

Josef Elfenbein
An Anthology of Classical and Modern
Balochi Literature

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Vol. I: Anthology

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CONTENTS

Bibliography	XI
Abbreviations	XIII
Introduction	1

VOLUME I

I	MODERN SHORT STORIES	7
1.	Šāto by Anwār Qaḥṭānī	8
2.	Bām ('Dawn') by Azīz Muḥammad Bugṭī	16
3.	Pāken Mihr ('Pure Love') by Abdullā-jān Jāmāldīnī	22
4.	Grand ('Thunder') by Murād Sāḥir Balōč	30
5.	Šīšalo ('Shishalo') by 'Ināyat-allāh Qomī	38
6.	Ganok ('Insane') by Šer Muḥammad Marī	46
7.	Šahmāt ('The Slap') by Abbās Alī Zīmī	56
8.	Mihmān, yā balāe-jān? ('Guest, or Dear Calamity?') by Jihāngir Khān Aliyānī	62
9.	Nāsarpadī ('Misunderstanding') by Karīm-jān Sadā	64
10.	Ĵawr ('Bitter') by Ghanī Parwāz	68
11.	Ars o ās ('Tears and Fire') by Abdul Qādir Nūrī	72

12.	Proše Sob ('Victory in Defeat')	
	by Sūrat Khān Marī	78
13.	Boe boe ādamī ('Fi Fie Fo Fum')	
	by Sūrat Khān Marī	92
14.	Istāle sist ('Shooting Star')	
	by Dr Nī'amat-allāh Gičkī	98
15.	Pisse mirās ('The Inheritance of Father')	
	by Dr Nī'amat-allāh Gičkī	108
16.	E zindī-it? ('Was This a Life?')	
	by Dr Nī'amat-allāh Gičkī	112
17.	Dāšta ('Living In')	
	by Anwār Qahtānī	118
II	MODERN POETRY	129
18.	Sawt ('Wedding Celebration Song')	
	by Muhammad Huseyn 'Unqā	130
19.	Gulen Yalānī Čakkās Band: Čamm manī kor-ant ač Zahīriyā (Challenge line: 'My eyes are blind from yearning memories')	
	Poems by Muhammad Huseyn 'Unqā, Ahmad Za'ir	132
20.	Kawl ('Vow')	
	by Āzāt Ĵamāldinī	134
21.	Bahār gāh ('Springtime')	
	by Āzāt Ĵamāldinī	138
22.	Ghazal	
	by Anwār Qahtānī	146
23.	Čäkure paydā kane ('Find a Chakur')	
	by Murād Šahir	148
24.	Baloči zubān ('The Balochi Language')	
	by Muhammad Ashāq Šamīm	150
25.	Kulaw ('Message')	
	by Ahmad Za'ir	150
26.	O kukūkān kapot šarrangen ('O Lovely Dove, Cooing')	
	by Mīr 'Īsa Qomī	152
27.	Ustumāne šā'ir ('The People's Poet')	
	by Gul Khān Našir	158

28.	Baločistan, Baločistan by Gul Khān Naṣīr	162
29.	Bānuk āzātī ('Lady Freedom') by Gul Khān Naṣīr	164
30.	Tīr gāl kant ('The Bullet Speaks') by Gul Khān Naṣīr	170
31.	Baṣṣai hār o hīrop ('The Sweeping Floods of Summer Rains') by Gul Khān Naṣīr	174
32.	Uštīr ('The Camel') by Gul Khān Naṣīr	178
33.	Syāhen jammarān tah par tahiā ('Black Clouds') by Gul Khān Naṣīr	184
34.	Ḍiwā ('Oil Lamp') by Gul Khān Naṣīr	186
35.	Pulang ('Mountain Lion') by Gul Khān Naṣīr	190
36.	Čār banden šī'r ('Quatrains' I) by Gul Khān Naṣīr	196
37.	Čār baitag (yā rubāī) ('Quatrains' II) by Gul Khān Naṣīr	198
38.	Dosten o Šīren. A traditional tale of two lovers, retold in poetry (Parts 1, 2, 5, 7, with summaries of parts 3, 4, 6) by Gul Khān Naṣīr	203
III	CLASSICAL POETRY BY KNOWN POETS (18TH-19TH CENTURIES)	257
39.	Kandānen girok ('Laughing Lightning') by Ĵām Durrak	258
40.	Gošit, kungurān ('Listen, O Braves') by Ĵām Durrak	260
41.	Aršī parī ('Heavenly Peris') by Ĵām Durrak	262
42.	Bihištīen samīn ('Heavenly Morning Breeze') by Ĵām Durrak (?)	268
43.	Four short classical poems by Ĵām Durrak, Hammal Ĵihand, Mullā Fāzl, 'Izzat Lallā	272

44.	Adhame šā'ir ('Song of Adham')	
	by Mullā Ibrāhīm	274
45.	Maroči nod sahgāhā ('Clouds in the Morning Today')	
	by Mullā Bampuštī	282
46.	Guftār-i Bahādur ('Bahadur Speaks')	
	by Mullā Bahādur	286
47.	Kegade sayl ('A Visit to my Beloved')	
	by Fakīr Šer-jān	288
48.	Murg-i Menā ('Mynah Bird')	
	by Fakīr Šer-jān	294
49.	Duostā pa kulaw ('A Message for Dost')	
	by Malik Dosten Lāšārī	296
50.	Sammo	
	by Mast Tokaī	298
51.	Mihruk	
	by 'Izzat Lallā	302
52.	Gwānk ('Cry')	
	by Mullā Rodī	306
53.	Gumbaḍe janga šā'ir ('Song of the battle of Gumbad')	
	by Rahm Alī Marī (collected by Miṭhā Khān Marī; lines 1-341 of the total 810, with a summary of the remainder)	308
IV	TRADITIONAL BALLADS FROM THE CLASSICAL HERITAGE	329
54.	Be-ayben parī ('Faultless Peri')	
	(collected by Dildar Khudādād)	330
55.	Nine Short Classical Poems	
	(various reciters)	332
56.	Hammāl Jihand	
	(recited by Mīr Amīrī)	338
57.	Bālāč I	
	(various sources)	342
58.	Bālāč II	
	(collected by Abdullā-jān Ĵamāldīnī)	344
59.	Dodā	
	(recited by Mīr 'Isā Qomī)	348

60.	Rindānī Kawl I ('Oaths of the Rinds') (recited by Dādallāh Baloč Zangšāhī)	354
61.	Rindānī Kol II ('Oaths of the Rinds') (various sources)	360
62.	Kawl Haywatāne ('The Oath of Haybat') (collected by Šer Muhammad Marī)	362
63.	Bāhoṭ ('Refugee') (collected by Šer Muhammad Marī)	366
64.	Širen (collected by Šer Muhammad Marī)	368
65.	Durr-dānayē Hānī ('Pearly Harni') (collected by Šer Muhammad Marī)	376
66.	Lolī ('Lullaby') (collected by Šer Muhammad Marī)	382
67.	Grānnāz (collected by Šer Muhammad Marī)	390
V 68.	A ONE-ACT RADIO PLAY 'E manī wājahānī kār-int' ('This Is The Business Of My Masters') by Akbar Bārakzai	399
VI	ESSAYS ON VARIOUS SUBJECTS	409
69.	Baloči doč ('Balochi Embroidery') by Abdullā-jān Jāmāldīnī	410
70.	Mašrikī Baločistān wa āye guzrān ('East Balochistan and Its Economy') by Bahādur Khān Rodinī, Department of Economics, Univ. of Baluchistan, Quetta	420
71.	Peš guftār (Preface to <i>Mistāg</i> , a collection of modern Balochi poetry) by Abdullā-jān Jāmāldīnī	426
72.	Wāb o hakikat ('Dreams and Reality') by Ghani Tāriq	430

VII	MISCELLANEOUS PROSE	435
73.	Batal (Proverbs)	436
74.	Bujārat (Riddles)	446
75.	'The Judgment of Solomon' (traditional tale) told by Abdul Hakim Baloč	452
76.	'The Tale of a Clever Lad and a Clever Girl' (traditional Balochi folk- tale) told by Abdul Hakim Baloč	454
77.	'The Clod of Earth and the Intestine' (traditional)	462
78.	Gorič o roč ('The North Wind and the Sun', fable)	462

VOLUME II

Balochi Dialect Notes	VII
Glossary	
Introductory Remarks	XIX
Glossary	I

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ABBREVIATIONS

BALOCHI DIALECTS

Ra	Raxšānī	Co	Coastal Balochi
Co	Coastal dialects;	Ke	Kečī
AfRa	Afghan Raxšānī	Sa	Sarāwānī
EHB	Eastern Hill Balochi	La	Lāšārī
Ir	Iranian;		

LANGUAGES

Ar	Arabic	OP	Old Persian
Arm	Armenian	Orm	Ormujī
Av	Avestan	Par	Paračī
Bal	Baločī	Phl	Pahlavi
Bšk	Baškardi	Port	Portuguese
Br	Brāhūī	Psht	Pashto
Eng	English	Pth	(Manichaean) Parthian
Grk	Greek	Sgl	Sanglečī
Hi	Hindi	Si	Sindhī
IA	Indo-Aryan	Skt	Sanskrit
Khet	Khetrānī	Sogd	Sogdian
Khot	Khotanese	T	Turkish
Lhd	Lahndā (W. Panjabi, Sindhī-Siraikī)	Taj	Tajikī
Med	Median	Ur	Urdu
MMP	Manichaean Middle Per- sian	Wan	Wanetsi
		Wx	Waxī
		Yd	Yidgha
NP	(Modern) Persian		

SIGNS

Ar/NP	The word is a loanword from Arabic through Persian. Words which have come directly from Arabic into Balochi are almost exclusively from the religious vocabulary.
NP	The word is a loanword from modern Persian. I have been a bit generous with this sign, and some words so marked may very well be loanwords from (late) Middle Persian, or even e. g. Persian words with a Balochi suffix.

- IA The word is a loanword from Indo-Aryan, in all likelihood from one of Sindhi, Lahndā, or Khetrānī, unspecified.
- Lhd/Si/Hi/Ur The word is a loanword from one of these languages, specified.
- 'IA' The word was said by informants to be a loanword from an (unspecified) IA language.
- 'Si'/'Lhd' The word was said by informants to be a loanword from Sindhi/Lahndā. I am convinced that practically all IA loanwords in Balochi come from these languages, and I have used the term Lahndā from the *Linguistic Survey of India* as a kind of portmanteau-name for any of the languages spoken in the Upper Sind Frontier and in West Panjab; no doubt a better term for some of them would be 'Siraiki' or 'Sindhi-Siraiki'.

WORDS

acc.	accusative	obl.	oblique (case)
adj.	adjective	orig.	original(ly)
adv.	adverb	perh.	perhaps
borr.	borrowed	perf.	perfect
caus.	causative	pfx	prefix
cmpds	compounds	postpos.	postposition
demonst.	demonstrative	p. p.	past participle
dir.	direct (case)	p. p. p.	past passive participle
fut.	future	prep.	preposition
gen.	genitive	pres.	present (tense)
hort.	hortative	prim.	primarily
inv.	imperative	pron.	pronoun
intr.	intransitive	sfx	suffix
lit.	literally	sg./pl.	singular/plural
lw.	loanword	subj.	subjunctive
mng	meaning	tr.	transitive

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Baloči	<i>Māhtāk Baloči</i>	DS	Gul Khān Nasīr, <i>Dosten o Šīren</i> , cited by bayān and line
BD	Elfenbein 1966		
DED	T Burrow and M Emeneau, <i>Dravidian Etymological Dictionary</i> , 2nd Ed., Oxford 1984	Erotica	Elfenbein 1983
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<i>MV</i>	Elfenbein 1963	<i>RAM</i>	Dames 1909
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INTRODUCTION

It is high time that something was done about the orphaned state of Balochi studies. It is now nearly a hundred years since the pioneering works of Wilhelm Geiger and M L Dames (v. Bibliography) and we still possess no systematic description of the language as a whole, no dictionary, no comprehensive description of the dialects or, what is perhaps the most serious lack, an adequate collection of linguistically reliable texts upon which such studies could be based. It is to help remedy this last deficiency that this anthology has been compiled.

On the other hand, worthwhile studies of the position and relationships of Balochi within the Iranian language family are now adequately available. First sketched by W. Geiger, amplified and extended in articles by G. Morgenstierne in the 1930s and 1940s and in my summarising sketch written in 1958 for the *Encyclopaedia of Islam* (2nd. Ed., s. v. *Balūčistān* 'B. Language'), these have now been superseded and greatly extended by the articles in the *Encyclopaedia Iranica* (s. v. *Baluchistan III. 'Baluchi Language and Literature'*) and, more specifically Iranistic, s. v. 'Balōčī', in the *Compendium Linguarum Iranicarum*, both with bibliographies.

The orphaned state of Balochi studies seems all the more odd when one recalls the important place occupied by Balochi amongst modern Iranian languages: important not only in its areal extent (from Marw in Soviet Turkmenistan to Karachi on the Arabian Gulf) but also in the number of its speakers, estimated at ca. 3.5 million (details, v. *EncIr*, 634-5)¹. Very impressive is also its uniquely large ballad literature, some of it old, and known to exist since the first collections of Balochi literature were assembled in the 19th century.

There have been three landmark publications of Balochi texts: the first, and by far the largest, was by M L Dames, the grandfather of Balochi studies (the father was Wilhelm Geiger) in his *Textbook* of 1891 (2nd. Ed., 1909), and in his *Popular Poetry* of 1907. Dames' work is wholly admirable as the labour of a devoted pioneer, but it must be pointed out that all of the poetry and prose in these collections is written in the rather aberrant dialect (Eastern Hill Balochi) which happened to be spoken by the tribesmen living in British Baluchistan in the extreme eastern part of Balochi-speaking territory (Dames, reflecting his geographical position, called it 'Northern Balochi'), with the further more serious disadvantage that Dames' published texts are disfigured by many misprints and misunderstandings, so that their utility was always been severely impaired.²

A second landmark was the publication of texts by I I Zarubin (in three parts, 1930,

1 Prof. A L Gryunberg has kindly informed me of the latest (1989) figures for the Soviet Union, of ca. 30000 speakers.

2 V. Elfenbein 1985 for an attempt to rehabilitate 2 typical poems from *Popular Poetry*.

1932 and 1949). These were the first accurately transcribed texts from a non-Eastern Hill Balochi source ever published (if one excepts the very brief samples in the *Linguistic Survey of India*, X, 364-386, but which include only 13 pages of 'Western [Makrani] Balochi'); but the Russian publications, very extensive in quantity (a grand total of 367 pages of text with Russian translation) are without either a glossary or notes³. Whilst the poetry (in the first publication of 1930) is very good, the two following volumes of prose tales possess very little value as representatives of Balochi prose, baldly and artlessly told as they are. This circumstance is however not at all surprising: the art of prose narration is but little developed amongst the Baloch until very recently, when small groups of writers in Quetta and Karachi have been developing a more artistic narrative style. A talented story-teller amongst the Baloch has always been a poet.

The third landmark had to wait until 1969, when in *A Course in Baluchi*, M A Barker and A K Mengal made a worthy start for the first time not only to provide a systematic and complete description of one dialect (Raxšāni) of the language (if we except S N Sokolov 1956, a grammar of the Zarubin texts only), but also to give a bird's-eye view of the nature of Balochi literature outside the confines of Eastern Hill Balochi by means of a selection of accurately-printed texts (Vol. II contains 59 pages of texts, printed in Urdu-style script) all taken from original modern publications in Pakistani Baluchistan.

Native publications usually employ an Arabic-derived script, either Pashto-based (in Afghanistan) or Urdu-based (elsewhere). Both of these script styles are of recent adoption and have no tradition at all behind them in the way that e.g. Pashto or Kurdish writing has; after a very few isolated written works in the 19th century, a modern written style in Balochi has only taken real root since the 1930s, and the native orthography has still not, after some fifty years, settled down. No linguistic study of Balochi has any need of it, and no use is made of it in this work⁴.

The 78 texts presented here, collected over three long periods of residence in Baluchistan during the years 1960-1986, make up much the largest collection ever assembled up to now, and are intended to represent the widest possible spectrum of styles, genres, dialects, and authors. Most of the texts come from written sources (with details given in the notes to each text) published in the years 1956-1986 by groups of enthusiasts who were determined that the printed word begin to play an important part in Baloch life – effectively for the first time on a meaningful scale. The following is a brief description of the contents:

Part I: 17 modern prose short stories, an increasingly popular genre since the 1950s, chosen both for their intelligibility and for their intrinsic merits. All of them have been published, except No. 3, which was written out and read to me by its author. No. 6 has won a prize for writing in regional languages in Pakistan, and Nos. 12 and 13 are, according to their author, based upon actual experience. All of these stories reflect real social conditions and, I feel, provide a fair picture of the 'Baloch reality'.

3 Elfenbein 1963 provided a glossary, now in need of revision, to these texts.

4 For a brief account of Balochi scripts, v. *CLL* § 4.1.2.6.3, *Encliran*, 637; for a long one, v. Jahani 1989 (v. Bibliog.)

Part II: 21 poems by leading modern poets. Nos. 27-37 were written and presented to me by Gul Khān Nasir (1914-1981), the leading poet of his generation. Many of Gul Khān's poems are known to everyone, and some of the simpler ones are well on their way to becoming folk poetry. No. 38 gives a large portion of his masterpiece, the epic *Dosten o Siren* in which he retells a famous old tale. Many prose versions of this tale are extant (e. g. Barker-Mengal II, 134-5) but none of them is of particular literary interest. The original ballad which they summarise has been lost, and Gul Khān made his own 'reconstruction' of it in what he considered to be an authentic style and metre. The result was published in book form in Quetta in 1964 in 500 copies, but unfortunately so evilly kakographed and offset-printed as to be quite illegible in many places. I was fortunate to secure a reading of most of it from the poet himself in 1978, and after his death I checked it all again with our mutual friend and companion Prof. Abdullā-jān Jamāldīnī of the University of Baluchistan, Quetta.

Part III: Classical poetry from the 18th/19th centuries by known poets. These 15 poems were collected and written down by various enthusiasts and published in local magazines. Of varying degrees of intelligibility, all are by famous poets. No. 53 gives a large portion of a modern epic collected by Mithā Khān Marī. Here again a sadly familiar experience was repeated. Published by the Baluchi Academy, Quetta, it represents a long period of effort by Mithā Khān in collecting it, but for reasons not entirely clear to me, the offset-printed text teems with so many copyists' errors and mistaken readings that it is quite unusable. Again I was fortunate in persuading Mithā Khān to read his own ms. of the poem through to me, and what has resulted seems to me secure enough to merit inclusion in this Anthology, and I have given nearly half of it.

Part IV: Amongst these 14 classical ballads, all supposedly from the 18th century or earlier, six are to be found which were collected by the former guerilla leader Sher Muhammad Marī and printed in his excellent collection of Balochi classical balladry. *Balochī Kahnen Shāhīrī*. Exceptionally for this Anthology, the language used in them is an artificial one, partly invented by Sher Muhammad himself. (V. notes to each, in which the language is explained in detail.) Eastern Hili Balochi is, because of its special status, much more subject to this kind of artificiality than are the other dialects. The ballads given here are authentic and of very good quality.

Part V: The first radio play in Balochi, first broadcast from Radio Quetta in the late 1950s. The script was obtained by courtesy of my friend Ahmad Bašir Baloč, director of Radio-TV Pakistan, Quetta.

Part VI: Various essays. No. 69, on Balochi embroidery, was the first of its kind, as is the essay (No. 70) on the economy of Baluchistan.

Part VII: These two folktales are the only examples of the genre in this Anthology. They were related by Abdul Hakīm Baloč, a former newsreader of Radio Pakistan, Quetta. Abdul Hakīm was an unusually good story-teller.

It is not at all difficult to find a reciter of classical Balochi oral traditions – nearly every village has a few of them, and not all of them are elderly – but it is not at all easy to find material of good quality in which the language is clear or can be convincingly explained. A measure of good luck and a great deal of time and patience are necessary. I was very fortunate in securing the collaboration over the years of some of the leading writers, collectors of classical ballads, and magazine editors, without whose help and patient cooperation this Anthology would never have seen the light of day.

As I have said, written Balochi has a short history, and the native orthography, in whatever style of Arabic-derived script employed, has always varied from writer to writer who, in the absence of any formal instruction, must perforce invent his orthography as he goes along. Any original manuscript presented for publication is more likely than not to be an orthographical and dialectical hodge-podge, and without the attentions of an editor likely to be quite unreadable. Editors have thus played up to now a quite special role in the development of the written language; each of them has quite consciously developed theories about a 'uniform written language'. But some of them have, sadly, so forced the pace as to create what amounts to an artificial language, substituting forms from one dialect into another, freely inventing false forms and hyper-corrections, with many pseudo-explanations. This is especially true where difficult classical poetry is concerned.

In view of these circumstances, I at first began to assemble this collection entirely from oral sources. But this plan very soon revealed its impracticality when many collections of good material were offered to me in written form – very much more than I could have hoped to collect orally myself. It was of course necessary to 'restore the original text', but that turned out to be much easier than I had first imagined, when I found that most of the original writers were ready to cooperate with me. In the few cases where this was not possible, I was able to secure the help of a very reliable informant who was thoroughly aware of the problems involved.

With regard to dialects, it must be explained that some have always enjoyed a historical prestige lacking to others. Traditionally the principal dialects for classical balladry before the 19th century were the Coastal dialect and the Keči dialect in Pakistan, and the Sarāwānī dialect in Persia. In the 19th century, Eastern Hill Balochi became increasingly important in this respect as well. But it has only been since the 1960s that Raxšānī, by far the most widely *spoken* dialect, has had any literary cultivation at all. Because of the lack of prestige of Raxšānī most of its speakers have written in what they supposed was the Coastal dialect, and editors have encouraged them in this, expunging Raxšānī-isms from their writing and substituting Coastal forms, often quite hypothetical, in blissful ignorance of what the real forms or words are. This situation has been changing slowly, and since Gul Khān's time (himself a Raxšānī-speaker) more and more writing has been published in good Raxšānī. I have systematically eliminated these wrong hypothetical forms or, if I have kept them in poetry for reasons of rhyme or rhythm, I have explained them in the notes.

Nearly all of the texts come from Pakistani Baluchistan; the only exceptions are Nos. 45, 46, 49, 56, and parts of 77, which come from Persian Baluchistan. The cultural centre has been at Quetta since the 1950s (although few Baloch actually live there), and

Karachi has always been a rival. A vanishingly small amount of Balochi has been published in the Gulf States by expatriates from Pakistan, but more and more in Kabul (mainly in unmixed Raxšāni) where Balochi has acquired a semi-official status since 1978 for the first time anywhere, and the Balochi cultural magazine *Sob* ('Victory') has been continuously published since 1978. Indeed, Professor Gryunberg informs me that there is in progress an impressive blossoming of Baloch literary culture in both the Soviet Union and in Afghanistan from which much is to be expected in future. Unfortunately specimens of it came to hand too late for inclusion in this Anthology.

In Persia, on the other hand, there has been no official encouragement of the Balochi language in any form, and any classical or modern Balochi literature extant there must await future collectors of oral literature.

A word about the English translations is necessary, unfortunately. I have kept to an accurate rendering of the Balochi, even when that was incompatible with decent English; the translations are thus close enough to be helpful to students of the language, as well as (it is hoped) minimally readable and not too unpleasant to others. In the prose selections I have thus eschewed in principle the use of brackets as presenting only an eyesore to the reader without any real advantages. In the translations of poetry, however, I have been forced to a liberal use of brackets if the texts were to be at all intelligible; but even so I fear that many unclear points remain.

There are included several ballads which parallel some of those in *Popular Poetry*: these are to be found in Parts III and IV, with detailed commentaries.

Given the intentionally wide variety of dialects which are represented in this Anthology (all of the extant six), it is a matter for regret that it has not been possible to provide at the same time the thorough and systematic dialect description I had originally planned, and I have had to content myself with a basic outline of the main points, concentrating on those which distinguish the dialects, and including a sketch of Lāšāri as well, the dialect in which only one brief text (77c) is given. These notes, incomplete as they are, are intended to supplant my *Baluchi Dialectology* of 1966.

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J. Elfenbein

I. MODERN SHORT STORIES

1. ŠĀTO

by ANWĀR QAHTĀNĪ

(1) Šāto yakk kasānen čardah sāle duittage-at. (2) āyī ājgen gwar čo halenī kulontā-atant o čo kapinjare hārā tusk-atant. (3) jind-e čo nok-paššitagen bāgī ambā-at, ā watī halke nātāmāmen kād o daz-guhārānī tokā yaktiā o be-maŋt-at. (4) pū murtag-at, o māt-e Hadījahā Watī Muhammad nāmen maldāre sāng kutag-at. (5) Šātowe kār har roč, roče ŋikkā hūrtānī zūrag, o mān kākčarā čārenagā barag-at, o roče siddobadā padā halke āhag-at.

(6) yakk roče āzmāne sarā jāhjahā jammar-at o sargwāt kaššagā-at. (7) hūrt mān kākčarā čaragā-atant. (8) Šāto yakk singie sarā ništag-at, o pād-e lunjān-atant; pašk-e ča kondān o sar-at, gušān-e pušte nemagā kaptag-at. (9) sargwātā āyī syāh o đakkamen mod kopagānī sarā šīng kuag-atant. (10) Šātowe čamm mān jammarān sakk-atant. (11) anāgāh āyī dile tokā yakk hubbe pād ātk o gon narm-o-waššen zīmuleyā gwašagā laggit ki:

(12) hawr bīt, bahār bīt,
pīmalō žambān bīt,
meše liŋŋik ŋāl bīt,
band-o-đagārān kār bīt,
pāte bun tahār bīt,
sī man dān kalladāre bīt.

(13) pušte nemagā yakkeyā darrāent ki, Šāto! marči hawr o bahārā bill; watī sāhe pardagā bilo! (14) Šātowā čakk jat, o čārit ki Dīl Murād gon yakk zihdāpen tapareyā āyī sarā čo Izrā'ilā oštātag, o čamm čo jagarā suhr suhrā-ant. (15) Šātowe andām ča tursā larzit, čiyūlag-e jat ki, aboře, mātī, man na būtun! o dar šut. (16) Dīl Murād-e gon watī zihdāpen taparā rand-e kapt.

(17) tāčent, tāčent tā padokāy rasent, o gipt o gurrit o gwašt-e ki, (18) O Šāto! marči to manī dastā-e! ā kuŋām šer-nar-int ki trā marči ča manī dastā rakkenūt? (19) marči man watī tapare dapā ča tay honān, honen kanīn o rawīn.

(20) azāben Šāto bewass-o-bekassie hālatā Dīl Murāde narāzī sarpanjānī tokā-at, o āyrā mušt o makonđi o laggatmālān mān bastag-at. (21) āyā kūkār o zārī kut, bale e paŋt-o-bīyābāne tokā gošdārok nest-at. (22) āye kūkār o pīryādānī tawār hame prūh-o-drājen maydāne tokā gār būtant. (23) bečāragā gon aršigen čamm o greyokī dapā gwašt ki, Dīl Murād! pa hudā čār! manī honān ma-gir! manī sarā rahm kan! man yakk kamzor-o-zayfen jinnen adamī-un! (24) watī dastān manī honān honen ma-kan, manī gunāh, manī pār če-int?

1. SHATO

(1) Shato was a young girl of 14 years. (2) Her soft breasts were like ripening *halen* dates and pointed like the spur of a partridge. (3) Her body was like newly ripened garden mangoes, her (yet) immature beauty amongst her companions in the village was unique and unparalleled. (4) Her father was dead, and her mother Khadija had wedded a propertied man named Wali Muhammad. (5) Shato's work every day at dawn was to take the youngest sheep and goats and bring them to pasture, and at sunset to come back to the village.

(6) One day, there were clouds in places high in the sky, and a southwest wind was blowing. (7) The flocks were grazing in the grass. (8) Shato was seated upon a stone and her feet were dangling; her blouse was over her knees and head (i.e. her knees and head were exposed), and her headcloth had fallen on her back. (9) The southwest wind had spread out her black curly hair over her shoulders. (10) Shato's eyes were fixed upon the clouds. (11) Suddenly a desire arose in her heart, and she began to sing a soft sweet melody:

(12) There will be rain, there will be Spring
 The wild onion will be sprouting
 The sheep's tails will be standing up
 There will be work on bunds and in earth
 The bottoms of the date bags will be dark (i.e. covered with ripe dates)
 Thirty maunds of grain will cost one rupee.

(13) From behind her someone shouted, 'Shato! Leave the rain and Spring now; look after the safety of your soul!' (14) Shato glanced behind her and saw that Dil Murad was standing over her like Azrail, with a sharp axe, and his eyes were very red like liver. (15) Shato's body shook with fear: she screamed out 'Woe is me, O mother, I am done for!' and ran away. (16) Dil Murad went after her with his sharp axe. (17) He chased and chased until he caught up with her from behind; he grabbed and growled and said, (18) 'Shato, today you are in my hands! Which is that brave hero who will release you from my hands today? (19) Today I am going to bloody my axe-edge with your blood, and (then) go.'

(20) Poor Shato was in a powerless state and without (the aid of) anyone, in the paws of the big dog Dil Murad, and she started to hit him with fists and elbowings and trappings. (21) She shouted loudly and pleaded, but her listener in the bare plain and wilderness there was not. (12) Her shouts and calls for help were lost in this broad and long open space. (23) The wretched (girl) with tearful eyes and weeping mouth said, 'Dil Murad! Look at God! Don't take my blood! Have mercy on me! I am a weak and powerless female person! (24) Do not bloody your hands with my blood – what is my sin, my fault?'

(25) *Dil Murādā dantān nejentant o gwašt ki, to angat watī gunāh-o-mayārā na zāne?*
 (26) *gon man makr-o-hūlam kane, to watī drust kutag-ant; marči manī bārīg-int.*

(27) *hame habr kutant, o Dil Murādā Šātowe guṭṭ zor pīrr dāt.* (28) *garibe čamm šenki būtant, o kaparr-kaparrā laggūt, dast-o-pād-e šiling būtant.* (29) *sad ragā, yakkeyā na jat.* (30) *Dil Murād pād ātk, tapar kopagā kut pīrr wat, o dem rādag būt.*

(31) *roč nūn jāhl begāh-at.* (32) *Šātowe behošen jism kaptag-at, o hičče suddā na-at.*
 (33) *čame tursnāken nidārahā jammarān burrit-ant, sargwātā bass kut, hūrtān čarag ham yala dāt.* (34) *drust ātkant o Šātowe behošen jismārā čapp-o-čāgird-iš kut.* (35) *lahtenā sar bo čit o lahtenā pād.* (36) *lahtenā dast, o lahtenā yakk barā dap pač kaššit: me, me, me! bā, bā, bā! kut.* (37) *e wahdī Šātowe behošen jisme čār-o-guzāre wāstā hame hūrtān abed, diga hičči nest-ant.*

(38) *sakk derān o rand, Šātowā bod kut. čamm palpatentant, yakk sarden o tustagen āhī jat, o pād ātk o ništ.* (39) *hūrtān ki dardwārtagen bānukārā pa nindagā dūt, āyān ham watī dard-o-dor, siṭṭ-o-kap, miṭ-o-kuštiyārā šurū kut.* (40) *nūn roče siddobade wahd-at.*
 (41) *ramag, bagg, gorum ča kāhčārān dem pa halkā rawagā-aiant.* (42) *ramagānī me-meyā, šinikkawānī pleng-plengā, dačiyānī danzagā, mādagānī bānsagā, halkārā sarā zurtag-ant, āyānī srumbānī danz-o-dūt nem āzmāne šutag-atant.* (43) *Šāto ham tattarān, mān harān-kapān-o-prošānā-at, gon watī hūrtān dem pa halkā rawagā-at.*

(44) *umrā ā hančo ki halkā rasentag, bare e, bare ā šinikkā čer de, bidoš, band; bare ā buzā.* (45) *bale marčien bečārāgen Šāto Dil Murāde bāzen guṭṭgirokāy, laggatmālān ča, žand-o-band-at.* (46) *kač-o-kārī na⁹-at: hančo ki rasit, watī nāne čunḡ wārt, nipade talā sar-e er-kut o wapt.*

(47) *bāmā dāt, halke hīnzakkān žimb-žimb-at.* (48) *krosān bāng-o-salī-at, čahrān hīrr-hīrr-at.* (49) *Šātowe māt hīnzakke bunā-at, hīnzakkā žimb-žimbe pīrr-at.* (50) *bale Šāto dengā wāb-at, o hičče suddā na⁹-at.* (51) *mātā ūhent ki, O Šāto! O Šāto! pādū, ki rožnā-int, pasānī došage wahd-int.* (52) *Šāto pād ātk, pas duštant.* (53) *adārokī roč dar ātk, Šātowe hūrtānī barage wahd būt.* (54) *bale mārči Šātowā hūrtānī barage wāstuhā ūkā-ūk jāwāb dāt.* (55) *pītūwā darrāent ki, to parčā hūrtān na rawe?* (56) *Šātowā jāwāb dāt ki, nūn manā hūrtānī čārenag bass-int, man dam burtag. pītūwā ča Šātowe nemagā čidopesar čošēn zahren jāwāb hiččēbar na iškutag, pamešā āy zahr gipt ki, tay pīt-o-pīrī māl-o-dawlat manā gon nest, ki man trā huškā lāp-o-pučč bikanīn!* (57) *aga to hūrtān na rawe, ča manī logā darā buro! ā tay kišk-int!* (58) *hame habr kutant o laṭ-e čit o azāben Šātowārā ūp-ūpā janagā laggūt.* (59) *mātā dūrā yakk paryāde jat ki, Wali Muhammad! manī čukk tay lāp-o-puččā na loṭit, muft nāhodagā ma-šan, o jīnd-e ma-kuš!* (60) *hančo Šātowārā gipt o bagal kut.* (61) *Wali Muhammadā Šāto yala dāt o āye mātā čo hošā čupte, o padā Šātowe dast gipt o girān-e kut.* (62) *ča watī logā dar-e kut, āye mātārā gwašt ki,*

(25) Dil Murad ground his teeth and said, 'You still do not know your sin and blemish? (26) You play dirty tricks on me, you have done your all; today it is my portion (to deal with you).'

(27) Having said these words Dil Murad squeezed Shato's throat with force. (28) The wretched (girl's) eyes became clouded and she began to make choking noises, and her hands and feet hung loose. (29) Out of a hundred blood veins, not one worked. (30) Dil Murad got up, shouldered his axe, set his face to the road and (went away).

(31) The sun was now low in the sky. (32) Shato's unconscious body had fallen and there was no sign of consciousness. (33) The clouds had scattered from this fearful scene; the southwest wind had dropped, and the flocks had also left off grazing. (34) They all came up, and surrounded Shato's unconscious body. (35) Some sniffed her head, some her feet, and some her hands; some once opened their mouths and bleated 'maa maa maa, baa, baa, baa.' (37) At this moment there was nobody near Shato's unconscious body in the way of passers-by except this flock of animals.

(38) Much later, Shato came to. Her eyes winked and blinked, and a cold exhausted sigh she gave, and sat up. (39) The flocks, which observed how the injured lady sat up, began to frisk, jump about and mock-fight. (40) It was now sunset, (41) and the flocks, herds, and cattle began to start for the village from the grazing grounds. (42) With maa-ing of the flocks, baa-ing of the kids, the stirring up dust of the female camels, the lowing of cattle, all raised their heads towards the village, and the dust from the trampling of their hoofs rose up towards the sky. (43) Shato also, staggering, tottering, and defeated, was headed towards the village with her flocks.

(44) When she got back to the village, her routine always was: bed down now this, now that kid, milk the cattle, tie them up; or milk that goat. (45) But today the miserable Shato, because of much choking and kicking from Dil Murad, was very very tired. (46) There was no question of job or task: as soon as she arrived, she ate a chunk of bread, put her head down in the folds of her bedding, and slept.

(47) It dawned, the shaking noise of the milk-skins churning was to be heard. (48) Cocks crowed, wheels whirled. (49) Shato's mother was at the churn, and was making the churning noise. (50) But Shato was still asleep, completely unconscious. (51) Her mother woke her roughly: 'Shato! Shato! Get up, it's light, it's time to milk the goats!' (52) Shato got up, milked the goats. (53) Suddenly the sun came out, and it was time for Shato to take the flocks to grazing. (54) But today Shato gave a blunt refusal to take the flocks. (55) Her stepfather said, 'Why don't you go with the flocks?' Shato answered, 'I now have had enough of grazing the flocks, I am tired.' (56) Up to now, her stepfather had never heard such an angry answer from Shato, and for that reason he got very angry (and said): 'I have no property from your family (that would allow me) to feed and clothe you gratis; (57) if you don't go with the flocks, get out of my house! There is your road!' (58) Having said this, he picked up a stick and began to give poor Shato a proper thumping. (59) Her mother shouted from afar, 'Wali Muhammad, my child does not want your food and clothing, do not strike her for no reason and so cruelly, don't kill her!' (60) Thus her mother seized Shato and shielded her. (61) Wali Muhammad then left off beating Shato, lifted her mother up like a bunch of dates and took Shato's hand and pulled her away. (62) Wali Muhammad put her out of his house, and said to her

agān Šāto man watī loge dapā dīt, guḏā to manī jan na'-e, o manī loge yakk bandikī tāle ham ma-de ki watī paške čanke bidočūt!

(63) Šāto ča watī māt-o-pitūwe logā dar ātk, sajjayen ročā yakk gidāmīe dapā kaplag-at, o čunde nān o lunkāye nā pinḏit o wārt. (64) bečāragā agān lāpe wāstā čunde čunde nān o lunkī nā pinḏit o wārt, bale nūn ča gware paškā o ča sare gušānā halās-at, azābā hižda jāga kohnen puččakā mān dātag-at. (65) garibe hāl kučakkānī hāl-at.

(66) yakk roče begāhe wahd-at, Šāto ča halkā gistā yakk kahūrie bunā ništāg-at. (67) watī dile kuht-o-armānānī darkanage wāsta yakk dardnāken zahīrage dap-e kut ki:

(68) tāpī šutag suhrānī Karāčīyā,
suhr kārīt o mangolik zarren,
suhr kārūt par manī gošān!
mangolik kārūt par manī dastān!

(69) puštī nemagā, āwāze ātk ki, Šāto! čošēn dardnāken zahīragā ma-jan! dilā ḏaḏḏ kan, man ātk ki rašitāg-un! (70) Šātowā čak jat o čārit: Rahmdil! Rahmdil! kanān būt o šuta. (71) Šātowe dast Rahmdile guṭṭā-atant, o Rahmdile Šātowe guṭṭā. (72) Rahmdilā āye šahden anārkān sarā yakk čukkug-e gipt o gwašt-e, Šāto! bāren tay hāl čuš-int?

(73) gariben Šātowe ārs dar ātkant, gretk-e o Rahmdilārā ham greyā'-int. (74) e doen āšik-o-māšūkān gretk o šarr gretk, watī paškānī jīg-dāmūn-iš ča arsān tarr kutant, gwaše āšike jammarān bastag o ešānī sarā gwart-ant.

(75) randā har do ništant, Rahmdilā watī kissā āwurtant, o Šātowā watī bazzagī-o-bekassīe. (76) Rahmdilā gwašt, Šāto! to par manīgī inkar hwār-o-azāb-e, man tay demā šarminj-atun. (77) to watī wafārā dāštāg, par manīgī bāz kurbānī dātag. (78) e ranj-o-taklifānī tokā, man trā čārit ham na kanīn. (79) manī watī sāngā, tay bešarmen pitū na mannūt. (80) tay mātī ham sakk-dilā na'-int, bale ā ča tay dostī mafbūr-int. (81) to aga Dil Murādā sāng kane, bikan; man wašš-un. aga sāng-o-sāngbandie na bīt, parwā nest; me dile dostī gār na bīt.

(82) Rahmdile e habrān Šātowe čammānī ars pa šalā dar ātkant, o darrāent ki, Rahmdil trā mayār na kant ki manārā čošēn nāwdag gwaše, (83) manārā ki Dil Murād sāng kanagī būten, guḏā manī hāl čoš na bīt. āh! pešī mardān rāst gwašt ki, marden bewafāen čīze.

(84) Šātowe habrān ča, Rahmdile dil trakkit, o jagar āp būtant, o jawāb dāt ki, Šāto! manā muwāf kan, man sahw wārt ki tay nāzurken dilārā kudent. (85) manī sāhā gon, tay sāh bastag, to pa watī jinnenī jāgahā inkarag kurbānī dātag. (86) man pa mardene jāgahā dah-haminkarag kanage wāstā tayār-un. (87) bale to, marčīyā ča rand, log logā ma-raw, o ma-pinḏ, o ma-war. (88) tay pašk o gušān ham dirtag o čund-čund-ant. (89) hižda jāga pa puččukā mān dātagant. (90) to suhb o begāhā manī guhār Grānāze kirrā

mother: 'If I shall have seen Shato in the doorway of my house, then you are not my wife; and you are not to give her one strand of thread from my house to mend a rent in her dress!'

(63) Shato went out of the house of her mother and stepfather, and for the livelong day sat at the entrance to a small tent where she made a dwelling, and begged and ate chunks of bread and morsels of dates. (64) Even if the wretched girl begged and ate for her belly's sake chunks of bread and mouthfuls of dates, still it was all up with the dress she was wearing and also with her headcloth: the wretched girl's old clothing was patched now in 18 places. (65) The girl's condition was that of a dog.

(66) One day in the late afternoon, Shato was sitting under an acacia tree a distance from the village, (67) singing a song of lament, giving utterance to the sadness and woes of her heart:

(68) He got a haircut, went to golden Karachi,
He'll bring gold, and silver bracelets,
He'll bring gold for my ears!
He'll bring bracelets for my arms!

(69) At her back came a voice, 'Shato! Do not sing such painful laments! Make your heart strong! I have just arrived!' (70) Shato glanced behind her and saw: 'Rahmdil, Rahmdil!' she kept on saying. (71) Shato's arms were around Rahmdil's neck, and Rahmdil's around Shato's neck. (72) Rahmdil kissed her upon her honeyed upper cheeks and said, 'Shato! How have you got into such a state?'

(73) From poor Shato the tears came; she cried, and Rahm Dil also was weeping. (74) The two loves and beloveds wept and wept, and made the collars of their shirts and dresses wet with tears, you'd say that the clouds of love covered the skies and rained upon them. (75) Afterwards, both sat down, and Rahm Dil told his story, and Shato (told the tale) of her wretchedness and friendlessness. (76) Rahmdil said, 'Shato, you have been troubled and afflicted by so much misery for my sake, I am ashamed before you. (77) You have kept your loyalty and have sacrificed much for my sake. (78) I cannot even look at you in this trouble and difficulty. (79) Your shameless stepfather will never agree to a betrothal to me; (however) (80) your good mother is not hard-hearted, it is only that she has been forced away from her love for you. (81) If you can marry Dil Murad, do it. I would be happier if your betrothal and engagement did not happen – but don't worry; the love of our hearts will not be lost.'

(82) At these words from Rahmdil, the tears from Shato's eyes came forth in a torrent, and she said, 'Rahmdil, it is no honour for you that you say such cruel things to me; (83) if I were betrothed to Dil Murad, then my condition would not be as it is. Ah! The old saying is right, that humans are unreliable beings.'

(84) After these words of Shato, Rahmdil's heart broke, his liver became water, and he answered: 'Shato! Forgive me, I have blundered and scratched your heart. (85) Your soul is bound to mine, you as a woman have sacrificed so much! (86) I as a man am prepared to do ten times as much. (87) But you, after today, do not go from house to house begging your food. (88) Your dress and headcloth are also torn and in bits and pieces; (89) your dress has been patched in 18 places. (90) Go morning and evening to

buro, ā trā ward-o-warāk dant. (91) tay paškā gon ābrešumān o gušānā girīn o āyā dayīn, ā gušād-gušādā tay paškā dočūt o dant. (92) man yakk ištāpī kārīe wāstā Bāho rawagā-un, aga hudā bikant, māheya ča rand, padā kāin tay watī sānge habrā yaksare pirr kanīn.

(93) Rahmdil Bāho šut, Šāto suhb o begāhā Grānāze kirrā sut, o āp o nān kut. (94) Grānāzā gušād-gušādā āyī pašk purrdoč kut o gwarā dāt. (95) Šāto padā gon watī purrdočen paškā o šitārāwālāen sarīgā čō bānorā būt.

(96) bāzārā, čō čahārag būt ki Šātowā yakk yāre dāštag, e pašk o gušān yārā dātagant. (97) lāhtenā gwašt ki, innān, mātā ča mardā zarrān duzzī kutag, o pašk o gušān gipta dātagant.

(98) hame hāl Walī Muhammadārā sar būtant o jinnene sarā zahr gipt ki, Hadīja! harāmzāda, drog na bande, to parčā manī zarr pa watī duttage pašk o gušān giptagant! (99) Hadījahā bečāragā bāzen Pīr Qalandar o zyāratānī sogind wārt ki, harām-int ki aga man watī duttage pašk o gušānānī hālā sahi-un!

(100) Walī Muhammad zahr gipt ki, guđā kayā dātagant? māt to-e, to gwaše, man sahi nay-un. (101) marči kay pa kayā da pānzda kalladāre mālā purr kant? (102) aga to sahi nay-e, guđā bizān tay čukkā pa watī yāre dāštag, balāen janen čukke! (103) sāng na daye, šap o roč čō dāčīyā wayl-int; Dil Murād čonen mālādar marde-at! (104) mardā tay čukke wāstā do band ramag, do dāčī, do mādag, panjāh suhr pa jīhāzā dāt. (105) diga do sad kalladār, bist man dān, do man rogin, yakk jull-o-nipāde pa pardāčā, o balā-o-bitarānī wāstā dāt! (106) to mannit ki tay čukkā dost na bīt ki pīr-int, to watī čukken habrān giptag-e!

(107) Walī Muhhamade čare gappān, Hadīja bāz gamgīn būt. (108) āyārā ham bāwar būt ki manī čukkā zarūr watī nāčārie sawabā yakk yāre dāštag. āye māt man būtag-un, man wat yakk anne na dātag. (109) marči digar digarūrā bematlabā da, panzda kalladāre mālā na dant.

(110) šut, Walī Muhhamade dast o pādān kapt ki, man watī čukke habrān kapt-atun, o tay habrān guđdit. (111) nūn man ča dodem, badnām, syāh radī-un. (112) to hīla kan, angat padā Dil Murādārā tāhen, ki man čukk sūr dayīn.

(113) Walī Muhammadā padā Dil Murādārā tāhent, jīhāz-o-pardāč gišenag būtant. (114) Šāto bišānahā būt o bānor būt. (115) yakk nemagā čāp-o-nāzenk-o-hālo-at, dowumī nemagā nāč, đuhl o kanžari-at, koragān, o nišāna janagi būt; Dil Murād tahtān šut.

(116) sūre semī ročā, Rahmdile guhār Grānāz ātk, Šātowārā Rahmdile nemagā o sūr mubarākbādī dāt, o gwašt ki, trā watī mālādāren mard mubarāk bāt. (117) man e gilagā na kanīn ki to gon man bewafāe kut, balke man watī bahte gilāhā na kanīn ki manārā māl na

my sister Granaz, and she will feed you. (91) I will take your dress and headcloth and give them to her; she will very quickly sew your dress with silk and give it back to you. (92) I have to go to Baho for a quick job, and if God wills, in a month I shall return and arrange something decisive about the matter of your betrothal (to me).'

(93) Rahmdil went to Baho, and Shato went morning and evening to Granaz, and had her meals there. (94) Granaz very quickly completed the sewing of her dress and gave it to her. (95) She looked like a bride with a star-studded headcloth in her properly-sewn dress.

(96) In the bazaar it was rumoured that Shato had a lover, and that her lover had given her the new dress and headcloth. (97) Some said, 'No, her mother stole money from her husband, bought the dress and headcloth to give to her.'

(98) This news got to Wali Muhammad, and he got furious with his wife, (saying) 'Khadija! You bastard, dont lie to me, why have you stolen my money to buy a dress and headcloth for your daughter?' (99) Poor Khadija swore many times by Pir Qalandar and zyarat, that 'It is impossible that I know any news about my daughter's dress and headcloth!'

(100) Wali Muhammad said angrily, 'Then who has given (them to her)? You are (her) mother, you say, "I don't know (anything about it)." (101) Today who pays (even) ten or 15 rupees in property for nothing to anyone? (102) If you really do not know, then understand that your child has a lover, she is a calamitous female child! (103) You will never get her betrothed; day and night she wanders about like a loose camel, and Dil Murad was such a wealthy man! (104) He (would have) given for your child two flocks, two camels, two cows, and 50 pieces of gold for her trousseau. (105) And further 200 rupees, 20 maunds of grain, two maunds of ghee, bedding and material for wedding clothing, etc. etc. (106) You care that your daughter doesn't like it that he is old; you have been taken in by your own child's ideas!'

(107) Khadija was very depressed by these words of Wali Muhammad. (108) She also believed that her child must have a lover, in her wretchedness. 'After all, I am her mother, and I myself haven't given her a single anna. (109) Nowadays no one gives anyone even ten or 15 rupees of property without a reason.'

(110) She went and fell at Wali Muhammad's hands and feet, (saying) that, 'I had fallen for my child's argument, and I have been chopped down by your words. (111) Now I have got a bad name from this confrontation, and I see that I have been blackly mistaken. (112) You make a new plan and settle with Dil Murad again, and I shall give my child in marriage to him.'

(113) Wali Muhammad got back a compromise with Dil Murad, and wedding preparations and clothes were sorted out. (114) Shato became a bride, in the hut for newly-marrieds. (115) On one side there was dancing and singing and wedding songs; on the other dancing girls, drumming, and dance, as well as *korags* for the bridegroom, and target practice; Dil Murad sat on the bridegroom's platform.

(116) On the third day of the celebrations, Rahmdil's sister Granaz came to offer Shato marriage congratulations from Rahmdil, and giving a message from him said, 'Congratulations on your wealthy husband. (117) I shan't reproach you with ingratitude to me, nor shall I complain about the circumstance that no property has been given to

dātag. (118) tay māt o pitūwe čamm mām māl sakk-atant, āyān trārā pa Dīl Murāde dustā do band ramag, do dāčī o čār mādagā bahā kut, tay e kimat? (119) manārā dar nayātk. nūn man gon sutkagen dilā čare sarzamīnā bāz dūr rawagā-un, o pa marg rawagā-un! (120) nūn to manā e dunyāe tokā dīt na kane!

(121) Rahmdile e gilāh-o-hāl Šātowe wāstā ča grand-o-girokā teztar-atant, denga āye nāzurken dil pa Rahmdilā čo bulbulā nālagā-at; (122) bale ā yakk zoreyā bānor kutag-at. (123) hama damānā gwaharī tapā mām rupt, guj-o-kap būt, o jahl begāhā āye janāza dem pa kabiristānā rawagā-at.

2. BĀM

by ‘Azīz MUHAMMAD BUGŤI

(1) Brāhīm gō waḏī kamūren baččā waḏī bannahe gidāne gwarā oštāḏayaḏ. ā waḏī ḏayār waḏī kišūrā o waḏī loyā gindayā-aḏ. āhī bačč Bašām āhī kirrā oštāḏī-aḏ.

(2) Brāhīm mām pikrā o gaṇatī-aḏ. āhī nizoren šakkare sarā, ā nazzīxen zorāxen rājā waḏī hāximī loṭiḏay, āhīyā hur damūnā Brāhīme meḏay-o-ḏayārānī sarā urš ārt. Brāhīmā o āhī meḏaye maḏdumām hame uršānī pa har waṛ -o- ḏawlā dāraye juhd kuḏ. bale nizorī bizūn, e geḏiū yukk mazanen ḏohe. har urše waxtā āhānī bāzen warnā koš bīḏant, o āhānī pasāl luṭ-o-pul kanay bīḏant. āhānī māl janay bīḏ. par Brāhīme maḏdumām pa diy arāje hāximī pa zor mannay yakk bāz girānen habre-aḏ. āhān waḏī ḏayārā o būy čon diyarīe dast dāḏ? e pa āhā mayāre bīḏ.

me. (118) The eyes of your mother and stepfather were fixed upon property, and they have sold you into Dil Murad's hand for 2 flocks, 2 camels and 4 cows: is that your price? (119) So high a price I could not pay. Now in my heart I intend to go far away from this earth, I am going to my death! (120) Now in this world you cannot see me (again).'

(121) This complaint and news from Rahmdil was for Shato sharper than thunder and lightning, for still her tender heart wept for Rahmdil like a nightingale; (122) but she had been made a bride by a force outside her powers. (123) At that moment the Cold Fever (typhoid) swept in, there was foaming at the mouth, and in the late evening her funeral procession set out for the cemetery.

NOTES

Anwār Qahtānī, born about 1930, lives in Dašt.

This story, in the Ke dialect, was first printed in *Baloči* in 1957. The author's original ms. was in a dreadful state, almost ruining a very good story by orthographical blunders, omission of words, and a terrible narrative style, which required extensive editing by Āzāt Jāmāldīnī. Even so, in the original printed version the order of several sentences got reversed. The version given here was entirely re-worked by Āzāt and me, using the author's original ms., which happened to be still available.

The translation adds extra words and phrases freely (with and without the use of brackets) for the sense.

Note *āyilāye* passim. The author wrote conventionally 1sg. *-ān*, frequently forgetting and writing his own dialect *-in*. I have written *-in* throughout.

(44) *čer day-* lit. 'to cover up, hide, cover over'.

(47) *bāmā dāt* lit. 'dawn gave (itself)'.

(59) *paryād* sic!

(80) lit. 'there is not of your good mother (anything) in hard-heartedness.'

(115) for untranslated words *korag*, (and 1 *halen*) v. Glossary.

2. DAWN

(1) Brahim was standing with his smaller son near the tent on his land, looking at his cultivation and grounds. His son Basham had to stand at his side.

(2) Brahim was lost in worries and problems. The neighbouring strong tribe wanted hegemony over his own weak tribal section, and at every moment threatened an attack on Brahim's settlement and lands. Brahim and the people of his settlement were engaged in a continuous struggle with all their means against these attacks. But you know that weakness is a great fault in this world, and in each attack many of their young men were killed, and in consequence there was a lot of loss by robbery and theft as well. Their cattle got taken. It was a very hard option for Brahim and his companions to accept the domination of another tribe by force: how could they give up their ancestral lands and orchards into the hands of others? It would be a dishonour for them.

(3) Brāhīme mazanen bačc e hame miṛāyānī tahā koš bīḍayaṭ. gon āhīyā hič māl-o-mehre na māntayaṭ. bass ḍayāre gappale āhī dastā-aṭ, o āhī hambrāh-sangat āhī da sālā kasānen bačč-aṭ.

(4) dužmanān hannīn āhī jind o āhī ḍayār na saggiḍayaṭ. āhānī murād-o-loṭ eš-aṭ, ki hame ḍayār āhānī bibīḍ, parčā ki hame ḍayār bāz ābāḍien zamīne-aṭ. Brāhīme biay pa āhān yakk gaṭṭe-aṭ, o ḍayāre sarā kawza kanayā pa, hame gaṭṭ-o-arāndūrā dir kanay, pa āhān sakk allam-aṭ.

(5) Brāhīm oštāṭ o hame gaṇatīānī tahā pikr-o-pačārā-aṭ. hame nyāmā, šafe tahārī bīṛiḍa. nāyumānā ža nazzixen šere pahnādā tofaxe tuwār zambār biḍa. āhānī dem Brāhīme hande takkā-aṭ. Brāhīmā e damā sangar bastay o gon Bašāmā kārīen tofakk janay binā kuḍay. tīr hawre ḍawlā gwārāyā-aḍant. wahde wahde čuppiyā rand, paḍā tofakkānī tawār āxt.

(6) Brāhīmā zāntay ki dužman āhārā har takkā bīṛiḍay, pa āhīyā dar kafay muškīl-aṭ. pīrr mazanen muškīl waḍī pīruxī ḍeh-o-ḍayāre yala dayay-aṭ. ā durāh-o-sibiḍīyā, čon waḍī hand-o-ḍayārā dužmanānī dastā billiḍ dar kafīḍ? e pa āhīyā bāz girān-aṭ.

(7) tīr-gwārī tān domī rošā rāhḍay dāštayaṭ. Brāhīm gō Bašāmā sangar gipt, o dužmanān āhī hand-o-habelā āhaye bhesa na biayā-aṭ.

(8) hame daryāḍā Bašāmā gwašta, abbā! dužmān mārā čār makundān bīṛiḍay. māy wāstā žedā darkafay sakk girān biayā-int. aya biḍ bi, ta byā, žedā dar byā.

(9) Brāhīmā passaw dāḍ, bačč! mā kasse sarā urš nayārta. mā waḍī ḍayār-o-waḍī-loye tahā-ū; dohmīānī sarā urš-āroxān hirās biḍ. urš dārox ta sāhānī sawdāhān janant. gō sāhā pušt peḍārāy maṛḍānī kār nayīn.

(10) abbā! hančon tai razā! ekkā ḍawlā janay biū hančon. nī darkafū, ta paḍā waxteā dužmanā waḍī ber gipt kanū.

(11) Brāhīmā pikr jaḍ, pīrr gwašt-e ki na maīn bačč, gō sāhā pad dayay maīn wass nayīnt.

(12) dohmī roš biḍa. Brāhīme tīr ham halās biḍayaḍant. dān waxteā čupp biḍayaṭ. hame waxtā Brāhīmā čārīḍay ki dužman balken šuḍayant, ki yakk tīre āhī kofayā o bayale pahliān mān āxta. ā tikkāyā jahl biḍa. hon ža ṭapp rawān biḍa. Bašāmā harās jāyīḍa.

(13) Brāhīmā waḍī bačče nemayā o paḍā waḍī hon rawānen ṭappe takkā dīḍa. gō pāyā āhīyā waḍī ṭapp bast, o āhīyā Bašāmārā gwašt ki to zīḍ o hame damānā ažedā dar kaf!

(14) Bašāmā darrāent, abbā! man trā e jāwarā čō billān, brawān? har kass manā čē gwaštīḍ? Brāhīmā gwašt, bačč! to hur ḍawl biḍ, dar kaf! e tai piḍe pa trā huxm-int. to aya maīn paḍḍīyā kušay biḍe, ta e maīn honā kay gīṛi? o maīn ḍayārānā kay gaṛḍenīḍ? hamāka pa e kāre pila kanayā to dar kaf, bra!

(15) abbā! to manā čonen huxme dayayā-e? hone giray o berānī tarrenay, ta bzān maīn sarā wām-ant. par man žedā čon dar kafā? šāme suhrī o šafe tahārīān ārayē.

(16) Brāhīmā gwašta, bačč! hame ta kullān ža šarren habr-int. man žedā yakk nemayā zorāxen tīr gwārī kanā, o ta ža dohmī daggā dar kaf, o šaf. . .

(17) šāme suhrīe tahā, maīn hone suhrī ham hawār biayā-int. hame trā rāheā šon dant. o zāne ki waxte dužman bāz o zorāx biḍ, ta roš guḍā āhānī biḍ, parče hame muddān,

(3) Brahim's older son had been killed in the fighting, and after his death his mother also died. No cattle were left to Brahim – only a portion of his land still lay in his hands, and as companion he had only his small ten year old son.

(4) His foes now could not endure that he, with his lands, still resisted. Their purpose was now to take over his land themselves, because in fact the land was very good for cultivation, and Brahim's very existence was an obstacle for them. To capture his land and remove this obstacle and its resistance was essential to them.

(5) Brahim stood there and was thinking critically about these worries. In the meantime the darkness of night pounced. Suddenly from the side of a nearby hillock there was the roaring of gunfire, in front of them in the direction of Brahim's place. In a trice Brahim took up his position in his hide and, with Basham, began heavy gunfire. Bullets rained down. At times there was a brief silence, and then more sounds of gunfire.

(6) Brahim knew that the foe had pounced on them from all sides, so that it was difficult for them to get out. But it was even more difficult to abandon their ancestral lands. He was in health and strength, so how can he allow his place and lands to fall into enemy hands? This was for him the basic question.

(7) In the meantime Basham said, 'Father, the enemy has pounced on us on all four sides, and it will be extremely hard for us to get out of here. If it is at all possible, then you come up (now), and we will get out.'

(9) Brahim answered, 'Son, we have not attacked anyone. We are in our own house and land, and the attackers are terrified of us two; they are bargaining for the lives of us defenders. It is not a man's deed to turn his back on his life.'

(10) 'But, Father! As you like, but in this way we both will only get killed! Let us get out now, so that afterwards we may exact our revenge on the enemy.'

(11) Brahim thought for a moment and then said, 'No, my son, it is not in my power to betray my life.'

(12) The second day came. Brahim's ammunition was almost exhausted, and for a time there was silence. Whilst Brahim was peering out to see if perhaps the enemy had gone away, a single bullet penetrated his ribs under his shoulder and armpit. He quickly ducked down. Blood streamed from his wound. Basham was terror-stricken.

(13) Brahim was turned towards his son, and then looked at the blood running from his wound. He bound it up with his turban and then said to Basham, 'You get out of here quickly, this very moment!'

(14) Basham said, 'Father, how can I leave you in this state and go away? What will people say to me?' Brahim said, 'Son, whatever may be, you get out! That is your father's command. If you get killed together with me, who will avenge my blood? That is why you must get out and go, to complete this work!'

(15) 'Father, how can you give me such an order? You know that getting blood payment for you and vengeance is a debt on my head. How can I possibly leave you here? The red of sunset and night darkness are coming.'

(16) Brahim said, 'Son, this is by far the best plan. I shall fire a heavy shower of bullets in one direction, and you can get out by the other way, and in the dark . . .

(17) 'The redness of my blood will mix with the redness of the sunset and will show the road to you. You know that so long as the enemy is numerous and strong, the

šafe tahāri bizān pa āhān kiyāmat biṭ. šaf māy biṭ, o māy sangat; mā šafe tahāriyānā gō waṭi tofakkāni āsā rožnā kanū, o dužmane sarā ās pirrenū.

(18) *bass ta nīn b'ra, gō man waxt kamm-int. juzz! šafe mihmān o hāxim be, o hame tahāriāni tahā gō tīrāni čiringān rožnāi bixan! waxte kāyṭ ki ʔa hame čiringān tahāri gār biṭ, o suhbte bām tikk dant, ki hamāye tuhā maīn hon ham hawār biṭ. bass ta maīn waṭi noxen mizzile daggā rāhi bibe!*

(19) *Bašāmā waṭi piṭe nemayā diṭ ki ā ʔa ʔard-tarrān-aṭ. āhiyā piṭe pād-o-daste tofakk čikkiṭ. hamā damānā Brāhīmā yakk takkeā tofakkāni be-bawāren tīr gwāri binā kuḏant, o Bašāmā gon aṇzyān guḏḏsarī niyāhe piṭe sarā ʔaṭ, o zīṭ dohmī daggeārā rāhi biṭ.*

(20) *ā rawān-aṭ o ʔa Brāhīme čammān dir kafān-aṭ. par Brāhīme omeṭ-o-hil tāzay-aṭ. ā Bašāme čārayā čist biṭ, ki nāymāniā tīre āhi dobarā mān āxt. ā kammen burz biṭ ki mark ham āhiyārā ambāzān gipt, o gō burzen šānā drot dāṭ.*

(21) *āhi hon gō šāme suhriyān par yakk noxen bāme hawār biyāyā-aṭ, ki hame bām āhi alwād di biyāy-aṭ.*

daytime will be theirs, but in such times as these the nighttime will be a problem for them. The nighttime is for us and our friends, we will make the darkness of the night lit with the fire of our guns, and bring down fire on the heads of the foe.

(18) 'Enough now, go! My time is short. Move! Be a friend and ruler of the night, and make its darkness lit with the sparks of bullets! A time will come when the darkness will be dispersed by these sparks, and there will be a sudden spot of morning dawn which will also be mixed with my blood. Enough! Be off, on the road to my new goal!'

(19) Basham looked at his father, who was turning pale. He pulled the guns away from his fathers hands. Just at that moment an unexpected shower of bullets began from Brahim's side, and in tears Basham gave a last glance at his father, and quickly took the way out, on the other side.

(20) He went away, and vanished from Brahim's view. But there was fresh hope in him, and he stood up to get a sight of Basham, when suddenly a bullet penetrated his chest. He was just standing up when death embraced him and gave him its ceremonial kiss, with great honour.

(21) His blood got mixed with the redness of the evening sunset as if for a new dawn, a dawn which had to be his posterity.

NOTES

The main reason for including this rather poor piece is to furnish a prose illustration of the wholly non-existent written language often affected by writers in EHB. (V. also No. 6, Notes) First printed in a Raxšāni-ised form in 1979, it was subsequently reprinted in an even more artificial language by the author in *Noð o Rayām* ('Cloudy Threatening Weather'), a collection of his stories, in 1981. That this sort of writing does not meet the approval of everyone is emphasised, oddly enough, in the preface to *Noð o Rayām* itself, commissioned for it by the author and written by the tribal Sardar Nawāb Akbar Bugtī, who writes unfavourably of the artificiality of the language used by the author in the volume.

I have restored the flavour of the author's dialect, writing the fricatives and nasalised vowels which he used, as well as the change *r>ɾ* before a consonant – but not entirely consistently, in conformity with what I heard.

It is to be noted that whereas postvocalic *d>ð* and *g>ɣ*, postvocalic *b* never becomes *β*. The sentence-sandhi so characteristic of EHB was also totally ignored in this careful word-for-word style of reading (and writing). Totally foreign to EHB is the use of *tahā* as a postposition, as well as the use (once) of *kurt* for *kuṛ*. The attempt to make the story generally understandable to non-EHB speakers does not, however, extend to the substitution of other words for 2 *gaṇatī*, 3 *mehr*, 4 *saggrḍayāḍ*, *arānd*, 6 *takkā*, *bīṛḍa*, 7 *bhesa* 12 *tikkāy*, 19 *anzīyān*, 20 *ḍobar* – all of which are virtually unknown in other dialects of Bal.

(4) *ābāḍi*: other dialects have *ābāi*, beside *ābādī*.

(10) *ekkā* for *ewakkā*.

(12) the ms. has *halās būwān bitagant*, at once a hopeless dialect mixture and a dreadful Urdu-ism.

(15) *ārayē*, correct EHB, was left by oversight in the original ms., and not 'corrected' to *ārag-int*.

(16) ms. *taī* for *ta*.

(20) the ms. has *ūzag būwān-at*, Urdu in Raxšāni guise.

3. PÄKEN MIHR

by ABDULLĀ-JĀN JĀMĀLDĪNĪ

(1) *Jeand watī tanken gisay tahā ništāt o gon watī kitāb o kāgadān sar-o-čer-at.* (2) *nūn ki man gon watī bānukā kurtagen kawlārā birjā kurtagun, dānišjoīay ročān-un pa šarri gwāzent o nazzīnk-int ki ša Tihṛānay Dānišgāhā diplom bigirin.*

(3) *Jeand nokā watī habarānū šrū kurtat, ki senzda čārda sālagen nok xat-o-baroten warnā e gisay tahā putrit o āirā banden pākiṭe dāt-i.* (4) *Jeand pākiṭārā čāk kurt o ša āi āsmānī rangay zabāen kārte kaššit-i.* (5) *gon āi gindagā Jeanday čamm rošan būtant. wanag-i šrū kurt.* (6) *Dānišgāh-i Tihṛān ša zimistānay tātilan pad dvarānā pač būta.* (7) *ša id-i norozā rand Dānišgāh wati izzatmanden, kāmyāben dānišjoyānā diplom dan.* (8) *Wāja Jeand Baločay xizmatā iltimās-int ki ā mukarraren ročā Dānišgāhay e mazanen takribā birasit o wati diplomā bigirt. Rais-i Dānišgāh-i Tihṛān.*

(9) *ša e kārṭay wānagā gwastāgen ročāni yāt yakk pa yakk āi čammānī demā tālān būtant. hamā ročay xīlā āi dilārā āp kurt ki nokā, ā gon Hānī āšnā būt o dil-i bāz loṭit ki gon āi āros pikant.* (10) *pa āi xātirā mašinay kārī wayl kurtat o padī bi dabiristānā dāxil būtat; guḍ ša āi tā Tihṛānay Dānišgāhā rast.* (11) *pa kučak markī-e wānagay xarčī purā būt.* (12) *Jeand sālānī sāl zahmat-i kaššit, o xwārī-e wārī, tānki Hānī-e dilay murādā purā pikant.* (13) *nūn wār wārā Hānīay hamā habar bi-dil-i kāt ki āi gušt.* (14) *Jeand, man loṭin ki ta Baločānī tahā awliyāen mard bibāe ki ā ša Tihṛān tālim pikant o byāit pa bad-baxten Baločān kare šarr pikant.* (15) *maga marčī ki Jeandā loṭit ki baxt gon-i yārī pikant, Hānī byāit o Jeand āirā bigušt, (16) Hān jān! man watī kawlārā kawī kurt, anāgā Hānī gār būt o kassā āi soj ham na dāt.*

(17) *man Hānīā awlī wār hamā ročā dīstun ki man tālib-ilmīay libāsay tahā, watī tank o zabāen gisay demā pullānī nyāmā bārgāay zabāen ročay demā ništātun.* (18) *manī dastā Maksim Gorkīay kitābay Farsī tarjumā Kodki-at.* (19) *nūghān manī čamm bi watī haweliay darwāzagay nemagā čist būtant, (20) tā dīstun ki yakk waššgulen o zabā drošumen rasīdāgen janikke ša manī gisay demā gwazagā-int.* (21) *ā hančēn gwandēn sā'ate-at o har čī ki bi manī jānā gwast, āi bayān kanag ša manī wassādār-o-tākatā gešt-int, o man bi watī tamām umrā bayān kurt na kanīn.* (22) *manī čamm awlī wār gon Hānīay čammān māt āhtant.* (23) *Hānīay zandēn o handoken čammānī gondalān watī kār-iš kurtat.* (24) *padā manī nazar bi āi murwāriden o hamriden dantānān kapt ki ā braxš wartant.* (25) *āi kāgaden suhren luntānī sarā yakk hančōšen drājen bišxandageū leb kurt ki manī dilā sakkā drik drik šrū kurt.* (26) *ša hamā ročā tā maročī manī dil Hānīay xīlā āp bit o buḍdīt. man na zanīn ki minā čī-int.*

(27) *padā sāi būtun ki janikkay nām Hānī-int, o dabistānā dars girt.* (28) *hančō ki diga Baloč janikkānī baxtā samā kurta o wānant, āi ham want.* (29) *ročay tahā čandī wār manī čamm bi Zāhidānay čandī janikkān kapt.* (30) *āwānī tahā Baloč ham-atant o sakk zabā ham-utant.* (31) *bāzān bišxandag ham kurt o habar ham dātant.* (32) *bale minā gon*

3. PURE LOVE

(1) Jeand was sitting in his small house and was busy with his books and papers. (2) 'Now that I have kept the promise which I made to my fiancée, I have spent well the days of acquiring knowledge, and I am just about to go to receive my diploma from the University of Tehran.' (3) Jeand had only started (to say) these words when (in fact) a 13 or 14 year old newly bearded young man entered the house and gave him a sealed envelope. (4) Jeand tore open the envelope and extracted from it a pretty sky-coloured card. (5) Upon seeing it, Jeand's eyes brightened, and he began to read it. (6) 'The University of Tehran has re-opened after the winter vacation. (7) After the Now Ruz holidays the University will give diplomas to its worthy and successful students. (8) It is requested that Mr Jeand Baloch come on the appointed day to the University to attend this great function and receive his diploma. Vice-Chancellor of the University of Tehran.'

(9) After reading this card, thoughts of days passed spread before his eyes one by one. His heart was melted by the thought of that day when he, for the first time, got to know Hani and desired to marry her. (10) For her sake he had given up his job as a driver, and had once again gone back to school, after which he had been admitted to the University of Tehran. (11) With great difficulties he had met the expenses of his education. (12) Jeand had worked hard and swallowed his miseries, in order that he might fulfil Hani's heart's desire. (13) Now incessantly that word of Hani's came into his memory, when she had said: (14) 'Jeand, I want you to be the first man to be educated in Tehran and then return back and do some good for the unfortunate Baloch.' (15) But today, when Jeand wanted fate to be his friend, Hani should come and Jeand should tell her (16) 'Dear Hani! I have kept my promise', suddenly Hani had disappeared and nobody had any news of her at all.

(17) I saw Hani for the first time on that day when I was, as a student, dressed in my uniform, sitting in the small but pretty courtyard of my house, amongst the flowers in the lovely springtime sun. (18) In my hand I had Maxim Gorky's book 'Childhood' in a Persian translation. (19) Suddenly my eyes were lifted in the direction of the door of the courtyard, (20) and I saw that a beautiful and fair-featured mature young girl was passing in front of my house. (21) That was such a short moment for all that passed over me, and it is beyond my powers and more than my strength to explain it, nor will I be able to explain it for the rest of my life. (22) My eyes met Hani's for the first time. (23) The arrows from Hani's big laughing eyes did their work, (24) when my eyes fell upon her pearly and even teeth, which shone. (25) On her thin red lips such a long smile was playing that it made my heart thump. (26) From that day till today my heart melts and sinks at the thought of Hani. I do not know what happened to me.

(27) Later I came to know that the girl's name was Hani, and that she is a student in the intermediate school. (28) As is the fate of other Baloch girls who have woken up and become students, she also became a student. (29) Many times a day my eye used to fall on many (another) girl from Zahedan. (30) There were also Baloch amongst them, and some were even very pretty. (31) Many even smiled and talked to me. (32) But I had

āwān sar-o-kār na-at. (33) hančoš mālūm bût, man ša bāz ročān pa yakken Hānī sayl-kanok-atun.

(34) āxir hamā roč rast. (35) yakken Hānīay zabāen bišxandagā manī o āi dilānā yakjā doht. (36) āi hame jwānen bišxandag ki bi lunč o čammānī rakse kurt, tā hingāhi manī dile tal-o-tokān čer-int. (37) gon āi gindagā manī drusten sarbastagen nāpohīay omet, xiāl-o-gumān yakjā būtant. (38) ā xudāi pāk o zabāen bandage-at ki man parastiš-ī kurtun. (39) āyā bagayr ša Hānī ham digar kasse čuš bût bût? inna! hargizna! (40) maga Hānīay hāl čē-at?

(41) e fikr ki āyā Hānī hančo manīa tappī-int? (42) āi dilā ham pamman hančo ihsās-o-dard māt-int? (43) minā bāz azāb kurt-ī. (44) ša hamā ročā rand man pa hamā habaray paṭt-o-lošā, sar-o-sojā, hayrān o sargardān gaštun. (45) tā yakk purr-o-kāmilen-sāle Hānī minā rollent o dast-ī na dāt. (46) Hānī čō wābay xiālā nazzīnk kāht o padī jist. (47) e irzkanoken o trāhkanoken āsk čō lāhoā na bût. (48) āxir hamā roč āht ki baxtā minā o Hānīrā bāz nazzīnk āwurt. (49) yakk māmūlien habareā e šiwāren murgā manī dāmay tahā pirrent. (50) mā yakk o digaray ādenk būtan, o dem pa dem ništan. (51) man dīstun ki Hānīay dil e mihr-o-morawat āi čammānī ādenkay tahā našx-ant.

(52) Hānīay dilay tahā tūfane-at ki āi čoluk minā buđđ dātant o kaššitant. (53) āi čamm handītant o gon manī dil-o-armānān gwāzī-iš kurt. (54) man bekass-o-bewass ša āh-sardān diga čīe na dāštun, o na zāntun. (55) padā āi nigāh gon man hančo āšnā bût ki minā mālūm bût ki ša awliēn ročū manī o āi rūh hawār būtagant.

(56) bale waxtī manī dil besabrī kurt o man čō māsūmen zahgā ša āi jist-un kurt: (57) Hānī, man ham tarā hančo dost-un ki ta minā dost-ay? (58) āi bišxandag kurt o manī jawāb-ī pa diga ročān pad geht. (59) āxir minā bill, minā čon kanay? (60) man ličēit o kaptun o āirā pa jawābā mafjūr kurtun. waxte ki čist bût, guđā gušt-ī: (61) minā wār ta biday, ta ki man bigindīn ta čon-ay. (62) manī dil soht, o napas tank bût. (63) man čī sāi-atun ki mihr-o-muhabbat mardumā čō xwār a-kan?

(64) man tā bāz waxt mašinay kāray tahā sargardān-atun. (65) hančo ki har kārgarā ša watī xwārī-o-poryātā wār kam rasit, man ham ša tālib-ilmīay begam o befikren ročān bi xwārī-o-zahmatay tahā kaptun. (66) ša yakk nemagā xwārī-o-zahmat, ša diga nemagā Hānīay mihray āč manī bazzagen dilārā soht o kabāb kurtant. (67) har waxt ki minā wār rast, man Hānīay xizmatā o parastišā čō bahā giptagen gulāmā, ya čō mafjūben ibādat kanokā rastun. o watī dil-o-jān-un hāzir kurt. (68) bale man dīstun ki ā pa hičč rangeā rāzī na bût ki watī mihrā gon man bimannūt.

(69) pad ša say sālay bīm-o-ometā ki minā tašwiš o do diliay tahā ša hālā behālī kurt o man ša Hānīay dostīay gamān čō daskā tūb wartun, (70) nagumān Hānī wat roče manī gisā āht o bagayr ša diga habaray yāt kanagā, gušt-ī: (71) wāja! maroči āhtagun ki hamā jawābā ki sālānī sālay gam-o-fikrā tarā āp kurta, bidayīn. (72) ā ročay gal-o-waššīā minā ganok kurt, o say sālay sakkīyān-o-zahmatān, pa čammay mučč-o-pač kanagā ša nyāmā burt. (73) man ša gal-o-waššīā dubarag terr-o-tāzag-o-warnā būtun. hančo malum bût ki hičč waxte manī dil o rūh gon gāmay zahrī-kātilā dočār na būtagant.

(74) Hānīā minā sāf sāf gušt, wāja, maroči gon taw rāst gušin ki, āhtagun bimannīn ki taw minā dost-ay! (75) hančo dost-ay ki man tarā dost-un. (76) man ham tay parastišā

nothing to do with them. (33) It seemed as if I was only looking for the one Hani, for many days.

(34) And at last that day arrived. (35) Hani's uniquely lovely smile knitted our two hearts together. (36) That wonderful smile of hers which was dancing on her lips and eyes is still hidden in my very innermost heart. (37) The sight of her gathered together all my shy innocence, hopes, thoughts, and worries. (38) She was a pure beautiful creature of God, and I worshipped her. (39) Could anyone else besides Hani be like that? No! Never! (40) But what was the news of Hani?

(41) The thought was, is Hani also wounded like me? (42) In her heart are there also feelings and aches for me? (43) (This thought) worried me very much. (44) From that day onwards I moved in search and enquiry (about it), astonished and dizzy. (45) For a full year Hani made me roam about (uselessly) and did not allow me to catch her. (46) Hani would come near like a thought in a dream and then flee away. (47) This frightened deer could not be tamed. (48) At last the day came when fate brought Hani and me very close together. (49) It was an ordinary thing which threw this clever bird into my net. (50) We became each other's mirror and sat opposite each other. (51) I found that Hani's affection was shining in the mirror of her eyes.

(52) Hani had a storm in her heart, waves of which drowned and pulled me. (53) Her eyes smiled and played with my heart and desires. (54) I, helpless and weak had nothing, and knew nothing except sighs. (55) Afterwards, her look was so familiar to me that I felt from the very first day that our two souls were (bound) together.

(56) But in time my heart became impatient and I asked her like an innocent child, (57) 'Hani, do you love me as much as I love you?' (58) She smiled but postponed the reply for another day. (59) 'Leave me alone, what are you doing to me?' (60) But I kept insisting and forced her to answer. Then she rose and said, (61) 'Give me time to get to know you.' (62) My heart burned and my breath became short. (63) How could I know that love and affection trouble one so much!

(64) Just as every labourer has little spare time from his travail and labour, I also had been thrown into troubles and hard work from a student's carefree life. (66) On the one hand labour and hard work, and on the other Hani's love's fires burned my poor heart and made it roasted meat. (67) Whenever I had the time, I would go to help and admire Hani, like a purchased slave or a devoted worshipper, and would present my heart and soul. (68) But I saw that in no way was she willing to admit her love for me.

(69) After three years of fear and hope which worsened my health to illness from worry and doubt, and whereas the grief from my love for Hani had twisted me like a thread, (70) unexpectedly one day Hani herself came to my house, and without mentioning anything else, she said, (71) 'Sir! I have come today to give you that answer, preoccupation with which has turned you to water for many years. (72) The delight and joy of that day (when you told me that you loved me) made me mad with delight and took from me three years' problems and troubles in the twinkling of an eye. (73) I became once again fresh and young from delight. It seemed as if my heart had never faced any fatal poison from any grief.'

(74) Hani then told me very plainly, 'Sir, today I shall tell you the truth, I have come to admit that you are very dear to me! (75) As dear to me as I am to you. (76) I also

hančo kanîn ki taw manîa kanay. (77) bale e xîlâ bi dilâ mayâray ki tay mihr-o-mahabat minâ şa watî râsten râhâ bir-gardenît. (78) man hamâ-un ki astun. manî xîlâ badal na bûtagant. (79) balki pa hamâ râhâ demâ şutagant. (80) minâ manî watan o kawm hangâ dost-ant o bâz dost-ant. (81) man tay sîfat-o-sanâdê şa â roçâ bâz peş uşkitagun ki man şa tay gîsay demâ awlî wârâ gwastun, o tarâ gon yakk bişxandagâ watî mihray tahâ gehtun. (82) manî sâh! taw minâ şa hamâ roçâ dost-ay. bale minâ yakîn na-at ki taw watî mihray tahâ çö râst-o-sadik-ay, (83) o şa diga warnâyân ki har roç âwânî dostî kohn-o-nok bût, badal-ay, o (84) tarâ tay mulk o kawm hinkâ azîz bant ki hiçê tarâ şa âwânî dostîa rûgardân na kant. (85) jwân bût ki manî dostîa tarâ bi râsten râhâ âwurt. (86) minâ nûn yakîn-int tay mihr pâk o bedâg-int, taw watî îşkay tahâ wafâdâr-ay. (87) taw manî-ay, diga kassay bût na baye. (88) nûn âhtagun ki tarâ jawâb bîdayîn ki, taw minâ dost-ay . . . taw-ay manî. Jeand! Bale yakk şarte! çe sarte? maga îşk-o-dostîa ham şart-ast? (89) Hânî, gwastagenânâ şa dilâ bibar o byâ pa watî îşkay xâlîrâ, dast mân dast gîptia, noken dunyâeay tahâ padân er-kanan!

(90) guşt-î, na bût! dast bi peçâ er-int. kawle şerzâlien kurtagun. manî kawî hame şart-int ki tarâ pûrâ kanagî bût, aga râst ki man tarâ dost-un!

(91) Hânî, pa sar-o-çammân kabûl-int, harê ki ast buguş! (92) Hânî sâ'ate betawâr bût, betawârîe ki panman mâh o sâlânî ranj-o-gamî dâşt. (93) waxte ki kammuken larzageâ ûi barâbar o zabâen andâmân-î luddent, âi guşt, (94) şart eş-int. ačîd-o-gud maşînay kûndâ na raway, o âîrâ dast na janay. (95) man lojîn ki âi kârâ wayl kan, o buro bi Tîhrânay Dânişgâhâ, dâxil bibay. (96) watî tâlîmâ şrû pikan, xatam pikan o bill o byâ, byâ, pa Baloçân kâre şarr pikan! man tay-un o tâ ki zîndag-un tay bîn!

(97) hančo ki bi zimîstânâ yaxen âp o gwârik kasseay sarâ bîrîçît, o çamm-î tahâr bibant, har êi manî çammânî demâ syâh-o-tahâr bût. (98) sarâ manî çahr kurt, o behâl bûtun, o kaptun. (99) na zânîn tâ çinka waxt e hâlay tahâ mântun. (100) tâ ki Hânîay kâgaden rakkânî garmîa man bi watî peşaniâ mahsûs kurtun. (101) padâ ham sar manî çahrî kurt, dil manî buçdît o çamm manî hiçê na dîstant.

(102) harê ki minnat-o-zârî kurtun, arz-o-îltîmâs kurtun, ki Hânî watî e şartâ billît! maga na. (103) Hânî na mannît, man hiçê kurt na kurtun. (104) e pamman grân-at ki man şa Hânîay îşkâ pa yakkbârâgî watî dastân pşodîn o âîrâ şa dilâ bibarin. (105) âîrâ ki manî drusten arzû-o-ometânî bunçammag-at, parâmoş pikanîn. (106) çunt roçay muhlat lojîtun o e dar nyâmâ harê minnat-o-zârî kurtun, maga hiçê. . .

(107) man pa maşînay kârâ ganok-atun, o lojîtun ki beparwâen o lâiken şofare jođ a-bîn. (108) şapâ ham hame wâb dîstun ki Hânî manî pahnadâ ništa o man koh-o-daştânî tahâ maşîn çalenîn o pa Mâşhad raîn. (109) manî ârzû-at ki âi dapâ buşkinîn ki âi watî şartâ yala dâta. (110) bale harê ki waxt gwast, â watî habaray sarâ sakk oştâtat. (111) âxîr jawâbay roç âht. (112) Hânî manî gîsâ âht. çamm-o-dil-un roşîn bûtant. (113) minâ Hânî şa watî sâhâ ham geş dost-at. âi dostîa minâ ganok kurtagat. (114) manî bexudî o behâlîa ki Hânî dîst-î, watî rakkân karâr karâr sorent-î. (115) taw ganok-ay?

adore you as you adore me. (77) But do not allow yourself to think that your love can turn me from my own correct path. (78) I am what I am, and my thoughts have not changed. (79) Actually, they have gone forward, but on the same lines. (80) To me, my people and my country are dear, very dear! (81) I had heard much in your praise before that day when I passed before your house and with just one smile trapped you in love for me. (82) My life! I have loved you from that day. But I was not so certain that you were sincere in your love (for me.) (83) and that you are different from other young people whose love changes from day to day, (84) and that your country and nation are so dear to you that nothing can turn you away from love of them. (85) It will have been good if my love will have brought you to the right path. (86) I am now sure that your love is pure and without blemish, and you are true in your love. (87) You are mine, and cannot be anybody else's. (88) Now I have come to tell you how dear you are to me . . . you are my Jeand! But there is one condition!" "What condition? Are there conditions in love too? Hani, forget the past and come (to me) for our love's sake, hand in hand we will put our feet into a new world!"

(90) She said, "It cannot be! I have put my hand on my hairlocks (i.e. I have taken an oath), I have taken the oath of a Lion-Woman. And my vow is that you will have to observe this condition, if I am really dear to you."

(91) "On my head and eyes I agree! Whatever it is, tell me!" (92) Hani was silent for a while, a silence which contained for me the sorrows of months and years. (93) Then with a little quiver of her well-proportioned and lovely limbs she shook, and said, (94) "This is the condition: From this day forward you will not go to your lorry and will not touch it. (95) I want you to give up this work, go to Tehran and enter the university. (96) Begin your education, complete it, and then come and do something for the Baloch! I am (then) yours and shall be yours as long as I live!"

(97) As happens in winter, when cold water and ice may pour onto one's head and blind the eyes, everything before my eyes became black. (98) My head spun and I felt sick, and I fell. (99) I do not know how long I remained in this condition. (100) Then I felt the warmth of the thin lips of Hani on my forehead. (101) Still also my head whirled, my heart sank, and my eyes could not see anything.

(102) However much I begged Hani to give up this condition of hers, she would not. (103) Hani would not agree, and I could do nothing. (104) But it was very difficult for me to wash my hands once and for all and remove the thought of Hani from my mind, (105) that I should forget her who was the source of all my desires and hopes! (106) I asked for time, and in the meanwhile however much I begged her . . . but nothing (came of it). (107) (After all) I was (also) mad keen on drivers' work and wanted to become a carefree and capable driver. (108) At night also I dreamed that Hani was sitting by my side, and I was driving the vehicle between mountains and deserts, and was bound for Mashhad. (109) I wanted to hear from her lips that she had given up her condition. (110) But as time passed, she stuck to her word all the more. (111) At last the day of reckoning came. (112) Hani came to my house; my eyes and heart lit up. (113) Hani was dearer to me than my life, and the love of her had driven me mad. (114) When Hani saw my condition, very very slowly she moved her lips (and said), (115) "Have you gone mad?"

ša Hānīā jūtā būtin sukk pamman grān-at. (116) ā bāz sakken dāme manī dostīay rāhay sarā tālān-ī kurtat ki minā har waxt watī nemagā čikkīt-ī. (117) e sā'atā ki man watī fikrānī tahā gār-atun, Hānī gon watī dalagen drošumā pa mislā wašš-trašen blorāe ki ša girokay tajallāā rok bibū, gon watī drusten zeb-o-zinatā manī demā brašx wart-ī. (118) ā āht o manī demā oštāt o šamman jawāb-ī lofit. (119) šāyid ā roč āi sob-o-kāmīrānīay roč-at. bale pamman? (120) nāgumānā āi garm-o-dil-ārāmen tawār manī gošā kapt. (121) Jeand, parče betawār-ay? maga kawł-it na kurtat ki maročī manī guddī jawābā dayay?

(122) āxir pamman diga čī čārag-atat? bagayr ša saray jahī kanag-o-mannagā? (123) Hānīay mihray demā man nizor-atun. jawābe dātun, (124) āirā guštun ki, pa tay iškay xātīrā man watī nūnen rozgārā killīn. (125) mašinay kārā wayl kanīn o har čon ki bī Tīhrānay Dānišgāhā rain o dāxil bīn.

(126) ša hamā ročā jawābay, maročī panč sāl gwasta. (127) Jeand ša Tīhrānā tālimī hāsīl-ī kurt o bir-gašt. maga Hānīay soj nest. (128) āi ša Hānīay iškay ganokīā watī saray xīyālān wayl-ī kurt. (129) mašinay kār-ī yala dāt. pa xwārī-o-zahmatī watī tālim-ī demā burt. (130) šapā poryāt-ī kurt o xwār-ī kaššīt, o ročā wānt-ī. (131) iškay zorā āirā hančo demā burt-ī ki ā bačakkānī tahā tāk būt o mazanen nāmdāren kalamkāre jođ būt. (132) Tīhrānay māhtāk o rotākānī tahā āi iškay kissa o mazmūn čāp būtant. (133) ša Jeand Baločay nāmā har kisān o mazan saī-at.

(134) e ročān āi ša Hānīay nemagā hičči na uškīt. (135) Hānī gār būt, ā ša gamān-ī bār-at. (136) āxir hamā roč rast ki Tīhrānay Dānišgāhā Jeandā pa diplomay giragā lofit. (137) bālī gurāb maročī pa Tīhrānā tuyār-at. (138) Jeand ištufī watī libās-ī badal kurt, pa rawagā tayār but. (139) watī kulah-ī zurt, darā rādag būt ki hamā warnā padī dāxil būt o gušt-ī, (140) āyā, xāname āhta, gon šumā kār dārū. (141) Jeand oštāt o warnāyā gušt-ī, (142) bāz jwān! āirā bugušt ki tahā byāūt! (143) gon hame habarā warnā šut o katrakke na gwast ki zabāen xāname ki burz o pahlawānen bālāday yakk nāzurken čādireā čer dātāt, o āi zabāen o narm o nāzurken dast o dem darā-atant. (144) aš āi burzen kadd, prāhen gwar, drāfen o šepagen ponz o zunđen čammān, āi hawsala-o-himmat darā būt, āht.

(145) Jeand watī pešt xīālānī tahā yark-at. (146) āi čamm gisay burzī o pahnadā kačč kurtant, ki nāgumānā ša noken āhtinokenay atr o zabādānī waššen boā āi samā kurt. (147) āi watī dem-ī gardent tā ki nok āwokā byā pa xayr! bigušt, ki bi watī jāga ā hušk-o-hayrān mānt. (148) parče ki āi Hānī gon hamā ganok kanoken sikkā o rang o zabātā dīst-ī ki āi demā, āi rūbarū oštātātagat o āi čammānī čārit. (149) har do čo nājođ o bīmāren mardumā-atant.

(150) āwān yakk o digaray demān-iš dīst, yakkeay dapā ham tawāre dar na šut. (151) habaray wass kassā na-at. (152) ša sakken o dil-māndag kanoken sā'ate gwazugā pad, Hānīay demā nūrānīen bišxandage rošan būt. (153) Jeandā wār rast o pīryāt-ī kurt, Hānī!

(154) Hā, manī izzatmunden wāja! (155) e panč sāle jūtāi o manī iškay dard-o-dūrīā zānīn ki tarā mazanen marde jođ kurtā. (156) tay mazmūn o kissahān man wānta o ša mardumān āwānī sīfat-o-sanā man uškita. (157) nūn āhtagun ki tarā biguštīn ki manī pāken mihr-at ki tarā inkas mazan kurt-ī. man tay-un o tā ki zindag-un tay-un!

Parting from Hani was too difficult for me. (116) She had cast a strong net in the road of my love which always drew me towards itself. (117) At this moment, when I was lost in my worried thoughts, Hani, with her bold features like a well-cut glass which gleams from electric light, was glowing before me in all her beauty. (118) She came and stood before me and asked for an answer. (119) Perhaps that day was the day of her triumph. But for me? (120) Suddenly her warm and soothing voice fell on my ear. (121) 'Jeand, why are you silent? Did you not promise me a final answer today?' (122) After all, what remedy did I have, except to bow my head and agree? (123) I was weak in Hani's love. I answered, (124) and told her that for her love's sake I would give up my present job. (125) I will give up driving work and however it may be I shall go to Tehran University and be admitted.

(126) From the day of that answer up to today, five years have passed. (127) Jeand got his education in Tehran and returned home. (128) But nothing was heard at all from Hani. And he had (entirely) given up his previous way of life because of Hani's love! (129) He had left his driving work, and with difficulty and hard work had continued his studies. (130) He worked at night very hard, and in the daytime he studied. (131) The strength of his love helped him so much that he stood first amongst his classmates and became a famous writer. (132) His articles and stories were published in the dailies and monthlies of Tehran. (133) Everyone, young and old, knew the name Jeand Baloch.

(134) In these days he heard nothing at all from Hani. (135) Hani was lost, and he felt burdened with grief for her. (136) At last the day arrived when the University called Jeand to receive his diploma. (137) The airplane was ready (to fly) to Tehran today. (138) Jeand hurriedly changed his dress and got ready to go. (139) He took his cap and left, when that same young chap re-entered and said, (140) 'Sir, a lady has come to see you.' (141) Jeand stopped and said to the young chap, (142) 'Fine; tell her to come in!' (143) With these words the young fellow left and a moment had not passed when a lovely woman, whose tall strong body was covered by a delicate veil, (came in.) Her lovely soft and delicate hands and face were bare. (144) From her tallness, broad breast, long and thin nose and bold eyes, her fortitude and boldness, it could be guessed (who she was). She approached.

(145) Jeand was drowned in his old thoughts. (146) His eyes were measuring the height and breadth of the room, when he suddenly awoke to the sweet smell of the perfume of the newcomer. (147) He turned his face towards her to welcome her, and became struck by wonder in his place. (148) For he saw Hani standing before him, Hani of the same maddening beauty and colouring. She looked into his eyes. (149) Both of them felt sick.

(150) As they looked at each other's faces, neither of them could utter a sound. (151) Neither had the strength to utter a word. (152) After a difficult moment had passed, a spirited smile lit Hani's face. (153) Jeand's turn it was to cry, 'Hani!'

(154) 'Yes, my respected sir! (155) The separation of these five years and from the distance and the pain of my love, I know how I have made you a great man. (156) I have read your essays and stories, and have heard praise of them from others. (157) I have come now to tell you that it has been my Pure Love which has made you so great. I am yours and shall be yours as long as I live!'

4. GRAND

by MURĀD SĀHIR BALOČ

(1) e pañčumī sāl-at ki hawre trampe ham na-gwartag-at. (2) yakk kaht-o-ḍukkāleyā mulkā māt-šāntag-at. (3) gallahe dān pa nišānie wāstā ham nest-at. (4) čār kyās suhro pa kalladāreyā muškiliyā rasitag-at. (5) nā, ki mulke mazanen wardine-at, hamsange suhrā bahā biagā-at. (6) māš o brinj pa kazā yakk nek baxteyārā waragā rasitag-at. (7) garz ki hancen ḍukkāle mulke tokā kaptag-at ki māt-o-pitān walī sahā ča, dostaren čukk māt surā bār-atant. (8) kass-kassī na-y-at ḍukkālā, hamā muhkamen syādī ki margā ču abed gon kaseyā sindag-jiṭā kanag na-bītag-atant, bahr bahr o ṭukkur ṭukkur kuitag-atant.

NOTES

Abdullā-jān Jāmāldīnī (1925) was born in Nushki, the younger brother of Āzāt Jāmāldīnī. A lifelong enthusiast for Balochi literary culture, he is presently Professor of Balochi at the University of Baluchistan, Quetta.

This story was said by the author to be a true one; but the names he uses are fictitious. The dialect is a Ra of the belt running from Nushki to Sistān, which differs only in minor details from other Ra. Note the following:

Phonology: *e* is very close, often indistinguishable from *i*, with which it interchanges with many speakers;
o is also very close, often interchanging with *ū*.
i and *u* tend to [ɛ] and [ɔ], as in NP;
 Vowel glides are mainly without any friction whatever, and it seemed thus better to write *āi*, *āe*, *āā*; *ēā*, *īā*; *ea*; but *āū*, *āo* sound like *aw* (with a little friction);
ee is usually pronounced [iɛ], and *ū* > [ie] by dissimilation; as is expected, the retention of *h* (of whatever origin) is irregular; this speaker mostly kept it, as he has kept original *x* in LWs (and *γ* in *āyā* and *yark*).

Morphology: The main point to be noted is the forms of the remote demonstr. pron.: NS *ā*, GS *āi*, Obl *āi* (as well as *āirā*).

The 1sg. pers. pron. *man* forms an *ā*-case *manā* (41, 76).

2sg. *taw*, not the usual Ra *ta*.

Past transitive verbs are nearly always construed passively, but a mixed construction is not uncommon: 3 *habarānā šrū kurtat*; but 9 *xīlā āi dilārā āp kurt*; 24 *ā . . . wartant*; 101 *čum m hičči na distant*; but 56 *just-un kurt*; 69 *tāb wart-un*, etc.

Further:

- (10) *ras* for *rasit*.
- (11) *pūrā būi* 'were met, paid'.
- (13) *kāt* < *kāht*.
- (16) *soj* lit. 'particulars, news'.
- (36) *rakse* < *rakase*.
- (77) *ma-yāray* 'do not bring'.
- (83) *kohn-o-nok* 'old and new'.
- (107), (131) *jod* = *for*.
- (131) *bačakkāni* with -č-.

4. THUNDER

(1) This was the fifth year that even one drop of rain had not rained. (2) A famine had closed in over the land. (3) There was not a grain of wheat (to be had), for example. (4) For a rupee 4 kyas of red sorghum arrived with difficulty. (5) Dates, which were the main food of the land, equally were being sold for gold. (6) Pulse and rice for food arrived to be eaten (only) by good luck. (7) In short, such a famine had fallen in the land that the dearer children were a burden on the souls of (their) parents. (8) Nobody was (helpful) to anybody in the famine; even the strongest personal relationships which apart from death were not to be broken, were made into bits and pieces.

(9) *Kuhdā Šahsawāre warnāen bačč Kāsim hame đukkālā mulk bidar kanāentag-at; ā ča šude sâhārâ tatkaḡ, o Maškātā fawjā sipāhī būtag-at.* (10) *Kuhdā ča bačče gamān har wahd pursīg-at, kasseyā āyārâ kadī ham kandag o wašš-gappiyā na-ditag-at.* (11) *āyā đukkālē parwā na-h-at, aga ki ā sakk šudīg-o-wār-at.* (12) *bačče gamān āyārâ ča đukkālē šud-o-wāriyā ča, ham geš piresân kutag-at.*

(13) *maroči Kuhdā kâpare čerâ tahte sarâ ništag-at, hame kâpare čerâ Dādū pasâ post-janagā-at.* (14) *kasānen čukk-o-čorig pa pase pup-o-rotāni wāstā āye girritag-o-ništag-atant, ki kadī Dādū pase lāpū čāk bidant o mārā pup-o-rote dastī bikapit.* (15) *e pas Kuhdāhā pa mazanen pīre nāmā hayrāt kutag-at, ki manī čukk ča Maškātā padā byet.* (16) *hamo šašš māhe sarā yakk pase hayrāt-e kutag-at, Dādūwā pas post jat.* (17) *pesarā kārē zuri, pase bađčānkā er-āwurt-e, pase rāsten bađ dirt, ča bunhandālā burrit o jītā kut.* (18) *kārčā gon, gošt-e burrit o dir kut, baddaste haddā roče-demā hirt-hirtā čāragā laggit.* (19) *Kuhdā gwašt, Dādū šarrie sarā bičār-e bāren imbarā hawr bīt ya na, e đukkālā mahlūk gār syāh kūt, dalwat-o-sahdar tunn-o-šudā kušt-ant, dračk-o-dār hušk-o-dangar būtant.* (20) *allāh wat hayre byārit, bāren mulke hāl če bīt?* (21) *diga ham čār o pañč mardum hayrāte boā girān būtag o ātkag-atant;* (22) *nin drustāni čamm Dādūwe kirč-o-kosen demā sakk dātag-atant, hirt-hirtā čāragā-at. kammen derā ča rand Dādūwā gwašt, wāja! e bađdastā hāle gon! Dādūwā dengtā habrān dapā-at, ki wājahā darrāent-o-gwašt-e, hāle hayr! to pa šarrie sarā bičār-e! bāren bađdast če gwašt?* (23) *Kuhdāhā watī dape habr tamām na-kut o bađdast-e ča Dādūwe dastā pač gipt, o hirt-hirtā čārag laggit.* (24) *Dādūwā Kuhdāhā soj dāt, gwašt-e, wāja, eđā bičār! e jāgāhā gind-e! guše zānān danzeyā māt šāntag!* (25) *manī zānagā mazanen hawr-o-bārāne bīt.* (26) *aga hawr na-bīt, guđā allamā yakk zanden syāh-gwāt-o-tūfāne mulkā sar kant, bale manī hayālā, hawre bīt.* (27) *Kuhdāhā darrāent, Dādū, to šarriyā bičār-e, hudāe-int hawre bāt. Dādū, aga hawr bīt, man tarā sarā tāt pādān pošan!*

(28) *hadārkan yakk kamāšen mardeyā ča Dādūwe dastā bađdast pač gipt.* (29) *nin kâpare čere tamānen mardum bađdastā čāragā-atant.* (30) *guše zānān hame bađdaste tahū čize nabišta-at, yā čize gindagā ātkag-at. Dādūwā pase gošt wand jat.*

(31) *Kuhdahe gupte padā kammen kammen gošt kašš-o-gware logān rasent-e.* (32) *bale gošte maroči kass hayālā na-h-at, anga begāhā hame bađdast tamānen metagā log pa logā tarān-at.* (33) *čušen mardum nestat ki āyā yakk bare hame bađdast na-čāritag-at!* (34) *dānki yakk māhe hame bađdast Kuhdāhe kâpare bālā māt jatag-at.*

(35) *bađdaste pešengoweyā ča, šašš māt rand, Dušamba ča Maškate fawjā mokale sarā ātkag-at.* (36) *e wahdī Kuhdāhe kâpare čerā diwān-at.* (37) *har kass Maškate bābattā āyārā just kanagā-at.* (38) *Kuhdā ham maroči bāz gal-at, parčeyā ki Dušambahā āye čukke hāl gon-at.* (39) *āye čukkā pa āyē wāstā panjāh kalladār o yakk đabīe Maškati halwā, o čize gud-o-pučč, hamrāh dātag-at.* (40) *drustān ča wašštiren hāl hameš-at, ki ā*

(9) Qasim, the young son of Chief Shahsawar had been caused to leave the country by this famine; he had run off because of the restlessness of hunger, and had become a soldier in the Musqat army. (10) The Chief was always worried about his child, no one had ever seen him laugh or in happy conversation. (11) There were no famine worries for him, even if he was very hungry and miserable; (12) worry about his son made him more depressed than the hunger and misery of the famine.

(13) Today the Chief was sitting on a platform under his *kāpar*, and under this *kāpar* Dadu was skinning a goat. (14) Small children were sitting and pulling on the lungs and intestines of the goat, until Dadu should give a rip to its belly and the lungs and intestines should fall into their hands. (15) This goat the Chief had made as sacrifice in the name of a great Pir, that my child should return from Musqat. (16) Every six months he had made a one-goat sacrifice, Dadu skinned it. (17) First he took a big knife, he pulled down the shoulder-blades of the goat, he tore out the right blade, cut it from the part of the *pas* and separated it. (18) With his knife he cut the flesh off and put it away, with the bone of the shoulder-blade towards the sun he set to examining it minutely. (19) The Chief said, 'Dadu, examine it this time very well, see if there will be rain this year or not, this famine has visited the people with black destruction, cattle and other animals are killed by thirst and hunger, the trees have become dry brushwood. (20) May Allah himself bring relief, what is the news of a fruitful land?' (21) Four or five other men had come to have a smell of the sacrifice; now the eyes of all were fixed upon Dadu's creased and wrinkled face, he was examining minutely. (22) A little later, Dadu said, 'Sir, there is news in this shoulder-blade!' The words were hardly in Dadu's mouth when the Chief said, 'Good news! You look at it very carefully, whether this blade says anything!' (23) The Chief had hardly finished speaking when he snatched the blade from Dadu's hand and set to examining it minutely himself. (24) Dadu asked the Chief and said, 'Sir, look here! At this place! You would think that dust is rising out of it!' (25) To my knowledge, there will be a great rain. (26) If no rain, then certainly a heavy black wind and storm will arrive in the land, but in my opinion it will be rain'. (27) The Chief said, 'Dadu, examine it very closely, if it is God's will it may be rain; and Dadu, if it is really rain, I will clothe you from head to foot!'

(28) Suddenly then an elderly man snatched the blade from Dadu's hand. (29) Now under the *kāpar* all the men were looking at the blade. (30) You would think that there was something written in this blade, or there was come something to be seen. Dadu made a division of the meat.

(31) According to the Chief's instructions, a small bit of meat was sent to each nearby house. (32) But today nobody thought about the meat, until evening this blade was moving around the whole village, house by house, (33) there was not such a man as had not once looked at this blade! (34) After a month this blade was put above into the Chief's *kāpar*-store.

(35) Six months after the blade-episode, Dushamba arrived on leave from the Musqat army. (36) At the time Chief was in council under the *kāpar*. (37) Everyone was asking him about Musqat. (38) The Chief himself was very happy today, because Dushamba had news of his child. (39) His child had sent along with him fifty rupees, a tin of Musqat halwa, and some clothes. (40) But the best news of all was this, that he

wat deme āgoṭā paydāg-at. (41) hame kāpare čerā, drusten čiz Dusambahā Kuhdāhārā dātant, yakk pelikehe tokā čan-o-kājān māt-at. (42) Dušamba watī dastān gon, lakoṭe lakoṭe čukk-o-čorigānā bahr kanagā-at. (43) pa hame gal-o-waššiyā Kuhdāhā Dušambahārā mihmanī ham kutag-at.

(44) Kuhdāhā hamā wahdī molidānā hukm dāt ki, Čārakiye tošagān bidrušit ki ā, āgoṭā ča, yakk o do roč pesar kasānen Kuhdāhe demā birawit!

(45) hame ročā begāhe wahdā, āsmāne demā jāgah jāgahe jambar ham gindagā ātkag-at, hame jambarān har kass gale čārag-o-bičkandagā-at. (46) šap bīt, har kassā sarā er-kut o wapt. (47) bale Kuhdā yakk paymā watī čukke būbattā hayāl kanagā-h-at. (48) dilā gwašagā-h-at ki e pānzdahen roč hanīn gwazant, manī čukk kāyt, nīn man āyrā padā rawagā nāylān! (49) o mazanen habr eš-int ki āyē dištār nīn mazaṇ bītag, hudāe mihrbānīyā ča ā gon wat čār kalladār ham kārūt. (50) man āyārā mazanen duhl-o-damāmīyān gon, sīr dayān. (51) ā hame hayālānī tokā-at, dān ki wāb kapt.

(52) (insān ham aḡaben čize – yakk damānie habre naʿ-int, o sālānī hayālān kant.)

(53) āhīr hamā roč ham ātk, Čārakiyā sabzen kawāṭ pākṛā kut. (54) yakk nipāde o yakk rangīen ṭapure pākṛāe sarā tinčit o bast-e. (55) watī tošag-e zurtant, ča Kuhdāhā mokāl-e gipt, dem pa bandanā rāhdag bīt. (56) bale maroči āsmān jambarān alkāpiyā poštāg-at, hančēn jambar-atant ki guše zānān hanīn hawr bīt. (57) tamāmen mahlū gal-at ki hanīn jambar er-dayant. mulk ābdān bū, e čukkāle šūmen roč rawant, jangal o waḡḡ sabz bant. (58) dalwatānī dap pa kāheyā sakk bīt.

say roče musāfirīyā ča rand, Čāraki bandanā rasit, do ročā rand āgoṭ ātk, āye wāja gon-at. (59) Čārakiyā ča tayābā boḡige tokā wājahe hurd baḡḡā kut o āwurt-ant, yakk roč hamodā ništant. (60) e diga ročā ča odā rāhdag būtant. (61) tamāmen rāhā, wāja uštīrā jamāz-at, Čāraki uštīre dapā gon-at. (62) do ročā rand ā metagiya ātkant, e metag wāja Kāsime yakk doste-at, āyānī watī metag ča edā nem roče rāh-at. (63) wājahā Čārakiyārā gwašt, Čāraki, to pesarā buro, mazanen wājahā hāl bide, man e garmā hamedā sārī kunān, hudā bikant šapī man kāyān. (64) Čāraki gal bīt, purčyā ki Kuhdāhe hāl dayagā ča, āyārā yakk paške o yakk šalwārie omet-at. (65) Čāraki hamā damānā ča odā rāhdag bīt. (66) maroči ham Kuhdā kāpare čerā ništāg-at, o čūmm pa rāhā-atant. (67) āyā derā ča, Čārakiārā dūt, pajj-e āwurt, bale a sakk hayrān bīt ki Čāraki ewakkā parče pedāg-int? (68) kasānen wājah kuḡj-int? uštīr kuḡj-int? (69) hadārken Čāraki ham ātk o rusit, salām dāt, salām hangat Čārakiē dapā-at ki Kuhdāhā pa turs o hayrānī just kut, Čāraki, to bāren ewakkā ātkage? wāja kuḡj-int?

(70) Čārakiyā kandit o gwašt, wājahā Kuhdā Mahmude metagā nāhūrie wahdā jallitāg, manā pesar rāhe dātāg o wat šapī kāyant.

(71) Kuhdāhā ki āyī waššen hāl iškutag, āyī dilā gwarg-e jat. (72) Syāhukārā hakkāl-e

himself would be visible on the next ship. (41) Under this *kāpar* Dushamba gave all to the Chief, and inside a small sack there were some peas and cashew nuts. (42) Dushamba was dealing out with his own hands handful after handful to the children. (43) In the same happy mood Chief made Dushamba his guest.

(44) At that time Chief gave orders to his women slaves: 'For Charaki grind some supplies, because my son is coming from the boat, and one or two days before his arrival, Charaki, you go to meet the little Chief!'

(45) That same day in the evening in places on the face of the sky clouds came to be seen; everyone was looking and smiling in joy at these clouds. (46) When it was night, everyone put his head down and slept. (47) But Chief somehow got to thinking about his child. (48) He said to himself that 'when the fifteenth day from now is passed, after my child comes, now I will not let him go back! (49) It is very important that his fiancée is now grown up, and in God's kindness he will be bringing some money too. (50) I will get him married, with a big celebration.' (51) He was engrossed in these thoughts until sleep fell.

(52) (Man is a strange thing – in a single unoccupied moment he takes thought for years ahead.)

(53) At last that day also arrived, Charaki saddled a dark grey camel. (54) He spread out and tied a coloured felt rug upon the saddle. (55) He took his supplies, mounted, took leave of the Chief, and set out for the port. (56) But today the sky was entirely overcast with clouds, so much cloud that you'd say there will surely be rain. (57) Everyone was glad that now the clouds will send rain down. The land will be watered, the dreadful days of famine are going, the wild places and mountain passes will be green. (58) The mouths of the cattle were yearning for hay.

After 3 days travel Charaki arrived at the port, 2 days later the boat came, his master was on it. (59) Charaki loaded on baggage in the boat from the shore and brought it (to their beasts), they stayed there one day. (60) The next day they set out thence. (61) The whole way was at a trot for the master's camel, it was hard by the mouth for Charaki's camel. (62) Two days later they arrived at a village settlement, the village chief was a friend of Qasim; their own village was a half day's road from here. (63) The master said to Charaki, 'you precede me, tell the big master the news that I shall make the warmth here cold, with God's aid I'll come in the evening.' (64) Charaki was glad, since after giving the Chief the news he had hope of a shirt and shalwar. (65) Charaki immediately set out thence. (66) Today also the Chief was sitting under his *kāpar*, his eyes on the road. (67) He saw Charaki from a distance and recognised him, but he was very surprised that Charaki was appearing alone. (68) Where is the young chief? where is the camel? (69) Just then Charaki did arrive, gave salaams, and the salaam was still in Charaki's mouth when the Chief asked in fear and wonderment 'Charaki, have you just now come alone? where is your master?'

(70) Charaki laughed and said, 'The master has been detained at Chief Mahmud's village at lunchtime, he sent me on ahead and he himself with his friends will come at night.'

(71) When the Chief heard this good news, his heart was struck by joy. (72) He ordered Syahuk to give Charaki sweets from foot to mouth, because he has brought

kut ki pādā Ćarakiye dapā širkin bikan ki waššen hāl āwurtag-e, o to buro ča ramagā do pas gičen kan o byār, šapī kasānen kuhdāhā mihmānī kanen.

(73) *sā'ateyā rand hame hāl čō girokiyā tamāmen metagā šing bīt, mazanen tač-o-tāge šurū bīt.* (74) *molidān dān zurtant, pa jantaren šutant.* (75) *Dādū maroči padā waii zangien kārčā tez kanagā-at, yakk kasse dāre činagā šut, bale maroči ham sakk jambar-at, ročersute nemagā yakk syāh gwāte ham čist bayān-at, bare bare girok ham šahm kanagā-at.*

(76) *namāzā ča rund, wāja Kāsimā ča Kuhdā Mahmudā ruxsat gipt, Kuhdā Mahmudā āyārā bāz minnai kut ki, šapī bijallī! bāndā buro! bale wāja Kāsimā namannī.*

(77) *sabzen kawāi kiškā gwāz kanān-at, o pa nāze pedāg-at, waii metagā ča kammen dīr, āyārā hame syāh gwāi gipt, bale gwāi sakk tez kaššagā-at.* (78) *hančo tahār-at ki čamīm pa čammā maym na-h-āikag-at.* (79) *Kuhdā Kāsimā kišk tāb kut, maččien dagāre bande sare kādānen kahire nemagā rawagā laggit, ā tān hanga kahirā na-rasit, ki hawrā er-dāt.*

(80) *bale hančen tūfānen hawre ki čō maške dapā ričagā-int.* (81) *trampān gon hawr trongal ričagā-ant.* (82) *yakk yakk trongale kadde hārage bīt.* (83) *Kuhdā Kāsimā uštūr kahire bunđā gon bast, wat kahire bunde bunā tikka bīt o ništ,* (84) *kammen derā rand grand ham grandagā laggit.* (85) *nīn jambar hančo grandagā-at ki mardume jigar mān lāpe tokā larziutag-atant.*

(86) *Kuhdā Šahsawār loge tokā ništāg-at, Ćarakī rāhe hālān gon Kuhdāhā bayān kanagā-at, bale maroči habr habre sarā Kuhdā zorzorā kanditag-at.* (87) *ā bāz gal-at, parčyā ki maroči parwardigārā rahm kutag-at, hawr biagā-at, inčo ročā ča rand āye čukk pedāg-at.* (88) *yakk anāgāhā zabrdastien tawāre bīt, guše zānān āsmān trakkūt. yakk bare zamin o āsmān rok bitant.* (89) *dīr yak būstagīe tawār bīt, gwaše ki kohe kappe pa zaminā kapt, Kuhdā jāh sirrit!* (90) *hančo dānnā dar ātk, gwašt-e, Ćarakī, manī hayālā grand pa zaminā kapt.* (91) *čūšen tawār! bale kasānen Kuhdāhā der kut, hangat na-h-ātk.* (92) *hudā-en ki hamodā bijallīt, maroči kahren hawr o gwāte!* (93) *hawrā Kuhdā pa dānne oštāgā na-išt.* (94) *padā loge tokā ātk, bale Kuhdāhe dilā guše zānān yakk turs o waswāse mān šānagā-at.* (95) *hadārken Syāhuk ātk, Syāhukā gwašt, wāja šumā tawār aškut?* (96) *Hudādāte dagāre kādānen kahir bun-int, kādāne sarā grand kaptag, e tawār grande-at!*

(97) *bale nīn hawr sust bayān-at.* (98) *metage mardum kādāne čāragā rawagā-atani, Ćarakī ham gon-at.* (99) *odā ki šutant, čārit-iš dānkī kahir do kapp-int, kahire pruštāgen šāhīe čērā Kuhdāhe sabzen kawāte gardane gindag āyagā-int.* (100) *Ćarakīyā paryāt-e jat o kahire pruštāgen šāhe sarā kapt.* (101) *nīn indigar mardum sarpad bitant, hadārken kahire šāh-iš čist kut, šāhe čērā Kuhdā Kāsime jon dar ātk.* (102) *nīn wā-o-wayl bīt, Ćarakī paryāt kanānā, dem pa metagā pedāg-at.* (103) *āye randā digar čār o panč kass tačān-atant, wahdī ki e habr Kuhdā Šahsawārā sar bīt, āye dem čō tāpagā syāh tarrit.*

good news; 'and you go and choose 2 *pas* from the flock and bring them, we will have young Chief tonight as guest.'

(73) An hour later this news was broadcast like lightning to the whole village, and a great hustle and bustle began. (74) Women slaves took up grain and went to the grinding mill. (75) Today Dadu was making his rusty knife sharp again, someone went to gather brushwood, but today there were also a lot of clouds, and in the easterly direction a black wind was also getting up, and now and again there were lightning flashes.

(76) After prayers, Qasim took leave of Chief Mahmud; Chief Mahmud begged him to 'stay this night and go tomorrow!' But Qasim would not listen.

(77) The dark grey camel was galloping along the road, visibility was good; a short distance from the village, this black wind seized him; certainly the wind was blowing very strongly. (78) It was so dark that nothing came visible to the eye. (79) (Little) Chief Qasim's road took a turn, on the date palm ground; he set out on a bund in the direction of a large old *kahir* tree; he had not arrived at the tree, when the rain came down.

(80) But it was such a storm of rain that it was like pouring from the mouth of a sack. (81) With drops of rain it was also pouring hailstones. (82) Each hailstone was the size of a large date. (83) (Little) Chief Qasim tied his camel to the trunk of the *kahir* tree, he himself sat leaning against it. (84) A little later the thunder began to thunder. (85) Now the clouds were so thundering that a man's liver was trembling in his belly.

(86) Chief Shahsawar was sitting in his house, Charaki was telling him the story of the road-floods, but today the Chief was laughing very loudly at every word. (87) He was very glad because today God had shown mercy, there was rain, after so many days his child was visible. (88) Suddenly there was an overwhelming noise, you'd think that the sky had exploded. For a moment the earth and sky were lit. (89) There was a distant scream of anguish, you'd say that half a mountain fell upon the earth, the Chief jumped from his place! (90) As he came outside, he said, 'Charaki, I think that the thunder has fallen on the earth. (91) It is such a noise! Certainly the young Chief is late, he has still not come. (92) May God's will be that he remains there, there is such an angry rain and wind today!' (93) The rain did not let the Chief stand outside, (94) so he came back inside the house; but it was as if in the Chief's heart fear and dismay had spread. (95) Just then Syahuk came, he said, 'Master, did you hear the noise? (96) A big tall *kahir* tree at the bottom of Hudadat's land – the thunder fell on it, that noise was the thunder!'

(97) But now the rain is letting up. (98) The village men went to see the big old tree, Charaki was with them. (99) When they went there, they saw the *kahir* in two halves; under the broken branch of the *kahir*, the neck of the dark grey camel of the (Little) Chief came to be visible. (100) Charaki gave a shout and fell on the broken branch of the *kahir*. (101) Now the other men understood; just then they lifted up the branch of the *kahir* tree, under the branch (Little) Chief Qasim's corpse came out. (102) Now there were cries and wails, Charaki, shouting for help, was in sight of the village. (103) Behind him 4 or 5 others were running; when the news arrived, Chief Shahsawar's face turned black like a griddle.

(104) *dapā ča yuk habre ham dar na-h-âtk, logā yakk wā-o-zāre šurū bīt. (105) indiga mardumān taht zurt, dem pa mayyitā šutant.*

(106) *bale Kuhdāhā habr na-h-at ki če biagā-int, ā hayrānā ništag-at, āye čammān yakk arse trampe ham nest-at.*

(107) *jambarān gwart o šutant, mulk ābād bīt. (108) Dādūe baḡdaste habr rāst bīt, bale Kuhdāhe wāstā e ābāden jāhān tahār o werān-at. (109) hamā kāpare čerā Kuhdā mān zamīne sarā ništag o kiškā čaragā-at, na-zāne čyā āyī čamm hame kiškā sakk-atant.*

(110) *hālānki āyī čukk kadīpa ātkag o šutag-at ham.*

5. ŠIŠALO

by 'INĀYAT-ALLĀH QOMĪ

(1) *ča muddatān hawrān na-gwāritag-at. (2) tamāmen dračk-o-dār hušk-atant. (3) zamīn pulk-at. kohānī dem ča be-hawriyā tahār mālūm bīt. (4) kawrānī āp šūnz kaptag-at. (5) māhe pa hawrā čaragā-y-atant, o dap-iš ča āpā burz pa āzmāne nemagā drang-atant. (6) e če šūmen roč-int ki tamam dunyāhā hawre soj nest-at. (7) dān nu kyās pa panč pāwalīyā laggitag-at, o hurmāg say čarak pa kalladārā. (8) ambarānī šūmie čonen, ki rāindag ča gušnā dilāp-ant. (9) bale imšapī ča istālān mālūm bīt ki hawre bīt. parče ki pawre istāl sakk bramš dayant o čer-bahre istālā dumbe pirr-int. (10) puhwāl gušant ki pawrānī čere, zanden istālārā, dumbe pirr bīt o drāf, mālūm bīt guḡā hawr a-bīt, o sāl ābād a-bīt. (11) imšapī māh ham johān-int. (12) e doen čiz ābādīe nišānī-ant.*

(13) *bale imšapī, hudā bizānt, Madīna če hayāleā kaptā, ki damdamā pād kāyt o*

(104) Not a word came out of his mouth, in the house a hue and cry began. Other men took up a platform and went towards the body.

(106) But ever since that evening for the Chief there was no consciousness of anything; he just sat thunderstruck – not even one drop of a tear was in his eye.

(107) The clouds rained and went, the land became fruitful. (108) Dadu's shoulder blade prediction was correct, but for the Chief the fruitful world was dark and ruined.

(109) Under the *kāpar* the Chief kept sitting on the ground, looking at the road; you can't say why his eyes are so fixed on the road.

(110) For his child has long since come; and gone, also.

NOTES

From *Baločī*, 1957. Dialect: Co. The ms. and printing are mostly clear. The few errors and changes are noted below.

- (1) ms. *trampā*.
- (3) ms. *wāsta*, passim.
- (4) *kyās*, v. Glossary.
- (13) *kāpar*, *pas*, v. Glossary.
- (14) lit. (children think) 'it should fall into our hands'.
- (15) the Pir referred to is Abdul Qādir Gilānī, famous in this region for help in such matters; *byer* stands for *byāit*.
- (61) i. e. he could just keep up.
- (79) *kādān*, *kahūr*, v. Glossary.
- (99) the phrase *gindag āyagā-int* is an Urdu-ism.

5. SHISHALO

(1) For a long time it had not rained. (2) All the trees were dry, and the earth was dusty. (3) The face of the mountains looked dark from the lack of rain. (4) Water remaining in the streams had become dark green with algae. (5) For a month they had been looking for rain, and their mouths were hanging open towards the skies for water. (6) This was such an unlucky day, that the whole world had no news of rain.

(7) Grain had hit five pawlis for nine *kyas*, and dates three quarters for one rupee. (8) The unfortunate state of the stores was such that mere living made the heart into water from hunger.

(9) But tonight it is known from the stars that there will be rain at last, because the stars Parwin are greatly twinkling, and to the underpart of the star a tail is attached. (10) The shepherd nomads say that when under the Pleiades a long tail shall have been attached to a fat star, then there will be rain, and the year will be one of good harvests. (11) Tonight even the moon is a heap of grain. (12) These two things are a sign of a good harvest.

(13) But tonight, God knows, Madinah has fallen into what an idea, so that she again

drūahen habeliā golit, o kāyt watī nipādā gop kapī. (14) e be-wābiye tahā, Madīnahā watī dilā yakk noken hayāle jorent, ki pa bahānagīyā maroči man Sadoā ča logā darā kaššin, tā ki ča Sadoe hālā kasse saī bīt. (15) balke hudāyā āyī kalam gon, yakkeā jorent. (16) seren nāne bwārt, mūrā do'ae hayr kant, hakke ča me gardenā adā bīt. (17) ča me bazzagiē hālā, dunyā ham saī-int. (18) lakoše dān kārīt, do roč telānk gīt. (19) ča hamā roče ki yakken Sado paydā būta tan maročiā, Sadoā roč mähān na-distu. (20) hame sawābā, kasseā mālūm nest ki Sado namen e payme jinikke man Murād-o-Madīnahe log-ast. (21) Madīnahe jorentagen hayālā ča, kasse saī nay-at: kasseā na-zānt ki Madīnahe hayāl Sadoe sange jorenage gwāhiā dant. (22) hannūn Sadoe bofī man tayābā rasagi-int, parče ki kamāščen Azīz ča bāz sālān yakk šarrangen o mazan-malgoren jinikkīe randā kaptag-at. (23) bāndā suhbā Madīnah peše mardum nay-at; guše Madīnahā man wābā hazānage čitag-at. (24) ča galā bāl-at, watī hayāle dar kanagā begeg-at. (25) Madīnahe dapā guše yakk habre-at.

(26) Murād čo sārīā man watī kār-o-poryāte randā rawagī-at, ki Madīnahā habrā begeg kurt, o āyī dapā dar āht ki 'šišalo'. (27) habre ham Madīnahe dapā kap bīt, parče ki Madīnahe hayāl jawānen hayāle-at. (28) hame habre dar āyagā gon, Murādā ham pahmīt o gušt ki, tay hayāl šišalowe āros kanagi-int? (29) Madīnahā jawāb dāt, hau.

(30) Murād man watī mazzūriā šut. (31) Madīnahā watī tāse ča dānā o hurmāgā purr kurt, o Sado āyī dazgohārānā dāt, ki man metagā burawant o šišaloe bahānagā, dān-o-hurmāg biyārānt.

(32) Sado, yakken Sado, man šahre jinikkānī tahā tāy-at; Sado šir-at, o āyī dazgohār āp. (33) Sado yakk kayzīe-at, ki logā band būtag-at, o maročiēn āzānīyā āyrā bāz wašš-o-šāt kurtag-at. (34) ā wašš-at, ki maroči dunyāe gwāte wārt; šišaloe hansagā baqđā kant, nāzenk-o-sīfat gušt. (35) har če ki ča šahrā mučč bīt, āyānā hayrāt kant. (36) hudā hawr ābādī kant, watan sabz bīt.

(37) Sadoā šišaloe nāzenk šurū kurt:

(38) šišalo šāluke, yā hudā, hawr kan!

hawr kan, bārān kan; jammarān, gwārān kan!

trampake āp nest ki šišalo bod kan!

(39) Sadoe e waššen o bārāgen tawārā Azīzā ča wābā pač draheni. (40) Azīzē watāk ča sadgāmā dūr-at, bale āyī tawār, narmen tawār, čo tīrā Azīze pīren dilā laggīt. (41) ā čo ganokā ča wābā čist bīt.

(42) Azīz pa kārwanīā ča watī mulkā dān-e āurtag-at, ki hurmāg-iš pikant o bir tarrent. (43) Azīzā čār jinnen sarīā bi logā hast-atant. (44) bale yakke ham Sadoe paymā zebā, o āyī tawār čo wašš-o-narm, nay-at.

(45) Sadoe tawārā e wahdā Azīzā ča watī har čāren jinnen, watī dān-o-bagg-o-mālān be-hayāl kurt. (46) ā ča watī yakken o dostiren bačč Šarīf Hānā ham be-hayāl bīt. (47) Azīze dilā, āyī bačč sūr na-kurta, o āyrā čukk nest.

and again gets up and wanders about the whole courtyard, comes back to bed and throws herself flat on it. (14) In her sleeplessness Madinah was preparing a new idea in her heart, that one way or another today I am going to get Sado out of the house, so that people may know about her. (15) Certainly God has prepared a marriage for someone with his pen. (16) Let God eat a full marriage meal, let him answer our prayer, let the dues be paid off from my neck. (17) If it brings a measure of grain, one will stumble along for two days. (19) From that day that unique Sado was born up to today, Sado has not seen the sun and moons. (20) For this reason nobody knows that such a girl named Sado is in the house of Murad and Madinah.

(21) Madinah's thought-out plan nobody is aware of: nobody knew that Madinah's plan gives a sign of Sado's betrothal. (22) Now Sado's ship must at last arrive at the shore, because elderly Aziz has been after a good-looking girl with great thick tresses for many years.

(23) The next morning Madinah was not insistent; you would say that Madinah had found a treasure in her sleep. (24) She was aloft with pleasure; she would be ruthless in carrying out her plan. (25) You might say that there was only one morsel in Madinah's mouth.

(26) Murad as before had to go to his own work; he discounted Madinah's idea, but there came from his mouth the word 'Shishalo'. (27) The word was also half in Madinah's mouth, because Madinah's idea was a good one. (28) Now as it came out, Murad also understood and said, 'Your idea is that a Shishalo-marriage is to be made?' (29) Madinah answered, 'Yes.'

(30) Murad went to his labours. (31) Madinah filled a metal bowl of hers with some grain and dates, and gave it to Sado's handmaidens to go round the village and to collect more grain and dates for Shishalo. (32) Sado, uniquely, was without peer amongst the girls of the settlement; Sado was milk, and her handmaidens water. (33) Sado had been kept in purdah, a prisoner in her house, and today's freedom made her very happy. (34) She was so happy that she could take the air of the world! She takes a ladleful of Shishalo and sings a song of praise. (35) All that gets collected in the settlement is for their benefit. (36) And God's rain will make it a fruitful place, and the countryside will be green.

(37) Sado began the Shishalo song:

(38) For Shishalo a small shawl, O Lord, make it rain!
Make it rain, make it pour, O clouds, make it rain!
There is not a drop of water to make Shishalo grow!

(39) Sado's sweet and thin voice woke Aziz suddenly from sleep. (40) Aziz's dwelling was a hundred paces distant, but her voice, her tender voice, struck Aziz's old heart like an arrow. (41) He got up from sleep like a madman.

(42) Aziz had a business which was that he brought grain by caravan from his own area to exchange here for dates, and return. (43) Aziz also had four wives already at home. (44) But there was not one like Sado in beauty, her voice so sweet and tender.

(45) At this time Sado's voice made Aziz forget all four wives, as well as his grain and camels and herds of cattle. (46) He also forgot about his one dearest child Sharif Khan.

(47) In Aziz's heart, his child had not married, and had no offspring.

(48) Azîz ça tawâre uşkunagâ rand, ça watâka dar şut, o pa be-hoşî dem pa jinikkân şut. (49) jinikkân-e guşt, manî watâkâ byâit, man şumârâ yakk man diga şaşş kiyâs galla dayîn. (50) jinikk bâz waşş bûtant o Azîz watâkâ şutant, Sado pa lajj pa dape çer dayagâ; (51) guşân-e watî demâ dawr dât, o bir bast, o ây diga jinikkân jawâb dât. (52) Sadoâ bâz pa şarren guñâ guşt:

(53) şîşalo şâluka, yâ hudâ, hawr kan!

drustân yakk barâ jawâb dât:

hawr kan, bārân kan! jammarân, gwārân kan!

(54) Azîzâ sudd na-mant, o bâz pa be-samâi, ây ça gwâlagâ yakk man diga şaşş kiyâs gallae, jâgahâ panç man hârânî gallahe, man jinikkânî tolie guşânânî pullawâ dât-e.

(55) tamâmen roçte garđagâ ça rand, begâhâ Sado gon watî dazgohârân bir tarrît o watî logâ şut.

(56) Azîze dilâ ça, Sado na-şut. (57) parçe ki agarça Azîz pîr-at, bale â maldâr-at, o ây hame irâdah kurt ki, man Sadoâ pa har kîmatâ jînnen o pad-jat-e kanen-e. (58) Azîzâ çâr jînnen ki sarî-astat, ây nûn watî dilâ jorênt ki, ça çârâ yakkîe sonân dayîn, o âşkîen jinikk Sadoâ sûr kanîn.

(59) Azîzâ e drusten şapârâ pa garattîyâ gwazent. (60) suhbâ mahâlâ, man Murâd o Madînahe loge dapâ şut o kûkâr-e jat ki, Murâdâ lojîn! (61) Murâd ça logâ dar âht o dîst-e ki pîrmarde oştâta. (62) just kurt, wâja pa hayr?

(63) Azîzâ guşt, wâja Murâd şumâ-it? (64) hau, wâja! kâre-ast? – Murâdâ jawâb dât.

(65) Wâja, manâ Azîz guşant, man dâñ âurta ki hurmâg-iş kanîn, Azîzâ darrâent. (66) Wâja, manâ hâmenâ hurmâg na-bûta, to maroçi ki maççânî kânzag huşk-ant, çamman hurmâg lote?

(67) manî wâja, man na-guşîn ta manâ hurmâg bide; manî matlab eş-int, ki ta ça bâzârâ wâkîfe manâ soj de, o manî kârâ ça diga jâheâ bikanâen, Azîzâ pa âjizî guşt. (68) Azîzâ pa çilime kaşşage nimonâ, Murâdâ râzî kurt ki âyrâ logâ bibart. (69) Azîz ki logâ putrît, ta dîst-e ki Sado, gon watî gadđen çammân, kâgaden lunjân, o gon watî mâren lankukân, dîl o bâlâdâ, ça âyi demâ gwast, o ça logâ dar âht. (70) â ço girokâ şahm kanân-at, ki man kâparâ putrît.

(71) Azîz pa be-hoşî çilimâ kaşşagâ-y-at, gapp-o-trân bût. (72) Azîzâ watî dîle aslî matlab darâ kurt, ki âyrâ mâl bâz-at, o jinikke sawdâ paysla bût. (73) Sado, hazâr nâzen Sado, pa panç sad kalladârâ bahâ bût. (74) pîren Azîze matlab o muşkil-kuşâyîyâ kalladârân kurt, o yakken o gwanđukken Sado ça murâdân be-murâd bût, parçe ki mard pîr, o jind hapokî bût.

(75) Azîzâ gon Murâdâ watî çâren jînnenânî yakkî nâm-e na-gipt. (76) Azîzâ watî sûre târîh mâhe bîst mukarar kurt, o pād âht.

(77) Sadoe sûre roç nazzînk âht rasit; ki ça Azîze mulkâ qabalên târe âht, ki tay çukk

(48) Aziz, after listening to the voice, went out of his dwelling and in great excitement went towards the girls. (49) He said to the girls, 'Come to my dwelling, I will give you another maund and 6 kyas of grain.' (50) The girls were very happy and went to Aziz's dwelling. Sado in modesty covering her mouth below; 51 but her headcloth she threw off from her face and bound it on top of her head and gave an answer to the other girls. (52) She said, in a very good voice,

(53) 'For Shishalo a small shawl, O Lord, make it rain!'

(54) All the other girls answered together:

'Make it rain, make it pour, O clouds, make rain!'

(55) Aziz hardly remained in his senses, and very recklessly he took a further maund and 6 kyas of grain from a sack, together with 5 maunds of Kharan grain, and put it in the corners of the kerchiefs of the group of girls.

(56) After moving about all the day, in the evening Sado returned with her companions and went home. (57) But Sado did not go out of Aziz's heart. (58) Even if Aziz was old, still he was rich, and he made this plan, that at any price I shall make Sado a wife, and will make her the looked-for one.

(59) For the four wives which Aziz already had, he now in his heart planned, 'I shall divorce one of them and marry that gazelle-girl Sado.'

(60) Aziz passed the whole night in worry. (61) Early in the morning he went to the door of Murad and Madinah's house and gave a great shout: 'I want Murad!' (62) Murad came out of the house and saw an old man standing there. (63) He asked, 'Sir, how are you?' (64) Aziz said, 'Are you Mr Murad?' (65) 'Yes, sir! Is there some business?' Murad answered.

(65) 'Sir, they call me Aziz; I have brought grain so that I make dates of them,' Aziz said. (66) 'Sir, at date-harvest time I had no dates, and today when the bunches on the date-palms are dry, you want dates from me?' (67) 'My friend, I don't say, you give me dates; my intention is this, that you tell me of an acquaintance of yours in the bazaar, so that I can do business from yet another place', Aziz said humbly.

(68) With the excuse of smoking a pipe together, Murad agreed that he bring Aziz into his house. (69) When Aziz entered the house he saw how Sado passed in front of him and went out of the house, Sado with the eyes of a mountain sheep, her paper-thin lips, and her snake fingers, and her body and stature. (70) She (went) flashing by like the lightning which enters a *kāpar*.

(71) Aziz went on smoking a pipe in his excitement, talking and conversing. (72) Then Aziz set out his real purpose, that he was rich and he had decided to bargain for a young girl as another wife. (73) Sado, that Sado of a thousand blandishments, was sold for 500 rupees. (74) Old Aziz's purpose was accomplished with rupees as difficulty-killers, and unique little Sado was without a hope of hopes, since the husband was old, and she herself will have become a co-wife.

(75) Aziz did not mention the name of even one of his four wives to Murad. (76) Aziz arranged his marriage for the 20th of the month, and got up to go.

(77) As Sado's wedding day came near, there arrived and came from Aziz's home

Šarīf Hānā grumpukā gipta. (78) dast aga man honān-ant, ma-šod-iš, bīyā!

(79) Azīze bačč hame yakk-at. (80) āy, pa ganokī, sūre tayār-e išt, o dem pa logā šut. (81) āyrā yakk jinnene yila dayagī-at, parče ki islāmā pančumī janne ijāzat nest. (82) pamešā, āyrā yakk bare čonā rawagī-at, o hangatā sūre tārīh dūr-at.

