LINGUISTIC SURVEY OF INDIA.

COMPILED AND EDITED BY

SIR G. A. GRIERSON, K.C.I.E., PH.D., D.LITT., I.C.S. (Retd.)

VOL. VIII.

PART I.

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP

SPECIMENS OF

SINDHĪ AND LAḤNDĀ.

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VOL. VIII

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NORTH-WESTERN GROUP

SPECIMENS OF SINDHĪ AND LAHNDĀ

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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 ASIATIC SOCIETY OF BENGAL; HONORARY MEMBER OF THE AMERICAN ORIENTAL SOCIETY, THE SOCIÉTÉ FINNO-OUGRIENNE, THE ASSOCIATION PHONÉTIQUE INTERNATIONALE, THE NĀGARĪ PRACHĀRIṆĪ SABHĀ, AND THE MODERN LANGUAGE ASSOCIATION; FOREIGN ASSOCIATE MEMBER OF THE SOCIÉTÉ ASIATIQUE DE PARIS; CORRESPONDING MEMBER OF THE KÖNIGLICHE GESELLSCHAFT DER WISSENSCHAFTEN ZU GÖTTINGEN; HONORARY SECRETARY OF THE ROYAL ASIATIC SOCIETY.

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„ II. Mōn-Khmēr and Tai families.
„ III. Part I. Tibeto-Burman languages of Tibet and North Assam.
„ „ II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
„ „ III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

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

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ए *ē*, ऐ *ai*, ओ *o*, ओ *ō*, औ *au*.

क *ka*	ख *kha*	ग *ga*	घ *gha*	ङ *ṅa*		च *cha*	छ *chha*	ज *ja*	झ *jha*	ञ *ña*
ट *ṭa*	ठ *ṭha*	ड *ḍa*	ढ *ḍha*	ण *ṇa*		त *ta*	थ *tha*	द *da*	ध *dha*	न *na*
प *pa*	फ *pha*	ब *ba*	भ *bha*	म *ma*		य *ya*	र *ra*	ल *la*	व *va* or *wa*	
श *śa*	ष *sha*	स *sa*	ह *ha*			ड़ *ṛa*	ढ़ *ṛha*	ऴ *ḷa*	ऴ्ह *ḷha*	

Visarga (:) is represented by *ḥ*, thus क्रमशः *kramaśaḥ*. *Anuswāra* (ं) is represented by *ṁ*, thus सिंह *siṁh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus वंश *bangśa*. *Anunāsika* or *Chandra-bindu* is represented by the sign ˜ over the letter nasalized, thus मैं *mẽ*.

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

ا	*a*, etc.	ج	*j*		د	*d*		ر	*r*		س	*s*	ع	ʿ
ب	*b*	چ	*ch*		ڈ	*ḍ*		ڑ	*ṛ*		ش	*sh*	غ	*gh*
پ	*p*	ح	*h*		ذ	*z*		ز	*z*		ص	*ṣ*	ف	*f*
ت	*t*	خ	*kh*					ژ	*zh*		ض	*ẓ*	ق	*q*
ٹ	*ṭ*										ط	*ṭ*	ک	*k*
ث	*s*										ظ	*ẓ*	گ	*g*
													ل	*l*
													م	*m*
													ن	*n*
													ں	when representing *anunāsika* in Dēva-nāgarī, by ˜ over nasalized vowel.
													و	*w* or *v*
													ہ	*h*
													ی	*y*, etc.

Tanwīn is represented by *n*, thus فوراً *fauran*. *Alif-e maqṣūra* is represented by *ā*;—thus دعوىٰ *da'wā*.

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

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh^{a}tā*, pronounced *dēkhtā*; (Kāshmīrī) च्हु ےٕ *ts^{e}h*; करु کَرْ *kar^{u}*, pronounced *kor*; (Bihārī) देखथि *dēkhath^{i}*.

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

(*a*) The *ts* sound found in Marāṭhī (च), Paṣhtō (څ), Kāshmīrī (چ, च), Tibetan (ཙ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsh*.

(*b*) The *dz* sound found in Marāṭhī (ज), Paṣhtō (ځ), and Tibetan (ཛ) is represented by *dz*, and its aspirate by *dzh*.

(*c*) Kāshmīrī ں (ञ) is represented by *ñ*.

(*d*) Sindhī ڃ, Western Pañjābī (and elsewhere on the N.-W. Frontier) ڃ, and Paṣhtō ڼ or ں are represented by *ṇ*.

(*e*) The following are letters peculiar to Paṣhtō:—

ټ *ṭ*; څ *ts* or *dz*, according to pronunciation; ډ *ḍ*; ړ *ṛ*; ږ *ẓh* or *g*, according to pronunciation; ښ *ṣh* or *ḳh*, according to pronunciation; ڼ or ں *ṇ*.

(*f*) The following are letters peculiar to Sindhī:—

ٻ *bb*; ڀ *bh*; ٿ *th*; ٽ *ṭ*; ٺ *ṭh*; ڦ *ph*; ڄ *jj*; ڃ *jh*; ڇ *chh*; ڃ *ñ*; ڈ *dh*; ڊ *ḍ*; ڈ *ḍḍ*; ڍ *ḍh*; ڪ *k*; ک *kh*; گ *gg*; ڱ *gh*; ڱ *ṅ*; ڻ *ṇ*.

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:—

â,	represents	the	sound	of the *a* in *all*.
ă,	,,	,,	,,	*a* in *hat*.
ĕ,	,,	,,	,,	*e* in *met*.
ŏ,	,,	,,	,,	*o* in *hot*.
e,	,,	,,	,,	*é* in the French *était*.
o,	,,	,,	,,	*o* in the first *o* in *promote*.
ö,	,,	,,	,,	*ō* in the German *schön*.
ü,	,,	,,	,,	*ü* in the ,, *mühe*.
th,	,,	,,	,,	*th* in *think*.
dh,	,,	,,	,,	*th* in *this*.

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

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

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[1] of this is Wasī-veri, a language spoken in the heart of Kāfiristān. The materials are entirely based upon the speech of one illiterate Prēsun 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.

GEORGE A. GRIERSON.

CAMBERLEY;

March 20, 1915.

[1] See p. 59 of Part II of this volume.

The North-Western Group.

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

Number of Speakers.

Sindhī	3,069,470
Lahndā	7,092,781
Total .	10,162,251

As its name implies, the languages of this group are spoken in the extreme North-West of India,—in the Panjab, west of about the 74th 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, Sindhī has overstepped the political frontier into Kachchhi Gandava and into Las Bela, both of which fall within the geographical boundaries of Baluchistan.

Where spoken.

In Afghanistan and in Baluchistan the languages are Eranian, and are quite distinct from both Lahndā and Sindhī. On the north, the North-Western languages are bounded by the Dardic[1] languages of the North-West Frontier, of which Kāshmīrī is the most important. These are closely connected with the languages now under consideration. On the east, Lahndā is bounded by Pañjābī, and Sindhī by Rājasthānī. On the south, Lahndā has Sindhī, and Sindhī has Gujarātī.

Linguistic Boundaries.

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

Position in regard to neighbouring Indian Languages.

Sindhī, 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 Lahndā, from its origin, merges imperceptibly into Pañjābī, Sindhī does not merge into Rājasthānī, but remains quite distinct from it. Such border dialects as exist are mere mechanical mixtures, not stages in a gradual linguistic change.

[1] These are the languages which elsewhere in this Survey are called 'Piśācha' languages. For the reason for the change of name, see p. 1 of Part II of this volume.

On the south, the case of Sindhī and Gujarātī 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 Kachchhī owing to the fact that Gujarātī, although now, like Rājasthānī, a member of the Central Group of Indo-Aryan Vernaculars, has at its base remnants of some north-western language.

Position as regards other Indian Languages.

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 Marāṭhī, and the eastern group of languages Oṛiyā, Bengali, Bihārī, and Assamese. The mutual connexion of all these languages, and their relationship to the Central and Mediate languages, Rājasthānī, Pahāṛī, Western Hindī, and Eastern Hindī, 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 Pahāṛī languages. These, as explained under the proper head (Vol. IX, Pt. iv, p. 14, etc.), have, like Sindhī, a basis connected with the Dardic languages.

Ancient History.

The country in which the North-Western languages are spoken is described in the Mahābhārata as rude and barbarous, and as almost outside the pale of Aryan civilization (see Vol. IX, Pt. iv, p. 4). The Lahndā area at that time included the two kingdoms of Gandhāra (*i.e.* the country round the modern Peshawar) and Kēkaya (lower down the Indus, on its left bank), while the Sindhī area was inhabited by the Sindhus and Sauvīras. In spite of the evil character given to the inhabitants of the country in the Mahābhārata, it is certain that the capital of Gandhāra, Takshaśilā, was, as long ago as six centuries before Christ, the site of the greatest university in India.[1] Its ruins still exist in the Rawalpindi District. It was at Śalātura, close to this university, that Pāṇini, the greatest of Sanskrit Grammarians, was born in the 5th or 4th century A.D. In those early times the land of Kēkaya also was famous for its learning. We are told in the *Chhāndōgya Upanishad* (V. xi) how five great theologians came to a Brāhmaṇ with hard questions, which he could not answer for them. So he sent them to Aśvapati, the Kshatriya king of Kēkaya, who, like a second Solomon, solved all their difficulties.

Two persons famous in Indian legend came from the Lahndā area. From Gandhāra came Gāndhārī, the wife of Dhṛitarāshṭra, and mother of Duryōdhana and his 99 brothers, the Kuru protagonists in the great war of the Mahābhārata. From Kēkaya, came Kaikēyī, the wife of Daśaratha and step-mother of Rāma-chandra. It was through her intrigues that Rāma-chandra was sent into banishment as recorded in the other great Indian epic, the Rāmāyaṇa.

The Western Panjab has always been peculiarly exposed to conquerors from the north and from the west. It was through it that the Aryans entered India. The next 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 Gandhāra (Herodotus iii, 91), while the 'Indians,' *i.e.*

[1] Although the general opinion of scholars is quite different, I am personally inclined to believe that Pāli, the language of the Southern Buddhist scriptures, is a literary form of the ancient language spoken at Takshaśilā. This accounts for the striking points of resemblance between it and Paiśāchī Prakrit.

the inhabitants of the Indus Valley, formed by themselves the 20th satrapy (iii, 94).[1] Beyond this, the authority of Darius did not extend (iii, 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, 360 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 Gandhāra 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. 327-325) 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 Paiśāchī 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 Πευκελαίτις corresponding to the Indian Pukkhalāvatī, Σανδροφαγος for Chandrabhāga, and Σανδρακοττος for Chandragupta, in the first a medial *t* is preserved, in the second *bh* has become *ph*, and in the third a medial *g* has become *k*, exactly as is required by the rules of Paiśāchī Prakrit.[2]

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. 156, and the other, that of Eucratides, about B.C. 20.[3] After them, at various times, other nationalities, Scythians, Parthians, Kushanas, and Huns, invaded India through the north-west, and finally, through the same portal, or through Sindh, came the many Musalmān invasions of India, such as those of Maḥmūd of Ghaznī or those of the Mughuls.

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 Musalmān domination, the vocabulary has become largely mixed with Persian (including Arabic) words. In the true Dardic languages

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[1] See also Rawlinson's note in his translation of Herodotus, iii, 98.

[2] Other examples from the North-West of India, but not necessarily connected with Alexander, are:—

Sanskrit.	Greek.
Amitraghāta	Ἀμιτροχατης (change of *gh* to *kh*)
Kaśyapapura	Κασπαπυρος (retention of medial *p*)
Kubhā	Κωφην (change of *bh* to *ph*)
Sindhu	Σινθος or (Latin) Sindus. (change of *dh* to *th*)
Subhagasēna	Σωφαγασηνος (change of *bh* to *ph*)

Cf. the μαρτιχαόρ of Ctesias, the name of a fabulous man-eating animal of North-Western India, corresponding to some word like the Persian *mard-k̲h̲ōr*.

[3] These dates are taken from Mr. Vincent Smith's *Early History of India*, pp. 224 and 240.

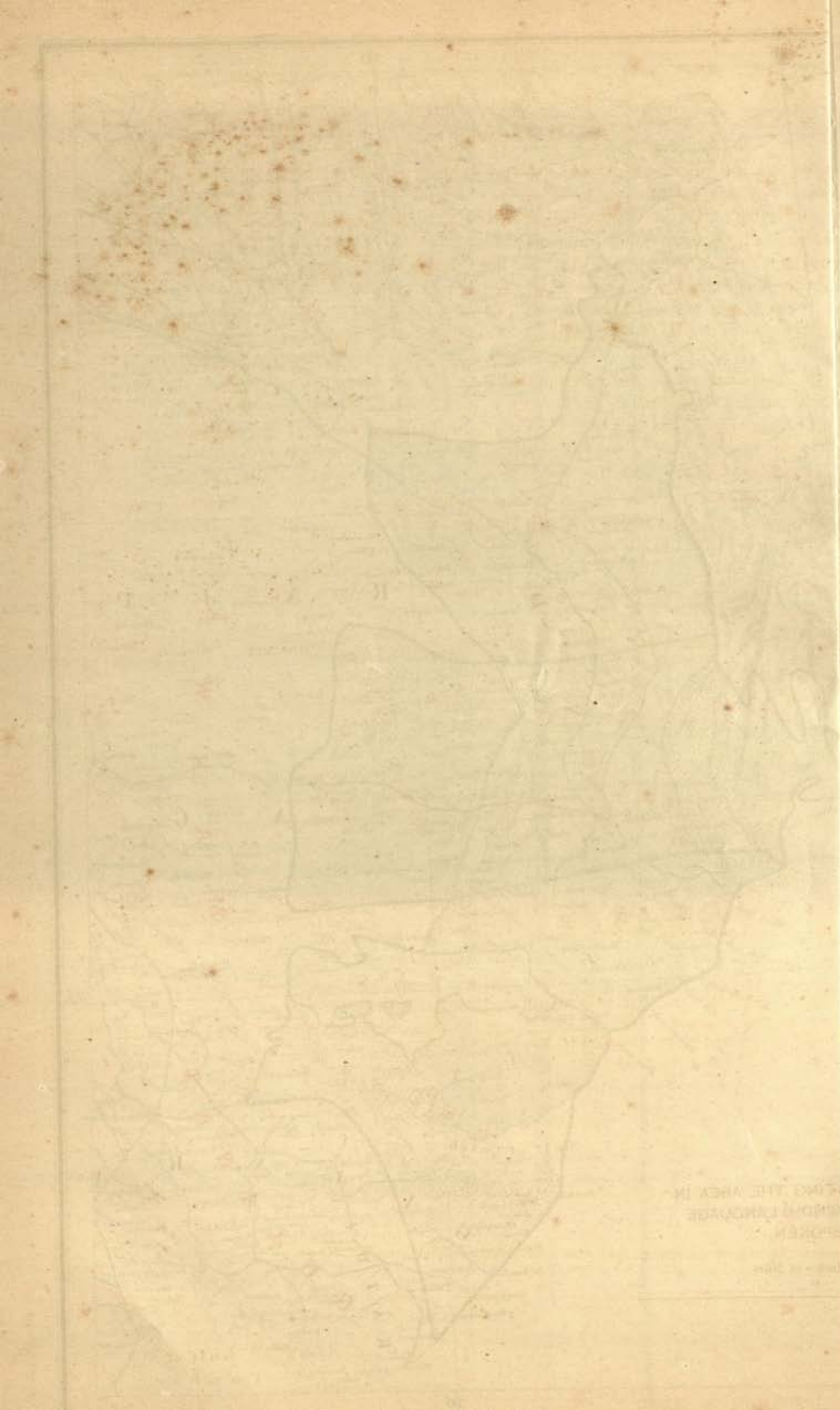
a few Greek words have survived to the present day, such as the Kāshmīrī *dyār* (plural), coined money, a corruption of the Greek δηνάρια, or the Khōwār *drokhum*, silver, a corruption of the Greek δραχμή, but I have not met any such instances either in Lahndā or in Sindhī. Even the name 'Sindhu' of the Indus has remained unchanged, and we meet with nothing like the old Persian 'Hindu,' the form that is the progenitor of the Greek, Ἰνδός, and of our 'India.'

Linguistic Ancestry.

Little is known about the linguistic ancestry of these languages. The immediate predecessor of Sindhī was an Apabhraṁśa Prakrit, named Vrāchaḍa, regarding which the Indian grammarian Mārkaṇḍēya has given us a few particulars. He moreover mentions a Vrāchaḍa Paiśāchī spoken in the same locality, and lays stress on the fact that the Kēkaya Paiśāchī is the principal form of that Prakrit. We have no information regarding the particular form of Apabhraṁśa spoken in the Lahndā tract, corresponding to the ancient Gandhāra and Kēkaya, except that the people who spoke it were fond of saying a word twice over in order to indicate repetition or continuance (*savīpsā Kaikēyī*), but in Gandhāra there are two famous rock-inscriptions of the Indian Emperor Aśōka (*circa* B.C. 250) at Shāhbāzgaṛhī and at Mansehrā 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 Sindhī.[1]

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

[1] See J. R. A. S., 1904, p. 725.



66° 70°

28° 24°

MAP ILLUSTRATING THE AREA IN WHICH THE SINDHĪ LANGUAGE IS SPOKEN.

Scale 1 Inch = 64 Miles.

100 50 0 100

Gulf of Cutch

Gulf of Cambay

Rann of Cutch

the Indus

Monsoon

Soumiani Bay

Omaras

Ras Ormara

Manora Light-house

KARACHI

Shahbandar

Jerruck

Hyderabad

Umarkot

Mirpur Mathelo

Shikarpur

Sukkur

Rohri

Khairpur

Larkhana

Nanshahro

Mehar

Sehwan

Kotra

Jacobabad

Kandahar

Nushki

Nichara

KALAT

Khárán

Dálbandin

Bostan

Chaman

Quetta

Gulistan

Bhairam

Loralai

Sibi

Mastung

Kandahar

Dera Ghazi Khan

Muzaffargarh

Multán

Lodhrán

Bahawalpur

Yatehpur

Khairgarh

Jaisalmer

Pokaran

Phalodi

Adori

Barmer

Sanchor

Deesa

Palanpur

Ahmedabad

Baikot

Broach

Cambay

Jhalawan

Lasbela

Kachhi

Sarawan

Jhalawan

Kachhi

Sindhi

Multani

Bahawalpur

Jaisalmer

Marwar

Gujarat

Cutch

SINDHĪ.

Name of the Language.

The word 'Sindhī' is an adjective, and means 'of or belonging to the Province of Sindh.'[1] It is hence used to designate the language of that country.

Where spoken.

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 and the Panjab, on the east into Rajputana, on the south into Cutch, and on the west into Las.

The Province of Sindh[2] comprises three well-defined tracts; the Kōhistān, or hilly country, which lies as a solid block between Karachi and Sehwan, and is there 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 Rēgistān, or Thar (properly 'Thar^a'), a band of so-called desert on the eastern border. Sindh proper is divided by tradition into three parts, *viz.* the Lāṛ (properly 'Lāṛ^a') or Lower Sindh, extending from the sea-coast up to near Hyderabad; the Vichōlō, or Central Sindh, extending further northwards from Lāṛ up to about midway between Sehwan and Larkana; and the Sirō, or Upper Sindh, north of the Vichōlō. 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. Sindhī 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 Panjab 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 Sindhī except in the southern part of the Kōhistān in Karachi. Here the general language is Balōchī, but Sindhī is also spoken and has overflowed into the territory of the Jām of Las Bela. On the south, Sindhī 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 Gujarat and the peninsula of Kathiawar. In Cutch, as might be expected, the speakers of Sindhī (in the Kachchhī dialect) are most numerous in the north-west of the peninsula. On the west, Sindhī has overflowed into the Thar, and thence into the neighbouring parts of the Marwar and Jaisalmer States of Rajputana.

Linguistic Boundaries.

On the west, Sindhī is bounded by Balōchī, an Eranian language with which it has but a distant affinity, and by which it is little influenced. On the north, it is bounded by Lahndā, with which it is closely connected. Lahndā is spoken not only to the north of Sindhī, but also by more than 100,000 immigrants scattered all over Sindh, side by side with Sindhī. Although closely connected with Lahndā, Sindhī, 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 Sindhī has much influenced not only the Lahndā spoken in Sindh, but also the Lahndā of the South-Western Panjab spoken near the Sindh frontier (*vide post*, pp. 357ff. and p. 333).

[1] The official spelling is 'Sind,' but, throughout this volume, I use the fuller spelling 'Sindh.'

[2] See *Imperial Gazetteer of India*, Vol. xxii, p. 389.

On the east, Sindhī is bounded by the Mārwāṛī dialect of Rājasthānī. In the Thar and in Marwar there are speakers of Sindhī and speakers of Mārwāṛī living intermingled side by side. Hence, as might be expected, there are several forms of speech that are mixtures of Sindhī and Mārwāṛī in varying proportions. Sindhī and Mārwāṛī 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 vocables 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 tea, and have concocted a new French verb 'five-o'cloquer.'

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

Linguistic Relationship.

In the Introduction to the Lahndā section of this volume (*post*, pp. 234ff.) it will be explained that Lahndā and Sindhī 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 Kāshmīrī. I do not here anticipate the consideration of this general fact, and confine myself now to those points that especially concern Sindhī.

In the modern Dardic languages little or no distinction is made between cerebral and dental letters. We shall see (p. 382) that in the Thaḷī dialect of Lahndā *d* is frequently changed to *ḍ*. So also, in Sindhī, *t* and *d* very often become *ṭ* and *ḍ* respectively. Examples are Hindī *tā̃bā*, but Sindhī *ṭāmō*, or even *ṭrāmō*, copper; Hindī *dēnā*, but Sindhī *ḍḍiaṇ*", to give. It may here be noted that the ancient Prakrit Grammarians stated that the same change occurred in the Vrāchaḍa Apabhraṁśa Prakrit from which Sindhī is derived. Again, in the Lāṛī dialect a cerebral *ṛ* is very frequently changed to a dental *r* (see p. 170).

Attention will (p. 235) be drawn to the fact that while most Indo-Aryan vernaculars drop a *t* between two vowels, this is frequently not the case in Lahndā and Pañjābī,—as in L. and P. *sītā*, sewn, but Hindī *sīā*; L. and P. *pītā*, drunk, but Hindī *pīā*. In Sindhī, there is the same tendency to retain this *t*. Thus, Sindhī *pītō*, drunk, but Hindī *pīā*; Sindhī *chhutō*, touched, but Hindī *chhūā*; Sanskrit *jñātakaḥ*, known, Sindhī *jjātō*; Sanskrit *saṁjñātakaḥ*, recognized, Sindhī *suñātō*; Sindhī *kītō* or *kiō*, done, but Hindī *kiā*; Sindhī *sutō*, asleep, but Hindī *sōā*, and others.

In the Dardic languages *r* between two vowels is often elided. Thus, in Pashai we may have either *karam* or *kam*, for 'I do,' and in Bashgalī *dāo* corresponding to the Sanskrit *dāru-*, wood. In standard Sindhī no instances of this have been noted, but in the Kachchhī dialect we have instances such as *chāyaṇ-lā* for *chāraṇ-lā*, in order to graze; *kayṇ lagā* for *karaṇ lagā*, they began to make, and others (see p. 185, and, for Kāyasthī, p. 207). In connexion with the elision of *r*, it may be noted that *ṭr* and *ḍr* of the standard dialect are pronounced *ṭ* and *ḍ* respectively in the Lāṛī dialect. Thus, the standard *puṭr*ª, a son, becomes *puṭ*ª in Lāṛī, and *maṇḍr*ª, an incantation, becomes *maṇḍ*ª.

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*, *ḍh*, *dh*, and *bh*. In the Dardic languages these letters do not occur, but are always disaspirated, being represented by the corresponding unaspirated sonants, *viz.* by *g*, *j*, *ḍ*, *d*, and *b*, respectively. We shall see (p. 235) that the same disaspiration is not unfrequent in Lahndā. In literary Sindhī it is rare, the only instance quoted by Trumpp in his grammar being the word *mad*ª, liquor, as compared with the Sanskrit *madhu-*. But in the southern dialects it is very common indeed. A long list of Lāṛī 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 Indo-Āryan 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 *bhaktaḥ*, cooked rice, became *bhattu* in Apabhraṁśa Prakrit, and thence *bhāt* (one *t* being dropped, and the preceding vowel being lengthened) in most modern languages. In Pañjābī, however, and also in Lahndā, which in this case imitates Pañjābī, 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 Sindhī. In them one of the double consonants is, indeed, dropped, but there is no compensatory lengthening. Thus, Kāshmīrī has *bat*ª, and Sindhī has *bhat*ª. 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 Aśōka (B.C. 250).[1] It most clearly shows the connexion between Sindhī and the Dardic languages.

But in Sindhī this rule is not universal. It does not apply to the sonant consonants *g*, *j*, *ḍ*, *d*, and *b*. In these, the doubling of Prakrit is retained (*dd* in such cases being always cerebralized to *ḍḍ*). Nay more,—so fond is Sindhī 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:—

Apabhraṁśa Prakrit.	Sindhī.
aggahu	*aggō*, in front.
ajju	*ajj*ª, today.
chhaḍḍai	*chhaḍḍē*, he releases.
saddu	*saḍḍ*ª, a sound.
ubbālēi	*ubbārē*, he boils.

[1] See J. R. A. S., 1913, p. 143.

In all the above examples the presence of the Sindhī double consonant is justified by the Prakrit form, but in the following instances the Sindhī double consonant is not original:—

Prakrit *goṭṭhu*	becomes	Sindhī	*ggōṭh*ⁿ, a village.
Pañjābī *jaṭṭ*	„	„	*jjaṭ*ⁿ, a Jaṭṭ.
Prakrit *ḍarai*	„	„	*ḍḍarē*, he fears.
Hindī *dēnā*	„	„	*ḍḍiaṇ*ⁿ, to give.
Sanskrit *bāshpa-*	„	„	*bbāph*ᵉ, steam.

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, Sindhī does not agree with the Dardic languages or with Lahndā. This is in regard to epenthesis. In Kāshmīrī epenthesis is common (see p. 250). For example, the word *baḍ*ⁿ, great, is pronounced *boḍ*ⁿ, but in Sindhī the *a* is unchanged, and we have *waḍḍō;* similarly the Sindhī *karaṇ*ⁿ, to do, is represented in Lahndā by *karuṇ* and in Kāshmīrī by *karun*, in both of which the second *a* has become *u* under the influence of the original following ⁿ, which has been dropped in the modern languages. In Sindhī, in this respect, the language is in an older stage than that of Lahndā or Kāshmīrī, and the change of vowels has not yet taken place.

It is not necessary to show here how the plurals of the Sindhī personal pronouns are based on the same originals as those of the corresponding words in Lahndā and the Dardic languages, as that will be shown under the head of Lahndā (p. 236). Similarly, as will also be there shown, the use of pronominal suffixes is extremely common in the Dardic languages as well as in Lahndā and Sindhī, as in the Kāshmīrī *mȯru-m*, Lahndā *māreu-m*, Sindhī *māryu-m*ᵉ, 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 Sindhī closely agrees with the corresponding form in Kāshmīrī. As shown above, and also *post*, p. 250, the Kāshmīrī *karun*, to do, represents an original *karan*ⁿ, and in Sindhī we actually have *karaṇ*ⁿ. Again, as noted on p. 243, the present participle in Kāshmīrī ends in *n*, as in *mārā-n*, striking, and in North-Eastern Lahndā in *nā*, as in *mār-nā*, striking. In standard Sindhī the present participle ends in *ndō*, but, again in the dialects, we come across sporadic instances of a present participle in *nō*. Thus, we shall see in the grammatical part of this Introduction that the Sindhī future is formed by adding pronominal suffixes to the present participle, and in the Kachchhī dialect we have *mārīnẽ*, thou shalt strike, as compared with the standard *mārīndẽ*.

In the formation of the passive voice, the Dardic language Shiṇā makes it by adding *īj* to the root. Thus, *shid-emus*, I am striking, but *shid-īj-emus*, I am being struck. Similarly in Sindhī, the passive is formed by adding *ij* (with a short *i*), as in *mār-ē thō*, he strikes; *mār-ij-ē thō*, he is being struck.

Sindhī 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. 22), and in this respect Sindhī agrees with Kāshmīrī.

Origin of Sindhī.

We have the express statement of the Prakrit grammarian Mārkaṇḍēya (xviii, 1) that the Apabhraṁśa Prakrit spoken in Sindh was called 'Vrāchaḍa.' It is from this that Sindhī is derived. Mārkaṇḍēya gives a few particulars regarding this Apabhraṁśa. He says (xviii, 5) that, at the beginning of a word *t* and *d* may optionally become *ṭ* and *ḍ* respectively. We have already seen that this is the case in Sindhī. In Vrāchaḍa (xviii, 3) all sibilants were pronounced as *ś* (or, as transliterated in Sindhī, *sh* ش). So, *e.g.*, in Sindhī the Sanskrit *vishaya-* (विषय) becomes *viśa* (विञु, *vish*ⁿ ڀِڃُ), the world, and the Sanskrit *siṁha-*, a lion, becomes *śēha* (ग़ींहुं, شِينهَن). The other points mentioned by Mārkaṇḍēya are either matters of detail or, in the present state of our knowledge, unintelligible.

Dialects.

According to the usual computation, Sindhī has four dialects, *viz.* the standard (or Vichōlī), Sirāikī, Tharēlī, and Lāṛī. The specimens received for this Survey, however, show that, as a dialect of Sindhī, Sirāikī has no real existence, and that, on the other hand, two other dialects, Lāsī and Kachchhī, have to be added to the list.

Vichōlī and Sirāikī.

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

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

As for Sirāikī Sindhī, an examination of the specimens shows that it differs from the standard Sindhī of the Vichōlō only in having a more clearly articulated pronunciation, and a slightly different vocabulary.[1] This does not entitle it to be classed as a separate dialect, and I hence class Sirāikī Sindhī as a form of Vichōlī. The number of speakers of standard Sindhī in Sindh and the neighbourhood, as reported for this Survey, on the basis of the Census of 1891, is as follows:—

Name of District.	Number of Speakers.	
Vichōlī:—		
Karachi	370,780	
Hyderabad	791,000	
Thar and Parkar	166,556	
Cutch	1,350	
Kathiawar	46,000	
Carried over	———	1,375,686

[1] According to Sindhī opinion, Sirāikī is differentiated, not from Vichōlī, but from Lāṛī. The proverb runs, 'the learned man of the Lāṛⁿ is an ox in the Sirō.'

Name of District.		Number of Speakers.
Brought forward .		1,375,686
Sirāikī Sindhī :—		
Shikarpur[1]	824,000	
Khairpur (State)	119,000	
Upper Sindh Frontier	100,000	
Bahawalpur (State)	21,416	
Baluchistan	48,510	
		1,112,926
TOTAL .		2,488,612

Tharēlī.

Tharēlī is the name of the form of Sindhī spoken in the Thar[a] or Rēgistān, *i.e.* the desert on the eastern border of Sindh, separating it from the Marwar State of Rajputana. A variant of the name is Tharēchī. In Marwar this desert is called the 'Ḍhāṭ,' and the dialect is called 'Ḍhāṭkī.' Under whatever name it is called, it is a mixture of Sindhī and Mārwāṛī, and varies from place to place according to the predominance of one or other language. It is spoken by 204,749 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 Mārwāṛī. They cannot therefore be, in this case, credited to Sindhī. In the table below, these figures are therefore entered between brackets, and are not included in the total for Sindhī.

Lāsī.

To the south-west of the Vichōlō, and separated from the District of Karachi by the hill country or Kōhistān, lies the territory of the Jām of Las Bela. In the Kōhistān the principal language is Balōchī, but about 200 speakers of Sindhī are also reported. In Las, Sindhī, Brāhūī and Balōchī are spoken by various tribes. The number of speakers of Sindhī are put down at 42,413. This form of Sindhī, spoken in the Kōhistān and in Las, is called Lāsī. It does not seriously differ from Vichōlī, but has some signs of the influence of the Lāṛī spoken in Karachi, and also has a few peculiarities of its own. The number of speakers of Lāsī is :—

Karachi	200
Las Bela	42,413
TOTAL .	42,613

Lāṛī.

To the south of the Vichōlō is the Lāṛ[a], or Lower Sindh. The word 'Lāṛ[a]' means 'sloping (ground),' just as 'Sirō' means 'upper,' and 'Vichōlō,' 'central.' It is applied to that part of Sindh which occupies the delta of the Indus. Lāṛī, the dialect of Lāṛ[a], is quite distinct from Vichōlī. 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 Vichōlī. It is reported to be spoken by 40,000 people, all of whom belong to the Karachi District.

Kachchhī.

South of Sindh lies the peninsula of Cutch. Here we have a meeting place of several forms of speech, Sindhī, Mārwāṛī, and at least three dialects of Gujarātī. The distribution of languages

[1] Since these statistics were collected, the District of Shikarpur has been divided into the two Districts of Larkana and Sukkur. It is impossible to divide the figures so as to correspond to the new state of affairs, and hence the old District-name has been retained.

follows caste rather than locality, but Sindhī is stronger in the north-west. This dialect of Sindhī is called Kachchhī, 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 53,500 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	437,714
Bombay and neighbourhood	53,500
TOTAL	491,214

Under the head of Kachchhī are included the figures for two minor sub-dialects, Kāyasthī and Bhāṭiā, which are dealt with in detail in the proper place.

Total Number of Speakers.

The above exhausts the number of people returned for the purposes of this Survey as speaking Sindhī in the Panjab, Baluchistan, Rajputana, Sindh, 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 Sindhī in its proper home:—

Dialect.	Number of Speakers.
Vichōlī (Standard) and Sirāikī Sindhī	2,488,612
Tharēlī (204,749)[1]	.....
Lāsī	42,613
Lārī	40,000
Kachchhī	491,214
TOTAL	3,062,439

If we add to this the 204,749 speakers of Tharēlī, already counted elsewhere under Mārwāṛī, our total is increased to 3,267,188.

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 Sindhī, including all dialects, as recorded in the Census Report for 1911. The latter are as follows:—

Province or State.	Speakers of Sindhī.
Baluchistan	6,346
Bombay	2,897,267
Baluchistan States	63,628
Baroda State	16,089
Bombay States	599,287
Panjab States	22,169
Rajputana Agency	58,118
TOTAL	3,662,904

[1] Already recorded under Rājasthānī (Mārwāṛī).

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 Sindhī 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 :—

Province or State.	Speakers of Sindhī.
Bengal	235
Bihar and Orissa	282
Central Provinces and Berar	1,583
Madras	495
Panjab	1,997
United Provinces	362
Central India Agency	462
Hyderabad State	307
Madras States	730
Mysore State	209
Other Provinces	369
TOTAL	7,031

Here the Panjab figures are probably too large, as some of the speakers must have come from the Sindh border, where Sindhī 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 Sindhī 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 Sindhī in India :—

Speakers at home	3,062,439
Speakers abroad	7,031
TOTAL	3,069,470

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

Speakers at home	3,662,904
Speakers abroad	7,031
TOTAL	3,669,935

The difference between these two totals is 600,465, and if we allow for the increase of population between 1891 and 1911, and for the unavoidable uncertainty experienced in enumerating the speakers of border languages, such as Tharēlī and Sirāikī Lahndā, they agree remarkably well. The growth of the population of the province of Sindh in these twenty years was 638,335.

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

Sindhī Literature.

The most celebrated writer was 'Abdu'l-Laṭīf, 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

Shāhᵉ-jō Risālō, a Ṣūfī 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[1] that his fellow-countrymen consider him the Ḥāfiẓ 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 *Sindhī Reading Book*, and these exhaust the list of Sindhī books edited by Europeans. The list of Sindhī 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 Sindhī. Burton has fully described the principal of these, and a specimen will be found below in the section devoted to Tharēlī (pp. 153ff.).

The earliest translation of any part of the Bible into Sindhī was a version of the Gospel of St. Matthew prepared by the Serampore Missionaries in 1825. It is doubtful if this was ever published. The next, a new translation of the same Gospel, in the Nāgarī character, by Captain Stack, was published in 1850, and this was followed in 1858 by A. Burn's translation of the Gospel of St. John in the Arabic character. A Hindū adaptation of the latter, in the Gurmukhī 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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[1] *Sindh*, pp. 83, 203. See the List of Authorities.

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SKETCH OF SINDHĪ GRAMMAR.

Alphabet.—For writing Sindhī, Musalmāns employ a modification of the Perso-Arabic alphabet, while Hindūs employ the *Laṇḍā*, or 'clipped,' alphabet described under the heads of Panjābī and Lahndā.[1] Laṇḍā, in Sindh also called *Baniyã̄* or *Wāṇikō*, *i.e.* 'mercantile,' is a 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 Sindhī alphabet I shall use the Nāgarī alphabet in its place. The following table, taken from Captain Stack's Grammar, shows the various forms of Laṇḍā used in Sindh.

[1] See Vol. IX, Pt. i, p. 624, and also p. 247 of the present volume. As regards the illegibility of this Wāṇikō character, there is a proverb, *Wāṇikā akharⁿ bhuṭā, sukā paṛhaṇⁿ-khã̄ chhuṭā*, the Wāṇikō letters are vowelless, (as soon as the ink is) dry, they are released from reading (*i.e.* are illegible). Owing to the omission of vowels numerous mistakes occur in reading. According to one story a merchant wrote to his son to send 'the small account book with the cover' (*nanḍhī wahī puṭhē sūdhī*). The son read this as *nanḍhī wahū puṭⁿ sūdhī*, send the youngest daughter-in-law with (her) son!

The Alphabet.

Roman characters.	Dēvanāgarī.	Khudāwādī.*	Shikārpurī.	Sakkar.	Thaṭṭī.		Lārī.	Waḍgāī.	Rājjāī.	Khwājās.	Maimons.		Sewhānī Bhabhīrās.	Southern Lahndā.
					Luhānās.	Bhaṭiās.					Thaṭṭa.	Haidarābād.		
a	अ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ
ā	आ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ
i	इ	†ـ	†ـ	†ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ
ī	ई	†ـ	†ـ	†ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ
u	उ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ
ū	ऊ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ
ē	ए	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ
ai	ऐ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ
ō	ओ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ
au	औ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ	ـ

* The Khudāwāḍī is the character used at Haidarābād and by most of the respectable merchants throughout the country. That of the Shikārpur and Sakkar merchants differs but little from it.

† These are, however, never written in commencing a word. In lieu of them ـ is used.

The Alphabet.

Roman characters.	Dēvanāgarī.	Khudāwādī.	Shikārpurī.	Sakkar.	Thaṭṭāī. Luhāṇās.	Thaṭṭāī. Bhāṭiās.	Larai.	Wangai.	Rājāī.	Khwājās.	Maimons. Thaṭṭā.	Maimons. Haidarābād.	Sewhānī Bhabhīrās.	Southern Lahndā.
ka	क	३	३	३	३	३	३	३	३	३	३	३,३	३	३
kha	ख	५,५	५	५	५	५	५	५	५	५	५	५	५	५
ga	ग	ग	ग	ग	ग	ग	ग	ग	ग	ग	ग:	ग	ग	ग
gga	ग़	ग	ग	ग	ग	ग	ग	ग	ग	ग	ग	ग	ग	ग
gha	घ	घ	घ	घ	ग	ग	ग	ग	ग	घ	ग:	ग	घ	घ
ṅa	ङ	ङ,ङ:	ङ०	ङ	ङ:	ङ:	ङ०	ङ:	ङ०	ङ:	ङ:	ङ:	ग	ङ०
cha	च	४	४	४	४	४	४	४	४	४	४	४	४	४
chha	छ	छ	छ	छ	छ	छ	४	४	४	४	४	४	४	४
ja	ज	ज,ज	ज	ज	ज	ज	ज	ज	ज	ज	ज	ज	ज	ज,ज
jja	ज़	ज	ज	ज	ज	ज	ज	ज	ज	ज	ज	ज:	ज	ज
jha	झ	झ,ज	ज	ज	ज	ज	ज	ज	ज	ज	ज	ज	ज	ज,ज
ña	ञ	ञ,ञ:	ञ	ञ	ञ	ञ	ञ०	ञ:	ञ०	ञ:	ञ:	ञ:	ञ	ञ:
ṭa	ट	ट	ट	ट	ट	ट	ट	ट	ट	ट,ट	ट	ट	ट	ट
ṭra	ट़	ट	ट	ट	ट	ट	ट	ट	ट	ट,ट	ट	ट	ट	ट
ṭha	ठ	ट	ट	ट	ट	ट	ट	ट	ट	ट	ट	ट	ट	ट
ṛa	ड	ड,ड	ड	ड	ड	ड	ड,ड	ड,ड	ड	ड	ड:	ड	ड	ड
ḍḍa	ड़	ड	ड	ड	ड	ड	ड	ड	ड	ड,ड	ड	ड	ड	ड
ḍra	ड़	ड	ड	ड	ड	ड	ड	ड०	ड	ड	ड	ड	ड	ड
ḍha	ढ	ढ	ढ	ढ	ड	ड	ड	ढ०	ढ	ढ	ढ	ढ,ढ	ढ	ढ
ṇa	ण	ण	ण	ण	ण	ण	ण,ण	ण	ण	ण	ण:	ण	ण	ण

The Alphabet.

Roman characters.		Dēvanāgarī.	Khudāwādī.	Shikārpurī.	Sakkar.	Luhānās.	Bhāṭiās.	Lārāī.	Waṇgāī.	Rājjāī.	Khwājās.	Ṭhaṭṭā.	Haidarābād.	Sewhānī Bhābhirās.	Southern Lahndā.
						THATTĀĪ.							MAIMOSS.		
ta	١	त	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	ت	٤
tha	٢	थ	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	ث	٤
da	٣	द	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	د	٤
dha	٤	ध	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	ذ	٤
na	٥	न	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	ر	٤
pa	٦	प	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	ز	٤
pha	٧	फ	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	س	٤
ba	٨	ब	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	ش	٤
bha	٩	भ	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	ص	٤
ma	١٠	म	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	ض	٤
ya	١١	य	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	ط	٤
ra	١٢	र	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	ظ	٤
la	١٣	ल	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	ع	٤
va	١٤	व	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	غ	٤
ṣa	١٥	ष	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	ف	٤
sa	١٦	स	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	ق	٤
ha	١٧	ह	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	ك	٤
Numerals	١		١	١	١	١	١	١	١	١	١	١	١	ل	١
	٢		٢	٢	٢	٢	٢	٢	٢	٢	٢	٢	٢	م	٢
	٣		٣	٣	٣	٣	٣	٣	٣	٣	٣	٣	٣	ن	٣
	٤		٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	٤	ه	٤
	٥		٥	٥	٥	٥	٥	٥	٥	٥	٥	٥	٥	و	٥
	٦		٦	٦	٦	٦	٦	٦	٦	٦	٦	٦	٦	ى	٦
	٧		٧	٧	٧	٧	٧	٧	٧	٧	٧	٧	٧	ء	٧
	٨		٨	٨	٨	٨	٨	٨	٨	٨	٨	٨	٨	٠	٨
	٩		٩	٩	٩	٩	٩	٩	٩	٩	٩	٩	٩	١	٩
	١٠		١٠	١٠	١٠	١٠	١٠	١٠	١٠	١٠	١٠	١٠	١٠	٢	١٠

Attempts have been made to render the Wāṇikō character more legible. In 1868 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 Khudāwādī, but the sign for the letter *ra* was taken from Shikārpurī. This improved Hindū Sindhī 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 Khudāwādī 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.

Vowels.

In improved Hindī Sindhī character.

a	*ā*	*i*	*ī*	*u*	*ū*
ĕ	*ai*	*ō*	*au*	*aṁ*	
ka	*kā*	*ki*	*kī*	*ku*	*kū*
kĕ	*kai*	*kō*	*kau*	*kaṁ*	

The only vowel character in Khudāwādī is

CONSONANTS.

No.	Roman Character.	Original Khudāwādī Character.	Improved Hindī Sindhī Character.	No.	Roman Character.	Original Khudāwādī Character.	Improved Hindī Sindhī Character.	No.	Roman Character.	Original Khudāwādī Character.	Improved Hindī Sindhī Character.
1	*ka*			15	*ṛa*	No. 32 used instead.		29	*bha*	No. 28 used instead.	
2	*kha*			16	*ḍḍa*			30	*ma*		
3	*gga*			17	*ḍa*			31	*ya*	No. 9 used instead.	
4	*ga*			18	*ḍha*			32	*ra*		
5	*gha*	No. 4 used instead.		19	*ṇa*			33	*la*		
6	*ṅa*			20	*ta*			34	*va, wa*		
7	*cha*			21	*tha*			35	*sa*		
8	*chha*			22	*da*			36	*sha*	No. 35 used instead.	
9	*ja*			23	*dha*	No. 22 used instead.		37	*ha*		
10	*jja*			24	*na*			38	*khē*	No. 2 used instead.	
11	*jha*			25	*pa*			39	*zē*	No. 9 used instead.	
12	*ña*			26	*pha*			40	*ghain*	No. 4 used instead.	
13	*ṭa*			27	*bba*			41	*fē*	No. 26 used instead.	
14	*ṭha*			28	*ba*						

The extra letters required by Sindhī 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 Shirt, Thavurdas, and Mirza :—

a, etc.	ا	*j*	ڄ	*d*	ڊ			*r*	ر	*s*	س	ع	‘
b	ب	*jj*	ڇ	*dh*	ڈ			*ṛ*	ڑ	*sh*	ش	غ	*gh*
bb	ٻ	*jh*	ڃ	*ḍḍ*	ڈ	or	ڈ	*z*	ز	*ṣ*	ص	ف	*f*
bh	ڀ	*ñ*	ڃ	*ḍ, ḍr*	ڍ			*zh*	ژ	*ẓ*	ض	ق	*q*
t	ت	*ch*	چ	*ḍh, ḍhr*	ڍ					*ṭ*	ط	ک	*k*
th	ٿ	*chh*	ڇ	*ẓ*	ذ					*ẓ*	ظ	ک	*kh*
ṭ, ṭr	ٽ	*ḥ*	ح									ڳ	*ṅ*
ṭh	ٺ	*kh*	خ									گ	*g*
s	ث											ڳ	*gg*
p	پ											گ	*gh*
ph	ڦ											ل	*l*
												م	*m*
												ن	*n*
												ڻ	*ṇ*
												ر	*w, v*
												ه	*h*
												ي	*y*

Two words, when written in the Perso-Arabic character, usually appear in abbreviated forms. These are ۽ for *aṁ*, and, and ڱ for *mẽ*, in. The former is practically universal, but for the latter ۾ is equally often employed.

The vowels are as a rule indicated in the usual way, but *yā-e majhūl*, or the sound *ē*, is often indicated by the sign ، with the *yē*. Thus, جيڪر *jēkō*, whoever.

The Arabic sign of *tanwīn*, or nunation, is commonly employed to indicate a final nasal vowel. Thus, ً indicates *ã*, ٍ indicates *ĩ*, and ٌ indicates *ũ*. Some writers indicate a final nasalized long *ã̃* by آ, and a final nasalized long *ẽ̃* by ي. Thus, پاڻ جو *pãh-jō*, of himself; تڏ جو *tãh-jō*, of him; تون جو *tũh-jō*, thy; اڃا *añã̃*, still, yet; ائين *iẽ̃*, thus. The signs ٍ and ٌ are even used to indicate *ĩ̃* and *ũ̃*, respectively, as in چيائين for *chayãĩ̃*, he said, and آءٌ for *ãũ̃*, I. It is impossible to say from the spelling whether جڏهن, when, represents *jaḍḍẽh* or *jaḍḍẽhĩ̃*. In the third specimen, I have transliterated it and similar words '*jaḍḍẽhĩ̃*,' etc., which is the form required by the grammars.

As in ائين, چيائين and آءٌ, *hamza* is freely used to indicate the separation of concurrent vowels. Other examples of its employment are هئڙ *hēar*, now; پءُ *pi*, a father; and ڱ بڻيءَ *bbani-mẽ̃*, in the field.

It will be observed that ں besides having its proper force, is also freely used to indicate the nasalization of a vowel. In words like *pãh-jō*, in which the vowels in two

concurrent syllables are nasalized, it is customary to write the ں only once to indicate both nasalizations, as in ڀانجر, another method of writing ڀانڊو جر. So also, if one of the nasalized vowels is indicated by *tanwīn*, the nasalization of the other is not always indicated, as in ڇيائي *chayãĩ*, he said.

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

		अ	*a*,	आ	*ā*,	इ	*i*,	ई	*ī*,	उ	*u*,	ऊ	*ū*,
ए	*ē*,	ऐ	*ai*,	ओ	*ō*,	औ	*au*,						
क	*ka*,	ख	*kha*,	ग	*ga*,	घ	*gha*,	ङ	*ṅa*,	ग़	*gga*,		
च	*cha*,	छ	*chha*,	ज	*ja*,	झ	*jha*,	ञ	*ña*,	ज़	*jja*,		
ट	*ṭa*,	ठ	*ṭha*,	ड	*ḍa*,	ढ	*ḍha*,	ण	*ṇa*,	ड़	*ḍḍa*,	ड़	*ṛa*, ढ *ṛha*,
ट्र	*ṭra*,			ड्र	*ḍra*,	ढ्र	*ḍhra*,						
त	*ta*,	थ	*tha*,	द	*da*,	ध	*dha*,	न	*na*,				
प	*pa*,	फ	*pha*,	ब	*ba*,	भ	*bha*,	म	*ma*,	ब़	*bba*,		
य	*ya*,	र	*ra*,	ल	*la*,	व	*wa*, *va*,						
श	*ś* (*sh*),	स	*sa*,	ह	*ha*.								

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

ث स *s*; ح ह़ *ḥ*; خ ख़ *kh*; ذ ज or द *z*; ز ज़ ज *z*, *zh*;
ص स *ṣ*; ض ज *ẓ*; ط त *ṭ*; ظ ज *ẓ*; ع अ ‘; غ ग़ *gh*;
ف फ *f*; ق क *q*.

Pronunciation.—In Sindhī, when the vowel *i* is preceded or followed by *h*, or when it is final or precedes a suffix commencing with a vowel, it is pronounced as a short *e*. Thus, *ehaṛō* (for *ihaṛō*), such; *mehet* (for *mihit*), a mosque; *huaneũ*, they may be of us, but *huaninē*, 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 *khaṭ*, a bedstead; *aṅgar*, charcoal; and *mehet*, as given above. Although these final short vowels are hardly audible, they are important, as they often affect the meaning of a word. Thus, *chhōkar*, a boy; but *chhōkar*, a girl. The difference between these two words is scarcely perceptible to a European, although to Sindhīs the distinction is apparent and marked.

Peculiar to Sindhī are the letters ڀ ब़, ڄ ज़, ڏ ड़, and ڳ ग़, which I have transliterated *bb*, *jj*, *ḍḍ*, and *gg*, respectively. Others transcribe them *ƀ*, *ǰ*, *ḏ*, and *ḡ*, 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, *ḍubbal*, weak; *bbābbō*, a father's brother, but *bābō*, a father; *ajj*, today; *jjāyō*, born; *waḍḍō*, great; *ḍḍiṭhō*, seen, but *ḍiṭhō*, obstinate; *laggō*, applied; *ggarō*, heavy, but *garō*, mangy. These are really the only double letters in Sindhī. A reference to the Nāgarī table will show that they include all the sonant unaspirated mutes except *d*, and, as a matter of fact, *d* itself is often doubled, but then becomes *ḍḍ*, as in

*ḍḍiaṇ*ˢ, to give, compared with the Hindī *dēnā*. We see, moreover, that none of the surd mutes, *k*, *ch*, *ṭ*, *t*, and *p*, and that no aspirates, are ever doubled, although such doubling is common in Pañjābī, Hindī, and other more eastern languages.

In Sindhī, when *r* is appended to *ṭ*, *ḍ*, or *ḍh*, it is usually omitted in writing, or *vice versâ* we may say that, after *ṭ*, *ḍ*, or *ḍh*, an *r* is often inserted, although not written. This is especially the case in the Sirō, or North Sindh, where, e.g., *puṭ*ˢ, a son, is pronounced *puṭr*ˢ; *maṇḍ*ˢ, an incantation, is pronounced *maṇḍr*ˢ; and *ḍḍaḍh*ˢ, itch, is pronounced *ḍḍaḍhr*ˢ.

Sindhī is very fond of cerebral sounds, and often has them where other Indian languages have dentals. Thus, *ṭāmō* (*ṭrāmō*), Hindī *tā̃bā*, copper; *ḍḍiaṇ*ˢ, to give, Hindī *dēnā*.

Sindhī 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 :—

*āsimān*ˢ, for *āsmān*ˢ, heaven.
*dōsit*ˢ, for *dōst*ˢ, a friend.
*ḥukim*ˢ, for *hukm*ˢ, a command.
*khiẓimat*ˢ, for *khiẓmat*ˢ, service.
mahemānī, for *mehmānī*, hospitality.

In the second specimen we have :—

chaṛehī, for *chaṛhī*, having mounted.
*chaṛehial*ˢ, for *chaṛhial*ˢ, mounted.
munishī, for *munshī*, a Munshī.
'umir', for *'umr'*, age.
*waqit*ˢ, for *waql*ˢ, time.

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

(*a*) Nearly all nouns ending in ˢ and all nouns ending in *ō* are masculine. Thus, *dās*ˢ, a slave; *mathō*, a head. About seventy nouns in ˢ are feminine, the most important of which are :—

*ajj*ˢ, today.
*chup*ˢ, silence.
*dhāt*ˢ, a metal.
*dhi*ˢ, a daughter.
*nūh*ˢ, a daughter-in-law.
*bhēṇ*ˢ, a sister.
*mā*ˢ, a mother.
*bij*ˢ, lightning.
*vish*ˢ, the world.
*vih*ˢ, poison.
*sas*ˢ, a mother-in-law.

(*b*) All nouns ending in ᵉ, and nearly all those ending in ', are feminine. Thus, *sadhᵉ*, a wish; *ggālh'*, a story. A few nouns ending in ' are masculine, such as *kēhar'*, a lion; *har'*, a name of the god Vishṇu.

(*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.) ; ***hachā***, murder (fem.) ; ***sāṇī***, a companion (masc.) ; ***gōlī***, a slave-girl (fem.) ; ***rahākū***, an inhabitant (masc.) ; ***ābirū***, 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 *ū* are masculine, and that most nouns in *ā* and *ī* are feminine.

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

Terminations.		Examples.	
Masc.	Fem.	Masc.	Fem.
ª	*ᵉ*	*gaḍḍahª*, an ass	*gaḍḍahᵉ*, a jenny ass.
,,	or *ī*	*chhōkarª*, a boy	*chhōkarᵉ* or *chhōkarī*, a girl.
,,	or (in case of adjectives) *a*	*dhīrª*, firm	*dhīrᵉ* or *dhīrª*.
ō	*ī*	*gōlō*, a slave	*gōlī*.
ī	*iṇᵉ*, *yāṇī*	*d̃āhī*, a complainant	*d̃āhiṇᵉ* or *d̃āhyāṇī*.
ū	*ū*, *uṇᵉ*, *iṇᵉ*	*rahākū*, a resident	*rahākū*, *rahākuṇᵉ*, or *rahākiṇᵉ*.

Names of castes, professions, etc. generally take *iṇᵉ*, *iṇī*, or *yāṇī* in the feminine. Thus, *kumbharª*, a potter, fem. *kumbharᵉ*, *kumbhariṇᵉ*, or *kumbharyāṇī* ; *sōnārō*, a goldsmith, fem. *sōnārī*, *sōnāriṇᵉ*, or *sōnāryāṇī*.

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, Sindhī has also an organic Ablative, an organic Locative, and a Vocative. The sign of the Ablative is *d̃ā*, which in the singular is added directly to the base, but in the plural is added to the oblique form. Sometimes *aũ*, *õ*, or *ũ* is substituted for *d̃ā*, and in old Sindhī poetry the termination is generally *āu*. The organic Locative ends in *ᵉ*. It occurs only in masculine nouns ending in *ª*, and then only in the singular, as in *ḍḍēhª*, a country, loc. sing. *ḍḍēhᵉ*. The following table shows the formation of the Oblique, Ablative, and Vocative cases and of the Nominatives Plural of the various classes of nouns :—

Noun.	Meaning.	Singular.			Plural.			
		Oblique.	Ablative.	Vocative.	Nominative.	Oblique.	Ablative.	Vocative.
A. Masculine—								
ḍḍēhˣ	a country	*ḍḍēhˣ*	*ḍḍēhã̃*	*ḍḍēhˣ*	*ḍḍēhˣ*	*ḍḍēhanˣ*	*ḍḍēhanˣ-ã̃*	*ḍḍēhā, ḍḍēhō*
mēṛākō	a crowd	*mēṛākē*	*mēṛākã̃*	*mēṛākā*	*mēṛākā*	*mēṛākanˣ*	*mēṛākanˣ-ã̃*	*mēṛākā, -ō*
rahākū	inhabitant	*rahākuˣ*	*rahākuã̃*	*rahākū*	*rahākū*	*rahākuanˣ, rahākunˣ*	*rahākunˣ-ã̃*	*rahākuā, -ō*
sāṇī	companion	*sāṇiˣ*	*sāṇiã̃*	*sāṇī*	*sāṇī*	*sāṇianˣ, sāṇiunˣ, sāṇīnˣ*	*sāṇianˣ-ã̃*	*sāṇiā, -ō*
kēharˣ	a lion	*kēharˣ*	*kēharˣ-ã̃*	*kēharˣ*	*kēharˣ*	*kēharinˣ*	*kēharinˣ-ã̃*	*kēharˣō*
rājā	a king	*rājā*	...	*rājā*	*rājā*	*rājāunˣ*	*rājāunˣ-ã̃*	*rājāō*
B. Feminine—								
vijjˣ	lightning	*vijjˣ*	...	*vijjˣ*	*vijjũ̃*	*vijjunˣ*	*vijjunˣ-ã̃*	*vijjũ̃*
hachā	murder	*hachā*	*hachã̃*	*hachā*	*hachāũ̃*	*hachāunˣ*	*hachāunˣ-ã̃*	*hachāũ̃*
sadhˣ	a wish	*sadhˣ*	*sadhã̃*	*sadhˣ*	*sadhã̃, sadhũ̃*	*sadhunˣ*	*sadhunˣ-ã̃*	*sadhũ̃, sadhã̃* (in Sirō)
gōlī	a slave-girl	*gōliˣ*	*gōliã̃*	*gōlī*	*gōliũ̃*	*gōlianˣ, gōliunˣ, gōlinˣ*	*gōlianˣ-ã̃*	*gōliũ̃*
ggālhˣ	a story	*ggālhˣ*	*ggālhˣ-ã̃*	*ggālhˣ*	*ggālhiũ̃*	*ggālhianˣ, ggālhiunˣ, ggālhinˣ*	*ggālhinˣ-ã̃*	*ggālhiũ̃*
C. Irregular Nouns—								
piˣ	a father	*piˣ*	...	*piˣ*	*piurˣ*	*piunˣ piuranˣ*	*piuranˣ-ã̃*	*piurō*
māˣ	a mother	*māˣ*	...	*māˣ*	*māũ̃, māirũ̃, māirˣ*	*māunˣ, māirunˣ*	*māirunˣ-ã̃*	*māũ̃, māirˣ*

Like *piˣ* is declined *bhāˣ*, a brother; and like *māˣ*, *bhēṇˣ*, a sister; *dhiˣ*, a daughter; and *nuhˣ*, a daughter-in-law. *Bhēṇˣ*, a sister, is declined like *sadhˣ*. In terminations containing *i* followed by a vowel, *y* may throughout be substituted for the *i*. Thus, *sāṇyanˣ* as well as *sāṇianˣ*, *gōlyũ̃* as well as *gōliũ̃*, *ggālhyũ̃* as well as *ggālhiũ̃*.

It will be observed that the oblique plural always ends in *anˣ*, *inˣ*, or *unˣ*. Instead of this termination, we often have *ẽ̃* or even *ã̃*. Thus, *ḍḍēhẽ̃* or *ḍḍēhã̃*; *mēṛākẽ̃* or *mēṛākã̃*; *rahākuẽ̃* or *rahākuã̃*; *saṇiẽ̃* or *saṇiã̃*; *kēhariẽ̃* or *kēhariã̃*; *sadhẽ̃* or *sadhã̃*; *gōliẽ̃* or *gōliã̃*; *ggālhiẽ̃* or *ggālhiã̃*. These forms are most commonly used when no post-position follows.

It will be observed that, except in the case of nouns ending in *ī*, like *gōlī*, the oblique case of feminine nouns is the same as the nominative, and that the nominative plural of nearly all feminine nouns ends in *ũ̃*. The only exception in the above table (omitting the irregular nouns) is *sadhˣ*, which has its nominative plural *sadhã̃* or *sadhũ̃*.

Masculine nouns ending in *ˣ*, like *ḍḍēhˣ*, when the *ˣ* is preceded by any vowel except *ī* often insert a *w* when the *ˣ* is changed to *ˢ*. Thus *raˣ*, a weed, obl. sing. and nom. plur. *rawˢ*; *thãˣ*, a dish, obl. sing. and nom. plur. *thãwˢ*. If the preceding

vowel be *a* or *ã̃*, the insertion is obligatory, as in these two examples. In other cases it is optional. Thus, *wā"*, wind, obl. sing. *wāw"* or *wā"*; *ḍḍē"*, a demon, obl. sing. *ḍḍēw"* or *ḍḍē"*. If the preceding vowel be *ī*, the *w* is not inserted. Thus, *jī"*, life, obl. sing. and nom. plur. *jī"*.

So also, *w* is optionally inserted in the case of masculine nouns in *ō*, like *mēṛākō*, when the *ō* is immediately preceded by *a* or *ā*. Thus, *daō*, glare, obl. sing. *dawē* or *daē*; *nāō*, felt, obl. sing. *nāwē* or *nāē*. In the plural, *i.e.* before *a* or *ā*, the insertion of *w* is obligatory. Thus, nom. plur. *dawā*, *nāwā*; obl. plur. *dawan'*, *nāwan'*.

If a final *ō* is preceded by *y*, this is dropped in the obl. sing. Thus, *rupayō*, a rupee, obl. sing. *rupaē*; *pōrhyō*, labour, obl. sing. *pōrhē*; but nom. plur. *rupayā*, *pōrhyā*.

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 Sindhī, this is always the same as the oblique case. Thus, *ḍḍēh"*, a country; ag. sing. *ḍḍēh"*; ag. plur. *ḍḍēhan'*.

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

tũh"-jē lēkhē (obl. for loc.) *hē kam" hi" hūndō, par asã̃-jē lēkhē* (obl. for loc.) *bbiē dastūr'* (loc.) *āhē*, in your opinion this matter may be thus, but in ours it is different.

bukh" (obl. for instrumental) *maraṇ"*, to die of hunger.

hē ghōṛō ghaṇē (for *ghaṇē-sã̃*) *watuī*, for how much did you buy this horse?

hō Mumbaï" (for *Mumbaï"-ḍḍē*) *vēndō*, he will go to Bombay.

pānaw" jī" pābbūh" (for *pābbūh"-tē*) *mirũ̃ bī mustāk" huā*, 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.—*khē* or (poetical) *kan'*, to; *lā'*, for.

Ablative.—This either takes the termination *ã̃*, etc., as shown in the declensional table, or else the postposition *khã̃*, *khõ̃*, or *khũ̃* may be added to the oblique case. *Mã̃* is 'from in' and *tã̃* is 'from on.' For 'with,' *sã̃* is the common word.

Genitive.—*jō* or (poetical) *sandō*, *sandiṛō*, or *jaṛō*.

Locative.—We have seen above (p. 24) that masculine nouns in " form the locative singular by changing " to '. Or the postposition *mẽ̃* or *mañjh'* may be added to the oblique case of any noun. For 'on,' 'upon,' we have *tē*.

Vocative.—See the table of declension. An interjection, such as *ē*, *hē*, *hō*, or *yā*, or (when addressing an inferior) *ṛē* (fem. *ṛī*) or *arē*, is usually prefixed, as in *ē mēhar"*, O buffalo-keeper, from *mēhar"*.

The following examples of the use of the various cases are taken from the Specimens and from the List of Words and Sentences. Unless the contrary is stated, every

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.

Nominative Singular.—*nanḍhō puṭ" viō halīō*, the younger son went away.

ḍḍāḍhō ḍḍukar" achī piō, a severe famine came and fell.

parilā" kan"-tē pius', a sound fell on his ear.

āw̃ naukar" hōs', I was a servant (II).

maïl" pandh" āhē, it is a mile distance (II).

mũh'-jō wāqif" hō, he was an acquaintance of mine (II).

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

hun" māl" bbinhī-khē virāhē-ḍḍinō, he divided and gave the property to the two.

For nouns in *ō*, we have :—

jēkō bhaṅō mũh'-jē ḥiṣē achē, whatever portion comes in my share.

With a transitive past-participial tense :—

mw̃-khē chhēlō na ḍḍinu', thou didst not give a kid to me.

For nouns in *ū*, *w̃* :—

hek" māṇhw̃ pē-āyō, a man was coming (II).

For feminine nouns in " :—

hun" ghar"-mẽ̃ zīn" āhē, the saddle is in that house (226).

For feminines in *ī* :—

kētiran'-ī pōrehatan'-khē jhajhī mānī pēī-milē, how many labourers get abundant bread.

With transitive past-participial tense :—

piṇhē mahemānī kaï-āhē, thy father hath made a feast.

For feminines in ' :—

'umir' chausāl", (its) age (was) of four years (II).

For irregular nouns, we have :—

tũh'-jō bhā" āyō-āhē, thy brother is come.

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

ṭ(r)iõ ḍḍ̃h" uhō ghōṛō paṭēwālē-khē ḍḍinō-atham', on the third day I gave that horse to the orderly (II).

bbī rāt' musāfir"-khānē-mẽ̃ ṭikius', on the third night I stayed in the travellers' rest house (II).

Nominative Plural.—*hekiṛē māṇhu"-khē bba puṭ"* (nom. sing. *puṭ"*) *huā*, a certain man had two sons.

pō' pandrah" sōrah" ḍḍ̃h" (nom. sing. *ḍḍ̃h"*) *thīndā*, fifteen or sixteen days afterwards (II).

mũ̃ hun"-jē puṭ"-khē ghaṇā chābuk" (nom. sing. *chābuk"*) *haniā-āhin'*, I have beaten his son (with) many stripes (228). Here the nom. is the object of a transitive verb in a past-participial tense.

bba mahinā (nom. sing. *mahinō*) *thindā jō*, it will be about two months (ago) since . . . (II).

Agent Singular.—*mũ̃-khē ṣūbēdārⁿ* (nom. sing. *ṣūbēdārⁿ*) *pakiṛiō-āhē*, the Ṣūbēdār has arrested me (II).

nanḍhē (nom. sing. *nanḍhō*) *piⁿ-khē chayō*, the younger said to the father.

Accusative.—In form of nom. *pāhⁱ-jō pēṭⁿ bharyā̃*, I may fill my belly.

waggō pahirāyōsᵉ, jutī pāyōsᵉ, khūshī karyū̃, put ye on him a robe, put ye on him a pair of shoes, let us make rejoicing.

ghōṛō kāhē, having driven a horse (II).

tũhⁱ-jī khiẓimatᵃ piō-karyā̃, I am doing thy service.

zīnᵃ hunᵃ-jē puṭhiᵃ-tē rakhᵘ, put the saddle on his back (227).

suarᵃ (nom. sing. *suarᵘ*) *chāraṇᵃ-lāᵉ mōkiliusᵉ*, sent him to feed swine.

païsā (nom. sing. *païsō*) *chhavīhᵃ rupayā* (nom. sing. *rupayō*) *waṭhandōsā̃ᵉ*, I will take money, twenty-six rupees, from thee (II).

jēkē chhilū̃ (nom. sing. *chhilᵃ*, fem.) *suarᵃ thā-khāinᵉ*, whatever husks the swine are eating.

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

hekiṛē bbānhē-khē (nom. sing. *bbānhō*) *kōṭhē*, having summoned a slave.

Dative.—*nanḍhē piⁿ-khē chayō*, the younger said to the father. Note that the dative with *khē* is used after verbs of speaking, to indicate the person addressed.

gharᵃ-khē vējhō āyō, he came near to the house. Note that *vējhō* governs the dative.

uhō ghōṛō paṭēwālē-khē ḍḍinō-athamᵉ, I have given that horse to the orderly (II).

kētiranᵉ-ī pōrehatanᵉ-khē (nom. sing. *pōrehatⁿ*) *jhajhī mānī pēī-milē*, to how many labourers is abundant bread being got, *i.e.* how many labourers get abundant bread.

piṇasᵉ pāhⁱ-jē bbānhanᵉ-khē (nom. sing. *bbānhō*) *chayō*, his father said to his servants.

hekiṛē māṇhuᵉ-khē bba puṭᵃ huā, a certain man had two sons.

This is an example of the dative of possession.

suarᵃ chāraṇᵃ-lāᵉ mōkiliusᵉ, he sent him for feeding (*i.e.* to feed) swine.

gāhᵃ-jē khaṇaṇᵃ-lāᵉ, for the carrying of grass (II).

Ablative.—*mōrē-khā̃ viusᵉ-thē*, I was going from Mōrō (II).

ggōṭhᵃ-jē hekiṛē haṭāiᵃ-khā̃ (nom. sing. *haṭāī*, masc.) from a shopkeeper of the village (241).

kētiranᵉ warehanᵉ-khā̃ (nom. sing. *warehⁿ*) *khiẓimatᵃ piō-karyā̃*, from how many years am I serving.

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

hunᵃ-jō bhāᵘ hunᵃ-jiᵃ bhēṇᵃ-khā̃ ḍigẖō āhē, his brother is taller than his sister (231).

For other postpositions, we have :—

bbaniᵃ-mā̃, (returning) from in the field.

ghōṛē-tā̊ ṭathō, he descended from on the horse, *i.e.* he dismounted (II).

Just as *vējhō*, near, sometimes governs the dative, so the postpositions *aggē*, before; *dhārã*, without; and *pō*, after, generally govern the ablative, as in :—

sabh khapāiṇ-khã̄ pō, after spending everything.

thōran ḍḍ̃han-khã̄ pō, 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 *e* of masculine nouns in *a* :—

sabh-kī hath (nom. sing. *hath*) *karē*, having made everything in (his) hand (*i.e.* having collected everything).

unhe waqit (nom. sing. *waqit*) *bbiyō māṇhũ̄ kō-kō-na hō*, at that time there was no one else (there) (II).

bbī rāt Qāẓi-jē Ggōṭh ṭikius, next night I stopped at Qāẓī-jō Ggōṭha (II).

As examples of the locative formed with *mẽ̃* we have :—

hath-mẽ̃ (nom. sing. *hath*) *munḍī*, *aĩ pēran-mẽ̃* (nom. sing. *pēr*) *jutī pāyōs*, put ye a ring in (*i.e.* on) his hand and a pair of shoes on his feet.

naukar Mōrē-mẽ̃ (nom. sing. *Mōrō*) *hōs*, I was a servant in Mōrō (II).

musāfir-khānē-mẽ̃ (sing. nom. khānō) *ṭikius*, I stayed in the travellers' rest house (II).

samujh-mẽ̃ (nom. sing. *samujh*, fem.) *achī*, having come into (his) senses.

māl ajhalāi mẽ̃ (nom. sing. *ajhalāī*) *viñāãĩ̃*, he wasted the property in debauchery.

warandi-mẽ̃ (sing. nom. *warandī*, fem.) *chayãĩ̃*, he said in reply.

tũ̄hĩ-jō māl kañiriun-mẽ̃ (sing. nom. *kañirī*, fem.) *viñāyō*, he wasted thy property among harlots.

As examples of the locative formed with *tē* we have :—

parilā kan-tē (nom. sing. *kan*) *pius*, a sound fell on his ear.

pān ghōṛē-tē chaṛehial hō, he himself was mounted on the horse (II).

ṭakiri-jē chōṭi-tē (nom. sing. *chōṭī*, fem.), on the top of the hill (229).

Vocative.—*ē bābā* (nom. sing. *bābō*), O father.

ē bbachā (nom. sing. *bbachō*), O child.

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

jēkō bhāñōmũ̄hĩ-jē hisē (nom. sing. *hisō*) *achē*, whatever portion comes (into) my share.

āũ̃-ī bukh (nom. sing. *bukh*, fem.) *piō-marã̄*, I verily am dying of hunger.

cẖōthẽ̃ ḍḍ̃hĩ (nom. sing. *ḍḍ̃hā*) *pahutus*, on the fourth day I arrived (II).

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

hĕkiṛē ḍḍūrahẽ̃ ḍḍēh-ḍḍē (nom. sing. *ḍḍēh*) *uthī haliō*, he arose and went towards (*i.e.* to) a far country.

waṇ-hēṭh (nom. sing. *waṇa*) *vēṭhō āhē*, he is seated under a tree (230).

āũ̃ pāhĩ-jē dōsitan-sã̄ (nom. sing. *dōsit*) *gaḍḍa khũ̄shī karyã̄*, I may make rejoicing with my own friends.

*puṭ*ⁿ *hun*ᵉ*-jē bhēṇ*ᵉ*-sã̃* (nom. sing. *bhēṇ*ᵉ, fem.) *pariṇiō āhē*, the son is married with (*i.e.* to) his sister (225).

*nōṛiun*ᵉ*-sã̃* (nom. sing. *nōṛī*, fem.) *karē bbadhĩ̃s*ᵉ, bind him with ropes (236).

*pāhᵉ-jē pi*ᵉ*-waṭ*ᵉ (nom. sing. *pi*ᵉ) *wañī*, having gone near (*i.e.* to) my father.

*ghōṛō unhē paṭēwālē-waṭ*ᵉ *āhē*, the horse is near (*i.e.* in possession of) that orderly (II).

ADJECTIVES.—Adjectives form their feminines 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 Sindhī differs from Indian languages like Hindōstānī, in which an adjective agreeing with an inflected noun, either singular or plural, is always put in the oblique case singular. The Hindōstānī 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 :—

*kūṛan*ᵉ *nabiun*ᵉ*-khē* or *kūṛē nabiun*ᵉ*-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 Sindhī māṛhuā* instead of *ē Sindhiā māṛhuā*, O Sindhī men.

Some adjectives, chiefly those of foreign origin, but also others, do not change for gender, number, or case. Such are *rājī*, content ; *sāph*ⁿ or *saphā*, clean ; *mālim*ⁿ, known ; *gōl*ⁿ, round ; *sahaj*ⁿ, easy ; *ḍḍadhᵉ*, incorrect ; *sudhᵉ*, correct ; *phã̃* (so most other adjectives in *ã̃*), wearied ; *dhārⁿ*, separate.

Adjectives ending in *ī* or *ū*, when the substantive immediately follows, may optionally remain uninflected. Thus, *Sindhī māṛhuᵉ-khē* or *Sindhiᵉ māṛhuᵉ-khē*, to a man of Sindh ; *sharmāū jālunᵉ-khē*, or *sharmāunᵉ jālunᵉ-khē*, to modest women.

If the postposition *khē* intervenes between the substantive and the adjective, the adjective is not inflected. Thus, *Bãbhaṇaunᵉ-khē chaṅō samujhãĩ*, he thought the Brāhmaṇs good.

The following examples, taken from Trumpp's Grammar, show how adjectives are declined for gender, number, and case.

Meaning.	Gender.	Singular.			Plural.		
		Nom.	Obl.	Voc.	Nom.	Obl.	Voc.
Thoughtless	Masc.	*achēt*ˢ	*achēt*ˢ	*achēt*ˢ	*achēt*ˢ	*achētanˢ*, *achētĕ*, *achētã̄*	*achētō*
	Fem.	*achēt*ˢ	*achēt*ˢ	*achēt*ˢ	*achētiũ̄*	*achētinˢ*, *achētyanˢ*; *achēteunˢ*, *achētiĕ*, *achētiã̄*	*achētiũ̄*
	or	*achēt*ˢ	*achet*ˢ	*achēt*ˢ	*achētũ̄*	*achētunˢ*, *achētĕ*, *achētã̄*	*achētũ̄*
Dry	Masc.	*rukhō*	*rukhē*	*rukhā*	*rukhā*	*rukhanˢ*, *rukhĕ*, *rukhã̄*	*rukhā*, *rukhō*
	Fem.	*rukhī*	*rukhi*ˢ	*rukhī*	*rukhiũ̄*	*rukhinˢ*, *rukhianˢ*, *rukhiunˢ*, *rukhiĕ*, *rukhiã̄*	*rukhiũ̄*
Patient	Masc.	*sahū*	*sahu*ˢ	*sahū*	*sahū*	*sahuanˢ*, *sahunˢ*, *sahuĕ*, *sahuã̄*	*sahuā*, *-ō*
	Fem.	*sahū*	*sahu*ˢ	*sahū*	*sahū*	*sahuanˢ*, *sahunˢ*, *sahuĕ*, *sahuã̄*	*sahuā*, *-ō*
Liberal	Masc.	*ḍḍātā*	*ḍḍātā*	*ḍḍātā*	*ḍḍātā*	*ḍḍātāunˢ*	*ḍḍātāō*
	Fem.	*ḍḍātā*	*ḍḍātā*	*ḍḍātā*	*ḍḍātãũ̄*	*ḍḍātāunˢ*	*ḍḍātãũ̄*
Afflicted	Masc.	*ḍḍukhī*	*ḍḍukhi*ˢ	*ḍḍukhī*	*ḍḍukhī*	*ḍḍukhianˢ*, *ḍḍukhiunˢ*, *ḍḍukhinˢ*, *ḍḍukhiĕ*, *ḍḍukhiã̄*	*ḍḍukhiā*, *-ō*
	Fem.	*ḍḍukhī*	*ḍḍukhi*ˢ	*ḍḍukhī*	*ḍḍukhiũ̄*	*ḍḍukhianˢ*, *ḍḍukhiunˢ*, *ḍḍukhinˢ*, *ḍḍukhiĕ*, *ḍḍukhiã̄*	*ḍḍukhiũ̄*
Unanimous	Masc.	*hikamuṭhˢ*	*hikamuṭhˢ*	*hikamuṭhˢ*	*hikamuṭhˢ*	*hikamuṭhianˢ*, *-ṭhiunˢ*, *-ṭhinˢ*, *hikamuṭhiĕ*, *-ṭhiã̄*	*hikamuṭhiō*
	Fem.	*hikamuṭhˢ*	*hikamuṭhˢ*	*hikamuṭhˢ*	*hikamuṭhiũ̄*	*hikamuṭhianˢ*, *-iunˢ*, *-inˢ*, *hikamuṭhiĕ*, *-ṭhiã̄*	*hikamuṭhiũ̄*

In forms containing *i* followed by a vowel, *y* may everywhere be substituted for the *i*. Thus, *achētyũ̄* as well as *achētiũ̄*.

Jō, the postposition of the genitive, being an adjective, is declined like *rukhō*, but its oblique feminine singular may be either *jiˢ* or *jĕ*.

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

inhē lāiqˢ na āhiyã̄, I am not worthy of this.

gumˢ thī viō-hō, he had become lost.

adhˢ pahirˢ, half a watch (II).

hekˢ māṇhũ̄ ghōṛō kāhē pē-āyō, 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 *hekiṛō* lower down.

ghōṛō rangˢ-jō kumētˢ hō, the horse was bay in colour (II).

mũhᵢ-jō puṭˢ muō hō, my son was dead.

waḍḍˢ puṭˢ bbaniˢ-mã̄ thī āyō, the elder son came from in the field.

naṇḍhō puṭˢ uthī haliō, the younger son arose and went.

ḍḍāḍhō ḍḍukarˢ achī piō, a severe famine came and fell.

andarᵉ wañaṇˢ chaṅō na bhāyãĩ̃, he did not consider it good to go in.

bbiyō māṇhū̃ kō-kō-na hō, no other man was (there). *Bbiyō* is properly the ordinal numeral 'second,' and is commonly used to signify 'another.'

triō̃ ḍḍī̃hª, the third day (II).

For the obl. sing. masc. we have :—

hekiṛē māṇhuª-khē bba puṭª huā, a certain man had two sons. Here *hekiṛō*, one, is used as an indefinite article.

pāṇª-khē tangᵉ (nom. sing. *tangᵉ*) *hālª-mē̃ ḍḍisī*, having seen himself in straitened circumstance.

chōthē̃ (nom. sing. *chothō̃*) *ḍḍī̃hª*, on the fourth day (II).

For the nom. plur. masc. we have :—

tũhᵉ-jē piª-jē gharª-mē̃ kētirā (nom. sing. *kētirō*) *puṭª āhinᵉ*, how many sons are there in your father's house ? (223).

mū̃ hunª-jē puṭª-khē ghaṇā (nom. sing. *ghaṇō*) *chābukª haṇiā āhinᵉ*, 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 :—

thōranᵉ (nom. sing. *thōrō*) *ḍḍī̃hanᵉ-khā̃ pōᵉ*, after a few days.

kētiranᵉ-ī (nom. sing. *kētirō*) *pōrehatanᵉ-khē jhajhī mānī pēī-milē*, how many servants get abundant bread !

āū̃ kētiranᵉ warehanᵉ-khā̃ khiẓimatª piō-karyā̃, from how many years am I doing service !

For the nom. sing. fem. we have :—

'umirᵉ chausālª (masc. *chausālª*), a four years old age, *i.e.* an age of four years (II).

jhajhī (nom. sing. masc. *jhajhō*) *mānī*, abundant bread.

tō waḍḍī (nom. sing. masc. *waḍḍō*) *mahemānī kaī*, thou madest a great feast.

bbī (nom. sing. masc. *bbiyō*) *rātᵉ*, the second night (II).

For the obl. sing. fem. we have :—

hiª ghōṛō kētirīª (nom. sing. masc. *kētirō*, fem. *kētirī*) *umirᵉ-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 *jaṛō* and *sandiṛō*. 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 :—

		Masc.	Fem.
Sing.	Nom.	*jō*	*jī*
	Obl.	*jē*	*jiª*, *jē*
	Voc.	*jā*	*jī*
Plur.	Nom.	*jā*	*jiū̃*, *jū̃*
	Obl.	*janᵉ*, *jē*	*jinᵉ*, *jianᵉ*, *jiunᵉ*, *junᵉ*, *jē*
	Voc.	*jā*	*jiū̃*, *jū̃*

From the above it will be seen that the irregularities consist in the optional use of *jē* 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. Masc. :—

nāch^{a}-jō (nom. sing. *nāch^{s}*) *parilā^{u} kan^{a}-tē pius^{s}*, the sound of dancing fell on his ears.

ghōṛō rang^{a}-jō (nom. sing. *rang^{u}*) *kumēt^{u} hō*, the horse was bay in colour (II). Note this use of the genitive.

ajj^{u} ṣubūh^{a}-jō (nom. sing. *ṣubūh^{u}*) *mũ̃-khē ṣūbēdār^{a} pakiṛiō-āhē*, today, at dawn, the Sūbēdār arrested me (II). Here we have an example of the genitive of time.

Lēkhu^{a}-wāṇiē-jō (nom. sing. *wāṇiō*) *khūh^{u}*, Lēkhū Baṇiyā's well (II).

ghōṛō jēkō mũh^{i}-jē suwāri^{a}-jō (nom. sing. *suwārī*) *hō*, the horse which was of my own riding, my own riding-horse (II).

tō-wārō ghōṛō chōri^{a}-jō (nom. sing. *chōrī*) *āhē*, the horse in your possession is of theft, *i.e.* is stolen (II).

hi^{u} ghōṛō kētiri^{a} 'umir^{a}-jō (nom. sing. *'umir^{a}*) *āhē*, of how much age is that horse, *i.e.* how old is it ? (22).

Obl. Sing. Masc. :—

unhē ḍḍēh^{a}-jē (nom. sing. *ḍḍēh^{s}*) *hekiṛē rahandaṛ^{a}-khē wañī*, having gone to an inhabitant of that country.

uhō ghōṛō ḍḍinō-atham^{s} gāh^{a}-jē (nom. sing. *gāh^{s}*) *khaṇaṇ^{a}-lā^{s}*, I have given that horse for the carriage of grass (II).

Qāzi^{a}-jē Ggōṭh^{a} ṭikius^{s}, I stopped in Qāẓī jō Ggōṭh^{a} (II).

munshi^{a}-jē (nom. sing. *munshī*) *paṭēwālē-khē ḍḍinō-atham^{s}*, I have given (it) to the Munshī's orderly (II).

Obl. Plur. Masc. :—

piṇas^{s} pāh^{i}-jē bbānhan^{a}-khē chayō, his father said to his servants.

pāh^{i}-jē dōsitan^{a}-sā̃ gaḍḍ^{u} khūshī karyā̃, I may make merry together with my friends.

Nom. Sing. Fem. :—

kētiran^{a} warehan^{a}-khā̃ tũh^{i}-jī-ī khiẓimat^{u} piō-karyā̃, from how many years am I doing only thy service.

hun^{u} ghar^{a}-mē̃ achhē ghōṛē-jī zīn^{u} āhē, in that house is the saddle of the white horse (226).

Obl. Sing. Fem. :—

hū māl^{u}-khē ṭakiri^{a}-ji^{u} (nom. sing. *ṭakirī*) *chōṭi^{u}-tē piō-chārē*, he is grazing cattle on the top of the hillock (229).

hun^{a}-jō bhā^{u} hun^{a}-ji^{u} bhēṇ^{a}-khā̃ ḍighō āhē, his brother is taller than his sister (231).

mũh^{i}-jē chāchē-jō puṭ^{u} hun^{a}-jē bhēṇ^{a}-sā̃ pariṇiō āhē, the son of my uncle is married to his sister (225).

jāh^{i} pāh^{i}-jē bbani^{a}-mē̃ mōkilius^{s}, who sent him into his field.

zīn^{u} hun^{a}-jē puṭhi^{a}-tē rakh^{s}, put the saddle upon his back (227).

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, *hiⁿ māṛhū hunᵉ-khõ̃ caṅō āhē*, this man is better than that.

For the superlative, also as in other Indian languages, *sabhinī-khã̄*, than all, is used; as in *hiⁿ māṛhū sabhinī-khã̄ caṅō āhē*, this man is the best of all. Or *mã̄*, *majhã̄*, *mõ̃*, or *majhõ̃*, all signifying 'from in,' may be subsituted for *khã̄*, etc.

Another method of forming the superlative will be found in the sentence of the parable *uchē-khã̄ uchō waggō*, the good than good robe, *i.e.* the best robe.

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

Masc.	Fem.	
pēhryõ̃	*pēhrī̃*,	first.
bbiō	*bbī*,	second.
ṭriō	*ṭrī*,	third.
chōthõ̃	*chōthī̃*,	fourth.
panjõ̃	*panjī̃*,	fifth.
chhahõ̃	*chhahī̃*,	sixth.
satõ̃	*satī̃*,	seventh.
aṭhõ̃	*aṭhī̃*,	eighth.
nawõ̃	*nawī̃*,	ninth.
ḍḍahõ̃	*ḍḍahī̃*,	tenth, and so on.

The fractional numerals are:—

chōthāī, *chōthō*, or *pāⁿ*, a quarter.
ṭrihāī, a third.
sawāī, one and a quarter; a quarter more than.
sāḍhᵉ, one half more than.
ḍḍēḍhᵉ, one and a half.
pauṇō or *munō*, a quarter less than.
aḍhāī, two and a half.

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

Nom.		Obl. Plur.
bba,	two,	*bbinᵉ*.
ṭrē,	three,	*ṭriṅᵉ*.
chārᵉ,	four,	*chaũnᵉ*.
panjᵉ,	five,	*panjanᵉ*.
chha,	six,	*chhahanᵉ*.
satᵉ,	seven,	*satanᵉ*.
aṭhᵉ,	eight,	*aṭhanᵉ*.

and so on.

The syllable *ī*, *ĩ̂*, *hī*, or *hĩ̂* may be added to any cardinal to indicate completeness. Thus, *bbaī* or *bbēī*, all two, both; *ṭrēī*, all three, and so on. As an example we can quote:—*hunᵉ mālᵉ bbinhī* (i.e. *bbinᵉ*+*hī*)-*khē virāhē-ḍḍinō*, he divided the property and gave it to the two.

PRONOUNS.—The first two **Personal Pronouns** are declined as follows :—

	I.	Thou.
Sing.		
Nom. . .	*aũ, ã ; mã,*[1] *mũ*[1]	*tũ*
Obl. . .	*ã, mũ, mũ ; mã*[1]	*tō*
Gen. . .	*ã-jō, mũhᵉ-jō, mũhⁱ-jō, mũ-jō ; mahⁱ-jō*[1]	*tũhᵉ-jō, tũhⁱ-jō, tō-jō*
Plur.		
Nom. . .	*asĩ*	*tavhĩ, tavĩ, tahĩ, taĩ ; avhĩ, avĩ, ahĩ, ãĩ, ãĩ*
Obl. . .	*asã, asãhⁱ, asãhũ*	*tavhã, tahã ; avhã, ahã, ã*
Gen. . .	*asã-jō, asãhⁱ-jō*	*tavhã-jō*, etc. ; *avhã-jō*, etc.

[1] These forms are chiefly used in the Sirō, or North Sindh.

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 *t*, and the other dropping that letter.

The emphatic suffix *ī*, *hī*, or *hĩ* is very often added to the pronoun of the second person. Thus, *tũhĩ*, even thou, only thou ; *tōhī*, even thee, only thee ; *avhãhĩ-jō*, even of you, only your.

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

āũ uthī pāhⁱ-jē piⁿ-waṭᵉ wañī chawandōsãsᵉ, I having arisen, having gone to my father, will say unto him.
āũ tũhⁱ-jī-ī khiẓimatᵃ piō karyã, I am doing only thy service.
jō āũ khūshī karyã, that I may make merry.
āũ naukarᵃ hōsᵉ, I was a servant (II).
jēkarᵃ mã pāhⁱ-jō pēṭᵃ bharyã, would that I might fill my belly.
mũ gunāhᵃ kayō-āhē, I have sinned.
mũ chayusᵉ ta 'chaṅō,' I said to him 'very well' (II).
mũ suñātō, I recognised him (II).
sō mũ-khē khaṇī-ḍḍē, set to and give that to me.
mũ-khē ḍḍisī, having seen me (II).
mũ-khē chayãĩ, he said to me (II).
tũ ta hamēshᵃ mũ-waṭᵉ-ī āhĩ, thou verily art ever with me.
hĩarᵃ mũ-waṭᵉ kē-na āhinᵉ, at present I have none (Hindī *mērē pās*) (II).
ghōṛō mũ-sã hō, the horse was with me (II).
mũhⁱ-jō puṭᵃ muō hō, my son was dead.
jēkō bhāṅō mũhⁱ-jē ḥiṣē achē, whatever portion comes in my share.
mũhⁱ-jē suwāriᵃ-jō ghōṛō, my riding-horse (II).
sarahō thiaṇᵃ wājibᵃ hō, it was proper for us to become joyful.
tũ ta hamēshᵃ, etc., as above.

tō waḍḍī mahemānī kaī, thou madest a great feast.
tō hū kãhᵉ-khã̄ ggidhō, from whom did you buy that? (240).
tũhᵉ-jō bhāᵃ āyō-āhē, thy brother is come.
tũhᵉ-jē ḥukimᵃ-jē ubatarᵉ na haliō-āhiyã̄, I did not go against thy command.
tō-wārō ghōṛō chōriᵃ-jō āhē, the horse in thy possession is of theft, *i.e.* is stolen property (II).

As in other Indian languages, the proximate and remote **Demonstrative 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—

	This.	This very.	That.	That very.
Sing.				
Nom.				
Masc. .	*hī, hē, hīᵘ, hiᵘ*	*ihō, īhō, ῑ̄ō, ῑ̄ō*	*hū, hō*	*uhō, uō*
Fem. .	*hī, hē, hīᵃ, hiᵃ*	*ihā, īhā, iā, ῑ̄ā*	*hū, huā*	*uhā, uā*
Obl. . .	*hinᵃ*	*inhē, inhī, inheᵃ, inehᵃ*	*hunᵃ*	*unhē, unheᵃ, unehᵃ*
Plur.				
Nom. . .	*hī, hē*	*ihē*	*hū, hō, hōē*	*uhē*
Obl. . .	*hinᵉ, hinanᵉ*	*inhanᵉ, inhenᵉ, inhẽ̄*	*hunᵉ, hunanᵉ*	*unhanᵉ, unhenᵉ, unhẽ̄*

In the Lāṛᵃ, or South Sindh, the initial *h* is usually dropped, so that we get *ī, ē, īᵘ, ū, ō*, and so throughout. The suffix *ī* may be added to *ihō* (*ihō-ī*) and *uhō* (*uhō-ī*), making them still more emphatic.

There are two other demonstrative pronouns, indicating that the person referred to is present. They are *ijhō*, this one present, and *ujhō*, that one present. They are only used in the nominative singular and plural. Thus, Nom. Sing. Masc. *ijhō*, fem. *ijhā*; Nom. Plur. Masc. and Fem. *ijhē*. Similarly, *ujhō*. As an example of their use, we may quote from Stack, *ijhō vēṭhō āhē*, 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:—

hī bbudhī, kāviṛijī, hearing this, becoming angry.
hiᵘ chhā piō-thiē, what is this (that is) happening?
hiᵘ tũhᵉ-bhāᵃ muō hō, this thy brother was dead.
ihā rātᵉ (fem.) *Mōrē ṭikiusᵉ*, this night I stayed at Mōrō (II).
hinᵃ tũhᵉ-puṭᵃ-jē achaṇᵃ-tē, on the coming of this thy son.
inhē lāiqᵘ na āhiyã̄, I am not worthy of this.
hō parawasᵉ thiaṇᵃ laggō, he began to be in want.
tō hū kãhᵉ-khã̄ ggidhō, from whom did you buy that? (240).

hũ māl^{a}-khē ṭakiri^{a}-jē chōṭi^{a}-tē piō chārē, he is grazing cattle on the top of the hillock (229).

hũ hun^{a} waṇ^{a}-hēṭh^{a} ghōṛē-tē charhiō vēṭhō āhē, he is seated, mounted on a horse, under that tree (230).

uhō ghōṛō paṭēwālē-khē ḍḍinō-atham^{a}, I have given that horse to the orderly (II).

hun^{a} māl^{a} bbinhī-khē virāhē-ḍḍinō, he divided the property and gave it to the two.

un^{a}-khã̃ puchhium^{a}, I asked him (II). Note that verbs of asking take the ablative.

un^{a}-tē charehī, having mounted on it (II).

unhē ḍḍēh^{a}-mẽ̃, in that country (there came a famine).

unhe^{a} waqit^{a} bbiyō māṇhũ̃ kō-kō-na hō, at that time no one else was (there) (II).

jō unhē-wat^{a} āhē, which (horse) is in his possession (Hindī *us-kē pās*) (II).

aña ghōṛō unhē paṭēwālē-wat^{a} āhē, the horse is still in possession of that orderly (II).

uhē khūshī karaṇ^{a} laggā, they began to make merry.

uhē rupayā hun^{a}-khã̃ wath^{a}, take those rupees from him (235).

The **Reflexive Pronoun** *pāṇ^{a}*, self, like the Hindī *āp*, 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. *pāṇ^{a}*
Obl. *pāṇ^{a}*
Gen. *pãh^{ã}-jō*, *pãh^{ã}-jō*, or (in Lāṛ) *pã̃-jō*
Abl. *pāṇã̃*, etc.

The Genitive, like the Hindī *apnā*, means 'own.' Adverbial forms are *pāṇahẽ̃*, and *pāṇã̃*, both meaning 'of, from, or by oneself or themselves.' In Haidarabad, *pãh^{ĩ}-jō* is used instead of *pãh^{ã}-jō*.

Other adverbs used in a reflexive sense are *dhur^{a}*, in person, or, when referring to a place, in the exact spot ; and *pinḍ^{a}*, in person. The latter is used in South Sindh and in Cutch.

Equivalent to the Hindī *āp-kā*, Your Honour's, is *pãh^{ã}-jō*. It also means 'ours,' including the person addressed, but not when the person addressed is not included ; as in *pãh^{ã}-jē ḍḍēh^{a}*, 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 Haidarabad specimens, the genitive is throughout written *pãh^{ĩ}-jō*, instead of *pãh^{ã}-jō*.

pāṇ^{a} ghōṛē-tē charehial^{a} hō, he himself was mounted on the horse (II).

pāṇ^{a}-khē tang^{a} hāl^{a}-mẽ̃ ḍḍisī, having seen himself in straitened circumstance.

jēkar^{a} mã̃ khāī pãh^{ĩ}-jō pēṭ^{a} bharyã̃, would that I might eat and fill my belly.

ãũ uthī pãh^{ĩ}-jē pi^{a}-wat^{a} wañī chawandōsã̃s^{a}, I will arise and go near to my father, and will say unto him.

jãh^{ĩ} pãh^{ĩ}-jē bbani^{a}-mẽ̃ mōkilius^{a}, who sent (him) into his (own) fields.

pãh^{ĩ}-jō māl^{a} ajhalāi^{a}-mẽ̃ viñāyãĩ, he wasted his substance in riotous living.

hin^{a} pãh^{ĩ}-jē puṭ^{a}-jē achaṇ^{a}-tē, 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 :—

	Who, what.	That, he.
Sing.		
Nom.		
Masc..	*jō*	*sō*
Fem. .	*jā*	*sā*
Obl. .	*jã̄hⁱ*	*tã̄hⁱ*
Abl. .	*jã̄hã̄*, etc.	*tã̄hã̄*, etc.
Plur.		
Nom. .	*jē*	*sē*
Obl. .	*janᵉ*, *jinᵉ*, *jinhanᵉ*, *jinhenᵉ*, *jinanᵉ*, *jininᵉ*	*tanᵉ*, *tinᵉ*, *tinhanᵉ*, *tinhenᵉ*, *tinanᵉ*, *tininᵉ*.

Emphatic forms are made by adding ĩ or ῖ̃, as in Obl. Sing. *jã̄hῖ̃ ;* Obl. Plur. *janῖ̃ ;* Nom. Sing. *sōĩ*, fem. *sāĩ ;* Obl. Sing. *tāhῖ̃ ;* Nom. Plur. *sēĩ ;* Obl. Plur. *tanῖ̃*, 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.

jō unhē-waṭᵉ āhē, (the horse) which is in his possession (II).

jã̄hⁱ tũ̄hⁱ-jō mālᵘ viñāyō, tāhⁱ-lāᵉ tō waḍḍī mahemānī kaī-āhē, thou hast madest a great feast for him who wasted all thy property. Here we have a good example of the complementary use of the relative and correlative.

jã̄hⁱ-tē hunᵉ mālᵘ virāhē ḍḍinō, on which (*i.e.* whereupon) he divided and gave the property.

jũ̄hⁱ-karē hō parawasᵉ thiaṇᵃ laggō, owing to which he began to become in want.

ghōṛō jēkō mũ̄hⁱ-jē suwāriᵘ-jō hō, sō chōrī thī-viō, that horse which was for my riding was stolen. Here we have the indefinite pronoun *jēkō*, whatever, used instead of *jō*, with *sō* regularly as its correlative.

jēkō bhāṅō achē, sō mũ̄-khē ḍḍē, give me that portion which comes to me. Similar remarks apply.

sō hāṇē jīō āhē, he is now alive.

tāhⁱ-lāᵉ, for him (thou madest a feast, etc. as above).

tāhⁱ-tē piṇasᵉ chayusᵉ, on that (*i.e.* thereupon) his father said to him.

sē jēkarᵘ mã̄ khāī pāhⁱ-jō pēṭᵘ bharyã̄, would that, having eaten them, I might fill my belly.

tinᵉ-mã̄ nanḷhē, the younger of them (said to his father).

The **Interrogative Pronouns** are :—

*kēr*ⁿ, who ?

kēharō, keharō, kahiṛō, kērhō, kēhō, or *kujjāṛō,* who ?, what ? In the Lāṛⁿ, or South Sindh, *kēō* and *kujjā* are also used.

chhā, what ?

*kōh*ⁿ, what ?

*Kēr*ⁿ 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 :—

	Singular.	Plural.
Nom. . . .	*kēr*ⁿ ; fem. *kēr*ⁿ	*kēr*ᵉ
Obl. . . .	*kãhẽ*	*kan*ᵉ, *kin*ᵉ, *kinhan*ᵉ, *kinhen*ᵉ, *kinan*ᵉ, *kinin*ᵉ.

Kēharō, 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 *ō*. Thus Nom. Sing. Masc. *kēharō,* Fem. *kēharī ;* Nom. Plur. Masc. *kēharā,* Fem. *kēhariῦ. Kujjāṛeã̃* or *kujjaṛeã̃,* the Abl. Masc. Sing. of *kujjāṛō,* often means ‘what for ?’ ‘why ?’.

Chhā does not change in declension. It is only used with reference to inanimate objects, and is not used in the plural. The genitive, *chhā-jō̃* means ‘of what sort ?’, ‘of what kind ?’; and with the postpositions *khẽ, kāṇᵉ,* or *khã̃, chhā* signifies ‘what for ?’, ‘for what purpose ?’, ‘why ?’.

*Kōh*ⁿ 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 :—

*kēr*ⁿ *āhĩ̃,* who art thou ? (II).

tō hũ kãhᵉ-khã̃ ggidhō, from whom did you buy that ? (240).

*kãhᵉ-jō chhōkar*ⁿ *tũhᵉ-jē puṭhiã̃ achē-thō,* whose boy is coming behind you ? (239).

hiⁿ chhā piō-thiē, 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 *kãhᵉ ;* Nom. Plur. *kē ;* Obl. Plur. *kanᵉ* or *kinᵉ.*

Kōī, anyone, someone, is an emphatic form of the preceding. Its Nom. Sing. Fem. is *kāī.* Its Obl. Sing. is *kãhĩ̃* or *kãhᵉ ;* Nom. Plur. *kēī, kaĩ̃,* or *kãĩ̃.* Obl. Plur. *kanhĩ̃* or *kanĩ̃.*

Kī, anything, something, a little, does not change in declension.

Kō-na, no one, he not at all ; *kī-na,* (pl.) *kē-na,* nothing ; *kō na kō,* or *kō kō na,* nobody at all ; *kī na kī,* or *kī kī na,* nothing at all.

Jē-kō, whoever, has its Nom. Sing. Fem. *jē-kī.* Its Obl. Sing. is *jãhᵉ-kãhᵉ ;* Nom. Plur. *jē-kē ;* Obl. Plur. *janᵉ-kanᵉ* or *jinᵉ-kinᵉ.*

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

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

Indefinite Pronominal Adjectives are *sabhᵘ*, all, and *miṛyōī* or *miṛōī*, all, whole, everyone. *Sabhᵘ* is thus declined :—

	Sing.	Plur.
Nom. . .	*sabhᵘ* or *sabhᵉ*; fem. *sabhᵃ*	*sabhᵉ*, *sabhē*
Obl. . .	*sabhᵃ*	*sabhanᵉ*, *sabhinᵉ*, *sabhininᵉ*, *sabhẽ*

An emphatic form of *sabhᵘ* is *sabhōī*. This word is irregular in its declension, especially in the Ablative, in which the termination *ãã* is inserted before the emphatic *ī*. It is declined as follows :—

	Sing.		Plur. (common gender).
	Masc.	Fem.	
Nom. . .	*sabhōī*	*sabhāī*	*sabhēī*, *sabhaī*
Obl. . .	*sabhēī*	*sabhaāīᵃ*	*sabhinī*, *sabhiñī*
Abl. . .	*sabhãāī*	*sabhãāī*	*sabhinãāī*, *sabhineãāī*

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

Miṛyōī or *miṛōī* is declined like *sabhōī*. Thus, Masc. Obl. Sing. *miṛyēī* or *miṛēī* and so on.

Other Indefinite Pronominal Adjectives are the following :—

phalāṇō, such a one.

bbiō, another. This is really the ordinal numeral 'second.'

parāō, another's.

dhāryō, another's.

sāggyō, that very.

hikiṛō, one, a.

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

jēkē chhilũ suarᵃ thā-khāinᵉ, whatever husks the swine are eating.

jēkī athamᵉ sō sabhᵉ tũhⁱ-jō-ī āhē, whatever I have that is only thine. Note that in Haidarabad *sabhᵉ* is used instead of *sabhᵘ*.

ṣūbēdārᵃ ghōṛō kō-na ghurāyō, the Ṣūbēdār did not at all send for the horse (II).

hĩārᵃ mũ-waṭᵉ kē-nᵃ (*rupayā*) *āhinᵉ*, just now I have no (rupees) in my possession (II).

bbiyō māṇhũ kō kō na hō, no one else was (there) (II).

khēsᵉ kãhⁱ be kī kī na ḍḍinō, no one even gave anything to him.

naṇḍhō puṭᵘ sabhᵘ-kī hathᵉ karē, the younger son having collected everything.

sabhᵉ khapāiṇᵃ-khã pōᵉ, after squandering all things.

The following table, taken from Stack's Grammar, exhibits the various forms of the **Correlative Pronominal Adjectives** and **Adverbs**:—

Pronoun.	Number or quantity.	Size.		Kind.	Manner.	Place.	Direction.	Time.		
		Largeness.	Smallness.					Duration.	Moment.	Duration from.
ā	*ētirō*	*āḍḍō*	*āḍḍiṛō*	*ehaṛō*	*ē̃ᵉ, ĩᵉ, ĩᵉ, iē*	*itē, itᵉ, ithē*	*āḍḍē, āḍḍhõ̃*[3]	*ēsĩ*[4]	*hēarᵉ*	...
this.	this much.	as large as this.	as small as this.	of this kind.	in this way.	here.	in this direction.	so long.	now.	...
hā	*hētirō*	*hāḍḍō*	*hāḍḍiṛō*	*heaṛō*	*hēᵉ, hĩᵉ*	*hetē, hetᵉ*	*hāḍḍē, hāḍḍhõ̃*	*hēsĩ*	...	...
this.	this much.	as large as this.	as small as this.	of this kind.	in this way.	here.	in this direction.	so long.	...	...
ō	*ōtirō*	*ōḍḍō*	*ōḍḍiṛō*	*uhaṛō*	*ũē, ũᵉ*	*utē, uthē*	*ōḍḍē, ōḍḍhõ̃*	*ōsĩ*	...	...
that.	that much.	as large as that.	as small as that.	of that kind.	in that way.	there.	in that direction.	so long.	...	...
hō	*hōtirō*	*hōḍḍō*	*hōḍḍiṛō*	*huaṛō*	*hũᵉ, hũᵉ, huē.*	*hutē, hutᵉ*	*hōḍḍē, hōḍḍhõ̃*	*hōsĩ*	...	...
that.	that much.	as large as that.	as small as that.	of that kind.	in that way.	there.	in that direction.	so long.	...	...
jō	*jētirō*	*jāḍḍō*	*jēḍḍiṛō*	*jehaṛō*	*jĩᵉ, jĩᵉ, jiē*	*jitē, jithē*[2]	*jēḍḍē, jēḍḍhõ̃*	*jēsĩ, jāsĩ*	*jã̄, jaḍḍhĩ*[5]	*jaḍḍhōkō*[6]
what.	as much.	as large.	as small.	of what kind.	in what way.	where.	in what direction.	as long.	when.	from such time as.
sō	*tētirō*	*tāḍḍō*	*tēḍḍiṛō*	*tehaṛō*	*tĩᵉ, tĩᵉ, tiē*	*titē, tithē*	*tēḍḍē, tēḍḍhõ̃*	*tēsĩ, tāsĩ*	*tã̄, taḍḍhĩ*	*taḍḍhōkō*
that.	so much.	so large.	so small.	of that kind.	in that way.	there.	in that direction.	so long.	then.	from that time.
*kēr*ᵘ	*kētirō*[1]	*kēḍḍō*	*kēḍḍiṛō*	*kehaṛō*	*kĩᵉ, kĩᵉ, kiē*	*kithē*	*kēḍḍē, kēḍḍhõ̃*	*kēsĩ, kāsĩ*	*kaḍḍhĩ*	*kaḍḍhōkō*
who?	how much?	how large?	how small?	of what kind?	in what way?	where?	in what direction?	how long?	when?	since when?

[1] This should be distinguished from *kã̄ō*, which means 'which?' or 'what number?' out of several.

[2] Also *jātē, jāthē, jatē, jathē, jatᵉ, jitᵉ* or *jithᵉ*. The Correlative and Interrogative also take corresponding forms.

[3] Also *ēḍḍhã̄, ēḍḍāhᵃ, ēḍḍãhĩ, ēḍḍã̄hõ̃*, etc., each of which forms runs through the whole series.

[4] This set is generally used with *tĩ̄ī, tōṇī*, or some of the other postpositions for 'up to,' 'till'; as *ɛsĩ-tĩ̄ī*, etc. It also refers to distance, and should then be translated 'so far,' etc.

[5] Or *jaḍḍēhĩ, taḍḍēhĩ*, etc.

[6] Or *jaḍḍhākurᵃ, taḍḍhākurᵃ*, etc.

Pronominal Suffixes.—Sindhī shares with Kāshmīrī and Lahndā the use of pronominal suffixes. In Kāshmīrī they are attached only to verbs, and in Lahndā apparently only to nouns and verbs; but in Sindhī 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 *nēṇum'*, my eye; attached to a verb, we have *māryum'*, I struck; and attached to a postposition, we have *sandum'*, 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.

	Sing.	Plur.
1st person . . .	*s'*	*sĩ̃, sũ̃*
2nd person . . .	*ẽ̃* or (only fem.) *ĩ*	"
3rd person . . .	none.	none.

Thus, *māryus'*, I was struck; *mārindẽ̃*, thou shalt strike. As already said, these suffixes are used only with verbs.

B.—Suffixes of other cases.

	Sing.	Plur.
1st person . . .	*m'*	*ũ̃, sĩ̃, sũ̃*
2nd person . . .	'	*w°*
3rd person . . .	*s'*	*n'* or *n°*

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, *pium'*, my father; *sāṇus'*, with him; *ḍḍĩ̃m'*, give to me.

C.—Suffixes of the case of the Agent.

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

	Sing.	Plur.
1st person . . .	*m'*	*ũ̃, sĩ̃, sũ̃*
2nd person . . .	'	*w°*
3rd person . . .	*ãĩ̃*	*ãũ̃*

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

As a general remark, it may be stated that the suffixes *sĩ̃* and *sũ̃* 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 Sirō, or Upper Sindh, *sẽ̃* is often used instead of *sĩ̃*.

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 B., 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 *Nominative Singular*:—

(1) Nouns ending in ˢ undergo no change before the suffixes.

(2) Nouns ending in *ō* generally shorten the *ō* to *u*, but the *ō* may optionally be retained.

(3) Masculine nouns in *ī* change the *ī* to *yu* or *ya*.

(4) Feminine nouns in *ī* change the *ī* to *ya* or *i*.

(5) Nouns ending in ˈ undergo no change before the suffixes, except that the final ˈ may optionally be changed to *ya*.

B.—When added to the *Oblique Singular*:—

In the case of nouns ending in *ō*, the oblique case ends in *ē*. This *ē* is changed to *a* or *ahe* before suffixes. In the Sirō, or Upper Sindh, the *ē* often changes to *i*, instead of *a*. Thus, *mathō*, a head; obl. sing. *mathē*; with suffix, *matham'-khē*, *mathahem'-khē*, or (in the Sirō) *mathim'-khē*, to my head. The oblique case singular of other nouns is not altered before suffixes, except that *ia* becomes *ya*.

C.—When added to the *Nominative Plural*:—

The Nom. Plur. of masculine nouns in *ī* ends in *ī*, like the Nom. Sing. This *ī* is changed to *ya* before suffixes. In the case of other nouns, a final vowel is shortened and, if nasalized, the nasal is dropped. Thus, *chhōkarˢ*, a girl; Nom. Plur. *chhōkaryū̃*, with suffix, *chhōkaryum'*, my girls.

D.—When added to the *Oblique Plural*:—

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

When a noun ends in a vowel, and a suffix commences with a vowel, an *h* is often inserted. Again *hi* or *hĩ* is often inserted between the oblique case and the suffix.

All nouns do not take these suffixes. The most common are those ending in ˢ or *ō*. Less common are those ending in *ī* (masc. and fem.) or ˈ. 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:—

	An eye.				A head.			
	Sing. Nom.	Sing. Obl.	Plur. Nom.	Plur. Obl.	Sing. Nom.	Sing. Obl.	Plur. Nom.	Plur. Obl.
	*nēṇ*ᵘ	*nēṇ*ᵃ	*nēṇ*ᵃ	*nēṇan*ᵃ	*mathō*	*mathē*	*mathā*	*mathan*ᵃ
With **m**ᵃ .	*nēṇum*ᵃ	*nēṇam*ᵃ, *nēṇahem*ᵃ	*nēṇam*ᵃ	*nēṇanim*ᵃ	*mathum*ᵃ[1]	*matham*ᵃ[2]	*matham*ᵃ	*mathanim*ᵃ
With ᵃ .	*nēṇu*ᵃ	*nēṇa*ᵃ, *nēṇah*ᵃ	*nēṇa*ᵃ	*nēṇanī*	*mathu*ᵃ	*matha*ᵃ	*matha*ᵃ	*mathanī*, *mathanin*ᵃ
With *s*ᵃ .	*nēṇus*ᵃ	*nēṇas*ᵃ, *nēṇahes*ᵃ	*nēṇas*ᵃ	*nēṇanis*ᵃ	*mathus*ᵃ	*mathas*ᵃ, *mathahes*ᵃ	*mathas*ᵃ	*mathanis*ᵃ
With *w*ᵃ .	*nēṇuw*ᵃ	*nēṇaw*ᵃ, *nēṇahēw*ᵃ	*nēṇaw*ᵃ	*nēṇaniw*ᵃ	*mathuw*ᵃ	*mathaw*ᵃ, *mathahēw*ᵃ	*mathaw*ᵃ	*mathaniw*ᵃ
With *n*ᵃ .	*nēṇun*ᵃ	*nēṇan*ᵃ, *nēṇahen*ᵃ	*nēṇan*ᵃ	*nēṇanin*ᵃ	*mathun*ᵃ	*mathan*ᵃ, *mathahan*ᵃ	*mathan*ᵃ	*mathanin*ᵃ

[1] *Mathōm*ᵃ, and so throughout the other persons.
[2] Or in the Sirō, or Upper Sindh, *mathim*ᵃ, and so with the other suffixes.

	A master.				A lady.			
	Sing. Nom.	Sing. Obl.	Plur. Nom.	Plur. Obl.	Sing. Nom.	Sing. Obl.	Plur. Nom.	Plur. Obl.
	dhaṇī	*dhaṇy*ᵃ	*dhanī*	*dhaṇyun*ᵃ	*bbāī*	*bbāī*ᵃ	*bbāyū*	*bbāyun*ᵃ
With *m*ᵃ .	*dhaṇyam*ᵃ	*dhaṇyam*ᵃ	*dhaṇyam*ᵃ	*dhaṇyunim*ᵃ	*bbāim*ᵃ, *bbāyam*ᵃ	*bbāyam*ᵃ	*bbāyum*ᵃ	*bbāyunim*ᵃ
With ᵃ .	*dhaṇya*ᵃ	*dhaṇya*ᵃ	*dhaṇya*ᵃ	*dhaṇyunī*, *dhaṇyuneh*ᵃ	*bbāyē*, *bbāya*ᵃ	*bbāya*ᵃ	*bbāyu*ᵃ	*bbāyunī*
With *s*ᵃ .	*dhaṇyas*ᵃ, *dhaṇyus*ᵃ	*dhaṇyas*ᵃ	*dhaṇyas*ᵃ	*dhaṇyunis*ᵃ	*bbāis*ᵃ, *bbāyas*ᵃ	*bbāyas*ᵃ	*bbāyus*ᵃ	*bbāyunis*ᵃ
With *w*ᵃ .	*dhaṇyaw*ᵃ, *dhaṇyuw*ᵃ	*dhaṇyaw*ᵃ	*dhaṇyaw*ᵃ	*dhaṇyuniw*ᵃ	*bbāiw*ᵃ, *bbāyaw*ᵃ	*bbāyaw*ᵃ	*bbāyuw*ᵃ	*bbāyuniw*ᵃ
With *n*ᵃ .	*dhaṇyan*ᵃ, *dhaṇyun*ᵃ	*dhaṇyan*ᵃ	*dhaṇyan*ᵃ	*dhaṇyunin*ᵃ	*bbāin*ᵃ, *bbāyan*ᵃ	*bbāyan*ᵃ	*bbāyun*ᵃ	*bbāyunin*ᵃ

	A girl.			
	Sing. Nom.	Sing. Obl.	Plur. Nom.	Plur. Obl.
	*chhōkar*ᵃ	*chhōkar*ᵃ	*chhōkaryū*	*chhōkarin*ᵃ
With *m*ᵃ . .	*chhōkarim*ᵃ, *chhōkaryam*ᵃ	*chhōkarim*ᵃ, *chhōkaryam*ᵃ	*chhōkaryum*ᵃ	*chhōkarinim*ᵃ
With ᵃ . .	*chhōkarē*, *chhōkarya*ᵃ, *chhōkaryah*ᵃ	*chhōkarē*, *chhōkarya*ᵃ, *chhōkaryah*ᵃ	*chhōkaryu*ᵃ	*chhōkarin*ᵃ
With *s*ᵃ . .	*chhōkaris*ᵃ, *chhōkaryas*ᵃ	*chhōkaris*ᵃ, *chhōkaryas*ᵃ	*chhōkaryus*ᵃ	*chhōkarinis*ᵃ
With *w*ᵃ . .	*chhōkariw*ᵃ, *chhōkaryaw*ᵃ	*chhōkariw*ᵃ, *chhōkaryaw*ᵃ	*chhōkaryuw*ᵃ	*chhokariniw*ᵃ
With *n*ᵃ . .	*chhōkarin*ᵃ, *chhōkaryan*ᵃ	*chhōkarin*ᵃ, *chhōkaryan*ᵃ	*chhōkaryun*ᵃ	*chhōkarinin*ᵃ

The following are the more important irregular nouns :—

*Jō*ˣ, a wife, makes *jōyam*ˣ, *jōṇham*ˣ, or *jōṇhim*ˣ, my wife; *jōvē* or *jōṇhē*, thy wife, and so on.

*Pi*ᵘ, a father, makes *pium*ˣ, *piām*ˣ, *piṇham*ˣ,[1] or *piṇhim*ˣ, my father; *piu*ˣ, *piā*ˣ, or *piṇhē*, thy father, and so on.

*Dhi*ᵘ or *dhi*ᵃ, a daughter, makes *dhium*ˣ, *dhiyam*ˣ, *dhīṇam*ˣ, or *dhīṇim*ˣ, my daughter; *dhiya*ˣ or *dhīṇē*, thy daughter, and so on.

*Bhā*ᵘ, a brother, makes *bhāum*ˣ, *bhām*ˣ, *bhāṇam*ˣ, or *bhāṇim*ˣ, my brother; *bhā*ˣ or *bhāṇē*, thy brother, and so on.

*Mā*ᵘ, a mother, makes *māum*ˣ or *mām*ˣ, my mother; *māṇhim*ˣ*-khē*, to my mother, and so on.

The following examples of pronominal suffixes added to nouns substantive are taken from the specimens :—

piṇhē mahemānī kaī-āhē, thy father has made a feast.

*tāhi-tē piṇas*ˣ *chayus*ˣ, thereupon *his* father said to him. Note that in Hyderabad they say *piṇas*ˣ, not *piṇhas*ˣ.

CONJUGATION.—THE VERB GENERALLY.—The Sindhī verb has three voices, the Active, the Passive, and the Causal. Like Marāṭhī, it has two conjugations. Of one of these the characteristic vowel is *a*, while that of the other is *i*. The first, or *a*-, conjugation consists of all intransitive[2] verbs and all verbs in the passive voice. It also includes about eighty transitive verbs. The second, or *i*-, conjugation consists of all other transitive verbs, including all verbs in the causal voice. There are traces of a similar division of conjugation in Lahndā, 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 SINDHĪ TRANSITIVE VERBS BELONGING TO THE *A*-CONJUGATION.

Verbs are quoted in their root-forms, obtained by dropping the final ᵘ of the second person singular Imperative. The list is based on that given by Trumpp in his Grammar.

ākh, say.
al, deny.
bbandh, bind.
bbujh, understand.
bbundh, hear.
bhañ, break.
bhuñ, fry.
cha, speak.
chakh, taste.
char, gravo.
chhiṇ, pluck.
chhū or *chhuh*, touch.
chubh, prick.
chugg, peck up food.
chugh, puncture.
chuh, soak up.
chum, kiss.
chuṇ, crimple (cloth).
ḍḍah, vex.
ḍḍar, eat up.
ḍḍis, see.
ḍḍuh, milk.
dhā̃, blow (with bellows).
dhā, suck.
dhō, wash.
dhuṇ, choose.
gah, rub.
ggeḳ, swallow.

[1] In Hyderabad *piṇam*ˣ, and so on, except *piṇhē*, thy father.

[2] The one exception is the intransitive verb *pāb̈ūhaṇ*ᵘ, to smile, which optionally follows the *i*-conjugation.

gginh, take.
ghur, wish.
haṇ, strike.
jah, copulate.
jhiṇik, scold.
jjāṇ, know.
kaḍh, pull out.
kah, say.
kat, spin.
khā, eat.
khãh, scratch.
khaṇ, lift.
khaṭ, earn.
khēḍḍ, play.
khi, eat.
kuh, kill.
lah, obtain.
lahaṇ, to have due.
lakh, ascertain.
likh, write.
limb, plaster.
luṇ, reap.
maṇ, shampoo.
maṅ, ask.
mañ, heed.
munj, send.
parūṛ, understand.
paṛh, read.
pas, see.
pī, drink.
pīh or *peh*, grind.
piṇ, beg.
pū, string (beads).
puchh, ask.
purjh, understand.
rakh, keep.
sah, endure.
sal, divulge.
sambhir, recollect.
samujh, understand.
sīb, sew.
sīk, long for.
sikh, learn.
siṇik or *suṇik*, blow the nose.
singh or *sungh*, smell.
suṇ, hear.
suñāṇ, recognize.
ugh, wipe.
upiṇ, sift.
waṭh, take.
vijh, throw.
vik, sell.

yah, copulate.

Of the above, *ākh*, *dhã*, and *mañ* may also be conjugated according to the *i*-conjugation. Thus 2 sing. impve. *ākh*ᵉ or *ākh*ᵉ.

Irregular verbs of this conjugation are *ḍḍi*, give, 2 sing. impve. *ḍḍē*, for *ḍḍi*ᵉ; and *ni*, take, 2 sing. impve. *nē*, for *ni*ᵉ.

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

Present Participle.—In the *a*-conjugation, this ends in *andō*, as in *hal-andō*, going; *haṇ-andō*, striking.

In the *i*-conjugation, the present participle ends in *īndō*, as in *mār-īndō*, 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 *ibō*, as in *pas-ibō*, being seen. Also, a few active verbs of the *a*-conjugation, principally those whose roots end in *ā*, follow the *i*-conjugation in forming the participle in *īndō*, as in *bbuḍhā-īndō*, becoming old; *khā-īndō*, eating.

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

Imperative.—Verbs of the *a*-conjugation form the 2nd person singular imperative by adding ᵉ to the root, and the second plural by adding *ō* or *yō*. Thus, *mar-*ᵉ, die thou; *mar-ō*, die ye; *dhō-*ᵉ, wash thou; *dhō-yō*, wash ye.

Verbs of the *i*-conjugation form the 2nd sing. imperative by adding ' to the root, and the 2nd plur. by adding *yō* or *iō*. Thus, *mār-'*, strike thou ; *mār-yō* or *mār-iō*, strike ye.

Conjunctive Participle.—In the *a*-conjugation, this ends in *ī*, but in the *i*-conjugation, in *ē*. Thus *hal-ī*, having gone ; *mār-ē*, having struck.

Infinitive.—In the Sirō, or Upper Sindh, the infinitive of verbs of the *a*-conjugation is formed by adding *aṇ"* to the root, and that of the *i*-conjugation by adding *iṇ"*. Thus, *hal-aṇ"*, to go ; *mār-iṇ"*, to strike. But in the Lāṛ", or Lower Sindh, this distinction is not observed, *aṇ"* 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 " or ' according to conjugation. The root of a verb is obtained by dropping this final short vowel. Thus :—

2 Sing. Impve.	Root.
hal", go thou.	*hal*, go.
mār", strike thou.	*mār*, strike.

If a verbal root ends in long *ī* or *ū*, this is liable to be shortened in certain cases. Similarly, if a root ends in long *ō*, this is often, but not always, liable to be shortened to *u*. This shortening occurs in :—

(1) The Infinitive, as in :—

Root.	Infinitive.
pī, drink.	*piaṇ"*.
pū, string (beads).	*puaṇ"*.
dhō, wash.	*dhuaṇ"*.

(2) The Present Participle. Thus :—

Root.	Present Participle.
pī, drink.	*piandō*.
pū, string (beads).	*puandō*.
dhō, wash.	*dhuandō*.

(3) The Future Passive Participle, as in :—

Root.	Fut. Pass. Part.
dhō, wash.	*dhuiṇō*.

(4) The first Conjunctive Participle. In this form only final *ū* is shortened, as in *pū*, string (beads), Conj. Part. *puī*. Roots ending in *ī* drop this vowel before the termination *ī*. Thus, *pī*, drink, Conj. Part. *pī*, for *pī-ī*, having drunk. Roots in *ō* do not change. Thus, *dhō*, wash, Conj. Part. *dhōī*.

(5) The Old Present. Here all three vowels are shortened, exactly as in the Infinitive. Thus, *piã̄*, I may drink ; *puã̄*, I may string (beads) ; *dhuã̄*, I may wash.

If the root of a verb in the *a*-conjugation ends in *a* or *i*, in order to prevent a hiatus, the letter *w* is inserted before terminations commencing with a vowel. This

does not occur in the *i*-conjugation. This insertion of *w* occurs in the following forms:—

(1) The Infinitive, as in *pa*, fall, inf. *pawaṇ"*; *ni*, bow, inf. *niwaṇ"*. Exceptions are *ḍḍiaṇ"*, to give, and *niaṇ"*, to take.
(2) In the Present Participle. Thus, *pawandō*, falling; *niwandō*, bowing.
(3) In the Future Passive Participle. Thus, *cha*, say, Fut. Pass. Part. *chawaṇō*, about to be said.
(4) The *w* is not inserted in the first Conjunctive Participle as we might expect. Thus, *chaī*, not *chawī*, having said.
(5) In the Old Present, as in *pawã̄*, I may fall; *chawã̄*, I may say; *niwã̄*, I may bow.

On the other hand, roots of the *i*-conjugation ending in *a*, *ā*, or *ō* (if it is not changed to *u*), change the following *a* of the Infinitive termination *aṇ"* to *i*. Thus, *ma*, measure, inf. *maïṇ"*; *ggālhā*, speak, inf. *ggālhāiṇ"*; *ḍhō*, carry, inf. *ḍhōiṇ"*.

A similar change cannot occur in the Present Participle, because, in the *i*-conjugation, this ends in *īndō*, not in *andō*.

The termination of the Future Passive Participle is *iṇō*. This becomes *aṇō*, if the root ends in *i* or *ī*, and may optionally become *aṇō* if the root ends in *u* or *ō*. Thus, *māriṇō*, about to be struck; but *ḍḍiaṇō*, about to be given; *dhuiṇō* or *dhuaṇō* (root *dhō*), about to be washed.

Infinitive.—This is formed by adding *aṇ"* to the root, as in *hal-aṇ"*, to go. As stated above, if the root ends in long *ī* or *ū*, this is shortened before the termination, and, similarly, in the case of some roots ending in *ō*, this is shortened to *u*. Also, in the *a*-conjugation, as explained above, *w* is inserted if the root ends in *a* or *i*.

In the *ī*-conjugation, the termination *aṇ"* becomes *iṇ"* if the root ends in *a* or *ā*, and also if it ends in an *ō* that is not liable to be shortened to *u* under the above rule. Thus, *maïṇ"*, to measure; *ggālhāiṇ"*, to speak; *ḍhōiṇ"*, to carry, in which the *ō* is not shortened to *u*. But *dhuaṇ"*, to wash, from the root *dhō*, in which the *ō* has been shortened to *u*. It may be added that the roots of most Causal Verbs, and all Double Causals end in *ā*, and that hence their infinitives end in *iṇ"*.

In the Sirō, or Upper Sindh, the Infinitives of all verbs of the *i*-conjugation commonly end in *iṇ"*.

The following examples of the use of the infinitive are taken from the specimens:—

andar' wañaṇ" chaṅō na bhāyã̄ĩ, he did not think it good to go inside.
khūshī karaṇ" a' sarahō thiaṇ" asã̄ wājib" hō, to make merry and to become happy was proper for us.
sabh' khapāiṇ°-khã̄ pō', after wasting everything.
ggāiṇ° a' nāch°-jō parilā", the sound of singing and dancing.
hiṇ° pāh'-jē puṭ°-jē achaṇ°-tē, on the coming of this son of Your Honour.
ukō ghōṛō ḍḍinō-atham' gāh°-jē khaṇaṇ°-lā', I have given that horse for the carrying of grass (II).

Present Participle.—As stated under the head of the root, in the Present Participle, a final *ī*, *ū*, or *ō* of the root is liable to be shortened, exactly as in the Infinitive.

In the *a*-conjugation, the Present Participle is formed by adding *andō* to the root, *w* being inserted if the root ends in *a* or *i*, exactly as in the Infinitive. Thus, *hál-andō*, going; *haṇ-andō*, striking; *pi-andō* (root *pī*), drinking; *pa-w-andō*, falling.

As we shall see, the termination *indō* belongs properly to the *i*-conjugation; but in the *a*-conjugation, it is used with verbs whose roots end in *ā*. Thus, from root *khā* (*a*-conjugation) we have *khāindō*, not *khāandō*, eating. It will be remembered that a similar change of *a* to *i* occurs in the Infinitive of these verbs. The same change optionally occurs in the case of some other verbs also. Thus, from *suṇ*, hear (*a*-conjugation), we have Pres. Part. *suṇandō* or *suṇindō*, hearing.

There are some irregularities :—

(1) Some verbs contract an *awa* or *ua* to *ū*. Thus, root *cha*, say, Pres. Part. *cha-w-andō* or *chūndō*; root *hō*, be, Pres. Part. *hūndō*, for *hu-andō*.

We have very similar contractions in :—

Root.	Pres. Part.
ḍḍi, give,	*ḍḍīndō* (for *ḍḍiandō*).
ni, take,	*nīndō* (for *niandō*).
khi, eat,	*khīndō* (for *khiandō*).
thī, become,	*thīndō* (for *thiandō*).

(2) Other irregularities are shown by :—

ach, come,	*īndō*.
vañ, go,	*vēndō* or *vīndō*.

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

The root *kar*, do, make, is sometimes irregular, making its Present Participle *karīndō*, *kandō*, or *kindō*.

Instead of *ō*, *aṛ*ⁿ is sometimes substituted in the termination of this participle, as in *hūndō* or *hūndaṛ*ⁿ, 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 *yō* to the root. When the root ends in a consonant, *iō* may be used instead of *yō*. In the following pages, when *yō* is written as the termination of this participle, *iō* may always be substituted for it, provided the root does not end in a vowel. Conversely, if *iō* is written, *yō* may always be substituted. Thus, root *mār*, strike; Past Participle, *mār-yō* or *mār-iō*, struck. But root *cha*, say; Past Part. only *cha-yō*, said, because the root ends in a vowel.

If the root ends in *i* or *ī*, the initial *y* of the termination is dropped. The same is usually the case if the root ends in *ch*, *chh*, *j*, or *jh*. Thus :—

Root.	Past Participle.
ni, take,	*ni-ō*.
jī, live,	*jī-ō*.
kuchh, speak,	*kuchh-ō*.
sōjh, investigate,	*sōjh-ō*.

As in other Indo-Aryan vernaculars, the Past Participle of a transitive verb is passive in meaning. Thus, *māryō*, 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 Hindī, be put into the case of the agent.

In every Indo-Aryan vernacular there are a certain number of irregular Past Participles, but in Sindhī the number is far more than in any language more to the east. In this respect it ranks with Lahndā and Kāshmīrī. In Hindī, for instance, there are only seven, but in Sindhī 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 SINDHĪ IRREGULAR PAST PARTICIPLES.

(a) *In Alphabetical Order.*

Verbs are quoted in their root forms.

Verb.	Past Part.	Verb.	Past Part.
ach, come,	*āyō*.	*gah*, rub,	*gaṭhō*.
al, deny,	*altō*.	*gas*, be abraded,	
āṇ, bring,	*āndō*.	*gap*, stick (in mud),	*gatō*.
bbajh, be bound,	*bbajhō* or *bbadhō*.	*gginh*, buy,	*ggidhō*.
bbandh, bind,		*ggut*, plait together,	*ggutō*.
		gus, fail,	*guthō* or *gusiō*.
bbuḍḍ, be drowned,	*bbuḍḍō*.	*hapām*, become less,	*hapāṇō*.
bbujh, be heard,	*bbudhō*.	*jabh*, be copulated,	*jadhō*.
bbundh, hear,		*jah*, copulate,	
beh or *bīh*, stand up,	*bīṭhō*.	*jjāṇ*, know,	*jjātō*.
bhajj, run away; be broken,	*bhaggō*.	*jjaṇ*, bring forth,	*jjāō*, *jjāyō*, or *jjaṇiō*.
bhañ, break (trans.),		*jjāp*, be born,	
bhijj, get wet,	*bhiṇō*.	*jhal*, seize,	*jhaltō* or *jhaliō*.
bhuch, be digested,	*bhutō*.	*jhapām*, become less,	*jhapāṇō*.
bhujj, be fried,	*bhuggō*.	*jumb*, be deeply engaged,	*jutō* or *jumbiō*.
bhun, fry,		*kar*, do,	*kiō*, *kayō*, or *kītō*.
bhuṇ, wander about,	*bhuṇō*.	*khām*, be burnt,	*khāṇō*.
cha, say,	*chiyō* or *chayō*.	*khaṇ*, lift up,	*khãyō* or *khaṇiō*.
chhijj, break (intrans.),	*chhinō*.	*khap*, be wearied,	*khatō* or *khapiō*.
chhin, break off (trans.),		*khis*, be reduced,	*khithō*.
chhuh, touch,	*chhutō*.	*khuh*, be tired,	*khuthō*.
chhup, be touched,		*khup*, be fixed,	*khutō* or *khupiō*.
chhuṭ, get loose,	*chhuṭō*.	*khus*, be plucked out,	*khuthō* or *khusiō*.
chuh, soak up,	*chuṭhō*.	*kuh*, slaughter,	*kuṭhō*.
chuk, be finished,	*chukō*.	*kus*, be slaughtered,	
ḍḍah, torment,	*ḍḍadhō*.	*kūmāij* or *kūmāṭij*, wither,	*kūmāṇō* or *kūmāyō*.
ḍḍi, give,	*ḍḍinō*.		
ḍḍis, see,	*ḍḍiṭhō*.	*lā*, apply,	*lātō* or *lāyō*.
ḍḍubh, be milked,	*ḍḍudhō*.	*labh*, be obtained,	*ladhō*.
ḍḍuh, milk,		*lah*, obtain,	
ḍhrā, satiate,	*ḍhrāō*.	*lagg*, begin,	*laggō* (Hyderabad) or *laggiō*.
ḍhrāp, be satiated,			
ḍrah, tumble down,	*ḍraṭhō* or *ḍrāṭhō*.	*lāh*, cause to descend,	*lāthō*.
ḍrāh, demolish,		*lik*, be hidden,	*likō* or *likiō*.
ḍrijj, be afraid,	*ḍrinō*.	*limb*, plaster,	*litō* or *limbiō*.
dhuṇ, choose,	*dhuō*.		

Verb.	Past Part.
lūh, scorch, *lūs*, be scorched,	*lūṭhō.*
niach, fatten,	*matō.*
mar, die,	*muō* or *mō.*
muh, cause loss, *mus*, be unlucky,	*muṭhō.*
munjh, be perplexed,	*muṛhō.*
pa, fall,	*piō*, *peō.*
pā, get,	*pātō.*
pach, be cooked,	*pakō.*
pahuch, arrive,	*pahutō.*
parch, be reconciled,	*partō* or *parchō.*
parn, entrust,	*partō.*
peh or *pēh*, enter,	*pēṭhō.*
phas, be caught,	*phathō.*
phās, be caught,	*phāthō.*
phis, burst,	*phithō.*
phāṭ, tear,	*phāṭō.*
phiṭ, be injured,	*phiṭō.*
pī, drink,	*pītō.*
pīch, be repaid,	*pītō.*
pīh, *pīs*, grind,	*pīṭhō.*
pū, string beads,	*pūtō.*
pujj, be finished,	*punō* or *pujjitō.*
purjh, understand,	*purdhō.*
rach, be immersed,	*ratō.*
rajh, be boiled, *randh*, cook,	*radhō.*
rij, be watered,	*ridō*, *rijiō.*
rījh, be pleased,	*rīdhō.*
rō, weep,	*runō.*
rubh or *rumbh*, be engaged,	*rudhō* or *rumbhiō.*
rujh, be busy,	*rudhō.*
rus, be sulky,	*ruṭhō.*
sal, divulge,	*saltō*, *saliō.*
samāij, be contained,	*samāṇō.*
sāmāij, arrive at years of discretion,	*sāmāṇō* or *sāmāyō.*
sambhir, be prepared,	*sambhūrō*, *sambhūṇō*, or *sambhiriō.*

Verb.	Past Part.
samujh, understand,	*samutō* or *samujhō.*
sijh, be seethed,	*sidhō.*
sujj, be swollen,	*sūṇō.*
sujj, be heard,	*suō* or *suṇiō.*
suk, be dry,	*sukō.*
sumah, go to sleep, *suṇ*, hear,	*sutō* or *sumhiō.*
suñāṇ, recognize,	*suñātō.*
tap, be warm,	*tatō.*
thak, be weary,	*thakō.*
ṭrah, be frightened, *ṭrāh*, frighten,	*ṭraṭhō* or *ṭrāṭhō.*
tus, be gratified,	*tuṭhō* or *ṭuṭhō.*
ubah, stand,	*ubīṭhō.*
ubhām, boil up,	*ubhāṇō.*
uḍḍām, fly,	*uḍḍāṇō.*
ugh, wipe out,	*ughaṭhō.*
ujhām, be extinguished,	*ujhāṇō.*
ujj, be woven, *uṇ*, weave,	*uṇiō.*
ukar, engrave,	*ukatō* or *ukaryō.*
ulah, descend,	*ulathō.*
ut, say,	*utō.*
wañ, go,	*viō.*
was, fall (as rain),	*waṭhō*, *uṭhō*, or *wuṭhō.*
waṭh, take,	*wartō*, *wardō*, *watō*, or *waṭhitō* (in Sirō also *wadō*).
veh, sit,	*vēṭhō.*
vēhej, bathe,	*vehetō.*
vijh, throw,	*vidhō.*
vikām, be sold,	*vikāṇō.*
vikiṇ, sell,	*vikiō.*
virch, be wearied,	*virtō.*
visām, be extinguished,	*visāṇō.*
yabh, be copulated, *yah*, copulate,	*yadhō.*

(*b*) *Classified List.*

In the above list the verbs are arranged in alphabetical order for convenience of reference. They will now be repeated, classified according to the forms assumed by the past participles. In these lists, optional forms that end regularly in *yō* or *iō* will be omitted, but the roots which take them are marked with an asterisk.

(1) Several verbs form the past participle by adding *ō* to the root. We have already seen that this occurs in the case of roots ending in *i* or *ī*, or in *ch*, *chh*, *j*, or *jh*. Examples of other verbs are :—

Root.	Past Participle.
bbajh, be bound, *bbandh*, bind,	*bbajhō* or *bbadhō* (see No. 6).
bbuḍḍ, be drowned,	*bbuḍḍō.*
bhuṇ, wander about,	*bhuṇō.*

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Root.	Past Participle.
chhiṅ, break off (trans.),	} *chhiṅō*.
chhijj, break (intrans.),	
chhuṭ, get loose,	*chhuṭo*.
chuk, be finished,	*chukō*.
ḍhrā, satiate,	} *ḍhrāō*.
ḍhrāp, be satiated,	
ggut, plait together,	*ggutō*.
**lagg*, begin,	*laggō* (Hyderabad).
**lik*, be hidden,	*likō*.
parch, be reconciled,	*parchō* or *partō*.
phāṭ, tear,	*phāṭō*.
phiṭ, be injured,	*phiṭō*.
samujh, understand,	*samujhō* or *samutō*.
suk, be dry,	*sukō*.
thak, be weary,	*thakō*.
ut, say,	*utō*.

If the final consonant of the root is *ṇ*, it is generally elided before adding the *ō* (see, however, *bhuṇ*, wander about, above). Thus :—

dhuṇ, choose,	*dhuō*.
**jjaṇ*, bring forth,	} *jāō* or *jjāyō*, with lengthening of the root vowel.
jāp, be born,	
**khaṇ*, lift up,	*khãyō*, with nasalization of the root vowel and insertion of *y*.
**suṇ*, hear,	} *suō*.
sujj, be heard,	
vikiṇ, sell,	*vikiō*.

It will be observed that in all these cases the root ends in *ṇ*. The only other irregular root in *ṇ* is *jjāṇ*, know, and it also drops the *ṇ*, becoming *jjātō* (see below). **Uṇ*, weave, is regular (see below).

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

ach, come,	*āyō*.
pa, fall,	*piō*, *peō*.
kar, do,	*kayō*, *kiyō*, or *kītō*.
kumāij or *kāmāṭij*, wither,	*kāmāyō* or *kāmāṇō*.
mar, die,	*muō* or *mō*.
ujj, be woven,	} *uṇiō*.
uṇ, weave,	
vañ, go,	*viō*.

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

**lā*, apply,	*lātō*.
pā, get,	*pātō*.
pī, drink,	*pītō*.
pū, string beads,	*pūtō*.
al, deny,	*altō*.
**jhal*, seize,	*jhaltō*.
**sal*, divulge,	*saltō*.

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

Other roots, including all irregular roots ending in *ch*, *mb*, *p*, *r*, and *th*, drop a final consonant before adding *tō*. Thus :—

bhuch, be digested,	*bhutō*.
mach, fatten,	*matō*.
pahuch, arrive,	*pahutō*.
parch, be reconciled,	*partō* or *parchō*.
pīch, be repaid,	*pītō*.

Root.	Past Participle.
rach, be immersed,	*ratō*.
virch, be wearied,	*virtō*.
**jumb*, be deeply engaged,	*jutō*.
**limb*, plaster,	*litō*.
chhup, be touched,	*chhutō*.
chhuh, touch,	
gap, stick (in mud),	*gatō*.
**khap*, be wearied,	*khapō*.
**khup*, be fixed,	*khutō*.
tap, be warm,	*tatō*.
**ukar*, engrave,	*ukatō*.
jjāṇ, know,	*jjātō*.
samujh, understand,	*samutō* or *samujhō*.
suñāṇ, recognize,	*suñātō*.
vẽhej, bathe,	*vehetō*.

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

kar, do,	*kītō*, *kiō*, or *kayō*.
pujj, be finished,	*pujjitō* or *punō*.
sumah, go to sleep,	*sutō* or *sumhiō*.
waṭh, take,	*waṭhitō*, *wartō*, *watō* or *wardō*.

(3) Three roots ending in *h*, and six ending in *s*, form their past participles by changing the final consonant to *thō*. Thus :—

khuh, be tired,	*khuthō*.
lāh, cause to descend,	*lāthō*.
ulah, descend,	*ulathō*.
**gus*, fail,	*guthō*.
khis, be reduced,	*khithō*.
**khus*, be plucked out,	*khuthō*.
phas, be caught,	*phathō*.
phās, be caught,	*phāthō*.
phis, burst,	*phithō*.

(4) We shall see that other roots ending in *h* form the past participle in *dhō*, but most roots in *h* or in *s* form it in *ṭhō*. Thus :—

beh or *bēh*, stand up,	*bēṭhō*.
chuh, soak up,	*chuṭhō*.
ḍrah, tumble down,	*ḍraṭhō* or *ḍrāṭhō*.
ḍrāh, demolish,	
gah, rub,	*gaṭhō*.
gas, abrade,	
kuh, slaughter,	*kuṭhō*.
kus, be slaughtered,	
lūh, scorch,	*lūṭhō*.
lūs, be scorched,	
muh, cause loss,	*muṭhō*.
mus, be unlucky,	
peh or *pēh*, enter,	*pēṭhō*.
pīh or *pis*, grind,	*pīṭhō*.
ṭrah, be frightened,	*ṭraṭhō* or *ṭrāṭhō*.
ṭrāh, frighten,	
ubah, stand,	*ubēṭhō*.
veh, sit,	*vēṭhō*.
ḍḍis, see,	*ḍḍiṭhō*.
rus, be sulky,	*ruṭhō*.
tus, be gratified,	*tuṭhō* or *ṭuṭhō*.
was, fall,	*waṭhō*, *uṭhō*, or *wuṭhō*.

So also :—

Root.	Past Participle.
ugh, wipe out,	*ughaṭhō*.

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

āṇ, bring,	*āndō*.
**rij*, be watered,	*ridō*.
waṭh, take,	*wardō*, *wartō*, or *waṭhitō*.

(6) All irregular roots ending in *jh*, except *samujh* (see No. 2, above) and *munjh* (see No. 9 below), five ending in *h*, one ending in *nh*, and one ending in *bh*, form the past participle by substituting *dhō* for the final consonant. Thus :—

bbajh, be bound, / *bbandh*, bind,	*bbadhō* or *bbajhō*.
bbujh, be heard, / *bbundh*, hear,	*bbudhō*.
purjh, understand,	*purdhō*.
rajh, be boiled, / *randh*, cook,	*radhō*.
rījh, be pleased,	*rīdhō*.
rujh, be busy,	*rudhō*.
sijh, be seethed,	*sijhō*.
vijh, throw,	*vidhō*.
ḍḍah, torment,	*ḍḍadhō*.
ḍḍuh, milk, / *ḍḍubh*, be milked,	*ḍḍudhō*.
jah, copulate, / *jabh*, be copulated,	*jadhō*.
lah, obtained, / *labh*, be obtained,	*ladhō*.
yah, copulate, / *yabh*, be copulated,	*yadhō*.
gginh, buy,	*ggidhō*.
rubh or *rumbh*, be engaged,	*rudhō*.

All irregular roots ending in *ām*, most of those ending in *j* or *jj*, and two others, form the past participle by substituting *ṇō* for the final consonant, or, if it ends in a vowel, by adding *ṇō* directly. Thus :—

hapām, become less,	*hapāṇō*.
jhapām, decrease,	*jhapāṇō*.
khām, be burnt,	*khāṇō*.
ubhām, boil up,	*ubhāṇō*.
uḍḍām, fly,	*uḍḍāṇō*.
ujhām, be extinguished,	*ujhāṇō*.
vikām, be sold,	*vikāṇō*.
visām, be extinguished,	*visāṇō*.
kūmāij or *kūmāṭij*, wither,	*kūmāṇō* or *kūmāyō*.
samāij, be contained,	*samāṇō*.
sāmāij, arrive at years of discretion,	*sāmāṇō* or *sāmāyō*.
bhijj, get wet,	*bhiṇō*.
ḍrijj, be afraid,	*ḍriṇō*.
sujj, be swollen,	*sūṇō* with lengthening of the root-vowel.

Belonging to this class, but with further irregularities, is :—

**sambhir*, be prepared,	*sambhūṇō*, *sambhūrō*, or *sambhiriō*.

(7) Three roots form their past participles in *nō*. Thus :—

ḍḍi, give,	*ḍḍinō*.
pujj, be finished,	*punō* or *pujjitō*.
rō, weep,	*runō*.

(8) Two roots ending in *jj* form the past participle by changing the final *jj* to *gg*. Thus :—

Root.	Past Participle.
bhajj, run away ; be broken, *bhañ*, break (trans.),	*bhaggō*.
bhujj, be fried, *bhun*, fry,	*bhuggō*.

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

cha, say,	*chiyō* or *chayō*.
munjh, be perplexed,	*muṛhō*.
**sambhir*, be prepared,	*sambhūrō*, as well as *sambhūṇō* and *sambhiriō* (see No. 6, above).

It must be remembered that many of the above verbs also have regular past participles.

A secondary form of the Past Participle is obtained by changing the final *ō* of the Participle to *alª*. Thus, from *māryō*, struck, we get *māryalª*, also meaning 'struck.' So, from *kuchhō*, spoken, we have *kuchhalª*, and from *ḍḍiṭhō*, seen, *ḍḍiṭhalª*. This form of the Past Participle is used only as an adjective, and is not employed in conjugation.

Both the Primary and Secondary Past Participles are adjectives and can be declined. Thus for the nominative we have :—

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
halyō, gone	*halī*	*haliā*	*haliũ*
halyalª, gone	*halyalᵉ*	*halyalª*	*halyaliũ*.

Irregular in this respect are *piō*, fallen, and *viō*, gone, which make the feminine singular *pēī* and *vēī*, respectively.

In poetry *ṛō* is often added to the Past Participle without changing its meaning, as in *thiaṛō*, for *thiō*, 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 :—

sō hāṇē jīō āhē, he is now alive.

ladhō āhē, he is found.

hū hunª waṇª-hēṭhᵉ ghōṛē-tē chaṛhiō vēṭhō āhē, he is seated, having mounted (conj. part.) on a horse, under that tree (230).

The following are examples of the past participle in *alª*:—

nālō athamᵉ Rabū, vēṭhalª Ṭhārūshāhª-jō, my name is Rabū, an inhabitant (lit. seated) of Ṭhārūshāhª (II).

pāṇª ghōṛē-tē chaṛehialª, he himself was mounted on the horse.

Future Passive Participle.—This corresponds to the Latin Gerundive in *ndus*, as in *amandus*, meet to be loved. In Sindhī it is used only with transitive verbs. While we may say *māriṇō*, about, or meet, to be struck, we cannot use *haliṇō* 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 *aṇª* (or *iṇª*) to *iṇª*. Thus, root *mār*, strike, infinitive *mār-aṇª*, Future Passive

Participle *mār-iṇō*. If the *aṇ*ⁿ of the Infinitive is preceded by *i*, the *aṇ*ⁿ is changed to *aṇō*, not *iṇō*, and if it is preceded by *u*, the termination of the participle may be either *iṇō* or *aṇō*. Thus, root *ḍḍi*, give, inf. *ḍḍiaṇ*ⁿ, fut. pass. part. *ḍḍiaṇō*, about, or meet, to be given; root *dhō*, wash, inf. *dhuaṇ*ⁿ, fut. pass. part. *dhuiṇō* or *dhuaṇō*, about, or meet, to be washed.

Conjunctive Participle.—This has three forms, *viz.*:—

(1) The most common form is that made by adding *ī* or *ē* to the root according to the following rules:—

(*a*) Verbs of the *a*-conjugation add *ī*. Thus, *hal-ī*, having gone; *suṇ-ī*, having heard. If the root ends in *ī*, this coalesces with the *ī* of the suffix, as in root *thī*, become, inf. *thiaṇ*ⁿ, conj. part. *thī* (for *thī-ī*), having become.

If the root ends in *ū*, this *ū* is shortened before the *ī* of the suffix to *u*, exactly as in the case of the infinitive. Thus, root *pū*, string (beads), inf. *puaṇ*ⁿ, Conj. Part. *puī* having strung.

But verbs that shorten the radical *ō* to *u* in the infinitive, retain the *ō* in the conjunctive participle. Thus, root *rō*, weep, inf. *ruaṇ*ⁿ, but conj. part. *rōī*, having wept.

If *w* has been inserted in the infinitive, this is not inserted in the conjunctive participle. Thus, root *cha*, speak, inf. *cha-w-aṇ*ⁿ, but conj. part. *chaī*, without the *w*.

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

Root.	Infinitive.	Conjunctive Participle.
ach, come.	*achaṇ*ⁿ.	*achī* or *achē*.
bbundh, hear.	*bbundhaṇ*ⁿ.	*bbudhī*.
ḍḍi, give.	*ḍḍiaṇ*ⁿ.	*ḍḍēī*.
ni, take.	*niaṇ*ⁿ.	*nēī* or *naī*.
pa, fall.	*pawaṇ*ⁿ.	*pēī*, *pē*, or *paī*.

Passive verbs, and intransitive verbs whose roots end, like Passives, in *ij*, may add *ō* instead of *ī*. Thus:—

mārij, be struck. *mārijī* or *mārijō*, having been struck.

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

Both in the *a*-conjugation and in the *i*-conjugation, *karē*, having done, is often added to the conjunctive participle without altering its meaning. Thus, *halī karē*, having gone; *mārē karē*, having struck.

(2) The second form of the conjunctive participle is formed by adding *yō* (or *iō*) or *yu͂* to the root. Thus, *hal-yō* (or *hal-iō*) or *hal-yu͂*, having gone; *mār-yō* (*mār-iō*) or *mār-yu͂*, 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 *ḍḍis*, see, past part. *ḍḍiṭhō*, conj. part. *ḍḍisyō*. In the Lāṛᵘ, or Lower Sindh, this form may end in *yā*, instead of *yō*, as in *baryā*, for *bharyā*, having filled (sentence 237).

If the root of a verb ends in *i* or *ī*, this coalesces with the termination into *iō* or *iũ̄*. Thus, *ḍḍi*, give, conj. part. *ḍḍiō* or *ḍḍiũ̄*; *pi*, drink, conj. part. *piō* or *piũ̄*.

The following verbs drop their final consonants before the termination :—

Root.	Conj. Part.
khan, lift up.	*khāyō* or *khayō*; *khāyũ̄* or *khayũ̄*.
haṇ, strike.	*hāyō* or *hayō*; *hāyũ̄* or *hayũ̄*.
kar, do.	*kayō* or *kiyō*; *kayũ̄* or *kiyũ̄*.

This conjunctive participle is seldom used, except with the present or with the imperative. Thus, *jāl*^{e}, *bbār*^{a}*-khē hĩ*^{a} *ḍḍisyō, thī ruē*, the woman, seeing the child in this condition, weeps; *hin*^{e}*-jī ggālh*^{e} *bbundhyō, likh*^{a}, having heard his statement, write (it).

(3) The third conjunctive participle is formed by adding *ijē* or *ijī* to the root, the former being used with transitive, whether belonging to the *a*- or *ī*-conjugation, and the latter with intransitive verbs. Thus :—

mār, strike.	*mār-ijē*, having struck.
hal, go.	*hal-ijī*, having gone.

The *i* of the suffix is often dropped, so that we have forms like *mārjē*, etc.

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

A. *a*-conjugation—

Intransitive—

samujh^{e}*-mẽ̃ achī chawaṇ*^{e} *laggō*, having come into (his) senses, he began to say.

āũ̄ uthī, pāh^{i}*-jē pi*^{e}*-waṭ*^{e} *wañī chawandōsãs*^{e}, I, having arisen, having gone to my father, will say unto him.

Transitive—

sē jēkar^{a} *mã̄ khāī pāh*^{i}*-jō pēṭ*^{a} *bharyã̄*, would that, having eaten those, I might fill my belly.

hī bbudhī, kāviriji, andar^{e} *wañaṇ*^{a} *chaṅō na bhãwãĩ*, having heard this (transitive), having become angry (intransitive, conj. part., 3rd form), he thought it not good to go inside.

āũ̄ kuhī khūshī karyã̄, I, having slaughtered (a kid), may make merry.

mũ̄-khē ḍḍisī, ghōṛē-tē lathō, having seen me, he dismounted from the horse.

B. *i*-conjugation—

jāh^{i} *ḍōṛī, bhākur*^{a} *pāē, khēs*^{e} *chumiō*, who, having run (*a*-conj.), having caused an embrace to fall (*i*-conj.), kissed him.

hekiṛē bbānhē-khē kōṭhē puchhiãĩ, having called a servant, he asked.

hek^{a} *māṇhũ̄ ghōṛō kāhē pē-āyō*, a man, driving (*i.e.* riding) a horse, was coming (II).

For the second form of the conjunctive participle, we have :—

hū hunᵉ waṇā-hēṭhᵉ, ghōṛē-tē chaṛhiō, vēṭhō āhē, he, having mounted a horse, is seated under that tree (230).

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

Noun of Agency.—This has two forms :—

(1) The first is made by adding *wārō* to the oblique form of the infinitive. Thus, *halaṇᵉ*, to go, obl. form *halaṇᵃ*, noun of agency *halaṇa-wārō*, one who goes ; *ḍḍiaṇᵉ*, to give, obl. form *ḍḍiaṇᵃ*, noun of agency *ḍḍiaṇa-wārō*, a giver.

(2) The second is made by adding *hārᵉ* to the same oblique form of the infinitive. Thus, *halaṇa-hārᵉ*, a goer ; *likhaṇa-hārᵉ*, 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 Sindhī, all of which are used as Auxiliary Verbs. These are *thō*, I am ; *ãhiyã̄*, I am ; and *huaṇᵉ*, 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 Hindī *thā*, which, however, means 'I was,' not 'I am.' It is thus conjugated :— Masc. Sing. *thō*, Plur. *thā* ; Fem. Sing. *thī*, Plur. *thiū̃*. 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, *halã̄*, I may go ; Present, *halã̄-thō* or *thō-halã̄*, I (masc.) go ; *halã̄-thī* or *thī-halã̄*, I (fem.) go.

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

The verb *ãhiyã̄* 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, *halandō*, going ; Present Definite, *halandō-ãhiyã̄*, I am going : Past Participle, *haliō*, gone ; Perfect, *haliō-ãhiyã̄*, I have gone. It changes for number and person, but not for gender, and thus corresponds to the Hindī *hū̃*, I am. It is thus conjugated :—

	Sing.	Plur.
1	*ãhiyã̄* or *ãhyã̄*, I am	*ãhiyū̃* or *ãhyã̄*, we are
2	*ãhẽ* or *ãhĩ*, thou art	*āhiyō* or *āhyō*, you are
3	*āhē* or *ãhᵉ*, he is	*ãhinᵉ* or *ãhĩnᵉ*, they are

The nasal over the initial *ã* may be omitted at option, so that we may also have *āhiyã*, *āhẽ*, and so on. Note that the *ā* is not nasalized 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 āhē*, or *nāhē*, he is not. Similarly, with *kō-na*, fem. *kā-na*, no one, and *kī-na*, nothing, we have *kōnhē*, fem. *kānhē*, there is no one, and *kīnhē*, there is nothing.

In the Lāṛ", or Lower Sindh, there is a tendency to drop the *h* in this verb, so that we get the following forms :—

	Sing.	Plur.
1	*āyã*	*āyũ*
2	*āĩ*	*āyō*
3	*āhē*	*āhin°*

The verb *huaṇ"*, 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.

Impve. Sing. 2. *hō"*, *hō*, or *huj"*, be thou.
Root. *hō*, be.
Inf. *huaṇ"*, *hujaṇ"*, to be.
Pres. Part. *hūndō* (for *huandō*, see p. 49), being.
Past Part. *huō* or *hō*, plur. *huā* or *hā ;* fem. *huī*, plur. *huyũ*.
Conj. Part. *hōī*, *hujī*.

Old Present, 'I may be,' etc.

	Sing.	Plur.
1	*huã* or *hujã*	*hũ*, *hujũ*
2	*huẽ*, *hujẽ*, *huĩ*, *hujĩ*	*hō*, *huō*, *hujō*
3	*huē*, *hujē*	*huan°*, *hūn°*, *hujan°*

Future, 'I shall be,' etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*hūndus°*	*hūndias°*, *hūndyas°*	*hūndāsĩ* (or *-sũ*)	*hūndiũsĩ*, *hūndyũsĩ* (or *sũ*)
2	*hūndẽ*	*hūndi°*, *hūndiẽ*	*hūndau*, *hūndō*	*hūndiũ*, *hūndyũ*
3	*hūndō*	*hūndī*	*hūndā*	*hūndiu*, *hūndyũ*

In the Lāṛ", or Lower Sindh, the 2nd pl. masc. may be *hūndā*.

Past, 'I was,' etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*hōsᵉ*	*huyasᵉ*	*huāsī̃, hāsī̃ (-sũ̃)*	*huyũ̃sī̃ (-sũ̃)*
2	*huẽ̃*	*huyᵉ, huyẽ̃*	*huau, huō, hō*	*huyũ̃*
3	*huō, hō*	*huī, hī*	*huā, hā*	*huyũ̃*

In the Lāṛᵃ, or Lower Sindh, the 2nd sing. masc. may be *hōẽ̃*, the 2nd pl. masc. may be *huā*.

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

There is also a Verb Substantive *thiaṇᵉ*, to become, which is conjugated throughout. Its principal parts are as follows :—

Impve. Sing. 2. *thīᵉ*, become thou.

Root. *thī*, become.

Inf. *thiaṇᵉ*, to become.

Pres. Part. *thīndō* (for *thiandō*, see p. 39), becoming.

Past Part. *thiō*, become.

Conj. Part. *thī* (*karᵉ*), *thiō* (see p. 57), having become.

Old Present, 'I may become,' etc.

	Sing.	Plur.
1	*thiã̃*	*thiũ̃*
2	*thiẽ̃, thĩ̃*	*thiō*
3	*thiẽ*	*thianᵉ, thīnᵉ*

Future, 'I shall become,' etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*thīndusᵉ*	*thīndiasᵉ, thīndyasᵉ*	*thīndāsī̃ (-sũ̃)*	*thīndiũ̃sī̃, thīndũ̃sī̃ (-sũ̃)*
2	*thīndẽ̃*	*thīndiᵉ, thīndiẽ̃*	*thīndau, thīndō*	*thīndiũ̃, thīndyũ̃*
3	*thīndō*	*thīndī*	*thīndā*	*thīndiũ̃, thīndyũ̃*

Past, 'I became,' etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*thius*^{s}	*thias*^{s}	*thiāsĩ* (*-sũ*)	*thiũsĩ* (*-sũ*)
2	*thiẽ*	*thi*^{s}, *thiẽ*	*thiau, thiō*	*thiũ*
3	*thiō*	*thī*	*thiā*	*thiũ*

In the Lāṛ^{a}, or Lower Sindh, the 2nd pl. masc. may be *thiā*.

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

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

inhē lāiq^{n} *na āhiyã*, I am not worthy of this.
māchhī āhiyã, I am a Māchhī (II).
tũ ta hamēsh^{a} *mũ-waṭ*^{e}*-ī āhĩ*, thou indeed art always with me.
kēr^{n} *āhĩ*, who art thou? (II).
sō hāṇē jīō āhē, he is now alive.
Ṭhārūshāh^{e}*-khã maīl*^{n} *pandh*^{n} *ōrē āhē*, it is about a mile distant from Ṭhārūshāh^{n} (II).
hĩar^{e} *mũ-waṭ*^{e} *kē-na āhin*^{s}, at present I have no (rupees) with me (II).
Ṣōbharāj^{n}*-waṭ*^{e} *naukar*^{n} *hōs*^{s}, I was a servant with Ṣōbharāj^{n} (II).
hi^{n} *mũh*^{e}*-jō puṭ*^{n} *muō hō*, this my son was dead.
sarahō thiaṇ^{n} *asã wājib*^{n} *hō*, it was proper for us to become happy.
waḍḍō puṭ^{n} *bbani*^{a}*-mã thī*, the elder son, having become from in the field, *i.e.* having left the field.
aṭikal^{a} *bba mahin*^{a} *thīndā*, about two months will become, *i.e.* about two months ago (II).
pō^{a} *aṭikal*^{a} *pandrah*^{i} *sōrah*^{i} *ḍḍĩh*^{i} *thīndā*, 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 specimens are the roots *hal*, go, as a specimen of the *a*-conjugation, and the root *mār*, 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 *hal* will be used as a specimen of an intransitive verb, and *mār* 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 those 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 Hindī, but there are a few additional tenses not found in the language, and one Hindī tense,—the Past Conditional,—is wanting in Sindhī.

Non-Finite Forms.

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

	a-conjugation.	*i*-conjugation.
Root.	*hal*, go.	*mār*, strike.
Infinitive.	*halaṇ*ⁿ, to go.	.....
Present Participle.	*halandō*, going.	*mārīndō*, striking.
Past Participles.	*haliō* or *halyō*, gone.	.....
	*halyal*ⁿ, gone.	.....
Future Passive Participle.	*māriṇō*, about (or meet) to be struck. Occurring in both conjugations, but only in the case of transitive verbs.	
Conjunctive Participles.	*halī* (*karē*), having gone.	*mārē* (*karē*), having struck.
	halyō, *halyũ*, having gone.	.....
	halijī, *haljī*, having gone.	(Intransitive.)
	mārijē, *mārjē*, having struck.	(Transitive verbs of either conjugation.)
Noun of Agency.	*halaṇawārō*, one who goes.	.....
	*halaṇahār*ⁿ, one who goes, or one who is about to go.	.....

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 *a*- or the *i*-conjugation.

The **Imperative** is conjugated as follows :—

	a-conjugation.	*i*-conjugation.
Sing. 2.	*hal*ⁿ, go thou.	*mār*ⁿ, strike thou.
Plur. 2.	*halō*, go ye.	*māriō*, *māryō*, *mārehō*, strike ye.

The following verbs form their imperatives irregularly :—

Root.	2 Sing. Impve.
veh, sit.	*vēh*ⁿ.
ach, come.	*ach*ⁿ or *ā*ⁿ.
wañ, go.	*wañ*ⁿ or *wa*.ⁿ
ḍḍi, give.	*ḍḍē*.
ni, take.	*nē*.
hō, become.	*hō*ⁿ or *hō*.

A Respectful Imperative is formed by adding *ij*ᵉ, *ējᵉ*, or *ijⁿ* to the root to form the Imperative Singular. This is the same form for both conjugations, except that the termination *ijⁿ* is most commonly seen in the *a*-conjugation, though it also sometimes occurs in the other. The Plural has several forms, as given here—

Sing. 2.—*halijᵉ*, *halējᵉ* or *halijⁿ*, please to go.

Plur. 2.—*halijō*, *halijā*, *halijāᵉ*, *halijāhᵉ*, *halijāhⁿ*, *halijāⁿ*, or *halējō*, *halējā*, *halējāᵉ*, *halējāhᵉ*, *halējāhⁿ* or *halējāⁿ*, please ye to go. The forms *halijā* (*halējā*), etc., are honorific.

If a root ends in *i* or *ī*, the initial *i* of the suffix is dropped. Thus, Root *khi*, eat, Pol. Impve. *khijᵉ*; root *thī*, become, Pol. Impve. *thījⁿ* or *thijᵉ*.

The root *kar*, do, is irregular in this tense. Its Pol. Impve. is *kijᵉ* or *kajᵉ*.

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 Kāshmīrī. Thus, *hitᵉ hunᵉ-khē kōṭhyã̄*, shall I call him here? It is thus conjugated :—

Old Present.

	a-conjugation. I go, I may go, etc.		*i*-conjugation. I strike, I may strike, etc.	
	Sing.	Plur.	Sing.	Plur.
1	*halã̄*	*halũ̄*	*māryã̄*	*māryũ̄*
2	*halẽ̄*, *halī̃*	*halō*	*māryẽ̄*, *mārẽ̄*, *mārī̃*	*māryō*
3	*halē*	*halanᵉ*	*mārē*	*mārīnᵉ*, *mārinᵉ*

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

a-conjugation—

(1) Roots which shorten their vowels in the infinitive shorten them also in this tense. Thus, *pī*, drink, infin. *piaṇⁿ*; *piã̄*, I may drink : *pū*, string (beads), infin. *puaṇⁿ*; *puã̄*, I may string : *rō*, weep, infin. *ruaṇⁿ*; *ruã̄*, I may weep. But in poetry, the long vowel is often retained in the third person singular; thus, *rōē*, instead of *ruē*, he may weep.

(2) Roots in *a* or *i*, which insert a euphonic *w* (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 (*-ã̄*) and third person plural (*-anᵉ*). The omission is most common in the third person singular. Thus, root *pa*, fall, infin. *pawaṇⁿ*; *pawã̄*, I may fall; *pawanᵉ*, they may fall; *pawē* or *paē*, he may fall. *Chaē* or *chawē*, he may say, is often contracted to *chē*, which is then generally employed in the sense of 'says he.'

(3) Roots of this conjugation ending in *ā* insert *y* before *ãĕ*, *ũĕ* and *ō*, as in *bbuḍhā-y-ãĕ*, I may become old; *bbuḍhā-y-ũĕ*, we may become old; *bbuḍhā-y-ō*, you may become old. The third person plural ends in *inᵉ*, not *anᵉ*. The root *khā* or *khi*, eat, infin. *khāiṇⁿ*, has *khãĕ*, I may eat, instead of *khā-y-ãĕ*.

(4) If the final root-vowel is, or becomes, *u* in the infinitive, or if a root ends in *a*, and therefore takes the euphonic *w*, in the third person plural *uanᵉ* or *awanᵉ* is often contracted to *ūnᵉ*. Thus, root *rō*, weep, infin. *ruaṇⁿ*; *ruanᵉ* or *rūnᵉ*, they may weep: *pa*, fall, infin. *pawanⁿ*; *pawanᵉ* or *pūnᵉ*, they may fall.

(5) If a root ends in *i* or *ī*, a similar contraction takes place in the second person singular and in the third person plural. Thus, root *ḍḍi*, give, infin. *ḍḍiaṇⁿ*; *ḍḍiẽĕ* or *ḍḍĩ*, thou mayst give; *ḍḍianᵉ* or *ḍḍīnᵉ*, they may give.

i-conjugation—

(1) The letter *i* may be substituted for *y* throughout. Thus, *māriãĕ* instead of *māryãĕ*, I may strike.

(2) The root *kar*, do, makes its third person plural either regularly *karīnᵉ*, or irregularly *kinᵉ* or *kanᵉ*.

The **Present Tense** is formed by suffixing or prefixing the Auxiliary Verb *thō* to the appropriate person of the Old Present. As explained on p. 58, if the verb is at the beginning of a sentence *thō* must follow, but otherwise it may either precede or follow the main verb. *Thō* agrees with the subject of the verb in gender and number, but does not change for person. Its masculine plural is *thā*; its feminine singular is *thī*, and its feminine plural *thiũĕ*.

As examples, we may give:—

thō halãĕ or *halãĕ thō*, I (masc.) go.
thī halãĕ or *halãĕ thī*, I (fem.) go.
thā māryũĕ or *māryũĕ thā*, we (masc.) strike.
thiũĕ māryũĕ or *māryũĕ thiũĕ*, we (fem.) strike.
thō halẽ or *halẽ thō*, he goes.
thī mārẽ or *mārẽ thī*, she strikes, and so on for other persons.

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

Instead of *thō*, *piō*, past participle of *pawaṇⁿ*, to fall, is sometimes used, to indicate a more enduring action. Thus (sentence 228, in the Lāṛi dialect) *hū māl'-khē piō chārē*, he is grazing cattle. This is practically a present definite, though usually classed as a present.

Participial Tenses.—As in Hindī, 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 Hindī, the Present Participle is used alone to form a Past Conditional, as in *maĩ chaltā*, (if) I had gone, and the Past Participle is used alone to form a Past Indicative, as in *maĩ chalā*, I went. In Sindhī, 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. Sindhī indicates the Past Conditional by means of the Imperfect, Past, or Pluperfect Indicative. On the other hand, the Past Participle alone is used, as in Hindī, 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, *haliō*, gone, *haliu-s'*, I (masc.) went ; *māriō*, struck, *māriu-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 *mũ̃ māriō* or *māriu-m'*, 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 Hindī.

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, Masc. Sing. *halandō*, Plur. *halandā* ; Fem. Sing. *halandī*, Plur. *halandiũ̃*, going : *i*-conjugation, Masc. Sing. *mārīndō*, Plur. *mārīndā* ; Fem. Sing. *mārīndī*, Plur. *mārīndiũ̃*, striking.

The Future is conjugated as follows :—

a-conjugation, 'I shall go,' etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*halandus'*	*halandias'*, *halandyas'*	*halandāsĩ̃* (*-sũ̃*)	*halandiũ̃sĩ̃*, *halandyũ̃sĩ̃* (*-sũ̃*)
2	*halandẽ̃*	*halandi'*, *halandiẽ̃*	*halandau*, *halandō*	*halandiũ̃*, *halandyũ̃*
3	*halandō*	*halandī*	*halandā*	*halandiũ̃*, *halandyũ̃*

In the Lāṛ[a], or Lower Sindh, the 2nd pl. masc. may be *halandā*.

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

1. Sing. Masc. *mārīndus'*, Fem. *mārīndias'* or *mārīndyas'*, and so on, like the *a*-conjugation.

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

a-Conjugation, 'I am going,' etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*halandō ãhiyã̃*	*halandī ãhiyã̃*	*halandā ãhiyũ̃*	*halandiũ̃ ãhiyũ̃*
2	*halandō ãhẽ̃*	*halandī ãhẽ̃*	*halandā āhiyō*	*halandiũ̃ āhiyō*
3	*halandō āhē*	*halandī āhē*	*halandā ãhin'*	*halandiũ̃ ãhin'*

i-Conjugation.

