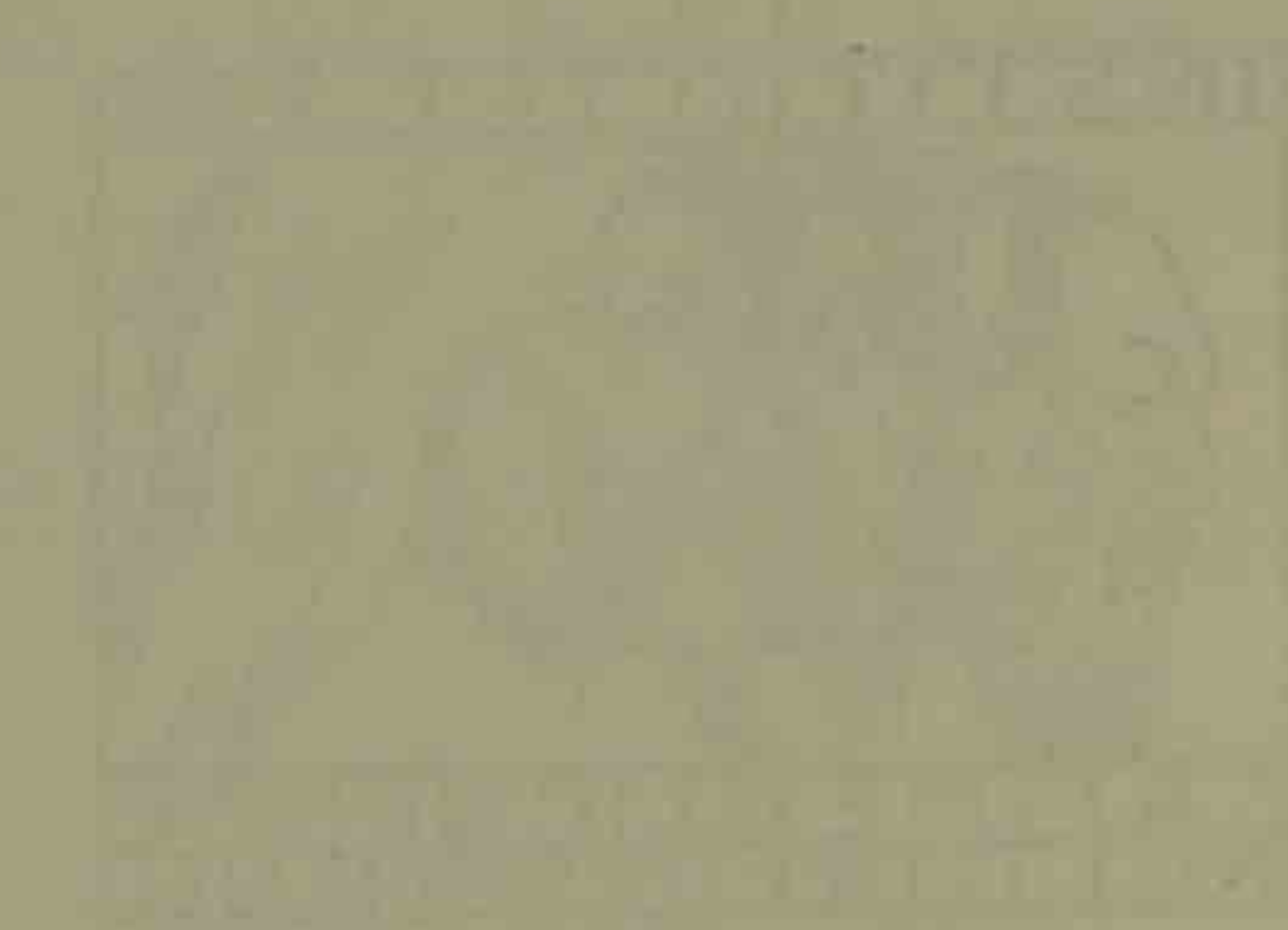


INDO-IRANIAN FRONTIER LANGUAGES

VOL. IV

THE KALASHA LANGUAGE



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INSTITUTTET FOR SAMMENLIGNENDE KULTURFORSKNING
THE INSTITUTE FOR COMPARATIVE RESEARCH IN HUMAN CULTURE, OSLO



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GEORG MORGENSTIERNE
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INDO-IRANIAN FRONTIER LANGUAGES

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REVISED AND WITH NEW MATERIAL

BY
GEORG MORGENSTIERNE

VOL. IV
THE KALASHA LANGUAGE

TEXTS AND TRANSLATIONS

VOCABULARY AND GRAMMAR

APPENDIX

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LIST OF ABBREVIATIONS

LANGUAGES AND INFORMANTS

A.	First informant from Rumbur
B.	Birir
Biy.	Biyorī
Bu.	Bumboret
Bur.	Burushaski
Dam.	Dameli
G.B.	Gawar Bati
Hi.	Hindostani (Urdu)
K.	Kalkatak (acc. to W.)
K.	Kalkatak (numerals)
Kal.	Kalasha
Kh.	Khowar
Kt.	Kati
L.	Lawai (acc. to W.)
LSI.	Linguistic Survey of India
Lor.	Lorimer
Lt.	G. W. Leitner
Mar.	Marussi
Phal.	Phaluṛa
Pash.	Pashai
Prs.	Persian
Pras.	Prasun
Psht.	Pashto
R.	Rumbur

S.	H. Siiger (from R. and Bu.)
Sh.	Shina
Si.	Sindhi
Shgh.	Shughni
Sw.	Suwir (acc. to W.)
U.	Urtsun
W.	Wazir Ali Shah
Waig.	Waigali
Werch.	Werchikwar

PREFACE

The following Texts and most of the material for the Vocabulary &c., were collected in Chitral 1929, as explained in my Notes on Kalasha,¹ which contains a grammatical sketch of the language, and to the paragraphs of which references are given below.

Since the publication of these Notes I have been informed by my friend Alam Nuristani and other students from Waigal that *Kalaş'a* is also the indigenous name for the inhabitants of that valley, their language being called *Kalaşa-alā*, and their country *Kalaşim*,² or *-um*. The identity of these names with those of the Chitral people³ is evident and cannot be accidental, but I do not know how to explain it, or whether it has any connexion with the tradition⁴ that the Chitral Kalash had, on their wanderings from the South, passed through Waigal. It would, at any rate, only create great confusion if we were to give up the name *Waigal(i)*, by now well established in linguistic usage as the name of the whole of the Nuristan valley and its language, by a term which, however correct, is homonymous with that denoting our Chitral Kalashes.

My own Texts have been given as they were taken down, impressionistically, and there are therefore many phonetical variations, e.g., as regards aspiration. Note also, in some cases, *dhr* and *drh*; *gr̥* and *g(r)*, etc. Vowel length, probably not of phonemic relevance,⁵ has been retained as in my original manuscript.

¹ NTS, XX, pp. 183-238; Oslo, 1965.

² Acc. to Alam Nuristani, in *Man*, Vol. 6, 3, (1971), "The nine villages of the Waigal Valley".

³ Cf. Geographical Names, s.v. *Kal'aş* (*Kalash-gum*, *Kalash-um* the Kalash country).

⁴ Notes, p. 189.

⁵ Cf. §13.

In the Vocabulary quantity of stressed syllables has, in Rumbur and Birir words, not been noted, even when written in my original notations. Thus, 'ata, at'a for 'a:ta, at'a: in my notes. But the type a:t'a has occasionally been retained. In Urtsun words I have not dared to phonematize my notations. But in a few cases I write, for the sake of brevity, at'a: U. denoting R. at'a, U at'a:

Leitner's and Schomberg's orthography has been retained. LSI *sh*, *ch*, *ts*, *j* have been rendered by *š* (*š*), *č* (*č*), *c*, *j*. As far as it seemed reasonably safe to do so, I have attempted to correct Siiger's notations, rendering *tj*, *ch* by *č*, *č*; *tch* by *č*; *t* by *t*, *t*; *d* by *d*, *d*; *sh* by *š*, *š*; *zh* by *ž*, *ž*; *dj* by *j*, *ž*; *j* by *y*, *j*; *r* by *r*, *ř*. Also aspiration has been added, when etymologically probable, and *b*, *d*, *g*, not readily distinguished by a Danish ear from *p*, *t*, *k* have occasionally been rendered by these letters.

Note also *o*, *a*, *ai* for Siiger's *ā*, *ah*, *ei*. I am also to some extent responsible for the word-division in his and Wazir Ali Shah's texts.

I have made no attempt to correct the grammar of Mahmud Isa's explanations in Prs., Psht., Kh. or Hi. (= Urdu). Especially these last ones are often extremely incorrect.

My additions are marked (), and my deletions < >.

The Texts I–XVI were told or recited to me in Rumbur or Chitral headquarters by Mahmud Isa, and XVII A and B by an informant from Birir.

XVIII–XX have kindly been handed over to me for publication by Professor Halfdan Siiger who wrote them down in Chitral in 1968.

His XX (*Daginai*) and XXI (*Luli*) have been combined with versions taken down and kindly sent to me in 1968 by my friend Wazir Ali Shah, my indefatigable and always helpful source of information about Chitralica for many years.

XXIV is taken from Leitner, and XXV is an attempted revision of the Kalasha Text II in the LSI.¹ Like all Khan Sahib Abdul Hakim Khan's contributions from Chitral this is, considering the circumstances under which it was made, an admirable piece of work.

My texts II, III and VI are tales of an ordinary Indo-Persian type and have probably been taken over from Khovar. This would account for the large number of loan-words they contain.

The interlinear translation is as literal as it was possible to make it. But it is hoped that it will enable the reader to follow the context. Note that

¹ Vol. VIII, II.

postpositions, also in the translation, refer to the preceding word, and that absolutes have generally been rendered by participles in *-ing*, or by a temporal phrase.

Some passages or words had to be left untranslated or marked as uncertain. This applies also to Siiger's contributions and quite especially to his and Wazir Ali Shah's tentative versions of the *Daginai* and the *Luli*. Here they, or their informants, have often only vague and distorted paraphrases to offer. Most probably the informants themselves did not always understand these old songs, handed down by oral tradition.

In the Vocabulary words from Rumbur are left unmarked when they have been given by Mahmud Isa. But those I got from my first Rumbur informant have been marked A.

B. &c., *after* a word denotes that it has been recorded as well in Rumbur as in Birir, &c. But B. &c., *before* a word that it has been noted from Birir, but not from Rumbur.

T (+ numeral) means that the word in question is to be found in Turner's CDIAL; cf. T, that I suggest a connexion with words mentioned by Turner.

Kh. (&c.) means that the word in question is a loan from Khovar; cf. Kh. (&c.) that I suggest a connexion between the Kal. and the Kh. words.

Pres. often stands for Present and Aorist.

TEXTS

TEXTS

TALES

I. The Ant

1. *Kaim'i:na, kaim'i:na t'onḍala-pil'i:lyak Jh'a*
In olden, olden times a (beaked?) ant (somebody's) wife

hi:au¹ g'a:la. Grhast ḍh'u:k hu:la.
to become went. A wolf she met.

2. "Mai k'o: ne Jh'a his?" *Ne th'an d'i:ta.*
(He said): "My why not wife will you be?" Not consent she gave.

3. *G'a:la, g'a:la, g'a:la, ga:la, g'a:la,² kakk'o:i ḍh'u:k h'u:la.*
She went, went, went, went, went, a leopard she met.

4. "Mai k'o: ne Jha his?" "K'i:e dez māi?"
(He said:) "My why not wife will you be?" "What will you give me?"

5. "Š'a:ra-šiš 'o:ni tai de:m-a? P'ai- šiš
"A markhor's head bringing to you shall I give? A goat's head

'o:ni tai d'e:m-a? Gak- šiš 'o:ni tai
bringing to you shall I give? A cow's head bringing to you

d'e:em-a? N'e than d'i:ta.
shall I give?" Not consent she gave.

6. *G'a:la, g'a:la (&c.). Law'ak ḍhu:k hu:la.*
She went, went. A fox she met.

7. "Mai k'o: ne Jh'a his?" "K'i:e dez
(He said:) "My why not wife will you be?" "What will you give
mai?"
me?"

8. "Jau-jaw'ou amṛ'e:yak-šiš d'e:em-a?" *N'e than*
"From every forest a sheep's head shall I give?" Not consent
d'i:ta.
she gave.

¹ Pres. ptc., §104.

² Corr. into *gher'a:lyak* "walking about".

9. *G'a:la, g'a:la (&c.). 'Icas¹ dhu:k-ula.*
She went, went. A bear she met.
10. "*Mai ko: ne jha his?*" "*K'i:e dez mai?*"
"My why not wife will you be?" "What will you give me?"
11. "*Maçh'i: çh'ini, 'o:ne, tai d'em; ju'a:ri tai*
"Honey breaking off, bringing, to you I shall give; jowar to you
d'em". *N'e than d'i:ta.*
I shall give." Not consent she gave.
12. *G'a:la, g'a:la (&c.). Mahand'e:was jha h'o:la.*
She went, went, Mahandew's wife she became.²
13. *Mahand'e:u m'ã:trila: "K'a:wai p'a:riz dāi?" "J(h)a*
Mahandew said: "Where are you going?" "A wife
hi'a:u."
to become.'
14. "*Mai k'o: ne jha his, āi pil'i:lyak?*" "*H'i:m-a,*
"My why not wife will you be, O ant?" "If I become (it),
k'i:e dez māi?"
what will you give me?"
15. "*S'araz-dy'e:nik tai d'em.*"
"Juniper-sprinkling³ to you I shall give."
16. *Jha h'o:la. Ek k'au th'a 'a:sta.*⁴
(His) wife she became. One year alive he was.
17. *T'o:a Mahand'e:u n'a:šta, to: pil'i:lyak tr'o:na.*
Then Mahandew died, then the ant wept.
18. *Baş-thar'i:ka kur-a'u:yak.*
For the rafter placing a wine loaf.⁵

¹ Cf. §42, c.² Anticipation of a later event.³ They take juniper twigs dipped in milk and sprinkle on Mahandew's altar during the sacrifice.⁴ Probably for **thai a:sta* "he had kept (alive) for one year". Prs. *zinda bu:d*.⁵ A formula said to be used at the end of a tale. But I was never able to get the exact meaning of it. One tentative explanation was: "Now we must put away (i.e. finish) the cake." V. Voc. s.v. *kur-au:yak* (cf. *kurwat-dur?*). But what does the "rafter-placing" signify?

II. Two friends

1. *Du moč d'ust a:sta.*
Two men friends were.
2. *Te du moč ph'onduna ga:la, pa:i, pa:i biab'a:mna.*
Those two men on the road went, going, going into the wilderness.
3. *M'ãtrila: "A: t'a:i 'e:li du kh'ur çh'i:nim."*
(One of them) said: "I your these two feet shall cut off."
4. "*T'a:i çit, çh'i:nis pe hau, çh'i:ni!*"
"As you like,¹ you will cut off if it may be, cut off!"
5. *Kh'angar çhal'āi, t'o:a du khur çh'i:nila.*
His sword having drawn, then both feet he cut off.
6. *Çh'i:ni-o,² g'a:la, ph'a:to se ta.*
Having cut them off, they went on, wounded³ he (was) indeed.
7. *A:sta, a:sta, s'u:ri jh'u:kila, d'a:n hu:la,*
It happened, happened,⁴ the sun became hot, thirsty they became,
t'o:a pa:i kř'ē:āi at'u:na.
then going into a cave they entered.
8. *Kř'ē:āi at'i:-o, b'a:šik d'i:ta, badw'aš d'i:ta,*
Into the cave having entered, rain began to fall,⁵ hail fell,
k'i:rig d'i:ta.
snow fell.
9. *Kakb'o:i it'a:, at'u:na.*
A leopard arrived, entered.
10. *Ek w'ahan se:n dāi pa:i, apau d'i:ta.*
One side foot of the wall from⁶ having gone, hiding⁷ began.

¹ From Khow. *ta çhit* "your will" (Hi. *tuma:ra xuši:*).² Cf. §102.³ Uncertain meaning. Hi. *pher woh giya:[calegya:, coš ki:(:)]*. Cf. III, 4.⁴ Lit., it was; Hi. *para:, para:*.⁵ Hi. *de diya:*.⁶ Or here: to?⁷ But Hi. *udhar ja: ki cup* (silent) *hogya*.

11. *To: maṇḍaw'a:r 'a:la, to: grhast 'a:la.*
Then a kite came, then a wolf came.
12. *T'a:si m'o:čuna sal'a: k'a:da.*
Them(selves) amongst counsel they made.
13. *Maṇḍaw'a:r m'ā:trila: "Āi mai d'a:ri, mašk'u:l k'o: ni*
The kite said: "O my friends, occupied why not

hik?"
shall we be?"

14. *"K'i'a: mašk'u:l hik?"*
"In what engaged shall we be?"¹

"Kaim'i:na eg aw'a:ta eg uc š'i:u."
(The wolf said:) "In olden times in one place² one spring there is (was)."

15. *K'ura z'akum pe h'awal hau, te z'a:kum š'i: hu:lā-e,*
Anybody wounded if should be,³ they wounded if might be,⁴
b'a:za š'i čh'i:ne, ba:za š'i ni:ngil'e: b'a:za
the arm if he may break, (then) the arm if he might wash, the arm
š'a:tau.
will be fixed.

16. *Khur š'i čh'i š'i'a:l-e, khur ni:ngil'e, khur*
The foot if broken might be, the foot he might wash, the foot
*š'a:tau.*⁵
will be fixed.

17. *Kakb'o:yo⁶ m'ā:trila: "Ek s'o:muna guj'u:ras pai 'a:sa.*
The leopard said: "One hill on a Gujur's goats are.

¹ Hi. *a:pne bhacis (?) karega, kya: mulaka:t karega* (for **karēge*).
The meaning probably is: "Let us be engaged in conversation" (Hi. *mašyala* pass-time).

² Hi. *paille zuma:na ek jaga:*.

³ Hi. *ho ja:ta: hai*. Cf. §95, a.

⁴ Cf. §96, sqq.

⁵ Variants: *Khur z'a:kum pe h'awal hau, khur ni:nga* (pres. 2 pl.) *baz'a n'i:nga, taz'a h'i:u; khur ni:gi* (absol.), *khur ša:tela* (pret. II).

⁶ Why -o? Influenced by Khow, obl. -o with past participle?

18. *T'ara eg lačh'i:a pai a:u:*
There one red goat came.
19. *D'ešāi thi: t'o: Jag'em d'a:y-e, baṭh'ula him dāi."*
Afar—from that (goat) if I see, strong I am becoming."
20. *Maṇḍaw'a:r b'a:ta: "Ek bagan-(n)āf tre*
The kite again (said¹): "One chenar-root (at) three

ba:dša:anen² khazin'a š'i:u.
kings' treasure is.

21. *To: khazin'a Jag'ai gh'erem dāi, gh'erem dāi, to:*
That treasure having seen (if) I walk round, I walk round, then
ita:, Jag'a:y-o, cac'i:ram dāi.
having come,³ having seen, I become satisfied.

22. *Se b'a:šik sath'i:na.*
That rain stopped.

23. *Sath'i:ne maṇḍaw'a:r asta drhaṇi g'a:la, kakb'o:y esta*
It having stopped the kite also out went, the leopard also
ga:la, grh'ast asta drhani ga:la.
went, the wolf also out went.

24. *Ga:le se khur-čh'i:na moč kašal'i:či thi:*
When they had gone that foot-broken man creeping becoming⁴
ga:la.
went.

25. *P'a:i to: 'u:c sapr'a:lya.*
Going that spring he found.

26. *'Uc sapr'a:y-o, te du čhi':na-khur*
The spring having found, those two(!) broken-footed ones

sapr'a:y-o n'i:ngila.
having found (it) washed (their feet).

¹ Hi. *bol diya:*.

² Cf. §49 Hi. *ba:dša:ō ka:*.

³ Hi. *a:ki*.

⁴ Cf. §105.

27. *Uc sapra:y-o tal'ai d'i:ta.*
The spring having found, from there(?) he/they struck(?)¹
28. *Di:ta-e, taz'a: h'p:la.*
Having done so, healed he became.
29. *Taz'a: h'p:le, p'a:i to: bagan-(n)āṛuni³*
Healed when he became, having gone (away), that² chenar-root at
khazin'a sapr'a:lya.
a treasure he found.
30. *Sapr'a:y-o d'u:r k'ay-o, nis'u:una.*
Having found it, a house having built, he settled down.⁴

II, b. *Two friends (variant)*⁵

1. "Duni'a:una kh'e:nti⁶ gherez dāi?"
"In the world how are you wandering about?"⁷
2. "Tara pa:i to: uc p'i:m dāi, w'a:zam dāi.
There going (from) that spring I drink, (and) bathe (in it).
3. *W'a:zi-o mai kuw'a:t h'i:u dāi, juw'a:n him dāi.*
Having bathed for me strength arises, young I become.
4. *T'o:a duni'a:una gh'ε:rem dāi.*
Then in the world I wander about."
5. *Kakb'o:i ba:ta m'ā:trila: "Ek sarah'a:tuna*
The leopard again said: "In one border-region
guj'u:res pa:i a:san.
(towards Afghanistan) a Gujur's goats are.

¹ Cf. Voc. s.v. *talai*. Hi. *us ke pi:che ḡa:la*. Possibly: "From there (the place where they were) they threw (their feet into the spring)".

² Or, then.

³ For -una?

⁴ Nothing more is said about his becoming strong through seeing the red goat.

⁵ A variant of part of the preceding tale.

⁶ For -thi?

⁷ The kite asks the wolf, who answers.

6. *P'a:yan m'o:čuma ek laḥ'i:a pai a:sou.*
The goats amongst one red goat is.
7. *To: laḥ'i:a pai d'e:šūi thi: j'a:gai, ju'a:n him dāi, mai*
That red goat afar from having seen, young I become, my
ṭa:kat zi'a:t h'i:u dāi.
strength increased becomes.
8. *T'o:a ši: šah'aruna ek ba:dš'a:as p'u:tr a:sou, be-dark'ar*
Then if in a city one king's son is, ill
th'i: a:sou.
having fallen.
9. *To: pai ši m'a:ri ba:dš'a:as p'u:tras di:ite,*
That goat if having killed, the king's son to you may have given,
taz'a: hi:u."
healed he will be."
10. *Ba:dša: mā:trila: "Taz'a: ši: h'p:ul-e, mai ba:dša:'i:*
The king said: "Healed if he might become, my kingdom
baš k'a:rem, mai čh'u: jha: dem."
divided I shall make, my daughter (as his) wife I shall give."
11. *Ghōi h'p:kum d'i:ta.*
Willingly an order he gave.
12. *H'p:kum d'i:te, t'a:sa m'o:čas kab'a:r h'p:la.*
An order having given, that man to known it became.
13. *Šahar'una p'a:i, wazir'an k'u:ra th'i: a:sta.*
To the city when he had gone, the viziers' assembly had been made.
14. *Se moč ba:ta ga:la.*
That man again went.
15. *Se muč ba:dš'a:as kai mā:trila: "B'a:dša, guj'u:ras pai*
That man the king to said: "O king, a Gujur's goat
sarh'a:tuna a:sou, laḥ'i:a pai.
on the border is a red goat.

16. *To: mai hatya hal'i, tai putrou h'a:tya*
That my for sake fetch, (then) your son for the sake of
wes k'a:rem."
remedy I shall make."
17. *To: hali'u:na, h'ali m'a:ri, surb'a:*
It (they) brought, having brought (and) killed it, soup
kai, d'i:ta.
having made, he gave it (to him).
18. *To: ba:dša:z'a:da taz'a: h'p:la.*
Then the prince healed became.
19. *Taz'a: h'p:le, to: ħh'u: t'a:sa j(h)'a:*
Healed having become, then his daughter to him as wife (the king)
d'i:ta, ba:dša:i: baş k'a:da.
gave, the kingdom divided he made.

III. The king's son

1. *Ek b'adšaas put n'e: a:sta.*
One king—for son not was.
2. *B'atša baş'a:ra h'p:la.*
The king old became.
3. *B'atšaāi¹ ba:k histila.*
His kingdom abandoned he left.
4. *Pha:fo² g'a:la, g'a:la . . . , ek bia:b'a:numa g'a:la.*
? he went, he went . . . one desert-to he went.
5. *Ne 'uk ši:'a:la, bo d'a:n h'p:la, bo an'o:ra h'p:la.*
Not water there was, very thirsty he became, very hungry he became.

¹ For *ba:dša:i:?*² *Hi. chor diya:*.

6. *Ande-al'āi Jag'a:lve, ek az'āyā-muṭ ši:'a:la, ek*
Hither and thither he looked,¹ one apricot-tree there -was, one
pal'ou²-muṭ ši:'a:la, t'ara h'atia g'a:la.
apple-tree there was, there towards³ he went.
7. *T'ara pa:i Jag'a:lya ph'akir 'a:sta.*
There having gone he saw (that) a fakir was (there).
8. *"E:i batš'a-i-al'am, k'o: 'a:i-a?"*
(The fakir said:) O King of the World, why have you come?"
9. *"E:i buj'u:ruk, mai p'ut n'e: h'a:wan."*
"O saint, for me sons not became."
10. *T'a:sa badša:as thi: du'a: ka:da.*
That king's for-sake⁴ (the fakir) a prayer made.
11. *Ek pal'ou d'i:ta: "Kho':ṇḍa ta t'u: žu:,*
One apple he gave (him), saying: "Half (of it) indeed you eat,
kh'o:ṇḍa j'a:u d'e!"
half to your wife give!"
12. *To:a batša:'i:una ha:tya g'a:la.*
Then (his) kingdom into (the king) went (back).
13. *To: kh'o:ṇḍa p(h)al'ou j'a:as d'i:ta, kh'o:ṇḍo*
Then half the apple to his wife he gave, half (of it)
se-m'i: ž'u:le.
he himself⁵ he ate.
14. *Tre mastruk jiha:liè, j'a:sa durgeh'en h'p:la.*
Three months she watched,⁶ his wife pregnant became.
15. *No: mastruk p'u:ra h'p:la, ph'akir 'a:la.*
Nine months completed became, the fakir came.

¹ cf. §100.² Recorded here with *ph-*.³ Lit.: for the sake of.⁴ Lit.: from.⁵ Cf. §56.⁶ *Hi. ti:n mai:na meila na hota:* for three months she was not menstruating.—For *jiha:liè*: cf. §99.

16. 'I:ta, b'a:tšaas k'ai m'ā:trila ki: "Tai p'u:tr
Having come, the king to he said that: "For you a son
upuj'i:u dāi rat.
is being born to-night.
17. Ek ta hās-k'u:řak h'i:u dāi, 'e:g-o š'ū:řā-k'u:řak
One indeed horse's foal is being (born), and one dog's puppy
h'i:u dāi.
is being (born).
18. Asma:nani khaŋg'a:r učh'undeu dāi, khaŋg'a:ras nəm
From heaven a sword is falling down, the sword's name
ta Šauše:hin'i:
indeed (is) Flashing.
19. Hās-g'u:řakas nəm-o Khulyuk-barg'i, š'ū:řās k'u:řakas
The foal's name (is) Fleet-Hoof, the dog's puppy's
nəm Kh'uran-bar'i:ki."
name (is) Slim-Foot."
20. Ba:tš'a:as k'ai m'ā:trila: "Ph'au nāřuna d'ur k'a:ri!
The king to he said: "The earth - under a house make!
21. Ek ta čhir-a:ya h'isti, 'e:g-o sab'ak-diyau
One indeed wet-nurse leave (there), and one lesson-giving
dařm'an h'isti. Sat k'a:la hatya khur'ak de.
priest leave. Seven years-for food give (him).
22. M'e:čo, s'u:ri bh'i:ču, k'a:yo mastruk aš'ek
Beware,¹ the Sun will aim (at him), because the Moon(s) lover
h'i:u."
he will be."
23. To: phau nāřuna dh'a:rila
Then the earth - below (the king) guarded (his son), (but) after
sat k'a:lanu drham'i:² g'raŋg h'ō:la.
seven years out a hole appeared.

¹ Hi. xabarda:ri karo!² For drhami?

24. G'raŋg'o:las s'u:ri čandr'a:lya. Se s'u:da to s'u:ri
(Through) the hole the sun shone. The boy that sun
Ja:g'ai, be:h'uš h'ō:la.
having seen, unconscious he became.
25. Badš'a:as hatya khab'ar d'i:ta: "B'a:dšai- al'am,
The king—to information (they) gave: "O King of the World,
tai p'u:tr-ou s'u:ti Ja:g'ai, be:h'uš h'i:u dāi."
your son the sun having seen, unconscious is becoming."
26. Ba:dša: t'ō:a žh'e:ri k'a:da, t'ō:pan d'i:ta, bařax'a:na
The king then a feast made, guns fired, (his) band
banf'a:elya, p'u:tr-as n'iniāi, ba:dša:i:una h'atya
let play, his son having taken away,¹ his kingdom—to
n'i:ela.
brought (him).²
27. P'u:tr-as ba:dša:i:una nis'a:lya, ba:dša:i:una h'a:tya n'e
His son on the throne he placed, the kingdom concerning not
than d'i:ta.
consent he gave.³
28. D'a:d-as eg w'a:riš d'i:ta.
The father a falcon gave (his son).
29. Šauše:hin'i: dh'a:kai de:i, Khulyuk-barg'i:as th'a:ra
"Flashing" at his waist putting, Fleet-Hoof —upon
nis'i:, š'ū:ř'āyak piř'ou š'a:řāi, išk'a:r g'a:la.
sitting down, the dog behind fastening, hunting he went.
30. Išk'a:r pai, eg uprah'ū:yakas h'a:tya w'a:reš
Hunting having gone, a quail —for (seizing) the falcon
las'a:lya.
he let loose.

¹ Hi. udhar se nikal dea:.² Hi. le gia:.³ If he refused to go on ruling(?)

31. *Uprah'ū:yakas ta gri:, sam'andar-dary'a:huna*
The quail indeed having seized, on the Ocean

al'e:lou ut'i:kila.
to the other bank it crossed.

32. *Ut'i:kile, "Mai w'a:reš dumb h'awo";*
When it had crossed, (he said:) "My falcon lost became";

gho:f tr'o:ila:
spontaneously he wept:

33. *"E:i mai š'a:dar, mai w'a:reš dumb h'awo, 'a:bi khē k'a:rik*
"O my servant, my falcon lost became, we how shall do
samandar-dary'a:huna?"
at the Ocean?"

34. *Se:mi: hāšas ist'ori thi:,¹ ut'i:kila*
He himself the horse's rider having become, jumped over
samandar-dary'a:
the Ocean.

35. *Andāi thaw'ai, lyakh'i: jang'a:luna th'i:*
Here having left (it),² a very big jungle into having got
ita.³
he came.

36. *T'o:a w'a:reš kh'o:fila, kh'o:ji sapr'a:lya.*
Then the falcon he searched for, having searched he found (it).

37. *Sapr'e:y-φ, upreh'ū:yak t'a:sa kai gr'i:,*
Having found (it), the quail him (self) for having taken,
h'āšas istor'i: h'i:man a:sta, istr'i:ža pištou dāi grh'e:da.⁴
the horse's rider becoming he was, a woman⁵ behind from he seized.

¹ Hi. *suwa:r ho ki:*.

² Hi. *is tarafek jaga: ko chor diya:*.

³ Or: *th'i:ita* he got (into) (?).

⁴ Prob.: he took her behind himself (on the horse).

⁵ I.e., his nurse.

38. *T'a:sa kai¹ grh'e:da žu:² gho:f.*
Him (self) for he seized her eating for (?).

39. *"Āi mai 'a:ya ki:a:m'atane a:i:-a?³*
(He said:) "O my mother from the next world did you come?

duni'a:ane a:i:-a?"
from this world did you come?"

40. *Mai mo ših'ē⁴ k'a:ri!*
Me don't ashamed make!

41. *A: tai asm'a:muna kh'o:jiman a:es, tai duni'a:una sapr'es.*
I you in heaven searching was,⁵ you in this world I found.

42. *A: tai hatya 'a:šek h'a:is. 'O:njo tai ne las'em.*
I you for lover became. Now you not I will release.

43. *"Mai las'āi!"*
"Me release!" (she said).

44. *"Mai sun zin'a n'e his,*
"(If) me with (committing) adultery not you will be,
tai ne las'em."
you not I will release."

45. *Grh'e:da ut'i:ki h'āš tha:ra ist'ori ho:la.*
He seized (her, and) jumping up the horse upon riding he became.

46. *Pištou dāi t'a:sa phir'a:nī udhul'u:na, k'o:ṭ udhul'u:na.*
Behind from his shirt she tore, (his) coat she tore.

47. *H'āš th'a:ra pal'a:na. Pal'a:ne, š'ū:řā pištou*
The horse upon he fled. When he fled, the dog behind

š'a:ṭila, w'a:reš m'u:ča grh'e:da, samanda-dary'a:huna ut'i:kila.
he fastened, the falcon in his fist he took, over the ocean he jumped.

48. *Ut'i:ki, t'a:sa ba:dša:'i:es je:ig'a:una g'a:la.*
Having jumped over, of that kingdom place to he went.

¹ Or, *h'a:tya* for the sake of.

² *Žu:* prob. for *žuk*. Hi. *kha:ne ke va:ste*, but the meaning of *gho:f* in this context is not clear.

³ *A:i:* 2. sg.? Cf. §82.

⁴ Variant: *šarmanda*.

⁵ Hi. *asma:n mē tum ko dhu:ṇa: tha:*.

49. *Ek mastr'uk, du mastr'uk ta a:sta. To:a se istr'i:ža*
One month, two months indeed passed.¹ Then that woman
paid'a: hq:la.
appeared (before the king).
50. *Ba:dš'a:as t(h)'a:ada arz'i: k'a:da ki:*
The king near a petition she made that:
51. "Tai p'u:tr-ou mai be:pard'a 'a:rou. A: tai p'u:tr-ou sat
"Your son me disgraced made. I your son (for) seven
kau dh'a:ri a:sis."
years guarding was."
52. *Ba:dša: h'okum di:ta ki: "Ala h'ũřə!"*
The king order gave that: "That one² kill!"
53. *Ph'akir paid'a: h'p:la. Ph'akir paid'a: thi: m'ā:trila:*
The fakir appeared. The fakir having appeared said:
54. "Ala h'ũřə ta m'oh! Purs'a:n k'a:ri!
"That one kill indeed don't! Question (him)!"
55. *Sud'a:as pišjou dāi udh'u:li šī'an haũ, istri:ž'a:s*
(If) the boy's (clothes) behind from torn may be, the woman's
galt'i: šī:u.
fault it is.
56. *R'u:hau dāi pe udh'u:li šī'an hoũ, t'o:a tai p'u:tr-ou 'a:ip*
The front from if torn they may be, then your son's fault
šī:a:l-p:la.
it would be.
57. *M'oč h'uti jag'ai! R'u:hau dāi pe udh'u:li*
The man having fetched look! The front from if torn
šī:a:l-ou,³ tai p'u:tr-ou 'a:i:p šī:u.
it may be, your son's fault it is.

¹ Lit., were.² I.e., the prince.³ Or. pl., *šī'an hoũ*.

58. *T'o:a h'ũřə ta m'oh, umbr'a:šī."*
Then kill (him) indeed don't, expel (him)." (The prince was found guilty and was exiled).
59. *G'a:la, g'a:la . . . ša'haru:na g'a:la. Š'aharu:na pai*
He went, he went to a city he went. To a city having gone
k'o:řuna at'u:na.
into the castle he entered.
60. *H'auli čh'i:ni bhaṅgali'a: kāi,*
The enclosure when he had broken through, the mansion—to,
gh'o:na ba:dša'i: šī:a:la.
a big royal palace there was.
61. *Tara pai, h'āš bh'o:ni, w'a:reš šp:nguna*
There having gone, the horse having bound, the falcon on a branch
nis'āi, pras'u:na.
having made to perch, he went to sleep.
62. *K'o:řani thi: ba:dša:es čh'u:l-as t'a:ra kāi p'a:šl,*
The castle-from the king's daughter there-towards having looked,
a:š'ek h'p:la.
in love she fell.
63. *Ba:dš'a:as gurzh'en šī:a:la. Gurzh'e:nduna haždeh'a:ras mřū*
Of the king a garden there was. In the garden a dragon's lair
šī:a:la.
there was.
64. *Aždeh'a:r šah'arani muč khaly'asa:lya. Muč ž'u:kas*
The dragon from the city men finished off. Men to eat
p'a:ti gurzh'en sauz'a:lya.
in order to (the dragon) the garden kept green.
65. *T'o:a se ba:dšaz'a:da gurzh'e:nduna mukar'ar h'p:la.*
Then that prince in the garden captured became.
66. *Mukar'ar h'p:le, ša:haz'a:di: tr'p:na ki:*
Captured when he became, the princess wept (saying):

67. "A: a:š'ek 'a:sis, mai d'a:dani aždēh'a:ras
"I in love was, (but) my father away from the dragon's

uh'a:una mukar'a:r 'a:rou."
place-in captured he has made (me)."

68. R'a:to aždēh'a:r ni'a:la m'f'ūani drh'ani. L'a:gāl
At night the dragon emerged from the lair out. A ruby

čhal'a:lya 'a:šani.
it pulled out from its mouth.

69. Th'ay-o,¹ m'e:wa ž'u:kas d'i:ita.
Having put it down, fruit to eat it began.

70. Šaušehen'i: kh'angar čh'alāi, dyāi
"Flashing" sword drawing (and) striking (the dragon, the
tre čh'e:la k'a:da.
prince into) three pieces made (it).

71. Ba:dš'a: xuš'a:n h'p:la. Xuš'a:n thi:, ba:dš'a:i:
The king pleased became. Pleased having become, (his) kingdom
d'u: bar'a:bar k'a:da.
(into) two equal (parts) he made.

72. Ba:dš'a:i: than ne d'i:ta: "Tai
(But the prince) the kingdom accepting not made (saying): "Your
čhu:l-ou mai j'a: de! Ba:dš'a:i: ne grh'i:m dāi."
daughter (as) my wife give! The kingdom not I am taking."

73. "Mai čh'u: zar'a:war
(The king answered:) "My daughter (shall be) a powerful
ba:tš'a:es ja:, mai čh'u: tai dek n'e bh'a:m.
king's wife, my daughter to you give not I can.

74. Mai čhu: tai ja: d'i:ta him-e, ž'aŋ k'a:ru,
My daughter to you (as) a wife if I should give, war he² will make,
šaharani mai umbr'a:šu."
from the city me he will expell."

¹ Hi. zami:n mē rakh diya:.

² The king to whom she has been promised.

75. Ša:haz'a:da m'ātrou ki: "Mai zimaw'ar žaŋ
The prince says that: "My responsibility (it will be) war
k'a:rikas h'a:tya."
making -for."

76. J'a: k'a:da. Kai, d'u: mastruk h'p:la,
His wife he made her. Having made (thus), two months passed,
k'a:γaz d'i:ta ki:
(then the other king) a letter sent:

77. "Mai J'a: w'a:rek ba:dš'a:as d'i:ta, tay'a:r
"My (promised) wife to another king he gave, (now) ready
hil-'u:ri."¹
(for war) he should be."

78. Tal'e:yo² se k'a:γaz d'i:ta ki: "Tay'a:r 'a:sam."
From there he (the prince) a letter sent, "Ready I am."

79. Čo:pam'i:na maid'a:nuna žaŋ h'p:la.
Next day on the battlefield the fight began.

80. Khulyuk-barg'i:es th'a:ra nis'i:, w'a:reš m'u:ča kai,
"Fleet-Hoof" upon sitting down, the falcon in his fist taking,
šū:fāyak pištou š'a:šāi, maid'a:nuna pai, 'ek w'a:halo
the dog behind fastening, to the battlefield going, one side-on
w'a:rež lhas'a:lya, ek w'a:halo šū:fāyak lhas'a:lya,
the falcon he let loose, one side-on the dog he let loose.

81. M'ō:čāi ša:haz'a:da šur'p:g h'p:la.
In the middle the prince beginning (to fight) became.

82. Žaŋ k'a:da, ka:da. B'au k'a:dul k'a:da.
Fighting he made, he made. The army an attack made.

83. B'au k'a:dul ka'i:, w'a:reš te
The army an attack having made, the falcon indeed (the enemies')
eč ko:ečila, š'ū:fāyak m'f'ū: čh'i:nila.
eyes pecked out, the dog (their) calves slashed.

¹ Hi. ho ja:o. Cf. §76.

² Hi. udhar se.

84. *B'a:dša:* *s'ust h'a:lya.*
The (other) king defeat suffered.

85. *B'a:dšaas ba:dša'i: grhe:da, f'a:-as ta:rani*
(The prince the other) king's kingdom seized his wife under (?)

ba:dša'i: kai nis'u:na.
the king having made he settled down.¹

86. *Baš-th'ari:ka kur-a'u:yak.*²

IV. The Balalik

1. *Ek zuman'a:una Bala:l'i:k a:sta.*
One time at Balaliks³ there were.

2. *Ek s'u:da h'ali a:la. Kandiri-s'a:rāi 'a:la,*
One boy brought (them here?).⁴ From Kandirisar⁵ he came,

sa:raz-d'ieu k'a:rik ghoi.
juniper fetching to make on his own account.⁶

3. *Ayāi ita:, s'a:raz d'i:ta.*
Here having come, juniper he fetched.⁷

4. *Tre p'u:tre upu'f'u:na, te tre p'u:tr-as-i⁸ Bal'alik*
Three sons were born (to him), those three his sons the Balaliks

ph'ažila.
divided (between them).

5. *Bal'alik ph'aži-o, marist'an k'ada.*
The Balaliks having divided, slaves they made (them).

¹ Hi. *ba:dša'i: kar ki: beḥa:*. "He settled down to govern under (the authority of?) his wife" (?).

² Cf. II, 18.

³ V. Geographical names.

⁴ Hi. *le a:ya.*

⁵ A hamlet in Bumboret.

⁶ Khaw. *tan čitan bi asur* he went on his own account, willingly.

⁷ For a religious ceremony.

⁸ Are *pu:tr-e*, *putras-i* plurals?

6. *Marist'an k'ay-o, Rugm'u*
Slaves having made (them), Rumbur

ph'aži, nis'u:na.
having divided (between themselves). they settled (there).

V. Rajawai's fighting in Bashgal

1. *Ra:Jaw'ai¹ bau g'a:la.*
Rajawai's army went off.

2. *Čatrumad'eš žaḡ k'a:da.*
In Bashgal war it made.

3. *Deh'ar umbul'u:na.*
The seer prophesized.²

4. *Umbul'i: Ra:Jaw'ayas kai:*
Having prophesized (he said) Rajawai to:

5. *"Sajig'o:r tai piṣṭou 'i:u dāi.*
Sajigor you behind is coming.³

6. *Ša-thōman d'i:ita.*
With arrows and bow (the king) shot.

7. *Gřaṅgřāw'aṭ sun bih'oṭi Sajig'or thon š'ā:*
The Gangalwat pass on this side of⁴ Sajigor's place the arrow

*sapr'a:lya.*⁵
hit.

8. *To:a Sajigo':ras h'a:tya niš'a:n th'a:lya⁶*
Then Sajigor for a memorial he put up.

¹ Cf. Names of Clans.

² Hi. *pa:gil hota:* "becomes mad".

³ Hi. *tuma:ra: pi:che a:ta:*.

⁴ Hi. *Kotal is taraf* on this side of the pass. But if *biḥeṭi* (**biyoti*?) is an absolute of *biyat-* "to cross", we arrive at a more satisfactory meaning: "beyond". *Is* must be then a mistake for *us*.

⁵ Hi. *mela:*.

⁶ Hi. *rakha:*.—For the whole legend, cf. H.S. Nyberg, *Häjjäbād—inskriften*, in *Øst og Vest, Afhandlinger tilegnede Prof. A. Christensen*, pp. 62, sqq. København, 1945.

VI. Two cousins

1. *Du: ba:ya-utr a:sta.*
Two paternal cousins¹ there were.
2. *Çetran pati menhiš-u:la.²*
Fields about a dispute arose.
3. *Šāriy'at k'a:da, ka:b'ul ne k'a:da.*
A law-suit they made, (but) agreeing not they made.
4. *Chat'a:r-as baya-s³ kab'ul ne k'a:da.*
The younger cousin agreeing not made.
5. *Arz'i: d'i:ta ba:dš'a:n šāriy'at bhand'a:lya.*
A petition he made the kings'⁴ verdict(?) he ordered.⁵
6. "Azm'a:n bh'um gua:i: pe pr'a:l hau, kab'u:l
(He said:) "Heaven (and) earth testimony if may give, consent
k'a:rem."
I shall make."
7. *B'a:dša: m'ā:trila ki: "Bo prušt".*
The king said that: "Very well".
8. *M'očen gua:i:es h'a:tya kab'ul ne k'a:da.*
Men's testimony -for the sake of consent not he made.⁶
9. "Agar azm'a:n je bhum gua:i pra:l hau, kab'ul
(He said:) "If heaven and earth testimony may give, consent
k'a:rem."
I shall make."
10. *Ek p'u:tr-as k'o:či phau-nāř d'i:ita.*
One son of his having dug into the ground⁷ (a hole) made.

¹ Generally supposed to be rivals, cf. Psht. *təbu:r*.² For **meniš hu:la*. Prs. *kat-i zām:n jang kada bu:d*.³ Lit., "the younger-his cousin-his", with repeated poss. suffix 3 pers.⁴ Obl. pl.—Not instr. sg., as the instr. is known only from inanimate nouns.⁵ Prs. *hukum kat*.⁶ Prs. *a:dam ki ša:idi: me:tan, ka:bul na me:kunum*.⁷ Prs. *ze:r-i zām:n*.

11. *Ek p'u:tr-as m'u:ta ušt'a:lya.*
Another son of his into a tree he lifted up.
12. *Moč sari'āi, zem'i:nuna pai,*
The men having assembled,¹ into the field having gone,
b'a:ya-s kai m'ā:trila:
his (elder) cousin to he said:
13. "Zem'i:nas ph'u:či: "Iyā zām'i:n m'ā:y-e?"
"The earth ask: "This field mine is?"
14. *Ek čař ph'u:čila, d'u: čař ph'u:čila, tr'e: čař ph'u:čila,*
One time (this one) asked, two times he asked, three times he asked,
zem'i:n gua:i: ne d'i:ta.
(but) the earth testimony not gave.
15. "E: azm'a:n, tu khē m'auz dāi?² 'I:ye
(Again he asked:) "O Heaven, you how are saying? (Is) this
zem'i:n mai?"
field mine?"
16. *K'i:ya haw'as ne h'p:u:la.³*
Any voice not came.
17. *S'e e:k b'a:ya-s m'ā:trila: "Iy'e čh'etr m'ā:y-e?"*
That one (younger) cousin said: "(Is) this field mine?"
18. "Četr tai, 'i:ye
(The boy hidden in the hole answered:) "The field (is) yours, this
*čet t'a:y-e."*⁴
field is yours."
19. *Gh'eri ph'u:čila: "I:ye zem'i:n tai.*
Again he asked (and the boy answered:) "This field (is yours)."
20. "E: moč, saugh'a:ili:y-e?"
(The younger cousin asked:) "O men, did you hear?"

¹ Prs. *jama kada*.² Prob. for *mātraz dāi*. Prs. *či me:gu:yi?*³ Prs. *he:č a:wa:z na šud*.⁴ Prob. after y, for -a, unstressed form of *asou*.

21. "Sangh'a:imi."
(They answered:) "We heard (it)."
22. "Zem'i:n mai haw'a:l-e?"
"The field mine has become?"¹
23. "Zem'i:n tai haw'ou."
(They answered): "The field yours has become."
24. "E: azm'a:n, zem'i:n m'a:y-e?"
(Again he answered): "O Heaven, (is) the field mine?"
25. Azm'a:n gua:i: prau: "Zem'i:n tai."
Heaven testimony gave: "The field (is) yours."
26. "E: moč, sangh'a:ili-e? E: azm'a:n, zem'i:n
"O men, did you hear? (I asked:) O Heaven, (is) the field
mā:y-e?"
mine?"
27. B'a:ya-s pi zem'i:n grh'e:da.
His cousin from the field he took.
28. D'u:ra ha:tya g'a:la.
(His) house towards he went.
29. Tr'o:mižo 'a:la, phau-n'āřa p'u:tr-as
In the evening he came (back), from below the ground his son
k'o:či, čhal'a:lya.
having dug out, he brought (him) out.
30. Se ta b'i:šun h'q:la.
He² indeed (into) a stone-marten turned.
31. M'u:řane učhund'a:lya.³
From the tree he brought down.
32. Mu:řa nis'e p'u:tr-as mř'ā:řko h'q:la.
In the tree sitting son of his (into) a monkey turned.

¹ Prs. bara:-i ma: šud?

² That son.

³ His other son. Hi. ni:che bola:ya:.

33. Xud'a:i T'a:lya¹ nah'alyat² ka:da.
God Most High wild beasts made (them).

SONGS AND PRAYERS CONNECTED WITH VARIOUS CEREMONIES

VII. Dewaka

To the Suchis, at the Dewaka festival.

Sat ka:lan'o:, S'u:či: d'e:wa:k, d'e:wa:k!
For-seven years,³ O Fairy divine, O divine one!

VIII. Joshi

Joshi festival, 1st day

A

Preparation of the Šij-m'o:u.

Šara-šin N'a:řgar Dařoy'ak bř'e:i, pren Sarawač'āl!
Markhor-horns at Nagar (and) Dhok prepare, down at-Ayun!

B

Šar'ai— šing'ořyak čhak k'i:rik-udhr'ūř
The-markhor horns' shadow (falls on) the-snow-dust

Br'o:jili. Br'o:jili k'i:rik—udhr'ū:n n'iaū.⁴
of-the Brojili (-hill). On-the-Brojili the-snow— dust has-risen.

Bř'o:jili mun šara-šin'oyak čhak.
On-the-Brojili peak (falls) the-markhor-horns' shadow.

¹ My informant, Mahmad Isa, was a convinced Kalash pagan!

² Hi. řangali: a:dmí:.

³ Hi. sat sa:l ko.—Formerly the Dewaka festival was celebrated only once in seven years.

⁴ Hi. nikał gia:.. Cf. XXI, 21.

C

The priest's prayer to Mahandew, after the decoration of the *Šiṇ-mo:u* has been finished.

Mul'a:wat(a) de:wa, s'u:či ze war'o:tì, kh'ayar k'a:ri!
Exalted(?) deity, fairies and elves, well¹ make (it for us)!

D

A young man to his beloved.

S'ičin-uš'ik, s'ičin ta ghamburi khuṇḍi'āi!
The-Eleagnus-flower, the-Eleagnus indeed the-flower call-for!²

Šaya 'i: Mai gambh'u:ryak tai dem.³
Here come! My flower to-you I-shall-give.

E

Maçh'e:rik bo hin! Mar'āçika de! Maçh'e:rik bo hin!
Bees many may-be! Mulberries give (us)! Bees many may-be!

F

Xuš'an k'a:ri, xa:nad'an a:b'at k'a:ri d'u:rāi, Ještak!
Happy make (us), (our) family prosperous make in-the-house, O Jeshtak!

¹ Or, *xairə*.

² Hi. *bola:o*.

³ Cf. S. *ghambořy-ošik sičin—ghambuřiak khuṇḍiai: šaya i, &c.*

G

Mul'a:wata de:wa, jaç, taz'a:gi k'a:ri! Maly'a:na ha:tya suw'a:r
Exalted deity, O Jach, health make! The-cattle for prosperity
k'a:ri! Kak ze b'o:yo dhumbāi!
make!¹ Beards-of-pray keep-away!

Second day of Joshi

H

At dawn women and girls go one by one to the graves and images, and throw bread—to the crows.

Našto:n h'a:tya kuš'u:rik histik!
The-deceased-ones' for-sake bread let-us-throw!²

I

The children go with the women to the goat-pens and drink milk.

Par'a:, par'a: Joši: gh'o:št çhir'i:k pl: pi:,
I-went, I-went at-the-Joshi to-the-goat-pens, milk having-drunk,
par'a:, šišamond h'a:wes.
I-went, so-big I-became.³

Third day of Joshi

J

Š'a:baš tai ha:itya, mai Jham'o:u, Sumb'a:ra naw:oū!
Hail you- to, my son-in-law, Sumbara's⁴ descendant!

¹ Hi. *ma:l ke va:ste accha: ba:lo*.

² Hi. *mar-giō ke va:ste rofi: phēk dia:.*

³ Hi. *ja:ta, ja:ta i:d ke dīn bakri: maka:n mē. Du:dh pi: ki: pi: ki: hama:ra: badan itna: bara: ho-gya:.*

⁴ One of Mahmad Isa's ancestors.

D'a:da-u pi pu:tr uph'u:ja.
Your father-from (as) a son you were born.¹

*adh'e:k asta beṣ tāi k'araṭaw'ar.*²
small powerful

S'u:čan sum 'u:g aph'a:ži,
The fairies with the water you did share/distribute,

s'ũṛāi³ žāi čhal'ai.
a golden irrigation channel having drawn/dug.

Tai an'o:ga dhap, tai g'u:hum šingār.
Your waterless⁴ (field?) (is) wide, (and) your wheat (is) sprouting.

K

A song improvised in honour of, and as an appeal to
the visiting linguist, who was assumed to be exceedingly wealthy.

Ša:b'aṣ tāi, š'a:harāi Angri':zas putr!
Hail to you, from the city of the English son!

Tu k'i:ya k'a:riz dāi š'i:sa Jaṅgal'i:as 'a:ma mām?
You what are doing (with) of this wilderness this language?

*Aph'a:ji ru:pey'a, cac'i:ris⁵ 'i:a piṇḍ'u:ri.*⁶
You distributed rupees, (and) was satisfied this crowd.

Dir Malax'an tai se go:dam ta
At Dir (and) Malakand yours (is) that store-house (which is) indeed
be:hisa:b.
countless.

¹ Hi. *ba:p se laṭka: paida: hua:*.

² Hi. *thorā: se bahut ho-gya:*.—The construction of this passage is not clear to me.—*Asta* may mean either "was" (Pret. II), or "also, thus".—To read *thāi* "having placed, put" does not seem to help.—*Beṣ* "more, exceeding, winning". Possibly something like: "What was little has increased for you, the powerful one" (?).

³ Also in Kati poetry "golden" is used as a general laudatory epithet.

⁴ I.e., your field which was waterless before the irrigation?

⁵ Hi. *peṭh ka: bhar ho-gya:*.

⁶ Hi. *dunya:*; lit., "circle".

L

Sung during the dancing on the gri on the afternoon of the third day of
Joshi, when the dancers have seized walnut branches from the heap which
has been brought together.

Čh'i:r g'a:li,¹ e: ghand'o:li, oh'o:!
The milk went away, O, walnut branch, oho!

M

Sung when the dancing crowd are forming a long row joined together,
but men and women separately.

Ye: ḍa:ginai!² Go:gas pi šišp'ē abh'a:is.
O Dagina! The snake from hissing I learnt.

IX. Uchau

Uchau Festival

Mul'a:wata de:wa, gh'o:na Sajig'o:r!
Exalted God, Great Sajigor!

Učau-s'a:ras de:k dāi. Trand'usti k'a:ri, košan'i k'a:ri!
The-Uchau-juniper we-are-giving. Health give, happiness give!

X. Chaumos

Chaumos Festival

A

First day (*P'u:šau-ma:raṭ*):

Mul'a:wata de:wa, Čaum'o:s d'e:wa!
Exalted God, Chaumos-God!

¹ Note *i*.

² Said to mean "a long thing, chain". But cf. XX, 5.

P'u:šau- m'a:raṭ k'a:rem dāi.
The-Pushau prayer I-am-performing.

Indras poša:ṭ'a:nī na:z'i: ṣiṣ'a:ri!
Indr's hooves-from dirt rub-off (and give me)!¹

ṣhek ṣh'o:mik de:ša k'a:ri!
Illness (and) pain distant make!²

B

Second day.

Ḥet-thai-s'a:raz, mul'a:wata de:wa, d'e:k dāi.
The-Ḥet-thai³- juniper, Exalted God, we-are-giving.

Trandusti k'a:ri, guhum-b'i:⁴ de, pai-b'i: de,
Health make, wheat-seed give (us); goat-seed give (us)!

Indras poša:ṭ'ani na:z'i: ṣiṣ'a:ri!
Indr's hooves-from dirt rub-off!

C

Third day.

Mul'a:wata de:wa, Sajig'o:r! Ṣiṣ-khur-s'a:ras dem dāi.
Exalted God, Sajigor! The-head-and-hoof-juniper I-give.

Gala-g'a:li ṣama-m'i: roṣ paṣ'āi! Ta:zag'i: k'a:ri!
On-each-occasion⁵ that-very pleasure show! Health make!

¹ The dirt from Indr's hooves brings riches. Prs. *In kat-i pa: daulat da:ra.*

² Prs. *bi:ma:ri: dur buku.*

³ "Stick-placing", or "throwing".

⁴ Prs. *tuxm-i gandum, buz-tuxm.*

⁵ Said to mean "annually returning". Prs. *har waxt ye: (Hi!) i:d ba:ša, xuṣ bibi:n!* But *paṣ'āi* is caus. imper.: "show (your pleasure at our annual sacrifice)!"

D

Fourth day.

D'a:da ṣe w'a:wai! Arw'a pey 'a:sa, eu!
Fathers and grandfathers! Spirits if you-are, come!¹

Manda-hik-sa:raz dek dāi. Ž'u:i pi:, p'a:ra!
The-All-Saints-juniper we-give. Having-eaten (and) drunk, go-away!

E

A Chaumos song,² but occasion not specified.

K'o:ṇḍa meṣal'ak tai ṣ'i:ṇḡan dyel.
The-hornless ram you with-its-horn will-strike.³

Lap laṭh'o:rāi žāwil-o:.
Striking (her) quickly⁴ squatting⁵ it-will-violate (her).⁶

XI.

Ḍagari

Mul'a:wata de:wa, Kacaw'er! Tup'ek b'an m'o k'a:ri!
Exalted God, Katsawer! (Our) guns stopped don't make!

Ṣāṅḡr'u:ri bh'o:la tr'a:ka-mā:ka h'o:ma ka histi!
Entrails (and) blood⁷ a-weak (animal) us for throw!⁸

¹ Prs. *agar ast, bia:yi:n!*

² Hi. *Čaumus ka: bait.*

³ Hi. *tum ko sir se ma:rega:; aurat siṇ se mara:* (it struck the woman with its horn).

⁴ Hi. *jalti pakar lā:*. Only recorded here.

⁵ *Laṭh'o:ra* sitting in a squatting position, with the hands round her knees.

⁶ Hi. *kus karega:*.

⁷ I.e. "having entrails and blood". *Bh'o:la* seems to be a ritual word for *l'ui* "blood".

⁸ Prs. *partau;* Hi. *fēk* (for *phēk*) *deo*.

XII. Crows' Wake

A

The Crows' Wake.¹

1. O: křagř'ā:ik, Waigh'a:lāi pai-b'i: hali!
O crow, from-Waigal goats'-seed bring (us)!²
2. O: křagř'ā:ik, Waigh'a:lāi mu:r'ā:yak hali!
O crow, from Waigal young-women bring!
3. O: křagř'ā:ik, cilak-šingī d'on hal'i!
O crow, sharp-horned bulls bring!
4. O: křagř'ā:ik, čau-šingī m'e:š hali!
O crow, four-horned sheep bring!
5. O: křagř'ā:ik, o:, čačau Jali-wai hali!
O crow, Oh! quadruplet (bearing) Jali-goats³ bring!

B

At dawn they sing:

6. T'angeu⁴ ta witr'a:zis kř'a:gřa:es dr(h)ama-r'at.
In-Tangeu indeed it-dawned (after) the-crows' wake.

XIII. Birth and bringing up of a son

A

Birth of a son.

Bumbur'ak tai ha:itya, p'u:tr up'u:jau!
Congratulations you- for, a-son was-born!

¹ Prs. I:d kat-i ka:wa ast

² Prs. az Waigal tuxm-i buz bia:r! Buz Waigal bisya:r šud, bisya:r da:ra.

³ Jali was said to be the name of a part of Waigal.

⁴ A mythical place in the South (Prs. pa:ya:n).

B

The first bath (waz'a:ik), 20 days after the birth of a son.

'Umbur de, manj'a:r de, taz'a:gi k'a:ri!
Life give (him), long-life give (him), health make!

C

The Putral-idh'on ceremony, three months after the birth of a son.

Mul'a:wata de:wa, gh'o:na Safig'o:r!

Mai p'u:tra 'umbur de, manj'a:r de, trandusti k'a:ri!
My son life give, long-life give, health make!

G'o:ra-č'u:ři č'o:ngala k'a:ri!
White-haired (and white-) bearded make (him)!¹

Pu:tral-idh'on k'a:rim dāi.
The-P.-ceremony I-am-performing.

D

The Ku:i-p'a:rik ceremony, one year after the birth of a son.

Mul'a:wata de:wa, gh'o:na Safig'o:r!

Trand'usti k'a:ri, košan'i:² k'a:ri!

Ku:i-pa:rik-s'a:raz³ d'em dāi mai p'u:tra pat'i.
The-Up-the-valley-going-juniper I-am-giving my son- for the sake of.⁴

¹ I.e.: Let him live to be old.

² Cf. IX.

³ Prs. raftan-i darra, a ceremony which takes place at the time of tree-blossoming.

⁴ Prs. bara-i bača-i ma:.

E

The *Go:ṣnik-ist'o:ngas* ceremony, three years after the birth of a son.

Mul'a:wata d'e:wa, Čo:um'os d'e:wa!

Mai p'u:tra Goṣnik¹-ist'o:ngas k'a:rem dāi.
(For) my son the-Cattle-pen-Sprinkling I-am-performing.

Trand'usti k'a:ri, koš'a:ni k'a:ri!

Go:ra-č'u:ři-č'o:ngala k'a:ri!²

XIV. Betrothal and Wedding

A

Betrothal. The maternal uncle of the bridegroom speaks to the bride's father, who answers in the second line.

Mai išpoš'i:ya ja: dez dāi.
(To) my sister's-son a-wife you-are-giving.³

Tu mai khaltab'ar ha:wi:, mal a: tai dem.
You my kinsman became, cattle I to-you shall-give.

B

Wedding. The bride's father speaks.

Sari'ek k'a:rim dāi. Khaltab'ari birb'a:d m'o k'a:ri!
The-Assembling I-am-performing. The-family destroyed don't make!

D'u:rāi, J'e:ṣtak, trandusti k'a:ri! Mai čhu: jham'ō:u
For-the-house, O Jeshtak, health make! My daughter (and) son-in-law

koš'a:n hin'u:ri!
happy may-be!

¹ Cf. Private Ceremonies.

² Cf. XIII C.

³ Or, *pra* "gave".

Ab'a:t k'a:ri, ač'u:ru de!
Prosperous make (them), offspring give (them)!

Go:ra-č'u:ři-č'o:ngala k'a:ri!¹

C

A:ye čh'u:las nas'iyat ka:riu dāi.
The-mother to-her-daughter advice is making:

Mai čhu:, pruṣti nis'i, krom k'a:ri, šait'a:ni mo
My daughter, well settle-down,² (your) work do, naughtiness don't
k'a:ri! Tai khaltab'ar pe o:n-hau, iz'at k'a:ri, ad'ap
make! Your kinsmen if may-come, honour show (them), politeness
k'a:ri!
make!

XV. Buria

A

Burial ceremony³.

Š'u:ra: e Š'u:ro Baṭ'u:, piṣṭāi grhom s'um!
Hero, O Hero Baṭu,⁴ on-the-hillside the-village near!

Š'u:ra- kəř'a: mai mučo 'o:ni!
Hero-trophies (into) my hands bring!⁵

B

Another burial song. "Two(?) brothers were on a raid, they were both killed, and one came back. The wife of one of those who were killed sang:

¹ Cf. XIII C.

² *Prs. xu:b biši.*

³ The text given pp. 22 sq. in A. L. Grjunberg, *Mundžanskij jazyk* (Leningrad, 1972) contains a detailed and interesting description of a Kalash burial, as observed by a visitor from Munjan.

⁴ Mahandeu.

⁵ *Prs. ba dest-i ma: bia:r,* (with addition:) *tu sang wa:ri kala:n asti:* "you are great as a rock".

"You killed two or three. But for what purpose, since you yourself had to die?"

I do not understand this song, which has a general resemblance to some Kati and Kamdeshi ones.

Dawṛā'i: čil'i: du du tr'e:-'aři.
On-the-raid the-outlaws¹ two two three-(?).²

O m'i:lič pal'o:i du du tr'e:-'aři.
O small-cattle³ goat-pen fence.

XVI. Various occasions

A

Theft.

A: ša:t he:en-de, a: hiša ne ka:y-a:sam.
I an-oath take (?)⁴ I theft not have-done.

B

Unknown occasion.

Mul'a:wata d'e:wa! Šam'un b'i:ra tai ha:tia hali-a:sam.
Exalted God! So-many he-goats your for-sake I-have-brought.⁵
Su'a:l ka:rim ghō:i. Xud'a:i k'a:rim ghō:i.
A-prayer I-shall-make willingly. (To) God I-make (it) willingly.⁶

¹ Čilt: "a man who has killed many" (Prs. *du du kuši:da, se ham kuši:da*).

² Prs. *tura: kuši:da* "killed you". But *-aři*? Scarcely = *aři* "duck".

³ Prs. *kat-i buz rafti*.

⁴ For *harim dāi*? Cf. Mythological Names, s.v. Mahandew.

⁵ Hi. *tumha:ra: ke va:ste le-a:ya:*.

⁶ Cf. Voc. s.v. *Xud'ai*.

C

Unknown occasion, but possibly sung at the Joshi.

D'e:wa il'e, s'a:raz ghand'ūirak dāl'.
The-god having-come,¹ the-juniper fragrance will-give.²

D'e:wa il'e, žo: ža gha:mas puš.
The-god having-come, (of) barley and of-wheat flowers (he has brought ?)³

De:wa il'e, mai gh(ř)aur'i:es čh'ak.
The-god having-come, my crowd-of (into the) shade.⁴

D'e:wa il'e, mai jhamil'i:es čhau.
The-god having-come, my daughter-in-laws⁵ (to the) dance.

XVII. Songs from Birir

A

O War'i:n, tu ujh'ai 'a:ma!
O Warin, thou settle this (dispute)!⁶

B

Mul'a:wata de:wa Pr'a:ba, tu ab'a:t k'a:ri, bo
Exalted god Praba, thou prosperous made, plentiful
k'a:ri!
make (our land)!

¹ Prs. *a:mada*.

² Or: the God will give (us) the fragrance of juniper?

³ Prs. *a:wurda*.

⁴ Into the shade of my crowd (people?).

⁵ Explained as meaning all women.

⁶ Prs. *drust ku, pursa:n buku*.

VARIA

XVIII. Autobiography of Quwat Shah¹ (Siiger)

1. *Māi dada nom Karčabek.*
My father's name (is) Karchabek.
2. *Karčabeka ponj putr.*
For-karchabek (were) five sons.
3. *Homa sum, Dremesen sum, čou puštuna*
Us- with, (i.e.) the-Dremes-with, four generations-in
asaqali ši(o)u hamiš.
headmanship is always.
4. *Māi dadai doulat bo ašist.*²
My father-for riches much were.
5. *Četruma:h bow it'a, māi da:da ah-ahon.*³
A-Bashgali army having come, my father they killed.
6. *Gorabada kai māi dada sum sut moč Kalaša ah-ahon.*
Gorabat at my father-together-with seven men Kalash they-killed.
7. *Nuh hazar pai anian Četruma.*
Nine thousand goats they carried-off the-Katis.
8. *Šah Křořak māi dur gri, Čatrumas praw.*
The Mehtar at Kolak my house having taken, to the Katis gave.
9. *A:—māi da(š)-je-duo kau howel — gađari dadu sum*
I—for-me twelve years became⁴—(when my) elder uncle- with
Č(h)etrou parrā.
to-Chitral I went.

¹ Written down by Siiger in collaboration with his interpreter.² §67.³ For *a-hāron?⁴ I.e., I was twelve years old.

10. *Atara pai Š'ah(a)s arzi ares: "Māi dur*
There¹ having gone to the Mehtar petition I made: "My house
*Četruman prau.*²
to the Katis he gave.
11. *Šah šiehn³ awōjou⁴: "Mimi pati p(h)on-wao*
The Mehtar thus spoke: "Your -for sake road-guards
histi-am."
I have placed."
12. *To māi dada kay-o *awōjou⁵ ki: "Tāi putr nozn⁶ ita-o."*
Then my uncle -to he said that: "Your son ???? has come."
13. *"Māi sum a:ngřū lapi'e:kus hatya sut ne šiew."*
(I said:) "Me -with finger winding round -for thread not is."⁷
14. *To Hazarabeg, diwanbegi *awōjou: "Ai šah, māi dastuna ek*
Then H., his divanbegi, said: "O king, my in hand a
ouratana čapa:n šiew."
women's coat is."
15. *To šah *awōjou: "O:ni, isa dek."*
Then the Mehtar said: "Bring (it), to him we will give it."
16. *To māi prau, A:*
Then to me he gave (it). I came.
17. *Māi baya Krakari istri jouni (h)alou.*
My brother from Krakar a woman by force brought.⁸
18. *To ita māi pi đonđa agrien.*
Then having come (the Krakaris) me-from compensation took.

¹ Or, a: tara I there?² For pra you gave?³ Šihē.⁴ Written *awojou*, but corrected into *ahonjou*.⁵ Written *honjou*.⁶ Meaning unknown.⁷ I.e.: I have not even a thread to wind round my fingers.⁸ Thus acc. to S. with *jouni* cf. Lt. *djóni* a trick?

19. Č(h)or-bišir¹ soren² chuçu agrien.
Eighty units (of) dry-goods they took.
20. Biši-je-du pai agrien. Tre-o don agrien.
Twenty-two goats they took. Three bulls they took.
21. Ponj waru gum 'a:šan. Ek man čaša ašan.
Five double mounds of wheat they ate. One mound cheese they ate.
22. G(h)ona Šah(a)s waqtuna Rumbur Moazzam Khan sum ašist.
In the Great Mehtar's time Rumbur M. Kh. -with³ was.
23. To Sardar Šah taxto nisi Kesanu
Then S. Sh. on the throne having sat down of Kesu
šah-guřakas prau.
to-prince he gave it.
24. Sardar Šah taxtona nisaw-e, a: 'sta, Ačayaka, Amir
S. Sh. on the throne when sat down, I also, Achayak, Amir
Mahmurada sum, pay-aes salamuna Četrou
(and) Mahmurat -with, had gone for salaaming (the Mehtar) at Chitral
k'ořuna.
in the fort.
25. Gađen, mulkie sum Bumburet p'a:yaes.
Gurdon, the Political Agent-with to Bumboret I had gone.
26. Nař karawaini Krak'are drus deř.
A dance they caused to be made at Krakar (of) the whole region.
27. To ek istriže-guřakas hatya⁴ aseq hawest.
Then one young girl -for lover I became.
28. Tak⁵ tasa hatia pra. Pai gum-letruno
Compensation her -for I gave. Goats at the wheat harvest
(h)ala.
I brought.

¹ Khow, numeral.² Lit., 'heads'.³ I.e. in the possession of.⁴ S.:—gurakas hakyā.⁵ For duk (cf. Voc.)?

29. Šaruo dond agrien.
In autumn compensation they took.
30. Tre-bišir-čo soren chuçu agrien.
Sixty-six units of dry goods they took.
31. Č(h)ou-bišir-že-ek pai agrien. Tre don agrien.
Eighty-one goats they took. Three bulls they took.
32. Čho saweo bribo:, da(š)-že-čo bati čaša ašan.
Six baskets of walnuts, sixteen double seers of cheese they ate.
33. Golam šah-guřak, be-dasturi homa thara atha:o.
Ghulam, the prince, untraditional (taxes) us -on imposed.
34. To istriža-puruš saf gerzi Č(h)etro par'o:ni.
Then women and men all having emigrated to Chitral went.
35. Šah Je Gađen, Mulkis tada arzi a:remi.
The Mehtar and Gurdon, the P.A., -before a petition we made.
36. To Šah Golama pi ahūři du mastruk
Then Shah Ghulam-from having taken (our village), two months'
arami prau.
release (from paying taxes) he gave (us).
37. Du mastruk arami day-o, homa Aspandiyara prau.
Two months' release having given, us to Aspandiyar he gave.
38. Talāi gri šonja ža Aspandiy'aro sum šio.
Then-from now-till (our village) Aspandiyar -with is.
39. Durai krom māi bayāi kareman-aini.
At home work my brothers were doing.
40. Bihanai Krom a: kariman-ais.
The outdoor¹ work I was doing.
41. Šah trei č(h)ař Kalaša deř aou.
The Mehtar three times to the Kalash country came.
42. Awel Gađen, Mulkis tathi Čimik-son dai aow.
First Gurdon, P.A., -along with the Chimikson pass-viā he came.

43. *Aya(i) yeta, drust asaḡalakan čowb'ew prau.*
Here having come, all headmen dresses he gave.
44. *Talāi piṣṭou Nogles Mukti asta gri, aya*
Then afterwards Knollys P.A. also having taken (with him), here
(a)o.
he came.
45. *Golam Šahguřak phonona ne (h)ali,*
Ghulam the Prince¹ by the path not having taken (him),
jungalun(a) drun'i, takli:f prao.
through the forest having led (?) (him), fatigue gave (him).
46. *To Kořak eta du don Čatrumona du*
Then to Kolak having come, two bulls on the Katis (and) two
don homa firmana aro.
bulls on us as a fine he laid.²
47. *Troi makalauno Šig'a:lak dai Ustuy aow.*
On the third occasion Shoghor -viā to Thui he came.
48. *Talāi-o Četruma-gromuna ita,*
From there into the Kati village having come,
abasow.
he spent the night (there).
49. *Talāi Čimikson dāi Č(h)etrow-ga parau.*
From there the Chimikson-viā to Chitral-gol he went.
50. *Ek č(h)aṭ māi gum čaran.*
On one occasion (in) my wheat (the Katis) let graze (their cattle).
51. *To drust Kalāša pai, miniš hawemy.*
Then all the Kalashes having gone, into a fight we got.
52. *Tre Četruma zaya: hawan.*
Three Katis wounded were.

¹ Khow. Mehtar-žau.² Š: "Because the path from Achalga to Kalash was not good."

53. *A: rat pai Č(h)etrow, 'Atabegas tada arzi*
I by night having gone to Chitral, the Atabeg¹ -before a petition
pra.
I gave.
54. *To goṇḍ boni zaya: Čatr(u)ma: Č(h)etrow*
Then poles having bound² the wounded Katis to Chitral
o:nan.
they brought.
55. *Māi te guma ziyani ḡomban.*
For me they the wheat by injury destroyed.
56. *Tasi-o lui ḡomban.*
And their (own) blood they shed.

XIX. Legend of the Bahuk Lake³ (Siiger)

1. *P'uzda-nile g(h)utuna Bala-muṭ š'iala.*
On-the-Puzda-nila plain the-Baṭa-tree was.
2. *Toa Č(h)etrow k'oṭuna khonz'anan kouš grel'a-ula pražg'ar*
Then at Chitral in the fort the queens' shoes got wet dew-
dyāi.
from.
3. *Toa ša to č(h)innaw'aila, Bala-muṭ.*
Then the Mehtar it let-cut-down, (namely) the B.-tree.
4. *Do bas č(h)inn'ik ne bata.*
For two days cut it down not he could.

¹ A Chitral official.² Together as a litter.³ Told by Quwat Shah.

5. *Toa wazir hokum deta: "Do wah wadok*
Then (his) vizier an order gave: "From two sides the axe
sa'ai ow!
having-applied, come!¹
6. *Toa rato Bala-muṭ upuči gala.*
Then at night the B.-tree having uprooted he/they-went.
7. *Pai Avagh'an zam'in nes'oona.*²
Having gone on Afghan soil he settled.
8. *Toa andāi farasat ḍumb-ola, Avagh'an par'au.*
Then from here rain vanished, to-the Afghans it went.
9. *Sar<r> suči up'ači hada hai.*
The lake the fairies having dug-up brought (back) here.
10. *B'ahuk s'a<h>rona th'āila.*
On the Bahuk lake they placed (it).³
11. *Nanga deh'ar sa<h>ronai tre pal'au h'istela.*
Nanga the prophet into the lake three apples threw.
12. *Ek the'i te Nok-th'one ucaṇe the niyala.*
One ? ⁴ the Nokthon spring-from sprung forth.
13. *Ek Ačhoag'ar uca niy'ala, ek-o An'iž*
One at the Achholgak spring sprang forth, and one at the Anish
'uca niy'ala.
spring sprang forth.
14. *Nanga deh'ar tan ek suda'sta-i gr'i par'au.*
Nanga the prophet his own one boy also taking went-off.

¹ Probably imper. 2. pl. = *eu*; WASH. *yow*.

² *Nis'una* is an intransitive, "he sat down". We might have expected the causative *nisalya* "he settled, i.e. planted (the tree)".

