

Sanji Romani Jib

Common-Romani-Language



Janardhan Singh Pathania

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About the author

Janardhan Singh Pathania (b. 30 August 1933) worked for many years in the field for the Exploration of Oil & Natural Gas, under-Ground Water and Minerals all over India. During his exploration, he used to travel from place to place in remote areas with his tentage all over India. It was there that he happened to meet a lot of nomadic and tribal people. History, language and culture always remained his favourite subject since his school days. He heard about the Roma-Gypsy people from his father who was an Army-Officer and happened to meet these people in Europe before his birth.

He met Gypsy people (Roma) for the first time in 1976 during the first Roma-Festival at Chandigarh-India and met Mr. "Lakatos Menhyert" from Hungary and Prof "Shaip Jusef" from Macedonia and then many other Roma delegates from different countries.

He attended the international Symposium on Romani language at Sarajevo (Yugoslavia) in 1986 and presented his paper on a "Standard International Romani Language" which was very much appreciated. He had met several Roma scholars and artists during conferences and Festival in India and Europe.

He translated some poems from English into Sanji-Romani for the Book titled "Like Water"/Sar o Paj" He has also contributed for Romani dictionary published by Dr. Trajko Petrovski & Kasum Cana from Zagreb (Croatia). His Romani language is being taught in the Romani department of the "Paris University".

He is member of IRU and WRO- Romnipen and several other Roma organisations. He is regularly contributing to several journals in Romani in Europe.

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By

Janardhan Singh Pathania



Kafil Intercontinental
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Sanji -Romani- Jib
Common-Romani-Language
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To Roma brothers and sisters
all over the world who have preserved
one of the ancient language of the world
called *Prakrit* in the form of Romani language
since last one thousands years

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INTRODUCTION

The common Indo-Romani vocabulary & grammar which is conneted with Sanskrit and Indo-Aryan languages, I call it as a “Sanji -Romani- Jib” /Common-Romani-Language, still contains more than 95% common Indo-Romani Vocabulary and 100% Grammar.

“Sanji-Romani-3ib” is an old northern-Indian language to which Roma people have preserved since last so many centuries, thousands of miles away from their ancestral Mother-land India in the western alien- lands.

Sounds / Avaza

C = ch. Cik/chik, Cal, Cor, Cib,

Ch = as in English Church.

Chavo, Chindo, Chucho,

Sh = Shukar, Shuko, Shiger,

3 = J/j /dz /dj /. 3ib /Jib, 3ov,

3uv, 3uklo, 3anlo,

X = harsh “kh”. Xerbuzo, Xerno. Xip, Xoliako, Xul, Xuri,

J /j = Y /y. Jar /Yar.

Jalo /Yalo, Jag /Yag.

ACKNOWLEDGEMENTS

I am very grateful to Mr. Dev Bhardwaj, who has encouraged me to write this “San3i -Romani- Jib” /Common Romani Language Grammar book.

I am also very thankful to my father who told me when I was a child that Gypsies of Europe looked like we Indians and their language has some Indian words in it. I also thank a lot to my mother who used to use many many old “Indo-Romani” words in her paternal local village-dialect.

I am also very thankful to Bhikshu Chaman Lal who is the first Indian scholar who did research on Roma people and wrote a book “GYPSIES - Forgotten Children of India”, and others late “Roma scholars: Dr. Lakatos Menyhert, Dr Vania Kochanowski, Prof. Shaip Jusef & his wife Krishni, Dr. Leksa Manush, Dr. Donald Kenrik, Mr. Sait Balik, Mr.Nusrit, Gypsy King Ioan Cioaba (Sibu-Romania), Kasum Cana, Valery Novoselsky and Dai Lepo.

I am also thankful to my Roma Brothers: Bajram Haliti, Ozean Parcu, Alija Krasnici, Ibrahim Osmani, Agim Saiti, Mehmed Mujic, Osman Balik, Robert Kwick Rydberg, Petko Asenov, Zlatomir Jovanovic, Aleko Asenov, Gheorghe Sarau, Marcel Courthiade, Suresh Pillai, Shyam Parandey, Gurdev Chouhan, and all the Gypsy men and women from Romano Mahalla / Gypsy colony called “Shuto -Aozari” (Macedonia).

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Csanyi-Robah, Jarmila Ega Vanova, Maja Familic, Liliyana Kovachevo, Sayed Gul Kalash, Afro Cigana Kalin, Monica Bomfim, Marina de Paz, Mahfuza Imomova, Suzan Amet, Catherine Harte, Leila, Yasmin, Mana Memaj, Dr. Parinita Goswami, Mona Kaushik, Lilith Mazikina, Luminita Cioaba, Lucia Cioaba and Selam Pato.

I also thankful to the Presidents of World Romani Unions, M/s Shuchka, Rajko Durik, Stahiro, Jovan Damjanovic and India's leading Roma activist Mr. Dev Bhardwaj and many other Roma / Gypsy brothers and sisters from all over the World.

I am also very thankful to those fake and cheat so to say Romani scholars who steal others work and publish it under their own names and also those fake lobbies who befool the whole world especially the innocent Roma people, just to get the cheap publicity and propaganda for their own fake names and also making money.

In the end I am also very thankful to the mother Nature and to her Birds, Animals and Trees and also among them there were many of my Gurus / Teachers among them and who were my most faithful and loyal dog Friends and Gurus too named Jimmi, Rakli-devi, Moti -Ram and Hachi-Ram with whom I used to talk in my old Indian "Sanji -Romani- Jib". Unfortunately there are many among them who are no more now. "May God Bless their soul" !

Amin!

Janardhan Singh Pathania

PORTRAIT OF DJENARDING SINGH PATHANIA

Bajram Haliti (Serbia)

Djenarding Singh Pathania is personality that in the world of romalugia takes a special, it can be said, lone position. The field by which he is devotedly occupied for more then five decades, without his capital contribution, would have left unknown and scientifically intact; that is the field of romalugia in many theoretical and practically relevant aspects (philology-linguistic and ethnographic researches, lexicographic attempts, collecting and translating work).

In his long and productive creative lifetime, working self-motion and cooperating in many projects and organs of scientific institutions and in many associations all over the world, Patania made and published a great number of scientific studies. His contribution in collecting and elucidation of Roma ethnographic material of what testifies more collections of stories in handwriting cannot be unmentioned.

A great deal of his life he spend wandering, living the life of Gypsies, so he could be in direct contact with Roma and collect stories because he had no other source. By the words of his father who lived in London and who told him that there, in London, he, for the first time saw white-man, there is o Earth one more people that is alike Indian people.

By profession, Pathania is an engineer. Some would say that his biography is classic with usual currents. Where does come from that devotion for totally unknown and unexplored field, the invitation he has committed himself to?

While he was still studying, by his own words, his father passed him the picture of the people with whom he made friends and who are not of German origin but, by anthropography features are alike Indian people. In his conversation with them, Pathania adopted a lot of the same words and they told him that they come from India and that they have left their cradle.

By Pathania's words, the material for his lifework was his father. Since 1976 Roma were for Pathania inexhaustible source of inspiration. He started to collect literature and all money he invested into buying of the books. He discovered the connection with the language of Roma that he met in India and he started to engage himself with it in the most difficult way – he mixed with all groups of Roma from India to Sarajevo (Year 1986 I had a chance to meet him personally on the great meeting “The language and the culture of Roma” on their unpredictable journeys and stopping, he listened, asked, noted...

Pathania has for years noted Roma stories and their numerous modifications in Roma Diaspora's communities, the characteristic of which is bilingualism. He did this even in the situation when no one thought about the codification of neglected Roma language.

With the first publications beyond the country, the name of Djenardin Singh Pathania started to remember in scientific circles; he becomes the scientific authority presented in many projects, important meetings, and his texts took a notable position in numerous publications and in the magazines all over the Europe. He is stolen by all so-called linguists. His work is followed by flattering critics and rewards.

Djenardin Singh Pathania chose the field that had not existed even among Roma, the field that he had to fulfill by his

own life in order to provide, at least, recognition for it. Early, this wise man chose the way on which he could and must give himself all, on which it was hard to expect that something would be received in turn.

Research seriously and devotedly the life, the language and the culture of Roma meant ignore the reproaches and prejudices. He has done that and not looking back on the comments on community he became an expert of Roma language and oral literature. It is hard to find one among Roma's linguistics and nation-connoisseurs that could stand shoulder to shoulder with him.

In his young years, Pathania explored foreign languages but he soon became completely devoted to Roma language. So, by time he collected rich material about all Roma's dialects.

Djenardin Singh Pathania has all his life researched and wrote about Roma, but for Roma as well. He came closer to them in the most intimate human way always ready for individual communication. Pathania has done a lot and for human affirmation of Roma, for saving their national identity.

On the Second Festival of Writers, on which Pathania also participated, he told me that he prays God to fulfill him two wishes: first, to learn Roma language; second, to die dignifiedly. His first wish god Ramah fulfilled him and the second our Roma's god will fulfill him.

Djenarding Singh Pathania remains our Roma's Panini who is the author of the first grammar book in India and in the world.

As a member of the World's Parliament of Roma I suggest that the congress of Roma on the next session award him the greatest reward for perseverance of Roma identity and standardization of Roma language.

STANDARDISATION OF ROMANI LANGUAGE

As a child of six in 1939, I was captivated by the dark Gypsies of Europe. I was mesmerised by the tales my father (an army officer in the princely state of Jammu and Kashmir, India [India was a British colony then]) narrated to me after his visit to France in 1927 and then again to England in 1929. My father stated that the gypsies had black hair and eyes, dark complexion like the Indians and were a bilingual people – speaking the language of the Europeans with the Whites and a distinct language of their own – ‘Romani’ amongst themselves. This is the earliest memory of the Roma, who cast a spell on my young impressionable mind and steered my resolution in years to come to acquire significant knowledge of them. The school and college years saw me digging into books and poems on the gypsies, egging me further into the world of the Roma and Romani. 1971, was a happening year for me, for I read in a newspaper about a Roma conference being held in London. In 1976, I finally met my Roma brothers and sisters in person in Chandigarh (India) and since then there has been no looking back. I have also had the good opportunity of meeting many a prominent Roma in India and abroad. The learning of Romani and the publication of my poem ‘Volisar’

in a Romani journal in 1976 was a shot in my academic graph. On the 29th of October, 1983, the second International Romani Festival was held at Chandigarh, wherein Mrs Indira Gandhi spoke in her inaugural address that the Roma had not only retained their identity in the occident but had revived it in India too. Madam Gandhi also said that the Roma had integrated themselves into the societies, where they now lived and were an asset to the countries to which they now belonged – adding colour, spontaneity and zest for life, wherever they went. Despite living in foreign lands for centuries together of their migration (712 A.D. from northern India), the Roma have preserved not only their Indian identity and ethnicity but also their language Romani. The Romani language is a collective memory bank of the Roma because it has carried forth the stories of their common descent and shared experiences from generation to generation for their posterity.