Mārīndō ãhiyã̃, I am striking, and so on, as in the *a*-conjugation. In both conjugations any optional form of the auxiliary may be used.

The **Imperfect** is formed by conjugating *hōs'*, the past tense of *huaṇ"*, to be, with the present participle. Thus:—

a-Conjugation, 'I was going.'

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*halandō hōs'*	*halandī huyas'*	*halandā huāsĩ̃* (*-sũ̃*)	*halandiũ̃ huyũ̃sĩ̃* (*-sũ̃*)
2	*halandō huẽ̃*	*halandī huĩ̃*	*halandā huau*	*halandiũ̃ huyũ̃*
3	*halandō hō*	*halandī huī*	*halandā huā*	*halandiũ̃ huyũ̃*

i-Conjugation.

Mārīndō hōs', I was striking, and so on, as in the *a*-conjugation. Any optional form of the auxiliary may be used in either conjugation.

The **Durative Future** is formed by conjugating *hūndus'*, the future of *huaṇ"*, with the present participle of the main verb. Thus, 1st person singular masculine *halandō hūndus'*, fem. *halandī hūndias'*, I shall be going; plural masc. *halandā hūndāsĩ̃*, fem. *halandiũ̃ hūndiũ̃sĩ̃*, we shall be going, and so on, *hūndus'* being conjugated like *halandus'* above. It is unnecessary to give the entire paradigm. Similarly for the *i*-conjugation.

A **Durative Present Subjunctive** is formed by conjugating *huã̃*, the old present of *huaṇ*ⁿ, with the present participle. The paradigm of the *a*-conjugation is as follows :—

a-Conjugation, 'I may be going,' etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*halandō huã̃*	*halandī huã̃*	*halandā hũ̃*	*halandiũ̃ hũ̃*
2	*halandō huẽ̃*	*halandī huẽ̃*	*halandā huō*	*halandiũ̃ huō*
3	*halandō huē*	*halandī huē*	*halandā huanᵉ*	*halandiũ̃ huanᵉ*

Similarly for the *i*-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 *a*-conjugation and those of the *i*-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 Hindī. Unlike Hindī, however, such Past Participles can also be used in their proper passive sense, and they are then conjugated exactly like intransitive verbs. The Past Participles are as follows :—

Intransitive Verb, masc. sing. *haliō*, gone, plur. *haliā ;* fem. sing. *halī*, plur. *haliũ̃ :* Transitive Verb, masc. sing. *māriō*, struck, plur. *māriā ;* fem. sing. *mārī*, plur. *māriũ̃*. As already stated, in these forms *y* may be substituted for *i* throughout. Thus, *halyō*, etc.

The **Past Tense Intransitive** is formed by suffixing the pronominal 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 :—

'I went,' etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*hglusᵉ*	*haliasᵉ*	*haliāsĩ̃* (*-sũ̃*)	*haliũ̃sĩ̃* (*-sũ̃*)
2	*haliẽ̃*	*haliˢ, haliẽ̃*	*haliō, haliau*	*haliũ̃*
3	*haliō*	*halī*	*haliā*	*haliã̃*

Throughout we may have *halyusᵉ*, and so on for the other persons, substituting *y* for *i*. In the Lāṛⁿ, or Lower Sindh, the 2nd pl. masc. may be *haliā*. In the same locality from *viō*, gone, we have *vēsᵉ*, I went, *vẽ̃*, thou wentest, the rest of the tense being regular.

So also, if we have a transitive verb used passively, we have *māriusʳ*, *māriasʳ*, I was struck ; *māriāsī̃*, *māriũsī̃*, 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 Hindī, 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 *mũ̃ chhōkirī mārī*, by me the girl was struck, *i.e.* I struck the girl. Or, again as in Hindī, we may put the object in the dative case, the past participle being then always left in the masculine singular. Thus, *mũ̃ chhōkirīª-khē māriō*, 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.

Subject in Agent Case.	Obj. Sing.		Obj. Plur.	
	Obj. Masc.	Obj. Fem.	Obj. Masc.	Obj. Fem.
By me.	*mũ̃*	*mũ̃*	*mũ̃*	*mũ̃*
By thee.	*tō*	*tō*	*tō*	*tō*
By him, her.	*hunª*	*hunª*	*hunª*	*hunª*
	māriō	*mārī*	*māriā*	*māriũ̂*
By us.	*asã̃*	*asã̃*	*asã̃*	*asã̃*
By you.	*ahã̃*	*ahã̃*	*ahã̃*	*ahã̃*
By them.	*hunʳ*	*hunʳ*	*hunʳ*	*hunʳ*

If the object is put into the dative with *khē*, we have *māriō* throughout, whatever be the gender or number of the object.

The **Habitual Past** is peculiar to Sindhī, and is formed by adding *thē*, the oblique form of the Auxiliary Verb *thō* (see p. 58) to the Past. The Past is conjugated as above and the *thē* 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 *thē*. Thus, *haliusʳ thē* (masc.) or *haliasʳ thē* (fem.), I used to go ; *haliā ihē* (masc.) or *haliũ̂ thē* (fem.), they used to go ; *mũ̃ mārī thē*, I used to strike her. This tense often has the same meaning as the Imperfect ('I was going') but generally indicates that the action was habitual. The *thē* usually follows, but like *thō* of the present, is sometimes prefixed to the main verb. As in the present, *pē* may be substituted for *thē*. In practical use this tense has much the same force as the Imperfect (*cf.* the examples on p. 72 below).

The **Perfect** is formed on the same lines as in Hindī by conjugating the Past Participle with the Auxiliary Verb *ãhiyã̃*, 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.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*haliō ãhiyã*	*halī ãhiyã*	*haliā ãhiyũ*	*haliũ ãhiyũ*
2	*haliō ãhẽ*	*halī ãhẽ*	*haliā āhiyō*	*haliũ āhiyō*
3	*haliō āhē*	*halī āhē*	*haliā ãhin*^{e}	*haliũ ãhin*^{e}

Any optional form of the Auxiliary may be used.

'Has been struck by me,' etc., 'I have struck,' etc.

Subject in Agent Case.	Obj. Sing.		Obj. Plur.	
	Obj. Masc.	Obj. Fem.	Obj. Masc.	Obj. Fem.
By me.	*mũ̃*	*mũ̃*	*mũ̃*	*mũ̃*
By thee.	*tō*	*tō*	*tō*	*tō*
By him, her.	*hun*^{a}	*hun*^{a}	*hun*^{a}	*hun*^{a}
	māriō āhē	*mārī āhē*	*māriā ãhin*^{e}	*māriũ ãhin*^{e}
By us.	*asã̃*	*asã̃*	*asã̃*	*asã̃*
By you.	*ahã̃*	*ahã̃*	*ahã̃*	*ahã̃*
By them.	*hun*^{e}	*hun*^{e}	*hun*^{e}	*hun*^{e}

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 Hindī, by conjugating the Past Participle of the main verb with the Past Tense of the Auxiliary verb *huaṇ*^{a}, 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.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*haliō hōs*^{e}	*halī huyas*^{e}	*haliā huāsĩ̃* (*-sũ̃*)	*haliũ̃ huyũ̃sĩ̃* (*-sũ̃*)
2	*haliō huẽ̃*	*halī huĩ*^{s}	*haliā huau*	*haliũ̃ huyẽ̃*
3	*haliō hō*	*halī huī*	*haliā huā*	*haliũ̃ huyẽ̃*

Any optional form of the Auxiliary may be used.

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

Subject in Agent Case.	Obj. Sing.		Obj. Plur.	
	Obj. Masc.	Obj. Fem.	Obj. Masc.	Obj. Fem.
By me.	*mũ̃*	*mũ̃*	*mũ̃*	*mũ̃*
By thee.	*tō*	*tō*	*tō*	*tō*
By him, her.	*hunᵉ* } *mārīō hō*	*hunᵉ* } *mārī huī*	*hunᵉ* } *māriā huā*	*hunᵉ* } *māriũ̃ huyũ̃*
By us.	*asã̃*	*asã̃*	*asã̃*	*asã̃*
By you.	*ahã̃*	*ahã̃*	*ahã̃*	*ahã̃*
By them.	*hunᵉ*	*hunᵉ*	*hunᵉ*	*hunᵉ*

Any optional form of the Auxiliary may be used.

The **Future Perfect,** like the Hindī *chalā hōgā*, is formed by conjugating *hũndusᵉ*, the future of the Auxiliary Verb *huaṇᵘ*, with the Past Participle of the main verb. Thus, 1 sing. masc. *haliō hũndusᵉ*, fem. *halī hũndiasᵉ*, I shall have gone, or (more commonly) I may have gone. Plur. masc. *haliā hũndāsĩ̃* (or *-sũ̃*), fem. *haliũ̃ hũndiũ̃sĩ̃* (or *-sũ̃*), we shall have gone, or we may have gone. So, for transitive verbs without pronominal suffixes, sing. masc. *mũ̃ māriō hũndō*, I shall (or may) have struck him, fem. *mũ̃ mārī hũndī*, I shall (or may) have struck her; plur. masc. *mũ̃ māriā hũndā*, I shall (or may) have struck them (masc.), fem. *mũ̃ māriũ̃ hũndiũ̃*, I shall (or may) have struck them (fem.), and so on, the auxiliary being always in the third person. *Hũndusᵉ* 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. *a*-conjugation—

ghōṛō khapēī, ta kāhē waññᵉ, (if) thou needest a horse, then drive (*i.e.* mount) and go.

sō mũ̃-khē khoṇī-ḍḍē, set to and give it to me.

warandiᵉ-mẽ̃ chayãĩ̃ jō, '*ḍḍisᵉ*,' in answer he said, 'behold.'

uhē rupayā hunᵉ-khã̃ waṭhᵘ, take those rupees from him (235).

zīnᵉ hunᵉ-jē puṭhiᵉ-tē rakhᵘ, put the saddle upon his back (227).

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

Old Present.

Examples only of the *i*-conjugation have been noted:—

sē jēkarᵉ mã̃ khāī pāhⁱ-jō pēṭᵘ bharyã̃, would that, having eaten them, I may fill my belly.

inhē-lāiqⁿ na āhiyã̄ jō warī tũhᵎ-jō puṭⁿ chawāyã̄, I am not worthy of this that I should cause myself to be called thy son.

jō āũ̄ pāhᵎ-jē dōsitanᵉ-sã̄ gaḍḍⁿ khūshī karyã̄, that I may (*i.e.* might have made) make merry together with my friends.

pōᵉ khāī khūshī karyũ̄, afterwards let us make merry.

Present.

A. *a*-conjugation—

muhᵎ-jō piⁿ hunᵉ naṇḍhē gharᵉ-mẽ̄ rahē-thō, my father lives in that small house (233).

kãhᵎ-jō chhōkarⁿ tũhᵎ-jē puṭhiã̄ achē-thō, whose boy comes behind you (239).

āũ̄-ī hetᵉ bukhᵉ piō-marã̄, I indeed am dying here.

hiⁿ chhā piō-thiē, what is this (that is) happening ?

jēkē chhilũ̄ suarᵉ thā-khāinᵉ, the husks which the swine eat.

kētiranᵉ pōrehatanᵉ-khē jhajhī mānī pēī-milē, to how many servants is abundant bread (fem.) being provided.

B. *i*-conjugation—

kētiranᵉ warehanᵉ-khã̄ khiẓimatᵉ piō-karyã̄, from how many years am I serving ?

hū mālᵉ-khē ṭakiriᵉ-jē chōṭiᵉ-tē piō-chārē, he is grazing cattle on the top of the hillock (229).

Future.

A. *a*-conjugation—

jaḍḍahẽ̄ thīndamᵉ, taḍḍahẽ̄ ḍḍīndusᵉ, when I shall get them, then I shall give (them) (II).

B. *i*-declension. No example of the simple future noted.

Past.

A. Intransitive verb—

ihā rātᵉ Mōrē ṭikiusᵉ, this night I stayed in Mōrō (II).

chōthẽ̄ ḍḍīhᵎ Tanḍē-Alahyārᵉ-mẽ̄ pahutusᵉ, on the fourth day I arrived at Ṭanḍō-Alahyārⁿ (II).

pōᵉ ghōṛō waṭhī āyusᵉ Mōrē, afterwards I took the horse and came to Mōrō (II).

kōṭārⁿ bīṭhusᵉ, I stood as a servant (II).

jaḍḍahẽ̄ gharᵉ-khē vējhō āyō, when he came near to the house.

mũ̄-khē ḍḍisī ghōṛē-tã̄ lathō, on seeing me he descended from on the horse (II).

Rabū viō-haliō, Rabū went away (II).

B. Transitive verb—

kãhᵎ be kī-kī-na ḍḍinō, no one gave him anything.

jāhᵎ ḍōṛī, bhākurⁿ pāē, khēsᵉ chumiō, who, having run, having embraced him, kissed him.

piṇasᵉ bbāṇhanᵉ-khē chayō, his father said to the servants.

piṇasᵉ bbāhirᵉ achī khēsᵉ samujhāyō, his father, having come outside, caused him to understand.

jāhᵎ tũhᵎ-jō mālⁿ viñāyō, (he) who wasted thy property.

sō mũ̄ ḍḍiṭhō, I saw him (II).

pōᵉ mũ̄ suñātō, afterwards I recognized (him) (II).

tō hū kāh-khā̃ ggidhō, from whom did you buy that ? (240).
tō waḍḍī mahemānī kaī, thou madest a great feast.

Habitual Past.

Mōrē-khā̃ Ṭhārūshāhⁿ vius-thē, I was going from Mōrō to Ṭhārūshāhⁿ (II).
hekⁿ māṇhū̃ ghōṛō kāhē pē-āyō, a man was coming riding a horse (II).

Perfect.

A. Intransitive—
kaḍḍahī̃ tũh-jē ḥukimⁿ-jē ubatar na haliō-āhiyā̃, I have never gone outside thy order.
tũhⁱ-jō bhāⁿ āyō-āhē, thy brother has come.

B. Transitive—
mū̃ gunāhⁿ kayō-āhē, I have done sin.
mū̃-khē ṣūbēdārⁿ pakiṛiō-āhē, the Ṣūbēdār has arrested me (II).
piṇhē mahemānī kaī āhē, thy father hath made a feast.

Pluperfect.

mũhⁿ-jō puṭⁿ gumⁿ thī viō-hō, my son had been lost.

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

Active.	Causal.
ḍhōiṇⁿ (trans.), to carry.	*ḍhōāiṇⁿ*, to cause to carry.
virchaṇⁿ (intrans.), to be weary.	*virchāiṇⁿ*, to weary.

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

Active.	Causal.	Double Causal.
virchaṇⁿ, to be weary.	*virchāiṇⁿ*, to weary.	*virchārāiṇⁿ*, to cause to weary.

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

Active Root.	Causal Root.
waṭh, take.	*waṭhā*, cause to take.
ḍhō, carry.	*ḍhōā*, cause to carry.
wadh, increase.	*wadhā*, cause to increase.
virch, be weary.	*virchā*, weary.
ma, measure.	*ma-w-ā*, cause to measure.
cha, speak.	*cha-w-ā*, cause to speak, be addressed as (so and so).

As all causals are transitive, and as transitive roots ending in *ā* take *iṇⁿ*, not *aṇⁿ*, as the suffix of the infinitive (see p. 48), the infinitives of the above causal roots are *waṭhāiṇⁿ*, *ḍhōāiṇⁿ*, *wadhāiṇⁿ*, *virchāiṇⁿ*, and *mawāiṇⁿ*, although the infinitives of the corresponding active verbs are *waṭhaṇⁿ*, *ḍhōiṇⁿ* (see p. 48), *wadhaṇⁿ*, *virchaṇⁿ*, and *maĩṇⁿ* (see p. 48), respectively.

There are many exceptions to this rule, *viz.* :—

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

Active Root.	Causal Root.
bbar, burn (intrans.).	*bbār*, set on fire.
kar, do.	*kar* or *karā*, cause to do.
tar, be saved.	*tār*, save.
but *tar*, fry.	*tarā*, cause to fry.
gaṛ, drop (intrans.).	*gāṛ*, shed.
saṛ, burn (intrans.).	*sāṛ*, burn (trans.).
but *aṛ*, be entangled.	*aṛā*, entangle.
paṛh, read.	*pāṛh* or *paṛhā*, cause to read, teach.
ggah, toil.	*ggāh* or *ggahā*, cause to toil.
lah, descend.	*lāh*, bring down.
but *lah*, find.	*lahā*, cause to find.
sambah, be ready.	*sambāh* or *sambahā*, get ready.
kir, fall.	*kēr* or *kērā*, cause to fall.
phir, turn (intrans.).	*phēr* or *phērā*, cause to turn.
chiṛ, be irritated.	*chēṛ* or *chēṛā*, irritate.
khiṇḍir, be spread.	*khiṇḍēr* or *khiṇḍār*, spread.
sudhir, be arranged.	*sudhār*, arrange.
visir, be forgotten.	*visār*, forget.
ujiṛ, be waste.	*ujāṛ*, lay waste.
bhur, crumble.	*bhōr*, cause to crumble.
muṛ, be bent.	*mōṛ*, bend.
vichhuṛ, be separated.	*vichhōṛ*, separate.
but *kuṛ*, be weary.	*kuṛā*, weary.

(2) If the infinitive of an active verb has *i* or *u* preceding the termination *aṇ*", the causal is formed by adding *ār* to this *i* or *u*. Thus :—

Active Root.	Active Infinitive.	Causal Root.
ḍḍi, give.	*ḍḍiaṇ*"	*ḍḍiār*, cause to give.
jī, live.	*jiaṇ*"	*jiār*, cause to live.
chu, leak.	*chuaṇ*"	*chuār*, cause to leak.
dhō, wash.	*dhuaṇ*"	*dhuār*, cause to wash.

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

Active Root.	Causal Root.
veh, sit.	*vehār*, seat.
but *kuh*, slaughter.	*kuhā*, cause to slaughter.
dhā, suck the breast.	*dhārā*, suckle.
ghā, wound.	*ghārā*, cause to wound.
khā, eat.	*khārā*, feed.

So with many double causals, as in :—

Causal.	Double Causal.
phērā, cause to turn.	*phērārā*, cause (another) to cause to turn.
ghārā, cause to wound.	*ghārārā*, cause (another) to cause to wound.

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

Active Root.	Causal Root.
ḍrijj, be frightened.	*ḍrējjār*, frighten.
sikh, learn.	*sēkhār*, teach.
sumh, fall asleep.	*sumhār*, put to sleep.
uth,[1] rise.	*uthār*, raise.
vañ, be lost.	*viñā*, loose.
vẽhej, bathe.	*vẽhejār*, wash.
pa, fall.	*pā*, cause to fall, let fall, put (clothes) on a person ; not to be confounded with *pā*, obtain.

(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. 50ff.

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 :—

Intransitive.	Transitive (Causal).
bbajh, be bound.	*bbandh*, bind.
bbuḍḍ, be drowned.	*bbōṛ*, drown.
bhajj, be broken.	*bhañ*, break.
bbujh, be heard.	*bbundh*, hear.
bhujj, be fried.	*bhuñ*, fry.
chhijj, be plucked.	*chhin*, pluck.
chhup, be touched.	*chhuh*, touch.
ḍḍajh, be envious.	*ḍḍah*, cause envy.
ḍḍubh, be milked.	*ḍḍuh*, milk.
dhōp, be washed.	*dhō*, wash.
ḍhrāp, be satiated.	*ḍhra* or *ḍhrā*, satiate.
gas, be abraded.	*gah*, abrade.
hapām, be lessened.	*hapā*, lessen.
jjam or *jjāp*, be born.	*jjaṇ*, bear (children).
khajj, be raised.	*khaṇ*, raise.
khājj, be eaten.	*khā*, eat.
kham, burn.	*khã̄*, burn.
kus, be slaughtered.	*kuh*, slaughter.
lab, be reaped.	*luṇ*, reap.

[1] Note the dental *th*. So also the Kāshmīrī root *wōth*, but Lahndā, Pañjābī, and Hindī *uṭh*.

Intransitive.	Transitive (Causal).
labh, be obtained.	*lah*, obtain.
lūs, be scorched.	*lūh*, scorch.
mam or *māp*, be contained.	*mā*, contain.
mus, be unlucky.	*muh*, cause to be unlucky.
phāṭ, be torn.	*phāṛ*, tear.
phuṭ, burst.	*phōṛ*, cause to burst.
rajh, be boiled.	*randh*, boil.
rah, remain.	*rakh*, place.
sujj, be heard.	*suṇ*, hear.
ṭruṭr, be broken.	*ṭrōṛ*, break.
uḍḍām, fly.	*uḍḍā*, cause to fly.
ujhām, be extinguished.	*ujhā*, extinguish.
vehām, be passed.	*vehā*, pass.
vik or *vikam*, be sold.	*vikiṇ*, sell.
visām, be extinguished.	*visā*, extinguish.
yabh, be copulated.	*yah*, copulate.

(6) Double Causals are formed from Causals according to the foregoing rules. Thus :—

Active Root.	Causal Root.	Double Causal Root.
phir, turn (intrans.).	*phērā*, cause to turn, turn (trans.).	*phērārā*, cause (another) to cause to turn.
ghā, wound.	*ghārā*, cause to wound.	*ghārārā*, cause (another) to cause to wound.
gaṛ, drop (intrans.).	*gāṛ*, shed.	*gāṛā*, cause to shed.
vichhuṛ, be separated.	*vichhōṛ*, separate.	*vichhōṛā*, cause to separate.

And so on.

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 :—

inhē lāiqⁿ na āhiyā̃ jō warī tũhᵉ-jō puṭⁿ chawāyā̃, I am not worthy of this that again I should be addressed as thy son.

jāhᵉ, ḍōṛī, bhākurⁿ pāē, khēsᵉ chumiō, who, having run, having let fall (*i.e.* having given) an embrace, kissed him.

waggō pahirāyōsᵉ, put a garment on him.

pēranᵉ-mẽ̃ jutī pāyōsᵉ, cause a pair of shoes to fall (*i.e.* put ye) on his feet.

piṇasᵉ bbāhirᵉ achī khēsᵉ samujhāyō, his father, having come outside, caused him to understand (*i.e.* entreated him).

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

root ends in a vowel other than *i* or *ī*, the *i* of the *ij* is not dropped. Thus, Active Root, *viñā*, lose; Passive Root, *viñāij* (not *viñāj*), be lost; Active Root, *dhō*, wash; Passive Root, *dhōij*, be washed.

Roots ending in *i* or *ī* are irregular. Thus, we have:—

Active Root.	Passive Root.
ḍḍi, give.	*ḍḍij*, be given.
ni, take.	*nij*, be taken.
pī, drink.	*pīj*, be drunk.
thī, become.	*thij*, become (see below).

Other roots in *ī* follow *pī*.

The Active Root *kar*, do, also forms its passive root irregularly, forming *kij*, 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.		Passive Root.
ḍḍak	or	*ḍḍakij* or *ḍḍakj*, tremble.
phar	or	*pharij* or *pharj*, be fruitful.
luṛh	or	*luṛhij* or *luṛhj*, float.
pa	or	*païj*, fall.

Thus, *ã̃ ḍḍakã̃ thō* or *ã̃ ḍḍakijã̃ thō*, 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 *ludo*, I play, or *luditur a me*, it is played by me, *i.e.* I play. Similarly, in Sindhī, instead of *ã̃ ḍḍakã̃ thō* or *ã̃ ḍḍakijã̃ thō*, I tremble, we may say *ḍḍakijē thō*, it is being trembled, *i.e.* (I) tremble. So, from the active intransitive root *hal*, go, we have the passive root *halij*, be gone, or go, from which, used impersonally, we have *halijē*, it may be gone (by me, thee, him, her, us, you, or them); *halijē thō*, it is being gone; *halibō*, it will be gone; *halibō hō*, it was being gone; *haliuṁ*, I went, or *mũ̃ haliō*, 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 *halaṇ*, to go, but there are some points of difference:—

(*a*) The present participle is not formed by adding *andō* to the root, but by changing the termination *ij* or *j* of the passive root to *ibō*. Thus, while the active *hal*, go, has its present participle *hal-andō*, going, the passive *hal-ij* or *halj*, be gone, has its present participle *hal-ibō*, being gone, going. So, the active transitive root *mār*, strike; passive root, *mār-ij* or *mār-j*, be struck; present participle active, *mārīndō*, striking, but present participle passive, *mār-ibō*, 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 *mār*, strike, passive root *mārij* or *mārj*, is *māriō*, not *mārijiō* or *mārjiō*, and of *hal*, go, is *haliō*, not *halijiō* or *haljiō*.

(*c*) The future passive participle in *iṇō* 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 *māriṇō*, about to be struck.

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

Conjugation of the Passive Verb mārijaṇⁿ or mārjaṇⁿ.

Passive Root.	*mārij* or *mārj*, be struck.
Infinitive.	*mārijaṇ*ⁿ or *mārjaṇ*ⁿ, to be struck.
Present Participle.	*māribō*, being struck.
Past Participles.	*māriō* or *māryō*, struck.
	*māryal*ⁿ, struck.
Future Passive Participle.	*māriṇō*, about (or meet) to be struck.
Conjunctive Participles.	*mārijī* (*karē*) or *mārjī* (*karē*), having been struck.
Noun of Agency.	*mārijaṇawārō*, one who is being struck.
	mārijaṇahārⁿ, one who is being struck, or one who is about to be struck.

Radical Tenses.—Imperative.

Sing. 2. *mārij*ⁿ or *mārj*ⁿ, be thou struck.
Plur. 2. *mārijō* or *mārjō*, be ye struck.

Old Present.—Sing. 1, *mārijã̄* or *mārjã̄*, I may be struck, etc., and so on like *halã̄*.

Present.—Masc. Sing. 1, *mārijã̄ thō* or *mārjã̄ thō*, I am being struck, and so on like *halã̄ thō*. As in the active the *thō* 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, *māribō*, for the Present Participle Active, *mārīndō*. The Future will be conjugated in full.

Future, 'I shall be struck,' etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*māribusᵉ*	*māribiasᵉ, māribyasᵉ*	*māribāsĩ̄*	*māribiū̃sĩ̄, māribyū̃sĩ̄*
2	*māribẽ̄*	*māribiᵉ, māribiẽ̄*	*māribau*	*māribiū̃, māribyū̃*
3	*māribō*	*māribī*	*māribā*	*māribiū̃, māribyū̃*

Present Definite.—Masc. Sing. 1, *māribō ãhiyã̄*, etc., 'I am being (habitually) struck,' and so on, on the analogy of *halandō ãhiyã̄*.

Imperfect.—Masc. Sing. 1, *māribō hōs'*, I was being struck, and so on, on the analogy of *halandō hōs'*.

Durative Future.—Masc. Sing. 1, *māribō hūndus'*, I was being struck, and so on, on the analogy of *halandō hūndus'*.

Durative Present Subjunctive.—Masc. Sing. 1, *māribō huã̃*, I may be being struck, etc., and so on, on the analogy of *halandō huã̃*.

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 *halius'*, 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 *māriō* or *māryō*, and both spellings may be used throughout the tense, although, to save space, only one will be shown.

Past, 'I was struck,' etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*māriusˢ*	*māriasˢ*	*māriāsı̃*	*māriũsı̃*
2	*māriẽ̃*	*mārˢ, māriẽ̃*	*māriau*	*māriũ*
3	*māriō*	*mārī*	*māriā*	*māriũ*

In the Lāṛª, or Lower Sindh, the 2nd pl. masc. may be *māriā*.

Habitual Past.—Masc. Sing. 1, *māriusˢ thē*, I used to be struck, and so on, like *haliusˢ thē*.

Perfect.—Masc. Sing. 1, *māriō ãhiyã̃*, I have been struck, and so on, like *haliō ãhiyã̃*.

Pluperfect.—Masc. Sing. 1, *māriō hōs'*, I had been struck, and so on, like *haliō hōs'*.

Future Perfect.—Masc. Sing. 1, *māriō hūndus'*, I shall, or may, have been struck, and so on, like *haliō hūndus'*.

The only instance of a passive noted in the specimens is the perfect *ladhō-āhē*, (my son who had been lost) has been found.

THE VERB WITH PRONOMINAL SUFFIXES.—A list of pronominal suffixes has been given on pp. 42ff., 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 :—**

	Sing.	Plur.
1st person.	*mʿ*	*ũ̃, sĩ̃, sũ̃.*
2nd person.	ʿ	*wᵃ.*
3rd person.	*sʿ*	*nʿ, nᵃ.*

Regarding the suffixes of the first person plural, as a rule (but not invariably) *ũ̃* is used after consonants, and *sĩ̃* or *sũ̃* after vowels. *Sĩ̃* and *sũ̃* are interchangeable, and wherever one is given in the following paradigms, the other may be employed at option. In the Sirō, or Upper Sindh, *sẽ̃* is often used instead of *sĩ̃* :—

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

Accusative.—*jhalĩ̃-sʿ, hẽ mārẽ-mʿ thō*, for *hunᵃ-khẽ jhalʿ, hẽ mũ̃-khẽ mārẽ thō*, seize him, he beats me.

Dative.—*kālhᵃ mũ̃ ḍḍahᵃ rupayā ḍḍina-sʿ*, for *hunᵃ-khẽ ḍḍinā*, I yesterday gave ten rupees to him.

Ablative.—*subhāṇẽ wañijʿ tũ̃ sarāphᵃ-waṭʿ, ãᵃ rupayā waṭhī achijã̃-sʿ*, for *hunᵃ-khã̃ waṭhī achijʿ*, go to-morrow to the banker, and bring the money from him.

ḍrukō, chōrᵐ wañẽ-wᵃ thō, for *tavhã̃-khã̃ wañẽ thō*, run, the thief is getting away from you.

chōrᵐ tavhã̃-khẽ ḍḍisī, thō ḍḍakẽ-wᵃ, for *tavhã̃-khã̃ thō ḍḍakẽ*, the thief seeing you, trembles at you.

Genitive.—*miṭᵐ ãhiyã̃-ʿ*, for *tũhᵘ-jō miṭᵐ ãhiyã̃*, I am your relative.

The oblique case, with various postpositions—

ghīᵐ atha-sʿ, for *hunᵃ-waṭᵐ āhē*, has he any ghee?

ḍḍiō thō visāmē, tēlᵐ vijhĩ̃-sʿ, for *hunᵃ-mẽ̃ vijhᵐ*, the lamp is going out, put oil in it.

ajjōkī rātʿ gaḍḍijī sumhĩ̃-sʿ, for *hunᵃ-sã̃ gaḍḍijī sumhᵐ*, sleep with him to-night.

chhō thō pāṇī vijhĩ̃-mʿ, for *mũ̃-tē vijhĩ̃*, why do you throw water on me?

hunᵃ ghaṇī dērʿ lātī āhē ; tũ̃ wañĩ̃-sʿ, kōṭhē achĩ̃-sʿ, for *hunᵃ-ḍḍē wañᵐ*, he has made great delay ; go thou to him, and call him.

ã̃ vēṭhō hũndōsã̃ʿ, tũ̃ achijʿ, for *tũhᵘ-jē wāstē vēṭhō hũndusʿ*, I shall remain waiting for you, so come.

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

ã̃ mārjã̃-nʿ thō. Hō ki māṭhʿ-karẽ vehandā? jarūrᵐ īndā, I am being beaten. Do you think that they will sit in silence? They will certainly come.

Here the *nˢ* attached to *mārjã̃* may mean 'their servant' or 'their companion,' showing some connexion with the persons spoken of.

ã̃ mārjã̃-wˢ thō, tahĩ̃ achē chhaṛāyō-mˢ, I am being beaten, come ye and release me. Here the *wˢ* attached to *mārjã̃* 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.

hē uhōī māṛhũ̃ ath-ēī, this is that very man for thee.

hō utē atha-wˢ, 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, *māryã̃* means 'I may strike,' and we can add to it, e.g., *sˢ*, the suffix of the third person singular, getting *māryã̃-sˢ* (equivalent to *hunˢ-khē māryã̃*), I may strike him, but we cannot say '*māryã̃-mˢ*,' 'I may strike me,' or '*māryã̃-sũ̃*,' 'I may strike us,' because, if fully expressed we should have to represent *mˢ* not by *mũ̃-khē*, or *sũ̃* by *asã̃-khē*, but both by the reflexive pronoun *pāṇˢ-khē* (*pāṇˢ-khē māryã̃*).

Note that before these suffixes the termination *sˢ* of the first person singular future and past becomes *sã̃*. Thus, *hōsˢ*, I was, but *hōsã̃-ˢ*, I was for thee. Nasals are dropped before the suffix *nˢ*. Thus, *hōsā-nˢ*, I was for them. Before these suffixes a long vowel is generally shortened. Thus, *huā*, they were, but *hua-mˢ*, they were for me. But this shortening does not always take place. Thus, we have *huā-sũ̃*, they were for us.

I commence by giving the forms that the verb substantive *ã̃hiyã̃*, 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, *atha-mˢ*, 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 *ath*. This base is used only with pronominal suffixes. It is not used alone like *āhē*. *Atha* means both 'he' or 'she is' and 'they are.'

'I am,' etc.

	I am.	Thou art.	He is.	We are.	You are.	They are.
	ã̃hiyã̃	*ã̃hĩ̃*	*āhē*	*ã̃hiyũ̃*	*āhiyō*	*ã̃hinˢ*
With *mˢ*	.....	*ã̃hĩ̃mˢ*	*āhēmˢ, athamˢ*	.....	*āhiyōmˢ*	*ã̃hinimˢ, athamˢ*
With *ˢ*	*ã̃hiyã̃ˢ*	.....	*āhēī, athī, athēī*	*ã̃hiyũ̃ˢ*	.....	*ã̃hineī, ã̃hinī, athī, athēī*
With *sˢ*	*ã̃hiyã̃sˢ*	*ã̃hĩ̃sˢ*	*āhēsˢ, athasˢ*	*ã̃hiyũ̃sˢ*	*āhiyōsˢ*	*ã̃hinisˢ, athasˢ*
With *ũ̃*	.....	*ã̃hẽ̃ũ̃*	*āhẽ̃ũ̃, athũ̃*	.....	*āhiyōũ̃*	*ã̃hineũ̃, athũ̃*
With *wˢ*	*ã̃hiyã̃wˢ*	.....	*āhēwˢ, athawˢ*	*ã̃hiyũ̃wˢ*	.....	*ã̃hiniwˢ, athawˢ*
With *nˢ*	*ã̃hiyã̃nˢ*	*ã̃hĩ̃nˢ*	*āhēnˢ, athanˢ*	*ã̃hiyũ̃nˢ*	*āhiyōnˢ*	*ã̃hininˢ, athanˢ*

In the above *ã̃hy-* may be substituted for *ã̃hiy-* throughout. Thus, *ã̃hyã̃ˢ*, and so on.

Similarly, for the verb *huaṇʷ*, to be, we have the following forms :—

Old Present, with suffixes.

	I may be.	Thou mayst be.	He may be.	We may be.	You may be.	They may be.
	huã̄	*huẽ̄*	*huē̄*	*hũ̄*	*huō̄, hō̄*	*huanᵛ*
With *mᵛ*	...	*huẽ̄mᵛ*	*huēmᵛ*	...	*huōmᵛ, hōmᵛ*	*huanimᵛ*
With *ʼ*	*huã̄ʼ*	...	*huēīʼ*	*hũ̄ʼ*	.....	*huanīʼ, huaneīʼ*
With *sᵛ*	*huã̄sᵛ*	*huẽ̄sᵛ*	*huēsᵛ*	*hũ̄sᵛ*	*huōsᵛ, hōsᵛ*	*huanisᵛ*
With *ũ*	...	*huẽ̄ũ*	*huēũ*	...	*huōũ, hōũ*	*huaneũ*
With *wᵛ*	*huã̄wᵛ*	...	*huēwᵛ*	*hũ̄wᵛ*	.....	*huaniwᵛ*
With *nᵛ*	*huã̄nᵛ*	*huẽ̄nᵛ*	*huēnᵛ*	*hũ̄nᵛ*	*huōnᵛ, hōnᵛ*	*huaninᵛ*

Future, with suffixes.

	I shall be.	Thou wilt be.	He will be.	We shall be.	You will be.	They will be.
			Masculine.			
	hūndusᵛ	*hūndẽ̄*	*hūndō*	*hūndāsũ̄*	*hūndō, hūndau*	*hūndā*
With *mᵛ*	...	*hūndẽ̄mᵛ*	*hūndumᵛ*	...	*hūndōmᵛ, hūndaumᵛ*	*hūndamᵛ*
With *ʼ*	*hūndōsã̄ʼ*	.....	*hūnduʼ, hūndēʼ*	*hūndāsũ̄ʼ*	.....	*hūndaʼ*
With *sᵛ*	*hūndōsã̄sᵛ*	*hūndẽ̄sᵛ*	*hūndusᵛ*	*hūndāsũ̄sᵛ*	*hūndōsᵛ, hūndausᵛ*	*hūndasᵛ*
With *ũ, sũ̄*	...	*hūndẽ̄ũ*	*hūndōsũ̄*	...	*hūndōsũ̄, hūndausũ̄*	*hūndāsũ̄*
With *wᵛ*	*hūndōsã̄wᵛ*	.....	*hūnduwᵛ*	*hūndāsũ̄wᵛ*	.....	*hūndawᵛ*
With *nᵛ*	*hūndōsānᵛ*	*hūndēnᵛ*	*hūndunᵛ*	*hūndāsūnᵛ*	*hūndōnᵛ, hūndaunᵛ*	*hūndanᵛ*
			Feminine.			
	hūndiasᵛ	*hūndiˢ, hūndiẽ̄*	*hūndī*	*hūndiũ̄sũ̄*	*hūndiũ̄*	*hūndiũ̄*
With *mᵛ*	...	*hūndiāmᵛ, hūndiẽ̄mᵛ*	*hūndiamᵛ*	...	*hūndiũ̃mᵛ*	*hūndiũ̃mᵛ*
With *ʼ*	*hūndīsã̄ʼ*	.....	*hūndiaʼ*	*hūndiũ̄sũ̄ʼ*	.....	*hūndiũ̃ʼ*
With *sᵛ*	*hūndīsã̄sᵛ*	*hūndiāsᵛ, hūndiẽ̄sᵛ*	*hūndiasᵛ*	*hūndiũ̄sũ̄sᵛ*	*hūndiũ̃sᵛ*	*hūndiũ̃sᵛ*
With *ũ, sũ̄*	...	*hūndiẽ̄ũ*	*hūndīsũ̄*	...	*hūndiũ̄sũ̄*	*hūndiũsũ̄*
With *wᵛ*	*hūndīsã̄wᵛ*	.....	*hūndiawᵛ*	*hūndiũ̄sũ̄wᵛ*	.....	*hūndiũ̃wᵛ*
With *nᵛ*	*hūndīsānᵛ*	*hūndianᵛ*	*hūndianᵛ*	*hūndiũ̄sūnᵛ*	*hūndiunᵛ*	*hūndiunᵛ*

In the Feminine *hūndy-* may be substituted for *hūndi-* throughout.

Past, with suffixes.

	I was.	Thou wast.	He was.	We were.	You were.	They were.
			Masculine.			
	hōs'	*huĕ*	*huō, hō*	*huāsũ, hāsũ*	*huō, hō*	*huā, hā*
With *m'*	...	*huĕm'*	*hōm'*	.....	*huōm'*	*huam'*
With *'*	*hōsã'*	.....	*hō'*	*huāsũ'*	...	*hua'*
With *s'*	*hōsãs'*	*huĕs'*	*hōs'*	*huãsũs'*	*huōs'*	*huas'*
With *ũ, sũ*	...	*huĕũ*	*hōsũ*	.....	*huōsũ*	*huāsũ*
With *w'*	*hōsãw'*	.....	*hōw'*	*huāsũw'*	...	*huaw'*
With *n'*	*hōsān'*	*huĕn'*	*hōn'*	*huāsũn'*	*huōn'*	*huan'*
			Feminine.			
	huyas'	*huyā, huyĕ*	*huī, hī*	*huyũsũ*	*huyũ*	*huyũ*
With *m'*	...	*huyãm', huyĕm'*	*huyam'*	.....	*huyũm'*	*huyũm'*
With *'*	*huīsã'*	.....	*huya'*	*huyũsũ'*	...	*huyũ'*
With *s'*	*huīsãs'*	*huyãs'*	*huyas'*	*huyũsũs'*	*huyũs'*	*huyũs'*
With *ũ, sũ*	...	*huyĕsũ*	*huīsũ*	.....	*huyũsũ*	*huyũsũ*
With *w'*	*huīsãw'*	.....	*huyaw'*	*huyũsũw'*	...	*huyũw'*
With *n'*	*huīsān'*	*huyan'*	*huyan'*	*huyũsũn'*	*huyun'*	*huyun'*

In the feminine *hui-* may be substituted for *huy-* throughout.

We shall now conjugate the transitive verb *māraṇ*, 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 *mārijã-m'*, please strike thou me, and *mārijō-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 *mārjã-m'*, *mārjō-m'*, and so on.

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

māryã, I may strike.
māryã-', I may strike thee.
māryẽ, mārẽ, mārī, thou mayst strike.
māryẽ-m', mārẽ-m', mārī-m', thou mayst strike me.
mārē, he may strike.
mārē-m', he may strike me.
māryũ, we may strike.
māryũ-', we may strike thee.
māryō, you may strike.
māryō-m', you may strike me.
mārin', they may strike.
mārini-m', they may strike me.

Similarly for the other suffixes. The only irregularity is that when *'*, the suffix of the second person singular, follows *ē*, it becomes *ī*, and when it follows *'* the two together coalesce into *ī*. Thus, *mārē* + *'* becomes *mārēī*, he may strike thee; and *mārin'* + *'* becomes *mārinī*, they may strike thee.

The **Present** offers no difficulty. Thus, *māryã' thō*, I (masc.) strike thee, and so on.

In the **Future** the suffixes are added as follows:—

Future, with suffixes.

	I shall strike.	Thou wilt strike.	He will strike.	We shall strike.	You will strike.	They will strike.
			Masculine.			
	mārīndus'	*mārīndē*	*mārīndō*	*mārīndāsū*	*mārīndō*	*mārīndā*
With *m'*	...	*mārīndēm'*	*mārīndum'*	...	*mārīndōm'*	*mārīndam'*
With *'*	*mārīndōsã'*	.....	*mārīndu'*, *mārīndē*	*mārīndāsū'*	...	*mārīnda'*
With *s'*	*mārīndōsã̄s'*	*mārīndēs'*	*mārīndus'*	*mārīndāsūs'*	*mārīndōs'*	*mārīndas'*
With *ū*, *sū*	...	*mārīndēū*	*mārīndōsū*	...	*mārīndōsū*	*mārīndāsū*
With *w'*	*mārīndōsã̄w'*	.....	*mārīnduw'*	*mārīndāsūw'*	...	*mārīndaw'*
With *n'*	*mārīndōsān'*	*mārīndēn'*	*mārīndun'*	*mārīndāsūn'*	*mārīndōn'*	*mārīndan'*
			Feminine.			
	mārīndyas'	*mārīndiã*	*mārīndī*	*mārīndyūsū*	*mārīndyū*	*mārīndyū*
With *m'*	...	*mārīndyām'*, *mārīndiēm'*	*mārīndyam'*	...	*mārīndyūm'*	*mārīndyūm'*
With *'*	*mārīndīsã'*	.....	*mārīndya'*	*mārīndyūsū'*	...	*mārīndyū'*
With *s'*	*mārīndīsã̄s'*	*mārīndyās'*	*mārīndyas'*	*mārīndyūsūs'*	*mārīndyūs'*	*mārīndyūs'*
With *ū*, *sū*	...	*mārīndyaū*, *mārīndiēū*	*mārīndīsū*	...	*mārīndiūsū*	*mārīndyūsū*
With *w'*	*mārīndīsã̄w'*	.....	*mārīndyaw'*	*mārīndyūsūw'*	...	*mārīndyūw'*
With *n'*	*mārīndīsān'*	*mārīndyan'*	*mārīndyan'*	*mārīndyūsūn'*	*mārīndyun'*	*mārīndyun'*

In the feminine *mārīndi-* can be substituted for *mārīndy-* throughout.

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

Similarly, for the **Imperfect**, we have *mārīndō hōs'*, I was striking; *mārīndō hōsã̄'*, I was striking thee, and so on. *Hōs'* is conjugated with these suffixes on p. 82 above.

Again, for the **Durative Future**, we have *mārīndō hūndus'*, I shall be striking, and *mārīndō hūndōsã̄'*, I shall be striking thee, and so on. *Hūndus'* is conjugated with these suffixes on p. 81 above.

Finally, for the **Durative Present Subjunctive**, we have *mārīndō huã̄*, I may be striking, and *mārīndō huã̄'*, I may be striking thee, and so on. *Huã̄* 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 in *mārius'*, 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

shall deal presently) or must be omitted altogether, leaving the bare participle. Thus, *mārīō*, struck, *mārīu*ⁿ, been struck with reference to thee, *i.e.* (so and so, masc.) struck thee; *gaḍḍīō*, met, *gaḍḍīōsū̃*, met with us; *'aql phirīō*, (so and so's) mind has turned round, *i.e.* (so and so) has gone mad, but *'aql phiriusˢ*, the mind has been 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 *halaṇ*ⁿ, to go. This, we have already seen, is conjugated fully for all persons, and to each of these 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. *māryumˢ*, *māryuˢ*, etc.
Sing. fem. *māryamˢ*, *māryaˢ*, etc.
Plur. masc. *māryamˢ*, *māryaˢ*, etc.
Plur. fem. *māryūmˢ*, *māryūˢ*, etc.

As another example, we may take *karaṇ*ⁿ, to do, past participle *kīō; kī na kiunˢ*, nothing was done to them; *kā̃hẽ kāmiṇˢ kiaˢ*, by whom were enchantments done to thee? *i.e.* who enchanted thee?

Past, with suffixes.

	I went.	Thou wentest.	He went.	We went.	You went.	They went.
			Masculine.			
	*halius*ˢ[1]	*halĕ*	*halĭō*	*haliāsū̃*	*haliō, haliau*	*haliā*
With *m*ˢ	...	*haliĕm*ˢ	*haliumˢ*	...	*haliōm*ˢ	*haliamˢ*
With *ˢ*	*haliōsā̃*ˢ	.....	*haliuˢ*	*haliāsū̃*ˢ	...	*haliaˢ*
With *s*ˢ	*haliōsā̃s*ˢ	*haliĕs*ˢ	*haliusˢ*	*haliāsū̃s*ˢ	*haliōs*ˢ	*haliasˢ*
With *ū, sū*	...	*haliĕū*	*haliōsū*	...	*haliōsū*	*haliāsū*
With *w*ˢ	*haliōsā̃w*ˢ	.....	*haliuw*ˢ	*haliāsū̃w*ˢ	...	*haliawˢ*
With *n*ˢ	*haliōsānˢ*	*haliēnˢ*	*haliunˢ*	*haliōsūnˢ*	*haliōnˢ*	*halianˢ*
			Feminine.			
	haliasˢ	*halīˢ, halĕ*	*halī*	*haliūsū̃, (-sī̃)*	*haliū*	*haliū*
With *m*ˢ	...	*haliāmˢ, haliĕmˢ*	*haliamˢ*	...	*haliũmˢ*	*haliũmˢ*
With *ˢ*	*halīsā̃*ˢ	.....	*haliaˢ*	*haliūsū̃*ˢ	...	*haliũˢ*
With *s*ˢ	*halīsā̃sˢ*	*haliāsˢ*	*haliasˢ*	*haliūsū̃sˢ*	*haliũsˢ*	*haliũsˢ*
With *ū, sū*	...	*haliĕsū, halīsū*	*halīsū*	...	*haliūsū*	*haliūsū*
With *w*ˢ	*halīsā̃w*ˢ	.....	*haliawˢ, haliā*	*haliūsū̃w*ˢ	...	*haliũwˢ*
With *n*ˢ	*halīsānˢ*	*halianˢ*	*halianˢ*	*haliūsūnˢ*	*haliunˢ*	*haliunˢ*

[1] Or *halyusˢ*, and so *ly* may be substituted for *li* throughout.

The **Habitual Past** requires no comment. *Thē* is added to the Past, which is conjugated with suffixes as above. Thus, *haliōsã' thē*, I used to go for thee.

For the **Perfect**, the suffixes are added to *ãhiyã*, conjugated with the past participle. Thus, *haliō ãhiyã'*, I have gone for thee. In the transitive verb, only the third person is used, as in *māriō atham'*, has been struck for me, and so on.

For the **Pluperfect**, the suffixes are also added to the auxiliary. Thus, *haliō hōs'*, I had gone; *haliō hōsã'*, I had gone for thee. For a transitive verb, using only the third person, we have *māriō hōm'*, had been struck for me, and so on.

So, for the **Future Perfect**, we have *haliō hūndus'*, I may have gone; *haliō hūndōsã'*, I may have gone for thee; *māriō hūndum'*, may have struck for me.

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

	Sing.	Plur.
1st person	*m'*	*ũ, sĩ, sũ*
2nd person	'	*wᵃ*
3rd person	*ĩ*	*ũ*

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, *s'* and *n'*, also forms belonging to group B, are added instead. Thus, if we wish to add them to *atha*, he is or they are, we have *atha-s'* and *atha-n'*, not *atha-ĩ* and *atha-ũ*, for 'he is by him' and 'he is by them,' respectively.

When *ĩ* or *ũ* is suffixed to a participle, the final *ō* of the latter is changed to *ã*. Thus, *māriō*, struck; *māriã-ĩ*, for *hunᵃ māriō*, struck by him or her, *i.e.* he or she struck: *māriã-ũ*, for *hun' māriō*, 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. *Māriã-ĩ* means not only 'he was struck by him or her' (*hunᵃ māriō*), but also 'she was struck by him or her' (*hunᵃ mārī*), and 'they (masc. or fem.) were struck by him or her' (*hunᵃ māriā* or *māriũ*). So *māriã-ũ* means 'he, she or they (masc. or fem.) was or were struck by them (masc. or fem.) (*hun' māriō, mārī, māriā*, or *māriũ*). The terminations *ãĩ* and *ãũ* are often written *āĩ* and *āũ*, 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, *māriu-m'*, he was struck by me, means 'I struck him'; *māria-m'* means 'I struck her'; *māriu-'* means 'thou struckest him,' and so on. *Māriu-m'* is identical in meaning with *mũ māriō*, given on p. 68. So *māria-m'* is identical in meaning with *mũ mārī*, and *māriu'* with *tō māriō*.

As appended to the past tense of a transitive verb, these suffixes appear as follows:—

Past, 'was struck,' with suffixes.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
	māriō[1]	*mārī*	*māriā*	*māriũ*
By me	*māriumᵉ*	*māriamᵉ*	*māriamᵉ*	*māriũmᵉ*
By thee	*māriuˢ, māriē*	*māriaˢ, māriē*	*māriaˢ, māriē*	*māriũˢ*
By him, by her	*māriāĩ*	*māriāĩ*	*māriāĩ*	*māriāĩ*
By us	*māriōsũ*	*mārisũ*	*māriāsũ*	*māriũsũ*
By you	*māriuwᵃ, māriā*	*māriawᵃ*	*māriawᵃ*	*māriũwᵃ*
By them	*māriāũ*	*māriāũ*	*māriāũ*	*māriāũ*

[1] Or *māryō*, and so, changing *ri* to *ry* 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, *sᵉ* and *nᵉ*, respectively. Thus, *kī-na kiāũ*, nothing was done by them, they did nothing, but *kī-na kiunᵉ*, nothing was done to them (see p. 79).

For the **Perfect**, *māriō āhē*, has been struck, the suffixes are added to the auxiliary verb. The first and second persons present no difficulty. The conjugation of *āhē* with suffixes is given on p. 80. The third person does not take *ĩ* or *ũ*, owing, as has been already explained, to the fact that *āhē* is a finite verb, and not a participle. The suffixes are therefore *sᵉ* and *nᵉ*, as given on p. 79, and not *ĩ* and *ũ*. Thus, *māriō āhēsᵉ* or *māriō athasᵉ*, equivalent to *hunᵉ māriō āhē*, he has been struck by him or her, *i.e.* he or she has struck him; *mārī āhēsᵉ* or *mārī athasᵉ*, equivalent to *hunᵉ mārī āhē*, he or she has struck her; *māriō āhēnᵉ* or *māriō athanᵉ*, equivalent to *hunᵉ māriō āhē*, they (masc. or fem.) have struck him. As for examples of other persons, we may quote:—

māriō athamᵉ, equivalent to *mũ māriō āhē*, I have struck him,

mārī athēī, equivalent to *tō mārī āhē*, thou hast struck her,

māriā athawᵃ, equivalent to *ahã māriā ãhinᵉ*, you have struck them (masc.),

māriũ athũ, equivalent to *asã māriũ ãhinᵉ*, we have struck them (fem.),

and so on for the other suffixes. It should be noted that the forms with *ath-*, such as *athasᵉ*, *athanᵉ*, *athamᵉ*, and so on, are more commonly used than those with *āhē*, such as *āhēsᵉ*, *āhēnᵉ*, or *āhēmᵉ*.

For the **Pluperfect** the past participle is conjugated with *huō* or *hō*, the past participle of *huaṇᵃ*, to be. Thus, *mũ māriō hō*, I had struck him. Here, as *huō* or *hō* is a participle, the suffixes *ĩ* and *ũ*, not *sᵉ* and *nᵉ*, are used for the third person. The

conjugation of *huō* or *hō* with the suffixes of the first and second persons is given on p. 82. The forms for the third person are :—

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
By him or her . .		*huãĩ* or *hãĩ*.		
By them (masc. or fem.)		*huãũ* or *hãũ*.		

Thus :—

māriō hōm', equivalent to *mũ māriō hō*, I (masc. or fem.) had struck him,

māriũ huyũs', equivalent to *ahã māriũ huyũ*, you (masc. or fem.) had struck them (fem.),

māriō huãĩ, equivalent to *hun' māriō huō*, he or she had struck him,

mārī huãĩ, equivalent to *hun' mārī huī*, he or she had struck her,

mārī huãũ, equivalent to *hun' mārī huī*, they (masc. or fem.) had struck her,

and so on.

In the **Future Perfect** (*mũ māriō hūndō*, I may have struck him), the auxiliary being a participle takes *ĩ* and *ũ* in the third person. Thus, *māriō hūndãĩ*, equivalent to *hun' māriō hūndō*, he or she may have struck him ; *mārī hūndãũ*, equivalent to *hun' mārī hūndī*, they (masc. or fem.) may have struck her. Similarly, *māriō hūndum'*, equivalent to *mũ māriō hūndō*, I may have struck him ; *mārī hūndiam'*, equivalent to *mũ mārī hūndī*, I may have struck her ; and so on. The conjugation of *hūndō* 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 pronoun, and which I have grouped under head B, may be added to any tense of a transitive or of an intransitive verb. On the other hand, the suffixes representing the agent cases of the personal pronouns 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. *Māriãĩ* 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 of group B can be added by themselves to the past participial tenses of transitive verbs, and that, in such cases, they do not represent the nominative. *Māriums'* does not mean 'I was struck' (*that* would be the passive past *mārius'*, 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, *māriãĩ* means 'he or she struck him, her, or them,' and, with a double suffix, *māriãĩ-m'* means 'he or she struck him, her, or them, for me,' or 'of me,' or 'to me,' etc. The force of such a suffix is not very evident in such a verb as *māraṇ"*, meaning 'to strike,' but it comes out clearly in other verbs, such as *ḍḍiaṇ"*, to give. Thus, from the past participle *ḍḍinō* we have *ḍḍinãĩ*, he or she gave him, her, it, or them, and with a second suffix of the first person we have *ḍḍinãĩ-m'*, 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 *āṇaṇ"*, to bring, the past participle *āndō*, brought, from which we get *āndu-m'*, I brought, and then *āndō-mã-s'*, I brought him, in which the second suffix, *s'*, represents the dative-accusative *hun"-khē*, not the

nominative, *hō*. The meaning could equally well be expressed by *mũ̃ hun*ⁿ*-khē āndō*, or in Hindī by *maī-nē us-kō pahũchāyā*.[1] As other examples of the use of these second suffixes, we can take :—

*chawaṇ*ⁿ, to say; *chiyō*, said; *chiyāĩ̃*, he said; *chiyāĩ̃-s*ᵉ, he or she said to him or her; *chiyāĩ̃-n*ᵉ, he or she said to them; *chiyāũ̃-s*ᵉ, they said to him or her.

*ghaṇā bhērā chiyō-mã̃-s*ᵉ, *para nⁿ mañāĩ̃*, I told him several times, but he did not attend; where *chiyō-mã̃-s*ᵉ is equivalent to *mũ̃ hun*ⁿ*-khē chiyō*.

*mānī khādhī-mã̃-*ᵉ, I have eaten your bread, where *khādhī-mã̃-*ᵉ is equivalent to *mũ̃ tũhᵛ-jī* (*mānī*) *khādhī*.

The last two examples come from Stack's grammar.

It will be remembered that the suffix *s*ᵉ of the first person singular nominative becomes *sã̃* before another suffix. So, when a second suffix is added to a form ending in *m*ᵉ, the suffix of the first person singular agent, the *m*ᵉ becomes *mã̃*, as in the last of the above examples. Also, before a second suffix the suffix *ĩ̃* of the third person singular agent is often dropped, leaving the participle ending in *ã̃*, so that we get *māriāĩ̃-n*ᵉ or *māriã̃-n*ᵉ, he or she struck him, her, or them, for me, and so on for the other second suffixes. On the other hand, the suffix *ũ̃* of the third person plural agent may be shortened to *ũ* or *u*.

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 (*māriāĩ̃*, *māriāũ̃*), and occasionally to those ending in the agent case of the first person (*māriumᵉ*, *māriōsũ̃*), but they are not added to forms ending in the agent case of the second person (*māriuᵉ*, *māriuwᵉ*). 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.

Past, with double suffixes.

	With reference to					
	me.	thee.	him or her.	us.	you.	them.
He was struck by me . . .	...	*māriōmã̃*ᵉ[2]	*māriōmã̃s*ᵉ	...	*māriōmã̃w*ᵉ	*māriōmānᵉ*
She was struck by me . . .	...	*mārimã̃*ᵉ	*mārimã̃s*ᵉ	...	*mārimã̃w*ᵉ	*mārimānᵉ*
They (masc.) were struck by me .	...	*māriāmã̃*ᵉ	*māriāmã̃s*ᵉ	...	*māriāmã̃w*ᵉ	*māriāmānᵉ*
They (fem.) were struck by me .	...	*māriũmã̃*ᵉ	*māriũmã̃s*ᵉ	...	*māriũmã̃w*ᵉ	*māriũmānᵉ*
He was struck by us . . .	...	*māriōsũ̃*ᵉ	*māriōsũ̃s*ᵉ	...	*māriōsũ̃w*ᵉ	*māriōsũnᵉ*
She was struck by us . . .	...	*mārisũ̃*ᵉ	*mārisũ̃s*ᵉ	...	*mārisũ̃w*ᵉ	*mārisũnᵉ*
They (masc.) were struck by us .	...	*māriāsũ̃*ᵉ	*māriāsũ̃s*ᵉ	...	*māriāsũ̃w*ᵉ	*māriāsũnᵉ*
They (fem.) were struck by us .	...	*māriũsũ̃*ᵉ	*māriũsũ̃s*ᵉ	...	*māriũsũ̃w*ᵉ	*māriũsũnᵉ*
He, she, or they was or were struck by him or her.	*māriāĩ̃m*ᵉ or *māriã̃m*ᵉ	*māriāĩ̃*ᵉ or *māriã̃*ᵉ	*māriāĩ̃s*ᵉ or *māriã̃s*ᵉ	*māriāĩ̃sũ̃* or *māriã̃sũ̃*	*māriāĩ̃w*ᵉ or *māriã̃w*ᵉ	*māriāĩ̃n*ᵉ or *māriãnᵉ*
He, she, or they was or were struck by them (com. gen.).	*māriāũ̃m*ᵉ or *mariãũ̃m*ᵉ[3]	*māriāũ̃*ᵉ or *māriãũ*[3]	*māriāũ̃s*ᵉ or *māriãũ̃s*ᵉ[3]	*māriāũ̃sũ̃* or *māriãũ̃sũ̃*[3]	*māriāũ̃w*ᵉ or *māriãũ̃w*ᵉ[3]	*māriāũ̃n*ᵉ or *māriãũnᵉ*

[1] The usual Hindī word meaning 'to bring' is *lānā*, but, this word being intransitive, I have used *pahũ̃chānā*, to cause to arrive, which is transitive.

[2] Or *māryōmã̃*ᵉ, and so throughout, changing *ri* to *ry*.

[3] Or *māriãũm*ᵉ, etc.

For the **Perfect** (*mārīō āhē*, 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 athēī*), the first person plural (*mārīō athũ*), or the third person plural (*mārīō athan'*). It is not added if the agent case represents the third person singular (*mārīō athas'*) or the second person plural (*mārīō athaw'*). We thus get the following forms. Note that *atham'* becomes *athīmã̄*. Otherwise the whole is quite regular:—

The Perfect, with double suffixes.

		With reference to					
		me.	thee.	him or her.	us.	you.	them.
He has been struck by me . .	*mārīō-*	...	*athīmã̄'*	*athīmã̄s'*	...	*athīmã̄w'*	*athīmã̄n'*
She has been struck by me . .	*mārī-*	...	*athīmã̄'*	*athīmã̄s'*	...	*athīmã̄w'*	*athīmã̄n'*
They (masc.) have been struck by me .	*māriā-*	...	*athīmã̄'*	*athīmã̄s'*	...	*athīmã̄w'*	*athīmã̄n'*
They (fem.) have been struck by me .	*māriũ-*	...	*athīmã̄'*	*athīmã̄s'*	...	*athīmã̄w'*	*athīmã̄n'*
He has been struck by thee . .	*mārīō-*	*athēīm'*	...	*athēīs'*	*athēīsũ*	..	*athēīn'*
(Similarly for the sing. fem. and for the plur. masc. and fem., only the participle changing its form.)							
He has been struck by us . .	*mārīō-*	...	*athũ'*	*athũs'*	...	*athũw'*	*athũn'*
(Similarly for sing. fem. and plur. masc. and fem.)							
He has been struck by them . .	*mārīō-*	*athanim'*	*athanēī*	*athanis'*	*athanēũ*	*athaniw'*	*athanin'*
(Similarly for the sing. fem. and for the plur. masc. 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.

		With reference to					
		me.	thee.	him or her.	us.	you.	them.
He had been struck by me	*mārīō hō-*	...	*-mā̃ˈ*	*-mā̃sˈ*	...	*-mā̃wˈ*	*-mānˈ*
She had been struck by me	*mārī huī-*	...	*-mā̃ˈ*	*-mā̃sˈ*	...	*-mā̃wˈ*	*-mānˈ*
They (masc.) had been struck by me	*māriā hua-*	...	*-mā̃ˈ*	*-mā̃sˈ*	...	*-mā̃wˈ*	*-mānˈ*
They (fem.) had been struck by me	*māriū huyū-*	...	*-mā̃ˈ*	*-mā̃sˈ*	...	*-mā̃wˈ*	*-mānˈ*
He had been struck by him or her	*mārīō huā̃-*	*-ī̃mˈ*	*-ī̃ˈ*	*-ī̃sˈ*	*-ī̃sū*	*-ī̃wˈ*	*īnˈ*
She had been struck by him or her	*mārī huā̃-*	*-ī̃mˈ*	*-ī̃ˈ*	*-ī̃sˈ*	*-ī̃sū*	*-ī̃wˈ*	*īnˈ*
They (masc.) had been struck by him or her.	*māriā huā̃-*	*-ī̃mˈ*	*-ī̃ˈ*	*-ī̃sˈ*	*-ī̃sū*	*-ī̃wˈ*	*īnˈ*
They (fem.) had been struck by him or her.	*māriū huā̃-*	*-ī̃mˈ*	*-ī̃ˈ*	*-ī̃sˈ*	*-ī̃sū*	*-ī̃wˈ*	*īnˈ*
He had been struck by us	*mārīō hō-*	...	*-ū̃ˈ*	*-ū̃sˈ*	...	*-ū̃wˈ*	*-ūnˈ*
She had been struck by us	*mārī huī-*	...	*-ū̃ˈ*	*-ū̃sˈ*	...	*-ū̃wˈ*	*-ūnˈ*
They (masc.) had been struck by us	*māriā hua-*	...	*-ū̃ˈ*	*-ū̃sˈ*	...	*-ū̃wˈ*	*-ūnˈ*
They (fem.) had been struck by us	*māriū huyū-*	...	*-ū̃ˈ*	*-ū̃sˈ*	...	*-ū̃wˈ*	*-ūnˈ*
He had been struck by them (masc. or fem.).	*mārīō huā̃-*	*-ū̃mˈ*	*-ū̃ˈ*	*-ū̃sˈ*	*-ū̃sū*	*-ū̃wˈ*	*-ūnˈ*
She had been struck by them (masc. or fem.).	*mārī huā̃-*	*-ū̃mˈ*	*-ū̃ˈ*	*-ū̃sˈ*	*-ū̃sū*	*-ū̃wˈ*	*-ūnˈ*
They (masc.) had been struck by them (masc. or fem.).	*māriā huā̃-*	*-ū̃mˈ*	*-ū̃ˈ*	*-ū̃sˈ*	*-ū̃sū*	*-ū̃wˈ*	*-ūnˈ*
They (fem.) had been struck by them (masc. or fem.).	*māriū huā̃-*	*-ū̃mˈ*	*-ū̃ˈ*	*-ū̃sˈ*	*-ū̃sū*	*-ū̃wˈ*	*-ūnˈ*

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—

jēkī atham, sō sabh tũhi-jō-ī āhē, whatever is *to me* (*i.e.* whatever *I* have), that is only thine.

nālō atham Rabū, *my* name is Rabū (II).

jaḍḍahī thīndam, taḍḍahī ḍḍīndus, when *I* shall have them, then I will give (them) (II).

Imperative, sing. 2—

nōṛiun-sā karē bbadhīs, bind *him* with ropes (236).

plur. 2—

uchē-khā uchō waggō pahirāyōs, pēran-mē jutī pāyōs, put ye on *him* the best robe, put on *his* feet a pair of shoes.

Old Present—

ghōṛō khapēī, (if) a horse be necessary *to thee*.

Future—

païsā chhavīhⁿ rupayā waṭhandōsā̃ⁿ, I will take money, twenty-six rupees, *from thee* (II).

āū̃ uthī pā̃hⁱ-jē piⁿ-waṭʳ wañī chawandōsā̃ˢ, I, having arisen, having gone to my father, will say *unto him*.

Past—

A. **Intransitive—**

parilāⁿ kanˢ-tē piusˢ, the sound fell on *his* ear.

Transitive—

piṇasˢ chayusˢ, '*ē bbachā*,' his father said *to him*, 'O child.'

mū̃ chayusˢ ta, '*chaṅō*,' I said *to him*, 'good.'

B. **Transitive,** with suffix of the agent—

naukirī chhaḍḍiamˢ, *I* gave up service (II).

ḍḍiṭhumˢ khuhⁿ, *I* saw the well (II).

unˢ-khā̃ puchhiumˢ, *I* asked him (II).

chhēlō na ḍḍinuˢ, *thou* didst not give a kid.

hekiṛē bbānhē-khē kōṭhē puchhiā̃ī, having called a servant, *he* asked.

andarˢ wañaṇⁿ chaṅō na bhāyā̃ī, *he* did not think it good to go inside.

warandiⁿ-mē̃ chayā̃ī, *he* said to him in answer.

Perfect—

uhō ghōṛō paṭēwālē-khē ḍḍinō-athamˢ, *I* have given that horse to the orderly (II).

khēsˢ chaṅō-bhalō ladhō-athasˢ, *he* has got him safe and sound.

Past, transitive, with double suffix—

chayā̃īsˢ ta, '*tū̃ⁱ-jō bhāⁿ āyō-āhē*,' *he* said *to him*, 'thy brother is come.'

COMPOUND VERBS.

As in other Indo-Aryan languages, compound verbs are common in Sindhī.

A. Formed from the **Conjunctive Participle** in *ī* or *ē* :—

1. **Intensives.**—These are formed by prefixing the conjunctive participle to another verb, such as *wañaṇⁿ*, to go (Hindī *jānā*); *vijhaṇⁿ*, to cast (Hindī *ḍālnā*); *chhaḍḍaṇⁿ*, to abandon; *ḍḍiaṇⁿ*, to give (Hindī *dēnā*); *pawaṇⁿ*, to fall (Hindī *paṛnā*); or *waṭhaṇⁿ*, to take (Hindī *lēnā*). Thus :—

thī wañaṇⁿ, to become (Hindī *hō jānā*).

marī wañaṇⁿ, to die (H. *mar jānā*).

rahijī wañaṇⁿ, to be left (H. *rah jānā*).

mārē vijhaṇⁿ, to kill (H. *mār ḍālnā*).

phāṛē vijhaṇⁿ, to tear up (H. *phāṛ ḍālnā*).

mēṛē chhaḍḍaṇⁿ, to sweep up.

chaī ḍḍiaṇⁿ, to tell (H. *kah dēnā*).

uchhlāe ḍḍiaṇⁿ, to throw away (H. *phēk dēnā*).

jī pawaṇⁿ, to come to life.

*khāī waṭhaṇ*ⁿ, to eat up quickly (H. *khā lēnā*).
*likhī waṭhaṇ*ⁿ, to write off, *i.e.* write out quickly.

Another way of forming intensives is to prefix *piō*, the past participle of *pawaṇ*ⁿ, to fall, to the imperative, old present, or imperfect of another verb. Thus :—

piō māṇijãsᵉ, enjoy her.
piā thianᵉ, they become, with a force more enduring than that of *thā thianᵉ*, the ordinary present.
piā ḍḍisandō huā, they were seeing.

Khaṇī, the conjunctive participle of *khaṇaṇ*ⁿ, to lift up, or *pēī*, *pē*, or *paī*, the conjunctive participle of *pawaṇ*ⁿ, to fall, is often prefixed to a verb to signify intensity of action. *Khaṇī* often indicates immediate commencement of a work. Thus :—

*khaṇī likhaṇ*ⁿ, to set to and write.
*khaṇī wañaṇ*ⁿ, to go off (with something).
khaṇī halᵉ, come along.
*paī khiaṇ*ⁿ, to eat up, equivalent to Hindī *khā jānā*.
pē āyō, he suddenly came, he appeared.

Not strictly intensive compounds, but formed with this conjunctive participle are phrases such as :—

*waṭhī wañaṇ*ⁿ, having taken to go, to take away (Hindī *lē jānā*).
*waṭhī achaṇ*ⁿ, having taken to come, to bring (H. *lē ānā*).
Equivalent to the Hindī *chalā-jānā* is Sindhī *viō-halaṇ*ⁿ, to go away.

2. **Potentials** are formed by conjugating *saghaṇ*ⁿ, to be able, with the conjunctive participle of the main verb, as in *karē saghaṇ*ⁿ, to be able to do; *mārē saghaṇ*ⁿ, to be able to strike; *halī saghaṇ*ⁿ, to be able to go. The verb *jjāṇaṇ*ⁿ, to know (how), may be similarly used, as in *karē jjāṇaṇ*ⁿ, to know how to do, to be able to do (in the sense of knowing how).

3. **Completives** use the conjunctive participle with *rahaṇ*ⁿ, to remain; *waṭhaṇ*ⁿ, to take; *chukaṇ*ⁿ, to be completed; *nibhaṇ*ⁿ or *nibaṇ*ⁿ, to be ended; or *basᵉ karaṇ*ⁿ, to leave off. Thus :—

*khāī rahaṇ*ⁿ, to have finished eating.
*likhī waṭhaṇ*ⁿ, to have finished writing.
*karē chukaṇ*ⁿ, to have done.
*chaī basᵉ karaṇ*ⁿ, to have finished speaking.

B. Formed from the **Conjunctive Participle** in *iō* or *yō* 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 *paṛhiō paṛhaṇ*ⁿ, to keep on reading, to read over and over again. The emphatic particle *ī* may be added to the conjunctive participle, as in *paṛhiō-ī thō paṛhã̄*, I read (present tense) (it) over and over again.

C. Formed from the **Present Participle** are **Continuatives.** The verb *rahaṇ*ⁿ, to remain, or *wataṇ*ⁿ, to go about, is conjugated with the participle. Thus :—

*paṛhandō rahaṇ*ⁿ, to continue reading.
khāindō thō watē, he goes on eating.

D. **Inceptives** are formed by conjugating *laggaṇ*ⁿ, to come in contact with, with the **Oblique Infinitive** of the main verb, as in *karaṇ*ᵉ *laggaṇ*ⁿ, to begin to do; *ruaṇ*ᵉ *laggiō*, he began to weep.

The following examples of compound verbs are taken from the specimens:—

Intensives—

*gum*ⁿ *thī-viō-hō*, he had become lost.
ghōṛō chōrī thī-viō, the horse became a theft, *i.e.* was stolen (II).
sō mũ̃-khē khaṇī-ḍḍē, set to and give that to me.
ghōṛō waṭhī . . . āyusᵉ Mōrē, I brought the horse to Mōrō (II).
uchē-khã̃ uchō waggō khaṇī achī, having lifted the best robe, having come, *i.e.* having brought forth the best robe.
Rabū viō-haliō, Rabū went away (II).

Inceptives—

samujhᵉ-mẽ̃ achī chawaṇᵉ laggō, having come into his senses, he began to say.
uhē khūshī karaṇᵉ laggā, 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 (*vide* p. 59), is often compounded with the verb substantive, as in *na āhē* or *nāhē*, he is not. In prohibitions, *ma* is used with the imperative and *matã̃* is used with the present subjunctive (old present), as in *hē kamⁿ tũ̃ matã̃ karĩ̃*, 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:—

ã̃, *ũ̃*, *õ̃* (amongst Hindūs), or *ãũ̃* (amongst Musalmāns), from.
bharᵉ, on, upon, with such a part downwards.
ḍḍē, *ḍḍãhᵉ*, *ḍḍahã̃*, *ḍḍahõ̃*, *ḍḍãhĩ̃*, or *ḍḍãhõ̃*, towards, to.
jō, of.
kaṇᵉ or *kanᵉ*, to.
khã̃, *khũ̃*, *khõ̃*, *khãũ̃*, from.
khē, to.
lākũ̃, from, since; up to, till.
mañjhᵉ, in, inside.
mẽ̃,[1] in.
rē, without, wanting.
sã̃, *sāṇⁿ*, with, along with.
sãõ̃, with, at the same time as.
sandō, of, belonging to.
sārū, in proportion to, according to.
sūdhō, *sūdhã̃*, along with, accompanied by; up to, during.
tãĩ̃, *tõĩ̃*, *tōṇī*, *tōṛĩ̃*, till, up to.
tē, *utē*, on, upon.
waṭᵉ, near, with.

[1] Usually indicated by the sign ـٕ 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 *jō*, which, on the other hand, never takes pronominal suffixes. *Sā̃ō̃*, with, and *sūdhō*, along with, may optionally be declined as adjectives, on the same principle as *jō* 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:—

	Sing.		Plur.	
	Nom.	Obl.	Nom.	Obl.
My, Masc.	*sandum'*	*sandam'*	*sandam'*	*sandanim'*
Fem.	*sandyam'*	*sandyam'*	*sandyum'*	*sandyunim'*
Thy, Masc.	*sandu'*	*sanda'*	*sanda'*	*sandanī*
Fem.	*sandya'*	*sandya'*	*sandyu'*	*sandyunī*
His, her, Masc.	*sandus'*	*sandas'*	*sandas'*	*sandanis'*
Fem.	*sandyas'*	*sandyas'*	*sandyus'*	*sandyunis'*
Our, Masc.	*sandã̃*	*sandaã̃*	*sandaã̃*	*sandineã̃*
Fem.	*sandyaã̃*	*sandyaã̃*	Not in use.	Not in use.
Your, Masc.	*sandaw'*	*sandaw'*	*sandaw'*	*sandiniw'*
Fem.	*sandyaw'*	*sandyaw'*	*sandyuw'*	*sandyuniw'*
Their, Masc.	*sandun'*	*sandan'*	*sandan'*	*sandanin'*
Fem.	*sandyan'*	*sandyan'*	*sandyun*	*sandyunin'*

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 *sāṇ"*, with, we have—

sāṇum', for *mũ̃ sāṇ"*, with me.

sāṇu', or *sāṇuh'*, for *tō sāṇ"*, with thee.

sāṇus', for *hun" sāṇ"*, with him.

sāṇuhũ̃, for *asã̃ sāṇ"*, with us.

sāṇuw', for *tavhã̃ sāṇ"*, with you.

sāṇun', for *hun' sāṇ"*, with them.

So also other postpositions ending in ".

From *kaṇ*ˢ, to, we have—

*kaṇim*ˢ, to me.	*kaṇeũ*, to us.
kaṇē, to thee.	*kaṇiwᵒ*, to you.
*kaṇis*ˢ, to him.	*kaṇin*ˢ, to them.

So also other postpositions ending in ˢ.

The postposition *khē*, to, simply adds the suffixes without change, as in *khēs*ˢ, to him; *khēn*ˢ, to them. On the other hand, *utē*, upon, has *utis*ˢ or *utehis*ˢ, upon him, and *utin*ˢ or *utehin*ˢ, upon them.

From *khã̄*, from, we have *khã̄s*ˢ or *khã̄ũs*ˢ, from him, and *khān*ˢ or *khã̄un*ˢ, 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:—

*sandus*ˢ *nanḍhō puṭᵘ hekiṛē ḍḍūrāhẽ̄ ḍḍēhᵉ-ḍḍē uthī haliō*, *his* younger son arose and went to a far country.

*sandus*ˢ *waḍḍō puṭᵘ bbaniᵉ-mẽ̄ thī*, *his* elder son, being on his way home from in the field.

*khēs*ˢ *kãhⁱ be kī kī na ḍḍinō*, no one gave anything at all *to him*.

jāhⁱ, *ḍōṛī*, *bhākurᵘ pāē*, *khēs*ˢ *chumiō*, who, having run, having given an embrace, kissed *him*.

*khēs*ˢ *chaṅō-bhalō ladhō-athas*ˢ, he has got *him* safe and sound.

*piṇas*ˢ *khēs*ˢ *samujhāyō*, his father caused *him* to understand.

The usual word for 'and' is a^i or $\tilde{a}^i$. In the Perso-Arabic Alphabet it is not customary to write this word out, the sign ؛ being used instead.

VICHŌLĪ.

Of the three following specimens of standard Sindhī, the first is a version of the Parable of the Prodigal Son, written both in the Perso-Arabic and in the Nāgarī character, with a transliteration and translation. In addition, the first few lines are given in the Khudāwādī character, which possesses no medial vowels, and in the improved Hindū Sindhī 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 Nāgarī character, with a transliteration and translation.

Both these specimens come from Hyderabad where the number of speakers of standard Sindhī 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 *pāh^{s}-jō* instead of *pāh^{s}-jō;* the word for 'by his father' is *piṇas'*, not *piṇhas';* and the past participle of the verb *laggaṇ^{u}*, to begin, is *laggō*, not *laggiō.*

There are also one or two instances of careless spelling. Thus we find آجِيان for آهِيان, *āhiyã̄*, I am; and اُنهي کي for اُنهيءَ کي, *unhē-khē*, to him.

The third specimen is another version of the Parable, which I have taken from the version of the New Testament in Sindhī, 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.

[No. I.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. DISTRICT HYDERABAD.

SPECIMEN I.

(PERSO-ARABIC CHARACTER.)

هِڪِتري ماڻهوءَ کي پَرَپُتَ ٻُڌايو، تِنِ مانَ نَنڍي پٽُ ڪِيڇيو، اي بابا مالَ مانَ جيڪو ياڪو مُهنجي حصي
آڇي سو مونَ کي ڪيڏي؛ جَنهِن ڀي هُنَ مالُ ٻنهي کي وِراهي ڏنو. ٿوڙن ڏينهن کان پوءِ سَندُس نَنڍو پٽُ
سَيڪي مَتِ ڪري هِڪِتري ڏُورامين ڏيهَ ڏي اُڏِي ملیو، جتي پَنجو مالُ آهَڙائيءَ مين وڃايائين.
سَبِ ڪَمائڻَ کان پوءِ اِتفاقًا اُڻي ڏيهَ مين ڏاڍو ڏُڪَرُ آڇي پيو، جَنهِن ڪري هو پَرَوَسِ ٿيڻَ لڳو. (پاڻ کي
تَنگِ حالَ مين ڏسي) اُڻي ڏيهَ جي هِڪِتري ڀَرَمندَر کي جيئڻَ تِڻَن ڪري وڃي چَنبريو، جَنهِن پُهچي
ٻَنيءَ مين سُئَرَ چارڻَ لاءِ موڪليس. ۽ ائين ٿيو يائين تہ جيڪي ڇلوڻ سُئَرَ تا کائين سي جيڪَرَ
مان ڪائي پُهنجو پيٽُ پَريان، پَر ڪِيڪَنهن ڪي ڪِينَ ڏنو. اِتي سُمجهَ مين آڇي چوڻ لڳو تہ مُهنجي
پِئُ وَٽِ ڪيترا نيئ پورهِتَن جي حَڪمي ماڻِ پيئِ ملي ۽ آئو نيٺ هِتِ ٻَڪَ پيو مَران: سو آئون اُڻي
پُهنجي پِئُ وَٽِ وڃي چوندو سانِ اي بابا مونَ آسمانَ جو ۽ تُهنجو گُناهَ ڪيو آهي، ماڻُ اِنجي لائقُ نہ آهيان
جو وَري تُهنجو پُٽُ چوايان، سو مونَ کي پُهنجي پورهِتَن مان هِڪِتري جهڙو ڪري جاڻُ. (اِئين ٿيو)
اُڻِ پُهنجي پِئُ ڏي ملیو. اَڃا پَرِئي هوتہ اُنجي ڏسي پِٽَ کي ڏاڍي ٻاجهہ آئي، جَنهِن ڊوڙي

پاڻ کُرُ پائي کيس چُميو. تنهن تي پُٹَ چيُس اي بابا مون آسمان جو پ تُهنجو گناهُ ڪيو آهي، هاڻ
اِنهي لائق نه آهيان جو ورِي تُهنجو پُٹ چوايان. پَر پٹ پهنجي بانهن ڪي چيو، تہ اُچي ڪاڌ اُجو ڪپڙا اڇي
پهرايو سِ، پ هٿ ۾ مُندڙي پ پيرن ۾ جُتي پايوسِ، تہ پوءِ کائي خوشي ڪريون: چوتہ هيءُ
مُهنجو پُٹ مُئو هو سو هاڻي جيئو آهي پ گم ٿي ويو هو سو هاڻي لڌو آهي تڏهن اُهي خوشي ڪرڻ لڳا.
پ سندس وڏو پُٹ ٻاهريءَ مان تي جڏهن گهر ڪي ويجهو آيو تڏهن ڳائڻ پ ناچ جو آواز ڪن
ٻڌِس، سو هڪڙي بانهي کي چوڻي پُهچائين تہ هيءُ چا پيو ٿيئي؟ چيائينس تہ تُهنجو پاءُ آيو آهي
پ پٹ ئي مهماني ڪئي آهي، اِنهيءَ لاءِ جو کيس چڱو پلو لڌو آهي. هي ٻڌي ڪاوڙجي اندر وڃڻ چڱو
نہ پايائين، تڏهن پٹ ٻاهر اچي کيس سمجهايو. پر پئي کي ورندي ۾ چيائين جوڙ سُ آهن
ڪيترن ورهن کان تُهنجي خدمت پيو ڪريان پ ڪڏهن تُهنجي حُڪم جي اُبتر نه هليو آهيان،
تڏهن ب مون کي ڪڏهن چيائو نہ ڏنئي جو آهن (ڪُمي) پهنجي دوستن سان گڏ خوشي ڪريان.
پر هن پهنجي پُٹ جي اڃان تي جنهن تُهنجو مال ڪسبين ۾ وڃايو تنهن لاءِ تو وڏي مهماني
ڪئي. تنهن تي پٹ چيُس اي بابا تون نہ هميشہ مون وٽ ٿي آهين پ جيڪي آهي
سو سڀ تُهنجو ئي آهي: پر خوشي ڪرڻ پ سرهو ٿيڻ اسان تي واجب هو، چوجو هيءُ
تُهنجو پاءُ مُئو هو سو هاڻي جيئو آهي پ گم ٿي ويو هو سو هاڻي لڌو آهي.

[No. I.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. DISTRICT HYDERABAD.

SPECIMEN I.

NĀGARĪ CHARACTER.

हिकिड़े माणुअ-खे व़ पुट हुआ । तिनि-माँ नंढे पिउ-खे चयो, ए बाबा, माल-माँ जेको भाङो मुँहिँ-जे हिसे अचे, सो मूँ-खे खणी ड़े । जँहिँ-ते हुन मालु व़िन्ही-खे विराहे ड़िनो । थोरनि ड़ींहनि-खाँ पोइ संदुसि नंढो पुटु सभु-की हथि करे हिकिड़े ड़ूराहें ड़ेह ड़े उथी हलिओ, जिते पँहिँ-जो मालु अझलाइअ-में विञायाँइँ । सभि खपाइण-खाँ पोइ इतिफ़ाक़ाँ उन्हे ड़ेह-में ड़ाढो ड़ुकरु अची पिओ, जँहिँ-करे हो परवसि थिअण लग्गो । (पाण-खे तंगि हाल-में ड़िसी) उन्हे ड़ेह-जे हिकिड़े रहंदड़-खे जीअँ-तीअँ करे वञी चंविड़िओ, जँहिँ पँहिँ-जे व़निअ-में सुअर चारण-लोइ मोकिलिउसि । अइँ इएँ थे-भायाँइँ त जेके छिलूँ सुअर था-खाइनि, से जेकर माँ खाई पँहिँ-जो पेटु भर्यां, पर खेसि कँहिँ वि की-की-न ड़िनो । इते समुझ-में अची चवण लग्गो त मुँहिँ जे पिउ-वटि कैतिरनि-ई पोरिहतनि-खे झझी मानी पेई-मिले, अइँ आऊँ-ई हिति वुख पिओ-मराँ । सो आऊँ उथी पँहिँ-जे पिउ-वटि वञी चवंदोसाँसि, ए बाबा, मूँ आसिमान-जो अइँ तुँहिँ-जो गुनाहु कयो-आहे, हाणे इन्हे लाइक़ु न आहियाँ जो वरी तुँहिँ-जो पुटु चवायाँ, सो मूँ-खे पँहिँ-जे पोरिहतनि-माँ हिकिड़े जहिड़ो करे ज़ाणु । (इएँ रिये) उथी पँहिँ-जे पिउ-ड़े हलिओ । अञा परे-ई हो त उन्हे-खे ड़िसी पिणसि-खे ड़ाढी व़ाझ आई, जँहिँ डोड़ी भाकुरु पाए खेसि चुमिओ । तँहिँ-ते पुटसि चयुसि, ए बाबा, मूँ आसिमान-जो अइँ तुँहिँ-जो गुनाहु कयो-आहे, हाणे इन्हे लाइक़ु न आहियाँ जो वरी तुँहिँ-जो पुटु चवायाँ । पर पिणसि पँहिँ-जे व़ान्हनि-खे चयो त, उचे-खाँ उचो वग्गो खणी अची पहिरायोसि; अइँ हथ-में मुंडी, अइँ पेरनि-में जुती पायोसि, त पोइ खाई ख़ूशी कर्यूँ; छो-त हिउ मुँहिँ-जो पुटु मुओ हो, सो हाणे जीओ ओहे; अइँ गुमु थी विओ-हो, सो हाणे लधो-आहे । तड़हीं उहे खुशी करण लग्गा ॥

अइँ संदुसि वड़ो पुटु ब़निअ-माँ थी, जड़हीं घर-खे वेझो आयो, तड़हीं ग़ाइण अइँ नाच जो परिलाउ कन-ते पिउसि । सो हिकिड़े ब़ान्हे-खे कोठे पुछियाँईं त हिउ छा पिओ-थिए । चयाँईंसि त तुँहिँ-जो भाउ आयो-आहे, अइँ पिणहे महिमानी कई-आहे, इन्हे-लाइ जो खेसि चङो-भलो लधो-अथसि । हीं बुधी काविड़िजी अंदरि वञण चङो न भायाँईं । तड़हीं पिणसि ब़ाहिरि अची खेसि समुझायो । पर पिउ-खे वरंदिअ-में चयाँईं जो, ड़िसु आऊँ केतिरनि वरिहनि-खाँ तुँहिँ-जी-ई खिज़मत पिओ कयाँ अइँ कड़हीं तुँहिँ-जे हुकिम-जे उवतड़ि न हलिओ-आहियाँ; तड़हीं वि मूँ-खे कड़हीं छेलो न ड़िनुइ, जो आऊँ (कुहीं) पँहिँ-जे दोसितनि-साँ गड़ु ख़ूशी कयाँ; पर हिन पँहिँ-जे पुट-जे अचण-ते, जँहिँ तुँहिँ-जो मालु कत्रिरिउनि-में विञायो, तँहिँ-लाइ तो वड़ी महिमानी कई । तँहिँ-ते पिणसि चयुसि, ए ब़चा, तूँ त हमेश मूँ-वटि-ई आहीं अइँ जेको अथमि सो सभि तुँहिँ-जो-ई आहे; पर ख़ूशी करण अइँ सरहो थिअण असाँ-ते वाजिबु हो; छो-जो हिउ तुँहिँ-जो भाउ मुओ हो, सो हाणे जीओ आहे; अइँ गुमु थो विओ-हो, सा हाणे लधो-आहे ॥

The first few lines of the preceding specimen in the improved Hindu Sindhi character.

The first few lines of the preceding specimen in the Khudáwádi character

The first few lines of the preceding specimen in the improved Hindu Sindhi character.

[No. I.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. DISTRICT HYDERABAD.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Hekiṛē-māṇhuˢ-khē bba puṭˢ huā. Tinᵉ-mã̄ nanḍhē
One-man-to two sons were. Them-from-among by-the-younger
piᵘ-khē chayō, 'ē bābā, mālˢ-mã̄ jēkō bhāṅō
the-father-to it-was-said, 'O father, the-property-from-in whatever portion
mũhᵉ-jē-ḥiṣē achē, sō mũ̄-khē khaṇī-ḍḍē,' jāhᵉ-tē hunˢ
in-me-of-the-share may-come, that me-to set-to-and-give,' which-upon by-him
mālᵘ bbinhī-khē virāhē-ḍḍinō. Thōranᵉ-ḍḍ̃hanᵉ-khã̄-pōᵉ
the-property the-two-to was-divided(-and)-given. A-few-days-from-after
sanḍusᵉ nanḍhō puṭᵘ sabhⁿ-kī hathᵉ karē hekiṛē-ḍḍūrāhẽ̄-ḍḍēhˢ-ḍḍē
his younger son everything in-hand having-made a-far-country-towards
uthī haliō, jitē pāhᵉ-jō mālˢ ajhalāiˢ-mẽ̄
having-arisen went, where his-own property licentiousness-in
viñāyã̄ĩ. Sabhᵉ khapāiṇˢ-khã̄-pōᵉ itifāqã̄ unhē-ḍḍēhˢ-mẽ̄
was-wasted-by-him. All-things spending-from-after by-chance that-country-in
ḍḍāḍhō ḍḍukarᵘ achī piō, jāhᵉ-karē hō parawasᵉ thiaṇˢ
severe famine having-come fell, which-through he in-want to-become
laggō. (Pāṇˢ-khē tangᵉ-hālˢ-mẽ̄ ḍḍisī)
began. (Himself (acc.) straitened-circumstance-in having-seen)
unhē-ḍḍēhˢ-jē-hekiṛē-rahanḍaṛˢ-khē jīᵏ-tīᵏ karē, wañī,
that-country-of-one-resident-to somehow-or-other having-done, having-gone,
chambiṛiō, jāhᵉ pāhᵉ-jē-bbaniˢ-mẽ̄ suarˢ chāraṇˢ-lāᵉ mōkiliusᵉ.
he-adhered, by-whom his-own-field-in swine feeding-for it-was-sent-as-for-him.
Aᵏ iẽ̄ thē-bhāyã̄ĩ ta, 'jēkē chhilũ̄ suarˢ
And thus it-was-being-thought-by-him that, 'whatever husks the-swine
thā-khāinᵉ, sē jēkarˢ mã̄ khāī pāhᵉ-jō pēṭᵘ bharyã̄,'
are-eating, those would-that I having-eaten my-own belly I-may-fill,'
parˢ khēsᵉ kāhᵉ be kī-kī-na ḍḍinō. Itē samujhˢ-mẽ̄
but to-him by-anyone even anything-at-all-not was-given. Here sense-in
achī chawaṇˢ laggō ta, 'mũhᵉ-jē-piᵘ-waṭᵉ kētiranᵉ-ī-pōrehatanᵉ-khē
having-come to-say he-began that, 'me-of-father-near how-many-even-labourers-to

jhajhī mānī pēī-milē, aˢ āũ̃-ī hetᵉ bukhᵃ piō-marã̃.
abundant bread is-being-got, and I-indeed here of-hunger am-dying.

Sō āũ̃ uthī pãhˢ-jē-piᵘ-waṭᵉ wañī chawandōsã̃ˢ,
Therefore I having-arisen my-own-father-near having-gone I-will-say-to-him,

"ē bābā, mũ̃ āsimānᵃ-jō aˢ tũ̃hˢ-jō gunāhᵘ kayō-āhē, hāṇē
"*O father, by-me heaven-of and thee-of sin been-done-is, now*

inhē-lāiqᵘ na āhiyã̃ jō warī tũ̃hˢ-jō puṭᵘ
for-this-fit not I-am that again thee-of the-son

chawāyã̃, sō mũ̃-khē
I-should-cause-to-say (i.e. *I-should-call-myself*), *so me* (acc.)

pãhˢ-jē-pōrehatanᵉ-mã̃ hekiṛē-jaheṛō karē jjāṇᵘ." ' (Iẽ
thine-own-labourers-from-among one-like having-made esteem."' (Thus

rithē), uthī pãhˢ-jē-piᵘ-ḍḍē haliō. Aññā
having-planned), having-arisen his-own-father-towards he-went. Still

parē-ī hō ta unhē-khē ḍḍisī piṇasᵉ-khē ḍḍāḍhī
distant-even he-was that him (acc.) *having-seen his-father-to great*

bbājhᵃ āī, jãhˢ ḍōṛī bhākurᵘ pāē khēsᵉ
compassion came, by-whom having-run embrace having-caused-to-fall to-him

chumiō. Tãhˢ-tē puṭasᵉ chayusᵉ, 'ē bābā, mũ̃
it-was-kissed. That-on by-his-son it-was-said-to-him, 'O father, by-me

āsimānᵃ-jō aˢ tũ̃hˢ-jō gunāhᵘ kayō-āhē, hāṇē inhē-lāiqᵘ na āhiyã̃
heaven-of and thee-of sin been-done-is, now for-this-fit not I-am

jō warī tũ̃hˢ-jō puṭᵘ chawāyã̃.' Parᵃ piṇasᵉ
that again thee-of the-son I-should-cause-to-say.' But by-his-father

pãhˢ-jē-bbānhanᵉ-khē chayō ta, 'uchē-khã̃ uchō waggō khaṇī
his-own-slaves-to it-was-said that, 'good-than good dress having-taken

achī pahirāyōsᵉ; aˢ hathᵃ-mẽ̃ munḍī, aˢ pēranᵉ-mẽ̃
having-come clothe-ye-him; and hand-on a-ring, and feet-on

jutī pāyōsᵉ, ta pōᵉ khāī khūshī
a-pair-of-shoes put-ye-on-him, and afterwards having-eaten rejoicing

karyũ̃; chhō-ta hiᵘ mũ̃hˢ-jō puṭᵘ muō hō, sō hāṇē
let-us-make; because-that this me-of the-son dead was, he now

jīō-āhē; aˢ gumᵘ thī viō-hō, sō hāṇē ladhō-āhē.'
alive-is; and lost having-become gone-was, he now been-got-is.'

Taḍḍahĩ uhē khūshī karaṇᵃ laggā.
Then they rejoicing to-make began.

Aˢ sandusᵉ waḍḍō puṭᵘ bbaniᵃ-mã̃
And his great son the-field-from-in

thī, jaḍḍahĩ gharᵃ-khē vējhō āyō,
having-become (i.e. *having-returned*), *when the-house-to near he-came,*

taḍḍahĩ ggāiṇ[a]-a[ɛ]-nāch[a]-jō parilā[u] kan[e]-tē pius[e]. Sō
then singing-and-dancing-of sound the-ear-on fell-to-him. So
hekiṛē-bbānhē-khē kōṭhē puchhiā̃ĩ ta, 'hi[a] chhā
one-slave-to having-called it-was-asked-by-him that, 'this what
piō-thiē?' Chayā̃ĩs[e] ta, 'tũh[ɛ]-jō bhā[u] āyō-āhē,
is-becoming?' It-was-said-by-him-to-him that, 'thee-of the-brother come-is,
a[ɛ] piṇhē mahemānī kaī-āhē, inhē-lā[e] jō khēs[e]
and by-thy-father hospitality been-made-is, this-for that him
chaṅō-bhalō ladhō-athas[e].' Hī bbudhī, kāviṛijī,
safe(-and)-sound been-got-is-by-him.' This having-heard, having-become-angry,
andar[e] waṅaṇ[u] chaṅō na bhāyā̃ĩ. Taḍḍahĩ piṇas[e]
within to-go good not it-was-thought-by-him. Then by-his-father
bbāhir[e] achī khēs[e] samujhāyō. Par[a] pi[a]-khē
outside having-come to-him it-was-caused-to-understand. But the-father-to
warandi[a]-mẽ chayā̃ĩ jō, 'ḍḍis[u], āũ kētiran[e]-warehan[e]-khā̃
answer-in it-was-said-by-him that, 'see, I how-many-years-from
tũh[ɛ]-jī-ī khiz̲mat[a] piō-karyā̃, a[ɛ] kaḍḍahĩ tũh[ɛ]-jē-ḥukim[a]-jē-ubataṛ[e]
thee-of-only service am-doing, and ever thee-of-the-order-of-against
na haliō-āhiyā̃; taḍḍahĩ be mũ-khē kaḍḍahĩ chhēlō na
not gone-am; then even me-to ever a-kid not
ḍḍinu[e], jō āũ (kuhī) pāh[ɛ]-jē-dōsitan[e]-sā̃ gaḍḍ[a]
was-given-by-thee, that I (having-slaughtered) my-own-friends-with together
khūshī karyā̃; par[a] hin[a]-pāh[ɛ]-jē-puṭ[a]-jē-achaṇ[a]-tē, jāh[ɛ]
rejoicing may-make; but this-Your-Honour-of-son-of-coming-on, by-whom
tũh[ɛ]-jō māl[u] kañiriun[e]-mẽ viñāyō, tā̃h[ɛ]-lā[e] tō waḍḍī mahemānī
thee-of property harlots-in was-wasted, him-for by-thee great feast
kaī.' Tā̃h[ɛ]-tē piṇas[e] chayus[e], 'ē bbachā, tũ ta
was-made.' That-on by-his-father it-was-said-to-him, 'O child, thou that
hamēsh[a] mũ-waṭ[e]-ī āhĩ, a[ɛ] jēkī atham[e] sō sabh[e]
always me-with-verily art, and whatever is-of-me that all
tũh[ɛ]-jō-ī āhē; para khūshī karaṇ[u] a[ɛ] sarahō thiaṇ[u] asā̃-tē
thee-of-only is; but rejoicing to-make and happy to-become us-on
wājib[u] hō; chhō-jō hi[u] tũh[ɛ]-jō bhā[u] muō hō, sō hāṇē jīō
proper was; because-that this thee-of brother dead was, he now alive
āhē; a[ɛ] gum[u] thī viō-hō, sō hāṇē ladhō-āhē.'
is; and lost having-become gone-was, he now been-got-is.'

[No. 2.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. DISTRICT HYDERABAD.

SPECIMEN II.

(PERSO-ARABIC CHARACTER.)

آئون تَہ دار منشي صوپراج وٽ نوڪر هوس موري مين. اٽڪل ٻه مهنا ٿيندا
جو نوڪري ڇڏي ڏنيم ۽ گهوڙو جيڪو منهنجي سواريءَ جو هو سو چوري ٿي ويو.
پوءِ اٽڪل ۱۵ ۽ ۱۶ ڏينهن ٿيندا جو موري کان ٽارو شاهه ويس ٿي باقي اڌ پهر سج
هو ته ڏٺم ته ليکوءَ واٽي جو کوهه ٽارو شاهه کان ميل پنڌ اوري آهي اتي هڪ ماڻهون
گهوڙو کاهي پيو آيو مون ڏٺو. اُن کان پڇيم ته ڪير آهين. چيائين ته ماڻهو آهيان نالو اٿم
رَبو پُٽ ڏاندي جو ويٺل ٽارو شاهه جو. پوءِ مون سڃاتو جو اڳ منهنجو واقف هو. پاڻ گهوڙي
تي چڙهيل هو. مون کي ڏسي گهوڙي تان لٿو. ۽ مون کي چيائين ته گهوڙو کسيئي ته کاهي وڃ مون
چيس ته چڱو مون کي ڏي. گهوڙو رنگ جو ڪميت عمر چوسال هو. پوءِ گهوڙو وٺي اُن تي چڙهي
آيس موري ۽ رَبو ويو هليو. مون کي چيائين ته پنهنجا ۲۶ رُپيا وٺندو سانئي. مون چيس ته هيئڙو
مون وٽ ڪين آهين جو ڏهين ٽيندس. اُهيئي وقت ٻيو ماڻهون کوکون هو.

اهارات موري ڏيئس، بي رات قاسيئي جي ڪوٽ مسافرخاني ۾ ڏيکيس. چوٽين ڏينهن
ڏنڊي الهار ۾ پهتس، اڇي منشي ٻار ۽ مل ٽپدار وٽ ڪوٽار ٻيئس گهوڙو مون سان هو
ٻه ٽيون ڏينهن اهو گهوڙو ڪنواري منشيئي جي ٻيوالي کي ڏنو اٺ ڪاه جي ڪنڊ لاءِ جو اڻي
وٽ آڻي ٻه اڄ صبح جو مون کي صوبيدار پڪاريو آهي ته تو وارو گهوڙو چوريئي جو آهي. ٻه
صوبيدار گهوڙو ڪونه گهريو آيا گهوڙو اهي ٻيوالي وٽ آهي.

[No. 2.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. DISTRICT HYDERABAD.

SPECIMEN II.

NĀGARĪ CHARACTER.

आऊँ तपदार मुनिशी सोभराज-वटि नौकरु होसि मोरे-में अटिकल व़ महिना थींदा जो नौकिरी छड़ी ड़िनिअमि अइँ घोड़ो जेको मुँहिँजे सुवारिअ-जो हो सो चोरी थी विओ। पोइ अटिकल पंद्रहँ सोरहँ ड़ींहँ थींदा जो मोरे-खाँ ठारूशाह विउसि-थे, बाक़ी अधु पहिरु सिजु हो त ड़िठुमि त लेखुअ वाणिए-जो खूहु, ठारूशाह-खाँ मइलु पंधु ओरे आहे, उते हिकु माण्हूँ घोड़ो काहे पे-आयो, सो मूँ ड़िठो। उन-खाँ पुछिउमि त केरु आहीं? चयाँइँ त माक्षी आहियाँ। नालो अथमि रबू पुटु ढांदे-जो, वेठलु ठारूशाह-जो। पोइ मूँ सुञातो जो अगु मुँहिँ-जो वाक़िफ़ु हो। पाण घोड़े-ते चड़िहिअलु हो। मूँ-खे ड़िसी घोड़े-ताँ लथो अइँ मूँ-खे चयाँइँ त घोड़ो खपेई त काहे वञु। मूँ चयुसि त चङो मूँ-खे ड़े। घोड़ो रंग-जो कुमेतु उ़मिरि चौसाल हो। पोइ घोड़ो वठी उन-ते चड़िही आयुसि मोरे अइँ रबू विओ हलिओ। मूँ-खे चयाँइँ त पइसा छवीह रुपया वठंदोसाँइ। मूँ चयुसि त हींअर मूँ-वटि के-न आहिनि। जड़हीं थींदमि तड़हीं ड़ींदुसि। उन्हिअ वक़िति ब़ियो माण्हूँ को-को-न हो। इहा राति मोरे टिकिउसि, ब़ी राति क़ाज़िअ-जे ग़ोठि मुसाफ़िर ख़ाने-में टिकिउसि, चोथें ड़ींहँ टंडे अलह्यार-में पहुतुसि अइँ अची मुनिशी ठारूमल तपदार-वटि कोटारु बीठुसि। घोड़ो मूँ-साँ हो अइँ ट्रिओं ड़ींहुँ उहो घोड़ो टुकनिवारे मुनिशिअ-जे पटेवाले-खे ड़िनो-अथमि गाह-जे खणण-लाइ, जो उन्हे-वटि आहे। अइँ अजु सुबूह-जो मूँ-खे सूबेदार पकिड़िओ-आहे त तो-वारो घोड़ो चोरिअ-जो आहे। अइँ सूबेदार घोड़ो को-न घुरायो। अञा घोड़ो उन्हे पटेवाले-वटि आहे॥

[No. 2.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. DISTRICT HYDERABAD.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Āũ Tapadārª-Munishī-Ṣōbharājª-waṭᵉ naukarⁿ hōsᵉ Mōrē-mẽ. Aṭikalª bba
I *Tapadār-Munshī-Ṣōbhrāj-with* *servant* *was* *Mōrō-in.* *About* *two*
mahinā thīndā jō naukirī chhaḍḍī-ḍḍiniamᵉ, aᵉ ghōṛō
months *will-become* *that* *service* *was-abandoned-by-me,* *and* *the-horse*
jēkō mũhᵉ-jē-suwārīª-jō hō, sō chōrī thī-viō. Pōᵉ aṭikalª
whichever *me-of-riding-of* *was,* *that* *a-theft* *became.* *Afterwards* *about*
pandrahª sōrahª ḍḍĩhª thīndā, jō Mōrē-khã̃ Ṭhārūshāhª
fifteen *sixteen* *days* *will-become,* *that* *Mōrō-from* *(to-)Ṭhārūshāh*
vīusᵉ-thē, bāqī adhª pahirⁿ sijª hō, ta ḍḍiṭhumᵉ ta
I-was-going, *remaining* *half* *a-watch* *the-sun* *was,* *that* *was-seen-by-me* *that*
Lēkhuª-wāṇiē-jō khūhⁿ, Ṭhārūshāhª-khã̃ maīlⁿ pandhⁿ ōrē āhē, utē
Lēkhū-Baṇiyā-of *the-well,* *Ṭhārūshāh-from* *a-mile* *distance* *near* *it-is,* *there*
hekⁿ māṇhũ ghōṛō kāhē pē-āyō, sō mũ ḍḍiṭhō.
a *man* *horse* *having-driven* *was-coming,* *he* *by-me* *was-seen.*
Unª-khã̃ puchhiumᵉ ta, 'kērⁿ āhĩ?' Chayã̃ĩ ta,
Him-from *it-as-asked-by-me* *that,* *'who* *art-thou?'* *It-was-said-by-him* *that,*
'Māchhī āhiyã̃. Nālō athamᵉ Rabū, puṭⁿ Ḍhāndē-jō, vēṭhalⁿ
'Māchhī *I-am.* *Name* *is-to-me* *Rabū,* *son* *Ḍhāndō-of,* *seated* (i.e. *resident*)
Ṭhārūshāhª-jō.' Pōᵉ mũ suḍātō jō aggⁿ mũhᵉ-jō
Ṭhārūshāh-of.' *Then* *by-me* *he-was-recognized* *that* *formerly* *me-of*
wāqifⁿ hō. Pāṇª ghōṛē-tē chaṛehealⁿ hō. Mũ-khē
acquaintance *he-was.* *He-himself* *a-horse-on* *mounted* *was.* *Me* (acc.)
ḍḍisī, ghōṛē-tã̃ lathō, aᵉ mũ-khē chayã̃ĩ
having-seen, *the-horse-from-on* *he-descended,* *and* *me-to* *it-was-said-by-him*
ta, 'ghōṛō khapēī, ta kāhē waṅª.' Mũ
that, *'a-horse* *may-be-needed-by-thee,* *then* *having-driven* *go.'* *By-me*
chayusᵉ ta, 'chaṅō, mũ-khē ḍḍē.' Ghōṛō rangª-jō
it-was-said-to-him *that,* *'good,* *me-to* *give.'* *The-horse* *colour-of*

kumēt[a], 'umir[a] chausāl[a] hō. Pō[e] ghōṛō waṭhī, un[a]-tē
bay, age in-the-fourth-year was. Then the-horse having-taken, it-on
chaṛehī, āyus[e] Mōrē, a[ē] Rabū viō-haliō. Mũ̃-khē
having-mounted, I-came to-Mōrō, and Rabū went-away. Me-to
chayãĩ ta, 'paīsā chhavīh[a] rupayā waṭhandōsã̃[e].'
it-was-said-by-him that, 'money twenty-six rupees I-will-take-from-thee.'
Mũ̃ chayus[e] ta, 'hĩar[a] mũ̃-waṭ[e] kē-na āhin[e]. Jaḍḍahī
By-me it-was-said-to-him that, 'now me-near any-not are. When
thīndam[e], taḍḍahĩ ḍḍīndus[e].' Unhe[a]-waqit[e] bbiyō māṇhũ̃
they-will-become-to-me, then I-will-give.' At-that-time other man
kō-kō-na hō. Ihā-rāt[e] Mōrē ṭikius[e], bbī-rāt[e]
any-at-all-not was. On-this-very-night at-Mōrō I-stayed, on-the-next-night
Qāẓi[a]-jē-Ggōṭh[e] musāfir[a]-kh̲ānē-mẽ̃ ṭikius[e], chōthẽ̃-ḍḍĩh[ā]
at-Qāẓī-jō-Gōṭh[a] the-travellers-rest-house-in I-stayed, on-the-fourth-day
Ṭanḍē-Alahyār[a]-mẽ̃ pahutus[e], a[ē] achī, Munishī-Ṭhārūmal[a]-Tapadār[a]-
Ṭanḍō-Alahyār[a]-in I-arrived, and having-come, Munshī-Ṭhārūmal-the-Tapadār-
waṭ[e] kōṭār[a] bīṭhus[e]. Ghōṛō mũ̃-sã̃ hō, a[ē] ṭ(r)iõ-ḍḍĩh[ā]
with a(-public)-servant I-stood. The-horse me-with was, and the-third-day
uhō ghōṛō ṭukan[e]wārē-munishi[a]-jē-paṭēwālē-khē ḍḍinō-atham[e]
that horse the-vaccinator-Munshī's-orderly-to been-given-is-by-me
gāh[a]-jē-khaṇaṇ[a]-lā[e], jō unhē-waṭ[e] āhē, a[ē] ajj[u] ṣubūh[a]-jō mũ̃-khē
grass-of-carrying-for, which him-with is, and today morning-of me-as-for
ṣūbēdār[a] pakiṛiō-āhē ta 'tō-wārō ghōṛō chōri[a]-jō āhē.' A[ē]
by-the-Ṣūbēdār been-arrested-it-is that 'your horse theft-of is.' And
ṣūbēdār[a] ghōṛō kō-na ghurāyō. Añā ghōṛō
by-the-Ṣūbēdār the-horse at-all-not was-sent-for. Still the-horse
unhē-paṭēwālē-waṭ[e] āhē.
that-very-orderly-with is.

FREE TRANSLATION OF THE FOREGOING.

(STATEMENT OF AN ACCUSED PERSON IN A CRIMINAL COURT.)

I was a servant with Munshī Ṣōbhrāj, the Tapadār, in Mōrō. About two months ago I left his employment, and my riding horse was stolen. Fifteen or sixteen days afterwards I was going from Mōrō to Ṭhārūshāh, and about half a watch before sunset I came in sight of Lēkhū Baṇiyā's well, situated about a mile from Ṭhārūshāh, and there I saw a man coming along on horseback. I asked him who he was, and he said that he was a Māchhī, that his name was Rabū, the son of Ḍhāndō, and that he lived in Ṭhārūshāh. 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 Rabū 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 Qāẓī jō Gōṭh. On the next day I arrived at Ṭāndō Alahyār, and engaged myself as a Government servant to Munshī Ṭhārūmal, the Tapadār. I had the horse with me, and on the third day I gave it to the Paṭēwālō of the Vaccinator Munshī for carrying grass, and it is still with him. This morning I was arrested by the Police Ṣūbēdār on the charge that the horse that was with me was stolen property. The Ṣūbēdār has never sent for the horse (to inspect it), and it is still in possession of the Paṭēwālō to whom I made it over.

[No. 3.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT.

SPECIMEN III.

(British and Foreign Bible Society, 1890.)

(PERSO-ARABIC CHARACTER.)

هِڪڙي ماڻهوءَ کي ٻ پُٽ هُوا (۱۲) تِنِ مون نندي پيءُ کي چيو اي بابا
مال مون ڇڪو پاڻ مُنجھ ٿِئي سو مُون کي ڏي تہ آنھي مالُ تِنِ کي وِرهي
ڏنو (۱۳) ۽ ٿورڙن ڏينھن کان پوءِ آھو نندو پُٽ سڀڪي ڪٺو ڪري هِڪڙي
ڏُورِئي ڏيھ ڏي ملیو وِيو ۽ اُتي پنھنجو سڀ مالُ اجلائيءِ ۽ وِڃايائين (۱۴)
۽ جڏھ سڀ کپائي رھيو تہ آنھي ڏيھ ۾ ڏاڍو ڏُڪر اچي پيو ۽ آھو پروَس
ٿيڻ لڳو (۱۵) تہ آنھي ڏيھ جي هِڪڙي رھندڙ کي وڃي چنبڙيو ۽ آنھي
پنھنجي پٺيءِ ۾ سُئر چارڻ لاءِ موڪليُس (۱۶) ۽ ائي ڏي پانيائين تہ جيڪي ڇُلون
سُئرَ کائينِ تِنِ ماڻ پنھنجو پيٽ ڀريان ۽ آنھي کي ڪنھن ہِر تہ ڏِنو (۱۷) تڏھ
سنيال ۾ اچي چيائين تہ مُنھنجي پيءُ وٽ ڪيترن پورھيتن کي جيجي مانيَ ڏي ملي
۽ آءٌ ھِت بکَ پيو مران (۱۸) تہ آءٌ اُتي پنھنجي پيءُ ڏي ملي ويندس ۽ چوندو ساڻس
اي بابا مُون آسمان جو ۽ تُنھنجو گُناھ ڪيو آھي (۱۹) ۽ ھاڻي انھي لائقُ نہ
آھيان جو وري تُنھنجو پُٽ ڪَوايان سو مُون کي پنھنجي پورھيتن مون هِڪڙي
جھڙو ڪري جاڻُ (۲۰) پوءِ اُتي پنھنجي پيءُ ڏي ملیو ۽ اڃا پري ئي ھو تہ آنھي
کي ڏسي پِڌس کي ڏاڍي ڀاجھ آئي ۽ ڊوڙي پاڻُ ڀائي ڳچ کي چُميائين (۲۱) تہ
پُٽس چيُس اي بابا مُون آسمان جو ۽ تُنھنجو گُناھ ڪيو آھي ھاڻي انھي لائقُ نہ آھيان
جو وري تُنھنجو پُٽ ڪَوايان (۲۲) تہ پِڌس پنھنجي ماڻھن کي چيو ڪ اُوچي کان

اُوچو وڃو ڪٽي اڇي ڀرايوس ؛ هٿ ۽ مُنڊي ؛ پيرن ۽ جُتي وڃوس (٢٣) ؛ ٽُلهو وڃو اڇي ڪُهو تر ڪائُون ؛ خُوشي ڪريُون (٢٤) جو جو هيءَ مُهنجو پُٽ مُئو هو سو ماڻي جيئو آهي ؛ گُمُ ٿي وِيو هو سو ماڻي لڌو آهي تڏهِ اُهي خُوشي ڪرڻ لڳا ـ

(٢٥) ؛ اُنهي جو وڏو پُٽ بنيءَ ۽ هو سو جڏهِ گهر کي وِيجهو آيو تر گاڻڻ ؛ ناچ جو پرلاءُ ڪن ٿي ٻُڌس (٢٦) تڏهِ هِڪڙي نوڪر کي کوڻي پُڇيائُ تر هيءَ ڇا ٿو ٿئي (٢٧) اُنهي ڄُڻس تر تُهنجو ڀاءُ آيو آهي ؛ تُهنجي ٻيءَ ٽُلهو وڃو ڪُنو آهي جو جو اُنهي کي چگو ڀلو لڌائ (٢٨) تر اُنهي کاوڙجي اندر وڃڻ چگو نر ڀانيو تڏهِ ٻُڌس ٻاهر اڇي تنهِ کي سمُجهايو (٢٩) تر اُنهي وراڏيءَ ۽ ٻيءَ کي چيو جو ڏس آءُ هيترن ورهيُن کان تُهنجي خِدمت ٻُڌو ڪريان ؛ ڪڏهِ تُهنجي حُڪم کان اُبتو نر هليو آهيان پر ڪڏهِ ٻِر تو مُون کي هِڪڙو ڇيلو نر ڏنو تر آءُ پهنجي دوستن ساڻ ڪڏهِ خُوشي ڪريان (٣٠) پر جڏهِ هيءَ تُهنجو پُٽ آيو جنهِ تُهنجو مالُ ڪچرُين ۽ وِڃايو آهي تر تو اُنهي لاءِ ٽُلهو وڃو ڪُنو (٣١) تڏهِ اُنهي ڄُڻس اِي پُٽ تُون همِيشه مُون وٽ آهي ؛ جيڪي مُون وٽ آهي سو تُهنجو ئي آهي (٣٢) پر خُوشي ڪرڻُ ؛ سرهو ڪِٺُ اسان کي واجِب هو ڇو جو هيءَ تُهنجو ڀاءُ مُئو هو سو ماڻي جيئو آهي ؛ گُمُ ٿي وِيو هو سو ماڻي لڌو آهي —

[No. 3.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT.

SPECIMEN III.[1]

(British and Foreign Bible Society, 1890.)

TRANSLITERATION.

(11) Hekiṛē-māṇhuª-khē bba puṭª huā. (12) Tinᵉ-mõ naṇḍhē piª-khē chayō, 'ē bābā, mālª-mõ jēkō bhāṅõ mũhᵉ-jō thiē, sō mũ-khē ḍḍē.' Ta unhē mālª tinᵉ-khē virāhē-ḍḍinō. (13) Aᵉ thōriṛanᵉ-ḍḍĩhanᵉ-khã̄ pōᵉ uhō naṇḍhō puṭª sabhª-kī gaḍḍª karē hekiṛē ḍḍūriẽ-ḍḍēhª-ḍḍē haliō-viō, aᵉ utē pāhᵉ-jō sabhᵉ mālª ajhalāiª-mẽ viñāyã̄ĩ. (14) Aᵉ jaḍḍẽhĩ sabhᵉ khapāē rahiō, ta unhē-ḍḍēhª-mẽ ḍḍāḍhō ḍḍukarª achī piō, aᵉ uhō parawasᵉ thiaṇª laggō. (15) Ta unhē-ḍḍēhª-jē-hekiṛē-rahandaṛª-khē wañī chamburiō, aᵉ unhē pāhᵉ-jiª-bbaniª-mẽ suarª chāraṇª-lāᵉ mōkiliusᵉ. (16) Aᵉ iẽ thē bhãyã̄ĩ ta 'jē-kē chhilũ suarª thā-khāīnᵉ, tinᵉ mã̄ pāhᵉ-jō pēṭª bharyã̄,' aᵉ unhē-khē kāhᵉ be na thē-ḍḍinō. (17) Taḍḍẽhĩ sambhālª-mẽ achī chayã̄ĩ ta, 'mũhᵉ-jē-piª-waṭᵉ kētiranᵉ-pōrahyatanᵉ-khē jhajhī mānī thī-milē, aᵉ āũ hetᵉ bukhª piō mārã̄. (18) Ta āũ uthī pāhᵉ-jē-piª-ḍḍē halī vēndusᵉ, aᵉ chawandōsã̄sᵉ, "ē bābā, mũ āsmānª-jō aᵉ tũhᵉ-jō gunāhª kayō-āhē, (19) aᵉ hāṇē inhē-lāiqª na āhiyã̄ jō warī tũhᵉ-jō puṭª chawāyã̄.' (22) Ta piṇisᵉ pāhᵉ-jē-bbānhanᵉ-khē chayō ke, 'ūchē-khã̄ ūchō waggō khaṇī-achī pahirāyōsᵉ; aᵉ hathª mẽ munḍī, aᵉ pēranᵉ-mẽ jutī vijhōsᵉ, (23) aᵉ thulhō wachhō achhī kuhō, ta khāũ aᵉ khūshī karyũ; (24) chhō-jō hiª mũhᵉ-jō puṭª muō hō, sō hāṇē jiō āhē; aᵉ gumª thī viō-hō, sō hāṇē ladhō-āhē.' Taḍḍẽhĩ uhē khūshī karaṇª laggā.

(25) Aᵉ unhē-jō waḍḍō puṭª bbaniª-mẽ hō. Sō jaḍḍẽhĩ gharª-khē vējhō āyō, ta ggāiṇª-aᵉ-nāchª-jō parlāª kanª-tē piusᵉ. (26) Taḍḍẽhĩ hekiṛē-naukarª-khē kōṭhē puchhiãĩ ta, 'hiª chhā thō-thiē?' (27) unhē chayusᵉ ta, 'tũhᵉ-jō bhāª āyō-āhē, aᵉ tũhᵉ-jē-piª thulhō wachhō kuṭhō-āhē, chhō-jō unhē-khē chaṅō-bhalō ladhã̄ĩ.' (28) Ta unhē kāviṛijī andarᵉ wañaṇª chaṅō na bhãyō. Taḍḍẽhĩ piṇisᵉ bbāharᵉ achī tāhᵉ-khē samujhāyō. (29) Ta unhē warandiª-mẽ piª-khē chayō jō, 'ḍḍisª, āũ hētiranᵉ-warahyunᵉ-khã̄ tũhᵉ-jī khidmatª piō-karyã̄, aᵉ kaḍḍẽhĩ tũhᵉ-jē-ḥukumª-khã̄ ubtau na haliō-āhiyã̄, parª kaḍḍẽhĩ be tō mũ-khē hekiṛō chhēlō na ḍḍinō ta āũ pāhᵉ-jē dōstanᵉ-sã̄ gaḍḍª khūshī karyã̄. (30) Parª jaḍḍẽhĩ hiª tũhᵉ-jō puṭª āyō, jāhᵉ tũhᵉ-jō mālª kañiryunᵉ-mẽ viñāyōāhē, ta tō unhē-lāᵉ thulhō wachhō kuṭhō.' (31) Taḍḍẽhĩ unhē chayusᵉ, 'ē puṭª, tũ hamēshª mũ-waṭᵉ āhē, aᵉ jē-kī mũ-waṭᵉ āhē, sō tũhᵉ-jō-ī āhē; (32) parª khūshī karaṇª aᵉ sarahō thiaṇª asã̄-khē wājibª hō, chhō-jō hiª tũhᵉ-jō bhāª muō hō, sō hāṇē jiō-āhē; aᵉ gumª thī viō-hō, sō hāṇē ladhō-āhē.'

[1] The above so closely resembles the Hyderabad specimen that no interlinear translation is necessary. The only important difference is that in this version the fatted calf is referred to, while mention of it is avoided in the version from Hyderabad. Regarding the transliteration of جڈ by *jaḍḍẽhĩ* instead of *jaḍḍēhᵉ*, see the remarks on p. 21.

STANDARD SINDHĪ OF KARACHI.

It was reported for this Survey that there were 370,780 speakers of Standard Sindhī 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 Hindū Sindhī 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 versions already given that it has not been thought necessary to provide an interlinear translation. Instead, an interlinear transliteration has been added to the facsimile representation of the original manuscript. The second specimen is an extract from the famous Dīwān of the Sindhī poet 'Abdu'l-Laṭīf Shāh, entitled the *Shāhᵃ-jō Risālō*, or 'Tractate of the Shāh.' The extract is the *Wāī*, or Epilogue, of the fourth *Surᵃ*, or Song, entitled *Surāggᵃ*. 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 ᵉ for a final ᵃ or ᵘ, but these are probably merely instances of careless writing. Examples are *hālatᵉ* for *hālatᵃ*, *pāṇᵉ* for *pāṇᵃ*, *guzirāṇᵉ* for *guzirāṇᵘ*, *rakhᵉ* for *rakhᵘ*, *gumᵉ* for *gumᵘ*, and, in the second specimen, *suṇᵉ* for *suṇᵘ*, and *chhinᵉ* for *chhinᵘ*. There is a strong tendency to insert a *y* between concurrent vowels, as in *chayāyĩ*, he said; *piyᵘ*, a father, and so on. The termination *ãĩ* is written *ãĩ* or *āyĩ*, with no nasal mark over the *ā*. Thus, *chhaḍḍiyãĩ*, he abandoned; *chayāyĩ*, he said. These are, however, merely matters of spelling, and do not affect the pronunciation.

In the second specimen, *āhẽ*, thou art, takes the poetical form *āhiyẽ*.

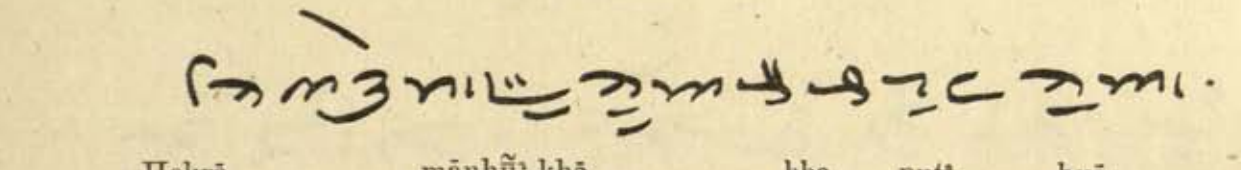
[No. 4.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

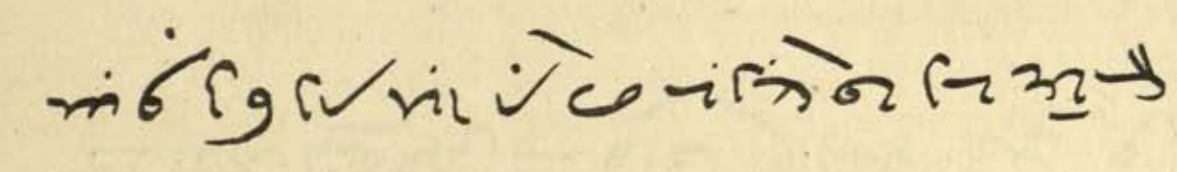
SINDHĪ.

STANDARD DIALECT. DISTRICT KARACHI.

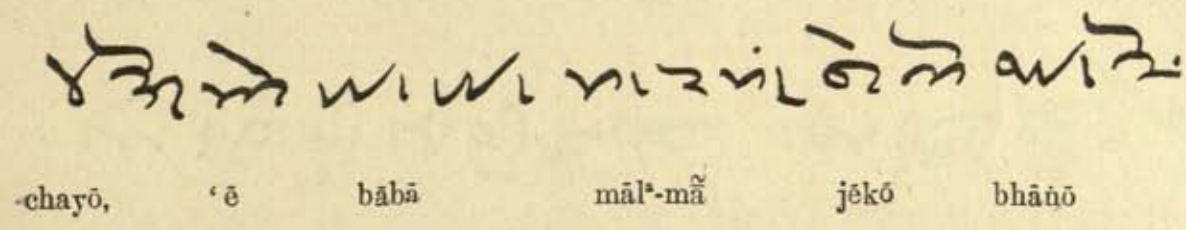
SPECIMEN I.



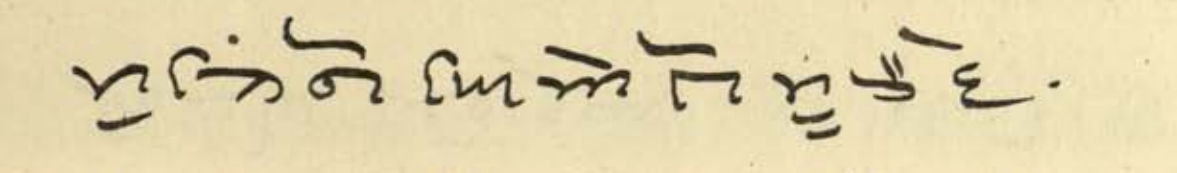
Ḥekṛē māṇhū̃ˢ-khē bba puṭª huā.



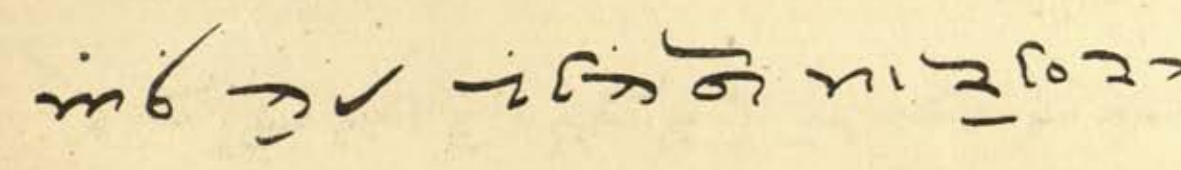
Ãᵉ tinᵉ-mã̄ nanḍhē pāhᵉ-jē-piyª-khē



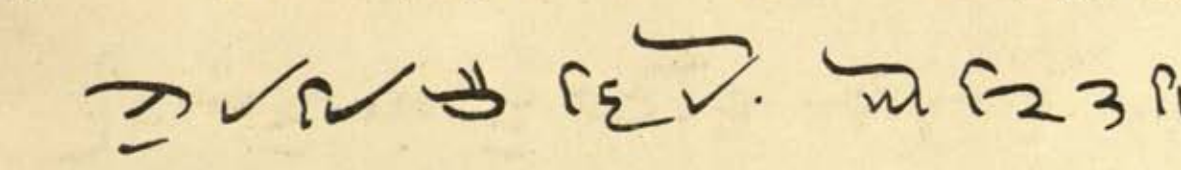
chayō, ‘ē bābā mālª-mã̄ jēkō bhāṇō



muhᵉ-jō thiē, sō mū̃-khē ḍḍē.’



Ãᵉ hunª pāhᵉ-jō mālª virahāē (*for* virāhē)



hunanᵉ-khē ḍḍinō. Thōriṇanª.

ઉપરનાં વાક્યોનું ગુજરાતી ભાષાંતર

bẽ-hāḍā (*for* bẽ-hāḍā) hāthʷ-mẽ vīṇāṇē

ચમત્કારિક વૃક્ષ. બે ઝાડીઓ.

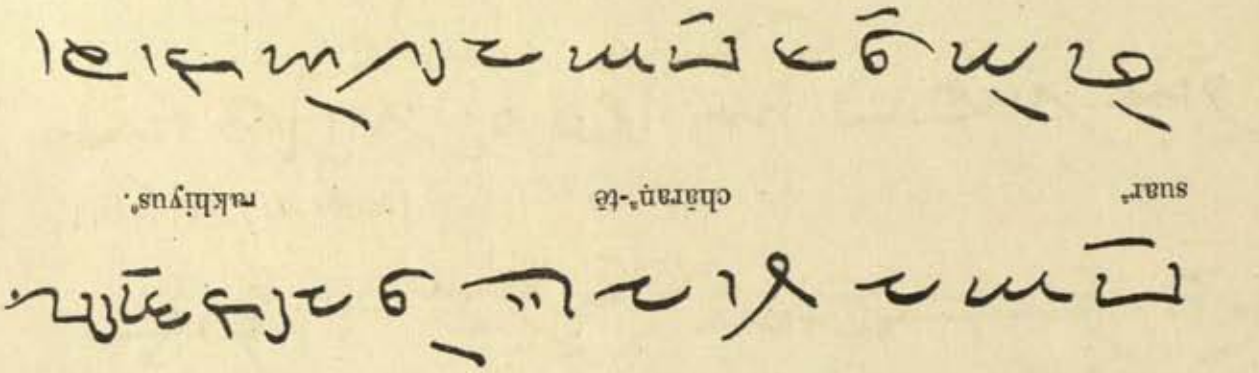
chhaḍḍiyāṁ. Āṭʰ jaḍḍīṁ sabhᵘ

ઓરડામાં બેસવાને માટે ચાર ખુરશીઓ

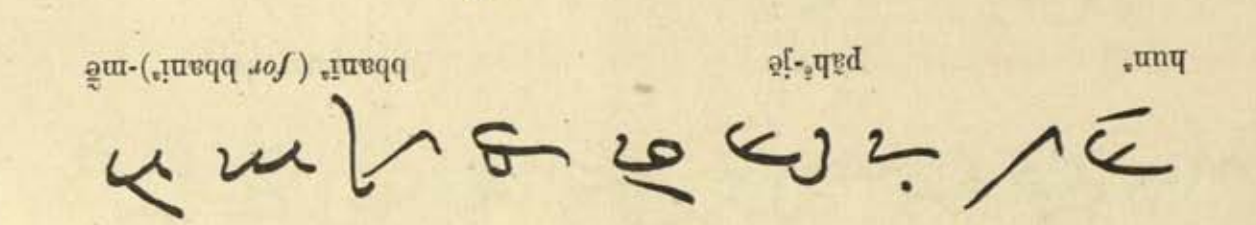
khapāṭē rahiyō tāhʷ-khāṁ pōʰ

ઉપરનાં વાક્યોનું ગુજરાતી ભાષાંતર કરો.

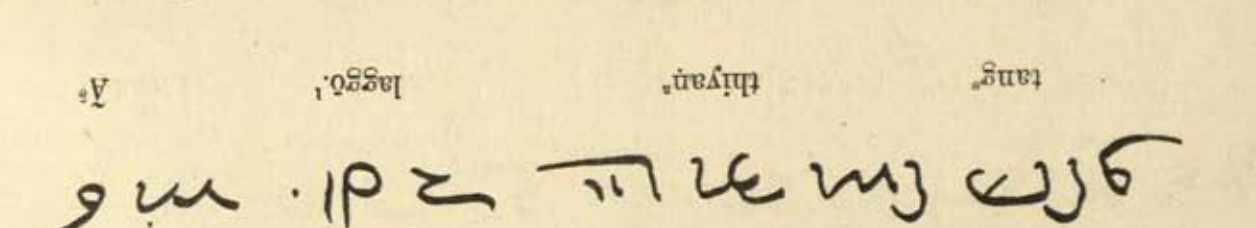
nuʷ-ḍḍẽhʷ-mẽ ḍḍāḍhō ḍḍukāʳ achā



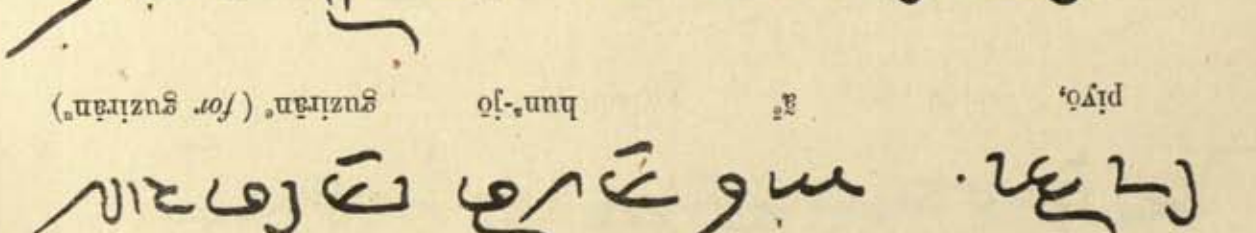
Jekĕ tuⁿ suaranⁿ thĕ-khāḍha,



sĕ hũ kẖũshiⁿ-sã̄ (*for* kẖũshiⁿ-sã̄) khāī pāhⁿ-jõ



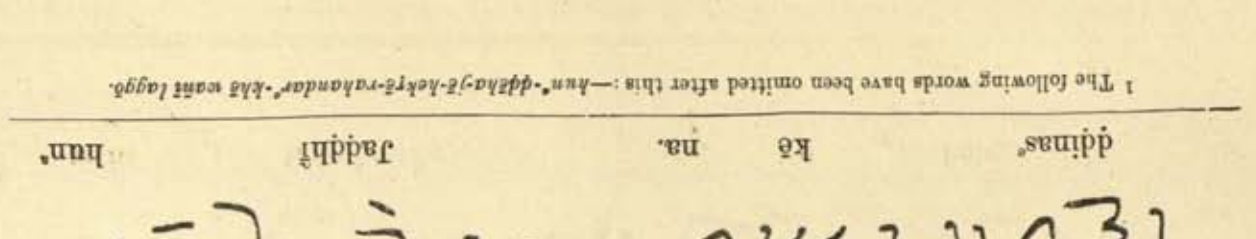
peṭⁿ bharĕ-hā, parⁿ kāhⁿ



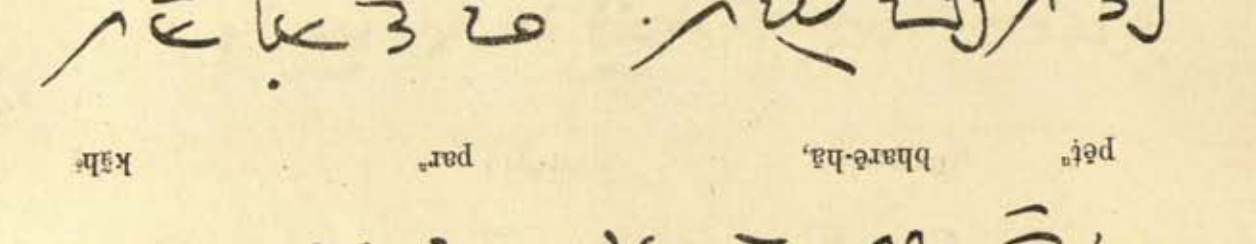
ḍḍinasⁿ kĕ na. Jaḍḍhī hunⁿ

[1] The following words have been omitted after this :—*hunⁿ-ḍḍāha-jī-kerĕ-rahandaⁿ-khã̄ waṅī lagḍo.*

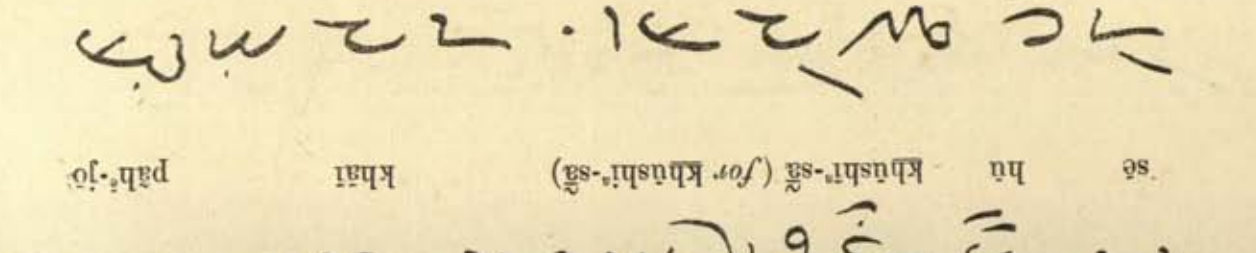
piyõ, āⁿ hunⁿ-jõ guziāṅⁿ (*for* guziāṅⁿ)



tangⁿ thiyaṅⁿ lagḍo.[1] Aⁿ



hunⁿ pāhⁿ-jĕ bhaṅiⁿ (*for* bhaṅiⁿ)-mẽ



suarⁿ chāraṅⁿ-tĕ makhiyusⁿ.

پڇاڻي ڏيڻ ۽ ورتل ڏيڻ

pāṇ° saṁbhāljō, taḍḍhī

هڪ ٻئي جي سنڀال ڪرڻ

chayṇī ta, 'muh°-jē-piyᵘ-jī

هڪ ٻئي جي منهن ڏسڻ

pōrheyatan°-wat° jhaṇjhi māṇi

ڪاڻ ۽ مانيءَ جو ڪم

khāṇ°-kāṇ° (*for eating*) ahē, ā uh°

ٻاڻ bukh° piyō-marāṁ. ĀÑ

ڪارڻ ڪنهن کي ڪجهه نه چئو.

naukaran°-mãñ hekṛiṇo karaṇe rakh° (*for* rakh°).'' '

آءٌ اٿڻ پئي- ڏيڻ هليو ويو Par°

Ãṇ uṭhi piy°-ḍeṇe haliyo.

ڪير ڪنهن کي ڪجهه نه چوندو.

ãñã ghaṇo pare ho ta piṇas°

ڪاڻ گھڻو پرڻ ھو تہ پڻس°

ڏڏائي-ورتوس°, ãṇ huṇ°-khe bhaṇ°

Bhagguwant° ãṇ tuh°-jo ḍḍuhãṛi (*guilty*)

آڻ ڀڳوان° آءٌ تُهہ-جو ڏڏُهاڑِ

ãhiyã, haṇe mãñ laik° na

آهيان، هڻڻ ۾ ناهي نہ

ãhiyã jo tuh°-jo put° sadḍaṇ ;

آهيان جو تُهہ-جو پُٹ° سڏڻ ؛

ٿڻ-جو be, اَ اَڻ لائڪ ma-

ٿڻ-جو tuṇ-jo be, aṅ aṇ laik ma-

ڏوڻهين ڏينهن جو اڄاڻڪو ماڻهو

ڏينهن

ڪنهن کان پڇڻ جي ضرورت نه آهي.

ahẽ; hũ gum° (*for* gum°) thĩ-vigo-hõ, ã°

پيرن ۾ ڦاٽل بوٽ پائڻ ڪري ڪير به ڪم ڪري نٿو سگهي.

wari ladho-ãhẽ.' Ã° hũ khushigyũ

ڪنهن کان پڇڻ جي ضرورت نه آهي.

karaṇ° lagẽã. Ṭaḍḍhĩ un°-jo

ڪارڻ سان ڪم ڪجي ٿو.

waḍḍo put° bhani° (*for* bhani°)-mẽ ho. Ṭah°

[1] Here the following words have been omitted:—ã° kaṭi°-mẽ munḍĩ pagho°.

acho, ã° pahergyos°;[1] aĩ pĕran°-

مڙس ۾ ڦاٽل ڪپڙا پائڻ جي ضرورت نه آهي.

mẽ jutĩ vijhos°; acho, ta khãũ ã°

ڪنهن کان پڇڻ جي ضرورت نه آهي ته کائڻ جي شيءِ ڪهڙي آهي.

khushigyũ kargyũ; chho-jo hiy° mũh°-jo

ڪارڻ سان خوشي ٿيندي آهي ته ڪهڙي شيءِ جو منهن ڏسڻ گهرجي.

put° mari-vigo-ho, ã° wari jio

چڌ ؟' Hun" chayus" ta, 'bhãṇē ãyõ-

ãhẽ, ã" piṇē majiis" ddĩnĩ-

ãhẽ, chhõ-jõ hũ un"-khẽ sahĩ-

ta rãggu" ã" nĩch" bhudhõ. Ṭãh"-tẽ

huna hekṛẽ-naukar"-khẽ kõṭhẽ

puchhiyõ ta, 'hin"-jõ matiab"

salãmat" achi miyõ-ãhẽ.'

ڪهڻ چوڻ تہ، ڏڏ٘ي تہ هيٺران-ورهان-

kahé chavṍ ta, ḍáḍi° ta héṭiran°-warhan°-

هڪ ماڻهو سڀني ڪمن ڌنڌن کي ڇڏي ڏئي

kha ãũ ṭũhẽ-jĩ chaṅkari piyo-

هڪ ماڻهو سڀني ڪمن ڌنڌن کي ڇڏي

karyã, ãé kaḍḍáĩ he ṭũhẽ-jé-

ٻاهران ڪنهن ڏي ڪڏهن به نه وڃڻ گهرجي

Un°-khé kãwar° laggí, ãé andar°

اندر ڪنهن ڏي ڪڏهن به نه ڏسڻ گهرجي

bháher° ávṍ, ãé hin°-khé minath° (*entreaties*)

منٿ ڪرڻ ڪنهن ڏي ڪڏهن به نه ٻڌڻ گهرجي

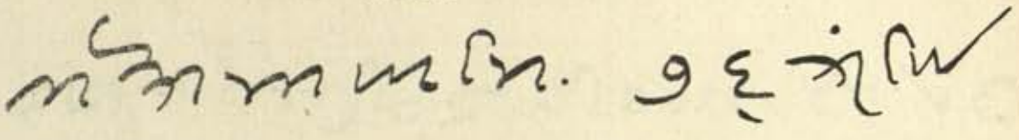
na pió-wáhẽ. Ṭáh°-karé pṍas°

ڪنهن ڏي ڪڏهن به نه ڏيکارڻ گهرجي

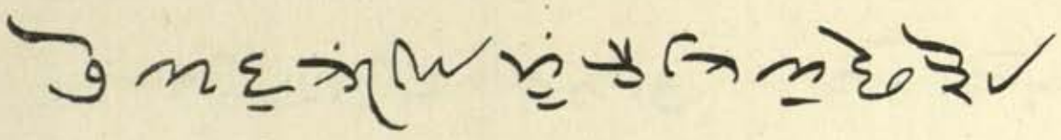
ṭáh°-jé-

ڪنهن ڏي ڪڏهن به نه ٻڌائڻ گهرجي

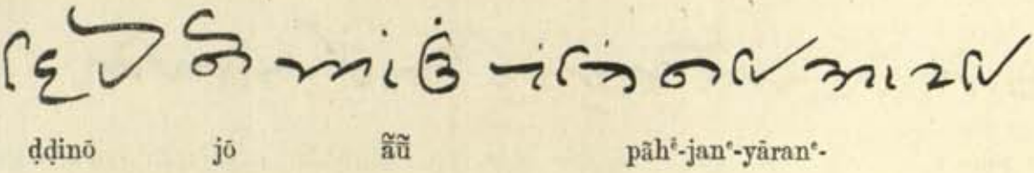
ãgṍa-khé ulangháṇ° (*for* ulangháṇ°) na



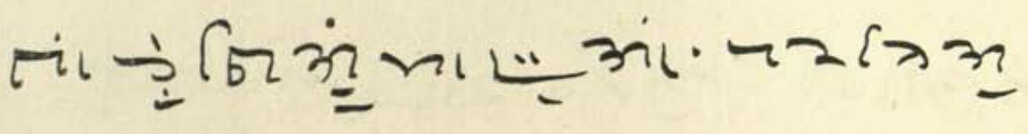
kayō-atham^{e} ; Taḍḍhĩ be-



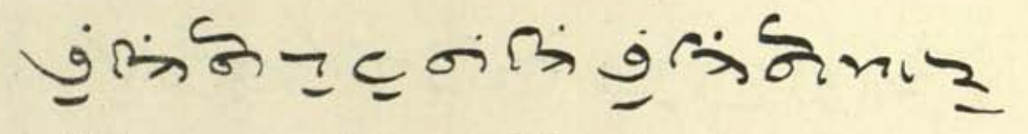
tō kaḍḍhĩ be mũ̃-khē hek^{n} chhēlō na



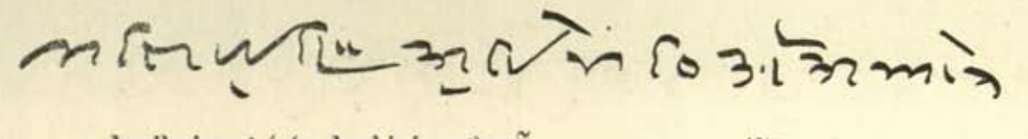
ḍḍinō jō ãũ̃ pāh^{i}-jan^{e}-yāran^{e}-



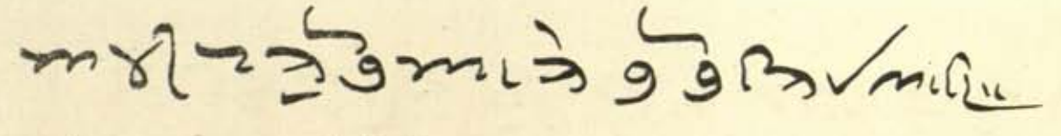
sã̃ khushiyũ māṇyã̃. Par^{a} hiy^{a}



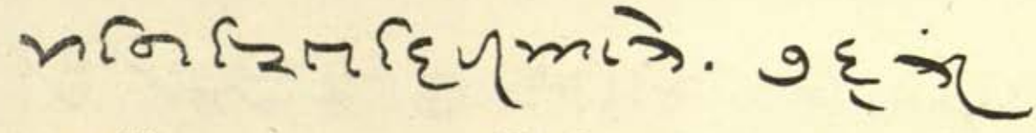
tũh^{i}-jō puṭ^{s}, jāh^{i} tũh^{i}-jō māl^{e}



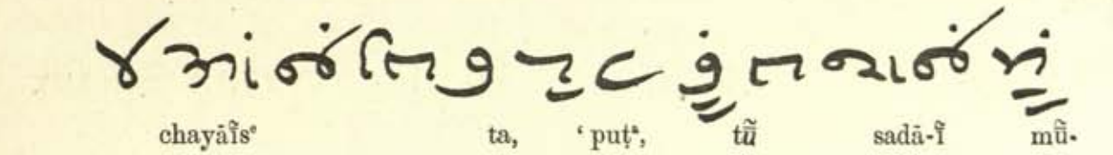
kasibṇiyun^{e} (*for* kasbiṇiyun^{e})-mẽ viñāyō-āhē,



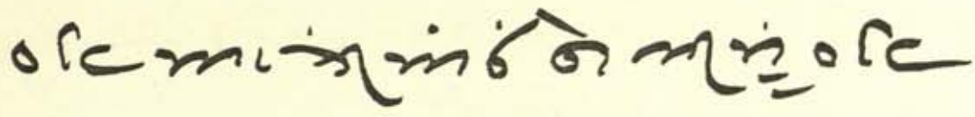
achī pahutō-āhē, ta tō hin^{a}-kāṇ^{e}



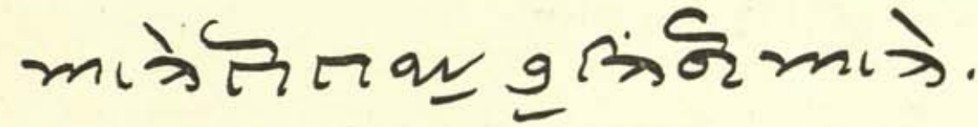
majilis^{a} ḍḍinī-āhē.' Taḍḍhĩ



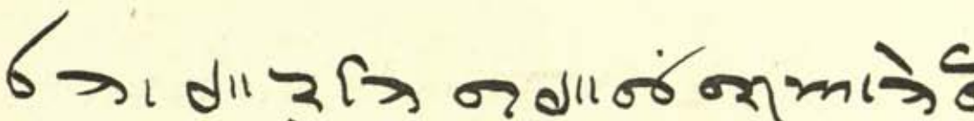
chayâĩsᵉ ta, 'puṭᵃ, tũ sadā-ĩ mũ-



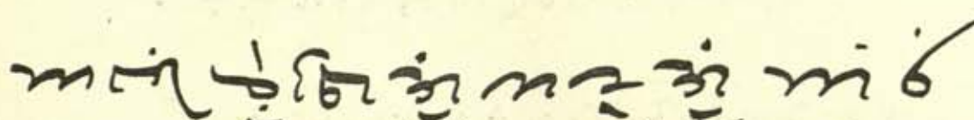
waṭᵉ āhĩ, ãᵉ jēkī mũ-waṭᵉ



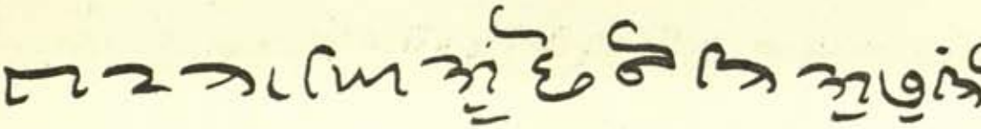
āhē sō sabhᵘ tuhᵉ-jō āhē.



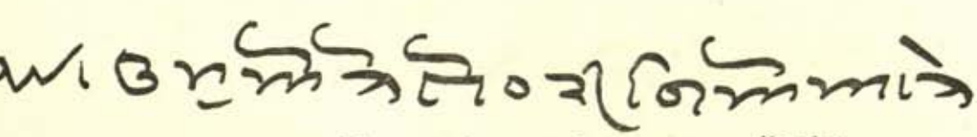
Ihā ggālhᵉ juggāīndī (*proper*) āhē jō



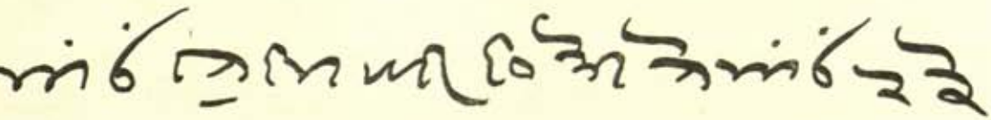
asĩ khushiyũ karyũ ãᵉ



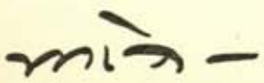
sarahā thiyũ, chhō-jō hiyᵘ tũhᵉ-jō



bhāᵘ muō hō, sō warī jiō-āhē;



ãᵉ gumᵉ (*for* gumᵘ) thī-viyō-hō, ãᵉ ladhō-



āhē.'

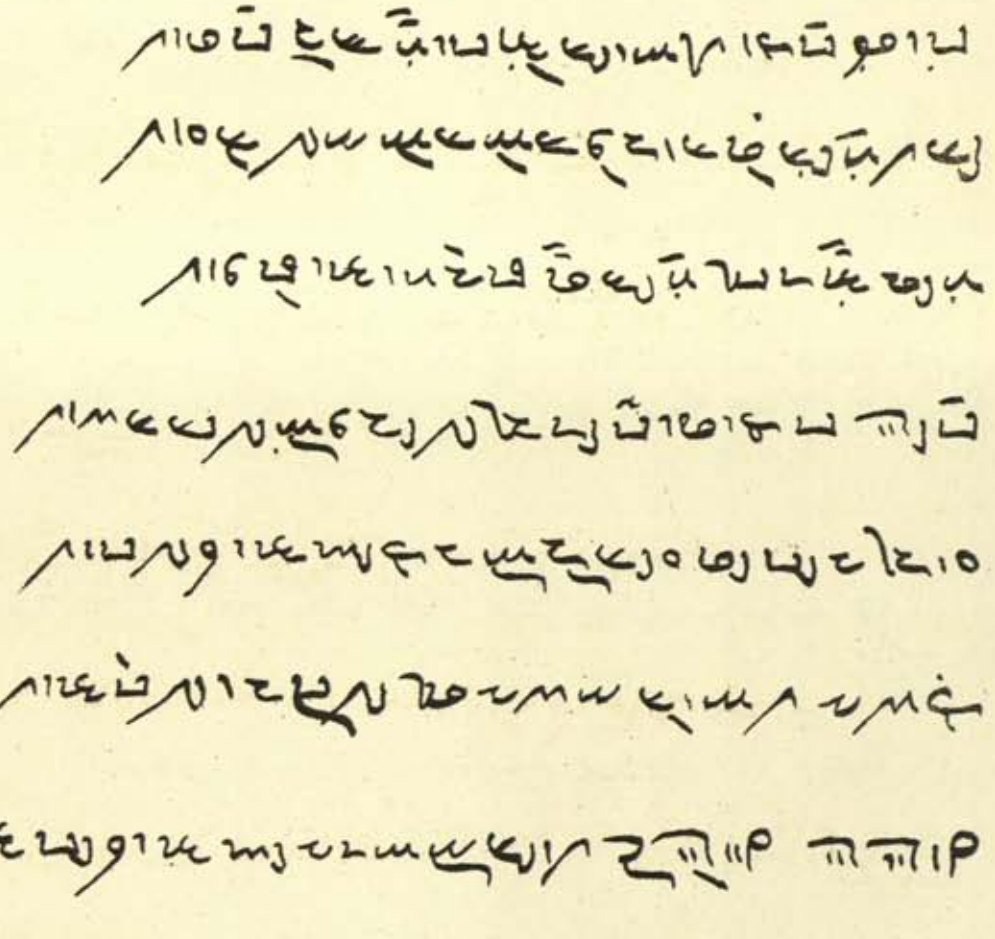
[No. 5.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHI.

STANDARD DIALECT. DISTRICT KARACHI.

SPECIMEN I.



سانڊي ڏاڍي ڏاهپ سان ڏاڙهي ڏاڙهي ڏيئي ڏيکاري

سانڍڻ ڏيئي ڏاڍي ڏاهپ سان ڏاڙهي ڏيئي ڏيکاري

سانڍڻ ڏيئي ڏاڍي ڏاهپ سان ڏاڙهي ڏيئي ڏيکاري

سانڍڻ ڏيئي ڏاڍي ڏاهپ سان ڏاڙهي ڏيئي ڏيکاري

سانڍڻ ڏيئي ڏاڍي ڏاهپ سان ڏاڙهي ڏيئي ڏيکاري

[No. 5.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. DISTRICT KARACHI.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kandhī sāryã̄ kā-na.
Shore I-find any-not.

Yā Ilāhī, bbājhª bbilāṭī bhāiyã̄.[1]
O God, (thy) mercy an-island I-esteem.

Ggaṇaṇª-ggāṇēṭrō nāhᵉ kō, aparª thiyā isiyānª (*for* 'isyānª).
In-counting-a-counter is-not anyone, countless were sins.

Khabarª na āhē kabarª-jī, nisōrā nisyānª.
Knowledge not is the-grave-of, completely forgetful.

5. Wālī, rasijᵉ wahelō, ōrakhª (*for* ōṛakᵉ) thiyā inisānª.
O-Lord, arrive quickly, at-the-end were men.

Suṇᵉ (*for* suṇᵘ), sabbājhā, supirī, niritaȭ nigahabānª.
Hear, O-Merciful, Beloved, O-Watchful Guardian.

Mandiyũ̄ pasī mũhᵉ-jũ̄, sharmāyā Shētānª.
Sins having-looked-at me-of, became-aghast the-devils.

Hinª-mũhᵉ-jē-hāla-tē haē haē kanᵉ hēwānª.
At-this-my-condition alas alas make the-beasts.

Sãĩ, sukhānī āhiyẽ̄, sāmũ̄ḍarē sujānª.
Lord, the-helmsman thou-art, a-seaman skilful.

10. Turahō chhinᵉ (*for* chhinᵘ) ma tāra (*for* tārᵉ)-mẽ̄, rasijᵉ tũ̄ rahemānª.
The-raft break not the-deep-water-in, arrive Thou O-Merciful.

Bbēlī jō bbuḍḍanᵉ-jō, mũ̄-tē mōṭē mānª.
Friend who (is) of-drowning, me-on he-may-return would-that.

Vēṭhō pinē piniṇō, kajᵉ kō bhērō mathē bhānª.
Seated begs the-beggar, make some visit upon the-suppliant.

Khālikª khūbᵉ (*for* khūbᵘ) khalikyā gōlanᵉ-jā guzirānª.
By-the-Creator well were-created servants-of provisions.

Ãũ̄ puṇᵉ (*for* puṇᵘ) aghilō unᵉ-mẽ̄, vēṭhō pinā (*for* pinã̄) pāṇª.
I also wicked them-among, seated I-beg (for) myself.

15. Sabhᵘ (*for* sabhᵉ) suwālī samughiyā, dātā ḍḍēī dānª.
All applicants were-satisfied, the-Giver having-given alms.

---

[1] This line is a refrain, repeated after each of the following lines:—Verse 4, Trumpp, *nāhē* for *na āhē*; 5, Tr., *arikhᵉ* for *ōrakhᵉ*; 6, Tr., *nirtȭ*; 9, Tr., *sukhāṇī, sāmũ̄ḍarī*; 13, Tr., *ggugrānᵉ*; 17, Tr., *chhaḍḍiẽ̄, bbahᵉguṇᵉ*.

Vilahā sabhᵃ (*for* sabhᵉ) wahã̄ (*for* wāhiyā) kiyā, tũhᵉ-jē-
Needy-ones *all* *rich* *were-made,* *by-thy-*
jōdᵃ (*for* jūdᵃ) juwānᵃ.
bounty *ever-fresh.*

Matã̄ mũ̄-khē chhaḍḍī̃, Bhahᵉguṇᵃ,
Not *me* *mayst-thou-abandon,* *O-possessor-of-many-virtues,*
lāi (*for* lāē) ḅbāṇᵃ.
having-inflicted *arrows.*

Vīrᵃ, wasīlō āhiyẽ̄, dārū̃ mẽ̄ dīwānᵃ.
Lord, *the-refuge* *thou-art,* *the-remedy* *in* *the-judgment-day.*

Lāᵉ ḍḍuhāranᵉ (*for* ḍḍuhārinᵉ) ḍḍī̃hᵉ-khē, khīmō aḍḍyō
For *the-sinners* *(broad)-day-in,* *a-tent* *was-erected*
Khānᵃ.
by-the-Lord.

20. Utē Abidulilatīfᵃ chaē, 'suṇijī, kā sulitānᵃ.'
There *'Abdu'l-Laṭīf* *says,* *'hear,* *O* *Lord.'*

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 sins. 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 sins, became aghast.

8. The very beasts utter lamentations upon this my state.

9. Lord, Thou art the helmsman, a skilful 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, wicked 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.

18. Lord, Thou art the Refuge, Thou art the Remedy on the day of judgment.
19. The Lord hath erected a tent for the sinners in broad day.
20. Quoth 'Abdu'l-Laṭīf, 'Hear me, O my King.'

STANDARD SINDHĪ OF KHAIRPUR.

In the State of Khairpur 119,000 persons were returned for the purposes of this Survey as speaking Standard Sindhī. It is the only form of the language spoken in the State, as the Sirāikī reported to be spoken by 3,000 people is not Sindhī, but is a form of Lahndā, and is hence described on pp. 359ff. under that head.

One specimen, a folktale, is given of the Standard Sindhī of Khairpur. Its language is that illustrated in the foregoing grammatical sketch. The only irregularities noted are the following:—As elsewhere, the word *chayō*, said, is written *chiyō*, and the pronominal suffix *ãĩ̃* is written *āĩ̃*, as in *chiāĩ̃*, he said. The verb *bbundhaṇ*ⁿ, to hear, makes its causal *bbudhāiṇ*ⁿ instead of the regular form *bbundhāiṇ*ⁿ given in the dictionaries.

[No. 6.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. STATE KHAIRPUR.

ڪڙو ماڻهون پهنجو ڪٽون مال ڪڙي واپاري وٽ امانت رکي مسافري
ڪي ويو جڏهن هو موٽي آيو تڏهن واپاري کان مال گهريائين پر واپاري انڪار ڪيو
۽ قسم کڻي ويو تہ تو مونکي ڪي ڪجهہ ڏنو هو - انهي ماڻهوءَ قاضي کي وڃي
ڏانهن ڏني تہ فلاڻي واپاري کي پهنجو مال ڏنو هوم جو هو ماڻي انهيءَ کان انڪار
ٿو ڪري قاضي سوچ کان پوءِ هنکي چيو تہ هتي ڪنهن ماڻهون کي تہ ٻڌاءِ تہ
فلاڻو واپاري تو کي تهنجو مال موڪلي ڏئي آءِ بندوبست ڪريان ٿو - قاضي
واپاري کي گهرايو ۽ هنکي چياءِ مونکي ڪجهہ ڪٽون ٿيو آهي ۽ آءِ ڪڙو پورو
ڪري ڏيو سگهان تون ايماندار ماڻهون آهين تهنڪري بادشاهہ جي حڪم موجب
تو کي نائب قاضي مقرر ڪريان ٿو - واپاري قبول ڪيو ۽ ڪٽون خوش ٿيو هو گهر ويو
تهنکان پوءِ قاضي انهي ماڻهوءَ کي چيو تہ تون وڃي واپاري کان پهنجو مال
گهر ۽ هو توکي ڏيندو - اهو ماڻهو واپاري وٽ آيو واپاري هنکي ڏسندئي چيو تہ
چڱو ٿيو جو تون آئين موتيت تهنجو مال آهي جو مونکان وسري ويو هو ماڻي
آهو مال وٺ - نيٺ من آهو مال اُنهيءَ ماڻهوءَ کي موڪلي ڏنو - پي ڏينهن
واپاري قاضي وٽ ويو قاضي هنکي چيو تہ بادشاهہ جو ارادو آهي تہ توکي وڏو
عهدو ڏئي تهنڪري شڪرانا خداءِ جا ڪر جو توکي چڱي نوڪري ملندي ۽ آءِ
نائب قاضي ٿيو مقرر ڪندس -

مطلب ڳالهہ جو تہ قاضي واپاري کي من دلاسي سان ڪئي ڏيو ۽ اُنهيءَ
ماڻهوءَ کي اِنهيءَ تجويز سان ويل مال وڃائي ڏنائين -

[No. 6.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. STATE KHAIRPUR.

TRANSLITERATION AND TRANSLATION.

Hekiṛō māṇhũ pãh[s]-jō ghaṇõ māl[n] hekiṛē-wāpāri[s]-waṭ[e] amānat[s]
One man his-own much property one-merchant-near deposit

rakhī musāfiri[s]-tē viō. Jaḍḍeh[s] hũ mōṭī āyō,
having-placed journeying-on went. When he having-returned came,

taḍḍeh[s] wāpāri[s]-khã̃ māl[n] ghuriāĩ, par[s]
then the-merchant-from the-property was-demanded-by-him, but

wāpāri[s] inkār[n] kayō, a[s] qasam[n] khaṇī-viō ta,
by-the-merchant denial was-made, and oath having-taken-he-went that,

'tō mũ-khē kī-be-kī-na ḍḍinō-hō.' Unhē-māṇhu[s]
'by-thee me-to anything-even-at-all-not given-was.' By-that-man

Qāẓi[s]-khē wañī dãh[s] ḍḍinī ta, 'fulāṇē-wāpāri[s]-khē
the-judge-to having-gone complaint was-given that, 'such-and-such-a-merchant-to

pãh[s]-jō māl[n] ḍḍinō-hōm[e], jō hũ hāṇē unhe[s]-khã̃ inkār[n]
my-own property given-was-by-me, which he now it-from denial

thō-karē.' Qāẓi[s] sōch[s]-khã̃ pōe hun[s]-khē chiō ta,
is-making.' By-the-judge consideration-from after him-to it-was-said that,

'bbiē-kāh[e]-māṇhu[s]-khē na bbudhā[e] ta fulāṇō wāpārī to-khē
'other-any-man-to not tell-thou that such-and-such merchant thee-to

tũh[s]-jō māl[n] mōṭāē na thō-ḍḍiē. Āũ bandōbast[n]
thee-of property having-given-back not is-giving. I arrangement

karyã̃-thō.' Qāẓi[s] wāpāri[s]-khē ghurāyō, a[s] hun[s]-khē
making-am.' By-the-judge the-merchant-to it-was-summoned, and him-to

chiāĩ, 'mũ-khē kam[n] tamām[n] ghaṇõ thiō-āhē, a[s] āũ hekiṛō
it-was-said-by-him, 'me-to work entirely heavy become-is, and I one

pūrō karē na thō-saghã̃. Tũ īmāndār[n] māṇhũ āhĩ; tāh[e]-karē
finished to-make not am-able. Thou trustworthy man art; therefore

bādishāh[s]-jē-ḥukum[s]-mūjib[e] tō-khē nāib[n]-Qāẓī muqarir[n] karyã̃-thō.'
the-king-of-order-according-to thee (acc.) assistant-judge appointed I-making-am.'

Wāpāri[s] qabūl[n] kiyō, a[s] ghaṇõ khūsh[e] thiō. Hū
By-the-merchant agreed-to it-was-made, and much glad he-became. He

ghar[a] viō. Tãh[ē]-khã̄ pō[e] Qāẓi[a] unhē-māṇhu[a]-khē chiō
home went. That-from after by-the-judge that-man-to it-was-said

ta, 'tũ wañī wāpāri[a]-khã̄ pãh[ē]-jō māl[u] ghur[u], a[ē]
that, 'thou having-gone the-merchant-from thine-own property demand, and

hū tō-khē ḍḍīndō.' Uhō māṇhū wāpāri[a]-waṭ[e] āyō.
he thee-to he-will-give.' That man the-merchant-near came.

Wāpāri[a] hun[a]-khē ḍḍisandē-ī chiō ta, 'chaṅō thiō
By-the-merchant him (acc.) *on-seeing-even it-was-said that, 'good it-became*

jō tũ āẽ. Mũ-waṭ[e] tũh[ē]-jō māl[u] āhē, jō mũ-khã̄
that thou camest. Me-near thy property is, which me-from

visrī-viō-hō. Hāṇē uhō māl[u] waṭh[u].' Nēṭh[e] hun[a] uhō
forgotten-gone-was. Now that property take.' At-last by-him that

māl[u] unhe[a]-māṇhu[a]-khē mōṭāē ḍḍinō. Bbiē-ḍḍĩh[a]
property that-man-to having-given-back was-given. On-the-next-day

wāpārī Qāẓi[a]-waṭ[e] viō. Qāẓi[a] hun[a]-khē chiō ta,
the-merchant the-judge-near went. By-the-judge him-to it-was-said that,

'bādishāh[a]-jō irādō āhē ta tō-khē waḍḍō 'uhdō ḍḍiē, tãh[ē]-karē
'the-king-of intention is that thee-to great office he-may-give, therefore

shukrānā Khudāi[a]-jā kar[e], jō tō-khē chaṅī naukarī milandī, a[ē]
thanks God-of make, because thee-to good service will-be-got, and

ãũ nāib[u]-Qāẓī bbiō muqarir[u] kandus[e].'
I assistant-judge another appointed will-make-I.'

Matlab[u] ggālh[e]-jō ta Qāẓi[a] wāpāri[a]-khē hin[a]-dilāsē-sã̄
Object story-of that by-the-judge the-merchant-from this-promise-by

kaḍhī-chhaḍḍiō, a[ē] unhe[a]-māṇhu[a]-khē inhe[a]-tajwīz[a]-sã̄ vial[u] māl[u]
was-extracted, and that-man-to this-device-by gone property

waṭhāē-ḍḍinãĩ.
was-caused-to-be-taken(-and)-given.

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 *Paṭ*ª or plain of the eastern Nara, in the north-west and centre-west of the district; (2) the *Thar*ª, or Desert. The language of the Paṭª is Standard Sindhī, and in the extreme south-east of the district it is Gujarātī. The language of the Thar is the Tharēlī dialect of Sindhī, 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 :—

Standard Sindhī	178,425
Tharēlī	75,000
TOTAL .	253,425

As a specimen of the Standard Sindhī, I give a popular song. It calls for no remarks as to language.

[No. 7.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT.

۱ جيڪو گهوڑي اوتي چڑهي
کٹي بندوق ۽ پنڈي تراز
۲ هٿ ۾ پالو پُٹ تي ڍال
وڃي جهنگن ۾ ڪري شڪار
۳ کان ڪمان کٹي جو ساٹ
هٹي تير جبل جي پار

DISTRICT THAR AND PARKAR.

خاصا ڪپڑا بت تي ڪري
ٹهنڪي چٹجي پڪو هوار
چڑهي گهوڑي کي ڏاري چال
ٹهنڪي چٹجي پڪو هوار
چڑهي گهوڑي تي ڇوڙي باٹ
ٹهنڪي چٹجي پڪو هوار

[No. 7.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. DISTRICT THAR AND PARKAR.

TRANSLITERATION AND TRANSLATION.

1. Jēkō ghōṛē-utē chaṛhē,
Whoever horse-upon mounts,
Khāṣā kapṛā butª-tē karē,
Special clothes body-on makes,
Khaṇē bādūqª aᵍ bbandhē tarārª,
Carries gun and girts-on sword,
Tāhᵉ-khē chaïjē pakō haswārª.
Him-to it-should-be-said perfect knight.

2. Hathª-mẽ bhālō puṭhᵉ-tē ḍhālª,
Hand-in lance back-on shield,
Chaṛhī ghōṛē-khē ḍḍiārē chhālª,
Having-mounted horse-to he-causes-it-to-give leaps,
Waññī jhanganᵉ-mẽ karē shikārª,
Having-gone forests-in he-does hunting,
Tāhᵉ-khē chaïjē pakō haswārª.
Him-to it-should-be-said perfect knight.

3. Kānª kamānª khaṇē jō sāṇª,
Arrow bow carries who with (himself),
Chaṛhē ghōṛē-tē chhōṛē bbāṇª,
Mounts horse-on lets-off the-arrow,
Haṇē tīrª jabalª-jē pārᵉ,
Drives the-shaft mountain-of on-the-far-side,
Tāhᵉ-khē chaïjē pakō haswārª.
Him-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 girts 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[1] and the Upper Sindh Frontier,—Standard Sindhī has been returned for the purposes of this Survey as spoken by the following numbers :—

Shikarpur	824,000
Upper Sindh Frontier	100,000
TOTAL	924,000

Languages called 'Sirāikī' and 'Ubhējī' 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 Sindhī. They are dialects of Lahndā, and are dealt with on pp. 337ff.

