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.

BOMBAY:
Printed and Published at the Education Society's Press, Byculla.

1887.
THE

INDIAN ANTIQUARY,

A JOURNAL OF ORIENTAL RESEARCH

IN

ARCHÉOLOGY, 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. XVII.—1888.

BOMBAY:
Printed and Published at the EDUCATION SOCIETY'S PRESS, Byculla.
Bombay: EDUCATION SOCIETY'S PRESS.
1888.
THE

INDIAN ANTIQUARY,

A JOURNAL OF ORIENTAL RESEARCH

IN

ARCHAEOLOGY, 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. XVIII.—1889.

BOMBAY:

Printed and Published at the EDUCATION SOCIETY'S PRESS, Byculla.

LONDON: KEGAN PAUL, TRENCH, TRÜBNER & CO.
BOMBAY: EDUCATION SOCIETY'S PRESS.
NEW YORK: WESTERMANN & CO.

PARIS: E. LEROUX.
BERLIN: A. ASHER & Co.
VIENNA: A. HOLDER & Co.
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. Cast, in his Modern Languages of Africa, classifies Somali, Galla and Dankali under the Ethiopian 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 influences from Hadramaunt 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 pronominal.

The indigenous stock shows itself in characteristic sounds, such as the cerebral d (z), as in the word zaga, dream; the cerebral m in Jif, move; the guttural nasal n, as in jinna, the man; and the cerebral r (s), as in jaar, justice; while the Somitic is represented by the 'nin, gabiina and hisi, and also by the haumaa.

How to account for the presence of these cerebral sounds in an illiterate African language, 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.

The sounds p, c and j 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 l, c into r and j into s. The sounds b and m also frequently interchange; and the change of l into s in certain cases, is a remarkable phonetic peculiarity.

The Somali language is wonderfully perfect in structure, but by no means easy to learn. All that 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 Somali would be a hopeless task.

To obviate this difficulty I have compiled the following alphabetic system from the Hindustani 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. Vaid Mr. J. MacNab's able summary of this subject in the Bombay Gazetteer, Vol. XIII. Part II. Chap. VII. and Appendix A.
### An Alphabet for the Somali Language

<table>
<thead>
<tr>
<th>Detached</th>
<th>Initial</th>
<th>Medial</th>
<th>Final</th>
<th>English Equivalents</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>A, etc.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>B</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>T</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>Th</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>J</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>H</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>Kh</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>D</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>Dh</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>R</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>11</td>
<td>11</td>
<td>11</td>
<td>Z</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>Sh</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>13</td>
<td>13</td>
<td>13</td>
<td>S</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>14</td>
<td>14</td>
<td>14</td>
<td>Dh</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>15</td>
<td>15</td>
<td>15</td>
<td>T</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>16</td>
<td>16</td>
<td>16</td>
<td>Dh</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>17</td>
<td>17</td>
<td>17</td>
<td>Gh</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>18</td>
<td>18</td>
<td>18</td>
<td>F</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>19</td>
<td>19</td>
<td>19</td>
<td>K</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>K</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>21</td>
<td>21</td>
<td>21</td>
<td>G</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>22</td>
<td>22</td>
<td>22</td>
<td>L</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>23</td>
<td>23</td>
<td>23</td>
<td>L</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>24</td>
<td>24</td>
<td>24</td>
<td>M</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>25</td>
<td>25</td>
<td>25</td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>26</td>
<td>26</td>
<td>26</td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>27</td>
<td>27</td>
<td>27</td>
<td>W etc.</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>28</td>
<td>28</td>
<td>28</td>
<td>H</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>29</td>
<td>29</td>
<td>29</td>
<td>Y, etc</td>
<td></td>
</tr>
</tbody>
</table>

This, at the commencement of a word, is a mere prep for the letter *hawsa* or soft breathing, and has no sound of itself; after a consonant it serves merely to prolong the vowel *faika*.