My contention is that the Roma should have a standard written Romani language because it is speculated that there are over 600 hundred Romani dialects spoken by the Roma of various countries and this variation in the dialects brings differences in their vocabulary and grammar usage – making it an enormously difficult uphill task to understand Romani language of the Roma living in various lands. The premise is that since the Roma are historically, linguistically and culturally connected with India, they must have an Indo-Romani cultural bridge, connecting the Indo-Roma people through a common language – ‘Sanji -Romani- jib’. At an international level, this language will enable us to have better personal contacts and an understanding of each other’s culture, media and literature. Historically, ‘Romani’ was once an extensively spoken language just the way “Hindustani’ is a prevalent

language in today's India. The hybridity of Romani language is a result of the Roma encounters with the people outside their own community, as they traversed the length and breadth of Europe in search of livelihood. The Roma are viewed by the occidentals through the prism of "ideological filters, or ways of seeing, provided by their own cultures and societies" because this justifies their logic of "enslaving them. This dialect shaped attitudes to outsiders as well as to 'European' culture itself" (Loomba 64) – the Roma are, therefore, considered a threat to the European culture because they are different from the Whites. The linguistic dilution of Romani is due to its absorbing foreign words into the original Indian vocabulary, thereby, deforming it and in its stead formulating newer Romani dialects. Here is an illustration of a deformed original Indo-Romani vocabulary:

Gypsy girl – shavi, shey, shei, chavi, chei etc.

Tongue, language – jib, chib, shib, chip, ship etc.

Work – buti, budi, buki, buxi, buchi, busi etc.

Mine – mero, miro, moro, muro, munro, mungro etc.

Your – tero, toro, turo, chero, tiro, chiro, kiro etc.

This range of vocabulary for the same word is because of linguistic hybridity breaking down the original language into innumerable local dialects. The lack of a standard language creates language barriers amongst the various groups of Roma and consequently has resulted in the breaking up of their big Romani phralipe (brotherhood) as they find it hard to communicate with each other. The Roma are weakened and marginalised all the more in the occident because of their lack of a standardised language. The Roma, thus, become an easy prey for the Gajo (non-Roma), who have exploited them for hundreds of years since they took them as slaves. In 1763

A.D., Stefen Vali, a Hungarian preacher was the first to declare that the gypsies were linguistically connected with India. Vali's polemic was followed by Miklosich, F. Pott, Grearson and the others, wherein, they proved that the gypsies place of origin is north-India alone and no other place than that. The end of 19th century ushered a new era of freedom for the Roma in Romania with the slavery system being abolished but ironically this freedom was more on paper than in practice. Even today the Roma are a marginalised people in Europe – their concerns are considered peripheral by the Gajo (Whites). The Roma do not have equal rights and opportunities in the occident but on the contrary poor literacy rate is rampant amongst them, they are steeped in poverty and therefore, are from the lower echelons of society and their living conditions are appalling. The hostility levelled at the Roma by the Whites has forced them to adopt a policy of willed aloofness from the Whites and also because of the animosity faced by them there, such as that of persecution and racial bias. In the occident it is a state policy to assimilate the Roma into their culture, to decimate their language and deny them their heritage and identity. For the Roma their language articulates their linguistic nationalism and helps in binding them in an imagined community where they trace their roots to Barothen i.e India. The linguistic dialects of the Romani cut across the diverse groups of religious and other class cross-sections of Roma by unifying them with the vocabularies which are familiar to them, thereby, encouraging them all the more to forge an exclusive identity for themselves in the occident. My premise is that Romani language is one of the living form of the forgotten 'Prakrit' language of India – flourishing in the distant lands, such as those of West Asia, Europe, Americas, Australia, New

Zealand and a few other countries of the world. However, the unfortunate part is that in these places 'Romani' is gasping for its survival and is inching each day towards its extinction. A few scholars have researched the origin of 'Romani' and connected it with a particular Indian regional language but this is a complete fallacy and needs to be studied all over again. My research on Romani, which is over three and a half decades old, has led me to make comparisons between various Romani dialects with those of the north-Indian languages and dialects – the result being the collection of more than 95 percent Romani vocabulary and 100 percent Romani grammar from these north-Indian languages and grammar. The Romani vocabulary and grammar does-not belong to any particular regional language or dialect of north India but its range lies in 'Hindustani' – the language spoken by the Indian masses. Standardisation of a language is a must "to reach diverse groups of people" because human language creates "the possibility of a new form of imagined community" (Loomba 156), so much essential to maintain the identity of a people.

To have a standard international Romani language (jib) it is required to have:

Romani sounds- These sounds should be based on 'Hindustani' Language.

Romani alphabets- The alphabets of the English-Roman script should be adopted for the Romani script and additional signs added to produce particular sounds which are missing in the English language.

Romani vocabulary- The common Indo-Romani vocabulary be taken as the standard vocabulary for Romani.

Romani grammar- The common Indo-Romani grammar be taken as standard grammar for the Romani language. The

standardisation of the Romani language requires us to compare all the prominent Romani dialects with those of the north-Indian ‘Sanskrit and Prakrit’ based languages as well as dialects, wherein, the ensuing common factor amongst them be taken as the standard for the Romani language – which is ‘Sanji-Romani-jib’ (common Romani language). The vocabulary which I have collected under ‘Sanji- Romani-jib’ clearly reflects that the ‘Sanje-Dadore’ (Indian and Roma) – the common forefathers spoke this language. The standard ‘Sanji- Romani-jib’ language is: Sanji (Indian and Romani) ‘Sajenengi’ is a Sanskrit word which is common amongst the Indian and the Romani languages.

Romani- It is a word which is common to both the Indian as well as Romani languages implying of the Roma’s Jib. The word ‘jib’ is common to the Indian and Roma vocabulary which later deformed as ‘chib’ in Romani and again as ‘chip’, ‘ship’, ‘shib’ in the same linguistic dialects. This makes ‘Sanji- Romani-jib’ an Indo-Romani language, common to all the Indo-Roma people living the world over. There is sufficient proof of the ‘Sanji- Romani jib’ (common Romani–language) being an original, pure, beautiful and easy to learn language. It is to see the fruition of this very ‘Sanji-Romani-jib’ that many Roma scholars have dedicated their whole lives.

Fortunately my ‘Sanji-Romani-jib’ is also being taught in the university of Paris, as is confirmed by the Head, Department of Romani – Marcel Courthiades in a letter addressed to me. Courthiades has recognised the magnitude of my work in Romani language and the students there getting their lessons of Romani from the letters written by me from India. Marcel Courthiade has been enthusiastic of getting Romani recognised as one of the language’s of France.

Similarly, Saimir a Rom (gypsy) from Albania, studying Romani and international law in Paris has confirmed that as a student of Romani language in the University – photocopies of my Romani work being handed out to the students for learning. Saimir too has mentioned about Mahmud Gaznavi entering Kanauj city in India, making its people captives and selling them as slaves in the Central Asian city of Khorassan and from thereon consecutive gypsy migrations following from Khorassan to Europe and other far-off places.

Letter I received from Samir, student of Romani language in France

From: "Saimir" <s.mile@parisfree.com> |

Date: Thu, 19 Sep 2002 14:01:31 +0100

Mo gudlo Phral kotar - i India, Mo anav si Saimir MILE, sin-om Rrom kotar i Albania thaj kerav me studie and-o Paris (rromani chib thaj mashkarthemutno xakaipen [International Law]). Shun-dom pala Tute kotar mo profesoro, o Marcel Courthiade, thaj kana li-om Tiro e-mail akhar-dom les k-o telefono thaj mothov-dom lesqe. But loshalo si ov kaj shunel pala Tute.

Kana me sin-om sas and-i Universiteta pala i rromani chib, ov dias amen but lila Tutar, kaj te siklovas lendar. Vi angla 2 divesa, palem kerdas fotokopie Tire butiendar thaj dias len k-e studentura.

Shundam kaj sin-an sas nasvalo, sar sinan akana? Si amen vi jekh baro nevipen te das Tut. Arakhlam kana thaj sar e Rroma nashle kotar i India. Kana o Mahmud e Ghazniaqo gelo and-o Kannauj, astardas sa a manushen kaj beshen sas othe thaj bikindas len sar robura (slaves) and-o Khorassan. Othar aven e

Rroma, kaj avile and-i Evropa thaj maj dur. Ov kerdas jekh artiklo pal-akaja buti, thaj shaj te bichalel les Tuqe p-o e-mail.

O Marcel Courthiade but kamel te lel kontakto palpalem Tuca, thaj shaj te lekhav-es lesqe ande akaja adresa:

Marcel COURTHIADE 19, Allee des Demoiselles d'Avignon Apt. 171 F- 92000 Nanterre faks: +33 1 49 01 92 70. e-mail: saimir2mc@yahoo.fr

Akaja si i adresa kaj me bichalav lesqe mesazhe, thaj vi Tu shaj te bichales lesqe. But baxt thaj sastipen kotar i Franca Saimir.

**English translatin of Mr. Saimir's Romani- letter.
(Translation by J. S. Pathania)**

My sweet brother from India, My name is Saimir Mile. I am a Rom/Gypsy from Albania and studying in Paris (Romani -language and international law).

I had heard about you from my prof.Marcel Courthiades.When I received your e-mail I contacted him on the tele-phone and told him all about you. He was very happy to learn about you.

When I was a student of romani language in the Paris University he used to give us a lot of photo copies of your romani-work and we students used to learn romani language through them.

Two days back he distributed among the Romani-students the photo copies of your romani-work for romani-studies.

We heard that you were not keeping well, how are you now? We have a big news and would like to tell you that Mahmud Gaznavi entered in Kannauj city and there he caught all the people of that place and then sold them in the markets of Khorassan as slaves.

Then later on the Roma/Gypsies slowly migrated from khorassan to Europe and other far-off places.

Whereas Prof.Marcel Courthiades has written an article on these Indian-slaves and he shall be sending you a copy of it in the near future through e-mail.

Marcel Courthiades is very happy to have a contact with you. His address is:

Marcel COURTHIADE 19, Allee des Demoiselles d'Avignon Apt. 171 F- 92000 Nanterre faks: +33 1 49 01 92 70. e-mail: saimir2mc@yahoo.fr

This is his address where I will send him the message/ mesazhe, and you can also write him on the above given address.

From France/Franca.

Saimir

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Saimir Mile s.mile@parisfree.com, saimir2mc@yahoo.fr

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SAN3I-ROMANI-3IB - NOUNS

English "San3i – Romani – 3ib".
Common -Romani- Language.

A

A Gypsy - Boy/Girl	1.Chavo / Chavi 2. Shavo / Shavi
A Gypsy- man, a husband [sg] /-[pl]	Rom -sg / Roma -pl.
A Gypsy- woman, wife [sg] / -[pl]	Romni -sg / Romnia -pl.
A Non-Gypsy Boy/Girl	Raklo / Rakli
A Non-Gypsy (Man / Woman)	Ga3o / Ga3i .
A Husband, a Gypsy-man.	Rom -sg / Roma -pl.
A Gypsy Wife, Woman,	Romni -sg / Romnia -pl.
After noon	Pash dives
Almond	Badam, Bedam, Bedami
Ankle / Ankles	Taxno / Taxne
Animal skin	Morxi
Anus	Bulliako xoxo.
Anvil	Nakovani, Nakovai
Apple [sg]	Phabai [sg]
Arm, -sg / -pl	1. Bai -sg /Baia -pl. 2. Baj -sg /Baja -pl.