³ I.e., they brought back the water of the lake produced by the rain in Afghan country, put it at the site of the present Bahuk lake in the Gangawat valley.—S.: "One of the Mehtar's viziers told the men to leave their axes in the cuttings on both sides of the tree, when they returned in the evening, having done half the work". "The lake and the tree had been carried by air from there to Afghan territory by the fairies. Due to the influence of this tree the Afghans have heavy rain every week."

⁴ Siigers translation: came and.

15. *Nog-th'on ucuna poi, ek goyrak baṭy'ak*
To the Nok-thon spring having gone, one white kid
sudas day-o, gala.
to the boy having given, went on (and said):
16. *"A Bahuk sa<h>rona p'alim dai.*
"I into the Bahuk lake am going to jump.
17. *Uk kiya oni, še dita, ek baṭyak*
The water something having brought, ?? having given, one kid
kaṣ'ap mari!"
at once kill!"
18. *Toa Bahuk sa<h>rono p'alona Nanga dehar.*
Then into the Bahuk lake jumped Nanga the prophet.
19. *P'alona, ra-q'idišt ṣumb'er 'onela.*
He jumped, (and) pine-cone(s) first he brought.¹
20. *Nok-th'on 'ucuna niy'ala.*
At the Nokthon spring it came out.
21. *Deh'ar k(h)uṇḍi'ala: "Kaṣ'ap baṭyak m'ari! Mai*
The priest shouted: "At-once a kid kill! Me
piṣṭiak nin dai!"
back (the fairies?) are leading".
22. *Baṭy'ak m'arela.*
A kid he² killed.
23. *Toa deh'ar niy'ala.*
Then the prophet came out.
24. *Do rua-khṛu(ṛ)i (h)asta gri deh'ar niy'ala.*
Two silver-jugs in his hand having taken³ the prophet came out.⁴
25. *To haṇ⁵ ug (h)istela.*
Then having killed (the kid) the water he poured out.

¹ S.: "He brought some pine-cones with him into the water."

² The boy?

³ = with.

⁴ S.: "Then he saw that the fruits (pine-cones) were silver jugs."

⁵ For *hāri?

26. "Tu baŋy'ak gaš ne mari, daul'at dūmb'ai."
(He said:) "You the kid quick not having killed, the riches you lost."

27. Deh'ar b(h)and'au: "Har k'a:la ast' ek g'oyrek baŋy'ak
The prophet ordered: "Every year also one white kid

maral¹
kill!

28. B'aşik pe² pr'al-au, du:r-d'u:rau ph'alek koř'e:i³
Rain if it may give, from every house grain having collected
s'aras⁴ det!"
juniper give!"

XX. Dāginai (Siiger and W.)

Cf. Schomberg, *Kafirs and Glaciers*, p. 64; *Morgenstierne*, Spring Festival.

W's (Wazir Ali Shah's) two informants were:

a. Sher Juwan of Rumbur, "a relative of Lamson,⁵ a bright, intelligent young man, and a member of the Chitral Basic Democracy Council."

b. Bodok of Bumburet, "a Kalash priest (Dehar/Betan) who claims that he and two others alone know the major part of the song."⁶

Siiger's text (S.) agrees in the main with a., which is a revised version of it. It is difficult to decide whether S. represents a real variant, or merely a corruption of the original. Some of the interpretations furnished by S.'s

¹ 2.pl.

² Written *be*.

³ Written *k(d)rr'e:i*.

⁴ Siiger: "holly-oak".—S'aras here, as in other instances, probably denotes a ceremony connected with the offering of juniper twigs for the planting of a juniper? Cf. *Voc.*, s.v.

⁵ Cf. Schomberg, p. 64.

⁶ Wazir Ali Shah writes me (6.4.1970): "You will be very sorry to learn that Bodok died a short time ago. He was the last 'seer' (betan) among the Kalash, and has given me much help about Kalasha (*Haya khabara bo khafa bos ki Bokod ceq muda hoi obritai. Hase Kalashan muzhi akheri Betan oshoi. Mate Kalash-wara bo madad diao oshoi*)."—There is therefore no chance of procuring a better version and translation.

informants are not actual translations of the verse in question, but rather paraphrases of the general contents of the Dāginai.

I have retained W.'s and S.'s orthography, but have, in some cases, changed the division of words.

W. writes about the Bodok versions:

"The story regarding Dāginai is similar from all the valleys, except that Birir people say it was a man from there, and Bumburet people claim it was somebody from Bumburet. The common version is as under.

A man fell in love with the younger sister of his wife. He had to leave for the pastures where he was to spend the summer. The two lovers agreed to signal to each other, the girl by lighting a fire and raising smoke from the hilltop near the village, and the boy from the heights of the pasture. The signals continued on both sides for some time, then that from the girl stopped.

The boy came to the village stealthily and learnt that the girl had died, possibly from poisoning by his wife who had become jealous. He returned to the pasture and stayed there till the end of the pasture season. On his return on the eve of the Utchal festival he first stealthily went to the graveyard and hid a white-handled dagger in the armpit of the girl's body in a standing position.

He then went to the Utagiri (dancing place of the village) to participate in the dances. There he sang the song known as Dāginai, which literally means 'Sorrow', and at the end jumped into the saddle of his horse standing nearby, and galloped to the graveyard. Before the people following him arrived there, he had reached the coffin of the girl, raised the lid and jumped into it in such a way that the standing dagger pierced into his heart, and he died, lying face downwards on the body of the dead girl.

Bodok adds that the bodies were separated and put in other coffins. But next day it was found that the boy's body had returned to the girl's coffin in the same way. After separating them three times, they were finally left in the same position. There is no sign however, where the occurrence took place, or where the said coffin is nowadays."

1. b.1. *Dahginai, shayata dahginai daim, eh eh Dahginai.*¹

Here now I shall sing (*daim*) the new song Dahginai.

Šaya "here"; *ta* "indeed". Is *daim* an archaic form of *dem* "I shall give"?

- S. *Dagin'ai mai utali gri¹ ta dagina leim.*
 2. a.1. *Basun shela sheheli.*
 The spring is beautiful.
 S.2. *B'asun she/ta sheheli,²*
 3. a.2. *Mai-o Shumber-uchau.³*
 It is my pasture-going time (Kh. ghari-bik).
 =S.3.
 b.2. *Dahginai, mai Shumberuchau hawo, eh eh Dahginai.*
 4. a.3. *Mai-o Namer-uchau.⁴*
 It is my Namer Uchau festival.
 =S.4.
 5. a.4. *Gogas pi shishpe⁵ achhis.*
 From the snake I learnt hissing.
 b.6. *Dahginai, tase gogosp shishprehn abais, eh Dahginai.*
 S.5. *Gāgaspi udigas tchitis.*
 Names of pastures (?).
 6. a.5. *Zhualas pi družhak achhis.*
 From the leopard I learnt how to crawl.
 S.6. *Ch'ualas spir družhaka chitis.*
 "I am a good young man, and our friendship has been broken
 by your death" (!).
 b.8. *Dahginai, zhuawes pi ubutch aba-is, eh Dahginai.⁶*
 7. a.6. *Itsas pi bharu abha-is.*
 From the bear I could learn (how to make) noise/shouting.
 S.7. *Itcas spiā bahar'ud ab'ais.*
 "You have become a good girl but I could not be your
 husband" (!).
 b.7. *Dahginai, tase itces pi bharu abais, eh Dahginai.*
 8. a.7. *Mandrakas pi awazik⁷ acchis.*
 From the frog I learnt making beautiful sounds.
 S.8. *Mandr'akas pīā v'ask atchitis.*
 "I was in the hills, good girl, when you were broke" (!).

¹ On my high dancing ground.

² She for šiu "is"?—sheheli=šiel.

³ Cf. Names of Months.—Hawo "it became" (also hou) >—o?

⁴ Cf. Names of Months.

⁵ Cf. šisprē. Achhis, as- tchitis=*Achhis, v. *chich—"to learn." Abais, cf. bha—"to be able, learn." Tase "that" (obl.). Udig- =ufik- "to jump."—Cf. VIII M.

⁶ Cf. U žu'a:l "leopard". druž- to crawl; with ubutch cf. S. (u)brutsau "he galloped" (?).

⁷ Or read: wazik "to bathe, swim"?

9. a.8. *Sona bitan as.*
 I went to pasture via the high altitude paths around it.
 This is not very clear, but the word (which ? M) is said to mean
 "around high pasture" (Kh. zhangen gherdi gik).
 S.9. *Sun dab'ili hikas.*
 "Putting of goats in goat-houses it was" (?)¹
 10. a.9. *Mai-o pinga-shi shpe.*
 I whistle like a pinga.²
 S. *Maio pinkashi spō.*
 "J, n. of a girl, sister" ("Oh, sister of my beloved").
 11. a.10. *Rano pinda lohak karim.*
 Under the oak/deodar I make cheese.
 S.10. *Ranōi pōi pōi ka lahāk karim.³*
 "I was bewildered among the goods, when I was preparing
 cream from milk."
 12. a.11. *Sacho zhum dai saras ghanduriak.*
 I eat shipinak, and the fragrance of junipers (comes from it).
 S.11. *Tchatchai dju(n)/zuma na s'arus gand'uriak.⁴*
 "I was expecting to come down when the sweet smell of holly-
 oak burning came, and sat . . . and play (the expression for the
 budalag's play)". (?)
 13. a.12. *Saras-thum ne ari, kahar-hau—mun-dem.*
 "You did not raise the smoke of junipers (as promised). (May
 be) you were angry. I will say/explain it so."
 S.12. *Saras n-ar'i, kaio gahar-o, m'un-dem.*
 "The saras you did not plant, you became angry, (and I am
 dead)." (?)
 14. a.13. *Prechhona zhum-a, phroi-ak ghanduriak.*
 "I eat ghee, and the fragrance of birch-bark (comes from it)."
 S.13. *Bratjona iumo/zuma p'orek/burjak ganduriak.*
 "The smell of birch-bark-basket."⁵

¹ I am unable to make anything out of this. Cf. sun "hill-pasture." Could dabili stand for *tavila "stable"?

² W "a small reddish bird with a high-pitched voice". Cf. šisprē "whistling."

³ M. I have rama, but not rano as the name of a tree.

⁴ Pinda cheese; lohok boiling of cheese. Cf. Pinda-lohok (Names of Months).—Has S. interpreted ranōi as corresponding to Prs. hāira:n?

⁵ Sačūr=Khow, šipinak "boiled buttermilk." S. tchatchai "apricot with double kernel", but here rather cf. ča:ša "cheese"?

⁶ Phōi "birch-tree".

15. a.14. *Chhirik pim, ra-didish ghanduriak.*
"I drink milk, and the fragrance of deodar-cones (comes from it)."
S.14. *Chir'igo b'imak dr'adrash gand'uriak.*
"I shall drink milk, the smell of the dradrash shrub."¹
16. a.15. *Gora rezhik-ei mai bas niwasi.*
"I sleep on the white footpaths (slopy patches of the hills), (and then get up).—Or: I live in the Gora Rezh valley (but this is too far off, on the top of the Gaihet side, and could not be connected with the story)."
S.15. *Gārarezh'ik maine/mai n'ivās vas'ei.*
"N. of a narrow valley, I/my change for nighting."²
17. a.16. *Mai paghaw azhar.*
"My exclusive/separate pasture for rearing goats."
S.16. *Maio, poghala, sh'arevala, sh'al.*
"I, n. of a pasture, in the autumn, goat-house."³
18. a.17. *Pairen shali kas pai (=S.17)?*
"Whose goats are those across the river?"⁴
19. a.18. *Rachika dashmanas pai (=S.18).*
"They are the goats of the mullah from Rech."
S. translates: "of Orghoch."
20. a.19. *Gori griak mai pindau ucchui.*
"At the white hill-slope ghee drips down from my cheese (which is so rich and full of it)."
S.19. *Gāri gi'ak mai pindau ch'ui.*
"At the pasture my cream dropped."⁵
21. a.20. *Tai kade pandiak sruan melak.*
"The bundle of wool (pandiak) made by you is (for me) a packet (melak=Kh. malagh) of gold (i.e. a precious thing)."
S.20. *Mai, bikade, pondi'ak, surum'elak.*
"I, bettered, travelling food, water-tank" (?).⁶

¹ *Ra-didish* "deodar-cone."

² *Bas* "sleeping-place." But *niwasi*?

³ *Paghaw, poghal-* "a kind of pasture"? *azhar*? S.: "At my pasture (there is) in autumn a goat-house (?)."

⁴ Sher Juwan insisted upon translating *shali* as "those." But I always heard *šeli* "those", and S. "in the goat-house" seems to be a reasonable translation.

⁵ **Učchui* looks like an absolutive, but the verb has not been recorded elsewhere.

⁶ S. has apparently interpreted his *bikade* as Prs. *bih* "better" + *kade*, while Sher Juwan takes *kade* to be=*kada* (Kh. *kardu*) "made". With *sruah* cf. *s'ūā* "gold."

22. a.21. *Tai kade trakuyak sruan malek.*
"The spindle made by you is for me as precious as gold."
S.21. *Mai bikade trag'ujak (rua m'elek).*
*The spindle bettered (=prepared?) by me, is as precious as silver."¹
23. a.22. *Mai dohela-thum ne terau.*
"When I boil the milk, the smoke goes the highest."
S.22. *Mai mi-doh'eli tum ne-dar'au.*
"I with the goats am, guarding the goats" (?).
b.3. *Dahginai, sor azura son dovala-thum dom, ehe Dahginai.*
"I raise the smoke at the time of milking the goats."²
24. b.4. *Dahginai, mai azura son nila kushik chhav-ve, eh Dahginai.*
"The spring beauty (chhav) of the pasture (azura) is there when I first reach there, (i.e.) I meet the beauty of early spring on reaching the pasture."³
25. b.5. *Dahginai, e nili sastrawat pai k'irik-og opis, eh Dahginai.*
"I went to the beautiful (nili) glacier, and drank the icy (lit. snowy) water."⁴
26. a.23. *Tai paccheyesk-thum ne hau.*
"The bird (-scaring) smoke of yours did not rise."
S.23. *Dai batch' ek t'umo niki hawo.*
"You made smoke, you are not" (?).
b.10. *Dahginai, eh nili kuarat pachhiak-thum deeta, eh Dahginai.*
"(When I descend from the pasture) they have started (deeta) raisingsmoke for keeping off the birds in the beautiful cornfields."⁵
27. a.24. *Sharu anomis.*
"It is (lit. it has turned/bent towards) autumn."
S.24. *Charu se an'omis.*
"In autumn I came down (from the hills)".
b.9. *Dahginai mai sharu, nomikas wat hawu, eh Dahginai.*
"It is autumn, it is time for my descending (from the pasture)."⁶

¹ S. seems to be better than a.

² *Dohela* "boiling the milk" (or simply "milking time"?). The preterite *terau* is interpreted by a. as "reaches the highest height, is more conspicuous than the others." But how are we to fit in *ne* "not"? For b. *azura* v. the following lines.

³ *Nela* "summer"; *sun* "mountain pasture." But *azura*; *kushik*; *chhav* are unknown to me.

⁴ *Sastra-wat* "avalanche-rock". *Birir ap'is* "I drank", but Rumbur *awis*.

⁵ For *kuarat* v. 28.

⁶ *Anomis* must be 1 sg., and S.'s translation is the correct one, supported also by b. *Wat* = *waxt*.

28. a.25. *Mai alin gurus chhetrai.*
 "Mai millet has grown head" (Kh. *ma chetra olin sor niveri* šer).
 S.25. *Maio guruzu, ch'ertrei.*
 "My field-at . . ."
 b.11. *Dahginai eh, nili kuarat karesh jujukada, eh Dahginai.*
 "(When I descend from the pasture) the karesh (a crop like barley) has grown heads (*juju*)."¹
 29. a.26. *Murayakas babas khacha istrija (=b.12).*
 "The sister of my (b. the) girl is an ill-tempered woman."
 S.26. *Moro'i akas b'aba-kas istr'izha.*
 "The girl's sister's mother/old woman" (?)²
 30. a.27. *Murayakas bhatce bisha-ush truna.*
 "The girl is dead." But W. finds the whole difficult to explain. He translates *truna* "has turned/is fixed". "The word is used about the hardening/curdling of milk. But I am still not clear how to fit the beshu (laburnum) blossoms into it. It could either be that the girl's body (*bhatce*), which is delicate like beshu-blossoms, is no more, or the girl might have been poisoned with some beshu-bushes. Sher Juwan is however not clear."
 S.27. *Moroiakas bahalse bisha-vush dr'una.*
 "My girl's body died (*druna*) from (the smell of) the laburnum bush."
 b.13. *Murayakas bhatce bisha-wesh truna, eh Dahginai.*
 "The girl's body, there are an abundance of beshu-shrubs/branches (for) covering it."³
 31. a.28. *Mandau-jau moi groh-i ubrutc.*
 "The spurs of my horse move in the graveyard."
 S.28. *Mandodho bröjak mai grā/grōa brutsa'u.*
 Graveyard, n. of a graveyard, my horse galloped.⁴

¹ Cf. Birir *ar'in* "millet", *gurus?*; *kuarat Chetrai* "in the field."

² Acc. to Schomberg, p. 64, *Murayik* was the name of the dead girl. But cf. *mu:rā:yak* "young woman," XII.

³ Cf. Schomberg, p. 64: "When her lover beheld it (her poisoned body), he cried: Ah Daginai, as yellow as the laburnum has the dry body become." The meaning seems to be that the bisha-poison has made her limbs stiffen in death. But **tr-* (I Pret. II *truna*) is not known from other sources.

⁴ Cf. *Mandau-jau* "graveyard"; *gho:fa* "horse"; *ubruc-* must denote some kind of movement, but the exact meaning is not clear. Dag. b.8 it seems to mean "crawling."

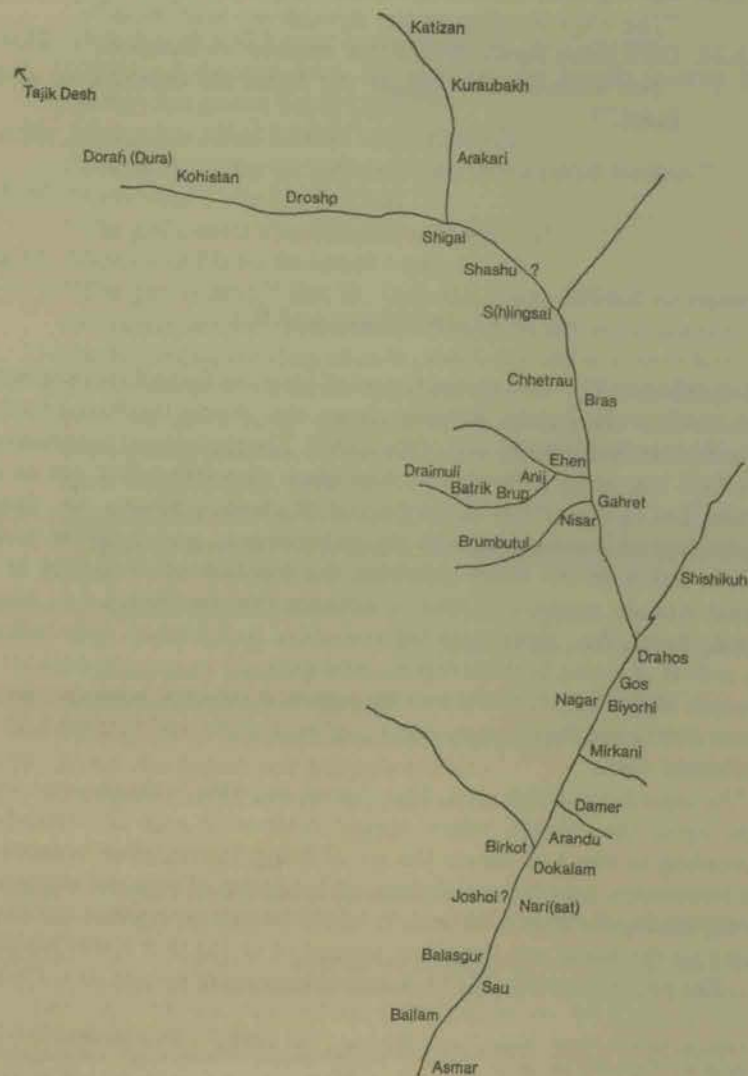
32. a.29. *Gora gondan katar mei hiya shonghik, ai.*
 "The white-handled dagger is in the centre of my heart."
 "Shonghik 'the centre' (Kh. *batin*), the supposed connecting link between the heart and the rest of the body."
 S.29. *Gār'a g'onan kat'ar mai harasā n'ikai.*
 "The white-handled dagger through my heart went."
 b.14. *Gora gonon katari yo shonghik chhinive, eh Dahginai.*
 "The white-handled dagger will break the linking cord of the heart."¹

XXI. Luli (Silger and W.)

According to W. "Luli means the act of planting/fixing flowers on house tops, roofs, walls, jestaks, dancing places, etc., during the Jyoshi festival. Thus it symbolizes the very soul of the 'jashn'. The expression (*impression?) that Luli has come from this or that place therefore refers not to any person, but to the arrival of the festival of planting flowers, i.e., Jyoshi. As the festival is connected with the spring season, and as spring usually arrives earlier in the down-countries, the mention of its arrival in the Asmar/Arandu region and gradual advance into the North, i.e., Nagar, Drosh, Broze, &c., right up to the borders of Badakhshan, only indicates the arrival of spring in these regions, and does not in any way indicate the advance of the Kalash forces into the region. It denotes, however, that the places mentioned therein were populated by Kalash, and that the Luli was performed there."

"As regards the Luhli song, Sher Juwan was able to throw some useful light upon the subject, which appear reasonable and understandable. According to him Luli means the act of fixing flowers/green branches on the house-tops, goat-houses, shrines, on headgears of men and women and so on, during the Jyoshi festival. It would be like saying that the time of fixing up the Xmas tree has come, instead of saying that Xmas has come. . . . The particular reference to Asmar is because in the old days Chitral's

¹ Poss. b. *yo* for **hiyo* "heart," and *chhiniw-e* "will break," with interrogative *-e?* S-*sd* *nikai* for **s(h)on(g)ik, ai.*



link (in the south) was with that area, and the Peshawar/Pakistan side was unknown, due to the Lowari Pass and the tribal belt of Dir/Swat, &c.

There are, of course, some references to *khangaar chhapar* ("sword-flashing") at some places, the taking of white towers and forts, and breaking of defences. But at the same time the mention of Katur's Gaihet means that at least the wars did not take place at the time the song was originated.

There is, however, a version that Luli was a brave Kalash fighter who fought against the Bashgalis, Muslims and Khows. This requires research, and nothing definite can be said."

It is perhaps possible to assume that vague traditions about the immigration of the Kalash from the south¹ have somehow been mixed up with a receipt about the north—and upward advance of spring.

I first received Siiger's Rumbur version of the Luli. In 1968 I sent a copy of it to Wazir Ali Shah, who with his usual kind helpfulness took the trouble of having it corrected by Sher Juwan of Rumbur. The two versions agree in most essentials. He added a version given him by Bodok of Bumburet², which carries the Luli into Kalash country, as well as Bodok's shorter "war song."

My edition is based on Sher Juwan's version (unmarked, or when necessary marked a.) with W's translation and commentary, adding Siiger's text (S), and then wherever parallels occur Bodok's version (b.), and "war song" (c.).

I have retained W's and S's spelling. Unfortunately there remain, as in the case of the Dagainai, many uncertain and doubtful passages. My remarks (M) are given in the notes.

1. *Lulio mai Luli, deshai³ ala, eh Lulio.*
 "My Luli has come to my lands (i.e., it has started getting spring far away, and has at last reached here)."
 Essentially=S.1.
2. *Shaya mai utali grhi. Luli lai lale, eh eh Lulio.*
 "My Luli (has returned) here to our dancing place (*gri*) on the high hill side (after making the round of the world)." Kh. *Luli ispa phoniko jagho te klinj bili gher di hai.*⁴
 Essentially=S.

¹ Cf. §5 about the immigration from Waigal.

² Cf. Introduction to XX, Dagainai.

³ *Dishai*, better "from afar."

⁴ M: The L., having wandered about, has again returned to our dancing ground.

3. *Preina ghona Asmar ala, eh eh Lulio.*
 "Luli has arrived at great Asmar, down below."
 S. *Prehna Gohna Asmar te luli-lai dehta.*¹
 b.1. *Luli-eh Nari ja Asmar asta braya.*
 "Luli is here. Have they planted (the beshu-flowers) at Nari and Asmar?"²
 c.1. *Luli-eh, Nari ja Asmar khangar chaper kade, heh Lulio.*
 "On the day of Luli (when planting of saras is in progress) they made waving/clashing of swords at Nari and Asmar."³
 4. *Bashlam je Balasgur dumbala*
 "Bailam and Balasgur they destroyed."⁴
 S. *Bailam dje Balasgur dumbai.*⁵
 b.2. *Luli-eh, Bashjam-este Balasgur brayo.*
 "Have they planted flowers at Bashjam and Balasgur?"
 c.2. *Luli-eh, Bashlam ja Balasgur khangar chaper kade, heh Lulio.*
 5. *Joshoey tali-sio achhis.*
 "At Joshey the willow-branch bridge has broken."
 S.3. *Jyoshi tele-seev achiss.*
 6. *Sau je Narisat ala, heh Lulio.*
 "(Luli) has arrived (Kh. *giru birai*) at Sau and Narsat."
 S.4. *Sow dje Narisat te Luli-lai dehta.*
 7. *Birkot je Arandu khangar chaper howale, eh Lulio.*
 "Swords clash in Birkot and Arandu." (Kh. *Birkoto che Arandua khongoran chamaltokhi biti sher*).
 =S.
 b.3. *Luli-eh Rando ja Dokalam asta brayo.*
 "Have they planted flowers (i.e., celebrated Joshi) at A. and D.?"
 b.4. *Luli-eh Randoi tali-siv asta brayo.*
 "Have they planted flowers at the willow-bridge at Arandu?"
 c.3. *Luli-eh, Rando tali-siv achhin, le heh Lulio.*
 "Oh Luli, the willow-bridge at Arandu is broken (taken)."

¹ *Pren* below; *Asmarai*, rather "from Asmar"? Cf. S. *te = tai* "from." Read *Luli ala(i)*?
Dehta = dita "struck"? But cf. 14.

² Cf. *bē-* 'to prepare, arrange.' *Asta, este* "also."

³ Cf. *ēapf'eaka* 'slap, box on the ear.'

⁴ Cf. *dumb-* 'to destroy.'

⁵ 1st. pret. 2 sg.?

- b.5. *Luli-eh, Damerh Chimbirsan asta brayo.*
 "They have planted (saras-flowers) at Damel and Chimbirsan."¹
 8. *Mirkani gora kota agrieh², eh Lulio.*
 "The white town of Mirkhani is taken (the question is whether it is an enemy who has taken the fort, or it is the Luli, i.e., they have planted flowers on the fort)."
 =S.
 b.6. *Luli-eh Mirkani dodayak esta brayo.*
 "Have they planted (saras) at the curving river at M. (in the nullah towards Ashret)?"
 c.4. *Luli eh, Mirkani dadoyak shuti gudun³ kade, heh Lulio.*
 "At the curving river of M. they raised it to dust."
 9. *Prein Nagar nain bishala, heh Lulio.*
 "Down at N. the key (defences of the fort) broke."
 Kh. *Af Nagaro tafo chhiniru birani.*
 S.7. *Weno⁴ Nagar naren bishare, Lulio.*
 b.7. *Luhlio, prenau Nagar nain asta brayo.*
 "Have they planted (saras) at the lock/key of Nagar?"
 (The river makes a large curve (*dodayak*) round Nagar, resembling a roundish lock).
 c.5. *Luli-eh, prena Nagar nain khangar chaper kade, heh Lulio.*
 "They made swords flashing at the lock down at N."
 b.8. *Luhlio, tu⁵ Goso yeh Biurhi asta brayo, eh Lulio.*
 "Have they planted (saras) at Gos and Biurhi?"
 10. *Drohos gora kota agrieh.*
 "The white tower of Drosh is taken."
 =S.
 b.9. *Lulio, Dahas lachhia-bad asta brayo.*
 "Have they planted (saras) on the red rocks of Drosh."
 11. *Mai drigha Shishikuhi kakawak ghondi⁶ hawo, eh Lulio.*
 "In my longish Sh. valley there arose (the sound of) cock-crows."
 Essentially=S.9, 10.

¹ W. translates 'at the iron fences (*chimbir-biw*) at Damel.'

² For *agrieh* "he took".

³ *Shutik*, "ashes"; *gudun*?

⁴ Above, cf. 20.

⁵ *Tu* for *te*; *yeh* for *je*.

⁶ Cf. **gthun di-* to sing.

12. *Gaihet rishtina shron bhaka bhaki hawo.*
 "At the hilly slopes (*risht*) of G. the dogs do bhaka-bhaki", (a sound between barking and wailing, particularly about dogs when they are frightened).
 =S.11. (note *shron*).¹
- b.10. *Luli-eh, Katura Gahret esta brayo.*
 "Have they planted (*saras*) at the Katur² (Mehtar's) G.?"
 (This indicates that the song is of recent origin, relating to the period when the Katur held the Gaihet lands, which is only 100 years ago).
- b.11. *Luli-eh, Ehen mahrai ghut este brayo.*
 "Have they planted (*saras*) at Ayun, at the place where the Jin-Pin live?"³
13. *Nisara Shatra athai, heh Lulio.*
 "Fix (*athai*) the flowers at Nisar (a hamlet at the mouth of the Birir stream.)"
 But acc. to Sher Juwan: "A sitting place there keep", (Kh. *nisaro hera kakhe* (for **lakhe*)).⁴
- S. *Nisaro shara thai.*
 "(At N.) an arrow (?) having aimed (?)."
- b.12. *Luli-eh, preina shenjila Nisara-ste brayo.*
 "Have they planted *saras* down at Nisar."⁵
14. *Bras kashiri⁶ gri te Luli lai det, eh eh Lulio.*
 "Luli returned to the white hill of Broze," (after making a round of the world. It came back to this place after a year.)"
- S.13. *Bras ke shiri Gri te, luli lai de te, lulio.*
15. *Chhetrau gora kotai bakarash-war dita, eh eh Lulio.*
 "The Bakarashwar⁷ tune was played on the white tower of

¹ *Shron*, gen. pl. of *shra* "dog".

² The ruling family of Chitral.

³ *Ghut* a plain.—Acc. to W. *Mahrai* (Kh. *Jin-Pin*) are "unearthly creatures".

⁴ Nisar is a place name, but does not explain *shatra* 'there'. *Athai* looks like a pret. 2 sg.: 'You placed (what?) there at Nisar'. But cf. also S.

⁵ *Shenjila* Eleagnus (Kh. *shinjir*). From here on b. turns west into the Kalash valleys, and will be given after the a. and S. versions (including also c. for two places), which continue northwards.

⁶ *Kashiri* white is a lw. from Kt.—*Lai det* (**dita*?), acc. to W. 'made its round' (Kh. *gher di hai*), cf. S. 3. But W. finds this doubtful, and prefers to read: *Bras ka Shidi-gri te*, &c. "fix flowers at Shidigri at Broz". He prob. takes *ka* = *kai* "to", but it is not clear how he would then translate *lai det*, which I do not understand.

⁷ A martial tune played at the tower of Chitral fort (W.).

- Chitral fort." (Kh. *Chhetrarro ishperu suna bakarash-war diru*).
- S.14. *Chetrow gora kot te bachai howa, le Lulio.*
- c.6. *Chhetrau gora kota aste bacha hawalo, e Lulio.*
 "There is a king at the white fort of Chitral."
16. *Mai puli Khoistan shighau udhrun hawo, eh eh Lulio.*
 "The sands (*shighau*) of my poor/weak (*puli*) Kohistan (Chitral) turned into dust (at the arrival of Luli, or of the enemy?)."
 (Kh. *ma haya puli Kohistan giko shughur geht honi*).
- S.15. *Mei Puli Kohistan shighau-dhroni niaw¹-e Lulio.*
- c.7. *Mai puli Khoistan pai Shighala ka yandai niawo, eh Lulio.*
 "In my poor Kohistan, it is finished from Shoghor downwards, (i.e., Kafir control is over below Shoghor). (Kh. *ya puli Khoistan Shoghorar yu nisai*).²
17. *Shing-shali baghan ne³ kakawak ghondi hawo, eh eh Lulio.*
 "Under the chenar tree at Sin-Shali a sound like the crowing of cocks came." (Kh. *Sin-Shali mula kahak krophiko ghon hawaz hai*).
 Essentially=S.16.
18. *Shasha sehuna bhangut dit-ei Lulio.*
 "At the Shasha bridge you made a stone breast-work." (Kh. *Shashao sera bangut prau*).
 =S.17, but S. has Kh. *prah* for *Kal dit(a)*.
19. *Shighala gora kot agrieh, eh eh Lulio.*
 "At Shoghor the white fort was taken" (cf. 8, 10).
 =S.18.
20. *Wenu Drosph pinduri bronze ei-gala⁴ eh eh Lulio.*
 "Above, at Drosph, to the round meadow you went."
 Essentially=S.19.
21. *Drigha Arakari kui udhrun niala, eh Lulio.*
 "In the long A. valley dust came out/rose." (Kh. *drung Arakario kuha geht nisiru*).
 Essentially=S.20.
22. *Mai Luli, Kurau-bakhuna bas gala, eh eh Lulio.*
 "You went to spend the night in the Khuro-bakh cave (in

¹ *Ni-* to come out, be finished.—Cf.21.

² *Yandai* "below"?—

³ *Nāf* bottom, under—*Ghondi*, cf. 11.

⁴ What is *ai*?

- Lutkoh, on the Badakhshan border)." Essentially=S.21.
23. *Mai Lula, Dura ja Katizan bihotis, eh eh Lulio.*
"My Luli, I (?)¹ crossed the Dorah and Khatinza passes."
- S. *Mei Luli pai* (having gone) *Dura ja Katizan bihotis.*
24. *Mai Luli Tajekdesh gala, heh Lulio.*
"My Luli <you> went to Tajik-land."
=S.24.
25. *Talei sat-kren chidin oh-nu, eh eh Lulio.*
"From there he will bring kettles with seven handles (lit., ears)."
- S.24. *Tera sat-kre(n) chidin uhanu, eh Lulio.*

Continued text of b.

13. *Luli-eh, Shareya-nawao drigha dramia-asta brayo.*
"Have they planted (saras flowers) on the long roof of Sharei (a well known Kalash elder in Pahlawan-deh in Bumburet)?"
14. *Luli-eh, Asprein-nawaou rikhinad² aste brayo.*
"Have they planted (saras) over the drawings of Jestak-han (rikhini) on the houses of the grandsons of Asprei (grandfather of the people of Anij)?"
15. *Luli-eh, Jangire-nawaou machi-serik asta brayo.*
"Have they planted (saras) at the honey-combs of the grandsons of Jangire?"
16. *Luli-eh, Bazik-nawau drigha dramis asta brayo.*
"Have they planted (saras) on the long roofs of the grandsons of Bazik?"
17. *Luli-eh, Batrika Mahandev asta brayo.*
"Did they plant (saras) at the Mahandev (-effigy) at Batrik?"
18. *Luli-eh, Rajawai-nawauas palaujaw asta brayo.*
"Did they plant (saras) at the dancing place³ of the grandsons of Rajawai?"
19. *Luli-eh, Daramshei-nawau sharas-mo asta brayo.*
"Did they plant (the saras) at the markhor-horn (altar) of the

¹ bihotis (cf. biyat-) must be pret. 1 sg., but W. translates it with the expected 3 sg.

² Cf. 20 rikhini-bad?

³ But palau-jaw litt. "apple-wood".

- grandsons of Daramshei?" (There is a place where there exists a large number of horns of markhors, which are known to have been killed by the forefathers of the D. tribe).
20. *Luli-eh, to Bhumboro-nawau rikhina-bad asta brayo.*
"Did they plant (saras) at the Jestak-han¹ of the grandsons of Bhumbor?"
21. *Luli-eh, Sharakat-drigha dramia asta brayo.*
"Did they plant (saras) at the long roof of the grandsons of Sharakat?"
22. *Luli-eh, Draimili bazar asta brayo.*
"Did they plant (saras) at the bazar of Draimili?"
(D. is a Shekh (=Bashgali) village in Bumburet, known to be very flat and beautiful, like a bazar).
23. *Luli-eh, Brumbutul dohenish asta brayo.*
"Have they planted (saras) at Brumbutul, where there is always milking of goats (dohemisha)²?" (The big village now held by Shiekh, where there is abundance of grass. A large number of goats are kept there permanently, and are milked all the time).

XXII. Various songs, &c. (Sliger).

A

Joši se, šiṅ bh'u:ṭim, puṣ bh'u:ṭim.
Joshi this (is), horns I shall arrange, flowers I shall arrange.³

Māi goṣṭi bṛāi.⁴
My cattle-shed having put in order.⁵

B

Šuli že Križna-bada, Bahuk Gulbahan Šaran⁷
At Shuli and Križnabat, at Bahuk (and) Gulbahan⁶ the markhors⁷

¹ *Rikhina-bat "temple-stone"? To 'then'?

² Cf. du- "to milk".

³ At the Šiṅ-mo:u (Horn-altar).

⁴ S. lai.

⁵ This refers to the kurwat-dur ceremony, cf. Voc. 3.v.

⁶ S.: lakes in the Rumbur area.

⁷ S. sharau.

udhrū¹ minja-mi² grieu.³
dust a cloud will take (the shape of).

C

G(h)ambo(r)y-oç(h)ik, sičin-ghambuřiak khunđiai:
The blue flower, the Eleagnus flower having called

"Šaya i, māi ghambuřiak tāi dem."
(says:) "Here come, my flower to you I shall give."

D

Folk Song

Žontruna bandi mai aro(u), khoš bayako!
At the water-mill a prisoner me he made, dear brother!

Gila māi mo šařai, beheli bayako!
Complaint on me don't fasten, dear brother!

*Čimbar jenjere prou *nikhetuno.⁴*
Iron chains he struck on (my) legs.⁵

E

Kunar že Bajaur balaškuran⁶ asyoš⁷ Bača Šah Lakša gilif'al
To Kunar and Bajaur King Shah Laksha captured
ar(o)u.
he made.⁸

¹ S. *udhran*.

² Cf. Voc. s.v. *men(j)*, and as for *-mi* v. §60.

³ S.: The markhorses have gone to Sh. and K., and the dust of their feet has formed a cloud over B. and G.

⁴ S. *nikhetimo*.

⁵ S.: A girl had promised to meet her boy friend at a certain time. At that moment her husband sent her to the mill for grinding grain. The boy came and was disappointed and angry. The girl sings: "O dear brother, don't be angry! My husband sent me to the mill and in some way chained my legs. Don't be angry for this trifle!"

⁶ Cf. Luli 4 *Balasgur*?

⁷ S.: Had gone on an expedition.

⁸ S.: "You made", but this would be *ari*.

F

Gu(hu)mas p(h)on iau, eh grečila piŋda.¹
The wheat's path opened,² O sweet-smelling cream (cheese).

Sanjau bijeli³ bas, Jak³ k(h)onđau³
The bower under(?)⁴ I spent the night(?), blanked half

ustr'ali.⁴
over and half under.

G

Žo ta pačise, pula bhoni dhe dheiya.
The barley indeed ripened, in bundle having bound the sheaves (?)

Guhum oneči pačou, mai badroyaktsu(?)⁵
The wheat crop will ripen, me to the mouth of the skin-bags.

Karas arina bros midse prama teilek.
Millet millet head-crop for me nicely come walking.

H

A Proverb

Draç juk na bei, šut, ra.
Grapes eat not he can, (they are) sour, saying.⁶

¹ S.: *p'enda*.

² S.: Opened, i.e. it ripened?

³ S.: *bidsch'eli*; *dchak*; *kondau*.

⁴ Cf. *ustrau*.

⁵ Or *tsir*?

⁶ Khow. *ra* say, or *re* saying.

XXIII. Mixed Kalasha and Khowar folk-song (Siiger)

Folk Song¹

1. *Ek ta mai *hardi. Ek ta mǎi khyal.*
One indeed (is) my² heart. One indeed (is) my² mind.
2. *Mai *hardio sum *ta *hardi barabar.*
My heart with your heart (is) equal.
3. *Nesib ne niwešow, hale *ma *loṭ Khodai!*
Destiny not does write, *Oh my great God!
4. *Har čopa pariko gurzen že kutao.*
Every morning *having gone to (your) garden and *field.
5. *Tāi *no pašim dai-o, *ma *hardi parišan.*
You (if) not I see, my heart (is) uneasy.
6. *Hai! mǎi afso:s-o! lāi thara *geč *torem!*
Oh! my alas! you upon eye I let fall!
7. *Los ne žaleu dai, dawa ne žaleu dai,*
*Release (?)³ not is obtained, remedy not obtained is.
8. *Suwal karim dai, ha, *loṭ Khodayas kai.*
A prayer I make, Oh (to Thee) great God to.⁴

XXIV. A Prayer (Leitner)⁵

Khuddā, tandruti dé!
O God, health give!

¹ Mixed Kal. and Kh. forms. The latter have been marked with an asterisk, but not when they are found as loan-words in Kal.

² S.: "our".

³ Cf. *las-* to let loose?

⁴ S.: "A girl sings and says that she is always thinking of her beloved, and there is no other possibility of their marrying except by praying to God for help."

⁵ Note the presence of Prs. loan words already at this time.

Prush¹ kári, rozi dé!
Happiness make (for us), daily bread give (us)!

Abatti kari!
Prosperity make!

Dewalatman! Tu ghóna asas.
O wealthy-one! Thou great art.

Tshik intara²
All ?

Tshikk tu faidá káy asas.
All thou created hast made.

Sat asmán ti
The seven heavens from (?)³

Stra,⁴ suri, mastruk mótshe dé⁵!
Stars, sun, moon to me give!

XXV. LSI, Kalasha Text II⁶

Rajawai š'ah asta. M'oč ah'uto d'okuna: "Mai handun"
Rajawai a King there was. Men he sent into the jungle: "My house

h'atya d'ar 'onal'" Te pai ra-muṭ kəřa(a)n.
for timber bring!" They having gone a deodar tree they cut.

T'ičak thawai, dur hati 'on. Č'opo
A little (work) having left, home to they came. Next morning

¹ *Prush*.

² Cf. *thara* "above"?

³ Or only a particle?

⁴ Kh. *istari*, but Kal. *t'ari*.

⁵ Cf. Leitner, 170, *mótshe de* "give me". What is *-tshe(s)*?

⁶ Attempted revision of text and translation. Khan Sahib Abdullah Hakim Khan's work is, as always remarkably good, considering the circumstances.

par'un. Tara pai jagañ kəre dita
they went off. There having gone they saw (that) cut made¹

lu'ina. Tre bas š'aṭi p(h)erkeak
was filled up. Three days being fixed (on the work), fell (the tree)

ne ab(h)'ayani. Kilaes pati har č'opo tara pai,
not they could. ???? for sake² every morning there having gone,

jaga(ñ) šumb'eruna kəř-dita ne' š'i'ala. Deh'ar
they saw (that) previously what had been cut not existed. The prophet

khoṭi haleun. Tasa kai aw'ōjan:
having sought they brought (him). Him to they said:

"Tu umbuli!" Deh'ar umbul'au, aw'ōjo:
"You must prophesy!" The prophet prophesied (and) said:

"Ia muṭ ek moč ghaṭeu dai" "Dek, ghoi" aw'ōjan. Te
"This tree one man wants." "We will give, willingly" they said. They

ših'č aw'ōjen-a muṭ šur'uyis. To muṭ gri
thus (having) said, the tree fell. That³ tree having taken

'on. To 'oni broeṣṭuna las'an.
they came (home). It having brought on a hill-top they let (it) go.

Ižleg'ita, tre-biši pai, ek m'oč tara 'asini. 'Emi
It slipped down, sixty goats, one man there were. These

naš'ai ahistou.
having killed he(?) left.⁴

VOCABULARY AND LIST OF NAMES

¹ What had been cut.

² Because.

³ Or, then?

⁴ The tree left the other men alive?

VOCABULARY

VOWELS

—*a/e* interrog. particle; Lt. *ā*, U *-o* or.—*Asas-a?* art thou? U *me:-mi: gro:m šī:r-o, war'e:gin gro:m šī:r?* is it your village, or somebody else's? Lt. *sōnn hātala ā past?* is the mountain high (or low)? *gau sūl shīu ā nē?* is there a bridge over the river?—Cf. Phal. *-a/e*, etc.

a(:) U, K, L, Sw. Pers. Pron. 1 Sg., I.—§53.

a'u U, L, Sw.; K *h'a-u* bread, food.—*'Unza thāt a'u k'ari* make bread on a baxter; U *'a: ha'u: aš'u:is* I ate bread.—T491.

āi, ye; S *ai* Oh!

i- to come.—Imper. 2 Sg. *i*; 2 Pl. *iy'e* (eu §69 is an Aor.). Aor. (Pres.) *a im (dāi)*; 3 Sg./Pl. *ek/tre muč iu/in dāi* (§70, 77). Pret. I *a* I came; U 1 Pl. *'abi 'ami*. Pret. II *'ala* he came (§87). Perf. *iti asəm, it'aam*, W *itasum*; 2 Sg. *it'aas*; 3 Sg. *it'a(s)au*, LSI *i:ta-a:so:v*; 3 Pl. *it'a(s)an*. Pluperf. *it'aes*, U *i:t(e)-i'a:es*; 1 Pl. *iti-'aseme, it'aami*; 2 Pl. *it'aali* (§§92, 93, with corrections). Infin. *ik*; LSI, Gen *i:kas*. Absol. *it'a* (§102).—T2534.

ia this.—§58.—T587.

-o a particle added to the Absol. (§102).—Cf. also S *tasi-o* their; *tre-o* don three bulls; *talei-o* from there.

abi K, L, Sw. Pers. Pron. 1 and 2 Pl. (§53).—S *abi-kul* we all.

**ubruc-*. Acc. to S (XX, 6, 31) (*u*)brutsau he galloped; but W he spurs (?).

ab'at/d prosperous, rich (in offspring).—*Xanad'an a° kari!*—Prs. *ic* B; *i:ç* U; *itch* K, L, Sw. bear.—*'Icas dh'ukula* she met a bear.—*Ic* prob. < Kt., with *iç* cf. Bashk. *içh*, etc.—T2445.

uc S, Loc. *utsuna* spring, fountain.—*Eg uc š'iu*.—Kh. *uc*; T1869.

U *o:u-cu'uk* otter.—From Kt. *'owacəruk* < **ou-wacəruk*, cf. Waig. *udrə-wacal'ok*.

S **a:ča* and. < Kh. *oče*.—Cf. *že. eč*; B, U *e:č*; K, L, Sw. *e(t)ch* eye. *Ek/du eč*; S **e:čhani* from the eyes; S **šišamon ečan-lei* having such big eyes.—Note *čh*, not *ch* in most Kaf. and Dard forms. T43.

— B *ef-br'u* eyebrow.—T44.

— *eč-g'ančuk*; B *ef*-eye. Cf. Pash. k. *ainc-ganik*; T3999.

— *eč-mam'ayak* pupil of the eye. —*Mamayak* is prob. demin. of **mama* mother, cf. the designations of the pupil such as Ormuri *d'uko* (also girl).

— *eč-p'ost* eyelid.

— *eč-ph'eluk* B eyelashes; Lt. eyelid.

uč'au (-*mastruk*) August, and the

grape-ripening festival; S *uēalas* gen.—Cf. Skt. *uc-cal-* to set out, move away? Cf. Festivals and Sacrifices, A.
 U. *uē'i:k* light (of weight).—Cf. Phal. *uēo* little; T2540.
ač'ami, Fest. and Sacr., C.
 S **očum* underground granary in the house.
 — **očum-dur* a ladder (?) leading to the *o*.
 S *ucchui* (XX, 20) trickles, leaks down (?).
uēhund-im to descend.—*Asman'ani* *khang'ar uēh'undeu dāi* the sword descends from the sky. Pret. I S(B) **uēhundao*, Pret. II S **uēhundilo* (§88); W *uēhundina* (§90); S **ēhi uēhundara* (form?) having broken, came down. Caus. Pret. II *uēhundalya* (§90).—T854.
ačhard'ini S wedge for fastening the plough-share.—Kh.
aču bolt, key.—Cf. T46?
aču- to become stiff, numbed by cold (Kt. *šuy'uē*). Perf. *baza ač'ui šien* the arms are stiff from cold. Pret. II *aču'una* became stiff, weak.—Cf. Sh. *čonu* to be cold, etc.
 S **očhik* blue.—Cf. Kh. *oč(h)*; T24.
 —Cf. s.v. *ghamburi*.
 K, Sw. **ačher*, L *āchar* thorn.—Cf. T1025.
i-čh'iri brother and sister.—Kh. < Skt. *eka-kṣi:ra*.
uēh'ar water-fall.—T1922.
uēh'ar-em to pour out.—Kt. *uēar*; T736.

ad'ap polite behaviour.—Prs.
adr'akh B wooded hillside.—Kh., Phal. *adrax*. Cf. s.v. *lāṣuna*.
udr'imān; LSI *udhr'i°* inside.—Cf. T357, 380?
adh'e half.—T644.
 — *adhek* smallish.—*Ia a° deš* this is a smallish village; *a° asta* it is smallish (Hi. *thoṣa: se*).
 — U *adh'e:tik* few.
'adhu, loc. *°uuna*; U *adh'u:a*; K, L, Sw. *adh'ua* day (-time); Lt. *āduo* midday.—Eg *a°*.—Originally "noon" < **ardha-divaka*; cf. T654.
udhul-; Lt. *udhāl-ik* to tear asunder.
 — *T'asa phir'ani udhul'una* he tore his shirt; Absol. *udh'ulī*.—Cf. T2026 (or 2027)?
idh'on, loc. *°onuna* tripod, hearth.—T2014.—Cf. (*putral*)-*idhon* n. of a festival.
 — *idh'onik* (t'ari); S *idh'un* a constellation consisting of one big and two small stars, situated "in the elongation backwards of the line drawn from the two forewheels of the Ursus Maior" (S).—Semantically cf. Yidgha *livden* fireplace; a constellation.
udhr'ū *S; Sw. *udhun* dust.—*Kirik* *u°* snow-dust. T2025.
adhy-em; Lt. *udh-ēk* to run.—Imper. 2 sg. LSI *adhiai*. Pres. *tu adhy'es*. Pret. I *a/tu doš adhy-es/āi*. Absol. Lt. *adihai* (*pāri*) go quickly.—Cf. Kh. *de'ik*. T2020?
 **ađu-* to be swollen, satisfied.—Perf. *'a ađ'uy-a'am* I am satisfied

(“filled up”); *mai khur ađ'ui š'iu* my foot is swollen, blistered.
og'ača raspberry.—**Og* + **ača(r)* v. **ačher*?—Cf. GB. *āčhar'ik* raspberry.
 S **agoli čeu* small girl's shirt.—V. *čeu*.
agr-em to get tired.—Pret. *a agr'es*.—T1062.
'uguri space where the flour falls down from below the mill-stone.—Kh. *uguru*. T1957.
 U *ag'u:ruka* heavy.—T1962.—Cf. *g'uruk*.
 S *agheli* mad, unashamed.
uh'a, loc. *°a:una* a place.
uh'uk owl.
 S *ahoni* having taken.
aj'a noble, of good family.—Prs. *a:za:d*.
 Lt. *ajakari* bride.
aj'is Lt. tin.—Prs.
ujh'ak-em to pour out.—Imper. 2 sg. *'ug ujh'ake!*
 W *aj*; S *'aj-adu* to-day.—Cf. *onja*.
 B, Lt. *uj(h)-* to arrange, prepare, etc.—Imper. 2 sg. B *tu ujh'ai 'ama* settle (*drust ku*) this (quarrel); Lt. *tupèk udjái* prepare the gun. But S *udjui* pick.—Denom. of *uj-ak*?
'ujak; U *°i:k* straight, right, true.—*'U° k'arem dāi* I explain; *u° muč* a truthful man; *tu u° mātres* you speak the truth; Lt. *udjek mondr dé* speak the truth; S *udjakai* (form?) *mai mutcho oni* *bring truth into my hand.—T2448.
 U *ajin'i:k* near.—**Adhyantya*, cf.

T276?
ajh'ona U guest.—**Adhya:naka* gives no plausible etymology.
ek (ek) B, U, S, K, L, Sw. one.—*Eg hast*; *ek eč*; *e mastruk*; *a šiši močan ek ek rupaya dem* I shall give these men one rupee each; *ek . . . eg-o one . . . the other*; *'ek-him* first.—T2462.
uk; B, U *u:k* water.—A *'uk pim*; *'uguna uth'ikis* I crossed the stream; B *'u:g mai de*, *'u:k pim* give me water, I shall drink.—Kh. *uy*; T1921.
 — *ug-oh'on* an animal (a kind of marten?) resembling a cat, black with white breast and a long tail, living near rivers.
 — *uk-p'im* U cuckoo.
 — *uk-piy'alak*; U *u:piy'a:lik* thirst.—*Mai u° hū dāi*, U *u:° u:r* thirst comes to me.—Kh. *uy-piy'aru*. Cf. *pi-*.
akulm'in wise.—Prs.
ukums'or šak a wild vegetable, with leaves resembling those of an onion.
 S *ikrar* agreement.—Prs.
 LSI *ukashi* unfasten.—T1715.
'ala that (pronoun).—§§58, 61.
alāi there.
 S **alau*, v. s.v. *nin-*.
'eli those.—§§58, 61.
 S *alb'at* perhaps.—Prs.
 S *alahak* (in song) troubled (?).
'aluk (water-bucket made from a) gourd.—Cf. T1388.
 — *a°-u'ū*; S *alug-udju* funnel for pouring out milk, made from a

small gourd.
al'elou to the other bank (of a river).
 — *Ala+*?
U alu'e:ri younger.—Cf. *alu:yak*.
al'ař-; *U la:ř-im* to beat.—Imper.
 2 sg. LSI *la:ři*; Lt. *láy*; *mai*
al'ařu beat me (Hi. *ham ko ma:r*).
 Pres. *a al'ařim*. Pret. I *a al'ařis*; *U*
a tai al'a:řis.—T1123. Prob. *U*
la:řim, with secondary loss of *a-*
 on the analogy of *ka:rim*: *aka:ris*,
 etc.—Lt. *láy*=**la:ři* (not, with
 T11004, to *la:gaya*). Imper.
al'ařu is irregular (cf. §69).
alař'iŋ an unfaithful wife.
 — *a^o-mur'ā* lover, seducer.
 — *a^o-t'ari* a constellation consist-
 ing of the three stars forming the
 shaft of the Charles' Wain. The
 central star represents the
 unfaithful wife, the two others
 her husband and her lover.—Cf.
Pariloi-šen.
aul'at family, relations.—Prs.
alař'oirak dough (Kt. *bře-přepal*).
U al'u:ya/ik small.—*I:seka o:n pa*
alu:yak his house is small.—Cf.
alu'e:ri.
'ama raw, uncooked.—Kh. *'amu*;
 T1236.
umbul'im to prophesize.—Imper.
 LSI *umbuli*. Pret. I, 3 sg. *umbul'au*.
 Pret. II *oluna*. Perf. *oli as'ou*.
 Absol. *oli*.
amb'ur forceps.—Prs.
'umbur (long) life, age.—*U^o de!* *S*
tai kimo:n u^o? how old are you?—
 Prs.
umbr'ař-im to chase away, to

dismiss.—Imper. 2 sg. *umbr'aři*.
 Pret. I, 3 sg. *ořu*.—T432.
U u:-maci: fish.—Prob. < Kt.;
 T9758.—Cf. *maci*.
S am'uli (in song) dirty.—**A:-*
malika?
**umř-* to open, to unlock.—Imper.
 Lt. *umrái* open; *S nai umrai*
 unlock. *Dur umř'ái s'iu* the door
 is unlocked, open.—**Ava-mađh-*,
 cf. T9729 *mađh-* cover?
amř'erə; *B am'ěřa*; *U o:řā*; *K*
hemeyan; Lt. *am(r)éa* sheep.—
 Pl. *amře'ani*. Lt. *tay kimòn ásan*
amréa páy? how many sheep and
 goats have you got?—Cf. Skt.
međhra ram, T10310.
 — *amř'eyak*; *B am'e:řak* she-
 lamb.
 — *amřeyak-řiř* lamb's head.
U amitra; *W amrita* enemy.—T566.
S aun; LSI *av* yes.
on-; *U a:n-* to bring.—Imper. 2 sg.
mai hatya 'oni bring it for me;
 2 pl. LSI *ona*. Pres. *a gri 'onim*
dāi I take it and bring it; *U a:*
'a:nim de:ra. Pret. I *'onis*; *U a^o:*
S a^o:; 3 pl. *S ohnan*. Absol. *'oni*
tai dem. Infin. Lt. *ónik*.—T1174.
an'ačur a place near the birth-house
 where the placenta is hidden.—
 Cf. Fest. and Sacr. C.
and'ái LSI here, hither (Hi. *is*
taraf).—*Ande-al'ái* hither and
 thither, to and fro; Lt. *ánde*
alái djağái take care (litt.: look
 here and there).—Phal. *inda* here.
ind'očik *B*, *U* lightning.—Dam.
inđ'o:či.—P1576.

andag as many as.—*A^o eu istr'i:ža*
 as many women as will come
 (Hi. *jitna: janani lok a:ta:*).—
 **Ava-vant-*, cf. Skt. *eta-vant*?
andar *K*, Sw. into.—*K a andar*
pa:rá I entered into; Sw. *a andar*
a:tim diya I enter into. T357.
indr'a guts.—Cf. Waig. *atr'ē*, etc.;
 T1186.
indr'ā *U*, loc. *o:řēřuna* rainbow.—
 T1577.
an'oga (in song) waterless (?).—
 **An-udaka-ka*?
'onja; *W o:*; *U a:nja*; LSI *ō:ja*;
 Mar. *onjādua* to-day; Lt. *shónđje*
 now.—*O^o 'abi ř'atik* to-day we
 shall wrestle; *t'u k'o 'o^o mai pi*
bihiz dāi? why are you afraid of
 me to-day? *'Onji 'aee* a salutation
 to co-villagers (Hi. *abhi: a:ya:*
hai), cf. Lt. *streká ésha* "Bashgali
 salutation" (litt. "have you come
 to-day?").—T242, but why *n*?—
 Cf. *aj-adu*.
*S *onješta* holy, taboo, prohibited.
 — Prob. somehow corrupted from
 Kh. *ořniru* id.
 — *S on-ješta moč*; Sch. *on-jesta-*
moz virgin boys officiating at
 Mahandeu's altar.
 — *S onjišta-wah* (cf. *uha?*) the
 space in a house opposite the
dur-sen (cf. *dur*).
an'ora; *U*, *K*, *L*, Sw. *a:ra* hungry.
 — *A^o 'asem/h'awis*; LSI *a:-no:ren*
na:řum dai I am dying from
 hunger.—T299.
 Lt. *intara?*—In prayer; *tshiki^o*.
onz- baxter, baking iron (Psht.

taba); **S ōnj* metal spoon.—
'Onza thāi a'u k'ari bake bread
 on the baxter.
U aŋ thigh.—T114.
aŋg'ar; *B*, *U a:r* fire.—*A a^o k'arim*.
 —T125.
 — *a^o-wat* flint, mountain crystal.
 —Cf. *bat*.—T128. Cf. *Angar-*
batai (Mil. Rep. Chitral) a parri
 between Arandu and Dammer
 Nisar.
igr'ok *S*; *U aŋger'ok* fireplace.—
 Prob. based on T131.
 — *S i^o-sen* space on either side of
 the hearth.
aŋg'uřyak; *A ořik*; *B ořyak*; *U oři*;
S a:ngru finger, toe.—*Mai a^o*
d'uan my fingers will freeze.—
 T135.
aŋg'uřter *S* finger-ring.—Prob. <
 Prs., v. T138. Cf. Phal. *ořeri*.
aŋg'uži cup; *S* a long, flat spoon for
 turning bread.—Cf. T111?
'onđrak; Lt. *ondrak*; Mar. *ořk*; *U*
hā:trek egg.—T1111.
ap'au hiding, silence.—*A a^o dem* I
 shall hide myself; *a^o d'ita* became
 silent (Hi. *cup hogya:*).
'aip; *S aib* fault, sin.—Prs.
up'o- to light, kindle.—*Luč up'oem*
 I shall light the torch; *aŋg'ar*
up'oem (= *Karem*) *dāi*; Lt. imper.
lūtsh upuway!—T1814³.
up'ač-im to pick, gather; *S up'uči*
 having uprooted.—With *č* < *ty*,
 but trans., like other forms
 quoted T1809³, 14305.
upal'ak spider. — T1821. — Cf.
h'upala.

— *u-m'āṣ* spider's web.
up'un-im to winnow.—*G'uhum*
up'unim dāi. Pret. I *up'unis*. S
upunik threshing.—Kh. *phun*;
 T1827.
 Lt. *uprái* raise, lift.—*Assa phār*
ugúráko nē, *u*° this load is not
 heavy, lift it.—Cf. T2038.
upreh'ūyak, gen. *°kas* chikor.—Cf.
h'upra.
 S *uparati* (in song, paraphrased):
 "our unkindness, failure in
 love" (?).
uphu—; U, K, L, Sw. *ubuj* to be
 born.—Pres. 3 sg. *upuj'iu dāi*.
 Pret. I *uphu'a*, etc. (§82); U, K,
 L, Sw. *ubuj'a:r*; Pret. II *upuj'una*.
 —Prob. T14322.
ar S awl.—S *kalun ar* cobbler's awl.
 —< Kh.
U ur'uk cheek.—Prs. *ru*.
S arami release (from paying taxes).
 —Prs.
U ar'ū:rik narrow.—Kt. *ar'ūre*;
 T1440.
S aurat, gen. pl. *-tana* woman.—
 Prs.
U ar'u:ti rope.—T10842.
U irithi:ni temple.—V. *rikhini*.
arw'a soul, spirit.—Prs.
arz'i S request.—Prs.
S arz'a:n cheap.—Prs.
'aṛi duck.—Kh. *'aṛi*; T1127.
B ar'in; S *ār'in*; K *aṛin*; L, Sw.
alin millet (*Panicum miliaceum*).
 —Kh. *oṛin*; T195.
as- U, etc., to be.—§§65-67.—
 T1480, or/and (?) 977.
'asa that.—§§58, 61.

osugh'enḍa early afternoon (*pe:-*
ši:n); S *usug'e:nda* 1 o'clock p.m.
 —Cf. T4421 (Hi., *ghanṭa*: bell,
 hour).
iskou peg.—< Kh.; T13638.
assak'al; S *°qal*, obl. pl. *°lan* village
 headman.—Kh. < Turki.
 — S *asaqali* headmanship.
S iskall pity.—*I° prau* I took pity.
isk'im; Lt. *sikimm* silk.—Kh.
S us'el present to a person of higher
 rank.
asm'an, abl. *-n'ani* heaven.—*'A*
tai asman'una khojīm'an 'aes I
 was searching for you in heaven.
 —Prs.
S aspale (vertical board of?) door-
 frame.
'ispin a shrub with small, heart-
 shaped leaves.—K. *spē*; Kh.
ispen, acc. to W a small tree with
 whitish fruits, like figs, found
 mostly in the Kalash and Arandu
 areas.
ispr'a:p U sleep, dream.—*Mai i°*
hiu dāi I am falling asleep; *i°*
ap'aṣis I saw a dream. Lt. *sprop*
thétum! awake! Cf. T13929.
ispr'es U mother-in-law.—Kh.
išpreši. T12759.
S ispraz ceiling.—Kh.
W ast(a); Lt. *asta* also; Lt. *aṣta* so
 (Hi. *waisa:*).—W *bo jun asta* on
 many people also came.
S osta:d carpenter, wall-builder;
 LSI shop-keeper.—Prs.
istikaw'ou, gen. *°w'alas* reciting
 priest (Kt. *deb-lole*).—Cf. T13698
stuti?

ist'ali palate; top of the head.—
 T13744.
(istelak, ston, v.s. st-)
S istam first blossoms of spring.—
 T13681.
 — S *I°-s'arus* first part of the
 Joshi festival (q.v.); *°oras* the
 usual time for the *kui-p'arik'-adu*
 (= *homa-bhen mastruk*).
U ast'an; S *°than* traditional danc-
 ing and playing ground.—T1514.
ist'd goats' shed, cattle shed at the
 summer pastures (Psht. *špol*).—
 Cf. T13753?
ist'on-im to groan, sigh.—Kh. id;
 T13668.
ist'ārik; S *iste:n*, *stē:(e)k* (brass)
 armring, bracelet.—Cf. Skt.
stha:n-ika/-in/-i:ya having a cer-
 tain place, etc.?
istn'os; U *izn°* root (-fibre).—
 T13784.
istong- to sprinkle.—*L'w-i istong'em*
 I sprinkle blood. Pret. I *istongas*;
 U *ista:nges*.—T13665.— Prob.
 accidental resemblance to Ger-
 manic **stankwian* id.
'astru; U *ha:°* tear.—T919.
ist'ori horseman.—Kh.
ustr'au bedding; Mar. *°ou* bed; S
Kondau-ustrali "with the blanket
 half over and half under."—
 T22693. Cf. Kt. *astardwo* <
upa-staraṇa.
ustr'ū, loc. *°ūṛuna*; B *'ustarū*; U
istr'ō hip.—T12729.
istr'i:ža B, U, LSI woman (from
 the 12th year, the age of puberty);
S istrisha old woman, mother.—

Gen. *°zas*; obl. pl. *°ž'ani*.—*I°*
baš'alāi p'ayan the women have
 gone to the birth-house; U
gha:na i° a big woman.—T13734.
 — *i°-g'uṛak* girl up to the age of
 12 years; S gen. *istrije-gurakas*.—
I°-g° iu dāi (Hi. *laṭki: a:ta:*).—
 V. *kuṛak*.
 LSI *istriēk* female.
ust'uwak a black and red animal,
 about the size of a cat, living in
 the woods, marmot. — Kt.
ištiw'āk; Waig. *ištaw'ok*; Dam.
ištako.
'aši, Abl. *'ašani* B; U, K, L, Sw.
ha:si mouth.—T1533.
oš U, loc. *ošuna*, ice, cold.—*Uk oš*
 the water is cold.—T855.
'aš-is I ate, v. *žu-*.
išil'ešuk a plant with long, hairy
 leaves (Kt. *aṣi*).
išlyak walnut-shell.
S ašun spindle; *ung* instrument for
 plaiting bed-ropes.
S ispen remnants of food, left on the
 plate and given away.—Kh.
išp'eri women's secret creemony in
 honour of Dezalik; S "giving the
 white" (?).—Cf. Kh. id. a kind
 of food; T12774.
išpr'āfi flute.—Kt. *špā*; Kh.
išp'ašur, pl. *°rani*, B; K, L, Sw.
°šar; U *°šu* (?) father-in-law;
 husband's elder brother.—Kh.
 id.; T12753.
išpoš'i; U *°aš'i*: sister's daughter
 (child?); S *spāši* grandchild,
 nephew, niece.—Obl. *°š'iya*.—
 T13918.

išp'ate salutation (to Kalash from another village); Lt. *ishpâte*; S *isb'a:ta* (*ba:ya/ba:ba*) salutation (to man/woman).—Skt. **śvaktā*-, cf. *śvac*- to receive with open arms, or *svaj*- to embrace?
išp'až-am to comb.—Poss. < Ir. **us-paš*-?
aš, loc. *ašuna*; B, U *aš* shoulder.—
 On account of BU -*š* not to T918.
uš'im to hang up.—*Ek ižnihari uš* šiu a thing is hanging.—T856.
ašek lover.—Prs.
uš'ik S flower.—In compounds for *puš'ik*.
išk'ar hunting.—Prs.
oš'al(y)a cream.—Formally a past ptc. of a pres. in -*em* (§§72, 89).—
 Either incorrect for **oš*- < **ava-šya:pitaka*, cf. T851², and Skt. *ava-šya:na* coagulated, Or, *š* through contamination with *šra*-, cf. T12681 *šrapayati* cooks.
ašiša widow (who marries deceased husband's younger brother).—T912; cf. Kh. *we-soru* < Ir., cf. Prs. *be-sar*.
uš'is pillow.—T1853.
a(:)š A, B, U, K, L, Sw.; K *o:š* eight.—T941.
ušt; B, U *u:št* (lower) lip; demin. B *ušt'oryak*.—T2563.
 — *uš-phuŋ* B, U moustache.—
 Cf. Phal. *phuŋga*, etc., poss. < *gumpha*, T4203.
ušt-im U; B *u:št*. to rise.—Imper. 2 sg. *ušt*; 2 pl. *ušta*. Pres. U *ušt'im de:ra*. Pret. I *ušta*. Perf. *ušt* *astem* I am standing.—

M'uša 'ušt'im I shall climb a tree.—
 Caus. *ušt'am* (not -*em*!) I shall take into my arms. Pret. II *ušt'alya* raised. Nom. ag. *uštaw'ou* who takes into her arms (a new born child) (Prs. *ba:yal ki me:gira*).—T1900, 1903.
at; U *a:t* flour.—At *križnim*.—T1338.
at'im to enter.—Pres. 'a *udr'imān at'im* I shall enter; 2 sg. *at'is*; 1 pl. *at'ik*; Sw. *a andar a:tim diya*; 3 sg. L *ah-tār*. Pret. I *at'a*; 3 sg. *at'ou*; 1 pl. *at'omi*; 3 pl. *at'un*. Pret. II *at'una*. Absol. *at'i-o*.—T227²?
'at-im; U *awet'im* to fall (Hi. *gir ja:na:*).—Pres. *a 'atim* (Hi. *gir ja:ega:*); U *haika ižn'a:ri awete:r di:ra* that thing is falling. Pret. I *a 'atis* I fell (Hi. *gir giya:*); *ek ižnih'ari 'atau*.—T1218.
S utali gri the (upper) dancing ground.—Prob. fossilized fem. of T1804.
'atra; S *atara* there; thither.—*A° parik* let us go there; *tu a° nis'i ases* you are sitting there; *a° ek muš š'iu* there is a tree there.—T228.
utr- to be cold; to freeze.—*B'aza utr'en dāi* (my) arms are cold.
utr'ak-im to tear.—Kt. *tark-* to be torn.—Cf. T5466.
atri(:)li U the day before yesterday.—T1130.
 LSI *ušt* camel.—< IA.
ašt'i U bone.—T958.
ušt'ik-am to jump over; to cross.—

Pret. I 'uguna *ušt'ikis*. Pret. II *ušt'ikila*. Absol. *ušt'iki*.—Cf. Phal. *ušt'ik*.
ašt'alyak spur of a hill.—Demin. of **ašt'al*; cf. Kt. *ašt'al* rock. T185.
'a:wa U grandmother.—Kt. *wai*. Cf. T904.
 S **awač-ek* to imitate.
 S **awič-* to take, accept.—Imper. 2 sg. *awiči* take (from me). Pret. I **prušt su'al awičes* (= *kab'ul aris*) I (Mahandeu) have accepted the good prayer.
 (h)awas voice.—Kh. *haw'az* < Prs. — S *awaz-ik* to make beautiful sounds.
 Mar. *Aven*, v. Names of Months.
 LSI *a:wešu* he saw (him).—Scarcely < **a:vi:kš*-, cf. T12041.
aw'ata LSI, Lt. place.—Eg *a°* (obl. ?) in a certain place.
awaz'ur tamarisk.
aya S, Lt.; U *ha'i:ya* here, hither.—
A° i come here; *a° nisi asem* I am sitting here; *ayāy ita*; *Saya(i)y-eta* having come here.
'a(:)ya B, U, Lt. mother.—*Putras 'aye-s* the son's mother.—T997, 1351.
 K, L, Sw. *ayukun* egg.—< Kh.
az'eč stirring-stick (?), but S big earthen or wooden pot (Kh. *goŋi*).
 S *auzul* stone-throwing game.—*A° mužik* to play the *a°*- game.—Kt. *awzyül*.
 — *a°-wat* stone used in the *a°*.
iz'at honour.—Prs.
aždeh'ar, gen. *°ras* dragon.—Kh.

ažd'ar; Yd. *ažd'er* < Prs. *ažg'al* family.—Kh. *ažyal*.
izl(y)'eg-am U to slide, slip.—Pres. U *izl'e:gom*; 3 sg. *ek ižnih'ari izly'egau dāi* a thing is sliding.
 Pret. I *a ižly'egis*. Absol. LSI *išlegi:ta*.—T13284.
ižmar-em to count.—Imper. 2 sg. Lt. *ijmaráy*.—Kh. *ižmar-* < Ir. (cf. T13865).
ožn'e cold (noun) (Prs. *yaxni:*).—
Boh o° kariu dāi it is very cold.—T499.
 — B *ožaŋ-gar'i* ice.
ižni(h)'ari; U *°na:ri* thing.—Kh. *ižn'ari*.
 S *azhar*, *azuru* (XX, 23) pasture for rearing goats (?).
až'uru offspring.—< Kh. *ažiru*.
už'uri pickaxe.
až'di; B *až'a:i*; Mar. *ashari* apricot.—
'Abi čik a° žuk let us all eat apricots; *ek ažāyo muš* an apricot tree.—T1474, with unexplained *ž*, as in Waig.
užur'ik moth.

B

bau, gen. *b'alas* army.—Kh. *bol*; T9161.
 S *be* if.
beu, B, loc. *b'eluna*; U, K, L, Sw. *ber* willow.—T12097.
bi seed, single grain.—Kh. *bi*; T9250.
 — *b'iyak* kernel, stone of a fruit; Lt. *biyels* almond (with *ls* for *k*?).

Lt. *bó* smell.—Prs.
babai much.—B^o-uk lake; Lt.
boboyük river.
b'aba Lt., Mar.; U, K, L, Sw. *ba:*
 sister; female cousin.—Pl.
bab'ani.
b'aba wife's sister's husband (in
 address; when spoken about:
b'aya); Mar. nephew. — Cf.
 T9209.
 U *bub'u:ik*, n. of a bird—Kh. *bubuk*
 hoopoe.
bia'ban, loc. *enuna* desert.—Prs.
S bibata seed left over as a surplus.
 —Cf. *bi*.
buc'irā whirlwind.—Prob. **bhut-*
sirā "demon's wind."
bach'a yearling male calf.—
 T11239.
bičir- to blossom.—Pres. *bičiriū dāi*;
pušik na ji bičheriū the flower is
 not yet out.—Prob. for **bičhir*,
 cf. *bičhar*.
bač'h'oř; U *ořā*; L, K, Sw. *o:a*
 new-born calf; demin. *ořyak*.—
Gak b^o kay aseu the cow has born
 a calf; *bač'h'oř yas 'aye-s* the
 calf's mother.—Kh. *bač'h'oř*;
 T11239. Prob. lw., on account of
čh; cf. *bacha*.
bač'h'āř small bell worn in the neck-
 lace; demin. *bač'h'āřyak* small
 bells worn as an ornament of the
 forehead.—Cf. RV *bhákṣaṇa*
 cup?
bič'h'ar-im to take out.—Kh. *bičher-*;
 T11648.
bič'h'uř-im to card wool.—Paš *b^o*.—
 T11658, cf. 11652.

bad- to grow.—*Čh'etra b'adou (dāi)*
 (the wheat) grows in the field.
 Perf. *g'uhum b'adi š'iu*.—T11376,
 Somehow differentiated from
badh-.
b'ud-im to put on clothes.—T11805.
S budidje kjal (in song) "head
 heart."—For **budhi že khiyal*
 mind and thought.—Cf. T9277.
S bado-gr'ūin, *oğrōni* rug, carpet.—
 Cf. *g'ūri*.
S(B) budalaq shepherd boy coming
 down from the hill-pastures in
 autumn and allowed sexual
 licence during a festival.—Cf.
Budalak Staley, Pul Feast, 198.
 — *S budalaguerkh* guardian of
 fruits.
B bedan'a mulberry tree.—Prs.
be:da:na seedless (mulberry).
badr'i: U leather belt. Cf. LSI
 (Sentence 228) *bo: badri gri*
 "(beat him) with many stripes.—
 Phal. *da:k badhr'e:i*; T11387.
S badra čokak good luck.—T9377
 (*bhadra*) + ?—Cf. also *S*
badroyaksir (XXII G) "to the
 mouth of the skin-bags" (?).
K, L, Sw. badir hammer.—Kh.
 T11385.
bedark'ar; *S bei^o* ill, sick.—Prs.
 **be:-darka:r*, possibly contami-
 nated with a word related to
 Phal. *bidra:gu* ill, sick; T11751.
ba:dš'a, gen. pl. *oša'anen*; *S *bača*
 King.—Psht.
 — *b^o-z'ada* prince.
ba:dša'i, gen. *oies*, loc. *oiuma*
 Kingdom.

badh'-em to cut (the beard); to
 shear.—T11381. Cf. *bad-*.
bač'u yellow.
 — *baču-n'ā* a plant resembling
 Angelica; *WAŠ badunai* a plant
 resembling bamboo, from which
 flutes are made.—Prob. **-nāř*,
 cf. Kh. *noř*; Kt. *nāři*; T6936.
b'agan; *B b'ayan (-muř)* chenar.—
Baganāřuni; *S bagauna, bhagan-*
neh under the chenar.—Dam.
bagan-muř.
 — *bagan-č'ořyak* wild rose.
bah'u B; *U ba'u:* daughter-in-law;
 (a woman's) brother's wife.—
 T11250.
bih'im S; *U bhi:-im* to fear.—
 Imper. 2 sg. *mō bih'i!* Pres. '*ia*
muč mai pi bih'iu this man will
 fear me; *a tai pi bih'im dāi*;
t'u'abi k'o 'onja m'ai pi bih-'iz/-eu
dāi? why are you afraid of me
 to-day? '*emi muč 'onja mai pi*
bih'in dāi. Pret. *I a tai pi doř bih'a*
 I was afraid of you yesterday;
k'o t'u'abi mai pi doř bih-'a/-'ali?
 '*ia muč mai pi doř bih'au*; '*abi tai*
pi doř bih'omi; '*emi muč mai pi*
doř bih'un. Verbal noun: *mai-*
bihalyak hyu dāi I am getting
 afraid (Hi. *ham dherta*). Lt.
biheuder (Pres. 3 sg. ?), *bibu*
 coward.—T9241.
bo(h) S; *U bo:* much; many; very.—
Atra bo muč šien there are many
 men there; *boh ožn'e* very cold;
B boh k'ari having made much;
U bo: u:k much water; LSI *bo:*
pho:n a long road.—Kh. id.;

T9187.
b'ahul n. of a constellation (the
 Pleiades? the Polar Star?).—B^o
piřtyak pai šiu (Hi. *pi:che a:ega:*).
 —T9195.
S beheli (in song) dear (?).—Kh.
beh'el.
bihōč-, in '*aši bihōč'el dāt* he is
 yawning.—T11833a.
be:-his'ab countless.—Prs.
be:-h'uš unconscious, fainted.—Prs.
bih'oři on this side of (Hi. *is taraf*);
S (Luli, 22) bihotis crossed into.—
 Cf. *biyat*.
 Lt. *badzāi* (imper.) light (the fuel,
 wood)!
b'uj-im; *U bu:j-* to awaken (intrans.).
 — *A ispr'ap thi ab'ujis* I awoke
 from sleep; *U ab'u:jis*.—Trans.
a tai buj'em.—T9279.
Sbidsch'eli (XXII F) under (the vine).
baja-x'ana orchestra.—Prs.
S bak, in *bača'āi b'ak histila* he left
 his kingdom.
S bakeki (in song) brother and
 sister.—Prob. **baya* + **keki*
 (T2998).
be:-'akul stupid.—Prs.
b'ek(h)ār; *U be:kr* moonal hen.—
 Kh. *by'ekar*; Kt. *bak'er*; Phal.
be:gar.
S bakarash-war (Luli, 14) a martial
 tune.
S bakh, loc. *bakhuna*, hole.—Kh.
bax.
bil- to melt.—*K'irik bil'iu*; *U*
K^o bil'i:r the snow will melt. Pret.
I. K^o bil'is.—T11906.
S balek has finished(?).

