggā.  

Oh  

jē-kō  

us-mulkāc  

and  

he  

gōr  

to-become  

began.  

He  

gone-having  
of-that-country  

hikk-mātānīdēc  

nēl  

hōgā,  

jamā  

uśnīt  

spāk-pātācī  

tē  

sūr  

of-a-well-to-do-man  

with  

became,  

by-whom  

us-for-him  

his-own-fields-to  

swine  

chārtēc  

bhūj-dītā,  

Tē  

ōh  

uṇē-chikkādēc  

nēl  

pāt  

bharāhāc  

to-send  

it-was-sent.  

And  

he  

of-those-kshas  

with  

the-belly  

for-filling  

rāzi  

āya,  

jehre  

sūr  

khandē-āc,  

par  

ōh  

bhi  

uśnī  

kōl  

will-ing  

was,  

which  

the-swine  

cutting-eat,  

but  

that  

even  

to-him  

anyone  

nāhī  

dāndā-āya.  

Jād  

uśnī  

hōsh  

āsā,  

tē  

kabārē  

laggā  

kē,  

not  

giving-was.  

When  

to-him  

tenses  

came,  

then  

to-say  

he-began  

that,  

'mūbē-piūde  

kāi  

nākēr  

bhi  

būrāhāc  

röṣt  

dē  

sālācārāc,  

tē  

of-my-father  

how-many  

servants  

also  

to-others  

loaves  

give  

can,  

and  

mā  

bluukāhēc  

pāt  

mānā-ā.  

Mē  

ut-bē  

apāch-paṇ-kōl  

I  

in-hunger  

fallen  

dying-man  

I  

arisen-having  

my-own-father-near  

jēkā,  

tē  

uśnīt  

kabārē,  

'bāwā,  

mā  

Khudādēc  

gūndāc  

kītāc  

tē  

will-go,  

and  

to-hēc  

I-will-say,  

'father,  

by-me  

God-of  

sin  

done-is  

end
ter-air-sâmee; mà hör ter-e-puṭṭa-khâśaādâ laikh nayiā; manāi
in-thy-presence; I any-more of-thy-son-to-be-called fit am-not; me
huck na-hâk-hâr râk-hê". Tē oh uṭhiā, tē piuđē ko lê
one servant-like keep." And he arose, and of-the-father near
âyā. Magar oh ajā bahut dârâ āyā ko piuđē unāi
come. But he still very distant; even was that by-the-father to-him
vekhi-hîntā. Usnē tars āyā, daunā, te usnāi chaniās
it-was-said. To-him compassion came, he ran, and of-him the-neck with
laggāgi; te usnāi chaniās Purtanā unāi
become-applied, and to-him it-was-kâsā-by-him. By-the-son to-him
kahiā ko, 'bāwâ, mane Khâśaâ gunâh kîtā; te tē
it-was-said that, 'father, by-me God-of sin done-is, and in-thy-
simne; pas mà hör ter-e-puṭṭa-khâśaādâ laikh nayiā'.
preseence; moreover I any-more of-thy-son-to-be-called fit am-not.'
Magar piuđē nukāānī kahiā ko, 'hulk sab-e bhojhaā
But by-the-father to-the-servants it-was said that, 'a all-then good
jama, liyâk-kē unāi pawâō; hulk munfeh bhaṭṭā-vich, te
garment brought-having to-him clothe; a ring the-hand-on, and
juttā parā-vich pawâō; te tō, Khâś tē khusiā manâa;
shoes the-feet-on put-on; and come, let-us-eat and rejoicing let-us-celebrate;
kyā-le manā nakhâā mūn hōiā, phir it piuđ-e; gunāh-āyā, te
because my boy dead became, again my-son fallen is; lost-was, and
labh-pâā-kē. Tē tō khusiā karmā laggâ,
get-fallen-is. And they rejoicing to-makes began.

Usnē usnāi waddā puṭṭā apni pattiā āyâ. Jad ko
At-that-time of-him the-elder son his-own-field-in was. When that
ch apnā-gardā nãrā pahāchā, tē usnā gānā-machchâdā āvâz
he of-his-own-house near arrived, then by-him of-singing dancing sound
sumā Usnē nukāānī vihā hīkāā bâhia, te
was-heard. By-him of-the-servants from-among one-to it-was-called, and
puohhâus ko, 'eh ke muśana hâ?' Usnē usnāi kaha
it-was-asked-by-him that, 'this what business is?' By-him to-him it-was-said
ke, 'tāi bhārā āyâā. Ter-e-piūnā mûhmani kītā, kītā-te
that, 'thy brother come-is. By-thy-father fossiā made-is, because
usnā oh sah-salâmā mitâ-wē. Oh ghusa-vich āgā, tē andar
to-him he safe-and-sound got-is? He anger-in came, and inside
nâhī jândâ-āyâā. Wett piū usnā bâhir āyâā, tē usnāī
not going-was. Then the-father of-him outside came, and of-him
minnâāh karnā laggâ. Usnē jawâb-vich piuđā lâbhiā
remonstrances to-make began. By-him answer-in to-the-father it-was-said
ke, 'vēkh, itna-sāhī-sāhī mā tāri khidmat karnā-wā, tē that, 'see, so-many-years-from I thy service doing-am, and tērē-kahānē-sē bahīr kadi nāhī holē; tē tad bhi tāmē hikk thy saying-from outside ever not I-became; and then even by-thee a bakērōta-jī maṁ nāhī dittā, ka mā yārāīte nāl khushū kit-ven to-me not was given, that I of-friends with rejoicing manānā. Jē-hē tērē eh puttar āya, jīmē terā māl-matā may-make When-even thy this son come, by-whom thy properly kanjī-kē udāīā-ā, tāmē usdi khāir mihmānī kitā. Usmē harītā-sūn wanted-its, by-thee of-him for a-feast made-its. By-him anū lahī ke, 'puttar, tu mērē nāl ā. Jē-kujjī mērē- to-him it-was-said that, 'son, thou of-me with eit. Whatever of-me kol ē sub-hī tērē ē. Eh manāsāb āya ke ass khushā tē near is all-even thing is This proper was that we happy and khurram bohī, kē-ke eh tērē bhirī mātā bohīā, hun jṛ-pā; joyful may-be, because this thy brother dead became, now living-fell; guṇālī bohī, paṁdā bō-gīā ē,' lost became, found become-ā.
INDO-ARYAN FAMILY.  
NORTH WESTERN GROUP.

