

E. Hultsch

THE
INDIAN ANTIQUARY,

A JOURNAL OF ORIENTAL RESEARCH

IN

ARCHÆOLOGY, EPIGRAPHY, ETHNOLOGY, GEOGRAPHY, HISTORY, FOLKLORE, LANGUAGES,
LITERATURE, NUMISMATICS, PHILOSOPHY, RELIGION, &c. &c.,

EDITED BY

JOHN FAITHFULL FLEET, C.I.E.,

BOMBAY CIVIL SERVICE,

AND

RICHARD CARNAC TEMPLE,

CAPTAIN, BENGAL STAFF CORPS.

VOL. XVI.—1887.

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a loud acclamation that her father the emperor had tracked them at last! "I have been thinking about this for the last half *ghatikā*," said the princess. "Has the dream proved true? I have wished it, but still I very much fear the wrath of my father." So the princess, wringing her hands, asked Šellam to explain what she meant. "Does it require an explanation?" said Šellam.

"Do not you hear the sounds of the drums and pipes announcing a royal progress? Why should these sounds be heard in this street on this day alone? We have been living here for nearly a year and at no time have we heard such sounds. It is this that makes me think that our emperor is in search of us."

(*To be continued.*)

SOMALI AS A WRITTEN LANGUAGE.

BY CAPTAIN J. S. KING, B.O.S.C.

Owing to the British occupation of the **Somali Coast**, and the intimate relations thereby brought about with the natives of the country, an excellent opportunity has been afforded of gaining an insight into their language. The Government, recognising the importance of its study, has offered a reward to those who pass a colloquial test in **Somali**; and has ordered all Assistant Political Officers under the Aden Residency to pass the examination within two years of their appointment.

Independently of its practical importance, the study of **Somali** affords a wide field for the speculations of the philologist; for at present very little is known regarding the origin of the language, or the early history of the nation speaking it.

Dr. Cust, in his *Modern Languages of Africa*, classifies **Somali**, **Galla** and **Dankali** under the **Ethiopic** sub-group of the **Hamitic** family. This may be the original stock on which the language mainly is founded; but the existence of a **pre-Hamitic** element in it is not improbable. Various influxes from **Hadhramaut** and **Yemen** have added a **Semitic** element which now seems to predominate, and this element is observable, not alone in individual words, but also in the construction: notably in that of the pronouns.

The **indigenous stock** shows itself in characteristic sounds, such as the cerebral *d* (ፈ), as in the word ቃፈፈ *daḍab*, dream; the cerebral *l* as in ለፍ *lāḥ*, move; the guttural nasal *n*, as in ነጎ *ninka*, the man; and the cerebral *r* (ፕ), as in ገፍ *gar*, justice: while the **Semitic** is represented by the 'ain, ghain and hā, and also by the hamza.

How to account for the presence of these cerebral sounds in an illiterate **African lan-**

guage, is a subject which I will not venture to enter upon. Possibly the trade connection between Western India and East Africa, dating from prehistoric times, may afford some explanation.¹

The sounds *p*, *v* and *z* do not exist in **Somali** as separate sounds; consequently when foreign words containing them are introduced into the language, they are changed into their reciprocals: *p* into *b*, *v* into *b* and *z* into *s*. The sounds *b* and *m* also frequently interchange; and the change of *l* into *sh* in certain cases, is a remarkable phonetic peculiarity.

The **Somali** language is wonderfully perfect in structure, but by no means easy to learn. What seemed to me the chief obstacle was the absence of any fixed system of orthography which could be readily understood by teacher as well as pupil. Prof. Lepsius' "Standard Alphabet for reducing unwritten languages and foreign graphic systems to a uniform orthography in European letters," however perfect in itself, is difficult even for a European to learn; and to attempt to teach it to **Somalis** would be a hopeless task.

To obviate this difficulty I have compiled the following alphabetic system from the **Hindustānī** and **Arabic** alphabets. Only two new consonants and three vowel marks require to be invented. Every usual sound in the **Somali** language can be accurately expressed by these characters; and any intelligent **Somali** accustomed to read and write **Arabic** can (much to his astonishment) easily be taught in a few days to read and write his own language!

Hereafter I shall attempt to show—by means of colloquial sentences, with a vocabulary and grammatical analysis of each word—how the study of **Somali** may be much facilitated.

¹ Vide Mr. J. MacNabb Campbell's able summary of this subject in the *Bombay Gazetteer*, Vol. XIII. Part II. Chap. VII. and Appendix A.

AN ALPHABET FOR THE SOM

Detached.	Initial.	Medial.	Final.	English Equivalents.	Pronunciation.
ا	ا	ا	ا	A, etc.	This, at the commencement of a word, is a mere prop for the letter <i>hamza</i> or soft breathing, and has no sound of itself: after a consonant it serves merely to prolong the vowel <i>fatha</i> .
ب	ب	ب	ب	B	
ت	ت	ت	ت	T	As in English, but more forcibly.
ث	ث	ث	ث	Th	A soft dental, like the Italian <i>t</i> .
ج	ج	ج	ج	J	As in <i>thing</i> .
ح	ح	ح	ح	H	As in English <i>jug</i> .
خ	خ	خ	خ	Kh	A strong pectoral aspirate.
د	د	د	د	D	Guttural, something like the Scotch <i>ch</i> in <i>loch</i> .
ڊ	ڊ	ڊ	ڊ	D	Has a clear, distinct sound as in English <i>did</i> .
ڌ	ڌ	ڌ	ڌ	Dh	Is the cerebral ढ of Sanskrit. In pronouncing it the tongue is impinged, not against the gums as in the English <i>d</i> , but against the roof of the mouth.
ر	ر	ر	ر	R	Like <i>th</i> in <i>that</i> .
ڙ	ڙ	ڙ	ڙ	R	As in English, but more forcibly rolled.
ز	ز	ز	ز	Z	Is ञ of the modern Indian Aryan Languages. To utter it correctly, place the tongue in the same position as for ढ, and try to pronounce the English <i>r</i> .
س	س	س	س	S	
ش	ش	ش	ش	Sh	As in English, but more forcibly.
ص	ص	ص	ص	S	
ض	ض	ض	ض	Dh	is a strong sibilant resembling <i>ss</i> in English <i>hiss</i> .
ط	ط	ط	ط	T	a hard palatal <i>d</i> .
ظ	ظ	ظ	ظ	Dh	a hard palatal <i>t</i> .
ع	ع	ع	ع		like <i>dth</i> .
غ	غ	غ	غ	Gh	a guttural sound uttered by the lower muscles of throat.
ف	ف	ف	ف	F	Like <i>l</i> its sound depends on the accompanying vowel.
ق	ق	ق	ق	K	a guttural <i>gh</i> .
ک	ک	ک	ک	K	as in English, but more forcibly.
گ	گ	گ	گ	G	as in English, but more forcibly.
ل	ل	ل	ل	L	as in English, but more forcibly.
پ	پ	پ	پ	P	the Sanskrit प. Like the other cerebrals it is uttered by curling back the tongue against the roof of the mouth.
م	م	م	م	M	as in English, but more forcibly.
ن	ن	ن	ن	N	
ڻ	ڻ	ڻ	ڻ	N̄	a nasal <i>n</i> as in the French <i>ton</i> .
و	و	و	و	W etc.	as in English, but more forcibly.
ه	ه	ه	ه	H	
ی	ی	ی	ی	Y, etc	

OMALI LANGUAGE.