(83) Azīz watī mulkā rādag būt, bale kulaw-e dāt ki aga man mukararen tārīh āht ma-kanīn, šumā sūre tayārīā bikanit, parče ki man padā zūt kayīn.

(84) bale Azīze yakken bačč Šarīf Hān bāz sakk bīmār-at. (85) gon pisse rasagā, āyrā malik-al-mautā čānkā jat. (86) bale Azīzā bačče markā na-tawrent; parče ki Sadoe hayāl āyī dilā ništāg-at. (87) Azīzā purs-o-pātiya halās kurt, o pa sūrā rādag būt.

(88) ki edā Sadoā siyāh tapā rupt, o māhe biste šapā, Sado čō bānorā ispeten gudānī tahā o gon bo-o-donān, domī duniyāhū šut.

(89) bānoren Sado ča sūre, o ča be-dil-kaššen marde yamān, be-yam būt o čuṭtit.

(90) Azīz, ča sūre galā, watī bačče marke be-hayāl kurt, o čahārumī jann-e son dāt, o dem pa Sadoā sar gipt, o sūre tārīhā watrā rasent-e.

(91) dīst-e ki Sadoe purse nān o gošt bahr būagā-y-ant. (92) āyī dapā ča dar āht ki, say šut, say šut, say šut.

(93) Azīz ganok būt o gašt, o hame habrān gon har kassā gušt.

region a double-rate telegram, saying that 'Your child Sharif Khan has been seized by smallpox. (78) Even if your hands are in blood, don't wash them, come!'

(79) Aziz's was an only son. (80) He left his wedding preparations in a mad fury and set out for home. (81) He had to drop one of his wives, because in Islam there is no permission for a fifth wife. (82) For this reason, in any case he had to go home once; but the marriage date was still distant. (83) Aziz set out for his home region, but left the message that 'If I cannot come on the arranged date, you make the wedding preparations in any case, because I shall return quickly.'

(84) But Aziz's only son Sharif Khan was very ill. (85) When his father arrived the angel of death struck with his sword. (86) But Aziz did not suffer from the death of his son, because the thought of Sado was sitting in his heart. (87) Aziz completed the death ceremonies, and set out for a wedding.

(88) But now Sado was swept away by typhoid fever, and on the night of the 20th of the month, Sado like a bride in white clothes, with perfumes, went to the other world.

(89) The bride Sado thus became without worries, and was freed from the marriage and from the worry of an unattractive husband.

(90) Aziz, because of his joy in his prospective marriage, forgot about the death of his son, divorced his fourth wife, and set out for Sado; he arrived on the wedding date. (91) When he saw that the bread and meat of a death ceremony for Sado were being dealt out, (92) from his mouth there came out only 'Three have gone, three have gone, three have gone.'

(93) Aziz went mad, and said these words to everyone.

NOTES

This story, written in the 1940s but first published in *Baloči* in 1956, is in the Panjgūri (P) variety of Ra, and is a good example of an early piece. The printing, from a good ms., was carefully done, with few errors.

Arabic loanwords were spelt etymologically, as expected. I have transcribed them as pronounced: *x* often turns up as *h*, but *y* is usually kept. It is really a matter of taste.

Notice that, contrary to usual practice in which the link/glide vowel in P is always *y*, here we have final vowel + *-ā* case as: *-ā ā > -āhā* and *-ā ā > -ahā*.

Šīšalo is a sweetmeat made of mixed grain and dates, and is prepared and eaten on special holidays and celebrations.

(6) *dunyāhā*, sic ms.

(16) i. e. 'let this millstone be taken from my neck'.

(21) i. e., no one had any notion of Maḍinah's plans for Sado.

(23) *peše* lit. 'of the front, in front'.

(30) *dazgohārānā*: the double ending *-ānā* is unusual in P.

(35) *āyānā*, v. previous note.

(43) *sariā*: ms. *sārie*.

(54) *mant* is often used for *mānt* in P.

(58) *sari*: ms. *sāri*.

(60) *man* is usual in all Ra.

(65) i. e. 'I exchange grain for dates'.

(66) *to* < Ur.

6. GANOK

by ŠER MUHAMMAD MARĪ

(1) āzmān, nimāzānā sarīahār sarīyā gon, watī demā ač roče šudien čammān biragā-at. (2) bale istār hušken āzmānā, dildoren arsānī dolā, larzagā-atant. (3) Xudābaxš jele tanken koṭowā ništa, o maroči watī čukkī o warnāīye wašš o sonāen waxte sangatān, gīr āragā-at.

(4) jele gwanden o tanken koṭowe tahā, bagayr ač yakk pruštagen dīwaye, ti Xudābaxš hičč sangat nest-at. (5) lāčār o bewassen dīwaye, pa watī šape pande gwāzenagā, waxte waxte ač dile zahrā, yakk bāragen dūte kaššit-e. (6) dūt uč darkapagā par koṭowe kohnen dīwālān gon, mān kāxt. (7) pa watī šape sangatā mūnjāhen yakk syāhen kiške gon syāhīyā jorent o kišt, ki par hur āyoken kayzīyā, jele syāh dīlen hālā dāt. (8) bale Xudābaxš watī čukkī sangat o warnāīye wābān gīr ārag-at. (9) Xudābaxš ač watī jāgā karo bīta, āxtag koṭowe sakk o sogahen āsinen pinjrohen dapā jakkūt, o pa doen dastān sīxān gīpt, o der, bāz der, āzmāne tahār čamm šikk kuta, o gwastagen ročān polag-at. (10) bale dhak-ma-dhake Xudābaxš xayālānī nigāh gon bewassīyā garṭ; jele āsinen darwāzagā mān kāt kant.

(11) Xudābaxš wābī dīrīha kuta, ki čukkī čon rumbānā gwasta. (12) pa yakk tāč ātka, gon nok warnāīyā hawār bīta. (13) čukkī leb gon čukkī sangutān gwastant. (14) nīn barot o rīšān sabzag kuta, Xudābaxš maroči kindarī-o-langarīye zorānwārānā ātk, o nozdumī sālā pehaḡā gon barotānī sabzagā, (15) dilā hikko dīr mujān yakk čīe polit, o wābā hame rangen dunyāye tahā šut.

(16) ki hamā dunyā na pajārt-e, Xudābaxš wat ham sahi na-at. (17) bale yakk habareyā Xudābaxš mūnjā kut, ki ča ešī peš Sadowā hikko gon manā leb kut. (18) mā āptī dast-marontī, bānkur o bakk dāt. (19) nīn Sado ne gon manā awlī dolā leb a-kant, o ne jawanīyā kandūt. (20) Xudābaxš yakk habure ti ham čāritag, ki nīn Sadowā tok dī ač awalā girān bīta.

(21) juzzagā dī mazenen farke, balke Sado nīn ki har waxt juzzūt, watī sarīye pallawā ḡopare čakkā dāt. (22) do noken če sarīye čerā dī čuyalī jatant. (23) nīn ne Sado ewakkā čarīt ne šapān gon čukkān leb a-kant. (24) Xudābaxš dī hame bandī čakkā nāsahī zānt-e. (25) dardī mahsūs kut ki awalā hikko Sado kāt o manā ač loḡā bi lebā čikkīt-e; man bāzen waxtān na šutān. (26) bale nīn man rawān, Sadowā čikkān, kārān. (27) ewakkā do

(70) *kāpar*, v. Glossary.

(77) *Šarīf Hānā grūmpukā gipta*: the -ā of *Hānā* may just be an error, but was so spoken; perhaps an attraction to the following word.

(89) γ was so pronounced, in this case. Taste in these matters is dependent on the speaker's feeling for the 'alienness' of the word.

6. INSANE

(1) The sky, at the time of prayers before the early darkness, had hidden its face from the sun's hungry eyes. (2) But the stars in the dry sky, like painful tears, trembled. (3) Khudabax was seated in the narrow jail cell, and was remembering the companions of the good and golden time of his childhood and youth.

(4) Inside the small and narrow cell, except for a broken oil lamp there was no other companion for Khudabax. (5) The helpless and powerless lamp, for the passing of his nightly needs, from time to time in the anger of its heart gave out a thin smoke. (6) The smoke, as it issued, struck and stuck to the old walls of the cell; (7) for its own nightly companion it made a gloomy black line with its soot and left it, so that for every prisoner in future it would give the black-hearted condition of the jail. (8) But Khudabax was recalling the companions of his childhood and the dreams of his youth. (9) He stood up from his place, came (across), and stood before the hard strong iron mouth of his cage, and with both hands gripped the bars, and for a long long time stared at the dark sky, and searched for past days. (10) But time and again the attention of Khudabax's thoughts turned upon his helplessness; he hit out at the iron gates of the jail.

(11) Khudabax, sleepy, gave a sudden start, and thought how childhood passed at a run. (12) In one leap it came, and then became mixed with early youth. (13) Children's play with children companions passed away. (14) Now moustaches and beard began to mature; at this time Khudabax came into the forceful turns of nakedness and hunger, and entered his 19th year with mature moustaches, (15) and with his heart always far away in fogs searching for something; and in his dreams he also entered that same kind of world.

(16) But why he did not recognise that world, Khudabax himself did not understand. (17) One thing especially made him sad, that before this, Sado always played with me. (18) We gave one another squeezes, embraces and kisses. (19) But now Sado does not play with me as formerly, and does not laugh freely. (20) Khudabax also noticed something else, that Sado's talk has become more serious than before.

(21) In her gait there is also a great difference, actually Sado now, every time that she walks, a corner of her headcloth flaps upon her chest. (22) Two new things under her shawl also came to his notice. (23) Now Sado never goes out alone, nor does she play at night with the children. (24) Khudabax also knew, but unconsciously, about these restrictions. (25) It was especially painful that Sado always used to come and pull me out of the house to play, even though often I did not go. (26) But now it is I

pa dohiyā leb kanūn. (28) yakk durī zoreyā čikkit, Xudābaxš pūdān dāštant. (29) Xudābaxše dil-o-ruhe salāh wat pa wat prušt.

(30) Xudābaxšā gīr ātka ki čon yakk roče ā pa gulālūkānī šodagā kawre āpā šutag-at, ki Sado dī pa jarrānī šodagā kawrā āxta. (31) gon Sadowe gāmān, Xudābaxšā hame rang maḥsūs bīta, ki Sado gulzamīnā pīlošānā pedāg-ut. (32) Xudābaxše jān larzita, dilā nāgumānīyā o nāhakkā drīpage zurta. (33) Xudābaxšā dānī gulālūkān meṭa na maṭītag-at ki Sadowā tawār kuta ki jarre-pučče šodagī-int? day, man šodān-iš. (34) gon Sadowe tokā, battīr Xudābaxše jān haḍḍ-o-band; nem-sāh bīta, čo ki mardume čakkā napt a-kapit. (35) Xudābaxš luḍḍ-o-lamān kapta, ki jarran dayān ya mā-dayān? āxir puštī lānk kuta, jarr kaššita, āwurtā, ḍole gwarā er-kutagant-i. (36) Sadowā čamm čārenta gon pāde pīnzā, hayāl hayāl kut. (37) gon hayālā Sado čamm waṭī demī ač lajjā bunā kutagant-i. (38) poh bīta ki maročī tām zor-int, ki manī čammānī palkān pa zor ḍagārā janagā-ant, hālān ki bāzen sāl man o Xudābaxš gon leb o dast-maronfiyā gwāzentag-at. (39) yakk gujjāhen zoreyā nāgumānīyā Xudābaxš dap paṭṭita. (40) larzān-o-laparzānā gwašt-e, Sado, ta nīn māikānen šapān pače me logā leb kanagā pa, nayāye? o ročā dī ki manā ginde, ne toke ne tawāre kane? balke manā ginde, čammān dī bunā kane?

(41) gon hame habare pol kanagā, tramp ač Xudābaxšā demā tarḳita, zamīnā hawār bītagant. (42) Xudābaxšā ki nigāh kaṛo kuta, dīr-e ki Sadowe demā dī hedānī laḥkag-int.

(43) yāte raftār ki tā hame handā puḷḷita! (44) ač Xudābaxše čammān do trongalen aṇsī jele koṭawe salāxānī čakkā kaptag-ant. (45) jel pārodārā hakkal dāta, ki kayzī, šape yāzdu wajag-int! ta parče galawe dapā jakkite? istārān lekaḡ-e? buro, wasp! (46) Xudābaxš gon watā gāl-at; Xudābaxše gulḡulen čamm dīr mām mujān čie gindag-atant. (47) gwastagen roč yakk pa domīye randā gon dil sārtēn yātūn ātkagen waxtā gwazagā-atant.

(48) yātānī beparen bāl tā hamā handā āxta, ki hamā kawre kačč puḷḷita: ki Xudābaxš o Sado habar-o-ikrār kutagant. (49) Xudābaxšā Sadowe habr gīr āxta, ki yakk zimistānī jagar-sočen āp-banden juṛe drīm-drīmā gon istārānī šāhidīyā, watī zāle gīwārā dast er-kuta. (50) kol kut-e ki, miragī illagī kūri, habar gorā baragī-int.

(51) waxt-nā-waxtān do tunntēn dilān ač belajj-o-behayāen-o-zorāken riwājā, dīr jāhe, mām nemroče garmān, jāhe mām zimistāne gok-tahāren nem šapān mām sohele čārdahī māhikānā, wati kol pālūtant. (52) waxt pa watī rumbā-at; zamīn jakkita. (53) tamāšā kanagā, āsmān behayā o belajjēn bhāgiyā riwāje čakkā xundagā-at. (54) čammānī agā, hamā roč āxta ki Sadowe sāng gon Muhammad Aliyā bīta. (55) Muhammad Ali bāz mazanen zamīndār o bhāgiye-at, paṇč hazār rūpī roken dāta. (56) čara Muhammad Aliyā Sado but-o-sūrat gipta, bale Sadowe dīle o zinde sawdā awalā

who go and pull Sado and carry her. (27) The two of us play together alone. (28) An alien force pulled, and Khudabax's feet were held. (29) The peace of Khudabax's heart and soul in each particular was broken.

(30) Khudabax remembered how one day he had gone to the river for water to wash his long curls, and that Sado also had come to the river to wash clothes. (31) With Sado's steps, Khudabax had the same feeling, that Sado appeared as if burning upon the earth. (32) Khudabax's soul trembled, and his heart began to thump in dismay and without cause. (33) Khudabax had not yet rubbed *met* on his curls when Sado shouted, have you got any clothes to be washed? Give, I'll wash them. (34) With Sado's speech the disorder in Khudabax's soul got worse; he was only half-conscious, like a man on whom a thunderbolt falls. (35) He fell into hesitation, shall I give my clothes or not? Finally he made a *pushti* into a *dhoti*, took off his clothes, brought them, and somehow put them down near her. (36) Sado glanced at him, out of the corner of her eye, and set to thinking. (37) Whilst she was thinking, she spontaneously lowered her eyes in modesty. (38) She became conscious of her power, that the eyelashes of my eyes are throwing him to the ground by force: even though for me and Khudabax many years have been passed together with play and hand squeezings. (39) As if by a hidden force Khudabax's mouth was opened. (40) All trembling he said, 'Sado, why don't you come to my house in these moonlit nights to play? And by day when you see me why don't you speak to me? And if you see me, why do you lower your eyes?'

(41) In asking these questions a tear dropped from Khudabax's face, and was absorbed into the ground; (42) when he raised his eyes, he saw that on Sado's face it was also shining with sweat.

(43) How swiftly the memories came back in his present place! (44) From Khudabax's eyes two tears as large as hailstones fell on the iron bars of the jail cell. (45) The prison warden shouted, 'Prisoner, it is 11 o'clock at night, why are you standing at the door opening? Are you counting stars? Go to sleep!'

(46) Khudabax was talking to himself; his tearful eyes were seeing something far away in the obscurity. (47) The last few days had passed, one after the other, in a time of heart-chilling memories which had been coming to him.

(48) The wingless flight of memories had come to that place, and had arrived on those very river banks where Khudabax and Sado pledged themselves to each other. (49) Khudabax remembered Sado's words, when Sado, in the drip drip of a raincloud on one liver-scorching freezing night with the stars to witness, put her hand on her woman's hair-parting; (50) and swore 'to be dying, to be leaving this world, this promise is to be carried to the grave.'

(51) From time to time the two thirsty hearts, in some place far away from the immoral and cruel custom, in the noonday heat, or somewhere in the midnights of pitch-dark midwinter under Canopus in the full moonlight of the full moon, renewed their oath.

(52) Time carried on in its race; but the earth stood still. (53) As a joke, heaven laughed at them about the immoral 'custom of the rich husband'. (54) However, before their eyes, the day arrived that Sado was engaged to Muhammad Ali. (55) Muhammad Ali was a rich man and very large landowner, and he paid 5000 rupees in cash as deposit. (56) But Muhammad Ali only got Sado's body, because Sado's heart and life had been

gon yakk pŭryātīyen warnāyā bītag-at. (57) Xudābaxš pa nāpohiyā šuta, Muhammad Alīyārā gāl kuta ki, Muhammad Alī, ia me mazan-e, me halke bhāgīya-o-zamīndār-e, man bāzen waxtān gon ta pŭryāt kuta. (58) tay nimik wārta, o ia me māt-o-pit-e, tarā hakk nay-int. (59) ta Sadowā ma-gir, parčā ki Sadowe o manī dilānī rūhānī o zindānī sawdā awalā bīta; (60) me doen tunnīe dilān karḍ ma-kan, do suikagen dil-o-bekarāren rūhānī nyāmā ma-kap! (61) bale kar-o-koren riwāḡe thekedārā kandūta, o jawāb tarrenta: gabarū, ganok bītagē! (62) ta yakk lūc-o-langāren pŭryātī-ye, Sadowe ḡawlen zāl tay rangen pīndokānī layik naʾ-int. (63) Sadowe sarwānen čamm, boren būt, šarren dast, layāren sayar, nokmoren šir sambaroken warnāyī hame layik-ant, ki Sado nistagiya zarr-o-ganjān leb a-kant, o kūrūe murādān gīrt. (64) dah-int, ki padā gon hame pīndoken dapā hame rangen mazanen tokāl ma-kan! (65) Sado pa pīndagā na rasīt: balke Sado pañc hazār rūpī gon man tol kuta, gipta!

(66) hame hušk o jawren šagān aškunagā gon, ač Xudābaxše čammānī agā, tahāre leḡita. (67) zamin ač pādānī čerā darkapta, fān dī pužallita. (68) Xudābaxš gon pruštagen pādān gart, o watī logā āxta. (69) āxta o čuppīyā watī čittare čakkā ništa. (70) Xudābaxše bedaniānen pīren mātā hāl dāta ki, maroči man pa Sadowe sāngā wayl pušjentagā; ki Sadowe logā šutagā o Sudowe sarwānen čamm ač bebāwarenen grewagān reṡaw bītagant. (71) manā ač tay pol dī kut-e, ki Xudābaxš durāh-at? handā-at?

(72) battir Xudābaxše dilā yakk āse rok bīta, o yakk bārāgen dūe darkapta. (73) Xudābaxš ne čakke ne pakke puštī tānit, o watī čittar čakkā wapta. (74) čittar suhren hangaro bīta. (75) Xudābaxš druāhen šap e pahnād o ā pahnād bīta, ač wābe āyagā ṡak-o-dīlexīn bīta. (76) yakk nāgomānen zoriyā ač, Xudābaxš čittarā karo bīta, watī tūpag zurta, sar gipta. (77) bale watī dī suhī na-at ki man tāngo rawagā-ān, pād watī deme Sadowe loge nemagā ištapi karō-o-er-bīyagā-atant. (78) puštī juṇḍ kuta. (79) Sadowe sarhāndī āxta, pušjita, Sadowe sar-e tānita, rāstī daste kīrrā āyī lawyāren sar čer dāta. (80) sārtēn sāhiyān kaššagā-at. (81) Sadowā ča āyī sāhiyān pādrafše sār kuta; mārires gipta, čo drīne amrusta.

(82) Xudābaxš pajārt-e, har downen dil zahirānī hawār bītagant, hamikkar nazzik bītagant ki yakk domīye dilānī drīpag aškuta. (83) dilānī ās ač hardowenānī čammān zanden āns bahenta.

(84) gwāroken juṛe dolā šalappagā-atant. āns hušk bīta, čaro sirkiyānī bar-o-ār-at. (85) jwānen sāʾatā ča pad, Sado sirkānā watī rakkāŷ yakk domīyā ek kanagā košīs kut, bale sirkiyān gutt prinčita. (86) pa kalāe Sadowe murwārdiren duntānānī nyamagā larzān zubān juzirita. (87) zankanden pruštagen zubānā Sadowe dapā ač, dī . . . d . . . ag agadī mazanen sirkiye nyām kapta. (88) tok sist-e; agadī bāzen wassān gon, towār kut-e, dīdag! (89) Xudābaxše dapā ač dar kapt . . . ji! . . . (90) agadī jhate benang-o-benāmen āsmānā do zahīren dilānī lāčārī o bewassīye āns bahentag-at.

previously been made a bargain to a young labourer. (57) Khudabax went in innocence to Muhammad Ali to speak; he said, 'Muhammad Ali, you are my boss, you are the village squire and landowner, I have worked for you many times. (58) I have eaten your salt, you are my father and mother; but you have no right to Sado. (59) Do not take Sado, because there has been a previous bargain of heart, soul, and life between Sado and me; (60) do not separate our two thirsty hearts, do not come between two burning hearts and unquiet souls!' (61) But the contractor-dealer of deaf and blind custom, Muhammad Ali, laughed and answered, 'Now young man, you must be mad! (62) You're a naked and hungry labourer, and Sado is not at all your sort of woman. (63) Her gazelle-like eyes, her light-skinned countenance, lovely hands, the long locks of her head, her new pearly and milky breasts gathering strength in youthfulness, make it worthwhile that money and treasure play a part in Sado's release from virginity, to seize the pleasures of this world. (64) Let this be a warning to you: let me not hear this sort of great impudence from your beggar's mouth again! (65) Sado cannot be got by begging! Indeed, Sado's 5000 rupees have been weighed out by me and have been accepted!'

(66) Upon hearing these dry and bitter taunts, a darkness came in front of Khudabax's eyes. (67) The ground fell away from beneath his feet, and his soul felt wrung. (68) Khudabax returned with broken feet, and came to his house. (69) He came, and sat in silence on his sleeping-mat. (70) His old and toothless mother told him that she had that day supplied a *wile* headcloth for Sado's betrothal, and having gone to Sado's house she found Sado's gazelle eyes red from unprecedented weeping. (71) 'She also asked after your news, is Khudabax well? Is he at home?'

(72) An even worse fire was lit in Khudabax's heart, and a thin smoke issued forth. (73) Khudabax, looking neither this way nor that, stretched out his *pushi* upon his mat, and tried to sleep. (74) His mat appeared red in the embers. (75) For the whole night Khudabax tossed from one side to the other; he felt hopeless and despairing of sleep's coming. (76) As if compelled by a sudden force Khudabax sat up from his mat, seized his rifle, and went out. (77) But he himself did not know where he was going; his feet, on their own account were quickly going up and down in the direction of Sado's house. (78) He pulled his *pushi* closer round him. (79) He arrived at Sado's pillow-place, stood, and towards Sado's head he stretched out his right hand and put it under her head on the side of her long locks. (80) He heaved many cold sighs. (81) Sado woke at his footsteps and from his sighs, twisted herself like a snake, and stretched and arched herself like a rainbow. She recognised Khudabax, and both their hearts were united in their yearnings, and were so close that each could hear the others heart thumping. (83) Their hearts' fire caused the tired tears to flow from their eyes.

(84) Like a showering cloud there were heavy splashes. Then their tears became dry; there was only the coming and going of sobs. (85) A good while later, Sado, in her heaving sighs tried to separate her lips, but her sobbing throat was squeezed. (86) With great difficulty Sado moved her trembling tongue between her pearly teeth. (87) From her mouth, Sado's dying broken tongue came 'apple of . . . my . . . eye!' again a great sob fell between. The words split. Again, with great effort she spoke, 'Darling!' (89) From Khudabax's mouth come out . . . 'ji!' . . . (90) Again, for a while a dishonoured and infamous heaven caused the helpless and powerless tears of two yearning hearts to flow.

(91) axir Sadowā gwašta, kūrīye langar o kindaren riwājā gon, belajf-o-behayāen labbe thekadārān maroči mārā pa hikko hikko sista, dīdag! (92) e mārā gon zarr-o-zorān kard kutagant, maga me zind-o-dil-o-wāb ač ešānī zarr-o-zorān dir-o-sakk-ant. (93) Muhammad Alī watī zarr-o-zorā, rastarī čangulān gon, manī but-o-sohnaī watī kuta na kant, bale mārā xudā kard kut na kant!

(94) Xudābaxš gon hame habarān battir purr bīta, bełok-o-towārā čuppiyā Sadowā zorā gon, dikka dāt-e; padā telita o sar gipta, garā, watī logā āxta. (95) māt-e yakk riliye tokā kuta, nāragā-at. (96) čuppiyā āxta, māt-e sarhāndī čikkī; dūt-e māt-e krišk krišken dem gon har sāhiyā, ā gwastugen dukkān gir āragā-ant. (97) Xudābaxš hame mālum bīta ki māt gwašagā-int: manī bačč, e manī deme krišk hame bhāgyā sirken belajf-o-behayāen nizāmā gon, bāzen langarī-o-poryātānī dukkān kutagant.

(98) agadī ač Xudābaxše jinde dapā hame habar dar kapta. (99) guđā Sado dī hame belajf-o-behayāyān grewent-int, ač manā kard kut-int. (100) dilā faysla kuta ki man rawān, watī māt-e kriškowen behonen deme o Lāl Sadowe ansānī maṭṭ girān!

(101) tūpakā tūr mān kuta. sar gipta, āxta Muhammad Alīye galawe dapā, jakkita; tāk karKent-e. (102) Muhammad Alī dar kapta, bepōl o bepurs Xudābaxše downen dast karō bīta, drāf būtagant. (103) nāgomāniyā čaringānī rošnāiyā yakk dhakkaye bīta, gon dhakkā Muhammad Alī šilinji liritā, zamīne čakkā kapta. (104) Muhammad Alīye dapā dar kapt . . . ax . . . wa . . . a . . . ; ā gon xarkāṭiyā sārī bīta. (105) Xudābaxš zor zorā yakk tākhiye jata: maṭṭe! maṭṭe! manī māt-e deme kriškānī, maṭṭe manī Lāl Sadowe ansānī, maṭṭe langar-o-kindaren čukkānī! (106) Domi barā agadī kandita, o tūpak čikkī-e. (107) čappī o rāstī hamsāyag zāl o čukk āxtant, har kassā yalyala mān āxta. (108) yakk poryāi pīr mardeyā ač Xudābaxšā pol kuta: Xudo! e ta če dhunde kuta? (109) Xudābaxšā jawāb tarrenta ki, man hičč dhunde na kuta! (110) aga šumā dhund gindagā bār-it, šumā dhundān dūt kanit! (111) b'rayit, manī māt-e behonen deme kriškān gindit! manī zinde kūrīye Lāl Sadowe ansān o reṭawen čammān gindit! (112) e behayāen o čamm-jahlen labbe riwājā gindit! bhāgiyā-o-sirkinī buzurg-o-sardārān gindit!

(113) bāzen mardumānī dapā dar kapta ki, Xudābaxš ganok bīta. (114) Xudābaxš jirgahā gon hathkarīyān peš bīta. (115) jirgawāle karr-o-koren nizāme wājagān pol kut: Xudābaxš, Muhammad Alī tu kušta?

(116) bale ki man kušta! man pa lāp serīyā na kušta, man watī māt-e kriškānī maṭṭ gipta! (117) man pa Sadowā kušta, pa langaroken durren mardumānī maṭṭ kušta! (118) šume kullānī nemagā maṭṭ gār-ant.

(119) jirgahā karr-o-korī faysla dāta ki da hazār rūpī hon o čārda sāl kayd bā-masakkat-sizā.

(91) At last Sado said, 'With this hungry and naked custom of the world, the dishonoured and shameless bride-price contractors have split us apart for always and always today, my darling! (92) These people have separated us by money and force, but our lives and hearts and dreams are far away and fast against their money and power. (93) Muhammad Ali with his money and power cannot make my body and beauty his own with his beastly claws – even God cannot separate us!'

(94) Khudabax became more filled with rage than ever at these words, and silently without a word forced and gave a push to Sado; he turned aside and went away, returned and came back to his house. (95) His mother was lying inside a rag quilt groaning. (96) He approached quietly and drew back the cover from the pillow, and looked with many sighs at the many wrinkles of his mother's face, when past troubles came back to his memory. (97) Khudabax also recalled what his mother said: 'My son, my face has been wrinkled by the troubles of much hunger and day labouring, as well as by the sobbing dishonoured and shameless law of the rich.'

(98) Again from Khudabax's own mouth the same words issued. (99) Now again Sado has been made to cry by these same shameless people, she has been separated from me! (100) In his heart he decided, 'I am going to go and take revenge for my mother's wrinkled and bloodless face, and for Lal Sado's tears!'

(101) He put a bullet in his rifle and set out. He arrived at Muhammad Ali's gate and stopped; he knocked at the door. (102) Muhammad Ali came out, and without a word or a question Khudabax's two hands went up and he took aim. (103) Suddenly in the light of sparks there was a big bang, and Muhammad Ali slumped, collapsed, and fell to the ground. (104) From his mouth there came 'akh . . . wa . . . a,' and with a honking noise he was cold. (105) Khudabax guffawed very loudly: 'Revenge! revenge! for my mother's wrinkles, revenge for the tears of my Lal Sado, revenge for hungry and naked children!'

(106) He laughed a second time, and took up his rifle. (107) From left and right neighbouring women and children came up. General hubub for everyone. (108) An old labourer asked Khudabax, 'Khudo! What is this cruel injustice you have done?' (109) Khudabax returned answer, 'I have done no cruel injustice! (110) If you are desirous of seeing cruel injustice, then you can see it! (111) Go and look at the wrinkles of my mother's bloodless face! Look at the tears and the eyes, red with weeping, of my life, my world, Lal Sado! (112) Look at the dishonourable and shameful custom of bride-price! Look at the rich and luxurious!'

(113) There came to the mouths of many people that Khudabax has gone mad. (114) Khudabax was brought in handcuffs before the *jirga*. (115) The deaf and blind law gentlemen of the *jirga* asked, 'Khudabax, did you kill Muhammad Ali?'

(116) 'Certainly I killed him! Not to fill my belly, but in revenge for my mother's wrinkles; (117) I killed him for Sado, I killed him in revenge for hungry pearly people. (118) No one on your side can pay me out!'

(119) The *jirga* gave the blind and deaf judgment that 10000 rupees are to be paid for blood, with 14 years rigorous imprisonment.

(120) Today, on the first anniversary night of the 14 years, only a half a night had passed. (121) Khudabax woke suddenly: and saw that he was still a prisoner in a jail cell. (122) The days passed and went, and in good and bad times he turned aside from

(120) maroči sari šapā čārda sālā ač, sirf yakk nem šape gwasta. (121) Xudābaxš nāgomāni driha kuta, dīt-e ki man jele kojowā band-ān. (122) gwestagant šutagen roč, gon wašš-o-zahren waxtān darwāzagā ač ŗelita. (123) āxta, watī bistrahe čakkā wapta, o mahsūs kuta ki jān hamerang pruštī-int ki har bande ekkā dard kutagant. (124) yakk māntagen nigāe bewass o watīwajen lāčāren sangat, dīwaye nemagā kut-e. (125) dīwā dī pa maṭṭ giragā sārten dūtan kaššag-at. bale . . .

(126) šap gwasta, panč baja gon kukkurāni sari bangā, jele bel buskagā mān āxta; (127) kayzī pa nimāz-o-wuzū, relā-pelā watī kojowān ča dar kaptagant. (128) kayzīyān pajyā Xudābaxšā dīta, ki e mard hamsāyig-int o đagāre āpe šariken Nūr Muhammad ham jakkītī-int. (129) Xudābaxš šuta, puṭṭjagā bīta ki tī kayzīye ač Nur Muhammadā pol kuta, ki ta čīye sarā jelā āxtage?

(130) Nūr Muhammad watī kissa-e šurū kut, ki man zī watī đagārā joṭa bahāenagā-atān; čo nemroče waxtā man ken ārta. (131) laṭte sarā rextag, o čamm hančo watī dem ki kaṛo kutagān, ta man dīta ki manī sangat Xudābaxše mazanen bannawe mazanen kalere draškā gon, farriyen mardume laṛkag-int. (132) man rumb zurta, halašānā pūšānā, gon puṭṭjagā, man ač beđagā kātār kaššita, o sād guddīta. (133) nīn ki man hīrtīyā hayāl kuta, ta man pajārta: e me šahre minde ki nām Sado-int. (134) Sadowe rakk brišxanagā-atant, gīwar gon lesān muštī-at, (135) lurāren čamm paṭṭī-atant, dīr, bāz dīr, mān mujān āsmāne burzī horken sabzīyā ṭikk-atant. (136) man jaṭṭ kuta, dastā gipta, gwānk jāta, lorenta, Sado! Sado! bale Sado manī gwānkā ča bāz dīr šutag-at. (137) man Sadowe sari kaššita o tānīta, Sadowe čakkā dāta o āxta, watī đāg botka, o loge nemagā rāhī bītagān. (138) man ištāpī āxta, Sadowe māt dīta, hāl dāt. (139) gon hālā, ešān prāt-o-bo kaṛo zurta; manā gipta o jelā ārt-iš.

(140) gon hame hālā Xudābaxš jakkīta, yakk zorāken wāhūwe dāšta, o mazanen darwāzage nemagā guḍ kuta, gon panjagān watī sar āsinen darwāzagā jat-e. (141) kayzīyān jaṭṭ kuta, dāšta. Xudābaxšā watār čikkīta o pa zorā gwašta, manā yala dayit! man rawān! hamodā rawān ki maroči manī zinde, manī ometānī dunyā Lāl Sado šuta! (142) man hamodā rawān ki hamā đehā manī māte behonen demā bekriške o beaṇs bant. (143) man hamā đehā rawān ki hamodā mardum pa zarrān bahā ma-bant, bhāgiyā-o-sīrkenī behayāen karr-o-koren nīzām ma-bīt!

(144) gipta, jele pārodārān Xudābaxše dast o pād bastagant. (145) đaktar āxta, likkīta o dāt-e ki, e kayzī ganok bīta. (146) karr-o-koren gung-o-ganoken mardān xudābaxš ganok kuta.

(147) bale da maročiya hamā đehā mardum Xudābaxše đagāre mazanen kalere draškā, ki Sadowā watār guṭto dāt o kušta, pa watī murādān pīrāyī minnatān kanant. (148) kalere hušken ṭāmb dānī gon sargwātān zarr-o-zore šahidīyā dayant.

the main gate. (123) He had learned to sleep on his bedding, but he felt as though his body was so very broken that each joint in it hurt him individually. (124) His comrades gazed tiredly and powerlessly like himself at the lamp. (125) The lamp, also as revenge, was giving off a cold smoke. But . . .

(126) The night passed, at 5 o' clock with the first cocks-crow, the jail bell struck for leaving the cells; (127) the prisoners came out for prayers and ablutions and with toilet buckets. (128) Amongst the prisoners Khudabax saw a certain man, his neighbour, and next to him his former irrigation partner Nur Muhammad also standing. (129) Khudabax went over to him and saw that another prisoner was asking Nur Muhammad why he had come to the jail.

(130) Nur Muhammad began his tale, that 'Yesterday I was ploughing my field with a yoked pair, and about noontime I went to get a rake blade, to make a bund. (131) I had piled up earth at the edge of the irrigation plot, and when I just accidentally raised my eyes, I saw that on a large *kaler* tree upon a large bund of the field of my mate Khudabax, a clothed person was hanging. (132) I ran up panting and gasping, and on arrival I drew out my knife from my shalwar-band and cut the rope. (133) When I looked more closely, I recognised that it is that village girl Sado. (134) Sado's lips were smiling, and her hair parting was smeared with ointment. (135) Her staring eyes were open, fixed on the empty blue haze of high heaven. (136) I jumped and seized her hand; I shouted and shook her: 'Sado! Sado!' But Sado had gone far far away from my shouts. (137) I pulled her sari and stretched it over her and laid it upon her; I then went and released my bullocks and set out in the direction of my home. (138) I went quickly to see Sado's mother and told the news. (139) When they heard, they raised a great shout of anguish and woe, and they took me and brought me here to the jail.'

(140) When he heard this news Khudabax stood stock still and gave a great cry of woe, and ran towards the main gate and struck his head and his fists against it. (141) The other prisoners jumped up and seized him. Khudabax pulled violently and shouted, 'Let me go! I'm going away! I'm going today where Lal Sado has gone, to that world of my life and my hopes! (142) I'm going to that country in which it will be wrinkleless and tearless for my mother's face! (143) I'm going to that land where people are not sold for money, where there is no law made by the shameless rich and powerful!'

(144) He was seized, the jail guards bound him hand and foot. (145) The doctor came, and wrote and gave his decision that 'this prisoner has gone insane.' (146) Deaf and blind and dumb and mad people had driven Khudabax insane.

(147) However up to this very day the people of that land make pilgrimages, with petitions to *pirs*, to that great *kaler* tree on Khudabax's field where Sado hanged herself and died; (148) and the dry branches of the *kaler* tree still bear witness to the force of money and oppression in the soft south wind.

NOTES

This story was originally written in 1956, and revised several times thereafter by the author. The version given here is based on the last revision, printed in *Gičen Āzmānak*. The author read this version aloud to me, making still further changes.

7. ŠAHMĀT

by ABBĀS ALĪ ZĪMĪ

(1) *gārī tez teziyā rawān-at o āye rawag o luḍḍag e waššrangen o nāzāken janene žand-o-pandiye sāhtan gešš kanagū-at.*

(2) *gārīye tahā ā bāzen mardumān jāga kutag-at, o yakk digarā geg nestat, ki pa ārām-o-āsūdagiyā binindant. man hon na zānīn čon pa heltwārīyā watā yakk jāgaheyā, jāga dātagat.*

(3) *bale! čamm-un hame nāzāken o kasān-sālen janen o āye warnāyen hamrāhā sakkitant. gārīye tawār, čo sāz-o-zīmūlānī waṛā, bāzen range sāzān yilo dayagā-at. goš žang žange tawārā gon, dilgoš o čamm do warnāyen dilānī hālān dargejagā pa doen warnāyen janen o bāmardē dap o deme zāhīren hālate patt-o-polā-itant.*

(4) *e warnāyen janen o bāmard gwastagen tešanā sar kapage wahdā, jāga dast na kaptage sababā, tahī nemagā darwāzage demā bunā gon watī yakk petīyā ništagitant.*

(5) *byā dost, patuāleb kanen! dān ki sāht-o-damān gwazān bibant, manī puštā ništagen yakk warnāyeā gon watī sangatān e hayāl darā kut. sangatān yakk digare šawr gipt o par e drāžen sapare gwazenagā, pattā ča watī pelikā dar kutant, o leb binā kut.*

(6) *bale man! e nemagā e doen janen-o-bāmardē demānī maloriyā pigrā-itun o watī wahd-o-pāsān gwazenagā-itun. e doen jan-mard-ant? brāt-gwahār-ant? yā če-ant? bāren!*

(7) *gariyā ham kasse hayāl, leb-o-gwāzī o dard-o-gamū kār nestat. o čo be-hājūtānī waṛā sunṭ-e burz kutagat, o dem pa manzil tačān-at.*

Sher Muhammad, a famous guerilla leader of the Baloch resistance to the Pakistan central government in the 1950s, always made it a practice to find time for literary pursuits as well, collecting much fine classical balladry as well as writing tales of his own – almost always with an explicit social message, as in this one.

This tale, even though fictional, was generally agreed by everyone to represent a Baloch social reality, and it was awarded a prize for writing in regional languages in Islamabad in 1986.

The language used in it is a wholly artificial one used by Sher Muhammad (and other EHB writers, v. No. 2), which has in the course of time assumed a kind of independent existence of its own. In reading his tale to me, Sher Muhammad often slipped back into his real language, and the version given here is a compromise inclining towards the written version.

Note that, for example, the clusters *-rt-*, *-rd-* tend to *-rt-*, *-rd-*, whether or not so written, and *aw* and *o* alternate freely where other dialects have *aw*. Aspiration of voiced stops in LWs from 1A (e.g. 108 *dhund*) is a common feature of EHB, retained in Sher Muhammad's speech.

(36) *pāde pīnzā* lit. 'from the heel of her foot'.

(87) *dīdag* 'pupil of the eye; darling' as in NP.

(139) *manā gipta*, mixed construction for *man gipt-iš*, by 'dissimilation' from the following phrase.

7. THE SLAP

(1) The train was moving quickly, and its rocking motion was prolonging the tired hours for the pretty, delicate woman. (2) In the train there was made room for many people, but it was not possible for each person to sit in comfort. I myself do not know how a place for me was found in such difficulty.

(3) On the other hand! My eyes were fixed on this delicate young girl and her youthful companion. The noise of the train, a bit like music, was producing many kinds of songs. The ear was (filled) with ringing noises, my eyes and attention were searching to discern from their faces the apparent state of the young man and woman.

(4) At the time when they got on at the last station, because there was no place (for them), they sat on the floor on their metal box in front of the door, inside.

(5) 'Come along, friends, let's play cards to pass the time,' a young man sitting behind me expressed as a thought to his companions, who consulted one another and, to pass the long (time of) the trip, took cards out of their bag and began to play.

(6) But not me! I was preoccupied, because of the sadness of the two young people at my side, and I passed the time thus. Were the two man and wife? Brother and sister? Or what? We shall see!

(7) In the train, nobody was concerned (with them), either during their play, or in their own worries. Like carefree people, their snouts were on high, as they hurried towards their destination.

(8) *ča tešānā sar kapagā rand, dān hannūn, e warnāyen janen-o-bāmarde wat mān wat do gapp ham na jatagat.*

(9) *banīyādam agān wašš-ant yā nawašš-ant, ā watī zindū hayālānī dunyāe tal-o-mallān har wahdā rot, e doen hamhame dunyāe banīyādam-itant; kujām hayālān sar-čer-itant, kass na zānt. čar ešīyān man ham nāzāntīye kor čāteyā kaptagatun.*

(10) *gārīyā dāšt. mardumān sar ča gārīyā kaššit. bale e tešane nām nestat. gārīyā čeyā dāšt? bāren!*

(11) *kassīye tawār-at, rele kārindah relā jor kanagā-ant. gārīyā padā siṭṭ kut o mizān mizānā gušād būwān būt.*

(12) *doen warnāyen janen-o-bāmarde demān kadi kadi yakk waššīye tālān bīt. bale! ... zutt dem-iš gīmurū.*

(13) *man ča hame habrā hayrān-itun. gārīyā dowār dāšt, bale e randā āyā tešaneyā dāšt. e yakk kasānen tešane-at, čizz bahā kanok o musāpirānī kūkār-o-jāk padā čist būtant.*

(14) *āhir! gošān šugrī gipt, ki ešān ham e warnāye habr iškutagant. man pa to čize pa waragā kārīn, warnāyā gon hame janenā gwašt o ča gārīyā er-kapt.*

(15) *hame waššrangen janene čamm, gārīye darwāzagā sakk-itant, rahčārī: mīhr o dostīyā wadī-kanage yakk sogāte. ā mīhra māt-o-gohāre bīt, yā doste, yā kasse ham. rahčārī mīhre bun-padī hišt-int. man ham kadī darwāzagā pa warnāye āyagā ... kadī hame nāzāken janene rahčāren čammanī čāragā dilgoš-itun.*

(16) *mahlūk dowār gārīyā sar kapagā-itant. anāgāhā gārīyā siṭṭ kut, o rahādag būt. bale warnā padā gārīyā sar na kapt. hame janen pād ātk o ča darīgā dānnā čārag binā kut.*

(17) *yakk mazanen sāhteyā rand, janen padā watī jāgahā ātk o ništ. gārīyā har kass watī watī sangat-o-sārī, jan o čukk, māt, gohārān gon dilgoš-at. kassā e samā nestat ki wahdā do warnāyen dilānī nyāmā dūriye yakk burz bulanden koheyā sar čist kutagat. janene nindagā o hayālānī paṭṭ-o-pahnātān er-kapagā gon, man hame gumān kuu, ki balken e janene hayālā, ā bāmarde pušte yakk wāganeyā sar kaptag, o deme tešānā pa āyā byet.*

(18) *man hon kammen pa dard būtun ki čo ma-bīt ki e warnā pašt bikapūt, o e nāzāken janen be-čār bibūt. manī gohār, kammen yakk kaššā bibū, ki man bigwazīn, yakk mardumeyā pa āye warnāen janenā rāh loṭit, hame janen kamme kinzi.*

(19) *janene kinzagā gon, peṭīye sare čādar hon kinzi, o čādar čerā, eren yakk kāgade janene dastā kapt. kāgad! e kāgad kadī o kayā nibištāg? čādar čerā čon er-būtag? man čarešīyā ham be-zānt-itun. manā kušit! nūn hon dar nayāyt; hayālān manā hame warā sikkit kut.*

(20) *man hayālānī dunyāhā sayl kanagā-itun. ṭikiṭ! ṭiṭi ča man ṭikiṭe loṭ kut. man gwaše, ča wābeyā jā sirritun. ṭikiṭ-un peš dāšt.*

(21) *wahde ki ṭiṭīyā čar e janenā ṭikiṭ loṭit, gwaše bāgānī bulbul o kūkū wašštawāre zemurī zel ham juṭtā manī gošān kapt. čonen narm o nāzurken o wašštīlāngen tawāre-at!*

(22) *ṭikiṭ manī logwājahe gwarā-int, o ā pušte wāganā-int, čare passawā rand, ṭiṭi demā*

(8) Since getting on at their station, and up to now, (however), the young man and woman had not exchanged two words of conversation.

(9) Whether people are happy or unhappy, in the layers (making up) the world of their thoughts they always live their lives, and these two were people of that very same world; and in just which thoughts they were entangled, no one knows. I (myself) was also in a blind well of ignorance about them.

(10) The train stopped. People put their heads out of the windows, but the halt had no name. Why did the train stop? Let's see!

(11) Somebody said, 'Railway workers are mending the rails.' After that, the train gave a lurch and gradually increased speed.

(12) From time to time a smile spreads over the faces of the young people, but it quickly wilted (on their) faces.

(13) I was puzzled at this. The train again stopped, but this time at a station. It was a small one, there were some hawkers with things to sell, and shouts to and from passengers.

(14) At last! My ears gave thanks: they heard a word from the young man. 'I'll go and get you something to eat,' the young man said to the woman, and got off the train.

(15) The eyes of the pretty girl remained fixed on the doorway, waiting. (Waiting): it is like a gift of the birth of love. It is a mother and sister of love, or a friend, or anybody. Waiting is the foundation-stone of love. I also at times watched the doorway for the coming of the young man, and at times I watched the waiting watching eyes of the delicate young girl.

(16) People were getting back on the train. Suddenly it lurched and was on its way. But the young man had not got back on the train again. The woman rose and began to stare out of the doorway.

(17) A long time afterwards, the woman returned to her place and sat down. In the train everyone was occupied with his relations, wife, child, mother, sister. Nobody noticed that between two young hearts a high mountain of separation had raised its head at the time. Sinking down into her various thoughts, the girl sat down, and I wondered whether the girl thought that the young man had got on one of the rear carriages and would come (back) at the next station.

(18) It also hurt me that perhaps the young man is getting left behind, and the delicate girl will be very unhappy. 'My sister, can you move a bit to one side so that I (can) pass,' someone wanted a passage for his young woman, and so the woman shifted a bit.

(19) With the shifting of the woman, the cloth on the box also moved, and from under the cloth a letter (lying) beneath it fell into the woman's hand. A letter! Who wrote it, and when? How did it get under the cloth? I was also ignorant about it. Damn me! It means nothing. (Other) thoughts drowned me again.

(20) I was touring the world of (my) thoughts. 'Ticket!' The ticket collector wanted my ticket. You could have said that I was startled out of a dream. I showed my ticket.

(21) When the ticket collector asked the woman for her ticket, you could say that the melodious murmur of the sweet voice of nightingales and cuckoos of the gardens all together fell upon my ear. It was such a soft and delicate and tinkling voice!

(22) 'The ticket is with the head of my house, and he is in a carriage behind.' After

dar âtk. janene e passaw bâren droge-at yâ râst, bale çare passawâ âye be-tursî paddar bût. (kâgad! kâgad! hayâlân anzâr bast. e kâgad kâyiğ-int?)

(23) îtîye rawagâ rand, janenâ hame kâgad want. çare kâgade wânagâ rand, e waşşrangen demâ zardîyâ mân şânt. kâgad daste dilâ prinçag bût, o çamme arsânî mayâr bûtat.

(24) kâgadâ çi nibiştag? bâren! gârî teziyâ rawân-at. janen malor-at, o man hayâlânî dunyâeyâ gâr-itun. hame hayâlânî gir-o-çillân manî sar darîgâ tikka bûtun, o çamm-un nazz kaptant.

(25) anâgâhâ yakk kûkâre çist bût. jâ sirr-itun, o dît-un ki mahlûke muççi-int, o janen watî jâgahâ na-int. dâнки gârîyâ ham dâşt.

(26) gârîye gârđ wâgane tahâ âtk o just-e kut, gârîye zamzîl kayâ çikkitag? wâja, man, ça mardumân yakkeyâ darrâent. parça? gârđâ just kut. yakk janene ça gârîyâ kaptag, mardâ passaw dât. . . . (çon? çeyâ? kay-int? ça kuja kâyiğ?)

(27) bâren diga çonen çonen gapp manî dil-o-damâge tahâ jâga kanagâ-itant. gârî dowâr puştâ rawân bût. janene peŧŧye kaşşâ hamâ kâgad kaptagat. man hame kâgad çist kut. gârîyâ dâşt. mardumân er-kapag binâ kut. man ham er-kaptun. drâhen mahlûk hame janene jone sarâ muççi-itant. eşarrangen janen ça dunyâe gamân âzât-at. (28) bale . . . man . . . angattâ hayrân-itun, ki âhir parçâ â warnâ gindagâ nay-at? e çon . . . parçâ ça gârîyâ kapt o murt?

(29) zutt manâ watî dastâ prîtken kâgad yât âtk. zût zûtân kâgad-un paç kut o want.

(30) wânagâ rand . . . dunyâe kol-o-karârânî . . . sitk-o-ometânî sarâ, besa manî nazzâ abed ki drog, repenag o drogâ, diga hiçç . . . hiçç . . . hiçç!

parçâ ki kâgadâ nibiştag-at: tay wâhuş-at. man habar gipt, nûn radiyâ wat roden!

this answer the ticket collector passed on forward. Whether this answer was true or false, in any case after it her appearance seemed unworried. (The letter! The letter! My thoughts persisted; whose is the letter?)

(23) After the ticket collector passed by, the woman read the letter. After reading it, there spread out over her pretty face a yellowishness. The letter was crumpled up in the palm of her hand, and tears filled her eyes.

(24) What was written in the letter? Indeed! The train was running fast. The woman was unhappy, and I was lost in my own thoughts. In these tussles with my own thoughts, I leaned on my window and closed my eyes.

(25) There was a sudden shout. I gave a start, and saw that people were crowded around, and the woman was not in her place. In the meantime the train stopped.

(26) The train guard entered the carriage and asked, 'Who pulled the emergency chain?' 'I did, sir,' said a man. 'Why?' asked the guard. 'A woman fell out of the train,' the man answered. (How? What? Who? Whence is this?)

(27) Well, many other similar ideas came into my mind. The train reversed. At the side of the woman's box that letter had fallen out. I took it. The train stopped. People began to get out. I too got out. All were gathered around the corpse of the woman, who was freed from the worries of this world. (28) But I was still puzzled. Why did the young man not come to look? And how . . . Why did she fall from the train and die?

(29) Suddenly I remembered the letter crumpled in her hand. I quickly opened it out and read it.

(30) After reading it . . . the promises of this world, the confidence in hopes, the trust, in my mind are all lies, cheating, and deceit. . . . There is nothing else! Nothing! Because in the letter there was written: 'It was your wish. I agreed. Well then, you bring up the mistake yourself!'

NOTES

This story (printed in *Baloči* in 1986) was read out to me in a very clear, well-enunciated voice by the writer, who also wrote a very good Ke. In his spoken language, however, the gen. pl. often lost its final -i, thus merging with the obl. pl. in -ān. The pl. is often used for the sg. as well. Postpositions often take the -ā case in the author's speech, and both forms *gohār* and *gwahār* were used indiscriminately. The word *ham* appears in 2, 18, 19 as *hon*, which is not unusual in Ke. Reduction of the gen. sg. ending -e (cf. Ra -ay) is characteristic of Ke (and Co): cf. 10 *mardumān sar*, where it is reduced to zero, and 15 *mihra*, where it is reduced to -a.

Note further:

- (1) *gešš*.
- (12) *zutt* (but 29 *zutt* . . . *zūt zūtān*).
- (13) *čizz*.
- (17) *byet*, for *byāt*.
- (19) *manā kušit*, lit. 'kill me!'
nūn hon dar nayāyt is a proverbial expression, 'blood won't come out of it'.
- (23) *čamme arsāni mayār būtat*, lit. 'a grace of tears of the eye had come to be'.
- (24) *či* for *čī*.
- (30) *radī* 'mistake', i. e. the unwanted child.

8. MIHMÂN YÂ BALÂE-JÂN?

by JIHÂNGIR KHÂN ALĪYÂNĪ

(1) *yakk marde ki âyi nâm Sâbir-at âyi âdat-at ki watî zindagiye roçânâ pa digarânî gise nindagâ gwâzent-e. yakk roçe â Laškari namîyen mardumîye mihmân bût. Laškariyâ watî Baloçi rasme mutâbikâ âyi mihmândârî bâz pa jwânî kurt. Sâbirâ watî dile tahâ faysla kurt ki bâkî zindagiya hamedâ gwâzenîn.*

(2) *guşant ki yakk roç mihmân, do roç mihmân, suymî roçâ balâe-jân. pameşâ lahten roçân pad, Laškari ça Sâbire be-fâyidagen nindagâ tank kapt, o watî dilâ xiyâl-e kurt ki çon âyâ ça, watî jânâ piçuftenîn? âxirâ ki çat tank kapt, watî salâhkâren brâhundagiye nemagâ şut o watî majbüren hâlata bayân-e kurt. salâhkâren brâhundagâ tâ der fikr jat o padâ jawâb dât, wâja Laškari, manâ panç kalladâr bide, man hannûn tay kârâ jor kanîn. Laškari bâz waşş bût, o zût zût pançe jâgahâ da kaşşit, dât, o ça watî salâhkârâ pant-e zurt.*

(3) *domî roçâ salâhkâren brâhundag Laškariye gisâ âht. Laškari âyi demâ pād âht o hawâl-e soj kurt. brâhundagâ hâl dât o Sâbire şahre nâm-e gipt, o guşt-e: man pulân şahrâ şutagun; odâ yakk marde ki âyi nâm Sâbir-int, âyi gis kapt o bazzage janen o zahg durust âyi çerâ, murtagant. Sâbirâ ki e gappânâ uşkit, watî pādân taçk kurt o guşt-e ki, sâriyâ manî xiyâl gisâ rawagî-at, bale nun çeyâ bireîn? nun odâ kusse manî nest. e gapp Laškariyâ ço tirâ laggitant. paysâ ham şutant, o ça Sâbire jân-e ham na çuţit.*

(4) *do se roçân pad, Laškari watî yakk dānāyen brâhundagiye gisâ şut, watî durāhen kissa-e bayân kurt. e brâhundagâ da kalladâr lojît, o Laškari be-çaragâ, dahe jâgahâ, pânzda kalladâr-e dât.*

(5) *e diga roçâ e dānāyen brâhundag Laškariye gisâ şut o Laškariye hawâl soj kurt. brâhundagâ hawâl dât ki man pulân şahrâ şutatun. yakk Sâbir nāmîyen mardîye mardumân himmat kurt o âyi jinen o zahgānâ gon gise çiyân salāmatâ dar kurt. Sâbirâ ki e hawâl uşkit, watî sar-e bâlişte sarâ er-kurt o guşt-e, xudây lakh şukr-int, awwalâ manî xiyâl-at ki pa jinen o zahgānî purs-o-pātiyâ reîn. nûn ki â salāmat-ant, manî rawage zarûrat na mant. be-çaragen Laškariye çammân ça e habrân trîşk purr-itant, maga be-wass-at. majbûr bût, çupp kurt.*

(6) *lahten roçân pad, Laškari bâz tank kapt, yakk ballukîye handâ şut o gon ây durāhen kissahe ça şurûâ bigîr! tân âxirâ gon ballukâ bayân kurt, o dast-e bast ki balluk pa nām-i xudâ manî madatâ pikan. ballukâ bîst rūpî lojît o guşt-e, man âyrâ hanços aç tay gisâ pikaşşîn ki watî pāg o çawatjānâ ham be-xiyâl pikant. Laškari balluke minnatwâr bût, o kaşşit bîst kalladâr, âyrâ dât o watî gisâ şut-e.*

(7) *dohmî roçâ Laškari o Sâbir watî gise demâ draçe sâhigâ niştant o gapp o majlisâ şurû kurtant. Laškariyâ guşt, wâja Sâbir, ta manâ bâz dost-e. man nûn trâ pa rawagâ hiçç naylun. to nûn hamedâ gon man bibû. Sâbir ça e habrân bâz waşş bût.*

(8) *balluk watî waxtâ mardenānî libes-e gwarâ kurt o topake man dastâ kurt o srâp*

8. GUEST, OR DEAR CALAMITY?

(1) A man whose name was Sabir had the habit of passing the days of his life sitting in the house of others. One day he was the guest of a man named Lashkari. Lashkari performed his hospitality properly, according to Baloch custom. Sabira decided in his heart that he would pass the rest of his life there.

(2) They say, 'One day a guest, two days a guest, on the third day it is a calamity.' In this way, a few days later, Lashkari got tired of Sabir's useless stay, and wondered how he could free himself from him. At last, when he became very annoyed, he went to his brotherly adviser in the tribe and told the tale of his forced condition. His brotherly tribal adviser thought for a long time, and then said, 'Mr Lashkari, give me five rupees, and I will solve your problem.' Lashkari was very happy and instead of five, quickly took ten rupees out, and took the advice of his adviser.

(3) On the second day his brotherly adviser came to Lashkari's house. Lashkari stood up before him (in respect) and asked for his news. The brother told him, and spoke the name of Sabir's native place, (saying that) there is a man there whose name is Sabir, his house has fallen and his poor wife and children have all died under it. When Sabir heard this, he stretched out his legs, and said, 'Earlier I was thinking that I ought to go home, but now why should I go? Now none of my family is there!' This speech struck Lashkari like a bullet. He had lost his money, and had not freed himself from Sabir.

(4) Two or three days later, Lashkari went to the house of a wise tribal brother and told his whole story. This tribal brother asked for ten rupees, and poor Lashkari gave him fifteen rupees instead of ten.

(5) On the next day this wise tribal brother went to Lashkari's house and asked for Lashkari's news. The brother gave the news that, 'I went to a certain town, and some friends of a man named Sabir were bravely active in bringing to safety his wife and children together with some things from the house.' When Sabir heard this news, he put his head down on his pillow and said, 'A hundred thousand thanks to God, at first I thought I would go and perform mourning and burial services for my wife and children, but now that they are safe, there is no need for me to go!' Poor Lashkari's eyes sparkled with tears at these words, but he was helpless. He was compelled to keep silent.

(6) A few days later Lashkari felt very annoyed (again), and went to the place of an old woman and (she said), 'Tell me the whole story from the beginning!' He told the old woman the tale to the end, and clasped his hands (begging) the old woman to help him, In the name of God! The old woman asked for twenty rupees and said, 'I shall pull him out of your house in such a way that he will forget even his turban and sandals!' Lashkari was grateful to the old woman, and took out twenty rupees, gave them to her, and went home.

(7) On the second day (after that) Lashkari and Sabir were sitting in front of the house in the shade of a tree, and began to converse together. Lashkari said, 'Mr Sabir, I like you very much. I shan't allow you to leave. You stay here with me! Sabir was very pleased at these words.

(8) The old woman in her own time put on men's clothes, took up a rifle in her hand,

kanānā Laṣkarīye gise nemagā āht. waxte ki Sābire čamm bir āy, o bir āyi topakā, kaptant, habukka büt, ča Laṣkarīyā soj kurt, e čonen mardake ki čoš kāyi? Laṣkarīyā zūt zūt gušt, sarā jahl pikan, pāri man hame mardume yakk mihmāne kuštatur, nūn e watī hamā pāriyen badilā ač manī mihmānā gipt. bale bill-e ki bayt. aga āy trā kušt, ta manā gon xudā wāde-int ki man āyi haft mihmān kušin.

(9) bale Sābirā e gappānā hičč goš na dāšt, o ča watī jāne tursā watī pāg o čawaṭṭān-e yala dāt, o đanne nemagā jist. Laṣkarī ham āyi padā jist o kūkār-e jat, wāja Sābir, bošt! manā wāda-int ki man tay badilā zarūr girin! bale Sābir hančuš jist, ki čač ča šahrā đannā dar šut.

9. NĀSARPADĪ

by KARĪM-JĀN SADĀ

(1) ročā mudāme waṛā ṭikk dāt. mahlūk ča watī logā dar ātk o watī kārā rāhadag bītant. zinde e tāče tokā ādamizāt hame paymā dastgaṭṭ-at ki āyrā watī kīrr-o-gware hičč sarnā nestat. har kass watī hande kārān dast-gulāhiš-at. har kass watī hedān ožnā-at.

(2) kassā indigare pikr-o-garattī nestat; kassā na zāntag ki andiga ča kanagā-int. roč ki ṭikk dant, allamā barkat bīt, bale tāt barkat bīyagā, āyrā mazanen mizzile burragī-int. hame mizzile tokā mardum kaṭṭ-o-sūt zīrant, bāz ča kaṭṭā zibār bant, bāz watī mizzila rasant, bale ročārā ča ešān hičč sar-o-kāre nest, āyrā watī mizzil burragī-int. kasse kaṭṭ kant ya tāwān, gon yam-o-andohān dočār wārt, yā gon wašši-o-šādehān leb kant.

(3) roč ātk o nemroč bīt. mahlūkā napas dapā ātk. lahten šāt bīt ki kār-e kuṭṭit, o nīn ā watī logān rawant. Badalā watī daptare kār halās-e kut o nīn kāgadān čist kut o yakk gwareyā er-kut, tāt ki bāndāten ročā paṭṭagī mā-kapūt, o dem pa logā rāhdag bīt. āyi log

and went stalking towards Lashkari's house. When Sabir's eyes fell upon her and her rifle, he was dismayed, and asked Lashkari, 'Who is that peculiar man who is coming along like that?' Lashkari very quickly said, 'Put your head down! Last year I killed a guest of this man, and now he is taking revenge for last year's (victim) from my guest. But don't worry, if he kills you, I promise to God that I will kill seven of his guests!'

(9) But Sabir did not listen at all to these words, and in fear for his life fled outside, leaving his turban and sandals. Lashkari ran after him and shouted, 'Mr Sabir! stop! I promise you that I will certainly avenge you!' But Sabir fled so fast that he came right outside the town.

NOTES

This story, by a well-known writer of stories for children, was read over Radio Pakistan, Quetta, in 1957 and subsequently published. The text given here keeps to the original words and pronunciation of the author, who spoke a *Khārānī* Ra. Note the following points:

- (3) *kaptā* for *kaptun*.
- (6) *pikan*, *pikaššin*, etc., with *p-*, is usual in Ra.
gon āy for *gon āyā*.
šur-e.
- (7) both *to* and *ta* for the 2nd sg. pron.
- (8) *libes* for *libas*.
gipt as 3sg. pres. is a ke-ism.
bayt for *byait*.
bir āy.
- (9) *yala*.

9. MISUNDERSTANDING

(1) The sun rose as usual. People left their houses and started their tasks. In this race of life people are so busy that they take no notice of their surroundings. Everyone is occupied by the work of his own locality. Everyone swims in his own sweat.

(2) No one worries about others. No one (even) knows what others are doing. When the sun comes up, it must necessarily set; but until it sets it has to travel a long distance, a distance in which some people get an income or profit, and some are deprived of that. Many arrive at their goal, but the sun has no concern with them, the sun must go its own way, whether a person makes profit or a loss, or he will have met worry and trouble, or he will enjoy happiness and play games.

(3) The sun came up and it was midday. People had their souls in their mouths (because of the heat). A few were pleased that work was finished and they could now go home. Badal completed his office work and now lifted and arranged his books and put

ki ča daptarā sakk nazzik-at, hančo ki singe čagalāe, madān madānā ā loge nazzikā ātk o habakka bīt. āyī gošān tawāre kapt, grehage tawāre. grehag ki yame darāngāz-int. grehag ki dile tawār-int. grehag ki jūtāye padrahiye nām-int.

(4) hame tawārā Badale pad dārānt. ā pa dilgoši hame tawārān goš dāragā laggūt, ki ča kujā pedāg-int? kujā grehagā-int? o parče grehagā-int? āyī dil er-nišť, sar čakarragā laggūt. āyrā watī gošānī sarā, besa na bīt. bale grehage tawār haminkas nazzik-at ki bāwar kanag kapt, ki ča manī logā-int. bale parče? subāhī loge darāhage wahdā, kullen mardum salāmai-atant. kassārā pašānke ham na giptagant. dile nādurāh ham kass nah-at. balke nāgatā . . .

(5) bale xudāye kārān kay zānt? čo ma-būt ki kasse berān bītag! e hayāle āhagā, āyī dil er-šut, jān-e larzagā laggūt, čammān syāhī ārt. ā trikk-o-nukk bīt, o hame fohd kanagā laggūt, ki e hayāl droge. čo nayint man rad lekağā-un, bale grehage tawār droge nayint. e borānke tawār drog bīt na kant. grehage tawār e gappe paddrāhi-at ki kasse berān bīta. āy watī sar dāšť. jahlā nišť. o sar-e prinčagā laggūt, zānā sartarragī-at, har paymen hayāl āhagā laggitant. loga dile nādurāh kass nayat, guđā e nāgate marg. . .

(6) nāgat āyrā yāt ātk ki yakk mahe sārī āy zāmātā hāl dātagat ki manī guhār čukke wadī bihage sarā nādurāh bītag . . . cō . . . mu . . . bīt . . . ki . . . hamāyī berān bihage hāl ātkag . . . haw! . . . hamčo bīt a-kant.

(7) āy dilā dūt kut. čamm arsān purr bītant. ā gon grehagī čammān dem pa darwāzagā rawān bīt. āyī pād larzagā laggitant. tattarānā rawān-at. darwāzage dapā rasit, bale tokal putrit na kut, ki če bīta?

(8) kammen darwāzagā dāšť-e o oštāt. padā domī utāke tokā putrit o watrā tahte sarā dawr-e dāt, hīskagā laggūt. domī utākā grehage tawār birjā-at. o Badale āhage kasse pādānī latārage tawār-atant. āy watī čammānī pač kut. māt-e ki āyī nazzikā nindok-at, āyrā ambāz-e kut, o borānke dāt-e.

(9) Badal-jān . . . trā če-int? to parče grehagā-e? wāsta hudāe bigušť! nāmī allāh bigušť, trā če-int? . . . to suhbī salāmaten mardume-ate, o daptarā šute. . . tay sar dardā-int? . . . jān be-balā dard a-kant? ya tarā kasseā habare gušťag . . . āhir tra če-int? . . . bičār . . . sajjāhen loge mardum malor malor o hušk hušk-ant! bugušť nā, trā če-int? mātā gon minnatā gwašť.

(10) matī . . . manī guhār ač mā gasar bītag! guhārā mārā yilā kutag, bale to manā hičč a-na-guše! Badalā grehagī dapā darrāent. māt-e habakka bīt, hudā ma-kant, tāi guhār berān bibūt! trā če-int, to hošā-e? mātā gušť.

(11) guđdā, matī! šumā manī guhār Guli sarā . . . guť purr . . . grehagā na-atit? Badilā gon er-murtagen dilā o hayrāniyā just kut. na . . . na . . . abbā! tāi guhār Guli eš-int ki ništa! kammen sariā ātkag o mā āyī āhage waššiyā grehagā-aten, mātā darrāent.

them nearby so that he would not have to search for them the next day, and started out for home. His house was very close to the office, about a stone's throw; very slowly he neared his home, and was (suddenly) surprised. A sound fell on his ears, a sound of crying. Crying which was less severe than intense grief, crying which was a cry from the heart. Crying which (could have) many different meanings.

(4) This sound stopped Badal's feet (from going on). He set to listening with attention to this sound, where is it coming from? Where is there crying? And why are they crying? He felt depressed, his head began to spin. He could not believe his ears. But the sound of crying was so near that he had to believe it, (in fact) it was in his own house. But why? In the morning when he had left, everyone was in good health. No one even had a cold. No one was a heart patient, either. But suddenly . . .

(5) Who knows the ways of God? Let it not be that someone has died! At this thought he became (even more) depressed, and his body began to tremble, (his) eyes brought (i.e. saw) black. He was stunned, and began to struggle with the idea (and to hope that) it was false. It cannot be that I am reckoning wrongly, really the sound of crying is no lie. The sound of sobbing cannot be a lie. The message of the crying was clear, that someone has died. He held his head (in his hands). He sat down. He began to squeeze his head, as if a headache had set in, and every sort of thought began (to attack him). 'There was no heart patient at home, so that this unexpected death . . .'

(6) Suddenly he remembered that a month previously his son-in-law had told him that his sister was unwell whilst giving birth . . . let . . . it . . . not be . . . that . . . the news of her death has arrived . . . yes! . . . that could be (the case)!

(7) He felt sick. His eyes filled with tears. With tearful eyes he went towards his doorway. His legs began to tremble, and he staggered. Arrived at the doorway, (from lack of) confidence he was not able to enter; what would he find?

(8) For a few moments he stood before the doorway, and then he entered the second room and threw himself down on a bed, and began to sob. From another room the sound of crying was continuous, and there was the sound of scuffling feet of someone at Badal's coming. He opened his eyes. His mother, who was sitting next to him, embraced him, and he gave a sob.

(9) 'Badal dear, what's the matter with you? Why are you crying? Tell me, for goodness sake! In God's name, tell me what's the matter? You were a healthy man this morning when you went to the office. Does your head ache? God forbid, it hurts? Or has somebody said something to you? Finally, what's the matter with you? Look, (you will make) the entire house sad and amazed! Come now, what's the matter with you?' His mother begged him.

(10) 'Mother dear, my sister has left us! She has gone, and you never say anything!' (This) came out of Badal's weeping mouth. His mother was astonished; 'God forbid that your sister has died! What is the matter with you, are you all right (in the head)?' his mother said.

(11) 'But then, mother dear! Aren't you crying about my sister Guli . . . with a full throat?' Badal asked with a faint heart and in puzzlement. 'No, no . . . my dear! Your sister Guli is the one who is sitting here! She arrived only a few moments ago, and we are crying with pleasure at her coming', his mother said.

10. JAWR

by GHANĪ PARWĀZ

(1) *byā ki byāhāte! mā derīg wa tā nūn taī loʻok būtagen!*

(2) *gon Rahmate daptare putragā heḍmāştir Nyāz Muhammadā gušād gušādā ča wati kursie sarā pād ātk, o pa bičkandag padā pa galā āye gulāhiš kut. pa izzat kursie sarā nādent, O bačča Diluk! ištāpā buro, wājahe wāstā čā byār! bale šarren čāe bikan! čaprassihe par āyā čāhe randā dem dāt.*

(3) *Rahmat yakk uluss-dosten warnāen šā'ir o labzānt-at. māt wati pīrān ulusse āgahī, būdnāki-o-demrahie wāstā mazun juhd o košiš kanagā-at. āye šī'r o nibištānk umbrā māt labzānki tākāt čāp o šing būwagā-atant. wāninda o sarpaden mardum čušen zabren mardumā čon na loʻant?*

(4) *Wāja, to kadī ātkage bi salāmatī? heḍmāštrā jušt kut.*

zīk! Rahmatā passa dāt.

ča kujām nemagā?

ča wati log Pasniyā.

mā garibāni nemagā čoni sar kaptag?

der-at ki šume iskūl na dītag-at. nūn ki māt e bāzārā sar kapt, ta dilā hull kut ki sāhate edā ham māt putrān. tānki ča hāl -o- hawāleyā sarpad bibān.

(5) *sakk šarr kutag, heḍmaštrā pa wašštābi wati sarārā čandent. mā taī gindoninde bāz wāhigdār būtagen. aslen habr hameš-int, ki mā pa to sakk gaṭṭ-en. šarr-int, ki marči dastā kaptage. čarešiyā pad, ā kammuke wati daptare kār-o-bārān dazgaṭṭ būt. bare gon kāgad o fāylān sar-o-puṭṭ būt, bare gon wati iskūle munšīā iskūli Jera-o-jāwrāni gapp-o-trānān ger būt. pamešā gon Rahmatā gapp-o-rappe bāz kamm mokali rasii. e dargaṭṭā, Rahmat wati heḍmāştir Nyāz Muhammade bābattā pikr-o-hiyālā kapt. marči awwalī randā āyā wati hāmī o mazaniyārā mārīt, awwalī randā āyā halkaṭ būt ki dunyā ča šarren mardumā hālig nayint.*

(6) *e mard manā sukk loʻok-int, bāren pamman čē kāre ast? ča manī šī'r o nibištānkā čizze gošdārag loʻūt? wat labzānke yakk na yakk pīreyā nibištaye binā kutag, o manā wati nibištānke par rāst kanāenagā peš dārūt? šā'iri diwāne kanāenagī-int-e, wa e ča man*

NOTES

The narrator of this story comes from *Ormāra* on the Arabian Sea coast, and his native speech is Co; but this piece is full of Raṣṣānī-isms, which he acquired from long residence on Quetta. He removed most of them in re-reading the story, though not entirely.

(5) *ārt*, the correct Co form.

(7) *tokal* for *tawkal*.

āy dilā dūt kut lit. 'his heart made smoke'.

(9) *wāstā*; *nā* in the sense of 'come now, come along' is from Urdu. Note how *gwašt* and *gušt* are both used indiscriminately, and that *x* and *h* interchange in loanwords.

10. BITTER

(1) 'Come in, welcome! We have been wanting you for a long time before now!'

(2) As Rahmat entered the office, the headmaster Nyaz Muhammad quickly rose from his chair and again with a smile embraced him in joy, and made him sit in the seat of honour, and (called), 'Daduk, lad, go quickly and bring some tea for (our) guest! And make it good tea!' (He said), sending his messenger for tea.

(3) Rahmat was a popular young writer and poet. In his field of popular consciousness, he had been making great struggles and efforts for growth and progress (amongst the people). His poetry and prose writing were always printed in literary journals and (widely) circulated. Why should not educated and knowledgeable people not want (to see) him?

(4) 'Well, sir, when did you arrive?' asked the headmaster.

'Yesterday,' Rahmat answered.

'From which direction?'

'From my home in Pasni.'

'(And) how did you get to our poor village?'

'It has been a long time that I have not seen your school,' (Rahmat said), 'Now that I have arrived in this village I had the desire to come in here for an hour, and to hear your news.'

(5) 'You have done very well,' the headmaster (said), nodding his head pleasantly. 'We have been very anxious to see you; the point is that we need you very much. It is good that you have come to hand today.' After this (speech), he became a bit occupied with office work, sometimes busy with books and files, sometimes busy in discussion with the school clerk about school problems. For this reason there was very little opportunity for talk with Rahmat. So in the meanwhile Rahmat fell into thought about his headmaster. Today for the first time he was aware that the world was not unconscious of (the value) of a good man.

(6) (He thought), 'This man wishes to see me very much, but what about? Does he want to hear something of my poetry, or prose? He himself has begun to write one thing or another in prose, does he (want) to show me a piece of his prose for correction? Or is

komakk yā šawr-wa-salāhe loūt? yā labzānkī o diga ilmi kārīyā ča man just-o-pursīyā dilmānag-int? pakkāy zānagā na bīt.

(7) *bale e habarā šakk nest, ki ešīyā hame paymen o allamī kāre bīt. parče ma-bīt? āye syādī gon wānag-o-zānag kārgalā-int. e yakk hančēn kārgal-it ki e ridā ča har kārgalā geš-int. inčo labzānkī syāsī o ilmi mardum ki e kārgalā wadī kutag, mān dunyāhā diga hičč kārgalā wadī na kutag. sarzāhirā e mard sakken mardum-dost wa layiken mardume ham gindagā kāyt. hāyskūle hedmāstīr-int, do em-ey kutag, yakke mān urdūwā o domī mān angrezīyā, o em-ed ham kutag. čušen mardume labzānke yakk ma yakk takkeyā syādī-dārag yā kamm ča kammā dostī-dārag aǰūben habare nayint. marči āyā pa man allamā hančēn kāre kaptag. bāren watī kārā ča man hamedā gipt, par e wāstā manā logā bārt gon. hayr. hamedā gipt-e šarr, o logā gipt-e šarr. pa man hičč park na kapīt.*

(8) *hayālānī otag sindagā rand, āyā watī mannā watārā par harčušen kārā tayār kut. o nūn hame intizārā bīt, ki bāren kadi ā watī habarā bungej kant. ča ātkant, čaprassīyā er-retk, o ništāgen mardumān dayān kut. awwalī piyālā hamāyā dayag bīt. wahdī ča wārtant o piyālā hork kut, ta hedmāstīrā gon čaprassīyā gušt, wājahe diga ča mān kan! čaprassīyā piyālā padā purr kut, Rahmatā domī piyālā čist kutag, o tāt e wahdī yakk gušte giptagat ki hedmāstrā just kut, wāja hawāldāre kāgad-o-māgad āhagā-int yā na?*

(9) *kujām wāja hawāldār? čarāye dapā dar ātk.*

taī mastaren brāt hawāldār Rasūlbaxš ki Behrīnā-int, hedmāstrā darrāent.

haw, āye kāgad āhagā-ant. Rahmatā gubān nestat, ki ā āye brāte justā kant. pamešā awwalā, āye hayāl ā nemagā na šut, o ā hayrān bīt. bale zūt āye hayrānī kamm o geš kuttīt. āyā hame pahmit ki e mard āye bāz wāhigdār-int. mudām āye just o pursā kant, pamešā āye bārawā šarīye sarpad-int, tankarīgā āye brāt o mardumān pafā kārūt. bale āye waššen wābānī badgīrā rāh na kut.

(10) *hame damānā ki to paydāg-ate, manā čar e brātā mālūm bīt ki to wāja hawāldāre kastaren brāt-e. āy watī kaššā ništāgen warnāye nemagā ešārā kut o gušt:*

gapp eš-int ki manī kastaren brāt ham Behrīnā šutag. iškunagā, tan e wahdī be-nokār-int. manā par āyā taī brāte nāmā taī yakk pārati kāgade manā pakār-int.

man gušān balken taī brāte komakkā, āyārā nokāriye birasit. māf kan, wāja, man tan e wahdī taī nāme just na kutag.

Rahmate dapā ča jawr būtant.

there a poetry collection to be made by him, and he wants my help and advice? Or is he hopeful of asking me something about prose writing, or some scientific matter? It is really impossible to know exactly.

(7) 'But there is no doubt that this sort of work is necessary for him. Why should it not be so? He has connexions with the Department of Culture, and in this respect the Department is the largest of all such Departments. This Department has given birth to so many writers in politics and science that no other Department on earth can rival it. And apparently this man is very humane as well as talented, and worth seeing. He is a high-school headmaster, with two M. A.s, one in Urdu and one in English, and he has also done an M. Ed. A relationship, or at least a friendship with such a writer (as me) is not at all a strange thing. Today he has fallen into a need for me. Perhaps he will do his work with me here, or else he will take me home with him. Well, if he does it here, fine; and if at home, also fine. It makes no difference to me.'

(8) After breaking this train of thought, he prepared himself (mentally), in his own way for any sort of work. Now he was waiting for (the headmaster) to complete his business. Tea arrived, the messenger poured it out and gave it to the seated company. The first cup was given to him (Rahmat). When he had drunk his tea and emptied his cup, the headmaster said to the messenger, 'Give our guest another cup!' The messenger again filled his cup, and (when) Rahmat raised his second cup, he (suddenly) choked as the headmaster asked, 'Has any letter arrived from the Havildar?'

(9) 'Which Havildar?' asked (Rahmat). 'Your elder brother, Havildar Rasulbax in Bahrein,' answered the headmaster. 'Yes, a letter has arrived from him.' Rahmat had not expected that a question about his brother would come up, and at first his thoughts had not gone in that direction and he was surprised. But his surprise was quickly ended, more or less. He understood that this man was a great well-wisher of his (the Havildar), (and in any case) one was always asking about him, so that he (Rahmat) was quite used to it, to such an extent that people (who knew his brother often) recognised him too. But the window to his fine dreams did not (seem to be) giving (a view) of a (promising) road.

(10) The headmaster said, 'The very moment when you arrived, I got news from my brother that you are the younger brother of the Havildar.' He turned to the young man sitting at his side and said to him, 'The problem is this. My younger brother has also gone to Bahrein. (According) to what I have heard, up to now he has no manservant, and I need a letter of recommendation from you in your brother's name for him. I think that perhaps with your brother's help he will find a servant. Pardon me, actually, up to now I haven't asked your name.'

The tea in Rahmat's mouth tasted very bitter.

NOTES

Ghanī Parwāz, from Tump in Keč, printed this sour tale in 1979 in *Baloči*. This version follows the printed text, which was reasonably accurately printed in Ke dialect. But note the following:

11. ARS O ĀS

by ABDUL QĀDIR NŪRĪ

(1) *ā randī ki man ātkagatun ā ḍapānge sarā āse rok nay-at, Suhrābā dast hamā nemagā tačk kut o gwašt. ča e justā āye dost pač larzit. gwaše zānā āye rīš kasseā kudent. gīn sārte kaššit o jawāb dāt, bale.*

(2) *Suhrāb hame wahamā-at, ki ač manā drusten hālān dant. bale Mayār damān sā'at lunjānā gaṭ činān, o bašbaš waragā-at. e kandoken lunj ki čar āyān bir bričkanagā hičbar na burritagat, čo latāritagen pullā būtant. Suhrāb ham watigā hayrān-at ki če bikant? āye dap-o-dilā na gipt, ki eši sababā čarāy padā just bikant.*

(3) *doen hančuš pa nādilkašši pādān čist kanān dem pa logā rawagā-atant. kišk tank-at, ki ā gwar pa gwarā birawant. pamiškā Suhrāb o Mayār sar pa randā rawān-atant. ḍapāng čar āyān bāz dūr pašt kaptagat, bale Mayār damān sā'at āye nemag čak tarrenag o čārug-at. gwaše āye čize odā pašt kaptagat. Suhrāb watigā hušk-at, gon watā gwašagā laggit ki, man e čiya just kut, ma šarr šarriyā pa waššdili ča logān dar ātken ki pāde janen; čušen ḍapāng rāhe sarā bāz hastat, bale ešiya gwarā rasagā gon, anāgahā e gapp manī dapā čečon dar ātk?*

(4) *roče gudde sāh-at. Suhrīya har nemagā mān šāntagat. jambar kasān kasānen suhr čaken paṭṭi āsmāne demā šing-atant. šape tahārī zūt zūtā mān šānān-at. e tahārīyā roč ki gušād gušādā āye nemagā tačān-at, ambāz kut, o watī siyāhen čādire gon, āyā mān pošit. zimistāne awwalī sar-at. begāhe sārten gwāt waššwaššā kaššagat. ešīye sārī dile tokā putrān, o mizān mizānā āyā gwastagen yātānī trānagā gejān, āyā āye be-waššīe sarā kalāg zūragā-at. čammānī be-bahāen gohur gīmurtagen gallānī sarā leb kanān, o ča tursā drahānā āyā dilāsā dayage wāstā āye jīge sarā piṭtagā-atant, o ā sā'at-o- damān āyān gon watī dasmālā pāk kanagā-at, o hame juhudā-at ki e hayāl čar āye dilā biṭagalī.*

(5) *šāmā rand Mayār o Suhrāb bāne tokā watī watī tahtānī sarā tačk-atant. Suhrāb hame wahamā-at, ki e sā'at-na-sā'ate Mayāra just bikant, wābe sabzen pariyā ā gon lahm o nāzurken dastān čist kut o watī garm o pambahen zānānī sarā wāpent, o ā sā'atā*

- (1) *byāhāte*, i.e. *bi-āhāt-e*, 2sg. hort. subj.
- (2) *pa bičkandag*: *no -ā* case.
- (3) *passa*, for *passaw*.
kujam nemagā, for *kujāme nemagā*.
putrān, *bibān* 1sg., for *-in*; also in 10 *gušān*.
- (5) *hālig nayint*, for *hālig-int*.
- (7) *-it* for *-int*, also heard in *Ra*.
ajūben (< *Ur*) for usual *Bal ajaben*.
gīpt 3sg. pres., common in parts of *Ke*.
- (9) *gubān*, for *gumān*.

11. TEARS AND FIRE

(1) 'At that time, when I came here there was a fire burning on that hillock,' Suhrab said, pointing his hand in the direction of the hill. His friend was startled at his remark; he felt as if his beard had been scratched. He sighed and said, 'Yes.'

(2) Suhrab was accustomed to having Mayar tell him everything. But Mayar, now continually pursing his lips, seemed very hurt. His laughing lips, on which now there was not even a smile, were like trampled flowers. Suhrab for himself was perplexed – what should he do? He could not summon up the courage to ask again the reason for Mayar's behaviour.

(3) The two friends, in this ill-humour, were thus walking towards their home. The path was so narrow that they had to proceed in single file, so that Suhrab and Mayar went one before the other. The hillock was by now far behind them, but Mayar time and again turned round and glanced back at it. You would think that he had lost something there. Suhrab himself wondered greatly, and began to talk to himself, 'I only suggested that we have a nice pleasant stroll out from our houses; there are many such hillocks on the way, but upon our arrival at this one, how is it that I suddenly said what I said?'

(4) It was the last breath of day. The redness of sunset was spread out in every direction. The clouds were spread out over the sky like a woman's headband, but in very small wisps. The darkness of night was spreading out very fast. This darkness embraced the sun, which was swiftly running its course, and covered it with its black veil. It was the beginning of winter. A soft cold wind usually blew in the mornings. Entering into its cold heart, throwing past memories very slowly at him in recall, Suhrab was annoyed at his powerlessness in understanding Mayar. The precious jewels of his eyes (i.e. tears) were playing upon his wilted cheeks, and in trembling with shyness he, in order to comfort himself, let his tears drop onto his collar, so that he had continually to wipe them away with his handkerchief. In this struggle he tried to rid his heart of its distress.

(5) After dinner Mayar and Suhrab were each stretched out on his bed inside the building. Suhrab was accustomed to making remarks to Mayar until the blue sleep-Peri took him up in her soft and tender arms and made him sleep, on her warm cot-

ča e dunyāe janjālān āzāt kut. bale Mayār angat e kašš par ā kašš leṭag-at. āye čammānī wāb yakkīe be-rahmen yātān zitag-at.

(6) āyā čamm darwāzage sarā sakk dātagatant. gwašegān Ahmad darwāzage dapā oštātag, gon āyā bričkandagā-int. Ahmade kasānī āyā yāt ātk. āye pite mark, āye mātē janjālī, āye zindagīe yakk yakk čiz āye čammānī demā pirr tarragā-at. hame hayālānī čist-o-erā, āye dil wābā šut.

(7) sabāh suri, ročā ča kohānī sarā goš kutagat. čammān lutārān, āsmāne zūt zūtān gami kaššān-at. āye pād-bramšān har yakke ča watī jāhā jā-sirrit, o pa lape šohāzā rah gipt. gorič kalahe trund kaššagā-at. dračk-o-newagānī tāk ča gwahrā larzenān roč demā dast tāpage wāstā yakk domīgā telānk dayagā-atant. Suhrāb ču roče dar āyagā peš ča wābā pād ātkagat: bačča, buro, watī wāja o āye mihmānā pād bikan. ročā bičār kužen! har yakkeā nāhāri kut, o pa dem šut. tai wāja hičbar čo wābā na kaptag! Mayāre mātā napar hakkal kut o gwašt.

(8) nipāde ča demā dūr kanagā gon, Mayārā čamm pač kutant. anāgāhā Ahmade rūhāye demā ātk, Ahmad gwašagī-at, ki Ah...! gwašagā gon. Dilmurādā darrāent, wāja pādā, roč burz-int. marči zānd dukkānā pač na kanen. āye nem kappien habr mātān dapā jawr būt o gušād gušādā sar-e ča sarjāhū čist kut, rok-rok baččakā čaragā laggit. bale baččakā pušt mātān kutag o rawag-at.

(9) haminčukā Suhrāb ham ča dānā ātkag-at, doen yālīe sarā ništāg, dem pa demā čāh o nāne waragā-atant. Suhrābā dil gon dāntānān dāštāg-at. dil-e zor pirr kut, o Mayārā juštā laggit ki, to manī habre juwāb na dāt! Mayār yakk šarren sāt'ate hušk-o-hayrān būagā rand, gappā laggit. ā dāpānge ās Ahmade māteg-at ki ganok būtagat.

(10) pesarī randā ki man ātkatun man iškutag-at ki ganoken baillukīe pa ūppū-int, bale man diga jušt-o-purse na kut, Suhrābā darrāent,

(11) o be-tāgatā Mayāre dapā čaragā laggit. ... man o Ahmad kasānīyā yakken jāgahā rustagen. ā kasān-at, ki āye pitā watī bār bastant. mātā watī jinnenī jāgahā, par āyā haminčuk kut, ki āyā watī čorī na mārīt. mātā lofit ki watī lāle sawdā gon watī nakozātk Mir Haybatāne jinikkā bijant. āyānī čamm pa zarrā šudīg-atant. wahde ki Ahmad hošig o bodīg būt, āye nakoā zamīnānī geštiren bahr kutagat. pašt kaptagen jāidād inčuk nay-at, ki āhānī lofiuagen jihāze kačča bibit.

(12) Suhrābā hančoš mālūm būt, ki ā gapp na iškēnagen, balken watī čammān gon gindagā-int. rok-rokā Mayāre dape čist o er, o āye hušk-o-bazzagen lunjānī suragā čaragā-at. ā sarpad nay at ki nokarā kāšī-o-čāhdānī kadī čist kutant.

(13) hame zahrā, ki āy na zurtag, Ahmadā diga jāhgahe sāng kut. jinnene āragā gon, mardumān kalāg mātān bast, bāren čonen jinnene giptag-e. yakk jinneneā darrāent, kass na zānt molide, če zāte, diga yakkeā passaw dat; āye māt ča watīgā hušk-o-halāk-at.

ton-covered knees, so that he was freed for a time from the troubles of this world. But Mayar was still tossing from this side to that. The cruel memories of someone had removed sleep from his eyes.

(6) His eyes were fixed on the doorway, as if Ahmad were standing there and smiling at him. He remembered the childhood of Ahmad. The problems of his father's death, the troubles of his mother, each detail of his life floated before his eyes. In these ups and downs of his thoughts he fell asleep.

(7) The morning made a move, the sun showed its ears above the mountains. Rubbing its eyes it quickly began to pace the sky. At the brilliance of its feet everyone jumped up from sleep in his bed and took the road in search of sustenance. The north wind was not blowing at all fiercely. The branches of fruit trees were giving each other pushes so as to warm their hands in the sun after shivering in the cold. Suhrab, after the sun had come up, and before getting up, said 'Boy, go and wake up your master and his guest Mayar. Have a look at the sun, how high has it risen?' 'Everyone has already had breakfast and gone away. Never has your master fallen into such a sleep!' Mayar's mother's servant called out.

(8) As he was getting out of bed, Mayar opened his eyes wide: suddenly Ahmad's form came before him; he tried to say 'Ahmad!' but could only utter 'Ah...!' Dilmurad said, 'Do get up, the sun is already high. Perhaps we shall not open the shop today.' Mayar's half-broken word went bitter in his mouth and he quickly raised his head from his pillow-place, and looked at the staring servant. But the boy turned his back and went away.

(9) In the meantime Suhrab came in from outside, seated himself on the second carpet, and face to face he and Mayar ate bread and tea. Suhrab controlled himself with difficulty. Then he forced himself, and said to Mayar, 'You never answered my question!' Mayar, after a long moment of surprise, began to speak. 'That fire on the hillock was of Ahmad's mother; she went mad.'

(10) 'The last time that I came here I heard that a mad old woman was living in a straw hut there, but I did not ask further about it,' Suhrab said.

(11) He began to watch Mayar's mouth with impatience. Mayar said, 'Ahmad and I grew up as children in the same place. He was very small when his father died. His mother, in her place as a woman, did so much for him that he did not feel like an orphan. She asked that a bargain be struck for a marriage of her son with the daughter of her cousin Mir Haybatan. But their eyes were hungry for money. When Ahmad became mentally mature and fully grown, his guardian uncle had distributed most of his land, and the remaining property was not enough for the bride-price in the measure asked for by Mir Haybatan.'

(12) Suhrab suddenly realized that he was not only listening to this tale, but was seeing it with his eyes too. Staring, he watched the up-and-down-movement of Mayar's dry thin lips. Suhrab did not know when the servants removed the stoneware plates and the teapot.

(13) Mayar continued, 'In anger that his guardian uncle did not accept the bargain, Ahmad married in another place. When he brought his wife home, people criticised: What kind of a woman has he got? One woman said, 'Nobody knows if she is a slave, or

(14) roč begāh-at, garmāge roč-atant. luwār har jāgahe ās rečān-at, ča tunnā mani nukk ča nādonkā hušk-at. man ča mulkā pedāg-atun ki Ahmade loge demā mardumāni muččakāy o jinnenāni wā-o-zār-at; če būta zānā? man yakkeā just kut. Ahmade māt e sā'ata logā na būtag, āye jinnenā kass na zāni če wārtag, ki mātē āyagā peš, āyā watī kār hayr kut.

(15) āyā jawāb dāt, o dem pa logā rawagā laggit.

(16) e hālā iškenagā, man na zanin manā če būt, Mayārā tahtā tikka dāt, o gappā laggit.

(17) āye luntān huškīyā sar kutag-at; rand pa randā zubānā luntāni sarā par mušagā-at, o habr āye dapā māngušan-at.

(18) mani čammān syāhī ārt, pād drahagā laggit, haminčuk būt ki man logā rasiṭun, wa tahte sarā tačk būtun. hančo manā Ahmade hiyāl ātkag, gwaše manī jānā padāsān mān kapt. gušād gušādī mulke nemagā rah giptun, ča pasile darwāzage dar āyagā, gon Ahmade napar manā dočār kapt. bačča! taī wāja kuja-int? man ganok ganokīā just kut. man āye hāl dayagā šutagun, āyā gwašt, man hannūn kāyīn, baččakā watī dap purr kut o jawāb dāt.

(19) Ahmadā māhe gwestagat, bale kassā āye gwāh na kut. ma ča bāzen šohāz-o-just-o-pādān kaht kapten. āye māt doen hambalāni anāgāhen sarsidagā ča watī suddā šut, o pakkā ganok būt. šap o roč hamā dapānge ſuppūwe tokā kapt. zimistāne šap-at. gorīč pa dile maylā kaššag-at. gwaše watī zahrānā kasseā sarā drušan-at. gwāte hīnž hīnž o tahārmāhiā šap gandatir bīmnāk kutagat. har kass watī logāni tokā nazz kutag o āse gwarā dast tāpagā-at. ma angat šām na pirr-dātag-at ki dānnā yakkeā kūkār rasiṭ, hayā kani! āy! manī dil ča bandokā sist, zūt zūt man ča logā dar ātkagun, tānki har yakke dapānge nemagā maydān-at.

(20) āsā šmāl a-kaššitag-at. mahlūk čapp-o-čāgirdā mučč-atant. Ahmad be-gwāh būagā, bīst roč rand kaptag-at, yakk kirreā oštātag. mardumān peš bašbaš warug, o arsān rečagā-at. ſuppū ča čāren nemagān bun-at. āye garmiā kass nazzenkā oštātagā nāyišt, o har yakkeā čō syāh mārā zubānuk dayān, āyān o āyāni kārpadāni sarā kalāg zūragā-at. manī ponzā hone bo āhagā-at. insānie jon āye tokā brijagā-at. gwāt har nemagā e bohā šing kanān, o gon har yakkeā halwat kanagā-at, ki insāne kabābe bo čon wašš-at.

(21) Mayārā bass kutag-at, bale Suhrābe dap pač-at o āye nemagā čāragā-at. yakk bare āye sajjēn gapp āye čammāni demā pirr-tarragā-atant. āye dilā gwaše āse rok-at, o e āsā tosenage wāstā čar āye čammān do tripnāken nošanzen trimp āye gallāni sarā šepgirān, āye jige sarā kaptant o be-gwāh būtant.

what her family is;’ another said something else, and Ahmad’s mother was herself very grieved and sorry.’

(14) Mayar continued, ‘It was towards the evening of a summer’s day. The hot summer wind was pouring fire everywhere, and my mouth was dry from thirst from its roof to the back of my throat. I was returning from my land when I saw a gathering of men in front of Ahmad’s house, and women wailing. ‘What has happened, then?’ I asked somebody. ‘Ahmad’s mother was not at home at the time, and no one knows what his wife ate, but before his mother got back she had put an end to herself.’

(15) Thus they answered me, and went off home.

(16) ‘On being made to hear this news I don’t know what I felt.’ Mayar leaned on a bedstead and began to speak again, but (17) his lips had got dry; from time to time he rubbed his lips with his tongue, and he spoke unclearly.

(18) Mayar continued, ‘It went black before my eyes, my legs began to tremble and kept on shaking until I got home and stretched out on my bed. The thought of Ahmad made me feel as though my body were on fire (?). Quickly I set out for my land, and on coming out of the courtyard doorway I happened to meet Ahmad’s servant. ‘Boy, where is your master?’ I asked in furious agitation. ‘I went to tell him the news, and he said that he would come right away,’ the boy’s mouth was full of his answer.

(19) ‘A month passed, and as for Ahmad, no one saw anything of him. We exhausted ourselves looking for him. His mother was out of her mind at the sudden disappearance of her two companions, and went completely insane. Night and day she was inside a straw hut on that hillock. It was a winter night; the north wind was blowing as much as you like. You would say that it was grinding its own poisons for someone, such was the howling of the wind, which in the darkness made the night still more fearful.

Everyone was huddled in his house warming his hands at a fire. We had not yet touched dinner when from outside a great shout came from someone, ‘Be quick!’ Oh! My heart split its bonds, I came outside as fast as I could, and saw that everyone was racing towards the hillock.

(20) From the fire a tongue of flame had been drawn out. People were crowded around. Ahmad, without anyone noticing, had returned 20 days earlier, and was standing on one side before the people, and was very hurt; his tears were flowing. The straw hut was burning on four sides. Its heat did not allow anyone to stand near, and Ahmad was showering curses on them and their deeds, flicking his tongue of flame like a black snake at everyone. The smell of blood was coming into my nose; the corpse of a human being was being roasted inside the pyre. The wind was carrying the smell in every direction, and there was a whispering amongst everyone that the smell of human roast meat was quite nice.’

(21) Mayar finished his tale, but Suhrab’s mouth hung open still, and he looked towards his friend. The entire affair was floating back before his eyes simultaneously. You might say that a fire had been lit in his heart, and that it was in order to put it out that two sprinkled newly-shed teardrops on his cheeks were streaming from his eyes and fell unnoticed on his collar.

12. PROŠE SOB

by SÜRAT KHĀN MARĪ

(1) roš s^uθ-o, pešinā luṛiṭṭay-aṭṭ, bale dānī ālime hawā rangā čerr-aṭṭ. (2) pallawēā ša, šašš hapte muččīye payḍāy-aṭṭ. (3) tā duhmī ḍakkawā gīstīye muččī āyāy-aṭṭ. (4) muččīyā sawā dī tarā-tarūiā bāzene payḍāy-aṭṭ. (5) ešā mā, kassehā waṭṭi pruštayē dast mā guṭṭā-aṭṭ, tā kassehā langā kanayā-aṭṭ. (6) yakkehā waṭṭi pāy tappā bastī-aṭṭ, tā duhmihā waṭṭi puštī kofayā-aṭṭ, ki kayzā kasse kofayī tappā ma-gindīṭ. (7) pallawe zālkārī gaṛawe pirātā payḍāy-aṭṭ. (8) tā pallawe k'sāyē čukk ša māḍā kaṛd bīṭa o paṭṭī-nemroši-sāihā pa grehānā čarayā-aṭṭ. (9) yakk takke muččīyeā pattele gō-aṭṭ, tā takkeyā ša hamerangē luṛīye dī gindayā kāxt, ki āhā zaḍay galloī gō-aṭṭant. (10) balkē ešā pattele daz na kupta, yā guḍḍ ša ištāfū pattel tūhēt na xuṭa-iš. (11) e kullē zaḍay yakk pallawēā harejīhayā-aṭṭ; oḍā balkē gind-o-čāre, band-o-baste-aṭṭ. (12) parče ki durāhē, yā kammē tappī, mazaē muččī pallawā kāxtant. (13) har lahzā muččī bazz biyānā rawayā-aṭṭ, bale kullā ša 'ajawē ŭwk eš-aṭṭ, ki hičč handā murdayānī kawr-kanay yā pūray, niyāhā neyāxt, yā guḍḍ zānā čoš-aṭṭ ki murdayā duhmī hande pūrayā barayā-aṭṭ. (14) yā e dī bīṭ kuṭ, ki ikkar gānje murdayē pūriṭ neyāxt; kulliyā handeyā mučč-kanejīyayā-aṭṭ, ki kullā ya^k-hand-khaḍḍe paṭṭā o garay kanā.

(15) e kamm o bazē bar-o-ār tā šafe nemā hawā rangā-aṭṭ. (16) gō šaf kafayā, maṛdum k'sā k'sānē ŭliyā ništī-aṭṭ. (17) sar zimistān-aṭṭ, čošē sārṭi nest-aṭṭ; hao hande hande pa nayane čiehā pašayā kammē āse gindayā kāxt, o kaṛde maṛdum eḍā oḍā rawayā-aṭṭ. (18) ešā balkē nayane āfe gō-aṭṭ.

(19) har ŭliyeyā s^uθene, paččār hame yakk-aṭṭ, ki nī čē bīṭ? čošē proše be-sobī-aṭṭ. (20) har kasse gwašay hame yakk-aṭṭ, ki āwoxe saḍ sālā dā, dī p'lingā gō, jaṅg-o-jherā, sīm-o-xayālī ŭwke bīṭ. (21) o aya p'ling hameḍā jullawā kā, tā maṛdum hamikkar be-dil-aṭṭ, ki huḍā zānt yakk tūpake buskīṭ.

(22) hande muččīyā s^uθene, ā yakk takkareyā malūmat kanayā-aṭṭ, ki aya drokā

NOTES

Keṭī dialect. Taken from *Baloṭī* 1958. The author, a member of the Zikrī religious sect, is from Turbat.

(12) *iṣkenagen* = *iṣkenagā-int*

(18) *padāsān*, so read; written *padasah*; unclear.

12. VICTORY IN DEFEAT

(1) The sun had gone, floated down after midday, and still the folk were proceeding in a line as before. (2) On one side a group of 6 or 7 (people) was to be seen. (3) And on the other side a group of 20 were coming along. (4) Besides, many of them were also visible in scattered-about groups. (5) Amongst them, for some it was a broken arm (in a sling) around the neck, and for some it was limping. (6) Some had made a bandage for their wounds of their turban, and for others it was a cloak over the shoulders, lest anyone should see their shoulder wounds. (7) In one direction a party of women could be seen crying. (8) In another, small children, separated from their mothers, were searching and crying in the afternoon shadows. (9) In one place they were with a heap of shrouded corpses, and in another there was coming into sight another group of the same sort, carrying wounded on their backs. (10) Either some of the shrouded bodies could not be dealt with by them, or they could not, in their haste, prepare any shroud. (11) All of the wounded were being carried to one side (of the road); over there it was perhaps (possible) to look after them, to make arrangements (for them). (12) Because everybody, not just a few wounded, were coming along in a great crowd on one side (of the road).

(13) At every moment the crowds were getting thicker, but the odd thing about all of them was this, that nowhere was there attention paid to gravestone making or to burial – or perhaps indeed the corpses were being taken for burial somewhere else. (14) Or it was possible that so many bodies could not be buried; (it must have been that) all of them were being collected in one place, so that they (might) find a common grave (for them) and heap them together (in it).

(15) There was a coming and going more or less of this sort until midnight. (16) At nightfall men were seated in very small groups. (17) It was early winter and not so very cold; and from place to place a little fire (only) for cooking a bit of food was to be seen, and a few men were walking here and there. (18) They had, perhaps, some bread and water.

(19) If you had gone to each group, (you would have heard) the same complaint: What will happen now? Such a defeat (as they had suffered) was crushing. (20) The opinion of everyone was the same, that for a hundred years, and also in British times, there had been plans and thoughts of war and of fighting. (21) And if the British attacked, then the people got so very demoralised that God knows if they fired a single shot.

(22) If you had gone to (listen to) a group in one (certain) place, they were putting the

peštirā byātkeniū, tā marši be-sobī jamārī tikkē na bīṭ. (23) duhmī mučči tī ṭakkareyā malāmat kanayā-aṭṭ, ki āhā ešānā tīr na daṭṭayā.

(24) semī yakk ṭakkareyā layorī šiyānā janayā-aṭṭ; handeyā kasse mardumeyā malāmat kanayā-aṭṭ, handeyā sarokīthe be-aṭkalī malāmat-aṭṭ.

(25) e kullē ṭolīyā judā, šašš hapt muxaddam-o-sar-ṭakkarīyānī mučči-aṭṭ. (26) e aṣl čupp-aṭṭā, maṛdumā gwaštē ki gung-o-dam-ā. (27) jhaṭṭeyā randā, do se mardumā āfe maške do gō-aṭṭ, o pušte lāfā nayane kāke čie bīṭ, āṛta. (28) mučči dast šuši o, pušti nyāmā pātārṭ-o waṭṭ gaṛṭayā. (29) balkē paḍā mučči maṛdā nayane čie deyeyī-aṭṭ. (30) ešā mā pīrtarē maṛde sarī demā bīṭa, o gwašt-e, poṣ demā bī-ini.

(31) har kass waṭṭi handā ša kinziṭa, o kull demtīrā bīṭayā. (32) ešā kullā ša, gwaše yakke warnātīr-aṭṭ; ešiyā zānā waṭṭi zahr wārt na-xuṭa.

(33) o gwašt-e, hāxe guṭṭā guziṭ? čikkar Jāngowā gwašt-ē, yakk dhake poṣ mār nesi? waṭṭi mudāmī ṭāp-ṭopā kanū, bale āhī sakksariyā nī kaṭo dāṭa. (34) kullē laškar marši yakk roš k"ṭ-e. nī marši-yā rand, imānā mā tā hamikkarē poṣe dī na gindā ki bāngā syalā ša, braṭi laṭṭe kasse gīrt. (35) nayē haḍyāre sar āxta, na maṛde. (36) ešī ṭawṭ guṭṭ-gir bīṭ, čuppā kant o āfā wārt.

bass nī čie bīṭ? kull pešā purriyā ništi-aṭṭā, čo zahr-āṛtayē gwazme dumbā jhaṅkā jaḍa-iš. (37) yakk o do maṛdā sawā, kull Jāngowā malāmat kanayā-aṭṭā, ki āhiyā yakke ištāf k"ṭu, kasse gwaštī na gipt-e, kullē laškar yakk dhakkā burt-e, o dem pa deme jang dāṭ-e, o allāhe čie čie. (38) dohē maṛd ki āhā hičči na gwaštay-aṭṭ, damāneyā rand yakkeyā gwašta: (39) e ṭawṭ waṭṭi handā-ē, ki čie bīṭa. p'lingā gō ikkare muddeyādā ṭāp-ṭopā, dī har kasse hrūš kaššitay-aṭṭ. (40) aya karde sāl tiyā hame ṭāp-ṭop bīṭē, paysala tā hičči na-wīṭ, jīne maṛdum kāperaī bīṭā. (41) e ṭawṭ dī astaṭṭ, ki māy laškar dī haddeyā pīlawiyā tayār-aṭṭ. (42) aya eḍā p'lingā proš dīṭē, čo ki Jāngowā gwašta, guḍā āhānī roš dī likkawī-aṭṭā, bass-kismat!

(43) bale e mā šamošta, kir mār proš bīṭa, tā mār dī srenā b^horenīṭ? (44) nī paḍā mār dī himmat na-wīṭ, ki huḍāi tūpkiye janū, tūpkiye janū! (45) nī čoš bīṭayū ki harām-ē waṭṭi gāriyā gipta kanū! mā 'šā, e kull Jāngowe hūr-ē. (46) bass urmā nayē gindīṭ, nayē sumā a-kant; maṛde jullaw-ē. hannī waṭṭi thānga-ē?

(47) ikkar denga Jāngo mayārdār dī nayē. (48) hikkowe hūre šiyānā dī mā jaḍa na-xunū ki hikko har handā sob na bīṭ-ē. (49) mā hannī e ṭawṭā billū ki kay dhudār-ē, jwā ballē, hannī Jāngo mayārdār-ē. (50) bale šwā kasse e gwašt kanit ki Jāngo pa-ko-ē, zaḍay-ē, kušjā bīṭa, girjā bīṭa, kass na zānt. (51) nī sarī mār Jāngo hāl girayī-ē. duhmī eš, ki mār p'ling čoš eḍā dī nayliṭ, o e dī sahrā-ē ki mā gō āhiyā jang dī dāṭ na-xunū.

blame (all) on one tribal section, 'If you had come forward a bit farther, today there would not be the permanent disgraceful mark of a crushing defeat (on us).' (23) Another group in another tribal section blamed them that they supplied no ammunition for them. (24) A third group was shouting taunts of cowardice; in one place someone was blaming somebody else, in another place the blame was the lack of a plan by the leader.

(25) Beside all these, 7 or 8 tribal elders and section chiefs were assembled. (26) They (sat) in complete silence; one would say that they were like dumb animals. (27) A bit later 2 or 3 men had 2 water sacks, with a bit of bread carried inside a man's shawl. (28) They all (went and) washed their hands and spread (the food) out (on the shawl) and returned. (29) Perhaps later a bit of food was to be given many of the people. (30) Amongst them an older man came forward first and said, '(Feed) the army people first.'

(31) Everyone moved forward from his place and everyone came up closer. (32) Out of them all there was one who you (would) say was younger; perhaps he could not swallow his anger. (33) He said, '(How) can you eat dirt? How often has it been said to Jango, "We haven't the force (even to try) once?" We just fire (our guns) in our customary way, but (now) we have had enough of his stubbornness. (34) The whole army has been done in (in) one day by him. Now after today I honestly don't see (myself) in such a force that tomorrow, from amongst his comrades, anyone will get revenge for his brother. (35) There are no weapons left over, nor (even) a man!' His speech becomes choked; he becomes silent and drinks water.

(36) Well, now what? All men seated already, full (of anger); they swarmed buzzing like disturbed wasps. (37) Except for one or two men, everyone blamed Jango, that he had taken a hasty (step), that he had not heeded the advice of anyone (else), that he had committed the entire army at one go, had given battle face to face, and God knows what (else). (38) There were two men who had (up to now) said nothing, but a moment later one of them said,

(39) 'This talk about what happened is out of place. In skirmishes with the British for such a long time, everyone has got tired. (40) If these skirmishes go one for a few more years and there is no decision, our folk will be very annoyed. (41) It has also been noted that our army was somehow completely ready (after all). (42) If the British had seen a defeat here, as Jango has said, then their days would (indeed) be numbered, bad cess to them!

(43) 'But we have forgotten that we have (ourselves) suffered a defeat, and does it break our backs? Even now, we haven't the courage to fire a gun, for God's sake! Fire a gun! (45) We have got so that we cannot take account (even) of our own losses! I say that this is all (due to) Jango's recklessness. (46) In fact he never sees, never feels; he is an aggressive fellow. And where is he now?

(47) 'But he is still not (really) so very blamable. (48) We can not constantly be criticising (him) for recklessness, that always and everywhere victory was not his. (49) Let us now leave this talk about who is at fault; all right (now), Jango is to blame. (50) But can any of you say where Jango is (now)? Is he wounded, has he been killed, or taken prisoner? No one knows. (51) Now the first thing for us is to get news of Jango. The second thing is this, that the British will not leave us here thus, and it is clear that we cannot give battle to them.

(52) *jang dāθ na-xanū? jang-ṭawḱ mā dilā āṛθ na-xanū. rāst-ē, ābā, mār tikkā waḁī maṛdum dempānē handeyā dā barayī-ē.* (53) *šarte-aθ? mā barāyenta. nī sadā maṛdum ṭappī-ā.* (54) *e gwareyā kanayī-ā. čukk, maṛdum sambhālayī-ā. māl kohā kaššayī-ē.* (55) *mai dil 'ši: Šāhbāz, ta buro, mučči phallawā Jango polgolā kan! bārē kasse čie sahi biθ!* (56) *Šāhbāz muhātāhi waḁī pišūyā čhandiθ, ziriθ, o mučči takkā dar-kaḁiθ.* (57) *hame maṛd ki nī ṭawṭawḱāi-aθ, drokā bākīyā urmā dī mastar-aθ, o ā rangā dī kamāš biθ.* (58) *kull gō andāmā ešiyā ṭawṭawḱāi-aḁā.* (59) *drokā warnāyē maṛd trund-aθ, hamešiyā ayadi gwašta.* (60) *manā turse, bārē Jango girjā ma-wiθ. aya gipt-iš, huḁā ma-xanāθ.* (61) *manā duhmī turse. ta tā Jangowā k'saniyā sangat biḁaye, o jwāniyā pajfā kāre, jwāniyā manā gir-ē. nox noxā eši rišā sawzāy kuḁay-aθ, ki āxta, mār gō kapta.* (62) *hikko bass yakk ṭawke eši dafā-aθ, ki šwā ālam, kāreyā pa ikkar dil p'ēe janeθ!* (63) *awwalī rošā trā gir-int: da maṛdā gō š'ḁa, ki dāre čie guḁḁā.* (64) *p'lingē laškarā gindiθ, nāmuyānī mā-rišīθ, garṭiyā dārānī handā, tūpk-o-tirā kārā.* (65) *eši hame hūr o sakk-sari-aθ, ki čoš waḁār kullā demā kuḁa-e.*

(66) *kamāšā sar luḁdenta. ā rangā kalūri, har čappī kārā ešiyā dast ārayent.* (67) *kār sawallā-aθ. kār awwalā puṭṭa-aθ, hičč umeθ-o-hil nē.* (68) *ešiyā takkāye parwā nest-āθ. bass nayē sar-o-soje, nayē pole, dast ārayent-e.* (69) *o manā dā marši gir nayē, ki e maṛdā kāre rāhi k'ḁa, o sob na-ḁiθ-e.* (70) *payriē ṭawke Raswangā, ki mazayē jang biθ, māy kullē laškar prušta o moṛčā, illānā rawayā-aḁā.* (71) *nām'yanī kharo biθ, o gwākā jant, warnāyā! dužmā dem išt o gurṛ kanayā-eθ, yār mayārā dayant-o.* (72) *bass sahe, har kass hawā handā-aθ. paḁ koṛiθ-o, ništa dāne sand sarā.* (73) *ta mā kullā malāmat k'ḁa, ki laškar ya^k roš k'ḁa-ye.* (74) *bale jhaṭte na gwasta ki p'ling prušta, māy ṭikkīyā tīrān tung āṛta.* (75) *bass hame rangā bāzē sakk-sar k'ḁa.*

(76) *šwār du'āyā dāθ, ki randā silāhānī āroxē galla l'ṭi'θ-o, tīr o tūpkānī umbār jaḁ-o.* (77) *nāh gō mā tā, da da tīr-aḁā.* (78) *o asl mar'šiyē hāl biḁay-aθ, āhi ganoxī kārā ža!*

(79) *hayr, har handī sobā be-šakk Jango bāz dilāwar k'ḁa, o sarhūrī gām zurtant-e; manā turse-ē ikrē mazayē proše paḁā mar'ši āhi dilā-aθ, ki p'linge āxiri roš-ē.* (80) *e proš bārē . . . paḁā mazayē proš.* (81) *balkē āhi zindayīye sari proš. šedko preš, hičč kār āhiye be-siθ na-wiθ.* (82) *mar'ši māy sangutānī e hāl-ē, bākī laškar čō giray biθ. nī p'ling mār billā olakī kotal bikant.*

(83) *dikri Šāhbāz dī garṭa, o hāl dāθ-e ki pilawē ṭawḱā kass na zānt.* (84) *jang sātā,*

(52) 'We cannot give battle? It is true, chaps, that we cannot take war-talk to heart (now), we must (rather) bring our men quickly to a place of shelter. (53) Was it a gamble? We lost. Now hundreds of men are wounded. (54) They must be put somewhere near here. Children and men have to be looked after. Herds have got to be got down from the mountains. (55) I myself feel that "Shahbaz, you go und ask about Jango from everywhere! Perhaps someone knows something?"'

(56) Shahbaz immediately shakes out his cloak, takes it up, and goes out towards the crowd. (57) The man who now began to speak was older than the others; otherwise he was also a tribal elder. (58) Everyone treated him with respect. (59) With regard to the young man (who had spoken earlier) he was harsh, and when the young man spoke again, (60) (he answered) 'I have a fear that Jango may be a prisoner. If he has been taken by them, let God not allow that! (61) I have a second worry. You who have been a comrade of Jango in childhood will know well (how) good my memory (of him) is. How when he was just freshly growing his first beard, he came and stayed with us. (62) It was ever (only) one subject in his mouth, "Why do all of you worry so much about any action?" (63) You remember that first day: there were ten men who went to chop some wood. (64) (Jango) sees the British army, he suddenly attacks, and on their return instead of wood they bring rifles and bullets. (65) It was his own recklessness and bravery that made him so prominent for all.'

(66) The (other) elders nodded their heads. (He continued) 'In that way he used to set his hand against tyranny and every wrong action. (67) His acts were straight. They were rough at first, but there was no hope of any (real) action. (68) There was also no worry about profitlessness. Well then, there is no consultation, no questions. He used to just put his hand to the task. (69) And up to today I do not recall that this man put a single task in hand and did not see it successful. (70) There was some talk recently at Rastwang, where there was a big battle, and our whole army was defeated and (went) into hiding, and (everyone) was leaving and going away. (71) Suddenly (Jango) stood up and shouted, "Young men! In the face of the enemy you have left and are running away; women will give you out as unworthy." (72) In any case it is well known, everyone was there. He himself took aim and sat on the stony waste outside. (73) You and I, and everyone, blamed him, that he had ruined the army in one day. (74) But a moment had not passed when the British were defeated, (even if) on our side (the supply) of bullets got short. (75) Well, in this way his obstinacy got us many victories.

(76) 'He prayed for you, when later the camels bringing weapons (to the enemy) were looted, and rifles and bullets collected (by us). (77) Otherwise up to then we had only ten bullets each. (78) And only today was there any news about this crazy deed of his?

(79) 'Well, there is no doubt that Jango very bravely organised a general victory and, too, the risky steps; I'm afraid that he thought that after such a great defeat (of the British) that today is the last day for them. (80) Whether this defeat . . . it is really a great defeat. Perhaps the first defeat of his life. (81) Before this here, no undertaking of his has been unprofitable. (82) (But) today the state of our comrades is such that the rest of the army is as if taken prisoner. Now let's get the British to lead our beasts of burden!'

(83) Soon Shahbaz returned and gave the news that nobody had full information.

bāzene ɖassā dāθ, ki pilā handā tūpkā janayā-aθ; pilā handā āxt-o poigol k"θa-e, bale prošā halāhošā rand, kass hičč ɖassā na dāθ.

(85) *jangā tū, mā dī dīṭay-aθ; ɖappīyānī phalawā šuṭayē.*

oḏā dī ɖass nestē.

Šerdād ɖhukkī-aθ, hon na ɖakkay-aθ.

huddo na-xanayent-o.

bale hame sā'itī paxīr Dilmurād āxtay-aθ.

(86) *manā duhmī turse dī gīrt. aya Jāngowā girjāye šakk dilā dī ništa, waṭār waṭ tūpk a-jant.* (87) *hamā dhakki šwārā kay gō-aθ, ki tūpke tir māy jīhant?* (88) *o bass mā gwašta nī girjā bū; khaṛo khant, waṭi tūpkā jant, bhorenīθ.* (89) *ki māyē yāzda ɖakkī sursurē tir, billā maī doburā ma-šingenā!* (90) *nī mār turse-aθ ki čē kant? dikrī māy pawžā p'ling biṭiṭa, o p'lingā laškar prošta.* (91) *paḏā čē 'ši, ki mā zānā, waxte waxte mā raḏē kāre kanā, nī raḏe mā randā kafā gud, soh na rasīθ.* (92) *e subā maī raḏe na mannaye zidd-aθ.* (93) *hannī ešiyā kay waldīyā dāθ? bale čoš huḏā rahmā kanāθ!* (94) *dilā bāzē tī dī waswās kāyā.*

(95) *mastarē kamāšā drokā waṭi dastā sar ɖek dāṭa, o hawā rangā ništīyā dafā dar-kapt-e: mor"ši kahre biṭiṭa.*

(96) *ɖowē jhatte hawā rangā čuppīyā pāye būkarī čammānī čakkā k"θ-o ništīyā, o paḏā gwašt-e, maī dil 'šīθ, roš ɖikkā sar, mā waṭi laḏḏā tayārīyā xanū.* (97) *ingo āngo ša olāke, pattele nazz-ārū. rājā dī gō sangatā dānī nayāxta.* (98) *zānā murday perḏengā bāz biṭayā, erangē nāgahānē balāyā ša huḏā rahmā kanāθ! eḏā āf nayāṭḏā!*

(99) *yakke khaṛo biṭu ki āfū byārīθ; mā 'šā, sambarū, brāṭḏā, hā, mā āf lotitay-aθ!*

(100) *e dī khaṛo bant o kammē demtir rawā. dikrī kfīškāi biṭ.* (101) *kull hawā takkā hyāl a-kanā, balkē sangatā kasse sar āxta, damikrī Jāngo salāmā dāṭ!* (102) *kull walayk kanā, kamāš demā biṭ, o 'šīθ: Jāngo, bhaṛ-e? langā-e? Šerdād čīšū-ē, pa ko-ē?*

(103) *Šerdād hon na ɖakkayā-aθ, Suhro-Dafā-ē, kulle ɖappī hamoḏā-ā. neyī kasseyā pole kant, o na tī ɖawke.*

(104) *Suhro-Dafe takā luṛīθ; e dī randā luṛant. dem demā-ē; kamme langā-ē, ilāf-e maṛduma samā k"fir.* (105) *bale ya^k ɖawke astuθ, ki waxte waxte perḏengā bharā dhubbiθ. maṛdumā gwaštē, ɖappī-bāzi-ē.* (106) *pa zor waṭār dāšt-e. daggā nayē ešiyā ɖawke k"θa: nayē bale duhmī kasseyā tā Suhro-Dafā āxtayā.*

(107) *hamadā āxtīyā, Šāhbāz demā biṭiṭa, o gwašt-e:*

(84) At the hour of battle there was given a lot by way of information about it, such as, in a certain place rifles were fired; in another place (Jango) came and enquired, but in the confusion after the defeat no one gave him any information. (Only such as):

(85) 'In the battle, we did see him (Jango); he has gone to the wounded.

'There is no information there.'

'Sherdad is in trouble, his bleeding has not stopped.'

'Huddo has not been caused to be performed.'

'Just then, Fakir Dil Murad had come.'

(86) 'A second fear also seizes me,' (Shahbaz continued), 'if a thought of his capture has even sat in the heart of Jango, he will shoot himself. (87) Who amongst you at the moment has still got any rifle bullets for us? (88) Well, we have said that we are prisoners; he rises, strikes his rifle, breaks it. (89) (If there are) eleven whistling shots, bullets (shot at me), let them not spread out over my chest! (90) Now our fear is, what will Jango do? In the meantime our army has pounced on the British, and the British have defeated (our) army. (91) Then what does Jango say? (He says), "I think that from time to time I make mistakes, and now I run after (others') mistakes, so that victory never arrives. (92) On that morning you don't believe that it was the perversity of my mistake. (93) Now who will answer for it? May God bless (us)! (94) Many other worries came to me besides."

(95) The oldest tribal elder leaned his head on his hands, and seated in this way, there came from his mouth, 'It has been a disaster today'.

(96) After a good time, sitting in the same silence (as before), with the tassel of his turban hanging down before his eyes, he then said, 'I feel that before dawn we (must) make preparations for migrating. (97) Beasts of burden are hither and thither, we are collecting coffins. The tribes have not yet arrived with their comrades. (98) Perhaps the corpses will be in extremely large numbers; in such a sudden calamity may God have mercy! There is no water here!'

(99) Someone got up to bring some water; 'I say, brothers, let us get ready for action; ha! I needed that water!'

(100) (The crowd) get up and go a little forward. Suddenly there was a shuffling of feet. (101) All on that side had the thought that perhaps some comrade has arrived, when just then Jango greeted them! (102) Everyone greets him in return; an elder was in the forefront, and says, 'Jango, are you all right? Are you lamed? How is Sherdad, where is he?'

(103) (Jango answered), 'Sherdad is still bleeding, he is at Suhro Daf; all the wounded are there.' Nobody (else) asked anything nor was there any other conversation.

(104) (Jango) marches towards Suhro Daf. The rest march behind. (Jango) is in front, he limps a little, (but) his cure will be known by someone. (105) But it was a fact that from time to time he hobbles very much on one side. A man might say that he was very injured. (106) He kept himself (going) by will power. On the road he kept silent, nor (said anything) to anyone else until they come to Suhro Daf.

(107) On arrival here, Shahbaz came forward and said, 'Sherdad is over here.' He

(108) Šerdād e phallawā-ē. bass haminkar gwašt-o, luṛiṭa. (109) e dī čupp-čuppīyā pa rand-aṭṭā, Šerdādā āxtayā. (110) ešā salām dāṭa, ništayē maṛdum kull kharo biṭayā, o Puxīr demtirā āxta; ki Jāngo dīṭ-e, gwašta-e, (111) bhaṛ-e Jāngo! nī Šerdād hon jakkiṭa; āf loṭ'ṭa-e, mā āf dāṭa. bhaṛ-ē. (112) Šerdādā ki e pawṛ dīṭa, pa kharo biyāyā himāyent-e. (113) bale kamāšē maṛd demā biṭa, o waṭṭā ništ-e (114) Jāngo drokā čuppīyā jakkiṭa; Jāngo luṛiṭa, ingurī āngurī ṭappī dī muččē kaneṭīyā-aṭṭā. (115) damāniyā randā, duhmī ṭappīyānī pallawā. (116) se čyār sangatē maṛd dī hamrāh biṭa, do saḍa bhuniṣar dī ṭappī geš-aṭṭā. (117) jwāyē trahkahe gwasta, Jāngo dikrī garta. (118) hannī da pāzda maṛd sangat-aṭ, zanā āngo mazayē muččīyā dā, Jāngo hāl š'ṭa, gwaše maṛdum yakk yakkā ingo āyayā-aṭṭā. (119) drokā ingo āngo Jāngowā dīṭa; paḍā bāz narmiyā kamāšē maṛdumā pol kuṭa-e: mā Turkali, Gīhal, Mazār Xā, o Rājāhā na gindayā?

(120) Turkali, Gīhal, o Mazār Xā kušjā biṭayā. (121) Rājāh gō karde pawṛā par hawā daggā š'ṭa, ki jīrānā muṛdayā hand kant, o kāyṭ. (122) zānā bāzē ālime kušjā biṭa, kharde dānī gār-ē. (123) mā dī kull čarā Rājāh pawṛā hīlū, byāhā tā tappīyā jwāyē rāstayeyā maṛdum kašīṭ. (124) mālā, čukk, o maṛdum dī čoš eḍā išt niyāhent, daggā-gwazandā yakk phallaw bant; čārūwā hāl āṛta ki rošṭubā darawandī p'ling takk-takkāye payḍāy-aṭṭā.

(125) Jāngowā yā tā peṛ ṭawk na aškuṭa, yā e yoš o ā yoš kuṭa-e. (126) yakk parē luṛayā wiṭa. āyaḍē garta, o kamāšē maṛdā gwašt-e: Baraxo Bābū, laškar phalawā brawū, na? pače na?

(127) nī da dwāzda maṛd biṭayā, hawā rangā mučči phallawā luṛiṭayā. (128) Jāngowā allāhe pkoša laṭṭe dī dastā kuṭa, o burt-e waxte waxte ṭek diḥānā, o nā-sahīyē maṛdumā poh dī na-xuṭ, ki pāḍā lingā kanayā-ē. (129) šalwārā honānī čīnt bhaṛihā-astant. (130) bale ša e tahārīhā, kassā gānjē hayāl na-xuṭa. (131) āngo ki muččiḥā dīṭa, e pawṛ hawāngo rawayā-ē, kull hawā pallawā luṛiṭayā. (132) šaš saḍe maṛdum-aṭṭā; neṭ āxt o pawṛ peṛ Suhro-Dafe zīnhārā beṛiṭ-iš o š'ṭā, demā kinzānā. (133) dikrā Baraxo Bābūwā zorā gwāk jaḍa, pawṛ har kass waḍi handā braw-ē, nindānā. Jāngo hayr mihryā āxta, šawe pawṛā hāl loṭiṭa. (134) mā hālā kharowē tawārā dahū: bnind-ē!

(135) kullē pawṛ hamoḍā ništa, Baraxo Bābūwā waḍ do ṭippāhī hāl dāṭa, o āhānī hāl dī gipt-e. (136) hao e ṭawk astaṭ, ki waḍi hālā hame dī gwašt-e, ki Rājāhā hīl-ā, nī Jāngo dī hayr mihryā āxta, eḍā ša rawayī-ē, o ṭuppi-galā pa jwāyē dempānē rāstayē hande gindayī-ē. (137) e pawṛā peṛ āxtihā, čo burztirē hande giptay-aṭ, pa waḍā astē salahe kanayā-aṭṭā. (138) waxte waxte ṭawk nāmāyānī kharo wiṭ, e kulle tāt-o-pačārā Jāngo asl čupp-aṭ. (139) āyaḍē kāharē trahkāye čuppīyā gwasta. (140) Baraxo Bābūwā yaparē ingo dīṭa, āngo; paḍā kharo biyayā ārayent-e, āyaḍē ništa. (141) guḍā drokā kharowē tawārā, gwaše muččiye mazayē gappaliyā aškuṭa, gwašt-e, Jāngo, šaf šuṭ-o, der biṭa.

just said that and marched off. (109) (Others) also very quietly followed and came to Sherdad. (110) They greeted him and all those who were seated stood up, and Pakhir came forward; when he saw Jango he said, (111) 'How are you, Jango? Now Sherdad has stopped bleeding, and he wanted water; we gave him some. He is better now.' (112) As Sherdad saw the army of people, he was collecting his strength to stand up. (113) But a tribal elder came forward and sat down near him. (114) Jango (stood) silent in (their) regard; then Jango marched to wherever the wounded were gathered together. (115) A moment later, (he went) to the other side of the wounded. (116) Three or four companions accompanied him; there were at least more than 200 wounded.

(117) A fair amount of time passes, and Jango suddenly returned. (118) Now there were ten or fifteen men with him, perhaps news of Jango had travelled thither to the large crowd, but it seems (rather) that people were coming there one by one. (119) In this way Jango looked about here and there; then very quietly he asked a tribal elder, 'I don't see Turk Ali, Gihal, Mazar Khan, or Raja?'

(120) (The elder answered), 'Turk Ali, Gihal, and Mazar Khan have been killed. (121) Raja went with a few people along the road to bury some bodies in burial places; he is coming back. (122) Perhaps many (more) have been killed, a few are still missing. (123) All of us are just awaiting Raja and his people, that they come and a man takes the wounded to a good and proper (place). (124) Herds, children, and people cannot be left here, on one side of the thoroughfare; spies have brought news that up to sunset the British were coming up in a hurry from outside.'

(125) Jango either did not listen at all to this talk, or paid no attention to it. (126) He started off in a quick march. Again he returned, and said to the tribal elder, 'Barakho Babu, let's go to the army, right?' (He answered,) 'Why not?'

(127) Now there were ten or twelve men, and all together strode off. (128) Jango got a stick in his hand (to lean on) – God knows where from – and he was carried by it, from time to time leaning on it, and one who did not know him could not have guessed that he was lamed. (129) His trousers were dripping with blood. (130) But in the darkness no one paid much attention. (131) Where they saw a crowd, the army people went there, all marched in that direction. (132) There were approximately 600 men; finally they (all) came, and the army of people encircled the broad space of Suhro Daf entirely and moved forward. (133) Soon Barakho Babu shouted loudly. 'Let everyone go to his own place and sit down. Jango has come, safe and sound, you people have asked for his news. (134) We shall give the news in a loud voice; sit down!'

(135) All the people sat there, and Barakho Babu himself spoke two words of news and also heard their news. (136) Yes, it was true that he had (already) given the same news, that they were waiting for Raja, and that Jango had come safe and sound, we must leave here, and the wounded must be seen to a good protected proper place. (137) Upon the arrival of the whole army, they moved up to a bit higher place; perhaps there was some discussion amongst them. (138) Now and again conversation got suddenly louder, (but) during all this talk and criticism, Jango was completely silent. (139) Again there passed some time in silence. (140) Barakho Babu once looked about, here, there; then he began to stand up, and then again sat down. (141) After a bit, (he spoke) in a loud voice, you (would) say that a greater part (of the crowd) heard the speech; he said

(142) *ta manne ki nī Rājāh pawṛ dī ā'ox-ē? tappī per-bāz-ā. (143) hannī 'thā phallawā brawū, pawṛe kullē salāhā, tāi demā-ē.*

(144) *Ĵango waḍi handā kharo wīḍa. (145) hūṛ-bandē sawakkē maṛde-aḍ, tanakkē ṣallāyē riṣ, kullē ṣar syāhē-aḍant-e. (146) nayē dengā kharowē tawārā o nayē narmiyā hamikkar biḍ, ki ṣyārē kundī niṣṭayē maṛdum sind-o-bandī poh biḍā. (147) eṣiyā hanṣoṣ rāhi k''ḍa, ki kullā salāhā kanayā-ē, o poh kanayā-int:*

(148) *brāḍā, ā Saṇī Ṭakk-int, šwe demā-int. šwār ša hame rangē maṛd nest-int, ki hame daggā na š''ḍa. (149) mār kasse bgwaṣiḍ, hame daggā bill-ē bale mār iṣṭ nīḍ. (150) māy kullē dāḍ-gipt gō Seistān-ē, aya Seistāne gipt-o-dāḍ band kanejīḍ, mā langarā mirū. (151) p'ling šwā hiṣṣ ḍawlā waḍi giptayē ḍihā nayliḍ. (152) nī bar-o-āre hame yakkē dagg sar kāyḍ. (153) māy k'sā mazā be-hayāliyā kāyḍ, hame daggā giṛt, waḍi gipt-o-dāḍ a-kant o gaṛdiḍ. (154) hame dagge kullē aṛ-o-korā šwā zān-int. (155) hamikkarē zīnhārē ḷalle, ki hiṣṣ daggā nest-int. (156) māy kohistānī kullē daggā gaṛt-ant, bale guḍ dī mā hikko rawū-kāwū; ṣikkar mardumā bar-o-ār k''ḍa, kass saī nay-int. (157) ṣandī mardum parriḍay-ant, kassā raway-āy na iṣṭa. (158) waxte daggā rawānā, kohe rer gipta. (159) pāriyē salā, kohe buṛzā rer giṛt, māiye dārā ṣinayā-aḍ, āhiyā mā kāyḍ, o māi tufāx biḍ. (160) har kassā māi burta, pūriḍa. (161) dār ṣinay kassā na iṣṭa. (162) nī dagg hameṣ-int: raway gaṛt, ḷall, dagge ḍhingar, kull demā-ant. (163) narraway, dā marṣī kasse dilā niyārta.*

(164) *nī manā yakk ṭawke ḍuss-int: kasseyā marṣī dā hame dagge rawox malāmat k''ḍayan?* (165) *bale māi gīrā, nayē parrox kasseyā malāmat k''ḍa. nayē koh-rer-dayox, o nayē ki hawā māi ki ā ša parriḍayē kohe mā-āyā, muṛta. (166) nayē, hame ḍawlā dā marṣī kasseyā Saṇī Ṭakk dohadār k''ḍa; nī marṣī hame Saṇī Ṭakke maṣṣale layuṣṭa.*

(167) *bāzē rawox parriḍa, karḍe bunā šer-tarriḍa, sawabbī maṛde, maṛdumā šamoṣṭ!* (168) *bale marṣī ikkrē gānjē laṣkare koṣā, hawā laṣkar ki syālānī syāl brāḍānī kofayā-aḍ, kay-int, dor nay-int?* (169) *'thā brāḍ-int ki brāḍ-e kofayē bharaya, dilgīr nay-int?* (170) *marṣī yakk sīye nay-int, ki maṛdumā sīye kanayā, syāhā poṣiḍ; brāḍānī koṣe sīy, duṣmanā proṣe sīy, māḍ o gwahārānī rann-bīyayāye sīy, baṣṣānī olāki-kotal-kanayāye sīy; ṣikkar sīy k''ḍa kaniḍ?* (171) *yakk sīye kaniḍ, duhmī siya gilāwand biḍ.*

(172) *hawā trundē warnā muṣṣiyā ša, kharo biḍ o 'ṣiḍ, āxir dagge dī ast-int, na, be-pojīyā mā dī gindayā.*

(173) *mā dī hame guṣā, ki be-pojī ikkar-ant, ki mā yakke sīyā dī puṣṣiḍa na-wū. (174) e kullē be-pojīyā, kullē sīyā, ādamzāde šamoṣṭ na-xant, ki brāḍānī hon šamoṣṭ nīyāḍ. (175) brāḍā, eṣā kullā, be-pojīyā dā sīyā, ki mā šamoṣṭ na-xanū, ma-šamoṣū, eṣā tā sobe*

'Jango, it has gone night, it is late. Do you really think that Raja's group is arriving? (143) As to which direction we go, the whole army is before you for consultation.'