LAHNDÁ OR WESTERN PÁNJÁBÍ.

PESHÁVAR DIALECT.  
DISTRICT PESHÁVAR.

Specimen 11.

غزل پشاور

خالق اکبر دے نندگی کول کئی کچھہ وقت سحار

آئر سرنگی بندیا خفلت رج نے سو نزار

ایسی خملت ہے بہائیں مہینہ کہون نادان تون

خوشیان کر دم نون نانگی رج ننی دنراں تون

بہت کھاسی ارمان تون جد پچھیسا بروندگار

خالق اکبر دے نندگی کول کئی کچھہ وقت سحار

خالق اکبر دے اگی بن علی دبسین ہے جواب

منکل چھشیں اسے کہ جگ نانی کری نتہ

دیل دون رزم اے لگا ای حق مبیس ننی مذاب

میشان کرنا رج جناب تو بخش رالا میس ستار

بخشیں مکھنا تیری خالق نم محشردی ہے جھوری گال

گیفو کر تیہ دی مالک منکل دسی بہت معال
سب کچھہ ہی رج ندی رعلق ہور کسی دی ۔ م جمال ۔
خاطر ہضرت میں ذرالجلال سبی بہنہ نوں جہب کری بار ۔
خاطر حضرت دی خدا عم نہ مبنون نوں ذکرہ ۔
ہیں نبی داد ۔ سرابا شائع روز جرہ ۔
نام احسن نون گھول گھوايا پا محمد مصطفہ ۔
صدیلہ کری خوش طبع خوش فرل مکہ ۔ سیدار ۔
562

[No. 47.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDÀ OR WESTERN PÀNJÀBÌ.

PESHÀWARì DIALECT.

DISTRICT PESHÀWAR.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

GHAZAL-Ì-PESHÀWAR.

ODE-OF-PESHÀWAR

1. Khālīq-ë-Akbar:̄ bandāgi kar-łā kuchh waqt-ë-sahār
   Of-Creator-the-Great worship perform some (at-)the-time-of-dawn.
   Akpar macnā, bandi-ā, ghaflat-vich na so qarār.
   At-last one-must-die-verily, man-O, negligence-in not sleep permanently.

2. Ad-ghaflatāe bhulā-ē;
   By-such-negligence misted-thou-art; should-be-misted why fool thou?
   Khwāshī har dhānā nībāiyē vich-ñān-dorān, tū.
   Haplessness having-done life (see) pass in-transitory-age, thou.

   Much thou-will-eat regret thou, when will-question thee Providence.
   Of-Creator-the-Great worship perform some (at-)the-time-of-dawn.

4. Khālīq-ë-Akbar:̄ aggā bin-āmlāh desē kē jawāb?
   Of-Creator-the-Great before without-(good)-works thou-will-give what answer?
   Mushkil chūnā us-jagah, jag fiāl,
   With-difficulty thou-will-escape (in-)that-place, the-world transitory, kar-łā jawāb.
   perform virtuous-acts.

5. Dīnā warām-i haggā-ē, Hāqq mēñē, na de
   To the-heart inflammations-verily attached-is, Truth may, not give
   tāgāb
   punishment.

   'Arā karnā vich-Janāb, Fī Bakhshāpwāla hē, Sattar.
   Petitions I-make in-the-Presence, Thou the-Forgiver art, O Veiler.

   Forgiveness Look Thy, Creator, the-one by-of-doomsday I-am-enten-away.
FREE TRANSLATION OF THE FOREGOING.

1. Offer prayer at least at dawn to the Great Creator. In the end must thou die, O man, remain thou not asleep in negligence.

2. By such negligence art thou led astray; why, Fool, art thou so misled? In this transitory life passing thy time in vain delights.

3. Many vain regrets wilt thou experience, when Providence will question thee. Offer prayer at least at dawn to the Great Creator.

4. If thou have no store of good works, what answer wilt thou give to the Great Creator? Hardly wilt thou escape without them. Perform thou works of merit, for the world is transitory.

5. My heart is suffering from a burning sorrow; O Thou who art my Truth, punish thou me not. Petitions make I in Thy Presence; O Thou that veilest iniquity, be thou my Forgiver.

6. Thy forgiveness do I implore, O Creator; I am eaten up by the woe of Doomsday. Partake me, O Thou Lord of Omnipotence; for desperate seem to me my difficulties.

---

1 So translated in the copy of the text recited from Patshawar. Alasan seems to be written by mistake for Ṭālāzīn.
2 So translated by the local scribe, but I am unable to explain the form; if it is correct.
7. All things are subject to Thee: What power hath any man beside Thee? O Thou Abode of Splendour, for the sake of Thy Prophet quickly carry Thou my boat across the Ocean of Existence.

8. For the sake of Thy Prophet, O God, let me not see woe. The Faith taught by the Prophet hath none other to compare with it. He is a mediator in the Day of Resurrection.

9. O Thou Holy Name! Thou art my escape, O Muhammad Mustafa. O Mirza (the poet's name), make thyself joyful, and cry out from thy mouth a joyful ode.

---

1 The meaning of Ghazi-ur-Rahim is doubtful. In Hindi it means 'saviour,' 'substitute.' The local words translate the passage — 'I consecrate my life for Thy Holy Name,'—but I cannot make this to agree with the facts.
HINDI OF HAZARA

The Lahnda of the District of Hazara is locally known as Hindi. It is the language of the great majority of the people, but is not the only language of the district (the number of speakers being estimated at 350,867). Except in the extreme south-west there are also speakers of Pashto in most parts of the district, and in the extreme north Gujuri is spoken by the Gujurs and Ajans who wander with their flocks over the hill-country. 1 In the Timurail hills in the west of the district, there is a separate form of Lahnda called Tenuli, while in a small tract on the eastern side we have another called Dhundi or Kauri.

The Hindi of Hazara and also Tenuli both employ the North-Western suffix ḍā for the genitive, while Dhundi employs the North-Eastern ṅā. Immediately after Hindi we shall describe Tenuli, but Dhundi has been already described in connexion with the other North-Eastern dialects of Lahnda which form the genitive in ṅā on pp. 405ff ante. According to the Hazara Gazetteer, 1907 (p. 41), the pronunciation of this Hindi has not the marked nasal twang that it has down country, and the use of pronominal suffixes added to verbs is not quite so common, being generally confined to the third person singular and plural. In this latter point it agrees not only with other North-Western dialects, but also with the North-Eastern forms of Lahnda.

