Anthropological Notes on Southern Persia

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ANTHROPOLOGICAL NOTES ON SOUTHERN PERSIA.

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Royal Geographical Society.

[PRESENTED JUNE 10TH, 1902.]

SOUTHERN PERSIA and Baluchistán, as they appear on the map to-day, include or are adjacent to countries where perhaps the most ancient civilization of the world had its inception.

As a result of studying the deposits of silt in the valley of the Nile, it is now, I understand, considered certain that, previous to a fixed date, usually placed within the sixth millennium, Egypt possessed no cultivable land. The Nile Valley was consequently lacking in the necessary qualifications for civilization; whereas in the valleys of the Euphrates, Tigris, and Kárun, which—thanks to river communications, alluvial soil and a genial climate—a trained geographer would unquestionably select as suitable homes for civilization, the earliest past is yet to be discovered.

Before then approaching our subject, I propose to describe briefly the physical features of the country we are about to discuss. Southern Persia is washed by the Persian Gulf, which formed part of the “Erythrean Sea” of the ancients. Although proofs are not yet forthcoming, we may hope that when the Bahrein Islands, the ancient home of the Phœnicians, yield up their secrets, it may be shown that it was in the Persian Gulf that navigation came into existence. Apart from the inherent probability of this theory, we have the most remarkable legend given by Berosus, that Chaldea was taught the arts of life by a creature, half fish, half man, termed On. This surely points to the arrival of highly civilized strangers by sea; but, further than this, all is conjecture.

Geographical Considerations.

The boundary of Persia on the west is the Shatt-el-Arab, the majestic river which is primarily formed by the junction of the Tigris and Euphrates, and which receives its main tributary, the Kárun, some forty miles from the point where it flows into the Persian Gulf. It would take too long to discuss the hydrographical problems connected with these wayward rivers, and it must suffice to state that in early prehistoric times they reached the Persian Gulf without uniting, and that the sea came further north. The Shatt-el-Arab is consequently a comparatively modern course, and it is useless to seek for traces of the past on its banks. The modern province of Arabistán, which is mainly a section of the wide alluvial plain through which all these rivers run, includes the famous kingdom of Elam with its ancient capital of Shush or Susa, the Shushan of the book of Esther, which is yielding a rich harvest to that skilled archæologist, M. de Morgan.

Further east, as far as the frontiers of Baluchistán, there is a low-lying coast strip of varying width, where the palm flourishes and where wheat and barley are reaped in the early spring; but this district has at its back the elevated

Iránian plateau, which is buttressed up by successive ranges of hills, running more or less parallel to the coast. The importance of these ranges, with their regular north-west trend, is considerable, as, thanks to their rugged regularity, nowhere can Persia be easily entered from the sea-coast, and this fact has materially affected its civilization. Furthermore, from the Shatt-el-Arab to the Indus, a distance represented on the map by 20 degrees of longitude, no important and indeed no navigable river reaches the sea; the rivers in the interior, chief among which is the Helmand (the classic Etymander), discharging their waters into inland swamps or lagoons, known as *Hámun*. Another remarkable phenomenon is the funereal waste of the Lut, the great desert of Persia. Not only does this huge blighted area separate Northern and Southern Persia from the frontiers of Afghánistán, as far west as the Tehrán-Isfahán-Shiráz road, much more effectually than any range or sea; but its sinister influence stretches down so far south as to divide Persia from Baluchistán, and thus aggravate the inaccessibility of that desert province.

From the above account it will, I think, be conceded that, owing to its configuration, the fertile country to the west of Persia was from earliest times favourable to civilization, as indeed was the Indus Valley to the east of Baluchistán, whereas in close juxtaposition were the rugged ranges and barren uplands of Persia with its savage but hardy shepherd tribes. Although not as barren or as rainless as to-day, Persia was never anything but a poor country, wealth mainly consisting in the valour of its inhabitants, whereby Chaldea and distant Egypt were all made tributary to the Great King.

A Find of Bronze Objects from Khinámán.

Connected with man on the Iránian plateau are the interesting bronze implements. They were found quite by accident by one of my Persian friends, who was trenching some ground with a view to laying out a garden at Khinámán forty miles to the west of Kermán city. The little district is composed of barren hills, and the site of the find was in a valley which opens out on to a wide plain, across which runs the main Kermán-Yezd road.

