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Monier Williams, D.C.L.,
Baden Professor of Sanskrit, Oxford.
KAFIRISTAN.

SECTION I.

THE BASHGELI KAFIRS AND THEIR LANGUAGE.

BY

G. W. LEITNER, LL. D.,
(LATE ON A LINGUISTIC MISSION BY ORDER OF THE PUNJAB GOVERNMENT)
PRINCIPAL OF THE GOVERNMENT AND ORIENTAL COLLEGES, LAHORE;
AND REGISTRAR OF THE PUNJAB UNIVERSITY COLLEGE.

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Monier Williams, D.C.L.,
Boden Professor of Sanskrit, Oxford.
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INTRODUCTION.

IMMEDIATELY before, and at the conclusion of, Dr. Bellew's able and instructive Lecture on Kāfīristān and the Kafirs, the gem in which, I think, is his attempt to identify the Gandharidæ of the Greeks with the Kamoji Kafirs, Sir Robert Egerton, who has always taken an interest in my linguistic enquiries, strongly urged me not to delay any longer the publication of my material regarding the Siah Posh Kafirs which I had collected in 1866-67 and to which I had added in 1872.

Accordingly, I began writing out some notes that I had with me on one—the first—of the Kafir dialects, with which I had come in contact, intending to send them, when elaborated, to a philological paper, when Captain A. D. Anderson, the indefatigable Secretary of the United Service Institution of India, diverted their destination to this Journal by kindly assuring me that with a sketch of the manners of the Bashgeli Kafirs, a Map of Kafīristān and surrounding countries, and some illustrations, I might make the linguistic portion acceptable to the Indian public, especially now that travellers of the determination of Major Tanner were bent on exploring the remaining mysteries of Kāfīristān and that all the other countries included in, what was once called, the "Neutral Zone" were attracting so much general attention. My sketch and notes were ready on the 5th September last, but the reproduction of the Photographs and Drawings, which, I regret to say, has not been so successful as usual, has delayed the publication of my paper beyond the time during which it might have possessed an immediate value.
TWO BASHGELI KAFIRS.

MALEK.       BATSHU.

Two Bashgeli Kafirs in the service of
Dr. Leitner in April 1876.

FROM A PHOTOGRAPH.
A SKETCH OF
THE BASHGELI KAFIRS AND OF THEIR LANGUAGE.

BY

G. W. LEITNER, LL.D.,

Late on special duty in Kashmir, &c., on a mission of linguistic
enquiry, by order of the Panjab Government.

SIMLA, 5TH SEPTEMBER 1879.

IMPERFECT as the following Sketch may be, I submit it for
the use of those travellers who, like Major Tanner, are attempting
to enter Kafristan by way of Chitrál. "Davies' Trade Report" informs
us that the Bashgeli Kafirs live under the rule of Chitrál, whose Chief,
Aman-ul-Malk, sells members of that race from time to time into
slavery, in order to raise his revenue. I believe that these Kafirs, whose
language, Kalâsha, is spoken, or at any rate, understood, by neighbouring
independent Kafirs, would be an excellent medium of communication
with the more distant tribes. In order, however, to obtain their confi-
dence it is necessary to know a little of their language, which, in wild as
well as in civilized countries, is the key to sympathy and information.
Dr. Bellèw has given us several amusing instances of the difficulty of eliciting from a Kafir, with whom he could converse in
Persian, the equivalents even for objects that can be counted or
pointed out or for the first three persons of the present tense of the verb
"to be." The difficulty which I encountered in endeavouring to elicit
grammatical forms from the Kafirs, altogether five in number, whom,
for various brief periods between 1866 and 1875, I had in my service,
may, therefore, be appreciated. I shall be content if this sketch

* First point to objects in order to learn their names, then bring them in connexion
with such simple bodily wants as can be indicated by gestures. This causes one of
the men, if there be two, to order the other to bring this, that or the other, to
come, to go, &c., which elicits the imperative form.

The reply ordinarily gives either an affirmative or the first person of an indicative
present or future. Of course, the same sound or the inflection of the same word has to be
closely followed. Then use yourself the first person, which starts conversation and brings
out the second person and so forth.

I cannot understand the difficulty in getting Dr. Bellèw's Kafir beyond "ten,"
Having been told "one" and "ten," "eleven" follows as a matter of course, e.g., the
questioner repeats "one, ten" on which the Kafir laughs; this warns the questioner to
invert the order and to say "ten, one," which the Kafir would immediately take up and
correct into "ten and one," giving one the benefit of a conjunction or of the inflection
of ten, which may be a guide to a genitive and is sure to be of some use hereafter. The difficulty with Kafir numerals arises at quite a different stage. That Dr. Bellèw's
Kafir could not translate "I am" "thou art" "he is" is more intelligible. The verb of
existence can rarely be ascertained in this way. It must be sought for through the cor-
rection of sentiments like " Kafir good" " Mussulman bad" "I, thou, brother" (with
appropriate gestures between the words) and so forth. Of course, one is constantly misled
by one's own stupidity or the misapprehensions, if not the evasions, of the person interro-
gated, even at the above elementary stages of inquiry; nor is there a royal road to the
acquisition of the language of a barbarian, even when one's task is greatly facilitated by
his knowledge of a common medium of communication. Circumstances, which cannot be
predicted or always arranged for, must be made use of, as they arise, in order to give
freshness to one's work. Above all, the enquirer must have learnt to distinguish between
the thought and the word which expresses it, for which his best preparation is to have
acquired in early life a familiar knowledge of, at least, two languages; otherwise, the
application of philological rules will suffer by the ossified condition of the mind of the
investigator.
of one of their languages serves as a starting-point for further research and saves a future traveller the first and almost unsurmountable difficulty of inflecting a noun or verb, or of constructing a sentence. My "Dardistan," the first part of which was published early in 1867 and of which the present sketch is, in part, an extract, has, I am glad to find, served as a pioneer for the labors of subsequent travellers and residents, without which their efforts must have been somewhat barren of results. This fate may be predicted for researches in the remaining portions of what was once called "the neutral zone," unless all the existing material, especially the linguistic portion, is published as a basis for the labors of our explorers, whose pluck is as undeniable as is their general inability to acquire a new language. Even the most distinguished amateurs in philology make such mistakes as to render the abstract term "death" by "a dead policeman" or to give the puzzled answer "what do you want" as the equivalent of their enquiry about the native name for "middle finger." Persons sent on special expeditions often pass by the most interesting inscriptions, of which they merely report that "the characters are neither Greek nor Persian," instead of obtaining, if it be only a rubbing on a bit of paper of one of these characters. Every information, however fragmentary, should be welcomed. I understand that Major Tanner is ill near Gilgit, and, if this be the case, or if there be still time to communicate with him, the opportunity may be taken of drawing his attention to the Bashgeli Kafrs, with whom he is likely first to come into contact and from whose co-operation, under judicious management, his mission is likely to receive an additional element of success. I also hope, that in the transliteration of sounds, Major Tanner will adopt the spelling usual in ordinary English words (explaining, of course, his system by prefixing examples to his work) and that he will avoid the Hunterian method which presupposes a correct knowledge of the nature of sounds, but which, by misusing the accent, confounds pronunciation with accentuation, viz: the rendering of the sound with the syllable on which stress should be laid.

The two Kalasha-speaking Kafrs in my service were, the one, a subject of Chitral, the other an independent Kafr. They were both prisoners obtained by His Highness the Maharaja of Kashmir in the course of his war with the tribes beyond the Indus in 1866, of which details may be read in my Dardistan, Part III. The men were called Batshu and Malek respectively, and looked like Hindus of the Himalayas. This bears out the statement of Drs. Bellow and Trump that the Kafrs were originally Hindus, a view with which I only very partially agree. They were placed at my disposal by the Maharaja, at the instance of the Panjab Government, and lived in my house at Lahore for several weeks, during which time, however, I could only send for them on about a dozen occasions. Finally, the heat of the plains drove them back to their bondage in Kashmir. The men were well-behaved, though they boasted that in their country they literally drank the blood of a slain Muhammadan and bit his heart, I presume,
more from bravado than from that penchant to cannibalism, with which they were credited previous to my tour in Dardistan in 1866, and which even one Dardu tribe erroneously ascribes to another, although it may only be separated from it by a single mountain. Many of the notes which I put down in 1867 are now lost or have been rendered illegible by the lapse of time, whilst none can now be sent for from Lahore; but I remember that one of the youths had light eyes and was fairer that an ordinary high-caste Hindu of the plains. As regards their religion I have elsewhere given one of their prayers, but it seemed to me that their ideas had become affected by their passage through, and stay, brief as it may have been, in Kashmir, when they must have come in contact with Hindus, who, knowing that they were bitter enemies of Muhammadans or, at any rate, not Muhammadans, tried to make them believe that they were themselves Hindus, in pursuance of that proselytizing policy of Kashmir to which I have alluded elsewhere.*

The two Kafirs spoke of Indra and Mahadeo, but it is possible that they were taught these names in Kashmir, although I must admit that the account which my Munshi obtained from them and which I have added to this Sketch, agreed with that of other enquirers into the religion of this mysterious race (pace Dr. Belloc). All the Kafirs that I met seemed to me to be devoid of any very active spirit of religion. Jamshâd, the nephew of General Feramoz, pretended that he was a Christian, and asserted that his uncle used to assemble once a week the Kafirs in the service of the Amr of Kabul, and to tell them that Jesus was the Son of God, and that hymns were sung on the occasion. Ghara, the man to whom Dr. Belloc has referred in the course of his Lecture as not having been heard of after his return to his country, has since corresponded with the Missionaries of Peshawar and has asked for Christian Instructors, of whom two, Fazl-Haq and Nurullah visited him at his village Shaidarlam (vide account elsewhere). What I elicited from the two Bashgolies was: (1) that they put a stone on to a cairn on the top of a mountain to which they proceed once a year as a religious exercise; (2) that the number of Muhammadan heads hung up in front of their doors indicates their position in the tribe (this was confirmed to me by

* My experience bears out a similar statement made by Mr. A. C. Lyall, Foreign Secretary to the Supreme Government, in a well-known discussion with an illustrious philologist. Of these attempts by Hindus to proselytize I wrote in 1869: "I have already noticed that, in spite of the exclusiveness of Hinduism, attempts are made by the Maharaja of Kashmir to gather into the fold those races and creeds which, merely because they are not Muhammadan, are induced by him to consider themselves Hindu. For instance, the Siah Posh Kafirs, whom I venture also to consider Dardis, have an ancient form of nature worship which is being encroached upon by Hindu myths, not because they are altogether congenial, but because they constitute the religion of the enemies of Muhammadans, their own bitter foes, who kidnap the pretty Kafir girls, and to kill whom establishes a claim among Kafirs to consideration. In the same way, there is a revival of Hinduism in the Buddhist countries of Ladak and Zanskari, which belong to Kashmir, and ideas of caste are welcomed where a few years ago they were unknown. As no one can become a Hindu, (except through the creation of an additional caste), but any one may become a Muhammadan (with full privileges), Hinduism is at a natural disadvantage in its contact with an advancing creed and, therefore, there is the more reason why zealous Hindus should seek to strengthen themselves by the amalgamation with other idolatrous creeds."
the sepoys of the Maharaja of Kashmir on my way to Gilgit in 1866; (3) that they sit on benches or stools and not on the floor; (4) that they like all those who wear a curl in front; (5) that they are great wine-drinkers, in which respect they resemble their brethren, the Dards. Dr. Bellew's account seems to confirm my worst anticipations regarding the absorption of these races of whom I thus wrote in 1869:

"To any one interested in the remnants of an ancient civilization, the absorption of the Dard races which is now going on is naturally a melancholy event. The legends and songs which I collected at Gilgit in 1866 will not live for many generations after most of its inhabitants have been dispersed to more savage or more "orthodox" regions, or have completely come under foreign rule. The Muhammadan Afghans will encroach on the inhabitants of the Hindu Kush, till the last blue-eyed "Kafir" girl has been sold into slavery (perhaps by her own father as an act of propitiation of his Muslim neighbour) or till the monotony of Islam has smothered the national life which resisted the attack of Timur."