S *bala-muṭ* (XX) 'the *bara*-tree' (?).
 S *ba:luša* old.
 S *balaš-kur'an asyoš* (XXII E)?
 S *bim* wooden implement, carding sword.
b'om-im to vomit.—Pres. 3 sg. *b'omeu dāi*; cf. *b'omal-(I)āi* §73.
 Pret. I. *a ab'omis*; 3 sg. *WAŠ obomo*.—T11294.
bumbur'ak congratulations.—*B^o tai haitya*, *putr upujau*! Congratulations to you, a son has been born!—Kh. < Prs.
ban(d) S closed.—*Tup'ek ban mo k'ari*!—Prs.
ban B scrotum.—If related to Kt. *won penis*; *wan-feij* scrotum, the derivation of this word, T1111, cannot be upheld.
 S *b'anu* share in a meal for one or several persons. At festivals each person gets his own *b^o*.
 LSI *bi:en* outside; Lt. *bināk* (go) outside; S *bihanai krom* outdoor work.—Cf. T9186.—Cf. suffix *-en* in *pren* below; *pairen* across.
b'oin; S *boi(e)n* a plant the leaves of which are mixed with bread and eaten on the day of preparation for the Joshi, prob. mint (Kt. *wāre*; Kh. *ben*)—With Pash. *wai:n*; Kashm. *vēna* < Ir. cf. Psht. *welānai*; Shughni *wiḍn*, etc.; cf. Laufer, Sino-Iranica, p. 198.
 S **b'a(n)čuni* a wooden mortar for crushing walnuts, salt, etc.
buñ; U *bonz*; Schom. *bunj* holly-oak.—Loc. *b'onjuna*.—Kh. *banj*;

T11209.
 — *bon-jau* B (holly-oak) forest.
banj- to play music.—*Bafax'ama banj'aelya* they played music; *sat chat dahū bāj'en* they will play seven beats on the drum; Lt. *wādj bandjai*! play the dōl!—T11513, but note nasalization.
 S *binal* pasture.
be:pard'a dishonoured.—Prs.
 S *bar'a*, in *Nar'endas b^o de*! give long life to Naren.
b'ari low-caste blacksmith (the caste is said to have arisen through brothers marrying their sisters).—Prob. < Kt. id.; T9464.
bir S; U *bi:r*; Lt. *birr* wide, broad.
b'ira; U, LSI *bi:°* he-goat.—T12056.
 —Cf. U *bird-kakaw'ak* (s.v. *nar-křuku*).—Dam. *bira*.
 WAŠ *biru* man (husband).—From *Kh.?
brib'o; U *birb'o:°*; S (B) *brib'ogh* walnut.—Loc. (B) *°b'ouna*; gen. (S) *°bogas*. — T12079: *-g(h)* through the influence of Kh. *birmoy*.
birb'ad destroyed.—Prs.
 S *birbali* exit-hole of a store-room (Kh. *očum*).
bar'abar equal; S *buraber* friend.—*Du b^o kada* divided it into two halves; S *barabar'ad* (**barabar rat*) midnight.—Prs.
bruc'au; cf. **ubruc*.
berč-im to be left behind.—Kh. id.; T11861.
b'iriči road; path.—Cf. *Wet-b^o*; LSI *de:b^o* after this.—T11843.

bargi (III, 19) swift.—Prob. < Prs. *barqi*.
bruk kidney. — Prob. < Kh.; T12064.
 S *bark'aš* scales for weighing gunpowder; S *Barkeš* a star seen in winter (Libra?).—Prs. *ba:rkaš* porter, labourer, is semantically too remote.
 S *barakat* blessing.—Prs.
br'umbu live coal.
 S *brumb'u:yak* bells on women's dress.—Connection with *brumbu* is formally possible, but semantically unlikely.
bir'āe; S *°ār*, *°ēra* male.—*B^o hās* stallion.—Cf. *b'ira*.—T12056.
 S *bar'ēiak* milking pail.
bir'āru rat.—T9237.
br'ū-šiš (*bh-?*) precipice, "parri"; U *brho* high mountain; S *bro-bro* (in song) hills; S *broyak* top; LSI *broeštona* from the (hill-) top; *bro:una bro:esfo:na* on the hill-top.—T9302?
brun(z); U *brha:nz*; S *brhonz* meadow; K, L, Sw. *branz* grass.—Loc. *br'onzuna*; *brunj šušken dāi* they sweep the meadow.—Kh. *bron*; Phal. *brhu:nzu*, etc. < Ir.; T14738.
 S *bros* (XXII G) "head crop."—Prob. for *pras*, q.v.
barist'āru a plant the leaves of which are dried in baskets and eaten; spinach(?).
bri'aš slow.—*B^o-ti pre*, *tu šur'uas*, go slowly, you may fall (Hi. *a:sti ja:o*, *tum gir ja:ega*); Lt. *briášh*

pāri go slowly.—Kh. *blaš*.
 S *brušt'enī* basket; flat wickerwork tray.—Cf. *saraz-b/pruštēni*.
 S *bretev* brass dancing axe (used in Joshi).—For **pro*?
bře- to prepare, arrange.—Imper. 2 sg. *šara-šij břei* arrange the markhor horn (altar); S *sehuna bangut bre* build (S "I built") a breast work at the bridge; S (B) *panduna būirei* guard (the grapes) on the road. Pres. S *a briem* I shall fix; *šij-mou břeak* let us prepare the horn-altar; S *šara šing šingmo brain* (**břaň*) they shall keep (S "kept") the markhor horns at the Shingmo. Pret. I S *buires* (**břes*) I prepared.—The connexion is not clear with *břihik-* in *a ek ižnari břih'ikim dāi* I am preparing a thing; U *břikim di:ra*. Pret. I 1 sg. *abřihikis*. Cf. also S (XX, 20) *brikade* I bettered.(?)
b'u:řik U; B *°řik*; Lt. *broink* thigh.
b(u)řš; U *°š*; S *bōn* arrow-head; Lt. *bro/š* arrow; bullet. T9203.—Cf. *ša-břū*.
bř'ek(ř)-im to sell.—Pret. I *abřekis*. Inf. Lt. *brinkrēk*. Also Lt. *brinkres*; *brimkirās* are given as Imper. forms (cf. §69).—T11640.
bas B, LSI day (as a measure of time).—B *ek bas*; LSI *ek kimo:n bas* someday; M *sat bas*; Lt. *satt basan* (obl. pl.?) week.—Kh. id.; T11591.
bas- to spend the night.—*R'at ha'u*, *b'asem dāi* night has come, I am

staying for the night. Pret. I 3 sg. S *abasow*.—T11435.
b'asi enough.—B° *asou*.—Prs.
bis B (loc. *b'izuna*) neck.—Phal. *bi:z*.
 — *bis-p'oi* sinew of the neck.
b'asun, loc. *°nduna*; Lt. *basum*; Mar. *basum* spring.—B° *mastruk*, cf. Names of Months.—T11439.
baš S; U *bhāš* rafter.—*Baš-tharika* (I, 18) for placing the rafter.—T11182.
baš- to bellow, bleat, mew.—*Gak/pai/hāš/ph'ušak b'ašau dāi*. Pret. I 3 sg. *ab'ašeu*.—T11589.
biš-em to break off; to cut off.—Pres. 2 sg. *biš'es*. Pret. I 1 sg. *a biš'es*; 2 sg. *tu biš'ei*; S 3 pl. *bišan-e*. Pret. II S *bišala*. Absol. *bribo biš'āi žum* having cracked the walnut I shall eat it.
b'i:ši B, U; K, L, Sw. *biš* twenty.—B° *ž'e-ek* 21; cf. §52.—T11616.
 With *biš* cf. Bshk.; Tor., etc. *bi:š < vimšat*.
baš'a:li U, Mar. women's birth-and menstruation house, with Deزالik's sanctuary (cf. Schomb., p. 45, sq.).—*Istr'iža baš'alāi p'ay-an* the women have gone to the b.; *baš'alyāi h'atya*; S *baš'al'e:ni* from the b.—Rather connected with Kt. *pšor* id. (< **baša:r*, ik.) than < *upa-ša:la* a court in front of a house.
b'išun; S *°in* marmot.—Kh. *biš'in*; Kt. *ušē*.—A derivation < **višani* gives no associations.
hašnya butt end of a rifle.

baš LSI share, half.—*Mai badša'i baš karem* I shall divide my Kingdom; S *uēalas baš tai dem* I shall give you half of the u. sacrifice; S *mai baš ka:ri* "give me another son" (lit.: make me another share); S *baš* was also said to mean "food not from the mother" (?).—From Kh. *baš < Ir.*, but cf. also Kh. *baš de-ik* to suckle?—But note LSI *mai tik bash* I should beat; cf. Kh. *baš* with obl. infin. "ought to, is likely to", etc. (also Yd.; Wx. Werch., Shina).
 — *baš-dada* grandson (?).
beš S, LSI exceeding; more; spare.—*A labre beš karem* I shall win in a game; *adh'ekas ta b'eš* more than a little (Hi., *thora: se bahut*); S *ek tali beš onis* I brought an estra willow.—Kh. *beš* id.
biš poison.—T11968.
b'iša Caragana (Kt. *kāāiden*), but acc. to Schomb. p. 199 wild laburnum, *Sophora mollis*.—T11969.
 — *biša-uš*; S *°ušik*, *bi:ša-wuš* Car. flower.
 — *biša-muž* Car. tree.
b'a:šik S, B, U rain.—B° *d'ita* (=Kh. *bašiko prai*) it started raining.—T11392.
baš'ara old (person).—*WAŠ se bashara de gala* the asakal was gone.—With suffix *-ara < Skt. varša* year, cf. *gaq'ari*?
 K, Sw. **bušiyāk* hawk.
bat U stone.—*Bat iu/in dāi* a stone/

stones is/are falling; *b'atan diem* I shall throw (with) a stone. Demin. S *batak* pebble.—T11348.
 — *bat-kuš'uri* lichen (Kt. *waq-āiwo*).—Lit. "rock-bread", cf. Kh. *zomo-rondugo* lichen.
 — *bad-muž* a kind of stiff straw (Kt. *ēkrū*).—Lit. "stone-tree".
 — *bad-waš* hail.—B° *dita* it hailed.
 — S *batak-tum* pellet-bow.
 S *bat-im* to believe.—Prob. for **pat-*, cf. Kt. *pati-*.—Lw. from IA, cf. T8640.
b'ata again, back.—B° *mātrila* he said again (Hi. *phir*); *se moč b'o gala* the man went back (Hi. *pi:che ke va:ste*).
 S *bati* 2½ seer, about 1 kg.—Kh.—Originally "part, section," cf. T9339?
 U *bi:t* roof-plank.—Kh., Dam. *bit*; T9493.
 Mar *betukh* trap.
 S *bota-kali* evening (9 o'clock p.m.).—Kh. *bota-kal* supper-time.
bit'ala-bat slate.—Cf. Kh. *bitili* plank for sitting on. V. *bi:t*.
 W *bitan* (XX, 9)?
 S *bat'āniak* wooden disc on spindle.—Kh. *bartun*; T11354.—Kh. *bič'oni* a certain part of a mill-wheel < IA.
bitr, loc. *b'idruna*, clear sky.—*Kh'onča ta b'o kh'ončo-o min* half clear and half cloudy; S *bit kari, mindjam'oñ dombai* make the sky clear, scatter the clouds!—T12051.

S *batru*, B *°uř* markhor, 1 y. old.
 U *bitrimišik* evening.—Cf. *tromiš*.
batyak (-f-?) S. LSI newborn kid.—S *bityak bata* a kid taken in recompensation from a man.
 — *batyost* goat's skin used as a grain-bag.—S *batyostei* into the skin-bag; S *batyo:stik* bag of kid-hide.—**Baři + post*.
 W *bathaou* was left behind.—Skt. *ava-stha:paya-* to let behind, etc., T875?
bařh'ula; Lt. *bā-tula* fat, thick; strong.—B° *him dāi* I am becoming strong.—T13776. V. *tūla*.
 S *bi:w balek* "the festival has finished" (?).
b'a:ya B, U brother, cousin.—Pl. *bay'ani*; *b'ayas pi* from the brother; *mai bay'aa kit'ep* my brother's book; *chatari/gačari b'o* younger/elder brother; LSI *tai ba:yo* thy brother; *ta:se ba:ya-s* his brother. Demin. S *bayako* (dear) brother!—Poss. lw. from a Dardic dialect with *b- < bhr-* (cf. *Kshn. bōy*). But Kal. has a marked propensity for using baby-talk words as terms of relationship. Cf. *awa*; *baba*; *dada*; *wawa*; *wewai*.
 — *bay'aa-ja* brother's wife.
 — *b'aya-utr* nephew; *baya-utran-ja*, U *°-u:tren-ja* husband's brother's wife (Psht. *yor*), not *nephew's wife!
 — *bay'a-ya* mother's brother's wife; Mar. *bayaya* aunt.
b'ayal menstruation (Hi. *maila*).—

Lw., with *b-* < *m*?
 — *b^o-w'ou*, gen. *°w'alas*, menstruating (for the first time?).—*Istr'iza b^o asou*.
 Lt. *biyels* almond.—Cf. *biyak*, s.v. *bi*.
 S *bayan*, in *b^o k'arim* I relate.—Prs. S **biyat-* to cross, pass.—*Biyatis* I crossed (a pass); *bi(h)otis* (I) went; crossed into.—Poss. < **viyart-*, bor. from Ir. **wi-tarta*, cf. e.g. Wanetsi Psht. *wiya:r* went.
baz'a B, U arm, hand.—*B^o n'igim dāi* I wash my hands; *b^o utren dāi*; S *baza pre<r>lem* I stretch out my hand.—Kh. *baz'u*; Dam. *baz'o*; < Ir.
 — *b'aza-x'ali* empty-handed.—V. *khal'i*.
b'izu a large tree, resembling a cherry.
 B *bizah'i* mutual relationship between co-parents-in-law (Kh. *toxmiran*).
baz'um women's solo-dance, accompanied by the waving of hands.—Imper. *b^o kari!*
 S *bazar* bazaar.—Prs.
baz'uri sleeve.—Kh.
buz'uruk, gen. *°ukas*; gen. pl. *°ugan*, saint.—Kh. *buzurg* < Prs.
baz'ur-guṇḍi wing.—*Bazur* < Ir. + *guṇ(d)*-handle, etc.
biaz'ar shallow.—Ug *b^o šiu*.

BH

bh'a-am to be able; to learn.—Pres. *s'uri p'ašik ne bh'aam dāi* I

cannot look at the sun; *a bh'aam* I shall learn; *a šama krom ne bhaam dāi* I cannot do this work; *mai čhu tai dek na bham* I shall not be able to give you my daughter; Lt. *a bhām dek* I will be able to give. Pret. I *a doš aya ik ne abh'a:is* I could not come here yesterday; *gogas pi šišpřē abh'a'is* from the snake I learnt whistling; S *ab(h)ais* I learnt; LSI *aba:yeni* they could. Pret. II S *bata* he could.—T9477.—But note also LSI (Standard List, 172–3) *ba:am-e*, *ba:m* I may be, shall be.

bh'acāi-kuš'urik bread placed with the dead in the coffin; S *b(a)hatse* corpse; body.

bh'ic-im to aim at.—*Suri bhičū* the sun aims at him.—For **bhič-*? Cf. T12041.

W *bhaka-bhaka|i* (XXI, 12) barking of a dog.—Cf. T9117?

bhel space.—Prs. *be:l*.

bh'ola blood (Prs. *xu:n*). — V. *šāṅgř'uři*.

bhum B earth, ground.—T9597.

bh'umbur; A, B, U *bu:°* wasp.—T9651.—Par. *bhambur* < IA.

bhen; B *bhe:nž*; Mar. *benj* shoot of a vine; B also n. of a month (q.v.).

bh'in-im to knot.—Pret. I *abh'inis*.—Kh. *binim*; T11773.

bh'on-im; U *bha:n-im* to bind, tie.—Imper. 2 sg. LSI *bho:ni*. Pres. *a gak/tai bh'onim* I shall bind the cow/you. Pret. I *a tai doš*

abh'onis; U *abh'a:nis*. Absol. *hāš bh'oni*. Infin. (caus.?) S *boneik*.—T14715.

bhand- S to order, command.—Pret. I, LSI, S *bandou*; Pret. II *bhand'alya* (Prs. *hukum kat*).—Cf. T9385.

bh'unjeu, loc. *°jəwuna*; U *bhu:njil* earthquake.—T9560.

bh'oniak skin on which a new-born child is placed; S *boniak* baby covering.—Cf. T9143?

bho'ōki adze; S *b'o:ki* chisel.

bhangal'ia bungalow.—Hi.

S *bhangut* small stone-wall (sanggar) for hiding behind.—Kh., Kt. *bangut*. Cf. T9353 (e.g. Si. *bhangu* obstacle).

bh'aira LSI, Schomb, low-casted; (domestic) slave (Kt. *lawen*).—Prob. the true Kal. form of *b'ari*. Cf. T9464 (*bha:rika*)?

W *bharu* (XX, 7); S *baharuā* shouting, noise.

bh'ε:ru U; S *baharuā*, *ber'uā*; Lt. *berū* husband.—T9467.

bhar'eik she-calf 1 y. old.—Cf. Phal. *bha:rāi* lamb 1 y. old.

bhas flame.—Kh. *bās*; T9480.

bhu:t; Lt. *butt*; Schomb. *bu:hut* Kalash trousers.—T12071; cf. also Yd. *wəpə*, etc.

— *bhut-samy'ek* “putting on trousers” (Kt. *wiť-amj'ō*); cf. Private Ceremonies.

bhu:t B, U, S, LSI spirit of a deceased ancestor, demon (Kt. *yus*; Prs. *šaita:n*).—Tatsama, T9552.

— **bhut-sirā* (v. *buc'irā*) whirlwind.

— *bhud-d'ewa* demon-altar (Kt. *yus-tō*).

— *bhut-kanj'āř* a small, grey and white bird.—Cf. *kanj ř*.

bh'uř-em to wash the hair.—*Ustr'iza čūři bh'uřou dāi* the woman is washing her hair.—But S *bhutim* I shall fix, plant (e.g. a juniper); S *shing bhu:tim* push *bhu:tim* I shall arrange horns and flower(ing branches) (at the Shingmou, during the Joshi).—Original meaning “to arrange, to put in order”?

C (H)

Ca matter; pus.—Through a meaning **dirt* < *šaka*, cf. T 12248? But no corresponding Kaf. form is known.

Ciu, loc. *c'iluna*, edge.—T12438; Cf. *cilaka*.

cac'i:r U to be satisfied, full-fed.—Pres. *a cac'ire/am dāi*; 3 sg. *cacir'ou* gets satisfied (Hi. *bhar hota:*). Pret. I *kuč caciris* the belly was satisfied; *cac'iris 'ia piṇd'uri* this crowd was satisfied; U 1 sg. (?) *cac'i:ris*; LSI *cace:ris* would get satisfied.—The derivation suggested by me, v. T12418, is very doubtful.

cog'u orphan.—Kh. *coy'u*; cf. T12618?

cakr'ā; B *cukarā* sorrel.—Kt. *čkrū*; T4850; but why Kal. *c-?*—Cf.

čukrāruk.
c'ilaka; U *c'ira* sharp.—Early lw.
 <Kt. *cyo*; T12438.
cañ short.—Undefinable connexion
 with Pash. *čand/ta*: small; Shi.
čunu, &c.; T4859.
S cir ear of corn.—Prob. <Kt. **cir*
 head; T12452.
cir'd U parrot.—Dam. *cir'an*; Kt.
cer'om; Waig. *cara:m*, &c.
*S *careni* (te-) lower door-frame.—
 Cf. Kh. *caren-daru*.
cha(:)tak LSI; *S c'adaq* (very)
 small.—*Mai tre čhu čh* my three
 daughters are small; *S'isa m'učas*
čh'u čh that man's daughter is
 small; *ch^o piñduri* *mastruk* half
 moon; *chatag jišt* span to fore-
 finger.—No connexion seems
 possible with T5071.
 —*cha'tag d'ada* father's younger
 brother.
 —*chat'ara* younger.—*Ch^o b'aya*
 younger brother.—Cf. *baš'ara*.

Č

ča(:)u LSI, B; U *čau*; A K Sw.
čo(:)u; L *show(?)* four.—T4655.
 Why loss of -r?
 —LSI *čau-gu:ri* cattle (litt.: quad-
 ruped).—Cf. Kt. *išta-kyur-wai*;
 T4636.
 —Lt. *tsháu-gróni* square.—**Křō*
 < **koñ* corner.
 —*čau-m'os* B, v. Annual Festivals.
 Cf. T4616.
čeu, loc. *č'eluna*; U *čel*; S *čeo*; Lt.

tchéu dress; clothes; woven fab-
 ric; S *čiew* woolen shirt, cloth for
 trousers.—*Čeu trun karem dāi* I
 weave cloth; Lt. *tshéu sambies*
 put on your clothes.—Kh. *čalai*;
 T4910.
ču- to be moved by the wind.—
Muť/šuj/přū ču'āl dāi a tree/
 branch/leaf is moved by the wind.
 —Cf. also prob. "čhui" dropped
 (XX, 20).—T4939.
čoub'eu; S *čeo^o* clothes.—*Č^o nigim*
dāi I wash clothes. Cf. s.v.v. *nať*;
trun.—Poss. < **cela-vayatha*
 *cloth-weaving.
S tchatchai (**č(h)*-, or *čh*?) XX,
 12 apricot with double kernel.
čaučau goat bearing four kids.—
 Prob. a reduplicated form of *čau*.
ču(:)ču(:) U; B *čü:°* female breast.
 —T4855.
čučik, in *az'āi č^o* dried apricot.—
 Cf. Kh. *čučh'u* dry; T12508.
čəč'oť multicoloured.—Cf. *čof*.
čidh'in kettle.—Kh. *čidin* < Ir.
S čagag'eri a vegetable brought
 home from the hills by the women
 for the Joshi.
S čahun walnut bread.
 Schomb. *chujū* edible pine.
čak'u knife.—*Ia č^o 'isa š'iu* this
 knife is his.—Prs.
čik; Lt. *ts'hikk* all.—*'Abi čik az'āi*
ž'uk let us all eat apricots (or:
 let us eat all the apricots?); *h'oma*
čik az'āi 'ašen they ate all our
 apricots; *čik ti šuššik* we shall all
 sweep.—Kh. *čhik*. Cf. Pash.
čui(ka), &c.

Lt. *tshikin* liberal.
č'akri spleen.—T4555.
č'ukra U, Lt. sour.—T4850.
 Lt. *tshukura* copper.
čukř'đruk big sorrel; S *čukri* a wild
 plant eaten during the Joshi.—
 T4850. Cf. *cakrā*; *čukra*.
S č'akas cowrie.—Kh. *°ast*.
 —*čakaž-'bati* cowrie-covered
 cloak worn by heroes (Kt. *štem-*
išterkiť).
čal mane.—*Hāšas čal*.—Kh., &c.;
 T4768.
čil'i outlaw (who has killed many
 enemies).—< Kt.; T4717.
S č'ili a bad-smelling shrub.
S chili-nali blackening(?).
čam'a circular brass brooch with a
 small bell, worn on the cap; S
 round brass flowers with pins.—
 Kh. Shi. *čhama*, &c.
č'i:mbār B, U; S *°er*; Lt. *tshimur*
 iron.—Cf. Kh. *čum'ur*, and cor-
 responding forms in all Kaf.-
 Dardic languages + Bur. Second-
 ary *mb* also in Tir. *cimbar*;
 Gow. *°er*. Of unknown origin
 (remote connexion with Turki
 words in *t-m-r*?). Cf. W. Hi.
ci:mar hard?
 —S *čimbir-biw* (Luli, b, 5) iron
 fence.
 —S *čumbur-drawao* iron coulter.
 —V. *drawau*.
 —S *čimbar-djonš* clattering of
 iron.
 —S *timar-gera* (**č*?) spade.
 —*čimar-kuř'in* frying-pan (Kt.
čimd'ur).—V. *kuřin*.

čam'ak S flint; firestone; bag for
 wearing a flintstone.—S *č^o dim*
 I shall strike the firestone.—Kh.
 < Prs.—Turki.
 —S *čamak-bohrt* firestone.—Kh.
čumunđ'ia pinching.—C^o *k'arem*
dāi.
čaum'os, v. s. v. *čau*.
 LSI *čan* in want.
 U *ču'a:ne*; K, L, Sw. *cho:wána*
 snake.—Scarcely, with **čh*-,
 < *kšobhana* shaking, trembling;
 cf. T3751.
čandr- to shine; to give light.—
 Pret. II *s'uri čandr'alya*.—Cf.
 §89. T4661.
čünfor'ik magpie(?); chough(?) (Kt.
jik).—Cf. T4569 *cañcu*, **coñca*
 (Pash. *čüčüla*: duck).
čuy beard.—*Čhor gri čo/uy badh'em*
 I shall cut off my beard with a
 razor. Demin. *č'ongala*.—T5254
 (possibly through **jhunga*-, not
 < **cungha*-).
 Lt. *tshong* wooden part of a bow.
S tjang'āski an instrument used in
 weaving.—Cf. *tshong*?
čök (**čoyk*) thorn.—S *čangan ušik*
 thorn blossom.—Cf. T5323 (e.g.
 Guj. *jhā:khru* a prickly shrub).
čunyemany'ak nettle.
č'opo W; U *čopue*; U *ču:pu-w'e:li*;
 Lt. *tshópa* to-morrow; LSI *čop:po*:
 (next) morning.—*Č^o tu* . . .
 'Arigič *p'aris* to-morrow you
 shall go to Orghoch (cf. §70);
 W *a chopo im* I shall come
 to-morrow; Mar. *chópa ádua*
 to-morrow; Lt. *ghéri tshópa* to-

morrow; *dosh tshópa* yesterday; LSI *har čo:po* every morning. Note also *W shete cho varesho o-in* they will come to-morrow (cf. *wareš*).—Connexion with T12760, *švas*, seems phonetically impossible.

— *č'opa-mi* Mar.; Lt. *tshaupami* morning; S *č'o:bami* rising hour (6.30 a.m.).

— *č'opa-m'ina* next morning.—*Č'o a'u žuk*.—Cf. *kai-mina*, §56.

čap'an (silk) cloak; S *chapa:n* cotton coat.—Turki.

čap'ėaka slap, box on the ear; S *cheper, tjeppör* fighting; S *chaper* clash.—*Č'otyim* (Kt. *čap'oolum*) I shall slap.—T4696; cf. Psht. *capera* < IA.

S, LSI *čar-* to graze.—S *ek čat māl* gum *čaran* (XVIII, 50) on one occasion they feed (their cattle) on my wheat; LSI *čareik dai* we are ("he is") grazing; LSI *čaraik ahu:to* he sent him to graze.—T4686.

S *čar*, in *čar dem dai* I commence. S *čaru* fat; oily.—*Č'o karu* he oils.—Kh.

Lt. *tshira* in former times.—T4824. *čarb'u* village watchman; *chaukidar*.—Kh.

S *tergoik* peg for fastening yoke to plough-pole.

S *čeraka, čarag-a'u* dry, heavy bread.

č'uři; B *č'a:war*; U *č'o:ři*; LSI *č'u:ři*; Lt. *tshu(r)ı* (women's) hair; plait; curls.—*Driga/g'ora*

č'o; *č'o bhuṭou dāi* she is washing her hair. Demin. B *čaw'oryak*.—T4883.

č'uřin a shrub with small lense-shaped leaves, about one inch long, and white blossoms grouped in clusters, resembling somewhat those of a lilac.—Cf. T4833?

č'ārpa hurdle-door of a goat pen.—Kh. *čupul(-?)*.—Cf. T4696?

S *čes'tak'ali* morning, 9 o'clock a.m.—Kh. *čašta-k'al*.

č'iř-im U to stand.—Pres. U *č'iř:řim di:ra*; LSI 2 pl. *č'iřta*. From caus. **č'iř'em*: *č'iřtai řiu* it has been placed.—T5837.

č'iřtaka; U *č'iřtaku*; Lt. *tshishtak* bitter.—Dam. *č'iřta*; T5938.

čit intention; mind; will.—*Tal čit* as you like; *mai čit řiu* it is my intention.—Kh. (also > Kt.); T4801.

— S *čitalek (hiew)* (he comes to my) mind.

čat'ir S tent.—*Ia č'o mai řiu; ia čatiruna asa moč asou* this man is in that tent.—Kh. < Ir.

čitr'oyak S multi-coloured tassel (for cap or shoes).—Cf. Kt. *čitr* embroidery, &c.; T4803.

č'utyak; Lt. *tshutek* small.—*Mai čhu č'o* my daughter is small; *č'o āngur* little finger; Lt. *tshittak hand* a little house.—Dam. *učh'uta*; T5071.

čat time; turn.—V. *čaf. Čāfa*; Shi.

čoř ornament (embroidery or wood-carving).—Cf. Kt. *čoř* fibula (Kh. *čoř* antler?); Phal. *čonř'o:lu*

carved ornaments.

— *čoitak (*čořyak)* tattooing-marks on the forehead.

— S *č'otale buht (*bhut)* trousers embroidered at the upper part, hanging down behind over the belt.

ČH

čhau women's dance in a row.—Cf. *čhaw*.

čhe S; U *čhe:i* rope fastening yoke to ploughbeam.—Kh. *čheh*.

čhi- to be broken.—Pres. *b'aza ři čh'in-e* if the arms break. Pret. I S *achhis* (Luli 5) broke; *acchin* (Luli, c, 3). *Khur ři čhi ři'al-e* if the foot is broken; *kāndrak ři čhi řiu* the ravine is broken up (Hi. *řu:řa: hai*); S *yav'ak čid uri* let its root be cut (a curse). Infin. S *čik* to break.—Cf. Kh. *čhi-*; T5041.

čhu, gen. *čh'ulas*, pl. *čh'ulani*, B, Mar.; U *jhu:r* daughter.—*Mai čh'u; tai čh'ul-ou; ř'asa čhul-as*; *mai tre čh'u g'ađa* my three daughters are big.—Primitive Kal. **jhu:ř < jhu:řa:ř*. Cf. Kh. *žúr* (< **jhuř*); T6481.

čhaugun wedges placed under the lever used to raise the upper, circulating millstone, in order to regulate the coarseness of the meal.—Cf. *gun*.

čhak B, S, Lt. shade; shadow.—*Čhak prau* B afternoon; Lt. west; S *čagh-dik-v'eo* late afternoon

(5 o'clock, p.m.); *suri čhak praw-e?* has the sun given shadows? (i.e., is the sun setting?) cf. Kh. *yor čhay prai*.—T5027. V. *osugheđa*.

B *čhok saliva*, v. *řhok*.

čhal'em to pull, draw out (Hi. *nika:lina*).—Imper. 2 sg. *čhal'ai*. Pret. I *a čhal'es*. Pret. II *čhal'alya*. Absol. *khangar čhal'ai* having drawn the sword (Hi. *nikal diya*): *žai* (q.v.) *čhalai*.

čh'ela piece.—*Tre čh'o kada* divided into three pieces (Hi. *řukřa*).—Prob. < **cheda-la(ka)*, not with *-d > l*, acc. to T5064.

S *č(h)amani* ghee, cheese, butter cream, and other milk products; walnuts, &c.; Mar. *chammani* cheese.—**Čhamanias barakat deh* give us prosperity consisting of *č(h)*.—If original *č*, < **camaniya*, cf. T4752.

LSI *čhi:* having called; Lt. *tshin, tshéyn* call (the servant).

čh'in-im U to cut, break.—Pres. *čh'inem dāi* I am cutting (a tree); *čh'inis pe hau, čh'ini* if you will cut it off, cut it (§95); S *čhiniw-e* (Đag. b. 14) it will pierce through. Pret. I *ačh'inis*; W *tu ačhini*; U *ačhi:ner* he broke (v. *řok-ačh'inou*); S *ačinan* they broke. Pret. II *khur čh'inila*; W *gilas ta čhinila* he broke the glass (Kh. *čhirdu*). Perf. W *a čhini-as*. Absol. *mačh'i čh'ini, 'oni, tal d'em* I shall break off a honey-comb, bring it and give it to you.

Infin. S *čín(n)ik*.—Caus. Pret. II S *činnaw'aila* he let cut down.—Cf. also K L (*ā*) *tchen tchen ko histam de(h)* "I tear to pieces" (litt. I, having broken, am throwing it), prob. containing a verbal noun *čhin*. The corresponding Sw. sentence is *āhm(?) du-du chik kai histam diya*, cf. *čhi*.—Kh. *čhin*, < Skt. *chinna*, cf. T5047.

— *čh'ine-khur* (= *khur-čh'ina*) broken-footed.

čhuṇḍ- to sting, bite.—A *bihim ki trum'užak mai čh'uṇḍeu dāi* I am afraid that the wasp is stinging me. Pret. I *trum'užak ačh'uṇḍau*.—T4857³ *cuṇṭati* (+ T 3717 *kṣundati*?).

čhat deep (water); U *čhat* (**čh*?) lake.—Uk *čhat šiu*—Kh. *čhat* lake, pond.

W **čhaw* (XX, 24) beauty.—Cf. *čhau*?

čh'aw-am to swear.—Pres. *a šat čh'awam*; 2 sg. *ch'awas*; 1 pl. *čh'awik*; 2 pl. *čh'awa*. Pret. I *a šat ačh'awes*.—Kh. *čha-om*; T12289. —*čhawar*, v. *šiš-čh*.

Č

**čo-*, in *a ač'ois* I smeared my eyes with collyrium(?).

čač'oni a large needle.

S *tchetchaj, tšatčai* (in song) collecting.

č'aša; U *č'a:ša* cheese; S *čaša* cream.—Cf. Apabhramśa *cha:si* (Alsdorf; Ap. Studien, p. 39).

ČH

S **čhičh-* to learn.—Pret. **ačhičhes* (-a(r)chitis); (Dag, 4, 7 *achhis*) I learnt.—Kh. *čhičh-*; T12430.

S *čhučhu* dry goods.—Kh. *čhučhu* dry; T12508.—Cf. *čučik*.

čhek illness.—*Čhek-čh'omik*.—Kh.; T3361.

Lt. *tshòmm* earth, soil.—If *čh-*, cf. T3656.

čh'omik aching; illness.—Kh.; T3658.

čhum a smile.—*Čhum akr'atis* I smiled.—< Kh. **čhum hosik* to smile.—T3725 quotes only the Kal.-Kh. words.

čhan-čh'ori, October–November, cf. Names of Months.—Kh. (litt.: "leaf-fall").

čh'ek-im to sneeze.—Pres. *a šaya čh'ekim*. Pret. I 1 sg. *ačh'ekis*; 2 sg. *tu ačh'eki*. But also *čikal dāi* I sneeze; *mai čhēkau* I sneezed (§73).—Cf. Shi. *čhiy-*; GB *cik-*; Nep *chik* (+ T3754?).

U *čh'u:p-im* to wash clothes.—Pres. L *chupun-deh* (prob. for -um d-).—Dam., Phal. *čhup-*; T3719.

čhi(:)r U, K, L, Sw. milk.—Demin. *čhir'ik pi-pi* having drunk milk; S *chirigo bimak* let us drink milk (for **pim-a* shall I drink?). Cf. *i-čhiri*.—Cf. Kh.; T3696.

— *čhir-'aya* wet-nurse.—Cf. Kh. *čhir-nan*.

— *čhir-gal'iak* a kind of grass with milky juice.—Cf. *čhir gala* Hi. *dudh giyā*?

— S *čhir-mala* "milk from one breast".

— *čhir-pik* "Milk-drinking", n. of the second day of the Joshi (v. Annual Festivals).

čhor U knife.—T3756.

čh'uři big knife; dagger.—T3727, but note ř.

čhoř'ik tale.

čhat branch; twig (= *šuy*); S *čet* thin stick; S *čatai* willow-stock.

— *čha/et-thai* (-adu; -saras); S *četai* (-adu) (cf. also S *čatai* "willow-stick") "willow-stick-placing (Hi. *rakha*); the second day of the Chaumos (v. Annual Festivals); S also the second day of the birth-ceremonies (v. Private Ceremonies); *čhet-thai* was also said to be = *Puṣau* n. of a day of the week.

čhetr, obl. pl. *čhetran*, S; LSI *čhe:t* cultivated field.—Demin. S *četrik*.—Cf. Kh. *čhetur*; T3735.

— S *četawat* "on the end of a field".—Prob. for **čhetra-wat* "field- (boundary-) stone."

čhař single time; drumbeat.—*Sat čhař dah'ū bhāj'en* they will beat the drum seven times; *du čař* twice; S *ek/trei chat*.—If *čh-*, cf. T5327² (**jhařt-* sudden movement). But if, as is perhaps more

likely, *č-*, cf. T4857² (Shi. *čoř* blow, time).

D

dāi S; LSI *dai*; W *de(i)*; V *di:ra*; L *deh*; K *diya* (twice *de*) verbal particle denoting the definite present (§77).

dāi postposition, from, &c., (§50).

W *dai-m* (Dag. b, 1) I shall sing.

de- W, S, LSI; *di-* U to give, &c.—Imper. 2 sg. *māi de* give me; 2 pl.

S *det*. Pres. *dem*; *des*; *dāli* (*dāl'*); *dek*; S, LSI *det*; *dān* (LSI *dāi*); S *dony*; *č'opo 'i, ek rupaya dem* come to-morrow, I shall give (you) one rupee; *k'ie dez māi?* what will you give me? *d'em-a?* shall I give? *du mastr'uk p'ištau k'irik d'āli* in two months it will begin to snow; *m'oča sum k'iya d'en-e?* what will they give together with the man? W *a tei dem*; *a tāi dem dāi* I am giving you; U *a: tai kita:b dim di:ra*; *se moč di:r di:ra* that man gives. Pret. II *d'ita* gave; *b'ašik d'ita* it started raining; *m'ewa ž'ukas d'ita* he began to eat; W *koto dita* he gave away the coat. Perf. *a tai ek rupaya day'am*. Pluperf. *a tai ek r^o day'aes* (= W); *tu mei day-aes*. Absol. *dei/dai*; cf. S *day-če-garik* "giving and taking" (§104), good relations; love. Infin. *dek*. Noun of agency *diyau* (in *sabak-d^o* teacher).

Pret. I 'a kit'ab pra; U a: tai k^o pr'a; W a tei pra; 3 sg. W asa mei prau; W seo tei prau; p'ar h'eman b'o k'irik prau last winter much snow fell (cf. §82); 3 pl. W ia mei pron they gave me this.

The same suppletive system: da- (dada-): pret. pra-da- also in Kh.; but Khal. dita < *dittaka-, Kh. diru < *ditaka-. Most Dardic languages have the type da-: dinna-, *ditta-, &c., while Kaf. + Dam., GB have generalized pra-da-:—T6140–41; 8655.

di- to strike, shoot.—Pres. b'atan diem I shall throw a stone at; grhen diem I shall make a knot; a tai tupekan diem I shall shoot you with a gun; dyel he will strike; K á dim deh; L áh gim deh; Sw. á jim diya I beat. Absol. dyäi. Infin. dik; s'uri-dig w'eu (q.v.) sunrise; S sarus-dik juniper-planting ceremony (cf. s^o-det; s^o-dita; s^o-dieu; s^o-diuna; s^o-dy'enik). Pret. I a tai doş tupekan pra; suri ehak prau afternoon (cf. s.v. ehak).

A similar complete or partial merging of the verbs "to give" and "to beat" is found also in Kh. and some other Dardic languages, besides in Romani and in Ir. Pamir dialects (cf. Rep. Lingu. Miss. Afgh., p. 78).—T6145. Cf. also ti- to beat.

di S Lt. sky, heaven.—Di men šiu the sky is cloudy; d'iuna in the sky.—Cf. Kt. di, &c.; T6331.

du(:) A, B, U, K, L, Sw., LSI; Mar. duo- two.—D'u eč two eyes; Sw. du-du chik kai having split it into two pieces.—T6648.

—d'u-biši 40; LSI du:-biši-daš 50. —du-g'urak twins.—D^o hal'i-au she has born twins.—Cf. kuřak. —S du-puri two-storied house.—Kh.

du¹; U, K, Sw. dho:- to milk.—Pres. gak d'u'im dāi; U dh'o'im di:ra; L ah dhoem deh; K, Sw. á dho-em diya. Pret. ad'uis. Verbal noun S doh'eli; duali milking. Cf. W (XX, 23) dohe-nish, omisha?—Cf. Kh. do ik; T6592. —W dohela-/doyala-thum (Dag. 22; b3) milk-boiling smoke.

du² to be frostbitten; to smart.—Bih'im dāi ki mai ang'uřyak d'uan I am afraid that my fingers shall be frostbitten. Pret. I ang'uřyak ad'uini; ek ang'uřak ad'uis; k'irikuna eč ad'uini my eyes smarted in the snow.—Cf. also men d'u i š'iu the cloud has become burning, glowing (Hi. a:sma:n la:l hota; jal gi:a).—T6494.

du'a: prayer.—Prs.

S de:ba foot-stool.

LSI de:-biriči after this(?).—Cf. biriči.

dac B; U dhā:c mosquito.—Prob. < Kaf.; T6110.

douc'un leopard cub.—Kh. doc'un lynx. Kaf? Cf. T6112?

duč'h'arik lap.

d'a(:)da B, S, U, Mar., LSI father;

father's brother.—Mai d'adaa nom Malik my father's name is M.; mai d'adani from my father; d'ada-u pi than your father; LSI mi:mi da:do your father; S gadari d^o sum with my father's elder brother.—T6261.—But note Lt. dada "oh little girl".

—dad'aa-ja paternal uncle's wife (cf. nana).

d'aduk Mar. father's elder brother. S didi a small insect destroying the crops.

S d'u:du warm.

B dadr'ok squirrel (Kh. kano lo u, lit. "tree fox").—Cf. T6199?

W dodayak (XXI, 8) "curving river" (?).

diđay'ay Lt.; B deđary'ay thunder, between hills (Kh. bumburuš; Psht. a:sma:n drazegi).—Cf. Dam. dađdorok, &c.

S dau-gon wooden sculpture, with turbaned, male head, and with a peg fastened to the coffin.—Cf. Kt. dou wood, and Kal. guñ stick, &c.

d'igřä; S digerh; Lt. dighra; K, Sw. dhāga; L daga wall.—Deha+ ? (Cf. T6559? or cf. T6326?)

dah'ū S a big drum.

deh'ar; LSI diha:r; U deh'al seer; diviner; prophet. (Kt. pšə).—S tu prušt mon de dehares kai speak a good word to the dehar.—Skt. daiva + dhara?

dāhr'ū bean.

—S drao-tatu "bean-collection", n. of a festival.

Lt. dedjen greas! buy!.—With greas cf. kře price and bře(k) to sell (Lt. imper. brin(n)-kres/-kirās). Dedjen may be instrumental of an unknown noun *dej- (?).

LSI dok(ona) (in the jungle).—Cf. Kh. dok top of a hill?

S duk (or tak?) compensation paid to the husband of an abducted wife.

S doulat riches.—Prs.

dun; S, LSI, U, do:n bull.—Pl. d'ondani; LSI. do:ndan.—T6273. duni'a, loc. o'a una world.—

Duni'aane 'aya! O, my mother, belonging to (lit. from) this world.—Prs.

S donda (*donđa) compensation.—T6128.

S du'e:nik bow for preparing woollen yarn.—T14652.

don-m'os gums.—T6158.—Cf. d-(h)andořyak.

S d'andur saw-formed wooden instrument for carding wool.—Cf. d(h)andořyak.

d(h)and'oryak; A danduř'ek; B dand'oryak (dōndör-); S dandr'oryak; LSI dando:riak; Lt. dan-doork, diminutives of U dan tooth.—T6152 (scarcely, with T6250, < *dan + do:řyak, with ō < ā (!) < *dāřh-); cf. §35.

d(h)andā'u chin.

Lt. dōnga raw.—Cf. T5524 *dānga-defective?

driu, loc. dr'ihma; U dril; Lt. drin (*driu) inflated goat's skin (used as a boat, Lt.)—Cf. Kh. dril;

T6511.
drou blacksmith.
dar ridge-pole of a house; S small logs placed on the roof-plank (*sanje:r*).—T6298 (rather than 6793).
d'ari Lt. friend.—Cf. T6294?
di'or U; Lt. *deor* husband's younger brother.—T6546.
dur house; room.—A *dur karem dāi* I build a house; *'emi dur 'isi močan* these houses belong to these men; *d'ura h'atya g'ala* he went home; *dura* in the house; S *du:r-du:rau* (XIX, 28) from every house; Lt. *durr kári* lock (the door)!—T6423.—Cf. *Mahan-deu dur*.
 — *dur-g'aq*; B *°waq* door; S *dur-gat* door-handle.—Cf. *kaq*.
 — S *dur-nueši* house-warming.
 — S *dur-sen* the space between the door and the hearth.—Cf. *sen*.
 — S *dur-singak* door-hinges.—Cf. *šin*.
 — S *dur-šiš* top of door-frame.—Cf. *šiš*.
 — S *dur-t(h)awai* door.—Cf. *tha*.
durb'in, gen. *°nas* field-glasses.—Prs.
dr(h)aq, gen. *°ças* B, U; S (B) *drath*, pl. *°thon* grape.—Cf. Kh. *droç(h)*; T6628.
 — *draj-m'uq* vine.
dračh'ōři; S *dračori* ear-ring (grape-shaped?).
 Mar. *Drachora* (*-čh-) n. of a month (q.v.).
 S *drad(-ast)* an odoriferous hill-

shrub eaten by goats; *dr'adrash* (Pag. 14) a shrub.—Cf. -*ra-didish*.
 S *daruga* n. of a crop (Kh. *kholul*).
dri(:)ga LSI; W *drigha*; U *drh:iga* long.—T6368.
durgeh'en pregnant; foetus.—*J'aas d' h'pla* (III, 14).—T14611.
drag'ay; LSI *°a:ž* famine.—Cf. Kh. *dray'anj*; T6426.
drik itching.—*Drik kučhem dāi* I am scratching myself.—Kh. *dru-x* to itch.
dram'i S, W, B, U roof.—T6757.
 S *durum* brass (buttons).—Kh.
dra-mučak claw.—Cf. *muç*; but *dra-?* (cf. *Dramučiki* woman's name).
dr(h)'ama-rat "The Crows' Wake", n. of a ceremony taking place during the *Ḍagari* Festival, v. Annual Festivals.—**Dharma-ra:tri* (Harivamśa, id. is considered to stand for -*dhā:tri*?)
 S, L, K *dra-un* bow.—Cf. Kh. *drōn*; T6636?
 S *drun-i* (XVIII, 45) having led(?). For *dr-una* (XX, 30), cf. *tr-una*.
drāč'ūři; B *drhañt'ori*; U *dračh'ā:ři*; Lt. *drántsho* right (hand).—*D° baza*.—Dam. *dačh'anj*, &c.; T6119 ("with 'intrusive' r").
 S *dran-ik* rising.
d'arāñ; U *dha:run* flood; spate (Kh. *hon*).—Possibly connected with Skt. *dha:ra(:)*, cf. T6788.
dr'āřu sweet-smelling plant with big clusters of fruits (Kt. *drum*); W *dranru*, *dhraun* Artemisia, a bitter-tasting shrub used as a medicine

for malaria, &c.—T14631; cf. 6620; < Ir.
drup- to eat something hot.—A *dr'upem dāi*.—T6512.
drus(t) all; complete.—*Drus šiš* the whole head; *'abi dr'usta an'ora* 'asa you are all hungry.—Prs.
draw'au S coulter of a plough.—Cf. *hau*.
dary'ah, loc. *°huna* river; sea.—Prs.
draz- U to load.—U *dra:zim* (Hi. *sa:ma:n uttha:ta:*); *phar pištuna draji asem* I have put the load on my back.—Kh. < Ir., Cf. BSOS, VIII, p. 667.
 K *drazani* basket; L small basket.—From *draz-*, cf. Kh. -*ini* in nouns of instrument (v. NTS, XIV, p. 27).
draž- to stretch.—*Mai dražal dāi* I stretch my arms (litt., it makes me stretch, cf. §73); *dř'ažem dāi* I touch (< I stretch out towards?); *lapřen draž'ei* the length of a pace (litt., stretching, measuring a pace).—Cf. Phal. *drhaj-*; T14633.
 S *družak* creeping.—Cf. Kh. *drušk-* to creep.
 S **drežalilak*(?), in *dresh'aeilak* slow dance in rows; *drej'eilak* lamentation, no dancing, only song.—But the identification of the two forms remains uncertain. LSI *drežn-au* he emerged outside.—Cf. S *drašnau* he raised (dust)?
 K **du:řhi* (*doorhi*) dust.—Biy. id.; T14651.
d'āřam pomegranate.—Cf. Kh.

d'alum; T6254.
d'āreno courtyard (Kh. *daleno*) (?).
dusi'a, in *d° š'aťa* "seize each other's shoulders" (during the men's dance).—Cf. S *dušak* "gay dancing in rows, shouting ha ha!".
 S *dast-una* in the hand.—Prs.
dust friend.—Prs.
dest'ar S; Lt. *distār* turban.—Prs.
 S, Lt. *dastur*, gen. *°ras*, tradition; law.—S **Waqtuna šia d° māi Kalasumas jari thi šieu* from (olden) times this tradition has become current among my Kalash people.—Prs.
da(:)š A, U, K, B; K *do:š*; L, Sw. *dāsh* ten.—T6227.
deš B, Lt. country; home; S multitude of villages (Kh. *olat*).—*Ia deš homa* this village is ours; Lt. *téy dēsh tādaka šiu?* is your home near?—T6547.
d'eša U far; distant.—*Te muč d° asan*; *se muč d° nisi asou*, *mai dur d° šiu*; *š' isa kr'omas pati mai* (sic!) *d'ešani aya 'a* for the sake of this work I came here from afar; *dešāi thi* from afar; Lt. *pōnn dēshu?* is the road far? Lt. *dēshe šiu* it is far.—Cf. *deš*.
doš U, W; Mar. *dosh-ādua* yesterday.—*Doš mai khur trip'au* yesterday my foot ached.—Cf. Kh. *doš*; T6590.
dašm'an, gen. **nas*, S priest.—Kh.; T6117.
dušm'an enemy.—Prs.
dit-mi formerly; before.—*D° it'aes* I had come before (Hi. *pahile*

a:ta: hai.
dew S deity; S *devai* common name for all "maloshes" (q.v.) = *dev's*.
 —Voc. *mull'awata* (q.v.) *d'ewa!*
Dew'ak dew'ak: O gods! S *devak* deity; fairy.—Rather T6523 (*deva-*) than 6530 (*devata-*), although Kt. *de:lu* may possibly be borr. from an earlier Kal. form. Now prob. also some association with Prs. *dew*.
 — *Dew'aka* S first month.—V. Names of Months.
 — S, U *dewalok*, in S **tu wazir asas dewalokas močei* thou art vizier in the world of the gods; U *dewalo:k'an ph'a:n* the Galaxy.—T6540.
 — S (B) *devaton dur* Mahandew's altar in Birir.—Cf. *thon*.
dawelatm'an, dewalo: L. *daulanman* rich.—Prs.
S diwanbegi a Chitralli official.—Kh. *dawrd'i* raid (Kt. *čur'i*).—D° *parou* he went on a raid.
S dawas'ar (in hymn) gate.—Prob. < Prs. *darwa:za*.
diz- to create.—Pres. 3 sg. *d'iziu* (Hi. *paída: karta:*).—From Kt. *dez-*; T14621.—Cf. *Dezau* (Mythological Names).
do-z'āta male kid, two years old.—Cf. *zāti*.

DH

S *dhei* (XXII G) sheaf.—T14647.
 U, K, Sw. *dho-* to wash.—U

dh'o:im di:ra (= I milk!); K, Sw. *a dhoem diya*.—T6886.
dhumb- to chase; to keep away.—Imper. *dhumbāi*; S **minjamo:n domb'ai!* scatter the clouds.—For *qumb-*?
dhamf'ei tail.—Cf. Kt. *dām'ei*.—T6419.
dh'ēta; S, Mar. *dehnta* hill.—Dh° *h'utala š'iu/š'ien* the hill(s) is/are high; *se m'uč dh'ētuna 'aseu* that man is on the hill.
drhai big basket for collecting walnuts.
dhar- to keep, guard. Imper. 2 sg. S *dhari* keep. Pret. II *dh'arila*. Pluperf. *a tai putro-u sat kau dhari asis* I had kept your son for seven years.—T6791–95.
dhor grain-bin; hopper of a water-mill.—Cf. Phal. id.; T6740.
dhrek lying down; stretching out.—D° *dem dāi* I am stretching out.—Cf. Phal. *dhre:g*; T14623.
 U *drhol* loom.
d°har'ali anus.
drh'an-im to go away, out.—*Drhani* (III, 67) away, out is prob. an absolute (cf. *drham'i* III, 23, for **on'i?*). Cf. possibly also S *dranik* rising? But *ang'ar drh'anju dāi* was translated "he makes fire" (Prs. *a:teš me:kuna*), perhaps litt. "the fire is rising, emerging"?—Cf. Phal. *dharendi* outside?
drh'az-e/am to bathe, swim.—Rhyming with *waz-*, q.v.
dhašak fringes.—T14596.

D

da S (B), U; Lt. *da* wine.—Bo *da pim*.
 — *d'a-gari* (*mastruk*); B °*r'i m°*; S *da-* 12th (S 10th) month, December (litt., wine-making).—V. Names of Months.
 **didiš* kernel (of pine-cone).—Cf. *kowerik, ra*.
da(:)gin'ai S, W a dance and song performed during the Joshi Festival; cf. Schomb., p. 64 (*Daginal Song*). Acc. to W the word means "sorrow".—*Ye d°*, *g'ogas pi šišp'ē abh'a is* O D°, from the snake I learnt whistling.—Cf. XX.
qumb lost.—D° *haw'ou* is lost; *'uguna d° hawo* he drowned; S *dumbola* (**qumb hola*) it vanished.—Cf. T5561, **qubb-* to sink, be drowned?
qumb- to lose, destroy.—Imper. 2 sg. S *ala dumbai* destroy him. Pres. *a qumb'em dāi* I lose. Pret. I *qumb'es* I lost; S *dumbas* I destroyed; 2 sg. S *qumbai* you lost; 3 sg. 2 SI *qumbau* he lost; 3 pl. S *domban* (XVIII, 55) they destroyed. Pret. II S *dumbal/ra* he destroyed.
d'aan; K, L, Sw. *dha:en* thirsty.—*A d° h'awis* I became thirsty; Lt. *tú dāhān hāwe?* are you thirsty? 3 sg. *d° 'awou/hola*.—Cf. Dam., GB *au-da*: thirsty?
daŋ U hard; stiff; tight.—Cf. Kh., &c., id.; cf. T5524?

U *d'i:ndek* a carnivorous animal.—Cf. T5589* *qhindhā* (large) belly?

DH

dhak B; U *dhā:k*; LSI *da:k* waist; back.—*Dh'akāi* at his waist.—Cf. Kh. *dók*; T5582.
dhuk meeting.—A *ph'onduna grh'asta dh° 'awes* I met a wolf on the road; *dh° hola* she met.—T5592.
dhang- to bury.—*Athi dhangai šiu* the bones are buried (Hi. *dabau*).—Kh. *ḍange.ik*; cf. T5574.
dh'ē:ik U; B *dh'ē:rik* knee; Lt. *dheink* leg.—Cf. T5605.
dhaṇḍ'ek; S *dand'e:k* pin-formed brass earring.—Cf. T6128.
dhap wide, broad.—Cf. T5580.
K dhippa chair; stool.—Cf. T5580*? *qh'ori* rim; edge.

F

S *farak* difference.—Prs.
 S *farasat* rain.—F° *dumbola* the rain vanished (cf. *qumb*).—Corruption of Hi. *barsat*.

G

Mar. *ga* music.—T4126.
 Lt. *gao* leather.—T4148.
 U, L *gi-*; Sw. *ji-* to beat, strike.—U *a tai g'im di:ta* I am beating

you; *ki:rik gir di:ra* snow is falling (= R *dyel dāi*); L *gim*; Sw. *Jim* I (shall) beat.—Prob. through **dvi* < *di* (q.v.).
gua'i testimony (Prs. *ša:idi*).—*Gua'ies h'atya*.—Prs.
S gutchem, v.s.v. *thum*.
*S *gečer*, v. Mythological Names, s.v. *Shura getjer*.
S gechari maik large, black beads with white spots.—Cf. *mārik*.
gečh'awou friend.
S guđi small, round bag for gunpowder.
*S *gadur'āi* (*lei*, *orh'ei*) a female ornament, 6-7 strings of beads joined together by a piece of horn (*thruenk*).—Cf. T3982
**gadāda* bundle?
god'am store-house, godown.—Hi. *W gudun* (XX, 8)?
g'ađa big, tall (about persons).—*Suda g'o hawo* the boy grew big; *mai (tre) čhu g'o* my (three) daughter(s) is/are big; *S g'o jagei* having seen the elders.—Cf. Phal. *ga:du*; T4118.—Cf. *G'ađa*, Men's Names.
— *g'o-baš'ara* village headman, elected for four years, with the possibility of re-election, at Mahandeu's altar on the third day of the Joshi.
gad'ari S, LSI; U *o'e:ri* elder (son, brother, &c.).—*G'o b'aya* elder brother; *S g'o dadu sum* with my elder uncle.—Cf. §51; T4119.
goh'ik worm.—Cf. Kh. *g'oy*; T4286
godhika; rather than 4104

gavedhuka.—Cf. *gok*.
g'uhum B; *S g'o*; U *gho:m* wheat.—*G'o b'adi š'iu* the wheat has grown; S gen. *gum'as* (in song *gha:mas*).—Cf. Kh. *góm*; T4287.
— *S gom-un* place where wheat is grown.
— *S *gu(hu)m-oneči* wheat-crop.
— *guhūm-b'i* wheat-grain.
— *g'uhum-l'etr* (*mastruk*) wheat-harvesting (month = July–August); S loc. *gum-letruno*.—Kh. *gom-letri*.
gak U, Lt., LSI; *S gagoši* (?) cow.—*Gak d'uim dāi* I milk the cow; pl. *g'agani*, LSI *ga:gan*.—T4147*.
— *gag-aši* cow's muzzle.
— *gak-j'ipak* n. of a plant (Kt. *jiwagus*).—Cf. *jip* tongue.
S g'akau dented wooden implement for making woven stuff (*š'eo g'o*), or rugs (*badrogr'uin g'o*).
gok, gen. *g'ogas*; S; Lt. *gók* snake.—Prob. Kh.; cf. *gohik*.
gal S polo.—Kh. *yal* < Ir.
— *S gal-garo* polo-player; *gal-gariken* polo-field.—Cf. *gari-ken*.
gala went.—Cf. §87; T4008.—V. *par*.
gale; in LSI *kai-g'o* whenever; *ku:re-g'o* who; *kie-g'o*, Lt. *kawá-galle* whatever.—Prob. a derivative of interrog. *ka*.
S gila complaint.—Prs.
S gul in *Gul-parik-a:du*, cf. Annual Festivals, Joshi.—Cf. *ghau*?
S giliftal captured.—Prs.
galag'ali annually returning (festivals) (Prs.—Hi. *har waxt ye: t:d*

ba:ša).—Skt. *gata:gata* reiterated; cf. T4008.
S galekhio, in *g'o tan jaigaona karem* I shall make an altar(?) in my own place.
gil'as cherry.—Prs.
S gel'aša anger, in *g'o daly* (v. *di*)-he will become angry.—Skt.
**gata:ša*?
galt'i fault.—Prs. *yalati*.
gilāt brass kettle.—Cf. Waig. GB.—Hi. *gilāt* nickel, &c. < Engl. *gilt*.
gam pain, distress.—Prs.
S gumbak last of a shoe.—Possibly for *k'o*.
gamba-uš'ik; S **gamba-očik*, *gam-boy* a blue flower.—Cf. *ghamburi*.
S gehn (**g/ken*?) direction.
gun, loc. *g'onđuna*, handle; hilt; stick; pole; S *gond* wood.—*Gun čiš'tai šiu* a stick has been placed there.—Kh. *gòn*; T3998.—Cf. *bazur-guñd*; *gora-guñdan*; *ghanđau*.
— *S gon-drawao* wooden coultter (with handle?).—V. *drawau*.
ganđ'au, v. *g(h)anđ'au*.
gunđ'ik; U *ga'o* (walking) stick.—*A tia gundikan tim* I shall beat you with a stick. Demin. of *gun*. Cf. *kao-g'o*; *mešalak-g'o*; *phra-g'o*.
gunđak-hāš a kind of centipede ("stick-horse"?).
S, Mar. *gonj* store-room.—Kh. (< Prs. *ganj*?).
gri S dancing ground in Rumbur; S *grih* high rock; hillock.—

Gr'iuna muč t'ičak 'aan; *ne j'i sar'ien* there are few people on the dancing ground, they have not yet assembled.—*Gri* probably denotes the level ground on the neck between the hill-side and the protruding spur on which the old village (*grom*) is situated.—Cf. Kh. *gri* pass; saddle (of a hill); prob. rather T4387 (*gri:va*;) than 4161 (*girika*).
— *S griak* (Đag 19) sloping mountain side.
gri- S, B, U to seize; take, buy.—Imper. 2 sg. *gri*. Pres. *gr'i(im)*, *gr'ehem*, &c., (§71). Pret. I *agr'iis*, &c. (§78); B *agr'es*. Pret. II *grh'eđa* (§86); Absol. *gri*.—*Grh'im dāi*, S *gr'o* I buy; *a tai gr'iim dāi* I seize you; *š'ala gr'im* I shall buy it; *kaw'e 'abi mai š'aya gr'ea*? when will you seize me here? *'emi muč mai gr'iin* these men will seize me tomorrow (said to denote a distant action; Hi. *du:r hai*); *a tai agr'is*; U *bha:r gri:m di:ra* I seize a burden.—T4235/6.
gri (postposition) with.—*Wađok gri muč čhinem dāi* I cut a tree with an axe.—Absol. of *gri*- (§50).
gir Lt. saw.—Kh.
g'o(:)ra U, S, K, L, Sw. white.—Dem. *goirak*; S *goyrak* the white of the eye; but also S *goyrek batyak* a white kid.—T4345.
— *g'ori-đčak* strawberries (Kh. *pelili-mrač*, litt., "ant-mulberries"; Kt. *byim-añčak*, litt.

"earth-raspberries".—Cf. T1025.
 — *g'ora-č'uři-č'ongala* having white hair and beard.
 — *S g'ora-gundan katar* (XX, 32) a dagger with white handle.
 — *g'or-w'elik* white kite (Hi. ci:l).—T4041(?).
guru, in *Balan*; *Darez*, *Jan*, *Gaz* (v. Geographical Names).—Cf. *S kuru* field; and XX, 28 (v. s.v. *gurus*).
gard'okh; B, Lt. *go*; LSI *gardok* ass.—Kh. *gordōy*; T4054.
S gretji-la (XXII F) sweet-smelling(?).
gerdh'an eddy; whirlpool.—Kh. *γern/d'an* < Ir.
gruh'i fowler's net; small trap.—Cf. Kh. *grih*; T4237.
S ga:rik chair (with back).
g'urak; U *ag'u:ruka*; Lt. *ugurako*, *aguraka* heavy.—Dam. *ugura*, &c.; T4209.
g'ari-k'en irrigation channel (possibly proper name of the Rumbur one).—Cf. *ačami-gariken*; *gal-gariken*.
gr'ila Lt.; U *grh'i:la* wet, moist (clay).—*Mai khur go hawou*; *S grel'a-ula* became wet; Lt. *grila khass* green grass.—Cf. Dam. *gri:la*, &c.; T4386.
gro(:)m, loc. *omuna*, U; Lt. *gròmm* village.—U *he:mi go ware:gin go* these villages belong to other people.—Kh.—*gram* only in place-names.—T4368.—Cf. *Grom(-sun)*, Geographical Names.
gramb'ešu neighbour.—Kh.; T12124.

S garoon tradition(?).—Cf. *gřhā*?
S gra(n)b'uki, *grāb'aki* dowry (Kh. *kalbuki*).—Possibly for **krābaki*, but I know only of Kh. *kalbuki* pupil of the eye.
S gr'e:nuni basket for wool.
grinš (Mar. **grinj-*) cooked rice.—Kh. < Ir.
granz'ulyak 'adu third day of the Joshi.—Cf. Annual Festivals.
gr'e:inga; *S gr'inga* twisted necklace; torque.—T4397, Cf. 4395.
gringāř-ařh'i collar-bone.—T4388.
S gurus; W *guruzu* (XX, 28)?
L gehrt dust.—Kh. < Prs.
gryok eructation.—*G^o k'arem dāi*; *g^o kar'el dāi* (§73).
S gerzi having emigrated.—From Psht. *garz-edol*.
gurz(h)'en, loc. *o'enduna*; Lt. *gurzenn* garden.—Kh. < **gurza:l* < Prs. *gulza:r* + Prs. *gulšan*?
gřā, loc. *gř'ā:una*, B, U throat; Lt. *gro* breast.—Cf. LSI *gar-yast kai* having embraced (v. *hast*).—Cf. Kh. *gòl*; T470? (not 4387).
 — *gřā-g'um* dewlap.—**kum* < *kumbha*?
 — *gřā-h'efuk* Adam's apple.
gřū mucus of the nose.—T4531.
S gā'ēr to collect (Kh. *balce.ik*); *kārr'e:i* having collected.—**G-or* **k-*?
gřāj, but gen. *gřāng'olas* (!) hole.—*A g^ok'arem* I bore a hole.—Cf. *kuř-*; *n'ačur-*; *p'ucas-* *gřāj*.
gřonk- to snort, sniff.—*Gř'onkiu dāi*.—Cf. Dam. *grō:k-* to bellow, bray? But cf. also *gryok*.

GH

gř'ūři; *S grūi* goat's skin jacket worn by small boys; rug (*bistara*).—T4275; 14454.—Cf. *pařu-gř'ūři*.
gřāwař'iak; U *o'ri'k*; B *gāwař'iak* hare.—Kh. *yoři* (poss. < Ir., cf. BSOS, VIII, p. 665) might have been rendered by Kal. **gřōři* (with secondary nasalization), but why *-dwa-*?
gas S ell.—Prs. *gaz*.
g'ustou, gen. *o'talas*; U *k'u:stal* axe-head.—Cf. Ashk. *k'u:stu*; Kt. *kštyu* hammer.
S gash quickly.
go(:)ř U cattle-shed; *S goštuna* in the goat-houses.—*Pay'an h'atia g^o* shed for goats.—T4336.
 — U *goř-kup'e*: house-corner.
 — *goř-ni'k* "going to the cattle sheds", a ceremony performed on the second day of Joshi (cf. Annual Festivals).—*Goř-nik-ist'ongas* and *goř-nik-šiša'u*, cf. Private Ceremonies.
Schomb. goshidoi a post to which are fastened bundles of branches, set up in spring after the consecration of the Joshi festival.—**Goř + ?*
S gās'aras (**goř-sataz*?) celebration on the eve of the Chaumos.
B gat'oni *mastruk* n. of a month.—V. Names of Months.
S got-was *mastruk* n. of a month.—V. Names of Months.
goř; U *ghoř*; *S ghut* dumb; stupid; mad.—Kh. *yoř*.
guz'arus tuja.—Kt.

ghau, loc. *gh'aluna*; Lt. *gá*; Mar. *gha* river; ravine; valley.—*Gh'a(l)una bo uk šiu*; Lt. *gau sūe šiu ā ne?* is there a bridge over the river?—Cf. Kh. *gól*; T4453.
 — *S gal-pa'ik a:du* n. of a ceremony.
ghamb'uri Lt., K, L; B, Sw. *g^o* flower.—Demin. *o'urjak*; *S ga(ha)mburiak*.—Cf. Kh. *gamburi*; T4015.
 — *S gamboyochik* (**ghambuř-yušik/očhik*?) a blue flower.
S ghambayek-sen meeting place of rivers.—Poss. a place-name.
ghōi at one's own free will (Kh. *tan čitan*); for the sake of.—*Su'al k'arim gh^o*; *Xud'ai k'arim gh^o*; *gh^o hokum d'ita* willingly he ordered; *žu gh^o* for the sake of eating (Hi. *kha:ne ke va:ste*); LSI *goē awōjen* they said; *S Mahandeo bira mari goi matrav dei* having willingly sacrificed a he-goat to M., he speaks.
ghon, loc. *gh'onduna*; U *ghan* bad smell; stench.—Lt. *ugani bó gònd* the smell of water is bad.—T4014.
 — *ghon-khas* a strongly smelling herb.
gh'ona Lt.; U *gha:na* big, great.—*Gh^o moč/istr'iža* U; *gh^o Safig'or!* *S Gona Shah* the Great Mehtar; Lt. *gh^o sònn* a big mountain.—T4424.

gh'onda rotten.—*Gh^o hawo*; *Sghondi hawo* (anc. fem. ?).—Cf. *ghon*.
ghand'oli walnut twig.—Cf. *Lhd. ghandal* sprout?
ghand'uirak; *L^ouriak* pleasant smell.—Cf. *ghon*.
ghôt grape-ripening, n. of a month (q.v.). During this period six men guard the grapes and walnuts, and a fine of 3 rs. is imposed upon those who start gathering the fruit too early.
 — *ghôt-mastruk*, n. of a month.—Cf. prob. also *S g(h)ot-was* (*mastruk*) July-August, although this term was explained as “closing the milk (supply from the pastures)” (?).
g(h)and'au, loc. *gañd'aluna*; *S gandou*; *U gañd'a:li* ancestor-image erected at the graveyard.—*Bo gañdau šien*; *g^o Jag'aika* in order to visit the images.—Uncertain aspiration; T3998.
 — *gh^o-arou* (§36) a ceremony connected with the erection of images (Prs. *but-kada*).
 — *ghañdal-ist'ongas* sprinkling the blood of a goat on the image.
ghonđ'ali milk-bowl; *S gu/ond^o* wooden eating cup; *Lt. gondali* (copper) dish.
gher- to go round; to turn.—Intrans. Pres. *gh'eram dāi*; *gheraz dāi*; *S g'erem dai*. Pret. *I agh'eris*; Ptc. *gher'alyak* (§105) wandering about.—Trans. *gher'em dāi* I turn it round; *S ger'em dai*; *šiš gherāl dāi* I feel giddy (§73). Pret.

I gher'es; *šiš ghar'au*.—T4474.
g(h)'erik; *LSI ge:ri* again; later.—*Šaya krum kaly'as h'ou*, 'il *gh^o m'imi sum krum k'arem* now the work is finished, come! I shall work with you later; *S geri kau* next year; *Lt. ghēri tshōpa* tomorrow; *S geri-gir* again.—Cf. *GB. giri* again, etc. *V. gher-*.
*S *gher-(?)*, in *agherke* he left.
grhen¹; *S gre:n*; *B goñ*; *U gañ log*; plank in a wall.—*Kh. gren*.—Prob. identical with *grhen²* (and not with *U < T3998*).
grhen², loc. *oñduna* knot; joint.—*A raj'uk g^o diem* I shall make a knot on the rope.—T4354.
gřhō; *U oē*; *LSI gūro*; *Lt. grō(n)* song.—Derivation < *Skt. ga:na* (T4130) presents serious difficulties.
 — **gřhuñ di-*; *U *ghra:n di*, etc., to sing.—Imper. *Lt. grōn -d(i)é!* sing! Pres. *gřhūdyem dāi*; *U ghrā:dim di:ra*; 3 pl. *gřhūdy'en dāi*; *LSI gūro den-dāi* they are singing; *S (B) grōndyen* “they dance” (prob. for *they sing). Absol. *W ghon-de* (XXI, 11) having crowed, sounded (?). Infin. *LSI gūro-dyak* singing.—Possibly also *S mo gho:ñ* “don't name”?
gr(h)ast, obl. *o:sta*; *U grha:s*; *Lt. grast* wolf.—T4362.
U gh'o:řa; *K, L, Sw. gho-'a(:)*; *S* (in song) *grā, grōa*, etc., obl. pl. *ghorahn* horse.—*U hi:seka gř'o:řa pu:řt šir*, *hi:seka gřo:řa šum* that

one's horse is good, (but) that one's horse is bad.—T4516.—Cf. *hāš*.

S ghut, loc. *g(h)utuna* a plain; *Lt. gūt* deep. But cf. also *Luli*, b, 11.
gha(:)t- *U*; *Lt. g(h)att-*; *LSI ga:t-* to want; to ask for.—Pres. *wez gh'a'em dāi* I want medicine; *a šam'und a'u gh'a'em dāi* I want so much bread; *U gh'a:tim di:ra*; *LSI ga:teu dai*; *Lt. táy mondr a gātīm day* I want (to learn) your language; *Lt. tú kīa gates? hīshkī ne gātem* what do you want? I want nothing. Pret. *I a agh'ašis*.—Intrans. *Lt. ghattu-day* is necessary; *Lt. máy Kalāsha mondr djaný ghattu dey* I want to learn the K. language.—T4415.

H

h- to become; to be born.—*V. §68*; T9416.
hai *S, U* back (here).—*U hai dem* I shall give back; *S hada hai* carried (back) here; *S mindj-hamon hai* *Afghan zamin histi* throw the snow-clouds back into the Afghan land.
he-(?)*, only in 1 sg. *'a šat h'eende* (heem dāi*?) I swear.—Cf. *Myth. Names*, s.v. *Mahandeu*.
hau, gen. *h'alas*, loc. *h'aluna*; *U ha:l* plough.—T14000.
Lt. háu yes.
ho-ho-ho interjection used during

dancing.

U haika (§59 also *hi:ka*) that; *L hek* he.—*U h^o ižn'a:ri awel'e:r di:ra* that thing is falling. Cf. *Lt. eka yáso* this; *Lt. eka-tráso* that.

h'okum *S* order; command.—*S h^o deta* he gave an order.—Prs.

hal- to bring (with animate object; to bear).—Pres. *a g'ag hal'im dāi* I bring a cow; 2 sg. *halis*. Pret. *I haly'a*, etc. (§82); *LSI haleon* they brought; *S pai gum-letruno ala* I brought a cow at the G. Perf. *hal'i asam*; *zh'antyak te čhu/putr hali a(so)u* the lying-in woman has born these daughters/sons; *duguř'ak hal'i au* she has born twins.—Probably T1362.—Cf. *har-*.