The bronzes, which were discovered some 5 feet below the surface of the ground, were placed in what was evidently a cemetery. The corpses were all dust, so that it could not be ascertained in what direction they had been laid—a very important point—and in each tomb was a jar, of yellow clay, and of good workmanship with a somewhat rudimentary pattern. Chief among the bronzes is an axe-head (Fig. 1.*a*) about which Mr. C. H. Read has kindly given me the following note: “The special interest of the bronze axe found at Khinámán is that its form shows it to be, not a useful weapon, but a survival or degradation of such an implement. The angle at which the blade is set to the handle shows that it can have no real utility, while, on the other hand, the exaggerated crest which forms a sort of counterpoise to the blade is out of all proportion to the mass of the weapon as such.

“The axe from Armenia (Fig. 1.*b*) a fairly remote district, in Canon Greenwell's collection, has certain analogies with it, but differs essentially in being manifestly

a serviceable weapon. The socket, in this case, is large enough to admit a stout strong handle, while the ornamental lion is small, and well adapted as an ornamental appendage. The angle at which the blade is set to the shaft is also a clear indication that it was intended for use. Widely different in general

FIG. 1.—BRONZE AXE-HEAD (a) FROM KHINÁMÁN COMPARED WITH AXE-HEAD (b) FOUND IN ARMENIA.

From "*Ten Thousand Miles in Persia*," p. 442. Block kindly lent by Messrs. Murray. The axe-head (a) and the rest of this find are in the British Museum. (Cf. *Archæologia*, lvi., pp. 8-1.) appearance as these two objects are, there seems to me to be a clear resemblance in essentials, and in time this may be made clearer by further excavations and discoveries in the country intervening between south-east Persia and the Black Sea."

The other bronzes include some artistically worked pins, arrow and spear-heads, a knife, and what may be a razor. There is also a pair of bracelets, some copper bowls, a rudimentary lamp and a small vessel, which is the exact counterpart of the drinking vessel carried by every Persian to-day, and two handles, which do not fit the axe-head, complete the list. My host said that there was a number of these interesting articles, but they were all thrown away. Great jars much like those used to-day for storing grain, but wider in shape, were also shown. Some yellow dust was found in them, but no specimen was forthcoming.

Finally two or three cornelian gems were spoken of; but these I did not see. The custom of placing a cornelian gem in a dead man's mouth, with the names of

the twelve *Imám* engraved on it, is one that still obtains and may be very ancient. There was no trace of iron in the find, so far as I could learn.

During my recent visit to Paris I carefully examined the De Morgan collection from the country behind Lenkorán, which, although forming part of the Russian empire since the treaty of Turcomanchai, was until that date a province of Persia. M. de Morgan found a huge cemetery and excavated many bronze implements, some of which resemble that from Khinámán, but I saw nothing at all approaching to the beautiful axe.

If the theory of a bronze culture of Central Asia be maintained, the above find is of extreme value; in any case its interest is considerable.

M. de Morgan's Observations at Susa.

During the past nine years, I have been trying, in a humble fashion, to find out something about the various peoples among whom my lot has been cast. In the extreme west of Southern Persia the excavations of M. de Morgan at Susa will undoubtedly throw much light on this difficult question; but, as he himself writes, "the origin of Susa is lost in the night of time"¹; the field is still wide enough for the explorer.

Among the most interesting of M. de Morgan's discoveries are those of fragments of vases bearing geometrical patterns and sometimes flowers or animals painted in black. These belong to a style of pottery which has been found in Egypt, Syria and Cyprus, and which has been attributed by him to the eighteenth century B.C. Again, the remains met with at a depth of 15 metres, chief among which is the black obelisk of Manishtu-su, date, on this reckoning, from about the thirty-ninth century B.C., and M. de Morgan says that he dare not give the date of the 20 metres of remains lying below.²

Here then we are groping in what is at present but the false dawn of history, and until M. de Morgan publishes the results of his labours we must be content to discuss far more modern epochs, although we know enough to believe that the institution of the week and the legend of the Deluge, among other ancient landmarks, came to the Assyrians from Elam.

Anthropological Notes.

Throughout the course of my wanderings, I have noticed that everywhere the low-lying country, especially in its more inaccessible parts, is inhabited by a very dark race; Bashákind, Paskuh, and the Kalagán valley being particularly noticeable in this respect.