- As in English, but more forcibly.
- A soft dental, like the Italian *t*.
- As in *thing*.
- As in English *jew*.
- A strong pectoral aspirate.
- Guttural, something like the Scotch *ch* in *boch*.
- Has a clear, distinct sound as in English *did*.
- As the cerebral *s* of Sanskrit. In pronouncing it the tongue is impinged, not against the gums as in the English *d*, but against the roof of the mouth. Like *th* in *that*.
- As in English, but more forcibly rolled.
- Is *s* of the modern Indian Aryan Languages. To utter it correctly, place the tongue in the same position as for *s*, and try to pronounce the English *r*.
- As in English, but more forcibly.
- Is a strong sibilant resembling *s* in English *kiss*.
- A hard palatal *d*.
- A hard palatal *t*.
- Like *th*.
- A guttural sound uttered by the lower muscles of throat. Like *l* its sound depends on the accompanying vowel.
- A guttural *gh*.
- As in English, but more forcibly.
- Like *ch* in *stuck*, pronounced very gutturally.
- As in English, but more forcibly.
- The Sanskrit *w*. Like the other cerebrals it is uttered by curling back the tongue against the roof of the mouth.
- As in English, but more forcibly.
- A nasal *w* as in the French *ton*.
- As in English, but more forcibly.

As in Arabic letters. The *l* a, as in ball.

To those a sound intermediate. 

- *a* represents a sound from, yet resonant.

- *u* final, or it differs from the element of the.

- *j* = *au* dipthong.

- *y* represents.

It may be confusion.

The remain of the Arabic sy.

of these comp.

represent a sh.
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 ـُ (fatha), ـَ (dhamma) and ـَـَ (kasra), pronounced respectively "a", as in balloon; "u", as in full; and "i", as in fit.

To these are added ـ، (r), which placed over the letter ـُ thus: ـُـُ represents a peculiar sound intermediate between short e and short i. It differs from, yet resembles, both.

ـ، (r) represents a peculiar sound intermediate between short o and short u. It, also, differs from, yet resembles, both.

To utter it ـ، as for ـ، and

at the tongue
English of, but

the diphthong ـ، or ـ، when followed by a vowel.

represents a sound somewhat like the French "au" in "Jean", but longer; it is of rare occurrence. It may be considered a diphthong, and is represented in Roman character by "e".

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

Examples.

<table>
<thead>
<tr>
<th>Somali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>بحلا‬</td>
<td>Bull, Much</td>
</tr>
<tr>
<td>بث</td>
<td>Bll, Mouth</td>
</tr>
<tr>
<td>ع</td>
<td>Ear, Open</td>
</tr>
<tr>
<td>كر</td>
<td>Kar, Write</td>
</tr>
<tr>
<td>عارات</td>
<td>Play, dance</td>
</tr>
<tr>
<td>بار</td>
<td>Bar</td>
</tr>
<tr>
<td>كر</td>
<td>Kar, One</td>
</tr>
<tr>
<td>علا</td>
<td>Play, dance</td>
</tr>
<tr>
<td>بار</td>
<td>Bar</td>
</tr>
</tbody>
</table>

Somali, as well as Dinka, 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, R.S.O.

In the previous article on this subject, *ante*, 232-243, I published an alphabetic system designed to express every ordinary sound in the Somali Language, as far as possible by means of the Arabic and Hindustani characters, and therefore easy to any intelligent Somali acquainted with the Arabic alphabet.

The total absence of anything beyond a bare colloquial knowledge on the part of the Somalis 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 Somalis 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 Somali phrase, they will tell it you without a moment’s hesitation. It is not, however, easy to write a Somali 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 Somali 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 transcription. 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 Somali, 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. Eleege, 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.

<table>
<thead>
<tr>
<th>English</th>
<th>Somali</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.—(Common salutations.)</td>
<td></td>
</tr>
<tr>
<td>(a).—Are you well?</td>
<td>بُدْنَ مَعَكَ or مَعْذُورُ</td>
</tr>
<tr>
<td>(b).—I am well.</td>
<td>وَرَبّي</td>
</tr>
<tr>
<td>(c).—Are you well?</td>
<td>مَعْذُورُ</td>
</tr>
<tr>
<td>(d).—I am well.</td>
<td>بُدْنَ مَعَي</td>
</tr>
<tr>
<td>(e).—Are you well?</td>
<td>مَوْصُولِي</td>
</tr>
<tr>
<td>(f).—How are you to-day?</td>
<td>مَعْذُورُ</td>
</tr>
<tr>
<td>(g).—I am quite well.</td>
<td>بُدْنَ مَعَي</td>
</tr>
</tbody>
</table>

2.—Whence have you come?