Arm -pit -sg / -pl	Kakh -sg / Kakha -pl
Aunt -sg / -pl.	1. Kaki -sg / Kakia -pl. 2. Bibi / Bibia
Autumn	Tomana
Ancestors	1. Dadore -pl 2. Papore -pl

B

Back	Zeja, Pusht
Banana [sg]	Banano
Barley	3ov
Bath-room	Najmasko-kamro
Bear- cubs in general	Richore
Bear -male / -Female	Rich / Richni
Beard	Chora, Shora
Bellows	Phukni, Phukarni
Belly	Por
Big-building, -house	Imarati, baro-kher
Big-Hammer	Martor, Martol
Big-intestine	Thuli por
Big wooden box, chest	Mokhto
Bird -male /-female	Ciriklo / Cirikli
Black	Kalo
Black-Grapes	Kale-Drakha

Blood	Rat
Bloomed - flower	Phutardi -Luludi
Blue	Nilo, Vunato
Body	Badan [ml], (Badani, Trupo)
Body-parts	Badaneske -katora [ml-pl], Trupeske - kotora
Bone / bones	Kokal / kokala
Bone -sg / Bones -pl.	Kokal -sg / kokala -pl.
Bow & Arrow	Tir - Kaman [Hindustani] Arka - Strela [Serbikani]
Box	Sanduk
Breasts	Chucha
Bride -sg / -pl.	Bori -sg / Boria -pl.
Bride groom -sg / -pl	Boro -sg / Bore -pl.
Bronze	Branzo
Brother -sg / pl-	Phral -sg /pl- Phrala
Brother in law -sg / -pl.	Salo, -sg / Sale, -pl.
Bud	Phand -Luludi
Builder, Mason	Memari, Mejstri
Bundle	Bu3o, Bo3o, Bo3a
Buttock -sg /-pl.	Bul / Bullia

C

Camel -male /-female	Gamelo / Gameli.
Carpenter	Mestri, Mejstri, Mistri
Cartilage	Kovli kokal
Cat (male) / Female.	1.Billo (Bil-lo) / Billi (Bil-li) 2.Macko / Macki.
Century	Shelavdi
Chest	Kolin
Cheek	Chumni, Chamni, Cham,[fm-sg]
Chin	Shuni [fm-sg], Chuni [fm-sg]
Chisel	Kopidi
Clitoris	1. Min3ro 2. Cucal 3. Cuculi 4. Min3ako - kanro 5. Min3ako - nakoro
Clitoris-cap	Min3aki -stagi
Cloud [sg] /Clouds- [pl]	Badel, Badal, Badeli [sg]. Badela, Badala [pl]
Colour [sg] / -[pl]	Rang -sg / Ranga -pl.
Colour-ful	Rang-rangilo
Coma	Ek-pash Mulipe
Coppe	Xarkumo, Xarkuma
Copper	Xarkumo, Xarkuma,
Copper-pot	Pitili, < Piri

Copper-smith	Kalderash
Copper-vassel	Tan3ir
Court-yard	Avlin
Court-yard-gates	Avlinake-vudara
Cousin brother -sg / -pl.	Kakero phral -sg Kakere phrala -pl.
Cousin Sister -sg / -pl.	Kakeri phen -sg Kakeria phena -pl.
Crow -male /-Female	Korako / koraki.

D

Dagger	Xan3er
Date -sg / -pl	Xurmi -sg / pl- Xurmia
Daughter -sg /-pl.	Chavi / Chavia Shavi /Shavia
Dawn	Phutardo Dives
Day	Dives
Dead male / -female	Mulo / Muli
Death	Meripen, meripe
Diamond	Diament
Dog -male / -fem.	3uklo / 3ukli.
Donkey -male / -female	Xerno / Xerni.
Door	Vudar
Drawing-room	Beshimasko-kamro
Dry-grass	Phus

Duck -male / -female Patkho / Patkhi. Patxo / Patxi

E

Eagle -male / -female Bare Phakengo / Bare Phakengi

Ear Kan [ml]

Ear-drum Kanesko perdavo [ml]

Elbow Kuni

Elephant (male) / Female. 1. Filo (Feelo) / Fili (Feeli)
2. Pilo (Peelo) / Pili (Peeli)

Engaged -Boy / - Girl Manglo [ml] / Mangli [fm]

Engagement Mangipe

Evening Belvele, Belvel

Eye Jakh [fm]

Eyebrow Phov [ml]

F

Face Mui, Muj [ml-sg]

Fat Cikin

Father Dado, Dad, Papo

Father in law Susro, Sasro

Field [sg] /- [pl] Mali, Mal [sg] / Malia [pl]

Finger / Fingers Angusht / Angushta

Flesh Mas

Flower -sg / Flowers -pl.	Luludi [sg] / Luludia [pl].
Flower-garden	Luludiangi-bar, -bari,
Foot /Feet	Pero /Pere, Pirno /Pirne
Fore-head	Cekit, Matho [ml]
Fortnight	Ek-pash Masik
Fruit -sg / Fruits -pl.	Mevo -sg / Meve -pl.

G

Gall-blader	Galbine -paniaki- kisi
Garden	Bar, Bari, Bagico
Garlic	Sir (seer)
Gem - stone	Rattan
Goat- male/female.	Buzno / Buzni
Gold	Sonakai, Sumnakai
Golden-bracelet	Sonakuno-kero
Golden-Ear rings	Sonakune-zalaga/-kaante
Golden-ring	Sonakuni-angushtri,
Gold-smith	1. Sonakari, 2. Sumnakari
Goose -male / -female.	Papino / Papini.
Grand father	1. phuro Dado 2. phuro Dad
Grand mother	Phuri Dai
Grape [sg] /-[pl]	Drakh [sg] / Drakha [pl]

Grass	Car, Cara
Green	Haro, Zeleno
Green -Chilly	Murch, Murchi
Green -Tree	Haro Rukh, zeleno Rukh
Gums	Dandengo mas [ml-sg]
Gypsy-Bag	Bushko, Bushiko

H

Hail	Kukudi [sg] / Kukudia [pl]
Hair	Bal -sg / Bala -pl.
Hammer	Cukano
Hand sg / -pl.	Vast -sg / Vasta -pl.
Hard-drink	Rakija, Raksi
Head	Shiro [ml]
Heap	Ambar
Heap of dry grass	Phusuno ambar
Heart	Jillo, illo
Heel	Xuri, Khuri
Hip -sg / -pl	Kulo / Kule
Horse -male / -female.	Gras / Grasni
Hour	Hora
House	Kher
Husband	Rom

I

Inner lips of vagina	Min3ake -andarutne- vushta
Iron	Sastr
Iron-smith	Sastrari

J

Jackal - male / -female.	1. Shakal / Shakalni. 2. Shagal /Shagalni.
Jaw	Falk [sg] / Falka [pl]
Joke	Prasape, Pheras, Pheraso
Jungle, Forest	3angal, Vesh

K

Kidney - sg /-pl	Buko -sg / Buke -pl.
Kitchen	Kotchina
Knee	1.3anu 2. Zanu 3. 3angako - phabai
Knife	Churi

L

Lamb - male/female	Bakroro / Bakrori
Large toe	Peresko angushto
Latrine	Xhindi, khindi
Leaf -sg / -pl	1. Patar / Patara. 2. Patrin / Patrina
Leg / legs	1. 3ang /3anga 2. Lat /Lata 3. Cang /Canga
Lemon	Limon
Life	3ivipen, 3ivipe, 3ivipi, trjo
Lion / Lioness	Arslano / Arslani
Lip [sg] / lips [pl]	Vusht -sg / Vushta -pl
Liver	Kalo buko, Kalo mas
Lovari - Gypsy-man	Hatom, Hato
Lung -sg /-pl	Parno buko / Parne buke

M

Maize	Bobo
Man (ml)/ woman (Fem).	Manush / Manushni
Marriage	Biav
Mediator , -male / -Female	Mashkarlo,[ml] / Mashkarli,[fm]
Melon	Xarbuzo, Xerbuzo

Minute	Minuti
Molar	Darh, Thar, [fem-sg]
Moment	Momenti
Moon	Con /Chon
Monkey- male /female	Memuno / Memuni
Month	Masik, masak
Mother	Dai
Mother in law	1. Sasu-3i (India) 2. Sasu(3)i <Sasui (Romani) 3. Sasvi
Mouth	Mui [ml-sg]
Mustaches	Mustaka, Mushtaka Muchtaka, Mucha
 N	
Nail / Nails	Nai -sg / Naia -pl, Naja -pl.
Navel, Belly -nipple	Porik
Neck	Kor, Mein
Night	Rat (Raat)
Nipple -sg/ Nipples -pl	Cuci / Cucia
Nose	Nak [ml]

O

Onion	Prumb.
Orange	Narangi
Outer lips of vagina	Min3ake -avriutne- vushta
Ox (bull)-mi / Cow -fm	Guruvno / Guruvni, Gov

P

Palate	Talun, Talon, Talu, [ml-sg]
Palm	Tali -sg / Talia -pl, Pam / Pama
Peacock / Peahen	Phiono / Phioni.
Pear [sg]	Amrol [sg]
Pearl	Moti, Muti, klia, kliro
Penis	Kar
Penis-head	Karesko - shiro
Phlange -sg / -pl	Por / Pora
Pig, Boar -male/ -fem.	Balo / Bali.
Piglet -male / -fem	Baloro / Balori
Pigeon -male / fem,	Kalambo / kalambi.
Piglet in general, male and female combined.	Balore.
Pink	Ru3o
Potato	Potato
Pubic-hair	Zara

Puppies in general	3uklore
Pomegranate	Nar (Naar)
Pumpkin	Dudam, Dudi, Kuduni
Puppy -male /-fem	3ukloro / 3uklori

Q

Quince	Gutui
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R

Rain	Bershin, Bershind
Rainy-season	Bershindengo
Rat -male /-Female	Muso / Musi
Red	Lolo
Red-Apple	Loli - Phabai, loli Babai
Red -Pepper	Pepeli, peperu, pipel
Relations	Rateske manusha
Rib / Ribs	Pashvaro -sg / Pashvare -pl
Rice	Risi
Ripe -Fruit [sg] /-[pl]	Pako -Mevo / pake- Meve
River	Darjav /Daryav, Len
Rooster -male/-female.	Bashno / Bashni, Kokosh / Kokoshki.
Room	Kamro, Kamoro, Soba

Roof	Chat
Root / Roots	3iil (Jeel) [sg] / 3iilla (Jeela) [pl]. dzeel / dzeela
Rotten - Fruit / Fruits	Phubardo -Mevo /-Meve

S

Sapphire	Nilam (Neelam)
School [sg] / Schools [pl].	Shkol [sg] / Shkola [pl].
Scorpion	Akreb
Scrotum	Pelengo kisi.
Sea	1.Samudr 2. baro -londo- pani, 3. Mora
Season	1. Ritu, 2. Mosum, 3. Season
Second	Sekundi
Sexual excitement	Min3loli
Shade, Shadow	Uchalin
Sheep -male/female	Bakro/Bakri
Shoulder	Phiko
Side -Branch -sg / -pl.	Shaxalin / Shaxalina
Silver	Rup
Silver-smith	Rupari
Sister	Phen -sg /pl- Phena
Sister in law -sg / -pl.	Sali, -sg / Salia, -pl.
Skin	Cham

Sky	Nebo, Ceri /cheri
Sleeping-room	Sovimasko-kamro
Small-brook	Lenoro / Lenori
Small children in general male & female combined.	1. Chavore 2. Shavore.
Small intestine	Sani por
Snake -male / -Female.	Sap / Sapni
Snow	Hiv, iv. (Him [Sanskrit] < Hiv< iv)
Sole	Talvo
Son -sg /-pl.	1. Chavo/Chave 2. Shavo /Shave
Spear	Bus (Boos)
Spinel-cord	Sapani kokal
Spleen	Kirke -paniaki- kisi
Spring	Bahar/(Vasant, Basant)
Stone, Hedge	Bar Aakash, Aasman,
Star	Cirxen, Cirxin, Astara
Sternum	Pashvarengo mashkarlo
Stomach	Medo
Student - male [sg] / [pl].	1. Studento / Studente 2. Sikhenalo / Sikhenale.
Student - female [sg] / [pl].	1. Studentni / Studentia, 2. Sikhenali / Sikhenalia.