But *LSI Imper. 2 sg. mai---halei* keep me < *Kh. hale-ik* to keep.

h'auli enclosure; fort.—*Kh. < Prs.*

Lt. hallia above.

h'u(:)luk *B, S, U* heat; noon; *Lt. hūluk* heat; hot; perspiration; *Mar. summer*.—*Lt. may bó hūllik karu day* I am very hot.—T14148.

hium'u a kind of crop; peas (*muř*?). *h'oma*, ch., us; our (§53).—T986.

— *homa-bhen(f)* (*mastruk*), litt. “our vine-shoots”, March-April.—Cf. *Names of Months*.

ham'al (= *b'asun*) (*mastruk*) April-May.—Prs.

h'eman, loc. *oñduna*, *B, U*; *Lt. hemman*; *Mar. hemor* (for -n?)

winter.—*Par h^o bo kirik prau* last winter much snow fell.—T14164.
 Lt. *hemmen* “beneath” (sic!), perhaps through taking a Kt. translation *zemor* winter to mean Prs. *ze:r??*

S *hami:š(a)* always.—Prs.

K *hemeyan* ewe.

han, loc. *h'anduna*, house; temple; B house; U *o:n*; L, K. *o:nt*; Sw. *on*; Lt. *hand*; Mar. *har* house; Lt. *hénd* temple; LSI *ha:ndu:n* (loc.?) house.—*H'anduna nis'ik* let us sit down in (Jeshtak's) house/temple; U *hi:ya mai on ši:r* this is my house; S *handani* from the temple; Lt. *ghona hand* a big house.—T13970.

hun Lt., LSI saddle (not in use among the Kalash).—Kh.

hō(:)ē-im U to pull, drag.—*H'ōēim dāi*; Pret. *ah'ōēis*.—T1099.

hik- to hiccup.—*Hikal-lāi* (§73).—T14074.

Lt. *hunk* noise.—*H^o né kārī!* be silent! *huk mū kārē* make no noise.—Cf. T14134.

hūr-; K, Sw. *han-*; L *hal-* to kill.—Imper. 2 sg. *'ala h'ūrā!* kill him! *'ala h'ūrī ta mo!* Lt. *hróy!* kill!—Pres. a *h'ūr-im*; K. Sw. *hanim deya*; L *halim deh*. Pret. I S *ah-hon* he killed; 3 pl. *ah-ahon* (**ahāron?*). Absol. S *hān*.—T13963.

hā(:)š, pl. *hāšani*, B; Lt. *hashsh*; Mar., LSI *ha:š* horse.—*S'e-mi hāšas ist'ori th'i* having mounted that horse; Lt. *hāshis hun dē*

saddle the horse.—T920.

— *hāš-udhr'ū* the Galaxy (“Horse-dust”).

— *hāš-g(r)'urak* colt; foal.—*Hāš-k'urak* (III, 17).

hiṇḍ'au bachelor; barren woman.—Cf. Kh. *hiṇḍ'al*; T14090.

h'anyak; Mar. *agnek* (**añek*); *h'anyak* S chair (S without a back).—Cf. T13977.

h'upela B; U *u:par'a* scorpion.—T1821.—Cf. *upal'ak*.

U *h'u:pra* (cf. *upreh'ūyak*) part-ridge; chikor.—In spite of T11361 (*vartika*) it seems likely that Ashk. *uwre* must be connected with Waig. *u:bā*; Kt. *w'eřā*, *w'adřā*; Phal. *'ubro*; Dam. *umbrā*; GB. *umbla* and the Kal. words, and that they all may somehow be related to Prs. *ho:bara*, etc. quail (semantically cf. Kshm. *hāra-wiřū* a species of waterfowl, T11361).

har S every.—*Har 'adua* every day.—Prs.

har- S, U to take; to bring (an inanimate object).—Imper. 2 sg. *S hari phari dura, hai phandi kari!* take the load home, and put it back into the box. Pres. *h'arim dāi*; 2 sg. *h'aris*; U *a: ha:rim di:ra*. Pret. I *h'airis*; U *h'a:ris*. Pret. II *hada* carried.—Phal. *ha:r-*; T1541 (rather than 13980).

h'āirua S; U *hār'i:r* thief; enemy.—T13989.

Lt. *hériu* spy.—T14165².

h'erkin; A *h'arken*; B *h'a:rgin*; U

okin elbow; Lt. *hárkin* arm.—Prob. < **ara(k)-* (T603) +

**kuṇi* (T2757); cf. also Kh. *kurk'un* (k- < ?).

h'arila Lt. brass; U *har'i:ra* brass; yellow; Lt. *harilek* green; S *harilu amaik* green glass beads; L *hariri* (green?) parrot.—T13985.

hiřa theft.—*A h^o ne kay-asam* I have not committed theft. Cf. poss. also Lt. *herra* rough (Prs. *duzd* misunderstood as *durušt?*).—Skt. *hṛti-*; cf. *har-*; *hāirua*.

hiřam'a; U *hiřm'a*: handmill.

hiřya B; U *h'ira*; Lt. *héra* heart.—Pl. *hiřy'ani*.—T14152, but for Kh. *h'ardi* v. T14064.

K, L, Sw. *ha:s-* to laugh.—K *a ha:sim diya*.—Cf. T14021.—V. *krat-*.

S *hesk'ar* if.—Prs. **he:č + gar?*

S *hoski-gari* truthfulness. — Kh. *ho(r)sk* straight; true.

ha(:)st, pl. *h'astani*, U, Mar, LSI hand; ell.—*Eg hast* one ell (but S *ek-host* “one-ell” = dwarf.—T14024.

— U *as-přē* palm of the hand (Kt. *duřt-pāř*).—Cf. *As-prein*, proper name.

hist- S, U to throw; pour out; leave.—Imper. 2 sg. *histi*. Pres. *bat/biřug histim* (*dai*); 1 pl. *histik*; U *hi:stim*. Pret I 3 sg. LSI *ayisto* (**ahistou*) they (corr., he) left. Pret. II *histila* (Hi. *choř diya*). Perf. S *histi-am*. Infin. *histik*.—Note K *a tchen tchen ko histam de* “I tear to pieces” (litt., “having

torn, I am leaving it”?).—T14210?

— *histila-mistila* thrown away; superfluous (Hi. *ra:di*).

hosta-g'ani S plough-handle.—Kh. *heřt* U; S *heř* plough-beam.—Kh.; T2461.

— S *heř-kieu* wedge in the plough-beam.—Cf. Kh. *kiř*; T3202.

U *h'u:řum* yoke.—T2266, together with Dam. Phal. *uřum* < *upas-tambha*. — But cf. also Bur. (Hunza, Lor.) *həř'um* yoke-bar; (Hunza, Varma) *həř'um*; (Nagar, Varma) *həř'um*; Werch. (Lor.)? yoke.—Bur. *həř*, Werch. *həř*, *həř* plough; Bur. *həř* plough-bullock; *hərki* ploughing; Werch, *hər-* to plough point, however, to a possible Bur. origin of this word-group.

h'ut-im to send for (Kh. *weř'eiman*) — Absol. *moč h'uti* having fetched a man. Pret. I LSI *ahu:to* he sent (for).

h'u(:)tala Lt., LSI; U *utth'a:la* high.—*Dh'ēta h^o š'iu* the hill is high; S *Utali gri* the upper dancing ground in Rumbur (ancient fem.?).—T1804.

hatya for (the sake of), to(wards) (§50).—T638.

S *haw'el* first (adj.); *hawl'o* (adv.).—Prs.

U *hi:(ya)* this (§59).—Cf. T587.

haz'ar 400.—Prs.—Also Kt. *az'or* has been identified with the genuine Kt. *wəc-(w)əce* 400 (20 × 20).

J

Ja, pl. *J'aani*, S, B, U wife; Lt. *ja* marriage.—Mar *J(h)a*; *a tai J'a-u* *Jag'es* I saw your wife; *Ja h'iau* *g'ala* she went to become (§104) a wife.—T5205.

Ji yet.—*Pušik na Ji bičheriu* the flower is not yet out; *ne J'i sar'ien* they have not yet assembled (Hi. *abhi jama ne hai*).—T245.

Ji: U bowstring.—T5227.

Jou, loc. *J'ahuna*; U *Jah'al* forest; jungle.—*Jau-Jawou* from every jungle (Hi. *jangal jangal se*.—Cf. Schomb. p. 40 *jao* many (cf. s.v. *mañdau*), if "a mass, jungle of"?—Cf. Kh. *žal*; T5355.

Ju yoke; S plough(?).—T10482.

—*Ju-g'onđak* A yoke-pin; *Ju-g'o-raj'uk* S yoke-rope.—Cf. Psht. *žayunđai* < IA.

Ju'ab answer.—A *J'o karem/dem*.—Prs.

Jäč goat's hair; hair of the body (Kh. *zorč*).—*Postani J'o*.—T5095³.—*Jäč-s'utr* rope made of goat's hair.

Jag- S, U, Lt, LSI to see; get sight of; discern (from afar); watch.—Imper. 2 sg. *Jag'ai*. Pres. *a tai Jag'em dāi*; *tu mai Jag'es (dāi)*; *'ia muč šaya mai Jag'al dāi* (Lt. *djagal dāy*); *Jag'aly-e?* will he see? 2 pl. *'abi šaya mai Jag'aa dāi*; *'emi muč mai Jag'añ dāi*; U *a tai Jag'a'im (dā:ra)*; U *tu mai Jag'a:iz dā:ra*; *'a kit'ab Jag'em*

dāi I read a book; *pai Jag'em dāi* I herd goats. Pret. I *Jag'es*; *tu mai doš Jag'ay-e?* *'ia muč doš mai Jag'a u*; *'abi doš m'imi Jag'emi*; *'abi doš mai/h'oma Jag'ali*; *'emi muč doš mai Jag'an*. Pret. II *Jag'alya*. Absol. *Jag'ai*. Infin. *Jag'aik(a)*.—Cf. Lt. *djagawālek* to test, and S *shagajam* (**Jagayam*?) I see.—Cf. Sawi *Jag-* to look; search for; if to T5175 *ja:grati*, Kal. must be a lw. from some other IA dialect.

Jag'a, loc. *Jāig'a'una*; S *Jaigaona* place.—Prs.

Jih'em to see (Hi. *dekhna*).—Pres. 3 sg. *Jih'ali-e?* will he see?—T6346.

Jeh'etru-m'i pregnant (animal).—*Gak/pai J'o*; *mai pai par J'o* my goat was with young last year.—Cf. T5106? But why loss of *n*?

S *dschak* (**Jak*, or **Jak*?) blanket(?). W *Ju* (XX, 28) ear of corn(?).

Juk U louse.—Cf. Kh. *žuy*; T10512.

Jal'i-šiš a leaf-formed entrail (Psht. "*patojrāi*", cf. *ofrai* bowels).—cf. T5213 *ja:la* net?

J'omi husband's sister.—T5200.

LSI *ja:n* heart, soul.—S *djan bab'uljo(?)* *havo* if there is pity in the heart.—Prs.

Lt. *djóni* trick.

Jun; U *jen* person.—*Du Jun a-u žun dāi* two persons eat food; *tre Jun an'ora 'asan*; *'abi tre Jun š'ušikik* we three shall sweep; U *tre jen*; S *kim'on djon?* how many people.—Kh. *žun*; T5098.

JH

J'unu alive.—A *J'o asem*.—Kh. *ž'unu*; T5244.

**Jangau*, loc. *g'aluna* forest.—Prs.

—*Jangal'i* barbarous.

J'inju a tree with incised leaves.—W suggests that this word may be a corruption of Kh. *šinjur*, v. s.v. *sič'in*.

S *djendjere* 'charming'(?).—Cf. Mythol. Names, s.v. *Much Junjuri*.

Ji(:)p B, U, loc. *J'ipuna*; Lt. *djipp*; LSI *jib* tongue.—T5228.

Jar'a- to bear; endure.—*Jar'aam dāi*.—Cf. Kh. *žir'e ik*.

S *Jari* current.—Prs.

S *djar'ōa gei buir'es* (paraphrased:) I have many illegitimate sons(?).

Lt. *djerab* stockings.—Prs.

J'irga; S *Jergah* village council.—Prs.

S *Jirman-a* a fine.—Prs.

Još- to consider, mind.—*K'iya ne Jošim* I do not mind.—Kh. *Još*; T5271.

S *jesht* stick used to beat an ox.

Ji(:)št B, U; S *dišt* span to little finger.—Cf. Kh. *dišt*; T6343.

Jäš'a(:)li B; K, L, Sw. mother-in-law (wife's mother).—T5286.—Cf. Mythol. Names, s.v. *Ještak*.

Jäš'āngur thumb.—T5286.

Lt. *jōtt* in former times.—Kh. *žot*.

Ju(w)'an young (man).—Prs.

Ju(w)'ari; B *o'i*: jowar, maize.—*J'o tai dem*.—IA, cf. T10437.

S *jez* dowry.—Prs. *Jaha:z*.

Jhäh'ūr bread, having walnut kernels baked into it (Kh. *aitere anji*).

Jhuk- to become hot.—S *uri Jh'ukiu/ Jh'ukila*; U *Jhū:kir*.—Cf. Phal. *Jhu:ŋk-* to hurt by burning.

Jham'ou, gen. *o'olas*; B *Jam'o:uh*; U *Jham'or*; K, L, Sw. *Ja:mor* son-in-law; sister's husband.—*Mai Jham'ola kit'ep* my son-in-law's book; *mai čh'u Jham'oū koš'an hin-uri* may my daughter and son-in-law be happy.—Cf. Kh. *Jam'ar*; T5198.

Jhamil'i daughter-in-law (cf. *bahu*); S *jamalli* issues from sisters and daughters.—*Mai Jhamil'ies čhan* (XVI C).—Kh. *Jam'eli* daughter's child; T5200.

Jhan, loc. *Jh'anduna*, body.—T5244.

Jh'ani *mastruk*, v. Names of Months.

Jho(:)n- U; S *Jān*; Lt. *djan-* to know, etc.—Pres. *'a tai Jh'onem dāi*; *ne Jh'onim dāi* I do not understand (Prs. *na me:famam*); S *Jānem dāi* I am aware of; have the acquaintance of; understand; *istriža lač Jhonin dāi* the women feel ashamed; U *Jho:nim di:ra*; S *min mon pe dem, day-ao ta, Saffigor joni* if I say a false word, S. knows (or imper. 2 sg.?): "he has indeed given it."—Cf. Phal. *Jhan-*, Kh. *žan-*; T5193.

U *Jh'a:puk* low.

J

- jaç*, etc. a female spirit, demon.—
V. Mythol. Names.—T10395.
— *jaç-dhand'ořyak* rock-crystal
("demon's tooth").
— *jaç-m'utra* pitch ("demon's
urine").
janj'er chain.—Kh. < Ir.

K

- kai* S, Lt. when? since; LSI any
time.—*Tu k^o it'aas?* when did
you come? *S'uri bh'icū*, *k'ay-o*
mastruk aš'ek h'iu the Sun aims
at him, since he has become the
Moon's lover; Lt. *kai ómi?* when
did you buy (?) it?; LSI *kai-gale:*
when.—Skt. *kada:*.
kai closed.—*Dur kai šiu*.—Absol. of
kar-, cf. Kh. *kori* id.
kai to (§50).
kau olive tree.—S *kao-kundik*
(v. *gundik*) olive stick.—Kh.;
T14353.
ki that, etc. (conj.).—*Bihim dāi ki*
I fear that; *arz'i k'ada ki* he
requested that.—Prs.
k'i(:)a LSI; U *kye:* that (dem.
pron.).—§64; T3164.
ko(:) LSI why?
—*kien*, v. *heřt-k^o*.
kou, loc. *k'aluna*; Mar. *kau*; LSI
kao year.—*Sat kau*; *sat k'ala*
hatya for seven years; *sat k'alanu*;
S har ka:la every year.—T3084.
ku(:)i U, S valley.—Cf. Kh. *kuh*

lowland; T3400.

- *k'ui-parik* "Going up the
valley" (Prs. *raftan-i darra*), a
ceremony performed for the sake
of the one year old boys.—V.
Private Ceremonies.
— *S k^o-p^o khru/čeow* cap/woollen
shirt worn by the child on this
occasion.
kab'ul agreeing.—S **prušt sial k^o*
aris I made you accept (a good
proposal).—Prs.
k(h)ab'ar Lt. news; known.—Prs.
Kaca-wir, v. Mythol. Names.
k'uci mushroom.—Kh. *quci* white
mushroom. Poss. < **kutsika*
contemptible, vile, cf. T3281?
k'aači strap of a gun.—Cf. T3009?
koč-im B to dig.—Pret. II *eč*
kočila scratched out the eyes.
Absol. *k'oči*.—Cf. Kt. *kuč-*, etc.;
T3489.
kuč LSI; Lt. *kùtch* belly.—*Kuč*
cac'iris his belly was satisfied.—
Poss. also in S *taí gushik* (**kučik*?)
into your body (i.e. female
organs).—T3213.
kač'eņduk onion.—Cf. Kh. *kač*
wild onion.
kučh'em to scratch oneself.—Cf.
Kh. *kučh-*; T3489.
k'adul attack.—*Bau k^o k'ada* the
army attacked.
k'agřa, gen. *kř'agřas*; Lt. *kagra*
crow.—Demin. *kř'agř'āik*.—Cf.
Kh. *kay*; T2993.
k'ayaz letter.—Prs.
koh'ou, loc. *o'ohuna*; U *koh'o:r* white
pigeon.—Cf. Kh. *kow'or*; T2753.

kah'al lazy.—Prs.

S **kahar* (*gahar*) angry.—Prs.

kakb'oi Mar.; A *kagb^o*; B *kabb^o*
leopard.—Note *kak že b'oyo*.

kakaw'ak S, M; LSI; U *kak'a:ō*
fowl, hen.—LSI *bir'ār k^o* cock;
S *istr'e k^o* hen.—Cf. Kt. *kak'ok*;
Phal. *kak'o:k*, fem. *kakaw'e:ki*,
no doubt (with Grierson, The
Pišāca Languages, p. 90, etc.)
somehow < Skt. *kṛkava:ku*.

k'ali B; Lt. *kāli* cheek; demin.

k'alyak jaw.—Cf. Kt. *'akeli*, etc.

— *K^o-dhand'ořyak* back-tooth.—
Cf. Dam. *ke:li-danda*, etc.

— *k^o-šing'ak* temples.

k'ola edible chive-garlic with thick
stalks, growing in profusion in the
high valleys below the passes
(Kt. *ku*). — T3509. — Cf.
Yidgha kulyo a wild growing
vegetable < Kal.??

S **kul*, in *kulani ještak* = *handani j^o*
J. (coming) from the house
(temple).—Cf. Dam. *kul* house;
cf. T3330.

L *kul* all, in *tu hama kul kai pashis*
deh you see us all.—Prs.

S *kul-* to finish.—Pret. I 1sg.
kul'es.—Kh. *Khul'e ik* id.,
denom. of *khull* all, finished <
Prs. Cf., semantically, Pashai Voc.
s.v. *kul-*, and Shgh. *kul kin-* to
finish.—The explanation of S
kul g(h)erik "to turn back" is
uncertain.

kula-bab'ok a greyish beetle.

kul'āč fathom.—Prs.

kalah'ur U dove. — Cf. Kh.

kal(i)k'or ringdove.

S *kalamd'ar* demon (=Kh.).—But
Kh. *qalamd'ar* beggar, madman
< *Prs.

k'alun, loc. *oununa*, S, Mar, LSI;
Lt. *um*; U *k'a:tən* red Kafir
boots. — < **katuna*, but Kh.
khon < **kath^o?*

— *k^o-si'ou* cobbler.—Cf. Kh.
khon-sua.

S *kal'ip* body (Kh. *qalip*).—Prs.

kulp lock.—Pro. *qufl*.

— *kulpi-nāři* bolt-hole.—Cf. *nāř?*

kil'ār; U *āř*; S *al* cheese.—Cf. Kh.
kilař; T3181.

— *kil(y)'ārak* n. of a plant
(mushroom?).

LSI *kila:es pati* because (*on
account of what . . . ?).

kulujišp'i spark; Lt. *gulshpi* flame.
—Cf. Dam. *kilišpi*, etc.

kalaw'iyak; S *kawal'iak* alone.—
A k^o asam.—T3470.

kal(y)'as finished.—*Šaya krum k^o*
hou the work here was finished.—
Cf. *khalyas*.

S *qam* tribe.—*A mei qama sum*
aviotes I married within my own
tribe.—Psht. *qa:m* < Prs. *qam*.

k'ama a shrub with broad leaves.—
Cf. Kt. id.

U *ka:m* where?—*Se moč k^o a:sar?*
Hiya moč k^o pai a:sar from where
is this man?—T14374.

kumbř'ā; S *obrek* smoke hole.—
Cf. Kh. *kumh'al* < **kumbha:ta*;
cf. T3308².

kumbřeřa, in *k^o kai grīm* I shall take
into my arms(?).

kaimina in olden times (Hi. *paile zam:ana*), cf. §56.
k'imon; S *o'un*; LSI *o:n* how much? how many?—K^o *k'fe durb'inas*? what is the price of the field glasses? *k^o muč asan*? how many men are there? S *kimon jon*? how many men? LSI *k^o de:ša*? how far; *k^o putr*? how many sons? *ek k^o bas* a few days.—**Ki:mant*, cf. Skt. *ki:vant*.
S kamar waist.—Prs.
Sw. k'a-mura big basket.
kom'at birth-pangs.
**kiam'at*, in *otane* (abl. or adj.?) Day of judgment.—Prs.
kam'eyu mushroom.
k'o-ne why not?—Cf. I, 2, 4; II, 13; Lt. *tú kóne a?* why did you (*not) come?—**K'one* for (the sake of)?, §50, to be corrected!
k'anda S almond tree.—Cf. Kh. *k'andú*; T3030.
 — *k^o-n'un* almond tree resin (Kt. *k'ti-šo*).
U kand'e:a how many?—K^o *a:sen*.—Cf. T3169?
kund'ak barrel of a gun.—Prs.
 Lt. *kandálek* plant.—Demin. of *k'anda*?
S kanden a tree from which polo-sticks are made.—Cf. *k'anda*?
kund'urik S effigy, ancestor-image (put up in the village or in the fields, not in the graveyard).
kand'ayak Lt.; U *kanda'i*: comb.
S kondja, in *k^o bado* rolling stones.
kanf'əř a biggish, blue and white bird (Kh. *kanf'ol*; Kt. *kajuf'ak*).

—**kanjuŋ/d*; T2628.
 Lt. *kenti* where?—K^o *parim* where shall I go?
k'onđa; S *khonda* hornless (Kh. *luj*).—K^o *meřal'ak*.—T3508.
kunđ'ok S wooden milk-bowl.—T3264.
kip'ini S spoon.—Kh.
kup'as S, Schomb. women's head-dress, covered with cowries.—Skt. *ku:rpa:sa(ka)* bodice; women's jacket.
U kr'e:-im; K, L, Sw. *krhe-m* to weep. — T3571 (*krad-*); 3625 (*kled-*), but not to be separated from Kh. *keř-*, T2829 (*karj-*). None of these derivations is quite evident.
kar- B, S, U to make; to do.—Imper. 2 sg. *k'ari*. Pres. *krum k'arem*; a *dur k'arem dāi* I build a house; *mōn ne k'areu dāi* he does not obey (Hi. *hukm na'i ma:nta:*); 3 pl. *k'aren dāi*; B *krum k'a:rim dāi*; B *a:bi krum k'a:rik*; *a:bi krum k'a:reu*; U *a: kram ka:rim de:ra*. Pret. I *a krom 'ares*; B *a:ris*; B 2 pl. *a:bi krom 'a:rili*; S 2 sg. *ari*; U 2 sg. *aka:ri-e*? 2 pl. *ak'a:reri-e*? Pret. II *k'ada* (§88). Perf. *k'ay-asam*. Pluperf. *k'ay-ais*, Absol. *kai*. Infin. *k'arik(as h'atya)*.—Caus. Pres. *grok kar'el dāi* it causes (me) to eructate (§73). Pret. I *a tai krum ak'aris* I made you do the work; *tu krum ak'ari-e*? did you make (him) do the work? S *karawaini* "was done" is an uncertain form.

S *kari* pieces of wood holding together the "gren" (Kh. *muřti*)—V. *grheř*.
kar'ai a shrub resembling a mountain ash (Kt. *az'ū*).—Prob. for **karafi*, cf. Phal. *karaf'i*: n. of a shrub. Cf. Skt. *kara:lika* (< -f-?) n. of a tree.
kura; U, LSI *ku:ra* who?—K^o *yitau*? who has come?—T3517.
S kuru, pl. *kuarat(!)* field.—Kh.
karē'i scissors.—Kh. *kač'i*; T2866.
k'irik B, U, Lt.; Sw. *keerek*; L *oik* snow.—K^o *dyāl dāi*; U *k^o gir di:ra* it is snowing; *du mastruk piřau k^o dyāl*; *k^o dita* snow fell; *k'irikuna 'eč ad'u ini* (my) eyes smarted in the snow.—T3175.
 — W *k^o-og* icy water.
 — *k^o-m'ali* fringe of a snowdrift, overhanging the edge of a precipice "like a flower" (Hi. *phul ka:ma:fek*), (Kh. *dopaře*).—Cf. *mal*.
karkara-wač S red-coloured markhor-hair tassel, given as a trophy to returning warriors.—Cf. *pač*.
kruk'uřyak puppy, cub.—T3329.
kral- to cough.—A *kr'alim*; *'ia muč kr'aliu dāi*. Pret. I *a doř akr'alis*.—Caus. *kral'al-(d)āi* it makes (me) cough (§73).—T3571.
kara'ul S sight of a gun.—Prs. < Turki.
kr'oma B, U lung.—T3630.
krum, loc. *krōmuna*; LSI *krom*; U *kram* work.—*Mai k^o ř'iu* I have work to do; B *krōm k'arim*.—T2892.
krin(j-?) wrinkle.—Kh. < Prs.

krōk raven.
S krōr large wooden trough for making dough.
S karas; W *karesh(?)* millet.—Cf. Kh. *gras*, and cf. T3112??
S kuru holy; taboo (Kh. *ořniru*).
kreř- S clay; mud (Kh. *tok*).—Cf. *kriřn-?*
krat-; U *ka:tr-*; Lt. *kátras* to laugh.—*Kr'atam* W; U *k'a:trim*. Pret. I *akr'atis*; U *ak'a:tris*.—Onomatopoeic, cf. Kh. *krat-e ik* to make (the joints) crack?
kar'uřu deaf.—Kh. (< Prs. + *uřu*?).
karataw'ar powerful; rich.
kraw'as Lt. cotton (plant and crop).—Kh. *karw'as*; T2877.
kurwat-d'ur n. of a ceremony performed on the second day of the Joshi.—V. Annual Festivals.
kur-a'u:yak (I, 18) a kind of bread made of flour and wine.
kriřn- to crush; to knead.—*At kr'iřnim*.—T3589.
kr'iřna B; U *kr'i:řda*; Lt. *kriina*; K, L, Sw. **kriřna* black.—T2451.
kře price.—*k'imon kře*? what is the price?—T3581.
kəř'a booty; clothes, etc., taken from a fallen enemy.
kəř cutting; cf. LSI *keřa-an* (they) began cutting; LSI *keř(e)- dita* "cut place" (?).—T2852.
kur- to collect.—Imper. Lt. *krođi* put (in a place), prob. = collect. Pres. *mai ph'ar ku'eem dāi* I collect my load. Pret. I *drust ku'au* he collected all. Absol. S *kroi* having collected. Infin. S

gā'ēr (**kōrīk*?) to collect.—Cf. *k'ūrā* collected, in *muč k' h'awen*, *sar'i-en* the men assembled and came together (Hi. *mardum jama hogya*; *ek jaga: jama ho ja:te*); *wazir'an k' thi 'asta* he assembled the viziers.—Cf. T3392 (*ku:ja* heap; multitude).
k'uřa convulsive; seized with cramp, spasm.—*A k' him*; *a doř k' hawis*.—Cf. T3230 ("kuř bend")?—*k'rukū*, v. *nar-k'rukū* cock.
kā'ok loose; not tight; but U crooked; Lt. *korōk* crooked; Lt. *koro-khā* sideways.—Cf. T3230?
k'uřak (*k'?*) child; young boy; young of an animal.—Cf. *hāř-k' (hāř-g'?)*; *šūřa-k'*, etc.—T3245.—Cf. *-guřak*.
k'řē, loc. *k'řēřuna*; Lt. *krée* cave.—*K'řēāi at'una* he entered a cave.—Cf. Kh. *ken*; Phal. *ke:n*; T3873 ("< Ir.?"").
kuřin; Mar. *curinj* ladle; S *kruin* wooden or metal ladle for cooking, or for grain.—Cf. T3227.—V. *k'řuři*.
k'ōřū; A *kōř*; B *k'řūř*; U *k'řū*; S *krun*; LSI *kuřō*; loc. *kō:řona*; Lt. *koron*, *kronn* ear.—Lt. *kronn kares* give your ear; S **krōona prau*; W *aso krona prau* he heard; W *tai krona praw-a?* did you hear?—T2830.—Cf. *sat-krehn*.
kūřa-čh'inak ear-wig ("ear-splitter").
kūřa-g'řāy orifice of the ear.
S krai-wāžen long-eared.
k'řuřa; B *kul'uy(?)*; Lt. *gro(?)*

breast.—*K' sum gr'iim* I shall beat my breast.—T3607.
k'řuři milking pail; S *kruř*; Lt. *kurri* dish.—T3227.—Cf. *kuřin*.
S k'řark woven ring of thin willow twigs, used as a base for a pot.—**Kuřa-dha:ra* (cf. T3227)? Or rather, cf. T2629.
k'řāřak ear of corn.—Cf. Kt. *koř*; Waig. *k'řa*.
kas whom? whose? (§64).—T2574.
kas- to move; to flow.—*Ug k'aseu dāi*; LSI imper. *ka:si* walk! *ka:si a:sam* I have walked.—Cf. Kh. *kas*; T2981.
S kise bag worn in the belt.—Prs. *kasak-dar'u* gunpowder.—? + Prs. *S kaus'an kara* food(?).
Lt. *kaishiu* "made of wood" (?).—Perf. (§91) "it has been made"?
S koush shoe.—Prs.
W *kushik* (XX, 24)?
kuř'ala wise; Lt. *kūřala* man(!).—Cf. Mythol. Names, s.v. *Mahan-deu*.—T3365.
koř'an; S, W *khō*; LSI *kuō* happy; merry.—Kh. < Ir.—Cf. *xuřan*.
—koř'an'i happiness.
kař'uy; S **khařoy* Chitrālī cap.
W *kařiri* (XXI, 14) white.—Lw. < Kt.
S kuřeř attempt.—*K' karim dai*.—Prs.
kiř ploughing; B, Mar. n. of a month (q.v.).—*kiř k'areu dāi*; *kiř 'aris*.—T3448.
—LSI kiř-karau cultivation.—*Kal. kiř* + Prs. *kiřt-ka:ri*.
kiř- to plough; cultivate.—*Juar'i*

kiř'ou dāi.—Cf. *kiř*.
kařal'em to creep.—Pres. *kařal'iu dāi* (Kh. *rakeřir-an*); *gok kařal'iu*; U *kařal'i:r*.—But also *akař'alem*; *gok kař'al-(d)āi*. Pret. *doř kař'ales* I crept yesterday.—For *kařal'iči thi g'ala* he went off creeping, cf. §105.—T2908?
kař'ap S, Lt. quick; soon.—*Kuřum'ai*, cf. Mythol. Names, s.v. *Kumř'āi*.
Lt. *kushurik* knee.
kuř'urik a small bread baked for religious ceremonies.—*Nařton hatya k' histik* let us leave loaves for the dead.—Cf. *bh'ačāi-k'*.
—k'histik n. of a ceremony.—Cf. Annual Festivals, *Joshi*, 2nd day.
k'o iřt hump; S *koiř* shoulder (of ox).—T2582.
kuř'ulyak-n'ēř; B *kuř'alyegō*; U *ku:řelik-n'ēř* armpit.
*S *kuta*, in *gurzen dje kutao* "to garden and field" (?); *gudāe materik* (v. *mač'erik*) beehive.
kit'ep; U *o:a:b* book.—*A č'opo 'ama k' gr'iim* I shall buy that book to-morrow; *a tai kit'ab pra*; U *a tai kit'a:b dim de:ra*.—Kh. *kitep*; Prs.
kat'ar; U *o:e:r* dagger.—T2860; Kh. *kuter* (with *t!*) < *Kal*?
—S k'ō-b'an decorated dagger strap.—Prs. *band*.
B *kař* roof-board.—Lw.; T3120.
—kař-tačou (-on?) carpenter.—T5621.
koř B; Lt. *kōtt* two-storied house;

castle.—*K'otani thi* from the castle; *k'otuna at'una* he entered the castle; *Indras koř* In's castle.—Lw.; T3500.
kuř; W *koto* coat.—Hi. < Engl.
kuř- to break.—*A guřdik k'uyim*. Pret. *I ak'uyis*.—T3241.
S kuřamru markhors; wild animals.—Cf. *mūru*, *mū* female ibex?—*kuř'a-mūř 'adu*.—Cf. Annual Festivals, 4th day of Chaumos.
kuřaw'ati S puttees; leggings.—Cf. T3237 (**kuřta* broken) + **pařt*, T7700?—Cf. *n'ila-kuřaw'ař*.
kath'ar; S *khatar* veranda (S roofless); S *kathar* bed, with bottom made of wood, not strings.—Cf. T3123.
kaw'a where? *k'awai* where? whither? *kaw'e(la)* from where? why? (§64).—*Kawai p'ay-āi*? where had you gone? (Kh. *kura bi esito?*); Lt. *tú kawēy pariz-dēy*? Lt. *kawāy parāo*? where did you go? Lt. *mimi dēř kawā-shiu*? where is your country? *kaw'e*, *moč, it'a-as?* from where have you come, O man? *kaw'e 'abi mai ř'aya ge'ea?* why do you seize me now? Lt. *tú kawelo ā?* whence do you come? *kaw'ela iz dāi*? from where do you come?
S kawao large clay pot; L cooking-pot; Mar. *cawaw* "vaso"; S *khaw'aw* clay; milk-bowl; demin. *S kawal'ek* milking jar.—T2744; 14352.
S kowerik (*didish*) jalghoza (kernel) (Kh. *jalyozo* love).—Cf. *didish*.

k'awit U fig.—T2749.

kuw'at strength.—Prs.

— *kuwat'in* fat; stout; strong;
LSI *qubatin* wealthy; Lt. *goatinn*
brave.

kaž'uri; S *gaz'uri* scabbard of a
sword; but S *kaj'ori* embroidered
bag.

KH

S *khov* threshing floor.—T3834.

Lt. *khabârero* messenger.—Cf.
kabar (+ *arou* he made).

kh'ača U bad.—LSI *kha:če draga:ž*
a bad famine; Lt. *põnn prúshte*,
khàtsha? is the road good or bad?
—T3153.

S *khaf* cotton used as tinder.—Prs.
khof- S, LSI to ask for, search for.—

Pres. 2 sg. *kh'ofis dāi*; S *khøjem*
dai; S *geri mai kodjin* they will ask
for me again. Imperf. *khøjim'an*
'aes (Hi. *qhu:nta: tha:*). Pret. II
kh'ofila. Absol (=Imper.) *kh'ofi*
LSI.—T3929².

khal taste.—Kh. *xal* < Ir.

khal'i U empty.—Kh. *xal'i* < Prs.

khel B perspiration.—Kh. *xel* < Ir.
khulyuk hoof.—Kh. *khuluk*; cf.
T3906².

— *Kh.-bargi*, gen. *og'ias*, n. of a
horse ("Fleet-hoof"; *bargi* = Hi.
bohut daurta:).

khal-tab'ar family; relation by
marriage; S *khaltabari* matri-
monial relation.—Psht. *xel-tabar*.

— *kh'o-t^o* *m'arat* marriage

sacrifice.

khaly'as- to finish, make an end

to.—Pret. II *khalyas'alya*.—Prs.

S *kham* a plain; S *kam* lowlands.

khē how?—*Ia muč kh'ē 'asou?* how
is this man? 'abi *kh'ē k'arik?*
how shall we do? Cf. *kh'en-ti*
how? of what kind (Hi. *kaisa:*).—
Cf. *ši-hē* thus? Or somehow <
Skt. *katham?*

S *khe/in* time; season.—Lw. from a
dialect with *kh* < *kš*? Cf. T3642.

S *khanadan*, loc. *onuna*, family.—
Prs.

kh'angar S; Lt. *k^o* sword.—Kh.
khongor; cf. BSOS, VIII, p. 668
But ultimately < IA (cf. T3786/7,
with V.J. variant *khanga* of
khagā, and with suffix *-ra*)??

kh'iṣu sandfly. — Kh. (O'Brien)
kīshun.

kh'onḍa LSI; Lt. *khónḍa* half (Lt.
also limit).—*Kh^o ta bitr*, *kh'onḍoo*
min half clear sky and half
cloudy; LSI *du: rupaya že kh^o*
2½ rupees; Lt. *kh^o mastruk* fort-
night; S *kondau ustrali* (a blanket)
half over and half under me.—
T3792.

— *kh^o-khal'i* half empty.

— *kh^o-rat* midnight.

khunḍ-eyem (*dāi*) to call, speak.—
Imper. *khunḍ'iāi*; S *khunḍ^o* call.
Pret. II S *kundiala* shouted (but
note W *khundial* we want(?)).
Cf. Lt. *kondyek* voice; LSI
kh'o:ndi sound. — Cf. Dam.
khunḍ- to speak, say.

U *kha:r*; K, L, Sw. *khar* ass.—

T3818.—Cf. N. Kal. *gardokh*.
kher; U *khyer* fence.—If to T4474;
14472 (e.g. Pj. *gher* circumfe-
rence), U < N. Kal., but cf. on
the other hand, *gher-*.

kher'a wooden spade (for grain).—
Cf. 3806 (e.g. Gui. *khero* thresh-
ing-stick made of acacia wood)?
Lw.?

khu(:)r B, U, LSI; Lt. *kúrr* foot.—
Cf. s.v. *trip-*; T3906.—Cf. *čau-*
guri; *khulyuk*.

— *khur-čh'ina* with broken foot.
—Cf. *čh'ina-khur*.

— *khuran-bar'iki* (III, 19) n. of a
horse ("Foot-thin").—Is *-an*
instr. sg., or obl. pl.?

khur'ak food.—Kh. *xur'ak* < Prs.
khū; Lt. *kúrr* cap.—T3942.

kh'auri (*baza*); B *kh'auli*; U *kh'a:wi*;
Lt. *karūi* left (hand).—Cf. Kh.
khōi; T3832.

S **kheř* (*kher*, *khæa*) shield.—Kh.
khel'i; T3915.

khř'uři brass bowl (for milk or
water); S *khruī*, *grui*, *demin*.
grujak (clay) bowl; tea-bowl; Lt.
kurri dish.

kh'uři lame (of arm).—Kh. id.;
T14401.

kh'uřiš question.—A *kh^o karem*;
mai kh^o kare ask me!—*Khof-* +
Prs. *-iš*?

kh'uřa U lame (of foot).—Cf. Kh.
khūřu; T3941 (cf. 3985).

khaw'a large basket, worn on the
back; S woven basket for carry-
ing wood.—Kt. *kəwo'o*; Ir., cf.
Prs. *kaba:ra*; Bal. *kupa:t*, etc.?

khuy'al thought.—*M'ayesta* (§56)
kh^o ši it is my thought; *mai*
khuy'aluna ši'u I remember.—
Kh. *xiy'al* < Prs.

U *kh'y'e:ndi* word; voice.—A *kh^o*
sangh'a:im di:ra I hear a voice.—
Cf. *khunḍ*?

kh'ayar, *xairə* (in hymns) good;
well.—*Kh^o kari*; S *kheir gari* give
us happiness.—Prs.

khazin'a treasure.—Prs.

L

le- S; U *lha:-* to cut grain.—
G'uhum l'em dāi; U *go:m lha:im*;
Pret. I *al'es*; U *alh'a:is*. Infin. B
lek karin I shall reap.—T10886.
le-m to spin(?).—T11023.

-le, in *kawa-le* (q.v.); LSI *ta-le*;
thence; LSI *tsa:tak-le* the younger
one.

S *lei*, in *šišamon ečan-lei* a man with
such big eyes; *parim-a lei Dili je*
Pišawur I will go with a man to
D. and P.; *oh patuki putchi lei*,
qalandar ošow "O man, with
incomplete organ". S *aso dur pe*
hiv, *kumbra bñ lei kasive* "if a
man had (cf. §105) a house, he
would not(?) wonder about the
ceiling" (v. *kumb'ā*).—In these
sentences *lei* is translated "man";
it may be a suffix forming posses-
sive(?) nouns, cf. §36.

l'i-im (*dāi*); U *l'e:im* to lick.—
Pret. I *al'iis*.—Cf. Kh. *li-*; T11069.
l'ui Lt.; U *lho:i*; K, Sw. *loi*; L *lhoi*

blood.—T11164.
 — *l'ui-ašwo* bloody-mouthed.
 LSI *lui:na*, Pret. II(?) filled up.
lab're play; game. (Prs. *ba:zi*).—*A lo*
beš karem I win a game; *čopo lo*
hik to-morrow we shall play (i.e.
 have a festival) (Hi. *kal tama:ša*
karege).—Prs. *la'ba*?
lač S shame; shyness.—*I str'iža lo*
jh'onin dāi the women are shy;
 S **lač prau* I was shy.—T10910.
 U *lač:ri* cook (imper. 2 sg.)—Kh.
lač- to be boiling.
luč S; U *loč* pine; torch; B *luš*; Lt.
lūtsh, *lüss* (candle) light.—*L'o*
up'oem I light the torch; B *l'uš*
'aw; Lt. *lujdu* it became light (Kh.
rošti hai).—T10764.
 — *Luš-t'ari* the Morning Star.
l'uča the unembroidered part of a
 cloak.—T11073.
l'ičak nit; white louse.—T11045.
lač'ia U; Lt. *latshéa* red.—*Eg lo*
pai a red goat.—T11003.—Cf.
Lač'i-mas woman's name.
 S **luča* (*lutcha*, *ludja*) dry.—
 T10799.—Cf. *l'uča*?
l'agāl ruby.—Kh. *l'ayal* < Prs.
 B *logaw'ur*; Mar. *lagaur* n. of a
 month.
 S *loho* "scores in hockey" (i.e.
 polo).
lih'oē light (of weight).—Kh. *lohoc*;
 T10896, but with unknown
 suffix.
loh'ok cheese-boiling (Prs.—Hi. *garm*
kardan; *us ko pani:r bana:te*).—
L'o k'arim; S, W *lah'ok/lohak k'o* I
 boil cheese.

lhand'ia biting off.—*Lh'o karim*.
lhašt a plain; palm of the hand.—
 Kh. *lašt* < Ir., cf. Phal.
l'ha:št.
lhošt embers.—T11100.
loh'isť; U *li'u:št* moonal pheasant
 Lopophorus impeyanus.—T11169.
 — *lohiž-m'al* moonal feather.
 Lt. *lājna* old (not new).
l'akfi "di:na"(?).
 LSI *lali-an* (obl. pl.) harlots.
l'ičak small lizard (Kt. (a) *l'anjik*;
 Kh. *d'odor*).—Cf. T11053??
lūr; Lt. *lōn* salt.—T10978.
l'ā/ōru/ona (loc.?) steep (hill, river-
 bank).—*Adr'ak lāřuna* the hill-
 side is steep.
 Lt. *lānsht* smooth.—Prs. *lašn*.
liij green.
l'andra hairless.—T109178.
lap seize quickly! (Hi. *jalti pakar*
dia).—T10939.
lapi-'em to fold.—Infin. S *lap'ie:k*
 —Cf. T **lapp* 10942?
 U *li:p-im* to smear; to plaster a wall.
 —T11061.
l'apřē step; pace.—*L'apřen draž'ei*
 the length of a pace.—Cf. *draž-*.
 S *lrai(?)* bread mixed with milk.
 U *la:ř-* to beat.—Cf. *al'ař-*.
lāř'u melon.—Kh. *lař'u* < **la:ř/*
duka-. Cf. Dam. *lařu*: pumpkin;
 Phal. *lařuw'a* a kind of melon
 (*indua:na*); GB *lař'u*: cucumber.
l'uřin n. of a shrub.—For the
 suffix cf. *č'uřin*?
las- to loosen; let loose.—Imper. 2
 sg. *mai las'āi*; Lt. *lasāi* let go.
 Pres. *'onjo tai ne las'em* to-day I

shall not let you go. Pret. I
a tai doš las'es; 3 pl. LSI *lasa:n*.
 Pret. II *l(h)as'alya*.—Kh. *las'e ik*;
 T11042.
laš slow; late; lazy.—Kh.
 S **lišti-*, in *Senstrena bi lishtai*
 "having reached, having struck
 the S. rock"(?).
lišť'an; U *o'an* naked.—T7502??
l'ot-am I roll. (trans.).—Cf. Kh.
lort-; T11156.
S lat'en lantern.—Hi. < Engl.
letr calling grain.—T10988.
S laterak hockey (:polo) ball.
*S *luť* (*lutj*) big.—Kh. *loť*.
lař'ora sitting in a squatting posi-
 tion, with the hands joined round
 the knees.
law-'em to hide.—T110834.
law'ak S, B, U fox; Mar. bear(!).—
 T11140.
 Lt. *lewallē* false.—Cf. Phal. *le:wa* a
 lie.
S lawar roofed veranda.—Kh. id. <
 Wakhi. **raw'ar* < **frawa:ra*; cf
 Waz. Psht. *wro:rai* cattle-shed.
lyakh'i very big(?).—*L'o Jang'aluna*
 poss. "in lakhs of forests"?

M

mai, etc., me, my (§53).
 K, L, Sw. *mai* beard.
mi emphatic particle.—§60.
mo S prohibitive particle.—*M'o*
bihi! don't fear! *'ala h'ūfi ta m'o!*
 don't kill him! *S mo shatai!* don't
 fasten!—T9981.

K *muu*: grandson.
mac'i Lt; U *u:-mac'i* fish.—Kh. id.;
 Kt.—T9758.
mač pepper.—Kh. *marč*; T9875.
 W **meč* just(now).—*Mech jagan*
 they just saw (Kh. *ingav loť itan!*).
mič common.—*Mič muč* common
 people (Hi. *ma:muli: a:dam*).
m'ečo (imper.) beware! (Hi.
xabarda:ri: karo!).
mojuč B, S, U, LSI man (homo).—
Bo muč asen; a *'asa m'očas ek*
rupaya dem; *m'oča sum k'iya*
d'en-e? *šisa m'učas čh'u ch'atak*
 this man's daughter is small; obl.
 pl. *m'očani*; S *močen kai* to the
 men; U *gha:na moč*.—Cf. T id.;
 T9888.
**moč-* middle.—In *m'očāi* in the
 middle; *t'asi m'očuna sal'a k'ada*
 they made a plan amongst them-
 selves; S **dena-lokas močei* in the
 world of the gods; LSI *ta:si*
mo:č-ani/eno (from) among them;
 S **močikai* inside; around my
 waist.—T9804.
 — *m'očyai-* *'angur* middle finger.
 Lt. *motsh(una)* third (if correct,
 prob. "the intermediate one").
m'uča S (in) the fist.—*M'o grh'eča* he
 seized in his fist; *š'ura kəř'a mai*
mučo 'ona bring the hero's
 trophies into my hand (Prs. *ba*
dest-i ma:); *w'areš m'o kai* having
 taken the hawk into his hand.—
 Prob. < a dialect with *č* < *šť* (as
 in Bashk.); T10221.—Cf. *mušfi*.
mač'i Mar. honey(-comb).—
 T9989.

maç'erik U, *Lt.; S *matcharik* bee; honey.—*M^o bo hin* may there be many bees (much honey?).—Cf. Kt. *maç'erik*; T9990.
S mod air; atmosphere.
S mudi; Lt. *mundi* brick.—Cf. T10189, **muḍḍha*, **muṇḍa* lump?
U mad'ū large drum.—T9892.
maid'an, loc. *munā*, battle-field.—Prs.
S midre "store holes" (?).
S m'adrau-buṣik n. of a flower.
m'agam but.—Prs.
me(h); U *me* animal fat.—T10323.
mehab'udi kat'ar knife, dagger worn in the belt.—Kh. *mehm'udi*.
S mah'a:na meaning (Kh. *ma:na*).—Prs.
m'ahura; U *m'āura*; Lt. *má'hora* sweet.—T9793.—Cf. *Ma'urani* woman's name.
mh'asta; U *ma:sta* brain.—T9926.
mek nail; peg.—Prs.
S makala-uno on occasions.—Prs. *maqa:la*.
m'iken sloe (Kt. *m'ikye*).—Kh. *mik'in*.
mukar'ar staying; settled.—Prs.
mal¹ moonal feather (Kt. *paṭ-mal*).—T10092.
 — *mal-s'au* a ceremony in celebration of a returning warrior, who had a moonal feather put in his cap.—Cf. Kt. *mal-šō*.
mal², obl. pl. *mal'ana*, cattle, property.—S *malas hatia khair kari!* make the cattle prosper!—Prs.
S ma:l a point reached by the sun

during the Choumas festival.
S mala, in *bira-m^o!* sacrifice a goat!
m'ilič small cattle; goats and sheep (Kh. *lešpač*).
S, W melak (XX, 21. sq), acc. to to W bundle, packet (Kh. *malay*).
S mal'ā:ri wooden pillar (in railing below Mahandev's altar in Rumbur).
S mal'oš Mar. altar; sanctuary.—But acc. to Schomb. (p. 55) *ma:los* is the Kh. word for *Mahandev Dur*.
mul'awa(ta) an epithet of gods.—*M^o dewa!*
m'imi you (obl).—§53.
mum wax.—Prs.
X mamil'a affair.—Prs.
S man a mound.—Prs.
men¹, loc. *m'enduna*, small embankment in irrigation channels.—**Me(n)thi*? Cf. T10317 (semantically cf. 10317²; Bi. *mēr* raised bank between irrigated beds).
men², loc. *m'enjuna*; A *meñ*; B *menž*; U *menj*; Lt. *méndji* cloud.—*Doš di min ašis* yesterday the sky was overclouded; *min dui šin* (v.s.v. *du*).—T10339.
 — *minjham'o*; S *mon* (snow-) cloud; Lt. *mendjamō* mist.
S min mon "useless, baseless, untrue word".—Poss. a "cloudy", "airy" word.
m'ōa U; S, LSI *mo:a* mother's brother (S=*aya baya*).—T10009
 — *m'oa-gh'aṭi* a bull given at a wedding to the girl's maternal

uncle.
m'oni S goat-skin bag for sour milk, etc.—*N'iu k'arikas h'atya m^o* a skin bag for making butter.—T10044.
mun¹, loc. *m'onduna*, peak; hill.—T10247.
mun²; S *mon*; Lt. *monn*, *mondr*; U *mandr*; K, L, Sw. *mantr* speech; word; language.—*Kal'aša mun*; *a mun dem* I shall speak; *mun ne k'aren dāi* he does not obey orders (Hi. *hukm na ma:nta*); S *mon dem dai*.—T9834.—Cf. *matr*.
muñ (**munj*)-marrow. Cf. T9712.
mindī-gr'urī wooden milk-bowl;
S griu bowl, cup for eating.—Cf. *k'f'urī*.
manda-h'ik S a ceremony celebrated on the 4th day of the Chaumos (q.v.).—Prob. < **maṇḍau-* (q.v.) + *hik*.
 — *m^o-adu* the M. day.
 — *m^o-saras*, v. *saraz*.
m'āgaš B; A, U *maṇaž'ik*; Lt. *ma/engajik* fly; mosquito.—Kh. *magas* (< Prs.), influenced by a derivative of Skt. *maśaka*; T9917.
manj'ar S age; long life.—*Umbur de, m^o de!*—Cf. Kt. *maj'or*; Pras. *mānj'er*.
manj'ārik tulip (?Kt. *mižer'aj piš*); woman's name.—T10083. But Kh. *māž'uri* Acantholimon.
S meik, meek scoop for grain.
men-khas a kind of grass (Kt. *šti-yus*).
m'ūru; A *mrū*; B *murū*; U *mron* female ibex.—Cf. Lt. *aya dyag-*

auna murū bó asan? "is there much sport here?" (litt., are there many ibex in this place?).—Cf. Kh. *murū*; T10264³; but with U cf. kt. *mron*; T9885.
m'āru (*m'āru*), loc. *m'āruna*, B; U *m'a:ū* calf of the leg.—*Mf'āu čhinila* his leg broke.—T10292.
mār'učak; *mār'uo*; U *mār'uči:k*; Lt. *maintshak* soft.—T10292.
mār'uyak, *mār'uřyak* lobe of the ear.—Cf. *m'āru*.
men'iš duel, single combat.—*Menhiš'ula* (**meniš h'ula*) a fight arose; S *miniš havemy* we got into fight.
mār-; S *matr-*; U *ma:tr-* to say, speak.—Pres. *a mātram dāi*; *tu kia m'ātras?* *m'ārou*; 'abi *m'ātrik*; S *homa kai matrav dehar* the seer speaks to us; U *a:ma:trim de:ra*. Pret. I *am'ātris*; U *a:am'a:tris*; S *močen kai matres* I speak (corr. spoke) to men;—T9837.
maṇgašur mungoose (Kt. *maṇgašin*),
moṇḍ- to thresh; U *maṇḍ-* to rub, crush.—Imper. *gak gri moṇḍ'āi*. Pres. *pruž moṇḍ'em* I shall thresh well. Pret. I. U *maṇḍ'a:is* I crushed (Hi. *narm kiya*).—T9890.
m'andau, loc. *oḍoluna*; S *mandhow*; Schomb. *mandao* coffin; U *m'a:ndal* tomb. — T9742 (*maṇḍala*). But another possibility is T9740 (*maṇḍapa*), with derailing into *-al-*, just as in *Mahand'eu* (v. Mythol. Names) gen. S *Mahandelas*; Schomb.

Mahandel han n. of a cave in Prasun (and influenced by *g(h)anḍau*, -al-, q.v.?).

— *m^o-jau*, loc. -j'aluna; S *mandal-jau*; Schomb. *mandaojao* graveyard.—Cf. s.v. *Jou*.

— *S manu-kunik* (for **manḍau*?) path to graveyard.

muṇḍ'al male moonal pheasant.—Cf. T10208 (**muna:la*).

maṇḍ'ak B; U *maḍ^o*; S gen. *mandrakas* frog.—T9746⁵.—Par. pachaghan *maṇḍ'u:ka* seems to have been borr. from an early IA form.

maṇḍaw'ar kite; (red) eagle (Hi. *chī:l*); S *mand^o* eagle.—Cf. T9774 *maṇḍa:daka* 'frog-eater' (Kh. *maḍay* heron); but the kite/eagle is hardly a frog-eater, and no plausible explanation of -war can be found.

mar- S to kill; to cut the throat.—Imper. 2 sg. S *mari*; 2 pl. *mar'a*. Pres. *taī m'arim*; 3 pl. *m'arin*. Pret. I *am'aris*. Pret. II S *m'arela*. Absol. *m'ari*.—T10066.

Lt. *mro(?)* (goat's) wool. — Cf. *mūru??*

mrāç; B, U *maç* mulberry. — *Marāçika de!* (in prayers) give us mulberries!—T14733.

— *ma-s'ūštak* (**m(r)aç-šustak*); S *mash'ystak* (with Dan. *y = ū*) dried mulberries.

mr'ūan, loc. *anuna*; U *mrung'ai*; Lt. *mrū*; S *mrhun* shooting; sport.—A *m^o parem dāl* I go shooting; S *khonda šara mrhun*

hawelo the hornless markhor was killed.—T10272 (**mr̥ga-hana*); cf. Waig. *mrāi* hunting, shooting (lw.?), and, semantically, Kt. *šur-tār*, etc. (*šuru* markhor; *tārē* to find).

— S *monoanm'ut* (**mūruan-muč*) hunter.

U *mroṇ- ja:la- ghi:n* mist; evening twilight.—Cf. *mroṇ*, s.v. *mūru*; *ja:la* **net(?)*.

mīr'as inheritance.—Prs.

marist'an slave.—Kh.

mar'aṭ the killing of a goat at a sacrifice; prayer (Prs. *suwa:l*); S *marad* killing.—Cf. S *Basun-marat*; *puš'au-mar'aṭ*.—V. *mar-*. *mur'ayāk*; S *ak*; Lt. *ek* girl; young woman.

mīr'ako; Lt. *mrakro* monkey.—Demin. *makr'oṛyak*.—T9882.

mīrū lair of an animal; *mīrā* placenta.—*Haždeh'aras m^o* the dragon's lair; *mīr'ūani dhrani* out of the lair.—T10042.

mīr'ārik; S *ma'ī:k* bead (-necklace).—T9997 (9731).

mos (*mōs*); U *mo:s*; Lt. *mōss* meat; flesh.—A *mos žum dāl*.—T9982.

mask'a U curds.

S *musuk* "when it happens in the *auzul*-game that the flat stones of either group are at an equal distance from the *tut* (q.v.)."

S *must* (or *mush*) "pieces of woollen cloth tied round the feet inside the *kalun* (boot)"; puttees?

mastr'uk B, U, Lt., Mar. moon; month.—*M^o nhok* new moon;

m^o piṇḍ'uri full moon; *du m^o piṣṭau* two months later.—T10104.

S *musaw* pestle.—Cf. Kh. *mus'ul*; Cf. T10223.

mašk'ul occupied; busy.—*M^o k'oni hik*; *k'ia m^o hik* (Hi. *a:pne bhacis karega*; *kya: mulaka:t karega*).—Prs. *mašyu:l*.

m'ašya gunlock.—Prs. *ma:ša*.

meš, pl. *m'ešani*, U; Lt. *mesh* ram; male urial.—U **r'ūr-meš* male urial.—T10334.

— S *mišost* bag of goat or sheep hide.—Cf. *baṭy-ost*.

— *mešal'ak* B male lamb; young ram; K, L, Sw. *mešhalak* ram.—Cf. Kt. *meš'ele*.—V. *konda-m^o*.

— *mešal'ak-guṇḍik* crooked dancing-staff.

muš (**muž-*?) female markhor.—T9885².

muš'ič vetch (Kt. *meky'us*).—Kh. id.

mišar'em to mix; cf. Lt. *tshik-mishāri* many-coloured ("all-mixed").—T10137.

mušt'i B fist.—T10221.

S *mutafeg*, in *mei dasturas mutafeguna* in accordance with my tradition.—Prs.

S *meti:n* "a small piece of iron with which they make small holes in the stones (kept in the house of Sajigor)"; chisel.—Prs.

matre a sweet-smelling umbelliferous plant with feathery leaves (Kt. *šēye*); W *rei* a kind of grass grown in the hills and used for

fodder (Kh. *mušen*).

m'u(:)tra U urine.—T10234.

S *matai*: (**maṭh^o?*) sweetmeat.—Lw., cf. T10299.

muṭ, loc. *m'uṭuna* U, LSI; Lt. *mütt* tree.—Bo *muṭ šiu/šien*; *waḍ'ok gri muṭ ch'inem dāl*.—T10187².

m'ewa Lt. fruit.—Prs.

U *muy'ak*; K *mui* beard.—Prob. < Prs. *mu:y* hair.

miz/s table.—*Ia mai miz*.—Prs.

miz'ok B mouse.—From Kamdeshi (Kt.) *muzuk*; T10258.

— *miz'og'-ançar* thistle.

B *mizāṭ'ok* cat.—*Miz(ok) + ?*

S **mužustī* (*muṣ^o*) leg bone.—Kh. < **madhya + asthi*.

S *muž-ik* (*muž-*) to play a game.—*Auzul* (q.v.) *m^o*. — From Kamdeshi (Kt.) *miz-*; cf. T10298.

N

ne LSI not.—*N'e asta*; S *n'eona gr'abashta prusht* "than-nothing something(?) is better".—T6906 (or 7035?).

ni¹⁻ to go out; to come out.—Pres. S *n'im dia*; S *astru niu* tears will come up. Pret. I *niau*; Lt. *niao*. Pret. II *ni'ala*; S *niyala*. Infin. *nik* (cf. *goš-nik*).—Cf. T7288, but cf. also 7551 (*ni:ya:te*).

ni²⁻ to take out, away.—Pres. S *nin day* they carry; W *abi niya dai* you carry off. Pret. S *niao*: he finished, brought to; 3 pl. S *anian* they carried off. Pret. II

n'ielā.—T6966.
n'ačur; A *očə*; LSI *na:tčur*; Lt. *natšor*; S *n'a:tusj(ʔ)*; B, U *na:st* nose.—Dem. B *nast'uryek*.—T7031^{1,6}.
 — *n'ačur-gřāñ* nostril.
ni(ŋ)g- to wash.—Imper. 2 sg. Mar. *nigi*; 2 pl. *n'ijga*. Pres. *baz'a/čoub'eu n'igim dāi* I wash my hands/clothes; 3 sg. *niŋgil-e* (if) he will wash (§96). Pret. I *an'igis*. Pret. II *niŋgila*. Absol. *niŋgi*.—*Niŋg-* is a phonetical variant of *nig-*. Cf. Kh. *nig-*; T7167.
 Mar *nagaur*, n. of a month; cf. Names of Months.
 L *no-hai* above.
nahaq'en shinbone.—Cf. Kt. *naq'en*, and also Phal. *de:oni*; Dam. *qani*, cf. T6128.—But *na(ha)-* remains unexplained.
nhok; K, L, Sw. *no-a-*; S *nōa*; Lt. *nora* new.—S *n'ōa diā* New Moon.—T6983.—Also the rising tone of Kh. *nōy* points to an unexplained h.
nah'alyat wild, barbarous man (Hi. *jangali*; *a:dmi-*).—With secondary h < **na:lat*; cf. Osset. *nal'at* cursed; impudent; vulgar people; Waz. Psht. *no:lat* pig; brute; Orm. k. *na:lat* pig; all < Ar. *la'nat* curse.
Nhoj, v. Mythol. Names.—T7039.
nehř'un; S *nethan* (for **nelh-*?), *honik* wedding.—N^o *k'arem*.—T7543.
n'ij-em to take off clothes.—Cf.

Kh. *nižik*; cf. T7324.
 S *no:k no*.
nuk mill race.—Žontrane *nuk*.—T7083.
 S *nikhetuno* (or *ono*?), in **čimber jenjere prou n^o* "iron chains fixed my legs."
n'ela, loc. *nel'a una*, B; U *nir'a* summer; Mar. *nella* 9th month (q.v.). — T7193 (*nida:gha*), but Kal. *l/r* < d?
n'ila U; *nili* S blue.—T7563.
 — *n^o-kuřaw'aŋi* puttees worn by returning warriors (Kt. *nyile-pařewo*).—Cf. *kuřaw'ati* (**oŋi*?).
nil'ā(h); B, U *nilā*; Lt. *nila* forehead.—T10970².
nom; Lt. *hōm(!)* name.—T7067.
 S *nom-* to descend, come down(?). — *A nomis* (XX, 27) I came down (from the pastures), but W *anomis* it(?) has bent/turned towards; S *nomikas* "I descend from the pastures" (but prob. infin. gen.).—Cf. T6956.
 S *namer* a tree with sweet-smelling blossoms.—Kh. id. mistletoe.—T6963.
 — S **namer-učou*, v. Names of Months.
 S *niamat* crops.—Neomadan *hadia* for the crops.—Prs. *ni^omat* riches, etc.
n'ana father's or mother's sister (used in addressing).—Cf. T7059.
 — *nan'aa bh'eru* aunt's husband.
nin- S to take out.—Absol. *niniāi* (Hi. *nikal dea*); S **deharas prusř* *alau niniai* having taken out the

dehar's gold *alau* (of unknown meaning).—T7332.
n'iu, loc. *n'iluna*; U *nir* buttermilk. — N^o *k'arem*; n^o *k'arikas h'atya m'oni* (q.v.).—T7545.
nō; U *no*, etc., nine.—§52; T6984.
nōř, loc. *nōřuna*; LSI *nūro:na* below; under.—Phau *nāř(una)* below the earth.—T7187.
 — *nōr-wat* (for **nōř-*) lower mill-stone.
n'anguř; A^o *g'užak*; U *oži:k*; K, L, Sw. *oziak* nail (of finger or toe).—T6914. Cf., for suffix, Pash. *kuř. nakucik*.
 S *n'e:rik*, *n'e:ek* (**n'eřik*?) wooden scoop for grain.
nar-křuku; U *birā-kakaw'ak* cock.—T3208; for *nar-* T6970; for U cf. *bira* and *kaka:wak*.
n'iray hammer(?), S *nerang* Bashgali dagger (Kh. *nirang*).
 S *nirwazi* soma(!?).
 S **nařin* (XX, 9 *nařen*, *na(h)in*); Lt. *nał* key.—Lt. *nał kári!* lock! *nał umrai!* unlock!—Cf. T7047 (*na:đi*: stalk, tube)?
nis- U to sit down.—Imper. *tu nis'i!* *h'anduna nis'ik!* let us sit down in the temple! Pres. *nis'im*, etc., (§70); U *a:nis'im de:ra*. Pret. I *nis'a*, etc., (§82); U *nisi'a*; S *nisaw-e* when he sat down (§99). Pret. II *nis'una*; S *nes'oona* he settled down. Perf. 'a *aya nis'i asum* I am sitting here. Absol. *nis'i S*.—Caus. Pres. *a tai nis'em*; Pret. I *a tai anis'es*. Pret. II *nis'alya*. Absol. *nis'āi*.—T7467.
 — U *nis'ou* chair; stool.
 S *na:as'i:r* cylindrical, wooden powder-horn, worn around the shoulder.
nasiy'at advise.—'Aye *čh'ulas n^o k'ariu dāi* the mother gives advice to her daughter.—Prs.
nař- to die.—Imper. LSI *na:ři*. Pres. *n'ařim dāi*; K, Sw. *a na:řim diya*; 2 pl. W *abi nasha dai*. Pret. I *se muč an'ařeu*; U *an'a:řir* he died; L *anashis deh(!)* I died. Pret. II *n'ařta*; L *nařta(?)*. Perf. *muč n'aři asou* the man has died, is dead. Pluperf. LSI *na:ři a:řis*. Infin. *n'ařik*; S *n'a:ř* to die; death.—Caus. Imper. *tupek gri nař'āi!* Pres. *a ř'ama muč nař'em*. Absol. LSI *nařa-i*.—T7027; 7087.—Cf. *nařta*.
niř'an sign; memorial.—Prs.
n'ařta dead.—N^o *ařton h'atya* for the sake of the dead (Hi. *mar giō ke va:ste*).—Cf. *nař-*.
 — *nařta-j'ire* burial feast.—Cf. *žeri*.
na(č)! U; Mar. *nat* dance.—*Nař karem*; *čoub'eu prusř l'ei samb'ies* *nař-g'arika par'ik* put on a nice dress, we are going to the dance! LSI *nař-ka:rik* to dance.—T7580.
 S **nař-* to dance.—Pres. 3 pl. *n'a:řin-dei*.
naw'ou(-ōu), gen. *naw'alas*; S *nevala*; U *naw'a:r*; K, Sw. *na:dar* (with original Ar. *dal* for *waw*?) grandson; descendant.—*Mai naw'ala kit'ep*.—T6954.

S *nev'ek-i/ai* (in hymn) under.
S, W *niwas?*—Cf. XX, 16.
niw'e(:)š- U to write. — Pres.
niw'ešim dāi; U *a: niw'e:šim*
dī:ra; 3 sg. S *niwešou*. Pret. I U
a: niw'e:šis.—Ir., cf. T7220.
S *nija* (for **niya* or **nija?*) dry.
ny'o(:)yak B, U navel; umbilical
cord.—T7062.
naz'i Lt. dirty.—Cf. Kh. *nayz'i*.
— S *nazi-gusti* dirty; Lt. *nazgusti*
ugly.

P

U *pa* but; on the other hand.—
Hi:se o:n gha:na, i:seka o:n pa
alu:yak this one's house is big,
but that one's house is small; *e:k*
gro:m i:seka; *e:k gro:m pa*
ware:gin one village belongs to
that one, but one belongs to the
other one.
pai, pl. *p'ayani*, S, U, Mar., Lt, LSI
goat.—Pl. S *paian*.—Kh.
— *pai-b'i* semen of he-goat (Prs.
tuxm-i buz).
pe/a if, etc.; conditional particle
(§95).—LSI *dya:pa*: I would
have made.
pi from (§50).
pi- U, etc., to drink; to suck.—
Imper. Lt. *pi*. Pres. *pim dāi*; *tu uk*
pis, etc. (§71); U *u:k pi:m de:ra*;
a:bi u:k pi:mis de:ra; K, L *a pim*
deh (Sw. *diya*). Pret. I *a 'uk*
'awis Lt.; B, LSI *ap'is*; U *u:k*
ap'i:is. Perf. *p'iy-am*. Pluperf.

p'i-āis. Verbal adj. *-piy'alak* (cf.
ug-p'o).—Caus. *pi'em* I make s.b.
drink.—T8209.
po footprint.—S *salim poya* "left(?)
footprints".—Kh. *poh*, cf. T7747
(but why *-h?*).
poi tendon; hamstring; Lt. skin.—
Kh.; 7748, but perhaps rather <
Prs.—Cf. *bis-poi*.
p'abus red Kafir shoes; "Engl."
pubboos (O'Brien).—Kh. prob. <
Prs. *pa:po:š*.
p'ucas glacier.
— *p'o- gřđ* crevasse.—Cf. *gřāy*.
pač- S to be cooked; to ripen.—
Pres. *pačou* it will ripen. Past
Ptc. *p'ačila*; Lt. *patshila-lē*
cooked; ripe. S (Perf.?) **pačise*
(the barley) has ripened.—Caus.
Pres. *a'u pač'im*; U *pač'a'im*;
a:bi pač'a'imis de:ra. Pret. I
apač'is.—T7654; cf. 8028.
U *pi:č* cream.—T8154.
S **pučhi* (male) organ, cf. *lei-putchi*.
—Cf. Kh. *puč(h)* penis; T8249.
S **pačeu* (*patcheow*) polo-stick;
petcheiw muzhi polo.—Kt. *pač'ē*.
Possibly somehow derived from
T7627?
peč'i heat.—Kh.; T7641.
poč purple; violet.
pačh feather.—Cf. Kh. *poč(h)*;
T7627.
S **pačhek* (*batchek*) side.—Cf.
T7627.
pačh'lak sparrow; S *potchiyak*; LSI
pačh'iyek; Lt. *pachenk* bird.—
T7636.
— W *pachheyak-thum* (XX, 26)

the smoke raised to scare off
birds (from fields).
pačh'e(:)fik U butterfly.—T7627.
pad- to break wind.—P'adam *dāi*;
pad'al dāi I break wind (§73);
pad'alya hy'u dāi "flatus is
coming".—T7933.
paid'a appeared; created; born.—
Lt. *tshik tu faidā kāy asas* Thou
hast created all.—Prs.
W *paghaw* separate, exclusive (pas-
ture); S *poghala* separated from
(but also said to be the name of a
pasture) (XX, 17).
pag-n'āř B sole of the foot.—Cf.
Lt. *pogroin dē!* stamp (for
**pognoir?*).—*Pag, cf. Kh. *pog*;
T7766 + *nāř*.
pagiz'a; S *pazigah* clean.—Kh. <
Prs.
pah'alu side.—Prs.
pahlaw'an hero.—Prs.
S *pah'ar* on the other side of the
river; S *pahra* there.—Cf. Kh.
phar on the other side; T8100.—
Cf. also *pairen*.
Lt. **pajom-*, v. *pež'em-*.
p'al-im S to fall.—Pres. S *p'a:lim*
dai; *ek ižni'ari p'aleu*. Pret. I *a*
ap'ales; *ek ižni'ari ap'alou*. Pret.
II S *s'aruna p'aluna* he jumped
into the lake.—T7722.
pal'a-(a)m W to flee; to escape.—
Pret. I *dušm'an jag'ai pal'as*
seeing the enemy I fled; 1 pl. W
abi palaeimi. Pret. II *pal'ana*.
Absol. *pal'ane*.—T7955.
pal'oi; U *olo*: fence; wall surround-
ing a goat-shed (Psht. *špol*).—

T8125.
pal'ou, loc. *ol'aluna*; S Mar. *olau*,
gen. S *olao-as*; U *ol'al* apple.—
T8034?—Cf. *tr'ii-walou*.
— *P'o-muř* apple tree.
S *pil-ik* to ascend.—Cf. *pilis* up
(litt. "I ascended"?).—Cf. Skt.
(Dhp.) *pel-* "gamane"?
S *pul* autumn festival at the gather-
ing of walnuts.—Cf. *pula?*
S *pula* bundle.—*Pula: bhoni* having
made a bundle.—T8349; Skt.
pu:l- to collect; gather.
S *puli* rotten; old.—Kh.; T8350.
Lt. *palitshe/ok* thin.
pil'ilyak; A *olik*; Lt. *olek*; U
phi:wil'ik ant.—T8201.
p'alim smooth.—Kh. < Ir.
pol'at steel.—Prs.
LSI, **peleř-* to turn, change (trans.).
—Perf. *a: kai tai mo:n ne*
pele:řai a:sam I have never dis-
obeyed (litt., turned away) your
word. Pret. I: S **goirak (goyak)*
peletao he turned (your eyes)
white.—Cf. T7968.
pan S a lie.—*Tu pan mō de!* S *mai*
pan mo de! do not tell (me) a lie;
tu pan dez dāi.—Prs. *řand*.
S *po:ndi(ak)* (XX, 21) food for the
road. (Kh. *pondi*); but W (ibid.)
(*pandiak* a bundle of wool.—
T7787.
W *pinga* (XX, 10) a small reddish
bird with high-pitched voice.—
Cf. T8147.
poñ; LSI *po:nř*, etc. (§52) five.—
T7655.—Cf. *dař-že-ponža*.
— *poñ-b'iři*; LSI *po:nř-* 100.—

The introduction of the vigesimal system in Dardic presupposes the giving up of numerals of the type Skt. *pañcaviṃśati* 25.

p'infī; U *phi:°* vulva.—T13837.

pon'ayak small trough in a water-mill, through which the grain passes from the bin to the mill-stones; "shoe".—T (in a letter) suggests derivation from 2302, skt. *upa:nah* shoe.

p'ij(ā); Lt. *pinda* cheese (Prs. *pani:r*); S *p(h)enda* cream(-cake).—*Piñ ze a'u* food given at the birth-ceremony. — T8168. — But K, L, Sw. *pāndr* cheese, prob. < Prs. *pani:r*.

— *Po-loh'ok* S, n. of a month (q.v.)

piñd'i stone platform built at the side of a mountain path for carriers to rest their burdens on. Such works of piety are common along the path leading from Rumbur to the Gangalvat Pass, and are named after the builders (v. Geogr. Names, *Taroka-p°*; *Žikolāe p°*). The corresponding Kt. words are *ništa* (**niš-tā*), *nišewe*.—Cf. also S **piñdī-waṭ* altar-stones above Sajjigor's altar in Rumbur.—Skt. *piñdika*: base or pedestal for the image of a deity; a bench for lying on; T8168.

piñd'or; B *°oryak* penis.—T8171.

piñd'uri S round; crowd; Lt. *pindūri* round.—*Caciris ia p°* this crowd was satisfied; *p° mastr'uk*; S *m°*

p° full moon; *ch'atak p° m°* half-moon; 14th day of a month; S *punduri maik* (**piñduri mñārik*) "white shirt buttons" (litt., "round bead").—T8171.

pra(u) gave, v. *de-*.

par last year.—*P° heman bo kirik prau* last winter much snow fell; *p° kau*; U *p° kal* last year.—T7907.

par- U to go.—Imper. 2 sg. *p'ari*; U *pa:re*; 2 pl. *p'ara*. Pres. *p'arim*, etc. (§70); *atra par'ik* let us go there; W *a chopo parem*; W *a param dei*; W *tu onje/chopo pares de*; W *se chopo paro*; W *shese onja parud* (sic!) he is going today; W *abi chopo parek*; W *abi chopo para-de*; W *teo chopo paren*; *shete-o onjo parin-dei*; S *barim dai* I depart; S *ah ne nisim-e*, *parim-a lei* Dill je *Pishawur* I shall not sit (here), I shall go to D. and P.; *uk prehāk p'ariu dāi* the water is streaming down; U *a: p'a:rim de:ra*. Pret. I *d'oš a/tu 'Arigič p'ara* yesterday I/you went to Orghoch; *doš 'abi A° par'omi*; S *parau* he went off; W *a para*; W *aso/e parou*; W *abi tre jun paromi*; W *abi dosh parale*; *sheteo dosh paron*; K *pa:ra* I went. Pret. II *g'ala* (q.v.) (S he went on), but also S *para-ole* fled away. Perf. *p'ay-am*; 3 sg. S *pay-a*. Pluperf. *p'ay-aes*. Absol. *pal*. Infin. *p'arik*.—T7914.

p'uri; U *p'o:ri* full.—N° *mastruk p'ura h'ola* nine months were

completed; Lt. *huluk udhéh* (**-ék*) *puri(?) na* to run in the heat is bad (litt., "not perfect"?).—T8330.

par'eč S sieve for cleaning flour.—T7882; but prob. < Ir., where **pari-waič-* is very widely attested. S *parčama* hair.—Prob. *Kh. < Prs. *preč'hona*; S *bratj'ona*, etc.; Mar; *prachona*; Lt. *pratshóno* butter. ghee.—Cf. T10378 (*mrakšana*)? *preh'āk*; S *°ank*; LSI *°ak* down (the valley, S); Lt. *prahākk* there(?).—Cf. *pren*.

prej'ei U wife's sister.—If correctly (or originally) "brother's wife", cf. T9660 (*bhra:turja:ya*); but in that case *p(h?)* in U points to borrowing from N. Kal.