(144) Jango rose from his place. (145) He was a small-featured delicate man (with) a thin curly beard; all his clothes were black. (146) It was not altogether in a loud voice nor so much in a soft one (that he spoke), but the men at the four corners could understand the sense of each word. (147) He began to speak so that for everyone it becomes a consultation, and everyone understands:

(148) 'Brothers! Sanin Takk is before you. But there is none amongst you who has not gone along this road. (149) If anyone says to us, "Leave that road!" we cannot leave it. (150) all of our trade is with Sistan, and if trade with Sistan gets blocked, we shall die of hunger. (151) The British will in no way allow you into their own occupied territory. (152) Now there remains (only) this single road for traffic. (153) A young and old person from us comes and takes this road routinely, does his marketing and returns. (154) All the hinderances and blockages of this road are known to you. (155) (It has) such broad open shingled places as on no other road. (156) When all of our (other) mountain roads are blocked off, still we can always come and go, so many people have done it, nobody knows how many. (157) So many people have slipped (and fallen), but no one stopped coming and going. (158) Once in going along the road (I saw) rocks rolling down. (159) Last year a big boulder rolled down, (where) a woman was gathering wood, it strikes her, and the woman had an accident. (160) Everyone took the woman up and buried her. (161) No one stopped gathering wood. (162) Now this is the (only) road (left open to us): (with its) blockages, shingle, thorn bushes – all these are before us. (163) Not to go never was taken to heart by anyone up to today. (164) Now for me one matter is clear: who, up to today, has objected to going on this road? (165) Indeed, in my memory no blame has been attached even by those who have slipped. Not he who rolled the boulder down, and not that woman who died from being struck by the slipping boulder. (166) No, up to today no one has found fault with Sanin Takk; but even today a big boulder has slipped from Sanin Takk. (167) Many travellers have slipped, several have fallen down to the bottom; accidents to persons, one might forget! (168) But today with so very many of the army in death – that army which was shoulder to shoulder with brothers, (all) fighters against the enemy – who is there who does not feel grief? (169) Which brother is not saddened at the breaking of a brother's shoulder? (170) Today there is no mourning, in that one dresses in the black of mourning; (but rather) mourning for the death of brothers, mourning for the defeat by the enemy, mourning for the widowhood of mothers and sisters, mourning for children dragged like beasts of burden; how many mournings can you have? (171) (If) you arrange one, there will be a complaint about (the lack of) another.

(172) 'Let some tough young man from the crowd stand up and say, "After all, whether a road exists or not, (the British) see our helplessness."

(173) 'I also say this, that (our) helplessness is so great that we cannot cope with even one mourning. (174) All this powerlessness, all this mourning, people will not forget, the blood of (our) brothers does not get forgotten. (175) Brothers, all these things from powerlessness to mourning, which we shall not forget, and if we do not forget, let us then put them out of mind until victory; we shall remember all the helplessness and

*be-xyāl kanū; soba rošā, kullē be-poḡī o sīyā gīr arū ki waḡ a-šamošā! (176) nī sambar-ē!
 waḡī pruštayē tundē zahmā bzīr-ē! (177) ā nestant, ki gulzamīnā sing bāz-ant. (178) ā
 dastā xāhā, tā ā waxtā waḡār dužmane tīrānī dempā kanā! (179) yakk dhakke aya āhīyā
 hel wārta, tā kullē be-poḡīyā gō, bāze sīyā mā-rešīḡ? (180) ā māy honā našāī peč a-warā!
 (181) maršī dužman waḡī sobā anoš-ē, jo šwe pallawā be-hatar! (182) khaḡo bī-ē! bāmā
 dhamiḡa! roš ḡikkā sar mārīšīḡ-ē!*

mourning which had been (temporarily) forgotten. (176) But now get ready for action! Take up your broken and maimed swords! (177) If there are none, there are many stones on the ground. (178) They will come to hand so long as they make a protection for us from the tyranny of the enemy! (179) If he once becomes accustomed (to victory), then with all (our) powerlessness, will he not pour down upon us many mournings? (180) They circulate in our blood as intoxicants! (181) Today the enemy is drunk on his success, and are not afraid of you. (182) Stand up! Dawn has come! At daybreak there will be a sudden attack!

NOTES

This story was printed originally in *Gičen Āzmānak* in 1970; the present version of it was completely re-written and read out to me by the author in 1981; it ostensibly concerns the struggle between the Baloch tribes of the EHB-speaking *Maris* against the British in the late 19th C., and is unique in its use of an epic prose style. The author is a direct descendent of the *Mari* leadership of the last century, when both his father and grandfather were major figures in the tribe and took part in many of the battles of the time. The author was for many years editor of *Uluss* (*Balōči*) the government-sponsored Balochi monthly cultural magazine, published in Quetta.

Jango is intended to be a model of a typical *Mari* warrior. It is worthy of note that, *mutatis mutandis*, the story can also be taken as an account of the struggle of the *Maris* against the Pakistan government of Ayub Khan in 1956-60.

Language: the ending of the Gen. sg. *-e* is often used adverbially, and in speech (and the author's reading) often reduced to *-a* (e.g. 171, 175). The endings *-an*, *-ant* interchange quite randomly with *-ā*, and *-int* with *-ē*; the fuller forms are felt to be more formal.

Aspiration of voiceless prevocalic stops is very sporadic both in native and borrowed words, and indicated only where I heard it. On the other hand the aspiration of voiced prevocalic stops in recent LWS<IA is usually quite audible in EHB.

hamā 'that, he' appears now and again in the dialectically correct form *hawā* (101, 121, 165, 168, 172).

mazan 'large' is usually *mazay*, and *jawān* 'good' is *jow*.

There are a number of syntactical constructions borrowed from Urdu (e.g. 13).

Note the passive in *-ej-* (borrowed from IA); typical is e.g. *kan-ej-iyayā* + copula 3sg. 'gets done, is being done'. The *a*-prefix, rarely used in EHB, appears mainly as a *svarabhakti* vowel, but it sometimes retains a vestige of its original semantic function.

The conjunction *o* in close juncture to a past transitive verb followed by an intransitive verb misled Dames (*Textb.*, 22f., repeated in *LSI* 8, 353) into thinking that the passive construction of the transitive verb was thereby changed to an active one, e.g. *jaḥo suḍa* 'having struck, he went'; which in fact is '... was struck (by him) and he went'.

Note also an inv. as a sort of hort. 3sg. (not unknown in Ra as well), formed from (b-) + stem + 3sg. copula, e.g. 133, 134, 149, 176.

-e suffixed to intrans. past tense verbs functions as a dative.

(10) lit. 'a shrouded body (whether in a coffin or not) did not fall to their hands.'

(20) *p'ling* (< *firangi*) refers in principle to the British, though it can be used for any European.

(27) *kāk* v. Glossary.

(33) lit. 'does dirt pass the throat?'

(36) lit. 'like a teased wasp in a swarm, with a tail-noise they were struck'.

(39) the speaker is Shabbaz, v. 56.

(43) *sren* lit. 'loins'.

(79) i.e. he thought that if the British had been defeated it would have been their last day.

13. BOE BOE ĀDAMĪ

by SŪRAT KHĀN MARĪ

(1) Šāfāstrayānī par man dī hančoś-aṭh ki pa Šerazāyihā. (2) hančoś ki Šerazāyihā dehe jahl o burz, gaṭṭ o sarāherayā soḥaw-aṭh. (3) asul hame dawla mā o māī sangat: mārā e dohmī purrē sāl-aṭh ki šaf o roś Šāfāstrayānīhe jahl o burzā tašayā-aṭh. (4) hāw, albatt yakk ṭoke ast-aṭh, ki e dosālā mā waṭī sarā asul ṭakk bīṭayā, ki ṭippāhe Šakrānī bolihā rāst gwašt bikanā. (5) waṭ mā waṭā ṭok kuṭ-iś, mā poh u-bīṭā, āhānī kaṛde maṛdum gō mā kārā-aṭh, o mārā dī do se boliproś gō-aṭh. (6) ṭok eś-aṭh ki mā āhānī bherā ṭippāh gwašt na-xuṭā. waxte waxte ki ṭippāhe do-nem proś kuṭ, ta āhā māy sarā bāz kandiṭ. (7) bāz maškūlāhē rāje-aṭh, sarsarā ki mā sādawesī hamedā āxtayū, ta manā ešā p'ling sāhiw gwašt, o paḍā ālim guṣīṭ, ki ešā māy sarā bāzē aḡaw aḡawē ša'ir ṭāhētayā.

(8) e deḡ ša dohmī ulkahā asul sistay-aṭh. (9) bas yakk moṭal-lārī-aṭh ki haftay sarā yakk rośe kāxt. (10) o hamā welahā bi bas rasīṭ, pa mā o nazīx-gwarē-ālimā melahe-aṭh. (11) bāzē rawox-āwox dī nest-aṭh, bale dehe pakāre če, o moṭihā māy kāyaḍ azbābe āraye sabab-aṭh.

(12) sarā ki mā āxtayū, āhāre waxt-aṭh, o deḡ kāharīhā garm-aṭh. (13) sarī rośā ki moṭal-bas āxia, ālim mučč bīṭa; (14) mā hayrā bīṭayā, be-īmanihe tā yakk o tuṛs-aṭh; mā dilā gwašt, balkē ar-o-kore ma-wiṭ.

(15) māy hand čo burz-aṭh, o ša hamedā ki bas-moṭal jakkiṭ jwā sahrā-aṭh. (16) metay ki Šamīllo gwašt-iś, māy kampe sawā, panč šaś hand-aṭh, o do se dukkā; (17) gazzīhe mazahē draške-aṭh, o hame drašk bunā kāxt, moṭal-lārī oṣīṭ. (18) asul metayā hawār koh-dātē sande-aṭh, o mardum gwašt a-kant ki jump-o-ṭeṭī-aṭh ki čarrukā saṛak kāxt-e. (19) hamedā dī Šakrānīhānī kammē halk-aṭh. (20) halkānī ingur-āngurā bāzē čurr-o-čānke-aṭh, o jwāhē-bhaṛē sarāherayī-aṭh, o jahlā kammē nazīx metay-aṭh.

(21) sarī rośā bas-lārī waṭṭā ki hame bāzē mučči mā dīṭa, o dilā ar-o-šiddate āxta, tā

- (83) *dāṭ* , 3sg. pres., for *dant*.
 (128) *ling* = *lang*.
 (130) *gānj* (sic!) is perhaps an error for *ganj*.
 (132) *saḍe* 'approximately 100'.
 (133) *nindānā* lit. 'for, in sitting'; -ā case.
 (136) *galā* for the expected *yalā*.
 (148) *Sanī Takk* is a difficult and hazardous mountain pass in *Mari* territory.
 (149) *niēṭ* < *nay-aṭ*.
 (175) *ki waṭ a-šamošā* lit. 'which the (others) are forgetting'.
 (181) lit. 'without danger from your side'.

13. FI FIE FO FUM

(1) Shafastragani was for me the same as (it was) at Sherazayi. (2) in the way that at Sherazayi the ups and downs, the mountain passes and descents, were well known. (3) It was quite the same way for me and for my companions. For us it was the second full year that we ran up and down these (hills) of Shafastragani. (4) Indeed, it is certainly a fact that in these two years, for myself it was always impossible to speak one word of the Shakrani language correctly. (5) When they spoke amongst themselves we would (just) understand them; a few of their people (also) worked for us and we had 2 or 3 interpreters. (6) The point was that I could not speak a word in their style. At the time when we translated two and a half words they used to laugh heartily at us. (7) It was a very witty tribe, and in the beginning when we (first) arrived incognito, they used to call me 'Firangi Sahib', and later people say that they used to make funny songs about us.

(8) This place was quite split off from other regions. (9) The (local) bus was a motor lorry, which used to come one day per week. (10) At the time when the bus arrived, there used to be a foregathering with us and our near neighbours.

(11) There was not much coming and going, the purpose (of the bus) was for a few of (our) needs, mainly to bring our letters and tools.

(12) When we first came it was summertime, and the place was rather warm. (13) The first day that the motor bus arrived the people crowded about. (14) and I was worried; there was always the fear of some trouble, and I said to myself, perhaps there will be a quarrel. (15) Our place was so high up that where the bus stopped was very visible. (16) The village (area), which was called Shamillo, was composed of 5 or 6 (smaller) localities besides our camp, with 2 or 3 shops. (17) There was a large tamarisk tree, and the bus used to come and stop beneath that tree. (18) In point of fact joined to the village there was a rocky and stony open space, and one could say that the road leading to it went round (all) the hills and dips. (19) Here there were (also) a few Shakrani settlements. (20) Hither and thither there flowed many water channels and streams (along) the big steep ascents and descents. The village was nearby, below.

(21) On the first day when we saw so many people collected near the bus, and the thought of a quarrel came to me, I and some of my companions were walking along the

mā gō kardē sangatā hamā pallawā rāhī bīḍayā. (22) mā ki oḍā puḷḷiḍayū, ālim ēo hayrā-o-habakka muhātāhī trā-trū bīḍayā. (23) mā sangatehā gwašt, pol-golā kan! (24) āhiyā hāl dāṭ-iš ki kull nazī-gwarē mahlūk bas-lārihe tawārā aškanā, tā metayā kāyā, maškūlāhī bīḍ kassehā, balkē azīz-o-syād dī byāṭ, hāl-o-ahwāl dī bīḍ.

(25) māy āyayā, ālim tā ingo-āngo bīḍa; bale yakk ēize ki manā aḡab gindayā āxta, o roš maroši gir-ē: čumma korē jinikke-aṭ. (26) lārihe čihār mā-kondā čarrayā-aṭ, o āhiye dastā maḷḷayā-aṭ. (27) o aḡab wašš-aṭ. (28) damāne hančoš moṭal-lāri waḷḷā čarriḍa, o paḍā, har pallawe ki mardum oštāḍay-aṭā, hamoḍā āxta.

(29) oḍā moṭal-lārihe ḍrāywar o dohmī kārindah jahla hāxānī sarā ništay-aṭā, o yakkehā par āhiyā āf-kallihe ārtay-aṭ, o čallohā āfā warayā-aṭā. (30) e jinikk dī muhātāhī hamoḍā āxta; eš āyayā ḍrāywarā narā jaḍa, Gulī āxta, byā byā Gulī Xā! (31) e jinikke hamā ḍawlā waššihe tok-tok-aṭ. (32) āf diyohehā kallī Gulīhe nemayā garḍenia, Gulī, āf-ē. (33) ešihā čank šer dāḍa, o hančoš āfā warayā-aṭ, ki gwaše sālānī tunnī-aṭ. (34) āfe warayā rand, ḍrāywarā paddohā šay-čie kaššit o ešihā dāḍ-e. (35) Gulihā ā zurta, ayadē paḍi paḍā, dastā Šāfāstrayī šambe čie gō-aṭ-e. (36) hamā moṭal-lārihe demā aḡahent o allāh ki xayr.

(37) Gulīhe umar hame hašt o no sāl-aṭ. (38) kāharē tābāhē čukke-aṭ, pāḍā asul šfād-aṭ, šalwār pāḍā nest-aṭ-e, o pašk, bass hamikkar gwašta bīḍ, ki pardapoši-aṭ, nāhe dirt o buččur-buččur-aṭ.

(39) šumēḍko randā, har haftayā aya mā hameḍā-aṭū, Gulī mā diṭ. (40) bale manā gir nayē ki āhī jar badal bīḍā. (41) hamā pašk-aṭ, ki har dhakkeyā direjiḍayiyā-aṭ, yā guḍḍ badal bihayā-aṭ, tā Gulīhe kull jar hame bherey-aṭā.

(42) gwašā Gulīhe e hel-o-ādatā se čihār sāl-aṭ, ki har haptayā bas-lāri kāxt, eš har mosume, hālate bīḍē, rumbānā kāxt, lārihe waḷḷā pa wašši narā janā čarriḍ. (43) āf wārt-e. (44) e māihā draške šumbe, dāre o kakke, lārihār hande karakkehā jaḍ, o ayadē hamā ḍawlā waḍi loyā rumbānā suḍ.

(45) kammē waxtā rand, sajjohē deha šoriš karo bīḍa. (46) hande ālimā bhāj maččirḍa. (47) kasse pa diya pallawe rawayā-aṭ, kasse pa dohmī rāhe. (48) saḡak o dagg yā dohmī rāhe o rāh-gūze-aṭ, kull prošejiḍey-ā. (49) nahē lāri-aṭ, nahē dohmī bar-o-āre dagge-aṭ. (50) par mā dī komak yā waraye maḍḍi uštirānī, yā dohmī olākehā gō kāxt. (51) hannī māy laškar dī bāz geš bīḍay-aṭ, o handi ālim o hame nazī-gwarē-mahlūk hamā rangā ništay-aṭā.

(52) e nyāmā sāle, sāle-neme gwasta, par mā sajjohē waxtā ārām harām-aṭ. (53) šaf roš be-whāwī, fikr-o-guntī. (54) waxte nemrošā pallawe gur kanayī-aṭ, tā waxte paḍi-šfā. (55) māy p'linge ingo-āngo ša mazahē laškarā sajjohē dehā tālā-aṭ. (56) hičč kassā e

same side (of the road). (22) When we arrived and stood, the (assembled) people immediately scattered in dismay. (23) I said to my companions, ask about this! (24) They told us that all of the neighbouring people heard the sound of the bus as they were coming up to the village, and it was (only) from curiosity, for some that perhaps a friend or relation might arrive and there will be some news.

(25) At our coming, people were hither and thither; but one thing which came strongly to my notice, and which to this day is (still in my) memory: it was a blind girl. (26) She was going around the four sides of the lorry and groping with her hands. (27) She was very cheerful, (28) and for a while went around near the lorry in this way; and then afterwards she came (across) to every side where people were standing.

(29) The driver of the motor lorry and his other helpers were sitting below on the ground, and one (of them) had brought a small water skin for them. They drank some water (from it) with cupped hands. (30) The girl immediately came over there (to them); at her coming the driver shouted, 'Guli has come; come, come, dear Guli!' (31) And in this way they talked cheerfully together. (32) The water-giving sack they caused to pass towards Guli, (saying), 'Guli, here is some water.' (33) She joined her hands below it, and drank so much water that you would say that she had been thirsty for years. (34) After (her) drinking, the driver pulled something from his pocket and gave it to her. (35) Guli took it, and then in return from her hand, a small bunch of Shafastragi (plants) which she had with her. (36) She stuck the stems on the front of the motor lorry, (saying) 'God bless'.

(37) Guli was at most 8 or 9 years old. (38) She was a rather tall child, her feet quite bare, and no *shalwar* (was) on her legs. And (as for her) shirt, it is enough to say that it was a rag, otherwise torn and in bits and pieces. (39) After this, every week, if we were present there, we saw Guli. (40) But I do not recall that her clothes were (ever) changed. (41) It was (always) that same shirt which was getting torn (more and more) at every moment; and if (indeed) it had been changed (at all), then all Guli's clothes were of the same sort.

(42) They say that Guli (had) had this custom (of meeting the bus) since she was 4 years old, that every week when the bus would come, in every season if her health (permitted) she would come at a run, and near the lorry would walk around happily chirruping. (43) She drank water. (44) She had a bunch of twigs of a tree, or (some other) dry grass bits from a woman, and she (used to) push them into cracks in the body of the lorry, and then in the same way she ran home.

(45) Some time later, a disturbance arose in the entire region. (46) People got roused up to flee. (47) Some went one way, some another. (48) The main road, as well as other roads or passes were all being wrecked. (49) There was (now) no lorry, and there was no other road for bringing and carrying. (50) But for us (there would) come food provisions by camel or other beast of burden. (51) Now our army had become much larger, but the locals and their neighbours used to (come and) sit about as before.

(52) In the meantime, a year and a half passed, and for us (any) rest became forbidden at any time. (53) Day and night were sleepless (for us, plagued) by worried thoughts. (54) At times towards noon, we had to flee, at times just before dawn. (55) In our whole region the British were spread out all around with a large army. (56) No

mokal ne-aḏ, ki sillāh bzurīḏ, bgarḏīḏ, yā roš er-rawayā rand, darā dar k"fiḏ. (57) kassihe māle čize gār bīḏē, dī har kassā dohmī rošā pol-aḏ. (58) parče ki p'ling laškare har jāh iālānīhā duzz yā rastarihe tāwānīhe mazahē turs-o-hattar ālimā waḏ dī nest-aḏ.

(59) māy laškar ki geš bīḏa, o har pallawā iālān tā deh pammā kammē karār bīḏa. (60) gō karār bihayā, kullā sarikār sarak o dagge fahenay rāhī bīḏa.

(61) yakk roše čo sar šafā, čo wafsayānī waxtā, mā waḏī tambūhā darā drāž-aḏā. (62) whāw dānī nihāy-aḏ, wazzat-o-gaṇṭī-aḏ. (63) tā dikrī maī gošā lāwahe kapt. (64) maī waṭṭā reḏiyohe er-aḏ. (65) mā āhī tawār jahl kuḏa, o pa kaḟo bihayā, sirriḏayā. (66) hannī aškanā, nazixē hulkānī pallawā ša, āwāze kaḟo bīḏa. (67) mā dī ištāfi kaḟo bīḏo, waḏī tūpk-o-drap zurṭayā, o pahr-o-sare-sipāhī o dohmī karde sangat kuḏ, o tezē gāme hamāngo rāhī bīḏayā. (68) dikrī māy sipāhī ki gaštayā-aḏā, hame metaye pallawā yakkihe zorā bošte tawār āxt, o damāne rand tūpke tahkāhe, yāllāh xayr!

(69) dilā driheye jaḏa. (70) sāl-dohe emanī o ikkar laškarā, e če? (71) pa rumb sarakā ādem gwastayā: dikrī nazi-gwarē karde mard, o māy laškar dī āxt o mučč bīḏayā. (72) mā dī muhātāhī oḏā suḏayā, manā ki e mahlūkā dīḏ, yakk pallaw bīḏo-o, daray dāḏa-iš. (73) mā tikkā buttī kaššīḏ o jaḏa, jahlā gindā. (74) honā luriḏa Gulī kupta-ē.

(75) mā zond-o-kond ništayā, o pa hayrān-o-habakkāhī maī dafā Gulī! dar āxta.

(76) mā kaḟo bīḏayā, o pol-o-gol rāhī kuḏa-ā. (77) āhī azīz-o-kassehā gwašt, mā hame sā'atī waptayū. (78) Gulī mahallāhā waptay-aḏ, dil jwānīhā whāwā er-na-suḏay-aḏ, ki rūngāhe tawār bīḏa. (79) mā dilā gwašta ki, balkē jīhāze čize tawār bīḏa, (80) bale šfā jīhāz kuḟā?

(81) tawār asul jwānīhā ʔere puštā gō, karḱā bihay-aḏ. (82) dikrī nāmuyānī whāwenayā Gulī kaḟo bīḏa, o metaye pallawā anāyāḏa rumb-aḏ-e, ki balkē bas-lārī peḏāy-ē. (83) čo kammē demā šuḏa, tā mārā samā kapt. (84) mā gwānk jaḏa, o kaḟo bīḏayū. (85) zānā māy gwānkā šwāhe laškarā dī kir kapt, o āhā dīr syāhay pallawā rumbiḏā, o hakkal dāḏa-iš. (86) āhā zānā gwānkčēk-e zānta, darrāhe dužmane. (87) e hakkal-hūrā, Gulī battir-tez bīḏa, o āngo šwāhe marḏumā dohmī wārā ošte hukm dāḏa.

(88) ešihā ikkar gwašta, āngo ʔere čarrukā sarakā, battiyā lānṭ kuḏa. (89) māy dil-goš āngo bīḏa, o damānī rand, yakk jīp moṭare gō māy karde marḏumā āxt o oštāḏa.

one was allowed (by them) to carry arms or walk about, or to go outside after sundown. (57) If anyone lost some cattle, then the next day everyone went looking for it; (58) for since the British army was spread out everywhere, the people themselves had no great fear of loss by thieves or wild beasts.

(59) As our army had grown and was spread out on all sides, there was little rest for us in the place. (60) But if we did (get) some rest time, it was the first task for everyone to get going a (programme of the re-) construction of the main road.

(61) One day early in the evening, as when (one prepares) for sleep, I was stretched out outside my tent. (62) Sleep had not yet come, and I was (filled) with worrisome thoughts. (63) Suddenly a noise fell upon my ear. (64) Near me there was a radio on the ground, (65) and I turned its sound down and moved to get up. (66) Now as I listen(ed), from the side closest to the settlements a voice got louder. (67) I quickly got up and took up my gun and equipment, and got the soldier on guard and some other companions, and went over at a fast pace. (68) Right away, from one of my soldiers on guard, from the direction of the village a loud shout 'Halt!' came, and a moment later the report of a gun, and (a shout) 'Good God!'

(69) My heart began to thump. (70) After so much peace – of a year or two – for the army, what is all this? (71) I went across at a run to the other side of the road, (and saw) the immediate few assembled men; and our army also came up and crowded together. (72) Straightaway I went across (to them) and when the people saw me they moved to one side and made a space (for me). (73) I quickly pulled out a light and lit it, and looked down. (74) Guli was (lying) fallen, smeared with blood. (75) I knelt down, and in stark amazement there came from my mouth (only) 'Guli!'

(76) I rose, and started questioning. (77) Some friends of hers said, 'We were asleep at the time. (78) Guli had gone to bed early, but she had not (yet) fallen into a deep sleep when there was a rumbling sound. (79) We thought perhaps it was the noise of a plane. (80) But where is a plane (to be seen) at night?

(81) 'The noise (came) quite clearly from behind a hill, (now) as a tapping sound. (82) Guli right away got up from her untimely sleep and ran without stopping towards the village: (she thought) perhaps the bus is visible. (83) She had only gone a bit further when we understood (what was happening). (84) We got up and shouted. (85) Perhaps with our shout your army also became aware of some danger and they ran towards the distant dark, shouting commands. (86) Perhaps they thought from the shouting voices of an outside enemy. (87) In this hue and cry Guli ran the faster, and over there your people gave the order, "Halt!" a second time.'

(88) When (the narrator of these events) had said this much, thither on the road around the hill they lit some lights. (89) My attention was drawn there, and a moment later a jeep with a few of our men came up and stopped.

14. ISTĀLE SIST

by DR NI'AMAT-ALLĀH GIČKĪ

(1) särten tirmāhe roče-at. (2) gorič do-dastā maččitag-at. (3) syāh tahāren jammarīyā māt-sāntag-at. (4) nem roče tākā čo tahār māhen sapā lunj-at. (5) grand čo mazārā nahardagā-atant. (6) girok do-čapīyā-at, haminkārā hawrā čo maške dapā yila dāt.

(7) pa erdagān, rahm! čamm-rok pardag kan! e nāzoren tawār hudāmarzīen Bijārxāne trū Šāhnāzig-at, ki hawre hīrābānī tahā māt-prušt. (8) Ganjūl, bāren Āsumī-pullejānā dast jan, tappe sistag agar na . . . ? (9) māsī, manī šūmiyā Suhre-čānage-jān, ianingī hančo garm-int ki dānkūwā pitāp, bāren jījā syāhīlke byār, bābīyā rakke janān. (10) Bijārxāne janozām Ganjilā darrāyent, maročī manī dilā-at ki Mullā Dostene gwarā burīn, o pa Pullā tāhīte bigirīn. (11) zī Zabok manā gušt ki Dosten mazanen bekk-it; mahlūnkārā sakk sidk-int.

(12) hawr zūt bass a-kant, Šāhnāz darrāyent. (13) bale māsī, nūn šepān āp āwurtag, maročī tarā Mullāye bāzārā rāh na deyant. (14) to bāren hamā Šayxe dātāgen bandā bišod, o āpān-e bide, bākin hudāyā hayr kurt, Ganjūl gušt. (15) hān, rāst guše, dam-jatāgen-kundrik ham čersočag lojant, ballukā gušād gušādā pād-āyānā gušt, o dem pa kuđdike kunjā šut.

(16) haminkārā dānnā čidikkāye būt; Ganjūl wati gošān rupt, čamm-e gise dapā sakk dātant, ki zāle āpān ričān-atant o gisā putirt.

(17) byā, byā, bazz kāren Baznāz, byā bāren tarā kujām gwātā āwurt? (18) imbarān

NOTES

This story was (badly) printed in *Baločī* in 1980; the version given here was read to me, with many changes and corrections to the original version, by the author.

For notes on *Marī* struggles with the British and the author's family connexions, v. Notes to No. 12. The notes on language to No. 12 apply here as well.

Note also:

(24) *byāḍ*: subj. 3sg.

(39) *šumeḍko* < *ša-hameḍā-ki-o*.

(41) Passive in *-ej-* is peculiar to EHB, < **dir-ef-itag-ī-ya*, with the *ā*-case joined to the past part.

(42) *bīḍē*: irrealis 3sg.

(42, 44) *rumbānā*: *ā*-case of pres. part.

(45 ff.) *kaṛo*: not *khaṛo*.

(48) Passive, < **pros-ef-itag-ant*.

(67) *mā* ... *bīḍ o*, for *mā bīḍā o*.

(68) *bošte tawār*: 'shout of "bošt!"'

(87) *ošte hukm*: 'command of "ošt!"'

All of the proper names in this story are fictitious, including the language 'Shakrānī'.

14. SHOOTING STAR

(1) It was a cold day in late summer. (2) The north wind was roused to fight with both hands. (3) The dark black clouds had closed in. (4) At the stroke of noon it was pitch dark like a night of the new moon. (5) Thunder was roaring like a tiger. (6) Lightning was in a dance, and meanwhile the rain was released as if from the mouth of a sack.

(7) 'Pity for the wretched! May God protect us!' This, weakly uttered, was from Shahnaz, the aunt of the late Bijar Khan, who was confused by the hissing of the rain. (8) 'Ganjil, will you give a hand to the dear lad Asumi-pull? Has the fever broken, or not ...?' (9) 'Dear mother, for my bad luck (our) dear lad is up to now so warm that you (could) heat up fried wheat (on him); perhaps, ma'am, bring an ember, we will put a caste mark on the dear one' (as a protection from evil). (10) Bijar Khan's widow Ganjil said, 'It was in my mind today to go to Mulla Dosten to get an amulet for Asumi-pull. (11) Yesterday Zabok told me that Dosten is a great amulet expert, the people have a great faith in him.'

(12) 'The rain will soon stop', Shahnaz said. (13) 'But dear mother, now there have come the flood waters, (which) today will allow you no road to the Mulla's bazaar. (14) Why don't you wash the cloth which that pious man gave you, and give its wash water (to him)? Surely God will confer a benefit,' Ganjil said. (15) 'Yes, you speak truly, but breath-blown salty medicines (against *jinn*) also want a special inhalation,' the grandmother said very quickly whilst getting up and going towards a corner of the wooden hut.

(16) In the meanwhile outside a voice was heard; Ganjil cocked her ears, her eyes fixed on the house door where water was dripping on her, and getting into the house.

(17) 'Come in, come in, poor Baznaz, well! What wind has brought you (here)? (18)

to mārā čat yila dātag, ingo čarrit ham na jatag! (19) hāw bečārigen Baznāz! e tay gunāh nay-int. 'me watī šūmen roč-ant ki ač mā ŋagalitag-ant. (20) nūn mārā syāhen ročān giptag, kay mārā watig a-kant? Ganjilā pa gilagdārīyā gušt. (21) Baznāz watī gudānī āpān prinčānā yakk kīrrā oštāt, o watī modānī āpān čikkānā, gušt-e, čon kanīn, bibī Ganjil? (22) e syāhen roč gon har kassā bahr-ant. man ča watī hijālitiyā tay nemagā āht na kurtag.

(23) Baznāz watī gapp na košentag-at ki Ganjil pād āht. (24) watī lengarī darkurt, ki ā watī mičāren puččan badal bikant. (25) Baznāz watī gud badal kurtant o ništ. (26) wašš-āht-o-šād-āhtā rand, Baznāz gušt, imbarān man tay demā hijālīt-un, o hijālitiyā pāk moč-un. (27) man hiččbar čō dast-hork na būtag-un, šūmen dukkāla ammārā sakk badhāl kurtag. (28) pa āyagā, har wahdā dilā-un lošitag, bale dast-horkā āhtun na kurtag. (29) behawriyā, helakko-rīkī ham na gwāhit, jwānen kūšī ham nest; lahten roč-int ki manā tay zahge nādruwāhiye hālā giptag, man beyāram būtun. (30) Mayār-jāne pissā ham manī sarā sitam kurt ki, to buro. Āsmīye hālā bigir o byā! hameš-int ki man o Mayār sar janān, par to sar būtan.

(31) Baznāz, to sakk janjal kurta watarā, o haw-o-hāragā to watarā parčā čō azāb kurt? Ganjil gušt. (32) subhī mā rahādag būtagan, ča jammare puštānī gindagā mārā hawre bo būt. (33) bale man jār āwurt na kurt, o dar-kaptun. (34) mārā hawrā Kāšīye-jahlagā gipt, haminkar būt ki ča šepānī āp āragā, sarr e dast būtan, čammā rand šepāye balāhe āpe āwurt, Baznāz darrāyent.

(35) nūn bāren čon-int Asmīye-jān? (36) hameš-int ki yakk paymā kaptā. (37) manī sar na kapīt ki manī baččārā čē būt, ki sarā čist na kunt, o roč pa roč bandewat kečān-int? (38) man par āy hičč tapāwat na gindagā-un, Ganjilā āzurdagen dile bewassen passaw-e dāt.

(39) šumā bāren dārū o darmāne kurta, agar na? Baznāz just kurt. kāre pa dārū o damānā bibīt, mā watī wass kurta. (40) mā watī zāntā hičč jakk-o-žūk pašt na gipta, Ganjil darrāyent. (41) šumā bāren sel-e bukurten o bičāriten? Baznāz soč dāt. (42) mārā poste soč ham yakk hudāwāyindigīya dātag-at. (43) āy gušt ki e duzze, ki āyī jānā-int. (44) mā hameš-int: boren truštire post kurt, o zi gwarā dāt, (45) Ganjil gušt, bāren šumā do-dantānen saydie post gwarā dāten? (46) balken hudāyā hayr kurten! Baznāz gušt.

(47) gudā, Baznāz, e tay kār-int. to Mayāre pissā bugušt ki yakke pād bijant, halāk a-be, bale čon kanān, manī dast-o-pād hame šumā-at. (48) e yakken pirzāl, ki 'me demā-int, ešt tag-o-pād tāt kučā būt kant? (49) e bečārigen pādānī hičkī kaptag, bare pa e mullā, o bare pa ā sayx, Ganjil kammen čup būagā rand, padā gušt. (50) dādā Baznāz, man trā čē bugušt? (51) man watarā gon e baččā sarpasar kurt. (52) manī durāhen ganjen mīras rahn-int, manī kārīgar bahā būtant, man watī pas druḥā yakk yakkā gwazentant. (53) nūn manī hast o nest, manī goše bārī, o lahten hūrt o prušten suhr-ant. (54) e āyī ham balāhān bizūrant. (55) man kol kurta ki hudā manī bačče jānā gehtir

This year you have neglected us a great deal, you haven't turned up here at all. (19) Indeed, poor Baznaz! But it is not your fault. These past days have been terrible days for me too. (20) And now that we are in the grip of (such) black days, who cares for me?' Ganjil said in a lamenting tone. (21) Baznaz stood on one side squeezing the water from her clothes and, whilst pulling the water from her hair, said, 'What am I to do, Mrs Ganjil? These black days have become the share of everyone; and I could not from embarrassment come to see you.'

(23) Baznaz had not finished her speech when Ganjil rose. (24) Baznaz took off her old clothes so as to change her soaked garments. (25) She changed her dress and sat down. (26) After the welcoming greetings, Baznaz said, 'This year I am very embarrassed before you, and I feel extremely shy. (27) I have never been so empty-handed; the dreadful famine has done us a great deal of harm. (28) I have always wanted to come, but I could not come empty-handed. (29) In the rainlessness even edible small plants are non-existent, there are not even any edible shoots; but for some days I have had the news of your son's illness, and I have been very restless. (30) Mayar-jan's father (= her husband) has even exerted force on me, (saying), 'Go, get some news of Asumi's condition!' Thus it is that I and Mayar set out and arrived here.'

(31) 'Baznaz, you have taken a lot of trouble upon yourself, and in the flood why did you do it?' Ganjil asked. (32) Baznaz said, 'This morning when we went out, we had a sense of rain at the sight of a small cloud. (33) But I could not carry any (extra) clothes, and started to come here. (34) The rain caught us in the Kashi valley, and it was bringing water in rivers; and before we crossed to this side, behind us a calamity of floodwater was brought.

(35) 'Now how is dear Asumi?' (36) 'It happened the same way (as it always does). (37) I don't understand what is wrong with my child, why doesn't he raise his head, (why) is he wasting away internally day by day? (38) I don't see any improvement in him', Ganjil answered weakly, from a sorrowful heart.

(39) 'Have you given medicines, or not?' Baznaz asked. 'If it (could be) worked by medicines, I would do everything in my power. (40) To our knowledge, we have not omitted any remedy,' Ganjil said. (41) 'You might have wrapped him in the stomach-skin of a newborn goat or chicken and observed him?' Baznaz informed (her). (42) 'We were given this advice by a holy man. (43) He said that it is a 'sneak-disease' which is in his body. (44) So we did this: we took the skin of a brown goat and wrapped his neck (in it),' (45) Ganjil said. 'Why don't you wrap him in the skin of a two-toothed mountain sheep?' (46) Baznaz said, 'Perhaps God may have mercy!'

(47) After a brief silence, Ganjil said, 'Well then, Baznaz, this is what you do. Tell your husband to find a foot, it may be a problem, but what can we do? You are my very help in need. (48) This old woman (here) before me, how far can her reach be? (49) The strength has gone from her feet, so sometimes (she asks) this Mulla, sometimes that holy man. (50) My dear Baznaz, what can I say to you? I have spent everything for this child. I have pledged my whole inheritance. my oxen have been sold, and one by one I have given my sheep and goats away. (53) Now all I have left are my large earrings and a few small broken gold things. (54) Let them take (them) also for his calamity. (55) I have sworn that if God makes my child's body better, then I will take him next winter to

bikant, man zimistâne demâ Qalandar Bâdšâhe sarâ barîn-e (56) hâw râst guše, bâren şumâ yakk kâre kurtag? Baznâz just kurt. (57) buguş, bâren garîben Baznâz çe? (58) bulken tarâ hudâyâ waşšnâm kurt, tay dapîgî gon-gehtant, Ganjîl pa îstapî just kurt. (59) şumâ bâren dâge bidayit-e, 'me halkâ yakk marde hast-int, ki dâge deyagâ sakk nâm-int. (60) hamodâ nazzikâ yakk mardume hančo tay zahge gegâ kaptag-at. (61) â mardârâ âyi dile-kâlla dâge dât, hamâ mard-int ki ço gadđâ tradđîl, Baznâz darrâyent.

(62) O şank-un tay dape! hančen kâre bikan! man tay dastân zyârai kanîn! Ganjîl pa gal o waşšen dapû guşt. Şurren hudâ suhbe bikan! Baznâz jawâb-e dât.

(63) haminkaragâ balluk Şâhnâz dumbul janân âyi kîrrâ gwast. (64) Ganjîl tawâr jat, mâsî! Zabûwe gappân ma-şamoş-e! (65) dūp-o-sūčakiye ham go watâ bzūr-e! (66) dūp-o-sūčakiye çe kane? Baznâz pa hayrânî just kurt. (67) 'me hamsâyîgî Zar Banû nâm-e hast-int, â şarren kawâsen gwâtîyen mäs-int. (68) ây guşt ki manî zahgârâ gwâtâ giptag, o âyrâ diga hičč nayint. (69) diga hičč tag-o-tâč ma-kanit; sūčakî tayâr bikan, pa şambiye şape demâ, damâl-e dayîn, Bîbî Ganjîl passâ dat.

(70) râst guše, bîbî, tay baččâ čunt jumât wânt? (71) â sâle edâ-at, kodak har roč dem pa iskulâ girân-at. Baznâz just kurt, (72) dâdâ, to wat zâne ki pissârâ dil na bût ki âyrâ ča watî demâ dūr bikant. (73) wahdî ki panč jumâte dar burt, maştrâ guşt ki mazenen iskulâ râhî bidayit! bale mârâ dil na bût. (74) e garm-o-fall, hawr-o-harrag-o-kahren zimistânâ, čammrokâ ča wat con dūr bikanan? (75) may dil čon saggû? (76) bale, Baznâz âyi pissâ wat âyrâ yila dât o şut. (77) malkamûte zorân hudâ imân bidant! Ganjîl gon sarden uffârâgiyâ e gapp jatant.

(78) O Ganjîl, şumâ kujâ-it bâren? ammârâ hawrâ mičař kurtag; e Granâze tawâr-at ki â tačân tačânâ gisâ putirt.

(79) byâ, wâren Granâz mân kadîen tay rāhū čaragān-un! buguş, bâren şayxâ çe guşt? Ganjîl âyrâ ča nindagâ sariyâ just kurt. (80) mâsî, e şayxâ justâ ma-kan, čušen şayx dugnyâyâ ma-kapî! (81) e yakk bekk-it, o hančo buguş ki istâl jokenî! (82) zî man gon ây tay gapp jatant, manâ guşt-e ki suhbâ byâ, trâ hâl dayîn. (83) imşapî man hâzrât kanîn. (84) suhbî mahallâ man hawrâ ričânâ şulun, hameş ki hannûn hamây gisâ paydâk-un! (85) Granâz hančo yakk ginâ-y-e gappân a-jatant, guşe e dursen gapp âyrâ pa dil yât-atant. (86) hân, bâren biguş, çe guşt-e? Ganjîl pa îstapî padâ just kurt.

(87) guştî, mâsî, diga hičč tag-o-tâč ma-kanit, hičč dârû damâne ma-kanit, diga mullâ o tabîb ma-yârit; nûn billit-e ki manâ kaptag o tay baččârâ. (88) tay baččârâ hiččî nayint, âyrâ sihr-iş kurtag. (89) ây sihre tâit, yakk kohnen kabiristânîye tahâ yakk talen kahûriye şâhâ drâktag, tay baxt zorak-int, ki to manâ zût hâl dât! (90) ginde kammen roč bgwasten, â kahûre tâk huşk bûwân-int, o agar â kahûr huşk bubûten, guđâ tay dast hiččîzâ na rasiit. (91) bale nûn dilâ jam kan, murşide razâ bibît, âyi sihr pač rečant. (92) bale â şayxâ guşt ki yakk kâre bikanit, Granâz darrâyent.

Qalandar Badshah.' (56) 'You are right, but have you done one special thing?' Baznaz asked. (57) 'Tell me, poor Baznaz, what is it? Perhaps God will favour you, and your utterances will have been fulfilled,' Ganjil asked impatiently. Baznaz answered, (59) 'If you brand him, in my village there is a man who is very famous for branding. (60) Near there, there was a man who fell into just such a condition as your child. (61) He branded that man in the depression just below the breastbone; and that man now frisks about like a mountain sheep.'

(62) 'Oh, I am a sacrifice for your words! I'll do just such a thing! I kiss your hands!' Ganjil said joyfully, with a happy mouth. 'May God make the day good!' answered Baznaz.

(63) Just then grandmother Shahnaz passed by her side, dragging her long skirt. (64) Ganjil shouted, 'Dear mother, don't forget what Zabu said! (65) Take the incense sticks with you!' (66) 'What are you doing with incense sticks?' Baznaz asked in amazement. (67) Mrs Ganjil answered, 'There is a neighbour of mine named Zar Banu ('Zabu') and she is an expert witch. (68) She said that the wind-spirits have seized my son; nothing else is wrong with him. (She said,) (69) 'Do no more running about; prepare the incense sticks for next Saturday night, and I shall perform a *damal* for him.'

(70) 'You are right, my friend; how many years of schooling has your child had? (71) That year when he was here, the youngster (only) dragged himself to school every day,' Baznaz asked. (72) 'Sister, you know yourself that his father did not like them to take him away from him. (73) When he had passed the fifth class, the master said, 'Send him to the big school!' but we did not want it. (74) In the heat, in the rain, in the wicked and oppressive winter, how far can the eyesight reach? (75) How can my heart bear it? (76) But, Baznaz, his father left him and died. (77) May God protect us from the power of the Angel of Death!' Ganjil spoke these words with a great sigh.

(78) 'O Ganjil, where have you been then? I have been soaked by the rain' – this was the voice of Granaz, who entered the house at a run.

(79) 'Come in, poor Granaz, I've been looking for you for a long time! Tell me, what did the holy man say?' Ganjil asked her before she sat down. (80) 'My dear, don't question this holy man, such as he don't happen (twice) in the world! (81) He is an expert with amulets, you could say that he mates the stars together! (82) Yesterday I spoke to him of your problem, and he told me, "Come (back) in the morning, I'll give you news. Tonight I shall pray." (84) Early this morning I went in the pouring rain, and just now I have come from his very house!' – (85) Granaz spoke in one breath, you (would) say that she had the whole story by heart. (86) 'Well, tell me then, what did he say?' Ganjil questioned her impatiently.

(87) Granaz said, 'He says, "Dear lady, do no more running about, use no medicines, and don't bring any other *mulla* or *tabib*; now leave me to deal with your boy. (88) There is nothing wrong with him, someone has cast a spell on him. (89) The amulet for the spell is in an old graveyard hung from a branch of a tall *kahur*-tree; it is your good luck that you have told me so soon! (90) You will see, when a few days may pass, a leaf of the tree will be drying out, or the tree itself may be dry. (if so) then your hand will not accomplish anything. (91) But now be easy, if the *murshid* agrees, his spell will be unwound." (92) But the holy man said that you must (also) do one thing.'

(93) *Ganjil* ča galā čupp-at, o sing-o-syāhā ništaḡ-at, o hančo guše ki e gapp sajjeyā rāst-atant o āy pa saddakī bāwar kurt. (94) *Granāz* ki bass ko. *Ganjil* gušt-e, hān hān, bugušt bāren demā diga če? (95) agar āzmānā padag bindīn, ā kārā kanīn! bugušt bāren ā če kār-int?

(96) Čušen girānen gappe nayint; šayxā gušt ki šumā hapt noken sūčen, hapt kohnen sikkā, hapt čikkirī, tī čukke kaččen hamokrangen hapt gud, šišage waššen bo, hapt dānag kučk, o hapt rangen bandik ki hapt tohk šohāz kanit, o byārit. (97) man ešiyā dam a-janīn, gudān waššen bowān lūjīn, kohnen kabristānā kanḡ-iš kanin. (98) sūčenān šumārā dayin ki āy tahte pādag o gwarbāskān-iš bijanit, kučk o sikkān manī jin barant, *Granāz* ahwāl dāt.

(99) ginde, māsi, man trā na gušt ki Nāzūwā āyrā sihr kurtag? (100) man trā gušt, bale to na mannit-e. (101) man zānin ki āyrā tay istālen trūwā sihr kurta, ki dil-e go mā bīt, ome zāmās bibīt. (102) bale hudā Āsumī-pulle-jānā wašš bikant, man āyān šarren darde warīn gon! (103) sarren, guḡā man suhbā padā kāyīn, šumāye čizānā pad-bi-janit o er-bikanit. (104) o rāst guše, Baznāz, to joḡ būtage, manā pahil kan; man ištapi-atun, tay nemagā dil-goš kurt na kurt, *Granāz* darrāyent. (105) šarren, jējako, parwā nest, e wahd hančen sakken wahde-en, ki me dursānī dil-tappar kāyt, tay gunāh nayint. (106) *Granāz* gušt, Baznāz garīb, bugušt bāren to gindag na būtage? (107) to na zāne ki tay šir o šarr-ruptag, panir, o konḡ-o-pā mārā čon yāt kāyant? (108) hān, wār nūn, šir-o-šarr-ruptag pa gidare mā gindan. (109) ramag dukkāle har jān būt, mā pa širīyā muhtāf-an. panir o konḡ-o-pā kuja mā waran?

(110) hawrā dāštaḡ-at, jammar burrit, gwāt ermāt būt, āsmāne dem čō šišagen tāsā sāp-at. (111) nūn roč begāh gaštaḡ-at, begāhe demā istāl čō sraptagen āsumī pullā āsmāne demā šing-atant. (112) o hančo gindagā guše hawre šišagen āpā āyānī deme danz šuštaḡ-at. (113) *Ganjil* o Baznāz gise demā oštok-atant, Baznāz čammānā burzā šānk dāt, o darrāyent-e: (114) *Ganjil*, ginde pornūn dile sarā rasitag-ant, Kečā hāmen-int. (115) me hāmen ham der na kant. (116) nūn to zāne pon šarriye sarā waragi-int.

(117) hāw, Baznāz Dādā, e wahdī manā dunyāe hičč pikr nayint. (118) har wahdā ki Āsumī-jān wašš bīt, man wat jannate tahā-un, ā wahd o pa man hāmen-int. (119) man dunyāe wašši hamā wahdā gindīn, ki āyī sāh jānā kapīt, o pād-o-gām bibīt.

(120) haminkaragā *Ganjil* gušt gir būt, āyī lunḡ larzagā laggitant. (121) hančo āy wati sar Baznāze baḡḡokā er-kurt. (122) gušt-e, Baznāz, manā če būt? manī dil drahīt, bebalāhī manī Āsumīye hudā hičč ma-kant! (123) yakk beyārāmīye manī jānā man kapt, hudā hayr bikant, manā če būt? hudā manī yakkowe hayrā bikant!

(124) hame wahdā ča dūr āsmāne demā, mazenen rožnāyī būt. (125) Baznāzā čamm čist kurtant, hančo āyī dapā dar āht, odā bičār! čonen mazenen istāle sist, ā-int ki dem pa

(93) Ganjil was silent with joy, and sat still like a stone. You (would) say that (she thought that) the matter was (now) entirely in order, and that she believed with complete confidence (in this cure). (94) When Granaz had finished speaking, Ganjil said, 'Yes, yes, tell me what else is there? (95) If I have to build a stairway to the sky, I'll do it! Tell me then, what is this thing?'

(96) 'It is not such a difficult matter. The holy man said that "you are to take 7 new needles, 7 old coins, clothes of all colours of your child's size, a bottle of scent, 7 small shells, and thread of 7 colours which you will find in 7 strands, and bring them to me. (97) I will read them ('blow on them'), soak the clothes in perfume and bury them in an old graveyard. (98) The needles I'll give to you to stick into the feet of the bed and into its cross-members; and my spirits will take the shells and coins"', Granaz explained.

(99) (Baznaz answered), 'Look, ma'am, didn't I tell you that Nazu has cast a spell on him? (100) I told you, but you did not agree. (101) I know that your aunt with the evil eye has cast a spell on him. (as Nazu says) "So that his heart will be with us and he will be our son-in-law." (102) But let God make Asumi-pull well again, and I shall deal out a fine pain to them (i.e. the whole family). (103) 'All right then, I'll come back tomorrow; you go looking for your objects and put them aside.' Granaz said, 'You are right, Baznaz, - have you been well? - forgive me! I was in a hurry, and I could not pay proper attention to you!' (105) (Baznaz replied), 'Quite all right, ma'am, it doesn't matter, the times are so hard, with all these heart-worries about, all these things come to us, it is not your fault.' (106) Granaz then said, 'Tell me, (why) haven't you been seen (lately)? (107) Don't you know how your milk and *sharr-ruptag*, cheese, and *kond-o-pa* have always remained in our memory? (108) Indeed, what a pity, milk and *sharr-ruptag* we hardly see at all (now). (109) Every member of the flock has been (a victim) of the famine, and we need milk products. Where (else) can we get cheese and *kond-o-pa*?'

(110) The rain had stopped, the clouds cleared away, the wind dropped, and the sky was clean like a glass bowl. (111) Now the day had passed to evening, and the stars were spread out in the early evening like new jasmine buds in the sky. (112) To see them you (would) say that the dust had been washed from their face by the glassy rain water. (113) Ganjil and Baznaz were standing in front of the house, Baznaz peered upward and said, (114) 'Ganjil, do you see how the four stars near the North Star have arrived above you, it is date-harvest time in Kech. (115) Our own harvest will not long be delayed. (116) Now you know that (even) blighted dates are very good eating.'

(117) Ganjil said, 'Yes, Baznaz sister, at the moment I have no worry in the world. (118) Whenever Asumi gets well, I shall be in heaven, and that time will be date-harvest time for me. (119) Then I shall look at the beauty of the world as if its soul comes back into its body, and stands on its own two feet.'

(120) Suddenly Ganjil's throat became choked, and her lips began to tremble. (121) She laid her head on Baznaz's shoulder. (122) She said, 'Baznaz, what is the matter with me? My heart is shivering, God forbid that anything happen to my Asumi! (123) An uneasy feeling has come over me, God help me, what's the matter with me? May God make my only (son) well!'

(124) At that moment, from far away in the sky there was a great light. (125) Baznaz lifted her eyes and uttered the words, 'Look there! Such a large shooting star (has

kiblā rawagā-int. (126) pa erdastagān rahm! hudā rahm kan! pardag kan, hudā wat pardag-kanok-int!

(127) Ganjil gāroṭ, to na būte. (128) tay cammānī rok, tay arwāh, gise rožnāyī, tay baxte istāl, Ganjū gāroṭ, tay baxte istāl sist. (129) Ballū Šāhnāze dīl-burren čihāre jat, o čihār, kamm kammā, jagar-burren motkānī zīmūlānī tahā, gār būwān būt.

fallen), it is going in the *qibla* direction. (126) Pity on us wretches! Let God show pity! have mercy, God himself is merciful!

(127) Wretched Ganjil, your hopes are naught. (128) The light of our eyes, your soul, the light of your house, the star of your fate, O wretched Ganjil, the star of your fate has fallen. (129) Grandmother Shahnaz gave a heart-splitting scream which, little by little, was lost in the rhythms of the liver-searing dirge singers.

NOTES

This story, a veritable treasure-house of Balochi folk medicine in central Makrân, was first printed in *Giḥen Āzmānak*. Dr Ni'amat has been interested in folk medicine for many years and has become an authority on the subject. The present version of the piece is a much-reworked one by the author. The dialect, the *Panfgūri* (P) variety of Ra, is quite straightforward, with the few exceptions noted below.

The title, lit. 'a star has split', means also 'shooting star' and, since such objects light up for only a brief moment and then fall and disappear, they are commonly taken as omens of misfortune.

'Bāznāz' is a typical name for a woman from the mountain nomad tribes, commonly supposed to possess occult knowledge about spirits, diseases, and the like.

Note *ēa* for *ša* 'from', passim. The transcription follows the author's speech as nearly as possible.

- (7) *mān*, not *man*, a 'literary' form in P.
- (11) *bekk-it* for *bekk-int*, occasionally in P.
- (12) *Šahnāz* without *-ā*.
- (19), (20) 'me', lit. 'us'.
- (29) *gwāhūt* 'is witnessed'.
- (30) lit. 'get news and come (back)'.
- (34) *surr* for *sariā*.
- (37) *būt* is fut. perf.
- (38) *tapāwat*, cf. Br. *tapāwast*; from Ar/NP *tafāwat*.
- (41) *bukurten o bičāriten* lit. 'if one had put and observed'.
- (45) *sayd* lit. 'game', from Ar.
- (52) lit. 'by me my sheep and goats have been caused to pass away'.
- (55) *Qalandar Bādšāh*, an important shrine in Makran.
- (62) lit. 'I make a pilgrimage to your hands'.
- (69) *damāl*, v. Glossary.
- (78) *ammārā*, more common in north Ra than in P, for *mārā*, (= 'I' here).
- (87) *tabīb*, v. Glossary.
lit. 'leave it that it has fallen to me for your boy'.
- (95) *padag* = *padyānk* 'ladder, stairway'.
- (96) *tī*, north Ra for *tay*.
- (107) V. Glossary for these words.
- (127) lit. 'you were not' = 'you are done for, ruined'.
- (128) lit. 'the star of your fate has split, your fate was a shooting star'. The child died.

15. PISSE MĪRĀS

by DR NIʿAMAT-ALLĀH GIČKĪ

(1) Uff! manī wājahen xudā! man ĉon kanīn, man parĉā ĉo be-wass-butun . . . wass-un hast, bale be-wass-un, uff! manī nukk ĉon hušk-int, manā kass trampe āp dapā na dant. jān-un žand-int. kasse nest ki pādān-un biprinĉū, diga parĉā pa man bikant? ādamī mihr be-gwāh-int, digar digar-int, watī jān o jagar-int, bale watī dap-un singā bilaggūt, bigušin watī-un nest.

(2) baĉĉ xudāyā manā dātāg, guḍā ĉon be-wass-un? ĉon manā kass nest, abo, ma-bātun, bābī, par šumā! bale āi xudā! manī gunāh ĉe-ant? kass-un hast, bale dap-un purr-i makisk-int, man zānīn manī badbaxti hamā roĉā āht ki Mazār ĉa man peš būt, aganā man pare-e hālā na būtun; bale man na gušin ā murtāg! ārā man pa kujān roĉān watī šakkalen šīr meĉentāg. nem šapī pāsān, dil sārten lolī pa kujān sāʿatā ārā dātāgant. ā zindag-int, āyī motke badal man hālo kurt, mahlūkā manā maland kurt, man watī dastānārā ĉarāyī zagren honān ĉo hinnīyā lojūt. manī dil jušt ki dužmāni dil sārī būt. ā ānmīrān-int, tānki gwāriĝe suhren pull srappant o suhren gulāb paĉ pullant, manī Mazārbūmen Mazār zindag-int.

(3) uff! gamwār par to ma-bātun, dužmānānā ĉe kapāt, āsobīyā saroĉer bātant, ki manā be-wass o trā be-gis-iš kurt, badwāhānī dantān darbyā kāhtant, ki gušt lagor būte; zāntī zānani ki mard pa geg tay darānmulke manā dard-int. bale dilā jazm-un, ki bergīrī āĉe-at, dilsārī na būtag. manī zirde zirāben wāhag-int, ki game garmen gwāt tay demā ma-kaššāt, o sobī nod-it sarā bišanžāt.

(4) bale Ĵangjyān, to parĉā ĉo sard mihr-e? uff, dil-un dara kayt! man na gušin; bad gušant ki sard mihr būtage, man sidk-un ki to hamā to-e. honĉakken ĉamm tay be-mihr nayant. garm-o-ĵalān, gaŭt-o-garān, tay hušken lunī manī dilā iškare bar-dāranti. āhirren gwahurān, tay be-pošāken jāne yāt, manī dilā kār ĉe jant! bale dil-girān ma-bū, manī sar burz-int, bale be-wass-un, bale ĉamm jahl nayun. aga koŭāye wāja naye, koŭ wājahānī bandī o naye.

(5) Nasib, to manī ĉammānā kor kurt, baxt-un kamm-int, ki manī Nasib band-int, man zānīn to šerī bašbašwar-e. tay zinde be-tawāren nuhurdag zānte koŭ-o-kalātān ĵumbenān-atant. šāla, bale yā Nasib! uff! kasse hast manā kammēn āp bīdant! kasse hast ki manī dilā kammēn ĉist bikant! dam-un pašt kapt. O Sardo, O Sardo gāroŭ, manī dam pašt kapt, abode bābī, manī dam . . . O Sardo! to wāb-e? kammēn hoš kan! manī jeriĉen ĵāmag leŭit. tan-un ĵale kaššūt, bale be-purdag ma-bīn, nāmahram-un ĉāragāyant. odā biĉār, dursānī ĉamm sakk-ant, owe bābī, ma-bātun! uff, manī šarren xudā, na zānīn ĉon kanīn! owe Sardo, to ma-bāte yā man ma-bātun! bale to . . . to . . . hāe! manī sāh, man ma-bātun par to, bābī! Mazār-jān, to kujā-e, Ĵangjyān pilingān kane, gamwar gon brāsān hamrid bāte.

15. THE INHERITANCE OF FATHER

(1) 'Ah, Good God! What am I to do, how have I lost my strength? I do have some strength, but still I am weak, my goodness! How dry my mouth is, nobody gives me a drop of water. My body is exhausted. There is nobody to massage my feet – but why should an outsider do it? No one knows what love is, people are all unrelated, one's own family is one's liver, but a stone should be put in my mouth, I can say that I have nobody.

(2) 'But God has given me sons, so how am I powerless? Still how is it that I now have nobody, woe is me, my children! Let me not be your sacrifice! But my God, what are my faults? I do have somebody, but my mouth is full of flies, I know that bad luck arrived that day when Mazar went before me (left me), otherwise I should not be in this state: but I don't say that he is dead! For how many days did I suckle him with my sweet milk, in the midnight watches, singing lullabys to him with a warm heart, for how many hours? He is alive! Instead of a dirge I sang a wedding song and people made fun of me. I spread his fresh blood on my hands like henna. My heart boils, but I was glad that his enemies were cold and quiet. He is eternal, as long as the yellow tulips bloom bright and red roses blossom, my Mazar, my tiger-fright Mazar is alive!

(3) 'Ah! Let me not be depressed about you, whatever may happen to your enemies, may they be toppled over and upside down, they who took away my strength and made you homeless, let the foe's teeth fall out if you were a coward; actually they know how painful it is for me to have a man in your condition of banishment. But my mind is content, even if the fire of revenge was just not good enough. The burning desire of my heart is above all that the hot wind of grief does not blow upon your face, but that the clouds rain down victory upon your head.

(4) But Jangiyān, why has your love become so cold? Ah, my heart is so sad! I don't say it, wicked people say it, that your love has grown cold, but I trust that you are still the same as before. Your bloodshot (?) eyes are not a sign of no love. (When you went away) in the burning hot (days), in the inaccessible mountain passes, your dry lips were as hot coals in my heart. How the memory of your unclothed body in the bitter cold days hurts my heart! But don't be downhearted, I hold my head high; still, I'm exhausted and I'm not ashamed. If you are not the king of the castle, still you are not the slave of the castle masters either.

(5) Nasib, you have made me blind, my fate was sealed the day that my Nasib was jailed. I know how restless, with the anger of a lion, you are. Your soundless live groaning was shaking the castles and forts of knowledge. So be it, Nasib! Ah, if only someone would give me a little water! Someone to raise my spirits a bit! My breath is so short! O Sardo, wretched Sardo! My breath is too short, O woe . . . my breath . . . O Sardo! Are you asleep? Wake up! My old torn clothes have all ridden up (in the bed), my body is burning – but I won't go out of purdah so that strangers stare at me. Look there, everyone is staring . . . Oh God, O woe, I'm ruined! God on earth, I don't know what to do! Damn you Sardo, or damn me! I'm damned for you . . . ouch! my life! Dear Mazar, where are you? Jangiyān, show a sign of life, may you be descended in the same line as your brothers!

(6) e Grānāz-at ki padem paragā-at. bare hoš o bare be-hoš, hapt šap o hapt roč-at ki Grānāz par e hālā-at, o be-kassā kaptagat.

(7) ā wahdān ki āyi roč-atant, baxte birjā-at. nasīb-i hamrāh-at. ā mazan-nāzen zāle-at. watī jānozāmī-e na mārīt, tanga-o-tilāen baččē demā-atant, wašš o waššdīl-atant, bale āyi dilā har wahdā jat, āy zānt ki e roč pa man kāyant, dužmān o zorāken mazān-marrān āyānī gudd puštā jatag-at. āy zānt ki wahdī bačč lāyik bant watī mīrāsā johant; āyānī kasān sāleyā āyānī pisse mīrās zorākan čer jatagat. kay pa zind o waššen dile watī guddā digarārā dant? wahdī ki ā hošt būtant, āyān watī mīrāsē johage johd kurt. gudd-wārānā tawrit, zorākī o hila ča nizorī-o-dābīyā geš būt, wahdī ki āyān nām gipt, hamā būt ki Grānāze dil jat. yakke gošt būt, yakke darāndeh, semīyā sar pa koha garān kaššīt, andiga yakke pa bandī-xānayā sar būt. nūn hast o nest yakk be-xayren močowen baččē-at, ki čač pučcedem-at, nābūde, nākamāle, allāhā sāhe dātag o bass.

(8) Grānāz garīb o be-pašāten zāle-at, watī daste poryātā watī roč-šap-i kurtant. purren šaš māh-at ki ā ča kārā kaptagat. sārīyā āy ča watī šāhi tabīyā watī jānārā na burt gon, bale nūn jānā čač dawr dātagat, na sar-i dāšt na pād, čere wat-at, ča garībīye syāhīyā, badal-šode ham nestat-i. čill-o-hāzgā, bo pa habilkā nest. sārītīrā hamsāyigān bare bare hālārā gipt, bale nūn kassā dapī-juste ham na kurt. nūn har kasse goš-rāhān-ant, ki kaden marke hāl bāyt, o mā be-arsen motke byāran. e wahdā e tangen āyi dempān, āyi nāboden zahg-at. āy lāyikī hameš-at, ki kirrā kaptagat, āy pa watī nāboden wassā pa čīft-o-tāyītā watī massukā jat, bale hičč pa hičč. mardum gušant, šugrānaye na būtag, dam na girant. āyi pīr o fakīr ham na ištāg, bale ā ham pa xudā na kanant, hastī o xudāye dāde kāre pa tahlag-o-darūwā bibūt, āyi paččen đak yila na dātag pa ložag o ārag. bale jān dem-padā kanagā hičč na zānt.

(9) e šap pa Grānāzā tang-at. āy bāzen parag o nuhudagān Sardo samā kurt. e wahdā Grānāz ča tukk-o-tawārā kaptagat; Sardo āyi sarārā čist kurt, āpe-i dapā pištent, čārīt-i tānki čamm burz šutagant, gon gise līrā sakk-atant. Sardowe jānā drahage zurt, māsārā tūhent-i, bale āy tawār na dāt. Sardowe nukkk gon nādokā hušk būt. čamm-i gulgul būtant. Grānāzā yakk hikkage jat, čamm-i pasī būtant. domī hikkagā, bulbulā bāl kurt.

(6) This was Granaz, who was muttering at random, sometimes conscious, sometimes unconscious; it was seven days and seven nights that Granaz was in this state¹ and was lying alone without help.

(7) In the time when her days were (good), her fate was in order. Fate was friendly. She was an impressive woman. She did not feel her widowhood; her gold and silver children used to look after her, they were happy and contented, but she always felt that bad days were in store for her. Enemies and powerful important people had seized the property to be inherited by her sons. But she knew that eventually her sons would be able to recover it; these powerful important people had seized it during the years of their minority. But who gives his inherited property to another willingly whilst he is still alive? When the sons grew up, they fought to recover their inheritance. They felt strongly about these property dealers, and by force or tricks, weakness or charms, increase was possible; when they mentioned the matter, it was only then that it struck Granaz. Now one son had an injured eye, another was in banishment; as to the third, he had withdrawn to the mountains and wilderness, whilst another had arrived – in jail. Now there is and there isn't this hapless, useless child here, absolutely good for nothing – immature and sloppy: Allah gave him life, and that's all.

(8) Granaz was a poor but decent woman. She had passed her days and nights in wage labour, but it was now fully six months that she could not work. Previously, in her good-natured way, she did not take the state of her body seriously, and now it was wrecked. She had neither head nor foot, she was beside herself and did not even have a second dress to wear, in the misfortune of her poverty. In her dirt, she smelled so bad that she could not be approached. Earlier, neighbours occasionally asked after her, but now no one even paid lip-service in asking about her. Everyone was listening for news of her death, and was expecting a tearless dirge. Now it was only her inadequate and immature son Sardo to look after her. He could only remain at the side; he did his best in his immature way to get amulets and talismans, but it was all for nothing. People say, if a fee is not paid, they don't work. But her spiritual helpers also did not stay; but anyhow they don't work for nothing, the wealth of God's benevolence lies in bitter medicinal plants, and she did not neglect to leave her gate open to every possible remedy. But nothing helped to turn away the illness of her body.

(9) This night was especially difficult. Her many mutterings and groanings woke Sardo up. But now Granaz could not speak at all. Sardo raised his head and saw that her mouth dribbled, and that she was staring upwards, her eyes fixed upon the roof beams of the house. Sardo began to shiver and called out loudly to his mother; but she made no sound. Sardo's mouth and throat went dry, and his eyes filled with tears. Granaz gave one hiccup, and her eyes were like sheep's eyes. With a second hiccup, the nightingale took wing.

1 Ill with typhoid (author's note).

16. E ZINDĪ-IT?

by DR NI'AMAT-ALLĀH GIČKĪ

(1) *jułgahen mulk kaharen zimistānā mān patāta, wa āhirren goričā ād-hor kurta.* (2) *kullen dunyāe sarā zurta, dračk o dārān zimistāne syāhen čādar man pošta, guše pursīg-ant.* (3) *kay sūg-iš dāšta, o pa kayā pursīg-ant, kass na zānt.* (4) *šap wa šap, bale roč ham šap-int.* (5) *murg o mor watī kuđ o konđānī tahā nazz kurritag-ant, o watī nazz āwurtagen zimistāne tošagān watī zinde dempān kurtag-ant.*

(6) *pīren ballukā ča watī žanden nipāde tahā watī sar čist kurt, o gušt-e, Gulū-jān, bāren pičār sāhig čarritag-ant, čo ma-bī manī pešime nimāz sardī e wađālī bibīt.* (7) *mazanen mās, sāhig čarritag, nāko gorič ham kapta; pādā zūt kun, nimāz bikan! āyī kastaren numāsag Gulūwā darrāent.* (8) *han bābī, čillag sista, nūn hawre parām-int, hudā hayr bikan pammā, bepošak o bebundar-an.* (9) *amme kuđdike sar pač-int.* (10) *numāsagā kahkay-e jat o gušt, balluk, tay pāde punzug ča lepū sarbir dannā-int. to e nipād kadī giptag?* (11) *uff, bābā, to parčā čošēn just a-kane, o manī āzurdagen dilā kudene?* (12) *e manī kohnen hamrā-at.* (13) *e tay pīrukā watī sūre wahdā giptag, man o āy watī warnāyī hameše tahā gwāzentag.* (14) *āy watī rāh gipt o šut, o man zānīn e nūn manā ham kabrā sar kant.* (15) *tay pissārā čušēn jīwāzaye nest ki noke bikant.* (16) *šap o roč kār kant, bebalāyī āyī dil āp-int, šume lāpā pa tullukānī wālenūt.* (17) *pu manī nipādā čon kapīt, āyī kađ o nappān wa, diga balāzūr, bang o popal narman bop kanant, o watī kapan o se o šame demā-iš dayant.*

NOTES

This story was first told to me by the author in 1982; it was later printed, in 1986. The translation is freer than usual. Dialect Ra (P): v. No. 14.

- (2) *purr-i makisk*: note the ezafe, very unusual.
sārt, *sārt*: EHB forms for *sart*, *sard*.
- (4) *hončakk*: perhaps 'bloodshot'.
- (5) *pilingān*: unclear.
- (7) *janozām* is Ke for the usual Ra *janozān*.
dābi 'legality and innocence'?
gori lit. 'eyeball'.
koha for *kohe*, gen. sg.
- (8) *badal-šod* lit. 'exchange-wash', i.e. wear one dress whilst the other is washed.
bāyt = *byāit*.
dam na girunt lit. 'they don't breathe'.

16. WAS THIS A LIFE?

(1) A bad winter had enveloped the broad valley area, and the dreadful North wind had brought dust storms. (2) It had disturbed the whole world, trees and other growth were now clothed in the dark clothes of winter, you would say that it was mourning time. (3) But whose mourning, and for whom they were sitting in mourning, nobody knows. (4) Of course night was night, but daytime was also night. (5) Birds and ants were curled up in their nests and lairs, and made a defense of their lives with the provisions which they had collected for the winter.

(6) The old woman raised her head from her tired bed and said. 'Guluja, will you look to see if the shadows have changed direction, let it not be that my afternoon prayers are spoiled by the cold.' (7) 'Grandmother, the shadows have changed direction, but old North Wind has also started to blow; get up quickly and say your prayers!' said her youngest grandchild Gulu. (8) (Grandmother said), 'Yes, child, the forty days are ended, it's now the rainy season; God be kind to us, without clothes and roofless as we are! (9) The roof of this hut is open!' (10) Her grandchild laughed and said, 'Grandmother, the heel of your foot is sticking out over the quilt; whenever did you get this bedding?'

(11) 'Ah, child, why do you ask such a question and wound my grieved heart? (12) This is my old companion! (13) Your grandfather got it at the time of his wedding, and he and I passed our youth in this very one. (14) He has taken his road and gone, and I know that it will serve as my tombstone. (15) Your father cannot afford such things, that he could get another. (16) He works day and night, and God forbid that he becomes exhausted: it is hardly enough to fill the bellies of you people. (17) However it may be for my bedding, even with his earnings, (let another be my sacrifice!) *bhang* and nuts can make a pillow for me; my shroud and funeral expenses others will have to send.'

(18) balluk ča būnde tahā dar-āht, o gušt-e, Sado-jān, bāren šekinā paŋ, čunde nān hast aga na? balke inčukkā manī dile wāk byāt. (19) to o man šekin čandū inčo patkenk dar-āht, man tinmoš kurtant, čunde Kalū-jān borent o wārt. (20) čunde to bwar! yakke pa Kalū-jāne pissā er-kan; ā dagāre kurāzā šutag, guznag a-būt, Sado gušt. (21) ballukā gušt, ča manī deken sare badilā bill-e, hamā-iš noš o jān bikanit!

(22) damāneyā rand, Ešarkā kurāz māt baḡḡā ča guhr o guznā čandān čandāniyā āht. (23) kurāze tikka dāt, o kuḡḡike petāpa ništ, (24) wa Sadowā gwānk-e jat, Sado! aga čunde hast, byār-e! jawr-e kanin! aga hurmāg hast, dānage byār gon! (25) man trā na gušt ki hurmag hallita? (26) ā hinzakke pādag ki man pa āhirren zimistānā er-kuriag-at, hameš-at ki wāmāni demā dāt, Sado pa āzurdugen dil-e gušt.

(27) āyāni mastaren šaš sālagi bačč Bahof tačān tačānā āht. jījā, man maroči yakk dukkāloke pa kamk giptag, man hamodā rūsent. (28) wād kujā-int, man eširā pipačīn, baččakā pa ištapi gušt. (29) hamodā wādāni tahā bičār, me sare hošā ma-bar! Sado pa trundī gušt. (30) zahgā padā darrāent, ammā, eširā wād māt nest! (31) šarren, bāren sorādānā bičār, aga ārā māt nest, guḡā hančo hawādagā čullāye bijan o bor-e! māsā gušt. (32) zahgā padā tawār kurt, lunkaye nān er-kan-e, man gon goštā warin-e!

(33) Ešarkā Sadowā gušt ki, gorīč kaptā. (34) to manī čadarā māt poš; buro, ča wāzdāre gisā gaḡḡage nā bizin o byār. (35) šapi man dārā rein, wāzdāre dār hallitag-ant.

(36) roč kandage dapā-at, ča zirbārā padā syāh o tahāren jammarī pād āht, sātīye rand roč er-šut, tahāriyā mā-šānt. (37) damāne na gwast ki druwāhen āzmāne dem jammarān pučūt. (38) yakk nemagā šape tahārī, dohmī nemagā jammarī lunj būt. (39) čammā čammārā na dīst. (40) katre na gwast, hawr tramp-trampā šurū būt. (41) dameyā rand, trongalān yala dāt, o hačo gwart-e ki guše ki hiččbar na gwartage.

(42) dalwatānā bār bār o pleng pleng māt-at. (43) wājakār watī bādḡirāni tahā buḡḡ o bunās-atant. (44) garīb o bazzakār watī bundarāni tahā dantān pa dantān-atant. (45) damāniye rand, huwre hīr o hār band būt, sāhdār ča tukk o tawārā kaptant; (46) bale jāhe jāhe damān damānā rand, nahardagāni tawār uškunag a-būt. (47) e hamā bewassen čoro bazzakārāni guḡḡ-giren āwāz-at, ki watī luḡitagen kuḡḡdikāni tahā bebunḡā, dast-iš māt guḡḡtagān-at, o nazz-kurritag-ant. (48) o hančo gindagā guše, goragen gorīč brihnagen mardāni nipād-int.

(49) šapā watrā čandūt, pās do pās būt, kurosāni bāng būt, kurosānā bāng pa bāng-at. (50) Sado tiwagen šapā ča guhrā wāb na kaptag-at, kurosāni bāng uškunag-at. (51) pād āht, parčā ki ārā wāzdāre dāt drušagi-atant. (52) ā pa āp dastīyā ḡannā dar-āht. (53) damāne na gwast ki yakk čirengīye tawār būt. (54) Ešark, ki ārā sāhate būtag-at ki

(18) Grandmother came up out of her old quilt and said, 'Dear Sado, will you have a look in the bread cloth, is there a piece of *nan* there or not? Perhaps it may give me a bit of strength.' (19) Sado said, 'You and I have already shaken the bread cloth, a bit of remains of flour came out, I was making some *tinmosh* (a small thin bread), Kalujan crumbled it up and ate (some of) it. (20) You eat a bit! But leave a piece for Kalujan's father, he has gone to do a little harrowing of the land, and he will be hungry.' (21) Grandmother said, 'Leave it! My useless head will be an exchange for it, you make a feast of it!'

(22) A while later Eshark came home, shaking with cold and hunger, the harrow on his back. (23) He put the harrow away and sat in the sunshine inside the hut. (24) He shouted to Sado, 'Sado! If there is a piece of bread, bring it to me! I'll damned well make a meal of it, and if there are any dates, bring a bit with it!' (25) 'Didn't I tell you that the dates were finished? (26) The bottom of that churning sack which I had put them in for the harsh winter, that is the same that was given to pay back some debts', Sado said with a pained heart.

(27) Their oldest child, six-year-old Bahot came up running. 'Ma'am, I've caught a *dukkāl* in a snare today, I've pulled its feathers out there. (28) Where is the salt, I want to cook it,' the boy said hastily. (29) 'Have a look in the salt sacks, don't bother me,' said Sado harshly. (30) The child called back, 'Mummy, there is no salt in them!' (31) 'Good, then have a look in the salt-water containers, if there is none in them then throw it on the hearth unsalted and eat it!' said his mother. (32) The child called back, 'Give me a piece of bread, I'll eat it with the meat!'

(33) Eshark said to Sado, 'The North wind has begun to blow. (34) Put on my blanket and go to the Big House to get some date mash, and bring it here. (35) I'll go to get some firewood tonight, The Big House is out of firewood.'

(36) The sun stood at the mouth of the gorge, from southwards the dark black clouds had come up; a little later the sun set, and darkness covered everything. (37) A moment had not passed but that the whole sky was covered with dark clouds. (38) On one side was the darkness of night, on the other it was a cloudy pitch-darkness. (39) One could not see one's hand before one's face. (40) A moment later the rain began to fall in big drops, (41) and shortly after, hail came down and it rained such that you'd think it had never rained before.

(42) Livestock baaed and bleated. (43) The big landowners in their big houses had firewood and burning twigs as kindling. (44) The poor in their dwellings had chattering teeth. (45) A little later, the noise of the rain stopped and the animals ceased their cryings. (46) But from time to time and in some places the sound of groanings was to be heard. (47) This was the choking voices of poor orphans, who were inside their washed-away shacks, without bedding, hands on kidneys hunched over against cold. (48) To see that you'd say that the North wind was the bedding of naked people.

(49) The night shook itself out, it was early in the morning, cock-crow, the cocks exchanged crows. (50) No sleep had come to Sado the entire night because of the cold, when she heard the sound of cock-crow. (51) She got up, because she had to grind corn for the Big House. (52) She went out for her morning toilet; (53) moments later there was the sound of shrieking. (54) Eshark, for whom it was the only moment when he

dil-e pa wābā er-gaštug-at, jāh sirūt, o pa halā-hošī dānnā dar-āht. (55) dīst-e ki Sadowe dap mān hākān-at. (56) Ešark wafī dardānī širīdār, o wābānī pariye, čist kanagā demā kinzīt. (57) ārā pančulān gipt-e, o gisā burt-e, o tūhenagā laggit. (58) tarā če būt, parčā to kūkār kurt? (59) āy darrāent, manī dast o pād ča gorīčā zirābā sanjur-atant, man kaptun! (60) Ešark zūt zūt loge konḡā šut, ki ča zahgānī rūsentagen sinsān inčo byārūt o Sadowā garm bidant. (61) bale kuḡḡikā rihtag-at o sins druhā tarr-atant. (62) nā-halāḡīyā, panjagī āwurt-e, ča Sadowā just-e kurt, Sado, bākas kujā-int, ki āsā rok kanīn? (63) āy darrāent, bazzakār, bākasārā wa yakk ḡale mān-at, ā zī zahgā jat, wafī murg patk; man pagunze bun dayagī bunās kurtag-un, ā hawrā kušt.

(64) Ešarke čamm ča arsān gulgul būtant. (65) dilā dūt kurt, drusten sinse yakk nemagīyā mān burritant. (66) Sado, buro ā būndānī tahā putir!

(67) Gušt-e, šarren; nūn man rawagā-un, wahdī to garm gire, wafī dānān budruš o sohbā dastā geg kan, wāzdāre brinjān ham pučop gon. (68) āy zī dem dātagant, bale manā wār na būt. (69) man balen maroči derā byāin, nā-wahd bibūt. (70) ā guḡā manā bad-o-rad a-kant.

(71) hawrā bass kurtag-at. (72) bale gorīč padā pa do dastā maččitag-at. (73) Ešark wafī har ḡull kurt, wafī sur-e pādā kurtant. (74) šāle junḡ-e čist kurt, ki gwarā-e kanīn, ki haminkurā āy kastaren zahg kalānz kalānzā laggit. (75) pissā just kurt, abbā, čeyā grewe? tay čie dard a-kant čon? (76) innā abbā, manā guhrā kušt, manā čie pīrr de, manā larzag kušt! zahgā pa drahag gušt.

(77) Ešarke nukkā gon, nādokā gipt, hušk o hayrān būt. (78) yakk nemagā zahg āyī pīryāt-at, dohmī nemagā gorīče nahardag; bale zahg dosten čie, wafī parwāe na dāšt. (79) šāl-e čist kurt o zahgārā pīrr-e dāt. (80) harrage lānkā mān jat o rahādag būt. (81) lahten gām-e jat. oštāt, o padā čakk-e jat. (82) wafī logīyārā tawār-e pīrr jat, Sado, zī wāzdārā būren inčoken hurmāge dāt, aga na? (83) Sado ča būnde tahā darrāent, bečārag! man o ča loḡagā pašomān būtun, āy manā aḡālat kurt.

(84) Ešark harā sawār būi, dem-e dāt pa ḡiyabānā; bale gon dīrtagen puččān, gon yakk kohnen koḡeyā wāzdārā dātagen. (85) bale e kohnagen koḡ gorīče demā dārage ḡawla na āht. (86) ā gorīče tābān warān o dem pa kohān, manzil janān-at. (87) ā har wahdā hančo hame nemagā šuta, bale begahī pīrr tarritag. (88) bale e randī šut, ki šutān būt.

(89) sohb būi, Sado wafī hašš bālā kurt, wafī buḡḡitagen čamme kuḡḡike tahā šānk dātant. (90) dīst-e balluk hangā būnde tahā wapta, dast o pād-e nazz kurritag-ant. (91) ā hayrān būi, ki parčā e zāl taningī wapta. (92) balluk čošēn zāle na būtag ki wafī nimāzā sohbā kazā bikant. (93) ā tag tagā šut, wafī trūwe sarūnā oštāt, o ārā tūhenagā laggit. (94) bale ā čošēn wābe waptag-at ki pād na biyāt. (95) ā wafī būnde tahā hušk-at, āyī arwāhā derī ārā yala dātag-at. (96) Sadowe čamm sarā šutant, āyī dil ḡahlagā kapt, čihāle jat-e. (97) hamsāyīg hamrāh mučč būtant, mahlūkā pa hayrānī just kurt ki, če būt-e wāren

could lie down and rest, woke up with a start, and only half-awake went outside. (55) He saw that Sado's face was in the dust. (56) Eshark leaped forward to raise up the partner of his sorrows and the *pari* of his dreams; (57) he seized her shoulders, brought her into the house, and set to rousing her. (58) 'What's the matter with you, why did you shout so?' (59) She answered, 'My hands and feet were frozen by the sudden onset of the North wind, and I fell.' (60) Eshark quickly went to the storeroom of the house to get a bit of kindling which had been pulled out by the children, so as to get Sado warm again. (61) But it had rained in, and the kindling was completely soaked. (62) No help for it, he grabbed a handful, and asked Sado, 'Sado, where is the match-box so that I can light a fire?' (63) She answered, 'O misery! There was only one stick left in the box, it was struck yesterday by the child, who cooked his bird; I had kindled a fire in the *piś* tree stump, but the rain killed it.'

(64) Eshark's eyes filled with tears. (65) His heart smoked, and he threw on one side all the kindling. (66) 'Sado, go now and get inside the bedding!'

(67) He said, 'Well now, I have to go now; when you get warm, grind your grain and tomorrow find some time free to grind the rice of the Big House in the mortar with the pestle; (68) it was sent yesterday, but I had no time for it. (69) I will be back very late, it will be betimes. (70) And they will abuse me for that, too.'

(71) The rain had stopped, (72) but the North wind was blowing with all its might. (73) Eshark put a blanket on his donkey and pulled on his thick socks, (which served for boots). (74) He pulled his shawl tighter about himself, so that 'I have it on me,' when just then his youngest child began to cry. (75) His father asked, 'Little one, why are you crying? Have you a pain somewhere?' (76) 'No daddy, the cold is killing me, put something on me, my trembling is killing me!' the shivering child said.

(77) The roof of Eshark's mouth went dry, amazement seized him, he was astonished. (78) On one side his child was crying for help, and on the other the North wind was howling; but with a little love his child had lost his fear. (79) He took up his shawl and put it on his child. (80) He bound his sickle on his waist and set out. (81) He went a few paces, stopped, and glanced back. (82) He shouted to his wife, 'Sado, did the Big House give us some dates yesterday or not?' (83) Sado from inside her bedding shouted back, 'Damnation! I was ashamed to have to ask for them, they did me a favour.'

(84) Eshark mounted his ass and set out for the waterless waste, but with torn clothes, and with an old coat given him by the Big House. (85) This old coat was not of a sort to face the North wind. (86) But he, facing the gusts and facing the mountains, still travelled the stages of his journey. (87) He had often travelled this journey, and come back in the late evening. (88) But this time as he went, it seemed to go on and on forever.

(89) The next morning as Sado stopped her grinding mill, she glanced with sunken eyes around the inside of her hut. (90) She noticed that grandmother was still asleep in her bed, her hands and feet together. (91) She was puzzled that the old woman was still asleep, (92) she was not a person to omit her morning prayers. (93) She ran up and stood at the head of her mother-in-law's bed, and began to rouse her. (94) But she was sleeping the sleep from which there is no rousing. (95) She was dry in her bed; her soul had long ago been given up. (96) Sado's eyes went up from fright, her heart sank, and she screamed. (97) Her neighbours all gathered round, and people asked, 'What was

bazzagārā? (98) Sado dil-āzurdagī gon dile āhe gušt, guhārān, hičči na būta, garibiye harjān bût, guhrā prošt. (99) bewassen Ešark edā na bût ki dap o dast-e bikant. (100) mārā o šape šām nest, hudā bizānt kapane bût ki na bût.

(101) hudādostān pīr-zālārā kabr o konḡum kurt, o har kass har kass bût. (102) Sadowā dast man sarā-atant, mod ki čist-e ko, o mod ki er-e ko, ki anāghāhā yakk zālbūle tačān tačānā šut, pīryāte jat-e, gušt-e, (103) zār par to, šūmen Sado! tay dast o dem awwalā na, nun syāh būtagant! (104) tay čukk čora būtant, Ešarakā āhirren yaxa prošt. (105) ča koh bunā mardume āhtag, e mardumān čitag o āwurtag gon!

(106) e gappe uškunagā. guše Sadowe sarā napte kapt. (107) ā guṭṭ-gīr bût, tukk-o-iawārān kapt; čamm-e pašī būtant, dast o pād-e šulītant. (108) o hančo šūling bût, kirre nindokān dast čer dātant, o wāpent-iš, o gwāt kanagā laggitant.

(109) har sāl hame pemā kahren zimistān kāyt, o hame dawlā gorīč āḡ-hor a-kant, hame pemā trongal gwārūt, o hame rangā dračk o dār tākān ričant. (110) guše Ešarke sūgadār-ant. (111) garibī, wai garibī! hame pemā bāzen Sado janozām a-bant, o bāzen tang o tilāyen bačč wa māhgonagen jannik čora a-bant.

17. DĀŠTA

by ANWĀR QAḤTĀNĪ

(1) se sālā hawrā na gwartagat. ḡukkāle tahlen ročān maxlūke nukk ča nādokān hušk kutagat, wardinī māl ča kisāsā zyāt girān-at. yarīb mardum bahā zūrage paymā nayat. yarīb o bazgarān pa lunkae nān o nāhā čalakko jat. makkaen māt o hārifen pitān ča 'me lāpe janjālā watī hamā sawlen pussag sarā bār-atant, ki āyān pa murād-e mān šāgen

the matter with the poor old woman?' (98) Sado said with a grieved heart and a sigh, 'Sister, it was nothing at all, poverty was the cause, and the North wind broke her. (99) Poor Eshark was not here to do the last services for her. (100) We shall not have any evening meal for the dead, and God knows if she will have a shroud or not.'

(101) Kind people arranged for a burial and tomb for the old woman, and everyone went about his business. (102) For Sado her hands were holding her head, she pushed her hair up, she pushed her hair down, when suddenly a woman came running and shouting, 'Woe to you, wretched Sado! your hands and face were not so at first, but now they have become black with misfortune! (104) Your children have become orphans, Eshark has been broken by the awful ice and cold. (105) A man has come from the foot of the mountain, he (Eshark) has been picked up and brought here by some men!' (106) You'd say that on hearing this speech lightning had fallen on Sado's head. (107) She became choked up, and without a sound she fell, her eyes popping, her hands and feet were limp. (108) She was so limp that those sitting at the side (of the hut) put their hands under her and stretched her out upon the bed, and began to fan her.

(109) Every year in the same way winter comes, in the same way the North wind brings dust storms, in the same way hail falls, and likewise trees shed their leaves. (110) You would say that they mourn for Eshark. (111) Poor people, O poor people! In the same way many Sados will be widows, and many golden boys and moonlike girls will be orphans.

NOTES

From *Giċen Āzmānak*, with many changes in language by the author. Dialect: Ra (P): v. also Notes to No. 14.

(7) *nāko*: lit. 'uncle'.

(8) *sista*: lit. 'have split'.

(14) i.e., he died.

(69) lit. 'I shall perhaps come back after a long time, today'.

(94) *byāt*: subj.

17. LIVING IN

(1) For three years it had not rained. The bitter days of famine had made the roofs of the mouths of the people dry from – ? –, and cattle fodder was very dearly measured out. Poor people were in no state to buy anything. The wretched and toiling peasants were roaming about (in search of) a morsel of bread or dates. Because of the problems of their (empty) stomachs their own sapling sons were a burden to decent mothers and fathers, children whom they were raising according to their desire in

gwānzagān pa nāzenk o čandenag rodentag-atant. o hamā čukkānī yakk waššen o širkinen gappeye sarā, mātān watārā roči sad barān šank jatagat. marči pa dānage nā wa lunkae nāne sarā, māt o pitānī du'ā-o-pasārtānī čerā-atant.

(2) e nān o nāhe nestiā čō jatūge dawla hič log rad na dātāgat. kassā kasse imdād kut na kut. har kass ča watī hedān jān-šod-at. har jāh o har kujā nān o nāhe nestiye sarā kūkār-o-faryād-o-zārī-at. be-čāragen Laško ham hame bojige tokā gon watī jan o čukkān ki ā nu sāhdār-atant suwar-at gon. āye čammān burzā āzmān o jahilā, nān o nāhe nestiye lunjen daryāb-at. nān o nāhe tayābe rasage wāsta, āye kīrrā xudāy ometā ča bed, diga hičēl nestat.

(3) šāmānī wahd-at, Laškoe kargīnen loge tokā pač-o-pāge bāndātā ās rok nestat. āye kasān kasānen čukkānā walak-walake pīrr-at. yakk nemageyā Laškoe čukkān nān o nāhe nestiye šahir o grehagārā dapā kutāgat, o domī nemagā Solān, ki āyānī hamsāyig-at, o ča hukūmatā mojub rasit-e, o ča čukkāle tahlen ročān be-sudd-o-samā-at. āye waššen nāruštānī bo-o-tānoke tawārā Laško o āye jan o čukkānī hoš burtāgat. agān Laško o āye jan o čukkān yakk omete hastat, to ā Solāne waššen nāruštānī bo-o-tānoke fīp-fīpe tawār-at.

(4) hančo ki jangālī tolag o haptār mān tahāren šapān gwāšānī tokā bo-gīrān a-bant, o dehkānānī kall kutagen kūfīg o tejagān dar kanant o warant, hame paymā Laškoe do kastīren čukk Šambo o Zurno ča logā dar ātkant, o Solāne waššen nāruštānī bo-o-tānoke fīp-fīpe tawārā girān-ūant, o nān o nā kanān-ūant, dem pa Solāne logā tačān o rawān-ūant, o Laško āyānī randā kaptāgat. Laško watī čukkānā hamodā rasent, ki āyān Solāne purren nāruštānī lohīg o tīnukārā čapp-o-čāgīrd kutag o ništāgatant. bāyd hameš-at ki, Solānā Laškoe čukkānā čār laggat o šahmāt bījaten, o ča watī logā dar bikuten.

(5) parčā ki e dunyāe bāz kuhnen riwāje-at ki har amīre, yarībārā čō kučakke dawla watī loge dapā naylit, bale xudā bizānt ki āyā čō parčā na kut, o Laškoārā darrāent-e ki, mulk sakk xwār o čukkāl-īnī, man šume xwār o azābie hālā sarpad-un, to manī hamsāyig-e, o manā šarm kāyt ki man tahnā bwārīn o to gon watī jan o čukkān guznā lāp bwapse; lofīn ki kammuke tai imdādā bikanīn, o watī hamsāyigīe hakkā adā bikanīn.

(6) kor čē lofīt, do čamm-i roznā. Laškoā darrāent ki, to manī sar-o-māle xudābund-e, o manārā ča to hame omet būtag; to agān pa man čōšen kāre bikane tā zindag-un tai šukrā adā kut na kanīn. mā nu sāhdār-en; marči se roč-int ki wardīnī čīz me lāpā na šutag. Solānā darrāent ki, manārā pač-o-pāg o loge rupt-o-rope wāsta yakk dāštae dāragī-int, ki āyārā māhe panč kalladār o lāp dayīn. ča digarā parčā tai māhen čukkā madārīn, ki bill-e e čukkāle syāhen ročān lāp ča šume sarā bikapīt, o šumārā ham čāno dapāre dayagā-un. Laškoā darrāent ki, manī čamm sārt a-bant.

(7) Māhil Solāne dāšta-at. drap-o-dāragānī purr kanag, loge rupt-o-rop, dān drušī o

carved wooden cradles, with lullabies and rocking. A hundred times a day mothers prayed for a piece of pleasant sweet news. Today, for a bit of dates and a morsel of bread, matters stood under the prayers and curses of mothers and fathers.

(2) The absence of bread and dates did not spare a house, just like the manner of an old female *jinn*. Nobody could help anybody. Everyone was bathed in his own sweat. In every place and everywhere there was moaning and wailing for the lack of bread and dates. And wretched Lashko was also in this same boat, with his wife and children, now nine souls aboard. In his eyes, (the boat) was in a dark sea, (stretching) from high heaven to the (earth) below, because of the absence of bread and dates. To arrive at the shore of bread and dates, on his side there was nothing but hope in God.

(3) It was evening in Lashko's largish house, and the cooking fire which had been lit at dawn was out. For his small children it was crying and grizzling. On the one hand Lashko's children were singing and crying the song of no bread or dates, but on the other Solan, who was their neighbour and who had a government salary, was not conscious of the bitter days of the famine. The lovely smell of meat soup and the flapping sound of bread-making (always) claimed the attention of Lashko and his wife and children. If Lashko and his wife and children had one hope, it lay in the smell of meat soup and in the flapping noise of bread-making.

(4) Just as wild jackals and hyenas sniff around in the high grass and bushes on dark nights, and dig out and eat the melons and watermelons buried by peasants, in this way Lashko's smallest children Shambe and Zarna came out of the house and were taking in Solan's lovely meat soup smell and the flapping noise of bread-making, and were crying 'bread and dates!' and were running towards Solan's house; and Lashko went after them. Lashko caught up with his children where they had surrounded Solan's cauldron and bread-making dish and sat down. Solan had to give the children a few kicks and slaps to get them out of his house.

(5) It is a very old custom in this world that no rich man allows a poor one, as if he were a dog, through the door of his house, though God knows why not, and he said to Lashko, 'The country is ruined and there is a famine; I understand your troubled and wretched state, you are my neighbour and I am ashamed that I alone am eating, and you and your wife and children go to sleep with a hungry belly. I want to help you at least a little, and pay my dues as a neighbour.'

(6) What does a blind man want? Two seeing eyes. Lashko said, 'You are the master of my life and possessions, and my hopes lie in you; if you can do anything for me I shall not be able to thank you as long as I live. We are nine beings; today it is three days something to eat has not gone into our bellies.' Solan replied, 'I need a living-in woman servant for cooking and sweeping up; I will give her five rupees per month and her food. Another as well as your lovely daughter I can't keep; and anyhow the needs of her belly will fall out of your responsibility in these black famine days, and I can also let you have a morsel of bread.' Lashko replied, 'I shall be very happy.'

(7) So Mahil was Solan's living-in servant. Filling containers, sweeping the floors, grinding grain and fetching water, as well as kitchen work – all this was her responsibility.

ap āri, kanwar o kār, drust āye sarā-atant. Solāne loge mastir o kastir wat-at, o ča Solāne nemagā āyārā ijāzat-at ki watī pit-o-brātān čāno dapāre bidant gon.

(8) be-čāragen Laško ham gal-at ki dukkāle tahlen roč ča manī sarā kaptant. xudā badšāh-int. aga yakk dare bandū, diga dare zarūr pač a-kant. watī bandagān pa sudd-o-tunn na kušit. mulkā aga dukkāl-int bale mārā yakk seren hamsāyige dātag-e ki me dukkāle tahlen ročān kamukke āsūtir kant.

(9) šape yakk wahde-at, maxlūk watī watī logān gon watī hātūnen janān wāb-atant o hiččiye sudd-o-samā nay-itant. bāzārā hičč čarekka nestat. bale Māhile māt o pit harr-harr grehagā-atant. o āyānī čamm ars limp-atant. Māhil āyānī demā ništāgat, o zamīne čonḡagā-at. mātā watī wass kut, o jodarī hallent, ki Māhil! bigwaš ki tai lāp kayā purr kutag? to mara syāh rū o bannām kut! mā watī syādānā watī demā peš dāšt na kanen. to watī pite ispeten riš sarā pīristānī poling kuant. dregaten mā trā paydā mā-kuten! mā hayrān-en, nūn trā čon bikanen?

(10) bale Māhilā zūkag-e na kui, o barābar sar-e jahl-at, o zamīn čonḡagā-at. Laškoā habre sarā šut, loge dratkagen zahmārā er-e kut. ča juftā kaššit-e o Māhile sarā sāhil-e kut o darrāent ki, to mārā šarren bannāmīe dātag! gwaše-gun bigwaš-e! agān na, guḡā e zahm wat hannūn salāhā sindit! Māhilā zahmārā man watī sarā sāhilā dīt, jāne hon o gošt-e yila dāt. ča marge sāhārā āye zubānā ča hinčo darātk ki, So . . . So . . . lān . . . ā.

(11) Solāne nāme iškunagā ča, Laško ganokiyā kapt. čo jinnī ganoke ḡawlā, yā nok-habr-zānten gwānzagī tifle paymā, āye zubānā ča pad mān padā dar āyagā-at ki Solūn, Solān, Solān! o zahm padā juftā šut. hančo ki har tayārene nāme iškunagā ča, yariḡe zahm juftā dar nayāit. parče ki kawr dārage, jāgahā kučč a-jant. be-čāragen Laško čo gwahre tappe giptagen mardume ḡawlā bujagā-at, ki dukkāl-at, man šudik-itun.

(12) dirtag pučč-atun hamšām o hamnahāri-at dukkāle gwāzenage wāsta man uštir, pas o gok, buzz, meš bahā na kut, ča bahā kut? watī nang, watī yayratt o nāmos! manī nang, manī yayratt, manī lajj o hayāe kīmat? yakk lunkahe nān, o māhe panč kalladār, uff! e prāh o drāfen dunyāe tokā har čiz girān-int. uštir girān-int, hormāg girān-int, bale yariḡe lajj o hayā, nang o nāmos arzān o bāz arzān-int. āh! ki e amīr o zarrdār yakk hare pa hazār kalladārā zurant. e yariḡe yayrattārā ēsānī demā hičč kīmat nest. man na zānt ki wāja Solāne e garm o širkinen lunka manī nang o yayraue kīmatā bant, o yakk roče manī nukkā ča kuččalā zahr kanant. Laško hame labajag-o-gargaḡiyānī tokā, tust o padā hiččbar bod-e na kut.

(13) Laškoe nāgahānī mark o Māhile lāp purriye hāl nūn sajjāhen bāzārā šing-at. Laškoe logī mān logā motk āragā-at, o Solānārā watī e kamāle sarā pahar-at ki dunyāe mardum čon nādān o be-akl-ant, ki pa yakk yariḡ o nādāren mardumeyā kušage wāsta zahm o tupang čist kanant. balken yariḡe gardinārā yakk lunkahe nān o dānage nā, ča Šīrāzī biren lurā gandatir hurrūt.

ity. She was all alone in Solan's house, and she was allowed by Solan to give morsels of bread to her father and brothers.

(8) The wretched Lashko was also happy, that 'the bitter days of famine have passed from me. God is the master. If one door closes, he must open another. His does not kill his slaves with hunger and thirst. If there is a famine in the land, well, he gave us a rich neighbour who makes our bitter famine days a bit easier.'

(9) One night, when people were sleeping, each in his own house with his own lady wife; they were not conscious of anything. There was not the tiniest noise in the bazaar. But Mahil's mother and father were weeping very loudly and their eyes were shedding tears. Mahil was seated in front of them and scratching the ground. Her mother did her best and cried out (?) 'Mahil! Tell us who was filled your belly! You have blackened our name and reputation. We cannot show our faces before our relations. You have dirtied your father's beard in his old age. Oh, that we had never borne you! We are dumb-founded, what shall we do with you now?'

(10) But Mahil gave no reply. She continued to hang her head and scratch the ground. A thought came to Lashko, and he took down a sword which hung in the house, suspended it over Mahil's head, and said, 'A fine bad name you have given us! If you have anything to say, say it! If not, this sword itself will decide!' Mahil saw the sword suspended over her head, and it frightened her very much. Very scared, her tongue could only stammer 'So . . . So . . . Ian!'

(11) At the sound of Solan's name Lashko became even more furious. Like one possessed by *jinn*, or a child in the cradle just learning to speak, there came from his tongue over and over again only 'Solan, Solan, Solan!' – and the sword went back in its scabbard. Thus it is: upon hearing the name of a rich man, the poor man's sword does not come out of its scabbard. But when the stream gets obstructed, it makes a cut to the side somewhere. Poor Lashko was shaking like a man seized by malaria; he said, 'There was a famine, I'm hungry.'

(12) 'I was in torn clothes, there was no dinner and no midday meal either. To live through the famine, I did not sell my camels, small cattle, cows, goats, or sheep – what did I sell? I sold my honour, my women and reputation! What is the price of my honour, my women, my modesty, my self-respect? A morsel of bread and five rupees a month! Bah! In this broad and long world everything is dear: camels are dear, dates are dear, but the modesty and self-respect and reputation of the poor are cheap, very cheap. Ah! These fine people, these moneybags, buy a donkey for a thousand rupees; but for a poor man's woman it is no expense at all for them. I did not know that those warm sweet morsels would come at the cost of my honour and my women, and that one day they would make the roof of my mouth feel as if it had swallowed bitter medicine.' Lashko, during this tirade of senseless mutterings, fainted and never again came to.

(13) The news of Lashko's sudden death and of Mahil's full belly was now broadcast in the whole village. Lashko's wife brought the mourners into the house, and Solan gloried in his cleverness, thinking how ignorant and stupid the people of this world are, that for the death of one poor and destitute person they raise their swords and muskets: perhaps indeed a morsel of bread and a chunk of dates do cut a poor man's neck better than a flashing Shiraz scimitar.

(14) *yariben Laškoe janāzā čār mardum-e baqḏā-at, o pa kabiristānā rawagā-at. Solān watī dost o sārīyānī dīwānā ništaḡat, o ča paharā gardin-e buland-at. āye kandage ṭahkagānī tawār o dostānī wāhwāhe būst-o-bāsā dīwān jāh-e sarā zurtagat. o Solāne dape tawār-at ki dar awwalā ki man dast jat, čo narāske dawla gumbud kut, o manārā yakk hančēn ātenae jat-e ki man pušte-sar kaptun. gon man nārāz būi, o manī loge āp-o-tām-e harām kut; yakk dosteā tokā darrāent ki dar awwalā bāz trund būtag! hān! trundie gappe ma-jan, kissahā goš dār! guḏā man āye dast o pādān kaptun, čarāyā māfi loṭit o minnatwār-e būtun, o sogind-o-masām kut, ki to randī pa xudāyagī zahr ma-bū, digar randā pa man čoš kanag harām-int. guḏā ča manī bāzen minnat o līlāyān waššān būt.*

(15) *diga dosteyā darrāent ki, kambaxtā pa waššānīā ham der na kutag. diga āwāze ātk ki waššān na būt, čon kani? edā yalla o gošt-e syāh lāp kutag; watī logā āyārā pur o garmen jas rasit. šumā manā gappā billit! Solānā darrāent. āho! me goš gon to-int, jawāb rasit. man hayrān-atun ki čon bikanīn o eštārā čē paymā watī dāme tokā byārīn. yakk roče yakk habre manī majgān ātk, ki janen-ādamā watī sīfat-o-samā sakk wašš būt, o āyrā saht-o-zeware ham bāz dostī hast. čoš bāz barān būtag ki janen-ādamān pa yakk jufti durre wāsta, watī mard yilā dātagant.*

(16) *yakk roče nemroče wahdā manā āp-o-tām kut, o man darrāent ki Māhil, to layik-e yakk logī bānukī-e. aga tāi gošān, pad o demā, ḡandārī šīpen durr, āskī gardinā hār-o-bādām, šepagen ponzā pulluk o grānzī, mārī lankukān tilāe čallaw-o-mundrik mān bibīt, to čo cārdahī māhā bae! o padā man darrāent ki, Māhil, agān to manā pa fakirīyā baxšā-e, man tāi zarr-xarīden gulām-un.*

(17) *man sogind wārt ki man trā sāng kanīn, watī loge bibī o bānuk kanīn. par to dān-druššen o āp-āren molide kārīn, o trā ča saht-o-zewarān laddīn. nūn man čārīt ki manārā pa nem čammī čārīt o bičkandīt. man zānt ki nūn dāmā ātkag. man ča watī jāgahā ča kinziitun o gulāiš kut, o dap āye suhren anārkānī sarā . . . hančo āye yakk dosteā watī har do dast mān zamīn jatant, o padā mān watī sarā jatant ki ohe! manī sar bibāt . . .*

(18) *Solānā darrāent ki, demā goš dār, man dap ki āye suhren anārkānī sarā sakk dāt, to manārā hančo mālūm būt ki yakk piyālahe šāhd manī dapā-int, man dīt ki nūn watī drusten jān-e manī sarā yila dātag, o dast-o-pād-e šīling-ant. drusten dostān yakk barā e gurke kirdāre sarā, čo tolagān, dap pač kaššit ki wāh, wāh! šarr kismat!*

(19) *hančo ki Solān yaribīye šikast o amīrie fathe sarā, gon watī dost o sārīyān gul-o-šādān-at o watī kissahān mān dostānī dīwānā pa pahar kanagā-at, o āye dost āye kamāle sarā wāh wāh o watī šūmie sarā grehagā-itant, hame paymā Māhil man watī peši dazgohārānī tokā ča šarm-o-hayāhā gār; sar-e jāhl o ča watī zindā bezār-at. Māhilā hamā durrdānagen dazgohār ki gon āyā bahārgāhe mosumā hamrāh būtagant, o e likoā ki:*

(14) At poor Lashko's funeral there were four men as bearers, on their way to the cemetery. Solan was sitting in the company of friends who had gathered, and his neck was stretched up tall from pride. The sound of his guffawing laugh was heard from where the company was sitting, together with the loud (?) praises of his friends. Solan was saying, 'The first time I laid a hand on her, she jumped like a stag, and struck me such a blow that I fell on my back. She then got very discontented in my house and would not eat or drink.' One of those present said, 'Yes, she was very stubborn at first!' 'Yes, but do shut up and listen to my story! I then fell at her feet and begged her forgiveness, that for goodness sake she should not be angry this time, that it would be forbidden to me to do that another time. Then she calmed down, after I had begged and beseeched her.'

(15) Another friend said, 'But the wretched girl did not delay her happiness for long, either!' Still another voice came, 'If she was not content with you, what was she to do? Here at least bread and meat filled her stomach; at home she got only warm embers and warmed-up cold ash.' 'You lot shut up and let me finish,' Solan said. 'Right, our ears are with you,' they answered. Solan continued, 'I was anxious about what to do, how I was to get her into my net. One day an idea came into my brain, that womenkind like very much to be praised and flattered, and they love jewellery and ornaments, so that many times it has happened that women have left their husbands for the sake of a pair of pearl earrings.'

(16) 'One day at noon, when she was preparing my food and drink, I said, 'Mahil, you ought to be the mistress of this house. If there were large gold earrings in your ears, threaded with pearls back and front, and from your gazelle-like neck there were to hang a necklace of almond-shaped gems, with nose-decorations on your thin nose and gold rings on your snake-like fingers, you would look like the full moon!' And I added, 'Mahil, it is as if you have given alms to me as to a fakir, and I am your purchased slave.'

(17) 'I swear that I will marry you and make you my wife and the mistress of my house. I will get a servant to grind grain and fetch water for you, and I shall load you with jewellery and ornaments.' Now I noticed that she looked at me seductively and smiled, and I knew that she had fallen into my snare. I moved nearer to her and embraced her, and with my mouth on her red cheek . . . ' Here one of his friends spread out both his hands on the ground, and then clasped his head, saying 'My goodness, what a wonder!'

(18) Solan said, 'Listen! There is more. As I pressed my mouth on her red cheeks, it was clear to me that I had a cup of honey in my mouth, and I saw that now she had given me her whole self, and her hands and feet went completely limp.' His friends all at once, as wolves or jackals do, opened their mouths and howled 'Bravo! And the best of luck!'

(19) Whilst Solan was thus rejoicing in the defeat of the poor girl, and the victory of his wealth, in the company of his friends and companions, and was telling his tale proudly, and his friends were praising his skill and bewailing their own misfortunes, at the same time Mahil was feeling lost in shame with regard to her former girl companions. She hung her head and was in despair about her life. Those pearly maidens who used to go with Mahil as companions in the springtime and sing a *liko*, in a fresh sweet melody:

(20) *gwartā hawrā, me mulk bahārgāh-int,
neme šimš, o neme kahūrkhāh-int,
buzgal o mešānī čarag-jāh-int,
liko, liko! me mulk bahārgāh-int!*

*gon sārt o waššen zemuleyā janān būtagant, o mān dagārān, šimš, kākūk, ālakowe
činagā šutagant, marči hamā dazgoḥār āye kirrā ham na gwazant, parčā ki hannūn yakk
koṭiken čukkeye māt-at, o bāzārā āye nām kalmānī-at, o tamām rāje tokā sabīl-at.*

(21) *hame sabīl o kalmānīten Māhil agān gon watī rang-o-dāngā yakk mazanen logeā
čukk būten, o ā ča lāp o pučče janjālān āzāt, saht-o-zeware nestiā be-parwā, to āye wāsta
hazārānī warnā pa šad-jān kurbān būtagatant.*

(22) *āye jihāz-o-pardāče wāsta, sitāpen gongdān gon āp o hamgāmān nadr
būtagatant. bale ā yakk yarībīe čukk-at, o yarībe rang-o-dāng par āye musibat-o-šanjāl,
o amīrānī wāsta ayš o tamāšāe sāmān-ant.*

- (20) Rain has fallen, it is springtime in our land,
 On this side there are sweet-smelling grasses, on that, *kahur* hay,
 There is grazing for flocks of goats and sheep,
 Sing a song! Springtime has come to our land!

and used to go gathering sweet-smelling grasses, hay and grass in the fields, today do not even pass her way because she was to be the mother of an illegitimate child, and in the bazaar her name was 'unmarriageable', and as far as the rest of the tribe was concerned, she was finished.

(21) If the finished and unmarriageable Mahil, with her beauty, had been the child of a wealthy family and free of the cares of trying to find food for her belly, and clothes for her back, and not worried about her lack of jewellery and ornaments, a thousand young men would have been prepared to make all sorts of sacrifices for her.

(22) For her dowry and trousseau there was – ? – as a mere measure of water for her. But she was poor man's child, and the beauty of the poor, to their regret and misery, is for the rich only their property, their diversion and amusement.

NOTES

This story was written in 1956, at roughly the same time as No. 1, and printed like the latter in *Baločī* in 1957, heavily (and hastily) edited by Āzāt Jamāldīnī. The result was a hodgepodge of mixed dialects Ke, Co, Ra. The present version has been put back into the original Ke of the author with the help of his original ms. There remain a few unclear places.

As examples of the editing: the original Ke form *āyān* (etc) was changed to *āwān* (etc) frequently, but not always, where Āzāt missed it, the Ke 1 sg. pres. *-īn* was occasionally changed to *-ān*.

Both *wāsta* and *wāstā* are common in Ke, but the ms. uses only the former, and the endings *-at*, *-atant* are now and again expressly vowelised *-it*, *-itant* in the author's ms. In general there is no audible glide between vowels in Ke, but some speakers use one; and where I heard one I have written it.

- (1) *hawrā*: with *-ā* (also in 20).
nukk ēa nadokān, perh. 'from the roof of the mouth to the back of the throat'.
pussag sarā: so spoken (and written).
 (3) *to*, < Urdu.
 (6) Five rupees plus keep was good money in 1956.
ēamm-i rožnā: the ezafe is most unexpected.
 (7) 'all alone': lit. 'smallest and largest'.
 (9) *jodārī hallent*: unclear.
 (10) *salāhā sindīr*: lit. 'will cut the decision'.
jāne hon o gošt-e yila dāt: lit. 'she left her body's blood and flesh'.
 (14) *būst-o-bās*: unclear.
 (22) *sitāpen gongdān*: unclear.

II. MODERN POETRY

The following notes on Balochi poetry are intended only as a guide to the primary mechanisms, sufficient for following the basic patterns. For more complete information and examples, v. Barker-Mengal II, 264-66, and the remarks which follow after each poem; *Popular Poetry*, I, xxix-xxxiv (for classical ballads); Elfenbein 1985, 164-65.

Many modern Baloch poets have been influenced as much by English poetry and poetical styles as they have been by classical Arabo-Persian ones. Classical Balochi balladry, on the other hand, employs metres and rhyme schemes which have little or nothing to do with the systems employed in Persian or Urdu poetry, and poets (such as Gul Khān), when writing in traditional Balochi styles, consciously avoid them.

In general, Balochi poetical metres depend above all else on syllable-count. Long and short syllables form its basis, with stress patterns of varying complexity. The basic rules are a) a long syllable is one containing a long vowel, a diphthong, a closed syllable of the type VC, CVC, or one containing $\tilde{V}$; all other syllables are short; b) there should be only one stress per foot, which should fall only on a long syllable; c) a short syllable may not immediately follow a short syllable; if two short syllables do come together, one of them must be lengthened – by scanning differently, v. below.

Lines are divided into feet as required by the metre, each foot forming the basis of a rhythmic pattern, and each line in a poem should have the same fixed number of feet. A sequence such as CVCV is scanned CVC V to avoid the forbidden sequence $\sim \sim$, and a sequence such as CVCVC can be scanned either CV CVC, or CVC VC, $\sim -$ or $-$. The causative infix *-āen-*, for example, can be scanned either $-$ or $-$, as required, and short syllables are often elided as required.

Rhyme is used for dramatic effect, and quite without any general rule. Lines may rhyme in bands of 2, 3, or 4, seldom more. A change of rhyme has a dramatic effect: most dramatic of all is a single unrhymed line standing between bands of rhymed lines. Rhyming is thus used as a punctuation device.

More detailed remarks on these matters are made in the Notes which follow each poem.

18. SAWT

by MUHAMMAD HUSEYN 'UNQĀ

- (1) *ča hambalowe be-yātā dayān-e dawr manā*
baloče dard kisāsā ča dar ma-tawr manā
- (2) *čarā gulāb ki kandūt kunāge bagalā*
pasandtir manī kohānī kāyi mawr manā
- (3) *bibūt čon kaĵfe šawke xumārien čamm pač*
šape gon taht-rawānā kanawī šawr manā
- (4) *če paymen hubbie, warnāie hatam pulle*
ki kāyt gindagā har somarī čo jawr manā
- (5) *ča 'mā ki Sammīe gwar'kurtage čo tīrā tūsk*
haxayl-jān ča 'mā roč kant hawr manā
- (6) *to-e čo kumb ki berān kant kawr trā*
man-ān čo čammagā berān na kant kawr manā
- (7) *manā ta Čākare sawbe galawe waragī tapp*
na kabre e kanagī gumbudānā gor manā
- (8) *jūāen rāĵie bayrak pa Bāeyān-un na dīst*
hazār šukr ki dāt-iš man jel dawr manā

18. WEDDING CELEBRATION SONG

- (1) I shall forget my sweetheart, I shall discard her from myself
O pain of the Baloch! Do not hurt me beyond measure;
- (2) (I shall forget) that rose who laughs, a thorn in my side
Pleasanter comes to me the *mawr*-flower from my mountains;
- (3) Can it be that the langourous eyes of my adored darling are open?
Bed-visiting at night! (Rather) to be done is consultation with me;
- (4) What kind of passion (is that), a spring flower of youth
When she comes to see (me), all her beauty is like poison to me;
- (5) For that reason, that you have made Sammi's breast pointed like an arrow
The miser, from that day rain falls on me!
- (6) Thou art like a pool in a river bed, which makes the river ruined for thee
I am like a spring, which does not make ruined the river for me;
- (7) For me, until Čākar's victory, I have to bear the wounds of the door
No tomb is this to be made, (I want) as tomb one with towers;
- (8) The banners of the separate tribes I have not seen with Bāy Khān
A thousand thanks that they have thrown me into jail.

NOTES

Muhammad Huseyn 'Unqā (1909-1977?) was one of the earliest writers of Balochi in this century, and one of the most important figures in the launching of Balochi as a written language. It was he who originated the modern Urdu style of writing for it in Pakistan. Born in Panjgūr, he lived most of his life in the village of Mačh near the Bolān Pass south-east of Quetta. Together with others, especially Yusuf 'Alī Khān Magassī, Nawab in Kacchī, he was a founding member in 1929 of the communist Anjumān-i Itihād-i Balūčistān, an early political grouping of Baloch. His more strictly literary activities included the co-foundation in the early 1930s of the first 'Balochi Academy' in Karachi, which was the first organisation in India to print Balochi, and amongst other things printed the first Balochi Primer, written by 'Unqā. Later 'Unqā settled in Mačh and edited and published from there in the 1930s one of the first periodical publications in Balochi, *Bolān*, a cultural-literary magazine.¹

Later he became the political adviser to Prince Abdul Karīm Khān, the governor of Makran and brother of the last Khān of Kalat State, Ahmad Yār Khān. Prince Karīm and 'Unqā opposed Kalat State joining Pakistan in 1947-48, contrary to the wishes of Ahmad Yār who was a close friend of Muhammad Ali Jinnah. As a consequence both Prince Karīm and 'Unqā spent long periods in jail after Partition, when Kalat State acceded to Pakistan.

This poem, written just before Partition but not published until much later, describes the Baloch

19. GULEN YALĀNĪ ČAKKĀS BAND:

ČAMM MANĪ KOR-ANT AČ ZAHĪRĪYĀ

POEMS BY MUHAMMAD HUSEYN 'UNQĀ, AHMAD ZA'ĪR

(1) 'Unqā:

raptage taw hamā ča payrīyā
čamm manī kor-ant ač zahīrīyā
kihawī kaššita mähkânā sar
imšapī bill-e taw dem čerīyā
 5 *O manī mastīye ragāme grok*
kan šape dir šankzīrīyā
čeče yātānī čonen čonen pull
čo hatam šing, tay mām mīrīyā
'gar darāmad nayān mām rabbe darā
 10 *rastagun parče tā pakīrīyā*
čo manī baxt gon man hamrāh-int
sāyīg-un gon na dir dīrīyā
misk bānzūl kapant morinke
pikr če ač raden amīrīyā

(2) Ahmad Za'īr:

dād hamā dīwāne amīrien
dātag-at Šeā gon fakīrīyā
jahjatag be-sīten sarān marči
gon watā dilgoš-ant pa mīrīyā
 5 *jawr kanant čarpen lunkahān zabren*
bazzage gošt-o-hon pa serīyā
šing kanūt mähriyān subakk-gāmen
muškīlen rāhān wat pa dīrīyā

yearning for independence – favoured by many, though not by all, at the time – in the guise of a lover who yearns for release from the blandishments of his mistress. The metrical form is very loose, approximating to free verse, using lines of 12, 13, 14, or 15 syllables with free stress patterns without rhyme.

The dialect is at base Ra, but note:

- (1) *dayān*; 2 *kandū*; 6 -ān; all Co forms.
- (3) 'my adored darling', the Baloch nation.
- (4) 'her beauty', the beauty of Pakistan.
- (5) *Sammī*: the famous lady from the Buledī tribe who was, in the mid-18th century, a cause of the inter-tribal Buledī-Gorgej wars, described in the 'Dodā-Bālāc' epic ballad cycle.
- (7) *Čakar*: the leading hero of Baloch balladry, who lived in the 15th century.
'wounds of the door': wounds received in the initial struggle.
- (15) *Bāy Khān*: Nawab of Makran, a subordinate of Prince Karīm, who declared himself independent and joined Pakistan.

19. CHALLENGE LINE OF BEAUTIFUL HEROES:

'MY EYES ARE BLINDED FROM YEARNING MEMORIES'

- (1) Unqā:
Thou art gone since the day before yesterday
My eyes are blinded from yearning memories
Flirting, thou peep'st out like a full moon
Tonight cease from hiding your face
- (5) O my lightning, of mad threatening weather
O remove the night, by sacrifice
O such flowers of different memories
Spread as in Spring, in your house,
If I am no alien at God's gate,
- (10) Why have I arrived at poverty?
Since my fate is a companion with me,
My shadow is not very far from me,
O Misk! The wings of the ant fall
What worry (to me) from misused power?
- (2) Ahmad Za'ir:
Alms from this princely meeting
Had been given by Še, in poverty,
(But) there jumped up today's useless leaders
Selfishly they are intent on the royal treasury,
- (5) They make bitter the fine tasty morsels
Of the poor, flesh and blood, totally.
Send out in a line the fast-paced camels

tangawen bačč hamdilen brātān
 10 *har gwarā čārūt waktī pīrīyā*
kār hamā mardānī pa murād bātant
ki nabant hič kassā pa čeriyā
gwastagen yātānī yamān bāzen
čamm manī kor-ant ač zahīrīyā

20. KAWL

by ĀZĀT ĴAMĀLDĪNĪ

(1) *gon jazba-o-jošā trān kanan*
ma ahd-o-kasum paymān kanan
honānā watī rečān kanan
janānā watī kurbān kanan
burz nām o Baloče šān kanan
mā ahd kanan paymān kanan
āzāt Baločistān kanan

(2) *čo mardān bandan srenānā*
ač myānā kaššan zahmānā
čo šerān zūran gāmānā
gon padān prošan kohānā
čo daryābā tūfān kanan
mā ahd kanan paymān kanan
āzāt Baločistān kanan

On difficult roads, for a long distance;
 Golden children, companions, brothers,
 10 Look all around you; when you are old
 Let the work of those men be fulfilled,
 Because it will not be hidden from anyone;
 There are many sorrows for past memories,
 My eyes are blinded from yearning memories.

NOTES

An example of a poetic competition, this one organised by the staff of *Baločt* and printed in September 1956. Challenge lines are traditional in Balochi poetry; they are written by the challenger, and various poets are invited to vie with each other in composing a poem in which it is included. The metre is a 10-syllable line of 3 feet in dactylic rhythm, with the last syllable of the line stressed:

— / — / — / — / — / — / — / — / — / —

the first syllable of the 3rd foot in each line of 'Unqā's poem must be scanned long.

- (1) One of the last works of 'Unqā. Misk was part of his pen name: in full, it was Misk Maččakānī 'The Musk of Mačh'. The dialect, as was typical with 'Unqā, is a mixture of forms from everywhere; I have left it as he wrote it. (For notes on 'Unqā, v. No. 18.)
- (2) Ahmad Za'ir, from Gwādar, also took part in this contest, along with two other participants (not included here). His dialect is Co and free from admixtures from other dialects, as might be expected. *Še* is *Še Murīd*, the wandering fakir who loved Hānī. (Pop. Po. I, Ballad XXII, gives a version of the tale.)

20. VOW

- (1) With boiling passion we speak
 We pledge and promise
 We will pour out our blood
 We will sacrifice our bodies
 We will raise high the fame of the Baloch
 We pledge it, we promise it,
 We will make a free Balochistan!
- (2) We will gird up our loins like men
 We will draw our swords from their scabbards
 We will pace forth like lions
 With our feet we will level mountains
 We will make a storm like a river (in flood)
 We pledge it, we promise it,
 We will make a free Balochistan!

(3) *O šwānag O baggfat āzārān*
O bazzag O pahwāl nādārān
O bazzgar O mazdūr lāčārān
O gušnag O be-šām bemārān
mā noken zinde jwān kanan
mā ahd kanan paymān kanan
āzāt Baločistān kanan

(4) *ač rājā kaššan sardārān*
e gurk o nawwāb o honwārān
e dang-šanoken syāhmārān
e kawme Baloče yaddārān
kaḍ čere zamīn ešan kanan
mā ahd kanan paymān kanan
āzāt Baločistān kanan

(5) *čo Erānā lambok kanan*
čo Misrā āče rok kanan
e zindā sočan pok kanan
čo Čīnā zinde nok kanan
byāit watanā šādān kanan
mā ahd kanan paymān kanan
āzāt Baločistān kanan

- (3) O wretched shepherd and camel-driver
 O dispossessed toilers and nomads
 O helpless peasants and workers
 O hungry and supperless sick
 We will make a fine new life
 We pledge it, we promise it,
 We will make a free Balochistan!
- (4) We will pull the sardars out of the tribes
 These wolves and nawabs and bloodsuckers
 These biting black snakes
 These traitors to the Baloch nation
 We will bury them deep in the earth
 We pledge it, we promise it,
 We will make a free Balochistan!
- (5) We will make a blaze as in Iran
 We will light a fire as in Egypt
 We will burn up this life, destroy it,
 We will make a new life as in China
 Come, (let us) make the homeland an oasis
 We pledge it, we promise it,
 We will make a free Balochistan!

NOTES

Abdul-wāhid Āzāt Jamāldīnī (1981-81) was the founder of the periodical *The Monthly Balochi* 1955-57, and remained its editor until the end of his life. This periodical, probably the most important and influential of its kind, has been continued after Āzāt's death and is still being published. Āzāt as an editor probably did more to foster the collection and preservation in print of the Balochi classics than any other individual. He was also a considerable poet. This poem, which was written in the first period of post-Partition turmoil after 1948, was first published in *Mastan Tawār* (MT), a booklet of Āzāt's early poetry (no date, Quetta, ca. 1952). Dialect: Ra.

The orthography in MT is better than that of the many later publications of the poem; the writing is also clearer and the spelling follows the author's pronunciation closely, before Āzāt became self-conscious and began to invent 'Rindī', a pseudo-dialect in which classical poetry was supposed to have been composed. Noun endings, especially, are written in a do-it-yourself manner, but carefully, before the later worse conventions took hold. The text given here follows the author's recitation from MT. Four words are given glosses in notes to the text in MT, a practice which became general later, especially in publications of all classical material, where it was thought that the reader needed help with unusual words; the four glossed here were 3 āzārān, pahwā; 4 yaddārān; 5 lambok.

The metre is basically a 9-syllable line ˘ ˘ – / ˘ ˘ – / ˘ ˘ ˘ / ˘

with 8-syllable lines interspersed for dramatic effect; e.g. in verses 2 and 5 we have

˘ ˘ – / ˘ – / ˘ – / ˘

21. BAHĀR GĀH

by ĀZĀT ĴAMĀLDĪNĪ

- (1) *waxt b^ohārgahe āht*
 āhtant manā yāt
 ā sayl o sawāt
 ā ambaren gwāt
 pikrān manā zyāt
 bastant pa šahmāt

O dil ma-kan yāt
ranjān ma-kan zyāt
ā māh o sālān
ā gapp o gālān

- (2) *pa laḍḍ o bārā*
 durr dīdagānā
 guštant janānā
 mučč kan gidānā
 band mahpalānā
 pullān pa šānā
 būtant rawānā
 mizzil janānā

O dil ma-kan yāt
ranjān ma-kan zyāt
ā māh o sālān
ā gapp o gālān

- (3) *durrḡālen bānuk*
 gon čīṭ wa tānā
 suwār mahpalānā
 loḍo warānā

- (1) *kanan*, 1pl., written correctly in *MT*, wrongly *kanān* in all later publications.
- (2) *bandan*, correctly written in *MT*, wrongly *bandān* in later publications; similarly *kaššan*, *zūran*, *prošan*.
'with our feet': with a kick.
- (3) the ending *-ān* of *āzārān* is merely for rhyme, and disagrees with the pl. subject: similarly *nādārān*, *lāčārān*, *bemārān*;
-en of *noken* written with *tanwīn* in *MT*: common in early writing.
- (5) *sočan* written correctly in *MT*; later *-ān*.
Iran: the reference is to Mossadeq.
Egypt: the reference is to Nasser.
'this life': this social system.
China: of Mao Tse-tung in the 1950s.

21. SPRINGTIME

- (1) Springtime has come
Memories have come to me
That walk and enjoyment
That scented breeze
I have many sad thoughts
They assail me with slaps
O heart, do not remember
Do not grieve me so much
Those months and years
Those talks!
- (2) Loading up to move on
With the pearly darlings
They said to the women,
'Fold up the tents
Tie on the camel saddles'
With flowers for pomp
They moved off
Marching the stages
O heart, do not remember
Do not grieve me so much
Those months and years
Those talks!
- (3) Sweet-speaking ladies
With print-dresses and silken cloths
Mounted on camel saddles
Rocking (as they ride)

wašši kanānā
liko janānā
būtant rawānā
mizzil janānā
O dīl ma-kan yāt
ranjān ma-kan zyāt
ā māh o sālān
ā gapp o gālān

(4) *pa sabzazārā*
uštir katārā
pull o mahārā
dem pa bahārā
sabzen ḡagārā
čo mast o sārā
drūšāp kanānā
mizzil janānā
O dīl ma-kan yāt
ranjān ma-kan zyāt
ā māh o sālān
ā gapp o gālān

(5) *žāng-o-čirīnge*
masten tawārān
yakk kawšen gawšen
jan-kušš kanānā
har tāk o pullā
zyārat kanānā
būtant rawānā
mizzil janānā
O dīl ma-kan yāt
ranjān ma-kan zyāt
ā māh o sālān
ā gapp o gālān

(6) *warnā pahnādā*
go" wa"tā handānā
asp tāčēnānā
nezag janānā
gāhe juppānā
gāhe drikkānā
būtant rawānā
mizzil janānā
O dīl ma-kan yāt
ranjān ma-kan zyāt

Making (themselves) joyful
Singing happy songs
They moved off
Marching the stages
O heart, do not remember
Do not grieve me so much
Those months and years
Those talks!

- (4) In greenery
Camels in a string
Flowers (stuck) on camel reins
Facing Spring
Towards the green grounds
Conscious of happiness
Camels growling on heat
Marching the stages
O heart, do not remember
Do not grieve me so much
Those months and years
Those talks!

- (5) Of the ringing of camel bells
With the intoxicating sounds
A morning breeze
Stretching itself
With each branch and flower
Making a pilgrimage
They moved off
Marching the stages
O heart, do not remember
Do not grieve me so much
Those months and years
Those talks!

- (6) With a youth nearby
Laughing to himself
Urging on his horse
Throwing his spear
Now jumping
Now leaping
They moved off
Marching the stages
O heart, do not remember
Do not grieve me so much

*ā mäh o sālān
ā gapp o gālān*

- (7) *peše Baloč-anī
Rind Čākur-anī
har jā ā rawant
mulk-iš watī-ant
tursse na dārant
wat bādšāh-ant
šap roč rawānā
mizzil janānā
O dil ma-kan yāt
ranjān ma-kun zyāt
ā mäh o sālān
ā gapp o gālān*

- (8) *xānabadošān
bi sabzazāre
čo baxmalā sabz
kāhcar dagāre
syāhen gidāne
basant katāre
būtant rawānā
mizzil janānā
O dil ma-kun yāt
ranjān ma-kan zyāt
ā mäh o sālān
ā gapp o gālān*

- (9) *sar kaššit māhe
ač yakk gidānā
gon zeb-o-šānā
gon gapp-o-trānā
āčiš janānā
bahāre činānā
būtant rawānā
mizzil janānā
O dil ma-kan yāt
ranjān ma-kan zyāt
ā mäh o sālān
ā gapp o gālān*

- (10) *Āzātā pursit
darwar na dāray
pamman na čāray
parče to zār-ay*

Those months and years
Those talks!

- (7) There are Baloch of former times
 They are Chakurs Rinds,
 They go everywhere, they do
 Their land is their own
 They have no fear
 They themselves are kings
 Going, night and day
 Marching the stages
O heart, do not remember
Do not grieve me so much
Those months and years
Those talks!

- (8) Nomads
 On a greensward
 Green like velvet
 A pasture ground
 Of black tents
 Tied in a string
 They moved off
 Marching the stages
O heart, do not remember
Do not grieve me so much
Those months and years
Those talks!

- (9) A girl put her head out
 From a tent
 With beauty and pomp
 With talk and chatter
 Making a fire (from her beauty)
 Collecting Spring
 They moved off
 Marching the stages
O heart, do not remember
Do not grieve me so much
Those months and years
Those talks!

- (10) Azat asked
 'You have no peer
 Why do you not care for me?
 Why are you angry?

ač man be-zâr-ay
rahm na dâray
bûtant rawânâ
mizzil janânâ
O dîl ma-kan yât
ranjân ma-kan zyât
â mâh o sâlân
â gapp o gâlân

(11) *čammân-e čist kurt*
deme tahâr-at
Âzât Baloč-ay
to kayz o xwâr-ay
mulka-it bād-at
ĵâe na dâray
bûtant rawânâ
mizzil janânâ
O dîl ma-kan yât
ranjân ma-kan zyât
â mâh o sâlân
â gapp o gâlân

(12) *millate izzat*
ne šarmsâr-ay
ġayrat na dâray
watrâ na čâray
čamman če pursay
parče to zâr-ay
bûtant rawânâ
mizzil janânâ
O dîl ma-kan yât
ranjân ma-kan zyât
â mâh o sâlân
â gapp o gâlân

(13) *dât bânukâ zâr*
pa trap o behâr
gon tižn o tehâr
pa gâl o guftâr
marâ kurtag gâr
behâl o besâr
wat bût rawânâ
mizzil janânâ
O dîl ma-kan yât
ranjân ma-kan zyât

You are annoyed with me
You have no pity'
They moved off
Marching the stages
O heart, do not remember
Do not grieve me so much
Those months and years
Those talks!

- (11) She raised her eyes
 Her face was dark
 'Azat, you are a Baloch
 You are in prison and wretched
 Your country was ruined
 You have no place'
 They moved off
 Marching the stages
O heart, do not remember
Do not grieve me so much
Those months and years
Those talks!

- (12) 'The respect of your tribe
 Are you not ashamed?
 You lack bravery
 You have no self-respect
 What do you ask of me?
 Why are you annoyed
 They moved off
 Marching the stages
O heart, do not remember
Do not grieve me so much
Those months and years
Those talks!

- (13) The lady showed her anger
 By threat and menace
 With mockery and taunts
 With word and speech
 She made me ashamed
 Sick and dizzy
 She moved off
 Marching the stages
O heart, do not remember
Do not grieve me so much

ā mäh o sālān
ā gapp o gālān

22. GHAZAL

by ANWĀR QAḤTĀNĪ

- maročān gon manā zahr-int parīzāt*
yamān giptag manā marči pa šahmāt
na dārān zarr maročān lāl jūtā-int
yakke zarre yam o dohmī gule yāt
 5 *bībātun šank par to zarr hazār jān*
šute to ham manā dostā yala dāt
- kujā ča lāl o gohar dost byārān*
nūn pa man Gwādare gāze harām bāt
hamā ham roč-atant āy yār jānī
 10 *dil-un hastat yam-o-andohān āzāt*
yamā nāne, yamā zarre-o-doste
ma-bāt hičč kasse kismat yam čado zyāt
abed ārsān Qaḥtān hičč na mānta
ešān ham bir pa lālā marči soyāt

Those months and years
Those talks!

NOTES

This very well-known poem was first published in *Mistāg*, in a form with much dialect admixture. The version here given was recited to me by the author, correcting the non-Ra forms, to attain a good specimen in Ra.

To be remarked are the endings in *-ānā*, which sometimes have a final *-ā* for metre and rhyme only, for which the author felt no regret. In several places a plural seemed better in English than the Bal. singular, and vice versa.

The line is a 5-syllable one, $\cup \cup / \cup - / \cup$ with few exceptions.

22. GHAZAL

Today my Peri-like (beloved) is angry with me
Sorrows have seized me like a slap
I have no money, so that these days my beloved stays away
On the one hand (I have) money worries on the other the memory of the Rose;
5 O that I were a sacrifice for thee, money a thousand-worth!
Thou too hast gone (away), and my love has released my hand!
Whence can I bring thee rubies and jewels, O beloved!

Now let Gwadar-flowers be forbidden to me!
Those too were days, O love of my soul
10 (When) my heart was free of sorrows and pain
In the worry about bread, in worry about money and love
Let there not be fated for anyone more sorrow than this
There has remained naught for Qahtan but tears
(I give) them as a gift to my Ruby today

NOTES

This 14-line Ghazal is a good example of the poetry of Anwār Qahtānī. It has an 11-syllable line.

(8) *Gwādare gāz*: said to be a sweet-smelling flower.

(12) *čado* < *ča-edā-o*.