At first, in my ignorance, I attributed this to imported slave blood, but the whole of the *Garmsir*, as the hot country is termed, possesses a similar type of population, except where, in comparatively recent times, invading tribes have occupied the more fertile tracts, and, very frequently, migrate to the uplands during the summer.

M. Dieulafoy, who discovered the famous frieze of the black archers at Susa,

¹ De Morgan, *La Délégation en Perse*, p. 1,

² *La Délégation en Perse*, p. 83.

which dates from the time of the Achæmenian dynasty, mentions the existence of *negroid* skulls in the Parthian necropolis of the Memnonium, which confirm the classic writers.

Of these Herodotus is of course *facile princeps*, and it is most interesting to know that the seventeenth satrapy of Darius included Ethiopians of Asia, who, it is to be observed, had straight as opposed to curly hair.

The seventeenth satrapy was roughly Baluchistán of to-day, where we have an Aryan immigration which I shall discuss later, and also the dark Bráhui tribe, which is certainly of Dravidian origin, as regards their language.

In appearance the Bráhui is darker, shorter and more thick-set than the Baluchi. According to their own legends, they were poor shepherds, who came to the assistance of their Hindu raja in the seventeenth century, and finally conquered the country.

Whether the straight-haired Ethiopians were these Bráhuís, and whether there was one Dravidian race stretching from India to the Shatt-el-Arab, it is hard to say, but this seems the most likely theory and is supported by classic and medieval writers. Among the latter the great geographer Yakut mentions the Khuzis as an abject, black to copper-coloured, race, inhabiting what is now known as Arabistán, albeit the term Khuzistán still lingers.

However, until much more is known as to the measurements of these tribes, their language, and their customs, it would be unwise to form theories on too slender grounds.

I would now invite your attention to the district of Sistán which is situated in the centre of Eastern Persia. Sistán owes its existence to the fact that the Helmand discharges its waters into a lagoon, and modern inhabited Sistán is practically the delta of the Helmand.

Until quite recently Sistán was termed Sagistán, and in the Augustan age the province was known as Sakastáni and is referred to by Isidorus of Charax, who was despatched by the Cæsar on what we should term a reconnaissance.

The term Sakastáni is of interest as embodying the fact that it was the home of the Sacæ (*Σάκαι*). The exact date of their arrival is almost definitely fixed by the fact that in the British Museum there is a silver coin of Plato Epiphanes, a contemporary of Eucratides of Bactria, who ruled in Sistán about the middle of the second century B.C., so that the Sacæ arrived between that date and the journey of Isidorus of Charax, say about 130 B.C.

A little later, their offshoot, the Scytho-Parthian Kings, issued coins in the lower Indus valley, so that during this period the wastes of Baluchistán were traversed by a south-easterly route. In fact Mr. Kennedy mentions that the Chinese annals corroborate Isidorus of Charax in this particular.

In 1896, when travelling up the valley of the Raksh'an from Kuhak and Panjgur to Quetta I passed numerous sites of great cities, and the valley was terraced for a distance of many miles. When Mr. Kennedy mentioned this Sistán-Sind route, it at once struck me that these were cities of the Sacæ, and a reference

to the map shows that they lay exactly between Sistán and the lower Indus. This fact is, I would suggest, not without importance.

In an earlier part of this paper reference was made to the Aryan influx into Baluchistán, and we are confronted by the problem as to who the Baluchis are. As their ignorance is only equalled by their pride, and as they know but little about their own history, we are driven to seek for information elsewhere.

According to Professor Rawlinson, Baluch is derived from Belus, King of Babylon, who is identified with the Nimrod, son of Cush, of Holy Writ. These two names are reproduced in the term Baluch and Kuch, the usual name of these savage tribes.

Indeed Kuch is the same as the Kech or Kej valley and possibly also Kach is a form of it. Throughout the Sásánian period, Kussun, probably the same word again, was the name of Baluchistán.

In Firdusi's great epic, the *Sháh Náma*, the Baluch are mentioned as a tribe occupying Gilán (on the southern shores of the Caspian) during the reign of Noshirwán, and they apparently migrated to their present home *via* Sistán. There was, however, an admixture of Arabs flying from persecution in the early days of the *Hijra*, and if we accept this together with a few later arrivals in historic times such as the Kurds of Sarhad and the Noshirwánis from near Isfahán, we can, in my opinion, satisfactorily account for the Baluchis, whose language belongs to the Iránian branch of the Aryan family. Baluchistán however rivals the Caucasus in its ethnological puzzles, the Meds apparently being survivors of a still more ancient race, and I hope that in the near future more attention may be devoted to this subject.