Summer	Nilai
Sun	Kham
Sword	Xanro

T

Testicle /Testicles	Pelo / Pele
Throat	Gerlo
Thumb	Angushto
Tiger / Tigress	Kaplano / kaplani
Time	Vakti, Saiti
Tin	Klai, Klei
Today	Avdives
Toes (foot - fingers)	Pereske angushta
Tomato [sg] / - [pl]	Lolo [sg] / Lole [pl]
Tomorrow	1.Dehara, 2.Detehara, 3.Tehara
Tongue	3ib< Chib< Shib< Cip< Ship< Kip
Tonsil	Gerlesko -shishlo
Tooth/teeth	Dand [ml-sg] / Danda [ml-pl]
Tree	Rukh.
Tree -branch /-Branches	Shax / Shaxa. Shakh /Shakha.
Tree -trunk	Rukhalin.
Tree -crust	Skor, Sikr, Skoro, Sikro

Twigs -sg /-pl. Kringo / Kringe
Urinary-bladder Mutareski - kisi

U

Uncle -sg /-pl. Kako -sg / Kake -pl.
Unripe - Fruit Jalo mevo / Yale mevo
Uterus Min3aki xiv

V

Vagina Min3, Mindz, Mun3i, Kus
Vagina hole for urinating 1. Muterni
2. Min3aki mutrni
Vegetable Shax, Shakh
Vertebra Vertibro

W

Waist Kamar, Kasthi, Kushtik
Wall Davar
Walnut Akhor [sg] / Akhora [pl]
Water Pani, Pai
Water-melon Tarbuzo, Terbuzo
Wheat Giv

Week	Kurko
White	Parno
Wife	Romni
Window	Pin3ro, Filiastra, Khirki
Wine	Mol
Winter	Himanto,< Hivanto,< ivanto,< ivend
Wolf -male / Wolf -fem	Ruv / Ruvni
Woman	Manushni
Womb	Daiaki bar
Wood	Kasht
Wood (dry)	Shuko kasht
 Y	
Year	Bersh
Yellow	Galbino
Yesterday	I3 / Idz / Idj / Ij.

RELATIONS:

Singular = (sg). **Plural** = (pl) : “Singular” is one individual” and “Plural” are more than one.

Rom (sg) / Roma (pl).

Bakro (sg) / Bakre (pl).

3uklo (sg) / 3ukle (pl).

Manush (sg) / Manusha (pl).

Note : Where the Romani noun ends with “o” for male, to make it plural, its ending “o” is to be replaced by “-e”, therefore “Bakr-o”(sg) becomes “Bakr-e” /plural-sheep and “3ukl_o”(sg) /dog becomes “3ukle”(pl) /dogs as plural and so on.

In case where the Romani noun does not end in “o” in that case the “a” is added in the end of the “noun” and it becomes plural. For example “Rom”/Gypsy is singular it does not end in “o”, therefore we add “+ a” in the end and it becomes “Roma”(Rom + a) / Gypsies as Plural and “Rich”/Bear becomes “Richa” and “Rukh” /tree becomes Rukha /trees as plural and so on.....

ARTICLES : Singular & Plural.

Sinti, Kale, Gitana, Cigana and some other Roma use four Articles :

1. Articles:

Article:	ml- sg	fem-sg	ml-pl	fem-pl
Sinti	Le	la	los	las
Kale				
Gitane				
Cigane				
Roma				
San3i -	o	i	e	a
Romani-3ib				

English - Articles: A, An, The.

Sinti, Kale, Gitane and other Romani Articles are:

le, - la, - los, - las.

1. Le (ml-sg).
2. La (fem-sg).
3. Los (ml-pl).
4. Las (fem-pl),

These Articles Roma have borrowed from the European languages.

Some Roma use three Articles, instead of four, such as:

1. “o” (ml-sg),
2. “i” (fem-sg),
3. “e” (ml -pl),
4. “e” (fem-pl).

Please note:

Here plural Article “e” is used twice, for the “male” as well as for the “female” plural. Whereas in case of other Roma people they use “Four” separate articles.

Whereas I am in favour of four Articles, as in the case of Sinti, Kale , Gitane and some other Roma people :

o , i , e , a ,

1. “o” - (ml-sg),
2. “i” - (fem-sg),
3. “e” - (ml-pl),
4. “a” - (fem-pl).

Example / Misal :

1. o Bakro (ml-sg).
2. i Bakri (fem-sg),
3. e Bakre (ml-pl).
4. a Bakria (fem-pl = bakri+ a).

1. The Dog (ml-sg) = o 3uklo (ml-sg).
2. The female Dog (fem-sg) = i 3ukli (fem-sg).
3. The male Dogs (ml-pl) = e 3ukle (ml-pl).
4. The plural Female Dogs = a 3uklia (fem-pl).

1. The Gypsy man (ml-sg) = o Rom (ml-sg).
2. The Gypsy woman (fem-sg) = i Romni (fem-sg).
3. The Plural Gypsy-men (ml-pl) = e Roma (ml-pl).
4. The plural-Gypsy-women (fem-pl) = a Romnia (fem-pl).

2. “SAN3I-ROMANI”- PRONOUNS:

1. I = Me
2. You (sg) = Tu
3. He = Vo
4. She = Voi
5. We = Ame
6. You (pl) = Tume
7. They = Von

1. **Pronouns :**

English = “San3i -Romani- 3ib”.

1. My, mine = mero, meri, mere, meria.
2. Your (sg) = tero, teri, tere, teria.
3. His = lesko, leski, leske, leskia.
4. Her = lako, laki, lake, lakia.
5. Our = amaro, amari, amare, amaria.
6. Your (pl) = tumaro, tumari, tumare, tumaria.
7. Their = lengo, lengi, lenge, lengia.

1. My, mine:

1. mero [ml -sg].
2. meri [fem-sg]
3. mere [ml-pl]
4. meria [fem-pl], (meri+a).

Example / Misal :

1. My male-Sheep (ml-sg). = o mero - Bakro.
2. My fem-Sheep (fem-sg). = i meri - Bakri.
3. My plural male Sheep (ml-pl). = e mere - Bakre.
4. My pl- fem Sheep (fem-pl). = a meria - Bakria.

Your (sg)

1. tero [ml- sg].
2. teri [fem- sg].
3. tere [ml- pl].
4. teria [fem- pl], (teri+a).

Example / Misal :

- Your [ml] male Sheep (sg) = o tero Bakro.
- Your [fem] Sheep (sg) = i teri Bakri.
- Yours plural male-Sheep (ml-pl) = e tere - Bakre.
- Yours plural fem - Sheep (fem-pl) = a teria - Bakria.

His (male) :

1. lesko [ml- sg].
2. leski [fem- sg].
3. leske [ml- pl].
4. leskia [fem- pl], (leski+a).

Example / Misal :

His male- Sheep (sg) = o lesko - Bakro.

His fem- Sheep (sg) = i leski - Bakri.

His male-Sheep (pl) = e leske - Bakre.

His fem- Sheep (pl) = a leskia - Bakria.

Her (female) :

1. lako [ml- sg].
2. laki [fem- sg].
3. lake [ml- pl].
4. lakia [fem- pl], (laki+a).

Example / Misal :

Her male Sheep (sg) = o lako - Bakro.

Her fem-Sheep (sg) = i laki - Bakri.

Her pl-male Sheep (pl) = e lake - Bakre.

Her pl- fem Sheep (pl) = a lakia - Bakria.

Our :

1. amaro [ml- sg].
2. amari [fem- sg].
3. amare [ml- pl].
4. amaria [fem- pl],(amari+a).

Example / Misal :

- | | |
|-----------------------------|---------------------------------------|
| 1. ours male- Sheep (ml-sg) | = o amar <u>o</u> - Bakr <u>o</u> . |
| 2. ours fem- Sheep (fem-sg) | = i amar <u>i</u> - Bakr <u>i</u> . |
| 3. ours male- Sheep (ml-pl) | = e amar <u>e</u> - Bakr <u>e</u> . |
| 4. ours fem- Sheep (fem-pl) | = a amari <u>a</u> - Bakri <u>a</u> . |

Your (pl):

1. tumaro [ml- sg]
2. tumarii [fem- sg]
3. tumare [ml- pl]
4. tumariaa [fem- pl](tumari+a).

Example / Misal :

- Yours male- Sheep (ml-sg) = o tumaro Bakro.
Yours fem- Sheep (fem-sg) = i tumarii Bakri.
Yours male- Sheep (ml-pl) = e tumare - Bakre.
Yours fem- Sheep (fem-pl) = a tumariaa - Bakria.

Their :

1. lengo [ml- sg].
2. lengi [fem- sg].
3. lenge [ml- pl].
4. lengia [fem-pl],(lengi+a).

Example / Misal :

- Their male- Sheep (ml-sg) = o lengo - Bakro.
Their fem- Sheep (fem-sg) = i lengi - Bakri.
Their male- Sheep (ml-pl) = e lenge - Bakre.
Their fem- Sheep (fem-pl) = a lengia - Bakria.

3. SAN3I-ROMANI - VERBS:

1. to Come = av-.
2. to Sit = besh-.
3. to Listen = shun-.
4. to Eat = xa-.
5. to Drink = pi-, piv-.
6. to Laugh = as-.
7. to Play, dance = khel-.
8. to Go = 3a-, (dza-/dja).
9. to Sing = gav-.
10. to Sleep = sov-, lindrav-.
11. to wake up = ust-,
12. to Run = prast-.