23. ČĀKURE PAYDĀ KANE

by MURĀD SĀHIR

- hamnišin byā par watā noken dare paydā kanen*
pač bilarzūt mawt yakk hančen sare paydā kanen
mard-kuš o ābdāren teyānī dape dempaniā
byā ča prāhen sinahā ča ispare paydā kanen
 5 *zindagiye šil-saren ranj-o-yamāni sočagā*
ča dile garmen jalān byā iškare paydā kanen
pa gayāben kūčagāni dāimi sarsabziyā
byā čar e waḡdān ča nilboen zirr paydā kanen
sarmačāren Šeh Murīda loṭagā-int e jihān
 10 *Hāniye maṭṭigen byā yakk ruhbare paydā kanen*
hāsid o kalpen badān bastag čo bašši jambarā
byā padā yakk zahm janen Mīr Čākure paydā kanen
ča šapānī waššen wābā dilekīm-int sārban
byā hamuk rāhe sarā yakk āpsare paydā kanen
 15 *may bazzen dīwānā darkār-int suxan-zānte padā*
Fāzle ham darwaren byā šā'ire paydā kanen
makkahen mātān Bambore Sassiyā rodentag-ant
byā ki Keči Hākīm o sawdāgire paydā kanen
byā ča daryāhen jihāne hukkahen karkīnagān
 20 *par watā girān kīmatīyen gohāre paydā kanen*
wānagā-h-ant maktabā dunyāe sadā Sāmīrī
ča watī šakkā byā yakk sāhirī paydā kanen

23. FIND A CHAKUR!

- Come O companion, let us find a new way for ourselves
 Death shivers suddenly, let us find such a leader
 A hero of tempered swords, with a face guarded by their edges
 Come, some broad chests, some shields, let us find;
 5 In the burning of the pointed piercing griefs of life
 From the heart's glowing embers come, let us find a spark!
 In the grassy valleys, forever green,
 Come, from these mountain passes, let us find a blue-scented sea (?)
 This world wants something of brave Sheh Murid
 10 O let the equal of Hani come, find one soul-taker (?)
 The enemy and crooked evil ones are bound fast; like monsoon clouds
 Come back! Let us strike one blow, let us find Mir Chakur
 (Wake!) from the sweet night's sleep, or it is hopeless, O camelman!
 Come, on every road let us find a spring
 15 A numerous *diwān* of good poets is needed again
 O come, the equal of Fazl, let us find (such) a poet
 Gracious mothers have raised Bambor Sassi
 O come, let us find (such as) Hakim from Kech, a (great) merchant
 Come, (let us find) real pearl-oysters in the world of rivers!
 20 Let us find a heavy valuable pearl for ourselves
 Hundreds of Samiris are casting spells in the schools of the world
 Come out of your tribe, let us find a magic!

NOTES

Murād Sāhir (b. 1927) first published this poem in *Mistāg*. It has an exceptionally long line, mainly of 15 syllables, with no rhyme pattern, and marks a certain break with traditional forms. Mir Čākūr is of course the chief hero of Baloch story, whose reincarnation the writer calls for, to lead the Baloch out of their apathy and backwardness. Lines 8 and 10 are not clear; perhaps *nilboen* in 8 is an error for *nilgoen* 'blue coloured' (though it is not clear how a sea is to be found in mountain passes). Line 10 *ruhbar* was said to mean 'soul taker', where one might expect 'equal in soul'.

Še(h) Murid, the hopeless lover of Hāni, serves as a symbol of steadfastness in adversity. Fazl is Mullā Fāzl of Mand, a famous classical poet of the 19th C. (v. No. 43). Sassi is a tribal sub-section in Keč, of which Hakim was a leading member and a famous merchant. Sāmīrī refers to the magician who made the golden calves of the Book of Genesis, referred to in the Qur'an.

24. BALOČĪ ZUBĀN

by MUHAMMAD AShāQ ŠAMĪM

sarokī hast ne rāhe nišān-int
 gudā ham kārawān sarsar janān-int
 agar manzil manā ča badgumān-int
 hame āwāz ča kohān rasān-int

5 Baločī me watī šahden zubān-int

zubān-dānen kalam-kaššen jawanān
 bikonḡit darbigejīt, ā nišānān
 mazān-nāmen Baločī dāstānān
 čo Fāzl ča watī kabrā gušān-int

10 Baločī me watī šahden zubān-int

ne hast tārīx gon to ne kitāb
 pamešān na bīt gon to jawābe
 fakat haste to be-mulkī nawābe
 hame āwāz gon roč-o-šāpān-int

15 Baločī me watī šahden zubān-int

Šamīm wašš-ant tay gapp-o-doen-gāl
 hameš-int kawm pād ātka jwān-sāl
 roden ešiyā watī sāhā čo sanbihāl
 gudā tay nām mardā gon zindag-int

20 Baločī me watī šahden zubān-int

25. KULAW

by AHMAD ZA'IR

(1) makašš uffāragān par to zyān-ant
 ki darde be-dawā tāi pasbān-ant

24. THE BALOCHI LANGUAGE

No leader, no road marker is there
 Even so, the caravan makes its way ahead
 If a stage is depressing for me
 The same cry arrives from the mountains
 Balochi is our very own honeyed tongue

O young linguists and writers
 Scratch until you find, discover those signs
 The Balochi epics of great fame!
 Like Fazl, from the grave they speak
 Balochi is our very own honeyed tongue

You have no history, no books
 For these reasons there is no answer
 There is only you, a prince without a country
 The same cry night and day is
 Balochi is our very own honeyed tongue

Shamim, your speech and conversation are sweet
 This is the nation which has risen, young men,
 Increase it, like a prop for your own soul
 Then your name will be alive amongst men
 Balochi is our very own honeyed tongue

NOTES

Muhammad Ashāq Šamim was born in Karachi in 1923, and has written several other popular pieces as well. This poem was first printed in *Mistāg* in 1959; it is in the conventional literary dialect.

The lines are all of 10 or 11 syllables, with irregular caesuras;

e.g. the first line is √ √ - / √ ' / - √ - / √ √ -

and the refrain is √ √ - / - √ - / √ - √ / √ -

(9) *Fāzl*: Mullā Fāzl, the famous 19th C. classical poet (v. No. 43).

25. MESSAGE

- (1) Do not heave sighs, they are ruinous for you
 Pain without cure is your shepherd;

- (2) *bizir girānen yam kopag nizoren
pa dīren minzilā rāhe nišān-ant*
- (3) *gon tāmoren šapān arze guzārāt
bidarit sāhate kissa bayān-ant*
- (4) *zahen singān dile ʔappān ma-yārāt
ki arwah wat pa margā zindamān-int*
- (5) *habr pašt kaptagant belān maroči
pa darde mārāgā zanḡen šagān-int*
- (6) *bibandit hamriden brūtān salāh
ki nāmos makkaen māte gošān-int*
- (7) *par jowā dīl ma-band hātir subakken
ki murwārid zire čolānwarān-int*
- (8) *māi dīwān prustagant peš sipāhen
habr marči gon jawren dužman-int*
- (9) *pa sārten sāhige bārā ma-bojīt
ki sārābān pesarā manzil janān-int*
- (10) *pa murāde rasitagant sawyāt tilāen
Zahir peši hiyālānī gumān-int*

26. O KUKŪKĀN KAPOT ŠARRANGEN

by Mīr ʿĪSA QOMĪ

*O kukūkān kapot šarrangen
nakšen bānzulān haptrangen
guftārān b'zūr yakk-rangen
bar pa šā'irā gulrangen*

5 jahjan ča gulen Makrānā
hič kassā ma-kan gon trānā

- ## NOTES

The lines have a regular 11-syllable metre with alternating $\cup - / \cup - / \cup - / \cup - / \cup - / \cup$

- (4) *mayârât* < *ma-y-âr-ât-ant*, metri causa.
 (7) *ĉol war-* 'to bob, wave'; *ĉol-* 'to wave'.
 (8) *dužmān*: sic!

26. O LOVELY DOVE, COOING

O lovely dove, cooing,
(With) wings marked in seven colours
Take (these) single-coloured words
Carry (them) to the rose-poet

- 5 Rise up from rose-Makran
Speak to no one

nāwahden šapān sīrānā
dem pa šālgulen parrānā

Mastungā dame sāsā kan
10 nazzīnk o gwar-e jāgā kan
belān yakk pa yakk āgāh kan
gappānā biguś begah kan

nindant bel manī dil tangā
gon to 'gar janant e zangā
15 nestint ihtabār hič rangā
dunyā dītag man har rangā

eš-int arz manī gon brātān
Hamza o Kureši zāt-ant
har wahdā bibātānt šādān
20 be-hyāl man nahun ča nyādān
jān-un ča gamān būtag žand
nak"šen kalām daste band
rāh-e dūr-int o nestin' pand
gindīn muškilen kārān čand

25 aspārā lagām na dārī'
wāndkārī šap o roč čārī'
wakteān beg"hān-iš cārī'
logān allimā wat kārī'
tobā ač hamā naryānān
30 be-rā^hī rawān šīrānān
wāndkār-iš sarā girān-an'
e rang mān tāhe dirrān-an'

nakšen banzulānā bālān
dem pa šālgulenā bū nālān
35 brātānā buguś e gālān
billit ki bibant e tālān
arzānā bide ā šērān
warnā o yalen nar šērān
marčī pa šumā dīlgir-ān
40 b'yāit man sabakke zīrān

doši mān šape čārpāsān
sutka dīl manī čo karpāsān
ārok-int masal-i āsān
behtir pa šumā ā brātān
45 yāt-int dawr mazan-gindānī
peši zahm-janen Rindānī
brātī toro handānī

Flying in the late nights
Winging (your way) to Quetta.

Rest for a moment in Mastung

- 10 Take your place near him
Rouse up (our) comrades one by one
Speak, converse, in the evenings.

The close friends of my heart are sitting
If they make a complaint to you

- 15 Then there is no trust
I have seen all sorts of people.

This is my request to my brothers
The descendants of Hamza and the Quraysh:
May they always be joyful

- 20 (But) I am not unworried about their meetings
My spirit is exhausted from grief
My pen has become useless
The road is long and I cannot travel on foot
I see so many difficulties.

- 25 My horse has no reins
Its master (must) watch day and night
He watches in the mornings and in the evenings
(Even if) the horse can certainly carry itself home.
Alas for those steeds

- 30 Which, running and frisking away off the road
Their masters are heavy upon them
Thus they are tearing in (like a flood).

O marked (and coloured) wings on high!
Face towards rose-Quetta, weeping!

- 35 Speak these words to my brothers:
Leave the wings, that they remain spread out
Cheaply give to those lions
Young men and free males, lions,
Today hearts are heavy for you

- 40 So come, I shall teach you a lesson.

Last night, during the four watches,
My heart burned like cotton
It was lit like a fire:

Better for you are those brothers

- 45 (Whom) I recall, the age of great sights
Of former sword-smiting Rinds
Brotherly allies they were as neighbours

- gilmuše kanag zindānī
 nāmard nahant hudāy yārī
 50 gošān na iškutag ča sari
 halk-o-ālamā nest hwārī
 bejākā buro sardārī

 brātī dawr hamā roč wašš-ant
 mewā mosumā paš-ant
 55 warnāe pa mārā čaššant
 guddā har kassā dīl-kašš-ant
 manā kol-ini Yusufī olādā
 šeren Magassie olādā
 brātān gon kanin harnyādā
 60 har kadar bijan sarkādā

 istār-i široken čārit
 zūrit tukkure jald biyārit
 ča panč alkahānī dārit
 komārā watā singārit

 65 billit nākassen yaddārān
 šūm o šanzda sardārān
 jānī dušman o murdārān
 durāh-ant baden kirdārān

 jaldi to darā ča šahrā
 70 bū murge bwar sakk čahrā
 begahā kane ya sāhrā
 bāre" Makurānī pahrā

 wāgird kan biyā čon bādā
 hič kasse ma-zūr to dādā
 75 jāhbānī bzūr to pādā
 hakkale bikan čon rādā
 roč-un māt sarā čon āb rok-int
 mayz o ustuhāne tok-int
 zānīn ki garīben sok-int
 80 šī'r o šā'irīgen sok-int.

 jāwābān-iš `gar to kāre
 nakšen banzulānī sar-e
 tunnīken dīlā-is dāre
 rāh-o-rāhsarān-iš sar-e
 85 čenkān-iš kanin man tāsān
 rok-an' čon misal-i āsān

Sprinkling earth in the burial trenches.

Cowards are no friends of God

- 50 No one listens with ears to (the tales) of old
(Then) there was no misery for the people
Easily one went to see the Sardar.

The age of brotherhood, those days were happy,
Fruits ripened in season

- 55 Young men had a taste for bravery
Then there were attractions (in this sort of thing).

I have a vow about the offspring of Yusuf

The Magassi lion-offspring

I will receive them as brothers in every assembly

- 60 Whatever. . . (?)

O twinkling stars, gaze down!

Take a little (?), bring it quickly!

You have the five valleys!

Beautify Qomi himself!

- 65 Leave the worthless traitors
And the accursed sardars,
My soul's enemies, carrion,
– All are perpetrators of bad deeds.

(O dove!) quickly depart from the town

- 70 Be a bird, turn many spirals,
Do it in the morning or evening
Or perhaps, in the direction of Makran.

(Then) return again (to me), come like the wind,

Do not take a gift from anyone

- 75 Take on the gait of a peacock
Give a shout like thunder!
The sun above me sparkles like water
Inside my marrow and bones
I know that it is burning-bitter for the poor
80 – (But) it is also burning for poetry and the poet's art.

If you bring me an answer from them

Upon your marked wings

You keep a thirsty heart for them

Upon the roads and roadsides.

- 85 I shall not put birdseed for them in metal bowls
They will be lit up like fire

dūren jāgahān almāsān
dāna dānagā karpāsān

komī e garībi hāl-int
 90 *zāne gwastagen hašt sāl-int*
tunnīk gužnag o be-hāl-int
hekīm ništāg o be-hāl-int

27. USTUMĀNE ŠĀ'IR

by GUL KHĀN NASĪR

- (1) *Nasīre šā'irī tūfān o grande*
jītāen gipta yakk rahband-o-rande
mudāmī dāh-o-kūkār-o-tawār-int
sadāī wā-o-zang o āh-o-zār-int
- (2) *na gon pullānā bahāre mayl dārūt*
na gon māhgonagān ništ-o-nihāde
na husn o āšikīe mayl dārūt
na gon wašš-zemulen ša'rān-o-syāde

From far-away places, like diamonds
Grain for grain (like) cotton (seeds).

This is the news from poor Qomi

- 90 You know that eight years have passed
That I have been thirsty, hungry, wretched,
Sitting in despair, and wretched.

NOTES

In the 1950s and 1960s the leading poets 'Īsa Qomī and Gul Khān used to exchange 'poetic challenges', a traditional form of the art amongst the Baloch. This particular one was written by 'Īsa Qomī as an answer to one written by Gul Khān and published by him in Gulbāng, '*Biyā wakāb kōhi*' ('Come, O mountain eagle'). It was read to me by 'Īsa Qomī in 1961. I have left it just as recited, inconsistencies and all. The dialect is Ke at base; a few lines are unclear.

The poem is written in lines of 8 syllables scanned $\underline{\quad} - / \underline{\quad} \cup - / \underline{\quad} - / \underline{\quad}$

Lines rhyme in bands of 4: note that *-ān* rhymes with *-ant*.

- (4) 'rose poet': Gul Khān.
(5) *Makrūnā*: cf. line 72 correct Bal. *Makurāni* (metri causa).
(8), (34) *šāl*: the old name for Quetta.
(11) *āgāh* for Ke *hāgāh*.
(26), (31) *wāndkār*, for *wāhundkār*.
(40) *zīrān* (for Ke *zūrin*), for the rhyme.
(41) 'four watches', late at night.
(47) *toro* 'ally'? The line is short 1 syllable.
(57) Yusuf 'Alī Magassī, Nawāb of the Baloch in Kacchi, d. 1935 in the Quetta earthquake. He was the principal founder of the first Baloch national movement in 1929, the communist Anjumān-i ittihād-i Balūčistān. He was a close friend of 'Unqā; v. No. 18.
(60) not clear.
(62) not clear.
(63) or: 'You shine everywhere'?
(75) *jāhbān* = 'peacock'?

27. THE PEOPLE'S POET

- (1) Nasir's (art of) poetry (is): storm and lightning
Separately taken as a principle and a step
Continual warning shouts, cries, and shouting
Petitioning, wailing, crying, sighing
- (2) He has no preference for the flowers of Spring
Nor for sitting and chatting with pretty girls
He has no preference for elegance and love
Nor for poems of sweet melody: that sort of thing

- (3) *kanant čon nogalen šā'ir bayānā*
manā čo gutt-o-pegorān dayānā
manī gapp gon watī belān hameš-int
manī dīl ač yamān ʔappī-wa-reš-int
- (4) *ča rešā dar na kāyt bed ač zawākā*
ča ʔappān prāh o fuhlen bed ča honāp
manī gīmurtagen dīl wass-o-wākā
miṛ-o-lāše sarā sawtān na janī čāp
- (5) *manī drašpen kalam tāwak-o-wassā*
pa kāgad nakš a-kant hone gon missā
dīlān sumbūt o dardān mān dārīt
lagorān kačč a-kant mardān a-čārīt
- (6) *gušīt dastānagān mard-o-yalānī*
kapokān čist a-kant ač gulzaminā
dīlā bandūt pullen hambalānī
ulusse muhkamī sobe yakīnā
- (7) *bir e ročān ki dunyā čo xarāb-int*
yarībānī dīl ač gužnā kabāb-int
zirāgān gipta honān-iš warān-int
watī ayša pa sāhān-iš girān-ant
- (8) *manā hayf-int agar sawtān bibandīn*
gon zulf o āriz o čammān bibīn mast
gon mahrang tanakk o hamzānā bnindīn
bināzenīn gule jīg o gwar o past
- (9) *na bīt čamman čušen mardum-furošt*
na loṭīn man watī zindā pa čošī
man-un sangat kapok-o-bazzagānī
gušīn šā'rānā deme fuzzagānī
- (10) *kipīn gon harkujā gindīn kapoke*
kanīn-iš čist ač hākān watā gon
manī dastā kalam napt-o-giroke
kipīn zulme sarā sakk šiddatā gon
- (11) *pa har handā yarībe xāk danzūt*
manī dīl pajjīya gon hon šanzūt
pa har handā yarībe gret o nālīt
manī jān palpaṭīt dīl bāl bālīt
- (12) *kalam man zurta ne par husn-o-iškā*
na pa zarr wa tama-gālānā bandīn
bale man išta gon ā ḍawl-o-kiškā
yarībān gon rawīn grewīn o handīn

- (3) How childishly (those poets) write their tales
To me, it is like dealing cuffs and sneers
My talk, with my braves, in this:
(How) my heart is wounded by sorrows
- (4) Nothing comes out of a wound except pus
From broad and deep wounds only watery blood
My wilted heart, with (what) strength (it has)
Does not make a song and dance about struggles and corpses
- (5) My sharpened quill with all its force
Makes a mark on paper with a pen-point of blood
It pierces hearts and creates pain
It measures cowards, it watches (real) men
- (6) It tells the tales of heroes
It raises the prostrate from the ground
It heals the hearts of wonderful companions
In the certainty of the powerful victory of the people
- (7) In these days, when the world is so terrible
And the hearts of the poor are roasted from hunger
The leeches have fastened on, they are drinking their blood
They seize their souls for their own luxury
- (8) I am sorry: if I write joyous songs
(Dealing) with hair-plaits, cheeks, and eyes,
With sitting knee to knee alone with pretty girls
– If I should praise the collars and breasts and blouse of a rose-girl!
- (9) No, such merchants in men will not be (written of) by me
I don't want my life to be like that
I am the companion of the fallen and unfortunate!
I speak poems about those who move forward
- (10) I notice suddenly, everywhere I see someone fallen
I lift him from the dust by myself
The pen from my hand is a thunderbolt and lightning
I observe oppression with much vehemence
- (11) Everywhere that the dust of the poor is stirred up
Together with my heart it drips blood
Everywhere that a poor man weeps and groans
My body shakes, my heart aches from weariness
- (12) I have taken up my pen not for elegance and love
Nor for money or from loquaciousness do I write
I have left off (writing) in that way
I will go with the poor, weeping and laughing

- (13) *bir e ročān ki šā'ir mahūlānī*
bikant toṣīf pull-o-bulbulānī
ma-ġant šā'rān o sawtān ustumānī
ma-bī sangat gon mazlūmān jihānī
- (14) *na-int ā šā'ire duzze lagore*
na balken kapta dāmā purrčammānī
nazānt kār-e watī farzā ča korī
šikār-int ayš-o-noš o damdamānī

28. BALOČISTĀN, BALOČISTĀN!

by GUL KHĀN NASĪR

- (1) *may nām o nang o burzen šān*
may haḡḡ o gošt o hon o sāh
dar āhtag ač tay hākā
taw-e may māt o seren lāp
bibe sarsabz o ham šādāp
taw amme sāh o amme jān
Baločistān, Baločistān!

- (13) In these days of terrifying things, if a poet
Writes a description of flowers, nightingales,
He does not write for the people poetry or songs
He is no companion to the oppressed of the world
- (14) Is not that poet a thief, a coward?
Is he not rather fallen into the snare of cheats
He does not know his job, his duty, from blindness
His aim is (only) luxury and pleasure

NOTES

Gul Khān Naṣīr (1914-81) was the foremost poet in Balochi of his time, and since his death has had no peer. Born in Nuškī into the Brahui Mengal tribe (who are however bilaterally bilingual in both Balochi and Brahui), he was educated in Quetta and Lahore, and always considered Balochi his mother-tongue. He was exceptionally well-read in Persian, Urdu, and English, and employed a very large vocabulary in his writings. He was a founding member of the triumvirate which initiated the first publishing venture in Balochi, in 1951 in Quetta (the '*Balochi Zubāne Dīwān*': the other two members were Āzāt Jamāldīnī and Ghulām Muhammad Šāhwānī), and amongst its earliest publications (ca. 1952) was *Gulbān*, a collection of his early poetry.

Always politically and socially conscious, he became Minister of Education in the Baluchistan Provincial Government, elected in the aftermath of the Bangladesh crisis in Pakistan. He was arrested in 1973 together with four other leading members of his government (including its Prime Minister, Wālī Khān) and imprisoned without trial in Hyderabad, Sind, by Zulfikar Ali Bhutto, who had become paranoid about what he saw as separatist tendencies in Baluchistan. The so-called 'Quetta Five' were released by Zīā al-Haq in 1978.

I first met Gul Khān in Quetta in 1961, and we kept up a correspondence for many years; we worked together again reading his (and others') poetry in 1979-80. Some of the fruits of this collaboration appear in this Anthology.

This poem, in a 'literary' form of Ra, Gul Khān's native speech, was read to me by the poet, changing somewhat what he published in *Mistāg*.

Metre: an 11-syllable line √ √ √ / √ √ √ / √ √ √ / √ √ √ — with irregular rhyme. Note that an *a-* prefix to verbs bears a semantic significance, as is usual in Ra, and is not a mere extra syllable.

The poem, which has become famous, expresses the poet's creed.

28. BALOCHISTAN, BALOCHISTAN!

- (1) Our name and honour and highly admired
Our flesh and bone and blood and soul
Come out from your dust
Thou art our mother and full belly
Be thou evergreen and also a greensward
Our soul and our life

Balochistan, Balochistan!

(2) *tay māhen jīnikk ʿo hūr*
pa lajj-o-yayrattā maṣhūr
tay bačč nang-o-nāmānī
maṛādāren kalāmānī
tay āzātiye pānag
tay nangā pa durrdānag
kanant māl o sarā kurbān
Baločistān, Baločistān!

(3) *bibe pāindag o āzād*
pa šān o šawkatā ābād
Baloči ustumān lassā
na pahreze sarā wassā
prošān par tay hasaddān
gwān-o-muhkamen saddān
tarā ʿo dīdagā dārān
Baločistān, Baločistān!

(4) *bičandūt bayrak-it burzā*
ʿa Hindūkuš tān Ilburzā
ʿa Hilmand tā zirrā sawzen
Baloč bol bant šakar lawzen
tay nām o nišān dāim
tay šān o šaraf kām
bibūt tān dawrah dawrān
Baločistān, Baločistān!

29. BĀNUK ĀZĀTĪ

by GUL KHĀN NASĪR

gurand-o-gwāt-int o šap tahār-int
giroke šahm-int o hawr-o-hār-int
manā ne ārām o ne karār-int
na wābe čammān na hoš-o-sār-int
 5 *manī dile sabar par to gār-int*
biyā manā dost tay intizār-int

- (2) Thy moonlike girls, like Huris
 Famous in modesty and honour!
 Thy sons of fame and honour
 (Subjects) of heroic tales
 The guardians of thy freedom
 Like pearls for thy honour
 They will sacrifice property and their heads
 Balochistan, Balochistan!
- (3) Be eternal and free
 For fame and dignity a civilised place
 For all the Baloch people
 Do not avoid it, with head and strength,
 Defeats for thy enemies
 (Overturning) strong and powerful obstacles
 I hold you the apple of my eye
 Balochistan, Balochistan!
- (4) Let thy banner wave on high
 From the Hindukush to the Elburz
 From the Helmand to the green sea
 Let the Balochi language be sweet-tongued
 Thy fame and mark be forever
 Thy honour and good name be secure
 Be (secure) whilst the world turns
 Balochistan, Balochistan!

NOTE

This well-known piece was first published in *Mistāg*, and also later in *Grand*.

29. LADY FREEDOM

- There is thunder and wind and the night is dark
 There is a flash of lightning, and rain and flood
 There is no rest for me, nor calm
 There is no sleep for (my) eyes, nor sense nor awareness
- 5 My heart's patience is lost on thy account
 Come to me, O friend, I am waiting for thee!

- siyāh-int burzā, syāh-int jahālā
 siyāh-int har kuṇḍ be-misālā
 manā to-e bass manī hayālā
 10 šapā o ročā ča mäh-o-sālā
 tay gumānī dīl-un šikār-int
 biyā manā dost tay intizār-int
 čō Šeh Muridā čō Tokaliyā
 trā man paṭṭita galī galiyā
 15 man kawr o kawrā nālī naliyā
 man koh o maydān o rek-talliyyā
 manā tay har jā gind-o-čār-int
 biyā manā dost tay intizār-int
 gon šāh-o-šāhzādag-o-nawābān
 20 tarā man paṭṭ man ayš-o-dābān
 gon nāzanenān gon dīl-kabābān
 gon seṭ-o-zarrdār-o-šeh-o-šābān
 bale idā bass tay pačār-int
 biyā manā dost tay intizār-int
 25 man jele syāh-o-tahāren ḡakkān
 girānen sanjān gwarā šilikkān
 šutun pa iškā tay halakkān
 bigindān balkin tay kalikkān
 gušant ča zindān tay rahguzār-int
 30 biyā manā dost tay intizār-int
 tarā na ḡistun idā na odā
 na pīr-o-mullāi rasm-o-dodā
 manī ča zirde tačoken rodā
 gubāre čist hīt zire čō nodā
 35 bare tanak-int bare tahār-int
 biyā manā dost tay intizār-int
 kujā-e āy dost purrbahāren
 kujā-e āy dost jalodāren
 kujā-e āy dost kujā-e bāren
 40 biyā, sahar kan šapā tahāren
 pa durden zirdā pa šap mazār-int
 biyā manā dost tay intizār-int
 drājen mudde a-gušant ki gwastag
 čadān tay rāh badigān bastag
 45 bazzen sipāhānī dasta dastag
 tay sarā paharadār ništag
 ne rāh ča haḡḡ-o-sare kišār-int
 biyā manā dost tay intizār-int
 tay pa didārā o dost-o-jānī
 50 tay niyādān pa zindagānī

- It is black (darkness) above, it is black below
 It is unexampled black(ness) in every corner
 Thou art for me sufficient for my thought
- 10 Nights and days, for months and years
 My heart is prey to thoughts of thee
 Come to me, O friend, I am waiting for thee!
 Like Sheh Murid, like Tokali
 I have searched for thee in every door and gateway
- 15 In each river and in each nullah
 In mountains and in plains, in sandy lowlands
 I look and search for thee everywhere
 Come to me, O friend, I am waiting for thee!
 With kings and princes and nawabs
- 20 For thee I search (in vain) amongst the rich and coquettish
 With the beloved and the scorned
 With moneyed and rich, extatics and priests!
 But here, they only carp at thee!
 Come to me, O friend, I am waiting for thee!
- 25 Into black jails and dark premisses
 With heavy (chain-) harnesses sparkling on (my) chest
 I went for love of thee, panting,
 That I might see thy cheeks, perhaps,
 They say: thy passage (begins) from prison
- 30 Come to me, O friend, I am waiting for thee!
 I did not see thee, not here, not there,
 Not in the customs and conventions of saints and mullahs
 From the river (of passion) running from (my) heart
 A mist arises like a cloud from the sea
- 35 Sometimes it is thin and light, sometimes dark,
 Come to me, O friend, I am waiting for thee!
 O where art thou, O generous friend,
 O where art thou, O friend who guides my mount,
 O where art thou, O friend, where art thou? Let me see (thee)!
- 40 Come, make it morning for the dark night
 For a heart in pain, for the night, (the friend) is a tiger
 Come to me, O friend, I am waiting for thee!
 They say that a long time has passed
 Since thy road was blocked by enemies
- 45 Vast multitudes of armies, throngs,
 Have sat at thy head, as jailers,
 Nor is the road (built) from the field sown with bones and heads,
 Come to me, O friend, I am waiting for thee!
 For a sight of thee, O friend of my soul
- 50 For thy company (we make sacrifice) of (our) lives

- janan mā šartā wai sarānī
 kanan sagārān gon šādīmānī
 dil-o-figar-o-sāh tay nisār-int
 biyā manā dost tay intizār-int
 55 pa minnatā kass tarā na giptag
 kodī to hayzān pa sar na gwaptag
 čo angarā tānki dil na taptag
 tay gwarāmbāzān kasse na waptag
 tay gwarāmbāzān gon sagār-int
 60 biyā manā dost tay intizār-int
 janan sagārān gon čāpā par to
 kanan man gaddān sirāpā par to
 dayan sar-en tāp tāpā par to
 zamīnā honān gon āpān par to
 65 me hed o ārsān gon hon hawār-int
 biyā manā dost tay intizār-int
 giran tarā ya miran tay rāhā
 kanan tay nadir māl-o-sāhā
 to Tahtarenā bibāe ki mākā
 70 rasan mā roče tay jalogāhā
 Nasīre gošān tay tawār-int
 biyā manā dost tay intizār-int

- We make a wager of our heads
 We use daggers with gladness
 Heart and liver and breath are thy protection
 Come to me, O friend, I am waiting for thee!
- 55 By pleading no one has (ever) obtained thee
 When hast thou unbound thy hair for cowards?
 Until (one's) heart will not have been hot like a burning coal
 He will not have slept in thy embraces
 Thy embrace is of daggers
- 60 Come to me, O friend, I am waiting for thee!
 We shall strike with swords in a dance for thee
 We shall go stalking amongst the wild sheep for thee
 We shall give our heads one after the other for thee
 On the ground with blood (as) water for thee
- 65 Our sweat and tears are mingled with blood
 Come to me, O friend, I am waiting for thee!
 We shall seize thee or die on thy road
 We shall sacrifice for thee wealth and breath
 Whether thou be in the deepest Hell or on the moon
- 70 We shall arrive one day at thy abode
 Thy voice is sounding in Nasir's ears
 Come to me, O friend, I am waiting for thee!

NOTES

This poem, read to me by the author in 1979, had been printed long before in his *Šap Girok*, which itself had achieved a certain fame, not to say notoriety, almost immediately upon publication, due to the political circumstances of the time in Pakistan after the seizure of power in 1958 by Ayub Khān, in which unrest in Balochistan had played a major role. *Šap Girok* was banned in Pakistan in 1965.

An inaccurate translation was published in Inayatallah Baloch, 'Resistance and National Liberation in Baluchi Poetry', 10-12, (*Minorities on Themselves*, South Asia Institute, Heidelberg University, Ed. Hugh van Skyhawk, South Asian Digest of Regional Writing, Vol 11, 1985).

The printing of *Šap Girok* marked the first attempt to write Balochi (in Arabic/Urdu character) as it is pronounced, ignoring etymological considerations for Arabic words as well as the use of final -h to indicate a final vowel. The attempt had no sequel.

The poem uses mainly a 10-syllable line scanned $\cup \cup / \cup \cup / \cup \cup - / - \cup / \cup -$, with occasional 9-syllable lines for variety (lines 8, 11, 17, 23, 27, 28, 37, 38, 44, 46, 50, 59, 63, 64, 67, 68, 71) thus 17/72 of the whole, and distributed at random. The text here given is Gul Khān's own reading; but differences from his printed text are noted below.

(4) printed *wāb*.

(9) *manā* printed *manā*.

(10) note that Gul Khān uses Co/Ke *ča* for his own Ra *ša*; also in 47.

(13) References for these names: v. no. 50 for Tokali (Tauq Ali); for She(h) Murīd, *passim*.

(14) printed *pṭṭ*.

(28) -ān is intended as a subjunctive; very uncommon in Ra.

30. TĪR GĀL KANT

by GUL KHĀN NASĪR

- biyāit o belān mai kačāhrīā
 buškunit gālān pa dīl-karārīā
 kissage kārān pa dawr-o-bārīā
 uškitaḡ kasse na češī sārīā
 5 man šutān roče pa rāh-gudārīā
 baxmalen rekānī sar-sawārīā
 mozagī pād-on čo šānt-e mārīā
 šilsaren tīreā zeb katārīā
 kaptagat rekān dem pa gārīā
 10 ač sipāh mardā ča yā šikārīā
 gon kamānd-bogān man zuria nārīā
 ā jagar-dirren šer-šikārīā
 išton bir dildastā mazārīā
 čariton šillen sunṭe kārīā
 15 čikke dārūḡ-ant gind tayārīā
 gīhalān kārīt pa āh-o-zārīā
 pīl-tanen warnā o šer šikārīā
 dawr dant koḡdān ča ṭappe kārīā
 mangihen šāhānī dawr-o-bārīā
 20 čammukā dant-in' pa tār pa tārīā
 kapta man hākān nūn gumm-o-gārīā
 ač do šaš mākā yā ča pārīā
 dubb-aton fikrā man gubgubārīā
 tūpakai tūrānī čo kuhārīā
 25 man na zānān čon pa hukme bārīā
 gon manā gāl āhtag ā šūtārīā
 čo zubān pač kurta be-tawārīā
 bill jaṭen warnā tay fikrai yārīā
 taw manā gindai ki čo pa xwārīā

- (51) printed *janū*, supposed to be a Co 1 pl. pres.
 (52) printed *kanū*, ditto.
 (59) printed *gwarāmbāz*, a misprint. The line has 8 syllables.
 (61) *janan* is misprinted *janān*; *ĕāpā* is printed *ĕāp*.
 (62) *kanan* is misprinted *kanān*; *sirāpā* is misprinted *sirāp*.
 (63) *dayan* is misprinted *dayān*; *sar-ān* is printed: *-ān* was at the time Gul Khān's idea of the 1 pl. suffixed pron. in Co.
 (67) *giran*, misprinted *girān*; *miran*, misprinted *mirān*.
 (68) *kanun*, misprinted *kanān*.
 (70) *rasan*, misprinted *rasān*; *man* misprinted *mā*.

30. THE BULLET SPEAKS

- Come O friends to our assembly
 Hear verses with a contented heart
 A story I bring (you) for the times
 Nobody has ever heard it before
- 5 I went one day as a passer-by
 Mounted upon a horse, (to ride upon) velvety sands
 My booted foot kicked it away as it were a snake
 Like a pointed bullet, lovely in a cartridge belt
 It had fallen in the sands, facing loss,
- 10 From a soldier or a hunter.
 With fingers knotted like sugar-cane, I picked up that sparkler,
 That liver-cutter, (that) tiger-hunter,
 I left it on my palm, (brave) like a lion;
 I gazed at its beak, pointed for work,
- 15 A bit of powder, and see the readiness!
 Brave men it brings to shout and groan
 Elephant-bodied youths and tigers in hunting,
 It knocks down to the knees with serious wounds
 The reign and rule of brave kings
- 20 In the twinkling of an eye it gives dark disruption.
 Fallen in dust now, in loss and destruction
 Two, or six, months ago, or last year.
 I was sunk in deep meditation
 (About) the violence of rifle bullets
- 25 I do not know how, by God's grace
 A talk with that whistling (thing) came to me
 Thus it opened its mouth, without noise,
 (And said), 'Leave, stout youth, your love of thinking,
 Thou seest me thus in a sad plight

- 30 *kapton ač kattārā sakk mayārīā*
warnā-iš bandant pa zebdārīā
šādihai ročān gon zurkinārīā
nai čū 'mā mardā pa jangai bārīā
nai čū 'mā bergir o mard-šikārīā
- 35 *proštagant warnā nūn kawlo-o-yārīā*
gon luyā sawzen o ball-o-lārīā
pa miṛā biyayant bant mayārīā
tursant ač tīrānī ʔapp-o-zārīā
pallagant sāhā ča nangā sārīā
- 40 *ištagant nangā o nang-dārīā*
dātagant mulkā pa gumm-o-gārīā
ništag o čārānt pa šarmsārīā
nai waṭī nangā pa bant mayārīā
nai waṭī kawmai pa gumm-o-gārīā
- 45 *dātagant mulkā gon wājakārīā*
dil na čandenant pa ʔamgusārīā
šilsaren tīrānī išta yārīā
mark-iš murdār-int, zind-iš xwārīā
goš kan O dūnā ta paidawārīā
- 50 *man gušān gālān pa be-mayārīā*
gon man O belā ki šer-šikārīā
har kasse bandīt miyān-o-yārīā
dar kapīt demā pa dil-mazārīā
rošinā kant-int šap tahārīā
- 55 *čist kant kawmā ča xāksārīā*
šādih kant noken gon dawr-o-bārīā
yā piṛā waspīt be-mayārīā
wapiagant mardān čo ki sārīā
ač dilai dardānī be-karārīā
- 60 *gušt Nasir gālān pa yādgārīā*
šarriā čārīt e dawr-o-bārīā
buškunit gappān ča marde-čārīā
būtagant sāmān pa kawmai gārīā
čō ma-būt bāndā ta bit mayārīā

- 30 I fell from a cartridge belt in great dishonour
 (A belt which) young men wear for show,
 On wedding days, with silver edging
 Not like men in wartime
 Nor like a blood-avenger or a man-hunter!
- 35 Young men have broken now their promises and friendship
 With (their) blue sword-blades, with (their) spears and guns,
 Let them come and fight, (or) let them be dishonoured
 They fear the wounds and pain of bullets
 They defend their lives before their honour
- 40 They have given up their honour and their honour code
 They have given the country over to loss and destruction
 They sit, and they look on shamelessly
 Neither for their names do they feel dishonoured
 Nor for the loss and destruction of their nation
- 45 They have given up (their) country, with its ownership
 They did not shake their hearts to rid (themselves) of the trouble
 They have abandoned the friendship of pointed bullets
 Their death is carrion, and their life is miserable.
 Hear thou me in clarity, O thou wise man
- 50 I speak words for honour:
 'With me, and my friend the tiger-hunter,
 Everyone girds up his loins, with friendship,
 Comes forth with a lion-heart;
 He illumines the dark night
- 55 He lifts the nation from humble dustiness
 And gladdens with (tidings) of a new age
 Or on the battlefield he sleeps in honour
 As brave men have slept earlier.'
 From the restlessness of heartache
- 60 Nasir has said these verses as a reminder!
 Look well, ye men, at these times
 Listen to the words of the watcher of men
 Arrangements have been made for the nation's destruction
 Let it not be so, tomorrow thou shalt be dishonoured!

NOTES

This poem, unpublished, was read to me by the poet, who also supplied a written ms. of it. Out of respect, I have left it just as he recited it, dialect mixtures, errors, and all, which are explained below. The lines are mainly of 11 syllables with variations, in a dactylic metre of four feet; longs and shorts are freely interchanged, e.g. $\underline{\text{—}} \approx \sim / \underline{\text{—}} \approx \sim / \underline{\text{—}} \approx \sim / \underline{\text{—}} \text{—}$

The poem is technically very accomplished: every line ends in *-ārīā*.

- imbarān baššai ragāmān čo ki kahren laškarān
 dar-janān čābuk dayān kāyant bi dašt-o-kūčigān
 gaččāgen istūn ričoken zurta dol-o-damdamān
 prošta zamzīrān rudān-ant pīl-i hindī-kubbagān
- 5 yā mazār abristag-ant bir jammarānī tahtagān
 gurrag o hakkal kanān-ant ārtā gardūn čandagān
 girdagen baggānī mast o be-mahāren lerawān
 kurkušān drūšāmp kanānā āhtagant pa drīpagān
 jang o koše āsmānā zurta yāye pīreštāgān
- 10 bamb o topān ās dayān-ant šanbalāk o gubgubān
 gipta syāhen danz-o-dūtān sar ta sur kull ās'mān
 dam bi dam bītraškant girokān bir syāhen kohkirān
 grand jaskenant dīgārā purr sirāhmen g'randagān
 āp čo maške dapā rečant bir đann o bir đihān
- 15 ālimān bahmantag-ant o ākilān andar gumān
 čon o parče āhūa mosum imbarān par čandagān
 kohkirān syāh bazzen istūn o girandoken jurān
 āp rečant man zamīnā īšta peši gwāragān
 kawr-o-šep-o-jal prāhen čo ki daryābī mujān
- 20 čawl janān o kaf kanānā buđđ dayān ropān barān
 kilag o band o dagārān jahl gayāben kūčigān

- (2) *uṣkun*:- Ra.
 (3) *kārān*, with *-ān* as 1sg., is Co.
 (5) *ṣutān* with *-ān* as copula, is Co.
 (7) *-on* as 1sg. sfx pron., was Gul Khān's pronunciation, *passim*.
-e 3sg. sfx pron.
 (10) Gul Khān prefers *aṣṭā*.
 (12) *ṣer* 'tiger'.
 (13) *mazār* 'lion'.
 (24) Gen. sg. *-ai*, also *-e*.
 (29) *-ai* as 2sg.; *taw*, also *ta*, as pron.
 (32) *ṣādih* for *ṣādī* (also 56).
 (37) *bant* for *bāt*.
 (43) *pa*, prep. with *-ā* case, here postposed.
 (44) *kawmai* for *kawmā*.
 (48) *-iṣ*, written *-e* in the ms. both times.
 (54) *roṣinā* = *roṣnā*, metri causa.
kant-int = *kant*: Gul Khān likes this form, a durative present 3sg.
 (64) *bū* 2pl. = *bay* 2sg.

31. THE SWEEPING FLOODS OF SUMMER RAINS

This year (there is) the threatening weather of summer rains, like furious
armies

Galloping, whipping, they come into plains and valleys

Thick dark clouds pouring, taken up like drums and drumming

Broken are their chains, like elephants of Hindu mausolea they appear

5 Or they are furious lions, upon cloud-bedsteads

They are yelling and roaring, they have brought the firmament to shaking

The madness of camel-herds grouped in circles, he-camels (loose) without
nose-ropes

Groaning, grinding teeth (like angry camels) they have come slapping

There is a battle and killing in the sky, a rebellion of demons has begun

10 Bombs and guns they are firing, lighting flares with gunfire

Black dust and smoke has seized the sky from end to end

Every moment there flashes lightning in the dark black thunderheads

Thunder makes the ground shudder, full fearful are the thunderings

(Clouds) pour out water like from the mouth of a sack, on plains and villages

15 The learned are wonderstruck, and the clever are in doubt:

How and why have the rains come this year with such shakings?

Thunderclouds, black thick rainclouds and thunderheads

Pour their water on the earth, they have left (surpassed) former rains

Rivers and creeks and mountain streams are broad like ocean waves

20 Rippling in foaming, drowning, sweeping, carrying away

- har kujā gwarmoš dayānā bīritag ganjen dihān*
kahn-o-karezān bunigen kurta damb o purrgilān
māl-o-maḍḍī bazzagānī bonguken log-o-makān
 25 *muččen gandīmai johānān gon tilāen hošagān*
šanzagān šušt o gahent-iš čō ki kawre pūtgilān
maṭṭ kutag pālez hazārī sarda lawš o kūṭigān
čāritag hāri patārān buzzagen māl-wājagān
 30 *rāhā burtag āhinigen meh gon čere tahtagān*
prošta polān āhinigān čō karabbī kotagān
rāhā burtag moṭalānī dānbarigen daḍḍagān
sogahen polān luṛentag girritag gon āhinān
šahr-o-bāzārān lipāšan prošta māri čajjawān
māl-o-urdū be-hisāben bādīšāhi damdamān
 35 *koṇ-o-yālī-o-palangān šīšag-o-čīnī razān*
kafḍapen gwarmān b^hzurtag ^hār-o-hīrop-o-muḡjān
bazzagen but nābizāntien dast bandū har zamān
yūt kant rabb al-ḡalīlā āh-o-zārī ālāmān
ā na mannūt akl-o-pahmai ilm o noken zānagān
 40 *kohnagen čittārā giptag kapta turs-o-larzagān*
kudrat-o-insān miṛān-ant ač azal tan āxirān
har zamān insān rawān-int kāmīrān o sob-kanān
akl-o-pahm-o-ilm-o-zānag pād-o-dastai paṇḡagān
dātag insānā kamālān kass na kurt pešā gumān
 45 *hāk-o-āp-o-āč-o-gwāt-ant čār anāsir dar jihān*
āhtag-ant insānai dastā čō yulām-o-molidān
jāhilān turs man dilā-ant be-sabab wahm o gumān
proštag-ant sassā kawīgen larzagā-ant har zamān
^hār-ī bārt o āč-ī sočīt a-bant ač tursā zīyān
 50 *gwāt-ī kaššit sāh ča jānā hāk-ī ḡakkūt murdagān*
leb gon gālān Nasīrai zeb a-kant čō drambgwarān
durr o lālān pa katārā er a-kant gon gawharān
har kasse gawhar šinās-int zānt-ī kadr-o-kīmatān
^hawr gwārant man zirā bandant sadaf durr-dānagān

- Grain fields and bunds and cultivated fields, down the green valleys
 Everywhere rubbing its breast, fruitful villages are pounced upon
 (? perh. encircled)
- Old wells and *karez*es are destroyed and filled with mud
 (As are) the herds and property of the toilers, their humble house and home.
- 25 The heaps of wheat, collected, with golden ears all soaked
 The grain is showered and washed and soaked by the rain, like rotten grain
 in river mud
- A muddy mess are the valuable gardens, with their gourds, melons,
 and watermelons,
 They have been watching the floods of destruction, the toiling flock-owners
 (The flood) has carried away the railway, the spikes with the tie-plates
 underneath
- 30 It has broken iron bridges like pieces of cane stalks
 It has carried away the motor roads of firm strong tar
 It has uprooted strongly-braced bridges, it has left a trail of iron (wreckage)
 Sweeping out towns and bazaars, it has broken the balconies of large houses
 Herds and camps without number, with their royal pomp and show
- 35 Rugs, carpets, and beds, glass and chinaware
 The foam-mouthed waves have been taken away in the sweeping floods,
 in waves,
 The picture of the toiler, ignorant, is always that he wrings his hands
 He remembers the Lord, of 99 names, with cries and shouts for help
 He does not agree with the science of the clever and intelligent, or the new
 knowledge,
- 40 Having seized an old rope, he has fallen into fear and trembling
 Nature and man are (always) fighting, from the beginning to the end;
 (But) men are always proceeding forwards, successful and victorious
 Clever and understanding and scientific and knowledgeable, the fingers of hand
 and foot (are tools)
 And have been given perfect to man; no one worried about it before
- 45 Earth and water and fire and wind are four elements in the world
 They have come to man's hand like male and female slaves
 (But) there are fears in his heart, baseless fancies and dismay
 These have broken our courage, the strong are always trembling
 The flood will carry them away, the fire will burn them, they will always
 be ruined by fear
- 50 The wind will blow their souls from their bodies, the ground will hide
 their corpses
 The play with verses is Nasir's, he beautifies as with long necklaces
 Pearls and rubies on a string he threads with other gems
 But everyone is a judge of gems, knows their value and price
 The rains fall into the sea, they make shells and pearls.

32. UŠTIR

by GUL KHĀN NASĪR

- (1) *luḡḡoken šutur daštānī*
 karzī manzil o gaštānī
 rekānī jihāz jāndāren
 āhū mahzab o šāndāren
 5 *sāhrāy tahā be-rāhen*
 be-āpā janay diren pand
 gwātānī tahā gumrāhen
 šap bant tārmag o syāh har čand
 taw ač manzilā nay bay žand
 10 *nay uč zīragā bārānī*
- (2) *sahrāi yalaen drāf gardin*
 jikk o kuntag-ant tay wardin
 marčī byā kanon jifāne
 belī majlis o diwāne
 15 *rekī dāmune er-nindon*
 šanken tāgazānī čerā
 tarroken jahānā gindon
 gon mā čon kutag be-mihrā
 kawmwāren kabien šerā
 20 *sočok bāgčahen šahrānī*
- (3) *karzī byā ma-kan inkārān*
 dilgoš kan manī guftārān
 parče čo kutag dirpahmā

- harjā ki taw-ay odā mā*
 25 *barr o bedihān camm-sočen*
gaddār o mužen rekistān
jāgā may šumay hamročen
lūt-ant o pačen čolistān
be-āpen zirr o golistān
 30 *hanken-ant jayen yārānī*
- (4) *ādat may šumay yakk paym-ant*
zāhir man jahānā maym-ant
sad uštir bibant kattārā
robāe bigirt mahhārā
 35 *bārt-int leṛawān nešenān*
bārān gon zarr o suhrānī
ač wat sad barān gešenān
bārt čo laškarā korānī
mučči čāṭawen zorānī
 40 *čerā bū pitī bārānī*
- (5) *bārān leṛawān zongenān*
zūrant mundawān ſongenān
dripānā rawant be-parwā
diren manzil o diren rāh
 45 *kārwan manzilā bojant bār*
uštir langar o be-āpā
gardant o čarant jikk o xār
har kund o gwarā ištāpā
šinž o kunṭagan par lāpā
 50 *syāhmošen ladūn hārānī*
- (6) *kenag uštiray māšūr-int*
sagg-o-senagā gamzūr-int
čupp-int čo kamanden kohā
sangīn o girān čo lohā
 55 *bergiren Baločay maṭṭ-int*
gardūt o duršū dantānān
roče gon baḍīgān gaṭṭ-int
dripīt zor dant sarzānān
kaššīt-int dilay armānān
 60 *haḍḍān hīrt kant suwārānī*
- (7) *oṭī mā šumā wat syād-on*
hamiab hamwatan hamniyād-on
bār kaššīt šumā bār-on mā
haywān-it šumā gār-on mā

Wherever thou art, we too are there.

- 25 The deserts and wilderness, burners of the eye,
 The far-flung dusty sandy lands,
 – These are our everyday abode,
 Barren and open wastes,
 (Like) a waterless sea, places for mirages,
 30 (These are) the *hankens* of us, twinned friends.

- (4) Our habits are the same,
 Open to the world and visible,
 (Even when) a hundred camels are (arranged) in a line
 A fox can hold their string

- 35 Strong he-camels are lusty pullers
 With loads of silver and gold
 A hundred times heavier than themselves
 They carry them like an army of the blind,
 Crowded fools (driven by) forces

- 40 Which live (carrying) the loads of others.

- (5) Loads (are carried by) he-camels which are strong
 They carry lofty cargoes (?)
 In frisking about, they go without a care
 (They reach) distant destinations and (travel) far roads

- 45 Caravans unload (their) burdens at (their) destinations,
 (When) camels (remain) hungry and without water;
 They move about to graze on camel-thorn and brambles
 In every corner and direction, in haste,
 (Only) prickly shrubs and thorns (they find) for their stomachs

- 50 (Growing) in black-pebbled wastes, (in the beds) of flooded streams

- (6) (The memory for) revenge of the camel is famous
 In endurance and forbearance it sympathises
 It is silent like a towering mountain

- A camel is weighty, and heavy like iron
 55 It is a match for a Baloch in taking revenge (for injuries)
 It moves about (restlessly) when angry, and grinds its teeth
 (If) any day it gets entangled with foes
 It springs up, and presses its thighs (on them)
 (Thus) it accomplishes its hearts-desire (for vengeance)

- 60 It pulverises the bones of its riders.

- (7) O slave, we and you are related
 With the same nature, the same country, the same dwelling
 You carry loads, we too are burdened
 You are animals, and we are lost

65 *zānon mā watī gārīā*
dātag kādirā akl o hoš
nek o bad watī xwārīā
zānon kay kutag gon mā čoš
roče dar birawt balkin još
 70 *dil may lahr kant lahrānī*

(8) *ā roč mā tarā palgāron*
pullen mähpalē trā swār-on
šošing o sari gon pullān
Sindhay rešmigen jullān

75 *bānorī trā sīngāron*
sūr o šādihī sāzān gon
jījān-it kanon šikāron
palgāron trā nāzān gon
wašš-boden dihay māzān gon
 80 *bāgen kāwčārān nahrānī*

(9) *biyārīt rabb hamā ročā zūt*
tālān bant dīlay dard o dūt
dūr bant may saray grānen bār
bāyt o čār bikant ammay wār

85 *syāhen šap birawt gardānī*
lūčī langarī be-kārī
dūr biyāyant sarīg mardānī
tursay larzag o bimārī
sakk-o-sogah-int may yārī
 90 *čārī ništagon wārānī*

- 65 (But) we know about our lost state
 God has bestowed (on us) intellect and understanding
 For the good and bad in our misery
 We know who has done these things to us
 One day there will issue forth a boiling (rage), perhaps,
 70 And our hearts will rage in passion.
- (8) On that day, we shall be your healers
 We shall mount upon you a beautiful saddle
 You will have a *shoshing* and *sari*
 And silken quilts from Sind
 75 We shall adorn you like a bride
 With all the requirements for a wedding
 We shall look after you, take care of you in every way
 We shall adorn you with respect
 (We shall lead you) into a prosperous country, with healings,
 80 In garden pastures (watered by) canals
- (9) May God bring that day soon,
 That our heart's pain and smoke be lightened
 Far away may the burdens on our heads be
 May (that day) come and make joy our turn
 85 May this dark night pass, may it go away,
 This poverty, hunger and unemployment
 Far away may they go (from) the heads of the people
 The trembling from fear, and disease,
 Strong and braced (for the struggle) is our band of friends
 90 We sit, looking out for our turn.

NOTES

This poem, from the author's ms., was later published in *Šap Girok*. The numbering of paragraphs is the poet's; the layout follows the printing in *Šap Girok* where, however, the paragraphs are not numbered.

The text follows the poet's own reading; differences from his ms. and from the printed text are noted below.

The printed text of *Šap Girok* spells Arabic words as they are pronounced in Balochi; v. No. 29. The metre is 8-syllabic: ˘ – – / ˘ ˘ / – ˘ –.

'Camel' is a metaphor for Baloch, to which the poem makes a comparison (e.g. 'twins', in line 30). The comparison intends to make clear the endurance under injustice of both, with the possibility of a rebellion one day when patience gives out.

(4) *mahzab* = *mazhab*.

(6) *diren* = *dūren*; both are used at random: see below.

(8) *tāmag* = *tahārmāh*.

(9) *taw* = *to*; *ač* is used *passim*.

(10) *zīragā* = *zūragāā*; cf. line 42.

(13) *kanon*: -on is for -un, 1sg. sfx pron., used as 1pl. pres. verbal ending
jījāne = *jī-o-jāne*, also 77.

33. SYĀHEN ĴAMMARĀN TAH PAR TAHĪĀ

by GUL KHĀN NASĪR

syāhen ĵammarān tah par tahīā
grandān muĵ muĵānā begahīā
girokān palpaṭānā preṣtahīā
trunden hawr o gwātā ĵuptahīā
żalappān-o-şalānā şīkahīā
pa koh o dašt o kūčag tīhaiā
čarhe zurtag maročī dil mayīā
čū murgā ač kafas bāl giptahīā
 5 *xayāl-ān pečitag dīlā tayīā*
rudānā čo ki mähā čārdahīā
kahebi luđdagān čo kīyahīā
dīlā čikkant o kaššant āgahīā
bramše kaptā nūrai nāgahīā
man-i gwaštun ki mäh-int nāsaḥīā
dopannānī gulābai niyāmĵahīā

- (15) *dāmune* = *dāmāne* 'skirt'.
 (18) *kutag* = *kuriag*; also 23.
 (19) *šerā*: here 'lion'.
 (23) *dūrpahm* = *dūr-pahm*.
 (24) i. e. , both Baloch and camels live in the desert.
 (29) 'waterless sea' = *hamūn*, a desert.
golistān: sic -o-.
 (30) *hanken*: v. Glossary.
 (34) camels are so simple and docile that a fox can lead them.
 (35) *bārt-int*, a favourite construction of the poet; = *baragā-int*.
 (40) *bū*: printed -int, but changed back again to *bū*.
 'others' = foreigners, non-Baloch.
 (42) *zūrant*: both in ms. and in print; cf. line 10; the meaning of the line is unclear.
 (44) *dūr* = *dūr*.
 (47) *xār*: misprinted *dār* in *Šap Girok*.
 (59) *kassīt-int*: cf. (35).
 (60) *hūrt* = *hūrt*.
 (72) *mahpal*: v. Glossary.
 (73) *šošing*, *sari*: v. Glossary.
 (76) *sūr*: so spoken; in ms.; printed *sir*.
šādihī = *šādī*.
sāzān: sic read and printed; 'with the makings of a wedding'.
 (79) *māzān*: unclear; perhaps < NP *māz* 'healing'.
 (80) *kāwčārān*: sic ms. and reading, the proper Ra form; printed *kāhčārān* (= NP).
 (83) *dūr*: thus printed.
 (84) *bāyt* = *byāit*.
ammai: thus printed, also read and ms.
 (87) *dūr*: printed *dūr*.
 (88) printed *turs o larzag o bimari*.

33. BLACK CLOUDS

Black clouds, layer upon layer
 thundering storm in storms in the evening
 The lightning glittering like demons
 fierce rain and winds joined together
 Gusting and raining torrentially
 all over the mountains and deserts and valleys.
 Today my heart has swollen
 like a bird in flight from a cage
 5 My thoughts have entwined your body
 growing like the moon on the 14th day.
 With a rocking gait, like drunken ones,
 (my) heart they (the clouds) pull and draw into awareness
 A gleam of light fell suddenly
 I said, 'It is the moon', unknowingly

- katār-ant durr o gawhar nukrahīā*
šarābī mast, nalgis kaddahīā
alif binī pullo perozahīā
 10 *čū āhū gardīn o pull kopahīā*
syāhen zulf o bīkān bambahīā
gulen bālādī čō sarwe sahīā
kapot gāmen o totī sammahīā
parī-rang o dah o čārai wahīā
nikašši jant tīrān jābahīā
man-iš dempān kanān jān mangihīā
bi jant tīrān, hazār āšaptahīā
ka jai yātā jatag tappān jahīā
maroči palpaṭī dīl draḥkahīā
 15 *bičārī akl-o-pahmai gumrahīā*
ki zurtag girok-o-grundai hamrahīā
sar-un būtag čū Šāh-i Jamjahīā
pa ša'ir-o-gwaštīnāi šāhinšahīā
brašk-ant šap-čīrāgī tahārmahīā
Nasīrai gāl matṭ-ant gon wahīā

34. DĪWĀ

by GUL KHĀN NASĪR

- balān bū sikka lālānī*
gulen dīwā šamālānī
 (1) *tanīgā šap tahārmāh-int*
dudemī hakkal-o-ḡāh-int

- In between a two-leaved rose
 pearls and jewels, silvery white, are in line
 Drunk, intoxicated, are the narcissus cups
 with *alif* nose, and nose-ring of turquoise
 10 And neck like a gazelle, and flower-shoulders
 with black tresses and curly thick-hairedness
 Of lovely stature like a cypress true
 pigeon-gaited, and a parrot in loveliness
 Of fairy complexion, in age ten-and-four years
 slantlingly, she shoots the arrows of her quiver
 I present before them my soul, bravely,
 may she shoot her arrows in thousandfold fury.
 The memory of the girl has struck mortal wounds (in me)
 today my heart beats in quick throbbing.
 15 O see, how wisdom is in error
 how it has taken the same road as the lightning and thunder
 My head has become like that of King Jamjah
 in the kingdom of poetry and oration
 They gleam like the glowworm in the darkness:
 Nasir's sayings are inspired!

NOTES

This unpublished poem was written at some unspecified time before 1961. The dialect is at base a southern Ra, as always with Gul Khān, and in this poem there is less dialect admixture than usual.

The lines are 10-syllabic: ˘ – / ˘ ˘ – / ˘ ˘ ˘ / ˘ – with one rhyme only, *-ahīd*, except in lines 3b, 4a, 5a.

- (4) *maīā* = *maniyā*.
ač, Co.
 (5) the author uses both *čo* and *čū*.
 (9) '*alif*-nose': 'straight-nosed'.
 narcissus cups: the eyes of the beloved
 (10) *bīk*, Co for Ra *būk*.
 (16) *gwaštin*- is the expected Ra form
 King Jamjah = King Jamšed.

34. OIL LAMP

Light up, beauty of rubies
 Rose-lamp of candlelight

- (1) Up to now the night is in the new moon
 On every side there are noises and alarms

dar-o-dūrā muj-o-syāh-int
na manzil pāš naī rah-int
balān bū sikka lālānī
gulen dīwā šamālānī

(2) *syāhī pa gal-o-dāb-int*
karī logai dapā tāb-int
kučakkānī gapp-o-gāb-int
kuros man mannahā wāb-int
balān bū sikka lālānī
gulen dīwā šamālānī

(3) *ta-ai dīwā šamālānī*
ma-tus ingā jamālānī
taningā sohā-hālānī
na gwastag šap zawālānī
balān bū sikka lālānī
gulen dīwā šamālānī

(4) *palīta tai badal kaššān*
dilai bandān kanān-it mān
tarā telai badal gejān
watī ars-o-dilai honān
balān bū sikka lālānī
gulen dīwā šamālānī

(5) *ča hawr o gwāt o ač tūfān*
kanān sāhā tai dempān
dil o jān o sar o sāmān
kanān kullān tai kurbān
balān bū sikka lālānī
gulen dīwā šamālānī

(6) *bir e tarikīā ewakk*
tai nūrā – int mai dil-sakk
tai gird mučč bant yakk-yakk
ganok šahidā ča d"rahen ʔakk
balān bū sikka lālānī
gulen dīwā šamālānī

(7) *balān bū tan gulen istār*
sahārānī bidant dīdār
bibant warnā yalen bedār
sarān laibā kanant singār
balān bū sikka lālānī
gulen dīwā šamālānī

(8) *balān bū dūr na-int bāmgāh*
yalen nūn bel a-bant āgāh
rawān bant dar kapant bungāh
ča dašt o koh-bun o fulgāh

Near and far misty darkness

The goal is not clear, nor is there a road (to it)

Light up, beauty of rubies

Rose-lamp of candlelight

- (2) The darkness should be for delight and charm

The house-door bolt is turned in the door

There is a barking of dogs

The cock is asleep on his roosting-platform

Light up, beauty of rubies

Rose-lamp of candlelight

- (3) Thou art the lamp of candlelight

Die not (for us) here, O beauty!

(Even if) up to now thou art in a burnt-out condition

And the night of losses has not passed

Light up, beauty of rubies

Rose-lamp of candlelight

- (4) I shall change thy wick

I shall put in heart-veins for you

I shall make a change in thy oil

With my own blood, from my tearful heart

Light up, beauty of rubies

Rose-lamp of candlelight

- (5) From rain and wind and storm

I shall make a protection, for thy life

Heart and soul, head and possessions,

I offer them all as a sacrifice for thee

Light up, beauty of rubies

Rose-lamp of candlelight

- (6) In this darkness (thou art) alone

Our hearts are fixed on thy light

Around thee everyone is crowded together

The fool, the martyr, from the whole tribal section

Light up, beauty of rubies

Rose-lamp of candlelight

- (7) Light up, as far as the lovely stars

Let the sight (of thee) be given, in the deserts,

Let the young be free, and awakened,

(Let them) make (their) heads ready for battle

Light up, beauty of rubies

Rose-lamp of candlelight

- (8) Light up! Dawn is not far away

Let now (our) free comrades be awake!

Let them be on the march, let them leave their camps,

From plain, and mountain, and valley,

balān bū sikka lālānī
gulen dīwā šamālānī

- (9) *balān bū čamm šalūt gon taw*
jaḡar mīrmīr sučīt gon taw
Nasīrai dīl balūt gon taw
sučīt grehīt tapūt gon taw
balān bū sikka lālānī
gulen dīwā šamālānī

35. PULANG

by GUL KHĀN NASĪR

- (1) *pulang kohī pulang kohī*
warai parče pa sar-gohī
tarā taī kohsarai drohī
byā gon man dame gālā

- (2) *kanān juṣṭe tarā belī*
taī kohānī man saīlī
pače čō būtagai waylī
kuḡām giptag tarā pālā

- (3) *taī rang o taī drošum*
taī gaṭṭ-o-gar-o-saršam
tahai kawrānī taī kūšam
hamā ḡawl-ant bīr hālā

- (4) *taī srāp o šapai kūkār*
taī neš o dāhen kāṭār
taī band o taī kohsār
hamā-ant burz tan jāhlā

Light up, beauty of rubies

Rose-lamp of candlelight

(9) Light up! (My) eye weeps with you

(My) liver burns, vexed, with you

Nasir's heart burns with you

Burns, weeps, waxes hot with you!

Light up, beauty of rubies

Rose-lamp of candlelight

NOTES

Poem from the author's ms., reading the author's. Printed later in *Šap Girok*, 70-72, with minor changes, noted below. 8-syllable lines; the numbers are the author's.

bū (passim) changed in *ŠG* to *bī*; *gulen* as adj. 'lovely'; note *passim* 1st. sg. -*ân*.

(1) *dar-o-dūrā*: 'from outside far away'.

nāī: read as disyllable.

(7) *tan*: *ŠG tā*.

(8) *dūr*: *ŠG dīr*.

nūn: *ŠG nī*.

(9) *taw* = *to*.

35. MOUNTAIN LION

(1) O mountain lion! O mountain lion!

Why art thou circling around (uselessly)?

I implore thee, in (thy) mountain abode

Come and chat with me a while.

(2) I shall ask thee a question, my friend,

I am a tourer of thy mountains

Why art thou (in such) trouble?

What has thy fate brought thee?

(3) Thy colour and countenance,

Thy narrow places, gorges, and passes,

Thy bushes in the streams (where thou livest)

These all are the same in nature.

(4) Thy stalking and roaring at night

Thy fangs and ten daggers

Thy mountain ranges and mountain abodes

Are (all) the same, from top to bottom.

- (5) *taī goš o taī čammān*
taī ponzā na aybe mān
hamā-ant Čiltan o Šāsān
kujā-ai taw bale lālā
- (6) *hamā gaṭṭ-ant be-rāhen*
hamā kohdem pač o pirāhen
hamā pāčīn mazan šāhen
čarant gon āšīen mālā
- (7) *bale taw gužnagen lāpā*
kanai mān čammagai āpā
kapai ergiḡd petāpā
doen čamm nazz o sar fahlā
- (8) *warai yā watmiren murdār*
čo duzzen tolag o haptār
šapān lundai kapai besār
watī jīndā ča be-xyālā
- (9) *na gindai dušman o drohān*
mazārī bir taī kohān
tačant robā ḡal-o-joḡhān
čo ḡung o duzz o dallālā
- (10) *buguṣ belī habar čon-int*
tarā ce illate gon-int
taī dīl trakkitag pon-int
ča robā kaptagai tālā
- (11) *byā gālān manī goš kan*
dīlā sard o surā hoš kan
do sai jān pad-ma-pad noš kan
ča belai kihawen gālā
- (12) *tarā ranj o maraz 'ti ne*
watī hālāč tarā sī ne
nazāntkār sāsiā jī ne
pa 'meš bīt dāšt čo mālā
- (13) *bizānai taw agar dīlbar*
mazārā ač nai kamtar
nahant tolag taī hamsar
na gurk gon robā dallālā
- (14) *taī sabr o taī tawkal*
taī dawr o taī hakkal
aḡal pa gaččagen buzgal
rasit čo šīngen istālā

- (5) Thy ears and eyes
In thy nose, (there is) not a defect in it
Chiltan and Shashan are the same (as ever)
But where art thou, dear brother?
- (6) The narrow places are the same, pathless,
The mountains have the same open face, and wide,
The mountain goats, (with) the same huge horns
They graze with the wild cattle.
- (7) But thou, with thy hungry stomach,
Drink the water from the spring,
And fall drowsy, in a sheltered sunshine-spot
Both thy eyes are closed, and thy head (hangs) down.
- (8) Or, thou eatest the corpses of animals which have died naturally,
Like a thieving jackal, or a hyena,
Thou crawlst on thy knees at night, thou fallest into unconsciousness
Of thine own self, in thoughtlessness.
- (9) Thou seest not thine enemies and tricksters
(Who roam) in thy mountains (like) lions
Run about like foxes in the stony plains and streams,
Robbers, thieves, and cheats.
- (10) O say, my friend! (What is the reason for this?)
What ails thee?
Thy heart is burst and blighted,
Thou hast fallen (in prestige) to (less than) a fox.
- (11) Come, listen to my words!
With a cool heart, become sensible in thy head,
Take two or three goblets, enjoy them one after the other,
Like the beautiful words of a friend.
- (12) Thou hast no other grief or disease
Thou knowest not thy condition
For the ignorant and weak there is no life
For this reason he is kept like cattle.
- (13) Friend, if thou only knewest
Thou art not less than a lion
Jackals are not thy equal
Nor the wolf, with the cheating fox.
- (14) Thy patience and thy trust
Thy energy and thy drive
Are death for the crowded herd of goats
It reaches them like a shooting star.

- (15) *taī koh daprahen koṭ-ant*
gayāben dašt-iš bāhoṭ-ant
tarā abristagā loṭani
čo bāhoṭdār o lajpālā
- (16) *bale belī ča be-pahmī*
ta hairān būtagai wahnī
ca duzzen tolagān srahmī
kapok-ai čo ki abdālā
- (17) *byā pādā dilā jam-kan*
ča burzen tiharān¹ šam-kan
drič-o-wārā watī sam-kan
buzūr dūr gumbuzen čālā
- (18) *e mamm o tolag o robā*
na mānant tan diga suhbā
kanant kull yakk damā tobā
taī ač kohsar o mālā
- (19) *mawasp nūn tarritag bārī*
sarā āhtag taī wārī
jāhān taī nemagā čārī¹
ki prošai čon taw dallālā
- (20) *Nasīrai gon taw-ini guftār*
O kohānī gihen mardwār
watā O be-samā pajjār
nah-ai kammtir ča yakk syālā

- ## NOTES

'Mountain Lion' is of course a metaphor for the Baloch.

- www.balochlibrary.com

36. ČĀR BANDEN ŠĪR

by GUL KHĀN NAŚĪR

- (1) *har den ki watan šut ta b'zân hič na mant
lāšā ča kafan šut ta b'zân hič na mant
bulbul ki pa pulā watī sâh nadr kutag
čāya ki čaman šut ta b'zân hič na mant*
- (2) *e wāḡag o mīrān ki šumā kurta mazan
ešān pa watī ayš bahā kurta watan
pād āhit o ešānā bi guttā bigirit
čo dūr-iš bišānūt ki ma-gindant kafan*
- (3) *šarr-int ča bihištā manī sahrāen watan
ač baxmal o pullā manī xārāen watan
man drihaw kanīn nem šapā āhe janīn
āhe o āhe watan wāhe watan wāhe watan*
- (4) *e āč-o-gile but ki pa nāmā bašar-int
wat ništa zaminā gon falak čer-o-sar-int
nazz āta falakā gon zamīn hor kutag
wat xālik o kār-sāz o muxtār-o-sar-int*
- (5) *roče pa yarībān ki fihān tang bibūt
lāp hork o badan lūč pa badrang bibūt
hakk-int ča čošēn xwār-o-xarāben zindā
mārī busučant sar birawant ḡang bibūt*
- (6) *e mošar o mārīg o xorāk o pošāk
e sūr e zīnut e gayāben imlāk
ač luḡ-o-pulā bazzag-o-xwārenānī
nazz ārtag o mučč kurta pa makrā-o-čālāk*
- (7) *xāk-i watanā pa zarr-o-sīmā ma-dayit
yayrānī harīrā pa galīmā ma-dayit
'gar āč bigwārūt o fihān garm bibūt
nangū watī tursā ča o bīmā ma-dayit*

- (4) 'ten daggars': 'claws'.
 (5) Chiltan, Shashan: well-known mountains, south of Quetta.
 (12) *hālāč: hālā ač.*
sī: sahī.
 (15) i. e. 'they hold the grassy steppe in trust'.
 (16) *ta: taw.*
 (20) *nah-ai: naw-ai.*

36. QUATRAINS I

- (1) Whenever anyone went home, you know nothing remained
 As a corpse went to (its) coffin, you know nothing remained
 The nightingale who sacrificed its soul for a flower
 From which it went to a greensward, you know nothing remained
- (2) These gentlemen and lords whom you have glorified
 Have sold their homeland for their luxury
 Get up! and seize them by the throat
 Throw them so far away that their coffin cannot be seen
- (3) Lovelier than heaven is my desert homeland
 Of velvet and flowers is my thorny homeland
 I awaken suddenly, I heave a sigh at midnight
 Woe, o woe is my homeland! woe is my homeland! woe is my homeland!
- (4) This structure of fire and mud whose name is human being
 Sat himself on the ground, and quarrels with the sky
 Put together by the sky, mixed with the earth,
 Himself is the creature and arranger and chosen chief
- (5) On the day when the world is very hard for the poor
 When it is an empty belly and naked body and misery
 It is right, from such a ruined and wretched life
 That big houses burn, heads go (off), a struggle starts
- (6) This motor car and large house and banquet and raiment
 This feast, this elegance, these fertile countries:
 From plundering the poor and wretched
 These have been brought together and collected by cheating and trickery
- (7) The dust of (your) homeland, for gold and silver do not sell it
 For the silken garments of aliens, for fine carpets, do not sell it
 If (even) it rains fire and the earth becomes warm
 Your honour, for fear and fright do not sell it

37. ČĀR BAITAG (yā RUBĀĪ)

by GUL KHĀN NASĪR

Watan

- (1) *har čon ki bibīt wašš digarai mulk o dayār
ābād o jihān-fall o mazan nām o tawār
šahadai bitačant jo walekin pa Nasīr
sarrtir ča jīhanā-int watanī hušken dār*
- (2) *nādān taw ma-kan wāb ki wakat-int amalai
mardānī s'ren bandag o šādī-o-galai
pādā ki tarā hāk watanai kurta tawār
taw Čākur-o-Gwāhrām-o-Nasīrai badal-ai*
- (4) *taw māhe-ai ma par ta čo kabkā dilgīr
taw pulle-ai ma bulbul o sakk par ta zahīr
marčī ki badān gipta tarā sohta ča kahr
bāndā ta giran tarā kanan mā Kašmīr*
- (5) *taw mās tai rang-o-bahrānī kasam
tai sohren gwazindai o sahārānī kasam
šepān tarā banorī libase roče
tai sohtagen bikānī mayārānī kasam*
- (6) *taw lāp ta pošāk taw-ai nām o nišān
taw māl ta dargāh taw-ai čamm o zubān
dāran gon watī māl-o-zarr-o-hed-o-sarān
āe zindagīai jīnd tai izzat o šān*

NOTES

These poems are typical of the early writing of Gul Khān, and were first published in *Mistāq*. The poet himself read them to me, and I have not seen fit to change any of the language inconsistencies or dialect mixes, so as not to spoil the overall effect of the verse.

The line is a 12-syllable one with metre $\underline{\text{u}} \text{u} \text{u} / \underline{\text{u}} \text{u} \text{u} / \underline{\text{u}} \text{u} \text{u} / \underline{\text{u}} \text{u} \text{u}$ - of 4 feet, and the rhyme scheme is AABA.

37. QUATRAINS II

Homeland

- (1) However sweet be the country and homeland of another
 Populous and prosperous, of great reputation and importance
 Let streams of honey flow there; but for Nasir
 The dry wood of his homeland is better than the (rest of the) world.
- (2) O feckless one! Sleep not, for it is time for action
 For loin-girding and joy
 Get up! For the dust of thy homeland has called to thee
 Thou art the replacement for Chakur, and Gwaharam, and Nasir.
- (4) Thou art the moon, we are eager for thee like a partridge
 Thou art a flower, we are a nightingale, mad with desire for thee,
 Today when enemies have seized thee, thou hast burned with anger
 Tomorrow, when we get thee back, we shall make a (new) Kashmir.
- (5) Thou (art our) mother, we swear by thy form and portion
 We swear by the red horizons of thy mornings
 By thy tresses, thy bridal clothes; one day, (every day),
 We swear by thy dishonoured burnt hair-locks.
- (6) Thou (givest bread for our) bellies, clothes; thou art fame and glory
 Thou (art) the moon, the gateway; thou art eyes and tongue
 We keep thee, with our goods and money and sweat and heads
 O body of life, thy honour and fame!

Dost

- (7) *âe dost byâ byâ ki dil soht manî
tîrân tai hiĵrânai dilâ doht manî
yakk âĉiġi lambok kanân-int ġap o roĉ
byâ ġind ki soĉant tai dap droht manî*
- (8) *marĉî ki zirai nod šalânâ âhtant
tai yât dilâ âs balânâ âhtant
man gwânk jatag pa wati belân kafasai
byâit ki dilai tapp paĉalânâ âhtant*
- (9) *zî bust manâ bût mazan gwarbâmâ
tai yât dilâ ġipt o pulit ârâmâ
tasbîh o nimâz o zikr o âyât o durûd
kullân man šamuġt bed tai waġšen nâmâ*
- (10) *dîstun man drîna ĉa Ĉihiltan bâlâ
rangân-î bahâre tatat Allâh tâhalâ
dîstun pa ġiġemâ ki tai maġ na-at
taw taĉk ĉo sarwâ bale â ĉo zâlâ*
- (11) *hardenki kapît roĉ ġihân bît tahâr
gurrant gam-o-fikrânî jagarwâren mazâr
âbâd bibai taw ki ĉušen wakt-o-damâ
tai yât manî bît dilai hamdam-o-yâr*
- (12) *zî ġammare girandân o luġân gwast ĉidâ
šanzân ĉo manî dilsarten arsâni drâdâ
ġiroke manî fikrânî ġihân rok kutag
dîl gwânk jatag hardo ġihân par ta faydâ*

Lover

- (7) O love, come, come, my heart is burnt
The arrows from the separation of thy heart have pierced mine
Night and day, a tongue of flame leaps
Come! See how thy kisses burn my face!
- (8) Today, when sea-clouds came, bringing showers
Memory of thee came to (my) heart, illumining it (like) fire
I cried out to my friends in (their) cages
Come ye, my heart's wounds have become inflamed.
- (9) Yesterday I awoke in the early dawn
Memory of thee seized my heart and snatched away my repose
Beads, and prayers, and chants, and Qur'an verses, and thanksgivings
All those things I have forgotten; except thy sweet name.
- (10) I saw a rainbow from high on Mount Chiltan
Its colours of Spring did weave Allah the Most High
I saw in the world (?) that thy equal is not
Thou (art) straight like a cypress; but that one (the rainbow) is bent like an old woman.
- (11) When the sun sets and the world becomes dark
And liver-devouring tigers growl in dismay and fright
Be thou a refuge, since in such times
The memory of thee is for my heart (both) companion and lover.
- (12) Yesterday a black cloud, floating by, thundering, passed over
Showering rain like the rain showers of my cold tears
A flash of lightning lit up the world of my thoughts
My heart cried out, 'Let both worlds be a sacrifice for thee!'

NOTES

Of these 12 quatrains, most have been printed in *Mistâg*.

Nos. 1-6 were given the title 'Watan', and Nos. 7-12 the title 'Dost', in the author's ms.

No. 1, the best known of them, was also reprinted in Barker-Mengal II, 397 (as a *čarband*, less specific than Gul Khân's *baitag*), following the *Mistâg* text. There is however an error in l.3 where *šhd* in *Mistâg* must be read *šahad* for the metre, and not *šat* as in Barker-Mengal.

The complicated metre scheme described by Barker-Mengal (ibid.) is theoretical; the author maintained that syllable-count and rhyme matter above everything else. Here the line is a 13-syllable one, which Barker-Mengal neglect to notice in lines 3 and 4, which in their version both lack a syllable. They also misread *watanî*.

The metre is $\underline{\text{u}} - \text{u} - \text{u} / \text{u} \underline{\text{u}} - \text{u} - \text{u} / \text{u} \underline{\text{u}} - \text{u} - \text{u} / \text{u} \underline{\text{u}}$; and the rhyme scheme is again AABA.

(4) *giran*, *kanan*: written in the poet's ms. *girân*, *kanân*.

(5) *bikānî* = *būkānî*.

(6) *dāran*: in the poet's ms. *dārân*.

(10) *giġem*: unknown word.

DOSTEN O ŠĪREN

Introductory Notes

In *Dosten o Širen* Gul Khān has written a modern epic based on a traditional tale, the older forms of which have been lost. Completed in 1963, it was published in Quetta in the following year. Gul Khān considered it his most important work, and it thus seems appropriate to include large extracts from it in this Anthology.

The story is well known, and many short versions in both poetry and prose exist. (See for example the prose summary in Balochi in Barker-Mengal II, 134-35, and in *Pop. Po.* I, 118-23; v. also the useful notes on p. 118.)

The tale is set in early Mughal times, or perhaps a bit earlier, and divided by Gul Khān into seven parts, or chapters, for which he uses the archaic word (from Persian) *bayān* 'statement'. Bayān I sets the stage with an account of the 'days of yore', when all was honest, straightforward, and heroes were commonplace. Dosten is introduced, and his yearning love for Širen is described. He asks his old father to arrange a marriage, a request readily granted.

The language of the poem is at base a southern Ra, but with very many 'dialectisms'. Especially dear to Gul Khān are Co forms (both real and imagined), and he is very inconsistent in this – as will be noticed. He felt strongly about poetic licence in these matters.

It was not possible to complete a reading of the whole poem with the author before his death, and I was very fortunate to secure the cooperation of Abdullā-jān Jāmāldīnī later, and we read the whole poem together again.

Gul Khān intended the poem to be a modern reproduction of an epic in the traditional style, and he employs throughout (with only occasional variations) the very traditional metre ∪ ∪ ∪ / ∪ ∪ ∪ / ∪ ∪ ∪ in an 8-syllable line. Rhyme is used as a paragraphing device in the traditional manner. No punctuation appears in the text itself, in conformity with the style of recitation, where sound and rhythm are of essential importance. Some punctuation is used in the translation as an aid to comprehension.

It will be remarked that Gul Khān employs a huge vocabulary, not hesitating to use loanwords from Arabic, Persian, Indo-Aryan, and even Brahui at will when it suits his purpose.

38. DOSTEN O ŠĪREN

by GUL KHĀN NAŠĪR

Awālī bayān

byāit manī bel-o-yalān
 kohnen hikāyate kanān
 ʿo gwašta pešī mardumān
 zānindag o pīren sarān
 dawr-o-zamān o bārīā
 me pīriān ʿa sārīā
 pullen dīhā šāt kāmagen
 šāt kāmāg-o-dawrāngen
 ābād-atant Rind o bihān

10 hīrānī trāhsen kurragān
 kāḍ-o-xumār-čammen gulān
 hīr-drošumen āhū-parān
 šarr-rang ʿo suhren gwārigān
 šīšār kad-o-gwamzen mayān
 warnā ʿo sawlā rustagen
 ʿāṛikkag-o-sren-bastagen
 tāčentant borān bārugen
 man wašš-numāyen julgahān
 prāh-o-gayāben malpadān

20 tank-o-drājen kūčigan
 sayl-o-sawādānā kutant
 sikkā šikārānī šutant
 gor-o-gurāndānā jatant
 sajjī man nīran pakkūtant
 burtant pa dostān jānalen
 Grānnāz o Sammī Hānalen
 man metagān wašš-o-galen
 saylā pa dar kaptant janikk
 kunj-gardenen gadg-o-patrikk
 30 gon šams o larzoken kaṛikk
 šahmālawān mundrī-o-ṭikk
 giptant talen kawre kinikk
 baḍḍo pa traḍḍ-o-layb-o-likk
 āhū-tab o suhren kalikk
 dātant dilānā dard o sikk
 sahtānī dil-tosten šilik

38. DOSTEN AND SHIREN

First Part

- Come, my friends and comrades
 I shall sing an old tale
 As former people told it, the
 Knowers and old heads:
 In the old periods and old times
 From our early ancestors.
 In a country with a happy face
 Happy-faced and progressive
 There were pleasant dwelling-places for Rinds and their fillies
- 10 For the high-strung Hirzai colts
 For the rose-maidens with intoxicating eyes
 Houri-complexioned, gazelle-flanked,
 Beautiful, like wild red tulips,
 With tall straight stature, wasp-waisted.
 Young men were grown like saplings
 Alert, with loins girded
 They raced (their) lean mares
 In the valleys of pleasant appearance
 With (their) broad and greened newly-sprouted growths
- 20 In long narrow valleys
 They strolled and walked
 They went, for the sake of hunting,
 They hunted wild asses and mountain rams
 They roasted meat in fires
 They took their loves in soul-friendships
 (Like) Grannaz and Sammi and Hani.
 In the villages, happy and joyful,
 Girls would come out for a walk
 Their necks white-sprouted and long like cranes
- 30 Their foreheads ornamented, and with trembling earrings
 With flashing rings and ring-stones
 On the cracked edges of (dried) streams
 Like young deer, in prancing, leaping play
 Like gazelles, (but) with red cheeks
 They made (all) hearts painful with yearning
 With the heart-quenching tinkle of ornaments.

prāh-o-gayāben kūčigān
 hampall-atant syāhen gidān
 mešdār-atant man damdamān
 40 megar man misken kāh-čarān
 šimš o kahūr kāhān-warān
 buzgal ča drannī gwārigān
 ser-lāp-atant ser-at jihān
 šir bāz-at o rogin bisyār
 gandīm-at o be-kačč jowār
 sar-sawz-o-ābād-at diyār
 kullānī mirās-at hawār
 mard bahr-atant rejen dagār
 mitūp o šāhjo malguzār
 50 ne tāf-at o ne tāf-dār
 ne bandag-at ne wājakār
 ne hākim-at ne sarsawār
 ne zulm o zore pihradār
 ne mīr-at o ne bazzakār
 kull brās-atant wār o amīr
 wat syād dātant warnā o pīr
 brās-at brāse dastagīr
 brāse na dāt brāsā šitīr
 harče Baloči daptar-at
 60 gon kannawān dast-o-sar-at
 āzāt o šāt o nangar-at
 mardānī har gapp bāwar-at
 drog-burr čugul hāk pa sar-at
 nangā Baloč be-darwar-at
 sait-o-maṛāhā be-gwar-at
 wat bādšāh o wat laškar-at
 koh-iš kalāt-o-gwātgir-at
 brās-iš giroken ziriburr-at
 dempān-iš gende ispar-at
 70 bačč-iš do-gošen hanjar-at
 sāh-iš ča nangā peštīr-at
 ne šāh-at o ne rayī-at
 haysī-sarānī durāhī-at
 har kass pa sudd-o-sāhī-at
 belān hamā dawre tahā
 man Narmuke pullen dīhā
 wašš-bod o prāhen kūčigā
 warnāe Dosten-at pa nām
 ne wājagī-at ne gulām

- In the broad and greened valleys
 Their neighbours were the black tents,
 The sheep-owners were merry
 40 (With) flocks in musk-pastures
 Eating hay, edible grasses
 Flocks of goats (feasting) on sweet plants, wild tulips
 They had full bellies, as did the people
 Milk was plentiful, and fat abundant
 There was wheat and millet without measure
 The country was flourishing, cultivated
 The property of all was held in common
 Exchange-fields were divided amongst the people
 (As were) the fresh waters, large streams, and grazing meadows;
 50 There was no crown, or crown-holder,
 No slave or master
 No governor or mounted officer
 No cruelty, or guards using force,
 No rich and no poor
 All were brothers, poor and wealthy,
 All felt related; young and old
 Were brothers and helpers of one another
 A brother did not trip up a brother:
 All that was (in) the Baloch history-registers.
 60 Heads, and hands with swords
 Were free and happy and honourable
 All that was said, could be trusted,
 Lying and slander were accursed;
 In honour, the Baloch were unequalled;
 In daring and bravery, matchless;
 Each was a king, and each was an army
 Their mountains were their forts and strongholds
 Their brothers, flashing swords,
 Their breast-protectors were shields of rhino hide
 70 Their sons, the two-handed mace
 Their honour came before their lives
 There was no king nor subject
 There was welfare for each individual head:
 Everyone was sensible and reasonable.
 Friends, in that age
 In the lovely settlement of Narmuk
 In a flourishing broad valley
 There was a young man, Dosten by name,
 He has neither a master nor (was he) a slave

- 80 *pāken Baloči-at tamām*
bačč-at Suhāk Lāšārie
wastād-at ǰang-o-suwārie
dāštat Mugūlān gon badi
ǰangā man maṭṭ-at se sadi
zorā na marrentat kadi
ča Bolān na gwastat dušman radi
har den Mugūl būtant wadi
reht-iš sarā tīrān drādi
kušt-o-ǰat-o-gallent padi
- 90 *astat bale ǰangānī bīr*
Šīrenī bikānī asīr
wārtant dilā čammānī tīr
šeran ǰat o šanzit malir
būtat pa Šīrenā zahīr
Šīren ǰanikke-at gulen
Lāl Hāne duttag pullguden
mahrang o šarrkad bulbulen
gon dasguhārān hamdilen
luḍḍit čo kubkā halhalen
- 100 *ā ham pa Dostenā yalen*
dīwānag-at dil dātāgen
iškā ča harden dil sučīt
man metagān bo-iš prušīt
yakk begahe ǰammar šalīt
gwāte tahār-demen wazīt
man hemawā āse balīt
Dosten hayālīā kapīt
šayre dile sokā gušīt
byāit ǰammarān syāhen šalānā
- 110 *bišanzit trāpkanen trinpān talānā*
dilā mān-int manī āse balānā
butā sočīt rūhā gīžalānā
draden arsān hušenūt halhalānā
girokī ǰant o larzīt tilmalānā
kapīt grandān o ǰānā pač šalānā
ǰatag tīre dilā durrdānagen hīr
hayālān bastag gon bikāne zanzīr
do čamm-iš sāhiren kurtag dilā gīr
na bīt sihr-prošage tawǰīl-o-tabdīr
- 120 *kutag zirdā pa nāz-o-dāb pānīr*
kapān-i dast-o-pādān bān balāzīr
nawā doren dile sunbag bibant dīr

- 80 He was simply a pure Baloch
 The son of Suhak the Lashari
 A master of battle and riding.
 He was an enemy of the Mughal
 (And) in battle he was a match for 300 and more
 He never allowed any cruelty
 (But) even one single foe was never (allowed) to pass by error through the Bolan
 Pass
 Whenever the Mughals were in sight
 There poured upon their heads bullets in a shower
 Struck and killed, they were driven back again.
- 90 He was, besides, this hero of battles,
 Captive of the hair-locks of Shiren
 Darts from her eyes consumed his heart
 He sang songs and shed tears:
 He yearned for Shiren.
 Shiren was a lovely girl
 The daughter of Lal Khan, flower-clothed,
 Like the moon, with nightingale-like lovely form,
 Amongst her handmaidens, companions,
 She walked with a sway, like a swift partridge.
- 100 She also, with brave Dosten
 Was madly in love, her heart bestowed:
 When the heart burns with love
 It spreads its scent all over the villages.
 One evening, when the rain pours from the clouds
 And a dark-faced wind is blowing,
 In his heart a fire glowing,
 Dosten falls into musings,
 A song of heart's-longing he sings:
 'Come, black clouds, with (your) raining,
- 110 Pour down dripping drops, spreading;
 (But) in my heart there remains a fire, burning,
 My body is burning, my spirit drooping,
 That will dry the showers of tears swiftly!
 Like lightning (love) strikes, and (my body) shakes in trembling
 Thunder falls, and at my soul, all a-tremble,
 The pearly Houri has shot an arrow at my heart;
 My thoughts are caught by chains of her hair-locks,
 Her two magical eyes have ensnared my heart,
 There is no means of breaking the magic
- 120 She has ruined my heart with her coquetry
 I shall fall at her feet, I shall be the receiver of her calamities
 So that the pain of my injured heart may be removed

- pikant mihrai nazr pamman Gulândām*
guben dardān dile byārīt pa ārām
ganok-ān man pa mahtosen subakkgām
manī zikr-o-salāt-int dīlbare nām
kanān zārī šapān durāhen ta gwarbām
gwaz-int šap man gamānī tawš-o-čālām
na geš-ant roč ač syāh pulmaken šām
 130 *amulle drošumā harden kapūt čamm*
nafas koštūt o drahkag bīt dile kam
nazar šīrīt na mānūt sūratā sam
buā mayl bīt gule pādān bidant dam
bibūt mirmiren dardān ča be-gam
binindūt dost dābānī pa mātām
bikant šāren gošān-o-jīge purrnam
byāyant hamiaben jāne gohārān
binindant man gwarā kūnjī katārān
bipursant-ī manī iške guzārān
 140 *bišanžant gulgulen āhū xumārān*
misāl-ī tānihi nod man bahārān
agar zindā nayāhtān man šumārān
ča markā rand a-bān man yādgārān
Dostene pīren piss Suhāk
waptat man yakk kunde watāk
Dostene uškit šayr-o-jāk
zem-o-zahīren dardanāk
pīren dil-iš būt dor-o-čāk
āht ništ Dostene gwarā
 150 *mīhrānī dast-ī mušt-e sarā*
gwašt-ī gon waššen hātīrā
Dosten man-ān pīr o nīzor
pāde darā pāde man gor
zird-int manī par to malor
garde to hewakk-o-dāhor
man Narmukā bāz-ant janikk
čo tājigen šīre patrikk
syāh čamm o suhr lunč o kalikk
mahrang o zebā misl hīr
 160 *yakke dile maylā bizīr*
gon damdamā kan sāng-o-sīr
bāz-int manā dunyā-o-māl
durāhen Baloč maṭṭ-ant o syāl
tay sar na-int kassā ča jahāl
čammā na-int kasse mazan
mā kull b'rāt-an hamwatan

- Let that Gulandam glance at me in love
 That will bring relief for my inner pain
 I am mad about that light-stepping moon-extinguisher
 My prayers are in the name of my darling
 I beseech (her) the whole night through, until dawn
 Night passes (for me) in smarting grief
 Days are not better than the black dark-dyed evenings
 130 Whenever my eye falls on the face of my sweetheart
 My breath stops, and my heart beats less
 My eyesight slips, my gaze does not focus properly
 My body desires to give its last gasp at the Rose's feet,
 O may there be a relief from these smarting pains!
 Let my desire sit in mourning for her caresses
 Let (my tears) dampen her shawl, headcloth and bodice.
 Let there come her closest handmaiden-friends
 Let them sit by me, in lines (like) swans
 Let them ask me about the circumstances of my love
 140 Let them shed (tears), the tearful and drowsy-eyed gazelles,
 Like dripping monsoon-clouds in Spring
 If I do not remain reckoned alive
 After my death, I shall be in their memories!
 Dosten's old father Suhak
 Who had been asleep in a corner of the room
 Heard the sounds of Dosten's song
 Full of melodious yearning pain;
 His old heart was torn by sorrow
 He came, sat next Dosten
 150 His hand stroked his head, in love,
 He said, with sweet intent,
 'Dosten! Though I am old and weak
 (With) one foot without, and one foot in the grave,
 My heart is grieved for thee,
 Thou goest about, lonely and helpless,
 In Narmuk there are many girls
 White like fresh milk
 Black-eyed and red-lipped and red-cheeked,
 Moon-like and beautiful, like Houris,
 160 Do take one (of them), your heart's desire!
 Get betrothed and married, in merriment;
 I have much wealth and property
 I am the social equal of any Baloch;
 Thy head is below (that of) nobody
 No one is greater than us
 We are all brothers, compatriots,

- durāh ham-zubān o ham-wazan*
yakk mālīe mā pussag-an
yakken bute mā hissag-an
 170 *yakk naslīe mā resag-an*
gon man bikant kass jahāl-o-burz
par to bigirīt irād-o-urz
wat bāl a-kant čo kāh-o-purz
gon man bikan to gapp-o-gāl
zird-it bide gon man hawāl
če-int tay jinde hayāl
Dosten habare izhār a-kant
čoš gon-e pitā ikrār a-kant
abbā manī kohen kalāt
 180 *haysī sar-it parwā ma-bāt*
mihr tī manī čakkā šalāt
ikbāl tī nūrī bālāt
čo wājah Hīdr umr-it bibāt
bāz man Baločī malpadān
čammčār-un kurtag pullgudān
kād o waryamen duttagān
mahtos o hīran drošumān
nāz-bo o šarr-rangen gulān
šarr-kadd o kabkī luddagān
 190 *syāh-čamm o barriā hulān*
kūnj-gardene gwamze miyān
durr-mahzaben totī zubān
ūre dilā man wārtagān
tīr wārtag o gir bastagān
ač pullgudān dil sistagān
bed ač hamā pullen parī
gayābāne trāhsen somarī
Lāl Hāne duttag dramgwarī
Šīren šakar-lawzen turī
 200 *syāh čamm o burwān bajjārī*
suhr lunč o wašš-bo ambarī
mahdem o mūd syāh kuhkīrī
pull-kopag o šāren sarī
sahtān ričoken zargarī
gon geg o gāmān kawtarī
čammān čo drīnā zirzirī
mojen dilā dant pirpirī
sohtag manī jān iškārī
rūhā rādān-int mahšerī
 210 *pa jinnati-bāge-gulā*

- All of the same language, and importance,
 We are all children of one mother
 We all share one physical type
 170 We are all in a row, of one generation;
 If anyone quarrels with me
 Or finds fault or blemish in thee
 That will fly away like chaff.
 Now do speak and talk to me
 Give thy heart's news to me
 What are thy own thoughts?'
- Dosten then reveals the matter,
 Thus makes he confession to his father,
 'Dear father, my mountain stronghold!
- 180 Let thy honoured head not worry (itself)
 Let thy love rain down upon me
 Let thy illumined good luck shine out
 Mayest thou be immortal like the Prophet Hidir;
 I (have looked) often in the Baloch meadows
 And I have watched the flower-clothed maidens
 The strong and healthy damsels
 Houri-faced, moon-extinguishers,
 Sweet-smelling roses, of lovely form,
 Beautiful, with swaying walk like partridges,
- 190 Black-eyed like deer of the plains,
 Swan-necked and wasp-waisted,
 Peach-natured, parrot-tongued,
 An arrow in the heart I (myself) have received (from them):
 I have been hit, and remain wounded,
 My heart has been split by these flower-clothed maidens.
 (But) except for this one flower-Peri,
 The shy companion of the greenswards,
 The daughter of Lal Han, with her great necklace,
 Shiren, sugar-tongued like sugar-cane,
- 200 Black-eyed, with eyebrows like a curved scimitar
 Red-lipped and sweet-perfumed,
 Moon-faced and black-haired like storm clouds
 Elegant-shouldered, with a shawl headcloth,
 With embroidered ornaments and goldsmith's wares
 With pigeon stride and gait
 Eyes shining like a rainbow, she appears,
 She causes waves of trembling in my heart
 My soul is burned by the coals (of her eyes)
 There is thunder in my soul like the Day of Judgement
- 210 Like the Rose in the Garden of Heaven

- 214 *čo dīl sučoken bulbulā*
paryāt kant-int halhalā
arsān rečū šalšalā
menū čigīnen malmalā
jīgā gon dāmūn taltilā
man kaptagān āse jalā
abbā manī dastā bigīr
tawšān bikan jānā ča dīr
rabbālawān pīren bīzīr
 220 *zūtī bigind Lāl Hān Mīr*
ča āyā biloṭ dīde mamīr
Šīrenā pamman sāng-o-sīr
dastā Suhāk rišā mušūt
dant-ī tasallā o gušūt
Dosten manī jān o jīgar
parče šale honī matar
pešā bukurtene habar
Lāl Hān bidīstenān yalen
brātī niyādān waššdīlen
 230 *man meṛawān šāt-o-galen*
gīšent habār tī mātalen
nūn ham dīlā sārī kan jālen
kāre nay-int tī muškilen
rabbāle šaštān ārdalen
Lāl Hānā gindān hambalen
Šīrenā loṭān māhalen
omet manā bāz-int darāl
Lāl Hān na kant radd may sowāl
karrān dayān-iš durr o lāl
 240 *har čī bloṭūt ganj o māl*

- Like a heart-burnt nightingale
 It cries out for help, in great confusion,
 It pours out showers of tears
 It dampens my embroidered shirt
 My entire shirt-front and collar;
 I have fallen down in flames
 O father, take my hand!
 Take away the heart of the fire from me,
 Find the old marriage go-betweens,
 220 Quickly go to see Mir Lal Han
 From him, get the herb to heal my sight:
 Shiren, a betrothal and marriage for me!
 With his hand, Suhak rubs his beard,
 He consols (his son) and says,
 'Dosten, my life and soul,
 Why the tears of a shower of blood?
 Thou shouldest have told me before!
 If I had seen worthy Lal Han,
 A joyful brotherly meeting (it would have been)
 230 In happy and joyful councils
 I would (long ago) have decided thy delayed affair!
 Now cool thy burning heart,
 Thy affair is not so difficult:
 I shall (quickly) have sent a go-between, a messenger,
 I shall (personally) see my companion Lal Han,
 I shall ask (him) for moon-like Shiren,
 I have great hopes at this time, (that)
 Lal Han will not disappoint me;
 I shall give him polished pearls and rubies,
 240 Everything he asks, treasure, and flocks!'

BRIEF NOTES TO PART I, ON LANGUAGE

- (2) *-ān* is regularly used for 1 sg.
 (6) *me*, Co.
 (10) *hūr*, Co.
 (24) *nūr*, Co.
 (45) *gandim*, Co.
 (76) Narmuk, a legendary place-name.
 (116) *hūr*, Co.
 (117) *btk*, Co.
 (123) *dūr*, Co.
 (142) *nayāhtān*, an impossible form.
 (166) *birāt-ān*, an impossible form.
 (178) *pitā*, Co.

Dohmī bayān

šap rošnā-int čārdahī
 dahol drīmbagā-ant šādihī
 surna čallakkān-int laī
 nazzīk o dīr būtant sahi
 Dostene sāng-int begahī
 pas kuštağant sad dombahī
 ārt društağant dah gwālahī
 brinj-int o rogin pabbahī
 sajjī šakaršīr o dahī

10 mard o janen mučč-ant juhi
 warnā kisān-zāt o wahī
 čāp-o-čall-int ham-kopahī
 nān o warag ki bār a-būt
 nūn majlisā guptār a-būt
 g'rand-ant tupang daht-kār a-būt
 Dostene sānge jār a-būt
 Šīren yale dištār a-būt
 kāyant nūn šā'ir durr-bayān
 domb-o-gušoken lāngawān

20 wašš-zemuren tofī-lisān
 čing-jañ hagāzī pahlawān
 dīwān paletiriyāñ janān
 dīl-goš kant šī're ralān
 ilhān a-kant šīren zubān
 šapokī sanj kanān borā
 wakāben zong o sarzorā
 na saggūt hakkal o šorā
 sidūt čo māhalen gorā
 ča āp-dīrr o talen dorā

30 dīlā man pād a-kant hullā
 par ā wašš-sūraten pullā
 xumār-čamme anār-gullā
 subak-gāmen girān-mullā

- (181) *mīhr īī*, style common only in northern Ra.
 (182) *ikbal īī*, ditto.
 (183) Hīdr, the prophet Khizr (NP *xīzr*).
 (219) *bīzīr*, Co.
 (237) *darāl* < *darhāl*.

Note how everywhere the 3sg. suffixed pron. varies, both *-ī* and *-e* being used at random. A certain poetic licence is of course allowable, and, as Gul Khan himself agreed, Co forms are easier to rhyme. Occasional shortenings and lengthenings of vowels follow the author's pronunciation.

Second Part

- Night is lit up (like) the full moon
 Drums are roaring out joyfully
 Pipes are piping out tunes
 Noticed from near and far, that
 There is to be a betrothal of Dosten this evening.
 Small cattle they slaughtered, a hundred head
 Flour they ground, by ten-bag counts,
 There is much rice, and cooking fat
Sajji, sweet milk, and sour milk
- 10 Men and women are gathered at the place
 Young men, children, and old people,
 They dance together, shoulder to shoulder,
 Food and nourishment, as they are shared out
 Now in the assembly they will be making speeches
 There will be the roar of guns, the sound of firing
 It will be the announcement of the betrothal of Dosten
 Shiren will be the bride of a hero.
 There come now the bards, (singers) of pearly tales,
Dombs, speakers, minstrels,
- 20 Of sweet melody, parrot-tongued
 Strummers (of instruments), champion singers,
 Playing (whilst) sitting cross-legged in assembly;
 One listens to the continuous songs of poetry,
 One sings in a sweet voice:
 'Secretly at night I saddle a mare,
 A fast steed, strong and champing at the bit
 Which does not tolerate tongue-clicks and bridle-twitches
 Which flashes by like a powerful wild ass
 Over the water-channel and cracked(-bank) stream;
- 30 In the heart the desire is created
 For that lovely flower
 Drowsy-eyed, pomegranate-cheeked,
 Lightly-stepping, of great price,

- tripit čo mäh man kullā
 bišorenān zabar-zangā
 kaṭūr-pāden mazan wangā
 ča hamā rungrāh o bidrangā
 amulle bolake dangā
 bigindān pullen māhrangā
 40 sipāhānī manī kuptā
 karākkān-int man juptā
 dapā sakk kurta zarr-šuptā
 guštī warnā bizūr guptā
 ma-trakken šihanā muptā
 man-ān tānken taī lankā
 dobandī tangahen čānkā
 dilā jam kan ča har gwānkā
 na bārt kassī taī dānkā
 amullāe bāndawe wānkā
 50 bikan warnā dame pāmā
 ma-kan dukyā sabuk-gāmā
 dar āwurtag Baloč nāmā
 mazār istezagen kāmā
 mudām gon čapčalen zāhmā
 amullā gon watan-mātā
 Baločen nangaren zātā
 ča zulm-o-zore šahmātā
 Yazidānī ča zur'yātā
 luṛā gon dāštā āzātā
 60 šā'ir ki hallenūt bayān
 wāh-wāh bīt-iš yakkzamān
 dīwān guštī pa yakk zubān
 jī-jī tarā mīren Baloč
 tī šap bibant rošnā o roč
 roč-it ma-gindātant karoč
 pikrānī ādālān bisoč
 šayrī digar noken biyār
 ilhān kan o nodī bugwār
 šap tājag-int dīr-int saḥār
 70 mojen dilān nāyt-int karār
 wašš-int taī guṭ-o-tawār
 mutrib sronzā sāz a-kant
 zilā gon bamm hamrāz a-kant
 tārānī ham āwāz a-kant
 šā'ir padā guptār a-kant
 akl-o-dalilā yār a-kant
 čo gwaštenān izhār a-kant

She shines like the moon in its mansion;
 Stirring up (this) sturdy steed
 Broad-footed, with a great rump,
 Over the difficult steep mountain passes
 At the tribal boundary; of the beautiful girl
 Let me see the lovely moonlike (form)!

- 40 At the sides of my soldiers
 There is the metallic clang (of weapons) bound on,
 Their edges worked in much silver
 A young man says, "Take (my) advice
 Do not wind thy horse uselessly
 As long as I am at thy side
 With a two-handed golden sword-grip
 Be content, in no circumstance
 No one will take away from thee the smallest bit
 From the flat grinding-stone of the household-store of my beloved."
- 50 Take thought for a moment, young man,
 Do not make trouble for thy light-footed (horse)
 It has shown forth the fame of the Baloch
 A tiger (it is), with a loose mouth,
 Always with an ill-behaved wild gait.
 For its beloved motherland
 For the honourable Baloch race
 Against the cruel oppressive slap
 Against the oppression of the Yazids
 (Dosten) has (always) kept a free sword-blade.'
- 60 As the bard finishes his poetical story
 A hurrah there was, all at once,
 The assembly speaks, with one voice,
 'Congratulations to you, leading Baloch!
 May thy nights be bright, and sunlit
 May thy days see no difficulty;
 Burn the remains of anxieties
 Bring another new poem
 Sing (us) a song, and let the clouds rain!
 The night is young, and the morning distant
- 70 There is no rest for yearning hearts
 The sounds of thy throat are pleasant!
 The musician tunes up his fiddle
 Tunes the treble strings with the bass
 Harmonises the note of the strings
 Then again gives voice to a song
 Harmonising reason and mind
 Gives expression as if with speech

- mujen sahrâ o kohistân
 gayâben kûčig-o-maydân
 80 zir o lût o pačen dāmân
 taī prâhen gwarâ tâlân
 taw-e me sâh o taw me jân
 watan mâten Baločistân
 taī nâmâ pa nadri bân
 watan lajj-o-mayârâni
 mazan nâmen mazârâni
 wakâben šer šikârâni
 lur o čotēn kačârâni
 taī hizmat sar-o-čammân
 90 watan mâten Baločistân
 taī nâmâ pa nadri bân
 bičumbenit zâlmen šâhe
 girânen pawj o bungâhe
 junan mû gon surân t̄âhe
 na rawt dušman durâh gâhe
 taī nangâ pa sar-kurbân
 watan mâten Baločistân
 taī nâmâ pa nadri bân
 na killan mâ dari taggân
 100 jahân-sočen mazan-maggân
 byârant ač taī daggân
 sipâh-sillen bunag-baggân
 gwâh-ant Mûla o Bolân
 watan mâten Baločistân
 taī nâmâ pa nadri bân
 na mannan zarr-o-zorâkân
 sarân-iš del dayan đâkân
 gon honân-iš rišan hâkân
 na mannan wat-saren wâkân
 110 kanan sawzen lurâ dempân
 watan mâten Baločistân
 taī nâmâ pa nadri bân
 mâ dawri šât-o-âzât-an
 taī ganjân gon âbât-an
 dayan be-šukk čo šarr-zâtân
 sarâni par ta sawgâtân
 taw-e may gor o goristân
 watan mâten Baločistân
 taī nâmâ pa nadri bân
 120 watan mâten taī nangâ
 kanan har đawl o har rangâ

- To dusty desert and mountain place
 To greensward valley and open space
 80 To ocean and desert and open mountain skirts
 'They are spread out on thy broad breast
 Thou art my breath and thou art my soul,
 O my motherland Balochistan
 Let me be a sacrifice for thy fame!
 Land of honours
 Of great fortune, of tigers,
 An intrepid lion of hunts
 A sword blade, of curved daggers,
 Thy service, on my head and eyes (be it)!
- 90 O my motherland Balochistan
 Let me be a sacrifice for thy fame!
 Let it cause a cruel king to quake,
 A strong army and camp
 We shall strike them with our lives, a deed of wonder,
 The enemy will never go victorious;
 For thy honour (there will be) a sacrifice of our heads:
 O my motherland Balochistan
 Let me be a sacrifice for thy fame!
 We shall not allow the foreign cheats
- 100 World-burning, very arrogant,
 Let them bring, along thy roads,
 Their dirty armies, herds of animals of burden,
 The Mula and Bolan Passes are witness
 O my motherland Balochistan
 Let me be a sacrifice for thy fame!
 We shall not obey the monied and powerful
 We shall roll their heads on the flat ground
 We shall dampen the dust with their blood
 We shall not cede to their selfish power
- 110 We shall make our defense with tempered blades
 O my motherland Balochistan
 Let me be a sacrifice for thy fame!
 We are prosperous, happy and free
 We are wealthy with thy treasures
 We shall give, like unmistakably well-born people
 Presents of our heads for thee,
 Thou art our grave and our graveyard
 O my motherland Balochistan
 Let me be a sacrifice for thy fame!
- 120 O motherland, for thy honour
 We shall do everything,

- nigahdār-an tai dangā
 bibīt hayrā gon yā jungā
 tai sīmsar na bant wīrān
 watan māten Baločistān
 tai nāmā pa nadri bān
 jī-jī Baločāni watan
 jīkārītant hūrd o mazan
 be-šakk dayīn kol-o-wačan
 130 pallan waiī māti watan
 nāmdāren bolak-o-tuman
 nāmūt-o-nām māl-o-nagan
 ač dušmanān šūm o la'n
 mutrib taw sāzā bas ma-kan
 šā'ir dīga šā'iri bikan
 burz-int taningā māh mazan
 dīwān bazz-int sar day suxan
 šā'ir čilīmā kašš a-dant
 dūt-iš damagā wašš a-dant
 140 gālāni kaype čašš a-dant
 sarnāmagā čō bašš a-dant
 drīmbītag dawri dayrag o dolān
 šor dayant šahswār šīhanen šawlān
 gorob^arān gori gardiš-o-golān
 bayramen hall-kašš birāh-dayān bolān
 koh-sare kabkān koh-tal o kolān
 lah jatant logāni latip lāden
 kīrr kutant kirāmānā kapot-kāden
 rošk dayān rangāni ragām rāden
 150 pull-gudān pallān ča pillmalān pāden
 jāhdumān jinsār kanant jāden
 dūrā ča aspe drahkag-int
 singāni dānne tahtag-int
 bīngāni hab-hab čahkag-int
 šairāni angat šahkag-int
 nangar-o-nyādāni nikonāmān
 zarzawāl zongāni zahr zahmān
 sambarān sardranz gon sar-o-sāmān
 daymā na būt šayrā pa wār
 160 āhta sara tāzī sawār
 gūtfe jata purrā tawār
 hālo kuta pirrenta jār
 dāh-int Baločān bibīt hušār
 rehta Mugūle dung-o-dār
 dah sad gumānā dar šumār

- Watchers on thy borders,
 Whether it be in peace or war
 Thy borders shall not be infringed.
 O my motherland Balochistan
 Let me be a sacrifice for thy fame!
 Long live the land of Balochistan
 Praised were small and large
 Certainly, I pledge my word,
 130 We shall defend our own land
 The famous tribes and clans
 Of fame and honour, with flocks and grain,
 From the enemy, loathed and accursed!
 'Musician, do not stop your music
 Poet, sing another song
 The moon is still large and high up
 The throngs are thick, do start your refrain!'
 The singer takes a draw from the pipe
 Its smoke is good for the mind
 140 He takes a sip of intoxicating verses
 And raises up the start of new verses:
 'With drumming and a wealth of tambourines and drums
 The champion riders spur on their thoroughbred steeds
 Race winners, as they gallop about
 With clean white arrow-shafts, beautifying, dancing,
 Like partridges on the mountain tops, dune water inside the mountains
 They spurred on, happily sporting.
 The dove-damsels, stepping out, formed a line
 Sparkling like cloud-banks of colours
 150 Flower-clothed and guarded in broad sails of cloth
 They decorated their twin plaits of hair.'
 (Suddenly) there is a trampling of horses' hooves from afar
 A running-out onto the stony plain
 A barking of dogs
 (But) there is still the sound (also) of singing
 In the fortunate and honoured sittings;
 Abundant sharp hefty swords
 Starting to winnow down people and property
 No longer was there the chance of a song!
 160 There came upon them men on Arab horses
 They shouted loudly with full throat;
 'Halo!' was shouted, and the uproar spread
 A warning to the Baloch: be ye aware!
 As there poured in the Mughal plunderers
 Ten hundreds, in dismaying number

- čārīkkagen tāzī suwār
 mā-gehtagant kišt-o-kišār
 man kūčig o pullen dayār
 āč-int o dūt-int har kinār*
 170 *hayyā! bibūt mardān tayār
 gon-ant manī randā čačakk
 hatt kanit biren čawakk
 durāh pīr o warnā o baččakk
 poštī silā jānā sabakk
 borān kanit sanje damakk
 puštā ma-gindit pa komakk
 lāš-ant man harjā sarmačakk
 hayyā kanit mardān halakk
 dušman sarā-int nest-i šakk*
 180 *bahmanta dīwān yakk damān
 kaptant ča wašši damdamān
 danz o mujen būt āsmān
 grande ki kapt-at nāgomān
 be-sār kurt-at mardumān
 Dosten čō šingen kawkabā
 sistag pa zongen markabā
 sanj kurt o botk āhūtabā
 čit ispar o sawzen sagār
 gor-gumbuzā būtag suwār*
 190 *gwānk jat pa biren bel o yār
 mardān ma-nindit nūn karār
 sāh pa lajjen mayār
 tokal kanit zillen mazār
 srenān bibandit sarmačār
 zānān šap-int o be-wahār
 dušman sarā rehta tayār
 gwašta maza-zāten hušār
 o har den ki nazz byūt čō guzār
 paštā badī demā talār*
 200 *muštā bigir sawzen sagār
 mardānī rāhbandān bičār
 imšap hamā wahd-int yalān
 warnā-o-kungen bangulān
 marči watan kaptag jalān
 dūt-o-zarāb-int koh-talān
 dušman čō hārā kayt mallān
 belān kanit daḍḍ nūn dilān
 bzīrit drin rāzen balān
 šill-o-wakāben gonḍalān*

- Mounted on stout Arab horses
 They poured in, cutting and reaping,
 Into the valleys of the lovely land
 There is fire and smoke in every quarter
 170 Hai! An omen, be prepared!
 They are immediately on our track
 Buck up, O valiant ones!
 Every old man, youth, and child
 Gird on your arms, quickly,
 Saddle your mares instantly
 Do not look behind you for help
 There are corpses everywhere, piled on top of one another
 Shout encouragement to your men
 The enemy is upon us, there is no doubt of it!
 180 The assembled people are suddenly astonished
 They have forgotten the joyful drumming
 Dust clouds have risen up to the sky
 A clap of thunder, fallen suddenly
 It made the people very confused.
 Dosten, like a streaking comet
 Broke away, on his stout horse
 He put a saddle, and released his gazelle-like (horse)
 He seized his shield and tempered scimitar, and
 Mounted; his horse was leaping like a wild ass
 190 He shouted to his intrepid friends and companions
 'Men, do not sit now at ease!
 Your breath for our honour (give)!
 Be confident, like brave tigers,
 Gird up your loins, O bold ones!
 I know that it is night-time and inconvenient,
 But the enemy has poured himself in, all ready!
 He said, 'Intelligent men, of great race,
 Whenever difficulties come to pass near you
 At your rear the foe, before you sheet-rock
 200 Seize the tempered scimitar in your grip
 Look for ambushes
 Tonight is the time for champions
 For young and brave warriors!
 Today our country is fallen in ashes
 Smoke and flames are on the mountain folds,
 The foe comes striding in, like a flood
 Companions, be now strong in your hearts!
 Seize your rainbow-like willing bows
 Your pointed eagle-arrows

- 210 *hindī mazan-ṭappen ṭilān*
kāṭār o čōṭen barjilān
gwarpānen gendānī silān
māyliṭ ki duzzen burzdilān
šāhānī ḍungen māsīlān
bandant barant may māhilān
māt-o-guhār-o-durrgulān
hayyā kanit belān yulen
bojīt wakāb bālān talen
dušman sarā-int kātīlen
- 220 *wāhū būtag har gwarā*
mard o naryān būtant sarā
pullen payādag wallarā
zālān gon zahm o īsparā
kāḍ gon dogošēn hanjārā
jangā pa dar kaptant darā
pa nāgumānen mahšarā
zīt faskitāt dašt-o-jabal
kawr o kamanden koh-o-tal
čo bašše hīrop bant kajal
- 230 *rehtant watan-ropen Mugāl*
syāh ḍad-dilen ganda-bagāl
droh-bāz hon-wāren dagāl
ṭarrān čo āpū man pugāl
bīta damāne pīrpirī
sānḍ laggitant gwar pa gwarī
zongen naryānān gagarī
ḍālān luṛentant bajjārī
sawzen sagārān koparī
čōṭen kaṭārān dobarī
- 240 *kuptān jigar wāren čhurī*
ballān dil o lāp o sari
čattrī tabar zandēn giri
brānz kurta jangā mahšarī
ṭūnḍānā borent kahtarī
čarritant Baločānī sagār
goštān Mugūlānī dapār
ḍūnḍ sar-baččak kaptant hawār
zongen naryān o šahsawār
honān čo sohr bīta ḍagār
- 250 *Dosten-o-Šerāzī sagār*
nangānī nāmen sarmačār
gurrān o dirrān čo mazār
prošān Mugūlānī katār

- 210 With your Indian wide-wounding swords
 With straight knives, and curved knives,
 And breast-protecting rhino hides
 Do not let these impudent thieves
 These *dacoit*-soldiers from the King (of Herat)
 Take away our women, bound,
 Our mothers and sisters, beautiful women,
 Buck up, O valiant friends!
 Let go your strong flying eagles (= horses)
 The enemy is upon us, the killers!'

 220 There was a shouting and a cry everywhere
 Man and steed were up
 Decent people on foot, in flocks,
 Women (also), with sword and shield
 Damsels with two-handed daggers
 Issued forth, ready for battle
 For an unpredictable fate.
 As if on a sudden, the plain and mountain trembled
 Streams and towering mountain folds
 Like the grass which sprouts suddenly after monsoon rains and windstorms

 230 The Mughals pour themselves in, land sweepers,
 Black, hard-hearted, with shrinking armpits
 Cheats at play, bloodsucking frauds
 They croak, like frogs in water.
 There was confusion for a while
 (The Mughals) formed up the stud horses side by side
 Hefty horses, fat-necked;
 (Whilst) swords were broken on their shields;
 With tempered scimitars skulls (were broken)
 With curved daggers chests (were pierced)

 240 Hips, livers, (sliced) by hideous knives
 Spears (went through) heart and belly and head
 War-axes on thick necks:
 Fate shaped the course of the battle
 The small were broken by the stout
 Baloch scimitars grazed about
 Made a mouthful of Mughal flesh
 Corpses fell upon one another higgelty-piggelty
 Hefty horses and champion riders
 The ground was red with blood.

 250 Dosten, with his Shirazi scimitar
 The bold one, famed in honour,
 Roaring and tearing like a tiger
 Breaking the ranks of the Mughals

kapt dušmane nyāmā kahār
 kurt-iš damānī tār pa tār
 tūr šikītant say o čahār
 giptant naryānā wass-o-wār
 zong čo karodā kapt dagār
 būt sar-šagūn pullen sawār
 260 pīrr-rehtant šūmen nāb^ukār
 Dostenā kurtant band-o-bār
 dasiānī bastant badnahār
 kurtant-i aspeā sawār
 kotal kanānā jīstant Tatār
 dūndān killant be-mayār
 se sad čawakk andar šumār
 gūlen Mugūl nūn be-tawār
 giptant Bolāne kinār
 dem pa Herate malguzār
 270 haptud Baloč būtant nisār
 gon nuh yalen kādān hawār
 jīstant Mugūl pād man sarā
 šarrān čo lūṛie harā
 čaṭṭānā ṭappān paddarā
 but o mugūnd o dobarā
 zāle na randīt mahparrā
 bačče na lolenīt gwarā
 ki roče bzūrūt laškarā
 bīṭ dant Baločānī sarā.

- Fell upon the midst of the enemy, the oppressor,
 He scattered them; for a moment
 Three or four arrows whooshed;
 Their steeds were seized with all his strength,
 As their hefty stallions fell to the ground, like mud banks of a stream,
 Many a fine rider was made to bow his head.
- 260 But (Dosten) was surrounded by loathesome foes
 (Who) tied and bound him fast
 The vicious beasts bound his hands
 Slung him upon a horse.
 In leading it by a rope, the Tatars fled,
 They leave behind (many) corpses, those shameless ones,
 Three hundred fine chaps, in number;
 The Mughal ghoul now, silently,
 Reached the other side of the Bolan Pass
 Facing towards the greenswards of Herat
- 270 Seventy Baloch were the victims
 With nine brave damsels, together
 The Mughals fled, helter-skelter,
 Braying like donkeys from a smith
 Licking their wounds, it seems,
 On face and thigh and chest.
 Women do not comb their tresses
 They sing no lullabies to the children at their breasts
 (Unless to say) that one day someone may get up an army
 (Against those who) make an attack on the Baloch.

NOTES

All unexpected phonetics, especially the frequent interchange of long and short vowels and *u:o*, follow the author's pronunciation.

(143) *šawl*: a breed of horse?

(145) not clear: perhaps a pun on the name 'Bolān' is intended.

(146) not clear.

(149) *rošk* = *girošk*.

(167) *mā*, for *man*.

(243) unclear.

(245) grazed about: i. e. ate the enemy.

Pančumī bayān

- belān padā bir tarr kanit*
akl-o-dalīlān gwar kanit
hošā gon e daptar kanit
may gwaštenān bawār kanit
nakš-iš gon suhr-o-zar kanit
bāgen Heratā sar kanit
odā ki Dosten nangaren
zindānā kaptag nāšarren
gistā ča belān birādaren
 10 *syāhdān ča kung o sabbaren*
dostā ča gadg o drangwaren
har den ki yātān-iš kapit
lahrān ča lākāi jušit
dardān ča dantānān drušit
dastān man afsozā mušit
ilhān a-kant hančoš gušit
byā sawzen kapot čāhī
bizīr gālān bibe rāhī
bide gon dīlbarā gwāhī
 20 *ki ač dardān dīle dorān*
zahrān ča šume kor-ān
pa dard o zinda dar gor-ān
šume yāt man dīlā tīr-int
bare ars o bare wīr-int
bare pa hukkīyān zīr-ant
ne ročā ne šapā gindant
čō kātārā dīlā nindant
guše bandān dīle sindant

SUMMARY OF PART III

Arriving in Herat, Dosten is clapped into a dungeon. He issues continual protests, and is eventually brought before the King, on whom he makes such an impression that he is accorded special treatment. Fourteen months pass. Dosten misses Shiren greatly, and sings laments for her.

SUMMARY OF PART IV

Back at home, resistance and vengeance are organised. Plans to evict the Mughals. A description of daily life, and of Shiren's sadness for the loss of Dosten.

Part Five

- Comrades, turn back, (come with me to Herat, now)
 Think again (about Dosten)
 Be aware of what is in this register (of events)
 Have trust in what has been said
 In red and gold print note it
 Adorn yourselves, in flourishing Herat,
 There where a decent Dosten
 Unfortunate, kept in prison,
 Separated from his comrades, (his) brothers,
 10 From his mates, keen and energetic,
 Garlanded in the tender shoot of his love for Shiren
 Whenever the memory of it comes to him
 Furious, he boils like a sulphur spring
 He grinds his teeth in pain
 He wrings his hands in sorrow
 He sings, thus he speaks:
 'Come, O blue dove of the well (of Mecca)
 Take a message, be a messenger,
 Be a witness (of me) to my darling
 20 O the pain and sadness of my heart
 I am blinded by my yearning for thee
 In in the grave because of the living pain
 The memory of thee is an arrow in my heart
 At times tears, at times puzzlement
 At times there is also longing for my family
 These (memories) see neither day nor night
 They remain in my heart like daggers
 As if to rend the heart-sinews

- zahîr-ân pa šume nyâdân
 30 manî o hambal o syâdân
 habarpâlen mazan-dâdân
 manî birren sar-o-dîlâ
 badîgân basta čo pîlâ
 man koṭ o grânen zanzîlâ
 na larzît dil manî kohen
 hasaddîgan ça kor durohen
 na zamzîr o darân lohen
 manâ kuştag šume yâtâ
 dilâ dosten parî-zâtâ
 40 čo Hârûtâ man-ân çâtâ
 kapot çahe subakbâlen
 salâmân de gulâ lâlên
 biguṣ mahrang zyâdmâlen
 dilâ jam kan hudonâken
 butâ sâsâr gamnâken
 ma-ranjen jânâ nâzâken
 gwazani e tahârmagen hangâm
 gubben dard o bazzen çâlâm
 damag kant o tripît gwarbâm
 50 jahân bît rošnâ çandan
 tripant koṭ o garhen zindân
 na mânant mardumân tandân
 padâ dost mahparân randît
 gon dasguhârân gulen handît
 watî dostâ gwarâ gindît
 zirdâ şut o âhtant hayâl
 dostânî waşşen gapp-o-gâl
 bel o amullânî jamâl
 hančoş pa omân o mallân
 60 gwastant drâjen mäh o sâl
 roče ça Bolâne dihân
 şâhâ pa gâlwâren gihân
 hîren do âwurtant bihân
 trâhsen čo barre âhulân
 lahren čo âhû man talân
 gor man syâhmoşen çalân
 şâh pa Mugûlân jat tawâr
 byât-int yalen tâzî sawâr
 hîrân biproşant râhwârâ
 70 şahswâren warnâ pa kaheh
 har çon kutant mandr-o-preb
 hîran na dât-iş kurt rakeb

Yearnings for our meetings together

30 For my friends and companions

Those who keep their promises, generous(ly).

As to my untamed head and body

Tied up here by foes, like an elephant,

In a fortress, in heavy chains!

But my rock-solid heart does not tremble

For (fear) of foes, in blind hatred

Nor for chains, nor for iron doors;

I am injured (only) by the memory of thee

O my Peri-like heart's love

40 Like Magog I am in a well!

O dove of that well, of easy flight,

Give my greetings to that Rose-ruby

And say: 'O Moon-like one, much endowed,

Let thy heart be content, (although) greatly desiring,

Let there be rest for thy grieving self

Let there not be distress for thy tender soul

This dark time (for us) will pass

(This time) of grief, pain, and great distress!

Suddenly it will come, a dawn will gleam,

50 The world will be lit up, beautiful,

It will light up this fortress and its deep dungeon

No one will remain tethered in bonds;

Again my love will comb out her tresses

She will laugh (again), with her rose hand-maidens

She will see her love at her side,

Who will have gone (now) from her mind; and the thoughts will have come back

Of love's sweet talk;

Perfect partner in love

Thus may they be, the memories of our griefs!

60 There passed long months and years

And days, far from the villages of the Bolan.

Now to the King, from his chief tribute-gatherers

They brought in two fine unbroken horses

Who were sun-like young gazelles of the desert,

Shy like gazelles in the mountain gorges,

Like wild asses in the black-pebbled open spaces;

The king gave a command to his Mughals:

'Let the champion riders of Arab horses come

Let them break in these fine horses, make them rideable!'

70 (But) the young champion riders, with (various) gaits

However much they used sly and tricky means

The fine horses allowed them no stirrup;

- āhtant sarāhur sātiren
 giptant bihānān pīrpīren
 wāgān gon dāšt-iš pullsuren
 rezān gon bast-iš kambaren
 tangān-iš čikkīt gehtiren
 gwar band o dumči be-gwaren
 šahsawāren nyāstant afsaren
 80 zene sarā muhkamtaren
 pačč kurtant rezān kambaren
 wāgān-iš ištant čirmiren
 āhtant bihān pa traḍḍagān
 pa dawr o dirikk o guḍḍagān
 gor-gumbaz o šaludḍagān
 pād šāhnag o peš kinzāgān
 čappī o rāsti juzzagān
 tāzī swārān har kadar
 kurt-iš dilāsā-o-hunār
 90 dāštant watā zenā sattar
 hīrān na marrent-iš magar
 borent-iš ač sren o sagar
 dāt-iš čo potoā hatar
 pallūnk-iš proštant dast o sar
 hayrān Mugūl būtant battar
 kassā na būt demā jagar
 suwār bīt bihānān be-zarār
 šāhe wazīrā jat tawār
 O bādšāhe nāmdār
 100 man uškitag gapp-o-guzār
 ač mardumān bāz-o-bisyār
 nest man bir e mulk o dayār
 kass čo Baločān šahsawār
 Dosten Baloč astint edā
 mā uškitag āyī sitā
 arz-int man šāhe hizmatā
 parmān bikant pa killudār
 byārūt yalen čābuk-sawār
 mā-iš bigindān pedawār
 110 čon pa bihānān bīt sawār
 šāhā habr laggūt dilā
 parmān-ī dātag māsīlā
 āwurtant šer-bīmen yalā
 gwašt-ī Herate tājdār
 Dosten tay nām-o-tawār
 pruštag man Sindh-o-Kandahār

- There came up stable boys, grooms,
 To hold the frisky mares
 Their decorated bridle-ropes they held
 They tied them with striped ropes
 They pulled tight their saddle ropes
 The incomparable chest-trappings and tail-loop ropes.
 Officers, champion riders, tried to mount
 80 Upon the strongest saddle;
 They loosened the striped ropes
 They dropped their creaking leather bridles
 And the unbroken horses, jumping,
 Leaping, frisking, bolting,
 (With) the leaps of the wild ass, and huge jumps,
 Stepping back and stepping forward
 Moving right and left, (were uncontrollable);
 As much as possible the riders of Arab horses
 Tried to calm them with skilled petting
 90 They held to the saddles as much as they could
 But the horses would not allow them to mount at all!
 They broke them, in thigh and head,
 They kicked them like a ball
 They broke their ribs, hands and feet;
 The Mughals were more and more amazed
 There was no one who dared come forth
 To mount the unbroken mares and (remain) unhurt.
 The King's wazir shouted out:
 'O famous King,
 100 I have heard news
 From many sides
 There is no one in the land
 Equal to the Baloch as champion riders
 There is Dosten Baloch here
 We have heard praise of him
 I suggest, in the King's service
 That the guard be commanded
 To bring (him here), a heroic rider, (with) a spur,
 Let us observe him closely,
 110 How he rides this unbroken filly!
 This idea struck the King in his heart,
 He gave an order to the guard
 They brought the hero, the lion-frightener;
 The Crown of Herat said to him:
 'Dosten, thy name and fame
 Have spread in Sind and Kandahar

- mā uškitaḡ ham bar karār*
nāmen tow-e tāzī sawār
demā byā pādān ma-dār
 120 *hīr kurragān trahsen bičār*
traḡḡdant čō āhū o kunār
bihmantagant me šāhsawār
būt-iš na kant yakke sawār
wār-int tay zirdā ma-čār
maroči wati o nāmdār
mārā kamālā peš bidār
Dosten ki hīrān dist čōš
yāt-o-zahīrān jat huroš
mujen zirdā pād āhta još
 130 *gaštag damānī akl-o-hioš*
ars-iš man čammān dāt giroš
čandent marādāren sarā
āhtag bihānānī gwarā
mīhrānī daste mušt sarā
pakk gipt anīšag se barā
gwašt-i sarāhurrān subakk
sanjān-iš bojū nūn čaḡakk
girāt-i lagāmān purr ča gwakk
dumči liwend čin har yakk
 140 *ahīzagī pāk čō kapā*
nīlen bihānā dāt dapā
be-zen-o-sanj-o-rappapā
čarrent-i kotal yakk damān
har den jalokašš būt bihān
Dosten pulangī nagomān
drikkīt bihānā būta suwār
ništ traḡḡ-o-dawrā jalīwadār
trīnzān o čandān pušt o bār
pād man hawā sar man ḡagār
 150 *čappī o rāstī hīrr o hār*
har čon ki wassān kurt kunār
puštā na čandīt sar sawār
Dosten čawakken sarmačār
dāt-i kuḡiyān gon išār
čist būt bihān ač gulzamīn
čō lūr o gwātū bilyakīn
ništag tagentāčā šihīn
demā āhtat paḡte pačen
pirāh o drāj o be-kaččen
 160 *asp-tāčītā būtat gičen*

- And we have surely heard
 How famous thou art, as a rider of Arabs,
 Come forward, have no fear,
 120 Observe these fine wild colts
 They jump like gazelles
 They have confounded our best riders
 Not one of them can ride them!
 It is thy turn now, do not give it a thought
 For today, for thy own fame
 Show us thy talents!'

 Dosten, when he saw, astonished, what (was afoot)
 He forgot in the clamour his yearnings and memories,
 His dusty heart was brought to the boil
 130 And for a moment he lost his reason
 The tears in his eyes sparkled
 He shook his proud head
 And came towards the unbroken fillies
 With a pat on their heads, from his hand of love,
 Three kisses on their foreheads he gave
 He said to the stable-boys, calmly:
 Unsaddle them now, quickly,
 Let the harnesses, full of spurs and pricks, be taken off,
 And the saddle-tail under the saddle-cloth, all of it;
 140 The unbroken horse, clean like (white) foam
 He gave (freedom) to the mouth of the grey-blue filly
 Without saddle or harness or bridle
 (Dosten) walked it at once, led it around;
 As the filly pulled forward
 Dosten, the leopard, suddenly
 Jumped up and was astride the filly
 He sat, beautiful, astride the frisking and bucking (horse)
 Popping out and shaking back and forth
 Foot in the air, head on the ground
 150 Right and left, in great confusion,
 However the horse extended its strength
 It did not shake the rider off from its back;
 Dosten, the brave bold one,
 Gave spurs with the backs of his heels
 And the (fallen) horse got up from the ground
 Like a whirlwind,
 And Dosten was seated firmly on the fast-paced thoroughbred.
 He went out onto the open plain
 Broad and long without measure,
 160 – It had been selected for horse-racing –

- Dosten hamodā dāt-ī tāb*
bir dāt zamīn zruben wakāb
šīng-at padā danze tanāb
hayrān-atant āli janāb
tonden Mugūlānī nawāb
hīr ʿo pasā būt dar zamān
tarrent-ī šer-bīmen jawān
āwurt-ī ʿo kabkī ʿamān
šahgām o hīrī luḍḍagān
 170 *dīstant-ī āh o mardumān*
wāh-wāhī gwaštant yakk zubān
er-āht Dosten neknām
kurt pa adab šāhā salām
šābās-ī kurtant xās-o-āmī
šāhā bi Dosten kurt nazar
gwašt O Baloče purr-hunar
iāzī sawāren syāh-jagar
gon man bikan kol-o-habar
ki bed ač manī izn-o-razā
 180 *to na jīye hiččbar ʿedā*
paman kane to hizmatā
bihel kanān man tay radā
Dosten jawāb dāt-ī padā
gon bādšāh kol-int manā
tānkin ma-būt āyī razā
hiččbar jīyān na man ʿedā
parmān kutag šāh pa wazīr
Dosten nay-int bandī-asīr
māmūr-int aspānī gazīr
 190 *šāhī xilāt-iš dāt gwarā*
pošāent-ī sar tān sarā
pāk o harirī ʿādarā.

Haftumī bayān

roče Herāte julgawā
bāzār-o-šāhī hulkawā

- Out there Dosten turned it back,
 And the eager jumping horse raced back
 Spreading out the dust again, shaking foundations.
 Amazed were the notables,
 The proud Mughal princes;
 The fine horse was like a sheep now
 The lion-hearted young man returned
 He brought (his) horse strutting up like a partridge
 With a stately gait, swaying like a Houri;
 170 The King and his men (all) saw it:
 Hurrah! hurrah! They shouted with one voice.
 Dosten, of blessed name, dismounted,
 Politely saluted the King;
 Nobles and commoners (all) congratulated him
 The King glanced at Dosten
 And said: 'O Baloch, most skilful
 And brave rider of Arabs,
 Make a pact with me,
 That without my consent
 180 Thou wilt never flee away from here,
 And thou shalt work in my service,
 And I shall forgive thee thy (former) errors!'
- Dosten returned answer:
 'I give a solemn promise to the King
 That until his consent is given,
 I shall never flee from here!'
- The King gave orders to his wazir
 That Dosten is no longer a prisoner,
 But is officer-in-charge of horses.
 190 They gave him royal gifts, a robe of honour,
 They dressed him in it, from head to foot,
 In a pure silk cloak.

SUMMARY OF BAYĀN VI

The poet sings a lament for the condition of the Baloch. A Mughal girl in Herat is very taken with Dosten, and sends him a message. Dosten refuses.