The earliest reference to the Kalasha Kafirs is made by Mackenzie Turner who says: "the Kafirs are divided as follows:

1. Kamozaes, in hills round Chitrál;
2. Kullush, near Chillas and Gilgit;
3. Kuttars, near Kunur;

His No. 2.—I read as follows: "Kalash near Chilas and Gilgit." These are my Kalasha Kafirs, whilst it is as obvious as it is a correct statement, that the Kataris live near Kunar and that Gambir is above Lugman. (vide Nos. 3 and 4 of Turner's division of the Kafirs, which, on the whole, seems to me to be the one most likely to be in accordance with fact.) I have added Photos or drawings of Kafirs from Kalash, Katir and Gambir to the present Sketch for purposes of comparison. My Kalashes said that they lived in a country called Mumurét (which I have put down as a village in my vocabulary,) whilst the name of the Kalasha District, partly still inhabited by Bashgeli Kafirs, occurs on my map prepared on information gathered by me between 1866—72, and which continues to be the one that contains the greatest number of names of places and has served as the (unacknowledged) basis of several official maps and routes prepared during and after that time, as can be proved by the quotation of misprints and the misapplication of linguistic to geographical appellations. Near this country of Mumurét they said the following places were well-known: these my Munshi put down as Broana, Uneega, Burtik, Khurkhura, Regmoon, Bario, whilst my simultaneous notes on the subject are either lost or mislaid and my vocabulary has only Rongnum and Biriub, which I take to be the Munshi's Regmoon and Bario. The inhabitants of Mumurét, Rongnum and Biriub are allowed to intermarry.
The Kafirs, whom my Munshi called "Kala Sheha" Kafirs, informed us that they worshipped Mahadev, to whom they built a stone-temple, which they visited for purposes of prayer. Females were not allowed to go to the temple. When the Kalāsha Kafirs want to eat meat, they take a goat to the temple, where they kill the animal with a blow from a sword. (This agrees with similar accounts regarding other tribes of Kafirs.)

Their Gods, my men said, were Mahadev (as above), Hingo, his brother and Indr, to which statement my Munshi adds Kishmaee and Khudaee, viz., Indr-Kishmaee and Khudaee.

The Kafirs said to the Munshi: "we do not allow travellers to pass through our country, because the Raja of Chitrál sells us as slaves and so do his people whenever they can catch us. When the "chotee" (lock of hair, like that worn by Hindus) is found on the head of a stranger, we treat him with courtesy, but if he does not wear it we kill him. Our religion is not founded on any book and we are ignorant of reading and writing."

The Munshi further reports: "their marriage custom is very curious. If the parents of the girl are poor they say to the parents of the boy: "please not to come to our place, we shall come to yours with our daughter for the marriage ceremony"; but if, on the contrary, the parents of the girl are rich, they send for the parents of the boy and treat them with the greatest hospitality."

The women wear a kurta like the Kashmiris and a topi like that of the women of Gilgit and Chilas. (All, and only, the Dardu tribes wear this cap, which is a bag, sometimes of embroidered cloth, rolled up over the ear). The Kalāsha women, however, add strings of cowries round the common Dardu cap. This cap is another proof of the Kalāsha Kafirs belonging to the Dardu race.

The following are the products of their country: Wheat, Rice, Mungi, Mah, Barley and Corn. Nothing grows there except these; they have grazing grounds for their goats and live on them.

As regards the tribal divisions among the Kalāsha Kafirs, my Munshi's notes are as follows. "They are divided into the following sects: Throokdare, Shala-kā-dare, Bollya-sing-now, Rāchā-vi-nou, Bodee-daree, Bumbooree-now, Rachagoshdaree, Ispreenow, Nājuk, Murālee. Among these castes the Throokdaree is considered the best, like the castes of Brahmins and Thakurs among Indians, Bumbooree-now and Ispreenow are considered the most gentle sect."

My own notes agree so far with those of the Munshi as I put down the Tortkndari as one of the two high castes. They are evidently his Throokdaree; but he has not given the other high caste, namely the
Butidārī, evidently his Bodée-daree. My Shālek-dari is evidently his Shala-kā-dāree and my Bamburnāū his Bumboorse-now,—but my Rajawārī is omitted, unless it is the same as his Rāchāvī-now or his Racha-gosh-daree, whilst I cannot find my equivalents for his Isprenow, Najuk, Muralee and Bollya-sing-now.

When a person dies he is put into a box and then placed in a distant jungle. They do not bury or burn their dead. (This agrees with what is reported of the customs of other Kafir tribes). The nearest kindred of the deceased keep deep mourning for forty days. When a father dies, his son shuts the door of his abode and confines himself to his room for forty days. When this period is past, some man of standing in the tribe takes the son out of his room, gets his head shaved and washed, has new clothes put on the mourners and consoles him.

When a son is born, great rejoicings take place. Guns are fired off and large parties are entertained to dinners. The mother of a new-born son secludes herself for twenty days, but if she has given birth to a daughter, her husband confines himself in a house for the same period. Similar practices contingent on menstruation and gestation have been reported from other Kafir tribes.
A Vocabulary and Grammar of the Kalasha Language

FOLLOWED BY

Dialogues and a philological Sketch of that language as well as a brief

"Comparative Vocabulary and Paradigms of Kalasha,
Gilgiti and Arnayid."

1.—Nouns.

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<th>Kalasha</th>
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<tr>
<td>Abode</td>
<td>... hand.</td>
</tr>
<tr>
<td>Arm</td>
<td>... hárkin.</td>
</tr>
<tr>
<td>Almond</td>
<td>... biyels.</td>
</tr>
<tr>
<td>Altar</td>
<td>... hand ? hénd = temple.</td>
</tr>
<tr>
<td>Apple</td>
<td>... roshonáu.</td>
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<tr>
<td>Ass</td>
<td>... gordok.</td>
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<tr>
<td>Apricot</td>
<td>... ajái.</td>
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<tr>
<td>Air</td>
<td>... sina (word) shílak.</td>
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<tr>
<td>Ant</td>
<td>... pililek.</td>
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<tr>
<td>Arrow</td>
<td>... bro ; shingtöm = bow ; the wooden part = tshong.</td>
</tr>
<tr>
<td>Beard</td>
<td>... shà.</td>
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<tr>
<td>Bear</td>
<td>... itz.</td>
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<tr>
<td>Breast</td>
<td>... gro ; tshútshu.</td>
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<tr>
<td>Boy</td>
<td>... sudá.</td>
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<tr>
<td>Girl</td>
<td>... strija gurok.</td>
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<td>Brave man</td>
<td>... goatlnn.</td>
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<td>Bird</td>
<td>... patshenk.</td>
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<tr>
<td>Blood</td>
<td>... lui (niao).</td>
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<tr>
<td>Boat</td>
<td>... drin (leather bladders).</td>
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<tr>
<td>Bone</td>
<td>... atí.</td>
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<tr>
<td>Brass</td>
<td>... harila</td>
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<tr>
<td>Bridge</td>
<td>... shín ?</td>
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<tr>
<td>Brick</td>
<td>... mundl.</td>
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<tr>
<td>Bread</td>
<td>... awù.</td>
</tr>
<tr>
<td>Brother</td>
<td>... buya, báy</td>
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<tr>
<td>Buffalo</td>
<td>... (there are none).</td>
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<tr>
<td>Butter</td>
<td>... pratshno.</td>
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<tr>
<td>Bride</td>
<td>... ajakarí (bride) ; strija (wife.)</td>
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<tr>
<td>English</td>
<td>Hindi</td>
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<tr>
<td>Bridegroom</td>
<td>purush.</td>
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<tr>
<td>Business</td>
<td>krorum, krömm.</td>
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<tr>
<td>Cap</td>
<td>kür.</td>
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<tr>
<td>Cold</td>
<td>tramöna (?)</td>
</tr>
<tr>
<td>Cavern</td>
<td>kröe.</td>
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<tr>
<td>Cure, medicine</td>
<td>wezl.</td>
</tr>
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<td>Cheeks</td>
<td>kāli (?)</td>
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<tr>
<td>Cheese</td>
<td>plinda (?)</td>
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<tr>
<td>Clothes</td>
<td>tshëu (distär=turban ; piràn=waistcoat ; butt=drawers.)</td>
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<td>Comb</td>
<td>kandayak.</td>
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<td>Country</td>
<td>dësh.</td>
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<td>Coward</td>
<td>biheuder ; bibu.</td>
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<td>Cat</td>
<td>pûshak.</td>
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<tr>
<td>Cloud</td>
<td>bashik, (rain) méndji.</td>
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<tr>
<td>Candle</td>
<td>lutsh (light).</td>
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<tr>
<td>Copper</td>
<td>gondali (dish) tshukura.</td>
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<td>Cotton</td>
<td>krawas.</td>
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<td>Cock</td>
<td>kakanwâk.</td>
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<td>Cow</td>
<td>gak.</td>
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<td>Curds</td>
<td>niú.</td>
</tr>
<tr>
<td>Crow</td>
<td>kagra.</td>
</tr>
<tr>
<td>Darkness</td>
<td>tramashûng.</td>
</tr>
<tr>
<td>Dish</td>
<td>kurri ; gondali ?</td>
</tr>
<tr>
<td>Dance</td>
<td>nàt.</td>
</tr>
<tr>
<td>Dekchi (kettle)</td>
<td>kawao.</td>
</tr>
<tr>
<td>Door</td>
<td>duör (?)</td>
</tr>
<tr>
<td>Daughter</td>
<td>tshû.</td>
</tr>
<tr>
<td>As an exclamation</td>
<td>tshõnû.</td>
</tr>
<tr>
<td>“Oh little girl”</td>
<td>dada.</td>
</tr>
<tr>
<td>Day</td>
<td>básan ; adoa rátû=night.</td>
</tr>
<tr>
<td>Dog</td>
<td>sheou.</td>
</tr>
<tr>
<td>Eye</td>
<td>étsh.</td>
</tr>
<tr>
<td>Eyebrows</td>
<td>ejganduk.</td>
</tr>
<tr>
<td>Eyelid</td>
<td>étshpëhluk.</td>
</tr>
<tr>
<td>Ear</td>
<td>koron.</td>
</tr>
<tr>
<td>Earth</td>
<td>tshõmm.</td>
</tr>
<tr>
<td>Soil</td>
<td>do. pâo.</td>
</tr>
<tr>
<td>Names for God and portions of the universe</td>
<td></td>
</tr>
<tr>
<td>Khadai, Mahadéo-Indr, Kushumia, Hingão.</td>
<td></td>
</tr>
<tr>
<td>Enemy</td>
<td>dushman.</td>
</tr>
<tr>
<td>Egg</td>
<td>ondrak.</td>
</tr>
<tr>
<td>Evening</td>
<td>trmush.</td>
</tr>
</tbody>
</table>
Finger ...
Father ...
Fire ...
Flame ...
Fish ...
Fly ...
Flower ...
Flour ...
Foot ...
Fort ...
Ford ...
Fruit ...
Friend ...
Forehead ...
Food (bread) ...
Garden ...
Goat She-goat ...
Gold ...
Grass, hay ...
Green grass ...
Gun ...
Hair, curls ...
Hand ...
Head ...
Herald (messenger) ...
Honey ...
Heat ...
Heaven ...
Horse ...
Hut ...
House ...
Heart ...
Husband ...
Iron ...
King ...
Lead ...
Language, speech, word ...
Lake ...
Leaf ...
Leather ...
Leopard ...