3.—I have come from the hādzār.

4.—Where is your house?
5.—What news is there today?

6.—(Reply)—Good news.

7.—What do you want?

8.—I want nothing.

9.—I want some water.

10.—What is your name?

11.—Where are you going?

12.—I am going to my house.

13.—Speak in the Somali language.

14.—I am unable to speak it.

15.—Who taught you the Somali language?

16.—Do you know my name?

17.—I do not know it.

Vocabulary and Grammatical Analysis, with notes and translation.

1. (a).—Ma nabaq ba? (The most common of all salutations.) Ma, interrogative particle. (H. s. 167.) Nabaq, s. f. good. Ba, a complemental particle, indicating the nominative, which is 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. 159 (d), 180 and 182.) The appropriate use of these and other particles constitutes one of the chief difficulties in the language.

Nabaq miya; This expression is almost as common as the above, but is not so easy to explain. Miya appears to be a corruption of maa gyi? is it? which again is contracted from maa yahai? 3rd pers. sing. interrogative of abu, a, to be; derived from the root a. (H. p. 81).

1. (b).—Wi nabaq. This is the almost invariable answer to the two salutations above mentioned. Wi 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 hart, the exact meaning of which is uncertain. The expression corresponds to the Arabic ilim al-fatih.

1. (d).—Baraini. (Answer to the above).

1st pers. sing. perf.

1. (e).—Ma tos tosten? Tos, or tosna, 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).—Manta wa side? Manta, adv. today. Here also the a in wa is pronounced rather broadly. Side, adv. of manner, how?

(H. p. 39).

1. (g).—Maiga wa sisan. Maiga, 1. pers. pron. defer. (H. s. 51). Sisan, adv., well.

2.—Hagge ka tan? Hagge, where? interog. adv. of place. (H. p. 49 and 85, 57 and 198). The word is compounded of bag, s. m. place, and a (contraction of me), which gives an interrogative meaning of ‘what’? when joined to nouns; so that hagge, lit. means, ‘what place?’ Ko, prep. from. Tan, 2nd pers. sing. perf. of ina, come. (H. s. 154).

3.—Soggi yin ka-lim?—Sag, or sing, bazar, market (a corruption of the Arabic waz). Kii, def. art. (H. s. 141.) Yaa, 1. pers. pron. simple nominative form, assisted by the consonant y. Lii, have come, 1st pers. sing. perf. of ina.

(H. p. 49).

4.—Agalakigi mi?—Agal, s. m. house. Kii, your; possess. pron. (H. s. 55 and 191). Mi, where? Interrog. adv. of place. (H. p. 49).

5.—Mahi manta war jira?—Mahid what?, interrogative. (H. s. 57 and 197). War, s. m. news. Jira, from the root jir, the ordinary verb of existence.

6.—Nabag ba 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 nabag being feminine.

7.—Mahid donaisa?—Mahid, compound of madaa. what, and, pers. pron. 2. simple form. (H. s. 51). Donaisa, (vulgarily
pronounced doni), 2nd pers. sing. present tense of the verb don, want, wish.

8.—Wahba doni māyo.—[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 x instead of s.] 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.) Māyo, a neg. aux. verb, 1st pers. sing. (H. s. 89).

9.—Bīyān doniāya. This is equivalent to Anīga bijo, doniāya. Biyo being compounded of bijo, s. m. pl. water, and go, i., simple nominative form of the pers. pron. assisted by the consonant y. (H. s. 52).

10.—Mag'ā thwart.—Mag', s. m. name. The affix ā is the root of the verb akā, to be. (H. s. 257).

11.—Haggō tagāisa?—Tagāisa, thou goest, 2nd pers. sing. pres. of tag, go.

12.—Aghal kaigī bān tagāisa.-Aghal, s. m. house. Kaigī, my; possess. pron. 1st pers. sing.

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

13.—Afiq Somāliād ku-hadal.—Af. s. m. language, dialect; month. Ki is the def. art. i., assisted by the consonant k, after a masc. noun. (H. p. 6—7). Somāliād, an attributive adj. formed from the noun Somāli 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.—Anīga ku-hadal lārī māyo. The whole of this sentence is simply the negative form of the potential verb. 1st pers. sing. present.