In two other respects this Hindi shows points of agreement with the North-Western dialects of Lahnda, and these may thus be considered to be typical of both the Northern types of the language. Both occur in the declension of nouns, and consist in the use of the postposition <k> for the dative, and in the addition of ə to form the oblique singular of masculine nouns ending in a consonant. The specimens show one or two other minor peculiarities. Thus, the letter ə (representing an original ḍ) is used instead of the standard ḍ in the word scarə (Sanskrit varukakaḥ), but Southern scarə, a year. Also we have the termination of the past participle sa, instead of sa, as in akhə, standard akhə, said. So also piś (old, piś), not peś (paś), a father.

The vocabulary occasionally follows Hiedboțani or Panjâbi. Thus we have dēkhusa, not okhun, to see; dərəwa, not ḍhajwa, to run; gachiwa, to go; gud̄ə or ḍađ̄, not ḍeda, I will go. The word for ‘to say’ is akhu, not kahu or kaha, as in Peshawari. All these words may be taken as typical of both types of Northern Lahnda.

The declension of nouns follows Panjâbi and the Hindi of Peshawar in using the postposition ni for the case of the agent. This postposition is also used in the North-Western Lahnda of the Murroh Hills and of the Chibbal country. As in Awânkani (p. 438), the postposition of the dative is k. It is in frequent use. With it we may compare the suffix ə of the genitive in the neighbouring Kohâstan of the Indus Kohistan and the dative postposition ən of the Western Salt Range (vide p. 437 ante). Examples are piś-ə, (said) to the father; mulkən, (went) to a country; naukən ə, (called) to a servant; charətən ə, sent him for grazing (swine).

It will be observed that most of these nouns add an ə to the base to form the oblique form. Thus, from mulk, we have mulkə; from naukə, we have naukən. Charətən (from the Panjâbi chərənə) is, however, not an example of this. This is also a

1 For an account of Gujar, see pp. 330ff of Vol. IX, Part IV of this Survey.
peculiarity of North-Eastern Lahndâ. Other examples of this oblique form in Hindî are mûldâ, of the property; dêrîdû, of distance; pêtnû, with the neck. pharûnrê nêdû, near the house. But the ê is not uniformly added. As well as mulkidû, we have mulâkâthâ, in the country; as dînêdû, of that land; manûnswaâdû, of celebrating; fowâdû, in answer.

Very similarly the word hikê, one, sometimes becomes hikê in the oblique form. Thus, hikê bashnâdê, of a dweller, but hikê adumû, of one man.

For the pronouns, the following forms occur in the specimens:—

mê, I; mêm, to me; mêmûny, my; mêmû, we.

tê, thou; teâthûnê or teêmê, by thee; teêmû, thy.

ê, this; teêm, to this one

â, he, that; aê, to him; a, they. For the Agent singular us is used, without nê.

For the verb substantive, the following forms occur:—

hê, I am; hêmû, thou art; hê, hê, or a, he is.

A list of words, received from Hazara but not printed, gives for the present:—

<table>
<thead>
<tr>
<th>Sng.</th>
<th>Par</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. â</td>
<td>2. â</td>
</tr>
<tr>
<td>2. ë</td>
<td>3. ë</td>
</tr>
</tbody>
</table>

For the past, the specimens give—

êkê (fem. âkê), hê (he) was; âkêmû and ëkê, they were.

The list of words gives:—

<table>
<thead>
<tr>
<th>Sng.</th>
<th>Par</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ayê</td>
<td>ayyê</td>
</tr>
<tr>
<td>2. ë</td>
<td>ayyê</td>
</tr>
<tr>
<td>3. ayê</td>
<td>ë</td>
</tr>
</tbody>
</table>

This resembles the Peshwâvi âyê.

In the conjugation of the active verb the standard is closely followed. The infinitive ends in us, with an oblique form in us. Thus, hîmûn leagû, he began to be; monswaâdû leagû, they began to celebrate; manûnswaâdû hwâmû, an order of celebrating (i.e. to celebrate).

The Pâñjâbî infinitive in us with an oblique form in us occurs once, in abarânê-â, for feeding.

The Present participle ends in ës, not in us, as in the North-Eastern dialects.

In the present there is an instance of apparent false concord in rûs mûldê-ahû, leaves (fem. singular) were being got (masculine plural). If rûs is not a mistake of the enclive for rûs (masculine plural), or if mûldê-ahû is not a mistake for mûldê-ahû, I am unable to explain this.

The future is as in the standard, except that transitive verbs do not insert ë (so also in Peshwâvi). Thus, jënê, I will go; ëkêhû, I will say.

We have both rîkê and rîkê meaning 'I remained.'

An instance of a passive occurs in âkâmûnûkê, I may be called.

As a specimen of Hazara Hindî, I give a version of the Parable of the Prodigal Son.
[No. 48.]

**INDO-ARYAN FAMILY.**

**NORTH-WESTERN GROUP.**

**LAHNDÀ OR WESTERN PAŅJĀBÌ.**

**HINDI OF HAZARA.**

Hikk-a-cândë do puttar áhun. Unhá-voichë nikká-ná

Of two sons there were. Their names.

Ghulâm-dë akhá ki, 'a pö, mālādā jehra kesa nhá

the father-to it-was-said that, 'O father, of-the-property what share to me

rāghu-chál-ha, mē dā!' Us-ná apná māl unāhúr wapi-dítā

gallu, do-me give.' Him-by his-own property to-them was-divided-out.