U *par'i:k* scapula.—Cf. Kt., Ashk. id.

LSI *perkey-ak* to fell (a tree).—Kh. *pherk-* id.

S *prel/r-* *to stretch out.—*Baz'a prer/l'em* I touch (litt., I stretch out my arm towards?).—Cf. T9002.

prel'ik; Lt. *pra°* light (noun).—T8711.

paril'oi heaven (Prs. *behešt*).—*P° p'arun* they went to Paradise.—T7799g.

— *P°-šen* a constellation consisting of the four stars forming a quadrangle in the Ursus Maior (Kt. *Pfušt*).

S *prama* (XXII G) nicely(?).

p'urum cotton.—Kh.

pramuš-, v. *prazam-*.

S *pairen* (XX, 18) "across the river".—Cf. T8100?.

pren; W *prena(u)*, *prein(a)* (XXI, 3, 9); S *prehna* down, below.—Cf. *prehāk*.

S *pras* (corn) ripened and ready for cutting.—Cf. Kh. *prusk* corn (cut in armfuls)?

pras'u- B, W, U, Mar. to go to sleep.—Imper. Lt. *prašiy*; Mar. *prassui*. Pres. B *a: pras'uim dāi*; U *a: pras'u:im*; W *prasuim de*. Pret. I *'a rat pras'ua*; U *a: pras'ua*. Pret. II *pras'una*. Perf. *pras'ui 'au* he fell asleep. Infin. Lt. *prasuiik*.—T8845.

purs'an question.—Prs.

S *parištu* forester(?).—Poss. corruption of the Engl. word?

preš'em to roast.—T8988 (or, with *pr-* < *pl-*, 9030).

pr'isu flea.—T9029.

p'urus S, U male; man (from the age of 6 years); Lt. male; bridegroom.—T8289.

U *presp'el* perspiration.—T8898.

prušt U, LSI good; well.—*Š'iem moč p°* these men are good; *bo p°* very well; U *hi:seka g'ro:ra pru:št* his horse is good; U *pruz monđem* I grind well; *prušt nisi!* sit well! (Prs. *xu:b bišī*); Lt. *prush-kāri!* (in a prayer) *make it well!—Prob., with T8820 < Kh. *prušt* being in front.

— *p°-lei* good.—*Čoub'eu p°-lei samb'ies* you will put on good clothes.—Cf. *lei*.

S **prušten*, v.s.v. *saraz*.

B *pr'awač* rib.—Cf. Skt. *prapakṣa* the extremity of a wing?
 S *pr'avat-au* (in hymn) (a star) brightened.—Originally “was set in motion” > *rose; cf. T8788?
prazy'ar; S *ogar*; U *parezg'ar*.—Kh.; T8990.
prazm-; U *pra:muš-* to forget.—Imper. Lt. *mò práshmos!* Pres. *a pr'azəmam*. Pret. I *'a apr'azəmis*; U *pra:m'u:šis*.—T8730.
 S **p'uřak* (*p'orak*, *burjak*) basket made of bark.—T8253.
přě; loc. *př'ěuna*, B; LSI *prēh* (centre of) the palm of the hand; Lt. *peen?* *pilon* hand.—T8045.
přūl, loc. *př'ūuna*; Lt. *prón* leaf.—T7918.
přū² B grape-harvesting (festival, in Sept.—T8339. Cf. Names of Months, and Annual Festivals, s.v. *Ghōt*.
past low.—Kh. < Prs.
past'i Schomb. store-room; S *besti* “a big coffin made for rich persons”.—Kh. *pesti*; Kt. *pastimū* store-room; T8017.
po(:)st U skin, hide; upper lip.—*P'ostani žāč* fur (Kh. *zurč*).—Prs.
 — *p'oz-wrazan* bat.—Kh. *post-wr'azun*.
 S *pusti* posteen.—Prs.
pa(:)š- S, W, U to see.—Pres. *a č'opo tai p'ašim* (*dāi*); 2 pl. W *abi pasha dai*; K 1 pl. *abi pashimis diya*; U *a: tai pa:šim de:ra*. Pret. I *a m'imi ap'ašis* I saw you; *ispr'ap ap'ašis* I saw a dream; *'ia*

muč d'oš mai ap'ašeu; *'abi tai doš ap'ašimi*; 2 pl. *ap'ašili*; U *a: tai ap'a:šis*; K *a pashish* (sic!) *diya*; but cf. also LSI *a:wešu* he saw him (v. T, BSOS, VI, p. 539). Infin. *s'uri p'ašik ne bh'aam dāi* I cannot see the sun.—Caus. imper. 2 sg. *paš'āi!* show! Pres. *a tai eg ižnih'ari paš'im* I shall show you a thing; S *besheim* I shall show. Pret. I *paš'es*.—T8012; 8134.
paš U rib; flank.—T7948 (rather than 8118).
puš, S loc. *pushtuna*, generation.—Prs.
poš'aṭa hoof; toe.—*Indras poš'aṭ'ani* In's hooves.—Cf. Phal. *pa:š'ofo* < Skt. *pa:da-ša:kha:* toe, + *-ṭa*.
paš Lt. wool.—*Paš bič'uřim* I card wool.—Cf. Kh. *pošp* < Ir.; T7638.
peš dung.—T8139.
piš- to grind.—*Žōt p'išim*; Pret. I *ap'išis*.—T8142.
Puš'au (-*mar'aṭ*, *naṭ*) S the 1st day of the Chaumos.—V. Annual Festivals.
puš'ik (š?) B, U, S; *push* S (in hymns) flower; acc. to B = Kh. *siñjer ispr'u* (Eleagnus flower); S also “a small woollen ornament resembling a flower”.—*P^o ne Ji bič'h'eri* the flower does not yet open.—T8306; 14697.
pašn'i; B, U *pa(:)žn'i* heel.—T8124.
pišt B back; hillside (Kh. *dah'ar*); U *pi:št* spine.—*Ph'ar p'ištuna dr'aji 'asem* I have put the load

on my back; *pištāi* (XV A) on the hillside (cf. §47); *s'ūřā pištou š'aṭila* (III, 45, cf. III, 29, 75) he stuck behind (litt., from the back of) the dog; *du mastruk pištou* two months later; LSI *mimi pishō*; behind you; Lt. *pishto* behind (§§46; 50); *pištawo gr'ien* they will take it later; *pištou dāi* from behind (III, 44)—T8370, or 8371?
 — *pištyak* behind; S back.—*B'ahul p^o pai šiu* the constellation B. has gone behind (i.e., has been concealed; Hi. *pl:che a:ya:*); S *pishtiago* (**pištyak ou*) fell down.
 S **pat-* to believe.—Pres. *bat'im dai*.—Kh. *pit-*; Lhd. *pat-*; Cf. T8640.
pai S, LSI for the sake of.—Cf. §50.
 S *patakhidar* rifle.—Psht. *paṭa-xeda:r*.
potoři bark of a tree.—For *poř*; cf. Phal. *paṭṭara*, cf. T7700.
pu(:)tr B, U, Mar., Lt, LSI son; brother's son.—*Maṭ p'utra kit'ep* my son's book; *tai p'utr-ou*; *p'utras 'ay-es* the boy's mother; pl. *p'utrani*.—T8265.
putral-idh'on, v. Private Ceremonies.
 U *patiš'oi* river; LSI *patišoyani* from the well(?).—U *p^o b'o: 'u:k šl:r* there is much water in the river.
Patu'az-bhen, cf. Names of Months.
 U *paṭ-* to seize, grasp.—*Paṭ'a:im di:ra*. Cf. S **konja bata paṭ'ai* (*kondja bado bat'ai*) stop the rolling stones.

p'aṭi S scarf; belt worn over the coat.—T7700.—Cf. *paṭu-gř'ūřl*.
puṭ feather.—Prob. < Kt. **puṭ* (but only *paṭ'a*, with secondary suffix, has been recorded); cf. T7700; 7733.
 — *puṭ-aš'īwo* “having a feather in the mouth”, epithet of a dead hero.—With Kt. suffix *-wo*.
paṭu-gř'ūřl blanket in which a child-bearing woman is wrapped; Mar. *pataguri* carpet (*tappeto*).—Cf. *p'aṭi*; *gř'ūřl*.
paṭak- to creep (forwards or backwards).—Pres. 3 sg. *paṭ'akau dāi* (Kh. *kižib'ur-an*).
paṭ-mal tassel of white markhor hair.—Prob. a Kt. word.
paṭ'ari small juniper (Kt. *w'išfe*).
 S *paiva-gruah* shepherd boy.—Cf. *pai* goat (+ **-pa:*); *kuřak*.
 S *pawaš-*, in: *Deva, pavashik dai, deharas brusht* (**prušt*) *alav niniai* “O God, we are **pawaš-ing*, having taken out the seer's good *alau* (v.s.v. *nin-*)”.—Poss. “to skin”, cf. Schomb., p. 75, *pawazhow* hereditary skinner of sacrificial goats.
pež'em-im to entrust; Lt. *pajóm-* to give.—Lt. *a pajómis* (*dáy*) I gave (had given).—Kh. < Ir. (BSOS, VIII, p. 663).

PH

phau, loc. *ph'auma*; Lt. *pào*; U *pha:u* earth; dust; ground.—

- Phau n'əřuna dur k'ari* build a house below the earth.—Cf. Dam. *pho*-, etc.; cf. T8019? But the phonetical development is not clear.
- *phau-nuři* (*-nəři?) underground foundation wall.
- S phi* wooden spade.—Kh.; T13839.
- phu(:)č*- U; W, K, L, Sw. *pooch(h)*- to ask.—Imper. Lt. *putshi*. Pres. U *a: ph'u:čim di:ra*; K *poochhem diya*; L, Sw. *poochhim*; W *tu poocha* you will ask(?). Pret. I U *a: aph'u:čis*; 3 sg. LSI *aphu:čō*. Absol. *ph'uči*.—Cf. S **thom phuč'au dāi* (tom-puch'aw dei) "ask the bow question" (prob., "he is asking the bow", i.e. he takes an augury from the bow. A similar custom is known from the Katis).—T8352.
- phaug'i* thin; lean; Lt. *phaugina* hard; thin (lean) (poss. a Pret. II from a denominative verb?).—*Pho asou*.—T9064.
- p(h)ik* to wink.—*Eč p(h)ik'āl dāi* my eye is winking, (§73).
- phok* loose.—*Phok karem dāi* I loosen.—T9082.
- LSI *phakhm* sens(ible).—Prs. *fahm*. *ph'akir* fakeer.—Prs.
- phal-* to extinguish.—Lt. *lūtsh phaláy!* blow out the candle! *Ang'ar phal'a-is* I extinguished the fire (Hi., intrans., *bhoj giya*:).—T13822.
- ph'alak* grain.—*Pho rit'aikas h'atya* for sowing grain; *pho pon'ayak* (q.v.) *prau*.—T9051.
- S *pho-niwan* sieve for sifting grain.
- phal'ik* single grain (Kh. *pholok*); B(S) offspring.
- W *phelanki* somebody.—Prs.
- phon* S; U, K, Sw. *phan*; L *phant* road.—*Ph'onduna g'ala*.—Cf. Kh. *pōn* (without trace of aspiration).; T7785.
- S *pon-wao* road-protector.—T7783.—Cf. also S **phon-kost* (bong'ost) traveller, v.s.v. *kas*. *ph'enu* foam; scum.—Kh. id.; T9108.
- S **phan(d-)* (phan) box for storing grain (Kh. *kaš*).—*Phandi kari* put it in the box.—T9440.
- phanč'erik* small, red wasp.—Cf., in spite of *ph*, T8047?
- U *phančus'i:na* khaki-coloured.—Cf., in spite of *ph*, T8051?
- phar* Lt; U *bhar*; K, L, Sw. *ba:r* burden; load (R also "the meat of one goat").—Cf. Kh. *bár*; T9459.
- phar'em* to load.—Absol. S *pharai*.—T9463.
- phur* peak.—*Son phur*.—Kh.
- phir'ani* shirt; Mar. Lt. *piran* shirt; waistcoat.—Prs.
- phřa* flag; banderole; streamer.—Cf. T7726.
- *phřa-guṇḍik* banderole hung up on the Shingmou by a returning hero.
- phoř'i*; U *buř'i*; K *buřhi*; L, Sw. *buř(h)i* birch-tree.—Cf. (not < !) Kh. *buři*; T9570.
- S **ph'ořyak* (b'urjak; p'orek)

- bark basket.
- U *ph'i:sta* penis.
- phaš* net, snare.—Kh. id.; cf. T8133; 13813 (but *sp* > Kal. *ph* is doubtful).
- ph'ušak* LSI; Lt. *puo* cat.—Kh. *puši*, etc.
- *pho-g'uřak* kitten.
- phuš-* to blow out.—Lt. *phushe!* blow! *pūshi* sigh, *ang'ar ph'ušim*.—Cf. T9102, **phu:t*, etc.?
- ph'afo*, in *pho g'ala* (III, 4) was hurt, wounded (?Hi. *coř ki*); cf. *ph'ato* (II, 6).—Cf. Kh. *phat* broken; cf. T9048?
- LSI *phoř* husks.—Kh. id.; cf. T13857/8 (*sphuř-* to burst, split)?
- U *phawal'ak* spider.—Cf. *upal'ak*.
- ph'až-im* to divide.—Pret. I 2 sg. *aph'ažl*. Pret. II *ph'ažila*. Absol. *ph'aži*; LSI *pha:žl*.—Cf. Kh. *báž-*; T9360.
- phuž-b'ati* big bunches of flowers and leaves fastened to a stick and carried about during the *čhir-pik* (q.v.) ceremony.
- R
- ra*, loc. *r'aua*; K, Sw. *rah*; U *orak* deodar.—Kh. *roy*; T10826 (but note Kal. *a!*)
- *ra-čidiš* W deodar cone.
- *ra-f'au* (deodar) forest.—Cf. Kt. *fu-zyul*.
- *L ra-mut* deodar; LSI *ra-muř* (deodar) beam.
- ra-* to bark.—*Šuřa r'ayu dāi*. Pret.
- 3 sg. *ar'au*.—Cf. Kh. Dam. *ra(y)-*; T10714.
- LSI *rai* wish.—Prs.
- LSI *rau* like (§50).
- roi*, gen. *r'oyas*, village watchman, appointed to guard grapes and walnuts from being picked before the lawful time (Kt. *urə*).—< Skit. *rodha*, *odhin* checking; obstructing; preventing? Borrowing < Kh. *roi* man; servant (T10860) would not explain the Kt. form.
- ru¹* face; front; LSI *ru:na* before (§50).—*R'uhou dāi* from the front.—Prs.
- ru²* soul.—Prs. *ru:h*.
- r'ua* S, Lt.; LSI *ru:wa* (not with T10576, *ra:wa*) silver; money.—T10805.
- S *rua-khrui* silver jug.—Cf. *khř'uři*.
- ruc* bunch of grapes.—T4172?
- S **rič'iki* very thin bread eaten with ghee and walnuts.
- rič(h-?)*; U *arhi:č* excrement.—T10731.
- r'ic-im* to stool.—Denom. of *rič*.
- rah'i* starting; getting off.—*R^o ha! a r^o him*.—Prs.
- raj'uk* S, Lt, LSI rope.—*A r^o grhep diem* I shall make a knot on the rope; S *boneik raj'uk* to tie (a cord) round a child.—T10582.
- ru'ak* moss; green scum (Kh. *r'ondaku*; Kt. *riw'uc*).—Cf. Phal. *raw'o:k*; cf. T10642, **rava* piece; little lump??
- ruk-loř'oni* mirror.—Prs. *ruř* + ?

B *rikh'ini* Mar.; U *irith'i:ni* temple (Mar.: sala delle ceremonie); W *rikhina* (XXI, b, 20) Jeshtak's temple.—Phonetically this word recalls Kh. *rath'eni* "(royal) kitchen", and in this sense it might possibly have been applied to Jeshtak's house.

— W *rikhina-bad* (XXI, b 20) *temple-stone?

ram chewing the cud.

r'ama a kind of maple(?).—T10627.

rom herd of cows; S *r'āmuna* in a crowd.—Kh. id.; with T10632 < Skt. *rambha* lowing, roaring, or < Ir. cf. Prs. *rame*?

L *rei-merai* leopard.—Kh. **roi-marai* "man-killer"?

r'ōřa; U **rū:ř'a* female oorial; U **rū:ř-meř* male oorial.—T10864.

U *rāus*; LSI *ro:uz*; S, K *ron*; L *ronwa* musk-deer.

S **r'u:iniš* compensation from adulterer to injured husband.

r'onz-am (*dāi*) to shiver.—Kh. < Ir. *rañ* colour.—Prs.

rupaya rupee.—A *tasa močas ek ro dem*.—Hi.

r'asum ceremony.—Prs.

roř pleasure (Prs. *xuř*).—*Roř paš'ai!* be pleased!—T10831.

Lt. *rořondu* apple.

S **rořti dewas* (in hymn) "O great Dev (=Mahandev)".—Prob., "O light of God".—Kh. *rořti* light < Ir.

rař soot.

roř anger.—*Doř mai roř hawou* yesterday I got angry.—T10856.

S **rīřt* slopy hills; rocks and sands.

—Cf. Kh. *rīřt* corniced road; parri; cf. T10748; but Kh. *reřt* avalanche; T10823. V. Belvalkar Felicitation Vol., p. 95.

rat, loc. *r'atuna*, B, K, L, Sw.; U *ar'a:t* night.—*Rat hau* night fell; *r'ato* at night.—T10702.

— *rat-par'āři* a nocturnal insect, moth(?).

— *rat/d-waj'ēyak*, o'lek bat.—Prob. for **wačhiyak*, cf. *pačhiak*.

rit- to pour out; to sow.—Imper. 2 sg. *ug rit'ai* (Hi. *pa:ni bartan mē đā:lo*). Pres. 'a *ug rit'em*. Pret. I *arit'es*. Infin., gen. *rit'a ikas*.—T10729.

W *reř* footpath.

r'uži witch; ogress (Kt. *đānik*).

r'ažmuk bean.—T10685.

S

s'aa; U *sā:ř* railing; bannisters.

se he; that (§58).—T12815.

si-; U *si:m-* to sew.—Imper. 2 sg.

Lt. *sī!* Pres. *sim dāi*; *s'iu dāi*;

U *s'i:mim* (*de:ra*). Pret. I *as'is*; U

as'i:mis. Infin. Lt. *sisik* (!)—

T13444; with U cf. Pj. *si:m-ŋa*?

siu B, loc. *s'iluna*, W, B *selo*; Lt.

sul (sic!); U *ser*; K, L, Sw. *ser*

bridge.—*S'iu ř'ial-e?* is there a

bridge? Pl. *sō ř'ian-e?* Lt. *gau*

(**ghau*) *sue řhū ā nē?* is there a

bridge over the river?—T13585.

— *siu-dar* bridge-plank.

sab'ak lesson.—*Sō dem*; *sō-diyou*

teacher.—Prs.

sac'ūr boiled buttermilk, a kind of cheese (Kh. *šup'inak*); W *sacho* (XX, 12) boiled milk mixed with sour milk.—Kt. *scyū*; T13047.

S **suču* unit of value, 20s. being the average bride-price.

s'ičin S; W *sochun* Eleagnus (Prs. *una:b*).—*Sō ta ghamburi*.—Cf. Kh. *šu/injur* < Ir., cf. Prs. *šinjit*, etc. (BSOS, VIII, p. 669). But the phonol. development of Kal. **šinjil* > **si(n)jin* is not clear.

— *sō-uřik* Eleagnus flower.

sac'ūr spider.—Cf. Kt. *ščung*.

S *sadu* cup; bowl(?).

s'uda S, Lt, LSI male babe; boy up to 6 years.—*Sō g'ađa h'awo* the boy grew; *sud'aas piřtou dāi* from behind the boy.—Cf. Skt. (AV) *su-vrdha* growing well?

— *sō-uřaw'ou* midwife; woman who first lifts up the child (cf. Germ. *Hebamme*). There was said to be no corresponding Kt. word.—Cf. *uřt-*.

S *sadağ jyoshi* a festival celebrated four days after the Joshi.—Cf. Prs. **šadiq* sincere; *šadaqa* alms, etc.?

S, K, Sw. *saf* all.—Kh.

soh'ola S large basket (with pointed bottom) made of willow twigs; L *saora* big basket, Sw. small basket.—Cf. *saw'eu*.

Lt *sahant* week; *du sō* fortnight.—For **satah(a)n* < **sapta:ha:ni*, cf. T13161?

suh'ari iron wheel in the mill (Kh. ? *čal*).

S **sal* (?), in *asalai* "went to their party"; *sal'agis* "(the stars) moved"; *salim poya* "footprints".

sal'a consultation; advise.—Prs.

S *sol'eī* goatskin bag.

su'al S prayer; religious ceremony.

—Prs.

se-m'i that very (§60).

sum a big stone at Mahandeu's altar (Prs. *sang-i kala:n kat-i Mahande:u*).

sum with (§50).—T13173.

samb'i- S, Lt; U *sami-* to put on clothes.—Imper. 2 sg. (*čoub'eu pruřt-lei*) *samb'ies* you must put on (nice clothes)=S, Lt.; 2 pl. LSI *sambiyei*. Pres. *čoub'ea samb'iem*; U *sam'i:m*. Pret. II(?) S *sambi-uni*. Absol. S **uřti*, *čeobeu sambi, kahun deo, rahi-a* get up, having dressed, put on shoes, and start. Infin. *samy'ek*. Noun of agency S *samb'iak* "making one wear".—T13027.

s'umba ramrod of a gun.—Cf. T13495; but rather < Prs. *sum(b)a* id., which may be the source of all the IA words mentioned.

S *sumbal'ak* (in hymn) man; husband.—Skt. **sampa:la*??

sam'ani a small shrub resembling heather, with stiff, straight twigs, growing in the high mountain-valleys (Kt. *guzār-(y)ūs*); W *sumani* (=Kh.) Ephedra.—Cf. T13492.

sam'andar-dary'ah sea; ocean.—
Hi.—Prs.
s'oman-diy'ak dragon-fly.—Prob.
with noun of agency *-diyak*.
sen, loc. *s'enduna*, the part above
ground of a foundation-wall of
a house.—Cf. T12913, *sam̐dhi*,
junction; place of connection or
contact.
sun, loc. *s'onuna*; B, W, U *son*; Lt.
sònn mountain pasture; high hill.
—*Te muč s'ununa asen* the men
are in the hills; Lt. *sún prau* East
“(the sun) struck the hill”?.—
T13340.
sonač'i; U *sunach'i* snow-pheasant
(Kh. *totiru*; Kt. *ar'üst*).—Cf. Skt.
suvarṇa:kṣa golden-eyed.
L, Sw. *sandali* chair; stool.—Prs.
sañ protruding beam in a house-
wall; S *sanj* the lower and middle
sanjer beneath the posts.—Kh.
sanj floor-plank; Skt. **sañja*, cf.
sañjana attaching; fastening.
sanj'au bower; S grape yards.
S *sanj'er* roof-plank.—Kh. *senj'ir*.
V. *sañ*.
s'ũrã; LSI *sũ:ra*; S *s'ũa*; Lt. *soa*
gold.—T13519.
S **sangači* (or **sau-?*) small coat
made of woollen cloth.
sangaw'ir B otter.—Cf. Kh.
sangaw'i; Pash. *sanla'u*, cor-
rupted from Prs. *saga:bi*.
sangha- U; LSI *sanga-* to hear.—
Imper. Lt. *saugās!* Pres. *a*
sangh'aam dāi; U *sangh'a:im*
dī:ra; LSI (§71). Pret. I *a*
sangh'a:es; U *o'a:is*; 2 pl.

sangh'a iliy-e? did you hear?
LSI (§80).—Cf. Kt. *sāga:-*;
T12842.
sapr- S, W, U, LSI to find; to get.—
Pres. *sapr'im*; LSI *oem*; U *o'a:im*.
Pret. I *a hāš sapr'es* I found/got a
horse (Hi. *ham ne mela:*); S, LSI
sapr'es I found him; W *a phon ek*
rupaya sapres I found a rupee on
the road. Pret. II *sapr'alya*; cf. W
phelanki sepraleya-(?) somebody
did find (Kh. *larđu*). Perf. W
sapray-am-o; W *ne sepray-am*; W
tu phonen sapray-ase? have you
found the way? Absol. *sapr'ay-o*.
—T12950a.
sar, loc. *s'aruna*, S lake; pool.—
Cf. Kh., Phal. id.; T13254.
sar'i- to assemble; to get together.
—Pres. *muč kuřa h'awen*, *sar'ien*
the men will get together, will
assemble (Hi. *mardum jama*
ho-gya:, *ek jaga: jama ho ja:te*);
sarien dāi. Absol. *sariāi*. Infin.
sari'ek assembling; marriage
ceremony.—T12995.
s'u(:)ri S, U, LSI, K, L, Sw. sun.—
S^o *dig w'eu*; S *suri-dik-veo* early
morning (cf. s.v. *sun*); S *s^o-*
dranik/biyotie gehn towards sun-
rise/sunset.—T13574*.
— *s'uirak* sunshine; B *s'u:ryak*
sun.
sar-yor'ak wooden pin for fastening
yoke to plough-beam.—Cf. Yd.
sar-ya:ř id. (< *Kh.); Kh. *k'alī*
peg; *istor-y'alī* pin for fastening
neckropes to yoke (of a horse).
sarah'at loc. *o:tuna*, hill-pastures;

borderland.—Prs.
s'irā B, U; K, L, Sw. *si-ura* wind;
Lt. *sina* air.—*S'irā dyel dāi*
(*dyālī*) the wind is blowing (will
blow); S^o *tram'ona k'areu dāi* the
wind makes me shiver.—T13249?
— B *sir'āryak* wind (demin.).
— *sir'ā-b'ai* rushing sound of the
wind; sough.
Lt. *saripā* present; reward.—Prs.
šarfa gain; profit.
s'aras S; Schomb. *saruz* juniper;
thuja; Schomb. (p. 172) *saruzan*
bunch of junipers.—S^o *d'ita* he
fetched the juniper; S *saras det!*—
Also the name of a ceremony, cf.
šiš-khur-saras. V. also *S^o-četr*
(Geograph. Names).—Cf. Kh.
sar'uz; Kt. *ser'ec*; T13256.
— **saras-uča-u-khen* (Schomb.
p. 175) *Sarsucha:i:ken* “Height of
Purification”, litt. “the time for
the S^o festival”.
— S *saras-brušt'eni* (*pr^o?) a
basket for flower or grain.
— *s'araz-dieu* fetching juniper
for a ceremony.—S^o-d^o *k'arik*;
s^o-d^o hola.
— S *sarus-dik* ceremony of
planting a S^o; *saras-di-k'en* “a
fire-place and a stone at Batrik”
(litt., “the time for planting a
S^o”?).
— *s'araz-d'ituna* n. of a ceremony
taking place on the 20th day
after the birth.—Cf. Private Cere-
monies (*suda-waz'aik*).
— *s'araz-dy'enik* sprinkling milk
with juniper twigs on Mahandeu's

altar during the Joshi.
— *sar'az-gr'ũra* greyish green;
khaki-coloured.—Cf. S *saras-*
gra:n pai “a greenish coloured
goat”.—*Gř'ũra* < Prs. *gu:n(a)*.
— S *saras-kuru* alms.
— S **saraz-s'ari* (*saras'ari*) intro-
ductory festival, ten days in
advance of the Chaumos.—Cf.
Prs. *sar* beginning?
sust defeated.—Prs.
sastr avalanche.—T13884.
— W *sastra-wat* (XX, 25)
glacier.
sast'erak; U *o:ra* roof-plank.—
T13042 (or 13883?).
suš, loc. *s'ušuna*; S, U *suž'i:k*
needle.—T13551.
sa(:)t B, U, LSI, K, L, SW.; *so:t* K¹
7.—S, Mar. *sat bas* a week.—
T13139.
— W *sat-krehn* seven-eared (pot).
ston (*iston?) udder.—T13666.
Lt. *stra* stars(?).—In Prayer: *stra*
suri mastruk mōtshe de!
sutr; U *su:tr* thread.—T13561.
str'žak female.—S^o *hāš* mare.—
T13736.—Cf. *istriža*.
sath- to stop (intrans.).—*B'ašik*
sath'iou/sath'is the rain will stop/
stopped. Pret. II *sath'ina*.—
T13053.
saw'eu, loc. *o:w'eluma*, small flat
basket (S for keeping bread; a
measure, 20 seers — Kh. *belu*).—
Early lw. < Ir., cf. Yd. *savdē*;
Prs. *safad*, etc.—V. *soh'ola*.
— S *saw'elik* small, flat basket for
picking berries.

suw'ar prosperity. — *Maly'ana* *h'atya s° k'ari!* make prosperity for the cattle!—Cf. Kt. id.; T13478.

sawaš- (*-až-) to kiss.—*A s° him* (**sawaš'im?*) I shall kiss; LSI *sawa:jou* he kissed.—Connection with Kt. *supč-* (T12946 < **sam-prñc-*) seems probable, but is phonetically difficult to establish.

sauz- to keep green.—*Gurzh'en* *sauz'alya* he kept the garden green.—Kh. < Prs.

Š

ša arrow, v. *šāš*.

S šeo "woven stuff" (?), v. *gakau*.—Poss. for **čeo*.

ši- to be; to exist (inanimate subject).—Pres. (§65). Pret. I (§67). Pret. II (§87). Condit. *š'ial (h)ou*; pl. *š'ian hoū*. Condit. Pret. (?) *š'ial hōla* (§95, II, b). Absol. *ši* is used also as a hypothetical particle; *khur ši čhi ši'al-e* (II, 16) if the foot may have been broken.—T12605.

š'ia this (§58).—Lt. *shei krómna* therefore.—The origin of *š-* is uncertain. IE**k'ī-* this seems only to have left traces in Ir. (Orm., cf. IIFL, I, p. 408, s.v. *ša:n*).

šiu S; *šel U* spear.—T12466.

— *šiu-gor* spear-shaft.

šu(:) B, U hedgehog.—T12766².

š'učl S; U, S, Schomb. *s'u:či* fairy.—

š'učan sum with the fairies; *š'učl že war'oti jag'ai bih'un* having seen fairies and elves they got afraid (Hi. *paria:n-log ko dekha:, dherta:*).—Cf. Kt. Waig. *su:či*; T13514 (**suwatsika:*), but on account of the *č* rather T12510 (*šucika:* n. of an Apsaras). Early tatsama, with retention of *-č-*, and *s-č* > *š-č* (§31).—Cf. Mythol. Names.

LSI *ša:dar* servant.—Kh.

š'igou B, loc. *ogoluna*; S **šegalu*; U *š'igar* sand.—T13386.

S **šag'ai* (for **šangari?*) chain on women's dress.—Cf. T12580. Cf. also Kanauri *šangliṅ*; Kurku *sakaḍi* < IA.

šah S king; W, LSI pl. *šavau* king; mehtar (of Chitral).—Prs.

— *šah-g'uṛuk*; S **rak* (Chitrali) prince (Kh. *mehtar-jau S*); Lt. *shah-gúrok* king.

— *šah-z'ada* (grown-up) prince; *š'ah-z'adi* princess.—Prs.

LSI *šihē*; S **šiehm*; W *sh-hen* thus (§60).

š'ahar, loc. *oruna*, town.—*Šah'arani* *muč* a townsman.—Prs.

šak vegetable.—Kh. *šax*.—T12370.

**šok*, in *šok-ačh'inou*; S *chāk chinik* a ceremony at the end ("breaking") of the mourning.—Kh. *šoy*; T12619.

š'ukri naked (woman).—Ancient fem.; T12506.

šukh'a jacket; chogha.—Cf. Kh. etc.

S **šekh'ek* (*shekhek*, *shok'erk*) powder-horn.—Kh. < Ir.

šakh'ur sugar.—Kh. *šokhor*; T12338.

S *šal* goat-pen.—Kh.; T12414.

— S **šal-wal* shepherd.

šāl'i unhusked rice.—Kh. *šali*; T12415.

S **šeli* before; for; over.—**Sajjigoras š°*.

šil'i S millet; *Panicum italicum* (Kt. *grac*).—S *šilias barakat deh!* give prosperity to the millet!—T13431 ("early loan from a dialect in which *si:-* > *ši:-*").

šul'a U, Lt. (fire-)wood.—T12349 (*šala:ka:*); but *u* points rather to (contamination with ?) T12575 (*šu:la* spike, etc.).

— S **šula-k'a:wa* basket fastened to a stick.

— *S **šula-wadok* axe (for cutting firewood ?).

S **šual'ak-bhut* "trousers with end sewn for a string, not embroidered".—Cf. T13876 (*syu:ta* sewn ?).

šalaka-g'ok lizard; *Varanus* s.p. (Kh. *šalag'u*).—T12347.

S **šilist* a game consisting in throwing a stone as far as possible.—Kt. *šil-ašist* id., but prob. influenced by Kal. *hist-* to throw. Cf. also T12459.

šiliṭ'iki a plant with blue flowers.—Cf. Kh. **šintiki* flax.

šama this; *šemi* these (§60); S *šama* here.

S **šumbai* blossom.—Cf. *Shumber-uchou*, Names of Months.

šam'un LSI so much/many (§60).—

Š° b'ira so many goats; *a šam'und 'a u gh'aṭem dāi* I want so much bread. Cf. Lt. *šimund-yekā* (demin.) small.

šum'an S, U belt; trouser string.—T13878.

šāu bread; food.—Also Kt.

šen, loc. *š'emuna*, U bed; Schomb. *Ursus Maior* (cf. Kt. *přušt* in both senses).—T12323.

— *šen-bun* bottom of a bed.

— *šen-lag'oyak* bed-post.—Cf. T10875² (**lakkufa*).

S *šin* vine; pergola.—S(B) **šinuna puri ḍa kari!* "make the wine full on the vine-trellises!".—Prob. = *šen*; cf. Kh. *šen* pergola for vine; Shi. *šen* garden (> Bur. *šeni* garden-bed).

S *š-onja*; W *ojo*; Lt. *-je* now; to-day (§60).

LSI **šif-j-*, in *ašif:jo* he entreated.—Poss., with *si-* > *ši* (cf. s.v. *šili*), T13408 (Guj. trans. *sihvū* to appease ?).

š'ūkh-im to sniff, smell.—Kh. *šuykh-*; T12579.

š'ūrā B, U; LSI *ōra*, *šēr*, pl. *šēron*; S *shron*; Lt. *sheon* dog.—T12528.

— *šūr'āyak* dog (demin.).

— *š'ūrā-k'uṛak* (III, 17) puppy.—But cf. *š'ūras k'uṛakas* (III, 19).

š'enyak female kid, 2 years old.

šonj; U *šay* branch.—*Šuy čuāl dāi* (the wind) moves the branch; *š'onguna nis'āi* making it perch on a branch.—T12260.

S **šuy* "space between the *sanj* (q.v.) and the walls".

W *shonghik* (XX, 32) the centre (of the heart), the link between the heart and the rest of the body(?).

šinggar shoot; sprout.—G'uhum šo.

šandh'e(:)rak B, U lizard; Agame s.p.—Cf. Dam. *šande:rak*.—Cf. Skt. *śaraṇḍa* lizard > **šandhara*?

Or, cf. T122704 **šandhara*?

— *šo-maci* a kind of fish.

W *šenjila* (XXI, 13) Eleagnus.—Kh. *šunjur*. Cf. *sičin*.

š'ara B, U male markhor.—Abl. *šar'ai* (§47).—Kh. id.; T12331.

— *šo-kaṇḍal'i*, demin. *o'l'iala*, dancing shoes made of markhor skin (Kt. *kec-wac'o*); S **šera-kandalei* "weaver of Bashgalian kalun's".

— W *sharas-mo* (XXI, b. 19) "markhor horn (altar?)".—Cf. *šij-mou*.

— *šara-šij* markhor horn.—*šo-šo b'rei* prepare the markhor horn (altar!) (cf. *šij-b'rei*).—V. *Sherashing* (Geograph. Names).

— *šara-šij* markhor head.

š'aru W, B, Mar, loc. *š'aruuna*; U *ša:ru* autumn.—S *sharuo*, *sh'arevala* (**šaru-wela*) in the autumn.—T12329.

šer eclipse (Kt. *guru*).

š'ura-(moč) S hero.—Cf. Kt. *šur(moč)*; T12569.

— *šo-kaṇḍa* a hero's trophies.

šur'u- LSI; Lt *shirū-*; K, L, Sw. *shoor-* to fall.—*Briašti p're*, *tu šur'uas* go slowly, you will fall (Hi. *a:sti ja:o*, *tum gir ja:ega*);

K, L, Sw. *a shoorim diya/deh*; LSI *šuru:is* fell; Lt. *shirūus* fall(?).

šurb'a soup.—Prs.

S *š'ard-am* to commence.

šir'ik cousin (Psht. *tarbu:r*).—Prs.

šari:k partner?

šāriy'at law-suit; judgement.—Prs.

šār (*š'ā*) U reed; tall grass; *šā/a*, *š'eṛa*; S *shara* arrow; Lt *shā*

"beard" (? In Voc. immediately after "bow"!)—*š'ā sapr'alya* the arrow hit him.—Phonetic variants, or two related words, cf. T12324 (*šara*), and 12339 (*šarya*)?—With *šār* cf. Kh. *šol* reed (not with T12343 < **šōpha*), Kt. *šur'f* reed, arrow, all three of which point to **šat/da*. There is, however, no trace of **l* (< *q*) in Skt. *śal(y)a*, which are variants of *śar(y)a*.

— *ša-br'ū* U arrow-head; S *ša-bōn* arrow.—Cf. *buṛā*.

— *š(eṛ)a-thum*; S **ša-tum* bow for arrows.—*Ša-thoman d'iita* he hit him with the bow.

š'a-sa that (§58).

šaušahin'i n. of a sword ("Flash-ing"?).

šišam'und; S *oman* so big (Hi. *itna:bara*) (§60).—B (S) *šāšamondiak* *sual karim dāi* "I make so big a prayer".—Cf. *šam'un*.

šišp'ē hissing (of a snake); W *shishprehn*, *ophe* (XX, 5) whistling.—Onomatopoeic, cf. Skt. *kṣvīd-* to buss, hiss; Prs. *šipe:l* whistle; EVP. s.v. *špe:lai*, &c.

šiš'oyak S; S *šišoi*, *šis'uryak*; Lt. *shishōyek* pretty; beautiful.—T13534 (rather than 14822).

šat Lt. oath.—A *šat čh'awam*; a *š'at h'een-de(i)*.—T12292.

šāit'ani delivery.—Prs.

LSI *še/a-tara*; W *shatra* there (§60).—LSI *šo waktona* at that time.

šit; U *ši:t* (for *-t*?) ladder.—T12687, or 12707, but phonetically not clear. Poss. for **šit*, with dissimilation < **šist* < *šrišta*?

W *shawau* killer; murderer.—For suffix cf. §104.

šiwil'a B, U centipede (Kh. *m'arguš*).—T12442 (*šipavitnuka*). or 12281 (*šatapad*)?

š'axs-im to pass.—Pret. I a *šaxs'a*.—Kh. < Ir.

šaxth'al clover.—Cf. Phal. *šauth'a:l*, &c., < *Prs.

šaya S here, now (§60).—*Šo'i!* S come here! *Šo tai jag'emi* we saw you here; *kaw'e 'abi mai šo gr'ea?* why do you catch me now?

Š

š'ea S; U *š'e:ṛā* blind; cf. B *š'ea* n. of a winter month.—T12717.

U *š'e:i*: head. < Kt.; T12694.

šo, &c. 6 (§52).—T12803? Note Kal. *š-*, but Kh. *ch-*.

šab'aš bravo.—*Šo tai!*.—Prs.

š'adar; LSI obl. pl. *ša:darba:kan*.—Kh., &c.; Cf. T12679, *šrad-dha:lu* faithful.

ših'ē ashamed (= *lač*; Prs. *šarman-da*).—*Mai mo šo k'ari!* do not make me feel ashamed!—Cf. T14185 (*hri:*) with (early unvoiced) *h* + *r* > *š*, and with suffix *-hē*?

S, W **ši'eli* (S *shiheli*; W *sheo*) beautiful.—S *shele sual karim dai* I make a beautiful prayer; cf. XX, 2.—Skt. *śri:la* id.?

šil'eš glue; lime.—T12744.

U *šu:m*; S *šum* bad.—U *hi:seka gfo:ṛa šu:m* his horse is bad.—Kh. id.

šumb'ār; U *ob'eren* formerly; before (Hi. *pahle*); LSI *šumber* before (locally); S last; in front of; LSI *šombe:runa* previously; Lt. *šumberau* first.—*Du mastruk šo* two months before (§60); U *šo bo: uk ašis* formerly there was much water.

— S *Shumber-uchou* "the first moving up to the hill-pastures, v. Names of Months.

šūšk-em; S *šānšk-* to sweep.—Imper. 2 sg. S **čatir šānski!* clean the hut! Pres. *tu šūškis*; 1 pl. *'abi tre jun* (*čikti*) *šūškik*; *brunj šūšken dāi* they are sweeping the meadow. Infin. S *šānškik* to clean.—Cf. *šayk'oni*.

šij, loc. *š'inguna*, U horn; S pass; high hill.—Cf. Kt. id.; T12583.

— *šinggi-d'on* horned bull.—Cf. T12595 (Pa. *šingika*).

— *šing'oṛyak* horn (demin.).—*Šarai šo čhak* (VIII C) the shadow of markhor horns.

- *šij-brei*; S *šimbai-adu* "arranging the horns", the first day of the Joshi.—V. Annual Festivals.
- *šij-m'ou*, loc. -m'oluna, B "Horn-Altar", an altar in Rumbur where the horns of markhors, etc., were formerly hung up and consecrated.—T12586, **šingama:ta* "made of horns", or rather *ma:la* garland, cf. s.v. *mal*.
- Lt. *shing-tom* (horn-bow).—Cf. Ashk. *šij-drō*, etc., rainbow.—Cf. *thum*¹.
- šāngŕ'ūri* entrails; intestines.—Cf. Kh. *šāng'ur*; cf. T12690, GB *ša:n*; Pash. chil. *šon* guts < *šra:na*?
- *šō-bh'ola* blood of the entrails.
- šiš* B, U, S; K, L, Sw. **ši:š* head.—T12497.
- *šiš-a'u* sacrificial bread, wrapped round the head of a baby at a ceremony 20 days after the birth.—V. Private Ceremonies.
- *šiš-badh'ek* hair-cutting (Kt. *sei-dro*).—V. Private Ceremonies (Burial).
- *šiš-čh'awar* a lock of hair of a male baby.—V. Private Ceremonies: *Suda-Wazaik*.
- *šiš-khur-s'aras* "head-hoof-juniper", a ceremony taking place on the 3rd day of the Chaumos. V. Annual Festivals.
- *šiš'e-ist'onngas* "sprinkling on the head", a ceremony taking place during the wedding. V. Private Ceremonies.—*šō-iō ne kay-a* is I had not been through

- the *šō-iō* ceremony.
- šāšk'oni* broom (Kt. *skā*).—With -oni cf. the suffix of Kh. *maž-ini* broom, etc.—Cf. *šūšk*.
- šiš'ar-em* to rub off.—Imper. 2 sg. *šiš'ari*.
- šus'utr*; S *shushutr*, *such'u(t)* small cap worn by women under their cowrie-headaddresses.—T13536.
- š'u(:)šfa* U dried (wood; herbs).—*šō draç* raisin; *šō khas*; Lt. *shāshta khāss* hay; *šō šul'a* a dry stick; *ma(ç)-šus'tak* dried mulberries.—Cf. Kt. *šfu* < **šus'tu*; T12555.
- š'ať-s/em* S intr. to be clasped, fixed; to embrace; to wrestle; to begin.—Imper. 2 sg. *š'aťa*; 2 pl. *š'aťāi*. Pres. *khur/baza š'aťau* (II, 16) the foot/arm will be healed; *'onja 'abi š'aťik* now we shall wrestle. Pret. I *aš'aťis* (§78) I was fixed to; wrestled; *doš 'abi aš'aťimi*, etc. Pret. II *khur š'aťela* (II, 16) the foot was healed; *šūřā piš'tou šaťlla* (III, 45) he stuck (= stayed) behind the dog (or tr.?). Absol. S *šati* dancing ("being clasped"?); LSI *ša:ti* continually.—Trans. *šať-em* to fix; to clasp; to kindle a fire.—Imper. 2 sg. S *gila mei mo shatai* "do not fasten a complaint on me!" Pres. *a aňg'ar šať'em*. Pret. I *a aňg'ar šať'es*. Perf. *aňg'ar šať'ai š'iu* the fire has been kindled (or intr., but note -ai); *šūř'ayāk piš'tou š'aťāi* (III, 29, 75) having fastened the dog behind; S *doo wah wadok*

shatai having fixed axes on both sides.—T13085⁵ < *sakta* is not entirely convincing, but prob. the most plausible derivation proposed for this group of Dard.—Kaf. words (T gives only *ša:t'em* for *š'aťem* and *šať'em*).

šutik B, U ashes; W *shuti* (XXI, 8) dust.—Cf. T3709, but *š* < *kš*?

T

- ta* emphatic particle; indeed; on the one hand (Prs. *matlab ki bisya:r du:r ast*); Lt. but.—*Kh'onđa ta t'u žu, khonđa j'a-u de!* (III, 12) eat half of it yourself, and give half of it to your wife! B (S) *Mumoret *draças ta oni!* bring grapes to Bumboret! Cf. III, 17, 18, 21, 31, 48, 53, 82; VI, 30; VIII D; K, 4; XXII G 1; XXIII, 1, 2.—Cf. Dam. *ta*; Cf. T5753 (rather than 14550, which would probably have resulted in **tha*).
- tai* S, U; K, Sw. *ta* thee, thy (§53).—Skt. *tvaya*; cf. T5889*.
- te* they (§58).—T5612.
- teu*; Lt. *teue*; U *tel* oil.—Kh. *tel*; T5958.
- ti*—LSI to beat.—Imper. 2 sg. LSI *tyeh*. Pres. *a tai gunđikan tim* I shall beat you with a stick; LSI *tem, ties*, &c.; LSI *te:m-a* I may beat; LSI *a: tem/tes dai*, &c. Imperf. LSI *a: timan'a:sis*. Pret.

- a pra* (cf. *di*—to strike). Pret. II *dita* (cf. *di*). Pluperf. LSI *tyai a:sam*. Absol. LSI *tyai*. Infin. LSI *tyek*. Noun of Agency LSI *tik-weov* (§103).—Cf. also: LSI *mai tik bash* (cf. *baš*) I should beat. Passive LSI *a: ti:-gari ha:wis* I became beaten; LSI *a: ti:-gari thi a:sam/a:sis* I am/was beaten; *a: ti:-avna him* I shall be beaten (**ti:auna* "in being beaten"?), cf. §94.—The relation to *di*- is not clear. T5856??
- to* that; him (§58).—T5612.
- t'oa* then (Hi. *tab*).
- tu* thou (§53).—T5889.
- S *t'a:ab* a kind of rat-trap.
- ti(:)čak* LSI a little; few.—Gr'iuna *muč t'ō 'aan* there are few men on the dancing-ground.
- t'ečín* a chip.—T5619.
- S **tačing* leather puttees.—Kh. *t'ačij* < Bur. ? (NTS, XIII, p. 95).
- t'ada*, *t(h)'aada* near (§50).—*Badš'aas t(h)'aada arz'i k'ada* he made a request from the king; S *mulkis tada arzi a:remi* we made a request from the political agent; LSI *dada: ta:da* near his father. Cf. *Ghonabat-tada* (Geograph. Names).
- *t'adaka* Lt. near (adv.); cf. LSI *dur ta:dek* near the house. Lt. *to hutek (batt)* "little (stone)".
- S *tek* "making loaves in the house".—Noun of agency?
- S *takli:f* inconvenience; fatigue.—Prs.
- S *takit karim dai* I ask.

S *toq* mud.—Kh.
tal'ai after that (Hi. *us ke pi:che*);
tal'ey-o from there (Hi. *udhar se*);
 S **talei pištou* after that; S *talei gri shonja jak* from then till now;
 LSI *tale:~aste prust/hu:tala* best/highest ("good/high from that").
 —Cf. T5639.
 S, W *teli*, *tal(i)* willow.—*Ek tali beš onis* I have brought an extra willow.—Kh. *teli*.
 — W *tali-sio*; S *osu* "willow (-twig) -bridge".—Cf. Kh. *teli-s'eri*.
t'ol-im to weigh.—Imper. 2 sg. Lt. *terázu tóli!* weight.—T5979.
tul'ai sickle.—Kh. *thul'ax*, &c.
 S *teilek* (XXII G) 'come walking' (?)
tumb'a mill-wheel.—T5869; 14751.
 — S *tumbik* crown ("wheel"?) on the top of women's cap.
 S *tamak'u* tobacco.—Prs.
 S *tan* own.—**Tan jaigaona* in my own place.—Kh.; T5766.
t'āč-im to cut.—T5620, with irregular development of *kš*, as in Kh. *tač*; Kt., Dam. *tac*.—Cf. *kat-tačou*; *t'ečin*.
 S **tun* clay-pot with spout, used for milking.—Kh.
tan'ušu; U *tun'u:šu* male ibex.—S **tanušoas k'a:lun* boot made of ibex skin.—Cf. Kh. *ton'isu*; Dam. *tunuš*, &c.
t'onđala-pil'ilyak a kind of ant.—T5853; 14569 (*tunđa* beak, snout)?
top, instr. *topan*, cannon.—*T'opan dita* he fired the gun(s).—Prs.

tupek S gun; rifle.—*A tai tupekan diem*.—Prs.
tre U, &c., 3 (§52).—T5994.
 — S **tri-baš* year before last.—Cf. T6049.
 — *tre-w'asa* a ceremony performed three days after the birth of a child. (Cf. Personal Ceremonies).—Cf. T6052.
tr'ii border; waste hill-country (Prs. *sarhadd*; Kt. *sā*).—T5629, or rather 5911.
 — *t'o-wal'ou* wild mountain apple. (Kt. *sā-pře*).—V. *pal'ou*.
tr'o-im to weep.—Imper. 2 sg. Lt. *tróy!* Pres. 2 pl. W *abi troa dai*. Pret. I *a atr'o-is*. Pret. II *tr'o-ila* (III, 32); *tr'ona* (III, 65). But acc. to W (XX, 30) (a 27) *truna* means "is fixed, turned (also "used in the context of hardening of milk") and XX, 30 (b. 13) *truna* is translated "there are abundance of covering it" (?)—T5991.
 W *tr-una*; S *dr-una* (XX, 30) (S 27) died(?).
tara LSI there.—*T'o pai* (III, 7, 60) having gone there; *t'o hatia gala* (III, 6) he went thither; cf. II, 18; III, 61; LSI *t'o cha:tak ha:nduna* in that small house. But cf. also *j'a-as t'arani badša'i kai* (III, 85) having placed (litt., made) the kingdom subject to (? litt., under?) his wife.—Cf. *ku-ra?* where?
 W *terau* (XX, 23) "reaches (*reached) the highest hill" (?).
 S **tari* (*je matai* (= **mačhai*) sugar

(and sweetmeats).
t'ari U, LSI, Lt. star.—T5798.
 — B *t'äryak* star (demin.)—Cf. *Tairak* woman's name.
 — *t'ari-rič* (**rič*?) shooting star.
trak precipice; chasm.—Kh. *traq*.
tr'aka weak (animal).—*Tr'äka-m'äka*—T5617?
tr'aku U spindle.—T5717.
 — W, S *trak'uyak* spindle (demin.)—Cf. also *trak'uyak* (*šij*) crooked (horn).
trak-maŋgaž'ik small mosquito.—Cf. *traka?*
 S *treli* cold.—Originally "wet" (T6028)?
tram'ona; U *u:na* a shivering; cold; fever; ague.—*S'irē t'o k'ariu dai* the wind makes (me) shiver; *t'o griu dai* shivering seizes (me); S *dram'ana garu-dai* it is cold; Lt. *may tramona karu day, tshéo dé!* I am very cold, put clothes over me!—Cf. Lat. *tremo*, &c.? But IE *trem-* is not known from IA.—(T6013 *tramo:nc* is due to a misreading of my miserable handwriting!).
tr'omiš B evening; darkness.—*T'o hau* evening came; *tr'omižo 'ala*.—T5692; 14556 ("on account of š < Kaf."), or < **tamisriya?*
 — *t'o-a-u-žuk* supper.
 — *t'o-w'eu* eventide.
tramaš'uj U darkness; late evening (Psht. *xuptan*).—Lt. *bó tramaš'ing hao* it is very late.—*Tromiš* + **uj*.
trum'ūžak B small, green wasp.—

Pash. *kañd. plemojik*; chil. *lomuci:k* (cf. Pash. Voc. s.v. *limbu:*) point rather to **kr-/pr-*. Cf. T6070?
 B *tarm'ošak* young ibex.—Cf. Ashk. *tam'āšā*; Kt. *tami*.
tren grasping each other's shoulders during the women's dance.—*T'o š'aqa!*
trum loom; weaving.—*A t'o karem dai* I am weaving; *tr'onđuna čoub'eu k'arem dai* I weave cloth on the loom.—T5663.
trand'usti; Lt. *tandruti* health.—*T'o k'ari!* (in prayers).—Prs.
tr'ā-āki; S *tra:-āki* pitchfork used in haying.—T14585.
tr'ořyak clover; trefoil.—T14584 (**triparñaka*) + demin. -*yak*.
tran narrow.—Kh. id. < Ir. (Yd. *trok*). Prob. a contamination of Prs. *tang* and *taranj*; *dan* to tighten; Waz. Psht. lw. *trangəl* to tie; fasten, &c.—Note the incidental identity with Norw. *trang* "narrow" < **prangu-*.
trip illness; disease.—*Gromuna t'o šiu* there is disease in the village.
trip- to pain, ache.—Pres. *mai šis tr'i|epal dai* my head aches; B *tripalie* (*-*ai dai*?); Lt. *tripälle* pain; 3 pl. *mai khur trepañ dai*. Pret. I *doš mai khur trip-au|an*; LSI *ta:se ja:n tripau* his heart ached.—T5933?
 U *trāp'u:ři* a disease of the eyes.
tor'iyas three days ago/hence; Lt. *torie* after to-morrow.—T14572.
tr'eaři (XV B)?

S *truwai* (in song) prosperous (land)?
tar'azu; Lt. *ter*^o scales; Libra.—Prs.
t'asa his (§58).—T5612.
ta'us peacock.—Prs.
S tous male goat, used as a sacrifice.
tuš straw.—T5892.
ta'it amulet.—Prs. *ta'wi:z*.
S tut small stone used in the *auzul* game.
K, Sw. to:ti parrot.—Prs.
S tathi along with (§50).
*S *taxt (takht)* throne.—Prs.
taw'un wooden box, chest.—Kh. *tauwun*, &c.; T13755.
tay'ar ready.—Prs.
*S *taz'a* healthy; well.—**T^o hiu* (*dasaihu*) he will get well.—Prs.
 — *taz'agi* health.
tez quick.—*Tez gr'i!*—Prs.
t'azma cord wound round the gunbarrel.—Prs.
S tazjer k'a:un long boot.

TH

th- S, LSI to become.—Perf. *bedar-kar thi asou* (II, b. 9) he has become ill; *S jari thi šieu* (the tradition) has become current. Pluperf. *kuša thi asta* (II, b. 13) an assembly had taken place. Absol. *ist'ori thi* having become a horseman (Hi. *suwa:r ho ki:*); cf. II, 24; III, 51. *Thi* is also used as a postposition "from" (§50), but *Jangaluna thi ita* (III, 35) he

came into the jungle.—Cf. T13768.

tha- to put, place, leave.—Imper. *tu thai!* (Hi. *rakho*). Pres. *them* I shall, put, hide, keep (Kh. *lakhin*). Pret. I *a ek ižnih'ari ath'es* I hid a thing; *S atha:o* he imposed (taxes on us). Pret. II *niš'an th'alya* (V, 8) he put up a memorial (Hi. *rakha:*); *S theila*. Perf. *a ek ižnihari thai asam*. Pluperf. (prob.) *ek kau tha(i?) asta* (I, 16) he remained alive (litt., "had kept") one year. Absol. *'unza thāi a'u kari* make bread, having put it on a baxter; *thay-o* (III, 68) having placed it (Hi. *rakh diya:*); cf. also *W athai* (XXI, 13)?

A second caus. *thaw-* occurs in *S *māi paṭi meči-kāi niya (luṭha) čeraka thawao* I (he?) put dry bread into my scarf; LSI *ti:čak thawai* a little remaining (litt., having left behind); *thawai* (III, 35) having left (Hi. *choṭ diya:*); LSI *xu:kas žu:ena* (form?) *tha:ulo* (Pret. II?) *phoṭ* "husks remaining from swine's food"(?)—T13756.

*S *thula (tula)*; Lt. *tūla* fat.—T13776.

*S *thalib*, in *dhrus thalibanas pati garoon tai Sajjigoras mutcha prah* "for the sake of all the fruits(?) we gave the tradition into your, Sajjigor's hands"(?)—Poss. "all the students"; cf. Prs. *ta:lib?*

thum¹ S, loc. *th'umuna*; U *tha:m* (pellet-)bow. — Derivation <

stambha "post, stem" (T13682) is semantically improbable. T6728 (*dhanvan*) would give N. Kal. *th-*, from which U may have been borrowed. It is not necessary with T, to assume an influence from Ir. (Av. *ṭanvarə*).—Cf. *ša-thom*; Lt. *shing-tom* (s.v. *šiy*).

— *S tom-puchaw'aw* "bow questioning" (a king of oracle).—Also the Katis take oracles from the quivering of a bow.

thu(:)m² S, B; U *dhu:m*; K, L, Sw. *dhum(m)* smoke.—T6849 (cf. also 14650, 14653).

thumar'a duststorm.—Cf. T6853, but note *r*.

than consent; accepting.—*N'e than d'ita* she did not accept him; *badša'i than ne d'ita* he did not accept the kingdom.

thon a place.—T13753.—Cf. *devaton*; *Nok-thon*.

thūr B, U; S *thu* post; pillar.—T13774.

Lt. *thangi* tax; tribute.—Cf. Prs. *tanga* coin; cash? Or, cf. T5426? **thar-*, v. *baš-tharika*.

th'ara S on; above (§50).—*Th'aruna* at the top; cf. III, 55, 79; *S ta thara* up to your head; K, Sw. *tha:rti* above (**-thi?*).—Cf. GB *d'arai* up, above; cf. T6793?

— *thar-wat* upper mill-stone.

S thera wooden spade.—Scarcely < *dha:rya* to be held.

thor B, U; Lt. *torr* neck.—Cf. Waig. *turəpa* throat.

S thruenk "piece of horn, joining

together the beads of a necklace (*gadulei*)".

thurt, loc. *otuna*, ford.—Kh.; T5903.

thauti ritually unclean (woman).—*Baš'alyai hatya th^o asou* she is unclean on account of (her staying in) the birth-house.—As "to be rinsed" connected with T6803 (*dha:vati*) ?? But what form?

thaw-haw'an chief priest (Kt. *ut'o*).—**Stha:paya-havana?*

U *thawar'ik* short.—T13747(?).

thuz-g'ohak large, blueish fly; gad-fly(?).—Cf. *gohik?*

T

t'okur B, U grasshopper (Kt. *gušuruk*).—T14534.

t'akat strength; power.—With *t-* for *t-*, Prs.

tak'tak clapper in a water mill (Psht. *tak'tak'e:*).—Cf. T5487.

tek'tex fighting.—*Bo muč t^o h'awen*.

tim copper.—For **tin* tin < Engl. ?? *t'omba* U blunt.—Cf. the "defective" words, T5468?

toj pear.—Cf. Kh.; T5429.

tiṭay'o golden oriole.—Cf. T5461.

TH

thok¹ a large shrub.—Kh. id.

thok² U saliva.—Cf. Phal. *thoki*, &c.; T12814.—Cf. *čhok*.

U *thap* deaf.

th'ewak B knuckle; ankle-bone.

W

- S *we-* without.—**Čai oni we-chiru* bring tea without milk.—Kh. < Ir.
weu time.—T12115 (with *w-* from compounds, v. *tromiš-weu*).
wa(:)č S, U small drum.—Lt *wādʃ bandjai!* play the dōl!—Cf. T11511 (lw. from a dialect with *w-*).
wad'ok S, U (small) axe.—*W^o gri muṭ čh'inem dāi* I cut a tree with an axe.—T11374 ("< Kh. *bardoy* before *v-* > *b-* in Kh.") This would assume an earlier change of *v-* < *b-* in Kal. than in Kh., which does not seem likely.
weh'āk S; LSI *wehak* up (the valley); but cf. S *wehain*, *wenu* up there.—*W^o p'ari!* go up (Psht. *po:rtā*).—*Upa* + ? (cf. T2300). For *-hāk*, cf. *preh'āk* down.
w'ahal(o) side.—*Ek w^o w'areš lhas'alya* on one side he let loose a hawk; cf. S *du wah* on both sides.—Cf. Kh. *wal-ṭi* side; direction?
S, Lt. *waqt*, loc. *o:tuna*, time.—Prs.
S *walu* a weight.—Kh. id. 60 seers.
S *walek'in* but.—Prs.
wal-muč; LSI *mo:č* shepherd.—Sandhi form of *pa:la*, cf. T1571, 8125; cf. Kh. GB *wa:l* watchman.
wil'unyak; U *wil'ini:ik* dry; not moist (ground, &c.)—*Mai khur w^o* my foot is dry.
S *wal'ōyak* "the one who carries *sarus*".
wi(:)n B, U, loc. *w'inuna*, thunder.—Lt. *win prau* it thundered.
W *wenu* (XXI, 20) above; cf. S (XXI, 9) *weno*. But S *won'o* was translated, wrongly, as 'down'.—For the formation cf. *pre-n(a)*.
Mar *wanaia* grandmother.—Cf. *aya*.
S **wenči* body; female organ.—Cf. Skt. *vaṅkṣaṇa-* pubic region (and W Kh. *wa:nj* belly < ?).
S, LSI **wonj-* to speak.—Pret. I LSI *awōfo*; S *ahonjo(u)* he spoke; LSI *awōfena* (form?) having said.
S *waru* a double maund.—Kh.
U *war'e:g* other.—*W^o muč; h'ε:mi gro:m w^o m'o:č in gro:m* this village belongs to another man.—T434.
S *warg'eti* basket made of bark; demin. *otiak*.—Kh. *wərkeṭi*.
S *weirek* friend; lover.
wa(:)r'eš U; Lt. *warēsha* day after to-morrow; S, W *waresho* to-morrow.—T438 (*aparašvas*); rather than < *aparedyuh* to-morrow.
w'areš; S *o:aš* hawk (Kh. *yurj*).—**Wa:raž* < Ir. **wa:ra-ja:h*, cf. Av. *va:rə-gan* n. of a bird (cf., e.g., *vərəθra-ja:h*)? Is it poss. to connect also Kh. *yurj* < **(w)ur(a)j* ?
war'oti fairies (Hi. *pari:n-log; pari-log mard*).—T11495 **va:ta-putri*. But the Kal. word denotes a male being.
wrei lap.

- wes* U medicine; gunpowder; Lt. *wēz* powder.—*W^o gh'aṭem dāi* I want medicine; Lt. *táy wezi kárem* I will cure you.—Kh. *wez*.—S *wez-guti* powder-pouch.—S *wez-mager-dan* powder for immediate use.
w'asun quiver.—T2317.
wiš a kind of yellow orchid (Prs. *si:č*).—Kt.; T12083.
wiš- to be boiling, bubbling, spouting.—*Ug/uj w'išou dāi* the water/spring is boiling/surging; Lt. *wišo dé* boil(s).—T11960 prefers a derivation < **višra:yati* boils. But semantically the existing Skt. T1940, *udi:ṣati* is at least as acceptable, and the stressed stem in *w'išou* points rather to *-(ay)ati* than to *-a:yati*. Lt. *wišo dé* = *wišou dāi*, and not a compound with **višra:pa* as suggested T11946.
wešn'u garlic.—Kh. *wešn'u*.
S **wiot-?* In *a mei gama sum aviotēs* I married within my tribe.
witraz- to dawn; become light.—*D'i witr'azis* the day brightened (slightly); *witrazig weu* B; S *wedrasik* weo dawn (Psht. *da aza:n waxt*).
w'a(:)wa S, U, Mar. grandfather; Lt. *wawa* father.—*D'ada že w'awai*.—Cf. Kt. *wou*.
w'eawi; U *w'e:wi* wife's brother.
waz- S, U, Lt. to bathe; swim.—Pres. *'uguna w'azam dāi* I bathe, swim; S I wash; U *wa:zim* I bathe (*waz'em* caus.?). Pret. I

th'urtuna aw'azis I swam through the ford. Infin. S **wazik* (XX, 8).—Caus. infin.: *Waz'a:ik* n. of a festival ("bathing") (v. Private Festivals); cf. Lt. *ūguni wazāi* ford.—But what is S **bašaleni mai putr wazest* "I brought(?) my son from the birth-house?—Connection with Skt. *ava-ga:h-* (cf. T743) is tempting, but neither the assumption of a pass. stem **ava-ga:hya-*, with *hy-* > *z*, nor "Kaf." *z* seems probable.
waz'ir, obl. pl. *oran*, vizier.—Prs.
S *-wažen*, v. *krai-w^o*, s.v. *k'rū*.

X

- Xud'ai* S, LSI; Lt *khudā* God.—Sw. *suwal karim dāi, ha, lot khodayas kai* I make a prayer to Thee, O Great God! Cf. XVI B.—Prs.
xarbiz'a melon.—Prs.
xanad'an (in hymn) family.—Prs.—Cf. *khanadan*.
xuš'an happy.—Kh. < Ir.—Cf. *koš'an*.

Y

- S **youmo* (*yowmoh*) a kind of crop.
W *yandai* (XXI, 16) downwards, below(?).
y'uru vein.—Kh.; T14113.
S **yawak* root.—Kh. *yow'ak*, &c. *yoz* ice; cold.—Kh.; T10396.

Z (J)

U *ja:u* sweet.
zab'ano a little later.—Z^o *gr'iim*.
 Lt. *zabun* ill; sick.—Tu *z^o t(h)i asar*
 if you are ill.—Prs.
z'akum wounded.—Z^o *'am/h'awis*.
 —Prs.
zol'ai small snuff-bag worn at the
 belt.—Psht.
 S *jaliga* (*j-, *y-?) spiral ornament
 of the forehead.
z/jalak-'i/em to shake (tr.).—Kh.
zale.ik.
 Lt. *zāmutsh* pink.
zem'in earth.—Prs.
zumana, loc. *'n'awana* time.—Prs.
zimaw'ar responsible.—Prs.
 Mar. *zanni*, v. Names of Months.
zin'a adultery.—Prs.
zinay'ani life.—Prs.
 S *zink* holiday; festival with danc-
 ing.
z(h)'āti lying-in, childbearing
 woman; demin. *z(h)'antyak* id.—
Str'iža z'antiak hawon the
 women are lying-in; *zh'antyak*
te putr hal'i au the lying-in woman
 has born those sons.—T14518
 < Kaf.—But poss. < Ir.—Cf.
do-zāta.
 — *zhāti-a'u* big, round bread,
 brought to the *bašali* for the
 birth-ceremony.
zang'ar rust.—*Zang'ara gr'iu* it is
 getting rusty.—Kh. < Ir.
jhar'ai entrails; guts (Kt. *čile*, Psht.
lære). Cf. Phal. *zar'ai*.
zar'awar strong; mighty.—Prs.

zi'at much, great.—Prs.
 Lt. *zātr(?)* tribe.—Prob. < Kt. *zotr*
 relation, tribesman, friend.
 S *zayah* (XVIII, 52) injured;
 wounded.
 S *ziyani* loss.—Prs.

Ž

ža to; up to (§50).—T10474.
že; LSI *že, je*; S *dje* and.—*Ž'o že*
gh'amas of barley and wheat.—
 T4533, or 4916.
žai U, loc. *ž'ayuna*, irrigation
 channel.—S *djoī dei!* "make a
 water-way!" Cf. VIII J, 5.—Cf.
 Kh. *žoi*; T10442.
 — *žai-sangal'un* irrigation-chan-
 nel sloping downwards through
 a field, crossing the horizontal
 runnings.—Skt. **samgalana*, cf.
 T12848.
žo S, B, U barley.—T10431.
 — *žo-letr* barley-harvesting; June
 —July (v. Names of Months).
žu- S, B, U to eat.—Imper. 2 sg. *žu*.
 Pres. *žum*; tu *mos žus*; 'ia *moč*
mos ž'uwə; 'abi *mos žuk* (*dāi*);
 'abi *mos ž'uo*; 'emi *moč mos žun*
 (§71); S **žum-a*; S **drač žuk* we
 eat grapes; *tre žun a'u žun dāi*
 three persons are eating bread;
 U *a: ha'u: žu:im de:ra*. Pret. I
a mos 'ašis; tu *mos 'aši-e?* ia *muč*
mos 'ašeu; 'abi *mos 'ašimi*; 'abi
mos 'ašili-e; 'emi *muč 'ašen*
 (§78); B *a'u 'ašis*; U *a až'u:is*;
a:nja ha'u: až'u:imi today we ate

bread. Pret. II *ž'ula*. Perf. S
djuj-a. Pluperf. 'a *mos ž'u.i 'asis*
 (*ž'uy-āis*). Absol. *ž'u.i*. Infin.
ž'uk(as). Verbal. noun. *a'u*
žu'alek h'iu dāi I get hungry. LSI
žu:ena from food(?).—Caus.
žu'em I make (you) eat.—T10507,
 908.
ž'adri U co-wife.—T10453.
žh'eri feast.—Kh. *žeri*.—Cf. *našta-*
jire.
 S **žik'an* leather strips to tie round
 the legs.
ž'al-em to arrive; to be obtained.—
 S **dawa ne jaleu dai* medicine is
 not to be obtained. Pret. I *až'alis*.
 —T10451.
žil blanket; women's dancing shawl.
 —Kh.
 U *žu'a:l*; S **jual*; Lt. *juáu, joao*; K
**žuwa:r*; Sw. *žuwal* leopard.—
 Cf. *žu'alek*, s.v. *žu-?*
 U *žoh'o:r* n. of a bird.

ž'ik-im (*dāi*) to gasp, breathe out.
ži'drğu, B *ždrğu*; U *ža:nga*; K, L,
 Sw. *zhanga* liver.—T10394.
žontr; U *žā:tr*; Lt. *yjōnter* water-
 mill.—S loc. **jontruna*; *žontrane*
nuk mill-race.—T10412.
 — *žōt-wat* mill-stone.—Cf. Phal.
yan-ba:t.—Cf. S **jandru-kundi-*
bat flat stone for crushing wal-
 nuts; S **jandru-kundi-stilak*
 crusher.
žan fighting.—Prs.
 S *žar* alone.
Ž/J'oši; B *Jo:ši*; Schomb. *Jyoshi*
 ("with soft j"), v. Names of
 Months; Annual Festivals.—
 T14768.
žaw-im to copulate.—Pret. I
až'āwis. Pret. II *žāwilo*. S **lawak*
j'awe "the fox has (had) inter-
 course with you.—T10418, but
 note *-bh-* > *-w-* in Kal. and other
 Dard. languages.

LIST OF NAMES

MYTHOLOGICAL NAMES

U *Imbr'o* God.—This Kt. god is worshipped only by the mixed Kal.—Kt. population of Urtsun, where he had an altar.—Cf. *Dez'au*.

In(dras); Lt. *Indr* a god (Prs. *farišta*; *mard*) living in Heaven ('*Indras k'oť d'iuna š'iu*). He is usually remote, but during the Pushau-nať (v. Chaumos) he approaches men, and is invoked, with libations of wine, at Sajigor's sanctuary. Thunder arises when he is playing polo. Imagined in human form he is called *Indra-wir* who is mounted on a horse, but has himself horse-hooves, containing riches.—Cf. S *Indras gat* (**koť*?) = *Indras dur*; S *indr'en* (*-*han*?) n. of a holy place, altar.—Kt. *Idr*; Prs. *Indr*.—Cf. *Ingg'au*; *War'in*.—V. X C.

Ingg'au; S (*H*)*ingau*; Lt. *Hingao* a god worshipped in Birir and Bumboret.—*Ingg'alas koť*.—Acc. to S = *In*(?).—A connection with Buddh. Skt. *Hingala:ci*: seems too far-fetched.

B'aba H'adem, and *B'ibi Haw'a* Adam and Eve.—Prs. Adopted also into Kt. mythology. Cf. Robertson, p. 386.

B (S) *Balimain*; Sch. *Balimahin* a deity ("or angel" Sch.) worshipped at Karakal ("during

Chowmos" at Kandarisar, Sch. 184).—**Bala-mahendra*?

S *Barmanu* "the first-created race of men, bigger and stronger than present-day men."—**Vara-manuka* or *bra:hmana*?

S **Bašast* "the race of men created after the extinction of the *Barmanus*.—Skt. *Vasiṣṭha* n. of a rishi?

Bať'u = *Mahandeu*.—*Š'ura:e Š'uro Bať'u*.—Tatsama < Skt. *Baťu(ka)* = *Šiva*.—V. XV A.

U *Bay'išť* a god identified with Kt. *Bag'išť*; S *Bagishta* "younger brother of Sajigor, who is called *Bagishta* by the *Bashgalis*".

bhu(:)t B U evil spirits (of deceased ancestors) = *šaita:n* (Kt. *yuš*; Kh. pl. *Jašť'an*).—They have taught men the use of water-mills and of red Kafir boots.—*Bhud-dewa* altar to the spirits (Kt. *yuš-tō*).—Skt. *bhu:ta*.

S *Dahim dzatch* n. of a *jač*.

B (S) *Dalgon* "a carved wooden face, just as the faces on the *ganđau* (ancestor image), but only smaller. Beneath the face there is no body".—Cf. *gun* "stick, piece of wood".

U *D'i:šāři* n. of a goddess; S *des'ať* an altar in Anish, Bumboret.—S *Desaťis pi kočem dāi* I beg from D.; S *Mol'avate deva Des'ať*. S

Disjin/Djisin-mud (*-*muť*) "a black drawing on yellow ground on a wooden pillar in the *Jestak-an*".—< Kt. *D'i:šāři*, identified with Kal. *Ješťak*.

Dew, voc. *D'ewa*, deity, divine being.—*Mul'awata dewa!* (Hi. *sab dunya: ka: parištiā: lok*).—U *de:wa-lo:kān pha:n* the rain-bow.—Kt. *dei*, &c.; Skt. *deva*.

Dez'au, gen. *oalas*; B *oau*; U *oal* the highest God; Creator (*Xud'ai*; Kt. *Imro*). He has no altar, and MI said that no regular prayers or sacrifices were offered to him. But occasionally a cow or a sheep is sacrificed to him "in the jungle", and acc. to MI, people pray to him "at the call of their hearts".¹ D. has created the whole world (Hi. *sab dunya: paida: karta:*), cf. *diz*—"to create" (prob. < Kt.), but he appears to be essentially a *deus otiosus*. His sister (created by whom?) is:

Dez'alik *Dezau's* sister, the goddess of birth and other female functions, the guardian of the birth-house (*baš'ali*), outside which her yoni-statue is placed.—Sch., p. 171, *Dezarlik Bunj* a large oak outside the *bashali*.—Kt. *Nirmali*.

B (Sch., p. 202) *Grimon* a powerful angel in Birir, an incarnation of the hero *Bangulai*.—P. 203 *Grimon dur*.

¹ Cf. also Snoy, p. 131.

U *Gi:z* the War-God. Not worshipped in other Kal. villages, and taken over from Kamdeshi Kt. *Gi:z*.

Hur'an the king of the Paradise (*Paril'oi* = *Behešt*) situated in the nether world (Hi. *zemi:n ki: ni:che*). He also punishes offenders.—*Paril'oi p'arun* they went to Paradise. *Po š'en* "Paradise Bed", *Ursus Maior*.