... ango.
... wawa.
... angár.
... gulašpl.
... matzi.
... mangajik.
... ghambúri.
... at, ãtt.
... kúrr (dheink=leg); kushurék = knee; broink=thighs.
... kòtt (hénd=temple).
... ãguni, wazái.
... mewá.
... dari (?).
... nila.
... ãu.
... gurzenn.
... bíra.
... pái.
... soa.
... káss, sháshta kháss.
... grilla kháss.
... topék, tópek.
... tshui; tshuri.
... peen ? pilon.
... shish.
... khabårero.
... matsherik.
...нулuk (?).
... dí, asman.
... háshsh.
... tshittak hand (little house).
... ghona hand (great house).
... héra.
... berú.
... tshimir.
... shá, shah, shah gúrok.
... adzis; bullet=bró; wéz=powder.
... mondr.
... sardawai.
... prón.
... gao.
... joao.
Light
(of a candle)...
prali, ḋuss
Lightning... ḡutsh.
Limit... ḡin (prau) ḡedayang=thunder.
Lips... ḡhonda.
Load... ḡuṣṭ.
Man... ḡūshala.
Male... ṭārōsh.
Marriage... ḡa.
Meat... ḡōss.
Milk... ḡirirr.
Medicine, cure...
Mill... ḡeži (?).
Monkey... ḡyjōnter.
Moon... ḡrakro.
Month...
Mother... ḡa
Mountain... ḡon.
Great mountain... ḡona ḡon, ḡano ḡon.
Mouth... ḡušt.
Mist... ḡangōjik.
Musquito... ḡad (bandja=play.)
Musical instrument... ḡshaupami; ḡshanpa=to-day;
Morning... ḡondja=to-morrow.
Model...
Neck...
Name... ḡom (?) ḡom.
Night... ḡatt.
Nose... ḡatshor.
Noise... ḡunk; ḡūk.
Oath...
Oil... ḡhatt; ḡshullo manhandei (!).
Property... ḡtwoe.
Pain... ḡmāl.
Perspiration... ḡipālālā.
Place... ḡūlluk.
Plant... ḡawāta (!).
Price... ḡandālēk.
Price...
Rain... ḡbāshik.
Ring... ḡangūshtr.
Reward, present... ḡaripā.
River... ḡā; ḡbovyūk.
<table>
<thead>
<tr>
<th>Term</th>
<th>Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rope</td>
<td>radjâk.</td>
</tr>
<tr>
<td>Road</td>
<td>ppionn, pøonn.</td>
</tr>
<tr>
<td>Rule, custom</td>
<td>dastûr.</td>
</tr>
<tr>
<td>Salt</td>
<td>lôn.</td>
</tr>
<tr>
<td>Sabre</td>
<td>kangâr.</td>
</tr>
<tr>
<td>Service, work,</td>
<td>krömm.</td>
</tr>
<tr>
<td>Sheep</td>
<td>mësh.</td>
</tr>
<tr>
<td>F.</td>
<td>amea, amrea.</td>
</tr>
<tr>
<td>Saddle</td>
<td>hunn.</td>
</tr>
<tr>
<td>Servant</td>
<td>shâderr.</td>
</tr>
<tr>
<td>Shoe</td>
<td>kalum.</td>
</tr>
<tr>
<td>Saw</td>
<td>gir.</td>
</tr>
<tr>
<td>Silver</td>
<td>rûa</td>
</tr>
<tr>
<td>Spring</td>
<td>bassum.</td>
</tr>
<tr>
<td>Sister</td>
<td>baba.</td>
</tr>
<tr>
<td>Skin</td>
<td>pôi.</td>
</tr>
<tr>
<td>Spring (water)</td>
<td>ûtz.</td>
</tr>
<tr>
<td>Sky</td>
<td>dl.</td>
</tr>
<tr>
<td>Spy</td>
<td>hëriu.</td>
</tr>
<tr>
<td>Stomach</td>
<td>kûtsh.</td>
</tr>
<tr>
<td>Smell</td>
<td>bò.</td>
</tr>
<tr>
<td>Snake</td>
<td>gòkk.</td>
</tr>
<tr>
<td>Snow</td>
<td>kirik.</td>
</tr>
<tr>
<td>Stockings</td>
<td>djerab.</td>
</tr>
<tr>
<td>Son</td>
<td>putr.</td>
</tr>
<tr>
<td>Song</td>
<td>grò, qron.</td>
</tr>
<tr>
<td>Sport</td>
<td>mnrû (?)</td>
</tr>
<tr>
<td>Star</td>
<td>tari.</td>
</tr>
<tr>
<td>Stone</td>
<td>batt.</td>
</tr>
<tr>
<td>Great stone</td>
<td>ghona batt.</td>
</tr>
<tr>
<td>Little stone</td>
<td>to lutek? (tshîtta) batt.</td>
</tr>
<tr>
<td>Sun</td>
<td>suri.</td>
</tr>
<tr>
<td>Silk</td>
<td>sikimm.</td>
</tr>
<tr>
<td>Tax</td>
<td>thangi.</td>
</tr>
<tr>
<td>Temple</td>
<td>hënd (?)</td>
</tr>
<tr>
<td>Thunder</td>
<td>didayâng.</td>
</tr>
<tr>
<td>Tiger</td>
<td>juâu.</td>
</tr>
<tr>
<td>Time</td>
<td>waqt.</td>
</tr>
<tr>
<td>Tobacco</td>
<td>tamakû.</td>
</tr>
<tr>
<td>Tongue</td>
<td>djp.</td>
</tr>
<tr>
<td>Tooth</td>
<td>dandoork.</td>
</tr>
<tr>
<td>Town</td>
<td>Shahar (?)</td>
</tr>
<tr>
<td>Little town, village</td>
<td>grömm.</td>
</tr>
<tr>
<td>Tree</td>
<td>mutt.</td>
</tr>
<tr>
<td>Trial</td>
<td>djöni (?)</td>
</tr>
<tr>
<td>Tribe</td>
<td>zattu (?)</td>
</tr>
</tbody>
</table>
Tribute
Turban
Village
Voice
Water
Wall
Wiue
Winter
Wife
Woman
Wood
Wolf
Wool
" goats
Word
East
West
Right
Left

2.—NUMERALS.

1  ...  ēk.
2  ...  dú.
3  ...  trè.
4  ...  tshâù.
5  ...  pondj.
6  ...  ihé.
7  ...  sâtta.
8  ...  asht.
9  ...  nô.
10  ...  dash.
11  ...  dajéga.
12  ...  daje dúa.
13  ...  tréa.
14  ...  tshâna.
15  ...  pondja.
16  ...  shoa.
17  ...  satta.
18  ...  ashta.
19  ...  noa.
20  ...  bishi.
21  ...  bishije ek.
22  ...  dú.
*30  ...  dash.

*31—bishiye-deje-ega.
32—ditto dua (compare with 11, 12, &c., &c.)
40 ... du bishi.
50 ... du bishi dash.
60 ... trebishi.
70 ... " dash.
80 ... tshau bishi.
90 ... " dash.
100 ... pondj bishi.
200 ... dash "
1,000 ... no term for a thousand.
1,000,000 ... ditto.

(b) Ordinals, etc.
First ... égis (?) shumerau.
Second ... pishtan, égis pishto (the one after the first.)
Third ... motshe or doim pishto = the one after the second; motshuna.
Fourth ... trein pishto = (the one after the third.)
Fifth ... tshounin pishto.
Half ... khónda.

3.—Names relating to time.
Day ... bás.
To-day ... óndja.
Midday ... áduo.
Tomorrow ... ghéri (?) tshópa.
After tomorrow ... tore.
Yesterday ... dosh, dósh, doshtshópa.
The day before yesterday ... wařé-ha.
Week ... sahant; satt basan.
Fortnight ... khonda mastrukh; du sahant.
Month ... mastrukk.
Year ... kau.
Spring ... basun.

There are no names for the days of the week. There are two main divisions of months: the summer and the winter months: "only the great men know their names."

4.—Adjectives.

All ... tshikk.
Broad ... bIRR.
Little ... titshek.
Long, great ... drîga.
Loud (voice) ... hūtala.
Crooked ... korôk.
Clean ... pagizá.
Sideways ... korô-khâ.
Straight ... ūdjak.
Dirty ... nazî.
| Dry    | ... shũshũta.          |
| Deep   | ... gütt.             |
| Wet    | ... grilla.           |
| Far    | ... désha.            |
| Near   | ... tádaka.           |
| Necessary | ... ghattu (?) . |
| Good   | ... prusht.           |
| Great  | ... dríga.            |
| Beautiful | ... shishőyek, also prusht. |
| Bad    | ... khátsha, shala.   |
| Much, very | ... bó.         |
| Hard   | ... phaughña.         |
| Ugly   | ... naźgústi.         |
| Soft   | ... mauntshak.        |
| Poor   | ... gharibléy.        |
| Generous | ... prusht mótiši=good man. |
| Liberal | ... tshškin.          |
| Rich   | ... dahanman.         |
| Heavy  | ... agúroka, ugúrako. |
| Light  | ... tšátk.            |
| Hot    | ... hůluk.            |
| Cold   | ... ĕsh.              |
| Healthy | ... streká (?).      |
| Hungry | ... anóra.            |
| Miserly | ... káske né dálé=he gives to no one. |
| Thirsty | ... daán, dákán (?)  |
| Low    | ... passt.            |
| Large  | ... glužía.           |
| High   | ... hůtála.           |
| Small  | ... shimundyeká, tšhútek. |
| Ill    | ... zabún (?) bey-derkár. |
| New    | ... nora.             |
| Old    | ... ląjna.            |
| True   | ... ūdječ.            |
| False  | ... lewałę.           |
| Quick (make haste) | ... adihái.†  |
| Quick (come quickly) | ... kasháq.   |
| Slow   | ... bríašh.           |
| Raw    | ... dongá.            |
| Ripe   | ... patshilišē.       |
| Rough  | ... ĕrēra.            |
| Smooth | ... láshta.           |
| Round  | ... pindůrī.          |
| Square | ... sháu gróni.       |
| Sweet  | ... máhora.           |

* Udja módr de = speak the truth.
† Adihái pari = be quick.
(17)

Sour
Bitter
Thick
Fat
Thin
[A lean man]

... tshúkra.
... tshíshtak.
... bá túla.
... túla.
... palítshok
... phaugína.

(b). **Names of Colours.**

Red
Yellow
Blue
Green
Black
White
Pink
Many coloured

... latshéa.
... badù.
... nila.
... harflèk.
... krítña
... gorã.
... zámútsh.
... tshítkmishãri.

5.—**PREPOSITIONS, &c.**

Above
Beneath
Between
Before
In former times
Behind
In future times
Within (come)
Without (go)
Here (come)
There
Where
Now
When
Who
What
Which
This
That
Why
How
How many
Yes

... hutale; hallia.
... hemmen,
... mósthe.
... rû
... jót; tshíra.
... pishto.
... sumtêrr.
... udríman (1) = come inside.
... binàk (pári) = go outside.
... ayã (i) = come here.
... prahàkk.
... kawã (parào) = where did you go?
... slûndje (1), this time = shondje adoã.
... kái (ómi) = when did you buy it?
... kûrò (tú) = who are you?
... kìe.
... èkã kura, = which is it?
... èkã yáso.
... èkã tráso.
... ka [parizdâi] = why do you go?
... khèntì.
... komón (1).
... *

* There appears to be no word for "yes"; at any rate, I could not get any thing more satisfactory than the following:

Q.—*Awá dahi?* Have you eaten bread?

A.—*Awã dahiem.* I have eaten bread.
6.—PRONOUNS.

I
Of me
To me
By me
From me
Me

... a.
... mái.
... móteshe.
... mái táda.
... mái pl.
... mái.

We
Of us
To us
By us
From us
Thou
Of thee
By thee
From thee

... a²i (atshikk=we all ?)
... hómo.
... hóma.
... homo-táda.
... hómo-pl.
... hómo (djugai=see).
... tu kushalatai.
... tái.
... tái táda.
... tái pl.

You
Of you
To you
By you
From you

... abstshikk.
... mímé.
... mimi.
... mimi-táda.
... mimi-pl.

He
Of him

... ásá.
... ásá.
To him ... ásá.
By him ... ásá-táda.
From him ... ásá-pl.
They ... shéli.
Of them ... isi.
To them ... ásí=shási.
By them ... shási-tada.
From them ... shási-pl.
She ... ása.
Of her ... ása.
To her ... ása.
By her ... ásá-tada.
From her ... ásá-pl.
They f. ... like the masculine.