The Gypsies of Persia.

The question of their origin is such a vexed one that I propose simply to give a *précis* of the information that I gathered about this interesting people. In Persia they bear different names in different provinces, generally however speaking of themselves as *Fiuj*, which is said to be Arabic. In Kermán they are known as *Luli*,¹ but in Baluchistán as *Luri*. In Fárs *Kaoli*, a corruption of *Kábuli*, is their usual appellation, although *Gurbati* is also used. In Azerbaiján we find the name *Karzi Chi*; in Khorasán *Krishmál*, a corruption of *Gheir-i-Shumár* or "Out-of-the-Reckoning," and, to go further afield, in the Chengyání of Turkey we find an approximation to, or the origin of the European *Zingari*.

Their occupations in Persia hardly differ from what we see in England, and I have frequently met them carrying round gaudily-painted spinning-wheels or pipe-stems for sale; occasional working in iron, and dealing in horses, camels, donkeys, or any living animal, completes the tale of their trades. Their character is considered to be bad. The men cannot easily be distinguished from the surrounding peasantry, but the women dress differently, while their features are certainly not those of the Persian peasant. The tribe is governed by the *Shátir Báshi* or Chief Runner of the Sháh, who has his deputies in every province.

¹ In Central Asia the word is *Liuli*. Cf. *Man*, 1902, 126.

Their language, of which I compiled a vocabulary, is termed *Gurbati*, and is spoken with slight variations all over Persia. Their numbers are considerable, five thousand families alone inhabiting Azerbaijān, while the total in Persia may amount to twenty thousand families, or about a hundred thousand souls.

Kermān has from three hundred to five hundred families under Shāh Kerīm, a terribly stupid man, whom I sent for to check the vocabulary which I had collected from two different sets of gypsies. He told me that the province was divided into beats, and that, what with a monopoly in turning and mending wheels, etc., they made a fairly good living. He also said that they rarely married outside their tribe.

	Gypsy.	Transliteration.
God	یا پاری یا پابری	<i>pāpāri</i> or <i>pābari</i> .
Man	مارس	<i>māris</i> .
Woman	ندیو	<i>nadeo</i> .
Child	جادر یا جادو	<i>jādar</i> (or <i>jādu</i> also "son").
Girl	دیرک	<i>dīrak</i> .
Husband	مگد	<i>muggad</i> .
Head	راسه	<i>rāsah</i> .
Hair	پلمک	<i>palmak</i> .
Eye	نہور	<i>nuhair</i> .
Nose	دماغ	<i>damāgh</i> (same as Persian for 'brains').
Mouth	دھن قاس	<i>dahan gās</i> (<i>dahān</i> being Persian.)
Tooth	دھن کی	<i>dahan ki</i> .
Tongue... ..	زبان	<i>zabān</i> (P.).
Ear	گوش کی	<i>gushki</i> .
Lip	لبکو	<i>labko</i> (P.)
Hand	چنکاو	<i>changáo</i> .
Foot	پا غلیب	<i>pá ghalīb</i> .
Arm	باکی	<i>báki</i> .
Horse	کہورا	<i>ghora</i> (like Hindustani).

	Gypsy.	Transliteration.
Ox	تیرنگ	<i>tírany.</i>
Cow	تیرنگ مازلو	<i>tírang mázilu.</i>
Donkey	قره	<i>girreh.</i>
Dog	سنفتا	<i>sanuftá.</i>
Fowl	تینای	<i>tenái.</i>
Duck	تینای کردن بلند	<i>tenai gardan buland.</i>
Bird	تینای	<i>tenái.</i>
Black	سوتای	<i>súttái.</i>
White	سفینو	<i>safínu.</i>
Big	قوار اونده یا بهوج	<i>gar-ár úndeh also bahúj.</i>
Small	قوار خلیلتر	<i>gavár khalíltar.</i>
High	لبند	<i>laband.</i>
Bad	ناشکاب or نادنح	<i>náshigáb or nádakh.</i>
Good	ده خوابه	<i>dah khábeh.</i>
Tiger	شیر	<i>shír (P.).</i>
Cheese	لمیر	<i>lamír.</i>
Bread	منا	<i>maná (cp. manna).</i>
Night	لیل	<i>laril (A.).</i>
Daybreak	سکال	<i>sakál.</i>
Day	روز	<i>rúz (P.).</i>
Blood	لو	<i>lú (luli?)</i>
Firewood	خشبوک	<i>khashbúk.</i>
Tree	درخت	<i>darrakht (P.)</i>
Wood	کاشتا	<i>kásh tá.</i>
Fire	نارک	<i>náarak.</i>
Flower... ..	کل	<i>gul (P.).</i>

Verbs.