Ate thóo-dína pícchhāb khák nikká puttar apná bhabha-kujh jatá

And a-few-days-from-the-younger son his-own everything collected

ká-ké dārélē mulk-ë tür-pí, atē utthá apná māl

made-having of-distance country-to departed, and there his-own property

bád-chál-vich gunā-chhórías ate jad bhabha-kujh bharē;

bad-conduct-in was-wasted-by-him. And when everything expended

ká-khúká, te us-mulk-vich dháhá kāl pía, atē ó

after completing, then that-country-in severe famines fell, and he

mahtág hóvan loggá. Phir us-désdē hikká-háhindëdë ghar

poor to-become began. Then of that-tend of one-dweller (in)house

já-pí. Us-ná usí apná dháhá pihchā vich suar chanap-chë

he-betook-himself Him-by an-for-him his-own-field-en suar feeding-for

bhríja; atē mē abhín abhí kr. jehra-phalë suar khánda-áhe,

it-was-need; and to-him longing was that, what-hu áhe the-suins eating-more;

unhá-nál apná teéd bharë, par kōi usú nāhí dháhá-áhe,

them-with his-own belly he-may-fell, but anyone to-him not giving-was.

Phir us-ná hoshí-vich a-ké akhá kr, 'mār-piädë

Then him-by some-in some-having it-was-said that, 'my-father

kitmá-hi mazdá-bhàn dhaj bahá mikhé-áhe, atē mē ithá hímkálhá

to-how-many-certain-servants lóvas many beings-were, and I here hungry

mar-ribhá. Mē ush-ké apná-piädë-kot pásá, atē usí khákē

dying an I arisen-having of-my-own-father-near will-go, and to-him I-will-say

ki, 'a pö, mā ásmándā ate lóc-máxh-vich gunähár hóha; hun

that, 'O father, I of-haven and thy-rights in sinner became; now

is-lóq nāhí ribhá ki phir tés puttar akhwé-áhe. Mēhá

this-worthly not I-remained that again thy son I-may-be-called Me
śpānā-maṇḍārṇa-jahe kar-ke. ‘Phir utlē-ku āpē-phē-un
three-own-servants-like make-for-thyself.’ Then arven-having his-own-father-near
that ērdā dūrā hāū, li wē ṛrdē-kē usē-phē-vē
he-departed. He yet distant-even was, that him arven-having his-father-to
tanā ayā, atē dārā-kē usē gale-nāī īā-hū,
compassion came, and run-having as-for-him the need with it was applied,
atē chamūk Pūtār-nū ākāhā ki, ‘ā piā, mā
and it-was-bursed. The-sun-by to-him it-was said that, ‘O father, I
āsmandē atē tārā-nāzār-vīch guṇāhār hūnā, hūr īn-lāq nahi
of-heaven and thy-rights-un slumber become, and this-worthy not
rīhā ki phir tērā puttur ākhwānā.’ Phūnē
I-remained that again thy son I-may-be-called.’ The-father-by
āpēs-ā-nākṛāhā ākāhā ki, ‘chāṅgē to-chāṅgē jāmē jakā-nāl
his-own-servants-(to) it-was-said that, ‘good-than-good garment speed-with
khād-kē isā pīvāū, atē usē-hath-vīch chīhāp, atē
brought-out-having to-this one cloth-the, and his-hand-on ar-ring, and
pār-vīch yuttī pawāū, atē khānā pākān, tākī assi khā-ke khūshā
foot-on shoes put-on, and food cook-ye, so-that we eaten-having rejoicing
manārā, khākī mārā ē puttur mūrda hāū, hur ījānā hūn;
may-celebrate, because my thy son dead was, now living became;
gun-gayā ēhā, hur lābhā hū. Phir ē khūshā manāvān lagnē
last-gone was, now got is.’ Then they rejoicing to-celebrate began
Par usdē waddē puttur dōgā-vīch ēhā Jad ē ā-kē
But his the-elder son the-field-in was When he come-having
gharōkā nānē pahūnuā, tē gānē bājānē-aste nāchchānē āwāj sujā,
of-the-house near arrived, then of-singing-muso and-dancing sound was-heard,
atē kāk-maṅkānā yaddē-phobkān lagnē, ā kē plā-hondu-kē tē?
and u-servant-to calling-having to ask he-began, ‘whā what happening-is?’
Usē usē ākāhā ki, ‘tērā bhirā ārīhā ē, atē tārā-phē-vō
By-him to him it-was-said that, ‘thy brother come-so, and thy-father-by
kūshā manāvānā dukno dītā ē, ir-wānkē ki usē bhalā-changā
rejoicing of-celebrating order given-ā, this-for that as-for-him safe-sound
pāna.’ O gūnē huās, atē sandar āsā na chāhīā,
he-is-get-by-him.’ He in-anger became, and within to-come not wished.
Par usē pīō bahar jā-kē usē manāvān lagnē
But his father outside come-having to-him to remonstrate began.
Usnē śpānā-phē-vē jūvāh-vīch ākāhā ki, ‘dekhā, inā-waṛkādā
By-his his-own-father-to answer-in it-was-said that, ‘see, of-so-many-years
mā tērī khūdmāt kar-rīhā ēhā, atē kādē tērā duknā nāhī mūrā,
I thy servico doing-remained-am, and ever thy order not was-transgressed,
par tuddh-ñe märī kădi bakkọṭā na dittā ki mā
but thee-by thee ever a-kid not was-given that I

appc-samgā-yārāde mā āhushā maṇāmā, par jad
of-my-own-companions-friends with rejoicing might-have-celebrated; but when

tērā ē puttur āya, jis-ñe tērā maI kaśāvī-vich uḍā-ohhōνus,
thy this son came, whom-by thy property harlots-on was-wasted-by-him,

tē tē-ñe ude dāwa pṛaddā khārā pakwañā' Us
then thee-by of-him for a-great dinner was-caused-to-be-cooked. By-him

uṣ dākhī ki, 'putter, tē tē bāmesā mere koI hā,
to-him it-were-said that, 'son, thou verily always of-me near art,

aṭē jū-kujh mērā hā, ō tēm-hī hā Āhur kūṣhī maṇāmān
and whatever mine is, that likewise verily is. But rejoicing to-celebrate

aṭē abhāmā bōwun maṇāmā āhā, kīkī tērā ē bhira mūṛa āhā,
and happy to-become proper one, because thy this brother don't was,

hūn jinda kā-gaṇa; gum-gaṇā āhā, hūn laṁb bhā-gaṇā āhā,'
now living became, lost-gone was, now got-gone is'
TINÄULI.

The Tinäuliis or Taräolis are a tribe, regarding whose origin little is known. They were pushed out of their former home round Mahabail by the Yusufzai and established themselves, probably in the 17th or at the beginning of the 18th century, in the tract on the west of Hazara now known as the Tanawal Hills. We read that in 1855 they united with the Hindostani fanatics of Sutana in attacking the English, and this perhaps points to a longer intercourse with these people, and accounts for the presence of occasional Hindostani forms in their language.