13. to Run-away = nash-.
14. to Give = de-.
15. to Take = le-.
16. to Demand, beg = mang-.
17. to Frighten = darav-.
18. to Love, like = kam- .
19. to do cutting = rand-, rang-,
20. to cut = chin-,
21. to hew = chur-,
22. to shear = rand-,

4. SAN3I-ROMANI - ADVERBS :

1. Shigr-es = Quickly.
2. Zorales = Strongly.
3. Laches = Nicely.
4. Bilaches = Badly.
5. 3ungales = Unpleasingly.
6. Daravnes = Frightingly.
7. Loshales = Happily.
8. kamles = Lovingly. ... etc...

Example / Misal:

1. He quickly goes to school = Vo shigres 3al ko shkole.
2. He works hard = Vo zorales kerel buti.
3. He works nicely = Vo laches kerel buti.

4. He works badly = Vo bilaches kerel buti.
5. He unpleasingly looks at me = Vo 3ungales dikhel man.
6. He ran away frighteningly = Vo daravnes nashla dur.
7. She danced very happily = Voi but loshales kheldi.
8. She lovingly kissed the child = Voi kamles cumdi, e chavores.

5. SAN3I-ROMANI - ADJECTIVES :

1. Thulo = Fat.
2. Sano = Thin, slim.
3. Zoralo = Strong.
4. Bizoralo = Weak.
5. Bango = Crooked.
6. Lacho = Good.
7. Bilacho = Bad.
8. 3ungalo = Ugly.
9. Daravno = Frightening. etc . . .

Example / Misal:

1. She is a fat woman = Voi si ek thuli manushni.
2. He is slim Man = voi si ek sano manush.
3. He is a strong Gypsy man = Vo si ek zoralo Rom.
4. He is a weak man = Vo si ek bizoralo manush.
5. This is a zigzag road = akava si ek bango drom.
6. A good man smiles = O lacho manush del asaporo.
7. A bad-man abuses me = O bilacho manush koshel man.

8. The terrorists are ugly = E terorista si 3ungale manusha.
9. That the ghost is a frightening = Kai o Mulo si daravno .

6. SAN3I-ROMANI - CONJUNCTIONS :

1. And, if = Te
2. Or = Vai, Ja /Ya.
3. If = Agar, gar.
4. Then = Tada / Otoska.

7. SAN3I-ROMANI - PREPOSITION :

1. To, towards = Ko, Ka, Karing.
2. Upward = Upre.
3. Downward = Tele.
4. In front = Angle.
5. After = Pale.
6. Inside = Andre.
7. Outside = Avri.

In this below given one sentence you will find:

Article, Adjective, Noun, Pronoun, Adverb, Verb, Conjunction and Preposition :

Romani : O mero, kalo te parno bakro, shigres 3al, karing zelene maliande.

English : The black and white male-sheep, of mine, is quickly going, towards the green fields.

CASE :

Nominative:

1. o Bakro.
2. i Bakri.
3. e Bakre.
4. a Bakria.

1. o Rom.
2. i Romni.
3. e Roma.
4. a Romnia.

1. Accusitive:

1. e Bakr-es,
2. a Bakri-a,
3. e Bakr-en,
4. a Bakri-an.

1. e Rom-es,
- 2 a Romni-a,
3. e Rom-en,
4. a Romni-an.

2. Instrumental:

1. e Bakr-esa,
2. a Bakri-asa,
3. e Bakr-ensa,
4. a Bakri-ansa.

1. e Rom-esa,
2. a Romni-asa,
3. e Rom-ensa,
4. a Romni-ansa.

3. Ablative:

1. e Bakr-estar,
2. a Bakri-atar,
- 3.e Bakr-endar,
4. a Bakri-andar.

1. e Rom-estar,
2. a Romni-atar,
- 3.e Rom-endar,
- 4.a Romni-andar.

4. Dative :

1. e Bakr-eske,
2. a Bakri-ake,
3. e Bakr-enge,
4. a Bakri-ange.

1. e Rom-eske,
2. a Romni-ake,
3. e Rom-enge,
4. a Romni-ange.

5. Genative :

1. e Bakr-esko, a Bakri-ako, e Bakr-engo, a Bakri-ango.
2. e Bakr-eski, a Bakri-aki, e Bakr-engi, a Bakri-angi.
3. e Bakr-eske, a Bakri-ake, e Bakr-enge, a Bakri-ange.
4. e Bakr-eskia, a Bakri-akia, e Bakr-engia, a Bakri-angia.

6. Locative :

1. e Bakr-este,
2. a Bakri-ate,
3. e Bakr-ende,
4. a bakri-ande.

1. e Rom-este,
2. a Romni-ate,
3. e Rom-ende,
4. a Romni-ande.

7. **Vocative!** :

1. o Bakr-eja !
2. i Bakri-je!
3. e Bakr-ejo !
4. a Bakria-o !

1. o Rom-eja!
2. i Romni-je!
3. e Rom-ejo!
4. a Romnia-o !

(Note: 1. -eja! /-eya!. 2. -je! /-ye! 3. -ejo!/-eyo! 4. -o! /-O!)

TENSE :

1. **Present - tense.**

Note: Please note the following following suffixes are added with the Romani “Verb” to see / “dikh-” to make it into a Present Tense:

(Present-tense = Prt).

1. I see = Me dikh-ay, (Prt)
2. You see = Tu (sg) dikh-es, (Prt).
3. He sees = Vo dikh-el, (Prt).
4. She sees = Voi dikh-el, (Prt).
5. We see = Ame dikh-as, (Prt).
6. You (pl) see = Tume (pl) dikh-en, (Prt).
7. They see = Von dikh-en, (Prt).

To make the “Present - tense” we add the following Suffixes at the end of the Romani verbs.

1. I / Me = verb + -av.
2. You (sg) / Tu = + -es.
3. He / Vo = + -el.
4. She / Voi = + -el.
5. We / Ame = + -as.
6. You (pl) / Tume = + -en.
7. They / Von = + -en.

Example / Misal :

Romani verbs:

to come = (a). “av-”, (b). to Sit = “besh-”.
(c). to Beat = “mar-”. (d). to Tell = “phen-”.

1. (a). I come = Me av-av. (b). I sit = Me besh-av.
(c). I beat = Me mar-av. (d). I tell = Me phen-av.
2. (a). You(sg) come = Tu av-es. (b). You sit = Tu besh-es.
(c). You beat = Tu mar-es. (d). You tell = Tu phen-es.
3. (a). He comes = Vo av-el. (b). He sits = Vo besh-el.
(c). He beats = Vo mar-el. (d). He tells = Vo phen-el.
4. (a). She comes = Voi av-el. (b). She sits = Voi besh-el.
(c). She beats = Voi mar-el. (d). She tells = Voi phen-el.
5. (a). We come = Ame av-as. (b) = We sit = Ame besh-as.
(c). We beat = Ame mar-as. (d). We tell = Ame phen-as.
- 6.(a). You (pl) come = Tume av-en. (b).You sit = Tume

lesh-en. (d). You beat = Tume mar-en. (d). You tell = Tume phen-en.

7.(a). They come = Von av-en. (b). They sit = Von besh-en.
(c). They beat = Von mar-en. (e) They tell = Von phen-en.

2. PAST -tense :

Note : Please note the following following suffixes are added with the Romani “Verb” to see / “dikh-” to make it into a Past -Tense:

1. I saw = Me dikh-lem, (Past).
2. You saw = Tu dikh-lan, (Past).
3. He saw = Vo dikh-ela, (Past).
4. She saw = Voi dikh-eli, (Past).
5. We saw = Ame dikh”-lam, (Past).
6. You (Pl) saw = Tume dikh-lan, (Past).
7. They saw = Von dikh-le, (Past).

For making the “Past -tense” we add at the end of the verb the following -suffixes :

1. I came = Me av-lem.
2. You came = Tu av-lan.
3. He came = Vo av-elo.
4. She came = Voi av-eli.
5. We came = Ame av-lam.
6. You (pl) came = Tume av-lan.
7. They came = Von av-ele.

Whereas in the case of the “Causative - verb” you add at the end of the verb the following -suffixes :

1. (a). I bet = Me mar-dem. (b). I told = me phen-dem.
2. (a) You (sg) bet = Tu mar-dan. (b). You told = Tu phen-dan.
3. (a). He bet = Vo mar-da. (b). He told = Vo phen-da.
4. (a). She bet = Voi mar-di. (b). She told = Voi phen-di.
5. (a). We bet = Ame mar-dam. (5). We told = Ame phen-dam.
6. (a). You (pl) bet = Tume mar-dan. (b). You (pl) told = Tume phen-dan.
7. (a). They (pl) bet = Von mar-de. (b). They told = Von phen-de.

3. Future - tense :

Note: for the future - tense add “kam” or “Ka” before the Verb or add “-ga” or “-a” at the end of the verb.

For Example / Misalake :

1. I will see you = Me kam dikhav take.
 2. I will see you = Me ka dikhav take.
- OR You add at the end of the verb “-ga” or “-a”
3. I will see you = Me dikhav-ga take.
 4. I will see you = Me dikhav-a take. ((g)-a)

1. (a). I will love you = Me kam kamav tuke.

OR

(b). I will love you = Me ka kamav tuke.

OR

(c). I will love you = Me kamav-ga tuke.

OR

(d). I will love you = Me kamav-a tuke.

2. (a). I will drink wine = me kam or ka piav mol.

(b). I will drink wine = me piav-ga / piav-a mol.

Note :

The use of

“Has been” and “Had been”

in the Romani language:

1. I “have-been” singing the Romani songs.

1. Me gilavav-sas a/e Romani gilia. (a/e = a or e)

OR

1. Me gilavav-as a/e Romani gilia.

2. I “had-been” singing the Romani songs.

2. Me gilavdem-sas a romani gilia. (a fem(pl) article).

OR

2. Me gilavdem-as a romani gilia.

My work on “San3i -Romani- 3ib” has shown me that Romani is an old Indian Prakrit language to which the Roma’s ancestors had carried with them in the distant past under some hard and harsh historical conditions, they had left their mother land India once for all towards the western alien lands, thousands of miles

away from India and where this language is still alive but gasping for its existence and help.

The identity of the Roma people is confirmed by our Indo-Romani "San3i -Romani- 3ib" which I have used in my little Romani book.

In the end I will say to you all :

"TE 3IVDI SI ROMANI, 3IVDE SI E ROMA" !

"TE NANE ROMANI, NANE E ROMA !

It means :

If Romani language is alive, then Roma are alive !

If there is no Romani, then there are no Roma !

In the end I wish you all Good Luck!

Ko agor me mangav tume e sareng

sa o Sastipe te Baxtalipe !

**ROMA are not the LOST- Children
of mother INDIA
But its FORGOTTEN - Children.**

History says that India was attacked by aliens/ outsiders continuously from the beginning of “8th c.A.D. to 19th c. A.D. The Indians unfortunately lost these battles one after the other to these Alien-invaders who later ruled India continuously for twelve hundred years.