17.—Anīga mākān.—Mākān is a contraction for ma akān, I do not know.

THE MRITYULANGALA UPANISHAD.

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

Exactly fourteen years ago, the late Dr. Barnell published, in these pages, the text of the Mrityulāngala 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. Barnell'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 Bṛhaspati sūtraṃ paraśa Brahma, &c., round which the Upanishad clusters, is, as we all know, the twelfth Avadāna of the Upanishad forming the last Book of the Taittirīya Aranyakā,—but it may not be so generally known that the preceding Mantra, as given in Barnell's text, namely athātā yūga jihvā mé madhurādinī | aham eva kālo nāhān kālosya | is also found in the Atharvāṇa recension of that Upanishad, at the end of the eleventh section.

Nārīyaṇa explains it in his Dīpikā as follows:—Athātā yūga aikyaṁ vyāhāyāt | chhāndasah sūr luh | jihvā mé madhurāḍīnī astu nāmāḥ yūga jihvāṇa yūga 'stu | aham eva kālo 'tā nāhāna kālosya bhogyaḥ | aham ātma-kālayagah |. In the text below, this has been supplemented 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 Mrityulāngala. 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

Vol. II. pp. 266, 267.
The lithographed plate, unfortunately, is not quite perfect. The transcript has been made from the original. Ambha-bōha I take to be the Sanskrit abhā-rāha, 'lapis lazuli' (cf. Pāli amabhā 'a pebble'). For paṇichānākāna, read paṇichānāsakāna. The purport of the first example is: "of an unknown quantity (piṇḍa) of lapis lazuli, on deducting the loss (in cutting), there remain $\frac{1}{4}$, $\frac{1}{4}$, $\frac{1}{4}$ in three instalments (tridhá-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 $\frac{1}{4}$, $\frac{1}{4}$, $\frac{1}{4}$, we get $\frac{3}{4}$, $\frac{3}{4}$, $\frac{3}{4}$; these multiplied with one another are $\frac{9}{16}$; subtracting this from 1, we get $\frac{7}{16}$; 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, $\frac{1}{4}$ or 15 is got as cut stones; hence the loss (what is cut away) is 30; the latter is cut once more, and $\frac{1}{4}$ or 7$\frac{1}{2}$ is got as cut stones, the loss being 22$\frac{1}{2}$; this is cut a third time, and $\frac{1}{4}$ or 4$\frac{1}{4}$ is now got as cut stones, the final loss being 18. The produce of the three instalments of cutting, accordingly, is $15 + 7\frac{1}{2} + 4\frac{1}{4}$ or 27. —The second example is similar; only that here, besides the original (prasyāti) total (50), the total produce (śāka or what remains after deducting the several losses) is to be found (20), instead of the final remainder (prasyāti-śāka) 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.

BY CAPTAIN J. S. KING, R.A.S.C.

COLLOQUIAL SENTENCES.

<table>
<thead>
<tr>
<th>English</th>
<th>Somali</th>
</tr>
</thead>
<tbody>
<tr>
<td>18.—How old are you?</td>
<td>دک ییمس جیرینی (or دک ییمس جیرینی و ایکس)</td>
</tr>
<tr>
<td>19.—Will you sell this?</td>
<td>ادک وت ما اینس</td>
</tr>
<tr>
<td>20.—Yes: I will sell it</td>
<td>ما اینس</td>
</tr>
<tr>
<td>21.—Will you buy this?</td>
<td>ادک و ما اینس</td>
</tr>
<tr>
<td>22.—I will buy it.</td>
<td>ادک و ما اینس</td>
</tr>
<tr>
<td>23.—I shall beat you.</td>
<td>قرغ و گلا دین</td>
</tr>
<tr>
<td>24.—Hold my horse.</td>
<td>داسیکی یود</td>
</tr>
<tr>
<td>25.—I will hold it.</td>
<td>و پری</td>
</tr>
<tr>
<td>26.—What have you brought?</td>
<td>مشوا کادنی</td>
</tr>
<tr>
<td>27.—Bring me a good spear.</td>
<td>ور واکاد ایکیس</td>
</tr>
<tr>
<td>28.—I want a mat.</td>
<td>یوومان دوی</td>
</tr>
<tr>
<td>29.—Do you know what he says?</td>
<td>ور لعیدیس ومدن</td>
</tr>
</tbody>
</table>