This language, named Tinäuli (the number of speakers of which has been estimated at 54,435), is a form of Lahnda akin to the Hindki of Hazara. Like this Hindki, it follows North-Western and North-Eastern Lahnda in adding ̀ or ́ to form the oblique case singular of masculine nouns ending in consonants, while it shows connection with Hindostani in the use of ̀ or ́ as the postposition of the dative.

As specimens of Tinäuli, we have a version of the Parable of the Prodigal Son and the usual List of Words and Sentences printed on pp. 576ff. There is also a short account of the dialect in the Rev. T. Graham's Bailey's Languages of the Northern Himalayas, which I have freely utilized in the following pages.

The vocabulary of Tinäuli closely follows that of the Standard Lahnda of Shahpur. We may note three words meaning 'to go.' These are jùká, gachhá, and jámá. The first of these properly means 'to start,' 'set out,' and also occurs in North-Eastern Lahnda. The second also occurs in North-Eastern Lahnda, but properly belongs to the Dardic languages further north, and occurs in Kashmiri under the form gachhun. The last is Padhli or Hindostani. Arma, to bring, seems to be peculiar to the dialect. 'To see' is the Hindostani dákhná, not dákhná.

In pronunciation we may note a tendency to drop aspiration, as shown by ajárka or ayárka, such. An l has become ́l in khélá, to sport.

The oblique form of masculine nouns ending in consonants is generally formed by adding ̀ or ́. Thus, máládó, of the property; doradó wúlk (not wúlk só or wúlkó), to a distant country; wúlkó bódók, in that country; hóká bódók, on the head; hikkí nanká-kí, (having called) a servant; hikkí jánádlá, of a certain man (there were two sons), amánádlá, of heaven, gódó-nát, on the neck.

We meet a similar oblique form of a feminine noun in hóská bódók, in sense; but some other feminine take ̀, as in báyu, from báyu, a sister; and dáká, from dáká, a daughter.

The use of a instead of ̀ to form the masculine oblique singular does not occur in Hazara Hindki, but is found in the North-Eastern Puschkhí, to the west of Hazara Hindki, and separated from it by Chhibálí, see p. 588. But ̀ is added to make the oblique form of masculine nouns in ̀, such as ̀dámá, in several other North-Eastern dialects, including Chhibálí, and the Pókhári of the Murree Hills (p. 486).

The case of the Agent is formed as in Standard Lahnda, and does not take ne as in Hindki. In other words it is the same as the oblique form. Thus, níkrí, the younger (said); pultrí or pultré, from pultrí, níkrí, from pes, a father. Note that, as occurs in Hindi dialects, this case is sometimes used to indicate the subject of an intransitive verb. Thus, níkrí pultrí doradó wúlk tur-gíó, by the younger son it was departed to a far country.
Infinitives in या or ये sometimes do not change in the oblique form. Thus, while we have होसे लग्गा, he began to be in want, we also have चार्देने कहरिा, he was sent to feed (swine), and गुरु-के-नाचन्नादी शोर, the noise of singing and dancing. Infinitives in ये have the oblique form in या, as in डहान लग्गा, he began to say.

The word हिक्क, one, as usual, has its oblique form हिक्क or हिक्के.

We may note the following postpositions—
- हो or अ, postposition of the Dative-Accusative.
- तार, from.
- होहौ or चो, from in.

For the pronouns, we have:

- मे, i, by me; मार-क or मार-को, to me; मारहा, my; आ, we; आय, by us; आब, our.
- तौ, than, by thee; तौहि, by thee; ताह-क or ताह-को, to thee; ताहि, thy; तौहि, you; तौब, by you; तौबि, your.
- धि, this, these; obl. sing. धि; obl. plur. धििा.
- धि, he, that, they, those; obl sing धि; obl plur धििा.
- जो, who; obl sing ज़िा; obl plur ज़ििा.
- धोः, who? gen sing कह्या (sentence 239).
- धे, what?
- धेि, anyone, someone.
- होि, कोहि, or कोहि, anything, something.

We have seen that in Hassara Hindi, the use of pronoun suffixes is comparatively rare. There is not a single example of these suffixes in the Tisaudi specimens.

The Verb Substantive is thus conjugated:

**Present.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ता, ता</td>
<td>ता, ता</td>
</tr>
<tr>
<td>2. ता, ता, ता, ता</td>
<td>ता, ता</td>
</tr>
<tr>
<td>3. ता, ता</td>
<td>ता, ता, ता, ता</td>
</tr>
</tbody>
</table>

**Past.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. आँ, आँ</td>
<td>आँ, आँ, आँ</td>
</tr>
<tr>
<td>2. आँ, आँ</td>
<td>आँ, आँ</td>
</tr>
<tr>
<td>3. आँ, आँ (fem -ि)</td>
<td>आँ, आँ (fem -िि)</td>
</tr>
</tbody>
</table>

So far as the active verb is concerned, the infinitive usually ends, as in Pahari, in या or ये. Thus, होनि to become; मारहि to beat. The oblique form, as already stated, sometimes ends in ता instead of ता. We have also the true Lahnda infinitive in या, with its oblique form in या, as in डहान लग्गा, he began to say.

The Present Participle is usually formed by adding दा, as in the Standard, as in करिा, doing; करहिा, sporting; आँिा, coming; करिा, eating; दोिा, giving; होिा, becoming. Sometimes, however, we have the North-Eastern termination न, as in मारहिा, striking; चार्देन, grazing (sentence 239).

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The Past Participle has its termination ṭā, as in ākhā, said.
For the old present we have:—

I may strike, etc.

Sgr. | Pār.
---|---
1. mārī | mārī
2. mārē | mārē
3. mārē | mārē

The Definite present and the Imperfect are formed as in the Standard, and call for no remarks. We may note the contracted form kardā, I am doing.
For the Future we have:—

I shall strike, etc.

Sgr. | Pār.
---|---
1. mārāḥ | mārāḥ
2. mārāḥ, mārē | mārāḥ, mārē
3. mārē | mārē

So, jatāḥ, I will go; ākhāḥ, I will say. Note that transitive verbs do not insert ā.