Vowel and Diphthong Sounds.

As in Arabic the vowels and other orthographical signs are written above and below the letters. The vowels are the Arabic ـَ *fatha*, ـُ *dhamma* and ـِ *kasra*, pronounced respectively ـَ *a*, as in *balloon*; ـُ *u* as in *full*; and ـِ *i*, as in *fit*.

To these are added ـِٔ *e*, which placed over the letter ي thus:— ئِ represents a peculiar sound intermediate between short *e* and short *i*. It differs from, yet resembles, both.

ـِٔ *u* represents a peculiar sound intermediate between short *o* and short *u*. It, also, differs from, yet resembles, both.

يِ final, or ئِ intermediate; representing the diphthong *ai*, somewhat like the *i* in *time*; but it differs from it slightly in pronunciation, in that the short *i*, instead of the long *i*, is the latter element of the diphthong; i.e. يِ = $\text{ا} + \text{ي}$, but *i* in *time* = $\text{ا} + \text{يِ}$.

ـِٔ = *au* diphthong (or *ow* when followed by a vowel).

ـِٔ represents a sound somewhat like the French *eu* in *jeu*, but longer: it is of rare occurrence. It may be considered a diphthong, and is represented in Roman character by *u*.

The remaining diphthongs or rather vowel compounds—*ao* and *ei* are accurately represented by the Arabic symbol *hamza*, the sound of which depends upon the vowel accompanying it. In each of these compounds, the vowels are sounded as if slightly separate. The *hamza* is also used to represent a short vowel at the end of a word, preceded by either a long vowel or a consonant.

Examples.

بَدَان *Badan*, Much. بِل *Bil*, Mouth. فُر *Fur*, Open. كُر *Kur*, Write. اِيَار *Aiyar*, Play, dance.
 دِغِسَا *Digesá*, Thou placest. دِي *Dai*, Abandon. كُو *Kau*, One. بُوْه *Buh*, A man's name.
 يَاغِيَا *Yagaya*, He is going.

Somali, as well as Dankali, Harari and other neighbouring languages, is remarkable for the hardness and the distinctness with which the consonants are articulated.

SOMALI AS A WRITTEN LANGUAGE.

No. II.

BY CAPTAIN J. S. KING, Bo.S.C.

IN the previous article on this subject, *ante*, 242-243, I published an alphabetic system designed to express every ordinary sound in the Somâli Language, as far as possible by means of the Arabic and Hindustani characters, and therefore easy to any intelligent Somâli acquainted with the Arabic alphabet.

The total absence of anything beyond a bare colloquial knowledge on the part of the Somâlis of their own language is the chief source of the difficulties encountered by a philologist bent upon acquiring a critical knowledge of it, in order to give to the world the result of his investigations. But all Somâlis who have lived any time on the coast, or in Aden, are well acquainted with Arabic colloquially, and if you express a sentence in Arabic, and ask them for the corresponding Somâli phrase, they will tell it you without a moment's hesitation. It is not, however, easy to write a Somâli sentence when acquired, as it is often difficult to decide where one word ends and another begins; and any question as to grammar almost invariably meets with the unsatisfactory reply that the language has no grammar.

Even if you are provided with a copy of Colonel Hunter's *Grammar of the Somâli Language*, and endeavour to analyse any phrase you may have learnt, you will find the process at first very difficult and tedious without some system of writing and transliteration. It often took me days—even weeks—to analyse one short sentence; yet troublesome as the process is, I am convinced that it is the quickest method of learning the grammar and idioms of a language—especially a meagre and illiterate one.

The system of learning Somâli, with the help of a settled script, which I suggest by this article, is by no means new. It is simply a modification of that recommended by Mr. A. H. Bleek, in his *New Plan for facilitating the Study of Languages*, published in 1857. By this method the student is saved the trouble of wading through grammatical rules, which—without practice in their use—would probably not convey much information to his mind, as his attention is drawn only to those points

of grammar which arise in the sentences. If these last be well selected, it is not unreasonable to suppose that after learning two or three hundred of them, he will have acquired a fair knowledge of the grammar, as well as an extensive vocabulary of colloquial words and idioms, and will moreover, have learned how to use them in composition. He will, besides, become enabled, with the aid of Colonel Hunter's *Grammar*, to analyse any sentences which occur in the course of his studies.

In the following sentences, no word is explained a second time, when it recurs; so the grammatical analysis will gradually become less and less lengthy as the work progresses. It will be easy afterwards to prepare an *index verborum*, so that the collection of sentences and their analysis can be made to serve the purposes of a dictionary as well as of a grammar. It should, however, be understood that the set of phrases now given are intended to be used in conjunction with Colonel Hunter's *Grammar*—not to supersede it. The letter H. in the analysis refers to Colonel Hunter's *Grammar*.

COLLOQUIAL SENTENCES.

English.	Somâli.
1.—(<i>Common salutations.</i>)	
(a).—Are you well?	نَبْدُ نَبْدُ or نَبْدُ نَبْدُ
(b).—I am well.	وَأَبْدُ
(c).—Are you well?	نَبْدُ نَبْدُ
(d).—I am well.	بُرْنِي
(e).—Are you well?	نَبْدُ نَبْدُ
(f).—How are you to-day?	نَبْدُ نَبْدُ
(g).—I am quite well.	نَبْدُ نَبْدُ
2.—Whence have you come?	هَلْ كُنْ
3.—I have come from the <i>bâzâr</i> .	سَوَّكِي يَانْ كُنْ
4.—Where is your house?	أَغْلَاكِي نَبْدُ

- 5.—What news is there to-day? مَها مانت ورجر
- 6.—(Reply)—Good news. نبد بجر
- 7.—What do you want? مهاد دونیس
- 8.—I want nothing. وب دون مایو
- 9.—I want some water. بیان دونی
- 10.—What is your name? مگعا
- 11.—Where are you going? مگ تکیس
- 12.—I am going to my house. اغلکیگی بان تگی
- 13.—Speak in the Somâli language. افکی صومالیید کهدل
- 14.—I am unable to speak it. انگ کهدلی کری مایو
- 15.—Who taught you the Somâli language? ایا کبری افکی صومالیید
- 16.—Do you know my name? ادگ مگعیگی ماتقن
- 17.—I do not know it. انگ ماقن

*Vocabulary and Grammatical Analysis,
with notes and transliteration.*

1. (a).—**Ma nabaḍ ba?** (The most common of all salutations.) *Ma*, interrog. particle. (H. s. 107.) *Nabaḍ*, s. f. good. *Ba*, a complemental particle, indicating the nominative, which it invariably immediately follows. It appears to be used only when the verb is in the past tense, whereas the particle *wa* is used with all tenses. (H. s. 189 (d), 180 and 182.) The appropriate use of these and other particles constitutes one of the chief difficulties in the language.