30.—Is this knife yours? مدد بن مادریب
31.—Yes: this is mine. دا را ایسلام
32.—Is much coffee produced in your country? مجساد بن بیس ممامدیب
33.—What is the charge for a camel load? اورید یا ریسی ریسی
34.—Is any fresh water procurable here? مجساد یود تیس جیری
35.—How far is the town from the shore? یاکانت سمگیکی یاک تو او رقی
36.—I saw you to-day in the bazar. میش مهاد کادنی
37.—What were you doing there? و های های او رقی ایسی
38.—I was buying some food. و کسن ایسکی بان ایسکی
39.—I shall come to your house to-day. اکمس ایو یو اسودوبو بان
40.—I want some bread and salt. دوی
41. I wish to buy some ghī and rice.

42. Bring me some milk.

43. Do you drink milk?

44. Yes, I do drink milk.

45. Do you drink coffee?

46. No, I drink water.

47. Do you smoke tobacco?

48. Have you ever been to India?

49. What pay do you require?

50. I will give you ten dollars a month.

Vocabulary and Grammatical Analysis, with Notes and translation.


20. Ha: wā ibinayaa. -Ha, interj., yes, just so!

21. Adiga wahā mà ibanaisa. -Ibanaisa, 2nd pers. sing. pres. of ḫuo, v. 3, buy. [Note the difference between ḫī, v. 3, sell, and ḫuo, v. 8, buy.]

22. Wā: ibanayaa

23. Amiga wā ku gu—dufan. Ku. pers. pron. 2, dative. Ge-la, a prep. used with the verb ḫīj, ḫīj, v. 4, always preceded by ku, when meaning to fall upon and beat with something. N, L. - ḫīj, without any preposi-
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 unu yān ubsamaiyai. 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). Uba, s. f. food, dinner; derived from, ḫa v. eat.


40. Kibis iyo োশু ৾ yān dōnaiyä. Kibis (Ar. خب, khub), s. f. bread. Iyo, conjunct, and োশু, s. f. salt.

41. Subag iyo baris inan ীbīsido yān dōnaiyär. Sabag, s. m. ghi, clarified butter. Baris, s. m. rice. Inan = in, that, with the 1st pers. pron. added; that I.

42. Ḫān i-κε. Ḫān, s. m. plur. milk.


44. Wa yahmi: amiga (or anigō) ḫān wa dama. Wa yahmi, it is so; yes.

45. Adiga kahwa mā-dūtä. Kahwa (Ar.) s. m. coffee (the beverage) Dūt, v. drink (coffee; or smoke tobacco).

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

47. Adiga būrī mā-ʃūdta? Būrī, s. m. tobacco.


49. Adiga immisa mushāhara dōnaisa? or Bishi mahād dōnaisa? Mushāhara, (Ar.) s. m. monthly wages, (from Ar. shāhara, a month). Bish, s. f. month. Bishi=bal, with the def. art. affixed. (Vide sentence 34).


FOLKLORE IN SALSETTE.

BY GEO. FR. D’PENHA.

No. 3.—Rājachā Māshā."  
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 arise, take his sword and go out into the jungles, and there ask of the herdmen (gaabhīs) 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 umma. 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 Māshā. 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 gaabhīs, 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
SOMALI AS A WRITTEN LANGUAGE.

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

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

No. IV.

COLLOQUIAL SENTENCES.

English.     Somali.