	Gypsy.	Transliteration.
To do ...	ایماشتم	<i>ímáshta(m)</i> or <i>(n)</i> .
„ make {	دخا	<i>dakhá.</i>
„ burn ...	ایماشتم	<i>ímáshta(m)</i> or <i>(n)</i> .
„ say ...	کومیدم	<i>kúmídam.</i>
„ speak ...	ایماشتم	<i>ímáshta(m)</i> or <i>(n)</i> .
„ agree ...	گلت تبردم	<i>galt taburdam.</i>
„ find, procure	هاشنیدم	<i>há shanídam.</i>
„ beat „	هاکیدم	<i>hákídam.</i>
„ die ..	تبردم	<i>taburdam</i> (cp. to speak). (Note in Persian the idiom is “to beat words” for to “talk.”)
„ kill ... {	میتی	<i>mayti.</i>
„ throw ...	میتوند(م)	<i>mahtúndam.</i>
„ cut ...	ن	(according to chief).
„ take ...	پیوندم	<i>Peíndam.</i>
„ give... ..	بدا لیدم	<i>budálídam.</i>
„ run ...	هاشنیدم or دالیدن	<i>háshnídám, dálídan.</i>
„ keep ...	بنیدم	<i>bunídam.</i>
„ know ...	پلمیدم	<i>palmídam.</i>
„ love... ..	نگور داشتن ایماشتم	<i>nigúr ímáshtam.</i>
„ kiss... ..	سگیدم	<i>sagídam.</i>
„ beg ...	باکی اناشتم	<i>báki ináshtam.</i>
„ beggar ...	ماچ کردن	<i>mách kardan.</i>
„ tear... ..	مانگناء کردن	<i>mángnái kardan.</i>
	میانه	<i>miánteh.</i>
	پار توماشتم	<i>pár túmáshtam.</i>

	Gypsy.	Transliteration.
To sit	توبیدم	<i>tobídam.</i>
„ live	ده خوابم کردم میکم خودم	<i>dah khábm kardam, mikam khodam.</i>
„ stand	واتو بیدم	<i>wáto bidam.</i>
„ stay... ..	ماندن توبیدد	<i>mándan tobídeh.</i>
„ eat	اشمو لیدم	<i>ishmo lídam.</i>
Yes	بلی	<i>bali</i> (P.).
No	نایک	<i>nayik.</i>
Tent (black) . .	لفاس	<i>lafás.</i>
Country	پونوی	<i>púnoi.</i>
Water	پونو	<i>ponú.</i>
Meat	دوهوت	<i>dohút.</i>
Food	کاتی	<i>káti.</i>
Iron	لو	<i>lí</i> (cp. blood).
Copper... ..	کنار	<i>kunár.</i>
Brass	رز	<i>ríz.</i>
Silver	پاله سفینو	<i>páleh safínú.</i>
Gold	لادا	<i>ládá.</i>
Money	پاله	<i>páleh</i> , cp. <i>pul</i> (P.).
Strangers, <i>i.e.</i> , any special name for people not belonging to the tribe.	مارس	<i>i.e.</i> , man.
Anvil	سندان یا نو	<i>sandán</i> (P.) or <i>lí.</i>
Hammer	چاکش	<i>chákush</i> (P.).
Bellows	دم اهنگری	<i>dam ahengari</i> (P.).
Tongs	انبور	<i>anbúr</i> (P.).
Saw	بدنی	<i>badani.</i>
Hatchet	چتن	<i>chatan.</i>

		Gypsy.	Transliteration.
1	...	ایک هات	<i>yek hát.</i>
2	...	دو هات	<i>dú hát.</i>
3	...	سه هات	<i>seh hát.</i>
4	...	چهار هات	<i>chahár hát.</i>
and so on as the Persian, with the addition of <i>hát</i> .			

NOTE ON MAJOR SYKES'S "ANTHROPOLOGICAL NOTES ON SOUTHERN PERSIA."