Part Seven

One day, in the Herat region
 In the bazaar and royal district

- äht ač Hurâsânâ zargare
 pîr o jîhân-golen sare
 pahmindagen zân-o-gire
 čârân o gardân har gware
 nîndân o gîndân dardare
 sawdâ kanânâ har bare
 mundîrîg o durr o zeware
 10 hančuš ki kant sawdâgîre
 roče gon Dosten bût dučâr
 pajârt-i pa dîl o tawâr
 čamm proštag o kurt-î išâr
 burt-i man yakk kund-o-kinâr
 kurti čo dîle-dostâ kalâm
 Šîren gule dât-i payâm
 durot mazanboen salâm
 guč ča payâmâ wašš-nîyâd
 yakk kâgude dâdânî dâd
 20 mîsenta gon misk-o-zabâd
 šuštâtag-at pa dîr nyâd
 ač kîsagâ kaššit syâd
 Dostenâ dât-î pa gušâd
 Šîren donânî mahbašen
 zirde ča lahrân još jošen
 râh dâtag-at š'i're čošên
 jammar gwârtagant syâhmošen
 misken kûčîgân be-došen
 kawrân har kutag koh-prošen
 30 zed o malpadân gul-pošen
 man tay râh sarâ čârân-ân
 dâgân bir dilâ dârân-ân
 lađđi-lađđ kutag mâldârân
 meš o buzgalî wândkârân
 bânuk bastagant drangdârân
 syâhen paždar o gîndârân
 man tay râh sarâ čârân-ân
 dâgân bir dilâ dârân-ân
 Rîndânî janikk čandânâ
 40 bîk-o-mahparân randânâ
 kûnjien luŕân bandânâ
 saylâ dar kapant handânâ
 man tay râh sarâ čârân-ân
 dâgân bir dilâ dârân-ân
 šîšare kad o sohr gullân
 jam bant dar kapant ač kullân

- There came a goldsmith from Khorasan
 An old man, a world-traveller
 Wise and experienced
 Observing and wandering everywhere
 Sitting, and observing from door to door
 Always engaged in trade
 With rings of pearls, as an ornament,
 10 Thus he engaged in trade.
 One day he met Dosten
 He recognised him from his form and voice
 He winked at him, and made a sign
 Took him to one side
 Spoke the words of an old friend
 Gave (him) a message from the Rose-Shiren
 A great-hearted greeting (he gave)
 Then after the message, the well-disposed man
 (Gave him) a paper, the gift of gifts:
 20 It was bathed in musk and perfume;
 (Shiren) had sent it to (Dosten), far away.
 From his pocket (her) kinsman drew it
 He gave it to Dosten without delay
 A (message from) moonlit perfumed shores
 From a heart seething with passion
 She had sent a poem, thus:
 'The black rain-clouds have shed their rain
 On the smooth valleys
 The flooding rivers, bearing away boulders,
 30 The lovely dwellings and meadows, clothed in flowers:
 I keep a watch for thee on the road
 I keep a burning (flame for thee) in my heart!
 The cattle-owners have decamped
 The owners of flocks of sheep and goats
 The women have bound (the sacks) on the churn-frames
 With the black tent-cloths and the tent-frames
 I keep a watch for thee on the road
 I keep a burning (flame for thee) in my heart!
 With many Rind girls
 40 Combing their locks and tresses
 Forming lines, like storks,
 Coming out, laughing,
 I keep a watch for thee on the road
 I keep a burning (flame for thee) in my heart!
 With the stature of a tall pine, with red cheeks
 Contented (the girls) are, as they issue forth from their houses

- sindant gwārik sohr pullān*
jīgā ham janant sar-bullān
man tay rāh sarā čārān-ān
 50 *dāgān bir dilā dārān-ān*
man gon tām dilā mayl byārān
gam-kušten butā pulgārān
rezen mahparān singārān
hawar bān gon dile dasgwāhār-ān
man tay rāh sarā čārān-ān
dāgān bir dilā dārān-ān
warnā dar kapant ʔond pāgen
borān groh kanant šex-zāgen
tāzī kurragān be-wāgen
 60 *layb o šādihān sad rāgen* ` *man tay rāh sarā čārān-ān*
dāgān bir dilā dārān-ān
dardān tay dilā jošentag
ārs man dīdagān hošentag
jawre kaddahān nošentag
zinda-un kufan pošentag
man tay rāh sarā čārān-ān
dāgān bir dilā dārān-ān
māt o pit dilā čārān-ant
 70 *nestān gon tarā sārān-ant*
čappen nīyate dārān-ant
pamman kiyāmatī kārān-ant
man tay rāh sarā čārān-ān
dāgān bir dilā dārān-ān
sāh-e to manī arwāh-e
čār sāl gwastagant be-gwāhe
sawdā-int manī nūn sāhe
to gar zindag-e zīt byāe
man tay rāh sarā čārān-ān
 80 *dāgān bir dilā dārān-ān*
Dostene čamm kurtant zīrāb
mawjen dil-at pešā kabāb
zambāre kurt misle rabāb
gon zargarā yakkdām šitāb
dem dāt pa Širenā jawāb
kāyān O kāyān somarī
bānuk dile pullen parī
dāštag manā zorāwarā
zindān-o-zor-o-laškarā
 90 *er-kurta dīldastā sarā*

They pluck wild tulips with red blossoms
 They stick them in their bodices as ornaments

I keep a watch for thee on the road

50 I keep a burning (flame for thee) in my heart!

How can I bring love into my heart,
 How heal my grief-stricken body,
 How bind up the ropes of my tresses?

I shall be joined with my sisters, companions,

I keep a watch for thee on the road

I keep a burning (flame for thee) in my heart!

The young men come out, very dignified,

They race their mares, the Sheikh-sons,

Unbridled Arab colts

60 They (engage in) play and merriment, like that of a hundred *rāgs*

I keep a watch for thee on the road

I keep a burning (flame for thee) in my heart!

My heart seethes with painful memories of thee

But the tears in my eyes have been dried

I have drunk the cups of bitterness

I have dressed my soul in a shroud

I keep a watch for thee on the road

I keep a burning (flame for thee) in my heart!

My mother and father are peering into my heart

70 They reckon thee amongst the dead

They have the wrong idea (about me)

They are standing in judgment upon me

I keep a watch for thee on the road

I keep a burning (flame for thee) in my heart!

Thou art my soul, my life,

Four years have passed without a sign from thee

Sold is now my soul

If thou art (still) alive, come quickly,

I keep a watch for thee on the road

80 I keep a burning (flame for thee) in my heart!

There was a (sudden) flare in Dosten's eye

His hungry heart was already roasted

It roared out like a *rabab*;

With the goldsmith, immediately,

He sent an answer to Shiren:

'I come, I come, O my lovely companion,

(Thou art) the lady of my heart, my flower-Peri!

They have kept me here by force

In prison, by force, in the army

90 I have bowed my head on to the palm of my hand!

- kāyān O kāyān somarī*
šāhkīlage waššen turī
Šīren tay yātānī tīr
suptag jīgar jān dāta čīr
čamm kor o dīl par to zahīr
kāyān O kāyān somarī
pull kopagen be-darwarī
gorī šalān hīr bikant hel
bed ač diga wākiyāt-o-wayl
 100 *man gon jalaškoken suwayl*
kāyān O kāyān somarī
waššboen mīsk o ambarī
muddā īde mastaren
šarte janān pedāwaren
man gon bihānā grohbaren
kāyān O kāyān somarī
kūnjī gardanen gām kawtarī
Šīren manī gālān nigoš
dāhim na mānūt dawr čoš
 110 *daḡḡ kan dilā sassā ma-proš*
kāyān O kāyān somarī
mahtos o mahrang mahparī
kayt-int padā pammā bahār
sursawz o zebā bīt daḡār
gwar kan dilā sabr-o-karār
kāyān O kāyān somarī
hīr drošumen lunṡ šakkarī
doren dilā nūn jam bikan
andoh pikrān kamm bikan
 120 *kawl-int manā Rinde wačan*
kāyān O kāyān somarī
dābānī māhen dramgwarī
Dosten habr gipt bīt hušār
nīlen bihānā kurt tayār
grohā par zāhīr āškār
har sohḡ o šām bīt-e suwār
hošent-e čō hīwuzen nahār
āhtag ayd purr damdamen
dar kaptant warnā be-gamen
 130 *šāh gon nawābān dīl-jamen*
kotal sarāhurr čākaren
āwurtant borān grohbaren
nīlen bihānā pīrpīren
šāh kurta Dostenā tawār

- I come, I come, O my lovely companion
 O sweet juice of sugar-cane on a large and prosperous farm!
 O Shiren, the arrows of the memory of thee
 Have pierced my liver, ripped my soul
 My eyes are blinded, my heart yearns for thee
 I come, I come, O my lovely companion
 O flower-shouldered one without peer!
 I am (now) training a very fine horse, whose gait is that of a wild ass
 (And) except for some other mishap
 100 I, in the twinkling of Canopus
 I come, I come, O my lovely companion
 O sweet-smelling one of musk and amber!
 At the time of the Feast of Muharram
 I shall make a wager, openly,
 That I, with an unbroken horse, (can be) the winner (in a race)
 I come, I come, O my lovely companion
 O stork-necked, with pigeon gait!
 Shiren, listen to my words:
 This time will not last forever
 110 Make thy heart firm, do not lose hope,
 I come, I come, O my lovely companion
 O my moon-extinguisher, moonlike moon-Peri!
 Until Springtime comes again to us
 And the ground becomes green and lovely
 Take heart, be patient
 I come, I come, O my lovely companion
 O Houri-complexioned, sugar-lipped!
 Now content thee thyself, sick at heart,
 Make thy griefs and worries less
 120 I swear an oath by the Rinds
 I come, I come, O my lovely companion
 O Moonlike love, with a necklace of charms!
 Dosten decided, and made his conscious preparations
 He trained a grey steed
 Apparently for the horse race
 He rode it every morning and evening
 He exercised it dry (i. e. to exhaustion) like a wild beast.
 There came (at last) the holiday, the great celebration
 There issued forth the young men, happy,
 130 And the King, with his contented nobles,
 And stable-boys, attendants, leading the horses by their reins,
 They brought up the mares, prize-winners,
 Quivering grey new-broken fillies,
 The king gave a command to Dosten

- gwašt O čawakken šahsuwār
 nīlen bihānā bay suwār
 tāčēn-i dāre ixtiyār
 Dosten čo dīst šāh pa gal-int
 pursūt manā nūn mokāl-int
 140 man nūn birān bāt-o-ball-int
 šāh gwašt bale tarā mokāl-int
 šāhe ki čo uškit jawāb
 Dosten bihānā dāt rikāb
 čist būt mazan gwānzen wakāb
 gor gumbuzen āhū šitāb
 pa dawr-o-drikk o sitt-o-tāb
 čār koe gašt grohbarī
 nīlen bihān zurt pirpirī
 šīng būt čo bānz pa kotarī
 150 išt ghorawā dīr padtīrī
 šāhe ča demā gwast sarī
 gwānk jat pa šāhā ā damān
 sarhāl bibe nūn šarr bizān
 tay mokālā gon man rawān
 pullen Baloči halkawān
 šāhe damānī gašta hoš
 pač mant dap-iš tan har dogoš
 hawlakkīā jat-e hroš
 hayyā kanit mardān jagar
 160 maylit brawt e budsagar
 zīndag ač e mulkā bidār
 murge bibūt bāl kanit satar
 girit-iš par har dawl-o-hunar
 tānkin Mugūl būtant tayār
 Dosten ča čammān būta gār
 šīng būtagant šāhī sawār
 panjāh sad o panč sad hazār
 būtant pad-o-demā katār
 čist būt muj-o-lūr-o-gubār
 170 juskit zamīn jumbūt dağār
 guč ča damānī hīr-o-hār
 er-šut tilaen nezadār
 šap āht syāh-dem o tahār
 būtant Mugūl šīng tār-pa-tār
 man metag o halk o dawār
 ārām pa čarpen dapār
 Dosten jatag šap tan sahār
 nazzikī kurtag Kandahār

- And said, 'O exhuberant champion rider
 Mount thy grey filly
 Gallop it! Thou art free!
 When Dosten saw that the King was in a good mood
 Asked, 'Am I allowed to depart now?
 140 Shall I go now? Am I free?'
 The King said, 'Certainly thou art allowed to go!'
 When he heard the answer of the King
 Dosten gave a spur to his filly:
 The eagle-steed raised up much (dust) to a fathom's height
 The swift wild ass, jumping like a gazelle
 With a leap, a spring, and a twist
 The prize-winner passed four leagues,
 The grey filly was all a-tremble
 It galloped straight, like a hawk towards a pigeon
 150 It left far behind the (rest) of the horse-troop
 (Dosten) passed by in front of the King,
 And shouted then to the King:
 'Now know well, and understand,
 I am going away, with thy permission,
 To the lovely country of the Baloch!'
 The King for a moment lost his senses
 His mouth remained open from ear to ear
 Nervously he shouted out:
 'Hark ye, O my brave men!
 160 Do not allow this wicked man to go
 Alive out of this country!
 If he is a bird, then fly as much as you can
 Catch him by any and all means!'
 By the time that the Mughals were ready
 Dosten was lost to sight.
 The royal mounts streaked away after him
 Fifty, a hundred, five hundred, a thousand,
 They galloped back and forth in a line
 Clouds, whirlwinds of dust were raised
 170 The earth rumbled, the ground quaked,
 After the first flood of cries and shouts
 When the golden spear-keeper (the sun) set
 And night came, black-faced and dark,
 The Mughals were scattered wide
 In settlement, village, and abode,
 And were resting, (eating) fat morsels.
 Dosten (however) spurred on all night, till morn,
 (And) arrived near to Kandahar

- gwastag čedân ham be-tawâr
 180 se roč o se šap yakkarâr
 ač paṭṭ-o-dašt-o-malguzâr
 ač čîl-o-čurr-o-kohsâr
 nîlen bihân o sarmačâr
 trapân šutant o be-čikâr
 man čârumî suhbâ sarâ
 halk Narmuke bûtant darâ
 Dosten pyâsiu grohbarâ
 išt-î pa gâmâ kotarî
 čandân lagâmâ gon sarî
 190 gîn sârt kanânâ o dambarî
 pikrân nûn bastag rawrawe
 omet-o-bûme torawe
 dîstâg šipânken čorawe
 dastân dale singân mušânâ
 ač kenag-o-lahrân-jušânâ
 grewân o šâ'ire čo gwašânâ
 zird-un sučît man senagâ
 ač dušmanânî kenagâ
 honî man honân menagâ
 200 brâs-un badigân burtagant
 bandî man čâte kurtagant
 zanân balâ-iš zurtagant
 syâlânî nûn lekît zyân
 proštant watî kol-o-zubân
 dostâ-î pâd kurtant bizân
 pît kiblaen murt o šutag
 mâl wârisân čerâ jatag
 har kass pa wat čie zitag
 ač man badî kurta na bît
 210 drîn-o-kamân zurt na bît
 bor halmawân burta na bît
 roče bibît mastir bibân
 dadâ o tagar geštir bibân
 zântkâr o poh šarrtir bibân
 Lâl Hânâ naylân zindagâ
 sârten man loge nindagâ
 kûren jîhâne gindagâ
 âče manî zirdâ balû
 darde manî lâpâ kapît
 220 ârâm-un hičč dawlâ na bît
 kawî-int watî honân warân
 Dostene berânâ girân

- And passed from there also, quietly;
 180 Three days and three nights in a row
 Over open plain and empty desert and greensward
 Over stream and brook and mountain top
 The grey filly and her brave (rider)
 Galloping they went, without interruption.
 On the fourth morning
 They arrived outside Narmuk.
 Dosten clucked his tongue lovingly to his prize-winner
 And allowed her the gait of a pigeon
 The bridle going to and fro on her head;
 190 Panting in tiredness
 He now (began to) worry, in his comings and goings
 A hope and fear for his situation.
 A shepherd boy saw (him),
 (Whilst) rubbing his hands on the stones of the stony ground;
 From the excitement and passion for revenge
 Crying, thus (the boy began) to sing a song:
 'My heart is burning in my breast
 With (the desire) for revenge on my enemies
 To dip my bloodied enemy in blood
 200 My brother (Dosten) the foe took away
 A prisoner; they put him in a well!
 In truth, they have perpetrated a calamity!
 He is regarded as dead by his comrades
 They have broken their vows and promises
 They have betrothed (Shiren) to her (other) suitor, you see!
 Her honoured father has died
 Her inheritance has been unjustly appropriated
 Everyone has snatched something for himself!
 For myself, I cannot seek retribution,
 210 I cannot take up the bow
 I have no mare for attacks (on them).
 One day, when I am grown bigger,
 When I am stronger, healthier,
 When I am wiser and understand better
 I shall not let Lal Han live (in memory)
 Sitting coldly in his house
 Observing this mortal world!
 A fire burns in my heart
 A grief falls into my belly!
 220 There shall not be any rest for me at all
 I swear to avenge myself with my own blood
 I shall take revenge for Dosten

- mālān watī yakk yakk barān*
Dosten salām dāt čorawā
burzā kutag čoraw sarā
čārit suwār o grohbīrā
hale pajī nayāwurt birādarā
just kurt-ī o Dosten āht gwarā
čoraw ta grewe parčiyā
 230 *dorenta tay zirdā kayā*
ranj-int tarā ač tām šeyā
čoraw gwašīt brāsā manī
dastgir kut o burtant badi
sūrat-o-šīklā-at tai
Dosten-at nām ā wāja-ī
se sāle gwastag sarbasar
syādānī rāh čārit satar
ne hāle āht o ne habar
Šīrene sīr-int imšapī
 240 *gon kungaren marde pītī*
dīštār-at ā brāse manī
grewān man warnā par amēš
man yakke-ān badwāh-un geš
būtag dīl-un dardan ča reš
Dosten gwašīt ma-gre baččak
tay brās annīn kayt čatak
tay dard o gam durāh bant rapakk
gon čorawe dās-o-nīšān
Dosten čeda būtag rawān
 250 *āhtag man sīre damdamān*
distant-ī halke mardumān
pajī nayāwurtant bizān
just-ī kutant gon jī-o-jān
čonene-ay o nojwān
Dosten gwašīt man dōm bayān
gardān o šerānā gwašān
gaft-ī kanant nūn nogalān
pa šā'ir waššen zemulān
dambīrage tārān šalān
 260 *ilhān a-kant čo durrbayān*
jammar gwārtagunt syāhmošen
 (lines 261-314 repeat lines 27-80)
dāgūn bir dilā dārānān
 315 *Dosten ki šayrā dāt fakār*
Šīrene gošā kapt tawār
piryāte kurtag zārozār
gwaštag gon jānī dāsguhār

- I shall recover one by one, each piece of his property!
 Dosten greeted the lad
 And the boy looked up (at him)
 He saw the rider and his prize mount
 But he did not recognize his brother.
 Dosten went closer and asked him,
 'Lad, why dost thou cry,
 230 Who has caused thy heart pain,
 From what cause (comes) thy grief?'
 The boy says, 'My brother
 The foe made him prisoner and took him away
 He was like thee in form and appearance
 Dosten was his name; for that man
 Three years have passed in a row
 The road is watched constantly by his family
 But there is no news come of him
 The betrothal of Shiren is tonight
 240 To another brave man;
 She was (to be) the bride of my brother.
 I weep, O young man, for this reason:
 I am (only) one, and my enemies are many
 My heart is an open wound from grief!
 Dosten says, 'Do not weep, my son,
 Thy brother is coming now, at once,
 Thy grief and pain will be healed and removed!
 With directions from the boy
 Dosten went from there;
 250 He came up to the drummers, drumming for the betrothal celebrations.
 The people of the village saw him
 They did not recognize him, you see,
 They asked him, with great respect,
 'Who art thou, newly(-come) young man?'
 Dosten says, 'I am a minstrel,
 I go about singing songs!'
 The young people now surround him
 (They ask him) for a fine song, with music,
 Plucking the strings of a lute.
 260 (Dosten) sings (with) a fine voice this pearly story:
 [repeat lines 27-80]
- 315 When Dosten had finished his song, excitedly
 The sound (of his voice) had fallen on Shiren's ear,
 She gave a cry, loudly shouting,
 And said to her close handmaidens

- e mard ki šayrānā gwašit*
 320 *āwāz-e me gošān kapit*
kass bed ča Dostenā na bit
me gwaštāgen šuyrā gwašit
dar kap byār hālā-e zīt
čo iškārā zird-un sučit
būtag habr pakk-o-jai
mard o janen būtant sahi
Dosten-int āhtag wākaī
salūnk ham Dosten-at pa nām
gwaštag gon diwānā tamām
 330 *Dosten ki āhtag sar salām*
Širen-int nīn pamman harām
be-šakk bikant-ī ā barām
har če man dātag wajj-o-māl
bātant pa Širenā halāl
bašk-ant pa Dosten zarzawāl
Dostene gon māh-drošumā
būtag nikāh gon damdamā
dīstag tamāmen ālamā
mutrib habr-zānt o galen
 340 *āwāzā kaššit bulbulen*
sawte gwašit wašš-zemulen
galā dil bāg-o-bostān-int maročī
ki me diwān gon dostān-int maročī
bigwārāt gaččagen istīn ričoken
bigwārāt kohsar o jumpān tripoken
bigwārāt kūčig o daštān široken
bigwārāt gwārag-it jwān-int maročī
galā dil bāg-o-bostān-int maročī
ki me diwān gon dostān-int maročī
 350 *bibant sarsawz koh dašt-o-sahrā*
biĵumbant kawr prāhen misle daryā
bimallant malpad o zayd o carāg-jā
drāden hawrān pa dil māt-int maročī
galā dil bāg-o-bostān-int maročī
ki me diwān gon dostān-int maročī
kirāmān dar kapant durren janikkān
ialen kawrānī gul-pošen kinikkān
janān sawtān gon sahtānī šalikkān
dilān saylā pa omān-int maročī
 360 *galā dil bāg-o-bostān-int maročī*
ki me diwān gon dostān-int maročī
šāhānī kuštānt nūn zulm-o-bedār
ča mulkā dar šutant honwār o jallād

- ‘That man, who sings that song,
 320 His voice falls on my ears:
 It cannot be anyone but Dosten
 He sings the song which I sang!
 Go out, and quickly bring me his news!
 It burns my heart like a live coal!
 The matter (I think) will be clear
 Men and women will have been aware
 That it is Dosten who has come, surely!’
 The (other) bridegroom, who was also named Dosten
 Said to everyone
- 330 ‘Since Dosten has come safely
 Shiren is now forbidden to me
 Certainly let him have (his) wedding;
 Everything which I have given (as bride-price) in goods and cattle
 Let it be permitted for Shiren (to keep)
 It is a gift to generous Dosten!’
 For Dosten and his moonlit-faced one
 It was a marriage, with drumming,
 The whole of the people saw it
 The musicians, competent and happy,
- 340 Sing with a nightingale-voice,
 They sing a song of celebration, of sweet melody,
 ‘For joy, my heart is an orchard garden today
 Because our gathering is with friends today!’
 Let the dense clouds, pouring, pour down rain
 Let it rain on mountain tops and on shining mountains
 Let it rain on valleys and on the gleaming open spaces
 Let it rain! Your raining is good, today!
 For joy, my heart is an orchard garden today
 Because our gathering is with friends today!’
- 350 Let mountain, open space, desert, be green and flourishing
 Let the broad rivers flow full like the sea
 Let meadow, settlement, and pasture be flooded
 In my heart there are today showers of rain
 For joy, my heart is an orchard garden today
 Because our gathering is with friends today!’
 The pearl-girls come out, strutting,
 Flower-bedecked, on each side of the rivers,
 Singing songs of celebration, with tinkling ornaments,
 There is a desire in their hearts for a walkabout today!
- 360 For joy, my heart is an orchard garden today
 Because our gathering is with friends today!’
 The tyranny and oppression of kings has now ended

- na bant demā zahīren yād-o-paryād*
watan āzāt o handān-int maroči
galā dil bāg-o-bostān-int maroči
ki me diwān gon dostān-int maroči
šut o kuṭṭit pul-o-luṭṭānī bāre
niyāyant nīn padā dungen madarī
 370 *na nindant nīn sarā jāsūs čārī*
ki dastā me watī jān-int maroči
galā dil bāg-o-bostān-int maroči
ki me diwān gon dostān-int maroči
watī mā kūčig-o-dašt-o-diyārān
kanan sarsawz gon kišt-o-kišaran
kanan wārī jihānā pešdāran
ki wārī mardume šān-int maroči
galā dil bāg-o-bostān-int maroči
ki me diwān gon dostān-int maroči
 380 *yelen bel o āmulen kāq-māhen*
gulāmīe šutag bāre syāhen
rawit rāhā ulussī paddarāhen
šume sob gon muzūrān-int maroči
galā dil bāg-o-bostān-int maroči
ki me diwān gon dostān-int maroči

The bloodsuckers and hangmen have left the country
There are no longer before us any heart-breaking cries or memories,
The land is free and laughing today!

For joy, my heart is an orchard garden today

Because our gathering is with friends today!

The time of robbing and snatching has gone and finished

The looting by (those) jugglers will not return now

370 They will appoint no more spies and informers now

In our own hands is our life today!

For joy, my heart is an orchard garden today

Because our gathering is with friends today!

Our own are our valleys and open spaces and lands

We will plough and sow (our own) green land

We will perform our own labour, we will show the world

That hard work is a mark of prestige for a man today!

For joy, my heart is an orchard garden today

Because our gathering is with friends today!

380 O brave friends, and lovely damsels,

The black times of slavery have gone

Go forth on the road of the people, clearly,

Your victory is with the workers, today.

For joy, my heart is an orchard garden today

Because our gathering is with friends today!

III. CLASSICAL POETRY

by Known Poets (18th-19th Centuries)

ĴĀM DURRAK

Introductory Notes

Nos. 39-42 (and part of 43) are ascribed to Ĵām Durrak, chief poet at the court of Nasīr Khān I of Kalat (r. 1749-95, v. *Encliran*, 610-13, s. v. 'Baluchistan I: Geography, History, Ethnography'). He is the earliest poet in Balochi of whom anything definite is known, and the tradition has preserved a largish corpus of poetry attributed to him, some of it on rather doubtful authority. It is acknowledged that he had a host of imitators both during his life and after his death, and in the absence of a written tradition, his poetry has been necessarily entirely orally preserved. It is thus perhaps not surprising that many of his poems exist in differing versions, sometimes so very different that definite attribution even to any single author is problematical. The poems given here are perhaps amongst the less problematical in their attribution to Ĵām Durrak – if not always in the language or style.

In 1963 for the first time a systematic attempt was made to collect and edit in book form a representative sample of Ĵām Durrak's poetry, by Bašīr Ahmad Baloč, in *Durr-čīn*. It contains 30 poems of varying lengths, attributed by Bašīr to Ĵām Durrak, but without discussion of the problems involved. The editing and explanations leave much to be desired, and unfortunately Bašīr's book cannot be taken to be the last word on the subject.

39. KANDĀNEN GIROK

by JĀM DURRAK

- ātkagant kandānā girok došt
 kīhawiyā ča julgahe pahrā
 hāle dostānī dātāgant mārā
 mā gulī ginnāšten hamo jānā
 5 rusta yakk drīne dakkani pahrā
 pa gwarā istīne aḡab-rangen
 drust me doste mahzab-i gon-int
 mā ganok-en ki gon dilā feṛen
 dil ganok-int ki gon manā jeri'
 10 grīh a-kant tango-drošumi bačče
 zorā kant 'še e zālīmī Turke
 mān muḡān zanzir māhpāre loḡi'
 ač hamāhān ki mān sadān yakke
 mūl-iš mān gwahārān dah-sad o lakhe
 15 mā dile hāl bi markabā dāta
 dāh burta bariyā rawokenā
 sīng a-kant morī zāmuren dumbā
 jānt hamo sarzānā malūkenā
 O manī wāḡa bang-o-miskānī
 20 mān tāi pāḡā misk Hurāsānī
 kādire sawab rāh-nigāh-dār be!
 man trā begahī barān odā
 mān hamān mirī ḡerāt logā
 ā kasse āhū-drošumen mān-int
 25 sarw-o-kadden o gwar galwar grīh-int
 lāl o hīrā o āsimī bo-int
 arz kan izhār kan sarīgālān
 ač watī muhtāḡen dile hālān
 ništīyā andohā kane tālān

39. LAUGHING LIGHTNING

- The lightning came laughing yesterday evening
 Flirtingly from the direction of the valley;
 News of my love was given to me, (and)
 I was clothed all over with flowers.
- 5 There grew up a rainbow in the south
 Near it a black storm cloud of remarkable type
 Very like my beloved in its nature.
 I am mad, to fight with my heart
 (My) heart is mad, to fight with me!
- 10 It cries (like a) gold-complexioned child
 It struggles, you would say, like a cruel Turk.
 (I am) in gloomy clouds; (my heart) wants the curls of (her) tresses
 From (amongst) hundreds (of women) she is unique
 Her value amongst her sisters is ten hundred and a lakh.
- 15 I told my steed the state of my heart
 The alarm news was carried by the pacer, the wild horse
 (Who) spreads out her tail like a peacock and a *zamor* creeper,
 (Who) paces from the tops of her lovely thighs.
 (She says) 'O my master, (man of) *bhang* and musk,
- 20 On thy turban is the musk of Khorasan
 For God's sake be careful of the road!
 I shall carry thee there at eventide
 To that lordly palatial abode;
 That gazelle-faced (person) is in it,
- 25 With the stature of a cypress, and (whose) breast and cheeks and neck are
 (incomparable).
 (There are) rubies, diamonds, and the odour of jasmine (there);
 O say and express (again thy) former words,
 From the needy state of thy heart
 Calmly cast away (thy) griefs.'

NOTES

This poem has, to my knowledge, been printed three times: in *Pop. Po.* II, no. XLIII, 126-27; in *Baloči* (Oct., 1956); and in *Durr-čîn*, 31-2. All of the versions of it are very similar, lending support to an assumption of its authenticity. The present version is based on that in *Baloči*.

Many problems remain in it. The line, a 10-syllable one, is very long for Jām Durrak, who delighted in very short lines. It can be scanned ˘ ˘ ˘ / ˘ ˘ ˘ / ˘ ˘ ˘ / ˘ for most lines, but there is much irregularity and a rhyme scheme is lacking. In this connexion, Bašîr's version is longer by 6 additional lines which rhyme in bands of 3, apparently continuing the scheme of lines 27-29 of the

40. GOŠIT, KUNGURĀN

by JĀM DURRAK

- gošit kungurān
 bel o kenagān
 šāhī hambalān
 goš dār guptarān
 5 šī're daptarān
 lāl-un ruptagān
 gāl-un gwaštagān
 durr-un suptagān
 pāirī bāngoā
 10 dītun dilrubā
 arwahī misāl
 hīrī šāh-šamāl
 bostāne bahār
 dantān-e anār
 15 pullen kandagān
 hīrten jenikān
 reče nalgizān
 aynānī zīyān
 har do jī-o-jān

present version; but it is also possible that the last 3 lines of the present version (as well as the last 6 in Bašīr) are later additions; the poem could well end with line 26.

Dames' version contains an introductory line in place of a title: but this is of no consequence, since professional reciters usually supply their own, as Dames' informant did. The title I have used is Bašīr's.

Whilst Dames' is broadly acceptable as a version in EHB (but with many errors and inconsistencies in details), the translation (*Pop. Po.* I, 125-6) is not acceptable, bristling as it does with obscurities and misunderstandings (admitted by Dames in a note, p. 125). The present version has also two very obscure lines.

The dialect of the version in *Baločī*, as also of Bašīr's, is Co as it should be. Note that the poet refers to himself in the plural throughout (changed by Bašīr to sg.). Only the more important points are mentioned below. (B = Bašīr; D = Dames)

- (2) *fulgah* 'a valley', not a place-name Julgo, as in D.
- (3) *hālē*: B *našk*, lacking a syllable.
- (4) unclear line: B 'we smelled the Rose body'; D 'clothed my body with flowers'.
- (8) B *man ganok-ān*; ... *jerān*; sg.
- (10) B *a-kant*, supplying the missing syllable in the *Baločī* text.
- (18) unclear line.
- (25) B *guwar* 'jewels'; the line seems to say '(thy) breast, cheek is *grīh*'.

40. LISTEN, O BRAVES!

- Listen, O braves
 Friends and enemies
 Royal companions!
 Listen to my words
- 5 (To my) lines of poetry
 Rubies plucked by me
 Speeches spoken by me
 Rubies pierced by me!
 The day before yesterday, in the morning
- 10 I saw a heart-snatcher
 Like a spirit
 A very lovely Huri
 Springtime in the garden
 Her teeth like pomegranates
- 15 With flower-laughter
 Small worlds(?)
 Thou pourest out narcissus blossoms
 With killing eyes
 For both soul and body

41. ARŠĪ PARĪ

by JĀM DURRAK

*pāīrī ča bâgen Belawā
 man gon rawoken melawā
 melaw rakebān-un na dant
 pāken kaššān gon dorawān*

5 *suhbī ča logā raptagān
 Hikkobahīe gindagā
 sārten ki nodān šanzitag
 barpān šap o roč beřitag
 ročān o tārīken šapān*
 10 *barpān jālaškān bosagī
 man zarr harīven tatkaḡān*

(For notes on Jām Durrak, v. No. 39)

This poem was published in *Durr-ĕin*, 16-17, but with not very helpful accompanying notes on the meanings of obscure words. It was also printed in *Pop. Po.* II, 132 (= I, 130-31), as 'Leghari Love Song' and without attribution to Jām Durrak. Its authenticity is likely, however, not least because of its remarkable metre, typical of the poet; more cannot be definitely stated. The version in *Pop. Po.* shows a remarkable takeover by a local tradition; it is certainly inauthentic, however, but it is quoted in these notes for comparison, along with Dames' translations.

All lines are of 5 syllables, with metre $\bar{\cup} - / \bar{\cup} \cup \bar{\cup}$ remarkable for their brevity and style. The dialect is Co. Note that the *-an* ending, ubiquitous in Co, is very ambiguous, representing as it does several different morphemes. (D = Dames)

- (2) *D bē-lokēnaghān* 'my bold comrades'.
- (4) *goš dār* is taken from D, better than B *gošit*.
- (6) *D lālo ruptaghān*.
- (7) *D gālo gwashtaghān*.
- (8) *D durrā suptaghān*.
- (9) *D phairī phanaghā* 'the night before last'.
- (10) *D dīthom dil-ravā* 'I saw a heart-enchancing vision'.
- (11) *D uzthroā misāl* 'like a fleeting dream'.
- (12) *D sināē dumba mār* 'her breast was as full as a dumba's tail'; with a 6-syllable line as well.
- (13) *D postānā bahār* 'her skin like a fresh meadow': very free for (perhaps) **postān-e bahār* 'her skin (like) Springtime'.
- (14) *D dandānā ānār*.
- (15) *D thirphen phullēn khandaghān* 'thysmile is a flower of slender beauty'; with a 6-syllable line as well.
- (16) *D hirtheñ jēnāfān*, not translated; '(with) small grace'? The 'Glossary of Rare Words' gives *jēnāf* < Ar. *janāb*, which cannot be right. B has *jenikān*, which he insisted on spelling *jynq*'n, and glossed as is 'dunyān'.
- (17) *D rēshī nalgazān* 'a narcissus which wounds the heart'.
- (18) *D āināni makān* 'in the abode of fountains'.
- (19) *D hardo jind o jān* 'we shall both be together body and soul'.

41. HEAVENLY PERIS

The day before yesterday from the gardens of (Las) Bela

I with my pacing steed:

The steed will not allow me stirrups

Hanging stirrups on either glistening side.

5 In the morning I went from my house

To see (my love) at Hikobahi

When cold clouds snowed

Snow surrounded (me) day and night

In the days and dark nights

10 Snows gleaming to be kissed (?)

I ran through a golden fringe (?)

- drāki ̇a drangān pakkagān*
līmūn gon hazrātī barān
margān o saydān wārtagān
 15 *bānz o šudfen kotarān*
arbāb o aršī preštagān

nodān gon man drohī kutag
naylān maroēt darukkā
karmawe sawlen pussagā
 20 *trān bastag o yakk bītagān*
gipt-iš manū mān bedihān
mannūt-iš manī daste kamān
šāgen rabāb gon čīrawān
pāg gon Harewe bīrawān
 25 *nīnak samenā pašt kuta*
nambī o sārten saylihān
jānā o kābī čandūtān
saydīā ʔalāra kuiān
āse parīyān bālīta
 30 *mān koh Behbore sarā*
dar ʔolahren drange binā
mučč bītagant aršī parī
gur giptag o čāpān janān
drangān parī nāz kanān
 35 *peš kaptagān yakke girān*
peš kaptag o pađ kinz'tagān
aršī parī bāl giptagān
bāl giptag o burz bītagān
burz bītag o der ništagān
 40 *der ništag o gāl ātkagān*
ohe fakīr dīwānagen
dīwānag o haywānagen
bošt o mahrangen hātirā
kahr bay abur dīle sarā
 45 *mā e banī mardum nahen*
māhen šahīdānī parī
ān roč ki šihādai bi ta-ī
karwān mikīmī sambarī
serī razenen mahparān
 50 *ninden tāi rāhe sarā*
zīren trā gon bānzulān
zirdā tayā āp dayen
qīlā pa miskef o murād
hālo kanūt o kungurān

- Wild grapes (hanging) ripe down the cliffs
 Lime trees with impressive crops
 Eaten by birds and game beasts
 15 By hawks and hungry pigeons
 By saints and heavenly angels.
- The clouds tricked me, (saying)
 'I will not allow the discovery today
 Of the budding sapling sons.'
 20 They spoke, but I was alone
 They seized me in the desert place
 My hand-bow obeys them.
 The *shag*-wood *rabab* with the tuning pegs
 My turban with Herati folds (?)
- 25 The present morning breeze has passed by;
 (I have) the fresh feeling that comes after rain, and cold rambles
 There were shakings in my body and bones
 With hunting, game animals were caught.
- A fire was raised high (?) by the Peris
 30 Upon Mount Behbor
 To the top of the cliff from the bottom.
 Gathered were the heavenly Peris
 They joined hands (?) in dancing
 On the cliffs the Peris were flirting
- 35 In went forward to take one
 I went forward, and then retreated
 The heavenly Peris took to flight
 They took to flight and were up high
 They were up high and sat down at a distance
- 40 They sat down at a distance and they spoke:
 'O mad faqir,
 Mad and stupid like an animal,
 Stand still, and for the sake of the moon-like one,
 Be ashamed for (thy) size!
- 45 We are not people of this world
 We are Peris of the martyrs!
 That day that (thy) Fate is upon thee
 (And) the arranged-for caravan is made ready (for thy funeral)
 Fully will we unbind our tresses
- 50 We shall sit (at the side of) thy road
 We shall seize thee with our wings
 We shall give water to thy heart
 For thy body, completely its desires (we shall fulfil)!'
 Pay attention, O Champions,

55 *kungur faʿen brāhundagān*
zīten šihādat bi manā
aršī parīe sir kanān
jāne gunāhān der kanān

55 Champions, stout brethren,
 (Let there be) a quick martyrdom for me
 (So that) I may marry a heavenly Peri
 And the sins of my body I may leave far behind.

NOTES

This poem is attributed to Jām Durrak by Ahmad Bašīr and printed in *Durr-čīn* on pp. 33-35. A very similar poem was printed in *Pop. Po.* II, XLVIII, 130-31, but without attribution by Dames, although the preceding nos. XLII-XLVI are explicitly attributed to Jām Durrak.

The title '*Aršī parī*' is Bašīr's.

Dames' version, called by him 'The Parīs' (*Pop. Po.* I, 129-30) is described as 'a fanciful meeting with the *paris* on the slopes of Mount Ekbāi, a peak in the Sulaymān Mountains in the Leghāri Country.' It is thus a good example of how, in the total absence until very recently of any exact or written traditions, poems can migrate from one region to another, assuming different dialectal shapes, and become part of a particular local tradition, quite regardless of their true origins.

Dames' version is secondary; it is also much shorter than the version printed here: Bašīr's version has 58 lines, whilst Dames has only 41, and Bašīr's version contains all but 4 lines of Dames (ll. 7, 25, 26, 35). Hence as a basis I have used Bašīr's version, with Dames' lines in the notes for comparison, where there seemed a fair similarity.

The metre is in an 8-syllable line $\underline{\text{—}} \text{—} \text{—} / \underline{\text{—}} \text{—} / \underline{\text{—}} \text{—} \text{—} \underline{\text{—}}$ throughout in both versions, with exceptions as noted. Lines 1-16 are in both versions in the same order, and very similar, so that it does not seem worthwhile to quote Dames' (small and unimportant) variations; but Dames' line 7 is not in Bašīr.

(10) *bosagī*: unclear.

(11) *hārīwen*: unclear.

(14) *wārtagān*, probably = *wārtagant*, for reasons of rhyme; similarly *-ān* for *-ant* in ll. 27, 28, 36, 37, 38, 39, 40.

(22) unclear line; also 9 syll.

(24) unclear line.

(25) *nīnak*, perhaps = *nūnak* 'present, now'.

(28) *talāra* 'a game animal', not specified.

(29) *bālūa*, perh. 'flew high'? *D āse pariyān bālūtha*.

(30) *D ma khoh bamborī sarē*.

(31) unclear line.

(33) *D much būhagan chāpā janān*.

(37) *D arshī parī gāl-ākhtagant* (cf. 1. 40).

(38) *D bāl gīpto burz būhaghant*.

(41) *D ohē faqīr, haiwānagh-ē*.

(42) *D haiwānagh o dēwānagh-ē*.

(45) *D mā e duni mardum nayūn*.

(46) *D mākḥ-ūn shahidānī parī*.

(47) *ta-i*, perh. for *ta-int* (for the sake of rhyme)?

D ān rosh ki ādhat bayāt thai.

(48) *D khār-khāna mukīmī sambārī*.

(50-52) all 7-syll. lines.

(52) *D zirda thaiyā āv-dēūn*.

(53) *miskef* written by Bašīr *miskāp*; corrected in reading; *D dūlā pha maskifā murāḡh*.

(54) *D hālo khanēth kungurān*.

(55) *D kungar jareñ brahondaghān*.

(57) *D arshī parī sir khanān*.

(58) *D jān o gunāhān dir-khanān*.

42. BIHIŠTĪEN SAMĪN

by ĴAM DURRAK (?)

- jī samīn be-pursā bihišti-e*
ač latīfe o pallawā kāye
gon gule demā mel kut-it doši
šarr galimante gahoren demā
 5 *bayram o āsā sar kutag mahtos*
bop o bālištān girān-bahāenān
boe ča bikān zurtag waššen
hižar manā mominān janant pāsān
čo kahīrānī arāhen āsān
 10 *pa watī doste hubb-o-ixlāsān*
be-karār-ān man nem šapī pāsān
māha-rūe pa waššdilen nyādān
hātrā hastint toroe girānen
toroe girān o ma'nie bāzen
 15 *kār āmullānī gargaren nāz-ant*
dāndame gār o dāndame bāz-ant
zillatān sāhsār-ant daye jānā
na kanān na ča doste firmānā
čo isparā dempān kanān jānā
 20 *pa čābuk-o-čamm-dīd-o-pekānā*
ne dapā gir kī gāl kanān roče
ne manā kudrat majāl cošene
pa dapā mahlinjā bi gāl kāyān
ništaḡ o du'ā go ān hamā roče
 25 *wat hudā mihrān mām dile šefīt*
er-kapī hīr ča tangoen taxtā
sammaen saltāne sar-o-baxtā
byāūt rudānā čo čārdahī mākā
mesar-un bāt čo Akbāren Šāhā
 30 *ča watī durr-čiren zabān pursūt*
ač man o sālī bun-ḡaten hižr-ān
āḡah-o-bedāry-ān šapāniān
sumbagān tāhīre rasīt noken
O Badiškānī Lāl be-mūlien
 35 *mārā tāi logāren sare sogind*
par tāi šahd-o-šakkalen niyādān
armure gon kaptān ānāḡahī
hon bahā bān tāi tangahī demā

42. HEAVENLY MORNING BREEZE

- O morning breeze, without question thou art from heaven
 From the direction of (my) sweetheart thou comest
 Thou hast met Rose-face last night
 On her face a fine precious jewel
- 5 The Moon-extinguisher has sent (thee) in a white silken fire
 From (her) pillows and cushions of great price
 Thou hast taken (thy) sweet smell from her locks;
 Longings (for her) strike me, like candles telling the watches,
 (Like) the burning fires of *kahur*-wood
- 10 Because of love and affection from my own lover
 I am restless in the midnight watches
 For the pleasant sittings with the Moon-faced one
 In (my) heart is she a great ally,
 A great ally; and (her) many aspects
- 15 Are strange blandishments, the works of loves,
 For an instant lost, for an instant present.
 From heaped-up suffering give (relief) to my soul,
 I shall not say No to my love's command
 As with a shield I make a protection for my body
- 20 From (her) (eye-)lashings and eye-flashings and arrows;
 Not in my mouth is there a memory of what I say on any day (to her)
 Nor have I such power and courage
 To come to talk to the Moon-darkener with my mouth
 I sit and I pray for the day that
- 25 God himself will thrust love into a heart, (so that)
 The Hourī will descend from her golden throne
 As if for a noble Sultan
 Let her come, rising upwards like the full moon
 Let my place be beautiful like that of King Akbar!
- 30 She will ask from her own pearly plaits
 From me (why) I am separated for years (from thee), deep-rooted,
 I am so wakeful during the nights!
 Let a relief for my pains arrive at last!
 O rootless Ruby, O Badakhshan creeper,
- 35 We swear by thy priceless head
 I will lay down sweets and honey for thee
 Suddenly . . . (?)
 My I be blood-payment for thy golden face!

NOTES

This poem, probably by Jām Durrak, was printed in *Durr-čīn*, 18-20. The poem printed in *Pop. Po.* II, XLV, 128-9 seems very similar in outline, but differs greatly in detail. It seems likely that Bašīr's version is closer to the original, both because of its dialect (Co) and its rhyme scheme, which are more regular than the version in *Pop. Po.*

Both versions have a 10-syllable line, in metre $\underline{\text{u}} \text{u} - / \underline{\text{u}} - / \underline{\text{u}} \text{u} - / \underline{\text{u}} -$. (B = Bašīr; D = Dames)

- (1) D *be-phursā* 'unasked'; the -ā thus unexplained.
- (3) D *mēl khuthē* 'I met' cannot be right; an emendation of B's *kute* to *kut-it* seems possible.
- (4) This line is not in D.
- (5) B *beramā āsī kutag mahtos* was not understood; 9-syll. line; D *bairamo āsī sār khutho māh-ithos*.
- (6) This line not in D.
- (7) D *bo azh brikhān rapiaghān whashen* 'the scent from her locks has seized me with sweetness'.
- (8) D 'separation from her melts me as wax in the night watches'.
- (9) *arāhen* for D *āraven*.
- (10) *watī doste*: D *washio dost* (= D, 11).
- (11) = D line 8.
- (12) This line is not in D; *māha-rūe* could be genitive, with *māha* < *māhe*.
- (13) Not in D.
- (14) Not in D.
- (15) = D line 14: it is not clear how he translates.

- (17) D *zillatân sâhsârê dēâê jânâ*: this line is unclear in both versions.
 (19) D *cho isparân dēmpân manî jânê*.
 (20) D *châbuko chashm-dîd paikânê* 'let my eyes be gladdened by the sight of my fair one'.
 (21) *gîr*, D seems to trans. 'use'; note *roçe* adv., not *roci*.
 (22) *majâl*, D *mazâl*; *majâl* = Ar; the form with -z- indicates a LW from IA.
 (23) D *pha dafâ mahlîjâ di jân âyân* 'to come to meet to speak to her'.
 (24) B *gwân hamâ*; D *go hawân* is better.
 (25) D *shēfti* 'inclines', confused with *šef* 'slope'.
 (27) Not in D.
 (28) *rudândâ*: D *rodhâna* 'swaying'.
 (30) *pursit*: D *phursân*; *zabân* of course lit. 'tongue'.
 (31) Not in D.
 (32) Not in D; *šapânîân* < *šapânî-ân*.
 (33) Not in D.
 (34) B *badâxsâni* 'of Badakhshan'; D *badhashkânî* is better.
 (35) *logâren*: D *loghwârên* 'husband'.
 (36) *šahd-o-šakkalen*: D *sath sakhaleñ* 'priceless jewels'.
 (37) D *irmiri gon-khaton anâgâhi* 'sudden slaughter has overtaken me'; line is unclear.
 (38) *tai tangahî demâ*: D *pha sakhaleñ khulkân* 'for this sweetest of creatures'.

43. FOUR SHORT POEMS

by various classical poets

1 JĀM DURRAK, KALĀTĪ

*O samīn be-pursā bihištī-e
ač latīfe nemagā kāye
mān gule demā mel kut-i doši
be-rahm o āsī sar kut-e māhtos*

- (5) *bo ač bikān ruptagant waššen
hijrā manā momen janant pāsān
čo kahīrānī ārden āsān
be-karar-ān man nem šapī pāsān
pa wašši dost o hubb o ixlāsān*
- (10) *zillatān sāsār-e daye jānā
na na kanān pa doste parmānā
čo ispārān dempān-e manī jānā
čābukān časmdīd paykānā
kahr 'mullahānī gurguren nāz-ant*
- (15) *dāndame gār-ant dāndame bāz-ant*

2 HAMMAL JĪHAND, KALMATĪ

*jan pirangānī Hammalā dost na bant
čamm šodant ne xudāye nāmā girant
nāe čangālān gon makiskān er-barant
pašk-iš konḡān-ant*

- (5) *nāpagāni kanḡ-iš dar-ant
zīkr kanant ne namāzī firmān gwašant
mārā watī mulke kāde xumāren čamme dost a-bant
pašk o šatwār o sarīg o čādar-ant*

3 MULLĀ FĀZL, MAND

*kajj-kajje bīt čo čārdahī māhā
dant trā darāhī byā manī jāhā
drāj ma-kan gāmgejā pa hamārā
sudšupā yakk roče kape čāhā*

- (5) *čoṭaw o riš pa daste badxwāhā
taw hazār afsoz ware randā
pruštagen dast hičč nayāit bandā*

43. FOUR SHORT POEMS

1 Ĵām Durrak, from Kalāt

O morning breeze! Doubtless you are heavenly
 From my love you come
 You touched the face of my rose
 Pitiless, firey, the Moon-extinguisher rose
 Sweet perfumes from (her) tresses were swept in (= were noticeable)
 In separation (from her), waxed (arrows) strike the watches of the night for me
 Like the hot fires of *kahir*-logs.
 I am restless in the watches of the night
 For happiness, (I need) love and care and affection
 (But) you give me insults, piled up!
 I do not say No to the refusal of love,
 (For) like shields you are a protection for me
 (You protect my) eyesight from whips and arrow tips
 Tyrannies of beloveds are a different kind of blandishment,
 For a while they are lost, for a while they are many!

2 Hammal Ĵihand, from Kalmat

Hammal does not love European women
 Neither do they wash (their) eyes nor do they praise God
 They swallow handfuls of dates with flies
 Their dresses (end) at the knee
 Their belly-buttons are bare
 They chant (prayers) but do not follow the proper order of prayer
 We love the exciting eye of the damsels of our own country
 (Who) dress in blouse, trousers, headcloth, and veil!

3 Mullah Fazl, from Mand

A (certain) darling is like the full moon
 She gives you a tryst, 'Come to my place,
 Do not make your steps long (in coming) to me!'
 For a hundred nights (you are successful); (then) one day you fall into a well!
 Hair-locks and beard in the hands of enemies
 You eat a thousand regrets afterwards,
 A broken hand never comes (back) to its joint!

4 'IZZAT LALLĀ, PANĜŪRĪ

tuhfaye jwānen dāt manā šāhā
Mayruk paydā bū ča rabbe dargāhā
mahtāb pa zārī pinđitag pīrān
parwarenta par šakl o šīrān

(5) *nāgumān čamm-zahm kurt xudāgīrān*
Sarbāze-ant be-dīnen balāzīrān

44. ADHAME ŠĀ'IR

by MULLĀ IBRĀHĪM

šukur ač karīm-i kārāsāz
pāken xudāy-i be-niyāz
gon to kanān isrār-o-rāz
arze kanān bisyār o bāz
 5 *zārī o panč wahde nimāz*
dast bedār o gardīn firāz
banda pa dunyāyā manāz

bād ča sanāe kirdagār
guyam darūd-i be-šumār
 10 *bīr sāhib-i tāf-i hazār*
payyumbār-i ālī tabār
nām-it Muhammad āškār

4 'Izzat Lallā, from Panjgūr

God gave me a fine gift:
 Mayruk was born by the mercy of God
 O Moonlight, I have begged the saints with cries,
 (Who) raised her on sugar and milk;
 Suddenly the accursed of God cast an evil eye (on her)
 The accursed unbelievers of Sarbaz.

NOTES

- (1) This poem, on not very good grounds, is attributed to Jām Durrak; perhaps it may pass as a reasonable imitation. The dialect is Co, but with many errors, due to a mixed transmission through other dialects. The line is a 10-syllable one ♀ ♂ ♀ ♀ / ♀ ♂ ♀ ♀ / - ♀
- (2) This short poem describes Hammal's feelings after his capture by the Portuguese. Certainly not old, this ballad still echoes the traditional material as it survived into the later 19th c. The author is unknown, but its very traditional 11-syllable line ♀ ♀ ♀ ♀ / ♀ ♀ ♀ ♀ / ♀ ♀ ♀ with only one rhyme in *-ant* makes it more interesting than many other similar ballads.
- (3) A short ballad, fairly typical of its kind. The 10-syllable line is ♀ ♂ ♀ ♀ / ♀ ♂ ♀ ♀ / - ♀ in one rhyme, in Co dialect as it should be.
- (4) This short ballad, also fairly typical of the poet, has a 10-syllable line ♀ - / ♀ ♂ - / ♀ ♀ - / ♀ - in Ra dialect.

44. SONG OF ADHAM

- Thanks (be) to God, kind and helpful
 The pure Lord, who wants for nothing.
 To thee I shall tell secrets
 I beg for a (sympathetic audience)
- 5 Calling out for prayers five times
 With hands folded and neck held high
 A slave, a property of this world
- After praising God
 I shall speak the praises of the Prophet, without number,
- 10 For the owner of a thousand crowns
 The Messenger, of noble nature,
 It is apparent that your name is Muhammad.

- madh-o-sifāt bi ċār yār*
Būbakr o Umar yār-i yār
 15 *Usmān-i yanī-yi nāmdār*
šer-i xudā Duldul suwār
zebā bīt trārā Zulfikār
Baydādī dīngen šāhsawār
gon man madat be wahdikār
 20 *dāram base guft-o-guzār*
andar kitābān ċand wār
dīdam man nakše yādgār
roze nabie tājdār
andar Madīna bar-karār
 25 *kull muċċ-atant ashāb o yār*
kurt-e nasihat har sahār
awwal kurt-i Adham tawār
Adham watī borā biyār
ĵaldī bi pīlā be suwār
 30 *yakdam buro sū-i šikār*
bir sayad o āhūg Tatār
ĵon-o-kabābāni byār
pad yāhtagat Adham ċunān
bir hukīm-i sardār-i ĵihān
 35 *hiċī na kurt šakk-o-gumān*
zurt-e do šamšer o kamān
mān panĵagū gurz-i girān
memol rakāben noĵwān
ništaĝ bi pile dorawān
 40 *raptag co bād-i sarsarā*
tāċent taċoken gur^obārā
koh-o-ĵabal pa yakk barā
dūr-gindī šāntant har gwarā
ĵutken siĵinĵal harwarā
 45 *hiċī na dīst āhū darā*
nāgāh pa hukm-i kādirā
likk-kapt hama kohe sarā
gindūt nuĵūmī laškarā
gon pīl-o-asp-o-kātirā
 50 *zānt-ī mān moĵen xātirā*
e foĵ o sipāhī kāfirā
e mayrib z^amīne marxarā
šūmen Mukīde ċe barā
bungāhe er-kurt yakk gwarā
 55 *nāgāh ċa urdūā darā*
gwānke kurten sultān farā

(With) praises to the Four Companions
 Abu Bakr and Omar, friends of the Cave,

- 15 (And) Usman the Moneyed, of famous name,
 (And) the Lion of God, mounted on Duldul:
 Zulfikar becomes you.
 Brave riders from Baghdad
 Be helpers to me who am in need!

- 20 I have many tales;
 (Many times in books
 I have seen memorable writings.)

One day the Prophet, the crowned one
 (Dwelt) quietly in Mecca.

- 25 The rich and the Companions were all gathered round
 (When) each morning he spoke an instructional sermon.
 He shouted once, to Adham
 'Adham, bring your mare
 Quickly mount your stout steed
 30 Immediately go towards the hunt:
 The quarry is the Tatar gazelle;
 Bring back pieces of its meat!'

Adham returned, thus
 By command of the Lord of Worlds

- 35 He was not at all dismayed,
 He seized two swords and a bow
 In his fist a heavy cudgel,
 The young man on his horse with stirrups
 He sat (with feet) in the stirrups of his stout steed.

- 40 He rode, making headway like the wind
 He raced his race-winner,
 Over the mountains, all at once,
 He cast his far-seeing (eyes) in every direction
 With both his eyes, always,

- 45 He saw no gazelle, out there.
 Suddenly, by God's command,
 (Adham) climbed a certain hill
 And sees an armed crowd, like seers
 With elephants, horses, mules,

- 50 He knew, in his excited heart,
 'This army is an army of unbelievers,
 They are as the he-donkeys of western lands!
 What news of loathesome Mukayyid?'
 (Mukayyid) put down his supplies on one side;

- sogind-ī yāt kurt se barā*
Lât-o-Manâtânî sarā
nestint digar kâre marā
 60 *byā ki kanān juste tarā*
soj-o-sare ča Haydarā
nāgāh bigindān Safdarā
burrān-ī tājdāren sarā
ode barān mān kišwarā
 65 *tohfū bi šāhe-duxtarā*
'gar to daye soje manā
yakk xalāte baxšān tarā
gon sadhazār sim-o-zarrā
čistā jawāb gardeni narā
 70 *Adham gon lānk-i z'rebārā*
gwašt-ī jasīsen kāfirā
hāk-it dapā bāt gon purā

Adham čō misl-i šer narā
zurt-ī watī tey o sipar
 75 *čō Rustam-ī kurtag zafar*
murdār-ī kurt čār sad nafar
kāfir tamāmī sar-bisar
par čapp o rāstlā gazar
tīr o tupangān čō battar
 80 *trumpīg-ī ritkant be-kadar*

Adham bi pirmān-i xudā
hurjūt baroken yakk zadā
mān yāhtagat gon šūmen badā
be-šariāten talken radā
 85 *hašt sad laīn par yakk ridā*
čāk dātagant misl-i gudā
sar ča tanā kurtant judā
šūmen Mukayyid kurt nigā
e Haydar-int yāhtag edā
 90 *andēš-ī nest gon dah sadā*
ač mā girde kurt-ī dem-o-padā
Adham be daryāe tokā
ošnūg-at bor gon wājahā
zānt-ī ki yāhta e kazā
 95 *būtag bi takdīrā razā*
hančo ki šer-i murtazā
kaptag hamā grope bazzā

- 55 Suddenly from out of the camp
 A shout was shouted like a Sultan
 (Mukayyid) three times recalled his vow
 (Made) upon Lat and Manat
 'There is no other task for me!
- 60 Come, let me ask you one question
 Some information from Haydar (Ali)
 Suddenly I do see the brave one (Ali);
 I shall cut off (Adham's) crowned head
 I shall take it there to my lands
- 65 As a present to the Princess!
 If you give me some information
 I shall give you a robe of honour
 With a hundred thousand (threads) of silver and gold!"
 Quickly brave (Adham) returned answer,
- 70 Adham with his loins in armour,
 He said to the carrion unbeliever
 'Let there be dust and ashes in thy mouth!'
 Adham, like a male lion,
 Seized his sword and shield,
- 75 Like Rustam he will have had a victory.
 He made four hundred men into carrion,
 Entirely unbelievers, head to head,
 (Making a) passage to left and right,
 Through bullets and rifles and worse
- 80 His dripping (blood) poured out in large measure.
 Adham by God's command
 Pulled out his one-stroke taker (sword)
 He was entangled with the loathesome enemy
 With the lawless ensnaring error
- 85 Eight hundred cursed infidels in a row
 Ripped (open) they were, like cloth,
 Heads from bodies were severed.
 (Whilst) loathesome Mukayyid watched:
 'Haydar (Ali) it is who has come here
- 90 He has no worries about ten hundreds,
 Amongst us he has cut a round (swathe) front and back!'
 Adham is in the river
 His mare was swimming with its master
 He knew, when it came at last,
- 95 It was by God's will,
 Just like the Chosen Lion
 (Adham) fell into that thick crowd

- guḍā ki sâ'at bū' tamām*
yāhtant xudāwande payām
 100 *gipt âtifā hore lagām*
sajda biraften almudām
šād-at zubān-ī almakām
ritkant hadangānī ragām
Adham šahīd būtag bi-tām
 105 *raftag bihištā gām pa gām*
bir jannat-alfirdos makām
- kāfir ʿo hūkā tarritag*
akl-o-šāwūr-ī pirritag
sar pahlawāne burritag
 110 *mān buyḥae tokā kurtag*
dem mayribe koṭā šutag
raptag Mukayyid mayribā
Adham tarā sad marhmātā
zurtant watī kullen silā
 115 *bastant par ā šāhī tabā*
borā buzurten mātarnī
gwātī pa mātcohī šame
raftag pa tājīl o gāme
andar Madīna yakk dame
- 120 *Brāhīm bikan to nukdahān*
goš dār alayhī akdahān

- Then when the time had come
 They came, messages from God
 100 The messenger seized the horse's bridle
 Bent down he would go forever,
 (Adham) was happy, his prayer in heaven.
 There poured (down) showers of arrows
 Adham became a martyr indeed,
 105 He went to heaven step by step
 To the place of the heavenly paradise.
- The infidel (Mukayyid) returned, like a swine,
 Understanding and wisdom he threw out
 The head of the champion (Adham) was cut off,
 110 It was put into a saddle-bag,
 He went towards the western fort,
 Mukayyid went westwards:
 Adham, for you a hundred pities!
 (Friends) took up all of his arms
 115 Girded them onto that royal – natured (horse)
 The horse would have taken (him) in mourning
 Like the wind, through a mountain-range pass,
 Went in haste at a pace,
 At once, to Medina.
- 120 Mullah Ibrahim, count your cash,
 Listen to him, O believers!

NOTES

Mullāh Ibrāhīm was a 19th c. poet who lived in Sarāwān, in Persian Baluchistan. The text given here was collected and printed fairly accurately in *Baloči* in 1958. I have limited my corrections to restoring the original Sa dialect from discussions with informants.

The line is an 8-syllable one, with metre $\underline{\text{—}} \text{—} \text{—} / \underline{\text{—}} \text{—} \text{—} / \underline{\text{—}} \text{—}$; exceptions as noted.
 Note that ū = [ū].

(10) i.e. the Prophet.

(12), (13) 7-syll lines, perhaps for dramatic effect.

(14) The cave in which Muhammad hid from his persecutors before his flight to Medina.

(16) Lion of God = Ali

(17) Zulfikar = Ali's sword.

(21), (22) 2 lines of 7 syllables, thus in recital at a faster pace, a kind of parenthesis to the main narrative.

(23) Beginning of the narrative proper; with 7 syllables, quickened pace.

(29) 'stout steed', lit. 'elephant'.

(31) *Tatār*: a kind of gazelle, famous for its meat.

(38) *memol*: unclear; perhaps 'horse'.

(48) 'seers': astrologers, non-Muslims.

(53) *Mukid*, elsewhere *Mukayyid*; metri causa.

45. MAROČĪ NOD SAHARGĀHĀ

by MULLĀ BAMPUŠTĪ

- maročī nod sahgāhā*
juṛ a-bandant anāgāhā
rudant bi kahr-i daryāhā
samīne sayl-i hamrāhā
 5 *mokkil-i xāsen dargahā*
pa amr-i kudraten šāhā
šalant pa hukum allāhā
tamāmen ulkahān durāhā
amulle hand-o-jāgāhā
 10 *parī mān gwātgīre sāhā*
aḡab a-šahmūt čō māhā

zī šādihi rahmat šanzant
gulāb o čō hawān dranzant
nikāb-o-burkahān kenant
 15 *zāhen bikān šingenant*

kamān myānen kamān geso
buland baxten kamān abro
musaddar wāriden gul-bo
jamāl tābindaen bāno
 20 *an ān angušt zarren čallo*
marā mekard dar ārzo
nazr andaxta har so
bibīnam nāgahān mā-ro
mun-ān sayād to-e āho
 25 *bibaxše 'gar manā yāho*
murād bīt laylat-alkadre
tippe čō čārdahī hadre
bi mišl-i kīmatī šudare

ki man az ašik o čūšān

- (58) *Lât, Manât*, idols of pagan Arabs.
 (82) *barok*: lit. 'taker', perhaps for *burrok* 'cutter'; i. e. 'sword'.
 (83), (84) both 9-syll. lines.
 (91) a pausa line, of 10syll.
 (96) Epithet of Ali.
 (101) *sajda*, not *sajdā*
 (102) line is unclear.
 (113) *mahrmatā* < *marhammatā*.
 (120) 'cash' = 'verses'.

45. CLOUDS IN THE MORNING TODAY

- Clouds in the morning today
 Cloud banks spread out suddenly
 They grow in the wrath of the sea
 Their progress in the company of the morning breeze
 5 By permission of the special councils (of the angels)
 By command and power of God
 They pour down rain by command of Ailah
 On all areas, entirely,
 On the dwelling place of my sweetheart
 10 The Peri (stands) in the shade of a balcony
 Wonderful, she gleams like the moon.
- In joy the rains pour down
 The roses drip like perfume-fountains
 The veils are caused to be drawn aside
 15 The heavy locks of hair are caused to swing to and fro
- A girdle on her waist, a hair band on her tresses
 Exalted is her fate, eyebrows like bows
 Placed in honour, she approaches smelling like a rose
 The beautiful sparkling lady
 20 On those fingers, gold rings
 She inflames my desire.
 I glanced on all sides
 I suddenly see the moon-face
 I am the hunter, thou art the gazelle!
 25 If you give her to me, O God
- My desire will be (like) the Night of Power
 Thou shinest like the full moon
 Like a priceless turquoise
 Which I kiss in love.

- 30 *kalandar sardarā koštān*
damādam pyālagān nošān
gahe ranj o gahe hoš-ān
mīsal-i deg-i purr jošān
- amull' gon ambar o att'rān*
- 35 *jamm a-jant dast-guhārukkān*
wafī xāsen kanīzukkān
xumār čammen tanak rakkān
bizīrant kadda o šakkān
gule šār o mušabakkān
- 40 *rawant bi dīrsarren lakkān*
- binindant bar lub-i hawze*
bisāent sumbulen jawze
kanant kasd-i dīlafroze
jaginwālā o zarrdoze
- 45 *biyāyent nokar ixlāsen*
kanīzak pītī-o-māten
gulā šāna a-kant rāsen
bi zulfān syāh o inkāsen
- do nakkāš dar zamān byārit*
- 50 *parīzātā bisīngārīt*
gulā par meramī čārīt
hamā ki mahram isrār-ant
xadīja larzukišš yār-ant
bi anf-i ašrafe sawār-ant
- 55 *doen goš kunnalān bār-ant*
šīpen pādīnk-iš zarkār-ant
mudām pa mālā-o-zāh-ant
gon na'laynān girodār-ant
- bigwāzenīt gulen jwānā*
- 60 *bihište gwātgiren bānā*
janīt taxte hamā hīnā
bīpirrenīt arak-čīnā
arākī bop-o-kālīnā
kanīzak byār to āhenā
- 65 *bičārīt xusrawiā čīnā*
- šitābī mahram dar hālā*
tarā šastātāgat Lālā
manī bālā o nek fālā
bībandān mīyān inšāllā
- 70 *nakīb sanj kan wakāb-bālā*
bi tawk-o-gardīn-o-ḡālā

30 Like a *kalandar*, bareheaded I stand
 Again and again I drink from cups
 At times grieved, at times I am sensible
 I boil like a full pot.

My love, with ambergris and attar,
 35 Collects (her) dear handmaidens
 Her own special dear attendant-girls.
 With bewitching eye, thin-lipped,
 (For her the attendants) take in hand the bowl and combs.
 With rose shawls and nose ornaments.
 40 They (all) go to the sources of distant streams.

The (girls) sit at the edge of a pool
 They get perfumes, walnut blossoms, ground as medicines,
 They purpose a dazzling of the heart,
 They wear embroidered dress, gold-sewn;
 45 There was fetched a sincere servant,
 A girl of good family;
 She combs the Rose properly
 The locks, black and dyed.

Bring now two beauty-experts
 50 Adorn (the girl of) Peri race
 Examine the Rose, with hairdressers.
 They who are keepers of the secrets (of beauty)
 Of Khadija, trembling ornaments are lovers,
 On her nose an *ashraf* is fixed.
 55 Her two ears are loaded with earrings
 Her threaded anklets are golden
 Always they chink, chink,
 They are in rivalry with her shoe-(bells).

Pass the young Rose
 60 To the windowed building of heaven
 Make a throne at that time
 Spread out the kerchief covering
 The cloth pillow and stomacher!
 Girl, bring thou a mirror
 65 Let (the beloved) see *Khusraw* in China.

Quickly now, O keeper of secrets (of beauty)
 The Ruby had sent you
 On wings, as a good omen for me
 Let me don my girdle, if Allah wills,
 70 O servant, saddle up my eagle-winged (steed)
 (Along with) *tawq* and neck-shield.

*illāhī barkat yawsahā
rasān man kasr firdawsā
bibandān gon čirāg-tosā*

75 *girān-i az labbā bosā*

*illāhī nūr muhammaddā
bibaxše ĵurm-i be-haddā
ta haft puštā ta haft jaddā*

46. GUFTĀR-I BAHĀDUR

by MULLĀ BAHĀDUR

*biyā amīr wašš-zemulen ki čande guftār a-kanān
xatte zebāen bi kirtās kalāmkār a-kanān
tegī ālmāsen zubānā tez o ābdār a-kanān
sad xatar ač čarx-i gardūnā o yaddārān kanān*

5 *bāz-un andešit ki dunyā aĵiben kār a-kane
mardān nāmarde sipāhīg o tamadār a-kane
āĵizen uftādagān bar markabān sawār kane
duzz-o-drog-banden palitān čon šarafdār a-kane
ā humāyen murg-i tofiā nugūnsār a-kane*

10 *zāy o būmān čo Parweze šakar-xwār a-kane*

*asp-i tāzī bar kaššant zer-i pālān bi sūtām
tawk-i asp o zen-i zarren bar xarpušten alam
ā tanob-o-šādihānī sar-giriftār-inti bi yam
lizzat-o-ayš a-kanani ā be-nuwāen be-dīram*

15 *pā lagor-o-kamm-ĵiratān hastint šāhānī karam
hastint zahr-ālūdah dunyā čo asal dar peš a-kanī*

O God, with the mercy of the Helper
 I shall arrive in the castle of paradise
 I shall sit with the light-extinguishing (beloved)
 75 I shall take a kiss from her lips.

O God! O Muhammad, the Light,
 Forgive my errors and trespasses,
 Up to seven generations, up to seven forefathers.

NOTES

Nūr Muhammad Bampuṣṭi lived in Bampuṣṭ near Bahō Kalāt in Persian Baluchistan. This ballad was recited by Mīr 'Īsā Qomī of Turbat to Abdullā-Jān Jāmāldīnī, who in turn published it in *Baločī* in 1957. The dialect is Co, and the version given here follows closely the printed text, except where noted. Nearly all lines are 8-syllable ones:

— / — / — / — / — / —

(20) in the printed text *bazo* (for *čallo*) 'armlets' cannot be right.

(21, 22) both lines in Persian, and both of 7 syllables.

(65) not clear: ms. has *bičārī xusrawīe činā* 'let her see the China of Khusraw'.

(76) *muhammaddā*, metri causa.

46. BAHADUR SPEAKS

Come, O well-tuned leaders, so that I may say something (to you)
 I shall put a lovely line on paper as a writer (does)
 With a diamond-cutting tongue, I shall make it swift and keen
 I shall speak of the hundred dangers of Fate and of traitors;

5 I have thought much that I shall do something wonderful in the world,
 That of a coward I make a man a soldier, a mercenary,
 The helpless fallen, I re-mount them on steeds!
 Thieves and lying rascals, how may I ennoble them
 That I may turn upside down that Homa-bird-like parrot
 10 How I may turn crows and owls into sugar-eaters like Parwez;

Swift Arab horses carry loads, squeezed under their pack-saddles,
 (With) horse-collars and gold saddles, battle banners on donkey-back;
 One of those rich and prosperous is entangled in grief
 They indulge in enjoyment and luxury, (whilst) one is miserable and penniless
 15 (But) for cowards and those of little courage there is the kindness of kings;
 There is the poisonous world, which presents itself like honey

marā hamā-int ki biland-sassā o dūrandiš a-kant
čo harā jahālā na čārūt dahr-i puštā reš a-kant

zītag dahrā ač dorangā aždahāyānī damār

- 20 *gurrāg o haybat kanān-ant be-gušāden āpī mār*
grešagī šerān kutag jagā watī burzen hisār
tolag o mamm-ant ki a-girdant nīn sayl-o-šikār
zahm-janen dušman-lipāšān ištāgant zabren kahār
 25 *muškilat eš-int ki naylīt hičkasārā bar karār*

āsīyā bi dawre gard-un bar sare āb-i rawān
ālīme dānī drušān-int har yakke pīr o jawān
tošage fikrā kanīt par wat ki nīn a laḡdīt kārāwān

47. KEGADE SAYL

by FAKĪR ŠER-JĀN, NOŠKE

xudāe nām manā yāt-int
pamešā dil manī šāt-int
dunyā ča bandagā pāk-int
gaye danz o gaye gwāt-int
 5 *gaye roč sayl-o-asrāt-int*
šikāre zurt manā maylā
reīn pa kegadā saylā
bipošin koj o sadriyā

A man is such that he thinks high and distant thoughts
He does not look down like a donkey at ages past, it wounds (him);

- The world has taken on two colours, the smoke of dragons
20 Makes growling and fear, useless water snakes!
(Like) jungle lions they have made a place for themselves, a high fort;
(Whilst) jackals and black bears roam about now (everywhere),
Sword-swinging, enemy-wrecking, they have left their fine fury!
(But) the peasants have girded on their loincloths, scimitars and tempered
daggers,
25 The difficulty is this, that is does not leave anyone in peace!

Like a water-mill I go around in the world, above the running waters
(They) are grinding the world's corn, everyone, young and old,
(So) take care for your provisions yourself, now that they are loading the caravan!

NOTES

Mullā Bahādur Rind was an important poet of the early 19th c. whose work is now considered classical. He lived in Mand, just east of the present Persian frontier, and spoke in the Co dialect, usual in Mand to this day.

This poem was first collected by Gul Khān Nasīr, with whom I read it. Note the large number of Arabic and Persian words, usual in the poetry of Mullā Bahādur. Each line is of 16 syllables, with a steady $\bar{u}$ rhythm, whilst the rhyme scheme is irregular, in groups of 4, 6, 5, 3, 7, 3 lines.

The reference in l. 2 to a written composition cannot be traced.

The *a-* prefix to verbs here is only used to fill out the metre, and has no semantic meaning.

(5, 10) *kune* lit. 'that you do': the poet speaks to himself.

(10) crows and owls are evil birds in Bal poetry.

Parwez: a reference to Parwez Nošīrwān, the popular Sasanian hero King Khusrau Anōšārwan.

xwār: sic!

47. A VISIT TO MY BELOVED

- I recall the name of God
For that my heart is glad
The world will be free of people.
At times there is dust, at times wind,
5 At times the day is comfortable for a walk.
I was seized with a desire to hunt
To go to visit my slim beloved
I put on a coat and waistcoat

- nalo gon las-o-lāriyā*
 10 *dilā šawk-int pa swāriyā*
kanīn sanje tayāriyā
bīn suwār zenā surxīyā
reīn bi mulke šawkīyā
šakar-labzen sadoziyā
- 15 *kanīn šer maflisā tiyā*
jihānā bāz-atant duxtar
duparkā dar kapant⁴ amsar
bipošant sāt o bāz zewar
awār-ant atr o ambar
- 20 *zabād-o-misk-atant Jāfar*
bizūri' šānae dilbar
aš e subā tā ā digar
bidant mālišť watī māparr
- parī-zāten gon e xūwā*
 25 *bašar gon šikl-o-abrūwā*
bidant mālišť sare mūwā
tamām xuš-bo-atant bāzi
kane gon melabān gwāzi
watī waxt o bir ā řemā
- 30 *mušit-iš kegaden demā*
nazar prrentun ša māy dūrā
bigindīn časm-i ā hūrā
spet-int misle kafūrā
mulakāte zemazūrā
- 35 *sifat bir ta řai' nazurk*
kaři-o-gog-atant jumuk
daři-o-petik-o-šimšuk
tay murdanagān d'raj-ant
hišābā čallaw-it bāz-ant
- 40 *nigenag drust pa yakrāz-ant*
janikk mučč-ant kanant gwāzi
čigīn-o mor-o-šart-bāzi
- tirā ki čamm manī gindī'*
dil-un ša rotagān sindī'
 45 *šawsen mokita bandī*
hazārān zām řata čandī
aš odā kayt manī zebā
kapodar luđdag o kebā
na dant-int hamsarān sobā
- 50 *gule duntān dape brinj-ant*

- And a cartridge belt, gun, and musket.
- 10 With a heart yearning for my mount
I make trapping-preparations;
I am mounted on a red saddle
I ride to my loved one in the country,
To the handsome one of sugar-speech.
- 15 I set up a grand meeting with thee:
There are many girls in the world;
In two rows her contemporaries align themselves
They put on jewels and many ornaments
Together with attar and amber
- 20 (Thy) perfumes and musk are (like) Jafar's;
My darling takes up a comb:
From this morning to that late afternoon
She gives a rub to her tresses.
- Of Peri-race with this custom;
- 25 People with her appearance and dignity
Let them give a rub to the hair of her head
Entirely sweet-smelling they were, completely,
Thou dost it with perfumed play
In your own time; and at that time
- 30 She rubs her lovely face (with perfumes)
I threw (her) a glance from me, far distant
Let me see the eye of that Houri
Its white is like camphor.
With the promise of a meeting
- 35 Praise becomes you, O Tender One,
Earrings and *gog* and *jumuk*
Forehead pendants and hanging ornaments;
Thy fingers are long
By reckoning, thy rings are many
- 40 (Thy) gems are all of one kind
The girls are gathered together, they play games
Embroidery and pearl-stitch challenges!
- When my eye sees thee
It splits my heart from its roots
- 45 My repose is at an end! She ties me;
Several thousand sword-strokes she has struck.
Thence is coming, my beauty (is)
A dove, swaying and strutting
She does not concede victory to her contemporaries
- 50 As to the Rose's teeth, they are rice kernels in her mouth

tay zulf kunnal-o-krinč-ant
gware zeb hardo narinj-ant
azāb o pamman kolinj-ant

girin ruxsat ča māj yārā
 55 *reīn waxte bir ā šārā*
gulen Noškīe bāzārā
bisyr-int dost o māj ambal
ātant drustī manī zargar
Atā Muammad o ā Omar

60 *īāhenīn gog o tay talmal*
manī sawgat kayt andar
reīn waxte bir ā jowā
kanīn majlis gon sabzowā
šape tarrikī jwan-int

65 *dameyā gapp-o-dīwān-int*
manī majlis gon bor-jān-int

agar now šā'irī wass kant
sifatā āšike bass kant
edā nūn mardumā jass kant

Thy side-curls are turned-up ringlets, wavy,
(Her) breast beauties are both oranges
A torment to me, a palsy!

I (must) take leave of my love

55 I go now to that town

To the rose-bazaar of Nuskhi

There are many of my friends and companions there

There have come all my goldsmith-(acquaintance),

Ata Mohd and that Omar

60 We will prepare for thee a *gog* and a two-stranded bracelet;

(But) my gift will go in secret,

When I go to that stream

I will meet my dark-skinned (love);

The darkness of the night is best

65 A meeting and chat for a moment

My tryst is with my brown darling

If (anyone) tries hard (to write) new poetry

He should finish with the praise of love

Here now he (merely) praises men

NOTES

Fakir Šer-jān of Noške (Nushki) was a very popular poet of the middle of the 19th c. He reputedly composed a large number of poems, many of which have survived to the present day despite their characteristic difficulties: obscurity of language and ellipticity. This poem is fairly typical of his work.

Two versions are known to me, one printed in *Baloči* in 1956, and another collected and recited to me in 1961 by Abdullā-jān Jāmāldīnī. The version given here is based upon the later recited text, with Abdullā-jān's earlier readings given as AJ. I am persuaded that many of the non-Ra dialect forms in it are old, and likely to be genuine.

The line is basically an 8-syllable one:

either ˘ ˘ ˘ ˘ / ˘ ˘ ˘ / ˘ ˘

or ˘ ˘ ˘ - / ˘ ˘ - / ˘ ˘

(3) *pāk*: AJ *pāt* 'relinquished'.

(4) *gaye*: AJ *gahe*.

(5) *asrāt*: AJ *āsrāt*.

(7) *kegadā*, by attraction to *saylā*; AJ *kegade*.

(13) *mulke*: AJ *mulk-i* with *ezafe* 'I go/ride to my beloved's country'.

(14) AJ *šakar-lutfen Sadoziyā* 'to the sugar-pleasant Sadozay girl': the Sadozay are a Pashtun tribe.

(15) AJ *kanin ser majlisā tīyā* 'I shall enjoy myself to the full in thy company'.

(24) *xūwā*: AJ *xowā*.

(31) *šā māy dūrā*: AJ *čamme dūrā* 'from afar of (my) eye'.

(34) *zimazūr* AJ 'promise'.

(36) *gog*, *jumuk* ornaments worn by Baloch women; v. No. 69.

48. MURG-I MENĀ

by FAKĪR ŠER-JĀN, NOŠKE

- arz manā hastint gon taw O šāhī lāmakān
 man gunāhgār-un taw bibe bi man mihrabān
 bandage nekī o badī bir taw bant ayān
 ganj tarā bāz-int roz-wārt ač taw kull jihān
 5 mīr o sardār o hākimān haste pahlawān

 rāhwazī gwastun Murg-i Menā dīstagun
 čammān-e čist kurt matlab-e sarpanđ būtagun
 nakš-o-dem-e hāl-atant tahkiken nišān
 misl-i totiyān kegadā gon man kurt bayān
 10 layik-un man tay man diga kusse matī nawun
 byā haweliyā yakk jāhe nindan zān pa zān

 man gušin Lāl taw hančošen kārānā ma-kan
 āhtin-it sakk-int hamtabān armānī ma-kan
 sohtagant tawz o āhtu me šedā yussawā
 15 aš zayfiyā dastā jant rāsten pečawā
 kawī manī eš-int yakk bare kāyīn tay jāhā
 teg sar-un boštant turs manā nestint pa sāhā
 šādroxī Lāle nemhawā būtun ša galā
 (sayl kanit dostān Šer-jāne noken daftārā
 20 čon sifāt kārūt e gulerangān-e edā)
 e gule čār čīye man jihānā paydāwār-ant
 čamm gule tīr-ant burwānk šillen hanjār-ant
 zulf tay širāzī tilā kawden ziriburr-ant
 tay dape dantān lāl-o-yākūte johār-ant
 25 har kujā laggant misāl čo almaskā burrant
 waššdilen ročān waslawān pošūt drangwarī
 kāgaden lunjān taw bijan muswāk somarī
 pulluk o pezwān-ant gule larzoken darī
 tabl-e burz-ant kegade tawk o čammkalī
 30 bir tay gošān sakk-atant jwānen nalgisī
 yayr watī dostā ne tamadāre hiččekassī
 dar kapant duxtar pa sayl-o-nimon-i bahār
 hamtab-iš gindani nūn bir āwān kuftīt dağār
 gon watā xalwatā kanant duskīč nišār

- (45) *AJ Šāh Huseyn mokita bandī* 'May Shah Hussein take care of me'.
 (59) Ata Muhammad and Omar were famous goldsmiths in Nushki bazaar.
 (63) *sabzo* AJ 'dark-skinned'.
 (69) AJ 'here now he makes people merry'.

48. MYNAH BIRD

I have a request for thee, O God Almighty,
 I am a sinner, do thou be merciful to me
 The good and bad in men is clear to thee
 Thy treasures are many, the whole world (gets) nourishment from thee
 5 Lord and master and authority art thou, O hero!

- I was travelling along, and saw the Mynah-bird
 She raised her eyes, I understood her meaning
 There was news in her features, a genuine sign,
 (Thus) like parrots my sweetheart told me a story:
 10 'I am worthy of you, and another is not my equal;
 Come, let us sit knee to knee in a place in the courtyard!'

- I say, 'Dear one, do not do such things,
 Your coming will be difficult, do not cause woe to your closest friends!'
 She issued a challenge, and came upon me hence in anger,
 15 The woman strikes with her hand upon my right temple:
 'I have sworn to come one day to your place,
 Let swords rain blows on my head, there is no fear in my soul.'
 I was transported with the joy of my happy Ruby,
 (Take note, friends, of the new composition of Sher-jan,
 20 How he praises the Rose-girl's qualities here!)
 Four things of this Rose are evident in this world:
 The eyes of the Rose are arrows, her eyebrows sharp daggers,
 Thy side-curls are armour-cutting golden Shirazi blades,
 The teeth of thy mouth are rubies and emerald jewels;
 25 They strike (blows) everywhere, they cut like diamonds.
 On happy days she wears *waslaw*, and a garland necklace,
 On (thy) thin lips thou putttest red lipstick, O lovely companion!
 A nose ring and a *pezwān* of the Rose, and trembling forehead pendants,
 Her cosmetic boxes are on high, with the beloved's *tawq* and *čammkalī*;
 30 On thy ears there are tightly (fastened) fine narcissus (rings);
 Beside my love there is no one so desirable.
 The girls come out in a walk and show of springtime,
 Close friends watch them, they are embarrassed,

- 35 *e kujā rusta nūn hame bāgānī činār*
eširā dīstun yakkbare Noškīe kinār
ā watrā Xān o Ahmadzayānī syāl a-kant
hamtaben dostān ča hawāssā nembāl a-kant
arz manī eš-int hamtaben toī goš bidār
- 40 *dužmāne daštatiā ma-bū aš man taw firār*
brinj o halwā bi majmagān er-būtant katār
ešānā wartant e Sanobārā be-tawār
sayāde sayl be-šāmen kargoške šikār
xatam bīt Šer-jāne dape guftār

49. DŪOSTĀ PA KULAW

by MALIK DOSTEN LĀŠĀRĪ

- nūodān šumā ki rawet gwārānā*
māi Dūostārā salāmā sar kan
ādān ki čūo kurānī pahriez
dār-iš guon dile iergwātān
- 5 *yāyūn o hudā-ūn yārīt*
yāyūn mān suhayle muddā
aydīe bāngāhā girānienā
būor-ūn guon lammahān šīerī-īe
kūohe sārān dayūn dūrīenā
- 10 *yārūn ūodā wājhān mīrīenā*
millant guon janān hūrīenā
sawgind mārā pa rīšān-ini
nūoken ātkugen massān-ini

- Amongst themselves they whisper, wife's sister, daughter-in-law,
 35 Where have you grown up, now you are the plane tree of the gardens!
 I saw her once in the outskirts of Nushki,
 She makes herself of the family of the Ahmadzai Khans
 She makes her closest friends overjoyed with desire
 My wish is, my close darling, listen!
 40 Do not be threatened by enemies to flee from me
 Trays of rice and *halwah* have been put down in a row
 The Fir Tree (my darling) silently ate them
 Pursuit of (real) prey (is better than) supperless hare-hunting
 Finished is the speech from the mouth of Sher-jan.

NOTES

For notes on Fakir Sher-jān, perhaps the best-known Nushki poet, v. no 47. This poem is one of his best-known works. The reciter was Abdullā-jān Jāmāldīnī, whose Nushki Ra is probably a good reproduction of the original, and I have followed it as closely as possible. Note the use of *izafe*, and the notation of glides. The line is a very long 13-syllable one with a hiatus: ˈ ˈ ˈ ˈ ˈ ˈ ˈ ˈ ˈ ˈ ˈ ˈ ˈ ˈ

- (1) *taw* passim.
 (6) *Murg-i Menā*: the Mynah bird, used to mean 'beloved'.
 (10) lit. 'I am not the equal of anyone else'.
 (14) *sohtagant tawz*, said to mean 'challenges were issued'.
 (17) *teg sar-un boštant* lit. 'let swords stand on my head'.
 (33) *kuffit dagār* '(their eye) beats the ground'.
 (43) This line is a proverb.

49. A MESSAGE FOR DOST

- O you clouds who go along in raining,
 Bring a greeting to our Dost!
 Promises which you (must) protect like those made on the Quran,
 Keep them in the pleasant breezes of your hearts.
 5 I shall come, and God will bring my (love),
 I shall come in autumn time
 At the precious call to Id.
 On my mare with her lion-gait
 I shall give (= travel to) the far mountain peaks,
 10 I shall bring the noble lords there,
 They will meet the Houri-ladies.
 We swear by our beards,
 There is a newly-sprouted sign of moustaches.

Gwahrām-int manī waḍdera

- 15 *Zangī-int manī jāmiēn biel*
Dūosten piēstire biyātkien
būohān ča watī bahr giptien

50. SAMMO

by MAST TOKALĪ

yāt-ē-ā allāh muršīd kāyθ maī wāhirā
dīṭa man Sammo kīrr a-xant maknāē guḍā
tange bučče rusta gwar hārīfē piṭā
draškā līmboē hākamī bāyānī tahā
 5 *pann jwān-ān šakkalē rang-o-drošumā*
čīrē gon miskā gō lawangān o attarān
Sammo taī loḍḍ-ē gō hamā kahnī kotarān
Tokalī Maste šī'r-ē gō rāji wāzahān

* * *

- har kasse šī'rānā gwašī^ṭ Maste kissahā*
 10 *durust gunāh-e mu'āf bā bi xāwanda darā*
nek du'āi kan' Mast āhīye sarā
Šeh Murīd maī gwānkā āxtag suhb o begāhā
bāyīča sawz-ē šwe du'ā āmin bīḍayā
bīḍayā āmin ālim-o-juggā dīḍayā
 15 *jugg muhtāf-ā gāl maī āmin bīḍayā*
gāl maī āmin kuḍā šāhē kādirā

* * *

kuhkirā lākr-basta čō bašsamī jurā
gōbay-ē grādā hīžžay-ē noḍī yaḍḍayā

- dostā pahrez-ā myā sirī wažlahā*
 20 *čahre malkahā dādayā aršī preštayā*
Sammo gō hūrā ništag mā tūbae bunā
kawsare āpā noš a-xan' nūre pīyālāwā
piyālawe nūre er-ē pa Maste nīyatā
kūnjal katārē Sammo pa narmē luḍḍayā
 25 *kūnj . . . sahī kanā luḍḍokē janā*
Mast marošī mā golayā-ē Sindhe alkahā
golī Sindhā poli Sammo tai drošumā
polayā Sammo tai badal paydā na bīṭ
guḍ a-xan' Mast ki Taddarī dīhā-ā zahīr
 30 *hawr gwārā ki āp par e kawrā bahā*
āxtayā malak ki Sammohe ahwāl-ā ḍahant
man pa Sammohā bīṭayā šayḍā o zahīr
jinnatī bāyā ummatī karwāne bahīṭ
nem gō hūrā ništa o šarbat ḍahent
 35 *nem mullāh-ā hāl bir gung-iš mā dapā*
wāniṭ-iš sī juldē kurā droh-iš mā dilā
mozī jikkāh-ā mā hazūre mārākatā
dādayē dastgal šihānī aspā suwār bā
asp-iš dirikkā bārayē rāhā pār a-bā
 40 *bihište bāyā gō jinnatī hūrā niyād a-bā*

- They protect my love inside (her) marriage dress
- 20 The good news was brought by angels, angels from heaven;
 Sammo is seated with Houris under the Tree of Paradise,
 She drinks water from the River of Paradise, from a cup of light,
 A cup of light is (handed) down, for the sake of Mast,
 Cranes in a line approach Sammo in soft swaying,
- 25 The cranes . . . know the swaying lady!
 Mast is today roaming about in the regions of Sind,
 Wandering in Sind, searching for Sammo; for thy appearance
 In search; Sammo, there can be no exchange for thee,
 Mast will run away, for he yearns for the lands of Taddari;
- 30 It is raining, so that water is flowing in these rivers,
 Angels have come, so that news of Sammo reaches me,
 For Sammo I am enraptured and yearning.
 In the gardens of heaven a caravan of the *Umma* is roaming,
 Some are seated with Houris, and have received wine,
- 35 Some are mullahs, (what) news in their speechless mouths?
 They have read thirty parts of the Quran, fraud in their hearts,
 The villains stand (ashamed) in the Presence, jostling,
 Those who are generous will be mounted on swift horses,
 Their horses are frisking, they cross the narrow roads,
- 40 In the gardens of heaven they will be seated with Houris.

NOTES

This poem was taken down from the careful, slow recitation of Mithā Khān Marī, the leading authority on Marī poets (v. no. 53). Mast Tokālī was an important Marī poet of the latter half of the 19th c., whose beloved Sammo died early, causing him to go mad with grief – whence his epithet Mast (Tawqī 'Alī).

The language is essentially a Persianised EHB, but with many irregularities characteristic of the work of Mast Tokālī. In particular, it was claimed that the nasalisation of vowels often does not take place, that original intervocalic or post-vocalic stops often remain, and that *ū* in loanwords remains unchanged. All this can be seen in this poem, which has been rather narrowly transcribed for the purpose.

The poem has in essence a 14-syllable line: – – – – – – – – – – – – – – (– –) occasionally shortened by the deletion of the last syllable, or two syllables.

(14) *dīḍayā*: pl. for the sake of the rhyme.

(17) *kuhkirā* for *kokirā*; *lākr*: unclear word.

(18) *yaḍḍayā* (*gaḍḍagā*): unclear word.

(25) defective line.

(36) *wāniḍ* for *wānt*, metri causa.

51. MIHRUK

by 'IZZAT LALLĀ, PANĠGŪRĪ

šuk"r ač karīm jabbār
sultān rasūl-i tājdār
sadik-int manā čahār yār
ba'ad ač sifatte bisyār

5 man joṛ'tag do sad gāl
zubān-int manī šakar-gāl
āhūparen kamān-myān
xubsūraten gulandām
nām-e kanant fulānī

10 šīrīntir-int ča Hānī
man Izzat-un Diyānī
Oyāne Kandahārī
man Izzat-lallā Hān
hančo Murīd Jalāl Hān

15 bar den Mustafa-w-un
xub āšikī xudā-w-un

* * *

man raftag-un Xurāsān
Hindūwe kaṭṭ o bopān
sayl dātag-un Yahūdān

20 nest sūrate gulandām
Kalkatt tān Zangibārā
Landan tān sohjarānā
tay toṭien zubānā
sren-it aṣab o kamān-it

25 Kābul tān Faznawīyā
Gandāwag tān Marīyā
na gindān čošen parīyā
Mihruk tay darwariyā
man raftag-un tān Tihrān

30 sayl dāt tamām Erān
Erān dang-i Tūrān
āhtun pa e Xurāsān
man Mihrukā na gindān
ārām o dile bandā

35 Panġūr tān Kolwā
Ormārahe matā'ā
jan Kalmate jūtā-unt
bale ne čo Mihruk-ant
Gwādar ča Pusnīyā

40 Kappār tān Pišukānā

51. MIHRUK

With thanks to the kind Almighty
 The Sultan, the crowned Prophet
 True for me (are) the Four Friends
 After much praise

- 5 I have prepared two hundred lines
 (On) my tongue are sugared words
 (For) my gazelle darling (with) a bow waist
 Beautiful delicate body
 They give her a certain name
- 10 She is sweeter than Hani
 I am Izzat of the Dihani (tribe)
 An Afghan of Kandahar
 Like Murīd Idal Khan
 I am Izzat Lalla Khan
- 15 In faith (like) Mustafa I am
 I am the good lover of God

* * *

- I went to Khorasan
 (With) a Hindu cot and mattresses
 I looked at Jewish women;
- 20 There is not the like of the delicate one
 (From) Calcutta to Zanzibar
 London to the soldiers
 Thy parrot tongue
 Thy hips are wonderful, and thy waist;
- 25 (From) Kabul to Ghazna
 Gandawa to Mari
 I do not see such a Peri,
 Mihruk, as thy equal;
 I went to Teheran
- 30 I looked in all of Iran
 (From) Iran to the borders of Turan
 I came to Khorasan
 I do not see Mihruk
 (She is) a solace as a heart
- 35 (From) Panjgur to Kolwa
 With property in Ormara
 The women of Kalimat are different
 But they are not like Mihruk;
 From Pasni to Gwadar
- 40 Kappar to Pishukan

- gardān Basolkānā*
man Mihrukā na gindān;
Farhād ki lakk burrit
šišag bilor-e jorū
 45 *afsos pa isikī Širen*
bale na čo Mihrukā-at
Sarbāz šahr Pirdān
raftun tamām Erān
ṭukkur gadāe pinḡān
 50 *čo Kābuli fakīrān*
har jā rawān man Erān
nestint dilārā darmān
dilbar aga na dīstag
kass čo Mihrukā na būtag
 55 *ārmān pa māhpariyā*
ā kulle somariyā
be-ayb o darwariyā
pād gon hamāzariyā
man Mihrukā na gindān
 60 *bāge gule bisindān*

- I go around Basolkan
 I do not see Mihruk;
 When Farhad cut the hill pass
 He made transparent glass,
 45 A pity for the lover of Shiren,
 But she was not like Mihruk;
 (From) Sarbaz town to Pirdan
 I went in all of Iran
 I beg the crumbs of a beggar
 50 Like a Kabul beggar
 I go everywhere; (but) in Iran
 There is no remedy for my heart;
 If my darling (had not been) seen,
 Nobody (would have imagined one) to be like Mihruk
 55 The ideal of a moon-Peri
 She is as lovely as the dwelling of lovely (Peris)
 Faultless, as an equal,
 (Her) foot with an embroidered shoe
 I do not see (the like of) Mihruk
 60 (When) I pluck a flower from the garden

NOTES

This poem, by 'Izzat Lallā of Panjgūr, comes from the early 19th c. 'Izzat was an important classical poet, but not much of his work has been preserved. This example was collected by Āzāt Jamāldīnī, but the version here given also contains changes suggested by others, particularly as regards dialect, which was originally Panjgūri Ra. But notice the constant use of *-ān* as 1st pl. pres. ending, partly for the sake of the rhyme.

The place-names are all current on modern maps with the few exceptions noted below. The metre is a fairly constant 7-syllable one, $\underline{\text{u}} \text{ u} - / \text{ u} \underline{\text{u}} / \underline{\text{u}} -$ or $\underline{\text{u}} \underline{\text{u}} - \underline{\text{u}} / \text{ u} \underline{\text{u}} -$ with occasional 6- or 8-syllable variants. The rhyme is irregular.

(10) *Hānī*: a fabled beauty of the 16th c., mistress of Šeh Murīd.

(19) *Yahūdān*: Jewish women were reputed to be very lovely.

(22) This line seems a later interpolation: but Āzāt insisted on it.

(26) *Marī*: a place in Marī territory, NE of Quetta.

(40) *Kappar*: a town on the Makrān coast, between Gwādar and Pasnī.

(41) *Basolkān*: a town near Kalmat.

(47) *Pirdān*: a town in Kolwā.

(51) Āzāt had *na mirān* 'I do not die', for *rawān*, which cannot be right.

52. GWĀNK

by MULLĀ RODĪ

- (1) *brāsān o waššen hamdilān*
brāhundag o bel o yalān
O nok-nihāl o ākilān
O Ćākari walle barān
padā-it o demā rawān
par mizzilā mizzil janān
- (2) *moka hameš-ant wājagān*
waxtā na gindit nāpohān
grand o girok o kohkirān
roč-int baden pa yāfilān
padā-it o demā rawān
par mizzilā mizzil janān
- (3) *suhb āhtag o šap gwastagant*
nūren sahāre dūstagant
murgān tawār čist kurtagant
gošā bidārit waptagān
padā-it o demā rawān
par mizzilā mizzil janān
- (4) *watrā aga wat kass ma-zānt*
hiččbar hudārā ham na zānt
čon āyrā kasse bizānt
watrā bizānit nem-sahān
padā-it o demā rawān
par mizzilā mizzil janān
- (5) *šā'ir šume kome zubān*
hālān a-kant har waxt bayān
par šahr o drāfen metagān
peš dant dūren rāhsarān
padā-it o demā rawān
par mizzilā mizzil janān

52. CRY

O brothers and happy companions
 Brethren and friends and braves
 O young saplings and wise ones!
 O fruits of Chakar's creepers
 On your feet, and going forward
 Progressing towards your goal!
 The times are thus, men!
 You don't see the times, O ignorant ones!
 Thunder and lightning and thunder clouds
 The sun is bad for careless people
 On your feet, and going forward
 Progressing towards your goal!
 Morning has come and night has passed
 They have seen the light of dawn
 Birds have raised their voices
 O listen, you sleepers!
 On your feet, and going forward
 Progressing towards your goal!
 If one does not know himself
 God will also never know him
 How can anyone know him?
 Know yourselves, O half-souls!
 On your feet, and going forward
 Progressing towards your goal!
 A poet (in) your own language
 Gives the news continually, the story
 To towns and far-flung villages
 He shows forth the far pathways
 On your feet, and going forward
 Progressing towards your goal!

NOTES

Mullâ Rodî, a poet from the early part of this century, was an early caller for a Baloch awakening. This poem was first written down by Âzât Jamâldîni with many hypothetical Ke forms. The version given here is the original Ra version.

(1) ff. -it can be used in Ra as 2 pl. copula.

(2) *yâfilân*: *y-* is usual in all dialects for this word.

53. GUMBAΔA ĴANGA ŠĀ'IR

nem khatānī sarā-ē nem rullī⁹ nem-šafā
nem dafī zambe na gindī⁹ nem dāri⁹ nokarā
nem gō šādi murāda nem nālī⁹ pa yamā

- ilāhī yāt-en-ū sattār*
karīm o kādar o dātār
samad o sādik o sačyār
khayā dīda thaī dīdār
makā o dāimī darbār
Sijāwal sattīda baxtā
khuḍa-e mokal aḷ ā taxtā
rawā bīda hawā waxtā
philingī čikkīḍ-e šerā
 10 *čariḍa Kābulā-e pārā*
šuḍa jangī dā Kandhārā
hawā taxa-e talabagārā
khuḍa šahzādagā narā
dafā čhabbaw jhaḍa yārā
sar-e čuppīta čho syāh mārā
luḍiḍa lurgumē hārā
šuḍ-o kapta mā kuppārā
khuḍa-e čikkī aḷ ā pārā
bunā ža Sindā yayyārā
 20 *zire sāsī o sah⁹ dārā*
nay pa sudh o iṣmārā
dafe Kāhāne pačārā
girān-e šahr-o-bāzārā
barān-e bhīm-o-tūmārā
khanā nām-e dā jamārā
khayārā suddh-ē yaywānī
xudā waḍ sahī-ē waḍ zānī⁹
pha ko bun kapta šatānī
xarāwe bādšāhānī
 30 *[buzurg Bolān o saltānī*
makīmī dīn o rahmānī]
balāhe zurth lajjānī

53. SONG OF THE BATTLE OF GUMBAD

Introductory lines

Some are in their huts
 Some wander aimlessly about at midnight
 Some do not see a morsel of food for their mouths
 (Whilst) some (even) have servants
 Some have the joy of their desires (fulfilment)
 And some groan in pain.

- I recall God the Veiler
 The Generous and Powerful Creator
 The Most High, Honest, Lover of Truth;
 Who has seen thy sight,
 Thy dwelling, thy eternal court?
 (Like) Shuja-al-Mulk, driven by fate
 Had taken leave from his throne (in Kabul)
 He was going (back) at that time,
 Pulled out of the lowlands (of Panjab) by the British;
- 10 He had ridden away far from Kabul
 He went fighting (back) to Kandahar
 Demanding from them (the Afghans) his throne.
 He took a slogan for the princes
 He slapped his friends on the mouth
 His head was crushed like a black snake
 Washed away in the floods of muddy streams.
 He had gone away to far-off places
 He had started out from the other side (of the Indus)
 From the barren lands in the south of Sind
- 20 (With large numbers of men) like animals and creatures of the sea
 Not countable by the senses.
 In speaking critically of Kahan
 'I will capture its town and bazaar' (said he),
 'I shall destroy its honour and prestige
 I shall make my name forever!
 To whom are known the secrets of the Invisible?
 God himself knows, he is aware
 Where the origin of the mischief lay,
 (The reasons) for the ruin of the powerful
- 30 [The great royal Bolan
 Assiduous in faith in God]
 They sacrificed (the honour) of their womenfolk

mayāre bārā nāylān-e
 šuḍa-e dīn o musulmānī
 čuyt-čikoxē Noḍānī
 sarā bhumyāe uṛdānī
 hukm-iš išta allāhī
 kis'b-iš zurthā nājāi
 šarrā-iš buriḍā hiyāe
 40 waroxānī salāh yakh-ē
 hamo dhondā dāfe sakh-ē
 gariwā zulm o nahakk-ē
 gušā par ummate jwānī
 hadiḍ-go o kuābānī
 na-wiḍ dosti jāhūdānī
 kowānī mastē phoḗānī

[philingā bārīyā ḡa pešī rājī]

Marī pa rabbā farmānā
 dhamāč-o-dawrā-kāhānā
 50 salāh-o-sangat-o-trānā
 Baloči nang-o-sistānā
 par ā hamsāyayā jwānā
 jhaḍī Kāčh o dā Bolānā
 kulunge zīḍa ḡa Xānā
 hamoḍ' ki tāt-o-pāčārā
 Mariē sobā tūmārā
 baḍānrā bhīm-o-dhakārā
 janayā Sindhā ā pārā
 barayā māl-o-āwārā
 60 phulayā Žob-o-Kandhārā
 aḡ ā Mūsķilā bāzārā
 barayā māl-o-āwārā
 naye baḍnīyat-o-xwārā
 naye be-dīn o sākh wārā
 kalāmān har kass be-zārā
 naye ki bhārā pačārā
 sarā pa dagg-o-nirwārā
 Baloči sādah-ē kārā

[angrezānī bhartī loṭhay]

philingī āika morānā
 70 čuyullā āṛtha ṭorānā

- Burdened with the blame, but I do not agree with them,
 They have lost their Islamic faith
 Those spy-pullers from the Notani!
 In front, as guides for the military forces,
 They disobeyed the command of Allah
 Their occupations were illegitimate
 Their decisions taken with partiality
- 40 United were the opinions of the bribe-takers
 All of their mouths are stuck fast to carrion!
 Oppression, injustice to the poor
 They say, are for the betterment of the whole people
 Speakers of *hadiths*, book-readers (they are):
 They are no friends of the Jews, (they say):
 The commanders of mad armies (ye are)!

The (life) of the tribes before the coming of the British

- The Mari (lived) by the command of the Lord (God)
 The Presence, pure in peace;
 In happiness and in good living conditions
- 50 (Always in) consultation and comradeship and discussion
 In the Baloch tradition and in honour
 It was good, for those neighbours (of the Mari)
 They (= we) robbed from Kacchi up to the Bolan (pass)
 A tribute-tax was levied (by us) from the Khan (of Kalat)
 Whenever there was a discussion (of the Mari)
 In the pride of a Mari victory
 (It kept) the enemy in fear and trembling
 Striking on the other side of Sind
 Bearing away looted property
- 60 Looting from Zhob to Kandahar
 From Musa Khel town
 Bearing away looted property!
 No one lived in bad faith or in misery
 Or in rascality or in perjury
 In the Holy Word everyone was steeped
 Nor was bribery a subject of discussion
 Disputes were settled in the way of justice
 The Baloch was straightforward in deed.

Recruitment (of soldiers) by the English

- The English came, growing slowly,
 70 (With) the lowlanders, shameless ones

- buni be-ḡayratē jhānā
 Balōč gō ḡāt-i Afyānā
 watā dāḡa musulmānā
 šarawī raptā pečānā
 na rīst^ḡ nīn ač ā jānā
 wilāyut bīḡa ṡhikāi
 tiṡi o sung o baṡāi
 watā gipt-i pa dānāi
 hunarī bāzē ṡhagāi
 80 Jāhūdī khārē drohāi
 waḡ-iš dāḡa pa mastāi
 khuḡa pa paysawā bhāi
 Jāhūdā bur' pa rāwāi
 giheṡā ḡāta loṡhāi
 ināmā dāḡ pahirāi
 harā ki nokarā jāi
 nay sarkārā šarmāi
 dayant marḡā pa čandāi
 philingī demā dā zwārā
 90 sarī gwāk-aḡ tumandārā
 manī dastāe nimakwārā
 čuya go šāl o bulḡārā
 man a-dāḡā mā darbārā
 aṡar āhānā girāre
 maroši mārā pakār-e

[Nawāb Xayr Baxš Xān Marī awwal]

- hazār šāwāšē Hayr Baškā
 hazūri ja'fare draškā
 saxī o suhwā lakh-baškā
 mazan nām o garīw-pālā
 100 kurān-wān o huḡā-wālā
 buzurgī bhīm o ikbālā
 jīhā saī-ē ṡhāi hālā
 na xuḡ-e kāfirā tālā
 gušīḡ haččo pa imānī
 na ḡa'u marḡā pa čandāi
 xuḡā wālī-ē marḡānī
 phiḡā dā phīrukā dānī
 dhurā mīrāten-ū jwānī
 amīri hand-o-xūndānī
 110 sar-ū kurbān-ē lajjānī
 damoz ki šān-ē marḡānī
 nawā bolūt bayāiyā

- Baloch, with the Afghans,
 The Muslims gave away their homeland
 Drunkards, they staggered about
 (Vice) is stuck to their bodies
 Their country was leased out
 (There was) a cattle-tax, transport-of-goods-tax, crop-tax,
 Their homeland was seized (by the English) in their wisdom
 (With also) much knavery and artfulness
 80 (Like) Jews, habitual cheats
 They gave it (all) away in intoxication
 Sold it for money
 The Jews took it with (their) consent
 The tribal leaders who had been sent for (by the English)
 They were given as reward robes of honour
 All those who are official servants
 Nor (were they) embarrassed by the government's (order)
 That they give men for recruitment.
 The English send out horsemen
 90 It was an important call to the chiefs:
 'Salt-eaters, (men) of my (right) hand
 With long coats, cloaks, long robes
 Which I used to give in Durbars
 If ye remember
 Today you can be useful to us!'

Nawab Khair Bakhsh Khan Mari I

- A thousand hurrahs for Khair Bakhsh
 For a godly, excellent solid tree
 For the generous one, who gives away lakhs (of rupees) every morning
 Of famed name, protector of the poor,
 100 Quran-reader and pious man
 Eminent, feared, fortunate
 The world knows thy reputation
 The unbelievers (= the English) have not got round (thee)!
 Thus speaks (Khair Bakhsh), courageously:
 'We shall not give men for recruitment
 God is the ruler of men
 From (my) grandfather to (my) father
 Always I am mindful of my inheritance
 My noble position and my noble family
 110 My head is a sacrifice for our ladies' honour
 (For) as far as there is the fame of brave men
 Do you never speak in cowardice,

- girit hīlā huḍāīyā
 na ḍa^hun-e maṛdā hāīyā
 na xanū nokarāīyā
 guṣī⁹ Šāhḍād pa axtyārī
 para tawfīk-o-tūmarāī
 mayoz o mast o maṛwārī
 guṣī⁹ haččo pa axtahārī
 120 salāhā hāčušā khārī⁹
 na wīṭ gō kāfirā yārī
 na ḍāṭā paysawā nārī⁹
 huḍā rozā waṭā khārī⁹
 Baloč Xān zūm-o-antakī
 kalāmān Omarī bakki⁹
 mirū gō kāfirā hakkī⁹
 dariṭāngā khayā jakki⁹
 mirun-e zorā sattārā
 Alī o Duldule zawārā
 130 maroṣī ātku māī wārā
 huḍā khān' boṣun-e bārā
 sar-e kuṭṭū čho syāh mārā
 ma-xant čandāe pačārā
 ma-wīṭ-e khār az ā khārā
 guṣīṭ Šer Muhammadē rānā
 mazārī raptā drimbānā
 mukīmī Rahzan-e rāje
 hazūri suhawā sartāf-e
 gazāyā gon ā Bijjārī
 140 dhurā bahādur-ā jamārī
 guṣīṭ Aryūn Kandhārī
 par ā insāf o sačyārī
 khuṭ-iš kol-o-kurānwārī
 neṭ-iš khot-o-murḍārī
 hazārā grānē Mirzihā
 mazārī tawkal o bhīmā
 xudāyā baškiḍa emā
 mukīmī bastayē banden
 kalāt o tūmuren kandhen
 150 dhurā sarkaydawī handen
 hamoḍ' ki syālgarī rošen
 muḍām sariāf o sarhošen
 fihānā gwartha dilgošen
 gwarā Pīr Sāhewai pošen
 Wazīr-Hān gālā khātīṭ mīren
 maḍat o pākīre pīren

Have confidence in God!
 We shall not give them a man for recruitment,
 We shall not perform service!
 Says Shahdad, with authority
 Courageously and proudly
 Very brave, mad, ferocious,
 Thus he says with authority

- 120 '(A messenger from the English) brings such a request (to us); but
 There (cannot) be any friendship with unbelievers,
 If they do not give us money, let them wail!
 God himself will provide for us.'

Baloch Khan, in anger and reckless of consequences
 Declares, in words like those of Omar
 'We will fight honestly with the unbelievers,
 Upon attack by an aggressor, with whom is there a staying hand?
 We shall fight him with the strength of the Veiler (= God)
 With Ali, mounted upon Duldul,

- 130 Today it has come as our turn (to win)
 God willing, we shall release him from his burden
 We shall crush his head like a black snake
 Let there not be so much critical talk
 Let there not be work (left over) from that work.'
 There speaks Sher Muhammad, the prince,
 Like a lion he went, roaring like a drum,
 The permanent *Rahzan* of the tribe
 – Thou art a godly crown, every morning,
 'As a Bijjarani I am with the fighters

- 140 From the beginning I have been a champion, always!
 There speaks Argun Kandahari,
 In justice and truth,
 'They have taken oaths and vows
 There is no false coin, or carrion-hypocrisy (with them)!'
 Mirzi Khan, weightier by thousands, (whose men are)
 Like tigers in courage and bravery
 God has bestowed faith upon them.
 Bound to them always, like a bund
 Like a fortress with a high wall

- 150 Always with a place for the elders,
 (Said), 'There where there is combat by day
 Always (we will be) in the front, and zealous,
 The world is listening with attention
 By the decorated (tomb) of any *Pir*!
 Mir Wazir Khan comes to the word
 (And says) 'Help from *faqirs* and *pirs*!

- Ĵahūd samjhe balā^h-zīren*
bahādur-ā gal-o-sīren
ayar Sārthāf tharā gīr-ē
 160 *bayāi 'š e bari dīrā-ē*
čariḏa Mīrzī Hān mīrē
maḏatā pāk rabb pīrē
dhurā šaraw bār-zīrē
hamoḏ' ki yussawe khārā
sarā har roš zyādarā
kahārānī sarā mahārē
Alī o Duldule zuwārē
suxun o kolā sačyārē
čariḏ' Šarbat pa tūmārā
 170 *nawā čhanḏit dīlī yārā*
xuḏāyā manniḥ čyār yārā
ma-xaniḥ gandā pačārā
talabbā bīlle zarwārā
samārīt bor o hathyārā
tarre zahmī mā bāzārā
Xudādād mast o antakē
galīmānī dafā dhakkē
gwarā khaḥḥ naptā yadhakkē
damoḏ' ki mā gušā sakkh-ē
 180 *nayē sāh-o-sar-e takk-ē*
sipat šihzādaye hakk-ē
Alī Hān pa marādārī
jawāw loyē jammārī
gušīḥ haččo pa axtyārī
Ĵahūde mayārē zarwārī
nawā kasse ki gīrārī
dīlā phūkīḥ o boḏārī
šafā hīrānā osārī⁹
Marī pa kāfirā zarrā
 190 *sayar hāmī khuḏe barrā*
ma-kaššit lāfū sartharrā
Marīā yakk khuḏa bolī
salāh o sangat o toli
bayāi droyē dil-pholī

[zarrwārānī salāh-o-trā]

gaṇiḏa say čhyār nangā
salāh basta hame rangā

- The Jews, thou supposest, are accursed
 But the champions are happy, as if at a wedding,
 If thou rememberest the battlefield of Sartaf;
 160 Cowardice, at this time, is far from us!
 Mir Mirzi Khan rode out
 With the aid of God and *Pir*
 Always he shoulders the quarrel
 There where there are deeds of revenge
 Their heads they sacrifice every day
 (As if they put) reins on the tyrants
 (As if) Alis, mounted on Dulduls,
 In words and vow they are true.
 There rode out Sharbat Khan, awful,
 170 'Do not tremble, friends of my heart!
 Obey God, (like) the Four Friends,
 Do not speak of ugly topics
 Leave the money-grubbers
 Adorn your mares and your weapons
 Return (always) to the centre (of the battlefield) with your sword!
 Khudadad the mad, the reckless,
 A blow struck in the mouth of enemies
 Wherever he goes, striking once, like lightning,
 Hard, as far as I can say,
 180 He has no care for his soul or his head
 Praise for this prince is right!
 Ali Khan, the heroic,
 Whose answer is always of one sort,
 Says, on his own account,
 'It is shameful to take money from Jews,
 Perhaps there is someone who remembers;
 He should spit in anger, and buck up,
 At night build up (his courage) with Houris
 The Maris, with the money of unbelievers
 190 Uselessly will hang their heads;
 Do not take it, avoid confusion!
 The Maris were unanimous
 All united with one another in conference
 Against cowardice and lying and superstition.

The councils of those greedy for money

Three or four 'honourable' people took counsel
 They decided along these lines

Mariē pholayē drangā
na puĵĵū hākimā jangā
dil-iš pa paysawā tangā
 200 *philingā lingā lewār-ū*
haramē paysawā khārū
gaṇant hāčo say gheṭā
bayāi manniṭ^u-iš neṭā
warant čāhā gō lamletā
khanant maṛdungale čeṭhā
bunā nazīx kuḍa-iš Kačhī
bišārē gājar o mačhī
sar-e ža xwārihā bačhī

[*Marīe bārawā Angrezānī xayāl*]

gaṇant waḍ pa waḍā gorā
 210 *Marī šondārayē zorā*
talabbānī hawā torā
Nafuskā zurthayē porā
bhurānā baro dā Bāmborā
haḍē juzzīṭ manī torā

[*jange dāh*]

thušanā āxtayant dāhi
pa dilkašši-o-dozwāhi
Ĵahūde phawž bungāhi
darā jangā na oštāi

[*Angrez uṛde tayıārī*]

uṇīa-e Šāl o Harnāi
 220 *čharā gorā o Ghorkāi*
zire Sikh o Hazārayī
čariḍa khāiṭ pa gawyāi
preṭ o šul o mastāi
kuḍa-e mā Gumbadā darāi
watan mālum khuṭ-e Kāhān
šitāwē kāšiḍ o dāhā
až ā sardast o sargāhā
samenī srof o bungāhā
daryāi buxtayē wāhā
 230 *khulā čho čhār dahī māhā*

Concerning the stumbling-block seen by the Maris:

'We cannot afford a war with the government!'

Their hearts (were) hanging on money,

200 'We shall serve the English feet

We shall make illicit money!'

The three thus consider the fat (bribes)

(In) cowardice they obeyed after all

They drink tea and lemonade

They perform (selfishly) service for (those) people;

They have gone down near Kacchi,

For carrots and fish in abundance

Their heads saved from poverty.

The feelings of the English about the Maris

The white (soldiers) discuss the situation amongst themselves

210 About the strength exhibited by the Maris

About how much was owing to them

About the debt acquired (at the English defeat) at Nafusk;

Let (the Maris) go retreating up to Bambor

Then (the Maris) will move quickly (to come to) our terms.

Battle alarms

Scouts came galloping up

Disposed to friendship

They had started from the original place of the Heathen army

(They were) no standers, outside the battle.

Preparations of the British army

(The Briton) makes (messengers) fly to Quetta and Harnai

220 (Brings) together in all, the Gurkhas,

Sikhs and Hazaras from afar

He rode out and comes (back), in mad pride,

Parading, and madly darting about:

He (= the Briton) made (with the Maris) a rendezvous at Gumbad.

The country was informed up to Kahan

By swift messengers and scouts

From north and south

To the camps, like heavy showers of water,

Like rivers from opened canals,

230 Open-faced, like the full moon.

[*Marīe laškare sambaray*]

turele rusta Miṛzī Hā
phiṭhā roḍenta gō jīā
Harewī paṭṭ-o-lūgiyā
gurāṇḍī dumbay o giyā
mayozē Šarbata-e Hindī
kalām-e pāliṭhā Rindī
dare jāṅā khay nindī^ṭ
khanū ḥo ki jīhā gindī^ṭ
maroṣī hil-ē allāhī

- 240 bahādur biyāyā dawāi
ki Zaṇe Thāṇawē darāi
čariṭ Sedā pa axtyāri
riṣoxē syāhā sīnghārī^ṭ
par šārawā o syāldārī
silāh-e bastā Kandhārī
par šārawā o syāldārī
dhurā mīrātē jamārī
čariṭ biṭha muhīmānī
Xudādād bang-o-borānī
250 waroxē leṛawe sānī
sulāh-e jāndārā jāṅānī
burrāxē tey Hurāsānī
sar-e mindīl miskānī
khumaiṭ sīnghārta šūlānī
niyādār-aṭ garīwānī
harīf-aṭ nang-o-jāṅānī
šahiḍā biyāiṭ yazīyā
samārit bor-o-tāzīyā
niyāiṭē nokari ḍhabā

- 260 dunyā e illayī harbā
sar-ū kurbān-ē pa rabbā
juri jīhar khanā gwārā
daraḍā Biwrayā sīnghārā
thaī tāzī mā jhīnsārā
hame ḍātē sipahdārā
naē ki khokhare gwārā
naē māṭ-iṣ phaḍā khārā
phaḍī nindant o girār-ā
nīhangē Bāhir o Nihālā
270 miṛoxē zahm o sartālā
kawā-zīr o hawā-pālā
saxī o sakh o nang-pālā
dhurā be-maṭṭ o be-syālā

Making the Mari army ready

- Mirzi Khan grew up a champion
 His father raised him with affection
 (Wearing clothes) with fine Herat turban cloth
 (Dining) on wild fat-tailed rams (and fat) from the fat-dish
 With the Indian sword of proud Sharbat Khan
 He kept the Rind vows:
 'Who will sit (still) in a battle with outsiders
 We shall act so that the world shall see
 Today there is the hope of Allah's (favour)
 240 Let the champions come for combat
 The rendezvous (is) at Zane Thano.'
 Sedan rode out on his own
 He decorates his fast-running black (horse)
 For companionship in fighting
 Kandahari arms he girded (on himself)
 For companionship in fighting
 Always eternally hereditary,
 Always were very important.
 Khudadad, very luxurious with *bhag* and horses
 250 Like a rutting camel, like *san*-cattle,
 With his fitted battle-arms, powerful,
 With (his) sharp Khorasani sword
 His head in a scented turban
 With a decorated, spirited bay horse.
 He used to look after the poor (of the tribe)
 He responded (to the call of) honour and battle, (saying,)
 'Martyrs, O Ghazis, come,
 Adorn your Arab mounts
 (Even) if (knowledge of) levy procedure does not come (to us)
 260 (We must) leave this world in the end
 Our heads are sacrifices to the Lord God
 I shall rain down (bullets) like showering banks of rain clouds!'
 I shall adorn Bibarg with showers (of praise), (the poet says)
 Thy Arab (horse) in decorated appearance
 Is of the same race as that of the commanders
 Neither will (our) storm clouds rain (again)
 Nor will their mothers give birth again (to their equal!)
 Those who survive will remember
 The brave tribes, the Bahirs and the Nihals
 270 With (their) beautifully decorated fighting swords
 Taking up their bows, keeping those (vows),
 Generous, brave, and honourable,
 Ever matchless and unequalled,

- phurungī sūhā mā gālā*
čariṭ Šahzādayē toli
dafē kapta hame bolī
razāi gārihā pholī
čariṭa Nohakkē yāzi
samārt-e bahnī tāzi
 280 *waroxē miyānā Širāzi*
bihā singhārta Nūr Xānā
rayāmī āxta grandānā
guše phulle mā phawžānā
turiē Kaysari yarā
dhurā demphā o dāng-dārā
Alī Šer sūhā gō zawārā
na qhake aṣṣ jayar-wārā
gazāhā Dādālī gon-ē
 290 *muḥimānī sar o šon-ē*
aya insāfē marḍānī
Wazīr-ē tey Hurāsānī
thrā aman-e pirānī
kurān o Kačhā sayidānī
gazāhā Omar Xā wadh-ē
thrā gō khannawā sadh-ē
himāra gon ā Sālāri
baḍā Miṭhā ā dāhkārī
gazāhā loy-ē jamḡārī
turī Mando-ē teyānī
 300 *banāt-e sanj o zewānī*
manā omeṭ-ē lakhānī
sarā-e Hakkū gō marḍwārā
čariṭa zenā rahdārā
kanā thāi sip^ut o singhārā
turiē loy-ē jamārā
hazūri phullā Rāmkān-ē
γazāhā biḍayā sānī
Murādālī tūrā nāmdārē
jihā sahyē ki marḍwārē
 310 *rawoxē markawā zawārē*
marošī ghussawe khār-ē
rawā ki lajja lāčār-ē
Marīe laškarā jhorā
Samand Xā sūhē gō borā
kurān o kalmawe zorā
nawā haččo gušant gorā

- Like a lustrous black gem (I praise them) with lovely verses!
 There rode out the whole of the Shahzadags
 In their mouths this saying:
 '(The English) are asking for losses deliberately!
 There rode out the Nohakks, Ghazis,
 They had adorned their Arab steeds,
 280 With devouring Shirazi swords at their waists.
 Nur Khan had adorned his newly-broken filly
 He came along thundering like stormy weather
 You (would) say he is the flower of the armies.
 The respected companions from the Kaisaris
 Always protective, and assuming responsibilities,
 Ali Sher the handsome, with (other) riders,
 No fear (they had) of the liver-eaters!
 The Dadali Ghazis were with them
 Very fine leaders and guides are they!
- 290 If there is injustice amongst the people
 Wazir is a Khorasani sword:
 To thee is (entrusted) the safety of old men
 From Kacch the Quran-Sayyids
 The Omar Khan (group), *ghazis*, superior,
 Swords are fitting for you!
 With them are the handsome Salaranis
 (Amongst whom) Mitha is the challenger of foes
 (His) people are traditional *ghazis*
 Solid is Mando, the sword(-wielder)
- 300 His horse-trappings are very decorative; (he says)
 'I have hopes of lakhs (of loot)!'
 In front was (also) Hakku with his man-eater (= sword)
 He rode out (sitting) on his saddle, at a fast trot:
 I shall sing thy praises, and adornments!
 Of a respected family he is, always
 Honourable, he is one of the good-looking Ramkan clan.
 Present they all were, *ghazis*,
 In origin the famous Murad Alis,
 The world knows that they are fighters!
- 310 Mounted upon speedy steed(s)
 Today theirs is a deed of honour
 Going where honour compels.
 In a crowd of the army of the Maris (is)
 Samad Khan, with a handsome horse
 By the strength of the Quran and the *kalima*
 Lest from the grave they speak thus,
 (That) the Mari great men (do not measure up) in value

Mariē girā a-khant torā
dafa hūge darāīā
muṛi mannīṭ bayāīā

- 320 *Mariā dāṭ hāīā*
sawabbe nokarāīā
Samand Xā sūhē cho mīrā
khulī cho šāḍah-o-sīnā
sar-e mindīl o zāzīrā
na phāreziṭ sarā thīrā
mīriṭ har kass gō takdīrā
hazārā Muhammad Xā gwāh-ē
čhiyār kuṇḍānā kīrwāhē
salāhā Muhammad Xā khāri^ḏ

- 330 *par ā šār o syāldārī*
sadānī Jallūwā dhakkānī
mayoz o mast gumrāhē
guše ki sar āhī dāh-ē
čariṭ khungur ža Kāhānā
bakūnā āxta bakkānā
philingā phol-ū āzmānā
xudāyā āṛtha mayḍānā
až ā Šaheḡawē yārā
bahāḍur o maṛādārā

- 340 *čariṭ pallīā gō tūmārā*
turiṭ gō hākimi zawārā

- Outwardly with (their) mouths roaring (insults)
 That after all, the Maris are cowards!
- 320 The Maris (thus) consented
 Because of wages; (but)
 Samand Khan, handsome like a noble
 Blossoming in joy as if at a wedding
 The turban of his head (bound as if with) chains
 He does not protect his head from bullets:
 (But) everyone dies on a predestined day.
 Amongst thousands, Muhammad Khan is distinguished
 Famous in all the four corners (of the world):
 Muhammad Khan brings advice
- 330 To the fighters and comrades
 To the Jallus, hundreds of challenges
 Madly proud, and rash
 You (would) say that his head was at stake.
 There rode out a brave from Kahan
 Boasting (he went), with slogans,
 'We shall search in the sky for the English,
 God will have brought them down in the fields.'
 From the Shaheja clan, the companions (came),
 Champions and courageous ones.
- 340 There rode out Palli with pride,
 He compared with government cavalry.

There follows a further description of the Mari love of and devotion to, fighting of all kinds. However, in this case they met with a defeat which cost them the lives of a number of brave men, who are all named, together with an account of how they met their deaths. The last lines of the poem describe conditions after the battle, echoing the introductory lines.

NOTES

The first version of this now classical modern epic was collected by Šer Muhammad Marī and printed in *Baloči* (June 1957, 21-22) but only in part – the first 171 lines, all that Šer Muhammad had. As was his wont Āzāt Jāmāldīnī, the editor of the magazine, heavily edited the EHB ms, turning what had been in any case an only very imperfectly written text into a sort of general Western Baloči, which he thought better adapted to the understanding of his readers. His method in this case was to transcribe mechanically, changing the vocabulary here and there, and adding explanatory notes of doubtful helpfulness in many cases: it is clear when this version is compared with it, that neither he nor Šer Muhammad understood as much as they thought they did.

Some time later Miṭhā Khān Marī, the foremost collector and authority on EHB epics, managed to obtain a complete version, of 810 lines from a Marī bard who had learned the poem from its creator, Rahm Ali Marī. This was published in 1978 by the Baluchi Academy, Quetta, with the title *Rahm 'Ali Marī*; the original language of the epic was supposedly preserved. Unfortunately the copyist employed by the publishers was a kakographer with little idea of what he was doing, and the ms. which he produced for the printers was so full of errors as to be virtually worthless, and

for some reason Miṭhā Khān was not consulted before printing. The printed text is also illegible in many places, the result of the usual careless offset work.

I was very fortunate in getting Miṭhā Khān to read through the whole of the poem again with me in Sept.-Oct. 1986. I am confident that the result, of which the first 341 lines are given here, is a real language, what might be called Epic EHB. I have kept to what was recited to me regardless of what seem irregularities; I am convinced that all of them are to be justified within the bounds of poetic licence. It was also plain that the variants in phonology and grammar to be seen here represent real free variants in Rahm Ali's language, and are not the work of a careless editor. Miṭhā Khān insisted upon them in his recitation.

The poem describes an encounter between the British and the Maris during the 1914-18 War, when recruitment for the Indian Army was being organised in some of the more outlying territories of India. The Mari Baloch, true to their traditions and behaviour during the Afghan Wars, resisted British efforts to recruit soldiers, and remained quite uncooperative. Gumbaz (EHB Gumbaḍ) Qal'ā lies in the Kohlū Tahsil, some 3 miles from Kohlū Town, in Marī territory.

Rahm Ali Marī (d. 1933) belonged to the Šāhejaw subsection of the Bijjārānī section of the Marī tribe, and his language is good Marī EHB.

The metre employed is the usual classical 8-syllable line of 3 feet: $\simeq \simeq - / \acute{\simeq} - \simeq / \simeq \simeq$ except in the introductory lines.

Note that in this poem many of the typical characteristics of EHB (fricatives from stops, retroflexes, nasalised vowels, etc.) appear irregularly, indicating a vacillating pronunciation which at first sight seems influenced by other dialects; but I think rather that such forms may indicate an older stage of EHB, before the changes took place. Most of the differences distinguishing EHB from the other dialects are phonological, after all, the morphological differences being minimal. Most of the vocabulary differences are due to a much larger receptivity to Indo-Aryan loanwords: most Maris have always known one or more Sindhi/Lahndā dialects, as well as some Urdu now.

Some parts of the poem are unclear, but both text and translation follow Miṭhā Khān closely, even when the translation seems not quite to fit: I believe that Miṭhā Khān was right. Note the use, as is usual, of rhyme as a punctuation device.

Phonology:

the aspiration of *p*, *t*, *k* occurs quite irregularly, and is mainly confined to initial pre-vocalic position;

postvocalic *-p*, *-t*, *-k* > *-f*, *-θ*, *-x* quite often, but by no means invariably; and hardly ever in LWs or before a following stop;

postvocalic *-b*, *-d*, *-g* > *-w*, (β), *-ō*, *-γ* also quite often, but by no means invariably, and not in LWs;

the voiced aspirates *bh*, *dh*, *gh* in LWs < 1A are usually kept;

postvocalic *-ṣ* > *-ž* as a rule before voiced sounds, but not always;

-rd, *-rt* > *-rd*, *-rt* in most cases;

final vowel + *n* > *Ṽa in pausa* except in *sandhi*, when the next word has an initial vowel; then the *-n* is kept;

postvocalic *m* is not treated as a nasal, and intervocalic *-m-* only rarely becomes *-w-*.

Morphology: the following are the main points:

3 sg. copula *-ē* or *-en*; 1 pl. pres.-fut. *-ū*

Dir. Pl. of nouns *-ā*

Gen. Sg. of nouns *-e*, > *-a* when unstressed

Demonst. prons. Dir. Sg. *e*, *ā*

- (6) Siḡāwal (Shuja-al-Mulk, 'Shah Shuja'), the grandson of Ahmad Shah Durrani, had been driven out of Kabul in 1809 and settled as a pensioner of the Indian Government in Ludhiāna, Panjab. After some years of anarchy in Afghanistan the very able Dost Muhammad established himself as Amir in Kabul in 1826. Shuja-al-Mulk made one desultory attempt some

years later to recover the throne for himself, which failed. It was commonly assumed locally that the attempt had British backing, since it was assumed that the British wanted a weak ruler in Kabul whom they could control, and Dost Muhammad was strong. Subsequent events led to the First Afghan War of 1839-42, and are too well known to require recapitulation here. Dost Muhammad had recruited some Marī freebooters; Marīs were always sympathetic to Afghan causes. Shuja-al-Mulk was briefly reestablished in Kabul by force of British arms in 1840, but Dost Muhammad was given back his throne in 1842.

- (15) *čuppita* > EHB *čuppiṭṭa*, but when *i* drops *-pt-* is preserved; letters printed raised were not pronounced by Miṭhā Khān.
- (17) *mā* for *mā*, *passim*.
- (27) *zānīṭ* (sic! for the rhyme)
- (30-31) lines of doubtful authenticity.
- (35) *Notānī*: a sub-tribe of the Marī.
- (45) In Marī (and other) folklore, 'Jews' are traditionally associated with Yazidis, Kāfirs, etc. and the word 'Jahūdī' means 'undesirables' in general. There is also an old folklore association amongst the Baloch (and others) with money and bribery; there is no direct association of 'Jews' and the British.
- (46a) Here and elsewhere sub-titles have been inserted by Miṭhā Khān, given here in square brackets. There seems to be no distinction in meaning between *philingī* and *angrezī* in this poem.
- (53) *Kāch* and *Kāṭh* both occur.
- (61) *Muskil* = *Mūsa Xel*, a Pashtun town and tribe.
- (69) *āka* is used *passim* for *āxta*: opinion varies, but it seems that usual EHB *-xt-* in pp can freely vary with the *-tk-* of Ke, Co etc., at least in formal poetry.
- (72) *ḍāt-i Afyānā* is very 'literary' for usual EHB *Oyāne ḍāt*.
- (95a) Father of the present Marī Sardar.
- (108) = *mīrāt-i in jwānī-un* '(what) is the inheritance I am well (aware)'.
- (114) *hāṭyā* lit. 'as yes' (for the recruitment).
- (116) *Šāhḍād* (sic), a relation of Khair Bakhsh.
- (117) *para*: perh. *par ā*?
- (125) Omar was a Marī famed for making (and keeping) vows.
- (131) *khān* = *kanāt*, subj.
- (137) *Rahzan* 'highwayman, robber' is also used as a title of honour amongst the Marīs. The Bijjārānī are a main tribal section.
- (144) *neṭ-iš* = *neṣṭ-iš*.
- (148-158) *-en*, at the ends of lines; not *-ē*.
- (153) *gwartha*, unclear.
- (159) ff. *-ē*, not *-en*.
- (171) *mannit* (sic).
- (172) *xanit* (sic).
- (174) *samarit* (sic).
- (178) *yadhakkē* = *yakk dhakkē*.
- (183) *loyē* 'of (one) family', i.e. his answer is always 'No'.
- (188) unclear line.
- (191) *lāfā sartharrā* 'for the sake of dizziness'.
- (195) *čhyār* = *čyār*, the usual EHB form.
- (202) *ganant* = *ganā*.
- (204) *warant* = *warā*.
- (205) *khanant* = *khanā*.
- (209) as in 202.
- (214) *manī* is the older form, common to other dialects; EHB *māṭ*.
- (215) *āxtayant* (sic).
- (225) *watan* (sic).

- (229) *buxta-* (sic).
- (249) *Xudādād*; *Huḏāḏād* also occurs.
- (258) *-it* (sic).
- (259) *niyāiṭē* = *nī-yāiṭ-ē*.
- (260) *harbā* = *harbāwe*.
- (265) the form with *ō* is usual in Marī EHB in this word, cf. 72.
- (268) *nindant* (sic).
- (270) note *-rt*, not *-rt*; also in 281.
- (289) *gazāhā* = *yazi*; cf. also 307 *yazāhā*.
- (298) *jammari* with *-mm-* is prob. an error.
- (312) *laḡja* = *laḡj*.
- (333) *āhi*, the usual EHB form.