In each district, Sindhī is spoken over the whole area. It depends upon nationality, and not upon locality, as to what language is spoken by any particular person. Sindhī is spoken by all persons of Sindh nationality and also, as a second language, by most Balōchīs.

In Baluchistan,—lying to the west of Sindh,—both Sindhī and Lahndā are popularly known as 'Jaṭkī' 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. Bray in the Census Report for 1911. He estimates (Report, p. 137) the number of speakers of Sindhī 'Jaṭkī,' as distinguished from the speakers of Lahndā 'Jaṭkī,' in Baluchistan as follows :—

Jaṭkī unspecified	33,570
Jaṭkī Sindhī	14,940
Lāsī	40,605
TOTAL	89,115

Of these, Lāsī will be considered subsequently (pp. 158ff.). For the sake of statistics we may take the two others as representing Standard Sindhī, their total amounting to 48,510.

To the north-east of the Shikarpur District lies the Punjab State of Bahawalpur. Here the main language is Lahndā, but in the parts bordering on Shikarpur Standard Sindhī is reported to be spoken by 21,416 people.

To sum up,—the following are the totals for Standard Sindhī here dealt with :—

Shikarpur and Upper Sindh Frontier	924,000
Baluchistan	48,510
Bahawalpur	21,416
TOTAL	993,926

No specimens of Standard Sindhī 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 Sindhī specimens of any kind have been received.

SIRĀIKĪ SINDHĪ.

In Sindhī, the word *sir*ª means 'head.' From it is derived *sirō*, the extremity of anything, and, hence, the upper part of Sindh, from the northern frontier down to, say, the 27th degree of north latitude, about midway between Larkana and Sehwan. From this, again, is derived the adjective *sirāikō*, of or belonging to Upper Sindh or the Sirō.

Trumpp, in his Grammar (p. ii), states that there is a distinct dialect of Sindhī, spoken in Upper Sindh, and called Sirāikī, but this is not borne out by any of the specimens received by me. As an example, I may quote the specimen received from Khairpur, which lies geographically within the Sirō, and the language of which in no way differs from the Vichōlī standard of Hyderabad. The same remark applies to the specimens received from the Upper Sindh Frontier and from Shikarpur, which, as explained on p. 138, it has not been thought necessary to publish. It is true that the word 'Sirāikī' is employed to indicate a form of speech, but this is not any dialect of Sindhī. It is the form of Lahndā spoken all over Sindh, but principally in Upper Sindh, chiefly by Jaṭṭs, and also by some Balōch tribes (Rind, Laghārī, etc.) and by Abbāssīs.[1] This form of Lahndā is dealt with under that language, *vide* pp. 359ff.

There are a few very minor peculiarities found in the Sindhī of Upper Sindh, 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 Sarāikī, besides differences of pronunciation, a good many words in common use that betray the influence of Hindōstānī, such as *dhōbī* instead of *khaṭī*, a washerman, and *bhangī* instead of *shikārī*, a sweeper. In addition to this, I have extracted the following few points from the grammars of Stack and Trumpp, and from Shirt, Thavurdas, and Mirza's Sindhī Dictionary.

The treatment of the consonantal groups *ṭr*, *ḍr*, and *ḍhr* differs in different parts of Sindh. In the Lāṛª, the *r* is dropped both in writing and in pronunciation. In the Vichōlō, it is not usually written, but is pronounced. In the Sirō, it is written and pronounced. Thus:—

Lāṛª.	Vichōlō.	Sirō.	
puṭª	*puṭ(r)ª*	*puṭrª*,	a son.
chanḍª	*chanḍ(r)ª*	*chanḍrª*,	the moon.
ḍḍaḍhª	*ḍḍaḍh(r)ª*	*ḍḍaḍhrª*,	itch.

In connexion with the letter *r*, we may here note that, while in Standard Sindhī, the past participle of the verb *waṭhaṇª*, to take, is *waṭhitō*, *wartō*, *watō*, or *wardō*, in the Sirō it may also be *wadō*.

In the declension of nouns, the only point is that feminine nouns in ª, like *sadhª*, a wish, may form their nominatives plural in *ã̃* instead of *ũ̃*. Thus, *sadhã̃*, as well as *sadhũ̃*.

[1] See *Gazetteer of the Province of Sindh* (1907), p. 189.

In the declension of the first personal pronoun, the forms *mã̃* and *mah*^{i} are more used in the Sirō than elsewhere, but we have seen that the same form is used even in the standard dialect of Karachi, where we have (first specimen) *mã̃ lāik*^{u} *na āhiyã̃*, I am not worthy. The other forms of the pronoun are, of course, also used in the Sirō. In the Sirō the initial *h* of the demonstrative pronouns *hī* and *hū* is not dropped, as is done in the Lāṛ^{u}, but not in the Vichōlō. The interrogative pronouns *kujjāṛō* and *kēō* are not used in the Sirō, but the other forms given in the grammar are used. The word *piṇḍ*^{e}, in person, is peculiar to the Lāṛ^{u}. According to the Gazetteer (*loc. cit.*), in the Sirō *hetrē* is used instead of *hetē*, here, and *kithrē* instead of *kithē*, where?, and so also, I presume, for the other cognate pronominal adverbs of place.

As regards the pronominal suffixes, the suffix *sũ̃* of the first person plural is not so much used in the Sirō as in the Lāṛ^{u}, and *sẽ̃* is sometimes used in the Sirō instead of *sĩ̃*, the other available form. When pronominal suffixes are added to the oblique case singular of nouns in *ō*, like *mathō*, a head, the junction vowel in the Sirō is often *i*, not *u*. Thus, *mathim*^{e}, instead of *mathum*^{e}.

As regards the conjugation of verbs, the only point is that the infinitive of all transitive verbs in the Sirō commonly ends in *iṇ*^{u}, whereas in Vichōlī only some verbs take this termination, the others taking *aṇ*^{u}. Thus, Sirāikī Sindhī, commonly *jhaliṇ*^{u}, to seize, but Vichōlī, *jhalaṇ*^{u}.

It will be seen that, as already stated, in nearly every one of the points noted above, the peculiarity of the Sirō so-called dialect is that when in the standard form of Sindhī there are several optional forms for the same thing, in Sirō one or more of these optional forms are not used. Only in one or two instances are forms found in the Sirō 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 Sindh can be distinguished, so far as language goes, in any respect from those received from Vichōlō. Standard forms could always be used, and consequently were used. I hence give no special specimens of the so-called Sirāikī Sindhī dialect.

THARĒLĪ.

The most eastern district of Sindh is that of Thar and Parkar. We have already pointed out that it consists of two main tracts,—the *Paṭ*[a] (commonly called 'Pat') or plain of the eastern Nara, and the *Thar*[a] (commonly called 'Thar') or desert. To the south-east of the Thar lies the tract called Pārkar, which differs from the Thar in possessing hills of hard rock instead of hills of sand. In the extreme south-east of Pārkar the language is Gujarātī, but elsewhere, and all over the Thar, it is the so-called Tharēlī or Tharēchī dialect of Sindhī, also called, especially in Rajputana, Ḍhāṭkī.

In Rajputana the word 'Ḍhāṭ' 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.
Chhor.
Gadhra.
Mitti.
Rangdar.
Chachra.
Jaisinghdar.
Chelar.
Parno.
Naursar (? Nabisar).
Gundra.

B. In Jaisalmer:—

Mayajlar.
Khuri of Samkhabha Pargana.

The language of this latter tract is a mixture of Sindhī and of the Mārwāṛī 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 Mārwāṛī, but along the common frontier between it and Thar and Parkar there is a narrow tract in which the language is called Sindhī by Mārwāṛīs. This is a mixture of Mārwāṛī and Sindhī, and is spoken along the common frontier right up to the Ḍhāṭ of Jaisalmer. East of this strip and of the Ḍhāṭ the desert is continued into the heart of Rajputana, and the first language we meet is the Thaḷī form of the Mārwāṛī dialect of Rājasthānī.

To sum up,—we have in South-West Marwar-Mallani and in the Thar or Ḍhāṭ of Thar and Parkar and of Jaisalmer a number of forms of speech, all mixtures of Mārwāṛī and Sindhī in varying proportions. They may be considered either as dialects of Sindhī, or as dialects of Mārwāṛī. In Sindh they are looked upon as falling under the

former category, and are called Tharēlī, etc., as stated above. The following are the estimated numbers of the speakers of these dialects :—

Mixed Mārwāṛī and Sindhī of Mallani	131,960
Jaisalmer Ḍhāṭkī	150
Thar and Parkar Tharēlī or Ḍhāṭkī	72,639
TOTAL .	204,749[1]

All these forms of speech have already been discussed as mixed forms of Mārwāṛī and Sindhī under the head of Mārwāṛī (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 Sindhī. 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 Sindhī also called Tharēlī, but the examination of the facts regarding Sindhī now at my disposal has shown me that this is not the case. The so-called Tharēlī dialect of Sindhī is only one of these mixtures of Mārwāṛī and Sindhī 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 Sindhī, but for convenience' sake I repeat here the specimen of the Tharēlī 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 Ḍhāṭkī 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 Sindhī than does the specimen from Thar and Parkar. It will be observed that the mixture of dialects is purely mechanical. The Sindhī 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 Sindhī, in which every word must end in a vowel, many words are, as in Mārwāṛī, practically sounded as ending in consonants.

[1] The Thar extends also into the eastern parts of the State of Khairpur, and here, also, Tharēlī is no doubt spoken, but no figures are available.

[No. 8.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

THARĒLĪ OR ḌHĀṬKĪ DIALECT. DISTRICT THAR AND PARKAR.

SPECIMEN I.

आज अवेला क्यूँ आविआ कहरो मुज-में काम ।
थाँ-रो मँहतो घर नहीं इए सुगणी-रो शाम ॥

शहर उजेणी ह्वँ फिरिओ महले आविओ आज ।
तास अवेलो आविओ तुज ब़लावण काज ॥

चंदर ग्यो घर आपने राजा तूँ भी घर जा ।
मैं अब़ला-सी-से कैसो ब़लणो तूँ केहिर ह्वँ गा ॥

केहिर कवली वखे काली वखे नाहर ।
जोखो लाग़े जिंदु-नाँ लाखों करे विचारु ॥

अईओ शींह पचाणा हेकल गिर अब़ीह ।
घर ऊँदराँ-रा ढुण्डि तो त-नाँ शरमु न आवे शींह ॥ ५ ॥

सज सहेची सिँगार राज करे पुकार ।
जोखमु लाग़सी जिअ-नाँ लाखों करे विचारु ॥

ब़ारि डीजे खेतर-नाँ ब़ारि खेट-नाँ खाड़ ।
राजा डण्डे रईअत-नाँ जिणे-रे कूक कणे लग़ जाड़ ॥

कूक मत कर रे सहेची कूक कैआँकि होड़ ।
केहर-के मुख ब़करी कूटी सुणी न कोड़ ॥

आणि डिआँ आप-री आणि मत लोपो आप ।
ह्वँ कवली तूँ ब्राह्मण ह्वँ बेटो तूँ ब़ाप ॥

[No. 8.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

THARĒLĪ OR ḌHĀṬKĪ DIALECT. DISTRICT THAR AND PARKAR.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Āj avēlā kyũ āviā, kah-rō muj-mẽ kām ?
Today late why came, what-of me-in business ?
Thã̄-rō māhᵃtō ghar nahī̃, iē sugaṇī-rō śām.
You-of clerk at-home not, this chaste-one-of husband.
Śahᵃr Ujēṇī hũ phiriō, mahᵃlē āviō āj.
City Ujjain I walked, in(-this)-quarter came today.
Tās avēlō āviō, tuj bbalāwaṇ kāj.
Therefore late came, to-you talking for.
Chandar gyō ghar āpᵃnē, rājā tũ bhī ghar jā.
The-moon has-gone house its-own, O-king thou also house go.
Maĩ abbalā-sī-sē kaisō bbalaṇō, tũ kēhir hũ gā.
Me humble-like-with what talking, thou lion I cow.
Kēhir kawalī bakhē, chhālī bakhē nāhar,
Lion cow devours, goat devours wolf,
Jōkhō lāggē jindᵘ-nã̄, lākhõ karē bichārᵘ.
Peril happens life-to, hundreds-of-thousands you-may-make pretext.
5. Aiō, śĩh pachāṇā, hēkal gir abbīh.
Ah, lion fearless, alone roaring brave.
Ghar ũdᵘrã̄-rā ḍhuṇḍi, tō ta-nã̄ śaramᵘ na āwē śĩh.
Houses mice-of searching, then thee-to shame not come lion.
Saj Sahēchī sĩgār, rājā karē pukār,
Put-on Sahēchī good-apparel, king makes command,
Jōkhamᵘ · lāggᵃsī jia-nã̄, lākhõ karē bichārᵘ.
Peril will-happen life-to, hundreds-of-thousands you-may-make pretext.
Bbāri ḍījē khētar-nã̄, bbāri khēṭ-nã̄ khāi ?
Hedge put fields-to, hedge the-field eats ?
Rājā ḍaṇḍē raīat-nã̄ jiṇ-rē, kūk kaṇē lagg jāi ?
King injures subjects his, complaint whom near goes ?

Kūk mat kar, rē Sahēchī, kūk kaiã̄ki hōi ?
Complaint not make, O Sahēchī, from-complaint what results ?
Kēhar-kē mukh bbakʰrī, chhūṭī suṇī na kōi.
Lion-of (in-)mouth goat, escaped was-heard not by-any-one.
Āṇi ḍiã̄ āp-rī, āṇi mat lōpō āp,
Oath I-give thee-of, oath not transgress thou,
Hũ̄ kawalī tũ̄ brāhmaṇ, hũ̄ bbēṭī tũ̄ bbāp.
I cow thou brāhmaṇ, 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 pretexts, 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 Sahēchī, put on your best apparel for so the king desires. You may make a thousand pretexts, 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, Sahēchī; 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 Brāhmaṇ. I am the daughter, you my father.

It will be observed that the above is nearly all Mārwāṛī. The only distinctive Sindhī characteristics are the use of a cerebral *ḍ* instead of the dental letter, as in *ḍiã̃* (Sindhī *ḍḍiã̃*), I give ; double *bb*, as in *bbalāwaṇ*, etc. (but not double *ḍḍ*, cf. *ḍiã̃*) ; and the final ⁿ in words like *bichārⁿ* (Sindhī *vichārⁿ*), etc.

While the specimen from Thar and Parkar is really Mārwāṛī with a few Sindhī corruptions, the specimens of Tharēlī received from Jaisalmer present an entirely converse appearance. They are corrupt Sindhī, with a slight infusion of Mārwāṛī. 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 Sindhī 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:—*māṛhū-khē*, for *māṛhuᵃ-khē*, to a man ; *manjhᵉ*, *manjhᵃ*, and *manjh*, in ; *hunan-khē*, for *hunanᵉ-khē*, to them, but *hunᵃ*, by him, and *nōkaranᵉ-khē*, to the servants ; *ḍēhᵃ*, for *ḍḍēhᵉ*, in a country ; both *putrⁿ* and *putrᵃ*, for *puṭ(r)ⁿ*, a son ; *ḍukār*, for *ḍḍukārⁿ*, a famine ; *dhanⁿ* and *dhannᵃ*, wealth ; *tangachāī thyaṇᵃ lagī*, want began to exist, but *karaṇ lagā*, they began to make ; *vīndus*, for *vīndusᵉ*, I will go ; *chãwadus*, for *chawandusᵉ*, I will say ; and so on.

More regular are *sabhⁿ*, all ; *mulkᵃ-jō*, of a country ; *mālⁿ*, property, and others.

In *hūndᵃ* and *hundā*, forming a past conditional, ᵃ and *ā* are interchanged.

The peculiar Sindhī double sonant mutes appear only sporadically. Thus, *ba*, for *bba*, two ; *abā* and *abbā*, a father ; *ḍē*, for *ḍḍē*, give ; both *gaḍḍⁿ* and *gaḍⁿ*, together ; *ḍāḍhō*, for *ḍḍāḍhō*, severe ; *ḍukār*, for *ḍḍukārⁿ*, a famine ; *pēyō-ḍē*, for *piⁿ-ḍḍē*, towards the father ; *ḍiṭhō* and *ḍīṭhō*, for *ḍḍiṭhō*, seen, and so on. We even have the Mārwāṛī *dīndō*, with a dental *d*, for *ḍḍīndō*, giving. Other Mārwāṛī words are such as *kyō*, done, *gyō* (instead of *viō*), gone, and *luchchāī*, debauchery. The last word, with its double *chch*, is impossible in Sindhī.

The Sindhī nasal *ṅ* is represented by ˜*g*, as in *bhã̃gō*, for *bhāṅō*, a share, and *ñ* becomes *nj*, as in *wanjaṇⁿ*, for *wañaṇⁿ*, to go. We may note the forms *pēyō*, for *piⁿ*, a father, and *niḍhō*, for *naṇḍhō*, young.

In the declension of nouns, besides the points noted above, we may note *khā*, for *khã̃*, from, and *chhilᵉ*, instead of *chhilũ̃*, husks. The word for 'in' has been noted above.

For the personal pronouns, note *mah*, *mē* and *mu*, all used as the oblique form of *āũ̃*, I. *Mhē* is 'by me.' The nominative plural *apã̃*, we (including the speaker), is taken from Mārwāṛī. From *tũ̃*, thou, we have as oblique forms *tah*, *tō* and *tā*. The agent singular is *tō*. 'Own' is *pãh-jō*, *pāh-jō*, *pã̃-jō*, and *pāṇ-jō*. *Hunᵃ*, by him, is regular, but the oblique plural is *hunan*. The agent singular of the relative pronoun is *jēhẽ̃*.

Present participles are nearly all irregular. We have *khāundō*, for *khāindō*, eating ; *chãwadō*, wishing ; and *dīndō*, with dental *d*, giving. Note the transfer of the nasal in *chãwadō*. The same occurs in *chāwadus*, I will say.

The following past participles may be noted : *ḍinō*, *ḍinhō*, and *ḍanhō*, for *ḍḍinō*, given ; *ḍiṭhō* and *ḍīṭhō*, for *ḍḍiṭhō*, seen ; and *payō*, for *piō*, fallen.

For the verb substantive, we have *ahĩ*, 'I am,' and 'thou art'; and *āhē* and *ahē*, he is.

For the future, we have *vīndus* and *chãwadus*, already quoted. There is also, in the third specimen, *kandāsē*, for *kandāsĩ*, we shall make.

Sindhī has no past conditional, using the imperfect, past, or pluperfect tense of the indicative instead. In this respect it differs from Mārwāṛī, which, like most other Indo-Aryan languages, has a past conditional formed from the present participle. So in Tharēlī, we have in the second specimen *karĩ-hūnd*ª, I might have made; and in the third specimen, *samhā-hundā*, if I had slept (2); *ḍihũ*, I would have shut (the door) (2); *karĩ-hundā*, thou wouldst have made (2); *ḍiṭhā-hē*, if they had been seen (7); *wahaē-hundā*, would have been caused to flow (7); *vijhē-hundā*, thou wouldst have thrown (7); and *hundā*, thou wouldst have been (7); of these, *ḍihũ* is based on the Mārwāṛī old present, and *ḍiṭhā-hē* on the pluperfect. The others are based on the present participle of *huaṇ*ª, and, except the last, agree in principle of formation with the Sindhī future perfect.

No instances of pronominal suffixes appear, except the usual nominative forms used in conjugating the future indicative.

[No. 9.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

THARĒLĪ OR ḌHĀṬKĪ DIALECT. STATE JAISALMER.

SPECIMEN II.

हिक माडू खे व पुत्र हा. हुनन मंझा निढे पुत्र अवाखे चयो ए अव्वा माल मंझा मङ्गो भांगो हो सो मेखे डे. तड़ीं हुन हुनन्खे पांहजो मुराग विराहे डिन्ही. घणा डींह न थ्या त निढो पुत्र सभु गड्ड करे अघएं डेह हल्यो ग्यो अऊं ओथी लुचाई मंझ पांहजो धन्न विंजाये डन्हो. जड़ीं सभु विंजाय चुको तड़ीं उन्हीं डेह में डाढो डुकार पयो अऊं हुनखे तंगचाई थ्यण लगी. तड़ीं हो हुनी मुल्क जे हिक माडू वटि टिक्यो जेहें हुनखे पंहजन खेंचन मंझि मिरू चारण खे मुको अऊं उहो जे क्षिलुं मिरू खाउंदा हा तहिं-सां पाण जो पेटु भरण चांवदो हो से पण हुनखे कोई कींन दींदो हो तड़ीं हुनखे अकुलु आयो अऊं चवण लगो त मंझे पेयोजे पोर्ह्यतन खे खावण खां वधंदी मानी थे थी अऊं आं बुख थो मरां. आं उथी पंहजे पेयो वटि वींदुस अऊं हुनखे चंवदुस अवा म्हे अलाहजो अऊं तङ्गो गुनाहु क्यो आहे हाणे तङ्गो पुत्र चवण लायकु कींन अहीं मुखे तङ्गन पोर्ह्यतन मंझा हिक जेड़ो करि पोय उहो उथी पेयो डे ग्यो पण उहो अरगोज हो त हुनखे पेयो डिठो अऊं रहमु करे ट्रकी भाकुर विझे गड्यो अऊं मिट्टे डिन्हें. पुत्र बावे खे चयो अवा म्हे अलाह जो अऊं तङ्गो गुनाहु क्यो आहे हाणे तङ्गो पुत्र चवण लायकु कीं न अहीं पर पेयो पंहजन नोकरनिखे चयो त मूर भलो लेओ गिन्ही अची हुनखे पेहरायु अऊं हुनजे अंगुरी-मंझ मुद्री अऊं पेरनि मंझि जूती पेरायु अऊं अपां खाई पी खुसी कर्यूं क्यूं जो इहो मङ्गो पुत्र मरी गयो हो मोटी जीयो आहे विंजाजी प्यो हो, वरी लधो आहे. तड़ीं उहे खुसी करण लगा ।

उन्ही वेल वडो पुत्रु खेत्र मंझि हो अऊं जड़ीं घर खे वेझो आयो तड़ीं सरोज अऊं नाच जी धूम बुधी. नोकरन मंझा हिकखे वेझो घुराए

पुछ्यो त इहा धुम ख्याई आहे, हुन चयो तङ्गो भाऊ आयो अहे, अऊं तङ्गे पेयो मिज्मानी की आहे हिन खा त हुन पांजे पुत्र खे चंगो भलो डीठो पर हुनखे इहा गाल वुधी कावड़ आई अऊं घर मंझि कीन ग्यो. तहिं खा हुन जो पेयो बाहर निकरी हुनखे मनावण लगो. तङ्हीं हुन पेयो खे वर्दी डिनी त डिसु आं हेचन बर्हन खा तङ्गी चाकरी करां थो अऊं कङ्हीं तङ्गो हुकुमु कीन रेख्यो; अऊं तो मेखे कङ्हीं बकरु ई कीन डिन्हो, त आं मङ्गन संगत्यन साण खुसी करीं हूंद. पर तङ्गो ही पुत्र जो कंजरियां साण तङ्गो धनु मालु खाई आयो तहिंखे ईंदे सई तो मिज्मानी डिनी. पेयो हुनखे चयो, पुत्र, तू सदा में सां गडु अहीं; अऊं जे की मे वटि आहे, सो सभु ताजो अहे. पर अपां-खे खुसी करणी अऊं राजी थेवण लायकु हो; क्यूं जो तङ्गो भाऊ मरी ग्यो हो, वरी जीयो अहे; विंजाजी प्यो हो, मोटी लधो अहे ॥

[No. 9.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

THARĒLĪ OR ḌHĀṬKĪ DIALECT. STATE JAISALMER.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Hekª-māṛhū-khē ba putrª hā. Hunan-manjhā niḍhē-putrª
One-man-to two sons were. Them-from-among by-the-younger
abā-khē chayō, 'ē abbā, mālª-manjhā mah-jō bhā̃gō hō,
the-father-to it-was-said, 'O father, property-from-in me-of share may-be,
sō mē-khē ḍē.' Taḍhī hunª hunan-khē pā̃h-jī murāgª birāhē
that me-to give.' Then by-him them-to his-own property having-divided
ḍinhī. Ghaṇª ḍīhª na thyā, ta niḍhō putrª sabhᵘ gaḍḍᵘ
was-given. Many days not were, that the-younger son all together
karē aghaẽ-ḍēhª halyō-gyō, aũ ōthī luchchāī-manjhª
having-made (to)a-distant-country went-away, and there debauchery-in
pā̃h-jō dhannª vinjāyē ḍanhō. Jaḍhī sabhª vinjhāy-chukō,
his-own wealth having-wasted was-given. When all was-wasted-completely,
taḍhī unhī-ḍēhª-mẽ ḍāḍhō ḍukār payō, aũ hunª-khē tangachāī thyaṇª
then that-country-in a-severe famine fell, and him-to want to-become
lagī. Taḍhī hō hunī-mulkª-jē-hekª-māṛhū-waṭᵉ ṭikyō, jēhẽ hunª-khē
began. Then he that-land-of-a-man-near settled, by-whom him-as-for
pā̃h-jan-khẽtran-manjhᵉ mirū chāraṇ-khē mukō. Aũ uhō jē chhilª
his-own-fields-in swine feeding-for it-was-sent. And he what husks
mirū khāundā-hā, tahᵉ-sā̃ pāṇ-jō pēṭª bharaṇ chā̃wadō-ho; sē
the-swine eating-were, that-with his-own belly to-fill wishing-he-was; those
paṇ hunª-khē kōī kĩ-na dīndō-hō. Taḍhī hunª-khē akulª āyō,
even him-to anyone at-all-not giving-was. Then him-to sense came,
aũ chawaṇª lagō ta, 'māh-jē-pēyō-jē-pōrhyatan-khē khāwaṇ-khā̃
and to-say he-began that, 'me-of-father-of-servants-to eating-than
wadhandī mānī thē-thī, aũ ã̃ bukhª thō-marā̃. Ã̃ uthī
exceeding bread is-becoming, and I by-hunger am-dying. I having-arisen
pā̃h-jē-pēyō-waṭᵉ vīndus, aũ hunª-khē chā̃wadus, "abā, mhē Alāh-jō
my-own-father-near will-go, and him-to I-will-say, "father, by-me God-of

aũ tah-jō gunāhⁿ kyō-āhē; hāṇē tah-jō putrᵃ chawaṇ lāyakᵘ kĩ-na
and thee-of sin done-is; now thee-of son to-say fit at-all-not
ahĩ; mu-khē tah-jan-pōrhyatan-manjhā hekᵃ-jēṛō karᵉ."' Pōy
I-am; me (acc.) *thee-of-servants-from-among one-like make."' Afterwards*
uhō uthī pēyō-ḍē gyō. Paṇ uhō argō-j hō,
he having-arisen the-father-towards went. But he distant-even was,
ta hunᵃ-khē pēyō ḍiṭhō, aũ rahamᵘ karē,
that him-to by-the-father it-was-seen, and compassion having-made,
drukī, bhākur vijhē, gaḍyō, aũ miṭṭhē ḍinhẽ.
having-run, embracing having-put, he-was-met, and kisses were-given.
Putrᵃ bābē-khē chayō, 'abā, mhē Alāh-jō aũ tah-jō
By-the-son the-father-to it-was-said, 'father, by-me God-of and thee-of
gunāhⁿ kyō-āhē; hāṇē tah-jō putra chawaṇ lāyakᵘ kĩ-na ahĩ.' Parᵃ
sin done-is; now thee-of son to-say fit at-all-not I-am.' But
pēyō pāh-jan-nōkaranᵉ-khē chayō ta, 'mūr bhalō lēō
by-the-father his-own-servants-to it-was-said that, 'very good robe
ginhī-achī hunᵃ-khē pēharāyᵘ; aũ hunᵃ-jē-angurī-manjh mudrī, aũ
having-brought him-to put-ye-on; and him-of-finger-in a-ring, and
pēranᵉ-manjhᵉ jūtī pērāyᵘ; aũ apã̃ khāī pī
feet-in a-pair-of-shoes put-ye-on; and we having-eaten having-drunk
khusī karyũ; kyũ-jō ihō mah-jō putrᵃ marī-gayō-hō,
rejoicing may-make; because this me-of son having-died-gone-was,
mōṭī jiyō āhē; vinjājī-pyō-hō, warī ladhō-āhē.' Taḍhĩ
back-again alive is; having-been-lost-fallen-was, again got-is.' Then
uhē khusī karaṇ lagā.
they rejoicing to-do began.

Unhī-vēlᵃ waḍō putrᵘ khētrᵃ-manjhᵉ hō, aũ jaḍhĩ ghar-khē
At-that-time the-big son the-field-in was, and when the-house-to
vējhō āyō, taḍhĩ sarōj-aũ-nāch-jī dhum budhī.
near he-came, then music-and-dancing-of sound was-heard.
Nōkaran-manjhā hekᵃ-khē vējhō ghurāē puchhyō ta, 'ihā
Servants-from-among one-to near having-called it-was-asked that, 'this
dhum khyā-ī āhē?' Hunᵃ chayō, 'tah-jō bhāū āyō-ahē,
noise what-verily is?' By-him it-was-said, 'thee-of brother come-is,
aũ tah-jē-pēyō mijmānī kī-āhē, hinᵃ-khā ta hunᵃ pã̃-jē-putrᵃ-khē
and by-thy-father a-feast made-is, this-from that by-him his-own-son-to
changō-bhalō ḍīṭhō.' Parᵃ hunᵃ-khē ihā gāl budhī kāwaṛ
safe(-and)-sound it-was-seen.' But him-to this thing having-heard anger
āī, aũ ghar-manjhᵉ kī-na gyō. Tahᵉ-khā hunᵃ-jō pēyō
came, and house-in at-all-not he-went. That-from him-of the-father

bāhar nikarī hunˢ-khē manāwaṇ lagō. Taḍhĩ hunˢ pēyō-khē
outside having-emerged him-to to-persuade began. Then by-him the-father-to
wardī ḍinī ta, 'ḍisᵘ, ã̃ hētran-warhan-khā tah-jī chākarī
answer was-given that, 'see, I so-many-years-from thee-of service
karã̃-thō, aũ̃ kaḍhĩ tah-jō hukumᵘ kī-na rēṭyō; aũ̃ tō
doing-am, and ever thee-of command at-all-not was-turned-aside; and by-thee
mē-khē kaḍhĩ bakarᵘ-ī kī-na ḍinhō, ta ã̃ mah-jan-sangatyan-sāṇ
me-to ever a-goat-even at-all-not was-given, that I me-of-friends-with
khusī karĩ-hūndˢ. Parˢ tah-jō hī putrˢ, jō kanjariyã̃-sāṇ
rejoicing might-have-made. But thee-of this son, who harlots-with
tah-jō dhanᵘ-mālˢ khāī-āyō, tahᵉ-khē ĩndē-saī tō
thee-of wealth-property devoured, him-to coming-immediately-on by-thee
mijmāni ḍinī.' Pēyō hunˢ-khē chayō, 'putrˢ, tū sadā
a-feast was-given.' By-the-father him-to it-was-said, 'son, thou always
mẽ-sã̃ gaḍᵘ ahĩ, aũ̃ jē-kī mē-waṭᵉ āhē, sō sabhᵘ tā-jō
me-with together art, and whatever me-near is, that all thee-of
ahē. Parˢ āpã̃-khē khusī karaṇī aũ̃ rājī thēwaṇˢ lāyakᵛᵘ
is. But us-to rejoicing to-make and happy to-become fit
hō; kyũ̃-jō tah-jō bhāū marī-gyō-hō, warī jīyō ahē;
was; because thee-of brother having-died-gone-was, again alive is;
vinjājī-pyō-hō, mōṭī ladhō-ahē.'
having-been-lost-fallen-was, back-again got-is.'

The third specimen of Tharēlī is an extract from the celebrated Sindhī folk-epic of Rāṇō and Mūmal. A full analysis of the poem is given in Burton's *Sindh*, pp. 114ff. The hero of the poem is Rāṇō Mahēndra (often called Mēndhrō in the poem), a Sōḍhā of Umarkōṭ. Mūmal, the heroine, was a Raṭhōr by caste, and lived at Ludarwā on the bank of the river Kāk, about ten miles north-west of Jaisalmer, and a hundred miles from Umarkōṭ. Rāṇō used to visit her by night, but jealous enemies captured and imprisoned him. At length he escaped and hastened to his beloved. Mūmal,[1] in order to beguile her grief during Rāṇō's absence, had hit upon the curious expedient of dressing her sister Sūmal in Rāṇō'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 Mūmal awoke and saw the sign, she guessed the full extent of her misfortune.—

'Thou hast ridden to Kāk, and yet thou believest thy love faithless.
O Jaṭṭ! hath thine intellect fled for ever?
With grief as thine only companion hast thou departed, O Mēndhrō!'

[1] Most of what follows is taken from Burton.

Mūmal follows Rāṇō in disguise, and after several adventures is recognized by him. He charges her with having yielded to the solicitations of his rival Sītal Rāo. This she denies. The extract given as a specimen forms the messages exchanged between them. Rāṇō refuses to believe her, and remains inexorable to her entreaties. Whereupon the unhappy Mūmal 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 Mēndhrō!'

sets fire to the mass, and is burnt to ashes.

Rāṇō, on hearing the news of her untimely fate, addresses the Manes of his Mūmal:—

'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 Rāṇō is gone to seek Mūmal.'

He then makes his servants throw up a heap of wood, lights it, and precipitates himself into the flames.

[No. 10.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

THARĒLĪ OR ḌHĀṬKĪ DIALECT. STATE JAISALMER.

SPECIMEN III.

१. मूमल मिजमानन्जा हिंय न भजन हक ।
हिकु ओजाका अंखन खे ब्या लताड़िया लक ।
चाड़े चादर खट्ट वंजे सुते सीतल राव सां ।

२. जे सम्हा हुंदा सीतल राव सां त डिह्नं दुर्सु दरी ।
सड्डु करीं हुंदा केतरा डेही ताक तरी ॥

३. मा डह्नं मियां महेन्द्रा थीया कान कची ।
रुगन रोसाहन जी तोखे पइआ मय मची ।
हेकर हिति अची करि मारिया मंझि मुकावलो ॥

४. मूमल तह्नी काक ते ईंदुस कौन वरी ।
तोजे बोल वह्नूं क्या तेह्नां कान परी ॥

५. आयो होसि अध राति जो कहीं सोक पई ।
सूती पई हो सीतल राव सां खट्ट ते वेल वई ॥

६. वैरी सौर वई मोटो न कन्दासे मुलाकात ।
तोड़े सौर वहे तो भी मोटे कन्दासे मुलाकात ॥

७. गइ डिठा हे "गाजी चे" तूं मोटे कीं न हुंदा मीर ।
सट्टि विझे हुंदा सर्वाही सोढा वहए हुंदा सौर ।
पोय करणु नज़ीर राणा कम्म रणन् जो ॥

[No. 10.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHÎ.

THARÊLÎ OR ḌHÂṬKÎ DIALECT. STATE JAISALMER.

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

1. Mūmalª, mijamānan-jā hĩyª na bhajan hakª.
O-Mūmal, guests-of thus not let-be-broken rights.
Hekª ōjākā ankhan-khē, byā latāṛiyā lakª.
One wakings eyes-to, second were-trampled sandhills.
Chāṛē chādar, khaṭṭª wanjē, sutē Sītal-Rāw-sa̰ā.
Having-put-on sheet, cot having-gone, you-slept Sītal-Rāo-with.

2. Jē samhā-hundā Sītal-Rāw-sa̰ā, ta ḍihũ dursª darī.
If I-had-slept Sītal-Rāo-with, then I-would-have-shut properly doors.
Saḍḍª karĩ-hundā kētarā, ḍēhī tākª
Calls thou-wouldst-have-made how-many, thou-wouldst-have-given (to)shutters
tarī.
palms.

3. Mā-ḍahũ, Miyā̃ Mahēndrā, thīyā kā-na kachī.
My-from-direction, Sir Mahēndra, became any-not bad-action.
Rugan rōsāhan-jī tō-khē païā mayª machī.
Only anger-of thee-to fallen wine fermented.
Hēkarª hetᵉ achī karᵉ māriyā-manjhᵉ mukābalō.
Once here having-come make-thou upper-room-in confronting.

4. Mūmalª, tah-jī-Kāk-tē īndus kī-na warī.
O-Mūmal, thee-of-Kāk-on I-will-come at-all-not again.
Tō-jē-bōlª bahyũ kyā, tēh-mā̃ kā-na parī.
Thee-of-promises many were-made, them-in any-not was-fulfilled.

5. Āyō-hōsᵉ, adhª-rātᵉ-jō, kahĩ-sōk paī.
Come-I-was midnight-at, with what-love having-fallen.
Sūtī paī-hī Sītal-Rāw-sa̰ā khaṭṭª-tē bēlª baī.
Sleeping fallen-thou-wast Sītal-Rāo-with cot-on two-together both.

6. Vairī sīrª waī-mōṭī, na kandāsē mulākātª.
(Is-)gone the-stream having-flowed, not we-shall-make interview.
Tōṛē sīrª wahē, tō-bhī mōṭē kandāsē mulākātª.
Although the-stream flow (away), still back-again we-shall-make interview.

7. Gaḍḍª ḍiṭhā-hē, Gājī chē, tũ mōṭē kĭ-na
Together (*if*) *they-had-been-seen*, *Gāzī* *says*, *thou* *back-again* *at-all-not*
hundā, Mīrª.
thou-wouldst-have-been, *O-Prince.*
Saṭṭª vijhē-hundā sarwāhī, Sōḍhā, wahaē-
Slaughtered *thou-wouldst-have(with)* *a-sword*, *O-Sōḍhā*, *would-have-been-*
hundā sīrª.
caused-to-flow *the-stream.*
Pōyª karaṇª nazīr, Rāṇā, kammª raṇan-jō.
Afterwards *to-make* *accusations*, *O-Rāṇō*, *work* *women-of.*

FREE TRANSLATION OF THE FOREGOING.

1. Rāṇō Mahēndra.—O Mūmal, break not thus the rights of guests. In the first place were there wakings of my eyes. In the second place have I trampled (many) sandhills (to come to thee). Thou coveredst thyself with a sheet, and on a couch didst sleep with Sītal Rāo.

2. Mūmal.—If I had slept with Sītal Rāo, 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 palms.

3. Nothing wrong hath been done by me, O Mahēndra. It is but the wine of (causeless) anger that is fermented within thee. Come thou here but for once, and stand face to face with me in the upper chamber.

4. Rāṇō.—O Mūmal, ne'er will I come again to the banks of thy Kāk (the river by which Mūmal 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 Sītal Rāo were asleep together.

6. The stream (of love) hath flowed by (and is now dry). Ne'er shall we meet again.

Mūmal.—Although the stream have flowed away, still shall we meet again.

7. Comment of the Poet.—Quoth Gāzī, 'Prince, hadst thou really seen them together, thou wouldst not have returned the way that thou camest. A Sōḍhā thou! thou 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, Rāṇō, (thus to go back, and) afterwards to make such charges is a woman's deed.'

LĀSĪ.

To the west of the Sindh District of Karachi lies the State of Las Bela. Here the main language is a form of Sindhī called 'Lāsī.' Brāhūī and Balōchī are also spoken. At the Census of 1911 the following numbers of speakers were recorded for each :—

Lāsī	42,413
Balōchī	14,087
Brāhūī	8,845
TOTAL .	65,345

Of these, Balōchī is most spoken at the eastern and western ends of the State, and Brāhūī in the north. Lāsī is the language of the rest. In Baluchistan, both Lahndā and Sindhī are commonly known as 'Jaṭkī' (or, as the Balōch call it, 'Jadgālī' or 'Jagdālī'), 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 Jaṭkī Sindhī and Jaṭkī Lahndā.

In the Karachi District, 200 speakers of Lāsī 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 dialect figures of that Census were forthcoming for Las Bela. I therefore for that State take the figures of 1911. We thus get the total number of speakers of Lāsī as follows :—

Las Bela (1911)	42,413
Karachi (1891)	200
TOTAL .	42,613

According to Mr. Bray (p. 137), the Lāsī boasts that his speech is one of the purest forms of Lāṛ Sindhī 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 Lāṛī,' the statement is approximately true, for Lāsī differs but little from Standard Sindhī. 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 Lāṛī. The typical peculiarities of Lāṛī are, as we shall see, the love for contraction and the dropping, or changes, of final short vowels. We find very few traces of these in Lāsī. On the other hand, it has borrowed a portion of the Lāṛī 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 Lāṛī words are very commonly contracted, but in Lāsī I have noted only two instances, viz. *hēkṛō*, for *hēkiṛō*, one ; and *bbār*, for *bbāhar'*, 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 Lāṛī. We have *bbār*, outside ; *bilkul*, entirely ; *ḍḍinõs*, gave to him ; *gar*, near ; *jar*, when ; and *tar* or *tar'*, then ; both *lāiq*" and *lāiq*, worthy ; *mahr*, compassion ; *maṭlab*, meaning ; *tang*, contracted ; *yeh-jō*, of this.

In Lāṛī disaspiration of aspirated consonants is very common. A few instances have been noted in Lāsī, but as a rule, aspiration is retained. The instances of disaspiration noted are,—*bbudō*, for *bbudhō*, heard; *ḍḍāḍō*, for *ḍḍāḍhō*, severe. The auxiliaries *thō*, etc., and *thē*, of the present tense and of the past habitual are always disaspirated in the List of Words and Sentences, and are often, but not always, disaspirated in the Parable. Thus, we have in the Parable *tō wañẽ̃*, I am going; *tō chavĩs'*, I am saying; *tē khādhā*, were being eaten, as compared with *thō marẽ̃*, I am dying; *saghan' thā*, 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 Lāsī. In one case the letter *ḍ* has been aspirated to *ḍh*, viz. in *munḍhī*, for *munḍī*, 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 *ã̃* for masculine nouns, not in the Standard *an'*. Thus, *chābukã̃-sẽ̃*, with stripes (sentence 228); *suwarã̃ tē khādhā*, the swine were eating; *kētirã̃ pōriyatã̃-gar*, near how many servants; *thōrikã̃ ḍḍĩhã̃-nũ̃ pō'*, after a few days. The word *rasī*, a rope (fem.), has its oblique plural *rasẽ̃* (sentence 236). As for irregular nouns, *pē*, a father (a Lāṛī form), has oblique singular *pē*, nom. plur. *piur'*, and obl. plur. *piurã̃*. *Dhī'*, a daughter (Lāṛī *dī'*), has oblique singular *dhī'*, nom. plur. *dhīũ̃*, and oblique plural *dhẽ̃*. These will all be 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; *garã̃*, from, sign of the ablative; *nũ̃*, from, sign of the ablative; *pāḍḍ'*, towards; *sẽ̃*, with, in company with, by means of.

As regards pronouns, the pronoun of the first person is *ã̃*, I, obl. sing. *mã̃*, nom. plur. *asĩ*, obl. plur. *asã̃*. For the second person, we have *tũ̃*, thou, obl. sing. *tō*, nom. plur. *aĩ*, obl. plur. *awã̃*. These all closely agree with Lāṛī. *Hī*, this, has its obl. sing. *hī'* or *yeh* (*yeh-jō maṭlab chhō*, what is the meaning of this?). The emphatic form is *yehō*, occurring both in the Parable (this son) and in sentence 221. Its fem. sing. nom. is *īhā* ('this thing is proper,' near the end of the Parable).

Hū, that, he, has its oblique form *hū'* or *wa*. 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 *hū'*. *Wa* is common in the List, *e.g.* in Nos. 225, 226, 227, 228, 234, 235, and should be noted. The nom. plur. is *hū*, and the obl. plur. *hun'*. The word for 'self' is *pāṇ'*, gen. sing., as in Lāṛī, *pã̃-jō*.

The relative and the correlative pronouns make their oblique forms singular *ja'* and *ta'* respectively. In one case, the Parable gives *tā'*, which is probably a slip of the pen for *ta'*.

The interrogative pronoun is *chhō*, what?, for *chhā*. Its obl. sing. is *chhē*. *Chhē-lā'* is 'why?,' and with *jō* following it means 'because.' *Kōī*, anyone, has its obl. sing. *ka'*.

Pronominal suffixes are as in the Standard, except that the suffix *s'* of the first person becomes *sĩ*. Also the final short vowels of terminations like the *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 Sindhī.

In Lahndā there is a verb substantive *ē*, he is, which becomes *vē* after a vowel (see p. 262). A corresponding form occurs in Lāsī, where we have *way*ᵉ, he is, which becomes *ay*ᵉ when following a consonant or half pronounced short vowel (these short vowels do not occur in Lahndā). There are also a second person singular *waĩ*, and a third person plural *wanᵉ*. All these will be found in the List of Words (Nos. 158, 157 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 وَيِ, so that we may be pretty certain that the spellings *way*ᵉ and *ay*ᵉ are correct, although no vowel points are given for the latter. Other examples of these forms are :—

*tō-jō nālō chhō way*ᵉ, what is your name? (220).
hetã̃ Kashmīrᵉ kētirō ḍḍūrᵉ ayᵉ, how far is it from here to Kashmīr? (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 Gujarātī there is a verb substantive *chhē*, he is, which also reappears in the Dardic languages of the North-West Frontier, *e.g.* in the Kāshmīrī *chhuh*, he is. In these languages it is defective, rarely occurring except in the present tense.

In Lāsī 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.—*wa-jō guzarānᵉ tang chhaṇᵉ laggō*, his means of livelihood began to become contracted.

Conjunctive Participle.—*hū gumᵉ chhī viō-hō*, he had been lost (*cf.* Hindī *hō gayā-thā*).

Past Participle.—*jiarō chhō-āhē*, he has become alive. Here the past participle makes a perfect tense.

Present Subjunctive, plur. 1.—*sarahā chhã̃*, (it is proper that) we may become joyful.

Present Indicative, plur. 3.—*hetarā sālᵉ chhanᵉ*, so many years are (*i.e.* have passed).

Corresponding to the standard *āhiyã̃*, etc., we have (List 156-161) :—

Sing.	Plur.
1. *āhẽ̃, āẽ̃*	*āhiyã̃.*
2. *āhẽ̃*	*āhiyō.*
3. *āhē*	*āhinᵉ.*

Similarly, in the Parable, we have :—

ḍḍuhārī āhẽ̃, I am a sinner.
tũ̃ hamēshᵉ mã̃-gar āhẽ̃, thou art ever with me.
jē-kī mã̃-gar āhē, sō sabhᵉ tō-jō āhē, whatever is in my possession, that all is yours.

We have an example of a negative verb substantive in *ã̃ lāiqª nāhī̃*, 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 *ẽ̃*, not in *ã̃*, and that the first person plural ends in *ã̃*, not in *ũ̃*. This runs right through the conjugation of every verb.

As regards the conjugation of the active verb, the conjunctive participle ends in *ĩ* or *ẽ*, as in the Standard, but, if I read the word aright, the final vowel is nasalized in *wañī̃ tō-chavī̃sʻ*, having gone, I will say unto him.

We have an irregular past participle in *punō*, for *pahutō*, arrived (Parable).

Irregular imperatives are *āª*, come (80), and *bē*, stand (82).

For the old present we have (179-184) :—

Sing.	Plur.
1. *kuṭẽ̃*, I strike	*kuṭyã̃*.
2. *kuṭẽ̃*	*kuṭyō*.
3. *kuṭē*	*kuṭīnʻ*.

The above is an example of a verb of the *i*-conjugation. For the *a*-conjugation we have (205-210) :—

Sing.	Plur.
1. *wañẽ̃*	*wañã̃*.
2. *wañẽ̃*	*wañō*.
3. *wañē*	*wañanʻ*.

Other examples from the Parable are :—

khūshiũ̃ karẽ̃, I may make rejoicings.

khūshiũ̃ karyã̃, (it is proper that) we make rejoicings.

achō, ta khāwāryã̃ āʼ khūshiũ̃ karyã̃, come ye, that we may eat and make rejoicings.

The present is formed, as in the Standard, by adding *thō* or *piō* to the old present. But, as has been said above, the *h* of *thō* is generally dropped, so that we have *tō*. 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 :—

ã̃ bukhª thō-marẽ̃, I am dying of hunger.

ã̃ uchhī pē-gar tō-wañẽ̃, wañī̃ tō-chavī̃sʻ, 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.

hū ōbārē be saghanʻ-thā, they are also able to leave uneaten.

ã̃ tō-jī bbānapª piō-karẽ̃, I am doing thy service.

The following is the conjugation of a verb of the *i*-conjugation in the future tense masculine (195-200) :—

Sing.	Plur.
1. *kuṭīndōsī̃*, I shall strike	*kuṭīndāsī̃*.
2. *kuṭīndē*	*kuṭīndō*.
3. *kuṭīndō*	*kuṭīndā*.

So *hūndōsī̃*, I shall be (173) ; and passive *kuṭbōsī̃*, I shall be struck (204).

The transitive past calls for no remarks. The intransitive past is thus conjugated in the masculine gender (211-216) :—

Sing.	Plur.
1. *viōsī̃*, I went	*viāsī̃*.
2. *viẽ̃*	*viā*, *viāⁱ*.
3. *viō*	*viā*.

The past tense of the verb substantive is similarly conjugated. Thus (162-167) :—

Sing.	Plur.
1. *hōsī̃*, I was	*huāsī̃*.
2. *huẽ̃*	*huā*, *huāⁱ*.
3. *huō*	*huā*.

For the habitual past, we have *mã̃ kuṭiō-tē*, I was beating him (192) ; *ã̃ kuṭiōsī̃-tē*, I was being struck (203) ; *jē-kē kakhᵃ suwarã̃ tē-khādhā*, whatever grasses the swine were eating (Parable). Note that *thē* has become *tē*.

In attaching pronominal suffixes to verbs the usual rules are observed. We have seen that, as in *kuṭīndōsī̃*, *viōsī̃*, *hōsī̃*, the nominative suffix of the first person singular is *sī̃*, not *sᵉ*. The suffix *sᵉ* of the third person is usually kept unchanged, as in (all in Parable) *tō-chavī̃sᵉ*, I will say unto him ; *vijhōsᵉ*, put ye on him ; *chayōsᵉ*, said to him. Sometimes, however, the final ᵉ is dropped, as in *kaⁱ ḍḍinōs kī-na*, no one gave him anything.

The passive is formed as in the Standard. In the Parable *chavī̃* is twice used to mean 'I may be called (thy son).'

As regards vocabulary, Lāsī 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 Lāṛī dialect, or occur in that dialect. Others again have not been noted by me in any other Sindhī dialect. The following is a list of words not shown as Standard Sindhī in Shirt's Dictionary. Those to which the letter 'L' is appended are given in that Dictionary as belonging to Lāṛī. The letter 'P' indicates that the word occurs in the Parable :—

ayī, a she goat (151).

bbānapᵒ, f., service (P.).

bīhāraṇᵘ, to cause to stand, hence to employ at a certain work (P.).

chapiṛaṇᵘ, to stick to, to join oneself to (P.).

gẽ̃haṇᵘ, to buy. Past part. *ggīṛō* (L.) (240).

gharaṇᵘ, to walk (238).

ghatāiṇᵘ, to summon (P.).

ghāṭō (=Standard *ghaṇō*), much, very (224, 228, and Parable).

jar, when (P.).

jjērō, fire (L.) (65).

khāṣō (132, etc.) or *khāshō* (236 and Parable), good.

*khāwāraṇ*ⁿ, as well as *khāiṇ*ⁿ, to eat (both in Parable). The former looks like an irregular causal, but this will not suit the meaning of the passage.

*khũhaṛ*ⁿ, a well (237).

mā, a mother (48).

mãdah' (L. *mãd'*), before, in front of (238).

pē, father (L.) (47 and Parable).

phushiṇī, a cat (71).

*putraṇ*ⁿ, to enter (P.).

tah', down (88).

tar, *tar*ⁿ, then (P.).

tārā (for *tārō*), a star (64).

*uchhaṇ*ⁿ (for *uthaṇ*ⁿ), to arise (P.).

*uggāraṇ*ⁿ, to spend (P.). In the Standard this means 'to chew the cud.'

*vēs*ⁿ, a robe (P.). In the Standard, 'a disguise.'

[No. II.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHÍ.

LÁSÍ DIALECT. (DISTRICT KARACHI.)

هيڪڙي ماڻهي جا هڪ پٽ هوا. تن مان نندي پانجي پي کي چيو. اي ابا مال مان جيکا پٽي مانجي ڏي. سامان کي ڏي. هو پانجو مال هنکي ورهي ڏنو. ٿورکان ڏينهان نو پوءِ نندي پٽ سڀ گڏ ڪري هيڪڙي ڏورين ملڪ پاڌويو. تتي پانجو مال لفنگائي هڪوَجائي ڇڏيائين. جَو سڀ اُڪاريائين. تڏن ڪران پوءِ تڏن ملڪ هڪڏاڏو ڏڪار اچي پيو. وَجو گذران تنڪ چَٹَ لڳو. تڏن ملڪ جي هيڪڙي ٻنڪوءَ کي وڃي چهڑيو. ۽ هو پانجي ٻئي هڪسُوَران جي چارڻ ٻيهاريو. جيڪي ڪڪر سُوَران تي کاڏا سي حُب سين کائي پانجو پيٽ پري، پَر ڪمين ڏونس ڪين. جو هُو پاڻ سنيال کي. تَرَ چيائين تر مانجي پي جي ڪيتران پوريتان گرگهاٽي ماني کاڻ لاءِ آهي. ۽ هو اوباري بر سگهن ٿا. آن بکُر ٿو مرين. آن اُڃي پي گرتو وڃين. وڃين تو چوينس. اي ابا آن اللہ تعالیٰ جو بر تو جو بر ڏهاري آهين. هاڻ آن لائق ناهين جو تو جو پٽ چوين. سو مانکي پانجي پڪار وارا ن پوريتان مان هيڪڙو ڪري جهل. پوءِ هو اُڃي پانجي پي پاڌويو. پر اڃان گهاٽو ڏور هو تر پي وَکي پسي ورتو. وَکي مهر پيئي ۽ هو ڏوڙي ويو. ۽ ڪرائيون وڃي چمبائينس. تَرپٽ چيو. ابا آن اللہ تعالیٰ جو ڏهاري آهين ۽ تو جو بر. آن لائق ناهين جو تو جو پٽ چوين. پر وهي پي پانجي پوريتان کي چيائين تر بلڪل کاشو ويس کڻي اچو ۽ وجهوس. ۽ هٿ هڪ منڊي وجهوس ۽ پيران هڪ جتي وجهوس. اچو تر کاوارياڻ ۽ خوشيون ڪريان. ڇيلاءِ جو ٻهو مانجهو پٽ مري ويو هو ۽ وري جيئرو ڇو آهي. هو گم ڇي ويو هو ۽ وري لڌو آهي. ۽ هو خوشيون ڪرڻ لڳا.

وڃو وڏو پٽ ٻئي ڀرهو سو جو آڳ ۽ گهر کي اوڏو آڳ تہ هو راڪ ٻدو ۽ راند
ڏئي. تہ هو ميڙي پورهٽ کي گهٽائي پڇيو تہ ٻہ جو مطلب ڇو. ٿو ڇيوس.
تو جو ٻاءُ آڳ آهي ۽ تو جي ٻي شادماڻي کي آهي. ڇي لاءِ جو هُو کي ارو سلامت
اڇي ڪڏيو آهي. وکي ڪاوڙ لڳي منجهه وجي نہ پُڇيو. ڏنئي لاءِ وَجي ٻي پار اڇي وکي
منٽ کيائين. هو. رندي ڀرپي کي ڇيو. تہ پس ميڙا سال ڇِن تہ آن تو جي
ٻاپ ٻيو ڪرين ڪڏهن ٻہ تو جي اڳيان وريو نہ هين. تَہ تو ڪڏهن ٻہ مانکي
ميڙو ٻکر ٻہ ڏنو جو آن پاڻجي ٻيلُين سِ خوشيون ڪرين. ٻُڌهو تو جو
پٽ، جئي تو جو مال کسي ڀرَوڃايو آهي اڇي ٻنو آهي تو وَلاءِ شادماڻي کي
آهي. تہ ڇيائينس پٽ تون هميشہ مان گر آهين جهڪي مان گر آهي سو سڀ
تو جو آهي. ايهاڪالهہ لائق آهي جو اسين خوشيون ڪرڻ سرها ڇان، ڇلاءِ
جو ٻهو تو جو ٻاءُ هو هو سو وري جيئرو ڇو آهي ۽ گهر ڇي ويو هو ۽ لڏو آهي.

[No. II.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

LĀSĪ DIALECT. DISTRICT KARACHI.

TRANSLITERATION AND TRANSLATION.

Hēkṛē-māṇhē-jā bba puṭ[a] huā. Tin[e]-mã̄ nanḍhē
One-man-of two sons were. Them-from-among by-the-younger
pã̄-jē-pē-khē chayō, 'ē abā, māl[a]-mã̄ jē-kā patī
his-own-father-to it-was-said, 'O father, property-from-in whatever share
mã̄-jī chhaī, sā mã̄-khē ḍḍē.' Hū pã̄-jō māl[a] hun[e]-khē
me-of may-be, that me-to give.' By-him his-own property them-to
virāhē ḍḍinō. Thōrikã̄-ḍḍĩhã̄-nũ pō[e] nanḍhē-puṭ[a]
having-divided was-given. A-few-days-from after by-the-younger-son
sabh[e] gaḍḍ[a] karē hēkṛē-ḍḍūrẽ̄-mulk[a]-pāḍḍ[e] viō. Titē
everything together having-made one-far-country-towards it-was-gone. There
pã̄-jō māl[a] lafangāī[a]-mẽ̄ viñāē-chhaḍḍiã̄ĩ. Jar sabh[e]
his-own property debauchery-in was-wasted-by-him. When all
uggāriã̄ĩ, ta[i]-garã̄ pō[e] ta[i]-mulk[a]-mẽ̄ ḍḍāḍō ḍḍukār[a]
was-spent-by-him, that-from after that-country-in severe famine
achī-piō. Wa-jō guzarān[a] tang chhaṇ[a] laggō.
having-come-fell. Him-of living contracted to-become began.
Ta[i]-mulk[a]-jē-hēkṛē-bbaiṭhaku[a]-khē wañī chapiṛiō, ã̄[i] hū
That-country-of-one-resident-to having-gone he-joined-himself, and by-him
pã̄-jē-bbani[a]-mẽ̄ suwarã̄-jē-chāraṇ[a] bīhāriō.
his-own-field-in swine-of-(on-)feeding he-was-caused-to-stand (i.e. *employed*).
Jē-kē kakh[a] suwarã̄ tē-khādhā, sē ḥubb[a]-sẽ̄
Whatever grasses by-the-swine were-being-eaten, those pleasure-with
khāī pã̄-jō pēṭ[a] bharē, par[a] ka[i] ḍḍinõs
having-eaten his-own belly he-would-fill, but by-anyone was-given-to-him
kī-na. Jar hū[a] pāṇ[a] sambhāl[a] kī, tar[a]
anything-not. When by-him himself discretion was-made, then
chaṛyã̄ĩ ta, 'mã̄-jē-pē-jē-kētirã̄-pōriyatã̄-gar ghāṭī mānī
it-was-said-by-him that, 'me-of-father-of-how-many-servants-near ample bread
khāṇ[a]-lā[e] āhē, ã̄[i] hū ōbārē be saghan[e]-thā; ã̃ bukh[a]
eating-for is, and they to-leave(uneaten) also able-are; I of-hunger
thō-marẽ̄. Ã̃ uchhī pē-gar tō-wañẽ̄, wañĩ
am-dying. I having-arisen father-near am-going, having-gone

tō-chavĩs[e], "ē abā, ã̃ Allāh-ta'ālạ̄-jō be tō-jō be
I-am-saying-to-him, "*O father, I God-of both thee-of and*
ḍḍuhārī āhẽ̃. Hāṇ[e] ã̃ lāiq nāhĩ̃ jō tō-jō puṭ[a] chavĩ̃.
sinner am. Now I worthy am-not that thee-of son I-may-call-myself.
Sō mã̃-khē pã̃-jē-pagārwārã̃-pōriyatã̃-mã̃ hēkṛō karē-jhal[e]."'
So me (acc.) *thine-own-hired-servants-from-among one keep."'*
Pō[e] hū uchhī pã̃-jē-pē-pāḍḍ[e] viō. Par[a] añã̃
Afterwards he having-arisen his-own-father-towards he-went. But yet
ghāṭō ḍḍūr[e] hō ta pē wa-khē pasī-wartō. Wa-khē
very distant he-was that by-the-father him-to it-was-seen. Him-to
mahr pēī, ã̃[s] hū ḍōṛī viō; ã̃[s] ggirāṭhiũ̃ vijhī,
compassion fell, and he having-run went; and embraces having-cast,
chumiã̃ĩs[e]. Tar[a] puṭ[a] chayō, 'abā, ã̃ Allāh-ta'ālạ̄-jō
was-kissed-by-him-he. Then by-the-son it-was-said, 'father, I God-of
ḍḍuhārī āhẽ̃ ã̃[s] tō-jō be. Ã̃ lāiq[u] nāhĩ̃ jō tō-jō puṭ[a]
sinner am and thee-of also. I worthy am-not that thee-of son
chavĩ̃.' Par[a] wa-jē-pē pã̃-jē-pōriyatã̃-khē
I-may-call-myself.' But by-him-of-the-father his-own-servants-to
chayã̃ĩ̃ ta, 'bilkul-khāshō vēs[a] khaṇī-achō, ã̃[s] vijhōs[e];
it-was-said-by-him that, 'entirely-good robe bring-ye, and put-ye-on-him;
ã̃[s] hath[a]-mẽ̃ munḍhī vijhōs[e], ã̃[s] pērã̃-mẽ̃ jutī
and hand-on ring put-ye-on-him, and feet-on pair-of-shoes
vijhōs[e]. Achō, ta khāwāryã̃ ã̃[s] khūshiũ̃ karyã̃;
put-ye-on-him. Come-ye, that we-may-eat and rejoicings we-may-make;
chhē-lā[e] jō yehō mã̃-jō puṭ[u] marī-viō-hō, ã̃[s] warī jīarō
because that this me-of son having-died-gone-was, and again alive
chhō-āhē; hū gum[u] chhī-viō-hō, ã̃[s] warī ladhō-āhē.' Ã̃[s]
become-is; he lost having-become-gone-was, and again been-got-is.' And
hū khūshiũ̃ karaṇ[a] laggā.
they rejoicings to-make began.

Wa-jō waḍḍō puṭ[u] bbani[a]-mẽ̃ hō. Sō jar āō, ã̃[s] ghar[a]-khē
Him-of elder son field-in was. He when came, and the-house-to
ōḍḍō āō, ta hō rāgg[u] bbudō ã̃[s] rānd[e] ḍḍiṭhī. Tar
near came, that by-him music was-heard and sporting was-seen. Then
hū[a] hēkṛē-pōriyat[a]-khē ghatāē puchhiō ta, 'yeh-jō maṭlab
by-him one-servant-to having-called it-was-asked that, 'this-of meaning
chhō?' Hū[a] chayōs[e], 'tō-jō bhā[u] āō-āhē, ã̃[s]
what?' By-him it-was-said-to-him, 'thee-of brother come-is, and
tō-jē-pē shādmāṇī kī-āhē, chhē-lā[e] jō hū[a]-khē
by-thee-of-the-father feast been-made-is, because that him-to

arō-salāmat[a] achī gaḍḍiō-āhē.' Wa-khē kāwaṛ[e] laggī,
safe-(and-)sound having-come been-met-he-is.' Him-to anger was-attached,
manjh[e] waṅī na putriō. Tā[e]-lā[e] wa-jē-pē bbār
within having-gone not he-entered. Therefore by-him-of-the-father outside
achī wa-khē minath[a] kiẏāĩ. Hū[a] warandi[a]-mẽ
having-come him-to entreaty was-made-by-him. By-him answer-in
pē-khē chayō ta, 'pas[a], hētarā sāl[a] chhan[e] ta ãã tō-jī
the-father-to it-was said that, 'see, so-many years are that I thee-of
bbānap[a] piō-karẽ, kaḍḍah[e] be tō-jē-aggitiã wariō-nāhĩ.
service am-doing, ever even thee-of-order(-from) gone-back-I-am-not.
Tar[a] tō kaḍḍah[e] be mã-khē hēkṛō bbakar[u] be na ḍḍinō,
Then by-thee ever even me-to one kid even not was-given,
jō ãã pã-jē-bbēliur[e]-sã khūshiũ karẽ. Par[a] yehō tō-jō puṭ[a]
that I my-own-friends-with rejoicings may-make. But this thee-of son
ja[e] tō-jō māl[a] kasbi[a]-mẽ viñāyō-āhē, achī punō-āhē,
by-whom thee-of property harlot-on been-wasted-is, having-come arrived-is,
tō wa-lā[e] shādmāṇī kī-āhē.' Tar[a] chayãĩs[e], 'puṭ[a],
by-thee him-for feast made-is.' Then it-was-said-by-him-to-him, 'son,
tũ hamēsh[a] mã-gar āhẽ; jē-kī mã-gar āhē, sō sabh[e] tō-jō āhē;
thou ever me-near art; whatever me-of is, that all thee-of is;
īhā ggālh[e] lāiq āhē, jō asĩ khūshiũ karyã, sarahā chhã;
this thing worthy is, that we rejoicings may-make, joyful we-may-be;
chhē-lā[e] jō yehō tō-jō bhā[u] mō hō, sō warī jīarō chhō-āhē;
because that this thee-of brother dead was, he again alive become-is;
ã[s] gum[u] chhī-viō-hō, ã[s] ladhō-āhē.'
and lost having-become-gone-was, and been-got-is.'

LĀṚĪ.

Lower Sindh, south of Vichōlō, from near Hyderabad to the sea, is known as the Lāṛ^{a}, and the form of Sindhī here spoken is called Lāṛī. This Lāṛī differs from the Standard Sindhī of the Vichōlō, or Central Sindh, and of the Sirō, or Upper Sindh, 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 Sindhī proverb given by Trumpp on p. ii of his grammar,—*Lāṛ^{a}-jō paṛhyō, Sirē-jō ḍhaggō*, a learned man of the Lāṛ^{a} and an ox of the Sirō (are one and the same). Uncouth though it may be, Lāṛī preserves ancient peculiarities that do not appear in the standard dialect. The most important of these are the disaspiration of sonant aspirates, and the frequent change of cerebral *ṛ* to dental *r*. In both these particulars Lāṛī shows its relationship with the Dardic languages of the North-West Frontier.

For the purposes of this Survey, Lāṛī is reported to be spoken by 40,000 people, all of whom belong to the Karachi District. As a specimen of Lāṛī 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 Lāṛī differs from Standard Sindhī:—

Pronunciation.—Contraction is very common. Thus,—*pē*, for *pi^{n}*, a father; *sō*, for *suō*, heard; *āyã̄*, for *āhiyã̄*, I am; *vēs*, for *vius^{e}*, I went; *chēs^{e}*, for *chayus^{e}*, said to him; *ranian^{e}-mẽ̄*, for *ranḍian^{e}-mẽ̄*, among harlots; *bī*, for *beh^{u}*, stand; *vē*, for *veh^{u}*, sit; *pōtō*, for *pahutō*, arrived; *jẽ̄*, for *jāh^{i}*, by whom; *bbār^{e}*, for *bbāhar^{e}*, outside; *khēṇ^{u}*, for *khiaṇ^{u}*, to eat; *nēṇ^{u}* or *nehaṇ^{u}*, for *niaṇ^{u}*, to take away; *chuaṇ^{u}* or *chūṇ^{u}*, for *chawaṇ^{u}*, to say; *dhūṇ^{u}*, for *dhuaṇ^{u}*, to wash; *hūṇ^{u}*, for *huaṇ^{u}*, to be; *nūṇ^{u}*, for *nãwaṇ^{u}*, to bow; *pūṇ^{u}* or *pauṇ^{u}*, for *pawaṇ^{u}*, to fall; *rūṇ^{u}*, for *ruaṇ^{u}*, to weep.

There is a strong tendency to drop final short vowels, except ^{a}. The latter is generally preserved, as in *gar^{a}* (sentence 223), *puṭ^{a}* (223), *chābuk^{a}* (228), *ggōṭh^{a}* (241), *khuh^{a}* (237), *waṇ^{a}* (230), *un^{a}* (225). Sometimes, however, it is dropped, as in *haraṇ*, for *haraṇ^{a}*, deer (155). Final ^{e} is often preserved, but is also not unfrequently dropped, as in oblique plurals such as *pēn-jō*, of fathers; third persons plural of verbs such as *mārīn* (184); *wañan* (210); *āhin* (161, 223); and sometimes, but not always, in the case of pronominal suffixes. Thus, *rakhius*, kept him, but *ḍḍinis^{e}*, gave to him, within a line of each other in the Parable.

Final ^{u} is hardly ever preserved. The only examples are *puṭ^{u}*, a son (but once, in the Parable, *puṭ^{e}*); *nōkar^{u}*, a servant, the preceding word being *paghāradār^{e}*, in which the final ^{u} has been changed to ^{e}; *rakh^{u}*, keep, in the Parable, while sentence No. 227 has *rakh^{e}*; and *rāgg^{u} ã̄^{i} nāch^{e}*, singing and dancing, where the second word has ^{e}. In one case it becomes ^{a}, *viz.* in *dī^{u}*, a daughter. But most often it is either dropped or changed to ^{e}. Thus, it is dropped in *ach*, come (80); *Alāh*, God (60); *bā*, for *bhā^{u}*, a brother (49, 231); *bēṇ*, a sister (50, 225, 231); *Baggiwān*, God (60); *būt*, for *bhūt^{u}*, a devil (61); *chand*, for *chanḍr^{u}*, the moon (63); *ḍḍaīt*, a devil (61); *gar*, a house (67), but obl. sing. always *gar^{a}*; *haraṇ*, a deer (153); *huaṇ*, to be (169); *kaḍ*, for *kaḍh^{u}*, draw (water) (237); *kēr*, who? (92); *khā*, eat (78); *mā*, a mother (48); *māraṇ*, to strike (176); *pagg*, a foot

(33); *pand*, for *pandh*", travelling (224); *pēr*, a foot (33); *pirēt*, a devil (61); *puṭ*, a son (55, 225, but in the Parable, *puṭ*" or *puṭ*'); *Rab*, God (60); *Shaitān*, a devil (61); *sij* or *sūrij*, the sun (62); *tamām*, entire (Parable); *thiaṇ*, to be (169); *uṭh*, a camel (75); *wañ*, go (77); *vial*, gone (219). It is changed to ' in *ajj*', today (224); *bbālak*' and *bbār*', a child (54); *ḍḍand*', a tooth (37); *ḍḍis*', see (Parable); *ḍḍukār*', a famine (Parable); *ḍōk*' (for *ḍrōk*") and *ḍōr*' (for *ḍrōṛ*"), run (85); *ggabhur*', a child (54); *gum*', lost (Parable); *hal*', walk (238); *hath*', a hand (32); *kan*', an ear (38); *kukir*' (for *kukuṛ*"), a cock (72); *lāiq*', fit (Parable); *māl*', property (Parable); *mard*', a man (51); *mar*', die (83); *murs*', a man (51); *nāch*', dancing, with *rāgg*", immediately preceding (Parable); *nak*', a nose (34); *paghāradār*' *nōkar*", a hired servant, in which *nōkar*" retains the " (Parable); *pēṭ*', belly (42 and Parable); *rakh*', keep (227, but *rakh*" in Parable); *rēḍār*' (for *rēḍhār*"), a shepherd (59); *sabh*', all (Parable); *sōn*', gold (45); *ubh*', stand (82); *wājib*', proper (Parable); *wār*', hair (39); *wāt*', mouth (36); *waṭ*' (for *waṭh*"), take (235). It will be observed that by this change of final " to final ', the distinction between the imperatives of verbs of the *a*- and *i*-conjugations is obliterated. All the verbs quoted above as imperatives in ' belong in Standard Sindhī to the *a*-conjugation.

It is noteworthy that the change of *u* to *i* (*i.e.* to the letter that becomes ' when final) is not uncommon. Thus, *kukir*', for *kukuṛ*", a cock; *ḍḍinis*', for *ḍḍinus*', gave to him (Parable); *mārīndis*, for *mārīndus*', I shall strike; *samijhāyō*, for *samujhāyō*, entreated (Parable). So, we have *i* for *a* in *puṭis*', for *puṭas*', by his son (Parable). In the word *ubhaṇ*" or *ubehaṇ*", to stand, an *e* is optionally inserted between *b* and *h*.

Final *ō* generally becomes *ā*. Thus, *baryā*, for *bharyō*, having filled (237); *babā* and *abā*, for *babō*, *abō*, father (47); *puṭhiã̄*, for *puṭhiȭ*, behind (91, 239); *barē-hā*, for *bharē-hō*, he was filling.

As regards consonants, the letter *ṛ* is very often interchanged with *r*. Thus, *chariō*, for *chaṛhiō*, mounted (230); *chir*", for *chiṛ*', anger (Parable); *ḍōr*, for *ḍrōṛ*, run; *gōrō*, for *ghōṛō*, a horse (68, 138, 221, 226, 230); *hekirō* (1), *hekiṛō* and *hēkarō* (Parable), one; *kujjārō* (93) and *kujjāṛō*, what?, *kukir*', for *kukuṛ*", a cock; *mārū*, for *māṛhū*, a man (51); *mēraṇ*", for *mēṛaṇ*", to collect (Parable); *ōḍḍariã̄*, for *ōḍḍaṛiã̄*, near (Parable). It is well known that in the Lāṛ" the *ḍr* and *ṭr* of central and northern Sindh become *ḍ* and *ṭ*, respectively. Examples are *ṭē*, for *ṭrē*, three (3); *puṭ*", for *puṭr*", a son (Parable); *ḍōk*, for *ḍrōk*, and *ḍōr*, for *ḍrōṛ*, run (85); *chanḍ*, for *chanḍr*", the moon (63); *ḍigō*, for *ḍrighō*, tall (231).

The letter *h* is often dropped. Thus,—*ū*, for *hū*, that; *ī*, for *hī*, this; *bāē*, for *bāh*', fire (65); *bī*, for *beh*", stand (82); *bbār*', for *bbāhar*', outside (Parable); *lō*, for *lōh*", iron (44); *vē*, for *veh*", sit (79).

In the Dardic languages of the North-West Frontier, the sonant aspirates *gh*, *jh*, *ḍh*, *dh*, and *bh* are always disaspirated. The same is the case in Lāṛī. The aspirate *gh* regularly becomes *g*; *jh* becomes *j*; *ḍh* becomes *ḍ*; *ṛh* becomes *r*; *dh* becomes *d*; *bh* becomes *b*; *ṇh* becomes *ṇ*; and *vh* becomes *v*. Thus:—

gh.—*ḍigō*, for *ḍrighō*, tall (231); *gaṇũ̄*, for *ghaṇȭ*, much (224, 228); *gar*, for *ghar*", a house (67, 226, 233); *gōrō*, for *ghōṛō*, a horse (68, 226).

jh.—*jajhō*, for *jhajhō*, plentiful (Parable); *vijōs*', for *vijhōs*', put (shoes) on him (Parable).

ḍh.—kaḍ, for *kaḍh*ª, draw (water) (237); *nanḍō*, for *nanḍhō*, small (233, but *nanḍhō* in Parable); *rēḍār*ᵉ, for *rēḍhār*ª, a shepherd (59).

ṛh.—chariō, for *chaṛhiō*, mounted (230); *mārū*, for *māṛhū*, a man (51).

*dh.—dī*ª, for *dhi*ª, a daughter (56); *ladō*, for *ladhō*, got (Parable); *pand*, for *pandh*ª, travelling (224).

bh.—bā, for *bhā*ª, a brother (49, 231); *baryā*, for *bharyō*, having filled (237); *bēṇ*, for *bhēṇ*ª, a sister (50, 225, 231); *būt*, for *bhūt*ª, a devil (61); *jjib*ª, for *jjibh*ª, a tongue (41).

ṇh.—māṇũ, for *māṇhū*, a man (51); *piṇē*, for *piṇhē*, by thy father (223 and Parable). So *piṇis*ᵉ, by his father (Parable).

rh.—waranᵉ-khã̃, for *warhanᵉ-khã̃*, from years (Parable).

vh.—avĩ̃, tavĩ̃, for *avhĩ̃, tavhĩ̃*, you (pl.) (23).

Beyond what has already been said regarding changes in the pronunciation, there is not much to be said regarding the **declension** of nouns. *Pē*, a father, has its oblique plural *pēn*, and the nominative plural of the feminine noun *zāl*ª, a woman, is *zāliũ̃* (130), not *zālã̃* or *zālũ̃*. The following postpositions not mentioned under the standard dialect may be noted:—

*sēṇ*ª, along with (see vocabulary, below), and *kanã̃* (231) or *kanā* (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 *mũ̃*. The pronoun of the second person has its nominative plural *tavĩ̃*, *avĩ̃*, or *ãĩ̃*, and its oblique plural *tawã̃*, *awã̃*, or *ã̃*. The demonstrative pronouns *hī*, this, and *hū* or *hō*, that, commonly, but not always, drop the initial *h*, so that we get *ī*, this, and *ū* or *ō*, that; obl. sing. *in*ª and *un*ª, respectively. An optional form of *hī* is *i*ª, fem. *i*ª, this. The nom. plur. of *ū* or *ō* is *ūē*, *ū*ᵉ, *ōē*, or *ō*ᵉ. The genitive of the reflexive pronoun is *pã̃-jō*, own.

As regards the relative pronoun, it has a contracted form *jẽ̃*, instead of *jãhẽ̃*, the obl. sing. This occurs in the Parable in *jẽ̃ pã̃-jō mālᵉ ranianᵉ-mẽ̃ viñāyō-āhē*, who has wasted Your Honour's property among harlots.

The following forms of the interrogative pronouns occur in the Parable and list:—

kēr or *kērō*, who? (92).

kēō (for *kēhō*), who? what? which? Its obl. sing. is *kẽ̃*ª (239, 240).

kujjā, kujjāṛō, or (with the Lâṛī change of *ṛ* to *r*) *kujjārō*, who? what? which? (93, 220).

*kōh*ª, what?, as in the Standard.

As regards pronominal suffixes, from *pē*, a father, we have in the Parable *piṇē*, thy father (for *piṇhē*), and *piṇis*ᵉ, his father (for *piṇhas*ᵉ); from *puṭ*, a son, *puṭis*ᵉ (for *puṭas*ᵉ), by his son; and from *bā*, a brother, *bāṇē*, thy brother (for *bhāṇē*). For *khēs*ᵉ, the Parable has the curious form *khāēs* (*khāēs samijhāyō*, entreated him).

The present tense of the **verb substantive** has the following contracted forms:—

	Sing.	Plur.
1.	*āyã̃* (for *āhiyã̃*)	*āyũ̃* (for *āhiyũ̃*).
2.	*āĩ̃* (for *āhĩ̃*)	*āyō* (for *āhiyō*).
3.	*āhē*	*āhin* (for *āhinᵉ*).

In the conjugation of the **verb,** there are some past participles not found in the standard dialect. The verb *ggẽhaṇ*ⁿ, to seize, is peculiar to Lāṛī, and makes its past participle *ggīṛō* or *ggidhō*. The verb *haṇaṇ*ⁿ, to strike, in the standard dialect has its past participle *haṇiō*, but in Lāṛī it has *hāyō*. Instead of *piō*, fallen, we have *pau*, from *pauṇ*ⁿ, for *pawaṇ*ⁿ, to fall, and instead of *pahutō*, arrived, we have *pōtō*.

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 *wañaṇ*ⁿ, conjugated in the masculine gender as follows :—

Sing.	Plur.
1. *vēs* (for *vius*ᵉ)	*viāsī̃.*
2. *vẽ̂* (for *viẽ̃*)	*viā* (for *viau* or *viō*).
3. *viō*	*viā.*

The old present is conjugated as in the Standard, and so is the future, except in the first person singular masculine is *mārīndis*, instead of *mārīndus*ᵉ, I shall strike, and in the second person plural, which has the regular Lāṛī change of *ō* to *ā*, having *mārīndā*, instead of *mārīndō*, you will strike. Similarly, in the future passive we have *mārbis*, for *māribus*ᵉ, I shall be struck.

We may further note the following forms occurring in the Parable :—*rakhius*, for *rakhius*ᵉ, kept him; *ḍḍinis*ᵉ, for *ḍḍinus*ᵉ, gave (a masc. thing) to him; *ḍḍinīs*ᵉ, for *ḍḍiniũs*ᵉ, gave (fem. things) to him.

Lāṛī exhibits many peculiar words in its vocabulary. The following is a list of the words marked as belonging to this dialect in Shirt's dictionary :—

LIST OF WORDS PECULIAR TO THE LĀṚĪ DIALECT OF SINDHĪ.

ã̃, obl. plur. of *tũ̃*, thou.
*abh*ⁿ, m., the heavens, air.
ãĩ̃, nom. plur. of *tũ̃*, thou.
*akāraṇ*ⁿ, to drive an animal.
*ākhuraṇ*ⁿ, to please, suit, agree with.
āmī, f., a small unripe mango.
āṛīkō, m., a hook.
āṭhō, impure, defiled.
ãṭō, an embrace, turn, return, dispute.
*āyal*ᵉ, f., mother, mamma (a term of endearment).
bbehādō, m., the bringing the bride home from her relations after the honeymoon.
bbījō, second; another, different.
bhaṭũ̃, m., a scorpion.
bhaṭũaṛī, f., a small scorpion.
*bhiṛāiṇ*ⁿ, to cause to meet; to mix, mingle (trans.).
*bhiṛaṇ*ⁿ, to meet; to mix, mingle (intrans.).
bhiṭāō, m., property, goods and chattels.
*bhuṇaṇ*ⁿ, to roam. Past part. used to form intensive compounds, as in *bhuṇō likhaṇ*ⁿ, to keep on writing.
chābaṛᵃ-kāṭhī, the fruit of the *Cassia Fistula*, i.q. *chhimkiṇī*.
*chāiṇ*ⁿ, to cause to say or tell. Cf. *chūṇ*ⁿ and *chuaṇ*ⁿ 1.
chhāhᵉ, f., buttermilk.
*chhal*ᵃ, f., a small earthen pitcher for raising water.
*chhaṇaṇ*ⁿ, to be strained, sifted; to fall or drop (as fruit from a tree); to settle or subside (as dirt in water); to descend, come down.
chhī, interj., fie, tush; the sound by which cattle are called to water; *–karaṇ*ⁿ, (of a child) to make water.
chhimkiṇī, f., the fruit of the *Cassia Fistula*, i.q. *chābarᵃ-kāṭhī*.
*chōṭaṇ*ⁿ (past part. *chōṭō*), to take up one's residence, to settle.
*chuaṇ*ⁿ 1, to say, speak (for *chawaṇ*ⁿ). Cf. *chāiṇ*ⁿ and *chūṇ*ⁿ.
*chuaṇ*ⁿ 2, to squeeze.
*chūṇ*ⁿ, to say, tell (for *chawaṇ*ⁿ). Cf. *chāiṇ*ⁿ and *chuaṇ*ⁿ 1.
*ḍḍahaṇ*ⁿ, to stop a ball in playing.
ḍḍārᵉ, f., split pulse grains.
ḍḍaṛhō, m., a play-ball.
ḍḍasāō, m., the tenth day after death; certain funeral rites performed on that day.
ḍḍīhāṇī, adv., daily.
*ḍḍihaṇ*ⁿ, to give (for *ḍḍiaṇ*ⁿ).
ḍḍuārᵉ, f., illness, sickness, disease.
ḍḍuārī, ill, sickly, weakly.
*dhaṛkaṇ*ⁿ, to palpitate; to give forth a pattering noise; to clean grain by tossing it in a fan.

*dhūṇ*ⁿ, to wash (for *dhuaṇ*ⁿ).
gāgiṛō, m., a large fan or sieve for winnowing; a paper kite.
ggāhū or *ggāū*, m., a *kōs* (two miles).
gganē or *gginē*, postpos., to, near, with. Cf. *ggar*ᵉ.
*ggar*ᵉ or *ggarẽ*, postpos., to, near, with.—*laggaṇ*ⁿ, to embrace. Cf. *gganē* and *ggarō*.
ggarō or *ggirō*, m., the neck, bosom. *ggarē laggaṇ*ⁿ, to embrace.
*ggẽhaṇ*ⁿ (past part. *ggīṛō* or *ggidhō*), to take hold of, seize; to buy, purchase.
ggidhō, see *ggẽhaṇ*ⁿ.
gginē, see *gganē*.
ggirō, see *ggarō*.
ggīṛō, see *ggẽhaṇ*ⁿ.
ggīṭī, f., a piece of flint prepared for use; a piece in the game of *chaupār*.
*ghubbaṇ*ᵉ, f., a sling (for casting stones, etc.).
gilī, f., the piece of wood struck in the game of tipcat.
hã̃, postpos., from, out of.
*hēr*ᵉ, adv., now.
*hūṇ*ⁿ, to be, to exist (for *huaṇ*ⁿ).
ī, see *i*ⁿ.
*in*ᵉ, obl. sing. of *i*ⁿ, this.
*i*ⁿ or *ī* (f. *i*ᵉ), this, he (she).
*jã̃kaṇ*ⁿ, to take care of, to keep with care.
jāṇō, m., a twin.
jiⁿ or *jīⁿ*, as, like. Cf. *tiⁿ*.
*jiḍaṇ*ⁿ, to fear, to dread, be afraid, frightened (for *ḍijjaṇ*ⁿ).
jjẽ̃bhū, m., a kind of wasp or hornet.
jjērō, m., fire.
*jōp*ⁿ, in good case, well; wealthy.
juhārō, m., or *juhārī*, f., the visit paid to a newly married couple after the honeymoon.
*juñ*ⁿ, m., a marriage feast, a banquet.
kakōlō, m., the stone of a mango.
kāō, m., a rafter.
karsō, m., a kind of metal vessel or pot.
kēō, what? which?
*khaṛaḥ*ᵉ, f., a place, passage, gap.
khaṭō, m., buttermilk.
*khēṇ*ⁿ, to eat (for *khiaṇ*ⁿ).
*khiaṇ*ⁿ, m., food, dinner.
khĩĩ, f., lightning.
*khīr*ᵉ, congratulations.
*khirmiṭ*ⁿ, m., figures made of sweetmeats.
khũjō, deceitful, one who acts with duplicity.
khuryō, m., a flat chisel-shaped instrument for scraping up grass, a grass-scraper.

kĩ̃, adv., how ? in what way ?
kiṛyō, m., a kind of coat.
kōhⁿ 1, pronoun, what ?
kōhⁿ 2, adv., why ?
kujjāṛō, what ?
kũdirũ-rãd', f., a boys' game played in the water.
laaṇⁿ, to tie up or fasten (a horse, etc.).
laī, f., a female friend or equal ; a term of affection used in addressing a female.
lēs', adj., ready.
lauṇō, m., the temple of the head ; the hair on the temples.
likh', f., a moment, an instant.
liphōṭī, f., a coverlet, quilt.
machhuṇ', interj., God forbid.
mãd', adv., before, in front.
māgalī or *māgilī*, f., a kind of silver bracelet, an ornament for the wrist.
mahãd', adv., before, in front, in advance, formerly, forward.
mahãdēriṛō or *mahãdērō*, adj., a little before another in time or place ; somewhat earlier, a short time ago ; adv., a little forward, a little in front.
mahãdiyārⁿ, m., a forerunner, a guide.
mahãdiyõ, first, previous, preceding ; last or next (month, etc.).
mahãdⁿ, m., commencement ; preface.
mahãdūṇikō or *mahãdūṇō*, first, former, previous, preceding ; last (month, year, etc.).
mãhĩ̃, postpos., in presence of.
mẽ̃haṇō or *mĩ̃haṇō*, m., a reproach, upbraiding.
mīṭⁿ, f., closing, contracting, covering, concealing ; watching, looking after.
nā', f., a mountain torrent ; the hollow stem of a hookah.
nahārī, f., a mash for horses, etc. ; breakfast.
nāirⁿ, m., a coco-nut.
nehaṇⁿ, to take away, remove (for *niaṇⁿ*). Cf. *nēṇⁿ*.
nēṇⁿ, to take away, carry off (for *niaṇⁿ*). Cf. *nehaṇⁿ*.
nĩ̃ghō, m., a boy, lad.
nimirāī, f., recovery from sickness, restoration to health ; health.
nimirō, recovered, well.
niō, m., a washerman.
nō', ninety.
nūṇⁿ, to bow, bend down (for *nãwaṇⁿ*).
ōchhō, m., a feast given to Hindū faqīrs.
ōggaṇⁿ, to vomit.
ōjīsāṛō, m., sweepings, dirt lying about.
ōkhāṇaṇⁿ, to exemplify ; to recognize.
ōkhāṇ', f., illustration, example ; recognition.
pachhāḍaṇⁿ, to dash down, fling out or down ; to extract dirt from grain by tossing it in a sieve.
paggⁿ or *pagulō*, m., a foot.

pãhĩ or *pãhũ*, postpos., from behind; after, following.
*pãẽhaṭh*ᵉ, sixty-five.
pāilō, m., a storehouse, storeroom.
panirã, fifteen.
pau, past part. of *pauṇ*ˢ, to fall (for *piō*).
*pauṇ*ˢ or *pūṇ*ˢ (past part. *pau*), to fall (for *pawaṇ*ˢ).
phahyārō, m., a fish.
pharahī, f., the pod of pulse plants; the fruit of the plantain.
*phas*ˢ, m., an ear of corn.
*phuṛ*ᵉ, f., a bridge.
phuṭirō, clean, nice, elegant.
*piṇ*ᵉ or *puṇ*ᵉ, also, too.
*pūṇ*ˢ, see *pauṇ*ˢ.
rēṭō, m., a kind of red-coloured girdle.
*rūṇ*ˢ, to weep (for *ruaṇ*ˢ).
sawārō, adj. and adv., early, at an early hour.
*sēṇ*ˢ, postpos., with, along with.
sōīrō, m., collyrium, antimony.
*sujjaṇ*ˢ, to be heard.
ṭāmiṛī or *ṭāmiṇī*, f., a copper pot.—*haṇaṇ*ˢ, to be sunburnt; to be fired with rage.
ṭāmiṛō, m., a kind of cooking-pot.
ṭāṇō, m., time.
tapāsō or *tapāsiō*, m., a lump of purified sugar (for *patāsō*).
ṭẽõ or *ṭēyõ*, m., tertian ague.
*thēp*ˢ, f., a kind of sweetmeat.
thaṛī, f., a small terrace; the stuffed pad under a camel-saddle.
thaṛō, m., a terrace, raised foundation, platform; the pad put under a horse's saddle.
*ṭhãṭh*ᵉ, f., a metal plate or dish.
ṭhõgiṛō or *ṭhũgiṛō*, m., a knock on the head with a knuckle;—*haṇaṇ*ˢ, to pick lice from the head.
tiˢ or *tīˢ*, so, in that manner. Cf. *jiˢ*.
ṭikˢ, f., the stone of a ring; fixedness of posture, steadiness; a looking-glass.
*ṭōlar*ˢ, m., a large louse.
*ṭōl*ˢ, m., a plaything; a curiosity; a thing, article.
ṭubbikō, m., a dot in writing, a kind of small basket.
*ṭuharaṇ*ˢ, to move along (intrans.).
*ṭuhāraṇ*ˢ, to cause to move along; to assist.
ũ 1, interj., an exclamation of acknowledgment.
ũ 2 (plur. *ũ* or *ũ*ᵉ), that, he, it.
*ubhaṇ*ˢ or *ubehaṇ*ˢ, to stand up, stop.
*ubhāraṇ*ˢ, to erect, make to stand.
ubhō, upright, erect.
ujhāggᵍ, f., or *ujhāggō*, m., travelling.

*ukaraṇ*ⁿ or *ukiraṇ*ⁿ, to descend, issue, come out ; to carve, engrave.
*ukāraṇ*ⁿ, to cause to descend, to take down ; to accompany or escort ; to settle a dispute.
*ukhaṭ*ᵃ, f., issuing forth ; disclosure, publicity.
*ukhaṭaṇ*ⁿ, to issue, come forth ; to become public ; to engrave, carve.
*ukīr*ᵃ, f., longing for, yearning after.
*ulahaṇ*ⁿ, to descend ; to set (of a heavenly body) ; to disembark ; to alight.
uñārō, thirsty.
*usahaṇ*ⁿ, to go, depart (a respectful term).
wahalō, quickly, speedily.
wahuṛō, rich, wealthy.
wanahaṛō, m., a bridegroom.
*wāḍiyar*ⁿ, m., a term, used by Hindūs, for Musalmāns.
*vehãḍ*ᵃ, f., the time of morning. Cf. *virãḍ*ᵃ.
vĩḍhī, f., a species of earring ; a kind of finger-ring.
*virãḍ*ᵃ, f., the early morning. Cf. *vehãḍ*ᵃ.
*vilāṛ*ᵃ, f., running in haste.
*vilāṛaṇ*ⁿ, to run.
*wuṛahṇ*ⁿ, to go, move.

[No. 12.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

LĀṚĪ DIALECT. DISTRICT KARACHI.

ڪڙي ماڻهون ۾ کي ٻه پُٽ هُوا. ننڍا ڄمڻ ڄاڻي پاڻڄي پي کي ڇيو ته اي آبا مالَ مان جيڪو پاڻ کي مون جو ٽِئي سو مونکي ڏي. هُن پاڻجو مال اُنِن کي وِرائي ڏنو. ۽ ٿورَنِ ڏينهنِ کان پوءِ ننڍو پُٽ سَڀ مالِ ميري پرديس هليو وِيو. ۽ اُتي پاڻجو مالِ آپ لُڇڻِ ۾ وِڃائي ڇڏيائين ۽ جڏهنِ سَڀ کَپائي رهيو اُنَ کان پوءِ اُنَ ڏيهه ۾ ڏاڍو ڏُڪارُ آڻي پيو ۽ هُنکي سور پوڻ لڳي. اُنَ ڏيهه جي ڪڙي شهر واريءَ کي وَڃي چوتو. اُنَ پاڻجي ٻڌيءَ سُور ۾ ڀاڙڻ تي رکيُس، جيکي تو سُورَنِ تي کاڏا سي ٻِرکائي پاڻجو پيٽ ڀري ها پر کَنهنِ ڏنِس کينِ. جڏهنِ اُنَ کي ياد گيري پئي تَ مُولڄي پي جي کيڙَنِ کَمِينِ وَٽ ڇڏي مانڻ لاءِ آهي ۽ اُنَنِ وَٽِ ڇڏي ٽي ٻوي ۽ آڌ ۾ٽ لُڪهڻ پيو مَران. آڌ اُتي پي وَٽِ تو وڃان ۽ وڃي ٿو چوانسِ تَ اي آبا مون ڀِڳوانَ جو ۽ تو جو گُناهِ ڪيو آهي، ماڻي آڌ لائق نَ آيان جو تو جو پُٽ ڪوڻايان. مُونکي پاڻجو پَکهارَدارِ نوڪَرُ ڪري رَکُ. ۽ اُو اُتي پي ڏانهه هَليو. پَرَ اڃان ڏُورِ هو تَ پِٽِس ڏِسي وَرِتو ۽ اُنکي کولَ آئِي، اُو ڏوري وِيو ۽ ڳِلاڏَڙي پائي چُميُون ڏنيس. تڏهنِ پُٽِس ڇيو، آبا! آڌ پَرِ ميسور جو ۽ تو جو ڏُواري آيان ۽ آڌ لائق نَ آيان جو تو جو پُٽ سڏجان. پَرَ پِٽِس پاڻجي ٻيلِينِ کي ڇيو تَ تمام خاصو وَکو گڏي اڇو ۽ پيرايوس. ۽ هَٿ ۾ مُندري پايوسِ ۽ پيرَنِ ۾ جُتي وِجهِس ۽ مَلوڙَ کائُون ۽ مَزا ڪَريُون. جو جو هي مُونجو پُٽ مُئو هو سو ماڻي جيئرو ٿيو آهي ۽ هُو گُم ٿي ويو هو ۽ لَدو آهي. ۽ هُو مَزا ڪَرڻ لڳا.

هُن جو وَڏو پُٽُ جو ٻَئي ٻ هو، سو جَڏهن آيو؛ گَرَجي اوڏَرِيان ٽِيو تہ اُن
راڪُ؛ ناچ سو. تَڏهن اُن ڏِکڙي نوڪَر کي کوٽي پُڇيو تہ هي ڪُجها ٽُٽي. اُن
چيس تہ باڻي آيو آهي؛ پٽي مَجلَس ڪَئي آهي. چو جو اُنکي صَحي سَلامَت
آچي مِليو آهي. اُن کي چَرَ لڳي؛ مَنجهِ ڪِينَ ٽي وِيو. تَنهن ڪَري پِٽِس ٻاڏِ
آيو؛ ڪُنٽيس سَمجهايو. ؛ اُن وَراڻي ٻ پانجي پي کي چَيو تہ ڏِس تہ آ ڪيترَن
وَرَن کان توجي چاڪِري پيو ڪَريان؛ ڪَڏهِن توجي حُڪمَ کان ٻاهر نہ وِيو
آيان: تَڏهِن تو موُنکي هيڪڙو چيلو ٻَڌو جو آ پانجي يارَن سان مَزا ڪَريان؛
پَڙهي تو جو پُٽُ جين پانجو مالِ رِئَيِن ٻ وِڃايو آهي سو آچي پوتو آهي تہ تو اُن
لاءِ مَجلَس ڪِني آهي. تَڏهِ اُن چَيو تہ پُٽَ! توُن سڏاءِ موُن وَٽِ آئين؛ جيڪي
موُن وَٽِ آهي سو سَڀ توجوئي آهي. آسانکي واجِب هو خوش ٿيڻ؛ مَزا
ماڻڻ، چاکاڻ جو باڻي جو مُٺو هو، سو وَري جِئيرو ٽِيو آهي، گُهرِ ٽي وِيو هو، سو
لڌو آهي.

[No. 12.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

LĀṚĪ DIALECT. DISTRICT KARACHI.

TRANSLITERATION AND TRANSLATION.

Hekiṛē-māṇhuª-khē bba puṭª huā. Tinᵉ-mã̃ nanḍhē
One-man-to two sons were. Them-from-among by-the-younger

pã̃-jē-pē-khē chayō ta, 'ē abā, mālª-mã̃ jēkō
his-own-father-to it-was-said that, 'O father, property-from-in whatever

bhāṅō mũ̃-jō thiē, sō mũ̃-khē ḍḍē.' Hunª pã̃-jō mālᵉ
share me-of may-become, that me-to give.' By-him his-own property

unanᵉ-khē virāē-ḍḍinō. Ãᵉ thōranᵉ-ḍḍĩ̃hanᵉ-khã̃-pōᵉ nanḍhō
them-to having-divided-was-given. And a-few-days-from-after the-younger

puṭᵉ sabhᵉ mālᵉ mērē paridēsᵉ haliō-viō, ãᵉ utē
son all property having-collected a-far-country went-away, and there

pã̃-jō mālᵉ apalachhaṇanᵉ-mẽ̃ viñāē-chhaḍḍiã̃ī. Ãᵉ jaḍḍahᵉ
his-own property debaucheries-in were-lost-away-by-him. And when

sabhᵉ khapāē-rahiō, unª-khã̃-pōᵉ unª-ḍḍēhª-mẽ̃ ḍḍāḍhō
all having-spent-he-remained, that-from-after that-country-in severe

ḍḍukārᵉ achī-piō, ãᵉ hunª-khē sōrª pawaṇª laggī.
famine having-come-fell, and him-to pain to-fall began.

Unª-ḍḍēhª-jē-hekiṛē-shaherawāriª-khē wañī chōṭō. Unª pã̃-jē-bbaniª-mẽ̃
That-country-of-one-citizen-to having-gone he-settled. By-him his-own-fields-in

sūarª chāraṇª-tē rakhius. Jēkē tō sūaranᵉ thē-khādhā,
swine feeding-on was-placed-he. Whatever husks by-the-swine were-being-eaten,

sē be khāī pã̃-jō pēṭᵉ barē-hā, parª
he too having-eaten his-own belly filling-was (i.e. *would-have-filled*), *but*

kāhᵉ ḍḍinisᵉ kī-na. Jaḍḍahᵉ unª-khē ẏādigīrī
by-anyone was-given-to-him anything-not. When him-to remembering

paī ta, 'mũ̃-jē-pē-jē-kētiranᵉ-kamianᵉ-waṭᵉ jajhī mānī khāiṇª-lāᵉ
fell that, 'my-father-of-how-many-servants-near much bread eating-for

āhē, ãᵉ unanᵉ-waṭᵉ bachī thī-pawē, ãᵉ āũ̃ hetᵉ langhaṇª
is, and them-near being-saved falls, and I here by-fasting

piō-marã̃. Āũ̃ uthī pē-waṭᵉ thō-wañã̃, ãᵉ wañī
am-dying. I having-arisen father-near go, and having-gone

thō-chawã̃sᵉ ta, "ai abā, mũ̃ Baggiwānª-jō ãᵉ tō-jō
I-say-to-him that, "O father, by-me God-of and thee-of

gunāh[e] kayō-āhē, hāṇē āũ lāiq[e] na āyã̄ jō tō-jō puṭ[a]
sin been-done-is, now I worthy not am that thee-of son
kōṭhāyã̄. Mũ-khē pã̄-jō pagbāradār[e] nōkar[a] karē
I-may-be-called. Me thine-own salaried servant having-made
rakh[a].'' Ã[ē] ū uthī pē-ḍḍã̄h haliō. Par[a] añã̄ ḍḍūr[a]
keep.'' And he having-arisen father-towards went. But still far
hō, ta piṇis[e] ḍḍisī-waritō, ã[ē] un[a]-khē kōl[a]
he-was, that by-his-father having-seen-he-was-taken, and him-to compassion
āī; ū ḍōrī viō, ã[ē] ggilāṭaṛiũ pāē chumiũ
came; he having-run went, and embraces having-put kisses
ḍḍiṇīs[e]. Taḍḍah[ē] puṭis[e] chayō, 'abā, āũ Parimēswar-jō
were-given-to-him. Then by-his-son it-was-said, 'father, I God-of
ã[ē] tō-jō ḍḍuwārī āyã̄, ã[ē] āũ lāiq[e] na āyã̄ jō tō-jō
and thee-of sinner am, and I fit not am that thee-of
puṭ[a] saḍḍijã̄.' Par[a] piṇis[e] pã̄-jē-bbēlian[e]-khē chayō
son I-may-be-called.' But by-his-father his-own-servants-to it-was-said
ta, 'tamām khāṣō waggō khaṇī-achō ã[ē] pērāyōs[e]; ã[ē]
that, 'very excellent dress bring-ye and put-ye-on-him; and
hath[a]-mẽ munḍirī pāyōs[e], ã[ē] pēran[e]-mẽ jutī
hand-on a-ring put-ye-on-him, and feet-on a-pair-of-shoes
vijōs[e]; ã[ē] halō, ta khāũ ã[ē] mazā kariũ;
insert-ye-on-him; and go, that we-may-eat and rejoicing we-may-make;
chhōjō hī mũ-jō puṭ[a] muō hō, sō hāṇē jiarō thiō-āhē; ã[ē] hū
because this me-of son dead was, he now alive become-is; and he
gum[e] thī-viō-hō, ã[ē] ladō-āhē.' Ã[ē] hū mazā karaṇ[a]
lost had-gone-been, and been-got-is.' And they rejoicing to-make
laggā.
began.

Hun[a]-jō waḍḍō puṭ[a] jō bbani[a]-mẽ hō, sō jaḍḍah[ē]
Him-of the-elder son who the-field-in was, he when
āyō ã[ē] gar[a]-jē ōḍḍariã̄ thiō, ta un[a] rāgg[a] ã[ē]
came and the-house-of near became, that by-him singing and
nāch[e] sō. Taḍḍah[ē] un[a] hekiṛē-nōkar[a]-khē kōṭhē puchhio
dancing was-heard. Then by-him one-servant-to having-called it-was-asked
ta, 'hī kujjā thō-thiē?' Un[a] chēs[e] ta, 'bāṇē
that, 'this what becomes?' By-him it-was-said-to-him that, 'thy-brother
āyō-āhē, ã[ē] piṇē majilas[a] kaī-āhē, chhōjō un[a]-khē
come-is, and by-thy-father a-feast made-has-been, because him-to
ṣaḥī-salāmat[a] achī miliō-āhē.' Un[a]-khē chir[a] laggī, ã[ē]
safe-sound having-come met-he-is.' Him-to anger was-attached, and

manjh[e] kī-na thē-viō. Tāh[ē]-karē piṇis[e] bbār[e] āyō
within at-all-not he-was-going. Therefore his-father outside came
ã[ē] khāēs samijhāyō. Ã[ē] un[a] warāṇi[a]-mẽ pã̃-jē-pē-khē
and to-him it-was-remonstrated. And by-him answer-in his-own-father-to
chayō ta, 'ḍḍis[e] ta āũ kētiran[e]-waran[e]-khã̃ tō-jī chākirī
it-was-said that, 'see that I so-many-years-from thee-of service
piō-karyã̃, ã[ē] kaḍḍah[ē] be tō-jē-ḥukim[a]-khã̃ bbār[e] na viō-āyã̃;
do, and ever even thee-of-the-order-from outside not gone-am;
taḍḍah[ē] be tō mũ̃-khē hēkarō chhēlō be na ḍḍinō, jō
then even by-thee me-to one kid even not was-given, that
āũ pã̃-jē-yāran[e]-sã̃ mazā karyã̃. Par[a] hī tō-jō puṭ[u],
I my-own-friends-with rejoicing may-make. But this thee-of son,
jẽ pã̃-jō māl[e] ranian[e]-mẽ viñāyō-āhē, sō
by-whom your-Honour-of property harlots-in been-lost-is, he
achī-pōtō-āhē, ta tō un[a]-lā[e] majilas[a] ḍḍinī-āhē.' Taḍḍah[ē]
having-come-arrived-is, that by-thee him-for a-feast been-given-is.' Then
un[a] chayō ta, 'puṭ[a], tũ sadhā[e] mũ̃-waṭ[e] āĩ, ã[ē]
by-him it-was-said that, 'son, thou always me-near art, and
jēkī mũ̃-waṭ[e] āhē sō sabh[e] tō-jō-ī āhē. Asã̃-khē
whatever me-near is that all thee-of-only is. Us-to
wājib[e] hō khush[e] thiaṇ[e] ã[ē] mazā māṇaṇ[e]; chhākāṇ[e]
proper was happy to-become and rejoicing to-celebrate; because
jō bāṇē jō muō hō, sō warī jiarō thiō-āhē;
that thy-brother who dead was, he again alive become-is;
gum[e] thī-viō-hō, sō ladō-āhē.'
lost lost-gone-was, he been-got-is.'

KACHCHHĪ.

Cutch.

The peninsula of Cutch (Sanskrit *Kachchha*, 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, 160 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 Ran, 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.[1] It has long had close connexion with Sindh, and has frequently been invaded from that country.

Linguistic Geography of Cutch.

The language spoken in Sindh, to the north of Cutch, is the Lāṛī dialect of Sindhī. To its east, various dialects of Gujarātī are spoken, and to its south, the Kāṭhiāwāḍī dialect of the same language. In Cutch itself several languages are in common use. Gujarātī, the home-tongue of most Brāhmaṇs and Vāṇiyās, and of the Āhīrs, Chāraṇs, and other shepherd tribes, is the language of literature, business, and general correspondence. Kachchhī is the home-tongue of the Jāḍējās, Lōhāṇās, and Bhāṭiās, and of other Sindh tribes in North Cutch. Though generally understood, Kachchhī is seldom written. Hindōstānī is spoken by great numbers, and, except in the north, is understood by all.[2] The Gujarātī 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 Gujarātī is a form of Bhīlī named Āhīrī or Āyarī. It is the Gujarātī used by the Āhīrs 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. Hindōstānī is reported to be the home-language of 3,000 people.

Kachchhī.

There remains Kachchhī. This falls into two sub-dialects,—Kachchhī proper and Kāyasthī. The latter is used by Kāyasths, and is a mixture of true Kachchhī, Rājasthānī, and Gujarātī. The number of speakers of Kachchhī, in Cutch, was reported to be:—

Kachchhī Proper	311,000
Kāyasthī	500
TOTAL .	311,500

Kachchhī 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 Amreli *Prānt* of the Baroda State, which is situated in Kathiawar. The remaining 64,000 are reported from the rest of Kathiawar. In Bombay Town and

[1] Bombay Gazetteer (1880), Vol. v, p. 1.
[2] Gazetteer, p. 38.

Island 45,000 people from Cutch,—Mēmans, Khōjās, Khatrīs, and Khārwārs,—were returned as speaking Kachchhī, and a dialect called Bhāṭiā was also reported from the same locality as spoken by 8,000 Bhāṭiās from Halad and Cutch. Finally, in the Bombay District of Kolaba, 500 immigrants were reported as speaking Kachchhī. We thus get the following figures for speakers of Kachchhī, as returned for the purposes of this Survey:—

Kachchhī Proper—		
Cutch	311,000	
Karachi	50,000	
Kathiawar	76,214	
Bombay Town and Island	45,000	
Kolaba	500	
		482,714
Kāyasthī—		
Cutch		500
Bhāṭiā—		
Bombay Town and Island		8,000
	TOTAL	491,214

At the Census of 1911, the total number of speakers of Kachchhī for the whole of India was shown as 389,736, exhibiting a considerable reduction since the Census of 1891, on the figures of which the estimates for this Survey were based.

Nature of Kachchhī.

Kachchhī is a dialect of Sindhī, and agrees with the language of Central Sindh rather than with that of the Lāṛ, or South Sindh. It exhibits few of the peculiarities of the Lāṛī dialect, but it also wants two of the special peculiarities of Standard Sindhī, *viz.* the retention of short vowels at the end of a word, and the Sindhī double sonant consonants *gg*, *jj*, *ḍḍ*, and *bb*. On the other hand it follows the Sindhī habit of not doubling surd consonants, so that, *e.g.*, we have *hath*, a hand,—not *hatth*, as in Pañjābī, or *hāth*, as in Gujarātī.

Gujarātī admixture.

Although Kachchhī is a Sindhī dialect, it is by no means pure Sindhī. Its speakers, as we have seen, live in close contact with speakers of Gujarātī, and hence Kachchhī 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 Gujarātī are:—

The use of the conjunction *anẽ* or *nẽ*, and; and of the emphatic suffix *j* in such cases as *mũ-bhērō-j*, verily with me; *thōṛē-j ḍĩyẽ-puṭhiā*, after a very few days; *tēṛō-j*, even so; *tō-jō-j*, only thine. In one instance there is apparently a Gujarātī neuter in *kẽ in-kē ḍinũ nā*, no one gave to him. The use of the Gujarātī conjunctive participle in *īnē* or *īnẽ* is very common, as in *achīnẽ*, having come; *karīnē*, having made; *khāīnẽ*, having eaten; *uthīnē*, having arisen; *viñīnē*, having gone. All these occur in the Parable.

Authorities.

A *Kachchhī Kōsha*, or Dictionary of the Kachchhī language, has been published by the Gujarātī Vernacular Society, and *Kachchhī Kavitās*, or poems, have been written by Khan Sahib Nau Jianī. I have not succeeded in seeing either of these works. Kachchhī poems are reported to be

included in the great collection of Gujarātī poetry entitled the *Bṛihat Kāvya-Dōhana*, 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 Kachchhī. It was printed and published by the Bible Society in Bombay, in 1834. 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 Dalpatrām Prāṇjīvan Khakhar, in the *Indian Antiquary*, Vol. V (1876), pp. 167ff.

Kachchhī Grammar. Pronunciation.

As regards pronunciation, the final short vowel of Standard Sindhī is everywhere dropped, so that words which there end in a short vowel here end in a consonant as in Gujarātī and Rājasthānī. Nor are the double sonant consonants of Sindhī met with. Thus we have *saḍ*, not *saḍḍ*ⁿ, a call, a summons; *ḍē*, not *ḍḍē*, give; *lagā*, not *laggā*, they began; *wagō*, not *waggō*, a robe. On the other hand, as in Sindhī, surds and nasals are not doubled. We have *hath*, not *hatth* or *hāth*, a hand; *akh*, not *akkh* or *ãkh*, an eye; *kan*, not *kann* or *kān*, an ear.

In two words borrowed from Persian or Arabic the letter *b* has been aspirated, viz. *jabhābh*, an answer, and *bharbhād*, dissipated. So also the Lāṛī *piṇḍ*, self, has become *piṇḍh*. On the other hand, the Lāṛᵃ custom of disaspirating the verbal auxiliaries *thō* and *thē* also obtains in Kachchhī. Thus, *hī miṛē ku-lāy thiē-tō*, why is all this happening?; *khõdh tē-viṛyō*, the trunk continued fighting (II, 9). Similarly, there are a few instances of the Lāṛī disaspiration of sonant aspirates, such as *dhī* or *dīy*, a daughter (110); *giḍã̄*, not *giḍhã̄*, past participle of the root *gin*, take (Lāṛī *ggidhō*). As in Lāṛī, *h*, both initial and medial, is sometimes dropped. Thus, *hī* or *ī*, this; *hū* or *ū*, that; *hyẽ̄ṇō* or *aẽ̄ṇō*, a deer (153); *raē-tō*, he lives (233).

The *ṭ* or *ṭr* of Sindhī is not found in the Kachchhī specimens. Thus, we have *putar*, a son, not *puṭ*ⁿ or *puṭr*ⁿ. As in Sindhī and other languages of the North-West, the word for 'rise' is *uth*, not *uṭh*.

A medial *r* is liable to elision, as in *chāyaṇ-lā* (for *chāraṇ-lā*), for grazing; *kayṇ lagā* (for *karaṇ lagā*), they began to do (rejoicing); *hyẽ̄ṇō* (for **hirẽ̄ṇō*), a deer (153). This is a typical peculiarity of the Dardic languages.

Declension.

As regards nouns, except that the oblique plural ends in *ẽ̄*, and not in *an*ⁿ or *ã̄*, the declension closely follows that of Standard Sindhī. Thus, *putar*, a son, sg. obl. *putar*, pl. nom. *putar*; *ghōḍō*, a horse, sg. obl. *ghōḍē*, pl. nom. *ghōḍā*, obl. *ghōḍẽ̄*. Like *ghōḍō*, we have *ḍhagō*, a bull (142, 144); *kuttō*, a dog (146, 148), and *bakrō*, a goat (150, 152). For *māḍū*, a man, we have sg. obl. *māḍū*, pl. nom. *māḍū*, obl. *māḍuẽ̄* (119ff.). Other instances of the oblique plural are *thōṛē-j ḍĩyẽ̄ puṭhiā*, after a very few days; *mulaïẽ̄-kē*, to servants; *janāwarẽ̄-kē* (acc. pl.), cattle (229); *hathẽ̄-sẽ̄*, by the hands (II, 4). The declension of *pē*, a father, is peculiar. The sing. nom. is *pē* or *pēa*, and its sing. obl. *pē* or *pēy*. The pl. nom. is *pē*, *pēa* or *pēy*, and the pl. obl. *pē* or *pēy*, as in the singular.

For feminine nouns, we have *dhī* or *dīy*, a daughter, which is irregular in the plural (110ff.). Thus:—

	Sing.	Plur.
Nom.	*dhī*, *dīy*	*dhīyũ̄*, *dīyrũ̄*.
Obl.	*dhī*, *dīy*	*dhīẽ̄*, *dīyrũ̄*.

For regular nouns in *ī*, we have *ghōḍī*, a mare, pl. nom. *ghōḍīũ̃* or *ghōḍyũ̃* (139, 141); *kutti*, a bitch, pl. nom. *kuttīũ̃* or *kuttyũ̃* (147, 149); *māniũ̃*, loaves; *miṭhiũ̃*, kisses. From *tarār*, a sword, we have pl. nom. *tarārũ̃* (II, 7) and pl. obl. *tarārẽ̃* (II, 8). Other nominatives plural are *ajījũ̃*, solicitations, and *gõyũ̃* (from *gõ*), cows. We have oblique plurals in *ranẽ̃-mẽ̃*, among harlots, and *jhijhiẽ̃ jhāpaṭẽ̃-sẽ̃*, with many stripes (228).

As for postpositions, the following occur. They differ in many respects from those of Standard Sindhī:—

Acc.-Dat.,—*kē*, as in *pē-kē*, (said) to the father; *janāwarẽ̃-kē* (pl. acc.), cattle (229).

Dat.,—*lā* or *lāy*, as in *chāyaṇ-lā*, for feeding (swine); *ku-lāy*, for what? why?

Abl.,—*nũ̃* (borrowed from Rājasthānī), as in *tyã̃-nũ̃*, (as he came) from there; —*waṭã̃*, as in *hun-waṭã̃*, (take) from him (235);—*mañjhā* or *miñjhā*, etc., from in, from among, as in *kuwē-mañjhā*, from in the well (237); *tẽ̃-miñjhā-nũ̃*, (the younger) from among them; *mulaiẽ̃-kē-miñjhā-nũ̃*, (having called one) from among the servants; —*sẽ̃*, as in *jhāpaṭẽ̃-sẽ̃*, (beat) with stripes (228); *khusī-sẽ̃*, (he would have eaten) with pleasure;—*thī*, from (borrowed from Gujarātī) (104, etc.).

Gen.,—The genitive postposition is *jō*, used as in Standard Sindhī.

Loc.,—*mẽ̃*, as in *mulak-mẽ̃*, (a famine happened) in the country;—*miñjh*, as in *mulaiẽ̃-miñjh*, (keep me) among the servants;—*waṭẽ̃*, as in *pē-waṭẽ̃*, (I will go) to (Hindī *pās*) the father;—*tē*, as in *ghōḍē-tē*, (seated) on a horse (230; *cf.* 227, 229).

Adjectives. Adjectives follow the general rules of Sindhī. Thus,—

khāsō māḍū, a good man (119).

niṇḍhē putar, by the younger son.

hitrā ware, so many years.

khāsī bāeḍī, a good woman (128).

takaryũ̃ tarārũ̃, swift swords (II, 7).

jhijhiẽ̃ jhāpaṭẽ̃-sẽ̃, (struck) with many stripes (228).

Comparison is made as usual.—

bhēṇ-thī uchō ae, he is taller than the sister (231).

miṇiyã̃ khāsō, best of all (134).

khāsē-mẽ̃ khāsō wagō, the best robe of all.

Pronouns. The pronoun of the first person is *ãũ̃* or *ãũ̃*, I. Its singular oblique form is *mũ̃*, the genitive being *mũ̃-jō*, my. It has two forms of the plural. One form is *asĩ̃*, we; obl. *asã̃*; *asã̃-jō*, our. The other form is an imitation of the Gujarātī idiom. The Sindhī word for self, *pāṇ*, is used to mean 'we, including the person addressed.' The oblique form of *pāṇ* is *pã̃* Thus, *pāṇ khyõ̃*, let us (*i.e.* you and I) eat; *ī pã̃-kē lājam huō*, this was right for us (*i.e.* you and me).

The pronoun of the second person is *tũ̃*, thou; sing. obl. *tō*; gen. *tō-jō*, thy. The plural is *ãĩ̃*, you; obl. *ã̃*; gen. *ã̃-jō*, your. The plural of this pronoun is politely used instead of the singular, as in *ã̃-jō nālō kurō ae*, what is your name?

The demonstrative pronouns are *hī* or *ī*, this, and *hū* or *ū*, that. Both are used as personal pronouns of the third person. They are declined as follows:—

Sing.	This.	That.
Nom.	*hī, ī*	*hū, ū.*
Obl.	*hin, in*	*hun, un.*
Plur.		
Nom.	*hī, ī*	*hū, ū.*
Obl.	*hinī, inī*	*hunī, unī.*

The final *ī* of the plural oblique is sometimes nasalized, so that we get *hinĩ*, *inĩ*, *hunĩ*, and *unĩ* as optional forms.

The reflexive pronoun is *piṇḍh*, self, corresponding to the South Sindh *piṇḍ*. Thus:—

piṇḍh-jī milkat virāī ḍinẽ, he divided out to them his property.

piṇḍh-jī ji-kĩ chīj-vast huī, whatever goods he had.

un piṇḍh-jō pēṭ bharyō huō, he would have filled his belly.

pē piṇḍh-jē mulaïẽ-kē chẽ, the father said to his own servants.

Piṇḍh sometimes has merely the force of an ordinary personal pronoun, as in:—

piṇḍh-kē laṅghaṇ pōṇ lagā, fastings began to fall to him, *i.e.* he began to suffer from hunger.

piṇḍh ghaṇũ chhēṭē huō, 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:—

mũ-jē (not *piṇḍh-jē*) *pē-waṭē vẽdhōs*, I will go to my father.

This also is common in Rājasthānī and Gujarātī.

The relative and correlative pronouns are *jō*, who, and *sō*, that, he. They are declined as follows:—

	Who.	That.
Sing.		
Nom.	(*jō, jē*)	*sō, sē.*
Obl.	*jẽ*	*tẽ.*
Plur.		
Nom.	(*jē*)	*sē.*
Obl.	*jẽ*, (*jēnī*)	*tẽ, tēnī.*

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:—

jẽ-jī tarār, whose sword (II, 1).

jẽ-nũ ãũ majā kariã, by means of which I may make rejoicing.

jẽ-mẽ Lākhōjī rājā, (Ṭhākurs) among whom Lākhōjī was the chief (II, 2).

sō, he (26).
sē mũ̃-kē ḍē, give that to me.
tẽ̃-kē chõ̃dhōs, I will say unto him.
sē khusī kayn lagā, they began to make rejoicing.
tẽ̃-miñjhā-nũ̃ niṇḍhē putar chiō, the younger from among them said.
tēnī-jō, their (30).

The interrogative pronouns are *kēr*, who? (92), and *kurō*, what? (93), as in *ã̃-jō nālō kurō ae*, what is your name? (220). The oblique singular of *kēr* is *kẽ̃*, as in *kẽ̃-jō chhōkrō achē-tō*, whose son is coming? (239); *hū ã̃ kẽ̃-waṭã̃ vikã̃dhō giḍã̃*, from whom did you buy that? (240). The oblique singular of *kurō* is *kurē* or *ku*. With *lā*, *lāy*, or *lāe* it means what for?, why? Thus, *hī miṛē ku-lāy thiē-tō*, why is all this happening?, *ku-lāe* or *kurē-lāe*, why? (94). If *kē* or *ja* is added to this, the whole means 'why that,' *i.e.* 'because.' Thus, *kurē-lā kē ī mũ̃-jō putar marī vyō-huō*, because this my son had died; *kurē-lā ja sē in-kē juṛyō-ay*, because he has found him; *ku-lā ja ī tō-jō bhā marī vyō-thō*, because this thy brother had died.

The only animate indefinite pronoun occurring in the specimens is *kẽ̂* (Standard Sindhī *kāh*[ī]) (sing. agent) in *kẽ̃ in-kē ḍinũ̃ nā*, no one gave to him. For the inanimate indefinite pronoun we have *kōk mulak-mẽ̃ halī nikryō*, he set forth to a certain country. Corresponding to the Sindhī *jē-kō*, whoever, we have *ju-kō mũ̃-jī patī* (fem.) *thiē*, whatever may be my share; *sūwar ju-kō chhūtā* (m. pl.) *khẽ̃dhā-huā*, whatever husks the swine were eating; *piṇḍh-jī ji-kĩ̃ chīj-vast* (f. sg.) *huī*, whatever belongings he had; and *mũ̃-jō ji-kĩ̃ ay*, whatever I have (is yours).

Corresponding to the Standard Sindhī *miṛyōī*, all, is *miṛē*, *miḍē*, *mẽ̃ḍī*, or *miṇĩ̃*. Of these, *miṛē* (or *miḍē*) appears to be indeclinable. Thus:—

niṇḍhō putar miṛē bhērō karīnē, the younger son having collected everything (went to a far country).
jaḍẽ̃ in miṛē wāvrī kaḍhē, when he had wasted everything
hitrā miṛē (m. pl. nom.) *ware thyā*, all these so many years passed.
tō-jē putar tō-jē miṛē milkat (f. sg.) *bharbhād kẽ̃*, thy son dissipated thy entire property.
mũ̃-jō ji-kĩ̃ ay, sē miṛē tō-jō-j ay, whatever I have, that all is thine only.

Mẽ̃ḍī and *miṇĩ̃* are declinable. We have—

kētrē miṇī mulaïẽ̃-kē māniũ̃ juṛētiũ̃, all how many servants get loaves.
miṇīyã̃ (or *mẽ̃ḍīyã̃*) *khāsō*, best of all (134).

Other pronominal forms are the following:—

Adjectives of quantity:—

hitrā miṛē ware, so many years.
hī ghōḍō kitrē ware-jō ae, how many years old is this horse? (221).
Kāshmīr hitã̃ kitrō chhēṭē ae, how far is it from here to Kashmīr? (222).
ã̃-jē pē-jē ghar-mẽ̃ kitrā chhōkrā aïn, how many sons are there in your father's house? (223).
kētrē miṇĩ̃ mulaïẽ̃-kē, to how many servants?

Others:—

jaḍẽ̃, when; *taḍẽ̃*, then.
jēṛō, as; *tēṛō*, so.
hiti, here; *titi*, 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. Auxiliary Verbs and Verbs Substantive.

The Verb Substantive, also used as an Auxiliary Verb, is conjugated as follows:—

Present, 'I am,' etc.

	Sing.	Plur.
1.	*aiyã̃, aĭyã̃*	*aiyũ̃, aĭyũ̃, ayũ̃.*
2.	*aiyẽ̃, aĭyẽ̃, aĭẽ̃*	*aiyō, aĭyō, ayō.*
3.	*ae, ay*	*aĭn.*

The above closely follows the Sindhī *āhiyã̃*, the *h* being dropped throughout, as in the Lāṛ^{a}.

Past, 'I was,' etc.

	Masc. Sing.	Masc. Plur.
1.	*huwōs, hōs*	*huāũ̃, hōāũ̃.*
2.	*hōẽ̃*	*huā, hōā.*
3.	*huō*	*huā, hōā.*

This, again, closely follows Lāṛī Sindhī. Note that in the first person plural the *s* of the Lāṛī *huāsũ̃* has been dropped. The above are all masculine forms. The only feminine form noted in the specimens is the third person singular *huī* in *piṇḍh-jī ji-kĩ̃ chīj-wast huī*, whatever belongings he possessed.

There is a negative verb substantive, *nãy*, used for all persons and both numbers, as in *ī-lāyak nãy*, I am not worthy of this; *tō ḍinẽ̃ nãy*, (a kid) has not been given by thee; *sukan uthlāyō nãy*, (thy) word has not been disobeyed (by me).

The verb *thīṇ*, to become, will be considered under the head of the Active Verb.

The Active Verb.

As in Standard Sindhī there are an *a*- and an *i*-conjugation. The Infinitive ends in *ṇ* or *ṇō*, as in *thīṇ* or *thīṇō*, to become (169); *māraṇ* or *māraṇō*, to strike (176). Other examples are *pōṇ lagā*, they began to fall; *chāyaṇ-lā*, (sent him) for feeding (swine); *miñjh viñaṇ-jō man*, a mind (*i.e.* intention) of going inside.

In Standard Sindhī, the present participle ends in *ndō*, the vowel preceding the *n* being *ī* in the *i*-conjugation, and generally *a*, but sometimes *ī*, in the *a*-conjugation. There are also a number of contracted forms. In Kachchhī, the present participle ends in *ndhō*, not *ndō*. In the *a*-conjugation, the *n* is usually preceded by the letter *a*, as in *ḍisandhō*, seeing; *ḍisandhē-nẽ̃ tẽ̃-kē rehēm āwaĭ*, on seeing (the son) compassion came to him. If the root ends in a long vowel, the *n* of *ndhō* becomes a simple nasalization, as in *vikãdhō*, buying (240). In this word there has been contraction. Similarly, exactly as in Standard Sindhī, we have other contracted forms, such as *khẽ̃dhō*, eating (*cf.* Sindhī *khīndō*); *thĩ̃dhō* (for *thīandhō*), becoming (*cf.* Sindhī *thīndō*); *chõ̃dhō* (for *chawandhō*), saying (S. *chūndō*); *vẽ̃dhō*, going (S. *vēndō*). Altogether irregular is the feminine plural *juṛẽ̃tiũ̃*, (loaves are) being got. Here, instead of the Kachchhī termination *ndhō*, a bastard termination *ntō* is used, on the analogy of the Gujarātī termination *tō* of the present participle.

The present participle of the *i*-conjugation ends in *ĩ̃dhō*, as in *mārĩ̃dhō*, striking (177). Irregular is *kandhō*, doing, corresponding to *kandō* of Standard Sindhī.

Past Participle.

The regular Past Participle is formed, as in Standard Sindhī, by adding *yō* to the root.

Examples are :—

Root.	Past Participle.
bhar, fill,	*bharyō.*
halā, send,	*halāyō.*
juṛ, be obtained,	*juṛyō.*
malā, make famous,	*malāyō.*
mār, strike,	*māryō.*
muṛ, be driven back,	*muṛyō.*
nikr, set forth,	*nikryō.*
uthlā, raise,	*uthlāyō.*
waḍh, cut,	*waḍhyō.*
viṛ (S. *viṛh*), fight,	*viṛyō.*

As in Standard Sindhī, there are numerous irregular past participles. The following occur in the specimens. The Standard Sindhī forms are also given for the sake of comparison :—

Kachchhī Root.	Past Participle.	
	Standard Sindhī.	Kachchhī.
ach, come	*āyō*	*āyō.*
cha, say	*chiō*	*chiō, chyō.*
ḍā, give	*ḍḍinō*	*ḍinō.*
ḍis, see	*ḍḍiṭhō*	*ḍiṭhō.*
gin, purchase	*ggidhō* (Lāṛī)	*giḍō* (240).
kaḍh, pull	*kaḍhyō*	*kaḍhō.*
kar, do, make	*kiō, kayō, kītō*	*kiō, kəō.*
labh, lajh, be obtained	*ladhō*	*ladhō.*
lag, begin	*laggō*	*lagō.*
(?) *lās*, be scorched	(?) *lāṭhō*, scorched	*lōṭhō*, angry.
pa, fall	*piō, pəō*	*piō, pəō.*
pahuch, arrive	*pahulō*	*põ̃tō.*
puchh, ask	*puchhyō*	*puchhō.*
rut, plant oneself	(?) *rūtō*, from *rūt*	*ruṭō.*
ra, remain	*rahyō*	*ryō, rəō.*
sun, hear	*suō*	*sõ̃ō.*
thī, become	*thiō*	*thyō.*
ubah, stand	*ubṭṭhō*	*ubhō.*
vəō, sit	*vəṭhō*	*waṭhō* (230).
viñ, go	*viō*	*vyō, vəō.*
vijh, throw	*vidhō*	*vidhō.*

Conjunctive Participle.

The Conjunctive Participle, as in Standard Sindhī, is formed by adding *ī* to the root, as in *mārī*, having struck. The final *ī* is sometimes nasalized, as in *ginĩ achō*, bring ye (the best robe). Irregular is *thī*, having become.

The Gujarātī conjunctive participle in *īnē* is also common, as in *karīnē*, having done; *mārīnē*, having struck (178); *thīnē*, having become (171); *uthīnē*, having arisen; *viñīnē*, having gone. The final *ē* of this is also liable to be nasalized, as in *khāīnẽ*, having eaten (the husks); *achīnẽ*, (the father) having come (outside). In *dhōṛī karīnē*, having run, we have a combination of the two forms.

Imperative.

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:—

ach, come (80).
ḍē, give (84).
dhōḍ or *dhōṛ*, run (85).
haṇ, strike (81).
jim, eat (78).
khā, eat (78).
mar, die (83).
mār, strike (81).
pīṭ, strike (81).
rakh, keep.
ubh, stand (82).
vē, sit (79).
viñ, go (77).

Two examples occur of the first person plural, both in the Parable, and belonging to the *a*-conjugation. They are *khyõ*, let us eat, and *thiõ*, let us become.

The second person plural in the *a*-conjugation is formed by adding *ō* to the root, as in:—

achō, come ye.
ginō, take ye (235).
vijhō, put ye (227).

In the *i*-conjugation, *yō* is added, as in:—

ḍyō (irregular), give ye (234).
kaḍhyō, draw ye (237).
māryō, kill ye (II, 4).
pērāyō, clothe ye.

In 227, 234, 235, and 237, the plural is politely used instead of the singular.

Old Present.

The following is the conjugation of the Old Present (Present Subjunctive) :—

	a-conjugation. I may go.		*i*-conjugation. I may strike.	
	Sing.	Plur.	Sing.	Plur.
1	*viñã̃*	*viñũ̃, viñõ̃*	*māryã̃*	*māryũ̃, māryõ̃.*
2	*viñẽ̃*	*viñõ*	*māryẽ̃*	*māryō.*
3	*viñẽ*	*viñan*	*mārē*	*mārīn.*

As examples we may quote :—

a-conjugation :—*chōwājã̃*, I may be called; *thiẽ*, (whatever) may be (my share); *khyõ̃ piõ̃*, (it is right that) we may eat and drink.

i-conjugation :—*kariã̃* (for *karyã̃*), I may make (rejoicing with my friends); *kariõ̃* (i.e. *karyõ̃*), (it is right that) we make (rejoicing). The third person singular of the root *ḍẽ*, give, is *ḍē* (II, 1).

In Standard Sindhī, the present is formed by prefixing *thō* (m. pl. *thā*; f. sg. *thī*, pl. *thiũ̃*), or *piō* (etc.) to the old present. In Kachchhī, the same principle is followed, but *tō* (*tā*, *tī*, *tiũ̃*) is used instead of *thō*. Thus :—

Present.

a-conjugation :—

pyō-marã̃, I am dying.

viñã̃-tō, I go (205).

kẽ̃-jō chhōkrō achē-tō, whose boy comes (239) ?

mũ̃-jō pē hun naṇḍhē ghar-mẽ̃ raē-tō, my father lives in that small house (233).

hī miṛē ku-lāy thiẽ-tō, why is all this happening ?

i-conjugation :—

āũ̃ māryã̃-tō, I strike (179).

hū janāwarẽ̃-kē chārē-tō, he is feeding cattle (229).

Present Definite.

Only one instance of the Present Definite occurs in the specimens. It is *juṛẽ̃tiũ̃* (for *juṛẽ̃tiũ̃ aĩn*), they (loaves, fem.) are being got. It will be noticed that the auxiliary verb is omitted. Regarding the irregular form of the present participle, see p. 189.

Imperfect.

One instance of the Imperfect occurs in the Parable. It is *khẽ̃dhā-huā*, they (the swine) were eating. It is formed exactly on the analogy of the corresponding tense in Standard Sindhī.

Past.

The conjugation of the Past tense follows the lines of Standard Sindhī. Intransitive verbs add pronominal suffixes of the nominative to the past participle. Thus :—

'I went,' etc. (211ff.).

	Masc. Sing.	Masc. Plur.
1	*veōs, vyōs*	*veāsī̃, vyāsī̃.*
2	*vẽ̃*	*veā, vyā.*
3	*veō, vyō*	*veā, vyā.*

It will be observed that the second person plural ends in *ā*, as in Lāṛī Sindhī.

With feminine subjects, the participle is in the feminine. Other examples occurring in the specimens are :—

jẽṛō āyō anẽ̃ ghar agiā põtō, as he came and arrived near the house.

taḍẽ̃ ī lōṭhō, then he became angry.

muṛyō, he retreated (II, 1).

chhēṭē-jē kōk mulak-mẽ̃ halī nikryō, he set out for a far country.

hikṛō ḍukār piō, a famine fell.

hakal (fem.) *piī Hōthiyẽ̃-mẽ̃*, a cry fell (*i.e.* was heard) among the Hōthīs (II, 4).

Future.

The Future, as in Standard Sindhī, 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 *mārī̃dhẽ̃*, as we should expect, the list of words received from Cutch gives *mārīnẽ̃*. Other lists received from the same locality, but not printed, make the second person singular *mārī̃dhōs*, *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 *i*-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 Sindhī :—

'I shall strike,' etc. (195ff.).

	Masc. Sing.	Masc. Plur.
1	*mārī̃dhōs*	*mārī̃dhāsī̃.*
2	*mārīnẽ̃* (*mārī̃dhōs*)	*mārī̃dhā.*
3	*mārī̃dhō*	*mārī̃dhā.*

The following further examples have been noted. They all belong to the *a*-conjugation :—

vẽ̃dhōs, I shall go.

chõ̃dhōs, I shall say.

thī̃dhōs, I shall be.

ryō, he remained (with an inhabitant of the country).
khusī kayṇ lagā, they began to do rejoicing.
paṭ peā . . . raṇ-mẽ reā, they fell on the ground . . . they remained on the battle-field (II, 11).
rutā piṛ-mẽ, they planted themselves on the battle-ground (II, 7).
hitrā miṛē ware thyā, so many years passed.
ubhā chōk-mẽ, 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. (185ff.).

	Subject Singular.		Subject Plural.	
1	*mũ*	*māryō*	*asã*	*māryō.*
2	*tō*		*ã*	
3	*hun*		*hunī*	

Other examples are :—
naṇḍhē putar pē-kē chiō, the younger son said to the father.
in-jē pē in-kē ḍiṭhō, his father saw him.
gōṭẽ ghā keā, the bridegrooms dealt blows (II, 5).
gōṭẽ waḍhyũ, the bridegrooms slew (the brides) (fem. plur.) (II, 5).

In *kẽ in-kē ḍinũ nã*, no one gave him (anything), *ḍinũ* is a neuter form borrowed from Gujarātī.

In two cases, the word *āwaï* occurs in the Parable, and is translated 'came,' *viz.* in *jaḍẽ in-kē akal āwaï*, when sense came to him, and *tẽ-kē rehēm āwaï*, compassion came to him. These are perhaps Gujarātī third persons singular present, wrongly used in the sense of the past, but compare the Kāyasthī *khulaï* mentioned on p. 207, and the Bhāṭiā *māraī* mentioned on p. 212.

Habitual Past.

The Habitual Past is formed by prefixing or suffixing *tē* (not *thē*, as in Standard Sindhī) to the Past. It is often practically equivalent in meaning to the imperfect. Thus :—
khõdh tē viṛyō, the trunk continued fighting (II, 9).
mũ māryō-tē, I was striking (192).

Perfect.

For the Perfect, which is quite regular in its formation, we may quote :—
tō-jī chākrī kandhō āyō aiyã, doing thy service, I have come, *i.e.* I have continually been doing thy service.
tũ hāmēs mũ bhērō-j thyō-aïẽ, thou hast always been with me.
tō-jō bhā āyō-ay, thy brother has come.
sē in-kē sajō-niruwō juṛyō-ay, he has got him safe and sound.
jīrō thyō-ay, he has become alive.
mũ gunāh kiō-ay, I have done sin.

With the negative verb substantive, we have :—

tō-jō sukan uthlāyō-nãy, I have not disobeyed thy word.

Pluperfect. For the Pluperfect, we have :—

mũ māryō-huō, I had struck (193).

vẽdhī ryō-huō, he had been lost.

marī vyō-huō, he had died.

As in Standard Sindhī, the pluperfect may be used as a Past Conditional. Thus, *piṇḍh-jō pēṭ bharyō-huō*, he would have filled his belly.

Causal Verbs. A few Causal Verbs appear in the specimens. Thus :—

hālãẽ, he caused to go, he sent (him into the field).

viñāī, having caused to go, *i.e.* having wasted.

uthlāyō, caused to rise, hence, disobeyed an order, in *tō-jō sukan uthlāyō nãy*, (I) have not disobeyed your word. This causal root, *uthlā*, corresponds to the Standard Sindhī *uthār*. The interchange of *r* and *l* is common in North-Western languages.

Passive. In Standard Sindhī, the Passive is formed by adding *ij* or *j* to the root, and in Gujarātī it is formed by adding *ā* to the root, with shortening of the root-vowel. The latter method is followed in the Passive forms given in the List of Words (202ff.). Thus, the passive root of the active root *mār* is *marā*. The Present Definite and the Imperfect present forms here for which I am unable to account. They are *marāṇũ aĩyã*, I am being struck, and *marāṇũ hōs*, I was being struck, respectively. In Standard Sindhī the present participle of the Passive Verb has a special form ending in *ibō*. This is not the case in Kachchhī, in which the future passive is *marãdhōs*, I shall be struck (204).

One instance of the Passive occurs in the Parable, in which we have not only the Gujarātī *ā*, but also the Sindhī *j*. It occurs in *tō-jō putar chōwājã ī-lāyak nãy*, I am not worthy of this,—that I may be called thy son.

Pronominal Suffixes. Pronominal Suffixes are commonly added to verbs. They represent the accusative in :—

pag-mẽ jōṛō pērāyōs, put ye a pair of shoes on him.

hun-kē khūb māryōs, nẽ rasẽ-sẽ bandhyōs, beat ye him well, and bind ye him with ropes (236). In these two cases, the suffix *s* means 'him.'

Suffixes indicating the case of the agent are very frequently added to the tenses of transitive verbs formed from the past participle. Thus :—

Past tense,—*hū ã kẽ-waṭã vikãdhō giḍã*, from whom did you buy that (240)? Here the termination *ã* of *giḍã* means 'by you.'

taḍẽ in chẽ, then he said. Here the termination *ẽ* of *chẽ* is equivalent to the Standard Sindhī termination *ãĩ*, and means 'by him.'

As in the standard, when it is suffixed the participle does not change for gender or number. Similarly we have :—

jabhābh (m. sg.) *ḍinẽ*, he gave an answer.

milkat (fem. sing.) *virāī ḍinẽ*, he divided the property.

miṭhiũ (fem. plur.) *ḍinẽ*, he gave kisses.

in-kē khētar-mẽ halãẽ, he sent him into the field.

jaḍẽ miṛē wāvrī kaḍhẽ, when he had wasted everything.
miñjh viñaṇ-jō man na kẽ, he did not make a mind of going inside, *i.e.* he would not go inside.
hikṛē-kē saḍ karī puchhẽ, having called one (of the servants) he asked.
in gāwō nāch sõẽ, he heard singing (and) dancing.
sē phēn-phatūr-mẽ viñāī vidhẽ, he wasted that in debauchery.

For the Perfect, we have :—
tō hikṛē bakrī-jē bachē-jētrō ḍinẽ-nãy, thou hast not given so much as a single kid. Here the *ẽ* is the suffix of the second person singular agent.
tō-jē pē khāwō kẽ-ay, thy father has made a feast. Here the *ẽ* represents, as above, the Sindhī *ãĩ*.

There are the usual Compound Verbs. For Intensives, we may quote the following. Some of them are strictly speaking not intensives, but are included for the sake of convenience :—

Compound Verbs.

ginī achaṇ, having taken to come, *i.e.* to bring.
lajhī, achaṇ, to be obtained.
virāī ḍiaṇ, to divide out.
wāvrī kaḍhaṇ, to waste.
viñāī vijhaṇ, having caused to go to throw, *i.e.* to waste (cf. *bakh vijhaṇ*, to throw an embrace, to embrace, and Hindī *ḍālnā*).
halī viñaṇ, to go away.
marī viñaṇ, to die.

As a specimen of a Statical Compound, formed with the present participle, we have *ãũ tō-jī chākrī kandhō āyō aiyã*, I have been doing thy service (all these years).

As specimens of Inceptive Compounds, formed with the Infinitive, we have :—
piṇḍh-kē laṅghaṇ pōṇ lagā, fastings began to fall to him, *i.e.* he began to starve.
sē khusī kayṇ lagā, 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 Nāgarī character, and others in the Persian character.

[No. 13.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

KACHCHHĪ DIALECT. CUTCH.

SPECIMEN I.

હિકડે માડૂજા બ પુતર હુઆ. તેં મિંઝાનૂં નિંઢે પુતર પેકે ચિઓ: પે, મિલ્કત મિંઝાનૂં જુ કો મંઝ પતી થિએ સે મૂંકે ડે. પોય ઈન પિંઢજી મિલ્કત ઈનીંકે વિરાઈ ડિનેં. થોડેજ ડીંયેં પુઢિઆ નિંઢો પુતર મિડે ભેરો કરીને છેટેજે કોક મુલકમેં હલી નિકર્યો; નેં તિતે પિંઢજી જિ કોં ચીજ વસ્ત હુઈ સે ફેન-કતૂરમેં વિભાઈ વિધેં. જડેં ઈન મિડે વાવરી કઢેં, તડે ઉન મુલકમેં વડો હિકડો કુકાર પિઓ, અનેં પિંઢકે ખંધણ પોણ લગા. પોય ઊ વિઝીને ઉન મુલકજે હિકડે રોંધલ ભેરો વિઝી ખ્યો; અનેં તેં ઈનકે સૂવર ચાયણુલા ખેતરમેં હલાંએં. સૂવર જુ કો છૂતા ખેંધા હુઆ સે ખાઈનેં ખુસીસેં ઉન પિંઢજો પેટ ભર્યો હુઓ, પણ કે ધનકે ડિનૂં નં. જડેં ઈનકે અકલ આવઈ તડેં ધન ચેં: મૂંજે પેજે કેતરે મિણીં મુલધ્રએંકે ખપતી ઉપરાંત માનિણ, જુડેતિણ અનેં આંઉં તા ભુખ ખ્યો મરાં. આંઉં હુથીને મૂંજે પે વટે વેંધોસ, અનેં તેંકે ચોંધોસ જ: પે, મૂં અલાજે ઘર સાંમૂં અનેં તો અગિઆ ગુનાહ કિઓ અય; અનેં હાંણેં આંઉં તોજે પુતર ચોવાજાં ઈ લાયક નાંય. તોજે મુલઈઅ મિંઝ મૂંકે હિકડો મુલઈ કરી રખ. પોય ઊ હુથીને પે વટે ખ્યો. પણ પિંઢ ઘણૂં છેટે હુઓ તિતરેમેં ઈનજે પે ઈનકે ડિઠો; અને ડિસંધિનેં તેંકે રેહેમ આવઈ; અનેં ધોડી કરીને ઈનકે બખ્ય વિઝી મિઠિણ ડિનેં, તડેં પુતર ઈનકે ચેં: પે, મૂં અલાજે ઘર સાંમૂં અને તોજી નજરમેં ગુનાહ કિઓ અય અનેં હાંણેં તોજે પુતર ચોવાજાં ઈ લાયક નાંય. પણ પે પિંઢજે મુલઈએંકે ચેં: ખાસે મેં ખાસો વગો ગિનીં અચો અને સે ઈનકે પેરાયોસ; અનેં ઈનજે હથમેં વાંઢી અનેં પગમેં જોડો પેરાયોસ; અનેં પાણુ ખ્યોં નેં રાજી થિઓં; કુરેલા કે ઈ મૂંજે પુતર મરી ખ્યો હુઓ સે પાંઉં જીરો થ્યો અય; સે વેંધી ખ્યો હુઓ નેં લઝી આયેા અય; પોય સે ખુસી કરણુ લગા.

ઈન ટાંણુ ઈનજે વડો પુતર ખેતરમેં હુઓ; ત્યાંનૂં સે જેડો આયો અને ઘર અગિઆ પોંતો તેડો ઈન ગાવો નાચ સોંમેં; તડેં તેં મુલઈએંકે મિંઝાનૂં હિકડેકે સડ કરી પુછેં જ: હી મિડે કુલાય થિયે તો? તેં ઈનકે ચ્યો: તોજો ભા આયો અય, અનેં તોજે પે ખારો કેં અય, કુરેલા જ સે ઈનકે સજે નિરવો જુડ્યો અય; તડેં ઈ લોઢો અનેં મિઝ વિભણુજો મન ન કેં. એતરેલા ઈનજે પે બાર અચીનેં ઈનજી આજીજૂ કેં. તડેં તેં જભાભ ડિનેં જ: પે, હિતરા મિડે વરે થ્યા આંઉં તોજી ચાકરી કંધો આયો ઐયાં, અનેં તોજો સુકન કડેં પણ હુથલાયો નાંય, ત પણ તો મૂંકે કેનીં હિકડે બકરીજે બચે જેતરો પણ ડિનેં નાંય; જેનૂં આંઉં મૂંજે ભાઇબંધેં ભેરો મજા કરિઆં, પણ ઈન તોજે પુતર તોજી મિલ્કત રનેંમેં બરબાદ કેં સે જેડો આયો તેડોજ તો ઈનલા ખાવો કેં. તડેં તેં તિનકે ચ્યો જ: પ્રુતર, તૂં તાં હંમેસ મૂં ભેરોજ થ્યો અઈએં, અનેં મૂંજે જિકોં અય સે મિડે તોજોજ અય; પાણુ ખ્યોં પિઓં નેં ખુસી કરિઓં ઈ પાંકે લાજમ હુઓ; કુલા જ ઈ તોજો ભા મરીં ખ્યો હુઓ સે પાંઉં જીરો થ્યો અય, અનેં વેંધી ખ્યો હુઓ સે લધો અય.

[No. 13.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

KACHCHHĪ DIALECT. CUTCH.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Hikṛ̃ē-māṛū-jā ba putar huā. Tẽ̃-miñjhā-nũ̃ niṇḍhē-putar
One-man-of two sons were. Them-among-from by-the-younger-son
pē-kē chiō, 'pē, milkat-miñjhā-nũ̃ ju-kō mũ̃-jī patī
the-father-to it-was-said, 'father, property-in-from whatever my share
thiē, sē mũ̃-kē ḍē.' Pōy in piṇḍh-jī milkat inī̃-kē
may-become, that me-to give.' Then by-him himself-of property them-to
virāī ḍinẽ̃. Thōṛ̃ē-j-ḍī̃yẽ̃-puṭhiā niṇḍhō putar miṛ̃ē
having-divided was-given-by-him. Few-very-days-after the-younger son all
bhērō karīnē chhēṭ̃ē-jē-kōk-mulak-mẽ̃ halī nikryō; nẽ̃
together having-made distance-of-some-country-in having-gone set-forth; and
titē piṇḍh-jī ji-kī̃ chīj-wast huī, sē phēn-phatūr-mẽ̃
there himself-of whatever belongings was, that debauchery-in
viñāī-vidhẽ̃. Jaḍẽ̃ in miṛ̃ē
having-wasted-was-thrown-by-him. When by-him all
wāvrī-kaḍhẽ̃, taḍẽ̃ un-mulak-mẽ̃ waḍō hikṛ̃ō ḍukār
having-wasted-was-thrown-out-by-him, then that-country-in great one famine
piō, anẽ̃ piṇḍh-kē laṅghaṇ pōṇ lagā. Pōy ū viñīnē
fell, and himself-to fasts to-fall began. Then he having-gone
un-mulak-jē hikṛ̃ē-rõ̃dhal-bhērō viñī ryō; anẽ̃ tẽ̃
that-country-of one-inhabitant-with having-gone remained; and by-him
in-kē sūwar chāyaṇ-lā khētar-mẽ̃ halã̃ẽ̃. Sūwar
him-as-for swine feeding-for field-in it-was-sent-by-him. The-swine
ju-kō chhūtā khẽ̃dhā-huā, sē khāīnẽ̃ khusī-sẽ̃ un
whatever husks eating-were, those having-eaten pleasure-with by-him
piṇḍh-jō pēṭ bharyō-huō, paṇ kẽ̃ in-kē ḍinũ̃ nā.
self-of belly would-have-been-filled, but by-anyone him-to was-given not.
Jaḍẽ̃ in-kē akal āwaī, taḍẽ̃ in chẽ̃, 'mũ̃jē-pē-jē
When him-to sense came, then by-him it-was-said-by-him, 'my-father-of
kētrē-miṇī̃-mulaīẽ̃-kē khaptī-uprã̃t māniũ̃ juṛ̃ētiũ̃, anẽ̃ ãũ tā
how-many-servants-to need-above loaves are-being-got, and I on-the-contrary

bhukh pyō-marã̃. Ãũ uthīnē mũ̃-jē-pē-waṭē vẽ̃dhōs, anẽ̃ tẽ̃-kē
(by) hunger am-dying. I having-arisen my-father-near will-go, and him-to

chõ̃dhōs ja, "pē, mũ̃ Alā-jē-ghar-sãmũ̃ anẽ̃ tō-agiā gunāh
I-will-say that, "father, by-me God-of-house-against and thee-before sin

kiō-ay, anẽ̃ hãṇẽ̃ ãũ tō-jō putar chōwājã̃ ī-lāyak nãy.
been-done-is, and now I thy son I-may-be-called this-worthy I-am-not.

Tō-jē-mulaïẽ̃-miñjh mũ̃-kē hikṛō mulaï karī rakh."' Pōy
Thy-servants-among me (acc.) *one servant having-made keep."' Then*

ū uthīnē pē-waṭē vyō. Paṇ piṇḍh ghaṇũ̃-chhēṭē
he having-arisen the-father-near went. But he-himself at-great-distance

huō, titrē-mẽ̃ in-jē-pē in-kē ḍiṭhō; anẽ̃ ḍisandhē-nẽ̃
was, the-mean-time-in by-his-father him-as-for it-was-seen; and seeing-on

tẽ̃-kē rehēm āwaï, anẽ̃ dhōṛī-karīnē in-kē bakh-vijhī
him-to compassion came, and run-having him-to embrace-having-thrown

miṭhiũ̃ ḍinẽ̃. Taḍẽ̃ putar in-kē chẽ̃, 'pē,
kisses were-given-by-him. Then by-the-son him-to it-was-said-by-him, 'father,

mũ̃ Alā-jē-ghar-sãmũ̃ anẽ̃ tō-jī-najar-mẽ̃ gunāh kiō-ay, anẽ̃ hãṇẽ̃
by-me God-of-house-against and thy-sight-in sin been-done-is, and now

tō-jō putar chōwājã̃ ī-lāyak nãy.' Paṇ pē
thy son I-may-be-called this-worthy I-am-not.' But by-the-father

piṇḍh-jē-mulaïẽ̃-kē chẽ̃, 'khāsē-mẽ̃ khāsō wagō ginĩ
his-own-servants-to it-was-said-by-him, 'good-among good robe having-taken

achō, anẽ̃ sē in-kē pērāyōs; aṇẽ̃ in-jē-hath-mẽ̃ vĩ̃ḍhī, anẽ̃
come, and that him-to put-ye-on-him; and his-hand-on a-ring, and

pag-mẽ̃ jōṛō pērāyōs; anẽ̃ pāṇ khyõ̃, nẽ̃ rājī
feet-on pair-of-shoes put-ye-on-him; and we may-eat, and happy

thiõ̃; kurē-lā kē ī mũ̃-jō putar marī-vyō-huō, sē
let-us-become; what-for that this my son having-died-gone-was, he

pãũ̃ jīrō thyō-ay; sē vẽ̃dhī-ryō-huō, nẽ̃
again alive become-is; he having-been-lost-remained-was, and

lajhī-āyō-ay.' Pōy sē khusī kayṇ lagā.
having-been-found-come-is.' Then they rejoicing to-make began.

In-ṭãṇẽ̃ in-jō waḍō putar khētar-mẽ̃ huō. Tyã̃-nũ̃ sē jēṛō
At-this-time his elder son the-field-in was. There-from he as

āyō anẽ̃ ghar agiā põ̃tō, tēṛō in gāwō nāch
came and the-house before arrived, then by-him singing dancing

sõ̃ẽ̃. Taḍẽ̃ tẽ̃ mulaïẽ̃-kē-miñjhā-nũ̃ hikṛē-kē saḍ
was-heard-by-him. Then by-him the-servants-from-among one-to call

karī puchhẽ̃ ja, 'hī miṛē ku-lāy thiē-tō?'
having-made it-was-asked-by-him that, 'this all what-for becoming-is?'

Tẽ in-kē chyō, 'tō-jō bhā âyō-ay, anẽ tō-jē-pē khāwō
By-him him-to it-was-said, 'thy brother come-is, and by-thy-father a-feast
kẽ-ay, kurē-lā ja sē in-kē sajō-niruwō juṛyō-ay.' Taḍẽ
made-by-him-is, what-for that he him-to sound-hale been-found-is.' Then
ī lōṭhō, anẽ miñjh viñaṇ-jō man na kẽ. Ētrē-lā
he became-angry, and inside going-of mind not was-made-by-him. This-for
in-jē-pē bār achīnẽ in-jī ajījũ kẽ.
by-his-father outside having-come him-of solicitations were-made-by-him.
Taḍẽ tẽ jabhābh ḍinẽ ja, 'pē, hitrā-miṛē-ware
Then by-him answer was-given-by-him that, 'father, so-many-years
thyā, ãũ tō-jī chākrī kandhō-āyō-aiyã, anẽ tō-jō sukan kaḍẽ-paṇ
became, I thy service doing-come-am, and thy word ever-even
uthlāyō-nãy; ta-paṇ tō mũ-kē kēnĩ
become-reversed-not-is; nevertheless by-these me-to at-any-time
hikṛē-bakrī-jē-bachē-jētrō paṇ ḍinẽ-nãy, jẽ-nũ
one-goat-of-young-one-as-much even been-given-by-thee-not-is, which-by-means-of
ãũ mũ-jē-bhāi-bandhẽ-bhērō majā kariã; paṇ in-tō-jē-putar tō-jī
I my-relations-friends-with rejoicing may-make; but by-this-thy-son thy
miṛē milkat ranẽ-mẽ bharbhād kẽ, sē jēṛō āyō,
all property harlots-among dissipated was-made-by-him, he as came,
tēṛō-j tō in-lā khāwō kẽ.' Taḍẽ tẽ tin-kē
so-even by-thee him-for a-feast was-made-by-thee.' Then by-him him-to
chyō ja, 'putar, tũ tã hāmēs mũ-bhērō-j thyō-aĩẽ, anẽ
it-was-said that, 'son, thou verily always me-with-verily been-art, and
mũ-jō ji-kĩ ay, sē miṛē tō-jō-j ay; pāṇ khyõ,
mine whatever is, that all thine-only is; but we-may-eat,
piõ, nẽ khusī kariõ, ī pã-kē lājam huō; ku-lā
we-may-drink, and rejoicing we-may-make, this us-to proper was; what-for
ja ī tō-jō bhā marī-vyō-huō, sē pãũ jīrō thyō-ay;
that this thy brother having-died-gone-was, he again alive become-is;
anẽ vẽdhī-ryō-huō, sē ladhō-ay.'
and having-been-lost-remained-was, he been-found-is.'

The second specimen of Kachchhī is a ballad celebrating the heroism of the Cutch Chieftains at the fatal battle of Jhārā (A.D. 1762), in which Ghulām Shāh Kalhōrā of Sindh routed the Cutch army, and thereby conquered the country. An account of this invasion will be found on pp. 143ff. of the Gazetteer of Cutch (Bombay, 1880).

[No. 14.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

KACHCHHĪ DIALECT. CUTCH.

SPECIMEN II.

ભીમજી ઠકર જારો મલાયેા, મુડ્યેા માગ ન ડે.
જેંજી ઉમ્મર હુઈ તરાર, જાડેજે જારો મલાયેા. ૧

મજી ગુલામ શા ચડ્યેા, સારે સિંધ મિંઝા.
વીંઝાણનું ઠકર ચડ્યા, જેંમેં લાખેાજી રાજા
ભીમજી ઠકર° ૨

ભડ ભીમાંણીં ચડ્યા, બેાધલિયેંજા અસવાર.
મલક મરકાઈ ચડ્યા, અંજરજા જમાંધાર
ભીમજી ઠકર° ૩

હકલ પિઈ હેાથિયેંમેં, ઠકરાં માર્યેા બાલ બચ્ચા.
ઉનીં પિંડજા ગભરૂ, હથેસેં રેાંસ્યા.
ભીમજી ઠકર° ૪

કુંઆરી કંધ નમાયા, ગેાટેં ધા કેઆ.
ચેાટા ઝલ્યા ચેાસરા, વહૂંયું કંધ વિચા.
ભીમજી ઠકર° ૫

કટારિએનૂં ચડ્યા પેાય, કુંવર કાંયાણી.
અચી ઉભા ચેાકમેં, ચેાડેા સેા નેં ચારી.
ભીમજી ઠકર° ૬

અચી રતા પિડમેં જુકેા, પાવરજા પાડા.
હથેા તરારૂં તકડ્યું, કર્યેા ભાલેંજા ધા.
ભીમજી ઠકર° ૭

તરારેંજી તડ પિઈ, ભાલેં કેઆ ભુંગા.
ગલેાલેંજા ગેાટ થ્યા, ધારૂ ધેાંસ કેઆ.
ભીમજી ઠકર° ૮

મર્યેા છણ્યેા પટ ત, ખેાધ તે-વિડ્યેા.
જડેં ઈંઝી માંલાયેા, તડેં છણી પટ પેએા.
ભીમજી ઠકર° ૯

જોરિએં જુવાણુ ન ઉપરેં, તડેં ગડેં ધસ કેઆ.
સવા સેરજો પાયણો, રહ્યો રત મિંઝા.
ભીમજી ઠકર° ૧૦

સહ હજાર સરાઈજા, છણી પટ પેઆ.
ચારી હજાર રાજા, રાવત રણમેં રેઆ.
ભીમજી ઠકર° ૧૧

[No. 14.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

KACHCHHĪ DIALECT. CUTCH.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Bhīmajī Ṭhakar Jhārō malāyō,
By-Bhīmjī the-Ṭhākur Jhārā was-made-renowned,
Muṛyō, māg na ḍē.
He-retreated, way not he-gives.
Jẽ-jī ummar huī tarār,
Whom-of immortal was the-sword,
Jāṛējē Jhārō malāyō. 1.
By-the-Jāṛējā Jhārā was-made-renowned.

Gajī Gulām-śā chaṛyō.
Thundering Ghulām-Shāh marched.
Sārē-Sindh-miñjhā.
All-Sindh-from-in.
Vĩjhāṇ-nũ Ṭhakar chaṛyā,
Vīnjhāṇ-from the-Ṭhākurs marched,
Jẽ-mẽ Lākhōjī rājā.
Whom-among Lākhōjī the-chief.
Bhīmajī Ṭhakar, etc. 2.
Bhīmjī the-Ṭhākur, etc.

Bhaṛ Bhīmãṇĩ chaṛyā,
The-gallant Bhīmāṇīs marched,
Bhōdhaliyẽ-jā asawār,
The-Bhōdhlis-of the-horsemen,
Malak markāī chaṛyā,
The-Malaks proudly marched,
Añjār-jā jamādhār.
Anjar-of the-Jamādārs.
Bhīmajī Ṭhakar, etc. 3.
Bhīmjī the-Ṭhākur, etc.

Hakal pīī Hōthiyẽ̃-mẽ̃,
A-cry fell the-Hōthīs-among,
'Ṭhakarā̃, māryō bāl bachchā.'
'O-Ṭhākurs, kill infants children.'
Unī̃ piṇḍh-jā gabharū
By-them their-own little-ones
Hathẽ̃-sẽ̃ rõsyā.
Hands-by were-slain.

Bhīmajī Ṭhakar, etc. 4.
Bhīmjī the-Ṭhākur, etc.

Kũārī kandh namāyā,
By-virgins necks were-bowed,
Gōṭẽ̃ ghā keā.
By-bridegrooms blows were-made.
Chōṭā jhalyā chōsarā,
The-hair-knots were-seized four-braided,
Waḍhyũ̃ kandh vichā.
Were-cut neck from-the-middle.

Bhīmajī Ṭhakar, etc. 5.
Bhīmjī the-Ṭhākur, etc.

Kaṭāriẽ-nũ̃ charyā pōy
Kaṭāriā-from marched then
Kũwar Kã̃yāṇī,
The-princes of-the-house-of-Kāyā,
Achī ubhā chōk-mẽ̃,
Having-come they-stood the-field-in,
Chōḍō sō nẽ̃ chārī.
Fourteen hundred and forty.

Bhīmajī Ṭhakar, etc. 6.
Bhīmjī the-Ṭhākur, etc.

Achī rutā piṛ-mẽ̃ ju-kō
Having-come planted-themselves the-battle-ground-in whoever
Pāwar-jā pāḍā.
Pāwar-of the-buffaloes.
Haṇō tarārũ̃ takaryũ̃,
Strike-ye the-swords swift,
Karyō bhālẽ̃-jā ghā.
Deal-ye spears-of blows.

Bhīmaji Ṭhakar, etc. 7.
Bhīmjī the-Ṭhākur, etc.

Tarārẽ̃-jī taṛ pīī,
Swords-of a-clang fell,

Bhālẽ̃ keā bhuṅgā.
By-the-spears were-made huts.

Galōlē-jā gōṭ thyā,
Pellet-of clouds became,

Dhārū dhõs keā.
By-gunpowder a-dust-storm was-made.

Bhīmajī Ṭhakar, etc. 8.
Bhīmjī the-Ṭhākur, etc.

Mathō chhaṇyō paṭ-tē,
The-head dropped the-ground-on,

Khõdh tē-viṛyō.
The-trunk continued-fighting.

Jaḍẽ̃ istrī gālāyō,
When by-a-woman it-was-addressed,

Taḍẽ̃ chhaṇī paṭ peō.
Then having-dropped on-the-ground it-fell.

Bhīmajī Ṭhakar, etc. 9.
Bhīmjī the-Ṭhākur, etc.

Jōriẽ̃ juwāṇ na uparẽ̃,
In-sheets the-young-men not could-be-carried,

Taḍẽ̃ gaḍẽ̃ ghas keā.
Then by-the-carts tracks were-made.

Sawā-sēr-jō pāyaṇō
One-and-a-quarter-seer-of stone

Ruṛyō rat-miñjhā.
Rolled the-blood-amidst.

Bhīmajī Ṭhakar, etc. 10.
Bhīmjī the-Ṭhākur, etc.

Saṭh hajār Sarāī-jā
Sixty thousand the-Sarāīs-of

Chhaṇī paṭ peā.
Having-dropped on-the-ground fell.

Chārī hajār Rā-jā
Forty thousand the-Rāo-of

Rāwata raṇ-mẽ̃ reā.
Warriors the-battle-on remained.

Bhīmajī Ṭhakar, etc. 11.
Bhīmjī the-Ṭhākur, etc.

FREE TRANSLATION OF THE FOREGOING.

1. Bhīmjī Ṭhākur made Jhārā renowned. Even when defeated he gave not way to the pursuers. The Jāṛējā, of the immortal sword, made Jhārā renowned.[1]

2. Ghulām Shāh, Lord of all Sindh, marched thundering, and to meet him came from Vīnjhāṇ the Ṭhākurs with Lākhōjī at their head.

3. The gallant men of the house of Bhīmjī came, and the cavalry of the Bhōdhlīs. Proudly marched the Malaks and the Jamādārs of Anjar.

4. Among the Hōthīs there was heard a cry, 'Ye Ṭhākurs, slay your babes and children.'[2] With their own hands they slew their little ones.

5. Virgins 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 Kaṭāriā marched the princes of the house of Kāyā. When they came, they stood in the battle-field fourteen hundred and forty strong.

7. Those buffaloes of Pāwar who came, planted themselves on the battle-field (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 rutted way. So mighty was the torrent of blood that stones weighing a seer and a quarter were rolled away by it.

11. Sixty thousand of the Sarāīs lay fallen on the ground, and forty thousand warriors of the Rāo remained (dead) upon the field.

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[1] This verse is repeated as a refrain after each of the succeeding verses.

[2] Presumably a reference to the custom of the *Jātugṛiha* or *Jauhar*, under which Rājputs slay their women and children, in order to preserve them from a conquering enemy.

KĀYASTHĪ.

Kāyasthī is the form of Kachchhī spoken by some 500 Kāyasths in Cutch. It is a mixed form of speech, based on Kachchhī, but much mixed with the Mārwāṛī dialect of Rājasthānī and with Gujarātī. As a specimen, I give a folktale. It will be seen that the only point in which Kāyasthī 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 *jabhābh*, an answer, or *bharbhād*, dissipated, the letter *b* has been aspirated to *bh*. A similar case occurs in the Kāyasthī specimen, in which *d* becomes *dh* in the word *dharbār*, a court, although, curiously enough, the very next word is *jawāb*, an answer, in which the *b* remains unchanged. On the other hand, again as in Kachchhī, the verbal auxiliary *thō* becomes *tō*, as in *kaē-tō*, he says, and *kã̄-tī*, I (fem.) say. So also medial *h* is liable to be dropped, as in *rã̄*, I may remain; *raī*, it (fem.) remained; and *kã̄* and *kaē* mentioned above.

In the declension of nouns, the postposition of the genitive is the Mārwāṛī *rō* (*rā*, *rī*), and of the dative-accusative *nã̄*, which is a corruption of the Mārwāṛī *nãĭ*.

The possessive pronoun 'my' is represented by two words. The first is *mã̄-jō*, which is Sindhī. The other is *māyō* (fem. *mãĭ*), which is a corruption of the Gujarātī *mārō*, with the Dardic elision of *r*, that we have already noted in Kachchhī, and the insertion of a euphonic *y*.

The word for 'this' is *hī* or *ī*, dative *iē-nã̄*. 'That' has its oblique singular *uē*. The nominative is therefore probably *hũ* or *ũ*.

Other pronominal forms are:—

kĩ̄ē, anything.

jē-kĩ̄ē, whatever.

kĩ̄k-nē̃-kĩ̄k, something or other.

There are two forms of the negative verb substantive, *nãĭ* and *nathī*. The latter is Gujarātī. Similarly, we have the Gujarātī *hatō*, he was.

In verbs, we have the Gujarātī infinitive in *wũ*, as in *karāwē-sārũ*, for causing to be made; *kar^{a}wā lagō*, he began to make. Similarly, we have the future passive participle *ḍēwō*, fem. *ḍēvī*, it is to be given.

The conjunctive participle imitates the Gujarātī form in *īnē*, as in *nākhēnē̃*, having put; *khāy^{a}nē̃*, having eaten. A kind of frequentative conjunctive participle is *karē karē*, having done frequently, which reminds us of the Kāshmīrī *kàr^{i} kàr^{i}*, with the same meaning. The present participle again follows Gujarātī in taking the termination *tō*, as in *thītã̄*, on becoming. As in that language, it is also used as a habitual past, as in *āw^{a}tō*, he used to come; *lē-jātō*, he used to take away; *lagāy^{a}to*, he used to apply; *ḍēkh^{a}tī*, I (fem.) used to see.

For the old present, or present subjunctive, we have *rã̄*, I may remain. The present takes the Kachchhī *tō* (Sindhī *thō*), as in *kã̄-tī*, I (fem.) say; *kaē-tō*, he says; *paṛē-tī*, it (fem.) falls. There is also the Gujarātī negative present, *ḍēkh^{a}tī nathī*, I (fem.) do not see. The past follows Kachchhī. We may note the irregular feminine *khulaĭ*, opened, with which we may compare the Kachchhī *āwaĭ*, dealt with on p. 194.

The only example of a pronominal suffix of the accusative is *ḍēkh°tīs nathī*, I do not see it.

Kāyasthī has a peculiar form of the suffix of the agent case of the third person singular, equivalent to the Sindhī *ā͠ī*. It varies according to gender, *ā͠dhē* being used for 'by him,' and *ā͠dhī* for 'by her.' There does not appear to be any corresponding form for the third person plural. A list of words received from Cutch, while giving *māryā͠dhē*, for 'he struck' (lit. 'struck by him'), gives the ordinary Sindhī *māryā͠ū͠*, 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 Sindhī, Gujarātī, and Mārwāṛī. The following examples of this suffix occur in the specimen :—

uē-nā͠ sajī kyā͠dhē, he made her well.
paisā māgyā͠dhē, he demanded money (masc. sing.).
iē-nā͠ tēṛāyā͠dhē, he caused her to be summoned.
jwāb ḍinā͠dhī, she gave an answer.
sāmān ḍiṭhā͠dhī naī͠, furniture was not seen by her.
jōyā͠dhī, she saw (that).
wāḍāṛ (masc.) *kayā͠dhī*, she made a contract.
hakal (fem.) *karāyā͠dhī*, 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 Kachchhī *ḍisandhē-nē͠*, on seeing him.

[No. 15.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

KACHCHHĪ (KĀYASTHĪ) DIALECT. CUTCH.

ડોસી નેં વૈધ.