From time to time some Indians from different parts of north-India had been visiting the western countries in connection with their business, petty-jobs and as group entertainers but the bulk of Indians were forcibly taken by the aliens in many periodic waves from India and were auctioned as slaves in different slave – markets of Khurasan, Samarkand, Gazni, Kabul, Kandhar and also in some other Slave-markets of some central and west-Asian , Mid-east and European countries.

In the beginning of the 8th c.A.D. to the end of 19th century A.D. there was continuous Islamic rule in India and it was full of slaughter, slavery, rape, violence, pillage; destruction of religious sites, art and architecture; poverty, exploitation, humiliation, famine, forced conversion, decline in intellectual pursuits, social destruction and a worsening of social ills.

And there were heavy taxes, forcible conversions to Islam, plundering, killing, setting the villages and cities on fire, raping women and making innocent local people as slaves and every year two and half lakhs to three and half lakhs Indian men, women and children used to be sold in the slave -markets of Khurasan, Samarkand, Gazni, Kabul, Kandhar and some other slave markets.

When India was under alien rule from 8th c.A.D. to 19th c.A.D. there were many periodic -waves of Indian diaspora but the Roma /Gypsies left India under very hard and harsh historical conditions in the beginning of the 8th c.A.D. to the end of 13th c.A.D.

These innocent Indian Roma people were called by various local names as Khana-badosh /Gypsies and many other alien names but they called themselves as “ROMA” and this Roma community is further divided in various sub-Communitie/sub-groups, according to their professions and they are known as: Roma, Kaldrash, Janbaz, Manush, Sinti (Sindhi), Kalo, Kale, Gitano, Cigano, Arlia, Rudari, Ursari, Sastari and also by many more some other names.

Now we want to see what is common and what is uncommon between the Roma and Indian people.

1. Roma & Indians both are linguistically, culturally and by blood one.

2. Roma & Indians were slaves of the aliens.

A . The difference between Roma and the Indians is that Roma were slaves in different foreign countries whereas the Indians were slaves in their own mother – country India.

B . The Indians after 1200 long years of slavery in their own country India got independence in the year 1947 A.D.

Unfortunately the poor Roma people are still slaves in different alien lands.

In some of the countries ROMA are Free only in legal Papers but not in practice. Roma people are found in central and western Asian countries, in mid-East, Europe, Americas, Africa, Australia, Newzealand and some other countries.

Indians lost contact with the Roma people, as they were slaves in alien lands, whereas the Indians too were slaves of aliens-Rulers in their own mother-country India for 1200 years, therefore the contact broke between the Roma and Indian people for a long time.

But The common thread of adversity and pain of slavery has been borne by the Indian as well as the Roma. The anguish of being recognised and treated as unequal by the alien runs deep in the two brethren which makes them natural alies in understanding each others unfortunate predicament.

Bhikshu Chaman Lal was first Indian who wrote on Gipsies in his book: *The Forgotten Children of Mother India*. His work is an honest work on the Gipsies of Europe, wherein he mentions of their keen physical resemblance with the Indians e.g their features and dark skin complexion, language. Apart from this he has mentioned about their interesting way of life.

Even I have personally observed in Europe the Roma's cultural practices, old customs and traditions right from the conception of the child to his death which are very much alike Hindus of India.

As some Indian writers say that Romani language is a dialect of Panjabi, Hindi or any other language of India, which is incorrect. Infact Romani is a form of Prakrit from the Indian Prakrit group of languages. In India all the Prakrits have died

but Romani is the only living Prakrit of India which is still alive but gasping for its survival in the alien lands. Therefore we must find out ways and means to save this only living Prakrit language called **Romani-Jib** from its dilution and extinction.

Today the Indians are in touch with the ROMA people although it is a very weak contact. But the main difficulty is the deficiency of honest and dedicated people, who need to create a shared cultural and linguistic space for the Indians as well as the poor Roma people. If this cultural gap is abridged, then we can have a very powerful and strong INDO-ROMA Linguistic & Cultural bond.

THE GODDES SATI SARA

In fact “Sati Sara, Sinti Sara, Parvati, Durga, Kali” are the various names of one Goddess .About “Sati Sara” there is mention in an old Indian history book called “Rajtrangni” and whose autor is “Kalhan” from Kashmir (India) and also in a book “Neelmat-Puran” written in 20th century by Prof Dr Ved Ghai, Head of the Sanskrit Dept in Jammu University (INDIA). They both have mentioned in their books about Goddess “Sati Sara” and her various other names: 1. Sati-Sara. 2. Sati-Sara-Kali. 3. Kali. 4. Durga. 5. Parvati.....etc. Whereas Roma people also call to this “Indo-Romani”- goddess as “Sati-Sara”, “Sinti-Sara”, “Kali” and by many other names. This is very much true that the Roma are the children of mother India, as they have the same an old Indian history, language, culture, customs & traditions, Gods & Goddesses. There is no doubt that Roma /Gypsies for their safety in the alien lands they accepted the alien majority religions but they were not accepted in their society as an equal and they kept them away from them to this day. Due to these reasons Roma people inwardly maintained their old Indian Prakrit language, culture, customs & traditions, gods & goddesses....etc. That is why you can notice many similarities between Hindus of India and Roma people which confirms that Roma’s ancestral mother-land is India.

For Example:

Hindu = [Hnd] / Roma = [Rm].

Indian "Hindu and Roma",

Gods & Goddesses:

1. Om, [Hnd] = Omoni [Rm].

2. Tri-murti, [Hnd] = 'Trin-shirengo [Rm].

3. Trshul, Trushul, [Hnd] = 'Trushul [Rm].

4. Sati-Sara [Hnd] = Sati-Sara, Sinti-Sara [Rm].

5. Kali [Hnd] = Kali [Rm].

6. Brahma, Brama [Hnd] = Barmi [Rm].

7. Indra [Hnd] = Yandra [Rm].

8. Pashupati [Hnd] = Pashvine [Rm].

9. Varun [Hnd] = Perun [Rm].

10. Agni, Ag, Yag [Hnd] = Yag [Rm].

11. Bengo, Bango (Devil) [Hnd] = Bengo, Beng (Devil) [Rm]....etc.

This is a clear proof that earlier to alien Islamic attacks on India the Roma's /Gypsies ancestors were Hindus and their mother country was India.

These are the different common names of Indian "Hindu - Romani" Goddess called "KALI" :

1. SATI – SARA, (Indian -Hindus & Roma/Cigana).

2. SATI -SARA- KALI, (Hindus & Roma /Cigana).

3. SINTI – SARA />Sindi-Sara,(Hindus,Roma /Cigana).

4. SANTA – SARA, (Hindus & Roma /Cigana).

5. SANTA -SARA- KALI, (Hindus & Roma).
6. SANTA - SARA- KLARA, (Roma /Cigana).
7. SANTA -SARA- KRALI, (Roma /Cigana).
9. SANTA - SARA- KALI, (Roma & Hindus).
10. KALI, (Hindus & Roma).
11. KALI - SARA, (Handus & Roma).
12. DURGA, (Hindus).
13. PARVATI, (Hindus), teetd.

Here below are given the same to same “Hindu-Romani” names of Goddess “KALI”:

1. KALI.
2. KALI - SARA.
3. SATI - SARA.
4. SATI -SARA- KALI.
5. SINTI - SARA.
6. SANTA -SARA- Kali.

These common Gods and Goddess "KALI" between "Roma & Hindus" is a strong proof with us that Roma's mother country is INDIA and their Ancestors belonged to all the four main classes of the Indian "Hindu" society.

“VASANT” – Panchmi (HARDILAZIZI)

ROMANI – TEXT :Taro,

(INDIA).SO SI “VASANT-PANCHMI”, te “HERDILAZIZI” ???Kai o Indiako baro dives “VASANT - Panchmi” vi si akhardo sar o “Herdilaziz”, te “Herdilazizi” te “Erdelezi” te Edrlezi !!!O purano INDIA-ko Festivalo avel phutardol kana aven phutardile e luludija, te akava e Luludijango - Festivalo si akhardo “VASANT – Panchmi” ko Festivalo.(VASANT ko mane si “Spring”(eng), te “Panchmi” ko mane si 5-to dives. o 5-to dives ko Spring masik / chon). Akava VASANT – Panchmiko Festivalo Phutardol ko jek-to kurko ko Feburi masik kana aven phutarde e luludija, pe sa e thanende.Kai INDIA si jek tatoro them, adaleske e luludiango Phutaripenesko - Dives avel angleder e EVROPA-kete aver e shudre thanende, te themende.Kana ko mai anglal e ROMA mukle INDIA sa e vaktenge,te von legele / ingerde /carried (eng), pesa peski Daiaki – Romani 3ib<chib, te ni khanchi aver. Kana von aresle IRAN, kote von avele tele-ko e lokalni IRAN te e KURD-angi 3ibange<chibange Asiri/influence, te pale e vaktesko nakhlipestar cira po cira o purano Indiako “VASANT-Panchmi ko nav paruvda ande e Lokalni Iran te Kurdengi 3ibange - Asiri, sar o “HER-DIL-AZIZ” te leske

mane si kas e sare manusha but kamen te mangel. Te pale aver var kana jek – dui shelavdiande/centuries kana e ROMA mukle IRAN, te aresle ande TURKIJA, otoska lengi e mujaki Romani-chib kote aveli tele ko e Turkijaki -chibako Asiri. Te pale e vakhtesko nakhlipenestar o IRAN, te Kurdengo nav “HER-DIL-AZIZ” paruvda ko “HER-DIL-AZIZI”. Te pale 200 bershende aver-var e ROMA mukle Turkije te Gele-ko andre e BALKAN-eski themende , te kote von avele tele-ko e Balkani lokalni 3ibange Asiri / influence , te pale e vaktesko nakhlipestar o nav aver-var paruvda taro “HER-DIL-AZIZI ko “H1d1rellezI, Ederlezi, ERDERLEZI, EDRLEZI”etd. E Romane nava sar o ‘HERDILAZIZ’, te “HERDILAZIZI”, te “ERDERLEZI”, “EDRLEZI” te avera si e INDIA-ko luludiango phutaripesko “VASANT” - Festivaeske aver-aver nava. Kai e Romani-chib sas jek e MUIAKI – CHIB, odoleske o Romano “VASANT” – Panchmi FESTIVAL-esko nav paruvda pe aver aver Vaktende, andre aver-aver Themende, ko aver-aver Locale - navende. NOTE :VASANT < Basant<Herdilaziz< Herdilazizi< Erdelezi <Edrlezi....etd

ENGLISH – TEXT :

WHAT IS “VASHANT-PANCHMI” & “HERDILAZIZI”. The Indian “VASANT – Panchami” Festival, is also called “Herdilaziz”, “Hardilazizi”, “Ederlezi”, “Erdlezi”.... etd!!! The old INDIAN Spring- Festival, when the flowers - Bloom, is called “VASANT”- Panchmi (VASANT means “Spring” and “Panchmi” means 5th day, the 5th day of Spring month). This VASANT – Panchmi FESTIVAL starts in the first week of Feburary when the flowers bloom. Since the INDIA is a warm country therefore the Spring season starts

here earlier than the cold European- countries. When in the distance past ROMA left INDIA for good, they took with them their Oral mother- tongue called ROMANI – 3IB<Chib. When they reached in IRAN, there they came under the influence of the Local Iranian and Kurdish languages and dialects and with the passage of time the name of “VASANT” – Panchami got changed to “HER -DIL- AZIZ ” which in Persian and Kurdish languages means “very dear to every-one”.Then again after the expiry of a century or two when ROMA - people left IRAN and reached in TURKEY, there they came under the influence of the Turkish language, then there after the expiry of some time the name of “ HER -DIL- AZIZ ” changed to “ HER -DIL- AZIZI ”.Then again after a century or two when the ROMA people migrated in BALKAN – States where they came under the influence of the BALKAN – Languages and dialects, there after the expiry of some time the name “ HER -DIL- AZIZI ” again changed to “ER -DEL- EZI ” < “ EDRLEZI “ and so on.The name of Roma’s “HERDILAZIZ” changed to “HERDILAZIZI”< “ERDLEZI”<EDERLEZI and so on.All these are the different names of the Old - INDIAN Spring - Festival called “VASANT” – Panchmi. As the Romani was an Oral- language, therefore the old Romani name of “VASANT” – Panchmi FESTIVAL got changed from place to place, time to time and country to country .Please NOTE the change in the name of “Vasant” :VASANT< Basant< Herdilaziz< Herdilazizi< Erdelezi <Edrlezietc.