51.—Do you want this?     ایدی وو مدھ وانس
                        اینک وو دوبنی عابیر

52.—I do not want this.     اورسیو وھ نو ردی و وو لنج ای دی بی
                        جنبا بروس و وو لنج جنین بی

53.—Salt is very dear at Berbera.     هایلی دوبنی گنادهکی گنگی
                        جانک لب لبک اور روس ملی

54.—Rice is very cheap at Mokha.     میشکن ول بارج ملو چر

55.—To whom do these sheep belong?     میشکن دول ملو چر

56.—Last night a buggalow arrived from Mokha.     میشکن دول ملو چر

57.—Two hundred camels arrived to-day.     میشکن دول ملو چر

58.—Are there any wells here?     میشکن دول ملو چر

59.—Is there any danger from the natives?     میشکن دول ملو چر

60.—What is the matter with you? (lit. What has got to you?)     میشکن دول ملو چر

61.—Are you sick?     میشکن دول ملو چر

62.—Put these things in a basket.     میشکن دول ملو چر

44 Perhaps "the god Somanatha of Vamanarathal;" 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.
87.—Where did you hear this?

88.—I heard it yesterday on the road.

89.—It is cooler to-day than yesterday.

90.—Are there any fish in this water?

91.—I am very busy to-day.

92.—Take the horse home, and bring it at 6 o'clock.

93.—Why did you go to sleep?

94.—Does your wife make mats?

95.—I do not understand what you say.

96.—Is your knife sharp?

97.—This box is heavy; how can I carry it?

98.—Fill this tub with water.

99.—The river is deep.

100.—Take some water to quench your thirst.

Vocabulary and Grammatical Analysis with Notes and Transliteration.