The Past tenses are formed as in the Standard In the perfect tense, intransitive verbs sometimes take contracted forms. Thus:—

I have gone, etc.

Sgr. | Plz.
---|---
1. giā (for giā-ā) | giā
2. giā | giā
3. giā | giā

Irregular past participles are hitā, done; dēta, given; gā or giā, gone.
Causal verbs sometimes insert an ī, as in cherēnā, for cherēna, to graze (cattle); ṭvālma, for ṭvāmā, to cause to be applied.
INDO-ARYAN FAMILY.  NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAṆJĀBĪ.

TINĀVĪ DIALECT.

District Hazara.

Hikkājanāde dō puttar āśā. Unhā-bichchō māṛī
Of-one-person two sons were. Then-from-among by-the-younger

plō-ko akhiā ke, ‘ā plō, mālāda bahira ājē
the-father-to it-was-said that. ‘O father, of-the-property share which

māl-kō āndā-hā, ūb māh-kō dē.’ Tē us māl
māl-to coming-is, that māl-to give’ Then by-him the-property

hand-dittā. Aur thōrd-iṭ-sā-gāo bichchō māṛī-parṭā sāb-kuchh
was-divided-out And a-few-days-from-after by-the-younger-son everything

akāṭhā kar-kē dūndē mult kūr-gā, sē us-ūjā
together made-having of-distance country it-was-departed, and (in)that-place

sērā māl manāś-kūmmā-bichchō gamāyā. Jadā sērā māl
all property end-deeds-in were-wasted. When all the-property

gamā-rahāt, tē us-mulākā-bichchē kāl pūrgā. Oū jānā
was-wasted, then that-country-in a-famine fell. That person

bhukkhā bōnē laqā. Phir hikk-khanwādē ghar gīa
hungry to-be began. Then of-one-noblem-an (to)the-house he-went.

Us-khanwādē āphāmāni-bichchē sūr chanālima chhāyā, atū usdā
By-that-noblem-an his-open-field-in some for-feeding he-was-ent, and his

dē akhā ki ṭē puttar. jinā-hā ko sūr khanā-li-hā,
heart says that those leave, which (acc.) the-pig eating-is,

āh khā-kē rajjē; āh kā sus-kā mā
that eaten-having he-may-be-saturated; because anyone him-to not

dōndā-āś. Tē hōsoh-bichchē lā-kē akha laqā, 'māḥē-pūrdē
giving-pee. Then sense-in some-having to-say he-begun, 'of-my-father

kītā māṁrit-bānī-kōl muchē hē, atē mē bhukkhā mardā-hā.
how-many hores-servants-near much is, and I hungry dying-an.

Mē āphāmāni-kōl jūsē. Tē us-kō akhaē ājē, ‘ā
my-own-near-neer will-go. Then him-to I-will-say that, ‘O

pīn, amānāūdā tē bāhrā gunāb kītā-hā; nāē mē xēhā hē
care, of-heaven and of-those sin done-is; not I such am

father.
jē tōrā puttur baṅgā. Māh-kō āppō hikki-mehnīt-hīrē jhā that thy son I-may-be-mode. Me (acc.) thine-own-one-hired-servant like banā." Tā uth-kō āppō-pin-kō julī ājē dur make." Then arise-having his-own-father-near he-set-out. Still distant nā jē us-kō dēkh-kō usā-pin-kō far aśa hu-was that him (acc.) seen-having his-father-to companion came. Dūr ganchā us-kō gaḷānāl layā, aṭe much Distance gone-having him-to the-neck-with it-was-applied, and much chhummā. Putrā āppō akhī ke, 'piē, asmanēdā tē he-was-based. By-the-son him-to it-was-said that, 'father, of-brothers and tōhrā gunāh kītā-hā, nā mē ajhē lē jē tōhrā puttur of-thee sin done-is, not I such am that thy son baṅgā.' Piē mānakārē akhī jē, 'much changē I-may-be-mode.' By-the-father (to)the-servants it-was-said that, 'very good chhikrē aṛo, ate us-kō lūliō; usā-hathā-bihech munde, atē garments bring, and him-to puṭ-ye-on; his-hand-on arvāng, and pārē nukkā lūliō; atē saī khāwā tē khāvī kātā, (on)foot shoes puṭ-ye-on; and we may-eat and rejoining may-make, jē māhrā ēh puttur maṅ-gāsā, hun ji-gā-hā; nikkal-gā-sā, because my this son dead-gone-was, now altère-gone-is; but-gone-was, hun āi-hā; now come-is.'

Hūr usā baṅdā puttur dogī-bihech astā. Jīreśe ghar And his great son the-field-in was. At-what-time the-house aśi gānī-le-machhānādā shōr suṁaś. Tā hikh-mānakārē-kō he-noos of-singing-and-dancing sound was-heard. And one-servant-to tak-kō akhī jē, 'kā hai?' Us akhī, 'tōhrā called-having it-was-said that, 'what is?' By-him it-was-said, 'thy bhīrā aṁ-hā, tōhrā-pīū baṅdā rūṭī kītā-hī.' Us mānda brother come-is, by-big-father a-great broad made-is.' [To] him bad jāta, tē khaffā baṅ-kē andar nā gaṅ. Pe it-comes, and angry become-having within not ho-went. The-father sun-kē bahār aṁa, us-kō bollā. Us piē-kō heard-having outside come, him-to it-was-spoken By-him the-father-to jujāb dīṭā jē, 'manda ha-gī-hā. Tōhrā khalīt shoot karāś; answer was-given that, 'bad become-it-is. Thy service I-am-doing; kādē tōhrā-thī mūh nāṁī mōpī; tūddh kādē mikh ever thy-(command)-from face not war-turned-aside; by-those ever one jādāra bhi nāṁī dīṭā, jē mē sangī-māl khorā. hīi even not was-given, that I companions-with might-have-sporied.
Jad tōhrā ch puttur āiā, jis tōhrā māl badhaabā-bicheh
When thy this son came, by-whose thy property had-consumed

gamānā, aṭe todāb uṣā badja rōjā kth. krā. Us jawāb
was wasted, and by-thee of-him great bread was-made. By him answer