ROMA & HINDU

Common Customs & Traditions

from BIRTH to DEATH.

I have heard from various Roma/Gypsy people about the Roma people's way of life from the birth of a child to his journey into old age and death. I have compared all these old Roma customs and traditions with the north Indian Hindu customs and traditions. 1. When a Romni (Gypsy-woman) delivers a child she does so in a separate room or tent. She is also declared as a polluted woman for forty days by the Roma/Gypsy society and she is prohibited to touch anybody. She is confined with her infant to live in a separate tent or room. In comparison to this Roma custom, the Indian Hindu woman also delivers the baby in a separate place and is declared polluted for twenty days and she too is not allowed to touch anybody.

2. Then after forty days the Romni (Gyp-woman) takes a cleansing bath wherein she puts on clean clothes and her infant too is cleaned. After this ceremony they Molisaren i.e. pray to God and following which the senior Gypsy women tie a Red – thread on the wrist of the mother and child. Similarly the Hindu woman after twenty days of giving birth to bathes and cleans herself and her infant. Thereafter

she prays to God and a red -thread which is called 'Moli' is tied to her wrist and that of the infant.

3. Gypsy women at night keep a burning candle or a lamp near the bed of the sleeping mother and child. The Indian Hindu women also do just the same as the Gypsy women do to ward off the evil spirits from mother and child.

4. The Gypsy women consider a weeping infant to be under an evil spell when it cries incessantly and immediately she takes to tending it. When the child suddenly starts weeping and crying loudly, the Indian Hindu women too jump to the conclusion that their infant has been attacked by an Evil spirit.

5. The Gypsy women use amulets and other Magical objects to keep away Ghosts and other Evil spirits from the mother and child for they believe that both are susceptible to their evil spells. The Indian Hindu women also use amulets and magical objects and charms to ward off the same. 6. The Gypsy woman puts a kalakh/black-soot on her child's fore-head to ward off the evil eye and evil spirits. The Hindu Indian women also apply 'Kalakh' in a similar fashion on the fore-head of her child. 7. The Gypsy woman always holds her child to her breast and never to the back, which is familiar with the Indian Hindu woman's way.

ROMA / GYPSY – LIFE:

1. The Roma life is full of travelling from place to place with their wagons/vordona and tentage. The Indian nomads like Banjaras and Gaddi-Lohars and some other tribes also move the same way from place to place with their carts and tentage.

2. The Gypsy people do odd small jobs such as those of Black-smiths, Copper-smiths, Wooden -tool makers,

Carpenters, Herbal medicine men, Horse Trainers and traders. They are Bear and Monkey handlers/trainers, Peddlers, tinkers, Magicians, Musicians, Singers, Dancers, etc.etc. The Indian people also do such jobs like the Gypsy people.

3. For marriage the Roma/Gypsy use a middle man to look for a match for their child's marriage. If the matchmaking is successful the gypsy call it 'xanamika', which signifies the meeting and agreeing of the boy's and the girl's family for marriage. Thereafter they immediately declare that their children are engaged known as mangipi', which is called 'mangni' in Indian Hindustani language. They pay money to the girl's father i.e. bride price and purchase the girl. Earlier the Indian people also used to pay money for the bride like the Gypsy people. However now this practice exists in India only among the illiterate people, in far off remote areas and more often among the tribals.

4. The Roma/Gypsy marriage is celebrated with all the pomp and show, even they borrow money and sell their land for celebrating the marriage of their sons. The Hindus in India also do the same way.

5. The Roma people on the wedding-night have the virginity-test. In past the Indian nomadic tribal people also used to have this custom but it is no more now.

6. When a Gypsy man and woman become old, their social status is elevated whereby they become more important and command a lot of social respect. They head their big joint families and social groups. All the major decisions are taken by this Head of the family i.e. the old man and woman. A similar practice like those of the Gypsy people of Europe also exists among the Indian nomadic and other tribal people.

ROMANO MERIPE: / GYPSY DEATH:

1. When a Roma/Gypsy man dies, his dead body is left alone in a room or a small tent. The children of the deceased family are removed to either their uncles, cousins, or neighbour's house away from the deceased person's body. Indian village Hindu people too have similar cultural practices.

2. The Roma dead body is left alone in the room and the window of the room is kept a little open. They keep a tumbler full of water in the window inside the room for the dead man's soul to drink. A belief that it is the last drinking of water by the departed soul and thereafter the door of the room is shut. The Indian Hindu people also do like this they too put a jug (Garbi) full of water near the dead body, for his soul to have the last drinking of water.

3. The Roma give to the dead man's soul, his last food, for his onward journey to God. They keep a plate full of flour near the dead body. The Indian Hindu people also put a plate full of flour and some other eatables near the dead body like the Roma people for his onward journey to God.

4. The whole night Roma people sit near the dead body and maintain a night vigil. They talk all good things in praise of the deceased and sing a dirge with his eldest son. They weep loudly and bitterly to show that they are in mourning and feel the loss of the deceased. Indian Hindus also do the same but in their case the women weep loudly and bitterly. In the past they would sing dirge and only women used to beat their breasts but Hindu men will not do any such thing, they will only weep silently.

5. In the morning the Roma people like Hindus see if the water in the tumbler is a little empty or the plate of flour kept

near by the deceased has some finger or some other prints on it. They feel that these signs show whether the soul of the deceased has taken his last food and water and has, thus, left for his last journey to God.

6. In case of Roma in the morning wagon i.e. 'vordon' comes to take the dead body to the cemetery for burial in the graveyard. Whence the dead body is put in the grave, little splinter pieces of wood are put into the grave atop the deceased person's body and thereafter, he is buried. The Indian Hindu people also have corresponding customs of death rites. The Hindus don't bury their dead but cremate their dead. They set the dead body on a heap of woods and add bits and splinter pieces of wood to it, thereafter, they alight the pyre to finally cremate the deceased. All this is done so as per the old Hindu -custom.

7. The Roma of Romania also put wooden-bits on the deadbody like the Hindus of India, then they burry their dead for now they have converted to Islam and Christianity and they follow the customs of these religions but have stuck on to their old and original rite of putting wooden -bits on the deceased person. However, the Hindus in India still continue with this age old practice of putting wooden splinters on the dead body and then setting it alight.

8. After the burial of the dead, the Roma people light a match stick and throw it back over their head and then don't look back to the grave. The Hindus also do the same way but instead of burning the match-stick, they throw a wooden-splinter, or a pebble over their head and they don't look back after the cremation of the dead.

9. Then the Roma people before going back to their home, they do dusting of their clothes by slaping their own hands on

their dress. The Hindus of India also do the same, but instead of dusting of their clothes, they take a bath or wash their hands and faces and sprinkle water on their heads and then go back to their home.

10. In the end I would say that Roma/Gypsies in the alien western lands converted to the local religions, which, were alien to their original -religion, whence they departed from India. Even now centuries later, away from their original homeland the Gypsies knowingly or unknowingly have retained their cultural-ties with centuries old Hindu customs and traditions.

11. Roma people give annually a big-feast in honour of their dead called “Pomana” and the Indian-Hindus also do the same way and call this annual feast as “Sharadh”.

12. There is no doubt that Roma still have their very old Indian Hindu-customs and traditions and also Gods and Goddesses this is a big proof with us that the fore-fathers of Roma were Hindus and their mother country was INDIA.

13. The mother -tongue of Roma is called Romani-Jib which is an oral-language for the communication purposes and it is from the old Indian “Prakrit- Group of languages”. Now in India all the Prakrits have died and there is only one living Prakrit in the whole world and that is “Romani-Jib” which is now spoken in far off alien-lands by the Roma people and where it is gasping for its survival. The actual-name of the Romani language was “Ramni-Bhasha”, which later changed in alien-lands from “Ramni-bhasha” to “Romani-jib” and then the word “Jibh” / language took many forms in many countries such as : Jibh, Jib, Chib, Chhib, Chip, Shib, Ship, Kip... etc. (Note: 1.Sanskrit = Skt. 2. Romani = rom.3. Hindustani = Hnd. 4. Pashto = Pst. Tongue = Jivah [Skt]<Jiv<Jibh<Jib

[Hnd],. Jivah[Skt] <Jibh[Pst] <Jib <chib <chhib <chip <shib <ship <kip[rom]).

I personally feel it is the duty of all the Romani-Linguists of INDIA and alien-lands to voluntarily come forward without looking for any Award & Reward, Name & Fame, and save this an old Indian only living **Prakrit** language called “**Romani - Jib**” from its extinction, with which all the Indo-Aryan group of languages and Dialects of Indian -Sub- Continent are directly or indirectly connected.

So si i “SVASTIKA”?/What is Swastika? in Romani & English.

ROMANI – TEXT :

PATIVALE ROMALEN, TE GADZELEN !!!
SO SI I “SVASTIKA”/SWASTIKA ???

Kai “SVASTIKA” si e Arja - manushengo
jek mai-Purano “NISHAN”/Simboli ko
“Anglipen”, te “Manushalipen”, te “Baxtalipen”,
vi-te sa e Phuvesko - SHANTI /World – Peace.

Te akava Holj Nishan si akhardo

“SVASTIKA” / SWASTIKA.

Te e INDIA-ke “HINDU” – manusha 3i-ko avdivese
araken akava Holj – “Nishaneske. Te tume shai-te dikhen
tumen, akava holy – Nishan, andare lenge e Kherende, te
Khingiriande, vi-te e Pustikande !!!