હેક ધયઢી ડોસીરી નજર થકી. તડેં અંખીઆં સજીઆં કરાવેન્સારૂ હેક વૈધનાં હકલ કરાયાંધી નેં સાયધી રખે એડો વડાડ. કયાંધી કે, જો ઈ માંઈઆં અંખીઆં સજીઆં કરે ડે તો ધ્યેનાં ચિકરી ડેવી, પણ જો નજરમેં વરતભાવ ન થાએ તો ઈએનાં કીંએ ડેવો નંઈ. ઈ વડાડ ભાયલ થીતાં ઈ વૈધ પિંઢરો ઓસડ ઈએરી અંખીઆંનાં થોડા-થોડા ડીંઆંરો છેટી નાખેનેં લગાયતો, નેં જડેં-જડેં ડોસીનાં જોવા આવતો તડેંતડેં કિંકનાંકિંક લે જાતો નેં ઈમ કરેકરે રેતેરેતે ઈએરી મિડે મલકત ચોરાય ગ્યો. પછેં ઉએ પાસે જે કીંએ હતો સે મિડે પિંઢરે હથ આયો. તડેં ઉએનાં સજી કયાંધે નેં વડાડ પ્રમાણે પૈસા મંગ્યાંધે. ઈએ ધયઢી ડોસીરી નજર ખુલઈ, તડેં જોયાંધી તો ધરમેં કીંએ સામાન ડિહાંધી નંઈ; ઈતે ઈએનાં કીંએ ડિનાંધી નંઈ. વૈધ હણેાહણ કરવા લગો; તોપણ ડોસી ઈએનાં ધાધ ડિનાંધી નંઈ. તડેં ઈએનાં ધરબારમેં તેડ્યાંધે. ડોસી ધરબારમેં જવાબ ડિનાંધી, 'હી માંધુસ જે કએંતો સે સચી વાત અય, કિમકે માંજી નજર સજી થીએ તો ઈએનાં નાંણેા ડેવો પણ જો હું અંધીજ રાં તો ઈએનાં કીંએ ડેવો નંઈ, એડો વકાડ હતો. હવે ઈ કએતો કે માંઈ નજર પડતી, પણ હું ઈમ કાંતી કે હું કીંએ ડેખતી નથી, કિમકે જડેં માંજી નજર રઈ તડેં માંયે ધરમેં ધણીએ તાંભારજી નેં ભારીભારી સામાન હતો સે હું ડેખતી, પણ હવે ઈ સેા ખાયનેં કયતો કે માંયેા અંધાપો ગ્યો, પણ હું તાં માંયે ધરમેં કીંએ જધુસ ડેખતીસ નથી.'

[No. 15.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHÍ.

KACHCHHÍ (KÁYASTHÍ) DIALECT. CUTCH.

TRANSLITERATION AND TRANSLATION.

ḌÓSÍ NẼ WAIDH.
OLD-WOMAN AND PHYSICIAN.

Hēk-ghayᵃḍhī-ḍōsīrī najr thakī. Taḍẽ ākhiã̄ sajiã̄ karāvē-
An-old-old-woman's eyesight failed. Then eyes sound causing-to-be-made-

sārū hēk-waidhnã̄ hakal karāyã̄dhī, nẽ sāyᵃdhī
for to-a-physician call was-caused-to-be-made-by-her, and witnesses

rakhē ēṛō waḍāṛ kayã̄dhī kē, 'jō i mãiyã̄ ākhiã̄ sajiã̄
having-kept such contract was-made-by-her that, 'if he my eyes sound

karē-ḍē, tō iēnã̄ chākᵃrī ḍēvī, paṇ jō najr-mẽ
may-make, then to-him (fee-for)service is-to-be-given, but if eyesight-in

warat-bhāv na thiē, tō iēnã̄ kĩẽ ḍēwō nãī.' I
recovery not may-become, then to-him anything to-be-given is-not.' This

waḍāṛ bhāyal thītã̄ i waidh piṇḍhrō ōsaṛ iērī-ākhiã̄nã̄
contract confirmed on-becoming this physician his-own medicine to-her-eyes

thōṛā-thōṛā-ḍĩ̄ārī chhēṭī nākhēnẽ lagāyᵃtō, nẽ jaḍẽ-jaḍẽ
of-a-few-a-few-days interval having-put used-to-apply, and when-when

ḍōsinã̄ jōwā āwᵃtō, taḍẽ-taḍẽ kĩk-nẽ-kĩk
the-old-woman (acc.) to-see he-used-to-come, then-then something-and-something

lē-jātō, nẽ im karē-karē rētē-rētē
he-used-to-take-away, and so having-done-having-done remaining-remaining

iērī miṛē milᵃkat chōrāy gyō. Pachhẽ uē-pāsē jē-kĩẽ hatō,
her all property having-stolen he-went. Finally her-near whatever was,

sē miṛē piṇḍhrē-hath āyō. Taḍẽ uēnã̄ sajī kyã̄dhē,
that all in-his-own-hand came. Then her (acc.) sound it-was-made-by-him,

nẽ waḍāṛ pramāṇē paisā māgyã̄dhē. Iē-ghayᵃḍhī-ḍōsīrī
and contract according-to money was-demanded-by-him. This-old-old-woman's

najr khulaï. Taḍẽ jōyã̄dhī tō ghar-mẽ kĩẽ sāmān
eyesight cleared. Then it-was-seen-by-her behold the-house-in any furniture

ḍiṭhã̄dhī nãī; itē iēnã̄ kĩẽ ḍinã̄dhī nãī.
seen by-her is-not; therefore to-him anything given-by-her is-not.

Waidh haṇōhaṇ karᵃwā lagō; tō-paṇ ḍōsī
The-physician importunities to-make began; nevertheless by-the-old-woman

iēnā̃ dhādh ḍinā̃dhī nāī. Taḍē̃ iēnā̃ dharbār-mē̃
to-him heed given-by-her is-not. Then her (acc.) *the-court-in*
tēṛāyā̃dhē. Ḍōsī dharbār-mē̃ jwāb
it-was-caused-to-be-summoned-by-him. By-the-old-woman the-court-in answer
ḍinā̃dhī, 'hī mā̃ṇas jē kaē-tō, sē sachī vāt ay; kim-kē,
was-given-by-her, 'this man what says, that true story is; because,
"mā̃jī najr sajī thīē, tō iēnā̃ nā̃ṇō ḍēwō, paṇ
"my eyesight sound may-become, then to-him cash (is)to-be-given, but
jō hũ andhī-j rā̃, tō iēnā̃ kĩē ḍēwō nāī,"
if I blind-even may-remain, then to-him anything to-be-given is-not,"
ēṛō wakāṛ hatō. Havē i kaē-tō kē mā̃i najr paṛē-tī, paṇ hũ
such contract was. Now he says that my eyesight falls, but I
im kā̃-tī kē, "hũ kĩē ḍēkh"tī nathī, kim-kē jaḍē̃ mā̃jī najr
thus say that, "I anything seeing am-not, because when my eyesight
raï, taḍē̃ mā̃yē-ghar-mē̃ ghaṇīē tā̃bhārachh nē̃ bhārī-bhārī
remained, then my-house-in many brass-and-copper-utensils and costly-costly
sāmān hatō sē hũ ḍēkh"tī, paṇ havē i sõ khāy"nē̃
furniture was that I used-to-see, but now he oath having-eaten
kāya-tō (*for* kaē-tō) kē mā̃yō ādhāpō gyō, paṇ hũ tā̃ mā̃yē-ghar-
says that my blindness (is)gone, but I indeed my-house-
mē̃ kĩē jaṇas ḍēkh"tīs nathī."'
in any article seeing-it am-not."'

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 importunate, 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.'

BHĀṬIĀ.

A form of Sindhī, called Bhāṭiā, has been reported from Bombay Town and Island, as spoken by 6,000 Bhāṭiās from Halad and Cutch. A List of Words and Sentences has been received of this dialect, but no other specimen. From the List it appears to be ordinary Kachchhī, with a free mixture of Gujarātī words. The only grammatical form that is peculiar is *māraī*, which means both 'he struck' and 'they struck.' We may compare the word *āwaī*, 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.

STANDARD LIST OF WORDS AND SENTENCES

English.	Standard Sindhī (Hyderabad).	Lāsi.[1]
1. One	Hekª	Hēkṛō
2. Two	Bba	Bba
3. Three	Ṭē(ṭrē)	Ṭē
4. Four	Chārᵉ	Chārᵉ
5. Five	Panjª	Panjª
6. Six	Chha	Chha
7. Seven	Satª	Satª
8. Eight	Aṭhª	Aṭhª
9. Nine	Nawª	Nawª
10. Ten	Ḍḍahª	Ḍḍahª
11. Twenty	Vihª	Vihª
12. Fifty	Panjāhª	Panjāhª
13. Hundred	Sau	Sau
14. I	Āũ	Ã
15. Of me	Mũhᵉ-jō	Mã̃-jō
16. Mine	Mũhᵉ-jō	Mã̃-jō
17. We	Asĩ	Asĩ
18. Of us	Asã̃-jō	Asã̃-jō
19. Our	Asã̃-jō	Asã̃-jō
20. Thou	Tũ	Tũ
21. Of thee	Tũhᵉ-jō	Tō-jō
22. Thine	Tũhᵉ-jō	Tō-jō
23. You	Tavhĩ	Aĩ
24. Of you	Tavhã̃-jō	Awã̃-jō
25. Your	Tavhã̃-jō	Awã̃-jō

[1] The original of this list was written in the Perso-Arabic character with very few vowel-points. Some of the spellings are therefore uncertain.

Lāṛī.[1]	Kachchhī.	English.
Hek[a], hekirō ; *or* (*in counting*), barkat[a], barkhat[a], *or* barkh[a].	Hikḍō	1. One.
Bba	Ba	2. Two.
Ṭō	Trē	3. Three.
Chār[e]	Chār	4. Four.
Panj[a]	Panj	5. Five.
Chhah[a]	Chha	6. Six.
Sat[a]	Satta	7. Seven.
Aṭh[a]	Aṭṭha	8. Eight.
Nũ	Nō	9. Nine.
Ḍḍah[a], ḍḍō . .	Ḍō	10. Ten.
Vih[a], vī[a] . . .	Vɪ, vīy . . .	11. Twenty.
Panjāh[a] . . .	Panjā, pinjhā . .	12. Fifty.
Saō, sō	Sō	13. Hundred.
Āð, ã, mũ . . .	Ãũ	14. I.
Mũ-jō . . .	Mũ-jō	15. Of me.
Mũ-jō	Mũ-jō . . .	16. Mine.
Asĩ	Asĩ, pāṇ	17. We.
Asã-jō	Asã̃-jō, pã̃-jō . . .	18. Of us.
Asã̃-jō	Asã̃-jō, pã̃-jō . . .	19. Our.
Tũ	Tũ	20. Thou.
Tō-jō	Tō-jō	21. Of thee.
Tō-jō	Tō-jō	22. Thine.
Tavĩ, avĩ . . .	Ãĩ	23. You.
Tawã̃-jō, awã̃-jō . .	Ã̃-jō	24. Of you.
Tawã̃-jō, awã̃-jō . .	Ã̃-jō	25. Your.

[1] NOTE.—In the original list from which this is taken final short vowels were not always indicated. In most cases, instead of the final ° of Standard Sindhī, a final ' is clearly written and is here reproduced ; but in the case of some words that in the Standard end in °, the vowel sign has not been written. I have left these words as apparently ending in consonants, but probably ' should be supplied.

English.	Standard Sindhī (Hyderabad).	Lāsī.
26. He	Hū, uhō	Hū
27. Of him	Hun^{s}-jō, unhē-jō	Wa-jō, hū^{s}-jō
28. His	Hun^{s}-jō, unhē-jō	Wa-jō, hū^{s}-jō
29. They	Hū, uhē	Hū
30. Of them	Hun^{e}-jō, unhan^{e}-jō	Hun^{e}-jō
31. Their	Hun^{e}-jō, unhan^{e}-jō	Hun^{e}-jō
32. Hand	Hath^{u}	Hath^{u}
33. Foot	Pēr^{u}	Pērō
34. Nose	Nak^{u}	Nak^{u}
35. Eye	Akh^{e}	Akh^{e}
36. Mouth	Wāt^{u}	Wāt^{u}
37. Tooth	Ḍḍand^{u}	Ḍḍand^{u}
38. Ear	Kan^{u}	Kan^{u}
39. Hair	Wār^{u}	Wār^{u}
40. Head	Math^{s}	Mathō
41. Tongue	Jjibh^{s}	Jjibh^{s}
42. Belly	Pēṭ^{u}	Pēṭ^{u}
43. Back	Puṭh^{e}, puṭhī	Puṭhī
44. Iron	Lōh^{u}	Lōh^{u}
45. Gold	Sōn^{u}	Sōn^{u}
46. Silver	Rupō	Rupō
47. Father	Pi^{u}	Pē
48. Mother	Mā^{u}	Mā
49. Brother	Bhā^{u}	Bhā^{u}
50. Sister	Bhēṇ^{s}	Bhēṇ^{u}
51. Man	Mard^{u}	Māṇhū̃
52. Woman	Zāl^{s}	Zāl^{s}

Lāṛī.	Kachchhī.	English.
Hū, hī, ū, ī . . .	Ū, hū, sō, ī, hī . .	26. He.
Hunˢ-jō, hinˢ-jō, unˢ-jō, inˢ-jō.	Un-jō, hun-jō, tẽ-jō . .	27. Of him.
Hunˢ-jō, hinˢ-jō, unˢ-jo, inˢ-jō.	Un-jō, hun-jō, tẽ-jō . .	28. His.
Hōē, hūē, ōē, ūē . .	Ū, hū, sē, ī, hī . . .	29. They.
Unan-jō, unī-jō; inan-jō, inī-jō.	Unī-jō, hunī-jō, tēnī-jō .	30. Of them.
Unan-jō, unī-jō; inan-jō, inī-jō.	Unī-jō, hunī-jō, tēnī-jō .	31. Their.
Hathᵉ	Hath	32. Hand.
Pēr, pagg, pagulō . .	Pag	33. Foot.
Nakᵉ	Nak	34. Nose.
Akhᵉ	Akh	35. Eye.
Wātᵉ	Mõ	36. Mouth.
Ḍḍandᵉ	Ḍandh	37. Tooth.
Kanᵉ	Kan	38. Ear.
Wārᵉ	Wār	39. Hair.
Mathō	Mathō	40. Head.
Jjībˢ	Jībh, jībh . . .	41. Tongue.
Pēṭᵉ	Pēṭ	42. Belly
Puṭhᵉ	Puṭh, taḍō . . .	43. Back.
Lō	Lhō, lō . . .	44. Iron.
Sōnᵉ	Sōna	45. Gold.
Chãdī, rupō . . .	Rupō	46. Silver.
Pē, bālā, abā, abō, adā .	Pē, bāpā . . .	47. Father.
Mā, mātā, amã, amī, āī, amilˢ, amilī, jījā.	Mā, bhābhī . . .	48. Mother.
Bā, bāō, adā, adhā . .	Bhā	49. Brother.
Bēṇ, adhī . . .	Bhēṇ	50. Sister.
Māṇũ, mārū, mardᵉ, mursᵉ.	Māḍū, māṛū . .	51. Man.
Zālˢ, ōratˢ, ōlathˢ . .	Bāeḍī, bāyaḍī . . .	52. Woman.

English.	Standard Sindhī (Hyderabad).	Lāsī.
53. Wife . . .	Jō[a]	Zāl[a] . . .
54. Child . . .	Bbār[u]	Ggabhar[u] . . .
55. Son	Puṭ[u]	Puṭ[u] . . .
56. Daughter . . .	Dhi[a]	Dhi[a] . . . .
57. Slave . . .	Bbānhõ	Gōlō . . . .
58. Cultivator . . .	Kuṛimī	Hārī . . . .
59. Shepherd . . .	Rēḍhār[u]	Dhanār[u] . . . .
60. God . . .	Khudā, Bhaggawān[u] .	Allāh[u] . . . .
61. Devil . . .	Shaiṭān[u] . . .	Shaiṭān[u] . . . .
62. Sun . . .	Sij[u]	Sij[u] . . . .
63. Moon . . .	Chanḍ[u]	Chanḍ[u] . . . .
64. Star . . .	Tārō	Tārā . . . .
65. Fire . . .	Bāh[e]	Jjōrō . . . .
66. Water . . .	Pāṇī	Pāṇī . . . .
67. House . . .	Ghar[u]	Ghar[u] . . . .
68. Horse . . .	Ghōṛō	Ghōṛō . . . .
69. Cow . . .	Ggàũ	Ggaũ . . . .
70. Dog . . .	Kutō	Kutō . . . .
71. Cat . . .	Bbilī	Phūshiṇī . . .
72. Cock . . .	Kukuṛ[u]	Kukuṛ[u] . . . .
73. Duck . . .	Badak[a]	Badak[a] . . . .
74. Ass	Gaḍḍah[u] . . .	Gaḍḍah[u] . . .
75. Camel . . .	Uṭh[u] . . .	Uṭh[u] . . .
76. Bird . . .	Pakhī	Pakhī . . . .
77. Go (2nd sg. impve.) .	Wañ[u]	Wañ[u] . . . .
78. Eat	Khā[u]	Khā[u] . . . .
79. Sit	Vēh[u]	Vēh[u] . . . .

Lārī.	Kachchhī.	English.
Jō[c], garawārī, wanī (*bride*), kūwār[c] (*bride*).	Vahu, vaū . . .	53. Wife.
Bbār[c], bbachō, bbālak[c], ggabhur[c].	Gabhar, gabhrū, ninghrō, bār.	54. Child.
Puṭ, kākū . . .	Chhōkrō, puṭar, chhōrō .	55. Son.
Dī[a], dīarī, niāṇī, kañā .	Chhōkrī, dhī, dīy, niyāṇī .	56. Daughter.
Bbāñō, gōlō . . .	Gōlō	57. Slave.
Hārī	Khēḍū	58. Cultivator.
Rēḍār[c]	Rabārī, bharwāḍ . .	59. Shepherd.
Khudā, Alāh, Rab; Bhagawān, Piribhū, Paramēsar.	Bhagawān, Parmēsar, Prabhu.	60. God.
Ḍḍait, būt, pirēt, shaitān .	Sētān, bhūt, rākās, palīt .	61. Devil.
Sij, sūrij	Sūraj . . .	62. Sun.
Chanḍ, chandrimā̃ . .	Chandhar . . .	63. Moon.
Tārō	Tārō	64. Star.
Bāē, āg[c], jjērō, ṭā̃ḍō (*live coal*).	Jīrō, lagāṇō, tā̃ḍhō, āg .	65. Fire.
Pāṇī, jal . . .	Pāṇī, jal . . .	66. Water.
Gar, jā[c], dērō . .	Khōeḍō, ghar . . .	67. House.
Gōrō	Ghōḍō	68. Horse.
Ggāā̃, gāē̃, ḍhaggī . .	Gō, gāē̃	69. Cow.
Kutō	Kuttō	70. Dog.
Bilī, pusaṇī . .	Minnī	71. Cat.
Kukir[c]	Kukaḍ, kukḍō, kōkaḍ .	72. Cock.
Badak[a]	Badak, bhadhak . .	73. Duck.
Gaḍḍah	Gadhēḍō, gaḍḍōḍō . .	74. Ass.
Uṭh	Uṭh, ūṭ	75. Camel.
Pakhī	Paṅkhī	76 Bird.
Wañ	Viñ	77. Go (2nd sg. impve.).
Khā	Khā, jim	78. Eat.
Vē (*root* veh) . . .	Vō	79. Sit.

English.	Standard Sindhī (Hyderabad).	Lāṛī.
80. Come . . .	Ach^{u}	Ā^{u} . . . . .
81. Beat . . .	Mār^{e}	Kuṭ^{e} . . . .
82. Stand . . .	Beh^{u}	Bē . . . . .
83. Die . . .	Mar^{u}	Mar^{u} . . . .
84. Give . . .	Ḍḍē (*root* ḍḍi) . .	Ḍḍē . . . .
85. Run . . .	Ḍōr^{u}	Ḍōṛ^{u} . . . .
86. Up . . .	Mathē	Mathō . . . .
87. Near . . .	Vējhō	Ōḍḍō . . . .
88. Down . . .	Hēṭh^{e}	Tah^{e} . . . .
89. Far . . .	Parē	Ḍḍūr^{e} . . . .
90. Before . . .	Aggiã̄	Aggō . . . .
91. Behind . . .	Puṭhiã̄	Puṭhiã̄ . . . .
92. Who . . .	Kōr^{u}	Kōr^{u} . . . .
93. What . . .	Kahiṛō, chhā . . .	Chhō . . . .
94. Why . . .	Chhā-kaṇ^{e} . . .	Chhō-lā^{e} . . . .
95. And . . .	Aĕ	Ãĕ . . . . .
96. But . . .	Par^{a}	Par^{a} . . . .
97. If . . .	Jē-kaḍḍhf . . .	Jō . . . . .
98. Yes . . .	Hāō	Haō . . . .
99. No . . .	Na	Nā . . . . .
100. Alas . . .	Afsōs^{u}, hā^{e} . . .	Haō haō . . . .
101. A father . . .	Pi^{u}	Pō . . . . .
102. Of a father . .	Pi^{u}-jō	Pō-jō . . . .
103. To a father . .	Pi^{u}-khō	Pō-khō . . . .
104. From a father . .	Pi^{u}-khã̄	Pō-garã̄ . . . .
105. Two fathers . .	Bba piur^{a} . . .	Bba piur^{a} . . .
106 Fathers . . .	Piur^{a}	Piur^{a} . . . .

Lāṛī.	Kachchhī.	English.
Ach	Ach	80. Come.
Mārᵉ, kuṭᵉ, saṭᵉ . .	Mār, pīṭ, haṇ . . .	81. Beat.
Bī (*root* beh), ubhᵉ . .	Ubh	82. Stand.
Marᵉ	Mar	83. Die.
Ḍḍē (*root* ḍḍi) . .	Ḍē	84. Give.
Ḍōkᵉ, ḍōrᵉ . . .	Dhōḍ	85. Run.
Mathē	Mathō	86. Up.
Vējō, ōḍḍō, ōḍḍiṛō, ōrē .	Waṭ	87. Near.
Hēṭhᵉ	Hēṭh	88. Down.
Parē, ḍḍūrᵉ . . .	Chhēṭē	89. Far.
Aggiã̄, mahãdᵉ, mãdᵉ .	Agiyã̄	90. Before.
Puṭhiã̄, pōi-tã̄, puṭh-tã̄ .	Puṭhiyã̄	91. Behind.
Kēr, kērō . . .	Kēr	92. Who.
Kujjā, kujjārō . .	Kurō	93. What.
Chhā-khã̄, kō, kujjā-lāᵉ .	Ku-lāe, kurē-lāe . .	94. Why.
Ãū, ãᵉ, nē̃ . . .	Nē	95. And.
Parᵃ	Paṇ	96. But.
Jē̃, jō-kaḍḍahī . .	Jē	97. If.
Hā, haō, hã̄ . . .	Bhō, hā	98. Yes.
Na, kī-na, kō-na . .	Na	99. No.
Arē, afsōsᵉ . . .	Wōy, hāy . . .	100. Alas.
Pē	Pē, pēa	101. A father.
Pē-jō	Pē-jō, pēy-jō . . .	102. Of a father.
Pē-khē	Pē-kē, pēy-kē . . .	103. To a father.
Pē-khã̄ . . .	Pē-waṭã̄, pēy-waṭã̄, -nũ̄, -thī	104. From a father.
Bba pē . . .	Ba pē, ba pēa . . .	105. Two fathers.
Pē	Pē, pēa, pēy . . .	106. Fathers.

English.	Standard Sindhī (Hyderabad).	Lāsī.
107. Of fathers . .	Piunᵉ-jō	Piurã̄-jō . . . .
108. To fathers . .	Piunᵉ-khē . . .	Piurã̄-khē . . .
109. From fathers . .	Piunᵉ-khã̄ . . .	Piurã̄-garã̄ . . .
110. A daughter . .	Dhiᵘ	Dhīᵃ . . . .
111. Of a daughter . .	Dhiᵘ-jō	Dhīᵃ-jō . . . .
112. To a daughter . .	Dhiᵘ-khē . . .	Dhīᵃ-khē . . .
113. From a daughter .	Dhiᵘ-khã̄ . . .	Dhīᵃ-garã̄ . . .
114. Two daughters .	Bba dhiarũ . . .	Bba dhīũ . . . .
115. Daughters . .	Dhiarũ	Dhīũ . . . .
116. Of daughters . .	Dhiarunᵉ-jō . . .	Dhẽ̄-jō . . . .
117. To daughters . .	Dhiarunᵉ-khē . . .	Dhẽ̄-khē . . . .
118. From daughters .	Dhiarunᵉ-khã̄ . . .	Dhẽ̄-garã̄ . . .
119. A good man . .	Chaṅō māṇhū . . .	Khāṣō māṇhū . . .
120. Of a good man .	Chaṅē māṇhuᵃ-jō . .	Khāṣē māṇhuᵃ-jō . .
121. To a good man .	Chaṅē māṇhuᵃ-khē . .	Khāṣē māṇhuᵃ-khē . .
122. From a good man .	Chaṅē māṇhuᵃ-khã̄ . .	Khāṣē māṇhuᵃ-garã̄ . .
123. Two good men .	Bba chaṅā māṇhū . .	Bba khāṣã̄ māṇhū . .
124. Good men . .	Chaṅā māṇhū . . .	Khāṣã̄ māṇhū . . .
125. Of good men . .	Chaṅanᵉ māṇhunᵉ-jō .	Khāṣã̄ muṛsã̄-jō . .
126. To good men . .	Chaṅanᵉ māṇhunᵉ-khē .	Khāṣã̄ muṛsã̄-khē . .
127. From good men .	Chaṅanᵉ māṇhunᵉ-khã̄ .	Khāṣã̄ muṛsã̄-garã̄ . .
128. A good woman .	Chaṅī zālᵃ . . .	Khāsī zālᵃ . . .
129. A bad boy . .	Buchhiṛō chhōkarᵘ . .	Buchhiṛō chhōkarᵃ . .
130. Good women . .	Chaṅiũ zālã̄ . . .	Khāṣiũ zālũ . . .
131. A bad girl . .	Buchhiṛī chhōkarᵉ . .	Buchhiṛī chhōkarī . .
132. Good . . .	Chaṅō	Khāṣō . . . .
133. Better . . .	(Hunᵃ-khã̄) chaṅō . .	(Wa-garã̄) khāṣō . .

Lāṛī.	Kachchhī.	English.
Pēn-jō	Pē-jō, pēy-jō . . .	107. Of fathers.
Pēn-khē . . .	Pē-kē, pēy-kē . . .	108. To fathers.
Pēn-khã̄ . . .	Pē-waṭã̄, pēy-waṭã̄, -nũ̄, -thī	109. From fathers.
Dyᵉ	Dhī, dīy	110. A daughter.
Dīᵃ-jō . . .	Dhī-jō, dīy-jō . . .	111. Of a daughter.
Dīᵃ-khē . . .	Dhī-kē, dīy-kē . . .	112. To a daughter.
Dīᵃ-khã̄ . . .	Dhī-waṭã̄, dīy-waṭã̄, -nũ̄, -thī	113. From a daughter.
Bba diũ̄	Ba dhiũ̄, ba dīyrũ̄ . .	114. Two daughters.
Diũ̄, dīaṛᵃ, dīariyũ̄ . .	Dhiũ̄, dīyrũ̄ . . .	115. Daughters.
Dīan-jō, dīariun-jō .	Dhīē-jō, dīyrũ̄-jō . .	116. Of daughters.
Dīan-khē, dīariun-khē .	Dhīē-kē, dīyrũ̄-kē . .	117. To daughters.
Dīan-khã̄, dīariun-khã̄ .	Dhīē-waṭã̄, dīyrũ̄-waṭã̄, -nũ̄, -thī.	118. From daughters.
Chaṅō māṇũ̄ . . .	Khāsō māḍū . . .	119. A good man.
Chaṅē māṇūᵃ-jō . .	Khāsē māḍū-jō . .	120. Of a good man.
Chaṅē māṇūᵃ-khē . .	Khāsē māḍū-kē . .	121. To a good man.
Chaṅē māṇūᵃ-khã̄ . .	Khāsē māḍū-waṭã̄, -nũ̄, -thī	122. From a good man.
Bba chaṅā māṇũ̄ . .	Ba khāsā māḍū . .	123. Two good men.
Chaṅā māṇã̄ . . .	Khāsā māḍū . . .	124. Good men.
Chaṅan māṇun-jō . .	Khāsē māḍuē-jō . .	125. Of good men.
Chaṅan māṇun-khē .	Khāsē māḍuē-kē .	126. To good men.
Chaṅan māṇun-khã̄ .	Khāsē māḍuē-waṭã̄, -nũ̄, -thī	127. From good men.
Chaṅī zālᵃ . . .	Khāsī bāeḍī . . .	128. A good woman.
Buchhirō chhōkarō . .	Bhuchhaḍō chhōkrō . .	129. A bad boy.
Chaṅiũ̄ zāliũ̄ . .	Khāsyũ̄ bāeḍiũ̄ . .	130. Good women.
Buchhirī chhōkarī . .	Bhuchhaṛī chhōkrī . .	131. A bad girl.
Chaṅō	Khāsō	132. Good.
(Hunᵃ-khã̄) chaṅō . .	(Un-thī) khāsō . .	133. Better.

English.	Standard Sindhī (Hyderabad).	Lāsī.
134. Best . . .	Sabhinī-khā̃ chaṅō . .	Sabhinī-garā̃ khāṣō . .
135. High . . .	Utāhō	Uchō . . . .
136. Higher . . .	(Hun^{a}-khā̃) utāhō . .	(Wa-garā) uchō . .
137. Highest . . .	Sabhinī-khā̃ utāhō . .	Sabhinī-garā̃ uchō . .
138. A horse . . .	Ghōṛō	Ghōṛō . . . .
139. A mare . . .	Ghōṛī	Ghōṛī . . . .
140. Horses . . .	Ghōṛā	Ghōṛā . . . .
141. Mares . . .	Ghōṛiū̃	Ghōṛiū̃ . . . .
142. A bull . . .	Ḍḍānd^{u}	Ḍhaggō . . . .
143. A cow . . .	Ggāū̃	Ggaū̃ . . . .
144. Bulls . . .	Ḍḍānd^{a}	Ḍhaggā . . . .
145. Cows . . .	Ggāū̃	Ggaū̃ . . . .
146. A dog . . .	Kutō	Kutō . . . .
147. A bitch . . .	Kutī	Kutī . . . .
148. Dogs . . .	Kutā	Kutā . . . .
149. Bitches . . .	Kutiū̃	Kutiū̃ . . . .
150. A he goat . .	Bbakar^{u}	Thēr^{u} . . . .
151. A female goat . .	Bbakir^{e}	Ayī . . . .
152. Goats . . .	Bbakar^{a}, (*fem.*) bbakiriū̃ .	Thērā . . . .
153. A male deer . .	Haraṇ^{u}	Harr^{u}, haraṇ^{u} . . .
154. A female deer . .	Hariṇī	Hariṇī . . . .
155. Deer . . .	Haraṇ^{a}, (*fem.*) hariṇiū̃ .	Harr^{a}, haraṇ^{a} . . .
156. I am . . .	Āū̃ āhiyā̃ . . .	Ã̃ āē̃, āhē̃ . . .
157. Thou art . .	Tū̃ āhī	Tū̃ waĩ, āhẽ̃ . . .
158. He is . . .	Hū āhē	Hū way^{a}, ay^{a}, āhē . .
159. We are . . .	Asī̃ āhiyū̃ . . .	Asī̃ āhiyā̃ . . .
160. You are . . .	Tavhī̃ āhiyō . . .	Aī̃ āhiyō . . . .

Lāṛī.	Kachchhī.	English.
Sabhinī-khā̃ chaṅō . .	Miṇīyā̃ (*or* mēḍīyā̃) khāsō .	134. Best.
Ũchō	Uchō	135. High.
(Hun^{a}-khā̃) ũchō . .	(Un-thī) uchō . . .	136. Higher.
Sabhinī-khā ũchō . .	Miṇīyā̃ (*or* mēḍīyā̃) uchō .	137. Highest.
Gōrō	Ghōḍō	138. A horse.
Gōrī	Ghōḍī	139. A mare.
Gōrā	Ghōḍā	140. Horses.
Gōriũ	Ghōḍīũ, ghōḍyũ . .	141. Mares.
Ḍhaggō	Ḍhagō	142. A bull.
Ggāũ	Gō	143. A cow.
Ḍhaggā	Ḍhagā	144. Bulls.
Ggāũ	Gō̃yũ	145. Cows.
Kutō	Kuttō	146. A dog.
Kutī	Kuttī	147. A bitch.
Kutā	Kuttā	148. Dogs.
Kutiũ	Kuttīũ, kuttyũ . .	149. Bitches.
Bbakirō	Bakrō	150. A he goat.
Bbakirī	Bakrī	151. A female goat.
Bbakirā, (*fem.*) bbakiriũ .	Bakrā	152. Goats.
Haraṇ	Hyē̃ṇō, aē̃ṇō . . .	153. A male deer.
Harṇī	Hyē̃ṇī, aē̃ṇī . . .	154. A female deer.
Haraṇ	Hyē̃ṇā	155. Deer.
Ãũ āyā	Ãũ aīyā̃	156. I am.
Tũ āĩ	Tũ aīyē̃	157. Thou art.
Ũ āhē	Hū ae, ay . . .	158. He is.
Asĩ āyũ	Asĩ aīyũ, ayũ . . .	159. We are.
Tavĩ āyō . . .	Ãĩ aīyō, ayō . . .	160. You are.

English.	Standard Sindhī (Hyderabad).	Lāsī.
161. They are . .	Uhē āhin[e] . . .	Hū wan[e], āhin[e] . .
162. I was . . .	Āũ hōs[e]	A hōsĩ . . . .
163. Thou wast . .	Tũ huẽ	Tũ huẽ . . . .
164. He was . . .	Hū hō	Hō huō . . . .
165. We were . .	Asĩ huāsũ . . .	Asĩ huāsĩ . . .
166. You were . .	Tavhĩ huau . . .	Aĩ huā, huā[s] . . .
167. They were . .	Uhē huā . . .	Hū huā . . . .
168. Be . . .	Huj[u]; thī[u] . . .	Hũj[u] . . . .
169. To be . . .	Hujaṇ[u]; thiaṇ[u] . .	Hũjaṇ[u] . . . .
170. Being . . .	Hūndō, hūndaṛ[u]; thīndō, thīndaṛ[u].	Hūndō . . . .
171. Having been . .	Hōī, hujī . . .	Hũjī . . . .
172. I may be . .	Āũ hujā	Ãũ hũjẽ . . . .
173. I shall be . .	Āũ hūndus[e] . . .	Ãũ hūndōsĩ . . .
174. I should be . .	.....	.....
175. Beat . . .	Mār[e]	Kuṭ[e] . . . .
176. To beat . . .	Māraṇ[u]	Kuṭaṇ[u] . . . .
177. Beating . . .	Mārīndō, mārīndaṛ[u] . .	Kuṭīndō . . . .
178. Having beaten . .	Mārē	Kuṭē . . . .
179. I beat . . .	Āũ māryā thō . . .	Ãũ kuṭẽ tō . . .
180. Thou beatest . .	Tũ mārĩ thō . . .	Tũ kuṭẽ tō . . .
181. He beats . . .	Hū mārē thō . . .	Hō kuṭē tō . . .
182. We beat . . .	Asĩ māryũ thā . . .	Asĩ kuṭyã tā . . .
183. You beat . . .	Tavhĩ māryō thā . .	Aĩ kuṭyō tā . . .
184. They beat . .	Uhē marin[e] thā . .	Hū kuṭin[e] tā . . .
185. I beat (*Past Tense*) .	Mũ mārīō . . .	Mã kuṭīō . . .
186. Thou beatest (*Past Tense*).	Tō mārīō . . .	Tō kuṭīō . . . .
187. He beat (*Past Tense*)	Hun[s] mārīō . . .	Hū[s] kuṭīō . . .

Lāṛī.	Kachchhī.	English.
Ū āhin . . .	Hū aĩn	161. They are.
Āũ hōs . . .	Ãũ huwōs, hōs . .	162. I was.
Tũ huã, hōẽ . . .	Tũ hōẽ	163. Thou wast.
Ū hō, hā . . .	Hū huō, hō . . .	164. He was.
Asĩ huāsĩ . . .	Asĩ huāũ, hōāsĩ . .	165. We were.
Tavĩ huā . . .	Ãĩ huā, hōā . .	166. You were.
Ū huā	Hū huā, hōā . . .	167. They were.
Hō ; thī . . .	Thī	168. Be.
Huaṇ ; thiaṇ . . .	Thīṇ, thīṇō . . .	169. To be.
Hūndō ; thīndō . .	Thĩdhō	170. Being.
Thī-karē . . .	Thīnē, thī . . .	171. Having been.
Āũ huã, hujã ; thiã . .	Ãũ thiã	172. I may be.
Āũ hūndis ; thīndis . .	Thĩdhōs	173. I shall be.
.. ...	.....	174. I should be.
Mārᵉ	Mār	175. Beat.
Māraṇ	Māraṇ, māraṇō . .	176. To beat.
Mārīndō . . .	Mārĩdhō	177. Beating.
Mārē	Mārīnē, mārī . .	178. Having beaten.
Āũ māryã thō . .	Ãũ māryã tō . . .	179. I beat.
Tũ mārĩ thō . . .	Tũ māryẽ to . . .	180. Thou beatest.
Ū mārē thō . . .	Hū mārē tō . . .	181. He beats.
Asĩ māriyũ thā . .	Asĩ māryũ tā . . .	182. We beat.
Tavĩ māriyō thā . .	Ãĩ māryō tā . . .	183. You beat.
Ū mārīn thā . . .	Hū mārīn tā . . .	184. They beat.
Mũ mārio . . .	Mũ māryō . . .	185. I beat (*Past Tense*).
Tō mārio . . .	Tō māryō . . .	186. Thou beatest (*Past Tense*).
Unᵃ mārio . . .	Hun māryō . . .	187. He beat (*Past Tense*).

English.	Standard Sindhī (Hyderabad).	Lāsī.
188. We beat (*Past Tense*)	Asã̄ mārio . . .	Asã̄ kuṭio . . .
189. You beat (*Past Tense*)	Tavhã̄ mārio . . .	Awã̄ kuṭio . . .
190. They beat (*Past Tense*).	Unhanᵉ māro . . .	Hunᵉ kuṭio . . .
191. I am beating . .	Ãũ mārīndō āhiyã̄ . .	A kuṭẽ̄ tō . . .
192. I was beating . .	Ãũ mārīndō hōsᵉ . .	Mã̄ kuṭio tō . . .
193. I had beaten . .	Mũ mārio hō . . .	Mã̄ kuṭio hō . . .
194. I may beat . .	Ãũ māryã̄ . . .	Ã̃ kuṭẽ̄ . . . .
195. I shall beat . .	Ãũ mārīndusᵉ . . .	A kuṭīndōsī̃ . . .
196. Thou wilt beat. .	Tũ mārīndẽ̄ . . .	Tũ kuṭīndō . . .
197. He will beat . .	Hū mārīndō . . .	Hū kuṭīndō . . .
198. We shall beat . .	Asī̃ mārīndāsũ̄ . .	Asī̃ kuṭīndāsī̃ . . .
199. You will beat . .	Tavhī̃ mārīndau . .	Aī̃ kuṭīndō . . .
200. They will beat. .	Uhē mārīndā . . .	Hū kuṭīndā . . .
201. I should beat . .	.....	.....
202. I am beaten . .	Ãũ mārijã̄ thō . . .	Ã̃ kuṭjẽ̄ tō . . .
203. I was beaten . .	Ãũ māriusᵉ . . .	Ã̃ kuṭiōsī̃ tō . . .
204. I shall be beaten .	Ãũ māribusᵉ . . .	Ã̃ kuṭbōsī̃ . .
205. I go . . .	Ãũ wañã thō . . .	Ã wañẽ̄ tō . . .
206. Thou goest . .	Tũ wañī̃ thō . . .	Tũ wañẽ̄ tō . . .
207. He goes . . .	Hū waño thō . . .	Hū waño tō . . .
208. We go . . .	Asī̃ wañũ̄ thā . . .	Asī̃ wañã̄ tā . . .
209. You go . . .	Tavhī̃ waño thā . .	Aī̃ waño tā . . .
210. They go. . .	Uhē wañanᵉ thā . .	Hū wañanᵉ tā . . .
211. I went . . .	Ãũ viusᵉ . . .	Ã̃ viōsī̃ . . . .
212. Thou wentest . .	Tũ viẽ̄	Tũ viẽ̄ . . . .
213. He went. . .	Hū vio	Hū vio . . . .
214. We went. . .	Asī viāsũ̄ . . .	Asī̃ viāsī̃. . . .

Lārī.	Kachchhī.	English.
Asã mārīō . . .	Asã māryō . . .	188. We beat (*Past Tense*).
Tavã mārīō . . .	Ã māryō . . .	189. You beat (*Past Tense*).
Unan mārīō . . .	Hunī māryo . . .	190. They beat (*Past Tense*).
Āũ mārīndō āyã . .	Aũ māryã to . .	191. I am beating.
Mũ pai-mārīō . .	Mũ māryō tō . . .	192. I was beating.
Mũ mārīō hō . . .	Mũ māryō huō . .	193. I had beaten.
Āũ māryã . . .	Ãũ māryã . . .	194. I may beat.
Āũ mārīndis . . .	Ãũ mārīdhōs . . .	195. I shall beat.
Tũ mārīndẽ . . .	Tũ mārīnẽ . . .	196. Thou wilt beat.
Ũ mārīndō . . .	Hũ mārīdhō . . .	197. He will beat.
Asī mārīndāsī . .	Asī mārīdhāsī . . .	198. We shall beat.
Tavī mārīndā . .	Ãī mārīdhā . . .	199. You will beat.
Ũ mārīndā . . .	Hũ mārīdhā . . .	200. They will beat.
.....	.....	201. I should beat.
Āũ mārjã thō . .	Aũ marāṇũ aīyã . .	202. I am beaten.
Āũ mārīō hōs[e] . .	Aũ marāṇũ hōs . .	203. I was beaten.
Āũ mārbis . . .	Ãũ marãdhōs . . .	204. I shall be beaten.
Āũ wañã thō . .	Ãũ viñã tō . . .	205. I go.
Tũ wañī thō . .	Tũ viñẽ tō . . .	206. Thou goest.
Ũ wañẽ thō . . .	Hũ viñẽ tō . . .	207. He goes.
Asī waññũ thā . . .	Asī viññũ tā . . .	208. We go.
Tavī waño thā . .	Ãī viño tā . . .	209. You go.
Ũ wañan thā . . .	Hũ viñan tā . . .	210. They go.
Āũ vēs . . .	Ãũ veōs, vyōs . . .	211. I went.
Tũ vē	Tũ vẽ	212. Thou wentest.
Ũ viō	Hũ veō, vyō . . .	213. He went.
Asī viāsī . . .	Asī veāsī, vyāsī . .	914. We went.

English.	Standard Sindhī (Hyderabad).	Lāsī.
215. You went . .	Tavhī viau . . .	Aī viā, viāᵉ . . .
216. They went . .	Uhē viō . . .	Hā viā . . . .
217. Go . . .	Wañᵘ	Wañᵘ . . . .
218. Going . . .	Vēndō, vēndaṛᵘ . .	Vēndō . . . .
219. Gone . . .	Viō, vialᵘ . . .	Viō . . . .
220. What is your name?	Tũhᵉ-jō nālō chhā āhē? .	Tō-jō nālō chhō wayᵃ? .
221. How old is this horse?	Hiᵘ ghōṛō kētiriᵃ 'umirᵉ-jō āhē?	Yehō ghōṛō jamārᵘ kēḍḍō āhē?
222. How far is it from here to Kashmir?	Kashmīrᵘ betā kētirō parē āhē?	Hetā Kashmīrᵘ kētirō ḍḍūrᵘ ayᵃ?
223. How many sons are there in your father's house?	Tũhᵉ-jē piᵘ-jē gharᵃ-mẽ kētirā puṭᵃ āhinᵉ?	Tō-jē pē-jē gharᵃ-mẽ kētirā puṭᵃ āhinᵉ?
224. I have walked a long way to-day.	Ajjᵘ mũ pandhᵘ ghaṇō kayō āhē.	Mã ajjᵘ ghāṭō pandhᵘ kiō āhē.
225. The son of my uncle is married to his sister.	Mũhᵉ-jē chāchē-jō puṭᵘ hunᵃ-jē bhēṇᵃ-sã pariṇiō āhē.	Mã-jē kākē-jō puṭᵘ wa-jē bhēṇᵘ pariṇiō āhē.
226. In the house is the saddle of the white horse.	Hunᵃ gharᵃ-mẽ achhē ghōṛē-jī zīnᵃ āhē.	Wa achhō ghōṛē-jī palāṇī gharᵃ-mẽ āhē.
227. Put the saddle upon his back.	Zīnᵃ hunᵃ-jē puṭhiᵃ-tē rakhᵘ.	Wa-jē puṭhᵉ-tē hanō vijhᵘ.
228. I have beaten his son with many stripes.	Mũ hunᵃ-jē puṭᵃ-khē ghaṇā chābukᵃ haṇiā āhinᵉ.	Wa-jē puṭᵃ-khō mã ghāṭō (*sic*) chābukã-sẽ kuṭiō āhē.
229. He is grazing cattle on the top of the hill.	Hū mālᵃ-khē ṭakiriᵃ-jē chōṭiᵃ-tē piō chārē.	Hū hīᵃ chhaparᵃ-jē chōṭiᵃ-tē gōramᵘ chārē tō.
230. He is sitting on a horse under that tree.	Hū hunᵃ waṇᵃ-hēṭhᵉ ghōṛō-tē chaṛhiō vēṭhō āhē.	Hū hīᵃ waṇᵃ-jē tarã hēkṛē ghōṛō-tē chaṛhiō āhē.
231. His brother is taller than his sister.	Hunᵃ-jō bhāᵘ hunᵃ-jīᵃ bhēṇᵃ-khã ḍighō āhē.	Hūᵃ-jō bhāᵘ hūᵃ-jē bhēṇᵘ-garã ḍighō āhē.
232. The price of that is two rupees and a half.	Hunᵃ-jī qīmatᵃ adhāī rupayā āhē.	Hūᵃ-jī kharīdᵃ bba rupayā sāḍhā āhē.
233. My father lives in that small house.	Mũhᵉ-jō piᵘ hunᵃ nanḍhē gharᵃ-mẽ rahē thō.	Mã-jō pē wa nanḍhē gharᵃ-mẽ rahē tō.
234. Give this rupee to him	Hiᵘ rupayō hunᵃ-khē ḍḍē .	Yehō rupayō wa-khē ḍḍē .
235. Take those rupees from him.	Uhē rupayā hunᵃ-khã waṭhᵘ.	Hō rupayā wa-garã waṭhᵘ .
236. Beat him well and bind him with ropes.	Hunᵃ-khē khūbᵉ mārᵃ ḍḍē, aᵉ nōṛiunᵉ-sã karē bbadhīsᵉ.	Wa-khō khāshō kuṭᵉ, ãᵉ wa-khē rasẽ-sẽ bbandhᵘ.
237. Draw water from the well.	Khuhᵃ-mã pāṇī chhikē kaḍhᵘ.	Khũharᵃ-mã pāṇī kaḍhᵘ .
238. Walk before me .	Mũhᵉ-jē aggiã halᵘ . .	Mã-jē mãdahᵉ gharᵘ . .
239. Whose boy comes behind you?	Kãhᵉ-jō chhōkarᵘ tũhᵉ-jē puṭhiã achē thō?	Tō-jē puṭhᵉ-tã kaᵉ-jō puṭᵘ tō achē?
240. From whom did you buy that?	Tō hū kãhᵉ-khã ggidhō? .	Tō hū kaᵉ-garã ggīṛō? .
241. From a shopkeeper of the village.	Ggōṭhᵃ-jē hekiṛē haṭāiᵃ-khã.	Hēkṛē ggōṭhᵃ-jē haṭawārē-garã.

Lāṛī.	Kachchhī.	English.
Tavī viā . . .	Ãĩ veā, vyā . . .	215. You went.
Ū viā	Hū veā, vyā . . .	216. They went.
Wañ	Viñ	217. Go.
Vēndō, vīndō . . .	Vēdhō	218. Going.
Viō, vial . . .	Veō, vyō	219. Gone.
To-jō nālō kujjā āhē ? .	Ã-jō nālō kurō ae ? . .	220. What is your name ?
Hī gōrō kēḍḍō āhē ? .	Hī ghōḍō kitrē ware-jō ae ?	221. How old is this horse ?
Hetā̃ Kashmīr kētirō parē āhē ?	Kāshmīr hitā̃ kitrō chhēṭē ae ?	222. How far is it from here to Kashmir ?
Piṇē-jō gar^{a}-mē̃ kētirā puṭ^{a} āhin ?	Ã-jē pē-jē ghar-mē kitrā chhōkrā aĩn ?	223. How many sons are there in your father's house ?
Ajj^{e} mū̃ gaṇū̃ pand kayō āhē.	Mū̃ aj jhijhō pandh kēō ae	224. I have walked a long way to-day.
Mū̃-jē chāchē-jō puṭ un^{a}-jē bēṇ-sā̃ parṇiō āhē.	Mū̃-jē kākē-jō chhōkrō hun-jī bhēṇ paeṇyō ae.	225. The son of my uncle is married to his sister.
Achhē gōrē-jō hunō gar^{a}-mē̃ āhē.	Ghar-mē̃ achchhē ghōḍē-jō jīn ae.	226. In the house is the saddle of the white horse.
Un^{a}-jē puṭh^{e}-tē hunō rakh^{e}	Hin-jī puṭh-tē jīn vijhō .	227. Put the saddle upon his back.
Mū̃ hun^{a}-jē puṭ^{a}-khē gaṇā chābuk^{a} hayā āhin.	Mū̃ hun-jē chhōkrē-kō jhijhiē̃ jhāpaṭē̃-sē̃ māryō-ae.	228. I have beaten his son with many stripes.
Hū ṭakiri^{a}-jē chōṭi^{a}-tē māl^{a}-khē piō chārē.	Hū janāwarē̃-kō ṭakrī-jī chōṭī-tē chārē tō.	229. He is grazing cattle on the top of the hill.
Ū wan^{a} hēṭh gōrē-tē charīō vēṭhō āhē.	Hū jhāḍ nīchē̃ ghōḍē-tē waṭhō ae.	230. He is sitting on a horse under that tree.
Un^{a}-jō bā un^{a}-jē bēṇ-kanā ḍigō āhē.	Hin-jō bhā hin-jī bhēṇ-thī uchō ae.	231. His brother is taller than his sister.
Un^{a}-jī kīmat^{a} aḍhāī rupiyā āhē.	Hun-jī kīmat aḍhī rupiyā ae.	232. The price of that is two rupees and a half.
Mū̃-jō pē hun^{a} nanḍē gar^{a}-mē̃ rahē thō.	Mū̃-jō pē hun nanḍhē ghar-mē̃ raē tō.	233. My father lives in that small house.
Hī rupiyō un^{a}-khē ḍḍē .	Ī rupiyō hun-kē ḍyō .	234. Give this rupee to him.
Hō^{e} rupiyā hun^{a}-kanā waṭ^{e} .	Hū rupiyā hun-waṭā̃ ginō .	235. Take those rupees from him.
Un^{a}-khē khūb mārē̃s ā^{ū} nōri^{a}-sā̃ bbadhē̃s.	Hun-kō khūb māryōs, nē rasē̃-sē̃ bandhyōs.	236. Beat him well and bind him with ropes.
Khūh^{a}-mā̃ pāṇī baryā kaḍ .	Kuwē-mañjhā pāṇī kaḍhyō	237. Draw water from the well.
Mū̃-jē aggiā hal^{e} . .	Mū̃-jē agiyā̃ halō . .	238. Walk before me.
Puṭhiā̃ē̃ kē^{ū}-jō chhōkar achē thō ?	Ã-jē puṭhiyā̃ kē̃-jō chhōkrō achē tō ?	239. Whose boy comes behind you ?
Ū kē^{ū}-kanā wartē ? . .	Hū ã̃ kē̃-waṭā̃ vikādhō giḍā̃ ?	240. From whom did you buy that ?
Ggōṭh^{a}-jē haṭāi^{a}-kanā .	Gāmḍē-jē hikḍē haṭṭawārē-waṭā̃.	241. From a shopkeeper of the village.

MAP ILLUSTRATING THE DIALECTS AND SUB-DIALECTS OF LAHNDA OR WESTERN PANJABI LANGUAGE.

Southern Dialect

North-Eastern Dialect

North-Western Dialect

Scale 1 Inch = 64 Miles.

100 50 0 100

66° 70° 74°

32° 28° 24°

KOHISTANI

KASHMIRI

PUNCHHI

HINDKO

POTHWARI

JATKI

THALOCHHI

MULTANI

DOGRI

KACHHI

BAHAWALPURI

RAJASTHANI

MARWARI

SINDHI

LARI

KACHCHHI

KATHIAWARI

GUJARATI

Reg. No. 9009 E., 13.—L.—1130.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

Where spoken.

Lahndā is the language of the Western Panjab. To its east it has Pañjābī, spoken in the Central and Eastern Panjab, 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 Panjab and call everything to the east of it Pañjābī 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 Pañjābī peculiarities on the west. The further west we go the less traces we find of Pañjābī, and we may consider Lahndā to be finally established on the Districts 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 Gujranwala up to the town of Ramnagar on the Chinab in the latter district, dividing each into two nearly equal parts. From Ramnagar it runs across the District of Gujrat 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 Chinab; whence it runs nearly due north to about the Pir Panjal 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 Jehlam 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 latitude 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 Attock 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 Isa Khel Taḥṣīl of Mianwali District. It thence embraces the greater part of the Derajat 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 Bannu, in all of which the main language is Paṣhtō. Again, Lahndā is spoken in a more or less corrupt form by numerous immigrants over the greater part of the Province of Sind.

Name of the Language.

The existence of Lahndā as a separate language has long been recognised under various names such as Jaṭkī, Mūltānī, Hindkī or Hindkō, and Western Pañjābī. It is called Jaṭkī because in some parts most of its speakers are Jaṭṭs, but the name is not applicable in places where Jaṭṭs are not numerically preponderant. It is called Mūltānī, but this name properly applies only to the form of Lahndā spoken round Multan and the neighbourhood. Hindkī and

Hindkō, both of which mean 'the language of Hindūs,' are chiefly used in the trans-Indus districts where Paṭhāns speak Paṣhtō and Hindūs Lahndā. The only suitable general names are therefore Western Pañjābī and Lahndā. The former name explains itself. 'Lahndā' may be used as indicating 'the language of the West,' just as Pōwāḍī, the name of one of the dialects of Pañjābī, means 'the language of the East.' The name Western Pañjābī 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 Pañjābī 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 Pañjābī' or 'Southern Western Pañjābī.' 'Lahndā' on the other hand is short and adaptable, as 'North-Western Lahndā' or 'Southern Lahndā' are at once intelligible. In the present Survey I therefore give the language its formal designation of 'Lahndā or Western Pañjābī' but when writing about it shall simply use the shorter and more convenient term 'Lahndā.'[1]

Position in regard to neighbouring dialects.

In the plains of the Panjab, Lahndā has to its east Pañjābī. Towards the north, in the hill country its eastern neighbours are the Ḍōgrī Pañjābī of Jammū, and the Kāshmīrī dialects of the upper Chinab valley. Still further north it has Kāshmīrī and in the extreme north Shiṇā on its east. Shiṇā also lies opposite its northern extremity. Along the western border of Khagan it has the Kōhistān 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 Paṣhtō, and below that, in Dera Ghazi Khan, it is Balōchī. At Ahmadpur, where the boundary line turns to the east, it has Sindhī to its south, and further east, in South Bahawalpur, the language is the Thalī dialect of Rājasthānī.

Kāshmīrī, Shiṇā and the Kōhistānī are all Dardic languages, and we therefore see that in its northern section Lahndā is surrounded by languages of the Dardic type on three sides, east, north, and west. As regards the other languages Pañjābī with its dialect Ḍōgrī, and Rājasthānī belong to the central group of Indo-Aryan languages, and are therefore distinct from Lahndā which belongs to the North-Western Group. The connexion between Lahndā and Pañjābī will be dealt with later, and here it will be sufficient to state that Lahndā shows few points of contact with Rājasthānī. One of these is, however, important. One of the typical characteristics of Lahndā is the formation of the future with the letter *s*. Thus (Mūltānī) *marsī*, he will die. There is nothing like this in Sindhī immediately to the south, but the *s* reappears still further south, in Gujarātī where we have *marᵊśī*. The connecting link is the Western Rājasthānī immediately to the south of Lahndā. Here, in Thalī, we have *marᵊśē*, and, further south, adjoining Gujarātī, in Mārwāṛī, *marᵊsī*. We thus have a line of languages with *s*-futures extending, without a break from the north of Khagan, through the Western Panjab, and Western Rajputana into Gujarat.

Sindhī, on the other hand, though it has no *s*-future, is closely connected with Lahndā. In fact, so nearly related are the two languages that a kind of half and half language, half Lahndā and half Sindhī, is spoken over the greater part of Sind by

[1] The word 'Lahndā' literally means 'West.' If we wished to be accurate we should say 'Lahndēdī bōlī,' the language of the West, or some such term. Mr. Tisdall, in his Pañjābī Grammar, calls the language 'the Lahindā dialect,' of which phrase 'Lahndā' must be taken merely as a convenient abbreviation.

immigrants from the Western Panjab. In Southern Lahndā even the Sindhī 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 Kāshmīrī, to take an example of a Dardic language, there are many masculine nouns ending in *u* followed by a consonant, as, for instance, *karun*, the act of doing. This was originally *karanˣ*. In the ablative singular *karanˣ* becomes *karana*. Here as there is no final ˣ, *karana* does not become *karun*, but remains unchanged. In other words, Kāshmīrī nouns ending in a consonant preceded by *u*, change the *u* to *a* in the oblique cases. Exactly the same is the case in Lahndā where *karuṇ*, the act of doing, has its oblique form *karaṇ*. In Sindhī, the old form is still preserved, and we have *karaṇˣ*, the act of doing, oblique form *karaṇᵉ*. In the conjugation of verbs there is also a close resemblance between Lahndā and Sindhī. Specially noteworthy is the fact that they both have an organic passive, as in Lahndā *marīwuṇ*, Sindhī *mārijaṇˣ*, to be struck.

Paṣhtō and Balōchī are Eranian languages, and in no way influence Lahndā, except perhaps in one mixed dialect called Khētrānī. There remain the Dardic languages. Lahndā shows many traces of their influence, and indeed it may almost be said that its basis is Dardic. Here it is necessary to point out that this influence extends beyond Lahndā into Pañjābī. Thus, most Indian languages drop a *t* when it comes between two vowels, while the Dardic languages usually preserve it. Thus, the Sanskrit *kṛitaḥ* appears in Hindōstānī as *kiā*, but in Kāshmīrī as *kitˣ* or *kyutˣ*, and in Lahndā and Pañjābī as *kītā*. Similarly L. and P. *sītā*, sewn; *pītā*, drunk; but H. *sīā*, *pīā*. Again, Dardic frequently uses dental letters for cerebrals and *vice versâ*. So, in Thaḷī Lahndā the cerebral is continually used instead of a dental *d*. Dardic is fond of dropping an *r* between vowels. This occasionally occurs in Lahndā, as in *dārō* or *dāō*, from (Dhannī). Such a loss of *r* is unknown in other parts of India.

In Dardic, the soft aspirated letters *gh*, *jh*, *ḍh*, *dh*, and *bh* are always disaspirated and become *g*, *j* (or *z*), *ḍ*, *d*, and *b*, respectively. Several examples of this occur in Lahndā. They are specially common in the Khētrānī dialect, but they also occur elsewhere. Thus, the Ḍērāwāl dialect has *giddā*, instead of *ghiddā*, taken, *bukkh* for *bhukkh*, hunger. Another peculiarity of Dardic is that soft letters are liable to be hardened. Thus the Sanskrit *śvā-pada-*, a bear, is *hā-pat-* in Kāshmīrī. In Lahndā there is a common word *ḍhiḍḍh* or *ḍhīḍh* meaning belly. In Hazara Lahndā it becomes *ṭēḍ*, and in the Pōṭhwārī dialect of the Murree Hills, *ghiddhā*, taken, becomes *khiddhā*. In *ṭeḍ* the aspiration is dropped both at the beginning and end of the word, and the resultant initial *ḍ* (for *ḍh*) is hardened to *ṭ*.

A marked feature of the Dardic languages is the tendency to epenthesis. By this is meant that the sound of a vowel is changed by the influence of one in the next syllable. Thus, in Kāshmīrī the *a* of *baḍˣ*, great, under the influence of the following ˣ becomes *o* and we have *boḍˣ*. So *mālˣ*, a father, becomes *mōlˣ*, and *mājˢ*, a mother, becomes *mōjˢ*. Exactly the same occurs in Lahndā, where :—

kukkaṛu, a cock, becomes *kukkuṛ*;
vāhaṛu, a young bull, becomes *vâhuṛ*;
kukkaṛi, a hen, becomes *kukkiṛ*; and
vāhaṛi, a heifer, becomes *vāhir*.

We have seen on the preceding page how this epenthesis, in the case of *karuṇ*, the act of doing, effects the declension of nouns both in Kāshmīrī and in Lahndā.

The case of the personal pronouns is very noteworthy. All over the rest of India the words for 'we' and 'you' are *ham* and *tum* or some such form. Only in Pañjābī, Lahndā and Sindhī do we get different words, and these are closely related to Dardic forms. This will be evident from the following:—

		We.	You.
Dardic	Kāshmīrī	*as*^{i}	*twah*^{i} (*töh*^{i}).
	Kōhistānī	...	*tus*.
Lahndā		*assĩ*	*tussĩ*.
Pañjābī		*asĩ*	*tusĩ*.
Sindhī		*asĩ*	*tawhĩ*.

The Kōhistānī 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 Kāshmīrī *móru-m*, he (was) beaten-by-me. Lahndā and Sindhī do exactly the same. Lahndā has *māre-um* and Sindhī has *māryu-m*^{i}. It is unnecessary to multiply examples here.

The conjugation of the past tense of the verb substantive is also worth noting. In Hindōstānī it is *thā*, but in Pañjābī it is *sā* or *sī*, and in Lahndā *āhā*, *āh*, *asā*, *āsā*, or *sā*, 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:—

Bashgalī Kāfir	*azī*.
Veron Kāfir	*esso*, *so*.
Kalāshā Kāfir	*āsis*.
Khōwār	*oshoi*.
Shiṇa	*asū*.
Kāshmīrī	*ós*^{u} (for *ās*^{u}).
Gārwī	*āshu*.
Maiyã	*ãs*.

The conjugation of verbs does not call for special notice. It may, however, be remarked that in North-Eastern Lahndā the present participle ends in *nā*. Thus, *mārnā*, striking. So, in Kāshmīrī we have *mārān*, striking, Bashgalī Kāfir *vin-an*, striking, and so on.

Finally, there are remarkable coincidences in vocabulary. The forms for the verb 'to go' will suffice as an example. In Pañjābī and the rest of India this is *jāṇā*, or some such form. In Kāshmīrī it is *gatsh-un*, and so in Northern Lahndā it is *gachh-uā*.

So much do these languages resemble each other that difficult Kāshmīrī words can be explained by their Lahndā equivalents. Thus, there is a famous pass in Kashmir called *Hasti-wanj*, over which there is a story of elephants going. In Kāshmīrī *hasti* means 'of an elephant' but there is no word *wanj*. It is not till we hear the South Lahndā *wañjṇā* or *waññā*, Sindhī *wañaṇ*, '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 meaning 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 Pañjābī belongs to the Central Group of Indo-Aryan languages. The principal member of the Group is Western Hindī. In the section of this Survey dealing with Rājasthānī[1] it was pointed out that in Rājputānā and Gujarat the Aryan languages originally spoken belonged (like Lahndā) to the Outer Circle of Indo-Aryan languages. Over them the language of the Central Group, now represented in its purity by Western Hindī, 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 new-comers from the Dōāb.

We have historical records of this migration from the Gangetic Valley into Rajputana, but such notices are wanting in the case of the Panjab. It is, however, reasonable to suppose that the same occurred in their case also, for the linguistic conditions are exactly parallel. In the Eastern Panjab the language is an almost pure member of the Central Group, but as we go west traces of Lahndā influence grow stronger and stronger, till, at last, Lahndā is finally established in supersession of Pañjābī in the Districts of Jhang and Multan. It is evident from the phonetic conditions that some language akin to the Modern Lahndā was once spoken over the whole of the Modern Panjab, but that, in the east, it has been superseded by a language hailing from the Gangetic Doab, though traces of its former existence, stronger and stronger as we go westwards, are still observable.

Although, therefore, Pañjābī belongs to the Central Group, it is, to a certain and varying extent, a mixed language. Instances of the survival of Lahndā 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 *bhaktaḥ*, cooked rice, which becomes *bhattu*, with a double *tt*, in Apabhraṁśa Prakrit. In most of the modern Indo-Aryan vernaculars (especially in Western Hindī and Gujarātī) these double letters are simplified by the rejection of one of them, and the preceding vowel is lengthened in compensation. Thus, almost universally *bhattu* is represented in the modern languages by *bhāt*. But in

[1] Vol. IX, Part II, p. 2ff.

Lahndā and Pañjābī this is not the case. The double letter is retained and the preceding vowel remains short. In Sindhī and the Dardic languages and sometimes in Lahndā the compound is, it is true, simplified, but the preceding vowel almost always remains short. There is no compensatory lengthening. Thus, Sindhī has *bhatᵘ*, not *bhātᵘ*, and the Dardic Kāshmīrī *bata*, not *bāta*. 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 definitely 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[1] always simplified and the preceding vowel is then always lengthened.

The following are further examples of this treatment of double letters :—

Sanskrit.	Apabhraṁśa Prakrit.	Pañjābī.	Lahndā.	Sindhī.	Dardic (Kāshmīrī unless otherwise stated).	Western Hindī.
darbhaḥ, a kind of grass	*dabbhu* or *ḍabbhu*	*dabbh*	*dabh*	*ḍabhᵘ*	*dab*	*ḍābh*
uchchakaḥ, high	*uchchaü*	*uchchā*	*uchchā*	*uchō*	...	*ūchā*
satyaḥ, true	*sachchu*	*sachch*	*sachchā*	*sachᵘ*	...	*sāch* or *sach*
ṛikshaḥ, a bear	*richchhu*	*richchh*	...	*richhᵘ*	*iṭṣ* (Bashgali, exceptional long vowel).	*rīchh*
śabdaḥ, a sound	*saddu*	*sadd*	*sadd*	...	*sada*	*sād*
dugdham, milk	*duddhu*	*duddh*	*duddh*	*ḍḍudhᵘ*	*dōd*	*dūdh*
agrē, before	*aggahi*	*aggē*	*aggē*	*aggē*	...	*āgē*
adya, to-day	*ajju*	*ajj*	*ajj*	*ajᵘ*	*az*	*āj*
chakram, a wheel	*chakku*	*chakk*	*chakk*	*chakᵘ*	...	*chāk*
tarkayati, he ascertains	*takkēi*	*takk-*	*takk-*	*tak-*	...	*tāk-*
śushkakaḥ, dry	*sukkhaü*	*sukkhā*	...	*sukō*	*hŏkhᵘ*	*sūkhā*
karma, an action	*kammu*	*kamm*	*kamm*	*kamᵘ*	*kömᵘ* (exceptional long vowel).	*kām*
charma, skin	*chammu*	*chamm*	*chamm*	*chamᵘ*	*cham*	*chām*
karṇaḥ, an ear	*kaṇṇu*	*kann*	*kann*	*kanᵘ*	*kan*	*kān*
sarpaḥ, a snake	*sappu*	*sapp*	*sapp*	*sapᵘ*	...	*sāp*
śvaśrūḥ, mother-in-law	*sassū*	*sass*	*sass*	*sasᵘ*	*hash*	*sās*
bhaktam, boiled rice	*bhattu*	*bhatt*	...	*bhatᵘ*	*bata*	*bhāt*
raktakaḥ, red	*rattaü*	*rattā*	*ratt*, blood	*ratō*	*rot-*, blood	*rātā*
kartayati, he cuts	*kaṭṭēi*	*kaṭṭ-*	...	*kaṭ-*	*kat-*	*kāṭ-*
hastaḥ, a hand	*hatthu*	*hatth*	*hatth*	*hathᵘ*	*atha*	*hāth*
pṛishṭham, the back	*piṭṭhu*, *puṭṭhu*	*piṭṭh*	...	*puṭhᵘ*	*pēṭh*	*pīṭh*

[1] There are a few instances of the double letter being preserved without simplification, as in the Sanskrit *mrakshaṇam*, Prakrit *makkhaṇaṁ*, Hindī *makkhan* or *mākhan*, butter. But these are quite sporadic.

Lahndā has three main dialects, a Southern, or Standard, a North-Eastern, and a North-Western. Each of these has several sub-dialects.

Dialects.

The form of Lahndā which has been taken as the standard is that spoken in the Dōāb of the District of Shahpur and illustrated in Sir James Wilson's *Grammar and Dictionary of Western Pañjābī*. It is the typical form of the Southern dialect, which covers the whole of the Lahndā area south of the Salt Range. It has three sub-dialects,—the Standard proper, Mūltānī, and Thaḷī. The Standard proper is spoken in the Districts of Shahpur, Jhang, Lyallpur, Montgomery, Gujranwala, and Gujrat, and has several local or tribal names, which sometimes indicate slight variations. In Shahpur it is spoken in the Jēch Dōāb between the Jehlam and the Chinab. In Jhang and Lyallpur it goes by various names, according to the people who speak it. The most general name is *Jaṭkī*, or the language of the Jaṭṭs. 'Pañjābī' is the broken Lahndā spoken by the Pañjābī immigrants in the Canal Colony in Lyallpur, and Jāṅgalī is the language of the nomad tribes now settled in that district. The Jaṭkī spoken on the banks of the Chinab is called Chināwaṛī in Jhang, and in the north of that district the dialect of the Niswānā tribe is called Niswānī. In the Kāchhī, or alluvial portion of Jhang District on the right bank of the Jehlam, we have Kāchhṛī, which is the standard merging into the Thaḷōchhṛī form of Thaḷī spoken further west. With the exception of Thaḷōchhṛī, of which more anon, all these are simply slightly varying forms of the standard of the Shahpur Dōāb.

Standard Lahndā.

In Montgomery, we have, as explained above on p. 233, Pañjābī in the eastern and Lahndā 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. Lahndā, 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 Lahndā of Gujranwala is locally known as *Bārdī Bōlī*, or the speech of the Bār or uncultivated upland.

In Gujrat, there is a similar division between Lahndā and Pañjābī. The Lahndā of this district has various names according to locality. West of the Pabbī Range, which is here the dividing line, it is Pōṭhwārī, a form of the North-Eastern dialect of Lahndā, and does not now concern us. Further south it is known as *Jaṭāṭardī Bōlī*, or *Bārdī Bōlī*, and resembles the dialect of the Shahpur Dōāb.

The estimated number of speakers of this Standard form of Lahndā is as follows :—

Shahpur	447,000
Jhang and Lyallpur	433,832
Montgomery	204,995
Gujranwala	275,000
Gujrat	147,000
TOTAL	1,507,827

We now come to the Mūltānī sub-dialect of the Southern dialect of Lahndā. 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. Mūltānī is well-known, owing to its having been described in Mr. O'Brien's Glossary. In Multan it is spoken over the whole district,

Mūltānī.

except in tracts, such as the Sidhmai Canal area, where immigrants from the Panjab have settled. The dialect of North Bahawalpur is the same as that of Multan and is locally known as Bahāwalpurī. In Muzaffargarh, Mūltānī is locally known as Hindī, Hindkī, or Jaṭkī. It closely resembles the dialect of Multan except that in the north-east, on the bank of the river Chinab, adjoining Jhang District, it more nearly resembles the Chināwaṛī of Jhang, and is known as Chinhāwaṛī.

Across the Indus from Muzaffargarh lies the District of Dera Ghazi Khan, the principal languages of which are Balōchī, spoken by the Baloches, and Lahndā. The latter is locally known as Hindī, Hindkī, Jaṭkī, or Ḍērāwāl. The Baloches call it Jaghdalī. It resembles Mūltānī, but is much influenced by the neighbouring Sindhī spoken to its south.

Sirāikī.

The local name of Upper Sind is Sirō, and the language of the country is a form of Sindhī known as Sirāikī, or 'Up-country' Sindhī. All over the Sirō and, diminishing in number as we go south, also over the rest of Sind, there are numerous immigrants whose native language is Lahndā. The form of Lahndā spoken by them most nearly resembles the Hindkī of Muzaffargarh, and is also known as 'Sirāikī' or the 'Up-country language.' In order to distinguish it from the Sirāikī form of Sindhī it is called Sirāikī Hindkī in the following pages.

Khētrānī and Jāfirī.

Finally, in this connexion we may mention Khētrānī and Jāfirī, two cognate dialects spoken by independent tribes living beyond our border in the Sulaimān Range. Their language is a mixed one. Its basis resembles the Hindkī of Dera Ghazi Khan, but it also shows undoubted points of connexion not only with Balōchī, but also with the Dardic languages spoken far to the north below the Hindū Kush.

Mūltānī and its cognate sub-dialects differ from the Standard of the Shahpur Dōāb mainly in pronunciation. It often employs the peculiar doubled consonants of Sindhī, and at the same time is almost as fond of cerebralizing a dental *d* as the Thaḷī dialect shortly to be mentioned. The vowels *â* and *ä* of the Dōāb have disappeared, and have become *ā* and *ē*, respectively. There are also differences of vocabulary.

The number of speakers of the various forms of Mūltānī has been estimated as follows:—

Multan	531,838
Bahawalpur	458,000
Muzaffargarh	720,000
Dera Ghazi Khan	362,270
Siraiki Hindki of Sind	104,875
TOTAL	2,176,983

The number of speakers of Khētrānī and Jāfirī is put down at 14,581.

Thaḷī.

The sandy desert west of the river Jehlam is known as the Thaḷ. 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 (Jehlam), Shahpur, Jhang, and the north of Muzaffargarh. In Muzaffargarh the language is the Mūltānī form of Lahndā. Over

the rest of the Thaḷ it is called Thaḷī, and varies very little from place to place. Thaḷī 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 Paṣhtō, and Thaḷī is only spoken by some 33,000 Hindūs scattered over the country. The main difference between Thaḷī and the Standard Southern Lahndā of the Shahpur Dōāb is the frequent substitution of a cerebral for a dental *d*. There are also differences of grammar and vocabulary. Thaḷī has other names, varying according to locality. Over the whole area it is called Jaṭkī. In Dera Ismail Khan it is sometimes called Hindkī and sometimes Ḍērāwāl, the latter being considered to represent the more polished form of the speech. In Mianwali and Bannu it is called Hindkō and Mulkī, and in Jhang Thaḷōchṛī.

The following is the estimated number of speakers of Thaḷī :—

Mianwali	400,000
Jhelum	131,562
Shahpur	21,000
Jhang	2,948
Dera Ismail Khan	170,000
Bannu	33,700
TOTAL	759,210

North-Western Dialect.

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 Lahndā begins in the middle of the Salt Range, having the Thaḷī (Southern Lahndā) of Jhelum immediately to its 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 Dhannī 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 Paṣhtō, and where it is spoken only by scattered Hindūs. In East Attock it is called Sawain. Elsewhere it is generally known as Hindkō or Hindkī, but the dialect of Peshawar City is called Pēshāwarī, while the Tināwal tribe in Hazara has a special variety of its own called Tināulī.

The North-Western dialect possesses all the appearances of a mixed form of speech, partly agreeing with Southern Lahndā, and partly with North-Eastern Lahndā. Thus it forms its genitive by adding *dā*, as in the south, but the oblique form singular of masculine nouns ending in a consonant is formed by adding *ē*, 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 *wañuṇ* in the south, *gachhṇā* in the north-east, but *jāṇā* in the north-west.

The following is the estimated number of speakers of North-Western Lahndā :—

Jhelum		201,082
Attock—		
Sawain	106,010	
Hindkō	82,041	
		188,051
Carried over		389,133

	Brought forward .		389,133
Peshawar—			
(Hindkō and Pēshāwarī)			129,000
Hazara—			
Hindkō		308,867	
Tināulī		54,425	
			363,292
	Total .		881,425

North-Eastern Dialect.

The proper home of the North-Eastern dialect of Lahndā is the eastern third of the Salt Range and the Pōṭhwār 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 Dhuṇḍs and Kaiṛāls. It then covers the Chibhāl country or outer hill region of Kashmir between the rivers Chenab and Jehlam, including the Jāgīr of Punch. It also covers the Jehlam valley in Kashmir between Muzaffarabad and Uri, and, according to Drew, the greater part of the valley of the Kishangangā, up from where it joins the Jehlam at Muzaffarabad. No specimens have been received from the Kishangangā 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 Lahndā.

North-Eastern Lahndā has several names, often based on the names of the tribes which use some particular form, and not always connoting special dialectic differences. The form spoken in the Pōṭhwār tract is always known as Pōṭhwārī. That of the Murree Hills is simply called Pahāṛī or the Hill Language. The speech of the Dhuṇḍs and Kaiṛāls is called either Dhuṇḍī or Kaiṛālī, according to the tribe of the speakers, but it is practically the same as the Pahāṛī just mentioned. The Chibhāl country is named from the Chibh tribe which is here important, and the local dialect is called Chibhālī. In Punch, where the language is much affected by the neighbouring Kāshmīrī, the dialect is called Punchī.

So far we have traced North-Eastern Lahndā in its proper direction to the north-east. On its west, as the map will show, it has, throughout, some form of North-Western Lahndā. In the Salt Range, where it has the Dhannī North-Western dialect to its west, in the west of the Pind Dadan Khan Taḥṣīl of Jhelum, it re-appears again in the western third of the range in the north of the District of Shahpur. The Salt Range has, therefore, North-Eastern Lahndā at each end, and North-Western Lahndā in its centre.

The North-Eastern Lahndā at the Shahpur, or western, end of the Salt Range is due to the presence of Awāṇs. Sir James Wilson claims their form of speech as the Salt-Range dialect *par excellence*. The Awāṇs have spread over the south of the District of Attock, where their dialect is called Awāṇkārī, and across the Indus into Kohat, where it is spoken by Hindūs and Awāṇs scattered amongst the Paṣhtō-speaking Paṭhān population. Here the Lahndā is called by various names, such as Awāṇkī, Awānkāṛī, Hindkī, Hindkō, and Kōhāṭī. The first two represent the dialect as spoken

by Awāns, the third and fourth, the same dialect as spoken by Hindūs, while Kōhāṭī is the general name of the dialect throughout the district.

Finally, North-Eastern Lahndā has spread further north in Attock over the Pindi Gheb Taḥṣīl in the centre of the district. Here it is known as Ghēbī.

We thus see that North-Eastern Lahndā 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 Shahpur, 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 *vañuṇ* for 'to go,' while the true North-Eastern dialects all have *gachhṇā*.

The North-Eastern[1] dialect of Lahndā 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 *gachhṇā*, to go; *achhṇā*, to come. These are peculiar to the north-east, the south having *vañun* and *āwuṇ*, and the north-west *jāṇa* and *āṇā*, respectively. Another shibboleth is the words for 'my' and 'thy.' In the north-east they are *mā̃ḍā* and *tā̃ḍā*, while in the south they are *mērā* and *tērā*.

In Grammar, very noticeable is the frequent change of *s* to *h*, as in the root *hag*, for *sak*, to be able. Again, in the south and the north-west the postposition of the genitive is *dā*, but in the north-east it is *nā*. Similarly the terminations of the present participle are *dā* and *nā*, respectively. In the declension of nouns, masculine nouns ending in a consonant of the Southern dialect are unchanged in the oblique singular. Thus, *ghar-dā*, 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 *ē*; thus, *gharē-nā* (North-Western *gharē-dā*), of a house. Feminine nouns ending in a consonant similarly add *ē* 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 Lahndā :—

True North-Eastern Dialects—		
Poṭhwārī	684,362	
Pahāṛī (including Dhuṇḍī)	87,777	
Kashmir dialects	741,407	
		1,513,546
North-Eastern Dialects of the western tract—		
Western Salt Range (Shahpur)	25,000	
Awāṇkārī (Attock and Kohat)	123,901	
Ghēbī (Attock)	90,308	
		239,209
TOTAL		1,752,755

[1] These remarks apply particularly to the true North-Eastern dialects. The North-Eastern dialects of the western tract just described sometimes show more points of agreement with the language of the south.

Number of speakers.

We are not in a position to give the number of speakers of Lahndā outside their proper home. Outside the Pañjāb they are everywhere confused with speakers of the Pañjābī. From the above figures we see that the number of speakers of Lahndā in its proper home, as estimated for this Survey on the figures of the Census of 1891, is:—

Southern Dialect—		
Standard	1,507,827	
Multānī	2,176,983	
Khētrānī and Jāfirī	14,581	
Thaḷī	759,210	
		4,458,601
North-Western Dialect		881,425
North-Eastern Dialect—		
True North-Eastern	1,513,546	
Western Sub-Group	239,209	
		1,752,755
TOTAL		7,092,781

The total figures for Lahndā 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 Lahndā and Pañjābī. As already stated there is a large area over which it is debatable which of these two languages is spoken.

Authorities.

The following, so far as I have been able to collect them, are the works which deal with Lahndā:—

BAYER, THEOPHILUS SIEGFRIED,—*Historia Regni Græcorum Bactriani.* Petropoli, 1738. On p. 113ff. are given the numerals up to 10, viz., 1, *heku*; 2, *ddhu*; 3, *tray*; 4, *tgjar*; 5, *pangj*; 6, *tsche*; 7, *tzatte*; 8, *aadgj*; 9, *nao*; 10, *ndga*. 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 Lahndā. See the next.

VHLIVS, IO. IVDOVICVS,—*Thesauri Epistolici LaCroziani: Ex Bibliotheca Iordaniana edidit Io. Ivdovicvs Vhlivs.* Lipsiæ, 1742. This is a collection of letters written by, and addressed to, Maturin Veyssière La Croze, the famous librarian of Berlin. On p. 58 of Vol. I, Theophilus Siegfried Bayer sends to La Croze a collection of the first four numerals in various languages. Those for the 'Mogulenses Indi' are,—1, *hicku*; 2, *guu*; 3, *tray*; 4, *Tzahr*. These are not so correct as those given in the preceding entry.

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SKETCH OF LAHNDĀ GRAMMAR.

Pronunciation.

A few general remarks on the pronunciation of Lahndā may be made here. The language possesses several vowels which are unusual elsewhere in India. As in Kāshmīrī they are generally due to epenthesis. These are *á*, pronounced like the *a* in 'tall'; *ä*, like the German *ä* in 'wäre,' or like the *e* in 'there,' as pronounced in Scotland or the North of England; and *äi*, the short sound of *ai*, something like the first *i* in 'mightily' as compared with the *i* in 'sigh.' The *ä* represents what would be *ai*, elsewhere. Thus, *bhaiṇ*, a sister, pronounced *bhäṇ*. In the Pañjābī of the neighbouring District of Wazīrābād *ai* 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 Lahndā *ä*.

This *ä*-sound is most common in the two northern dialects, but also occurs in the south, gradually becoming an ordinary *ē* in the most southern dialect, Mūltānī, much as the *e* of the Scotch and Northern English "there" changes to the ordinary long *ē*-sound of the Southern English pronunciation of the same word.

Similarly the *á* of the north shows a tendency to become a simple *ā* in the extreme south. In other words, in the case of both these letters, epenthesis diminishes as we go south. While Northern Lahndā, as well as Shahpur Dōābī and Thalī, have *vâhuṛ*, a young bull, Mūltānī prefers *vāhaṛ*. Sindhī goes a step further and has only *vahuṛō*.

As regards consonants, mention must first be made of the sound represented in the Survey by *ñ*, and by Sir James Wilson and Mr. Jukes by *nj*. 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 *nj* and *ny*, sometimes leaning more to one side, and sometimes more to the other. It rarely occurs except in the word *wanjaṇ*, to go, and never as an initial letter. In the Imperative *wanj*, the *j*-sound is pronounced; in the other tenses, as Present *wanjẽ̃dā*, the pronunciation is more like *wanyẽ̃dā*.'

In Dera Ghazi Khan, Lahndā has borrowed the peculiar double consonants of Sindhī. These are described in the section dealing with that district.

The preference for cerebral sounds is manifest in several parts of the Lahndā area. The letter *ṇ* is always pronounced with an extreme cerebralization, closely resembling an English *nr*, which letters are often written for it. In this, Lahndā agrees with the neighbouring Eranian language, Paṣhtō. In the Thal, and also to a less extent in the extreme south, almost every *d* is changed to *ḍ*, while in the two northern dialects *r* often becomes *ḍ*, as in *mãḍā* for *mērā*, my.

In the Pōṭhwārī form of the North-Eastern dialect, the vulgar pronounce *chh* as *sh*. Thus, *gashṇā*, instead of *gachhṇā*, to go. All over the north, there is a strong tendency to nasalization, nearly every final long vowel being nasalized at option, as in *bahū* or *bahũ̄*, many; *nā* or *nã̄*, of.

The cerebral *ḷ* is common over nearly the whole of the Lahndā tract. It only disappears in the extreme north, where we approach the Dardic languages. It is not heard in Hazara or in the Chibhāl country.

Written Character.

Lahndā 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 Lahndā for some special need. The Gurmukhī character is also sometimes used under the same circumstances. But the character used all over the country by Hindūs is that current over the whole of the Panjab and Sind, and known as the *Laṇḍā* or 'clipped' alphabet. It is closely related to the Mahājanī character of Marwar, and also to the Ṭākrī of the Panjab Hills and, through it, to the Śāradā 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 Lahndā 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 Laṇḍā character on p. 315.

The Gurmukhī alphabet is an improved and polished form of Laṇḍā, said to have been invented by Aṅgad, the second Sikh Guru (1538-1552 A.D.), for the purpose of recording the Scriptures of the Sikh religion. It is said that he found that Sikh hymns written in Laṇḍā were liable to be misread, and he accordingly improved it by borrowing signs (especially vowel signs) from the Nāgarī alphabet and by polishing up the forms of the existing Laṇḍā consonants.

The following table shows the Laṇḍā alphabet compared with Gurmukhī :—

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[1] The Janam Sākhī, a well-known Sikh book, is written in a dialect which is half Pañjābī and half Lahndā. This is the dialect described as Lahindā by Mr. Tisdall. The book is usually printed in the Gurmukhī character.

[2] Several specimens of the Laṇḍā character will be found in Dr. Leitner's *Collection of Specimens of Commercial and other Alphabets and Handwritings as also of Multiplication tables current in various Parts of the Panjab, Sind and the North-West Provinces*, 'Anjuman-i-Punjab' Press, Lahore, no date. These are not accompanied by any explanation, and are hence of little help to the learner. It is hardly necessary to point out that the word 'Laṇḍā' has no connexion whatever with the word 'Lahndā.'

Gurmukhī.	Laṇḍā.	Transliteration.	Gurmukhī.	Laṇḍā.	Transliteration.
ਅ	𑘀	*a* (‘*āiṛā*’)	ਠ	𑘟	*ḍa*
ਇ	𑘁	*i* (‘*īṛī*’)	ਢ	𑘠	*ḍha*
ਉ	𑘂	*u* (‘*ūṛā*’)	ਣ	𑘡	*ṇa*
ਓ	𑘃	*ō*	ਤ	𑘢	*ta*
ਸ	𑘄	*sa*	ਥ	𑘣	*tha*
ਹ	𑘅	*ha*	ਦ	𑘤	*da*
ਕ਼	𑘆	*ka*	ਧ	𑘥	*dha*
ਖ਼	𑘇	*kha*	ਨ	𑘦	*na*
ਗ਼	𑘈	*ga*	ਪ	𑘧	*pa*
ਘ਼	𑘉	*gha*	ਫ	𑘨	*pha*
ਙ	𑘊	*ṅa*	ਬ	𑘩	*ba*
ਚ	𑘋	*cha*	ਭ	𑘪	*bha*
ਛ	𑘌	*chha*	ਮ	𑘫	*ma*
ਜ਼	𑘍	*ja*	ਯ	𑘬	*ya*
ਝ਼	𑘎	*jha*	ਰ	𑘭	*ra*
ਞ	𑘏	*ña*	ਲ	𑘮	*la*
ਟ	𑘐	*ṭa*	ਵ	𑘯	*va*
ਠ	𑘑	*ṭha*	ੜ	𑘰	*ṛa*

The following sketch of the system of declension and conjugation which prevails in Lahndā, is, with the author's kind permission, almost entirely based on Sir James Wilson's very complete *Grammar and Dictionary of Western Panjabi, as spoken in the Shahpur 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 Shahpur District. For the purposes of this Survey the number of speakers of Lahndā in Shahpur was estimated at 493,000. In the various censuses since 1891, the language of Shahpur has been confused with Pañjābī :—

'The dialects spoken in the Shahpur District may be further classed 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 *i* to the root, e.g., *ghare* (house), *majjhi* (buffalo-cow); (2) the genitive postposition (of) is *nā̃* instead of *dā*; (3) several other postpositions are different, e.g., *hā̃* or *ã̃h* for *nū̃* (to), *thāõ̃* for *thū̃* (from); (4) the ending of the present participle is *nā̃* instead of *dā*; (5) a number of common words are different, e.g., *thī* for *hō* (become), *ghinn* for *lĕ* (take), *jul* for *chal* (move), *hag* for *sak* (be able); (6) there is a stronger tendency towards nasalization of vowels; (7) and a tendency to substitute *r* for *ṇ*, e.g., *kōr* for *kāṇ* (who), *itrā* for *itṇā*. These characteristics are also found in the dialects spoken in the western tahsíls of the Ráwalpindi District as far north as Attock, and probably in the intervening tahsíls of the Jehlam District. * * *

'The dialects spoken in the plain portion of the district may be further sub-divided into those spoken between the rivers Jehlam and Chenāb, in what is called the Dōāb, and those spoken west of the Jehlam in the sandy desert called the Thal. The chief differences are that in the Thal (1) *ḍ* is often substituted for *d*, e.g., *ḍāḍā* for *dādā* (grandfather), *ḍē* for *dē* (give), *ḍāh* for *dāh* (ten), *iḍḍā* for *iddē* (hither); (2) *ḍ* is also substituted for other letters, e.g., *māḍā* for *mērā* (my), *ḍēkh* for *wēkh* (see); (3) the present participle ending in transitive verbs is often *-āndā* or *-ındā* instead of *-ēndā*; (4) a number of common words are different, e.g., *bēā* for *hōr* (other), *ḍāhṛī* for *mard* (man), *zāl* for *zanānī* (woman), *thōḷā* for *thōṛā* (little), *naḍḍhā* for *nikṛā* (small), *assā̃* for *assī̃* (we), *ḍū̃* for *dōõ̃* (two).'

In the following pages I have dealt only with what may be called the Standard dialect of Shahpur Lahndā, *viz.* that spoken in the Jēch Dōāb. 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 :—

Vowel.	Pronunciation.	Example.	
a	as the vowel-sound in 'sun,' 'rub.'	*Rabb,*	God.
ā	„ „ 'tar,' 'far.'	*tār,*	wire.
â	„ „ 'tall,' 'awe.'	*vâhuṛ,*	a young bull.
ä	„ *ä* in the German 'wäre.'	*vähir,*	a heifer.
e	the short sound of *ē*.	*māreā,*	struck.
ē	as the vowel-sound in 'they,' 'tale.'	*tēl,*	oil.
ĕ	„ „ 'tell,' 'men.'	*pĕr,*	the foot.
i	„ „ 'till,' 'sin.'	*piṛ,*	threshing-floor.
ī	„ „ 'steal,' 'mean.'	*pīṛ,*	pain.
o	„ first *o* in 'promote.'	*gohīrā,*	a lizard.
ō	„ second *o* in 'promote.'	*sōnā,*	gold.
ŏ	„ vowel-sound in 'hot.'	*lŏh,*	descend.
u	„ „ 'full.'	*unn,*	wool.

Vowel.	Pronunciation.	Example.	
ū	as the vowel-sound in 'fool,' 'moor.'	*kūṛ*,	a lie.
ăi	the short sound of *ai*.	*găi-ī*,	gone.
ai	as the vowel-sound in 'my,' 'sigh.'	*baiṭh*,	sixty-two.
au	,, ,, 'now,' 'owl.'	*kau*,	olive.

With regard to the above we may note that Sir James Wilson transcribes *á* by *ó*, *ā* by *é*, *ĕ* by *è*, *ŏ* by *ò*, and *ăī* by *ei*.

Epenthesis.—In common with Kāshmīrī, Lahndā 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 **manni*, in which the *a* has become *e* under the influence of the following *i*. Similarly, in Kāshmīrī the word meaning 'to strike' is properly *māranu*, but (as the *a* is affected by the following *u*) is pronounced, and written, *mārun; mālu*, a father, is pronounced *mâl; myānu*, my (masc.), pronounced *myân; myāni*, my (fem.), pronounced *myõñ*[s].

Just so, in Lahndā, we find the vowel *a* with *u* in the next syllable become itself *u*, the original *u* being elided. Thus, a common termination of the nominative singular masculine is *u*. The word *kukkaṛ* means 'a fowl.' To form the nominative singular masculine we add *u*, so that we get *kukkaṛu*, which then becomes *kukkuṛ*, 'a cock'; but the *u* is not added to the oblique singular or to the nominative plural, and so they remain *kukkaṛ*.

Similarly the letter *á* (pronounced '*aw*') is the result of the influence of a following *u* upon *ā*. Thus, the word *shāhar*, a village, takes *u* in the nominative singular. This *u* reacts on the *ā* and makes it *á*, and on the *a* and makes it *u*, so that we get, for the nominative singular, *shâhur*. But the oblique singular and the nominative plural are *shāhar*, because they do not take this *u*.

Again, a great many feminine nominatives singular end in *i*. This *i* acts just like the masculine *u*. It changes a preceding *a* to *i*. Thus, from *kukkaṛ*, a fowl, we have *kukkiṛ*, for *kukkaṛi*, a hen. Similarly an *ā* preceding this *i* becomes *ă* just as *ā* preceding *u* became *á*. Thus, *vāhaṛ* means 'a young animal of the ox species'; the nominative singular masculine is *váhuṛ* (for *vāhaṛu*), a young bull, while the nominative singular feminine is *vähiṛ* (for *vāhaṛi*), a heifer.

There is this difference between the feminine termination *i*, and the masculine termination *u*, that the former is retained in the oblique singular, so that the oblique singular of *vähiṛ* is *vähiṛ*, not *vāhaṛ*, which is the oblique singular of *váhuṛ*. The feminine nominative plural of *vähiṛ* ends in *ĩ*, which similarly affect the preceding vowels, so that it is *vähiṛĩ* or *vähṛĩ*.

When the vowel *ē* is followed by *ē* it becomes *ă*, and when it is followed by *ī* it becomes *ăī*. Thus we have *gēā*, gone; masculine plural, *găē*; feminine singular, *găī*.

Consonants.—In the south of the Lahndā area we find Sindhī sounds in force. These are the double consonants *bb*, *jj*, *ḍḍ*, and *gg*, represented in Sindhī by ٻ (ब़), ڄ (ज़), ڈ (ड़) and ڳ (ग़), respectively. In Lahndā Mr. Jukes represents them by ٻ, ڄ, ڈ and ڳ, 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.

The letters نج *nj* correspond to the Gurmukhī ਞ *ña*. Its pronunciation is said by Mr. Jukes to be 'something between *nj* and *ny*, sometimes leaning more to one side, sometimes to the other. It rarely occurs except in the word وَنجنڑ *wanjuṇ*, to go, and never as an initial letter. In the Imperative وَنج *wanj* the *j*-sound is pronounced; in the other tenses, as وَنجیندا *wanjẽ̃dā*, the pronunciation is more like *wanyẽ̃dā*.' I shall in future transliterate نج by *ñ*. In Shahpur it also occurs in a few other words, such as *iñe*, thus, and *jañ*, a marriage procession. Sir James Wilson, in a private communication, describes the pronunciation as that of *nj* with the *j* left out.

The cerebral *ṇ* is generally written (as in Paṣhtō) نڑ *ṇṛ*. Sometimes it is simply represented by ن *n*. The cerebral sound is very strong, so that a word like کاڼ *kāṇ* is pronounced almost like *kã̄ṛ*. In other words, such as *kaṇak*, wheat, the *ṛ*-sound is less distinctly heard.

The cerebral *ḷ* is common, although not denoted in the vernacular character by any special sign. ل is used for both *l* and *ḷ*.

The pronunciation of the letter *h* is the same as in the western dialects of Pañjābī. Mr. Grahame Bailey gives the best description of the two sounds of this letter in his Wazirabad Grammar. There, he is referring to Pañjābī, not to Lahndā, but he informs me that the same rules apply to the latter language.

When *h* commences a word, or precedes an accented syllable, it has a strong guttural sound resembling that of a somewhat strongly accented ع *'ain* in Arabic. We might compare the Cockney pronunciation of 'ham' as *'am* (not *'am*). Thus, *hiyyã̄*, the sides of a bed, is pronounced *'iyyã̄*, and *pihā̃ī*, the wages of grinding, *pi'ā̃ī*.

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, *lā̃h*, bring down, is very different in sound from *lā*, attach, although the *h* in the former is often quite inaudible. Similarly, the first *ā* in *kā̃hḷā*, speedy, is pronounced in a high tone, while in *kā̃ḷā*, black, it has the ordinary tone, although the *h* in the former word is not itself sounded.

The same remarks apply to the *h* shown in transliteration of soft (not hard) aspirated consonants, viz. *gh*, *jh*, *ḍh*, *dh*, *bh*, *ṇh*, *nh*, *mh*, *ṛh*, *wh*, etc., but not in the case of the hard aspirated consonants, *kh*, *chh*, *ṭh*, *th*, *ph*, or of *sh*. Thus, *bhrā*, a brother, is pronounced *br'ā*, *ghumā*, a measure of land, is pronounced *g'umā*, and *Chanhā̃*, the Chinab river, is pronounced *Chan'ā̃*. Similarly, the name of the dialect spoken on the bank of that river is reported as 'Chināwaṛī' from Jhang (p. 280), and as 'Chinhāwaṛī' from Muzaffargarh (p. 323). On the other hand, in *kúṛh*, in which *ṛh* follows an accented vowel, the *h* is inaudible, but the *u* is pronounced in a higher tone than in *kúṛ*, the joint of a plough; and the *a* of *bágghī* (pronounced *bágg'ī*, not *bagg'ī*) is higher in tone than the *a* of *baggī* (feminine), white.

NOUNS.—Gender.—There is no neuter gender except in the interrogative pronoun.

Masculine nouns and adjectives ending in *ā* and past participles in *eā* with the *e* short, form the feminine in *ī*. Thus, *ghōṛā*, a horse; fem. *ghōṛī* : *māreā*, struck; fem. *mārī*.

But nouns, adjectives, and participles ending in *ēā* (with the *ē* long) form the feminine in *āīṉ*. Thus :—

gēā, gone ; fem. *gaīṉ*.

Many masculine nouns ending in a consonant form the feminine by adding *ī*, *ṛī*, or *ṇī*, or, if the final consonant is *r*, sometimes by adding *nī*. Thus :—

Masc.	Fem.
lōhār, a blacksmith	*lōhārī*.
bāl, a boy	*bālṛī*, a girl.
ḍūm, a musician	*ḍūmṇī*.
fakīr, a beggar	*fakīrnī*.

According to the principles explained under the head of the pronunciation of vowels, masculine nouns, of more than one syllable, which end in *u* followed by a consonant, form the feminine by changing *u* to *i*, and if the penultimate vowel is *â*, they also change that to *ā*. Thus :—

Masc.	Fem.
kukkuṛ, a cock	*kukkiṛ*, a hen.
chhōhur, a boy	*chhōhir*, a girl.
hēkul, a boar	*hēkil*, a sow.
raṇḍuṇ, a widower	*raṇḍiṇ*, a widow.
vâhuṛ, a young bull	*vāhiṛ*, a heifer.

If a masculine noun or adjective ends in *ī*, its feminine is sometimes formed by changing the *ī* to *iṇ*, and sometimes (principally in the case of nouns indicating professions) by changing the *ī* to *eāṇī*, and shortening the vowel of the preceding syllable. Thus :—

Masc.	Fem.
tēlī, an oilman	*tēliṇ*.
mushkī, black	*mushkiṇ*.
mōchī, a cobbler	*mucheāṇī*.
kāzī, a judge	*kazeāṇī*.

If a masculine noun ends in *āī*, this is generally changed to *äṇ* to form the feminine. Thus :—

Masc.	Fem.
bhāī, a brother	*bhäṇ*.
sa͠āī, a master	*sa͠ṇ*.
kasāī, a butcher	*kasäṇ*.

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 *ā*, as *ghoṛā*, a horse ; *māreā*, struck ; *gēā*, gone.

The second declension consists of masculine nouns of more than one syllable ending in the vowel *u* followed by a consonant ; as *kukkuṛ*, a cock ; *vâhur*, a young bull.

The third declension includes all other masculine nouns.

The fourth declension includes most feminine nouns, which form their plural in *ãã̃*, as *bhäṇ*, a sister ; *mā*, a mother.

The fifth declension includes feminine nouns (mostly monosyllables or polysyllables ending in *i* followed by a consonant), which form their plural in *ī*, as *akkh*, an eye ; *gā*, a cow ; *chhōhir*, a girl.

The sixth declension includes feminine nouns (mostly monosyllables) which form their plural in *ũũ̃*, as *hañ*, 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 *eā*, change *eā* to *ē*. Words ending in *ēā*, change *ēā* to *äē*. Thus :—

Nom. Sing.	Nom. Plur.
ghōṛā, a horse	*ghōṛē*.
māreā, struck	*mārē*.
gēā, gone	*gäē*.

Bhrā, a brother, is irregular. Its nominative plural is *bhrā*.

Nouns of the second declension form the plural by changing the *u* of the last syllable to *a*, and, if the penultimate vowel be *â*, by further changing that to *ā*. Thus :—

Nom. Sing.	Nom. Plur.
kukkuṛ, a cock	*kukkaṛ*.
chhōhur, a boy	*chhōhar*.
raṇḍuṇ, a widower	*raṇḍaṇ*.
vâhuṛ, a young bull	*vāhaṛ*.
shâhur, a village	*shāhar*.

In nouns of the third declension the nominative plural is the same as the nominative singular. Thus :—

Nom. Sing.	Nom. Plur.
ghar, a house	*ghar*.
kãã̃, a crow	*kãã̃*.
nāī, a barber	*nāī*.
peō, a father	*peō*.
ṭaṭṭū, a pony	*ṭaṭṭũ*.

Feminine nouns of the fourth declension form the plural by adding *ãã̃* to the nominative singular. If the noun in the singular ends in *ā*, then the plural is formed by adding *wãã̃*. Thus :—

Nom. Sing.	Nom. Plur.
bhäṇ, a sister	*bhäṇãã̃*.
gall, a word	*gallãã̃*.
dhī, a daughter	*dhīãã̃*.
ghōṛī, a mare	*ghōṛīãã̃*.
gäīī, gone (fem.)	*gäīīãã̃*.
mā, a mother	*māwãã̃*.

The word *gaddẽ*, a donkey-mare (masculine *gaddō*), forms its plural irregularly. It is *gaddẽ*, the same as the singular.

Feminine nouns of the fifth declension form the nominative plural by adding *ẽ* 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 *i* followed by a consonant, corresponding to masculine nouns ending in *u* followed by a consonant (e.g. *chhōhir*, feminine of *chhōhur*). Nouns of the latter kind drop the *i* of the singular in the plural. Thus:—

Nom. Sing.	Nom. Plur.
akkh, an eye	*akkhẽ.*
gā, a cow	*gāẽ.*
ṭär, a pony mare	*ṭärẽ.*
chhōhir, a girl	*chōhrẽ.*
vāhir, a heifer	*vāhrẽ.*

Feminine nouns of the sixth declension are mostly monosyllables, and form the plural by adding *ũ*. Thus:—

Nom. Sing.	Nom. Plur.
hañ, a tear	*hañũ.*
khumbh, a mushroom	*khumbhũ.*

Case.—Including the nominative, there are six organic cases, the nominative, the general 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 *zōrẽ*, by force; *hatthẽ*, 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 *ẽ* of the oblique form to *eā*.

Plural.—The Oblique Case (including the Agent) is formed by changing the *ẽ* (or *äẽ*) of the nominative plural to *eã̄*. The Locative is formed by changing the *ẽ* of the locative singular to *ẽ̂* but is very rare. The Vocative is formed by adding *ō* or *hō* 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:—

Singular.				Plural.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
ghōṛā, a horse	*ghōṛẽ*	...	*ghōṛeā*	*ghōṛẽ*	*ghōṛeã̄*	...	*ghōṛeã̄ō* (*-hō*)
vēlā, time	*ēlẽ*	*vēlẽ*	*vēleā*	*vēlẽ*	*vēle*	(*vēlẽ̄*)	(*vēleã̄ō*)
mārеā, struck	*mārẽ*	...	(*mārеā*)	*mārẽ*	*mārеã̄*	...	(*mārеã̄ō*)
gēā, gone	*gäẽ*	*gäs*	(*gäeā*)	*gäẽ*	*geã̄*	(*gäẽ̄*)	(*geã̄ō*)

There are two irregular nouns of this declension; viz. (1) *bhirā* or *bhrā*, a brother; sing. obl. *bhirā* or *bhrāū*; voc. *bhrāūā*; plur. nom. *bhirā* or *bhrā*; obl. *bhirāwã̃* or *bhrāwã̃*; voc. *bhrāwãõ*. (2) *habbā*, all; sing. and nom. plur. regular; obl. plur. *habbnã̃*.

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 *ã̃* to the nominative plural, with the elision of the vowel of the last syllable. The Locative is formed by adding *ẽ̃* or *ĩ̃* to the locative singular, with similar elision. The Vocative is formed by adding *õ* or *hõ* to the oblique form. Thus:—

Singular.				Plural.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
kukkuṛ, a cock	*kukkaṛ*	...	*kukkṛā*	*kukkaṛ*	*kukkṛã̃*	...	*kukkṛãõ*
shāhur, a village	*shāhar*	*shāhir*	*shāhrā*	*shāhar*	*shāhrã̃*	*shāhrẽ̃*	*shāhrãhõ*
õṛuk, the end	*õṛak*	*õṛik*	*õṛkā*	*õṛak*	*õṛkã̃*	*õṛkĩ̃*	*õṛkãõ*
jaṅguḷ, forest	*jaṅgaḷ*	*jaṅgiḷ*	*jaṅgḷā*	*jaṅgaḷ*	*jaṅgḷã̃*	*jaṅgḷĩ̃*	*jaṅgḷãõ*

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 *e*. The Vocative adds *ā* to the oblique form.

Plural.—The Oblique Case is formed by adding *ã̃* to the nominative plural. If the nominative plural ends in *ĩ*, this is shortened in the oblique form. The Locative adds *ẽ̃* or *ĩ̃*. The Vocative adds *õ* or *hõ* to the oblique form. If the nominative plural ends in *ã̃*, *w* is inserted before the oblique termination *ã̃*. Thus:—

Singular.				Plural.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
ghar, a house	*ghar*	*ghar, ghare*	*gharā*	*ghar*	*gharã̃*	*gharẽ̃, gharĩ̃*	*gharãhõ*
kã̃, a crow	*kã̃*	...	*kãã*	*kã̃*	*kãwã̃*	...	*kãwãõ*
nāĩ, a barber	*nāĩ*	...	*nāīā*	*nāĩ*	*nāiã̃*	...	*nāiãõ*

The following nouns of this declension are irregular :—

Singular.				Plural.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
peō, a father	*piū*	...	*pūā*	*peō*	*pēwã̃*	...	*pēwã̃hō*
jā, barley	*jā*	...	...	*jā*	*jawã̃*	...	...
ḍhēr, much, many	*ḍhēr*	...	...	*ḍhēr*	*ḍhērnã̃*	...	...
hikk, one (pl. some)	*hikk*	...	...	*hikk*	*hikknã̃*	...	...
hōr, other	*hōr*	...	...	*hōr*	*hōrnã̃*	...	...
hōrī, his honour (plural of respect).	...	...	...	*hōrī*	*hōrã̃*	..	...

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 *ĩ̃*. The Vocative singular is formed by adding *ē*, and the Vocative plural by adding *ō* or *hō* to the respective oblique forms. Thus :—

Singular.				Plural.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
		Fourth Declension.					
bhãp, a sister	*bhäṇ*	...	*bhäṇē*	*bhäṇã̃*	*bhäṇã̃*	...	*bhäṇã̃hō*
zabān, a mouth	*zabān*	*zabānĩ̃*	*zabānē*	*zabānã̃*	*zabānã̃*	*zabānĩ̃*	*zabānãō*
ghoṛī, a mare	*ghōṛī*	...	*ghōṛīē*	*ghōṛīã̃*	*ghōṛīã̃*	...	*ghōṛīãō*
		Fifth Declension.					
akkh, an eye	*akkh*	*akkhĩ̃*	*akkhē*	*ākkhĩ̃*	*akkhĩ̃*	*akkhĩ̃*	*akkhĩ̃ō*
chhōhir, a girl	*chhōhir*	...	*chhōhrē*	*chhōhrĩ̃*	*chhōhrĩ̃*	...	*chhōhrĩ̃ō*
		Sixth Declension.					
hañ, a tear	*hañ*	...	*haññē*	*haññ̃*	*haññ̃*	...	*haññ̃ō*

Irregular are :—

Singular.				Plural.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
		Fourth Declension.					
mā̃, mother	*māū*	...	*māē*	*māwā̃*	*māwā̃*	...	*māwā̃hō*
dhī, daughter	*dhīū*	...	*dhīē*	*dhīā̃*	*dhīā̃*	...	*dhīā̃hō*
		Fifth Declension.					
gā̃, a cow	*gāī*	...	*gā̃ē*	*gāĩ*	*gāĩ*	...	*gāĩhō*

Other cases are formed by adding terminations or postpositions to the oblique form.[1]

Thus,—The Instrumental is generally the same as the organic locative described above, as *hatthẽ̃*, by the hands ; *zōrĩ̃*, by force ; *zabānĩ̃*, by word of mouth. Sometimes it is formed by postpositions, such as *nāḷ*, with, as in *chhillṛā̃-nāḷ*, (he wished to fill his belly) with the husks ; *rassīā̃-nāḷ bannh*, bind with ropes.

The Dative is formed by suffixing the termination *nū̃* to the oblique form. Thus, *ghōṛēnū̃*, to the horse ; *ghōṛeā̃nū̃*, to the horses.

The Ablative has two forms. One is by origin organic, like the locative, and ends in *õ̃* or *hõ̃*. Thus, *shāharõ̃*, from the village ; *dakkhaṇõ̃ chaṛhī baddḷī*, the clouds are risen from the south ; *baddlīõ̃ nikaleā chann*, the moon has emerged from the clouds. It is appended to the oblique form of a noun, as in *Ṭillēõ̃ gajjē*, it has thundered from the Ṭillā hill ; *es khakkhēõ̃ uṛēõ̃ jajjēõ̃*, *Nūṇkā rakkh lāē Kirtār*, O Nānak, may God save us from this *Khakkhā* (the letter *kh*), *uṛā* (the letter *ō*), and *jajjā* (the letter *j*) ; *i.e.* may God save us from the *Khōjā*. 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 *vich*, in ; *vichõ̃*, from inside : *uttē*, above ; *uttõ̃*, from above : *kōḷ*, in possession of ; *kōḷõ̃*, from the possession of. Note that in *uttõ̃*, the *õ̃* is *not* added to the oblique form.

Another form of the ablative is got by suffixing the postpositions *tū̃*, *tõ̃*, *tō*, *thū̃*, *thõ̃*, *thāõ̃*, or *lā* to the oblique form, as *ghōṛē-thū̃*, from the horse.

[1] A termination is a syllable added directly to the end of a word, and forming one word with it. Thus, *ghōṛēdā*, *ghōṛēnū̃*. A postposition is a separate word added to a word like one of our prepositions. It is not incorporated with the main word, so as to form part of it, but the two form a compound of which each member retains its distinct meaning as in the English 'therefrom.' *Dā* and *nū̃* are terminations, and most other suffixes indicating case, such as *thū̃*, from ; *vich*, in (but *ich*, 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 Lahndā I append a termination directly to the main word, but connect a postposition with the main word by means of a hyphen. Thus, *ghōṛēdā* (termination) ; *ghōṛē-thū̃* (postposition).

The Genitive termination is *dā*, which, as in Pañjābī, is an adjective. Thus :—

jaṇēdā ghōṛā, the man's horse.
jaṇēdē ghōṛēdā, of the man's horse.
jaṇēdē ghōṛē, the man's horses.
jaṇēdeã̃ ghōṛeã̃dā, of the man's horses.
jaṇēdī ghōṛī, the man's mare.
jaṇēdī ghōṛīdā, of the man's mare.
jaṇēdīã̃ ghōṛīã̃, the man's mares.
jaṇēdīã̃ ghōṛīã̃dā, of the man's mares.

The Locative is not infrequently formed organically as described above. It is also more often made, as in Pañjābī, by suffixing *ich* or *vich* to the oblique form, as in *ghōṛēich* or *ghōṛē-vich*, in the horse. *Ich* is a termination and *vich* is a postposition. The former is derived from the latter, the *v* 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 Dative.

We are thus able to write in full the following declension of *ghōṛā*, a horse :—

Singular.

Nom.	*ghōṛā*	a horse.
Agent	*ghōṛē*	by a horse.
Acc.	*ghōṛā, ghōṛēnũ̃*	a horse, the horse.
Instr. (organic)	*ghōṛē*	by a horse.
Instr. (non-organic)	*ghōṛē-nāḷ*	by a horse.
Dat.	*ghōṛēnũ̃*	to a horse.
Abl.	*ghōṛēõ̃, ghōṛē-thũ̃*, etc.	from a horse.
Gen.	*ghōṛēdā*	of a horse.
Loc. (organic)[1]	(*ghōṛē*)	(in a horse).
Loc. (non-organic)	*ghōṛē-vich*	in a horse.
Voc.	*ghōṛēā*	O horse.

Plural.

Nom.	*ghōṛē*	horses.
Agent	*ghōṛeã̃*	by horses.
Acc.	*ghōṛē, ghōṛeã̃nũ̃*	horses, the horses.
Instr. (organic)	*ghōṛẽ̃*	by horses.
Instr. (non-organic)	*ghōṛeã̃-nāḷ*	by horses.
Dat.	*ghōṛeã̃nũ̃*	to horses.
Abl.	*ghōṛeã̃õ̃, ghōṛeã̃-thũ̃*, etc.	from horses.
Gen.	*ghōṛeã̃dā*	of horses.
Loc. (organic)[1]	(*ghōṛẽ̃*)	(in horses).
Loc. (non-organic)	*ghōṛeã̃-vich*	in horses.
Voc.	*ghōṛeã̃hō*	O horses.

[1] Used only in a few words.

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.	Plural.
chaṅgā ghōṛā, a good horse	*chaṅgē ghōṛē*, good horses.
chaṅgē ghōṛēdā, of a good horse	*chaṅgeã̃ ghōṛeã̃dā*, of good horses.

Feminine.

chaṅgī ghōṛī, a good mare	*chaṅgīã̃ ghōṛīã̃*, good mares.
chaṅgī ghōṛīdā, of a good mare	*chaṅgīã̃ ghōṛīã̃dā*, of good mares.

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 *nāḷõ* or *thõ* after the noun with which comparison is made, as in *e us-nāḷõ chaṅgā hē*, this is better than that; *e habbnã̃-thõ chaṅgā hē*, this is better than all, this is the best.

The termination *ērā* added to an adjective means either 'more' or 'rather.' Thus, *changā*, good; *changērā*, 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 Sindhī.

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.		Intensive.	
Nominative.	Oblique.	Nominative.	Oblique.
dōẽ̃	*dōã̃*, two	*dōhẽ̃*	*dōhã̃*, both.
trä	*triã̃*, three	*träē* or *trähī*	*trähã̃*, all three.
chār	*chã̃*, four	*chārē*	*chawãhã̃*, all four.
pañ	*pañã̃*, five	*pañē*	*pañã̃*, all five.
dāh	*dāhã̃*, ten	*dāhē*	*dāhã̃*, all ten.

The Ordinals are *pĕhlā*, first; *dūjā*, second; *tījā*, third; *cháthā*, fourth; *pañwã̃*, fifth; *chhẽwã̃*, sixth; *sattwã̃*, seventh; and so on, adding *wã̃* to the cardinal.

PRONOUNS.—The following are forms of the first two **Personal Pronouns** :—

Sing.	I.	Thou.
Nom.	*mã̃*	*tũ̃*.
Agent	*mã̃*, (emphatic) *mähā*	*tũ̃*, *tã̃*, *tuddh*, (emph.) *tũ̃hẽ̃*.
Gen.	*mērā*	*tērā*.
Obl.	*mä*	*tä*.
Dat.	*mänũ̃*	*tänũ̃*.
Suffix	*-s*, *-m*	*ẽ̃*, *-ī*, *-ũ̃*.

	I.	Thou.
Plural.		
Nom.	*assĩ, hassĩ*	*tussĩ.*
Agent	*assã̃,* (emph.) *assãhĩ*	*tussã̃,* (emph.) *tussãhĩ.*
Gen.	*asāḍā, sāḍā, hasāḍā*	*tusāḍā, tuhāḍā.*
Obl.	*asā, assã̃*	*tusā, tussã̃, tuhā.*
Dat.	*asānũ*	*tusānũ.*
Suffix	*-s, -sē, -ahsē*	*-nē, -nihē.*

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 :—

	Proximate.	Remote.
	He, this.	He, that.
Sing.		
Nom.	*e, eh*	*o, oh.*
Agent	*is*	*us, os.*
Gen.	*isdā, ihdā*	*usdā, uhdā.*
Obl.	*is, ih*	*us, uh.*
Dat.	*isnũ*	*usnũ.*
Suffix	*-s*	*-s.*
Plural.		
Nom.	*e, eh, neh, in*	*o, oh, un.*
Agent	*inhã̃,* (emph.) *inãhã̃*	*unhã̃,* (emph.) *unãhã̃.*
Gen.	*inhãdā*	*unhãdā.*
Obl.	*inhã̃*	*unhã̃.*
Dat.	*inhãnũ*	*unhãnũ.*
Suffix	*-nē*	*-nē.*

Lahndā shares with Kāshmīrī and Sindhī the use of **pronominal suffixes.** In Kāshmīrī they are only attached to verbs, while in Lahndā and Sindhī they are attached to both nouns and verbs. These are employed in exactly the same way as in Persian or Hebrew, and can be used for any case. An example of a pronominal suffix attached to a noun is *ghar-am,* (it is) my house, literally, a house (is-)to-me. An example of a pronominal suffix attached to a verb is *mārea-m,* struck by me, *i.e.* I 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.

	Sing.	Plur.
1st person	*-ũ*	*-s.*
2nd person	*-ẽ̃*	...
3rd person	...	...

B. Suffixes of any case.

	Sing.	Plur.
1st person	*-m*	*-sē, -ahsē.*
2nd person	*-ī, -ũ̃, -ō, -õ̂*	*-nē, -nihē, -innhē.*
3rd person	*-s*	*-nē.*

-Ahsē must not be confounded with *āhsse*, we were, nor *-nihē* with *nīhē*, you are not. Note that *-s* represents both the nominative of the first person, and any case of the third person singular, and that *-nē* 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 here give examples (mainly taken from Sir James Wilson's grammar) of the use of these pronominal suffixes when attached to nouns. Their use with verbs will be dealt with in the section referring to verbs.

First Person Singular.

Genitive Case—Kufrī gharam or *gharhim*, Kufrī is my home.

Dative Case—Kassum or *kassim*, fever (*kass*) is to me, I have fever.

First Person Plural.

Genitive Case—Kufrī gharahsē or *gharhissē*, Kufrī is our home.

Dative Case—Kassissē, we have fever.

Second Person Singular.

Genitive Case—Kē nãĩ, what is thy name (*nãĩ*)?

Dative Case—Kasseī, hast thou fever?

Second Person Plural.

Genitive Case—Kē nãnē, what is your name?

Kehṛā shâhurnihē, which is your village?

Kufrī gharnē, Kufrī is your home.

Dative Case—Kassinihē or *kassinēhē*, have you fever?

Third Person Singular.

Genitive Case—Kē nãus, what is his name?

Kufrī gharus, Kufrī is his home.

Dative Case—Kassus or *kassis*, he has fever.

Third Person Plural.

Genitive Case—Kehṛā shâhurnē, which is their village?

Kufrī gharnē, Kufrī is their home.

Dative Case—Kassenē or *kassinē*, they have fever.

The above examples show that pronominal suffixes can, in Lahndā, 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, *Kufrī gharam*, Kufrī is my home, is, literally, 'Kufrī is a home to me.'

Another point is also worth noting, that in every instance, a verb substantive has to be supplied. Thus, 'Kufrī *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 *gharam*, house-to-me, but also *gharhim*, in which *him* is the third person singular of the verb substantive with the suffix of the first person, *hē*, there is, *-m*, to me, and *hē* + *m* becomes *him*. Similarly, *hissē* in *gharhissē* means there is to us, and again *issē* in *kassissē* is a contracted form of *hissē*. Again *eī* in *kasseī* is a contracted form of *heī* and means 'there is to thee,' and *inihē* in *kassinihē* is for *hinihē*, 'there is to you.' Finally, in *kassus*, we have the bare pronominal suffix *s* added to the noun *kass*, with the junction vowel *u*, so that the word means 'fever-to-him,' the verb substantive being understood, but *kassis* is for *kass-his*, in which *his*=*hē*+*s*, and means 'there is to him.'

The **Relative Pronoun** is *jehṛā*, who, and its oblique singular is *jis* or *jã̄*. Obl. Plural *jin*.

The **Interrogative Pronoun** is *káṇ*, who? oblique singular *kã̄*; and (neuter) *kē*, what? oblique singular *kis*. Where used as an adjective, we have *kehṛā*.

The **Indefinite Pronoun** is *kōī*, anyone, someone. In the nominative singular it has a feminine *kāī*, anyone, someone, and a neuter *kujjh*, anything, something. Its oblique form singular for all three genders is *kahī̃* or *kissē*. The masculine and feminine have a plural *kēī*, some, with an oblique form *kināhã̄*.

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:—

Present—'I am,' etc.

	Singular.			Plural.		
	Full Form.	Contracted Form.	Emphatic Form.	Full Form.	Contracted Form.	Emphatic Form.
1	*hã̄*	*ã̄*	*ahã̄*	*hã̄, haĩ*	*ãh*	*āhã̄*
2	*hẽ*	*ẽ*	*ihẽ*	*hō*	*ō*	*ēhō*
3	*hē*	*ē* (*vē*)	*ihē*	*hin*	*in*	*ēhin*

The first person singular *ã̄* is often contracted with a word ending in *ā* to *ã̄*. Thus, *karēndā-hã̄* or *karēndã̄*, I am doing. Similarly *in* of the third person plural is often contracted with a previous word ending in a vowel, into *ān*, *ēn*, or *īn*. Thus, *tērīã̄ kitnīã̄ ghōṛīān* (for *ghōṛīã̄ in*), how many mares have you? *marēndēn* (for *marēndē-in*), they are striking; *bahũ̄ kachchirīn* (for *kachchirī̃ in*), there are many female mules. On the other hand, *ē* of the third person singular becomes *vē* after a vowel. Thus, *e kēvē* (*kē* + *ē*), what is this?

The Past Tense is conjugated as follows:—

Past Tense—'I was,' etc.

	Singular.	Plural.
1.	*āhus, āhis*	*āhsse.*
2.	*āhẽ̃*	*āhē.*
3.	*āhā,* (fem.) *āhī*	*āhin,* (fem.) *āhiã̃* or *āhin.*

NOTE.—Gender is distinguished only in the third person. The other two persons are formed by adding pronominal suffixes to the third person.

There is also a negative verb substantive. It is thus conjugated:—

Present—'I am not,' etc.

	Singular.	Plural.
1.	*nīmhũ̃* or *nissũ̃*	*nissē.*
2.	*nīhũ̃* or *nũ̃h*	*nīhē.*
3.	*nissū* or *nãĩ̃h*	*ninne* or *ninnhe.*

The Past Tense negative is formed by prefixing *n* to the affirmative form. Thus, *nāhus,* I was not; *nāhā,* he was not, and so on.

The root *hō,* become, is conjugated regularly in the Jech Dōāb. 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; *marēndā,* striking.
Past Participle; *māreā,* struck.
Future Passive Participle; *mārnā,* it is to be struck.
Conjunctive Participle; *mār, mārī, mār-kē,* having struck.
Infinitive; *māruṇ,* to strike, the act of striking.
Verbal noun; *mārnā,* the act of striking.
Noun of Agency; *māraṇālā* or *mārneālā,* one who strikes.

REMARKS.—*Present Participle.*—If the verb is an intransitive one, and the root ends in consonant, the present participle is formed by adding *dā* to the root. Thus, *mar,* die, *mardā; nikal,* go out, *nikaldā.* Irregular is *vañ,* go, *vãndā.*

Intransitive verbs with roots ending in a vowel or *h* add *ndā* to the root. If the radical vowel is *ā,* it is changed to *â.* Thus:—

	Root.	Pres. Part.
	marī, be beaten	*marîndā.*
	lẽh, descend	*lẽ̂hndā.*
	pâ, lie	*pândā.*
	sã̂, sleep	*sã̂ndā.*
Note	*ā,* come	*āndā* or *āundā.*
	jī, live	*jîndā* or *jîundā.*
	hō, become	*hundā.*

Most transitive verbs form the present participle by adding *ēndā* to the root, with a weakening of the radical vowel if possible. If the root ends in *ā*, this *ā* is elided, and the termination is *ändā* or *ēndā*. Thus:—

	Root.	Pres. Part.
	kar, do (see below)	*karēndā*.
	mār, strike	*marēndā*.
	sāṛ, burn	*saṛēndā*.
	dē, give	*dēndā*.
	vēch, sell	*vichēndā*.
	ṭōr, make to move	*ṭurēndā*.
	chhōṛ, let go	*chhuṛēndā*.
	mōṛ, turn	*murēndā*.
	piwā, cause to drink	*piwända*.
	bhajā, make to run	*bhajändā*.
	appaṛā, cause to reach	*appṛändā*.
Note	*sē*, moisten	*sändā*.
	khā, eat	*khāndā* or *khändā*.
	ghinn, take	*ghīndā*.
	pī, drink	*pīndā*.

Some transitive verbs take simply the termination *dā*. Thus:—

	kar, do	*kardā* or *karēndā* (see above).
	kaḍḍh, put out	*kaḍḍhdā* or *kaḍḍhēndā*.
	vēkh, see	*vēkhdā*.
Note	*ākh*, say	*āhdā*.

In the Definite Present tense, the *ndā* or *dā* of a present participle is often changed to *nā*. Thus, *karēndā hã̄* or *karēnã̄*, I am doing.

The Present Participle is used as a verbal noun, in the locative case, ending in *eã̄*. Thus, *mērē āundeã̄ mōeā*, he died on my coming, *i.e.* just as I came.

Past Participle.—This is usually formed by adding *eā* to the root. Thus, *māreā*, struck. Some intransitive verbs only add *ā*. Thus, *chhuṭṭ*, escape, past participle *chhuṭṭā*; *buḍ*, sink, p. p. *buḍā*; *ḍhē*, be given, p. p. *ḍhēā*. Many verbs form their past participles irregularly. The following list is mostly taken from Sir James Wilson's Grammar, and it does not profess to be complete:—

Root.	Past Part.
rĕh, stay	*rēhā*.
bhã̄, turn	*bhãveā*.
jamm, bring forth young	*jāeā*.
mar, die	*mōeā*.
pā, lie	*pēā*.
lä, take	*lēā*.
vañ, go	*gēā*.
bäh, sit	*bäiṭhā*.
pīh, grind	*pīṭhā*.
kōh, butcher	*kuṭṭhā*.
ḍhã̄, fall	*ḍhaṭṭhā*.
nass, flee	*naṭṭhā*.
vass, rain	*uṭṭhā*.
vēkh, see	*ḍiṭṭhā*.
kar, do	*kītā*.
khalō, stand	*khalōtā*.
jāṇ, know	*jātā*.
jō, yoke	*jutā*.
dhā, bathe	*dhātā*.
nahā, bathe	*nātā*.
nikal, to come out	*nikhtā*.[1]

[1] Note the occurrence of the letter ـخ *kh*, in a word of Indian origin.

Root.	Past Part.
pī, drink	*pītā.*
vañā, be lost	*vañātā.*
sī or *sīḥṛ*, to sew	*sītā.*
siññāṇ, recognise	*siñātā.*
seāṇ, recognise	*seātā.*
dē, give	*dittā.*
kamā, earn	*kamāttā.*
limm, plaster	*littā.*
muñ, send	*muttā.*
sā̃, sleep	*suttā.*
tap, be heated	*tattā.*
ghuss, mistake	*ghutthā.*
lŏh, descend	*latthā.*
khā, eat	*khādā, khādhā.*
bannh, bind	*baddhā.*
ḍubh, to be milked (of a cow)	*ḍuddhī* (feminine).
gunnh, plait, knead	*guddhā.*
labbh, be obtained	*laddhā.*
kurmā, wither	*kurmāṇā.*
vik, be sold	*vikāṇā.*
āṇ, bring	*āndā.*
pujj, arrive	*punnā.*
bhajj, break }	*bhannā.*
bhajj, run }	
sijj, be moistened	*sinnā.*

Infinitive.—The infinitive is formed by adding *uṇ* to the root; or if the root ends in a vowel by adding *wuṇ*. Thus, *mār-uṇ*, to strike; *dē-wuṇ*, to give. The Infinitive can be declined like a noun of the second declension, its oblique singular and nominative plural ending in *aṇ*.

Note that, although of the second declension, the *u* of the last syllable does not affect a preceding *ā* by changing it into *â*. Thus the infinitive of *mār* is *māruṇ*, not *mâruṇ*, as we might expect from the analogy of nouns like *shâhur*. Exactly the same is the case in Kāshmīrī.

Verbal noun.—This is formed by adding *ṇā* to the root. Thus, *vañ*, go, verbal noun *vañṇā*; *khalō*, stand, verbal noun *khalōṇā*. If the root ends in *r* or *l*, the termination is *nā*. Thus, *mārnā* (not *mārṇā*), the act of striking; *nikalnā*, the act of coming out. If the root ends in any vowel except *ō*, the termination is *uṇā*. Thus, *khā-uṇā*, the act of eating; *pī-uṇā*, the act of drinking; *dē-uṇā*, the act of giving. This verbal noun is declined like a noun of the first declension.

Noun of Agency.—This is formed by adding *ālā* to the oblique form of the infinitive or of the verbal noun. Thus, *māraṇālā* or *mārnēālā*, 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,'

'I may strike,' '(if) I strike,' etc.

	Singular.	Plural.
1.	*mārā̃*	*marā̃h, mārā̃hā̃.*
2.	*mārè̃*	*mārō.*
3.	*mārē*	*mārēn.*

If the root ends in a vowel, *w* is inserted. Thus from the root *dē*, give, we have *dēwā̃.*

The following verbs have irregular forms of this tense:—

Root.	Third person singular Old Present.
pä, lie	*pawē.*
lä, take	*lawē.*
bhā̃, turn	*bhāwē.*
sā̃, sleep	*sāwē.*
ḍhē, be given	*ḍāhīwē.*

The **Imperative** in the second person singular is the same as the root. Thus, *mār*, strike thou; *ā*, come thou.

The second person plural is formed by adding *ō* or *hō* to the root. Thus, *mārō*, strike; *āō* or *āhō*, come; *dēhō*, give; *ṭurhō*, walk.

Irregular are:—

	Imperative.	
Root.	2nd sing.	2nd plur.
vañ, go	*vañ* or *jāh*	*vañō.*
lēh, descend	*lŏh*	*lēhō.*
pä, lie	*pŏ*	*pâō.*

The respectful imperative is formed by adding to the root *ī̃* for the singular and *eāhē* for the plural. The latter shortens the vowel of the root if possible. If the root ends in a vowel the terminations are *wī̃* and *veāhē*. Thus:—

Root.	Respectful Imperative.	
	Sing.	Plur.
uṭṭh, get up	*uṭṭhī̃*	*uṭṭheāhē.*
mār, strike	*mārī*	*mareāhē.*
ā, come	*āwī̃*	*aveāhē.*

An impersonal imperative passive is formed by adding *īē* to the root. Thus, *mārīē*, it is to be struck, one must strike; *kē ākhīē*, what is to be said? Irregular is *kē kīchē*, what is to be done?

The characteristic letter of the **Future** is *s*. The tense is thus conjugated:—

Future—'I shall strike,' etc.

	Singular.	Plural.
1.	*marēsā̃*	*marsāhā̃, mārsā̃h.*
2.	*marēsē̃*	*marēsō.*
3.	*marēsī*	*marēsin.*

In transitive verbs, the root vowel is shortened (as above) before the *ē* of the second syllable.

Intransitive verbs omit the *ē* in this tense, so that we have forms like *marsā̃* (not *marēsā̃*), I shall die. When the intransitive root ends in a vowel it sometimes inserts *u* before the *s*. Thus, *āusā̃*, I shall come.

The following are irregular :—

Root.	Third Singular Future.
pä, lie	*pásī*.
bhā̃, turn	*bhā̃sī*.
sā̃, sleep	*sā̃sī*.
lä, take	*lĕsī*.
vañ, go	*väsī*.
ḍhē, be given	*ḍahīsī*.

When a pronominal suffix is added, the radical vowel is liable to be shortened, and the *ē* to be omitted. Thus, *marsā̃us*, I will beat him.

The **Past Conditional** is formed by adding *hā* to the Old Present. Thus, *mārā̃hā*, I should have struck, (if) I had struck; *mārēnhā*, they would have struck, (if) they had struck.

The Present Participle may be used in the meaning of this tense; as in *āundē*, we should have come, (if) we had come. To this the pronominal suffixes may be added, as in *āndus*, 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. I hence give two examples for each of these tenses, one formed from *māreā*, the past tense of the transitive verb *mār*, strike, and the other formed from *gēā*, the past tense of the verb *vañ*, go.

Past Conditional	*marēndā*, (he) would have struck, (if) he had struck.
Present Definite	*marēndā-hā̃* (or *marēndā-ā̃*), I am striking.
Imperfect	*marēndā-āhus*, I was striking.
Past	*ō gēā*, he went.
	us māreā, by him (he) was struck, he struck him.
Perfect	*ō gēā-hē* (or *-ē*), he has gone.
	us māreā-hē (or *-ē*), by him (he) has been struck, he has struck him.
Pluperfect	*ō gēā-āhus*, he had gone.
	us māreā-āhā, by him (he) had been struck, he had struck him.

In the Present Definite the auxiliary verb is often contracted with the participle, and the *nd* or *d* of the participle is changed to *n*. Thus, *marēnā̃*, I am striking; *marnā̃* (present participle *mardā*), I am dying.

Similarly, in the perfect, the auxiliary is often contracted with the past participle. Thus, *gēā̃*, I have gone; *āeā̃*, I have come; *āin*, 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 *ī* and shortening the vowel of the root. Thus, *mār*, strike, *marī*, be struck. If the root ends in *ā*, the *ā* is changed to *ī*. Thus, *parnā*, marry, *parnī* be married.

The following (amongst many other) Passive roots are formed irregularly (see remarks on the Causal Voice):—

Active.	Passive.
dē, give	*ḍhē*, be given.
khā, eat	*khājj*, be eaten.
ghinn, take	*ghijj*, be taken.
sē, moisten	*sijj*, be moistened.
sāṛ, burn	*saṛ*, be burned.
vāh, plough	*uṛh*, be ploughed.
tā, heat	*tap*, be heated.
sī, sew	*sīp*, be sewed.
ḍōh, milk	*ḍubh*, be milked.
pīh, grind	*pīs*, be ground.
khōh, seize	*khuss*, be seized.
phē, squeeze	*phiss*, be squeezed.

Having got our passive root ending in *ī*, it is conjugated like an active verb. Thus, *marīsā̃*, I shall be struck. Or the passive root may remain unchanged, and be prefixed to the various tenses of the verb *vañ*, go. Thus, *marī vāsā̃*, I shall be struck; *marī gāē*, they were struck.

(*c*) Causal Voice.

The causal of a transitive verb has a causal meaning. Thus, *mār*, strike, *marā*, cause to strike. The causal of an intransitive verb may have a causal meaning, as *bhajj*, run, *bhajā*, cause to run; or it may have simply a transitive meaning, as *cha*, rise, *chā*, raise.

A root becomes causal (or transitive) by adding *ā* (or, after a vowel, *wā*), and weakening the radical vowel if possible; viz.—*ā* or *ă* to *a*; *ē* or *ī* to *i*; and *ō* or *ū* to *u*. 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 :—

Root.	Causal or Transitive.
mār, strike	*marā*, cause to be struck.
appaṛ, reach	*appaṛā*, cause to reach.
bhā̃, turn	*bhā̃wā*, cause to turn.
vēch, sell	*vichā*, cause to be sold.
pī, drink	*piwā*, cause to drink.
khōh (causal of *khuss*), seize	*khuhā*, cause to seize.
bhajj, run	*bhajā*, cause to run.
chā (causal of *cha*), raise	*chawā*, cause to raise.
pā (causal of *pă*), put	*pawā*, cause to put.

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 :—

Root.	Causal.
gah, be threshed	*gāh*, thresh.
cha, rise	*chā*, raise.
chaṛh, go up	*chāṛh*, put up.
vaṛ, go into	*vāṛ*, put into.
saṛ, burn	*sāṛ*, burn (transitive).
ḍhā̃, fall down	*ḍhā̃*, knock down.
pā̃, lie	*pā̃*, put.

Root.	Causal.
lĕh, come down	*lāh*, take down.
chhiṛ, go to pasture	*chhēṛ*, take to pasture.
riṛh, roll	*rēṛh*, roll (transitive).
juṛ, be joined	*jōṛ*, join.
ṭur, move	*ṭōr*, make to move.
muṛ, go back	*mōṛ*, turn back.
ruṛh, be swept away	*rōṛh*, sweep away.

Irregular are :—

diss, be seen	*dass*, point out.
nikkhaṛ, separate	*nakhēṛ*, separate (transitive).

(*b*) Some verbs merely change the final consonant. Thus :—

bhajj, break	*bhann*, break (transitive).
bajjh, be fastened	*bannh*, fasten.
pāṭ, be torn	*pāṛ*, tear.
pīs, be ground	*pīh*, grind.

(*c*) In the following, the final consonant has been dropped. Usually with a change of the radical vowel :—

khāj, be eaten	*khā*, eat.
ḍhuk, arrive	*ḍhō*, carry.
tap, be hot	*tā*, heat.
phiss, be squeezed	*phē*, squeeze.
lag, be applied	*lā*, apply.
sijj, be moistened	*sē*, moisten.
sīp, be sewed	*sī*, sew.

(*d*) In the following, not only is the radical vowel changed, but, also, the final consonant :—

vik, be sold	*vēch*, sell.
chhuṭṭ, escape	*chhōṛ* or *chhaḍḍ*, set free.
truṭṭ, break	*trōṛ*, break (transitive).
buḍ, be drowned	*bōṛ*, drown.
muṭṭh, be cheated	*mōh*, cheat.
ḍubh, be milked	*ḍōh*, milk.
phass, be snared	*phāh*, snare.
khuss, be seized	*khōh*, seize.
rĕh, stay	*rakh*, place.

(*e*) The following are altogether irregular :—

ā, come	*āṇ*, bring.
uṛh, be ploughed	*vāh*, plough.
jamm, be born	*jamm*, bring forth young.
ḍhē, be given	*dē*, give.
nikal, go out	*kaḍḍh*, put out.

Note that the transitive form of *jamm* is the same as the intransitive one. But their past participles are different. That of the former is *jāeā*, while that of the latter is *jammeā*.

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.

Causal 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.

Nominative Case—āndus, I would have come.

utthāī suttum, I slept there.

us māream, I was beaten by him, he beat me.

jāteum, I knew.

Agent Case—usnũ̃ māream or *māreum*, I beat him.

dānd ḍiṭṭhum, the bullock was seen by me, I saw the bullock.

gã̃ ḍiṭṭhīm, the cow was seen by me, I saw the cow.

jutam jōṛā, pāṇī lāeam, I yoked the pair, I brought water.

Dative Case—na vissarsum (*vissarsī* + *m*), it will not be forgotten for me,[1] it will not escape my memory.

khār hōium (*hōwē* + *m*), (if) there is health to me, if I am well.

je khār hundīum, tã̃ āndus, if there had been health to me (if I had been well), I should have come.

'ishq tērēdī gaḷ pēum gārī, the snare of thy love has fallen to me on the neck, *i.e.* on my neck.

rōndẽ̃ rōndẽ̃ bhōchhaṇ thīam jhabārũ̃, from constantly weeping my sheet has become wet (lit. became wet for me).

First Person Plural.

Nominative Case—ūs māreāahsē, by him we were beaten, he beat us.

Agent Case—usnũ̃ māreāahsē, we beat him.

dānd ḍiṭhāsē (*ḍiṭṭhā* + *sē*), we saw the bullock.

gã̃ ḍiṭhīsē (*ḍiṭṭhī* + *sē*), we saw the cow.

Dative Case—mẽ̃ḍhiãwālīdā khiāl peōsē (*pēā* + *sē*), a fancy for the girl with the braids occurred to us.

Second Person Singular.

Nominative Case—kã̃ māreāī, by whom wast thou beaten, who beat thee?

Agent Case—kisnũ̃ māreāī, whom hast thou beaten?

dānd ḍiṭhāī (*ḍiṭṭhā* + *ī*), hast thou seen the bullock?

kã̃ sikhlāeī, Gāmanā yār, who taught thee, Gāman (my) beloved?

apṇī bēṛī bōṛ dittēī, thou didst swamp thine own boat.

usdā kamm kītōī, hast thou done his work?

Accusative Case—marsãĩ or *marsāũ̃*, I will strike thee.

Dative Case—khār hōwī (*hōwē* + *ī*), may there be health to thee, blessings on thee.

kē hukm ḍhēoī, what order was given to thee?

hatth bhann ghattsãĩ, I will break the hand for thee, I will break thy hand.

taras na āeō, did not pity come to thee?

kē nã̃ hēvē (for *hē* + *ē*), what name is to thee, what is thy name?

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[1] A kind of *Dativus commodi*.

Second Person Plural.

Nominative Case – kā̃ māreānē or *kā̃ māreānihē*, by whom were you beaten, who beat you ?

Agent Case— kisnū̃ māreānē or *māreānihē*, whom did you beat ?

kē ākheānihē, what did you say ?

dānd ḍiṭhānē (*ḍiṭṭhā* + *nē*), did you see the bullock ?

gā̃ ḍiṭhīnē (*ḍiṭṭhī* + *nē*), did you see the cow ?

chōrī kītīnē, did you commit theft ?

e gall vī sachch ē, jō ākhīinnhē (for *ākhī* + *ē* + *nihē*), this also is true, what you have said.

pūrē pūrē pattē usdē uṭṭhdē dassēnē, 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 *kassinihē*, is there fever to you, have you fever ?

Third Person Singular.

Nominative Case—mā̃ māreās, he was struck by me, I struck him.

mārius yār, her lover beat her.

kītus mōṭā, he has made it fat.

jāteōs, he knew (intransitive verb).

Agent Case – mānū̃ māreās or *māreus*, he struck me.

puchchheos, he asked (transitive verb).

vachchhā jāeāas, she has produced a male calf.

vachchhī jāīis, she has produced a female calf.

rupāiā dittāas, he gave a rupee.

rupāiē dittēis, he gave rupees.

kamm kītōs, has he done the work ?

Accusative Case—marsā̃us, I will beat him.

vañaṇ dēōs or *dēis*, let him go.

Dative Case—puttur jamāas (*jammeā* + *as*), a son is born to him.

dhī jamīis (*jammī* + *hē* + *is*), a daughter is born to him.

kassis (for *kass* + *hē* + *is*), he has fever.

pichchhā pittaldā hundis, to him the hinder part (*i.e.* his hinder part) is of brass.

Third Person Plural.

Nominative Case—mā māreānē, I beat them.

Agent Case—mānū̃ māreānē, they beat me.

āpas vichch salāh kītīonē, they agreed among themselves.

jis vēḷē zimī paṭṭiōnē, when they dug up the ground.

sārē pattē dassēnē, they told me all about (it).

Dative Case—kassinē (for *kass* + *hē* + *nē*), fever is to them. They have fever.

Sometimes a double pronominal suffix is used as in *rupāiā dittēmus*, I gave a rupee to him. Compare the Kāshmīrī *dyut"mas*, I gave to him.

LAHNDĀ OF SHĀHPUR.

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.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

(Sir James Wilson, K.C.S.I.) SHAHPUR DOAB.

Aglē vēlē Missardā hikk bātshāh āhā. Usdē trā puttar
In-the-former time of-Egypt one king was. Of-him three sons
āhin. Khudādī marzī iñe āhī, o vaḍḍā bimār hōeā. Tōṛē
were. God's will thus was, he very sick became. Although
hakīmā̃ usdā dārū dawā dil-nāl kītā, par usdā
by-the-physicians his medicine remedy heart-with was-done, but his
bachṇā nazir na āeā. Ōṛik bātshāh dehāṛī dehāṛī āpṇā
recovery (within)-sight not came. At-last by-the-king daily daily his-own
ghaṭṭdā hāl vēkh-kē jāte-ōs, 'bachdā nāhā̃.'
of-failing the-condition seen-having it-was-known-by-him, 'recovering I-am-not.'
Nālē mulkh-vichch râḷā vēkh-kē āpṇē trāhā̃ puttrā̃nū̃
Moreover the-country-in disturbance seen-having his-own the-three to-sons
sadāe-ōs. Vatt unhā̃nū̃ ākhe-ōs, 'chhōrā̃ hō, ajē
it-was-called-by-him. Then to-them it-was-said-by-him, 'boys O, as-yet
tussī nikṛē hō, te mērā hāl e vē. Mā̃ marnā̃.
you young are, and my condition this is. I am-dying.
Dushmaṇā̃ e gall vēkh-kē mērē mulakhnū̃ chavā̃hā̃ pāsō
By-enemies this thing seen-having my to-country the-four on-sides
ā vēhṛeā. Mānū̃ tuhāḍā fikar ē. Mā̃ nāhā̃
having-come it-is-surrounded. To-me of-you anxiety is. I am-not
jaṇdā je mērē maraṇ-tō̃ pichchhē tusāḍā kē hāl hōsī.
knowing that my death-from after your what condition will-be.
Eh vēkh-kē mā̃ ajj tusānū̃ saddeā. Mērē māhl-vichch
This seen-having by-me today to-you it-was-called. My palace-in
falāṇī jāghē hikk chōr-khānā vaḍḍeā̃dē vēlēdā baṇeā hōeā, te
a-certain in-place a secret-chamber ancestors' of-time made became, and
us-vichch trā lāl pāē hōe-in. Lakkhā̃ rupaiā̃dē mulldē
it-in three rubies placed become-are. Lakhs of-rupees of-value
ēhinn. Tussī unhā̃nū̃ lā-kē kithāī vakkhrī jāh-te
they-are. You them taken-having somewhere other place-at
chhapā rakkhō, jitthe tusā-thō̃ sawā hōrī kahīnū̃ khabar
concealed put, where you-from except other-even to-anyone knowledge

nā hōvē, mat, Khudā nā karē, bātshāhī tusāḍē kōḷõ
not may-be, lest, God not may-make(-it), the-kingdom of-you from
khasī-vañē, te tusānũ rupăĭādī lōṛ pawē, te tussĩ kahĩdē
be-seized, and to-you of-money need may-fall, then you of-anyone
muthāj nā hōō.' Bātshāhdeā̃ puttrā̃ āpṇē piūdē ākhaṇ
dependent not may-become.' The-king's by-sons their-own father's saying
mūjib trāhē lāl māhl vichchõ kaḍḍh-kē, us
according-to the-three rubies the-palace from-within taken-out-having, that
shāhardē bāhir-vār hikk ujṛī-hōī jāh-vichch, jitthe lōkā̃dā āvaṇ vañaṇ
of-city outside a deserted place-in, where of-people coming going
ghaṭṭ āhā, vañ dabbē.
few was, having-gone they-were-buried.

Kināhā̃ dehāṛeā̃-tõ pichchhē bātshāh mar-gēā, bātshāhī dushmaṇā̃
Some days-from after the-king died, the-kingdom by-the-enemies
khass-lăĭī, te bātshāhdē puttrā̃nũ vakht pā-gēā. Jehṛē vēlē
was-seized, and the-king's to-sons affliction fell. At-what time
kharchõ tang hōē, āpas vichch salāh
from-expenditure straitened they-became, themselves among consultation
kītīō-nē, 'jehṛē lāl piū asānũ dittē-āhin, unhā̃nũ
was-made-by-them, 'what rubies by-the-father to-us given-were, them
vēch-chhōrā̃hā̃, te kissē hōr mulkh-vichch vañ-kē āpṇī hayātīdē
we-may-sell, and some other country-in gone-having our-own life's
dehāṛē kaṭṭā̃hā̃.' Trāhī bhirā utthē gāē, jitthe lāl
days we-may-spend.' The-three brothers arose went, where the-rubies
dabbē āhin. Jis vēlē zimī paṭṭīō-nē, dōẽ lāl
buried were. At-what time the-ground was-dug-up-by-them, only-two rubies
nikhtē, te hikk nā laddhā. Vaḍḍē hirāṇ hōē, 'e
came-out, and one not was-got. Very perplexed they-became, 'this
kē gall ē? Je kadāhā̃ kōī chōr pāndā, tā iñ nā
what affair is? If ever any thief had-befallen, then thus not
hōndā, je hikk chā-lā vāndā, te
it-would-have-happened, that one having-taken-up he-would-have-gone, and
dōẽ pā-rĕhndē. Bishakk assā̃ trāhā̃-vichchõ
the-two would-have-remained-as-they-are. Without-doubt us three-from-among
kahĩdī nīyat mārī-găĭī-ē. Tusā-thõ sawā hōr kahĩdā
of-someone the-motive gone-wrong-is. You-from except other of-anyone
eh kamm nahĩ. Chaṅgī gall e vē, je assĩ
this deed is-not. Good thing this is, that we
kāzī kōḷ vañ-kē eh sārā hāl dasīhā̃, te o asāḍā
the-Qāzī near gone-having this entire condition may-tell, and he our

faislā karē, te o mukaddama khuṭāē.' Sāreã̃ eh gall
decision may-make, and he the-case may-finish.' By-all this thing
manzūr kītī, te kāzī dhir ṭurē.
approved was-made, and the-Qāzī direction they-went.

Rāh-vichch vändeã̃-hōeã̃ hikk ōṭhī unhã̃nũ mileā.
The-road-in by-them-going-become a camelman to-them was-met.
Unhã̃-koḷõ puchchhe-os, 'tussã̃ idde kōī uṭṭh vändā
Them-from-near it-was-asked-by-him, 'by-you in-this-direction any camel going
ḍiṭṭhā?' Vaḍḍē bhirā ākheā, 'Mīã̃, tērā uṭṭh kāṇā āhā?'
was-seen?' By-the-big brother it-was-said, 'Sir, thy camel one-eyed was?'
Os ākheā, 'jī-hã̃, mērā uṭṭh kāṇā āhā.' Vichkārlē
By-him it-was-said, 'Sir-yes, my camel one-eyed was.' By-the-middle
bhirā puchchheā je, 'uṭṭh utte sirkā laddeā-hōeā āhā?'
brother it-was-asked that, 'the-camel on vinegar loaded-become was?'
Os ākheā, 'hã̃-jī, e vī gall sachch ē, jō ākhī-innhē.'
By-him it-was-said, 'yes-Sir, this also thing true is, which is-said-by-you.'
Nikṛē ākheā, 'tērā uṭṭh lunḍḍā bī āhā?' Os
By-the-youngest it-was-said, 'thy camel tailless also was?' By-him
ākheā, 'hã̃-jī, e gall vī sachch ē, jō ākhī-innhē.
it-was-said, 'yes-Sir, this thing also true is, which is-said-by-you.
Huṇ dassō, mērā uṭṭh kidde gēā.' Trāhã̃ bhirāwã̃ hass-kē
Now show, my camel whither it-went.' By-the-three brothers laughed-having
ākheā je, 'assã̃ tērā uṭṭh nahĩ ḍiṭṭhā. Asānũ kehṛī khabar
it-was-said that, 'by-us thy camel not was-seen. To-us what news
ē, je kidde gēā?' Ōṭhī eh gall suṇ-kē
is, that whither it-went?' By-the-camelman this word heard-having
unhã̃nũ ākheā, 'vāh, vāh, tussĩ eh gall ajab āhdē-ō.
to-them it-was-said, 'Wah, Wah, you this thing strange saying-you-are.
Mērā uṭṭh nahĩ ḍiṭṭhā, tā sārē pattē kīkuṇ dēndē-hō?
My camel not was-seen, then all tokens how giving-you-are?
Mērā uṭṭh zarūr tusāḍē kōḷ ē. Changgī gall e vē, mērā
My camel certainly of-you near is. Good thing this is, my
uṭṭh bhāwā dēhō, nahĩ-tā kāzī hōrãdē kōḷ ṭurhō.'
camel back-again give, otherwise the-Qāzī of-His-Honour near come.'
Shāhzādeã̃ ākheā, 'assĩ āp kāzī hōrã̃ kōḷ
By-the-princes it-was-said, 'we ourselves the-Qāzī His-Honour near
vändē-päē-hã̃. Tũ bī asāḍē nāḷ ṭur.'
happen-to-be-going. Thou also of-us with come.'

Mukkdī gall, chārē kāzī hōrã̃ kōḷ gāē.
Of-conclusion the-thing, the-four the-Qāzī His-Honour near went.

Pĕhlõ ōṭhī āpṇā dāvā kāzī hōrã̄ dasseā.
Firstly by-the-camelman his-own claim (to-)the-Qāzī His-Honour was-shown.
Kāzī hāl suṇ-kē shāhzādeã̄ kōḷõ puchchheā,
By-the-Qāzī the-circumstances heard-having the-princes from-near it-was-asked,
'tusāḍā kē jabāb ē?' Shāhzādeã̄ ākheā, 'assã̄ isdā
'your what answer is?' By-the-princes it-was-said, 'by-us this-one's
uṭṭh ukkā nahĩ ḍiṭṭhā. Zōrī asāḍē utte kūṛ baṇāndā ē.'
camel at-all not was-seen. Unjustly of-us upon lies making he-is.'
Ōṭhī kāzī hōrã̄ ākheā, 'garīb-parwar salāmat,
By-the-camelman (to-)the-Qāzī His-Honour it-was-said, 'poor-cherisher hail,
eh kūṛ marēndēn. Tussĩ unhã̄-thõ puchchhō, sārē pattē mērē
these lies wielding-are. You them-from ask, all tokens my
uṭṭhdē dassē-nē ke nahĩ. Muṛ eh kiũ mukardēn?'
of-camel were-shown-by-them or not. Then these why denying-are?'
Kāzī ōṭhīdā eh hāl suṇ-kē shāhzādeã̄
By-the-Qāzī of-the-camelman this circumstance heard-having the-princes
kōḷõ puchchheā. Shāhzādeã̄ ākheā je, 'bishakk
from-near it-was-asked. By-the-princes it-was-said that, 'without-doubt
jīkuṇ ōṭhī āhdā ē, sārē assã̄ pattē dassē-in.' Kāzī
as the-camelman saying is, all by-us tokens shown-are.' By-the-Qāzī
ākheā je, 'tussã̄ isdā uṭṭh nahĩ ḍiṭṭhā, tā kivẽ
it-was-said that, 'by-you of-this-one the-camel not was-seen, then how
usnũ pūrē pūrē pattē usdē uṭṭhdē dassē-nē? Eh gall
to-him full full tokens his of-the-camel were-shown-by-you? This word
ajab ē.' Vatt vaḍḍē shāhzādē dhir mũh kar-kē
strange is.' Then the-big prince's direction face made-having
puchchheā, 'tussĩ dassō je, eh kīkuṇ tusānũ malūm hōeā, je
it-was-asked, 'you show that, this how to-you known became, that
uṭṭh kāṇā āhā?' Shāhzādē ākheā, 'is mūjib
the-camel one-eyed was?' By-the-prince it-was-said, '(for-)this reason
mã̄ jātā, je rāh utte mã̄ ḍiṭṭhā āhā, hikk-ī
by-me it-was-known, that the-road on by-me seen it-was, one-only
pāsēdē pattar darakhtã̄dē khādē-hōē malūm hōndē-āhin. Bas,
of-side the-leaves of-the-trees eaten-become evident becoming-were. Enough,
jāte-um je uṭṭh kāṇā āhā, nahĩ-tā dūē pāsēdē
it-was-known-by-me that the-camel one-eyed was, other-wise both of-sides
pattar khādē-hōē zarūr hōndē.' Kāzī vichlē
leaves eaten-become certainly would-have-been.' By-the-Qāzī the-middle
bhirā kōḷõ puchchheā je, 'tũ kīkuṇ āhnā(*for* āhdā-ẽ) je
brother from-near it-was-asked that, 'thou how saying-art that

utte sirkā laddeā-hōeā ē?' Os ākheā, 'sirkēdā
on(-the-camel) vinegar laden-become is?' By-him it-was-said, 'vinegar's
dastūr ē je zimī-te pawē, tā us jāhdī miṭṭī ubbhir-āndā-ē.
custom is if the-ground-on it-fall, then that place's earth swelling-is.
Rāh-vichch bahũ jāghē ḍiṭṭhā-ē. Is gallõ mã̃ yakīn
The-road-in many in-a-place seen-it-is. This from-thing by-me certain
kītā, je uṭṭh-te sirkā laddeā-hōeā-āhā.' Kāzī
it-was-made, that the-camel-on vinegar laden-become-was.' By-the-Qāzī
nikṛē bhirā-kōḷõ puchchheā, 'tã̃ kīkuṇ jātā
the-youngest brother-from-near it-was-asked, 'by-thee how was-it-known
je uṭṭh lunḍḍā ē?' Os ākheā, 'Kāzi-jī, eh dastūr
that the-camel tailless is?' By-him it-was-said, 'Qāzī-Sir, this custom
ē, jis vēlē uṭṭh zimī-te bāhē bhãwē uṭhīwē, us
is, at-what time a-camel the-ground-on sits (and)again arises, at-that
vēlē zarūr āpṇā pūchhul zimī-te marēndā-ē. Usdiã̃ nishāniã̃
time certainly his-own tail the-ground-on striking-he-is. Of-it marks
zimī-te lagg-vāndiān(*for* vāndiã̃-hin). Rāh-te bahũ jāghē
the-ground-on are-made(-and)-remain. The-road-on many in-a-place
mã̃ ḍiṭṭhā je uṭṭhdē bāhṇ(*for* bāhaṇ)diã̃ sārīã̃ nishānīã̃
by-me it-was-seen that the-camel's of-sitting all the-marks
zimī-te mâjūd in, par pūchhaldī nishānī zimī-te kōī nahĩ.
the-ground-on present are, but the-tail's mark the-ground-on any is-not.
Is gallõ mã̃ jātā, uṭṭh lunḍḍā ē.' Kāzī
This from-thing by-me it-was-known, the-camel tailless is.' By-the-Qāzī
shāhzādeã̃diã̃ eh gallã̃ suṇ-kē, unhã̃dē akal te danāīnũ
of-the-princes these words heard-having, their intelligence and wisdom
salāhe-os, te unhã̃nũ changgī izzat nāl āpnī jāh-te
were-praised-by-him, and them good honouring with his-own place-on
lā-gēā.
he-took-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 *lākhs* 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 Qāzī 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 Qāzī.

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 Qāzī.' The Princes said, 'we happen ourselves to be going to the Qāzī. Come along with us.'

In short, all four went to the Qāzī. First the camelman made his claim before the Qāzī. The Qāzī 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 Qāzī, 'hail, cherisher of the poor! They are lying. Ask them whether or no they told me all about my camel. Then why do they deny it?' The Qāzī on hearing this from the camelman asked the Princes. The Princes said, 'certainly, as the camelman says, we told him all about it.' The Qāzī 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 Qāzī 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 Qāzī asked the youngest brother, 'how did you

know that the camel was without a tail?' He said, 'Sir Qāzī, 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 Qāzī 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 missing ruby was found are referred to Vol. IX, Pt. I, p. 442, of this Survey.]

THE LAHNDĀ OF JHANG-CUM-LYALLPUR.

Immediately to the south-east of Shahpur 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.[1] Except in a few minor points their dialects are the same as that of Shahpur. In Lyallpur the great canal colony has brought in over a million speakers of Pañjābī from other parts of the province, and these have given rise to a mixed dialect, half Pañjābī half Lahndā, which is spoken by over 48,000 people. The dialect of Lahndā generally spoken in the two districts is commonly known as 'Jaṭkī,' 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:—

Jaṭkī	254,224
'Pañjābī'	48,038
Jāṅglī	30,687
Chināwaṛī	73,479
Niswānī	9,432
Kāchhṛī	17,972
Thaḷōchhṛī	2,948
TOTAL	436,780

In the Census of 1911 the total number of speakers of Lahndā in Jhang District is given as 485,785, and in Lyallpur as 224,886; but the population of Jhang in 1891 was 436,841, while in 1911 the population of Jhang-cum-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, Jaṭkī is the general Lahndā spoken over the whole of both districts, except as noted below. 'Pañjābī' and Jāṅglī belong to Lyallpur. 'Pañjābī' is the mixed dialect already referred to. Jāṅglī is spoken by the nomad tribes who used to roam over the Jaṅgal Bār before the foundation of the Canal Colony, and who are now settled with definite rights. Chināwaṛī is spoken in Jhang on the banks of the Chinab, and is identical with Jaṭkī. It does not deserve separate mention. Regarding the pronunciation of the name, see p. 251. Niswānī, called after the Niswānā tribe, is spoken in the north of Jhang, while Kāchhṛī is spoken in the Kāchhī or alluvial country on the right bank of the Jehlam, between it and the Thal or desert. It too belongs to Jhang. So does Thaḷōchhṛī which is the dialect of the Thal itself, of which, however, only a small portion falls within the borders of the district. Thaḷōchhṛī differs somewhat from the other Jhang dialects, and will be considered in connexion with the Lahndā of Mianwali immediately to the west (see pp. 381, 393ff.). With the exception of Thaḷōchhṛī and the so-called Pañjābī all these dialects are practically the same. If we take 'Jaṭkī' as the standard dialect of the two districts I can trace no great difference between it and Niswānī, while Kāchhṛī and Jāṅglī differ only in a very few particulars in which they approach the dialect of Shahpur. I shall give full specimens of Jaṭkī-cum-Chināwaṛī, and short examples of Niswānī, Kāchhṛī, and Jāṅglī.

[1] Lyallpur was separated from Jhang in the year 1904, 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 Hīr and Rā̃jhā 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.* :—

DAMES, M. LONGWORTH,—*A Baker's Dozen of Catches from the Jhang District, Panjab.* (Thirteen songs, Text and Translation). *Indian Antiquary*, Vol. xxxvii (1908), p. 174.

ROSE, H. A.,—*A Ballad of the Sikh Wars (Communicated). Taken down by Longworth Dames between Jhang and Chiniot, with Introduction by the Editor.* (Text and Translation). *Indian Antiquary*, Vol. xxxviii (1909), p. 33.

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 *vanj*, and not *vañ* or *vany* as we usually hear in Shahpur. The cerebral *ḷ* does not occur in any of the specimens.

In the **Declension** of nouns, the oblique form of *peō* or *piō*, a father, is *piō*, not *piū* as in Shahpur. The use of *āpṇē* for *āpṇeā̃* in *āpṇē-majūrā̃-vichū̃*, from among thine own servants, is an instance of borrowing from Pañjābī or Hindōstānī.

In **Pronouns** note the contracted form *uddā* for *ohdā* or *usdā*, of him. The word for 'what?' is *kī*, not *kē*.

In the **Verb Substantive** we have *āī* or *hāī*, not *āhā*, he was; and *hāin*, not *āhin*, they were.

In the **Active Verb,** the first person singular of the present subjunctive of verbs whose roots end in *ā* ends in *ī̃*. Thus, *khiwāī̃*, I may give to eat; *piwāī̃*, I may give to drink; *sadāī̃*, I may be called. Other verbs take the form in *ā̃*, as in Shahpur. Thus, *wanjā̃*, I may go; *ākhā̃*, I may say.

The past participle usually ends in *iā* or *iyā*, not *eā*. Thus, *ākhiyā*, said; *giyā*, he went; *piyā*, fallen. This is probably a matter of spelling, not of pronunciation.

The respectful imperative is used in the first person in the words *bahwiyē*, let us sit; *kariyē*, let us make; *khāwiyē*, let us eat; *pīwiyē*, let us drink.

Irregular forms are the curious *ditṛā* (as well as *dittā*), he gave, and *niklīṛ*, 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 'Jaṭkī' and the other as a specimen of Chināwaṛī. The two copies were word for word the same, and it was reported at the time that the dialects were identical.

[No. 2.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP

LAHNDĀ OR WESTERN PAÑJĀBĪ.

SO-CALLED JAṬKĪ DIALECT. (DISTRICT JHANG.)

SPECIMEN I.

Hikk shakhsdē dōẽ puttar hāin. Unhā̃-vichũ naḍḍhē-puttar
One of-person two sons were. Them-from-among by-the-younger-son
piōnũ ākhiyā ki, 'jehṛā māl mērē-hissadā hē, oh mānũ
to-the-father it-was-said that, 'what property of-my-share is, that to-me
wanḍ dē.' Taddaṇ piō usnũ wanḍ-kē dē-dittā. Atē
dividing give.' Then by-the-father to-him divided-having it-was-given. And
us-chhōṭē-puttar sārā māl akaṭṭhā kar-liyā, tē dūr kissē-
by-that-small-son all the-property in-one-place was-made, and far to-a-certain-
mulakhnũ wag-giyā. Ōthē wanj-kē āpṇā māl kharāb
country he-went-away. There gone-having his-own property destroyed
kar-ditt-us. Jehṛē-vēlē oh sārā māl āpṇā khā-pī-
was-made-by-him. At-what-time he all the-property his-own eating-drinking-
chukkiā, us-vēlē waḍḍā kāl pā-giyā, tē oh bhukkhā hō-giyā; tē
finished, at-that-time a-great famine fell, and he hungry became; and
hikk waḍḍē-ādmī-kōl wanj khalō-rĕhā. Us ohnũ hukkam
one great-man-near going he-standing-remained. By-him to-him order
ditṛā jō, 'tũ wāhī-vich wanj-kē sūr charā-liy-ā.'
was-given that, 'thou cultivation-in gone-having swine graze-(and-)bring(-home).'
Tē usdā dil mangiyā jũ, 'jehṛē chhillaṛ sūr khāndē-hin,
And of-him the-heart desired that, 'what husks the-swine eating-are,
oh mā̃ vī khāwā̃;' kiũ-jũ oh bhukkh-nāl piyā-mardā-āī. Tē
those I also may-eat;' why-that he hunger-with fallen-dying-was. And
usnũ kōī nāhĩ dēndā. Us-vēlē usnũ hōsh āi-us
to-him anyone not used-to-give. At-that-time to-him senses came-to-him
jũ, 'mērē-piōdē-kōl bahũ-sārē majūr hin, tē oh unhā̃nũ rōṭī
that, 'of-my-father-near very-many servants are, and he to-them bread
dēndā-hē. Mā̃ usdē-kōl wanjā̃, tē ākhā̃ jũ, "mā̃ tērā tē
giving-is. I of-him-near may-go, and I-may-say that, "by-me of-thee and
Khudādā gunāh kītā-hē, tē mā̃ is-lākdā nāhĩ rĕhiā jũ tērā
of-God sin done-is, and I of-this-likeness not remained that thy

puttur sadāī. Tũ mānũ āpṇē-majūrā̃-vichũ gin."' Taddaṇ
son I-may-be-called. Thou me thine-own-servants-from-among count."' Then
oh piōdē-wal ṭur-piyā; ajjaṇ oh durēḍē hāī jũ
he of-the-father-towards started; still he at-a-distance was that
piō usnũ ḍiṭṭhā, tē bhajj-kē hā̃dē-nāl
by-the-father to-him it-was-seen, and un-having of-bosom-with
chā-lāi-os, tē usnũ chūmiy-os. Puttar
it-was-up-and-applied-by-him, and to-him it-was-kissed-by-him. By-the-son
usnũ ākhiyā jũ, 'mā̃ tērā tē Khudādā kasūr kītā-hē, mā̃
to-him it-was-said that, 'by-me of-thee and of-God fault done-is, I
is-lāk nāhī jũ tērā puttur sadāī.' Piō āpṇē-
this-like am-not that thy son I-may-be-called.' By-the-father to-his-own-
naukrā̃nũ ākhiyā, 'chaṅgē chaṅgē isnũ kapṛē pawāō, hōr
servants it-was-said, 'good good to-this-one clothes put-ye-on, and
mundrī hatthẽ dēō, jutti pairẽ pawāō, hōr assī ral-mil
a-ring on-the-hand give-ye, shoe on-the-foot put-ye-on, and we together
bahwiyē, khushī kariyē, khāwiyē, pīwiyē jũ eh mērā
may-sit, happiness may-make, may-eat, may-drink, that this my
puttur mar-giyā-hāī, tē huṇ jī-piyā-hē; khaṛī-piyā-hāī, tē
son dying-gone-was, and now living-fallen-is; being-lost-fallen-was, and
huṇ labbh-piyā-hē.'
now being-found-fallen-is.'

Uddā waḍḍā puttur khētī-wal giyā-hōyā-hāī. Jehṛē-vēlē
His great son the-field-towards gone-become-was. At-what-time
ghardē-nēṛē āyā, gāwaṇ-tē-nāchaṇdā awāj sunī-hus.
of-the-house-near he-came, of-singing-and-dancing the-sound was-heard-by-him.
Tē naukrā̃-kōlũ puchchhi-us ki, 'eh kī
And the-servants-from-near it-was-asked-by-him that, 'this what
piyā-hōndā-hē?' Unhā̃ ākhiyā jũ, 'tērā bhirā āyā-hē; tērē-piō
happening-is?' By-them it-was-said that, 'thy brother come-is; by-thy-father
waḍḍī khushī kītī-hē; kiũ-jũ usnũ chaṅgā-bhalā ḍiṭṭhā-hi-s.'
great happiness made-is; why-that to-him safe-(and-)sound seen-he-is-by-him.'
Usdē-bhirānũ ghārat āī, tē dil na mangi-us jũ,
To-his-brother jealousy came, and his-heart not wished-for-him that,
'andar wanjā̃.' Piō ohdā bāhir niklīṛ-āyā, tē puttarnũ
'within I-may-go.' The-father of-him outside emerging-came, and to-the-son
manāi-us. Puttar piōnũ ākhiyā jũ, 'mā̃ tērī
it-was-remonstrated-by-him. By-the-son to-the-father it-was-said that, 'I thy
khidmat karēndā-hā̃, hōr kadī vī tērē-ākhē bar-khilāf nahī
service doing-am, and ever even (of-)thy-word against not

kītā; tē mānũ hikk bakkṛīdā kann vī nahĩ dittā,
it-was-done; and to-me one of-a-she-goat the-ear (sic) *even not was-given,*
jō mãã āpṇē-yārã̃-tē-dōstã̃nũ khiwãĩ piwãĩ. Tē
that I to-my-own-lovers-and-friends may-give-to-eat may-give-to-drink. And
jaddaṇ tērā eh puttur āyā, jã̃ tērā māl kanjrã̃nũ khiwā-
when thy this son came, by-whom thy property to-harlots given-to-eat-
piwā-dittā-hē, tã̃ itṛiyã̃ khushiyã̃ manāiyã̃-hin.' Piō
given-to-drink-given-is, by-thee so-much happinesses celebrated-are.' By-the-father
usnũ ākhiyā jũ, 'tũ sadā mērē-kōl rĕhēndā-hẽ, hōr
to-him it-was-said that, 'thou always of-me-near remaining-art, and
jō kujjh mērā hē, sō tērā hē. Tānũ khushī karnā atē
what anything mine is, that thine is. To-thee happiness making and
khush hōwanā hāī, kiũ-jũ tērā bhirā mar-giyā-hāī, tē
happy becoming was(-proper), why-that thy brother dying-gone-was, and
huṇ jī-piyā-hē; khaṛī-piyā-hāī, tē huṇ labbh-piyā-hē.'
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 Zamīndār in 1884-85. The narrator was a Musalmān, 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 Lahndā, also uses Pañjābī, and even Hindōstānī, idioms.

Examples of the employment of Hindōstānī forms are *kuchchh* as well as *kujh*, anything, something; *ādmiyõ̃* as well as *ādmiyā̃*, the oblique plural of *ādmī*, a man; *hũ̃*, I am, as well as *hā̃*; *hai*, he is, as well as *hē*; *haĩ*, they are, as well as *han*; *labbhõ̃*, instead of *labbhā̃*, I may take; *dēvẽ̃*, we may give.

We may also draw attention to the frequent employment of a single, instead of a double letter, as in *hik* for *hikk*, one; *tusā̃* for *tussā̃*, 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 *ḷ*.