Nabaḍ miya; This expression is almost as common as the above, but is not so easy to explain. *Miya* appears to be a corruption of *ma yai?* is it? which again is contracted from *ma yahai?* 3rd pers. sing. interrog. of *ahā*, to be; derived from the root *ah*. (H. p. 81).

1. (b).—**Wā nabaḍ.** This is the almost invariable answer to the two salutations above mentioned. *Wa* is a general pronoun, here supplying the place of the verb of existence.

(H. s. 182 and 189 (d)). The *a* in this particle is usually short; but in replying to a question it is always pronounced long.

1. (c).—**Ma bariden?** *Bariden* is the 2nd pers. pl. perf. of the verb *bari*, the exact meaning of which is uncertain. The expression corresponds to the Arabic أنت طيب *anta ṭayyib?*

1. (d).—**Barinai.** (Answer to the above). 1st pers. sing. perf.

1. (e).—**Ma tos tosten?** *Tos*, or *tosan*, adj., straight. *Tosten*, 2nd pers. pl. perf. of *tos*, v. lift. Literally, Have you lifted yourself up straight? This expression is somewhat uncommon; and, from its meaning, appears to be a morning salutation.

1. (f).—**Mānta wā sidé?** *Mānta*, adv. to-day. Here also the *a* in *wa* is pronounced rather broadly. *Sidé*, adv. of manner, how?—(H. p. 39).

1. (g).—**Aniga wā sisan.**—*Aniga*, I, pers. pron. defec. (H. s. 51). *Sisan*, adv., well.

2.—**Hagge ka timí?**—*Hagge?* where? interrog. adv. of place. (H. p. 40 and ss. 57 and 198). The word is compounded of *hag*, s. m. place, and *e* (contraction of *mé*), which gives an interrogative meaning of 'what?' when joined to nouns; so that *hagge* lit. means, 'what place?' *Ka*, prep. from. *Timí*, 2nd pers. sing. perf. of *imo*, come. (H. s. 134).

3.—**Sogkí yán ka-imí.**—*Sog*, or *sūg*, *bázár*, market (a corruption of the Arabic سوق.) *Kí*, def. art., (H. s. 141.) *Yán*, I, pers. pron. simple nominative form, assisted by the consonant *y*. *Imí*, have come, 1st pers. sing. perf. of *imo*.

4.—**Aghalkáí mé?**—*Aghal*, s. m. house. *Káí*, your; possess. pron. (H. s. 55 and 191). *Mé?* where? Interrog. adv. of place. (H. p. 40).

5.—**Mahí mánta war jira?**—*Mahá?* what?, interrog. pron. (H. s. 57 and 197). *War*, s. m. news. *Jira*, from the root *jir*, the ordinary verb of existence.

6.—**Nabaḍ bá jirta.**—*Ba*, like *wa*, is pronounced long in replying to a question. *Jirta*, pres. tense, (irreg.) of *jir*, the verb of existence. The letter *t* is inserted to express the feminine; the nominative *nabaḍ* being feminine.

7.—**Mahád donaisa?**—*Mahád*, compounded of *mahá?* what, and *ad*, pers. pron. 2, simple form. (H. s. 51), *Donaisa*, (vulgarly

pronounced *donisa*), 2nd pers. sing. present tense of the verb *don*, want, wish.

8.—**Wahba doni máyo.**—[In pronouncing this sentence, a strong emphasis would usually be given to the first syllable of *wahba*. It might, perhaps, be more correct to write the word with *ç* instead of *ð*.] *Wahba*, anything; compounded of *wah*, s. m. some, and *ba*, explained above. *Doni*; the terminal *i*, here added to the root *don*, implies a future emphatic, or anterior. (H. s. 220). *Máyo*, a neg. aux. verb, 1st pers. sing. (H. s. 89).

9.—**Bíyán donaiya.** This is equivalent to *Aniga bíyo, donaiya*. *Bíyán* being compounded of *bíyo*, s. m. pl. water, and *yán*, I, simple nominative form of the pers. pron., assisted by the consonant *y*. (H. s. 52).

10.—**Mag'áh?**—*Mag'*, s. m. name. The affix *áh* is the root of the verb *aháo*, to be. (H. s. 257).

11.—**Hagge tagaisa?**—*Tagaisa*, thou goest, 2nd pers. sing. pres. of *tag*, go.

12.—**Aghal kaigí bán tagaiya.**—*Aghal*, s. m. house. *Kaigí*, my; possess. pron. 1st pers. sing.

Bán, I; pers. pron. 1st pers. simple nominative form, assisted by the consonant *b*. *Tagaiya*, I am going. 1st pers. sing. pres. indic. of *tag*.

13.—**Afkí Somáliéd ku-hadal.**—*Af*, s. m. language, dialect; mouth. *Kí* is the def. art. *i*, assisted by the consonant *k*, after a masc. noun. (H. p. 6—7). *Somáliéd*, an attributive adj. formed from the noun *Somáli* by adding the termination *ed*. (H. s. 165). *ku*, a prep. used with the verb *hadal*. (H. s. 259 *et seq.*) *Hadal* v. talk.

14.—**Aniga ku-hadlí karí máyo.** The whole of this sentence is simply the negative form of the potential verb. 1st pers. sing. present.

15.—**Aiyá ku-barrai afkí Somáliéd?** *Aiyá?* who? interrog. pron. *Ku*, to thee, pers. pron. (H. p. 13—14). *Barrai*, 3rd pers. sing. perf. of the verb *bar*, teach.

16.—**Adiga mag'aigi má taḥan?**—*Adiga*, thou, pers. pron. defec. form (H. s. 51). *Taḥan*, 2nd pers. sing. pres. of *uḥān*, v. know. (H. p. 37).