IV. TRADITIONAL BALLADS FROM THE CLASSICAL HERITAGE

54. BE-AYBEN PARĪ

collected by DILDAR KHUDĀDĀD

*šādī ročā dītagun be-ayben parī
gwapiagant bīk o pirrent gīwārā sarī*

*humsaren kādān nest manī mīhrang taī gwari
kopag-i kabgī gon-ant O gāmgej koirī*

*lassahen sayde lāl hašīyān burzā čarīt
šāh wat zānt ki lāl manī suhre-tangahī*

*har waxt ki dīl par watī dostā hull a-kant
āsamī drače waxt o be-waxtān pull a-kant*

5 *jī zirī nodān šumā čon syāh o bazz-it
har sabāh kāhit begahān šālonke zirīt*

*mān zire gwātān gwārit gorīčān hazīt
jīl z'ri nodān par xudāwandā wāz kanīt*

*m"nī keg"den dostā gon gulen trimpān rāz kanīt
ā sare šārā o gware bopā tarr kanīt*

*šarr bigwārit tunīgen zirde āp dayīt
nāgahān roče sur manī ništa gon yamān*

*lassahen sayde kāyt par ā humboen šamān
pād gon pādīnk o dast gon gabb o sangawān*

10 *dīl manī trakkīt kegād man dīt gon hamsarān
patkagen drāče morīt gon humboen barān*

*yā illāhī bāzen taksīr-un māf kanīt
kegade gīwārā manī demā sāz kanīt*

54. FAULTLESS PERI

On a joyful day I saw a faultless Peri
Her tresses plaited, and her headcloth thrown on their parting

There are none like you (amongst) the damsels of your age, O my love
Yours are partridge shoulders, you who step out like a pigeon

A sleek gazelle (is she), the Ruby browses in high places
God himself knows that the Ruby is my red-gold (coin)

Each time that her heart yearns for me, her love,
A jasmine tree, in season and out, blossoms

5 O sea clouds! How dark and thick you are!
Every morning you come, in the evenings you appear like a bridegroom

You (give) rain in sea winds, you shy away from north winds
O sea clouds! You are spread out at God's command

With rose drops you delight my slim beloved
You dampen her pillow and the shawl of her head

Rain down strongly, give water to a thirsty heart
Suddenly one day my head has sunk down in grief

A sleek gazelle comes through the fragrant watershed passes
Her legs with anklets, and her arms with *gabb* and *sangaw* bracelets

10 My heart bursts, I saw my beloved with her companions
A mature tree, she grows with fragrant fruit

O Lord! Forgive my many faults
And adorn before me my darling's hair-parting

NOTES

This poem is a classical poem from the Makran coast, in Co dialect, author unknown. It was recited by Dildar Khudādād, from Pasni. It is in rhymed couplets with a 12-syllable line. $\underline{\text{—}}/\underline{\text{—}}/\underline{\text{—}}/\underline{\text{—}}/\underline{\text{—}}/\underline{\text{—}}/\underline{\text{—}}/\underline{\text{—}}/\underline{\text{—}}/\underline{\text{—}}/\underline{\text{—}}/\underline{\text{—}}$ A version of it was printed in the April 1957 issue of *Baloči*.

55. NINE SHORT CLASSICAL POEMS

by various reciters

(1) *Sewī mokal-en*

*Sewī ghoṛawī garḍān bāṭ
 durren Gohare margān bāṭ
 Gwahrām ʒa do-jāh be-jāh bāṭ
 ne-ī bāṭ gor o ne-ī Gandāwah
 ʒa hapt sad bingawen warnāyān
 ki pāy-iš pa kaḥewā basta-i
 bor gon belyāmān a-tāxta-i
 ānhā-iš nišān na yakken nī
 teyān čartay-ant hindīyān
 zahmānī rahān ziwrenān
 kull mān Gohare margā-h-ān*

(2) *Sebīe mokal-ant*

*Sebī ghoṛawī garzān bāt
 šūmen Gohare margān bāt
 Gwahrām ča do fihān be-jāh bāt
 gor bāt na mujjen Gandāwah
 ča haft sad bingawen warnāyān
 pāg-iš pa kahebīyā bastant
 bor gon be-lagāmā tātkant
 āyān pa nišān yakke nest
 tegān čarritant hindīyen
 zahmānī rahān zibrenān
 kull mān Gohare harjān-(int)*

(3) *kuštag man nāmānī mazan mīrān*

*proštag man Rinde tangawen diwān
 Čākūr ʾga āzmānā padag bande
 Dhāḍari jumpānā pa sar zūre
 hār mīrānā pa gidār na ginde
 kanhānī wuxtā na šākāre
 isparānī peš kinzage roče*

(4) *cahr-o-gowe pa mašaren Sewī*

*kāt kun gon Rindī čedagen swārān
 sangat gon miskānī Darehānā
 pursita mā ča kaptagen singān
 sing pa ārmānen dile gālān
 če to purse Mīr Baločānī
 gwastagant awwalī Hot kalāmānī
 dawr na pūdār-int mard o borānī*

55. NINE SHORT CLASSICAL POEMS

(1) A Farewell To Sibi I

May the Sibi troop of horse be as the dust
 May it be the death of pearly Gohar
 May Gwahram be without either of the two places
 May he have neither tomb nor Gandawah
 Out of seven hundred intrepid young men
 Who bound on their turbans so bravely askew
 Used to gallop their mares bridleless
 Not one sign of them remains!
 Their Indian sword-blades they grazed
 The bitter edges of their swords
 All (because) of Gohar lie in death.

(2) A Farewell To Sibi II

May the Sibi troop of horse be as the dust
 May there be death for loathesome Gohar
 May Gwahram be without a place in the two worlds
 Let him have no grave in dusty Gandawah
 Out of seven hundred intrepid young men
 Who bound on their turbans so bravely askew
 Who galloped their mares bridleless
 Not one sign of them remains!
 Their Indian sword-blades they grazed
 The bitter edges of their swords
 All are cursed because of Gohar.

(3) I have killed many famous Mirs

I have broken the golden assembly of the Rinds
 Chakur, if you set up a ladder to the sky,
 (If) you climb the Dhadar hillocks
 You (can) scarcely not see the crowds flooding in
 In the moment of battle do not hesitate
 On the day that shields drive forward!

(4) For a tour around chaotic Sibi

I came with the commemorated Rind horsemen
 (As) companions with musky Dare Khan
 We asked the fallen stones,
 The stones (said) in sad words of the heart
 Why do you ask, leader of the Baloch?
 (Much time) has passed since the first oaths of the braves
 (But) time is not lasting for men or for horses

*dawr kalāte wa ne tīmuren kohe
dawr gon Gwahrāmā na oštāta
ne ki me sardārā kawīyenā*

- (5) *syāh trāpānā o man nigošānā
har do sar kūriyā šamošānā
mall o mahlinj bir dilā dost-ant
kammtirā mall o geštirā mahlinj
mahlinj pa majlisā šapāniyā
mall ki me dukkāni sitam zir-int
[aga] mall mirūt mahlinje balāh bzirūt
[aga] man mirān be-polā bihištīyā*
- (6) *imbarī Lāngāhān do-zahmenān
Nāhar o Kungān sirtamāenān
dar kapant Dodāye mazan zahmen
ki imbarī yakkjā bjanen šartān
[yā] sar gon me šarren čoṭawān er-ant
[yā] šart janen tangaw drošumen baččān
čingur bīt yā ča ā gwarā gejt
šāh zorāk-int gon watī rājān
fawj Humāyūne bāz be-ganj-ant
jog Baločāni laylawen jān-ant
wa Moyolāni hol-o-mandil bant*
- (7) *Hān-jān jinikkāni sarok
syāhen šape šahmen girok
wāben dile āgāh kanok
man būtag-ān misle ganok
Čākur gabarre zyādā-int
sardāriye nām-e pirr-int
man ham baden marde na-hān
man ham Murīd-ān mardwaren
čamm-suhr o āšik dilbaren
žīrān tanakken dangare
band bir kalātānā na bān*
- (8) *pa hapokāni bastagen drogān
yā trā čoriyān biṭāl dāt-a"t
laṭṭ pa me be-hizmen janān jwān-ant
čābuk pa bahārgāhe talen borān
čābuk pa kammzāten xatāyān
geštir pa ṭih-o-molidi čukkān*

(Nor) the time of a fortress, even indeed for one of a high mountain,
Time did not stand still with Gwahram
Nor with our powerful sardar!

- (5) My horse in trotting, and myself in listening,
Both (of us) forgetting this deceitful (world)
(Both) horse and beloved are dear to my heart,
Less my horse, and more my beloved!
My beloved for nightly meetings
My horse which takes me out of the danger of misfortunes;
If my horse dies, let it be a sacrifice for my beloved,
If I die, (let me go) without question to heaven!

- (6) This year the Langahs with two swords
With the Nahars and Kungs
Come out (with) Doda of the large sword
This year let us together make wagers:
Either our heads with our fine locks are down (in the dust)
Or we wager with (his) golden-faced youths
From here, or he will attack on that side.
King (Humayun) is powerful with his tribal forces
The Humayun army is without number
The bows of the Baloch have excellent quality
They will really be the helmet and turban of the Mughals

- (7) Dear Hani, leader of girls
Flashing lightning of the dark night
Awakener of the sleeping heart
I have been like a madman (for love)
Chakur is (only) a quarter-rupee's worth better (than me)
(But) on him is the name of Sardar;
But I am also not a bad man
I am indeed Murid, a brave man,
With red eyes, constant in love
I take the thin tearer (= sword)
I shall not be bound in prison

- (8) Because of the lies told by co-wives
Or the deceits (practiced) on you by childish people:
Beatings are good for our women who are without male relations,
Like a whip for frisky mares in springtime
A whip for worthless women blunderers
(But) mostly for the children of men and women slaves,

nay ki pa Mâhnâze gulên jânâ
man hamû anjîr-ân patan tâken
burz bi kohânî saršamân rustân
man hamâ bâge burztîren dračk-ân
sar manî hič gwâtâ na čandenta
bašâme hawrân bund na mîsenta
γayr ča Šahdâde nawgulên rišân

- (9) *kol akbarî pruštagan*
patt ač gehen mardân šuta
hand ač mazañmullen janân
mâl pa harâ mučč na bît
sâh pa sare pahrezagâ
dostî pa zor na bît
mihr pa bahâ gipt na bît
dil kotâlî čte na-int

And not for the rose body of Mahnaz!
 I am a fig tree, broad-leaved,
 Tall I grew to the highest mountain passes,
 I am the tallest tree in the garden
 No wind shakes my head
 No seasonal rains soak my tree trunk;
 Only the newly-sprouting beard of Shahdad.

- (9) The great oaths have been broken
 Trust in noble men has gone,
 (Their) place has gone from the very precious women;
 Property cannot be amassed by greed,
 (Nor) life (saved) by head-protection,
 Friendship cannot (be made) by force,
 Love cannot be bought,
 The heart is not (a camel) to be pulled!

NOTES

Nine short classical poems with the traditional authors as stated below. (Cf. also *Pop. Po.* I, xv-xxxviii).

- (1) Is traditionally ascribed to Mīr Čākūr himself, who mourns the destruction and waste of the 30-years' War between the Rind and Lāšārī. His 'Farewell to Sibi' is said to have been composed shortly before the permanent emigration of the surviving Rinds to the north and east. This version of it is a good one, taken from *Balōchi Kahnen Shāhīrī*, and as recited by Šer Muhammad. I have kept to his careful EHB speech, also when it diverged from his printed text, and allowed for a few inconsistencies. This is one of the few poems of this type to bear a title.
- (2) Is a later, and inferior, version of No. 1, in another dialect, Ke. Amongst other things, the rhyme is poor.
- (3) Is ascribed to Mīr Gwahrām (Gwāharām), leader of the Lāšārī, and chief foe of Mīr Čākūr. Note *roče* for *roči* (for the rhyme), and *šākāre*, for *šahkäre* lit. 'cough'.
- (4) Is ascribed to Bībarg, the chief lieutenant of Mīr Čākūr; it was addressed to the ruins of Sibi. *Mīr Balotānī* and *sardār* refer to Mīr Čākūr.
- (5) Hammal Rind is the reputed author of this poem; known also as Hammal Jihand, he was the hero of battles with the Portuguese in the 16th c. *mall* lit. 'gait (of a horse)', v. No. 56. *full*. 7,8 *aga* was added for the sense by the reciter.
- (6) Šahdād, another hero of the Buledi-Gorgej wars, is the traditional author of this poem. lines 5,6: *yā* was added for the sense by the reciter
Lāngāh: rulers of Multan in the 16th c.
Humāyūn: the Mughal Emperor, in whose battle to regain his throne from Sher Shah the Baloch played a role as freebooters.
- (7) Še(h) Murīd, the famous lover of Hānī, is said to be the author of this poem. Hānī was stolen from him by Mīr Čākūr. 'Red-eyed' means 'brave'.
- (8) The beautiful, statuesque Māhnāz is said to be the composer of this poem. She was the mistress of Šahdād, v. No. 6.
- (9) Said to be composed by Qabīl Jāt, a hero of the Rind-Lāšārī wars.

56. HAMMAL JĪHAND

recited by MĪR AMIRĪ

Čākur Kolwāi:

*Kandahāre syāh o buzzen nuodān
 Puṭṭahye mān dap-rawen kuoṭān
 Kay hamā marā ki bārt manī druotān
 Guon marādāren Kulmatī Huotān*

- 5 *Kalmatigānī pull-o-šāhegā
 Huotani awsaf-o-sitāyegā
 Hammal Jihandā salām sar kan
 manī buor na wārt šāren tūrage dānān
 nuoš na kant kandi truongālen āpān*
- 10 *guon gulāmā guon nugdāwān jierī
 kūndam kant gullarī dastān
 par tāi baggānī yame kajjī
 bagg tāi gazzdānen gayābenā
 āp mān Huoten Lalle čātān*
- 15 *man tāi baggārā birumbenān
 tān Lasse Čierī Dāmanā guolān
 jatte man bān o čābuk šīrāzī
 man watī misrīyā na pahrezān
 jatte bar-dast o dāčiegi kuptān*
- 20 *dāči ča kuptān huon dayant zagaren
 jatte čarā bar-dastān tanakkienān
 čī-o-mīrān o čuotawe burrān
 man watī naryāne gware bandān
 mān uotāki piešdare dranjan*
- 25 *gindag-e yāyant Kalmate bibī
 gindag-e haddā burritage tieyā
 matte manī pārigen nakīb čukke
 uoda mān Tēsī Bandane kušta
 mān sarī wādrope čayl dāta*

Hammale passaw:

- 30 *hasaddā yāyant-antča hasaddigān
 guon watī brātān baločtyān
 Čākur-i Kolwāi ma-jan ša'irā
 dar watī be-sūten dape pahrā
 to dapāre nā čānage zurtag*
- 35 *bagg manī gazzdānen gayābenā
 āp-e ham Huoten Lalle čāt-ant
 bale dāči guon suhr čammen baločānā*

56. HAMMAL JIHAND

Chakur Kolwai (says):

- (Under) the thick black clouds of Kandahar
 You are in the gated forts of Putta
 Who is that man who will bring my ceremonial message
 To the heroic Kalmati Hots?
- 5 With the royal decorations of the Kalmatis,
 With the praises of the Hots,
 Send my greetings to Hammal Jihand:
 'My mare will not eat grain from the embroidered nosebag,
 She will not drink hail-cold water of the pond;
- 10 She fights with grooms, with keepers,
 She paws the ground, with her young-colt front legs;
 She is weak with sorrowing for your camel herds,
 Your herd in the tamarisk'd grassy pastures.
 There is water in the wells of Hot Lall
- 15 I shall cause your herd to run;
 I shall wander up to the Lower Valleys of Las Bela,
 I shall be like a camel driver, (with) my sword as club,
 I shall not spare my Egyptian blade,
 (Like) a camel driver (I shall strike) shoulder blades and the thigh-tops of female
 camels,
- 20 From their thigh-tops the camels will shed fresh blood,
 (Like) a camel driver, from those thin shoulder blades!
 (In) fighting, a head I shall cut off,
 I shall tie (it) to the chest of (my) steed,
 I shall hang it on the main gate of my guest-house,
- 25 Kalmat ladies will come to see it
 To see (it) at the place where it was cut with a blade;
 An exchange for my slave child of last year
 Killed there in Tiz Harbour
 Earlier flung upon a salt-collecting place.'

Hammal's answer:

- 30 Messages are coming from enemies,
 With my Baloch brothers,
 Chakur Kolwai, recite no poetry!
 In your worthless proud mouth
 You have taken a mouthful of dates, a lump of dough,
- 35 My herd in the tamarisk'd grassy pastures
 (Will have) its water from the wells of Hot Lall;
 But the she-camels with the brave Baloch

- ā subakk-gāmen buore sālārā*
ā mazan-pahren wājah-iš guon-ant
 40 *baggā ča jukjāhā bišuoṛene*
liegāren jattān dast-pačā bill-e!
guon wat o parwatān gwar manā bāyten
man na nindān o sanj kanān syāhā
čistā taī bambigen padā rumbān
 45 *brāt o brāzātk o bringanen guhārzātk*
hāri mallān bant kawrdapān jahlēd
az Basol dāčīgān burumbene
duk dayin mā to brahnagen dāne
laškar mardān jan-talāk suogind
 50 *syāhā guon sawyātā dayin kustī*
mā o to ham pa zānag o drustī
pušt kane tinān-it bigārenān
diem kane huolānī sar-it čuopān
trupš o duoguoen čuotuw-it burrān
 55 *mān watī naryāne gware bandān*
naryān trā sarkuondī bijant riešān
mān uotāke piešdarā-it dranjān
gindag-e yāyant Kalmate bībī
gindag-e haddā burritage teyā
 60 *maṭte manī pārigen kapuotuoē*
uodā mān bandānī sare kuštant

- With as leader that light-stepping mare
 With them are those very haughty lords,
 40 If the herd you stir up away from its sitting-place,
 Leave the hands of the drivers with torn clothes untied!
 If they themselves and their companions come to me
 I shall not sit (still), I shall saddle my black horse,
 Quickly I shall catch your herd,
 45 Brother and nephew and lively niece
 Will be flowing (as a) flood, downwards from the mouths of streams,
 If you make the female camels run from Basol
 We shall confront (each other, I and) you, in the bare plain,
 The men of the army will take an oath of divorce,
 50 With a horse as a gift, we shall give trappings,
 I and you as friends and acquaintances;
 If you turn your back, crushing you I shall break (you)!
 If you face me, I shall beat you on your helmet!
 I shall cut off your head . . . ? . . .
 55 I shall bind it upon the chest of my steed
 The horse will wound you on (your) chest
 I shall hang (your head) on the main gate of my guest-house,
 Kalmat ladies will come to see it,
 To see (it) at the place where it was cut with a blade;
 60 An exchange for my Kapot of last year
 There in lands (where) they were killed earlier.

NOTES

The story of Mir Hammal Jihand and the Portuguese is well known (cf. Barker-Mengal I, 374-5; II, 306-13). This poem is in the traditional form of challenge and response, a poetical style still in use. This example, from Mir Amirī of Sarāwān, is still unclear in some places, but seems worthwhile as an example of what is perhaps an 18th c. poem. A rather narrow transcription has been used, to convey a notion of the reciter's dialect, which is Sar.

The metre is basically a 10-syllable line in metre - ˘ ˘ - / ˘ ˘ - / - ˘ with occasional deletion of the last syllable or two.

Note that *ū* = [ū:]; *tāi* = *tāī*, two syllables. For the drawl, v. Dialect Notes § 4, Sa.

(10) *nugdaw* 'keeper of a horse'? unclear.

(22) *čūotaw* lit. 'locks of hair', also I.54.

(30) *hasaḏḏ*, otherwise unattested, has its *ha-* from *hasaddigān*.

(41) i.e. 'free them so that they can inform me'.

(44) *bambigen* 'camel herd'? unclear.

(54) *trupš o duoguoēn* (*trupš o dogoen*): unclear.

(60) *kapuotuoē* (*kapotoe*): name of a camel.

57. BĀLĀČ I

various sources

*Dodā manī kunḏī kapta
ermānag-o, dast-i mušta
munḏ manā parmoš na bīt
dard-ant mān Bālāče dilā*

5 *baččān man gindān be-pitā
wābā kapant roče tokā
borān a-gindān langarān
ahīzagān roče sarā
dard-ant mān Bālāče dilā*

10 *j^uwānen janān manga-rawān
haī bītant dīl-iš mallugān
haī bant momīā piḡita
mān porawān handā na kant
dard-ant mān Bālāče dilā*

15 *man gon budān čon a-kanān
Dodāe jawren dužmanān
man gon badān hančo kanān
gon Dodā jawren dužmanān
Medān kuta gon maččiān*

20 *buz gon kahiren ḏungarān
bānz gon kapote walharān
garm gon tanakken čilharān
gurk gon mazan čīren jaṛān
hikān kuta gon arzunān*

25 *mun gon badān hančo kanān
Dodāe jawren dužmanān
murdānage mardān kušān*

57. BALACH I

Doda is fallen at my knees
 Depressed, and he wrung his hands
 Never shall I forget
 There is pain in Balach's heart

5 I see children fatherless
 They fall asleep in full daylight
 I see bay mares starving
 Unexercised during the daytime
 There is pain in Balach's heart

10 (I see) young women going in pride
 Melted were their bodies in fighting
 Melted they are as if from a candle dripped
 They have no hope
 There is pain in Balach's heart

15 How shall I deal with the enemies,
 The bitter foes of Doda?
 I shall do thus to (our) enemies
 To Doda's bitter enemies:
 (As) The Meds did to fish

20 (As) goats with dry *kahur* branches
 (As) hawks with flocks of pigeons
 (As) heat with shallow puddles
 (As) wolves with fat-tailed ewes
 (As) swine with millet;

25 Thus I shall deal with the enemies,
 The bitter foes of Doda!
 I shall kill men for each finger!

NOTES

Three versions of this famous poem were available for comparison and an attempt to reconstruct the original text. The first, marked ① below, comes from *Baloči*, 1957, and is in Ra. Although it contains only 9 of the 27 lines given here, it bears the marks of authenticity, and is worth taking into account. The second, marked ②, was taken from the oral recitation of a Marī *domb* from Kahān in 1961 and later printed in Elfenbein *BD* 1966; it contains 25 of the 27 lines. The third ③, and best, version comes from an oral recital of ballads in EHB by Sher Muhammad Mari in 1978. It differs from what he used in *Balōchi Kahnen Shāhiri*, 157, titled *Gon Baḍān*, there only part of a much longer poem. The reconstructed poem given here is in Co dialect, the usual dialect for some of the oldest classical poetry.

Lines not mentioned below are the same in all versions.

58. BĀLĀČ II

(collected by Abdullā-jān Jāmāldīnī)

*koh-ant Baločānī kilāt
 hamrāh-iš berāhen gar-ant
 burzen hašīm-iš gwātgir-ant
 āp-iš bahoken čammag-ant*

- 5 *koḍ-iš pišen kandag-ant
 ništen jāh-iš karkāwag-ant
 bop-iš ḡagārī tahtag-ant
 bor-iš speten čabbaw-ant
 bačč-iš gičenen gondal-ant*
 10 *zāmās-iš šillen hanjar-ant
 brās-iš talāren ispar-ant
 ārīf mazan-ṭappen lur-ant*

*māk-o Nakīb-o raptagan
 zī begahī erkaptagan*

- 15 *halkā mā dista šā'ire
 sayr gwaštīnā kīmyāgire*

Metre: the classical 8-syllable line - / - / - / - / - /

- (1) *tay* for *manī* in ①, ②.
 ① *konḍī*; ① *kafay* ② *kapag*.
 (2) ① *ermālay* ② *ermānag* ③ *er mānag*.
 ① *moṣay* ② *muṣay* ③ *muṣta*.
 (3) for *manā*: ① *mār* ② *marā* ③ *manā*.
parmoṣ: all; *mund*: all.
 (6) ② *tokā*; ① and ③ *sarā*.
 (7) *langarān*; ② and ③; *lāngarān* ①.
 (10) *mungāraw-ān* ①; *mungahrawān* ②.
 (11) *būtant*: ① *biṭ* is a misprint for *biṭ*; ③ *biṭ*, ② *būtant*.
 ① *mallage*, ② and ③ *mallagān*.
 (12) *piṭṭa* ③; ① *raṣiṭ* for *piṭṭa* is an unknown word; ② *tripta*.
 (13) *porawān*: ① *perahānān*; ② *purawān*
trans.: lit. 'it makes no place for confidences'.
 Lines 15-25 are a sort of refrain, with lines 15-16 in all versions. Line 17 is omitted in ②, and line 18 in ①. All versions have lines 19-22, but in differing orders.
 (19) ① and ② have transposed the order of words with *kuta* at the end of the line, breaking the rhyme.
 (20) all versions agree.
 (21) ① *kafote* ② *kapoti*; ① and ② *wallarān*.
 (22) ① and ② *čillarān*; *garm* in all versions, for *garmī*.
 (23-24) Omitted in ① and ②.
 (25) In all versions.
 (26-27) Omitted in ③.

58. BALACH II

The mountains are the Baloch forts
 Their companions the trackless cliffs
 The lofty heights are (their) windows
 Their water are the flowing springs

- 5 Their cauldrons *pīṣ*-(filled) trenches
 Their sitting places are thorny bushes
 Their pillows are bedsteads on the ground.
 Their mounts are white leather sandals
 Their sons are chosen arrows
 10 Their sons-in-law are pointed daggers
 Their brothers are solid-rock spears
 Their venerable (fathers) great-wounding scimitars

I and Nakib, we went
 Yesterday we went down [to the valley]

- 15 In a village we saw a poet
 A clever one in singing songs

- mā majlise gwanḍe kurta*
šayr šā'irā noken jāta
Bībarg šagāne gon kurta
 20 *Bībarg tay akl man sar-int*
ĵistag Baloči čo na-int
peši manī hon gwar taw-int
ša bingawen brās ĵakkar-int
Sumī Dodā gwar taw-int
 25 *Čandram hoten Kāwarī*
Totā o miškānī Murīd
jangānī sardranzen Rāis
taw kušt o pad-ī čindr na kurt

ĵange na dātun tolagī
 30 *šeri borentun badī*
na bor-un gon-at dah-sadī
na laškare grān o bāzen
man par watī haysī sarā
har šap čo baššāmī drādān
 35 *bandīn o kāyīn pa mirā*
warnā man kullān waptagant
durren gulān wāb bītagant
bor-iš hazārī bastagant
čer manahā ahīzagant

 40 *gālān nāzāntkārī guše*
man meṛawān hančoš juše
Bālāče mawt aš kādir-int
nimon-ī roče aš man-int
čoš ki taw-ī bāzīgurān
 45 *čandī Nakībowe luṛā*
kušta pa zoren kādirā
wārta pa tegānī rahā

- We attended a small assembly
 (Where) the poet sang a new song:
 He brought out a gibe of Bibarg's.
- 20 Bibarg! Your wits are in (your) head,
 Fleeing is not like a Baloch
 The blood of my former family is upon thee
 From the tribal section of (your) intrepid brothers:
 Sumi (and) Doda are on you,
- 25 Chandram, heroic Kawari
 Tota and musky Murid
 Rais, winnowing in battles (with his sword)
 You killed (them) and after that had no fear?
- I (Balach) have not waged a jackal's war
 30 Like a lion I have broken through the enemy
 I have no bay mare worth a thousand
 Nor any large or numerous army
 I swear by my precious head (that)
 Every night, like monsoon rain showers
- 35 I will gird up and come (forth) to fight
 (Whilst thy) young men are lying asleep in *their kulls*
 (With their) pearly darlings they are sleeping
 (And) their bay mares worth a thousand are tethered,
 Under shed roofs they (stand) unexercised
- 40 (Bibarg!) thou speakest foolish speeches
 (When) thou boildest with anger in the assemblies
 (Saying) 'Balach's death (will come) from God;
 (But) its cause, one day, will come from me.
 (Bibarg!) jugglers such as thou art
- 45 How many, with the sword of Nakib
 Have been killed, by the power of God,
 Devoured by the edge of the sword?"

NOTES

This version of this famous ballad comes from Nushki, and is very similar that given in *Pop. Po. II*, 49-50 (I, 45-46), but is much clearer. Dames' introductory line is missing: it would run *Bālāc gušit: Bibargrā passawē dāt, gušit*. The sequence of lines in the two versions thus runs: 1 = D 1; 2 = D 4; 3 = D 3; 4 = D 5; 5 = D 6; 6 = D 7; etc. It will be noticed that, with only one exception, the sequence of lines is the same in both versions.

The metre is the unvaried 8-syllable line of classical balladry, with metre $\underline{\text{—}} \text{—} \text{—} / \underline{\text{—}} \text{—} \text{—} / \underline{\text{—}} \text{—} \text{—}$.

(2) D has here a meaningless line.

(3) D *hashī*; *gwātgir-ant*: D *hamsāyagh-ant*.

(5) *koḍ*: D *khoḍī*; *kandag*: D *khundal*, an unknown word.

59. DODĀ

recited by Mīr 'Isā Qomī

hame šī'r Bālāčā watī brās Dodāe sarā gwašta. wakte Dodāā watī badānī dah rasit ki āyān Dodāe goram jat o Sorāp, Waššāpe (e har do hand hameš-int ki hannūn Mangāpīr gwašag a-bant, balken kohnen mardum gwašant ki Dodāe kabr ham bi Mangāpīre nazzīke kohānī tahā-int) nemagā burt. Dodā pa āyānī padā gon kapān suhbe waktā, gon yakk digarā pa Garmāpā dap, kapant o jang šurū būt. hame jange tahā Dodā koš būt. hame šī'r hame jang o Dodāe košā buyān a-kant, ki Bālāč Gorgejā gwašta.

Note by Abdullā-jān Jāmāldīnī

*har čār mihtarān kaṇenān
rājī wājahān jwānenān
Dodā me pīt-o-miskānī
rung-rāhān ma-raw čōtenān*

- (6) *ništen jāh*: D *nishējan*, trans. 'bed'.
 (7) *dagāri*: D *dighārī*.
 (8) both versions: the line has 7 sylls.; *bor-iš*: D *bor main*.
 (9) *baēē-iš*: D *maīn bachh*.
 (10) *zāmas-iš*: D *maīn zāmāth*; *hanjar*: D *khanjar* (< NP *xanjar*).
 (11) *brās-iš*: D *maīn brāth*.
 (12) *mazan-tappen*: D *mazen-thapeñ*; *tur*: D *tur*.
 (13) *māk*: a hapax form for the 1st pron., dir. pl.; D *mākh* (cf. Oss *max*, Orm *māx*, Sogd *m'x*, m'yw; and OP *a'māxam*).
 (14) 'to the valley', from D trans.; not in either text.
 (16) problem line in both versions: D *gwashtano* is impossible; perh. *gwaštānā*; D *kūmāngarē* is an unknown word, and *gwaštīnā* ought to be *guštīnā*.
 (17) lit. 'we made'; *gwandē*: D *gwandē* is a mere misprint.
 (18) *noken*: D *nokhē*.
 (21) (= D line 22) has only 7 syll.
 (22) (= D line 23), D *haptēñ manī hon gwar-eñ* has only 7 syll., 'the blood of seven of mine is on (thee)' but is a good line, preceding a list of the seven names, not in this version.
 (23) The grammar is contorted in both versions; D *takar* is a misprint, and D *shāi* is for *šwāi*.
 (26) = D line 27, has only 7 syll. in D version.
 (27) *sardranz* D trans. 'foremost'.
 (29) *dātun*: D *dāthom*.
 (31) D *bhorēnthom*; *ser*: D trans. 'tiger'.
 (33) *haysi*: a common epithet of *sar*.
 (36) *kull*: 'a small square house made of branches, with a *pīš* roof and a wooden door'; D 37 has only 7 syll.
 (37) D 38 has 9 syll.
 (40) D 41 has 11 syll.
 (41) D 42 *mēravān*; D 'shē presumably = *guše*; *juše* was insisted upon.
 (43) D 44 has 7 syll.
 (44) D 45 has 11 syll.; D *bānzīgareñ*.
 (45) *Nakibowe*: D *Nakhifo*; *lurā*: D *lurā*.

59. DODĀ

This poem was spoken by Balach about his brother Doda, when the alarm reaches Doda that his enemies have attacked his herd and carried it off in the direction of Sorāp and Washāp (these two places are now called Mangapir, but old people say that Doda's tomb is also in the mountains near Mangapir). Doda, following them in the morning, catches up with them at the Garmap Pass, and battle started. In this battle Doda was killed. This poem tells the story of that battle and Doda's death, told by Balach to the (shade of) the Gorgej Doda.

Abdullā-jān Jāmāldīnī

All four leaders are rich in knowledge
 Good tribal leaders
 Doda is our father-of-scents;
 Do not go on crooked wrong roads

- 5 *kārānā ma-kan koṭenān*
hančo ā barī Bībargrā
Sammīye kapoten mādag
nāhakkā padā rumbentag
kullāni rid-iš gwazentag
 10 *hāl-e āurtagat gowālā*
gowālā gon e Gorgejā
šūmen munḡāren Bijjārā
Dodā waptag o wāb būtag
odā mān darige demā
 15 *mātā pād kutag Lālenā*
wassūhā zabād mālenā
duksičā kurān wānenā
dostā pa dile tangigēn
pād ātkag ganok bangigēn
 20 *Dodā kunguren jangigēn*
bop-e ištāgat rangigēn
gwānk kut nokārān syāhenān
tīhān sanj kanit mihriḡā
olākā dil o jwānenā
 25 *suhr-rang subakk gāmenā*
olākā muhīmānigā
odā da hame uzre gipt
suhr-rang ag' manā gon geje
Garmāpe dapā gon gokān
 30 *Sorāpe dapā gon mešān*
Mūli kanḡagā gon baggān
gokān gon kanīn gowāle
mešān yakk šipānke jwānen
baggā čō waten sālāre
 35 *turšip-it halār-int bakšīn*
šīr mān lakkārī koḡīyān
dān mān tūragā šarrenā
sunṡoen jowān kaylārīten
lebawen bihānā dāt-ān
 40 *nodā gon buzurgen dastān*
hinnī-rūkagen gulbogān
Dodāe murād gon kaptant
anzāre kut-int mešmurgī
šarren bānzulān nazz giptant
 45 *Garmāpe dapā gon kaptant*
suhbī gon diliren belān
ṡāk-o-ṡūk kutag tūpakān
teyān čāp jatag sabzenān
Hindīgān tiā muštenān

- 5 Do not deal in spurious works!
 Thus at that time, Bibarg
 As if a grey cow of Sammi's (herd)
 Uselessly caused (the herd) again to stampede
 Caused them to pass a line of small houses.
- 10 The cowherd brought his news
 He brought it to the Gorgej (Doda)
 From loathesome, slothful Bijjar.
 Doda was sound asleep
 There in the doorway
- 15 His gracious mother roused him
 His mother-in-law, anointed with perfumes
 His sister-in-law, reading the Quran
 His wife, had a distressed heart.
 He got up, mad, intoxicated (with anger)
- 20 Doda the valiant, ready for battle,
 He left his coloured pillow
 He shouted to his black slaves:
 'Saddle with trappings my beloved horse
 And pack animals with good hearts
- 25 (My horse) Suhr-rang (Reddish), light-paced
 With pack animals experienced in battle!
 He seized this pretext (to go) there,
 (He said) 'If you engage (in battle) with me, Suhr-rang,
 At the Garmap Pass with cattle
- 30 At the Sorap Pass with sheep
 At the Muli defile with camel herds
 I shall supply a herdsman for the cattle
 A good shepherd for the sheep
 For the camel herd, I myself as leader!
- 35 Your breeding is allowed; I shall give
 Milk in large wooden pots;
 Grain in fine nose bags
 Beaked barley, measured out
 I have given to the playful mares.
- 40 By means of (his) cloud-wife, with pious fingers,
 With henna poured on her finger-joints!
 They achieved Doda's purpose.
 The horses gave out a goose-shriek
 They flapped their fine wings (legs) together.
- 45 They met at Garmap Pass
 In the morning with the brave heroes
 The guns made a bang-bang
 Steely-green swords danced
 Indian swords with golden hilts

- 50 *warnâ gon sarân čotenân*
ritkant roden o rangen tîr
Suhr-range kaš-o-pahnâtâ
Dodâ-iš jat o pirrentag
Dodâ ča kurange zenâ
 55 *kaptag mân pîrâ šâmîren*

* * *

- kasse nest sare jâh zûrît*
nodân ag' gwazît sabzenân
hâlakkâ bârit jawrenân
od' gon nangaren Bibargâ
 60 *Puže yakkrahen sardârâ*
sitâyen gal ma-kan brâhundag
ladde ladd bikan nazzîk byâ
bâren ki hudâ čon a-kant
jangân kay dapâ hon a-kant
 65 *sobâ gon kayâ gon a-kant*
kay dost gon yamânâ nindît
kay dost gon galânâ kandît

- 50 The young men with turbans askew (as braves)
 There poured out copper-coloured bullets!
 On all sides of Suhr-rang
 They struck at Doda and threw him down
 Doda, from his steed's saddle
 55 Fell on the crimson battlefield.

* * *

- There is no one to look after his head-place (i. e. him)
 O clouds, as you pass by bluely
 Bring a sour greeting
 There to honourable Bibarg
 60 To the honest sardar of the Puzh
 (But) make no laudatory speech, brothers!
 Load up bag and baggage, and come near!
 Let us see how God deals:
 Whose mouth he bloodies in battle
 65 To whom he gives victory
 Whose beloved sits sorrowing
 Whose beloved laughs with joy!

NOTES

This poem, which I have called 'Doda', is often called by the Baloch 'Bālāc' for reasons given in the prose introduction printed here, written for the version which he collected and printed in *Baloči* in 1956 by Abdullā-jān Jāmāldīnī. The version here given was recited to me by Mīr 'Isā Qomī in Turbat, Makran. Qomī, a leading poet and at one time a poetical rival of Gul Khān Nasīr (v. No. 26), was also very knowledgeable about classical balladry, of which this is a very good example; his version is notably free of crude dialect mixture, being entirely in Ke, his own dialect.

The version printed in *Baloči* was the basis of the poem given in Barker-Mengal II, 288-92, which is not free of errors. But the discussion of the metre ˘ – / ˘ ˘ – / ˘ ˘ – / ˘ ˘ given there on p. 297 is good and worth reading.

Dames, *Pop. Po.* II, 46 gives yet another version of this ballad, whilst a version similar to that printed by Abdullā-jān was collected at about the same time in the Marī hills by Sher Muhammad and printed in 'Balōchī Kahnen Shāhīrī' on p. 149 and entitled 'Bāhot' (v. No. 63).

- (39) *dāt-ān* ought of course to be *dāt-un*, but the need for a rhyme in *-ān* compelled even Qomī to allow this Co form to obtrude. The attractiveness of Co forms for balladry, with their uniform *-ān* endings where other dialects have *-un*, *-en*, as well as *-ān*, is often irresistible.

60. ČĀKURE ŠĪ'R: RINDĀNĪ KAWL I

recited by
DĀDALLĀH BALOČ ZANGŠĀHĪ

*jī ka'bat-ullāhī kapot
zūt kan risālatān bizīr
rūmāl-o-nakšen gwātgirān
burz bar geābī dīrawān*

- 5 *Rind potrawān šartā janān'
šart pa kalātānī janān'
Jāro jawren kawli-e kuta
Marde manī rišān girūt
riše ewāz marde kušān*

- 10 *odā ki dīngen Haybatān
lok ā manī baggā kapūt
ač Mūl-o-kandagā ā demā bibūt
bekuštine dāta na bant*

odā ki dīngen Še^h Murīd

- 15 *Šeh-e zānagā rad kaptagat
Langawān byāyant gwar manā
dāde deyag band na bant
dādā hamā mard-e deyant
pīrī pit-iš dād dātagant*

- 20 *Čākur jawāb tarrentagat
Langaw Sayd! Langaw Sayd!
byā nukrawen čangā bizīr
Še^h mān numāzen majīdā
nindīt mān rāsten nemagā*

- 25 *tāb de tilāhen grūhagā
ši'rān pa waššen zemulā
sāzān pa waššiyā bijan
har če bidunt-i zahīrā
hičči na zīre Hāniyā*

- 30 *Hānī hamsang suhr kanān
suhrān tai dāde deān*

ništ' gon man rāsten nemagā

tāb dant tilāhen grūhagā

ši'rān pa waššen zemule

- 35 *sāzān pa waššiyā janant*

Šehā salām tarrentagat

bakšīt watī jamnāzagā

pakrā o pullen mahārā

šahrā gon bāg o nīwagān

60. CHAKUR'S POEM: OATHS OF THE RINDS

O please, dove of Mecca
 Quickly take (these) messages
 From kerchief and from decorated balconies
 On high over far-distant plains:

- 5 (That) the Rind tribesmen are making an oath
 They make an oath by (their) fortresses.
 Jaro made a bitter oath
 '(If) a man seizes my beard
 For vengeance I shall kill (that) man!'

- 10 There (also) powerful Haybatan
 (Swore) '(If) a mature male camel falls in with my herd,
 On the other side of the Mula pass let him be
 (If) he is not to be given for killing;'

There (also) powerful Sheh Murid,

- 15 Sheh in his wisdom fell into error:

'If the minstrels come to me
 (It will be) a giving of presents (to them), there will be no stopping,
 Gifts, those same men will give them
 (As our) ancestors gave gifts to them!'

- 20 Chakur returned answer:

'Minstrel Sayid, Minstrel Sayid!
 Come, take up the silver lute,
 Sheh is in the mosque for prayer
 He sits on the right side;

- 25 Turn the golden tuning-pegs
 Poems with a pleasant melody
 Sing (your) tunes in a sweet (voice)!
 Whatever he sings as a song of yearning
 In no way will you take Hani;

- 30 Hani, of equal weight in gold
 I will give you a golden gift.'

(The minstrel) sat with me on my right side
 He turns the golden tuning pegs
 Poems with a pleasant melody

- 35 Tunes they sing in a sweet (voice).
 Sheh returned a greeting:
 He gives away his own fast camel
 With a two-seat saddle on a decorated riding camel
 In the town with orchards and fruits

40 *koṭ o kalāt o mariān*
drustān dant waššnāmīā
Langaw-e čandenānt sarā

Še^h ki jawāb tarrentagat
če-int tāi zirde murāde
 45 *Še^h tau hyāl kan watī dilā*
paššambe suhbe sarā
Rindānī dīwāne darā
loṭen dilānī Hānīyā

Še^h ki hayāl ko māt dilā
 50 *e makrī kuta Mīr Čākūrā*
loṭit dilānī Hānīyā
Hānī manā hiči nayint
dištārīe nāme pīrr-int
juste kāje mātū kanit

55 *guḏā ča ārīfen pitā*

* * *

Langawān tačān dar šutant
just-iš kāje mātā kuta
guḏā ča ārīfen pitā
Hānī bakše Langawān
 60 *yakk lāl-jāmī dāt-iš gwarā*
Kečī čakan pādī kut-iš

čādar pull o hāren sarā
Hānī kātū nodī Šehī
Še^h ča sarā māt-tarritā
 65 *e sabze yā goragī*
yā na manī mulke mardumī
maṭṭ tai manī dastū kapī¹
maṭṭ na bī¹ nān kaṭṭ bī¹
na-maṭṭ na bī¹ nān kaṭṭ bī¹

70 *Hānī jawāb tarrentagat*
Še^h tau goš manī gālān bidār
marde watī waššnāmīā
bakšī¹ watī jamāzagā
pakrā o pullen mahārā
 75 *šahrā gon bāg o nīwegān*
koṭ o kalāt o marīān
drustān a-dant waššnāmīā
bale hička watī āhū-purren dost na dant
hančo man-it āsī kuta

40 Forts and castles and large houses
 He gives (away) everything for his good name;
 The minstrels shake their heads at him.

It was Sheh who returned answer:
 'What is thy heart's desire?

45 Sheh! Thou thinkest in thy heart
 On Thursday morning
 Outside the Rind assembly
 We shall ask for Hani-of-Hearts!'

Then Sheh thought in his heart

50 'This mischief Mir Chakur did
 He wants Hani-of-Hearts;
 I shall have nothing of Hani.
 There is a name of (my) bride,
 You ask the mother of (my) beloved
 55 (And) then (ask her) honourable father.'

* * *

The minstrels came out running
 They asked the mother of the beloved
 (And) then from the honourable father;
 'Hani, you reward the minstrels!'

60 She gave them a red shirt
 And shoes, decorated with Kech embroidery.

Upon her head (there was) a headcloth with flower designs and (from her neck) a
 long necklace

Hani comes swiftly, Shehi
 Sheh replied, from the beginning,

65 'Is she green or grey
 Or a person from my region,
 Thy match falls to my hand,
 It will be no match, it will be a non-match,
 (If) it will not be a non-match, it will earn my bread.'

70 Hani returned answer:

'Sheh, do you listen to my words,
 A man who for his good name
 Gives away his own fast camel
 With a two-seat saddle on a decorated riding camel

75 In the town with orchards and fruits
 Forts and castles and large houses
 He gives (away) everything for his good name
 But no one gives his gazelle-pearl beloved!
 As you have set me on fire

80 *hančo tarā āsī kanān*

gwāte ča hukmānā hudā

burkā ča demā leŕenta

Allāh sipat! Allāh sipat!

doši kāj o māh čārdahen

85 *māhā gubārī bi dap-in'*

roč aga bi danzā mojen'

šīra kâp-o-gaj-e pirr-in'

Hānī ča drustān šarrtiren

90 *šams o Suhayren darwar-in'*

paššambī suhbe sar-int

Tırko mān āsā er kuta

haptad-o-hap' dāg-un kuta

haptad-o-hap' šī'rān jata

95 *haptad harī post-un kuta*

bi tolagī druāh na bān

aga druāh a-bān bir jāh na bān

ā pešagī mard a-na-bān

pa markabān suwār na bān

Dādullā Baloč Zangšāhī

80 So I shall set you on fire!'.
 A wind by God's authority
 Blew aside the veil from (her) face
 Allah be praised, Allah be praised!
 (Like) last night's beautiful full moon (she is)

85 (If) it is dimmed on the face of the moon
 If the sun was darkened in dust
 On milk there is her foam
 On (her) palm there are creases
 Hani is lovelier than them all

90 She is the peer of the sun, and of Canopus.
 It is early on Thursday morning:
 'An iron spit I put into the fire
 Seventy-and-seven burns I put (on my body)
 Seventy-and-seven songs I sang

95 Seventy asses' skins I put on (myself)
 I shall not be healthy, like a jackal
 If I am healthy I shall not be present
 I shall not be that former man (that I was)
 I shall not be (able) to mount steeds.'

100 (Recited by) Dadallah Baloch Zangshahi.

NOTES

This classical ballad (Cf. also Nos. 61, 62) was recited by Dādallāh Baloč Zangšāhī (v. last line), who was living at the time in Giškawr in the Awārān district of Makrān. It is the only version I could find of this well-known ballad, and seemed worth giving here despite its many uncertainties. Dādallāh came originally from Gwādar and still spoke, with modifications, his Co dialect, in which this ballad was recited. Nonetheless Panjgūrī-isms from the Awārān area crept in now and again, and I have, with the reciter's consent, excised them.

The metre is an 8-syllable line, metre $\underline{\text{—}} \text{—} \text{—} / \underline{\text{—}} \text{—} / \underline{\text{—}} \text{—} \underline{\text{—}}$ with some exceptions, as noted. Title: *kawī*, not *koī* which is more natural in Co.

(8) *gīrit*: an archaic form in all dialects except co.

(16) *Langaw*: a servile tribe, traditional suppliers of professional minstrels.

(18) unclear; one expects perhaps *dādān hamā mardān dayān* 'I will give profits to those same men'.

(61) *Keč* embroidery has always been regarded as the finest.

(63-65) unclear.

(68, 69) each line is short 1 syllable.

(78) the sudden appearance of a very long line (here of 13 syllables!) is very dramatic, and here seems to fit; the usual occurrence of such a device is at the end of a section of narrative.

(85-87) unclear.

(95) as a self-mortification it was usual in those times to don a newly-slaughtered sheep skin, and not an asses' skin as here. *har* was insisted upon, however, even though *mešī* would fit the verse as well as *harī*.

(99) i.e. 'I shall not be able to have sex'.

61. RINDĀNĪ KOL II

various sources

(1) Čākūr:

*Rindān kol kutag dīwānā
yakke Čākūr Šehākkā
ikrār-ant manā tān zindā
drogā man na bandān wassā*

(2) Haybat Xān:

*Haybat Hān Bebakar Rinde dīwānā
hapt barān dast-e par watī nok hatiān fātag
har kasse uštīr gon manī baggā gon kapūt
ač hamā Mūle kandīgā ā demā čarrūt*

(3) Jāro:

*Jārowa tilāen baččā
kušt-iš hātīrā rišīgā*

(4) Še Murīd

*tanyā Še Murīd pašt kaptag
akl o dānišā geš giptag
dištārā watī baxšātag
mulke Langāhān-iš dātag*

(5) Malik Dīnār:

*Fawje 'gar bibūt par kastī
kohe ač zenā bustī
Dīnārā harām-int sustī*

61. OATHS OF THE RINDS

(1) Chakur:

The Rinds vowed in the assembly
 One (was) by Chakur son of Shehakk:
 My oath is, whilst I live
 I shall not lie, whilst I have strength

(2) Haybat Khan:

Haybat Khan Bebakr took an oath in the Rind assembly
 Seven times he put his hand on his new moustaches:
 Anyone's camel which gets mixed with my herd
 It will graze on the other side of the Mula pass

(3) Jaro:

As for the golden child of Jaro
 He killed him because of (his) beard

(4) Še Murīd

Še Murīd alone fell behind
 He took wiser and better thought
 He gave his own bride
 To the Minstrels of the land he gave (her)

(5) Malik Dinar:

If there will be an enemy army
 Risen up like a mountain from the saddle (shall I be)
 Weakness is forbidden to Dinar

NOTES

There are many versions of the 'Oaths of the Rinds'; for another, with different personnel, v. Dames, *Textb.* (Legendary History, pp. 7-10, X 'Story of the Four Vows') – here, five. Also *Pop. Po.* I, xxiii; cf. also Nos. 60, 62. Metres:

- 1 — / — — — / — — —
- 2 irregular; mainly — — — / — — — / — — — / — — —
- 3 — — — / — — — / — — —
- 4 — — — / — — — / — — —
- 5 — — — / — — — / — — —

Chākūr: his actual vow is contained in the last two lines;

Haybat Khān: the meaning appears to be that he will not return the strayed camel; v. No. 62, lines 10-11.

Jāro: Jāro vowed to kill anyone who touched his beard, and was thus compelled to kill his own child, who was put up to touch his beard as a wager;

Še Murīd: he vowed to give away for the asking all his own property, particularly whatever a minstrel might ask;

Malik Dīnār: he merely forbids himself cowardice.

62. KAWL HAYWATĀNE

collected by ŠER MUHAMMAD MARĪ

- burzi āzmān-aṭ jahlā da Kečā Kambaren*
Ḍāḍharā Mirān man Nali-Sandā Omaren
Belawā Alī Hot-en o Sewiā Čākur-en
Čākur sarḍār dangalo Rinde Haywat-en
 5 *Čatare Bāzārā Čajāhe Rānīān gal-en*
putren Rindānrā marāgāh-o-mangah-en
Haywatān Mirā man Rindā diwānā kawl kuḍa
hapt barā rāsten dast man nox-xatān jaḍa
ān kasse ḍači bieyḍ manī baggā gon kafīḍ
 10 *kawl-en zā Mūlā kandayā 's ān demā čariḍ*
kammuken rošā Čākure lokā lahjaḍa
taylasrā sist o gon Haywatān syāh gwāḍā s'ḍa
Haywatān Mirā gon pehr-o-singān talliḍa
leṛo zor bīḍ-o Haywatān baggā gon s'ḍa
 15 *lānčiḍa Rindān pa miṛāi-o-ḡheṛawān*
Čākur sāni-aṭ muškilen kārānī kanox
palliḍant tek be-xabar sāhryālā kuḍān
e rangen leṛo čandhi mā dāḍān dāḍayān
bānzkā bhorenān laddā āse mān rešān
 20 *Čākure Jattā nāyomānie gwānk jaḍa*
bagg baḍiān rūnta ža be-rūnten trān
nangrāen Gwahrāme čawwakān jumbentayān
hay na diḍa ki warnā man sanjān ritkayān
bor banāt-o-baxmalān bāzār biḍayān
 25 *sabz-ant Rind-o dar kaptayant garoxen narīyān*
čič-o-čābuk, zen pa hudāwandān giptayān
čo wahiyānī walharān bāli biḍayān
hay na biḍa ki gon baḍiān gon kaptayān
gon-e gindayā Lāšāri miṛoxen er-kaptayān
 30 *zahmī dawāe dāḍen gon jawren dužmanān*
būt bhorent-o nādirān gardentān paḍā
kaptayant Rind-o gaṛtayant garroxen narīyān
Čākur gindox-aṭ pa waḍi guḍḍi ghorawān
nāyomān danzī rusta ža Nārīkhor bunān
 35 *Haywatān Biwaray gon waḍi ṭund-pāyān gaṛtayān*
dār waḍi tekān dāmanī Mir Alī rišān
zahmī dawāe dāḍ-iš gon jawren dužmanān
hapt sad Lāšāri mā dāḍa man jāndrāhe darā
yāzdah gīst Mir Alī dāḍen pa e baggā rohawān

62. THE OATH OF HAYBAT

- (From) high heaven it was, down to coloured Kech
 In Dadhar is Miran, in Nali-Sand is Omar,
 In Bela is Ali the Hot, Chakur is in Sibi.
 Chakur is the leader, a brave Rind hero is Haybat,
 5 There is joy in Chatare Bazaar amongst the Rani of Chajah
 For the clean Rinds it is a council of braves
 Haybat the Mir swore an oath in the Rind assembly
 Seven times he put his right hand on his new-sprouted (beard):
 'Anyone's camel which may come and fall in with my herd
 10 I swear it will have to graze on the other side of the
 Mula Pass (if its owner does not want to lose it)'
- A few days later a full grown male camel of Chakur's ran up
 Broken was his woollen tether, and he went to Haybat's place of the Black Wind
 Haybat the Mir made a barrier of thorn-branches and stones
 The camel was seized, it went with Haybat's herd
- 15 The Rinds girded themselves for a fight
 Chakur was present, the performer of difficult deeds
 The robbers proposed peace, to make an agreement without argument;
 'We have given as a reward (for bravery) so many of this kind of camel;
 I shall break my upper arm, in the jungle a fire is raging!'
 20 Of Chakur (there was) a shout of surprise to his camelman:
 'The herd has been reaped by enemies, by unreaped means!'
 The valiant men of hospitable Gwahram were chased away;
 Oh! He did not see that young men were pouring in, on their saddled mounts
 The mares, in decorated trappings and velvets came to the battlefield
 25 The Rind banners are green, and there came out the neighing of horses
 With little finger holding the whip-loop, gripping the saddle in honour
 Like flocks of birds they were in flight
 Oh! It was in no time that they met the enemy
 When Lashari saw Rind, the Lashari warriors dismounted (to fight)
 30 (With) sword-strokes they fought with their bitter foes
 Their cheeks were torn, and the brave turned back
 The Rinds fell, and their horses returned bare (riderless)
 Chakur stood looking for his second troop of horse
 Suddenly dust rose from the sources of the river Nari
 35 Haybat turned to Bibarg, with his turban in disorder
 (Saying) 'Stop your robbers! Your Mir Alis are still pouring in!'
 (With) sword-strokes they gave battle to their bitter foes
 Seven hundred Lasharis we have put in the mill-hopper
 Eleven score Mir Alis are given as a blood-price for the herd

- 40 *pruštayani doli harđoen rājānī nyāmayā*
sāl o šaš mähān tolay-o-hilān wārṭayān
bagge gaṛdent o žā Čākurā pāhnādi kuḍān
ayade lāncīḍa Rindān pa miṛāi-o-jheṛawān
mā waḍi baggā neylun gon Mīral potrawān
- 45 *Čākur sānī-aḍ muškilen kārānī kanox*
palliḍant ṭek o be-xabr sāhryālā k"ḍān
bagg hawān-inti ki kenayen honiān burten
ža tāi pⁱḍi baččān gon manī brāḍān jawāntir-ant
ākibat roše man manī kāhoe rawant
- 50 *ān mazan-nešen leṛaw gon jattā kotal-en*
baškiḍi Nārī pa inām Sewi sayak
e tāi zahmā toraw o sawze ūrayān

- 40 There are broken doolies on both sides of the tribes
 For a year and six months jackals and buzzards will be eating
 The herd will have returned and will have passed Chakur by
 If again the Rind will have girded up for war
 We shall not leave our herds with the Mir Alis!
- 45 Chakur was present, the performer of difficult deeds
 The robbers proposed peace; to make an agreement without argument
 The herd is the same that the vengeful enemy took
 They are better with my brothers than with your father's children
 At last, one day they will go into my reserves
- 50 That mature-toothed camel is led by a camelman with a rope
 (Chakur) gave him, in the Nari area, one third of Sibi as a prize
 (Saying) 'This is in gratitude for your sword, and also with light tan nosebags.'

NOTES

This poem comes from Sher Muhammad's collection of classical balladry, p. 7f, and was recited to me by a professional Marī reciter. He differed in minor points from what was printed, but I have recorded here as faithfully as possible what he recited, as a very good example of the formal recitation of classical balladry in EHB including inconsistencies in phonetics and morphology and dialect, as well as (probably) some errors. Cf. also Nos. 60, 61.

What seems at first sight to be a better version of this ballad is printed in *Pop. Po.* II, 31-32, XII 'Chakur and Haibat', but it will be noticed that it differs in many details from the present text; and Dames' translation of it in *Pop. Po.* I, 26 is very free, missing out as it does some phrases or parts of phrases, and adding others which do not stand in the original text. But it does seem very likely that both versions go back to a single original.

The metre is based on a 13 syllable line of five feet, made up basically as follows $\underline{\quad} \text{---} \text{---} / \underline{\quad} \text{---} \text{---} / \underline{\quad} \text{---} \text{---} / \underline{\quad} \text{---} \text{---} / \underline{\quad} \text{---} \text{---}$ where shorts and longs can be interchanged at will except in the first and last feet, but $\text{---} \text{---}$ is not permitted. Some lines are shorter, for dramatic effect.

In general, vowels preceding *n* are nasalised, but not always. The endings of the 3 sg. are both *-en* and *-int*; and of the 3 pl. are both *-ān* and *-ant*. Note *manī* in lines 9 and 49, and the inconsistent appearance of postvocalic fricatives, where the original stop is often retained. *e* is [eḡ] and *īā* has no friction; *mā* and *mā̄* are often interchanged.

- (2) Miran is Chakur's nephew.
 (3) Bela is Las Bela.
 (9) *bīeyḏ* < *biyayt* < *biyāyt*.
 (12) *syāh gwāḏ* '(place of the) Black Wind' from which living beings do not return.
 (20) *Jatt*, properly *jatt* 'camel driver'.
 (40) broken doolies: dooly carriages were used to transport brides to the bridegroom's house; hence here 'widows'.

63. BĀHOT

collected by ŠER MUHAMMAD MARĪ

- goxā nexzanē Sammīe
 bāhoṭ-ant gware Dodāyā
 Ramē nangarē warnāe
 gox-iš dīḏayant Sammīe
 5 Mīral potrawā jamšenā
 nahakk paḏā rumbenta
 ḏāh-e ārtaya⁹ gowālā
 Dodā waptay o whāw bīḏay
 māḏā pāḏ xuḏa sīmenā
 10 nuh-māh-ū trā lāf-ū kuḏa
 say sāl-ū trā-ū mešenta
 ta goxā gon-kan gowālā
 ā ki čoraw waḏ Syāh-Pāḏe
 nī hame goxā sarjamīā byār-e
 15 yā waḏī haysī-čoṭoā zyā dāre
 wassiā maza šānenā
 ā marḏ ki kanant bāhoṭā
 rošanā na rešant whāwū
 Dodā nangarē pāḏ āxta
 20 Suhrange hame uzr gīpta
 bānuke sari sārīē āf
 mešī dumbay o māhīlaw
 leṭī mā jīhāzī sarkā
 āf mā paččumi koḏīā
 25 dāḏani pa dile rāzīyā
 ki waxte pakare Dodāyā
 mā siyālī šiddat-o-šārawā
 ā roše marošī āxta
 jāhe gon-kafū goxārā
 30 jahli Gumbadā Jārenā
 Syāh Āfe tankē guzā
 Garm Āfe gwar-o-pāḏīnā
 Dodā nangarē gon kaptā
 hāloe jaḏ-e warnāi
 35 māḏe ser-tamāē baččā
 Dodā ārt-e neṭiyā
 waḏ gō Omarā Jāmenā
 Suhriā sabukk-gāmenā
 pāhnāḏe jaḏa warnāyā
 40 Dodā ža purrangā zenā
 zurta gonḏalā ziwrenā

63. REFUGEE

- The cows of Sammi, a woman of good repute
 Are in refugee-status with Doda
 Ramen, a young brave
 Saw the cows of Sammi.
- 5 The excitable Mirali sons
 Have illegally driven them away
 The alarm about it has been brought by cowherds.
 Doda was asleep and dreaming
 (His) mother, with parted hair, woke him
- 10 (Saying) 'Nine months I have had thee in my belly
 Three years I have suckled thee;
 Go thou after the cows of the cowherds!
 Who are those Syah Pad boys (to do such a thing)?
 Now bring back those cows entire
- 15 Or regard your honour-hairlocks as destroyed!
 (Spoke too) the wife's mother, of great fame:
 'Those men who offer refugee-status
 Do not indulge in sleep in the daytime!'
 Doda the brave got up
- 20 On his horse Suhrang he seized the pretext:
 'Cold water (has been brought for you) on the heads of the ladies
 Fat-tailed sheep and barley food
 Grain paste in huge wooden pots
 Water in cauldrons of white metal
- 25 These have been given thee for thy heart's content
 Because at some time (thou mayest be) useful to Doda
 In disputes and quarrels with foes.
 That day is come today
 Somewhere, we shall catch up with those cows!'
- 30 Below (the place) Twin Tombs
 At the narrow pass Syah Af
 At the foot of Garm Af, nearby,
 Brave Doda caught up (with them).
 A youthful battle-cry they shouted
- 35 The reckless children of their mothers;
 'Doda, have you been brought (here) at last?'
 (Doda) himself, together with Omar Jam
 And Suhri the light-footed (horse)
 In (his) side he was struck by some youths;
- 40 Down from the saddle of his ash-coloured (horse)
 Doda was hit by rough sharp arrows

kapia mā pīrā śambīyā
waṭ gō Omarā ġāmenā
pād gō moḡayā lālenā
 45 *dast gō mundriā ġārenā*

64. ŠĪREN

collected by ŠER MUHAMMAD MARĪ

Zangī-int manī waḡḡeraw
Gwāharām manī ġāmē bel
wāntkār šīnharē Šāhī-aṭ
ža laṛkoxē kašā wayl-aṭ
 5 *soyind pa taī rišān-aṭ*
noxē ritkayē masān-aṭ
sīy-ē gor-kušē syāhārā
āfānā na wārt banaiyā
kik-o-karjalā Sindheyā
 10 *loṭīṭ bānharā dosteyā*
loṭīṭ waṭ-muhārē jeḏā
Piṭoxī dafē māḡgorā
ḡori pa kumārē āfā
sūī par e ki mā whāwā
 15 *Mārware jowā ziwrenā*

And fell, a chopped branch, on the battlefield
 Himself, together with Omar Jam;
 His feet in ruby-red boots
 45 His hands with twinned rings.

NOTES

From *Balōchī Kahnen Shāhīrī*, p. 149f., recited to me by Šer Muhammad. As usual, I have followed the reading rather than the print, with only a few exceptions, as noted. The same poem appears in Pop. Po. II, 46-7, XVIII, 'Doda o Bālāch', which Gul Khān also read with me and vouchsafed comments.

- (2) *gware* = ? *gwar-e* 'near him'.
 (3) *Ramē*: ms. *rahmāt* a misprint; Dames *Ramēn*.
 (5) *Mīral*: ms. *metral*, also recited. Pop. Po. *Mīral* = *Mīr* 'Alī, a tribal name.
jamšen 'excitable' an otherwise unknown word.
 (6) *rumbenta*: ms. *rumbentā* for the rhyme; Pop. Po. *jumbēnthā* 'raided'.
 (8) *whāw* < *whāb*.
 (9) 'with parted hair': women swear by their hair-partings; here = 'dependable, respectable'.
 (10, 11) *trā*: for *ta*.
 (12) *gon-kan*: ms. *gon a-kane*.
 (13) Pop. Po. *ān-ki chō wath-en sāl-phādhī* '(where is) that one who is swift-footed like thee?' is better.
 (15) *haysī*: ms. *haydī*.
 (19, 28) *āxta*: ms. *ātkā*.
 (26) *pakare*, sic.
 (45) *jārenā*: Pop. Po. *jārenā* 'glittering'.

64. SHIREN

- Zangi is my ancestral chief
 Gwaharam my lordly friend
 The master of the Shinhar horse Shahi
 Whose sword hung at his side in vain!
 5 I swear by (my) beard it was
 By the new-sprouted soft down it was
 That my wild-ass-subduing black mare is in mourning
 She will not drink the water from stony deserts
 She (will not eat) the shrubs and coarse grass of Sindh
 10 She wants her pleasant tethering-places
 She wants her own enclosed pastures
 The *math-gor* shrub of the Pitokh Pass
 The river canyons filled with fresh water
 Mosquitos and sand-flies . . . ? in sleep
 15 (She does not like) the rough barley of Marwar

- whāwā pa karārā nelīθ*
maṛde ša Hurāsān āxta
leyar čādir o humboē
bāre rođenānī gon-int
 20 *hurjīn maīḍaē bhangānī*
sarbār Kandahāre mīsk-ant
paīyam gon-int-ī Rindānī
Rind o bārayē borānī
tahkīkē salām Širenī
 25 *noḍān sanziḍa Konāraw*
Dašt o Dāman o Mangočir
Sanniā niywarḍ' humboē
Nesāw hazār maskifē
ḍor purr-ant awur amrēzā
 30 *larzant čo gwanānī tāxā*
čot-ant čo kawāndānī boyā
laḍḍī maččiḍay mālḍārā
meše-o-buze wāntkārā
mežḍārē Sahāke baččā
 35 *bunbār bastayā bānukā*
sarbār laḍḍiḍant gwāčīyā
bānhare kaḍay o Nāyāwo
kunḍā proštayā zardowā
lokā gō sraf-o-katārā
 40 *o kārā gō humārē čammā*
meš ža dranawā šer a-bā
buz ža gwāriyē lāl-pullā
Rind ža maīḍaē gandimā
pāhmāl ža panir-o-pončā
 45 *māharī ža gwan-o-poṭāxā*
Širenā kulle sir-nyāḍē
aḍḍ-aḍ mā Narmuke gayābē rejā
gwānkā jant Dilsarē dāiyā
zīrīḍ kaddahā meṭaiyā
 50 *roḍ da šakkalē nox-āfā*
randīḍ o mušīḍ malgorā
malgor šuštayant mahlīnjā
kāiḍ-ē dā waḍī čyār kullā
kulle bānzariā bandīḍ
 55 *čitkānī tayīḍā ništent-ī*
jahole pallawe letent-ī
dastā jant awur barziā
kaššīḍ nugraē āhrīā
pullē zānsarē er-a-kant

- (Insects) do not allow her to sleep in peace.
 A man there came from Khorasan
 In a dirty cloak but sweet-smelling
 A load of madder is with him
- 20 His saddle-bags (full) of fine-ground barley
 In his load there is Kandahar musk.
 He has with him a message from the Rinds
 The Rinds of the slender horses
 (He brings) a real greeting from Shiren:
- 25 'The clouds have showered rain down on Konaraw
 On Dasht and Daman and Mangochir
 It has rained down on fragrant Sanni
 On Nesaw of a thousand beauties
 The watering-places are full, overflowing their brims.
- 30 They tremble like the leaves of the wild pistachio
 They are bent over, like sugar cane stalks
 The nomad breeders, roused up to decamp,
 With the owners of sheep and goats,
 The sons of the shepherd Isaac.
- 35 The loads underneath (the pack-animals) are bound on by ladies
 The loads above, the camelman-traders have loaded up,
 (They are bound for) the tethering-place in the Naghawo Pass.
 The yellow camel's knees are bent
 The full-grown males (are led) in a string
- 40 The damsels, with intoxicating eyes,
 The sheep that will be filled with dranaw-grass
 Goats (that will be filled with) ruby-coloured tulip flowers
 The Rinds, with (sacks) of wheat flour
 Nomad herdsmen, with cheeses and curds
- 45 The riding camels with decorations (?)
 (There is) a hut, a place to live for the wedded Shiren
 It was set up in the green tract near Narmuk;
 She calls to Dilsar, her nurse,
 She seizes a clay bowl
- 50 She goes out for the fresh sweet rain water
 She combs out and rubs fragrance into her thick locks
 The moon-shamer has washed her thick locks
 She is (now) coming towards her own four-cornered hut
 She shuts up the doorway of her hut
- 55 She has seated herself on the delicate mats
 She turned over, searching in the nomads' bundles (stored) at the side
 She puts her hand into a sack
 She takes out a silver mirror
 She puts it down upon her flower-lap

- 60 *gindīṭ ki waḏī gonāfā*
greīy kant kumārē čammā
aṇzeā rišant-ī čo dramā
jiye sar-kaṭikā men-int
byāyant-ī gohār jānīē
- 65 *šarrē somarī čill-o-čyār*
byāyant o gwar-ī er-nindant
šāre pallawā leṭenant
puṣant-ī dilā aḥwālā
paṛča kunnal-it kor-demā
- 70 *so'rē māmak-o-nīlayā*
brīx taī bamboē danzaw-ant
čamm taī kaddahē aṇzī-ant
greīy bīṭ o jānā telānk dāḏ
dīr beṭ o jānā jwā-eḏ nā
- 75 *billā kunnal-ū kor-dem bant*
sohrē māmak-o-nīlā bant
brīx-ū bamboē danzaw bant
ā maṛd ki jān-ā dozwāh-aḏ
sehrārā deyāḏ Turkārā
- 80 *dīṭa harayē baḏ-duāyā*
nīn dostī-ū šwe pakār nahē
dostī-aḏ hawā maṛdā
ki Turkā mā Harew gwāzenta
mā nāmānī Haṛande šahr-ē
- 85 *sanj-o-istabalānī lāfā-ē*
baxtā ki jānīeyā kašš¹ta
Dosten ža Haṛandū boxta
ḏungā banī janikk Rindānī
mallānī paḏā šef a-bant
- 90 *kāyant čo kargaze krāmānā*
nexē niyāt ā gō dayānā
mawrū ža krumayā sindānā
paṭtant gwāriye-lāl-pullā
nem mā jamowaē jīyā jānt
- 95 *nemā mā kunnal-o-sarhošā*
nem pa samalē koliā
yakke pa nīyatā maṭeyā
čint o mā waḏī muštā kant
mā pālašū ža baḏā jawrenā
- 100 *šīṭ ḏaī dast-gohār jeddīā*
addī dastā pa huḏā burz āṛā
allāh byār Malix Dostenā
ešīyā na hawā awliyā

- 60 She examines her own complexion
 She weeps with her intoxicating eyes
 Tears pour down her (cheeks) in large drops
 They dampen the upper edge of her collar
 Her sister-friends come across
- 65 Forty-four lovely companions
 They come and sit down near her
 They pull aside a corner of her shawl
 They ask her the news of her heart:
 'Why are thy head-ornaments dull
- 70 Thy red-gold and blue gem-ornaments?
 Thy great locks of hair, (why) are they tangled and dusty,
 Thy saucer-eyes tearful?'
 She wept and gave the women a push away
 Saying, 'Go away, O women, you are not good
- 75 Let me leave my head-ornaments alone, let them be dull
 Let the red and blue gem-ornaments be (as they are),
 Let my great locks of hair be tangled and dusty!
 That man with whom my soul is in love (is not here);
 Let a curse be put upon the Turk
- 80 I have seen those wicked accursed ones;
 (But) now your friendship is of no use to me
 I had a love for that man
 Whom the Turks have taken to Herat
 (Where) he is in the famous city of Harand.
- 85 He is (a prisoner) inside the harness and trapping-stables.
 Fate took him away from me
 (Let) Dosten (be) freed from Harand!
 The Rind girls are (standing) about like robber-bands,
 They are descending the greenswards
- 90 They come strutting like vultures (?)
 With good wishes, giving them out
 Plucking the buds of the *mawr*-berry tree
 They look for the ruby-red flowers of the tulip
 Some (of the girls) put them in their blouse collars
- 95 Some in their head-ornaments, on their temples,
 Some (keep them) for their faithful love-vows.
 One, for my sake,
 Plucks (blossoms) and squeezes them in her fist
 (Puts them) on her sleeve (as a protection) from sour evil (charms)
- 100 She says to (her) handmaidens, close friends,
 'Sisters, raising your hands in prayer to God,
 (Say) Allah, bring to me Malik Dosten,
 Not this one (here), (but rather) that former one

- saṭ-o-samalē kolīyā*
105 *bor pa lamayā šeriā*
byārāṭ wāḡahā mīrenā
kai zā mele maṛdumā hīrenā
nind-o-nyāḍ piṭ-o-māṭhānī
110 *demā šakkalē brāṭhānī*
rozī-bāṭ Malix Dostenā
dīdār kašše rozī-ū bāṭ

True and faithful to his promise!'

- 105 (My) mare, with lion-like speed
 Let her go, on far, long stages
 Let her bring (to me) my lord and master!
 Who knows if thou meetest humans or Houris
 Meetings, talks, with fathers and mothers
 110 Before the faces of sweet brothers
 May (God) be a sustainer for Malik Dosten
 May the sight of him be my sustenance.

NOTES

This poem relates an episode in the romance of Dosten o Širen (cf. No. 38). *Pop. Po.* contains a very similar poem, which appears in II, 121-24 (translation in I, 121-23). Both this version and that in *Pop. Po.* are of roughly the same length: Dames' 110 lines, this version 112. If Dames was correct in location the fort of Harand at the foot of the Čačar Pass, which gives access to the high plateau above the Sulayman Mountains – known locally as Khorāsān – from the Indus Valley, then lines 17-28 are suspect, as are also lines 84-87, as interpolations from another poem.

This version comes from *Balōchī Kahnen Shāhīrī*, p. 135 f., and was read with Sher Muhammad for corrections and misprints. The metre is as usual the classical 8-syllable line, $\underline{\text{—}} \text{—} \underline{\text{—}} / \text{—} \underline{\text{—}} / \text{—} \underline{\text{—}} / \underline{\text{—}} \underline{\text{—}}$ with occasional irregularities. Dames gives, in footnotes, many variant readings for his text, in the main worse ones: his printed text is much the better for having relegated the alternatives to footnotes. Here, I have noted only major differences from Dames. Note *mā* and *mā*, often confused; *ay* is often *āi*.

- (1) *manī*: sic for *maī*; metri causa.
Gwāharām: sic for *Gwāh(a)ram*; v. Elfenbein, 1985.
- (3) D: 'the lord of royal mares'.
- (4) D: *ludhokheñ khasha vēliyā* 'at the time when swords are drawn'.
- (9) ms. *kikh*: very exceptional notation of the aspirate, and did not correspond to recitation.
- (10) D: *loti bāhirān dashtēghā* 'she longs for her own mountain pastures'. *bānhar* may be a proper name, cf. I. 37.
- (12) D: *mādh-gorān* 'female wild asses'.
- (13) *qorī*: ms. *dahūri* 'eager'; D *qorī*.
- (14) the line is garbled; D *sutī phurī khatāwān*, perhaps = *suntī purī* 'kāyāwant'.
- (16) lines 15 and 16 seem to be interchanged; D order is better.
- (17) *āxtā*: ms. *āika*; lines 17-28 appear to be interpolated from another poem.
- (27) *niyward*: D *naghor* 'hills'; but recte in 'List of Rare Words', 'side, direction'.
- (28) line not in D.
- (39) *katārā*, = D; ms. *kārā*.
- (II. 41-45) (= D 39-43) seem an interpolation from another poem, as D notes.
- (45) *gwan-o-pojāxā*: perhaps a camel decoration?
- (47) *add-aḥ*: ms. *adhat*.
gayābē refjā: D *gēāven rējā*, but not 'wasteland' (confusion with *giyāb/geyāb*).
- (53) *kāiḥ-ē* = *kāyt-int*, a construction much liked by Gul Khan.
- (59-60) the order of lines was interchanged; D is better.
- (61) *greiy* = *greyay*.
kant: ms. *kuḥ*.
- (70) *sahr* = *suhr*.
- (74) *beḥ*: ms. *bint*; = *biḥ*.
jwā-eḥ nā: ms. *jwāenā*, = *jwā-iḥ nā*.

65. DURR-DĀNAGĒ HĀNĪ

collected by ŠER MUHAMMAD MARĪ

noḏā dile drohe kuḏa
gipt-iš manā mā bedihā
ment-iš manī lohē kawā
daste rawāw gō čirawā

5 jā gō hazārwešē guḏā
nambī o sārte su^haylīhā
gwārant o paš garde kanā
jān-ū mazāre čandīḏa
šerī-ū ṭillar o kuḏa

10 čamm mā hawā burjā jaḏa
ki Hāno hamodē bānuk-ē
Hānī ki minnat-ā tarā
minnat-o-zārih-ā kanā
ža eš ma-palle pull činā

15 ki bāye hamo pull-ū čīḏa
ambāzay-ū pull per kuḏa
pullā manī pāy beramē
taī hār o čulumb durr-dānayē
d^urust mā taī kawgī gwarā-ē

20 āske latifē gardinē
pa iškā taī parwānay-ā
mārā gon-e dastā girā
syāh-mār-ū daste čābukā
Hāno manī rāze girox

25 mā tānihī-noḏā janox
lahmē yamānī dir kanox

Hānī tarā šāhe sar-ini

- (77-84) are in scrambled order. D lines 74-82 are in better order; thus read 81, 78, 82, 80, 83, 79, 84.
- (78) *jān-ā*: ms. *janā*.
- (82) *maṛdā*: ms. *maṛdānī*.
- (84) Harand was never *nāmānī* 'famous' (cf. D I, 122, n. 1). In any case the scene of events is Herat. Dames does not explain the occurrence (twice) in his text of Ispahān: it can hardly be the Persian city, and must refer to a local settlement.
- (87) *boxta*: ms. *botka*.
- (100) *'sīd θaī = gušīd tal*.
- (103) The narrative refers to the circumstance that in the absence of Dosten, Shiren became betrothed to another, also called Dosten; here she asks for her first Dosten, her true love. D gives a prose conclusion to the tale: Upon hearing this song, sung by the first Dosten who has returned to his village incognito, Shiren recognizes his voice, summons him, and the lovers are reunited; cf. No. 38, Part 7, 328f.

65. PEARLY HANI

- The clouds have played a trick on me
 I have been seized in the desert by them
 My iron bow made wet by them
 (And) my *hand-rabab* with tuning pegs
- 5 My body with thousand-fold kinds of clothes
 Wet and cold at the time of Canopus
 The clouds rain and they will come back.
 I shook myself like a great cat
 Like a lion I stalked about
- 10 My eyes glanced up at those balconies
 Where Hani is a lady there:
 'Hani, since I am a suitor for thee
 I plead and beg
 Do not draw back from this, O flower-gathering one
- 15 I have filled my embrace with flowers
 Flowers, (soft like) my white silken turban
 With thy long necklace and pearly earrings
 All upon thy partridge breast
- 20 With your attractive neck, like a gazelle;
 (Lovers) see moths fluttering about thy love
 I shall seize snakes with these hands
 Black snakes are whips in my hand
 Hani, lightning of my secret!
- 25 In monsoon clouds (thou art), striking
 My heavy sadness, and taking it away!
 Hani, (promise me), by thy royal head!

- 30 *dil kotali ċie na-hint*
mīhr pa bahā gipta na-yāiṭ
Hāno guṣiṭṭ durr-dānaye
taī kiṭe sar o zarhē kunāl
dištāraye nāme sarā
- 35 *pa drikkayā bāh-dādayā*
gō šeh-o-sināe sirayā
dwānko manā tai xāhiṣ-aṭ
šehā manī yawr-iṣ na-yāiṭ
’tā mard waṭi jwāe šeyā
- 40 *loye amullē mardumā*
baṣkiṭṭ o per kassā na dāṭ
borā gō tāsē dorawā
waṭi jāne amīri walahzā
daste kawā gō ċābukā
- 45 *pa baṣkayā mard-iṣ dayant*
gwaṣta Muriṭ o pull-guṭā
Hāni manā iṭrā ma-ḡan
šilli nihā mā ḡobarā
pa hame rangā sāh-ū na-roṭ
- 50 *ša mauzāe dilū nayne razā*
zirta waṭi joḡe juṡyā
burrāx o do-goṣē xanjirā
bill-i Muriṭa mā kaṣā
da harḡoḡe kaṣā pārā guziṭ
- 55 *hō pa hullukkā er-riṣant*
pāx-iṣ kane gō sāre pallawā
gō hinni ḡayāe mūrḡānaye
dast gō zawād o tangawā
letā mā ā handā kafā
- 60 *Hāno mā taī kulle dafā*
sohwīe ki biyāyant dast-gohūr
Šāri o dābānī Šālī
luḡḡox o durrē Mahlawī
māhē Muḡi o Mehrawī
- 65 *aṣ iau hame polā kanant*
Šeh nangarē ċeā ḡaṭa
ki mā kasse baḡānhā na-yāiṭ
mayāre ḡa aṡwā ḡir a-kane
Šeh pa šfānī ċarayā
- 70 *mā pa mayārā palliṭa*
par Mīr Ċākure borā ḡaṭa

Do not pull thy headcloth closely about thee, away from me
Do not look askance at me.

30 The heart is not to be led with a string
(My) love is not to be bought!’

Hani says, the pearly one,
‘Thy shaved head and cracked lips
Are really like a bridegroom’s!’

35 They have been lost in leaping about
In the leaps, shouts, and dancing of a faqir
Whilst thy desire was for me
Care for me does not come from a faqir
Who is that man who gives away his valuables

40 To the ‘precious’ people at his home
And who never gave away at all
His mares with the metal stirrups
His fine, lordly clothes
His hand bow and whips

45 Who gives (all this) as gifts to his men?’
Answered Murid the flower-robed one,
‘Hani, do not shoot arrows at me
Pointed arrowheads at my chest
Thou canst not take my life in that way

50 (If) thy vivacious heart is not satisfied
(Let there be) taken up thy husband’s iron bow
And the two-handled cutting dagger
And leave (them to pierce) in the side of Murid
So that they come out both sides

55 Blood will pour, spurting out;
Clean (the dagger) with a corner of your shawl
With your hennaed fingers
With your hands, perfumed and gold-ornamented;
I shall lie down in the place where I fall!

60 Hani, at the door of your hut
In the morning, when your companions come
Shariad, and flirtatious Shali,
And swaying, pearly Mahlawi,
And moon-Mudhi, and Mehrawi,

65 They will ask you this question:
By whom was brave Sheh struck down?
An enemy of nobody he comes;
Do thou remove then the dishonour from thyself
(And say), Sheh in his night wanderings

70 Has protected our honour;
But he was kicked by the mare of Mir Chakur.

- bīrī amull mučč bīṭayā*
Hāno ki byā sīye kanū
Hāno guštīṭ durr-dānayē
 75 *saylā hawā kār a-kanant*
ža joḏā waṭīā wašš-dil-ant
joḏā 'š ā loye maṛdumā
gwahārā o jeḏdī hamsarā
āt-k-o mā dastā giptayā
 80 *sohr jammawē dād-iš gwarā*
šārē sarīe mā sarā
kandī-o-hāre mā gwarā
kaššīṭ-iš aš ā loyā darā
pa sayl-o-sawāḏ-o-luḏḏayā
 85 *Hāno gō sohwī gindayā*
čo Drinī mā jeḏdīe hamsarā
gō tangaw o murwārdirā
šangošā malangā sraf kuḏa
Šeh pa sarē dīwānayē
 90 *dranzīṭ doē kofay-sarā*
dastā gō jallē čohalā
ki Šehā mā na paj-ārtayā
mā di gumānī bīṭayā
gohārā manā loyā bariṭ
 95 *mar^ošī mā jānā durāh nahā*
lahmē tafā giptayā
pol ki kuḏa Mīr Čākurā
čo bīṭa O Hāno tarā
Hānī guštīṭ durr-dānayē
 100 *sahī-ā ki Mīrē Čākur-ē*
Šehakkā saulē pussay-ē
Rinde kawīē wāžah-ē
da Šehē Murīde maṭṭ na-hē

And suddenly, a wonderful crowd will have assembled
Come, Hani: let us mourn for him!

Hani the pearly one says,

- 75 ' (Whilst) the damsels are enjoying themselves
And are merry with their own husbands,
Husbands, and with the men from their own homes
And with their sisters and close friends of the same age
They came, and seized my hand:

- 80 They had red collars on, with red and black bordering,
Headcloths upon their heads
Long necklaces upon their breasts;
You take them away from the house door,
For a stroll, walking, swaying!

- 85 (Sheh says): 'Hani, in the morning I shall watch
How Drini, with her close friends of the same age,
With gold and pearls,
Shall have made the beggars form a line from one side
With Sheh at the front (of it), the mad one,

- 90 (Sheh) who walks jerking both shoulders
With his hands as if wringing out water!
(Hani:) 'When Sheh did not recognize me
I was also very perplexed;
Sisters, take me home!

Today I am unwell in body,
And I have been seized by a severe fever!
Then Mir Chakur asked,
'What is the matter with you, Hani?'
Hani, the pearly one, says:

- 100 'I know that it is Mir Chakur
The straight sapling son of Shayhakk
He is the powerful lord of the Rinds;
But even so he is no match for Sheh Murid!'

NOTES

This poem also comes from *Balochi Kahnen Shāhīrī*, p. 59f., and was read to me by Sher Muhammad, who removed in his reading some, but not all, of the inconsistencies in his printed text. The line is the usual classical 8-syllable one, ˘ – / ˘ – / ˘ – / ˘ – with few exceptions.

The poem treats one of the great classical themes of Balochi balladry, the love of Šeh Murīd and Hānī. It describes the consequences of Šeh Murīd's oath (v. Nos. 60, 61) which required him to give up his betrothed Hānī to Mīr Čākūr. He became a wandering holy mendicant for his love of Hānī, riding his camel and singing his love-songs in the desert. Hānī, too, mourns her love for him. (Further notes and other ballads on this theme, *Pop. Po.* I, XXII, 54f. (II, 57f.); Barker-Mengal II, 313f.)

66. LOLĪ

collected by ŠER MUHAMMAD MARĪ

welāhe damā jwān-aḏant
maṛd gehtirē kull mān-aḏant
gō sāhiwā ham-trān-aḏant
jaṭṭē jane sāmāiḏa

5 bāz māl-o-baggī bānūke
nām-ē Muherī Gohar-ē
Gwāharām-i pa waḏī minnat-ē
'sāngo wakīlē Ćākūr-ē
gwaṣṭa Amīrē Ćākūrā

10 waḏ pa Muherī Goharā
Gohar ta parheze waḏār

Gwāh^arām nayini xānwādae
laḏḏiḏ šamoḏā Goharā
šer pa čharakī bannawā

15 iṣṭa šuḏa o mā Ćiṭṭrā
Sorānā bande gaṛḏinā
Rāmē gō pañjā pullguḏā
toḏā arūē kuṣṭayā

Note that *mazār* is any great cat, whereas *šer* is usually 'tiger' in EHB.

- (2) mixed construction; *mā* consistently for *mā*.
- (3) *manī* for *maī*, metri causa.
- (6) the time of Canopus/Suhayl, when the rainy season starts.
- (13) *zāriḥ* = *zārī*.
- (14) *pull* is a standard epithet for anything precious, especially a beloved woman.
- (30-31) lines occurring in several other poems.
- (33 f.) sarcastically meant.
- (41 f.) sarcastically meant.
- (51) 'husband' = Chakur.
- (52) *burrāx*, insisted upon, = *burrox*.
- (61) *sohwī* = *suhwī*; *biyāyunt*, ms. *biyāint*.
- (64) Muḍī is Chakur's sister (and Nodbandag's mother).
- (67) *baḍānhā* = *baḍī*.
- (68) *ša ašwā* 'from himself'.
- (75) *kār* = *kād*.
- (87) *murwārōir* = *murwārōd*.
- (91) unclear.

66. LULLABY

The moments of those times were good
 People lived in better huts
 They were of the same opinion as their squires.
 A Jatt woman grew up

- 5 A lady of much property and herds
 Her name is Muheri Gohar
 Gwahram (on the one hand) is a wooer of her for himself
 On the other hand there is an agent of Chakur
 Said Mir Chakur

- 10 Himself to Muheri Gohar
 'Gohar, thou (shouldest) avoid (him) for thyself,
 Gwahram is not a squire!'

Gohar loaded up and went away from there
 Below, in stealth, on the large embankments

- 15 She left (her place) and went (to dwell) in Chichar
 At the neck of the border, in Soran.
 Ramen, with fifty well-dressed (companions)
 (Raided); innocent young male camels were killed

- raşef pa nîrâ pakkayâ*
 20 *wang ço malukâ wârtayâ*
roşe ki Mirê Çâkurâ
âtkayað mâ baggâni tarâ
ðâçî sohângê dranzayant
şîr pa kurîâ şanzayant
 25 *gwaştâ Amîrê Çâkurâ*
wað pa Muher'â Goharâ
ðâçî paçeâ dranzayâ
şîr pa kurîâ şanzayâ
gwaştâ Muherî Goharâ
 30 *hîrrân gwar âtkâ rastare*
toðâ manî bhorenayâ
ðâçî hawâ ki dranzayâ
şîr pa kurîâ sanzayâ
gwaştâ Amîrê Çâkurâ
 35 *e mae piðî jâh biðayayð*
e rastare hande nayayð
hîrrâ gwar âtkâ rahzane
yâ Rindâ kuða wað harkate
Rind o hamo loşâentayâ
 40 *mâ Sorâne bande garðinâ*
dâ hapt şafâ ghobe jað-iş
gwaştâ Mîren Bîwarayâ
mâ pa Muherî hîrrgalâ
m"roşî na jîhenû laşk"râ
 45 *duzzânâ kârû giptayâ*
â giptay o dast-bastayâ
çandî bişâkî raptayâ
bahrân-o-goðâ butkayâ
çošê talâk-iş kaşşîdayâ
 50 *ki nâm-iş janânî giptayâ*
ta duzzânâ kâre giptayâ
â giptay o dast-bastayâ
e dâ-y-ant Mirê Çâkurâ
zâhruy kuð Mir Bîwarayâ
 55 *ðîl baxmalâ pîrâenð-e*
bor gô baxmalâ sîngârð-e
tey zarrharîe kîrr-kuða-e
wað biða požânî sarâ
byâ ta Nalî Gaştâ girû
 60 *topânî damâma sistayâ*
Mîrâ o Bîwaray kaptayâ
Sohrâw o bor kûnj-garðinê

- And were cooked properly in a cooking fire,
 20 Their rumps they ate like squires.
 One day, Mir Chakur
 Came to the place, amongst the herds,
 The female camels with new-born young were moving about nervously
 Their milk was pouring down on their fetlocks.
- 25 Said Mir Chakur
 Himself to Muheri Gohar,
 'Why do the females move about nervously
 Their milk pours down on their fetlocks?'
 Said Muheri Gohar
- 30 'A wild beast met with the suckling camels
 My young males are broken;
 The female camels for this (reason) are moving about nervously
 Their milk pours down on their fetlocks!'
 Said Mir Chakur
- 35 'This (place) was the place of my fathers
 This was no place of wild beasts;
 A *dacoit* has approached the young sucklings
 Or else the Rinds themselves have done a mischief.'
 All the Rinds were called together
- 40 At the neck of the border, in Soran,
 For seven nights there was a lively discussion.
 Said Mir Bibarg,
 'For the camel herd of Muher, we
 Today will not put to ransom our people;
- 45 (But) we shall bring the captured thieves (here)
 Them, captured and hand-bound;
 (But) numerous braggarts went about
 Shares (in possible loot) and ball games were organised.
 Such oaths of divorce were sworn,
- 50 And names of wives were named by them!
 'Until thou dost capture the thieves
 And them (bringest), captured and hand-bound
 There is a blemish (on the honour) of Mir Chakur!
 But moderation was counselled by Mir Bibarg.
- 55 On their bodies they put velvets
 Their mares they adorned with velvets
 Purchased swords they bound on their sides
 (Chakur) himself was at the head of the troops.
 (Saying) 'Come, let us seize the Nali Defile!'
- 60 The roars of guns were released
 The Mirs and Bibarg fell to
 The swan-necked mare Sorab too

- Ji^h and o Ali sakk-sarē*
Čākur pīrā bāhmantayaṭ
 65 *nī gō sariā raptayaṭ*
o nī gō paḍiā gartayaṭ
zahn kaššiṭ o oštāṭayaṭ
ki dīṭay Saxī Noḍbandayā
z"warā kuṭ-i Pule sarā
 70 *Pul pa huḍāe lekhawwā*
kašše maroši Čākurā
ža janga nawāšē sāhtā
yakk čābuke Pulā jaṭ-i
bāl gipta Pul čo kahnawā
 75 *gaṭṭ o garinboxē garā*
Čākur ža košā dar šuṭay`
Gwāharām gwašīṭ istežayē
ta Bulerawwe gwarzātk-aṭe
ta Rind-e ki Lāšār na-he
 80 *Čākur kai tālā kuṭē*
dīṭē mā mūlī troj kuṭē
sar čo karabī guḍḍiṭē
Sewī pa yakk muštā burtē
ta gō safiṭē daḍdawā
 85 *ḍomb-e sīngārīt-it waḍār*
giptant b'rāt ža Čākurā
geštirā tai pīrē piḍā
nī Pul doē bandā seḍant
waṭi šarāwānī rišant
 90 *sajji kawāwānī sušant*
gwašta Saxī Noḍbandayā
Rinde ni-hā Lāšār-aḍā
aš Rindāniā payḍā bīḍayā
loli Muḍiā dāḍayā
 95 *mā paṭānī šāyē gwānzayā*
roše ta pakār Čākurā
mā jange nawāšē sāh"tā
maī Pule doē bandā traf-ant
waṭi šarāwānī purr-ant
 100 *sajji kawāwānī pašant*
ā roš tarā yāt a-na-yātṭ
mā Dewāraye Rexa sarā
Gulī o Biwwo nex-zanē
Turkā pa huḍi bastayā
 105 *haṭ mad bihā tang bastayē*

- Jihand and Ali, hard-headed.
 Chakur was exhausted on the battlefield
 65 Now he had gone forth with the leaders
 And now he had returned back again!
 His sword was drawn, and he stood (alone)
 When Nodbandag the Generous saw him
 He mounted (Chakur) on his horse Pul
 70 (Saying) 'Pul, by God's writ
 Take thou Chakur today
 (Away) from the battle, in the hour of prayer!'
 He struck Pul one whip-blow
 Pul flew like masses of cotton
 75 Through the passes and echoing gorges
 Chakur was got away from the killing.
 Gwahram said, carelessly, (to Nodbandag)
 'You were the son of the sister of Buleraw
 You are a Rind, you are no Lashari!
 80 O Chakur, who would make an escape (possible) for you?
 Had I seen (you earlier), I would have broken (you) like a radish-root
 I would have chopped off your head like a cane of sugar
 And taken Sibi at a stroke!
 Thou, with the white pony,
 85 Its tail decorated by thee for thyself
 – Promises were taken from Chakur
 But most of all from thy old father:
 And now they split the two girth-bands of Pul.
 They are (now) pouring cups of wine (for a feast)
 90 The *sajji kababs* are (now) roasting.'
 Said Nodbandag the Generous,
 'I am no Rind, I am a Lashari,
 (But) I was born of a Rind mother
 Mudhi sang lullabies (to me)
 95 In my *shag* cradle of silks, (saying)
 'One day you will be useful to Chakur
 In (his) hour of prayer, in battle,
 The two girth-bands of Pul are mended
 The cups of wine are full
 100 The *sajji kababs* are cooking
 Does the memory of that day not come to you (now)?'
 In Dewara Rekh (were)
 Guli and Biwwo, pious women,
 (Whom) the Turks had bound, in hatred,
 105 On a camel pack-saddle, on horses tight-strapped;

gō pānḍ-o-pūnḍē leṛawā
dāṭay Amīre Čākurā
pa Lāšārā lajjānī bayū
dānko dafā rez a-diē
110 o Mīr Čākure nāmā gire

With camels stretched (for running)
 Mir Chakur gave (a ransom)
 For the sake of the Lashari women;
 As long as thou pratest with thy mouth
 110 And take the name of Mir Chakur.

NOTES

This is an important and famous old ballad, worth giving in several versions. Another is to be found in *Pop. Po.* I, VI (12-13) (cf. also Elfenbein 1985, *Acta Iranica* X, 154-178, where an attempt was made to rehabilitate Dames' version). A number of lines are similar, but as a whole the two versions are not close enough to make a detailed comparison worthwhile. Note that Dames' version has 83 lines, this one 110; both are composed in the classical 8-syllable line, metre $\approx \text{L} / \approx \text{L} / \approx \text{L} / \approx \text{L} / \approx \text{L}$.

The version given here comes from Sher Muhammad's own reading of what he printed in *Balōchi Kahnen Shāhiri*, p. 92, and to which he gave the title 'Lolī', taken from the narrative line 94. Dames' notes (*Pop. Po.* I, 11-12) provide useful background material.

In his reading Sher Muhammad changed much, rather unconvincingly; so I have kept rather to the printed text. Minor corrections and misprints are passed over in silence.

Some additional notes were made by me in Quetta in 1986, after the article in *Acta Iranica*, referred to above, was printed; these clear up a few problems in it (esp. lines 4, 18, 64, 80) but unfortunately not all, and parts of this version too are wanting in clarity.

Final nasal vowels are written as pronounced by Sher Muhammad, who adopted a sort of 'classical' style of speaking, with a marked preference for a 3sg. copula *-int* instead of *-ē*, and 3pl. copula *-ant* instead of *-ā*, and (once, l. 31) *manī* for *maī* for the sake of the metre; note also everywhere past part. *-tk-* for *-xt-*.

Other phonological characteristics of EHB, in particular the intervocalic fricatives, are given as spoken in the narrative, and the 3sg. suffixed pron. is indifferently *-ī*, *-e*. Note an unusual (for EHB) *-ānā* obl. pl., line 51.

- (1) *damā*: written and read *damāma*, cannot be correct.
- (4) *sāmāiḍa*: v. Elfenbein 1985, 170, n. 5: wrongly written.
- (6) *Muher*, not *Maher*, here.
- (16) *Sorān*: a place in Kacchi.
- (17) *Ramē*: son of Gwahrām.
- (18) cf. Elfenbein 1985 op. cit., 25: *toḍā-aruen kuṣṭay-ant* 'the little camels were killed' (Dames: *arueñ*); *toḍā* 'male camel up to 6 months, *aruen* is unclear', now read *arūen* 'innocent'.
- (26) printed *Muherāi*.
- (39) *loḡāentayā* = *loḡāentagant* 'were caused to be called'.
- (40) *gārdinā* = *gārdinā* 'edges', v. 16.
- (44) *-ā* in ms., wrongly for *-ā*, also sqq. 45, 46.
- (64) *bāhmanta-*: EHB has also *bāhmānta-*.
- (68) *Saxī*: 'Generous', epithet of Nodbandag.
- (80) *-ē* could be 1st pers. in an 'ergative' dialect of Bal; taken as 3sg. in Elfenbein, op. cit.
- (84-90) These lines look to be interpolated from another poem.
- (90) *saffī*: a particular manner of roasting meat, peculiar to the Baloch.
- (93) *Rindāñi*: female Rind, < Si. The line has 10 syllables.
- (94) *Muḍī*: Elfenbein, op. cit.: *Muzī*.
- (95) *mā* written *man*: also lines 97, 102.
- (96) *pakār* written *pakar*.

67. GRĀNNĀZ

collected by ŠER MUHAMMAD MARĪ

- zī manā Mirē Čākurā gwašta*
šimbarī sawdāyā tarā sīθ-ē
mā jāne syāh mār čoṭawē dīṭha
hand mā mīri haptumī mahall-ē
 5 *čo manē maṛd pa gindayā šāṭ-ā*
čoṛaw o pīr maṛd-iš dilexen-ā
mā di pa nīmone rawā šahrā
sur maī kapta mā hākimi kayzā
bādšāhāni tāṇ-o-telākā
 10 *mā Muṣṣīl koṭahi bastayē maṛdā*
šaf par e doroxā mayāṭ yāṭ ā
roš par e bandā bastayē maṛdā
mā di pa Sīstānā janū ša'irān
Turkkē jan, mā nemšafī pāsā
 15 *grihā kuššant ža čajjawē mah^ollā*
tangawē paṭṭī burze burwānā
gindant ki maī bālāḏā B^oločīā
Bīwary tāi bālāḏe nasiw bāṭū
'ya trā kaššant maī dil-iš mār-ē
 20 *aw res mā resā bant čo kambarē mārā*
cō tafarīē maṛdum ki nārā
nāz girant kāḏ gwar waṭī joḏā
gwar waṭī ārifē piṭh o brāṭā
arzā kuṭ rānīā gwar-e hizmā
 25 *neṭ swāl kuṭha dostā aw mīrā*
e če kasse ki mā šawe kayzā-ē
bož hame bandīā Baločeyā
nem šafā zumē zārīā killīṭ
mārā ža whāwe šāḏīā kaššⁱθ-e
 30 *hī-o-hīā ki sar maī butka*
sar maī butka 'ž hākimi kayzā
ža kayzāni tāṇ-o-telākā
ža bādšāhāni nel-o-zanzīrā
mā di gwar lohāre rawā nindā

(103) *zanē* Persian for Bal. *janē*.

Rexa gen.sg., with *-a* for *-e*, common in the EHB spoken language and in Co.

(105) *mad*: unclear; lines 105-109 are not clear.

(108) *bayā*: unclear.

67. GRANNAZ

Yesterday Mir Chakur said to me

'In this year there will be profit for you in trade;

I have seen a woman with hair locks like black snakes

Her room is inside the seventh palace of the Mir

5 Like myself, men are glad to see (her)

Boys and old men are without hope of her (love);'

(Bibarg said:) I also had an excuse to go to the town (to see her);

But my head has fallen into a governor's prison.

With the troubles and bother from the King (of Kandahar).

10 Men bound in Mughal Courts,

May the memories of the nights of these sick men not come (back)

Nor the days, for these men tied in bonds!

I (lit. 'we') sing the songs of Sistan

Turkish women, during the midnight watches,

15 Stretch their necks (to see) from the castle balconies

Golden cloth strips high on their brows

They see my figure, of a Baloch,

(They call) 'Bibarg, let us be the fortune for thy figure!

If they torture thee, our heart is with it,

20 (Even if) ropes, coil upon coil like black snakes (hold thee)

Like fevered men who moan.'

The damsels coax their husbands

Together with their noble fathers and brothers;

Princesses begged their close relations;

25 At last my beloved Grannaz put the question to her lord:

'Who is this in your prison?

Release this bound Baloch

Cruel midnight cries he lets go

And we are deprived of the joy of sleep, by him.'

30 (Bibarg says:) 'Ho, ho! My head is released

My head is freed from the governor's prison

From the troubles and bother

From the fetters and chains of the King;

And I shall go to a smith and sit

- 35 *se o čyār šillē meh gharāenā*
o hame Kand"har ništayē lohār
tī tarā kār-o-mehnatē murdā
dostē mā mahallā bādšāhīā
n"e ki mā kullā-ē Baločīā
- 40 *n"e pehr-o-loṛawā tanakkenā*
se o čyār šillē meh gharāentū
čo ki dā mārie bunā kātķā
giptayā jāgoxā amullayyā
dast-ū mā lakhe kisayā šiftā
- 45 *se o čyār suhrē ašrafī kass"oā*
dāđant mā jāgoxā amullayyā
zīrant zarrā o jahl janānī čammā
e di gon-e rāziā kuđā zarrā
mā ākrānā pe āsinē mehā
- 50 *pa talārān-o-pāšine rāhā*
wal mā wal bā čo kambarē mārā
nī ki dā māri nimgwarā kātķā
sar māi tankē gwāđgirā gipta
jān māi šayhī hirparrā zurta
- 55 *hakkale dāđ-ū dil-hayālārā*
gind nawā čande dil-marāyānī
gon e čandayā bālāđā brā"ne
sar māi ža tankē gwāđgirā gwusta
čo ki dā mārie sarā kātķā
- 60 *ta gō māi pād-drafsā mazāriyā*
trās kuđa zanzīr mahfarē dostā
kaṭṭ-e išt-e gō baxmalē bofā
derā larziđ mā yakk guđae toxā
derā larziđ o aš manā pursiđ
- 65 *ta kai-astē bringulē warnā*
mā jawāv dāđa luđdayāniā
dāđa mā māhtābā janāniā
mā hawā Bīwar"γ-ā kalāmāni
o ta māi belī-e salāmāni
- 70 *ki kol trā mā mārie bunā dāđ-ū*
lāl mā wađi kole mokayā kātķū
gabharū takdirā tarā ārta
Turk tāi gahgīrē sarā guđđā
mā Harewī darwāzayā tangā
- 75 *mā jawāv dāđa luđdayāniā*
ā mazā čirē Rind manā sujǰā
Čākur-o-Īrāni naryā zandē
kāi māi sāndī garđenā guđđiđ

- 35 Three or four sharpened pegs I shall prepare,
 O smith, living here in Kandahar,
 There is more work for thy toiling fingers!
 My beloved (lives) in royal palaces
 Not in a Baloch hut
- 40 Nor in thin sheep-enclosures, nor tethered.
 Three or four sharp pegs I have got prepared
 As up to the bottom of the palace (wall) I have come
 I have got the watchmen of my precious one (secured);
 My hands thrust into pockets of lakhs (of rupees, as bribes)
- 45 Three or four red-gold *ashraf* coins I took
 I gave them to the watchmen of my precious
 They seize the money and lower their eyes
 With this money also they were made content.
 I, in climbing up these iron pegs
- 50 (Like) upon rock faces and paths of markhors
 Round and round, twisting like striped snakes
 Now that I have come halfway up the palace (wall)
 I put my head into the narrow window
 My body was seized by a trembling, like a shaikh
- 55 I gave a forward impulse to my thoughts and feelings
 Look! Let there not be a trembling for brave men:
 With this trembling thou wilt lose thy life!
 My head passed through the narrow window
 As up to the top of the palace (wall) I have come.
- 60 Thou, with (the sound of) my tiger-like footfalls
 Gave the alarm to my beloved, her with curly tresses;
 (Grannaz) left her bed with its velvet quilt
 And for a long time she trembles, inside a long cloak,
 For a long time she trembles, and asks of me:
- 65 'Who are ye, O curly-bearded young man?'
 I gave answer to the swaying lady
 I gave it to the womanly moonlight
 'I am that Bibarg who keeps his word
 O thou, my comrade in peace
- 70 The promise which I have given thee from below the palace (wall)
 O Ruby! I have come to fulfil my promise!
 (Grannaz replied:) 'Young man, Fate has brought thee
 But the Turks will cut off thy stubborn head
 They will hang it in the Herat Gate!'
- 75 I gave answer to the swaying lady,
 'I know a solution: that Rind (horse) with the great hair-plaited mane
 That stout steed of Chakur and Iran;
 Who will chop off my bull neck?

- mā Harewī darwāzayā tangiθ*
 80 *mā ne-ā 'šā tekā suđienā*
kārčā kaššant o giṛdā bant mešā
hāmayā meši dumbayā loṛhā
mā koṭaye Sewie talawdārā
guddā gwānk jaθ-i dāte dil-o-jānī
 85 *bāliṭa-i dīwāhe šamālānī*
aḡh girant haṛdō dil-zahīrānī
tox dayā borē čādur-o-čunnī
e doenānī rūh-aṭṭa tunnī
dahor dayant dālšāhē b"rot rakkā
 90 *čūpiṭē ras-o-pogē mā handā*
Kandahār pakk-o-yakk kirā-gāhe
bādšāhānī hand-o-jāgahe
juḡahā dīṭē dost māi māhē
bānuk zindayā mulkā illayū jwān-ē
 95 *ayā bādšā^h mālīmdār bīṭ za taxiā*
nawā tai o māi sāndī gardīnā guddiṭ
byā braū ham'ōdā ki des Baločīē
des-ū Sewie mā dilā dostē
dost-ū za mārie sarā kenta
 100 *kātkū dā Bolāne Sarī K"horā*
pārsī lawz-i kaššiṭa māi dostā
O Bīwar"γ O waḡḡeraw m"ṛāyānī
kāi tai dost o kāi tai duzman
mā jawāv dāṭa ludḡayānīā
 105 *dāṭa mā bānukā janānīā*
Čākur māi dost o Gwāhrām māi duzman
e doenā za kom kāi bāz-ē
čīll hazār Rind-ant gō bārayē borā
sī hazār Mirālī bahādur-ant
 110 *dā^h hazār rāpēi di gō māi gwānkā*
panjā gwar Gwāh"rāme luṛē ieyā
e doenā za bādšāh zor-ē
byā b"rū gware Gwāh"rāmā n"wāwenā
Čākurā ārāmā na-yāiṭ handā
 115 *saṛdār ātkayā mā ki ta m"nā dāre*
ast gon-int-ū āwār bādšāhānī
ayā na dāre di nē tama girā
byā ta byāyāṭe Mir Baločānī
hardame mā ser-o-šādiā bāṭe
 120 *mārā hand mā mah"llānī s"rā dāṭā*
za gware kātkā tāl pulāiānī
za gware kātkā gozd kawāwānī

- Who will hang (me) in the Herat Gate?
- 80 I shall not be (a victim) of those hungry robbers
 Who draw their knives and form a circle (as if to skin) a sheep
 Who gulp fat sheep tails raw!
 I am the ruler of half Sibi!
 Then the nurse, comfort of her soul, gave a shout (of alarm)
- 85 There burned by her a small oil lamp with tongues of flame
 They hugged each other, both hearts yearning
 They put a horse-blanket, many-coloured, half under, half over their heads
 The souls of these two were thirsty
 They shave off the huge moustache from his lips
- 90 They sucked juice in dry husks, from that place (they drank)
 (In) Kandahar is an orchard in full bloom
 A place and land of the King
 In broad valleys my moon-lady was seen.
 (Bibarg said:) 'My lady, we must leave the country whilst alive, (now)
- 95 If the King gets knowledge, from his throne,
 Likely thy and my bull neck he will chop off!
 Come, let us go thither, to the Baloch country,
 My country is Sibi, dear to my heart!
 My love was moved off from the palace roof
- 100 We used to come to Sari Kahoran in the Bolan.
 Persian words my love spoke:
 'O Bibarg, O Lord of the Brave,
 Who is thy friend, and who thy enemy?'
 I gave answer to the swaying lady,
- 105 I gave it to the womanly lady,
 'Chakur is my friend, and Gwahram is my enemy.'
 (Grannaz asks:) 'Which is the stronger nation of these two?'
 (Bibarg answers:) 'There are forty thousand Rinds with lean mares
 (Whilst) the champions of Mir Ali are thirty thousand.
- 110 There are ten thousand Rapchi attendants also at my call
 And fifty curved blades by Gwahram;
 But the King is stronger than these two.'
 'Come, let us go to the Nawab Gwahram,' (said Grannaz),
 In the land there comes no rest for Chakur.'
- 115 (Bibarg to Gwahram:) 'O Chief, I have come to you if you will accept me,
 There is with us the booty of the King
 If you will not have us, then I do not deign to ask!
 (Gwahram:) 'Come, do thou come (welcome!), O leader of the Baloch
 Mayest thou always be in full happiness (here)!'
- 120 Rooms to dwell in were given to us in buildings
 From one side came large platters of *pulao*
 From the other came roast meats, (but)

- ne manā wārtā ne maī dostā*
geštirā tālānī bunā kištā
 125 *kammtir mā 'mbārānī bunā retkā*
e če drūhe mā čittare puštā
bānuk, mā na warān-iš ki lūṇ-harāmā bā
lūṇ-harām bant ta guḍḍ kor kant čammā
mīrmīre ātka ki mā tāī dost-ā
 130 *har šey loṭe mā paṭ ta^hā kārā*
zurṭayant sanj o zargarī haḍyār
bastayā B^aloči har šašē haḍyār
zorā Yāsē o hukm allāyā
kuštayant jāgox bādšāhānī
 135 *se o čyār rošā mā niyāstayā darzi*
se hazār zarre mā biḍayā karzi

- They were not eaten by me or by my love;
 For most of the dishes, they were left (with food) at the bottom
 125 And some bits were poured into the bottom of the waste-box.
 (Grannaz said:) 'What falsehood is this, behind our guest-seats?'
 (Bibarg answers:) 'My lady, I shall not eat it, for I am in salt-prohibition,
 If one is in salt-prohibition, it will blind (me if it is disobeyed)!'
 (Grannaz said:) 'A Mirmir has come who says he is thy friend';
 130 (He says:) 'Everything you wish I shall bring to you.'
 Harnesses were brought, and weapons from the smithy
 All six weapons girded on, in the Baloch manner,
 With the strength of 'Yasin', and Allah's command
 The King's guards were killed.
 135 For three or four days I made a tailor sit
 For three thousand pieces of gold I became indebted.

NOTES

This poem, titled *Grān-nāz* by Sher Muhammad, was printed in *Balochi Kahnen Shāhīrī*, p. 40f.; and is in part similar to *Pop. Po.* I, XX, 48-51, 'Bivaragh and the King of Qandahar's Daughter' (II, 52-6). Dames' descriptive note (I, 48) is useful. This version of the story is rather shorter than Dames', and is less clear. A detailed line-by-line comparison of the two versions based simply on similarity of content does not seem to be called for, therefore, since hardly any lines are similar enough. But because Dames' version is so much clearer, the suspicion arises that it was re-worked by Dames' (or Mayer's) reciter; but there can be hardly any doubt that both versions go back to a single prototype.

Both versions are of roughly the same length (Dames 132 lines, this one 136 lines). Dames' lines 80-132 diverge entirely from the lines of this version, whilst here lines 1-50 provide a sort of introduction to Dames' version, which begins *in medias res*. The part common to both versions consists really only in lines 60-136 of this version.

The poem printed here was read and discussed with Sher Muhammad, who emended and changed some parts of his printed text. Such changes ranged in character from mere misprint corrections to substantial changes in the wording of his original ms. I have kept to the oral version, indicating the state of the printed text only where it seemed useful.

In the dialogues of this version the speakers are never named, whereas in Dames' version the names of the speakers are an integral part of the poem. I have therefore inserted in the translation the speaker's names (in brackets) – as Sher Muhammad gave them, and as it happens, these coincide entirely with those of Dames, in the central common part of the poem.

The 3rd pers. copula occurs often as *-int* (sg.) and *-ant* (pl.), as well as *-ē* and *-ā* respectively normal to EHB. I have kept to what I heard from Sher Muhammad. The p. p. in *-tk-* (instead of *-xt-*) imported from other dialects is also common here, was insisted upon by Sher Muhammad, and is acceptable as a kind of 'literary' form. The 3sg. suffixed pron. is indifferently *-i*, *-e*, and the nasalisation of vowels which precede a nasal is quite inconsistent. I have kept quite narrowly to what I heard recited; thus both *gō* and *gon*, *mā* and *man*. *mā* 'in' is often *mā*, and *mā* 'we' often used for *mā* 'I' in the narrative.

(2) *Šimbarī* = *ša-imbarī*.

(13) *Sistān*: locally used to apply to some areas of Northern Sind near Sibi.

(41) *-ā* does not fit the rhyme.

(46) *mā* (*man*) 'I' is often printed (and recited) *mā* 'we' (in 66, 67, 68, 70, 71, 80, 104).

(49) *pe* = *pa e*.

(54) *šayh*: here, a *faqīr* who exorcizes *jinn*.

- (65) *astē*, = *asten*, Afghan Persian.
 (66) *luḍḍayānī* (= *luḍḍagānī*) is a common epithet for women, referring to their swaying walk *luḍḍag*.
 (75) *jawāv* = *jawāβ*.
 (93) line not clear.
 (95) *aya* is occasionally written (and spoken) *ayā*, e. g. in line 117.
 (99) line not clear.
 (105) *-ānā* = *-ānī-ā*, Obl. pl., common in Ra.
 (106) *Gwahrām*, *Gwāhrām*: both occur. Cf. Elfenbein, 1985.
 (117) *gīrā*, with *-ī* usual in EHB.
 (118) *byāyāḍe* = *bi-āy-āt-e* 'mayest thou come'.
 (127) one cannot fight anyone with whom one has eaten salt.
 (129) *miṣmiṣe*: a possible variant of Dames' *miṣminē* (misprinted *minminē*).
 (130) *tahā*: *-ā* case of *tu*, 'thou' and printed *tawā*, a 'Ra' form invented by Sher Mohammad; the real Ra form is *tīyā*.
 (133) *Yāsē*: cf. Quran Sura 36.
 (136-36) these lines are out of order (cf. Dames, lines 80-81).
 (136) *se* 'three' printed *sī* 'thirty'.

V. A ONE-ACT RADIO PLAY

by AKBAR BĀRAKZAI

68. E MANĪ WĀJAHĀNĪ KĀR-INT

by MUHAMMAD AKBAR BĀRAKZAI

bahr zurok:

- (1) *Māhgul: šānzda sāligen kiniške o Mīr Purrdil Xāne kajj-int.*
- (2) *Mīr Purrdil Xān: Mīr Mazār Xāne bačč-int; watī hawasse pilokanage hātirā, Māhgulā watī talake tokā pāsenūt. umr si-o-panč sāl-int.*
- (3) *Murwārid: Purrdil Xāne Māhgulā ča sarien šikār būta. bīst sāle bīt.*
- (4) *Wāja Dil Murād: yakk sardāre ki nājāizen kār kant, o Karāčte tokā āyī bāzen čandoxāna o kahbagxāna-ant.*
- (5) *[bašānag čist bīt tā yakk brāhadāren koṭīye āyī tokā yakk jīnikke ništa, o čamm arsig-ant o mazanen wazzatīyā kapta. ā pād kāyt o darwāzage nemagā rawt o watān wat gurūndūt.]*
- (6) *Jīnikk: manī Purrdil-jān! e tai pančumī roč bīt, to na zāne, edā man čon-un, manī dil čon-int. to wat gwašt ki rāh harāb-ant. manā ham biburtene – bill-i, man ham gon to murtenīn, bale manī dil gwašagā-int ki to zindag-e; (7) man ham čar edā rawīn, trā kuṇḍ kuṇḍā čārīn, tā trā na gindīn, ārāmā na nindīn – āh!*
- (8) *[darwāzagā ča dar rawt, hama paymā wazzatī-int. hiččā sahī nay-int, bale yakk tawāre āyā jāh sirrenūt. hayrān bīt ki e jīnnen kāy-int ki edā āyā tawār janagā-int? čamm čār dayant, čārūt yakke oštāta. šarriyā čārūt-i o pursūt-i]*
- (9) *Māhgul: to Murwārid nay-e?*
Murwārid: haw, man-un. bale to edā čon? balke trā hame šūmen Purrdilā āurta? uff allāh!
- (10) *Mah: Murwārid, to manī Purrdil-jānā šum gwaše?*
Mur: xayr, gappān yala de, to edā čon ātke?
- (11) *Mah: e gappān yala de! to e digarān habr de, o gappān yala de!*
Mur: bičār, to diga habr ma-kan! bigwaš ki to čon edā-e? Purrdil . . .
- (12) *Mah: to čon zānt ki manā Purrdil-jānā āurta? bale to čon edā-e?*
Mur: man digar na zānīn, trā Purrdilā čon āurta, madān madānā habr kan o zūt!
- (13) *Mah: parče zānān?*
Mur: to e jušt-o-prustā bill! manī jāwābā bide!
- (14) *Mah: maroči panč roč-int āyā gwašta man čār ročā tokā kāyīn; bale bale hanga nayātkā. to sahī nay-e?*
Mur: man e gwašin ki ā kuṇḍā šuta? man juštā kanīn trā āyā edā čon āurta? guḍā trā man gwašin ki Purrdil kuṇḍā-int!
- (15) *Mah: šarren bigwaš, nā, kuṇḍā-int?*
Mur: Nā, nā! to yakk bare bigwaš!
Mah: guḍā to mana gwaše?
Mur: haw, kol-int.

68. THIS IS THE BUSINESS OF MY MASTERS

by MUHAMMAD AKBAR BĀRAKZAI

Those taking part:

- (1) Mahgul: a pretty 16-year-old girl, and the mistress of Mir Purrdil Khan.
- (2) Mir Purrdil Khan: The son of Mir Mazar Khan. To satisfy his lusts he ensnares Mahgul in a large trap. He is 35 years old.
- (3) Murwarid: an earlier prey of Purrdil Khan, before Mahgul. She is a 20-year-old.
- (4) Mr Dil Murad: a Sardar, engaged in unlawful business: in Karachi he owns many cannabis-smokingrooms and brothels.
- (5) [The curtain rises on a furnished room in which a girl sits, her eyes are tearful and she is very worried. She rises and goes towards a door; she mutters to herself]
- (6) Girl: May dear Purrdil! This is the fifth day (that I am waiting) for you. You don't know how I am here, how I feel. You said yourself that the roads are in a bad state. But if you had taken me . . . but leave it! I would have died with you, but I feel that you are (still) alive. (7) I shall also leave here and look for you in every nook and corner – until I see you I won't sit easy – oh!
- (8) [She goes through the door, still sunk in worry. She notices nothing, when a (sudden) sound surprises her. She is amazed (to see another woman); who is this woman who is shouting at her here? Her eyes stare, as she sees someone standing there. She looks closely at her and asks her]
- (9) Mahgul: Are you Murwarid?
Murwarid: Yes I am. But how are you here? Perhaps that loathesome Purrdil has brought you? Oh, my goodness!
- (10) Mah: Murwarid, why do you call my darling Purrdil loathesome?
Mur: Come along, speak up, how have you come here?
- (11) Mah: Speak up, (you say)! You abuse others, and (then say) speak up!
Mur: Look here, don't say any more! Just say how you are here! Purrdil . . .
- (12) Mah: How did you know that dear Purrdil brought me – and how are you here?
Mur: I don't know anything about how Purrdil brought you; (now) speak up, quietly and quickly!
- (13) Mah: But why should I?
Mur: You leave off asking questions and answer me!
- (14) Mah: Today it is five days since he said that he would come (back) within four days. But . . . he still hasn't come. Don't you know?
Mur: Should I tell where he has gone? But I ask you, how did he bring you here? Then I'll tell you where Purrdil is!
- (15) Mah: Tell me properly, do! Where is he?
Mur: No, no! You tell me first!
Mah: Will you tell me then?
Mur: Yes, I promise.

- (16) *Mah: [yakk āh sarde kaššū o gwašit]: šumā wat sahi-it mulke čonen dukkāle kaptā. manī pit hamā dukkāle gwāči būt. bale mardum gwašant ki āyā Purrdil Xānā zahr dāta, yā sihr kanāenta. bale manī dil hame habrā hičč na mannūt, o Mīr Purrdil-jān hičbar čoš na kanu.*
- (17) *Mur: hān, hān! tai pit čar dugnyāyā šut, bale manī sarpad na bīt ki yakke sardāre gwarā nokar bibūt, o dukkāle sababā bimirūt, o šarren mardum e dawla čiyā gwašant!*
- (18) *Mah: e habr tai rāst-int ki yakke sardāre nokar bibūt o dukkāle sababā bimirūt, bale sardāre če gunāh-int? ham roč uširānī bagg ač birinj o gallahā bār kanag būtagant o dem dayag būtagant. čošēn roč na būta ki uširānī bagg čar odā dar ma-yāyant, o mardumānī čammān arsi ma-kanant. man Purrdil-jānā just kuta. āyā e jawāb dāta ki, e sarkāre hukm-int, o e galla hamāye gwarā rawant; nūn to bigwaš sardāre če gunāh-int, o mardum manī pite hudāmarziye barāwā, hame hatirā čoš gwašant? [sarā jahl kant] Purrdil-jānā manā sakk dost dāšta o ā manā ham dost būta [āh sardi kaššū] (19) āyā pa māi ārosā hudāmarziyā gwaštag-at-ī. bale āyā na mannitag-at, o diga habr ham na kuta. yakk roči āyā gwašt ki, nūn mā ač edā birawen, parče ki edā dukkāl mārā gār syāh kant; o Karāčiyā rawen o pūryati kanen, lāpā kaššen. (20) bale domī ročā gon malkamautā hambāz būt. pameškā mardum gwašant ki hudāmarzi Purrdil Xāne ārose manī gon mā byā! na mannita. hame hātirā āyā zahr dāta, kuštag-ī, yā sihr kanāenta. bale manī dil zānt ki Purrdil-jān čoš na kant. hudāmarziye ranjā, manī māt ham [čamm arsa purr bant] malkamautā tawār-ī jat o hamrāh būt, šut.*
- (21) *Mur: tai māt ham murt! uff! šarr durren mātī-at.*
Mah: bāz ročā rand, yakk šape [edā Māhgule drusten hawāl yakk xayāle nidārageye tokā peš dārag bant ki, hamā šapī, če būt? wa hamā šape darāen kissā bākā ada isteje sarā peš dārag bīt]
 (22) [xayālī nidārag]
[e nemag o ā nemagā koh-ant, nyāmā šepe. šepe gwarā yakk marde o jinnene ništagant. mähkānīye šap-int. šepe āpā tokā āsmāne of jāh kāyt ki yakk nemage mäh-int o istārān; gwaše zānānā āyā hambāz kanage pikrā-int. jannen āh kaššūt o pād kāyt, ta mard ham pād kāyt. downānī dem hamīngo bayant, ta jāh kāyant ki yakke Māhgul-int o domī diga yakk warnāe]
- (23) *Mah: manī Purrdil-jān, harč' paym to gwaše.*
Pur: Māhgul, e šahre tokā to watī matī wat-e, preštagīye preštag, paryānī sarok! e mäh čonen mubārake māhe! Kalandare meṛa-ant, man gwašin to Kalandare meṛa na dīta. manī gwašage ham zarūrat na-atat, to wat ginde ki Kalandar Kalandar-int. Māhgul, bāndā mā o to o yakk do digar gulām

- (16) Mah: [heaves a sigh and says] You know yourself what a (terrible) famine has fallen. My father was an exchange (victim) of it. But people say that Purrdil Khan poisoned him or got him bewitched. But I don't believe that story at all; my dear Mir Purrdil never does such things.
- (17) Mur: Yes, yes! Your father has gone from this world, but I don't understand how anyone can be a servant of a Sardar and die because of a famine, and decent people will say such things!
- (18) Mah: You are right, one may be a servant of a Sardar and die because of a famine, but how is that the fault of the Sardar? That day a string of camels were being loaded with rice and wheat and sent forward. There was no day when (such) a string of camels set forth and the people did not weep (at the sight). I asked dear Purrdil, and he answered that it was government property and that the wheat was going to them (the government); and now you tell me what is the fault of the Sardar that people will talk this way for that reason about my late father? [She lowers her head] Dear Purrdil has loved me very much and I also have loved him. [She sighs] (19) He had already spoken about marriage with my late father. But he (my father) did not agree and also would not discuss it further. One day he said, 'Now let us go from here, because the famine here is causing us black ruin. (If) we go to Karachi and do wage-labour we will fill our bellies.' (20) But on the second day (after that) he was embraced by the angel of death. That is why people say that was because my late father did not agree to Purrdil Khan's 'come with us' marriage proposal. Hence (Purrdil) gave him poison, killed him or bewitched him. But I know that dear Purrdil does not do such things. In sorrow for my father, my mother also was called by the angel of death and accompanied him.
- (21) Mur: So your mother also died. Goodness! And she was a fine sort of mother, too.

Mah: Many days later, on one night [here Mahgul's story is shown as one thought in the scene; i. e. what happened on that night? But what (actually) happened that night is properly shown on the stage.]

(22) [Scene of her thought]

[On this side and that there are boulders, in the middle of a stream. A man and a woman are sitting near the stream. It is a moonlit night. In the water of the stream the sky is reflected, (with) the moon and stars on one side; you would say that they were thinking of an embrace. The woman sighs and gets up, and the man also gets up. The faces are then turned towards (us) so that we realize that one is Mahgul and the other is another young man.]

- (23) Mah: My dear Purrdil, whatever you say.

Pur: Mahgul, you are unique in this city, an angel of the angels, queen of the Peris! This month is such a lucky month! There is the Qalandar ceremony. I don't think you have seen the Qalandar ceremony. But I do not have to tell you - you will see for yourself that Qalander is Qalandar (i. e.

čar edā uštirānī sarā Pasnīyā rawen, o čar odā Karāčīyā, o ča Karāčīyā Kalandare sarā, Lāl Šāhbāze.

(24) *[padā hamā awwalī nidārag]*

Mah: padā mā hamodā Lāl Šāhbāze sarā ātken o, hame wāfa Dil Murāde ā diga māriyā ništen. me gwarā malange ham hastat. āyā hamuk roč mārā suhbā begāhā sabz čāy dātag. yakk roče begāhe wahdā āyā manā sabz cāy dāt, ta man nāne waragā ča rand šapā sakk be-samā būtun. man na zānt dunyāe hast ya nest. bale wahde man suhbā āga būtun ta manī hudā dard kanagā-atant. man čārīn, jān o nipād ā durāhā honen-ant. meṛahā ča yakk do šap pesar, o yakk o do šap rand, hančoš būt. bale man Purrdil-jānā gon habr kut na kuta. (25) meṛa halās būt. do roč rand hamā malang Pīr Sanjar Šāhe rawagī-at. ta Purrdil-jānā āyārā bāzen zarr dat. o gwašt-i ki bāndā ā ham hamā pīre sarā rawt. malangā ā aškut ta āyā zor-i kut ki hamāyā gon birawt. Purrdil-jānā mannūt o gwašt-i ki ā ham rawt. bale manā gwašt-i ki to hamedā Dil Murāde gwarā bnind. (26) bale man na mannūt. o ḡak kut-un ki manā bibārt. bale āyā gwašt ki, e rāh sakk harāb-ant. domī habrā eš-int, ki ā pīren zāl naylūt ki Dil Murāde gwarā bnindīn. ā ispet pošen insāne, o e šahre yakken Baloč sardār-int. o bāz lāyiken marde, man maḡbūr būtun, o odā ništāgun. bale hangat ā nayātka. maroči panč roč būt-i. wašš-int, Murwārid, nūn io bigwaš ki ā kuḡā-int?

(27) *Mur: [yakk āh sarde kaššūt] Māhguḡ, ā nūn padā nayāyt. ā nūn Makurūnā ham sar būta.*

Mah: Murwārid, čušen habr ma-kan, ā zarūr kāyt, hudā-i kārūt!

(28) *Mur: man hančen gapp na fanīn. āyā trā edā bahā kuta.*

Mah: manī Purrdil-jānā čoš ma-gwaš, ā hančen kār kant, zānā? nā, nā.

(29) *Mur: manā ča sariyā, āyā sadānī jinikk āurta, bahā kuta. padā man-i āurta o bahā kut, o nūn taī zindagī harāb . . . man ham āyā hančuš pa palmalī āurta; manā Šāriyā gwašta ki trā bahā-iš kutag, man hančuš taī paymā na mannūt. bale lahten ročā rand, to wat zāne ki manī habr rāst-int. (30) man iškuta ki ā trā Karāčīyā dem dayant. odā trā čars bahā kanag ham kapūt, o waḡ dāman ham poling . . . [kammuke pusspuss kant] Dil Murāde odā čandoxāna o kahbagxāna-ant. āyānī mastar odā Ibbik-int. o Karāčīye čabukkānī mastr-int. uff Purrdil! āh-īyaribānī, kahr-i xudā!*

(31) *Mah: čars bahā kanag kapūt? . . . dāman poling? guḡā, Murwārid, šarr nay-int ki mā bitāčen?*

is unique). Mahgul, tomorrow we – you and I – and one or two other servants will go from here on camels to Pasni and from there to Karachi, and from Karachi towards Qalandar, who is Lal Shabbaz.

(24) [Back to the first scene]

Mah: Later we came there, to Lal Shabbaz, and we sat in a different large house of this Mr Dil Murad. Near us there was also a religious beggar, who gave us green tea for the whole day from morning to evening. One day in the morning he gave me green tea, and after drinking it that night I was completely unconscious. I didn't know if the world existed or not. But when I woke in the morning my bones were aching. I look(ed), my body and the bed were altogether bloody. From one or two nights before and one or two nights after that, it was like that, during the ceremony. But I could not discuss it with dear Purrdil. (25) The ceremony concluded, and two days later that religious beggar had to go to Pir Sanjar Shah. Dear Purrdil gave him a lot of money, and told him that the next day he himself would go to the Pir. The beggar listened to him and then insisted that he go (together) with him. Dear Purrdil agreed and said that he would also go. But he told me, 'You stay here by Dil Murad.' (26) But I did not agree and insisted that he take me (with him). But he said, 'The roads are very bad.' And another thing: that old woman (one of the household of Dil Murad) would not allow me to stay with Dil Murad. She was a person dressed in white (i.e. a very important person), and he (Dil Murad) is the only Baloch Sardar in this town. He is a very worthy man; (but) I was (still) forced (to agree) and I remained there. But he has still not come. Today it is five days! All right; Murwarid, now you tell me, where is he?

(27) **Mur:** [Heaves a great sigh] Mahgul, he is not coming back now. He has by now arrived in Makran.

Mah: Murwarid, don't say such things, he must come, God will bring him!

(28) **Mur:** I'm not telling you useless things. He has sold you here.

Mah: Don't speak so about my dear Purrdil! (Would) he do such a thing, really? No, no!

(29) **Mur:** Previous to me he has brought hundreds of girls (here) and sold them. Then he brought me and sold (me), and now he ruins your life . . . He also brought me here by such tricks, and Shari told me that they had sold me, and I also did not believe it, like you. But in a few days you yourself will know that my information is correct. (30) I heard that they will send you to Karachi, and there you will have to sell cannabis and your skirts also (will be) dirty . . . there is a little whispering that Dil Murad has cannabis-smoking rooms and brothels there. The biggest (criminal) there is Ibbik, the greatest of the Karachi gangsters. Fie, Purrdil! The cries of the poor, the wrath of God!

(31) **Mah:** I have to sell cannabis? . . . Dirty skirt? Well then, Murwarid, isn't it better that we run away?

Mur: Māhgul, edā hičč rāh nest.

(32) *Mah: čon rāh nest? harč' paym bī, bitačen!*

[nāgāhā marde kāyt, o ešānī demā oštūt]

Dil Murād: hā hā hā! [tahkage jant] rāh ^hast, parče nest? brawen, nā! [Māhgule dastā ča zahrā tāb dant] muptā ča, nayātkage! ā wāja zarr zurta; zarre, aškute!

[Mahgule zard o šūnz tarrūt. Murwārid watārā yakk kašeyā kant. bašānag karar karar kapūt]

Mur: Mahgul, there is no way out from here.

(32) Mah: What do you mean, there is no way out? At all costs, let us run!

[Suddenly a man comes in and stands before them]

Dil Murad: Ha, ha, ha! [He laughs loudly] There is a way, how not? Come, let's go! [He twists Mahgul's arm angrily] You haven't come (here) gratis, that gentleman (Purrdil) took money (for you) – money, did you hear?

[Mahgul turns pale and a shade of green. Murwarid withdraws to one side; the curtain falls very slowly.]

NOTES

Akbar Bārakzay (who also calls himself Bāranzay) was born in Karachi, and wrote this, the first Balochi drama, for a stage production in the 1950s. It was later broadcast, early in 1957, the first radio drama in Balochi. I obtained a copy of the script by courtesy of Ahmad Bašir Baloč, presently Director, Radio-TV Pakistan, Quetta. It is a good example of the spoken language, in the Ke dialect. Some obvious errors in the written script have been silently corrected.

(20) *manī gon mā byā* lit. '(with) my (family), come with us', i.e. 'come, marry me'.
pameškā = pamešā.

(23) Qalandar ceremony: this is an important *mela* (religious gathering) for Qalandar La'l Shāhbāz, held annually in Sindh.

(26) *būt-ī*: mixed construction.

VI. ESSAYS ON VARIOUS SUBJECTS

69. BALOČĪ DOČ

by ABDULLĀH-JĀN ĴAMĀLDĪNĪ

(1) Čukkīe habr čon mardume dilā našk mānant! manā hamā suhb hangatān jawānīyā yāt-int. (2) ā roč baššāme purr sayl-o-sawāten roč-atant. (3) nodān ki har begah demā gwāritant watī waxt-iš badal kurt-at, o nūn suhbā mahālā šileke dātant o šutant. (4) yakk suhbeyā helāken hawr a-gwārit o suhbā zebāen samenān pušt kurt, āsmān sāf būta. (5) gise demā, ša har roče hawrānī gwārāgā, mazanen tālāpe joṛ büt-at. (6) bāne demā, sāhigā peše čittirīe sarā Māhgul ništ-at, o sūčine kār-e kurt. (7) burz dūren o čo nīlā sawzen āsmāne demā, kalāge kārīt. (8) Māhjānā sūčin bi kārā šūlit o išt-e. (9) watī har do dastān-e bast, drājen šepagen o kūšen mordānagān-e yakjā kurt, o dastānī puštā bi watī har do yakjāen godān dāt o čikkūt-e. (10) mordānagānī yakbarā kattrakkārag büt, Māhgule zanden čamm čist būtant o āyī burz bi kalāge nemagā čārit. (11) kalāg dūr bi āsmāne demā čo murge putā ilājīyā wadī-at. (12) kalāgā padā kārītū o ša Māhjāne dapā dar šut: jī jī kalāg jān, waššen hawāle biyār-e!

(13) Māhjāne zand, o london, o suhren čamm na-zanīn parče purr būtant; āy watī sar jahl kurt o sūčin ča kārā čikkūt o padī kār-e šurū kurt. (14) ša Māhjāne čammān arsānī zanden trimp tipp-tippā kaptant, o āyī zān sarā trakkītant o āyī kār-iš misent. (15) randā āyī čīringīen guṭṭā yak hančušen būragīen o drājen likoe binā kurt ki man hušk-o-hayrān mantun ki, e ša mājīrāe?

(16) tān maročetīen ročā man e rāzā mālūm kurt na kurt ki Māhgule čamm parče čo baššāmī syāhen kohkirān šilit-int. (17) āyī nazurk o ispeten dast āyī zānānī sare kārā trikk-e jatant o dawr būtant; (18) har če ki āyī tawār zahīr zahīr büt, hamīnkā āyī dast tez šut o kāht; āy watī sarīe būkā dem-e čikkūt, o āyī māhen girden dem-e kappā ša zyāt andar büt. (19) bale manī čamm tān derā, Māhjāne purr kamālen lankukān o āyī zebā o nazurken čakanā sakk-atant.

(20) Māhgul zāhgānā bāz dost-at parče ki ā pa zāhgān če balken pa drustān mihr-e kurt. (21) har habre jawābā pa handag dāt-e, o āy handage tahā dard hawār-at. (22) Māhjān ša har kassā zyāt kār-e kurt o čupp-at, bale gise mazanān drust gon āyā raštītant o kassārā āyā čīe na-gušt-e; (23) e girān sangen zebāen godīe sifāt bāz-atant, bale āyī mazanen gunāh hameš-at, ki yarīb-at o be-wass o be-kass-at.