ādās ka, "ā putstrā, śī muddā ho-śiā, jē māhrā-kūjā.
thy puttrā, in muddā ho-śiā, jē mahrā-kōjā,
was-given that. "O son, thou, a-long-time passed, that of-me-near

bā. Jo-kujhā māhrā hā, ēa tōhrā hā, par khush hōṅā ti thov-āri. Whatever mine is, that thine is; but happy to-become and

khush kāni changi gāll hā, jē tōhrā hūrā. mār-śiā-sā,
thy happy to-become good thing is, because thy brother dead-gone-was,

huṇ jī-śiā-hā; gum-śiā-sā, huṇ labhī śiā-hā.
now alive-gone-is; lost-gone-was, now got-gone-is.
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<td>2. Two</td>
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<td>3. Three</td>
<td>Twi, tusu</td>
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<td>4. Four</td>
<td>Charr</td>
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<td>94 Behind</td>
<td>Poshkhā</td>
<td>Poshkhā</td>
<td>Poshkhā</td>
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<td>95 Who</td>
<td>Kaghā</td>
<td>Kaws</td>
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<td>96 What</td>
<td>Ko</td>
<td>Kē</td>
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<td>97 Why</td>
<td>Kyā</td>
<td>Kā</td>
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<td>98 And</td>
<td>Te</td>
<td>Tā</td>
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<td>99 But</td>
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<td>Leka</td>
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<td>100 If</td>
<td>Jē</td>
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<td>102 No</td>
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<td>Arabic, mean.</td>
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<td>Dikni, koq</td>
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<td>116 Of daughters</td>
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<td>Dikni</td>
<td>Dikni</td>
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<td>117 To daughters</td>
<td>Dikni, etc.</td>
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<td>Dikni, koq, koq</td>
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<td>119 A good man</td>
<td>Bikk chikga pas</td>
<td>Aobekkh, arti</td>
<td>Changa pas</td>
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<td>120 Of a good man</td>
<td>Bikk chikga pas</td>
<td>Aobekkh, arti</td>
<td>Changa pas</td>
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<td>121 To a good man</td>
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<td>123 Two good men</td>
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<td>Dikni, koq</td>
<td>Dikni, koq</td>
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<td>124 Good men</td>
<td>Chikja pas</td>
<td>Aobekkh, dpl</td>
<td>Changer</td>
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<tr>
<td>125 Of good men</td>
<td>Chikja pas</td>
<td>Aobekkh, dpl</td>
<td>Changer</td>
</tr>
<tr>
<td>126 To good men</td>
<td>Chikja pas</td>
<td>Aobekkh, dpl</td>
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<td>127 From good men</td>
<td>Chikja pas</td>
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<td>128 A good woman</td>
<td>Bikk chikga tarrim</td>
<td>Aobekkh, dpl</td>
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<td>129 A bad boy</td>
<td>Bikk bharak bittik</td>
<td>Kharb raddka</td>
<td>Marsi, marsi</td>
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<td>130 Good women</td>
<td>Chikja tarrim</td>
<td>Aobekkh, marsi</td>
<td>Changer</td>
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<td>131 A bad girl</td>
<td>Bikk bharak, jumri</td>
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<td>Marsi, marsi</td>
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<td>132 Good</td>
<td>Chikja</td>
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<td>133 Better</td>
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<td>(Usur) aobekkh</td>
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| 134. Hare | Bakhon khun | Hare | Hare |)
<p>| 135. Hilly | Debhek | Debhek | Debhek |
| 136. Higher | Dharo | Dharo | Dharo |
| 137. Highest | Bakhon khun | Bakhon khun | Bakhon khun |
| 138. A horse | Gop | Gop | Gop |
| 139. A mare | Gout | Gout | Gout |
| 140. Horses | Gop | Gop | Gop |
| 141. Mares | Gout | Gout | Gout |
| 142. A bull | Gid | Gid | Gid |
| 143. A cow | Guf | Guf | Guf |
| 144. Bulls | Gid | Gid | Gid |
| 145. Cows | Guf | Guf | Guf |
| 146. A dog | Kutta | Kutta | Kutta |
| 147. A bitch | Kutta | Kutta | Kutta |
| 148. Dogs | Kutta | Kutta | Kutta |
| 149. Hens | Kusat | Kusat | Kusat |
| 150. A hen's | Bakra | Bakra | Bakra |
| 151. A female | Bakra | Bakra | Bakra |
| 152. Geese | Bakra | Bakra | Bakra |
| 153. A male | Kusat | Kusat | Kusat |
| 154. A female | Harit | Harit | Harit |
| 155. Deer | Harit | Harit | Harit |
| 156. I am | Me &amp; e, e, w | Me &amp; e, e, w | Me &amp; e, e, w |
| 157. Thou art | Te &amp; e, we | Te &amp; e, we | Te &amp; e, we |
| 158. He is | Oh a, e | Oh a, e | Oh a, e |
| 159. We are | Are &amp; e, e | Are &amp; e, e | Are &amp; e, e |
| 160. You are | Tvar a, a, e, e | Tvar a, a, e, e | Tvar a, a, e, e |</p>
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<td>Oh ah, aah</td>
<td>O bā, ăng, aah</td>
<td>O ah, ah, aah</td>
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<td>162 I was</td>
<td>Me aah</td>
<td>Me ngie</td>
<td>Me aah, e ah</td>
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<td>163 Then went</td>
<td>Tě ahí</td>
<td>Tě agha</td>
<td>Tě aah, aah</td>
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<td>164 He was</td>
<td>Oh ah</td>
<td>Wôk agha</td>
<td>Oh aah, aah</td>
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<td>165 We were</td>
<td>Ant thaa</td>
<td>Aant aah</td>
<td>Ant aah, aah</td>
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<td>166 You were</td>
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<td>Tama aha</td>
<td>Taa aha, aha</td>
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<td>167 They were</td>
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<td>O aha</td>
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<td>168 Be</td>
<td>Taast</td>
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<td>169 To be</td>
<td>Hapū</td>
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<td>Hapū</td>
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<td>170 Being</td>
<td>Hīa</td>
<td>Elma</td>
<td>Hēmaa</td>
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<td>171 Hurrying</td>
<td>He aah</td>
<td>Hik aah</td>
<td>Heka</td>
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<td>Mē bōl</td>
<td>Mē bōl</td>
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<td>173 I shall be</td>
<td>Mē bōl</td>
<td>Mē bōl</td>
<td>Mē bōl</td>
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<td>174 I should be</td>
<td></td>
<td></td>
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<td>175 Bent</td>
<td>Mār</td>
<td>Mār</td>
<td>Mār</td>
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<td>176 To bent</td>
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<td>Mēnū</td>
<td>Mēnū</td>
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<td>177 Bending</td>
<td>Mēnū</td>
<td>Mēnū</td>
<td>Mēnū</td>
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<td>178 Having bent</td>