17.—**Aniga máḥan.**—*Máḥan* is a contraction for *ma aḥan*, I do not know.

THE MRITYULANGALA UPANISHAD.

BY COLONEL G. A. JACOB, BOMBAY STAFF CORPS.

Exactly fourteen years ago, the late Dr. Burnell published, in these pages,¹ the text of the **Mrityulāṅgala Upanishad**, as he found it in two of the Tanjore MSS. They, however, represented two different recensions, and were manifestly faulty and incomplete. I have recently collated three manuscripts belonging to the Government collection in this Presidency (one in Poona, and two in Bombay), and as they represent one recension, and are, in some respects, superior to those at Dr. Burnell's disposal, I reproduce the text as they give it. The latter part of it is undoubtedly an improvement on that of the southern codices, but the opening portion is not nearly so good.

The Mantra *Ītām satyam param Brahma*, &c., round which the Upanishad clusters, is, as we all know, the twelfth *Anuvāka* of the Upanishad forming the last Book of the *Taittirīya Aranyaka*,—but it may not be so generally known that the preceding Mantra, as given in Burnell's text, namely *athātō yōga*

jihvā mē madhuvādinī | aham ēva kālō nāham kālasya | is also found in the **Atharvaṇa** recension of that Upanishad, at the end of the eleventh section.

Nārāyaṇa explains it in his *Dīpikā* as follows:—*Athātō yōga aikyam vyākhyāyatē | chhāndasaḥ sōr luk | jihvā mē madhuvādinī astu mādhyēṇa jhivāyā yōgō 'stu | aham ēva kālō 'ttā nāham kālasya bhōgyaḥ | ayam ātmakālayōgaḥ ||* In the text below, this has been supplanted by a Mantra not to be found in that Upanishad, the latter part of which is ungrammatical and almost without meaning. Yet the MSS. give it without variation. There are other minor divergencies, as well as errors, which it is needless to point out here.

As to the name of the Upanishad, two of the codices give it throughout as **Mrityulāṅgala**. The third agrees with them in one of the four instances in which the word occurs in the body of the text,—but in the other three cases, and

¹ Vol. II. pp. 266, 267.

The lithographed plate, unfortunately, is not quite perfect. The transcript has been made from the original. *Ambha-lôha* I take to be the Sanskrit *abhra-rôha* 'lapis lazuli' (cf. Pâli *ambhō* 'a pebble'). For *pañchamâśakan* read *pañchamâśakan*. The purport of the first example is: "of an unknown quantity (*pinḍa*) of lapis lazuli, on deducting the loss (in cutting), there remain $\frac{1}{3}$, $\frac{1}{4}$, $\frac{1}{5}$ in three instalments (*tridhā-anta*); the sum of the remainders of the three instalments is 27. What was the total, and what is the loss?" Solution: "Subtracting from 1 severally $\frac{1}{3}$, $\frac{1}{4}$, $\frac{1}{5}$, we get $\frac{2}{3}$, $\frac{3}{4}$, $\frac{4}{5}$; these multiplied with one another are $\frac{2}{3} \times \frac{3}{4} \times \frac{4}{5} = \frac{2}{5}$; subtracting this from 1, we get $\frac{3}{5}$; the total remainder 27, being divided by this, we get 45; deducting from this the total remainder 27, we

get 18 as the loss." Proof: the total is 45; at the first time of cutting, $\frac{1}{3}$ or 15 is got as cut stones; hence the loss (or what is cut away) is 30; the latter is cut once more, and $\frac{1}{4}$ or 7½ is got as cut stones, the loss being 22½; this is cut a third time, and $\frac{1}{5}$ or 4½ is now got as cut stones, the final loss being 18. The produce of the three instalments of cutting, accordingly, is 15 + 7½ + 4½ or 27.—The second example is similar; only that here, besides the original (*pravṛtti*) total (50), the total produce (*śeṣha* or what remains after deducting the several losses) is to be found (30), instead of the final remainder (*pravṛtti-śeṣha*) which is given as 20. The solution (and proof) may be made exactly as in the case of the first example.

SOMALI AS A WRITTEN LANGUAGE.

No. III.¹

BY CAPTAIN J. S. KING, B.O.S.C.

COLLOQUIAL SENTENCES.

English	Somâli
18.—How old are you?	adg iṁs jirbēhī or adg iṁsād jirbēhī
19.—Will you sell this?	adg wā mā ibnīs
20.—Yes: I will sell it.	hā wā ibnī
21.—Will you buy this?	adg wā mā ibsīs
22.—I will buy it.	wā ibsī
23.—I shall beat you.	ang wā kag dūn
24.—Hold my horse.	frsēgī qibō
25.—I will hold it.	wā qibī
26.—What have you brought?	māhā kīntī
27.—Bring me a good spear.	wān wāqān ibkīn
28.—I want a mat.	ḡrman dōnī
29.—Do you know what he says?	wā wā lēhī mēq

30.—Is this knife yours?	mēdīd māqāyib
31.—Yes: this is mine.	mā wā ānāyih
32.—Is much coffee produced in your country?	mēḡaldād bēn bēn māyidhī
33.—What is the charge for a camel-load?	arḡk qād kīsī wā iṁs
34.—Is any fresh water procurable here?	mīsh bēw mēn māyidhī
35.—How far is the town from the shore?	mēḡald hēbēt iṁs jirbēhī
36.—I saw you to-day in the bazar.	mānt mōgkī yān kōw arqī
37.—What were you doing there?	mīsh māhā ksmēnīsī
38.—I was buying some food.	wā hān arḡwō ibsī
39.—I shall come to your house to-day.	mānt āḡlāgī yān iṁnī
40.—I want some bread and salt.	akbīs āyō arḡbōw yān dōnī

¹ Erratum in No. II. Somâli. The last sentence in the left-hand column on page 285, Vol. XVI., should be written as follows:—"By this method the student is saved the trouble of wading through grammatical

rules (which, without practice in their use, would probably not convey much information to his mind), and his attention is drawn only to those points of grammar which arise in the sentences."

41.—I wish to buy some *ghî* and rice.

سُبُكْ اِيَوُ بَرِيسْ اِنُّنْ
اَيِسْدُورِيَانْ دَرْنِيْ

42.—Bring me some milk.

اَنُو اَيَكْدِنْ

43.—Do you drink milk?

اَدُكْ اَنُو مَدْمَتْ

44.—Yes: I do drink milk.

اَوِيْ اَنُكْ اَنُو وَدْمْ

45.—Do you drink coffee?

اَدُكْ قَهْوَهْ مَقْدَتْ

46.—No: I drink water.

مَاهْ بِيَانْ وَابْ

47.—Do you smoke tobacco?

