

## J. BIDDULPH'S SARIKOLI SENTENCES

BY

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Our only early sources for Sarikoli, apart from Shaw's admirable "Ghalchah languages", are the vocabularies published by H. W. Bellew and J. Biddulph in Forsyth's "Report of a mission to Yarkund 1873" (Calcutta, 1876). Bellew's "Vocabulary of Sárigh Cúlí, etc." is the larger one (nearly 900 words), and, although not, by far, up to the high standard of Shaw's, phonetically the better one. Biddulph's "Vocabulary of Sirikol, Wakhan and Kunjoot dialects" contains some 300 words, and the phonetical rendering of Sar. words is primitive and sketchy.

In a number of cases he hopes to hit the target by shooting off two, or even three arrows.

Thus, *cheem, sem* "eye" (*cem*)<sup>1</sup>; *khishpick, shpeek* "bread" (*ǎ(i)pik*); *vist, zeest, thust* "hand" (*ǎvst*); *ol, ghowl* "ear" (*ǎvwl*); *kushyood, shivd* "milk" (*ǎvvd*); *tussoor, nashour* "nail" (*\*našewr*); *khesr, schatz* "water" (*ǎac*); *zeddun* (!), *zoon* "knee" (*zun*); *peza, peyr* "foot" (*peð*). Less easy to explain as true Sar. forms are *gur* "fire", *poora* "son", beside *yoots* (*yuc*), *putz* (*puç*).

Bellew also gives twenty short sentences, apart from the LSI ones the only examples so far published of colloquial Sar. It may therefore be worth while to reprint them as an appendix to T. N. Pakhalina's article, Colloquial Texts in Sarikoli, together with a tentative phonemic interpretation, and, when necessary, modifications of Biddulph's translation.

The interpretation is based on Pakhalina's "The relationship

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<sup>1</sup> Acc. to Pakhalina, or phonematized from Shaw.

between Sarikoli dialect and other dialects of Shughni-Roshani group" and on Shaw's Vocabulary. I have also had an opportunity to look at the manuscript of Pakhalina's article, pp. 61-70 above.

As will be seen, a few points remain unexplained.

1. *ata dayum* I will strike him [*a-ta deyam* I (will) strike you].
2. *owd yoth* come here [*ewd yod*].
3. *tedth* go away [*teʒ*].<sup>2</sup>
4. *cha is kan?* what do you want? (*ceyz kan?* what will you do?).<sup>3</sup>
5. *nutch kanam* I am not able to do this [*na . . . kanam*].<sup>4</sup>
6. *ta noom saiz?* what is your name? [*ta num ceyz?*].
7. *uz kot yot?* whence do [did] you come? [*az ko-t yot?*].
8. *koj usoh?* where are you going? [*koʒa so?*].<sup>5</sup>
9. *tsund sula yetsoot?* how old are you? [*cund sul . . . -t sɔl?*  
how many years . . . for you became?]<sup>6</sup>
10. *yoo choi?* who is that (man)? [*yɔ ʒoy?*]
11. *noor joorm* it is a hot day [*nyr ʒɔrm* to-day it is hot].
12. *yum voorch taiya noh?* is this your horse? [*yam vurf ta/eyan-o?*].
13. *yumoo kiid* this is my dog [*yam mɔ kɔd*].
14. *lchoond kiid yost der dyor?* how many dogs are there in the village? [*cund kɔd yost tar dyur?*].<sup>7</sup>
15. *shevd meery var* bring me some milk [*ʒevd mɔ-ri vor*].
16. *awi khalk yothd awi weinam* I see a man coming this way [*a-wi xalg yodd, a-wi weynam* that<sup>8</sup> man is coming, I see him].

<sup>2</sup> With *dth* = *dδ* for *dz* (5).

<sup>3</sup> Bidd. Voc. *chais*, Shaw *tsèiz* what.

<sup>4</sup> I am unable to explain *teh* (= *č*, or *c*). But cf. *nɔč* 'only, just', Pakhalina, sentence 108.

<sup>5</sup> Shaw *kā-jūi* where? But cf. Rosh. *kāje*.

<sup>6</sup> If this interpretation of *-tsoot* is correct, I am unable to explain *-a ye-*.

<sup>7</sup> *tar* is no doubt the preposition to be expected here. Tājikt *dar* is sometimes used in poetry (Pakhalina: Obracy sarykol'skoj narodnoj poézii (in Kratkje soobščenija Instituta Narodov Azii, 67, Iranskaja filologija) p. 47, I 36, p. 50 III 10). — *Dyôr* (Bidd. Voc. *dyoor*, Shaw. *dtâr*) is possibly to be read *diyur*.

<sup>8</sup> Acc. *a-wi* for nom *yɔ*, through contamination of the two sentences. (Or *awi* might be an error for *awdi* = *ewd* (*awd*) *i* 'here one'?).

17. *oche voorch su voor ka* he is riding on a horse [*yw ěi vurj suwúr . . .*]<sup>9</sup>.
18. *moo az ched yutch izooft tooit* my house is on fire [*mw az ěed yuc i zuĕt tbyd (?)* from my house fire it caught (and) went (?)]<sup>10</sup>.
19. *Varsheedee tsund thar?* how far is it to Tashkurgan? [*Varšidé*<sup>11</sup> *cund đar?*].
20. *nawuz anum* I do not know [*na wazonam*].

<sup>9</sup> Possibly for *suwuri ka(ĕt)*.

<sup>10</sup> The construction is not clear to me. In Shaw's Texts we find I, 21 *indud tūid* rose up (and) went; I, 34 *rawán sūt tūid* he started (and) went; II, 17 *det tūid* drove (and) went. But none of these constructions are parallel with the present one. — Regarding (*i*)*zooft* = *zuĕt*, cf. Bidd. Voc. *wohft* "8" = *woĕt*; *woohj*, *dokh* "grass" = *wuĕ*. But *zōz-*: *zuĕt* 'to take' is perhaps not the verb we might expect in this connexion.

<sup>11</sup> Thus Pakhalina, this volume p. 62.

1