(24) manā šarrīyā yāt-int ki Māhgulā nāmās-at o nāpiss: ā yatīm-at.

(25) āyī mazanen guhār Šāhgulā bi Sindh āyī wārisān bahā kurtag-at, o āyī brāse-at ki Šālkoṭe zamīn-ḡumbe bahr büt-at.

(26) Māhjān hūdāye prāhen dunyāe tahā yakkā-o-tanyā-at; Māhgul bi sūčine kārā, metage zāl-kārānī tahā nām-at. (27) āy puhtagen doč-o-čakane siṭā dūr šut-at o ša diga halk-o-šahrān pa āyī kār kāht. (28) āy duht-o-hakk a-gipt; āy ča watīe kamāle padā, pa

69. BALOCHI EMBROIDERY

(1) How the marks of childhood matters remain in a man's heart! I still remember that morning well. (2) That day in the rainy season (was one of those) days full of ramblings and wanderings. (3) Clouds which rained forth every morning had changed their times, and now they produced a shower early in the morning (only) and went away. (4) On one (such) morning the usual shower had rained and the lovely morning breezes had come and gone; the sky was clear. (5) Before the houses because of the daily rains, large pools (of water) had been produced. (6) In front of a house, in the shade on a small rug before (it), Mahgul was seated, and was busy with needlework. (7) High above and far away on the fresh face of the blue sky, a crow cawed. (8) Mahjan poked her needle in her work and left it. (9) She clasped her hands, put her long, thin precious fingers together, put the backs of both her hands together (under her) knees, and stretched. (10) There was a sudden cracking of finger (joints); Mahgul raised her tired eyes up and looked towards the crow, (11) which, high in the face of the sky, was visible with difficulty, like a bird's feather. (12) The crow again cawed and there issued from Mahjan's mouth: Oh, oh, my dearest crow, bring me some good news!

(13) Mahjan's tired oval red eyes, I don't know why they were filled (with tears); she bent her head down, pulled out her needle, and again began work. (14) From Mahjan's eyes the tears fell in tired drops, drip-drop, and as they splashed on her knees they made her work damp. (15) Then in a bell-like voice such a very long and delicate *liko* began that I remained astonished: what is the trouble?

(16) Up to today I have not been able to explain why Mahgul's eyes were raining heavily, like the black storm clouds of the rainy season.

(17) Her delicate white hands brushed the tears away from the work on her knees, and they were gone. (18) Everything which her voice expressed in such yearnings (caused) her hands so much the more to go fast to and fro; she pulled a (stray) lock of hair under her headcloth, (which) she pulled across her face, so that her moon-neck was half covered by it. (19) But in my eyes for a long time in the skilful fingers of Mahjan there was a fascination, as well as in her beautiful and delicate embroidery.

(20) Children had a great affection for Mahgul; she loved children with a special affection, but also everyone else. (21) She answered all questions with a laugh, but in her laugh there was mixed pain. (22) Mahjan did a lot of work for everyone and remained silent whilst all the elders of her house bickered with her: she never said anything. (23) There were many good qualities in the precious, lovely lady: (but) her great fault was this, that she was poor, powerless, and had nobody.

(24) I remember very well that Mahgul had neither mother nor father: she was an orphan. (25) Her elder sister Shahgul had been sold away in Sindh by her elders, and her brother was the share of the Quetta earthquake. (26) In God's wide world Mahjan was entirely alone, but she had a reputation in needlework amongst the women of the village. (27) Praise of her excellent sewing and embroidery had gone far, and one used to come for her work from other villages and settlements. (28) She made a living from

watā jarman gwāpen girān suhren paške gipt-at o jawān pa dile hubbeyā duht-at. (29) āyī šalwār girān sawz-at, āyī gud sawzen dopatjen wayle-at. (30) āyī dast ša sangaw gabb-o-dastūnkān purr-atani, ša bandokā gog gon ābrešume pullān lonjān-at, o goš ša zarre kariyān lar-atant. (31) e drust ša sūčine padā halke māsi watī jinikkānā bi Māhjāne kirrā dem dātant, dānki ša āyā kār hel bikanant.

(32) lahten sālān pad, Māhjānā gon Janozānen mardakeyā āros dātant. (33) say o čār sāl zindag bût, o say o čār zāhge e māse zût murt. (34) nūn na ša Māhjāne zāhgān-ast o na āyī mard zindag-int. (35) Māhjān ša āpeyā dunyāe tālāpe demā wadī bût, katrukke gašt o padā gumnāmīe zire tahā er-šut o bunī gār bût.

(36) Baloči doč-o-čakane godi Māhjānā manā Baločiye e fann-o-kamāle kadr-o-kaymatā nišān dāt. (37) mazanen be-insāfie bût, agar man Baloči doče sarā niwištāg bikanīn o Māhjānā yāt ma-kanīn.

(38) Baloči doče hand bāz burz-int, o Baločānā e habre samā nest. (39) mā hančo uškita ki Amrikāye (zānān Nyū Yārke) ben-al-akwāmī doče numāyišā, Baloči doč awwal dar āhta. (40) čonā čamīmān geštir distagant ki maročān Pākistāne tahā, diga kawmānī jinenān fešān-kanoken Baloči doče istimālā šurū kurta. (41) Pākistāne mazanen šahrān jāgah jāgahā dukkūnānī tahā Baloč doče pašk, sadrī, o pelik gindag bant: Baloči doče wāskaŋ o jinenānī pelik Pākistānī fešānien jinenānī nūn am istimāle čī-ant; (42) darziyān pa nūn e hubr zarūrī-int ki ā gon diga kamālā Baloči doče ādenk er-kanage kārā ham hel pikanant, dānki jinenānī pašk o šalwāre dapān, āstūnkān, dāmane kirrān, zī-o-jīgān pa Baloči doče ādenk er-pikanant. (43) e ādenke er-kanag hās Baloči doče kārē, ki diga kawmānī dočā e kār nest.

(44) may Baloč wānindagen brās o guhārānā tāt mazanen wahteyā ša, watī Baloči libes, doč-čakan, šayr, o dode diga čiyān, bad kāht, o watī e čiyānā pašt kaptagiē nišān a-zāntant. (45) nūn ki diga kawmān may fann-o-kamāle e be-matjen čiyān wašš kurta, o ešānī sifāt-o-sanāā kanant, mārā ham ešānī kadr mālūm būwān-int, ša guhāran rand nūn may kālij o iskūle warnāyān Baloči pašk gwarā kanag šurū kurta. (46) wahte ki šahre tahā bi bāzārā, yayr-kawmānī mardum may warnāyānī e paškānā bi āwānī gwarā gindant, čō mor-o-madagā āwānī sarā ričant, dānki Baloč ārte e kamāle nidāragā pikanant.

(47) Baloč čonā pa dod-o-rubedagā Erānyānī brās-ant, o nyāmfi ešyāi kawmān ša, nazzīntir-ant: čunte sāl peš Landane Barlingtan Hāwsā, doče numāyiš bût. (48) e numāyišā Isfahāne Šāh Abbas hīvda sadiye Erānī jinenānī paške nišān dayag bût. (49) e paške dawł-o-đilā birr-girag čist Baloči-at. (50) pašk drāf, šahbūt gon čen-o-guptānā-at. e paške jīg ham Baloči-at. (51) če bigušīn, e pašk pāk Baloči paške-at. bass, Baloči paške o

sewing, and was so skilled that, on her own she had sewed a dark red shirt of 'German weave' just for the joy of it. (29) Her *shalwar* was dark green, and her headcloth was a *dopatta* of green *wayl* cloth. (30) Her wrists were covered with *sango* bracelets, with *gabb* and *dastunk*, and from a band a *gog* with silver flowers hung (from her neck); (in her) ears were so many gold earrings. (31) All this came as a result of her needle; women of the village sent their daughters to Mahjan to learn (how to do) the work from her.

(32) A few years later they gave Mahjan in marriage to a widower of little account; (33) she lived three or four years (longer), and the three or four children of this mother soon died. (34) Now there are neither children of Mahjan nor her husband left alive, (35) and Mahjan, who was born from the watery face of a pool (somewhere in) the world, lived for a moment, and then went back down into the sea of oblivion and was forever lost.

(36) The gentle lady Mahjan explained to me (something) of Balochi sewing and embroidery, with the values and skills of this Balochi art. (37) And it would be a great injustice were I to write about Balochi needlecraft and not evoke the memory of Mahjan.

(38) The position of Balochi needlecraft is very high, but the Baloch themselves do not realize it. (39) We have heard that in America (i. e. New York) in an international exhibition of needlework, Balochi work came first. (40) Also, our eyes have often seen how today in Pakistan fashionable women of different nations have begun to make use of Balochi needlework. (41) In the shops of various places in the large towns of Pakistan, 'Balochi' (imitation) needlework shirts, waistcoats and handbags are to be seen, and fairly common use is now made amongst fashionable Pakistani women of waistcoats and handbags of 'Balochi' needlework; (42) and it is now very important that there be established a standard for these tailors in the form of a mirror for this work, so that they be trained in it, with a standard for Balochi needlework in blouses, *shalwar* bottoms, cuffs, skirt-borderings, and collars. (43) Setting up this standard is a special task of Balochi needlework, since this work does not exist in the needlework of other nations.

(44) Our educated Baloch brothers and sisters for a very long time now have despised their own Baloch clothes, embroidery, balladry, and other cultural things, and have thought these things a sign of backwardness. (45) Now that other nations have begun to appreciate our matchless things of great skill, and praise their outstanding qualities, their value is getting known to us too, and following the example of our sisters, the young men of our colleges and schools have begun to wear Balochi shirts. (46) When in the city bazaars the people of foreign countries see our young men wearing these shirts, they are seized as if by a fever until they are given an exhibit of this Baloch art and skill.

(47) Yet the Baloch are in custom and culture brothers of the Persians, and amongst Asian nations they are nearer: a few years ago in London's Burlington House there was an exhibit of needlework. (48) In this exhibit there was given an example of a woman's blouse of 17th C. Persia, of Shah Abbas of Isfahan. (49) The cut of this blouse was in type and appearance exactly (like) the Baloch. (50) The blouse was long, loose, and with *çen* and *guptan*. The blouse collar was also Baloch. (51) You would say (to look at

Erānī paške tahā hame park-at, ki āyi našk Baloči nay-at, balken Erānī-at, hančen našk ki ammā Erānī yāliyānī sarā gindan. (52) Tājik o Uzbek jinenānī doč hame Baloči doče dawla-ant; āwānī jīg hame range-ant. (53) har kassā ki bi Lāhor yā bi Karāčīyā Rūsī dode wafade wahtā, mašhūren Rūsī rakās Tamārā Xānumā dīst-at, ārā mālūm-int ki Tājik o Uzbek jinenānī pašk o doč činkas ča Baločiya nazzīnk-ini, parče ki raks-o-čāpe wahtā, Tamārā Xānume gwarā hame rangen paške-at. (54) nyāmji Yūrupe Čekosłowake doče bāz našk gon Baloči dočā hawār kapant.

(55) hančo ki Makrān Baločānī dod-o-rubedage diga čiyānī bundar būta, hame rangā Baloči doče kār ša Makrānā āngūr bass-int. (56) Makrāne doč muhīm, zebā, o pāyidār-int; Makrāne kār puhta-int. (57) Keče pāzwārānī (čawaṭi o kawš) sartalānī čakan dunyāe iahā mašhūr-ant. (58) Makrāne (Keče) aspānī sanj-o-sarwāgānī naške sīfat, mahārī o uštīrānī pākoraḥ o mahārānī pull-o-lāḍowe sanā har waht bi Baloči šā'irānī tahā būta. (59) Baloči klāsikal šā'irī e habre šāhid-int. (60) Makrāne e kamālan ca kadīmā Baloč mannān a-kāyant.

(61) ča Makrānā rand, Karāčīe Baločānī doč ki Makrāne doče yakk waṭe ša diga Baloči dočān, gihtir-int. (62) padā Hārān, Čāgay o Sarāwāne wār a-kāyt. (63) pa range dawr dayagā ša drustān demā-ant. (64) Makrāne kār geštir bi narm-o-nāzurken gudā bīt. (65) paškā bāz šahbūt o prāh na-kanant, bale Hārān Čāgay o Sarāwānā bi bazzen gudā kār kanant, o pašk prāh o šahbūt-int. (66) Jālawāne doč-o-čakanā man na-dīstun. (67) ša paške abedū istaraṭall, kīsag, ṭop, surmadānī o diga bāz zebāen čī joṛ kanag a-bant.

(68) Marī, Bugtī, Liyārī o rodarāhte digar Baločānī doč šarr-int, bale bāz demā na-šuta. (69) jinenānī jīg bāz zebā joṛ kanag bant, bale guptān-e drāj nest. (70) rangdāren pučč kamm pošant o ispeten jarr istīmāl kanant. (71) wāham e brāsānī doč-o-čakan hūrt hayāl kanag loṭīt. (72) Erānī Baločistāne jinenānī pošak geštir syāh-ant o doč-iš bāz sādug-int. (73) paškā bāz drāj kanant, bale kullāhā gird kanant o dem-e na burrant. (74) Garmsel yanī Ogānī Baločistāne Baločānī libes geštir Hārān o Čāgay libes-int.

(75) istaraṭall, kīsag o Baloči kullāhe riwāj har jah har jah-ast.

(76) may pallawe (Hārān-o-Čāgaye) čakane kār ham bāz demā na-šuta, hančo ki manī zindagānī na hame nemagā gwasta. (77) man geštir ša e nemagā dočā sahi-un. (78) pamešā e nemage doč sarā loṭīn ki pa sarjamīyā niwištāg pikanīn: manā omet-int ki diga Baloč wānindagen brās waṭi nemage doče sarā hančo pa sarjamīyā niwištāg kanant, dānki e kār pīlo bibīt.

it) that this blouse was a Baloch blouse. Actually there was also a difference between the Baloch blouse and the Persian, that its embroidery pattern was not Balochi, but Persian, in the same patterns that we see in Persian carpets. (52) The needlework of Tajik and Uzbek women is of the same type as that of the Baloch; their collars are made like ours. (53) Everyone who saw, in Lahore or in Karachi, at the time of the Russian cultural visit, the famous Russian dancer Tamara Khanum, noticed how the blouse-embroidery of Tajik and Uzbek women is very close to that of the Baloch, at the time when we saw the kind of blouse Tamara Khanum was wearing during her dances. (54) Many patterns of Central European Czechoslovakia are mixed with Baloch needlework.

(55) Just as Makran has been in other matters of Baloch customs and culture the chief abode, so in the same way Baloch needlework from the Makran region is the best. (56) Makran needlework is fine, beautiful, and durable. Makran work is 'pukka'; (57) the embroidery on Kech footwear (sandals and slippers) and on women's shoes, is famous in the world. (58) The bridles and head trappings of Makran (Kech) horses in their kinds of patterns, the praises of the decorations on camel bridles/reins, on camel saddles, the flowers and tassels of camel bridles/reins, are always in Balochi balladry. (59) Witness of this fact is (especially to be found) in Balochi classical balladry. (60) These skills in Makran have been admired by the Baloch since ancient times.

(61) After Makran needlework, there comes that of Karachi, a type of Makrani needlework which is better than other Baloch work. (62) Then come Kharan, Chagai and Sarawan in turn. (63) In colour selection these latter are in front of all. (64) Makran work uses the most delicate cloth, and (65) they do not make the blouse very loose or wide; but (in) Kharan, Chagai, and Sarawan (they) work on thick cloth, and they make the blouse wide and loose. (66) I do not know the needlework of Jahlawan.

(67) Beside blouses, razor boxes, pockets (bags) and caps, antimony boxes and other very lovely things are made.

(68) Mari, Bugti, and Leghari and other needlework of the Baloch of the East is very good, but it has not developed very much. (69) Women's collars are made very beautifully, but its blouse *guptan* is not long. (70) They do not much dress in coloured clothing, they use white clothes. (71) Still, the needlework and embroidery of these (Baloch) brothers needs (more) careful observation. (72) The garments of the women of Persian Baluchistan are usually black and their embroidery is very simple. (73) They make the blouse very long, but their caps are made round and they do not cut out the front. (74) The Baloch of the Garmsil, or Afghan Baluchistan, have clothes more like the clothes of Kharan and Chagay. (75) The razor box, bag, and Balochi cap – this custom is to be found everywhere.

(76) In our district (Kharan and Chagay), work in flower-embroidery has also not developed much, so that I have not seen much of it in my life. (77) I am better informed about needlework. (78) For this reason, I want to write a complete description of this kind of needlework, and it is my hope that other literate Baloch brothers will also write completely about the kind of needlework which they know, so that the work will be complete.

(79) Čagay-o-Hārānā geštīr tařowā (jīg, āstūnk, o guptān) jītā, māmūliēn gudīe sarā pa jawānen ābrešumā dočant. (80) randā hame tařowā jawānen gudānī sarā dočant, o hawār geřant, o paškā řāhenant. (81) řa ā ročān ki řāpāne o randā Hindostān-o-Pākistāne bāzen pāmuk řurū kanag būtagant, doče kār bāz paři kaptā; har kass pa āsānie hātīrā čakane řāgahā řa, pāmukā gīrt. (82) nūn diga payme kāre ham řurū kanag būta, ki na pūrā čakane kār-int o na pāmuke, balken har do hawār-ant. (83) paške kārā pa pāmukā kanant, o nyāmā hālī killant, o randā hame hālīen řāgahān pa čakān purr kanant o gul řānant.

(84) Baloči doče kār yakk řūwāgen ārte, ki řa diga ārřān kamm na-int. (85) may guhār pa sūčīn hamā kārān a-kanant o hamā nařkān killant ki musawwar-iř pa brař-o-pānsilā řor a-kanant. (86) āga e kamāle nigāhwānī bibūt, o eřīrā tarakkī dayag bibūt, hančēn roče kāyt ki e kamāl bi musawwarīe dar řāhā rasīt, pa sūčīnā may guhār o řīnikk taswīr řor pikanant.

(87) e nemage doče do kism-ant: 1. yakke puhtagēn kār; 2. ā diga hāmagen kār.

(88) puhtagēn kār bāz muhīm o nāzurk-int, o kamāle godī a-lořūt. (89) e kār hamā godīyān lořant ki āwānī lankuk čo musawwar o sāz-řānoke lankukān rawān bibant. (90) zānoken sar e kāre trikkān hančo pařj kārānī čo ki bākmālen musawwar taswīre kiřkān a-zānant. (91) āga musawwar kamālā na rasīta, āy kiřk mudām čoř bant, o pa watī dem rad-ant; hančo āga godī bākmāl ma-bīt, āyī sūčīn sarpawat rawt. (92) puhtagēn kāre tahā ča drustān zyāt zuratto istīmāl bīt. (93) zurattowe kār bāz hūr-ant. (94) řa zurattowā abed, pařiwāl, mosum, Baydādī xām čakān o čābukowā, kār gīrant.

(95) hāmagen kāre mazānen doč bust, lopo, māhī-puři, būko, čořal, gul-o-draņřuk, pūlořik, kap-o-kund, bandrūmī, wař-ant. (96) wař hāmagen kāre tahā bāz istīmāl bū, wař-e bāz-ant: bandī, yakk-o-kapp, sandoxī; sandoxī wa dwārānā dowar-ant: panč trikkī, o say trikkī. (97) toī sarā řāhlā dile sarā gīrden čo dāhīrā naške bū, ki ārā gīrdo guřant. (98) do nařkānī nyāmā ki kiřke barant, tāre er-kanag guřant.

(99) doče kārā, bayayr řa kačē o kiřke kařřagā, bākmālen řerzāl kanant āwānī gītinz, gičē o lankuk wat pa āwān paymānahe kārā dayant. (100) pīnsile kiřkānī badīlā, ā řa gudā tār kařřant o hamā tāre kiřk āwānī kāre zeb-int. (101) yakk sare modīe kačē ham kisāsā āwānī kāre tahā park na bū. (102) harwarēn murabba (čār kundī), mustatīl, zāwīya bayayr řa řīwmetrī o řīgonomīřrī wānagā řor kanant. (103) sarike sādāgen kārā ham, āga bākmālen daste pikant, tā hančo mālūm bīt ki daste kār na-int, mařīnī-int. (104) ča e drusten habrān rand waht-o-zamānag lořūt, ki e kar hangatān demā barag bibūt, doče noken đawl dar geřag bibūt, pařkānā noken zamānage warū zyāt o kamm kanag bibūt. (105) rangānī dawr dayage kamālā pa řāwānī hel pikanan, e kārā wānīndagen guhār řarřtir kurt kanant.

saht o zewar

řāhlā, čīe e nemage saht o zewar o řīngāre bārāwā niwīřtag kanag ham beřā na-int.

(79) In Kharan and Chagay, most often the separate embroidered parts (collar, sleeves, and *guptan*) are separately made, and sewn on ordinary cloth with good silk thread. (80) and afterwards these parts are sewn on to the good cloth, where they are fitted together to build up the blouse. (81) Since the time that Japanese, and later Indian and Pakistani embroidered strips began to be made, the art of embroidery has fallen into some disuse: everyone uses these strips instead of (real) embroidery, because it is easier. (82) Now a new kind of work has begun, which is neither completely embroidery-work nor completely strip-work, but a mixture of both. (83) Blouse-work is done with strips, and in the middle they leave spaces; and later they fill up these empty spaces with embroidery and floral patterns.

(84) Balochi needlework is a complete art, which is not less than other arts. (85) Our sisters do the same work with their needles and leave the same pictures as (other) artists do with brush and pencil. (86) If there will be patronage for this skill, a day will come when this skill will take its place amongst the arts; for our sisters and daughters make pictures with a needle.

(87) In this regard, there are two kinds of needlework:

1. 'Pukka' work 2. Rough work

(88) Pukka work is very fine and delicate, and needs a lady of skill. (89) She needs the same qualities in her fingers as those that go with an artist or musician. (90) A knowledgeable head recognizes a stitchwork just as a skilled painter knows the brush-strokes of a picture. (91) If the artist is not entirely skilled, his lines/strokes are always crooked and are wrong on the face (of the picture); in the same way, if the lady is not totally skilled, her needle is uncontrolled. (92) In pukka work most used of all is *zuratto*. (93) *Zuratto* work is very fine. (94) After *zuratto*, *pariwal*, *mosum*, *baghdadi kham* embroidery and *chabuko* are most used. (95) Of rough work the most used stitches are *bust*, *lopo*, *mahipusht*, *boko*, *chotal*, *gul-o-dranjuk*, *pulotik*, *kap-o-kund*, *bandrumi*, and *watt*. (96) *Watt* is especially widely used in rough work, and there are many kinds of it: e.g. *bandi*, *yakk-o-kapp*, *sandokhi*; and *sandokhi* again has two types: *panch trikki* and *say trikki*. (97) *Toi* is the design which marks out, from top to bottom above the heart, the neck circle, which they call '*girdo*'. (98) Between two patterns which are in a line they draw a thread; this they call 'dropping a line'.

(99) Except in measuring needlework and drawing lines, a really good woman works using only her hands and fingers as measures. (100) Instead of pencilled lines, she draws a thread-line, and this thread-line is a beauty of their work. (101) There is not even the measure of the difference of a hair's-breadth in their work. (102) Every sort of square, parallelogram, triangle, is sewn without learning any geometry or trigonometry. (103) Even in the simple stitches of *sarik*, if a very expert hand does it, then it is thought that it is not handwork, it is machine work.

(104) After all these considerations the times require that this work be developed still further, that new types of embroidery be invented for blouses of the type proper to a new age, more or less. (105) We must teach proper skill in laying out colours; this work our educated sisters can do better.

Ornaments and Jewellery.

Below, writing something about ornaments, jewellery, and cosmetics is not out of

(106) *may halkawā ča yarībī-o-nādārie sawabā saht o zewar o Baloči sīngāre bāz čie gār būtagant o gār būwān-ant.* (107) *tangawe saht yakk mazanen ayše, ki maldār o mazanen buzgūren gisānā nasīb-int.* (108) *ām mardum pa muškile zarre lahten saht istimāl kanant.* (109) *e nemage, sahtānī nām eš-ant:*

dāwanī, darī yā šams, tāyt, paṭṭī, nyām paṭṭī: sare zewar-ant. pullo gon ṭikkān, pulluk, pezwān, ponze; gann, karī, diluk, panrā yā paletro, karri, bačadurr, goše; (110) tawk, čamkallī, guṭṭī, dram, hamel, šimšuk, hār, gog, ḍolan-o-zabāddān, guṭṭ-o-gware; gabb, sangaw talmal, zardānag, čallaw, dastūnk, dastānī saht-ant. (111) pa pādān sirf pādīnk istimāl būta, ki e ilākahā nūn istimāl na bū. (112) šālmī (zarre ya suhre ṭikk) gwastagen wahtā bi šālwāre pāčage dapān trikk kanag būtant.

(113) *Baloči kāsmeṭik kajjal, misk, zabād, Keče pīg, surhī, o muswāk būtagant.* (114) *kajjal pa čammān o muswāk pa lunṭān hangatān istimāl bant; bākī nāyāb-ant.* (115) *Keče pīgā, ša muswāke janagā rand, pa lunṭān istimāl būt, dānki lunṭ ša muswākā matrikk-ant.* (116) *Keče pīg ča pase pīgā, o waššen bowān jor a-būt; o pamešā bāz waššen bowe dāt.* (117) *e ču Kečā kāht, o randā e ilākahe jinen wat jor kurtant.* (118) *misk, zabād, o atar ham ča Keč o Makurānā kāhtant.* (119) *kajjal wat edā bāz jawānen jor būt.*

(120) *sahtānā, yā dāre girden rangdāren ḍabbīye tahā kurtant, ki tabla gušag būt.* (121) *e ḍabbīye sar čer gumbuzā-at, ča burze kemaṭien bowān ilāwā; edā am watī logī bowe jor bīt o istimāl būt.* (122) *bowe ša lawang, lāltāk, melab, pīšuk, durāluk, kaṭṭ kačūr, o kapp kačūr a-kuṭṭant, o jor a-kanant, e bowe yakk mazanen ṭulle šiklā jor a-kanant.* (123) *e har nemagā čandīe kalladār o nem kalladār. pāwli o šāhī liččen-ant, e bowīye ṭullā bānore pošakānī tahā er-kanant.* (124) *e bowīye waššen bo sālānī sāl bod-ant.*

(125) *ešī bo na atare-int o na senṭ; balken e bo Baločien bowe!*

place. (106) In my village because of poverty, ornaments, jewellery and much of the cosmetic traditions have been lost and are still being lost. (107) Gold jewellery is a great luxury, which only rich and wealthy people are fortunate to have in their houses. (108) The common people make use of any sort of silver jewellery with difficulty. (109) In this connexion, these are the names of jewellery: *dawani*, *dari o shams*, *tayt*, *patti*, *nyam patti* – these are worn on the head; *pullo* with *tikka*, *pulluk*, *pezwan*, are for the nose; *gann*, *kari*, *diluk*, *panra* or *paletro*, *karri*, *bachadurr* are for the ears; (110) for the neck and breast are *tawk*, *chamkalli*, *gutti*, *dramm*, *hamel*, *shimshuk*, *har*, *gog*, *dolan-o-zibaddan*; and *gabb*, *sangaw*, *talmal*, *zardanag*, *challaw*, *dastunk* are wrist or hand jewellery. (111) On the feet only the *padink* is worn, which is no longer the custom in this area. (112) *Shalmi* (gold or silver stones) in past times used to be sewn on to the bottoms of *shalwars*.

(113) For Balochi cosmetics, there used to be used *kajjal*, *misk*, *zabad*, *Keche pig*, *surkhi* and *muswak*. (114) *Kajjal* for the eyes and *muswak* for the lips are still in use; others are not now available. (115) *Keche pig*, after putting on *muswak*, used to be applied to the lips, so that the colour of the lips is not faded by *muswak*. (116) *Keche pig* was made from goat/sheep fat and from perfumed substances, and for this reason gave a very fine perfumed smell. (117) It used to come from Kech, but later local women used to make it for themselves. (118) *Misk*, *zabad*, and *attar* also used to come from Kech/Makran. (119) A very good *kajjal* was also made here. (120) For jewellery-keeping a round scented wooden casket was made, called a '*tablah*'. (121) The lid of this casket was like a dome, with valuable perfumed substances in it. Here commonly perfume is made and used locally. (122) The perfumes are made of *lawang*, *laliak*, *melab*, *peshuk*, *duraluk*, *katt-kachur*, and *kapp-kachur*, and then put together in the shape of a tower. (123) On all sides of it silver coins – rupees, half-rupees, 4-anna and 2-anna coins are attached, and this perfumed tower is put inside bridal clothes. (124) The perfume of this tower smells for years and years; (125) its scent is neither *attar* nor a European scent; perhaps it is a Balochi scent!

NOTES

This essay, the first of its kind, was printed in *Baloči* in 1957, in the Ra dialect. Mistakes in the original printed text are, exceptionally, few. I have not attempted to translate, or to describe, the many names of stitches, ornaments, or perfumes which occur; for the exact phonemic forms, see the Balochi text. Some of the more easily describable items appear in the Glossary.

The 1pl. gen. of the pers. pron. is written throughout *may*, for the *ammay* usual in this dialect. I have left it, as a sort of 'literary' form. *ča* is also conventionally written for *ša* throughout.

(3) ms. wrongly *gwaritant*.

(4) ms. *suhb*–; *kut* is often conventionally written for *kurt*.

(8) *Māhjān*, pet name for *Māhgul*.

(11) ms. *ilājā*.

(25) 'was the share' = 'he died'.

(28) ms. *hubbe*.

70. MAŠRIKĪ BALOČISTĀN WA ĀYE GUZRĀN

by BAHĀDUR KHĀN RODINĪ

(1) Baločistān Pākistāne če druāhenā tūhen subāh-int. e 27.54 wa 32.51 digrī laṭityūd miyanjīā-int. tiwāgen Baločistāne pirāhī 215 643 murabba kilomētar-int. hančo ki Baločistān yakk huškāwāgen ḡagār o paṭṭ, mazanen wa tačken kūčagānī wāhind-int.

(2) hame paymā, 758 km tayābe wāja-int. e tayāb gon junūbā Arabī zirrā hawār-int. ešīye šumālā, Čaye, Kweta wa Žobe izlāh-ant. (3) ešīye 1164 kilomētare sarhadd gon Awgānistānā ham hawār-int. ešīyā roeršūtiye nemagā Makrān wa Hārāne izlāh-ant. (4) Pākistānī Baločistānā pa intizām kāriye hātirā 16 izlāhānī tahā bahr-iš kurtag: Kweta, Pīšīn, Žob, Lorālāi, Sibbi, Kačči, Kalāt, Čayai, Nasirābād, Xuzdār, Hārān, Las Bela, Panjgūr, Turbat, Gawādar, wa Marī-Bugti ejinsī.

(5) Baločistān drāfi wa prāhiē lihāzā Pākistāne durāhenā ča mazanen, bale ābādiye lihāzā, sakk kasanen sūbah-int. 1982-e mardum šumāriye nazzā Baločistāne tiwāgen ābādī kull 2.4 milāhen-int.

(6) Baločistān yakk sakk hušk o wīrdēn ḡagār o kohānī damage. o gon hawr gwāriyā ābād būwoken ilākahā-int. Baločistān tahr-tahren zuwān wa bāzen tumanānī ilākahe. ābādiye geštiri ustoman Baloč-ant.

GUZRĀN

(7) Baločistān čī bunyātā yakk kišārkarī wa mādanī sūbahe. bale kišt-o-kišārī āpe nābūwage sababā sakk padmantagen; hawr sakk kamm gwārūt. Baločistānā yakk sāle tahā 8 tāmgar 31 sintimētare kisāsā hawr gwārūt. sūbahe tahā hančēn ilāka ham hastant ki āhodā tiwāgen sālā trimpe hawr na gwārūt. hančo pa kišt-o-kišārā āp pakār-int, hame warā allam pa Baločistāne ustomāne āp-wāriyā ham mazanen maslahāe hayšiyatā dārūt.

(8) Baločistāne mardum hāsen waṛā kišārkarī kanant. agān hudāye nazarnek bibūt, o handī hālat šarr bibant, guḡā āye lāp-dar kāyt wa sāl šarr gwazūt. Baločistāne kišt-o-kišārīye ḡagār dopaymenā: yakke hušk-āpā, domī kisme tahā ḡagārānī kišār gon tyūbwelā o karezān kanagā bū. (9) hušk-āpā ḡagār hamā jāgahān kišār kanag a-bant, ki āhodā hawr gwārūt. āhodā galla, brinj, zuratt, jaw, karpās, arzun, hurmāg wa diga bāzen tohm ki čī āhān tel dar kāyt, kišag a-bant.

(10) burzā dātāgen wardinī kišārān čī abed, nīwag, sabzī wa diga waragī kišārānī nyāmā, Baločistānā sakk mazanen hayšiyate hastint. e hamā ṭakkān būwant ki āhodā āp sakk bāz-int.

- (30) *laṛ* 'list'; here 'such a long list (of)'.
 (46) *ēo mor-o-madagā* lit. 'like ants and locusts'.
 (48) *hivda* = [*hiβ da*]
 (66) *ms. dīta*, a Co/Ke form.
 (75) *jah* is common in Ra beside *jā(h)*.
 (106) *buwān-ant*: *ms. bayān-ant*, a Co/Ke form.

70. EASTERN BALOCHISTAN AND ITS ECONOMY

(1) Balochistan is much the largest province of Pakistan. It lies between Lat. 27°54' and 32°51'. The area of the whole of Balochistan is 215 643 sq. km. Balochistan is a land of dry ground, and consists in land of great, straight valleys.

(2) Thus, it contains 758 km. of coastline. This shoreline runs in the south with the Arabian Gulf. In the north of the province the districts are Chaghai, Quetta, and Zhob. (3) It also has in common with Afghanistan 1164 km. of frontier. The districts of its western half are Makran and Kharan. (4) For administrative purposes Pakistani Balochistan is divided into 16 Districts: Quetta, Pishin, Zhob, Loralai, Sibi, Kachi, Kalat, Chaghai, Nasirabad, Khuzdar, Kharan, Las Bela, Panjgur, Turbat, Gwadar, and the Mari-Bugti Agency.

(5) From the point of view of length and area, it is by far the largest province of Pakistan, but from the standpoint of cultivated land, it is a very small province. In the population census of 1982 there were in the whole of Balochistan (only) 2.4 m. people. (6) Balochistan is a very dry and waste ground and mountain skirt. When it rains some areas become cultivable. Balochistan is a place of many languages and tribes. Most of the population of the cultivated areas is Baloch.

ECONOMY

(7) Balochistan is at base an agricultural and mineral (resource) province. But agriculture, because of the lack of water, is very backward; very little rain falls. In Balochistan per year from 8 to 31 cm. of rain falls. There are even districts in the province where not a drop of rain falls in the whole year. Hence for any agriculture (extra) water is very necessary, so that in this way the lack of water represents a great problem for the people of Balochistan.

(8) The people of Balochistan practice a special kind of agriculture. If God is kind and local conditions are good, then there is a livelihood, and the year is a good one. Ground cultivation in Balochistan is of two sorts: the first is dry cultivation, and in the second type land is cultivated using (water from) tube wells and *karez*s. (9) Dry cultivation is practiced in those places where rain falls. In those places there are grown wheat, rice, sorghum, barley, cotton, millet, dates, and many other seed crops which yield oil.

(10) For the above-mentioned food crops, e. g. fruit, green vegetables & other edible crops, Balochistan is very well-known, in those areas where there is an abundance of water.

MĀDAN

(11) Baločistān Pākistāne tahā mādane lihāzā seren ilākahe. sūbahe dar-kapt nāpaddarā būtagen mādānāni tahā bayrāyt, kromāyt, syāhūnk, jīpsum, megnesāyt, singmarmar, kudratī gāz, šīšage rek, florāyt, hāmagen āsin, leterāyt, gokurt, hāmagen manganis. (12) Baločistāne bārawā e ham gwašag bīt, ki edā naft wa diga hallagen mādānen mazānen xazānae hastant. sūbahe bāzen mādāni ilākahāni tāngātā sarwe kanag na būtag, bale hayr tahtahren māduniye paydāwār eš-ant:

(13)	rid	māduniye nām	kačč o kisās	tošag kutagen	paydāwār (1974)
1	berāyt	tan	3 m.		3222
2	kromāyt	tan	kamm erkanag būtag		9329
3	syāhūnk	tan	90 m. ča zyāt		225231
4	jīpsum	tan	bāz erkanag būtag		hičč na
5	megnesāyt	tan	30 ča zyāt		271
6	singmarmar	tan	bāz erkanag būtag		16610
7	kudratī gāz	milāhen kibik fīt	46/79		9152
8	šīšage rek	tan	bāz erkanag būtag		hičč na
9	gokurt	tan	7 m.		132540

MĀHĪG

(14) Baločistāne Arabī zirre tayāb Pākistāne tahā 560 km drāj-int. hame gapp-int e har wařen mähige nyāmā sakk sar-int. jahla dātāgen mähig, hamā nāmiyen mähig-ant, āyān Baločistāne sarmačāren mähigir šikār a-kanant:

(15) gallo, kirr, tūhen madag, madag, pāgās, gor, zardum pallaw, sārūm, tīgallam wasūlī, wa diga diga.

(16) tūhen madag, madag, pāgās, tā yūrup, imrika, zanjibār o diga dānnī diyārān dem dayag būwant. pa ešān sālāna milāhen dālir dānnī zarr kaṭṭag bīt.

DAMAGĪ GUZRĀNĪ DEMRĀYĪ

(17) guzrānī hayšiyatā Pākistāne drustān čī padmantagen sūba Baločistān-int. manī nizzā, padmantagiye sabab eš-ant:

i) zorāken tumanī rāj; ii) rāhānī sakkī wasoriye sababā ča, yakk halke diga halke rawag o āhage nyāmā aṛ-o-jaṇjal; iii) be-wānindī.

(18) guzrānī demrāyīe hičč mansūbaye tāt hamā wahdā sob na kaṭṭit, dānki hamā sūbarā samājī demrāyī o rodome noken manzile peš dārag ma-bīt. zorāken tumanī rāje badal kanagā allamī-ant, ki āhodā yakk šarren wānag o zānāge nizāme pa alkapiyā tiwāgen čāgirdā ārag bibūt.

MINERALS

(11) In Pakistan Balochistan is a rich province in regard to mineral resources. The products exploited in the minerals are barite, chromite, coal, gypsum, magnesite, marble, natural gas, glass sand, fluorite, iron ore, laterite, sulphur, and raw manganese.

(12) Concerning Balochistan it is also said that here there is also a great reserve of oil and other liquid minerals. No survey of many of the minerals of the province has yet been made, but still these are the various mineral productions:

(13)	No.	Mineral name	Measure used	Total deposits	1974 Production
	1	barite	ton	3 m.	3222
	2	chromite	ton	little left	9329
	3	coal	ton	more than 90 m.	225 231
	4	gypsum	ton	much remaining	none
	5	magnesite	ton	more than 30	271
	6	marble	ton	much remaining	16610
	7	natural gas	million cu. ft.	46/79	9152
	8	glass sand	ton	much remaining	none
	9	sulphur	ton	7 m.	132 540

FISH

(14) In Pakistan the shoreline of the Arabian Gulf in Balochistan is 560 km. long. It is said that (in the Gulf) there are large stocks of every sort of fish. The fish named below are only the best-known, fished by the brave fishermen of Balochistan:

(15) *gallo, kirr, lobster, shrimps, shark, gor, zardum pallaw, sarum, tigallam wasuli*, etc. etc.

(16) Lobster, shrimp, and shark are sent to Europe, America, Zanzibar and other foreign countries. From them there is a yearly earned income of a million dollars in foreign exchange.

LOCAL ECONOMIC DEVELOPMENT

(17) Economically, Balochistan is the most backward of all Pakistan provinces. In my opinion the causes of this backwardness are these:

i) The powerful tribal organisation (of society); ii) Because of the bad state of the difficult roads, travel between one village and another (presents) obstacles and problems; iii) Illiteracy.

(18) No plan for economic development has won any success up to this time, (nor can any plan be successful) for this province until social development and growth in this province attains a new stage (of advance). It is essential that the powerful tribal system be changed, so that educated and enlightened rule is brought universally in to every corner.

(19) *sūbahe tahā bunyātī zarūrate ċizānī kamm-būwage sababā, samāfī nyād o tumanī-rāje-zorākīyā ċa āhān hāldār kanag, o āhān ċa mulke zyāt demā-šutagen ilākahān peš dārag sakk muškilen.*

(20) *Baločistāne dāken o warwaren dagg asphalt-muštagen rāh kisāsā 7 400 km-ant, o kaččā 1 300 km. relwe dagg ham hastint, bale e durāhen sūbahe prāh o drājen ilākahānī zarūratān tamām kut na kant. (21) sarakānī aḍḍ-o-rawāy sahlātānī būwag pa guzurī demrāyā o pa guzrānī sakkēn dayagā allamī-ant. Baločistāne sūba sakk hušk o biyābānen rungrāh, purpečen kohānī drājen-kaššān purr-ant. hame habr-int ki yakk dehā ċa dīga dehā sarbūwag sakk muškilen. (22) sūbaje awwalen o hāsen maslah eš-int ki hamā mulk o dehān rasag būt na kant. āhodā rawag o rasag gon sarakānī aḍḍ-kanagā, āsān-kanag bibūt.*

(23) *dānki mā durāhen jāhān, šahr, o halkān gon yakk o digarā hawār kanage tahā kamyāb ma-bayan, mā e kābil būt na kanan ki zorāken tumanī rāje ḍakk-o-sarokānī wat-mastirīyā proš dāt na kanan. eš-int me guzrānī demrāye rāhe ċa durāhān mazanen ār.*

(24) *agān gon daggānī ^haḍḍ-kanagā o durāhen be-gwāhen ilākahān gon šahrān hawār kanag bibūt, guḍā guzrānī sikkene bāzāre tahā, ċizānī bahā kanage rāh, paydāg bant; padā ilākahe sawdagīriye ċārān ham demā barag būt.*

(25) *Baločistāne tahā tālīme sakk kamm būwage sababā, nāwānindagī bāz-ant. zūten zarūrat hameš-int ki wānag-jāh aḍḍ kanag bibant. hame nemagā ċize kār būwaga-int, bale har ċe kār tāngāt sarjam būtagant, ā sūbaje loḥ o guzrānī lihazā sakk kamm-ant. (26) bāzen kār angat kanag loḥit. ulusse tālīme kelo geš kanag loḥit. bāzen tālīmī idāra hamā ilākahān astant, ki āhodā rasag būt na kanant. Baločistāne tiwāgen mahlūke mastiren bahre xāna-badoš-int, o hančo dehān jāh-mninden ki āhodā rasag wassī kār naye-int.*

NITĪĀ

(27) *Baločistān ċa wātī wasilahānī hātirā yakk mālāden sūbahe; eḍā guzrānī demrāyī hamā wahdā būt kant, ki harden maslahe sar čist bikant, o demā būt, āyrā hamā wahdā hal kanag bibūt.*

(28) *sūbahe guzrānī mansūbahānī zarr-o-mālī zurūratān pūrā kanagā, kadī funde kammī na būtag. balken loḥ hame gappe kant, ki guzrānī demrāye lekhānī sarā amal kanagā yakk sarjamīyen mansūbahe tāhenag bibūt. zarrī wasilahānī mazanen bahre tumanānī sarokānā, o sūbahe nā-ahlen mansūbah-bandī-kanoken mašinriye dastān zyān būwant. hame gapp-int ki padmantagen guzrānī tanīngā pad mantag-ant. hame mazanen arān zūt dūr kanag guzre demrāyī, bodnakī o waššhālīyā sakk zarūrī-ant.*

(19) In the province, the cause of the lack in things of basic necessity, because of the power of the tribal system, the state of society (should be) made known to the people (even though) it is very difficult to show them the (nature) of the more advanced areas of the country.

(20) It is estimated that in Balochistan the various kinds of post and asphalted roads are (about) 7400 km., and unmetalled roads 1300 km. There is also a railway, but it cannot satisfy the needs of the broad and long areas of the whole province.

(21) The construction of roads and other communication facilities must urgently be put in hand for any possible form of economic progress. The province of Balochistan is full of very dry and arid hill tracks, with long twisting mountain (roads). The problem is that travel from one village to another is very difficult. (22) The principal special problem of the province is that not every region and village is accessible. Travel will be facilitated by the constructions of roads there.

(23) Unless we are successful in connecting all of these places, towns and villages, with one another, we will not be able to break the ascendancy and autonomy of the powerful tribal system. It represents the greatest obstacle of all in the road of our economic progress.

(24) If, with road construction, all isolated districts get connected with the towns, then a means for the sale of things will be created in the bazaar for economic goods; and later there will also be increased incentives for commerce in the (whole) area.

(25) In Balochistan, because of the small extent of education, illiteracy is very common. There is an urgent need to build places for study. In this direction something is being done, but all projects which have so far been completed are still very modest with regard to the needs and economics of the province. (26) Much still remains to be done. The interest of the people in education needs to be increased. There are education offices in many districts which are inaccessible (to the hinterland). The greater part of the whole population of Balochistan are nomads, and they are not capable of getting (continuously) to fixed settled places.

CONCLUSIONS

(27) Balochistan is a province rich in its own resources; and economic progress will be possible at the time that, whenever a problem raises its head and comes forward, it is solved at that time.

(28) If there were no shortage of funds to satisfy the financial needs (required) by the economic schemes of the province (some small steps could be taken). But the (general) need makes it plain that there must be constructed a single comprehensive scheme, to be implemented as a plan for economic progress. The greatest part of financial resources is lost by tribal leaders and in the machinery of dishonest and inefficient planners in the province. The fact is, that the backward economy of the province has remained backward. It is very necessary to get rid quickly of these obstacles to needed progress, growth, and well-being.

71. PEŠ GUFTĀR

(The Preface to *Mistāg*)

(1) *ča drusten jawān o demātiren adabe zāntkārānīe tolie xayāle padā, adabārā bāyd-int ki zindagiē ādenk bibūt, zindagiē drusten rang-o-dāng, kad-o-bālād ame ādenke tahā yakk-pa-yakkā sāf zāhir bibant; (2) aga zindagi be-dawl o badrang-int, adabārā bāyd-int ki āyārā amā rangā peš bidārūt, āyi habare pardāhā ma-kant ki čārokānā zindagi badrang gindagā kāyt, har paym ki zindagiē rang-o-drošum-int, (3) ča āyā mūde kisāsā ham pad-kinzag ma-būt; aga zindagiē hon o rem o gandagiē mazanen kumbe, o adīb wašš-zemulen ši' rānī pirr-bandag o širkinen labzānī tarrenag-o-tāb dayagā, yak tūhen duroge bandūt, (4) o gušt ki, na! ā yakk sarsabz o prāh-damānen malguzāre! guḏā e yakk ančen rade, ki zindagi wat āyā hičč bar na-baxšūt. (5) amerangen adīb zūt yā der juhlen kor čāteyā kapūt o hančo gār o gumsār bīt ki diga bare kasse āyi sojā ham na-dant.*

(6) *adabe māfī, rāstīe muhkamen bunyāte sarā čist kanag bibūt, rāstīe rāh-bandā hak-parasten adīb hičč bar yila na-dant, parčyā ki ustumān mudām rāsten habarā dost dārūt, (7) bā-izzaten zindagiē hātīrā, sarmačārānī asūl hak-pasandī-int, e tačken rāh hamā kalamkār o adabyān dar getka ki ā wat ča zindagiē waššīyān bebahr-o-lagatmāl-utant, (8) o zindagiē sakkī-o-soriyān āyānī nuk čo jawrā kutag-at, e fange tahā gon ustumānā ham kopag būtant. (9) hakikat nigārie rāh hamā rāh-int ki sob-o-kāmīrānīe minzilā rasent.*

(10) *dunyāe geštūr zubānānī adabe tahā, burze doen tolyānī jitāen xayālānī wat-mā-watā jang-o-mīre kissa sakk drāj būta, dūr ma-rawen watī hamsāyigen zubān ardoe tahā, (11) me kalamkārān čamm wat hame rangen gir-o-čīl dīsta, bale āhirā sob mudām hakikat-pasand o awām-dosten-adībān nasīb būta, (12) hančoš ki šarren adab zindagiē hakikatānī natiḡā-ant, hame dawla adab ham rāst bīt yā rad, zindagi-o-mardānī zihne sarā, watī āsarā dawr dant. (13) e diga habare ki raden adabe umr kamm-int, o mardum ča āyi sihrā zūt dar kāyant.*

(14) *mā e habarā gušt na-kanen ki Baloči adabe damān ča wat-satāen šā'ir o adībān ča pāk būta o pūk-int, Baloči zubāne hamčošen šā'ir ham būtag ki āyānī kād-o-kisb, (15)*

NOTES

This essay, taken down from Bahādur Khān's own reading, was originally written for the Karachi magazine 'Me Balochistān', and published on 21 August 1980.

As is inevitable in a formal essay of this sort, the language used reveals several different dialects. At base it is Ra, but with e.g. Co (9) *dhān* for *āyan*, (17) *āhug* for *āyug*, and (20) *kut* for *kurt*. I have kept closely to the spoken version.

Note also (9) *ēi* for *ēa*, and *durāh* often metathesised to *drūāh*. Many of the technical expressions used are ad hoc calques on Urdu or English models.

71. PREFACE TO *MISTĀG*

(1) According to the thought of all sections of the better and more forward-looking literary scholars, literature must be a mirror of life; all of life's sorts and sizes must each individually be seen clean and clear in the mirror; (2) if life is confused and wicked, literature must show it so; it must not draw a veil over the fact that to (some) observers of it, life comes wicked to the sight; however the features of life may appear, there may not be (3) a flinching from it, even by a hair's-breadth. Even if life is a great pool of blood, pus, and filth, and a writer (is) a composer of pleasing melodic verses, a giver of sweet twists and turns to words, he tells a huge lie and (4) says No! It is a greensward and broad mountain pasture! Then he is so mistaken that life itself will never forgive him. (5) This kind of writer will sooner or later fall into a deep blind well, and will be so lost and forgotten that nobody will ever give news of him again.

(6) The house of literature will be raised up on a true strong foundation, and the truth-loving writer will never give up building the road of truth – for the public always likes true material – (7) perhaps for the sake of honours; (the good writer is) one who approves of the truth of the principles of the brave – this straight road which those writers and literati have discovered, that of those who were the portionless and downtrodden players (8) in life, and for whom difficulties and sourness have made the roof of their mouths bitter; (for) in this struggle with the public they too have been jostled. (9) The road of truth-painting is the very road which leads to the goal of victory and accomplishment.

(10) In the literatures of most languages of the world, the tale of the internecine quarrels of the (representatives) of the two great groups of differing thought has been very long; we need go no further than the languages of our neighbours in both (groups); (11) our writers have seen those quarrels with their own eyes; but in the end victory was always the lot of those writers who were truth-loving and friendly to the masses. (12) In this way good literature (comes as) the effect of the truths of life; whether literature is right or wrong, it has its effect on the life and mind of men. (13) It is another matter that false literature has a short life, and men come quickly out of its illusions.

(14) We cannot say that the skirts of Balochi literature have been or are free of self-glorifying poets and writers, there has also been; such poetry in the Balochi language

zālīmen hākam-o-sardārānī sīfat-o-sanā būtag, bale Baločīārā watī lahten awām dosten o purmayāren šā'irānī sarā nāz-int: (16) Rahm Ali, Mullā Fāzl, Mullā Mazār, Ĵam Durrak, Mullā Kāsime paymen bā'amulen o bā'izzaten šā'irānā Baloč ustumān tā kiyāmatā šamošt na-kant.

(17) Baločī šā'irānī e kitāb ki me demā-int, Baločīe noken šā'irānī ša'rānī gičenen kitābe, Baločīe noken adab be-maksad na-int, o na ki ā raden maksade dārūt, (18) Baločīe noken adīb o šā'irān sālānī sāle siyāh-o-tahārīe tahā yakk noken kandīle rok kutag, pa hame mailabā, ki awām ča e kandīle rošnāie sababā gon muhkamen irādahā sob-o-kamrānīe minzilā burawant o sar bibant. (19) Baločīe noken adab Baloč mahlūke dard-o-yam, musibat-o-zahmatān peš dārūt, Baločī zindagīe hakikatān nakš a-kant.

(20) Baločīe noken adabā annūn sar čist kuta, bale āyī rudag o mazan būag o bodnākīe drusten rāh band-ant o band kanag būtagant, āyārā pa zor watī rāh dar gejaḡī-int. (21) agān āyī bodnakīe rāh sāf kanag ma-bīt, guḡā āyī mirag o tabāh būagā hičč šakk nest, yā hamen ki gušān o e habarā šāi-ān ki Baločīe noken adīb (22) o šā'irān Baločī adabe e kisānen umre tahā watī rāh dargetka o fašile kuta ki ā e rāhe sarā zarūr rawant, (23) e rāh hakikat pasandī awām dostī o juhde rāh-int.

(24) e kisānen kitābe tahā har paymen ša'rānī nimonag peš kanag būtag, e kitābe čāp-o-šinge zahmatānī andāza hamā mardume šarreḡat kant, (25) ki āyān Baločīe tahā čīze-na-čīze čāp kanāenta, bale pa e drusten bārānī zūragā Ĵuma Xān Baloč, Akbar Bārakzai, Murād Sāhare muhkamen kopag pāyidār sābit būtagant, (26) mārā omet-int ki e wāja mudām pa Baločī Akiḡemīe e prūḡrāmā demā baragā hančoš demā bant, o noken kārkanokānī sarokī kanant.

(27) āxirā mā hame xāhišā gon, ki Baločī adabe e dawrā e rangen kār pa teziā demā birawt, watī guftārā xatam kanen, (28) o omet kanān ki Baločīe wānok, Akiḡemīe e rangen xidmatānī har sūratā, hawsla afzānī o dil buḡḡī kanant.

its nature and purpose (15) was the praise of cruel rulers and sardars; but for the Baloch there is (real) pride in a few lovers of the masses and generous poets: (16) Rahm Ali, Mullah Fazl, Mullah Mazar, Jam Durrak, Mullah Kasim – such realistic and honourable poets the Baloch people will not forget until Judgment Day.

(17) This book of Balochi poetry which is before us is a selection from the poetry of new Baloch poets, and is not without a purpose in the new Balochi literature; and it is not as if it has a wrong purpose (18) in lighting a new candle in the long years of darkness for new Baloch writers and poets, for this reason: that the masses because of the light from this candle will march with strong determination towards victory and will arrive. (19) New writing in Balochi will show the pains and sorrows, the misfortunes and troubles of the Baloch people; it will paint a picture of the verities of Baloch life. (20) Balochi literature has now raised its head, but the roads for its growth, increase and prosperity have been blocked and are all blocked; and it must find its own road by main force.

(21) If its road to prosperity is not made smooth, then its death and destruction are not in doubt; what we say here – and about this we are glad – is that the new Baloch writers and (22) the poets of Balochi literature have already found their road (even) in this short time, with the consequence that (further development) must proceed along this road: (23) this is the road of truth-loving friends of the masses, and of struggle.

(24) In this small book there are exhibited samples of all kinds of poem; the printing and distribution can be well judged by the measure of trouble (taken) (25) by those people who have got something printed in Balochi, and in taking up all these burdens the strong shoulders of Juma Khan Baloch, Akbar Barakzai, and Murad Sahar have been constant and durable, (26) and we hope that these men will always be in the forefront in this way, to foster this programme for the Balochi Academy, and will be the leadership of new workers.

(27) Lastly, with the wish that at this stage of Balochi literature this sort of work may go forward quickly, we end our discourse, (28) and we hope that Baloch readers will do more of this kind of service for the Academy, and also (be an) encouragement and fostering (influence for it).

NOTES

In 1958 members of the Baluchi Academy, Karachi, decided to assemble for the first time a collection of representative modern Balochi poetry. The result, published as *Mistāg* in 1959, contained in its 127 pages poems by 22 different living Baloch poets, for the most part of superior quality. Its Preface, written by Abdullā-jān Jāmāldīnī, is a good example of an early essay in 'literary criticism' in Balochi, written as it is by an educated speaker. The quasi agit-prop style is also characteristic of the time.

The dialect at the base of this essay is Ra, the author's native speech, mixed in the original manuscript with forms and words from other dialects, mainly Ke and Co. There are also copyist's errors, v. below.

72. WĀB O HAKĪKAT

by GHANĪ TĀRIQ

(1) *e dugnyāyā har kass wāb gindīt. kasse ništāgen jāgahā wāb gindīt o kasse purren wābā. wāb har downen hālatā zebdār gindagā kayant, bale e habrā ša bāz mardum sarpad, ki wābārā hičč hakikat nest. wāb yakk be-hakikaten čize pamešā, ešīye gon hakikatā hičč dawlen sangatī na bīt. yakk marde wāb gindīt ki manī dužman bāz nizor-int. āyī dast man dužmane jīgā dawr dātag. watī dužmanārā čō masten leṛāhā čere zondān dātag-e, bale bare bare čuš ham bīt ki ša dužmane dastā čō harā lajt a-wārt. ā tačag lojt bale šut na kant. dužmane tursā ča lagor bīt. dast-o-pād-e kārā yala dayant. e ta waptagen wābe jera-int. pa nindokāyī ham mahalūnk wāb gindīt, balken har kass watī zinde bārawā wāb gindīt. ančuš ki man wābe dīst:*

(2) *yakk roče rawag rawage tokā man wābā dīst ki ulusse mučče-at. manī ode rasagā ša mahlūnk gal-o-šād būtant, kūkār-o-fāke tawāre rasūt. man atkal-o-dalīl jat ki e uluss ša sadān sāl manī rāhčār-ant. man gapp-o-trānā laggītun, manī sarā pulle hawr gwāritant. mahlūnk manā kopagānī sarā čist dāštāt. man āyānī kopagā suwār-itun, ki reyl-gārīyā nuhurdag-e jat. man gārīye nuhurdagān ša pač larzitun, wāb o hakikat jītā jītā būtant: man atkal jat, manī sajjāhen sarogī gon hakikate telankeyā hūrt hūrt būta!*

(3) *yakk roče man diga wābe dīst. man mulke nāmīyen hastmund-o-azgārī-y-un. mahlūnka manā čapp-o-čāgird kurtāt. manī sar man āzmānā-at. man kasseyārā pa insān na lekhagā-un. har mardumārā man pa kibr o gurūnākī čārīn; man kammukī demā dar āxtagun, sāhokārān manā čapp-o-čāgird kurt, man sāhokār-o-azgārānā gwar-o-ambāz kurt. noṭānī bandal āyānī demā čagal dātāt.*

(4) *bizūr! e lakh kalladār-ant. sāleyā rand trā ša yakk o nem lakh girīn. harā sarrage jat. hare sarragā ša, pač larzitun. manī daste bastagen šīr ša dastā yala būtant, gon daḡāre hākān sar-o-čer būtant. man dast pa kītowā burt. odā yakk rūpīye ham nestāt ki pa watī čukkān subāragī birgirīn.*

(5) *yakk roče man diga wābe dīst ki pīren marde manī demā oštātag. āy manā tawār bir*

Ke or Co forms are:

1 *ādenk*; 3 *ēa* passim; 5 *ēāteyā*; 7, 22 *getka*; 10 *rawen*; 14 *kanen*; 16 *šamošt*; 14 *mā*; 17 *me*; 21 *šār-ān*, *agān*; 27 *kanen*; 28 *kanān*; *kuta*, passim.

Arabic words are spelt etymologically, as is normal, but are here written as pronounced. *γ* is kept in normal pronunciation, but *x* from NP loanwords is variously pronounced in formal Ra, and its spelling thus varies, e.g.:

7 *hātirā*; 19 *mahlūke*; 27 *āxirā*, *xāhišā*, *xatam*;
28 *xidmatānī*.

72. DREAMS AND REALITY

(1) In this world everyone dreams. Some people daydream, whilst others dream only in deep sleep. In both of these cases dreams are beautiful to see, and many people think in this connexion that there is no truth in them. Thus dreams are something untrue and in no way have they any relation to reality. A man dreams that his enemy is very weak. He will have grabbed his collar with his hand. To his enemy he seems like a camel on heat and he throws him under his knees; but sometimes it also seems that his enemy beats him with a stick like a donkey. He wants to run away but cannot move. He becomes a coward from fear of his enemy. His hands and feet are ineffective. He fights in his sleep. People also daydream, and everyone dreams about his life. Thus I once dreamed that:

(2) One day while I was going along I dreamed that there was a crowd of people. The people were very glad that I had arrived there. There was a lot of shouting and noise. I was convinced that these people had been waiting for me for hundreds of years. I began to speak to them, and flowers rained upon my head. People raised me upon their shoulders. I was mounted upon their shoulders when the train gave a groan. I woke with a start at the groaning of the train, and dream and reality were quite separate. I concluded that my whole leadership of that crowd, with one push of truth, had entirely gone to pieces!

(3) One day I had another dream. I am an important rich man in the land. People had surrounded me, and my head was in the clouds. I did not reckon anyone as a human being. I regarded everyone with pride and insolence; I moved forward a bit and merchants surrounded me on all sides, and the merchants and wealthy people embraced me. I tossed down a packet of banknotes in front of them.

(4) 'Take it!' I said. 'It is 100 000 rupees. After a year has passed, I shall take back from you 150 000 rupees.' An ass brayed. I began to tremble because of the braying. The milk curds in my hand fell to the ground, and were upside down in the dust. I put my hand in my pocket. There was not a single rupee in it to buy breakfast for my children.

(5) One day I had another dream, that an old man was standing before me. He called

jat: warnā, parče to čo gumrāh-e? pa e do roči dugnyā pahr ma-band! e dugnyā maroči astint o bandā tā na mānūt. pīr marde nasīhatān ša man rang zurt. watī gwastagen zinda ša bezār būtun. manī zinde wāhig badal būtant. man numāzī o pākḡāz būtun. jinnate māri o kalātānī darwāzag manī wāsta pač būtant. hūr gon dazgowārān manā tawārā-atant, ki marde nālag o uffāragānī tawārā ša, pač larzitun. manī čamm ča wābā pač būtant, man dīst ki hamā pīr mard manī laggatānī čerā-int. āyī lunṡān ša, huškīye paddar-int. man zūnt ki e mard guṡne bāhoṡ-int.

to me, 'Young man, why are you so thoughtless? Don't be so proud in this world of two days. This world is here today, but it will not remain until tomorrow.' The old man's advice impressed me. I became disgusted with my past life, and my life goals were changed. I did my prayers and became pious. The gates of the heavenly mansions were opened for me. Houris and their handmaidens called to me, so that I woke up with a start at the groans and gasps of neighbours. My eyes were opened from the dream, and I saw that that a very old man was following my steps. There was clearly a dryness upon his lips, and I knew that the man was a refugee from hunger.

NOTES

This piece is taken from the collection *Ĵallār* by Ghani Tāriq, printed in Panjgūr in 1983.

In this type of Ra from Panjgūr, glides between vowels are very audible, mainly in the form of [i], written y. Note the shortening in *kayt*, *kayant*. Occasionally Ghani uses *ĉa* quite randomly for *ša*, and once *tokā* for *tahā*.

- (2) *gwāritant* for *gwaritant*.
ode < *odā-e*.
sarogī = *sarokī*.
- (5) *wāsta* for *wāstā*.
gowār < *go(h)ār*.

VII. MISCELLANEOUS PROSE

73. BATAL (Proverbs)

In various dialects

- (1) *gužnagen mardā gon mazārā meṛenta*
A hungry man fought with a tiger.
(A man hungry enough will attempt anything)
- (2) *yakk mardume pattarā gwāt a-bārt*
The wind always takes away the mat of a single man.
(In cooperation lies strength)
- (3) *jan pa kulaw āpus na bīt*
A woman is not made pregnant by a message.
(It is no use pretending innocence when something important is clearly afoot)
- (4) *sohta srušagā, uff a-kant panerā*
Burned by boiling beestings, he blows on cheese.
(An injured person is fearful foolishly)
- (5) *šap pa tačagā roč a-na-bīt*
Night will not be day by (your) running.
(No amount of silly activity will change what cannot be changed)
- (6) *grumpagā gušta ki, mard hamā-int ki šamman pad, mard bibīt*
Smallpox has said, a man is one who is (still) a man after me (i. e. after my attack).
- (7) *nod aga na gwārant, sāhīg-iš sard-ant*
Even if clouds do not give rain, their shade is cool.
- (8) *dast na rasūt gon syālā fant bakkālā*
His hand is not strong enough for equals, so he strikes the grocer.
(One who dares not strike his peers strikes an inferior)
- (9) *zahme tapp a-rawt, zubane tapp a-na-rawt*
A sword wound will go (away), but a wound by the tongue will not.
- (10) *har kass waīt purrāniyā pirr ropīt*
Everyone blows the dust off his own bread.
(One should look after himself)
- (11) *landarā ginde, gwarmā dawr kan*
See a debaucher, throw (him) into a pool of water.
- (12) *lohī još a-kant, watī lunjānā sočīt*
When a cauldron boils it burns its own lips.
(Good things always have their snags)
- (13) *brās aga kor-ant, guhār ometwār-ant*
Even if a brother is blind, (their) sisters are hopeful.
(Sisters are dependent even on a blind brother)
- (14) *mešan Pato bānuk kuta, hawrān pa bāzen gwāragā*
(It seems that) the sheep have made Pato a rich lady, (but in fact) it was

the heavy rains (which provided good grazing).

(What seems true is not necessarily so; The source of riches is not always clear)

- (15) *duhle tawār ʿa dūrā wašš-int*

The sound of a drum is pleasant at a distance

(Many things are better not too close)

- (16) *čamm ki na gindit, dil hazārī jang na kant*

What the eye does not see, the heart does not make into a court case.

(What one does not notice does not hurt)

Ke:

- (17) *dap ki wārt, čamm lajj kārīt*

When the mouth eats, the eye carries shame.

(Obligations are a burden)

- (18) *hamā habrā bikan ki dap-e dāre*

Propose that matter for which you have its mouth.

(Propose to do only what you are capable of)

- (19) *kār nayint kawāroken kamančānī, bārān jongen lera zūrant*

(Hard) work is not for weak young camels, the strong mature camels take up the burden.

(Do not ask more from an immature/weak person than he can do)

- (20) *har ma-bū, srumbā ma-čār; ušūr bibū, demā bičār*

Don't be a donkey, don't look at your hooves; be a camel, look forward.

(Said of someone who is obstinate and backward-looking)

- (21) *uštirā gazzā benage čarita, padā hamuk gazzānī bunā tarrīt*

The camel grazed on honey (found) in a tamarisk, and thereafter he returned back to every tamarisk.

(Do not mistake the very unusual for an everyday matter)

- (22) *hazārī bor pa yakk maydāneyā kalp na bant*

Mares (worth) a thousand are not suitable for one race (only).

(Do not acquire a valuable tool for a trivial purpose; Do not use a sledgehammer to crack a nut)

- (23) *pa waragā šer o pulang, pa kanagā pruštāg o lang*

In eating he is a lion and a panther, in doing he is broken and lame.

- (24) a. *sistagen koh māt tikkahān paywast na bant*

Separate hills cannot be connected together with slopes.

- b. *gwastagen kār pa ihaw o afsoz na bant*

Past deeds are not (to be cancelled) by crying and sorrow.

(It is no use crying over split milk)

- (25) a. *nest kunarā gon kunarā syādī*

One kunar tree is not a relation of (another) kunar tree.

- b. *gazze gon gazzā šarīk dārīt?*

(Can one) tamarisk have a partnership with (another) tamarisk?

(Everyone is alone; separate things cannot be made to work together)

Ra:

- (26) a. *man gurāg syāhā distagun, golo kambarā*
I have seen a black crow, (and) a small striped bird.
b. *šape tahārī o jammar o hawr man gwāragā distagun*
I have seen the dark of night, and clouds, and the rain as it falls.
(These are all facts of life, to be accepted)
- (27) *pīl agarēi ājiz o hwār-ant, post-e lerawe bār-ant*
Elephants, however helpless and poor, their hide is a (full) camel load.
- (28) *gwaskā sista, māt-e mitka*
The calf has broken (its tether), its mother is sucked.
(When the cow is without milk, look for a stray calf)
- (29) *ča kargoške šikārā āske nidārag gehtir-int*
The (mere) sight of a gazelle is better than hare hunting.
- (30) a. *kučakk wakkūt, kārwan watī rāhā rawt*
b. *kučakk gwakkūt, kārwan watī rāhā bārt*
The dog barks, (but) the caravan proceeds on its way.

Ke, Co:

- (31) *robāhā honḍā jāga nest, ropage dumbā basta*
There is no room for the fox in his hole, a broom has been attached to his tail.
- (32) *wāe watan, hušken dār!*
Hurrah for (our) country, (even if it is only) dry wood.
(Proverbial description of the deserts and desolation of Balochistan)
- (33) *duzze māt har roč pīg na wārt*
The thief's mother does not eat fat every day.
(Because he gets caught)
- (34) *habrā pa hudā bikan, laṭṭā pa brātā biḡan*
Tell the truth, and strike on behalf of your brother.
- (35) *sag-i ištāp gulur-i kor kārūt*
A hasty bitch brings (forth) a blind puppy.
(Haste makes waste)
- (36) *logā muhr kan, hamsāhīg duzz ma-kant*
Lock up your house, that your neighbour may not steal.
(Lead thy neighbour not into temptation)
- (37) *manī sar nawad-o-nuh degā grasta*
My head has been boiled in ninety-nine pots.
(I have much experience)
- (38) *goke rote sundā na yoštīt*
A cow's intestines will not stay in a pīš basket (it cannot hold slippery things).

- (39) *dil-mānagī na kušt, kifjenīt*
(One's) heart's desire does not kill, (but) it makes severe mental pain.
(Wanting something very passionately may not kill you, but it will likely make you very unhappy)
- (40) *dast ma-zūr, dil ma-larz*
Don't steal, don't fear.
- (41) *do šer mīrant, robā tokā šikār a-kant*
(When) two lions fight, the fox hunts between them.
(Lesser persons can pick up scraps when important persons come to grief)
- (42) *zarrā šere ponz gipta*
With money the lion's nose was seized.
(With money one can do anything)
- (43) *kārā bikan pakkā, randā ma-jan čakkā*
Do your work properly and don't look back.
(Do a job properly so that you will not have to waste time doing it again)
- (44) *bārā pa hušk burrā ma-ludd, o dūrsaren kawrā ma-dār*
Don't load a cargo with a dry rope and don't stop in a river whose source is far away. (Dry ropes may break, and unfamiliar rivers are subject to sudden flooding)
- (45) *gor mār gorān-int, Patū āčār a-sāhūt*
The wild ass is (still) in the herd, (but) Patu is pounding the spices.
(Said of someone who sells the bear before it is caught)

From Mand: Co

- (46) *brāt aga legār o pačārmaten, mīhr ča kulle ālimā zyāten*
Even if your brother is dirty and spiteful, his love is greater than anyone else's.
- (47) *zāle aga bejodā sambahūt sīrī, ham ākibat yakk roče rade zīrīt*
If an unmarried woman decorates herself as a married one, eventually one day she will make a blunder (and get into trouble).

Ra:

- (48) *šekine šer o pahtagen nāne malkamūt*
(He is) a lion of the breadcloth, and the Angel of Death of baked bread.
(Said in mockery of a boaster)
- (49) *kange šikār gon āp lurdā-int*

A crane fishes (even) in muddy water.

(Make do with what you have)

- (50) *tabīb ki tabībe būten, wai lāp-e čō tagārā na būt*

If the physician were a real physician, his stomach would not be (out of order) like a mortar-hod.

- (51) *ništāgen mard kamāndār-int*

The sitting man is a marksman.

(Said in mockery of a boaster)

Ke:

- (52) *makisk na kušit, dilā baḍ a-kant*

A fly does not kill, (but) it is annoying.

- (53) a. *to jāne tihā, to mayārīe*

If you strike a slave, shame on you!

(It is shameful to take advantage of inferiors who cannot defend themselves)

- b. *tih trā jānt, ham to mayārīe*

If a slave strikes you, also shame on you!

(It is also shameful to allow oneself to be put upon by inferiors)

- (54) *randī aga hawre māt sarā gwārīt, mardum wai pešt mardumā čārīt*

If later rain falls on your head, you look to your leader.

(In difficulty, seek an expert)

- (55) *šālā poše, šālukiya ma-ramoš*

(When) you put on a (new) shawl, don't forget the old torn one.

- (56) *yakk jāne sad jāne lajjā bārt*

One woman carries the shame of a hundred others.

(The shame of one woman is as bad as that of a hundred)

- (57) *nāne ki pa laṭṭ dar a-kāyt, dastā kass na sočīt*

Bread which comes out (of the oven only) with a stick burns nobody's hands.

(Every cloud has a silver lining)

- (58) *kāhuke bwar, rāhuke buro*

Eat a bit of grass, and go a long way.

(If you can subsist on such a poor diet, you will go far).

Co:

- (59) *brātā bigind, guhārā bigir*

See the brother, (then) take the sister.

(One can judge the marriageability of a woman from the character of her brother)

- (60) *dostī watī jāgahā, bale hisāb hisāb-int*
 Friendship in its own place; but an account is an account.
 (Even friends must pay their debts to each other)
- (61) *gon hudā jāng na bīt*
 You cannot fight with God.
- (62) *āyrā waššhāl kassā na dīt, ki kaṭṭ nozdah-ant o harč bist bīt*
 No one has seen the happiness of him whose income is nineteen and
 whose expenditure is twenty.
 (Live within your means or you will be miserable)
- (63) *yakk tīr o do nišānag*
 One arrow and two targets.
 (Kill two birds with one stone)
- (64) *ganj beranj na bīt*
 No treasure without trouble.
- (65) *dil na kaššūt, nān na paššūt*
 (If) the heart is not drawn, the bread does not bake.
 (If one's heart is not in it, the job will not turn out well)

Ra:

- (66) *buze baxtā kapūt ki šwānage nānā wārt*
 A goat was in luck when he ate the shepherd's food.
- (67) *zāmās ki nok-int, wassū ganok-int; zāmās ki kohnen-int, wassū raṭok-int*
 If a son-in-law is young, mother-in-law is very happy; if son-in-law is old,
 mother-in-law is a grumbler.
 (Mothers-in-law love young sons-in-law and dislike old ones)
- (68) *syāle čiz pa badal-int*
 Something (received from) an equal is to be equally returned.
- (69) *laškare janok ābād bīt, bale lāpe janok ābād na bīt*
 Struck by an army, (the damage) can be repaired, but struck by the
 stomach, (the damage) cannot be repaired.
 (A glutton is a great disaster)

Co:

- (70) *šuwā badal kanān, baxtā kuṣā kanān?*
 I (can) change my spouse, but how can I change my fate?
- (71) *golo ḥarām-int, āpiškī-e halāl-int*
 It is forbidden (to eat) *golo*-birds, but their soup is permitted.
 (A comment about the inconsistency of dietary laws)
- (72) *kalāgā digarān kalāg gipt, wat kalāg bīt*
 The crow called others 'crow', but himself was one.
 (The pot called the kettle black)

- (73) *uštir pa gečinā jukkit*
The camel kneeled down because of a sieve.
(The last straw breaks the camel's back)
- (74) *goke zubān-int, e grānzā jant o par ā grānzā jant*
The cow's tongue licks this nostril and that.
(One should see all sides of a question)
- (75) *čoṭen bār bi mizzilā na rasit*
A crooked load does not arrive at its destination.
(A camel-load put on badly will not arrive)
- (76) *ārzān bahā be-illat nayint, girān bahā be-hikmat na bīt*
A cheap bargain is not harmless, and an expensive one will not be without advantage.
- (77) *bi bahāre saxī, o zimistāne fakirā, dil ma-band*
Don't worry about springtime generosity or winter poverty.
(They are both natural)
- (78) *bačče badal kāyt, bale brāte badal nayāūt*
An offspring can be replaced, but not a brother.
- (79) *trunden gwāt zūt koštūt*
A fierce wind soon ceases.
- (80) *sāl rawant, bale gāl mānant*
The years may pass, but spoken words remain.
- (81) *digare deṛū nemročā koštūt*
The milch-animal borrowed from another (always) stops (giving) at noon.
(A borrowed milch-animal is always repossessed at the most inconvenient moment)

(Ke, from Turbat)

- (82) *borā pušt pugān band, johān tāi sare nadr-int*
Tie on the load of chaff behind your horse, (or) the harvest corn heap will be your head's sacrifice.
(Keep grain away from your horse, he will eat it and you will have none)
- (83) *logā šām nest, nām Fatih Xān*
At home there is no dinner, (but) his name is Fatih Khan.
(Said of a boaster)
- (84) *galla dotākīyā paydā warant*
From the wheat stalk they predict (the crop).
- (85) *pa to aga kawre tačūt, pa mā čulture kāyt*
If a river flows for you, a trickle will come to us.
(One can get some advantage from another's abundance)
- (86) *hawrā gwāragi nayint, nimonā gorič-e kut*
The rain does not fall, and he made the north wind the excuse.

(One can always find a pretext, however unlikely)

(87) *dāt o šukr humsang-int*

Giving and thanking are equals.

(From Muscat)

(88) *sar kakke nayint, lakke*

The head is no straw, it is a *lakh*.

(The head is very important)

(89) *waptagen mardānī meš nar a-kārant*

The ewes of sleeping men bring (forth) males (only).

(A careless shepherd will get only male births from his ewes, since the females will get stolen)

(90) *labbān kalāt pirrentagant*

With bribes, castles were made to fly.

(91) *kamān pa pušt a-rawt*

A bow (always) goes behind.

(A dishonest person, bent like a bow, is always devious)

(92) *koren čammā arse bāz-int*

From a blind eye there are many tears.

(Blind eyes do not shed tears; do not expect miracles)

(93) *zahr a-kant, watā gār a-kant*

He gets angry, he causes himself losses.

(94) *tolag watī sāhigā wat tursūt, mazāre gurrāg pile dilā sindūt*

The jackal fears his own shadow, and the growl of a tiger splits the elephant's heart.

(95) *mard pa nāmā mirūt, nāmard pa nānā*

A (brave) man dies for his reputation, a coward for bread.

(96) *gār-e kurta bi hākān, paḡūt-e man purrān*

He lost it in the dust, yet he looks for it in the ashes.

(Proverbial useless activity)

(97) *dast-e gon harā na rasūt, kurrāgā pālām a-kant*

He can't catch a donkey, yet (he thinks) to put a blanket on a (frisky) colt.

(98) *hawr gwārūt, baxayt dastān čer dārūt*

When it rains the miser hides his hands.

(99) *bitursūt gawr ki matāe dārūt. manī matā pimāze bun-int*

Let the heathen who has property fear (for its safety); my property is only an onion.

(100) *lajj na-yāyt kalerā ki betākā bar a-kant*

The *kaler*-tree which bears fruit but is leafless, is not ashamed.

(101) *man na gipt duzzā, duzzā manā gipt*

I did not catch the thief, the thief caught me.

(I fell into my own trap)

- (102) *harā bide pa karih, wat binind o bigiri*
Hire out your donkey, and then sit and weep.
(Hiring out always entails a loss)
- (103) *dinabo ki bāz bant, čukke sar gardī*
When there are many midwives, the child's head twists.
(Too many cooks spoil the broth)
- (104) *hurre hurre, kāsage purre*
Squish, squish, a basin is a full one.
(Drops of water will wear away a stone)
- (105) *duzzā iāhe jat, kore laṭṭe burt*
The thief did a wonderful thing, he took the blind man's stick.
- (106) *aspā nāl-iš a-kurt, pugulā watī pād burzā zurt*
They were shoeing the horse, and the frog lifted his leg.
(Said when a person of no account gives himself airs). Other versions of this proverb have the usual 'ass' for 'frog': amongst the Baloch a frog is also a despised creature.

NOTES

This small collection of proverbs, which play a lively part in Baloch popular culture, has been assembled from a variety of sources, regions, and dialects. Thirty-two of them have been printed also in 'Batal', a contribution to *Études Indo-Aryennes Offertes à Gilbert Lazard*, Paris 1989, with more linguistic commentary than is necessary here.

The only printed collection of Balochi proverbs known to me is *Batal o galwār*, by Ghaus Baxš Sābir, the well-known writer, printed in Quetta in the 1960s. But the author's main interest lay in 'figures of speech' rather in proverbs proper. Only a few real proverbs appear in it, ordered by the first word, with added Urdu translations and a commentary in Balochi. Unfortunately the language is mainly quite artificial, thus depriving those proverbs given of all their native salt and wit. The proverbs given here have been chosen for their pith and style, as well as for their clarity. Where the latter seems wanting, an explanation is added. Dialect indications are intended mainly as a rough guide to their provenance (v. Dialect Geography in Vol. II).

74. BUJĀRAT

- (1) *pāiri kâtkân pa gidâr
mân Bakkari šahre gwarâ
bolî-at-e waššen tawâr
dastân gipt-e nar-mazâr
boj: mâr*
- (2) *syâhen mâdin sanj bîta
čukkânî dil ganj bîta
boj: tâfag*
- (3) *dît-ân kalâte bastagen
purr-int ač jawren badân;
sarsoga-int gon dužmanân.
e pa mirag zahr kanant
pešâ watâr gâr kanant,
gudâ badiyâ sar kanant,
boj: bâkas sînuak*
- (4) *gind adamie kârân, čon jwanen kâr a-kant,
be-dast o padâ duzzî tayâr a-kant,
bârt-iš mân đann o biyâbân zer-e bâr a-kant.
gind malkamûte kârân, zindag mahâr a-kant,
bârt-iš kinârâ duzzî zindagâ sunj sahâr a-kant,
duzz jâhâ sirrît zindag wâh-o-zâr a-kant,
yakk sâ'ateyâ bâdam bârt-iš, zer-e bâr a-kant
boj: talak*
- (5) *čâr dawr kalât o bâzâr
har demâ ništagan dukkândâr
čîze dušman o čîze yâr
puštâ hašt bant, demâ čâr
boj: haštî čawki*
- (6) *sar-e na burre, âp na dârît
boj: dagâr*
- (7) *sûluk paŭtak paŭtak bâzârâ tarrît
boj: čilim*
- (8) *do brât ŷang a-kanant
ispeten hon ričît
boj: ŷantir*

74. RIDDLES

- (1) The day before yesterday I was passing by
Near the town of Bakkari
Its dance music had a pleasant sound
A male tiger told stories

Solution: Snake (in a basket, weaving about to music)

- (2) The black mare was saddled
The children's heart was glad
Solution: Stone griddle

- (3) I saw a defended castle
Full of sour villains;
Protected from enemies.
They get angry in fighting;
At first they wreck themselves,
Then they deliver vengeance
Solution: A box of matches

- (4) See the works of man, how it does good works,
Without hand or foot, it prepares (itself) secretly,
It brings them (victims) outside to a wasteland, under itself it puts the result.
See the works of the Angel of Death, it leads life by a nose-rope,
It brings them (victims) to (its) edge, it secretly beckons (with) a beak to the living,
Secretly it jumps up, it makes the living wail and cry,
After a moment it brings them again, beneath it gives a result.
Solution: A large trap

- (5) All around it is a fortress and bazaar
Everywhere there sit shop-keepers
Some are enemies and some are friends
Behind there will be eight, in front four
Solution: The game of 'eight guards'

- (6) If you do not cut off its head, it will have no water
Solution: Farmland

- (7) A beetle found in flour, like a dwarf he creeps around the bazaar
Solution: A smoking-pipe

- (8) Two brothers are fighting,
White blood flows
Solution: Two millstones

- (9) *čize hast man jhānā*
maĵ nest man jānā
joṛ bīt Makurānā
burrit zubānā
boj: zuratte tīnī nān
- (10) *asten bar āstīn*
kass na zānt če āstīn
boj: lāpe tāhe čukk
- (11) *čize sāzitag man Sindhā*
bāz-ant Makurānā čandā
kundāke jaṛoken dārīt
čo ki topakke hūrt kārīt
boj: ādenag
- (12) *aĵab ki ĵabĵabīl-int*
aĵab ki kišk o nīl-int
aĵab ki ĵādūe čamm-int
boj: kālīn ĵull
- (13) *naylant buz o naylant šinikk*
raptant gurkeā dapā
wārtant dopāden tolagā
boj: benag makisk
- (14) *kurrage ĵant sarrage*
rawt-int ladā, nestint padā
boj: topakke tīr
- (15) *kajĵ ĵummīt, kajĵe bānuk a-ĵummīt*
kabotar man kutāmā hayk a-bandīt
boj: hīzakke nemag
- (16) *sabz-īni čo hītā*
čarp-īni čo mešī dumbagā
boj: gwan
- (17) *hast-int bad o badkāre*
pād-e almahūn hāre
olāke mudāmā dāre
boj: hidrik
- (18) *be-bunen dračke gulandām,*
šāx kaššīt o mīṛīt,
kasse čer-e na nindīt,
hakk-o-nāhakkā prušū
boj: mardum

- (9) There is something in the world
There is no brain in the body
It is prepared in Makran
It cuts the tongue
Solution: Millet bread on a griddle
- (10) It is in the sleeve
Nobody knows what (is in) the sleeve
Solution: A child inside the belly
- (11) Something is prepared in Sind
There are many of them in Makran
It is decorated (like) a stock of a gun
It carries delicate work like a rifle
Solution: A mirror
- (12) A wonder which is variegated
A wonder which (has) blue lines (drawn on it)
A wonder which is the eye of magic
Solution: A costly quilt or carpet
- (13) They do not permit a goat and they do not permit a kid
They went for the mouth of a wolf
They ate the two-footed jackal
Solution: Honey bees
- (14) A donkey-colt brays
He goes into the jungle, does not come back
Solution: Bullet from a gun
- (15) The darling girl jumps, her mistress jumps,
The pigeon in the nest lays an egg
Solution: Butter from a churn
- (16) It is green like unripe sprouts
It is fat like a sheep's-tail
Solution: The wild pistachio
- (17) There is mischief, and mischief-makers
A flood of attacks (at) its foot
A beast always in a tree
Solution: A squirrel
- (18) (It is) the body of a rootless tree
It sprouts and fights
Let no one sit under it
Rightly or wrongly it breaks
Solution: A man

- (19) *jinde hinčuk-ant, dumbe do hinčuk-ant*
boj: sūčin
- (20) *waigalla bāz-ant mān walāyūtān*
pimāz-ant mān jumā'atān
boj: baṭākīen mardum
- (21) *darā koṭ o kalāt, tahā dahāne firāt*
boj: čirīng
- (22) *gindag bīt čo šerā*
wall wārt čo mārā
zāle zeb-int, marde māl-int
boj: tawk
- (23) *māt-e murta ča gihān; čukke mān šāhī gwānzagān ludḍūt*
boj: čibiṭṭ
- (24) *ās laggūt mān mārīyā*
dūdū kant mān dariyā
boj: čilim
- (25) *gumbid ālī, na dāp dārīt na dari*
boj: ispedag
- (26) *kisānen koṭawe joṛ-int pa hasarāt*
tahā-e astant kačahrī har doen brāt
kaṛī-o-kufl-atant zamzīr o polāt
boj: dap
- (27) *kudrate kirdagār-int*
paydā ša ā dagār-int
drustānī bel o yār-int
kamm če nāčikār-int
yakk koṭawā bayant jā
jukkūt sare-iš gumrāh
daryāb čer-e nāpā
saylā, jūtā bīt čoš,
kayt kardahe safet-poš
lizzateyā kanant noš
drust bant gubār o xāmoš
boj: čilim

- (19) Tiny bits of a body, there are two bits of the tail
Solution: A needle
- (20) He is a great hero abroad in the countries,
Amongst his own people he is an onion
Solution: A boaster
- (21) Outside a fortress and castle, inside cries of the mouth
Solution: A bell
- (22) It appears like a lion
It creeps like a snake
It is the beauty of a woman, the property of a man
Solution: A *tawq*
- (23) Its mother has been dead for ages; a child rocks in the noble cradles
Solution: A small green melon-like fruit
- (24) A fire is started in the palace
It smokes in the sea
Solution: A water-pipe
- (25) A great dome, it has no mouth nor window
Solution: An egg
- (26) A small room is prepared in luxury
In it there are two brothers in court
(On it) there are hook and lock, chain and steel
Solution: A door
- (27) It is a work of nature,
Born from that ground,
It is the friend of everyone,
There are few dislikers of it,
All of them are in one room,
Who lies upon it is lost,
The sea under it is bottomless,
When seen, it is seen separately,
When there comes a noble, in a white dress,
In enjoyment they sample it,
(And) everyone is intoxicated and silent
Solution: A water-pipe

75. THE JUDGMENT OF SOLOMON

told by ABDUL HAKĪM BALOČ

(1) *Hazrāten Suleymāne darbārā yakk insāfe faysl-in.*

(2) *hastat do janen, yakk janeneyārā heč zahg na bût, o yakk janeneyārā yakk xubsüraten hapt sālāgen baččake-astat.* (3) *yakk ročī hame zahge māsā watī zahgārā zurt o bagalā-e kurt, watī puččān-e zurt, wa jowe sarā pa pučče šodagā šut.* (4) *waktī ki ā hamā jâgâhâ rasit, hame janen ki āyrā zahg nest-at o kalmānte-at šut, āyī kīrrā ništ, janenārā gušt-e, to wa pučče šodagā-e, to watī zahgā manā bide, ki man āyrā gwāzī dārenīn.* (5) *mās pučče šodagā laggit, wa ā digar kalmānten janen zahgārā gwāzī deyagā laggit.* (6) *sā'ate gwast, mās pučče šodagā-y-at, kalmānten janenā čamm o do čamm kurt, hame gwanden zahgārā watī bagalā-e kurt, wa jist.* (7) *māsā ki čammānā čist kurt, čārit-e e janenā, manī zahgārā bađdā kurta o dem pa šahrā reyagā-in.* (8) *māsā puččānā dawr dāt wa kalmānten janene randā kapt: taggī janene, taggī māse, taggī mase, taggī janene.*

(9) *padā e āhtant o šahrā rasant, māse o ā digar kalmānten janene darmiyānā jang bût.* (10) *e maxlūk mučč bûtant, gušt-e, šumā parčīyā jang kanagā-it?* (11) *māsā tawār ko, āy manī zahgā zurta o jista.* (12) *kalmānten janenā gušt, e zahg manī-int. maxlūkā āyānā gušt, šumā birit Hazrāt Suleymānā, ā šumārā faysleyā kant.* (13) *waktī har do junen Hazrāt Suleymānā šutant, Hazrāt Suleymānā har dukkānī zubānīyānā just kurt (ā paygambar-at xudāene), āy aslī zānt ki zahg kāyī-in, bale ā har dukkānī dile xātīrā,*

NOTES

Although riddles are very popular and there are hundreds of them, it is difficult to find good ones for which the solution given seems plausible. These seemed amongst the less obscure.

They come from a variety of sources. Nos. 1-3 and 12-16 have been printed in various issues of *Balochi*, but with no sources given. The others were contributed by the sources named below. Riddle-guessing as a pastime is rapidly passing out of fashion; cf. the 36 riddles in *Erotica*, pp. 112-117, there called *habr*.

Nos. 1-3 are in Co dialect

(4, 5) from Nasīm Daštī, also in Co dialect; the *a-* prefix is a mere *svarabhakti* vowel.

(6-8) from Mohammad Akbar, Mand; also Co dialect.

(9-11) From Gulām Nabī Panjgūrī; Ra dialect.

(12-15) in Ra dialect.

(16) in Co dialect.

(17-20) from Isma'il Mumtāz, Gwadari; Co dialect.

(21-24) from Abdul Nabī Garrānī, Quetta; Co dialect.

(25) from Inayatallāh Panjgūrī; Ra dialect.

(26) and (27) are said to be by Faqīr Sher-jān, an important 19th C. poet, v. Nos. 47, 48.

75. THE JUDGMENT OF SOLOMON

(1) A justice decision in the council of Hazrat Solomon.

(2) There were two women, one had no child, and one had a fine 7-year-old son. (3) One day, the mother of that son took him under her arm, and took her clothes, and went to a stream to wash the clothes. (4) When she arrived at that place, that woman who had no child and was barren went (too, and) sat next to her and said, 'You are washing clothes; give me your child and I'll entertain him' (lit. I shall cause him to have a game.)

(5) The mother began to wash her clothes, and the other barren woman began to play (with the child). (6) After a time, whilst the mother was washing her clothes, the barren woman gave a quick glance about her, put the small child under her arm and fled. (7) When the mother raised her eyes, she saw that the woman has decamped with my child and is going towards the town. (8) The mother threw down the clothes and went after the barren woman: (It was) an exertion of the woman, an exertion of the mother, an exertion of the mother, an exertion of the woman.

(9) When they reached the town, there began a quarrel between the mother and the barren woman. (10) The people gathered round and said, 'Why are you quarrelling?' (11) The mother said loudly, 'She has taken my child and fled.' (12) The barren woman said, 'This child is mine.' The people said to them, 'Go to Hazrat Solomon, he will make a decision for you.' (13) When both women went to Hazrat Solomon, he questioned both of them verbally (for he was one of God's prophets), and he of course knew whose child it was, but (he acted) for the sake of (satisfying) the hearts of both, the one whose child it was not, and his real mother.

hamāye ki zahg nay-at, wa eši mās-in. (14) demā-e faysl-e kurt, ki jalladārā tawār-e kurt ki, to zahmā bzū, e zahgā ša niyāmjinā kapp kan, kappe ešiyārā bide, kappe āyrā. (15) hamā zahge aslien māsā piryāt ko ki, sāhib! manī zahgā ma-kuš, bill-e ki ā digar mās-e bārt! (16) ā ki mās-e nay-at, āy go na! bill-e pkušit-e, doen kan, kappe manā bide, kappe āyrā!

(17) Hazrāt Suleymān wa digar maxlūkān zānt ki zahge mās kufame; zahgārā zahgen māsār-iš dāt wa ā digar šaytānen janeneyārā sizā-iš dāt. kissa halās bāt.

76. A TALE OF A CLEVER LAD AND A CLEVER GIRL

told by ABDUL HAKĪM BALOČ

(1) hastat yakk bādšāhe. (2) bādšāhārā hastat yakk wazīre. (3) ā wazīr bāz aklmand o dānāy-at. (4) watī waktā āyi šahre tahā, tamām fayslīyānā gon ādrū insafā kurt. (5) bale zindagīyārā wafā nest. (6) bīmār būt, wa ša ā bīmariyā, ā wazīr murt. (7) bādšāhā paṭṭ-o-loṭ ko, ki manā manī wazīre badilā, digar yakk hančen wazīre birasit, ki ā hukūmaten kārānī tahā manī dazmadat bibīt. (8) bale āyārā čošen heč mardum na rasit.

(9) hamen wazīre kastiren brāse-at. (10) āy āyrā loṭit, wa hamā wazīren mansabe sarā nindārent. (11) bale hame wazīrārā hastat yakk baččake. (12) ā baččake umr kisān-ant bale bāz aklmand o dānāy-at.

(13) yakk roči bādšāh watī dīwānā ništaḡ-at. (14) dīwāne demā yakk drače-at, drače sarā say o čār murg āht o ništant. (15) bādšāhā wazīrārā just kurt ki, ay wazīr! to manā biguš ki e murg e drače sarā parčīyā ništaḡant? (16) wazīrā gušt, sāhib, to maroči manā māp kan, man bāndā kāin, wa tarā murgānī hālā dāin. (17) suhb būt, dīwān bādšāhā padā laggūt, humā murg āhtant, o padā hame drače sarā ništant. (18) bādšāhā just kurt, wazīr, biguš! wazīrā go, sāhib, maroči ham to manā māp kan, ki man bāndā tarā gušin.

(19) wazīr ki gisā šut, ā bāz gamgīn o pīrešūn-at. (20) āyī janenā just kurt ki, gon to māmīllat če-ini, ki maroči to čon pīrešān-e? (21) wazīrā gušt, bādšāhā yakk hančen sawāle kurta ki āyī purr kanagā man āfīza. (22) hame gwanden zahg gwāzī kanānā āht,

(14) Before them, he decided to call the executioner (and commanded him) 'Take up a sword and chop this child in half down its middle, and give half to this woman, and half to that.' (15) The real mother shouted, 'My Lord! Do not kill my child, let the other woman take him!' (16) The woman who was not his mother said, 'No! Carry on, kill him, cut him in two, give half to me, half to her!'

(17) Hazrat Solomon and the other people (now) know which is the mother of the child, they gave the child to its mother, and gave punishment to that other evil woman.

The tale is ended.

NOTES

This well-known fable was narrated by Abdul Hakīm Baloč, newsreader in Radio Pakistan, Quetta, in essentially Panjgūrī Ra.

(1) f. *-in* passim for *-int* in spoken Panjgūrī.

(3, 7, 8, 11) Note the mixed constructions in the past transitives.

(4) For *āyā* the speaker used *ārā* passim.

(17) *zahgen*, adj. in *-en*: 'bechilded'.

76. A TALE OF A CLEVER LAD AND A CLEVER GIRL

(1) There was a king. (2) The king had a wazir. (3) That wazir was very intelligent and wise. (4) In his time, in his city, he gave every judgment with fairness and justice. (5) But there is no relying on life. (6) He became ill, and from that illness he died.

(7) The king searched high and low to find another such wazir to come and fill his place, and who would be his helper in affairs of state. (8) But no such man came to him.

(9) There was a younger brother of this wazir. (10) The king called him and caused him to sit in the (old) wazir's place. (11) But this (new) wazir (was in charge of his brother's) child. (12) The child's years were few, but he was very wise and intelligent.

(13) One day, as the king was sitting in council, (14) before the council there was a tree; on the tree three or four birds came and perched. (15) The king asked his wazir, 'O Wazir! Tell me why these birds are sitting (in this way) on this tree?' (16) The wazir said, 'Sir, forgive me for today, tomorrow I shall come and tell you the news about the birds.' (17) Morning came, the council was opened again by the king, the same birds came and again perched upon the same tree.

(18) The king asked, 'Wazir, speak!' The wazir said, 'Sir, forgive me again today, for I shall (surely) tell you tomorrow.'

(19) When the wazir went home, he was very worried and depressed. (20) His wife asked, 'What is your business, that today you are so depressed?'

(21) The wazir said, 'The king has asked me such a question that I am helpless to answer it.' (22) (Just then) that young child came up whilst playing, and said, 'Uncle, why are you

gušt-e, nāko! to parčā pīrešān-e? (23) gušt-e, abbā, to gwandū-ye, to buro, tarā gon čōšen hukumate kārān kār nest.

(24) zahgā gušt, to manā biguš, balke man tay madat kurt bikanin. (25) wazīrā gušt, ay manī zahg, bādšāhā e do roč-int ki ša man yakk sawāle just kurta. (26) sawāl eš-int, ki ša do say ročā say o čār murg kayant o me diwāne demā drače sarā nindant. (27) bādšāh gušt, to biguš ki e murgānī āyage maksad če-int? (28) nūn man hayrān-un, ki man murgānī gappā čon zānīn? (29) zahgā gušt, nāko, to gamm ma-kan, e bāz asānen gappe. (30) to buro, bādšāhārā biguš, to mihrbānī bikan, manī brāzāk o gwandūwe, ā ešārā zānt, e gwandūwānī kār-int. (31) murg o čōšen čizānī gappā gwandū zānant. (32) to manā mazanen gappe bipirma! (33) guđā man kāin bādšāhe demā, hame sawāle jawābāye deīn.

(34) wazīr šut, bādšāhārā gušt-e ki, bādšāh sāhib, e gwandūken sawāle, ešī jawāb manī gwandūken zahgā hastinī, hamā-e tarā dant. (35) bādšāhā gušt, jawān! to buro, hamā zahgā bīzur o biyā! (36) diwāne maxlūkā ki uškut ki bādšāhe sawāle jawābā yakk gwandūken zahge deyagā-y-int, pa me xātirā hazārānī maxlūk mučč būtant. (37) zahg āht, gušt-e bādšāh sāhib! e murgānī āyage maksad hameš-int, ki do murgān to ginde, ā drače yakk šāhe sarā ništugant. (38) ā har do ša mās-o-pissā yakk-ant, wa ā digar doen murg ki ā digar šāhā ništugant, ā fidmādar-ant. (39) pa me xātirā ešānī yakke digarā jang-int. (40) nūn e loṭant ki to me jaḡrāyā paysleyā bikan. (41) bādšāhā gušt, gwandū, to āyānī wat paysleyā bikan! (42) gwandūwā gušt, šumā birit, har če ki šume pisse jāidād-int, šumā nem-iš bikanit. (43) murg o wašš būtant, o bāl-iš kurt o šutant.

(44) wahdī ki wazīrā dīst ki manī brāzāk čōšen aklmand o dānāy-int, ā āyī jānen dušman bū. (45) e zahg, ki ročenā roči e manā yakk pāpīyā dawr a-dant, o manī harč o nām-izzatī rot o tabāh o barbad bū. (46) ša mā ročā guđ, ā hamen baččake dušman bū.

(47) baččakā wahdī dīst ki manī nāko manī dušman-int, āy zānt ki nūwen mulkā pa man jāḡāh nest. (48) āy watī čadarārā baḡdā ko, pa digar mulkiyā sar gipt. (49) rayān, rayān, xudāyā čon ko, bi yakk sangateyārā millit. (50) ā sangat pīremarde-at, ā mard bāz wašš bū ki ammā watī minzilā rayan, bale yukke badilā do-ant. (51) āyān, āyān rāhā, yakk kawreyā āhtant. (52) pīremardā xayāl ko ki, nūn šedā mā čon birayan? āpā purr-int. (53) baččakā gušt, nāko! pul band! (54) e pīremard hayrān bū, ki e kawre sarā mā čon pul bandan? (55) demtīrā šutant, tān yakk marde murta, wa maxlūk-e baragā-y-ant. (56) baččakā tawār ko ki, nāko, e mard murta ya zindag-int? (57) digar yakk jāḡāhe āhtant, tān yakk zamīne, āyī daḡār sabz-int, bāz ābādī zarxez-int. (58) mardār gušt hame baččakā ki, nāko! e daḡār ešīyā wafīyā wārta, ya wārte-e? (59) e mard hayrān bū, ki čonen ganoken sawālān manā kant! (60) padā šutant, yakk jāḡāhe tahā mulkā rasant, nazīk bū, baččakā tawār ko ki, nāko! to wahdī ki watī gisā darwāzagā rase, to bišākār! (61) mardā gušt ki, ganokā bičār, man watī jinde gisā reīn o watī gisā bišākārīn?

depressed?' (23) He said, 'Child, you are small, go away; you have no business with affairs of state.' (24) (But) the son said, 'Do tell me, perhaps I can help you.'

(25) The wazir said, 'O my son, it is two days since the king has asked me (to answer) a question. (26) It is that for two or three days three or four birds come and perch on a tree in front of the council. (27) The king says, 'You tell me the purpose for which the birds have come!' (28) Now I am perplexed, what do I know of bird-language?'

(29) The son said, 'Uncle, don't worry, it is a very easy matter. (30) Go and tell the king, "Have kindness, my small nephew knows (the answer to) it, it is a matter for small children. (31) The language of birds and such things small children understand. (32) Command from me a great speech!" (33) Then I shall come before the king and give the answer to this question.'

(34) The wazir went and said to the king, 'O king, this is a question for little children, my small son has its answer and he will give it to you.'

(35) The king said, 'Good! Go and get that child and come here!' (36) The councillors heard that a small child would be giving the answer to the king's question, and for that reason thousands of people gathered together. (37) The son came and said, 'O king! The cause of the birds' coming is this: two of the birds which you see are sitting on one branch of the tree; (38) both are from the same mother and father. But the other two birds sitting on another branch have a different mother (but the same father). (39) For this reason they are quarreling; (40) they now ask you for a judgement on their disagreement (about their inheritance). (41) The king said, 'Little one, you yourself make the decision for them!' (42) The little one said (to the birds) 'Go, and divide half and half between you all that was your father's property.' (43) The birds were happy, and flew up and away.

(44) When the wazir saw that his nephew is so intelligent and wise, he became his mortal enemy; (45) (he thought) that the child will cause me trouble day in and day out, and my wealth and honour will go (for naught) and be ruined. (46) From that day onwards, he became the enemy of that boy.

(47) When the boy saw that his uncle was his enemy, he knew that there was no place for him in this land. (48) He loaded his clothes on his back, and set out for another land.

(49) He went and went, and by God's will he met a companion. (50) That companion was an old man, and (the latter) was very glad that (as) we travel our stages, we are two instead of one. (51) Coming along on the road they came to a river torrent. (52) The old man thought, 'Now how are we to go (across) from here? It is full of water.' (53) The boy said, 'Uncle, build a bridge!' (54) The old man was puzzled; how are we to build a bridge over this torrent? (55) They went further on, to (where) a man was (lying) dead, and bearers are carrying him. (56) The boy shouted, 'Uncle! Is this man dead or alive?'

(57) They came to another place, to a ground whose cultivated field was green, with much cultivated fertile land. (58) The boy said to the man, 'Uncle, has this field been eaten up in debt from him, or will he eat it?' (59) The man was amazed that he asked him such foolish questions. (60) They went on, and they arrived at a place near their destination, and as they came near, the boy shouted, 'Uncle, when you arrive at the door of your house, cough!' (61) The man said, 'See this fool! I arrive at my own house and should cough before my own house?'

(62) *der na bût, e pîremard watî gisâ rasit, ây na şâkârt o putirt gisâ.* (63) *gisâ ki şut, âyî yakk tûhen bâlagen xubsûraten janikke-at, âyî jâmân gwârâ nayan, o niştat.* (64) *pissârâ ki dîst-e, ây watârâ goşane talâ dât.*

(65) *sa'ate gwast, pissâ guşt, māsî, biyâ ki gon man rāhâ yakk ganoken sangat gon bûta.* (66) *â yakk jâgâhe rasit-ag-at, manâ guşt-ag-e, daryâe sarâ pul band!* (67) *digar yakk jâgâhe rasit-agun, guşt-e, rāh dar-burr!* (68) *yakk jâgâhe rasitan, guştî, mard murta ya zindag-int?* (69) *digar yakk jâgâhe âhtan, guştî, e mardâ watî fayslâ wârta ya wâr-t-e?* (70) *wa guđîen habar eš-int ki manâ guşt-e ki, to gisâ ki watî darwâzagâ rase, to bişâkâr!*

(71) *janikkâ wahdî ki e gappânâ uşkut, janikk bâz hayrân bût ki çonen aklmandien baččak-int, o çonen jawânen sawâl-e kurta, bale manî pîren piss ça watî biyakliyâ âyî jawâbânâ na zânt.* (72) *janikkâ just kurt ki, manî abbâ, hame baččak nûn kujâ-int?* (73) *guşt-e, â guştî ki, man hudâe gisâ-un.*

(74) *janikkâ guşt ki, abbâ, bēwukuf o beyakl balke â nay-int; to-e.* (75) *âyî awwalî sawâle matlab, ki pul band, eşi matbal eš-at ki, to laŕte bzû, âpâ bičâr har kujâ juht-ini, mâ na rayan, o har kujâ ki âp talušt-int, ma reyân a-ban.* (76) *dohmî sawâl, ki rāh dar-burr, eşi matlab eš-int, ki minzil manî o tay dūr-int, man o to gapp ma janân, minzil drâje bît, biyâ ki kissae to bguşt, kissae man a-guşîn, ça eşi sawâbâ guđâ me minzil nazik bût.* (77) *saymî sawâl, ki mardume murtag, bađđit-e, dem pa kabiristânâ baragâ-y-atant, ây guşt ki, e murta ya zindag-int?* (78) *tarâ hudâ akl o huştî bidâten, murtag çon zindag a-bû?* (79) *bale ça âyî sawâlâ, guşage matbal eš-at, ki ešârâ zahg o olâd hastint ya nay-int; agar zahge hast, to şa âyî margâ guđ har kass âyî zahge nāmâ gipt, ki e pilâne zahg-int, pilâne jâidâd-int, pilâne bačče-int, wa eşi matbal eš-int, ki guđâ â na murta, â zindag-int.* (80) *čarumî jâgâhe ki âhtî, ki mazanen zamîne-at, ây trâ go ki, âyî malikâ e zamînâ wârta ya wâr-t-e?* (81) *eşi matlab eš-at, ki â, aga wâm-e kurta o wârtag-e, guđâ bizân ki â watî zamîne wârta fayslâ.* (82) *aga kasse wâme pîr nest, â watî zamînâ runt o muştî-e, gûnie tahâ-e kant, o bârt o ambar er-kant, wat-iş wâr o aysâ-iş kant.* (83) *eşi bizân guđâ matlab e bû, ki ây watî đagârârâ wârta.* (84) *aga wâme pîr nest, na wârta-e.* (85) *pančumîen sawâl eš-int, ki ây trâ guşt ki man hudâye gisâ-un.* (86) *to wat dilâ bizân ki hudâye gis ki hastini, masit-int, parčâ ki heč yakk mazhabîye tahâ ibâdat-gâh ki hastint, kasse jâidâd nay-int, â hudâye gis-int.* (87) *â nûn hudâye gisâ-int, to mihrbânî kan, buro, âyrâ nûn biyâr.* (88) *pissâ ki şa janikkâ e gappânâ uşkut, â bâz hayrân bût.*

(89) *janikkâ şape wahdâ panč nân paht, man puŕal goşt, yakk tâle tahâ nârûşt mân ko, watî molidârâ dât, ki to buro masitâ, yakk şaxse ništa, hamârâ eš bide, padâ biyâ.* (90) *bîbiyâ molidârâ ham guşt-at ki wahdî to odâ şute, hame mihmânârâ biguş, panč mäh-ant, panč istâl-ant, wa daryâ bâz-int.* (91) *molidâ hameşânâ zurt o şo.*

(92) *molidârâ hastat yakk doste, â dostâ zurt do nân, do puŕal goşt.* (93) *molid şut, ây*

(62) It was not long (before) the old man arrived at his house; he did not cough and entered the house. (63) When he got in, there was his huge ripe lovely daughter, sitting without her clothes on. (64) (But) when she saw her father, she covered herself with a shawl.

(65) A time passed, her father said, 'Come, my dear, on the road with me there was a foolish chap. (66) When he arrived at a place he said to me, "Build a bridge over the river!" (67) We got to another place, and he said, "Shorten the road!" (68) When we got to (still) another place, he says, "Is this man dead or alive?" (69) We came to (yet) another place and he says, "Has he been eaten by his harvest or does he eat it?" (70) And another matter was this, he told me that when I arrive at my door, "Cough!"

(71) When his daughter heard these things, she was very surprised that it was such an intelligent boy who asked such good questions; but my old father from his ignorance does not know the answers. (72) The daughter asked, 'Father, where is this chap now?' (73) He said, 'He says, "I am in God's house"'.

(74) The daughter said, 'Daddy, he is certainly neither stupid nor foolish; (but) you are. (75) The intention of his first question, "Build a bridge!" was that you take a stick and see that we do not go wherever the water is deep, but wherever the water is shallow, (that is) where we go. (76) The second question, "Shorten the road!" intends to say that our journey stage is far away, and if you and I do not converse the stage will be a long one; come, you tell a story, and I'll tell a story, and our stage will be near(er). (77) The third question, about the dead man whom they (had) loaded up and were carrying towards the cemetery, when he said, "Is he dead or alive?" (78) God has surely given you sense and a mind; how can a dead man be alive? (79) But from his question the intention of his remark was that, had he children and offspring or not? If he has a son, then after his death when anyone will have mentioned his son's name, (saying) he is so-and-so's son, (he has) so-and-so's property, (he is) so-and-so's child – this means that he is not dead, he (still) lives. (80) When you got to the fourth place, a large land-holding, he said to you, "Has its owner (already) been eaten by the land, or does he eat it?" (81) This means that if (the owner) has made debts on it and has been eaten by them, then he has been eaten by the fruits of his land. (82) But if there is no lien on it from anyone, he harvests his land and reaps its crops, puts them into sacks, brings them to store, eats them himself and enjoys (their fruits). (83) Then you know that he eats the produce of the fields. (84) If there is no debt on them, then they have not eaten him up. (85) The fifth question, when he said, "I am in God's house" – (86) you know that God's house is a mosque, and in no religion is the place of worship the property of anyone, it is God's house. (87) (Since) he is now in God's house, be kind enough to go and bring him (here) now. (88) When the father had heard all these things from his daughter he was very amazed.

(89) That night the girl cooked five pieces of bread, five chunks of meat, and she put some stew in a dish, gave it (all) to her servant woman, saying 'Go to the mosque, a person is sitting there, give this to him and return.' (90) The lady had also said to her servant, 'When you arrive there, tell the guest, "There are five moons, five stars, and the sea is full."' (91) The servant took the things and went.

(92) (Now) the servant had a lover, and that lover took two pieces of bread and two

warnāyārā hančo go. (94) marda nānānī hisāb laggūt, panč nāne badilā say-ant, o panč pujał gošt biĵāyā, say pujał-ant. (95) molidārā gušt-e, to buro watī bībīyā, salām kan, bgo māh say-ant, istāl say-ant, wa duryā bāz-int. (96) molid šut, odā bibīyārā hāl dāt. (97) bībīyā gušt, kambaxt, to do nān o do pujał gost watī dostārā dāta! molid hayrān bū, ki e čonen gappe? (98) janikkā watī pissārā majbūr ko ki, āyrā bloūt. (99) piss-e bāz wašš būt, āyrā loūt-e, wa gon watī janikkā arosi-e dāt. kissa halās būt.

chunks of meat. (93) The servant then went and spoke to the young (guest in the mosque as requested.) (94) The man counted the pieces of bread; there are three instead of five, and in the place of five chunks of meat there are three. (95) He said to the servant, 'Go to your mistress, greet her and say 'There are three moons, three stars, and the sea is full.'"

(96) The servant went and gave this news to her mistress. (92) The mistress said, 'Wretch! You have given two pieces of bread and two chunks to your lover!' The servant was amazed, (thinking) what does this mean?

(98) The girl then made her father bring the young man (to her); (99) her father was very pleased, he asked for him (as a husband), and gave (him) in marriage to his daughter.

The tale is ended.

NOTES

The most noticeable characteristic of Panjgūrī (P), the dialect of this tale, is a certain vacillation in the pronunciation of diphthongs, now spoken in a northern form, now in a southern. All important such cases are mentioned below.

This tale was taken down from oral recitation, and subsequently resubmitted for comments. Where it seemed important all 'second thoughts of the narrator' are noted below. 'Orig.' signifies what the speaker first said.

- (6) *ša* alternates with *čā* in P. Both appear here.
- (8) and passim *āyrā*, *āyārā*; orig. often *ārā*
- (14) ff. say '3', orig. *se*.
āht o ništānt, 'group inflexion', common in all dialects.
- (15) Orig. *parčā*.
- (16) Orig. *dēln*.
- (22) *kanānā*: ā-case of pres. part. *kanān*.
- (26) *me* = *hame*.
- (30) Orig. *brāzahg*, the form proper to P Ra. The speaker insisted on *brāzāk*, a Co form.
- (33) *jawābāye*: *jawābā-e* 'the answer (acc.) to him'
- (36) Note -y-, the typical link-vowel for P; in other Ra it is usually -w-.
- (46, 47) Orig. *dušmin*.
- (46) *mā* = *hamā*.
- (50) *ammā* = *mā*; both are used in P, if the first is more usual.
- (69) the construction is 'the man (acc.) by his own harvest has been eaten, or does he eat it?' V. also 80ff.
- (75) The a- durative prefix occurs only very occasionally in P, in stark contrast with the rest of Ra; but it keeps its meaning.
- (76) Orig. *maibal*: such metatheses are common. Cf. 79.
- (78) *bidāten*, irrealis; lit. 'If God had given you . . .'
- (86) *gis ki hastint*, a construction from Ur.
- (90) *šute* is 2Sg. Fut. Prf.
- Passim: *bū* 'būt', *šo* 'sūt', *ko* 'kurt', *go* 'gušt', common in most dialects.

The 3Sg. pres. copula is mainly -in in fast speech.

The Obl. pl. is mainly the double ending -ānā, e.g. in 91, which also illustrates the 'mixed construction' very common in P for past transitives. Cf. e.g. 64, where -ārā is used to emphasise the acc.

heč 'nothing' is often *hičč*.

In loanwords, the speaker preferred *x* to the more usual Bal *h* in all positions.

77. THE CLOD OF EARTH AND THE INTESTINE

a) Af Ra

Yak wahde, ðonk o rotĩnk-atant. ðonk gušt-ĩ, ārūsie ki astint yak jāe, āngo brawan! rotĩnk gušt-ĩ, bāz jwān-int-ĩ. āwān šutant, rasitant be ārūsīā, bāz nān o gošt wartant, watrā ser kurtant. šodinā padā watĩ jāgā ki ātant, rāe tā jwakke b-āwānĩ demā dar āt. ðonkā gušt, ta bjup! rotĩnkā gušt, na dādā, ta bjup! ðonk ki juppĩt, kapt āpe tā, āp bũt. rotĩnk andit, andit, trakkĩt.

b) Sar

Yakk wahde ðonke o rote-atant. ðonkā gwašt, byā, brawin yakk jāhe, ārūsie hast. rot gwašt-ĩ, sakk šarr-int-ĩ. āyān šutant, ðonk demā o rot padā. rasitanti ārūsīā, bāz nān o gošt wart-iš. čamodā padā ki watĩ jāgāyā yāhtant, be rāh yakk joe ešānĩ demā dar bũt. ðonkā gwašt-ĩ, to kup kan! rot gwašt, to kup kan! ðonkā kup kurt, āpe tahā kapt, āp bũt, rot handit, handit, trakkĩt.

c) La

Yak waxte yak ðuonke o rūote-atant. ðuonk gwašt-ĩ, byā, brawi yak jāhe, man haškut ārosie hast. rūotā gwašt-ĩ, šarr-int. āyā raptant, be ārosīā raptant, rasitanti. bāz nagan o gūošt-ešō wa, sier bũtant. čuodān padā watĩ jāgāhā ke yātkagani, iēsānĩ rāhe diēmā yak joe bũt. ðuonkā gwašt-ĩ, tau jup bikan! rūotā gwašt-ĩ, tau jup bikan! ðuonkā jup kut, āpe tahā kapt-ĩ, āp bũt. rūot kandit, kandit, trakkĩt.

d) Ra (Women's speech)

Hastat yakk rotĩnke o yakk ðonke. šāre-atat, odā yakk marke bũt. rotĩnk āht ðonkā rā gušt-ĩ, dādā, brawan pursā! demā āhtant tā yakk joe. ðonkā gušt, dādā, ta bjup! rotĩnkā gušt, na dādā, ta bjup! ðonk ki juppĩt kapt āpay tahā, āp bũt. rotĩnk handit, handit, trakkĩt.

78. GORIČ O ROČ

Roče, gorič o roč gon yakk o digarā jeřa kanagā-atant, kay bāz zorāk-int. haminkasā āwān yakk rāhīyārā dīst ki pedāg-at, o zanden tappure āyĩ tahā watrā peritag-at. ā e habarā tipāk bũtant ki har kasse ki awlĩ wārā e rāhīyā pa tappuray kaššagā parmāt, ā

77. TRANSLATION OF a, b, c

There were once a clod of earth and an intestine. The clod said, 'There is a wedding in a (certain) place; let us go (there)!' The intestine said, 'Very good!' (So) they went, the clod in front, the intestine behind. They arrived at the wedding, and ate much bread and meat, and made themselves/were full. Thence when they were coming back to their own place, a stream appeared in the road before them. The clod said, 'You jump!' The intestine said, 'No, (old chap), you jump!' (So) the clod jumped, fell in the water, dissolved. The intestine laughed and laughed, and burst.

TRANSLATION OF d

There was an intestine and a clod of earth. A city there was, there was a death there. The intestine came to the clod and said, 'Old chap, let's go to mourn!' They went forth, up to a stream. The clod said, 'Old chap, jump!' The intestine said, 'Oh no, old chap, you jump!' When the clod jumped he fell into the water, dissolved. The intestine laughed and laughed, and burst.

NOTES

This little joke narrative (first published in Zarubin 1930, 675) is well known all over Balochistan and, because of its brevity and clarity, it is particularly suited to furnish a bird's-eye view of a few important dialect differences, and I used it for that purpose in *BD*, 34. It is convenient to repeat the various versions of it here – with some corrections – especially as they include one of the two specimens (v. No. 49) of the La dialect in this anthology; a second Ra dialect version is also added, by the kind assistance of Abdullā-jān's wife. It represents, she said, 'women's speech'.

78. GORIČ O ROČ

One day, the North Wind and the Sun were disputing which (of them) is the stronger. At that time they saw a traveller who came into view, and he had wrapped himself in a thick cloak. They agreed that whoever should first succeed in causing the traveller to take off his cloak would be considered the stronger. The North Wind began to blow, but

*zorāk zānagā bīt. gorîç kaššagārā binā kurt, bale har çe ki ây tez kaššit-e, haminkā ziyât
râhî watrâ tappuray tahâ peṛ-at. âxirâ gorîçâ bâ dât. guḏâ roçâ bâz pa garmî brašx dât.
râhîyâ bâz zût garmî kurt o ây watî tappurârâ kaššit. e ḏawlâ, â har do tîpāk bûtant ki roç
geštîr zorāk-int.*

the harder he blew, the more closely did the traveller wrap his cloak about him. At last the North wind gave up (the attempt). Then the sun shone out very warmly, and immediately the traveller felt very warm and took his cloak off. In this way they both agreed that the Sun is the stronger.

NOTES

A (Ra) Balochi version of the text specimen used in *The Principles of the International Phonetic Association*.

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CONTENTS VOLUME II

Dialect Notes	VII
Glossary	
Introductory Remarks	XIX
Glossary	1

DIALECT NOTES

The following notes, which correct and update BD¹ are primarily intended to help in understanding the texts in Volume I, and to provide at the same time a bird's-eye view of the interrelationships of Balochi dialects.

For a geographical description of the layout of the dialects, see *Enclr.*, s.v. Baluchistan III, 636-37, or *CLI*, 359-60. The best phonological description (centered on the Raxšānī dialect) is that of Barker-Mengal, Vol. I, Chapter O.²

The following description focuses upon the basic phonological and morphological differences between the dialects, and is presented in schematic form for easier reference. Lexical differences are best explained in the Glossary.

It must be emphasised that, in a very conservative language like Balochi, dialect differences are (with the exception of EHB) never deep enough to make general mutual intelligibility very difficult; but the characteristic differences appear to be very deep-seated and suffice to identify a speaker straightway. The written language, of course, is a different matter, nearly every writer mixing dialects consciously or unconsciously, and a unified written language is as yet not in sight.

§ 1. Raxšānī

a) Phonology

All varieties of Ra keep old *ū* unchanged;

The relationship words *piss*, *mās*, *brās*, *zāmās* all show *-s(s)*, from Ir **-θr-*;

Past participles in Ir **-xt-* show either

i) *-ht-* in Kalāṭī/Panjgūrī/Sarhaddī (e.g. *tač-*, *tahta*); or

ii) *-t-* in AfRa, with compensatory vowel-lengthening (e.g. *tāta*);

Nasalisation of vowels is avoided, and postvocalic *-n* is stable;

h is very unstable in all positions; often preserved in southern Ra, it is dropped in all positions in AfRa;

Initial *gwa-* of other dialects usually appears as *gu-*;

Glides: a glide usually develops between two back vowels in close juncture, most often as *-w-* in AfRa; elsewhere in Ra with either *-w-* or *-y-*.

b) Morphology

Gen. Sg. of nouns: the normal ending is *-ay*, weakened in southern Ra to *-e*;

Obl.Pl. of nouns: in *-ānā* in AfRa; *-ān(ā)* in southern Ra;

The Gen. Sg. is often used as a stem-form for the Obl. case, giving Obl.Sg. *-ayā* beside *-ā*;

Certain verbs with an initial vowel prefix *k-* to both present and past stems (v.

1 Elfenbein 1966 (in Vol. I)

2 V. bibliography in Vol. I

below, §c Syntax) in positive constructions, and in AfRa also in negative ones. These verbs are *āy*- 'come', *uškun*- 'hear', *il(l)*- 'leave', *ošt*- 'stand', and *ār*- 'bring'. In southern Ra, *y*- is prefixed in negative constructions, after *na*.

Personal pronouns:

	Sing.	Pl.
I	Dir <i>man</i> Gen <i>manī</i> , <i>mnī</i> Obl <i>m(i)nā</i> , <i>mnīyā</i>	(<i>am</i>) <i>mā</i> (<i>am</i>) <i>may</i> , (<i>am</i>) <i>me</i> (<i>am</i>) <i>mā</i> , (<i>am</i>) <i>mārā</i>
II	Dir <i>ta</i> , (<i>to</i>) Gen <i>tay</i> , <i>tī</i> Obl <i>ta</i> , <i>tayā</i> , <i>t(a)rā</i>	<i>šumā</i> <i>šumay</i> , <i>šume</i> <i>šumā</i> , <i>šumayā</i> , <i>šumārā</i>
III	Dir <i>ā</i> , <i>āy</i> Gen <i>āy</i> , <i>āī</i> Obl <i>āyrā</i> , <i>āy</i> , <i>āī</i>	<i>āwān</i> , <i>āyān</i> <i>āwānī</i> , <i>āyānī</i> <i>āwānā</i> , <i>āyānā</i>

Suffixed pronouns:

	Sing.	Pl.
1	<i>-un</i>	----
2	<i>-it</i>	----
3	<i>-e</i> , <i>-ī</i>	<i>-iš</i>

Copula verb:

1	<i>-un</i>	<i>-an</i>
2	<i>-e</i>	<i>-it</i>
3	<i>-in(t)</i>	<i>-ant</i>

Present-tense verbal endings:

1	<i>-īn</i>	<i>-an</i>
2	<i>-e</i>	<i>-it</i>
3	<i>-īt</i>	<i>-ant</i>

The verbal noun is usually formed with the suffix *-in*, on the past stems of verbs;

Particular verbal forms:

ār:- *ārta*, *āwurtā* 'bring'

āy:- *āhta* (*āta*) 'come'

uškin:- *uškita*; *uškun*:- *uškuta* 'hear'

b-, *ba(y)*:- *būta* 'become, be'

da(y):- *dāta* 'give'

gind:- *dīsta* 'see'

gir:- *gīpt* 'seize'; 3Sg. pres. *gīt*, *gīrt*

grew-: *gre(h)ta* 'cry'
kan-: *kurta* 'do'
ra(w)-, *ra(y)-*, *re-*: *šuta* 'go'

c) Syntax

The *a-* pfx to verbs has definite durative value, and is not a mere *svarabhakti* vowel;

The *k-* pfx has often 'momentary' value;

Past transitive verbs are usually construed actively as in Persian, although there are 'mixed' constructions to be heard everywhere, with the logical subject in the *-ā* case (nouns); the 3rd pers. pron. uses *āy* with past transitives, *ā* with past intransitives.

§ 2. Keči

a) Phonology

Old *ū* is kept unchanged;

The relationship words *pit*, *mât*, *brât*, *zâmât* all show *-t*, from the Ir *casus rectus*;

Past participles in Ir **-xt-* show a metathesis (with **x > k*) to *-tk-* (e.g. *tatkā*);

Nasalisation of vowels is avoided, and postvocalic *n* is stable;

h is stable;

Initial *gwa-* is often kept, and often reduced to *gu-*;

Glides: when two back vowels come together in close juncture, an *-h-* epenthesis is often heard.

b) Morphology

The Gen.Sg. nominal ending is *-e*;

Certain verbs with an initial vowel (v. §1,b) prefix *k-* to both present and past stems, in positive statements only; in negative statements *y-* is prefixed after *na*.

Personal pronouns:

	Sing.	Pl.
I	Dir <i>man</i>	<i>mā</i>
	Gen <i>manī</i>	<i>me</i>
	Obl <i>manā</i>	<i>mā, mārā</i>
II	Dir <i>to</i>	<i>šumā</i>
	Gen <i>taī, tay</i>	<i>šume</i>
	Obl <i>to</i>	<i>šumā</i>
III	Dir <i>ā, āyā</i>	<i>āyān</i>
	Gen <i>āyīle</i>	<i>āyānī</i>
	Obl <i>āyā</i>	<i>āyān, āyānā</i>

Suffixed pronouns:

	Sing.	Pl.
1	- <i>un</i>	---
2	- <i>it</i>	---
3	- <i>ī/-e</i>	- <i>iš</i>

Copula verb:

1	- <i>un</i> , - <i>on</i>	- <i>en</i> , - <i>in</i>
2	- <i>e</i>	- <i>it</i>
3	- <i>int</i>	- <i>ant</i>

Present-tense verbal endings:

1	- <i>in</i>	- <i>en</i> , - <i>in</i>
2	- <i>e</i>	- <i>it</i>
3	- <i>ti</i>	- <i>ant</i>

The verbal noun is invariably formed with the sfx -*ag*, on the present verbal stem;

Particular verbal forms:

ār-: *ā(u)ria* 'bring'

āy-: *ātka* 'come'

iškun-, *išken-*: *iškuta* 'hear'

b-: *būta* 'become, be'

da-, *de-*, *dī-*: *dāta*

gind-: *dīta* 'see'

gir-: *gipt* 'seize'; 3Sg. pres. *gipt*

greh-: *gretka* 'cry'

kan-: *kuta* 'do'

raw-: *šuta* 'go'

c) Syntax

The *a-* pfx to verbs has no semantic value; past transitive verbs are invariably construed passively ('ergatively'), with the logical subject in the -*ā* case (nouns), the logical direct object in the Dir case, the verb agreeing in number with the logical object.

§ 3. Coastal dialects

a) Phonology

Old *ā* is everywhere fronted to *ī*, except in very recent loanwords;

The relationship words *pit*, *māt*, *brāt*, *zāmāt* all show -*t*, from the Ir *casus rectus*;

Past participles in Ir *-*xt-* show a metathesis (with **x*>*k*) to -*tk-* (e.g. *taika*);

Vowels are occasionally nasalised when *-n* follows;

h is stable, and there is a tendency to prefix it unetymologically to words with an initial vowel;

Initial *gwa-* is almost never reduced to *gu-*;

Glides: when two back vowels come together in close juncture, the epenthesis is with *-h-*.

b) Morphology

The Gen.Sg. nominal ending is often *-e*, but it is just as often reduced to *-a* or *-Ø*;

Certain verbs with an initial vowel (v. §1,b) prefix *k-* to both present and past stems, in positive statements only; in negative statements *y-* is prefixed after *na*.

Personal pronouns:

	Sing.	Pl.
I	Dir <i>man</i> Gen <i>manī</i> Obl <i>manā</i>	<i>mā</i> <i>māī</i> <i>mā(rā)</i>
II	Dir <i>tau, to, ta</i> Gen <i>taī</i> Obl <i>ta</i>	<i>šumā</i> <i>šumāī</i> <i>šumā</i>
III	Dir <i>ā, āyā</i> Gen <i>āī, āyī, āye</i> Obl <i>āy, āyā</i>	<i>āhān</i> <i>āhānī</i> <i>āhān(ā)</i>

Suffixed pronouns:

	Sing.	Pl.
1	<i>-un, -on</i>	<i>-en</i>
2	<i>-it</i>	<i>-it</i>
3	<i>-ē, -ī</i>	<i>-iś</i>

Copula verb:

1	<i>-ān</i>	<i>-in, -en</i>
2	<i>-e</i>	<i>-it</i>
3	<i>-int</i>	<i>-ant</i>

Present-tense verbal endings:

1	<i>-ān</i>	<i>-in, -en</i>
2	<i>-e</i>	<i>-it</i>
3	<i>-it</i>	<i>-ant</i>

The verbal noun is invariably formed with the sfx *-ag*, on the present verbal stem;

Particular verbal forms:

ār-, *ā(w)urta*, rarely *ārta* 'bring'

āi-: ātka 'come'
aškun-: aškuta 'hear'
b-: bīta 'become, be'
dā-, day-: dāta 'give'
gind-: dīta 'see'
gir-: gipt 'seize'; 3Sg. pres. *girūt*
greh-: gretka 'cry'
kan-: kuta 'do'
raw-, ray-: šuta 'go'

c) Syntax

The *a-* pfx to verbs has no semantic value;

Past transitive verbs are invariably construed passively.

§ 4. Sarāwānī

a) Phonology

Old *ū* is fronted to *ü* (but mostly written *ū* in the texts);

There is a mild drawl which affects stressed *ó* and *é*, but it is sporadic and not nearly so strong as in La (§ 5a). In the texts I have occasionally noted it as *uo*, *ie* respectively (more exactly {*uo*, *ie*}), as e.g. in No. 56.

The relationship words *pīt*, *māt*, *brāt*, *zāmāt* all show *-t*, from the Ir *casus rectus*;

Past participles in Ir **-xt-* are mainly retained in *-xt-*, but there is a tendency to develop this to *-ht-* (cf. § 1,a).

The nasalisation of vowels preceding *n* is sporadic, and mainly confined to morphological endings in *-n*, where the vowel is nasalised and the *-n* dropped;

h is stable; there is a tendency to prefix *h* unetymologically to vowel-initial words;

Initial *gwa-* is preferred to *gu-*;

Glides: when two back vowels come together in close juncture, the preferred epenthesis is with *-y-*.

b) Morphology

The Gen.Sg. nominal ending is *-e*, rarely reduced; Certain verbs with an initial vowel (v. § 1,a) prefix *y-* to both present and past stems, in both positive and negative statements;

Personal pronouns:

	Sing.	Pl.
I	Dir <i>man</i>	<i>mā</i>
	Gen <i>manī</i>	<i>me</i>
	Obl <i>manā</i>	<i>mā, mārā</i>

II	Dir	<i>to</i>	<i>šumā</i>
	Gen	<i>taī</i>	<i>šume</i>
	Obl	<i>to</i>	<i>šumā</i>
III	Dir	<i>ā, āy</i>	<i>āyān</i>
	Gen	<i>āy</i>	<i>āyānī</i>
	Obl	<i>āy</i>	<i>āyān</i>

Suffixed pronouns:

	Sing.	Pl.
1	<i>-ū</i>	<i>-anē</i>
2	<i>---</i>	<i>---</i>
3	<i>-ī</i>	<i>-iš</i>

Copula verb:

1	<i>-ān, -ū</i>	<i>-ē, -ā</i>
2	<i>-e</i>	<i>-it</i>
3	<i>-int</i>	<i>-int, -ant, -e</i>

Present-tense verbal endings:

1	<i>-ān, -ā</i>	<i>-in, -ī</i>
2	<i>-e</i>	<i>-it</i>
3	<i>-it</i>	<i>-ant, -ā</i>

The verbal noun is formed mainly in *-ī* on the past verbal stem;

Particular verbal forms:

yār-: yāurta 'bring'

yāy-: yāxta 'come'

iškun-: iškuta 'hear'

b-: būta 'become, be'

day-: dāta 'give'

gind-: dīsta 'see'

gir-: gipt 'seize'; 3Sg. pres. *girt*

grey-: grexta 'cry'

kan-: kurta 'do'

ra(w)-, ra(y)-: šuta 'go'

c) Syntax

The *a-* pfx to verbs is without semantic value;

Past transitive verbs are as a rule construed passively, though 'mixed' constructions are becoming more common.

§ 5. Lāšārī (called 'Loṭūnī' in BD)

a) Phonology

Old *ū* is kept unchanged;

Both *ó* and *é* in stressed position are strongly drawn to *úo*, *íe* (more exactly [u:ɔ, i:ɛ]) respectively, as in neighbouring Baškardī;

The relationship words *pīt*, *māt*, *brāt*, *zāmāt* all show -*t*, from the Ir *casus rectus*;

Past participles in Ir *-*xt*- show a metathesis (with **x*>*k*) to -*tk*- (e.g. *tatka*);

Vowels preceding *n* are often nasalised, and further -*ā* > -*on*, -*ō* quite regularly; the nasalising *n* is usually dropped;

h is stable, and unetymological *h*- is often heard;

Initial *gwa*- is preferred to *gu*-;

Glides: when two back vowels come together in close juncture, the preferred epenthesis is with -*h*-.

b) Morphology

The Gen.Sg. nominal ending is -*e*;

Certain verbs with an initial vowel (v. § 1,b) prefix *y*- to both present and past stems, in both positive and negative statements;

Personal pronouns:

	Sing.	Pl.
I	Dir <i>mō</i>	<i>mā</i>
	Gen <i>monī</i>	<i>māi</i>
	Obl <i>monā</i>	<i>mārā</i>
II	Dir <i>tau</i> , <i>ta</i> , (<i>to</i>)	<i>šumā</i>
	Gen <i>te</i>	<i>šume</i>
	Obl <i>ta</i>	<i>šumā</i>
III	Dir <i>āi</i>	<i>āyā</i> , <i>āyō</i>
	Gen <i>āi</i>	<i>āyānī</i>
	Obl <i>āhiā</i>	<i>āyānā</i>

Suffixed pronouns:

1	- <i>ō</i> , - <i>ū</i>	- <i>ī</i> , - <i>ē</i>
2	- <i>et</i>	- <i>iet</i>
3	- <i>ī</i>	- <i>išō</i> , - <i>ešō</i>

Copula verb:

1	- <i>ū</i> , - <i>ū</i> , - <i>ō</i>	- <i>ī</i>
2	- <i>e</i>	- <i>it</i>
3	- <i>int</i>	- <i>ant</i>

Present-tense verbal endings:

1	-ū, -ō	-ī
2	-e, -ī	-e(t)
3	-ē	-ant

The verbal noun is formed in *-ag* (on the present stem);

Particular verbal forms:

yār-: *yārta*, *yāurta* 'bring'

yāy-: *yātka* 'come'

haškun-: *hāškuta* 'hear'

b-, *be-*: *būta* 'become, be'

dah-: *dāta* 'give'

gind-: *dīta* 'see'

gīr-: *gīpta* 'seize'; 3Sg. pres. *gīrt*

greh-: *gretka* 'cry'

kan-: *kuta* 'do'

ra-, *raw-*: *rapia* 'go'

c) Syntax

The *a-* pfx to verbs is without semantic value;

Past transitive verbs are construed passively. Amongst other special characteristics of this dialect, as far as I know not present in any other Bal dialect, is double suffixing of suffixed pronouns in past transitive verbal constructions, e.g.

nān-ū wa 'I ate my bread, my bread is eaten' (*wa* = *wart*)

nān-et-ō wa 'I ate thy bread'

nān-ī-et wa 'thou atest his bread'

nān-ešon-ō wa 'I ate their bread'

nān-et-et wa 'thou atest thy bread', an extreme case; repetition of the pronoun is avoided, and more natural would be: *watī nān-et wa*.