The declension of nouns and pronouns (with the exception of the occasional use of Hindōstānī forms) closely agrees with that current in the Lahndā 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:—

	Present.		Past.	
	Sing.	Plur.	Sing.	Plur.
1	*hā̃*	.....	*hā-om* (Shahpur *āhus*)	.....
2	*haĩ* (Shahpur *hẽ̃*)	.....	.....	.....
3	*hē*	*han* (Shahpur *hin*)	*hā* (fem. *hāī*) (Shahpur *āhā*, fem. *āhī*)	*hāĩ* or *hāin* (Shahpur *āhin*)

In the phrase *tainũ̃ Jhang Syāl-vich pohunchā-dēwnī-hāĩ̃*, we shall cause you to reach (lit. with regard to you it is to be caused to reach) Jhang Syāl, *dēwnī-hāĩ̃* seems to be used for *dēwnā̃-hẽ̃*, but the true explanation of the clause is not clear to me. In *āiyā-āī*, he came (to my great-grandfather), *āī* 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 Dōāb dialect. We have *vanjā̃*, I may go; *lagyāwā̃*, I may apply; *dēwā̃*, I may give; *chāhẽ̃*, (if) thou wish; *milẽ̃*, thou mayest meet; but *ākhĩ̃* (not *ākhẽ̃*), (if) thou say; *pohunchāiyō*, you may cause to arrive. The first person plural of roots ending in *ā* ends in *hĩ̃*, not *hā̃*. Thus, *dassāhĩ̃*, we may show. In the preceding specimen it ends in *ĩ̃*, not *hĩ̃*.

In the future, also, the first person plural generally ends in *hĩ*, but once in *hã̃*. There are also minor irregularities in the other persons. Thus, *āsã̃* (not *āusã̃*), I shall come; *dēsã̃*, I shall give; *rahsĩ*, thou wilt remain; *āsĩ*, thou wilt come (Shahpur has *āsẽ̃*); *farmāēsī*, he will command; *bakhshēsī*, he will give; but *hōsĩ*, (my age) will be; *pohunchēsāhĩ*, we shall arrive; *ṭursāhĩ*, we shall go; *āsāhã̃* (not *-hĩ*), we shall come; *hōsan*, they will be (Shahpur *-sin*); *vēsin*, he will go (honorific plural).

The verbal noun in *nā*, often appears as a future passive participle, equivalent to the Latin participle in *-endus*. Thus, *hajj karnī-hē*, the *hajj* is to be done, (I) must (or will) do the *hajj*; *akkhiã̃ hēt karnī*, (your) eyes are to be closed, close your eyes; *sanēhā dēwnā*, 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, *vanjnã̃*, it is to be gone (by you), you must (or will) go, *eundum*; *vanjnã̃-hē*, it is to be gone (by us), we shall go.

Amongst stray forms we may note the pronominal suffix in *kītē-nã̃*, I made, and the causal root *khiwā*, give to eat.

The loves of Hīr and Rã̃jhā, the Indian Hero and Leander, form the basis of a well-known legend current throughout the Panjab, and have been narrated in many forms, especially in the famous poem of Wāris Shāh. The tale is a tragedy. Although the love of the hero and heroine was illicit and ended disastrously, they are celebrated throughout the Panjab as the types of constant lovers. When the intrigue was discovered Hīr (the heroine) was murdered by her relations. After her body had been placed in the tomb, but before it was closed, Rã̃jhā appeared, and, entering it alive, was buried with her. Mr. Dames has discovered a sequel to this story current both in Baluchistan and in Jhang, which resuscitates the lovers, and places them alive again and happy together in an unknown island somewhere near Arabia. The Balōchī version has been published,[1] and the Jhang one is now, I believe, printed for the first time.

It may be explained that Hīr'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 Chinab. This is the *Rōza* mentioned in the specimen.

As the specimen is of considerable length, I have not overloaded it with an interlinear translation. Most of it is very easy, and the free translation by Mr. Dames ought to remove any difficulties which may appear.

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[1] See Colonel Sir Richard Temple's *Legends of the Punjāb*, ii, 177ff. Much of the above remarks have been taken therefrom.

[No. 3.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

SO-CALLED 'JAṬKĪ' DIALECT. DISTRICT JHANG.

(*M. Longworth Dames, Esq.*)

SPECIMEN II.

ĀSHIK SACHCHĒ NAHĨ MARDĒ.

Maĩ yād rakhtā-hã̄, jō mērī umar us vēlē chaudah pandrah varhiyã̄dī huī, jō hik ādmī musāfir chālīh paintālīh varhiyã̄dā, hājī ākhīdā-hā, mērē dādā-buzurg Ḥāfiẓ Aḥmad ('afā'llāhu 'anhu)dē kōl āiyā-āī. Us eh kissa kar-sunāiyā, jō:—

Maĩ ās-pās mulk Chachh-Hazārēdē rahnēwālā hã̄; gharō̃ wāstē guzarnē-hajj-khāna-Ka'ba-kē ṭurā. Ṭurdā, ṭurdā, ṭurda, jahāj-utē chaṛā. Takdīr Khudādē nāl samundar-vich oh jahāj kisē marāh ṭōṭē ṭōṭē hōyā. Irāda Haqq-pākdē nāl maĩ hik takhta lakṛī-utō rah-giyā, nahĩ ma'lūm kitnē dinhã̄nũ pichchhē takdīran kināra-utē kisē jagah vanj-pohunchā. Maĩ bhukkhā trahāyā māndā hāom. Kujh ṭuran-phirandē āsang nāhē, hayāt-ī bākī hāī. Patr darakhtã̄ ate jhaṛ darakhtã̄ vī khā-kē kujh tākat jadã̄ āī, uchchē uchchē pahāṛã̄ ate darakhtã̄-tē chaṛ-kē wasō̃ ābādī ḍhū̃ḍhdā-vēkhdā-hāom. Kitnē hik wahã̄-tō̃ pichchhē hik jāhtē phūsē majjhdī ḍiṭṭhī. Maĩ jātā ki eh nishānī ābādīdī ma'lūm hōndī-hai. Pher man-vich ākhdā-hāom ki jangal vich bhī ākhdē-han, jō gāĩ majjhĩ hōndiã̄-han, ihō jithē vichār dil-vich āndī-hāĩ. Tadã̄ bhī usdī khurīdī nishānnũ vēkhdā hik jāh-tē vanj-pohutthā jō duddh khaṛhdā-hā, ate chauphēr darakht ghāṭē chhã̄-wālī jangalī, jinhã̄dā mainũ nã̄ bhī nahĩ āndā ate kadĩ ḍiṭṭhā bhī nahĩ, uthē jamē hōĩ-hāĩ. Hik darakht vāḍā paṛā hā ukã̄hdā, jō usdī maddh-wālī lakṛiyō̃ purānī hōndī khōr (ya'nē wāngō̃ ḍhōldī) khālī hāī. Maĩ us-vich vaṛ-kē (is ḍar-kōlō̃, jō lōkã̄-dī zabānī sunā-hōyā-hā ki rāshak ō jā-vich hōndē-han, ate ādmiyō̃nũ phad-phad-kē khāndē-han) luk-chhip-kē, ḍardā ḍardā baiṭhā.

Tã̄, jō dinh lahandā vēlā hōyā, us vēlē awāz vājhlī (ya'nō baĩsrī)dā maĩ sunyã̄, aur ḍiṭṭhā ki hik shakhs sahṛī kālī idhar baĩsrī vagindā-huā jangal valō̃ āndā-hē. Usdē pichchhē majjhĩ āndiyã̄-han. Eh tamāshā jadã̄ maĩ ḍiṭṭhā dil-vich āpṇē-āp ākhyā ki, 'Khudā jānē eh kōn hē ate kea tamāshā hē?' Us jagah-tē oh ādmī ā-kē bah-rahā, majjhĩ bhī usdī chauphēr bah-rahyã̄. Thōṛī ghaṛī pichchhō̃ hik māī, sāwā, sarhā, kapṛā kītā-huā, ate matth-tē kanḍh kaḍhyā-huā, kuchchh khānã̄ rōṭī nayã̄ pakāiyã̄-hōiyã̄, sar-tē chāiyã̄-hōiyã̄, usdē kōl ā-baiṭhī. Gal-khath hik-dūī nāl āpat-vich kītī, vat rōṭī kaḍh-kē usnũ dittī.

Jis vēlē rōṭī khāwan lagā, us vēlē us māī ākhyā ki, 'Miā̃ Rā̃jhā, hik musāfir tusāḍī mulkdā assā̃-thī paṛhānā̃ hē. Pahlē rōṭī khiwā pichchhē āp khā.' Oh bōlyā ki, 'kithē hē?' Māī Hīr akhyā ki, 'tū̃ bulā, oh ā-vēsin.' Miā̃ Rā̃jhā awāz dittā ki, 'Āō musāfir, ā. Chhip nahī̃.' Maī jātā ki jō asāḍī mulk Chach Hazārē-vich Hīr-Rā̃jhā ākhīdī-hāī̃, ate unhā̃dī ishkdī gāwan gāndī-hāī̃, shāyad eh ādmī hōsan. Maī dilō̃ khush hō-kē unhā̃dī taraf āiyā. Unhā̃ mērā hāl-ahwāl puchchhiyā. Maī kar-sunāiyā. Oh khush hōē, rōṭī ate duddh mainū̃ dittā. Maī khādhā, pītā, ate uthaī̃ rahā-kītē-nā̃.

Pichchhē unhā̃ ākhyā ki, 'tū̃ ithē rahsī̃, yā ki kadhāī̃ vanjnā̃ hē?' Maī ākhyā ki, 'gharū̃ tā̃ maī niyat hajj khāna-Ka'badē wāstē āiyā-hā̃. Hun jō maī rāh kisīdā sōhā̃ neh hō̃, ate na kōī kharch bakhā mērē kōl hē, maī kithē vanjā̃?' Oh has-has-kē ākhan lagē ki, 'assā̃ bhī hajj khāna-Ka'badī karnī-hē. Jē tū̃ chāhē̃, tainū̃ bhī āpṇē nāl lē-dassāhī̃.' Maī rāzī ate khush hōyā, ate itnī gall puchchhī ki, 'ithō̃ khāna-Ka'ba kitnā̃ dūr padh hē?' Unhā̃ ākhyā ki, 'ṭurē trai sau kitnē kōh padh hē.' Maī puchchhyā ki, 'padh yhū̃ hē, kadā̃ pohunchēsāhī̃?' Pher unhā̃ ākhyā ki, 'tū̃ fikr na kari-vanj, sāī̃.' Hukm Rabbdē nāl maī chup kar-rahā. Jadā̃ chann Hajjdā charyā us dihārē maī ākhyā ki, 'tusā̃ ākhdē-hō ithō̃ khāna-Ka'ba trai sau kitnē kōh hē. Kadā̃ ṭursāhī̃?' Pher unhā̃ ākhyā, 'tainū̃ kēhā fikr hē? Assā̃-bhī-nū̃ vanjnā̃ hē.'

Jadā̃ oh din khās Hajjdā āiyā unhā̃ mainū̃ puchchhyā ki, 'tū̃ pher asāḍē nāl ithē āsī̃, yā uthē rahsī̃?' Maī ākhyā ki, 'uthē tusāḍē kōl āsā̃.' Unhā̃ ākhyā ki, 'jis wakt ahkām Hajjdē jō han, jadā̃ sabb pūrē-pūrē kar-rahē̃, tadā̃ assānū̃ fulān pahārī utē milē̃, ki āpṇē nāl tainū̃ assā̃ uthē lē-āsāhā̃.' Pher ākhyā ki, 'hatth assānū̃ napā ate akkhiā̃ hēt karnī̃.' Maī hāth pakaṛāiyā aur akkhiā̃ hētyā. Thōṛī dēr vichō̃ unhā̃ ākhyā ki, 'akkh khōl.' Jadā̃ maī akkh khōlī, tadā̃ ḍiṭṭhā ki hazārā̃ ādmī̃ us jāh-tē khalōtē tasbīhā̃, phēr rahē-han, zikr Khudā karēndē-han. Maī unhā̃-thō̃ puchchhyā ki, 'eh keā hō-rahā-hē? ate kōn jā hē?' Unhā̃ ākhyā, 'eh ādmī sabb Musalmān han, aur eh Hajjdā makān hē. Tū̃ ahkām hajjdē, jō han, bajā-liyā.' Us wakt phir sabab ikaṭṭhā ate bhīṛ ādmiyā̃dē mai-tū̃ chhip-gaī. Dō dihārē maī uthē rahā, aur ādmiyā̃ āpṇē dēsiyā̃nū̃, jō mai-thō̃ hik varihō̃ aggē hajjnū̃ āē-huē hāī̃, milyā, hāl ahwāl puchchhyā, ākhyā. Dil-vich maī jātā ki oh ādmī Hīr o Rā̃jhā dōhī̃ walī mard Khudādē han. Hōwē tā̃ unhā̃dē ḍhū̃ḍh kar-kē labbhō̃, ate bākī umar unhā̃dē khidmat-vich lagyāwā̃. Jehṛā āpṇā nishān unhā̃ chōī pahārīdā dassyā-hā, usnū̃ ḍhū̃ḍhā. Oh dōī̃ uthē baiṭhē ḍiṭṭhē. Maī khush hōyā ate shukrāna Khudā(jalla wa 'alā)-dā kītā. Unhā̃ mainū̃ sunjātā ate āpṇē kōl saḍyā, ākhyā ki, 'hun fārigh hō-rahā-haī̃?' Maī ākhyā, 'ḍhillā hō-rahā-hū̃.' Phir mērā hatth pakaṛ-kē, usī tarah ākhyā ki, 'akkhiā̃ būṭ.' Thōṛī dēr-tō̃ pichchhē, jadā̃ akkh khōlī, usī jāh utē pohunchā.

Isī tarah kitnī muddat panj chhīh mahīnē khwāh vadh-gadh unhāḍī khidmat maĩ rahā. Khāwan wāstē kadĩ rōṭī kadĩ chāwal-duddh hōndī-hāī. Rahā hik dihāṛē khiyāl bāl-bachcha-ghardā mērē dil-vich āiyā, na rahi-sakkā. Bē-ikhtiyār rōwan lagā. Unhā̃ mai-thō̃ puchchhyā ki, 'tū̃ kyū̃ rōndā-haĩ?' Maĩ pahlē tō sharmāyā, pher, jadā̃ unhā̃ wat wat puch-chhyā, tadā̃ maĩ ākhyā ki, 'mainū̃ ghar-bār, bāl-bachcha, dōst, bēlī, yād āī-haĩ, rōndā-hū̃.' Unhā̃ hik-dūīnū̃ ākhyā ki, 'watandī muhabbat har hiknū̃ hōndī-hē, tō sachāhĩ jē tū̃ ākhĩ, tainū̃ pohunchā-dēvē̃.' Us vēlē maĩ ākhyā, 'jē tusā̃ mainū̃ pohunchāiyō, tō mērī chāh hē.' Us vēlē Māī Hīr ākhyā ki, 'tainū̃ Jhang Syāl-vich pohunchā-dēwnī hāĩ. Ē-par tū̃ uthē asāḍī zabānī is jādē raīsnū̃ asāḍā sanēhā dēwnā ki, "Māī Hīr te Miā̃ Rājhā jīndē-han, muē nahĩ, ate tusā̃ unhāḍē hakk-vich bad-kammā̃ na hōū, ki oh burē nahĩ. Usī tarah majjhĩ Miā̃ Rājhā charāindā-hē, ate Māī Hīr usdē-pās rahndī-hē. Tusāḍē utē hāṛī, gharībī, ate miskīnī dē-guzardē-han, tusā̃ mērē makān-iddatī ā-kē janāb Khudāwand-, Karīm Rahīm, -sē duā mangō. Khudā tusāḍē duā kabūl farmāēsī, tusānū̃ khushī, āsāish, wa daulatmandī bakhshēsī." ' Maĩ arz kītā ki, 'jēthā maĩ us shahr Jhang Syāl-vich jīndā-jīnd pohutthā-hā̃, 'in-shā 'llāh ta'ālā zarūr zarūr unhāḍē-kōl, ya'nē raīs Jhang Syāldē-kōl, sārā hāl ākh-dēsā̃.' Tadā̃ Māī Hīr Miā̃ Rājhā mērā hatth pakaṛ-kē ākhyā ki, 'akkhiā̃ būṭ.' Maĩ akkh būṭī. Thōṛī char-tō̃ pichchhē unhā̃ ākhyā ki, 'akkh khōl.' Maĩ jadā̃ akkh khōlī, tadā̃ dinh-lāhan taraf rōza Māī Hīrdā, jō hik darakht janḍdā vaḍḍā hē, āpnū̃ usdē talē ḍiṭṭhā.

Kujh char maĩ uthē baiṭhā-rahā, rōza Māī Hīr val ṭur-kar pohutthā, usdē mujāwirā̃-kolō̃ puchchhyā ki, 'eh rōza kisdā hē?' Unhā̃ ākhyā ki, 'eh rōza Māī Hīr Syāldā hē.' Trai chār dihāṛē hōē-han ki maĩ us makān utē masjiddē-vich ṭahrā-hū̃. Puchchhdē puchchhdē tusāḍā nā̃w ma'lūm hōyā, ki tusā̃ buzurg, vaḍḍī umrdē ālam-fāzil, hāfiz kurān-majīd o asnād-kadīmī, Syālā̃ raīs is jādē hōwē̃. Ākhī Māī Hīrdī zabānī rūbarū raīs Jhang Syāl sanēhā dēwanā̃-hē. Jēkar tusā̃ mainū̃ āpṇē-nāl lē-vanjō̃, tā̃ maĩ āpṇī zabānī unhāḍā sanēhā, jēthā mainū̃ Māī Hīr āpṇī zabānī ākhyā, maĩ unhānū̃ ākh-dēwā̃.

Us wakt Māī Sāhiba Khān Sāhib Muhammad Ismaīl Khān Raīs Bahādur Jhangdē jīndī-hāī. Oh ādmī Hājī hamrāh mērē dādā Sāhib Hāfiz Ahmad (ghafru 'llāhi 'alaihi) ate maĩ bhī (jō us wakt mērī umr chaudah pandrah varihyā̃dī hōsĩ) ghar Khān Sāhibdē giyā, ate khidmat Māī Sāhibadī bāhar pardadē oh Hājī shakhs baiṭhā, ate sab hakīkat jō bayān kītī-gaī-hē, zabānī āpṇē ākh-sunāī. Usnū̃ dō dihāṛē Māī Sāhiba ṭahrāyā, aur kujh kharch rāh bhī dittā. Pher oh Hājī ṭur-giyā. Maĩ yād rakhtā-hā̃ ki Māī Sāhiba unhā̃ dihāṛiyā̃-vich makān, jis-utē Rōza nām-zad Māī Hīrdī hē, ki jumarāt hamēsha āwan vanjan kītā.

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 Hājī, came to my great-grandfather Ḥāfiẓ Aḥmad (God efface from him (his sins)) and told this tale—

I am a native of the country round Chachh Hazāra (evidently a mistake of the writer for Takht Hazāra) 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 decree 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 tamarisk 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 (*rāshak*) 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 waistcloth 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 (*sāwā*, lit. green[1]) 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, 'Miã̃ Rãjhā, 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?' Hīr said, 'call, and he will come.' Miã̃ Rãjhā called, 'come, traveller, do not hide!' I then perceived, as in my country of Takht Hazāra Hīr and Rãjhā 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'aba, 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

[1] 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 kōs.' 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 kōs 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.* Hīr and Rā̃jhā), 'what is happening? and what place is this?' They replied, 'these are all Musalmāns, 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 persons, Hīr and Rā̃jhā, 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-defile 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 Hīr said, 'it is necessary to take you to Jhang of the Syāls, and there you must give my affectionate message in my own words to the Chief of that place, as follows: "Māī Hīr and Miā̃ Rā̃jhā are living, not dead, and do not you act evilly with regard to their rights, for they are not wicked. Miā̃ Rā̃jhā grazes the buffaloes as of old, and Māī Hīr 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-Syāl, please God Almighty, I will most certainly tell them, the Chiefs of Jhang, all the circumstances. Then Hīr and Rā̃jhā 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 *Jand* tree to the west of Māī Hīr's tomb.

A short time I sat there and then setting out I arrived at Māī Hīr's shrine and asked the custodians of the shrine, 'whose tomb is this?' They said, 'this is the tomb of Māī Hīr 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 Māī Hīr 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 Māī Hīr said it to me in her own words.

At that time the Mother of Khān Ṣāḥib Muḥammad Isma'īl Khān Bahādur, Chief of Jhang, was living, and my grandfather Ḥāfiẓ Aḥmad (God's pardon on him) and I (being at that time fourteen or fifteen years old) went to the Khān-Ṣāḥib's house with that Hājī, and he sat outside the lady's purdah and told all the facts which have been narrated in his own language. The Māī-Ṣāḥiba kept him there two days, and gave him money for his journey; and then the Hājī went away. I can remember that the Māī-Ṣāḥiba used always every Thursday to go to the building famed as Māī Hīr's Rōza.

NISWĀNĪ OF JHANG.

This so-called dialect is spoken in the north of Jhang District and is named after the Niswānās who inhabit that part. It scarcely differs from the ordinary 'Jaṭkī' 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 *hikk*, oblique *hikkē*, one; *jaṇ*, oblique *jaṇē*, a man. This points to North-Eastern Lahndā and especially the Pōṭhwārī of Jhelum and Rawalpindī, where this oblique form is the rule. We may also note *unhũ̃*, to him.

[No. 4.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

NISWĀNĪ DIALECT. (DISTRICT JHANG.)

Hikkē-jaṇēdē dõ̃ē puttar hāin. Unhã̃ vichõ̃ nikrē-puttar
Of-one-man two sons were. Them from-among by-the-younger-son
piõnũ̃ ākhiā, 'mērē-bhã̃gēdā ḍhōr-ḍhappa anjh-kar-dē.'
to-the-father it-was-said, 'of-my-share cattle-property separating-give.'
Taddaṇ us unhũ̃ ḍhōr-ḍhappa wanḍ-ditt-us.
Then by-him to-him the-cattle-property dividing-was-given-by-him.
Kinhã̃-dihāṛiã̃-pichchhõ̃ āpṇā ḍhōr-ḍhappa lē-kē kisī-ṭhã̃h
Some-days-after his-own cattle-property taken-having a-certain-place
vāndā rēhā. Uthē jā-kē bhāriã̃-kammã̃-vich jān-kīt-us.
going he-remained. There gone-having evil-works-in it-was-wasted-by-him.
Jaddaṇ wanjā-chukiā, taddaṇ us-mulakh-vich kāṛ pā-gēā.
When it-was-caused-to-go-completely, then that-country-in a-famine fell.
Uh garīb hō-gēā, atē hikk-raīsdē-kōṛ gēā. Us usnũ̃
He poor became, and of-a-leading-man-near he-went. By-him as-to-him
āpṇī-niāiã̃-vich sūr charāwan ghalliā, atē usdē-dil ahā ke
his-own-fields-in swine to-feed it-was-sent, and (in-)his-heart it-was that
uh unhã̃-chhilṛã̃dē-nāl āpṇā ḍēḍh bharsī, kiũ-jũ̃ unhũ̃ kōī
he those-husks-with his-own belly he-will-fill, why-that (i.e. *because*) *to-him anyone*
na dēndā-ahā.
not giving-was.

KĀCHHṚĪ OF JHANG.

Kāchhṛī is said to be the dialect of the Kāchhī 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' is *hāin* in Jhang proper, in the Kāchhī it is *āhan*, and in Shahpur *āhin*.

A few lines of a version of the Parable of the Prodigal Son in Kāchhṛī will show this.

[No. 5.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

KĀCHHṚĪ DIALECT. (DISTRICT JHANG.)

Hikk-shakhsdē dōẽ puttar āhan. Unhā̃-vichhō naḍḍhē
Of-a-man two sons were. Them-from-among by-the-younger
piōnū̃ ākhiā, 'piō, jehṛā hissa māldā mānū̃ āndā-hē,
to-the-father it-was-said, 'father, what share of-property to-me coming-is,
uh mānū̃ wanḍ-dē.' Taddaṇ us unhā̃nū̃ māl
that to-me dividing-give.' Then by-him to-them the-property
wanḍ-dittā. Thōṛē (*sic*) dihāṛiā̃ pichchhō naḍḍhē-puttar
dividing-was-given. A-few days from-after by-the-younger-son
māl akaṭṭhā kar-kē hikk-dūr-mulakhnū̃ ṭur-gēā, tē
the-property together made-having to-a-far-country it-was-gone-away, and
uthē māl āpṇā manḍē-kammā̃-vich wanjā-ditt-us. Jaddaṇ
there the-property his-own bad-acts-in was-caused to-go-by-him. When
sārā kharach-kar bāiṭhā us-mulakh-vich waḍḍā kāl pā-gēā, tē uh
all expended-having he-sat in-that-country a-great famine fell, and he
garīb hōaṇ lagā. Taddaṇ us-mulakhdē hikk-waḍḍē-ādmīdē-kōl jā
poor to-be began. Then of-that-country of-a-great-man-near going
rēhā. Us usnū̃ āpṇī-wāhīā̃dē-vich mirhō charāwaṇ ghalliā.
he-remained. By-him as-to-him of-his-own-fields-in swine to-feed it-was-sent.
Uthē uddā dil mangiā jō, 'sūrā̃dē khāwaṇdē chhillaṛ mā̃
There his heart asked that, 'of-the-swine of-eating husks I
khāwā̃, tē ḍiḍḍh bharā̃,' kiū̃-jū̃ usnū̃ kōī nāhī dēndā.
may-eat, and belly may-fill,' why-that to-him anyone not used-to-give.

JĀṄGLĪ OF LYALLPUR.

Another so-called Jhang-Lyallpur dialect is Jāṅglī, spoken by the nomads of the tracts known as the 'Jaṅgal Bār.' It differs little from the ordinary 'Jaṭkī' of the district as will be seen from the following short extract. Like Kāchhṛī, when it differs, it agrees with the standard of Shahpur.

[No. 6.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

JĀṄGLĪ DIALECT. (DISTRICT LYALLPUR.)

Hik-kas-ādmīdē dõẽ puttar āhan. Jāhrā lāhōrā puttur āhā,
Of-one-person-man two sons were. Who the-younger son was,

us piōnũ ākhiā jũ, 'māl-rijak jāhrā hē, mānũ
by-him to-the-father it-was-said that, 'goods-chattels what are, to-me

mērē-bhāgēdā wanḍh dē.' Lāhōṛē māl wanḍh-kē
of-my-share dividing give.' By-the-younger the-property divided-having

lē-liā. Uh pardēsnũ ṭur-geā, tē māl
was-taken. He to-a-foreign-land departed, and the-property

mandeã̃-kammã̃-vich gāwā-ditt-us. Jaddaṇ khā-pī-kē,
bad-deeds-in was-caused-to-go-by-him. When eaten-drunk-having,

tē wanjā-wunjũ-kē nang-bhaṛang hō-geā, us-mulakh-vich
and caused-to-go-and-the-like-having naked-and-the-like he-became, that-country-in

waḍḍā kāl pā-geā. Taddaṇ uh hik-kas-waḍḍē-admīdē-kōl wanj
a-great famine fell. Then he of-one-person-great-man-near going

rēhiā. Us usnũ āpṇeã̃-ayaṛãdē-vich mirhõ charāwaṇ-wāstē
remained. By-him as-for-him of-his-own-flocks-in swine feeding-for

ghalli-us. Usdā dil mangiā jō, 'maĩ ḍāhḍhā bhukkhā hã̃,
it-was-sent-by-him. His heart desired that, 'I very hungry am,

mirhõãdē jūṭhē chhillaṛ khāwã̃, kiũ-jũ mērā
of-the-swine the-refuse husks I-may-eat, why-that (i.e. *in-order-that*) *my*

ḍhiḍḍh bharīwē.'
belly may-be-filled.'

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 Taḥṣīls of Pakpattan and Dipalpur, the language has been classed as Pañjābī, while in the western, *i.e.* Taḥṣīls 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 *puttar* for *puttur*, son; *āhē* for *āhin*, 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.)

Hīkk-bandēdē dõ̃ puttar āhē. Ohnã̄-vichchõ nikṛē-puttar
Of-one-man two sons were. Them-from-among by-the-younger-son

ākhiā, 'pūā, merā bhã̄gā jhuggēdā mã̄nũ dūē-nāḷõ̃
it-was-said, 'O-father, my share of-the-property to-me the-second-from

wanḍ-dē.' Peō-nē dõ̃ã̄-puttrã̄nũ jhuggā
divide(-and)-give.' The-father-by to-the-two-sons the-property

wanḍ-dittā. Thōṛē-dẽ̃h-pichchhõ̃ nikṛā puttar usdā sārā
was-divided(-and)-given. A-few-days-after the-younger son his all

māl ikaṭṭhā kar-kē kisē-mulakhnũ wag-giā, tē ōthē
goods together made-having to-a-certain-country went-away, and there

jā-kē os āpṇā sārā māl bhāṛiã̄-kammã̄-vichch wanjā-dittā.
gone-having by-him his-own all property bad-deeds-in was-wasted.

LAHNDĀ OF GUJRANWALA.

The conventional line adopted in this Survey as the boundary between Pañjābī 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 Pañjābī 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 *Bār*. 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 Bārdī Bōlī, 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 Chenab Canal, and in 1911 the total population was 923,419. The estimate of 275,000 speakers of Bārdī Bōlī was made in the year 1897.

Bārdī Bōlī is practically the same as that of Jhang-cum-Lyallpur, as the following short specimen will show. It is, perhaps, slightly more inclined to agree with the Pañjābī spoken to its east. Note that the nominative singular of the word for 'son' is *puttur*, not *puttar*.

[No. 8.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

BĀRDĪ BŌLĪ. (DISTRICT GUJRANWALA.)

Hikkī-bandēdē dōẽ puttar āhē. Unhā̃-vichõ̃ nikkē-puttar
Of-one-man two sons were. Them-from-among by-the-younger-son
āpṇē-piōnū̃ ākhiyā 'piō, mānū̃ jāẽdāt-vichõ̃ jitnā
to-his-own-father it-was-said, 'father, to-me the-property-from-in what-much
mōrā hissa āōndā-ē, utnā dē-chā.' Piō āpṇī
my share coming-is, so-much give-up(-to-me).' By-the-father his-own
jāẽdāt unānū̃ vaṇḍ-dittī. Ajē bāhlē dẽhi nahī̃ hōē, jō
property to-them dividing-was-given. Still many days not became, that
nikkā puttur habbā jāẽdāt akaṭṭhī kar-kē pardēsnū̃
the-younger son all property together made-having to-a-far-country
ṭur-giyā, tē uthē luchpanē-vich habbō-kujh gawā-chhaḍḍhiyā.
departed, and there debauchery-in every-thing was-wasted-and-left.
Jehṛē-vēlē habbā gawā-bāṭhā, us-vēlē us-dēs-vich waḍḍō
At-what-time all having-wasted-he-sat, at-that-time that-country-in a-great
kāl pā-giyā. Eh ān-muthāj hōeā, tē us-dēsdē
famine fell-down. He poverty-stricken became, and of-that-country
hikkī-bandē-nāl jā-rihā. Us-bandē ūnū̃ āpṇiā̃-pāliā̃-vich
a-man-with going-he-remained. By-that-man as-for-him his-own-fields-in
hiyū charāwiṇ ghalliyā. Ehdā dil karēndā-āhā jō, 'ḍhiḍ
swine to-feed it-was-sent. Of-him the-heart doing-was that, 'the-belly
unā̃-chhillrā̃-nāl bhar-liyā̃, jehṛē sūr chagīl-kē saṭ-ghaṭ-dē-han;'
those-husks-with I-may-fill, which the-swine food-defiled-having abandoning-are;'
par oh-bhī ūnū̃ kōī nāhō — dēndā.
but that-even to-him anyone not used-to-give.

LAHNDĀ OF GUJRAT.

North of the District of Gujranwala lies the District of Gujrat. The conventional line between Lahndā and Pañjābī commences in the latter at the south end of the Pabbī range of hills, and crosses the district nearly due south to the town of Ramnagar on the Chinab. Everything spoken to the east of this line has been dealt with under the head of Pañjābī.

The Pabbī range runs obliquely across the north-west of the district, its northern end being near the town of Bhimber, 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 Poṭhwāṛī speaking Chibhs. The language of the rest of the district to the west of the conventional line, *i.e.* of the *Bār* and of the South-Western *Hiṭhāṛ* or Lowlands of the Phaliā Taḥṣīl, is a form of Lahndā, locally known as '*Jaṭātardī Bōlī*,' or as '*Bārdī Bōlī*.'

This dialect is the same as that of West Gujranwala and of Jhang-cum-Lyallpur, as will be evident from the following short specimen. As elsewhere in the Lahndā tract the Future is formed with *s*, as in *uṭhsã̃*, I will arise; *jāsã̃*, I will go; *ākhsã̃*, I will say, in a part of the Parable not here printed.

As in the Niswānī of Jhang there are occasional instances of masculine nouns ending in a consonant making an oblique form in *ē*, as in *mālē-vichchõ̃*, from in the property. This is due to the influence of the Pōṭhwārī of Jhelum immediately to the west.

[No. 9.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

JAṬĀTARDĪ BŌLĪ. (DISTRICT GUJRAT.)

Hikkē-jaṇēdē dō puttar hāē, tē unhā̃-vichchō nikṛē
Of-one-man two sons were, and them-from-among by-the-younger
piūnū̃ ākhiyā, 'piū, jē-kujh mālē-vichchō mērā hissā
to-th-father it-was-said, 'father, whatever the-property-from-in my share
āundā-hai, ō mānū̃ dē.' Tē os unhā̃-vichch māl-rijak
coming-is, that to-me give.' And by-him them-among property-provisions
wanḍ-dittā. Tē thōṛiā̃-dihāṛiā̃ lag-giyā̃, nikṛē apṇā habbō-kujh
was-divided. And a-few-days passed, by-the-younger his-own everything
akaṭṭhā kar-liyā, tē durāḍḍēdē lōg-vichch ṭur-giyā, tē ōthai
together was-made, and of-distance a-country-in he-departed, and there
apṇā habbō-kujh bhāṛiā̃-kammā̃-vichch wanjā
his-own everything evil-deeds-in having-caused-to-go
chhaḍḍi-us. Jit-vēlē har shai wanjā-bāṭhā,
was-squandered-by-him. At-what-time every thing was-wasted,
us-lōg waḍḍā kāl pā-giyā, tē ō ājat (*for Arabic* ḥājat)
(in-)that-country a-great famine fell, and he poor
hō-giyā; tē ō us-mulkdē hikk-apṛā̃dē-kōl jā rihā, tē
became; and he of-that-country of-a-rich-man-near having-gone remained, and
os ohnū̃ apṇī-niāī̃-vichch ōhdē chagāwaṇ ghalliyā. Tē
by-him as-for-him his-own-home-fields-in swine to-feed it-was-sent. And
ohdā dil wag-piyā jē, 'mā̃ bhī eh chhillē̃ khā-lawā̃ jehṛiā̃
his heart flowed that, 'I also these husks may-eat-up which
ōhdē khāndē-āhē.' Tē ohnū̃ kōi kujh dēndā nāh.
the-swine eating-were.' And to-him anyone anything used-to-give not.

MŪLTĀNĪ OF MULTAN.

The language of the Multan District may be taken as the standard form of the Mūltānī dialect of Lahndā. For the purposes of this Survey, out of a population which in 1891 amounted to 632,930, there were 531,828 speakers of Mūltānī. In 1911 the figures were 814,871 and 763,388. The only other language spoken by a considerable number of people was Standard Pañjābī, which in 1891 was the vernacular of 87,102 Sikh settlers on the area irrigated by the Sidhmai Canal. In 1911, the number of speakers of Pañjābī recorded in Multan was 31,753. Mr. O'Brien's well-known *Glossary* (see list of authorities) is based on this form of Lahndā.

The following are the principal points in which the Mūltānī of the Multan District and of the neighbouring District of Muzaffargarh differs from the Lahndā of Shahpur. The remarks are nearly all based on Sir James Wilson's edition of Mr. O'Brien's Mūltānī Glossary :—

NOUNS.—Gender.—As in Shahpur, a few masculine adjectives are rendered emphatic by the addition of *ō*. In Mūltānī this *ō* becomes *ā* in the feminine. Thus :—

Masculine.	Feminine.
sabbhō, all	*sabbhā*.
hikkō, only one	*hikkā*.
īhō, this very	*īhā*.
ūhō, that very	*ūhā*.

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 *u* (which becomes *a* in the oblique form), have *a*, not *u*, also in the nominative singular. This affects the epenthetic change in a preceding syllable, described on pp. 250ff. Thus, *kukkaṛ* (not *kukkuṛ*), a cock; *vāhaṛ* (not *váhuṛ* or *vāhaṛ*), a young bull. It follows that in these cases the oblique singular and the nominative plural are the same as the nominative singular. Thus, *kukkaṛ-kū̃*, to a cock; *vāhaṛ*, young bulls.

In other respects the oblique singular and the nominative and oblique plural are formed as in Shahpur. Thus :—

Declension.	Nom. Sing.		Obl. Sing.	Nom. Plur.	Obl. Plur.
1. (masc.)	*ghōṛā̃*,	a horse	*ghōṛē*	*ghōṛē*	*ghōṛeā̃*.
2. (masc.)	*kukkuṛ* (*kukkaṛ*),	a cock	*kukkaṛ*	*kukkaṛ*	*kukkṛā̃*.
3. (masc.)	*ghar*,	a house	*ghar*	*ghar*	*gharā̃*.
4. (fem.)	*dhī*,	a daughter	*dhī*	*dhīā̃*	*dhīā̃*.
5. (fem.)	*akkh*,	an eye	*akkh*	*akkhī̃*	*akkhī̃*.
6. (fem.)	*hañh*,	a tear	*hañh*	*hañhū̃*	*hañhū̃*.

Some nouns, which in Shahpur Lahndā belong to the fourth declension, belong to the fifth in Mūltānī. Thus, in Shahpur, *bhāṇ*, a sister, plural *bhāṇā̃*; Mūltānī, *bhēṇ* a sister, plural *bhēṇī̃*. In Mūltānī, *dhī*, a daughter, may optionally have *dhīrī̃* 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 *ẽ̃*; thus, *ghōṛẽ̃*, *kukkṛẽ̃*, *gharẽ̃*, *dhīẽ̃*. In the fifth and sixth declensions, it is unchanged. Thus, *akkhī̃*, *hañhū̃*.

The other organic cases, as in Shahpur, 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 *ā* to *ē*, and is hence the same as the oblique form. Thus, *vēlā*, time, locative *vēlē*; *Tibbē*, at Tibbā; *Lōdhrẽ*, at Lōdhrā̃. 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 Shahpur. Thus, *ōṛukk*, end; *ōṛikk*, at last; *Bakkhir*, at Bakkhur; *shâhur*, a village, *shāhir*, 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, *ghar*, in the house; *hatth*, in the hand. It does not take *ē* as it does optionally in Shahpur. In the plural *ẽ* is added, as in *gharẽ*, in the houses; *undē hatthẽ*, in his hands; *ḍū pāhrẽ*, at two watches (*pāhar*), at noon. Nouns of the feminine declensions either remain unchanged or take *ī* or *ĩ* as the locative termination. Thus, *rāt* or *rātĩ*, at night; *zabānī*, by word of mouth; *haṭṭī*, in the shop.

The organic ablative ends in *õ* or *ũ*. Thus, *tallõ*, from below; *aggõ*, from in front; *uttũ*, from above.

The Vocative Singular in the case of masculine nouns, is formed by adding *ā* to the oblique form. E.g. *ē sachcheā Rabbā*, O true God; *pōtrā*, O son. Feminine nouns sometimes add *ē* to the nominative, as in *ghōṛīē*, O mare. In the plural, the Vocative always ends in *o* or *wō*, as in *pōtrō*, O sons; *ghōṛeō*, O horses; *ghōṛīō*, O mares; *bhirāwō*, O brothers.

The inorganic cases are formed as follows:—

The genitive termination is *dā*, etc., as in Shahpur.

So also, the inorganic Locative is formed by adding *vich* or *ich*, and the inorganic Ablative by adding *thũ*.

The Dative postposition, however, is *kū* or *kũ*, not the termination *nũ*. Thus, *ghōṛē-kũ*, to the horse.

Adjectives.—Adjectives (excluding numerals) are treated as in Shahpur, and call for no remarks.

Numerals.—As will be seen from the List of Words on pp. 412ff. the cardinals differ slightly, following Thaḷī in changing *d* to *ḍ*. Thus, Mūltānī and Thaḷī *ḍū*, Shahpur *dōẽ*, two; Mūltānī and Thaḷī *ḍāh*, Shahpur *dāh*, ten.

The Oblique and Intensive numerals also slightly differ as compared with Shahpur. They are as follows:—

	Mūltānī.			Shahpur.			
		Intensive.				Intensive.	
Nom.	Obl.	Nom.	Obl.	Nom.	Obl.	Nom.	Obl.
ḍũ	*ḍōã̃*, two	*ḍōhẽ*	*ḍōhã̃*, both	*dōẽ*	*dōã̃*	*dōhē*	*dōhã̃.*
trāe	*trīã̃*, three	*trāē*	*trīã̃*, all three	*trä*	*trīã̃*	*träē*	*trähã̃.*
chār	*chã̃*, four	*chārē*	*chawãhã̃*, all four	*chār*	*chã̃*	*chārē*	*chawãhã̃.*
pañ	*pañē*, five	*pañē*	*pañã̃*, all five	*pañ*	*pañã̃*	*pañē*	*pañã̃.*
ḍāh	*ḍāhã̃*, ten	*ḍāhē*	*ḍāhã̃*, all ten	*dāh*	*dāhã̃*	*dāhē*	*dāhã̃.*

The Ordinals also differ slightly. Thus:—

Mūltānī.	Shahpur.
pāihlā	*pēhlā*, first.
ḍūjhā	*dūjā*, second.
trījā	*tījā*, third.
châthā	*cháthā*, fourth.
pañwã̃	*pañwã̃*, fifth.
chhẽwã̃	*chhẽwã̃*, sixth.
sattwã̃	*sattwã̃*, seventh.

Pronouns.—The declension of the first two personal pronouns differs slightly. It is briefly as follows:—

maĩ, mũ̃, I	*tũ̃*, thou.
maĩ, mũ̃, (Agent case)	*tã̃, tã̃*, (Agent case).
mēḍā, mādā, of me, my	*tēḍā, tāḍā*, of thee, thy.
mē-kũ̃, mā-kũ̃, to me	*tē-kũ̃, tā-kũ̃*, to thee.
assã̃, we	*tussã̃*, you.
assã̃, (Agent case)	*tussã̃*, (Agent case).
assāḍā, sāḍā, of us, our	*tussāḍā, tuhāḍā*, of you, your.
assā-kũ̃ sā-kũ̃, to us	*tussā-kũ̃, tuhā-kũ̃*, to you.

Similarly, the Demonstrative pronouns, and pronouns of the Third Person are:—

ē, this, he, she, it	*ō*, that, he, she, that.
ẽ̃, (Agent case)	*ũ̃*, (Agent case).
ĩndā, of this, his, etc.	*ũndā*, of that, his, etc.
ẽ̃-kũ̃, to this, etc.	*ũ̃-kũ̃*, to that, etc.
ẽ, these, they	*ō*, those, they.
inhã̃, (Agent case)	*unhã̃*, (Agent case).
inhã̃dā, of these, their	*unhã̃dā*, of those, their.
inhã̃-kũ̃, to these, to them	*unhã̃-kũ̃*, to those, to them.

The pronominal suffixes agree, with one exception, with Shahpur Lahndā. In Shahpur, *nē* or *nihē* is employed for the 2nd and *nē* for the 3rd person plural. In Mūltānī, *nē* is confined to the 3rd person plural. Thus we have:—

Shahpur, *kisnũ̃ māreā-nē*, Mūltānī, *kā-kũ̃ māreā-hivvē*,	whom did you beat?
Shahpur, *kē nã̃-nē*, Mūltānī, *keā nã̃-hivve*,	what is your name?
Shahpur, *kehṛā shâhur-nihē*, Mūltānī, *kerhā shâhur-hivvē*,	which is your village?
Shahpur, *kassi-nihē*, Mūltānī, *marōṛ-hivvē*,	have you fever?

The relative pronoun is *jō*, or *jerhā*, who; not *jehṛā*, as in Shahpur. Its oblique form is *jã̃* or *jerhē*.

The Interrogative Pronouns are :—

(*a*) *Kaun*, who? Obl. sing. *kē*; Nom. plur. *kaun*; Obl. plur. *kinhã̄* or *kinhī̃*.

(*b*) *Keā* or *chā*, what? Obl. sing. *kitt*; plural, as usual, wanting.

The animate Indefinite Pronoun is *kōī*, anyone, someone. In the nominative singular it has a feminine *kāī* or *kāū*. The oblique singular is *kāhẽ̃* or *kāihī̃*. The nom. plur. is *kēī* or *kāīī*, some; obl. *kināhẽ̃*. 'Anything' is *kujjh*, which does not change in declension.

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 *āhã̄*, etc.). The only other points of difference are that the first person plural is *haĩ* or *aĩ*, and that the third person plural may be *han* as well as *hin*. The third person plural, when combined with a preceding word ending in a vowel becomes *ān*, not *ān*, *ēn*, or *īn*, as in Shahpur. Thus, *tēḍīã̄ kitlīã̄ ghōṛīān* (for *ghōrīã̄-han*); how many mares have you?

The past tense differs from that of Shahpur, *viz.* :—

	Singular.	Plural.
1.	*ham, hāum, hāim, hāus*	*hāsē.*
2.	*hãvẽ̃, hāẽ̃*	*hāvē.*
3.	*hā*, fem. *hāī*	*hāin, āhin.*

Except in the 3rd person singular, the feminine is the same as the masculine. In Bahawalpur and Muzaffargarh, *han* or *hin* means 'they were' as well as 'they are.'

The negative verb substantive also differs from that of Shahpur. It runs as follows :—

Present—'I am not,' etc.

	Singular.	Plural.
1.	*nīmhī*	*nīhsē, nissē.*
2.	*nīhvī, nēhī*	*nīhvē, nēhē.*
3.	*nīhsī, nāĭh, nahĩ̃*	*ninnhẽ̃, nēhn.*

Past—'I was not,' etc.

1.	*nāhim, nāhis*	*nāhssē.*
2.	*nāhẽ̃*	*nāhvē.*
3.	*nāhā*	*nāhin.*

The person in the case of these verbs may refer to any case. Thus, *nīmhī* may mean 'I am not,' or 'is not by me,' or 'is not to me.' E.g.—

nīmhī gēā, I am not gone.

nīmhī ḍiṭṭhā, by me it was not seen—I have not seen it.

ajaṇ hukm nīmhī ḍhēā, no order has yet been given to me.

To signify 'become,' two roots, viz. *hō* and *thī*, are used. The following are examples of their forms :—

hō	*thī.*
hōṇā	*thīuṇā*, existence.
hōwaṇ	*thīwaṇ*, to be.
hondā	*thīndā*, being, becoming.

hōeā	*thēā*, been, become.
hō	*thī*, be, become (imperative).
hōwē	*thīwē*, he may be, he may become.
hōsī	*thīsī*, he will be, he will become.

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 *sā̃*, sleep, makes *sā̃ndā*, but Mūltānī *samm*, sleep, makes *sammdā*. The irregular present participles are :—

Root.	Present Participle.
ḍēkh, see	*ḍēhdā*.
ākh, say	*āhda*.
vañ, go	*vāndā*.
pä, lie	*pándā*.
pā, put	*pändā*.

Note that the root for 'see' is *ḍekh* (with a cerebral *ḍ*), as in the Shahpur Thal, not *vēkh*, as in the Shahpur Doab.

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.	Past Participle.
mar, die	*mōeā* or *mōā*.
thī, become	*thēā*.
ḍahī, be given	*ḍhēā*.
bāh, sit	*bäiṭhā, bēṭhā*.
ḍēkh, see	*ḍiṭṭhā*.
vass, rain	*vuṭṭhā*.
vĕh, be ploughed	*vuṛhā*.
kar, do	*kītā, kittā*.
khaṛ, stand	*khaṛōtā*.
pânch, arrive	*pâhtā*.
pī, drink *pīch*, be watered	*pītā*.
suñāṇ, recognise	*suñātā*.
dhā, bathe	*dhāntā*.
ḍē, give	*ḍittā*.
jō, yoke	*juttā*.
limb, plaster	*littā*.
samm, sleep	*suttā*.
nikkal, come out	*nikatthā*.
rāh, sow	*rādhā*.
ghinn, take	*giddhā*.
gunnh, plait, knead	*guhdhā*.
kumā, wither	*kumāṇā*.

In the east of Multān the Infinitive is formed, as in Shahpur, by adding *uṇ* to the root, and is then declined as a noun of the second declension, with an oblique form singular in *aṇ*. In the west, however, especially in Muzaffargarh, the nominative (as in the case of the nouns of the second declension) ends in *aṇ*, not *uṇ*.

The Verbal Noun is formed exactly as in Shahpur by adding *ṇā*, *nā*, or *uṇā*, according to circumstances. It is declined like a noun of the first declension.

The Noun of Agency is formed by adding *wālā*, not *ālā*, to the oblique form of the infinitive or of the verbal noun. Thus, *māraṇwālā* or *mārnēwālā*, 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:—

I strike, I may strike, etc.

	Singular.	Plural.
1.	*mārã̃*	*mārũ̃.*
2.	*mārẽ̃*	*mārō.*
3.	*mārē*	*mārin.*

As in Shahpur, a *w* is inserted when the root ends in a vowel.

Irregular are:—

Root.	3rd person singular Old Present.
pä, lie	*pavvē.*
lä, take	*lavvē.*

The **Imperative** is formed as in Shahpur. Irregular are:—

	Imperative.	
Root.	2nd sing.	2nd plur.
lĕh, descend	*lĕh*	*lahō.*
pä, lie	*pá*	*páwō.*

The **Respectful Imperative** is formed by adding *ĩ̃* for the singular (as in Shahpur). In the plural the termination is *āhē* or *eāhē*, with the root vowel shortened. If the root ends in a vowel, *w* is inserted, and the singular may take *ẽ̃* instead of *ĩ̃*. Thus:—

	Respectful Imperative.	
Root.	Singular.	Plural.
ḍēkh, see	*ḍēkhĩ̃*	*dekhāhē* or *dekheāhē.*
uṭṭh, rise	*uṭṭhĩ̃*	*uṭhāhē* or *uṭheāhē.*
ā, come	*āwĩ̃*, *āwẽ̃*	*awāhē* or *aweāhē.*

The **Impersonal Imperative** is the same as in Shahpur.

The **Future**, like the Old Present, differs slightly from the Shahpur forms. Thus:—

'I shall strike.'

	Singular.	Plural.
1.	*marēsã̃*	*marēsũ̃.*
2.	*marēsẽ̃*	*marēsō.*
3.	*marēsĩ̃*	*marēsin.*

As in Shahpur, intransitive verbs have no medial *ē*. Thus, *marsã̄*, I shall die.

Irregular are the following :—

Root.	3rd Singular Future.
ā, come	*āsī* (not *āusī*, as in Shahpur).
vañ, go	*vēsī*.
pä, lie	*pásī*.
ḍhē, fall	*dhāsī*.
rēh, stay	*rāhsī*.
ḍahī, be given	*ḍhäīīsi*.
ḍēkh, see	*ḍēkhsī*.
khā, eat	*khāsī*.
ākh, say	*ākhsī* or *akhēsī*.
bōl, speak	*bulēsī*.
pā, put	*pāsī*.

The **Past Conditional** is formed as in Shahpur, by adding *hā* to the Old Present, or by using the present participle.

The **Participial Tenses** are as follows :—

Past Conditional. *marēndā*, (he) would have struck, (if) he had struck.

Present Definite. *marēndā-hã̄* (or *-ã̄*), I am striking.

Imperfect. *marēndā-hāim*, I was striking.

Past. { *ō gēā*, he went. / *ũ̄ māreā*, by him (he) was struck, he struck him.

Perfect. { *ō gēā-hē* (or *-ē*), he has gone. / *ũ̄ māreā-hē* (or *-ē*), by him (he) has been struck; he has struck him.

Pluperfect. { *ō gēā-hā*, he had gone. / *ũ̄ māreā-hā*, by him (he) had been struck, he had 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.'

	Singular.	Plural.
1.	*marēnnāã̄* or *marēnnã̄*	*marēnneã̄*.
2.	*marēnnāẽ̄* or *marēnnẽ̄*	*marēnneō*.
3.	*marēnnāē* or *marēndē*	*marēnnen* or *marēndin*.

Examples of the contraction of the Perfect are :—

āeã̄ (for *āeā-hã̄*), I have come.

maĩ ũ̄-kũ̄ māreē (for *māreā-hē*), I have struck him.

malik-hōrī āin (for *āe-hin*), His Honour the Malik has come.

Passive Voice.—A verbal root is made passive, as in Shahpur, by adding *ī*, and shortening the root vowel. Thus, *mār*, strike; *marī*, be struck. So also if the root ends

in *ā*, the *ā* is changed to *ī*, as in *parnā*, marry; *parnī*, be married. But in Mūltānī a *j* is often added after the *ī*.[1]

This occurs :—

(*a*) Before a vowel. Thus in the Old Present, *marīj-ã̄*, I may be beaten.

(*b*) In the Infinitive and in the verbal noun. Thus, *marījuṇ* or *marījaṇ* (oblique *marījaṇ*), to be struck; *marījṇā*, the being struck.

(*c*) In the Conjunctive Participle. Thus, *marīj*, having been struck.

The past participle of a Passive verb is formed by adding *gēā*, gone, or *pēā*, fallen, to the conjunctive participle. Thus, *marīj-gēā*, or *marīj-pēā*, been struck.

In other respects, the passive is conjugated regularly like an intransitive verb. Thus, *marīsã̄*, I shall be struck; *marījen* (for *marījē*+*hāin*), 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*.
ḍē, give	*ḍahī*.
ghinn, take	*ghinī*.
khōh, seize	*khuss*.
pīh, grind	*pīs*.
chhōṛ, leave	*chhuṭṭ*.
tā, heat	*tap*.
sī, sew	*sīp*.
jō, yoke	*jupp*.
jāṇ, know	*jāp*.
ḍōh, milk	*ḍubbh*.
sāṛ, burn	*saṛ*.
ugāṛ, collect (revenue)	*ugaṛ*.
usār, build	*ussar*.

Another form of the passive voice is obtained by adding the verbs *vañ*, go, or *pā*, lie, to the passive root as formed above. Thus, *marī vāsã̄*, or *marī pāsã̄*, 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.

Root.	Causal.
gah, be threshed	*gāh*, thresh.
cha, rise	*chā*, raise.
chaṛh, go up	*chāṛh*, put up.
vaṛ, go into	*vāṛ*, put into.
saṛ, burn (neut.)	*sāṛ*, burn (active).
ḍhā, fall down	*ḍhā*, knock down.

[1] Correctly speaking, the full termination is really *ijj*, and the *j* is sometimes dropped. I, however, put the change as above, so as to accord with the Shahpur Grammar.

Root.	Causal.
pā, lie	*pā*, put.
lēh, come down	*lāh*, take down.
rĕh, be ploughed	*vāh*, plough.
chhiṛ, go to pasture	*chhēṛ*, take to pasture.
riṛh, roll (neut.)	*rēṛh*, roll (active).
juṛ, be joined	*jōṛ*, join.
ṭur, move	*ṭōr*, make to move.
muṛ, go back	*mōṛ*, turn back.
luṛh, be swept away	*lōṛh*, sweep away.

Irregular, under this head, are :—

diss, be seen	*ḍēkh*, see ; *dass*, point out.
nikkhaṛ, separate (neut.)	*nakhēṛ*, separate (active).

(*b*) Final consonant changed.

bhajj, break (neut.)	*bhann*, break (active).
bajjh, be fastened	*baddh*, fasten.
pāṭ, be torn	*pāṛ*, tear.
jāp, be known	*jāṇ*, know.
jamm, be born	*jann*, bring forth young.
pīs, be ground	*pīh*, grind.

(*c*) Final consonant dropped. Radical vowel usually modified.

ḍhuk, arrive	*ḍhō*, carry, fetch.
lag, be applied	*lā*, apply.
khāj, be eaten	*khā*, eat.
tap, be hot	*tā*, heat.
sīp, be sewed	*sī*, sew.
jupp, be yoked	*jō*, yoke.
phiss, be crushed	*phē*, crush.

(*d*) Change of both final consonant, and final vowel.

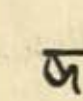
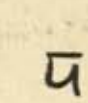
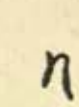
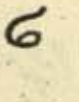
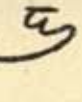
vik, be sold	*vēch*, sell.
chuṭṭ, escape	*chhōṛ* or *chhaḍḍ*, set free.
truṭṭ, break (neut.)	*trōṛ*, break (active).
buḍḍ, be drowned	*bōṛ*, drown.
ḍubbh, be milked	*ḍōh*, milk.
khuss, be seized	*khōh*, seize.
muss, be cheated	*mōh*, cheat.
phass, be snared	*phahā* or *phassā*, snare.
rĕh, stay	*rakkh*, place.

(*e*) The following are altogether irregular :—

ā, come	*āṇ*, bring.
ḍahī, be given	*ḍē*, give.
nikkal, go out	*kaḍḍh*, put out.
pī, drink	*pilā*, cause to drink.

PRONOMINAL SUFFIXES.—These are used with verbs as in Shahpur, except in regard to the 2nd person plural, for which see p. 303.

The specimen of Mūltānī is a version of the Parable of the Prodigal Son. It is written in the Persian character, and also in the Laṇḍā character as used in Multan. Both are facsimiles of the documents received from the District Officer. The Laṇḍā character differs from district to district, and I accordingly in the following table repeat the Laṇḍā alphabet given on p. 248 *ante*, and along with it the alphabet as used in the Laṇḍā specimen received from Multan. This specimen will show the imperfect nature of the Laṇḍā 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 *chha*, *jha*, *ṭha*, and *dha*. On the other hand, as it stands this copy follows the transliterated version much 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 Pañjābī, and in other cases to simple carelessness. Most of the divergencies in the Laṇḍā copy are due simply to the deficiencies of the alphabet. Occasionally, also, there are variations of spelling, which do indicate variations of sound.

	Laṇḍā.	Laṇḍā of Multan.		Laṇḍā.	Laṇḍā of Multan.
a (*'āiṛā'*)			*ḍa*		
i (*'īṛī'*)			*ḍha*		
u (*'ūṛā'*)			*ṇa*		
ē			*ta*		
ō			*tha*		
sa			*da*		
ha			*dha*		
ka			*na*		
kha			*pa*		
ga			*pha*		
gha			*ba*		
ṅa		...	*bha*		
cha			*ma*		
chha			*ya*		...
ja			*ra*		
jha			*la*		
ña			*va*		
ṭa			*ṛa*		
ṭha			*ṛha*	...	

[No. 10.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

MŪLTĀNĪ DIALECT. DISTRICT MULTAN.

ہک شخص دے دُو پتر ہن اونہاں وچوں نندھے آپنے پیو کوں اکھیا جو ہے

پیو میکوں دے جتنی حصہ مال دا میکوں آندا ہے - اتے لال اپنی جائداد اونہاں

کوں ونڈ دتی - اتے تھوڑے کنوں پچھے نندھا پتر سب کجھ کٹھا کرے

ہک پرائے دے ملک وچ ونج رہیا - جتھاں اپنا مال بدچلنی وچ اڑاوائیں -

اتے اوتھاں جدوں سب کجھ خرچ کر دتوسں تاں اوں ملک وچ ووڈا کال پیا -

اتے اوہ محتاج تھیون لگا - تدوں اوں ملک دے ہک رئیس دے کول ونج

رہیا - جیں اپنیاں زمیناں وچ اوکوں سوڑ چارون پٹھیا - اتے اوس دی مرضی ہائی

جو اونہاں چھلڑاں نال جو سوڑ کھاندے ہن اپنا وہڈھ بھریے - پر ہیں اوکوں نان

دِتی — تدُاں ہوش وِچ آ کے اہیوس بیدے پیو دے کتیبدن کمیاں اُن رچ رلی

پئی ہلدی ہیے بن بوہا پیا مروڑیدا ن — بن روہ کے آپنے پیو کول ویسان

تے اُوکوں اہیاں جو ہیے بالو خدا دا اِتے تیدے سانبھ گناہ یتیم تے ہن روں

تک نمی جو ول تیدُا پوتر اہیوروں - بلوں ہک اپنیاں کمیاں وچوں بنڑا —

تدُاں اُو تہہ کے آپنے پیو وُہوں سُڑیا جدُاں اُو اجن پڑے ہا اُوندے پیو اُوکوں

وُہاتے ترس ایوس تے درّ کے اُوکوں گل لدیوس تے چمبوس — تیر اُوکوں

اہیا جو ہے بالو خدا دا تے تیدے سانبھ گناہ یتیم تے ہن روں تک نمی جو ول

تیدُا پتر اہیوروں — پیو اپنیاں کوں اہیا جو چگی کنوں چگی پُتک کدھم

گہن آوے تے اُوں پووے تے روندے ہتھ وچ مندری تے پیراں دے واسطے اُوکوں

جتی ڈیو — تے کہاوے تے خوشی نماؤ کیوں جو میدا ایہ پتر موا ہا ول جیندا تہیا۔

وینہ پیا ہا دہا ہیے — تدُاں اُو خوشی کرن گیے ——

ٹہر اِین ویلے اُوندا اوڈا پتہر رُکھ ہِچ ہے۔ جیہڑے ویلے اوذیا رتے ماری دے سیرئے ہوندا

گاونڑ تے پجنڑ دی اوڑ کنیرا سی — اُوں ویلے کہہ بیلی کوں سڈ کے لوچیہوس ہوے

کیا ہیے — اُوں اہیوس جو تیڈ رہبرا آیہ ہنتا ہیے رتے تیڈے پیو دی خیانت کیتی

ہیے کیوں جو اُوں چنگا بھلا لڑھا ہیں — اُوں خفا ہتیی کے اندر وجڑ مان چاہیا۔

این واسطے اوندے پیو باہر آکے اُوں منایا — اُوں پیو دی جواب دِچ اہیا دیسہ

اِتی وہرین توڑی تیڈی خدمت کریندا رہیم رتے کڈہیں تیڈے حکم کنوں باہر ناں تھیم

پر تنہیں کڈہیں کہہ بکری دا بچا کیوں نہیں دِتا تاں جو مِنں اپنڑے دوستاں نال خوشی کراں۔

ہتوں جڈاں تیڈا اہیو پتر آیا ہیے جس تیڈا مال بنجڑاں وچ روڈا یا تائیں اونیے کیتے

وڈی خیانت کیتی — رتے اُوں اُوکوں اہیا ہیے پتر اتوں سہ امیڈے کول ہیں رتے

جو گمہ تیڈا ہیے نبڈا ہیے — پر خوشی کرنڑ تے خوشی تھی ونڑ لازم ہے کیوں جو تیڈا اہیو

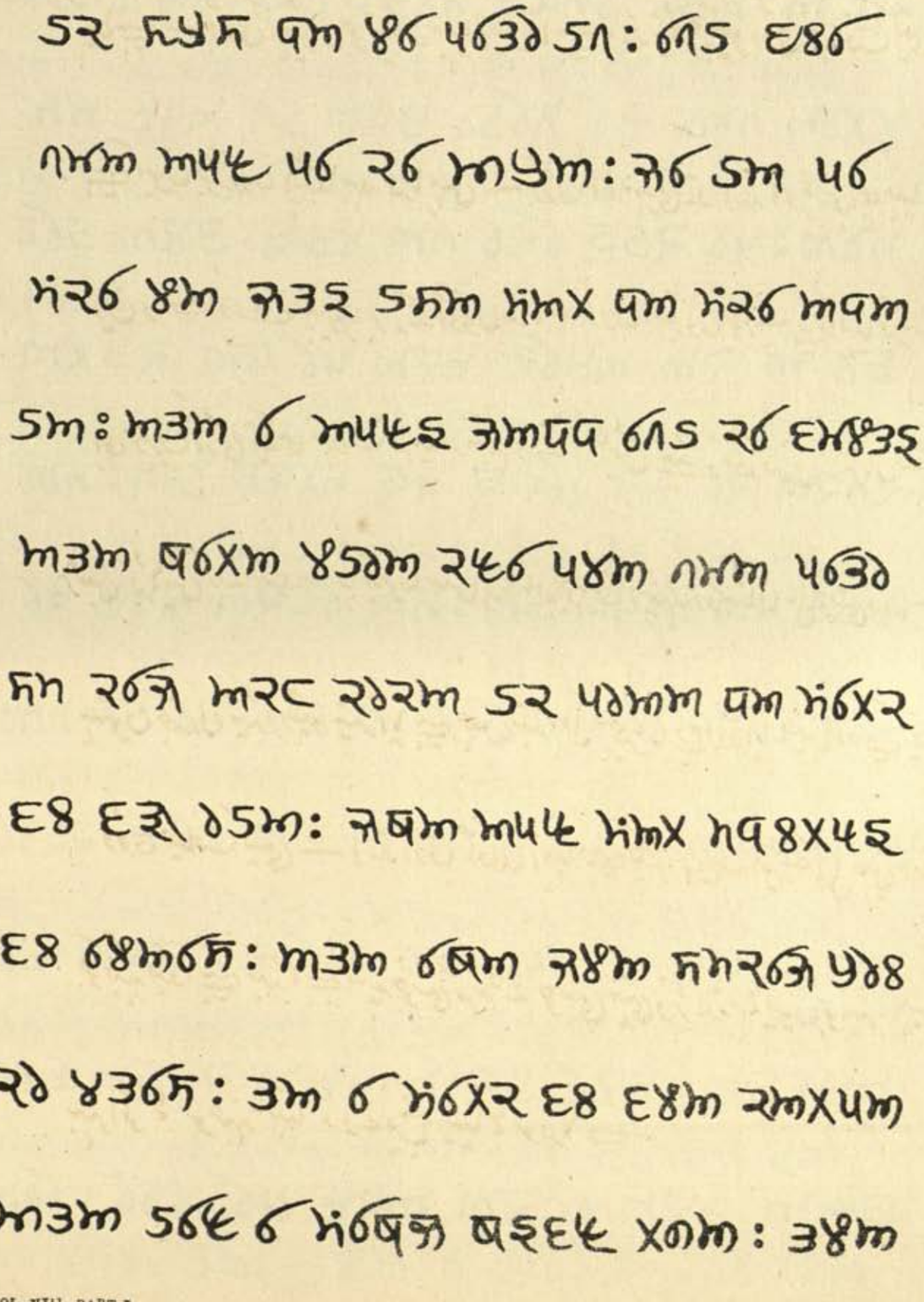
بھرا اُو ہے سو جیندا نبا — رتے وِنج پیا ہے سو لڑھا ہے۔

[No. 10.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

MŪLTĀNĪ DIALECT. DISTRICT MULTAN.



ਰਾਜਾ ਵੇਤ ਕਰ ਧਾ ਪਰਾ ਤਾ ਦੇਣ ਦਾ ਪੁਰਾਣਾ ਹੈ

ਸਾਰੇ ਦਿਨ ਦੀ ਕਮਾਈ ਦੇ ਕੇ ਮੁਸਾਫ਼ਰ ਚਲਾ ਗਿਆ

ਪਰ ਰਾਤ ਨੂੰ ਉਹ ਫੇਰ ਆਇਆ ਤੇ ਕਹਿਣ ਲੱਗਾ

ਮੈਂ ਤੁਹਾਡੇ ਕੋਲੋਂ ਕੁਝ ਲੈਣ ਨਹੀਂ ਆਇਆ

ਮੈਂ ਤਾਂ ਆਇਆ ਹਾਂ ਤੁਹਾਨੂੰ ਕੁਝ ਦੇਣ

ਇਹ ਸੁਣ ਕੇ ਸਾਰੇ ਹੈਰਾਨ ਹੋਏ ਕਿ ਇਹ ਕੀ ਕਹਿੰਦਾ ਹੈ

ਜੋਬਨ ਰੰਙਣ ਪਵੇ ਸਾ: ਰੰ ਧਸ ਪਰ
ਟਰੰ ਖਟਸ ਤਸ ਤੇਸ਼ ਸਗ ਸਾਹ ਸਾਰ
ਦਸ ਟਰੰ ਤੰਤੇਦ ਖਸਾ ਸਾਰ ਪਤੇਤ
ਦਸ ਪਤੇਤ ਤੰਤੇਦ ਖਸਾ ਸਾਰ ਪਤੇਤ
ਪਰ ਸਸਾ ਤੰਤੇਦ ਖਸਾ ਸਾਰ ਪਤੇਤ
ਪਰ ਸਸਾ ਤੰਤੇਦ ਖਸਾ ਸਾਰ ਪਤੇਤ
ਪਰ ਸਸਾ ਤੰਤੇਦ ਖਸਾ ਸਾਰ ਪਤੇਤ

ਤਿਲ ਦੇ ਫੁਲਾਂ ਵਾਂਗ ਨੱਕ ਦੀ ਸੁਹਣੀ ਬਣਤਰ ਨੂੰ ਵੇਖ ਕੇ ਮੈਂ ਆਪਣੇ ਮਨ ਵਿਚ ਸੋਚਿਆ ਕਿ ਇਹ ਕੁੜੀ ਕਿਸੇ ਚੰਗੇ ਘਰ ਦੀ ਹੋਣੀ ਹੈ। ਇਸ ਦੇ ਮੱਥੇ ਉਤੇ ਚੰਦਨ ਦੀ ਬਿੰਦੀ ਲੱਗੀ ਹੋਈ ਸੀ ਅਤੇ ਇਸ ਦੇ ਕੰਨਾਂ ਵਿਚ ਸੋਨੇ ਦੀਆਂ ਵਾਲੀਆਂ ਪਾਈਆਂ ਹੋਈਆਂ ਸਨ। ਇਸ ਦੇ ਸਿਰ ਉਤੇ ਲਾਲ ਰੰਗ ਦੀ ਚੁੰਨੀ ਸੀ ਜਿਸ ਦੇ ਕਿਨਾਰੇ ਉਤੇ ਸੋਨੇ ਦਾ ਗੋਟਾ ਲੱਗਾ ਹੋਇਆ ਸੀ। ਇਸ ਦੀ ਚੋਲੀ ਦੇ ਗਲ ਦੇ ਕਢਾਈ ਕੀਤੀ ਹੋਈ ਸੀ ਅਤੇ ਇਸ ਦੀ ਘੱਗਰੀ ਦੇ ਹੇਠਲੇ ਪਾਸੇ ਵੀ ਕਢਾਈ ਕੀਤੀ ਹੋਈ ਸੀ। ਇਸ ਦੇ ਪੈਰਾਂ ਵਿਚ ਸੋਨੇ ਦੇ ਕੜੇ ਪਾਏ ਹੋਏ ਸਨ। ਇਸ ਦੇ ਹੱਥਾਂ ਵਿਚ ਸੋਨੇ ਦੀਆਂ ਚੂੜੀਆਂ ਸਨ। ਇਸ ਦੇ ਗਲ ਵਿਚ ਸੋਨੇ ਦੀ ਹਸਲੀ ਸੀ ਅਤੇ ਇਸ ਦੇ ਨੱਕ ਵਿਚ ਸੋਨੇ ਦੀ ਨੱਥ ਸੀ। ਇਸ ਦੇ ਸਿਰ ਦੇ ਵਾਲ ਬੜੇ ਸੁਹਣੇ ਗੁੰਦੇ ਹੋਏ ਸਨ। ਇਸ ਦੀ ਚੋਟੀ ਦੇ ਵਾਲਾਂ ਵਿਚ ਸੋਨੇ ਦੇ ਫੁੱਲ ਗੁੰਦੇ ਹੋਏ ਸਨ। ਇਸ ਦੇ ਮੱਥੇ ਉਤੇ ਸੋਨੇ ਦਾ ਟਿੱਕਾ ਲਮਕ ਰਿਹਾ ਸੀ। ਇਸ ਦੇ ਗਲ ਵਿਚ ਸੋਨੇ ਦੀ ਮਾਲਾ ਪਈ ਹੋਈ ਸੀ। ਇਸ ਦੇ ਹੱਥਾਂ ਵਿਚ ਸੋਨੇ ਦੀਆਂ ਚੂੜੀਆਂ ਸਨ। ਇਸ ਦੇ ਪੈਰਾਂ ਵਿਚ ਸੋਨੇ ਦੇ ਕੜੇ ਪਾਏ ਹੋਏ ਸਨ।

ਸਾ ਓਧਾ ਪੰਜ ਸਾ ਤਾਂਦੇ ਤਾ ਵਾਰਦੇ
ਮਤਾ ਓ ਦਿਓ ਮਧਾ ਹਥ ਪਓਤੇ ਤਓ
ਨਧਾ ਸੱਝਾ ਹਓ ਤਾ ਮਤਾ ਸੋ ਓਨ
ਸੱਝਾ ਹਾ ਸਾ ਤਾਂਦੇ ਪੰਜ ਹਥ ਪਓਤੇ
ਸਾ ਸਾ ਦੱਤੇ ਤਾਥਾ ਹਓ ਪਓਤੇ ਤਓ
ਸਾ ਸਾ ਦੱਤੇ ਤਾਥਾ ਹਓ ਪਓਤੇ ਤਓ
ਸਾ ਸਾ ਦੱਤੇ ਤਾਥਾ ਹਓ ਪਓਤੇ ਤਓ

[No. 10.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

MŪLTĀNĪ DIALECT. (DISTRICT MULTAN.)

Hikk-shakhsdē ḍũ puttar hāin. Unhã̃-vichchũ nanḍhē
Of-one-man two sons were. Them-from-among by-the-younger
āpṇē-piũ-kũ ākheā jō, 'hā peō, mä-kũ ḍē jittī hissā
his-own-father-to it-was-said that, 'O father, me-to give as-much share
māldā mä-kũ āndā-hē.' Attē ũ āpṇī jāedād unhã̃-kũ
of-the-property me-to coming-is.' And by-him his-own goods them-to
wanḍḍ ḍittī. Attē thōlē-ḍihāṛē-kanũ-pichchhē nanḍhā puttur
having-divided was-given. And a-few-day-from-after the-younger son
sabbh-kujjh kaṭṭhā kar-kē hikk-parāēdē-mulk-vichch vañ
everything together made-having of-a-distance-country-in having-gone
rēhā, jitthã̃ āpṇā māl bad-chalnī-vichch uḍāe-us. Attē
remained, where his-own wealth evil-conduct-in was-wasted-by-him. And
utthã̃ jaḍḍã̃ sabbh-kujjh kharch kar-ḍitt-us, tã̃ ũ-mulk-vichch
there when everything expenditure was-made-by-him, then that-country-in
waḍḍā kāḷ pēā, attē huṇ ō muthāj (*for* muḥtāj) thīwaṇ laggeā. Taḍḍã̃
a-great famine fell, and now he destitute to-become began. Then
ũ-mulkdē hikk-raīsdē-kōl wañ ṭikkeā, jã̃
of-that-country of-a-leading-man-near having-gone he-stayed, by-whom
āpṇiã̃-raṛhī̃-vichch ũ-kũ sūhar charāwaṇ paṭṭheā. Attē ūndī
his-own-cultivations-in him-as-for swine to-feed it-was-sent. And of-him
marzī hāī jō unhã̃-chhilṛã̃-nāl, jō sūhar khāndē-hāin, āpṇā
the-wish was that those-husks-with, which the-swine eating-were, his-own
ḍhiḍḍh bharē, par kāhẽ ũ-kũ nā ḍittē. Taḍḍã̃
belly he-may-fill, but by-anyone him-to not were-they-given. Then
hōsh-vichch ā-kē ākhe-us, 'mäḍē-piūdē kitleã̃-kammiã̃-kũ
senses-in come-having it-was-said-by-him, 'of-my-father how-many-servants-to
rajj rōṭī pāīī mildī-hē, mã̃ bhukkhā pēā mardā-hã̃.
sufficient bread fallen being-obtained-is, I hungry fallen dying-am.
Mã̃ utṭh-kē āpṇē-piū-kōl vēsã̃, attē ũ-kũ ākhsā jō,
I arisen-having my-own-father-near will-go, and him-to I-will-say that,
"hā bābū, Khudādā attē tāḍē-sāmṇē gunāh kitt-um, attē huṇ
"O father, of-God and of-thee-before sin was-done-by-me, and now

ū-tak nīmhī, jō wall tāḍā puttur ākhwāwã̄; mä-kũ̄
that-up-to I-am-not, that again thy son I-may-be-called; me
hikk āpṇeã̄-kammiã̄-vichchũ̄ baṇṇā."' Taḍḍã̄ uṭṭh-kē
one your-own-servants-from-among make."' Then arisen-having
āpṇē-piū-ḍḍhũ̄ ṭureā. Jaḍḍã̄ ō ajjaṇ parē hā,
his-own-father-towards he-started. When he as-yet at-a-distance was,
ūndē-piū ũ̄-kũ̄ ḍiṭṭhā, tē taras āe-us, attē
by-his-father him-as-for it-was-seen, and compassion came-to-him, and
drukk-kē ũ̄-kũ̄ gaḷ lāe-us, attē chumme-us.
run-having him-to neck was-joined-by-him, and he-was-kissed-by-him.
Puttar ũ̄-kũ̄ ākheā jō, 'hä bābū, Kẖudādā attē tāḍē-sāmṇē
By-the-son him-to it-was-said that, 'O father, of-God and of-thee-before
gunāh kitt-um, attē huṇ ũ̄-tak nīmhī, jō wall tāḍā
sin was-done-by-me, and now that-up-to I-am-not, that again thy
puttur ākhwāwã̄.' Piū āpṇeã̄-naukrã̄-kũ̄ ākheā jō,
son I-may-be-called.' By-the-father his-own-servants-to it-was-said that,
'changī-kanũ̄ changī pōshāk kaḍḍh-ghinn āō, attē ũ̄-kũ̄ pawāō,
'good-than good raiment having-taken-out come, and him-to cause-to-put-on,
attē ūndē-hatth-vichch mundrī, tē pärãdē-wāstē ũ̄-kũ̄ juttī ḍēō; attē
and his-hand-in a-ring, and of-feet-for him-to shoe give; and
khāwũ̄ tē khushī manāwũ̄, kiũ̄-jō māḍā ē puttur mōā
let-us-eat and rejoicing let-us-celebrate, why-that my this son dead
hā, wall jīndā thēā; vañīj-pēā hā, laddhā hē.' Taḍḍã̄ ō
was, again living became; lost-fallen was, got is.' Then they
khushī karaṇ laggē.
rejoicing to-do began.

Huṇ ĩ̄-vēlē ūndā waḍḍā puttur raṛh-vichch hā. Jerhē-vēlē
Now at-this-time his great son the-crop-in was. At-what-time
ō āeā, attē māṛīdē-nēṛē pâhtā, gāwan-tē-nachchaṇdī awāz
he came, and of-the-mansion-near arrived, of-singing-and-dancing the-sound
suṇi-us. Ũ̄-vēlē hikk-bēlī-kũ̄ saḍḍ-kē puchchhe-us
was-heard-by-him. At-that-time a-servant-to called-having it-was-asked-by-him
jō, 'ē keā hē?' Ũ̄ ākhe-us jō, 'tāḍā bhirā
that, 'this what is?' By-him it-was-said-to-him that, 'thy brother
ā pâhtā-hē, attē tāḍē-piū waḍḍī ziyāfat kītī-hē, kiũ̄-jō
having-come arrived-is, and by-thy-father a-great feast made-is, why-that
ũ̄-kũ̄ changā-bhalā laddhā-h-is.' Ũ̄ kẖafā thī-kē
him-as-for well-sound it-obtained-is-by-him.' By-him angry become-having
andar vañaṇ nā chāheā. Ĩ̄-wāstē ūnde-piū bāhir ā-kē
within to-go not it-was-wished. This-for by-his-father outside come-having

ũ-kũ manāeā. Ũ piũ-kũ jawāb-vichch ākheā,
him-to it-was-remonstrated. By-him the-father-to answer-in it-was-said,
'ḍēkh, itlē-varhẽ-tōṛī tāḍī khidmat karēndā rēh-um, attē kaḍḍāhĩ
'see, so-many-years-during thy service doing remained-I, and ever
tāḍē-hukm-kanũ bāhir nā thē-um, par tã̃ kaḍḍāhĩ hikk bakkrīdā
thy-order-from outside not became-I, but by-thee ever one goat's
bachchā mā-kũ nahĩ ḍittā, tã̃-jō mã̃ āpṇeã̃-dōstã̃-nāl
young-one me-to not was-given, in-order-that I my-own-friends-with
khushī karã̃. Hatthõ, jaḍḍã̃ tāḍā ī-hō puttur āeā
rejoicing may-make. On-the-other-hand, when thy this-very son come
hē, jã̃ tāḍā māl kanjrīã̃-vichch uḍāeā, tã̃ ūndē-kītē
is, by-whom thy property harlots-among was-squandered, by-thee of-him-for
waḍḍī ziyāfat kītī.' Attē ũ ũ-kũ ākheā, 'hä pōtrā,
a-great feast was-made.' And by-him him-to it-was-said, 'O son,
tũ sadā māḍē-kōl hẽ, attē jō-kujjh māḍā hē, tāḍā hē. Par
thou always of-me-near art, and whatever mine is, thine is. But
khushī karaṇ tē khushī thīwaṇ lāzim hā, kiũ-jō tāḍā
rejoicing to-make and rejoicing to-become necessary was, why-that thy
ī-hō bhirā mōā hā, sō jīndā thēā; attē vañīj-pēā hā, sō
this-very brother dead was, he living became; and lost-fallen was, he
laddhā hē.'
got is.'

MŪLTĀNĪ OF MUZAFFARGARH.

Mūltānī is also spoken in the District of Muzaffargarh immediately to the west of that of Multan. It is locally known as Hindī, Hindkī, or Jaṭkī. 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 Lahndā in the district as 563,217; but, in the interval, the population of the district has increased from 379,599 to 569,461. It is said that in the north-east of the district in the Rangpur Taḥṣīl on the bank of the river Chinab, the dialect varies slightly and is locally known as Chinhāwaṛī. 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 Jaṭkī or Chināwaṛī (p. 280). No estimate of the number of speakers of this Chinhāwaṛī has been forwarded, nor are specimens of it required. Regarding the pronunciation of the name, see p. 251.

The Mūltānī 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 nominatives ending in a consonant preceded by the vowel *u* (which becomes *a* in the oblique form), have *a*, not *u*, in the nominative singular also. This affects the epenthetic change in a preceding syllable described on pp. 250ff. Thus, *kukkaṛ* (not *kukkuṛ*), a cock; *vāhar* (not *váhur*), 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, *kukkaṛ-kũ̃*, to a cock; *vāhaṛ*, young bulls.

In the first, third (including the second), and fourth declensions, the oblique plural ends in *ẽ̃*, not *ã̃*. Thus, *ghōṛẽ̃*, *kukkṛẽ̃*, *gharẽ̃*, *dhīẽ̃*. The following is, therefore, the method of declining nouns in Muzaffargarh:—

Declension.	Nom. sing.	Obl. sing.	Nom. plur.	Obl. plur.
1. (masc.)	*ghōṛā*, horse	*ghōṛē*	*ghōṛē*	*ghōṛẽ̃*.
3. (masc.)	*kukkaṛ*, cock	*kukkaṛ*	*kukaṛ*	*kukkṛẽ̃*.
	ghar, house	*ghar*	*ghar*	*gharẽ̃*.
4. (fem.)	*dhī*, daughter	*dhī*	*dhīã̃*	*dhīẽ̃*.
5. (fem.)	*akkh*, eye	*akkh*	*akkhĩ̃*	*akkhĩ̃*.
6. (fem.)	*haññ*, tear	*haññ*	*haññũ̃*	*haññũ̃*.

The various cases are formed as in Multan.

Adjectives follow the same rule in the formation of the oblique plural. Thus, *changẽ̃ ghōṛẽ̃dā*, of good horses; *changīẽ̃ ghōṛīẽ̃dā*, of good mares.

Pronouns are as in Mūltānī of Multan.

In **Verbs** the oblique infinitive ends in *aṇ* as in Multan, but its nominative also ends in *aṇ*, not in *uṇ*, 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 Mūltānī 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 *ẽ*, as they should according to Sir James Wilson, but in *eã̃* or *ã̃*, as they do in Mūltānī proper. Thus in the Parable we have *bureã̃-kammã̃-vichch*, not *burẽ-kammẽ-vichch*, in bad actions.

Among the local peculiarities, we may note the use of *shakht*, instead of *shakhs*, a man. There is a great tendency to cerebralise an *r*. Thus, we find *bāhiṛ*, oat; *bajāṛ*, the market; *saudāgaṛī*, trade; *ḍihāṛā*, a day; *paṛbhāt*, morning; *mohaṛ*, a mohar; *chōṛ*, a thief; *khabaṛ*, news.

In the verb substantive, besides the Mūltānī forms, we have *nahĩ*, I am not; *hāī*, he was; *hāẽ* and *han*, they were; (*han* also occurs in the Bahawalpur specimen, on p. 329). In other verbs we may note *ghiddā*, not *ghiddhā*, taken; and *ān* (also in Bahawalpur), having come.

In *ḍikhāe-ōn-as*, they were shown by him, we have double pronominal suffixes, the form agreeing with *ḍitt-ōn-as*, 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 *latthā*, the past participle of the root *lēh*, descend.

[No. II.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

MŪLTĀNĪ DIALECT. (DISTRICT MUZAFFARGARH.)

SPECIMEN I.

Hikk-shakhtdē	ḍũ	puttar	han.	Unhã̃-vichchũ		chhōṭē	
Of-one-person	*two*	*sons*	*were.*	*Them-from-among*		*by-the-younger*	
piū-kũ	ākheā	jō,	'ā	piū,	māldā	hissā	jeṛhā
the-father-to	*it-was-said*	*that,*	*'O*	*father,*	*of-the-property*	*the-share*	*which*
māḍā	thīndā-hē	mā-kũ	ḍē.'	Taḍḍã̃	ũ	māl	unhũ-kũ
mine	*becoming-is*	*me-to*	*give.'*	*Then*	*by-him*	*the-property*	*them-to*
wanḍ	ḍittā.	Ō	thōleã̃-ḍihã̃-pichchhũ		chhōṭē-puttar		
having-divided	*was-given.*	*And*	*a-few-days-after*		*by-the-younger-son*		
sabbh-kujjh	kaṭṭhā	kar-kē	hikk-lambē-mulkdā		safar	kītā,	
everything	*together*	*made-having*	*of-a-far-country*		*journey*	*was-made,*	
attē	ũ-jā	āpṇā	māl	bureã̃-kammã̃-vichch		vañāeā.	
and	*in-that-place*	*his-own*	*property*	*bad-deeds-in*		*was-squandered.*	
Attē	jeṛhē-vēlē	sabbh-kujjh	kharch	kar-chukeā,		ũ-mulk-vichch	
And	*at-what-time*	*everything*	*expended*	*was-completely-made,*		*that-country-in*	
vaḍḍā	kāl	pā-gēā,	attē	ō	muthāj	thīwaṇ	laggā.
a-great	*famine*	*fell,*	*and*	*he*	*poverty-stricken*	*to-become*	*began.*

[No. 12.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

MŪLTĀNĪ DIALECT. (DISTRICT MUZAFFARGARH.)

SPECIMEN II.

KISSA CHHAJJŪ-BHAGIT.
STORY(-OF) CHHAJJŪ-THE-SAINTLY.

Hikk shakht hāī. Ō bāhiṛ vāndā-rehndā-hāī. Saudāgaṛīdē uttē
A man was. He out used-to-go. Of-trade upon
hikk-daffa ō bāhiṛ gēā. Ūndī trīmit-kũ pēṭ hāī. Jeṛhē-vēlē
one-time he out went. His wife-to belly was. At-what-hour
samã̃ najīk āeā, ūndē-kōlhũ kharch kōī na hā.
(her-)time near came, of-her-near (for-)expenditure anything not was.
Ũ sōchā, 'keā karã̃?' Chhēkaṛ bajāṛ gaī,
By-her it-was-thought, 'what may-I-do?' At-last (to-)the-market she-went,
hikk-Chhajjū-Bhagit-sarāf-kanũ ḍũ mohṛã̃ udhāriã̃ ghidd-us.
a-certain-Chhajjū-the-Saint-banker-from-near two mohars on-loan were-taken-by-her.
Ũ-kũ ākhe-us, 'jeṛhē-vēlē māḍā khasam āsī, mã̃
Him-to it-was-said-by-her, 'at-what-time my husband will-come, I
vihāj-nāl tā-kũ ḍē-vēsã̃.'
interest-with thee-to will-go-and-give.'

Kāī-ḍihāṛeã̃-pichchhũ ūndā khasam āeā. Rāt-kũ ān-kar asbāb
Some-days-afterwards her husband came. Night-at come-having goods
baddhā-badhāeā rakkh-ḍitt-us. Paṛbhāt-kũ uṭṭhī-kē bāhiṛ ishnān
bound-tied-up were-put-down-by-him. Morning-at arisen-having out bathing
karaṇ laggā-gēā. Pichchũ ūndī-trīmit asbāb khōl-kē ḍũ mohṛã̃
to-do he-went-off. Afterwards by-his-wife goods opened-having two mohars
vichchũ kaḍḍh-ghiddiã̃. Dil-vichch ākhe-us, 'mohṛã̃ ḍũ
from-within were-taken-out. Heart-in it-was-said-by-her, 'the-mohars two
Chhajjū-Bhagit-kũ ḍē-āwã̃. Māḍā ūndē-nāl vādā
Chhajjū-the-Saintly-to I-will-give(-and)-come(-home). My of-him-with promise
hāī, "jeṛhē-vēlē māḍā khasam āsī, ũ-vēlē mã̃ mohṛã̃
was, "at-what-time my husband will-come, at-that-time I the-mohars
ḍēsã̃." Mohṛã̃ ḍē-āwã̃, vihāj pichchhē
will-give." The-mohars let-me-give(-and)-come(-home), the-interest afterwards

vañ-ḍēsã̄.' Chhajjū-Bhagitdī haṭṭīdē-uttē chalī-gaī. Chhajjū
going-I-will-give.' Of-Chhajjū-the-Saintly of-the-shop-upon she-went-off. Chhajjū
kōī na bāṭhā-hāī. Trappaṛ vichhē-pāē-hāin. Trappaṛdē-taḷē
anyone not seated-was. Goat-hair-mats spread-laid-were. Of-a-mat-under
mohṛã̄ ḍũ rakkhī āī.
the-mohars two having-placed she-came(-home).

Jeṛhē-vēlē ūndā khasam āeā, ũ-kũ ākhuṇ bhull-gēā.
At-what-time her husband came, him-to the-saying was-forgotten.
Khasam ūndā mohṛã̄ chā-kar vēchaṇ chaleā-gēā. Ō
The-husband of-her mohars taken-up-having to-sell went-off. He
pāīhlũ Chhajjū-Bhagitdī haṭṭī-uttē waṇ bāṭhā. Mohṛã̄
at-first of-Chhajjū-the-Saintly the-shop-on having-gone sat-down. The-mohars
ḍikhāe-ōn-as. Saudā na baṇeā. Mohṛã̄ giṇ-kar
were-shown-they-by-him. Bargain not was-made. The-mohars counted-having
āpṇī guthlī-vichch pāwaṇ laggā. Mohṛã̄ ḍũ khuṭṭ-paīã̄. Chhajjū-kũ
his-own bag-in to-put he-began. Mohars two short-fell. Chhajjū-to
ākhaṇ laggā, 'tũ mohṛã̄ ḍũ chhapāīã̄-hin.' Chhajjū ākheā,
to-say he-began, 'by-thee mohars two concealed-are.' By-Chhajjū it-was-said,
'mã̄ nahĩ chhapāīã̄.' Āpat-ich laraṇ laggē.
'by-me not were-they-concealed.' Themselves-among to-fight they-began.
Laṛdē-laṛdē trapparḍā lar chawīj-pēā. Taḷē
In-fighting-in-fighting of-the-mat the-corner lifted-up-became. Underneath
mohṛā ḍũ lāthīã̄-hāin. Saudāgar ḍiṭṭhīã̄. Ākhaṇ laggā,
mohars two put-were. By-the-merchant they-were-seen. To-say he-began,
'bāhrũ vaḍḍē Bhagit najir-āndē-hō. Lachchhaṇ tussāḍē chōṛã̄-wālē
'outwardly very Saintly appearing-you-are. Deeds your thieves-of
hin?' Bāē lōg bahũ bajāṛ-vichch khaṛē hāē. Sārīã̄
are?' Other people many the-market-in standing were. The-scoldings
suṇ-kar Chhajjū-Bhagitdā gillā karaṇ laggē. Khabaṛ
heard-having of-Chhajjū-the-Saintly reproach to-make they-began. News
uḍḍī-uḍḍī sārē-shāhar-vichch hawāī-pāī-gāī.
flying-flying the-whole-town-in was-spread.

Saudāgardī trīmit suṇeā. Ũ-hĩ-vēlē dhrukkī.
Of-the-merchant by-the-wife it-was-heard. At-that-very-time she-ran.
Gallīdē mohṛē-tē ān khaṛī. Kāhĩ-chhōkṛē-kũ
Of-the-street the-head-on having-come she-stood. Some-boy-as-for
paṭhe-us, āpṇē-khasam-kũ sadwā-kar-kē ākhe-us,
it-was-sent-by-her, her-own-husband-to got-called-having it-was-said-by-her,
'mohṛã̄ ḍũ mã̄ kaḍḍh-kar Chhajjū-Bhagitdē trappaṛ-taḷē
'the-mohars two I taken-out-having of-Chhajjū-the-Saintly the-mat-under

rakkh-gāī-ha-m.' Pichhlā hāl ũ-kũ kar-suṇāe-us.
placed-I.' *The-subsequent* *story* *him-to* *was-caused-to-be-heard-by-her.*

Ō suṇ-kē Chhajjū-Bhagitdē pārē vaṅ pēā, ākhaṇ
He *heard-having* *of-Chhajjū-the-Saintly* *at-the-feet* *having-gone* *fell,* *to-say*
laggā, 'mā-kũ bakhshō.' Lōkī suṇeā. Pāĭhlē
he-began, *'me-to* *forgive.'* *By-people* *it-was-heard.* *Formerly*
Chhajjū-Bhagitdā gillā karēndē-pāē-hāē. Huṇ saudāgardā
of-Chhajjū-the-Saintly *reproach* *making-they-were.* *Now* *of-the-merchant*
gillā karaṇ lagg-pāē.
reproach *to-make* *they-began.*

Saudāgar jeṛhē-vēlē ghar-dũ ṭuraṇ laggā, Chhajjū-Bhagat
The-merchant *at-what-time* *home-towards* *to-go* *began,* *by-Chhajjū-the-Saintly*
hikk bukk sūhādā bhar-kar sajjũ, tē hikk
one *double-handful* *of-ashes* *filled-having* *to-the-right,* *and* *one*
khabbiyũ, chā-saṭṭe-us. Saudāgardī trīmit ũ-kũ
to-the-left, *was-taken-up-(and-)thrown-by-him.* *Of-the-merchant* *by-the-wife* *him-to*
ākheā, 'Chhajjū ajjaṇ-tōṛī gussā bēṭhā-hē. Tũ watt māfī
it-was-said, *'Chhajjū* *still-up-to* *angry* *seated-is.* *Thou* *again* *forgiveness*
mang.' Ũ watt māfī mangī. Chhajjū ākheā,
ask' *By-him* *again* *forgiveness* *was-asked.* *By-Chhajjū* *it-was-said,*
'mã̃ tāḍē uttē narāj nahẽ. Ē sūhā mã̃ gillā tē ustat
'I *of-thee* *upon* *offended* *am-not.* *These* *ashes* *by-me* *reproach* *and* *praise*
karaṇ-wāleã̃dē mũh-vichch ghattī-hē.'
of-the-makers *the-face-in* *thrown-are.'*

Kissa gēa pār,
The-story *went* *across,*
Tē assã̃ rehyō-sē uṛwār.
And *we* *remained-we* *on-this-side.*

FREE TRANSLATION OF THE FOREGOING.

THE STORY OF CHHAJJŪ THE SAINTLY.[1]

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 *mohars* from a banker known as Chhajjū

[1] The word *Bhagit* or *Bhagat*, or saintly, is a title indicating that a person belongs to a particular sect of Hindūs, or is generally a pious man. It is frequently used as a title, and ordinarily speaking the hero's name would be represented by 'Chhajjū Bhagit.' As, however, a part of the story depends on the literal meaning of 'Bhagit,' 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 Chhajjū 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 Chhajjū 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 Chhajjū 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 Chhajjū of concealing them. This Chhajjū 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 Chhajjū 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 Chhajjū the Saintly's mat. In fact, she repeated the whole story to him. He returned and fell at Chhajjū the Saintly's feet and asked his forgiveness. The people heard this, and just as they had at first been reproaching Chhajjū the Saintly, now they began to reproach the merchant.

When the merchant turned to go home Chhajjū 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, 'Chhajjū is still sitting there angry. You had better ask his pardon again.' He did so, and Chhajjū 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.[1]

[1] This is a kind of tag put at the end of folk-tales, like the present, to show that the story is ended.

BAHĀWALPURĪ.

The language of the greater part of the Bahawalpur State is known as Bahāwalpurī. This is identical with the Mūltānī of Multan. Towards the north-east of the State about 150,000 people speak Pañjābī of the mixed character found in the east of Montgomery District. Bīkānērī is spoken along the eastern frontier of the State bordering on Bikaner and Jaisalmer, while Sindhī is spoken in the south, on the Sindh frontier.

The estimated numbers of speakers of these various languages, as reported for the Survey, are as follows :—

Bahāwalpurī	458,000
Pañjābī (mixed)	150,000
Mārwāṛī	10,770
Sindhī	21,416
(Other languages	9,856)
TOTAL POPULATION OF THE STATE (1891)	650,042

At the Census of 1911 the corresponding figures were as follows :—

Bahāwalpurī	565,502
Pañjābī	162,278
Mārwāṛī	21,184
Sindhī	22,138
(Other languages	9,539)
TOTAL (1911)	780,641

After allowing for the growth of population in the interval the figures show either that the estimate for Mārwāṛī was too low, or else that there has of late years been a heavy influx of speakers of that language.

As a specimen of Bahāwalpurī 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 Mūltānī of Multan. The only points of difference are the use of *tuāḍā*, instead of *tuhāḍā*, to mean 'your,' of the word *karāhī̃* to form conjunctive participles, as in *charḥ-karāhī̃*, having mounted (which also occurs in Dera Ghazi Khan), and of the Pañjābī *āṇ*, having come (which is also used in Muzaffargarh). We may also notice the use of *han* or *hin* to mean 'they were' as well as 'they are.'

We may note the occurrence of a double pronominal suffix in *ḍitt-ōn-as*, given-they-by-him, *i.e.* they were given by him.

[No. 13.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

MŪLTĀNĪ DIALECT. (STATE BAHAWALPUR.)

Hikk mahīnā thēā-hōsī Bulāqī Kīrāṛ tē Rakhyā tē Nabbū tē
One month been-it-will-be Bulāqī Kīrāṛ and Rakhyā and Nabbū and

mã̃ rēl-tē chaṛh-karāhĩ Bõ̃gē vañ latth-ōsē.
I rail-on mounted-having at-Bõ̃gā going descended-we.

Mēlē-Gharīb-Shāh-vichch gā-ōsē. Rakhyā tē Nabbū utthã̃-hĩ
The-fair-(of-)Gharīb-Shāh-in went-we. Rakhyā and Nabbū there-indeed

ṭikk-pāē. Mã̃ uṭṭh-raleā-hōeā chhōṛ gēā-ham.
stayed. I camel-exhausted-being-become having-left gone-was.

Ũ-hĩ-kītē mēlē-uttũ̃ wall pē-um. Dīgir-kũ̃
That-indeed-for the-fair-from-on back I-became. Time-of-evening-prayer-at

rēl-uttē chaṛh-karāhĩ 'ishā-vēlē Himātiã̃ āṇ
rail-upon mounted-having at-sunset-prayer-time to-Himātī having-come

latth-um. Rēl-tē chaṛheā Bhānē attē Gōpālē ḍiṭṭhā-hā.
descended-I. The-rail-on mounted by-Bhānā and by-Gōpālā (I-)seen-was.

Rāt-kũ̃ Gāmaṇ Dāya attē Ghulāmũ̃ ḍiṭṭhā-hā. Khamīsē-Kanjardē
Night-at (by-)Gāmaṇ Dāya and by-Ghulāmũ̃ (I-)seen-was. Of-Khamīsā-Kanjar

ghar rōṭi khā-karāhĩ Jindē-Balōchdē-kōl āṇ sutt-um.
in-the-house bread eaten-having of-Jindā-Balōch-near having-come slept-I.

Ḍũ-ḍihāreã̃-kanũ̃-bād Muhammad-muddaīdē puttar ākheā
Two-days-from-after of-Muhammad-the-complainant by-the-son it-was-said

jō, 'mäḍē-sârhē ākheā jō, "uṭṭh Khārā mēlē-uttē
that, 'by-my-father-in-law it-was-said that, "a-camel Khairā fair-on

vañā-āeā-hē, mä-kũ̃ uṭṭh guḷāwaṇ juḷ."' Vāndē-hĩ
lost-come-is, me-for camel to-seek go."' On-going-immediately

Kachōliã̃ Muhabbat khaṛā hā. Ō āpṇī-bhāṇḍā shubhõ̃
at-Kachōliã̃ Muhabbat standing was. He of-his-own-sister suspicion

rakkhdā-hā. Mä-kũ̃ gālhĩ ḍitt-ōn-as.
keeping-was. Me-to words were-given-they-by-him.

Attē Muhabbat bin rauneõ̃ sâ kaṛī mārī-hē.
And by-Muhabbat without from-permission a-hundred rafters struck-is.

Nabla ũ-kũ̃ ākheā, 'ḍāh rupāē bī tä-kũ̃
By-Nabla (diminutive of *Nabbū*) *him-to it-was-said, 'ten rupees also thee-to*

ḍēsũ, sâ kaṛī bī tä-kũ bakhshī, tũ
we-will-give, a-hundred rafters also thee-to (is-)granted, thou
Khudā-Bakhsh-tē bak, attē ũ-kũ chaṭṭā
Khudā-Bakhsh-on speak, and him-to armful
mār.'
strike (i.e. *get-him-into-your-clutches*).'

Aṭṭhwẽ-ḍihāṛē Muhabbat-kũ ghinn āē.
On-the-eighth-day Muhabbat (acc.) *having-taken they-came.*
'Ishā-vēlē mä-kũ saḍḍi-ōnē. Nambardār
At-sunset-prayer-time me-to it-was-called-by-them. The-Lambardār
chaukīdār bī sārē Shādūdē ghar kaṭṭhē-thāē bēṭhē han.
the-watchman also all of-Shādū in-the-house together-become seated were.
Unhã̄ ākheā, 'täḍē pär Nūr-Muhammaddī gōṭh-kōl
By-them it-was-said, 'thy footprints of-Nūr-Muhammad the-village-near
kajjē hin.' Nambardār ākheā, 'tũ āpṇī safāī
hidden are.' By-the-Lambardār it-was-said, 'thou thine-own clearance
waṅ kar.' Muddaī attē Muhabbat mä-kũ ghinn
having-gone make.' The-complainant and Muhabbat me having-taken
ṭurē. Rāh-vichch bannh-karāhĩ kuṭṭe-ōnē. Ḍitta-attē-Suhrāb
started. The-way-in bound-having (I-)was-beaten-by-them. By-Ḍitta-and-Suhrāb
ḍhār-ḍhār suṇī. Kachōliā-vichch bī kuṭṭe-ōnē.
the-commotion was-heard. Kachōliā-in also (I-)was-beaten-by-them.
Pār ghinn gäē. Utthã̄ dhakkādē ḍar-kanĩ
Across having-taken(-me) they-went. There of-the-thrusting fear-from
chhōṛ-ḍitt-ōnē.
(*I-*)*was-left-by-them.*

Dānȭ mäḍī mãmī jaḍḍã̄ arzī mār-kuṭṭāīdī
By-Dānȭ my mother's-brother's-wife when petition of-striking-beating
itthã̄ ḍittī pāĭhlũ ũ-hĩ-kũ jhalwā-ōnē. Pichchhē
here was-given at-first her-indeed-as-to arrest-was-caused-by-them. Afterwards
kūṛē ugāh sōtr attē jāwāī baṇā-karāhĩ mä-kũ
false witnesses the-father's-brother's-son and son-in-law made-having me-to
hatth-kaṛī marwā-ḍittē hin-nē.
handcuffs caused-to-be-put were-by-them.

Na kōī sarāghī jaṇḍā-hē na sarkārī hē. Mäḍē-nāl
Not any tracker knowing-is not Government-official is. Of-me-with
nāhaqq thēā-hē, mäḍī adālat thīwē.
injustice become-is, my justice may-be.

FREE TRANSLATION OF THE FOREGOING.

(The statement of Khudā Bakhsh, a camelman, charged with theft by Muḥammad, the Complainant.)

Perhaps about a month ago, Bulāqī Kīrāṛ, Rakhyā, Nabbū, and I got into the train and travelled to Bŏgā where we alighted. We went to the fair in honour of Gharīb Shāh. Rakhyā and Nabbū 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 Himātī. Bhanā and Gōpālā saw me in the train, and the same night I was seen by Gāmaṇ Dāyā and Ghulāmū. I ate my dinner in the house of Khamīsā Kanjar and slept in that of Jindā Balōch.

Two days afterwards the son of Muḥammad, the complainant, brought me word from his father-in-law that Khairā had returned from the fair after losing a camel, and asking me to go and search for it. As soon as I arrived at Kacholiã̆, I met Muḥabbat standing there. He had a suspicion (that I was intriguing with) his sister, and he abused me.

Now Muḥabbat had cut down a hundred rafters without getting (Nabbū's) permission, and Nabbū 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 Muḥabbat at the hour of sunset prayer, and called me. I found the Lambardār and the village watchman seated with them all in the house of Shādū. They told me that footprints showed that I had been paying secret visits (to Muḥabbat's sister) in Nūr Muḥammad's village.

The Lambardār told me I must clear myself, and the complainant and Muḥabbat took me off with them (to the place where the footprints were). On the way they tied me up and beat me. Ḍitta and Suhrāb heard the noise created by this. In Kachōliã 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 Dānŏ 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.

HINDKĪ 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 Balōchī, while to its south lies Sind, of which the main language is Sindhī.

The main language of Dera Ghazi Khan is, as in Muzaffargarh, Lahndā, but most of the Baloches speak Balōchī. Many of the Baloches of the plains, however, speak Lahndā. The Lahndā of Dera Ghazi Khan goes by several names, such as Hindī, Hindkī, Jaṭkī, and Ḍērāwāl. The Baloches call the Jaṭṭs *Jaghdals*, and Lahndā *Jaghdalī*. I call it Hindkī in these pages.

Roughly speaking, the west and the south of the district are occupied by speakers of Balōchī, and the rest is occupied by speakers of Hindkī. 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 Balōchī. He makes the following remarks (he is speaking from the point of view of Balōchī, and by 'outside' he means 'on the east, or Lahndā side'): 'Of course there are many persons outside the line who speak Balōchī, and many inside it who speak Western Pañjābī, especially in the towns. I have left Choti outside, as Balōchī is certainly not habitually used by the mass of the inhabitants there, while in Rojhan, on the contrary, even the Hindū traders understand it and can speak it perfectly well, though they do not employ it among themselves. At Asni, the head-quarters of the Drishak tribe, it is very little used, and this tribe, being very much mixed with Jaṭṭs, has nearly lost the use of Balōchī. The same applies to all the sections of tribes living far from the hills, although Balōchī generally extends some miles into the plains. The Mazārīs 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:—

Hindkī	362,270
Balōchī	27,728
Other languages	14,033
TOTAL	404,031

Since 1891 the population of the District has materially increased, and the figures of the Census of 1911 are:—

Hindkī	449,611
Balōchī	68,921
Other languages	9,915
TOTAL	528,447

I am indebted to Dr. Jukes, the author of the *Western Pañjābī and English Dictionary*, for an excellent list of words in the Hindkī 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 Hindkī 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 Hindkī of Dera Ghazi Khan, on the whole, belongs to the same group of dialects as Muzaffargarh Mūltānī, but it shows much greater affinities with Sindhī.

ALPHABET.—Mr. Jukes has supplied Hindkī with a set of written characters based on the Persian alphabet. The consonants are as follows:—

ا	*alif*	د	*d*	ع	‘
ب	*b*	ڈ	*ḍ*	غ	*gẖ*
ب	*bb*	ڈ	*ḍḍ*	ف	*f*
ب	*p*	ذ	*ẕ*	ق	*q*
ت	*t*	ر	*r*	ک	*k*
ٹ	*ṭ*	ڑ	*ṛ*	گ	*g*
ث	*s*	ز	*z*	گ	*gg*
ج	*j*	س	*s*	ل	*l*
ج	*jj*	ش	*sh*	م	*m*
چ	*ch*	ص	*ṣ*	ن	*n*
ح	*ḥ*	ض	*ẓ*	ں	~
خ	*kẖ*	ط	*ṭ*	نھ	*ñ*
		ظ	*ẓ*	نڑ	*n*
				و	*w, v*
				ہ	*h*
				ي	*y*

The vowels are *a, ā, i, ī, u, ū, ē, ai, ō, au,* which are represented as in Hindōstānī. 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 *ä, á*, and *äĭ*, which we have seen in Mūltānī, they do not seem to occur. Where Mūltānī has *ä*, Hindkī generally has *a;* where Mūltānī has *á*, Hindkī has *ā* or *a;* and where it has *äĭ*, Hindkī has *ē*. Thus—

Mūltānī.	Hindkī.
vāhir, a heifer	*vahiṛ*.
váhur, a young bull	*vahaṛ*.
páhur, a watch	*pāhar*.
báiṭhā, seated	*bēṭhā*.

Most of the consonants are pronounced as in Hindōstānī. Only the following require notice :—

ب *bb*, ج *jj*, ڈ *ḍḍ*, گ *gg*, نّ *ñ*, and نڑ *ṇ*.

Dr. Jukes' system of transliteration of these sounds is not the same as that adopted for this Survey, and his system is given in the following table for ready reference. All the sounds represented by these letters also occur in Sindhī, and, in another column of the same table, I give the corresponding letters of the Government Sindhī alphabet.

Hindkī letters.	Corresponding Sindhī letters.	Dr. Jukes' System of Transliteration.	System adopted for this Survey.
ب	ب	*b̤*	*bb*
ج	ج	*j̄*	*jj*
ڈ	ڈ	*ḍ̤*	*ḍḍ*
گ	ڳ	*ḡ*	*gg*
نّ	ڃ	*ṇj*	*ñ*
نڑ	ڻ	*ṇr*	*ṇ*

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, بیا *bbēā*, other; جٹ *jjaṭ*, a Jaṭṭ; ڈوں *ḍḍũ̃*, two; گیا *ggiā*, gone. In many cases these are by origin double letters, but, as in Sindhī, 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 نّ *ñ* is common all over the Lahndā area. Dr. Jukes says that its sound is 'something between *nj* and *ny*, sometimes leaning more to one side, sometimes to the other.' It rarely occurs except in the word وَنّڄڑ, *wañaṇ*, to go, and never as an initial letter. In the Imperative وَنّ, *wañ*, the *j*-sound is distinctly pronounced, while in وَنّدا, *wañẽ̄dā*, he goes, the pronunciation is more like *wanyẽ̄dā*. This letter usually corresponds to the Dēvā-nāgarī ञ *ña*, and I therefore transliterate it by *ñ*.

نڑ *ṇ* is pronounced as in Paṣhtō, *i.e.* almost like a nasalized *ṛ*. Thus, وَنّڄڑ, *wañaṇ* is pronounced almost as if it were *wanyāṛ*.

It will be observed that the cerebral *ḷ*, which is common in other Lahndā dialects, does not occur. It is also wanting in Sindhī.

The nasalization of vowels is very common in this form of Lahndā. When the vowel is final, the nasalization is represented by a *nūn* without the dot. Thus, گاں *ggāõ̃*, a cow. When the nasalized vowel is in the middle of a word it is represented by an ordinary *nūn*, over which the sign ◌̃ is placed. Thus, گنّریں *ggãwẽ̃*, cows.

This form of Lahndā, like Sindhī, 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, be it observed, without lengthening the preceding vowel in compensation. Thus, while Mūltānī has *laddhā*, obtained, Hindkī has *ladhā* (not *lādhā*); Mūltānī has *ḍiṭṭhā*, seen, but Hindkī *ḍḍiṭhā*; Mūltānī *'suttā*, slept, Hindkī *sutā*; Mūltānī *latthā*, descended, Hindkī *lathā*, and so on.

Hindkī, moreover, is very fond of changing an *n* to a simple nasalization of the preceding vowel. Thus present participles which in Mūltānī end in *ēndā*, in Hindkī end in *ẽ̄dā*. Thus Mūltānī has *marēndā*, beating, but Hindkī *marẽ̄dā*. So also in many other cases, even with a preceding short vowel. Thus, *kāṇḍ* (not *kaṇḍ*), the back; *chāgã̄* (not *changã̄*), good; *pâdh* (not *pandh*), distance.

NOUNS.—Gender.—Gender is formed much as in Mūltānī. Thus the feminine of *ghōṛā*, a horse, is *ghōṛī*.

Examples of the feminines of nouns ending in a consonant are:—

Masc.	Fem.
lōhār, a blacksmith	*lōhārī*.
bbāl, a boy	*bbāḷṛī*.
ḍḍōm, a musician	*ḍḍōmṛī* (Mūltānī *dūmṇī*).

In Shahpur and Multan there are several masculine nouns of more than one syllable, forming the second declension, which end in *u* followed by a consonant (thus, Mūltānī *chhōhur*, a boy). In Muzaffargarh we have seen that in all these words the *u* is changed to *a* (thus, *chhōhar*, a boy). The same is the case in the Hindkī of Dera Ghazi Khan. I have met only one word in which the *u* appears, and that is *kukkuṛ*, a cock. In all others the *u* has become *a*. In all cases, the feminine is formed by changing this *a* to *i*. Thus:—

Mūltānī.		Hindkī.	
Masc.	Fem.	Masc.	Fem.
vāhaṛ or *váhuṛ*, a young bull	*vāhiṛ*	*vahaṛ*	*vahiṛ*
chhōhar or *chhōhur*, a boy	*chhōhir*	*chhōhar*	*chhōhir* or *chhāhir*
raṇḍaṛ or *raṇḍuṛ*, a widower	*raṇḍiṛ*	*raṇḍaṛ*	*raṇḍiṛ*
kukkaṛ or *kukkuṛ*, a cock	*kukkiṛ*	*kukkuṛ*	*kukkiṛ*

The following are examples of the formation of the feminine of masculine nouns in *ī*:—

tēlī, an oilman	*tēliṇ*.
mushkī, black	*mushkiṇ*.
arāĩ̃, a gardener	*arāiṇ*.
rāmalī, an astrologer	*rāmaliṇ*.
chākī, an oil-presser	*chakāṇī*.
hāthī, an elephant	*hathāṇī*.
nāī, a barber	*naiānī* or *nawāṇĩ̃*.

It will be observed that the termination *āṇī* corresponds to the Mūltānī *cāṇī*. *Gūr*, a spiritual preceptor, makes its feminine *gūrāiṇ*, and *sāĩ̃*, a master, has *sāiṇ* or *sain*, a mistress. So, *ṭaṭṭũ̃*, a pony, fem. *ṭaṭwāṇĩ̃*.

DECLENSION.—This is nearly the same as in Mūltānī. Nearly all nouns which in Mūltānī end in *u* followed by a consonant, and which belong to the second declension, in Hindkī change the *u* to *a*, as in Muzaffargarh, and belong to the third declension. The only exception which I have noted is *kukkuṛ*, a cock,—not *kukkaṛ*. Thus:—

Mūltānī.	Hindkī.
chhōhur, a boy	*chhōhar*.
váhuṛ, a young bull	*vahaṛ*.
páhur, a watch	*pāhar*.
ráhuk, a farm-servant	*rāhak*.

NUMBER.—1st Declension.—This, *mutatis mutandis*, is the same as in Mūltānī. Thus:—

Sing.	Plur.
ghōṛā, a horse	*ghōṛē*.
māriā, struck	*mārē*.
ggiā, gone	*ggaē*.

Note that the plural of past participles is not quite the same as in Mūltānī. Irregular is *jjaṇã̄*, a person, nom. pl. *jjaṇẽ̄* or *jjaṇiã̄*.

2nd Declension.—The only noun of this declension across which I have come is *kukkuṛ*, a cock. It is declined as in Mūltānī. Other nouns which belong to this declension in that dialect, belong to the 3rd in Hindkī.

3rd Declension.—As in Mūltānī.—

Sing.	Plur.
ghar, a house	*ghar*.
kã̄g, a crow	*kã̄g*.
nāī, a barber	*nāī*.
piū, a father	*piū*.
ṭaṭṭũ̄, a pony	*ṭaṭṭũ̄*.
But *ādmī*, a man	*ādmī̃*.

4th Declension (fem.).—This forms its plural as in Mūltānī. Thus:—

Sing.	Plur.
bhēṇ, a sister	*bhēṇã̄*.
ghōṛī, a mare	*ghōṛīã̄*.
gaī, gone (fem.)	*gaīã̄*.
mā, mother	*māwã̄*.

Irregular are:—

lã̄h, a rope	*lāhã̄*.
varhī̃, a year	*varhī̃* or *varhīã̄*.
nũ̄h, a daughter-in-law	*nũ̄hã̄*, *nōhrī̃*, or *nōrhī̃*.

5th Declension (fem.).—This forms the plural by adding *ī̃* as in Mūltānī. Thus:—

Sing.	Plur.
akh, an eye	*akhī̃*.
ggālh, a word	*ggālhī̃*.
ggāũ̄, a cow	*ggāwī̃*.
chhōhir, a girl	*chhōhrī̃*.
dhī, a daughter	*dhīrī̃* or *dhīã̄*.
trēmit, a woman	*trēmitī̃*.

6th Declension (fem.).—This, as in Mūltānī, forms the plural by adding *ũ*. Thus:—

Sing.	Plur.
hañh, a tear	*hañhũ*.
tãd, yarn	*tādũ*.
pīlh, a certain fruit	*pīlhũ*.
pĩḍ, a ripe date	*pĩḍũ*.

Case.—The oblique form of the singular of the 1st declension ends in *ē* and of the plural in *ẽ*. Thus, *ghōṛēdā*, of a horse; *ghōṛẽdā*, of horses.

In the 2nd declension we have *kukkaṛdā*, of a cock; *kukkṛẽdā*, of cocks.

In the 3rd declension, the oblique singular, like the nominative plural, is the same as the nominative singular. In the oblique plural *ẽ* is added. Thus, *ghar*, a house; *ghardā*, of a house; *ghar*, houses; *gharẽdā*, of houses.

Exception—*ādmī*, a man; *ādmīdā*, of a man; *ādmĩ*, men; *ādmẽdā*, of men.

In the 4th declension (feminine) the oblique singular is the same as the nominative. The oblique plural changes the final *ã̄* of the nominative plural to *ẽ*. Thus, *ghōṛī*, a mare; *ghōṛīdā*, of a mare; *ghōṛīã̄*, mares; *ghōṛīẽdā*, 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:—

akh, an eye;	*akhdā*, of an eye.
akhĩ, eyes;	*akhĩdā*, of eyes.
hañh, a tear;	*hañhdā*, of a tear.
hañhũ, tears;	*hañhũdā*, of tears.

Exception—*dhī*, a daughter; *dhīdā*, of a daughter; *dhīrĩ* or *dhiã̄*, daughters; *dhīrĩdā* or *dhiẽdā*, of daughters.

The following table shows the regular formation of the oblique forms of each declension at one view:—

Declension.	Singular.		Plural.	
	Nominative.	Oblique.	Nominative.	Oblique.
1	*ghōṛā*, a horse	*ghōṛē*	*ghōṛē*	*ghōṛẽ*
2	*kukkuṛ*, a cock	*kkukaṛ*	*kukkaṛ*	*kukkṛẽ*
3	*ghar*, a house	*ghar*	*ghar*	*gharẽ*
	ādmī, a man	*ādmī*	*ādmĩ*	*ādmẽ*
4	*ghōṛī*, a mare	*ghōṛī*	*ghōṛīã̄*	*ghōṛīẽ*
5	*akh*, an eye	*akh*	*akhĩ*	*akhĩ*
6	*hañh*, a tear	*hañh*	*hañhũ*	*hañhũ*

It will be observed that the oblique forms are the same as those in use in Muzaffargarh.

The Agent case is always the same as the oblique form.

The Locative case is formed for a few nouns as in Mūltānī. Thus, *vēlā*, time; *vēlė*, at (a certain) time. In nouns of the 3rd declension, the locative singular is the same as the nominative and the oblique form. Thus, *ghar*, at home.

As specimens of the organic locative plural, we have, in the first specimen, *hathẽ̃*, on the hands; and *pairẽ̃*, on the feet.

The following are the usual case suffixes:—

Genitive	*dā*, etc.
Dative	*kũ̃*, to.
Ablative	*kannũ̃*, from.
Locative	*vich*, in.

Adjectives follow the usual rules. Thus:—

mãdā ghōṛā	a bad horse.
mãdē ghōṛēdā	of a bad horse.
mādē ghōṛē	bad horses.
mãdẽ̃ ghōṛẽ̃dā	of bad horses.
mãdī ghōṛī	a bad mare.
mãdī ghōṛīdā	of a bad mare.
mãdīã̃ ghōṛīã̃	bad mares.
mãdīẽ̃ ghōṛīẽ̃dā	of bad mares.

Many adjectives in *ā* nasalize their final syllables. This nasalization is carried out through all forms. Thus, *chãgã̃*, good; masc. obl. sing. *chãgẽ̃*; nom. and obl. plur. *chãgẽ̃*; fem. *chãgĩ̃*; obl. sing. *chãgĩ̃*; nom. plur. *chãgīã̃*; obl. plur. *chãgīẽ̃*.

Comparison is effected as usual. Thus:—

bhēṇ-kannũ̃ lambā, taller than the sister; *sabhrāẽ̃-kannũ̃ chãgã̃*, better than all, best.

Hikkō, one, only one; *sabhō*, all, the whole; and *bbēā*, another, are thus declined:—

	Singular.		Plural (Com. Gen.).
	Masculine.	Feminine.	
Nominative . . .	*hikkō*	*hikkī*	*hikkẽ̃*
Oblique . . .	*hikkẽ̃*	*hikkĩ̃*	*hikknẽ̃* or *hikkṛẽ̃*
Nominative . . .	*sabhō*	*sabhī*	*sabhnã̃*
Oblique . . .	*sabhẽ̃*	*sabhĩ̃*	*sabhnẽ̃*, *sabhṛẽ̃*, *sabhṛāẽ̃*
Nominative . . .	*bbēā*	*bbaĩ̃*	*bbihã̃*
Oblique . . .	*bbēẽ̃*	*bbaĩ̃*	*bbihẽ̃*

The first ten numerals are given in the List of Words. A fuller list is given below:—

1. *hik*, *hikāṛā*, *hikṛā*.
2. *ḍḍũ̃*.
3. *trāē*.
4. *chār*.
5. *pañ*.
6. *chhī*.
7. *sat*.
8. *aṭh*.

9. *nɔ̃.*
10. *ḍḍāh.*
11. *yārhã̄.*
12. *bbārhã̄.*
13. *tērhã̄.*
14. *chauḍḍhã̄.*
15. *pãdrahã̄.*
16. *sōlhã̄.*
17. *satārhã̄.*
18. *aṭhārã̄.*
19. *unwī.*
20. *wīh.*
21. *ikwī.*
22. *bbāwī.*
23. *trēwī.*
24. *chawwī.*
25. *pañwī.*
26. *chhawwī.*
27. *satāwī.*
28. *aṭhāwī.*
29. *unatrī.*
30. *trīh.*
31. *ikattrī.*
32. *bbatrī.*
33. *tētrī.*
34. *chautrī.*
35. *paĩtrī.*
36. *chhatrī.*
37. *satatrī.*
38. *aṭhattrī.*
39. *untālī.*
40. *chālhī.*
41. *iktālī.*
42. *bbētālī.*
43. *tirtālī.*
44. *chaũtālī*
45. *paĩtālī* or *piñtālī.*
46. *chhitālī.*
47. *sattālī.*
48. *aṭhtālī.*
49. *unwañhā* or *unañhā.*
50. *pañhā.*
51. *ikwañhā.*
52. *bbawañhā.*
53. *tirwañhā.*
54. *chawwañhā.*
55. *pañwañhā.*
56. *chhiwañhā.*
57. *satwañhā.*
58. *aṭhwañhā.*
59. *unāiṭh.*
60. *saṭh.*
61. *ikāiṭh.*
62. *bbāiṭh.*
63. *trīāiṭh.*
64. *chōaṭh, chōwiṭh* or *chawãṭh.*
65. *pañāiṭh.*
66. *chhēāiṭh.*
67. *satāiṭh.*
68. *aṭhāiṭh.*
69. *unhattar.*
70. *sattar.*
71. *ikattar.*
72. *bbahattar.*
73. *tirhattar.*
74. *chaurattar.*
75. *pañhattar.*
76. *chhēhattar.*
77. *satattar.*
78. *aṭhattar.*
79. *uṇāsī.*
80. *assī.*
81. *ikāsī.*
82. *bbēāsī.*
83. *trīāsī.*
84. *chaurāsī.*
85. *pañāsī.*
86. *chhiāsī.*
87. *satāsī.*
88. *aṭhāsī.*
89. *unānmē.*
90. *niwwē.*
91. *ikānmē.*
92. *bbēānmē.*
93. *trīānmē.*
94. *chaurānmē.*
95. *pañānmē.*
96. *chhiānmē.*
97. *satānmē.*
98. *aṭhānmē.*
99. *wadhānmē.*
100. *sau.*

I have no information as to whether the first ten numerals have oblique forms as they have in Mūltānī, but we may assume that such is the case from phrases such as *ḍḍōē wārī*, twice. There are the usual intensive forms such as :—

ḍḍũhẽ̃, both.
trīhē, all three.
chārhē, all four (oblique *chawāhã̃*).
ḍḍēhē, all ten.

The ordinals are *pahlṛā*, first ; *ḍḍūjhā*, second ; *tarījā*, third ; *chōthō*, fourth ; *pañwã̃*, fifth ; *chhēwã̃*, sixth ; *satwã̃*, seventh, and so on as usual.

PRONOUNS.—The first two personal pronouns are declined as follows :—

maĩ, I.	*tũ̃*, thou.
maĩ (agent case sing.).	*taũ* or *taĩ* (agent case sing.).
maĩ or *mai* (obl. form sing.).	*taĩ* or *tai* (obl. form sing.).
maiḍḍā, my.	*taiḍḍā*, thy.
assã̃, we.	*tussã̃*, you.
assã̃ (agent case plur.).	*tussã̃* (agent case plur.).
assā (obl. form plur.).	*tussā* (obl. form plur.).
asāḍḍā, our.	*tusāḍḍā* or *tuhāḍḍā*, your.

The following are the forms of the pronoun of the third person, and also of the demonstrative pronouns, proximate and remote :—

Sing.		
Nominative	*ē* or *īh*, this	*ō* or *ūh*, that.
Agent	*ẽ̃*	*ũ̃*.
Obl. form	*ẽ̃*	*ũ̃*.
Genitive	*ẽ̃dā*	*ũ̃dā*.
Plur.		
Nominative	*ē*, *īh*	*ō*, *ūh*.
Agent	*inhẽ̃*	*unhẽ̃*.
Obl. form	*inhẽ̃*	*unhẽ̃*.
Genitive	*inhẽ̃dā*	*unhẽ̃dā*.

The Pronominal suffixes are much as they are in Mūltānī. The following examples are partly based on those given by Dr. Jukes in his dictionary :—

1st person singular.	*Châgā laggd-im*, is it good for me, does it become me?
1st person plural.	*Ē ggālh suṇdē hā-sē*, we were hearing these words.
2nd person singular.	*Jēṛhā huṇ ḍahĩ̃dā-ē*, as now it is being given to you.
2nd person plural.	*Maĩ-kũ̃ alāwaṇ na ḍḍittō-vē*, you (*vē*) did not allow me to speak.
3rd person singular.	*Bēā ākhdā h-is*, another is saying to him. *Ũ̃-kũ̃ minnat kīt-us*, he made remonstrance to him.
3rd person plural.	*Raṛh karāhĩ̃ ākhi-ōnē*, crying out they said.

The Relative Pronoun is *jō* or *jērhā;* obl. sing. *jaĩ;* nom. plur. *jinhã̃;* obl. *jinhẽ̃.* Its Correlative is *taĩ;* obl. sing. *taĩ;* nom. plur. *tinhã̃;* obl. *tinhẽ̃.*

The **Interrogative Pronouns** are :—

1. *kaũ, kõ̃* or *kērhā,* who? Obl. sing. *kaĩ;* nom. plur. *kinhã̃;* obl. plur. *kinhẽ̃.*
2. *kiā, kē* or *cha,* what? Obl. sing. *kit* or *kaĩ.*

The **Indefinite Pronouns** are: *kāī, kaī* or *kahĩ̃,* some, any; *kujh,* anything. The oblique sing. of *kāī* is *kēhẽ̃,* and the plural is *kināhẽ̃* or *kinhẽ̃.*

The **Reflexive Pronoun** is *āp,* genitive *āpṛã̃ : āpat-vich* is 'amongst themselves,' equivalent to the Hindōstānī *āpas-mẽ̃ : āp-hōrĩ̃* 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 Mūltānī :—

Present.—'I am,' etc.

	Singular.		Plural.	
	Full Form.	Contracted Form.	Full Form.	Contracted Form.
1	*hã̃*	*ã̃*	*haĩ*	*aĩ*
2	*hĩ̃*	*ĩ̃*	*hō*	*ō*
3	*hẽ*	*ẽ*	*hin*	*in*

The present tense is liable to be compounded with a present participle as in Mūltānī. It is also frequently compounded with past participles, and even with nouns. Thus, we have in the specimen, *kīt-ē,* it is done; *kītī-ē,* (fem.) she is done; *ḍḍit-ē,* it is given; *ā-ē,* he is come; *ḍḍiṭh-ē,* it is seen; *maiḍḍ-ē,* it is mine; *taiḍḍ-ē,* it is thine; *ẓarūr-ē,* it is necessary; *darakẖt-ē,* there is a tree.

The Past Tense is conjugated as follows :—

Past Tense—'I was,' etc.

	Singular.	Plural.
1	*hāim, ham, hāus, hāsū*	*hāsē, hāsẽ̃*
2	*hāwẽ̃*	*hāwē*
3	*hā* (fem. *haī*)	*hãĩ̃, han*

hāus besides meaning 'I was,' also means 'there was (*hā*) to him (*us*).'

From the root *hō,* to become, we have infinitive, *hōwaṇ;* present participle, *hõ̃dā;* past participle, *hōiā; hōwē,* he may be; *hōsī,* he will be.

Similarly from the root *thī,* become, we have *thīwaṇ, thĩ̃dā, thiā, thīwē,* and *thīsī.* It should be distinguished from the root *ṭha, ṭhaṇ, ṭhãdā, ṭhiā, ṭhawē, ṭhasī,* which means 'become' in the sense of beseeming, being suitable, being befitting.

The Negative Verb Substantive is thus declined :—

Singular.	Plural.
1. *nimhĩ̃*	*nisē.*
2. ...	*nivhē.*
3. *nihā*	...

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 *nimhĩ̃ rah ggiā*, 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 *ndā* or *ēndā*. In Hindkī, in such cases, the *n* is weakened to a mere nasalization of the preceding vowel, so that we have *˜dā* and *ẽ̃dā*. Thus :—

Mūltānī.	Hindkī.
āndā, coming	*ãdā.*
marēndā, striking	*marẽ̃dā.*

Dissyllabic roots of which the vowel of the second syllable is *ē*, drop the *ē*, when the participle ends in *ẽ̃dā*. Thus :—

aṭēr, wind thread.	Present participle	*aṭrẽ̃dā.*
ubhēk, vomit.	,, ,,	*ubhkẽ̃dā* or *ubhēkdā.*

Dissyllabic 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 :—

adhrōṛ, unravel.	Present participle	*udhṛẽ̃dā* (here the 1st *r* is also dropped).
akhōṛ, take to pieces.	,, ,,	*ukhṛẽ̃dā.*
ghasōṛ, press in (trans.).	,, ,,	*ghusṛẽ̃dā.*
lapōr, cut the ears of tall crops.	,, ,,	*luprẽ̃dā.*
nachōṛ, wring out.	,, ,,	*nuchṛẽ̃dā.*
phalōr, search.	,, ,,	*phulrẽ̃dā.*
tahōr, circumcise.	,, ,,	*tuhrẽ̃dā.*
ṭaṭōl, feel.	,, ,,	*ṭuṭlẽ̃dā.*
trōp, sew.	,, ,,	*turpẽ̃dā.*

The following present participles are more or less irregular :—

ākh, say.	Present participle	*ākhdā* or *āhdā.*
bah or *bbah*, sit.	,, ,,	*bãhdā*, *bbãdhā* or *bbādā.*
pakṛ, seize.	,, ,,	*pakaṛdā* or *pakṛẽ̃dā.*
jjā or *jjã̃*, be born.	,, ,,	*jjãwdā* or *jjãdā.*
chā, lift.	,, ,,	*chaĩdā.*
sũjāṇ, understand.	,, ,,	*sũjāṇdā* or *sũjaṛẽ̃da.*
khaṭ, dig.	,, ,,	*khaṭdā* (not *khaṭẽ̃dā*).
lā, apply.	,, ,,	*lẽ̃dā.*
mā, be contained in.	,, ,,	*mãwdā* or *mãdā.*
wañ, go.	,, ,,	*wẽ̃dā.*
nakkēṛ, put apart.	,, ,,	*nikhṛẽ̃dā.*

Past Participle.—This ends in *iā*, not *eā* ; thus, *māriā*, not *māreā*, struck. The following is a list of irregular past participles. It will be seen that many of them are also regular :—

Root.	Past Participle.
chuk, be finished	*chukā* or *chukiā*.
ḍahī, be given, be obtained	*ḍihā* or *ḍihiā*.
jjam, be born	*jjāyā* or *jjamiā*.
khaṛ, stand	*khaṛā*.
lagg, be applied, begin	*laggā*.
mar, die	*mōā*.
mēl, unite	*mēlā* or *mēliā*.
pō, fall	*piā*.
rah, remain	*rihā*.
wañ, go	*ggiā*.
bah or *bbah*, sit	*bēṭhā* or *bbēṭhā*.
drūh, drag along the ground	*drūṭhā* or *drūhiā*.
ḍḍēkh, see	*ḍḍiṭhā*.
ḍḍiss, be seen	*ḍḍiṭhā* or *ḍḍissiā*.
ḍhā, fall	*ḍhaṭhā*.
khuṭ, be exhausted	*khuṭhā* or *khuṭiā*.
kōh, slaughter	*kuṭhā*.
mōh, allure	*muṭhā*.
muss, be unlucky	*muṭhā* or *mussiā*.
nas, flee	*naṭhā*.
phēh or *phi̊h*, pulverise	*phēṭhā*.
pīh or *pi̊h*, pulverise	*pīṭhā*.
russ, be angry	*ruṭhā* or *russiā*.
trah or *tarah*, fear	*traṭhā*.
vas, rain / *vas*, dwell	*wuṭhā* or *vasiā*.
vah, flow	*wuṛhā*.
chā, lift	*chātā* or *c̄hāiā*.
ḍḍē, give	*ḍḍitā*.
dhā̃, bathe	*dhā̃tā*.
dhō, wash	*dhōtā*.
jhō, yoke	*jhōtā*.
jō, yoke	*jōtā*.
jjā or *jjā̃*, be born	*jjāyā*.
jjāṇ, know	*jjāṇiā* or *jjāṭā*.
jjap, become known	*jjātā*.
kar, do	*kītā*.
limb, plaster	*litā* or *limbiā*.
nahā, bathe	*nahātā*.
nē, take away	*nītā*.
nikl, come out	*nikhtā* (not *nikhtā* as in Mūltānī) or *nikliā*.

Root.	Past Participle.
pī, drink	*pītā*.
pō, thread, string	*pōtā*.
samh or *sumh*, sleep	*sutā* or *samhiā*.
sī, sew	*sītā*.
sūjāṇ, know	*sūjātā* or *sūjāṇiā*.
tap, be heated	*tatā* or *tapiā*.
vaṭh, seize	*vaṭhūtā* or *vaṭhiā*.
vilhapp, be divided	*vilhatā* or *vilhappiā*.
jhuṇ, win	*jhuttā* or *jhuṇiā*.
kamā, work	*kamattā*.
mach, be noised abroad	*mattā* or *machiā*.
muñh, send	*muttā* or *muñhiā*.
rāg, dye	*rattā* or *rāgiā*.
ḍhō or *ḍhōh*, carry	*ḍhōthā* or *ḍhōiā*.
ghuss, err	*ghuthā* or *ghussiā*.
khōh, pluck, snatch	*khōthā*.
lah, descend	*lathā*.
phās, *phas*, or *phah*, be entangled	*phāthā*.
vahā, cause to flow	*vāthā* or *vahāiā*.
phis, be pulverised	*phithā*.
vatt, wander	*vadā*.
ḍḍōh, milk *ḍḍubh*, be milked	*ḍḍudhā*.
ghinn, take	*ghidā* or *ghidhā*.
gunnh, plait	*gudhā*.
khā or *khā̃*, eat	*khādhā*.
labh, be obtained	*ladhā* or *labhiā*.
rāh or *rahā*, sow	*rādhā* or *rahāiā*.
rujh, be engaged, occupied	*rudhā*, *rujhā*, or *rujhiā*.
yah, lie with (a woman)	*yadhī* (fem.).
bhajj, run	*bhanā* or *bhajjiā*.
bhujj, be roasted	*bhunā*, *bhujjiā*, or *bhujj-ggiā*.
mā, be contained in	*mānā* or *māṇā*.
pujj or *pahōch*, arrive	*punā*, *punā̃*, *pujjiā*, *põhtā* or *pahōtā*.
kumā, wither	*kumāṇā̃* or *kumāiā*.
ān, bring	*ā̃dā* or *āniā*.
humm, be brought into use	*humṛiā* or *hummiā*.
trōp, sew	*turōpiā*.

The following past participles which are irregular in Mūltānī are regular in Hindkī :—

Root.	Past Participle.	
	Mūltānī.	Hindkī.
bbadh (Mūltānī *bannh*), bind	*baddhā*	*bbadhiā*.
bbuḍḍ (Mūltānī *buḍḍ*), sink	*buḍḍā*	*bbuḍḍiā*.
jjaṇ (Mūltānī *jann*), bring forth young	*jāeā*	*jjaṇiā*.

Root.	Past Participle. Mūltānī.	Hindkī.
sukk, become dry	*sukkā*	*sukkiā.*
vik (Mūltānī *vikk*), be sold	*vikāṇā*	*vikiā.*

The **Conjunctive participle** is formed by suffixing *kar*, *kē*, or *karāhī̃* to the root. The last also occurs in Bahawalpur, but none of them are mentioned by Sir James Wilson.

Infinitive.—The infinitive ends in *aṇ*, as in Muzaffargarh, not in *uṇ*, as in Multan. Thus, *māraṇ*, to strike.

The **Old Present or Present Subjunctive** follows Mūltānī. Thus :—

'I may strike,' etc.

	Singular.	Plural.
1.	*mārā̃*	*mārū̃.*
2.	*mārẽ̃*	*mārō.*
3.	*mārē*	*mārin.*

The Imperative is also the same as in Mūltānī. Thus, *mār*, strike thou; *mārō*, strike ye. Irregular are :—

Root.	Imperat. 2nd Sing.
apṛ, seize	*appiṛ.*
vajh, seize	*vajhī* (not *vajh*).

In the Parable, we have a polite imperative *ḍḍēkhā̃*, be good enough to see.

The regular Future is formed and conjugated exactly as in Mūltānī. Thus, *marēsā̃*, I shall strike ; *marsā̃*, I shall die.

As in the present participle, a dissyllabic root, with *ō* in the second syllable, rejects the *ō* in the future, inserting, at the same time, an *u* in the preceding syllable. Thus :—

Root.	Future 3rd Sing.
adhrōṛ, unravel	*udhṛēsī* (the first *r* is also dropped).
ghasōṛ, press in (trans.)	*ghusṛēsī.*
lapōr, cut the ears of tall crops	*luprēsī.*
nachōṛ, wring out	*nuchṛēsī.*
tahōr, circumcise	*tuhrēsī.*
ṭaṭōl, feel	*ṭuṭlēsī.*
trōp, sew	*turpēsī.*

The following futures are irregular :—

Root.	Future 3rd Sing.
ākh, say	*ākhsī.*
chā, lift	*chaisī.*
jjā or *jjā̃*, be born	*jjāsī* or *jjawsī.*
lā, apply	*lēsī.*
mā, be contained in	*māsī* or *mawsī.*
sūjāṇ, know	*sūjāṇsī* or *sūjṛēsī.*
vik or *vikā*, be sold	*viḳāsī, vikōsī, vikāwasī* or *viksī.*
waṅ, go	*vēsī.*

The **Past Conditional** is formed as in Mūltānī by adding *hā* to the old present, as in *maĩ karã̃-hā*, I might have made.

The **Participial Tenses** are also formed as in Mūltānī. The following is the conjugation of the contracted form of the—

Present Definite—'I am striking,' etc.

	Singular.	Plural.
1.	*marẽ̃dã̃*	*marẽ̃dũ̃.*
2.	*marẽ̃dĩ*	*marẽ̃dē-hō.*
3.	*marẽ̃dē*	*marẽ̃din.*

The second person plural does not appear to be contracted.

The List of Words gives, quite regularly, *māriā*, for 'he struck,' but for 'thou strikest' it gives *mārē*. The final *ē* is evidently the pronominal suffix of the 2nd person singular.

The **Passive Voice**.—The regular passive is formed exactly as in Mūltānī. Thus, *marījaṇ*, to be struck.

The compound passive is formed nearly as in Mūltānī, the root of the active verb (not of the passive verb as in Mūltānī) being conjugated with the verb *vañaṇ*, to go. Thus, *mār vēsī*, he will be struck, corresponding to the Mūltānī *mārī vāsī*.

The irregular passives will be found under the head of causal verbs. Here we may note the unexplained form *vajhū ggiā*, (my hair) was caught hold of, in the second specimen.

The **Causal Voice.**—The Regular Causal verbs are formed as in Mūltānī.

Thus, *māraṇ*, to strike; *marāwaṇ*, 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—

Root.	Transitive or Causal.
chaṛh, ascend	*chāṛh*, put up.
ggah, be threshed	*ggāh*, thresh.
vaṛ, enter	*vāṛ*, put into.
saṛ, burn	*sāṛ*, burn (transitive).
ḍha, fall down	*ḍhā*, throw down.
pō, lie down	*pā*, put.
lah, come down	*lāh* or *lahā*, take down.
chhiṛ, be taken to pasture	*chhēṛ*, drive to pasture.
riṛh, roll	*rēṛh*, roll (transitive).
miṭ, be effaced	*mēṭ* or *miṭa*, efface.
juṛ, be joined	*jōṛ*, join.
ṭur, go	*ṭōr*, make to go.
muṛ, be twisted	*mōṛ*, twist.
ḍḍiss, be seen	*ḍḍass*, point out, but *ḍḍēkh*, see.
nikhaṛ, be separate	*nikhēṛ*, put apart.

(*b*) Verbs which change the final consonant—

Root.	Transitive or Causal.
bbajh, be fastened	*bbadh*, tie.
yabh, copulate (neut.)	*yah*, lie with.
pāṭ, be torn	*pāṛ*, tear.

(*c*) Verbs which drop the final consonant. Usually with a change of the radical vowel—

chāp, rise	*chā*, raise.
ḍhuk, arrive	*ḍhō* or *ḍhō*, carry.
lagg, be applied	*lā*, apply.
phās, *phas* or *phah*, be snared	*phā*, *phasā* or *phahā*, snare.
tap, be hot	*tā*, heat.
sīp, be sewed	*sī*, sew.

(*d*) Verbs which change both the radical vowel and the final consonant—

bbah, sit	*bbilhā* or *bbilhiwā*, cause to sit.
bbuḍḍ, sink	*bbōṛ*, immerse.
chhuṭṭ, escape	*chhōṛ*, set free.
ḍḍiss, be seen	*ḍḍēkh*, see; but *ḍḍass*, show.
ḍḍubh, be milked	*ḍḍōh*, milk.
kuss, be slaughtered	*kōh*, slaughter.
muss, be undone	*mōh*, cheat.
phis, be pulverised	*phĩh* or *phēh*, pulverise.
truṭ, be broken	*trōṛ*, break.
vik, be sold	*vèch*, sell.
rah, stay	*rakh*, place.

(*e*) Other verbs—

ā, come	*ān*, bring.
ḍahī, *ḍḍich*, or *ḍḍiwī*, be given	*ḍḍē*, give.
dhã̄, bathe oneself; *dhōp*, be washed	*dhō*, wash.
jjamm, *jjã̄* or *jjā*, be born	*jjaṇ*, bring forth young.
nikal, go out	*kaḍh*, put out.

[No. 14.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKĪ DIALECT. (DISTRICT DERA GHAZI KHAN.)

SPECIMEN I.

ھِک شخص دے ڈُوں پُتر ھَن ۔ اُنھیں وِچوں نِکّے اپڑیں
پِئیو کُون آکھیا بابو سَیں جیرھا کُجھ مَیڈے حصّے وِچ آوے مَیکوں
ڈیِیدے ۔ اُوں شخص اپڑاں ترکا اونکوں ونڈا ڈِتا ۔
اتّیں تھولیں ڈِھاڑیں کنوں پچھیں چھوٹے پُتر سبھو کُجھ
کٹھا کیتا ۔ اتّیں پریدے ھِک مُلک وِچ چلیا گیا اتّیں اُتھیں
اپڑاں سارا ترکا اوَباشی وچ ونجا ڈِتا ۔ اتّیں جیرھے ویلھے او سبھو
کُجھ ونجا چُکا اوں ملک وِچ ڈاڈھا کال پَے گیا اتّیں او محتاج
تھیونّڑ لگا ۔ اتیں اُونھیں ملک دے ھک رئیس کنّیں ونج پونہتا ۔
اتیں اوں اونکوں رڑہ وِچ سُوَر ینّدے چرانّوَنّڑ واسطے پٹھ ڈِتا ۔ اتیں
او خوشی نال اپڑاں پیٹ اُنھیں چھلڑیں نال بھر گھِندا ھا
جنھیں کُوں سُوَر کھاندے ھَن کیوں جو کوئی شخص اونکوں کئی شی
نہ ڈیِندا ھا ۔ اتیں جیرھے ویلھے او سمجھوالا آ تھیا اوں
آکھیا میڈے پیُو کنّیں کے جتی ہیلی روٹیاں پئے کھاندے ھَن
اتیں بچا سٹیندے ھَن اتیں مَیں بُکھ پیا مرداں ۔ مَیں اُٹھساں
اتیں اپڑیں پیُو دو ویساں اتیں اونکوں آکھساں ابّا میں اللہ دا اتیں
تیڈا گناہ کیتے اتیں ھُنّڑ تیڈا پُتر سڈ واونّڑ دے لائق نھیں
رہ گیا ۔ مَینکوں اپڑیں ھِک ہیلی وانگیں چا سمجھ ۔ اتیں او
اُٹھیا اتیں اپڑیں پیُو دو ٹُر جُلیا ۔ آجاں او بھوں پریں ھا اوندے
پیُو اُونکوں ڈیکھ گھِدھا اتیں اونکوں جھپا آ گیا اتیں دُرک کراھیں
اونکوں گل چا لایا اتیں چُمیا ۔ اتیں پُتر اونکوں آکھیا ابّا میں اللہ
وا اتیں تیڈا گناہ کیتے اتیں ھُنّڑ میں تیڈا پُتر سڈ واونّڑ جوگا

نِمھیں رہ گیا ۔ بھل اُونّدے پِیُو اپڑیں نوکریں کوں آکھیا ڈاڈھی چنگیں پوشاک گھنّ آؤ اتیں اونکوں پواءو - اتیں اوندے ھتھیں ھِک مُندری اتیں پیریں ھِک جُتّی پواءو - اتیں اسّا کوں کھوالو اتیں خوش تھیونّڑ ڈیو - کیوں جو اِیھو پُتر میڈا مر گیا ھا اتیں ھُنّڑ جیندا تھی آئے - اتیں او رُل گیا ھا اتیں ھُنّڑ ول آئے ۔ اتیں او خوش تھیونّڑ لگے ۔

اُوں ویلھے اُونّدا وڈا پُتر رڑہ دو گیا ھویا ھا - اتیں جیڑھے ویلھے او ول آیا اتیں اپڑیں گھر دے کولھوں آپونّھتا تہ اُوں گانونّڑ اتیں نچنّڑ دی آواز سنّڑی ۔ اتیں اُوں آپڑیں ھِک بیلی کوں سڈ کراھیں اُوں کنّوں پُچھیا جو اے کیا ھے ۔ اتیں اُوں اُونکوں آکھیا تیڈا بھرا ول آئے اتیں تیڈے پِیُو اُوندی مِھمانِیں کیتی ئے کیوں جو او چنگاں بھلا ول آئے ۔ اتیں او کوڑِیج گیا اتیں اندر نہ گیا ۔ اُونّدا پِیُو باھر آیا اتیں آں کراھیں اُونکوں مِنّت کیتُس ۔ اتیں اُوں اپڑیں پیو کوں جواب ڈِتا - ڈیکھاں مَیں اِتّی وَرھیں تیڈی خدمت کیتی ئے اتیں کڈِیں تیڈی عدُول حُکمیں نہیں کیتی - تیں کڈِیں مَیکوں ھِک لیلا وی نہیں ڈِتا جو مَیں اپڑیں یاریں نال خوشیاں کراں ھا ۔ بھل جیڑھے ویلھے دا جو اِیھو پُتر تیڈا آئے جَیں جو سبھو ترکا تیڈا کنّجرِ ییندے پچھوں اُڈا ڈِتے تیں اُوندے واسطے ھِک وڈی مِھمانِیں کیتی ئے ۔ اتیں اُوں اُونکوں آکھیا پُتر توں تہ میڈے نال رھندیں - اتیں جیڑھا کجھ جو مَیڈے او سبھو کجھ تیڈے ۔ خوش تھیونّڑ ضرورے کیوں جو اِیھو بھرا تیڈا مر گیا ھا ھُنّڑ جیندا تھی آئے - رُل گیا ھا - اتیں ھُنّڑ ول آئے ۔

[No. 14.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKĪ. (DERA GHAZI KHAN.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Hik-shakhṣdē ḍḍũ putr han. Unhẽ-vichõ nikkē
Of-one-person two sons were. Them-from-among by-the-younger
apṛẽ-piũ-kũ ākhiā, 'bābū-saĩ, jērhā-kujh maiḍḍē-hiṣṣē-vich āwē
his-own-father-to it-was-said, 'father-sir, whatever my-share-in may-come
mai-kũ ḍḍē-ḍḍē.' Ũ-shakhṣ apṛã tarkā ũ-kũ wāḍā
me-to give-away.' By-that-person his-own property him-to dividing
ḍḍitā. Attẽ thōlẽ-ḍḍihāṛẽ-kannũ pichhẽ chhōṭē-putr sabhō-kujh
was-given. And A-few-days-from after by-the-younger-son everything
kaṭhā kītā attẽ parēdē-hik-mulk-vich chaliā-ggiā, attẽ utthaĩ
together was-made and of-distance-a-country-in he-went-away, and there
apṛã sārā tarkā aubāshī-vich wañā-ḍḍitā. Attẽ jērhē-vēlhē
his-own all property debauchery-in was-squandered. And at-what-time
ō sabhō-kujh wañā-chukā, ũ-mulk-vich ḍḍāḍhā kāl
he everything had-squandered-completely, that-country-in a-severe famine
pai-ggiā, attẽ ō muḥtāj thīwaṇ laggā. Attẽ ũ-hĩ-mulkdē
fell, and he poverty-stricken to-become began. And of-that-very-country
hik-raīs-kannẽ wañ-põhtā. Attẽ ũ ũ-kũ raṛh-vich
a-great-man-near going-he-arrived. And by-him him-as-regards field-in
sūarēdē-charãwaṇ-wāsṭē paṭh-ḍḍitā. Attẽ ō khūshī-nāl apṛã pēṭ
of-swine-feeding-for it-was-sent. And he happiness-with his-own belly
unhẽ-chhilṛẽ-nāl bhar-ghindā-hā, jinhẽ-kũ sūar khãdē-han; kiũ-jō
those-husks-with filling-taking-was, which the-swine eating-were; why-that
kōī shakhṣ ũ-kũ kaī shai na ḍḍēdā-hā. Attẽ jērhē-vēlhē ō
any person him-to any thing not giving-was. And at-what-time he
samajh-wālā ā-thiā, ũ ākhiā, 'maiḍḍē-piũ-kannẽ kē-jittī
an-understander became, by-him it-was-said, 'my-father-near how-many
bbēlī rōṭiã paē-khãdē-han, attẽ bachā
servants loaves having-got-eating-were, and what-remained-over
saṭẽdē-han, attẽ maĩ bukh piā mardã. Maĩ uṭhsã,
throwing-away-were, and I in-hunger fallen am-dying. I will-arise,

attẽ apṛẽ-piú-dō vēsã̄, attẽ ũ̄-kũ̄ ākhsã̄, "abbā, maĩ
and my-own-father-towards I-will-go, and him-to I-will-say, "father, by-me
Allāhdā attẽ taiḍḍā gunāh kīt-ē, attẽ huṇ taiḍḍā putr saḍḍwāwaṇdē
of-God and of-thee sin done-is, and now thy son of-being-called
lāiq nimhĩ rah-ggiā; mai-kũ̄ apṛẽ-hik-bbēlī-wãgẽ chā-samajh."'
worthy not-I remained; me thine-own-one-servant-like up-and-understand."'
Attẽ ō uṭhiā, attẽ apṛẽ-piū-dō ṭur-jjuliā. Ajjã̄ ō
And he arose, and his-own-father-towards set-out. Still he
bbahũ̄-parẽ hā, ũ̄dē-piū ũ̄-kũ̄ ḍḍēkh-ghidhā, attẽ ũ̄-kũ̄
at-great-distance was, by-his-father him-as-regards he-was-seen, and him-to
jhubbā ā-ggiā, attẽ durk-karāhĩ ũ̄-kũ̄ ggal chā-lāyā, attẽ
compassion came, and run-having him-to the-neck was-up-and-applied, and
chumiā. Attẽ putr ũ̄-kũ̄ ākhiā, 'abbā, maĩ Allāhdā
it-was-kissed. And by-the-son him-to it-was-said, 'father, by-me of-God
attẽ taiḍḍā gunāh kīt-ē, attẽ huṇ maĩ taiḍḍā putr saḍḍwāwaṇ jōgā
and of-thee sin done-is, and now I thy son to-be-called fit
nimhĩ rah-ggiā.' Bhal ũ̄dē-piū apṛẽ-naukrẽ-kũ̄ ākhiā, 'ḍḍāḍhī
not-I remained.' But by-his-father his-own-servants-to it-was-said, 'extremely
chãgĩ pūshāk ghinn-āō, attẽ ũ̄-kũ̄ pawāō; attẽ ũ̄dē-hathẽ hik mũ̆drī,
good garment bring, and him-to put-on; and his-on-hands a ring,
attẽ pairẽ hik juttī pawāō; attẽ assā-kũ̄ khawālō, attẽ
and on-feet a pair-of-shoes put-on; and us-to give-to-eat, and
khush thīwaṇ ḍḍēō; kiũ̄-jō īhō putr maiḍḍā mar-ggiā-hā, attẽ
rejoicing to-become allow; why-that this son my dead-gone-was, and
huṇ jĩdā thī ā-ē; attẽ ō rul-ggiā-hā, attẽ huṇ wal
now living become come-is; and he lost-gone-was, and now back-again
ā-ē.' Attẽ ō khush thīwaṇ laggē.
come-is.' And they rejoicing to-become began.

Ũ̄-vēlhē ũ̄dā waḍḍā putr raṛh-dō ggiā-hōiā-hā. Attẽ
At-that-time his great son the-field-towards gone-become-was. And
jērhē-vēlhē ō wal āiā, attẽ apṛẽ-ghardē-kōlhū ā põhtā,
at-what-time he back-again came, and of-his-own-house-near coming arrived,
ta ũ̄ ggãwaṇ-attẽ-nachaṇdī āwāz suṇī. Attẽ ũ̄
then by-him of-singing-and-dancing the-sound was-heard. And by-him
apṛẽ-hik-bbēlī-kũ̄ saḍḍ-karāhĩ ũ̄-kannũ̄ puchhiā jō, 'ē kiā
his-own-one-servant-to called-having him-from it-was-asked that, 'this what
hē?' Attẽ ũ̄ ũ̄-kũ̄ ākhiā, 'taiḍḍā bhirā wal ā-ē,
is?' And by-him him-to it-was-said, 'thy brother back-again come-is,
attẽ taiḍḍē-piū ũ̄dī mihmānĩ kītī-ē, kiũ̄-jō ō chãgã̄-bhalā
and by-thy-father of-him a-feast made-is, why-that he good-well

wal ā-ē.' Attẽ ō kauṛīj-ggiā, attẽ andar na ggiā. Ũdā
back-again come-is.' And he was-enraged, and within not went. His
piū bbāhir āiā attẽ ã̄-karāhĩ ũ-kũ minnat
father outside came and come-having him-to remonstrance
kīt-us. Attẽ ũ apṛẽ-piū-kũ jawāb ḍḍitā,
was-made-by-(or *to-*)*him. And by-him his-own-father-to answer was-given,*
'ḍḍēkhã̄, maĩ ittī-warhiẽ taiḍḍī khidmat kītī-ē, attẽ kaḍḍĩ taiḍḍī
'see, by-me for-so-many-years thy service done-is, and ever thy
'adūl-ḥukmĩ nahĩ kītī. Taĩ kaḍḍĩ mai-kũ hik lelā vī
disobedience-of-orders not was-done. By-thee ever me-to one kid even
nahĩ ḍḍitā, jō maĩ apṛẽ yārẽ-nāl khushiã̄ karã̄-hā.
not was-given, that I my-own friends-with rejoicings might-have-made.
Bhal jērhē-vēlhēdā jō īhō putr taiḍḍā ā-ē, jaĩ-jō sabhō
But of-what-time that this son thy come-is, by-whom-that all
tarkā taiḍḍā kājriẽdē pichhũ uḍḍā-ḍḍit-ē, taĩ ũdē-wāsṭē
property thy of-harlots after caused-to-fly-away-is, by-thee of-him-for
hik waḍḍī mihmānĩ kītī-ē.' Attẽ ũ ũ-kũ ākhiā, 'putr, tũ
a great feast made-is.' And by-him him-to it-was-said, 'son, thou
ta maiḍḍē-nāl rāhd-ẽ, attẽ jērhā-kujh jō maiḍḍ-ē, ō
indeed of-me-with dwelling-art, and whatever that mine-is, that
sabhō-kujh taiḍḍ-ē. Khush thīwaṇ ẓarūr-ē, kiũ-jō īhū bhirā
everything thine-is. Rejoicing to-become necessary-is, why-that this brother
taiḍḍā mar-ggiā-hā, huṇ jĩdā thī ā-ē; rul-ggiā-hā, attẽ huṇ
thy dead-gone-was, now living become come-is; lost-gone-was, and now
wal ā-ē.'
back-again come-is.'

[No. 15.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKĪ DIALECT. (DISTRICT DERA GHAZI KHAN.)

SPECIMEN II.

مَیڈا ناں مِیرُو - پِیؤُ دا ناں جمالنڑ - ذات عُمرانی -
پہنڑ والا موضع عُمرانی دا حد یارُو دی - کم رڑہ رھاونڑ دا -
عمرہ پنّجوی ورھیں ۔

حال اے ہے ۔ مَیں اپڑے مال نال ہم ۔ موضع چھاپری اُتلی
دے پچادُھوں مال میڈا پکریں دا ھا ۔ مَیں مال وَدا چریندا ہم ۔
پانڑیں دی ھِک کُوندھی میڈے نال ہئی ۔ اُتھیں جنگل دے میدان
وِچ مَیکوں بحر آں مِلیا اَتیں مَیں کنُوں پانڑیں مَنگیُس ۔ مَیں اُونکُوں
کھلّی ڈیڈتی ۔ اوں کھلّی سٹ گھتی اتیں مَیڈے چُونڑیں کنُوں
وجُھو گیا ۔ پِچھیں کِھیا اتیں سوبھا دُرکدے آئے اتیں ڈونہیں میکُوں
سر وِچ اتیں مُوندھے تیں چُھرِیاں مَارِیاں ۔ پِچھیں جیرھے ویلھے
میں مار اتیں رَت وَھنڑ کنُوں بے ھوش تھیونڑ لگُم او مَیکوں
چھوڑ کے چُلے گئے ۔ حاجی عمرانی اتیں گنّھوَر عمرانی میڈے گواہ ہِن ۔
ڈُونہیں اُنھیں کون مریندے ڈِٹھے ۔ حاجی تہ پہلی مار دے وقت
ڈِٹھے ۔ اتیں گنّھوَر اوں ویلھے جیرھے ویلھے جو او میکوں ماری ھوی
ولے ویندے ھَن ۔ اتیں مَیں موقعہ کنّوں اُٹھیا ھویا پچادہ دُوں اپڑیں
جُھگے دُوں ویندا پیا ھَم ۔ جو اُتھیں کولھوں موقعہ دے گنّھوَر
مِل پیا ۔ اتیں اوں میکوں اُنھیں کنّوں مریندا اتیں اُنھیں کوں
ویندے ڈِٹھا ۔ جیرھی جاہ دا بحر اتیں سوبھا اتیں کھیا اَھدِن جو
چال دا ھِک درختے ۔ اتیں اُوندے اُتّے ذال چڑھی کھڑی ھئی ۔ اتیں
میں تلے کھڑا ھَم ۔ او جاہ بھڑاند دے موقعہ کنّوں بَہوں پَریں ھَئی ۔

اتیں جال والی جاہ تیں کہیں زال دَا پَیرا وی نہیں ۔ او میڈے اُتّیں
کوُڑ لیندِن ۔ بھڑانّد دے موقعہ تیں بے ہوش اتیں جِنّد دے خَوف
کنّوں ھِک پِزار جُتّی دا میں کنّوں رہ گیا ۔ پِچھیں اُونّھیں ڈِینّہ
تیں میں گنھوَر اتیں کَرَم اتیں مِیرن نال وَنّج کے تھانہ یارو وچ
رَپَٹ لِکھوئی ۔

[No. 15.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKĪ. (DISTRICT DERA GHAZI KHAN.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Maiḍḍā nãĕ Mīrū. Piūdā nãĕ Jamālaṇ. Ẓāt ʻUmrānī.
My name Mīrū. Of-father name Jamālaṇ. Caste ʻUmrānī.

Bbahaṇ-wālā Mauẓaʻ-ʻUmrānīdā. Ḥadd Yārūdī. Kam raṛh-
Resider of-village-ʻUmrānī. Boundary of-Yārū. Work of-field-

rāhāwaṇdā. ʻUmra pañvī warhĕ̃.
cultivation. Age twenty-five years.

Ḥāl ē hē. Maĭ apṛĕ̃-māl-nāl ham. Mauẓaʻ-
Circumstance this is. I my-own-cattle-with was. Of-village-

Chhābbrī-Utlīdē-pachādhũ māl maiḍḍā bbakrĕ̃dā hā. Maĭ māl
Chhābbrī-Uttlī-on-the-west cattle my of-goats was. I the-cattle

wadā charĕ̃dā-ham. Pāṇĭdī hik kũdhī maiḍḍē-nāl haĭ. Utthaĭ
wandering grazing-was. Of-water a skin of-me-with was. There

jãgaldē-maidān-vich mai-kũ Bijjar ãĕ miliā, attĕ̃ maĭ-kannũ pāṇĭ
of-the-jungle-plain-in me-to Bijjar coming was-met, and me-from water

mãgi-us. Maĭ ũ-kũ khallī ḍḍē-ḍḍitī. Ũ khallī
was-asked-by-him. By-me him-to skin was-given. By-him skin

saṭṭ-ghattī, attĕ̃ maiḍḍē-chũṇĕ̃-kannũ vajhū-ggiā. Pichhĕ̃
was-thrown-away, and my-hair-from it-was-caught-hold. Afterwards

Khiā attĕ̃ Sōbhā durkdē āē, attĕ̃ ḍḍũhĕ̃ mai-kũ sir-vich attĕ̃
Khiā and Sōbhā running came, and by-both me-to head-on and

mũdhē-tĕ̃ chhuriã mārīã. Pichhĕ̃ jērhē-velhē maĭ mār-attĕ̃-
shoulder-on knives were-struck. Afterwards at-what-time I beating-and-

rat-vahaṇ-kannũ bē-hōsh thīwaṇ laggu-m, ō mai-kũ chhōṛ-kē
blood-flowing-from without-sense to-become began-I, they me-to left-having

jjulē-ggaē. Ḥājō ʻUmrānī attĕ̃ Ggāhwar ʻUmrānī maiḍḍē gawāh
went-away. Ḥājō ʻUmrānī and Ggāhwar ʻUmrānī my witnesses

hin. Ḍḍũhĕ̃ unhĕ̃-kũ marĕ̃dē ḍḍiṭh-ē. Ḥājō ta pahlī-mārdē
are. By-both them-to beating seen-it-is. By-Ḥājō in-fact of-the-first-beating

waqt ḍḍiṭh-ē, attĕ̃ Ggāhwar ũ-vēlhē, jērhē-vēlhē jō ō
at-the-time seen-it-is, and Ggāhwar at-that-time, at-what-time that they

mai-kũ mārī-hōī walē vẽdē-han ; attẽ maĩ mauqa'-kannũ
me-to beaten-having back-again going-were; and I place-of-occurrence-from
uṭhiā-hōiā pachādh-dũ apṛẽ-jhuggē-dũ vẽdā-piā-ham, jō utthaĩ
arisen-being west-towards my-own-house-towards going-fallen-was, that there
kōlhũ-mauqa'dē Ggāhwar mil-piā, attẽ ũ mai-kũ unhẽ-kannũ
near-of-the-spot Ggāhwar being-met-fell, and by-him me-to them-from
marīdā attẽ unhẽ-kũ vẽdē ḍḍiṭhā. Jērhī-jāhdā Bijjar attẽ
being-beaten and them-to going it-was-seen. Of-what-place Bijjar and
Sōbhā attẽ Khiā āhd-in jō jjāldā hik darakht-ē, attẽ ũdē-uttē
Sōbhā and Khiā saying-are that of-Salvadora a tree-is, and of-it-on
zāl chaṛhī khaṛī-haī, attẽ maĩ tallē khaṛā-ham, ō jāh
a-woman mounted standing-was, and I beneath standing-was, that place
bhiṛāddē-mauqa'-kannũ bbahũ parẽ haī. Attẽ jjāl-wālī-
of-the-fight-the-place-from very far was. And the-Salvadora-appertaining-
jāh-tẽ kahĩ-zāldā pairā vī nahĩ. Ō maiḍḍē uttẽ kūṛ
place-on of-any-woman footmark even is-not. They of-me on lies
lẽd-in. Bhiṛāddē-mauqa'-tẽ bē-hōsh-attẽ-jĩddē-khauf-kannũ
applying-are. Of-the-fight-the-place-on without-sense-and-of-life-the-fear-from
hik pizār juttīdā maĩ-kannũ rah-ggiā. Pichhẽ ũ-hĩ-
a shoe of-a-pair-of-shoes me-from remained-behind. Afterwards that-very-
ḍḍĩh-tẽ maĩ Ggāhwar-attẽ-Karam-attẽ-Mīran-nāl wañ-kē thāna-
day-on by-me Ggāhwar-and-Karam-and-Mīran-with gone-having police-station-
Yārū-vich rapaṭ likhwaī.
Yārū-in report was-caused-to-be-written.

FREE TRANSLATION OF THE FOREGOING.

(STATEMENT OF THE ACCUSED.)

Mīrū, son of Jamālaṇ, by caste 'Umrānī. A resident in 'Umrānī within the jurisdiction of Yārū (Police-station). By profession a cultivator. Aged twenty-five years.

The facts are as follows: I was with my herd of goats to the west of village Chhābbrī-Utlī. 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 Khiā and Sōbhā 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. Ḥājō 'Umrānī and Ggāhwar 'Umrānī are my witnesses. Both of them saw them beating me. Indeed, Ḥājō was there at the very beginning of the beating, while Ggāhwar 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, Sōbhā, and Khiā 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 footmark 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 Ggāhwar, Karam, and Mīran to Yārū Police-station and made there a report of what had occurred.

SIRĀIKĪ HINDKĪ.

In Sindhī the word *Sirō* signifies 'the upper country,' *i.e.* the up-river country, and is specially applied to Upper Sind, or that part of the province which lies north of Sehwan on the Indus. From this is derived the word *Sirāi*, an inhabitant of the Sirō, and *Sirāikī*, the language spoken in the Sirō.

Dr. Trumpp, on page II of his Sindhī grammar, states that the northern dialect of Sindhī is called Sirāikī, and adds that this is the purest form of the language. This is also the opinion of the inhabitants of the country, who have a proverb that the learned man of the Lāṛ (or Lower Sind) is but an ox in the Sirō. From every district of Sind, except Thar and Parkar, specimens have been received of a language locally known as Sirāikī. On examination it turns out that in every case this language is not Sindhī at all but is a form of Lahndā closely allied to the Hindkī of Dera Ghazi Khan. The discrepancy is accounted for by the fact that Dr. Trumpp and the local officials have used the word 'Sirāikī' each in a different sense. All over the Sirō the main language is undoubtedly Sindhī, and, as it was spoken in the Sirō, Dr. Trumpp very properly called the Sindhī of the Sirō 'Sirāikī.' It is described on pp. 9 and 140ff. The Sirāikī form of Lahndā is nowhere the language of any locality. It is the language of various tribes, the members of which are scattered over the Sirō. The local officials called the main language of their district 'Sindhī' without any qualifying epithet, and the other language, spoken sporadically over the country, they called Sirāikī. As Sirāikī simply means 'of or belonging to the Sirō,' I shall in future call the Sindhī spoken in the Sirō (or Dr. Trumpp's Sirāikī) 'Sirāikī Sindhī,' and the Hindkī Lahndā spoken in the same tract (the Sirāikī of the local officials) 'Sirāikī Hindkī,' or 'Sirāikī Lahndā.'

The following figures showing the estimated numbers, based on the Census of 1891, of Sirāikī Sindhī and of Sirāikī Hindkī, 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 :—

District.	Estimated number of speakers of	
	Sirāikī Sindhī.	Sirāikī Hindkī.
Karachi	Not separately reported.	5,000
Hyderabad	Ditto.	30,000
Shikārpur[1]	824,000	20,000
Khairpur	119,000	3,600
Thar and Parkar	.....	34,275
Upper Sind Frontier . . .	100,000	12,000
Total .		104,875

[1] 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-name has been retained.

In Karachi and Hyderabad the figures for Sindhī of all kinds in 1891 were 460,980 and 791,000, respectively.

The word *ubbhā* 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, *ubbhā* is used to mean 'north.' On the other hand, if the local river runs from east to west, *ubbhā* 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 Mūltānī *Glossary*, states that at the village of Sinw̃āw̃ā it means 'north' while at Mailsī it means 'east.'[1] In Sind the main river is the Indus, and another name for Sirāikī Hindkī is *Ubhēchī* or *Ubhēji*, 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. Ubhēchī is evidently the same as Sirāikī Hindkī, and I shall not refer to it again.

The existence of Sirāikī Hindkī in Sind is easily explained. In the first place there is coming and going between Bahawalpur and the Sirō. 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 Miw̃ Sāhib Sarāī (*i.e.* of the Sirō), 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 Taḥṣīl. In Dera Ghazi Khan the word 'Sirāī' has come to be a common appellation for natives of Sind.

As Sirāikī Hindkī 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 Hindkī more or less mixed with Sindhī; I shall commence with the Upper Sind Frontier District.

[1] Similarly for *lammā*, literally 'down-stream.'

SIRĀIKĪ HINDKĪ 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 Hindkī Lahndā. The population of the Upper Sind Frontier is mixed, containing (in 1891) 100,000 speakers of Sindhī, 38,000 of Balōchī, 6,000 of Brāhūī, and 12,000 of Sirāikī Hindkī. The speakers of Sirāikī Hindkī 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 Balōches. Most Musalmāns are bilingual, speaking Sirāikī as well as some one of the other current languages. Sirāikī is locally known by various names, such as Jaṭkī, Mūltānī, Pañjābkī, Pañjābī, Jaghdalī (the Balōchī name), Ubhēkī (*i.e.* the language of up the river), as well as Sirāikī. Under whatever name it is known it is simply Hindkī 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. C. M. Baker, I.C.S., the Deputy Commissioner of the District.

