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 Cáií, 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, Wakhán 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); khishpick, shpeek “bread” (š(i)pik); vist, zeesl, hust “hand” (dust); ol, ghowl “ear” (yowl); kushyood, shiind “milk” (šen); lusoor, nashowr “nail” (šnašewr); khesr, schatz “water” (šac); zeddun (1), zoon “knee” (ţun); peza, peyr “foot” (pê). Less easy to explain as true Sar. forms are yur “fire”, poora “son”, beside yoots (yuc), putz (puc).

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

\(^1\) 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. **ału dayum** I will strike him [a-ła deyam I (will) strike you].
2. **owed yoth** come here [eud yod].
3. **lelih go away** [le3].
4. **cha is kan?** what do you want? (ceeyz kan? what will you do?).
5. **nulch kanam** I am not able to do this [nul čem to-day it is hot].
6. **la noom saiz?** what is your name? [la nam eeyz?].
7. **uz kol yol?** whence do you come? [az ko-ł yol?].
8. **kof usoh?** where are you going? [koja so?].
9. **tsund sula yetsool?** how old are you? [cund sul...-l sul? how many years... for you became?]
10. **yoo choi?** who is that (man)? [yu čoi?]
11. **noor joorm it is a hot day** [nur čerm to-day it is hot].
12. **yoom voorch laiya noh?** is this your horse? [yam vurm lajyan-o?].
13. **yumoo kiid this is my dog** [yam mu kud].
14. **tchoond kiid yost der dyor?** how many dogs are there in the village? [cund kud yost tar dyur?].
15. **shood meery var bring me some milk** [šednu mu-ri vor].
16. **awi khalk yothd awi weynam I see a man coming this way** [aw-d xalq yod, awi weynam that man is coming, I see him].

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3 With dlih = dō for dz (3).
4 Bidd. Voc. chals, Shaw be bè is what.
5 I am unable to explain ich (= č, or č). But cf. mèč ‘only, just’, Pakhalina, sentence 108.
7 If this interpretation of -ssoł is correct, I am unable to explain -a ye-
8 tar is no doubt the preposition to be expected here. Tadjik dar is sometimes used in poetry (Pakhalina: Obracy sarykol’skoy narodnoj poezii (in Kratkie soob-
— Dyør (Bidd. Voc. dyoor, Shaw, dlür) is possibly to be read dyur.
9 Acc. a-wi for nom yu, through contamination of the two sentences. (Or a-wi might be an error for awd = eud (awd) i ‘here one’?).
17. oche voorch su voor ka he is riding on a horse [yuš či vurf swwr ...].
18. moo az ched yutch izoofl tooit my house is on fire [mဝ az čed ywc i zušt twayd (?) from my house fire it caught (and) went (?)].
19. Varsheedee tsund thar? how far is it to Tashkurgan? [Varšidč cund dar?].
20. nawuz anum I do not know [na màzonam].

9 Possibly for suurâ kawx.
10 The construction is not clear to me. In Shaw’s Texts we find 1, 21 indhul tīld rose up (and) went; 1, 34 rawdān sül tīld he started (and) went; 11, 17 del tīld drove (and) went. But none of these constructions are parallel with the present one. — Regarding (i)zoofl = zušt, cf. Bidd. Voc. wohfl “8” = woxt; wohfl, dökkt “grass” = wux. But zóz: zušt ‘to take’ is perhaps not the verb we might expect in this connexion.
11 Thus Pakhulina, this volume p. 62.