Te kai e bibaxtasa e Germaniako baro - Lider Hitler
alosarda o Svastikako Nishan /Simboli vash e Germaniako
“FLAGO”. Te bibaxtasa tele-ko odova Flago o Hitler kerda
but - but Mudaripen, te Ratvaripen, te nashalda e churore

bidoshale Romen te Dzudiange/Jews e penge Kherendar mai-Dur, sar e Nashalde /Refugia pe aver - aver thanende.

Te adasar o Diloru -Hitler kaliarda e Arjange e purane pativale Svastikake Holj – Nishaneske /Simboliake, te adasar o Hitler vi kaliarda peske muiake, te naveske !!!

Te kai e INDIA-ke e ARJA - “HINDU”- manusha dzi-ko avdivese, arakhen pengo o mai-Purano Aryango Holj - Nishan ko “SVASTIKA”/ Swastika andare, vi-te avri penge kherende, vash e Manushalipesko “Angalipen”/Progress, te Shanti/Peace.

Te ani chachipen kai e ROMA si e INDIA-ke Purane HINDU - “ARJA –manushenge” e Ratestar PHRALA te PHENA. Te savenge o diloro –“Hitler” ni pindzarda, te phenda ke e ROMA nai ARJA-manusha, te vo Ratvarda, te Mudarda, te Nashalda e bidoshale Romenge mai-Dur e lenge kherendar, pe aver-aver thanende.

Te adasar o Diloru - Hitler anda ek mai - Baro Dukh, te mai-bari LA3 /Ladz /Shame, sa e Manushalipeneske / Humanity, vi-te e holj Svastikake e mai Purane , te mai Pativale ARJA – Nishaneske !!!

ENGLISH – TEXT :

Dear Roma Brothers !!!

What is “SWASTIKA” ???

That the Aryan people’s old emblem of Progress, Humanity, Good-Luck and the World – Peace is called the holy emblem/nishan of “SWASTIKA” !!!

That un-fortunately the German leader Hitler selected the old Aryan emblem of “Swastika” for German Flag and under that Flag Hitler committed many Bloodsheds, Killings and made the Jews and Gypsies to run-away to different lands as refugees.

Like this the mad Nazi -leader “Hitler” brought bad name to an old Aryan holy emblem/nishan of “Swastika” and by such stupid actions he too blackened his own face and brought shame to his name !!!

In INDIA the Aryan HINDU People still keep the old holy Aryan emblem of Swastika in their own home, temples and other holy places for the the “PEACE & PROSPERITY” !!!

In fact the Roma /Gypsy people have the old blood -relations (Brothers & Sisters) with the Aryan -Hindu people of INDIA and to which the mad “Hitler” did not know and he said that Roma/Gypsies are non-Aryan people and he killed them ruthlessly and made them to run-away to the different countries as refugees !!!

SWASTIK – SYMBOL = 1. SVASTIK – SYMBOLI . 2. SWASTIK – NISHAN.

A POEM ON A FAKE -ROMANI- SCHOLAR

It is really very sad that some selfish Roma and non-Roma/ Gaje people are exploiting the name of “Roma & Romani” for their personal selfish -interests for making quick-money and self-praise and cheap propaganda. Thus they have knowingly created a lot of confusion in the Romani “History & Language” and other fields by telling repeated lies and concocting false hypotheses to malign the Roma people. Therefore it is very important for all the good Roma and non-Roma people to beware of such fake-scholars and must remove their masks from their dirty ugly faces. I have written about these cheats in my Romani poem “The -Masked- Snake” which is given here below with its English translation.

ROMANI – GILI

Text ani Indiaki “San3i-Romani-3ib” : (“San3i-Romani-3ib” < Sa3enengi-Romani-Chib = Common- Romani-Language). 3 = j /dz / dj /. 3ib>cib = Language.

“O -MASKARADO- SAP”

Ai Roma-len! Kai ruvisarda mashkar amende jek bengoro!
Te vo si mai bokhale illesko jek 3ungalo 3ukloro!
Dikhavel pes barikanes sar jek Rom cacoro!
Te kerel pes barikanes sar jek mai baro godavero!
Bangarel Romanipe, te sharel pes o 3ungaloro!
Te corel Romengi buti, te luve o kalo muiakoro!
Konik Puchel les drom te dikhavel les dui-rigenoro!
Te e godaver manushengo vo si dushman khulxanoro!
Te vo vash bilachipe mangel lachipe, chuche gudakoro!
Te so chuvesa tele china, so ni 3anel vo diloro!
So si o manushalipe ni 3anel o bengoro!
Te xal gushnia, te 3ivel loshales sar ik Kirmoro!
Jek-divese me phardem e bengesko kalo maskoro!
Te dikhlem angle mande, jek Sap nango nangoro!
Te vo garavdes phenda man e dui-chibengo Sapororo!
Ker mansa amalipe te ov sar mande vi tu Rom baro!

Cup ker! Ni Kan dav tuke! Ai diliarne Saporeja!
Mange si mai-lacho o Romanipe e benge Saporeja!
Ma achav i meri Romani-buti e Khindine Saporeja!
Nash morate ! Ai merinde Phure Saporeja!

English Translation

THE MASKED SNAKE

Hai, o Gypsy people ! A devil has sneaked among us!
He is a very greedy dog !
He fraudulently poses himself as a true Rom!
He shows of himself as a very intelligent man !
He tarnishes the Gypsyhood, and praises himself!
He is a cheat who steals the poor Roma's money!
If one ask him the Romano Road he misleads him!
The dirty man is enemy of the wise people!
For his bad deeds he expects good results!
What you sow so shall you reap the fool doesnt know!
What is humanity the devil does not know !
He is an insect of cow dung and lives in it happily !
One fine day I tore the mask from the devil's face!
I found in front of me a stark naked snake !
Secretly the two-tongued snake told me!
You do friendship with me and become rich like me!
Shut up! I wont obey you, you dirty snake !
To me Gipsyhood is very good oh you devil Snake!
Don't stop my romani work you stinking snake!
Go to hell, oh you dying old snake !

MY POEM

Here in the last is my Romani Poem “Tu kon san, katar san” which gives the whole history of Alien attacks on India and the Roma migration to alien lands. Mr. Donald Kenric wrote a book on this poem “From river Ganges to river Themes” and he has made mention of my poem in his book !!!

Romani Gili :

TU KON SAN KATAR SAN ?

Tu kon san katar san soski tut bistardan ?
Ai meri Lachije!
But rodlem e tere kovle perenge nishanen!
Bibaxtasa nashti te dikhlem tut, te e tere nishanen!
Te dukhasa me zorales pukardem e Devales!
Te vo shunda te denda man jek “Aino -tilismani”!
Te sa dikhavda man nakhlo zamano o Aino tilismani!

Who and where from you are,
why you have forgotten yourself?
Oh my darling !
I searched a lot for your soft footprints!
Unfortunately I could neither find you nor your footprints!
With heavy heart I cried aloud for “God”!
And he heard and gave me a Talismanic - mirror!
My Talismanic mirror showed me
all about the Gypsy/Roma past!

Tu kon san katar san soski tut bistardan ?
Ai meri Lachije!
Ko anglal ande teri Dai-Indiaki angli tu kheldan te gilavdan!
Tu gogle xape xalan, te pilan, aslan, te loshaldan!
Tu san-as Dai Indiaki mai kamli chavi akhardi Ramni!
Te sar chirikli, tu e luludiange bar barestar urdan te gilavdan!
Te e kamipeneske gudle Romani Gilia sareng shunavdan!

Who and where from you are
and why you have forgotten yourself ?
Oh my darling !
Earlier you had played and sang in your mother-India's lap!
You ate, drank, laughed and enjoyed a lot!
You were mother India's charming daughter called "Ramni"!
Like a bird you flew from garden to garden and sang!
You sang sweet Gypsy-songs/Romani-gilia for all!

Tu kon san katar san, soske tut bistardan?
Ai meri Lachije !
Ek dives bibaxtasa o tero sumnakuno them sas xasardilo!
Pash-ratate o tero suto dad e bengendar sas mudardilo!
Te tere bare khereski shukar avlin e ratasa sas loliardilo!
Te ani Gudzva o tero dudano
Romano chirag/lamp sas mudardilo!
Bari jag te uche thuvensa o Romano kham sas chakerdilo!

Who and where from you are
and why you have forgotten yourself ?
Oh my darling !
Unfortunately a misery fell upon your golden country

and it was destroyed!
At dead of night your sleeping father
the king of India was murdered by Devils!
And your palace's court-yard was reddened with blood!
And in tumult your house's
burning lamp/chirag was extinguished!
With big fire and thick smoke
the Roma's shining Sun was all covered!

Tu kon san, katar san, soske tut bistardan ?
Ai meri Lachije!
Kai o zamano sas but zalim te tusan medzbur!
Kai tu manglan shanty/peace te jek nevo kher
e ratvaripenestar dur!
E ratvarde illesa tu muklan teri e Daiaki-phuv
India te gelan dur!
Othe e benge Gadze tuki bange dikhle, te nashalde dur!
Te boxali te trushali tu phirdan e than - thanestar dur!

Who and where from you are
and why you have forgotten yourself ?
Oh my darling !
The time was very cruel and you were helpless!
Where you wanted peace
and a new home far from blood-shed!
With bleeding heart you left your mother land India
and went far off!
There the crooked Gaje/non-Roma hated
and chased you away!

Hungry and thirsty you moved
from place to place in far off lands!

Tu kon san te katar san, soski tut bistardan ?
Ai meri Lachije !
Othe e dzungale gadze dende tuke e benge te xoxavne nava!
Sar e Lubni te Mugni, te Xuraxani te Osmani!
Ama tu nai san Lubni te Mugni, Xuraxani te Osmani!
Tu san Dai-Indiaki bistardini “Ramni”
te Evropake dukhaldi Romni!
Tu san Ganga, Farat, Nile, Duna
lenengo hamisto thablo shu3o pani!

Who and where from you are
and why you have forgotten yourself ?
Oh my darling !
There crooked lousy non-Roma gave you
the dirty and fake names!
As Lubni, Mugni, Xuraxani and Osmani!
But you are not a Prostitute,
street singer, Khurasani or a Turk!
You are India’s forgotten child called “Ramni”
and Europe’s tortured “Romni”.
In fact you are Ganges, Farat, Nile, Danube, Themes,
mixed flowing water!

Av meri Lachije tu besh pashe mande!
Me ka sa shunavav tuki tu kon san, katar san?
Me ka phiravav tut ande Indiate, te dikhavav tut tu kon san?
Kai khamutno te telutno kulturengo sumnakuno Phurd tu san!

Te e dai Indiako rat te mas, te tatoro 3i /dzi tu san!
Te mere illesko bimudardini Romani Jag tusan!
Te o Indo-Romano kulturako ek baxtalo Phurd tusan !

Come my darling you sit beside me!
And I will tell you all who you are ?
I will take you all around India and show you who you are!
You are the golden bridge between the East and west cultures!
You are mother India's warm blood, flesh and soul!
You are the immortal Romani fire of my heart!
You are the Indo-Roma cultural Bridge /Phurd !
Kai tu san dai Indiaki bistardini Ramni /Romni !
Te baxtasa pale but cirales o Deval milavda man tusa!