BY D. G. HOGARTH, M.A., F.R.G.S.

No one will be inclined to dispute Major Sykes's hypothesis that civilization on the Iranian Plateau was a much later product than in the Western River Country; though many will demur to two propositions which he suggests by the way; (1) that civilization in the Nile Valley is posterior to the sixth millennium B.C.; (2) that Bahrein taught Chaldæa the arts of life. In the latter case it is a thousand to one the truth was the other way about. The assumption that Bahrein was the original Phœnician home is wholly unproved, and its probability was, if anything, weakened by Mr. Bent's abortive researches there some years ago; nor does it follow at all that the Phœniciaans, when in the Erythræan Sea (if they ever were there) were a highly civilized people.

The interesting objects found by Major Sykes in a cemetery (?) near Kermán did not, when I saw them, strike me as of very early date; but such things, found at a great distance from any other objects of similar character, are most difficult to fix. The pottery might have been of almost any period, so rude was it: the bronzes—well, we have not the faintest notion how late the use of bronze may not have come down in Southern Persia. There has been no such systematic work done in the Iranian Plateau yet as would give us a criterion for these things, and I greatly doubt if De Morgan's excavations at Susa will help us much for things beyond the mountains. I should be very chary at present of accepting his sensational chronology of the Susan strata. We have had this piling up of the millennia at Nippur already, without its carrying conviction. There is, perhaps, no more treacherous criterion than the thickness of strata, the rate of whose deposit necessarily varies much with the various causes which induce it. For example, the sack and ruin of a town, and its subsequent reconstruction by builders, who make a fresh platform with the old materials, will add strata in ten years, which may seem to represent a thousand.

NOTE ON MAJOR SYKES'S GYPSY VOCABULARY.

BY M. LONGWORTH DAMES.

AN examination of the vocabulary of the language of the gypsies of Southern Persia given by Major P. Molesworth Sykes in his "Anthropological Notes on Southern Persia," shows that this dialect cannot be considered a true language, but that it is rather an artificial secret dialect or jargon such as prevails among similar tribes in India, the Changars, Doms, etc. Nor can it be in any way identified with the Romany of Europe, which is a true Indian language, derived probably from an Aprabhansa Prākṛit.

As far as can be judged from the specimens given, the grammar is based on Persian; the termination of the infinitive being the Persian *tan* or *dan* corrupted generally into *tam* or *dam*. This is often combined with non-Persian roots in a manner suggestive of Pehlevi, as in *mahtundam*, to kill, which is evidently a causal form of *mayti*, to die (from Arabic *mayt*, dead), or *bunīdam*, to give, which bears a strong resemblance to the Pehlevi *yaha-būntan*, to give. Some true Persian verbs are used in forming verbal phrases, as *kardan*, to do, *māndan*, to remain, and *dāshtan*, to hold; in the phrases *dah-khābm kardan*, to live, *māch kardan*, to kiss, *māngnāi kardan*, to beg, *māndan tobīdeh*, to stay (cf. Pers. *nishasta māndan*) *nigor dāshtan*, to keep. But other auxiliary verbs such as *īmāshtam*, to do, *taburdam*, to beat, are also used.

The vocabulary consists of ninety-seven words, of which the following can be classed as of Indian origin.

Man	... <i>māris</i>	...	Cf. Sindhi and W. Panjabi <i>murs</i> , Romany <i>mursh</i> and <i>mūsh</i> .
Horse	... <i>ghora</i>	..	Hind. <i>ghoṛā</i> .
Donkey	... <i>girrēh</i>	...	Cf. Hind. <i>gadḥā</i> , Pashto <i>gaḍah</i> .
Bread	... <i>manā</i>	...	Sindhi, <i>mānī</i> , Rom. <i>manro</i> , etc.
Wood	... <i>kāshṭā</i>	...	Skr. <i>kāshṭa</i> , Rom. <i>kosht</i> , <i>hāsht</i> , Hind. <i>kāṭh</i> .
Water	... <i>ponū</i>	...	Hind. <i>pānī</i> , Rom. <i>pānī</i> .
Blood	... <i>bū</i> (<i>būlī</i> ?)	...	Hind. <i>lahū</i> .
Iron	... <i>bū</i>	...	Hind. <i>lohā</i> .
Speech	... <i>galt</i> (in the phrase <i>galt taburdam</i> , to be at words).		Sindhi, etc., <i>gālhu</i> , Panj. <i>gal</i> .
Beg (to)	... <i>māngnāi</i> (in the phrase <i>māngnāi kardan</i>).		Hind. <i>māngnā</i> .
Tear (to)	... <i>pār-tūmāshtam</i>		Hind. <i>phārṇā</i> .
Hair	... <i>palmak</i>	...	Hind. and Rom. <i>bāl</i> .