<td>Mēnū</td>
<td>Mēnū</td>
<td>Mēnū</td>
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<td>179 I bent</td>
<td>Mē mēnū</td>
<td>Mē mēnū, mēnūnūnū</td>
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<td>180 Then bent</td>
<td>Tě mēnū</td>
<td>Tē mēnū, mēnūnū</td>
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<td>181 He bends</td>
<td>Oh mēnū</td>
<td>Wēk mēnūnū, mēnūnū</td>
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<td>182 We beat</td>
<td>Ant mēnū</td>
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<td>Ant mēnū, mēnūnū</td>
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<td>183 You beat</td>
<td>Tōk mēnūnū</td>
<td>Tōt mēnūnū</td>
<td>Tōt mēnū, mēnūnū</td>
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<td>184 They beat</td>
<td>Oh mēnūnū</td>
<td>O mēnūnū</td>
<td>Oh mēnū, mēnūnū</td>
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<td>185 I beat (Past Tense)</td>
<td>Mē nänt</td>
<td>Maną mānta</td>
<td>Mē nänt</td>
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<tr>
<td>186 Then beat (Past Tense)</td>
<td>Panāt mānta</td>
<td>Panāt mānta</td>
<td>Tā mānta</td>
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<tr>
<td>187 He beat (Past Tense)</td>
<td>Un mānta</td>
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<td>You beat (Past Tense)</td>
<td>Aď miřeb</td>
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<td>Taň mëně</td>
<td>Teň-ně mëně</td>
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<td>They beat (Past Tense)</td>
<td>Ulñe mëně</td>
<td>Unñe mëně</td>
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<td>191.</td>
<td>I am beating</td>
<td>Mi sœerënl</td>
<td>Mi mënë-nël</td>
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<td>Mi mënë-nël</td>
<td>Mi mënë-nël</td>
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<td>I had beaten</td>
<td>Mi mënë-nël</td>
<td>Mi mënë-nël</td>
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<td>194.</td>
<td>I may beat</td>
<td>Mi mënë-nël</td>
<td>Mi mënë-nël</td>
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<tr>
<td>195.</td>
<td>I shall beat</td>
<td>Mi mënë-nël</td>
<td>Mi mënë-nël</td>
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<td>196.</td>
<td>Thou wilt beat</td>
<td>Ti mënë-nël</td>
<td>Ti mënë-nël</td>
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<td>197.</td>
<td>He will beat</td>
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<td>Weh mënë</td>
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<td>Oh mënë-nël</td>
<td>Ô mënë-nël</td>
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<td>I am beaten</td>
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<td>Mi mënë-nël</td>
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<td>I go</td>
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<td>Mi mënë-nël</td>
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<td>Thou goest</td>
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<td>Ti mœnt-nël</td>
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<td>He goes</td>
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<td>Weh pœlë</td>
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<td>Aœt mœnt-wë</td>
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<td>209.</td>
<td>Ye go</td>
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<td>Tœt mœnt-wë</td>
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<td>They go</td>
<td>Oh wœlë</td>
<td>Ô wœlë</td>
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<td>211.</td>
<td>I went</td>
<td>Mi gël</td>
<td>Mi gël</td>
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<tr>
<td>212.</td>
<td>Thou went</td>
<td>Ti gël</td>
<td>Ti gël</td>
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<td>213.</td>
<td>He went</td>
<td>Oh gël</td>
<td>Weh gël</td>
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<td>214.</td>
<td>We went</td>
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<td>Aœt gël</td>
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<td>215. You went.</td>
<td>Ταλιγ</td>
<td>Ταριγ</td>
<td>Ταλιγ, Ταλιγ</td>
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<td>216. They went.</td>
<td>Ο ταλιγ</td>
<td>Ο ταριγ</td>
<td>Ο ταλιγ, Ο ταριγ</td>
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<td>217. Go.</td>
<td>Πας</td>
<td>Πας</td>
<td>Πας</td>
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<td>218. Come.</td>
<td>Πάντα</td>
<td>Πάντα</td>
<td>Πάντα</td>
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<td>219. What is your time?</td>
<td>Τοπήκε το νύμφε</td>
<td>Τοπήκε το νύμφε</td>
<td>Τοπήκε το νύμφε</td>
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<tr>
<td>220. Is the old man this horse?</td>
<td>Τοπήκε με το κόσμο;</td>
<td>Τοπήκε με το κόσμο;</td>
<td>Τοπήκε με το κόσμο;</td>
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<tr>
<td>221. How far is it from here to Kalamata?</td>
<td>Καλαμάτα να κοιτάζει;</td>
<td>Καλαμάτα να κοιτάζει;</td>
<td>Καλαμάτα να κοιτάζει;</td>
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<tr>
<td>222. How many sons are there in your father's house?</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
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<tr>
<td>223. I have walked a long way today.</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
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<td>224. The sun of my uncle is in the middle of the white house.</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
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<td>225. The sun of my uncle is in the middle of the white house.</td>
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<td>Τοπήκε περά το κόσμο;</td>
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<td>226. I have met him in the middle with many streets.</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
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<td>227. I have met him in the middle with many streets.</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
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<td>228. I have met him in the middle with many streets.</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
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<td>229. He is sitting on a horse under that tree.</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
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<td>230. The place of that is two ropes and a half.</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
</tr>
<tr>
<td>231. My father has two small houses.</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
</tr>
<tr>
<td>232. Give me ropes to him.</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
</tr>
<tr>
<td>233. Take these ropes from him.</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
</tr>
<tr>
<td>234. Best him well and send him with ropes.</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
</tr>
<tr>
<td>235. Draw water from the well.</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
</tr>
<tr>
<td>236. Walk before me.</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
<td>Τοπήκε περά το κόσμο;</td>
</tr>
</tbody>
</table>

**543.** From a shepherds of the village.

**544.**—N. W. Lebadei.