J'ešťak B; S Sch. *Jestak* the Kal. *Vesta* (= Kt. *Disāři*). She is the only deity who, for obvious reasons, is worshipped in a roofed temple (*han*), where she is represented by a carved wooden plank hung up on the wall.¹ Offerings to the dead are placed outside the *han*. She protects the houses (Hi. *ghar ke va:ste faida: karti:*).—S *Jestakas pi* "from J."; *handani J.* "J. of the Temple"; *Mula:vata de'va J.!*—Acc. to Sch. p. 199 there are two *Jestakans* at Gurul in Birir (also in Rumbur there are two, one delapidated, and one in use in 1929). Z. is Sajigor's mother. She is not worshipped in Urtsun.—Cf. VIII F, XIV B.

Jač; B *zač*; S *jach, dzatch*; Sch. p. 78 *Jatch*, p. 186 *Jatzh*, a female spirit, propitious or harmful,

¹ V. Rep. on a Lingu. Mission to N.W. India, p. 38 and The Spring Festival of the Kalash Kafirs (India Antiqua, Or. Stud. presented to J. Ph. Vogel, Leiden, 1947, p. 243).

with an altar consisting of a wooden plank of a peculiar form¹, two feet high and resting on a stone platform erected on the hillside outside Rumbur.—Acc. to Sch., p. 78, she ordered the Kalash women to wear cowrie head-dresses.—Identified with Kt. *Kuṣum'ai*, but etymologically = Kt. *yūṣ* < Skt. *yakṣa*.—Cf. VIII G. *Kacaw'e/ir*; B *er*; S *Kasawer* the god of wild beasts and of hunting, appearing as a bald-headed man. He is worshipped by men going on hunting, at a stone close to Sajigor's sanctuary at Rumbur. They sacrifice, if anything, walnuts.—There is no Kt. counterpart, but the name may contain the Kt. root *kac-* "to see" (> "to espy"?), and *wir* "man" (cf. *Indra-wir*).—Cf. XI.

U *Kumr'āl* a female spirit, connected with rain and the ripening of grapes and fruits. Identified with N. Kal. *bhu:t*, but K. is a Kamdeshi form of Kt. *kuṣum'ai* (v. s.v. *jaṣ*). Also S and Sch. (p. 145) have Kal. *Kuṣumai* "a female deity worshipped in Batrik"; cf. Lt. *Kuṣumia* (voc. ?). Sch. *Much Junjuri* (p. 238) daughter of *Shou(n)an*, the Lady of Palar, queen of fairies.—Cf. *Guny'ūrī* (Women's Names?). Cf. s.v. *djendjere*?

Mahand'eu; B *Maha(n)d'e:u*; U

Maha:d'e:u; S Sch. *Mahandeo*; Lt. *Mahadēv*, n. of a god (= Kt. *Mon*, cf. Pras. *M'a:ndi*; Elphin-stone *Maunde*, &c.); M *mahandeu* altar (= Kh. *malosh*).—Gen. *Mahand'ewas* (*Jha*) "M's (wife)"; but S *tui Mahandelas kai* "to Thee, M."; cf. Sch. p. 175 *Mahandel han* "a cave in Prasun" (with secondary *I*).—Also called *Kuṣ'ala M.* "the wise M."; Lt. *kshullo manhandei* "oath"(!); cf. Kt. *Kṣul Mon*. Note also Lt. *Mahadēo-Indr.*—M. lives in heaven. Like Sajigor he is not seen now by men. Only *sučis* may be visible. M. and Sajigor do good and harm, they preside over rain and snow, and are invoked in case of illness. Acc. to B, returning warriors pray to M.—Acc. to Sch. (p. 78) M. "corresponds with Gish, the war god of the Red Kafirs", and he is (p. 198) "described as the Wazir or Minister of both Sajigor and Verin". Saj. is the higher, but M. seems to be the more popular deity.—A person suspect of theft shaves hair and beard on his right side, sacrifices a small goat to M., makes a small cake of flour and blood, takes it in his hand and recites: *A š'at h'eende* (for **harim dāi*?), *'a hīra ne k'ay'-asam* "I swear, I have not committed theft".¹ M. has an

¹ V. Fig.

altar in Rumbur (*Mahand'eu-dur*) and at Batrik in Bumboret (cf. Sch. pp. 55, 198). The M. bust in Batrik¹ (and perhaps also the Rumbur one) was said to have been made by a Kati artisan. Also the erection of statues of horsemen on tombs had been taken over from the Katis. The Kalash originally only made small ancestor-statues, put up for protection in the fields.

W *Mahrai* (Luli, b 11) "Jin-Pin, the Kal./Kh. version of the un-earthly creatures".

Mul'awa Lord(?); *Mul'awata d'ewa* (in hymns and invocations) prob. Powerful God!

U *M'o:ne* = *Maha:d'eu*.—Kt.

M'ir M'ara the ruler of Hades (Kt. *M'or*; Pras. *Mi:r Ma:ro*).—He resides below the earth, which he carries on a pillar resting on his stomach. When he gets hungry, he shakes it, and there is an earthquake.—Cf. *Huran*, but also *Mahandeu* (Kt. *M'or* being a name for *Mon*).

Nhoj; S *Nong* a dragon living in a fountain. The rainbow is its breath, which it pours forth into another spring some 5–6 miles off.—The *h* (cf. Kh. *Nah'ang*) points to a contamination between Prs. *nihang* "water-dragon"

¹ Cf. Sch. p. 198; Robertson, p. 445; Schuyler Jones, p. 26. GHÄ 39:2, pp. 195 sq. (cf. Morgenstierne Bibliography No. 55).

and Kt., Pras. *nong* < Skt. *na:ga* (T7039).

S *Nar'en* (*Nerain*), gen. *Nar'enas*, a deity created by the Creator from glass. He lives in the presence of God and is immortal.—Skt. *Na:ra:yaṇa*.

Pr'a(:)ba B, a deity (male or female?) worshipped especially in Birir. He/She protects against illness and floods. Goats and sheep, but not cows, are sacrificed to P., and prayers may be said at any time. P. is also invoked together with Mahandeu and Warin (Prs. *ek sua:l me:kunan*, *fark na da:ra*), and wine is offered to all three of them.—Acc. to Sch., p. 192 sq., *Praba(l)* is "a great, powerful, and most dangerous god", and his shrine is called *Prabal-un-grunrer*, cf. S *Prabal-un* a sanctuary in Birir. Cf. also B *Pr'aba-d'ur*; S (B) *Prabalōn* (*-han?)-*dura*.—Skt. *Prabala* strong, powerful; a son of Krishna; an attendant of Vishnu; a Daitya.—Cf. also *Rahistam Praba*. *Paril'oi* Paradise.—T7799g.—*Paraloka*. Cf. *Huran*.

B (Sch.) *Rahistam Praba* (p. 194) "a much less important deity (than Praba), and protector of the harvest".

S *Ramun* "a sanctuary (or deity) at Krakarh, Bumboret".—*Ra:ma* (Kt. *Ar'om*) + *han?*—Or. < masc. of Skt. *Ra:maṇa*: an Asuri?

¹ V. Fig.

r'uži witch, ogress (Kt. *ḍānik*).

Suchi, v. *Š'uči*.

Safa:r Sch. (p. 50) "the tutelary guardian of Balanguru".—Prob. the name of an ancestor.

Sajig'or; B *Sužig'or*; S *Sajig'or*; Sch. (p. 53) *Sajig'or* the son of Jeshtak. A higher god than Mahandeu, but possessing many of the same characteristics. = Kt. *Bagišt* (v. U *Bayišt*). His altars are placed near rivers, like the one above Rumbur, "hidden in a grove of holly-oaks, hung with horns of sacrificed animals", and "containing a square, closed building, *Sajig'or-dur*" (S)¹—Also Kt. *Bagišt* is connected with the waters².—Cf. Skt. *sajji-kr* "to prepare, equip, arm"?—V. V, 7; IX; X C; XIII C, D.

S *Suram'u/on* "n. of a god. previously installed in Orguch, now obsolete".—Cf. *Ramun*.

Š'uči fairy; Sch. (p. 236) *Suchi* "the queen of fairies, living on the Palar mountain".—The fairies are said to be riding on the Galaxy (*hāš-udhr'ū*).—T13514.—V. VII; VIII, C, J.

S **Šig-han* "altar in Bumboret, only *deva* of the *Turig-dairan* clan".—*Mol'avata deva Šig-han' Gohum bo kari, pai bo deh!* "Exalted god Sh., produce much wheat,

give us many goats!".—For **Šij?*

S *Shura getjer* "a natural fire-place, used as a sanctuary (*malosh*) in Bumboret.—Cf. **gečer*.

Sch. *Show(n)an* (p. 236).

šij-m'ou horn-altar.—V. Voc. s.v.

S *Tudiak Deva* a deity in Birir.

S *Topi* an ancient race of dwarfs.

BU *War'in*, gen. **indras* (B¹ *oi:nas*) a deity (*farišta*). Litigants about land swear at his altar, offering wine, and when he plays polo it thunders.—S *Verin* is worshipped in Birir (= *Mahandeu* of other places); S *Werin* (or *Shura Verin* "the warrior W.")—My informants identified *W.* with *In*, but, acc. to Sch., "in Rumbur his place is taken by *Sajig'or*, who is, however, a different deity". Sch. (p.198): "Of all the gods in the Kalash pantheon, *V.* was regarded with most fear".—B *War'indras ko:ŋ* "W.'s castle (in heaven)"; B *War'in d'ur* = Sch., p. 194, W.'s shrine in Birir.—*W.* also an altar in Urtsun.²—Rather < **Upari:ndra* than < *Varendra* (from dial. with retention of *v*?). But T444 **aparendra*.

War'oti elf; Sch., 236 *Veroti* king of fairies, residing on Terich Mir. (But acc. to Snoy, 145, *Kuṣumai* lives there). *S'uži čē war'oti* (Hi. *paria:n log*).—T11495.

¹ Cf. Fig.

² Cf. Some Kati Myths and Hymns; AO, XXII, p. 167, etc.

¹ Cf. AO, XXII, pp. 167 sq.

² V. Fig.

GEOGRAPHICAL NAMES

Names recorded only from Rumbur (MI) are unmarked. Thus: *Acūr Gol*.

When known also from other sources, these are given behind the name. Thus: *An'iš* Mil. Rep.

Roman numerals refer to Texts.

Uc'ūr; U *U(r)cun* Urtsun in Lower Chitral, with mixed Kal. and Kt.-speaking population.

Ac'ūr G'ol side valley below Rumbur; Mil. Rep. *Achholgaho Gol* nala draining into the Rumbur stream; Schomb. 179 *Acholgah*; S, XIX, 13 *Achhoagar*.

Ah'ē(ř) B, U, M; S, XXI, 12 *Ehen* vill. in Chitral.—Kh. *Oyon*; Phal. *Hay'en*; GB *Wo'in*; Kt. *'Ape*.

Uneegá Lt., position unknown.

Angr'iz English.

An'iš; Schomb. 36 *Anish Gram*; S, XIX, 13 *Anizh* Kal. vill. in Bumboret.—Kh. Mil. Rep. *Anjin*.

Arig'ič vill. in Chitral.—Kh. *Ory'oč*; Kt. *Arg'ič*.

Arakari W. XXI, 21 Arkari valley in Lutkoh.

Arandu, v. *Randu*.

Asmar W, S, XXI, 3 vill. in the Kunar valley.

'Aspar B, Mil. Rep. vill. in Birir.

Ust'ui G'ol S, XVIII, 47 the Ustui valley.—Kh. *Thui*. — Acc. to Mil. Rep. *Ustui* is the name of passes leading from the Bumboret and Rumbur valleys to Bashgal.

Ashangar Pass. Schomb. 83.

Ušti-d'e:š U Bashgal.

Utale-gr'i dancing ground at Grom in Rumbur.

Away'an; S, XIX, 7 *Awaghan* Afghan.—Kh. *Aly'an* through Kal., with substitution of *l* for *w*?

Bado Sun; Mil. Rep. cultivation at the head of the Bumboret valley. *Bihal*, Mil. Rep.; M *ar* vill. in Birir.

Bajaur S, XXII E Bajaur.

B'a.uk valley leading up to the Gangalwat Pass; S, XIX, 18, Mil. Rep. *Bahuk (Sar)*; Schomb. 177 *Bahuko Chat* the Bahuk lake.

Bal'alik IV, an ancient people vanquished by the Bumboret Kalash.—Cf. *Jaši*.

Balang'uru S, Schomb. 52; M *okuru* hamlet above Rumbur.—Cf. S, XXI, 4 *Balasgur*.

Bilar S, Chitral, in *B^o-kao-kundik* the stick of the (Chitral) olive tree.—Prob. **Bilār*, cf. Kt. *Bily'ō* Chitral, v. BSOS, VI, 441.

Bumbor'et; S, XVIII, 25 *oret* the B. valley.—Cf. Mumoret.

Bir'iu B, Lt.; *ir* U, Mil. Rep. the Birir valley.—*Bir'ilia* in Birir.

- Biohri* W XXI, 9; Mil. Rep. *Beori* vill. in Lower Chitral above Kalkatak.—Phal. *Biyo:ri*.
Br'ojili Mun a high mountain at the top of the Ustui valley.
Birkot S, XXI, 7 Afghan border vill. on the Kunar.
Brambalu Mil. Rep. pass from Urtsun to Pitigal in Bashgal.
Brumot'ul; Mil. Rep., W XXI, b 23 *Brumbutul* Kt. vill. in Bumboret.—Kt. **Brun-ba-tul* "at the B. field".
Brun; Schomb., Mil. Rep. *Burun*; Lt. *Broana* vill. in Birir (but acc. to Mil. Rep. in Bumboret).
Bras, Bruhus S, XXI, 14; Mil. Rep. *Broz* group of hamlets 9 miles below Chitral fort.
Bashlam W XXI, 4 vill. below Birkot; also *Bashjam, Balam*.
Batadesh Mil. Rep. cultivation in centre of Rumbur valley.
Batakšan Badakhshan.
Batrik Mil. Rep.; S XXI, b 17 vill. in Bumboret.
Bath'et; Mil. Rep. *Bathit* hamlet near the river in Rumbur.
Biyu; Schomb. 190 uppermost vill. in Birir.
Ciy'am; Schomb. 76 *Siam* a distant country where the Kalash lived before coming to Waigal, and from which the cowrie-caps are said to come.
Chukur Shai; Mill. Rep. Kal. hamlet in Bumboret.
Čimik-s'an Gol; Čimik-son XVIII, 49 pass leading from Rumbur to Chitral Gol. Cf. -Mil. Rep. *Chimir-son* grazing ground at the head of the Rumbur valley; *Chimbir-san* XXI, 7, apparently a place in the neighbourhood of Damel?
Čatruma-d'eš V, 2; S Ča/eruma XVIII, 5, &c. Bashgal, Nuristan; Četruma-grom XVIII, 55 the Kati vill. (of Bumboret or Kunisht.—Cf. BSOS, VI, 443).
Četr'au; U Čātr'al Chitral.—Kh. Četr'ar.—U prob. from N. Kal.
Doderi-biyu Sch. 177 peak in the Daduk valley.
Dađay'ak VIII A (= *Dhok*) a vill., prob. = *Dokalam*.—Cf. XXI, 8?
Dohumun Pass Mil. Rep. (Map), between Rumbur and Bumboret valleys.—Cf. *mun* hill.
Dokalam XXI, 7. GB-speaking vill. near Arandu.—GB *Do:ka-la:m*.
Dami'ā; U *Damī'ē*; Mil. Rep. *Dammer*; XXI, 7 *Damerk*.—*Dam. Dāmen*. Cf. T. 6662.
Dir Dir.
Dura W, S XXI, 23 Dorah Pass.
Druka Mil. Rep. stream in Jinjiret valley.
Durik Mil. Rep. pass from Birir to Bashgal.
Darm'eli; XXI, b 22 *Draimili* Kati vill. in Bumboret.
Dr'a:us B, U; S *Drahus*; XXI *Drohos*, &c. Drosh.—Kh. *Droš*; Kt. *Dr'e.us*, &c.
Droshp W, S XXI, 20 vill. in

- Lutkuh*.
Dr'ēyā-brun posture in the Gangalwat valley.—Kt. *Put'ēū b'šc*.
Dewalatm'anan guš'i "The Rich Men's Cattle-shed", in the Gangalwat valley.—Kt. *Aromar'ō guš'i*.
Daraz-guru; Mil. Rep. *Drazo*; M *Drasckruh* Kal. hamlet at the lower end of the Bumboret valley.
Gulbahan S XXII B name of a lake.
Gabarung Mil. Rep., S the Gawar country around Arandu and Birkot.—Prob. Kh.
Gujur Gujur (tribe).
Gambak Mil. Rep. Kal. cultivation opposite Kand(eri)-sar.
Gombir Mil. Rep. pass from Urtsun valley to Majam in Bashgal.
Gri M; Mil. Rep. *Grih* vill. in Birir.
Guru M; Sch., Mil. Rep. *Gurul* vill. in Birir.
Gora-bachhatrik S, Mil. Rep.; Kal. cultivation in the Rumbur valley.
**Gorabat* S (obl. **bada*) XVIII, 6, a place in the Chimiksan valley.
G'ari-ken irrigation-channel in Rumbur.
Grom the upper vill. in Rumbur; Mil. Rep. *Groman* (Kh. *Gri*).—Cf. S *Grom-son* sacred altar above Mahandeu's altar at Rumbur.
Gromel Mil. Rep. hamlet near Drosh.
Grambet Mil. Rep. hill in Birir; Sch. p. 196 *Grabet* (= *Srapet*?) side-valley of Birir.
G'a.iret B, S *Gaihret* XXI, 12; M, Mil. Rep. *Ga(h)irat* vill. in Chitral.
Gora-rez(h)ik S XX, 16 a narrow valley. Cf. W, Dag 15. *Gora-Rezh* valley ("White Footpath").
G'rangrawat sun the Gangalwat ("Bell-Stone") pass.—Kt. form.
Gos W XXI, 9 vill. in Lower Chitral.
Gāzgru Mill. Rep.; M *Gas* vill. in Birir.
Gawar-d'iš Gourdes in lower Bashgal.—Phal. id.
Gh'ona-bat-t'ada ("Near the Big Stone") pasture in the Gangalwat valley (Kt. *Pk(x)un-mašel*, cf. Mil. Rep. *Pikun Moshul*).
Gh'ona-gr'om Bargramatal in Upper Bashgal.—Kt. *Bargroma-t'ol*; Kh. *Luč-deh*; Yd. *Usturla:mo*; Prs. *Deh-i Kala:n*.
Janguru M; Mil. Rep. *Joagru* vill. in Birir.
Jali XII, 5. Wiligal, near Waigal.
Jinjir'et vill. in the Chitral valley.—Cf. *jinju*?
Jaš'i = *Bal'alik* a tribe living in Bargramatal and Gawardesh (where they had their own language) before the invasion of the Katis and Kams from the west.
Jyoshoi S; W *Joshoy* XXI, 5; cf. Mil. Rep. *Josh bai* river between Drosh and Shishikuh(?).
Kalah S n. of a vill.(?).
Kalkat'ak vill. in Lower Chitral.—Acc. to Mil. Rep. a Kh. name, meaning "bluejack", and the Kal. name is *Banrasat*.—GB

- Karkata:k*.
Kal'aş S (a member of) the Kalash tribe.—*A K'o asan* I am a K'alash; *bo K'o asan*, &c.—Cf. Lhd. *kala:s* poor, distressed?—Cf. p. 1.
 — *Kal'aşa* the Kal. language.
 — *Kalashan-dam* Mil. Rep. hamlet in Drosh.—*Dam* is common in Kh. place-names.
 — **Kalaşa-deş* XVIII, 41, the Kalash country.
 — **Kalaşa-gram* S; M, Mil. Rep. *Kalash* hamlet in Rumbur.
 — *Kalash-gum* Mil. Rep. the Kalash valleys.—Cf. S *Kalaşumas* "of my Kal. people". But note Waig. *Kalaş'um* all 9 villages of the Waigal valley, inhabited by the *Kalaş'a*.—For -gum cf. *Wer-čik-gum*, &c.
Ka:m-gřum; B *grom*; U *Kam-gr'om* Kamdesh (*Kombəgřom*, &c.) in Bashgal.
Kand'eri-sar IV, 2; Sch. 185 -ari; Mil. Rep. *Kandisár* hamlet in Bumboret.—Kh. *Kaltaş-gram*; Kt. *Kalte-gřum*.
Kunar S the Kunar valley.
Kunis M Kunisht (Kt. vill. in Rumbur).—Kt. *Kasw'ō Kunisť* the Kal. vill. in R.; *Kat'ōk'ō* the Kt. vill.
Kurao-bakh S; W (Kh.) *Khuro-h*; Mil. Rep. *Kuru* caves on the Arkari river. XXI, 22.
Karak'al; S *Krakar/h*, XVIII, 17, &c.; Mil. Rep. *K(a)rākal*; M *Krakat*; XVIII, 17, 26, *Khurkhura* Lt. vill. in Bumboret.
Krizhnabad S ("Black Stone"?), XXII B, a place in the north.
K'ořak; S XVIII, 8 *K(r)orak*, &c.; Mil. Rep. *Kolak* camping-ground below Kunisht.
Kuři-sřec?
Kesu Mil. Rep. vill. above Drosh; S *Kesanu* XVIII, 23 "of Kesu".
Kotdesh Mil. Rep. Kal. cultivation at the mouth of the Rumbur valley.
Katizan W, S XXI, 23 the Khatinza pass.
Kharal Mil. Rep. hill between the Bumboret and Birir valleys.
Khoistan W; S *Kohistan*, XXI, 16 Chitral.
Latchio S a white peak west of Rumbur vill.—Cf. *lač'ia*.
Lačurđ-d'er pasture in the Gangalwat valley.—Kt. *Luč'ěre guš'i*.
L'awi Mil. Rep.; W *Lawai* Muslim Kal. vill. near Drosh.
Mahandeo-wišt S hill opposite Balanguru.—Cf. *pišf*.
Mikin-jal Mil. Rep. Bashgali cultivation at the head of the Bashgal valley.—Cf. *miken*.
 **Male-deš* S?
Malax'an VIII K Malakand.
Mumor'et B, U; Lt. *Mumurēt* Bumboret.—Suffix -ret also in other place names.
 — *M'ō k'ui* the Bumboret valley.
Mandret M vill. in Birir.
Mun'jan Munjan.
Mađu-gh'au B; S (B) *Mandugal'ai* (loc.) Bashgal.—Cf. Lentz 695 *Mandagel*, &c., a vill. in

- central Bashgal.
Mirk(h)ani S XXI, 8 vill. in Lower Chitral.
Musulmanist'an the Muslim country.
Mast'uč vill. in Upper Chitral.—The Kalash claimed once to have held the Chitral valley right up to M.
Muť-koh'olie istđ a pasture in the Gangalwat valley.—Kt. *Muť-k'olien guš'i*.
Meziri Min U Terich Mer.—Mil. Rep. Kt. *Maisur Mun*; Davidson 184 *Missarmin*; Kt. Bagram. *Məsər-kętu*. Cf. BSOS, VI, 444.
Nok S a spring.
Nok thon S XIX, 15 a place one mile above Balanguru. ("The New Place" ? ?).
Nimol S place in Birir.
N'ağgar VIII; U *N'ağger*; S XXI 9 Nagar vill. in Lower Chitral.
Narisat W, S vill. below Arandu XXI, 6; W *Nari* XXI, 3.
Nisar S XXI, 13 hamlet at the mouth of the Birir stream.—Cf. Mil. Rep. *Birgah*—*Dammer*—*Lao-Nissar* names of small, outlying hamlets.
Noshbu Mil. Rep. hamlet in Srapet Gol in Birir.—Cf.:
Nozh Deyu Sch. 203 hamlet in Birir.
Pal'ar Sch. 81, mountain overhanging Kunisht on the east, next to Terich Mer the chief home of the fairies.—Kt. *Pal'or*.—Cf. Mil. Rep. *Palar-gah* cultivation of the Balanguru Kalash.
Pam Mil. Rep. small stream in the Jinjiret valley.
Prakal M vill. in Rumbur; Mil. Rep. cultivation at the foot of the Rumbur valley.
Pramu Sch. 174.
 **Prona-šiš* S hill west of Rumbur vill.
Pishpo Mil. Rep., Sch. 203 an artery of the Birir stream.
P'atu B Chitrali, a member of the Kho tribe; cf. *Patuaz-bhem* (Names of Months).—Cf. BSOS, VI, 441.
Paita-sun Mil. Rep. pass from Drosh to Gawardesh in Bashgal.
 **Puzdanile* S XIX, 1, n. of a plain; *Puzdanelli kham* (= *ghut* plain) was said to mean "that which blossoms (above the hill facing the Sajjigor at Rumbur)"(?).
Rachika S XX, 19 belonging to Rech (= Orghoch? cf. s.v. *Arigič*).
Rugm'u, gen. *ulas*; U *Rugmul*; S (B) *Rukmolai* (loc. ?); Lt. *Rongmū*, *Regmoon* = Kh. *Rumbur* (thus also XVIII, 22).—*Ia grom Rugmoli'on* this village belongs to the Rumburis. Prob. U, with *l* < *đ*, from N. Kal.—Kt. *Kun'isť*.
 — *Rugm'u k'ui* the R. valley.
Rama-gh'au Ramgel, in western Nuristan.
Rand'u B; U *Arand'o*; S *odu* XXI, 7 Arandu.—Phal. *Ha:raṇu*; Psht. *Arṇaw'ai*, &c.

- **Senjela-s'ar* S the confluence between the Bumboret and the Rumbur stream (Kh. **Dubač*).—Cf. s.v. *sičn*?
- Senstrena* S n. of a rock (in Rumbur?).
- Srapet Gol* Mil. Rep. a valley in Birir.
- Sarsucha:iken* Sch. 175 a hill in the Bahuk valley. ("The Height of Purification"?).
- S'aras-phetr* the Kt. vill. of Kunisht.
- Sarawač'āi* VIII A the original Kal. n. of Ayun in the Chitral valley.—V. *Ah'ē(č)*.
- S'a:tra* the Gawar country.—Kt. *Sātre*; GB. *Sare:t*.
- Saw/u* S XXI, 6 Sau in the Kunar valley.
- Suw'ir* Mil. Rep. Kal. vill. in the Chitral valley.
- Shidi* Mil. Rep. Kal. cultivation (of Birir) below Gahirat; v. Sch. 203.—Cf. S XXI, 13 a place near Broz.
- **Šighau* S, **Šighala* XXI, 19; *Šiga:lak* XVIII, 47 Shoghor.—Cf. BSOS, VI, 441.
- Shuli* S XXII B a place (lake) in the south.
- Shamungteh* S hill north of Rumbur vill.
- Shundi-ghon* S Bumboret valley.
- Shang kui* Sch. 189 gorge in Birir.
- Shingshali* W, S XXI, 17 Kh. *Sin-Shali*.
- Sherashing* Mil. Rep. pass from Jinjiret to Bashgal.
- Shasha* W XXI, 18 n. of a bridge.

- Shishikuh* S XXI, 11 the Shishikuh valley.
- Šuliv-sun* pass from Gangalwat to the Ustui valley.—Kt. *Lakel'ai be-d'o*.
- Tadjik desh* S XXI, 24 the Tajik country, north of the Hindukush.
- Tiken shish* S a hill behind Balan-guru.
- Tar'oka piṇḍ'i* resting place in the Gangalwat valley.—Kt. *Tar'og ništa*. Cf. *Tar'uk* (Men's Names).
- Taraš M'ir*; B *Tariž Mi:u* Terich Mer.—V. *Meziri Min*.
- Tavaret* Mil. Rep. camping ground in the Jinjiret valley.
- Tewish* Mil. Rep. Kal. vill. near the mouth of the Bumboret valley.
- Ṭang'eu* XII, 6 mythical place in the south (*pa:ya:n*), where the crows assemble one night in the year.
- Wados* Mil. Rep. hamlet on the Bumboret stream.
- Waighau*, abl. *°gh'alāi* XII, 1; S (B) *°khalāi* Waigal.
- Wili Wiligal*.—V. *Jali*.
- Werišg'um* Yasin.
- Wetr* Prasun.—Acc. to Kal. tradition, the Prasunis used to raid the Kal. valleys. If this is true, the Kalash must have been the very bottom-dogs in the established "pecking-order" among the Nuristan tribes. But cf. Sch. — *We-deš* (**Wetr*—) the Prasun valley.
- *Wet-b'iriči*; Sch. 174 *Vet-berich*, "The Prasuni Path", a

red streak in the rocks, running across the side-valleys from Bumboret to Lutkoh.

Žikol'ae piṇḍ'i resting place in the Gangalwat valley.—Kt. *Ž. nišewe*.

NAMES OF CLANS

- Asprein'Nawaou* W XXI, b14, in Anij.
- Buly'a-siṅg'e* in Bumboret, coming from Chitral, and descended from *Buly'asiṅ* (< *-simha*?), an ancient Kalash king of Chitral.
- Buti-dāri* Lt. a high caste.
- Bazik-navau* W XXI, b 16.
- Bh'umbur-naw'ōu*; W *Bhumburo-nawau*; Lt. *Bumburnau*; S *Bumbur-da:ri*, descendants of *Bh'umbur*.
- Dremesen* S XVIII, 3 (obl. pl.?).—Cf. *Daraṇšāl*.
- Daraṇš'āi-naw'ōu*; W *Daram/n* (XXI, b 19) in Bumboret. They are now slaves (*ba:ri*). The ancient name was *Surilo*, descendants of the Sun (*suri*). Only a few Surilos are now left, most of them having become *bhairas* (Prs. *qaum-i Bimboret*; a:li: *kam-iš ast*, *bhaira šud*, but formerly they were *mutabar*).
- Jangire-nawau* W (XXI, b 15) tribe at Brun.
- Kar'uži-d'ari* only in Bumboret, descendants of K.
- Palaw'ane* in Bumboret, but also in Gilgit.—Cf. W *Palawan-deh*, vill. in Bumboret.

- Rugm'ulia*, only in Rumbur.
- R'ajawai* S; W *R^o-nawau* in Bumboret, descended from the ancient kings of Bumboret. According to S *Rajah Vai* of Bumboret was a brother of *Adaboy* of Rumbur, and grandson of *Shalak Shah* who came from *Tsiyam*. Cf. Sch. p. 186: *Rajah Wai* the last of the old Kalash kings, whose capital was in the Batrik valley.—LSI, Spec. II: *Rajawāri shah asta*. But acc. to Lt. *Rajawāri* is a low caste.—Cf. Text V.
- Šalaka-d'ari*; Lt. *Shalek-dāri* in Bumboret and Waigal, descended from *Šalaka* "Locust".
- Šarakaṇ-naw'ōu* W (XXI, b 21) in Bumboret.
- Shareya-nawao* W XXI, b 13, in Bumboret.
- Torik-dāri* Lt. a high caste; S *Turig-dairan*.
- Also in Kt. *naw'o* "grandson" is used as a designation of smaller, more recently split-off sections than those called *dare* "clan".¹ Exogamy was said to be prevalent,

¹ Cf. A. Herrlich, *Deutsche im Hindukusch*, p. 225 (-*deri*).

and one was not allowed to marry within the mother's clan. Mahmud Isa's genealogy has been

published in: *Ættetradisjon hos Kafirne i Hindukush, Mål og Minne*, 1949-50, pp. 155-62.

PERSONAL NAMES

This list contains many Prs. (also of MI's more remote ancestors) and Kt. names and words. It may also contain a few ancient, or unrecorded, Kal. words. V. *Budha*; *Nanga*; *Pundra-muč*.

"MI's/P's 3rd ancestor" denotes Mahmud Isa's or Paush's great-grandfather, and thus on for earlier generations. "P's 3rd ancestor (?) etc.", belong to the, probably incorrect list first given of P's ancestors.—Cf. also Names of Clans.

Men's Names

Ačdy'ak P's father; Sch., S *Achayak*.
Alyass Lt.

Am'ir MI's grandfather.—S *Amir*;
Sch. p. 49 *Kalash Amir*.

Unán Bèkk Lt.

Ār'i.—Kt. "Duck".

Asprei(n), grandfather of the people of Anij W.

Uṣṭ'ur.—Cf. Kt. *Ṣṭyūr*.

Babhāng Lt.

Batshū Lt.—Cf. *baḥ'oṛā* calf? Lt.

Bodok W.

Baadyur.—Cf. Kh. *B'adiūr* < Prs. *baha:dur*.

B'aḍu "Yellow".

Budh'a S.—Cf. Kt. *Buḍ'o* "Old" (T9271).

Begal'i MI's 11th ancestor.

Bah'atik.

Baj'ik MI's 6th ancestor.

Bèkk Lt.—Prs.

Bak'ar MI's 3rd ancestor.

Bangulai Sch. (p. 202).

Bariky'a.

Brumbuṛ'ak MI's 22nd (and oldest) ancestor; also P's grandfather.—Prob. = W (Luli, b 20) *Bhumbar* "Wasp", and not = *brumbuṛ* "live coal".

Bazik W.

Cimid'iṇ.—Kt.

Čak'oṇ MI's 7th ancestor.

Čānl'u from Bumboret (Dr. Guha brought his effigy to the Calcutta Museum). Said to be = *Turuk*.

Čural'a.

Dadiuk "Uncle" Lt.

Deh'ar "Prophet".

Durums'a. Cf. *Daraṇsāi*, &c. (Names of Clans). W (Luli b, 19)

Daramshei.

Dār'w'a MI's 19th ancestor.—Kt.

Dawanč'a.—Prs. **dī:wa:n-ša:h?*

G'aḍa "Big".

Guj'ur "Gujur".

Golyamš'a, S *Gol°*.—Prs. *Tula:m-ša:h*.

Gumar'a.—Kt.

Gurg'ek P's 6th(?) ancestor.—But cf. *Bajik*.

Gasharā Lt.—Cf. S *gash* "quick".

Ghaṇḍ'e.

Hazarabeg S.

Hazarkh'an.—Cf. Kt. *Ajork'on* < Prs.

Jangi(e)re W.

Jow'ai MI's 15th ancestor.

Jug'ulyak P's 4th ancestor(?).

Jānj'āl.

Jenfel-b'ek.

J'anak MI's 20th ancestor.—Cf. Kt. *Jan'o*.

Djanekwār Lt.

Djoāh Sha Lt.—Prs.

J'uarb'ek MI's 18th ancestor (came from Waigal).

Kelli Lt.

Kul'sh.—Kt.

Kamālī Lt.

Karcha beg S.

Kas'um MI's 4th ancestor.

Kasim-š'a.—Prs.

Kuṛ'i.—Cf. *kuṛak* "boy".

Khanek Sch. (p. 50).—**Xanek?*

Khasum-kh'an P's 5th(?) ancestor.

Lač'in.

**Laḥur*-, cf. Place Names.

Laḍ'uč.

Lihal-bek.—Prs. Cf. *lagāl* "ruby" (?)

Lamc'uṇ; S *ān*; Sch. *Lamson* (n. of the Rumbur priest 1929).

Ling'asi P's 4th ancestor.

Lal-kam (p. 190). Sch.

Mahadd'in MI's 10th ancestor, cf. Sch. p. 49.—Prs. **Mahmad-di:n?*

Ma(h)mad 'Isa; Sch. p. 52 *Mohamad I*.

Mahmurat; ancestor image in Rumbur temple; cf. Sch. p. 50.

Mulla-b'ek.—Prs.

Malik MI's father; also Lt.—Prs.

Malik-ž'an.—Prs.

M'amat P's 9th ancestor(?).

M'amur-š'a.—Prs.

Mainy'ak.

Mang'o Kān MI's 9th ancestor.

Mong'uš P's grandfather.

Māra Lt.; cf. Sch. p. 39.—Kt.

M'erak; Lt. *Mi°*.—Kt.

Mirsan'at.—Prs.

Mirza Bèkk Lt.—Prs.

Masti-b'ek, Sch.—Prs.

Muti-m'ir P's 5th ancestor.

Metar-ž'ay MI's 14th ancestor.

Maždy'ar.

Nel'eč'āṛ.

Nanga S ("Naked"?) n. of dehar.—Cf. Women's Names.

Našur'uk.—Kt.

Naš'u MI's 21st, P's 3rd ancestor.

Pil'indak.

Palyaw'an.—Prs. Cf. Names of Clans.

Pundra-m'uč.—P° "pale" (cf. T8259)?

Parasač'a.

P'a.us n. of Rumbur headman (*lambarda:r*).

Pattilesi Sch. (p. 190) in Biyu.

Ra:shuk Sch. (p. 39).

- R'oŋa.*
Safa:r Sch. (p. 50).
Sukhi-b'ek.
Sumb'ara MI's 5th and 8th ancestor.
Sum'al-b'ek P's 7th ancestor; Lt.
Sumál.
Sum'ara.—Cf. Kt. *Sūro*; Rob.
Sunra; Herrlich (Deutsche im
Hindukusch) *Sunaro* (-deri).
Sangali.
Surč'āi.
Š'ahir.—Prs.?
Sharei W (Luli, b 13).
Shariki Lt.
Shatong Lt.—Cf. Kt. *Ŧong.*
Šawal'uk MI's 13th ancestor.—
Cf. *šiwila* "centipede"?
Šār-b'ek.
Š'aşak P's 8th ancestor.—Cf. Kt.
Şoş?
Tumr Lt.—Cf. Kt. (Km.) *Trümü.*

WOMEN'S NAMES

- Uč'aali.*
'Ajl.
B'ibi-nis'a.
Badulkéi Lt.
Badarāk Lt.—Cf. S *badra?*
Bag'uli.
Bag'isti.—Cf. Kt. *Bagışt* n. of a
deity = Kal. *Sajigor.*
Bohor'i.—Cf. Prs. *baha:r.*
Bulyāip'a.—Cf. *Bulyasiñ-* (Names
of Clans).
Ban'u.—Prs.
Čimik'i.

- Tamashawèk* Lt.
Tiand'as.
Tòrr Lt.
Tar'uk.—Cf. *Tar'oka piñd'i* (Geogr.
Names).
Tàsh Lt.
Ŧik'ar MI's 12th ancestor.
Ŧhawar'ok MI's 16th ancestor.
Wak'ok MI's 17th ancestor (came
from Bumboret).
Wakš'i.
Xožb'āi.
Xuž-b'ek ancestor with effigy near
the Rumbur stream. Cf.
Khush Beg, son of *Kalash Amir*. Sch.
p. 49.
Zinatshá Lt.—Prs.
Žaj.—Kt.
Žig'ili.
Žikolāe (*piñd'i*).—V. Geogr. Names.

- Danūli.*—Lt.
Donashiri.—Lt.
Darbol.—Lt.
Durdanā Lt.—Prs.
Darik'i.—Cf. *d'ari* "friend".
Dramuč'iki.—Cf. *dramučak* "claw".
Darimiki Lt.
Dewak'i.—Cf. *dewa* "deity".
Gočh'ari.—Cf. Kh. *yočha'r* "water-
fall".
Gulifa Lt.
Gul-nis'a.—Prs.
Gumli Masturí Lt.

- Guny'ūri.*
Hazar-bib'i.—Prs.
Kambuř'eč; Lt. *Kambruetsi.*—Cf.
eč "eye" (v. *Sonētshi*).
Kir'eaki.—Cf. *kir* "snow"?
Kh'onza.—Prs. *xa:nza:da?*
Lačhim'as; cf. Lt. *Latshái.*—Cf.
lačh'ia "red".
Lajal.—"Ruby", Prs.
Liliw'ai.—Cf. Kt. *liliwāik* "young
maid".
Meh'ēri.
Maūki Lt.
Māikētshi Lt.—Cf. *eč.*
Mābrār'i (-ri?).
Mājdā'ik "Tulip".
Ma.ur'ani.—Cf. *mahura* "sweet".
Misēli Lt.
Mas'ar Lt.
May'ani.
Mazd'ana.
Nilik'i.—Cf. *nila* "green".
Namb'ačik.
Namakinn Lt.—Prs.
Nangí Lt.—Cf. *Nanga* (Men's
Names).
Nār bigim Lt.—Prs.
Palaz-g'ul.
Porishi Lt.
Puř'ūri.—Cf. *puřik* "flower".
Puřār'đri.
Ph'admā.—Cf. Skt. *padma??*

- R'aja-bib'i.*
R'aja-g'ul.
Ra:j'ai.
Ramagūlli. Lt.—"Ramguli"?
Ratum'i.
Roziy'a.—Prs.
Sonētshi Lt.—Cf. *sonačl* "snow-
pheasant".
Soneki Lt.—Cf. *sūra* "gold"?
Sewat-bib'i.
Šahar-bib'i.—Prs.
Š'aar-d'ana.—Prs.
Šeir'ani.
Šit'iak.
Šaxur-nis'a.
Ša-kim'eri.—Kh. "Black Girl".
Šerāi-bib'i.
Tehitrētshi. Lt.—For **Tchitr* =
< *čitr-eč*?
Tumbiš'āi.—Cf. *tumbik;* *še'i?*
Tair'ak.—Cf. *tari* "star".
Tarum'i.
Tramkēti Lt.
Wāssi Lt.—Kt. (Rob.) *Wāzi*; (Wor-
thington Jukes) *Wa:si.*
Wazbray Lt.—Kt. (Rob.) *Wazbri.*
Xož-bib'i.—Prs.
Xož-d'ana.—Prs.
Xož-nis'a.—Prs.
Yamni Lt.
Z'ulyei.

LIST OF MAHMAD ISA'S AND PAUŠ' ANCESTORS

<i>M'amat?</i>	
<i>Š'ašak?</i>	
<i>Sumalb'ek?</i>	
<i>Gurg'ek?</i>	
<i>Khasumkh'an?</i>	
<i>Juguly'ak?</i>	
<i>Paŋy'än?</i>	
<i>Moŋg'uš?</i>	
<i>Ačäy'ak?</i>	
<i>P'a-uš?</i>	
<i>J'anak</i>	
<i>Däw'a</i>	
<i>J'uar-b'ek</i> (came from Waigal)	
<i>Wak'ok</i> (came to Rumbur from Bumboret)	
<i>Thawar'ok</i>	
<i>Jo:w'ai</i>	
<i>Metarž'aŋ</i>	
<i>Šawal'uk</i>	
<i>Ťik'ar</i>	
<i>Begal'i</i>	
<i>Mahadd'in</i>	
<i>Mang'okəŋ</i>	
<i>Sumbar'a</i>	
<i>Čak'oŋ</i>	
<i>Baj'ik</i>	
<i>Sumbar'a</i>	<i>Mu:tim'ir</i>
<i>Kas'um</i>	<i>Liŋg'asi</i>
<i>Bak'ar</i>	<i>Naš'u</i>
<i>Am'ir</i>	<i>Brumbuřak</i>
<i>M'alik</i>	<i>Ačäy'ak</i>
<i>Mamat 'Isa</i>	<i>P'a-uš</i> (lambardar of Rumbur)

NAMES OF MONTHS

Mahmad Isa twice gave lists of months but even the "corrected" one is probably neither complete nor perfect.

B and Marussi agree in some details (v. B *Bhe:nž*; *Ki:š*; *Logawu:r*), but not completely (v. B *Prü*; *Gatoni*; *Š'e:a*, etc.).

S gives six lists (marked A-F) from Rumbur-Bumboret.

I have, quite tentatively, put all words known within the framework of MI's Rumbur names, trusting that Prof. Siiger, in his monography on the Kalash, will deal more thoroughly with the many difficult problems of interpretation and internal position.

I have mainly restricted myself to a linguistic interpretation, adding only a few references to corresponding Kh. terms, as well as some parallels from Prof. Lentz' "Zeitrechnung in Nuristan und am Pamir."

It will be observed that MI (corr.) in giving *Dewaka* as the first month agrees fairly well with Lentz, 95, 97, where the Kh. and Kt. New Year is said to coincide with the winter solstice. With B's and S's *Joshi* as the first month cf. Kt. (Brumotul) New Year = vernal equinox (Lentz, 95).

ALPHABETICAL LIST OF MONTH NAMES

<i>Uč'au</i> MI 8th month.—Acc. to S "the time for moving the cattle to the pastures." If this is correct, August–September would be a much too late season.—Cf. Annual Festivals.	of Kal. <i>brib'o</i> .—Cf. Lentz, 141, &c.
<i>Aven</i> Mar. 8th Month.	<i>B'asun</i> (= <i>Hamal</i>) 4th month, "Spring".
<i>Ergoshero</i> S (= <i>Jani</i>) an autumn (cf. <i>š'aru</i>) month.— <i>Ergo</i> < ?	<i>Bhen(j)</i> 2nd and 3rd month; (cutting) the vine-shoots in the vineyard.—The <i>Patwas</i> "Chitrālī" (i.e. main valley) <i>Bh^o</i> , precedes the <i>Homa</i> "Our" (i.e. Kalash valley) <i>Bh^o</i> —Semantically cf. Ashk., Lentz, 141 <i>Šānu-draš</i> "Wama-grape", which follows <i>Dra:š</i> "Grape".—Cf. Lentz, 137, <i>be:niš'ig</i> , &c.
<i>Isti/am-saras</i> S (= <i>Homa</i> <i>Bhen</i>). But also said to be "the first part of Joshi, the time of the first spring blossoms, the time for the "going up the valley" (<i>k'ui-par'ik</i>)."—Cf. S <i>istam</i> "first blossoms of spring".	<i>Čaum'os</i> 12th month. (= Kt. <i>Gič'e</i>).—Lentz, 111.—Cf. Annual Festivals.
<i>Briboy</i> S; <i>öbö:r</i> "Walnut", Kh. form	

Chañch'ori 10th month, "Leaf-Fall".—From Kh.; Lentz, 138.
Drach'ora Mar. 1st month.—From *draç* "grape"? But cf. also *drāchōrī*; S *draçori* "ear-ring".—Lentz, 141.
Dew'aka 1st month.—Cf. Annual Festivals.
D'agari 10th month, "Wine-making".—Poss. = Mar. *Nagaur*, for *D'o*?—Cf. Annual Festivals.
G'uhum-letr 7th month; "Wheat-cutting".—Kh. *gom-letri*. Lentz, 132.
Ghōt(-mastruk) 9th month; "Grape-ripening".—Cf. Annual Festivals.
H'oma-Bhen, v. *Bhen(j)*.
Hamal (= *Basun*).—Ar., March–April.
Jouza S.—Ar., April–May.
Jh'ani 11th month.—Cf. Annual Festivals.
Ki:ç B 9th month, "Ploughing".—Cf. Kh.; Lentz, K3–5, *Kischma:n*.
Logaw'u:r B 3rd month; Mar. *Lagaur* 12th month.
Nella Mar. 9th month.—Cf. S *Nala*; B *Nel'a* "summer". Lentz, 95, 98, &c., Kt. *Nil'ō*, &c.—Note S (A, B) *Nala-tre* "Nala nr. 3"?
Namer-uchau S (= *Guhum-letr*).—Cf. S *namer* a sweet-smelling blossom (Kh. mistletoe); T6963.—Acc. to S "the time for bringing back cattle from the hill-pastures".—Cf. also S *N'o* *mastruk* "the month when the goats return from the pastures

(July–August)".—Cf. Lentz, 137, about Kaf. names having this meaning.—For names denoting the blossoming of various flowers, *Istim-saras*; *Shumber-uchau*. Cf. also Kh. *Žyul-ispru* "Apricot-blossom" (Lentz, K).

Pinča-loh'ok (= *Žošī*) 5th month, "a month in which there is an abundance of milk" (Prs. *šir bisya:r me:ša*).—Cf. *pinča* "cheese"; *loh'ok* "cheese-boiling".—Semantically cf. Kh. *setu-drek* "pouring out butter-milk" (Lentz, K), and also, Lentz, 137, Waig. *d'e:bot m'a:s* "Butter-month" (?).

Přū: B 2nd month.—Cf. Annual Festivals.

Patu'az/s-bhen 2nd month.—Cf. *Bhen(j)*.

Shumber/ar-uchou S "first moving up of cattle to the hill-pastures". W (Dag. b 2) *Shumber-uchau* "going to the pastures with the goats".—Cf. *šumb'ār* "formerly, first".—S *shumbai* "blossom" in *shumbai-adu* must be due to some misunderstanding.

Š'e:a B 6th month (between *Čaum'o:s* and *D'agari*).—Prob. the "blind", dark month of mid-winter.

Ž'o-letr 6th month, "Barley-harvest".—Cf. Kh. *siri-letri*, id., and Lentz, 140.

Ž'oši 5th month.—Cf. Annual Festivals.

MI (cont.)	MI (first)	B	B (Mar.)	S
I <i>Dew'aka</i> J-F	= V			= AB XI; C VIII; D VI; EF X
II <i>Patw'az Bhen</i> F-M		VIII <i>Bhe:nz</i>	V <i>Benj</i>	<i>Patwas Bhen(j)</i> C IX; EF XI
III <i>H'oma Bhen</i> M-A				= EF XII; = F <i>Istim-saras</i> = C <i>Hamal</i>
IV <i>B'asun</i> A-M	= VII	(<i>B'a:sun</i> "spring")		= AB XII; D VII; <i>Jouza</i> C XI, XII
V <i>Ž'oši</i> M-J (= <i>Pindalohok</i>)	= X = IX	IX <i>Ki:ç</i> I (X?) <i>J'oši</i>	X <i>Kish</i> VI <i>Zoshi</i>	<i>Jyoshi</i> A-F I <i>Pindalohok</i> CE II; F III; <i>Pindalohok Nala</i> D II
VI <i>Ž'o-letr</i> J-J	= XI			<i>Shumber-uchon</i> E III; F II
VII <i>G'uhum-letr</i> J-A	= XII	(<i>Nel'a</i> "summer")	IX <i>Nella</i>	<i>Namer-uchou</i> C III; E IV = <i>Guhumletr</i> E (?) <i>Nala</i> AB II; <i>Pindalohok Nala</i> D II; <i>Nala tre</i> AB V
VIII <i>Uč'au</i> A-S	= I	II <i>Přū</i> (?) III <i>Logaw'u:r</i>	II <i>Uč'au</i> XII <i>Lagaur</i>	<i>Odjak</i> A III; <i>Utchao</i> B III; CDF IV; E V
IX <i>Ghōt</i> S-O	= II	= XI <i>Gat'oni</i> (?)	= I <i>Drachora</i> (?)	<i>Go:d</i> AB IV; <i>Got-was</i> F V <i>Bribō:r</i> AB VI; <i>obogh</i> EF VI
X <i>Čan-č'ori</i> O-N	= III	= IV	VII <i>Chanchori</i>	= EF VII; <i>Trar'e</i> C V; AB VII
XI <i>Jh'ani</i> N-D	= VIII		XI <i>Zanni</i>	<i>Jani</i> C VI; EF VIII = <i>Ergoshero</i> AB VIII (?)
XII <i>Čaum'os</i> D-J (= <i>D'agari</i>)	= IV = VI	= V VI <i>Š'e:a</i> = VII	III <i>Čaumos</i> IV <i>Nagaur</i> (?)	= ABF IX; CD VIII <i>Dagari</i> AB X; E IX; D V

FESTIVALS AND SACRIFICES

A. Annual Festivals

Dew'aka 'Divine'(?).—In every house they take a little grain to the water-mill, grind it, take a handful of flour to Sajigor's sanctuary and bake tiny loaves. Then they sacrifice a kid, two months old, to the fairies (Prs. *bara:-i s'u:čf*). They scorch it in the fire, but do not eat it. But small boys may do so, if it is not too burnt. Only men take part in this ceremony. In olden times this festival was celebrated only every seventh year.—V. Names of Months, I.

Ž'oši, B *J'o:ši* (Kt. *J'uši*) spring festival, celebrated in Rumbur, 1929, from May 10th–12th, in 1935 (acc. to Schomberg) from May 18th–20th. For a detailed description see the author's "The Spring Festival of the Kalash Kafirs,"¹ and Schomberg, pp. 53, sqq. Acc. to S. a preparatory ceremony is called *Gul-parik a:du* 'The day for going up the valley.' The usual time for this was said to be the *Istam-saras*, identified with the *Homa-bhen mastruk*, which is, acc. to S, the month preceding the Jyoshi. Cf. T14768 *yajusya*.

1st day: *Šiṇ-b'ei* 'Preparation of the Horn (-Altar)'.

2nd day: *Čhir-pik* 'Milk-drinking', with the *kurwat-dur* and *kušrik-histik* (v. Voc. s.v.v.) ceremonies, when women and girls put cheese and quite small loaves of bread on the graves. (Meat is eaten only at festivals, and women are not allowed to eat meat of male animals, or honey). Also the *Gošnik* ceremony refers to this day.

3rd day: *Granzulyak adu* (v. Voc.). Men and women dance (Hi. *ek pandra aurat lamba: hota: na:c karta:*). Headmen (*gađa- bašara*) are elected on this day.

Uč'au a smaller festival celebrated in Rumbur 1929 at the approach of the grape-ripening, on/from(?) August 10th (or 20th?), in Birir from August 23rd.

500–800 loaves, one for each participant, are baked, and the men bring them, together with cheese from the hill-pastures to Sajigor's sanctuary

¹ India Antiqua, a Vol. of Or. Stud. presented to . . . J. Ph. Vogel, 1947; pp. 240–48.

where it is all eaten. They make a fire, but do not sacrifice a goat. Also converted Katis (*Jadi:di:*) may take part. Women eat the bread at home.

Acc. to S. the *U*, was celebrated at "the time of moving the cattle (to?) the pastures", but August would be a very late date for this. Cf. W. (Đag. b.) *Učhal* (Kh. *učal* 'midsummer dance'. Cf. T1642/4 *uccalaya-* 'to go up'; *ucca:la* 'lifting, removing'.

Ghōt; S. *Go:d*, *Got-was*. On this occasion six watchmen for the now fully ripe grapes and walnuts are elected for one month. Transgressors have to pay a fine of 3 rupees.

The *Přū-nač* festival has been abolished in Rumbur, but was still celebrated in Birir. At the right time they collect, during five days, all the grapes, and make wine which is kept till Chaumos. They dance, as at the Joshi, but no prayers are said.

Jh'ani. This festival had fallen into disuse in 1929, and M.I. remembered nothing about it.

Čaum'os; B *Ča:um'o:s* (=Kt. *Gič'e*), the midwinter festival cf. Lentz¹. The popular etymology given was: "The four (days of) meat (eating)", but the word goes back to *caturma:sya* (T4742).

Acc. to S. the *saras'ari* (**saraz-sari*) was performed 10 days before the Ch.

Čaum'os, 1st day: *P(h)u:š'au-mar'ač* (or *-nač*). *Puš'au* is the name of a day of the week.—Only men take part in the dancing and sacrifice. 20–30 goats are taken from the goat-pens and sacrificed to Sajigor. (On another occasion MI told me that each man sacrifices one goat, and lets its breath escape, Hi. *sā:s nikalta:*). The prayer is made at Saj's sanctuary, but is directed to In (cf. X A, which mentions the dirt on In's hooves). All the men splash wine into the air. In the evening they drink wine and eat the goats' flesh at home. But the blood they sprinkle on Saj's sanctuary.

2nd day: *Čhalet-thai s'aras* 'Twig-putting-juniper (ceremony)', (cf. Voc. *Četai-adu*). Three men from each house bring a large loaf of bread, baked for the occasion, to Saj's sanctuary. They put juniper branches on the fire, throw a part of the bread into it, and eat the rest.—X B.

3rd day: *Šiš-khur-s'aras* 'Head-hoof-juniper (ceremony)'. The (sacrificial) meat is eaten up (Prs. *gu:št xala:s šud*), only heads and bones (and

¹ p. 111.

hooves?) remain and are cooked and eaten at the goat-pens. Then they go to Saj's sanctuary bringing him one bread from each goatpen. They say: 'It is white' (Psht. *spi:n de:*) (?).—X C.

4th day: *Mandahik-'adu* S (**Maṇḍau-hik*, v. Voc. s.v.). Acc. to S this ceremony is performed in honour of the dead and on the 4th day. But MI first gave *Maṇḍ-* as the name of the 3rd day, stating that they bring bread and fruit to Jeshtak's *han*, but do not dance.

On the same occasion MI called the 4th day *Kuṭamṛu-'adu* (cf. Voc.). "There is no dancing, but they assemble and make, from flour, images of goats, cows, horses and/or a man, which they eat together with walnuts (Hi. *a:ta: se bakri: bana: 'ta:, gau bana:ta:, ghora: bana:ta:, a:dmi: bana:ta: akhroṭ mela: karte*).

On another occasion MI said that on the 4th day men and women bring walnuts, apples and mulberries for the dead to Jeshtak's *han*. They bake milled and barley bread and also bring cheese. They collect the fruit outside the door, but the bread inside. Outside they build a bonfire in the shape of a log-cabin, put fire to it, and then enter, closing the door. Then the deceased ancestors are supposed to be consuming (the fruit). They remain standing inside for an hour, before opening the door, and allowing the small girls to eat the fruit. The grown-up people and the boys eat the bread which has been put inside. And they say: *Peya:sa* "you have departed from this world (Hi. *dunya: se giya:*), if you have still breath (Hi. *zindagi: hua:*), come near (us)!" Then they recite X D.

D'agari (B, *D. mastruk*). On the 20th of Chaumos, after the Ch. festival, the hunters pray to *Kacawer* at Saj's sanctuary. They bring bread, make a fire, and throw walnuts into it. Nothing was said about their drinking, or making libations of wine, but *d'a-gari* seems to mean 'wine-making'.—X E.

During the same night, the *Drama-rat*, the 'Crows' Wake', the women cook lint-pulse (Hi. *ḍa:l*), mixing it with molasses (Hi. *gufi*), and sing XII, a., at a place where they can watch the sky. When it begins to dawn (about 4.30 a.m.) they look out for the crows returning, and throw *ḍa:l* at them, singing XII, b.

During this night the crows have assembled at *Tangeu*, a place further down (Prs. *pa:ya:n*). Here they have been keeping a wake, taking counsel together, and returning to Rumbur at 5 o'clock a.m.

B. Flood sacrifice

They shoot a dog at the river-bank, and throw it into the river, after having cut its throat. The water gets mixed ('bound') with blood (Prs. *kat-i xu:n au basta me:šawad*). No prayer is recited.

C. Private Ceremonies

Birth:

When the time approaches for a pregnant woman (*durgeh'en*), she is taken as a lying-in woman (*z(h)āti*) to the birth-house (*baš'ali*) by two midwives (*suda-uṣṭaw'ou*, v. Voc.). They cut the umbilical cord (*ny'oyak*) with a knife (*ḥor*), and hide the placenta (*mṛṣ*) at the *an'ačur*, near the *baš'ali*. Then they congratulate the mother (XIII A), and a big, round 'birth-loaf' (*zhāt-a'u*) is taken to the bashali. The feasting (at home?) is called 'cheese and bread' (*pīn žē a'u*).

A secret women's ceremony at the bashali, in honour of *Dez'alik* (on what special occasion?) is called *iṣp'eri*, acc. to S 'giving the white'. Cf. the 'white bread' given to Sajigor on the 3rd day of the Chaumos?

After birth the following ceremonies are observed:

2nd day: S *Četai* (**Čaṭ-thai*) *adu*. Cf. *Čaumos*, 2nd day.

3rd day: *Tre-wasa*, about which no details are known.

6th day: *Ač'ami*. The mother makes ablutions, and a big loaf (*ač'ami-a'u*) is brought to the bashali. The women assemble in the father's house, make a fire, and divide the bread at the *ač'ami-g'ari-k'en* (cf. *g'ari-k'en* n. of an irrigation-channel at Rumbur). A song called *ač'a(a)mi* is sung in Jeshtak's *han*.

20th day: (*S'uda*)*waz'aik* '(Baby-) bathing'. Now the mother is considered to be clean, and is taken home from the bashali. They take a bread called *s'araz-d'iuna* ('at the juniper-giving') to Mahandeu's altar (*Mahand'eu-d'ura*), make a fire into which they throw juniper-twigs (cf. XIII B). They also bake a *ṣiṣ-a'u* ('head-bread'), making a hole in it, through which they put a lock of the boy's hair (*ṣiṣ-čh'awar*), which they cut off and hang above the door inside Jeshtak's *han*.

3 months: *Putral-idh'on* 'P.-tripod'. A goat is sacrificed (only in the case of a boy), and they recite a prayer to Sajigor (XIII C).

1 year: *Kui-parik* 'Going up the valley' (Prs. *rafian-i darra*), from Balanguru, at the tree-blossoming time (cf. S *Gul-parik adu*, under *Žošī*). A prayer is recited (XIII D).

3 years: *Gošnik-istongas* 'Cattle-pen-going sprinkling'. Cf. *Žošī*, 2nd day. A prayer is recited (XIII E).

6 years: *Bhut-samby'ek* 'Putting on trousers' (Kt. *wi:t-amj'ō*), at Chaumos. The boy is now no longer a *s'uda*, but has become a *p'urus*. The maternal uncle (*m'ōa*) plays an important role on this occasion.

For girls:

3 years: *Gošnik-šiš-a'u* 'Cattle pen-going head-bread'. A special kind of bread is being baked.

12 years: The girl goes for the first time to the *baš'ali*. She is no longer a girl (*istriža-g'uřak*), but a woman (*istr'iža*), and is menstruating for the first time (*istriža bayal-w'ou asou*).

Betrothal:

Takes place when a boy is 15, and a girl 8-9 years old. The boy's maternal uncle and the girl's father recite XIV A. The girl's father gives the boy's maternal uncle a bull (*n'oa-gh'aŋi*).

Wedding:

Sari'ek 'Assembling'. The bridegroom's genealogy is recited. He (or the bride?) brings with him/her a cup (*khř'uři*), a bed (*šin*), a blanket (*žil*) and bedclothes (*ghř'ũřl*, Prs. *bistara*). In the evening the bride's father recites XIV B. Her mother gives her advice (XIV C). A goat is sacrificed and its blood sprinkled on the face of groom and bride: A: *šiše-ist'ongas k'arem dāi* 'I am performing the head-sprinkling'.

A widow (*ašiša*) marries her husband's younger brother. A barren woman is called *hiŋd'au*, and an unfaithful wife *alaš'iŋ* (cf. *alaš'iŋa-mur'a* 'paramour').

Burial:

The deceased is buried with his silk cloak (*čap'an*), skull-cap (*khřū*), turban (*dest'ar*), dancing shoes (*šara-koŋd'ali*) and arrows.

Women were buried with a spindle.

The burial-feast (*našta-j'ire*) lasts for three days, and relatives from Bumboret are invited. A special kind of bread (*bh'acāl-kuš'urik*) is placed in the coffin. All the children of the deceased shave their heads (*šiš-badh'ek*) at their father's death. For seven days no work is done, and the widow stays inside the house. They sing burial-songs (Prs. *bait kat-i murda*): XV A, B.

All sons inherit equal shares. I do not understand the meaning of the following Hi.-Prs. formula recorded by Dr. Guha: *Jom'i:n t'omra j'u:da kh'avn lerka khər'it luks'a:n* (zami:n toma:ra: juda: xa:vand lařka: xar'i:d nuks'a:n)? 'The boy is the separate(?) owner of your land; to sell (it is) harmful(?)'

During the first Zhoshi after her husband's death the widow performs the *Šok-ačh'inou* ('Mourning was cut off') ceremony.

Three months later they make an effigy (*ghoŋdau*) and put it up at his grave. Then they perform the *Ghaŋdau-a'rou* (Prs. *But-ka(r)da*) ceremony and sacrifice a goat, sprinkling its blood on the effigy (*ghaŋdal-ist'ongas*) in order that its milk shall be available to the deceased in the next (lower) world.

Heroes

Š'ura-m'oč 'Hero', cf. Kt. *šur-mančī*. The Kalashes went on raid against Kams and Katis (*jadi:di:*) as well as against Moslems (in *Musulma:nista:n*) right up to Prasun and Arandu.

Phřa-g'uŋdik ('Flag-stick') is a streamer put up on the Shingmou by a returning hero. He was celebrated at a feast called *mal-s'āu*, when he was given two moonal-feathers (*lohiž-m'al*), together with a tuft of markhor-hair, *karkara-wač* (red), or *pač-mal* (white). Booty, clothes, etc., taken from a fallen enemy, was called *kəř'a*.

NOTES ON KALASHA

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NOTES ON KALASHA

BY

GEORG MORGENSTIERNE

LIST OF ABBREVIATIONS

B.	Birir
B ¹	Birir (acc. to A. Marussi)
Bu.	Bumboret
Dam.	Dameli
GB.	Gawar Bati
K.	Kalkatak (acc. to Wazir Ali Shah)
K. ¹	Kalkatak (numerals)
Kal.	Kalasha
Kh.	Khowar
Kt.	Katei
L.	Lawai (acc. to Wazir Ali Shah)
LSI.	Linguistic Survey of India, VIII, II
Lt.	G. W. Leitner
Phal.	Phalura
Pras.	Prasun
R.	Rumbur
R ¹	Rumbur (first informant)
S.	H. Siiger (from R. and Bu.)
Sh.	Shina
Sw.	Suwir (acc. to Wazir Ali Shah)
(Tu.) DIA	R. L. Turner Comparative Dictionary of Indo-Aryan Languages
U.	Urtsun
W.	Wazir Ali Shah

For the Sketch Map I am indebted to a sketch map put at my disposal by Professor Paolo Graziosi.

Kalasha Texts and Vocabulary will be published later in the NTS.

INTRODUCTION

§ 1. The Kalash (*Kal'as*) are a tribe in Lower Chitral. Their language is called Kalasha (*Kal'asa*, formed with an ancient suffix *-aka*). Their country is called *Kalasha-desh*, and one village is called *Kalash(a)-gram*.

The first short description of Kalasha was given by Dr. G. W. Leitner.¹ It is valuable as a pioneer work, and has to be judged as such. But it is not very exact, and the forms given have frequently to be interpreted—phonetically as well as morphologically—in the light of knowledge gained from other sources.

The LSI specimen of Kalasha² was good, as was all the work done by Khan Sahib Abdul Hakim Khan, but of course limited in extent, and for the rest the LSI bases its account of Kalasha grammar on Leitner.

Nothing else has been published about this most interesting and archaic Dardic language, with the exception of some remarks in my Report on a Linguistic Mission to N. W. India, pp. 51 sqq., and a few songs in my article The Spring Festival of the Kalash Kafirs.³

The origin of the name is unknown. It can have nothing to do with Katei, Prasun *Kas-wo/a* a member of the Kalash tribe.⁴

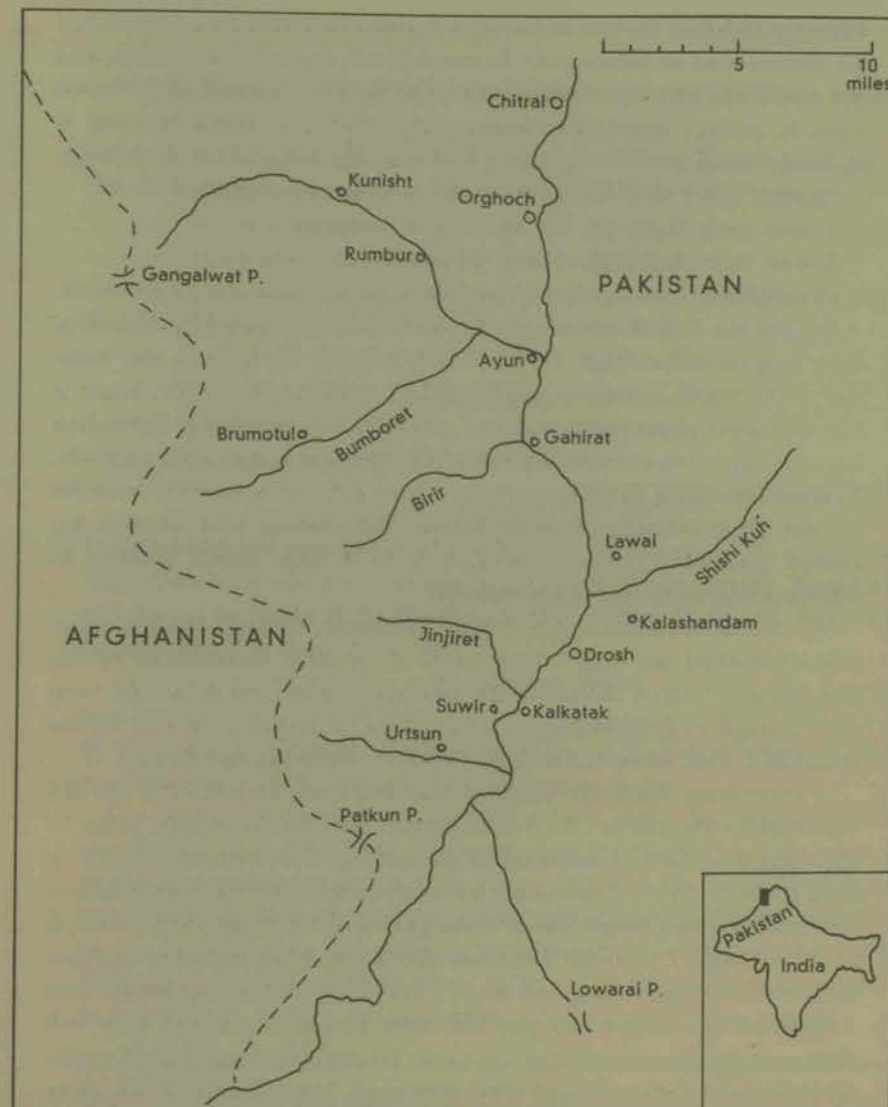
§ 2. In 1929 I collected some Kalasha material in Chitral, mainly during short visits to the village of Rumbur. My chief informant was Mahmud Isa, who in spite of his Islamic and Christian names, was a devout follower of his own pagan religion. He was at that time a young married man, probably some 25 years old, intelligent, cheerful, and, even in the eyes of my Pathan servant, "more trustworthy than many a Moslem". Beside his mother-tongue he spoke the main language of Chitral, Khowar, and that of the more powerful neighbours of the Kalashes, Katei. But he had also a fair knowledge of Afghan Persian, and he knew some Pashto, having lived for some time in Kabul. He had learnt a kind of simplified Urdu from British officers whom he had accompanied on shooting tours. He furnished me with nearly all the words and grammatical forms I have got, and also the tales and songs, some of which he seemed to find it difficult to interpret and translate. Unfor-

¹ The Languages and Races of Dardistan, Part I, Lahore, 1877, and A Sketch of the Bashgali Kafirs and of their Language, Journal of the United Service Institute of India, No. 43, Simla, 1880.—As stated in the LSI, "the language described is *Kalāshā* not *Bashgali*".

² Vol. III, Part II, pp. 70–79, and Standard List of Words.

³ India Antiqua, Leyden, 1947, pp. 240–48.

⁴ With suffix *-wo/a*.



tunately Mahmud Isa had to leave me before I had in any way exhausted his resources as an informant.¹ It was difficult to find a substitute, and the result was that my material, as well as the grammatical sketch based upon it, remain lamentably fragmentary. The phonetical notation is in many cases vacillating and uncertain. My other informants were:

Another man from Rumbur.—Only a short vocabulary.

A man from Birir.—A few words and sentences.²

A man from Kalkatak.—Only numerals.

Chaulu from Urtsun.—Short vocabulary, paradigms and some sentences.

In 1950 the Danish ethnologist Dr. H. Siiger investigated the Kalashes, their religion and culture. He has kindly allowed me to copy and make use of the words, sentences and texts he has taken down.³ Dr. Siiger is not a trained phonetician and has generally not noted the distinction between aspirates and non-aspirates, retroflex and non-retroflex sounds. In some cases he is liable to render *p, t k*, by *b, d, g*, in accordance with his Danish pronunciation of these letters. But, taking into account his special phonetical ideosyncrasies, it is to a large extent possible to interpret and make use of his material.

Mr. Wazir Ali Shah, Government Treasurer, Chitral, has for many years furnished me with a long series of valuable observations on his own mother-tongue, Khowar. He has also, on several occasions, been kind enough to procure for me information on Kalasha, as well on the Rumbur dialect, as on the dialects of Suwir, Kalkatak and Lawai.

A letter from Wazir Ali Shah, of May 9th 1963, arrived after the MS was sent to the editor. He writes that he had not been able to go to Bumboret, as he had intended to do, but had collected information in Chitral town: "When I asked a few Kalashes for answers to your questions on Kalasha, every single one of them gave a different answer. At last, a little time ago, I brought Mirzaman and a few other Kalashes together here, and, having interrogated them, I am forwarding to you the answers I collected to the questions you had sent. You know yourself very well that such people, even if they try hard, are not able to give good explanations about words. I have tried very hard, but my mind is not quite

¹ Mahmud Isa died a few years ago.

² Dr. Antonio Marussi has kindly handed over to me a list of 70 nouns, + names of the months and days of the week from Birir (taken down in 1955).

³ I have handed over to Dr. Siiger the part of my material (notes, songs, photographs, etc.) bearing upon Kalash mythology and religion.

satisfied as to whether this 'information' fulfills your expectations or not."¹

Mr. A. Marussi, a member of Professor Graziosi's expedition, kindly gave me a short vocabulary of words from Birir.

§ 3. According to Captain B.E.M. Gurdon's Military Report on Chitral², the Kalasha-speaking settlements at the beginning of this century were:

Rumbur valley	20 families	
Bimboret valley	59	»
Birir valley	48	» (= 401 persons)
Jinjiret Kuh	3	»
Suwir	26	»
Urtsun (20 ÷ some Bashgali fam.)	*15	»
Kalkatak	16	»
Lawai	27	»
	214 families	

Regarding the population of the Kalashgum district, which includes Birir, Bumboret and Rumbur (but not Jinjiret, Suwir, Urtsun, Kalkatak and Lawai in Shishi Kuh) Gurdon, p. 161, writes: "I should, however, be surprised if it amounts to 3000".

According to information received from Wazir Ali Shah the Kalash number about 3000, while Siiger makes an estimate of 3-4000. According to professor P. Graziosi³ the number of pagan Kalash in 1960 was 1391 (in 1955 nearly 2000), against 2230 Mohammedans.

§ 4. There is apparently no, or only a very slight, difference between the dialects of Rumbur and Bimboret. Also the dialect of Birir belongs to the same, northern group of Kalasha. Mahmud Isa asserted that he was not always able to understand Birir speech, but the limited material at my disposal does not point to any important isoglosses separating Birir from the two other northern valleys. The difference seems mainly to consist in B. having, in many cases, (phonemically?) long vowels.

¹ It may, perhaps, be of some interest to quote the Khowar text of these lines. In WAS's orthography: "Kalashwar suwalan jawabo kama Kalashan sar ki bashar ganitam, har iwali khur jawab prai. Akher hanise ceq muda boyan Mirzaman oche i kama khur Kalashan igo nasa angiti, hatetan sar bashar gani ta anzeiru suwalan jawabo pura kori tate pesh koman. Tu tan jam hush kosan ki haya qesmo roi bo khushisho sora di luan jam andreni porein no boi. Bo khushish koriasum wadi ma hardi pura tasali no boyan ki aya hami information sa maqsado pura konia no koni.

² Simla, 1904.

³ 'Man', 1961, p. 151; The Illustrated London News, March 30, 1963, p. 467.

The dialect of Urtsun differs from Northern Kalasha in several important particulars:

1. Intervocalic *-t-* > *-r-*, not *-l-*.
2. Final *-l* is retained, and does not become *-u*.
3. Ancient voiced aspirates remain.
4. Ancient *a* and *ā* are kept apart before a nasal.
5. The ending 1. plur. is *-mis*.
6. The demonstratives of the "ille" deixis are different.
7. The vocabulary contains words unknown to N. Kal. Thus, *gho:fa* horse (N. Kal. *hāš*); *kha:r* ass (*gardokh*); *ēua:ne* snake (*gok*); *aru:ti* rope (*raʃuk*). In some cases U. has borrowed Kati words not known to N. Kal.

Also the dialects of Kalkatak, Suwir, Lawai, and probably Jinjiret Kuh, belong to this southern group.

Kalasha is definitely a Dardic, i.e. I.A. language. But it has been influenced by Kt., and we find some words with typical Kafiri *c-, z-, ʒ-, ʃ-*.

Kal. has its closest affinity with Khowar, and in some cases it is possible and convenient to reconstruct common Kal.-Kh. forms. Thus, common Kal.-Kh. probably had **δ*¹ from intervocalic *-t-*, e.g. in N. Kal. *čhu:(l-)*, S. Kal. *ʃhu:r*, Kh. *žur* daughter < **ʃhu:δ*.

The system of demonstratives is akin to that of Kh., and we may also mention the partial preservation of the augment in both languages, the formation of the past participle (e.g. Kal. *kada*, Kh. *kardu* made < **kardau* < **karitaka-*), and numerous agreements in vocabulary.²

N. Kal. agrees with Gawar-Bati in having a 1. plur. ending in *-k*, and with Phalura in its tendency to develop a secondary aspiration. Some words are common to Kal., Phal. and Dam., cf. e.g. Kal. *kirik*, Phal., Dam. *kir* snow.

§ 5. According to Kal. and Kh. tradition Southern Chitral up to Reshun was once in the possession of the Kalashes and their kings.³

They were defeated and driven away to their present valleys by the

¹ Cf. Sanglechi *Čatra:δ*, Yidgha *Čitr'e:yo* (with regular *y* < *-t*) Chitral.