Possibly also *māch*, kiss, in the phrase *māch-kardan*, may be an inversion of Hind. *chūm*. The Indian element, therefore, does not amount to more than an eighth or a ninth of the whole vocabulary.

A few words are clearly Arabic. These are :—

Head	...	<i>rāsah</i>	...	Ar. <i>rās</i> .
Night	...	<i>lail</i>	...	Ar. <i>lail</i> .
Fire	...	<i>nārah</i>	...	Ar. <i>nār</i> .
To die	...	<i>mayti</i>	...	Ar. <i>maīt</i> , dead.

Twenty-eight words are Persian, although some are curiously altered as *bā-ki* for *bāzū* (arm), *pāleh-safīnlū* for *pūl-i-safīd* (silver). Some are transposed as *laband* for *baland* (high) *lafās* (a black tent) probably for *fulāsī* (a carpet), and *lamīr* (cheese) seems to be a deliberate perversion of *panīr*.

There remain about fifty-two words or parts of words, about half the whole vocabulary including nearly all the verbs, which cannot be referred to Persian, Indian or Arabic origins, and I can find no explanation for them in the neighbouring dialects of Balochi or Brahoi. Possibly some of them may be found in Persian dialects. The form is no doubt often deceptive. For instance *bākī imāshdam*, given as “love,” should probably be “embrace.” *Bākī* is the word given for “arm,” and is the Persian *bāzū*; the whole phrase being equivalent to *bāzū kardan*, to embrace.

The following words are specially noteworthy, being unlike either Persian or Indian :—

God	...	...	<i>pābarī</i> .	Size	...	...	<i>gavār</i> (found in
Woman	...	...	<i>nadeo</i> .				the phrases <i>gavār unde</i> —big,
Girl	...	...	<i>dīrak</i> .				and <i>gāvar khalīltar</i> — small,
Husband	...	...	<i>muggad</i> .				which apparently mean “large
Eye	...	...	<i>nūhūr</i> .				size” and “small size.”)
Ox	...	...	<i>tīrang</i> .	Bad	...	...	<i>nāshigāb</i> .
Dog	...	...	<i>sanuftā</i> .				<i>nādakh</i> .
Bird, etc.	...	...	<i>tenār</i> .	Good	...	...	<i>dah-khābeh</i> .
Black	...	...	<i>sutār</i> .	Daybreak	...	...	<i>sakāl</i> .
Country	...	...	<i>punoī</i> .	Brass	...	...	<i>rīz</i> (cf. Persian
Meat	...	...	<i>dohūt</i> .				<i>bīrīng</i>).
Saw	...	...	<i>badanī</i> .	Gold	...	...	<i>lādā</i> .
Hatchet	...	...	<i>chatan</i> .	Food	...	...	<i>kātī</i> .
Copper...	...	...	<i>kumār</i> .				

The syllable *hāt*, affixed to the Persian numerals, is also remarkable.

The original verbs, omitting compound phrases, are—

<i>imāshdam</i>	...	to do.	<i>dālīdam</i>	...	to take.
<i>taburdam</i>	...	to strike or beat.	<i>bunīdam</i>	...	to give.
<i>kūmīdam</i>	...	to burn.	<i>palmīdam</i>	...	to run.
<i>hākīdam</i>	...	to find.	<i>dagīdam</i>	...	to know.
<i>ishmolīdam</i>	...	to eat.	<i>budālīdam</i>	...	to cut.
<i>peundam</i>	...	to throw.	<i>hāshnīdam</i>	...	to agree, or to take?

tobīdam ... to sit. *wāto-bīdam* ... to stand.

In the two verbs *tobīdam* and *wāto-bīdam* the last element, *bīdam*, is probably the Persian *būdan*, the phrases being equivalent to

nishasta-budan—to sit, and

īstāda-būdan—to stand.

It would seem from this analysis that these gypsies have retained less of their Indian language than the gypsies of Europe, but evidently further materials are required before any adequate idea of the language can be formed.