7.—The Verb.

(a) Imperatives.

Bring ... óni.
See ... djagái.
Go ... pré, pári.
Give ... dé.
Sit ... nisí.
Be silent ... húk mú káre=make no noise.
Hear ... sangás; krong kares=give your ear.
Eat ... jù.
Take away ... hári.
Cut ... tshíni, tshínni.
Come ... l.
Drink ... pl.
Stop ... mó père=do not go.
Do ... káre, kári.
Ask ... putshá (?), putshi.
Look ... djagái.
Play (the dól) ... wadj bandjai.
Run ... kasháp parí=go quickly.
Laugh ... kátras, krátas.
Light ... uprái.
Weep ... tríoy.
Dance ... nát kari.
Sigh ... púshi.
Speak, read ... monnde (monn de?)
Beat ... láy.
Bind ... bóní, bhóní
Kill (strike dead=hróy istó) ... hróy.
(20)

Open
Stamp
Sing
Sleep
Shut
Get up
Fall
Lift
Wake
Weigh
Write
Understand
Unfasten
Awake
"Die"
Lock
Unlock
Want
Raise
Catch hold
Sell
Let go
Tear, break
Sew
Throw away
Boil
Roast
Do not forget
Blow
Call
Cook
Count

... umrái.
... pogroñ dè.
... grón dié, grón dé.
... prasúy.
... kári.
... úshi.
... shirúus.
... uprái.
... úshi.
... terázu toli.
... niwéji, niwéje.
... djeóni
... ukashi.
{ úshi.
{ sprophétum.
... nasí.
... durr kári, nal kári.
... nal umrai.
... gáti (?).
... uprái
... grii, (hás hrii.=catch hold of
... brinn kíras.
... lasái.
... tshíni.
... si.
... histi.
... halái, wisho dé.
... sù de.
... mò práshmos.
... phushe.
... tshín.
... au kare,
... ijmáray.

(b.) Infinitives and Imperatives.

To ask
" buy
" sell
" run
" sew
" be silent

Imp.
Imp.
Imp.
Imp.
Imp.
Imp.

... putshi.
... putshi.
... qre (?) 
... dedjén qréas.
... brínkrék.
... brínkrès, brinn kíras,
... adhéh.
... adhiái.
... sisík (tshén
... si.
... hunk né kárik.
(21)

Imp. ... hunk né kári.
To sleep ... prasúík.

Imp. ... prasúí.
" strike ... gundi grí láik.

Imp. ... gundi grí lái.
" bring ... ónik.

Imp. ... óní.
" take away ... hárik.

Imp. ... hári.
" tear ... udhálík.

Imp. ... udhálí.
" give ... dék.

Imp. ... dé.
" tell ... móndek.

Imp. ... mónde.
" test ... djagawále.

" read. ... mondé = speak.

(c.) Conjugations.

---

PRESENT.
I am ... a him.
Thou art ... tù hà. *
He is ... assa hà. †
She is ... do.
We are ... abi hik.
You are ... tù tshikk hiss. = you all are.
They are, m. and f. ... ?

There is no special form for the Feminine in the Kalásha language.

IMPERFECT.
I was ... ásis (the personal pronouns are generally omitted.)
Thou wast ... ási.
He was ... áso.
She was ... do.
We were ... ásimí.
You were ... ásíli.
They were, m. and f. ... ásini.

FUTURE. ... (probably the present ?)

---

* Is he = c ? asan ? is there ? (at end of sentence). If thou art = tuas asas (vide Dialogue).
† "Shiu" is also used for "is" (vide Dialogue.)
TO BRING ... ONIK.

Bring thou
Present.
I bring  ... a onim.
Thou bringest ... tu óni
He brings ... asso óneu.
We bring ... abi ónik.
You bring ... tus tshikk óna
They bring ... eledrús onea.

Imperfect.
I brought  ... a ónis.
Thou broughtest ... tu óni.
He or she brought ... asso óneu.
We brought ... abi ónim.
You brought ... tus tshikk ónil.
They brought ... eledrús ónini.

Pluperfect.
I had brought  ... a ónim día. (I was bringing?)

The “onim” alone is inflected as in the present. The “day” is not changed.

Future.—The present is used for the future.

Imperative.

Bring thou  ... óni.
Bring you  ... óno.

Potential
I will be able to bring  ... a bhàm ónik.

Prohibitive.

Bring not  ... mó óni.

Impotential Present.
I am not able to bring  ... a né bhàm ónik.
Thou art not able to bring ... tu né bhàs ónik.
He is  ... asse né bhá ónik.
We are  ... abi né bháik ónik.
You  ... tus tshikk ne bháá ónik.
They  ... eledrús ne bháiten ónik.

Impotential Imperfect.
I was not able to bring  ... a né bháis ónik, &c.
I will not bring  ... a né onim.
TO GIVE ... DEK.

Give thou ... dè.
" ye ... déo ?

PRESENT AND FUTURE.
I give ... a dèm.
Thou give ... tu dè.
He " ... asse dali.
We " ... abi* det.
You " ... tussi tshikk dè
They " ... eledrus tshikk dányi.

IMPERFECT.
I gave, &c., &c. ... a pajómis, tu prá, asse práu, abi prómmi, tussi tshikk práli, eledrús tshikk prommi.

Give thou ... dè.
Do not give ... mò dé
Give ye ... déo ?
I will give ... (like the present.)
I will be able to give ... a bhâm dèk (vide this form under “to bring.”)
I am about to give ... a dèm dáy, &c., (or “I have given.”?)
I had given ... a pajómis dáy, &c.

TO COME ... IK.

PRESENT AND FUTURE.
I come ... a im.
Thou " ... tu là
He " ... asse fu.
We " ... abi ik.
You " ... tu tshikk élù.
They " ... eledrús in.

IMPERFECT.
I came ... a á.
Thou " ... tú i (á ?)
He " ... asse áu.
We " ... abi ômì.
You " ... tu tshikk áli.
They " ... eledrús (drùs?) ón.
I am about to come ... a im dáy=I was coming.
I had come ... a á dáy, &c.

* "Abi" seems doubtful. My informant said “abi dek=we give” and also “abi det=you give.”
( 24 )

I will be able to come  ... a bhåm ik, &c.
Come  ... f.
Come not  ... mò è.

TO SEE ... DJAGAIK.

See thou  ... djagái.

PRESENT AND FUTURE.

I see  ... a djagèm.
Thou see  ... tu djagái.
He  "  ... asse djagái, (or djagaldy?)
We  "  ... abi djagèk.
You  "  ... tu tshikk djagái.
They  "  ... eledrús djagán.

IMPERFECT.

I saw  ... a djagèsa.
Thou saw  ... tu djagail.
He  "  ... asse djagalday.
We  "  ... abi djagémi.
You  "  ... tu tshikk djageli (tuesta djagai.)
They  "  ... eledrús djagán.

TO DRINK ... PIK.

Drink thou  ... pl.
Do not drink  ... mò pl.
I DRINK  ... plm.
thou  "  ... pl.
He  "  ... plu.
We  "  ... plk.
You  "  ... pll.
They  "  ... pin.

I DRANK  ... áwis. ?
Thou  "  ... áwi.
He  "  ... áwia.
We  "  ... áwimi.
You  "  ... awì.
They  "  ... aun.

TO SPEAK ... MON DEK.

Speak thou  ... mòn dé.
I speak  ... a mòn dem, &c., &c., is conjugated like "a dem," vide "dèk"
TO GO ... PARIK.

Go thou ... pári.
I go or will go ... a parim.
Thou " ... tu pári.
He " ... asse páreu.
We " ... abl parik.
You " ... tuaste pári.
They " ... eledrús parôn (will you go? = tu pariss?)

I went " ... a pará.
Thou " ... tu pará.
He " ... asse parán (also "se paráu.")
We " ... abí parómi.
You " ... tuaste paráli.
They " ... eledrús parôn.

TO SIT ... NISIK.

Sit thou ... nisla.
I sit ... a nisim.
I sat ... a nisá.
I will sit ... like the present.

TO HEAR ... KRON KARIK lit. = to do ears.

Hear thou ... krón kári.
Do not hear ... krón mò kári.

Present or Future.
I hear ... a sangáam, or krón kárem.

Conjugate each as follows:

I hear ... a krón kárem or sangáam.
Thou " ... tu " káre or sangáas.
He " ... ro " káreu or sangáu.
We " ... abí " kárek or sangaa.
You " ... tuaste " kára or sangá.
They " ... eledrús, " káren or sangáan.

Imperfect.
I heard ... a sangáyes.
Thou " ... the sangáyes.
He " ... se sangáu.
We " ... abí sangáimi.
You " ... tuaste sangáili.
They " ... eledrüs sangáini.
TO STAND ... TSHISHTIK.

Stand thou ... tshishti.
I stand ... a tshishtim.
 ... tu tshishti.
 ... se tshishteu.
 ... abi tshishtik.
 ... tuaste tshishti (tshishta ?)
 ... eledrús tshishten.

I stood ... a atshishtis.
 ... tu atshishti.
 ... se atshishto, atshishteu.
 ... abi atshishtimi.
 ... tuaste atshishti.
 ... eledrús atshishtani.

"Note: compare the present or future " tshishtim " with " onim " except second personal plural.
The imperfect "atshishtis" is like "onis" except 3rd person singular "atshishto"; 2nd person plural "atshishti" and 3rd person plural "atshistani."

TO EAT ... JUK.

Eat thou ... jù.
I eat ... a jùm.
 ... tu jù.
 ... se jús.
 ... abi juk.
 ... tuaste jùa.
 ... eledrús jùn.

I ate ... a ashis.
 ... tu ashi.
 ... se ashu.
 ... abi ashimi.
 ... tus tshikk ashili.
 ... eledrus ashin.

8.—DECLENSIONS.

A K IN G.
 ... shá
With a king ... shá-som
Of a king ... sháas.
To a king ... shaas.
A king ... shá.
From a king ... sháas-pi.
KINGS ... like the singular
A H A N D ... hást ; bazá.
With a hand ... hást-grí.
Of a ... hástani.
To a hand... hastonà mútsha.
A hand... bazà.
In a hand... bazonà
HANDS... like the singular
GOLD... súnra.
With gold... sunra som
By gold... sunra gri.
PRINCE... sháas putr.
PRINCESS... sháas tshû.
QUEEN... sháas djás.
A MAN... mötsh.
With a man... motshe somma.
Of a... motshe.
To a... motshes.
From a... motshes-pi.
In man... motshes udriman.
A WOMAN... strija.
With a woman... strija somm.
Of a... strijás.
To a... "
A SON... putr.
With a son... putr somm.
Of a son... putras*
A BOY... tzátak sudá
Of a boy... " sudáas
(notice that the adjective does not change.)
A DAUGHTER... tshû.
Of a... tshúlos
To a... tshûas.
A STONE... bätt.
Of... bättan or bätt gri.
FLOWER... pûsh.
Flowery... pushikani as shulâani=wooden
from shûla=wood. However "ug"=water has a genitive
"ugâni."

* The son of the father=pûtras dadas.
The father of the son=dadas pûtras.
Notice that both nouns are in the oblique case.
9.—Dialogues.

**English.**  
I want to learn your language ... Tāy mondr a gātim dāy.  
Thy speech I (to) learn have.

If you are ill, I will give you medicine, ... Tā zabūn ti asas tāy vēzē kārem.  
Thou ill if art thy cure I will do.

Get all the things ready ... Tshikk māl eg awata krodī.  
All property one place get (?)

Are you ready to go? ... Tā parīs, ā né?  
Thou wilt go? or not.

Put your clothes on ... Tshēu sambies.  
Clothes put on.

I want to learn Kalāsha ... Māy Kalāsha mondr ājanāy.  
To me Kalāsha speech to know (?)

You are my friend ... Tā máy dāri.  
Thou my friend.

Wherever you meet an enemy kill him ... Dushmaṇ kawāgalle pāshīk, krōy.  
Enemy wherever to meet kill.