اَدُكْ بُوْرِيْ مَقْدَتْ

48.—Have you ever been to India?

اَدُكْ وُلِيْ اَرْضِ الْهِنْدِيْ
مَدْمَتْنِيْ

49.—What pay do you require?

دُكْ اَتَسْ مَشَاهِرَهْ
دُونَسْ
or
بَشِيْ مَهَادْ دُونَسْ

50.—I will give you ten dollars a month.

اَنُكْ تَوَانْ قَوْشِيْ مَشَاهِرَهْ
كُوسَيْنِيْ

Vocabulary and Grammatical Analysis, with Notes and transliteration.

18. Adiga immisa jir ba tâhai? or, Adiga imsâd jirtai? *Immisa* or *imsa*, how much? adv. of quantity. (H. p. 40.) *jir*, v. of existence. *Imsâd*, vide sentence 7.

19. Adiga wahâ mâ ibinaisa? *Wahâ*, this; compounded of *wah*, some, and the def. art. *Ibinaisa*, 2nd pers. sing. pres. of *ibî*, v. 3, sell.

20. Hâ: wâ ibinaiya.—*Hâ*, interj., yes, just so!

21. Adiga wahâ mâ ibsanaisa.—*Ibsanaisa*, 2nd pers. sing. pres. of *ibso*, v. 8, buy. [Note the difference between *ibî*, v. 3, sell, and *ibso*, v. 8, buy.]

22. Wâ: ibsanaiya

23. Aniga wâ ku gu—dufan. *Ku*, pers. pron. 2, dative. *Gu=ku*, a prep. used with the verb *difo*. *Difo*, v. 4, always preceded by *ku*, when meaning to fall upon and beat with something. *N, B.*—*Difo*, without any preposi-

tion, means force, jerk. *So-difo* means force open, and *ka-difo*, take by force.

24. Faras-kaigi kabô. *Faras* (Ar.) s. m. horse. *Kabô*, v. 4. imperative, hold, catch.

25. Wâ kabanaiya.—1st pers. sing. present with a future signification.

26. Mahâd këntai? *Këntai*, 2nd pers. sing. perf. of v. *kén*, bring, fetch.

27. Waran wanâksan i-kên. *Waran* s. m. spear. *Wanâksan*, adj. good.

28. Dirmân dônaiya.—*Dirmo*. s. f., mat. (Vide sentence 9).

29. Wahû lêhyahai mâ taḡan? *Wahû*, contr. for *wah*, some, and *yû*, he (H. p. 14). *Lêhyahai*, from the adjective root *alêh*, literally meaning 'possessed of,' but here used idiomatically. Probably the word *hadal*, meaning speech, talk, story, conversation, &c., is understood.

30. Mindîda ma tâdî ba? *Mindî*, s. f. knife; *mindîda*, the knife; *a*, the def. art. implying that the thing is actually present. The article is here assisted by the consonant *d*, because *mindî* is fem. and ends in a vowel. (H. ss. 21-22). *Tâdî*, possess. pron. 2nd pers. fem. (H. s. 55).

31. Hâ! wahâ an-âlêh.

32. Maghâlâdâda bunn badan mâ lêdahai? *Maghâlo*, s. f. country, city. *Dâda*, possess. pron. your. The possessive pronoun follows the same rules as the article in regard to the election of a consonant to complete it. The remarks under *mindîda* (sentence 30), apply also to *maghâla-dâda*. *Bunn*, (Arabic) s. m. coffee. *Badan*, adv. of quant., much, past part. of v. *badi*, increase. *Lêdahai*, from the root *âlêh* (vide sentence 29).

33. Awrka ḡâd kîsî wa immisa? *Awr*, s. m. camel; *awrka*, the camel. *ḡâd*, s. m. burden. *Kîsî*, possess. pron. 3rd pers. sing. masc. his (H. s. 55).

34. Mêsha biyo m'an mâ lêdahai? *Mel*, s. f. place. *Mêsha* = *mel*, with the def. art. affixed *l* being changed into *sh* for the sake of euphony. (H. s. 23). The change of these letters has already been noticed in the Introduction, *M'an*, adj., sweet.

35. Maghâlâda hêbta immisa jirta? *Hêb*, s. f. shore; *hêbta*, the shore. (H. s. 23).

36. Mânta sogkî yân kû arkai. *Mânta*, adv. to-day = *mân*, day, with the def. art. affixed. *Arkai*, 1st pers. sing. perf. of *arak* or *arag*, v. see.

37. *Mēsha mahād ka-samainaisai?* *Ka* is here a verbal particle joined to the verb. *Samainaisai*, 2nd pers. sing. imperf. of *samai* v. 5, make, construct, do.

38. *Wah hān ūnnū yān ibsanaiyai.* *Wah*, s. m. some. *Hān*, pers. pron. 1, aided by the letter *h*, because the previous word terminates in that letter. (H. s. 22 and pp. 13-14). *Ūnnū*, s. f. food, dinner; derived from, *ūn* v. eat.

39. *Mānta aghalkāgi yān imanaiya.* *Imanaiya*, 1st pers. sing. pres. of *imo*, v. 4 irreg., come.

40. *Kibis iyo ōsbūh yān dōnaiya.* *Kibis* (Ar. *خبز khubz*), s. f. bread. *Iyo*, conjunc., and *ōsbūh*, s. f. salt.

41. *Subag iyo baris inan ibsido yān dōnaiya.* *Subag*, s. m. *ghī*, clarified butter. *Baris*, s. m. rice. *Inan* = *in*, that, with the 1st pers. pron. added; that I.

42. *Āno i—ken.* *Āno*, s. m. plur. milk.

43. *Adiga āno mā-ḍamta?* *Ḍamta*, 2nd pers. sing. pres. habitual of *ḍan*, drink (milk).

44. *Wā yahai: aniga (or anigo) āno wā ḍama.* *Wā yahai*, it is so; yes.

45. *Adiga kahwa mā-fūḍta.* *Kahwa* (Ar.)

s. m. coffee (the beverage) *Fūḍ*, v. drink (coffee; or smoke tobacco).

46. *Maya: bī yān wā aba.* *Māya*, adv. no. *aba*, 1st pers. sing. pres. habit. of *ab*, v. drink (water.) [From this and the preceding sentences, it will be observed that the English verb 'to drink' is expressed in Somāli by three different verbs, according to the liquid drunk; and these verbs cannot be used indiscriminately.]

47. *Adiga būri mā-fūḍta?* *Būri*, s. m. tobacco.

48. *Adiga wāliardhu-l-Hindī mā-tagtai?* *Wālī*, s. m. (used as an adverb), ever, hitherto, yet, (H. s. 267). *Ardh*, (Ar.) s. country, land, region.