² Some of them are no doubt due to early or recent borrowing into Kal. from Kh.

³ According to Mahmud Isa, even up to Mastuch in Upper Chitral. Another tradition, mentioned but rejected by Schomberg (Kafirs and Glaciers, London 1938, p. 209), the Kalash "at one time ruled as far north as Kari, some miles above the town of Chitral".

Rais Mehtars of Chitral probably in the 16th century.¹ This led to an expansion of the Khowar language in Lower Chitral.

Regarding the earlier history of the Kalash, their own traditions relate that their original home was a mythical country, *Ciyam*, somewhere to the south. From there they came to Waigal in Kafiristan, and further to their present home. According to Süger², their earliest king Shalak Shah came direct from "Tsiyam" and invaded Chitral. "His four sons divided the country into four parts: Chitral Fort and its surroundings—Drosh, Gairet and Birir,—Bumboret and Rumbur,—and the Lutkoh area". His grandsons Adabog and Rajah Vai settled, one in Rumbur and the other in Bumboret where *R'ajaw'ai* (Lt. *Rajawāri*)³ is still the leading clan.

Schomberg (p. 188) writes that the Rumbur valley "was formerly in the possession of the Dangariks, who came from the east", but were eventually "driven out by Kafirs from Bumboret", and p. 190 he refers to a tradition, according to which the Birir people originally came "from Manjam⁴ to the west, from what was Kafiristan".

It is doubtful how much, if any, reliance we can place upon such traditions.⁵ But there can be no doubt that the Kalash area has been encroached upon by the Khos.

A study of place-names might perhaps give some information about the former extent of Kalash territory. Thus Kalashan-dam⁶, a hamlet near Drosh, denotes the hamlet (**dam*)⁷ of the Kalash.

The name of Drosh itself, Kal. *Dr'a us*; Dam. *Dra(w) us*; Phal. *Drhō/ā:s*; Yidgha *Drawuso*; G. B. *Law'ō:s* may easily be of Kal. origin, although no etymology is available for an earlier form **Dra:pusa*(?), **Darvusa*(?).

N'aggar n. of a village south of Drosh, is evidently a Kal. form of an ancient *nagara* (Kh. *Nayar* has been adapted to Kh. *noyor* "fort", but

¹ For a short survey of Kalash and Chitrali history, v. H. Süger, Ethnological Field-Research in Chitral, Sikkim and Assam, Preliminary Report (Hist.-Filol. Medd. Dan. Vid. Selsk. 36, no 2, 1956) pp. 32 sqq.

² Op. cit., p. 33.

³ Since it does not seem probable that the Kalash ever came from Wai-gal, the name (*Raja-jwai*) may rather be the foundation for this "tradition".

⁴ Cf. Military Report on Chitral, p. 198: Majam, a plateau in the Bashgal valley of Kafiristan.

⁵ A number of place-names, said to be connected with the Kalash, are mentioned in the Luli Song taken down by Süger, but largely incomprehensible.

⁶ Military Report, p. 160.

⁷ *Dam* occurs in several other names of hamlets in the Drosh region.

has retained the Kal. vocalism). And the characteristic Kal. ending in place-names *-et* (cf. *Mumoret/Bumboret; Grambet; Bathet; Jinjiret; Srapet; Beholareth*) appears also in Kal. (B.) *G'a'iret* (Kh. *Gahirat*), a village in the main Chitral valley, above Drosh.¹

Regarding the Kalash religion, ceremonies and pantheon, cf. Siiger, op. cit., and the works of the present author referred to above.

Exogamy was prevalent, and one was not allowed to marry within the mother's clan.²

PHONEMIC SYSTEM

CONSONANTS

§ 6.	<i>k</i>	<i>kh</i>	<i>g</i>	<i>gh</i>	<i>ŋ</i>	<i>x</i>	<i>γ</i>
	<i>ç</i>	<i>çh</i>	<i>j</i>			<i>š</i>	<i>ž</i>
	<i>č</i>	<i>čh</i>	<i>ǰ</i>	<i>ǰh</i>	<i>ñ</i>	<i>š</i>	<i>ž</i> <i>y</i>
	<i>c</i>	<i>ch</i>	<i>j</i>			<i>s</i>	<i>z</i>
	<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i>	<i>n</i>		
	<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i>	<i>n</i>		
	<i>p</i>	<i>ph</i>	<i>b</i>	<i>bh</i>	<i>m</i>		<i>w</i>
	<i>r</i>	<i>ř</i>	<i>r</i>	<i>l</i>			
	<i>h</i>						

We find *ŋ* only before velars and in final³ position, e.g., *ang'ar* fire; *siŋ* (stem *siŋg-*) horn. An interpretation of *ŋ* as a realization of [-*ng*], [-*ng*] would involve a similar interpretation of final *-n*, *-ŋ*, *-ñ* as [-*nd*]; [-*nd*]; [-*nj*] in many cases, e.g. of *meñ* sky; *buñ* holly-oak, from stems in *-ñj*.

This does not seem to be a satisfactory solution, and we ought therefore probably to consider *ŋ*, *ñ* as being separate phonemes of a very limited range of employment.⁴

X occurs only in a few loan-words, *kh* having in several cases being substituted for *x* (e.g. in *khurak* food; *khazina* treasure; *khayar*, *xairā* good, well; *khal* taste. Kh. *xal*; *khel* perspiration, Kh. *xel*, and *γ* only in

¹ Cf. perhaps also Psht. *Ašret*; Kh. *Asuret*; Phal. *Ac(a)ret*, etc. a village above Mirkhani, in the valley leading to the Lowarai Pass. But *Aširet*, *Asret* occur also as names of villages in Dir Kohistan and Torwal, cf. Notes on Phalura, p. 52.

² For the names of clans, as well as for Mahmad Issa's genealogy, v. Kal. Texts and Vocabulary, to be published in the NTS.

³ The following remarks are based principally on N. Kal. Peculiarities of S. Kal. (Urtsun) are referred to as occasion arises.

⁴ Note also Aorist 3. Plur. *-añ* (Class. III. IV).

the loanword *ka:γaz* letter, and, as an occasional variant, in B. *ba:γan* = R. *ba:gan* chenar. Cf. also *ph-* for *j-* in *phakir* fakeer; *phelanki* somebody.

In some cases *ř* was first noted for *ç*. Cf. the sound heard in Kandia *řra:*, Shina of Pales *řre:* three.—Retroflex *j* was noted only in *jāç* demon, and is probably an assimilated variant of *j*. The affricate *č* was clearly distinguishable from the cluster *tš*.—*Ž* and *ž* are separate phonemes, as in Phal. E.g., *ža* wife; *ža* to, till; *du žun au:* *žun dāi* two persons are eating bread. But note *žō:ši*, a variant of *jo:ši* name of a festival.

In most cases Prs. *š* was rendered by *š*. But note *išk'a:r* hunting; *ša:baš* bravo, etc.

J is probably a variant of *z*. It was recorded in *aj'a:* noble; *aj'is* tin; *j/zalak-* to shake; *dra:j-*, U. *draz-* to load; U. *ja:u* sweet; *jh'arāi* entrails.

Y is a fricative.—*W* has a great latitude of pronunciation, from a semi-vowel *y* to a bilabial fricative *v* (especially before *r* and *i*), but is probably one single phoneme.

The fricative, palatal *ř* does not occur as an initial. It is very frequent after a nasalized vowel. Intervocally the pronunciation was often very weak, or it was dropped altogether. Thus, *a:ři* duck; *až'ai:* (B. *až'āri:*) apricot; *dhē:ik* (B. *dhē:řik*) knee. Note the anticipation of *ř* in *k(ř)u:řak* child; *makř'o:řyak* monkey; *křāřak* ear of corn, etc., the characteristic position of the tongue being extended to the initial position. B. has *ř* in *ang'u:řyak* finger and other words in R. *-řyak*. Cf. also B. *bu:řik*, R. *-řik* thigh; B. *am'e:řak* (for *-řak*), R. *am'ře:yak* (for **am'ře:řyak*) lamb. R. *thumar'a* duststorm is probably inexact for **ř'a*. Ancient velar *-l* having resulted in *-u*, final *-l* in N. Kal. is palatal, and has been recorded as *-l'* e.g. in *khal'* taste; 3. sing. *-al'*, and also in *l'aš* late, slow. In some cases I have written *ly* for palatal *l'*, but there exists also a real cluster *ly*, e.g. in *k'alyak* chin (demin. of *k'ali:* cheek); *halya* brought (but *ga:la* gone).

H is probably voiceless², and a separate phoneme, cf. *him* I become: *im* I come. But a prothetic *h* was sometimes heard in (h)awaz voice.—Intervocalic *h* is common. A weak, final (non-phonemic?) *-h* was sometimes recorded in *de(h)* give; *me(h)* fat; *bo(h)* many. Cf. Phal. § 12, and Notes on Burushaski Phonology.³

§ 7. Combinations of stops and *h* are common, but it is doubtful if they are to be interpreted as real aspirates (*|k^h|*, *|g^h|*, etc.), or rather as clusters.

¹ Cf. § 21.

² But note the sandhi in *eg hast* one ell; *ug histim* I throw water.

³ NTS, XIII, p. 70.

There is some vacillation in the notation of post-consonantic *h*. Thus, *nhok*, L. Sw. K. *noa*: new; *mh'asta*, U. *ma:sta* brain (cf. Parachi, Nijr. *mha:stə*); *lui*, U. L. *lhoi* blood; *z(h)āti* lying-in woman; *brunz*, U. *brha:nz*, S. *brohne* meadow (Phal. *brhu:nzu*); *dri:ga*, U. *dhri:ga* long; *gr(h)ast*, Lt. *grhast*, U. *grha:s*, B. *gra:st* wolf; *dhand'ofyak*, B. U., etc. *d*-tooth.—Note *grh-*, *brh-*, not *ghr-*, *bhr-*.

In some cases the aspiration is secondary. E.g., *jhon-* to know (Phal. *jhān-*); *jhānou* son-in-law; ¹ *bhel* spade; *dhašak* fringe.

As will appear from the examples given above, *h* occurs not only after a stop, but also after a nasal, liquid and voiced sibilant. Cf. also *lhašt* a plain (Phal. *l'ha:st*, but Kh. *lašt*; *žheri* feast (Kh. *žeri*).

N, *ñ*, *ɣ*, *ɣ*, *z*, *ʃ* do not occur in initial position. Corresponding to *ra* deodar; *rič* excrement; *rikhini* temple; *rōṛa* female urial; *rat* night, we find U., with prothetic vowel, *arak*; *arhi:c*; *irithi:ni*; *urūṛa*; *ara:t*. Cf. also U. *aru:ti* rope: Dam. *ru:t*,² and *ur'uk* cheek (<Prs. *ruṣ*). But, if correct, U. *r'ā:us* deer.

§ 8. Initial clusters are, beside those with *h* mentioned above, stops, *m*, *w* + *r* (*ʃ*). Initial sibilant + stop does not occur; cf. e.g. *ispra:p* sleep; *iston-* to groan; *istri:ža* woman.

Intervocally we find, e.g., *nd(r)*, *nd(r)*; *st(r)*; *ʃtʃ*, *tr*, *dr*, besides, in compounds, a variety of other combinations.

§ 9. No voiced stops, affricates or sibilants, and no "aspirates" occur in final position. Thus, *uk* (stem *ug-*) water; *bis* (*biz-*) neck; *bitr* (with voiceless *r*) (*bidr-*) clear sky; *han* (*hand-*) house; *In* (*Indr-*) name of a god; *meñ* (*meñj-*), B. *meñž* cloud, etc. Note, e.g., *mun* (*mondr-*) word, but U. *mandr*, Sw. K.L. *mantr*. Final *st*, *ʃt*, *tr* (*ntr*, *str*) remain e.g. in *grhast* wolf; *ušt* lip; *putr* son; *žontr* mill; *sastr* avalanche. But note *has* hand, beside *hast*, etc.

Final consonants become voiced in sandhi before voiced sounds. Thus, *ug aw'i:s* I drank water; *ug mai de* give me water; *dez dāi* thou art giving; *ož gri*: having taken the ice.

§ 10. In ancient compounds the initial consonant of the second member is often treated as in internal position. Thus, *kaṭ* (roof-) board, in *dur-gaṭ* door; *kar-* to do, in *gal-garo* polo-player; *kuṭak* child, in *du-guṭak* twin;

¹ Cf. Notes on Phal., § 17., and Mahari Marathi (LSI, VII, p. 157) *dha:t* tooth; *nhav* nine.

² But, if correct, U. *rā:us* deer.

³ E.g., if the notation is correct. *naṣṭa* dead, but *naṣṭa* died (Pret. II).

šah-g'uṛuk prince; *istriža-g'uṛak* girl; *hāž-ḡṛ'uṛak* foal; *khur* foot in *čau-gu:ri* cattle; **k(h)um(?)* in *ḡṛā-gum* dewlap; *pušik* flower, in *sičin-ušik* Eleagnus flower (secondarily also uncompounded *ušik*); *pač* feather, in *Karkara-wač* red markhor-hair tassel; *putr* son, in *b'aya-utr* nephew; *post* skin, in *baṭy-ost* goat's skin bag; *bat* stone, in *žōt-wat* mill-stone (cf. *thar/nōt-wat*); *bas* day, *tri-wasa* n. of a ceremony¹; *pal'ou* apple, in *tri:i-wal'ou* wild apple.

In some cases this sandhi-form has been adopted also into the non-compounded word. Thus *weu* time, from *tr'omiš-weu* evening; *wal-muč* shepherd (but also Kh., GB. *wal*) from *phon-wao* road-guard; *šal-wal* goats' herd.

Historically this type of sandhi goes back to an early date (e.g., *hāž-gu:ṛak* < **aš-g°* < **ašša-g°* < **ašša-k°*), but it is still of morphonological significance. Morphonologically important are also the interchanges between *-ou* and *-al-*, *-n* and *-nd-*, etc.

VOWELS

§ 11. It is possible that R. contains the following vowel phonemes:²

<i>i</i>	<i>u</i>
<i>e</i>	<i>ɔ(?)</i>
<i>ɛ(?)</i>	<i>o(?)</i>
<i>ä(?)</i>	<i>a</i>

§ 12. In the neighbourhood of *ʃ* the phoneme *i* has been retracted in *hīṛa* theft; *hīṛya*, U. *hī:fa* heart.

It is possible, but not certain, that *e* and *ɛ* are separate phonemes. Cf., e.g., *peš* dung, but *meš* sheep; *še:r* eclipse, but *kher* fence; *wes* medicine, but *ispreš* mother-in-law; *pṛē* palm of the hand, but *kṛē* cave; *gor-we:lik* kite, but *prelik* light. This distinction seems to be supported by U. *me:š*; *khyer*; *ispre:s*, but *as-pṛē*; *wes*. There is, however, considerable vacillation between *e* and *ɛ* in my notations. Thus, *ek*, *ek* one; *amṛē:ṛə* sheep, B. *ē:ṛa*, etc.

Before *-n* the *e* is very narrow, and was occasionally noted *ɪ* (e.g. in *men* cloud; *šen* bed).

¹ But note *čou-beu* clothes < **čela-vayatha(?)*; *sambi-* to put on clothes < *saṃ-vye-*.

² Irrespective of quantity, which will be discussed below.

The phoneme *a* has several variants. It frequently approached *ɔ*, especially in final position and in the suffix *-yak*. It was noted as back in *bau* army, as neutral in *hau* plough and as front in *čau* four. Also in other cases it was of a rather palatal character, and in the neighbourhood of *ʃ* it was often noted *ā*. E.g. *šā:ʃ* reed; *lāʃ'u* melon; *kil'āʃ* cheese; *sū:ʃā* gold. But note *mā:ku* monkey; *a:ʃi* duck (with very palatal *a*).

But *ā* was heard, occasionally, also before *ç* (*jäç* demon; *dräç* grape; *mräç* mulberry), in the diphthong *ai* (*täi* thee; *žai* irrigation channel; *däi* particle denoting the present), and, finally, in *cirā* parrot; *sirā* wind, etc.

The fact that *ā* remains even after the loss of *ʃ* may be taken to indicate that it is a separate phoneme. Cf. e.g., *ažā'i:* (B. *āri:*) apricot; *ni:l'ā* forehead (< **nilā:ʃ*).

Final *a* in *-ʃa* (*bačh'oʃa* calf; *amʃ'e:ʃa* sheep) may be a variant of *-a*. Cf. also *indrā* guts; *ghʃā*, U. *ghʃē* song; *bʃā*, U. *bēʃ* arrow-head.

U and *o* are separate phonemes (e.g., *žu-* to eat, *žo* barley; *tuš* straw, *doš* yesterday). In *khušuš* question; B. *čū:ču*: female breast *ü* was heard as a palatal variant of *u*.

O is open, and was often noted *ɔ* (S. *ā*).

It is possible that there is a phoneme *ɔ* between *u* (e.g. in *thum*, *thu:m*-tree) and *o* (e.g. in *grom*, *gro:m*-village). Thus, *krum*, *krɔ:m*-work; *sun*, *sp:n*-mountain; *gɔn*, *gɔ:nd*-stick; *trun*, *trɔ:nd*-loom; *brhun*, *brho:nz*-meadow, all of which possibly contain a phoneme *ɔ*.

B. *ō* was noted in *dōnd'ōryak* tooth; *uʃō:ryak* lip.

Diphthongs are *ai* (*āi*); *eu*, *iu*, *o/au*. Nasalized vowels are common.

§ 13. The material available does not render it possible to arrive at a decision, but it seems probable that vowel quantity is not phonemically relevant in R. By far the greater part of my material fits in with the assumption that quantity is dependent on stress and position in the word.¹ Thus, e.g., *ʃip*, *ʃ'i:puna* tongue; *bis*, *b'i:zuna* neck; *uk*, *'u:guna* water; *trun*, *tr'ɔ:nduna* loom; *beu*, *b'e:luna* willow; *h'e:man*, *h'e:m'a:nduna* winter; *gak*, *g'a:gani* cow; *istriž'a*, *istriž'a:s* woman; *nis'im* I go out, *p'i:šim* I grind; *ra*, *r'a:una* deodar; *paš'im* I show, *p'a:šim* I see; *gh'er'em* I turn round (trans.), *gh'e:rem* (intrans.). The exceptions may be due to inexact notation.

¹ Quantity will be given in all cases in Texts and Vocabulary, but in the Grammar it has been omitted in words from the main, generally unmarked dialect R.

In B. and U. monosyllables have usually a long vowel. Thus, B. U. *ʃip*; B. *be:u*, U. *ber*; B.U. *a:ʃt* eight; *u:ʃt* lip; *e:č* eye; B. *ic*, U. *i:ç* bear; B. *kha:s*, U. *gha:s* grass; B. *sat*, U. *sat* seven; B. *da:š*, U. *daš* ten, all of which words have been noted with short vowel in R.

HISTORICAL PHONOLOGY

CONSONANTS

§ 14. In many respects the phonetical development of Kal. agrees with that of other Dardic languages, and especially with that of Kh. Cf. e.g. the assimilation of *pt*, *kt* (*sat* seven; *rit-* to pour out), the change of *kʃ* > *çh* (*çhir* milk; *paçhiak* sparrow; *draç* grape), and the reinterpretation of *ts* as *c* (*uc* spring; *maci* fish).

§ 15. *Eč* eye has **čh*, not *çh*, like all W. Dardic and Kaf. languages¹; *tāč-* to cut; *tečin* chip agree with Kh. *tač-*, Dam. *tac-* (but Phal. *taç-*). *Ich* bear is a loan-word from Kt. but cf. U. *i:ç*, K.L. Sw. *itch*. From *ts* we find, beside *bacha* calf, one year old (Phal. Dam. *bacha(:r)*), also *baçhorā*, etc. (Phal. *baçhu:ru*). So much cross-borrowing has taken place, that it is a very delicate job to peel of the loan-words and lay bare the "original" Kal. core.

§ 16. Common to the whole N.W. group of IA. is also the tendency to transfer *r* to initial position². There may be some connexion between this anticipation of *r* and that of the aspiration.

Thus, *krum* work; *trun(d-)* loom; *krawas* cotton; *traku* spindle; *israp* sleep; *tromiš* darkness; *dr(h)i:ga* long. Of more recent date is *trandusti* health < Prs. *tandurusti*; and *krat-*, U. *ka:tr-* to laugh. In *mōn(dr-)* word; *žōtr* mill; *čukra* sour, as well as in other words in *č-*, *ž-*, an anticipation would have resulted in undesirable initial groups. But note also *bidr-* clear sky. The assimilation of *rt*³ antedates the anticipation of *r*, and **varta* results in *bat* stone.

Kal. shares with Kh. GB. and Dam. the change of *y* > *ž*⁴ (*žo* barley; *žōntr* mill; *žāw-* to copulate; *ž/j'ōši* name of the spring festival, if < *yajushya*, etc.), and with Kh. Dam. Phal., etc., that of *v* > *b* (*beu* willow; *bacha*

¹ WASH. distinguishes, however, between Sw. "ech" = *eč* and K. L. "etch" (= *eç*?).

² V. Metathesis of liquids in Dardic (Festschrift til Prof. Olaf Broch, Oslo, 1947).

³ Cf. § 26.

⁴ Dam. *ž-* also < *j-*.

calf; *bas* day; *basun* spring; *bi:ši* 20; *biš* poison, etc.). *Ju* yoke must be a loan-word, and *juk* louse has *j* (or a sound derived from *j*) also in GB., Bashk. Shina, Kshm., etc.¹

Among the words in *w*- some go back to initial *upa*- (*wasun* quiver; U. *wareg* other), some are of unknown origin, and *wiš* orchid is probably borrowed from Kt. *Weu* (*wel*-) time must be a sandhi form. Internal *v* has been lost in *dior* husband's brother; *žai* irrigation channel and *ža* up to, until (if <*ya:v*at).

§ 18. In N. Kal. voiced aspirates have, in a number of cases, resulted in voiceless stop +*h*. Thus *phar* burden: U. *bha:r*, L.Sw.K. *bār*; *phoři* birchtree: U. *buři*, K.L. *buři*; *phaž-* to divide <*bhaj-*; S *phan* box, prob. for **phan*(*q*-) <*bha:nda*; *up(h)už-* to be born: U. *ubuž-*, L.Sw.K. *ubooj-*, apparently <**ubhuž-*; *khas* grass: U. *gha:s*; *kher* fence: Nep. *ghero* circle, fence (U. *khyer* <N. Kal.?). *čhu*(*l*-) daughter: U. *jhu:r* <**jhu:δ*; *thum* smoke: U. *dhu:m*, Sw.L.K. *dhum*(*n*).

Thara above; Sw.K. *tha:rti* is probably rather to be derived from **stha:ra*- (Skr. *sthala*- i.a. roof; Singh. *tala*: high ground) than from **dha:r*- (GB. *d'arāi* above, from *d'a:r* hill).

But in the great majority of cases we find also N. Kal. voiced stops +*h*. Thus, e.g., *bhum* earth; *bhas* flame; *bhon-* to bind; *dhar-* to keep; *ghak* waist; *ghau* (*ghal*-) river, valley; *ghon*(*d*-) stench; *gher-* to go round; *ghona* big; *jhau* (*jhal*-) forest.

I am unable to explain this sporadic merging of voiced and voiceless aspirates in N. Kal. There can scarcely be any direct connection with the corresponding change in European Romani. But there may be a common factor, possibly the desonorization of *h*, favouring a parallel development in both languages.

Anticipation of aspiration occurs e.g. in *bhon-* to bind; *phuč-* to ask; *phon*(*d*-) road; *ghon*(*d*-) stench; U. *dhri:ga* long; *dho-* to milk. Cf. also U. *lhoi* blood; *hōč-* to drag (<*a:ñch*-). Regarding secondary aspiration *v* above, § 7.

§ 19. Initial *h*- remains, but a secondary *h*- occurs e.g. in *hāš* horse; U. *ha:si* mouth.—Intervocalic -*dh*- results in *h* in *bah'u* daughter-in-law; *g'uhum* wheat (but U. *gho:m*). But df. *maurā* sweet; *li-* to lick, etc.

§ 20. The development of intervocalic stops in the main agrees with

¹ V. Nep. Dict. s.v. *jumro*.

² With possible contamination of **ubužh*- <**ud-budhya*- (cf. *udbuddha* come forth, appearing, acc. to Mon. Will.) and **upažh*- <*ut-padya*-?

other IA. languages. Thus we find loss of -*d*- in *ug-* water; *pra* I gave; of -*g*- in *a* I came; of -*k*- in *areu* he made; -*a* <-*aka*-. But note *ug-* water; *šigou* sand (<**šikata*-); **šok-* mourning. Intervocalic -*p*- > -*w*- in *kawao* clay pot (<*kapa:la*); *awis* I drank; *trōryak* trefoil (<*tri-parṇa*). No certain examples are available of original intervocalic *kh*, *gh*, *ph*, and *žāw-* to copulate (Skt. *yabh-*) may be an early loan-word from Kt. *yiv-*. The enclitic *je* 'and' goes back to postvocalic *ca*. But cf. *šuči*, U. *su:či* fairy, if <Skt. *Śucika*: n. of. an Apsaras, and *suš-*, U. *suš'i:k* needle <Skt. *suici*.

Intervocalic *t*, *q* result in *ř* (B. *r*). E.g., with -*t*-, *aři* duck; *kil'āř* cheese; *phā* flag; U. *gho:řa* horse; *ř'eřā* blind. With *q*: *d'āřam* pomegranate; *bir'āru* cat; *č'uři* hair; *al'ař-* to beat; B. *ařin* millet. Note the loss of *ř* in *až'ai*, U. *až:i* apricot, but B. *až'a:ři*; R.U. *qhē:ik* knee, but B. *qhē:ři:k*; K.L.Sw. *ghoa*: horse.

Kal., Kh. and Romani are the only modern IA. languages which retain traces of ancient -*t*-.¹ N. Kal. and Eur. Rom. have -*l*-, S. Kal., Kh. and Syr. Rom. -*r*-. The common Kal.-Kh. sound must have been -*δ*-, which is retained still in the Sanglechi loan-word *Čatra:δ* (N. Kal. *Čhetr'au*; U., with dissimilation of *r-r* to *r-l*, *Čātr'al*; Kh. *Čhetr'ar* <**kse-trat*-). There can be no direct connection between Kal., Kh. *l*, *r* and Rom. *l*, *r*.

Examples are: *Sil-*, U. *ser*, K.L. Sw. *ser* bridge; *nīl-*, U. *nir* buttermilk; *dril-*, U. *dril* (<**drir*) inflated skin; *bel-*, U. Sw. K.L. *ber* willow; *jham'ol-*, U. *jhamor*, Sw.K.L. *jāmor* son-in-law; *nawal-*, U. *nawa:r*, Sw. *nādar* for *نادر* (**nāwar*?) grandson; *čhul-*, U. *jhu:r* daughter; *šigal-* sand; *harila*, U. *hari:ra* brass; *atr'ili* U. the day after to-morrow; *koh'ol-*, U. *koho:r* dove; *soh'ola*, Sw. *saora* basket; *pal-* to fall; *gala* went; *'eli* they; 3 sing. -*l*, U. -*r*; possibly *h'upala*, U. *u:par'a* scorpion. K'alun, U. *ka:run* Kafir boot might point to **ka:δun*, etc., but cf. Kh. *khon*.

Note the absence of *l/r* in *ča'u* four; *biš'i* twenty. Kh. *čor* may go back to *caura*,² with exceptional loss of -*t*-, but this would not explain the loss of final *r* in Kal.

§ 21. Final velar *l*, irrespective of origin, is vocalized into N. Kal. -*u*. Thus, *bau* (*bal*-) army; *siu* (*sil*-) bridge; pres. 3. sing. -*iu*, etc.; possibly also *phaugi* thin, lean <Skt. *phalgu*. The reason for the early Kal.

¹ Regarding possible *l* <-*t*- in isolated cases in Shina, etc., v. Turner, BSOS, IV, pp. 533, sqq.

² Cf. Burrow, Kharoshthi Doc. p. 8.

distinction between final velar and palatal *l* is not clear.¹—Note *deh'ar*, U. *deh'al* prophet, of unknown origin, and *nel'a*, U. *nir'a* summer, probably with original *l*.

§ 22. *S*, *š*, *s*, e.g., in *sat* seven; *šat* oath; *šo* six; *'asəm* I am; *daš* ten; *doš* yesterday. But note *ažā(f)i* apricot (cf. Waig. *aze:i*) < *a:ša:dhika:*. *Nisi-* to sit down has possibly been borrowed from an early Kt. form, before the palatalization into *niši-*, and *miz'ok* mouse from a Kamdesi dialect form with *-z-*, cf. Kt. *məsə*, Kamd. *muz'ə*.

§ 23. We find Kafiri *c* for *š* in *ciu(cil-)*, U. *cira* edge; *cilaka* sharp; *dac* mosquito; *cir* ear of corn (*head?); *cirā* parrot (Kt. *cer'om*; Dam. *ciran*, etc.), cf. also *cac'ir-* to be satisfied; *Kacawer* the god of hunting; *pucas* glacier, etc. But in *cakrə*, B. *cukərə* rhubarb; *caṇ* short; *camak* fire-stone, *c* is, for unknown reasons, derived from *č*.

Kafiri, or Ir., *z* appears in *baza* arm; *diz-* to create; *draz-* to load (<Kh.); *brunz-*, etc., meadow; *zāti* child-bearing woman; *do-zāta* male kid, 2 years old. Cf. also *biz-* neck (=Phal.); *b'izu* n. of a tree; *wəz-* medicine; *waz-* to bathe, swim; *witraz-* to dawn.

§ 24. Postvocalic *st*, *št* remain, as in other W. Dard. and Kafir languages. Thus, *hast* hand; *sasr* avalanche (< **sra(m)stra*, with dissimilatory loss of first *r*); *pasti* store-room; *mhasta* brain; *sast'erak* roof-plank (< *sam-stara*, etc.); *ašt* eight; *mušti* first (but *m'uča* in the fist, from some other dialect); *fišt* span; *našta* dead; *sušta* dry (< **śušta*). Also *sth*, *št* usually result in *st*, *št*: *Hist-* to throw (< *adhi-stha:-?*); *ast(h)an* dancing ground; *gošt* cattle-shed; *ješt-* in words for "elder", etc.; *ušt-* to rise; *pišt* back; *lohišt* moonal pheasant; *čišt-* (< **tišt-* to stand). In *sath-* to stop (if from *sam-stha:-*), *th* has probably been introduced from the uncompounded root.

Initial *st-* remains, with prothetic *i*. Thus, *istogg-* to sprinkle; *strēak* female; S. *istam* first blossoms of spring (< *stamba?*). For further examples v. Voc.

Sth- results in *th-* as in most other Dardic languages. E.g. *thūř* pillar, post; *thum*, U. *tha:m* (pellet-)bow (< **sthamba* < *stambha?*); *thon* place; *th-* to put, place (< *stha:paya-*, cf. *th-*, intrans., to become); < *thula* fat. 1 *st'ali* palate (Skt. *sthala*); *istā* cattle-shed (< *sthā:na*); *istāřik* bracelet (< *sthā:nika?*) have possibly been borrowed from some other dialect (e.g., Kafiri before the change of *ist-* > *išt-*?).

¹ V. § 6.

Similarly *sph-* apparently results in *ph-* in *phi* wooden spade (if not borr. from Kh.); *p(h)inji* vulva (Skt. *sphijau* buttocks); *phal-* to extinguish if < *spha:laya-* to make quiver, break). But we find *sp* in *isp'in* n. of a shrub (also Kh.),¹ The only examples of *isk-* are *isk'ou* peg; *isk'im* silk, both of which are probably of Kh. origin.

§ 25. Voiceless stops are sonorized after a nasal, as in most other Dardic languages. Thus, *heman(d-)* winter; *phon(d-)* road; *k'anda* almond; *toṇ(g-)* pear; *šoṇ(g-)* branch; *ponj* five; *grheṇ(d-)* knot; *ghamb'uri* flower (< *gandha-pu:rika*, if not from Kh.); 3. plur. *-n* (< **-nd*), etc. Cf. possibly also loc. *-una*, if < **antar* (+ *ka*). We find sonorization also in the group *ntr*. E.g., *indrə* entrails; Lt. *mondr*, U. *mandr*, but K.Sw.L. *mantr* word, and *mātr-*, U. *ma:tr* to speak; *šōtr-* water-mill. *Zāti* child-bearing woman is borrowed from Kaf., and *hōč-* to pull had original *nch* (Skt. *a:nch-*). But why *trā'āki* trident < **try-āṇkika?*

Secondary nasalization occurs in *tāč-* to cut, and in a group of semantically related verbs: *žik-* to gasp, breathe; *šūkh-* to smell; *g'ōṇk-* to sniff; *hik-* to hiccup; *čhēk-* to sneeze; *bihōč-* to yawn. Cf. also *čōk* thorn; *ghōt* ripening of grapes; *krōk* raven; LSI. *awōjo* he said; *dhēta* hill.

The nasal has been lost in *sačūr* boiled buttermilk (< *samstya:na*); *sapr-* to find (< *sampra:paya-*); *sari-* to assemble (< **sam-ri:-*); *sath-* to stop (< *sam-stha:-*); *sast'erak* roof-plank (**sam-stara-*).

Examples of nasal + voiced stop are: *agg'ar* fire; *ghon(d-)* stench; *čandr-* to shine; *bun(j-)* holly-oak; *gundik* stick; *dumb* lost. Note *bhon-* to bind (< *badhna:-?*), but *b(h)and-* to order; *junu* alive (< Kh.) *bribo* walnut (< **brimb'o*, cf. Kh. *birmoy*). With secondary nasalization through perseveration from initial: *muñ(j-)* marrow (< *majjan*); *meñ(j-)* cloud (< *meghya?*); *mōč-* (**mōj-*) middle (< *madhya*). But note also *onja* to-day; *phinjī* vulva (< *sphijau*).

Before a sibilant nasalization is lost in *mos* meat; *baš*, U. *bhā:š* (Phal. *bhē:š*) rafter. But cf., on the other hand, *hāš* horse.

Regarding *'o:ndrak*, U. *h'ā:trek* egg, v. Tu. DIA., 1111 (< **a:ndra*, or with segmentation?); cf. *l'andra* hairless (v. Nep. Dict. s.v. *laṭṭha*), and *mandr'ak*, U. *mač'* frog (Phal. *ma:ro:k*, etc.).

§ 26. Characteristic of Kal. is the assimilation of common Kal.-Kh., *rt*, *rd* > *t*, *d*. Thus, *bat* stone; *at* flour; *bhut* trousers (< **vu:rtha*); *ka'ar* dagger; *hatya* for the sake of (cf. *artha:-?*); *biyat-* to pass (< Ir. **wiyart-*).

¹ Cf. also §§ 28, 29.

<*wi-tarta); 'adhek half; pad- to break wind; badh- to cut; wadhok axe; bad- to grow; kada made (cf. Kh. kardu), etc. Note also the loss of *r* before *ē* in a recent loan-word: mač pepper (Kh. marč). Gard'okh, B. gordh'ok ass and thu:rt ford are borrowed from Kh. hfiya, U. h'iŕa heart; māŕū etc. calf of the leg, go back to ancient forms in *rd*.—I am unable to explain *grheda* took, from *gri(h)*.

There is no certain example of ancient *rj*. U. buŕi:, K. buŕhi etc., birch-tree is a loan-word from Kh. buŕi (with regular *l*<*rj*), and also R. phoŕi may have been borrowed from an earlier, aspirated Kh. form.

Rš has been assimilated, as in all Dardic and Kaf. dialects. E.g. b'ašik rain; šiš head.

§ 27. *Rŋ* > **ŋŋ* merged with *ŋ* and resulted in nasalized *ŕ*.¹ Thus, *pŕū* 1) leaf (*parŋa*), 2) n. of the grape-harvesting festival (*pu:ŕna?*); *k(ŕ)ŕū* ear; *trōŕyak* clover (*tri-parŋa*); *sūŕa* gold. With ancient *ŋ*: *pŕē* palm of the hand; *brē* arrow-head; *lūŕ* salt; *thūŕ* post; **strū(ŕ-)* hip; *r'ōŕa* female urial; *gŕ'ūŕi* goat-skin jacket (<*goŕika*); *mŕāŕik* bead-necklace (<*ma:ŕikyus*). Cf. also *mŕū* lair (Phal. *mo:n* spider's web); *kŕē(ŕ-)* cave (Phal. *ke:n*). *Ph'ēpu* foam is borrowed from Kh., and also *h'anyak* chair may be a loan-word (cf. Phal. *hayi:ni*, etc.). The derivation of *durgeh'en* pregnant is uncertain (**durgrahinē*, cf. Skt. *durgraha* the evil demon of illness, spasm, or **dvi-garbhini*:?).

In *š'ūŕa* dog; *hūŕ-* to kill intervocalic dental *n* has merged with *ŋ*, cf. also Pash. dial. *šu:ŕiŋ*, etc., Shum. *šū:ŕa* dog. But in the majority of cases we find *n*. Thus, *on-* to bring; *jhon-* to know; *up'un-* to winnow; *an'ora* hungry; *astan* dancing ground; *sun* peak; *šen* bed.

§ 28. Stop + *r* remains unchanged. Thus, *krum* work; *kŕe* price; *grom* village; *tre* three; *putr* son; *draç* grape; *bidr-* clear sky; *pras'u-* to fall asleep; *prer/l-* to stretch out; *pruŕ* good (<*praŕtha*); *bruk* kidney. But also Skt. *l* after a stop is represented by *r* in *kroma* lung; *križn-* to crush (<*kliŕ:na*:?); *priŕu* flea (Phal. *pri:ŕu*, Kh. *puŕ'uŕu*); *preŕ-* to roast (<*pluŕya*:?), cf. *briaŕ* slow (Kh. *blaŕ*).

In *rat* night; *ar'uti* rope; *war'oti* fairy (<**va:taputrika*); *sastr* avalanche (<**sramstra*) there has been dissimilatory loss of *r*. Note *ž'adri* co-wife, if <*ya:trika*:. In secondary final position -*mr* results in -*mb-r* in *č'imbär* iron; *bh'umbur* wasp.

Str < *sr* in *ustr'ū* hip; *astru* tear, with dentalization of *s* in front of the *t*

¹ But note Kt. *rŋ* > *r*; *ŋ* > *ŕ*.

developed through segmentation. Cf. Ashk. *istru*: tear; Tir. *stru*: to hear. Cf. possibly also *ispres* mother-in-law, if <**isprestr* < **isprestr* < **isp(r)esr*, etc. (Kh. *išpreŕi*). But *sr* > *š* in *šij* horn; *išpoŕi* sister's child <**spoŕi* < *svasri:ya*; *uŕ-* to hang up <*ava-šri*:. The exact derivation of *še:ā*, U. *še:ŕā* blind (Phal. *ši:ru*, etc.) is uncertain.

Tr'omiš darkness (<*ta:misra*) is probably, on account of its *š*, to be considered as a Kt. form.

We find *šv* > *šp* in *išp'aŕur* father-in-law (=Kh.) Regarding *ispres* v. above. *Hāš* horse probably goes back to an original stem in -*šp*-. *Išp'ate* a salutation; *išpaž-* to comb are of unknown derivation.—*Sv* > *sp* in *ispr'ap* sleep (**svapra*), cf. *išpoŕi* sister's child (v. above). U. *preŕp'el* perspiration has probably been borrowed from Phal. *praŕpi:l*.

No examples of ancient *tv*, *dv* are known. *Sy* > *s* in *t'asa* his; *kas* whose; U.K.L.Sw. *ha:si*: mouth <*a:s(i)ya* (but R. *aŕi* from Kt.). *Šum'an* trouserstring (cf. Skt. *syu:man*) has *š* also in Phal. *šum'a:n*, Kh. *šim'an*. Cf. also *puŕ'ik*, U.B. -*ŕ*- flower; *biš-* to break (<*vi-sya*?) with *sy* > *š*, *š*.

Ty, *dy* > *č*, *j* in *b'iriči* road (**vi-rathya*); *sač'ūŕ* boiled cheese (prob. <*sam-stya:na* coagulated); *ōja* to-day; *buŕ-* to waken; *moč-* (<**moŕ-*) middle. But *up'aç-* to pick, gather <**ut-pa:tya*.

With the assimilation of *ti* in *čišť-* to stand cf. *Aśoka* (Mansehra, etc.) *ciŕh-*, and *di* > *j* in *jiŕŕ* span; *jiŕh-* to see (<*didhi*:?).

§ 30. Corresponding to the segmentation of *sr* > *str* we find *istnos*, U. *iznos* root-fibre <**snasa* (v. Nep. *naso*). Examples of the development of postvocalic sibilant + nasal are *h'oma* us <**ahma* < *asma*:(<*kam*:?); U. *kam* whence <*kasmait*; *križna*, U. *kri:nda*, K.L.Sw. *kiŕna* black; *križn-* to crush; *paŕni*, B.U. *paŕn'i* heel; *ōžne* cold (cf. <**apoŕna*).

§ 31. Examples of various types of assimilation at a distance are: *šiš* head (<**ši:ŕ*); *šil'eŕ* glue (<*šile:ŕp*); *šuŕta* dry (<**šuŕta*); *šuŕ'utr* a small cap (<**su-ŕu:tra*?); *ispres* mother-in-law;¹ *jāč*, B. *zač* ogre (<**žach* < *yakŕa*); *sač* to embrace (<**sat*); *kŕuŕa* breast (<**kruŕa* < *kroda*).

VOWELS

§ 32. There is, as far as I can see, no phonemic distinction between originally short and long vowels in the N. Kal. dialect of R.²

¹ V. § 28.

² Cf. § 13.

Thus, *bau*, *b'al*- army; *hau*, *h'al*- plough with original *a*, *ka/ou*, *k'al*- year, with *a*; *n'ašim* (phonet. *n'a:šim*) I die <*našya:mi*: *naš'em* I kill <*na:šaya:mi*; *g'ala* went; *draç* grape. etc. Similarly in U.: *Kha:r* ass; *hast* arm; *gha:s* grass; *draç* grape.

Before a nasal we in most cases find N. Kal. *o*, *u* <*a*(:)) in stressed syllables: *jh'on*- to know; *ist'on*- to groan; *ph'ond*- road; *nom* name; *grom* village; *mun* speech; *mōs* meat; *jun* person. U., however, appears to distinguish before nasals between *a*, which retains its quality, and *a*: which becomes *o*. The loss of distinctive quantity must therefore be recent in Kal. Examples are: U. *pa:nš* (K. etc. *pa:nē*) five; *phan* (= R. etc.) road; *kram* work; *mandr* (R. etc. *mantr*) word; *ghan* stench; *šay* branch; *hā:řek* egg; *žā:tr* mill; *gh'a:na* big; *ha:ma* (= K. etc.) us; *a:nja* to-day, all with *o/u* in N. Kal., but U. *gro:m* village; *son* hill; *hōč*- to pull (<*a:ñch*-). Note the contrast between U. *dan* tooth and *dōn* bull; *bha:n*- to bind, and *jhō:n* to know. N. Kal. *on*-, U. *a:n*- to bring, probably goes back to a form with early shortening of *a*-. The etymology of N. Kal. *han*(*d*-). U. *on* (K. etc. *on(t)*) house, temple, is unknown. N. Kal., U. *qang* hard, may be a loanword, just as also *'ama* raw; *k'anda* wild almond (Kh. *'amu*, *k'andu*). Note S *phan*(*d*) box, if <*bha:nja*.

The *o* of *an'ora*, U.K. etc. *ana:ra* hungry, remains unexplained, as also the contrast between *naw'ou*, *naw'al*-, U. *nawa:r* grandchild, and *jhām'ou*, *jhām'ol*-, U. *jhām'or* son-in-law. Note also *š'igou*, *š'igol*-, U. *š'igar* sand (Kh. *šuy'ur*) which may go back to **šikuta*-, not *šikata*-. Other words with *o* are: *po* footprint (prob. < Kh. *poh*); *išpoš'i* sister's child; *dior* husband's younger brother (influence of lost *v*?); *mōč*, U. *mōč* man (< Kt.?).

§ 33. There is no trace of the original difference of quantity between *i*, *u* and *i*-, *u*-. E.g. *b'iš* poison; *ji:p* B., U. *ji:p* tongue; *thum* B., *thu:m*, U. *dhu:m* smoke; *khur*, U. *khur* foot; *b'uj*- (phonet. *b'u:f*-) to awaken (intrans.); *bu:f*- (trans.), etc.

E remains in most cases: *d'eš* country; *çetr* field; *ph'enu* foam; *mēš* ram; *d'ewa* deity; *beu*, *bel*-, U. *ber* willow, etc.—But *šiu*, *s'il*-, U. *ser* bridge; *š'iu*, U. *šir* it is; *dior* husband's brother; *d'i* sky (< Kt.?). *Ai*, *aya*, *a-i*, e.g. in *teu*, U. *tel* oil; *šen* bed; *kře* price; *-l'etr* reaping.

O, *au*, *ava* in *doš* yesterday; *kr'oma* lung; *t'ol*- to weigh; *g'ora* white; U. *gho:fa* horse; *oš* ice; *žō* barley.—But also *ušt* lip; *k'ruša* breast; *g'ūři* goatskin jacket; *d'u*-, U. *dho*- to milk; *lūř* salt; *g'uhum*, U. *gho:m* wheat. I am unable to explain this difference of development.

§ 34. The reflexes of Skt. *r* are varied: *lc* bear; *šin* horn; *driu* inflated skin; *križna* black; *hřiya* heart; *kis* ploughing. But, after a labial, *bruk* kidney; *phuč*- to ask; *bhut* trousers; U. *pram'uš*- to forget. *Th'urt* ford is a loan-word from Kh., and *'ujak* straight has corresponding forms with unexpected *u* in Dam. *ū:žā*; Pash. *u:č*; Waig. *ūjūmo*.

Mutation of *a*(:) before *i* is common, but it is not possible to lay down any exact rules. Examples are: *š'āli* rice; *t'ečīn* chip; *prel'ik* light; *čili* outlaw (<*čā*(:)*lyā*?). Before a lost *i* or *y*: *ispreš* mother-in-law (<**švašri*); *grheš(d-)* knot (cf. Phal.); *b'iši* twenty; *š'irā* wind (<*saranyu*?); *cač'ir*- to be satisfied (<**ca-carya*-?).

MORPHOLOGY

NOUNS

Stem-Formation

§ 35. Derivatives in *-a*, *-i*, *-u* (<*a/i/uka*(:)) are very common, and include many loan-words, especially from Kh. In *-a*: *Kal'aša* the Kalash language (*Kal'aš* a Kalash); *b'iša* Caragana (*biš* poison); *g'ora* white (but *gor-w'elik* a white kite); *d'ada* father; *baž'a* arm; *bač'a* calf; *križna* black; *š'ūřā* dog; *k'ada* made (Kh. *k'ardu*) <**kardau*.

In *-i*: *'Afi* duck; *č'akri* spleen; *ař'i* bone; *phoř'i* birch-tree; *piņđ'uri* round. Regarding *-i* in compounds, v. 36.

In *-u*: *'Astru* tear; *š'aru* autumn; *'adu*, U. *adh'ua* day; *bař'u* daughter-in-law; *lāř'u* cucumber.

Various suffixes in *-k* are also very common. Thus, *k'alyak* jaw (*k'ali* cheek); *ny'oyak* navel; *pač'h'iak* sparrow; *goyrak* (demin. of *g'ora* white); *miz'ok* mouse; *kunđ'ok* wooden bowl; *mastr'uk* moon; *eč-g'anduke* eyebrow; *k'irik* snow; *b'uřik* thigh; *ind'očik* lightning.

A suffix in *-ř* occurs e.g. in *dandar'u* chin; *bač'h'oř* new-born calf; B. *b'a:truř* markhor calf.

This suffix is combined with *-yak* into *-řyak*, which originally had a diminutive force. E.g., *dhand'ořyak* tooth: B. *nast'uryak* nose (*na:st*); B. *ušt'ořyak* lip (*ušt*); *makt'ořyak* monkey (*mřaku*); *bač'h'ořyak* new-born calf.—From stems in *-r*, *-ř*: *agg'uřyak* finger; B. *t'ā:řyak* star (R. *ta:ri*); B. *su:řyak* sun (R. *s'uri*); B. *piņđ'ořyak* penis (R. *piņđ'o:ř*), etc.

Nouns of agency have a suffix *-wo:u* (<*wa:l*-), cf. Hi. *-va:la*-, etc. E.g., *uštaw'ou* one who raises; *istikaw'ou* reciting priest; *b'ayal-w'ou* menstruating. V. § 100.¹

¹ Cf. § 104.

Compounds

§ 36. Beside a number of ancient, petrified compounds, such as *bhunjeu* earthquake; *indr'ē* rainbow; *ghamb'uri* flower; *idh'on* tripod; *tr'ōtyak* trifoil, there are many of more recent origin. Nominal composition seems to play a greater rôle in Kal., than in most neighbouring languages. They are especially frequent in ritual terminology.

Examples of the more common types of compounds are: *Eč-p'ost* eyelid; *don-mos* gums; *ješt-āggur* thumb; *istr'iza-g'uřak* girl; *g'ukum-l'etr* wheat-harvest; *šara-š'in* markhor's horn; *uk-piy'alak* thirsty; *ša-thum* arrows and bow; *suda-uštaw'ou* midwife (lit. "baby-lifter").—With suffix *-i*: *čau-šingi* four-horned; *bazur-guđi* wing; *čakaz-b'ati* cowrie-covered cloak (lit. "cowrie-stone-y"); *Khulyuk-bargi* Fleet-Hoof (from **barg* lightning).—Cf. Kh. compounds in *-i*.

In *Khuran-bar'iki* Slim-Foot (also a horse's name) the first part of the compound is put in the instr. sg. It is doubtful whether *bay'a-utran ja* husband's brother's wife (Psht. *yor*; not, as might be expected "nephew's wife"); S. *gār'ag'onan kat'ar* white-handled dagger, are to be interpreted as compounds or not.

Compounds with more than two components are, e.g., *g'ora-č'uři-č'oggala* having white hair and beard; *goš-nik-šis-a'u* n. of a ceremony, lit. "bread (in the form of a) head, (baked on) going out (to the) cattle-sheds"; *k'ui-par'ik-s'araz* "the juniper (ceremony celebrated on) going up the valley (in spring)".

One type of compounds have a 3. sg. past as their last component. Thus, *šok-ačh'inou* "breaking (lit. he broke) the mourning" (n. of a ceremony); *ghaṇḍau-'arou* "making an image" (n. of a ceremony); *šise-ist'ongas* "head-sprinkling"; *ghaṇḍal-istongas* "sprinkling (goat's blood) on the image"; *goš-nik-ist'ongas* "sprinkling on the occasion of going to the cattle-sheds" (names of various ceremonies). Cf. possibly also Lt. *khabār-ero* (for *-*arou*?) messenger (or, *message?). W. *ek-hazar-kashire-zhu-piaou* "the one who drank the milk of 1000 white (goats)" contains two Kt. words, *kaširi* white (f.), and *zu* milk.

Reiterative compounds are: *histila-mistila* thrown away, superfluous (*hist-* to throw, leave); *gala-g'ali* returning annually (cf. Skt. *gāta:gata* reiterated).

Prust-l'ei very(?) good; Lt. *gharib-l'ey* poor; Lt. *patshilalē* ripe are probably compounded with a word corresponding to, or borrowed from, Kh. *le-i* very. Cf. also Lt. *lewallē* (**lewa-llē*?) false?

Beside *khur-čh'ina* broken-footed, there is also a *bahuvrihi čh'ina-khur*. But *kūřa-čh'inak* earwig (lit. ear-breaker).

For *kakb'oi* leopard a split up form *kak že b'oyo* ("and a leopard") was recorded once.

Regarding sandhi in compounds, e.g. *gamba-uřik* n. of a flower, cf. § 10.

Gender

§ 37. There is no distinction of grammatical gender in either dialect.

Thus, *gh'ona* (U. *gh'a:na*) *moč/istr'iza* a big man/woman. But women's names are generally in *-i*, while men's names more often end in *-a*.

The formula *čhir gali* (Hi. *du:dh giya:*) in a song, and the place-name S. *Utali-gri* may possibly retain fossilized fem. forms.

Number

§ 38. The majority of nouns do not distinguish between sing. and plur. in the Direct case, which is uninflected.

Thus, *se muč* that man; *te muč* those men; *'ek muč 'iu dāi* one man is coming; *bo muč 'asen* there are many men; *'emi muč mai gr'iin* these men will seize me; *m'ai tre čh'u* I have three daughters; *ek/du eč* one eye/two eyes; W. *dond* bull(s); U. *h'engi on* these houses; *tre: žen* three persons. Acc. to Lt., too, the dir. plur. is identical with the sing.

But note LSI. *šavau* kings;¹ *čhu:lai* daughters (W. *Shawaou; chhulai; putrai* sons); *da:dai* fathers, cf. S. *mai bayei* my brothers. I never happened to come across such forms.—LSI. *ha:šen* horses; *do:ndan* bulls, etc., are obl. plur. forms. LSI. *ša:dar-ba:k-an* (obl.) plur. servants, is a Kh. form.

Case

§ 39. *Direct Case*.—The Dir. is used as a subject also of transitive preterites. E.g., *š'ia muč mai ek rup'aya prau* this man gave me one rupee; U. *hi: moč kram ak'a:rer* this man worked (pres. *karir di:ra*).

The Dir. can be used as an object: Thus, *a 'uk pim/awis* I drink/drank water; *a š'ala muč p'ašim* I see that man; *a 'emi muč jag'em* I look at these men; *muč čh'inem dāi* I am cutting a (the?) tree; *g'ak d'uim dāi* I am milking the (?) cow; U. *a kram ka:rim di:ra* I am working; *a tai kita:b dim di:ra* I give you a book.

¹ Possibly < Pkt. *-a:o*?

Regarding the Dir. after postpositions, cf. *dāi*; *gri*; *piṣṭou*; *thi*; *thara*; *ža* (§ 50).¹ In combination with possessive suffixes (§ 57), the Dir. is used instead of the Gen.

§ 40. *Oblique Cases*.—In general the oblique cases are formed from the stem, without the reductions and other phonetical changes which may affect the Dir. Thus, e.g., *phond-* (*phon*) road; *menj-* (*men*) cloud; *bonj-* (*buñ*) holly-oak; *siṅg-* (*siṅ*) horn; *jham'ol-* (*jham'ou*) son-in-law; *bal-* (*bau*) army; **strūř-* (**strū*) hip; *biz-* (*bis*) neck; *ug-* (*uk*) water; *bidr* (*bitr*) clear sky; *krop-m-* (*krum*) work; *idh'o:n-* (*idhon*) hearth.

The Dir. is identical with a vocalic stem, e.g., in *'adu(-)* day; *brīb'o(-)* walnut; *gri(-)* dancing ground.

From a historical point of view the stems are sometimes back-formations from the Dir. Thus, *jip-* tongue (**jib-*); *draç-* grape (**draçh-*) *bhunjau-* earthquake (**bhunjel-*); *moč-* middle (**mo:řh-*); *přē-* foam (**prēř-*); *hāš-* horse (**hāšp-*); *šileš-* glue (**šilešp-*); *suš-* needle (**su:ž-*); S. *palao-* apple (but R. *palal-*); Lt. *tshūl-as*, *tshū-as*, from *čhu* daughter.

§ 41. General Oblique (Obl.) in *-a*. Many Dardic languages have an Obl. with a similar ending, but the derivation is uncertain.—As far as we are able to judge from the limited material at our disposal, the Obl. may replace several of the other, more specialized cases.

a) Possessive: *Mai putra/čh'ula/jam'ola/naw'ala kit'ep* my son's/daughter's/son-in-law's/grandson's book; *Sumb'ara naw'oū* Sumbar's grandson; *mai d'adaa nōm M'alik* my father's name is M.

b) Indirect Object: *Mai p'utra 'umbur d'e* grant my son life; *mai išpoš'iya j'a dez dāi* you give my nephew a wife; *mai p'utra Gošnik-ist'oggas k'a:rem dāi* I perform the G.-ceremony for my son; *jaga'iika* in order to see; S. *homa Aspandiyara prau* he gave us to Aspandiyar.

c) Direct Object: *Zagg'ara gr'iu* it will become rusty (lit., take rust); *phond'una grh'asta qh'uk 'awes* I met a wolf on the road.

d) About local and temporal relations: *W'areš m'uça grh'eda* he took the hawk in his fist; *š'ura k'f'a mai m'uço* (for-a) 'oni bring the hero's banner into my hand; *d'ura* (= LSI) in the house; *m'uça uštim / uš'alya* I climb(ed) into a tree; *asta gri* having taken into his hand; *h'ar 'adua* every day; *šaruo* in autumn; W. *tai krona prau* it struck your ear = you heard.

¹ V. § 47.

e) With Postpositions.—V. *hatya*; *kai*; *sum*.

f) Once the Obl. (?) was recorded as the subject of a transitive verb in Pret. II: *kakb'oyo mātṛila* the leopard said Cf. the occasional use in Kh. of the Obl. as a subject with the corresponding verbal form: *bapo r'ardu* the old man said.

§ 42. Genitive in *-(a)s <-asya*.

a) Possessive: *Batš'aas j'a* the king's wife; *h'āšas č'al* the horse's mane; *š'ūřās k'uřakas nōm* the name of the dog's puppy; *š'isa m'učas čh'u* this man's daughter; *ek ba:dš'aes p'utr* a king's son; *'Indras k'o:!* *Indr's* castle; *t'a:sa ba:dša:ies jeig'a:una* to a place in that kingdom; *k'imon k'f'e durb'inas?* what is the price of the field-glass? S. *Gora Šah's waqtuna* in the time of the Great Mehtar.—Note the group genitive (in a hymn): *žo ža gh'a:mas puš* the blossoms of barley and wheat.

b) Indirect Object: *A 'a:sa m'očas ek rup'aya dem* I shall give that man a rupee; *mai j'a w'arek ba:dš'a:as d'i:ta* (you) gave my wife to another king; *ta:sa m'očas khab'a:r h'p:la* news came for that man; *me:wa ž'u:kas d'i:ta* he started eating fruit¹; S. *šahgurakas prau* he gave it to the prince; *šah's arzi ares* I made a petition to the Mehtar.

c) Direct Object (?): *'Icas qh'u:k-ula* she met a bear.—*Zam'i:nas* (*ph'u:či*) (ask) the Earth, can also be taken as an Abl. Cf. *gřāṅg'o:las s'u:ri čandr'a:lyx* the sun shone from (through?) the hole; S. (B.) *"Djendi-r'eta drathas oni"* bring grapes from Jinjiret.

d) With Postpositions.—V. *hatya*; *kai*; *pi*; *pati*; *thara*.

§ 43. Instrumental *-an*. Only from inanimate nouns.—Cf. Kh. *-en* (e.g. *borten* with a stone), and Kshm. Ag. *-an*, probably with analogical *a* from other cases.

A tai tupekan diem I shall shoot you with a rifle; *a tai guṇḍikan tim* I shall beat you with a stick; *b'a:tan diem* I shall throw <with> a stone (cf. Lt. *bättan* = *bätt gri* with a stone); *tai s'ingan dyel* it will beat you with its horns (Hi. *siṅ se*); *t'o:pan d'i:ta* he fired <with> a gun; *ša-thoman* (he shot) with bow and arrows. LSI. *ha:stan*, *ba:tan* are registered as Obl., but must be Instr., just as *(a)no:ren* (dying) of hunger. Note W. *tu rupaya phonen sapray-ase?* did you find a rupee on the road?

Regarding compounds of the type *Khuran-bar'i:ki* "Slim-Foot"², cf. Kh. *i yečen k'anu* blind on one eye.

¹ Or, cf. e)?

² Cf. § 36.

§ 44. Locative in unstressed *-una*. Only from inanimate nouns. Cf. Pash. laur. III. *-ana*:¹

Hem'anduna in winter; *j'aluna* in the jungle; *str'ũrũna* on the hip; *m'enjũna* in the cloud; *ph'onduna* on the road; *s'onuna* on a hill; *šah'aruna* in a town; *biab'anuna* into the desert; *k'aluna* in a year; *ek zuman'auna* at a certain time; S. **waqtuna* at a time; **čou puštuna* in four generations; S. *payaes salamuna Chetrou košuna* I had gone for making salam to Chitral Fort.—For Locative with the Postposition *hatya*, v. § 51.

Regarding *m'očuna*; *nāčuna*; *r'una* used as Postpositions, cf. § 50.

§ 45. Ablative in unstressed *-ani*. Mainly from inanimate nouns.

Ašani (=W.) from the mouth; *šaharani* (=W.) from the city; *asm'anani* from the sky; *k'očani thi* from the castle; *m'utane* from the tree; *d'ešani* from afar; *m'ũrũni drhani* outside the lair; *d'adani* from (my) father; *Indras poša:čani* from Indr's hoof (or, hooves?); *kia:m'atane* ... *duni'aane* from the doom ... from this world; W. *ečani*, S. *"e:thani"* from the eyes; LSI. *patišo:yani* from the well; S. *bašaleni mai putr wazest* I brought (?) my son from the birth-house.

Regarding the use of Abl. (?) *-a/eni* as an adjective, v. § 51.

With the postpositions *drhani*; *thi*, v. § 50.

§ 46. Ablative in *-ou*, possibly < **-a:ō* < *-a:to*, cf. Kh. *-ar*.

Mainly in adverbial expressions, such as *r'uhou dāi* from the front; *pištou dāi* from behind; *š'ũr'ũyāk pišt'ou š'alāi* having caught the dog from behind; *šau-j'auou* from every jungle (Hi. *jangal jangal se*); S. *dur-durau* from every house. But also: *d'adau pi p'utr up'uša* a son was born to (lit. from) the father (Hi. *ba:p se lařka: paida: hua:*).

§ 47. Local case in *-āi*.

This form is used as an ablative in: *Waigh'alāi* from Waigal; *Kandirir'arāi* from Kandirisar; *š'aharāi Angr'izas putr* son of the city of the English; *d'ešāi thi* (LSI. *dehša-i*) from afar; *dh'akai d'ei* having put (the sword hanging) from his waist; cf. *ayāi* from here; *and'āi* from that place.

But note also: *Istr'iza baš'alāi p'ay-an* the women have gone to the birth-house; *k'f'ēāi at'una* he entered the cave; *m'očāi* in the middle; *pištāi* on the hill-side; *d'urāi* (happiness) for the house.

In *šar'ai šingofyak* the markhor's horn; S. *durai/bihanai krom* home/outdoor work; *mai dadai doulat bo ašist* my father had great riches, the form in *-ai* seems to denote possession or connection. Cf. also, with a

¹ With *n < nd* in an unstressed suffix? A further derivation from *antah*, cf. Mar. (Bloch, *Langue Mar.*, p. 195) is extremely uncertain.

postposition, *baš'alyā hatya* (she is unclean) on account of (her staying in) the birth-house.

S. also gives a case-form in *-i/e*, probably of Kh. origin: Thus, *šali* in the goat-house; *Krakari/e at/from* Krakar.

§ 48. Obl. Plur. in *-an* (after palatal sounds also *-en*, e.g. *močen*; LSI. *ha:šen*).

a) Possessive: *š'ia grom š'iši m'očan* this village belongs to these men; *tre močan khazin'a* three men's treasure; *Deweletm'anan ist'd* Rich Men's Shed (Place Name); S. *changan-ushik* thorn blossom.

b) Indirect Object: *A š'iši m'očan ek ek rup'aya dem* I shall give these men one rupee each; S. *Chetruman prau* he gave it to the Bashgalis; *asaqalakan prau* he gave it to the greybeards.

c) With Postpositions; Cf. s. *močuna*; *pi*; *pati*; *sum*.

In a few cases I heard *-on*. Thus, *'ia grom Rugmoli'on* this village belongs to the Rumburis; *našon h'atya* for the sake of the dead; cf. LSI. *šē:ro:n* dogs.

Acc. to the LSI. the Obl. plur. of *šah* King is *šavau-an* (Dir. plur. *šavau*).

§ 49. The Obl. plur. in *-anan* (*wazir'anan* ministers; S. *khonzanan* young noblemen; W. *farangianan* Europeans) is probably borrowed from Kh.—S. once has *thalibanas pati* for the sake of the students (??).

I am unable to suggest any explanation of the Obl. Plur. forms in *-ana*, *-anu*, *-ani*. Examples are:

Malyana hatya for the sake of the goods (Hi. *ma:l ke wa:ste*); S. *ek ouratana chapa:n* a ladies' cloak; *Chatrumona* to the Bashgalis; W. *šarana shawaoh* kings(?) of snakes.

Sat kal'anu in the course of(?) seven years; S. *Kesanu shahgurakas prau* he gave it to the mehtarjau (prince) of Kesu.

Hřiy'ani hearts; *krom'ani* lungs; *h'astani* hands; *g'agani* cows; *d'ondani* bulls; *h'āšani* horses; *p'ayani* goats; *am't'eani* sheep; *m'ešani* rams; *bir'aani* he-goats; *m'očani* men; *istriž'aani* women; *p'utrani* sons; *čh'ulani* daughters; *j'aani* wives; *bay'ani* brothers; *ba:b'ani* sisters; *išp'ašurani* fathers-in-law were said to be Obl. Plur. forms. But no examples are available, and the relation between these forms and the Abl. Sing. in *-ani* is uncertain.¹

¹ Acc. to W. (9/5/1963) "*dondani* as heard by you may be *dondai* which Mirzaman says means 'That ox'. ... Another version is: *Putrani* 'Brother's son'; *Chulani* 'Brother's daughter'. *Kromani* from, or of lungs; *hastani* from hands, but others say it is not Kalasha".

The only Obl. Plur. forms noted from U. are: *War'e:g(in) mo:lin* gr:m other men's village; *De:walo:kən pha:n* Rainbow ("the Dewaloks' Road").

Postpositions

§ 50. A number of words of different origin, absolutives, locatives, adverbs, etc., used in combination with various cases, have provisionally been grouped together as Postpositions.

Dāi from; by way of.—*Pištou dāi* grheda he seized her from behind; *r'uhou dāi* from the front; S. *prazhgar dyei* (wet) from dew; S. *Chimikson/Shig'a:lak dai* by way of Ch./Sh.; *s'en dāi* by way of (along?) the wall.—Absol. of *de-?* Cf. Phal. *de:i*; Pash. *dāi* from.

Dhrani out of.—*M'ruani dh.* out of the lair.—Absol. of *dhran-* to go out.

Gri with; by means of.—*Wadok gri muč čhinem dāi* I cut the tree with an axe; *tupek gri naš'āi* kill him with a rifle; *chor gri čuṇ badhem* I shall shave my beard with a knife; LSI. *rafuk gri: bho:ni* bind him with a rope; S. *talei gri shonja jah* from then till now.—Absol. "having taken", cf. Kh. *gani*, similarly used.

Hatya for (the sake of); (in order) to; towards.—*Payan hatia goṣṭ* a shed for the goats; *badš'aas hatya khab'ar d'ita* they gave information to the King; *mai hatya oni* bring it for me; *mai hatya hali* fetch it for my sake; *'a t'ai hatya ašek h'ais* I became your lover; *t'ara h'atia g'ala* he went in that direction; *d'ura h'atya g'ala* he went towards his house; *batša:iuna h'atya g'ala* he went (back) to his kingdom; *badša:iuna h'atya n'e th'an d'ita* he did not accept (lit., agree to) his kingdom; *mai zimaw'ar ž'ay k'arikas h'atya* the responsibility for making war will be mine; *m'očen gua:ies h'atya ka:b'ul ne k'ada* he did not consent to the men's testimony; *s'abaš tai hatya* hail to thee; *n'iu k'arikas h'atya m'onī* a skin-bag for making buttermilk; *baš'alyāi hatya* for the birthhouse; *sat k'ala hatya* for seven years; LSI. *ha:ndun ha:tia* for my house; W. *asa Shishi hate payases* he had gone to Sh., but also *Shishi(a)te/ato*; S. *tak tasa hatia pra* he gave compensation for her.—Possibly from a case form of *artha*.

Kai to, etc.—*B'ayas kăi m'ātrila* he said to his brother; S. *mai kăi de* give me; S. *dehars kai prusht mon de* speak well to the prophet; W. *a tei kai amatis* I said to you; *Rajawayas ka* (he said) to Rajawai; *kumb'eča kai gr'im* I shall take him into my arms; *bhangali'a kăi* (having broken) into the house; *t'ara* (adv.) *kăi p'aši* having looked in that direction

(Hi. *udhar kar ki: dekha:*); L. *ah mimi kul kai pashim deh* I am looking at you all; S. *Gorabada kai at G.*; K. L. *tchen tchen ko histam de* = Sw. *ahm dudu chik kai histam diya* I tear to pieces; *tasa kai* (or *hatya*) *grheda* he seized her for himself; *tasa kai gri* having taken (the quail) for(?) him. Sw. *kai* denotes the object in *ah mimi kul kai pashim deh* I see you all; *tu hama kul kai pashis deh* you see us all.—Possibly identical with the homophonous absolutive of *kar-* to do.

Kone for (?).—*Mai k'one jha his* be a wife for (?) me.

M'očuna in the middle of; among.—*T'asi m°* among them; *p'ayan m°* among the goats.—Loc. of **moj-*.

Nēf(una) under.—*Phau n°* under the earth; *bagan-nēf(una)* under the tree.

Pi from.—*G'ogas pi ... abh'a:is* I learnt from the snake; *d'adas pi p'utr uph'uja* a son was born to the father (Hi. *ba:p se*); *'a t'ai pi bihim dāi* I am afraid of you; S. *Shah-Golama pi* from Sh. G.; *mei pi* (they took compensation) from me; LSI. *ta: pi* (take them) from him; *ka:s pi* from whom (did you buy it); *močen pi* from men; *ba:bas pi huta:la* taller than his sister; *mai pi šumber* before me; *ek osta:das pi* from a shopkeeper.

Pištou behind; after.—*Š'ūfā pištou š'atila* he stuck at the back of the dog; *t'ai pištou 'iu dāi* he is coming behind you (Hi. *pi:che a:ta:*); *du mastruk pištou* two months later; LSI. *ek kimo:n bas pi:što* after a few days; S. *talei pishtow* after that.—Loc. II of *pišt* back.

Pati for the sake of; on account of.—*Š'isa kr'omas pati mai dešani aya 'a* for the sake of this work I came here from afar; *mai putra pati* for my son's sake; *čhetran pati menhiš-ula* a dispute arose on account of the land(s?); *muč žukas pati* for the sake of eating the men; LSI. *ta:se pati* for his sake; S. *mimi pati pon-wao histiam* for your sake I have left road-guards (here); W. *tei bate(?) diem* I shall give to you.

Rau like.—LSI. *ek muzdu:ras rau* like a servant.

Ru:na before.—LSI. *tai je Xuda:yas ru:na* before you and God.—Loc. of *ru* face.

Sum (together) with.—*M'imi sum krom k'arem* I shall work with you; *mai sum zin'a ne his* you will not be (committing) adultery with me; *s'učan sum 'ug aph'aži* you shared the water with the fairies; *m'oča sum k'ia d'en-a?* what will they give with (i.e., to accompany) the (dead) man? S. *Dremesen sum* with the Dremeses; *Rumbur Moazzam Khana sum ashist* Rumbur belonged to M.Kh.; *Gaden mulkie sum Bumburet p'a:yaes*. I had gone to Bumburet with Captain Gurdon; LSI. *t'a:sami ja:no sum*

mo:n prau he spoke to his own soul; *ek quwatin moče sum* (he stayed) with a rich man; Lt. *gá mu'to sòmm bòni* tie she cow to the tree.—Cf. Kh. *su*; Skt. *sama*.

Sumbār before (temporally).—*Du mastruk s°* two months before.

T'a(a)da near.—*Ši'emi muč mai t'aada nis'i-an* these men are sitting near me; *ba:dš'aas th'aada* near, in the presence of the king; S. *Gaden Mulkis tada* (I put a petition) before Captain Gurdon; LSI. Lt. *tada*.

Tathi along with.—S. *Garden Mulkis ta thi ... aou* I came ... along with Captain Gurdon.

Thi from.—*A ispr'ap thi ab'ufis* I awoke from sleep; *ko:tani thi* (having seen him) from the castle; *d'ešši thi* from afar; *tasa ba:dš'aas thi dua kada* he prayed for the king's sake (regarding him); S. *Nokthone thi* from the N. spring.—Absolutive of *th-* to become, etc. Cf. LSI. *Kimon kau thi ši* uhow old is (the horse); lit. "how many years having become".—Cf. Guj. *thi*?

Thara on, above.—*Hāš(as) th.* on horseback; S. *homa th.* on us (he laid); LSI. *ta:sa tha:ra* on its back.—Probably an Obl.

Ža up to; till.—*A Mum'oret ža p'arem* I shall go right up to Bumboret; S. *šonja jah* till now.—Skt. *ya:vat*, or cf. Pash.d. *ja* till. unto?

Adjectives

§ 51. Some adjectives are formed with a suffix *-ani* which may be identical with that of the Abl.

Thus, Lt. *pushikani* flowery; *shulāani* of wood, wooden; R. *p'ostani* *jač* furry hair, fur; S. *handani* *Jeshtak* Jeshtak of the Han (temple); W. *hardieni biru* the husband of my heart; *zor-bieni moch* a man of strong seed.

Ancient comparatives are *gač'ari*, U. *°e:ri* elder (*g'ača* big); U. *alu'e:ri* younger (*alu:yak* small). Cf. Kh. *loth-oro* bigger, etc.

Comparison is expressed by means of the postposition *pi* in LSI. *ba:bas pi hu:tala* taller than his sister. But LSI. *tale:-aste prušt/hu:tala* best/highest; cf. *tal'ai* from that?

Numerals

§ 52. R.	U.	R.	U.
1 <i>ek</i>	<i>e:k</i>	11 <i>daš-že-'e:ga</i>	<i>daž-e:ga</i>
2 <i>du</i>	<i>du:</i>	12 <i>daš-že-d'ua</i>	<i>daž-e-du:a</i>
		21 R. <i>b'išī-že-'ek</i>	
		22 S. <i>bishī je du</i>	

R.	U.	R.	U.
3 <i>tre</i>	<i>tre:</i>	13	<i>daž-tre:a</i>
4 <i>ča'u</i>	<i>ča'u:</i>	14 <i>daš-že-č'aua</i>	<i>daž-čaua</i>
5 <i>poñ</i>	<i>pa:nš</i>	15 <i>daš-že-p'ōnža</i>	<i>daž-e-pa:nja</i>
6 <i>šo</i>	=	16 <i>daš-že-s'oa</i>	<i>daž-e-šo:a</i>
7 <i>sat</i>	=	17 <i>daš-že-s'ata</i>	<i>daž-e-sa:ta</i>
8 <i>ašt</i>	<i>a:št</i>	18 <i>daš-že-ašta</i>	<i>daž-e-a:šta</i>
9 <i>nō</i>	<i>no</i>	19 <i>daš-že-n'ō'a</i>	<i>daž-e-nō:a</i>
10 <i>daš</i>	=	20 <i>b'išī</i>	<i>b'i:šī</i>

R¹ had long vowel in *ek*; *du:*; *tre:*; *po:ñ*; *šo:*; *sa:*; *a:št*; *no:*, and *o:* in *čou:u* 4.—B. = R, but *ča:u*.—K¹ = R¹, but *po:nč*; *so:t*, *ošt*, *do:š*.—K.L.Sw. = R., but *čouu*; *pa:nč*; *biš*.—B. *dašy'e:ga*; K¹ *daši'e:ga* 11. S. also frequently employs the Kh. numerals *troi* 3; *chho* 6; *bishir* 20. Ordinals: R. *'ek-him*; *d'u-him* (Lt. *doim*); *tr'e-him* (Lt. *treim*); Lt. *tshouin*.

Kal. *ek* 1; *tre* 3; *šo* 6 agree with Dam., etc., and not with Kh. (*i*; *troi*; *čoi*). Kal. *du* 2; *no* 9; *daš* 10 like most Dardic dialects (but Kh. *ju*; *nyoh*; *još*, with palatalized initial). Kal. has no final *-r* in *ča:u* 4; *bišī* 20 (but Kh. *čhor*; *bišir*).

Personal Pronouns

§ 53.	R.	L.	K.Sw.	U.
1. Sing.				
Dir.	<i>a</i>	=	=	=
Obl.	<i>mai</i>	=	=	=
2. Sing.				
Dir.	<i>tu</i>	=	=	=
Obl.	<i>tai</i>	=	<i>ta</i>	<i>taí</i>
1. Plur.				
Dir.	<i>'abi</i>	=	=	=
Obl.	<i>h'oma</i>	<i>hama</i>	=	<i>h'a:ma</i>
2. Plur.				
Dir.	<i>'abi</i>	=	=	=
Obl.	<i>m'imi</i>	=	=	<i>m'e:mi</i>

W. also gives 1. 2. Sing. Obl. *ma*; *ta*. K.Sw., in list of pronouns, have 1. Plur. Dir. *áseh*; Obl. *mi*; but *tu ham saf* (L. *hama kul kai*) *pashis diya* you see us all. Sw.K.L. have 2. Sing. *tu ho:es* you were, but 2. Plur. Sw.K. *tu(!) hoiri*; L. *tu heō*. Cf. also Lt. *tus(si) tshikk* you all.