We may note that the ablative postposition is *kanũ̃* (compare Sindhī *kanā̃*) instead of *kannũ̃*, and 'my' is *mēḍḍā*, not *maiḍḍā*. *Jē-kō* or *jō-kō*, whatever, is Sindhī, and *uhū*, he, that (obl. sing. *uhũ̃*), may also be compared with the Sindhī *uhō*. The word for 'own' is *apṇā̃*, not *apṛā̃*, which is little more than a variation of spelling. The suffix of the conjunctive participle is *karahũ̃*, instead of *karāhĩ̃*. In other respects, the extract quite follows the Hindkī of Dera Ghazi Khan.

[No. 16.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

SIRĀIKĪ HINDKĪ. (DISTRICT UPPER SIND FRONTIER.)

Hik-ādmī-kũ ḍḍũ putar han. Unhẽ-kanũ nanḍhē piū-kũ,
One-man-to two sons were. Them-from by-the-younger the-father-to,
ākhiā, 'ai abā, māl-kanũ jē-kō bhāngā mēḍḍā thīwē,
it-was-said, 'O father, property-from whatever share mine may-become,
uhū maĩ-kũ ḍḍē.' Uhũ uhū māl unhē-kũ vilā-ḍḍitā.
that me-to give.' By-him that property them-to having-divided-was-given.
Thōlē-ḍḍihāṛē-kanũ pichhē uhũ nanḍhā putar sabhō gaḍḍ kar-karahũ
A-few-days-from after that younger son all collected made-having
hik-parē-mulk-ḍḍihẽ jjuliā-ggiā. Utāhĩ apṇā sārā māl
a-far-country-towards went-away. There his-own all property
kañarī-bāzī-attē-sharābkhōrī-vich gum kīt-us. Jaḍḍã sabhō
harlotry-and-wine-drinking-in lost was-made-by-him. When all
khapā-rahiā, taḍḍã uhũ-mulk-vich ḍḍāḍhā kāl ā-piā. Uhū muḥtāj
spent-was, then that-country-in severe famine came-fell. He impoverished
thīwaṇ laggā. Uhũ-mulkdē hik-ādmī-kũ wañ chambbariā. Uhũ
to-become began. Of-that-country a-man-to having-gone he-clung. By-him
apṇī-bbanī-vich sūrẽdē-charāwaṇ-wāsṭē uhũ-kũ munj (*not* muñ)-ḍḍitā. Ĩwẽ
his-own-field-in of-swine-feeding-for him-as-for it-was-sent. Thus
samjh-us, 'jō-kō khalũ sūr piē-khāwandē-hin, unhẽ-kanũ
it-was-thought-by-him, 'whatever husks swine fallen-eating-are, those-from
pēṭh bharēsã.' Uhũ-kũ kaĩ-bī nahĩ ḍḍitā.
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.[1] 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 Ghotki on the Bahawalpur border, it is locally known as Ubhēchī or Ubhējī, or the language of Up-the-River. This, as might be expected, more nearly approaches the Mūltānī spoken in Bahawalpur. In this tract it is mainly spoken by Hindūs from that State, the main language, of course, being Sindhī. The Sirāikī Hindkī of Shikarpur, west of the Indus, is locally known as Sirāikī or Pañjābī. 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, Sindhī.

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 Ubhēchī the Lahndā element is rather Mūltānī 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.

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[1] In the year 1901 the District of Shikarpur was divided into the two districts of Larkana and Sukkur. As it is impossible to divide the language figures to correspond to this division, the old arrangement of a single district is adhered to in these pages.

SIRĀIKĪ HINDKĪ OF KARACHI.

South of Shikarpur on the west bank, and also (further south) on both sides of the Indus, lies the District of Karachi. Sirāikī Hindkī 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 Sindhī. A short extract from a version of the Parable of the Prodigal Son will show that here also the language is only Hindkī, with, as may be expected, a larger infusion of Sindhī idioms. We may note how the whole is infected with the Sindhī tendency to end words with a short vowel as in *puṭ*ª, sons, and elsewhere. *Āhin* for *hāĩ* or *han*, they were, reminds us of the Lahndā of Shahpur. For the rest, it is all simply corrupt Hindkī of Dera Ghazi Khan much mixed with Sindhī.

[No. 17.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

SIRĀIKĪ HINDKĪ. DISTRICT KARACHI.

Kahī-maṇhū-kũ ḍḍũ puṭª āhin. Unhã-vichũ nandhē
A-certain-man-to two sons were. Them-from-among by-the-younger
piū-kũ ākhiā, 'bābā, jē-kō hiṣā māldā maiḍḍā hē, sō
the-father-to it-was-said, 'father, whatever share of-property mine is, that
mai-kũ ḍḍē.' Aĩ uhĩ māl unhã-kũ vilhā ḍḍitā.
me-to give.' And by-him the-property them-to having-divided was-given.
Aĩ ghaṇē ḍḍĩhª langhiē kujh na, ta nanḍhā āpṇā māl
And many days passed some not, then the-younger his-own property
gaḍḍª-kar kahĩ-ḍḍūriẽ-mulk-ḍḍāh musāfirī-tē ggiā.
together-having-made a-certain-distant-country-towards journeying-on went.
Uthā-hĩ sabbō āpṇā māl aḍhangāī-nāl viñāi-us.
There-even all his-own property debauchery-with was-caused-to-go-by-him.

SIRĀIKĪ HINDKĪ OF KHAIRPUR.

Returning to the east of the Indus, immediately to the south of Shikarpur lies the State of Khairpur. Here the Sirāikī Hindkī (spoken by about 3,600 people), is of the same mixed character, and, as elsewhere east of the Indus, has now and then a tendency to agree with Mūltānī rather than with the Hindkī of Dera Ghazi Khan. Thus, we have oblique plurals like *ḥakīmã̃*, ending in *ã̃*, not *ẽ̃*. Note also the irregular oblique plural *akhiã̃*, instead of *akhĩ̃*, and the frequent short vowels which end words as in Sindhī.

As samples of the Khairpur Sirāikī Hindkī, 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 PAÑJĀBĪ.

SIRĀIKĪ HINDKĪ. (STATE KHAIRPUR.)

SPECIMEN I.

Hikṛē-māṇhũ̃-kũ̃ ḍḍũ̃ puṭª āhan. Unhã̃-vichẽ̃ nanḍhē-puṭª
One-man-to two sons were. Them-from-in by-the-younger-son
piũ-kũ̃ ākhiā ta, 'bābā, jē-kō bhāngā mālªdā
the-father-to it-was-said that, 'father, whatever share of-the-property
mēḍḍā thīwē, sō mē-kũ̃ ḍḍē.' Unh āpṇā mālª unhã̃-kũ̃
mine may-become, that me-to give.' By-him his-own property them-to
vilhā ḍḍitā. Thōliã̃-ḍḍĩhã̃-kanũ̃ pichhē nanḍhā-puṭª sabhᵉ
having-divided was-given. A-few-days-from after the-younger-son all
mālª gaḍḍª kar hikṛē-dūrãhē-mulikª-ḍḍahī jjuliā-ggiā. Uthā-hĩ
property together making a-far-country-towards went-away. There-even
sabhª mālª buchhiṛī-chāl-vich viñāi-us.
all property evil-conduct-in was-made-to-go-by-him.

[No. 19.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

SIRĀIKĪ HINDKĪ. (STATE KHAIRPUR.)

SPECIMEN II.

Hikṛē-bādshāh-kũ marẓ ḍḍaḍhā buchhṛā hā. Jō unhẽdī
One-king-to disease extreme bad was. However of-that
ggālh karaṇdī hājatī nahĩ. Yūnānī-hakīmãdī jamā'at uthā-hĩ
the-story of-making necessity is-not. Of-Yūnānī-physicians a-company there
āī, gaḍḍª thī, ākhi-ōnē ta, 'unhĩ-marẓdī
having-come, assembled having-become, it-was-said-by-them that, 'of-that-disease
dawā ādmīdī pitī-kanuĩ-siwāī kāī-kā nahĩ.' Bādshāh
the-remedy of-a-man the-liver-from-except anything is-not.' By-the-king
hukum ḍḍitā ta, 'māṇhũ gōliō.' Ākhir hikṛē-dehqāndā puṭª
order was-given that, 'a-man seek.' Finally of-a-villager the-son
ānd-ōnē. Bādshāh unhẽdē-piū-aũ-māī-kũ mangwāiā.
was-brought-by-them. By-the-king his-father-and-mother-to he-was-asked-for.
Aũ unhã-kũ ghaṇī duniā-daulat ḍḍē khush kīt-us.
And them-to much wealth having-given happy (they-)were-made-by-him.
Qāẓī fatwā ḍḍitī ta, 'raʿīyat-vichõ hikṛā khūnª-
By-the-judge decision was-given that, 'the-subjects-from-among one to-
karaṇ bādshāh-kũ rawā hē.' Qasāī nīngardē-kuhaṇdā
murder the-king-to proper is.' By-the-butcher of-of-the-boy-the-slaughter
irādā kītā.
preparation was-made.

Unhī nīngar āsmān-ḍḍē mũh kar murkiā. Bādshāh
That boy heaven-towards face having-made smiled. By-the-king
puchhi-us ta, 'ehṛī-ḥālat-vich kiũ khili-ō?' Ākhi-us
was-asked-he that, 'such-condition-in why laughed-you?' It-was-said-by-him
ta, 'lāḍª puṭãdā piū-māī-tē hē; da'wā qāẓīdē aggũ
that, 'affection of-sons father-mother-on is; complaint of-judge before
nīndē-hin; 'adal bādshāhdā mangdē-hin. Huṇ piū-māī,
bringing-they-are; justice of-the-king asking-they-are. Now by-father-mother,
'iwaẓª ghin, mē-kũ khūnª-wāsṭē ḍḍitā; aũ qāẓī
compensation taking, me-as-regards murder-for it-was-given; and by-the-judge
mēḍḍē-kuhaṇdā ḥukm ḍḍitā; bādshāh āpṇī-ṣeḥḥat-wāsṭē mēḍḍā maraṇ
of-my-slaughtering order was-given; the-king his-own-health-for my death

piā-ḍḍēkhdā-hē. Sō taḍḍahã̄ siwāī Allāh-Sāĩdē kāī panāh
happened-seeing-is. Therefore then except of-Allah-the-Lord any refuge
nahã̄ piā-ḍḍēkhdā. Kinh-kũ̄ ḍḍēwã̄ Tēḍḍī faryād ? Tēḍḍē-
not-I-am happened-seeing. Whom-to may-I-give Thy complaint? Of-Thee-
aggũ̄ mangdā-hã̄ Tēḍḍā 'adal.'
before asking-I-am Thy justice.'

Bādshāh-kũ̄ ehā ggālh-bbundhī dil-vich ḍḍukhᵃ thīā, aũ akhiã̄-vich
The-king-to this word-hearing heart-in sorrow became, and eyes-in
pāṇī ānd-us, aũ ākhi-us ta, 'ehṛē-nīngardē
water was-brought-by-him, and it-was-said-by-him that, 'of-such-a-boy
bē-gunāh khūnᵃ karaṇ-kanũ̄ maĩ mu-us ta changã̄.' Ĩwẽ ākh
without-fault murder doing-than I dead-I verily good.' Thus saying
unhī-nīngar-kũ̄ bhākur pāī chumã̄ ḍḍit-us, aũ unh-
that-boy-to embrace having-put kiss was-given-by-him, and him-as-
kũ̄ āzād kīt-us. Aũ duniā bē-andāz bakhsh-us.
regards free it-was-made-by-him. And wealth without-count was-given-to-him.
Ākhdē-hin ta, 'unhĩ-haftē-vich bādshāh vī changã̄ bhalā thīā.'
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 Grecian 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.

SIRĀIKĪ HINDKĪ OF HYDERABAD.

South and west of Khairpur, along the left bank of the Indus, lies the District of Hyderabad. Here Sirāikī Hindkī is spoken by some 30,000 people, as against 791,000 speakers of Sindhī. 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 Sirāikī Hindkī of Khairpur. I give, as a specimen, a short popular song. Note the frequent use of the Sindhī final short vowels, and of Sindhī words such as *mahal*ª, time.

[No. 20.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

SIRĀIKĪ HINDKĪ. (DISTRICT HYDERABAD, SIND.)

Aukhā bhā̃dhī-rakhaṇ[a] yārīdā
Difficult binding(and)-keeping of-friendship
Jīvẽ kachā dhāggā.
Like half-twisted thread.

Jē khaṛā rahē, ta piārā laggē;
If enduring it-remains, then sweet it-seems;
Jē ṭuṭī-pawē, ta bhaggē bhāggā.
If it-happens-to-break, then flees fortune.

Yār[a]-asāḍḍē-kū̃ wañī ākhō,
Friend-our-to going say,
'Dar-tē khaṛā ghulām tusāḍḍā.
'Door-at standing slave your.

'Hukum hōwē lā̃ghī āū̃,
'Order may-be crossing I-may-come,
'Na-ta thīā salām[a] asāḍḍā.'
'Otherwise became obeisance our.'

Jah[ē]-yār[a]-wāsṭē maĩ gius,
What-friend-for I went,
Uhō yār[a] sumhī rahiā.
That friend sleeping remained.

Afsōs, jah[ē]-mahalē-par yār[a] āiā,
Alas, what-time-on the-friend came,
Mai-kū̃ kah[ē] na suṇāiā.
Me-to by-any-one not it-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 flees.

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).

SIRĀIKĪ HINDKĪ 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 Sindhī, mixed with Mārwāṛī. There are also said to be some 34,275 speakers of Sirāikī Hindkī. The language closely resembles that which we have seen in Khairpur and Hyderabad, but here and there we meet Mārwāṛī inflexions. Such are *nazar-mẽ* (not *nazar-vich*), in sight, and *panārē* (Mārwāṛī suffix *rē*), in protection.

As a specimen of the dialect, I give a popular song.

[No. 21.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

SIRĀIKĪ HINDKĪ. (DISTRICT THAR AND PARKAR.)

Ḍḍēvī dilāsā maĩ sikī rahiã̄.
Give hope I longing remained.

Sikī-taiḍḍī sukhª-saburª viñāiā.
By-longing-thy happiness-patience was-caused-to-go.

Rōz sahã̄ maĩ taiḍḍē tānē.
Daily I-bear I thy taunts.

Mulhī kharīd taiḍḍē bbānhē.
At-a-price bought thy slave.

Taiḍḍī naẓar-mẽ̃ hikª rahiã̄.
Thy sight-in one I-remained.

Mulhī kharīd taiḍḍē vēchārī.
At-a-price bought thy humble-one.

Taiḍḍē-darsanª-dīdª vēkhārī.
(For-)thy-sight-seeing anxiety.

Taiḍḍē-panārē chhip rahiã̄.
In-thy-protection hidden I-remained.

Hājī Khānaṇª ākhē, 'tũ hẽ̃, tũ hẽ̃.
Hājī Khānan says, 'thou art, thou art.

Maĩ ḍḍiṭhā tã̄ ḍḍũ hē, ḍḍũ hē.
By-me seen then two is, two is.

Taiḍḍī-phikat-mẽ̃ phik rahiã̄.'
Thy-coldness-in ashamed I-remain.'

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.

Hājī Khānan (the author) says, ''tis thou, 'tis thou. I saw that thou art two. In thy coldness I suffer shame.'

KHĒTRĀNĪ OR KHĒTRĀNKĪ, AND JĀFIRĪ.

Before leaving Sirāikī and the Hindkī of Dera Ghazi Khan, we must devote a few pages to the language of the Khetrans, a tribe inhabiting Baluchistan to the east of that district. Sir Denzil Ibbetson, in his *Outlines of Panjáb Ethnography* (p. 197), describes them as an 'independent tribe living beyond our border at the back of the Laghári, Khosa, and Lund country. Their original settlement was at Vahoa in the country of the Qasráni of Dera Ismail Khan, where many of them still live and hold land between the Qasráni and the river. But the Emperor Akbar drove out the main body of the tribe, and they took refuge in the Bárkhán valley of the Laghári hills, and still hold the surrounding tract and look to the Laghári chief as their protector. They are certainly not pure Biloch, and are held by many to be Patháns . . . and they do in some cases intermarry with Patháns. But they confessedly resemble Biloches in features, habits, and general appearance, the names of their septs end in the Biloch patronymic termination *áni*, and they are now for all practical purposes a Biloch tribe. It is probable that they are in reality a remnant of the original Jat population; they speak a dialect of their own called Khetránki which is an Indian dialect closely allied with Sindhī and in fact probably a form of the Jatki speech of the lower Indus. They are the least warlike of all the Biloch tribes, capital cultivators, and in consequence exceedingly wealthy.'

No estimate of the number of speakers of Khētrānī 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 Khētrānī 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 Jāfirī dialect, spoken in the Drug valley in the Sulaimāns, is very similar to Khētrānī. A perusal of this vocabulary is sufficient to show that the language is a form of Western Lahndā, akin to the Hindkī of Dera Ghazi Khan, but without the Sindhī double-consonants employed by that dialect. It uses a few Balōchī words, but there are hardly any traces of Paṣhtō. It is also worthy of notice that it shows several traces of connexion with the Dardic languages of Kāfiristān, Chitral, the Indus Kohistan, Gilgit, and Kashmir. Such are the tendency to drop the aspiration of a sonant aspirate consonant, as in *bātrījā* (not *bhā-*), a nephew; the retention of *r* in a compound consonant, as in the *tr* in the same word, the tendency to aspirate a final surd consonant, as in *nakh*, nose, *lakh* (Paṣhtō *lak*^{a}), a tail, the substitution of cerebral for dental letters, as in *siḍhā*, straight, *ṭhakā*, weary. Compare also Khētrānī *bahā*, brother, with Kōhistānī *bhā; thũ*, thou, with Shiṇā *thō*, thy, and Kōhistānī *thō*, you; *awē*, you, with Wai Kāfir *vī*, Kalāshā Kāfir *ābi*, you; *hat*, this, with Khō-wār *hēt*, these; the change of *ṭh* to *ch*, to form a feminine (*uṭh*, f. *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 Khētrānī, as spoken, differs more from Western Pañjābī than one would gather from the vocabulary, and is only barely intelligible to natives of the Derajat.'

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, *buthān.*
Alarm (of war), *ḍ̃āhāī.*
Amble (of a horse), *phōhkā.*
Ambush, *tham.*
Anger, *khāvar.*
Answer, *jawāv.*
Ant, *sikhnī.*
Arm, *bā̃h.*
(Forearm), *hath.*
Army, *lashkar.*
Ashes, *bihānī.*
Assembly, *tōl.*
Attack, *jalō.*
Axe, *barrā.*
Back, *puttā.*
Badger, *gōrpat.*
Barley, *jau.*
Basket, *chukrā.*
Beard, *ḍāṛhī.*
Bedstead, *khaṭlā.*
Bee, *mākhīdī makhī.*
Belly, *ḍiḍh.*
Betrothal, *mangnā.*
Bird, *pakhī.*
Bladder, *phittā.*
Blanket, *dussā.*
Blood, *ratt.*
Boar (wild), *surr.*
Body, *jund.*
Bone, *haḍ.*
Boy, *chōṛ.*
Brain, *bhējā.*
Bread, *mānī, lōlā.*
„ (baked round a stove), *kāk.*
Breast, *sīnā.*
Breath, *guhat.*
Bride, *vannī.*
Bridegroom, *ghōt.*
Bridle, *vagh.*
Brother, *bahā.*
Buffalo, *mē̃h, mēhī.*
Bull, *taṭṭul.*
Bullet, *gōlā.*
Bullock, *dānd.*
Butter, *makkhan.*
Butterfly, *phōpuṭ.*
Calf, *vachā, -ī.*
„ (with two teeth), *chauhān.*
Camel, m., *uṭh.*
„ f., *uch.*
„ (herd of), *vag.*
„ (young), *tōḍē.*
Caravan (large), *kāfila.*
„ (small), *sāth.*
Cattle, *guhū̃.*
Charcoal, *angār.*
Child, *mutyārā.*
Clothes, *lingrā.*
Cloud, *jhar.*
Colt, *bihan.*
Cotton (growing), *vār.*
„ (picked), *kapāh.*
Cousin (son of paternal uncle), *sautar.*
Cow, *gāū̃.*
Crane, *dhīng.*
Crow, *kā̃h.*
Curds, *dahī.*
Dāl (*masūr*), *ōghrā.*
Daughter, *dhī.*
Day, *ḍēū̃.*
Debt, *phōr, rin.*
Deer (*i.e.* ravine deer or gazelle), *haran, harnī.*
Dish, *rach.*
Dog, *kuttā, -ī.*
Donkey, *gadhā, -ī.*
Door, *dar.*
Dove (grey), *gīrā.*
Dust-storm, *lur, nīr.*
Ear, *bōṭī.*
East, *pōwāḍh.*
Egg, *phērhā.*
Enemy, *syāl, dushman.*

Entrails, *āndarā̃*.
Evening, *bēgā*.
Eye, *akhī̃*.
Face, *mũhā*.
Fast, *dubhāl*.
Father, *peū*, *abbā* (used by children).
Fear, *ḍāṛ*.
Field, *mulk*.
Fight, *bhiṛ*, *jhōṛa*.
Finger, *ānghī̃*.
Fire, *bah*.
Fish, *mach*.
Flesh, *bōthī*, *bōhrā*.
Flint and steel, *bah*.
Flock (sheep or goats), *giḍēr*.
Flower, *gatārā*.
Fly, *makhī*.
Foot, *pēr*.
Forage (for horses, etc.), *sursād*.
Force, *zōr*.
Fowl (domestic), *kukkur*.
Fox, *lūmbar*.
Friend, *yār*.
Frost, snow, *vahōr* (*cf.* Avesta *vafra-*, Balōchī *gwahar*, Mod. Prs. *barf*).
Fruit, *phal*.
Garden, *bāgh*.
Ghī, *āndar*, *ghīō*.
Girth, *tang*.
Goat, m., *buj*.
„ f., *chālī*.
„ (kid), *bakrā*, *-ī*.
Gold, *sunnā*.
Goods, *bunagh*.
Grain, *dhānē*.
Grandfather, *dādā*.
Grandson, *agjā*.
Grass, *gāh*.
Guest, *nāthī*.
Guitar, *dambīrā*.
Gun, *tūpak*.
Hail, *garā*.
Hair, *bitkīā̃*.
Hand, *chamba*.
Hare, *sahir*.
Hawk, *sāmbōā*.
Head, *sarōtā*.
Heart, *ēhā̃*.
Heel, *khurī*.
Herdsman, *pahāl*, *gōwāl*, *chālīwāl*.
Hip, *sathal*.
Honey, *mākhī*.
Hope, trust, *hīl*.
Horse, *ghōṛā*.
House, *ghair*.
Hurt, wound, *dhak*.
Hyena, *malhā*.
Ice, *yā*.
Infant, *bāl*, *nandṛā bāl*.
Iron, *lōhā*.
Jackal, *giḍrī*.
Jawār (millet), *juār*.
Jaws, *haṇēhā̃*.
Jewel, *gahnā*.
Jump, *ṭrap*.
Jungle, *jhar*.
Kick, *lat*.
Kidney, *bukkī*.
Kinsman, *sakkā*.
Kite, *hil*.
Knee, *gōḍē*.
Knife, *kātī*.
Knot, *gẽṭh*.
Lamb, *ōrnā*.
„ (with two teeth), *bēlā*.
Lamp, *dīwā*.
Lance, *nēza*.
Land, *zimī*.
Leaf, *patar*.
Leather, *cham*.
Leech, *gēliõ̃*.
Leek (wild), *thōm*.
Leg, *tang*.
Leopard, *chitra*.
Lime, *kūnī*.
Lip, *jōṛ*.

Liver, *jārā*.
Lizard, *kirrā*.
Loins, *chēl*.
Lungs, *dimē*.
Maize, *makāhī*.
Man, *murs*.
Markẖōr, salā, -ī.
Marriage, *parnā*.
Marrow, *lim*.
Master, *saĩ*.
Midday, *mānjhĩ*.
Milk, *dudh*.
Mill (for corn), *grat*.
Mist, *ghāõ*.
Mole, *gãgī*.
Month, *māh*.
Moon, *chandr, māh*.
Morning, *subōī*.
Morsel, bit, *kaur*.
Mother, *mā*.
Mouse, *chūhā*.
Mouth, *wāt*.
Mule, *khachar*.
Nail, *nāh*.
Name, *nãw*.
Navel, *nārā*.
Neck, *markā*.
Needle, *suī*.
Neighbour, *gãwāndī*.
Nephew (brother's son), *bātrījā*.
Net bag, *ṭrangrī*.
Night, *rāt*.
North, *kutub*.
Nose, *nakh*.
Nostrils, *nāsān*.
Oath, *saũh*.
Ōbārā (the bird, *Otis Houbara*), *bōrīkhar*.
Oil, *tēl*.
Oleander (*Nerium odorum*), *kanīra*.
Olive-tree (wild), *kāhū*.
Onion, *wasal*.
„ (wild), *sōbā*.
Oven, *thōbī*.
Pace, *kadam*.
Packsaddle, *palān*.
Pagṛī, khandhā.
Partridge, *ṭiṭṭir*.
Path, *tar*.
Pistol, *tumanchā*.
Place, *thã*.
Plain, *thak*.
Plough, *hal*.
Pond, *khar*.
Pouch, *kēcha*.
Powder (gun-), *dārū*.
„ „ (-flask), *gudī*.
Price, *mul*.
Quicksand, *phāt*.
Race (horse-), *gōī*.
Rain, *mīh*.
Rainbow, *dablī*.
Ram, *mar*.
Rat, *chūhā*.
Ribs, *paslã*.
Rice, *chāwal, dhān*.
Right-hand, *sajjā*.
Rock, *vaṭ*.
Saddle, *hannā*.
Salt, *lūn*.
Sand, *nālī*.
Sandals, *chabhā*.
Scabbard, *tēgẖ*.
Scorpion, *uṭhiã*.
Seed, *bīj*.
Servant, *naukar*.
Sheep, *phāhū*.
Shoe, *jutī*.
Shoulder, *khullē*.
Sieve, *paṛūn*.
Sister, *bhēn*.
Sky, *āsmān*.
Snake, *sap*.
Snuff, *phattā*.
Snuff-box, *narēl*.
Son, *putur*.
South, *ninjā*.

Speech, *rīngṛā.*
Spleen, *tillī.*
Spy, *chārī.*
Stirrup, *rikēb.*
Stone, *vaṭ.*
String, *rassā.*
Sugar, *shakar.*
Sulphur, *gōgrand.*
Summer, *uṇālā.*
Sun, *suj.*
Sweat, *phagar.*
Sword, *talwār, tarwāl.*
Tail, *lakh.*
„ (of a fat-tailed sheep), *puchh.*
Tank, *tarāī.*
Tear, *hanjū.*
Testicles, *taṭṭē.*
Thief, *chōr.*
Thigh, *satthal.*
Thorn, *kandṛā.*
Thread (single), *sutr.*
„ (woven), *sagga.*
Throat, *gichī.*
Thumb, *angūṭhā.*
Thunder, *gūr.*
Tiger, *shīn.*
Tinder, *kau.*
Tobacco, *phaṭṭā.*
Tongue, *jībh.*
Tooth, *dand.*
Torrent-bed, *lahar.*
(Small do.), *vahīr.*
Tower, *thul.*
Town, *shahr.*
Valley, *thak.*
Victory, *sōbh.*
Village, *lō.*
Virgin, *kañ.*
Voice, *taukh.*
Vulture, *kandhēl.*
War, *jang.*
Water, *pānī.*
„ -bag, *khundā.*
„ -course, *wāh.*
Well, *khūhī.*
Wheat, *kanak.*
Wing, *khamb.*
Winter, *lēng.*
Wolf, *bhigār.*
Woman, *zāl.*
Wood, *kāṭhī.*
Wool, *un.*
Wrist, *murchā.*
Year, *varāh.*
Yoke, *jhūlā.*

ADJECTIVES.

Awake, *ungrā.*
Bad, *gandā.*
Beautiful, *sunnā.*
Bitter, *khattā, ṭhīṭhā.*
Black, *kālā.*
Blind, *andhā.*
Broad, *phōlā.*
Cheap, *sastā.*
Clean, *tāhā, tūhā, jhakkā.*
Cold, *ṭhaḍā.*
Dark, *āndhārā.*
Deaf, *bhōrā.*
Dear, *mahngā.*
Dirty, *mal.*
Dry, *sukhā.*
Empty, *chaṛhā.*
Equal, *mījā-matt.*
False, *kur.*
Far, *dūīr.*
Frozen, *yā-khaṛā.*
Generous, *sakhī.*
Glad, *khush.*
Good, *changā.*
Heavy, *gaurā, -ī.*
High, large, *vaḍā.*
Hot, *garm.*
Hungry, *bhukkā.*
Ill, *hārā.*
Large, see 'high.'
Left (-hand), *kabbā.*
Little, *nandṛā, nikṛā.*
Living, *jūndā.*
Long, *driggā.*
Naked, *nangā.*
Old, *purānā.*
Perfect, *dangar.*
Raw, *kachā.*
Red, *lākhī.*
Right (-hand), *sajjā.*
Short, *mandarā, -ī.*
Straight, *siḍhā.*
Swift, *tikkā.*
Thin, *dublā.*
Weary, *ṭhakā.*
Wounded, *phaṭā.*
Yellow, *kaṭā.*
Young, *jawān.*

NUMERALS.

As in Lahndā, but *bā* is 'two.'

After 40, as follows:—

50, *chālī ta dah.*
60, *saṭhy.*
70, *saṭh ta dah.*
80, *chār vīhā̃.*
90, *chār vīhā̃ dah.*
100, *sau.*

It will be observed that the counting is by twenties, not by tens. In this respect Khētrānī agrees with the Dardic languages.

PRONOUNS, etc.

I, ?
We, *asẽ*.
Thou, *thũ̃*.
You, *awẽ*.
He, this, *hẽ*, *hat*.
He, that, *hõ*, *ã̃*.
Mine, *mã̃jā*, *-ī*.
Thine, *thã̃jā*, *tã̃jā*, *-ī*.
His, of this, *hētā*, *-ī*.
Other, *bīā*, *bī*.
Another, *āhẽ*.
All, *nūlā*.
Some, *kẽ*.
Such, so much, *īnā*.
What? *chā*.
Which? *kēhā*.
Many, *ghannẽ*.
Self, *āp*.

VERBS. (Quoted in the Infinitive.)

Apply, *chā-vijhan*.
Arise, *uṭhan*.
Arrive, *ach-phunchanan*.
Ask, *puch-karan*.
Assemble, *ajdub-thīwan*, *tōl-thīwan*.
Bathe, *jund-dhōwan*.
Be, *thīwan*.
Beat, *māran*.
Bind, *badh-karan*.
Brand, *damban*.
Bray, *hāngan*.
Break, *bhanj-bharan*.
Bring, *chāwan*.
Burn (trans.), *balan*.
Burn (intrans.), *sara-vanjan*.
Bury, *phūran*.
Carry off, *ginnīthan* (*?*).
Come, *achan āwan*.
Cultivate, *rāhan*.
Die, *maran*.
Do, *karan*.
Dwell, *vehan*.
Fall, *chan-pāwan*.
Fight, *bhiṛan*.
Fill, *bhiran*.
Give, *dēwan*.
Go, *vanjan*, *julan*, *chattan*.
Grind, *pīnan*.
Jump, *ṭrapan*.
Kill, *mār-bhāran*.
Know, *jānan*.
Lay, *rakhan*.
Lay down, *rakhan-chāwan*.
Leave, *chhuṛ-dēwan*.
Lift, *chāwan*, past participle *chāiā*.
Make, *jōṛan*.
Open, *khōlan*.
Overcome, *khaṭan*.
Pass, *langan*.
Pass by, *langā-vanjan*.
Quench, *māran*.
Reap, *lōh-vidan*.
Receive, *waṭṭan*.
Remember, *yād-āwan*.
Run, *ḍrukhan*.
See, *lakhan*.
Sell, *vikhan-dēwan*.
Send, *mukhan*.
Sew, *sīwan*.
Share, *vilhēnan*.
Show, *varan*.
Sleep, *luṭṭā* (past participle).
Smell, *shūkan*.
Spill (intr.), *vītij-pēwan*.
Sport, *rawan*, pres. part. *rāundā*.
Suck, *lehnan*.
Swallow, *langā-vanjan*.
Talk, *ākhan*, pres. part. *āhdā*.
Tear, *phāṛan*.
Think, *dihān-karan*.

Throw, *chā-bhāran.*
Touch, *lāwan.*
He touched, *lāas.*
Weep, *rōn,* pres. part. *rundā.*
Write, *likhan.*

PREPOSITIONS, ADVERBS, ETC.

Above, *uchā.*
After, *ninjā.*
Anywhere, *khadē.*
Before, *muhar.*
Behind, *pichū.*
Beneath, *zimī.*
Between, *ādhī-vich.*
Here, *het, het-vich.*
Hither, *ēthã̄* (*ē thã̄*=this place).
How? *kikur, chā.*
Last year, *bīā-varāh.*
Near, *kōtē, vijhāī, vijraī.*
Now, *anhyā.*
On, upon, *sã̄.*
Outside, *bāharō̃.*
So, thus, *hyū̃.*
Then, *hō-wakt.*
There, *hōch.*
Today, *aj.*
Tomorrow, *sabhā.*
When? *kihi-wakt.*
Where? *kēhāthã̄.*
Yesterday, *bīdī.*

SHORT SENTENCES.

Rāhindē pēū̃, I cultivate the ground.
Vyāhī pēī, she has borne a child.
Sara-vēndāĩ, it is burning.
Chīndain, he is coming.
Chīndā pēū̃, I am coming.
Ach-phunchanain, he arrives.
Chīndāisī, he will come.
Āp chiēsã̄, I will come myself.
Chāiāin, he brings.
Chā-vijhō, apply (Hindōstānī *lagāō*).
Charhā-pēāī, it is empty.
Bas chā-kar, stop, enough!
Rakh-chā, put it down!
Puch-kandēhāĩ, he is asking.
Kūr-kindā, he is lying.
Jhērā kāisī, he will fight.
Jhērā kītas, he fought.
Mar-pēāī, he is dead.
Hyū̃ kandāĩ, I will do so, *or* I am doing so.
Mã̄jī hīl ē tã̄jī uthē, my trust is in thee.
Hē murs hārā ē, this man is ill.
Tã̄jā chā thīndā? what (relation) is he to you?
Ghōṛī-sē kōtē na vanj, ghōṛī laṭ kindiē, do not go near the mare, the mare kicks.
Ā khildā-ē, he is laughing.
Chhuṛ-dēwan, to leave anything behind.
Māh lakhasī, the moon comes out.
Langā-vanjan, to pass by.
Vēndā, going.
Hētā chā mul-ē? what is the price of this?
Gōī chāwan, to win a race.
Lakhiasī, he will see.
Ghanē murs tōl thēin, many men are assembled.
Luṭṭē pēū̃, I go to sleep.
Dhingī thī kharō-ī, it is bent (*fem.*).
Kē ḍīū̃ thēan, some days have passed.
Vītij pēwan, to be spilt.
Ã̄ bandē khaṛē khaṛā, that man is standing.
Gurdā pēā, it is thundering.
Rīngṛā kiā pēndāĩ, he is speaking.
Sōbh khaṭṭan, to win the victory.

A SHORT SONG OR *DASTĀNA*.

Pĕrōz Shāh, ēthā̃ thī,
Nathīrā bēgā ēthā̃ thī,
Mārūrā bēgā ēthā̃ thī.

Fīrōz Shāh, come here (to me),
The evening of my lord, come here,
The evening of my lover, come here.

THE THAḶ DIALECTS, ḌERĀWĀL, AND HINDKŌ.

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-Sāgar Dōāb. The southern point of this Dōāb is occupied by the District of Muzaffargarh. About half way up the Dōāb between the Districts of Shahpur and Jhelum (Jehlam) the Salt Range forms an important geographical as well as ethnic barrier. Between the Salt Range and Muzaffargarh, the country (except in the *Kāchh* or riverain tracts) is nearly all desert and is known as the Thaḷ. The only complete district falling within the Dōāb 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 Jehlam-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 Dōāb therefore includes parts of the Districts of Mianwali, Jhelum, Shahpur, and Jhang, and the whole of Muzaffargarh. For our present purposes, the Thaḷ 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 Lahndā spoken in Muzaffargarh is a form of Mūltānī. Over the rest of the Thaḷ, the language is known as Thaḷī, 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. 'Jaṭkī' is universal, as elsewhere over the southern Lahndā area. A slightly polished form spoken in the town of Dera Ismail Khan and its suburbs is known as Ḍērāwāl. In Mianwali and Bannu it is sometimes called Hindkō and sometimes Mulkī. In Jhelum it is called Thaḷī and the same name is employed in Shahpur. In Jhang it is called Thaḷōchṛī.

Wherever it is spoken it is practically the same dialect, and closely agrees with Mūltānī. In the north it gradually merges into the dialects of Jhelum and of the Salt Range, and on the east it merges into the Lahndā of the Shahpur Dōāb and of Jhang-cum-Lyallpur. To the south lies Mūltānī. On the west lies Paṣhtō, an Eranian language described in Vol. X of this Survey, and into which there is no merging. The boundary line between Paṣhtō and Lahndā 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 Taḥṣīls of Mianwali, Bhakkar, and Leiah lying on the east bank, and the Taḥṣīl of Isa Khel on the west bank. In Isa Khel the main language is Lahndā, except north of the town of Kalabagh, where Paṣhtō is spoken by the Bhangikhēl Khattaks of the hill-country. On the east of the Indus, in all three Taḥṣīls the language is Thaḷī Lahndā although Paṣhtō is even here spoken by a few Paṭhān families. In the Taḥṣīls of Bhakkar and Leiah, the Lahndā is good Thaḷī, but in the Taḥṣīl of Mianwali, while still Thaḷī, it shows signs of the influence of the Āwāṇkārī Lahndā of Attock and Kohat.

The District of Mianwali 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 :—

Lahndā	400,000
Paṣhtō	15,265
Other languages	9,323
TOTAL	424,588

West of the Isa Khel Taḥṣīl of Mianwali lies the North-West Frontier District of Bannu. The total population of this district in 1901 was 231,485, of whom 195,829 spoke Paṣhtō. For the reasons stated when dealing with Mianwali we cannot state accurately the number of speakers of Thaḷī Lahndā in Bannu. They may be estimated at 33,700. It is the language of Hindūs and members of non-Paṭhān tribes scattered over the district, but is not the main language of the country, which is Paṣhtō. It is locally known as Hindkō or Mulkī.

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 Thaḷī Lahndā, but Paṣhtō, which is said to be dying out, is the language of the frontier Paṭhāns along the whole length of the western district border. There is, however, a Jaṭṭ tract consisting of the town of Tank and the country immediately surrounding it, known as the Jaṭāthar,[1] in which the language is also Lahndā, although surrounded on all sides by tribes speaking Paṣhtō. In the south of the Kulachi Taḥṣīl the language is Balōchī.

The local names for the Thaḷī Lahndā spoken in Dera Ismail Khan are Jaṭkī and Hindkī; a slightly polished form, spoken in the town of Dera Ismail Khan, is known as Ḍērāwāl, but this is not worthy of separate consideration.

When the materials for this Survey were being collected, the district included the trans-Indus Taḥṣīls of Bhakkar and Leiah, but these have since been transferred to the new District of Mianwali. It is hence, as explained when dealing with that district, impossible to give accurate figures for the Lahndā spoken in the present Dera Ismail Khan, and the following figures are estimates based on the Census of 1901 :—

Paṣhtō	73,132
Lahndā (Jaṭkī and Ḍērāwāl, estimate)	170,000
Others	9,247
TOTAL	252,379

To the east of the two southern Taḥṣīls of the District of Mianwali lie the District of Jhang, and, still further east, the District of Lyallpur.[2] Taking the two districts of Jhang-cum-Lyallpur together, we find that Lyallpur lies in the Rechna Doab, while

[1] Compare the Jaṭātar of the District of Gujrat, *ante*, p. 299.

[2] Lyallpur was separated from Jhang in the year 1904. For the purposes of this Survey Jhang-cum-Lyallpur is treated as a one unit.

Jhang has, first a strip along the east bank of the Chenab and Chenab-cum-Jehlam, secondly the southern end of the Jech Doab, and thirdly a portion of the Sind-Sāgar Doab, along the right bank of the Jehlam-cum-Chenab.

Immediately along the right bank of the Jehlam-cum-Chenab the alluvial country, here known as Kāchhī, has a dialect of its own known as Kāchhṛī, which belongs to the main Group of Jhang-cum-Lyallpur dialects, and has been dealt with on pp. 280, 294ff. This Kāchhī rapidly rises to the west into the Thaḷ, where the language is Thaḷī, locally known as Thaḷōchhṛī and identical with the Thaḷī of South Mianwali and Dera Ismail Khan. The estimated number of speakers of Thaḷōchhṛī is 2,948. The other figures for Jhang-cum-Lyallpur will be found, *ante*, on p. 280.

North-east of the southern Taḥṣīls of Mianwali, and north-west of Jhang lies the District of Shahpur, on both sides of the river Jehlam. The dialect of the tract to the east of the river in the Jech Dōāb, the so-called Shahpur Dōābī, has been dealt with at length on pp. 249, 272ff. On the west of the river in the Sind-Sāgar Dōāb 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 Thaḷ, or Shahpur Thaḷī. The estimated figures for Shahpur are as follows :—

Shahpur Dōābī	447,000
Shahpur Thaḷī	21,000
Salt Range dialect	25,000
Other languages	588
TOTAL	493,588

There only remain to be considered the speakers of Thaḷī belonging to the Jhelum District. These live in the south-west of the Pind Dadan Khan *Taḥṣīl* at the foot of the Salt Range. Their number is estimated at 131,562.

We thus arrive at the following estimate of the total number of speakers of Thaḷī, including also the speakers of Lahndā west of the Indus in Bannu and Dera Ismail Khan :—

Mianwali	400,000
Bannu	33,700
Dera Ismail Khan	170,000
Jhang	2,948
Shahpur	21,000
Jhelum	131,562
TOTAL	759,210

In the following pages I give a brief general sketch of the points in which Thaḷī differs from the Standard Lahndā of the Shahpur Dōāb, and also show when in these cases it agrees with Mūltānī. The remarks are almost entirely based on Sir James Wilson's *Grammar and Dictionary of Western Pañjābī*, with a few additions from the specimens annexed.

As in Mūltānī, Thaḷī shows a strong preference for the cerebral *ḍ*. Thus :—

Shahpur Dōābī.	Thaḷī.
dādā	*ḍāḍā*, a grandfather.
dāl	*ḍāl*, pulse.
dihāṛā	*ḍihāṛā*, a day.
dēhũ̃	*ḍēhũ̃*, the sun.
mērā	*mäḍā*, my.
tērā	*täḍā*, thy.
dōẽ̃	*ḍũ̃*, two.
dāh	*ḍāh*, ten.
châdã̃	*châḍã̃*, fourteen.
dē	*ḍē*, give.
dēhã̃	*ḍēhã̃*, to-morrow.
iddē	*iḍḍē*, hither.
uddē	*uḍḍē*, thither.
kadāhã̃	*kaḍāhã̃*, sometimes.

It will be observed that in all these cases Thaḷī agrees with Mūltānī as against Shahpur Dōābī.

The Vocabulary often differs, and when it does, generally agrees with Mūltānī. Thus :—

Shahpur Dōābī.	Thaḷī.	Mūltānī.
thōṛā	*thōḷā*	*thōḷā*, a little.
puttur	*pōtr*	*pōtr*, *puttur*, a son.
misrī	*nisrī*	*nisrī*, sugar.
nikṛā	*naḍḍhā*	*nikkā*, small.
mard	*ḍāhṛī* (*lit.* bearded)	*mard*, a man.
zanānī	*zāl*	*zāl*, a woman.
chhōhur	*balōṛā*, *nīngur*	*nīngar*, *chhuhar*, a boy.
chhappaṛ	*ṭōhbā*	*ṭōbhā*, a pond.
hōr	*bēā*	*hōr*, *bēā*, another.
bhōẽ̃	*zimmī*	*bhōẽ̃*, *zimmī̃*, land.
vēkh	*ḍēkh*	*ḍēkh*, see.
vañ	*vañ* or *jā*	*vañ*, go.
sũ̃	*sam*	*samm*, sleep.
sak	*sag*	*sagg*, be able.
vanjī	*phiṭṭ*	*phīṭṭ*, be lost.
chō, *ḍōh*	*ḍōh*	*ḍōh*, milk a cow.
hō	*thī*	*hō*, *thī*, become.
lä	*ghinn*	*ghinn*, take.

The declension of nouns is as in Shahpur Dōābī and Mūltānī. We may note that *bēā*, other, makes its feminine *bāīī*, and its masculine plural *bäē* or *bēē*. *Zāl*, a woman, has its plural *zālī*. In the ablative, the termination *ũ̃* is preferred to *õ̃*. Thus, *kōlũ̃*, away from, not *kōlõ̃*, as in Shahpur. For the dative, we have the Mūltānī postposition *kũ̃*, as well as the Shahpur Dōābī *nũ̃*.

Adjectives are treated as in Shahpur and Multan. A few numerals differ slightly from the Shahpur standard, generally agreeing with Mūltānī. Thus:—

Shahpur Dōābī.	Thaḷī.	Mūltānī.
hekk, hikk	*hikk*	*hekk, hikk*, one.
dōẽ	*ḍũ*	*ḍũ*, two.
trä	*trāē*	*trāē*, three.
dāh	*ḍāh*	*ḍāh*, ten.
chádã	*cháḍã*	*cháḍã*, fourteen.
tãtrī	*tētrī*	*tētrī*, thirty-three.
bãtālī	*bätālī*	*bētālī*, forty-two.

Pronouns also follow Mūltānī when they differ from Shahpur Dōābī. Thus:—

Shahpur Dōābī.	Thaḷī.	Mūltānī.
mērā	*mäḍā*	*mēḍā, mäḍā*, my.
assĩ	*assã*	*assã*, we.
tērā	*täḍā*	*tēḍā, täḍā*, thy.
tussĩ	*tussã*	*tussã*, you.
isdā	*īndā*	*īndā*, of this.
jehṛā	*jehṛā* or *jō*	*jehṛā* or *jō*, who.
kahĩ	*kähẽ*	*kähẽ*, someone.

In other respects the pronouns follow Shahpur Dōābī rather than Mūltānī. Thus, *káṇ*, not *kauṇ*, who? The pronominal suffixes agree with those of Shahpur.

In the conjugation of verbs, the present participle often ends in *āndā* or *īndā*, where, in Shahpur, it ends in *ēndā* or *ēdā*. Thus:—

Root.	Present Participle.		
	Shahpur Dōābī.	Thaḷī.	Mūltānī.
kar, do	*kardā, karēndā*	*karīndā*	*karēndā*
vik, be sold	*vikdā*	*vikāndā*	*vikdā*
hūng, howl	*hūngdā*	*hungāndā*	*hūngdā*
vēch, sell	*vichēndā*	*vichīndā*	*vichēndā*
saṭṭ, throw	*saṭṭdā, saṭṭēndā*	*saṭṭīndā*	*saṭṭdā, saṭṭēndā*
ṭōr, make to move	*ṭurēndā*	*ṭurīndā*	*ṭurēndā*

Here it will be seen that Thaḷī differs from both dialects.

The root *ḍēkh* (not *vēkh* as in the Shahpur Dōāb), see, has *ḍēḍhā* for its present participle. Its past participle is, as usual, *ḍiṭṭhā*.

The verb *nikkal*, go forth, has its past participle *nikatthā*, the Mūltānī form, instead of, or as well as, the Shahpur Dōābī *nikẖtā*. The past participle of *ghinn*, take, is *ghiddā*.

In the Shahpur Dōāb, the organic passive forms its past participle by adding *gēā*. Thus, *marī-gēā*, been struck. In Mūltānī, a *j* is inserted, as in *marīj-gēā*. In Thaḷī *j* or *ch* is sometimes inserted, as in *paṭīj-gēā*, been torn up; *marīch-gēā*, been struck.

In Shahpur Dōābī, the passive of *dē*, give, is *ḍhē*, and in Mūltānī it is *ḍhē* or *ḍhaij*. In Thaḷī we also have, as the passive of *ḍē*, give, *ḍehl* (specimen, verse 2).

In Thaḷī the verb substantive closely follows Shahpur Dōābī. Thus:—

		Shahpur Dōābī.	Thaḷī.
Present	Sing. 1.	*hã̃*	*hã̃*, I am.
	2.	*hẽ̃*	*hẽ̃*, thou art.
	3.	*hē*	*hē*, he is.
	Plur. 1.	*hã̃*	*hãẽ̃*, *hãĩ̃*, we are.
	2.	*hō*	*hō*, you are.
	3.	*hin*	*hinn*, they are.
Past	Sing. 1.	*āhus*	*āhis*, *āhim*, I was.
	2.	*āhẽ̃*	*āhẽ̃*, thou wast.
	3.	*āhā*	*āhā*, he was.
	Plur. 1.	*āhsse*	*āsse*, we were.
	2.	*āhē*	*āhē*, you were.
	3.	*āhin*	*āhin*, they were.

Here Shahpur Dōābī is followed more than Mūltānī.

The negative verb substantive is quite independent. Thus (Present) :—

	Sing.	Plur.
1.	*nãh*, *nāhã̃*	*nisē*, *nāhẽ̃*.
2.	*nihã̃*, *neīh*	*nihē*, *nīhyē*, *nīhē*.
3.	*nahẽ̃*, *nāhẽ̃*, *nahnẽ̃*	*nahĩ̃*, *nīh*.

The Past agrees with Shahpur Dōābī except that the first person singular is *nāhis* (not *nāhus*), and the first person plural is *nāssē* (not *nāhssē*).

In conjugating the active verb, the personal terminations are the same as in Shahpur Dōābī, except in the first person plural. This is *āhã̃* or *āhẽ̃* (not *ã̃h*) in the present subjunctive, and *sāhẽ̃* (not *sã̃h* or *sāhã̃*) in the future. The third person plural of the former sometimes ends in *an*, instead of Shahpur Dōābī *ēn* or Mūltānī *in*. Thus, *karan*, they make, in the refrain of the Specimen, and also in verse 3.

The above remarks will show that Thaḷī is a border dialect between Mūltānī and Shahpur Dōābī, but agrees more closely with the former than with the latter.

The most striking characteristic of Thaḷī (in which it agrees with Mūltānī) is the marked preference exhibited for the cerebral *ḍ*. This letter is characteristic of all Southern Lahndā west of the river Jehlam.

On the other hand there does not seem to be any trace of the peculiar Sindhī double consonants which are also a prominent feature in the Hindkī of Dera Ghazi Khan.

No Thaḷī 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 Pañjābī*. 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 Thaḷī given in the preceding pages.

[No. 22.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

THAḶĪ. DISTRICT SHAHPUR.

(Sir James Wilson, K.C.S.I.)

Dirge (*marṣiya*) on the fate of Sukaina, called Sakīna in the song, the daughter of Ḥusain. Composed by Fīrōz of Bhakkhar near the Indus, who died about 1889. Sung to the tune Asā.

Refrain[1] Kitt Madīna, kitt Shāh Najaf?
Where (is) Medina, where the-king-of Najaf ('Alī)?
Thīā Shām makān Sakīnadā.
Became Syria the-residence of-Sukaina.
Malak pĕghambar zāt Khudādī
Angels prophets the-tribe of-God (i.e. *God Himself*)
Karan armān Sakīnadā.
May-make pity of-Sukaina.

1. Suṇ awāzā Umr-Shimardā
Hearing the-shouts of-'Umar-(and-)Shimar (the murderers of Husain)
Rūh māsūmdā bahũ bahũ ḍardā.
The-soul of-the-innocent-one (Sukaina) much much fears.
Sāngdē uttõ peō Akbardā
Of-a-spear from-the-top the-father of-Akbar (i.e. *Husain*)
Karē dheān Sakīnadā.
Makes consideration of-Sukaina.

2. Jē-kōī dēs-parāe-te mar-vāndā,
Whoever a-country-foreign-in dies,
Tōṛē hōvē dushman, kafṇ ḍehlēndā.
Although he-may-be an-enemy, a-winding-sheet is-given.
Hāe hāe, māĭyat rēhā guḷēndā
Alas alas, the-corpse remains searching
Kafṇdē kāṇ Sakīnadā.
Of-a-shroud for of-Sukaina.

[1] This refrain is repeated at the end of each verse.

3. Hē dastūr jē-kōī mar-gēā
It-is the-custom whoever died
Kul-khwānī, wāris karan chalīā.
Funeral-verses-reading the-relatives make on-the-fortieth-day.
Bin 'Ābiddē kōī nahĩ rēhā
Except of-'Ābid (her brother) anyone not remained
Fātiḥ-khwān Sakīnadā.
Funeral-prayer-reciter of-Sukaina.

4. Jã̄ ghash-vichch vañē 'Alī 'Ābid buḍ-kē,
When sorrow-in goes 'Alī 'Ābid drowned-having-become,
Ākhē mā̆yat Sakīnadā vīran-kū̃ saḍ-kē,
Says the-corpse of-Sukaina the-brother-to called-out-having,
'Tāḍeã̄ zakhmã̄-tõ bhāṇ sadke sadke,
'Thy wounds-for (thy) sister (was) sacrifice sacrifice,
Nā kōī nigāhbān Sakīnadā.
Not anyone (was) a-guardian of-Sukaina.

5. 'Vīran, māḍā ākhēa mannẽ̄.
'Brother, my word mayst-thou-heed.
Māḍē kāṇ kafṇdā nã̄ na ghinnẽ̄.
Of-me for of-shroud name not mayst-thou-take.
Kasm Khudādī, mutlik nahnẽ̄
Oath of-God, absolutely there-is-not
Jān sajān Sakīnadā.
Acquaintance friend of-Sukaina.

6. 'Nahĩ kafṇ mangdē Allāh-rāsī bālē.
'Not shroud require dependent-on-Allāh (i.e. helpless) children.
Dafn karō īndē chōḷē-nālē.'
Burial make-ye of-it the-coat-with.'
Ākhan, 'yā Rasūl Allāh, eh ḍēkhō hālē
(People) say, 'O Prophet-of God, this see-ye sad-state
Bandīwān Sakīnadā.'
Of-the-captive Sukaina.'

7. Hāe hāe, lōk pardēs jō jāndē,
Alas alas, people (to) foreign-lands who go,
Muddat guzār-kē vattnã̄-te āndē.
A-long-time passed-having native-lands-to come.
Sajjaṇ Sughrādē mar-gāē vāṇḍhē;
The-friends of-Sughrā (Sukaina's sister) died in-fields-afar;
Thīā ghar wairān Sakīnadā.
Became the-house desolate of-Sukaina.

8. Kōī firākī jhōlā ghulleā;
A-certain (of) separation a-wind blew;
Sāth Hussēndā ḍāhḍā rulleā.
The-companion(s) of-Husain (are) exceedingly scattered.
Mâtdā nikhṛeā vaḷ nahĩ milleā
Death-of separated again not is-met
Khāndān Sakīnadā.
The-family of-Sukaina.

9. Shimrā vaḍḍā hukm sunāwē,
Shimar a-great order announces,
Rōwīndē-vichch vaḍā gunāh ē,
Weeping-in great crime is,
Mā phupphī nānā chāhē.
Mother, aunt, grandfather, whichever-it-be.
Mar-gāīī nādān Sakīna dā.
Died the-foolish Sukaina O.

10. Āeā awāzā māsūmdā, 'nā rōveāhē,
There-came a-voice of-the-innocent-one, 'not please-weep-ye,
Matã̄ vīr māḍē-kũ Shimar satāē.'
Lest brother mine-to Shimar oppress.'
Ḍāhḍiã̄ na runniã̄ phupphī māē
Exceedingly (i.e. *aloud*) *not weep the-aunt the-mother*
Suṇ farmān Sakīnadā.
Hearing the-command of-Sukaina.

11. Hē dastūr jē-kōī band-vichch mardā,
It-is a-custom whoever captivity-in dies,
Jī nikatthā vaḷ nahĩ vaḷdā.
Life gone-forth again not returns.
'Alī-'Ābiddē sir-te phirdā
(But)-'Alī-'Ābid's head-near goes-round
Rūh pareshān Sakīnadā.
The-soul troubled of-Sukaina.

12. Shabbīr Fīrōzdā māṇ ē.
Shabbīr (i.e. *Husain*) *of-Fīrōz* (*the poet*) *the-praised is.*
Jahān tāḍā, tũ māḍē kāṇ ẽ.
The-world (is) thine, thou of-me in-possession art.
Jagg vārī, tũ rakkh dheān ē
The-world (is my) enemy, thou keep consideration (of me) O
Sadkē zīshān Sakīnadā.
(As) a-sacrifice of-(i.e. *for*)*-glorious Sukaina.*

FREE TRANSLATION OF THE FOREGOING.

(Sir James Wilson, K.C.S.I.)

Refrain Far from her home, in Syrian soil
Lies buried young Sakīna, Ah!
Saints, angels, nay Great God himself
Lament for poor Sakīna, 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 Sakīna, Ah!

Though foe 'mid foes his death should meet,
None grudge the dead his winding-sheet.
Ah! weep for one so fair and sweet,
Unshrouded lies Sakīna, Ah!

When man is from his dear ones torn,
His funeral chant they sing forlorn.
None save her brother 's left to mourn
And weep for poor Sakīna, Ah!

While drowned in grief he wept and sighed,
The ghost of dead Sakīna cried,
"A sacrifice for you I died,"
Unguarded fell Sakīna, 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 Sakīna, 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 Sakīna, Ah!

"How many come, how many go!
"Exiles return—God wills it so.
"But me my home no more shall know.
"No more returns Sakīna, Ah!"

A wind from the far north has blown
And seeds of desolation sown.
Bereft of all she loved, alone
Her mother mourns Sakīna, Ah!

Curse on the man that slew and said,
"No tears be wasted on the dead,
"A price is set upon the head
"Of all who mourn Sakīna, Ah!"

The child said gently, "weep not so
"Lest he should work my brother woe,"
Her aunt and mother wept full low,
Obeying dead Sakīna, 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 Sakīna, Ah!

I, slave and poet, praise Ḥusain,
The world is thine and thou art mine.
May thy great mercy on me shine
In memory of Sakīna, Ah!

THAḶOCHṚĪ OF JHANG.

Save in a few minor local peculiarities, the Thaḷōchṛī of Jhang is identical with the Thaḷī of Shahpur. This 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 :—

āhan for *āhin*, they were.
nāhĩ̃ for *nāhã̃*, I am not.
saḍḍāĩ̃, I may be called.
khawāĩ̃, let us eat.
maṇẽ̃, let us celebrate.

As elsewhere in Jhang the past participle is written as ending in *iyā*, instead of *eā*. Thus, *ākhiyā*, said, for *ākheā ; giyā*, gone, for *gēā*.

We may also note the use of the verb *hōwuṇ*, to become, instead of the usual Thaḷī *thīwuṇ*. Shahpur Dōābī has *hōwuṇ*, and Mūltānī has both these verbs. The word for 'give' is *dē*, as in Shahpur, not *ḍē*.

[No. 23.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

THAḶŌCHṚĪ OF JHANG.

Hikk-shakhatdē ḍū pōtr āhan. Unhã̃-vichchũ naḍhē
Of-one-person two sons were. Them-from-among by-the-younger
ākhiyā piū-kũ jō, 'ai bābū, jehṛā māl māḍē-hissēdā
it-was-said the-father-to that, 'O father, what property of-my-share
hē, mā-kũ waṇḍh-dē.' Piū pōtrã̃-kũ māl
is, me-to divide(and)-give.' By-the-father the-sons-to the-property
waṇḍh-dittā. Kinhã̃-dihāṛeã̃-pichchhē naḍhē-pōtr māl
was-divided(and)-given. Some-days-after by-the-younger-son property
āpṇā mandeã̃-kammãdē pichchhē lagg-kē, wanjā-dittā,
his-own of-bad-deeds after become-engaged-having, was-caused-to-go,
ṭur-kē kāhẽ̃-bāē-mulakhdē vichch wanj-rēhā.
journeyed-having of-a-certain-other-country in he-went(and)-remained.
Jehṛē-vēlē sārā khā-chukkā, us-mulakhdē vichch bahũ kāl
At-what-time all he-devoured-completely, of-that-country in much famine
āhā. Oh muhtāj hōwaṇ laggā. Hikk-raīsdē kōḷũ wanj-rēhā.
was. He poor to-become began. Of-one-rich-man near he-went(and)-remained.
Us usnũ āpṇiã̃-vāhiãdē vichch sūr charāwaṇ muttā.
By-him as-for-him of-his-own-fields in swine to-graze he-was-sent.
Usdā dil āhā ki jehṛē chhil sūr khāndē-hinn, unhã̃-vichchũ
Of-him the-heart was that what husks the-swine eating-are, them-from-in

āpṇā ḍhiḍḍh bharẽ. Us-kũ kōī nāhā dēndā. Us-vēlē
his-own belly he-may-fill. Him-to any-one was-not giving. At-that-time
hōsh-vichch ā-kē ākhiyā, 'māḍē-piūdeã̃ kitṇeã̃-mazdūrãnũ rōṭī
sense-in come-having it-was-said, 'of-my-father to-how-many-servants bread
labbhdī-hē, te mã̃ bhukkh-nāl mardā wadā āhã̃. Mã̃ wanj-kē
being-got-is, and I hunger-with dying wandering am. I gone-having
āpṇē-piū-kũ ākhã̃ jō, "mã̃ Sāĩdā te tāḍā bahũ gunāh
my-own-father-to may-say that, "by-me of-God and of-thee much sin
kītā, huṇ mã̃ us-kammdā nāhĩ jō tāḍā pōtr saḍḍāĩ.
was-done, now I of-that-use I-am-not that thy son I-may-be-called.
Mānũ āpṇē-hikk-mazūrdī jābajā rakkh."' Taḍã̃ oh āpṇē-piū-kōl giyā.
Me of-thine-own-servant for keep."' Then he his-own-father-near went.
Ajjaṛ oh dūr āhā ki piū-usdē-nũ taras āyā hōr bhajj-kē
Yet he distant was that to-father-his compassion came and run-having
āpṇē-gal-nāl laggā-ghiddā, te bahũ chummyus.
his-own-neck-with he-was-applied (and)-taken, and much he-was-kissed-by-him.
Pōtr us-kũ ākhiyā ki, 'ai piū, mã̃ Sāĩdā te
By-the-son him-to it-was-said that, 'O father, by-me of-God and
hajūrdā gunāh kītā-hē, is-laikdā nāhĩ jō tāḍā pōtr
of-your-Honour sin done-is, of-this-worthy I-am-not that thy son
saḍḍāĩ.' Piū-usdē āpṇeã̃-naukrã̃-kũ ākhiyā jō, 'changē-thũ
I-may-be-called.' By-father-his his-own-servants-to it-was-said that, 'good-than
changē pōshāk īn-kũ dēō; hōr usdeã̃ hatthã̃ chhallē-mundrī pāō,
good garments him-to give; and on-his hands a-ring put-on,
pārẽ juttī dēō; assã̃ khāwāĩ te khushī manẽ, kiũjō
on-the-feet shoe give; we may-eat and rejoicing may-celebrate, because-that
eh māḍā pōtr mar-giyā āhā, huṇ jī-āyā-hē; kharīj-pēā-āhā,
this my son dead-gone was, now alive-come-has; lost-fallen-was,
te huṇ labbh-pēā-ē.' Taḍã̃ oh waḍiã̃ khushiã̃ karaṇ laggā.
and now got-fallen-is.' Then he great rejoicings to-make began.

THAḶĪ OF JHELUM.

The Thaḷī of Pind Dadan Khan in Jhelum is nearly the same as the standard Thaḷī of Shahpur. Where it differs, it is mainly in the direction of agreeing with Shahpur Dōābī. As a specimen, a version of the Parable of the Prodigal Son is given below, and we may note the following peculiarities.

Although the Thaḷī tendency to cerebralize the letter *d* is in evidence, it is not so strong as in the Thaḷ proper. Thus we have *dō*, not *ḍō*, two; *dē*, not *ḍē*, give; and *dāh*, not *ḍāh*, ten.

As elsewhere the termination *eā*, which is of frequent occurrence in the standard, is represented by *iyā* or *iā*. Thus, *ākhiyā*, not *ākheā*, said; *giyā*, not *gēā*, gone; *māṛiyã̄* for *māṛeã̄*, oblique masculine plural of *māṛā*, wicked; and *āpṇiã̄* (for *āpṇeã̄*) *yārã̄ nāḷ*, with my own friends. This is rather a matter of spelling than of pronunciation.

As regards Vocabulary, we have the Dōābī *vēkh*, see, and *lā*, take, instead of the Thaḷī *ḍēkh* and *ghinn*. So also we have *hōṇ* (for *hōwuṇ*), to become, instead of *thīwuṇ*.

In the declension of nouns, the nominative singular of the word for son is *puttar*, not *puttur* or *pōtr*.

In pronouns, the oblique singular of *kōī*, some, any, is *kisē* as in Pañjābī, and not *kahī̃* or *kāhẽ̄*.

For the verb substantive we have *hā* or *ā*, he is, instead of *hē* or *ē*, while 'he was' is *āh*, as well as *āhā*. In the future of the active verb, instead of *ākhēsã̄*, we have *ākhsã̄*, I will say. Irregular past participles are *khaṛātā*, lost, from the root *khaṛ*, and *pauhtā*, arrived, from the root *pahōnch*.

In other respects, the specimen will offer no difficulties.

[No. 24.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

THAḶĪ DIALECT. JHELUM DISTRICT.

Hikk-ādmīdē	dō	puttar	āhē.	Unhã̄-vichchȭ	nikkē	piūnũ̄	
Of-one-man	*two*	*sons*	*were.*	*Them-from-in*	*by-the-younger*	*to-the-father*	
ākhiyā,	'piū,	māldā	jehṛā	hissā	mānũ̄	āundā-hā	
it-was-said,	*'father,*	*of-the-property*	*what*	*share*	*to-me*	*coming-is*	
mānũ̄	dē-chā.'	Watt	piū	āpṇā	māl	unhãnũ̄	
to-me	*give-up.'*	*Then*	*by-the-father*	*his-own*	*property*	*to-them*	
waṇḍ-dittā.		Bahũ	dihāṛē	ajjē	nāhẽ̄-laṅgghē	jē	nikkā
having-divided-was-given.		*Many*	*days*	*yet*	*were-not-passed*	*that*	*the-younger*
puttar	sārā	māl	lā-kē	kisē-dūr-mulknũ̄		ṭur-giyā,	
son	*all*	*the-property*	*taken-having*	*to-a-certain-distant-country*		*went-away,*	
te	utthē	āpṇā	māl	māṛiyã̄-kammã̄-te		waṅā-dittōs.	
and	*there*	*his-own*	*property*	*wicked-deeds-upon*		*was-wasted-by-him.*	

Jis-wēlē oh sabh-kujjh wañā baiṭhā, us-mulk-vichch ḍāḍhā
At-what-time he everything having-wasted sat, that-country-in great
kāḷ pā-giyā, te oh lāchār hōṇ laggā. Phēr us-mulkdē
famine fell, and he helpless to-be began. Then of-that-country
hikk-ādmī-kōḷ giyā, jis ohnũ āpṇī-zimĩ-vichch sūr chugāwaṇ
one-man-to he-went, by-whom as-for-him his-own-lands-in swine to-graze
ghall-dittā. Ohdē dil-vichch āundā-āh jē, 'unhā̃-chhillṛā̃-nāḷ āpṇā
it-was-sent. Of-him mind-in it-coming-was that, 'those-husks-with my-own
ḍhiḍḍh bharā̃ jehṛē sūr khāndē-āhē.' Kōī ādmī ohnũ kujjh
belly I-may-fill which the-swine eating-were.' Any man to-him anything
nāh-dēndā. Jis-wēlē us dil-vichch sōch kītī,
was-not-giving. At-what-time by-him mind-in thought was-made,
ākhiyōs, 'māḍē-piūdē bahũ-naukrā̃-kōḷ chōkhā rizq ā,
it-was-said-by-him, 'of-my-father many-servants-near (i.e. to) much bread is,
te mã̃ bhukkhā mardā piyā̃. Mã̃ uṭh-kē piū-kōḷ wānā̃,
and I hungry dying am-fallen. I arisen-having the-father-to am-going,
usnũ ākhsā̃, "piū, mã̃ Khudādā gunāh kītā te tāḍā
to-him I-will-say, "father, by-me of-God sin was-done and of-thee
bī kītā, te tāḍā puttar saḍāwaṇ jōgā na rēhā;
also was-done, and thy son to-be-called worthy (I-)did-not remain;
mānũ āpṇā hikk kāmā̃ jāṇ-kē rakkh-lā."' Phēr oh
to-me thy-own one servant considered-having keep."' Then he
uṭṭhiyā te āpṇē-piūdē kōḷ āyā. Ajjē oh bahũ dūr-ī
arose and of-his-own-father to-the-side came. Yet he very far-indeed
āh jē ohdē piū usnũ vēkh-liyā. Usnũ tars āyā,
was that of-him by-the-father as-for-him it-was-seen. To-him pity came,
bhajj-kē gaḷ lā-liyās, te chummiyōs. Puttar
run-having the-neck was-applied-by-him, and (he)-was-kissed-by-him. By-the-son
usnũ ākhiyā, 'piū, mã̃ Khudādā gunāh kītā te tāḍā
to-him it-was-said, 'father, by-me of-God sin was-done and of-thee
bī kītā, huṇ tāḍā puttar saḍāwaṇ jōgā na rehā.'
also was-done, now thy son to-be-called worthy not (I-)remained.'
Phēr piū āpṇē-naukrā̃nũ ākhiyā jē, 'wadhyā kapṛē
Then by-the-father to-his-own-servants it-was-said that, 'best dress
lā-āō, usnũ karāiyō; usdī hatthĩ chhallā, te paírĩ
bring, to-him make-be-put-on; of-him on-the-hands a-ring, and on-the-feet
juttī pawāiyō; te chaṅgā chōkhā khāhā̃,
shoes make-be-put-on; and good delicious(food) let-us-eat,
nāḷē mauj karāhā̃, kiõjē māḍā eh puttar mar-giyā-āh,
in-addition-to-this enjoyment let-us-make, for my this son dead-gone-was,

huṇ nawẽ-sirõ jammiyā; eh khaṛātā-hōā-āh, huṇ laddhā-ā.' Phēr
now anew he-was-born; he lost-become-was, now found-is.' Then
oh khushī karaṇ lag-paē.
they happiness to-make began.

Us-wēlē usdā waḍḍā puttar bāhir bannē-vichch āh. Jis-wēlē
At-that-time of-him the-elder son outside fields-in was. At-what-time
oh ghardē nēṛē pauhtā, us gawṇē-nachchṇēdā
he of-the-house in-the-neighbourhood arrived, by-him of-singing-(and)-dancing
āwāz suṇiyā. Us hikk-naukarnũ bulā-kē puchchhiyā,
noise was-heard. By-him to-one-servant called-having it-was-asked,
'kiũ, ajj kē gall ā?' Us ākhiyā, 'tāḍā bhirā
'why, today what matter is?' By-him it-was-said, 'thy brother
ā-giyā-ā; tã tāḍē-piũ rōṭī pakāī-ā, je usnũ khairĩ-mihrĩ
come-is; therefore by-thy-father bread cooked-is, that to-him safe-and-sound
laddhā-ā.' Usnũ kawaṛ chaṛhī, te andar na waṛiyā.
(he)-found-is.' To-him-to anger arose, and inside not he-entered.
Watt usdā piũ bāhir nikkaḷ-āyā; usdā minnat-thōṛā kītōs.
Then of-him the-father out forth-came; of-him remonstrance was-made-by-him.
Us piũnũ jawāb dittā, 'wēkh! bahũ warhyã-tõ mã tāḍī
By-him to-the-father answer was-given, 'lo! many years-from I thy
ṭahal karēndā-āhis, kadī tāḍī gall nahĩ-bhāwāī, par tuddh kadī
service doing-am, ever thy saying not-was-returned, but by-thee ever
mānũ hikk lēḷā bī nahĩ dittā, jē mã āpṇiã-yārã-nāḷ khushī
to-me one kid even not was-given, that I my-own-friends-with happiness
karēndā. Par is puttar āundiyã-nāḷ jis tāḍā māl
might-have-made. But this son coming-with by-whom thy property
kaṅjriyã-uttē waṅā-dittā, tuddh ohdī khātar rōṭī pakāī.'
harlots-upon was-wasted, by-thee of-him for-the-sake bread was-cooked.'
Piũ usnũ ākhiyā, 'puttar! tũ har-wēlē māḍē-kōḷ rĕhndā-ẽ,
By-the-father to-him it-was-said, 'son! thou at-all-time me-near livest,
jō-kujjh māḍē-kōḷ ā, sārā tāḍā ā; chaṅgī gall te iñẽ
whatever me-near is, all thine is; good thing indeed in-this-way
āhī, jē assã khushī karēndē, te tũ bī rāzī
was, that we happiness might-have-made and thou also reconciled
hō-waṅ, kiõjē eh tāḍā bhirā mar-giyā-āh, huṇ nawẽ-sirõ jammiyā-ā;
may-become, for this thy brother dead-gone-was, now anew born-is;
aggē khaṛātā-hōā-āh, huṇ labbh-piyā-ā.'
before lost-become-was, now got-fallen-is.'

JAṬKĪ AND ḌERĀWĀḶ OF DERA ISMAIL KHAN.

The Lahndā of Dera Ismail Khan is called indifferently Hindkī and Jaṭkī. As spoken in the town of Dera Ismail Khan and its suburbs it is called Ḍērāwāḷ, 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 Thaḷī of Shahpur. There are slight variations of pronunciation. Soft aspirates, such as *bh* and *gh*, show a tendency to lose their aspiration. Thus we have *bukkh*, not *bhukkh*, hunger, and *giddā*, not *ghiddā*, taken. The Shahpur termination *ea* is here written *iā* or *iyā*, as in *ākhiā*, said; *giyā*, gone; *piyā*, fallen. The word for 'son' is *putr*, not *puttur* or *pōtr*.

In the declension of nouns, there are two new postpositions of the dative. One is *dō*, to, as in *piū-dō laggā-vañā̃*, I will go to my father. Here *dō* represents an old locative of which the nominative appears in the Pañjābī *dā*, of; just as the Western Pahāṛī Cameāḷī dative postposition *jō* is related to the Sindhī genitive postposition *jō*. The other dative postposition is *kītē*, for, as in *charāwaṇ-kītē*, for grazing. It is the oblique form of *kītā*, the past participle of *karuṇ*, to do, and may be compared with the Kāshmīrī *kyut"* and the Wai-Alā Kāfir *kētī*.

In the declension of pronouns, the oblique singular of *e*, this, is *ẽ̃*, and of *o*, that, *ũ̃*, as in Mūltānī. The oblique plurals are *inā̃* and *unā̃*. The Relative Pronoun is *jēṛā*, who, obl. sing. *jēṛē*. So *kēṛā*, what?

In the Verb Substantive, *hāī* is 'he was,' not *āhā*, and, as in Mūltānī, *hāin*, they were. For 'become' both *hō* and *thī* are used. *Thaī* is 'she became.' *Nā̃* is 'I am not.'

The first person plural of the present subjunctive ends in *ũ̃*, as in *khāũ̃*, we may eat; *karũ̃*, we may make.

The two following specimens come from the town of Dera Ismail Khan, and represent the Ḍērāwāḷ form of the dialect.

[No. 25.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

ḌĒRĀWĀḶ DIALECT. DERA ISMAIL KHAN DISTRICT.

SPECIMEN I.

Hikk-jaṇēdē	ḍū	putr	hāin.	Unā̃-vichchō	nikkē-putr	āpṇē-		
Of-one-man	*two*	*sons*	*were.*	*Them-from-in*	*by-the-younger-son*	*his-own-*		
piū-kũ	ākhiā,	'piū,	mā-kũ	tarkēdā	māḍā	bakhrā	vilāh-ḍē.'	
father-to	*it-was-said,*	*'father,*	*me(to)*	*of-the-property*	*my*	*portion*	*dividing-give.'*	
Un	tarka	unā̃-vich	vilāh-ḍittā.		Ī̃-kaṇũ	thōḷē-ḍihā̃-		
By-him	*the-property*	*them-among*	*dividing-was-given.*		*This-from*	*some-days-*		

pichchhũ nikkē-putr sabbhō māl kaṭṭhā-kītā te bahũ parē-
after by-the-younger-son all the-property was-collected and very far-
parḍēs-vichch laggā-giyā, te utthẽ sārā tarka luchāī-vich
foreign-country-into went-away, and there all the-property debauchery-in
wañā-ḍittus. Jēṛē-vēlē sabbhō tarka wañā-chukkā,
was-wasted-by-him. At-what-time all the-property was-completely-wasted,
tẽ utthẽ ḍāḍhā kāḷ piyā. Ũ-kũ ũ-vēlē lōṛ ma'lūm
then there a-mighty famine fell. Him-to at-that-time want manifest
thaī, te o giyā te ũ-shahrdē hikk jaṇē-kũ wañ miliyā.
became, and he went and of-that-city one man-to having-gone was-joined.
Ũ ũ-kũ āpṇī raṛ-vichch sūr charāwaṇ-kītē paṭṭhiyā. O
By-him as-for-him his-own field-in swine feeding-for he-was-sent. He
dillũ maṅgdā-hāī jō āpṇā ḍiḍḍh unẽ chhilṛẽ-nāḷ bharēndā,
from-the-heart asking-was that his-own belly those husks-with he-might-fill,
jēṛē sūr paē-khāndē-hāin; te kōī jaṇā ũ-kũ nāhī ḍēndā.
which the-swine were-eating; and any person him-to not (was) giving.
Jēṛē-vēlē surt piyus, ũ ākhiā, 'kaī bēlī māḍē-
At-what-time sense came-to-him, by-him it-was-said, 'many servants of-my-
piūdē chaṅgī-tarẽ guzrān paē-karēndē-hinn te nāḷ
father in-good-way supporting-themselves doing-are and in-addition
kujjh bachēndē-vī-hinn; ate mẽ bukkh piyā-mardā-hẽ. Mẽ
something saving-also-are; and I (of)hunger fallen-dying-am. I
utṭhẽ te piūdō laggā-waṅẽ, te ũ-kũ ākhẽ, "piū,
may-stand-up and to-the-father may-go, and him-to I-may-say, "father,
mẽ tāḍā te Sāīdā vī pāp kītā-hē, te mẽ tāḍā putr akhwāwaṇ
by-me of-thee and of-God also sin done-is, and I your son to-be-called
jōgā nẽ; mā-kũ mazūrī-uttē chā-rakkh."' O uṭṭhiyā te
worthy I-am-not; me (acc.) wages-on up-and-keep."' He arose and
āpṇē piūdō laggā-āyā. Ajjaṇ o bahũ partē hāī jō ũdē-piū
to-his-own father came. Yet he very far was that by-his-father
ũ-kũ ḍēkh-giddā. Ũ-kũ tars āyā, dhṛuk-kē ũ-kũ gaḷ
as-for-him it-was-seen. Him-to pity came, run-having him-to neck
chā-lāyus te chā-chummiyus. Putr ũ-kũ
was-up-and-applied-by-him and he-was-up-and-kissed-by-him. By-the-son him-to
ākhiā, 'piū, mẽ tāḍā te Sāĩ ḍōhẽdā pāp kītā-hē, te tāḍā putr
it-was-said, 'father, by-me of-thee and God of-both sin done-is, and thy son
akhwāwaṇ jōgā nẽ.' Piū āpṇē bēliyẽ-kũ ākhiā, 'chaṅgē
to-be-called worthy I-am-not.' By-the-father his-own servants-to it-was-said, 'good
chaṅgē kapṛē ghinn-āō te ĩ-kũ pawā-ḍēō; te chhallē ĩdē-hatthẽ
good clothes bring and this (man)-to put-ye-on; and ring on-his-hand

pawāō, te juttī ĩdē-pārā̃-vich chā-pawāō; watt āō, khāū̃ te
put-ye-on, and shoes his-feet-in up-and-put-on; then come, let-us-eat and
maujā̃ luṭṭū̃, jō e māḍā putr mōyā-hōyā, wall ji-piyā-hē;
merriments let-us-enjoy, that this my son dead-became, again come-to-life-is;
te phiṭṭā-hōyā, wall labbh-piyā-hē.' Te pichchhē o khush
and lost-became, again found-is.' And afterwards they merry
thīwaṇ laggē.
to-become began.

Ū̃-vēlē ū̃dā waḍḍā putr rākhī-vich giyā-hōyā-hāī. Jēṛē-vēlē
At-that-time his elder son fields-in gone-become-was. At-what-time
o ghardē-kōḷ āyā, nachchaṇ-gāwaṇdā aḷā suṇyus; te
he of-the-house-near came, of-dancing-singing the-sound was-heard-by-him; and
hikk-bēlī-kū̃ saḍḍ-kē puchchhyus, 'ĩ-gāldā kēṛā sabab hē?'
one-servant-to called-having it-was-asked-by-him, 'of-this-matter what cause is?'
Bēlī ākhiā jō, 'tāḍā bhirā āyā-hē, te tāḍē-piū
By-the-servant it-was-said that, 'thy brother come-is, and by-thy-father
lōkā̃dī rōṭī ākhī-hē, jō ū̃-kū̃ putr jīndā-jāgdā ān
of-people feast called-is (lit. *said-is*), *that him-to the-son safe-sound having-come*
miliyā-hē.' O kāwaṛ thīyā te andar nāhī vāndā. Piū
been-met-is.' He angry became and inside not (*was*) *going. By-the-father*
bāhir ā-kē ū̃dī minnat kītī. Ū̃ piū-kū̃ jabāb
outside come-having his entreaty was-made. By-him the-father-to answer
ḍittā, 'ḍēkh, ittī warhē mā tuhāḍī khidmat karēndā rēhā-hā̃,
was-given, 'see, so-many years I your service doing remained-am,
te kaḍāhī vī tuhāḍā ākhiyā nim-valāyā; tā̃-vī tussā̃ kaḍāhī
and ever even your order was-not-by-me-transgressed; yet by-you ever
mā-kū̃ lēlā nahī chā-ḍittā, jō mā̃ āpṇē-saṅgtiā̃dī rōṭī
me-to kid not was-up-and-given, that I of-my-own-companions feast
karēndā. Jā̃ putr tuhāḍā tarka kañjrībāzī-vich waññā-ḍittā-hē,
would-have-made. By-what son your property harlotry-in wasted-by-him-is,
ū̃dē-āwaṇ-te tussā̃ lōkā̃dī rōṭī ākhī-hē.' Piū
his-coming-on by-you of-people feast called-is.' By-the-father
ākhiyā, 'putr, tū̃ har-vēlē māḍē-kōḷ wasdā-hē̃, sārā māḍā māl
t-was-said, 'son, thou always of-me-near living-art, all my property
tāḍā hē. Huṇ jō e tāḍā bhirā mōyā-hōyā, jī-piyā-hē; te
thine is. Now that this thy brother dead-became, come-to-life-is; and
phiṭṭā-hōyā, wall labbh-piyā-hē; assā̃-kū̃ ḷayik hē, jō ĩ-vēlē
lost-became, again found-is; us-to proper is, that at-this-time
khushī karū̃.'
merriment we-may-make.'

[No. 26.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

ḌĒRĀWĀḶ DIALECT. DERA ISMAIL KHAN DISTRICT.

SPECIMEN II.

E zamīn jēṛī māḍē-kōl hē, mã̄ bandōbast-kannũ̄-pichchhē
This land which me-with is, by-me settlement-from-after
mul-giddī-hē. Zamīndā ēhō ṭōṭā bandōbastdē kāglã̄-vich ũ̄dī
bought-is. Of-the-land this portion of-the-settlement papers-in his
mālkī likhiā-hōyā-hāī. Ũ̄ māḍiã̄-zamīnã̄dā vī dāwā kītā.
property written-become-was. By-him of-my-land also claim was-made.
Mã̄ ũ̄-kũ̄ ākhiā jō, 'thōḷē-ḍihāṛē thaē-hinn jō mã̄ e
By-me him-to it-was-said that, 'a-few-days elapsed-are that by-me this
zamīn mul-giddī-hē; tuhāḍī marzī hōwē tã̄ muqaddama karō.'
land bought-is; your will (if)it-be then suit make.'
Ũ̄ ākhiā, 'mã̄ zamindē-kītē muqaddama karaṇ nã̄-
By-him it-was-said, 'I of-the-land-for suit to-make I-am-not-
chāhndā.' Te āp tikkhē-tikkhē pāṇī-uttē qabza kar-giddus.
wishing.' And himself immediately water-on possession was-taken-by-him.
Mã̄ paṭwārīdē-kōl gium te ũ̄-kannũ̄ ũ̄diã̄-katābã̄-vichchũ̄
I of-the-village-accountant-near I-went and him-from his-books-from-in
parcha giddum, te watt mã̄ Agiṣṭrā-Sāhib-kũ̄ arzī
extract was-taken-by-me, and then by-me Extra-Assistant-Commissioner-to petition
ḍittī. Sāhib māḍī arzī Tahsīldār-kōḷ
was-given. By-the-Extra-Assistant-Commissioner my petition the-tahsildār-to
daryāfat-kītē paṭh-ḍittī. Tahsīldār mauqē-tē giyā, te
investigation-for was-sent. The-tahsildār the-spot-on went, and
ũ̄ ugwāhã̄dē biyān likhē, te
by-him of-witnesses the-statements were-written, and
Agiṣṭrā-Sāhib-kũ̄ rapōṭ kītī.
the-Extra-Assistant-Commissioner-to report was-made.
Sāhib Hindū hāī, ũ̄ ākhiā,
The-Extra-Assistant-Commissioner a-Hindū was, by-him it-was-said,
'mã̄ kaī-ḍihāṛiyã̄-kītē hã̄, mã̄ daryāfat nã̄ kar-sagdā;
'I a-few-days-for am, I investigation am-not to-make-able;

Ĩ-muqaddamēdī kāhẽ-baē-afsar-kōḷũ daryāfat karwāī-waṅē.'
of-this-case some-other-officer-near investigation will-be-made.

Tahsīldār qāzī-kũ hukm ḍittā. Qāzī mauqa
By-the-tahsildār the-qāzī-to order was-given. By-the-qāzī the-spot
waṅ ḍiṭṭhā te daryāfat kītī. Watt tahsīldār
having-gone was-seen and investigation was-made. Then by-the-tahsildār
munsif karwā-ḍittē. Ḍōhã̃ thōkã̃ hikk hikk munsif
arbitrators were-appointed. By-both parties one one arbitrator
kītā, te hikk tiryākul rakkhiā-giyā. Trihã̃ daryāfat
was-appointed, and one umpire was-appointed. By-the-three investigation
kītī, te mauqa ḍēkh-kē pāṇī ḍōhã̃-thōkã̃-vichch hikkō-jittī
was-made, and the-spot seen-having water both-parties-among equally
waṇḍ-ḍittā; te tahsīldār-kũ rapōṭ kītōnē. Ũ-dihāṛē
was-divided; and the-tahsildār-to report was-made-by-them. On-that-day
mã̃ kachahrī gium, te mudāalĕh 'Alī na giyā. Tahsīldār
I court I-went, and the-defendant 'Alī not went. By-the-tahsildār
mā-kũ ākhiā jō, 'ũ-kũ Kiṛī Shammōzī-uttē mādī-kachahrī-vichch
me-to it-was-said that, 'him (acc.) Kiṛī Shammōzī-at my-court-in
ghinn, te ũ-kũ ākhẽ jō tahsīldār tā-kũ saḍḍiā-hē.
bring, and him-to you-may-say that by-the-tahsildār as-for-you called-it-is.
Jēkar o utthã̃ na āyā, tã̃ ũ-kũ Kulāchī
If he there not came, then him-to Kulāchī
Agisṭrā-Sāhibdī kachahrī-vichch waṅṇā pâsī.'
of-the-Extra-Assistant-Commissioner court-in to-go it-will-be-necessary.'
O utthã̃ giyā te ũ ākhiā jō, 'mā-kũ munsifãdā kītā
He there went and by-him it-was-said that, 'me-to arbitrators decision
manzūr nahĩ.'
acceptable is-not.'

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 Paṭwārī 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 Taḥṣīldār who went personally to the spot.

After recording the depositions of witnesses, the Taḥṣīldār sent back the report to the Extra Assistant Commissioner. The Extra Assistant Commissioner was a Hindū, and refused to take up the case as he was shortly going away. The Taḥṣīldār issued

an order to the Qāzī to make enquiries on the spot. On receiving the report of the Qāzī, the Taḥṣīldār ordered the parties to choose arbitrators. Each party chose one arbitrator and the Taḥṣīldār 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 Taḥṣīldār for approval. The Taḥṣīldār ordered me to tell the defendant to attend his court at Shammozi, and in the case of failure, to attend the court of the Extra Assistant Commissioner. The defendant attended the court at Shammozi, but he declined to accept the decision of the arbitrators.

HINDKŌ OR MULKĪ OF MIANWALI AND BANNU.

The Thaḷī of Mianwali is called either Hindkō or Jaṭkī. It is spoken on both sides of the Indus, *i.e.* all over the three eastern Taḥṣīls of Mianwali, Bhakkar and Leiah, and, on the western side of the river, in the Isa Khel Taḥṣīl. Only in the north of the last named Taḥṣīl is it supplanted by Paṣḥtō. East of Isa Khel lies the District of Bannu. Scattered over this district the same dialect is spoken by between 33,000 and 34,000 Hindus and other non-Paṭhāns, and is called Ḥindkō or Mulkī.

The language is practically the same as the Thaḷī of Shahpur. There are slight dialectic differences between the Thaḷī of Mianwali Taḥṣīl, the most northern of the three eastern Taḥṣīls, and that of the rest of the District. For instance, in Mianwali Taḥṣīl they say *jērā*, who, but elsewhere *jēṛā*, and *pō-giā*, he fell, but elsewhere *pā-giā*. There are also differences in the formation of the passive which will be dealt with below. Everywhere there is the usual tendency to pronounce *d* as *ḍ*. Thus the Shahpur Standard *saddun*, to call, becomes *saḍḍun*.

There are a few variations in vocabulary. We may quote the following from the specimens :—

ḍũ̃, two.

taḍhã̃, then ; *jaḍhã̃*, when, and so on.

chhuṛuṇ, instead of *chhōṛuṇ*, to let go.

For 'to become' the usual word is *thīwuṇ*, but *hōwuṇ* also occurs.

Arabic and Persian words are sometimes mispronounced, as :—

ghunāh, for *gunāh*, a fault.

usmān, for *asmān*, heaven.

haryān, for *hairān*, perplexed.

The termination *eā* of the past participle is represented by *iā*, but this is hardly more than a matter of spelling. Thus, *ākhiā*, said ; *giā*, gone. Similarly from the present participle we have *jīndiã̃*, for *jīndeã̃*, while living.

In the declension of nouns, the word for 'son' is *putr*, which is unchanged throughout declension, instead of *puttur*.

The oblique plural of masculine nouns in *ā*, ends in *ãã̃*, not *eã̃*. Thus, *varhã̃*, obl. plur. of *varhā*, a year.

In the pronouns, note *assãã̃*, not *assĩ̃*, we, and *tũ̃*, not *tũ̃*, by thee. The relative pronoun is *jēṛā*, or in the north *jērā*, instead of *jehṛā*.

As for verbs, note *han* (as in Mūltānī) instead of *hin*, they are ; and *āhī*, he was, instead of *āhā*.

The first person singular, especially in the south, ends in *ĩ̃*, instead of *ãã̃*, as in *ḍassĩ̃*, I may divulge, but we have also *vāsã̃*, I will go, and *ākhsã̃*, instead of *akhēsã̃*, I will say. For the passive we have in the north *saḍāwã̃*, and in the south *saḍāĩ̃*, I may be called. Note too that the passive in this case is formed by adding *ā*, not *ī*. The standard of Shahpur would be *saḍīwã̃*.

The specimens of Mianwali Thaḷī 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.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKŌ DIALECT. MIANWALI DISTRICT.

SPECIMEN I.

(M. Ahmed Yar Khan, B.A., 1898.)

Hikk-jaṇēdē ḍũ putr han. Unhã̃-vichõ nanḍhē piūnũ
Of-one-person two sons were. Them-from-among by-the-younger to-the-father
ākhiā, 'jēṛā hissā māldā māḍā thīndā-hē mānũ ḍē.'
it-was-said, 'what share of-the-property mine becoming-is to-me give.'
Us apṇē-jīndiã̃ tarka unhã̃nũ wanḍ-ḍittā. Atē
By-him during-his-own-living the-property to-them was-divided-out. And
thōlē-ḍīhã̃-thũ pichchhē nanḍhā putr apṇā sabhō-kujjh samālā
a-few-days-from after the-younger son his-own everything collected
kar-kē hikk-parēdē-mulk-dhir ṭur-giā. Utthē apṇā māl
made-having of-a-distance-country-towards went-away. There his-own property
luchpaṇyã̃-vich waṅā-ḍittus. Atē jēṛē-vēlē sabhō-kujjh kharch
debaucheries-in was-caused-to-go-by-him. And at-what-time everything expended
thī-giā, tã̃ us-mulkdē-vich ḍāḍhā kāl pā-giā, atē oh muthāj
became, then of-that-country-in severe famine fell-down, and he poverty-stricken
thīwaṇ laggā. Taḍhã̃ us-mulk-dē hikk-rĕhṇēālē-kōḷ giā. Us
to-become began. Then of-that-country a-dweller-near he-went. By-him
usnũ zamīnã̃-vich sūr charāwaṇ muttā. Atē usdā dil
him-as-for lands-in swine for-feeding it-was-sent. And of-him the-heart
mangdā-āhī jō unhã̃-chhilṛã̃-nāḷ ḍhiḍ bharē, jēṛē sūr
wishing-was that those-husks-with belly he-may-fill, which the-swine
khāndē-han. Atē usnũ kōī nāhĩ ḍēndā. Taḍhã̃ hōsh-vich
eating-are. And to-him anyone not (was-)giving. Then sense-in
ā-kē ākhius, 'māḍē-piūdē kitṇē-mazdūrã̃dīã̃ rōṭiã̃ hin,
come-having it-was-said-by-him, 'of-my-father of-how-many-servants loaves are,
atē mã̃ bhuk-tē mardā-hã̃. Mã̃ apṇē-piū-kōḷ vãsã̃, atē
and I hunger-by dying-am. I my-own-father-near will-go, and
usnũ ākhsã̃, "mã̃ usmāndā atē tāḍē-sāmṇē ghunāh kītā-hē,
to-him I-will-say, "by-me of-heaven and in-thy-presence sin done-is,

atē huṇ is-lāiq na hã̄, jō tāḍā putr saḍāī̃. Mānū̃
and now this-worthy not I-am, that thy son I-may-be-called. Me (acc.)
apnē-mazdūrā̃-vāngū̃ hikk baṇā."' Taḍhã̄ uṭh-kē apṇē-piū-dhir
thine-own-servants-like one make."' Then arisen-having his-own-father-towards
ṭuriā, atē oh ajjhã̄ parē āhī, jō usnū̃ ḍēkh-kē
he-departed, and he still at-distance was, that him (acc.) *seen-having*
usdē-piūnū̃ taras āiā, atē bhajj-kē gaḷ lāiōs,
to-his-father compassion came, and run-having the-neck was-applied-by-him,
atē bahū̃ chumiōs. Putr usnū̃ ākhiā, 'abbā,
and much he-was-kissed-by-him. By-the-son to-him it-was-said, 'father,
mã̄ usmāndā atē tāḍē-sāmṇē ghunāh kītā-hē, atē huṇ is-lāiq
by-me of-heaven and in-thy-presence sin done-is, and now this-worthy
na hã̄, jō watt tāḍā putr saḍāī̃.' Piū apṇē-naukrā̃nū̃
not I-am, that again thy son I-may-be-called.' By-the-father to-his-own-servants
ākhiā, 'changī-thū̃-changī pushāk ghinn-āō, atē isnū̃ pawāō;
it-was-said, 'good-than-good garment bring, and to-this-one put-on;
atē usdē-hatth-vich mundrī, atē pairā̃-vich juttī pawāō;
and his-hand-on a-ring, and feet-on shoe put-on;
atē assā̃ khawāhē̃ atē khushī karāhē̃, kiū̃-kē eh māḍā putr
and we may-eat and rejoicing may-make, because this my son
mar-giā āhī, tē huṇ jī-pēā hē; phiṭṭ-giā āhī, labbh-pēā hē.' Atē
dead was, and now revived is; lost was, got is.' and
oh khushī karaṇ laggē.
they rejoicing to-make began.

Atē usdā vaḍā putr zamīn-tē āhī. Jēṛē-vēlē ghardē
And his the-great son the-field-in was. At-what-time of-the-house
sauṛē āiā, gāwaṇ-atē-nachchaṇdā alā suṇ-kē, hikk-naukarnū̃
near he-came, of-singing-and-dancing sound heard-having, to-a-servant
saḍḍios, atē puchchhios, 'eh kē hē?' Atē us
it-was-called-by-him, and it-was-asked-by-him, 'this what is?' And by-him
usnū̃ ākhiā, 'tāḍā bhirā āiā hē, atē tāḍē-piū vaḍī mizmānī
to-him it-was-said, 'thy brother come is, and by-thy-father a-great feast
kītī-hē, kiū̃-kē usnū̃ khair-nāḷ laddhā his.' Oh kāwaṛ thīā,
made-is, because to-him safety-with got he-is-to-him.' He angry became,
atē andar na āndā. Usdā peō bāhir āiā, atē usnū̃
and within not (was-)going. His father outside came, and to-him
manāios. Us piūnū̃ jawāb ḍittā, 'abbā,
it-was-remonstrated-by-him. By-him to-the-father answer was-given, 'father,
ḍēkh, mã̄ itṇē-varhā̃ tāḍī khizmat kardā rēhā-hã̄, atē kaḍhā̃-hī
see, by-me so-many-years thy service doing remained-I-am, and ever-even

tāḍē-ākhē-thũ baghair kujjh nahĩ kītā; bhalā, tã hikk
thy-said-thing-from without anything not was-done; well, by-thee a
bakkrā vī kaḍhã nahĩ ḍittā, jō mã apṇē-dōstãdē nāl
young-he-goat even ever not was-given, that I of-my-own-friends with
khushī kardā. Atē jēṛē-vēlē tāḍā eh putr āiā-hē,
rejoicing might-have-made. And at-what-time thy this son come-is,
jã apṇā māl kanjrīã-tē waññā-ḍittā-hē, tã us-wāstē vaḍī
by-whom his-own property harlots-on caused-to-go-is, by-thee him-for a-great
mizmānī kītī-hē.' Us usnũ ākhiā, 'putr, tũ hamēshã
feast made-is.' By-him to-him it-was-said, 'son, thou always
māḍē-kōḷ hẽ, atē jō-kujjh māḍā hē, oh tāḍā hē; bhalā, khushī
of-me-near art, and whatever mine is, that thine is; well, rejoicing
karuṇ atē khush thīwuṇ zarūrī āhī, kiũ-kē tāḍā bhirā mar-giā
to-make and happy to-become necessity was, because thy brother dead
āhī, huṇ jī-pēā hē; atē phiṭṭ-giā āhī, huṇ labbh-pēā hē.'
was, now revived is; and lost was, now got is.'

[No. 28.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKŌ DIALECT. MIANWALI DISTRICT.

SPECIMEN II.

(M. Ahmed Yar Khan, B.A., 1898.)

1. Hikk ādmī Sulaimān-Paighambardē kōḷ āiā, te usnũ
1. A man of-Solomon-the-Prophet near came, and to-him
ākhios, 'mānũ haiwānãdī bōlī sikhā.' Sulaimān usnũ
it-was-said-by-him, 'to-me of-animals speech teach.' By-Solomon to-him
ākhiā, 'tũ haiwānãdī bōlī na sikkh, kiũ-kē jē tã unhãdī
it-was-said, 'thou of-animals speech not learn, because if by-thee of-them
kāī gall kāhẽnũ ḍass-ḍittī, tã tũ mar-väsẽ.' Us-ādmī
any word to-anyone was-divulged, then thou wilt-die.' By-that-man
ākhiā, 'kāhẽnũ na ḍassēsã.' Taḍhã Sulaimān usnũ
it-was-said, 'to-anyone not I-will-divulge.' Then by-Solomon to-him
haiwānãdī bōlī sikhāī, atē oh ādmī apṇē-ghar giā.
of-animals speech was-taught, and that man to-his-own-house went.

2. Usdā hikk ḍānd āhī, hikk kharkā, hikk kuttā, atē bahũ-sārē
2. Of-him one bullock was, one ass, one dog, and very-many
kukkaṛ. Ḍāndnũ ḍihāṛī laḍḍ-kē bāhir ghinn vāndā-āhī,
fowls. The-bullock (acc.) *daily loaded-having forth having-taken going-he-was,*
atē kharkā khalōtā rẽhndā-āhī. Is-wāstē ḍānd ḍublā
and the-ass standing(at-home) remaining-was. This-for the-bullock thin
thī-giā, atē kharkā ṭhulā.
became, and the-ass fat.

3. Hikk-ḍihāṛē ḍānd kharkē-thũ puchchhiā, 'tāḍā kē
3. On-one-day by-the-bullock the-ass-from it-was-asked, 'thy what
hāl hē?' Kharkē ākhiā, 'mã bahũ khush hã.'
condition is?' By-the-ass it-was-said, 'I very happy am.'
Ḍānd ākhiā, 'mã bahũ aukhā hã; mānũ vī kōī bahānā
By-the-bullock it-was-said, 'I much troubled am; to-me also some device
ḍass, jō mānũ sãī na laḍḍē.' Kharkē ākhiā, 'tũ
show, that to-me the-master not may-load.' By-the-ass it-was-said, 'thou

ghā na khā, atē azārī hō-vanj.' Unhãdā sãĩ eh gall
grass not eat, and sick become.' *Of-them the-master this matter*
suṇdā āhī. Ḍūjē-ḍihāṛē ḍānd azārī thī-giā, atē ghā na
hearing was. *On-the-second-day the-bullock sick became, and grass not*
khādos.
was-eaten-by-him.

4. Sãĩ ḍānddī jā-tē kharkēnũ laḍḍ-kē bāhir
4. The-master of-the-bullock place-in the-ass (acc.) *loaded-having forth*
ghinn-giā. Ḍānd sārā ḍihāṛā mazē-nāl ghar khalōtā
took-him-away. *The-bullock the-whole day comfort-with at-home standing*
rēhā, atē kharkē-shohdē bahũ musībat ḍiṭṭhī.
remained, and by-the-ass-the-wretch much trouble was-seen (i.e. *experienced*).
Nimāshẽ ghar āiā, atē ḍānd-thũ puchchhios, 'kē
At-eventide home he-came, and the-bullock-from it-was-asked-by-him, 'what
hāl hē?' Ḍānd ākhiā, 'mã̃ ḍāḍhā khush rēhā-hã̃.'
condition is?' *By-the-bullock it-was-said, 'I very happy remained-am.'*

5. Tē kharkē ākhiā, 'mã̃ hikk bāĩ gall suṇī-hē.
5. Then by-the-ass it-was-said, 'by-me an other word heard-is.
Ḍānd ākhiā, 'oh kēṛī hē?' Kharkē ākhiā, 'assāḍā
By-the-bullock it-was-said, 'that what is?' *By-the-ass it-was-said, 'our*
sãĩ ajj pēā-āhdā-āhī, "jēkar ḍānd wall na thīwē, tã̃
master today a-saying-was, "if the-bullock well not may-become, then
usnũ kōhēsã̃." ' Ḍānd ākhiā, 'huṇ kē
him (acc.) *I-shall-slaughter."'* *By-the-bullock it-was-said, 'now what*
karāhẽ?' Kharkē ākhiā, 'ghā khā, atē bhajj.' Ḍānd
may-we-do?' *By-the-ass it-was-said, 'grass eat, and run.'* *The-bullock*
ghā khāwaṇ laggā, tē bhajjaṇ laggā.
grass to-eat began, and to-run began.

6. Unhãdā sãĩ eh gall suṇ-kē hassaṇ laggā, atē usdī
6. Of-them the-master this word heard-having to-laugh began, and his
zāl usnũ hassdā ḍēkh-kar puchchhaṇ laggī, 'kiũ hassdā-hẽ?'
wife to-him laughing seen-having to-ask began, 'why laughing-art-thou?'
Khasam usnũ ākhiā, 'mā-thũ na puchchh, kiũ-kē jē mã̃
By-the-husband to-her it-was-said, 'me-from not ask, because if I
eh gall tānũ ḍassĩ, tã̃ mã̃ mar-vāsã̃.' Zāl usnũ
this matter to-thee may-divulge, then I shall-die.' *By-the-wife to-him*
ākhiā, 'mã̃ eh gall zarūr puchchhsã̃,' atē rōwaṇ laggī,
it-was-said, 'I this matter certainly will-ask,' and to-weep she-began,
atē chhurā ghinn-kē āpnũ māraṇ laggī.
and a-knife taken-having herself (acc.) *to-kill began.*

7. Usdā khasam bahũ haryān atē ghamgīn thīā. Ḍānd,
7. *Her husband much troubled and sad became. The-bullock,*
atē kharkā, atē kuttā ḍāḍhē ghamgīn hōē, atē kukkuṛ bāngā̃
and the-ass, and the-dog extremely sad became, and the-cock crowings
ḍēwaṇ laggā. Ḍānd atē kharkē atē kuttē ākhiā,
to-give began. By-the-bullock and by-the-ass and by-the-dog it-was-said,
'assāḍā sā̃ī maraṇālā hē, atē tũ bāngā̃ ḍēndā-hẽ.' Kukkaṛ
'our master about-to-die is, and thou crowings giving-art.' By-the-cock
ākhiā, 'is-sā̃īdā maruṇ changā hē, kiũ-kē oh ḍāḍhā kamlā
it-was-said, 'of-this-master to-die good is, because he extremely foolish
hē.' Unhā̃ puchchhiā, 'kiũ?' Us ākhiā, 'mā chālī-
is.' By-them it-was-asked, 'why?' By-him it-was-said, 'I forty-
kukkṛiā̃-tē qābū rakkhdā-hā̃, atē is-dī hikk zāl hē, us-tē takṛā
hens-on control keeping-am, and of-him one wife is, her-on control
nahī thīndā.' Unhā̃ ākhiā, 'kē karē?' Us
not becomes.' By-them it-was-said, 'what may-he-do?' By-him
ākhiā, 'sōṭī chā-ghinnē, atē usnũ māraṇ laggē,
it-was-said, 'a-cudgel let-him-up-and-take, and her (acc.) *to-beat let-him-begin,*
taḍhā̃ chhuṛēs, jaḍhā̃ ākhē, "mā na puchchhdī, mānũ
then let-him-let-her-go, when she-may-say, "I not (am-)asking, me (acc.)
na mār."'
not beat."'

8. Oh ādmī suṇdā-āhī. Us hikk sōṭī ghiddī, atē
8. *That man hearing-was. By-him a cudgel was-taken, and*
zālnũ māraṇ laggā. Zāl Khudādā nā̃ ghattiā,
the-wife (acc.) *to-beat he-began. By-the-wife of-God the-name was-invoked,*
atē ākhios, 'mānũ na mār, mā̃ na puchchhdī.'
and it-was-said-by-her, 'me (acc.) *not beat, I not (am-)asking.'*

9. Is-thũ eh natījā nikaldā-hē jō randā murshid khalā
9. *This-from this moral issuing-is that of-a-woman the-teacher a-blow*
hē.
is.

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. 'O,' 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 threatened 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 cock began to crow. Then said the bullock, the ass, and the dog to the cock, 'shame on you! Here is our master dying of grief, and you are crowing!' Said the cock, '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 Allāh 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.

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
1. One	Hikk, hekk	Hikk, hekk
2. Two	Dōẽ	Ḍũ
3. Three	Trā, trāẽ	Trāe
4. Four	Chār	Chār
5. Five	Panj	Panj
6. Six	Chhẽ	Chhẽ, chhī
7. Seven	Satt	Satt
8. Eight	Aṭṭh	Aṭṭh
9. Nine	Nā	Nā
10. Ten	Dāh	Ḍāh
11. Twenty	Vīh	Vīh
12. Fifty	Panjāh	Panjāh
13. Hundred	Sâ	Sâ
14. I	Mã̄	Maĩ, mã̄
15. Of me	Mērā	Mēḍā, mäḍā
16. Mine	Mērā	Mēḍā, mäḍā
17. We	Hassĩ *or* assĩ	Assã̄
18. Of us	Asāḍā, hasāḍā, sāḍā	Assāḍā, sāḍā
19. Our	Asāḍā, hasāḍā, sāḍā	Assāḍā, sāḍā
20. Thou	Tũ̄	Tũ̄
21. Of thee	Tērā	Tēḍā, täḍā
22. Thine	Tērā	Tēḍā, täḍā
23. You	Tussĩ	Tussã̄
24. Of you	Tusāḍā, tuhāḍā	Tussāḍā, tuhāḍā
25. Your	Tusāḍā, tuhāḍā	Tussāḍā, tuhāḍā

SENTENCES IN SOUTHERN LAHNDĀ.

Hindkī of Dera Ghazi Khan.	Thalī of Shāhpur.	English.
Hik	Hikk	1. One.
Ḍḍī̃	Ḍī̃	2. Two.
Trāē	Trāē	3. Three.
Chār	Chār	4. Four.
Pañ	Panj	5. Five.
Chhı	Chhē̃	6. Six.
Sat	Satt	7. Seven.
Aṭh	Aṭṭh	8. Eight.
Nē̃	Nā	9. Nine.
Ḍḍāh	Ḍāh	10. Ten.
Vıh	Vih	11. Twenty.
Pañhā	Panjāh	12. Fifty.
Sau	Sâ	13. Hundred.
Maĭ	Mī̃	14. I.
Maiḍḍā	Mäḍā	15. Of me.
Maiḍḍā	Mäḍā	16. Mine.
Assā̃	Assā̃	17. We.
Asāḍḍā	Asāḍā	18. Of us.
Asāḍḍā	Asāḍā	19. Our.
Tū̃	Tū̃	20. Thou.
Taiḍḍā	Täḍā	21. Of thee.
Taiḍḍā	Täḍā	22. Thine.
Tussā̃	Tussā̃	23. You.
Tusāḍḍā, tuhaḍḍā . .	Tusāḍā, tuhāḍā . .	24. Of you.
Tusāḍḍā, tuhāḍḍā . .	Tusāḍā, tuhāḍā . .	25. Your.

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
26. He	Oh	Ō
27. Of him	Usdā, uhdā	Ūndā
28. His	Usdā, uhdā	Ūndā
29. They	Oh	Ō
30. Of them	Unhãdā	Unhãdā
31. Their	Unhãdā	Unhãdā
32. Hand	Hatth	Hatth
33. Foot	Pār	Pēr, pār
34. Nose	Nakk	Nakk, (*nostril*) nās
35. Eye	Akkh	Akkh
36. Mouth	Muh	Mũh, (*face*) mukkh
37. Tooth	Dand	Ḍand
38. Ear	Kann	Kann
39. Hair	Vāl	Vāl
40. Head	Sir	Sir
41. Tongue	Jibbh	Jibbh
42. Belly	Ḍhiḍḍh	Ḍhiḍḍh
43. Back	Kanḍ, trikkal	Kanḍ
44. Iron	Lōhā	Lōhā
45. Gold	Sōnā	Sōnā
46. Silver	Chãdī	Chãdī
47. Father	Peō	Pitt
48. Mother	Mā, ammã	Mā
49. Brother	Bhirā, bhrā	Bhirā
50. Sister	Bhāṇ	Bhēṇ, bhāṇ
51. Man	Ādmī	Muṇs, muṇs
52. Woman	Sawāṇī	Zāl, sawāṇī, trēmit

Hindkī of Dēra Ghāzi Khan.	Thaḷī of Shāhpur.	English.
Ō	O, oh	26. He.
Udā	Usdā, uhda . . .	27. Of him.
Ūdā	Usdā, uhdā . . .	28. His.
Ō	O, oh, un . . .	29. They.
Unhēdā	Unhãdā	30. Of them.
Unhēdā	Unhãdā	31. Their.
Hath	Hatth	32. Hand.
Pēr	Pär	33. Foot.
Nak	Nakk	34. Nose.
Akh	Akkh	35. Eye.
Mũh	Mũh	36. Mouth.
Ḍḍãd	Dand	37. Tooth.
Kan	Kann	38. Ear.
Wāl	Vāl	39. Hair.
Sir	Sir	40. Head.
Jjibh	Jibbh	41. Tongue.
Pēṭ	Ḍhiḍḍh	42. Belly.
Kāḍ	Kanḍ	43. Back.
Lōhā	Lōhā	44. Iron.
Sōnā	Sōnā	45. Gold.
Ruppā	Chãdī	46. Silver.
Piō, piũ	Peō	47. Father.
Mā	Mā	48. Mother
Bhirā	Bhrā	49. Brother.
Bhẽ, bhēṇ . . .	Bhāṇ	50. Sister.
Ādmī, mard . . .	Ḍāhṛī	51. Man.
Trēmit	Zāl, chāṇḍā . . .	52. Woman.

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
53. Wife . . .	Sawāṇī	Sawāṇī, trēmīt . . .
54. Child . . .	Bāl	Bāl (*m.*), bālṛī (*f.*) . .
55. Son	Puttur	Pōtr, puttr, puttur . .
56. Daughter . . .	Dhī	Dhī . . . .
57. Slave . . .	Gulām	Naukar . . . .
58. Cultivator . . .	Muzārā	Raṛh-wāh . . .
59. Shepherd . . .	Ājṛī	Ājaṛī . . . .
60. God	Rabb, Khudā . . .	Khudā . . . .
61. Devil . . .	Shaitān	Shātān . . . .
62. Sun	Dēhũ̃	Sijjh . . . .
63. Moon . . .	Chann	Chandr . . . .
64. Star	Tārā	Tārā . . . .
65. Fire	Agg	Bhā (*fem.*) . . .
66. Water . . .	Pāṇī̃	Pāṇī . . . .
67. House . . .	Ghar	Ghar . . . .
68. Horse . . .	Ghōṛā	Ghōṛā . . . .
69. Cow	Gā̃	Gā̃ . . . .
70. Dog	Kuttā	Kuttā . . . .
71. Cat	Billī	Billī (*fem.*) . . .
72. Cock	Kukkuṛ	Kukkuṛ . . .
73. Duck . . .	Battak	Murgāī (*wild duck*), battak (*goose*).
74. Ass	Khōtā, gaddē̃ . . .	Gaḍḍā̃h (*fem.* gaḍḍē̃h) .
75. Camel . . .	Uṭṭh	Uṭṭh . . . .
76. Bird	Pakkhī	Pakkhī, pakkhī . .
77. Go	Wanj	Vanj . . . .
78. Eat	Khā	Khā . . . .
79. Sit	Bāh	Bāh, bāh . . .

Hindkī of Dera Ghazi Khan.	Thaḷī of Shāhpur.	English.
Zāl, jō, jōē . . .	Jaṇī, sawāṇī, trīmat . .	53. Wife.
Bbāl	Balōṛā, ningur . . .	54. Child.
Putr	Pōtr	55. Son.
Dhī	Dhī	56. Daughter.
Bbānhā̃	Gōllā	57. Slave.
Raṛh-rahā . . .	Zamīdār	58. Cultivator.
Ajṛī	Ājaṛī, Kīyāl . . .	59. Shepherd.
Khudā	Khudā, Rabb . . .	60. God.
Shaitān	Shatān	61. Devil.
Sijh	Ḍēhī̃	62. Sun.
Chā̃dr	Chann	63. Moon.
Tārā	Tārā	64. Star.
Bhā	Agg, bhā . . .	65. Fire.
Pāṇī̃	Pāṇī	66. Water.
Ghar	Ghar	67. House.
Ghōṛā	Ghōṛā	68. Horse.
Ggāī̃	Gā̃	69. Cow.
Kuttā	Kuttā	70. Dog.
Bbillī	Billā ; *fem.* billī . .	71. Cat.
Kukkuṛ	Kukkuṛ	72. Cock.
Badak	Battak . . .	73. Duck.
Gaḍḍhā̃	Gaddō̃ ; *fem.* gaddē . .	74. Ass.
Uṭh	Uṭṭh ; *fem.* ḍāchī . .	75. Camel.
Pakhī	Pakkhū, pakkhī . .	76. Bird.
Vanj	Vanj, jāh . . .	77. Go.
Khā	Khā	78. Eat.
Bbah, (*imperat.* bbaih, bbwah).	Bāh	79. Sit.

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
80. Come . . .	Ā	Ā . . . . .
81. Beat . . .	Mār	Mār . . . . .
82. Stand . . .	Khalō	Khaṛ . . . . .
83. Die	Mar	Mar . . . . .
84. Give . . .	Dō	Ḍē . . . . .
85. Run . . .	Bhajj	Drukk, drâṛ . . .
86. Up	Uttō	Uttō . . . . .
87. Near . . .	Kōḷ	Nēṛē, kōlhẽ . . .
88. Down . . .	Taḷō	Taḷō . . . . .
89. Far	Dūr, mōkḷō . . .	Mōklē, parō . . .
90. Before . . .	Aggō	Aggã̄ . . . . .
91. Behind . . .	Pichchhō . . .	Pichchhã̄ . . . .
92. Who . . .	Kâṇ	Kaun . . . . .
93. What . . .	Kō	Keā, chō . . . .
94. Why . . .	Kiũ	Kiũ . . . . .
95. And . . .	Hor	Tē, attē . . . .
96. But	Vatt, par . . .	Par . . . . .
97. If	Jēkar	Jēkar . . . . .
98. Yes	Hā, hã̄	Hã̄ . . . . .
99. No	Nahĩ	Nã̄ . . . . .
100. Alas . . .	Afsos	Hāē hāē . . .
101. A father . . .	Peō	Piū . . . . .
102. Of a father . .	Piūdā	Piūdā . . . . .
103. To a father . .	Piūnũ *or* piū-dhir . .	Piū-kũ . . . .
104. From a father . .	Piū-thũ	Piū-kanũ . . . .
105. Two fathers . .	Dōē peō	Ḍũ piū . . . . .
106. Fathers . . .	Peō	Piū . . . . .

Hindkī of Dera Ghazi Khan.	Thaḷī of Shāhpur.	English.
Ā	Ā	80. Come.
Mār	Mār	81. Beat.
Khaṛ	Khalō	82. Stand.
Mar	Mar	83. Die.
Ḍḍō	Ḍō	84. Give.
Druk, durk . . .	Bhajj	85. Run.
Uttō	Uttō	86. Up.
Nazik, nērō, kōlh . .	Nēṛō	87. Near.
Tallō, hēṭh . . .	Hēṭh	88. Down.
Parē, parẽ, parrẽ . .	Mōkḷō	89. Far.
Aggẽ	Aggō	90. Before.
Pichhẽ	Pichchhō	91. Behind.
Kaũ, kõ	Káṇ	92. Who.
Kē, cha	Kō	93. What.
Kiyẽ	Kiẽ	94. Why.
Attē, attẽ . . .	Tē, atē, hōr . . .	95. And.
Bhal	Par	96. But.
Jēkar, jēkaḍāhẽ . .	Jēkar	97. If.
Āhā	Hā, hẽ	98. Yes.
Nẽ, nẽh	Nā, nahī, khair . .	99. No.
Armān	Hāē hāē	100. Alas.
Piū	Peō	101. A father.
Piūdā	Piūdā	102. Of a father.
Piū-kẽ	Piūnẽ	103. To a father.
Piū-kannẽ . . .	Piū-kōlẽ	104. From a father.
Ḍḍẽ piū . . .	Ḍẽ peō	105. Two fathers.
Piū	Peō	106. Fathers.

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
107. Of fathers . .	Pēwãdā	Piūwãdā . . . .
108. To fathers . . .	Pēwãnũ	Piūwã-kũ . . . .
109. From fathers . .	Pēwã-thũ . . .	Piūwã-kanũ . . . .
110. A daughter . .	Dhī	Dhī . . . .
111. Of a daughter . .	Dhīūdā . . .	Dhīdā . . . .
112. To a daughter . .	Dhīūnũ, dhīū-dhir . .	Dhī-kũ . . . .
113. From a daughter .	Dhīū-thũ . . .	Dhī-kanũ . . . .
114. Two daughters . .	Dōē dhiãˆ . . .	Ḍũ dhiã . . . .
115. Daughters . .	Dhiã	Dhiã . . . .
116. Of daughters . .	Dhiãdā	Dhiãdā . . . .
117. To daughters . .	Dhiãnũ, dhiã-dhir . .	Dhiã-kũ . . . .
118. From daughters .	Dhiã-thũ . . .	Dhiã-kanũ . . . .
119. A good man . .	Hikk changā ādmī . .	Hikk changā bandā .
120. Of a good man . .	Hikk changē ādmīdā .	Hikk changē bandēdā .
121. To a good man . .	Hikk changē ādmīnũ *or* -dhir.	Hikk changē bandē-kũ .
122. From a good man .	Hikk changē ādmī-thũ .	Hikk changē bandē-kanũ .
123. Two good men . .	Dōē changē ādmī . .	Ḍũ changē bandē . .
124. Good men . .	Changē ādmī . . .	Changē landē . .
125. Of good men . .	Changeã ādmiãdā . .	Changeã bandeãdā . .
126. To good men . .	Changeã ādmiãnũ . .	Changeã bandeã-kũ .
127. From good men . .	Changeã ādmiã-thũ . .	Changeã bandeã-kanũ .
128. A good woman . .	Hikk changī sawāṇī . .	Hikk changī zāl . .
129. A bad boy . .	Hikk bhāṛā chhōhur . .	Hikk gandā chhōhur .
130. Good women . .	Changiã sawāṇiã . .	Chāngiã zāliã . . .
131. A bad girl . .	Bhāṛī chhōhir . . .	Hikk gandī chhōhir . .
132. Good . . .	Changā	Changā . . . .
133. Better . . .	Bhī changā *or* changērā .	Changērā . . .

Hindkī of Dera Ghazi Khan.	Thaḷī of Shāhpur.	English.
Piūẽdā	Pewãdā	107. Of fathers.
Piūẽ-kũ	Pewãnũ	108. To fathers.
Piūẽ-kannũ . . .	Pewã-kōlũ . . .	109. From fathers.
Dhī	Dhī	110. A daughter.
Dhīdā	Dhīādā	111. Of a daughter.
Dhī-kũ	Dhīānũ	112. To a daughter.
Dhī-kannũ . . .	Dhīā-kōlũ . . .	113. From a daughter.
Ḍḍũ dhīrĩ . . .	Ḍũ dhiã . . .	114. Two daughters.
Dhīrĩ	Dhiã	115. Daughters.
Dhīrĩdā	Dhiãdā	116. Of daughters.
Dhīrĩ-kũ . . .	Dhiãnũ	117. To daughters.
Dhīrĩ-kannũ . . .	Dhiã-kōlũ . . .	118. From daughters.
Chãgã ādmī . . .	Changā ḍāhṛī . . .	119. A good man.
Chãgẽ ādmīdā . . .	Changē ḍāhṛīdā . .	120. Of a good man.
Chãgẽ ādmī-kũ . .	Changē ḍāhṛīnũ . .	121. To a good man.
Chãgẽ ādmī-kannũ . .	Changē ḍāhṛī-kolũ . .	122. From a good man.
Ḍḍũ chãgẽ ādmĩ . .	Ḍũ changē ḍāhṛī . .	123. Two good men.
Chãgẽ ādmĩ . . .	Changē ḍāhṛī . . .	124. Good men.
Chãgẽ ādmẽdā . .	Changeã ḍāhṛiãdā . .	125. Of good men.
Chãgẽ ādmẽ-kũ . .	Changeã ḍāhṛiãnũ . .	126. To good men.
Chãgẽ ādmẽ-kannũ . .	Changeã ḍāhṛiã-kōlũ .	127. From good men.
Chãgĩ trẽmit . . .	Changī zāl . . .	128. A good woman.
Mãdā chhōhar . .	Bhāṛā ningur . . .	129. A bad boy.
Chãgiã trẽmitĩ . .	Changiã zālī . . .	130. Good women.
Mãdī chhōhir . . .	Bhāṛī ningir . . .	131. A bad girl.
Chãgã	Changā	132. Good.
(Ũ-kannũ) chãgã . .	Bhī changā, changērā .	133. Better.

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
134. Best . . .	Habbnā̃-thū̃ changā . .	Sabbhnā̃-kanū̃ changā .
135. High . . .	Uchchā	Uchchā . . . .
136. Higher . . .	Vaḍḍā uchchā . . .	Uchchērā . . .
137. Highest . . .	Habbnā̃-thū̃ uchchā . .	Sabbhnā̃-kanū̃ uchchā .
138. A horse . . .	Ghōṛā	Ghōṛā . . . .
139. A mare . . .	Ghōṛī	Ghōṛī . . . .
140. Horses . . .	Ghōṛē	Ghōṛē . . . .
141. Mares . . .	Ghōṛiā̃	Ghōṛiā̃ . . . .
142. A bull . . .	Dānd	Sānh (*bull*), ḍānd (*bullock*)
143. A cow . . .	Gā̃	Gā̃ . . . .
144. Bulls . . .	Dānd	Sānh, ḍānd . . .
145. Cows . . .	Gāĩ	Gā̃ĩ . . . .
146. A dog . . .	Kuttā	Kuttā . . . .
147. A bitch . . .	Kuttī	Kuttī . . . .
148. Dogs . . .	Kuttē	Kuttē . . . .
149. Bitches . . .	Kuttiā̃	Kuttiā̃ . . . .
150. A he goat . .	Chhēlā	Chhēlā . . . .
151. A female goat . .	Bakrī	Bakrī . . . .
152. Goats . . .	Bakrē, bakriā̃ . . .	Chhēlē, bakriā̃ . .
153. A male deer . .	Harn	Haraṇ . . . .
154. A female deer . .	Harnī	Harṇī . . . .
155. Deer . . .	Harn, harniā̃ . . .	Haraṇ, harṇiā̃ . . .
156. I am . . .	Mā̃ hā̃	Mā̃ hā̃, ã̃ . . .
157. Thou art . . .	Tū̃ hẽ	Tū̃ hẽ, ẽ . . .
158. He is . . .	Oh hō	Ō hō, ō . . . .
159. We are . . .	Assī hā̃	Assā̃ haĩ, aĩ . . .
160. You are . . .	Tussī hō	Tussā̃ hō, ō . . .

Hindkī of Dera Ghazi Khan.	Thaḷī of Shāhpur.	English.
Sabhṛāẽ-kannũ chāgā̃ .	Habbṇā̃-thũ changā . .	134. Best.
Uchchā	Uchchā	135. High.
(Ũ-kannũ) uchchā . .	(Us-thũ) uchchā . .	136. Higher.
Sabhṛāẽ-kannũ changā̃ .	Habbṇā̃-thũ uchchā . .	137. Highest.
Ghōṛā	Ghōṛā	138. A horse.
Ghōṛī	Ghōṛī	139. A mare.
Ghōṛē	Ghōṛē	140. Horses.
Ghōṛiā̃	Ghōṛiā̃	141. Mares.
Ḍḍānd, sānh . . .	Ḍānd	142. A bull.
Ggāũ	Gā	143. A cow.
Ḍḍā̃d, sāuh . . .	Ḍānd	144. Bulls.
Ggāwī̃	Gāī	145. Cows.
Kuttā	Kuttā	146. A dog.
Kutti	Kuttī	147. A bitch.
Kuttē	Kuttē	148. Dogs.
Kuttiā̃	Kuttiā̃ . .	149. Bitches.
Bbakrā	Chhēlā	150. A he goat.
Bbakrī	Bakrī	151. A female goat.
Chhālā-māl . . .	Chhēlē	152. Goats.
Haraṇ	Harn (*ravine-deer*) . .	153. A male deer.
Haraṇī̃	Harnī	154. A female deer.
Haraṇ	Harn	155. Deer.
Maī hā̃	Mā̃ hā̃, ã̃, āhā̃ . . .	156. I am.
Tũ hĩ	Tũ hẽ, ẽ, ihẽ . . .	157. Thou art.
Ō hẽ	Oh hō, ē, ihō . . .	158. He is.
Assā̃ haĩ . . .	Assā̃ hā̃ẽ, haĩ . . .	159. We are.
Tussā̃ hō . . .	Tussā̃ hō, ō, ē hō . .	160. You are.

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
161. They are . . .	Oh hin	Ō hin, han, in . . .
162. I was . . .	Mã̄ āhus	Mã̄ ham, hāum, hāīm, hāus
163. Thou wast . .	Tũ āhē	Tũ hãvē, hāē . . .
164. He was . . .	Oh āhā	Ō hā (*fem.* hāī) . .
165. We were . . .	Assī̃, āhssē . . .	Assã̄ hāsē . . .
166. You were . .	Tussī̃ āhē . . .	Tussã̄ hāvē . . .
167. They were . .	Oh āhin	Ō hāin, āhin . . .
168. Be	Hō	Thī . . . .
169. To be . . .	Hōwuṇ	Thīwaṇ . . . .
170. Being . . .	Hundā	Thīndā . . . .
171. Having been . .	Hō-kē	Thī-kē . . . .
172. I may be . . .	Mã̄ hōwã̄	Mã̄ thīwã̄ . . .
173. I shall be . . .	Mã̄ hōsã̄	Mã̄ thīsã̄ . . . .
174. I should be . .	Mã̄ hundus . . .	Mã̄ thīndā, thīwãha . .
175. Beat . . .	Mār	Mār . . . .
176. To beat . . .	Māruṇ	Māraṇ . . . .
177. Beating . . .	Mārēndā . . .	Marēndā . . .
178. Having beaten . .	Mār-kē	Mār-kē . . . .
179. I beat . . .	Mã̄ marēndā-hã̄ . .	Mã̄ marēnnã̄ . . .
180. Thou beatest . .	Tũ marēndā-hē . .	Tũ marēnnē . . .
181. He beats . . .	Oh marēndā-hē . .	Ō marēnnē . . .
182. We beat . . .	Assī̃ marēndē-hã̄ . .	Assã̄ marēnneã̄ . .
183. You beat . . .	Tussī̃ marēndē-hō . .	Tussã̄ marēnneō . .
184. They beat . . .	Oh marēndē-hin . .	Ō marēnnen . . .
185. I beat (*Past Tense*) .	Mã̄ māreā . . .	Mã̄ māreā . . .
186. Thou beatest (*Past Tense*).	Tũ māreā . . .	Tã̄ māreā . . .
187. He beat (*Past Tense*) .	Us māreā . . .	Ũ̃ māreā . . .

Hindkī of Dera Ghazi Khan.	Thaḷī of Shāhpur.	English.
Ō hin	Oh hinn, inn, ēhinn . .	161. They are.
Maĩ ham . . .	Mã̃ āhis, āhim . .	162. I was.
Tũ̃ hāwē . . .	Tũ̃ āhē	163. Thou wast.
Ō hā	Oh āhā ; *fem.* āhī . .	164. He was.
Assã̃ hāsē . . .	Assã̃ āssē . . .	165. We were.
Tussã̃ hāwē . . .	Tussã̃ āhē . . .	166. You were.
Ō han	Oh āhin ; *fem.* āhiã̃, āhin .	167. They were.
Thī, hō	Thī	168. Be.
Thīwaṇ, hōwaṇ . .	Thīwuṇ	169. To be.
Thĩdā, hõdā . . .	Thīndā	170. Being.
Thī-kē, thī-kar, thī-karāhĩ	Thī-kē	171. Having been.
Maĩ thīwã̃, hōwã̃ . .	Mã̃ thīwã̃ . . .	172. I may be.
Maĩ thīsã̃, hōsã̃ . .	Mã̃ thīsã̃	173. I shall be.
.....	Mã̃ thīwãhā . . .	174. I should be.
Mār	Mār	175. Beat.
Māraṇ	Māruṇ	176. To beat.
Marēdā	Marīndā	177. Beating.
Mār-kē, mār-kar, mār-karāhĩ.	Mārī-kē	178. Having beaten.
Maĩ marēdā . . .	Mã̃ marīndā hã̃, marīnã̃ .	179. I beat.
Tũ̃ marēdĩ . . .	Tũ̃ marīndā hẽ, marīnẽ .	180. Thou beatest.
Ō marēdē . . .	Oh marīndā hē . .	181. He beats.
Assã̃ marēdũ̃ . . .	Assã̃ marīndē hãẽ . .	182. We beat.
Tussã̃ marēdē-hō . .	Tũssā marīndē hō . .	183. You beat.
Ō marēdin . . .	Oh marīndē hinn . .	184. They beat.
Maĩ māriā . . .	Mã̃ mārĕā . . .	185. I beat (*Past Tense*).
Taũ māriā . . .	Tũ̃ mārĕa . . .	186. Thou beatest (*Past Tense*).
U māriā	Us mārĕā . . .	187. He beat (*Past Tense*).

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
188. We beat (*Past Tense*)	Assã̄ mārеā . . .	Assã̄ mārеā . . .
189. You beat (*Past Tense*)	Tussã̄ mārеā . . .	Tussã̄ mārеā . . .
190. They beat (*Past Tense*)	Unhã̄ mārеā . . .	Unhã̄ mārеā . . .
191. I am beating . .	Mã̄ marēndā-hã̄ . .	Mã̄ marēndā-hã̄ . .
192. I was beating . .	Mã̄ marēndā-āhus . .	Mã̄ marēndā-hāim . .
193. I had beaten . .	Mã̄ mārеā-āhā . .	Mã̄ mārеā hā . . .
194. I may beat . .	Mã̄ mārã̄	Mã̄ mārã̄ . . .
195. I shall beat . .	Mã̄ marēsã̄ . . .	Mã̄ marēsã̄ . . .
196. Thou wilt beat . .	Tũ̄ marēsē . . .	Tũ̄ marēsē . . .
197. He will beat . .	Oh marēsī . . .	Ō marēsī . . .
198. We shall beat . .	Assī marsāhã̄ . . .	Assã̄ marēsũ̄ . . .
199. You will beat . .	Tussī marēsō . . .	Tussã̄ marēsō . . .
200. They will beat . .	Oh marēsin . . .	Ō marēsin, marēsan . .
201. I should beat . .	Mã̄ marēndus . . .	Mã̄ marēndā, mārãhā .
202. I am beaten . .	Mã̄ marīndā-hã̄ . .	Mã̄ marījã̄ . . .
203. I was beaten . .	Mã̄ mārеā gēā . . .	Mã̄ marīj-gēā, -pēā . .
204. I shall be beaten .	Mã̄ marīsã̄ . . .	Mã̄ marīsã̄ . . .
205. I go . . .	Mã̄ vāndā-hã̄ . . .	Mã̄ vānã̄ . . .
206. Thou goest . .	Tũ̄ vānda-hē . . .	Tũ̄ vānē . . . .
207. He goes . . .	Ah vāndā-hō . . .	Ō vāndō . . .
208. We go . . .	Assī vāndē-hã̄ . . .	Assã̄ vāndē-ã̄ . . .
209. You go . . .	Tussī vāndē-hō . .	Tussã̄ vāndē-ō . . .
210. They go . . .	Oh vāndē-hin . . .	Ō vāndin . . .
211. I went . . .	Mã̄ gēā	Mã̄ gēā . . . .
212. Thou wentest . .	Tũ̄ gēā	Tũ̄ gēā . . . .
213. He went . . .	Oh gēā	Ō gēā . . . .
214. We went . . .	Assī gāē	Assã̄ gāō . . .

Hindkī of Dera Ghazi Khan.	Thalī of Shāhpur.	English.
Assã māriā . . .	Assī mārēā . . .	188. We beat (*Past Tense*).
Tussã māriā . . .	Tussī mārēā . . .	189. You beat (*Past Tense*).
Unhẽ māriā . . .	Unhã mārēā . . .	190. They beat (*Past Tense*).
Maĩ marēdā-piā-hã . .	Mã marīndā hã . .	191. I am beating.
Maĩ marēdā-piā-ham .	Mã marīndā āhis . .	192. I was beating.
Maĩ māriā-ham . .	Mã mārēā āhā . .	193. I had beaten.
Maĩ mārã . . .	Mã mārã . . .	194. I may beat.
Maĩ marēsã . . .	Mã marēsã . . .	195. I shall beat.
Tũ marēsẽ . . .	Tũ marēsẽ . . .	196. Thou wilt beat.
Ō marēsī . . .	Oh marēsī . . .	197. He will beat.
Assã marēsũ . . .	Assã mārsāhẽ . . .	198. We shall beat.
Tussã marēsō . . .	Tussã marēsō . . .	199. You will beat.
Ò marēsin . . .	Oh marēsin . . .	200. They will beat.
.....	Mã mārãhã . . .	201. I should beat.
Maĩ marīdã . . .	Mã marīndã . . .	202. I am beaten.
Maĩ māriā giā, *or* gium .	Mã marīch geā . . .	203. I was beaten.
Maĩ marīsã . . .	Mã marīsã . . .	204. I shall be beaten.
Maĩ vēdã . . .	Mã vāndā hã, vānã . .	205. I go.
Tũ vēdĩ	Tũ vāndā hẽ, vānẽ . .	206. Thou goest.
Ō vēdē	Oh vāndā hē . . .	207. He goes.
Assã vēdũ . . .	Assã vāndē hãē . .	208. We go.
Tussã vēdē-hō . .	Tussã vāndē hō . .	209. You go.
Ō vēdin	Oh vāndē hinn . . .	210. They go.
Maĩ ggiā . . .	Mã gēā ; *fem.* gāĩī . .	211. I went.
Tũ ggaĩ	Tũ gēā	212. Thou wentest.
Ō ggiā	Oh gēā	213. He went.
Assã ggaō . . .	Assã gāō ; *fem.* gāĩĩã .	214. We went.

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
215. You went . . .	Tussī gāē	Tussā̃ gāē . . . .
216. They went . .	Oh gāē	Ō gāē . . . . .
217. Go	Vanj	Vanj . . . . .
218. Going . . .	Vāndā	Vāndā . . . . .
219. Gone . . .	Gēā	Gēā . . . . .
220. What is your name ? .	Tērā kē nā̃ hē ? . .	Tāḍā nā̃ keā hē ? . .
221. How old is this horse ?	Ih ghōṛā kitṇī umardā hē ?	Ī̃ ghōṛēdī umar keā hē ? .
222. How far is it from here to Kashmir ?	Kashmīr itthō̃ kitṇī dūr hē ?	Itthō̃ Kashmīr kittī pandh hē ?
223. How many sons are there in your father's house ?	Tērē piūdē ghar kitṇē puttar hin ?	Tāḍē piūdē ghar kittī puttar hin ?
224. I have walked a long way to-day.	Ajj mā̃ bahut ṭureā-hā̃ .	Mā̃ ajj lambā pandh ṭureā hā̃.
225. The son of my uncle is married to his sister.	Mērē chāchēdā puttur usdī bhāṇ-nāl parnia-hē.	Māḍā sōtr ūndī bhāṇ-kū̃ parnīā-hē.
226. In the house is the saddle of the white horse.	Chiṭṭē ghōṛēdī kāṭhī ghar pal hē.	Chiṭṭē ghōṛēdī zīn ghar-vicheh hē.
227. Put the saddle upon his back.	Usdī trikkal-uttē kāṭhī ghattō.	Zīn ūndī kanḍ-tē ghatt-chā.
228. I have beaten his son with many stripes.	Mā̃ usdē puttarnū̃ bahū̃ chābkā̃ nāl mārea-hē.	Mā̃ ūndē puttar-kū̃ bahū̃ bāt mārīā hin.
229. He is grazing cattle on the top of the hill.	Pahāṛdī chōṭī uttē oh chaukhar waṭṭdā charāndā-hē.	Ō māl-kū̃ pahāṛdī chōṭī-uttē charēndā pēā hē.
230. He is sitting on a horse under that tree.	Oh us rukhdē talī ghōṛē-uttē bāiṭhā-hē.	Ō ghōṛē-uttē charheā bēṭhā hē darakhtdē taḷē.
231. His brother is taller than his sister.	Usdā bhirā āpṇī bhānō̃ nāḷō lammā hē.	Ūndā bhirā ūndī bhāṇ-kanū̃ lambā hē.
232. The price of that is two rupees and a half.	Usdā mull dōē rupāīē te aṭṭh ānē hē.	Ūndī rakam aḍhāī rupēā hē.
233. My father lives in that small house.	Mērā pēō us chhōṭē ghar-vich rēhndā-hē.	Māḍā piū ū̃ chhōṭē ghar-vichch rēhndā-hē.
234. Give this rupee to him	Eh rupāīā usnū̃ dē . .	Ē rupēā ū̃-kū̃ ḍē-chā .
235. Take those rupees from him.	Oh rupāīē us-kōlū̃ lēhō .	Ō rupāē ū̃-kanū̃ ghinn .
236. Beat him well and bind him with ropes.	Usnū̃ wal mār hōr usnū̃ rassiā̃-nāl bannh.	Ū̃-kū̃ changī tarhā̃ mār, attē rassī-nāl bannh-chā.
237. Draw water from the well.	Khūh-vichchō̃ pāṇī kaḍḍh .	Khūh-vichchō̃ pāṇī kaḍḍh .
238. Walk before me . .	Mērē aggē ṭur . . .	Māḍē aggū̃ ṭur . .
239. Whose boy comes behind you ?	Kā̃dā chhōhur tērē pichchhē āundā-hē ?	Kā̃dā chhōhur tāḍē pichchhē āndā-pēā-hē ?
240. From whom did you buy that ?	Kā̃-kōlū̃ tussā̃ neh mull lēā-hē ?	Ō kā̃-kanū̃ mull ghiddā-hē ?
241. From a shopkeeper of the village.	Ṭhaṭṭēdē hikk haṭṭiālē-kōlū̃	Vastīdē hikk kirār-kanū̃ .

Hindkī of Dera Ghazi Khan.	Thaḷī of Shāhpur.	English.
Tussã̃ ggaē . . .	Tussã̃ gāē . . .	215. You went.
Õ ggaē	Oh gāē	216. They went.
Vanj	Vanj, jāh . . .	217. Go.
Vẽdā	Vāndā	218. Going.
Ggiā	Gēā	219. Gone.
Taiḍḍā nã̃ cha hē ? . .	Tāḍā nã̃ kē hē ? . .	220. What is your name ?
Ī ghōṛēdī kittī umra hē ? .	Eh ghōṛā kitṇī umardā hē ?	221. How old is this horse ?
Itthũ̃ Kashmīr kittī parrẽ hē ?	Kaśmīr itthũ̃ kitṇā dūr hē ?	222. How far is it from here to Kashmir ?
Taiḍḍē piūdē ghar kittī putr hin ?	Tāḍē piūdē ghar kitṇē ningar hinn ?	223. How many sons are there in your father's house ?
Ajj maĩ bbahũ̃ pādh kītē .	Mã̃ ajj bahũ sail kītā hē .	224. I have walked a long way to-day.
Maiḍḍā sōtr ũ̃dī bhēṇ-kũ̃ parnī-ē.	Māḍē chāchēdā pōtr usdī bhāṇū-nāl vivāh thīā hē.	225. The son of my uncle is married to his sister.
Chiṭṭē ghōṛēdī zīn ghar-vich hē.	Chiṭṭē ghōṛēdī kāṭhī ghar vichch hē.	226. In the house is the saddle of the white horse.
Ũ̃dī kãḍ-tē zīn rakhō .	Usdī kanḍ-tē kāṭhī ghatt .	227. Put the saddle upon his back.
Maĩ ũ̃dē putr-kũ̃ bbahũ̃ mār mārī.	Mã̃ usdē ningar-nũ̃ bahũ bēt mārē hinn.	228. I have beaten his son with many stripes.
Õ rōṛhīdī chōṭī-tē ḍḍãggar charēdā paē.	Oh māl pahāṛīdī chōṭī-uttē charīndā hē.	229. He is grazing cattle on the top of the hill.
Õ ũ̃ darakht hēṭh ghōṛē-tē baswār thĩ̃dā paē.	Oh us rukkhdē taḷē ghōṛē-tē chaṛheā bāiṭhā hē.	230. He is sitting on a horse under that tree.
Ũ̃dā bhirā ũ̃dī bhēṇ-kannũ̃ lambā hē.	Usdā bhrā bhāṇū-kōlũ̃ lammērā hē.	231. His brother is taller than his sister.
Udā mul aḍhāī rupaē hē .	Uhdā mull aḍhāī rupāĩ hē.	232. The price of that is two rupees and a half.
Maiḍḍā piū ũ̃ chhōṭē ghar-vich ṭikdē.	Māḍā peō us nikṛē ghar vichch vassdā hē.	233. My father lives in that small house.
Ē rupiā ũ̃-kũ̃ ḍḍēō . .	Eh rupāĩā usnũ̃ ḍē . .	234. Give this rupee to him.
Õ rupaē ũ̃-kannũ̃ ghinnō .	Oh rupāĩē us-kanũ̃ ghinn .	235. Take those rupees from him.
Ũ̃-kũ̃ khūb mārō, attē ũ̃-kũ̃ rassẽ-nāl bbadhō.	Usnũ̃ mār te rassē-nāl bannh chā.	236. Beat him well and bind him with ropes.
Khū-vichchũ̃ pāṇĩ chhik .	Khūh-vichchũ̃ pāṇī kaḍḍh	237. Draw water from the well.
Maiḍḍē aggũ̃ ṭur . .	Māḍē aggē ṭur . .	238. Walk before me.
Kaĩdā chhōhar tusāḍḍē pichhũ̃ āḍē ?	Kã̃dā bāl tuhāḍē pichchhē āundā pēā hē ?	239. Whose boy comes behind you ?
Õ kaĩ-kannũ̃ mul ghidā hē-ī ?	Eh tussã̃ kã̃-thũ̃ ghiddā hē ?	240. From whom did you buy that ?
Wastīdē dukāndār-kannũ̃ .	Pinḍḍē haṭṭīālē pāsũ̃ .	241. From a shopkeeper of the village.

NORTH-EASTERN LAHNDĀ.

From the District of Mianwali we leave Thalī and with it the southern, or standard, form of Lahndā. 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 Sind Sāgar Doab. Starting in the east from the river Jehlam, it runs across the south of the Jhelum (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 Thalī 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 *jul* instead of *chal*, move; *ghinn*, for *lē*, take; *hag*, for *sak*, be able. Like the last example, many other words in the north change an initial *s* to *h*.

The words for 'my' and 'thy' are *mā̃ḍā* and *tā̃ḍā*, instead of *mērā* and *tērā*. Most noteworthy are the changes of the verbs signifying 'to go' and 'to come.' For the former southern Lahndā has *vañj* or *vañ*.[1] In the north *vañj* gradually disappears. By the time we get into Rawalpindī it has altogether disappeared, and we usually find instead *gachh*, but sometimes *jā*. We are in fact approaching the country in which the influence of Kāshmīrī and its allied tongues is felt, and *gachhṇā* can only be compared with the Kāshmīrī *gatshun*. Similarly, the southern word for 'come' is *ā*, but in the north-east it is *achh*.

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-dā*, of a house. But in the north, such words add *ē* in the oblique case singular. Thus (North-East) *gharē-nā*, (North-West) *gharē-dā*, of a house. Similarly, feminine nouns ending in a consonant add *ī* in the oblique cases in the north, but do not add it in the south. Thus, from *akkh*, an eye, we have in the south *akkh-dā*, but in the north *akkhī-nā* or *akkhī-dā*.

There is considerable variety in the postpositions. We may quote two examples. In the south the termination of the dative is *nū̃*, but in the north it is almost[1] always *ā̃* or some connected form. The termination of the genitive in the south is *dā*. In the north, the two dialects part company here. The North-West still retains *dā*, while the North-East always has *nā*. 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 Participle ends in *dā*, and so also in the North-West, while in the North-East it ends in *nā*. 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 Dhannī dialect of the North-West, which, being near Shahpur, still keeps the *nā̃*. See p. 544.

Jhelum, over the whole of the District of Rawalpindi and the hill country to its north and north-east, as far as Kashmir and Bhadrawah.

The North-Western dialect commences in the south in a kind of wedge between the Pindi Gheb Taḥṣīl 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 Awānkārī of Southern Attock, and the Ghēbī 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 Lahndā extending south of Chakwal in Jhelum.

Across the Indus in Kohat, a form of Awāṇkārī is also spoken by Hindūs and Awāṇs scattered all over the district, and called by various names. We may call it, for our present purposes, Kōhāṭī. We may note that in all these dialects the word for 'go' is *vañj*, not *gachh*. In the remaining dialects *vañj* is not used. The next dialect is Pōṭhwārī, spoken in East Jhelum and over the plains portion of Rawalpindī. It is also spoken in a corner of the District of Gujarat, between the Pabbi range, and the river Jehlam. In the Murree (Marī) hills of North Rawalpindī, a slightly different dialect is spoken, which we may call Pahāṛī Pōṭhwārī. Very similar is the Ḍhuṇḍī spoken in an adjoining tract of Hazara immediately to the west. Going further north-east, we enter the territories of His Highness the Maharaja of Kashmir. Pōṭhwārī is here spoken in the hills to the west and south of the Valley of Kashmir, and is locally known as Chibhālī or the language of the Chibhs. Closely allied to this is the Punchhī spoken in the Kashmir *Jāgīr* of Punch. Here the various forms of Lahndā end. Further north we find Shiṇā and Kāshmīrī, while to the east it has the Ḍōgrī of Jammu and Bhadrawāhī (a Western Pahāṛī dialect).

The following table gives the estimated number of speakers of these various forms of North-Eastern Lahndā :—

Dialect of the Western Salt Range :—		
Shahpur	25,000	
		25,000
Awāṇkārī :—		
Attock	89,901	
Kōhāṭī of Kohat	34,000	
		123,901
Ghēbī (Pindigheb of Attock)		90,308
Pōṭhwārī :—		
Rawalpindi	475,973	
East Jhelum	183,389	
Gujrat	25,000	
		684,362
Pahāṛī Pōṭhwārī :—		
Murree Hills Dialect	57,957	
Ḍhuṇḍī of Hazara	29,820	
		87,777
Kashmir dialects :—		
Chibhālī	521,338	
Punchhī	220,069	
		741,407
Total Speakers of North-Eastern Lahndā		1,752,755

LAHNDĀ 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 Mianwali extending from the river Jhelum to the Indus. In it we first come across the North-Eastern dialect of Lahndā.

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 Pōṭhwārī of the Jhelum Taḥṣīl to its north, while that of the western end of the District portion of the Range is the Dhannī form of North-Western Lahndā spoken in the Chakwal Taḥṣīl 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 Taḥṣīl, in which (*vide* p. 383 *ante*) the Thaḷī form of Southern Lahndā 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 Kahūn and the Vunhār. The latter is inhabited chiefly by Awāṇs and the former by Janjuās. But if you travel from Chakwal to Pind Dadan Khan you will hear *dā* [i.e. North-Western Lahndā] and not *nā* [i.e. North-Eastern Lahndā] universally, except perhaps from a few men who come from Pōṭhwārī-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 i**n***dā*) 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, Attock, and Kohat, the title 'North-Eastern' is hardly appropriate. But its main extension is to the north-east over the Rawalpindi Pōṭhwār into Kashmir territory, and the fact that it has also gone west is due to its being carried thither by Awāṇs from the Salt Range.

It will be most convenient to consider first of all this western extension into Shahpur, Attock, and Kohat, so as to leave the way clear for the consideration of the true North-Eastern dialect of the Pōṭhwār tract and Kashmir.

In the Shahpur Salt Range about 25,000 people speak the dialect now to be described. It is closely allied to Pōṭhwārī, and a full account of it is given in Sir James Wilson's *Grammar and Dictionary of Western Pañjābī*. 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 Mianwālī no special dialect has been reported for the Salt Range, but the Lahndā spoken in the north of that district shows traces of Salt Range influence. The Lahndā of Mianwālī has been described on pp. 404ff.

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 Dōāb.

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 Lahndā of the Shahpur Dōāb,—the standard dialect,—are given when known. They are indicated by the letter D.

anhārā, dark. (D. *anhērā*.)
anhārī, darkness, a dust-storm. (D. *anhērī*.)
assẽ̃, the month September-October. (D. *assū*.)
bannh, a pond.
bhaṇḍariã̃, raviny ground.
bhūṇḍ, a sow. (D. *bhōn*.)
bighiāṛ, a wolf. (D. *bighāṛ*.)
bōṭṇā, a young donkey. (D. *khōtā*.)
chahā, a measure of capacity.
chāṛā, broad.
chattṛī, a grain-parcher's pan. (D. *dāngī*.)
chattur, a grain-parcher's oven. (D. *bhaṭṭhī*.)
chhimkī, *chhimmak*, a twig.
chōkhṛā, good, fair, much, many. (D. *chōkhā*.)
chunj, beak of a bird, point of a knife or sword. (D. *chōng*.)
dākh, grape, vine. (D. *drākh*.)
dand, *dandī*, a precipice, cliff.
ḍannā, a stick ; the step of a ladder. (D. *ḍaṇḍā*.)
dāwur, spider. (Thaḷi *ḍ̃āwur*.)
ḍhibbī, a rocky knoll, hillock.
ḍhōk, an outlying homestead, hamlet, dwelling at a distance from the village.
dhussā, coarse blanket.
ḍil, rock, large stone. (D. *ḍilh*.)
gaṇuṇ, to count.
gāṛ, *giraṇḍā*, stony ground.
hagguṇ, to be able. (D. *sagguṇ*.)
hall, land enjoying good irrigation or manure.
haṇ, now. (D. *huṇ*.)
hēkul, (f. *hēkil*), a pig.
hill, a kite (the bird).
hiñ̃, thus. (D. *iñē*.)
huruṇ, to descend, get down. (D. *lēhuṇ*.)
huṛeār, the wild hill sheep, oorial. (D. *huṛeāl*.)

itrā, so much. (D. *itṇā*.)
jā, a perennial stream.
jhāmaṛ, a branch.
juḷuṇ, to start, to go.
kahōṭā, an earthen cylinder for storing grain. Cf. *sakār*. (D. *kalhōṭā*.)
kanhīrā, oleander, *Nerium Odorum*.
kass, a catch-drain; ravine.
kassī, a small catch-drain; a small ravine.
kassiā, a small catch-drain.
kāvaṛ, angry. (D. *kauṛ*.)
kavṛīl, angry, passionate, bad-tempered.
khaprā, brackish, bitter; a poisonous snake, *Echis Carinata*.
kharmōr, the small bustard. (D. *tilūr*.)
khēṛī, sandal.
k̲hūb, strangles (the disease). (D. *hubbīā̃*.)
khuddhur, *khuddhir*, broken raviny ground.
khursī, a chair.
killehō̃, a dwarf palm.
kirṛakkā, of or belonging to Hindūs. (D. *kirṛikkā*.)
kitrā, how much? (D. *kitṇā*.)
koā̃h, tamarisk tree, *Tamarix Articulata*. (D. *ukā̃h*.)
kōr, who? (D. *káṇ*.)
kōsā, lukewarm.
kōṭkirlī, the house-lizard.
kulāṛ, a tree, *Bauhinia Variegata*.
laggar, the branch of a tree.
lahūṛā, a tree, *Tecoma Undulata*. Cf. *rahūṛā*.
lūṇī, salt butter.
magghā, dear, expensive.
mann, a large white scone.
mārkā, a meeting, an assembly. (D. *parēhā̃*.)
meṅgaṇ, droppings of sheep, goats, deer, or hares.
mēṭ, a table.
mū̃hī, a branch of an agnatic family.
nidhārī, a parasitical plant that grows on the *bēr* tree (*Zizyphus Jujuba*)
paṇā̃, earth, soil.
paṛī, a rock. (In D. this word means 'a flat clod.')
passā, a stack, a heap of grain in straw.
rahūṛā, a tree, *Tecoma Undulata*. Cf. *lahūṛā*.
rakkaṛ, poor soil.
rattṛiā̃, raviny ground among red rocks.
rōh, anger. (In Thaḷī this word means 'a hill.')
sāhā, a hare.
sakār, a quadrangular mud-built receptacle for grain. Cf. *kahōṭā*.
sāṛnā, cooked flesh.

sarpar, certainly, in any case.
sháhur, a village.
siḷḷh, a brick. (D. *siḷḷ*, shaped stone.)
sitthī, a dwarf palm.
ṭākh, a vulture.
takhur, a boar.
tittur, a partridge. (D. *tittar*.)
trēṛ, dew. (In D. this word means 'a crack in the soil.')
ūnū, a ring put on the head under a burden. (D. *unnū*.)
utrā, so much. (D. *utṇā*.)
utthã̄, above, up. (D. *uttã̄h*.)
vallan, a watercourse made to guide water to a field.
vāṛ, cotton.
varēṇḍī, the part of the wall of a house projecting above the roof.
varf, snow.
vargā, a small strip of wood used in roofing. (D. *karlā*.)
vatamman, a tree, *Celtis Australis*.
vaṭṭā, a stone, boulder.

Pronunciation.—In pronunciation the letters *r* and *l* are occasionally interchanged, as in the word *lahūṛā* or *rahūṛā*, the name of a certain tree. There is a strong tendency to change a standard *ṇ* to *r*, as in *kor* for *káṇ*, who? *itrā* for *itṇā*, so much.

There is a tendency to drop aspiration, as in *ḍil*, a rock, Standard *ḍilh*; *bārã̄*, twelve, Standard *bāhrã̄*.

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 *nā* or *nã̄*, the termination of the genitive and the termination of the present participle; *māreā* or *māreã̄*, struck. So *asī* or *asĩ̄*, we; *tusī* or *tusĩ̄*, you; *māḍā* or *mãḍā*, my; *tāḍā* or *tãḍā*, thy; *jāi* or *jāĩ*, oblique form of *jā*, a place; *gallu* or *gallũ*, oblique form of *gall*, 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:—

Nom. Masc.	Obl. case sing.
ghar, a house	*ghare*.
hal, a plough	*hale*.
pär, a foot	*päre*.
uṭṭh, a camel	*uṭṭhe*.
kirāṛ, a shopkeeper	*kirāṛe*.
puttur, a son	*puttare*.

The final *e* is often nasalized, as in *gharẽ̄*.

It will be observed from the last example that nouns of more than one syllable, ending in a consonant preceded by *u*, change, as in the standard, the *u* to *a* in the oblique case.

The word *bhirā*, a brother, has its oblique singular *bhirāū*, and its oblique plural *bhirāwcã̄*.

Similarly, feminine nouns ending in a consonant often form the oblique case by adding *i* or *u*. Thus:—

Nom. Fem.	Obl. case sing.
hill, a kite	*hilli*.
akkh, the eye	*akkhi*.
majjh, a buffalo	*majjhi*.
ṭär, a pony-mare	*ṭäri*.
chhōhir, a girl	*chhōhri*.
jā, a place	*jāi*.
dā, direction	*dāi*.
bhāṇ, a sister	*bhāṇu*.
gall, a word	*gallu*.

Note that, as in the case of *chhōhir*, feminine words of more than one syllable ending in a consonant preceded by *i* drop the *i* in the oblique case.

The final *i* and *u* are often nasalized. Thus, in the specimen, we have *jāĩ*, (in) a place; *dāĩ*, (in) the direction of, towards; *gallũ*, 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 *nā* or *nã̄*, instead of *dā*, and is subject to the following inflexions:—

	Masc.	Fem.
Sing. Nom.	*nā* or *nã̄*	*nī* or *nĩ̄*.
Obl.	*nē* or *nẽ̄*	*ni* or *nĩ̄*.
Plur. Nom.	*nè* or *nẽ̀*	*nīã̄*.
Obl.	*neã̄*	*nīã̂*.
jaṇēnã̄ ghōṛā, the man's horse.		*jaṇēnĩ̄ ghōṛī*, the man's mare.
jaṇēnẽ̄ ghōṛēnã̄, of the man's horse.		*jaṇẽ̄nĩ̄ ghōṛīnã̄*, of the man's mare.
jaṇēnẽ̄ ghōṛē, the man's horses.		*jaṇēniã̄ ghōṛīã̄*, the man's mares.
jaṇēneã̄ ghōṛeã̄nã̄, of the man's horses.		*jaṇēniã̄ ghōṛīãnã̄*, of the man's mares.

The postposition of the dative is *hã̄* or *ãh* instead of *nũ*. Thus, *ghōṛē-hã̄*, to the horse.

The postposition of the ablative is *thāȭ*, as in *ghare-thāȭ*, from a house.

The following, therefore, are the full declensions of the various classes of nouns in this dialect.

Masculine, *ghōṛā*, a horse.

	Sing.	Plur.
Nominative.	*ghōṛā*, a horse.	*ghōṛē*, horses.
Agent.	*ghōṛē*, by a horse.	*ghōṛeã̃*, by horses.
Dative-Accusative.	*ghōṛē-hã̃*, to a horse.	*ghōṛeã̃-hã̃*, to horses.
Ablative.	*ghōṛē-thāõ̃*, from a horse.	*ghōṛeã̃-thāõ̃*, from horses.
Genitive.	*ghōṛēnã̃*, of a horse.	*ghōṛeã̃nã̃*, of horses.
Locative.	(*ghōṛē*, in a horse.)[1]	(*ghōṛẽ̃*, in horses.)
Vocative.	*ghōṛēā*, O horse.	*ghōṛeã̃ hō*, O horses.

Masculine, *ghar*, a house.

	Sing.	Plur.
Nominative.	*ghar*, a house.	*ghar*, houses.
Agent.	*ghare*, by a house.	*gharã̃*, by houses.
Dative-Accusative.	*ghare-hã̃*, to a house.	*gharã̃-hã̃*, to houses.
Ablative.	*ghare-thāõ̃*, from a house.	*gharã̃-thāõ̃*, from houses.
Genitive.	*gharenã̃*, of a house.	*gharãnã̃*, of houses.
Locative.	*ghar*, *ghare*, in a house.	*gharẽ̃*, in houses.
Vocative.	*gharā*, O house.	*gharã̃ hō*, O houses.

Feminine, *ghōṛī*, a mare.

	Sing.	Plur.
Nominative.	*ghōṛī*, a mare.	*ghōṛiã̃*, mares.
Agent.	*ghōṛī*, by a mare.	*ghōṛiã̃*, by mares.
Dative-Accusative.	*ghōṛī-hã̃*, to a mare.	*ghōṛiã̃-hã̃*, to mares.
Ablative.	*ghōṛī-thāõ̃*, from a mare.	*ghōṛiã̃-thāõ̃*, from mares.
Genitive.	*ghōṛīnã̃*, of a mare.	*ghōṛiãnã̃*, of mares.
Locative.	(*ghōṛĩ̃*, in a horse.)[1]	(*ghōṛĩ̃*, in horses.)[1]
Vocative.	*ghōṛiē*, O mare.	*ghōṛiã̃ hō*, O horses.

Feminine, *akkh*, an eye.

	Sing.	Plur.
Nominative.	*akkh*, an eye.	*akkhĩ̃*, eyes.
Agent.	*akkhi*, by an eye.	*akkhĩ̃*, by eyes.
Dative-Accusative.	*akkhi-hã̃*, to an eye.	*akkhĩ̃-hã̃*, to eyes.
Ablative.	*akkhi-thāõ̃*, from an eye.	*akkhĩ̃-thāõ̃*, from eyes.
Genitive.	*akkhinã̃*, of an eye.	*akkhĩ̃nã̃*, of eyes.
Locative.	*akkhĩ̃*, in an eye.	*akkhĩ̃*, in eyes.
Vocative.	*akkhiē*, O eye.	*akkhĩ̃ hō*, O eyes.

[1] 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 *vich* with the oblique case.

Feminine, *bhäṇ*, a sister.

	Sing.	Plur.
Nominative.	*bhäṇ*, a sister.	*bhäṇũ*, sisters.
Agent.	*bhäṇu*, by a sister.	*bhäṇũ*, by sisters.
Dative-Accusative.	*bhäṇu-hã̃*, to a sister.	*bhäṇũ-hã̃*, to sisters.
Ablative.	*bhäṇu-thāõ̃*, from a sister.	*bhäṇũ-thāõ̃*, from sisters.
Genitive.	*bhäṇunã̃*, of a sister.	*bhäṇũnã̃*, of sisters.
Locative.	*bhäṇĩ̃*, in a sister.	*bhäṇĩ̃*, in sisters.
Vocative.	*bhäṇuē*, O sister.	*bhäṇũ hō*, O sisters.

As regards adjectives, the only important point to note is that the word *hōr*, other, makes its oblique form singular *hōrī*, not *hōr*, as in the Standard. There are also the following differences in the numerals :—

	Standard.	Salt Range.
Twelve	*bāhrã̃*	*bārã̃*.
Thirteen	*tēhrã̃*	*tērã̃*.
Forty	*chāhlī*	*chālī*.
Forty-five	*pãtālī*	*pañjtālī*.
Seventy	*sattir*	*sattar*.

As regards pronouns, the first two personal pronouns are thus declined :—

	I.	Thou.
Sing.		
Nom.	*maĩ*, *mã̃*	*tũ̃*.
Ag.	*maĩ*, *mã̃*	*taĩ* or *tuddh*.
Dat.	*mãh* or *mä-kō*	*tãh*, *tuddãh*, or *tä-kō*.
Gen.	*maĩḍā* or *mãḍā*	*taĩḍā* or *tãḍā*.
Obl.	*mä*	*tä*.
Plur.		
Nom.	*asī*, *asĩ̃*	*tusī*, *tusĩ̃*.
Ag.	*asã̃*	*tusã̃*.
Dat.	*asãh* or *asā-hã̃*	*tusãh* or *tusā-hã̃*.
Gen.	*asiḍḍā*, *siḍḍā*	*tusiḍḍā*.
Obl.	*asã̃*	*tusã̃*.

The Demonstrative pronouns, also used as pronouns of the third person, are thus declined :—

	He, she, it, this.	He, she, it, that.
Sing.		
Nom.	*ē*	*ō*.
Ag.	*is*	*us*.
Dat.	*isãh* or *is-hã̃*	*usãh* or *usā-hã̃*.
Obl.	*is*	*us*.
Plur.		
Nom.	*in* or *innh*	*un* or *unnh*.
Ag.	*inã̃*, *inhã̃*, or *innhã̃*	*unã̃*, *unhã̃*, or *unnhã̃*.
Dat.	*inãh* or *inhãh*	*unãh* or *unhãh*.
Obl.	*inã̃*, *inhã̃*, or *innhã̃*	*unã̃*, *unhã̃*, or *unnhã̃*.

The genitives are regular. Thus, *isnã̃*, of this ; *usnã̃*, of that.

The word for 'who?' is *kōr*, not *káṇ*, as in the Standard. Its oblique singular is *kaĩ* or *kã̃*; its nominative plural *kōr*; and its oblique plural *kinhã̃*. The pronominal adjectives of quantity end in *rā* instead of *ṇā*, as in *itrā*, this much; *utrā*, that much; *kitrā*, how much? instead of *itṇā*, *utṇā*, *kitṇā*.

In other respects the pronouns in the Salt Range follow the Standard. It may be noted that the specimen (para. 3) gives *jō*, as well as *jehṛā*, for the relative pronoun.

In the Standard, the word *hōrī* is used as a suffix of respect. In the Salt Range this becomes *ōrī*, with an oblique form *ōrã̃* (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:—

Present—'I am,' etc.

Singular.			Plural.		
Full Form.	Contracted Form.	Emphatic Form.	Full Form.	Contracted Form.	Emphatic Form.
1. *ãh*	*ã̃*	*ēhwã̃*	*ãh*	*ã̃*	...
2. *ẽh, ẽ̃h, ãh*	*ẽ̃*	...	...	*õ*	*ahõ*
3. *eh, ãh*	*ẽ*	...	...	*in, an*	*ãhin, āhin*

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 *in* or *an* of the third person plural with a preceding word. Thus (specimen, para. 4), *majūd-an*, they are present. Similarly *hōēn* (1), for *hōē-in*, (the rubies) are (hidden); *marēnēn* (4), for *marēnē-in*, they are striking; *vānēn* (4), for *vānē-in*, they go; *dasāēn* (4), for *dasāē-in*, they were shown.

The Past Tense also differs from the Standard. Thus:—

Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.
1. *ãhus, áhs, hãus*	*ãhus, áhs*	*ãhã̃, āhõ̃, hã̃, áhsē*	*ãhiã̃, āhiã̃, áhsē*
2. *ãhũ̃, āhũ̃, hãũ̃*	*ãhĩ̃, āhĩ̃*	*ãhõ, āhõ, hãõ*	*ãhiõ, āhiõ, hãõ*
3. *ãhā, āh, hãñ*	*ãhɪ, āhɪ*	*ãhẽ, āhẽ, hãẽ*	*āhiã̃, ãh*

There is a negative verb substantive, of which the following are the only forms noted :—

Sing. 1. *nāhã̃, nahã̃.*
2. *nahẽ̃, nīhã̃, nahũ̃, nihũ̃.*
3. *nahĩ̃.*

There are doubtless 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 *thīwuṇ*, to become, is usually employed instead of the Standard *hōwuṇ*, but we shall find *hōwuṇ* also employed in the specimen.

In the conjugation of the active verb, the present participle ends in *nā* or *nã̃*, instead of the Standard *dā*. Thus, *bachnā*, escaping; *ṭurnã̃*, going; *karēnã̃* (transitive) doing. The other participles and the various verbal nouns are as in the Standard, but final vowels are sometimes nasalized, as in *manneã̃*, it was admitted (Specimen, para. 4), for *manneā*.

The Old Present and Present Subjunctive is thus conjugated :—

'I strike,' 'I may strike,' etc.

	Singular.	Plural.
1.	*mārã̃*	*mārāhã̃.*
2.	*mārhẽ̃*	*mārhō.*
3.	*mārē*	*māren, mārin.*

The Future is the same as in the Standard, except that the third person plural ends in *san*, not in *sin*. Thus, *marēsan*, not *marēsin*, they will strike.

The Respectful Imperative is formed by adding *hẽ̃* for the second person singular, and *ĕh* for the second person plural. Thus, *mārhẽ̃*, please thou to strike; *mārĕh*, 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 *nā* or *nã̃*, not in *dā*.

As an unusual form of the verb with pronominal suffixes, we may quote *dassēīhōs*, we may show to him (Specimen, para. 2). We may also note a contracted form of the 3rd plural present definite *marēnẽ̃n*, for *marēnẽ̃-an*, they are striking.

No version of the Parable of the Prodigal Son has come from Shahpur. I therefore give a folktale taken from Sir James Wilson's *Grammar* as a specimen of the dialect of the Shahpur Salt Range. I am responsible for the interlinear translation, but the free translation is Sir James Wilson's. The actual text comes from Shahpur, 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.

LAHNDÁ OR WESTERN PAÑJÁBÍ.

SALT RANGE DIALECT. SHAHPUR DISTRICT.

(*Sir James Wilson, K.C.S.I.*)

1. Aglē-vēlē Missarnā hikk patshāh āhā. Usnē trā puttar
1. In-the-former-time of-Egypt one king was. Of-him three sons
āhē. Khudānī marzī iñe āhī, ō vaḍḍā bimār thīā. Tōṛē
were. Of-God will thus was, he very sick became. Although
hakīmā̃ usnā dārū-dirmal dile-nāl kītā, par ō bachnā
by-physicians of-him medicine-drugs heart-with was-made, but he recovering
nazir na āeā. Ōṛik patshāh rōz-rōz āpṇā ghaṭnā
(in)sight not came. At-last the-king day-by-day his-own diminishing
hāl vēkh-ke jāteos, 'bachnā nāhā̃.' Nāḷē
condition seen-having it-was-known-by-him, 'recovering I-am-not.' Moreover
milkhe-vichch râlā vēkh-ke āpṇē-trāhā̃-puttrā̃-hā̃
the-kingdom-in disturbance seen-having his-own-the-three-sons-to
sadāeos. Vatt unhā̃ ākheos, 'chhōrō, aje tusī̃
it-was-called-by-him. Then (to)them it-was-said-by-him, 'boys, still you
nikṛē hō, te mā̃ḍā ē hāl ē. Mā̃ marnā̃. Dushmanā̃ ē
young are, and my this condition is. I am-dying. By-enemies this
gall vēkh-ke mā̃ḍē-milkhe-hā̃ chawāhī̃-pāsū̃ ā vēhṛeā-e.
thing seen-having my-kingdom-as-for on-the-four-sides having-come it-surrounded-is.
Mā̃h tusiḍḍā vaḍḍā fikar ē. Mā̃ nahā̃-jaṇnā jē mā̃ḍē-marnē-
To-me of-you great anxiety is. I am-not-knowing that my-death-
kōḷū̃ pichchhō tusiḍḍā kī hāl thīsī. Ē vēkh-ke mā̃
from after your what condition will-be. This seen-having by-me
ajj tusā̃h saddeā-ē. Mā̃ḍē-māhl-vichch falāṇī-jāī̃ ikk
today to-you called-it-is. My-palace-in in-a-certain-place a
chōr-khāna waḍḍeā̃nē vēlēnā baṇeā-hōeā-ē, te us-vichch trā lāl
secret-chamber of-ancestors of-time built-become-is, and it-in three rubies
rakkhē hōēn. Lakkhā̃-rupāiā̃nē mulle-nē āhin. Tusī̃ unhā̃
placed become-are. Of-lakhs-rupees of-value they-are. You them
ghinn-ke kitthēī vakkhrī-jāī̃ chhapā-rakkhō, jitthē tusiḍḍē-kōḷū̃
taken-having somewhere in-a-different-place conceal, where of-you-from

sawā hōrī-kahĩ-ãh khabar nā hōwē. Matã̃ Khudā nā
except other-anyone-to knowledge not may-be. So-that God not
karē, patshāhī tusiḍḍē-kōḷũ̃ khassī-vañē, te tusã̃h
may-(so)-do, (that)the-kingdom of-you-from be-snatched-away, and to-you
rupãĩã̃nī lōṛ pawē, te tusĩ kahĩnē mothāj thīō.'
of-rupees need may-fall, and you of-anyone dependents may-become.'
Patshāhneã̃-puttrã̃ āpṇē-piūnē ākhaṇ-mūjib trāhã̃-lāl
By-the-king's-sons of-their-own-father saying-according-to the-three-rubies
māhle-chõ kaḍḍh-ke shāharnē bāhir hikk-ujṛī-hōī-jāĩ-vichch,
the-palace-from-in taken-out-having of-the-city outside a-desolate-become-place-in,
jitthē lōkã̃nã̃ āwuṇ vañuṇ ghaṭṭ āhā, vañ dabbē.
where of-people coming going little was, having-gone were-buried.