49. *Adiga immisa mushāhara dōnaisa?* or *Bishī mahād dōnaisa?* *Mushāhara*, (Ar.) s. m. monthly wages, (from Ar. *shahar*, a month). *Bil*, s. f. month. *Bishī* = *bil*, with the def. art. affixed. (Vide sentence 34).

50. *Āniga tōban karshī mushāhara kū sinaiya.* *Tōban*, s. f. num., Ten. *Karsh*, s. (Ar.) a dollar. *Sinaiya*, 1st pers. sing. pres. (with a future signification) of *sī*, v. 3, give.

FOLKLORE IN SALSETTE.

BY GEO. FR. D'PENHA.

No. 3.—*Rājāchā Masthiā.*

In a distant land once lived a great Rājā who ruled over a vast kingdom. He had large armies at his command. The nobles and chieftains were all at his service, and he had everything that one could desire; but a misfortune marred his happiness, for he had no heir to succeed him after his death. So the Rājā on this account was very sad, and gave large alms, and other things in charity in the hope that the receivers thereof would pray to God to give him an heir. At last his long cherished desire was fulfilled in his old age, when a son was born to him. The boy grew up very rapidly and was the joy of all his father's house, and of his subjects as well.

Now it happened that about two years afterwards a daughter was also born to the Rājā, on whom everyone bestowed all care and attention, neglecting the prince, who was not so much as even looked upon,—a fact which he at once observed and felt deeply.

For several years matters continued in this state, and the prince, who had by this time

attained the age of discretion, became disgusted. Early in the morning he would rise, take his sword and go out into the jungles, and there ask of the herdsmen (*gaunhlās*) who tended the cows to give him milk, and on this alone he lived. At first he would drink only about a *sēr* or so, but by degrees he began consuming it by *mans*. Drinking milk in such quantities made him so strong, that on his way home he would uproot trees and destroy anything, even houses that came in his way. So he became known throughout the State by the name of *Rājāchā Masthiā*. As soon as he came home he would take to his room and never allow any one to enter. The servants would now and again come and tell him to take his meals, but he would tell them to go about their business. Now the princess often saw him coming home from his daily visits to the *gaunhlās*, but did not know that he was her brother. She also saw how he uprooted trees and did other feats of strength.

When the princess became of a marriageable age, the Rājā, her father, asked her to mention

"[Then follows, in line 47, one of the customary benedictive and imprecatory verses. After this, there is given a list of the witnesses to the grant, which includes the names of Durvâsu, the *Sthânâdhikârin*, or *Sthânapati*, of the god Sômanâtha⁴⁴ (l. 49); Vimvalaja, the *Sthânapati* of the *maṭha* of the god Viṣaḍhêśvara (l. 50); Brahmajâ, the *Sthânâdhikârin*, or *Sthânapati*, of the *maṭha* of the god Kêdâra (l. 50); Kshadajâ, the *Sthânâdhikârin*, or *Sthânapati*, of the shrine of the goddess Kapâlêśvarî (l. 51); Îkshâ(?), of the village or hamlet of Brahmapurî (l. 52); the Prâgvât *Śrêshṭhin* Dharaniga (l. 54); and the Gûrjara *Mahâjana* and *Śrêshṭhin* Yajakê (l. 55)].

"The well, the threshing-floor (*khalaka*), the *kasthaka* or *kachchhaka*, the cattle-path, and the pasturage, are to be enjoyed (l. 55). The *Dûtaka* is himself; *i.e.* perhaps Sômarâjadêva. And the command (*âjñâta*) has been communicated or carried into effect (*sañcharita*), — *i.e.* the order has been delivered by the *Dûtaka*, and the written charter has been engrossed on copper-plates, — at Dharmavarhikâ (l. 55)."

SOMALI AS A WRITTEN LANGUAGE.

BY MAJOR J. S. KING, Bo.S.C.

(Continued from Vol. XVII. p. 50.)

No. IV.

COLLOQUIAL SENTENCES.

English.	Somâli.
51.—Do you want this?	ادگُ وَا مَدُونِيسُ
52.—I do not want this.	انگُ وَا دُونِي مَايو
53.—Salt is very dear at Berbera.	اوسَبُو قَدَّ بَرَبَرَة وَا كُو كَنعِ ادگُ تَهِي
54.—Rice is very cheap at Mokha.	مَنخَا بَرِيس وَا كُو كَنعِ جَبْنِ يَهِي
55.—To whom do these sheep belong?	ادگُن اِيَا لِيَه
56.—Last night a buggalow arrived from Mokha.	هَالِي دُونِي مَنخَاهُگِي كَتَمِي
57.—Two hundred camels arrived to-day.	مَانَتُ لَبْ بَعْلُ اَوَرِ بَسُوعِ گَلِي
58.—Are there any wells here?	مَيَشْتَن عِيَلِ مَلَكُو جَر
59.—Is there any danger from the natives?	مَيَشْتَن دَدَكُ مَلَكُ آبَسُودُ
60.—What is the matter with you? (<i>lit.</i> What has got to you?)	مَهَا كُو هِيَلِي
61.—Are you sick?	مِيَادِ بُو كَتُ or ادگُ مَبُوكَتُ
62.—Put these things in a basket.	غَلَبِكُ كُولِيگِي كُو رَدَّ

⁴⁴ Perhaps "the god Sômanâtha of Vâmanasthali;" see note 33 above.

63.—Come quickly.

64.—I sent for you: why did you not come?
(lit. Why were you not found come?)

65.—He killed him with a spear.

66.—He struck him in the back with a spear.

67.—I am afraid to go there.

68.—I will give you eight dollars for this cow.

69.—I am very thirsty.

70.—It is very hot.

71.—Remain here.

72.—Open the door.

73.—I shall go to my country.

74.—Where is the book?

75.—Are you able to do this?

76.—What are you looking at?

77.—Tell me what will be the charge?

78.—Where did you buy this cloth?

79.—Did you buy it or barter for it?

80.—Where is the captain of the vessel?

81.—The captain is on shore.

82.—Take a chair and sit down.

83.—When will you do this work?

84.—I shall finish it in four days.

85.—I am going to Zayla to-morrow.

86.—Show me a sample of the rice.