Get up, the daylight has appeared ... Ushti, lūjāu.  
Get up, the daylight has appeared (it has become light).

A very pretty woman ... bō prusht mūrdye.  
Very good woman.

It is not proper to say such words ... Shāla mondr né dēk oshā.  
Bad words not to give proper.

You ought to go to-day ... Tāy ānḍja parīk, prusht.  
To thee to-day to go, [is] good.

Get the gun ready ... Tupēk udjāi.  
Gun prepare.

Sing, dance ... Qōn dējē, nāt kāre.  
Song give, dance make?

What is your name? ... tāy nōmm kā?  
Thy name what (?)

Whence do you come? ... tū kawelo à?  
When do go?

Why did you come? ... tū kawėy parizde?  
Why did you come?

What do you want? ... tū kā gate?  
What do you want?

I am very hungry ... a bō anōra.  
I am very hungry

Are you thirsty? ... tū dáhān hāwe.  
Are you thirsty?

Prepare food ... ūkārī.  
Prepare food

Is your home near? ... tēy dēsh tādaka shīu?  
Is your home near?

Is the road far? ... pōnn dēshū?  
Is the road far?
Yes, it is far
No, it is near
Bring me to eat and drink
Bring water
Sit here
Light the wood
Light the candle (?)
Blow out
Stand there
Come quickly
Go slowly
Put the saddle on the horse
Tie the cow to the tree

How many sheep and goats have you?
I want nothing
Is he your brother?
This load is not heavy; lift it
Take care
Is the road good or bad?
Is the mountain high?
Is there a bridge over the river?
Bring ropes quickly
Bring Butter, Milk, Cheese Curds, meat, wine
Grass, flour, fire Fruit Smoke tobacco
Is there much sport about here?
If you will do great service, I will give you many presents

I am very hot
I am very cold; put clothes over me, may tramona karu day; tshéo dé.
Are you well?
It will rain to-day?
It is very dark, where am I to go?
Call the dog
Call the Servant
May God keep you well
Good bye

[Kalasha salutation]
[Bâshgeli salutation]
Go quickly ... adihai pári.
Tell the truth ... udjek mondr dé.
Give me water that I may drink ... ug dé, pim.
Come inside ... udríman í.
Go outside ... binák pári.
Come here ... ayà í.
Where did you go? ... kawáí paráo?
Come now ... shóulje í.
This time, (day;)
When did you buy it?* ... shendje ádoo.
Who are you? ... káro tá?
Which [is it ?] ... íe kura?
Have you eaten bread ... awá áshis?
Eat bread ... awá jù.
I am ill to-day ... á óndja bey-derkár.
My name is Malik ... mái nom Malik.
Give it to me ... móshes dé.
Sit near me ... mái-tada nisi.
Take it from me ... mái-piligésas.
Kill me ... mái hróy.
Where is your country? ... mími děsh kawáshen?
Shut the door ... duór kári.
To run in the heat is bad ... húlok udhéh purí (?) na.
The son of the father ... pútras dádas.
The father of the son ... dadas pútras.
Throw (with) the stone ... bát-tгрí thè.
Wooden; of wood ... shula-грí; shulaani.
Made of wood ... kaistííu.
The smell of the water is bad =
watery smell is bad ... ugáni bó gònd.

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10.—Kalasha Proper Names.

Names of Men. Names of Women.

Malik ... Danúlí.
Babháŋg ... Ramagúllí.
Kamálí ... Máikétshí.
Shatóng ... Tramkétí.
Batshú ... Tehitréshí.
Sharíki ... Masár.
Tamashawék ... Latsháí.

* Note.—The basis (pecunia) for Kalásha reckoning appears to be "ek paye." 
"pái" (paísa?) = one goat. Buy=gréás, Price=gré? (vide Vocabulary).
Names of Men.
Zinatshâ...Darimiki.
Sumâl...Nangî.
Bèkk...Misêli.
Gasharâ...Gulifâ.
Këlli...Namakinâ.
Mirak...Wàssî.
Tash...Porishî.
Tumr...Nûr bigim.
Djoân Sha...Sonêtshî.
Unân Bèkk...Kambruetshî.
Tôr...Darboli.
Mâra...Sonêkî.
Alyâss...Waz bray.
Djanekwâr...Maûkî.
Mûrza Bèkk...Durdanâ.
Dadûk = uncle...Badarâk. }
\} names of celebrated 
\} beauties.
\} Yamni.
\} Donashî.
\} Gumî Mastural.
\} Badulkâlî.

Names of Castes.
Torikdâri...2 high castes.
Butîdâri...\}
Shalêkdâri...lower castes; the last
Bumburnâl...seems a high caste.
Rajawârî...\}

Names of Villages.
Mumurêt...Villages whose inhabi-
Rongmû...tants are allowed to
Birîû...intermarry.

11.—A PRAYER OF THE BASHGELI KAFIRS.
(In the Kalâsha dialect)

(may serve as an exercise for translation).

The ideas and many of the words in this prayer were apparently
acquired by my two Kafirs on their way through Kashmir.

Khudâ, tandrusti dé
Prushkârî, rozi dé.
Abatî kari.
Dewalatman.
Tu ghôna asas.
Tshik intara.
Tshik tu fáidá káy asas.
Sat asmán tl.
Strá surí mastruk mótshe dé.

12.—Appendix to Vocabulary.

Add to Verbs.

Present and Future.

To do ... Karik.

I do ... kárem.
... káre.
... káreu.
... károck.
... kára.
... káren.

Do ... kare, thí.
Do ear, = hear ... kroń káres.
Do not do ... mú kári.

Add to Imperatives and Infinitives.

Put (in a place) ... kroái.
Put on (clothes) ... sambés.
To meet ... pásdík.
It is proper ... ósha.
Prepare ... udjái.
Light (the fire) ... badzáí.
... (the candle) ... upuwáý (vide Dialogues)
Blow out ... phaláý.
Lift (a load) ... upráí
Smoke (tobacco) ... kasháí
To fall (rain) ... diýálík.
Call (the dog) ... khundiyái.
Call (the servant) ... tshéyn, tshin.

Miscellaneous words.

Wherever ... káwágalé.
From ... pi (vide declensions.)
Or ... á (for use vide Dialogues.)
With ... gri (vide declensions.)
If ... tí (do, do.)
What ... kíá ?
Who ... kuro ?
Whence ... kawelo ?
Where to ... kenti.
When ... káwey, káí.
Where ... kawái ? Kawáshen.
<table>
<thead>
<tr>
<th>Why</th>
<th>... kône.</th>
</tr>
</thead>
<tbody>
<tr>
<td>How many</td>
<td>... kimôn (?)</td>
</tr>
<tr>
<td>Nothing</td>
<td>... hîshki</td>
</tr>
<tr>
<td>Here {</td>
<td>... ânde alâi.</td>
</tr>
<tr>
<td>There }</td>
<td>... nè.</td>
</tr>
<tr>
<td>Not</td>
<td>... sùö</td>
</tr>
<tr>
<td>Over</td>
<td>... aya dyagauna (?)</td>
</tr>
<tr>
<td>Hereabouts</td>
<td>... adîhai (?) ayà.</td>
</tr>
<tr>
<td>Inside</td>
<td>... udrîman.</td>
</tr>
<tr>
<td>Outside</td>
<td>... binâk.</td>
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<tr>
<td>Now</td>
<td>... shûndje.</td>
</tr>
<tr>
<td>Yes</td>
<td>... háu (?)</td>
</tr>
</tbody>
</table>
SKETCH OF KALASHA GRAMMAR.

1.—Mode of Spelling.

The vowels are pronounced as in German or Italian, viz., “a” as in father; “ö” as in ever; “i” as in bit; “o” as in bonus; “u” as in put; “au” as “ou” in mouse; “ei” or “ey” is pronounced diacritically or each vowel separately; “ai” as “i” in light. When a vowel has no accent over it, it is supposed to be short; when it has a circumflex over it, it is long. The accent marks the syllable in which the sound is raised and is like the French “accent aigu,” the accent gives a sharp and clipping intonation to the syllable over which it is put, not unlike the “accenct grave” in French. It will be perceived that the accent is restored to its proper use, that of marking the intonation and that it is not used, as in the Hunterian system, to denote the nature or length of the sound. The Hunterian system is inapplicable to the transliteration of languages newly committed to writing, as it tends to confound true accentuation with the nature of the sound. Its imitators are also apt to put “a” where an “e” (pronounced as above) should be put, and even to put “a” for “u” as, for instance, “Kabal” for “Kabul” and “Massalman” for “Mussulman.” English travellers should either write down the sound as in common English words or else as in German.

“Kh” is pronounced diacritically; “tsh” as “ch” in “church.” Where a word is spelt in two different ways in the vocabulary, it is because the two Kafirs, from whose utterances it has been compiled, pronounced it differently. “dj” is “j” as in “jelly;” “j” as “j” in French “joux.”

2.—Mode of Eliciting Words or Grammatical Forms from the Two Kafirs Placed at My Disposal by His Highness the Maharaja of Kashmir at the Instance of the Panjab Government.

I had not the same opportunities for checking the correctness of what I heard, or thought I heard, from the two Bashgeli Kafirs, which I enjoyed in compiling my vocabularies, songs and legends of the Dardu languages, as they were not long enough in my service, the heat of the Panjab compelling them to return to their, probably temporary, home in Kashmir; but the process which may be useful to other travellers, provided they are patient and sympathetic in their intercourse with the natives, is sufficiently indicated in my introduction to Dardistan, from which I quote the following:—

“Those who know how difficult it is to elicit grammatical forms from savages, or even from the half-educated in a civilized or semi-civi-
lized community, will be able to form a conception of the almost insuperable difficulties in my way.

"It was easy enough to point to objects in order to learn their names and to find expressions for the simplest bodily wants that could be indicated by gestures; it was more difficult to discover the imperative form in the commands given by my followers, on understanding my wants, and to trace an affirmative or the present or future indicative in the replies; it required the closest attention to follow the same sound in any discussion that might have ensued in consequence....Often, subsequently, when almost sure of a form, have I discovered that the person addressed did not understand my question or had made use in reply of an idiom or an evasion. However, by asking the same question from several people, by making them ask each other, and by carefully noting their replies, I gradually reached that approximative certainty which alone is attainable in so complicated a matter."

3.—The Definite or Indefinite Article in Kalasha.

There appears to be none in that language.

4.—The Declension of the Noun.

Most nouns appear to end in a consonant. There does not apparently exist a different termination or affix for the plural in Kalasha, which is the least inflectional of the Dardu group of languages to which it belongs. The accusative is apparently identical with the nominative. The genitive or rather the oblique form, is formed by the addition of "as," more rarely "es" and "is" to the nominative, viz: shās=a king; shās=a of a king; putra=a son; putras=of a son (vide declension) mots=of a man, motsches=of a man; ek=one; egis=of one; first. Examples of use: the son of a king=shās putra; the daughter of a king=shās tshu. The same form for the genitive (if that term be applicable to it) is used for the feminine noun; viz., strija=a wife; strijas=of a wife. "Tshu" a daughter appears also to have a genitive "tshūlos," as well as "tshūas." "Hast," a hand, has genitive "hastani," "ug,"=water has "ugani" the fact being that the genitive termination is really adjectival and that the "son of a king" is equivalent "to the royal son;"* at any rate. "shulā"="wood" forms its adjective by the addition of "ani" viz., shulāni=wooden; push=a flower has "pushakāni," flowery. The Kalāsha idiom appears to require that, in instances like the above, both the nouns be inflected or put into the oblique case, viz., instead of saying "putra dadas"=the son of the father or "dadas putra" the Kalāshas say "putras dadas"=the son of the father, and "dadas putras"

* As a matter of fact "shās putra" is stereotyped into Prince.
    shās tshu "" Princess.
    and shās djas "" Queen.
"the father of the son" (the word which, according to us, ought to be
inflected, being put first).

The Dative has the same inflexion as the Genitive except in "hast"=
hand, whose dative appears to be expressed by the addition of "onâ,"
hastonâ (vide declensions).