2. Kahĩ-dehāṛeã̃-kōḷũ̃ pichchhē patshāh mar-gēā. Patshāhī
2. Some-days-from after the-king died. The-kingdom
dushmanã̃ khass-ghittī, te patshāhneã̃-puttrã̃ vakht
by-the-enemies was-snatched-(and-)taken, and (to)the-king's-sons adversity
pā-gēā. Jehṛē-vēlē kharchõ taṅg thīē, āpas-vichch
fell. At-what-time from-expenditure in-straits they-became, themselves-among
salāh kītīōnē, 'jehṛē lāl piū asā-hã̃ dittē-āhē,
agreement was-made-by-them, 'what rubies by-the-father us-to given-were,
unhã̃ vēch-chhōṛã̃, te kahĩ-hōrī-milkhe-vichch vañ-ke āpṇī-hayātīnē
them let-us-sell-away, and some-other-country-in gone-having of-our-own-life
dehāṛē kaṭṭã̃.' Trā bhirā utthē gāē jitthē lāl dabbē
days let-us-pass.' Three brothers thither went where the-rubies buried
āhē. Jis-vēlē zimĩ paṭṭīōnē, dō lāl nikhtē, te
were. At-what-time the-earth was-dug-up-by-them, two rubies came-out, and
hikk na laddhā. Vaḍḍē hairān hōē, 'ē kē gall
one not was-found. Much perplexed they-became, 'this what affair
ē? jē kaddī kōī chōr pânā, tā iñ nā
is? if ever any thief had-fallen(upon-them), then thus not
hōnā, jē hikk chā-khaṛēnã̃, te dō
it-would-have-become, that one he-would-up-and-have-taken, and two
pāē-rĕhnē. Vi-shakk asã̃-trāhãĩ-vichchõ kahĩnī
fallen-would-have-remained. Without-doubt us-the-three-from-among of-someone
niyyat mārī-gălī-ē. Siḍḍē sawā hōr-kahĩnã̃ ē kamm
the-conscience gone-wrong-is. Of-us except of-other-anyone this the-deed
nahĩ. Bass, changī gall ē jē asī kāzī-kōḷ vañ-ke
is-not. Enough, good course this that we the-Qāzī-near gone-having
ē sārā hāl dassēĩhōs, te ō siḍḍā faislā karē,
this whole condition may-show-to-him, and he of-us decision may-make,

te mukaddama khuṭāē.' Sāreã ē gall manzūr kītī,
and the-business he-may-finish.' By-all this course agreed-upon was-made,
te kāzī dāĩ ṭurē.
and the-Qāzī towards they-started.

3. Rāhe-vichch vāneã-hōeã hikk ōṭhī unhã mileā.
3. The-road-in as-they-were-going a camelman to-them was-met.
Unhã-kōḷũ puchchheus, 'tusã iddē kōī uṭṭh vānā ḍiṭṭhā?'
Them-from it-was-asked-by-him, 'by-you hither any camel going was-seen?'
Vaḍḍē-bhirāū ākheā, 'mīã, tãḍā uṭṭh kāṇā āhā?' Us
By-the-eldest-brother it-was-said, 'Sir, thy camel one-eyed was?' By-him
ākheā jē, 'hā, mãḍā uṭṭh kāṇā āhā.' Vichkarlē-bhirāū
it-was-said that, 'yes, my camel one-eyed was.' By-the-middle-brother
us-kōḷũ puchchheā jē, 'tãḍē-uṭṭh-uttē sirkā laddeā-hōeā-āhā?' Us
him-from it-was-asked that, 'thy-camel-on vinegar loaded-become-was?' By-him
ākheā, 'hā-jī, ē vī sachch ē.' Nikṛē ākheā, 'tãḍā
it-was-said, 'yes,-Sir, this also true is.' By-the-younger it-was-said, 'thy
uṭṭh luṇḍḍā vī āhā?' Us ākheā, 'hā, ē gall vī
camel tailless also was?' By-him it-was-said, 'yes, this statement also
sachch ē, jō ākhīnē. Huṇ dassō, mãḍā uṭṭh kiddē gēā
true is, which was-said-by-you. Now show, my camel whither gone
ē.' Trāhāī-bhirāwã hass-ke ākheā jē, 'asã tãḍā uṭṭh
is.' By-the-three-brothers laughed-having it-was-said that, 'by-us thy camel
nahĩ ḍiṭṭhā. Asā-hã kē khabar ē jē kiddē gēā?'
is-not seen. Us-to what knowledge is that whither it-went?'
Ōṭhī ē gall suṇ-ke unhã ākheā, 'Vāh vā,
By-the-camelman this word heard-having to-them it-was-said, 'Wah wah,
tusĩ ē ajab gall ākhnē-ō, jē kadī tusã mãḍā uṭṭh
you this wonderful statement saying-are, that ever by-you my camel
nahĩ ḍiṭṭhā, tā innh sārē pattē kīkuṇ dēnē-ō?
is-not seen, then these all distinguishing-marks how giving-are-you?
Mãḍā uṭṭh zarūr tusiḍḍē kōḷ ē. Chaṅgī gall ē, mãḍā uṭṭh
My camel certainly of-you near is. Good course this, my camel
mōṛ dēō, nahĩ-tã kāzī-sāhib-ōrã-kōḷ jullō.' Shāhzādeã
back-again give-ye, otherwise the-Qāzī-His-Honour-near come.' By-the-princes
ākheā, 'asĩ āp kāzī-ōrã-kōḷ vānē-pāē-ã.
it-was-said, 'we ourselves the-Qāzī-His-Honour-near happening-to-be-going-are.
Tũ bī siḍḍē-nāḷ jul.'
Thou also of-us-with come.'

4. Mukdī gall, — chārē kāzī-ōrã-kōḷ gāē. Pāhlũ-pāhl
4. Finishing affair,— the-four His-Honour-the-Qāzī-near went. First-of-all

ōṭhī āpṇā dāwā kāzī-ōrã̄ dasseā. Kāzī
by-the-camelman his-own claim to-His-Honour-the-Qāzī was-shown. By-the-Qāzī
hāl suṇ-ke shāhzādeã̄-kōḷũ puchchheā, 'tusiḍḍā kē jawāb
the-condition heard-having the-princes-from it-was-asked, 'your what answer
ē?' Shāhzādeã̄ ākheā, 'asã̄ isnã̄ uṭṭh ukkā nahĩ
is?' By-the-princes it-was-said, 'by-us this-one-of the-camel at-all is-not
ḍiṭṭhā. Khāh-makhāh siḍḍē-uttē kūṛ jōṛēnā-ē.' Ōṭhī
seen. Without-cause of-us-on a-lie he-fabricating-is.' By-the-camelman
kāzī-ōrã̄ ākheā, 'Garīb-parwar, Sir-Salāmat, ē
to-His-Honour-the-Qāzī it-was-said, 'Cherisher-of-the-poor, Hail, these
kūṛ marēnēn. Tusĩ inhã̄ puchchhō, "sārē pattē
a-lie are-striking. You them ask, "all distinguishing-marks
mã̄ḍē-uṭṭhenē mã̄h dasāēnē ke nahĩ?" Muṛ ē kiũ
of-my-camel to-me were-shown-by-them or not?" Then this why
mukarnēn?' Kāzī ōṭhīnā ē hāl suṇ-ke
do-they-deny?' By-the-Qāzī of-the-camelman this condition heard-having
shāhzādeã̄-kōḷũ puchchheā. Shāhzādeã̄ manneã̄ jē,
the-princes-from it-was-asked. By-the-princes it-was-acknowledged that,
'vi-shakk, jīkuṇ ōṭhī ākhnā-ē, asã̄ sārē pattē
'without-doubt, as the-camelman saying-is, by-us all distinguishing-marks
dasāēn.' Kāzī ākheā, 'jē tusã̄ isnā uṭṭh nahĩ
were-shown.' By-the-Qāzī it-was-said, 'if by-you of-this-one the-camel is-not
ḍiṭṭhā, tā kivẽ usã̄h pūrē pūrē pattē usnē-uṭṭh-nē
seen, then how to-him complete complete distinguishing-marks of-his-camel
dassēnē? Ē ajab gall ē.' Vatt vaḍḍē-shāhzādē-dir
were-shown-by-you? This wondrous matter is.' Then the-elder-prince-towards
mũh kar-ke puchchheā, 'tusĩ dassō jē, ē kīkuṇ tusã̄h malūm
face made-having it-was-asked, 'you show that, this how to-you known
hōeā jē uṭṭh kāṇā āhā?' Shāhzādē ākheā,
became that the-camel one-eyed was?' By-the-prince it-was-said,
'is-mūjib mã̄ jātā jē rāhe-uttē mã̄ ḍiṭṭhā-āhā
'this-according-to by-me it-was-known that the-road-on by-me it-seen-was
jē hikkī-passēnē pattar darakhtã̄nē khādē-hōē malūm hōnē-āhē.
that of-one-side the-leaves of-the-trees eaten-become evident becoming-were.
Bass, jāteum jē uṭṭh kāṇā āhā. Nahĩ-tā
Enough, it-was-known-by-me that the-camel one-eyed was. Otherwise
dūē-passēnē pattar khādē-hōē zarūr hōnē.' Kāzī
of-both-sides the-leaves eaten-become certainly would-have-been.' By-the-Qāzī
vichlē-bhirāū-kōḷũ puchchheā jē, 'tũ kīkuṇ ākhnā-ẽ jē
the-middle-brother-from it-was-asked that, 'thou how saying-art that

uṭṭhe-tē sirkā laddeā-hōeā āhā?' Us ākheā, 'sirkēnā
the-camel-on vinegar loaded-become was?' By-him it-was-said, 'of-vinegar
dastūr ē, jē zimĩ-tē pawē, tā us-jāĩnī miṭṭī
the-custom is, if the-ground-on it-may-fall, then of-that-place the-earth
ubhir-ānī-ē. Rāhe-vichchõ bahũ-jāĩ ḍiṭṭhā.
swelling-up-is. The-road-from-on in-many-a-place it-was-seen.
Is-gallũ mã̃ yaqīn kītā jē uṭṭhe-tē sirkā
From-this-circumstance by-me certain it-was-made that the-camel-on vinegar
laddeā-hōeā-āhā.' Kāzī nikṛē-bhirāũ-kō|ũ puchchheā, 'tuddh
loaded-become-was.' By-the-Qāzī the-youngest-brother-from it-was-asked, 'by-thee
kīkuṇ jātā-ē jē uṭṭh luṇḍḍā ē?' Us ākheā, 'Kāzī-jī,
how known-is that the-camel tailless is?' By-him it-was-said, 'Qāzi,-Sir,
ē dastūr ē, jis-vēlē uṭṭh zimĩ-uttē bāhē, bhã̃wẽ uṭhīwē,
this custom is, at-what-time a-camel the-ground-on may-sit, or-else may-rise,
us-vēlē zarūr āpṇē-pūchhal-ã̃h zimĩ-uttē marēnã̃. Usnē
at-that-time certainly his-own-tail (acc.) *the-ground-on he-strikes. Of-that*
nishān zimĩ-uttē lagg-vānēn. Rāhe-uttē bahũ-jāĩ mã̃
marks the-ground-on become-attached. The-road-on in-many-a-place by-me
ḍiṭṭhā jē uṭṭhnē bāhaṇniã̃ hōr sāriã̃ nishānīã̃ zimĩ-uttē
it-was-seen that of-the-camel of-sitting other all marks the-ground-on
majūd-an, par pūchalenī nishānī zimĩ-uttē kidāĩ nahĩ.
present-are, but of-the-tail mark the-ground-on anywhere is-not.
Is-gallũ mã̃ jātā, "uṭṭh luṇḍḍā e."'
This-circumstance-from by-me it-was-known, "the-camel tailless is."'
Kāzī shāhzādeã̃nīã̃ innh gallã̃ suṇ-ke unhã̃nī akal-te
By-the-Qāzī of-the-princes these words heard-having of-them cleverness-and
danāī-hã̃ salāheus. Unhã̃h chaṅgī-izzat-nā| āpṇī-jāĩ-tē
wisdom-as-for it-was-praised-by-him. Them good-honour-with his-own-place-on
ghinn-gēā.
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? 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 Qāzī 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 Qāzī.

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 Qāzī.' The Princes said: 'We happen ourselves to be going to the Qāzī. Come along with us.'

In short, all four went to the Qāzī. First the camelman made his claim before the Qāzī. The Qāzī 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 Qāzī: 'Hail, cherisher of the poor! They are lying. Ask them whether or no they told me all about my camel. Then why do they deny it?' The Qāzī on hearing this from the camelman asked the Princes. The Princes said: 'Certainly, as the camelman says, we told him all about it.' The Qāzī 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: 'You say 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.' The Qāzī 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 Qāzī asked the youngest brother: 'How did you know that the camel was without a tail?' He said: 'Sir Qāzī! 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 Qāzī on hearing these remarks of the Princes 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 Bundēlī. In that version, the ruby is satisfactorily recovered, and no blame falls on any one.*]

AWĀṆKĀRĪ OR AWĀṆKĪ.

The Awāṇs are an important tribe, whose habitat centres round the Western Salt Range, extends into the adjoining portions of Mianwali, Shahpur, and Jhelum Districts, and includes Kalabagh on the west bank of the Indus, the seat of the head of all the Awāṇs.

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 Tallaganj, and the centre of the Pindi Gheb Taḥṣīl from the Soan river to the Kala Chitta Range separating the Pindi Gheb from the Attock Taḥṣīl. This country is so essentially in the possession of the Awāṇs that it is known as the 'Awāṇkārī.'

The language of this Tallaganj Taḥṣīl is also called Awāṇkārī or Awāṇkī.

We may here discuss the other forms of Lahndā spoken in the Attock District. This district includes four Taḥṣīls, Attock in the north; Pindi Gheb in the west centre; Fatteḥjang in the east centre, and Tallaganj in the south.

Paṣhtō is spoken in the Makhad Ilaka of Pindi Gheb on the bank of the Indus and in the Chhachh, or northern plain of the Attock Taḥṣīl. Elsewhere the language is Lahndā. The boundary between Paṣhtō and Lahndā is remarkably clear, running a few miles east of the Indus. In Pindi Gheb Taḥṣīl, the local form of Lahndā is known as Ghēbī and is closely allied to the dialect of the Salt Range. It will be dealt with immediately after Awāṇkārī and the dialect of Kohat (see pp. 468ff.). The Fatteḥjang Taḥṣīl lies on both sides of the valley of the river Soan, and the dialect is called Sawain. This is not a North-Eastern form of Lahndā. It is a continuation of the Dhannī form of North-Western Lahndā spoken in the Chakwal Taḥṣīl of Jhelum immediately to the south. It is, however, mixed with Ghēbī. In Attock Taḥṣīl the local dialect has no special name, but like Sawain, it is a mixture of Ghēbī with North-Western Lahndā. Sawain and the dialect of Attock will be dealt with on pp. 542ff. under the head of Dhannī and will not be referred to again here.

The estimated figures for the population of Attock speaking North-Eastern Lahndā are, therefore, as follows:—

Awāṇkārī	89,901
Ghēbī	90,308
TOTAL .	180,209

If we add to this 188,051, the number of people speaking North-Western Lahndā, we get a total of 368,260 for the number of people speaking all kinds of Lahndā 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[1] of the language in Attock may also be mentioned here. The speech of the Khattrīs is said to differ from that of the ordinary cultivators. No

[1] See Attock Gazetteer (1907), p. 63.

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 Gūjars, who keep to themselves, have a dialect of their own, which is described at length on pp. 525ff. of Vol. IX, Part IV of this Survey.

A dialect very similar to Awāṇkārī is spoken by Hindūs across the Indus in the North-Western Frontier District of Kohat. Here the main language of the district is Paṣhtō, but the speakers of Awāṇkārī are scattered all over the district. In Kohat the language is called indifferently, Hindkī, Hindkō, Awāṇkārī, Awāṇkī, or Kōhāṭī. We may note that Kohat with its Lahndā of the North-Eastern type, and a genitive in *nã̄*, has to its south the Lahndā of Bannu which belongs to the standard Southern form of the language with a genitive in *dā*, and has to its north the Pēshāwarī Lahndā of Peshawar which is of the North-Western type, and also has a genitive in *dā*.

The following are, therefore, the estimated number of people speaking Awāṇkārī :—

Attock	89,901
Kohat	34,000
TOTAL .	123,901

Two specimens of Awāṇkārī will be found below, and also the customary List of Words and Sentences on pp. 522ff. 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 *uṭṭharuṇ*, not *uṭṭhuṇ*. For 'become,' *hō* is used, not *thī*. The verb *päwuṇ*, to fall, with its past participle *pēā* (plural *paē*) is very commonly used to form compound verbs, without apparently affecting the meaning. Thus, *jī-pēā*, he lived; *wañā-pēā*, he was lost; *lagg-paē*, they began; *pēā-karēnã̄*, I am doing; *paē-karnēn*, they are doing (Specimen II).

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 *ā* of the dialect of the Salt Range and of the Shahpur Doab is in the Awāṇkārī specimens as received often represented by *ai*. This is merely a mode of spelling, and in the present section, the system of representing it by *ā*, as in Shahpur, will be followed.

There is a tendency to omit the aspiration of sonant aspirates. Thus, *bhī*, even, becomes *bī*. On the other hand *h* is prefixed in *hikaṭṭhā*, together; in *hē*, this; and in *hus* or *us*, the oblique case singular of *oh*, that.

In the word *khēḍnẽ̄-nã̄*, of dancing, the *l* of the Hindōstānī *khēlnā* has become *ḍ*.

Declension.—In the declension of nouns, those nouns which in the Dōāb end in *ur*, like *puttur*, a son, and *chhōhur*, a boy, often drop the *u*, becoming, e.g., *puttr* and *chhōhr*. Similarly the corresponding *i* of the feminine is also liable to be dropped, so that we also have *chhōhr*, for *chhōhir*, a girl (List, 129 and 131).

Masculine nouns ending in a consonant add *e* to form the oblique form singular as in the Salt Range. Thus, *puttre, dile, ghare, naukre, ābbāse* (Specimen II). The *e* is not always added. For instance, in the Parable we have *us mulkhnẽ̃*, not *us mulkhenẽ̃*, of that country.

The oblique singular of *mã̃*, a mother, is *māũ* (Specimen II).

The postposition of the dative is usually *ã̃*, instead of *ãh* or *hã̃*. Thus, *piũ-ã̃*, to the father; *naukre-ã̃*, to the servant. Another postposition of the dative is *dāĩ̃*, to, in the sense of direction to, connected with which is an ablative postposition *dāĩõ̃* (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* :—

		I.	Thou.
Sing.			
	Nom.	*mã*	*tũ̃.*
	Ag.	*mã*	*tã* or *tuddh.*
	Dat.	*mãh* or *mã-kō*	*tãh* or *tã-kō.*
	Gen.	*mãḍhā*	*tũ̃ḍhā* or *tõ̃ḍhā.*
	Obl.	*mã*	*tã* or *tuddh.*
Plur.			
	Nom.	*asĩ̃*	*tusĩ̃.*
	Ag.	*asã̃*	*tusã̃.*
	Gen.	*asiḍḍā*	*tusiḍḍā, tsuḍḍā.*
	Obl.	*asã̃*	*tusã̃.*

Tuddhēnã̃ means 'of thee alone.'

The demonstrative pronouns, also used for the third person, are: —

		This.	That.
Sing.			
	Nom.	*eh, ē,* or *hē*	*oh, ō, hō.*
	Dat.	*isãh* or *isäh*	*usãh* or *usäh.*
	Obl.	*is*	*us, hus,* or *os.*
Plur.			
	Nom.	*innh*	*unnh.*
	Obl.	*inhã̃*	*unhã̃.*

Emphatic forms are *äh-ī*, this indeed; *īhā*, he only (Specimen II); *isē*, to this very person (Specimen II); *ōhā*, he only (Specimen II).

The Interrogative Pronoun is *kōr*, as in the Salt Range, with a genitive singular *kãḍhā* (List, 239). *Kijjh* is 'anything.'

We see from forms like *kitṇãk* (List, 221) and *jitṇā* (Specimen II) that the Dōābī forms with *ṇ* are used, not the Salt Range ones with *r* (*kitrā, jitrā*).

Conjugation.—There are several forms of the verb substantive. Thus:—

Present.

	Sing.	Plur.
1.	*ãh, ã̃*	*ãh, ã̃, äyã̃.*
2.	*ãh*	*hō, ō, äyō.*
3.	*äh, äyē, ē, -wē*	*ähn, äyan.*

In the Parable, we have *nãh*, I am not (worthy).

Past.

	Sing.	Plur.
1.	*āhõ̃*	*āhõ̃.*
2.	*āhõ̃*	*āhō.*
3.	*āhā*	*āh, āhē.*

The above are masculine forms. In the second specimen, we have *āhī*, she was.

Negative forms are *nāhẽ̃ dēnã̃*, he was not giving, and *nāhā*, he was not (Specimen II).

The Conjugation of the Active verb presents few peculiarities. We may note the present participle *khānã̃*, eating, and a polite imperative *dēh*, please to give.

The future of *ākhuṇ*, to say, is *ākhsã̃*, not *akhēsã̃*, I will say. Similarly, in the second specimen, *ākhsẽ̃*, thou wilt say. The present tense of *karuṇ*, to do, is *karēnã̃*, I am doing, in the Parable, but *karnẽ̃n*, they are doing, in the second specimen.

For the past conditional we have the standard *karãhā*, we should have made, and also *karīã̃*, I might have made (rejoicing), both in the Parable.

As an example of the passive we have *vēkhīē*, it is being seen, and *ḍhē-wañē*, it may be given, both in the second specimen.

The masculine plural of *pēā*, fallen, is *paē*.

[No. 30.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

AWĀṆKĀRĪ. (DISTRICT ATTOCK.)

SPECIMEN I.

Hikkī-jaṇēnẽ dõ puttar āhē. Unnhã̃-vichchõ nikṛē
Of-one-man two sons were. Them-from-among by-the-younger
piū-ã̃ ākheā, 'piū, mālnã̃ jehṛā hissā mã̃h
the-father-to it-was-said, 'father, of-the-property what share to-me
ānã̃ mã̃h wanḍ-dēh.' Piū āpṇã̃ māl
(is)coming to-me divide-please-give.' By-the-father his-own property
unnhã̃ wanḍ-dittā. Thōṛē-dihāṛē lagghē-āhē, jē nikṛā
(to-)them was-divided(-and)-given. A-few-days passed-were, that the-younger
puttr habbhā-kijjh hikaṭṭhā kar-kē kadaĩ dūr-mulkh
son everything together made-having somewhere (to-)a-far-country
laggā-gēā. Utthē āpṇā māl luchchpuṇē-vichch wañā-chhōṛeus.
went-off. There his-own property debauchery-in was-caused-to-go-by-him.
Jis-vēlē habbhā-kijjh khã̃-pī-rēhā, us-mulkh-vichch waḍḍā
At-what-time everything eaten-drunk-remained, that-country-in a-great
kã̃ḷ pā-gēā, te oh muthāj hōwaṇ laggā. Watt oh
famine fell-down, and he needy to-become began. Then he
us-mulkhnẽ kahĩ-ādmī-kōḷ laggā-gēā. Us usã̃h āpṇī-zimmĩ-vichch
of-that-country some-man-near he-went-off. By-him as-for-him his-own-field-in
sūr charã̃waṇē-wāstē muñ-dittā. Usnẽ-dile-vichch ānã̃-āhā jē,
swine feeding-for it-was-sent. His-heart-in coming-it-was that,
'āpṇã̃ ḍhiḍḍh unnhã̃-chhillũ-nāḷ, jehṛiã̃ sūr khānẽ-āhē, bharã̃.'
'my-own belly those-husks-with, which the-swine eating-were, I-may-fill.'
Hōr kōī ādmī usã̃h kijjh nahẽ-dēnã̃. Watt jis-vēlē us
And any man to-him anything was-not-giving. Then at-what-time by-him
dile-vichch dhiān kītā jē, 'mã̃ḍhē-piūnẽ bahũ-naukrã̃-kōḷ
heart-in reflection was-made that, 'of-my-father many-servants-near
wadhīk rizaq äh, te mã̃ bhukkhā pēā marnã̃. Mã̃
spare daily-bread is, and I hungry fallen am-dying. I
uṭṭhar-kē piū-kōḷ wãnã̃, te usã̃h ākhsã̃, "piū, mã̃
arisen-having the-father-near will-go, and to-him I-will-say, "'father, by-me

Khudānā̃ gunā̃h kītā te tõḍhā bī kītā; haṇ mā̃ tõḍhā
of-God sin was-done and of-thee also was-done; now I thy
puttr akhwāwaṇẽ jōgā nā̃h rēhā, mā̃h āpṇā̃ hikk naukar
son to-be-called worthy I-am-not remained, me thine-own one servant
baṇā-kē rakkh-ghinn." ' Tā̃ oh uṭṭhar-kē āpṇẽ-piū-kōḷ
made-having keep." ' Then he arisen-having his-own-father-near
āeā. Oh ajjē dūr-ī āhā jē usnẽ-piū usā̃h takk
came. He still distant-even was that by-his-father to-him sight
ghiddā. Usā̃h tars ā-gēā. Bhajj-kē gaḷē-nāḷ
was-taken. To-him compassion came. Run-having the-neck-with
ghiddeus, te piār dittōs. Puttre usā̃h
he-was-taken-by-him, and kissing was-given-by-him. By-the-son to-him
ākheā, 'piū, mā̃ Khudānā̃ gunā̃h kītā te tõḍhā bī
it-was-said, 'father, by-me of-God sin was-done and of-thee also
kītā; mā̃ haṇ tõḍhā puttr akhwāwaṇẽ jōgā nā̃h rēhā.'
was-done; I now thy son to-be-called worthy I-am-not remained.'
Par piū āpṇẽ-naukrā̃ ākheā jē, 'sāreā̃-kōḷõ chaṅgē
But by-the-father (to-)his-own-servants it-was-said that, 'all-than good
chīṛē āṇõ, isāh pawāeō; te usnẽ-hatthē-vichch mundrī
garments bring-ye, on-this-very-one put-ye-on; and his-hand-on a-ring
te pārā̃-vichch juttī pawāeō; nāḷē khāā̃h . te khushī
and feet-on shoes put-ye-on; moreover let-us-eat and rejoicing
karā̃; kiũke eh mā̃ḍhā puttr mar-gēā-āhā, haṇ watt jī-pēā;
let-us-make; because this my son died-gone-was, now again lived;
eh wañā-pēā-āhā, haṇ labbh-pēā.' Watt oh khushī karaṇ
he lost-was, now was-got.' Then they rejoicing to-make
lagg-paē.
began.

Us-vēlē usnā̃ waḍḍā puttr zimmī-vichch āhā. Jis-vēlē oh
At-that-time his great son the-field-in was. At-what-time he
āeā, te ghare-kōḷ pauhtā, us gā̃waṇẽ-te-khēḍṇẽnā̃ awāz
came, and the-house-near arrived, by-him of-singing-and-sporting sound
suṇeā̃. Us hikkī-naukre-ā̃ sadd-kē puchchheā jē, 'eh
was-heard. By-him one-servant-to called-having it-was-asked that, 'this
kē gall ē?' Us usā̃h ākheā jē, 'tõḍhā bhirā
what matter is?' By-him to-him it-was-said that, 'thy brother
ā̃-rēhā, te tõḍhē-piū rōṭī kītī-ē, jē oh khārī-mihrā̃
come-has, and by-thy-father bread made-is, because he safe-and-sound
labbh-pēā.' Oh kauṛī hōeā, te andar nā̃h-waṛeā. Usnā̃-piū
was-got.' He angry became, and within not-entered. His-father

bāhr āeā, te usnā̃ minnat-thōrā kītiōs. Us
outside came, and of-him entreaty-favour was-made-by-him. By-him
piū-ā̃ ākhēā, 'bahū̃-muddat-thī̃ mā̃ tõḍhī khizmat pēā-karēnā̃,
the-father-to it-was-said, 'much-period-from I thy service fallen-doing-am,
kaddī bī tõḍhī gall nahī̃ mōṛī; par tuddh kaddī mā̃h hikk
ever even thy word not was-disobeyed; but by-thee ever to-me one
bakkrā bī nahī̃ dittā, jē mā̃ āpṇē̃-dōstā̃-nāl khushī
goat even not was-given, that I my-own-friends-with rejoicing
karīā̃. Par jis-vēlē tõḍhā eh puttr āeā-ī-ē, jis
might-have-made. But at-what-time thy this son come-even-is, by-whom
tõḍhā māl kañjarīā̃-uttē waññā-dittā, tuddh usnī̃ khātrī rōṭī
thy property harlots-on was-wasted, by-thee of-him for bread
kītī-ē.' Piū usā̃h ākheā, 'puttr, tū̃ har-vēlē
made-is.' By-the-father to-him it-was-said, 'son, thou at-every-time
mā̃ḍhē-kōḷ rahnā̃, te jō-kijjh mā̃ḍhē-kōḷ āh, oh tuddhēnā̃ āyē.
of-me-near remainest, and whatever of-me-near is, that of-thee-verily is.
Chaṅgī gall āh-ī āhī jē asī̃ khushī karā̃hā, tū̃
Good matter this-verily was that we rejoicing should-have-made, thou
bī khush hō, kiū̃ke eh tõḍhā bhirā mar-gēā-āhā, haṇ watt
also happy may-be, because this thy brother died-gone-was, now again
jī-pēā; te waññā-pēā-āhā, haṇ labbh-pēā.'
lived; and lost-was, now was-got.'

[No. 31.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

AWĀṆKĀRĪ DIALECT. (DISTRICT ATTOCK.)

SPECIMEN II.

Siḍḍē-girãēnã̃ hikk jaṇā Abbās nã̃ āhā. Usnã̃ puttur kōī
Of-our-village one man Abbās name was. Of-him son any
nāhā-hōnã̃. Us chār wiyāh bī kītē-āhē. Hikkā
was-not-becoming. By-him four marriages also made-were. One-only
dhī pāhlē-wiyāh-chõ̃ hōius. Ajjē oh māũnã̃ duddh
daughter the-first-marriage-from became-to-him. Still she of-mother milk
pīnī̃-āhī jē usnī̃ mã̃ mar-gaī. Waḍḍī-khizmat-te-kazīã̃-nāl us
drinking-was that of-her mother died. Great-service-and-trouble-with by-him
usã̃ pāḷeā. Jis-vēlē oh waḍḍī hōī, tã̃
as-for-her it-was-cherished. At-what-time she of-full-age became, then
usnã̃ wiyāh us āpṇē-chāchēnẽ̃-putre-nāl kar-dittā. Abbāse, eh
of-her marriage by-him his-own-uncle-of-son-with was-made. By-Abbās, this
jāṇ-kē jē, 'mã̃ḍhī zimī̃ hōr-kōī marnē-kōḷõ̃ pichchhē na
considered-having that, 'my land other-some-one dying-from after not
chā-ghinnẽ̃, mã̃ isē-jawātrī-ã̃ likkh-dēã̃; jitṇẽ̃-tāī
may-up-and-take, I this-verily-son-in-law-to may-write-(and)give; as-much-during
mã̃ jīnã̃ rāhsã̃, tā āp khānã̃ rāhsã̃,' te us-nāl
I living shall-remain, then I-myself eating will-remain,' and him-with
pakk-pakēj kar-ghiddius, 'jē kōī mã̃ḍhā puttur hōeā, tã̃ tũ
certainty made-was-taken-by-him, 'if any my son became, then thou
mã̃-kō zimī̃-wāstē kijjh nã̃ ākhsẽ̃,' zimī̃ usãh
me-to the-land-for anything not shall-say,' the-land to-him
likkh-dittius, par kabzā āpṇã̃ rakkheus.
was-written-(and)given-by-him, but possession his-own was-kept-by-him.
Trā-chāũ-warihã̃ pichchhõ̃, jeḥṛā chhēkṛā wiyāh kītā-āeus, us-chõ̃
Three-four-years from-after, what last marriage was-made-by-him, it-from
usnã̃ puttur hōeā. Jawātrī-ã̃ ākheus jē, 'zimī̃ mãh
of-him a-son became. The-son-in-law-to it-was-said-by-him that, 'the-land to-me
mōṛ-dē.' Us nãh likkh-dittī. Abbāse mansūkhī-
return.' By-him not was-it-written-(and) given. By-Abbās of-cancelling-

hibbnã̄ dāwā kītā. Oh kharaj hō-geā. Apīl
deed-of-gift claim was-made. It struck-off became. Appeal
Chip-Kōrṭ-tāī̃ kītius. Kijjh nã̄ baṇeus, par
Chief-Court-up-to was-made-by-him. Anything not was-made-for-him, but
eh hukam ḍhēus jē, 'tȭḍhā putr dāwā kar hagnã̄.' Haṇ
this order was-given-to-him that, 'thy son claim make can.' Now
usnẽ̄-putre-nẽ̄ tarfȭ pēā mukaddmã̄ hōnã̄. Zimī̃-tē ajjē-tāī̃
of-his-son from-side fallen case is-becoming. The-land-on still-up-to
kabzā Abbāsenã̄, te ōhā khānã̄-pīnã̄. Haṇ wēkhīē
possession of-Abbās, and he-alone (is)-eating-drinking(-it). Now it-may-be-seen
kē hōnã̄. Lōk Abbāse-shōhdēnã̄ armān paē-karnẽ̄n.
what (is)-becoming. People of-Abbās-poor-fellow pity are-making.
Shālā us-kō zimī̃ ḍhē-waññē.
Please-God him-to the-land may-be-given.

FREE TRANSLATION OF THE FOREGOING.

In our village there was a man named Abbās. 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 Abbās 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 (Abbās) 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 Abbās had a son by his last marriage, and he asked the son-in-law to return the land to him, but he refused. So Abbās brought a suit for cancelment 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 Abbās, and he alone is enjoying the profits derived from it. Now let us see what will be the result. All the people sympathize with poor Abbās. Please God, the land will be given to him.

HINDKŌ OF KOHAT.

The main language of the North-Western Frontier District of Kohat is Paṣhtō. There are, however, scattered over the district numerous Hindūs, as well as other people, principally Awāṇs, immigrants from Jhelum, Attock, and Rawalpindi. These latter all speak a form of Lahndā, which goes under various names, such as Awāṇkārī, Awāṇkī, Hindkī, Hindkō, and Kōhāṭī. 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 Lahndā dialects, amongst which the Awāṇkārī of the Salt Range predominates. The vocabulary also freely borrows from Paṣhtō, 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 Hindkō 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 particulars in which the Hindkō of Kohat differs from the Standard Lahndā of Shahpur.

In *Pronunciation* the only important point to be noted is the frequent omission of an aspirate. Thus we have *bahu̯* or *bau̯*, much; *tudd*, not *tuddh*, by thee; *kujj*, not *kujjh*, anything; *ḍhiḍḍ*, for *ḍhiḍḍh*, the belly; *kall*, for *kallh*, yesterday. On the other hand we have *hachchhā*, for *achchhā*, good, and a transferred *h* in *hijeā*, for *ijehā*, of this kind.

The *Vocabulary* is full of Paṣhtō words. They are so frequent that it is unnecessary to quote examples here.

The *Declension* of nouns closely follows Awāṇkārī. We may quote the following examples:—

Peō, a father; obl. *peō*; plur. nom. *peō*, obl. *peōã̄*.
Jaṇā, a person; obl. *jaṇē*; plur. nom. *jaṇē*, obl. *jaṇeã̄*.
Dhī, a daughter; obl. *dhī*; plur. nom. and obl. *dhīã̄*.
Bũt (fem.), a blow with a stick; plur. nom. *bũtã̄*. So *rannã̄*, women; *gallã̄*, words; *katthã̄*, statements; *qāmã̄*, tribes.
Gã̄, a cow, has plur. nom. *gāīã̄*, and *bhāṇ*, a sister, has sing. obl. *bhāṇũ̯*.

Masculine nouns ending in a consonant usually add *e* in the oblique singular. Thus, *puttar*, a son, obl. *puttre*; *sir*, the top of a hill, *sire*; *mulkh*, a country, *mulkhe*; *kōhāṭ*, *kōhāṭe*. On the other hand we have *ghar-vichch*, in the house; *mādān-vichch*, in a plain; *shauq-nāl*, with fondness.

As an example of the oblique plural, we can quote *yārã̄-vichch*, among friends.

The usual postpositions and case-terminations are *nã̄*, etc., of; *ã̄*, *kō*, and *daĩ̃*, to; *kōḷ*, near; *kōḷō*, from near; *vichchȭ*, from within. It will be observed that the termination *ō* or *ȭ* gives an ablative signification. So also in *hukmȭ*, (outside) from (thy) order.

If we may judge from forms such as *chaṅgē jaṇeãnã̄*, of good men, etc., in Nos. 125ff. of the List of Words and Sentences, adjectives ending in *ā* do not change the

ā to *eã̄* in the oblique plural, but retain the form of the nominative plural as in Hindōstānī.

The following forms in the declension of *Pronouns* have been noted :—

mã̄, I; ag. *mã̄*; gen. *mẽ̄ḍā*; dat. *mẽ̄ḍēã̄* or *māã̄*; obl. *mã̄* : *assī*, we; ag. and obl. *assã̄*; gen. *asāḍā*.

tũ̄, thou; ag. *tũ̄* or *tudd*; gen. *tẽ̄ḍā*; obl. *tã̄* : *tussī*, ye; ag. and obl. *tussã̄*; gen. *tuḍḍā*.

ē, this; obl. *is*, emph. *isē*; dat. *isã̄*: *ē*, *in*, these; obl. *inã̄* or *inhã̄*.

ō, that; obl. *us*, emph. *usē*; dat. *usã̄* : *ō*, *un*, those; obl. *unã̄* or *unhã̄*.

jē or *jēṛā*, who, which (in Specimen II, once *jō*); obl. *jis*: plur. nom. *jē*; obl. *jinã̄*, *jinhã̄*.

kōī, who? *kẽ̄ḍā*, whose?

kē, what? *kōī*, anyone, obl. *kaĩ*; *kujj*, anything; *jē-kujj*, whatever; *kittā*, how much? *kaī*, several.

For the *Verb Substantive* we have :—

Present, 'I am,' etc.

	Sing.	Plur.
1.	*ã̄*, *ẽ̄*	*ã̄*.
2.	*ẽ̄*	*ō*.
3.	*ē*, *wē*, *hēwē*	*an*, *hēwan*.

After a vowel the *a* of *an* of the 3rd person plural is dropped, as in *Bangshī-n*, they are Bangshīs, *i.e.* Bangashes. So also, as an auxiliary verb, we have the 3rd person plural feminine of the present tense, *ākhnīã̄-n*, they (fem.) speak; *karnīã̄-n*, they (fem.) do; *juṛnīã̄-n*, they (fem.) are put together.

There is also a negative verb substantive of which the following forms occur in the specimens :—*nã̄*, I am not; *naĩ ākhnĩ*, they (fem.) do not speak.

For the past we have :—

'I was,' etc.

	Sing.	Plur.
1.	*hãã̄*, *hãȭ*	*hãã̄*.
2.	*hãȭ*	*hãõ*.
3.	*hãā*	*haē*.

The above are masculine forms. For the feminine we have *haī*, she was; *haīã̄*, they (fem.) were.

Both *hōwuṇ* and *thīwuṇ* are used for 'to become.'

The Active Verb has a few unexpected forms.

The Infinitive ends either in *-uṇ* (oblique *-aṇ*) or in *-ṇā*, oblique *-ṇē*. Thus, *māruṇ*, obl. *māraṇ*, to strike; *khāwaṇ-daĩ*, for eating; *karaṇ laggē*, they began to make; *māraṇ laggē*, they began to strike; *mārṇā*, to strike, obl. *mārṇē*; *charāoṇē-daĩ*, for grazing (swine); *hoṇē lāiq*, worthy to be; *gāṇē-nachchṇē-kā awāz*, the sound of singing and dancing; *wãṇē-tē*, on going; *bharṇē-daĩ*, for filling (pitchers); *thīṇē laggā*, he began to be (in want); *ākhnē laggā*, he began to say.

It will be observed that the cerebral *ṇ* is preserved even after *r*.

The present participle ends in *nā*, as in *mārnā*, striking, plur. *mārnē*; fem. *mārnī*, plur. *mārnīã̃*. As usual the final vowel is often nasalized, as in *mārnã̃*, etc.

The past participle ends in *ā*, not *eā*. Thus, *mārā*, struck; *ākhā*, said. The following more or less irregular past participles may be noted:—*geā*, gone, plur. *gaē*; fem. *gaī*, plur. *gaīã̃*: *peā*, fallen, plur. *paē* (often used in compound verbs like *labbhī peā ē*, he is got): *riā*, remained; fem. *raī*: *wiñjātā*, lost: *nikklā*, not *nikhtā*, come out.

The Imperative singular is, as usual, only the bare root, as in *mār*, strike thou; plur. *mārō*, strike ye.

For the Old Present, now used both as a Present Subjunctive and as a Future, the following forms occur:—

1st sing. *bharã̃*, I may fill; *thīwã̃*, I will become; *wāã̃*, I will go; *ākhã̃*, I will say.

1st plur. *khāwã̃*, we may eat; *karã̃*, we may do.

3rd plur. *khāwan*, they may eat; *hōwan*, they may be.

The present is thus conjugated:—

'I strike,' etc.

	Sing.	Plur.
1.	*mārnā-ẽ̃*	*mārnē-ã̃.*
2.	*mārnā-ẽ̃*	*mārnē-ō.*
3.	*mārnā-ē*	*marnēn.*

So *wēnā-ẽ̃*, I go; *wēnēn*, they go. The above are masculine. For feminines we have (all in the second Specimen) *ākhnīã̃-n*, they speak; *karnīã̃-n*, they do; *juṛnīã̃-n*, they put together.

For the Imperfect, we have *marnā hāã̃*, I was striking; *wasnẽ̃-haē*, they were dwelling; *wēnīã̃-haīã̃*, they (fem.) were going.

The Future is thus conjugated:—

'I shall strike,' etc.

	Sing.	Plur.
1.	*mārsã̃*	*mārsã̃.*
2.	*mārsẽ̃*	*mārsō.*
3.	*mārsī*	*mārsan.*

It will be observed that an *ē* is not inserted before the *s* 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 Kashmīrī.

In the first specimen there is one example of the past conditional—*mã̃ karã̃ hāā*, 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.

	Sing.	Plur.
1.	*geã̃*	*gayã̃.*
2.	*geõ̃*	*gayō.*
3.	*geā* (f. *gaī*)	*gaē* (f. *gaīã̃*).

Transitive verbs do not change. We have *mã̃ mārā*, I struck (him).

For the Perfect we have *mã̃ mārā-ē*, I have struck (him) ; *nã̃ riā*, I have not remained, I am not (worthy).

The verb which in the Standard Lahndā takes the form *wañuṇ* or *wanjuṇ*, to go, in Kohat takes the form *wãṇā*. The following forms of this verb occur in the Specimens, and List :—

wãṇē-tē, on going.
wēnā, fem. *wēnī*, going.
wã̃, go thou.
wāã̃, I may go.
wēnā-ẽ̃, I go, and so on.
geā, etc., gone.

The verb 'to remain' appears under the forms *rā gaē*, they remained, and *nã̃ riā* (f. *raī*), I did not remain.

Causal roots are often formed by adding *l*. Thus, *khawāluṇ*, to give to eat ; *piwāluṇ*, to give to drink ; *pawāl dēwuṇ* or *pā dēwuṇ*, to put clothes on to a person.

[No. 32.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKŌ DIALECT. DISTRICT KOHAT.

SPECIMEN I.

Hikk-jaṇēnẽ dō puttar haē. Nikṛē-puttre peō-ãã ākhā,
Of-one-man two sons were. By-the-younger-son the-father-to it-was-said,
'bābā, jē-kaḍē mẽḍā barkhā tẽḍē-māle-vichchõ paüchnā-ē, tā
'father, if my share thy-property-from-among arriving-is, then
mẽḍē-ãã (*or* māã) dē-chhōṛ.' Tad us āpṇē-jīneã
of-me-to (or *to-me*) *give-up.' Then by-him in-his-own-living* (i.e. *while yet alive*)
us-kō (*or* usã) wẽḍ-dittā. Thōṛē-dihāṛeã-vichch usnẽ-nikṛē-puttre
him-to (or *to-him*) *it-was-divided-out. A-few-days-in by-his-younger-son*
sārā māl ikaṭṭhā kar-kē atē hikk-bahũ-dūr-mulkhe-daĩ
all property together made-having and a-very-distant-country-to
geā-chalā; atē us utthē ō sārā māl kharābātī-vichch
it-was-gone-away; and by-him there that all property wickedness-in
barbād kar-chhōṛā. Atē jadõ habbā kujj kharch
destroyed was-completely-made. And when all anything expended
kar-ditteōs, us-mulkhe-vichch hikk waḍī qāt thī-gaī, te ē
was-made-by-him, that-country-in a great famine became, and this-one
bahũ kaṅgāl thīṇē laggā. Atē hikk-ādmī-kōḷ, jē usē-mulkhenã
very destitute to-become began. And one-man-near, who of-that-very-country
wasṇē-wālā hãā, chalā-geā. Tā us usã sūr charāoṇē-daĩ
inhabitant was, he-went-away. Then by-him as-for-him swine feeding-for
muñj-dittā. Us-nẽ-dile-vichch ē hãā jē, 'un chillaṛ jēṛē sūr
it-was-sent. His-heart-in this was that, 'those husks which the-swine
khāwan, unã-nāḷ mã āpṇā ḍhiḍḍ bharã.' Barē ō bī usã
eat, them-with I my-own belly may-fill.' But those even to-him
kã nā dittē. Us-kōḷō pichchhō ō hōsh-tē āeā, atē
by-anyone not were-given. That-from from-after he sense-on came, and
ākhṇē laggā jē, 'mẽḍē-peō-kōḷ kittē mazūr hēwan, jinhã-kōḷ
to-say he-began that, 'my-father-near how-many labourers are, whom-near
khāwaṇ-daĩ bahũ ṭukar hēwē, atē mã itthē bhukkhã-nāḷ peā marnā-ẽ.
eating-for much bread is, and I here hungers-with fallen dying-am.
Uchchā thīwã, atē āpṇē-peō-kōḷ chalā-wãã, atē usã
Upright I-may-become, and my-own-father-near I-may-go-away, and to-him

ākhã̄ jē, "bābā, mã̄ tẽḍā atē Rabbnã̄ gunāh kītā-hēwē; huṇ mã̄
I-may-say that, "father, by-me of-thee and of-God sin done-is; now I
tẽḍā puttar hōṇē lāiq nã̄. Mãã̄ āpṇē-mazūrã̄ wã̄gaṇ hikk
thy son to-be worthy am-not. Me (acc.) *thine-own-labourers like one*
mazūr gaṇ."' Tad uchchā thīā, atē peō-kōḷ geā-chalā.
labourer count."' Then upright he-became, and the-father-near went-away.
Ē ajjē kujj-witthã̄-tē hāā, jē peō usã̄
This-one still some-short-distance-on was, that by-the-father as-for-him
wēkh-ghiddā; atē baũ tars āeōs, atē usã̄ gaḷ-wāṅgṛī
it-was-observed; and much compassion came-to-him, and to-him neck-embracing
kar-ghiddiōs, atē chumeōs. Watt usã̄ puttre ākhā,
was-done, and he-was-kissed-by-him. Then to-him by-the-son it-was-said,
'bābā, mã̄ tẽḍā atē Khudānã̄ gunāh kītā-ē; huṇ mã̄ tẽḍī-
'father, by-me of-thee and of-God sin done-is; now I of-thy-
puttarwālīnã̄ lāiq nã̄ riā.' Tad peō āpṇē-nōkrã̄-kō
sonship worthy am-not remained.' Then by-the-father his-own-servants-to
ākhā jē, 'hikk hachchhē chīṛē bāhr ghinn āṇō,
it-was-said that, 'a good (set-of)garments outside having-taken bring,
atē isã̄ pawāl-dēō; atē usnẽ-hatthe-vichch mundrī pā-dēō, atē pāṇã̄
and to-this-one put-ye-on; and his-hand-on a-ring put-ye-on, and shoes
pawāl-dēō; jē assī khāwã̄ atē khushiã̄ karã̄; is-wāstē jē ē
put-ye-on; that we may-eat and rejoicings may-make; this-for that this
mẽḍā puttar mar-geā-hāā, huṇ watt jīnã̄ thī-geā-ē; tē wiñjātā-geā-hāā, huṇ
my son dead-gone-was, now again living become-is; and lost-gone-was, now
labbhī-peā-ē.' Tad ō khushiã̄ karaṇ laggē.
got-become-is.' Then they rejoicings to-do began.

Atē usnã̄ waḍḍā puttar paṭṭē-vichch hāā. Jad ō ṭurā, atē
And his elder son the-field-in was. When he started, and
gharnẽ nēṛē āeā, atē gāṇē-nachchṇēnã̄ awāz us-nẽ-kannã̄-vichch
the-house-of near came, and of-singing-dancing sound his-ears-on
āeā, tā us hikk-nōkre-ã̄ kūk-kē puchchhā jē, 'ē kē
came, then by-him a-servant-to shouted-having it-was-asked that, 'this what
sabab ē?' Us ākhā jē, 'tẽḍā bhirā āeā-ē. Jad
cause is?' By-him it-was-said that, 'thy brother come-is. When
peō usã̄ chaṅgā-bhalā ḍiṭṭhā, ta-tã̄ waḍḍē-hallē-gullē-nāḷ
by-the-father as-for-him safe-sound it-was-seen, then great-revelry-with
us rōṭi kītī-ē.' Jēṛē-vēḷē us ē suṇā, tã̄ baũ
by-him bread made-is.' At-what-time by-him this was-heard, then much
khafā thī-geā, atē andar wãṇē-tē usnã̄ dil nā thīā. Tad
angry he-became, and within going-on his heart not became. Then

usnã̃ peō bāhr nikklā, atē usã̃ maṇā-kē ghar
his father outside came-out, and him (acc.) *reconciled-having the-house*
ghinn-geā. Watt us peō-kō ākhā jē, 'tũ fikar
took-inside. Then by-him the-father-to it-was-said that, 'thou consideration
tã̃ kar jē mã̃ kittī-muddatnã̃ khizmat peā-karnā-ẽ̃, atē kadī
verily make that I of-how-much-period service fallen-doing-am, and ever
tẽ̃ḍē-hukmõ bāhr nã̃ chalā, atē tudd kadī bakrīnã̃
from-thy-order outside I-am-not gone, and by-thee ever of-a-goat
bachchā bī nā-dittā, jē yārã̃-vichch khushiã̃
the-young-one even not-was-given, that friends-among rejoicings
karã̃-hāā; atē jadō tẽ̃ḍã̃ ē puttar āeā,
I-might-have-made; and from-when thy this son came,
jis sārī dunyã̃ kañjarã̃-tē khawāl-piwāl-dittī-ē,
by-whom all the-worldly-goods harlots-on causing-to-eat-causing-to-drink-given-is,
hijaī rōṭī kītī-ē.' Peō usã̃ jawāb dittā, 'puttar, tũ
such bread made-is.' By-the-father to-him answer was-given, 'son, thou
hamēsha mã̃-kōḷ rāhnā-ẽ̃, atē jē-kujj mã̃-kōḷ hēwē, ō tẽ̃ḍā
always me-near remaining-art, and whatever me-near is, that thy
māl ē; barē ē bhirā tẽ̃ḍā mar-geā-hāā, huṇ watt jīnã̃
property is; but this brother thy dead-gone-was, now again living
thī-geā; atē wiñjātā-geā-hāā, huṇ labbhī-peā-ē; khushī karṇī darkār
became; and lost-gone-was, now got-become-is; rejoicing to-be-made proper
ē.'
is.'

[No. 33.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKŌ DIALECT. DISTRICT KOHAT.

SPECIMEN II.

1. Naqal karnẽn jē Kōhāṭ hikkī-rājēnā̃ hāā, jē us
1. Story they-make that Kohat of-one-king was, that by-him
ābād kītā-hāā. Atē pēlō-pēlō Kōhāṭ-vichch Urakzaī lōk
populated it-made-was. And at-first-at-first Kohat-in the-Orakzai people
chinīā̃-uttē wasnẽ-haē. Hamēsha siālē-vichch Baṅgshī lōk
the-springs-upon dwelling-were. Always the-winter-in the-Bangash people
jē Pēwār-atē-Shalōzān-vichch wasnẽ-haē, ṭabrā̃-nāl itthē
who Pewar-and-Shalozan-in dwelling-were, families-with here
ānẽ-honẽ-haē, atē Jarwaṇḍē-vichch ḍhērī-uttē ḍērā
coming-being-were, and Jarwanda-in the-high-ground-on camp
thīnẽ-honẽ-haē. Baṅgshiā̃niā̃ rannā̃ pāṇī bharṇẽ-daĩ chinīā̃-tē
becoming-being-were. Of-the-Bangashes women water filling-for the-springs-on
wēniā̃ haiā̃. Hikkī-dihārē jē rannā̃ gaiā̃, tā Urakzaī
coming were. On-one-day that the-women went, then the-Orakzais
unā̃nē ghaṛē waṭṭeā̃-te-tīrā̃-nāl māraṇ laggē. Kaī ghaṛē
their pitchers stones-and-arrows-with to-hit began. Several pitchers
unā̃nẽ bhannē-gaē. Is-vichchkār unā̃-dōā̃-qāmā̃-vichch waḍḍā jhagṛā
of-them broken-went, This-meanwhile those-two-tribes-among great quarrel
te fasād machch-geā. Kaī ādmī mārē-gaē, te kaī
and disturbance became-excited. Several men were-killed, and several
zakhmī thī-gaē. Baṅgshiā̃nĩ madat baũ ā-gaī. Ākhar
wounded became. Of-the-Bangashes aid much came. At-last
Urakzaī Kōhāṭ chhōṛ-kē partā̃-tē chalē-gaē, atē
the-Orakzais Kohat deserted-having the-hills-on went-away, and
hōneā̃-hōneā̃ Baṅgshī itthā-ĩ rā-gaē.
in-becoming-in-becoming (i.e. *gradually*) *the-Bangashes here-entirely remained.*

2. Asal-vichch Baṅgshiā̃nĩ zabān Paṣhtō haī, par Awāṇ lōk
2. Reality-in of-the-Bangashes tongue Paṣhtō was, but the-Awāṇ people
āpṇī-madat-daĩ itthē mangāē, lakā Kharmātū-te-Bilīṭāṅgā̃-nā̃ lōk
their-own-aid-for here were-called, such-as Kharmatu-and-Bilitanga-of people

inãnã̃ hamsāyā hãã. Inã̃-kō zimiã̃ te daftar
of-these dependent was (i.e. *were*). *These-to lands and holdings*
dittēnē, atē ābād kītēnē. Inã̃-lōkã̃-nāl gallã̃
were-given-by-them, and populating was-done-by-them. These-people-with words
katthã̃ te muāmlē karneã̃-karneã̃ Hindkō atē Paṣhtō ral-mil-kē
talking and businesses in-doing-in-doing Hindkō and Paṣhtō mixed-up-having
hikk nawī bōlī juṛ-gaī, nā Paṣhtō raī te nā
a new language built-up-remained, not Paṣhtō it-remained and not
Hindkō. Huṇ chār qāmã̃ Kōhāṭenīã̃ asal mudaī te mālak an.
Hindkō. Now four tribes of-Kohat real proprietors and owners are.
Hikk Bēzādī lōk, jē asal Baṅgshī-n; dūē Malakmīrī lōk;
One Bēzādī people, who real Bangashes-are; second the-Malakmīrī people;
in bī Baṅgshī-n. In dō qāmã̃ Paṣhtō te Hindkō dōē
these also Bangashes-are. These two tribes Paṣhtō and Hindkō both
ākhnīã̃-n. Trī, Jaṅgal Khēl; te chauthī Pīr Khēl.
speaking-are. Three, Jangal Khēl; and fourth Pīr Khēl.
Inã̃-dōã̃-qāmã̃nī zabān Paṣhtō ē, atē hamēsha
Of-these-two-tribes the-tongue Paṣhtō is, and always
gallã̃-katthã̃ Paṣhtō-vichch karnīã̃-n. Hindkō
words-talking (i.e. *conversation*) *Paṣhtō-in making-they-are. Hindkō*
naī ākhnī.
they-are-not speaking.

3. Kōhāṭe-vichch chār-qismnã̃ pāṇī hōnā-ē. Hikk, wāṇnã̃
3. Kohat-in of-four-kinds water becoming-is. One, of-ravine
pāṇī; jō Tīrā-vichchō ānā-ē; jisnã̃ nã̃ Tōī ē. Dūā,
water; which Tirah-from-in coming-is; of-which name 'Tōī' is. Second,
chinīãnã̃ pāṇī ē. Trīā, khūãnã̃ pāṇī ē. Chauthā, bambeãnã̃
of-springs water is. Third, of-wells water is. Fourth, of-pumps
pāṇī ē.
water is.

4. Kōhāṭenã̃ shahr hikk-mādān-vichch peā-hōeā-ē; jisnē
4. Of-Kohat the-city a-plain-in fallen-become-is; of-which
ās-pās dō-trā-mīlã̃-uttē part an. Partãnē lōk sārē Paṭhān
on-all-sides two-three-miles-on hills are. Of-the-hills people all Pathans
an.
are.

5. Kōhāṭenē shālpaṭkē baũ mashhūr an. Sāhb-lōk
5. Of-Kohat the-silken-turbans much famous are. European-gentlemen
te hōr lōk baũ-shauq-nāl mull-ghinnēn. Atē khēṛiã̃
and other people much-fondness-with purchase. And leather-sandals

mardānā te zanānā baũ hachchhīã̄ juṛnīã̄-n, sādīã̄
for-men and for-women much good being-put-together-are, simple

hōwan yā tillēdār hōwan.
they-may-be or embroidered they-may-be.

6. Ajj-kall itthē Sarkārī-fauj-te-chhāoṇīnē̃ sabab-nāl baũ
6. Nowadays here of-Government-army-and-cantonment cause-with much

raunaq te ābādī ē. Is-jagānī̃ āb-o-hawā tandrust atē
flourishing and populous it-is. Of-this-place water-and-air healthy and

hachchhī ē.
good is.

FREE TRANSLATION OF THE FOREGOING.

The story goes that Kohat was founded by an ancient king. Before this, the Orakzais had lived in Kohat above the springs. The Bangashes, who lived in Pewar and Shalozan, used to come down to Kohat in the winter and pitch their camps on the high ground in Jarwanda. 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 pitchers, 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 Bangashes was Paṣhtō. The Awāṇs who came to help them had their followers belonging to places such as Kharmatu and Bilitanga. The Bangashes 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 Hindkō nor Paṣhtō, but a mixture of both.

At the present time four tribes are the original proprietors and owners of Kohat, *viz.* the Bēzādīs and Malakmīrīs who are in reality Bangashes. These two tribes speak both Hindkō and Paṣhtō. The third and fourth are the Jangal Khēl and the Pīr Khēl. These two speak only Paṣhtō. They do not speak Hindkō.

3. In Kohat the water supply comes from four different sources, *viz.* the ravine water which comes from Tirah and is called 'Tōī'; 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 Paṭhāns.

5. The silken turbans made in Kohat are famous, and are much liked by European gentlemen and others. Excellent leather sandals, plain or embroidered, for men and for 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.

GHĒBĪ.

In the Pindi Gheb Taḥṣīl of the Attock District, the local form of Lahndā is called Ghēbī and is closely allied to Awāṇkārī. Like the latter, it belongs to the North-Eastern type.

To the east of Pindi Gheb lies the Taḥṣīl of Fattehjang, which has to its south the Chakwal Taḥṣīl of the Jhelum District. The Fattehjang Taḥṣīl lies on both sides of the valley of the river Soan, and the local dialect is called Sawain, which is commonly identified as a form of Ghēbī. 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 Fattehjang, is the Dhannī form of North-Western, not North-Eastern, Lahndā. This North-Western dialect runs northward through Fattehjang into the Attock Taḥṣīl of the Attock District. In Fattehjang it is, as we have said, called Sawain and appears to be much mixed with Ghēbī, which accounts for its classification as a form of that dialect.

In the Attock Taḥṣīl two languages are spoken. In about thirty villages of the Chhachh *ilāqa*, the language is Paṣhtō. In the rest of the Taḥṣīl the language was originally described as a mixture of Pēshāwarī and Pōṭhwārī. As it is certain that Pōṭhwārī does not extend so far to the west, and as Pēshāwarī Dhannī, and the language of Hazara immediately to the north are all forms of North-Western Lahndā, it is safe to assume that the same is the case as regards Attock Taḥṣīl. Like the dialect of Fattehjang it is probably a mixture of Ghēbī and North-Western Lahndā.

No specimens have been received from the Fattehjang or from the Attock Taḥṣīl, and no separate figures have been supplied for their dialects. All the figures available are the total for the so-called Ghēbī spoken in the three Taḥṣīls of Pindi Gheb, Fattehjang, and Attock. This was said to be 278,389. If we divide this proportionately to the number of speakers of all kinds of Lahndā in each of the three Taḥṣīls, we get the following figures :—

Ghēbī of Pindi Gheb	90,338
Sawain of Fattehjang	106,010
Mixed North-Western dialect of Attock Taḥṣīl	82,041
TOTAL	278,389

We may, therefore, for want of better materials, provisionally assume that the number of speakers of Ghēbī in Pindi Gheb Taḥṣīl is 90,308. The dialect of Fattehjang and Attock will be dealt with under the head of Dhannī (pp. 542ff. *post*).

Ghēbī is practically the same as the Lahndā of the Western Salt Range, agreeing with that dialect where it differs from Awāṇkārī. There are a few slight variations of pronunciation, such as *viñāṇā*, as well as *vañānā*, to cause to go, and *ghiṇā*, instead of *ghinṇā*, 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.	*ãh*	*ãh.*
2.	*ẽh*	...
3.	*äh, ähē*	*ähn.*

So, we have the following additional forms for the past :—

Past, 'I was,' etc.

	Singular.	Plural.
1.	*aheã*	*aheã.*
2.	*aheẽ*	*aheō, ahyō.*
3.	*aheā, ähā*	*ahē, ahyē, ähē.*

Two specimens are given of Ghēbī. 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, I.C.S., Deputy Commissioner of Attock, for much kind help in interpreting several difficult passages.

[No. 34.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

GHĒBĪ DIALECT. (DISTRICT ATTOCK.)

SPECIMEN I.

Hikkī-jaṇēnē dō puttar ahē. Unhā̃-vichchō nikṛē
One-man-of two sons were. Them-from-among by-the-younger
piūā̃ ākheā, 'ō piū, jehṛā wanḍā mālenā̃ mā̃h
to-the-father it-was-said, 'O father, what share of-the-property to-me
ānā̃-āhē mā̃h chā-dē.' Tā̃ us māl unhā̃ wanḍ-dittā.
coming-is to-me up-(and)-give.' Then by-him the-property in-them was-divided-out.
Thōṛē-dēhāṛeā̃-pichchhō nikṛā puttur jehṛā māl āhus,
A-few-days-afterwards the-younger son what property was-to-him,
habbā-kujjh sambhālnā̃ atē ghīnā̃, hikkī-dūr-mulkhe-vichch vañ-nikhtā, atē
every-thing collecting and taking, a-far-country-in went-forth, and
utthē jehṛā māl āhus māṛeā̃-kammā̃-tē viñā-dittehus. Jehṛē-vēlē
there what property was-to-him evil-deeds-on was-caused-to-go. At-what-time
habbā̃-kujjh viñā-rēhā, utthē waḍḍā kāl āṇ-peā, atē
every-thing had-been-caused-to-go, there a-great famine came-(and-)fell, and
oh matthāj āṇ-thīā. Us-vēlē us-mulkhenē̃ hikkī-sardāre-kōḷ vañ-
he miserable became. At-that-time of-that-country one-rich-man-near he-went-(and-)
rēhā. Us usā̃ āpṇē-khētrā̃-vichch bhāṛē charāvṇē-āstē muttā;
remained. By-him as-for-him his-own-fields-in swine feeding-for it-was-sent;
atē usnā̃ dil thīā je, 'jehṛā̃-chhillũ bhāṛē khānē-an, unhā̃-nāḷ
and his heart was that, 'what-husks the-swine eating-are, them-with
āpnā ḍhiḍḍ bharā̃,' jē usā̃ kōī kujjh nāhus-dēnā.
my-own belly I-may-fill,' for to-him any-one anything not-were-to-him-giving.

[No. 35.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

GHEBĪ DIALECT. (DISTRICT ATTOCK.)

SPECIMEN II.

Rabbā, har-jiyā̃ peā rōzī dēnā,
O-God, (to)-all-living-beings ... daily-bread (thou art) giving,

Tuhḍiā̃ bē-parwāhiā̃.
(Such is) Thy independence (plural) (i.e. *might*).

Pahāṛā̃-vichchõ makṛī nikhtī,
The-hills-from-in the-locust-swarm emerged,

Us ā̃-kē wāgā̃ chāiā̃.
By-it came-having the-reins were-raised.

Hāṭhā̃ bannh bannh ānī-āhī,
Dark-clouds forming forming bringing-it-was,

Tā paṛhnā lōk dōhāiā̃.
Then (is) reciting the-people lamentations.

Rakkhē Āp, tā mārē kōr?
(If) protectest Thou, then may-strike who?

Tuhḍiā̃ bē-parwāhiā̃.
(Such is) Thy might.

Puṭhwārē-vichch jē kaṇkā̃ thīā̃,
Puṭhwār-in what wheat-crops were,

Unnh nassū, yār, hilāiā̃. 5.
They are-not, O-friends, shaken. 5.

Aggē aggē makṛī hōnī-āhī,
In-front in-front the-locust-swarm becoming-was,

Pichchhē būdā̃ āiā̃.
Afterwards drops-of-rain came.

Jitthē thōṛā-jēhā dihū̃ laggnā āeōs,
Where a-little sunshine beginning came-to-it,

Utthē khab saurēnī-āhī tāiā̃.
There wings arranging-it-was then.

Jitthē rāt makṛī hōnī-āhī,
Where at-night the-locust-swarm becoming-was,

Chhillũ bī ālaiã̄.
Barks-of-trees even coming-were-taken.

Trai kōh pāḍā rōz karēnī-āhī,
Three kōs journey a-day making-it-was,

Amdhālē khōriã̄ lāiã̄.
At-Amdhāl encampments were-fixed.

Kaṇkã̄ makṛī khā-chhōṛiã̄,
The-wheat-crops by-the-locust-swarm were-eaten-up,

Aggõ ōṛhiã̄ nikkal-āiã̄. 10.
Then the-furrows emerged. *10.*

Aggõ Ghēbēnī tartīb ā-baddheōs,
Next of-Ghēb attention was-bound-by-it,

Muḍḍhõ paṭṭ-wagāiã̄.
From-the-root they-were-bitten-away.

'Is-waṭan-tē Rabb mãh muttā;
'This-land-upon by-God in-regard-to-me sending-was-done;

'Lōk marēnēn kāiã̄?
'People are-killing why?

'Kāṇkã̄ chhōlē tā mã̄ chhōṛēsã̄ nahĩ.
'The-wheat-crops gram-crops therefore I will-release not.

'Kōlõ dēnī-āhī sāiã̄.
'From (my-possession) giving-it-was earnest-money.

'Jyõ jyõ lōk mãh marēsī.
'As as people me will-kill.

'Pūng mã̄ dēsã̄ tāiã̄.'
'Larva-swarms I will-give then.'

Makṛī ā-kē pūng dittā,
By-the-locust-swarm come-having the-larva-swarm was-given-forth,

Khilqat waglī ã̄ sipāhiã̄. 15.
The-world was-surrounded having-come by-soldiers. *15.*

Jis-vēlē nuqra nikkal-peā,
At-what-time the-spotted (larva-swarm) emerged,

Bannh-kē nikhtā dhāiã̄.
Bound-having it-emerged an-invasion.

Hatthã̄-vichch jē rambē kahiã̄ dēnē,
Hands-in as spuds mattocks (they are) giving,

Charã̄-ã̄ khaṭāiã̄.
Trenches were-caused-to-be-dug.

Har vāṛī-vichch pūng jē variā,
Every thorn-hedge-in the-larva-swarm as it-entered,

Aggī lōkã̄ lāiã̄.
Fires by-the-people were-applied.

Har-sha'ī farzand piārē,
(To-)every-(living)-thing offspring are-dear,

Muṛ muṛ ãdī-āhī tāiã̄.
Again again coming-it-was then.

Jandālī-vichch jē jō thiē,
Jandālī-in what barley-crops were,

Kaṇkã̄ hatth na āiã̄. 20.
(And) wheat-crops to-the-hand not were-forthcoming. 20.

Jaṇḍē-vichch jē chhōlē thīwan
Jaṇḍ-in what gram-crops were

Makṛī khūnã̄ lāiã̄.
By-the-locust-swarm massacres were-applied.

Pūng jō utthē suntī aiṭhā
The-larva-swarm which there (for) circumcision sat

Lihṛē baṇ-gaē nāiã̄.
Profits were-made by-the-barbers.

Aggõ pūng jō chaṛheā Nararē-tē
Next the-larva-swarm which mounted Narar-on

Vēkhō bātshāhiã̄.
See (its) royal-powers.

Pūng jyõ ṭhilleā vichch Sōãē
The-larva-swarm as it-floated in the-river-Soan

Khōles, yār, sarnāhiã̄.
Were-untied-by-it, O-friends, (as if) on-inflated-goat-skins.

Waṅ-kē ḍiṭṭhā Jabbī Tarāp,
Gone-having it-was-seen (in) Jabbī (and) Tarāp,

Utthē bēlē vēkhō kāhiã̄. 25.
There in-the-lowland see the-kāhī-grass. 25.

Aggõ pūng jō chaṛheā vichch Vanãḍē,
Next the-larva-swarm when it-mounted amid Vanãḍā,

Lōkē phūṛiã̄ bannh-kē chāiã̄.
By-the-people mats tied-up-having were-lifted.

Dānē gharõ laddhē nahīnē,
Grains in-the-house got are-not,

Pär nahī laggē-āhē tāiã̄.
(Their-) feet not applied-were therefore.

Us-sāl chaṅgē chaṅgē lōk ḍiṭṭhē-āhē,
In-that-year excellent excellent people seen-were,

Unhã̄ kitiã̄ lāiã̄.
By-them were-done field-labours.

Akkhī-nāl paē-vēkhō, yārē,
Eye-with see, O-friends,

Iũhē bātshāhiã̄.
Such (are) the-royal-powers.

Makṛī kaṇkã̄ khā-chhōṛiã̄-āhiã̄,
By-the-locust-swarm the-wheat-crops eaten-up-were,

Aggõ pōhliã̄ nikkal-āiã̄. 30.
Afterwards the-pōhlī-crops germinated. 30.

Hatthã̄-vichch trẽgal ghinn-kē,
Hands-in pitchforks seized-having,

Dātriã̄ ã̄-dandāiã̄.
Sickles were-toothed (i.e. *sharpened*).

Janē ghar jē kamm karēn,
Men at-home because work they-do,

Trīmatī kap kap pōhliã̄ lāiã̄.
By-the-women cutting cutting the-pōhlī-crops were-brought-into-use.

Waḍḍē-vēlēdiã̄[1] chapliã̄ truṭṭiã̄,
Of-early-morning shoes broken,

Pachchhã̄ ã̄-gaḍāiã̄.
In-the-evening were-repaired.

Aggē pōhliã̄ kōī puchchhnā nahī āhyā,
Formerly the-pōhlī-crops anyone asking not was,

Us-sāl lōkē ḍangrã̄-nāl gahāiã̄.
In-that-year by-the-people oxen-by they-were-threshed.

Khalwārẽã̄-tē wañ hachchhiã̄ kītiã̄,
Threshing-floors-on (passive) cleaned they-were-made,

Miṇṇ miṇṇ chhaṭṭã̄-ichch pāiã̄. 35.
Measuring measuring bullock-sacks-in they-were-deposited. 35.

Pōhlī bhalē chīhaṛ nappī,
The-pōhlī by-much glutinousness was-caught,

Chakkiã̄ khūb ghassāiã̄.
The-millstones well rubbed-smooth.

Trīmatiã̄ kuttī ʻādat,
By-the-women (following their) bitch (i.e. *bad*) *habit,*

Pōhlī jawã̄-vichch ralāiã̄.
The-pōhlī-crops barley-seeds-with were-mixed.

Jinhã̄ pōhlī tã̄ paī-khādī,
By-whom pōhlī then was-eaten,

[1] Note this genitive. It belongs to the North-Western dialect.

Unhã̄ qīmat pāī.
By-them value was-obtained.

Rabb-sachchēnā ḥukm thīā,
Of-God-the-True order was,

Makṛī Rabb waṅāī.
The-locust-swarm by-God was-caused-to-go

Ustād maīḍā Maliyār āh,
Master my Maliyār is,

Eh gall tã̄ khūb baṇāī. 40.
This affair therefore well was-made. 40.

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 Pōṭhwār 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 *kos* a day, and (the first evening) they fixed their camp at Amdhal.
10. The wheat-crop was devoured by them till even the furrows on the ground became visible.
11. Next they turned their attention to Gheb, 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 larvæ will I produce.'
15. So the locusts came and brought forth their larvæ, 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 larvæ).
16. As soon as the spotted host of larvæ 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 larvæ 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 gram in Jand was all massacred by them.

22. As the larvæ became circumcised (*i.e.* threw off their old skins), their barbers made huge profits.[2]

23. Next the larvæ attacked Narar. See the havoc done by them.

24. When the larvæ came to the River Soan they floated on it and crossed it as easily as if they had untied and mounted upon inflated goat-skins.

25. Next they were seen visiting the lowlands of Jabbi and Tarap. Watch how they devour the kahi grass.

26. Next the larvæ attacked Vananda. 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 cleaned and winnowed on the threshing-floors, 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 Maliyar, and therefore was this story well made by me.

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[1] Barley is an early crop, and had been reaped before the locusts came.

[2] It is one of the duties of a barber to circumcise children. He gets a fee for this.

PŌṬHWĀRĪ.

'Pōṭhwār' is the name of tract of 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 Pōṭhwār is called Pōṭhwārī. 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 Pahāṛī. In Jhelum, Pōṭhwārī is spoken in the Jhelum Taḥṣīl,[1] in the eastern part of the Chakwal Taḥṣīl, and in the eastern half of the Salt Range in the Pind Dadan Khan Taḥṣīl. In the west of Chakwal, and of the Pind Dadan Khan Salt Range, the language is quite different, being the Dhannī variety of North-Western Lahndā. Further south in Pind Dadan Khan Taḥṣīl, we have the Thaḷī form of Southern Lahndā described on pp. 383ff. *ante*.

Pōṭhwārī 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 Pōṭhwārī.

Pōṭhwārī, as we shall see, is closely connected with the dialect spoken in the Shāhpur Salt Range. Thus, it has *nā* for the genitive termination, and masculine nouns ending in a consonant have an oblique form in *ē*. So also for the other typical peculiarities of the Western Salt Range dialects. It has a few peculiarities of vocabulary which constitute the Shibboleth of the dialect. As one informant writes: the genitive in *nā* is a marked peculiarity of the dialect, but in common speech the recognised distinction is the use of *achhṇā* for 'to come,' *gachhṇā* for 'to go,' *māḍā* for 'my,' and *tāḍā* for 'thy.' Everyone who hears these words knows that he is faced with the Pōṭhwārī dialect. It will be remembered, however, that *māḍā* and *tāḍā* both also occur in the Western Salt Range.

The number of speakers of Pōṭhwārī has been estimated for the purposes of this Survey as follows:—

Rawalpindi	475,973
Jhelum	183,389
Gujrat	25,000
TOTAL .	684,362

Although Pōṭhwārī 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 Lahndā, 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 Pōṭhwārī of Gujrat, which is the same as that of Jhelum. The usual List of Words and Sentences will be found on pp. 523ff.

[1] Along the right bank of the Jehlam (Jhelum) river, the language is identical with the Lahndā of the District of Gujrat on the opposite bank, but the number of speakers is not sufficiently important to invalidate the statement that Pōṭhwārī is the language of the Jhelum Taḥṣīl.

Vocabulary.—We have already drawn attention to the words *achhṇā*, instead of *āwuṇ*, to come, and *gachhṇā*, instead of *vañjuṇ* or *vañuṇ*, to go, as typical of Pōṭhwārī. We may note that the root *gachh* also occurs in Kāshmīrī under the form *gatsh*.[1] In Pōṭhwārī, however, although *achhṇā* and *gachhṇā* are the more common forms, we also find *āṇā* and *jāṇa* used with the same meaning. Several examples occur in the specimens.

Other Pōṭhwārī words which may be noted are:—

bujjhṇā, to hear. *Cf.* Kāshmīrī *bōzun*.

ghiddīã̄ (Specimen III), an oblique feminine plural, used as a postposition meaning 'owing to,' 'on account of,' as in *shar*mī̃-nīã̄ ghiddīã̄*, owing to shame.

ghaliyã̄, equivalent to *akēlī*, alone.

ghaṭṭhā, equivalent to *ikaṭṭhā*, together, in one place.

labbhṇā or (Jhelum) *laddhṇā*, 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 Kāshmīrī, instead of following it, as in most Indian languages. Thus:—

(Specimen II.)

Bahũ̄ dihāṛē nahī̃ suṇ laṅghthē, many days had not passed.

Kōī ādmī us-kī kijjh nahī̃ sī dēṇā, no one was giving him anything.

(Specimen III.)

Oh bāhar sadāgarī-kī nahī̃ sī jāṇã̄, 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 *bahū* or *bahũ̄*, many; and the termination of the genitive which is almost at random written *nā* or *nã̄*, *nē* or *nẽ̄*, *nī* or *nī̃*.

The vowel *i* when unaccented tends to become *a*. Thus, *bīmār*, sick, becomes *bamār*, as in the third specimen.

The diphthong *ai* is almost always pronounced like *ā*, again as in the Salt Range and Awāṇkārī, as in *hā* for *hai*, is; *mũ̄* for *maĩ*, I; *pārã̄* for *pairã̄*, on the feet. So also we have *rāhṇā*, to remain, as if for *raihṇā*, the equivalent of Shahpur *rĕhṇā*. Sometimes, however, when the *ai* is not accented it is weakened to *a*, as in *shatān*, for *shaitān*, devil. So also unaccented *au* becomes *a* in *sadāgar*, a merchant (Specimen III).

There is a tendency to add an *h* to a monosyllabic word ending in a long vowel, as in *dēh*, give thou; *jāh*, go thou; *nã̄* or *nãh*, 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 *chh* is often pronounced *sh*, but this is said to be incorrect and vulgar. Thus we have *achhṇā* and *ashṇā*, to come, and *gachhṇā* and *gashṇā*, to go. In the Rawalpindi specimen we have *lāī-shōṛeās*, as compared with the Jhelum *gãwā-chhōṛeus*, for '(when) he had squandered.'

As usual, in the verb *lagāṇā*, to apply, the medial *g* is always dropped, so that we have *lawāṇā* with a conjunctive participle *lā* or *lāī*.

[1] Forms related to *achhṇā* and *gachhṇī* also occur in several of the Western Pahāṛī dialects.

There is an instance of *d* being hardened to *t* in the word *kāgat* (for *kāgad*), paper (Specimen III).

Metathesis of consonants is common. Thus we have:—

jākat, for *jātak*, a boy.
mahēsha, for *hamēsha*, always.
sabāb (3rd specimen), for *asbāb*, goods.
wahēlī (1st specimen), for *hawēlī*, a house.

DECLENSION.—Nouns Substantive.

The rules of the Western Salt Range dialect are followed. All regular masculine nouns in the oblique singular take *ē*, and the termination of the genitive is *nā* (*nã̄*). Thus:—

		Obl. Sing.	Nom. Plur.	Obl. Plur.
ghōṛā,	a horse	*ghōṛē*	*ghōṛē*	*ghōṛeã̄*.
ghar,	a house	*gharē*	*ghar*	*gharã̄*.
ādmī,	a man	*ādmīē*	*ādmī*	*ādmīã̄*.
puttur,	a son	*puttrē*	*puttar*	*puttrã̄*.
peō,	a father	*piū*	*piū*	*pēwã̄* or *peoriã̄*.
ghōṛī,	a mare	*ghōṛī*	*ghōṛīã̄*	*ghōṛīã̄*.
dhī,	a daughter	*dhīū*	*dhīã̄*	*dhīã̄*.
saṭṭ,	a blow	*saṭṭ*	*saṭṭã̄*	*saṭṭã̄*.
bhāṇ,	a sister	*bhāṇū*	*bhāṇã̄*	*bhāṇã̄*.

The above list includes specimens of some of the irregular nouns (*peō*, *dhī*, and *bhāṇ*) as well as those that are regular.

The more common postposition and case-terminations are:—

Accusative-Dative, the postpositions *kī* and *ã̄* as in *piū-kī*, *piū-ã̄*, and the termination *nũ̄*, as in *piūnũ̄*. *Kī* is used after verbs of saying; *piū-kī ākheā*, he said to the father.

Ablative-Instrumental, *piū-kōḷȭ*, *piū-thī̃*, *piū-nāḷ*: *pēwã̄-vichchõ̂*, from among the fathers.

Genitive, *piūnā*, obl. masc. sing. and plur. nom. *-nē*; fem. *-nī*, plur. *-nīã̄*. These are often nasalized to *-nã̄*, *-nẽ̄*, *-nī̃*.

Locative, *vichch*, in; *kōḷ*, near. But the oblique form is often used alone, as in *gharē*, in the house.

Adjectives are treated as usual. Thus:—

chaṅgā ādmī, a good man.
chaṅgē ādmīēnā, of a good man.
chaṅgē admī, good men.
chaṅgeã̄ (or *chaṅgē*) *ādmīãnā*, of good men.
chaṅgī zanānī, a good woman.
chaṅgiã̄ zanānīã̄, good women.

As examples of comparison we may quote :—

usnā bhrā usnī bhāṇũ-kōḷũ lammā ā, his brother is taller than his sister.
sāreã̃-nāḷõ̃ chaṅgē chilē, the best garments.

Pronouns.—For the first two personal pronouns, we have :—

	I.	Thou.
Sing.		
Nom.	*mã̃*	*tũ̃.*
Ag.	*mã̃*	*tũ̃, tuddh.*
Dat.	*mi-kī, miṅgī*	*tā-kī, tuddh-ã̃.*
Gen.	*mã̃ḍā, mahāḍā, mahāṛā, māṛhā*	*tã̃ḍā, tuhāḍā, tuhāṛā.*
Obl.	*mā*	*tā, tuddh.*
Plur.		
Nom.	*asī̃, as*	*tusī̃, tus.*
Ag.	*asã̃*	*tusã̃.*
Gen.	*asāḍa, asāṛā, sāḍā, sāṛā*	*tusāḍā, tusāṛā.*
Obl.	*asã̃*	*tusã̃.*

The dative singular *miṅgī*, to me, has been reported from Rawalpindi ; *mi-kī* occurs in both districts. Bhāī Maya Singh's dictionary gives *mekī*, probably a representation of *mā-kī*.

The Demonstrative Pronouns are :—

	This.	That.
Sing.		
Nom.	*eh*	*oh.*
Obl.	*is*	*us.*
Plur.		
Nom.	*in, eh*	*un, oh.*
Obl.	*inhã̃, inã̃*	*unhã̃, unã̃.*

The Relative Pronoun is :—

	Sing.	Plur.
Nom.	*jēhṛā, jā*	*jehṛē.*
Obl.	*jehṛē, jis, jā*	*jinhã̃.*

The Interrogative Pronouns are :—

	Who ?	What ?
Sing.		
Nom.	*kehṛā, kuṇ*	*kāh.*
Obl.	*kis*	*kis.*
Plur.		
Nom.	*kehṛē*	...
Obl.	*kinhã̃*	...

The Indefinite Pronouns are *kōī*, obl. *kussā* or *kusā*, anyone, and *kijjh* or *kujjh*, anything. *Habbā kījjh* is 'everything' and *jā-kijjh*, 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:—

	Sing.	Plur.
1.	*hã̂, ã̂*	*hã̃, ã̃.*
2.	*hẽ̂, ẽ̂, hũ̂, ũ̂*	*hō, ō.*
3.	*hē, ē, hā, ä, äh, -wē*	*han, an, hũ̃, ũ̃, -n.*

The *-wē* and *-n* of the third person are enclitic as in—

tuhāṛā nã̃ kä-wē, what is your name?

tũḍē piū-nē kitṇē puttar-n, how many sons are there in your father's (house)?

'I am not' is *nã̃* or *nã̃h*, both forms being in the Rawalpindi specimen.

There are two separate forms of the past tense, as follows:—

I.

	Sing.	Plur.
1.	*ää̃*	*ää̃.*
2.	*ũ̃*	*ähō.*
3.	*ähā* (f. *ähī*)	*ähē* (f. *ähĩ̃*).

II.

	Sing.	Plur.
1.	*sã̃*	*sã̃.*
2.	*sũ̃*	*sō.*
3.	*sā* (f. *sī*)	*sē* (f. *sĩ̃*).

In Jhelum we also have the Pañjābī form *sī*, used for any person of either number and either gender. Also in the same district there is a third person plural *suṇ*, which reminds us of the Pañjābī *san* (Wazirabad *sāṇ*).

For 'to become' we have *thīṇā*, as in (Spec. I) *dō puttar thīē-sē*, two sons had become. *Hōṇā* is also used, as in *muthāj hōṇ laggeā*, he began to be in want.

B.—The Active Verbs.

The model verb is *kuṭṭṇā*, to strike.

The Infinitive is formed by adding *ṇā* (or, after *r* or *l*, *nā*) to the root. As usual, the final *ā* is often nasalized. Thus, *kuṭṭṇā* (*kuṭṭṇã̃*), to strike; *karnā* (*karnã̃*), to do. It has an oblique form in *ṇē* (*nē*), as in *ũ̃dhē charāṇē-wāstē*, for feeding swine (Spec. I); *khuwāwṇē jōgā*, worthy of being called (Spec. II).

There is also a weak form of the infinitive ending in *aṇ* (*an*), as in *hōṇ laggeā*, he began to be (in want); *karan laggē*, they began to do (rejoicing).

The **Present Participle** adds *nā* (or *nã̃*) to the root, as in *kuṭṭnā* (*kuṭṭnã̃*), striking. But this form is liable to confusion with the infinitive, so that we more often have the termination *ṇā*, as in *kuṭṭṇā* (*kuṭṭṇã̃*). In the specimens we have usually the form in *ṇā* (*ṇã̃*), except, of course, after *r* or *l* as in *karnā*, doing.

It should be noted that an *ē* is not inserted before the *nā* in the case of transitive verbs. Thus we have *karnā*, not *karēnā*, doing.

The Past Participle ends, as elsewhere in Lahndā, in *eā*. Thus, *kuṭṭeā*, (plur. *kuṭṭē*; fem. *kuṭṭī*), struck.

There are, as usual, several irregular past participles. The following occur in the specimens :—

	Past Participle.
gachhṇā or *jāṇā*, to go	*gēā*.
päṇā, to fall	*pēā*.
achhṇā, to come	*āeā*.
marnā, to die	*mōeā*.
rähṇā, to remain	*rēhā*
dēṇā, to give	*dittā*.
karnā, to do	*kītā*.
ghinnṇā, to take	*ghiddā*.
labbhṇā, to get	*laddhā*.
laṅghṇā, to elapse	*laṅghthā* (Jhelum).
pahũchṇā, to arrive	*paũhtā*.

The Conjunctive participle is formed by adding *ī* to the root, as in *kuṭṭī*, having struck. Usually, *kē* is added. Thus, *kuṭṭī-kē*. The final *ī* is often dropped, as in *uṭṭh-kē*, having arisen. The *ī* is most often dropped in intensive compounds : *mar-gēā*, he died ; *ghinn achhō*, bring ye. But we also have *ī* in these compounds, as in *bannhī chhōṛ*, tie him up and leave him (sentence 236) ; *baṇḍī dittā* (Rawalpindi) and *baṇḍ dittā* (Jhelum), he divided.

As an example of the Noun of Agency we have (Spec. II) *rähṇēālā*, a dweller.

The Imperative 2nd Person singular is the same in form as the root. Thus, *kuṭṭ*, strike. If the root be a monosyllable and ends in a long vowel, *h* is added, as in *dēh*, give thou ; *jāh* (Spec. III), go thou ; but *baṇā*, make thou, because the word is not a monosyllable. Regarding the effect of this *h* on the sound of the word, see p. 478.

The plural adds *ō* as in *achhō*, come ye ; *lawāō*, put ye on. With a pronominal suffix we have (Spec. I) *lawāus*, put ye on him.

A Respectful Imperative occurs in (Spec. III) *kar-ghinnī̃*, do (what you please).

For the Old Present, now used as a Present Subjunctive, we have *kuṭṭā̃*, I may strike ; *hōā̃*, I may be ; *karā̃*, we may do ; *khā̃*, we may eat ; *bharē*, he may fill ; *khāē*, 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 :—

'I am striking,' etc.

	Sing.	Plur.
1.	*kuṭṭnā-ā̃*, *kuṭṭnā̃*	*kuṭṭnē-ā̃*.
2.	*kuṭṭnā-ũ*, *kuṭṭnũ*	*kuṭṭnē-ō*.
3.	*kuṭṭnā-ä*, *kuṭṭnä*	*kuṭṭnē-ũ*, *kuṭṭnẽ̃*.

Other forms of the verb substantive may be used. Thus in Specimen II we have *jehṛā hissā mi-kī achhṇā-hä*, the share which is coming to me. Also, of course, the termination of the present participle may be nasalized at option, as in *chārnã̄-ä*, 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, *kuṭṭṇā-sã̄*, I was striking. So (Specimen II) *achhṇā-sī*, it was coming (into his heart); *khāṇē-suṇ*, (the husks 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: *kōī ādmī̃ us-kī kijjh nahī̃ sī dēṇā*, 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, *dēṇā-sās*, 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 *ākhsã̄*, not *akhēsã̄*, I will say.

'I will strike,' etc.

	Sing.	Plur.
1.	*kuṭṭsã̄*	*kuṭṭsã̄.*
2.	*kuṭṭsẽ̄*	*kuṭṭsō.*
3.	*kuṭṭsī*	*kuṭṭsan.*

Other examples are *gäsã̄* (irregular; from *gachhṇā*), I will go; *ākhsã̄*, I will say; *achhsẽ̄* (Spec. III), thou wilt come; and (Spec. III) *ā-rähsã̄*, 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, *paũhteus*, I arrived, is used as a conditional.

The Tenses formed from the Past Participle are formed as usual. Thus:—

mã̄ gēā,	I went.
mã̄ kuṭṭeā,	I struck him.
mã̄ gēā hã̄,	I have gone.
mã̄ kuṭṭeā hā,	I have struck him.
mã̄ gēā sã̄,	I had gone.
mã̄ kuṭṭeā sā,	I had struck him.

Other examples of the Perfect are *mã̄ gunāh kītā äh* (or *hä*), I have done sin; *oh labbhī-pēā äh*, he has been found; *āeā äh*, (thy brother) has come; *mazmānī pakāī äh*, a feast has been cooked; *tuddh nahī̃ dittā*, thou hast not given (a kid) (Spec. II).

A contracted form is *rēhã̄* for *rēhā-ã̄* (Spec. I), I have remained.

As examples of the Pluperfect we may quote:—*bahũ dihāṛē nahī̃ suṇ laṅghthē*, many days had not passed (Spec. II. Note that here, again, the auxiliary is placed before the participle); *mōeā-hōeā sā*, he had died; *gumī-gēā sā*, he had been lost; *gēā-hōeā sā*, (the elder son) had gone to the fields.

The Past Tense is very frequently used with pronominal suffixes.

The junction vowel is usually *ā* in Rawalpindi and *u* in Jhelum. Examples are :—

(*a*) Intransitive verbs :—

āeās, (sense) came to him (Spec. I).
laggī gēās, he embraced him (I).
paũhteus, I arrived ; used with the meaning of a conditional (if) I (do not) arrive, (if) I shall (not) have arrived (III).

(*b*) Transitive verbs :—

ākheās, he said (I).
kītās, he made (I).
lāī-shōṛeās (I), *gāwā-chhōṛeus* (II), } he lost.
lā-ghiddeus (II), he embraced him.
dittās, (a kiss) was given to him, or by him (I).
chummeus, kissed him (II).
suṇīs, (the sound, fem.) was heard by him (I).
gall puchchhīs, the affair (fem.) was asked by him (I).
puchchheus, he was asked by him (II).
ḍiṭṭhās, it was seen by him (I).

Passive Voice.—There are no certain examples of the Lahndā passive, formed by adding *ī* to the root, noted in the specimens. *Gumī-gēā sā*, he had been lost, and *labbhī-pēā āh*, he has been found, are possibly passives, but *gumī* and *labbhī* 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 Hindī by conjugating the past participle with the verb *gachhṇā* or *jāṇā*.

Thus, *mã̄ kuṭṭeā gēā ã̄*, I am being struck ;
mã̄ kuṭṭeā gēā sã̄, I was being struck ;
mã̄ kuṭṭeā gäsã̄, I shall be struck.

Altogether irregular passives are *akhwāwã̄*, I may be called (Rawalpindi), and *khuwāwṇē jōgā*, worthy to be called (Jhelum).

Causal Verbs are made as usual. Examples are :—

chārnā, to feed (sentence 229).
charāṇā, to feed (Rawalpindi).
chugāṇā, to feed (Jhelum).
lawāṇa=Hindī *lagānā*, to apply, put clothes on some other person. This verb often takes the form *lāṇā*, and should not be confused with the Hindī *lānā*, to bring.

Compound Verbs.—Intensive compounds are frequent, and are formed on the usual lines. *Chā* is frequently prefixed to a verb to imply quickness, suddenness, or unreasonableness. Thus, *chā dēh* (Rawalpindi *chāī dēh*), up and give! *chā-ghinn*, up and take! Compounds with *gachhṇā* or *päṇa* for the second number are common. Thus, (Jhelum) *mar-gēā sī*, *gāw-gēā sī*, he had died, he had been lost ; (Rawalpindi) *jī-pēā-āh*, *gumī-gēā sā*, *labbhī-pēā āh*, he is become alive again, he had been lost, he is found.

Ghinnī achhṇā (Specimen I) or *ghinn achhṇā* (II), to bring, is equivalent to the Hindī *lē ānā*, and *ghinn jāṇā* (Spec. III), to take away, is equivalent to the Hindī *lē jānā*, but these are not true intensive compounds. *Ghinnṇā* occurs in several other compounds, as *ghinn-dēṇā*, to give (III); *rakh-ghinnṇā*, to keep (II); *takk-ghinnṇā*, to take notice, to see (II); *lā-ghinnṇā*, to apply (II); *kar-ghinnṇā*, to do, to act (III); and *manā-ghinnṇā*, to get a person's consent (III). Other miscellaneous examples are: *ā-rāhsā̃* (III), I will arrive; *baṇḍī* (or *baṇḍ*) *dēṇā*, to divide out; *bannhī-chhōṛnā*, to tie up and leave, to tie up thoroughly (sentence 256); *lāī-shōṛnā* (I) or *gāwā-chhōṛnā* (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-jāeā kar*, make thou a practice of taking away. We see that, as elsewhere, *jāeā* is used, not *gēā*.

[No. 36.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

PŌṬHWĀRĪ DIALECT. DISTRICT RAWALPINDI.

SPECIMEN I.

Hikkas-jaṇēnē dō puttar thīē-sē. Unhā̃-vichchũ nikkē
Of-one-person-man two sons been-were. Them-from-among by-the-younger
piũ-kī eh gall ākhī, 'ajī, mālēnā̃ jehṛā baṇḍā mighī
the-father-to this word was-said, 'father, of-the-property what share to-me
achhnā (*or* ashnā), mighī chāī-dēh.' Us-vēlē us māl
coming-is, to-me up-and-give.' At-that-time by-him the-property
baṇḍī-dittā. Firī (*or* phirī) thōṛeā̃-dihāṛeā̃-kī nikkā puttur
was-divided(-and)-given. Afterwards a-few-days-after the-younger son
habbā-kijjh ghaṭṭhā karī-kē, kisē-dūr-mulkē-vichch uṭṭhī-gēā.
everything together made-having, some-distant-country-in rose-up(-and)-went.
Utthē māl āpṇā luṇḍpuṇḕ-vichch kharāb kītās.
There the-property his-own debauchery-in destroyed was-made-by-him.
Jis-vēlē sārā lāī-shōṛeās, us-mulkē-vichch bahũ kāl pēā,
At-what-time all was-wasted-by-him, that-country-in a-great famine fell,
tē oh garīb hōī-gēā. Is-gallā̃ karī-kē oh us-mulkēnē
and he poor became. This-thing on-account-of he of-that-country
hikkas-muqaddamē-kōḷ gēā. Us us-kī āpṇiā̃-bāṛiā̃-vichch ũdhē
one-person-chieftain-near went. By-him him-as-for his-own-fields-in swine
charāṇē-wāstē pēseā. Usnī marjī ehī sī kē unhā̃-
feeding-for it-was-sent. Him-of desire this-verily was that those-
chhilṛā̃-thī̃, jinhā̃-kī ũdhē khāṇḕ, khāē; ki kōī kujjh
husks-with, which (acc.) *the-swine eat, he-may-eat; for anyone anything*
nahī̃ dēṇā̃-sās. Jis-vēlē hōsh āeās, ākheās,
not giving-was-to-him. At-what-time sense came-to-him, it-was-said-by-him,
'mahāṛē-piũ-kōḷ bahũ majdūr rōṭī khāṇḕ, tē mã̃ fāiqē-kaṭṇā̃-ā̃.
'my-father-near many servants bread eat, and I starving-am.
Hisē-vēlē uṭṭhī, tē āpṇē-piũ-kōḷ chalā-gāsā̃, atē piũ-kī
At-this-time having-a'isen, and my-own-father-near I-will-go, and the-father-to
eh gall ākhsā̃, "ajī, Rabbēnā̃ tē tuhāṛā gunāh kītā-āh, tē
this word I-will-say, "father, of-God and of-thee sin done-is, and
huṇ mã̃ is-gallā̃ jōgā nā̃ kē tuhāṛā puttur akhwāwā̃.
now I of-this-word worthy am-not that thy son I-may-be-called.

Mighī āpṇē-kamm-karnēwāleã̄-vichchũ̄ hikkas jehā baṇā."' Us-vēlē
Me thine-own-work-doers-from-among one-person like make."' At-that-time
uṭṭhī tē āpṇē-piũ-kōḷ gēā; atē ajjē oh dūr-ī
having-arisen and his-own-father-near he-went; and still he distant-verily
sā, kē piũ-kī takkī-kē chaṅgā laggā, atē
was, that the-father-to seen-having good he-seemed (i.e. *he-was-liked*), *and*
dauṛī-kē gaḷē-nāḷ laggī-gēās, tē bahũ̄ piyār dittās.
run-having the-neck-with embraced-was-he, and much kissing was-given-to-him.
Puttrē piũ-kī ākheā kē 'hē ajī, mã̄ Rabbēnã̄ tē
By-the-son the-father-to it-was-said that, 'O father, by-me of-God and
tuhāṛā gunāh kītā-äh, tē huṇ is-gallã̄ jōgā nãh kē tuhāṛā
of-thee sin done-is, and now of-this-word worthy I-am-not that thy
puttur akhwāwã̄.' Piũ āpṇē-naukrã̄-kī eh gall
son I-may-be-called.' By-the-father his-own-servants-to this word
ākhī kē, 'bahũ̄ chaṅgī pushāk kaḍhī, tē ghinnī
was-said that, 'very good garment having-brought-out, and having-taken
achhō, tē isī lawāō; tē vichch hatthēnē chhāp,
come-ye, and to-this-very-person put-ye-on; and on of-the-hand a-ring,
tē pārã̄ juttī lawāus; as khã̄ tē khushīã̄
and on-the-feet shoe put-ye-on-to-him; we may-eat and rejoicings
karã̄; jē mahāṛā puttur mōeā-hōeā sā, huṇ phir jī-pēā
we-may-make; because my son dead-become was, now again living
āh; gumī-gēā sā, huṇ labbhī-pēā äh.' Us-vēlē oh khushīã̄
is; become-lost was, now got is.' At-that-time they rejoicings
karaṇ laggē.
to-do began.

Tē usnã̄ baḍḍā puttur bāṛīã̄-vichch gēā-hōeā sā. Jis-vēlē
And his great son the-fields-in gone-become was. At-what-time
gharē-kōḷ āeā, gāṇē-tē-nachchṇēnī wāj suṇīs.
the-house-near he-came, of-singing-and-dancing sound was-heard-by-him.
Us-vēlē hikkas-naukrē-kī saddī-kē eh gall puchchhīs
At-that-time one-person-servant-to called-having this word was-asked-by-him
kē, 'eh käh gall äh?' Us us-kī ākheā kē, 'tuhāṛā
that, 'this what affair is?' By-him him-to it-was-said that, 'thy
bhrā āeā äh, atē tuhāṛē-piũ baṛī mazmānī pakāī äh,
brother come is, and by-thy-father a-great feast cooked is,
is-sababũ̄ kē bhalā-chaṅgā ḍiṭṭhās.' Oh khafā hōeā,
on-this-reason that safe-(and-)sound he-was-seen-by-him.' He angry became
atē andar na baṛeā. Us-vēlē piũ bāhar jāī-kē
and within not entered. At-that-time by-the-father outside gone-having

sirchāyā. Us piū-kī ākheā kē, 'takk, mã̃
he-was-remonstrated-with. By-him the-father-to it-was-said that, 'see, I
bahũ muddat hōī tuhāṛī khidmat karnã̃ rēhã̃, atē kadī
much period having-been thy service doing remained, and ever
tuhāṛā hukam nahĩ mōṛeā. Tũ kadī hikkas bachcha
thy command not was-turned-aside. By-thee ever one-individual young-one
bakrīnã̃ vī mighī nahĩ dittā, kē mã̃ saṅgiã̃-nāl khushī
of-goat even to-me not was-given, that I companions-with rejoicing
karã̃. Jis-vēlē tuhāṛā eh puttur āeā, jis tuhāṛā
may-make. At-what-time thy this son came, by-whom thy
māl harāmkārī-vichch gāwāī-chhōṛeā sā, tũ usnē wāstē bahũ
property debauchery-in caused-to-go was, by-thee of-him for great
mazmānīã̃ pakāīã̃.' Us us-kī ākheā kē, 'mahāṛeā puttrā, tũ
feasts are-cooked.' By-him him-to it-was-said that, 'O-my son, thou
har-vēlē mahāṛē-kōl ã̃, tē jehṛā mahāṛā āh, oh tuhāṛā āh. Firī
at-every-time of-me-near art, and what mine is, that thine is. But
khushī kārnã̃ atē khushī manāṇã̃ chaṅgā sā; is-wāstē kē,
rejoicing making and rejoicing to-celebrate good is; this-for that,
eh tuhāṛā bhrā mōeā-hōeā sā, huṇ jīā āh; atē gumī-gēā sā,
this thy brother dead-become was, now alive is; and become-lost was,
huṇ labbhī-pēā āh.'
now got is.'

[No. 37.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

PŌṬHWĀRĪ DIALECT. DISTRICT JHELUM.

SPECIMEN II.

Hikk-jaṇēnē dō puttar suṇ. Unã̃-vichchõ̃ nikkē-puttrē
Of-one-person two sons were. Them-from-among by-the-younger-son
piū-kī ākheā, 'ajī, mālēnā jehṛā hissā mi-kī
the-father-to it-was-said, 'father, of-the-property what share me-to
achhṇā-hā, mi-kī chā-dēh.' Is appar piū āpṇã̃ māl
coming-is, me-to up-and-give.' This after by-the-father his-own property
unã̃-kī baṇḍ-dittā. Bahũ̃ dihāṛē nahĩ̃ suṇ laṅghthē,
them-to was-divided(-and)-given. Many days not were passed,
nikkā puttur habbā-kijjh ghaṭṭhā kar-kē hikk-dūrnẽ̃-mulkh-vichch
the-younger son everything together made-having one-of-distance-country-in
ṭur-gēā, tā utthē āpṇã̃ māl māṛeã̃-kammã̃-vichch gāwā-chhōṛeus.
went-away, and there his-own property bad-deeds-in was-lost-by-him.
Jã̃ oh habbā-kijjh kharach kar-rēhā, us-mulkh-vichch ḍhāḍhā kāl
When he everything expended made-was, that-country-in severe famine
pēā, tā oh muthāj hōṇ laggeā. Tã̃ oh us-mulkhnẽ̃
fell, and he poverty-stricken to-become began. Then he of-that-country
kussā-rāhṇēālēnẽ̃ kōḷ uṭṭh-gēā, jis us-kī āpṇīã̃-
of-a-certain-dweller near arose(-and)-went. by-whom him-as-for his-own-
bāṛīã̃-vichch bāhrlē chugāṇē-tāĩ̃ pēs-dittā. Usnẽ̃-dilē-vichch achhṇā-sī
fields-in swine feeding-for it-was-sent. His-heart-in coming-it-was
kē āpṇā ḍhiḍḍ unã̃-chhillṛã̃-nāḷ bharē, jehṛē bāhrlē khāṇē-suṇ.
that his-own belly those-husks-with he-may-fill, which the-swine eating-were.
Hōr kōī ādmĩ̃ us-kī kijjh nahĩ̃ sī dēṇā. Tā jehṛē-vēlē
And any man him-to anything not was giving. And at-what-time
us dilē-vichch dhiān kītā, tā us ākheā kē,
by-him heart-in consideration was-made, and by-him it-was-said that,
'mahāṛē-piūnẽ̃ kitṇeã̃-ṭahliã̃-kōḷē bahũ̃ rizk hā, mã̃ bhukkhā
'of-my-father how-many-servants-near much bread is, I hungry
marnã̃-ã̃. Mã̃ uṭṭh-kē piū-kōḷ jāṇā-ã̃, tā us-kī ākhsã̃,
dying-am. I arisen-having the-father-near going-am, and him-to I-will-say,

"ā ajī, mã̄ Khudānã̄ tā tuhāṛā gunāh kītā-hā. tā tuhāṛā
"O father, by-me of-God and of-thee sin done-is, and thy
puttur khuwāwṇē jōgā nahĩ rēhā, mi-kī āpṇā ṭahliā
son to-be-called worthy not I-remained, me (acc.) *thine-own servant*
jaṇ-kē rakkh-ghinn." ' Tã̄ oh uṭṭheā tā āpṇē-piū-kōḷ
considered-having keep." ' Then he arose and his-own-father-near
āeā. Par ajjē bahū dūr sī kē us us-kī takk-ghiddā;
came. But yet very distant he-was that by-him him-as-for notice-was-taken;
us-kī sahm āeā, khurī-kar-kē gaḷē-nāḷ lā-ghiddeus, tā
him-to pity came, run-having the-neck-with was-applied-by-him, and
chummeus. Puttrē us-kī ākheā, 'ā ajī, mã̄
he-was-kissed-by-him. By-the-son him-to it-was-said, 'O father, by-me
tuhāṛā tā Khudānã̄ vī gunāh kītā-hā, tā tuhāṛā puttur khuwāwṇē
of-thee and of-God also sin done-is, and thy son to-be-called
jōgā nahĩ rēhā.' Par piū ṭahliã̄-kī ākheā kē,
worthy not I-remained.' But by-the-father servants-to it-was-said that,
'sāreã̄-nāḷõ chaṅgē chilē ghinn-achhō, tā us-kī lawāō;
'all-than good garments taking-come (i.e. *bring*), *and him-to put-ye-on;*
tā us-nē-haṭṭhē-nāḷ chhāp tā pārã̄ juttī lawāō; tā as khã̄
and his-hand-on a-ring and on-feet shoe put-ye-on; and we may-eat
t ā khusī karã̄; jāṇẽ mahāṛā puttur mar-gēā-sī,
and rejoicing may-do; we-may-know (i.e. *because*) *my son died-had,*
huṇ phir jī-pēā-hā; oh gāw-gēā-sī, huṇ labbh-pēā-hā.' Phir
now again alive-become-is; he lost-gone-was, now found-become-is.' Then
oh khusī karan laggē.
they rejoicing to-do began

Us-vēlē usnā baḍā puttur bāṛī-vichch sī. Jis-vēlē oh
At-that-time his elder son the-field-in was. At-what-time he
āeā tā gharē-kōḷ paũhtā, us gāṇē-tā-nachchṇēnī wāj
came and the-house-near arrived, by-him of-singing-and-dancing sound
bujjhī. Us hikk-ṭahliē-kī saddeā, tā puchchheus, 'kāh
was-heard. By-him one-servant-to it-was-called, and it-was-asked-by-him, 'what
gall hā?' Us us-kī ākheā kē, 'tuhāṛā bhrā ā-rēhā-hā,
thing is?' By-him him-to it-was-said that, 'thy brother come-has,
tā tuhāṛē-piū mazmāṇī dittī-hā, kiõ-jē us-kī khāri-mihrī
and by-thy-father a-feast given-is, because him-to safe-and-sound
labbh-pēā-hā.' Oh rōhẽ hōeā, tā andar nā baṛeā. Is-par usnā
he-has-become-got.' He in-anger became, and within not entered. This-on his
peō bāhar āeā, tā us-kī minnat-muthājī kītī. Us
father outside came, and him-to remonstrance-entreaty was-made. By-him

piū-kī jabāb dittā, 'takk, mã̃ bahũ̃-sāreã̃-warheã̃-thĩ̃ tuhāṛī
the-father-to answer was-given, 'see, I many-all-years-from thy
ṭahl karnā-ã̃, kussā-vēlē vī mã̃ tuhāṛī gall nahĩ̃
service doing-am, at-any-time also by-me thy word not
mōṛī; par tuddh mi-kī kadī hikk bakrōṭā vī
was-returned (i.e. *disobeyed*); *but by-thee me-to ever one kid even*
nahĩ̃ dittā, jē mã̃ āpṇē-dōstã̃-nāl khusī karã̃. Par
not was-given, that I my-own-friends-with rejoicing may-make. But
jis-vēlē eh tuhāṛā puttur āeā, jis tuhāṛā māl
at-what-time this thy son came, by-whom thy property
kañjrīã̃-appar uḍā-chhōṛeā, tũ usnẽ̃ lihājē-pichchhē
harlots-on was-caused-to-fly-away. by-thee his sake-after
mazmāṇī dittī-hā.' Piū us-kī ākheā. 'puttrā, tũ mahēshā
a-feast given-is.' By-the-father him-to it-was-said, 'O-son, thou always
mahāṛē-kōl rāhṇā-ẽ̃, tā habbā-kijjh jehṛā mahāṛē-kōl hā, tuhāṛā
of-me-near remaining-art, and everything which of-me-near is, thine
hā. Eh gall chaṅgī sī ki, as khusī karnē-ã̃, tā tũ
is. This thing good was that, we rejoicing making-are, and thou
vī khus hō-jā, kiõ̃-jē eh tuhāṛā bhrā mar-gēā-sī, huṇ phir
also happy may-become, because this thy brother died-had, now again
jī-pēā-hā; tā eh gãw-gēā-sī, phir laddh-pēā-hā.'
alive-become-is; and he lost-gone-was, again found-become-is.'

[No. 38.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDÁ OR WESTERN PAÑJÁBÍ.

PÓṬHWÁRÍ DIALECT. JHELUM DISTRICT.

SPECIMEN III.

Hikk sadāgar sī. Oh āpṇī-janānī-kī ghaliyã̄ chhōṛ-kē bāhar
One merchant was. He his-own-wife (acc.) *alone left-having out*
sadāgarī-kī nahĩ̄ sī jāṇã̄. Hikk-dihāṛē janānī us-kī ākheā,
trade-for not was going. On-one-day by-the-wife him-to it-was-said,
'kurē sadāgarī gachh (*or* gash).' Oh usnẽ̄-ākhē-appar
'somewhere (*for*)*-trade go* (*?*).' *He her-said-thing-on*
māl-sabāb ghinn-kē kudhrē ṭur-pēā. Ṭurneã̄ janānī
property-(*and-*)*goods taken-having somewhither started. On-starting by-the-wife*
us-kī ākheā kē, 'tũ̄ ṭur-tē-juṇeā ẽ̄, par mahāṛē-nāṇ karār
him-to it-was-said that, 'thou start(*ed*)*-and-gone art, but me-with promise*
kar jāh kē kichrē-kī tũ̄ achhsẽ̄ (*or* ashsẽ̄).'
making go that how-long-after thou will-come.'
Us ākheā kē, 'mã̄ chhēã̄-mahīneã̄-kī falāṇē-dihāṛē ā-rāhsã̄.
By-him it-was-said that, 'I six-months-after on-such-and-such-day will-arrive.
Jē is-karārē-appar nāh paũhteus, tã̄ āpṇā ḍiṭṭhā suṇeā
If this-promise-upon not I-did-not-reach, then your-own seen heard
kar-ghinnĩ̄.' Usnã̄ hikk lēlā vi sī, phir (*or* fir) us janānĩ̄-kī hikk
please-to-do.' Of-him one lamb also was, moreover by-him wife-to one
gōlī ṭahlē-tāĩ̄, tē hikk mānã̄ jī bhalāṇẽ̄-tāĩ̄, tē hikk kuttī
maid-servant service-for, and one mainā mind diversion-for, and one bitch
gharenĩ̄ rākhī-tāĩ̄ ghinn-dittī. Sadāgarnẽ̄ jāṇē-pichchhē
of-the-house watch-for was-given. Of-the-merchant going-after
gōlī har-dihāṛē bāgē-vichchō̃ kusā-maliyārē-kōḷō̃
the-maid-servant on-every-day (*a*)*garden-in-from a-certain-gardener-from*
bārã̄ phull sajjrē sadāgarnī janānīnẽ̄ hār lāṇẽ̄-tāĩ̄
twelve flowers fresh the-merchant's the-wife's garland preparing-for
ghinn achhnī (*or* ashnī)-sī. Bāgēnē rāhē-vichch kusā-hōr-
having-taken coming-was. Of-the-garden the-way-in of-a-certain-other-
sadāgarnã̄ haṭṭ sī, jis-kī us-sadāgar tē usnĩ̄ janānīnã̄ eh
merchant shop was, whom-to that-merchant and of-him the-wife's this
karār malūm-sī. Is gōlī-kī ākheā kē,
promise known-was. By-this(*man*) *the-maid-servant-to it-was-said that,*

'mahāṛē-kōḷŏ bārā̃-phullā̃nĭ jāĭ ṭhārā̃ phull tē hōr
'me-from of-twelve-flowers in-the-place eighteen flowers and more
jā-kijjh lōṛ hōwē ghinn jāeā-kar, par sadāgarnā̃ karār
whatever need may-be having-taken go-habitually, but the-merchant's promise
laṅghṇĕ-appar mahāṛē-nāḷ is-bīwīnĭ duā bannhā-dē.' Gōlī
passing-upon me-with of-this-woman marriage fasten.' By-the-maid-servant
sadāgarnĭ janānī-nāḷ eh gall kar-kē, us-kī manā-
of-the-merchant the-wife-with this saying done-having, her-as-for she-was-
ghiddī. Chhēā̃ mahīneā̃-vichch sadāgarnā̃ kōī kāgat pattar
caused-to-consent. Six months-in of-the-merchant any paper letter
nā āeā. Jā̃ karārēnā̃ dihāṛā āeā, tē gōlī us
not came. When of-the-promise the-day came, and the-maid-servant that
haṭṭālē-kī sadd-kē us-bīwīnĕ ghar ghinn gaī.
shopkeeper-to called-having of-that-woman in-the-house having-taken went.
Jā̃ oh bīwīnĕ ghar paũhtā, tē usā-wakht usnā̃
When he of-the-woman the-house reached, then at-the-same-time of-her
gharēālā vī wahēlīnĕ darwājē-appar ā-paũhtā. Unhā̃ haṭṭālē-
the-husband also of-the-building the-door-at arrived. By-them the-shopkeeper-
kī hikk-hōr-kōṭhē-vichch chhapā-dittā, tē bīwī shar[m]ĭndā̃
as-for one-another-room-in it-was-concealed, and the-wife of-shame
ghiddā̃ bamār baṇ baiṭhī. Sadāgar andar āeā, tē
on-account sick having-become sat. The-merchant inside came, and
gōlī-kōḷŏ puchchheā kē, 'bīwī-kī kāh hōeā?'
the-maid-servant-from it-was-asked that, 'the-wife-to what became?'
Gōlī jabāb dittā kē, 'bamār hā.' Usā-wēlē
By-the-maid-servant answer was-given that, 'sick (she)is.' At-that-very-time
sadāgar kusā-siyāṇē-kī shahrē-vichch lōṛnē-tāĭ gēā.
the-merchant a-certain-exorcist-to the-city-in searching-for went.
Ichrā̃ unhā̃ haṭṭālē-kī andrŏ bāhar kaḍḍ-
Meanwhile by-them the-shopkeeper-as-for inside-from out he-was-turned-
chhōṛeā. Jā̃ hikk-siyāṇē ā-kē us-kī puchchheā kē,
out-and-left. When by-an-exorcist come-having her-to it-was-asked that,
'bīwī, kāh hāl hā?' Bīwī akheā.
'O-woman, what the-matter is?' By-the-woman it-was-said.

Cetera desunt.

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 *mainā* 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.

ḌHŪṆḌĪ-KAIṚĀLĪ.

Lahndā is also spoken in the hill country between the District of Rawalpindi and Kashmir. It has various names, such as Chibhālī, the language of the Chibhs, Ḍhūṇḍī, the language of the Ḍhūṇḍs, Kaiṛālī, that of the Kaiṛāls, and so on. This, however, is misleading, for the Chibhs speak several forms of Lahndā, spread over a comparatively wide tract of country, while the Ḍhūṇḍs and Kaiṛāls 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 Ḍhūṇḍī after the Ḍhūṇḍs who are among the principal inhabitants. It may with equal correctness be called Kaiṛālī. In the latter tract it is called simply 'Pahāṛī.'

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 Ḍhūṇḍī-Kaiṛālī. I am indebted for it to the Rev. T. Grahame Bailey. The second specimen is a folk-tale and comes from Rawalpindi District.

The number of speakers of this form of Lahndā was estimated for the purposes of this Survey as follows:—

Hazara Ḍhūṇḍī-Kaiṛālī	29,820
Rawalpindi Pahāṛī	57,957
TOTAL .	87,777

It will be seen from the specimens that this form of Lahndā is really the same as the Pōṭhwārī of the Rawalpindi plains. It will be sufficient to draw attention to the few points of difference. A more complete account of Ḍhūṇḍī-Kaiṛālī 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 *u* instead of *a*, as in *luchpuṇā*, for *luchpaṇā*, debauchery. Again *i* is used instead of *u* in *milkh*, a country. In the latter word we also note that a final hard consonant has been aspirated. This is the regular rule in Kāshmīrī.

In the Pōṭhwārī of Rawalpindi we saw that in the word *mi-kī*, to me, the *k* may be softened to *gẖ*, so that we get *migẖī*. The same is the case in the second specimen (from the Rawalpindi hills), and in the first specimen (Ḍhūṇḍī-Kaiṛālī) it is *migī*. At the same time, in the first specimen *g* has become *gẖ* in *gẖunāh*, a sin. The tendency to soften *k* appears in other words. Thus, in the first specimen, we have *ṭōgṛā*, for *ṭukṛā*, a piece, and in the second *pagṛī*, for *pakaṛī*, having seized; *nigṛa*, for *nikṛā*, small (sentence 233). On the other hand, an initial *gh* has become *kh* in *khiddhī*, having taken.

The Declension of nouns is the same as in Pōṭhwārī and calls for very few remarks. As in that dialect masculine nouns ending in a consonant take *ē* in the oblique singular.

Thus, *naukar*, a servant; *naukarē-kī*, to a servant. The same is the case in the hill dialect. Pōṭhwārī also has *ādmīẽ*, to a man, and this form occurs in the Rawalpindi hills, but Ḍhūṇḍī-Kaiṛālī has *ādmīā-kī*, with *ā* instead of *ē*. The same dialect has *jis-wēḷā* for 'when,' while the Rawalpindi hills have the Pōṭhwārī *jis-vēlē*. The Pañjābī Agent case in *nē* is not uncommon in the former specimen.

In regard to pronouns, the forms *mighī* and *migī* have already been mentioned. The genitives singular of the first two personal pronouns are *mhāṛā* or *mahāṛā*, my, and *tuhāṛā*, thy, the plurals being *sāhṛā*, our, and *suāhṛā* or *tusāhṛā*, respectively. The Demonstrative Pronouns *ēh*, this, and *ōh*, that, have, in the nominative singular, feminine forms, *yāh*, this, and *wāh*, that. Several instances of these will be found in the second specimen.

The genitive of the reflexive pronoun is *apṇā*, not *āpṇā*.

The Verb Substantive is thus conjugated:—

Present.

	Sing.	Plur.
1.	*ãã̃, eã̃*	*ãã̃, eã̃.*
2.	*ẽẽ̃, ĩĩ̃*	*ō, eō.*
3.	*ā* (fem. *ī*), *ā*	*ē* (fem. *eīã̃*), *dē.*

We shall see that the *dē* of the 3rd plural reappears in a much fuller form in Punchhī.

The past is:

	Sing.	Plur.
1.	*aseã̃*	*aseã̃.*
2.	*asaĩ̃*	*aseō.*
3.	*asā* (fem. *asī*).	*asē* (fem. *asīã̃*).

In the Rawalpindi hills, the first *a* is long. Thus, *āsā*, he was.

The Negative verb substantive is as follows:—

Present, 'I am not,' etc.

	Sing.	Plur.
1.	*nãã̃*	*nãã̃.*
2.	*nẽẽ̃*	*neō.*
3.	*nā* (fem. *neī*)	*nē* (fem. *neīã̃*).

Past, 'I was not,' etc.

	Sing.	Plur.
1.	*naseã̃*	*naseã̃.*
2.	*nasaĩ̃*	*naseō.*
3.	*nasā* (f. *nasī*)	*nasē* (f. *nasīã̃*).

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:—

	Sing.	Plur.
1.	*theã̃*	*theã̃.*
2.	*thaĩ̃*	*theō.*
3.	*theā* (f. *theī*)	*thaē* (f. *theīã̃*).

e.g. *masīt theī*, is there a mosque? *theī*, there is; *ghar-vichch chiṭṭē ghōṛē-nī kāṭhī theī*, 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 :—

'I may beat,' etc.

	Sing.	Plur.
1.	*mārā̃*	*mārā̃.*
2.	*mārẽ̃*	*mārō.*
3.	*mārē*	*māran.*

In the Parable we have an *ī* added to the third person singular in *jō hissa achhē-ī*, what share may come.

In the future, the third person plural is *mārsun*, as well as *mārsan*.

The following are the more important irregular verbs :—

gachhṇā, to go ; fut. *gäsā̃ ;* past part. *gā*, pl. *gaē*, *gē ;* f. *geī*, pl. *geīā̃*.

achhṇā, to come ; past part *āeā*.

hōṇā, to become ; past part. *huā* or *hwā*, pl. *hōē ;* f. *hōī*, pl. *hōīā̃*.

dēṇā, to give ; past part. *dittā*.

karnā, to do ; past part. *kītā*.

ghiṇṇā, to take ; past part. *ghindā*.

päṇā, to fall ; past part. *pēā*, pl. *paē ;* f. *peī*, pl. *peīā̃*.

[No. 39.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

DIALECT OF MURREE HILLS.

SPECIMEN I.

(ḌHŨṆḌĪ-KAIṚĀLĪ FROM HAZĀRĀ.)

(The Rev. T. Grahame Bailey, M.A.)

Hiks-ādmīānē dō puttar asē. Nikkē apṇē-piũ-kī
Of-one-man two sons were. By-the-little-one his-own-father-to
ākheā, 'ajī, tērē-mālē-bichchō jō hissa achhē-ī, ōh hissa
it-was-said, 'father, thy-property-from-in what part may-come, that part
migī chāī-dē.' Ōs apṇā māl unhā̃-bichch baṇḍī-dittā.
to-me up(-and)-give.' By-him his-own property them-among was-divided-out.
Thōṛeā̃-dihāṛeā̃-pichchhē nikkē-puttrē apṇā māl baṭlā kītā,
A-few-days-after by-the-little-son his-own property together made-was,
te dūr-milkh-bichch ṭurī-gā; te us-jāē-bichch apṇā māl
and far-country-in he-went-away; and that-place-in his-own property
khud-luchpuṇē-nāl luṭāī-ditta. Jis-wēlā ōh sārā kharch
much-licentiousness-with was-squandered-away. At-what-time he all spending
karī-rehā, us-milkh-bichch ḍāhḍā kāl päi-gēā, te ōh taṅg
had-made, that-country-in a-severe famine fell, and he straitened
hōṇē laggā. Te ōh hiks-ōs-jāēnē-ādmīā-kōl rahī-pēā. Ōs
to-be began. And he one-of-that-place-man-near remained. By-him
apṇī-jīmī̃-bichch zanaur charāēnē wāstē ghalleā. Jō phalīā̃
his-own-land-in animals of-feeding for-the-sake he-was-sent. What husks
zanaur khāṇē-asē ōh chāhṇā-asā ki, 'mē̃ inhā̃-nāl apṇā ḍhīḍḍh
the-animals eating-were he wishing-was that, 'I these-with my-own belly
bharā̃;' te kōī us-kī nasā dēṇā. Jis-wēlā ōh apṇē-hōshē-
may-fill;' and anyone him-to not-was giving. At-what-time he own-sense-
bichch āeā, ōs ākheā, 'mhāṛē-piũnē kitnē mazūr thaē,
in came, by-him it-was-said, 'of-my-father how-many labourers are,
ki rajjī-tē ruṭṭī ṭōgṛā khāṇē, te mē̃ bhukkhā marnā-eā̃.
that been-satisfied-having bread piece they-eat, and I hungry dying-am.

Mẽ uṭhī-tē gäsã̄, te us-kī ākhsã̄, "ai apṇeā ajī, mẽ
I arisen-having will-go, and him-to I-will-say, "O my-own father, by-me
Khudānā te tuhāṛā ghunāh kītā. Mẽ huṇ tuhāṛā puttur ākhṇē
of-God and of-thee sin was-done. I now thy son to-say
jōgā nã̄; migī apṇē-kusā-mazūr jehā āṇ."' Bas, uṭhī-tē
worthy not-am; me thy-some-labourer like bring."' Well, having-arisen
apṇē-piūnē pās ṭurī-pēā. Asā wī dūr, te us-kī
of-his-own-father near he-went-away. He-was even far, and him (acc.)
dikkhī us-kī tars achhī-gā, te dauṛī-tē us gachhī
having-seen him-to pity came, and run-having by-him having-gone
apṇē-galh-nāl lāī-ghindā, te us-kī piyār dittā.
his-own-neck-with he-was-attached-(and-)taken, and him-to love was-given.
Puttrē us-kī ākheā, 'ai ajī, mẽ Khudānā te tuhāṛā
By-the-son to-him it-was-said, 'O father, by-me of-God and of-thee
ghunāh kītā. Mẽ huṇ tuhāṛā puttur ākhṇē jōgā nã̄.'
sin was-done. I now thy son to-say worthy am-not.'
Piū apṇeã̄-naukarã̄-kī ākheā, 'chaṅgē-thī̃ chaṅgā kapṛā
By-the-father his-own-servants-to it-was-said, 'good-than good garment
kaḍḍhī-tē us-kī luāṇā; te aṅglī-nāl chhāp, te pārã̄-nāl
taken-out-having him-to cause-to-attach; and finger-with a-ring, and feet-with
jutti luāō; te paḷē-hōē-bachchhē-kī āṇī-tē halāl karō;
shoe cause-to-attach; and kept-calf (acc.) *brought-having lawful make;*
tã̄ as khāī khush hōã̄; mhāṛā ēh puttur marī-gā-asā,
that we having-eaten happy may-be; my this son dead-gone-was,
phir jīṇā hōī-gā; gãwī-gā-asā, huṇ labbhī-rehā.' Bas, ōh
again living became; lost-gone-was, now being-found-remained.' Well, they
khushī-bichch āē.
happiness-in came.

Usnā baṛā puttur apṇī-bāṛī-bichch asā. Jis-wēḷā ōh apṇē-gharēnē
His big son his-own-field-in was. At-what-time he of-his-own-house
kōḷ paũcheā, ōs gāṇē-bajāṇēnā nachṇēnā āwāz suṇeā. Te
near arrived, by-him of-singing-playing of-dancing sound was-heard. And
hiks-naukarē-kī bulāī puchchhṇ laggā, 'yō kā hōī-rehā?'
one-servant-to having-called to-ask he-began, 'this what is-going-on?'
Ōs us-kī ākheā, 'bhrā āī-gā, te tuhāṛē-piū-nē paḷeā-hwā
By-him him-to it-was-said, 'brother is-arrived, and thy-father-by the-kept
bachchhā halāl karāeā, is-wāstē us-kī caṅgā bhalā
calf lawful was-caused-to-be-made, this-because him-to well sound
labbhī-gā.' Ōh khafē hwā te us-kī andar gachhṇā nā sā
he-was-got.' He angry became and him-to in of-going not was

lōṛ. Usnā pē gachhī bāhar, us-kī manāṇ laggā. Ōs
need. His father having-gone out, him (acc.) *to-persuade began. By-him*
apṇē-piū-kī jawāb dittā, 'dikkh, mẽ kitnē-wars tuhāṛī
his-own-father-to answer was-given, 'see, by-me for-how-many-years thy
khizmat kītī, te kadē tuhāṛā ākhā nā mōṛeā; migī tũ
service was-done, and ever thy saying not was-turned; to-me by-thee
kadē bik-bakrīnā bachchā nā dittā, mẽ apṇeā̃-dōstā̃-nāl khushī
ever of-one-goat little-one not was-given, I my-friends-with happiness
karā̃. Jis-wēḷā tuhāṛā ēh puttur āeā, jis tuhāṛā sārā
may-make. At-what-time thy this son came, by-whom thy all
māl kanjrīā̃-nāl uḍārī-chhōṛeā, usnē wāstē paḷeā-hwā bachchhā
property harlots-with was-squandered, of-him for-the-sake the-kept calf
halāl karāeā?' Us-nē ākheā, 'hē puttur, tũ khud
lawful was-caused-to-be-made?' By-him it-was-said, 'O son, thou thyself
mhāṛē pās-ī aĩ, te jehṛī chīz mhāṛī, ōh khud tuhāṛī apṇī.
of-me near-indeed art, and what thing mine, that itself thine own.
Khushī hōṇī te khush hōṇā caṅgā asā; tuhāṛā ēh bhrā
Happiness to-be and happy to-be good was; thy this brother
marī-gā-asā, phir jīṇā hōi-gā; gā̃wī-gā-asā, huṇ labbhī-rehā.'
dead-gone-was, again living became; lost-gone-was, now being-found-remained.'

[No. 40.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

DIALECT OF MURREE HILLS.

SPECIMEN II.

(From Rawalpindi District.)

Hikk bādshāh āsā. Usnā nãĕ Sayad-Sultān Mahmūd Bādshāh
One king was. His name Sayyad-Sulṭān Maḥmūd Bādshāh

āsā. Usnē-ghar aulād na-sī laggṇī. Us
was. (In) his-house offspring not-was being-attached. By-him

hikk-saṅglãwālē-kī bulāeā. Us-kōḷõ us puchchheā kē,
one-astrologer-to it-was-called. Him-from by-him it-was-asked that,

'mhāṛē-ghar aulād kīhã nahĩ laggṇī, tũ mi-kī is-gallãnā
'(in) my-house offspring why not (is) being-attached, thou me-to of-this-thing

jawāb dēh.' Us-saṅglãwālē muṛī jawāb dittā, 'aulād
answer give.' By-that-astrologer returning answer was-given, 'offspring

tuhāṛē-ghar laggsī.' Phir us ākheā kē, 'mi-kī
(in) thy-house will-be-attached.' Then by-him it-was-said that, 'me-to

is-gallānā jawāb dēh, jē kitnē-mudē-kī puttur hōsī ?'
of-this-thing-of answer give, that how-much-period-for a-son will-become?'

Us aggõ jawāb dittā jē, 'aṭṭhẽ-rōj tuhāṛē-ghar
By-him on-his-part answer was-given that, '(on) the-eighth-day (in) thy-house

puttur hōsī.'
a-son will-become.'

Us-bādshāh ēh gall ākhī jē, 'hikk-thōṛī-gallãnā jawāb dēh.'
By-that-king this word was-said that, 'of-one-small-matter answer give.'

Bādshāh hikk durug khaṇāeā; us-durugē-vichch hikk
By-the-king a pit was-caused-to-be-dug; that-pit-in one

gābaṇ bakrī bahālī-āsī; durug uprõ chhāpeā. Phir
pregnant she-goat made-to-sit-was; the-pit from-above was-covered. Then

us-saṅglãwālē-kī puchchheā kē, 'mhāṛē-hēṭh kā ā, tū dass.'
that-astrologer-to it-was-asked that, 'of-me-below what is, thou declare.'

Saṅglãwālē ākheā, 'tuhāṛē-hēṭh gābaṇ bakrī ī.'
By-the-astrologer it-was-said, 'of-thee-below a-pregnant she-goat is.'

Bādshāh-kī us-kōḷõ atbār achhī-gā. Phir bādshāhē us-kōḷõ
The-king-to him-from trust came. Then by-the-king him-from
puchchheā kē, 'tũ dass, migḥī laṛkā kadeã pādā hōsī.'
it-was-asked that, 'thou declare, to-me a-son when produced will-be.'
Us-saṅglãwālē ākheā jē, 'aṭṭhẽ-rōj nikkā pādā
By-that-astrologer it-was-said that, '(on) the-eighth-day a-little-one produced
hōsī.' Aṭṭhẽ-rōj phir nikkā jammeā.
will-be.' (On) the-eighth-day then a-littte-one was-born.

Ōh bārã-barsãnā jawān hōī-gā, ta-phir dariāē-wakkh gā.
He of-twelve-years young-man became, then a-river-by-side he-went.
Jis-vēlē utthē gachhnā, utthē aggē Badar Jamāl
At-what-time there he(-was)-going (i.e. *arrived*), *there in-front Badr Jamāl*
parī saṭṭh suhēlī khindī (*or* khiddhī)-hōī nhāṇī-āsī. Jis-vēlē
the-fairy sixty companions having-taken bathing-was. At-what-time
us-parī sajādē-kī ḍiṭṭhā, us-vēlē wāh us-kī dikkhī
by-that-fairy the-prince-to it-was-seen, at-that-time she him (acc.) *having-seen*
āshak hōī-geī. Phir mõhē-aggē achhī khaltī. Us-sajādē
enamoured became. Then face-before having-come she-stood. By-that-prince
vī us-kī ḍiṭṭhā; ōh vī āshak hōī-gā. Phir wāh utthõ
also her-to it-was-seen; he also enamoured became. Then she from-there
uḍrī-geī, ṭāpūē bashkār gachhī-laggī.
fled-away, in-an-island in-midst having-gone-she-stayed.

Ōh sajāda vī pichchhē-pichchhē chalā-gā. Us-jāī-uppur
That prince also after-after went-away. That-place-upon
khaltā, jitthē wāh laggī-āsī. Us-jāī-uppur us-sajādē-kī Khājā-Khizar
he-stood, where she stayed-was. That-place-upon that-prince-to Khwāja-Khizr
milī-gā. Tã us-sajādē unhã-aggē ākheā kē, 'itthē mhāṛā
was-met. Then by-that-prince him-before it-was-said that, 'here my
hikk mirõ khōlī-gā. Ōh migḥī Khudā-kōḷõ
one wild-animal had-got-loose. Him (i.e. *her*) *to-me God-from*
dawāō.' Unhã us-kī ākheā jē, 'is-dariāēnē kaṇḍē
cause-to-give.' By-him him-to it-was-said that, 'this-river-of on-bank
hikk-jagā chhapṛī baṇāī, hikk muṭṭh jawãnī hikk kujjā
(in) one-place a-hut having-got-made, one handful of-barley one jug
pāṇīnā ghinnī, tē bārã-bars bahī rahī. Tã
of-water having-taken, and twelve-years having-sat please-to-remain. Then
wāh labbhsīē.'
she will-be-got-by-thee.'

Usā-tarāh ōh utthē bahī raheā. Barã-barsã
In-that-very-manner he there having-sat remained. Twelve-years

pichchõ wāh āī. Ōh suttā āsā. Tã̃ apṇī chhāp
after she came. He asleep was. Then her-own ring
lawāhī, tē usnī-aṅglī-kannē lawāi geī. Jāgeā
having-taken-off, and his-finger-on having-applied (it) she-went. He-awoke
tã̃ wāh chhāp dikkhī, tē armān kītās jē, 'mã̄
and that ring was-seen, and longing was-made-by-him that, '(if) I
jāgṇā-hōṇā, tã̃ wāh miglī labbhī-geī-āsī, pagṛī-ghinnī-āsī.'
had-been-waking, then she to-me would-have-been-got, she-would-have-been-seized.'

Phir utthõ-thĩ gā. Ṭāpūē-uppur gachhī dikkhī.
Again thence-from he-went. The-island-on having-gone she-was-seen.
Tã̃ wāh nhāṇī-āsī, atē chhipṛē kōḷ rakkhē-āsēs.
Then she bathing-was, and the-clothes near-by were-placed-by-her.
Sajādē usnē chhipṛē chhapāē, tē nasī-gā, atē
By-the-prince her clothes were-hidden, and he-ran-away, and
apṇī-chhapṛī-vichch achhī bāṭhā. Phir wāh usnē kannē
his-own-hut-in having-come sat. Then she of-him near
laggṇī-āī jē, 'mhāṛē chhipṛē mi-kī chāī-dēh. Mã̄ janāṇī
approaching-came that, 'my clothes me-to up-and-give. I a-woman
eã̃, ate nāṅgī eã̃; yāh mhāṛī bē-pardī hōṇī.' Us-sajādē
am, and naked am; this my uncovered-state becomes.' By-that-prince
usnē chhipṛē us-kī nā dittē, tē hōr chhipṛē dittē, jē
her clothes her-to not were-given, and other clothes were-given, that
pardā karē. Jis-vēlē wāh chhipṛē lāī-rahī,
covering she-may-make. At-what-time she clothes putting-on-remained,
us laṅghī pagaṛī ghindī, tē ghar ghinnī
by-him having-passed-by having-seized she-was-taken, and home having-taken
āeā.
he-came.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king, and his name was Sayyad Sulṭān Maḥmūd. 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 become a young fellow of twelve years old, he went one day to the river side. There he came upon the fairy Badr Jamāl bathing 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 Khwāja Khiẓr (the Prophet Elijah), and complained to him that his quarry[1] had escaped. 'For the love of God, cause her to be given to me,' he cried. 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 hid 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.

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[1] *Mirʒ* is wild animal that is hunted (=game) as opposed to a domesticated animal.

CHIBHĀLĪ AND PUNCHHĪ.

According to Drew[1] the Chibhāl country is that part of the outer hill region of Kashmir which lies between the Chenāb and Jehlam rivers.

It derives its name from the Chibhs, the most important tribe of the tract. The local language is called by the Kāshmīrī officials Chibhālī, which is here an appropriate enough name.

North-west of the Chibhāl on both banks of Jehlam river east of Muzaffarabad, as far as Uri, and a little beyond, and up the valley of the Kishanganga river from where it joins the Jehlam at Muzaffarabad to Shardī, there are two tribes, who also speak a language said to be the same as Chibhālī. These tribes are the Bombas and the Khakhas, the former on the north and the latter on the south of the Jehlam. The Khakhas almost certainly represent the ancient Khaśas[2] regarding whom we have written at length in dealing with Pahāṛī.[3]

In the heart of the true Chibhāl country lies the *Jāgīr* of Punch or Prunṯs (the Kāshmīrī form of the name), the ancient Parṇōtsa.[4] In a mountainous tract like the Chibhāl the dialect naturally varies every few miles, and in the case of Punch this has been emphasized by the fact that although the Musalmān rulers were closely related to the Khakhas of the Jehlam Valley, there is a strong Kāshmīrī element in the population, attesting to the closeness and ancient date of the relation of the present *jāgīr* to Kashmir. Hence the Chibhālī of Punch shows many traces of the influence of the Kāshmīrī language and has a special name of its own—Punchhī.

Chibhālī (including Punchhī) is bounded on the east by the form of Poṭhwārī spoken in the hill country of Murree, and differs very little from that dialect. North of Muzaffarabad it has the Lahndā 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 Kishanganga valley, the Shiṇā spoken in the Chilās country, and, north of the Chibhāl proper, Kāshmīrī. To its south it has the Poṭhwārī of the District of Jhelum, and to its east the Ḍōgrī Pañjābī of Jammu, and further north the Bhadrawāhī dialect of Western Pahāṛī. No specimens have been received of the variety of Chibhālī spoken north of Muzaffarabad and hence it is impossible to say how far the dialect there is affected by Shiṇā, but we shall see that there are traces in other directions of the influence of Ḍōgrī and Bhadrawāhī.

The number of speakers of Chibhālī 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 'Pahāṛī' and 'Pañjābī.' The Chibhāl corresponds to the Bhimbar District and the Punch *Jāgīr* of the Jammu Province of the Kashmir State, and the north-eastern Chibhālī tract to the

[1] Jammoo and Kashmir territories, p. 57. The words 'Chibh,' 'Chibhāl,' and 'Chibhālī' are usually spelt 'Chhibh,' 'Chhibhāl,' and 'Chhibhālī,' respectively, and the last is so spelt in the map facing p. 233. Mr. Grahame Bailey, who has made special local enquiries on this point, tells me that the correct forms are those given above. This information reached me after the map had been printed off.

[2] Stein, Translation of *Rājatarangiṇī*, II, 404.

[3] Vol. IX, Part IV, pp. 2ff.

[4] Stein, *op. cit.*, II, 433.

Muzaffarabad District of the Kashmir Province of the same State. Taking the totals given for Pahāṛī and Pañjābī in these three we get :—

	Pahāṛī.	Pañjābī.	Total.
Bhimbar	118	381,805	381,923
Punch	.....	220,069	220,069
Muzaffarabad	55,281	84,134	139,415
Total .	55,399	686,008	741,407

The total population of these three tracts was 872,915, and the balance of 131,508 is principally represented by speakers of Kāshmīrī (31,073) and Gujarī (68,926, mainly in Punch). Dividing the above figures according to dialects, we get :—

Chibhālī—		
Bhimbar	381,923	
Muzaffarabad	139,415	
		521,338
Punchhī		220,069
Total . .		741,407

One specimen of Chibhālī received from the Kashmīr Darbār is printed below. It represents the dialect of the Chibhāl proper.

There are also two specimens of Punchhī and the usual List of Words and Sentences for both on pp. 523ff.

The Punchhī specimens and List, I owe to the kindness of the Rev. T. Grahame 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 Punchhī described by Mr. Grahame Bailey as our basis, contenting ourselves with pointing out where Chibhālī differs from it. It will be seen that it closely resembles the hill dialect of Murree, and the Pōṭhwārī of Rāwalpindī. There are, however, traces of the influence of Kāshmīrī, both in vocabulary and pronunciation. Thus we can compare the Chibhālī root *daw*, run, with the Kāshmīrī *daw ; hinnā*, instead of *ghinnā*, to take, with the Kāshmīrī *hyon" ;* and *bujjhnā*, to hear, with the Kāshmīrī *bōzun*. In pronunciation, we should note the almost total absence of the cerebral *ṇ* and *ḷ*, both of which are common elsewhere in Lahndā and in Pañjābī. The dental *n* and *l* are almost always substituted for these letters, and this also is the case in Kāshmīrī. This is an important point, and connects us with very early times; for Hindū grammarians noted the same fact, as regards *ṇ*, in the language of the Piśāchas who in ancient days inhabited the same spot.

There are also occasional instances of the influence of Ḍōgrī Pañjābī. Such are the use of the agent case with *nē* and of the future in *gā*. These are rather instances of direct borrowing than of indirect influence.

As regards the vowel **pronunciation**, that of Chibhālī is much the same as that of Pōṭhwārī. Where Lahndā has *ē*, the Chibhālī shows a strong tendency to change that vowel to *ai*, which, as usual, is pronounced *ä*. Thus, while the termination of the oblique case of masculine nouns in Lahndā is generally *ē*, in Chibhālī it is generally *ä*. Thus, Pōṭhwārī *naukarē-kī*, but Chibhālī *naukarä-kī*. So Chibhālī *dänā*, not *dēnā*, to give, and *mã̄*, not *mẽ̄*, I. The change does not always occur, and sometimes we see both forms side by side. Thus, in the first specimen we have *nikkē putträ*, by the younger son.

As in Kāshmīrī *ĕ* and *i* are sometimes interchangeable. Thus, Chibhālī *hikk*, Punchhī *hĕkk*, one.

Punchhī sometimes changes *u* to *a* as in *cham*, a kiss.

The treatment of *ā* deserves more than a passing notice. In Chibhālī we find an initial *ā* dropped, as in *smānä-nā*, of heaven. In Punchhī there is a great tendency to pronounce a long *ā* like the English *aw*. I represent this sound by *ó*. Numerous examples occur in the second specimen and in the List of Words, *viz.* :—

Specimen II. *gēnó*, for *gēnā*, going.
apneŏ̃, for *apneã̄*, own (obl. pl.).
chóhnī, for *chāhnī*, desirable (f.).

List No. 45. *sónó*, for *sōnā*, gold.
53. *janónī*, for *janānī*, a wife.
61. *shaitón*, for *shaitān*, devil.
66. *póni*, for *pāṇī*, water.
98. *óhŏ̃*, for *āhã̄*, yes.
159. *neŏ̃*, for *neã̄*, we are.
165. *aseŏ̃*, etc., for *aseã̄*, etc., we were.
172. *hóŏ̃*, or *hōã̄*, I may be.
174. *hōnó*, or *hōnā*, being.
177. *mārnó*, or *mārnā*, striking.
196. *mārnó*, for *mārnā*, thou wilt strike.
198. *mārneŏ̃*, for *mārneã̄*, we shall strike.
220. *nŏ̃*, for *nã̄*, name.
241. *girŏ̃*, for *girã̄*, a village.

It will be observed that the pronunciation of *ā* as *ó* appears to be quite optional.

Very similarly, the vowel *a* is optionally pronounced like the *ŏ* in 'hot.' Thus, *kŏnn*, for *kann*, the ear (List 37); *kŏṇḍ*, for *kaṇḍ*, the upper part of the back (43); *jaṅgut* or *jŏṅgut*, a boy (54).

In the case of one word Mr. Bailey gives an example of the diphthong *ai* being pronounced short. It is *găiv*, 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 *ṇ* and *ḷ*. The dental *n* and *l* are always substituted, except in borrowed words.

The **declension** of nouns in Chibhālī closely follows that of Pōṭhwārī and the Murree hills. Masculine nouns ending in a consonant have an oblique singular in *ä*

(for *ē*). Thus, *naukar*, a servant, obl sing. *naukarā*; nom. plur. *naukar*, obl. pl. *naukarã̄*. *Pēō*, a father, has its oblique singular *pīū*, its nom. plur. *pērē* (cf. Murree *pēwrē*), oblique plural *pēreã̄*, 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 *ādmī*, a man, is *ādmīā*, obl. plur. *ādmīã̄*. So other masculine nouns in *ī*. The declension of masculine nouns in *ā*, like *ghōṛā*, a horse, follows the general Pōṭhwārī rules. *Puttur*, a son, drops the second *u* in the oblique singular. Thus, *puttrā-nũ̄*.

Punchhī differs in the declension of masculine nouns ending in a consonant. The agent singular ends in *ē*, the obl. sing. in *ā* (not *ă*), and the obl. plur. in *ẽ̄* (not *ã̄*). Thus :—

	Sing.	Plur.
Nom.	*naukar*	*naukar.*
Ag.	*naukarē*	*naukarẽ̄.*
Obl.	*naukarā*	*naukarẽ̄.*
So		
Nom.	*ādmī*	*ādmī.*
Ag.	*ādmīē*	*ādmīẽ̄.*
Obl.	*ādmīā*	*ādmīẽ̄.*

The same oblique form also obtains in Hazara. In other respects Punchhī agrees with Chibhālī.

As regards feminine nouns, in both dialects those in *ī* closely follow the masculine *ādmī*. Thus :—

	Sing.	Plur.
Nom.	*muṇḍī*, a head	*muṇḍīã̄.*
Ag.	*muṇḍiē*	*muṇḍīã̄* (Punchhī *muṇḍīẽ̄*).
Obl.	*muṇḍiā*	

As usual *dhī*, a daughter, and *bhān*, a sister, are irregular. The former has its oblique singular *dhīū*, and its nominative and oblique plural *dhīrẽ̄*. The latter has *bhānū* for its oblique singular.

The postpositions and terminations indicating case are as elsewhere. We have :—

Acc.-Dat.	*kī*, and also the Pañjābī *nũ̄*.
Abl.	*thẽ̄*, *tī*, *kōlō̃* or *kōlũ̄*.
Gen.	*nā* (*nē*, *neã̄* ; *nī*, *nīã̄*).
Loc.	*ichch*, *wichch*, in.

The vowel *ō̃* or *ũ̄* added to a word, indicates 'from,' as in *dūrō̃*, from far; *gharō̃*, from the house.

In the case of the Agent case, the Pañjābī-Ḍōgrī form with *nē* is occasionally found, as we have also seen in Ḍhuṇḍī-Kaiṛālī. This is most common in Punchhī. Thus, *nikkē puttrē-nē ākheā*, the younger son said. This *nē* is also used to form an instrumental, as in *luchpunā-nē*, (wasted his substance) by debauchery ; *unhẽ̄-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 Murree dialect, even in the peculiar genitive plural of the second person.

	I.	Thou.
Sing.		
Nom.	*mẽ, mẽh*	*tũ.*
Ag.	*mẽ, mẽh*	*tũ.*
Dat.	*mẽ* (Ch. *mighī*)	*tũ.*
Obl.	*mẽ*	*tũ.*
Gen.	*mhāṛā*	*tuhāṛā.*
Plur.		
Nom.	*as*	*tus.*
Ag.	*asẽ* (Ch. *asã̃*)	*tusẽ* (Ch. *tusã̃*).
Obl.	*asẽ* (Ch. *asã̃*)	*tusẽ* (Ch. *tusã̃*).
Gen.	*sāhṛā*	*suāhṛā* (Ch. *tusāhṛā*).

As usual Chibhālī often substitutes *ā* for *ē* in the above. Thus, *mã̃, mãh.* Other Chibhālī forms are indicated by ' Ch.'

The Demonstrative Pronouns are :—

	This.	That.
Sing.		
Nom.	*yē, ēh*	*ōh.*
Ag.	*inī, is*	*unī, us.*
Obl.	*is*	*us.*
Plur.		
Nom.	*ēh*	*ōh.*
Ag. and Obl.	*inhẽ̃* (Ch. *inhã̃, inã̃*)	*unhẽ̃* (Ch. *unhã̃, unã̃*).

Punchhī sometimes has the Pañjābī-Ḍōgrī form *us-nē*, for the Agent Singular of *ōh.*

The genitive of the reflexive pronoun is *apnā*, not *āpnā*, thus following the example of Murree.

The relative pronoun is *jō* (obl. sing. *jis*) or *jehṛā* (obl. *jehṛē*). So, *kun* (obl. *kus*, but *kusā kōlũ̃*, from whom ?) or *kehṛā*, who, which ? *kāh, kā*, or *kai*, what ? *kōī*, obl. *kusē* (Ch. *kusā*), anyone ; *kujjh* or *kijjh*, 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 am,' etc.

I.

	Sing.	Plur.
1.	*ēs* (Ch. *ã̃*)	*ã̃.*
2.	*ẽ̃* (Ch. *ã̃*)	*à* (Ch. *aō*).
3.	*ā* (Ch. *ā*)	*ē.*

The form given for the 3rd person plural has not been noted in Chibhālī, where, so far as the Specimens and List go, the only form is the *nē* of No. II.

II.

This form is made by prefixing *nā* to No. I. Thus :—

	Sing.	Plur.
1.	*nā-ēs*	*nē-ã̃* (*nē-ð̃*).
2.	*nā-ĩ̃*	*nē-ā*.
3.	*nā* (f. *nī*), *nā-ē* (Ch. *-ä*)	*nē*.

Of the above forms those of the 3rd person singular and plural are the only forms noted in Chibhālī.

III.

The third form prefixes *dā* to No. I. The 1st and 2nd persons plural have not been verified by Mr. Bailey, and hence are not here given. None of the forms have been noted in Chibhālī.

	Sing.	Plur.
1.	*dā-ēs*	...
2.	*dĩ̃*	...
3.	*dā* (f. *dī*)	*dē*

Here we are reminded of the Paṣhtō *dai*, he is.

IV.

The fourth form means 'I am (in a place),' 'I exist,' rather than merely 'I am.'

	Sing.	Plur.
1.	*thēs*	*thēã̃*.
2.	*thĩ̃*	*thēā*.
3.	*thēā* (f. *thī*)	*thaē* (f. *thīã̃*).

In the above forms the Punchhī termination of the 2nd person plural, *ā* instead of *ō*, should be noted. The same termination occurs in the Western Pahāṛī of Chambā and the neighbourhood, but not in Ḍōgrī.

There are, similarly, three forms of the past tense, *viz.* :—

'I was,' etc.

I.

	Sing.	Plur.
1.	*asēs*	*aseã̃* (*aseð̃*).
2.	*asĩ̃*	*aseā*.
3.	*asā* (f. *asī*)	*asē*.

This form has not been noted in Chibhālī. With *asēs*, compare the Kāshmīrī *ósus*.

The second form occurs both in Punchhī and in Chibhālī. The Punchhī forms are as follows :—

II.

	Sing.	Plur.
1.	*sēs*	*seã̃* (*seð̃*).
2.	*sĩ̃*	*seā*.
3.	*sā* (f. *sī*)	*sē*.

The Chibhālī forms are :—

	Sing.	Plur.
1.	*sã̃*	*sã̃.*
2.	*sẽ̃*	*sã̃.*
3.	*sā* (f. *sī*)	*sã̃.*

III.

The third form has only been noted in Punchhī, and Mr. Bailey has not verified the forms for the 2nd and 3rd persons singular.

	Sing.	Plur.
1.	*nā-asēs*	*ne-seã̃* (*ne-seõ̃*).
2.	...	*ne-seā.*
3.	...	*ne-sē.*

According to the manuscript notes given to me by Mr. Bailey, the *ne* of the plural is short, not *nē* as in his printed grammar.

There is also a negative verb Substantive, as examples of which we have *nais*, I am not, in Punchhī, and *nã̃*, I am not, in Chibhālī, 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 Lahndā forms. Throughout the verbs, forms in *ā* are often pronounced as ending in *ó*. This must be understood as a general rule, and only the forms in *ā* will be given.

The following are the principal parts of the verb :—

Infinitive.	*mārna*, to strike.
Pres. part.	*mārnā*, striking.
Past part.	*māreā*, struck.
Conjunctive part.	*mārī*, *mārī-tē* (Punchhī), *mārī-kā* (Chibhālī), having struck.

Regarding the above, there seems to be in Punchhī some confusion in the forms. Thus the past participle is used in the sense of an oblique infinitive in *chāreā jōleā*, 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, *ōh mārnō nā*, he is being struck. When a past participle is used attributively, it optionally takes the postposition of the genitive. Thus, (II), *paleā*, kept, but *paleānā baihṛā*, the kept (*i.e.* fatted) calf. The same idiom is common in all the Pahāṛī languages, from Nepal, westwards.

The Imperative *mār*, strike thou, *mārā* (Ch. *mārō*), strike ye. A polite form is *mārī̃*, please to strike.

The only instances of the old present, forming a present subjunctive, are the following :—*hōã̃*, I may be (List No. 172) ; *mārã̃*, I may strike (194) ; *bharã̃*, I may fill (Specimens I, II) ; *khã̃*, let us eat (I) ; and *karã̃*, let us make (I, II).

The Present and Imperfect are formed as usual. Thus, (Punchhī) *mārnā-ēs*, I am striking ; *mārnā asēs*, I was striking.

The Future in Punchhī has a conjugation which is quite peculiar. It is thus given by Mr. Bailey :—

'I shall strike,' etc.

	Sing.	Plur.
1.	*mārsā̃*	*mārneṍ.*
2.	*mārnó*	*mārleā.*
3.	*mārsī*	*mārlē.*

The only forms noted in Chibhālī are *mārsā̃*, I shall strike, and *mārsī*, he will strike. The others are not given in the List of Words.

The letter *l* as a sign of the future is common in the Western Pahāṛī dialects from Bhadrawāhī eastwards. The *n* of *marnó* and *mārneṍ* is probably only a varied pronunciation of this *l*. The *l* does not occur in the Ḍōgrī future.

The tenses formed from the Past Participle are exactly as in Pōṭhwārī and call for no comment.

Irregular Verbs.—The Verbs for 'to go' and 'to come' are *gachhnā* and *achhnā*, respectively, as in Pōṭhwārī. *Gachhnā* has its present participle *gēnā* (Ch. *gänā*), its past participle *gā* (Ch. *geā*), and its future *gēsā̃*, etc. *Achhnā* has its present part. *ēnā*, and its past participle *āeā*.

Other Verbs form their past participles irregularly. Thus :—

dēnā, to give, past part. *dīnā* (Ch. *dittā*).
hinnā, to take, „ *hindā*.
karnā, to do, „ *kītā*.
bahnā, to sit, „ *bēṭhā* (Ch. *bäṭhā*).
pēnā (Ch. *pänā*), to fall, past part. *pēā* (Ch. *päā*).
hōnā, to become, „ *hwā* (Ch. *huā*), f. *hōī* (Ch. *huī*).

In Punchhī, the Passive voice is not formed with the past participle, as elsewhere in Pōṭhwārī, but with a form apparently allied to the infinitive. Mr. Bailey gives the following examples :—

ōh mārnō nā, he is being struck.
ōh mārnō nē, they are being struck.

So for the other tenses. It will be observed that *mārnō* does not change for number. We may compare with this the Kāshmīrī passive made by adding the oblique form of the infinitive, *mārana*,—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 Kāshmīrī. Thus we have *ē-s*, I am; and *nai-s*, I am not. *Cf.* Kāshmīrī *chhu-s*, I am. So *asē-s*, I was, Kāshmīrī *ósu-s*. All of these belong to Punchhī.

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.—

ākheā-su, he said.
bujjheā-su, he heard.
puchchheā-s, he asked.
takkeā-su, he saw.
maneā-s, he did (not) wish.

Specimen II.—

thĩ-s, they were to him.
chhōṛē-s, he left.
hindē-s, he took.
dīnāē-s, he gave.
chhōṛā-s, leave ye to him.
miṭaunāē-s, he persuaded.

Specimen III.—

mukarīē-s, he refused to him.

Sentence 225. *nī-s*, is (fem.) to her.
239. *bannhĩ-s*, bind him.

[No. 41.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDÃ OR WESTERN PAÑJÃBÍ.

CHIBHÃLÍ DIALECT. (STATE KASHMIR.)

SPECIMEN I.

Hikk-shakhsānē dō puttar sē. Unhã̄-wichchŏ jehṛā nikkā puttur
Of-one-person two sons were. Them-from-in what small son
sā, us apnē-pīū-kī ākheā kī, 'ajī, jehṛā hissā
was, by-him his-own-father-to it-was-said that, 'father, what share
mālānā mighī achhnā-ā, mighī dā-dēō.' Tã̄ us
of-the-property to-me coming-is, to-me give-away.' Then by-him
māl unhã̄-kī baṇḍī-dittā. Tā thōṛeã̄-dihāṛeã̄-pichchhũ nikkē-puttrā
the-property them-to was-divided-out. And a-few-days-from-after by-the-small-son
sab-kijjh jamā karī-kā dūrānē-mulkānā safar kītā, tā
everything collected made-having of-distance-of-country journey was-made, and
utthā apnā māl bad-chalnī-nāl kharāb karī-dittā. Phir
there his-own property evil-conduct-with wasted was-made. Then
jis-wēlā sārā kharch karī-rehā, tã̄ us-mulkä-wichch baṛā
at-what-time all expenditure had-been-made, then that-country-in a-great
kāl pāī-geā, tā ōh lāchār hōn laggā. Tã̄
famine fell, and he helpless to-be began. Then
us-mulkānē-hikk-baṛē-ādmīā-kōl chalā-geā. Us us-kī
of-that-country-one-great-man-near he-went-away. By-him him-as-for
apnīã̄-zimīã̄-wichch sūr charānē-wāstā bhējeā. Usnē-dilā-wichch ēh
his-own-lands-in swine feeding-for it-was-sent. His-heart-in this
gall āī kī, 'unhã̄-siklīã̄-nāl, jehṛē sūr khānē-nē, apnā ḍhiḍḍ
thing came that, 'those-husks-with, which the-swine eating-are, my-own belly
bharã̄.' Ōh bhī kōī us-kī nahĩ sī dānā. Phir
I-may-fill.' That even anyone him-to not was giving. Then
hōshā-wichch āī-kā ākheāsu, 'mhāṛē-pīū-kōl kitneã̄-mazdūrã̄-kī
sense-in come-having it-was-said-by-him, 'my-father-near how-many-servants-to
baũh rōṭī milnī-ā, tā mãh bhukkhā marnā-ã̄. Mãh
much bread being-got-is, and I hungry dying-am. I
apnē-pīū-kōl uṭṭhī-gäsã̄, atā us-kī ākhsã̄ kī, "hā ajī,
my-own-father-near arising-will-go, and him-to I-will-say that, "O father,

mã̃ smānēnā tā tuhāṛā gunāh kītā-ā, hōr hun is-jōgā nã̃
by-me of-heaven and of-thee sin done-is, and now this-worthy I-am-not
kī phir tusāhṛā puttur akhwāwã̃. Mighī apnē-hikkī-majūrā-jehā
that again your son I-may-be-called. Me your-own-one-servant-like
samajh."' Phir uṭṭhī-kā apnē-pīū-kōl ṭureā; tā ajjā
consider."' Then arisen-having his-own-father-near he-went; and still
dūr-hī sā, pīū us-kī takkī-kā tars āeā,
far-indeed he-was, (to-)the-father him (acc.) *seen-having compassion came,*
atā dawī-kā us-kī galā-nāl lāī-hindā, atā us-kī
and run-having him-to the-neck-with he-was-applied(-and)-taken, and him-to
baũh piār dittā. Puttrā us-kī ākheā, 'ajī, mã̃
much affection was-given. By-the-son him-to it-was-said, 'father, by-me
smānēnā tā tuhāṛā gunāh kītā, hōr is-jōgā nã̃ kī
of-heaven and of-thee sin was-done, and this-worthy I-am-not that
phir tusāhṛā puttur akhwāwã̃.' Usnē-pīū apneã̃-naukarã̃-kī
again your son I-may-be-called.' By-his-father his-own-servants-to
ākheā kī, 'chaṅgē-thī chaṅgē kapṛē kaḍḍhī-ānō, tā us-kī
it-was-said that, 'good-than good clothes bring-ye-forth, and him-to
luāō; hōr isneã̃-hatthã̃-nāl chhāp, tā pārã̃-ī juttī luāō; hōr as
put-ye-on; and his-hands-with a-ring, and feet-on shoe put-ye-on; and we
khã̃ hōr khushī karã̃, kī mhāṛā ēh puttur mōā-huā-sā,
may-eat and rejoicing may-do, for my this son dead-was,
hun jī-āeā; gãwī-geā-sā, hun labbhī-geā-ā.' Tã̃ ōh khushī
now alive-came; lost-gone-was, now become-got-is.' Then they rejoicing
karan laggē.
to-do began.

Usnā baṛā puttur bāṛī-wichch geā-huā-sā. Jisvēlā gharā-kōl
His great son the-field-in gone-was. At-what-time the-house-near
āeā, atā nachchnā-tā-gānānā wāj bujjheāsu, tã̃
he-came, and of-dancing-and-singing sound was-heard-by-him, then
hikk-naukrā-kī saddī-kā puchchheās kī, 'ēh kā ā?'
one-servant-to called-having it-was-asked-by-him that, 'this what is?'
Us us-kī ākheā, 'tuhāṛā bhrā āeā nā-ā, hōr tuhāṛē-pīū
By-him him-to it-was-said, 'thy brother come is, and by-thy-father
barī ruṭī kītī-ā, is-wāstā kī us-kī chaṅgā-bhalā takkeāsu.'
a-great dinner made-is, this-for that him-to safe-sound he-was-seen-by-him.'
Ōh rōhā-ichch hōī-geā. Dilā nā maneās jē andar
He anger-in became. (In-)the-heart not it-was-wished-by-him that within
jāā. Tã̃ usne-pīū bāhar achhī-kā us-kī sarchāeā.
he-may-go. Then by-his-father outside come-having him-to it-was-remonstrated.

Us pīū-kī ākheā, 'takkō, mã̃ kitnē-bars-huē tusāhṛī
By-him the-father-to it-was-said, 'see-ye, I so-many-years-during your
khizmat karnī-ã̃, hōr kadā tusāhṛē-hukmā-thõ̃ bāhar na ṭureā. Tā
service doing-am, and ever your-order-from outside not (I)went. And
tusã̃ kadā hikk bakrīnā bakrōṭā mighī nahĩ̃ dittā, kī
by-you ever one of-goat kid to-me not was-given, that
apneã̃-saṅgīã̃-nāl khushī karã̃. Hōr jis-lā tusāhṛā ēh
my-own-friends-with rejoicing I-may-make. And when your this
puttur āeā, jis tusāhṛā māl kañjrīã̃-nāl kharāb kītā,
son came, by-whom your property harlots-with wasted was-made,
tũ usnē wāstā baṛī ruṭī kītī.' Us us-kī
'by-thee of-him for a-great dinner was-made.' By-him him-to
ākheā, 'puttar, tũh sadā mhāṛē kōl ã̃. Jō-kijjh mhāṛā ā,
it-was-said, 'son, thou ever of-me near art. Whatever mine is,
sō tuhāṛā-hī ā. Atā khushī karnī, hōr khush hōnā
that thine-verily is. And rejoicing to-be-made, and rejoiced to-become
munāsib sā, kī tuhāṛā ēh bhrā mōā-huā-sā, jehṛā jī-āeā;
proper was, because thy this brother dead-was, who alive-came;
hōr gāwīā-huā-sā, hun labbhā-ā.'
and lost-was, now got-is.'

[No. 42.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

PUNCHHĪ DIALECT. (STATE PUNCH.)

SPECIMEN II.

(The Rev. T. Grahame Bailey, M.A.)

Hiks-ādmīānē dō puttur thīs. Nikkē-puttrē-nē pīūnũ
Of-one-man-of two sons were-to-him. Little-son-by to-father
ākheā, 'abbā, mālēnā jehṛā hissa mẽ ēnā, mẽ dē.'
it-was-said, 'father, of-property what part to-me comes, to-me give.'
Us-nē unhẽ-bichchā māl baṇḍī hindā. Thōṛeã-dihāṛeã-wichch
Him-by them-from-in property dividing was-taken. A-few-days-in
puttrē sārā māl kaṭṭhā kītā, te dūr-kusē-milkhā-ichch gā
by-the-son all property together was-made, and far-some-country-in went
uṭhī, te us-jāē luchpunā-nē māl sārā barwād
having-arisen, and (in)-that-place licentiousness-with property all ruined
karī-chhōṛēs. Jis-wēlā sārā kharch karī-chhōṛeā us-
making-was-left-by-him. At-what-time all spending made-was-left that-
mulkhā-ichch baṛā kāl pēī-gēā, baũh tāng hwā. Us-
country-in great famine fell, very straitened he-became. In-that-
jāē kusē-girāẽwālē-kōl gachhī rehā. Unī usnũ apnī-bāṛī
place some-villager-near going he-stayed. By-him to-him (in-)his-own-field
sūr chāreā jōleā. Jehṛiã phaliã sūr khānē-sē, ōh ākhnā sā,
pigs to-feed he-was-sent. What husks pigs eating-were, he saying was,
'inhẽ-nē mẽ apnā pēṭ bharã;' tē ōsnũ kōī na sā dīnā.
'them-with I my-own belly may-fill;' and to-him anyone not was giving.
Jis-wēlā hōsā-ichch āeā, unī dilā-ichch ākheā, 'mhāṛē-pīū-
At-what-time sense-in he-came, by-him heart-in it-was-said, 'my-father-
kōl kitrē mazūr rajjī-tē khādēwālē, mẽ itthē
near how-many labourers been-satisfied-having eaters(are), I here
bhukkhā marnā ēs. Mẽ uṭhī pīū-kōl gēsã, te ōsnũ
hungry dying am. I having-arisen father-near will-go, and to-him
gachhī ākhsã, "ai abbā, mẽ Khudanā te tuhāṛā gunāh
having-gone I-will-say, "O father, by-me of-God and thy sin
kītā, te tuhāṛā puttur ākhnē jōgā nais rehā. Mẽ
was-done, and thy son to-say worthy not-am-I remained. Me

apnē mazūrā jehā banā."' Fēr uṭhī pīū-apnē-kōl
thine-own labourer like make."' Then having-arisen father-own-near
gā. Ōh ajjē dūrō achhnā te pīū-nē usnū̃ hēreā, te
he-went. He still from-far coming and father-by to-him it-was-seen, and
usnū̃ tars āeā, te dauṛī usnū̃ galā lāī
to-him pity came, and having-run to-him neck(to) attaching
hindēs, te usnū̃ cham dīnāēs. Puttrē usnū̃
was-taken-by-him, and to-him kiss was-given-by-him. By-the-son to-him
ākheā, 'abbā, mē̃ Khudānā te tuhāṛā gunāh kītā, te
it-was-said, 'father, by-me of-God and thy sin was-done, and
tuhāṛā puttur ākhnē jōgā nais rehā.' Pīū naukarē̃
thy son to-say worthy not-am-I remained.' By-father to-servants
ākheā, 'chaṅgē kapṛē khaḍḍh hinī achhā te jōṅgatē
it-was-said, 'good clothes taking-out taking come-ye and quickly
luāī chhōṛā; te aṅglī-te chhāp, te pairē̃ jōṛā
causing-to-be-attached leave-ye; and finger-on ring, and to-feet pair(of-shoes)
lāī chhōṛās; te paleā waihṛā ānī halāl
attaching leave-ye-to-him; and the-kept calf having-brought lawful
karā; as khāī khusī karā̃, mhaṛā yō puttur mari-
make-ye; we having-eaten happiness may-make, my this son dead-
ga-asā, dūī wār jīnā hōī-gā; kutē hōī-gā-sā, phirī
gone-was, second time alive became; somewhere becoming-gone-was, again
labbheā.' Te ōh khusī karn laggē.
was-found.' And they happiness to-make began.