§ 54. With *mai*, *tai* cf. Wotapuri *mai*, *tai*, etc. < *maya*-, *tvaya*-.—With 1. Plur. Dir. cf. Shum., Ningal. 'a:bə; Gambiri *aw'a*; probably a combination of Phal. *be* < *vayam* and *a* I.—With 2. Plur. Dir. cf. Dam. *bi*; Waig. *wi* < **ve* < *vah*. In no other IA. language do we find this surprising loss of distinction between 1. and 2. Plur. Dir. It is, of course, only possible in the Dir., and in combination with an inflected verb.

Thus, 'abi *pik* we drink; 'abi *p'i-a*? do you drink? 'abi *z'uk dāi* we are eating; 'abi *z'uo dāi* you are eating; 'abi *dr'usta an'ora 'asik'asa* we/you are all hungry; 'abi *nisik/nis'ou* we/you are sitting down; 'abi *'asimi* we ate; 'abi *'asili-e*? did you eat? 'abi *ik dāi* we are coming; 'abi *kaw'ela 'eu dāi*? when are you coming? 'abi *nis'omi/nis'ali* we/you sat down.—Once I heard *h'oma nis'ik* we sit down, but I do not know whether this was merely a slip, or, perhaps, a sign of an incipient tendency to distinguish rather between 1. and 2. Plur. than between 1. Plur. Dir. and Obl.¹

With 1. Plur. *h'oma*, *h'a:ma* cf. Dam. *amā*; Pash. (*h*)*ama*-, etc., < **asma*-. If K.Sw. *āseh* we is correct, we may perhaps compare Pras. *asē* we; Sawi *asi*: our, etc.—2. Plur. *mimi*, *me:mi* is either a reduplicated form (cf. Pash. *gulg. mo:ma*), or < **mye*: < **yumha*: (cf. Pash. *mya*-, *ima*), with the emphatic particle *-mi*.

§ 55. Other examples are: 'A *p'asim* I see; 'a *ap'asim* I saw; *mai sis* my head; *kie dez mai*? what will you give me? *mai pi* from me; *tu mai dos jag'ay-e*? did you see me yesterday? 'a *tai jag'es/ap'asim* I saw you; *ia grom tai* this village is yours; 'abi *Kal'as 'asik* we are Kalashes; *dos 'abi 'Ariqič par'omi* yesterday we went to Orghoch; 'abi *dos h'oma jag'ali* you saw us yesterday; *tu h'oma jag'ay-e*? did you see us? 'ia *grom h'oma* this village is ours; *h'oma tik az'ā:ī zun* they will eat all our apricots; 'a *m'imi jag'es* I saw you; 'in *grom mim'i* this village is yours.

U. *a: tai pa:sim di:ra* I see you; *tu mai jag'a:iz di:ra* you see me; *h'i:ka tai 'o:n^d šir* that is your house; 'a *bi kram ku:rimis di:ra* we are working; 'a *bi kye kram ka:rer di:ra*? what work are you doing? *tu ha:ma pa:šiz di:ra* you see us; *a: me:mi pa:sim di:ra* I see you; *me:mi gro:m šir-o?* is it your village? *hi:ka ha:ma grho:m šir* that is our village.

Sw. *ā mimi saf pashim* (K. *pashis!*) *diya*, L. *ah mimi kul kai pashim deh* I see you all; Sw.K. *tu ham saf pashis diya*, L. *tu hama kul kai pashis-deh* you see us all; Sw. *abi mimi saf pashis diya* (K. ... *pashimis diya*) we see you all.

¹ Note also *š'isa kromas patī mai* (sic!) *d'ešani aya'a* for the sake of this work I have come from afar.

§ 56. Regarding the suffix *-(e)sta* in 'ia *ēat'ir m'ayesta* (*t'ayesta*, *h'omesta*, *mim'iesta*) this tent is mine, etc.; *m'ayesta khiy'al* (= *mai tit*) *š'iu* this is my intention; S. *ah sta* I too; Lt. *tu-aste pāri* you will go; W. *tu-esta*; cf. § 60.

An emphatic particle *-mi* occurs in *tayo n'e šiu mai-m'i* it is not yours, but mine. Cf. *ēopa-mi(na)* (next) morning (*ē'opo* to-morrow); *kai-mi-na* in olden times (*kai* when)?

Possessive Suffixes

2. Sing.	3. Sing.
-ou	-as

No Possessive Suffixes 1. Sing./Plur., or 3. Plur. have been recorded, and acc. to W. "there are no pers. suffixes for 1st person". Thus, e.g., *mai putr/čhu* my son/daughter; W. *homa/mimi putr* our/your son. Nor is the Poss. Suff. 2. 3. Sing. always used. E.g., *ek badš'as p'utr asou* a king had a son; *šisa m'ēas čhu ch'atak* that man's daughter is small; W. *tai putr* thy son.

2. Sing.—*Tai putr-ou* thy son; *tai čh'ul-ou* thy daughter; *tai j'a-u* thy wife; LSI. *tai putr-o*; *tai-ba:y-o* thy brother; *mi:mi da:d-o* your father. Without preceding pronoun: *Da:da-u pi* from thy father. The Poss. Suff. is never found combined with an obl. Thus, *tai putr-ou aip* thy son's fault; *tai putr-ou h'atya* for thy son's sake. The Poss. Suff. is apparently mainly used with terms of relationship, but cf. also *četr-au* = *četr tai* thy field.

3. Sing.—*Ba:dš'a:as p'u:tr-as* [*čh'u:l-as/j'a:as*] the king's son/daughter/wife; *čhu:las/pu:tras/bačh'o:ryas a:y-es* the daughter's/son's/calf's mother; *da:da-s* his father; *se ek ba:ya-s* his only brother; W. *asa/asi putr-as* his/their son; *bay-es* his brother; *nawal-as* his grandson. Note the repetition of the Poss. Suff. in *chat'a:r-as ba:y-as* his younger cousin (brother).—Without case suffix: *š'ūras k'uřak-as* (or, *kuřakas?*) *nom* the dog's cub's name; *istriž'a-s gall'i* his wife's fault.

In *te tr'e p'utr-asi* those three sons of his; 'asa *mōčas p'utr-asi* this man's sons, *-asi* apparently denotes the plural. But further corroboration of this form is needed.

With *-ou* (< **-a-tu?*); *-as* (< **-a-se*), cf. Shum., e.g., *na:m-u* thy name; *na:m-as* his name.

¹ **I striž'-as-as* was denied.

Demonstrative Pronouns

§ 58.	Is	Hic	Ille(?)
Dir. Sing.	<i>se</i>	<i>še-se</i>	<i>'ia</i> <i>š-'ia</i> <i>'asa</i> <i>š-'asa</i>
Gen. Sing.	<i>t'asa</i>	<i>'isa</i> <i>š-'isa</i> <i>'asa</i> <i>š-'asa</i>	
Obl. Sing.	<i>to</i>	<i>še-to</i> <i>'ama</i> <i>š-'ama</i> <i>'ala</i> <i>š-'ala</i>	
Dir. Plur.	<i>te</i>	<i>še-te</i> <i>'emi</i> <i>š-'emi</i> <i>'eli</i> <i>š-'eli</i>	
Obl. Gen. Plur.	<i>t'asi</i>	<i>še-tasi</i> <i>'isi</i> <i>š-'isi</i> <i>'asi</i> <i>š-'asi</i>	

W. *se*; *te*; *shese*; *shete* (once *shate*), but also *seo*; *teo*; *sheteo*; *ia*; *shia*; *shama*; *asa*; *asa*; *eli*; *asi*, but also *aso* (< **asa-u?*); *shiaso* (< **šasa-u?*); *sheli*.

LSI. (*še*)*se* (*sa* she is not correct!); *ta:sa/e* (contracted *ta:a*, *ta*: his); (*še*)*toh*; (*še*)*tch*; (*še*)*ta:si*; (*š*)*iya*; *i:se*; *e:mi*; *i:si*. Lt. also *a:sa*; *asso/e* (Dir. and Obl.); *shāla*; *ele(drus)* they (all); *shéli*; (*sh*)*asi*.

LSI *ata* that, in *ta*; *ata su:de* that servant of his, is a doubtful form.

§ 59.	Is	Hic	Ille
Dir. Sing.	<i>se</i> <i>ša-se</i>	<i>hi:(ya)</i> <i>ši:(ya)</i>	<i>hi:ka</i>
Obl. Sing.		<i>hi:sa</i>	<i>hi:seka</i>
Dir. Plur.	<i>te</i> <i>ša-te</i>	<i>he:mi</i> <i>še:mi</i>	<i>he:ggi</i>
Obl. Plur.		<i>hē:si</i>	<i>(h)ē:siki</i>

Sw.K.L. *ha-se* he; Sw.K. *ha-te* they (Kh. forms); L. *hek* he; *hinggi* they. § 60. The forms in *š-* are slightly emphatic, corresponding to Sw.K.L. *ha-(se/te)*. *š-* is found also in other pronouns and adverbs. Thus, *šam'un* so much (reduplicated *ši-šam'un* so big); S. *šama* here; *šonja* now; LSI. *še-tara* there; *šihē*, W. *sh-hen* thus, like this (cf. *khē* how?); W. *sh-adua* this day.—The origin of *š-* is unknown. Derivatives of IE. *kī-* "this" are known from Ir., but not from IA.

Extra emphatic forms with suffix *-mi* are: *se-m'i* that very; *'isi-m'i*; *'asi-mi*; *ia-mi*; *'asa-mi*; LSI. *ta:sa-mi* his own; U. *he:si-mi*; *e:siki-mi*; (cf. § 56);¹ S. (*sh*)*ia-mi* *motch* this very man.

Regarding *-sta* in *'asa-sta*; *'isa-sta*; *'emi-esta*; *š'isa-sta*; *š'eli-esta* "his, too", etc., W. *abi-ste* "he (also)" (prob. for "we"), cf. *may-esta*, etc.¹

§ 61. *Ia* (= Kh. *ya*) was said to refer to something quite near (*nazdi:k*), *se* (= Kh.) to something further away (Hi. *pī:che taraf*), and *asa* (Kh. *hes*)

to something remote, possibly situated at the side (Hi. *tho:ra: du:r*, *baī taraf*; *da:ne taraf*). The derivation from the types Skt. *sa*, *ayam*, *asau* is obvious. Thus, e.g., *isa* < **isya*; *ama* < *asma* (cf. Kh. *mo*); *emi* (= GB.) < *ime*; *asa* < *asau*; *ala* (cf. Kh. *horo*) < **ata* (< *eta-*, with *a-* from *asa?*); *eli* < *ete*.¹

In U. *hi:ka* has been differentiated from *hi:(ya)* through the addition of a suffix *-ka*, cf. Obl. **hi:sa-ka*, and *he:ggi* < **he:mi-ki*, *hē:si-ki*.

Examples:

Se.—*Se mōč/istriža/dur* that man/woman/house; *se ta b'isun h'ola* he indeed became a stone-marten; W. *se ala* he came; *se-o mei prau* he gave me *se-o parau* he went; *she-se chopo yu* he will come to-morrow.

Tasa.—*A t'asa m'ocas ek rupaya dem* I shall give that man one rupee; *tasa hatya* for his sake.

To.—*A to m'ocas jag'em* I shall see that man; *to mai hatya hal'i* bring him for my sake.

Te.—*Te putr* these sons; W. *teo chopo paren* they will go to-morrow; *shete dosh on* they came yesterday; *sheteo dosh paron* they went yesterday; W. *te palaini(ni)* they fled.

Tasi.—*A t'asi močan ek ek rupaya dem* I shall give those men one rupee each.

Ia.—*Ia grom emi močan* this village belongs to these men; *'ia čat'ir m'ayesta* this tent is mine; *a 'ia močas ek rupaya dem* I shall give this man one rupee (but cf. *tasa močas*); *'ia mōč an'ora 'asou* this man is hungry; *'ia nis'iu/nis'ou* this man sits/sat down; W. *ia mei prou* you gave this to me.

Isa.—*Ia čak'u 'isa(sta) š'iu* this knife belongs to this one; S. *i:sa dek* we shall give him.

Ama.—*A 'ama mōč jag'em* I see this man.

Emi.—*A 'emi m'ocan ek ek rupaya dem*; *'a 'emi mōč jag'em* I see these men; *'emi nis'in/nis'un* these persons sit/sat down.

Isi.—*Emi d'ur 'isi-m'i ('isi močan) š'iin* these houses belong to these (very) men.

Šia.—*A š'ia mōč jag'em* I see this man; *š'ia mōč mai ek rup'aya prau* this man gave me one rupee; *š'ia grom mim'i-esta* this village is yours.

Šisa.—*Š'isa mōčas dur* this man's house; *a š'isa m'ocas ek rupaya dem*.

¹ Cf. § 56.

¹ But W. (9/5/63): *'Se* (= Kh. *hase*) "not present"; *asa* (= Kh. *hes*) "present"; *shia* (= Kh. *haya*).

Sama.—*A š'ama kit'ep gr'iim* I shall buy this book; *šama-m'i roš paš'di* look with pleasure at this very person; *W. shama mei deh* give this to me; *shama chhinila* he broke this.

Semi.—*A šemi moč jag'em* I see these men; *š'iem moč prušt* these men are good.

Šisi.—*Š'ia grom š'isi m'očan* this village belongs to these men.

Asa (Dir.).—*Ia čatir'una 'asa moč 'aseu* that man is in this house; *W. asa au* he came; *aso parao* he went; *aso dosh ou* he came yesterday.

Asa (Obl.).—*'Asa močas putrasi* that man's sons; *a 'asa močas ek rupaya dem;* *W. asa putr-as* his son.

Ala.—*'A 'ala moč jag'em* I see that man; *S. 'asa aib pe hou, ala dumbai* if it is his fault, destroy him.

Eli.—*Eli du khur* those two feet; *W. eli lahaz hawan* they became ill.

Asi.—*'Asi dur gh'ona š'in* their houses are big; *'a 'asi m'očan ek ek rupaya dem;* *W. asi putr-as* their son.

Šasa (Dir.).—*Š'asa moč/čak'u* that man/knife; *W. shiaso asho* he ate; *sha-so parau* he went.

Šasa (Obl.).—*A š'asa močas ek rupaya dem;* *š'asa m'očas dur;* *š'asa čak'u š'asa š'iu* that knife belongs to that one.

Šala.—*A š'ala moč p'ašim/jag'em* I see that man.

Šieli.—*A š'(i)eli moč jag'em;* *šeli moč prušt* those men are good; *š'eli moč b'o hawan* those men became many; *W. sheli agrian* they took.

Šasi.—*A šasi močan ek ek rupaya dem.*

§ 63. *U. Se moč* that man; *te o:n* those houses; *šase moč;* *šate moč.*

H'i: moč kram ak'a:rer this man worked; *hi:y o:n* this house; *hi:ya mai on^a šir* this is my house; *hi:ya moč;* *hi:ya o:n hi:sa šir* this is this man's house; *hi:sa o:n* his house; *h'e:mi moč žu:i a:sun* these men have eaten; *he:mi o:n he:sim'i: šir* these houses belong to these very men; *he:ni* (for *he:mi* or *he:ngi?*) *gro:m* these villages.

H'i:ka moč kram ka:rir di:ra that man is working; *hi:ka tai on^a šir* that is your house; *hi:ka ha:ma grho:m šir* that is our village; *(h)i:seka o:n bo: gha:na šir* his (= *R. 'asa*) house is very big; *hi:se o:n gha:na, i:seka o:n pa alu:yak* this one's house is big, but that one's house is small; *hengi moč kram ka:rín di:ra (ak'a:ren)* those men are working (worked); *h'eyi o:n e:sikimi: šir* those houses belong to those very men; *h'e:siki o:n* their house(s); *(h)ē:siki o:n gha:na šir* their (*R. asi*) houses are big.

Sw.K. háse uboofár, L. hek ub^o he is born; *Sw.K. hate hoan, L. hek hoan* they became; *Sw.K. hate asini, L. hingi asin* they were.

Interrogative Pronouns and Adverbs

§ 64. *Kura, U. LSI. ku:ra* who?—*Kura aseu?* *U. Ku:ra a:ser?* who is it?—*LSI. ku:re* anyone.—*Cf. Dam. kurāi; GB. karā* who?

Kas U., LSI. ka:s; S kās Obl. of kura.—*'Ia grom kas?* *U. hi:y o:n kas šir?* whose village/house is this? *LSI. ka:s pi?* from whom? *Lt. kās-ke né dalé* he gives to no one.—*Cf. Dam. Dat. kas, etc.*

K'ia, U. kye: what?—*Š'ieli k'ia krum k'aren dāi?* what work are they doing? *K'ia mātras?* what do you say? *U. Kye: šir?* what is it? *S. Kiya?*—*Cf. Dam. kya, etc.*

K'imón how much? how many?—*K'imón kře durb'inas?* what is the price of the field-glass? *K'imón moč 'asan?* how many men were there? *LSI. kimon de:ša?* how far? *ek kimo:n bas* a few days.—*Cf. (š'i)šamun(d)* so much/many.—*U. kan'dea 'a:sen?* how many are they?

Kai when?—*Tu kai it'aas?* when did you come? *LSI. kai* any time.

Ko why?—*Ko tu mai pi doš biha?* why were you afraid of me yesterday? *ko n'ey-a?* why did you not come?—Probably an *Obl.*, corresponding to the *Gen. kas*.

LSI. kila:es pati because.

Kawa where?—*Se muč k^o aseu?* where is that man? *k'awai* where? whither?—*K^o p'ariz dāi?* where are you going?—*Kaw'e(la)* from where? why?—*Kaw'e itau?* from where did he come? *Kaw'ela iz dāi?* from where are you coming?—*U. ka:m* where? *kam pi* from where?

VERBS

Auxiliaries

§ 65. For the sake of convenience the paradigms of *as-*, *ši-* and *h-* are given here. Regarding the inflexion cf. § 75.

Present

1. Sing. 'asam I am	U. 'a:sum
2. Sing. 'asas	'a:sus
3. Sing. 'asou; šiu it is	'a:sar; šir
1. Plur. 'asik	
2. Plur. 'asa	'a:s(e)(?)
3. Plur. 'asan; š'ian	'a:sun; š'in

Phonetical variants: 'as-em, -es, -eu, -en, in unstressed position also 1. Sing. a:(a)m; 3. Sing. a:; 3. Plur. a:an. S. *shi(e)n*, *shiow*; with -e (cf. § 96) *šial/n-e*.

Examples: 'A: *Kal'aš a(s)am* I am a Kalash; *an'ora 'asas-a?* art thou hungry? *se moč kaw'a 'asou?* where is the man? 'abi *Kal'aš 'asik* we are Kalashes; 'abi *dr'usta an'ora 'asa* you are all hungry; *te moč šonuna 'asen* the men are on the hill; *p'ai 'asan* there are goats; *s'iu š'ian-e?* are there any bridges?—U. a: *žu:i a:sum* I have eaten, etc.; *se moč ka:m a:sar?* where is that man? *a:bi žu:i a:se?* have you eaten? *kand'ea a:sen?* how many are they? *i:seka o:n bo: gha:na šir* his house is very big; *e:siki o:n gha:na šir* in their houses are big.

Cf. Kh. *asum*, etc.; *šer*; *šeni*.

§ 66. Characteristic of Kal. is the frequent use of nominal sentences. Thus, 'ia *grom k'as?* whose village is this? 'ia *grom h'oma* this is our village; 'ia *mai mis* this is my table (but 'ia *čat'ir m'ai š'iu* this tent is mine); *mai tre čhu* I have three daughters; *mai čh'u č'utyak* my daughter is small; *uk oš* the water is cold; *k'impon k're durb'inas?* what is the price of the field-glass (but *kim'on moč 'asan?* how many men are there?); *mai d'adaa nom Malik* my father's name is M.; but *mai krom š'iu* I have work to do.—U. *hi:se o:n gho:na* his house is big; *hi:seka gfo:ča pruš šir*, *h'i:seka gfo:ča šum* that one's horse is good, but that one's horse is bad.

Preterite

§ 67.

1. Sing. 'asis	K.L.Sw. <i>ásis</i>
2. Sing. 'asi (=W.)	L. — <i>ási</i> ; K.Sw. <i>ásis</i> ¹
3. Sing. 'asis (W. <i>ases</i>)	Sw. <i>ásis</i> ; K.L. <i>ási</i> ¹
1. Plur. 'asim, LSI. Lt. W. <i>a:simi</i>	K.L.Sw. <i>ásimi</i> ; U. <i>aseme</i>
2. Plur. 'asili	
3. Plur. 'asini (=W.)	K.L. <i>ásini</i> ; Sw. <i>ásin</i>

Inanimate 3. Sing. *aš'is* (=U. LSI.), S. *ashist*; 3. Plur. *aš'ini*, 3. Sing., Plur. *asta*; Inanimate 3. Sing. *š'ala* are II Pret. forms.

Examples: *An'ora 'asis* I (?) was hungry; *ek badšaas putr ne asta* a certain king had no son; *du moč dust asta* two men were friends; *doš*

¹ Doubtful forms.

atra bo muš ašini, 'onja ne šien yesterday there were many trees there, today there are none; S. *ais* 1. Sing., *aini* 3. Plur.—U. *šumb'eren bo; uk ašis* formerly there was much water. With *aš'is*, *aš'ini* cf. Kh. *ošoi*, *ošoni*.

To Become

§ 68.

Aorist

1. Sing. <i>him</i> I become, will be	1. Plur. <i>hik</i>
2. Sing. <i>his</i>	2. Plur. W. <i>hiou</i>
3. Sing. <i>hiu</i> ¹	3. Plur. <i>hin</i>

Preterite

1. Sing. <i>h'a(w)is</i>	K. Sw. <i>ho:es</i>	L. <i>heon(?)</i>
2. Sing. <i>h'awi</i>	<i>ho:es(?)</i>	<i>hoes(?)</i>
3. Sing. <i>h'(aw)ou</i>	<i>ho:ar</i>	—
1. Plur. S. <i>havemy</i>	<i>hoimi</i>	—
2. Plur. <i>ha(wa)li-(?)</i>	<i>hoiri</i>	—
3. Plur. <i>hawon</i>	<i>ho:an</i>	—

W. *haves*; *havi*; —; *havemi*; *haveli*; *hawon*.

Cf. also S. 1. Sing. *havest*, *ha:vis*; 3. Sing. *hawal-hou* (v. § 95); S. *howal*.

Imperative 2. Sing. *his*; 2. Plur. *ha*.

Pret. II *h'ola*.

Imperfect 3. Sing. *h'iman 'asta*.

Infinitive *hik*.

Imperative

§ 69. 2. Sing. in -i, or, from Aorists in -'em, -ai. Cf. Kh. -e(h); -a:e(h) < *-(ap)aya.²

Examples: *Bih* fear; *čh'ini* break; *h'ali* bring; *histi* throw; *i* come; *k'ari* do; *m'ari* kill; *p'ari* (U. *pa:re*) go; *nisi* sit down; *n'aši* die; 'oni bring.

With -ai: *Čhalai* take out; *lašāi* loosen; *našāi* kill; *pašāi* show; *ritai* pour out; *thai* place; *jağ'ai* look; S. *shatai* clasp; Lt. *sanga:i* hear; LSI. *sambiyei* put on clothes.

But note also *samb'ies* (*čoub'e'u pruš le i s°*, *nağ-g'arika par'ik* put on very fine clothes and let us go to the dancing); *his* (*mai k'onē jha his* be

¹ Cf. *hul-uri*, § 16.

² V. NTS, XIV, p. 21.

a wife for me); Lt. *kátras* laugh; *gréas* take; *sangás* hear, with the Aorist used in commands.¹

Irregular are *žu* eat; *de* give; *hūřə* kill; *al'ařu* beat.

1. Plur. = Aorist. Thus, *nis'ik* let us sit down; *žuk* let us eat; *par'ik* let us go; *bř'eak* let us prepare.

2. Plur. in *-a* (= Aorist). E.g., *š'ařa* clasp; *uřta* rise; *p'ara* go; S. *mara* kill; LSI. *o:na* bring; W. *kara* do. But note also *eu* come (Prs. *biya:yi:n*). *Det* give, is irregular (probably from **deřtha*, but cf. Kh. 2. Sing. *det* < *daddhi*?).

Aorist

§ 70. In the majority of cases recorded this tense refers to a future event. Thus, *a č'opo žum* I shall eat to-morrow; *a č'opo tai p'ařim* I shall see you to-morrow; *č'opo labře hik* to-morrow we shall be playing (Hi. *kal tama:ša karege*); *du mařt'uk piřtau k'irik d'āli* two months later snow will fall; *č'opo 'abi 'Arigič p'arou* to-morrow you (plur.) will go to Orghoch. But *k'ia mātras?* what do you say? *puř'ik ne ři biřh'eri* the flower is not yet out; *biliu* (the snow) is melting (Hi. *abhi xa:tum ho ja:ti*); *mōč kuřa h'awen, sar'i en* the men will get (are getting?) together, they are assembling (Hi. *mardum jama hogya: ek jaga: jama ho ja:ta*); *a p'alim* I am falling (Hi. *gir ja:ta*). With subjunctive force: *Bihim dāi ki mai aņg'uřyak d'uan* I fear that my fingers will be frost-bitten.

In the paradigms the Present will, for the sake of brevity, be used in the translations, e.g. *im* I come.

Class I

	I go	I come	I do
1. Sing.	<i>p'ar-im</i>	<i>im</i>	<i>k'ar-i/em</i> U. <i>ka:r-im</i>
2. Sing.	<i>-is</i>	<i>is</i>	<i>k'ar-is</i> <i>-is</i>
3. Sing.	<i>-iu</i>	<i>iu</i> (W. <i>yu</i>)	<i>k'ar-eu</i> <i>-ir</i>
1. Plur.	<i>-ik</i>	<i>ik</i>	B. <i>k'ar-ik</i> <i>-imis</i>
2. Plur.	<i>-ou</i>	<i>eu</i> (W. <i>you</i>)	<i>k'ar-ou</i> <i>-er</i>
3. Plur.	<i>-in</i>	<i>in</i>	<i>k'ar-en</i> <i>-in</i>

Cf. also *nis-im*, *-is*, *-iu*, *-ik*, *-ou* (LSI. *-eov*), *-in* I sit down, etc.; *bih-im*, *-is*, *-iu*, *-*, *-eu*, *-in* I fear, etc. *him* I become, etc.

Note, however, 2. Plur. *-a* in W. *par-em*, *-es*, *-o/u*, *-ek*, *-a*, *-e/in*; LSI. *par-i:m*, *-i:s*, *-eu*, *-i:k*, *-a*, *-in*, and in LSI. *kar-a*.

¹ Cf. Kh. *bos* be; *al'os* take, etc.

No 2. Plur. forms have been recorded from *p'ařim* I see (K. *pař-im*, *-is*, *-*, *-imis*); *kařal-em*, *-*, *-iu* I creep; *bh'iču* he aims at, etc. It is therefore possible that these verbs, and many others of a similar type, belong to Class II.

Class II

§ 71.

	I swear	I drink	I eat	I seize
1. Sing.	<i>čh'aw-am</i>	<i>pi-m</i>	<i>žu-m</i>	<i>gr'i-(i)m</i>
2. Sing.	<i>-as</i>	<i>-s</i>	<i>-s</i>	<i>gr'i-(i)s</i>
3. Sing.	* <i>-ou(?)</i>	<i>-u</i>	<i>-u¹</i>	<i>gr'i-u</i>
1. Plur.	<i>-ik</i>	<i>-k</i>	<i>-k</i>	<i>gr'i-(i)k</i>
2. Plur.	<i>-a</i>	<i>-a</i>	<i>-a</i>	<i>gre:a</i>
3. Plur.	* <i>-an</i>	<i>-n</i>	<i>-n</i>	<i>gri:(e)n</i>

Cf. LSI. *pi-m*, *-s*, *-u*, *-k*, *-a*, *-n*; *žu-m*, *-s*, *žu*, *žuk*, *žu*: *-a*, *-n*, W. 3. Sing. *řhu*, 2. Plur. *řua*. For *gri:(i)m* (W. *grim*), etc., I also heard *gr'eh-em*, *-es*, *-u*, *-ek*, *-a*, *-en*, but this was probably a phonetical variant of *gri:(i)m*, etc., although, on one occasion, (*'emi muč mai č'opo*) *gr'ehen* (these men) will seize (me to-morrow), was said to designate something more remote (Hi. *du:r hai*) than (*'emi muč*) *gr'iin*.

According to LSI. also *'onim* I bring, and *č'iřtim* I stand up have 2. Plur. in *-a*. Cf. also W. *nařa*; *pařa*, from R. *n'ařim* I die; *p'ařim* I see.

With *-am* cf. also *'asam* I am, and *mātr-am*, *-as*, *-on* I speak; *š'ařam*, *-*, *-au* I clasp, kindle; W. *krat-am*, *-as* I laugh; *iřly'eg-am*, *-*, *-au* I slide, cf. 3. Sing. *b'adau* it grows; *b'ařau* bellows; *pačou* ripens; *pařakau* creeps.

Of essentially the same type is also *saņgh'aam* I hear (LSI. *sanga:-am*, *-as*, *-u*, *-ik*, *-a*, *-in*; U. *saņgh'a:am*).

§ 72.

	Class III	Class IV
	I see	I give
1. Sing.	<i>řag-em</i>	<i>dem</i> (= LSI.)
2. Sing.	<i>-es</i>	<i>des</i> (= LSI.)
3. Sing.	<i>-al'</i>	<i>dāl'</i> , <i>dāli</i> (LSI. <i>dali</i>)
1. Plur.	<i>-ek</i>	<i>dek</i> (= LSI.)
2. Plur.	<i>-aa</i>	<i>det</i> (= LSI.)
3. Plur.	<i>-aň</i>	<i>daň</i> (LSI. <i>daňi</i>) ²

¹ Probably for **žuuc*.

² W. (9/5/63) *asa/eli mai dai* 'he/they will give me', for *dāl'*, *daň*?

§ 73. Class III.—The inflexion of LSI. *ḡage:m* agrees with R., except in 2. Sing. *ḡaga:i*, which is probably an Imperative. Cf. W *ḡagany*. But LSI. *sapr-em*, -es, -al, -ek, -a:, -an agrees completely with R. *ḡag'em*.

To a large extent this class consists of causatives and transitives. Thus, from *k'arim* I do; *p'ašim* I see; *nis'im* I sit down; *pim* I drink; *žum* I eat; *gh'eram* I turn round (intrans.); *n'ašim* I die; *š'atam* I stick; *kar'em*; *pašy'em* (-š'im); *nis'em*; *pi'em*; *žu'em*; *gher'em*; *naš'em*; *sa'em*.

Corresponding to R. *ḡag'em* I see; *sapr'em* I find; *pač'im* (for -č'em) I cook; *lem* I reap, U. has preserved the older forms *ḡag'a'im*; *sapr'a'im*; *pač'a'im*, 1. Plur. *pač'a:imis*; *lh'a'im*.

3. Sing. -al, 3. Plur. -aṇ occur also in some verbs denoting bodily functions, and are probably to be taken as causatives: *Mai šis/khur trip'al dāi* my head/foot is aching (lit., is making me ache?); *mai khur trepaṇ dāi* my feet are aching; *a:ši bihōč'el dāi* (my) mouth is yawning; *šis gherāl (ghar'el) dāi* I feel giddy (lit., it makes my head whirl, or, my head makes me whirl?); *eč p(h)ikāl dāi* (my) eye is winking; *mai dražal lāi* I stretch (my arms); *hikal-lāi* I hiccup; *pad'al dāi* (but also *p'adam dāi*) I break wind; *bom'al-(l)āi* I am vomiting (but also *a b'omim*; 3. Sing. *b'omeu dāi*); *kralal-(l)āi* I am coughing (Hi. *ham ko kasi deta*: (but also *kr'alim*; 3. Sing. *kr'alīu dāi*); *grok kar'el dāi* I eructate (lit. it makes me eructate) (but also *gryok k'arem dāi*); *čikal dāi* (but also *a č'h'ekim*) I sneeze, cf. *mai č'h'ek'au* (but also *ač'h'ekis*) I sneezed.

§ 74. Class IV is irregular, and the only example beside *dem* (LSI. *dem*, *des*, *dali*, *dek*, *det*, *dañi*; W. *dal*; S. 3. Sing. *dalle*, *daly*; 3. Plur. *dony*; U. 3. Sing. *di:r*) is LSI. *tem*, *ties*; *tiel*, *tičk*, *tiet*, *tien* I beat (R. *tim*).

Kal. -am (<*amī) in most cases corresponds to Kh. -um. Thus, *'asam* I am; *l'otam* I roll; *ronzam* I shiver; *čharcam* I swear; **p'ačam* (S. Sing. *pačou*) I ripen; **b'adam* (3. Sing. *b'adou*) I grow; Khov. *asum*; *lartum*; *ranzum*; *čharum*; *pačum*; **bardum*.

Kal. -im (<emī, <ayamī) = Kh. -im,² e.g. in *up'unim* I winnow; *ist'onim* I sigh; groan; *bh'inim* I knit; *čh'inim* I break; *l'iim* I lick; *m'arim* I kill; *n'igim* I wash; *niw'ešim* I write; *pež'emim* I entrust; *ph'ažim* I divide; *tāčim* I cut; *ž'āwim* I copulate: Kh. *ph'unim*; *ist'anīm*; *binim*; *čh'inim*; *liim*; *m'arim*; *n'igim*; *niw'ešim*; *piž'emim*; *bažim*; *tačim*, *ž'e'im*. But note Kal. *m'ātram* I speak, in spite of its derivation from *mantraya*-. *P'ašim* I see; *b'erčim* I am left behind; *n'ašim* I die, are derived

¹ For -l dāi.

² Cf. NTS. XIV, p. 20.

from stems in -ya- (*pašya*-, *vi-ricya*-, *našya*-), Cf. Kh. *p'ašim*, but *b'erčum*. The derivation of *ḡh'onim* I know (Kh. *ž'anīm*) <*ja:ne:mi is uncertain, and still more so that of *bh'onim* I bind <*badhnemi (Pkt. **bandhemi*, etc.). Note *nis'im* I sit down (cf. also Kh. *niš'im*).

Kal. -'em (U. -a'im) = Kh. -e'im <-avemi <-apaya:mi. E.g., *pašyem* (**paš'em*) I show; *pač'im* (*-e'im), U. -a'im I cook; *phar'em* I load; *ižmar'em* I remember; *nis'em* I make sit down; *kučh'em* I scratch: Kh. *paš'e'im*; *pač'e'im*; *bar'e'im*; *išmar'e'im*; *niš'e'im*; *kučh'e'im*. Cf. also *sapr'em*, U. -a'im I find <*saṃ-pra:paya:mi*. *Ril'em* I pour out is based on *rikta*.

Dem I give, with *e* as in other IA. languages, <*demi* <*daya:mi*.

The only Present in -um is *žum* I eat, apparently <*yaumi.

§ 75. The derivation of the personal endings. 1.2. Sing., and in the main also of 3. Plur., is clear. For S. Kal. 1. Plur. -imis N. Kal. has substituted -ik, a form identical with the infinitive.¹ Turner² suggests that this change took place in order to avoid confusion between 1. Sing. and 1. Plur., but this explanation is scarcely tenable. It may, however, be noted that through the elimination of -imis we get, in most paradigms, a complete set of monosyllabic personal endings.

I am unable to give a satisfactory explanation of the contrast between 3. Sing. -u, U. -r and -l (-l', -li), U. -r as well as of the corresponding one between 3. Plur. -n and -ṇ(i). Phonetically it might be possible to derive -u <*δ <-ti, and -l' <*δi <-te. But it seems surprising that the medial forms should have been preserved in the causatives. Perhaps, after all, -te >*δ >-l >u, and -ti >*δ' >-l'?

In 2. Plur. we find, apart from the irregular *det* <*deth <*dattha* (with *e* from *demi*, etc.), Class I. -eu (U. -er), Class II-IV -a. The fact that the Imperative has -a prevents us from accepting Turner's derivation³ of -eu <-(ay)ata, but -a <-atha.

Optative

§ 76. A kind of Optative is formed by adding -uri to the Aorist. The majority of cases recorded are from *hi*- to become.

W. a *khošan him-uri-a* so that I may be happy; *se khošan hiuri* (**hiu uri*?), or *hei uria* may he be happy; *ši krom š-hen hieu uria* may this

¹ Cf. GB. I. Pl. in -k.

² BSOS., V., p. 540.

³ Op. cit., p. 537.

(our) work be like this (as we desire); *Xodhai ta khošan ka-uria*, *Khodai ta khošan koro-uria* may God make you happy; *abi khošan hik uria* may we be happy; *te khoshan hin-uria* may they be happy.

From R. I have recorded *khosh'an hin-'uri* may they be happy. But in the 3. Sing. I have noted *hil-*, in *da bo hil-'uri* may wine be plentiful; *tay'ar hil-'uri* may he become ready (Hi. *ho ja:o*). The only example from S. is *chiā-* (**chian?*) *uri* let it be broken.

I am unable to explain the difference between *hiu-* and *hil-*. Regarding the final *-a*, cf. § 96.

Kai-uni (?) may they do, is a doubtful form.

Definite Present

§ 77. The Definite Present is formed by adding *dāi* (LSI. *dai*), U. *dī:ra*, K. *diya* to the Aorist, in the same way in which Kh. adds *-an*.

Thus, *im dāi*, *iz dāi*, *iu dāi* I am coming, etc.; W. *abi troa dai* you are weeping; *param-de* I am going; U. *pa:šim dī:ra*, *pa:šiz dī:ra* I am seeing, etc. *dī:r dī:ra* he is giving; *i:mis dī:ra* we are coming; Sw.K. *ha:sim diya*, L. *hasim deh* I am laughing; K. *dīm-de* I give.

W. *deili* (in *juo-dei-li* you are eating) looks like a 2. Plur., but is too isolated to allow us to draw any conclusions from it.

In some cases this form is also used about the near future.

It seems possible that *dai*, etc., go back to an enclitic form of the verb "to give" 3. Sing., used as an auxiliary. It may be noted that U. rendered his own *pa:ša:im dī:ra* "I am seizing" by N. Kal. "*gre:im da:li*".

The comparison with Tirahi *de* (*pa:li de kha:m* I am eating bread) is doubtful, since the Tir. particle may go back to an enclitic pronoun 2. Sing.

Imperfect

§ 78. The Imperfect is formed by adding the (shortened) Preterite of the Auxiliary to the Present Participle in *-man*.—E.g., '*a khojīm'an 'aes* I was asking (Hi. *qhu:ṇṭa: tha:*); *h'iman 'asta* he was becoming (Hi. *hota: tha:*); *diman 'asis* he was giving; LSI. *i:man a:sis* I was coming, etc.; S. *kariman ais/aini* I was/they were doing.

Cf. G.B. *lima:n boem* I was beating, etc. Also Kh. *kor'au ošot'am* I was doing, etc., is constructed on a similar pattern.

Preterite

	Class I, a		Class I, b	Class I, c
	I drank	I did	I saw	I took
1. Sing.	'aw-is	U. ak'a:r-is	ʃag-'es	h'air-is
2. Sing.	-i	-i	-ai	-i
3. Sing.	-ou	-er	-au	-eu
1. Plur.	-imi	-imi	-emi	-omi
2. Plur.	-ili	-eri	-ali	-ali
3. Plur.	-an	-en	-an	-un

Class I, a.—B. *ap'is* I drank, LSI. (probably from Birir) *ap-is*, *-i:*, *-i:au*, *-i:mi*, *-i:li*, *-i:an*; U. *ap'i:is*. Note Lt. (Languages of Dardistan, p. 31) 3. Sing. (!) *awis*, but Kafiristan, Sect. I, p. 164, *awia*.

Ap'aš-is, *-i*, *-eu* *-imi*, *-ili*, **-an* I saw (*p'ašim*).

Aš'aš-is, *-i*, *-ou*, *-imi*, *-ili*, *-en* I was fixed to (*s'ašam*).

Agr'i-is, *-i*, *-eu*, *-imi*, *-ili*, *-en* I seized (*gr'iim*). W. *agri(hi)s*, *agr-i*, *-io*, *-imi*, *-*, *-ian*.

'Aš-is, *-i*, *-eu*, *-imi*, *-ili*, *-en* (W. *-is*, *-i*, *-o*, *-imi*, *-ili*, *-on* cf. LSI) I ate. But U. *až'u:is*.

'Ar-is, *-*, *-ou*, S. *-emi*, B. *-ili*, S. *-an* I did. Cf. LSI.

'On-is (S. 3. Plur. *-an*) I brought. Cf. LSI.—W. *onis*, *oni*, *onou*, *-*, *abi oni*(?), *eli onun*. LSI. *ačištis*, etc. I stood up.

Preterites in I. Sing. *-is*, with augment *a-*, from Presents in *-im* have also been recorded from the following roots:

Buṣ- to wake (intrans.); *bom-* to vomit; *bṛhikṣ-* to prepare; *bṛēkṣ-* to sell; *bas-* to spend the night; *bḥin-* to knit; *bḥon-* to bind; *ḥin-* to break; *ḥēk-* to sneeze; *du-* to milk; *ghaṭ-* to want; *hōḥ-* to pull; *ḥon-* to know; *kral-* to cough; *kuṭ-* to break; *li-* to lick; *mar-* to kill; *nig-* to wash; *naš-* to die; *pal-* to fall; *piṣ-* to grind; *phuḥ-* to ask; *tro-* to weep; *žal-* to arrive; *žāw-* to copulate.

From Presents in *-am*: *Čhaw-* to swear; *krat-* (*akr'atis* U. *ak'a:tris*) to laugh (U. Pres. *-im*); *mātr-* to speak (U. Pres. *-im*); *prazm-* to forget; *waz-* to bathe (U. Pres. *-im*).

Roots in initial vowel have no augment. Thus, *up'unis* winnowed; *'onis* brought; *'atis* fell; *uṭh'ikis* jumped over; *al'ašis* beat (*al'ašim*, but U. *l'ašim*).

Class I, b.—Cf. also *sapr'es* I found (LSI. *-es*, *-ai*, *-au*, *-emi*, *-ali*, *-an*) Presents in *-em* (*-im* after a palatal consonant) have Preterites in *-es*.

Thus, *agr'es* I got tired; *adhy'es* I ran; *biš'es* I broke off (S. 3. Plur. -ane); *čhal'es* I pulled; *čumb'es* I lost; *gher'es* I turned round (trans.); *las'es* I let lose; *paš'es* I showed; *sač'es* I fixed; W. *nashaou* he killed. Note the augment in *anis'es* I made sit down; *apač'is* I cooked; *arit'es* I poured out; *ath'es* I placed; *al'es* (U. *alh'a:is*) I cut grain.

Class I, c.—I have noted only this single example (U. *ha:ris*). If the paradigm is correct, a contamination must have taken place between I, a and III.

Class II	Class III
I heard	I went
LSI. <i>sang-a:yes</i>	<i>p'ar-a</i> (= W.; U. <i>par'a:</i>)
-a:ye	-a
-yes	-au
-a:imi	-'omi (= W.)
-a:ili	-'ali
-a:ini	-'un

Also *'asis* I was has 3. Sing. -is, 3. Plur. -ini.¹ With 3. Plur. -ni cf. *ašini* they (inanimate) were; LSI. *aba:yeni* they could; S (nat) *karawa:ini* they caused (a dance) to be made.

3. Sing. -is has been recorded in *ad'uis* (3. Plur. -ini) it ached; *bil'is* it melted; *sath'is* (the rain) stopped; *d'i witr'azis* the sky brightened, dawned; *ašis* it was; *cac'iris* (the belly) became satisfied; LSI. *šuru:is* it fell (W. *shuru'es*). It will be observed that all of these forms are impersonal or have an inanimate subject.

§ 81. Class II.—R. *sangh'a:es* (U. *°a:is*), 1. Plur. *°a:imi*, 2. Plur. *°a:ili*; W. *a sanghaes*; tu *esta sanghai*; *asa ste sanghaes*.

R. *pala:es* I fled; W. *a palaes*;—*asa palaes*; *abi palaeimi/palaeme*; *abi palaili*; *te/eli pala(e)ini/palainini(?)*.

R. *phala:is* I extinguished; *abha:is* I could.

§ 82. Class III.—Other examples are *a*, *a*, *au*, *'omi*, *'ali*, *'on* (W. *a ah*; *tu a*, *se an* (for **au?*; U. *'a:a*, —, *a:*, *a:mi*) I came; *nis'a*, *'a*, *-ou*, *-omi*, *-ali*, *-un* (U. *nisi'a:*, LSI. 3. Plur. *nison*) I sat down; *at'a*, etc., I entered; *ušt'a*, etc., I rose; *prasu'a* (= U.) I fell asleep; *šaxs'a* I passed; *biš'a*, etc., I feared; *uphu'a*, *-a*, *-au* (U. *ubuj'a:r*), —, —, *-un* I was born, appeared.

The only transitives recorded of this type are *pr-a*, *-a*, *-au*, *'omi*, *'ali*,

¹ V. § 67.

-un (LSI. *pro:n*) I gave (suppletive past from *dem*); *haly'a*, *-a*, *-ou*, *-omi*, *-ali*, *-un* I brought (animate object).

There is a correlation between Present and Past Classes. We generally find:

Pres. I	Preterite III <i>p'arim</i> , etc.
Pres. II	Preterite I, a <i>čhawam</i> ; <i>pim</i> , etc.
Pres. II	Preterite I, c. (only <i>hairim</i>)
Pres. II, b	Preterite II <i>sangh'aam</i> .
Pres. III	Preterite I, b <i>paš'em</i> .

The classification of the type *p'ašim* I see is not certain (Class I, or II?). Cf. also *hal'im* I bring; *haly'a*.

§ 83. There can be no doubt that Turner¹ was right in deriving Kal. *a-* in *awis* etc. from the ancient IA. augment, and that Bloch's scepticism² was unfounded. There is, a priori, no valid reason why we should deny the possibility of the old, inflected preterite remaining in a language which has retained many other archaic features. As pointed out by Turner, Kal. offers a striking contrast between the past participles in original *-ta*³ and the preterites which cannot be derived from any participial form. Also Kh. possesses a certain number of augmented past forms⁴, and in some cases Kal. and Kh. forms correspond with each other. Thus, Kal. *arou*, Kh. *arer* he did < **a:red* < **a-karayal(a)*; *prau* (*pral-*), Kh. *prai* he gave < **pra:δ*; Kal. *ašis*, Kh. *ošoi* it was.

It is not possible to decide why the augment has been given up in certain verbs. Consideration of the number of syllables may account for something, and forms with non-overt augment (e.g. *'onis* I brought) may also have contributed to the loss.⁵

In R. the initial consonant has its regular phonetical development in *'awis* I drank; *'aris* I did. In B. we find *ap'i:s* (as in LSI.), but *'aris*, while U. has *api:is*, *aka:ris*, with restitution of the initial. From *paš-* to see R. and U. had *ap'a(:)šis*, but LSI. *a:wešu* he saw may possibly be a B. form.⁶

¹ Notes on Dardic, BSOS, IV, pp. 538, sqq.

² L'Indo-aryen, p. 237.

³ Cf. § 86.

⁴ Cf. Some features of Kh. morphology, NTS, XIV, p. 24. Among Ir. languages Yaghnobi has to a certain extent preserved the augment.

⁵ Cf. Turner, op. cit., p. 540.

⁶ Turner, p. 540, assumes intervocalic development of stops also in *ha:wis*; *aphu:šo*. But we find *h-* also in *him* I become, and *ph* in *ph'učim* I ask.

§ 84. The derivation of the personal endings is to a great extent obscure. They have evidently been subject to various kinds of innovation, transfer of present endings and addition of particles.

Class III 1.2. Sing. can be derived from ancient forms. E.g. *pra* < *pra:(da)da:m*, -*da:h*; *a* < *a:yam*, etc., *para* (U. *par'a*) < *para:yam*, etc.¹ A regular phonetic development should have given the same form in 1.2.3. Sing. and in 3. Plur.—3. Sing. *prau*, Kh. *prai* 'he gave' point to a common form **pra:δ*, with -*δ* either transferred from the present, or from a past middle < *ta*.

Class III, which is the most archaic type, corresponds roughly to the Kh. group of irregular verbs which have -(i)*st-* only in 1. Sing. Plur. and 2. Plur. Preterite, while the rest of the Kal. preterites, with 1 Sing. in -*s*, correspond to the regular Kh. verbs with -*ist-* throughout. It is, however, difficult to establish any genetic connection between Kal. 1. Sing. -(i)*s* and Kh. -*ist-*.² Nor is it possible to derive -*is* from Pali -*issam*, etc. More probably -*s* is an ancient auxiliary. But the relation between Class II 1. Sing. -*ayes* and 3. Sing. -*yes*, -*is* is obscure.

1.2. Plur. -*mi*, -*li* (U. -*ri*) may be derived from ancient -*ma*, -*ta*, with additional "particle" -*i*. The retention of 2. Plur. -*l-* points to a rather early affixing of -*i*. In U. 1. Plur. Pres. -*mis*, Pret. -*m(i)* reflect the contrast between original primary and secondary endings.

3. Plur. -*n* must either go back to -*nta*, or, more probably, has been transferred from the Present. I am unable to explain the addition of -*i* in Class II -*aini*.

It will be noticed that the distribution of Kal. -*i* does not conform with that of Kh. -*i* in Pret. 2.3. Plur. -*mi*, -*ni*.

Preterite II

§ 86. In the narrative style the Past Participle is used as a finite verb 3. Sing. Plur. just as is also the case in Khowar.³ In the Tales this form is always used in the narrative, while the Preterite I is found in direct speech. Thus, *arz'i k'ada ki tai p'utr-ou mai bepard'a'arou* she said: Your son has disgraced me; *sapr'alya* he found it, but *tai* ... *sapr'es* I found you.

¹ Or from *para:gam*, cf. Kh. *bayai* he went < *apa:gat*. Also *aya:m* would have resulted in **a*.

² In spite of such doubtful forms as S. *hawest* I became; *ashist* it was.

³ Cf. NTS. XIV, p. 27.

Umbul'au he prophesized, was said to be "near" (*nazdi:k*), but *umbul'una* "distant" (*du:r*). According to W. *asa au* means 'he came', but *se ala* he has also come. Cf. W. *a tei pra* I gave you, but *koto dita* he had given away the coat; *se parau* he went, but *gala* he was gone (Kh. *boydu*); *phelanki seprale-yam*¹ a certain person did find (Kh. *lardu*)

These forms go back to ancient types in -(i)*taka* and -*naka*, and can be divided into four groups.

I.—*d'i(i)ta* gave (< **dittaka*, cf. Phal. *dittu*, but Kh. *diru* < **ditaka*); *th'ila* got into, entered;² *n'asta* died; S. (*chinn' ne*) *bata* he could not (cut down). With early syncope of *i* after *r*: *k'ada* did (< **kardau* < **karitaka*, cf. Kh. *kardu*); S. *hada* brought (cf. Kh. *aldu*); *grh'eda* seized (with irregular *q* for *d*, possibly through the influence of the preceding *r* < **ghrerda* < **qrhi*); *taka*; cf. Dam. *g'iq'em* I took).

§ 87. II.—After a vowel, -*la*: *G'ala*³ went (< *gataka*, but Kh. *giru* < **gitaka*); *'ala* came (< *a:gataka*); *ni'ala* went out (< **nigataka*); *h'ula* became (< **bhu:taka*?); *z'ula* ate (< **yu:taka*, but Kh. *zurdu*, with analogical *r*); *si'ala* it was; S. *kundiala* (**khundi'ala*) shouted.—*Ni'ala* is probably the prototype of the forms in -*iala*.

§ 88. III.—After a consonant, -*ila*: *Čhinila* broke; *ph'učila* asked (cf. Pkt. *pucchida*); *dh'arila* guarded (< **dha:ritaka*); *ph'ačila* divided (< **bha:ritaka*); *mātrila* said; *jh'ukila* became hot; *ningila* washed (from *nig-*; cf. Kh. *n'igiru*); *u'ikila* jumped over; *s'ačila* clasped; *kh'očila* searched for; *k'očila* dug out; *histila* threw; *n'ela* took out; S. *m'arela* killed (< **ma:ritaka*, Kh. *m'ariru*); *theila* fixed; *onela* brought (< **a:ni:taka*); *uchundilo* (but W. *ucchundina*) descended.

The contrast between the two types *k'ada* (Kh. *kardu*) made < **karitaka* and *m'arila* (Kh. *mariru*) killed < **ma:ritaka* can hardly be explained on the supposition that *i* was syncopated after *r* in a short syllable. This would not account for *h'arila* (U. *har'i:ra*) brass, but *hada* brought, both of which forms seem to go back to *haritaka*.

Perhaps the reason may be that *kada*, *hada*, *grheḍa* were in many cases weakly stressed, or even enclitically used forms.

§ 89. IV.—From Presents in -*em* (Pret. -*es*), -*alya* (< -*a:ila* < -*a:pi:taka*; cf. Kh. -*e:iru*); *Sapr'alya* found; *nis'alya* made sit down; *čandr'alya*

¹ I cannot account for the final -*m*.

² Regarding *ita*, cf. § 88.

³ But once, in a song, *ch'ir g'ali* the milk went away (Hi. *dudh giya*); cf. § 37. — For W. *ghala*, v. § 93.

made light, shone; *l(h)as'alya* let loose; *th'alya* placed (<**stha:pitaka*); *ē(h)al'alya* drew out; *bhand'alya* ordered; *ušt'alya* raised; *bhanj'alya* played an instrument; *jag'alya* saw; *uēhund'alya* he made descend (Hi. *ni:che bola:ya*); *sauz'alya* made green; *khalas'alya* finished; *padh'alya* broke wind.¹ Cf. possibly also S. *chinnawaila* (= *-walya*?) let cut down, if from a double causative **chinnapa:pitaka*.

§ 90. V.—In *-una* (*-ina*, *-ana*) (<**-annaka*, etc.): *Nis'una* sat down (<**ni-sannaka*); *pras'una* fell asleep (<**prasupnaka*?); *upu'una* was born; *at'una* entered; *udhul'una* tore; *umbul'una* prophesied; *hali'una* brought (animate object); S. *p'alona* jumped down, fell; *sath'ina* stopped, stayed (<**samsthinnaka*); W. *ucchundina* descended; LSI. *lui:na* filled up; *pal'ana* fled; *tr'ona* wept (<**runnaka*, with some prefix? Cf. Si. *runo*).

Only a minority of these forms can be derived from ancient participles in *-na*, the rest are analogical formations.

Perfect

§ 91. The Perfect is formed by adding the Present of the Auxiliary, often in an abbreviated form, to the Absolutive.

1. Sing.—*Thay asam* I have put; *k'ay asam* I have done; *dr'añi'asem* I have taken on the back; *hal'i'asam* I have brought; *nis'i'a(se)m* I have sat down, am sitting; *z'uy a(se)m* I have eaten; *p'iy-am* I have drunk; *day-am* I have given; LSI. *ka:si/tyai/pele:ta'i a:sam* I have walked/beaten/turned away; S. *histi/paši am* I have thrown/seen; W. *sapray-am* I have found; U. *žu:i'a:sum* I have eaten.

2. Sing.—*Tu atra nis'i'ases* you are sitting here; *nisi'asas-e?* are you sitting? W. *sapray-as-e?* did you find? U. *žu:i'a:sus-e?* have you eaten?

3. Sing.—*Kay asou* he has made; *th'i'asou* he has become; *nis'i'a(so)u* he is sitting; *hali'a(so)u* she has brought forth; *pras'ui'au* he has fallen asleep; *g'uhum b'adi s'iu* the wheat has grown; *uši/čistai s'iu* it is hanging/standing; S. *juy-a* he has eaten; W. *thi shiew* it has become; U. *žu:i'a:sar* he has eaten.

1. Plur.—*Day-aek* we have given.

2. Plur.—*Nis'i'an* they are sitting; *p'ay an* they have gone; U. *žu:i'a:sun* they have eaten.

¹ Or, possibly, a verbal noun.

Pluperfect

§ 92. Absolutive + Preterite of the Auxiliary, usually in its abbreviated form.

1. Sing.—*A... dh'ari'asis* I had guarded; *z'uy'asis* (*z'uyāis*) I had eaten; *kay'a'is* I had made; *pay'aes* (=S.) I had gone (Kh. *boydu ošotam*); *a tai d'ay-aes* I had given you (*da:da bu:dam*); *p'i-āis* I had drunk; *ay-a'asis* I had come (?); LSI. *thi:a:sis* I had become; W. *day-aes* I had given (transl. "I have given"); *chhini-as* I had broken (transl. "I broke/have broken"); *pay-ase* I had gone, *pay-aes* (transl. "I have gone"); W. (9/5/63) *a paya(i)es* I had gone.

2. Sing.—*Tu mai d'ay-ai* you had given me; *kawai p'ay-āi?* where had you gone? (Kh. *kura bi esito* for *asitau*; Hi. *kidhar giya: tha:*); W. *tu pa asi*; *tu mei day-aes*(?)

3. Sing.—LSI. *thi:a:sis* he had become; *na:ši a:sis* he had died (was dead); W. *se payaes* he had gone.—With *'asta*: *th'i'asta* they had become; W. *seo pay-aste* he had gone; (9/5/63) *se/asa paya(s)es* (Kh. *bi astai* he has gone(!)).

1. Plur.—W. *abi pay-aimi* (9/5/63: *abi pay asimi*) we had gone; U. *a:bi hau žu:y-esema* we had eaten bread (but Hi. transl. *ham rofi:kha:ya:e*, probably for *hai*).

3. Plur.—W. (9/5/63) *eli pay asini/asen* they had gone.

§ 93. There are, however, a bewildering number of loose ends, of compound verbal forms which cannot be arranged within the frame work of our present, sadly fragmentary, knowledge of Kal. morphology. We may suspect, on the analogy of the related Kh.,¹ that also Kal. possesses a rather complex system of compound tenses.

W. gives *gal(ah)em* I was gone (Kh. *awa boydu biretam* I was said to have gone); *se ghala* he was gone (9/5/63 also: he is gone, Kh. *boydu birai*); *a bodjem de² ghalaek* we (many persons) were gone; (9/5/63) *abi ghalaek* ("denied by Mirzaman"); *abi ghala ali* you were gone; *eli ghala* they were gone. These forms correspond to R. *g'al-em*, *-es*, *-eu*, *-omi*, *-ali*, *-un* I had gone (*rafta bu:dam*), etc. They are based upon the Past Participle, but the personal endings do not form a consistent system, only *-omi* and *-ali* belonging to the Preterite.

With the auxiliary *hi-* we find *g'ala him* I have gone (*rafta am*);

¹ Cf. NTS., XIV, pp. 25, sqq.

² Probably for *bo jan* many persons.

g'ala his you have gone; 2. Plur.(?) *g'ala h'ali*. Cf. *d'ita him-e* (if) I should give.

Also *ita* come is probably a Past Participle (or, Preterite II). It occurs with personal endings in *a it'a-am* I have come; *tu kai it'aas?* when did you come? *'ia mōt kaw'e it'a-u?* from where has this man come? *'abi it'aami*; *'abi it'aali*; *emi mōt it'aan*. W. (9/5/63) *a itasum* I have come; *tu itasau(?)*; *asa itasau*; *abi itaasi (itai?)*;—; *eli itasan*. Note the apparently preterite endings of 1., 2. Plur.

Ek kau th'a 'asta was translated "he lived for a year" (*yak sa:l zinda bu:t*).

I am at loss to explain the *-t* in W. *tu ashili-t* "you (sing.!) ate/have eaten".

Passive

§ 94. I did not record any passive forms. LSI. gives *a: ti:-gari: thi a:sam (a:sis)* I am (was) beaten; *a: ti:-gari: hawis* I became beaten; *a: ti:-avna him* I shall be beaten. In these forms *-gari* and *-avna* must somehow convey a passive meaning.

"Conditional"

§ 95. Conditional and hypothetical clauses are formed in various ways.

I.—With a particle *pe*.

a).—*Pe* + Preterite + *hau* (abbreviated 3. Sing. Pret. of *hi-*): *Azm'an bh'um gua'i: pe pr'a:l-hau*, *kab'u:l k'a:rem* if Heaven and Earth will give testimony, I shall consent (= *agar pr'a:l hau*); *tai khaltab'ar pe 'o:n-hau*, *iz'at k'a:ri*, *ad'ap k'a:ri* if your relations may come, show them honour and politeness; *k'ura z'akum pe h'awal hau* ... if anybody should get wounded ...; S. **bašik pe pral-(h)au* if it should rain ...; S. *be-dark'ar prust ne hawal-(h)au* ... if the sick person should not recover ...

b).—*Pe* + Aorist + *hau*: *Sud'a:as pištou dāi udh'u:li š'ian hau*, *istr'i:žas gal't'i: š'iu* if (the clothes) are torn from the boy's back, it is the woman's fault; *r'u:hau dāi pe u° š° h°*, *t'o:a tai p'utr-ou 'a:ip š'i:a:l-ō:la* if they are torn from the front-side, then it would be your son's fault; *r'u:hau dāi pe udh'u:li š'i: a: l-ou*, *tai p'u:tr-ou 'a:ip š'i:u* ... it is your son's fault; *čh'i:nis pe hau*, *čh'i:nī* if you will cut it off, cut it. Without *hau*: *Arw'a pey 'asa*, 'eu if you are spirits, come; S. *asa dur pe hiv (=hiu)* if he has a house (or: may he have?); W. *mei put pe hui* "I wish I had a son"; W. *mai gada khoshan pe hieu* "may my elder brother be happy".

c).—*Pe* with *hau*: S. *asa aib pe hau* if it were his fault. I do not understand W. *ta le pe ne hau* if it is not possible.

II.—Without *pe*.

a).—Aorist + *hau*: S. *bedakar prush hilowi* (**bedark'ar prust hil-(h)au-i*) if he gets well (i.e. recovers).

b).—Aorist(?) + *hula*: Cf. *š'i:a:l-ō:la* I, b. "it would be".

In the apodosis we also find. LSI. *pa*: in *a:šis-pa* I would eat/have eaten (if ...), and, with *dya:*, *a:ris dya: pa*: I would have made. Cf. R. *doš tu n'ey a*, *tai ek rupaya pra dia* you did not come yesterday, I would have given you one rupee (if you had come).

"Subjunctive"

§ 96. A kind of Subjunctive, denoting a question, condition, or uncertainty in general, is formed by adding an enclitic *-a*, *-e* to various tenses. A similar interrogative particle is found in most Dardic and Kafir languages.—Without any verb *-e* occurs in *'i:ya zem'in m'ā:y-e?* is this field mine?

I.—With the Aorist: *Š'a:ra-šis 'o:ni tai d'e:m-a* having brought a markhor's head, I shall (may?) give it to you; *h'i:m-a*, *k'i:e dez mai?* (if) I (may) become (your wife), what will you give me? *m'oča sum k'iya d'en-e?* what will they give the man? *mai čh'u: tai ja: d'ita him-e*, *žan k'a:ru* if I should give my daughter to you as (your) wife, he will make war; *s'iu šial/n-e?* is there a bridge/are there any bridges? *b'a:za š'i čh'i:n-e*, *b'a:za š'i ni:ngil'-e*: *b'a:za š'a:tau* if his arms (may) break, and if he would wash his arms, the arm will be fixed; *kh'ur š'i čh'i š'i:a:l-e*, *khur ningil'-e*, *kh'ur š'a:tau* if his foot were broken, and if he would wash his feet, his foot will be fixed; LSI. *a: kie te:m-a* I may beat (something?); LSI. *a: kie ba:am-e* I may be.

Possibly also the following forms are 3. Sing. Aorist; not Preterite II: *Ande-al'āi jag'a:l'-e*, *ek az'āya muš š'i:a:la* he may (might?) look here and there, there was an apricot tree.

§ 98. II.—With the Definite Present: *Jag'em d'ay-e* I may be seeing it.

§ 99. III.—With the Preterite: *S'u:ri čhak pr'aw-e?* has the sun given shadows? *sangh'a:ili:-e?* did you hear? *zem'in mai haw'a:l-e?* has the field become mine? (*bara:-i ma: šud*); *taz'a š'i h'gul-e* (for **hawal-e*, or *hu:l(a)-e?*) if he became sound; W. *tai krona praw-a?* did you hear? (lit., did it strike thy ear?); S. *takhtona nisaw-e ah* ... *payaes* when he sat down on the throne, I ... had gone.

But notice *a:i* (for *a:?*) in *kia: m'a:tane a:i-a, duni'a:ane a:i-a?* did you come from the next world, or from this world?

§ 100. IV.—With Preterite II: *To: pai ši m'a:ri ba:dš'a:as p'u:tras di:t-e, taz'a: hi:u* if you, having killed that goat, would give(?) it to the king's son, he will become sound; *z'a:kum ši hu:lā-e, b'a:za ši čhi:n-e* if he should become wounded, and if his arms should break.

In several cases it seems uncertain whether forms in *-l(y)-e* are based on the Preterite II or on the Aorist 3. Sing. Thus, *ande-al'āi jag'a:l'e, ek az'āyō muš ši:a:la* he looked (might look?) here and there, there was an apricot tree; *to: kh'o:nda p(h)al'ou j'a:as d'ita, kh'o:ndo se-m'i: ž'u:le* then he gave half the apple to his wife, and ate himself half of it; *tre mastr'uk jih'a:lie:, ja:as durgeh'en h'o:la* he watched (her) for three months, (then) his wife got with child.

Cf. also, in a hymn, *de:wa il'e/i, s'a:raz ghand'u:irak dāl*, etc. the god, having come (Prs. *?a:mada*), will give fragrance of juniper.

INFINITE VERB

Infinitive

§ 101. The Infinitive ends in *-k*, as in Kh.

E.g., *ik* to come; *n'ašik* to die; *pik* to drink; *k'arik* to do; *p'arik* to go; *W. pashik* to see; *LSI. o:nik* to bring; *d'ek* to give; *dhrek* to stretch one self; *čar'a:ik* to graze; *br'eak* to prepare; *žuk* to eat.

Inflected case forms have been recorded in: *Ž'ukas p'ati* for the sake of eating; *ž'ukas d'ita* he began to eat; *k'arikas h'atya* for the sake of making; *rit'a:ikas h'atya* for the sake of pouring out; *S. lapr'e:kus akia* (= *hatya*) for tying round; *jaga'iika* in order to see; *nač-g'arika par'ik* let us go to dance.

But also *k'arik 'ala* he came to do; *mai čh'u tai d'ek na bh'am* I cannot give you my daughter.

Žu seems to be a verbal noun in *ta:sa kai grhe:da žu: gho:i* he took her with him for eating (? *Hi. kha:ne ke va:ste*).—Note also *hiau* in *ja-h'iau gala* she went to become a wife.

Absolute

§ 102. The Absolute suffix is *-i*, as in Kh. E.g. *gri* having taken; *'oni* having brought; *at'i* having entered; *bh'oni* having bound; *čh'ini* having

broken; *n'aši* having died; *mar'i* having killed; *nis'i* having sat down; *umbul'i* having prophesied; *ningi* having washed; *žui* having eaten; *pi* having drunk; *kh'oji* having searched for.

Verbs in *-em* have *-ai*. Thus, *adhiai* having run; *biš'ai* having broken off; *čhalai* having pulled; *dai* having given; *dyāi* having beaten; *jag'ai* having seen; *nis'ai* having seated; *naš'ai* having killed; *sapr'ai* having found; *sađai* having fixed, caught; *thai* having placed (but also *thawai* having left behind).

With *kai* having done, *pai* having gone cf. the loss of *-r* in Pash. imperative *ka, pa*.—*Ita* having come, is quite irregular.

To the absolute is often added *-o*. Thus, *day-o; kay-o; at'i-o; to: khazin'a jag'ai gh'erem dāi, ... to: ita jag'a:y-o cac'i:ram dāi* then having seen (*Hi. dekh ke*) the treasure, I am walking around, then having come and having looked, I become satisfied; *sapr'a:y-o d'u:r k'ay-o nis'uuna* having found it and having built a house, he settled down; *S. du mastruk arami day-o, homa Aspandiyara prau* having given (us) two months' release (of taxes), he gave us to A.

Present Participle, etc.

§ 103. Regarding this participle cf. Imperfect in *-man*.

A corresponding form is used in the formation of the Present and the Imperfect in GB.¹ Already in Ardha-Magadhi the participle in *-ma:na* had gained a complete ascendancy over the active participle.²

§ 104. In the LSI. we find *hik-weov* being; *tik-weov* beating; *ek-weov* coming; *parik-weov* going, with *-weov*, combined with the Infinitive, forming a kind of Present Participle.

Cf. the nouns of agency *kalun-siou* cobbler ("shoe-sewer"); *sabak-diyon* teacher ("lesson-giver"); *W. (zhu-)piaou* (milk-) drinker; *W. shawaou* killer; *W. diaou je karau* giver and lover. All these words probably contain a suffix *-(w)ou < -wa:l*. Cf. *geč'awou* friend.

§ 105. There are also some verbal adjectives or nouns which contain an element *-al-*, but the material available is not sufficient for further classification. Examples are: *Gher'alyak* wandering about; *bih'alyak* fear (*mai b° hyu dāi* fear is overcoming me); *'uk-piy'alak* thirst (*Kh. uy-*

¹ Cf. Notes on Gawar-Bati, p. 21.

² Cf. Pischel, § 561.

piy'aru), in *mai u° hyu dāi*; *au-žu'alek* hunger (*a° hyu dāi*); *W. bomalak* vomiting (*shasa b° hyue dai* he wants to vomit), cf. possibly also *padh'alya* emitting flatus (*p° hyu dāi*).

Mention may also be made of *zhantyak* child-bearing; *wilyuinak* dry.

Kaşal'ichi thi g'ala he went off creeping, contains an unidentified nominal form of *kaşal-* to creep.

ADDENDA ET CORRIGENDA

Page.	Line.	
187	4 from bottom	For <i>sa</i> : r. <i>ta</i> .
195	8 from bottom	For <i>Kal.</i> : r. § 17. <i>Kal.</i>
198	22	Add: but <i>naš-ta</i> 'died', § 86, I.
204	1 from bottom	Add: S. <i>šišamon lēan lei</i> 'a man with such big eyes'.
205, §37.		Cf. also <i>š'ukri</i> 'naked woman'; <i>šahe-z'adi</i> 'princess' (but <i>šah-zada</i> 'prince').
206	17	Add: Cf. <i>Ḍag. 5 zhualas, 68 -awas</i> .
207	11	For <i>Gora</i> : r. <i>Gona</i> .
209, §48, a		Add: U. <i>Dewalo:k'an pha:n</i> 'Galaxy'.
212, after <i>Tathi</i>		Add: <i>Thāi</i> on.—
217	8	Examples: :r. §62. Examples:
218	3 from bottom	Add: <i>haika ižna:ru</i> 'this thing'; <i>hē:sikimi: o:n</i> 'this one's (Hi. <i>is ka:</i>) house'.
219, §64.		Ad <i>kura</i> add: 'anybody'; ad <i>kia</i> add: 'something'.
220	6 from bottom	For K.L. <i>āsini</i> ; Sw. <i>āsin</i> : r. K.Sw. <i>āsini</i> ; L. <i>āsin</i> .
222	7 from bottom	For 2. Plur. <i>p'ar-ou</i> : r. W. <i>para (de)</i> .
224	15	Add: Pret. <i>šiš gher'au</i> .
226, §77.		Add: Lt. <i>a pajomis dáy</i> 'I had given', with <i>dai</i> with a past tense.
227	1	Add: §79.
228	9	Add: §80.
230	18	For 1.2. Plur. :r. §85. 1.2. Plur.
230	11 from bottom	For Preterite II: r. Second Preterite.
231	3 from bottom	For §88 : r. §93.
234, §94.		Add: - <i>avna</i> , prob. (<i>ti</i> -) <i>auna</i> 'in beating'.
236, §101.		Add: Infin. in - <i>ai</i> in Lt. <i>máy Kaláša mondr djanáy ghattu dey</i> 'I want to learn Kalasha'.
238	6	Add: <i>šask-oni</i> 'broom'; cf. Khov. <i>maz-ini</i> 'broom', etc. (NTS, 14, 28).

GEORG MORGENSTIERNE

A BIBLIOGRAPHY

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Book, Articles, Interviews, Book Reviews, and a Selection of Material on Georg Morgenstierne, including Portraits, chronologically arranged 1903-1972. The list was closed on Dec. 20th 1972

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Abbreviations

Aft.	Aftenposten
AL	Acta linguistica
AO	Acta Orientalia
Arb.	Arbeiderbladet
BSL	Bulletin de la Société de linguistique de Paris
BSOAS	Bulletin of the School of Oriental and African studies
BSOS	Bulletin of the School of Oriental studies
Dag.	Dagbladet
DLZ	Deutsche Literaturzeitung für Kritik der internationalen Wissenschaft
DN.	Dagens Nyheter
GH	Göteborgs handelstidning
GH&S	Göteborgs handels- och sjöfarts tidning
GHÅ	Göteborgs högskolas årsskrift
IL	Indian linguistics
Inst.Sml.Kult.	Instituttet for sammenlignende kulturforskning, Oslo
JRAS	Journal of the Royal Asiatic society
JRCAS	Journal of the Royal Central Asian society
KZ	Zeitschrift für vergleichende Sprachforschung
MM	Maal og minne
Morg.	Morgenbladet
NGT	Norsk geografisk tidsskrift
NIA	New Indian antiquary
NTM	Norsk tidsskrift for misjon
NTS	Norsk tidsskrift for sprogvidenskap
NTV	Nordisk tidskrift för vetenskap, konst och industri
OLZ	Orientalistische Literaturzeitung
[Rev.]	Bookreview
SS	Studia Septentrionalia
T.T.	Tidens Tegn

- TPhS Transactions of the Philological society
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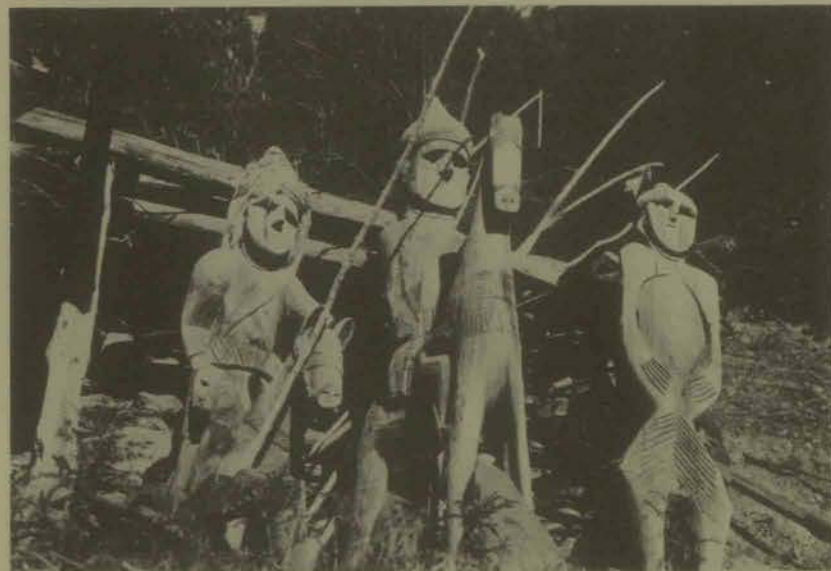
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ILLUSTRATIONS



Ancestor statues at the burial place, Rumbur.

Big chief on two horses, with attendant slaves, Rumbur.



Ancestor effigy, protecting the fields, Rumbur.

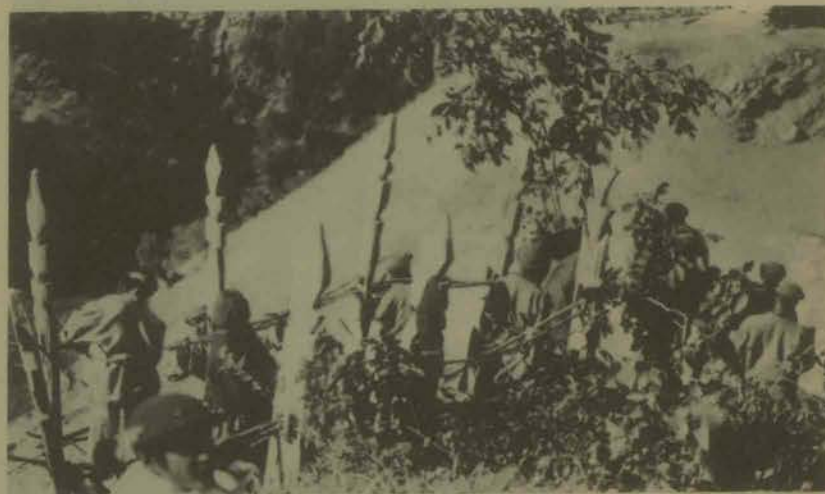


Women assembled at the goat pens on the second day of the Joshi festival, Rumbur.



Men's dance at the *gri* on the third day of the Joshi.

Decorating the Horn-altar (*Shing-mou*) in preparation for the Joshi.





Kalash girl, Rumbur.



From left to right:
Headman, soothsayer
(dehar), and Mahmad Isa,
Rumbur.