The ablative "from" is expressed by the affix pi to the oblique form
which may be compared with the old Hindi अ which also signifies
from—

Example: शां = a king or kings.
शां-somm = with a king or kings.
शास = of a king
शास = to a king
शां = a king
शास-пि = from a king

There need be no great difficulty apparently in distinguishing the
singular from the plural or the genitive from the dative. When the
existence of more than one king is insisted on, there are the numerals
or "बो"=many, to fall back upon, whilst the singular would serve for
kings spoken of collectively. When two nouns come together, the first
noun in the oblique case is genitive, whilst if a verb and noun come
together and the noun is in the oblique case, the noun is generally in
the dative.

The adjectival terminations are apparently "अनि" sometimes for
euphony ऑकानि as; उग = water, उगानि = watery; उष = flower=push-
िकानि = flowery=or merely "अनि" as अट्ट = stone; बाट्ट = of stone;
stoney; घोर or घोष्ट = after; घोस्ति = the one who is after =
the second म or "आं" as "मैस्थ" = motshuna=third or "इं" as
त्रैन=third, from, त्रेय=three.

5.—The Numerals.

The numerals are almost identical with those of the Prakrit
idioms of India. Like the Dardu numerals, those of Kalasha and of
other Kafir dialects are made up by multiplication and addition.
The Kalasha numerals are inflected (if that term may be used) in all
instances where "ten" is added, but not where they are multiplied, viz.:

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<tbody>
<tr>
<td>1</td>
<td>एक-</td>
<td>दस-</td>
</tr>
<tr>
<td>2</td>
<td>दु-</td>
<td>द्वादश-</td>
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</tbody>
</table>

* In these two forms the original (palatal) "ी" is dropped (being first changed in
"ि") and the encliticum "ि" affixed; "ि" is probably the Sanskrit इ and, still to be
met with in the old Hindi. The numerals from 13 to 19 are much mutilated, the
final "ि" only expressing the number 10, viz: त्रिप = 3; त्रेप = 13. The "दि"=ten, has
lost the initial "ि" and the final "ि" was changed to ह (as Sindhi dahi) and then
dropped altogether. Nineteen, is quite a new form leaving the trace both of Sans-
krit and Prakrit, (Dr. Trumpp.) These remarks are very valuable, but, as regards the
elision of "ि", the fact is that thirteen is not "त्रेप", but "द्वादशि".—G. W. L.
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<th>19</th>
<th>20</th>
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<tbody>
<tr>
<td></td>
<td>trè</td>
<td>tsháu</td>
<td>pondj</td>
<td>shó</td>
<td>satt</td>
<td>asht</td>
<td>nó</td>
<td>dash</td>
<td></td>
<td></td>
<td>daje trea.</td>
<td>tshana.</td>
<td>pondja.</td>
<td>shóa.</td>
<td>satta.</td>
<td>ashta.</td>
<td>nóa.</td>
<td>bishi.</td>
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<tr>
<td></td>
<td>bishije-ek</td>
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<td></td>
<td></td>
<td>bishije-daje-ega.</td>
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<tr>
<td></td>
<td>40</td>
<td>dubishi=two twenties.</td>
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<td>50</td>
<td>dubishi dash=two twenties and ten.</td>
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<tr>
<td></td>
<td>60</td>
<td>tre bishi=three twenties.</td>
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<td></td>
<td>70</td>
<td>tre bishi dash=three twenties and ten.</td>
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<td></td>
<td>80</td>
<td>tshau bishi=four twenties (compare the French quatre-vingt for 80 and quatre-vingt-dix for 90).</td>
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<td></td>
<td>90</td>
<td>tshau bishi dash=four twenties and ten.</td>
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<tr>
<td></td>
<td>100</td>
<td>pondj bishi=five twenties.</td>
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<tr>
<td></td>
<td>200</td>
<td>dash bishi=ten twenties, &amp;c., &amp;c.</td>
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</tbody>
</table>

As from 1 to 9 without change after “bishije.”

(b)—Ordinals.

In the ORDINALS there appears to be a tendency to use the ordinal preceding the one that is required, with the addition of “pishto”=after; thus: First=égis; second=égis pishto=after the first. Third=doim pishto=the one after the second; fourth=trein pishto; fifth=tshouin pishto=the one after the fourth. Why “doim” should not be commonly used for second; trein for third; tshouin for fourth, I have not been able to ascertain, but as according to the genius of the language, the ordinal is probably the genitive of the cardinal, viz.=ek=one; egis=of one=first, and the genitive really an adjectival form, also found in adding “ani” to the substantive, the rule requires the relative to be put in the oblique case (vide pútras dadas=the son of the father), and in order to do this, “pishto”=after, is usually put after the ordinal preceding the one that is required, whilst “the second” is really the “pishtan”=or the one who comes after. We also have “motshe” and “motshuna” for third. The “im” in “Doim” does not appear to be a Kalásha termination, but may be a mistake for “doin,” in which case it would be the adjectival ending “in” or ina (?) and correspond with trein=third and tshouin=fourth. The following comparison will show the different ways in which ordinals seem to be expressed:

First=égis (from ek=one) (also shumerau ?)=of the one?
Second = pishtan = the (one who comes) after (from pishto = after).
   doim = the second from du = two or duin ?
   égis pishto = the one after the first.

Third = motshe.
   motshuna.
   doim pishto = the one after the second.
   trein = third.

Fourth = tsouin = fourth.
   trein pishto = the one after the third (this seems to be the usual form).

Fifth = tsouin pishto = the one after the fourth.

I quite agree with Dr. Bellew’s remark in his Lecture on the 27th ultimo that it is difficult for these races to realize numbers above ten, but as has been seen the Kafirs go much beyond that number by multiplication and addition to the number “twenty.”

The Indian vernaculars offer no analogy to this, but we know from other sources, that the Sanskrit palatal “sh” is changed to “k” and “g”; for instance the Sanskrit shan, dog, becomes in Greek and khan the very numeral, aspandhi, twenty, has been changed to viginti in Latin. There can therefore be hardly any doubt about the correctness of the form “biga” (in Gilgit). Most curious it is, that the other tenths are made up by multiplication and addition, and that the original Sanskrit Prakrit numerals are dropped altogether. The very same phenomenon we meet with in the language of the Siah Posh Kafirs in the Hindu Kush, who are likewise sprung from the great Arian stock. We find thus bigadai, twenty
   and ten = thirty; du bi ( = du bhia) twice twenty = forty; du bioga-dai twice twenty and ten = fifty; tshe bi three times twenty = sixty; tshe-
   bioga-dai =three times twenty and ten = seventy; tshar bi = four times twenty = eighty; tshar bioga dai, four times twenty and ten = ninety. We
do not know how to explain this fact; for there can be no doubt that the
Dardu races had originally the Sanskrit-Prakrit numerals. Why did they drop them? We can hardly fancy that they dropped them for convenience sake, for it is far more troublesome to make up for original numerals, by multiplication and addition, than to express them by one
noun. But not only among the Dardu races and their brethren, the
Kafirs in the Hindu Kush, we meet with this strange fact; the same
phenomenon may also be observed in the decomposition of the Latin
into the Galigo-French (not in Italian or Spanish) as quatre-vingt = four
times twenty = eighty; quatre-vingt dix = four times twenty and ten =
ninety. We see thus, that when an old language is once giving way and
going to pieces (which is generally the case amongst great commotions
or in times of great ignorance), essential parts of it may be lost which
can no more be recovered.” — Dr. Trumpp in the “Calcutta Review,”
April 1872.
6.—The Pronouns.

(a).—The Pronouns of the 1st person.

Singular—
I = a.
Of me = máy (also "my" "mine").
To me = móishes (compare the oblique terminations of the
noun.)
By me = mái-táda.
From me = mái-pl.
Me = mái.

Plural—
We = abl (or a tshikh = I all = we all ?)
Of us = homó*
To us = hóma*.
By us = homó-táda.
From us = homó-pl.

* It will be noticed that the terminations of the genitive and the dative plural of the
Pronoun do not correspond with those usual to the noun singular, which alone I could
ascertain. It is not improbable that these endings may help us to discover a plural form
to the noun, either still existing or lost. The difficulty felt by Dr. Trumpp as regards the
"p." of the ablative is unintelligible to me, especially as he had so ably explained it in
connexion with the noun. As, however, his review of the pronoun is extremely suggestive
I quote it here. "In the Kālaša dialect we find ā f., an abbreviation from aw or from the
Prakrit अभिद्र. In the genitive singular we meet the form "mái" which serves at the
same time as formative for the other cases, the dative excepted. This "mái" corresponds
to the Sanskrit accusative singular, मा. In the dative we meet with the form "móishes;"
Hindi, सूक्र Prakrit, मही which has been dropped in the other Dard dialects. The
instrumental singular is "mái tāda," by me; and the ablative mái pl; the origin or deriva-
tion of both those postpositions is unknown to us.† The nominative plural is abí, we; very
likely derived from the Prakrit अभिन, by changing m to v = b, and dropping w; same = abó or
abó and thence abí. In the formative plural, we find again hómó (= ham, a being changed
to o). The dative plural is stated to be hóma, which must be left doubtful, as we cannot
sufficiently elicit, from the few examples given, the formation of the dative in Kālaša.

† Pl might be compared with the old Hindái धी which signifies not only "upon =
but also from. So says, for instance, Nām Dēv धी धी ढाँचा न्द्रोद = from m: no an-
swer is made.
(40)

(b).—The second persons of the Pronoun.

Singular—
Thou=hómo t̄u.
Of thee=tāi=thy, thine.
To " =tāí.
By " =tāi-tāda.
From thee=tāi-pī.

Plural—
You=abs tshikk=you all (vide “a tshikk” = we all).
Of you=mīmi.
To " =mīmi.
By " =mīmi-tāda.
From you=mīmi-pī.

Compare “abs” with “bisa” for “we” in Arnyiá, the language of Chitrál.

The curious form “abs” is compared by Dr. Trump with “Sindhi tavhēn and tahēn, also the form avhēn, which apparently goes back to the pronominal base avs (vas) with euphonic initial a=avhēn. Quite in the same way the Kalāsha “abs” is formed In the formative plural we meet with mīmi. The only apparent explanation is that the initial “m” is a change for v, so that mīmi would stand for vīmi. This brings us to forms like the Greek ὑμεῖς, ὑμί (Ionian), which are derived from the Sanskrit base यम (yam).” I think that “abs” is a misprint for “abi,” but I have not my original notes with me here in order to check this word. There is no doubt that “abi” too is doubtful, for my informant said “abi dēk=we give” and “abi dēt=you give” instead of “abi dēt” and “tus-i tshikk de” of the paradigm. It therefore seems possible that abi tshikk and elesi may be merely words denoting number, as “tshikk” = all certainly does.

(c).—The Demonstrative Pronouns.

Kalāsha seems to have no personal pronoun for the third person, as little as the Sanskrit-Prakrit and the modern idioms derived from them; the demonstrative pronoun is used instead.

Singular—
aabs=he, this.
āabs=of him.
āān-tāda=by him, near him.
āabs-pī=from him.

Plural—
sheli=they.
śi=of them.
ābi
śāsi =to them.
shāśi-tada=by them.
shāśi-pl=from them (for the feminine vide Vocabulary.)

On this Dr. Trumpp remarks:—

"In the Kālāsha dialect the base "āsā" is given, which remains as it seems, unchanged in the genitive singular and in the formative. The nominative plural shēli (com) looks very curious. In the plural genitive we find is, and in the formative ā-i=shāsi. Asā we would identify with the Sanskrit demonstrative pronoun tāḥ=that, though the plural shēli remains for the present a riddle, which we have no means to solve."

7.—THE VERB.