51.—Adiga whah a mà donaisa?  
52.—Aniga wahlu doni máyu.  
53.—Ubábida Barbana wà kù gan’a adag tahai. Ùsúùhda=ùsúùh, s.f., salt, with the def. art. affixed. Gan’a s.f., price, cost. Adad, adj., dear, tight. Tahai, 3rd pers. sing. fem. from akòo be. (H. s. 132).
55.—Adigan siya leh? Aidi, s. m. sheep or goat; gan=su, demon. pron., this with the consonant g prefixed, because the word with which it is used (ađi) terminates in a vowel. (H. s. 58 and 22). Aigi, interrog. pron., who? Leh, from ađi, adj. root, possessed of: the a is here lost, because the article possessed is mentioned. (H. s. 253).
56.—Hálai doni Mukhángi ka-timì. — Hálai. adj. of time, last night. Doni, s. f., boat. (large).
57.—Mánta laba bûghal awr ba-so’galai. — Bûghal, s. m. hundred. So’galai, v. entered; compounded of so’, move, and gal, enter.
58.—Moshätan ‘el mà kù-jirà? — ‘El, s. m., well. Kù-jir, v. contain: kù is here a preposition or verbal particle. (H. s. 135).
59.—Moshätan dädka mà-laaqgà absoda. — Däd, s. m., people, inhabitants. Laa, a particle, which when prefixed to a verb gives it a passive signification. (H. s. 243). Laga-la, with the article added.
60.—Maḥā kū ḥalāi? — Ḥul, v., obtain, get.
61.—Mā yād būkta or Adīga mā būkta? — Yād, pers. pron. 2, thec; simple nominative form, assisted by the consignant y. Būkta, v., be sick: būkta, 2nd pers. sing. pres., habitual.
62.—Ghalabka kolaiga ku-ridd. — Ghalab, s. m., baggage. Kola, s. m., basket. Ku-ridd, v., throw, put.
63.—Dakso kāh. — Dakso, adv., quickly. Kāh, interj., come!
67.—Haga in-an tago bān kā bagha'ya. — Bagha'ya 1st pers. sing. pres. of bagh, v., fear. [It is somewhat curious that in Somālī, as well as in Arabic, Persian, Hindiustānī, &c., the verb 'to fear' should be preceded by the sign of the ablative case (ka)].
68.—Lo'da sidid karshi yān kū sinaiya. — Lo', s. f. cow. sidid, s. f., eight.
69.—Harrād badan bai hainya. — Harrād, s. m., thirst. Bai, compound of ba and i, to or by me. Hayna, from the verb hai, have, possess. (H. s. 251).
70.—Wā kuulū badan yahai. — Kuulū, adj., hot, warm.
71.—Halka faqiso. — Faqiso, v. 8, sit, remain.
72.—Albābka fur. — Albāb, (Ar.) s. m., door. [It may be noticed that this word has here a double article: the Arabic article (al) prefixed, and the Somālī (ka) added; but the former has become an inseparable part of the word in Somālī]. Fur, t. v., open:—(it also means 'divorce'.)
73.—Magha'l adaidi bān tagayya.
74.—Kītdihi meh? — Kītdihi (Ar.) s. m. book, meh, adv. of place, — where?
75.—Adiga sidas in-ad fashe mā karta. Sidass, adv. of manner, thus. In-ad = in, that and ad, thou. Fashe, 2nd pers. sing. pres. subj. of fat, do.
76.—Maḥād arkaisa?
78.—Darka hagge bād ka ḫaadtaa. — 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 ḫaadtaa; but as the junction of these two words looks awkward in Arabic characters, I have written the ka as an affix to ḫād; thus treating it somewhat similarly to the pronominial affix ظ in Persian.]
79.—Mā yād ḫaadtaa, missā wā dorsatai? — Missā, conj., or else. Dārī, v. 3, barter, change.
80.—Donida nakhūda-hadi meh? — Heb, possess. pron. 3rd pers. sing., fem., her (H. s. 55).
81.—Nakhūda hebta Jīra. — Heb, s. f., shore; hebta, adv., ashore. The final a in hebta is the pron. he.
82.—Kūrsiga kēn o ku faqisoo. — Kursi, s. m. (Ar.), chair. O, equivalent to wa (H. P. 100-101).
83.—Gormād shugbka samainisa? — Gormā, adv. of time, — when? [Gormād is really a combination of three words: — gor, s. f., time, wa, — what? and ad. pers. pron. 2, simple form.] Shugb, (Ar.), s. m., work, business.
84.—Aniga asfar dararrro dabadde dāwamainiya. — Dararrs, pl. of darār, s. f., day. Dabadde, adv, after. Damain, v. 5, finish.
85.—Aniga Zo'lū (or Audal) birrān tagayya. — Zo'lū is the Arabic, and Audal the Somālī name of the town. Birrā, s. m. to-morrow, birrān = birr + an, pers. pron. 1.
86.—Bariska midab-kīsa itūs. — Midab, s. m., sample. Tūs, v. imperative.—show.
87.—Wahá bagge bád ka maghshai. —Mágshai, 2nd pers. sing. perf. of magháli, v.
hear. The letter t, as usual, changing into š.
88.—Shālān daugí bān kū Maghulai. —Shālān, s. f., yesterday Dau, s. m., road.
89.—Mánta nāhul ka kahob. —kahob, adj. cool.
90.—Biyoda mā wah kaluma kājīra. —kalum, s. m., fish.
91.—Mánta hāl badan bān loyanai. —Hāl, s. f., affair, business.
92.—Pāreka aghalkaigīfei : leh sa'dod t-Ken. —Go, v. 3., remove, take away. Leh, s. f.,
six. S'dō (Ar. S'daw), s. f. — hour; pl. sa'dō. The final d is added because the word is preceded
by a numeral. (II. s. 31 (b)).
93.—Māhād ū sehutai ? —Sohe, v. 4, sleep.
94.—Nāgtađo dirmō mū-fählqinaisa ? —Nag, s. f., woman, wife. Dirmo, s. f., mat.
Fahlqinaisa, t. v. 3., plait (mats).
95.—Wahād ledahai garan māyo. —Wahād—wah + ad. Garan, p. part. of garo, v. 4.,
understand, know.
96.—Mindođāi Mā af-badan tahai ? —Mindo, s. f., knife. Af-badan, adj., sharp;
(of = edge).
97.—Sanduk-an wa olus yahai : sidde ban śūdāl kara ? —Sanduk (Ar.), s. m., box:
Sanduk-an, this box. (II. s. 58). Olus, adj., heavy. Śūdāl, v., lift, carry: śūdāl kara, 1st pers.
sing. pres. potent.
98.—Barmikka biyo kū bohi. —Barmik, (Ar.) s. m., tub, cask. Bohi, v. 3, fill.
99.—Durdurka wa dēr yahai. —Durdur, s. m., river, stream. Der, adj., deep.
100.—Biyə ab : harrādka kā-bi. —Harrād, s. m., thirst. Ka-bi, v. 3., quench.

FOLKLORE IN SOUTHERN INDIA.

No. 39.

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

The Arch-Impostor.

In a certain country there lived a Brāhmaṇ 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 (Pōnawarusham)!"

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.