دَقْسُو كَالِي

اَنِكْ كُو يِيْدِي مُهَاد اِمْنُ وِيْدِي

اُمُكْ وُرُنْبُ كُو دَلِي

اُمُكْ دُبُوكْ وُرُنْبُ كُو وُرِيْمِي

هَكْ اِنْنُ نِكُو بَانْ كُبَغِي

لَوَعْدُ سِدِيْدُ قُرْشِي يَانْ كُوْمَنِي

هَرَادُ بَدْنُ بِي هِي

وَاكْلِيْوُلُ بَدْنُ يِي

هَلِكْ فُدْسُو

الْبَابُكُ فُرْ

مُغَالِدِيْدِي بَانْ تَكِي

كَتَابِكِي مِيْدِي

اَدِكْ سِدَاسْ اِنْدُ فُشُو مَكْرَتُ

مِهَاد اُرْقِيْسُ

اَدِي اِمْسُ لُسْنِي

دُرُكْ هَكِي بَادُكْ اِيْبَسْدَتِي

مِيَاد اِيْبَسْدَتِي مَتِي وَاوَرَسْتِي

دُونِيْدُ نَاخُودَا هِيْدِي مِيْدِي

نَاخُودَا هِيْبَتُو جُرْ

كُورَسِيْگْ كِيْنُ وَاوُفُدْسُو

گُورْمَادُ شُغْلُكْ سَمِيْنِيْسُ

اَنِكْ اَفِرْدَارُو دُبُديْدُ وَاوُْمِيْنِي

اَنِكْ زِيلَعُ (or اَوْدُلُ) بَرَانْ تَكِي

بُرِيْسُكْ مَدِ بُكِيْسُ اِيْتُوسُ

- 87.—Where did you hear this? وَهْ هَگَے بادِی
- 88.—I heard it yesterday on the road. شالی دَوگی بان کو مغلی
- 89.—It is cooler to-day than yesterday. مانت شالیک قبوب
- 90.—Are there any fish in this water? بیتوہ صوہ کلن کو جر
- 91.—I am very busy to-day. مانت هول بدن بان لیتی
- 92.—Take the horse home, and bring it at 6 o'clock. فرسک اغلکیگی گیتی لیدہ صاعدود ایکین
- 93.—Why did you go to sleep? مهادو سیہتی
- 94.—Does your wife make mats? ناگدادو درمو مقلقینیس
- 95.—I do not understand what you say. وہاد لیدی گون صایو
- 96.—Is your knife sharp? مندیدادیم افیدن تہی
- 97.—This box is heavy: how can I carry it? صندوقن و اولس یہی سدے بانو قادی کر
- 98.—Fill this tub with water. برمیلک بیتو کو بوہی
- 99.—The river is deep. دردرک و ڈیر یہی
- 100.—Take some water to quench your thirst. بیتو آب ہرادی کبیع

Vocabulary and Grammatical Analysis with Notes and Transliteration.

- 51.—**Adiga whahâ mâ donaisa?**
- 52.—**Aniga wahâ doni mâyo.**
- 53.—**Ūsbūhda Barbara wâ kû gan'a adag tahai.** *Ūsbūhda=ūsbūh*, s. f., salt, with the def. art. affixed. *Gan'a* s. f., price, cost. *Adag*, adj., dear, tight. *Tahai*, 3rd pers. sing. fem. from *aháo* be. (H. s. 132).
- 54.—**Mukhâ baris wâ kû gan'a jaban yahai.** *Jaban*, cheap, past part. of *jab*, v. break. *Yahai*, 3rd pers. sing. masc. of *aháo*.
- 55.—**Aḍigan aiya leh?** *Aḍi*, s. m. sheep or goat; *gan=an*, demon. pron., this with the consonant *g* prefixed, because the word with which it is used (*aḍi*) terminates in a vowel. (H. ss. 58 and 22). *Aiya*, interrog. pron., who? *Leh*, from *āleh*, adj. root, possessed of: the *ā* is here lost, because the article possessed is mentioned. (H. s. 253).
- 56.—**Hālai doni Mukhāhgi ka-timī.** — *Hālai*, adj. of time, last night. *Doni*, s. f., boat. (large).
- 57.—**Mānta laba būghūl awr ba-so'-galai.** — *Būghūl*, s. m. hundred. *So'-galai*, v. entered; compounded of *so'*, move, and *gal*, enter.
- 58.—**Meshatan 'ēl mā kû-jira?** — *'El*, s. m., well. *Kû-jir*, v. contain: *kû* is here a preposition or verbal particle. (H. s. 135).
- 59.—**Meshatan dadka mā-laga ābsoda.** — *Dad*, s. m. people, inhabitants. *La*, a particle, which when prefixed to a verb gives it a passive signification. (H. s. 243). *Laga=la*, with the article added.