The verb, as indeed the Kālāsha language generally, offers more striking resemblances with Gilgit, the most developed of the Dardu languages, than with the nearer Arnyā, the language of Chitral. The infinitive generally adds a "k" to the root, which I presume is the imperative, viz., kāri=do; karik=to do. Oni=bring; onk=to bring; jū=eat; juk=to eat; dē=give; dek=to give. Imperatives in "es" elide the "s" and add "k" as above, viz., brinkres=sell, brinkrēk=to sell. It seems to me that Kālāsha is a Dardu language in a state of deterioration, but that it nevertheless has preserved some forms which are more ancient than those used in the modern vernaculars of India. What I have been able to elicit regarding the conjugation of the verb will be found in the Vocabulary, but it only serves to overcome the first difficulties of an enquirer, and may, it is hoped, be a starting point for further discoveries of forms and for the correction of what is herein contributed. The verb of existence offers, as usual, more than the ordinary difficulties of conjugation, whilst a few other verbs, in most common use, have their various tenses derived from different roots. Again, there does not seem to be a distinctive form for the future tense, for which the present appears to be used. Nor are the 3rd persons masculine and feminine differently inflected, a circumstance which is in striking contrast with Gilgit, in which even the masculine and feminine of the 1st and 2nd persons, as well as distance, are indicated by different terminations. On the other hand, the Gilgit future "bon" which is also used for "to be able" may explain the Kālāsha "bham" which added to the infinitive means "I will be able" (vide conjugations). The changes of accents in the various tenses and parts of tenses are generally remarkable, but would lead us beyond the range of this very rough sketch. In the following sketch of conjugations, the personal pronouns are omitted, as they
are not indispensable and as their omission may serve to show the
inflections more pointedly:

<table>
<thead>
<tr>
<th></th>
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<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>S. 1st person</td>
<td>him,</td>
<td>ónim,</td>
<td>dèm,</td>
<td>im,</td>
<td>djagèm.</td>
</tr>
<tr>
<td>2nd</td>
<td>hà,</td>
<td>óni,</td>
<td>dè,</td>
<td>l,</td>
<td>djagái.</td>
</tr>
</tbody>
</table>
| 3rd | hà, | oneu, | dálí, | fu, | djagáí (djagal-
|       |       |       |       |       | day ?) |
| P. 1st | hik, | onik, | dét, | ik, | djagèk. |
| 2nd | his, | ona, | dè, | éu, | djagái. |
| 3rd | hin, (?) | onen, | danyi, | in, | djagán, djagáu? |

| Imperfect: | ásis, | onis, | pajomis, | á, | djagè. |
|            | ási, | oni, | prá, | i [á ?] | djagai. |
|            | áso, | óneu, | práu, | áu, | djagalday. |
|            | ásini, | onimi, | prommi, | óni, | djagémí. |
|            | ásili, | onili, | práli, | áli, | djageli, djagái? |
|            | ásini, | onini, | prommi, | ón, | djagán. |

| Infinitive: | ? | ónik, | dèk, | ik, | djagáik. |
| Imperative S. | ? | óni, | dè, | l, | djagái. |
| Do. Pl. | ? | óno, | dèo ? | ? | |
| Prohibitive— | ? | mó óni, | mó dè, | mó é. |

| Special forms | ? |
| I will be | ? | like present. |
| I will be able [in a | bhám onik, | bhám dèk, | bham ik. |
| state to] | ... |
| Thou | ditto | ... | bhás onik. |
| He | ditto | ... | bhá onik. |
| We | ditto | ... | bháik onik. |
| You | ditto | ... | bhá onik. |
| They | ditto | ... | bháen onik. |
| I was able... | bhaís | ... | bhaís ik. |
|               | bhai. | bhae. | bhaími. | bhaíli. |

I am about to give or I have given?
I had given?

| ... | dèm dèy. | im dèy? |
| ... | pajomis dèy. | á dèy? |
PRESENT OF:

<table>
<thead>
<tr>
<th>Drink</th>
<th>Go</th>
<th>Sit</th>
<th>Do</th>
<th>Hear</th>
<th>Eat</th>
<th>Stand</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pim,</td>
<td>parim,</td>
<td>nisim,</td>
<td>kärem, krön kärem,</td>
<td>or sangáam, jum, tshishtim.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pi,</td>
<td>pàri,</td>
<td>nísi,</td>
<td>käre, sangáas,</td>
<td>jus, tshishti.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Piit,</td>
<td>pàreu,</td>
<td>níseu,</td>
<td>kàrek, sangáa,</td>
<td>jui, tshishteu.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pik,</td>
<td>park,</td>
<td>nísk,</td>
<td>kára, sangá,</td>
<td>júa, tshishti (a ?).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pin,</td>
<td>parón,</td>
<td>nísón (?),</td>
<td>karen, sangáan,</td>
<td>jún, tshishten.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

IMPERFECT:

| Avis, | pará, | nísà, | ... | sangáyes, | ashis, | atshishtis. |
| Aví, | pará, | nísá, | ... | sangáyes, | ashi, | atshishtí. |
| Avia, | paráu, | nísán, | ... | sangáu, | ashu, | atshishteu. |
| Avimí, | parómi, | nísomí, | ... | sangáimi, | ashimí, | atshishtimi. |
| Aví, | paráli, | nísáli, | ... | sangálli, | ashili, | atshishtí. |
| Aun, | parón, | nísón (?), | ... | sangáini, | ashin, | atshishtini. |

INFINITIVE:

| Pik, | park, | nísk, | ... | ... | jük, | tshishtik. |

IMPERATIVE:

| Pi, | Pári, | nísí, | ... | ... | jú, | tshishti. |

PROHIBITIVE:

| Mó pi, | ... | mó nísi, | ... | ... | mó jú, mo tshishti. |

The prefix of "a" to tshishtik=to stand, in the imperfect, almost challenges comparison with the imperfect "avis" from pik=to drink; the imperfect "ashis" from "juk=to eat" and the significant imperfect ásis=I was, imperfects evidently belonging to different roots, whereas "atshishtis" comes obviously from tshishtik and the remnant of an obsolete form.

8.—COMPARISON OF KALASHA WITH GILGITI AND ARNYIA (THE LANGUAGE OF CHITRAL.)

That Kalásha should in some respects resemble Arnyía is not extraordinary, but that it should offer many more resemblances with Gilgití, not only in words but also in inflections is very remarkable. We will notice a few of the resemblances.

In Nouns. That the names of animals, names representing sounds and some metals should resemble one another both in Arnyía and in Kalásha is only natural, viz., ass=gordók in A. and gordók in K. ant=pilili in A. pililik in K.; (also pilili in Gilgití). Bear=ortz in A, itz in K. itsh in G; "gun" is expressed in all by a variation of topék, "iron" of "tshimr," but the following table will show the closer proximity of Gilgití to Kalásha than may be supposed.
<table>
<thead>
<tr>
<th>English</th>
<th>Gilgit</th>
<th>Arnyiá</th>
<th>Kalasha</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bone</td>
<td>áti</td>
<td>kël</td>
<td>əti</td>
<td></td>
</tr>
<tr>
<td>Brass</td>
<td>ril</td>
<td>rel</td>
<td>harila</td>
<td></td>
</tr>
<tr>
<td>Coward</td>
<td>bigatur</td>
<td>burtuàk</td>
<td>biheuder</td>
<td></td>
</tr>
<tr>
<td>Cat</td>
<td>bûshi</td>
<td>khaláo</td>
<td>pûshak</td>
<td></td>
</tr>
<tr>
<td>Cotton</td>
<td>kayás</td>
<td>didôno</td>
<td>krawas</td>
<td></td>
</tr>
<tr>
<td>Cow</td>
<td>gâo</td>
<td>leshu</td>
<td>gak</td>
<td></td>
</tr>
<tr>
<td>Crow</td>
<td>ká</td>
<td>kâgh</td>
<td>kaggra</td>
<td>evidently onomatopoetic</td>
</tr>
<tr>
<td>Dog</td>
<td>shû</td>
<td>réni</td>
<td>sheon</td>
<td></td>
</tr>
<tr>
<td>Ear</td>
<td>konn</td>
<td>karr</td>
<td>koron</td>
<td></td>
</tr>
<tr>
<td>Eye</td>
<td>atshí</td>
<td>ghétsh</td>
<td>ëtsh</td>
<td></td>
</tr>
<tr>
<td>Earth</td>
<td>summ</td>
<td>bûm</td>
<td>tshômmm</td>
<td></td>
</tr>
<tr>
<td>Finger</td>
<td>agui</td>
<td>tôhumôt</td>
<td>ìngó</td>
<td></td>
</tr>
<tr>
<td>Father</td>
<td>bábo (in exclamation)</td>
<td>tát</td>
<td>wáwa</td>
<td></td>
</tr>
<tr>
<td>Fire</td>
<td>agár</td>
<td>angâr</td>
<td>angar</td>
<td></td>
</tr>
<tr>
<td>Fort</td>
<td>kot</td>
<td>kott</td>
<td>kött</td>
<td></td>
</tr>
<tr>
<td>Gold</td>
<td>sonn</td>
<td>sôrum</td>
<td>sóa</td>
<td></td>
</tr>
<tr>
<td>Head</td>
<td>shish</td>
<td>sôrr</td>
<td>abish</td>
<td></td>
</tr>
<tr>
<td>Horse</td>
<td>ashp</td>
<td>istôrr</td>
<td>hashh</td>
<td></td>
</tr>
<tr>
<td>Heart</td>
<td>hîo</td>
<td>hardî</td>
<td>héra</td>
<td></td>
</tr>
<tr>
<td>Husband</td>
<td>baráu</td>
<td>mosh</td>
<td>berû</td>
<td></td>
</tr>
<tr>
<td>Month</td>
<td>mâtz</td>
<td>mas</td>
<td>mastruk</td>
<td></td>
</tr>
<tr>
<td>Mother</td>
<td>âdje (as an exclamation)</td>
<td>nann</td>
<td>aya</td>
<td></td>
</tr>
<tr>
<td>Milk</td>
<td>dûtt</td>
<td>tshîrr</td>
<td>tshîrr</td>
<td></td>
</tr>
<tr>
<td>Nose</td>
<td>náto</td>
<td>nasákâr</td>
<td>nátshor</td>
<td></td>
</tr>
<tr>
<td>Oil</td>
<td>teyl</td>
<td>tell</td>
<td>teue</td>
<td></td>
</tr>
<tr>
<td>Ring</td>
<td>angüelô (in Astori)</td>
<td>pulungusht</td>
<td>angúshter</td>
<td></td>
</tr>
<tr>
<td>Silver</td>
<td>rup</td>
<td>drochm (very rúa, significant)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Son</td>
<td>pûthsh</td>
<td>djào</td>
<td>putr</td>
<td></td>
</tr>
<tr>
<td>Star</td>
<td>târō</td>
<td>istari</td>
<td>târo</td>
<td></td>
</tr>
<tr>
<td>Stone</td>
<td>batt</td>
<td>bört</td>
<td>batt</td>
<td></td>
</tr>
<tr>
<td>Tongue</td>
<td>jîpp</td>
<td>liyînîni</td>
<td>djîpp</td>
<td></td>
</tr>
<tr>
<td>Water</td>
<td>wéy</td>
<td>ûk</td>
<td>ûg</td>
<td></td>
</tr>
<tr>
<td>&quot; for...</td>
<td>weygá</td>
<td>{ wazáî,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Right</td>
<td>datshîni</td>
<td>tori</td>
<td>drântsho</td>
<td></td>
</tr>
</tbody>
</table>