Usnā baṛā puttur jīmī̃-wichch sā. Jis-wēlē apnē-gharā-kōl
His big son land-in was. At-what-time own-house-near
āeā, ōs gānē-bajānē-te-nachchannā āwāz bujjheā. Te
he-came, by-him of-singing-playing-and-dancing sound was-heard. And
naukarā saddī puchchheā, 'yō kai dā?' Unī ākheā,
a-servant having-called it-was-asked, 'this what is?' By-him it-was-said,
'tuhāṛā bhrā achhī-gā; tuhāṛē-pīū paleānā baihṛā halāl
'thy brother came; by-thy-father of-kept calf lawful
karāeā, is-gallā ki usnū̃ chaṅgā bhalā labbheā.'
was-caused-to-be-made, for-this-matter that to-him well sound he-was-found.'
Ōh khafē hwā, andar nehī̃ gēnō. Usnē-pīū bāhar gachhī
He angry became, in not (was)going. By-his-father out having-gone
miṭaunāēs. Unī apnē-pīū ākheā, 'dikkh,
he-was-persuaded-by-him. By-him (to-)his-own-father it-was-said, 'see,
mē̃ kitnē-baras tuhāṛī ṭahl kītī, te kadē tuhāṛī ākhī
by-me how-many-years thy service was-done, and ever thy saying

mẽ̃ nahĩ̃ mōṛī; tũ̃ kadē mẽ̃ bakrīānā bakrōṭā naẽ̃
by-me not was-turned; by-thee ever to-me of-a-she-goat kid not-is
dittā, mẽ̃ apneõ̃-dōstẽ̃ khāwã̄. Te jis-wēlē yō puttur
given, I my-own-friends(with) may-eat. And what-time this son
tuhāṛā āeā, jis tuhāṛā sārā māl kanjrīẽ̃-ichch barwād kītā,
thy came, by-whom thy all property harlots-among spoiling was-made,
tũ̃ paleānā baihṛā halāl karāeā.' Unī ākheā,
by-thee of-kept calf lawful was-caused-to-be-made.' By-him was-said,
'putturā, tũ̃ hamēsh mẽ̃ kōl dĩ̃; jehṛā kujjh mhāṛā thēā, yō
'son, thou always me near art; what something mine exists, that
tuhāṛā. Te khusī karnī te khush hōnā chôhnī sī, yō
thine. And happiness to-make and happy to-be desirable was, this
tuhāṛā bhrā marī-gā-asā, dūī wār jīnā hōī-gā; kutē
thy brother dead-gone-was, second time alive became; somewhere
hōī-gā-sā, phirī labbheā.'
becoming-gone-was, again was-found.'

[No. 43.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

PUNCHHĪ DIALECT. (STATE PUNCH.)

SPECIMEN III.

(The Rev. T. Grahame Bailey, M.A.)

Sāhṛē-milkhā-ichch aprājī sī, te mālīā kōī na sā,
Our-country-in self-rule was, and property-tax any not was,
te hiks rājā chaṛheā, laṛāī laggī, jimīdārē-lōkẽnīã muṇḍīã
and one king came-up, war was-attached, of-farmer-people heads
kappaṇ hōīã. Jō sipāhī muṇḍi kappī hinnē usnũ panj
to-cut became. What soldier head cutting may-take to-him five
rupayyē rājā bakhsīs dē, te muṇḍī āp hinnē. Jad
rupees king reward may-give, and head himself may-take. When
baũh kappaṇ hōīã, chār rupayyē dīnē laggā, fēr trai, fēr dō,
many cutting became, four rupees to-give began, then three, then two,
hikk rupayyā, te chhēkuṛ aṭṭh ānē. Jad aṭṭh ānē fī
one rupee, and finally eight annas. When eight annas each
laggī, puttur mukarīēs ki, 'mulkh ujaṛeā,
was-attached, by-the-son it-was-objected-to-him that, 'country is-wasted,
rehā kōī na, is-mulkhā-bichch bassī kun?' Te trīẽ-sakhsẽnīã
remained any-one not, this-country-in will-live who?' And of-three-men
khallã nikhtīã, te bhūhē-kannē bharīã, te bhējī dīnīã
skins were-skinned, and straw-with were-filled, and sending were-given
rājē-kōl, te puttrē ākheā, 'inhẽ-lōkẽnũ mārīē nô. Inhẽ
king-near, and by-son it-was-said, 'to-these-people kill not. Them
mulkhā-ichch basau, te mālīā hinnau.' Mālīā
country-in cause-to-dwell, and property-tax take.' Property-tax
mukarrar kītā-gā.
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 farmer people 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 flayed, 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).[1]

[1] This interesting legend seems to point to head-hunting days in ancient times, when people collected heads, as philatelists now-a-days collect stamps. The same custom was in existence not so many years ago in the Naga Hills of Assam far to the east.

English.	Salt Range (Shāhpur).	Awāṇkārī (Attock).	Hindkō of Kohat.	Ghēbī.
1. One	Hikk	Hikk	Hikk	Hikk
2. Two	Dōẽ	Dõ.	Dō	Dō.
3. Three	Trā, trāẽ	Trā	Trā	Trā
4. Four	Chār	Chār	Chār	Chār
5. Five	Pañj	Pañj	Pañj	Pañj
6. Six	Chhẽ	Chhẽ	Chhē	Chhō
7. Seven	Satt	Satt	Satt	Satt
8. Eight	Aṭṭh	Aṭṭh	Aṭṭh	Aṭṭh
9. Nine	Nāh	Naũ	Naũ	Naũ
10. Ten	Dāh	Dāh	Das	Dāb, das
11. Twenty	Vīh	Vīh	Wī	Vīh
12. Fifty	Pañjāh	Pañjāh	Pañjāh	Pañjāh
13. Hundred	Sā	Sau, sā	Sau	Sau
14. I	Maĩ, mã	Mã	Mã	Mã
15. Of me	Maĩḍā, mãḍā	Mãḍhā	Mẽḍā	Mãḍā
16. Mine	Maĩḍā, mãḍā	Mãdhā	Mẽḍā	Mãḍā
17. We	Asĩ	Asĩ	Assī	Assī, ass
18. Of us	Asiḍḍā	Asiḍḍā, siḍḍā	Asāḍā	Asḍā
19. Our	Asiḍḍā	Asiḍḍā, siḍḍā	Asāḍā	Asḍā
20. Thou	Tũ	Tũ	Tũ	Tũ
21. Of thee	Taĩḍā, tãḍā	Tũḍhā, tõḍhā	Tẽḍā	Tãḍā
22. Thine	Taĩḍā, tãḍā	Tũḍhā, tõḍhā	Tẽḍā	Tãḍā
23. You	Tusĩ	Tusĩ	Tussī	Tussī, tuss
24. Of you	Tusiḍḍā	Tsuḍḍā, tusiḍḍā	Tuḍḍā	Tusḍā, tuḍḍā
25. Your	Tusiḍḍā	Tsuḍḍā, tusiḍḍā	Tuḍḍā	Tusḍā, tuḍḍā

Pōṭhwārī.	Ḍhūṇḍī-Kairālī.	Chibhālī (Kashmir).	Punchhī.	English.
Hikk	Hikk	Hikk	Hĕkk	1. One.
Dō	Dō	Dō	Dō	2. Two.
Trā	Trā	Trä	Trä	3. Three.
Chār	Chār	Chār	Chār	4. Four.
Pañj	Pañj	Pañj	Pañj	5. Five.
Chhē	Chhō	Chhō	Chhō	6. Six.
Satt	Satt	Satt	Satt	7. Seven.
Aṭṭh	Aṭṭh	Aṭṭh	Aṭṭh	8. Eight.
Naũ	Nau	Naũ	Nau	9. Nine.
Das	Das	Das	Das	10. Ten.
Vīh	Vīh	Wīh	Wīh	11. Twenty.
Pañjāh	Panjāh	Panjāh	Das te dō wīhã . .	12. Fifty.
Sau	Sau	Sau	Pañj wīhã . . .	13. Hundred.
Mã̄	Mē, mã̄	Mã̄, mã̄h . . .	Mē, mēh . . .	14. I.
Mã̄ḍā, mahāḍā, mahāṛā, māṛhā.	Mhāṛā, mahāṛā . .	Mhāṛā	Mhāṛā	15. Of me.
Mã̄ḍā, mahāḍā, mahāṛā, māṛhā.	Mhāṛā, mahāṛā . .	Mhāṛa	Mhāṛā	16. Mine.
As, asĩ	As	As	As	17. We.
Asāḍā, asāṛā, sāḍā, sāṛā .	Sāhṛā . . .	Sāhṛā	Sāhṛā	18. Of us.
Asāḍā, asāṛā, sāḍā, sāṛa .	Sāhṛā	Sāhṛā	Sāhṛā	19. Our.
Tũ	Tũ	Tũ, tũh	Tũ	20. Thou.
Tã̄ḍā, tuhāḍā, tuhāṛā .	Tuhāṛā	Tuhāṛā	Tuhāṛā	21. Of thee.
Tã̄ḍā, tuhāḍā, tuhāṛā .	Tuhāṛā	Tuhāṛā	Tuhāṛā	22. Thine.
Tus, tusĩ . . .	Tus	Tus	Tus	23. You.
Tusāḍā, tusāṛā . .	Suāhṛā, tusāhṛā . .	Tusāhṛā . . .	Suāhṛā	24. Of you.
Tusāḍā, tusāṛā . .	Suāhṛā, tusāhṛā . .	Tusāhṛā . . .	Suāhṛā	25. Your.

English.	Salt Range (Shāhpur).	Awānkārī (Attock).	Hindkō of Kohat.	Ghēbī.
26. He	Ō	Ō, oh	Ō	Ō, oh
27. Of him	Us-nā̃	Us-nā̃	Us-nā̃	Us-dā, us-nā̃
28. His	Us-nā̃	Us-nā̃	Us-nā̃	Us-dā, us-nā̃
29. They	Unnh, un	Unnh	Un, ō	Oh, unnh
30. Of them	Unnhā̃-nā̃	Unnhā̃-nā̃	Unā-nā̃	Un-dā, unā̃-nā̃
31. Their	Unnhā̃-nā̃	Unnhā̃-nā̃	Unā̃-nā̃	Un-dā, unā̃-nā̃
32. Hand	Hatth	Hatth	Hatth	Hatth
33. Foot	Pār	Pār	Pēr	Pār
34. Nose	Nakk	Nakk	Nakk	Nakk
35. Eye	Akkh	Akkh	Akkh	Akkh
36. Mouth	Mũh, mũh	Mũh	Wāt	Wāt
37. Tooth	Dand	Dand	Dand	Dand
38. Ear	Kann	Kann	Kann	Kann
39. Hair	Wāl	Wāl	Wāl	Wāl
40. Head	Sir	Sir	Sir	Sir
41. Tongue	Jibbh, zabān	Jibbh	Jīb	Jībh
42. Belly	Ḍhiḍḍh	Ḍhiḍḍh	Ḍhiḍḍ	Ḍhiḍḍ
43. Back	Kaṇḍ	Kaṇḍ	Trikkal	Kaṇḍ
44. Iron	Lōhā	Lōhā	Lōā	Lōhā
45. Gold	Sōnā	Sōnā	Sōnā	Sōnā
46. Silver	Chā̃dī	Chāndī	Chā̃dī	Chā̃dī
47. Father	Peō	Piā	Peō	Peō
48. Mother	Mā	Mā	Mā	Mā
49. Brother	Bhirā, bhrā	Bhirā	Bhirā	Bharā
50. Sister	Bhāṇ	Bhāṇ	Bhāṇ, bhēṇ	Bhāṇ
51. Man	Jaṇā	Jaṇā, marad	Ādmī, jaṇā	Ādmī
52. Woman	Janānī	Janānī	Rann, istrī	Trīmat

Pōṭhwārī.	Ḍhūṇḍī-Kaiṛālī.	Chibhālī (Kashmir).	Punchhī.	English.
Oh	Ōh	Ōh	Ōh	26. He.
Us-nā	Ōs-nā, us-nā . . .	Us-nā	Us-nā	27. Of him.
Us-nā	Ōs-nā, us-nā . . .	Us-nā	Us-nā	28. His.
Oh	Ōh	Ōh	Ōh	29. They.
Unhã̄-nā, unã̄-nā . .	Ōnhã̄-nā, unhã̄-nā . .	Unã̄-nā, unhã̄-nā . .	Unhē̃-nā . . .	30. Of them.
Unhã̄-nā, unã̄-nā . .	Ōnhã̄-nā, unhã̄-nā . .	Unã̄-na, unhã̄-nā . .	Unhē̃-nā . .	31. Their.
Hatth	Hatth	Hatth	Hatth	32. Hand.
Pär	Pär	Pär	Pär	33. Foot.
Nakk	Nakk	Nak	Nakh	34. Nose.
Akkh	Akkh	Akkh	Akkh	35. Eye.
Mũh	Mũ	Jāt	Mũh	36. Mouth.
Dand	Dand	Dand	Dand	37. Tooth.
Kann	Kaṇṇ	Kann	Kŏnn	38. Ear.
Wāl	Bāl	Bāl	Bāl	39. Hair.
Sir	Sir	Sir	Sir	40. Head.
Jibbh, jībh . . .	Jīw	Jibbh	Jīb	41. Tongue.
Ḍhiḍḍh	Ḍhiḍḍh, pēṭ . . .	Ḍhiḍḍ	Pēṭ	42. Belly.
Kaṇḍ	Lakk (*lower back*), kaṇḍh (*upper back*).	Kaṇḍ	Lakk (*lower part*), kŏṇḍ (*upper part*).	43. Back.
Lōhā	Lōhā	Lōhā	Lōhā	44. Iron.
Sōnā	Sȭnā	Sōnā	Sōnô	45. Gold.
Chāndī	Ruppā	Chã̄dī	Chāndī	46. Silver.
Peō	Pē, peō	Ajī	Peō, (*voc.* abbā) . .	47. Father.
Mā	Bēwē, mā, māē . .	Bēwī	Mā	48. Mother.
Bhrā	Bhrā	Bhrā	Bhrā	49. Brother.
Bhāṇ	Bhēṇ	Būā-jī	Bhän	50. Sister.
Ādmī	Ādmī	Jaṇā	Mard	51. Man.
Janānī, rann . . .	Bīwī, kuṛī . . .	Bībī, janānī . . .	Kuṛī	52. Woman.

English.	Salt Range (Shāhpur).	Awāṇkārī (Attock).	Hindkō of Kohat.	Ghēbī.
53. Wife . . .	Sawāṇī	Sawāṇī	Rann	Sawāṇī . . . .
54. Child . . .	Chuōhur . . .	Chhōhr	Jātak, mashūm . .	Jātak . . . .
55. Son	Puttur	Puttr	Naḍā, puttar . . .	Puttur . . . .
56. Daughter . . .	Dhī	Dhī	Kuṛī, dhī . . .	Dhī . . . .
57. Slave . . .	... ...	... ...	Gullā	Naukar . . . .
58. Cultivator . . .	... ...	Halwāh	Zimīdār	Kirsāṇ . . . .
59. Shepherd . . .	Āīyāl	Ajṛī	Ajṛāī	Ājṛī . . . .
60. God	Khudā	Khudā	Khudā, Rabb . . .	Rabb, Allāh . . .
61. Devil . . .	Shātān	Shitān	Shātān	Shatān . . . .
62. Sun	Dēhū̃	Dihō, sūraj . . .	Dē̃	Dīh . . . .
63. Moon	Chann	Chann	Chan	Chann . . . .
64. Star	Tārā	Tārā	Tārā	Tārā . . . .
65. Fire	Agg	Agg	Agg	Agg . . . .
66. Water . . .	Pāṇī	Pāṇī	Pāṇī	Pāṇī . . . .
67. House . . .	Ghar	Ghar	Ghar	Kōṭhā . . . .
68. Horse . . .	Ghōṛā	Ghōṛā	Ghōṛā	Ghōṛā . . . .
69. Cow	Gā̃	Gā̃	Gā̃	Gā̃ . . . .
70. Dog	Kuttā	Kuttā	Kuttā	Kuttā . . . .
71. Cat	Billā (*f.* billī) . .	Billā (*f.* billī) . .	Billī	Billī . . . .
72. Cock	Kukkuṛ	Kukkuṛ	Kukkaṛ	Kukkar . . . .
73. Duck	Battak	Battak	Battak	Battak . . . .
74. Ass	Gaddō̃, khōtā, kharkā .	Khōtā, kharkā . . .	Kharkā . . .	Khōtā . . . .
75. Camel . . .	Uṭṭh	Uṭṭh	Uṭṭh	Uṭṭh . . . .
76. Bird	Pakkhū, pakkhi, pakhērū .	Pākhērū	Chiṛī	Pākhērū . . . .
77. Go	Vañj	Wañj	Wā̃	Wañj . . . .
78. Eat	Khā	Khā	Khā	Khā . . . .
79. Sit	Bāh	Bāh	Ash thī, aj . . .	Ajjh . . . .

Pōṭhwārī.	Ḍhūṇḍī-Kaiṛālī.	Chibhālī (Kashmir).	Punchhī.	English.
Wohṭī	Jauāṇī, rann . . .	Bauṭṛī	Jaunônī	53. Wife.
Bachchā	Jātuk	Nikkā	Jaṅgut *or* jŏṅgut (*boy*), kuṛī (*girl*).	54. Child.
Puttur	Puttur	Puttur	Puttur	55. Son.
Dhī	Dhī	Dhī	Dhī	56. Daughter.
Ṭahliā	Ghulām . . .	Gulām	Ghulam	57. Slave.
Halwāhiā . . .	Zamindār . . .	Jimīdār . . .	Jimīdār . . .	58. Cultivator.
Âjṛī	Pāhlā	Ajṛī	Guāl	59. Shepherd.
Rabb	Khudā, Rabb, Allāh . .	Allā	Rabb, *etc.* . . .	60. God.
Shatān	Shatān, Shaitān . .	Shattāṇ	Shaitôn	61. Devil.
Suraj, dihō̃, diō̃ . .	Dēh, dīh . . .	Dinh	Diũh	62. Sun.
Chann	Cann	Chaṇ	Chann	63. Moon.
Tārā	Tārā . . .	Tārā	Tārā	64. Star.
Agg	Agg	Agg	Agg	65. Fire.
Pāṇī	Pāṇī	Pānī	Pônī	66. Water.
Ghar	Ghar	Ghar	Ghar	67. House.
Ghōṛā	Ghōṛā	Ghōṛā	Ghōṛā	68. Horse.
Gā̃	Gā̃	Gā̃	Gāĩv	69. Cow.
Kuttā	Kuttā	Kuttā	Kuttā	70. Dog.
Billī	Bilāl	Billī	Billā (*masc.*) . . .	71. Cat.
Kukkaṛ	Kukkuṛ	Kukkuṛ	Kukkuṛ . . .	72. Cock.
Batakh	Badkī, batak . . .	Batak	Badk	73. Duck.
Khōtā	Khōtā	Khōtā	Khōtā	74. Ass.
Uṭṭh . . .	Ũṭh, uṭṭh . . .	Ũṭh	Ũṭh	75. Camel.
Pākhēru	Pakhṇū, pakhlū, pakhērū̃ .	Pakhērū	Pakhrū	76. Bird.
Jā, gachh, gau . .	Gachh, jul . . .	Jā	Gachh	77. Go.
Khā	Khā	Khā	Khā	78. Eat.
Bāh	Bah	Bah	Bō	79. Sit.

English.	Salt Range (Shāhpur).	Awāṇkārī (Attock).	Hindkō of Kohat.	Ghēbī.
80. Come	Ā	Ā	Å	Å
81. Beat	Mār	Mār	Mār	Mār
82. Stand	Khalō	Khalō	Khal thī, uchchā thī	Uṭṭh
83. Die	Mar	Mar	Mar	Mar
84. Give	Dē	Dē	Dō	Dē
85. Run	Bhajj	Bhajj	Dauṛ, bhajj	Bhajj, nas
86. Up	Uttō	Uttō	Uttō	Uttō
87. Near	Nēṛē	Kōḷ	Nēṛō	Nēṛē
88. Down	Taḷē	Tallō	Tallō	Taḷē
89. Far	Mōkḷō	Dūr	Dūr	Parē, dūr
90. Before	Aggō	Aggō	Aggō	Aggē
91. Behind	Pichchhō	Pichchhē	Pichchhō	Pichchhē
92. Who	Kōr	Kōr	Kōi	Kōr
93. What	Kē, ki	Kē	Kē	Kē
94. Why	Kiñ	Kiñ	Kiõ	Kiũ
95. And	Te	Te	Watt, te	Hōr
96. But	Par	Par	Khō	Par
97. If	Jē	Jē	... ...	Kadē, kadī
98. Yes	Hā, hã	Āh	Hã	Hã
99. No	Nahĩ, nā, khair	Nehĩ	Nã	Nahĩ
100. Alas	Hāē hāē	Habā	Armād	Armān
101. A father	Peō	Piū	Peō	Peō
102. Of a father	Piūnã	Piūnã	Peōnã	Piūnã
103. To a father	Piū-hã	Piū-dãĩ	Peō-kō, peō-ã	Piūnũ
104. From a father	Piū-thãõ	Piū-dãĩõ	Peō-kōlō	Piū-kōḷũ
105. Two fathers	Dõẽ peō	Dõ̃ piū	Dō peō	Dō peō
106. Fathers	Peō	Piū	Peō	Peō

Pōṭhwārī.	Ḍhūṇḍī-Kaiṛālī.	Chibhālī (Kashmir).	Punchhī.	English.
Ā	Achh	Ā	Achh	80. Come.
Kuṭṭ	Mār	Mār	Mār	81. Beat.
Khalō	Khal	Khalā hō	Uḍ	82. Stand.
Mar	Mar	Mar	Mar	83. Die.
Dō	Dō	Dō	Dō	84. Give.
Dauṛ	Nas	Nas	Nas	85. Run.
Upar	Tē, upar	Uppar	Tōē	86. Up.
Kōḷ, nēṛē . . .	Nēṛē, kōḷ . . .	Nēṛā	Kōḷ, nēṛē . . .	87. Near.
Bun	Buṇ, bṇē . . .	Bunn	Bnē, bun . . .	88. Down.
Dūr	Dūr	Dūr	Dūr	89. Far.
Pāhlĩ	Aggō	Pahlĩ	Aggō	90. Before.
Pichchhē	Pichchhē	Pichchhĩ	Pichchhē . . .	91. Behind.
Kehṛā, kuṇ . . .	Kuṇ, (*adj.*) kehṛā . .	Kehṛā	Kuṇ	92. Who.
Kāh	Kā, kāh	Kāh, kā	Kā	93. What.
Kiã̄, kiō̃	Kiĩ, kihã̄	Kiō̃	Kiã̄	94. Why.
Hōr	Tē, attē	Tē	Te	95. And.
Par	Par	Par	... ...	96. But.
Jē kadē, jēkar . . .	Jē, jē-kadē . . .	Jēkar	... ...	97. If.
Āhã̄, hã̄	Hã̄	Hã̄	Ōhō̃	98. Yes.
Nãh, nahĩ . . .	Nā, nã̄, nahĩ . . .	Nahĩ	Nehĩ	99. No.
Basōs, absōs . . .	Hāē hāē . . .	Amsōs	Hāē hāē	100. Alas.
Peō	Peō, pē	Ajī	Pēō	101. A father.
Piũnā (-nã̄) . . .	Piũnā	Ajīnā	Piũnā	102. Of a father.
Piũ-kī, -nũ̄ . . .	Piũ-kī	Ajīnũ̄	Piũnũ̄	103. To a father.
Piũ-kōḷũ̄, -thĩ . . .	Piũ-thĩ, -kōḷā . . .	Ajī-kōlũ̄	Piũ-tī, -kōlō̃ . . .	104. From a father.
Dō piũ	Dō pēwrē . . .	Dō ajī	Dō pērē	105. Two fathers.
Piũ	Pēwrē	Ājī	Pērē	106. Fathers.

English.	Salt Range (Shāhpur).	Awāṇkārī (Attock).	Hindkō of Kohat.	Ghēbī.
107. Of fathers	Pēwāñā	Piuāñā	Peōāñā	Pēwāñā
108. To fathers	Pēwā-hā̃	Piuā̃-dāī	Peōā̃-kō, -ā̃	Pēwāñū
109. From fathers	Pēwā-thāō	Piuā̃-dāīō	Peōā̃-kōḷō	Pēwā̃-kōḷū
110. A daughter	Dhī	Dhī	Dhī	Dhī
111. Of a daughter	Dhīūnā̃	Dhīnā̃	Dhīnā	Dhīānā̃
112. To a daughter	Dhīū-hā̃	Dhī-dāī	Dhī-kō, -ā̃	Dhīānū
113. From a daughter	Dhīū-thāō	Dhī-dāīō	Dhī-kōḷō	Dhīū-kōḷū
114. Two daughters	Dōō dhīā̃	Dō dhīā̃	Dō dhīā̃	Dō dhīā̃
115. Daughters	Dhīā̃	Dhīā̃	Dhīā	Dhīā̃
116. Of daughters	Dhīānā̃	Dhīāñā̃	Dhīāñā̃	Dhīāñā̃
117. To daughters	Dhīā̃-hā̃	Dhīā̃-dāī	Dhīā̃-kō, -ā̃	Dhīāñū
118. From daughters	Dhīā̃-thāō	Dhīā-dāīō	Dhīā-kōḷō	Dhīā̃-kōḷū
119. A good man	Chaṅgā jaṇā	Chaṅgā jaṇā	Chaṅgā jaṇā	Chaṅgā ādmī
120. Of a good man	Chaṅgē jaṇēnā̃	Chaṅgē jaṇēnā̃	Chaṅgē jaṇēnā̃	Chaṅgē ādmīnā̃
121. To a good man	Chaṅgē jaṇē-hā̃	Chaṅgē jaṇē-dāī	Chaṅgē jaṇē-kō, -ā̃	Chaṅgē ādmīnū
122. From a good man	Chaṅgē jaṇē-thāō	Chaṅgē jaṇē-dāīō	Chaṅgē jaṇē-kōḷō	Chaṅgē ādmī-kōḷū
123. Two good men	Dōō chaṅgē jaṇē	Dō chaṅgē jaṇē	Dō chaṅgē jaṇē	Dō chaṅgē ādmī
124. Good men	Chaṅgē jaṇē	Chaṅgē jaṇē	Chaṅgē jaṇē	Chaṅgē ādmī
125. Of good men	Chaṅgeā̃ jaṇeā̃ nā̃	Chaṅgeā̃ jaṇeā̃nā̃	Chaṅgē jaṇeā̃nā̃	Chaṅgē ādmīā̃nā̃
126. To good men	Chaṅgeā̃ jaṇeā̃-hā̃	Chaṅgeā̃ jaṇeā̃-dāī	Chaṅgē jaṇeā̃-kō, -ā̃	Chaṅgē ādmīā̃nū
127. From good men	Chaṅgeā̃ jaṇeā̃-thāō	Chaṅgeā̃ jaṇeā̃-dāīō	Chaṅgē jaṇeā̃-kōḷō	Chaṅgē ādmīā̃-kōḷū
128. A good woman	Chaṅgī janānī	Chaṅgī janānī	Chaṅgī istrī, chaṅgī rann	Chaṅgī trīmat
129. A bad boy	Bhāṛā chhōhur	Bhāṛā chhōhr	Kharāb naḍā	Bhāṛa naḍḍhā
130. Good women	Chaṅgīā̃ janānīā̃	Chaṅgīā̃ janānīā̃	Chaṅgīā̃ istrīā̃, chaṅgīā̃ rannā̃.	Changīā̃ sawāṇīā̃
131. A bad girl	Bhāṛī chhōhir	Bhāṛī chhōhr	Kharāb kuṛī	Bhāṛī kuṛī
132. Good	Chaṅgā	Chaṅgā	Chaṅgā	Chaṅgā
133. Better	Chaṅgērā	Bahū chaṅgā	Baū chaṅgā	(Us-kōḷū) chaṅgā

Pōṭhwārī.	Ḍhūṇḍī-Kaiṛālī.	Chibhālī (Kashmir).	Punchhī.	English.
Pēwãnā, peoriãnā . .	Pēwreãnā, pēwãnā . .	Ajiãnā	Pēreãnā	107. Of fathers.
Pēwã-kī, peoriã-kī, -nũ .	Pēwreã-kī, pēwã-ki .	Ajiãnũ	Pēreãnũ	108. To fathers.
Pēwã-kōḷũ, peoriã-kōḷũ, -thĩ.	Pēwreã-thĩ, pēwā-thĩ, -kōḷā	Ajiã-kolũ . . .	Pēreã-ti	109. From fathers.
Dhī	Dhī	Dhī	Dhī	110. A daughter.
Dhīānā	Dhīānā	Dhīānā	Dhīānā	111. Of a daughter.
Dhīā-kī, -nũ . . .	Dhīā-kī	Dhīānũ	Dhīānũ	112. To a daughter.
Dhīā-kōḷũ, -thĩ . .	Dhīā-thĩ . . .	Dhīā-kolũ . . .	Dhīā-ti	113. From a daughter.
Dō dhiã	Dō dhiã	Dō dhiã	Dō dhirĩ . . .	114. Two daughters.
Dhiã	Dhiã	Dhiã	Dhirĩ	115. Daughters.
Dhiãnā	Dhiãnā	Dhiãnā	Dhirĩnā	116. Of daughters.
Dhiã-kī, -nũ . . .	Dhiã-kī	Dhiãnũ	Dhirĩnũ	117. To daughters.
Dhiã-kōḷũ, -thĩ . .	Dhiã-thĩ . . .	Dhiã-kolũ . . .	Dhirĩ-ti	118. From daughters.
Chaṅgā ādmī . . .	Chaṅgā ādmī . .	Chaṅgā ādmī . . .	Chaṅgā janā . . .	119. A good man.
Chaṅgē ādmīēnā . .	Chaṅgē ādmīānā . .	Chaṅgē ādmīānā . .	Chaṅgē janēnā . . .	120. Of a good man.
Chaṅgē ādmīē-kī, -nũ .	Chaṅgē ādmīā-kī . .	Chaṅgē ādmīānũ . .	Chaṅgē janēnũ . .	121. To a good man.
Chaṅgē ādmīē-kōḷũ, -thĩ .	Chaṅgē ādmīā-thĩ . .	Chaṅgē ādmīā-kōḷũ . .	Chaṅgē janē-ti . .	122. From a good man.
Dō chaṅgē ādmī . .	Dō changē ādmī . .	Dō chaṅgē ādmī . .	Dō chaṅgē janē . .	123. Two good men.
Chaṅgē ādmī . . .	Chaṅgē ādmī . . .	Chaṅgē ādmī . . .	Chaṅgē janē . . .	124. Good men.
Chaṅgē ādmīãnā . .	Chaṅgeã ādmīãnā . .	Chaṅgeã ādmīãnā . .	Chaṅgeã janeãnā . .	125. Of good men.
Chaṅgē ādmīã-kī, -nũ .	Chaṅgeã ādmīã-kī . .	Chaṅgeã ādmīãnũ . .	Chaṅgeã janeãnũ . .	126. To good men.
Chaṅgē ādmīã-kōḷũ, -thĩ .	Chaṅgeã ādmīã-thĩ . .	Chaṅgeã ādmīã-kolũ .	Chaṅgeã janeã-ti . .	127. From good men.
Chaṅgī znānī . .	Chaṅgī biwī . . .	Chaṅgī siwāṇī . .	Chaṅgī aurat . . .	128. A good woman.
Bhārā jākat . . .	Mandā jātuk . . .	Bhaiṛā lauhṛā . .	Mandā jaṅgut . . .	129. A bad boy.
Chaṅgīã zanānīã . .	Chaṅgīã biwīã . .	Chaṅgīã siwāṇīã . .	Chaṅgīã auratã . .	130. Good women.
Bhārī kuṛī . . .	Mandī kuṛī . . .	Bhaiṛī kuṛī . . .	Mandī kuṛī . . .	131. A bad girl.
Chaṅgā	Chaṅgā	Chaṅgā	Chaṅgā	132. Good.
(Us-kōḷũ) chaṅgā . .	(Us-thĩ) chaṅgā, baũh chaṅgā.	(Us-thĩ) chaṅgā . .	(Us-ti) chaṅgā . .	133. Better.

English.	Salt Range (Shāhpur).	Awāṇkārī (Attock).	Hindkō of Kohat.	Ghēbī.
134. Best . . .	Habbṇã̄-thāṍ chaṅgō .	Sāreã̄-kōḷṍ chaṅgā . .	Baũ̄-ı chaṅgā . . .	Sāreã̄-kōḷũ̄ chaṅgā . .
135. High . . .	Uchchā	Uchchā	Uchchā	Uchchā . . . .
136. Higher . . .	(Us-thāṍ) uchchā . .	Bahũ̄ uchchā . . .	Baũ̄ uchchā . . .	(Us-kōḷũ̄) uchchā . .
137. Highest . . .	Habbṇã̄-thāṍ uchchā .	Sāreã̄-kōḷṍ uchchā . .	Baũ̄-ı uchchā . . .	Sāreã̄-kōḷũ̄ uchchā . .
138. A horse . . .	Ghōṛā	Ghōṛā	Ghōṛā	Ghōṛā . . . .
139. A mare . . .	Ghōṛī	Ghōṛī	Ghōṛī	Ghōṛī . . . .
140. Horses . . .	Ghōṛē	Ghōṛō	Ghōṛē	Ghōṛē . . . .
141. Mares . . .	Ghōṛiã̄	Ghōṛiã̄	Ghōṛiã̄	Ghōṛiã̄ . . . .
142. A bull . . .	Dānd	Dānd	Dānd	Dãd . . . .
143. A cow . . .	Gã̄	Gã̄	Gã̄	Gã̄ . . . .
144. Bulls . . .	Dānd	Dānd	Dānd	Dãd . . . .
145. Cows . . .	Gāĩ	Gāyã̄	Gãiã̄	Gāĩ . . . .
146. A dog . . .	Kuttā	Kuttā	Kuttā	Kuttā . . . .
147. A bitch . . .	Kuttī	Kuttī	Kuttī	Kuttī . . . .
148. Dogs . . .	Kuttē	Kuttē	Kuttē	Kuttē . . . .
149. Bitches . . .	Kuttiã̄	Kuttiã̄	Kuttiã̄	Kuttiã̄ . . . .
150. A he goat . .	Chhēlā, bakrā . . .	Bakkrā	Bakrā	Bakrā . . . .
151. A female goat . .	Bakrī	Bakkrī	Bakrī	Bakrī . . . .
152. Goats . . .	Chhēlē, bakrē . . .	Bakkrē	Bakrē	Bakriã̄ . . . .
153. A male deer . .	Harn	Harn	Harn	Harṇ . . . .
154. A female deer . .	Harnī	Harnī	Harnī	Harṇī . . . .
155. Deer . . .	Harn	Harn	Harn	Harṇ . . . .
156. I am . . .	Maĩ ãh, ã̄, ēhwã̄ . .	Mã̄ ãh, ã̄	Mã̄ ã̄, ē	Mã̄ ãh, hã̄ . . .
157. Thou art . . .	Tũ ēh, ẽh, ãh, ē . .	Tũ ãh	Tũ ē	Tũ ēh, hē . . .
158. He is . . .	Ō eh, āh, ō . . .	Oh āh, āyē, ē, -wē . .	Ō ē, -wē	Oh āh, āhē . . .
159. We are . . .	Asĩ ãh, ã̄ . . .	Asĩ ãh, ã̄, āyã̄ . .	Assī ã̄	Assī ãh, hã̄ . . .
160. You are . . .	Tusĩ ahō, ō . . .	Tusĩ hō, ō, āyō . .	Tussī ō	Tussī hō . . .

Pōṭhwārī.	Ḍhūṇḍī-Kaiṛālī.	Chibhālī (Kashmir).	Punchhī.	English.
Bahũ-hī changā . .	Sāreã̄-thī̃ chaṅgā . .	Changē-thī̃ chaṅgā . .	Sāreã̄-tī chaṅgā . .	134. Best.
Uchchā	Uchchā	Uchchā	Uchchā	135. High
(Us-kō)ṇ̃ uchchā . .	(Us-thī̃) uchchā, baũh uchchā.	(Us-thī̃) uchchā . .	(Us-tī) uchchā . .	136. Higher.
Habbnā-kō)ṇ̃ uchchā .	Sāreã̄-thī̃ uchchā . .	Uchchē-thī̃ uchchā . .	Sāreã̄-tī uchchā . .	137. Highest.
Ghōṛā	Ghōṛā	Ghōṛā	Ghōṛā	138. A horse.
Ghōṛī	Ghōṛī	Ghōṛī	Ghōṛī	139. A mare.
Ghōṛē	Ghōṛē	Ghōṛē	Ghōṛē	140. Horses.
Ghōṛiã̄	Ghōṛiã̄	Ghōṛiã̄	Ghōṛiã̄ . . .	141. Mares.
Sāhn	Dānd	Sāhṇ	Dānd	142. A bull.
Gã̄	Gã̄	Gã̄	Gāĩv	143. A cow.
Sāhn	Dānd	Sāhṇ . . .	Dānd	144. Bulls.
Gāĩ̃	Gāĩ̃	Gāĩ̃	Gawã̄	145. Cows.
Kuttā	Kuttā	Kuttā	Kuttā	146. A dog.
Kuttī	Kuttī	Kuttī	Kuttī	147. A bitch.
Kuttē	Kuttē	Kuttē	Kuttē	148. Dogs.
Kuttiã̄	Kuttiã̄	Kuttiã̄	Kuttiã̄	149. Bitches.
Bakrā	Bakrā	Bakrā	Bakrā	150. A he goat.
Bakrī	Bakrī	Bakrī	Bakrī	151. A female goat.
Bakrē	Bakrē	Bakrē	Bakrē	152. Goats.
Harn	Harn	Harn	Harn	153. A male deer.
Harnī	Harnī	Harnī	Harnī	154. A female deer.
Harn	Harn	Harn	Harn	155. Deer.
Mã̄ ã̃, hã̄ . . .	Mã̄ ã̃, eã̄ . . .	Mã̄ ã̃	Mē ēs, nā-ēs, dā-es, thēs .	156. I am.
Tũ ē, hē, ã̃, hã̄ . .	Tũ ē, ã̃	Tũh ã̃	Tũ ĩ, nā-ĩ, dĩ, thĩ . .	157. Thou art.
Oh ō, hō, ā, hä, äb, -wē .	Ōh ā (*fem.* ī), ā . .	Ōh ā	Ōh ā, nā (*f.* nī), dā (*f.* dī), thēā (*f.* thī).	158. He is.
Asĩ ã̃, hã̄ . . .	As ã̃, eã̄ . . .	As ã̃	As ã̃, nēō̃, thēã̄ . .	159. We are.
Tusĩ ō, hō . . .	Tus ō, eō . . .	Tus aō	Tus ā, nēā, thēā . .	160. You are.

English.	Salt Range (Shāhpur).	Awāṇkārī (Attock).	Hindkō of Kohat.	Ghēbī.
161. They are . .	Un āhin, āhin, in, an .	Unnh āhn, āyan . .	Un an	Oh āhn . . . .
162. I was . . .	Maĩ ãhus, âhs, hãus .	Mã̃ āhõ	Mã̃ hãã, hãõ . . .	Mã̃ aheã̃ . . . .
163. Thou wast . .	Tũ āhũ, āhũ, hãũ . .	Tũ āhõ	Tũ hãõ	Tũ aheã̃ . . .
164. He was . . .	Ō āhā, āh, hãā . .	Oh āhā	Ō hãā	Oh aheā, āhā . . .
165. We were . . .	Asĩ āhã̃, āhã̃, hã̃, âhsō .	Asĩ āhõ̃	Assī hãã̃	Assī aheã̃ . . .
166. You were . . .	Tusĩ āhō, āhō, hāō . .	Tusĩ āhō . . .	Tussī hāō . . .	Tussī aheō, ahyō . .
167. They were . .	Un āhē, āhē, hāē . .	Unnh āh, āhē . . .	Un haē	Oh ahē, ahyē, āhē . .
168. Be	Thī	Hō	Hō, thī	Hō . . . .
169. To be . . .	Thīwuṇ	Hōwuṇ	Hōwuṇ, thīwuṇ . .	Hōṇā . . . .
170. Being . . .	Thīnã̃	Hōnã̃	Hōnã̃, thīnã̃ . . .	Hōnã̃ . . . .
171. Having been . .	Thī-ke	Hō-kē	Hō-kē, thī-kē . . .	Hō-ke . . . .
172. I may be . . .	Maĩ thīã̃ . . .	Mã̃ hōã̃	... ...	... ...
173. I shall be . . .	Maĩ thīsã̃ . . .	Mã̃ hōsã̃ . . .	Mã̃ hōsã̃, thīsã̃ . .	Mã̃ hōsã̃ . . .
174. I should be . .	... ...	... ...	... ...	... ...
175. Beat . . .	Mār	Mār . . .	Mār	Mār . . . .
176. To beat . . .	Māruṇ	Māruṇ	Māruṇ	Māṛṇā . . . .
177. Beating . . .	Marēnã̃	Mārēnã̃	Mārnā	Mārnā . . . .
178. Having beaten . .	Mār-ke	Mār-kē	Mār-kē	Mār-kē . . . .
179. I beat . . .	Maĩ marēnã̃-ãh, marēnã̃ .	Mã̃ marēnã̃-ãh . . .	Mã̃ mārnã̃-ẽ . . .	Mã̃ mārnā hã̃ . . .
180. Thou beatest . .	Tũ marēnã̃-ãh . . .	Tũ marēnã̃-ãh . . .	Tũ mārnã̃-ẽ . . .	Tũ mārnā hẽ . . .
181. He beats . . .	Ō marēnã̃-āh . . .	Ōmarēnã̃-ãh . . .	Ō mārnã̃-ẽ . . .	Oh mārnā āh . . .
182. We beat . . .	Asĩ marēnẽ̃-ãh . . .	Asĩ marēnẽ̃-ã̃ . . .	Assī mārnẽ̃-ã̃ . . .	Assī mārnẽ hã̃ . . .
183. You beat . . .	Tusĩ marēnẽ̃-õ . .	Tusĩ marēnẽ̃-õ . . .	Tussī mārnẽ̃-õ . . .	Tussī mārnẽ hõ . .
184. They beat . . .	Un marēnẽ̃n . . .	Unnh marēnẽ̃n . . .	Un mārnẽn . . .	Oh mārnō ãhn . . .
185. I beat (*Past Tense*) .	Maĩ mārēã̃ . . .	Mã mārēã̃ . . .	Mã̃ mārã̃	Mã̃ mārēã̃ . . .
186. Thou beatest (*Past Tense*).	Tuddh mārēã̃ . . .	Tuddh mārēã̃ . . .	Tũ mārã̃	Tũ mārēã̃ . . .
187. He beat (*Past Tense*) .	Us mārēã̃ . . .	Us (*or* hus) mārēã̃ . .	Us mārã̃ . . .	Ūs mārēã̃ . . .

Pōṭhwārī.	Dhūṇḍī-Kairālī.	Chibhālī (Kashmir).	Punchhī.	English.
Oh an, han, hã̄, -n . .	Ōh ē, dē . . .	Ōh nē	Ōh ē, nē, dē, thē (*f.* thiã̄), hün.	161. They are.
Mã̄ ũã̄, sã̄ . . .	Mã̄ aseã̄, āseã̄ . .	Mã̄ sã̄	Mē asēs, nā-asēs, sēs . .	162. I was.
Tũ ã̄, sã̄	Tũ asã̄, āsã̄ . . .	Tũh sã̄	Tũ asĩ, sĩ . . .	163. Thou wast.
Oh ühã̄, sā . . .	Ōh asā, āsā ; *fem.* asī, āsī .	Ōh sā (*f.* sı) . . .	Ōh asā (*f.* ası), sā (*f.* sī) .	164. He was.
Asĩ ũã̄, sã̄ . . .	As aseã̄, āseã̄ . . .	As sã̄	As aseō̃, nĕ-seō̃, seō̃ . .	165. We were.
Tusĩ ühō, sō . . .	Tus aseō, āseō . . .	Tus sã̄	Tus aseā, nĕ-seā, seā .	166. You were.
Oh ühō, sō . . .	Ōh asē, āsē ; *fem.* asīã̄, āsīã̄	Ōh sã̄	Ōh asō, nĕ-sō, sō . .	167. They were.
Hō	Hō	Hō	Hō	168. Be.
Hōṇā	Hōṇā	Hōṇā	Hōnā	169. To be.
Hōnā, hōṇā . . .	Hōṇā	Hōnā	Hōnā, hōnô . .	170. Being.
Hōı-kē	Hōı-tē	Hōı-kā	Hōı, hōı-tē . . .	171. Having been.
Mã̄ hōã̄	Hōã̄	Mã̄ hōã̄	Mē hōã̄, hōō̃ . . .	172. I may be.
Mã̄ hōsã̄ . . .	Hōsã̄ . . .	Mã̄ hōsã̄ . . .	Mē hōsã̄ . . .	173. I shall be.
... ...	Mã̄ hōṇā . . .	... ...	Mē hōnā, hōnô . .	174. I should be.
Kuṭṭ	Mār	Mār	Mār	175. Beat.
Kuṭṭṇā	Mārnā	Mārnā	Mārnā	176. To beat.
Kuṭṭnā, kuṭṭṇā . .	Mārnā	Mārnā	Mārnā, mārnô . . .	177. Beating.
Kuṭṭı-kē . . .	Mārı-tē . . .	Mārı-kā	Mārī, mārı-tē . . .	178. Having beaten.
Mã̄ kuṭṭṇã̄ . . .	Mã̄ mārnā-ã̄ . . .	Mã̄ mārnā-ã̄ . . .	Mē mārnā-ēs . . .	179. I beat.
Tũ kuṭṭṇã̄-ã̄ . . .	Tũ mārnā-ē . . .	Tũh mārnā-ã̄ . . .	Tũ mārnā-ĩ . . .	180. Thou beatest.
Oh kuṭṭṇü, kuṭṭnã̄-ä .	Ōh mārnā-ā . . .	Ōh mārnā-ā . . .	Ōh mārnā-ā . . .	181. He beats.
Asĩ kuṭṭṇē-ã̄ . . .	As mārnē-ã̄ . . .	As mārnē-ã̄ . .	As mārnē-ã̄ . . .	182. We beat.
Tusĩ kuṭṭṇē-ō . . .	Tus mārnē-ō . . .	Tus mārnē-aō . . .	Tus mārnē-nēā . .	183. You beat.
Oh kuṭṭṇē . . .	Ōh mārnē-ē . . .	Ōh mārnē-nē . . .	Ōh mārnē-ē . . .	184. They beat.
Mã̄ kuṭṭeā . . .	Mã̄ māreā . . .	Mã̄ māreā . . .	Mē māreā . . .	185. I beat (*Past Tense*).
Tũ kuṭṭeā . . .	Tũ māreā . . .	Tũh māreā . . .	Tũ māreā . . .	186. Thou beatest (*Past Tense*).
Us kuṭṭeā . . .	Ōs māreā . . .	Us-nē māreā . . .	Unī māreā . . .	187. He beat (*Past Tense*).

English.	Salt Range (Shāhpur).	Awāṇkārī (Attock).	Hindkō of Kohat.	Ghēbī.
188. We beat (*Past Tense*)	Asã̄ mārēā . . .	Asã̄ mārēā . . .	Assã̄ mārā . . .	Assã̄ mārēā . . .
189. You beat (*Past Tense*)	Tusã̄ mārēā . . .	Tusã̄ mārēā . . .	Tussã̄ mārā . . .	Tussã̄ mārēā . . .
190. They beat (*Past Tense*)	Unhã̄ mārēā . . .	Unnhã̄ mārēā . . .	Unnã̄ mārā . . .	Unhã̄ mārēā . . .
191. I am beating . .	Maĩ marēnã̄ ãh . .	Mã̄ marēnã̄-ãh . .	Mã̄ mārnā-ē . . .	Mã̄ mārnā hã̄ . . .
192. I was beating . .	Maĩ marēnã̄ ãhus . .	Mã̄ marēnã̄-āhõ . .	Mã̄ mārnā hãã̄ . . .	Mã̄ mārnā aheã̄ . .
193. I had beaten . .	Maĩ mārēā āhā . .	Mã̄ mārēā-āhā . .	Mã̄ mārā hãã . . .	Mã̄ mārēā aheā . .
194. I may beat . .	Maĩ mārã̄ . . .	Mã̄ mārã̄ . . .	Mã̄	Mã̄ mārã̄ . . .
195. I shall beat . .	Maĩ marēsã̄ . . .	Mã̄ marēsã̄ . . .	Mã̄ mārsã̄ . . .	Mã̄ marēsã̄ . . .
196. Thou wilt beat . .	Tũ marēsẽ . . .	Tũ marēsẽ . . .	Tũ mārsẽ . . .	Tũ marēsẽ . . .
197. He will beat . .	Õ marēsī . . .	Oh marēsī . . .	Õ mārsī	Oh marēsī . . .
198. We shall beat . .	Asĩ marēsãh, mārsãh .	Asĩ marsãh . . .	Assī mārsã̄ . . .	Assī marēsã̄ . . .
199. You will beat . .	Tusĩ marēsõ . . .	Tusĩ marēsõ . . .	Tussī mārsõ . . .	Tussī marēsõ . . .
200. They will beat . .	Un marēsan . . .	Unnh marēsan . . .	Un mārsan . . .	Oh marēsan . . .
201. I should beat . .	... ...	... ...	... ...	... ...
202. I am beaten . .	Maĩ marīnã̄-ãh . .	Mã̄ marīnã̄-ã . . .	... ...	Mã̄ mārea jānā hã̄ . .
203. I was beaten . .	Maĩ marī gēā . . .	Mã̄ marī geā . . .	... ...	Mã̄ mārēā geā . . .
204. I shall be beaten .	Maĩ mārīsã̄ . . .	Mã̄ marīsã̄ . . .	... ...	Mã̄ mārēā jāsã̄ . . .
205. I go . . .	Maĩ vānã̄ . . .	Mã̄ wānā . . .	Mã̄ wēnā-ē . . .	Mã̄ jānā hã̄ . . .
206. Thou goest . .	Tũ vānã̄-ãh . . .	Tũ wānã̄-ãh . . .	Tũ wēnā-ē . . .	Tũ jānā hẽ . . .
207. He goes . . .	Õ vānã̄-āh . . .	Oh wānã̄-āh . . .	Õ wēnā-ē . . .	Oh jānā āh . . .
208. We go . . .	Asĩ vānẽ-ãh . . .	Asĩ wānẽ-ãh . . .	Assī wēnẽ-ã . . .	Assī jānẽ hã̄ . . .
209. You go . . .	Tusĩ vānẽ-õ . . .	Tusĩ wānẽ-õ . . .	Tussī wēnẽ-õ . . .	Tussī jānẽ hõ . . .
210. They go . . .	Un vānēn . . .	Unnh wānēn . . .	Un wēnēn . . .	Oh jānẽ āhn . . .
211. I went . . .	Maĩ gēā	Mã̄ geā	Mã̄ geã̄	Mã̄ geā . . . .
212. Thou wentest . .	Tũ gēā	Tũ geā	Tũ geõ	Tũ geā . . . .
213. He went . . .	Õ gēā	Oh geā	Õ geā	Oh geā . . . .
214. We went . . .	Asĩ gāē	Asĩ gaē, geōsē . . .	Assī gayã̄ . . .	Assī giē . . . .

Pōṭhwārī.	Ḍhūṇḍī-Kaiṛālī.	Chibhālī (Kashmir).	Punchhī.	English.
Asã̄ kuṭṭeā . . .	Asã̄ māreā . . .	Asã̄ māreā . . .	Asē̃ māreā . . .	188. We beat (*Past Tense*).
Tusã̄ kuṭṭeā . . .	Tusã̄ māreā . . .	Tusã̄ māreā . . .	Tusē̃ māreā . . .	189. You beat (*Past Tense*).
Unã̄ kuṭṭeā . . .	Ōnhã̄ māreā . . .	Unã̄ māreā . . .	Unhē̃ māreā . . .	190. They beat (*Past Tense*).
Mã̄ kuṭṭṇã̄-ã̄ . . .	Mã̄ mārnā-ã̄ . . .	Mã̄ mārnā-ã̄ . . .	Mē̃ mārnā ēs . . .	191. I am beating.
Mã̄ kuṭṭṇã̄-sã̄ . . .	Mã̄ mārnā-aseã̄ . .	Mã̄ mārnā-sã̄ . . .	Mē̃ mārnā asēs . .	192. I was beating.
Mã̄ kuṭṭeā-sā . . .	Mã̄ māreā-asā . . .	Mã̄ māreā-sā . . .	Mē̃ māreā asā . . .	193. I had beaten.
Mã̄ kuṭṭã̄ . . .	Mã̄ mārã̄ . . .	Mã̄ mārã̄ . . .	Mē̃ mārō . . .	194. I may beat.
Mã̄ kuṭṭsã̄ . . .	Mã̄ mārsã̄ . . .	Mã̄ mārsã̄ . . .	Mē̃ mārsã̄ . . .	195. I shall beat.
Tũ̄ kuṭṭsē̃ . . .	Tũ̄ mārsã̄ . . .	... ...	Tũ̄ mārnō . . .	196. Thou wilt beat.
Oh kuṭṭsī . . .	Ōh mārsī . . .	Ōh mārsī . . .	Ōh mārsī . . .	197. He will beat.
Asī̃ kuṭṭsã̄ . . .	As mārsã̄ . . .	... ...	As mārneō . . .	198. We shall beat.
Tusī̃ kuṭṭsō . . .	Tus mārsau, mārsō . .	... ...	Tus mārleā . . .	199. You will beat.
Oh kuṭṭsau . . .	Ōh mārsun, mārsau . .	... ...	Ōh mārlē	200. They will beat.
... ...	Mã̄ mārnā . . .	Mã̄ mārnā . . .	Mē̃ mārnō . . .	201. I should beat.
Mã̄ kuṭṭeā gēā ã̄ . .	Mã̄ māreā gachhṇā ã̄ .	Mã̄-nũ̄ mār peī . .	Mē̃ mārnō nā-ēs . .	202. I am beaten.
Mã̄ kuṭṭeā gēā sã̄ . .	Mã̄ māreā gā . . .	Mã̄-nũ̄ mār peī-sī . .	Mē̃ mārnō nā-asēs . .	203. I was beaten.
Mã̄ kuṭṭeā gāsã̄ . .	Mã̄ māreā gāsã̄ . .	Mã̄-nũ̄ mār pāsī . .	Mē̃ mārnō hōsã̄ . .	204. I shall be beaten.
Mã̄ gachhṇã̄ . . .	Mã̄ gachhṇā-ã̄ . . .	Mã̄ julnā-ã̄ . . .	Mē̃ julnā-ēs . . .	205. I go.
Tũ̄ gachhṇã̄-ã̄ . . .	Tũ̄ gachhṇā-ã̄ . .	Tũ̄h julnā-ã̄ . . .	Tũ̄ julnā-ī̃ . . .	206. Thou goest
Oh gachhṇā, gachṇã̄-ā .	Ōh gachhṇā-ā . .	Ōh julnā-ā . . .	Ōh julnā-ā . . .	207. He goes.
Asī̃, gachhṇē̃-ã̄ . .	As gachhṇē̃-ã̄ . .	As julnē̃-ã̄ . . .	As julnē̃-ã̄ . . .	208. We go.
Tusī̃ gachhṇē̃-ō . .	Tus gachhṇē̃-ō . .	Tus julnē̃-aō . . .	Tus julnē̃-neā . . .	209. You go.
Oh gachhṇē̃ . . .	Ōh gachhṇē̃-ō . . .	Ōh julnē̃-nē̃ . . .	Ōh julnē̃-ē . . .	210. They go.
Mã̄ gēā	Mã̄ gā	Mã̄ geā	Mē̃ gā-asēs . . .	211. I went.
Tũ̄ gēā	Tũ̄ gā	Tũ̄h geā	Tũ̄ gā-asī̃ . . .	212. Thou wentest.
Oh gēā	Ōh gā	Ōh geā	Ōh gā-asā . . .	213. He went.
Asī̃ gē̃	As gaō, gē̃ . . .	As gē̃	As gē̃-seō . . .	214. We went.

English.	Salt Range (Shāhpur).	Awāṇkīrī (Attock).	Hindkō of Kohat.	Ghēbī.
215. You went . .	Tusī̃ gāō . . .	Tusī̃ gaĕ . . .	Tussī gayō . . .	Tussī giĕ . . .
216. They went . .	Un gāō	Unnh gaō . . .	Un gaĕ	Oh giĕ . . . .
217. Go	Vanj	Wanj	Wā̃	Wañj . . . .
218. Going . . .	Vānā̃	Wānā̃	Wēnā	Wānā . . . .
219. Gone . . .	Gēā	Geā	Geā	Geā . . . .
220. What is your name ?	... ...	Tūḍhā nā̃ kē-wē ? . .	Tēḍā nā̃ kē-wē ? . .	Tā̃ḍā kē nā̃ āh ? . .
221. How old is this horse ?	... ...	Is ghōṛēnī kitaī̃k ummar āh ?	Is ghōṛīnī̃ kē umar ē ? .	Is ghōṛēdī kē umar āh ? .
222. How far is it from here to Kashmir ?	... ...	Itthō Kashmīr kūdīk dūr āh ?	Itthō Kashmīr kittī dūr ē ?	Kashmīr itth kitnā āh ? .
223. How many sons are there in your father's house ?	... ...	Tūḍhē piūnē ghar kitaī̃ puttar āhn ?	Tēḍē peōnē ghar kittē puttar an ?	Tuḍḍē piūdē ghar kitnē puttr āhn ?
224. I have walked a long way to-day.	... ...	Mā ajj bhalā pā̃ḍā kītā āh .	Ajj-tē mā̃ baū mazal kītī-ē .	Mā̃ ajj bahū pā̃ḍā kitā āh .
225. The son of my uncle is married to his sister.	... ...	Mā̃ḍhō chāchēnā̃ puttur usnī̃ bhāṇū̃-nāḷ wiāheā hōeā āyō.	Mēḍē chāchēnē puttre usnī̃ bhāṇ kīti wal-ē.	Mā̃ḍē chāchēdē puttrā usnī bhāṇū̃-nāḷ wajāh kitā āh.
226. In the house is the saddle of the white horse.	... ...	Chittō ghōṛēnī̃ kāṭhī ghar pal ō.	Chiṭṭē ghōṛēnī̃ zīn ghar paī-ē.	Us chittō ghōṛēdī kāṭhī us kōṭhē-vichch āh.
227. Put the saddle upon his back.	... ...	Usnē uttē kāṭhī pāō .	Usnī̃ trikkal-uttē zīn rakkh-dē.	Usnī kaṇḍī uttē kāṭhī pā .
228. I have beaten his son with many stripes.	... ...	Mā̃ usnē puttrē-āh bhalī̃ chhimkī̃ mārī̃ āhn.	Mā̃ usnē puttre-kō baū bā̃tā̃-nāḷ mārā-ē.	Mā̃ usnē puttrā-ā̃ chābkā̃-nāḷ māreā āh.
229. He is grazing cattle on the top of the hill.	... ...	Oh ḍhibbō uttē ḍanggar peā chārnā̃-āh.	Ō partēnē sire-tē māl peā charānā-ē.	Oh bhārīnī chōṭī uttē ḍaṅgar charēnā āh.
230. He is sitting on a horse under that tree.	... ...	Oh ghōṛē uttē charh-kē, us drakht-tallō khalōtā hōeā āh.	Ō ghōṛē-tē sawār us bōṭē tallē-wē.	Oh us darakhtā talē ghōṛō uttō āṭhā āh.
231. His brother is taller than his sister.	... ...	Usnā̃ bhirā usnī̃ bhāṇū̃-koḷō bahū̃ lammā āh.	Usnā̃ bhirā āpṇī bhēṇū̃-kōḷō lammā ē.	Usnā bhará apṇī bhāṇū̃-kōḷū̃ lammā āh.
232. The price of that is two rupees and a half.	... ...	Us-nā̃ mull aḍhāī rupāyō āyō.	Usnā̃ mul ḍhāī rupai an .	Usnā mull aḍhāī rupāyē āh.
233. My father lives in that small house.	... ...	Mā̃ḍhā piū us nikkē-jāh kōṭhē-vichch rahnā̃ āh.	Mēḍā peō us nikṛē-jaĕ ghar-vichch wasnā-ē.	Mā̃ḍā peō us nikṛē kōṭhē-vichch rā̃hdā ā̃h.
234. Give this rupee to him.	... ...	Hē rupāyā usā̃ dē-chā .	E rupāā usā̃ dē chhōṛ .	Usā̃ eh rupāyā chā dē .
235. Take those rupees from him.	... ...	Us-kōḷō unnh rupāyē ghinn-chā.	Ō rupā us-kōḷō ghinn chhōṛ.	Oh rupāyē us-kōḷū̃ chā ghinn.
236. Beat him well and bind him with ropes.	... ...	Usā̃h bhalā mārō te rassī̃-nāḷ bannh-chhōṛō.	Usā̃ chaṅgā mār-kē rassī̃-nāḷ banu-chhōṛ.	Usā̃ chaṅgī tarah-nāḷ mārēs te rassī̃ nāḷ bannhes.
237. Draw water from the well.	... ...	Khūē-vichchō pāṇī kaḍḍh .	Khūī-vichchō pāṇī kaḍḍ .	Khūhē-vichchū̃ pāṇī kaḍḍh
238. Walk before me .	... ...	Mā̃ḍhē aggē aggē jul .	Mēḍō sāmṇē ṭur . .	Mā̃ḍē aggē ṭur . .
239. Whose boy comes behind you ?	... ...	Kā̃ḍhā jākat tūḍhē pichchhē ānā̃ peā āh ?	Kēḍā naḍā tēḍē pichchhē ṛeā ānā-ē ?	Kā̃ḍā naḍḍhā tusḍē pichchhē ānā-wē ?
240. From whom did you buy that ?	... ...	Tuddh eh kā̃ḍhē-kōlō mull ghiddā āh ?	Kēḍē-kōḷō mull-ghiddī-ā ? .	Kā̃-kōḷū̃ mull ghiddā ı ? .
241. From a shopkeeper of the village.	... ...	Mōhṛēnē hikkī haṭṭīāḷē-kōḷō.	Shahrenē hikkī dukāndāre-kōḷō.	Garā̃nē haṭṭīāḷē-kōḷū̃ .

Pōṭhwārī.	Ḍhūṇḍī-Kaiṛālī.	Chibhālī (Kashmir).	Punchhī.	English.
Tusī gē	Tus gaē, gē . . .	Tus gē	Tus gē-seā . . .	215. You went.
Oh gē	Ōh gaē, gē . . .	Ōh gē	Ōh gē-sē . . .	216. They went.
Gachh	Gachh, jul . . .	Jā, gachh . . .	Gachh	217. Go.
Gachhṇā̃ . . .	Gachhṇā, julṇā . .	Gēnā	Gēnā	218. Going.
Gēā	Gā, juleā . . .	Geā	Gā	219. Gone.
Tuhāṛā nā̃ kā-wē ? . .	Tuhāṛā nā̃ kāh ā ? . .	Tuhāṛā kāh nā̃ ā ? . .	Tuhāṛā kai nō dā ? . .	220. What is your name ?
Is ghōṛēnī kitṇī omar hā ? .	Is ghōṛēnī kā amr ı ? .	Is ghōṛēnī kitnī umar ā ? .	Is ghōṛēnī kītrī umr dī ? .	221. How old is this horse ?
Itthō̃ Kashmīr kitṇī ā ? .	Itthō Kashmīr tokṇī kitnī dūr ı ?	Ithō̃ Kashmīr kitnī dūr ā ?	Is jāī hōī Kashmīr kitrē kōh dī ?	222. How far is it from here to Kashmir ?
Tā̃ḍē piunē kitṇē puttarn ?	Tuhāṛē piūnē ghar kitnē puttar ē ?	Tuhāṛē ajīnō ghar kitnē puttar nē ?	Tuhāṛē pīūnō kitrē puttar hān ?	223. How many sons are there in your father's house ?
Mā̃ ajj bahū̃ pā̃ḍā māreā .	Mā̃ ajj baṛē dūrō piyādā ṭureā eā̃.	Ajj mā̃ baṛā pā̃ḍā kītā ā .	Ajj dūr juliā ēs . .	224. I have walked a long way to-day.
Mahāṛē chāchēnā puttur usnī bhāṇū̃-nāḷ wiāheā-hōeā-ā.	Mhāṛē chāchēnā puttur usnī bhāṇū-nāḷ biāeā huā.	Mhāṛē chāchēnā puttur usnī bhānū-nāl bihāeā ā.	Mhāṛē chāchēnā puttur isnī bhān bīāī nīs.	225. The son of my uncle is married to his sister.
Chiṭṭē ghoṛēnī kāṭhī gharē-vichoh ā.	Ghar-vichch chiṭṭē ghōṛēnī kāṭhī thei.	Chiṭṭē ghōṛēnī kāṭhī ghar ā	Chiṭṭē ghōṛēnī kāṭhī gharā-ichch.	226. In the house is the saddle of the white horse.
Usnī kaṇḍē upar kāṭhī pā .	Usnī kaṇḍhī pur kāṭhī dhar.	Usnō uttā kāṭhī pā . .	Ghōṛē-ar kāṭhī pā . .	227. Put the saddle upon his back.
Mā̃ usnō puttrē-ā̃ bahū̃ saṭṭā̃ mārīā-an.	Mā̃ usnō puttrē-kī baṛē kōiṛē mārē.	Mā̃ usnō puttrē-ki baũh kōlṛē mārē-nē.	Mē usnō puttrēnū̃ phāṭā̃nē mārēā.	228. I have beaten his son with many stripes.
Oh ḍhakkī upar ḍaṅgar chārnā-ā.	Ḍhākēnē sirē-pur ōh gāī bakrīā̃ charāṇā-ā.	Ōh ḍaṅgar pahāṛēnī chhimbṛī uppur chārnā pēā-ā.	Ōh uppurē nakkē-uppur mālā chārnā-ā.	229. He is grazing cattle on the top of the hill.
Oh us būṭē hēṭh ghōṛē upar chaṛeā-hōeā-ā.	Ōh ghōṛēnē uppur būṭē-nō hēṭh bāṭhā huā.	Ōh ghōṛē uppur chaṛhī-kā drakht hēṭh bāṭhā hōeā-ā.	Būṭē hēṭh ghōṛē-ar chaṛheā nā.	230. He is sitting on a horse under that tree.
Usnā bhrā usnī bhāṇū̃-kōḷū̃ lammā ā.	Usnā bhrā usnī bhāṇū-naḷō baṛā ā.	Usnā bhrā usnī bhānū kōlū̃ uchchā ā.	Usnā bhrā usnī bhānū-thī̃ baṛā.	231. His brother is taller than his sister.
Usnā mull ḍhāī rupīō ā .	Usnā mull ḍhāī rupayyē .	Isnā mull ḍhāī rupaiyā ā .	Isnā mull ḍhāī rupaiyē .	232. The price of that is two rupees and a half.
Mā̃ḍā peō us nikkē kōṭhē-vichch rāhṇā̃-ā.	Mhāṛā peō us nigṛē gharē-vichch rāhṇā ā.	Mhāṛa ajī us nikkē-jahē kōṭhē-wichch rahnā ā.	Mhāṛā pēō us nikkē gharā-ichch rēhnā.	233. My father lives in that small house.
Eh rupīā us-ā̃ chā-dēh .	Ih rupayyā us-kī chāī-dē .	Ēh rupaiyā us-kī dē . .	Yō rupaiyā usnū̃ dē . .	234. Give this rupee to him.
Oh rupīō usnō kōḷū̃ chā-ghinn.	Uh rupayyā us-thī̃ chāī-ghinn.	Ōh rupaiyē us-kōlū̃ hin .	Us-kōlō ōh rupaiyē hin .	235. Take those rupees from him.
Us-kī chaṅgā kappī-kā rassiā̃-nāḷ bannhī chhōṛ.	Us-kī baũh mārau tē bann-haus rassiā̃-nāḷ.	Us-kī baũh mārō, nālē rassiā-nāl bannh hinō.	Usnū̃ baũh mārī̃, te rassiā̃nē bannhī̃s.	236. Beat him well and bind him with ropes.
Khūhē-vichchū̃ pāṇī kaḍḍh	Khuhē-vichchō pāṇī kaḍḍhō	Khuē-wichchū̃ pāṇī kaḍḍhō	Khūhē-ichchā pōnī khaḍḍh	237. Draw water from the well.
Mahāṛē aggē aggē ṭur .	Mhārē aggē jul . .	Mhāṛē aggē aggē jul .	Mhāṛē (*or* mē) aggē jul .	238. Walk before me.
Tuhāḍē pichchhē kisnā jātak pēā-achhṇā̃-ā ?	Kusnā lauhṛā tuhāṛē pichchhē achhṇā ā ?	Tuhāṛē pichchhā kusnā puttur lagā achhnā ā ?	Kusnā jaṅgut tū̃ pichchhē pichchhē julnā-ā̃ ?	239. Whose boy comes behind you ?
Oh kis-kōḷū̃ mullē ghiddā-ā ?	Ōh kus-kōḷō mullēnā ghinndā asā ?	Ōh tusā̃ kus-kōlū̃ mullē hindā ?	Kusā-kōlū̃ mullī hindā ? .	240. From whom did you buy that ?
Girā̃nē haṭṭiwālē-kōḷū̃ .	Girā̃nō kusā haṭṭiwāḷē kōḷō	Garā̃nō haṭṭiālē-kōlū̃ .	Girōnō kusā haṭṭiwālē-kōlū̃ hindā.	241. From a shopkeeper of the village.

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. 431ff.), and need not be repeated here. Suffice it to say that the main distinction is that the North-Eastern dialects form the genitive case by adding *nā*, while the North-Western employ *dā*.

The North-Western dialects occupy a comparatively small area, they commence in the south of the Pind Dadan Khan Taḥṣīl, 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 Taḥṣīl of the Jhelum District. In this district it is locally known as Dhannī. North of Chakwal lies the Fattehjang Taḥṣīl of the Attock District, lying on both sides of the valley of the river Soan. Here the local dialect is called Sawain, and is also of the North-Western type, but is said to be mixed with the North-Eastern Ghēbī spoken immediately to its west. North of Fattehjang lies the Attock Taḥṣīl of the Attock District. In this Taḥṣīl Paṣhtō is spoken in some thirty villages of the Chhachh 'ilāqa, but elsewhere the language is a Lahndā of the North-Western type, which is probably akin to the Sawain of Fattehjang, but is mixed with Peshāwarī (*vide* p. 449 *ante*). West of the Attock Taḥṣīl lies the District of Peshawar. Here the main language is Paṣhtō, but a North-Western form of Lahndā called Hindkō or Peshāwarī is spoken by nearly 130,000 Hindūs. Beyond Peshawar, to the west the language is entirely Paṣhtō. North of Attock lies the District of Hazara. Here also the language is North-Western Lahndā, locally known as Hindkō. In Hazara, besides the main Hindkō, two other minor dialects, Tināulī and Ḍhuṇḍī or Kaiṛālī, are found. The former, spoken in the west of the district, belongs to the North-Western type, but Ḍhuṇḍī, in the east, bordering on the Mari (Murree) Hills of Rāwalpindī is a form of Pōṭhwārī and belongs to the North-Eastern type. It has been described on pp. 495ff. *ante*. We then get the following figures for North-Western Lahndā :—

Dhannī of Jhelum		201,082
Sawain of Attock	106,010	
Attock dialect of Attock	82,041	188,051
Hindkō or Peshāwarī of Peshawar		129,000
Hindkō of Hazara		308,867
Tināulī		54,425
Total speakers of North-Western Lahndā		881,425

DHANNĪ.

The District of Jhelum (Jehlam) includes three Taḥṣīls, *viz.* Jhelum to the east, Pind Dadan Khan to the south, and Chakwal to the north-west.

The Jhelum Taḥṣīl is bounded on the east by the river Jhelum (Jehlam) which separates it from the District of Gujrat. The dialect of West Gujrat is a form of Standard Lahndā, and in the riverain 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 Taḥṣīl, including the eastern part of the Salt Range, the language is Pōṭhwārī, described on pp. 477ff. *ante.*

Through the Pind Dadan Khan Taḥṣīl, 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. 433ff. *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 Dhannī of Chakwal immediately to its north, and described in the following pages. In the south of the Pind Dadan Khan Taḥṣīl, below the Salt Range we come upon the Thaḷ or Sandy Waste, of the Sind-Sāgar Dōāb. Here the language is the Thaḷī form of Southern Lahndā, and has been described on pp. 395ff.

Going further east along the Salt Range in the Pind Dadan Khan Taḥṣīl the language is the Pōṭhwārī form of North-Eastern Lahndā, so that we find that the Salt Range has North-Eastern Lahndā at both the eastern and the western end, but in the centre, south of Chakwal, it has the North-Western dialect.

The Taḥṣīl 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 Dhan. The language of the eastern part of Chakwal is the same as that of Jhelum Taḥṣīl, Pōṭhwārī. That of the Dhan is entirely different, and belongs to the North-Western Group of Lahndā. It is called Dhannī.

The Dhan tract is shut in between the Sōhan or Sōan stream and the Salt Range. The two main tribes are the Māirs and Kassars. These are a very conservative people. Almost alone among the Pañjābī Musalmān tribes do they hold back from serving the British Government in the Army, whereas the Ghakkars, the Janjūas, and the Awāṇs, their neighbours, freely enlist. The Dhan 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.[1]

Dhannī is spoken not only over the Dhan, but also, as already stated, in the portion of the Salt Range immediately to its south, beyond which it meets the South Lahndā Thaḷī of Pind Dadan Khan.

North of Chakwal lies the Taḥṣīl of Fattehjang, belonging to the Attock District. The local dialect is known as Sawain, from the Sōhan or Sōan river, which runs through the Taḥṣīl. No specimens of Sawain have been received, but from inquiries from local officers I gather that it closely resembles Dhannī, being, however, mixed with the Ghēbī, a dialect of the North-Eastern type spoken immediately to the west.

[1] The foregoing particulars have been supplied through the kindness of Colonel H. Fox Strangways, Deputy Commissioner of Jhelum.

North and north-west of Fattehjang lies the Attock Taḥṣīl of Attock District. Here the language, like Sawain, is also of the North-Western type, but is mixed with the Peshāwarī (also North-Western type) spoken across the Indus and still further west.

As no specimens of Sawain or of the dialect of Taḥṣīl Attock are available, we must content ourselves with describing Dhannī, and leave the reader to understand that the two other dialects resemble it, but are mixed with Ghēbī and Peshāwarī, respectively. Ghēbī is described on pp. 468ff. *ante*, while an account of Peshāwarī will be found on pp. 554ff. *post*. Fortunately excellent specimens of Dhannī 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 Lahndā root *vañj*, go, in favour of the North-Eastern and North-Western *gachh*.

PRONUNCIATION.—The vowel *ä*, which Mr. Wilson writes *é*, commonly represents the letter which in other languages would be written *ai*. It is not, however, pronounced as *ai* is, like the *ai* in 'aisle,' but something between that and an ordinary long *ē* (the *a* in 'tale'). Mr. Wilson compares it to the sound of *e* in 'there,' as pronounced in Scotland. It often almost approaches the flatter sound of *a* in 'hat.' I therefore, as elsewhere in Lahndā, represent it by the sign *ä*, which, in German, would be almost equivalent to it. In Dhannī it is often written, though not pronounced, *ai*, and is freely interchanged with the letter *ē*, especially at the end of a word. Thus we have both *dillē-vichch* and *dillä-vichch*, in the heart, written in the Gurmukhī character ਦਿੱਲੇ ਵਿੱਚ and ਦਿੱਲੈ ਵਿੱਚ. As other examples of the use of this vowel I may quote *ä* (compare Pañjābī *hai*), I am; *mä̃* (compare Pañjābī *maĩ*), I. Many others will be found in the specimens.

Dhannī is very fond of nasalizing vowels, in this agreeing with the dialects of the Salt Range. Thus we have *usä̃h*, not *usä* or *usäh*, to him.

On the other hand Dhannī has a distinct tendency to substitute *ḍ* for *r*, in this agreeing with North-Eastern Lahndā and Thalī. Thus we have *mä̃ḍā* instead of the Shahpur Lahndā and the Pañjābī *mērā*, my. Thalī, however, goes much further in its preference for cerebrals. Thus, Thalī *ḍāh*, Dhannī *dāh*, ten. The pronunciation of *h* follows the usual Lahndā rule as described on p. 251, but the letter is often inserted where it is not found elsewhere. Thus, *uh* or *huh*, he; *mä̃ḍā* or *mä̃hḍā*, my.

There is the usual Lahndā tendency to double the final consonant of a monosyllable containing a short vowel. Thus, *dill*, not *dil*, a heart. This doubling is retained even when the letter ceases to be final, as in *dillä-vichch*, in the heart.

DECLENSION.—Nouns Substantive.

The oblique form of masculine nouns ending in *ā* (like *ghōṛā*, a horse), ends in *ä* or *ē*. The two seem to be quite interchangeable (see the above remarks on pronunciation). Thus the oblique form of *ghōṛā* is *ghōṛä* or *ghōṛē*. Similarly we have *kōṭhē-vichch*, in the house; *gaḷē-nāḷ*, with the neck. The nominative plural, as usual, takes the same form, as in *ghōṛä* or *ghōṛē*, horses.

But this termination of the oblique form is by no means confined to nouns which, like *ghōṛā*, end in *ā*. As in the North-Eastern Lahndā, and sporadically in the Lahndā

of Jhang, Gujranwala, and Gujrat, it is over and over again used with nouns which end in a consonant. Thus we have *puttur*, a son; *puttrãũ̃*, to the son; *māl*, property; nom. plur. *mālā*: *girãũ̃*, a village; *girãũ̃dā*, of a village; *gharē-bahrēdā*, of the house and of outside (the house); *mulkhē-dār*, towards a (far) country: *mulkhē-vichch*, in a country: *dillē-vichch* and *dillā-vichch*, in (his) heart: *gharā-kōḷ*, near the house: *is-gallādā*, of this thing (but, exceptionally *is-gallã̃-tā*, from this thing, therefore): *sirā-uttā*, on the top (of a hill): *darakhtā-talā*, under a tree: *khuhā-vichchō*, from in the well: *khētrā-vichch*, in the field: *kharchā-vichch*, in the expenditure.

This oblique form can be used by itself either for the agent or for the locative case. Thus, *puttrē ākheā*, by the son it was said: *uttā*, upon: *taḷā*, below: *aggā*, before: *pichchhā*, behind: *jis-wēlā*, at what time.

When an adjective or genitive agrees with such a locative, it is put into the same case, as in *mãḍā aggā*, before me: *tãḍā pichchā*, behind you. In *piōdā ghar*, in the house of the father (sentence 223), *ghar* does not take the termination, although in the locative, but the adjective agreeing with it (*piōdā*) does take it.

Some nouns take an oblique form, or locative in *ī* or *ĩ̄*. The commonest is *hikk*, one; oblique *hikkī*. So also we have *halthĩ̄*, on the hand; *pārĩ̄*, on the foot; *kãḍī-tā*, on (the horse's back) (*kāḍ*, back, is feminine).

Finally some feminine nouns take *ũ̃* in the oblique form. Such are *dhī*, a daughter; oblique *dhīũ̃*: *bhāṇ*, daughter; oblique, *bhāṇũ̃*.

In the Lahndā of Shahpur, nouns of more than one syllable, of which the vowel of the last syllable is *u*, change the *u* to *a* in the oblique form. Thus, the oblique of *chhōhur*, a boy, is *chhōhar*. The only example of such a noun which I have met with in the Dhannī specimens is *puttur*, a son, which does not change in the oblique singular or in the nominative plural, but when *ā* or *ē* of the oblique form is added, the second *u* is dropped, as in *puttrē*, by the son. So, also, the vocative is *puttrā*, O son.

The termination of the genitive is *dā* (obl. *dā* or *dē*, fem. *dī*). This is typical of North-Western Lahndā.

The postpositions of the dative are *nũ̃* and also *dār*. From the latter we have an ablative postposition *dārō* or *dāō*. The elision of *r* between vowels is common in the Dardic languages spoken further north between Peshawar and the Hindū Kush.

Pronouns.—The pronouns of the first and second persons are as follows. Except in the genitive, they closely agree with Shahpur Lahndā :—

I.

Sing.

Nom.	*mã̃*, I.	*tũ̃*, thou.
Ag.	*mã̃*, by me.	*tũ̃*, *tuddh*, by thee.
Gen.	*māḍa*, *mãḍā*, *māhḍā*, or *mãhḍā*, my.	*tāḍā*, *tãḍā*, *tāhḍā*, or *tãhḍā*, thy.
Obl.	*mã̃*.	*tã̃*.

Plur.

Nom.	*assĩ̄*, *asĩ̄*, we.	*tussĩ̄*, *tusĩ̄*, ye.
Ag.	*assã̃*, *asã̃*, by us.	*tussã̃*, *tusã̃*, by you.
Gen.	*asāḍā*, our.	*tusāḍā*, your.
Obl.	*assã̃*, *asã̃*.	*tussã̃*, *tusã̃*.

Pronominal suffixes as a whole are as in Standard Lahndā. The only important exception is a suffix *-j* of the nominative of the pronoun of the second person, as in *tũ bī khush hōwā-j*, thou also mayest be happy. This *-j* corresponds to Pañjābī *jē*, which is usually translated 'is,' but which always refers in some way to the second person, as in *sāhib jē*, it is the Sāhib, literally, (I say to) you (it is) the Sāhib.

The following forms have been noted of Demonstrative pronouns, which are also used as pronouns of the third person :—

Sing.		
Nom.	*oh, uh, hoh, huh*, he, she, it, that.	*eh, ih, heh, hih*, this.
Ag.	*us, hus.*	*is, his.*
Dat.	*usä, usäh, husä, husäh*, to him, etc.	*isä, isäh, hisä, hisäh*, to this.
Gen.	*usdā, husdā*, his, etc.	*isdā*, of this.
Obl.	*us, hus.*	*is, his.*
Plur.		
Nom.	*oh, uh, ho, huh*, they, those.	*eh, ih, heh, hih*, these.
Obl. & Ag.	*unhã̃.*	*inhã̃.*

Emphatic forms noted are *ĩjã̃-ī*, this indeed; oblique *issä*.

The relative pronoun is *jehṛā*, who, obl. *jã̃* or *jãh*, declined as in Standard Lahndā.

The Interrogative pronouns are :—

1. *kehṛā*, who; oblique *kã̃* or *kãh ;*
2. *kē*, what? Oblique form not noted, but probably *kis* as in Shahpur.

Other pronominal forms are *kōī*, anyone, someone, oblique *kissā*. We have also *kaĩ̃-waskīṇē-kōḷ*, near a certain resident. *Hōr-kōī* is 'anyone else.' *Kujjh* is 'anything,' and *kaī*, several.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present.

ã̃, ãh, I am.	*ãh, ãhã̃*, we are.
ãh, thou art.	*ō, ahiō, ahau*, you are.
ä, äh, he is.	*ahn, an*, they are.

Past.

āhs, I was.	*ahsā*, we were.
āhẽ̃, thou wast.	*āhō*, you were.
āh, he was ; *āhī*, she was.	*āhē*, they were.

The active verb calls for few remarks. As will be seen from the List of Words on pp. 582ff. its conjugation is very similar to that of Standard Lahndā. We may note that, as in the North-Eastern Lahndā and Thalī, the verbal root meaning 'take' is *ghinn* (past part. *ghiddā*), not *lē*. It will be noted that the present participle is formed, as in the Standard, by adding *dā*, not as in North-Eastern Lahndā by adding *nā*. Thus, *marẽ̃dā*, not *mārnā*, striking.

As specimens of Dhannī, 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. 576ff.

[No. 44.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

DHANNĪ DIALECT. (JHELUM DISTRICT.)

SPECIMEN I.

Hikkī-jaṇēdē dō puttr āhē. Unhā̃-vichchõ nikṛē
Of-one-man two sons were. Them-from-among by-the-young-one

piōnũ ākheā, 'piō, gharē-bahrēdā jehṛā hissa mā̃nũ
to-the-father it-was-said, 'father, of-the-house-and-outside what share to-me

āũdā-ā, uh tũ mā̃nũ chā-dēh.' Piō āpṇā māl
coming-is, that thou to-me give-away.' By-the-father his-own property

unhā̃nũ wanḍ dittā. Ajē bahũ dihāṛē nāhī langhē jē nikṛā
to-them dividing was-given. Yet many days not passed that the-young

puttr habbhā-kujjh hikaṭṭhā kar-kā hikk dūrdē mulkhē-dār
son all-anything together made-having a of-distance country-towards

ṭur-gēā, tā uṭṭhā āpṇā māl luchpuṇē-vichch
went-away, and there his-own property debauchery-in

waññā-chhōṛe-us. Jis-wēlā uh habbhā-kujjh
causing-to-go-was-lost-by-him. At-what-time he all-anything

khā-pī-riā, us-mulkhē-vichch waḍḍā kāḷ ā-piā. tā
having-eaten-drunk-remained, that-country-in a-great famine coming-fell, and

uh muthāj hōṇ laggā. Uh us-mulkhēdē kaĩ-waskīṇē-kōḷ
he needy to-become began. He of-that-country a-certain-resident-near

laggā-giā, tā us usāh āpṇē-khētrā̃-vichch sūr
was-attached, and by-him as-for-him his-own-fields-in swine

charāṇē-wāstā munj-dittā. Usdā dill karẽdā-āh jē, 'mā̃ āpṇā
grazing-for it-was-sent. Of-him the-heart doing-was that, 'I my-own

ḍhiḍḍ us-patrī-nāḷ bharā̃ jehṛī sūr khā̃dē-āhē.' Hōr-kōī
belly that-leaf-with may-fill which the-swine eating-were.' Other-anyone

usāh kujjh nā dēdā. Jis-wēlā us āpṇē-dillē-vichch
to-him any-thing not used-to-give. At-what-time by-him his-own-heart-in

ḍhũḍh kītī, tā us ākheā jē, 'māḍē-piōdē kitnē
search was-made, and by-him it-was-said that, 'of-my-father how-many

naukrā̃-kōḷ aphrahũ ṭukkar āh, tā mā̃ piā bhukkhā-marḍā-hā̃.
servants-near superfluous bread is, and I fallen hungry-dying-am.

Mã̃ uṭṭh-kā piō-kōḷ laggā-wānã̃ tā usnũ ākhsã̃, "piō,
I arisen-having the-father-near will-go-along and to-him I-will-say, "father,
mã̃ Khudādā gunāh kītā, tā tãhḍā bī kītā, tā tãḍā
by-me of-God sin was-done, and of-thee also was-done, and thy
puttr akhwāwaṇē jōgā nāh rehā. Mãnũ āpṇā hikk naukar
son to-be-called fit not I-remained. Me thine-own a servant
jāṇ-kā rakkh-ghinn."' Watt uh uṭṭheā tā āpṇē-piō-kōḷ
considered-having keep."' Then he arose and his-own-father-near
āeā. Par ajē bahũ dūr-hī āh, jē usdē-piō usnũ
came. But yet very distant-even he-was, that by-his-father as-for-him
wēkh-ghiddā, tā usnũ taras āeā. Bhajj-kā usnũ
it-was-seen, and to-him compassion came. Run-having as-for-him
gaḷē-nāḷ lā-ghidde-us, tā chume-us. Puttrē
the-neck-with it-was-applied-by-him, and it-was-kissed-by-him. By-the-son
usnũ ākheā, 'piō, mã̃ tãḍā gunāh kītā tā Khudādā
to-him it-was-said, 'father, by-me of-thee sin was-done and of-God
gunāh kītā; tãhḍā puttr akhwāwaṇē jōgā nāh rehā.' Par
sin was-done; thy son to-be-called worthy not I-remained.' But
piō āpṇē-naukrã̃ ākheā jē, 'changē-sī changē
by-the-father (to-)his-own-servants it-was-said that, 'good-than good
chīṛē ghinn-āō, tā isnũ puwāeō; nāḷē
garments bring, and to-this-one clothe; together-with
isdē-hatthī chhāp, tā pārī juttī puwāeō; khāwã̃,
of-this-one-on-the-hand a-ring, and on-the-foot shoe clothe; let-us-eat,
piã̃, nāḷē khushī karã̃; kiõ-jē ihū mãḍā
let-us-drink, together happiness let-us-make; why-that this-very-one my
puttr mar-gēā-āh, huṇ watt jiweā; ihū waṅā-piā-āh, huṇ
son dead-gone-was, now again lived; this-very-one lost-fallen-was, now
labbh-piā.' Phir uh khushī karaṇ laggē.
got-fell.' Then they happiness to-do began.

Us-wēlā usdā waḍḍā puttr khētrā-vichch āh. Jis-wēlā uh
At-that-time his great son the-field-in was. At-what-time he
āeā tā gharā-kōḷ pauhtā, us gāuṇā-khēḍṇādā awāj
came and the-house-near arrived, by-him of-singing-sporting the-sound
suṇeā. Us hikkī-naukrānũ saddeā tā puchchhe-us
was-heard. By-him to-one-servant it-was-called and it-was-asked-by-him
jē, 'eh kē gall āh?' Us usāh ākheā jē. 'tãḍā
that, 'this what thing is?' By-him to-him it-was-said that, 'thy
bhirā ā-rehā, tãḍē-piō rōṭī kītī-āh, kiõ-jē uh khārī-mehrī

labbh-piā.' Uh kāwṛī hōeā, tā andar nā gēā. Is-gallã̄-tā
got-fell.' He angry became, and within not went. This-reason-for
usdā piō bāhar laggā-āeā, tā usdī minnat-muthājī
his father outside came, and of-him persuasion-entreaty
kītī-us. Us piōnũ jawāb dittā, 'wēkh, mã̄
was-made-by-him. By-him to-the-father answer was-given, 'see, by-me
bahũã̄-warhiã̄-thī tã̄ḍā ākheā nahī mōṛeā; par tuddh mãnũ
many-years-from thy said-thing not was-turned-aside; but by-thee to-me
kaddī hikk lēḷā bī nã̄ dittā, jē mã̄ āpṇē-yārã̄-vichch
ever one lamb even not was-given, that I my-own-friends-among
khushī karã̄; par tã̄ḍā ihū puttur āũdā-ī-gēā,
happiness may-make; but thy this-very son immediately-on-his-coming,
jis tāḍā māl kanjriã̄-uttā waññā-chhōṛeā, tuddh usdī khātar
by-whom thy property harlots-on was-wasted, by-thee of-him for-the-sake
rōṭī kītī-āh.' Piō usnũ ākheā, 'puttrā, tũ hamēshã̄
bread made-is.' By-the-father to-him it-was-said, 'son, thou always
mã̄ḍē-kōḷ rehnā. Jō-kujjh mã̄ḍē-kōḷ āh, sārā tã̄ḍā-ī
of-me-near art-remaining. What-anything of-me-near is, all thine-verily
āh. Changā ījã̄-ī āh, jē asī khushī karẽdē-ãh, tā tũ
is. Good thus-indeed was, that we happiness doing-are, and thou
bī khush hōwā-j, kiõ-jē ih tã̄ḍā bhirā mar-gēā-āh, watt
also happy may-be-thou, why-that this thy brother dead-gone-was, again
jīweā; tā waññātā-hōeā, phēr laddhā.'
lived; and lost-became, again was-got.'

[No. 45.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

DHANNĪ DIALECT. (JHELUM DISTRICT.)

SPECIMEN II.

Hikk āh bātshāh. Hikk-dihāṛā uh shikār gēā. Rāh-vichch
One was king. One-one-day he to-hunting went. The-road-in
wãdeã̃ hikk lakṛīã̃-āḷā takke-us, tā us-kōḷ̃
while-going a wood-man was-seen-by-him, and him-from-near
puchchhe-us, 'tãhḍā nã̃ kē āh?' Us ākheā jē, 'mãhḍā
it-was-asked-by-him, 'thy name what is?' By-him it-was-said that, 'my
nã̃ Bahādur Shāh āh.' Bātshāh dillā-vichch hirāṇ hōeā jē,
name Bahādur Shāh is.' The-king the-heart-in perplexed became that,
'ih bī Bahādur Shāh, tā mã̃ bī Bahādur Shāh. Mã̃
'this-one also Bahādur Shāh, and I also Bahādur Shāh. I
sārē-mulkhēdā sāī̃ ã̃, tā ih lakṛīã̃ wēch-kā gujrāṇ
of-the-whole-country lord am, and this-one woods sold-having livelihood
karẽdā.' Issā-hirāṇgī-vichch āpṇē-girã̃ āeā, tā āpṇī-
is-making.' This-very-perplexity-in in-his-own-village he-came, and of-his-
bātshāhīdā sāreã̃-siyāneã̃nũ sadd-kā puchchhe-us jē 'mãhḍā
own-kingdom to-all-the-wise-men called-having it-was-asked-by-him that 'my
nã̃ tā is-lakṛīã̃-āḷēdā nã̃ hikkā-ī āh. Phir bakhtã̃-vichch itnã̃
name and of-this-wood-man the-name one-verily is. Then fortunes-in so-much
faruq kiõ̃ piā?' Par is-gallādā jawāb kissā na-dittā.
difference why fell?' But of-this-thing the-answer by-anyone not-was-given.
Phir ih gall āpṇī-sawãṇinũ suṇāe-us. Us
Then this thing to-his-own-wife was-caused-to-be-heard-by-him. By-her
ākheā jē, 'hōr-tā kujjh faruq sahī nahī̃ hõ̃dā, par
it-was-said that, 'other-in-fact any difference exact not is-becoming, but
ih malūm hõ̃dā jē isdī tarīmut kōī ku-chajjī-jahī āh.'
this evident becomes that of-him the-wife some un-wise-like is.'
Bātshāh is-gallā-thī̃ kāwṛī hōeā, tā usnũ lakṛīã̃-āḷēdē hawālā
The-king this-thing-from angry became, and her of-the-wood-man in-charge
kar-kā ākhe-us tã̃, 'wanj isnũ, bātshāh baṇā-dēh.'
made-having it-was-said-by-him then, 'go to-this-one, a-king make(-him).'

Khär, us-vichārīdā kē zōr āh ? Uh us-lakṛī-āḷē-nāḷ
Well, of-that-hapless-one what strength was ? She that-wood-man-with
laggī-gaī, tā usnũ ākhe-us, 'suṇ, jē bātshāh kāwṛī-nāḷ
went-along, and to-him it-was-said-by-her, 'hear, that by-the-king anger-with
mãnũ tãhḍā-hawālā kar-chhōṛeā. Huṇ mã tãhḍī dhī, tũ
as-for-me in-thy-charge it-has-been-abandoned. Now I thy daughter, thou
mãhḍā piō. Ījã kujjh-dihāṛē gujrāṇ karīẽh, tā wēkhãh
my father. In-this-way for-some-days passing let-us-do, and let-us-see
jē Khudā kē karẽdā.' Us ākheā, 'chāgā.'
that God what will-do.' By-him it-was-said, 'good.'

Jis-wēlā uh bātshāh-zādī usdē-ghar gaī, tā diṭṭhe-us
At-what-time that princess into-his-house went, and it-was-seen-by-her
jē aggā usdē dō puttur tā dō dhīã hikk sawãṇī āhī, tā
that in-front of-him two sons and two daughters one wife was, and
chhẽwã uh āp āh. Huṇ satt ādmī hō-gaē. Pāhlā-dihāṛā uh
the-sixth he himself was. Now seven persons became. On-the-first-day she
chup kar-kā unhãdā tamāshā wēkhdī rahī. Lakṛīãdē jehṛē
silence made-having their exhibition seeing she-remained. Of-woods what
paisē usnũ ḍhāhē-āhē, unhãdiã bajārõ rōṭiã ghinn āeā.
pice to-him got-were, of-them from-the-market breads having-taken he-came.
Par uh ṭukkar unhãnũ pūrā nā hōeā. Bātshāh-zādī ih hāl
But that bread to-them full not became. By-the-princess this condition
wēkh-kā usnũ ākheā jē, 'dẽhã tũ dãṇē ghinn
seen-having to-him it-was-said that, 'to-morrow thou grains having-taken
ãṇĩ, rōṭiã nā ãṇĩ.' Us ĩjã kītā, tā unhã dãṇē
bring, breads not bring.' By-him thus it-was-done, and by-them the-grains
ghar pīh-ghiddē. Ap bī raj khādhe-ōnã, tā
at-home were-ground. Themselves also to-satisfaction was-eaten-by-them, and
kujjh āṭā wadh-piā. Nitt āṭā pichchhā paũdeã-paũdeã
some flour remained-over. Continually flour behind on-falling-on-falling
itnā juṛ-gēā, jē unhã hikk khōtā chā-ghiddā.
so-much accumulated, that by-them an ass was-taken (i.e. *bought*).
Usdē-sirdī-gaḍḍī rōzdē-kharchā-vichch rahī, tā jē unhã
Of-its-head-the-bundle of(-every)-day-the-expense-in was, and that by-them
hikk ṭahlīā rakkh-ghiddā. Usāh bī unhã issā-kammā-tā
a servant was-engaged. As-for-him also by-them in-this-very-business
lā-dittā. Hōr bachat wadhīk hōṇ lagg-paī, par rut
it-was-appointed. Other saving more to-be began, but the-season
unhālēdī ā-gaī ; gujārē-wāstā rōz gaḍḍī ghinn-ãwaṇ tā
of-the-summer arrived ; livelihood-for (every-)day a-bundle to-bring and

hōr lakṛiã̄ bāhar pahāṛā-muḍḍh hikaṭṭhiã̄ karaṇ lagg-paē, tã̄
other woods outside the-hill-at-the-foot together to-make they-began, so
jē hikk waḍḍā ḍhēr hikaṭṭhā hō-gēā.
that a great pile together became.

Khudādī karnī kẹ̄ hōeā, jē hikkī-dihāṛā us-ḍhērnũ̄ agg
Of-God the-doing what became, that on-one-day to-that-pile fire
lagg-paī, tā sārā saṛ-gēā. Dūā-dihāṛā jē uh lakṛiã̄
became-attached, and all was-burnt-up. On-the-second-day that they woods
ghinnaṇ gaē, tā wēkhdēn jē sāriã̄ lakṛiã̄ saṛiã̄ paiã̄-ahn,
to-take went, and they-are-seeing that all the-woods burnt fallen-are,
par kōleã̄-tallā pīḷē-pīḷē kujjh ṭōṭē kissā-shādē paē-hōē-ahn.
but the-coals-under yellow-yellow some pieces of-some-thing fallen-become-are.
Uh wēkh-kā Bahādur Shāh rõdā-piṭẽdā ghar laggā-āeā.
That seen-having Bahādur Shāh weeping-beating home came-along.

Bātshāh-zādīnũ̄ ākhe-us jē, 'wēkh, asāḍī kītī-kartī
To-the-princess it-was-said-by-him that, 'see, our did(-and)-done
ruṛh-gaī-āh, tā ajāhē kaī ṭōṭē unhãdē-tallā paē-hōē-ahn.'
rolled-away-gone-is, and this-like some pieces of-them-under fallen-become-are.'
Uh wēkh-kā bahũ̄ khushī hōī, tā ākhe-us jē, 'kujjh
She seen-having very happy became, and it-was-said-by-her that, 'any
haul nã̄ kar. Ih tā waḍḍī chãgī shā laddhī āh. Wanj,
fear not make. This indeed very good thing got is. Go,
bajār-vichch wēch ā.' Uh ṭōṭā wēch-kā rāhṇē-wāstā chãgī
the-market-in having-sold come.' That piece sold-having remaining-for a-good
jā baṇwāi-us, tā us-sōnēdī khāṇ chaphērē hikk
place was-got-made-by-her, and of-that-gold the-mine on-the-four-sides a
hawēlī baṇwā-chhōṛi-us, tā thōṛeã̄-dihāṛeã̄-vichch hikk waḍḍā
palace was-got-completely-made-by-her, and a-few-days-in a great
amīr hō-gēā. Tā bātshāh-zādīdē ākhṇā-tā bātshāhdī rōṭī
lord he-became. And of-the-princess the-saying-on of-the-king bread
hōṛ-kā ghar ghinn-āeā. Par bātshāh usnũ̄
invited-having (to-his)-house he-brought. But by-the-king as-for-her
na-pachhātā. Duhã̄ ral-kā rōṭī khādhī. Bātshāh-zādī
it-was-not-recognised. By-both united-having bread was-eaten. The-princess
bātshāhdē-kōḷ bahũ̄-sārē ḍhōē ghinn-kā hatth bannh-kā ā
of-the-king-near many-all presents taken-having hand joined-having having-come
khalōtī, tā ākhe-us, 'wēkh, Bātshāh, ih ōhī Bahādur
stood, and it-was-said-by-her, 'see, King, this that-very Bahādur
Shāh lakṛiã̄ wēchṇā-āḷā āh, tā mã̄ ōhī gōlī ã̄h, jisnũ̄
Shāh woods selling-man is, and I that-very maid am, as-for-whom

tuddh gharõ kaḍḍh-chhōṛeā-āh.' Bātshāh waḍḍā khush hōeā, tā
by-thee from-the-house it-was-expelled.' The-king very happy became, and
bīwīnũ ghar ghinn-āeā, tā usdī-danāī-tā shābās ākhi-us.
the-lady home he-brought, and her-wisdom-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 lies, 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 I 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 realised from the sale of his fuel were spent in buying loaves of bread in the bazar, 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 all 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 bazar.' With the money he got for it she made him build a comfortable 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 Bahādur Shāh, 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!'

HINDKŌ OF PESHAWAR.

Lahndā cannot be called the language of the District of Peshawar, any more than it can be called the language of Kohat.[1] Peshawar is a Paṣhtō-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 Lahndā, 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 Paṣhtō and Hindkō spoken, but also Hindōstānī, Pañjābī and other languages of various parts of India. All these have contributed to corrupt Hindkō, and we therefore find not only a very free use of Persian and Arabic words, but even of Hindōstānī idioms. This is specially the case in regard to the 50,000 speakers of Hindkō in Peshawar City itself. Here the mixture of languages is so great that some, not without reason, describe this form of Hindkō, locally known as Peshāwarī, as a mongrel product of city life. Be that as it may, we may class the Hindkō of Peshawar District and City as follows :—

Hindkō of the District	79,000
Peshāwarī or Hindkō of the City	50,000
TOTAL .	129,000

I give two examples of the Hindkō 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 *ghazal*, 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 Lahndā of the Jhelum Dhan and of Hazara.

In dealing with the Hindkō of Mianwali we noticed some instances of the mispronunciation of Arabic and Persian words. In Peshawar we have a similar case in the word *laikh* instead of *lāiq*, fit. In the second specimen, if the translation supplied with the text is correct, we have the Arabic word *akṣar*, generally, used in the sense of *ākhir*, 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 Pēshāwarī. Here we even have Persian idioms used with Indian words. Thus *vich* is used as a preposition, not as a postposition, and we have *gham maḥshar-dē-nē* for *maḥshar-dē gham-nē*, an order of words entirely un-Indian, and due to the memory of the Persian *gham-ē-maḥshar*.

The influence of Pañjābī and Hindōstānī is very strong. The Agent case is formed by adding *nē*, and not as in the standard by a special declensional form. The postposition of the Ablative is the Hindōstānī *sē* (*sab-sē, sālā̃-sē, kahṇē-sē, mukh-sē*). In the Peshāwarī specimens we have the Hindōstānī *āsā*, (= *aisā*), of this kind, and *kuchh*, instead of *kujjh*, anything.

[1] See page 458.

In verbs, the infinitive ends in *ṇā* or *nā*, as in Pañjābī (not in *uṇ*), its oblique form ending in *ṇē* (*nė*) (not in *aṇ*) as in *karnē laggē*, they began to do; *gāṇē-nachchṇēdā āwāz*, the sound of singing and dancing. In the latter example, note that *āwāz* is treated as masculine, not as feminine.

Several Hindōstānī verbs are used, such as *jāṇā* instead of *vañun*, to go; *kahṇā*, not *ākhun*, to say; *dauṛnā*, not *bhajjuṇ*, to run.

In pronunciation, we may note that *i* takes the place of short *e*, as in *kahiā*, instead of *kaheā*, said. The letter *d* is not cerebralized as in Thaḷī.

In the declension of nouns the word for 'father' is *piū*, which remains unchanged for all cases of the singular and the nominative plural. The obl. plur. is *piūā̃*.

The words for 'in' and 'from in' are *vich* and *vichō*, not *vichch*, *vichchō̃*. In sentence 237, we have *chō̃*, meaning 'from,' apparently a contraction of the latter.

The following pronominal forms occur:—

mã̃, I; *manē*, case of agent; *manū̃*, or *mānū̃* (Specimen II), to me; *mērā*, my.
assī, obl. plur. *assā̃*, we; *asāḍā*, our.
tū or *tū̃*, thou; *tanē*, case of agent; *terā*, thy.
tussī, obl. plur. *tussā̃*, you; *tusāḍā*, your.
eh, *ē*, this, these; obl. sing. *is*; obl. plur. *inhā̃* or *inā̃*.
woh, *oh*, *ō*, he, they; obl. sing. *us*; obl. plur. *unhā̃* or *unā̃*.

Other pronouns are as in Standard Lahndā.

The Present of the verb substantive is conjugated as follows:—

'I am,' etc.

	Sing.	Plur.
1.	*hū̃*, *hã̃*, *wã̃*, *ã̃*	*hã̃*, *ã̃*, *wã̃*.
2.	*hẽ̃*, *wẽ̃*, *ẽ̃*, *hẽ̃*, *wẽ̃*, *ẽ̃*	*hō*, *ō*.
3.	*hä*, *wä*, *ä*, *hė*, *wė*, *ė*	*hẽ̃*, *ẽ̃*, *han*, *an*.

It will be seen that it differs from the Standard in the third person plural. The forms beginning with *w*, *wã̃*, *wẽ̃*, *wẽ̃*, *wē*, *wä*, seem to be used only after vowels, as in *mārnā-wã̃*, I am striking; *charāndā-wä* (sentence 229), he is grazing; *lammā-wä*, he is tall (sentence 231).

The Past tense is quite different from the Standard. It is *āyā*, was, plur. *āē*; fem. sing. and plur. *āī*. It will be observed that it is identical in form with *āyā*, he came.

There is a negative verb substantive *nayyã̃*, I am not, equivalent to the Standard *nimhū̃*.

The verb 'to become' is *hōṇā*, not *thīṇā*.

In the active verb, the infinitive, as previously stated, ends in *ṇā* or *nā*, not *uṇ*.

The chief departures from the Standard are, however, in the future and present definite tenses.

The future is thus conjugated:—

'I will strike,' etc.

	Sing.	Plur.
1.	*mārsã̃*	*mārsīã̃*, *mārsã̃*.
2.	*mārsẽ̃*	*mārsō*.
3.	*mārsī*	*mārsan*.

So *jāsã̃*, I will go; *kahsã̃*, I will say; *khāsẽ̃* (Specimen II), thou wilt eat; *chhuṭsẽ̃*, thou wilt escape (*id.*). It will be observed that transitive verbs do not insert *ē* as in the Standard. In *puchhsiā*, he will question thee (Specimen II), the suffix of the accusative of the 2nd person singular appears to be *ā*. If this is correct, we may compare the corresponding suffix *ā* of Shiṇā, one of the Dardic languages, spoken in the country round Gilgit.

For the Present Definite we have :—

'I am striking,' 'I strike,' etc.

	Sing.	Plur.
1.	*mārnā-ã̃, mārnā-wã̃, mārnã̃*	*mārnē-ã̃, mārnē-wã̃.*
2.	*mārnā-ẽ̃, mārnā-wẽ̃, mārnẽ̃*	*mārdē-ō.*
3.	*mārdā-ē, mardā-wē, mārdā*	*mārdē-ã̃.*

Similarly *marnā-ã̃*, I am dying, *karnā-wã̃*, 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 (*mārnā*) and the North-Western (*mārdā*) forms of the present participle are employed.

The Perfect contracts its forms as in the present. Thus we have not only *miliā-wē*, it is being got; *phiriā-wã̃*, I have walked (sentence 224); but also *hōiã̃*, for *hōiā-ã̃*, I have become.

For irregular past participles we may note :—

piā, not *pēā*, fallen.
giā, not *gēā*, gone.
littā, not *lēā*, taken.
dittā, given.
kītā, done.

[No. 46.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKŌ. DISTRICT PESHAWAR.

SPECIMEN I.

Hikk-ādmīdē dō puttar āē. Unā̃-vichō nikṛēnē
Of-one-man two sons were. Them-from-among by-the-younger
piūnū̃ kahiā, 'bāwē, jāedād-vichō jehṛā hissa manū̃
to-the-father it-was-said, 'father, the-property-from-in what share to-me
pahũchdā-ē manū̃ dē-dē.' Tē usnē unā̃dē vichkār sārā māl
arriving-is to-me give.' And by-him of-them among all the-property
waṇḍ-dittā. Thōṛē-hī dinā̃dē pichchhē chhōṭē-naḍḍhēnē sab-kujjh
was-divided-out. A-few-verily of-days after by-the-younger-boy everything
jamā kar-kē hikk-dūr-mulkdā safar ikhtiyār kītā, tē utthē
collected made-having of-a-far-country journey recourse was-made, and there
sārī dunyā badmāshī-vich uḍā-dittius. Tē jad oh
all wealth debauchery-in was-caused-to-fly-away-by-him. And when he
sab-kujjh kharch kar-chukkiā, us-mulk-vich waḍḍā kāl piā,
everything expended had-done-completely, that-country-in a-great famine fell,
tē oh mōtāj hoṇē laggā. Oh jā-kē us-mulkdē
and he poor to-become began. He gone-having of-that-country
hikk-mu'tabirdē nāl hō-giā, jisnē usnū̃ apṇiā̃-paṭṭiā̃-tē sūr
of-a-well-to-do-man with became, by-whom as-for-him his-own-fields-to swine
charāṇē bhēj-dittā. Tē oh unā̃-chilkiā̃dē nāl pēṭ bharnēnū̃
to-feed it-was-sent. And he of-those-husks with the-belly for-filling
rāzī āyā, jehṛē sūr khāndē-āē, par oh bhī usnū̃ kōī
willing was, which the-swine eating-were, but that even to-him anyone
nahī dēndā-āyā. Jad usnū̃ hōsh āē, tā̃ kahṇē laggā ke,
not giving-was. When to-him senses came, then to-say he-began that,
'mērē-piūdē kaī nōkar bhī hōrā̃nū̃ rōṭī dē sakdē-aī, tē
'of-my-father how-many servants also to-others loaves give can, and
mā̃ bhukkhē piā marnā-ā̃. Mā̃ uṭh-kē apṇē-piū-kōl
I in-hunger fallen dying-am. I arisen-having my-own-father-near
jāsā̃, tē usnū̃ kahsā̃, "bāwā, manē Khudādā gunāh kītā-ē tē
will-go, and to-him I-will-say, "father, by-me God-of sin done-is and

tērē-sāmṇē; mã̃ hōr tērē-puttar-kahāṇēdē laikh nayyã̃; manũ̃
in-thy-presence; I any-more of-thy-son-to-be-called fit am-not; me
hikk naukrã̃-hār rakh-lē." ' Tē oh uṭhiā, tē piũdē kōḷ
one servants-like keep." ' And he arose, and of-the-father near
āyā. Magar oh ajlē bahut dūr-ī āyā ke piũnē usnũ̃
came. But he still very distant-even was that by-the-father to-him
vēkh-littā. Usnũ̃ tars āyā, dauṛiā, tē usdē gaḷē-nāḷ
it-was-descried. To-him compassion came, he-ran, and of-him the-neck-with
lagg-giā, tē usnũ̃ chumius. Puttarnē usnũ̃
became-applied, and to-him it-was-kissed-by-him. By-the-son to-him
kahiā ke, 'bāwā, manē Khudādā gunāh kītā-ē, atē tērē-
it-was-said that, 'father, by-me God-of sin done-is, and in-thy-
sāmṇē; pas mã̃ hōr tērē-puttar-kahāṇēdē laikh nayyã̃.'
presence; moreover I any-more of-thy-son-to-be-called fit am-not.'
Magar piũnē nōkrã̃ũ̃ kahiā ke, 'hikk sab-sē hachchhā
But by-the-father to-the-servants it-was-said that, 'a all-than good
jāma liyā-kē usnũ̃ pawāō; hikk mundrī hatth-vich, tē
garment brought-having to-him clothe; a ring the-hand-on, and
juttiã̃ pārã̃-vich pawāō; tē āō, khāẽ tē khushī manāẽ;
shoes the-feet-on put-on; and come, let-us-eat and rejoicing let-us-celebrate;
kyũ̃-ke mērā naḍḍhā mōiā hōiā, phir jī piā-ē; gumiā-āyā, tē
because my boy dead became, again living fallen-is; lost-was, and
labbh-piā-ē.' Tē ō khushī karnē laggē.
got-fallen-is.' And they rejoicing to-make began.

Us-vēlē usdā waḍḍā puttur apṇī-paṭṭī-vich āyā. Jad ke
At-that-time of-him the-elder son his-own-field-in was. When that
oh apṇē-ghardē nēṛē pahũchiā, tad usnē gāṇē-nachchṇēdā āwāz
he of-his-own-house near arrived, then by-him of-singing-dancing sound
suṇiā. Usnē nōkrãdē vichō hikknũ̃ balāiā, tē
was-heard. By-him of-the-servants from-among one-to it-was-called, and
puchhius ke, 'eh kē muāmla ē?' Usnē usnũ̃ kahiā
it-was-asked-by-him that, 'this what business is?' By-him to-him it-was-said
ke, 'tērā bhirā āyā-ē. Tērē-piũnē mihmānī kītī-ē, kiũ̃-ke
that, 'thy brother come-is. By-thy-father a-feast made-is, because
usnũ̃ oh sahīh-salāmat miliā-wē.' Oh ghussa-vich ā-giā, tē andar
to-him he safe-and-sound got-is.' He anger-in came, and inside
nahĩ jāndā-āyā. Watt piũ usdā bāhir āyā, tē usdiã̃
not going-was. Then the-father of-him outside came, and of-him
minnatã̃ karnē laggā. Usnē jawāb-vich piũnũ̃ kahiā
remonstrances to-make began. By-him answer-in to-the-father it-was-said

ke, 'vēkh, itṇē-sālã̄-sē mã̄ tērī khidmat kārnā-wã̄, tē
that, 'see, so-many-years-from I thy service doing-am, and
tērē-kahṇē-sē bāhir kadī nahĩ̄ hōiã̄; tē tad bhī tanē hikk
thy-saying-from outside ever not I-became; and then even by-thee a
bakrōṭa-jiā manũ̄ nahĩ̄ dittā, ke mã̄ yārã̄dē nāḷ khushī
kid-even to-me not was-given, that I of-friends with rejoicing
maṇāwã̄. Jũ̄-hī tērā eh puttur āyā, jisnē tērā māl-matā
may-make. When-even thy this son came, by-whom thy property
kanjrīã̄-tē uḍāiā-ē, tanē usdī khātir mihmānī kītī-ē.' Usnē
harlots-on wasted-is, by-thee of-him for a-feast made-is.' By-him
usnũ̄ kahiā ke, 'puttar, tū mērē nāḷ ẽ̄. Jō-kujjh mērē-
to-him it-was-said that, 'son, thou of-me with art. Whatever of-me-
kōḷ ē sab-hī tērā ē. Eh munāsib āyā ke assī khush tē
near is all-even thine is. This proper was that we happy and
khurram hōẽ̄, kiũ̄-ke eh tērā bhirā mōiā hōiā, huṇ jī-piā;
joyful may-be, because this thy brother dead became, now living-fell;
gumiā hōiā, paidā hō-giā-ē.'
lost became, found become-is.'

[No. 47.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

PESHĀWARĪ DIALECT. DISTRICT PESHAWAR.

SPECIMEN II.

غزل پشاور

خالق اکبر دی بندگی کرلے کچھہ وقت سحار *
اکثر مرنائی بندیا غفلت وچ نہ سو قرار *

ایسی غفلت نے بہلائیں بہلیں کیوں نادان توں *
خوشیاں کر دم نوں نبائیی وچ فاني دوران توں *

بہت کہاسیں ارمان توں جد پُچھہسیا پروردگار *
خالق اکبر دی بندگی کرلے کچھہ وقت سحار *

خالق اکبر دے اگّي بن عملاں دیسیں ے جواب *
مشکل چھٹسیں اسجگہہ جگ فانی کرلے ثواب *

دل نوں ورم ایے لگی ای حق میری ندی عذاب *
عرضاں کرنا وچ جناب تو بخشن‌والا ھیں ستّار *

بخشش منگنا تیری خالق غم محشر دی نے چھوڑی گال *
عفو کر قدرت دے مالک مشکل دسدی بہت محال *

سب کچھہ ھی وچ تیری تعلق ھور کسی دی ے مجال *
خاطر حضرت دي ذوالجلال میری بیڑی نوں جہب کردی پار *

خاطر حضرت دي خدا غم نہ مینوں توں دکھا *
دین نبی دا ھے سوایا شافع روز جزا *

نام اقدس توں گھول گھمایا یا محمد مصطفے *
میرزے کرلے خوش طبع خوش غزل مکہہ سے پکار *

[No. 47.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

PESHĀWARĪ DIALECT. DISTRICT PESHAWAR.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

GHAZAL-Ĕ-PESHĀWAR.

ODE-OF-PESHAWAR.

1. Khāliq-ĕ-Akbardī bandagī kar-lā kuchh waqt-ĕ-saḥār.
Of-Creator-the-Great worship perform some (at-)the-time-of-dawn.
Akṣar marnā-ī, bandi-ā, ghaflat-vich na sō qarār.
At-last one-must-die-verily, man-O, negligence-in not sleep permanently.

2. Āsī-ghaflatnē bhulā-ẽ; bhullẽ kyũ nādān tũ?
By-such-negligence misled-thou-art; should-be-misled why fool thou?
Khwushiā̃ kar damnũ nibāiyē vich-fānī-dōrān, tũ.
Happinesses having-done life (acc.) pass in-transitory-age, thou.

3. Bahut khāsẽ armān tũ, jad puchhsiā Parwardagār.
Much thou-wilt-eat regret thou, when will-question-thee Providence.
Khāliq-ĕ-Akbardī bandagī kar-lā kuchh waqt-ĕ-saḥār.
Of-Creator-the-Great worship perform some (at-)the-time-of-dawn.

4. Khāliq-ĕ-Akbardē aggē bin-'amlā̃ dēsẽ kē jawāb?
Of-Creator-the-Great before without(-good)-works thou-wilt-give what answer?
Mushkil chhuṭsẽ us-jagah, jag fānī,
With-difficulty thou-wilt-escape (in-)that-place, the-world transitory,
kar-lā ṣawāb.
perform virtuous-acts.

5. Dilnũ warm-ī laggī-ē, Haqq mērē, na dē
To-the-heart inflammations-verily attached-is, Truth my, not give
'aẓāb.
punishment.
'Arẓā̃ karnā̃ vich-Janāb, Tũ Bakhshaṇwālā hẽ, Sattār.
Petitions I-make in-the-Presence, Thou the-Forgiver art, O-Veiler.

6. Bakhshish mangnā̃ Tērī, Khāliq, gham maḥshardēnē chhōṛē-gāl.
Forgiveness I-ask Thy, Creator, the-woe by-of-doomsday I-am-eaten-away.

'Afū kar, Qudratdē Mālik, mushkil dissdē bahut
Pardon make, of-Omnipotence Lord, difficulty appears very
mŏḥāl.
insurmountable.

7. Sab-kuchh hē vich-Tērē-ta'alluq, hōr-kisēdī kē majāl?
Everything is in-Thy-control, of-other-anyone what authority?
Khāṭir-Ḥaẓratdī, Zu'l-jalāl, mērī bēṛīnū jhabb
For-the-sake-of-the-Prophet, Possessor-of-Splendour, my boat (acc.) *quickly*
kar-dē pār.
cause-to pass-over.

8. Khāṭir-Ḥaẓratdī, Khudā, gham na mānū Tū dikhā.
For-the-sake-of-the-Prophet, God, woe not to-me Thou show.
Dīn Nabīdā hē siwāyā, shāfĕ'-ĕ-rōz-ĕ-jazā.
Faith of-the-Prophet is superior-to-all, a-mediator-of-the-day-of-requital.

9. Nām-ĕ-aqdas, tū ghōl-ghumāy-ā, Yā Muḥammad Muṣṭafā.
Name-the-Holy, thou the-escape (?), O Muḥammad Mustafa.
Mīrzē, kar-lā khwush-ṭab', khwush ghazal mukh-sē
O-Mirza, make(-thyself) of-joyful-disposition, joyful ode mouth-from
pukār.
cry-out.

FREE TRANSLATION OF THE FOREGOING.

1. Offer prayer at least at dawn to the Great Creator. In the end[1] 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[2] by the woe of Doomsday. Pardon me, O Thou Lord of Omnipotence; for desperate seem to me my difficulties.

[1] So translated in the copy of the text received from Peshawar. *Akẓar* seems to be written by mistake for *āḵẖir*.
[2] So *chhōṛē gāl* is 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 Requital.
9. O Thou Holy Name! Thou art my escape,[1] O Muḥammad Mustafa. O Mirzā (the poet's name), make thyself joyful, and cry out from thy mouth a joyful ode.

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[1] The meaning of *ghōl-ghumāī* is doubtful. In Hindī it means 'evasion,' 'subterfuge.' The local scribe translates the passage :—'I consecrate my life for Thy Holy Name,'—but I cannot make this to agree with the text.

HINDKĪ OF HAZARA.

The Lahndā of the District of Hazara is locally known as Hindkī. 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 308,867). Except in the extreme south-east there are also speakers of Paṣhtō in most parts of the district, and in the extreme north Gujurī is spoken by the Gujurs and Ajaṛs who wander with their flocks over the hill-country.[1] In the Tināwal hills in the west of the district, there is a separate form of Lahndā called Tināulī, while in a small tract on the eastern side we have another called Ḍhūṇḍī or Kaiṛālī.

The Hindkī of Hazara and also Tināulī both employ the North-Western suffix *dā* for the genitive, while Ḍhūṇḍī employs the North-Eastern *nā*. Immediately after Hindkī we shall describe Tināulī, but Ḍhūṇḍī has been already described in connexion with the other North-Eastern dialects of Lahndā which form the genitive in *nā* on pp. 495ff. *ante*. According to the Hazara Gazetteer, 1907 (p. 41), the pronunciation of this Hindkī 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 Lahndā.

In two other respects this Hindkī shows points of agreement with the North-Western dialects of Lahndā, 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 *ã̄* for the dative, and in the addition of *ē* to form the oblique singular of masculine nouns ending in a consonant. The specimens show one or two other minor peculiarities. Thus, the letter *s* (representing an original *sh*) is used instead of the standard *h* in the word *warsā* (Sanskrit *varshakaḥ*), but Southern *warhā*, a year. Also we have the termination of the past participle *iā*, instead of *eā*, as in *ākhiā*, standard *ākheā*, said. So also *piō* (obl. *piū*), not *peō* (*peū*), a father.

The Vocabulary occasionally follows Hindōstānī or Pañjābī. Thus we have *dēkhuṇ*, not *vēkhuṇ*, to see; *dauṛuṇ*, not *bhajjuṇ*, to run; *gachhuṇ*, to go; *gāsã̄* or *jāsã̄*, not *vāsã̄*, I will go. The word for 'to say' is *ākhuṇ*, not *kahuṇ* or *kahṇā*, as in Peshāwarī. All these words may be taken as typical of both types of Northern Lahndā.

The declension of nouns follows Pañjābī and the Hindkō of Peshawar in using the postposition *nē* for the case of the agent. This postposition is also used in the North-Western Lahndā of the Murree Hills and of the Chibhal country. As in Awāṇkārī (p. 449), the postposition of the dative is *ã̄*. It is in frequent use. With it we may compare the suffix *ã̄* of the genitive in the neighbouring Kōhistānī of the Indus Kohistan and the dative postposition *ã̄h* of the Western Salt Range (*vide* p. 437 *ante*). Examples are *piū-ã̄*, (said) to the father; *mulkē-ã̄*, (went) to a country; *naukarē-ã̄*, (called) to a servant; *charāṇē-ã̄*, sent him for grazing (swine).

It will be observed that most of these nouns add an *ē* to the base to form the oblique form. Thus, from *mulk*, we have *mulkē*; from *naukar*, we have *naukarē*. *Charāṇē* (from the Pañjābī *charāṇā*) is, however, not an example of this. This is also a

[1] For an account of Gujurī, see pp. 930ff. of Vol. IX, Part IV of this Survey.

peculiarity of North-Eastern Lahndā. Other examples of this oblique form in Hindkī are *mālēdā*, of the property; *dūrēdā*, of distance; *gaḷē-nāḷ*, with the neck; *gharēdē nēṛē*, near the house. But the *ē* is not uniformly added. As well as *mulkē-ã̄*, we have *mulk-vich*, in the country; *us dēsdā*, of that land; *manāwaṇdā*, of celebrating; *jōwāb-vich*, in answer.

Very similarly the word *hikk*, one, sometimes becomes *hikkī* in the oblique form. Thus, *hikkī bāshindēdē*, of a dweller, but *hikk ādmīdē*, of one man.

For the pronouns, the following forms occur in the specimens:—

mã̄, I; *mhã̄*, to me; *mērā*, my; *assī*, we.

tũ̄, thou; *tuddh-nē* or *tũ̄-nē*, by thee; *tērā*, thy.

ē, this; *isã̄*, to this one.

ō, he, that; *usã̄*, to him; *ō*, they. For the Agent singular *us* is used, without *nē*.

For the verb substantive, the following forms occur:—

hã̄, I am; *hã̄*, thou art; *hä*, *hē*, or *ē*, he is.

A list of words, received from Hazara but not printed, gives for the present:—

	Sing.	Plur.
1.	*ã̄*	*ã̄.*
2.	*ã̄*	*ō.*
3.	*ä*	*ã̄.*

For the past, the specimens give:—

āhā (fem. *āhī*), he (she) was; *āhun* and *āhē*, they were.

The list of words gives:—

	Sing.	Plur.
1.	*ayã̄*	*ayã̄.*
2.	*ã̄*	*ayō.*
3.	*ayā*	*ã̄.*

This resembles the Peshāwarī *āyā*.

In the conjugation of the active verb the standard is closely followed. The infinitive ends in *uṇ*, with an oblique form in *aṇ*. Thus, *hōwaṇ laggā*, he began to be; *maṇāwaṇ laggē*, they began to celebrate; *maṇāwaṇdā hukm*, an order of celebrating (*i.e.* to celebrate).

The Pañjābī infinitive in *ṇā* with an oblique form in *ṇē* occurs once, in *charāṇē-ã̄*, for feeding.

The Present participle ends in *dā*, not in *nā*, as in the North-Eastern dialects.

In the present there is an instance of apparent false concord in *rōṭī mildē-āhē*, loaves (fem. singular) were being got (masculine plural). If *rōṭī* is not a mistake of the scribe for *rōṭē* (masculine plural), or if *mildē-āhē* is not a mistake for *mildī-āhī*, I am unable to explain this.

The future is as in the standard, except that transitive verbs do not insert *ē* (so also in Peshawar). Thus, *jāsã̄*, I will go; *ākhsã̄*, I will say.

We have both *rihã̄* and *rihā* meaning 'I remained.'

An instance of a passive occurs in *ākhwāwã̄*, I may be called.

As a specimen of Hazara Hindkī, I give a version of the Parable of the Prodigal Son.

[No. 48.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKĪ OF HAZARA.

Hikk-ādmīdē dō puttar āhun. Unhā̃-vichũ̃ nikkē-nē
Of-one-man two sons were. Them-from-among the-younger-by
piū-ā̃ ākhiā ki, 'ä piō, mālēdā jehṛā hissa mhā̃
the-father-to it-was-said that, 'O father, of-the-property what share to-me
pahũchdā-hä, mhā̃ dē.' Us-nē apṇā māl unhā̃nũ̃ waṇḍ-dittā.
arriving-is, to-me give.' Him-by his-own property to-them was-divided-out.
Atē thōṛē-dinā̃-pichchhũ̃ nikkā puttur apṇā habbhā-kujjh waṭlā
And a-few-days-from-after the-younger son his-own everything collected
kar-kē dūrēdē mulkē-ā̃ ṭur-piā, atē utthē apṇā māl
made-having of-distance country-to departed, and there his-own property
badchalṇī-vich gumā-chhōṛius. Atē jad habbhā-kujjh kharch
bad-conduct-in was-wasted-by-him. And when everything expended
kar-chukiā, tā̃ us-mulk-vich ḍāḍhā kāl piā, atē ō
was-made-completely, then that-country-in severe famine fell, and he
muhtāj hōwaṇ laggā. Phir us-dēsdē hikkī-bāshindēdē ghar
poor to-become began. Then of-that-land of-one-dweller (in)house
jā-piā. Us-nē usā̃ apṇiā̃-ḍōgiā̃-vich sūar charāṇē-ā̃
he-betook-himself. Him-by as-for-him his-own-fields-in swine feeding-for
bhējiā; atē usā̃ ārzū āhī ki, jehṛiā̃-phaliā̃ sūar khāndē-āhē,
it-was-sent; and to-him longing was that, what-husks the-swine eating-were,
unhā̃-nāl apṇā ṭēḍ bharē, par kōī usā̃ nahī dēndā-āhā.
them-with his-own belly he-may-fill, but anyone to-him not giving-was.
Phir us-nē hōshā̃-vich ā-kē ākhiā ki, 'mērē-piūdē
Then him-by senses-in come-having it-was-said that, 'of-my-father
kitṇeā̃-hī-mazdūrā̃nũ̃ rōṭī bahũ̃ mildē-āhē, atē mā̃ itthē bhukkhā
to-how-many-verily-servants loaves many being-got-were, and I here hungry
mar-rihā̃. Mā̃ uṭh-kē apṇē-piūdē-kōl jāsā̃, atē usā̃ ākhsā̃
dying-am. I arisen-having of-my-own-father-near will-go, and to-him I-will-say
ki, "ä piō, mā̃ āsmāndā atē tērē-nāzrā̃-vich gunāhgār hōiā; huṇ
that, "O father, I of-heaven and thy-sights-in sinner became; now
is-lāiq nahī rihā ki phir tērā puttur ākhwāwā̃. Mhā̃
this-worthy not I-remained that again thy son I-may-be-called. Me

apṇeã-mazdūrã-jihã kar-lē."' Phir uṭh-kē apṇē-piū-wall
thine-own-servants-like make-for-thyself."' Then arisen-having his-own-father-near
ṭur-piā. Ō icharā dūr-hī āhā, ki usã dēkh-kē usdē-piū-ã
he-departed. He yet distant-even was, that him seen-having his-father-to
tars āyā, atē dauṛ-kē usã gaḷē-nāl lā-liā,
compassion came, and run-having as-for-him the-neck-with it-was-applied,
atē chumiā. Puttar-nē usã ākhiā ki, 'ā piō, mã
and it-was-kissed. The-son-by to-him it-was-said that, 'O father, I
āsmāndā atē tērē-nazrã-vich gunāhgār hōiā, hōr is-lāiq nahī
of-heaven and thy-sights-in sinner became, and this-worthy not
rihā ki phir tērā puttur ākhwāwã.' Piū-nē
I-remained that again thy son I-may-be-called.' The-father-by
apṇeã-naukarã ākhiā ki, 'chaṅgē-tō-chaṅgā jāmā jaldī-nāl
his-own-servants(-to) it-was-said that, 'good-than-good garment speed-with
khaḍ-kē isã pāwāō; atē usdē-hāth-vich chhāp, atē
brought-out-having to-this-one clothe; and his-hand-on a-ring, and
pārã-vich juttī pāwāō, atē khāṇā pakāō, tāki assī khā-kē khushī
feet-on shoes put-on, and food cook-ye, so-that we eaten-having rejoicing
maṇāwã, kiũki mērā ē puttur murda āhā, huṇ jinda hōiā;
may-celebrate, because my this son dead was, now living became;
gum-gayā āhā, huṇ labbhiā hā.' Phir ō khushī manāwaṇ laggē.
lost-gone was, now got is.' Then they rejoicing to-celebrate began.
Par usdā waḍḍā puttur ḍōgī-vich āhā. Jad ō ā-kē
But his the-elder son the-field-in was. When he come-having
gharēḍē nēṛē pahũchiā, tã gāṇē-bajāṇē-atē-nachchṇēdī awāj suṇī,
of-the-house near arrived, then of-singing-music-and-dancing sound was-heard,
atē hikk-naukarē-ã saḍḍ-kē puchchhaṇ laggā, 'ē kē piā-hōndā-hē?'
and a-servant-to called-having to-ask he-began, 'this what happening-is?'
Us usã ākhiā ki, 'tērā bhirā ā-rihā-ē, atē tērē-piū-nē
By-him to-him it-was-said that, 'thy brother come-is, and thy-father-by
khushī manāwaṇdā hukm dittā-ē, is-wāstē ki usã bhalā-changā
rejoicing of-celebrating order given-is, this-for that as-for-him safe-sound
pāius.' Ō gussē hōiā, atē andar āṇā na chāhiā.
he-is-got-by-him.' He in-anger became, and within to-come not wished.
Par usdā piō bāhar jā-kē usã manāwaṇ laggā.
But his father outside come-having to-him to-remonstrate began.
Us-nē apṇē-piū-ã jōwāb-vich ākhiā ki, 'dēkh, itṇē-warsẽādā
Him-by his-own-father-to answer-in it-was-said that, 'see, of-so-many-years
mã tērī khidmat kar-rihā-hã, atē kadī tērā hukm nahī mōṛiā,
I thy service doing-remained-am, and ever thy order not was-transgressed,

par tuddh-nē mānũ kadī bakrōṭā na dittā ki mã̃
but thee-by to-me ever a-kid not was-given that I
apṇē-samgeã̃-yārã̃dē nāl khushī maṇāndā; par jad
of-my-own-companions-friends with rejoicing might-have-celebrated; but when
tērā ē puttur āyā, jis-nē tērā māl kasbiã̃-vich uḍā-chhōṛius,
thy this son came, whom-by thy property harlots-on was-wasted-by-him,
tã̃ tũ-nē usdē wāstē waḍḍā khāṇā pakwāiā.' Us
then thee-by of-him for a-great dinner was-caused-to-be-cooked.' By-him
usã̃ ākhiā ki, 'puttar, tũ tã̃ hamēsha mērē kōl hã̃,
to-him it-was-said that, 'son, thou verily always of-me near art,
atē jō-kujjh mērā hā, ō tērā-hī hā. Par khushī maṇāwuṇ
and whatever mine is, that thine-verily is. But rejoicing to-celebrate
atē shādmã̃ hōwuṇ munāsib āhā, kiũki tērā ē bhirā murda āhā,
and happy to-become proper was, because thy this brother dead was,
huṇ jinda hō-gayā; gum-gayā āhā, huṇ labbh-gayā hā.'
now living became; lost-gone was, now got-gone is.'

TINĀULĪ.

The Tināulīs or Tanāolīs are a tribe, regarding whose origin little is known. They were pushed out of their trans-Indus county round Mahāban by the Yusufzais 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 Tanāwal Hills. We read that in 1853 they united with the Hindōstānī fanatics of Sitāna in attacking the English, and this perhaps points to a longer intercourse with these people, and accounts for the presence of occasional Hindōstānī forms in their language.

This language, named Tināulī (the number of speakers of which has been estimated at 54,425), is a form of Lahndā akin to the Hindkī of Hazara. Like this Hindkī, it follows North-Western and North-Eastern Lahndā in adding *ē* or *ā* to form the oblique case singular of masculine nouns ending in consonants, while it shows connection with Hindōstānī in the use of *kō* as the postposition of the dative.

As specimens of Tināulī, 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. Grahame Bailey's *Languages of the Northern Himalayas*, which I have freely utilized in the following pages.

The vocabulary of Tināulī closely follows that of the Standard Lahndā of Shahpur. We may note three words meaning 'to go.' These are *juḷṇā*, *gachhṇā*, and *jāṇā*. The first of these properly means 'to start,' 'set out,' and also occurs in North-Eastern Lahndā. The second also occurs in North-Eastern Lahndā, but properly belongs to the Dardic languages further north, and occurs in Kāshmīrī under the form *gatshun*. The last is Paňjābī or Hindōstānī. *Ārṇā*, to bring, seems to be peculiar to the dialect. 'To see' is the Hindōstānī *dēkhṇā*, not *vēkhṇā*.

In pronunciation we may note a tendency to drop aspiration, as shown by *ajehā* or *ajehā*, such. An *l* has become *ṛ* in *khēṛnā*, to sport.

The oblique form of masculine nouns ending in consonants is generally formed by adding *ā* or *ē*. Thus, *mālādā*, of the property; *durādē mulk* (not *mulkā* or *mulkē*), to a distant country; *us mulkā-bichch*, in that country; *hatthā-bichch*, on the hand; *hikkī naukarā-k*, (having called) a servant; *hikkī jaṇēdē*, of a certain man (there were two sons); *asmānēdā*, of heaven; *gaḷē-nāḷ*, on the neck.

We meet a similar oblique form of a feminine noun in *hōshē-bichch*, in sense; but some other feminines take *ū*, as in *bhāṇū*, from *bhāṇ*, a sister, and *dhīū*, from *dhī*, a daughter.

The use of *ā* instead of *ē* to form the masculine oblique singular does not occur in Hazara Hindkī, but is found in the North-Eastern Punchhī, to the west of Hazara Hindkī, and separated from it by Chibhālī, see p. 508. But *ā* is added to make the oblique form of masculine nouns in *ī*, such as *ādmī*, in several other North-Eastern dialects, including Chibhālī, and the Pōṭhwārī of the Murree Hills (p. 496).

The case of the Agent is formed as in Standard Lahndā, and does not take *nē* as in Hindkī. In other words it is the same as the oblique form. Thus, *nikṛē*, the younger (said); *puttrā* or *puttrē*, from *puttur*; *piū*, from *peō*, a father. Note that, as occurs in Hindī dialects, this case is sometimes used to indicate the subject of an intransitive verb. Thus, *nikṛē puttrā durādē mulk ṭur-giā*, by the younger son it was departed to a far country.

Infinitives in *ṇā* or *nā* sometimes do not change in the oblique form. Thus, while we have *hōṇē laggā*, he began to be in want, we also have *charālnā chhōṛiā*, he was sent to feed (swine), and *gaṇā-tĕ-nachchṇādā shōr*, the noise of singing and dancing. Infinitives in *uṇ* have the oblique form in *aṇ*, as in *ākhaṇ laggā*, he began to say.

The word *hikk*, one, as usual, has its oblique form *hikk* or *hikkī*.

We may note the following postpositions:—

kō or *k*, postposition of the Dative-Accusative.
thī̃, from.
bichch, in.
bichchō̃ or *chō̃*, from in.

For the pronouns, we have:—

mĕ̃, I, by me; *māh-k* or *māh-kō*, to me; *māhṛā*, my; *asī̃*, we; *asā̃*, by us; *asdā*, our.
tū̃, thou, by thee; *tuddh*, by thee; *tāh-k* or *tāh-kō*, to thee; *tōhṛā*, thy; *tusī̃*, you; *tusā̃*, by you; *tusdā*, your.
ēh, this, these; obl. sing. *is*; obl. plur. *inhā̃*.
ōh, he, that, they, those; obl. sing. *us*; obl. plur. *unhā̃*.
jō, who; obl. sing. *jis*; obl. plur. *jinhā̃*.
kōṇ, who? gen. sing. *kāhṛā* (sentence 239).
kē, what?
kōī, anyone, someone.
kichh, *kuchh*, or *kujjh*, anything, something.

We have seen that in Hazara Hindkī, the use of pronominal suffixes is comparatively rare. There is not a single example of these suffixes in the Tināulī specimens.

The Verb Substantive is thus conjugated:—

Present.

	Sing.	Plur.
1.	*hā̃, ā̃*	*hā̃, ā̃.*
2.	*hã̄, hẽ̃, ã̄, ẽ̃*	*hō, ō.*
3.	*ă, ĕ*	*hã̄, hẽ̃, ã̄, ẽ̃.*

Past.

	Sing.	Plur.
1.	*asĕ̃, āsĕ̃*	*asĕ̃ā̃, asā̃, āsā̃.*
2.	*asã̄, āsã̄*	*asĕ̃ō, āsĕ̃ō.*
3.	*asā, āsā* (fem. *-ī*)	*asē, āsē* (fem. *-īā̃*).

So far as the active verb is concerned, the infinitive usually ends, as in Pañjābī, in *ṇā* or *nā*. Thus, *hōṇā*, to become; *mārnā*, to beat. The oblique form, as already stated, sometimes ends in *ā*, instead of *ē*. We have also the true Lahndā infinitive in *uṇ*, with its oblique form in *aṇ*, as in *ākhaṇ laggā*, he began to say.

The Present Participle is usually formed by adding *dā*, as in the Standard, as in *kardā*, doing; *khēṛdā*, sporting; *āndā*, coming; *khāndā*, eating; *dēndā*, giving; *hōndā*, becoming. Sometimes, however, we have the North-Eastern termination *nā*, as in *mārnā*, striking; *chārnā*, grazing (sentence 229).

The Past Participle has its termination *iā*, as in *ākhiā*, said.

For the old present we have :—

I may strike, etc.

	Sing.	Plur.
1.	*mārã̃*	*mārã̃.*
2.	*mārẽ̃*	*mārō.*
3.	*mārē*	*māran.*

The Definite present and the Imperfect are formed as in the Standard, and call for no remarks. We may note the contracted form *kardã̃*, I am doing.

For the Future we have :—

I shall strike, etc.

	Sing.	Plur.
1.	*mārsã̃*	*mārsã̃.*
2.	*mārsẽ̃*, *mārsē*	*mārsau.*
3.	*mārsī*	*mārsun*, *mārsan.*

So, *juḷsã̃*, I will go ; *ākhsã̃*, I will say. Note that transitive verbs do not insert *ē*.

The Past tenses are formed as in the Standard. In the perfect tense, intransitive verbs sometimes take contracted forms. Thus :—

I have gone, etc.

	Sing.	Plur.
1.	*giã̃* (for *giā-ã̃*)	*gẽ̃ã̃.*
2.	*giẽ̃*	*gẽ̃ō.*
3.	*giā*	*gā.*

Irregular past participles are *kītā*, done ; *ditta*, given ; *gā* or *giā*, gone.

Causal verbs sometimes insert an *l*, as in *charālnā*, for *charāṇa*, to graze (cattle) ; *luālnā*, for *luāṇā*, to cause to be applied.

[No. 49.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

TINĀULĪ DIALECT. DISTRICT HAZARA.

Hikkī-jaṇēdē dō puttar āsē. Unhā̃-bichchō nikṛē
Of-one-person two sons were. Them-from-among by-the-younger

piū-kō ākhiā ke, 'ä piū, mālādā bakhrā jō
the-father-to it-was-said that, 'O father, of-the-property share which

māh-kō āndā-hä, ōh māh-kō dē.' Tā̃ us māl
me-to coming-is, that me-to give.' Then by-him the-property

baṇḍ-dittā. Aur thōṛē-dhiāṛē-pichchhō nikṛē-puttrā sabh-kuchh
was-divided-out. And a-few-days-from-after by-the-younger-son everything

akaṭṭhā kar-kē dūrādē mulk ṭur-giā, atē us-jāī
together made-having of-distance country it-was-departed, and (in)that-place

sārā māl mandēā̃-kammā̃-bichch gamāyā. Jadō sārā māl
all property evil-deeds-in was-wasted. When all the-property

gamā-rahiā, tē us-mulkā-bichch kāl pä-giā. Ōh jaṇā
was-wasted, then that-country-in a-famine fell. That person

bhukkhā hōṇē laggā. Phir hikk-khānwādēdē ghar giā.
hungry to-be began. Then of-one-nobleman (to)the-house he-went.

Us-khānwādē āpṇī-zimī-bichch sūr charālnā chhōṛiā, atē usdā
By-that-nobleman his-own-field-in swine for-feeding he-was-sent, and his

dil ākhē ki ōh pattar, jinhā̃-kō sūr khāndā-hä,
heart says that those leaves, which (acc.) the-pig eating-is,

ōh khā-kē rajjē; jē kōī sus-kō nā
that eaten-having he-may-be-satiated; because anyone him-to not

dēndā-āsā. Tā̃ hōshē-bichch ā-kē ākhaṇ laggā, 'māhṛē-piūdē
giving-was. Then sense-in come-having to-say he-began, 'of-my-father

kitnē mĕhnit-hārā̃-kōḷ much hē, atē mē̃ bhukkhā mardā-hā̃.
how-many hired-servants-near much is, and I hungry dying-am.

Mē̃ āpṇē-piū-kōḷ julsā̃. Tā̃ us-kō ākhsā̃ jē, "ä
I my-own-father-near will-go. Then him-to I-will-say that, "O

piū, asmānēdā tĕ tōhṛā gunāh kītā-hā; nāh mē̃ ajhehā hā̃
father, of-heaven and of-thee sin done-is; not I such am

jē tōhṛā puttur baṇã. Māh-kō āpṇē-hikkī-mehnit-hārē jihā
that thy son I-may-be-made. Me (acc.) *thine-own-one-hired-servant like*
baṇā."' Tã uṭṭh-kē āpṇē-piū-kōḷ juḷiā. Ajjē dūr
make."' Then arisen-having his-own-father-near he-set-out. Still distant
asā jē us-kō dēkh-kē usdē-piū-kō tars āiā.
he-was that him (acc.) *seen-having his-father-to compassion came.*
Dūr gachh-kē us-kō gaḷē-nāḷ lāyā, atē much
Distance gone-having him-to the-neck-with it-was-applied, and much
chummiā. Puttrē us-kō ākhiā ke, 'piū, asmānēdā tē
he-was-kissed. By-the-son him-to it-was-said that, 'father, of-heaven and
tōhṛā gunāh kītā-hā, nā mẽ ajehā hã jē tōhṛā puttur
of-thee sin done-is, not I such am that thy son
baṇã.' Piū naukarã ākhiā jē, 'much changē
I-may-be-made.' By-the-father (*to*)*the-servants it-was-said that, 'very good*
chhikṛē āṛō, atē us-kō luālō; usdē-hatthā-bichch mundrī, atē
garments bring-ye, and him-to put-ye-on; his-hand-on a-ring, and
pārã nukkã luālō; atē asī khāwã tē khushī karã,
(*on*) *feet shoes put-ye-on; and we may-eat and rejoicing may-make,*
jē māhṛā ēh puttur mar-giā-āsā, huṇ jī-giā-hä; nikkal-giā-āsā,
because my this son dead-gone-was, now alive-gone-is; lost-gone-was,
huṇ āiā-hä.'
now come-is.'

Hōr usdā baḍḍā puttur ḍōgī-bichch asā. Jis-vēlē ghar
And his great son the-field-in was. At-what-time the-house
āiā gāṇā-tē-nachchṇādā shōr suṇiā. Tē hikkī-naukarā-kō
he-came of-singing-and-dancing sound was-heard. And one-servant-to
ṭāk-kē ākhiā jē, 'kē hai?' Us ākhiā, 'tōhṛā
called-having it-was-said that, 'what is?' By-him it-was-said, 'thy
bhirā āiā-hā, tōhṛē-piū baḍḍī rōṭī kītī-hä.' Us mandā
brother come-is, by-thy-father a-great bread made-is.' (To) him bad
jātā, tē khaffā hō-kē andar nā giā. Pē
it-comes, and angry become-having within not he-went. The-father
suṇ-kē bāhir āiā, us-kō bōliā. Us piū-kō
heard-having outside came, him-to it-was-spoken. By-him the-father-to
juwāb dittā jē, 'mandā hō-giā-hä. Tōhṛī khidmat kardã;
answer was-given that, 'bad become-it-is. Thy service I-am-doing;
kadē tōhṛē-thī mũh nāhī mōṛiā; tuddh kadē hikk
ever thy(*-command*)*-from face not was-turned-aside; by-thee ever one*
jãdiṛā bhī nāhī dittā, jē mẽ saṅgiã-nāḷ kheḍdā.
kid even not was-given, that I companions-with might-have-sported.

Jad tōhṛā ēh puttur āiā, jis tōhṛā māl badchaliā̃-bichch
When thy this son came, by-whom thy property bad-conduct-in
gamāiā, atē tuddh usdī baḍḍī rōṭī kītī.' Us juwāb
was-wasted, and by-thee of-him great bread was-made.' By-him answer
dittā ke, 'ā puttrā, tū̃, muddā hō-giā, jē māhṛē-kōḷ
was-given that, 'O son, thou, a-long-time passed, that of-me-near
hā̃. Jō-kujjh māhṛā hā, ōh tōhṛā hā; par khush hōṇā tĕ
thou-art. Whatever mine is, that thine is; but happy to-become and
khushī karṇī chaṅgī gall hā, jē tōhṛā bhirā mar-giā-āsā,
rejoicing to-be-made good thing is, because thy brother dead-gone-was,
huṇ jī-giā-hā; gum-giā-āsā, huṇ labbh-giā-hā.'
now alive-gone-is; lost-gone-was, now got-gone-is.'

STANDARD LIST OF WORDS AND SENTENCES IN NORTH-WESTERN LAHNDĀ.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināulī.
1. One	Hikk (*obl. sg.* hikkī)	Ikk, hikk	Hikk.
2. Two	Dō	Dō	Dō.
3. Three	Trāē, tarai	Trē	Trā.
4. Four	Chār	Chār	Chār.
5. Five	Panj	Pañj	Panj.
6. Six	Chhē̃	Chhĕ	Chhē.
7. Seven	Satt	Satt	Satt.
8. Eight	Aṭṭh	Aṭṭh	Aṭṭh.
9. Nine	Naũ	Nau	Nũ.
10. Ten	Dāh	Das	Dāh.
11. Twenty	Wih	Vī	Bih.
12. Fifty	Pañjāh	Pañjā	Dāh tĕ chālī.
13. Hundred	Sau (*plural* sai=*hundreds*)	Sau	Sō.
14. I	Mẽ	Mẽ	Mẽ.
15. Of me	Mẽḍā, māḍā, mẽhḍā, māhḍā	Mērā	Māhṛā.
16. Mine	Mẽḍā, māḍā, mẽhḍā, māhḍā	Mērā	Māhṛā.
17. We	Asī̃, assī̃	Assī	Asī̃.
18. Of us	Asāḍā	Asāḍā	Asdā.
19. Our	Asāḍā	Asāḍā	Asdā.
20. Thou	Tũ	Tū, tũ	Tũ.
21. Of thee	Tẽḍā, tāḍā, tẽhḍa, tāhḍā	Tērā	Tōhṛā.
22. Thine	Tẽḍā, tāḍā, tẽhḍā, tāhḍā	Tērā	Tōhṛā.
23. You	Tusī̃, tussī̃	Tussī	Tusī̃.
24. Of you	Tusāḍā	Tusāḍā	Tusdā.
25. Your	Tusāḍā	Tusāḍā	Tusdā.

English.	Dhanní of Jhelam.	Hindkó of Peshāwar.	Tīnāulī.
26. He	Oh, uh	Woh, oh, ó	Ōh.
27. Of him	Usdā	Usdā	Usdā.
28. His	Usdā	Usdā	Usdā.
29. They	Oh, uh	Woh, oh, ó	Ōh.
30. Of them	Unhãdā	Unhãdā, unãdā	Unhãdā.
31. Their	Unhãdā	Unhãdā, unãdā	Unhãdā.
32. Hand	Hatth	Hatth	Hatth.
33. Foot	Pār	Pār	Pār.
34. Nose	Nakk	Nakk	Nakk
35. Eye	Akkh	Akkh	Akkh.
36. Mouth	Mũh	Mũh	Mũh.
37. Tooth	Dãd	Dand	Dand.
38. Ear	Kann	Kann	Kann.
39. Hair	Wāl	Wāl	Bāl.
40. Head	Sir	Sir	Sir.
41. Tongue	Jibbh	Zabān	Jībh.
42. Belly	Ḍhiḍḍh	Pēṭ	Ḍhiḍḍh.
43. Back	Kãḍ	Kamar	Lakk (*lower back*), kaṇḍh (*upper back*).
44. Iron	Lōhā	Lōwā	Lọhā.
45. Gold	Sõṇã	Sōnā	Sōnā.
46. Silver	Chãdī	Chãdī	Ruppā.
47. Father	Piō	Piū	Peō, pē (*addressed as* addhā).
48. Mother	Mā	Mā	Ammã.
49. Brother	Bhirā	Brā, bhirā	Bhirā, lālā.
50. Sister	Bhāṇ	Bhāṇ, bhēṇ	Bhāṇ, bhēṇ, bēbē.
51. Man	Jaṇā	Ādmī	Jaṇā.
52. Woman	Zanãnī	Rann	Bēbē.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināulī.
53. Wife . . .	Tarīmut, sa̅wa̅ṇī . .	Trīmat, zanānī . .	Wauhṭī.
54. Child . . .	Jātuk	Naḍḍhā	Naṇḍā (*boy*), kuṛhī (*girl*).
55. Son	Puttur, puttr . . .	Puttur	Zāh.
56. Daughter . .	Dhī	Dhī	Dhī, kākī.
57. Slave . . .	Gulām	Ghulām	Sir.
58. Cultivator . .	Halwāhiā . . .	Zamīndār . . .	Ḍōgī.
59. Shepherd . . .	Ajṛī	Ajṛōī	Ajṛī.
60. God . . .	Khudā	Khudā	Rabb, Khudā, Allāh.
61. Devil . . .	Shatān	Shātān	Shātān, Azazīl.
62. Sun	Dihō̅	Sūrat	Dī̅h.
63. Moon . . .	Chann	Chann	Chann.
64. Star . . .	Tārā	Tārā	Tārā.
65. Fire . . .	Agg	Agg	Agg.
66. Water . . .	Pa̅ṇī	Pāṇī	Pāṇī.
67. House . . .	Ghar	Ghar	Ghar.
68. Horre . . .	Ghōṛā	Ghōṛā	Ghōṛā.
69. Cow . . .	Ga̅	Ga̅	Ga̅.
70. Dog . . .	Kuttā	Kuttā	Kuttā.
71. Cat	Billī	Billī	Billā.
72. Cock . . .	Kukkur	Kūkuṛ	Kukkuṛ.
73. Duck . .	Battuk	Baṭakh	Badak.
74. Ass . . .	Khōtā	Khōtā	Khōtā.
75. Camel . . .	Uṭṭh	Ūṭh	Uṭh.
76. Bird . . .	Pa̅khērū	Pakhērū . . .	Chiṛī.
77. Go	Vañj, ṭur . . .	Jā	Juḷ, gachh.
78. Eat	Khā̅	Khā	Khā.
79. Sit	Bah	Bāṭh	Bāṭh.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināulī.
80. Come	Ā	Á	Ā.
81. Beat	Mār	Mār	Mār.
82. Stand	Khalō	Khalō	Khal.
83. Die	Mar	Mar	Mar.
84. Give	Dih, deh	Dō	Dō.
85. Run	Bhajj	Dauṛ	Nas.
86. Up	Uttā	Uttō	Ut.
87. Near	Nēṛā	Nēṛē	Nēṛō.
88. Down	Taḷā	Taḷē	Talā̃.
89. Far	Dūr	Dūr	Dūr.
90. Before	Aggā	Aggē	Aggā.
91. Behind	Pichchhā	Pichchhē	Pichchhā̃.
92. Who	Kehṛā	Kauṇ	Kōṇ.
93. What	Kē	Kē	Kē.
94. Why	Kiyō̃	Kiū̃	Kɪ.
95. And	Tā	Hōr	Tē.
96. But	Par	Lēkin	Tē.
97. If	Jé	Agar	Jē.
98. Yes	Hā̃	Hā̃	Hā̃.
99. No	Nahī̃, nā̃h	Nahī̃	Nī̃h.
100. Alas	Hāé	Afsōs	Ōnō, taupa.
101. A father	Piō	Piū	Addhā.
102. Of a father	Piōdā	Piūdā	Addhēdā.
103. To a father	Piōnū̃, piōdār	Piūnū̃	Addhē-kō.
104. From a father	Piō-kōlō̃, -dāō, -dārō	Piū-sē	Addhē-thī̃, kōḷō.
105. Two fathers	Dō piō	Dō piū	Dō addhē.
106. Fathers	Piō	Piū	Addhē.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināulī.
107. Of fathers . .	Piõãdā	Piũãdā . . .	Addhẽãdā.
108. To fathers . .	Piõãnũ, *etc.* . . .	Piũãnũ . . .	Addhẽã-kō.
109. From fathers . .	Piõã-kōlõ, *etc.* . . .	Piũã-sē . . .	Addhẽã-thĩ, -kōḷõ.
110. A daughter . .	Dhī	Dhī	Dhī.
111. Of a daughter . .	Dhīũdā	Dhīdā	Dhīũdā.
112. To a daughter . .	Dhīũnũ, *etc.* . . .	Dhīnũ	Dhīũ-kō.
113. From a daughter .	Dhīũ-kōlõ, *etc.* . . .	Dhī-sō	Dhīũ-thĩ, -kōḷõ.
114. Two daughters . .	Dō dhiãã	Dō dhiã	Dō dhiã.
115. Daughters . .	Dhiãã	Dhiã	Dhiã.
116. Of daughters . .	Dhiãdā	Dhiãdā	Dhiãdā.
117. To daughters . .	Dhiãnũ, *etc.* . . .	Dhiãnũ	Dhiã-kō.
118. From daughters . .	Dhiã-kōlõ, *etc.* . . .	Dhiã-sē	Dhiã-thĩ, -kōḷõ.
119. A good man . .	Hikk chãgā jaṇā . .	Achchhā ādmī . .	Chaṅgā jaṇā.
120. Of a good man . .	Hikkī chãgē jaṇēdā . .	Achchhē ādmīdā . .	Chaṅgē jaṇēdā.
121. To a good man . .	Hikkī chãgē jaṇēnũ, *etc.* .	Achchhē ādmīnũ . .	Chaṅgē jaṇē-kō.
122. From a good man .	Hikkī chãgē jaṇē-kōlõ, *etc.*	Achchhē ādmī-sō . .	Chaṅgē jaṇē-thĩ, -kōḷõ.
123. Two good men . .	Dō chãgē jaṇē . .	Dō achchhē ādmī . .	Dō chaṅgē jaṇē.
124. Good men . .	Chãgē jaṇē . . .	Achchhē ādmī . .	Chaṅgē jaṇē.
125. Of good men . .	Chãgiã jaṇiãdā . .	Achchhē ādmiãdā . .	Chaṅgẽã jaṇẽãdā.
126. To good men . .	Chãgiã jaṇiãnũ, *etc.* . .	Achchhē ādmiãnũ . .	Chaṅgẽã jaṇẽã-kō.
127. From good men .	Chãgiã jaṇiã-kōlõ, *etc.* .	Achchhē ādmiã-sē . .	Chaṅgẽã jaṇẽã-thĩ, -kōḷõ.
128. A good woman . .	Hikk chãgī tarimut . .	Achchhī rann . .	Chaṅgī bēbē.
129. A bad boy . .	Hikk bhārā jātuk . .	Kharāb naḍḍhā . .	Mandā naṇḍā.
130. Good women . .	Chãgiã tarimtī . .	Achchhī rannã . .	Chaṅgiã bēbēã.
131. A bad girl . .	Hikk bhāri jātkaṛi . .	Kharāb laṛkī . .	Mandī kuṛī.
132. Good . . .	Chãgā	Achchhā, hachchhā . .	Chaṅgā.
133. Better . . .	Chãgērā	(Us-sē) achchā . .	(Us-nāḷõ) chaṅgā.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināulī.
134. Best . . .	Bahũ-ī chãgā . . .	Sab-sē achchhā . .	Sārẽã-nāḷõ changā.
135. High . . .	Uchchā	Uchchā . . .	Uchchā.
136. Higher . . .	Uchchērā	(Us-sē) uchchā . .	(Us-nāḷõ) uchchā.
137. Highest . . .	Bahũ-ī uchchā . .	Sab-sē uchchā . .	Sārẽã-nāḷõ uchchā.
138. A horse . .	Ghōṛā	Ghōṛā	Ghōṛā.
139. A mare . . .	Ghōṛī	Ghōṛī	Ghōṛī.
140. Horses . . .	Ghōṛē	Ghōṛē	Ghōṛē.
141. Mares . . .	Ghōṛiã	Ghōṛiã	Ghōriã.
142. A bull . . .	Dãd	Dãd	Dānd.
143. A cow . . .	Gã	Gã	Gã.
144. Bulls . . .	Dãd	Dãd	Dānd.
145. Cows . . .	Gãĩ, gāyã . . .	Gāyã	Gãĩ.
146. A dog . . .	Kuttā	Kuttā	Kuttā.
147. A bitch . . .	Kuttē	Kuttī	Kuttī.
148. Dogs . . .	Kuttē	Kuttē	Kutiē.
149. Bitches . . .	Kuttiã	Kuttiã	Kuttiã.
150. A he goat . .	Bakrā	Bakrā	Bakrā.
151. A female goat . .	Bakrī	Bakrī	Bakrī.
152. Goats . . .	Bakrē	Bakrē	Bakrē.
153. A male deer . .	Harãṇ	Harṇ	Harn.
154. A female deer . .	Harãṇī	Harṇī	Harnī.
155. Deer . . .	Harãṇ	Harṇ	Harn.
156. I am . . .	Mã ã, ãh . . .	Mã hũ, ã, wã . . .	Mẽ hã, ã.
157. Thou art . . .	Tũ ãh	Tũ hẽ, ẽ, ã, wẽ . .	Tũ hã, hẽ, ã, ẽ.
158. He is . . .	Oh āh, ā . . .	Woh hẽ, ẽ, ā, wā . .	Õh hä, hẽ, ä, ẽ.
159. We are . . .	Asĩ ãh, ãhã . . .	Assī hã, ã, wã . .	Asĩ hã, ã.
160. You are . . .	Tusĩ õ, ahau, ahiõ . .	Tussī hõ, õ . . .	Tusĩ hõ, õ.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināulī.
161. They are . . .	Oh ahn, an . . .	Ō hã̄, ã̄, an . . .	Ōh hã̄, hē, ã̄, ē.
162. I was . . .	Mã̄ āhs	Mã̄ ayā	Mē asã̄, āsã̄.
163. Thou wast . .	Tū āhē	Tū āyā	Tũ asã̄, āsã̄.
164. He was . . .	Oh āh	Woh āyā . . .	Ōh asā, āsā.
165. We were . . .	Asī āhsā	Assī āē	Asī asĕã̄, asã̄, āsã̄.
166. You were . .	Tusī āhō . . .	Tussī āē . . .	Tusī asĕō, āsĕō.
167. They were . .	Oh āhē	Ō āē	Ōh asē, āsē.
168. Be	Hō	Hō	Hō.
169. To be . . .	Hōṇã̄	Hōṇā	Hōṇā.
170. Being . . .	Hŏdā	Hōtā	Hōndā.
171. Having been . .	Hō-kā	Hō-kar	Hō-kĕ.
172. I may be . . .	Mã̄ hōã̄	Mã̄ hũ	Mē hōã̄.
173. I shall be . . .	Mã̄ hōsã̄	Mã̄ hōsã̄ . . .	Mē hōsã̄.
174. I should be . .	.....	.....	.....
175. Beat . . .	Mār	Mār	Mār.
176. To beat . . .	Mārnã̄	Mārṇā	Mārnā.
177. Beating . . .	Marēdā	Mārnā, mārdā . .	Mārnā.
178. Having beaten . .	Mār-kā	Mār-kē, mār-kar . .	Mār-kē.
179. I beat . . .	Mã̄ marēnã̄ . .	Mã̄ mārnā-ã̄, mārnā-wã̄ .	Mē mārã̄, mārnā-ã̄.
180. Thou beatest . .	Tū marenã̄ . . .	Tū mārnā-ē, mārnā-wē .	Tũ mārē, mārnā-ĩ.
181. He beats . .	Oh marēdā . . .	Woh mārdā-wē, -ē, mārdā .	Ōh mārē, mārnā-ĩ.
182. We beat . . .	Asī marēniã̄ . .	Assī mārnē-ã̄, mārnē-wã̄ .	Asī mārã̄, mārnē-ã̄.
183. You beat . . .	Tusī marēdiō . . .	Tussī mārdē-ō . .	Tusī mārō, mārnē-ō.
184. They beat . .	Oh marēdēn . . .	Ō mārdē-ē . . .	Ōh māran, mārnē-ã̄.
185. I beat (*Past Tense*) .	Mã̄ māreā . . .	Manē māriā . . .	Mē māriā.
186. Thou beatest (*Past Tense*).	Tuddh māreā . . .	Tanē māriā . . .	Tũ māriā.
187. He beat (*Past Tense*) .	Us māreā . . .	Us-nē māriā . . .	Us māriā.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināulī.
188. We beat (*Past Tense*) .	Asã̃ māreā . . .	Assã̃-nē māriā . .	Asã̃ māriā.
189. You beat (*Past Tense*)	Tusã̃ māreā . . .	Tussã̃-nē māriā . .	Tusã̃ māriā.
190. They beat (*Past Tense*)	Uhnã̃ māreā . . .	Unã̃-nē māriā .	Unhã̃ māriā.
191. I am beating . .	Mã̃ marēnã̃ . . .	Mã̃ mārnā-wã̃ . .	Mẽ mārnā-ã̃.
192. I was beating . .	Mã̃ marēdā-āhs . .	Mã̃ mārdā-āyā . .	Mẽ mārnā-asã̃.
193. I had beaten . .	Mã̃ māreā-āh . . .	Mã̃-nē māriā-āya . .	Mẽ māriā-asā.
194. I may beat . .	Mã̃ mārã̃ . . .	Mã̃ mārã̃ . . .	Mẽ mārã̃.
195. I shall beat . .	Mã̃ marēsã̃ . . .	Mã̃ mārsã̃ . . .	Mẽ mārsã̃.
196. Thou wilt beat . .	Tũ marēsã̃ . . .	Tū mārsē . . .	Tũ mārsã̃, mārsē.
197. He will beat . .	Oh marēsī . . .	Woh mārsī . . .	Ōh mārsī.
198. We shall beat . .	Asĩ marēsãh . . .	Assī mārsiã̃, mārsā . .	Asĩ mārsã̃.
199. You will beat . .	Tusĩ marēsō . .	Tussī mārsō . . .	Tusĩ mārsau.
200. They will beat . .	Oh marēsan . . .	Ō mārsan . . .	Ōh mārsun, mārsan.
201. I should beat . .	.....	.....	.....
202. I am beaten . .	Mã̃ māreā wānã̃ . .	Manũ mār paṛē . .	Mẽ māriā gachhnā-ã̃.
203. I was beaten . .	Mã̃ māreā giā . . .	Mã̃ mārā giā . .	Mẽ māriā gachhnā-asā.
204. I shall be beaten .	Mã̃ māreā wāsã̃ . .	Mã̃ mārā jāsã̃ . .	Mẽ māriā gāsã̃.
205. I go . . .	Mã̃ wānã̃ . . .	Mã̃ jānā-wã̃ . . .	Mẽ gachhnā-ã̃.
206. Thou goest . .	Tũ wānã̃ . . .	Tū jānā-wē . . .	Tũ gachhnā-ã̃.
207. He goes . . .	Oh wãdā . . .	Woh jāndā-wē . .	Ōh gachhnā-ā.
208. We go . . .	Asĩ wānē-ã̃ . . .	Assī jānē-wã̃ . . .	Asĩ gachhnē-ã̃.
209. You go . . .	Tusĩ wãdē-ō . . .	Tussī jāndē-ō . .	Tusĩ gachhnē-ō.
210. They go . . .	Oh wãdēn . . .	Ō jāndē-ē . . .	Ōh gachhnē-ã̃.
211. I went . . .	Mã̃ giā	Mã̃ giā . .	Mẽ gā, giã̃.
212. Thou wentest . .	Tũ giā	Tū giā . . .	Tũ gā, giã̃.
213. He went . . .	Oh giā	Woh giā . . .	Ōh gā, giā.
214. We went . . .	Asĩ gaē	Assī gayē . . .	Asĩ gaē, geã̃.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināulī.
215. You went . . .	Tusī̃ gaē . . .	Tussī gayē . . .	Tusī̃ gaē, geō.
216. They went . .	Oh gaē	Ō gayē	Ōh gaē, gai.
217. Go	Wā̃j, jā	Jā	Gachh.
218. Going . . .	Wāndā	Jāndā	Gachhnā.
219. Gone . . .	Giā	Giā	Gā.
220. What is your name? .	Tā̃ḍā kē nā̃ ā? . .	Tērā kē nā̃ wē? . .	Tōhṛā kē nā̃ ē?
221. How old is this horse?	Is ghōṛēdī kē umur ā? .	Eh ghōṛā kitṇī umar ē? .	Ēh ghōṛā kitnā baḍā ē?
222. How far is it from here to Kashmīr?	Kashmīr ithō̃ kitnī dūr ā?	Kashmīr itthō̃ kitṇī dūr ē?	Itthō̃ Kashmīr kitnā dūr hōsī?
223. How many sons are there in your father's house?	Tā̃ḍē piōdā ghar kitnē puttur an?	Tērē piūdē ghar kitṇē puttar an?	Tōhṛē pēdē ghar kitnē puttar ā̃?
224. I have walked a long way to-day.	Ajj mā̃ bahū̃ ṭureā̃ . .	Ajj mā̃ bahut phiriā-wā̃ .	Mē ajj much ṭuriā̃.
225. The son of my uncle is married to his sister.	Mā̃ḍē chāchēdā puttur usdī bhānū̃ nāl viāheā giā.	Mērē chāchēdā puttarnē usdī-bhēṇ-nāl shādī kītī.	Māhṛē patrīēdā puttur usdī bhāṇū̃-nāl bihāyā hōiā.
226. In the house is the saddle of the white horse.	Ghar-vichch chiṭṭē-ghōṛēdī kāṭhī ā.	Chiṭṭē ghōṛēdī zīn ghar-vich ā.	Chiṭṭē ghōṛēdī kāṭhī ghar bichch ā.
227. Put the saddle upon his back.	Kāṭhī usdī kā̃ḍī-tā ghatt .	Zīn usdī kamar-tē pā .	Us-uttā kāṭhī pāō.
228. I have beaten his son with many stripes.	Mā usdē puttränū̃ kōṛṛā̃-nāl māreā.	Manē usdē puttarnū̃ bahut kōṛē mārē.	Mē usdē puttar-kō much kōlṛē-nāl māriā-ā.
229. He is grazing cattle on the top of the hill.	Oh mālā pāhāṛīdē sirā uttā chugā̃dā piā.	Woh pahāṛdī chōṭī-tē ḍaṅgar piā-charāndā-wā.	Ōh ḍhākōdē sirā-uttā ḍā̃gar chārnā-ā.
230. He is sitting on a horse under that tree.	Oh hus darakhtā taḷā ghōṛē uttā bāṭhā ā.	Woh us darakht-taḷē ghōṛē-uttē bāṭhā-wā.	Ōh us būṭē taḷē ghōṛē uttē bāṭhā ā.
231. His brother is taller than his sister.	Usdā bhirā usdī bhāṇū̃ nāḷō uchērā ā.	Usdā bhirā apṇī bhēṇ-sē lammā wā.	Usdā bhirā usdī bhāṇū̃-kōḷō uchchā ā.
232. The price of that is two rupees and a half.	Usdā mull ḍhāī rōpaiē ā .	Usdī qimat ḍhāī rupaī an .	Usdā mul ḍhaī rupā ā̃.
233. My father lives in that small house.	Mā̃ḍā piō hus nikkē kōṭhē-vichch rēhdā-ā.	Mērā piū us chhōṭē ghar-vich rehndā.	Māhṛā peō us nikṛē ghar-bichch hōndā-ē.
234. Give this rupee to him.	Heh rōpaiā usā̃ dē . .	Eh rupaī usnū̃ dē . .	Ēh rupā us-kō dē.
235. Take those rupees from him.	Oh rōpaiē us-kōḷō̃ chā-ghinn	Us-tē woh rupaī lē . .	Ōh rupā us-kōḷō̃ chā-ghinn.
236. Beat him well and bind him with ropes.	Usā̃ wall kar-kā mār, tā rasīā nāḷ bannh-us.	Usnū̃ achchhā mārō hōr rassiā̃-nāl ban.	Us-kō hachchhā kuṭ-kō rasīā̃-nāḷ ban-chhōṛō.
237 Draw water from the well.	Khūhā-vichchō pāṇī kaḍḍh.	Khū-chō̃ pāṇī kaḍ . .	Khū-chō̃ pāṇī kaḍḍhō.
238. Walk before me .	Mā̃ḍā aggā aggā ṭur . .	Mērō aggē ṭur . .	Māhṛē aggē ṭur.
239. Whose boy comes behind you?	Tā̃ḍā pichchhā kā̃hḍā jātuk laggā āū̃dā-ā?	Kisdā naḍḍhā tērē-pichchhē āundā?	Kāhṛā naṇḍā tōhṛē-pichchhē āudā ē?
240. From whom did you buy that?	Tuddh ih shai kā̃-kōḷō̃ mull ghiddhī-ā?	Tanē oh kis-tē kharīdiā-āyā?	Kāhṛē-kōḷō̃ tusā̃ ōh mul ghiddā?
241. From a shopkeeper of the village.	Girā̃wā̃dē hikkī haṭṭī-āḷē-kōḷō̃.	Girā̃dē hikk dukān-dār-tē .	Girā̃dē haṭṭīwāḷē-kōḷō̃.

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