- 60.—**Mahā kū helāi?** — *Hél*, v., obtain, get.
- 61.—**Mā yād būkta** or **Adiga mā būkta?** — *Yād*, pers. pron. 2, thee; simple nominative form, assisted by the consonant *y*. *Būk*, v., be sick: *būkta*, 2nd pers. sing. pres., habitual.
- 62.—**Ghalabka kolaigi kū-ridd.** — *Ghalab*, s. m., baggage. *Kolai*, s. m. basket. *Kū-ridd*, v., throw, put.
- 63.—**Dakso kâlê.** — *Dakso*, adv., quickly. *Kâlê*, interjec., come!
- 64.—**Aniga kū-yedai: mahād iman waidi?** *Yed*, v., call, send for. *Iman*, p.p. of *imo*, v., come. *Waidi*, 2nd pers. sing. pres. of *wa*, not found. (H. s. 90).
- 65.—**Usaga waran ba kū-dilai.** — *Dilai*, 3rd pers. sing. perf. of *dil*, v., kill.
- 66.—**Usaga dabarka waran ba kū-waremai.** — *Dabar*, s. m., back. *Warén*, v. 1. stab, thrust. *Waremai*, 3rd pers. sing. perf. (the letter *n* changing into *m* in the inflexion).
- 67.—**Haga in-an tago bân ka baghaiya.** — *Baghaiya* 1st pers. sing. pres. of *bagh*, v., fear. [It is somewhat curious that in Somâli, as well as in Arabic, Persian, Hindustânî, &c., the verb 'to fear' should be preceded by the sign of the ablative case (*ka*)].
- 68.—**Lo'da sided karshi yân kū sinaiya.** — *Lo'*, s. f. cow. *sided*, s. f., eight.
- 69.—**Harrâd badan bai haiya.** — *Harrâd*, s. m., thirst. *Bai*, compounded of *ba* and *i*, to or by me. *Haiya*, from the verb *hai*, have, possess. (H. s. 251).
- 70.—**Wa kuḷḷ badan yahai.** — *Kuḷḷ*, adj., hot, warm.
- 71.—**Halka faḍiso.** — *Faḍiso*, v. 8., sit, remain.
- 72.—**Albâbka fur.** — *Albâb*, (Ar.) s. m., door. [It may be noticed that this word has here a double article: the Arabic article (*al*) prefixed, and the Somâli (*ka*) added; but the former has become an inseparable part of the word in Somâli]. *Fur*, t. v., open:—(it also means 'divorce.')
- 73.—**Maghâladaidi bân tagaiya.**
- 74.—**Kitâbki meh?** — *Kitâb* (Ar.) s. m. book, *meh*, adv. of place, — where?
- 75.—**Adiga sidâs in-ad fasho mā karta.** *Si-dâs*, adv. of manner, thus. *In-ad* = *in*, that and *ad*, thou. *Fasho*, 2nd pers. sing. pres. subj. of *fa*, do.
- 76.—**Mahād arkaisa?**
- 77.—**I-dê immisa la-sinaiya.** — *Dê* v. aux., say, tell. *I-dê*, tell me. *La* the passive particle. (H. s. 243). *Sinaiya*, 3rd pers. sing. masc. pres. of *si*, give.
- 78.—**Darka hagge bād ka ibsadtai.** — *Dar*, s. m., cloth, apparel. *Bād*, thou (H. s. 52). *Ka*, prep., from. [This particle is here (for the sake of euphony, I suppose), separated from *hagge*, the word to which it really belongs. Rejected by *hagge*, it would then naturally unite with *ibsadtai*; but as the junction of these two words looks awkward in Arabic characters, I have written the *ka* as an affix to *bād*; thus treating it somewhat similarly to the pronominal affix *ش* in Persian.]
- 79.—**Mā yād ibsadtai, misse wâ dorsatai?** *Misse*, conj., or else. *Dorî*, v. 3, barter, change.
- 80.—**Donida nakhûda-hedi mēh?** — *Hehî*, possess. pron. 3rd pers. sing., fem., her (H. s. 55).
- 81.—**Nakhûda hebtû Jira.** — *Heb*, s. f., shore; *hehta*, adv., ashore. The final *u* in *hebtû* is the pron., he.
- 82.—**Kûrsiga ken o kū faḍiso.** — *Kursi*, s. m. (Ar.), chair. *O*, equivalent to *wa*. (H. P. 100-101).
- 83.—**Gormâd shughlka samainaisa?** — *Gormâ*, adv. of time, — when? [*Gormâd* is really a combination of three words: — *gor*, s. f., time, *mâ*, — what? and *ad*, pers. pron. 2, simple form.] *Shughl*, (Ar.), s. m., work, business.
- 84.—**Aniga afar darârro dabaded wâ damainaiya.** — *Darârro*, pl. of *darâr*, s. f., day. *Dabaded*, adv., after. *Damai*, v. 5, — finish.
- 85.—**Aniga Zel'a (or Audal) birrân tagaiya.** — *Zel'a* is the Arabic, and *Audal* the Somâli name of the town. *Birri*, s. f. to-morrow, *birrân*=*birri*+*ân*, pers. pron. 1.
- 86.—**Bariska midab-kîsa i-tûs.** — *Midab*, s. m., sample. *Tûs*, v. imperative,—show.

- 87.—Wahā hagge bād ka maghashai. — *Maqhashai*, 2nd pers. sing. perf. of *maqhal*, v. hear. The letter *l*, as usual, changing into *sh*.
- 88.—Shālai daugi bān kû Maghalai. — *Shālai*, s. f., yesterday *Dau*, s. m., road.
- 89.—Mānta shālai ka kabob. — *kabob*, adj. cool.
- 90.—Biyoha mā wah kaluna kûjira. — *kalun*, s. m., fish.
- 91.—Mānta haul badan bān leyahai. — *Haul*, s. f., affair, business.
- 92.—Faraska aghalkaigi¹ge, i : leh sa'dod i-ken. — *Ge, i*, v. 3., remove, take away. *Leh*, s. f., six. *Sā'd* (Ar. ساعة), s. f. — hour; pl. *sā'do*. The final *d* is added because the word is preceded by a numeral. (H. s. 31 (b)).
- 93.—Mahād ū sehatai? — *Seho*, v. 4, sleep.
- 94.—Nāgtado dirmo mā-falkinaisa? — *Nag*, s. f., woman, wife. *Dirmo*, s. f., mat. *Falki*, t. v. 3., — plait (mats).
- 95.—Wahād ledahai garan māyo. — *Wahād*=*wah*+*ad*. *Garan*, p. part. of *garo*, v. 4., understand, know.
- 96.—Mindidādī Mā af-badan tahai? — *Mindī*, s. f., knife. *Af-badan*, adj., sharp; (*af*=edge).
- 97.—Sandūk-an wa olus yahai : sidde bān ūkādī kara? — *Sandūk* (ar.), s. m., box : *Sandūk-an*, this box. (H. s. 58). *Olus*, adj., heavy. *Kād*, v., lift, carry : *kādī kara*, 1st pers. sing. pres. poten.
- 98.—Barmilka biyo kû bohi. — *Barmil*, (Ar.) s. m., tub, cask. *Bohi*, v. 3, fill.
- 99.—Durdurka wā der yahai. — *Durdur*, s. m., river, stream. *Der*, adj., deep.
- 100.—Biyo ab : harrādka ka-bi. — *Harrād*, s. m., thirst. *Ka-bi*, v. 3., quench.

FOLKLORE IN SOUTHERN INDIA.

No. 30.

BY PANDIT NATESA SASTRI, M.F.L.S.

The Arch-Impostor.

In a certain country there lived a Brâhman who had seven sons. One moonlight night he called them all to his side and questioned them as to what they would most like to do at that moment. The first said that he would like to water his fields; the second, that he would go out on a journey; the third, that he would plough his lands, and so on. But the seventh and the last said that he would spend that fine moonlight night in a beautiful house with lovely girls by his side. The father was pleased with the simple replies of the first six boys; but when the last — who was the youngest — expressed so evil a desire, in such a presence, and in such a way, his rage knew no bounds. "Quit my house at once," said the father, and away ran the seventh son.

He left his country and his house that very night, as he was ashamed to live under his father's roof any longer, and went to the wood hard by. In the midst of this wood there dwelt an old woman who used to sell muffins and puddings to shepherds and boy neatherds who frequented the wood in the course of their employment. This had been her source of livelihood for several years, and she had in this way amassed considerable wealth in the shape of gold coins which she kept locked up in a small box. Now the seventh son, on his banishment from home, went to her and said:—

"Madam, I am a poor helpless orphan, will you kindly take me into your service? I shall be a great help to you in your old age."

So the old woman, pitying the poverty of the boy, and thinking he could help her took him into her service, and promised to feed him and bring him up as her own son.

"What is your name?" asked the grandam.

"My name," replied the boy, "is Last Year (*Pônavarusham*)!"

No doubt it was a queer name, but the old woman did not suspect anything, and thought within herself that such a designation was possible.