1 eyk 1 ek
2 do 2 ðû
3 trë 3 tré
4 tshar 4 tshûr 4 tsháu
<table>
<thead>
<tr>
<th>English</th>
<th>Gilgiti</th>
<th>Arnyiá</th>
<th>Kalasha</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 ... poñ</td>
<td>poñtsh</td>
<td>pondj.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6 ... shá</td>
<td>tshoi</td>
<td>shó.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7 ... sath</td>
<td>sôt</td>
<td>sátt.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8 ... átsh</td>
<td>osht</td>
<td>asht.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9 ... nau</td>
<td>ŋò</td>
<td>nò.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10 ... day</td>
<td>djósh</td>
<td>dash.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Twenty ... bì</td>
<td>bishúr</td>
<td>bishi.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21 ... bi-ga-ek</td>
<td>bishiroshei,</td>
<td>bisheje-ek.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Long ... jügo</td>
<td>arung</td>
<td>driga.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Deep ... guţúmo</td>
<td>qulûm</td>
<td>gût.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bad ... kástho</td>
<td>shumm</td>
<td>khátsha.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heavy ... agûro</td>
<td>kal</td>
<td>agúroka.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>High ... utáló</td>
<td>drung</td>
<td>hútalá.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sweet ... móro</td>
<td>shirln</td>
<td>máhora.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sour ... tshúrko</td>
<td>bóshtut</td>
<td>tshúkra.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Black ... kíno</td>
<td>shá</td>
<td>kílna.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between ... majja</td>
<td>mujja</td>
<td>mosthe.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Behind ... pattu</td>
<td>átshí</td>
<td>pishto.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I ... má</td>
<td>awwá</td>
<td>a.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Of me ... méyo</td>
<td>ma</td>
<td>mai.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>To me ... mate</td>
<td>mate</td>
<td>motshes.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>By me ... makatsh</td>
<td>manásse</td>
<td>mai tada.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>From me ... madjó</td>
<td>ma sárr</td>
<td>mái pi.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>We ... bé</td>
<td>ispá</td>
<td>abí.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Of us ... asséy</td>
<td>tshikkán</td>
<td>hómo.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thou ... tǔ</td>
<td>tu</td>
<td>tu.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Of thee ... těy</td>
<td>tá</td>
<td>táí.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>You ... tzó</td>
<td>bisa</td>
<td>abs.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Of you ... tzai</td>
<td>bisa</td>
<td>mímè.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>He ... ró</td>
<td>he</td>
<td>āsa.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Of him ... résey</td>
<td>háto</td>
<td>āsá.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>They ... ańí</td>
<td>hamí</td>
<td>shélí.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Of them ... aninéy</td>
<td>homítan</td>
<td>asi.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>See ... tshaké</td>
<td>lolé</td>
<td>djagái.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sit ... béy</td>
<td>nishi-ür</td>
<td>níal.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cut ... tshìn</td>
<td>tshimé</td>
<td>tshiní.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Drink ... pl</td>
<td>payé</td>
<td>pl.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Weep ... ró</td>
<td>kelé</td>
<td>tróy.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Get up ... uthó</td>
<td>ruphé</td>
<td>úshti.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The presence of the "k" in the infinitive in the three languages, instead of the usual Prakrit forms, is very striking. On this subject the remarks by Dr. Trumpp, which are appended to this Sketch, may be read with interest.

The similarity of the inflections in the present 1st and 3rd persons singular and 3rd person plural in the three languages is also remarkable.

Instances of similarity between these languages and especially between Gilgiti and Kalasha may be multiplied, whilst equally numerous examples of differences may be given, but no doubt exists in my mind that this Kafir language, at all events,

Gold...sõnn...sõrüm...sunra...belongs to the Dar-
With gold, sõonne-sáti...sunra-som..
Of gold...sõney...sorno...sunrâ-gri...
To gold...sõnëte...sormôte...(by gold, gol-
Gold...sonn...sorno...den as bot-
From gold, sonnedjô...sormosûr...tan or batt-

"The Verb.

The Dardu verb is full of interest, as we meet with many forms of which we cannot
find a trace in the cognate idioms. We can see at the first glance, that the con-
jugation of the Dardu verb is richer in form, than most of its sister-dialects in the plains of India,
though the general features of the conjugational process are the same. In the following
lines we shall try to give a general survey of the conjugational process, in which many
old forms, which are lost in Hindi, have been preserved.

The Infinitive.

In Ghilghiti the Infinitive ends apparently in õki, for all verbs given in the list,
whatever their final root-vowel may be, have the termination õki, as aroki, to bring
(root ar); tshakoki, to see (root tshak). This termination is very puzzling. We know
that the old Sanskrit infinitive termination *au has been lost in all the Prakrit idioms
(and for the greatest part already in Prakrit itself), and that the verbal noun ending in
au has been substituted for it; so we find in Hindi ná, Sindhí, an, Marathi ane, etc.;
even in Prakrit the infinitive ends in *au. We see that the Aśkrit quite agrees with
this formation of the infinitive, for we find there instead of aroki the form aroño;
instead of tshakoki, tshakoño. The Arnyid and Kalasha dialects seem to point on the
other hand to the same form; for we find in Arnyid for the Ghilghiti aroki, angiko; and
in Kalasha, orn. The terminations-oki, iki and ik are apparently only variations of the
same affix. But what is this affix likely to be? We find in Sindhí and in the old Hindú
the affix ká, feminine kí (=Sansk. का) used in a similar way; as, Sindhí कृष्ण, to
be tossed about; खुशी को the being tossed about; old Hindú, छुट्टिको s. f., deliver-
ance, from छुट्टन. The affix कृ forms originally adjectives; and खुशी को, etc., signi-
fies therefore (as a secondary theme derived from छुट्टन) that which tosses about* and (as
an abstract noun) the tossing about. The Infinitive as a verbal noun is therefore not the
root of the verb; this must be looked for in the imperative."
DESCRIPTION OF THE ILLUSTRATIONS.

1. The two Kalâsha-speaking Kafirs, Málek and Bâtshu, referred to on pages 144 and 145 are at the right-hand corner in the Photographic Group comparing them with some Dards from Chilâs, an Astôri and a Little-Tibetan. They have also been reproduced in a, not very successful, drawing, and are described as having been in my service in April 1876. The year should be 1867.

2. Jamshêd of Katár, the nephew of General Feramorzh, the renowned Kafir General in the service of the late Amir Sher Ali of Kabul. Jamshêd was a confidential orderly both in the service of the Amir Sher Ali and in that of Yakub Khan, whose cause he espoused against that of his father, in consequence of which, when his master was imprisoned, he fled to Rawalpindi where he came to me. He had witnessed some of the most exciting scenes in modern Kabul history, had risen to the rank of Major and had served with Prince Iskander of Herât, whom he, afterwards again met in London and who, rather unaccountably, is, apparently, playing no part in connexion with present Kabul affairs.

In 1872 I published from Jamshêd’s dictation, an account of the “Adventures of Jamshêd, a Siah Posh Kafir, and his wanderings with Amir Sher Ali” and also “a statement about slavery in Kabul, &c,” which contained the names of places and tribes, previously unknown to Geographers and Ethnographers, as well as historical and political material, the value of which has been proved by recent events. I took him with me to England, not only on account of the interest which exists in certain scientific quarters as regards the “mysterious race” of which he was a member, but also in order to draw the attention of the Anti-slavery Society and of Government to the kidnapping of Kafirs—the supposed “poor relations” of the European—which is carried on by the Afghans.

His measurement was taken, according to the systems of both Broca and Schwartz (of the Novara expedition) by Dr. Beddoes and the type appeared to approach nearest to that of the slavonized Macedonians of the Herzegovina, like one of whose inhabitants he looked, thus creating far less attention, especially when dressed à l’ europèenne in Europe, than he did at Lahore, where Lord Northbrook saw him. The Anti-slavery Society sent him to the Chiefs of Katár with a communication to the effect that Englishmen strongly disapproved of slavery and that they should represent their case to the Panjâbi Government. A curious incident in connexion with his presence in England may be mentioned. It was the 6th May 1874, the day of the “Two thousand” ; the result of the Newmarket race was eagerly expected, when the “Globe” came out with the following titles placed on the posters: “Result of the Two thousand.” “An interesting race” (the latter was an article on the race of the Siah Posh Kafir) The result may be imagined. Hundreds of Welchers plunged
JAMSHED, THE SIAH POSH KAFIR

(From Katar.)

Brought to England by Professor Leitner.

FROM A WOODCUT.

PHOTOSTRIPED AT THE SURVEYOR GENERAL'S OFFICE, CALCUTTA, DECEMBER 1879.
into an account of the Siah Posh Kafirs under the notion that they were going to have a great treat in a telegraphic description of a Newmarket race. I was informed that the wrath of the sporting roughs, who besieged the office, was awful, when they found out their mistake. Poor Jamshêd was seen across the Panjab border by one of my Munshis, but returned some months later to Lahore, whence he found his way to Brussa, in Asia Minor. It is supposed that he took service in the Turkish Army, but he has not since been heard of. As I intend to publish an account of the Kafirs of Katár (now, I fear, all Nimchas, or half-Muhammadans) Gamîr, &c., I reserve the interesting statements of Jamshêd to another Section on "Káfîristân."

3. The drawing of a Kafir, dressed in goat-skin and with a dazger in his hand, is from a Photograph which was kindly presented to me by Mr. Briggs, the Missionary of Peshawar. This Kafir possibly accompanied Gâra, whom Mr. Belloe mentioned on the 27th ultimo, and may belong to the same village of Shâiderlâm. For an interesting account of Gâra and of the tribe to which he belongs vide Church Missionary Intelligencer for July 1865.

4. The drawing of the seated pilgrim holding a staff is that of a Gilgitî wearing the usual Dardu cap, alluded to in this Sketch. It is merely inserted to show the variations of the Dardu type to which I believe the Bashgeli Kafirs at all events to belong.

5 & 6. The Sketch Map of Dardistan, including Kafiristan and adjoining countries, embodies a portion of the information which I collected between 1866 and 1872. It may be compared with the extract, referring to Kafiristan, from the official service Map which has just been published.

The remaining rough material, requiring elaboration, to which reference is made on page 144 consists of the following:

1.—The Khajumâ language with an enquiry into its prehistoric remnants and an account of the people of Hunza and Nagyr.

2.—Survey of the languages and races inhabiting to so-called "Neutral Zone."

3.—Badakhshân—its recent history.

4.—Travels of a Kashmir Emissary in Central Asia in 1866—(translated).

5.—Descriptive detailed Itinerary of a native Surveyor between Peshawar and the Oxus, with an elaborate Map—(translated.)

6.—Routes in various directions, with occasional details regarding the inhabitants and their Chiefs, throughout the Neutral Zone.

7.—Vocabulary, Dialogues and Account of Lughmân and Deranûr.

8.—Comparative Vocabularies and Grammar of the Chitrâli [Arinyâ]
Gilgití, Chilláí and other languages of Dárdístán proper with the dialects of Káfrístán and with Kashání.

9.—Kashmirí Grammar, Songs and Literature.

10.—Material regarding the people and dialects of Káfrístán—five sections—(one now published.)

11.—The dialect of Kandiá and other additions to the Shina portion of “Dárdístán,” its songs and legends.

12.—Hayward’s work and death.

13.—The dialects or argots of the Criminal Tribes in the Panjab and Afghanistán; the trade-dialects in the Panjab and Kashmír; systems of secret writing in use in the Panjab, Kashmír and Kabul; the dialects of the Changars, Samés and other tribes in the Panjab.


NOTE.—Dr. Bellew’s Káfr, who could not get beyond the number ten, gave “kain” for “ear,” “achet” for “eye,” “nós” for “nose.” These words are too few to give an insight into his dialect, but “kain” is significant and would seem to mark a corruption between Lughmáni and a Káfr dialect. If, however, the “i” in “kain” is a misprint for “karn,” then, “achet” and “nós” being proper dialectic forms, the man may have known a real Káfr dialect, though he certainly did not speak that of Gára (whose leather-bottle of wine, arrow and boots are in my possession). The words for the numerals up to ten are not given, but we are informed that Dr. Bellew’s Káfr was made to tell them off quickly on the fingers of his hands. This is a natural way for ascertaining numerals, but it has its deceptions in dialects where each finger has a name. The outstretched thumb and four fingers of one hand give the Latin V, the double of which X or X is ten, beyond which number some races cannot go. The fingers of both hands interlaced or pushed against one another are likely to elicit a noun signifying multitude or collision. This, however, depends on the gestures used by the people, which again depend on their habits, and these are influenced by the physical features of their country, their history and religion. On this point and on Gára’s tribe I may have more to say in my next Section on Káfrístán.

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