§ 6. Eastern Hill Balochi

a) Phonology

This dialect has by far the most complex phonological structure of any Bal dialect, differing from all the others in this regard. It is only possible here to outline some of its characteristics; an accurate description of all its subtleties is not yet possible.

i) Aspiration of stops. Pre-vocalic voiceless stops and affricates are audibly more aspirated than is the case in other Bal dialects, but the aspiration seems to be confined to particular words in particular positions in a phrase, and speakers seem to be most inconsistent; there must be many levelling influences at work. The aspiration is not as strong as it is in IA languages, however, and it is never phonemic with voiceless stops and affricates. With the voiced aspirates *bh*, *gh*, *dh*, and *jh*, (only in

loanwords from IA) the aspiration is usually kept in EHB (and lost in the other dialects), thus preserving an opposition lost elsewhere in Bal. Except in a narrow transcription designed to reproduce speech exactly, as in the EHB text selection No. 53, the aspiration of voiceless stops and affricates need not be notated at all in a broad transcription.

ii) Fricatives. Post-vocalic voiced and voiceless stops and affricates are in principle opened to the corresponding fricatives:

k p t g b d č ʃ are opened to
x f θ γ β δ š ž

except in pre-consonantal position.³ The many exceptions to this rule are due to levelling inside EHB and, just as often, to the influence of other dialects. Fricatives are very uncharacteristic of Bal in its historical development (v. *CLI*, 354), and this very peculiar phenomenon in EHB must be due to extra-Bal influence. But no likely candidate has ever been proposed as the source of such influence.

There is also a strong tendency in EHB to voice certain fricatives in post-vocalic position: the voiceless fricatives

š θ f x can be voiced to
ž δ β γ

except before a voiceless stop;

Final postvocalic consonants are often dropped;

Final double consonants are often simplified by dropping the last consonant;

r can become *r̥* before any consonant.

iii) Other phonology.

Old *ū* is everywhere fronted to *i*, except in very recent loanwords (note that the ending *-ū* < *-on*);

The relationship words *piθ*, *māθ*, *brāθ* *zāmāθ* show **t* of the Ir *casus rectus*;

Past participles in Ir **-xt-* usually show *-xt-*, though side by side with *-tk-* forms, depending on the speaker;

Nasalisation of vowels before old *n* is very strongly developed; consequently *n* drops, except when a vowel follows. When a consonant follows *n*, nasalisation is sporadic;

h is usually stable;

Initial *gwa-* is universal; the reduction to *gu-* is unknown;

Glides: when two back vowels come together, *-h-* serves as epenthesis.

3 The bilabial voiced fricative [β] is written *w* in these texts (Dames wrote *v*). Note that pre-vocalic, intervocalic, and postvocalic *w* is [w]; only occasionally is postvocalic *-w* realised as [β], e.g. in *hiwda* [hiβda] '17', before a consonant. As a voiceless aspirate before a vowel (cf. voiceless stops) it seems to occur only in *whāw* [w^ha:w] 'sleep' < *wāb*. On the other hand, *y* is not aspirated before a vowel.

b) Morphology

The Dir pl. of nouns is usually in *-yal*, (< *-gal*);

The Gen.Sg. nominal ending is *-e*, often reduced to *-a* or *-Ø*;

Certain verbs with an initial vowel (v. § 1b) prefix *k-* to present and past stems in positive statements; in negative statements after *na*, *y-* is prefixed;

Personal pronouns:

	Sing.	Pl.
I	Dir <i>mā, mā</i> Gen <i>maī, maīn</i> Obl <i>manā</i>	<i>mā, mā, (māx)</i> <i>māī, māy, mē</i> <i>mā(r)</i>
II	Dir <i>ta, taw, to</i> Gen <i>taī</i> Obl <i>tā, tahā</i>	<i>šwā</i> <i>šwāī, šweī, šwe</i> <i>šwā</i>
III	Dir <i>ā</i> Gen <i>āhī</i> Obl <i>āhiyā</i>	<i>āhā</i> <i>āhānī</i> <i>āhiyā, āhā</i>

Suffixed pronouns:

	Sing.	Pl.
1	<i>-ō, ū</i>	<i>-ē</i>
2	<i>-iθ</i>	<i>-iθ</i>
3	<i>-e, -ī</i>	<i>-iś</i>

Copula verb:

1	<i>-ā</i>	<i>-ū, -ū</i>
2	<i>-e</i>	<i>-iθ</i>
3	<i>-ē, -int</i>	<i>-ā, -ant</i>

The verbal noun is formed only in *ay* (< *-ag*), on the present stem;

Particular verbal forms:

ār-: *āṛta* 'bring'

āh-: *āxta, āṭka* 'come'

aškan-, *āskun-*: *aškuṭa* 'hear'

b-: *bīṭa* 'become, be'

dī-, *de-*: *dāṭa* 'give'

gind-: *dīṭa* 'see'

gīr-: *gipta* 'seize'; 3Sg. pres. *gīrt*

greh-: *greta* 'cry'

kan-: *kuṭa* 'do'

raw-: *šuda* 'go'

c) Syntax

The *a-* pfx to verbs is a mere *svarabhakti* vowel, without semantic value;
Past transitive verbs are always construed passively.

GLOSSARY

Introductory Remarks

All words which occur in the texts of this Anthology, except pronouns, are in principle included in this Glossary, together with necessary grammatical notes and special phrases, listed under their key word. For those words about which some uncertainty exists, a question mark is provided, together with text references. A large number of words which do not appear in the texts themselves have been added to this Glossary: these words come from oral communications, local word lists, and the like. Especial attention is paid to the vocabulary of the poet Gul Khān Naṣīr.

A novel addition is the provision, for the first time, of detailed dialect information about the vocabularies of all six Balochi dialects. When a word is cited as belonging to a particular dialect or dialects, it is meant that the word in question is the one which would most naturally be used in the dialect or dialects named, and that it is rather less likely to be heard outside, in other dialects. Some of the words so described are actually quite unknown outside the dialects named; this is particularly true of some of the EHB vocabulary. Usage varies, of course, according to the social status, education, and knowledge of other languages, of the speaker.

I have not avoided the repetition of words which are well known from other printed sources¹ if they occur in these texts, thus making it unnecessary, when reading the texts, to have recourse to other word lists. It is unavoidable in a living language that divergencies occur between the phonetic forms of some words in this Glossary and those of other printed sources. A few of these divergencies bespeak genuine alternate forms, and some are mere errors or misprints; but an exhaustive treatment of the vocabularies of Dames' publications, for example, would require a dictionary, and that is precisely what this Glossary is not. I have not, however, refrained from comment on, and reference to, my *MV* of 1963, which often stands in need of correction.

1 The main sources for the Balochi vocabulary are (v. Bibliography in Vol. I; for abbreviations v. *infra*):

Dames, *Textb.*; Barker and Mengal, Vol. II; *MV*; *Erotica*; Sp, *Notes*; Collett;

Two English-Balochi dictionaries:

T J L Mayer, *English-Biluchi Dictionary*, Calcutta 1910

(Reprint Lahore, 1975)

G W Gilbertson, *English-Balochi Colloquial Dictionary*,
Hertford, 1925

and one Balochi-Urdu:

Mitha Khan Marri and Surat Khan, *Balochi-Urdu Dictionary*,
Quetta 1970

With regard to etymologies², it was also decided that this Glossary could not be an Etymological Vocabulary of Balochi, since such an effort would have extended the finite time-limits set for the appearance of this Anthology in print practically to infinity. It thus does not seem necessary to cite Geiger or Morgenstierne yet again for the many well-known words, both native and borrowed, for which the etymologies proposed long ago have found general acceptance; the interested user must check them himself. A largish number of very obvious loanwords from Persian have also been allowed to slip through my net unremarked. I have however provided some etymological suggestions with regard to loanwords from Indo-Aryan and Brahui, hitherto not so well served in this regard. Informants were sometimes helpful in this respect, but since their information was of uneven quality and usefulness, I have utilised it sparingly, indicating by special signs my opinion of its reliability.

The case of Brahui is especially difficult; in view of the recent parity of both Balochi and Brahui in bilingual areas and tribes, words travel back and forth very easily, and it is impossible to say in which direction a loan has proceeded in the absence of an etymology.³

2 The basic work on Balochi etymology is still

W Geiger 1892 'Etymologie des Balūči', *Abh. Kgl. Bay. Akad. Wiss.* 19, 107-153

id. 'Lautlehre des Balūči, mit einem Anhang über Lehnwörter im Balūči', *ibid.*, 399-463.

This work has been corrected and supplemented in

G Morgenstierne 1932 'Notes on Balochi Etymology', *NTS* 5, 37-53

id. 1948 'Balochi Miscellanea', *AO* 20, 253-92; and in

I Gershevitch 1962 'Outdoor Terms in Iranian', *A Locust's Leg, Studies in Honour of S H Taqizadeh*, London;

id. 1964 'Iranian Chronological Adverbs', *Mélanges Morgenstierne*, Wiesbaden, 78-88

id. 1970 'The Crushing of the Third Singular Present', *W B Henning Memorial Volume*, London, 161-74

id. 1971 'Iranian Words Containing -ān-', *Iran and Islam, Volume in Memory of V. Minorsky*, (Ed. C E Bosworth), Edinburgh, 267-91

id. 1973 'Genealogical Descent in Iranian', *Bull. of the Iranian Culture Foundation*, 1, 2, 71-86;

J Elfenbein 1963, 1985

3 For the Brahui vocabulary, v. Denis Bray, *The Brahui Language, Part III: Etymological Vocabulary*, Delhi 1934 (Reprint Quetta 1978)

J Elfenbein, *III*, 1983

A V Rossi 1979

**GLOSSARY
TO**

***Anthology of
Classical and Modern
Balochi Literature***

Alphabetical order (by consonants; vowels are taken into account only when consonants are identical):

a e i o u b ċ d ḡ ǧ f g ħ h j k l m n ŋ p r r
s š t ṭ w x y z ž

(the aspirates bh dh ḡh gh jh kh ph th ṭh follow their respective unaspirated sounds).

For words with an initial vowel, see h- and vice versa.

A

āb 'honour' — NP;

+ *er kan-* 'to insult'

abo, **abbo** 1) 'alas'; in oaths, 'by ...; woe!';

2) 'upon'; v. *abur*, *awur*

abbā 'father!' respectful form of address to any male, 'Sir!'; cf.

Br *abā* — probably children's word, not LW < Si *ābō*, etc.

ābād 'pleasant place, cultivated place, wealthy place'; also *ābāt*, *āpāt*;

āpāti 'wealthy place' — *ābād* < NP; *āpāt* is probably genuine

abed 'except, except for' (mainly Co); v. *bed*;

ča ... *abedā* 'besides, as well as' 69,67

abdāl 'a fool' — NP

ābdān 'watered' — NP

ābdār 'keen, tempered' (of swords) — NP

aboḡe 'woe!' 15,5; also *aboḡe*; — 'Si'

abnāx 'honourable, worthy' (EHB); other diall. *abnāk*

abir 'a perfume' DS 6,46 — Ar

abur 'upon, above' (mainly Co); also *abo*

ābrū 'honour, dignity' ('face') — NP

abrāstag 'progressive; progress'

abristag 'fury, determination' 31,5; 35,15

ābrešum 'silk'; *ābrešumī(g)* 'silken, silky'; also *rešmīg* 32,8 — NP

aboḡe 'woe!' 14,15; v. *aboḡe*

ābāt 'wealth' DS 2,114; v. *ābād*

ābxur 'watering place' — NP

ač 'from' (Ke, Co, Sa, La); v. *ča*, *ša*, *aš*, *až*, *ža*

āč 'fire' (parts of Ra only); v. *ās* — < **āt-(i)š*

ačidā 'hence'; < *ač-e/idā*

ačodā 'thence'; < *ač-odā*

ačid-o-guḡ 'from henceforth'; v. *guḡā*

ačāngo 'thence, from thither';

< *ač-ān-gwar*; v. *gwar*

ačingo 'hence, from hither';

< *ač-in-gwar*; v. *gwar*

āčār 1) 'sail'; also *ārčār*;

2) 'spice' — NP

āčiš 'burning embers' (Ra, Sa); Sa also 'fire' (v. Sp., Notes, 65)

aid 'Id festival'; also *id* — Ar/NP

adā 'dues, payments' 17,5; 17,6

ādā(n) v. *odā*

adab 'literature; courtesy, manners';

adabi 'literary' — Ar/NP

ādil 'righteous';

ādili 'nobility' — Ar/NP

ādam 'human being, man'; as *sfx* — *ādam* '-kind' 17,15;

ādamizat 'humankind' — Ar/NP

ādenk 'mirror' (Ra, Sa, Ke, La, Co);

ādenag (Ra);

hādenk (Co);

ādenay (EHB)

ādrū 'honesty, fairness' — NP

ādirag 'cemetery';

ādir 'graveyard' DS 3,69

adārokī 'suddenly' 1,53

ādat 'habit, behaviour' — Ar/NP

āḍ 1) 'wait, delay'; cf. *MV*, 11, *aḍ*
and *aḍ*;

+ *kan*- 'to wait'; cf. *Psht āḍ*;
LW < IA;

2) 'prepared, repaired' — Lhd;

3) 'dust'; cf. *āḍhor*

add-, addita 'to build, instal';

add 'construction' 70,21; cf. *āḍ*
2)

aḍh 'squeeze, hug' 67,86

āḍhor 'dust storm' 16,1

ādāl 'remnant' *DS* 2,66; — 'Lhd'

aflāk 'heavens, sky' — Ar/NP

afroz 'dazzling' 45,43 — NP

afsoz 'a pity, shame; sorry'; also
apsos — NP

āfšik 'soup'; v. *āpišk*

afyān 'opium' — Ar/NP

afzānī 'increase, growth' — NP

aga 'if' (Ra); v. also *agān*, *agat*,
agar

agā 'before, in front of' — Ur

agadī 'again'; EHB *ayaḍī*, *aydī*

aggari 'a patch'

agān 'if' (Co, Ke); v. *aga*;

agān ki 'although'

agar 'if' — NP; v. *aga*

agrentī Co 'three days hence'; cf.
parampoši

agat 'if' (Co); v. *aga*

āgoṭ 'ship' (Co) 4,58

ay, aya 'still, yet' (EHB); cf. *aga*
ayaḍē/i 'then again' (EHB); cf.

agadī

āh, āhī 'sigh of disappointment';

+ *kašš*- 'to heave a sigh'

āhū 'deer, gazelle' — NP

āhd 'agreement, treaty; promise' —
Ar/NP

āhodā 'there' 70,7 — < *ā-odā*

āhak 'lime'; also *āk* — NP

āhul 'little deer' *DS* 5,64

āhin 'iron'; cf. Kab. NP *āhin*

āhinjag 'girdle, trouser-cord'; also

āhanjag, *yānja*, *ānjag* — NP

āhūpar 'like a deer' 51,7

āhir 'last'; also *āxir* — NP;

āhirā 'at last'

āhri 'mirror' (EHB)

āhirr 'frightful, bitter' 16,1; 16,25;
47,4

āhār 'summer': from roughly mid-
June to mid-July, one of the
nine 40-day periods of the
year — Lhd *hāhr*, *hār*

āhsard 'sigh of woe'; also *āhsart*,
āhsard — NP

ahwāl 'news, events; conditions'
— Ar/NP; *ahwālgīr* 'newsman,
journalist'

ahizag 'tethered horse, unexercised
horse'; *ahizagi* *DS* 5,140 'id.'

aḵo/a 'free' — Si; cf. NP *āzād*

ajab 'wonder(ful)'; EHB as adv.
'very' — Ar/NP

ājg 'soft' 1,2

ājālat 'a favour, good turn' —
Ar/NP

ajam 'a sudden start, jerk';

+ *gīr* 'to start up from sleep'

ājīn-, ājīnta 'to design, mark; to
put a caste mark upon'

ajr-o-azāb 'reward and punishment'
DS 3,298 — Ar/NP

ājiz(a) 'helpless, humble' — Ar/NP;
pa ājizī 'in humility'

akbar 'great' — Ar/NP

ākobat 'future (life)'; also *āxobat*,
ākūbat, *ākibat*, *axibat* — Ar/NP;
pa āxobati 'forever'

akdah 'mystery' 44,121; 'believer'
44,121 — Ar/NP

akl 'sense, intelligence'; also *agl*,
alg, *aly* — Ar/NP

ākṛ-, ākṛita 'to climb' 67,49

aks-, aksita 'to sleep' (EHB)

aksarā 'generally; certainly' (EHB)

albatt(a) 'certainly; on the other
hand' — NP

aḷyač 'fling, throw'; cf. *MV*, 12:
error

alahoš 'anxiety, worry;
unconsciousness';
+ *bū-* 'to be anxious'

ālako 'a grass' 17,20

alkahān 'direction' 26,63

alkāp 'good, clear; entire';
alkāpī 'complete, entirely';
pa alkāpīā 'entirely, universally'
77,56; 70,18

alkāpān 'honour, purity' *DS* 4,213

allā ke pkošā 'God knows'; EHB
12,128;
< *allāh ki e pkušā* 'may Allah
kill it'

allam 'needed, necessary' (Ke);
allamā, allimā 'necessarily,
essentially' 26,28; 70,18

ālam 'people, the world' — Ar/NP

alam 'battle flag, banner' — Ar/NP

ālām 'cry of pain, woe' 31,38 —
Ar/NP

almudām 'forever' 44,101 — Ar/NP

almah 'attack' 74,17 — Ar/NP

almās 'diamond' — Ar/NP;
almāsk 48,25

alār 'ebb tide'

als 'tear (drop)' — NP *ars, als*; v.
ars

alašš- v. *helašš-*

ālet-, āletita 'to roll over' (intr.)

ām(m) 'common man, ordinary
people' — Ar/NP; 'everybody'
69,108

amb 'mango'; fig. 'breasts'; also
hamb — Si *ambu*

ambar 'ambergris; perfume' —
Ar/NP

ambār 'stock, store; godown' — NP;
also *ambāl*

ambrāh 'companion' (EHB) — NP

ambāz 'embrace'; also *hambāz* —
NP;
ambāzi 'id.'

ambāz-, ambāšta 'to embrace'

āmāč 'struck down, slain'

amādā 'there, then'; (mainly AfRa);
amidān 'here' (AfRa); v. *idān*;
amodān, amādān 'there' (AfRa);
am- < *ham-*

š-amādā 'from that time'

amal 'done, completed, implemen-
ted' 70,28; 37,2 — Ar/NP;
+ *kan-* 'to complete', etc.

amulla 'precious, beloved' *DS* 1,130;
2,38 — NP;
amullaig 'sweetheart' (EHB)
67,46

ammā 'but' — Ar/NP

āmin 'amen' 50,13 — Ar/NP

āmān 'trust, safety, peace' — Ar/NP

amānat 'ward' — Ar/NP

ampān 'leather sack'; cf. *MV*, 14f.;
v. *anpān*

amr 1) 'order, command';
2) 'testament, affair' — Ar/NP;
+ *bū-* 'to command';
+ *day-* 'to give an order'

amrud-, amrusta 'to arch, stretch
the body'

amrez 'brimful, overflowing' 64,29

āmaṛ 'a toothpowder, a polish for
the teeth'

amsaro 'contemporary' (EHB)

amsoz 'alas!' (EHB); also *amsoḍ*; cf.
afsoz

āmuxta 'accustomed, used to' — NP

ančā, ančo 'although' (mainly Ra);
v. *hančo*

aničag 'front, forehead; fate'; EHB
anišay

ančen 'such' (AfRa); cf. *hančoš*,
hančo

andiga 'another, someone else' 42,2;
(mainly Co); cf. *indiga(r)*

andoh 'doubt, grief; sorrow' — NP

andām 'body, figure, symmetry,
order; good breeding, custom,
respect' — NP

andem 'covered, concealed'; EHB
awdem;
 + *kan-* 'to conceal';
 + *bū-* 'to be concealed'
andeš 'thought; anxiety'; EHB
andešay
andeš-, **andešita** 'to think, worry'
 — NP
añdag 'half-load, in two parts
 slung across the back of an
 animal' — Lhd
anf 'nose' 45,54 — Ar/NP
anga 'still, yet'; 'up to'; cf. *angat*
anāgāh 'sudden(ly), unexpected(ly)';
anāgāhā 'suddenly' 7,16 — NP
angul 'finger'
āngur 'thither, over there';
 < *ān-gwar-*;
āngo 'there yonder';
angūrī MV, 14, 'thenceforward';
 < *ān-gwar-ī*;
āngūr 'area, region';
ča ... āngūr(ā) 'from that area'
angreči 'five days hence' (Ke); Sa
agrintī
angat 'still'; MV, 14, *āngāt*: Ke, Co
anga, *angat* 'still, yet';
angattā 'still' 7,28;
anāgat(t)ā 'suddenly'
anjir 'fig tree'; EHB *hinjir* — NP
ankis-, **ankista**, **ankisita** 'to lie
 down, go to sleep'
ānmirān 'eternal' 15,2
anāmat 'a pledge' — Ar/NP;
 + *kan-* 'to lend';
 + *er kan-* 'to leave in safe-
 keeping'
anpān 'leather sack' (EHB); also
āpān, *apān*; v. *ampān*;
 < *ham-pāna*; cf. NP (*h*)*anbān*
anār 'pomegranate'; also *hanār* (Co)
 — NP
anārḱ 'cheekbone, upper cheek' 1,72;
 also *anārakk* (Ra)
ansag 'large spoon, ladle' (mainly

Ra); v. *hansag*
anāsir 'elements' — Ar/NP
anoš 'senseless, unconscious'
 (EHB); 12,181 'drunk'
anišay (EHB); v. *aničag*
anwār 'splendour'; also *anwar* 'very
 brilliant, resplendent' — Ar/NP
anzār 'cry, shriek' — Ar/NP
 + *kan-* 'to shriek' 59,43;
 + *band-* 'extend, stretch' 7,22
aṇtak(i) 'heedless, reckless';
RAM, 124
āp 'water'; EHB *āf*;
āpe šef 'slope, watershed';
āpe sar 'source; upstream'; also
āpsār;
āpe madag 'prawn' ('water
 locust');
āpe jīhāz 'ship';
āpe mišin 'tube well';
āpī 'watery, of water'
āpbandi 'small bunds, embankments'
āpdirr 'ravine, deep canyon' DS 2,29
āpdast 'ablutions' ('urine')
āpjālī 'water container'
āpalo 'liquid'
āpula 'blister, blisters' (mainly
 EHB)
apān EHB; v. *anpān*
āpenk 'damp';
āpenki 'irrigation'
āpenzar 'flowing water' DS 3,100
āpār-, **āpārīta** 'to swell up' — Si
āpārok 'water carrier'; EHB *āfārox*
apurs 'juniper' — Av *haparəsi-*;
 cf. NP *burs* 'juniper berries'
āpuss, **āpss** 'pregnant' (mainly of
 animals)
aposos 'pity, a pity'; cf. *afsoz* — NP
āpišk(i) 'soup'; EHB *āfšik*, *āwšik*;
awišk, *awašk*
āpāt v. *ābād*
āpti 'mutually, amongst us, them'
 (EHB);
āptiyā 'amongst us, them';

- yakk āptiyā* 'between us, them';
v. *piti*
- āp-o-tām** 'a square meal' ('water and taste')
- āpwārī** 'irrigation' 70,7
- āpward** 'sustenance'
- ār-**, **ā(w)urta**, **ārta** 'bring';
< **ā-bar-*; for stem forms, v.
Dialect Notes
- arū** 'innocent, little' 66,18
- ārčīn** 'wild almond'; cf. Br *ārčīn*
- ārčār** v. *āčār*
- ārd** 'hot' 39,1
- ārdal** 'military servant, batman' –
Eng 'orderly'
- ardās**, **ardāš** 'petition' (mainly EHB);
< NP *arz-dāšt*
- arīf** 'venerable, honoured'; also
hārīf, epithet of *pīt*: (*hlārīfen*
pīt 'venerable father')
- arag** 'dates boiled in water and
then dried'; also *arak*
- arāk** 'part of belly above navel';
arākī 'id.' 45,63 – Ar/NP
- arakčīn** 'kerchief' 45,62; ('sweat
collector') – Ar/NP
- ārām** 'rest, relaxation, ease' – NP;
+ *kan-* 'to rest'
- armān** 'pity; desire, yearning' – NP;
as exclamation 'woe! alas!'
- armur** unclear: 42,37
- ars** 'a tear (drop)' v. *als* – NP;
EHB *ans*
- āros** 'marriage, wedding'; MV, 15, *ārusī*:
error; also *hāros*;
ārosī adj.;
+ *gind-* 'to get married'
- arš** 'heavens, sky' (EHB);
arši 'heavenly' – Ar/NP
- ārt** 'flour'; *ārī* (Ra); < **arta-*
'ground'; Av *aša-*, Psht *orə*,
NP *ārd*; cf. Br *ārī* 'flour used
for a wedding feast'
- ārč** 'art' 69,46 – Eng
- arwāh** 'life, soul' DS 7,75 – Ar/NP
- arz-**, **arzita** 'to be worth'
- arz** 'request, petition' – Ar/NP;
arzi 'petition';
arz-o-iltimās 'entreaty' –
Ar/NP
- āriz** 'cheek' – Ar/NP
- ārzū** 'wish' – NP
- arzān** 'cheap';
arzān EHB – NP;
pa arzāniyā 'cheaply'
- arzun** 'millet' 70,9; cf. MV, 15; cf.
NP *arzan*
- ar-**, **arita** 'to get entangled'; cf.
ad-; DS 3,208 'to fight'; 'to
dispute';
ar-o-kor 'blockages,
hinderances' (EHB) 12,154;
ar-o-janjal 'difficulty, trouble'
70,17
- arāh** 'burning wood' 42,9
- arāhen-**, **arāhenta** (EHB) 'to poke
in, stick in'
- arānd** 'bone of contention' 2,4
- ārī** (mainly EHB) 'sending food
and other gifts to bride before
wedding'; also 'payment for
talismans to ward off jinns';
v. *ārt*
- ārayen-**, **ārayenta** 'to set one's hand
to, to get mixed up in' 12,66;
dast ārayen- 'to try' 12,140
- ās** 'fire' (all dialects); v. also *āč*
- ās-**, **āsta**, **āsita** 'to rise (of sun)';
pres. *kās-*; Sa, La *yās-*;
roš-āsān 'sunrise, east' (EHB)
- āsī** 'wild, stubborn' 35,6; cf. Br *āsī*
'id.' – Ar/NP
- asbāb** 'articles, tools; reasons' –
Ar/NP
- āsūdāg** 'peaceful, at ease' – NP
- āshand** 'fireplace, hearth'; v. *hand*
- āsk** 'antelope, gazelle'
- āskār** 'wantonly, deliberately'
- asl** 'origin; principle' – Ar/NP;
asli 'really, originally; at

bottom, original'
āsam, **āsum** 'jasmine' — NP;
āsumī pulla girl's name
 ('Jasmine Flower')
āsmān 'sky'; also *āzmān*; EHB
āzmān — NP;
āsmāni 'light blue'
āsān 'easy' — NP
āsin 'iron'
āsānpari 'a protection from Peris'
asp 'horse'
āsāp 'trial by ordeal' ('fire-water')
āsāpok 'an omen' ('fire-water-item')
aspust 'lucerne' — NP
āsar 'effect, result' — Ar/NP
asir 'slave; captive' — Ar/NP
asr 'evening prayers' — Ar/NP
āsrāt, **āsarāt** 'relief, comfort'; also
āsrā, *āstro*
āsīs 'a blessing' — Si
āstūnk 'sleeve, cuff' especially
 'embroidered cuff'; EHB *āstin(k)*
ašā 'evening prayer' — Ar/NP
ašobi 'terrorised; toppled' 15,3 —
 NP
ašk 'side, distance'; v. *kaš(š)*;
eskā (Ra) 'over here';
āškā (Ra) 'over there';
 < *e-kašā*, *ā-kašā*
aškan- v. *uškin-*
aškand 'abortion'
aškār 'evident, apparent' — NP
ašnā 'acquainted with; in love with'
 — NP
āšupta(g), **āšipta(g)**, **ašapta(g)** — NP;
 'revolutionary, terrorist';
 'disturbed' 33,13
āšš 'millstone'; cf. *MV*, 15; v. *hašš*
āšeš-, **āšeša** 'to rot'
atī 'energy'
atāb 'punishment' — Ar/NP
ātif 'messenger' 44,100 (uncertain)
atuk(k) 'soup, stew'; cf. *MV*, 16,
ātuk
atlas 'satin' — Ar/NP/Ur

atīm 'orphan' — Ar/NP
ātena 'slap, push' 17,14
atar, **atr**; **attar** 'attar perfume'
 60,34; Br *attar*;
atr-o-zabād 'perfumes' —
 Ar/NP
ātārag 'early dawn'
ātīšzūr 'fire tongs'; < *ātīš-zūr*
aṭkal 'plan, reason' (EHB) — Lhd
awo 'grain, just prior to ripening';
 as adj. 'just ripening'; cf. Av.
avō; v. Bailey, *J. South Asian*
Studies 1, 1985, 60
awdem 'out of sight'; cf. Br *awdem*
awgān, **ogān** 'Afghan' (i.e. 'Pashtun')
awlād, **alwād** 'child, offspring' 2,21
 — Ar/NP
awlānk 'cover for embroidery work'
awalsām 'a sweet dish, served to
 visitors on the first night after
 a death'; < *aw(w)al-šām*
awān-, **āwanta** 'to yawn'
āwār 1) 'together, mixed together';
 2) 'injustice, etc.' — NP; also
hawār; cf. Br *awār*;
 + *band-* 'gather together';
āwār 'smoothed' *DS* 3,105;
 'levelled, healed' *DS* 4,155;
hawar 'joined' *DS* 7,54
āwār 'booty, loot'
awur 'upon, above' (EHB) 64,29; v.
abur
awarzā 'tasty; agreeable'; v.
St. Ir., 6
awsāf 'praises' 56,6 — Ar/NP
awsār-, **awsārīta** 'to build a wall'
awišk '*clematis orientalis*'; cf. Br
awešk
awtāk, **awtāg** 'a straight line' (in
 embroidery);
 + *kan-* 'to make a straight line
 in embroidery with a thread
 not attached to the cloth'
aw(w)al 'first' — Ar/NP;
aw(w)alā 'at first; ago';

aw(w)ālī 'formerly'
 āwāz 'voice' — NP;
 āwāzī 'song'
 awzār 1) 'a tool' (EHB);
 2) 'horseman' (EHB); < sawār
 āy 'ho!';
 + kan- 'to drive sheep'; cf. *MV*,
 ay kan- 'to urge on a horse'
 (I 7,11; I 38,12)
 āy-, ātka 'to come'; for forms, v.
 Dialect Notes;
 caus. āyen- 45,45 'cause to
 come, bring'
 ayb 'scar, mark; blemish' — Ar/NP;
 + kan- 'to accuse'
 āyg 'egg' (Ra); v. hāyk
 ayāl, aiyāl 'family' — Ar/NP
 aylāka 'district, area'; v. hulkaw —
 Ar/NP/Ur
 ayān 'clear, evident' 48,3; *DS* 3,425;
 6,111 — Ar
 aynī 'really'; *MV*, 20, ājini error;
 ayne (AfRa) 'exactly' — Ar/NP
 āynjakašš 'a pencil-shaped piece of
 wood, used to thread the band
 into *shalwar*'; v. yānja
 aisi *MV*, 20; v. haysi
 ayš 'luxury' 69,107 — Ar/NP;
 āyš 'enjoyment' (?) *DS* 6,141
 aytyār 'retaining rope', usually one
 which keeps a fishing net from
 floating away (Co)
 aywakk v. ewakk; also heywakk
 azāb 'trouble, care' 14,31; (EHB) —
 Ar/NP
 azbāb 'tools, material' — Ar
 āza(g) 'soft' *DS* 3,60
 azal 'day of creation' — Ar/NP
 azm 'determination' — Ar/NP
 āzmān v. āsmān
 āzmāen-, āzmāenta 'to examine'
 (EHB) — NP
 āzmānak 'short story'
 āzmūišť 'inquiry' — NP
 āzmāy-, āzmāyta 'to try, experience';

āzār 'troubled, wretched' 20,3;
 — NP;
 āzurdag 'grieved';
 + kan- 'to bother, annoy';
 + day- 'to insult'
 azrā'il 'the angel of death'; also
 izrā'il — Ar/NP
 āzāt 'free'; v. āzād
 aziz 'dear, precious' — Ar/NP
 až, ža v. ač
 āžmān v. āsmān
 cf. āzmāen-

E

ebur 'lamb; sheep less than six months old'; cf. Br *aybur*

edā, idā 'here'; Ra also *edīnā, idīnā*

ejinsī 'agency, administrative district' 70,4 – Eng

ekīm v. *hekīm*

eman 'peaceful'; also *hemin, emin* – Ar/NP;

emanī, eminī 'peace'

er 'down, low, under'; also *her* in some Ra diall.;

eren 'beneath';

erbun (EHB) 'deep-rooted';

erdastag 'wretched';

ermurtag 'weakened, faint' 9,11;

+ *gej-* 'to keep down, get out, dismount';

+ *day-* 'to lower';

+ *bar-* 'to swallow';

+ *kan-* 'to arrange, lay down, leave behind';

+ *āy-* 'to come down';

+ *jan-* 'to abase';

+ *raw-* 'to go down';

+ *kap-* 'to descend';

+ *nind-* 'to sit down';

dil er nind- 9,4 'be depressed'

ergidd 'drowsy' 35,7

ergwāt 1) 'lee, downwind';

2) 'east wind' mainly in Sistan;

3) 'south wind' (in Kalat)

ermāt, ermād 'quelled, subsided'

ermān(ag) 'downcast, depressed, ashamed'

es, is 'ashes'; v. *hes*; cf. Br *hes, his*

ešuk 'this little thing'; cf. *eš*

ešark 'a plant, *apocynacea*; the

crushed stem is used as a

medicine for sore eyes; a man's name'

ešyā 'Asia' – Eng;

ešyār 'Asian'

ewakk, hewakk 'alone'; v. *St. Ir.*, 7;

also *hiwakk*; v. *aywakk*;

(*h*)*ewakkī* 'only';

(*h*)*ewakkā* 'alone'; 'only' (adv.)

ewenag 'sort, kind';

cf. Phl *aywēnag, ēwēnag*

ewāz 'vengeance' 60,9

I

ibādat 'worship' – Ar/NP;
ibādat gāh 'place of worship';
ibādat kanok 'worshipper'

id 'Eid', Islamic festivals; v. *aid*
 idān AfRa v. *amidān*
 idāra 'office, building' 70,26 – NP
 idrik v. *hirdik*

ihsās 'feelings, sentiments' –
 Ar/NP

ihtabār 'reliable' 26,15 – Ar/NP
 ihtiyār, ixtiyār 'choice, choosing,
 authority, influence' RAM, 116
 – Ar/NP

ihaw 'crying, weeping'

ikbāl 'good fortune, luck' DS 1,182
 – Ar/NP

ikkar ganje 'so very many' (EHB)
 12,14

ikrār 'confession; promise, vow,
 pledge' DS 1,177 – Ar

ilgar 'attack, run-up; rush'

ilāj 'remedy, cure';
ilājā (adv.) 'in the last resort,
 with difficulty'

ilākah v. *aylāka*

ill-, išta 'to leave, let';
illag day- 'to let go, release';
 inv. 2Sg. *bill* 'leave!'

illat 'vice, flaw; harm' – Ar/NP;
illatī 'flawed, harmful' 35,10

iltimās ('supplication') 'please,
 kindly ...' – Ar/NP;
iltimās-int ki '... is asked to ...'

ilāwah 'besides, also' – Ar/NP

imbarā(n) Co 'this year';
imbarāni Ra, Ke 'id.'

imān 'honour, belief'; MV, 17,
 'blessing'

inčo 'a little, a bit'; also *inčoś*,
inčuś;
inčkī, *inčrukī*, *inčukkā* 'a bit'

indigar (Co) 'the others, the rest'
 4,101; 9,2;

indiga 'another'; v. *andiga*

ingo 'hither'; also *ingur*; cf. *āngo*.
āngur;
ingo-āngo 'hither and thither';
 + *kan-* 'to procrastinate'

ingār 'abstinence'; MV, 17, *ingar*; v.
inkār – cf. Ar/NP *inkār*

inja MV, 17: *injāi tā* 'inside this
 place' (182,12)

injām 'possibility' – NP

inka, inkas 'so much, as much as';
 also *inkadag*; *inkarag* 1,85 – NP
inqadr

inkār 'refusal'; v. *ingār*

inkar(ag) v. *inka*

inkās 'dye' 45,48 – Ar/NP

inām 'reward' – Ar/NP

inna 'no!'; also *innān* 1,97 – Ar

insān 'man, mankind' – Ar/NP

insāp 'justice'; *insāf* (EHB) –
 Ar/NP;
insāppasand 'justice-loving'

insar-, insarita 'to be drowsy,
 sleepy'

intizār 'wait, delay' – Ar
 + *kan-* 'to wait'

iptī v. *piti*

irād 'objection' – Ar/NP

irād, irādat, irāda 'will, purpose,
 determination'

irri MV, 17: ghost-word: *er-i dāt*
 (1174,17) 'he threw down'; also
 19,8 *ir dātī bi demāj* 'he threw
 down before him'; = *er dāt-i bi*
demay

islām 'Islam' – Ar/NP

ispedag 'egg' 74,25

ispedār 'poplar tree'; Br *ispedār*
 – probably LW < NP *safēdār*

ispulk 'spleen' (mainly EHB); v.
St. Ir., 9

ispand 'bund, partition bank
 between two cultivated beds';
 v. *St. Ir.*, 10

ispar 'shield' – NP

ispet v. *spet*

istabal 'stable' 64,85 — NP (< Grk)

istej 'theatre stage' 68,21 — Eng

istal, **istil** 'mule'; also *hastal* — NP
astar

istāl, **istār** 'star'; v. *St. Ir.*, 11;

istāle sist 14 'shooting star'
(*'split of star'*)

istimāl 'use' — Ar/NP;

+ *kan-* 'to use'

istumārī 'colonialist' *DS* 3,341

istūn 'black raincloud'; *istīn* (Co)
39,6; *DS* 7,344

istār v. *istāl*

istūr 'fat; coarse, thick'; *St. Ir.*, 12

istarag 'razor blade'; also *istrag* — NP;

istara-jāl 'razor-box'

istezag 'loose'; 66,77 'careless,
easy'; *DS* 2,53

išk 'love' — Ar/NP

iškīl 'hobble for front legs of an
animal'

iškan- v. *uškin-*

iškand 'penalty'

iškar 'coals, live embers'; also
hiškar; Br *isxar* (!)

išār 'spur, kick' *DS* 5,154

ištāp 'hurry, haste'; Br *ištāf*,
< EHB; *ištāpi* 'haste';
pa ištāpiā 'in haste' — NP *šitāb*

ixlās 'affection'; also *iklās* —
Ar/NP

izbotk 'aniseed';

izboxt (EHB); < **iz-bauda-ka-*

izhār 'revelation, expression'

DS 1,177; 2,77 — Ar/NP

izlā 'district' 70,2 — Ar/Ur

izn-o-raz 'consent' *DS* 5,179

izrānk 'walking-stick'

izzat 'honour' — Ar/NP

iżwark 'a bush with medicinal
properties'; also *iżrak*, *iżg*; cf.
Br *hešwarg*

O

obādag 'children, generation' (Ke)

očīr 'cleared sky, when clouds
blow away';

+ *bū-* 'the sky clears'

odā 'there'; opp. to *edā* 'here'; in
Ra also opp. to *āda* 'there by
you'; *odā* 'over yonder'; also
'the place just mentioned'; Ra
also *odinā*

o jāl-, **o jālita** 'to clean'

o jri 'stomach of a ruminant';
also *hojri*; cf. *hojarīnk* — Lhd
ōjhri

olī 'oar'

olād 'descendents, children' —
Ar/NP

olāk 'pack animal'; Br *olāx* < EHB
— NP *olāy*

omān 'desire, yearning memory'
DS 7,359; *MV*, 19, *óman* is a
misprint for *omán*; cf. *Sp.*, 63
humān (= /*hūmān*/), *Sa*; cf. Br
hōmān 'old haunt; home-
sickness';
omān-o-mallān *DS* 5,59
'yearning griefs'

omet 'hope'; also *omīt*, *ūmit*; cf.
NP *ūmid*

opār 'wail, cry' *DS* 3,443

osār-, **osārīta** 'to wear, put on'
(EHB); *RAM*, 188

ost 'expectation, hope';
man tāi ostā ništāgun 'I
depended on thee'

ošnāg 'swim, swimming' 44,93; EHB
ošnāy, *ošnā*;

+ *kan-* 'to swim'; cf. NP *šinā*

ošt-, **oštāta** 'to stand, stay, wait';
< **ava-stā-*; cf. Phl *awištādan*,
NP *ištādan*; v. *St. Ir.*, 13

oštālāen-, **oštālāenta** 'to set up,
post' (mainly EHB); double
caus. of *ošt-* but with 'single'

caus. meaning; Ra, Ke *oštāren-*
caus. 'to cause to stand, set
up';

oštārāen- 'cause to make stand'

otak 'a halt, camp; room, place';

also *otag*;

+ *kan-* 'to make camp, halt'

— NP

oṭ 'reflection' 68,22

oṭī 'slave; a fool' 32,61; cf. Lhd

ōṭhī 'a fool; a camel driver'

owe owe *DS* 4,192 'ah! ouch! woe!'

ožnā v. *ošnāg*

U

uḍohī 'white ant' (EHB); cf. Br

ōḍāī; — Si *uḍōhī*

uffārag(i) 'sigh, gasp' 72,5;

< *uff-ār-*

ulkah 'world, countries' (EHB) —

Ar/NP

ull-, **ullita** 'to collapse'

ūllās-, **ūllāsita** 'to howl, yowl'

especially of jackals;

ūllāsag 'howling, yowling'

uluss 'people; troops' — NP/T;

ulussi 'public'

um 'even, exactly'; cf. *MV*, 13, *am*

(< *ham*)

umb 'common domestic water-pot,

surāhi'

umang 'desire' *DS* 3,151 — Hi

umr 'age'; EHB *umr*, *urm*;

umrā 'always'; Ke *umbrā* 10,3 —

Ar/NP;

umrā na 'never' (EHB)

unn-, **unnita** 'to take a deep breath'

uṇ-, **uṇita** (*uṇiṭa*) 'to make fly,

move fast' (EHB); *RAM*, 219

upp, **uff** 'O! ouch!'

urd 'camp, camped; army' — NP;

urdgāh 'cantonment,

encampment';

urd-o-bungāh 'expeditionary

force, army;

urdū 'the Urdu language';

+ *kan-* 'to make camp'

urdaw ? 'household decoration'

DS 4,143

urušš, **urš(š)** 'attack';

urš + *ār-* 2,2 'to attack';

urš ārok 2,9 'attacker';

urš dārok 2,9 'defender'

urz 'dishonour' *DS* 1,172; cf. Ar 'urz

'honour'

ust-, **ustāt** 'to get up, rise'; cf.

MV, 18: (I 139,14 *ustāt*; II 63,9f.

ustāt); v. *ošt-*

ustuhān 'bones' 26,78 – NP

ustumān 'the public, the people' –

NP;

ustuman-rāj 'democracy'

uškin-, **uškita** (Ra) 'to listen, hear';

for stem forms, v. Dialect

Notes

uštir 'camel'; also *huštir*, *huštur*

uzr 'pretext, alibi, excuse' – Ar/NP;

+ *gir-* 'to excuse, blame'

B

b- 'be, become'; v. *bū-*

bā 'quits, lost'; also *bāy*, *bāh*; Br *bāi*;

+ *day-* 'to give up, to lose'; cf.

AfNP *bāi dādan*, Br *bāi*

tingin; cf. Psht *bāy*, *bail-*,

and Bal *bāhāen-* (Ra) 'to lose'

bāi 'a float, attached to a fishing net to indicate its position'

be- pfx 'without, not, un-' – NP

bi [bəl] 'on, to'; = *pa*, very often – NP

bo 'perfume, smell';

+ *čin-* 'to smell' (tr.) DS 6,29; 1,35;

+ *gir-* 'to stink';

+ *pruš-* 'to spread out (of an odour)';

bo-o-busān 'fragrance'

bū(h), **būm** 'owl' – NP

bū-, **būta** 'to become, be'; for forms, v. Dialect Notes

bābā 'any elderly man'; also 'young child'

bābul 'Babylon';

bābulen čāh 'well of Babylon',

where Hārūt and Mārūt hang, teaching magic to mankind

– NP

be-balāhī 'God forbid!'; v. *balāh*

be-bunag 'without baggage, transport'

bābatt 'matter, case, item' –

Ar/NP;

bābattā (postpos.) 'about, concerning'

bič 'smile' (Co, Kel); Ra *biš*; v.

bičkand-

buč 1) 'straw, chaff';

2) 'thickened and boiled sour milk' (cf. Sp., Notes, 69)

būč 1) 'wooden float for fish nets';

2) 'a bush, shrub';

3) 'wind-blown wisps'
bačč, **baččak** 1) 'son, child';
 2) 'young calf'; – NP *bača*; cf.
 Lhd *vačča* 'sucking calf'
buččur, **buččun** 'in bits and pieces'
 (EHB)
bačadurr 'beaded earrings' 69,109
bačhī 'saved' *RAM*, 208; cf. Hi
bačnā
bučk 'tuft, mane of a horse';
 'horse-tail hair'; also *bušk*
 (EHB); cf. NP *buš*, *bušk*
bičkand-, **bičkandita** 'to smile,
 chuckle' Ke, Co;
bičkand-, *bičkandita*, also
briškand-, *briškand-*, Ra;
biškand-, *biškand-*; *biškind-*;
biškindita EHB
be-čikār 'uninterruptedly' *DS* 7,184
bičil Ke 'distance between
 outstretched thumb and first
 finger'; also *bičir*
bičir v. *bičil*
be-čarag 'helpless' – NP
be-čār 'saddened' 7,18
bačisk 'sapling'
bad 'bad; enemy' – NP;
badī 'evil, inimical';
badkāht 'dislike' 69,44;
bad-o-rad 'abuse, scolding'
bad-, **basta** 'to freeze, curdle'; v.
St. Ir., 15; v. *badd-*, and *bastag*
bād 1) 'after, afterwards' – Ar/NP;
 2) 'wind' – NP;
 3) 'lost, ruined' 21,11 – NP
bed 'except, without; besides,
 moreover'; v. *abed*;
bedī 'id.'; cf. Br *bede* 'without',
 etc.
bod 1) 'growth'; Br *bod*; – Lhd
budh; *budh* 'old' (< 'grown');
 + *kan-* 'to grow, prosper';
bodīg 54,11 'fully grown';
 2) 'sense, smell'; cf. *DKS*, 294
 s.v. *bū* 'incense, perfume'; v.

St. Ir., 14;
 + *ār-* 'to blossom';
 + *kan-* 'to come to, regain
 consciousness'
bud-, **budita** 'to set (of the sun)'
be-adab 'rude' – Ar/NP
badbar-, **badburta** 'to protest, be
 annoyed' < *bad-bar-*
badd-, **baddita** 'to freeze, curdle';
 cf. *bad-*
be-dāg 'unblemished, spotless'; v.
dāg
badgumān 'depression'; v. *gumān*
bādgīr 'window, balcony; large
 house' – NP
bedehī 'deserted place; desert' 41,21
 – NP; *MV*, 22, *bediān*
 < *be-dihān*
bedhāl 'wretched; harm' 14,27;
 < *bad-hāl*
bedihār 'homeless'; cf. Ra
 (*B-M*, II, 423) *bedayār*
badūk 'part of shore flooded at
 high tide'
badal 'exchange, change' – Ar/NP;
 + *bū-* 'to be exchanged';
 + *kan-* 'to exchange';
badilā, *badalā* 'instead of'
badl-, **badlita** 'to exchange'; v.
badal
bedil 'coward, cowardly'
badalen-, **badalenta** 'to change
 clothes'; v. *badl-*
bidallen-, **bidallenta** 'to frequent (a
 place)'
badleyān 'impassable tracks (of
 mountain goats)'
bādām 'almond' – NP
badan 'body, torso' – Ar/NP
badnī 'water-jug'; also *badanī*;
 – Si
badnahār 'vicious wild beast'
DS 2,267
bodnāk 'prosperity, prosperous';
 also *būdñāk*;

bodnākī 'prosperity'; v. *bod*
badnām 'bad name, shame; fellatio';
bannām 17,9
badr 'full moon' *DS* 3,471 – Ar/NP
bādār *MV*, 22, 'master'; cf. NP
bārdār; also AFNP, *Orm*.
bedār 1) 'tyranny' *DS* 7,362;
 2) 'folded (of hands)' 61,6;
 3) 'awake';
bedāri 'wakefulness' – NP
bidar 'outside, out; stranger' – NP;
 + *kanāen-* 4,9 'to exile';
DS 7,161 *badār*; not clear
bodāri 'revived' *RAM*, 187
be-dard 'heartless, cruel';
be-dardī 'cruelty' – NP
badrakka 'escort, guard' (EHB) –
 Ar/NP
be-diram 'penniless' – Ar/NP
bidrang 'watershed'; Br *bidrang*;
DS 2,37 'steep mountain path'
bedarwar 'peerless, unequalled'
DS 1,64; 7,97
bedoš 'without wrinkles' *DS* 7,28
badiškānī 'a creeping plant' 42,34
 < *badaxšānī* 'from Badakhshan'
bodišt 'growth', rather than 'smell'
MV, 22; v. *bōd* 1)
badwāh 'undesired, unwanted;
 ill-wisher' *DS* 4,68; *DS* 7,243
 'enemy'; 15,3 – NP *badwāh*
beḍī 'knucklebone (for gaming)'; Br
beḍī – Si *bheḍī*
baḍčānk 'shoulder-blade of a sheep
 (for augury)' 4,17; v. *baḍdast*
 'id.'
baḍdast v. *baḍčānk* 4,18f.
baḍḍ 'load on a man's back';
baḍḍā 17,14 'as bearers (at a
 funeral)'
baḍḍ-, **baḍḍita** 'to load up on a
 man's back'
buḍḍ-, **buḍḍita** 'to drown, to sink'
 (intr.); Br *buḍḍing* 'to be
 drowned, to sink' – Lhd *bud-*

buḍḍ 'drowning';
 + *day-* 'to drown' (tr.) 31,20;
 + *war-* 'to dive'
baḍḍī 'spotted, piebald'; Br *baḍḍī*
baḍḍo 'darling, fawn; gazelle';
MV, 22, *baḍo*;
baḍḍ 'fawn' *DS* 1,33
 (-o: endearment sfx.)
baḍḍok 'back of shoulders, below
 neck'
beḍag 'trouser-band'
baḍero EHB v. *wadḍerā*
be-fahmā 'unintelligible' (EHB) –
 Ar/NP
be-fikr 'carefree, happy' – Ar/NP
be-fāyida 'useless' – Ar/NP
bāg 'garden, orchard' – NP;
bāgpān 'gardener';
bāgchāh 'small garden' – NP
bog 'knots in stalks, joints; wheat
 at the stage when knots
 appear in stalks'; EHB 'joint';
 cf. *DKS*, 463, *hambujs-*; v.
St. Jr., 16
bagg 'string of camels; herd of
 camels'; Br *bag*; *MV*, 22, *bag*
 – Lhd
begeg 'ruthless, thoughtless';
 + *bū-* 'to be ruthless';
 + *kan-* 'to discount, treat as of
 no matter'; v. *geg*
baggarī ? 'whitish' 61,16 (EHB)
begāh 'evening'; Br *bāga* – NP;
begāhā, *begāhī* 'in the evening';
begāhdem 'early evening';
begai (< *begahī*), *MV*, 22
bagjāt 'camel driver, esp. one who
 drives hard'; Br *bagjāt*
 'camel-grazier'; *B-M*, II, 419
bagjāt
bagal 'armpit' – NP;
 + *gir-* 'to embrace';
 + *kan-* 'id.';
bagalā 'embraced, hugged close'
begam 'carefree, happy' – NP

begān(ag) 'strange(r), foreign(er)'
– NP

begunāh 'innocent' – NP

bager, bagayr, bayēr 'except' –
Ar/NP;
bagayr ča 'except for, without'

bogari 'land exempt from taxes'

begat 'suddenly'

be-gwar 'unmatched, incomparable'
DS 1,65

begwāt 'a fishing trip lasting many
nights' (Co)

bayā 'coward, runaway' EHB;

bayāi 'cowardice' *RAM* 112,160

bučā 'small' saddle bag' – T/NP
bučā

baydādi (xām) 'name of an
embroidery stitch' 69,94

bayayr v. *bager*

be-čayrat 'shameless, dishonoured'
– Ar/NP

bah- 'to flow' – Ur *bahnā*;
bahok 'flowing' *DS* 3,32

boh 'chopped straw, grass'

bahā 'price' – NP;
+ *er kan-* 'to fix a price';
+ *gir-* 'to buy';
+ *kan-* 'to sell'

bahādur 'a brave, a hero' – NP

be-hājīt 'carefree' 7,7 – Ar/NP

be-hāl 1) 'ill, unwell';
2) 'mad, out of one's mind' –
Ar/NP

bihel 'forgotten' *DS* 5,182; v. *hayāl*

bahmanta(g) 'astounded' *DS* 2,180;
DS 5,122; 31,14; *DS* 3,152
bīhmant

bāhmān-, bāhmānta 'to be
exhausted';
bāhmāntagi 'exhaustion';
bāhmanta EHB 66,64

bahāen-, bahāenta 1) 'to plough';
2) 'to lose'; v. *bā*

bahen-, bahenta 'to cause to flow';
v. *bah-*

bihān 'young mare, filly (usually
unbroken, or newly broken)'
(Co, Ke, Sa);

biyān (Ra);

bihān (EHB); cf. Br *bihān* –
Lhd *bihān*

bāhand 'rising, developing; risen'
(Ke);

bāhant 'recovery, growth';

bāhund *DS* 3,129

bahānag 'excuse';

bahānagi 'id.'

bāhīnk 'bracelet'; cf. Br *bāīnk* (< Ra)

bahant v. *bāhand*

bahnī EHB 'a breed of fast horse'
RAM, 279

bahr 'share, destiny, allotment' –
NP; cf. *bār* (q.v.);

+ *zūrok* 'one who takes part
(in a play)' 68,2;

+ *bū-* 'shared out, burdened
with; to die';

+ *gir-* 'take part in';

+ *kan-* 'to share out'

bahār(gāh) 'Springtime' – NP

bahīr 'army' *DS* 3,18

bāhīr 'herd of donkeys' (EHB); cf.
Br *bāhīr*

behār 'menace' 21,13

bohārī 'sweepings'; Br *bohārī* –
Lhd *buhārī*

bohr 'ice'; < *gwahr* (q.v.); hyper-
Persianism with *b-* for *gw-*;
bahr 'id.' < Khet. *bahr*

bahārmoš ? 'coloured' *DS* 6,39

bahrani 'swift-paced (horse)' (EHB);
also *bahraṇī*

behisāb 'exceeding(ly), greatly' –
Ar/NP

bahūš 'rustic' – 'IA'

bihišt 'heaven' – NP

bohtār 'landlord, master'; cf. Br
botār – Lhd *bhūtār*

be-hatar 'safe, without danger' –
Ar/NP

bāhoṭ 'refugee, refuge'; Br *bāhōt*;
bāhoṭdār 'protector of a
 refugee';
bāhoṭdārī 'custom of giving
 asylum';
bāhoṭī 'asylum'; — Bray, Br
 Dict., suggests < *Si vāh-ōta*
 with late *vā-* > *bā-*, appr. by
 Turner; v. T 2544 **ōttā-*
 'shelter'

bāhoṭar 'helpless'; v. *bāhoṭ*
be-hayā 'shameless' — Ar/NP
behizm 'a woman without male
 relations, without a male
 guardian'; v. *hizm(at)*

bāj 1) 'advantage';
 2) 'an irrigation term' (Sp.,
Notes, 65)

bīj 'seed'; < Lhd *bij-*

boj 'answer, solution'; EHB *bož*
boj-; **botka** 'to open, free, undo;
 solve' EHB *bož-*, *boxta*; perhaps
 genuine, < Ar *baog-*; MMP
bwxtn, *bwz-* Phl *bōxtan*, *bōz-*
 'free, redeem', rather than LW
 < IA, cf. Lhd *bujjhaṇ*; v. *bujārat*

buḷ-, **buḷita** 'to shake, tremble'
 (intr.) 17,11

bogī(g) 'large boat, ship'; EHB *boži*

baḷj 'bend, bent, crookedness';
 + *war-* 'to flinch, bend' (intr.);
 + *day-* 'to bend' (tr.); (v. foll.)

baḷj-, **baḷjita** 'to get entangled,
 stuck' (intr.)

buḷji 'plug, cork, bung'; cf. Br *buḷji*;
 < Lhd *buḷjā*

baḷjar 'large curved knife' DS 1,200

bijār 'tribal donation to bride-
 groom for wedding expenses;
 also, donation to defray funeral
 costs'

bejākā 'calmly' 26,52

bijli 'electricity' — Ur/Hi

bujārat 'riddle'; v. also *boj-*. Can be
 LW < IA, e.g. Panj *bujhārath*

'to be guessed'; cf. Lhd *bujjhaṇ*
 'to understand, guess'; Hi
būjhna 'to understand' etc.

bujāyā 'instead, instead of'

buk 'ducked down';

+ *day-* 'to duck down'

buk-, **bukita** 'to dive down, sink'
 (intr.)

būk 'tress, lock of hair'; Co *bik*,
 EHB *bīx*, Sa *būk*

bākī 'remaining, left over' — Ar/NP

bākā ada 'properly' 68,21 — Ar/Ur

būko 'name of an embroidery
 stitch' 69,95

bukča 'large sack for clothes,
 bundle' 44,110; cf. *buḷča*
 'saddle bag'

bekačč 'measureless, huge' DS 5,159;
bekačč-o-kisās 'innumerable'

bakk-, **bakkita** 'to declare, vow,
 boast'; RAM 125,335

bakk 'kiss, embrace'; cf. Br *bak*
 'wrestling'; — Lhd *ḡakī*

bekk 'expert who makes amulets'
 14,81

bakkāl 'grocer, Hindu shopkeeper'
 — Ar/Ur

beakl 'stupid' — Ar/NP;

beakli 'stupidity'

bākmāl 'skill, skilled' 69,91; — NP

bakūn 'slogans' RAM, 335

bākur 'embrace'

bekār 'good-for-nothing, idle;
 unemployed'

būkārī 'tassel which hangs down
 from turban' 12,96

bekarār 'nervous, restless; uneasy'

bākis, **bākas** 'matches' — Eng 'box
 (of matches)'

bekass-o-bewass 'helpless and
 weak'

bakš-, **bakšita** 1) 'to forgive';

2) 'to bestow';

also *bašk-*, *baškita* B-M, II, 422;

baškāt (p.p.p.) is very strange;

cf. MMP *baxš-*, *bxt*. Phl *baxš-*,
baxt; NP *baxšidan*

bal-, **balita** 'to glow, gleam, shine'
DS 1,106; *DS* 3,232; 34,1; 67,85

bāl-, **bālita** 1) 'to be high up,
exalted' *DS* 1,182;

2) 'to hurt, ache' 27,11

bāl 1) 'flight, wing' – NP;

+ *kan-* 'to fly';

+ *gir-* 'to fly';

+ *day-* 'to let fly away';

2) 'condition' 27,11 – Ar

bel 1) 'friend';

2) 'a hoe' – NP;

3) 'bell' – Eng;

4) 'a watch of six hours';

bel-o-yal 'friends and braves'

bel-, **belita** 'to loot'

bil 'house-storage place over roof-
beams; roof-beams'

bīl 'flood-tide'

bol 1) 'dance, dance music' 74,1;

2) 'promise' – Ur

bol-, **bolita** 'to dance' *DS* 2,145

būl 'small ring through bridge of
nose'; Br *būl*; – Lhd

balā(h) 1) 'giant, ogre';

2) 'calamity' – Ar;

3) 'cunning, crafty' 1,102;

+ *zūr-* 'to cause a calamity'

DS 7,202;

balā-o-bītar 'etc., etc.' 1,105

bālā 1) 'upwards';

2) 'besides, later' – NP

bale 'but rather, on the other
hand';

bale man 'not me' 7,6

bālī 'in the air, airborne';

bālī gurāb 'airplane' 16,28;

bālī gurāben paṭṭ 'airport'
(airship field)

bolī 'language' – Ur;

bolī proš (EHB) 'interpreter'
13,5

bilbil-, **bilbilita** 'to glitter, twinkle,

sparkle';

bilbilok 'sparkler, sparkling'; cf.

Br *billbiling*

bālād 'bodily height, stature'; cf.

Phl *bālāy*; NP *bālā*

bālag 'mature (of people); ripe' –

Ar

balgam 'saliva, phlegm'

bulgār 'a long robe' *RAM*, 92

bolakk 'tribal section' – T/NP

balki 'but, yet, rather; but rather;
certainly';

balkina 'rather not' (Ra)

bil kuīl 'certainly, absolutely' –

Ar/NP/Ur

ball 'spear handle; spear' (EHB); *DS*
passim; but *DS* 2,213 'bow';

DS 4,106 'arrow' (!)

balluk 'grandmother, old woman';

perhaps LW < Br *balla* 'grand-
mother'; also *ballū*, *ballī*

balen-, **balenta** 'to lead astray'

biland-sassā 'high, noble thoughts'

bālīpaṭṭ 'airport'; v. *bālī*

bīlor 'glass, crystal' – NP

bālīšt 'large pillow, cushion'; cf.

NP *bālīs*

balaw 'messenger' (EHB)

bilyakīn 'certainly, truly' – Ar/NP

balāzūr 'accursed, calamitous;

scapegoat'; v. *balā*; Br *balāzīr*

LW < EHB

bām 1) 'house-roof';

2) 'dawn';

bāmdāt 'dawn, daybreak'; v. *bān*

bem, **bīm** 'fear' – NP; EHB *bhīm*;

DS 5,113 *bīhim*

būmī 'guide'; *būmyā* (Ra);

būmyāi 'guidance' (Ra)

bam(b) 1) 'pole, telegraph pole,
lamp post';

2) 'mine, bomb'

bambig ? 'camel herd' 56,44

bambah v. *bambaw*

būmbār 'bombed, destroyed'; cf. Br

būmbār 'id.';

būmbāri 'bombardment';

+ *kan-* 'to bombard';

+ *bū-* 'to be bombed'

bambaw 'thick, tangled hair (of women)'; v. *bambah*; metaph. 'beloved', mainly EHB

bemihir 'displeased'

beamil 'unworthy'

bamm 'large bass string, on stringed instruments' *DS* 2,72 – NP

beimān 'faithless(ness), trouble'

bimnāk 'fearful' *DS* 3,416

bimār 'sick, ill'

bāmarḍ 'young man' 7,3; mainly Sa

bemuraz 'rough, not smooth'

bāmesar 'early dawn'; mainly EHB; v. *bām*, *sar*

bemaṭṭ 'matchless, unequalled'

bemayār 'shameless, dishonoured'

banaiy 'stony desert' EHB 64,8

bān 1) 'house, roof' – NP; v. *bām*;

2) 'chamber, prison, stall';

3) 'woman';

bāni 'maidservant' (cf. *bānū*; v. *bānuk*)

bīn 'larynx, throat'

bun(ag) 1) 'root, fundament';

bunā, *bonā* adv. 'at base';

bunī 'original; forever; very old';

+ *gwaḥ-* 'to pull out by the roots';

2) 'fire, on fire';

+ *day-* 'to set fire to';

+ *gir-* 'to catch fire';

3) 'group, stand (of trees)' – NP

binā 'beginning, start' – Ar;

+ *kan-* 'to begin';

+ *bū-*, *dār-* 'id.'

bunbār 'plunder, loot';

+ *bū-* 'to be plundered';

+ *kan-* 'to divide loot'

bunčammag 'source, spring'

band 1) 'tie, joint, knot; wrist';

2) 'dam, bund; restriction';

3) 'mountain range; ribbon';

4) 'counting word for flocks' 1,104;

5) 'veins': *dile band* 34,4;

bandī 1) 'prisoner'; *bandī-asir* *DS* 5,188;

2) 'an embroidery stitch' 69,96

band-, **basta** 1) 'to tie, bind; to make a newly-wed man impotent';

2) 'to assail, attack' 21,1

bāndā(d) Ra 'tomorrow, next day' – NP;

bāndenā *MV*, 23, 'on the next day' (Ra); v. *bāndāt*

bandboj 'arrangements'; EHB

bandbož; < *band-boj* 'make-break'

bandag 'man, human being'; cf. Br *banday* 'man, person' (< EHB) – NP

bandik, **bandig** 'string, thread'

bandok 1) 'an elaborate tie or neckband of many coloured strands of cloth from which a pendant is hung; strands of cloth holding a collar in place, instead of buttons';

2) 'tree branch';

3) 'swaddling-band' (*MV*, 23; Br)

bandan 'harbour, port' 56,28; 4,55; cf. NP *bandar*

bundar 1) 'house, living quarters';

2) 'camp'

bandrūmī 'name of an embroidery stitch' 69,95

bāndā(t) Co, Sa 'the morrow, tomorrow' *DS* 4,217; 9,3; cf. *bāndā*; < *bām-dāt*

bandewat 'internal(ly)' 14,37

bunḍ 'log, trunk'; Br *bunḍ*; – Si; Ra 'tree trunk, fire log'

- būnd** 'old quilt, bedding';
būnduk 'bedding, carpets;
 stored household goods'
- bāṇḍaw** 'shelf on which household
 goods are stored' *DS* 2,49
- bang** 'Indian hemp, *bhang*';
bangig 'intoxicated, drugged'
 59,19
- bāṅg** 1) 'call to prayers, esp.
 morning prayers';
 2) 'call, cry (in general)'; v.
bāṅgaw — NP;
bāṅgā 'in the morning'; EHB
 also 'tomorrow'; cf. *bandā(t)*
- bong** 'primitive hut, *kaccha* hut;
 anything raw, primitive'
DS 3,457
- benag** 'honey, beehive'; v. Bailey,
BSOAS 20, 1957, 51; T 9614
 **bhēna-* 'honey'. Probably LW
 < NP (*angu*)-*bin*
- bonag** ? 'excuse' *DS* 3,326
- bunag** 1) 'means of transport';
 'beast of burden' *DS* 2,102;
 2) 'baggage'; cf. *MV* (II. 79, 14);
bār-u-bunag 'luggage and
 transport' — NP
- bungāh** 'army, baggage; baggage
 train; camp' — NP
- bungej** 'foundation'; < *buna-gej*
 'laying a foundation'
- bonguk** 'very humble' 31,24
- bangul** 'warrior' EHB; *DS* 2,208
- bungoš** 'earlobes'; v. *bun(ag). goš*
- bāṅgaw** 'cock-crow'; v. *bāṅg*; (EHB
bāṅgo, < *Si*);
bāṅgawā 'at cock-crow';
bāṅgohinā 'early in the
 morning'; cf. Lhd *bāṅgā*,
bāṅgaw; *Si bāṅgo* 'muezzin';
bāṅgwāhī Co 'at cock-crow'
- bingaw** 'intrepid, brave' (EHB);
 standard epithet with 'brother':
bingawen brāt 'intrepid
 brother'
- bunhandāl** 'internal parts of sheep,
 goat' 4,17
- bānhar** 'tethering place' 64,10
- banj** 'small hillock of soft sand'; v.
jump; cf. Br *banj* 'id.'
- bunjohānī** 'part of grain harvest set
 aside for wages' < *bun-johān*
 'bottom of heap'
- bānuk** 1) 'lady, mistress' (respectful
 address);
 2) 'young woman, bride'; cf.
bān — NP
- bunakki bahr** 'final division (of
 shares in crops)'
- bānkalenk** 'beans'; also *bānklink*,
bāklik — Ar/NP
- bunkos** 'root-stock'
 + *kan-* 'pull out with the
 roots' (mainly Ra)
- bānkur** 'embrace'
- bunkaš(š)** 'a small triangular piece
 of cloth, sewn under the arms
 of a blouse'
- bunmāt** 'ancestral mother' *DS* 6,142;
 < *buna-māt*
- banna** 'landed property' 2,1 — NP
- bannaw** 'large embankment' 66,14;
 cf. Br *bannaw* 'embankment';
 < Lhd *bann-*
- bunpadi** 'foundation stone' 7,15
- bānor** 'bride'; also *bānūr*;
banōri 'like a bride' 32,75
- bunās** 'kindling twigs' < *bun-ās*
- beinsāf** 'unjust';
beinsāfi 'injustice'
- bānsag** 'lowing of cattle' 1,42
- benasaxiyā** 'stupidly' *MV*, 60,
benasaxiyā; error; LW < Ar
nasaq
- banāt** 'decorative horse-trappings'
 62,24; *RAM*, 300
- bent(ag)** 'patch of reverted land
 raised above normal water
 level, and so cultivable'
- benuwā** 'unfortunate, miserable'

baniyādam 'human being' — Ar
bunyāt 'foundation'; cf. NP *bunyād*
bānz 1) 'a tree which grows on the
 banks of the Indus'; adj.

bānzī; — Lhd *bhāns*;

2) 'eagle, hawk, falcon'; cf. NP
bāz

bānzul 1) 'bird's leg';

2) 'wing'

bānzari 'the doorway of a *kull*
 (q.v.)' 64,54

benazīr 'incomparable' — Ar/NP

bānzul-, **bānzulita** 'to be ready to
 fight'

bāp 'steam, warmth' — Si *bāph*

bop 'mattress, quilt'; cf. Phl, NP
bōb 'fine carpet'

bepād 'footless (of a snake)'

bepoḡi 'helplessness, haplessness'
 12,172

bāpār 'trade'; cf. Sp., *Notes* 63

bāpāri 'merchant'

beparwā 'carefree' — NP

bepasāt 'decent, straightforward' —
 Ar/NP

bar-, **burta** 'carry, take away';

bar-o-ār 'to-ing and fro-ing'

bār 1) 'fruit';

2) 'load, burden';

3) 'task';

bārig 'share, property' 1.26;

< *bahrig*;

Ra *bār* (< *bahr*, q.v.); cf. Phl

bār, NP *bār*

bar 'time; once; now then'; *bare ...*

bare 'now ... now';

+ *dār-* 'make, turn into'; v.

GEt, 33: error

ber-, **berita** 1) 'to surround,
 encircle';

2) 'to wind around, to return';

EHB *ber-*, *berita*;

+ *kan-* 'to surround, to return';

3) 'to be hidden' (intr.)

ber 'revenge, feuding'; Br *wer*;

< Lhd *vair*; cf. Si *vēru*, with
 old *vai-* > *vē-* > *bē-*;

+ *gir-* 'to take revenge'

bir, **bur** 'upon, on; back';

+ *day-* 'to cover, dress';

+ *kan-* 'load up; put (a pot) on
 the fire';

+ *tarr-* 'to return' DS 4,3; cf.
 NP *bar*

bīr 1) 'lightning, thunderbolt';

2) 'flashing (of sword)' 17,13;

3) 'expert, skilled worker;

champion, hero' DS 1,90;

DS 3,66; DS 2,172; Phl *wīr*,

NP *bīr*

bor-, **borita** 'to break in pieces; to
 break; to change money'; v.

borāen-, *boren-*

bor 1) 'mare, bay horse' DS 4,190;

2) 'blond'; 'light brown'; 'light-
 skinned (of persons)'; cf. Phl

bōr 'reddish-brown, bay', NP

bor

bur-, **burtka** 'to crumble, be
 pulverised' (intr.); cf. Br

buring; < Lhd *bhurren*

būr 'bud'; cf. and Br *būr* 'small bit,
 piece'

bari 'load, to be carried on a
 woman's head'; v. *bār*

bāri 'age, period of time; reign'

RAM, 469; DS 1,5; v. *wār*, *bār*;

cf. Phl *bār* 'time'

bero 'returned, come back'; v. *ber*,
beraw; cf. Br *ber*;

+ *day-* 'to turn back';

bere 'round, around' 56,14

barbād, **barbāt** 'ruined, wrecked' —
 NP

brič 'a smile' (Ra, Ke, Co, Sa); v.
briš

bard 'spade; iron tool, of triangular
 shape'; v. Gersh., 1962

burd 'success';

+ *kan-* 'to be successful'

bardast 'shoulder blade'; EHB

baṛdast (mainly of sheep: used in augury);

bardast gindok 'augurer, clairvoyant'

bārag 'thin, fine; lean'; also *bārig*;

cf. Phl *bārig*; NP *bārik*

bergir 'one who seeks revenge'; v. *ber*;

bergiri 'revenge-seeking'

birāh, brāh 'beauty, lustre, elegance';

+ *kan-* 'to appear elegant';

brāhdār 'decorated' 68,5;

brāhday 'beautifying' DS 2,145

berahm 'pitiless' — Ar/NP

brāhundag 'brotherhood, tribal brother'

brihnag 'naked'; also *brāhnag* — NP

brej-, bretka 'to roast; fry' (tr.); v. *St. Ir.*, 19

brij-, britka 'id.' (intr.); v. DKS, 314, *brijs-*

birjā 'continued, continuous' 9,8

barjil 'a knife' DS 2,216

barūk, barūnk 'a trestle, shelf for storing household goods'; Br *barūk, barūnk*

barkarār 'continuous, continued' DS 3,403 — Ar/NP

birakšān 'sparkling' DS 3,100;

< **abi-rauxš-*; v. *roč*

barkat 'sunset, East' 9,2;

robarkat 'East'

barām 'wedding' DS 7,332; Br *barām*

beārām 'uneasy' — NP

berum 'bedding, bedclothes' (Ra); Br *bērum*

bramš, branš 'gleam, twinkle, glitter'

brāen-, brāenta 'to lose' 67,57

bāren 'whether, if, perhaps'; 7,6

'let's see!'; concessive particle introducing a command 'please, do ...'; cf. *bar*

berān 'ruined, expired, died; desolate, wasted';

berāni 'harm, damage' — NP

barāen-, barāenta EHB 1) 'to cause to disappear';

2) 'to lose a battle' 12,53

beronag 'disgraced'

boren-, borenta 'to break; to crumble bread'; v. *bor-*;

borāen-, borāenta 'to burst';

bhoren-, bhorāen- EHB 66,31

bringul 'curly-beard(ed)' 67,65;

(small curls, done by a men's hairdresser)

bringan 'lovely, lively' 56,45

brinj 1) 'rice';

2) 'coppery' — NP

borānk 'sobbing; roaring'

barūnk v. *barūk*

branz 'flame';

+ *gir-* 'to be excited, enthusiastic'; cf. *bramš*

brānz ? 'shape' DS 2,248

barp 'snow' — NP;

+ *rič-* 'to snow'

barr 1) 'wasteland, desert';

barr-o-bedī 'desert' (< *be-dihi*, q.v.);

barri 'of the desert, wild, barbaric' DS 1,190 — Ar;

2) 'penis'

birr-, birrita 'to examine cattle visually'

birr 'rebellious, untamed (especially of young camels)'; DS 5,32 (of horses)

burr 'rope'

burr-, burrita 'to cut; to scatter (intr.); to slice';

mizzil burr- 'to travel' 42,2;

burr-girag 'cut of a garment';

burrāx 'cutting' (EHB); cf.

burrok

burridā 'alienated' ('cut off') — NP; cf. MV, 24 *buridā*

burrak 'green wheat'; Br *burrak*,
burrag

burrok 'circumcision, circumcised';
cf. *burr-*

brās v. *brāt*

bres-, **bresta** 'to spin' < **abi-res-*

braš-o-pansil 'brush and pencil'

69,85 – Eng

beraš 'upper part of a tiller'

briš (EHB); v. *brič*

brašx, **braxš** 'glowing, shining';

+ *day-* 'to shine out';

+ *war-* 'to shimmer, glow'

brišxand-, **brišxandita** 'to smile'; cf.

Br *bišxanda*; v. *bičkand-*, *brič*.

briš; cf. NP *rišxanda*; a pop. et.

< *bi-riš-xand-* 'laugh in beard'

brāt 'brother' (Ke, Co, Sa, La);

EHB *brāθ*; Ra *brās* v. *St. Ir.*, 22

barāt, **birāt** 'allowance, subsidy'

66,86; – Ar;

barātawār 'one who gets an allowance'

barot 'moustache; whiskers' – NP

bāraw EHB; 'case'; (postpos.)

bārawā 'about, concerning'

RAM, 208a;

e bārawā 'in this case'

beraw 'a turning towards'; v. *ber*,

bero;

+ *bū-* 'to be diverted';

+ *day-* 'to divert';

+ *kan-* 'id.'

burwānk 'eyebrow'; also *burwān*

barwār 'baggage, household goods

with women and children'

brix 'hair, locks' (EHB)

braxš v. *brašx*;

braxšdayok 'shining'

bārāj MV, 24, < *bi-ārā-āi* 'inside it'

burz 1) 'above, high, up';

burzā 'up high' (adv.);

burzī 'height';

burzī pešīm 'early afternoon

about 1-2 pm';

+ *kan-* 'to raise';

2) 'club' MV, 25; cf. NP *gurz*:
hyper-Persianism?

barzī 'saddle bag'; cf. *St. Ir.*, 20;

DKS, 389 s.v. *vūda-*; NP *bāla*;

Br *barzī* 'pillow, napkin,

tablecloth'

brāzātk 'nephew'; also Co *brāzāk*;

< *brāt-zātka*

baṛ 'good for, fit for' DS 3,210

ber- EHB; v. *ber-*

bīṛ 'rush(ed), push(ed), pounce(d),
attack(ed)';

+ *kan-* 'to pounce upon, rush

at, attack' (EHB); cf. Br *bīṛ*;

cf. *bīṛī* ?

bīṛ-, **bīṛita** 'to pounce upon, rush

at' (EHB) 12,90; 2,5; 31,22

bārā 'desirous, eager'

bārī 'ear ornament, worn in a hole

in centre of ear'; 14,13 'large

earring'

berī 'a kick' DS 4,189

bīṛī 'sudden' 65,72; ? cf. *bīṛ*

biro 'a notch' (EHB); cf. *bīraw*

bardast v. *bardast*

buṛusk 'angry'

bīraw ? 'a fold' 41,24; cf. ? Lhd;

bīrā 'loop'

barzī v. *barzī*

bas 'bus' – Eng

bās 'yells, shouts' 17,14; cf. MV, 25,

'wager'

bos 'kiss' – NP

bus 'crushed, smashed'

besa 'trust' 7,30; 9,4; EHB *wesa*

besob(i) 'crushing defeat' 14,19 –

NP/Lhd

besabī 'impatience' – Ar/NP

bosagī ? 'kissable' 41,10; v. *bos*

besoj-o-sar 'without hesitation'; v.

sar, *soj*

bāsk 'limb; upper arm; biceps;

member (of a group)'; v.

St. Ir., 27; MV, 25; error

busk-, **butka** 'to be released (from jail)'; 'to fire (a gun)'; to be emptied' (intr.); EHB *busk-*, *buxta* 12,21; v. *bušk-*

besamā 'heedless, reckless; unconscious'; *DS* 3,323; 68,24; *besamāi* 'recklessness' etc. — Ar/NP

besanāti 'useless' — Ar/NP

besār 'heedless, mad; fainted, unconscious'; *DS* 2,184 'very confused'

bass 'enough, sufficient'; v. *gwas* — NP;

bassī 'only so much' *DS* 3,385;

bass-kismat EHB 'too bad! bad luck!' 12,42

bust 1) 'name of an embroidery stitch' 69,95;

2) 'rising, awakening';

bustī 1) 'rising, awakening';

2) EHB 'bandaging' 12,6

besūt 'useless, without profit'

bastag 'sour milk'; v. *St. Ir.*, 15; cf. *mad-*; v. also *DKS*, 330, s.v. *māy-*

būstag 'agony, anguish'; 'scream of anguish' 9,89;

būst 'yells' 17,14

besatar 'measureless' *DS* 3,304

bistrah 'bedding, mattress' — Ur

bisaṭ 'total, totally'; cf. Br *bisaṭ* 'right away' < Lhd *ḥisaṭ*

besawāt 'unhappily' *DS* 3,9

biš v. *bič*

bašbašwar 'proud and restless; wounded in pride' 11,2; 11,20

bašk 'gift' *DS* 7,335; v. *bakš-*

bašk-, **baškita** v. *bakš-*

bušk EHB; v. *bučk*

bušk-, **buxta** 1) 'to let go, gallop off';

2) 'to go off (of a gun)'; v. *busk-*

bešakk 'doubtless; brazen, bold' —

Ar/NP

bešikl v. *šikl*, (*šakl*)

baškāen-, **beškāenta** 1) 'to cause to be given, bestowed';

2) 'to cause to forgive'; v.

bašk-

baškošag 'lynx'; cf. Br *pašvoša* 'weasel'

bešumar 'countless' — Ar/NP

bašāna(g) '(theatre) curtain' 68,5; 1,114

bešon 1) 'reckless, imprudent';

2) 'disordered, messy';

bešoni 'recklessness'; cf. Br *bēšōn*; v. *šon*

bišenk 'cloth in which bread is kept'; Br *bišenk*

bašar 'man, human being' — Ar/NP

bišār 'abundance, in abundance'; *RAM* 207; < NP *bisyr*

biširi 'furious, very angry'

bašš 1) 'summer rains' v. *baššām*;

2) 'upraised, up' *DS* 2,141;

+ *day-* 'lift up'; cf. Br *baš* 'up'

bašošag 'wildcat; lynx'; cf. *baškošag*

baššām 'summer rains; monsoon rains'; v. *bašš*; cf. T11392, < MIA **vaṣṣā* (+ Br *-ām* ?)

bišxand- v. *bičkand-*

bat 'wild duck' (also in Marw: v. III 673,39)

bāt-o-ball 'free, freed' *DS* 7,140

but 1) 'body, self; face, form' < Si *butu* 'body' < NP;

2) 'image, idol'

būt 'face, cheek' 62,31

betāgat 'impatient';

betāgati 'impatience'

betāhīr 'uneasy, uncomfortable'

batāl 'a boast' *DS* 3,163; (perhaps only a misprint for *baṭāk* (q.v.))

būtin 'childbirth' (Ra)

bātinī 'secret(ly)' — Ar/NP

botār 'master' *DS* 3,330

betawār 'silent, speechless';

betawāri 'silence'

baṭāk 'boasting, a boaster'; 66,47

biṭāk (v. *batāl*, probably ghost)

beatkalī 'planlessness' 12,24

biṭāl 'deception' 55,8

baṭer 'quail' – Si

baṭṭ 'cooked rice and lentils' – IA

baṭṭāg 'fruit of the egg-plant,
brinjal'

baṭāi 1) 'harvest-division';

2) 'crop-tax' EHB; *RAM*, 77; –
IA

bewāb 'sleepless'

bewafā 'faithless, ungrateful,
unreliable' – Ar/NP

bewahār 'inconvenient' *DS* 2.200

bewākī 'weakness' (*MV*, 79:
(be)wakī: error)

bewukūf 'fool, foolish' – Ar/NP

bewāng 'miserable'

bāwar 'belief, trust' – NP;

+ *ār-* 'to trust in';

+ *bū-* 'to be credible';

+ *kan-* 'to believe'

bewār 1) 'untimely';

2) 'helpless, powerless';

bewārā 'suddenly'; cf. *wār* 'turn'

bewar 'out of touch, backward'

DS 3,211

bawāsīr 'piles, haemorrhoids'

bewass 'helpless, weak'

baxo 'mouthful'

buxčorī 'a cloth bag like an
envelope, used for clothes'

bexūdī 'out of one's senses' – NP

baxmal 'velvet'; Br *baxmal*;

< Ar/NP *maxmal*

buxār 'steam' – Ar/NP/Ur

baxšā 'giver, donator' 17,16 – NP

baxt, baht 'fate, lot' – NP;

+ *gaṇd-* 'to cast one's lot with'

baxayl 'miser' – Ar/NP

biyābān 'desert, wilderness' – NP

bāyd '(it is) necessary' – NP;

bāyd-int ki 'one must ...'

bayān 'statement, explanation;
evidence' – Ar/NP;

+ *kan-* 'to explain, clarify'

bayram 'white, clean; silky' 42,5;
DS 2,145 – NP

bāz 1) 'much, very (much)';

bāzi 'plenty'; v. *DKS*, 270, s.v.

baysga-; and for *ā* cf. *Waxi*

bāj 'thick'; not (Rossi, Elem.,

30) < Ar/NP *baʿz* 'some, a
few'; v. *St. Ir.*, 25;

2) 'falcon, hawk'; also *bānz* –
NP

buz 'goat' (prop. 'she-goat') – NP;
v. *DKS*, 297, *buyso-*

bāzi 'occasion'

buzdij 'coward' *DS* 3,270; < *buz-dil*

bazgar 'tenant farmer, peasant';

often 'toiling peasant' e.g. 17,1;

< **barz-gar*; cf. Psht *bazgar*,

warzigar, MMP *wrzygr*; NP

barzigar 'farmer'

buzmark 'a disease of goats'; Br
buzmark; v. *mark*

bāzūnk 'armlet'; also *bāzīnk*

bāzār 'bazaar, market; settlement,
group of huts in a cultivated
area' – NP

bezār 'disgusted, annoyed with, in
dispair' 36,41; 45,19 – NP/Ur

buzurg 'pious person, saintly
person' – NP

bezarār 'undamaged' *DS* 5,97

bezāt 'dishonoured' – Ar/NP

bazz 'thick'; v. *DKS*, 270, s.v.
baysga-; v. *bāz*

bazzbun 'a kind of short grass
with deep roots' (EHB)

< *bazz-bun*

bazzag 'toiler, toiling peasant; poor
fellow, wretch'; *MV*, 26;
DS 3,316

bazzkār 'wretch, beggar' *DS* 1,54; v.
bazgar

bož v. *boj*

bažm 'wool'; cf. NP *pašm*

bažž-, bažžita 'to abominate'

BH

bhāgyā, bhāgiyā 'rich man' (EHB);

bhāgi 'rich' – Lhd *bhāgyā*

bhāj 'escaping, running away' (EHB)

– Si *bhāj*

bhumyā 'guiding' RAM, 36, (EHB) –
Ur

bhānkur 'embrace' (EHB)

bhunīsar 'at least' 12,16 (EHB)

bhar 'side' 12,105 (EHB)

bher, bherey 'style, manner' (EHB);

bherā 'in its way'

bhur-, bhurita 'to retreat' (EHB);
RAM, 213

bharay 'breaking' 12,169 (EHB)

bharti 'recruitment' (EHB); RAM, 689

bhar 'big, prosperous' (EHB);

bhar-e 'are you all right?'

12,102;

bharīhā 'very, largely' 12,129

bhār 'bribery' (EHB); RAM, 66

bhesa 'confidence, trust' 2,7 (EHB)

Č

ča v. ač, čī (EHB, Co);
 čare = ča e; čarā = ča ā
 (especially Co);
 čaredā 68,23; čareši (Co)
 čā 'tea'; plural čān, especially Ra;
 čā-o-čilim 'refreshment'
 če 'what?'; also čī;
 čī, čīe 'something';
 čī-balā 'what the devil?' (Ra)
 čī 'flood plain of a wadi'
 čō (prep.) 'like, as' with -ā case;
 with nom. 'so, so much'
 čob 'stick, club' - NP
 čabbaw 'leather sandals'; EHB
 čabhaw - Lhd čaḥā
 čābuk 'whip, whiplash; spur, kick'
 - NP
 čābuko 'name of an embroidery
 stitch' 69,94
 čabukk 'gangster, thug' 68,30
 čebar 'news' < če habar
 čibitt 'a small green fruit' 74,23
 čač 'lisp'
 čūč 'little finger'; also čūčī, čūčūk,
 čūčag, čūčik; cf. Br čičak, Lhd
 čičī, etc.
 čučak 'second jowarī crop, which
 does not ripen'
 čido 'from here' < ča-ido; čedko
 'before here';
 EHB šedo, šedko 12,81; also
 čodā; Ra čodīnā
 čedag 'boundary stone; cairn'; cf.
 Psht cəlay 'mud pillar'; as adj.
 55,4 'commemorated'
 čidopesar 'hitherto, up to now' 1,56
 < ča-idā-o-pesar
 čādar 'sheet; veil' - NP
 čād Ra 'zeal'; v. čār
 čidikkā 'sound, sign; voice'; cf.
 MV, 26
 čofk EHB 'stick for beating
 clothes'; cf. Br čofk (LW <

EHB). Other diall. čopk; cf.
 čabuk ?
 čug 'nape of neck'; cf. MV, 58 s.v.
 mazačug; prob. LW < Br čuγ
 čugog Ra 'sparrow' < NP
 čagal 'a toss, fling'; also čayl;
 + day- 'to throw, toss';
 + kan- 'to throw over'
 čugul 'slanderer' DS 1,63 - NP;
 čugulī 'slandorous tale';
 + jan- 'to slander'
 čagīn, čigīn 'decorated with
 embroidery' DS 1,24; 47,42
 'embroidery';
 čagīnī 'designed, decorated'
 čāgird 'surrounded (in a military
 sense); boundary wall';
 + kan- 'to surround';
 + bū- 'to be surrounded'
 čegerd 'kindling'; cf. foll.
 čīgird Ke 'acacia tree (acacia
 jacquemontiī) cf. ? čegerd
 čogird 'environment, circumstances'
 čuγa EHB 'a long coat' RAM, 92
 čuγal EHB 'coarse sieve'
 čahkag 'dog's bark' DS 2,154
 čihāl 'a scream'; also čihār
 čohal ? 'hill torrent' 65,91
 čahr 1) 'circle, a wheel';
 2) 'dizzy'; LW < NP čarx;
 + war- 'go in circles'; 26,69
 'turn spirals';
 Sa čahr kan- 'to feel dizzy';
 čahr-o-go 'round and round'
 55,4;
 + day- 'to turn round';
 3) 'good news' 50,20
 čihār EHB 'four'; also čyār; v. čār
 čihār v. čihāl
 čahārag 'rumour, rumoured' 1,96
 čaj 'a basket for winnowing grain'
 čajjaw 'balcony, castle';
 čajjawī 'id.' - Lhd čhajjā
 čak, čakk 1) 'backward glance';
 2) 'bitty, a bit, a whisp' 1,14 cf.

Br *čak*;
 + *jan-* 'to throw a glance backward'
čāk 1) 'ripped open; cut up';
 2) 'cracked' *DS* 1,148;
 + *day-* 'to rip up, split';
 + *kan-* 'tear open' — NP
čikk-, **čikkita** 'to pull, tug'; cf. Br *čikking* — Lhd; *DS* 5,77; 69,9
 'to stretch oneself'
čukk 1) 'child' (esp. Ke, Co, Sa);
 2) 'a kiss' (*MV*, 27, *čuk*) v. foll.
čukk-, **čukkita** 'to kiss';
čukkag 'a kiss'; v. prev; onom.
 word; also Br, Lhd, etc.
čakkā EHB (postpos. w. gen.)
 'upon, over against';
manī čakkā 'upon me' *DS* 1,181
čikkar 'how much, so much' v.
činka; < NP *či qadr*
čakkaren-, **čakkarenta** 'to fail,
 cause to be deceived' *DS* 6,35
čakkās-, **čakkāsita**, **čakkāsta** 'to
 test, examine';
čakkās 'a test';
čakkās band 'challenge line in
 a poetry competition'
čakan 'embroidery, esp. on leather'
 — IA, < NP
čakār 'brimful' cf. Br *čakār*
čakar, **čakur** 'servant' — NP;
čākuri 'service'
čakarr-, **čakarrita** 'to revolve, to be
 dizzy';
čakarrag 'dizziness' 9,4
čāl 'character, personality' 35,17
čil 1) 'fish liver oil' (Co);
 2) 'a smudge' (Co, Ke)
čil 'water channel; drainage line'
 Br *čil*
čol 1) 'bob, float'; Ra *čawl*; v.
čoluk;
 2) 'wave, swell';
 + *war-* 'to bob along, swing
 along';

3) 'desert' — NP;
čolistān 'desert' 32,28
čilhar v. *čillar*
čuljā 'kitchen'
čālāk 'clever, cunning'; 36,6 'tricks'
čilik '*pīs* rope, string' *MV*, 27,
čiluk; also *čilag*; cf. Br *čilik*
 'straw rope'
čoluk v. *čol*
čulukk 'splash' *DS* 6,6
čalakko 'roaming about';
 + *jan-* 'to wander about' 17,1
čilikđak 'an omen; a protection
 from jinn in the form of a *pīs*
 rope tied around the body'
čil, **čillag** 1) 'forty';
 2) 'cold spell in winter (forty
 (cold days))';
 3) 'dirt'
čil 'tussle, fight' 7,24
čull Ke 'fire place, hearth' — Lhd
čullh
čalio EHB 'cupped hands'
čallakkag 'a scream' cf. Br
čalakkāra;
čallakkān 'crying, shouting'
DS 2,3
čillar 'puddle'; v. *čilhar* 55,5
čallatuk 'a bat' (the animal); cf. Br
čalxčuk
čallaw 'a ring' 69,110; cf. Br *čallaw*
 — Lhd *čalā(w)*
čallay EHB 'curly' 12,145
čālām 'bother, grief' *DS* 5,48
čilim '(water) pipe'; cf. Br *čilum*;
čilim-kašš 'pipe-smoker';
MV, 27, *čilim*
čulumb 'earring' — Si
čalen-, **čalenta** 'to drive (a car)';
 — Hi *cal(nā)* + *-en-* caus.
čalap-, **čalapta** 'to seize'
čuluṛ 'a trickle'
čiltan 'Forty-bodies (of martyred
 saints)'. Name of a mountain
 near Quetta — NP *čihil-tan*

čam Ra 'trick'

čamband 'juggle(r)';

čamgir 'a cheat' DS 3,317; cf.

čamm

čam~, čamita 'to prance, strut'

čambar-, čambarita, čamburta 'to spring upon' — Si

čambur 'treasury' DS 3,314

čamboř-, čambořita 'to cling to'

čamdār 'beggar; subordinate'
DS 3,350

čamgir v. čam

čamkali 'necklace with pendants, a half-dozen or so, each hung separately'

čamul 'gait, walk'

čamoli 'twigs, kindling'; MV, 27,
cumoli wrongly translated

čamm 'eye';

+ proš- 'to wink' DS 7,13;

čamm-o-čār 'expectant';

čamm-istār 'pupil of the eye';

čamm-čār 'watching' DS 1,185;

čamm-band 'blinding (a magic spell)';

čammbandinok 'one who blinds';

čammrok 'eyesight'; also fig., 'God';

čamme čamčāriyā 'in the twinkling of an eye'; also čammukā;

čamme mučč-o-pač 'twinkling of an eye'

čamm-o-dočamm kan- 'to glance furtively'

čamm čoť kan- 'to cast eyes upon (a woman)'

čamme-post 'eyelid'

čamm sarā raw- 'to take fright'

čammjahl 'shameful'

čamm-kaloť 'eye socket'

čamm-kali 'an ornament' 20,29

čammag 'spring, water source'

čammuk 'eyelid; wink, blink'

čāmpul 'claw'; cf. Si *cambo* 'id.' ?

čimir 'camel's nose ring'; cf. Br

čimir 'id.' — Si

čamaři 'dried apricots'

čan 1) 'peas, chick peas' — IA;

2) 'opinion'; cf. NP *čanidan*

čen 'side-panels of a woman's skirt'

čin-, činta, čita 1) 'to pick, pluck';

2) 'to shear sheep';

čen 'sheep-shearing'

čin 1) 'saddle-cloth' DS 5,139;

2) 'China' — NP;

čīnī 'Chinese'

čon 'how?' as adj., čonen 'such';

čonā 'still, however, in any case';

čoni 'how?' 10,4;

čonāyā 'however, even'

čāno 'loaf' 17,6

činčo(kān) Ke 'how much'

čand 'several, many' (= čandī) — NP;
čandiwār 'many times'

čand-, čandita 'to shake' (intr.)
— NP; v. čand-

čandā, (čandī RAM, 88) 'subscription, recruitment' — NP/Hi

čāndī 'silver' v. čandan

čīnduk 'a pinch'

čandan 1) 'silver, silvery'; v. čandī;
2) 'sandalwood'; DS 4,132
'beautiful' < čandanī 'of sandalwood'

čanden-, čandenta 'to shake' (tr.);
'to nod' v. čand-

čindr 'worry, fear' 58,28; (cf. *Pop. Po.* 'Glossary of Rare Words', 193) — 'IA'

čand-, čandita 1) 'to shake, to sweep out';

2) 'to wave' 28,4; cf. Br *čandīng*
— Lhd *chand-*; v. T 4970

**chanť-* 'scatter'; v. čand-;

3) 'to extinguish a cigarette'

čand 'waving; a shake, jerk'; v. prev.;

+ war- 'to wave (a flag)';

+ *day-* 'to shake'

čond-, čondita 'to scratch' 17,9; cf.

Br *čōnding* 'to nibble'

čund 'piece, bit' *MV*, 27; error; Br

čund 'lock of hair' is not connected

čundik 'twitch, jerk; pinch'

čandoxāna 'smoking room for cannabis' 68,4; — Hi *čandū*

+ NP *xāna*

čang 1) 'claw';

2) 'anything curved, hooked'

MV, 27, *čangak* 'hook';

3) 'a lute-like musical instrument similar to a *dambūra*; also, the bow for such an instrument' — NP

čānag 1) 'piece, chunk';

2) 'lump (of dough)' — NP

čingjan 'musician, strummer'

DS 2,21

čāngāl 'handful' 43,2; cf. NP *čāngāl*

čingur (EHB *šingur*) 'from here, hence' 55,7

čingāšk Co, Ra 'crab'; cf. Psht

čāngāš, NP *čāngār*

čānjā 'blandishments, playfulness'

čank 'double handful'; Br *čānk*; cf.

NP *čāng*

čānk 1) 'fish-hook'; Br *čānk*;

2) 'steel to strike sparks from a flint';

3) 'smallest kind of stream, a trickle';

4) 'sword-handle' *DS* 2,46; also *čānka*;

5) 'rip (in clothes)' 1,62 v. *čāk*

čenk 'birdseed' 26,85

činka 'some, a bit; somewhat; how much? so much'; also *činkas*,

činkyas, *čikke*; cf. NP *čē qadr*

čūnkī v. *čūri*

čankur-, čankurita 'to scratch'

činār 'a kind of acacia tree' 48,35;

— NP/Ur *čanār*; also *čināl*

čunnī 'multicoloured headcloth' 67,87

činta Ra, Co, EHB 'a bag for keeping belongings'; cf. Br *činta*

čunt 'how much? how often?'

čint EHB 'dripping' 12,129

čap v. čapp

čāp 1) 'classical dance in which hands are clapped';

+ *jan-* 'to clap hands, to dance the *čāp*;

čāp-o-čāl 'a dance' *DS* 2,12;

2) 'a stone circle around which the dance takes place'; cf. Br *čāp*

čop-, čopita 'to thrash, stamp'

čūp-, čūpita 'to suck' 67,90

čapoḍ v. *čapol*

čopk 'stick for beating clothes'; v. *čofk*

čapol 'a slap'; also *čapoḍ*;

+ *jan-* 'to slap'

čapp 'left' — NP;

čappi 'awry, upside down';

AfRa *čappi* 'wrecked';

čappčoṭ 'crooked, zigzag; upside down';

čappčāl 'with a bad rein' (horse);

čapp-o-čāgird 'surrounding, all around' 1,34; 72,3

čupp 1) 'silent; concealed' — Lhd;

+ *kan-* 'be silent'

čupp-, čuppita EHB 'to crush' *RAM*, 15

čappag Co 'rowing gloves'

čappokāni Ke 'back to front' v. *čapp*

čaparkat Ra 'bed, bedspread'; < *čarpay-kat*

čaprasī, čaprassī 'messenger, factotum' — Hi

čupt 'raised up' 1,61

čar-, čarita 'to graze'; v. *čarr-*

čār 1) 'four' (< NP); EHB *čiyār*,
čihār;

2) 'surrounded';

+ *day-*

1) 'to envelop';

2) 'to stare' 68,8 (v. foll.)

čār-, čārīta 'to look, observe; spy';
cf. T 4754 *cāra-* 'one who
moves about, a spy'; Lhd *čārū*
'scout, spy';

čār-o-bečār *kan-* 'to consider';

čār-o-guzār 'looking and
passing by' 137;

čār-o-bičār 'a good look'
DS 3,156

čer 1) 'under, beneath; concealed';

+ *jan-* 'to capture' DS 3,243;

+ *day-* 'to cover up, be
covered up';

čer-o-sar 'quarrel' ('under
and over') 36,4;

2) = *ča* before a vowel,
common in Ke, Co;

čere 'from it, here';

čerāyā, čarāyā 'from him, it';

čerī 'lower';

+ *day-* 'be covered';

čerī, čere 'underneath';

+ *-ā* case 'underneath': čere
daryā, čere *istālā*;

čere *gwātā* 'leeward';

čerā *jan-* 'to seize unlawfully'
DS 7,207

čir 'a rip, tear' DS 7,94

čir-, čirīta 'to slit, tear open'
— Lhd

čārī, čārū 'spy'; v. čār-

čārū 'rectangular plant bed'

čorī, čoro 'orphan'; also čora,
čoraw — IA

čūrī 'chicken'; also čūnkī

čārband 'quatrain, *ruba'i*'

čārčobag 'square'

čorādoč 'embroidery (*doč*) in blue
colours on red cloth'

čārdem 'on all sides', < čār-dem

čerdān 'fishing line' Co, < čer-

čerdagārī 'underground'

< čer-*dagār-i*

čārag 'cure; alternative' — NP

čarāg 'pasture, grazing' — NP čarā

čirāg 'light' — NP

čorīg 'children'; v. čorī

čergej 'rug, small carpet' < čer-gej

čarāgjā 'pastures' DS 7,352; v. čarāg

čark 'wheel, millstone' (Co); cf.

Av čaxra-, NP čarx

čirk Ra 'dirt, mud'

čarkāp 'whirlpool in floodwater'

(Co); v. *carxāb*

čirik(k) 'breeze'

čorik 'bit (of bread)'

čārikī 'four-cornered hut'

čerukī 'stealthy, stealthily'

DS 6,130; v. čer

čārkull 'four-sided hut'; v. *kull*

čārkundi 'square' 69,102; v. čār,
kunḍ; cf. Br *čarkund*

čarm 'leather, skin' — NP

čirmir 'creaking of leather' DS 5,82

čurumuṭ 'a piece of cloth used by
women to cover the face'

čarnī Co 'a kind of overall worn by
fishermen'

čāren-, čārenta 1) 'to graze (tr.), to
feed'; v. čār-;

2) 'to give poison secretly, to
poison' DS 3,322

čarp 'fat, grease; greasy';

čarpī 'grease'

čārpok Co 'smallish boat'; v. *rāčīn*

čārr-, čārīta 'to stroll, move;

graze'; v. čār-;

čārr- is usual for both čār-,
and čārr- in Ra, EHB;

čār- is usual for both else-
where, but there is much
mixture;

čārrit *jan-* 'to turn up' 14,18

čerr EHB 'in a line' 12,1

čurr 'small stream' mainly EHB; v.
kawr; cf. Br čurri, čur; — Lhd
cūr

čurr-, čurrita 'to gush, leak, pour';
cf. Br čurring; v. čurr

čārrāh, čārrah 'crossroads' — NP
čarrukā (adv.) EHB 'all around, on
all sides'

čars 'hemp, cannabis' 68,30 — Hi
čersočag 'a medicine, inhaled over
a boiling pot' 14,15 < čer-soč-
čarxāb 'whirlpool in floodwater'; v.
čarkāp

čarz 'large bustard; edible' — NP
čār 'drunk'; 'enthusiasm, zeal; joy'
32,84;

Ra čāḍ

čeṛ-, čeṛita 'to become angry,
irritated'

čir 1) 'man's hair-locks, hair plaits'
50,6; DS 4,122; DS 3,447;
42,30;

2) 'fighting'; cf. Br čir; — Lhd
cēr;

čir-o-mir 'fighting' 56,22

čur-, čurita 1) 'to get wet';
2) 'to have a chronic illness';
cf. Br čuring; — Lhd

čūr 'plant shoots in Spring'

čarā EHB 'just, only' 12,123;
RAM, 220 'altogether, in all';
also čaro; cf. Br čaro; — Lhd
charā

čaṛh 'swelling up, lifting up'; cf. Hi
caṛh- ?
+ zūr- 'to swell'

čarakī 'stealth' 66,14

čarekka 'a tiny noise' 17,9

čārikka(g) 'alert, brave, active'
DS 1,16; 2,166; 4,59

čāren-, čārenta 'to enrapture; to
enhance'

čiring 'a spark' 2,18; also čaring;
— Lhd

čiring 'a bell; a camel bell' 74,21;

21,5; čiringi 69,15 'ringing,
bell-like' — 'Si'; cf. NP čiring
čiraw 'tuning pegs (of a dambirol)'
41,23; 65,4

čass 'merry' 47,69

čist 'raised up, lifted'; Br čist; cf.
NP čust;

+ kan- 'lift up, set upright';

+ bie- 'get up, rise';

čist-o-er 'ups and downs' 11,6;

čistā 'quickly' 44,69; 56,44

čoš 'thus, such, such a';

čuš, čišun esp. Co, EHB;

< čo-es ?

čūš-, čūšita 'to suck; to kiss' — NP

čašš 'a sip' DS 2,140

čašš-, čaššita 'to taste, sip'

čišš-, čiššita 'to sneeze'

čāšt 'breakfast, first meal of the
day' — NP

čāt 'well' < *čāṭ-; cf. Av čāt-, Phl,
NP čāh

čitkān 'delicate' 64,55

čatr 'four year old camel'; NP čadr;
but Br čatr 'two year old calf'
(!); v. NTS 12,265

čitr 'joke'; also čattar; Br čattar;
— Si;

+ kan- 'play a joke on'

čatti 'she-lamb up to one year'
(MV, 29; error)

čattri 'fighting; war-';

čattri tabar DS 2,242 'war axe'

čittar 'matting; small piš mat';
67,126 'guest seat'

čaṭ 1) 'scattered totally; dispersed
entirely;

2) 'ruined, destroyed';

+ bū- 'be ruined, destroyed';

+ day- 'to scatter (seed),
sow';

+ kan- 'to destroy, make an
end of';

cf. Br čaṭ 1) 'ruined';

2) 'scattered'

čethā 'service' RAM, 205 — Hi *cet*

čīt 'cloth, cotton print with flowers' 21,3;

Br *čīt* (< Lhd/Si); < Eng *chintz*

čot 'bent, crooked' — Si;

+ *kan-* 'to bend';

+ *bū-* 'to be crooked, askew'

(cf. *MV*, 29; error); metaph.

'proud, reckless warrior',

from the habit of setting the turban askew on the side of

the head;

čotšar 'proud-head', a brave warrior;

čoten čamm 'suspicious glance'

DS 3,94;

čotān metaph. 'hair locks,

ringlets'; v. *čotaw*

čatakk 'at once' *DS* 2,171; 7,246

čotal 'name of an embroidery stitch' 69,95

čuṭun 'light graze, scrape' (*MV*, 29, misprint)

čatṭ-, čatṭita 'to lick up, to lap up';

cf. Br *čatṭing* (*MV*, 29, *čaṭ-*) —

Lhd *caṭt-*

čatṭi 'fine, penalty'; cf. Br *čatṭi*;

Lhd *caṭṭi* especially 'a

contribution after a tribal loss'

čitt Ra 'thin rope, string'; 20,8

'strung from which an amulet

hangs'; cf. Br *čitt*

čuṭṭ-, čuṭṭita 'to be freed, liberated from' (intr.);

čuṭṭen-, čuṭṭenta 'to get rid of' 8,2

čaṭṭag Co 'transverse pole, plank, which is used to balance a small boat'

čāṭaw 'a fool, rogue, idiot' 32,39

— Lhd; cf. Ur *čāt* 'rogue, cheat'

čawakk 'very healthy, valiant;

exhuberant' *DS* 2,172; 5,153;

7,135

čawl v. *čol*

čawrigān 'grains'

čawaṭṭ 'leather sandal, with a heel'

čiyūlag 'a scream' 1,15

čiyār, čyār EHB 'four'; also *čihār*;

v. *čār*

čiz 'a thing, thing' — NP;

cizz 7,13;

ciz(z)ukay 'a few'

čužčuž 'sizzle'

čhabbaw EHB 'slap'; RAM, 14

čotaw 'hair plait (of men and

women)' *S6*,22; *DS* 4,190 v. *čot*;

cf. Br *čōṭil*; — Si

D

da- 'give'; v. *day-*

dā 'up to, to';

dāin 'until, to';

dāni, *dānko*, *dan* 'up to'; v. *dān*;

da 'up to' 59,27

de- 'give'; v. *day-*

dī, dī (EHB only) 'and, also'; cf.

Phl *did*; v. Gersh., 1964, 187

do 'two'; Ra *du*;

domī, *doimī* 'second, other';

doen 'two(fold)';

doiya 'by twos';

doengāl 'conversation'

du'ā, duā 'prayer' — Ar/NP;

dūen 'beggar'

dāb 'charm; stylish, charming'

— NP;

dābi 'charms, coquetry'

DS 3,444; 6,90

doba 'accusation';

+ *jan-* 'to accuse'

dabūj 'breakfast; first meal at end of Ramazan'

dobandī 'part of a sword handle'

DS 2,46

dobar (mainly EHB) 'chest' 12,89

dāčī 'she-camel' — 'IA'

doč 'art of embroidery, embroidery; v. foll.

doč-, dotka 'to sew, embroider'

p.p. often *duhta* in Ra, e.g.

69,28; < **dauč-*

dočgir 'expert in embroidery'

dočāpī 'a dance'; cf. *čāp*

dočār 'meeting'; DS 7,11 *dučār*;

< *do-čār*;

+ *kap-* 'to meet suddenly, accidentally';

+ *war-* 'to confront'; cf. NP *dučār*

dād 1) 'complaint';

2) 'justice';

3) 'alms' 19,2 — NP

did(a) 1) 'sight';

2) 'eye pupil'; cf. *dīdag* — NP

dod 'manner, custom; culture'; Br

dōd; cf. Psht *dōe* 'custom'

dādā 'sister' 14,72

dede cf. MV, 30; durative particle, signifying continuous action;

precedes verb; especially AfRa

dūdū 'smoke' 74,24 — NP

dīdag 'eyeball; apple of eye,

darling'; cf. *dīda*

dād-gipt 'dealings, give-and-take'

dīdok 'eyeball, eye-pupil'; cf. *dīdag*

dodilī 'doubt' — NP

dodem 'two-faced; rascally, a rascal' 1,111;

dodemā adv. 'opposite, facing'

dodap 'a house made from mats' ('two-doors')

dīdar 'a sight' — NP

dafā 'defiance, self-assertiveness' — Ar/NP

dāg 'brand, mark; blemish' 66,53 — NP

deg 'earthen pot' — NP

dog 'fermented milk, usually with ghee and flour'; cf. NP *dūy*

dogo ? 56,54

degdān 'fireplace, hearth' — NP

dagg 'road', esp. EHB; cf. Br *dag* — Lhd;

+ *jan-* 'to rob on the highway'

daggi 'cow'

dagal 'a cheat' DS 2,237 — Ar/NP

dogin 'pregnant' < *do-gin*; for semantics cf. T 6690

dognyā, dugnyā 'world; wealth' 14,80; v. *dunyā*

dīgar 'other' — NP;

dīgaršap (Ra) 'tomorrow night'; also *gīdašap*

dīgar 'late afternoon, afternoon'

dogoš 'two-handed (sword)'

DS 1,70

dayali 'desert waste'; MV, 30; error

dāh 'a stake, pledge' RAM, 333

dih-, dihta 'to strike, beat'

dih, deh 'land' – NP

dohmī 'second'; cf. *do* – NP;

dohmi nemagā 'on the other hand';

dohmi āwāz 'echo'

dohadār EHB 'fault, at fault' 12,166

duhul, duhl 'drum'; v. *dol*, *ḍol*

– NP;

duhul-o-damāmī 'celebrations';

cf. Si *ḍuhul*; < NP

dahor day- 'to throw away' 67,89;

v. *dawr*

dāhira 'circle' 69,97 – Ar/NP

dahšatt 'threat, danger' DS 3,416

dahtkār 'sound of firing' DS 2,15

dāj 'dowry' – Lhd *dāj*

dajukk, ḍajuk Ke, La 'hedgehog';

dužux (EHB);

ḷajuk, *ḷadukk*, *ḷaj* (Ra);

ḷaduk Sa; cf. Av *dužaka-*

dojik, dojak 'hell';

dojakī 'hellish'; hyper-Bal

< NP *duzax*, *dužax*; v. *dozak*

dukī 'afflicted, in trouble' – IA; v.

ḍhukkī; cf. T 6375–80

dakk 'strike, blow; injury'; v.

dhakk(a);

+ *jan-* 'to strike';

+ *lagg-* 'to meet'

dikk-, dikkita EHB 'to cast, throw'

dukk-, dukkita 'to burn slowly'

dikka, dikkaw 'a push' – Si;

+ *day-* 'to push'

dukkān 1) 'shop' – Ar/NP;

2) 'both'; v. *do*

dukāl 'famine' – Hi

dikri EHB 'right away, suddenly';

dikrā 'until'

dokārč 'shears (for sheep, goats);

< *do-kārč*; Br *durkāč*

duksič 'sister-in-law, husband's

sister, wife's sister' (usually

unmarried); MV, 33; Ra *duškič*,

also *duxnič*; EHB *duškiš*; Br

duxnič

dal 'stony'

dil 'heart' – NP;

+ *day-* 'to fall in love';

+ *jan-* 'to retch';

+ *suč-* 'to be jealous';

dile sarā dār- 'to love

devotedly';

dile band 'innermost being';

dile källa 'depression in chest
below breastbone' 14,61

dilū, diloi 'spleen disease' – Si

dol 1) 'drum';

2) 'wineskin'; cf. Lhd *dol*, and
NP *duhul*;

+ *jan-* 'to drum';

dolčin 'drummer';

dol-o-čāp 'music and dancing'

dolo Co 'part of a boat before the
mast'

dilbaḍḍī 'encouragement';

+ *day-* 'to encourage'

dilband 'chest, heart, liver, internal
organs'; also *dile band*

dilbar 'sweetheart' – NP

duldul 'Ali's horse'

dildast 'palm of hand'; also *dastdil*,

daste dil – NP

dalag 'bold, brave'; cf. *dal*

dilgīr 'sorrowful' – NP

dilgoš 'very attentive' – NP;

+ *kan-* 'pay attention';

dilgoši 'attention'

dilharif 'cunning, deceitful' – Ar/NP

diljamī 'reassurance, comfort'

– Ar/NP

dilkabāb 'sorrow-stricken, sick with
longing, worry' – Ar/NP

dilekīm 'satisfying; (ironically)

sickening';

dilekimi 'satisfaction; (ironically)
disgust'

dil-o-jānī 'sweetheart' – NP

diluk 'dangling earring' 69,109

dillā, dillo 'earthen jar, pitcher'

— Lhd

daliḥ 'reasoning; thought, idea'

— Ar/NP

dallāl 'stooge; broker, "dealer";

cheat' *DS* 3,246; 35,9; 35,13

— Ur/Ar

dillarzag 'palpitations' — NP

dilmānag 'desirous, willing';

dilmānagī 'willingness'

dolan 'a small square wooden box in which perfume is kept'

dilnigrān 'annoyed, offended' — NP

dilāp 'dead tired' ('with a heart turned to water')

dilpoli EHB 'whimsy, superstition'

RAM, 194

diler, dilir 'brave'; *Ra dalir* — NP

dilrubā 'charming, charmer' — NP

dilrawā 'alluring' — NP

dilāsā 'comfort, solace' — NP;

+ *kan-* 'to comfort, calm down' *DS* 5,89;

dilāsāhi 'confidence, assuredness'

dilsar 'dear, beloved; hearty' *DS*

4,125

dilsārt 'contentment'

dalšāh 'huge' 67,89

dilšuti 'vomiting, retching'

diltappar 'worries' 14,105

dilāwari 'bravery'

dilexen 'in despair' 67,6; cf. *dilekīm*

dam 1) 'breath, animate being';

2) 'puff of breath which expels evil spirits';

3) 'instant';

+ *bar-* 'to tire, be tired';

dameyā 'in an instant';

damdāmā 'again and again' *DS* 3,176 — NP

dām 'net, snare'

dem 1) 'face';

2) 'pattern, design (in embroidery)' 69,91;

demā 'before, in front of';

dem pa dem 'face to face';

dem pa čerā 'upside down';

deme wastā 'in future';

+ *day-* 'to send';

+ *kan-* 'to set forth, show'

dūm 'on heat (of camels)';

+ *dār-* 'to be on heat'

demī 'washing the face of the

bride' (a pre-wedding ritual)

damb 1) 'ancient mound, ruin' (a sort of hollow cairn); v.

Mockler *JRAS* 1877, 9, 121-134;

2) 'ancient inhabited place';

dambčarr 'archaeologist';

(neologism); v. *čarr-*

dumb 'tail' — NP;

dumbā postpos. 'behind'

dumbag 'fat-tailed sheep' — NP

dambarī 'tired, tiredness' *DS* 7,190

dambūra(g) 'long-necked lute, with

two or three strings'; EHB

dambīro; cf. *Br dambūra* —

Ar/NP

dembaragī 'continuation' < *dem-bar-*

dumči 1) 'loop which holds horse's tail' *DS* 5,78;

2) 'tail of horse-saddle' *DS* 5,139

demdīdārī 'ceremonial first sight of

a face after birth; after

marriage'; v. *demdarāi*

damdam 'pomp and show; a

celebration'; *DS* 1,39; *DS* 1,161;

DS 7,128 'merriment'

demdarāi 'groom's first sight of

bride's face after marriage';

v. *demdīdārī*; < **dem-darā*

'naked face'

damag 1) 'province, region';

2) 'breath'; v. *dam*;

+ *kan-* 'to be sudden';

damagī 'local, regional' 70,17

damāg 'mind' *DS* 2,139; 7,27 — NP

demhoni 1) 'blood-sacrifice';

2) 'animal for sacrifice'

damk 'narrow footpath between buildings'

damakk 'in a moment' *DS* 2,175;
v. *dam*

damok 'a bellows'

damikri EHB 'just at that moment' 12,101

damāl 'a musical exorcism ritual, said to come from Africa; takes the form of a dance by men, with accompanying drums' 12,69

damāma(g) 'drums' — NP

damān 'a short time, a moment' — NP;

damāni 'after a bit' 1,123

dāmān 'skirt of a mountain' — NP;
v. *dāmun*

dāmun 'shirt'; also *dām*; 32,15 'skirt'

dempān 'defence, protection, shelter' 33,13;
+ *kan-* 'to protect';
dempāni 'defending';
+ *bū-* 'to be defended';
+ *kan-* 'to defend'

damār 'smoke' — NP

demrāi 'progress, development' 70,17;
demrawi 'id.'

demšāni Co 'stern of a boat'

damoz EHB 'as long as, as far as' *RAM*, 111

dān 'grain'; v. *dānag* — NP

dān Co, EHB 'up to, towards, until' < *dā-ān*;

dānā 'until, up till';

dānko(h) 'until, when';

dāni esp. EHB 'still, for the space of' 12,1;

dāin 'for a while, whilst'

den Ra, only in *har den ki* 'whenever'

din-, *dirta* 'to tear, rip' (tr.);
v. *dirr-*

dīn 'religion, faith' — Ar/NP;

dīni 'religious'

don Ke 1) 'light plaster for walls';
2) 'perfume'

denū 'loaned milch animal'; 73,81;
cf. Br *derū*; v. *derū*

dinabo Ra 'midwife'

dāničik 'a perfumed gum used to dress hair'; v. *jawzbāk*

daničk 'ispagula'

dund 'injustice, cruelty'

dāndame 'for an instant, in an instant' 42,16; < *dān-dam-*

dānag 1) 'a grain';

2) 'a boil';

3) 'bait for a trap';

4) 'fruit stone'; v. *dān*

dānāg 'wise' — NP

dang 1) 'horsefly';

+ *jan-* 'to bite, sting';

2) 'boundary, border' — Si

dāng 'type, aspect, sort' — NP;

dāngdār 'one who shoulders responsibilities' *RAM*, 285

dīng 'huge, powerful'

dung 'bottle' — Si

dengā Ke 'still, yet' 1,50; 1,121
< *dā-ingā*; cf. *dengtā*

dāngalo 'brave hero' 62,4

dangar 'what or who tears, rips; a ripper' 55,8

dengtā Co 'hardly, just then, when';
< *dā-ingatā*; v. *angatā*, *dengā*

dānk 'a tiny grain' *DS* 2,48; v. *dān*;
dānkū 12,9 'rough fried wheat';

danikarā 'until, as long as'

donali 'flute with two pipes'

< *do-nali*

dānsarā EHB 'at last, finally'

dānišjoi 'knowledge-seeking' — NP

dantān 'tooth';

dantāndor 'toothache';

EHB *datān*, *dātān*

dantānpāč 'metal tooth pick'

donaw 'tangled'

dunyā 1) 'world';

2) 'wealth' — Ar/NP;
cf. *dugnyā*
danz 'dust';
danzaw 'dusty'
danz-, **danzita** 'to stir up dust'
dap 1) 'mouth';
2) 'a pass through hills';
3) 'trouser ends' 69,42; old LW
< NP;
dapā postpos. 'on, upon';
+ *jan-* 'to boast';
+ *dār-* 'be silent';
+ *day-* 'to put on, apply';
dap band kan- 1) 'to promise'
(AfRa);
2) 'to make dumb (with a
charm)'
dīp 'middle finger'
dūp-o-sūčakiye '*agarbatti*, incense'
14,65
dapboj 'breakfast'
dapdar 'talkative; evasive'
dopaymen 'twofold, of two types'
70,8
dopān Co 'meeting of two boats at
sea for the exchange of
information, news, etc.'
dapār 'a mouthful, gulp';
dopārī 'id.'; cf. *MV*, 31
daprah 'having passes (of a
mountain)' 35,15 < *dap-rah*
duparkā 'in two lines' 47,17
daptar 1) 'register, list';
2) 'society' — NP
dopatt 'double length (of cloth)'
— Ur
dapāwar 1) 'talkative' (Ra);
2) 'quarrelsome'
dar 1) 'outside(r)' (cf. *Gersh.*, 1962,
82-84);
2) 'door, entrance';
3) 'grain hopper' 62,38;
4) *dār* 'door, house' — Ar/NP;
dari(g) 'door, window, opening
in wall';

darān 'out of doors' — NP;
dar tank 'narrow valley';
+ *gej-* 'to find, discover, look-
out';
+ *šan-* 'to reveal';
+ *bar-* 'to defend; pass through,
get through, pass a class (in
school); to swallow';
+ *kap-* 'to come out, arise,
issue';
+ *āy-* 'to escape';
+ *kan-* 'to put out, reveal; to
get out';
+ *sar-* 'to protect';
+ *bū-* 'to appear, be revealed';
+ *ār-* 'to produce';
+ *čin-* 'to choose';
darā 'out, outside';
+ *kašš-* 'to pull out';
+ *raw-* 'to get out, go out';
+ *kan-* 'to confess';
+ *bū-* 'id.';
dar pa dar 'scattered'
dār-, **dāšta** 'to possess, hold; stay;
protect' — NP
dār 'wood' — NP
der 'long, long-lasting' — NP;
derī 'lengthy, long';
derān 'long afterwards' 1,38
dīr-, **dīrta** 'to tear, rip' (intr.); v.
dīrr-, *dīn-*
dīr v. *dūr*
dor 1) 'ache, illness'; *DS* 4,156
'wounded'; *DS* 7,118 'pained,
ill';
2) 'earring';
3) 'hill torrent' (cf. place-name
Sutkagen Dor);
dorok 'one who is ill, a patient'
67,11;
dorī 'ache, aching'
dor-, **dorita** 'to ache, hurt';
doren-, *dorenta* *DS* 7,230 'to
cause pain'
dūr 'far'; *EHB*, Co *dīr*; Sa *dūr*;

+ *kan-* 'to remove, destroy';
dūri 'separation' 40,17
dārū 1) 'medicine';
 2) 'gunpowder' – NP
drab 'a wild grass, used as fodder'
 – Lhd
darbyā 1) (adv.) 'out, off';
 2) 'get out!'
drič 1) 'style, mode';
 2) 'meeting'; cf. ? *MV*, 32, *dreč*
 rather 'collision' ?
drič-o-wār 'exact turn'
dariča 'window'
drāč 'tree'; Co *drāč*, Ra *drač*, Ke
drāč; EHB *drāšk*, *darāšk*
druč Ra 'sparrow'
dard 'pain' – NP;
dardj 'bored, tired';
 + *bū-* 'to be bored';
 + *kan-* 'to bore';
dardanāk 'full of pain' *DS* 1,147;
 + *war-* 'to help, assist' (AfRa)
drād 'rain, rainshower' 37,12; 58,34;
darad *RAM*, 263;
drādi 'in a shower' *DS* 1,88;
DS 7,353
durūd 'praise, benediction; prayer'
 44,9 – NP
dardarā 'from door to door' *DS*
 3,267
dardwār 'kind, sympathetic'
 < *dard-wār*
deridāni EHB 'a long time ago'
drog 'lie'; also *darog*; cf. *droh*;
 – cf. NP *darōγ*;
drogburr 'liar' *DS* 1,63
dargāh 1) 'presence';
 2) 'council' 45,5;
 3) 'mercy (of God)' 43,4
dürgind 'telescope'
dargat 'period, duration';
dargatā (EHB) 2,8 'in the
 meantime'; cf. *dargattā*
dregaten 'oh! let it not be that ...'
 17,9

dargattā 'in the meantime' 10,5; cf.
dargatā
daray EHB 'space, room'
drah-, **drahit** 'to shiver' 11,4
droh 1) 'fraud';
 2) 'trickster' 35,9;
 3) 'oath';
drohiš 'fraud' 50,36; – IA;
 for 3) v. T 6640: Lhd *drōhi*
 'oath', *drōhā* 'dishonour';
 + *bū-* 'to implore, beg';
 + *day-* 'to swear by';
tarā drohi-int 'I beg you' 35,1;
Kurāne drohi (droh-i) dāt
 '(he) swore by the Qur'an'
druh-, **druhita** 'to betray'
durāh also *drūhā*, *drūāh*; Co, Ke,
 EHB 'healthy, well; entire';
 Ra *drūwā*, *durā*, *drwā*; EHB
 also *drūh*; v. *St. Ir.*, 37;
durāhi 'health, welfare';
 Ra *durāi* 'safety'; *drwāi*,
drwāhi
durā, *drwā*, *drwāh* (Ra) 'safe';
 AfRa *drūwā*
nādurāh 'ill'
darāhi, **drāhi** 1) 'promise; appear-
 ance'; (tryst) 43,3;
 2) 'rendezvous of a raiding
 party' (EHB) – Lhd
drūhū 'a cheat, fraud'; v. *droh*
driheg EHB 'thumping'
drahkag 'beating' *DS* 1,131; 'trampling
 of horses' *DS* 2,152
drahkahī 'throbbing' 33,14
darhāl 'in this time' *DS* 1,237
drahmadān 'larder'
drihaw 1) 'fright, frightened';
 2) 'scream, shriek';
 + *kan-* 'to frighten; to awaken
 roughly' 36,3; 37,3;
 + *gir-* 'to start up from sleep';
 Br *drihaw*
drāj 'long; outstretched'; EHB *drāž*;
drāḥ 'length'

droj 'weld, join';

+ *day-* 'to weld, join two metals'

darja(g) 'rank, class' — NP

drājband 'ribbon used to tie swaddling cloth'

darijang 'aggressor's attack'
RAM, 127

drāki ? 'wild grapes' 41,12

darāk-, darākita 'to bellow'

drokā EHB postpos. 'with regard to, concerning; on' 12,57

drokān EHB 'a bit, a little' 12,22

darakk 'discovered, traced';

+ *jan-* 'to discover'

drikk 1) 'a leap, jump; name of a horse-pace';

2) 'pitapat (of heart)'; also *drik*;
+ *day-* 'to leap';

pa drikk(ā) 'in jumps'

drikk-, drikkita 'to jump'

darkār 'useful; necessary'

dārkār 'carpenter'

durāluk 'substance used in perfume-making' 69,122

dram 'large tear drop' 64,62

drimb-, drimbīta 1) 'to sound loudly', of drums;

2) 'to yell, roar' of persons;
DS 3,271; DS 2,2; RAM, 136;

drimbītag 'drumming noise'
DS 2,142

darmulk 'abroad'; v. *darānmulk*;
darmulki 'foreigner'

dramm 'long heavy necklace' 69,110;
also *dramb*;

drambgwar 'long necklace' 31,51;
drammgwari 'id.' DS 1,198; DS
7,122; 'garlanded'

darmān 'medicine' — NP

darmandag 'wretched'

drin, drīnj 'rainbow';

dron (not *drūn*); Ke, La, Co;
Co also *drīnuk*;

drūn Sa; v. *St. Ir.*, 38; cf. *Phl*

drōn

darāndeh 'banished, banishment'
mainly EHB

darāen- v. *darrāen-*

drang 1) 'large *hizakk* (q.v.) used for *lasī* or butter';

2) 'water channel in mountains';
cf. Br *drang* 'precipice'; Br
bidrang 'water- shed' both
probably LWs < Bal; cf. NP
zarang, OP *zranka-*;

3) EHB 'boulder, stumbling
block', RAM, 197

drungi 'tripod stand, set over a
baby as a protection, covered
with a *lep*' (q.v.)

drangburr 'protection against harm
for women in childbed'; v.
drang 1)

drangdār 'frame upon which a
drang hangs' DS 7,35

drangwar 'garlanded' DS 5,11

darāngāz ? 'less severe, painful' 9,3
dranj-, dranjita, also *drātka* 45,10
'to hang up' (tr.)

darānmulk 'banishment'; v. *darmulk*
dranni 'a sweet-smelling plant'
DS 1,42; cf. Br *drann*

dranaw 'a sweet-smelling grass'
64,41

dranz-, dranzita 1) 'to drip';

2) 'to walk with a jerking gait'
65,90

dranz 'a sprinkle';

+ *day-* 'to sprinkle'

drap EHB 'equipment';

drap-o-dārag 'containers,
vessels' 17,7 (EHB)

drip-, dripita 'to caper about, jump;
to thump, slap' 31,8; 32,43; v.

drippag

dīrpahm Co 'the far-understanding;
God' 32,23

dūrpānd Ra, Ke 'far-stretched'

drippag 'knocking, tapping.'

thumping'; cf. *drip-*
drapšnāk Ke 'shining'
dirr-, **dirrta**; Co *dirrita*; 'to tear,
 rip up' (tr.); v. *dir-*, *din-*
durr 'pearl, pearly; a pearl orna-
 ment worn in the ear; good,
 fine' – Ar;
durčīn 'pearl-collecting' (for
durrčīn)
durr-, **durrīta** 'to take courage'
darrāh 'mountain pass'
darrāen-, **darrāenta** 'to say, utter;
 reply'
durs 'all, whole' 14,85; v. *drust*
drīs 'dancing, esp. at weddings and
 other rejoicings, with shouting
 and yelling'
dūrsar 'distant water sources';
 45,40 Co *dīrsarr*
drassam Ra 'goats' hair'; cf. Br
drassam, perhaps a LW < Bal
drust 1) 'all, whole, entire': also
durst, *durs*;
 2) 'known, recognised' – NP
dreši 'dress uniform' – Eng
droš 'cut on sheep, goats' ear, as
 identity mark'
druš-, **društa** v. *drušš-*
drašk v. *drāčk*
drošum 'features, face; character,
 nature'; cf. Br *drošum*
drūšāmp 'noise of a camel on heat:
 a chewing and groaning' 31,8;
drūšāp 36,17
daršin EHB 'tent-dwelling nomads'
 < NP **dar-nišīn* 'dwellers
 outside'
darašp, **drašp** 1) 'adze, awl' – NP;
 2) 'shine' (Ke, Co)
drušš 'grinding, a grinder'
drušš-, **druš(š)ta**, **druššita** 'to
 grind' (tr.); also *durš-*, *duršta*,
duršita;
MV, 33, *druš-*; cf. perhaps Av.
društa-

drot, **durot** 'ceremonial kiss, on
 forehead, hand';
 + *day-* 'throw a kiss' *DS* 6,99;
 cf. Br *drot*; NP *durūd*
doraw 'metal stirrups' *DS* 4,175
dūraw 'distant' < *dūr-raw*
derawdān-, **derawdānita** 'to spread,
 disperse' (tr.)
darawandī EHB 'coming from
 outside' 12,124; < *dar-rawandī*
darwar 'equal, peer' 51,28; 23,16;
darwarī 'id.'
darwāzag 'door, doorway, gate;
 pass' – NP
daryā 'sea, lake; (rarely) river'
 48,2
dūrzanag 'far-seeing' < *dūr-zān-*
darāzank 'she-goat which neglects
 her offspring'
dar 'a gallop';
 + *jan-* 'to gallop' 31,2
dar-, **darita** 'to fall off (a wall,
 etc.)'
darī 'forehead pendant in the shape
 of a round coin showing sun's
 rays' 69,109; 47,37
dūr 'dust' – Si
derū 'borrowed milch animal'; v.
denū; cf. perhaps T 6877
dar̥ko 'a scolding';
 + *day-* 'to scold'
daraw 'impatience'
dās 'sickle' – NP
des 'country' 67,97 – Lhd
dos(o) 'borehole; gap'; cf. Br *dos*;
dosoen sing, also *dosoen koh*
 'passage through a rock
 barrier'
dasag v. *dask*
dasguhār v. *dastguhār*
dasgatt 'busy, engaged' < *dast-gatt*
dask 'thread, string; also *dasak*,
dasag; cf. Br *dask*
duskič v. *duksič*
duskiš v. *duksič*

dasmāl 'handkerchief'

dosarp 'a shed in a date garden with a roof supported by eight poles, used for storing dates'

dass-, **dassita** 'to throw (in wrestling)'

dast 1) 'hand';

2) 'stool, bowel movement'

— NP;

+ *millāen-* 'to shake hands';

+ *āy-* 'to get, obtain';

+ *kap-* 'to obtain by chance';

+ *day-* 'to deliver';

+ *raw-* 'to escape';

+ *band-* 'to show respect; to plead';

dast-o-demā + *kan-* 1) 'to make obeisance' *DS* 6,43;

2) 'to prepare for prayers, wash';

daste dol 'forearm';

dast-o-drot 'shaking hands and kissing upon meeting';

dast laṭṭ 'walking stick';

dast mān dast + *kan-* 'to swap';

dast pa dast + *kan-* 'id.'

dastiā 'immediately' (AfRa) — NP

dost 'friend; lover (male and female)' — NP;

+ *kan-* 'to fancy, like';

dosti 'friendship, love';

+ *kan-* 'make love';

+ *gon kan-* 'make love to'

dosuti 'embroidery in red on yellow cloth'

dastbandī 'an appeal'; v. *dast*;

+ *kan-* 'to appeal'

dasteband 'wrist'

dastbastag 'servant; slave';

dastbastaganti 'efficient'

dastdem 'wave of the hand' *DS* 4,179

dastag 'handle' — NP

dastguhār 'bridesmaid, handmaiden,

girlfriend of a girl'; also

dasguhār, *dazguhār*

dastgīr 1) 'handle';

2) 'arrest(ed)';

3) 'help' *MV*, 33;

+ *kan-* 'to arrest';

+ *bū-* 'to be arrested'

dasthork 'empty-handed'

dastuk 'farm field worker; servant'

dastkonḍ 'sowing a crop by manual labour' ('hand-hole')

dastkatt 'signature'; cf. Kab Prs *dastxatt*

dāstānag 'narrative song' — NP

dastūnk 'a bracelet of coloured beads, worn on the wrist;

beads threaded for a bracelet'

dastpač 'untied, freed' *Sb*, 41

dastpāg 'towel'

dostwā 'well-wisher'; cf. NP

dost-xwāh;

dostwāhi 'friendship'

dastxatt v. *dastkatt*

doš-, **dušta** 'to milk'

doš 1) 'wrinkle' *DS* 7,28;

2) 'udder'

doši 'last night'

dūšag 'snake; lizard'; cf. Br *dūša*

dušk, **duškiš** v. *duksič*

dušmān 'enemy, foe'; also *dužmān*;

dušmān < *duš-nām*;

dušman < NP

dašt 'desert, barren plain; plain, as opposed to mountain' — NP

dāšta 'living-in woman servant' ('kept, held') 17,6

dištār 'affianced person' (now male or female), although orig.

female; cf. *MV*, 33, *dištār*

daštatt ? 'threatened' 48,40

dūt 'smoke'

dātgipt 'business, commerce';

EHB *dāḍgipt*, *dāsgipt*

dotākī 'double wheat stalk, just sprouting' 73,86

dūtuk 'incense'; v. *dūt*
dutal 'two-layered, doubled, folded'
dutuk v. *duttag*
duttag 1) 'daughter';
 2) 'doll'; AfRa *dutag*, Ke
duttuk; cf. Br *duttuk* 'doll,
 eye-pupil'
doṭipāi 'shortened *hāl* ceremony'
dawā 'quarrel, fight' – Ar/NP;
 + *kan-* 'to quarrel, fight';
dawādār 'plaintiff'
diwāl 'wall' – NP
dawlat 1) 'wealth';
 2) 'farm animals';
 also *dolat*, *dalwat* – Ar/NP
dāwan 'tether for the forelegs of
 an animal'
dewān, diwān 'assembly, meeting,
 conference' – Ar/NP
diwānag 'med, insane' – NP
dawār 1) 'abode, place';
 2) 'shipped';
diwār 'threshold, fence';
 + *nind-* 'to await'
dawr 1) 'mast of a sailing vessel';
 2) 'riches';
dawri 'prosperous';
 3) 'rushing, springing';
 + *kan-* 'to jump';
 4) 'around, about';
 + *day-* 'throw away, out;
 to mix (colours)';
 + *ār-* 'to bring quickly';
 + *bū-* ? 'to be gone' 69,17;
 5) 'name of a horse gait'
DS 5,83;
 6) 'age, time, period' – Ar;
dawr-o-bāri 'age, period'
dwārag 'again, a second time';
dwārānā 'again' 69,96
dawrān 'period, duration'; v. *dawr*
 – Ar
dawrāng 'progressive' *DS* 1,8
dāwat 'feast' – Ar/NP

dāxil 'inside' – NP;
 + *bū-* 'to enter'
duxtar 'daughter, girl' – NP
dāyi, dāi 'midwife, nurse; wetnurse;
 woman attendant' – NP (< IA)
day-, **dāta** 'to give'; for stems, v.
 Dialect Notes
dayak 'red wheat'
dāym 'continuously' – Ar;
dāymā 'forever, always, ever'
dayn 'a severely infectious disease
 (smallpox, etc.) which is
 caught once only'
dayār 'country, homeland';
diyār *DS* 1,46; 70,16 – Ar
dayrag 'a large tambourine' *DS*
 2,142
daz- (in cmpds.); v. *dast-*
dāz-, dāzita 'to brand, mark (an
 animal)'; v. *daž-*
dāz v. *danz*; cf. Br *dāz*
dāzag 'branded, wounded'; v. *dāz-*
dazgatt 10,5 v. *dastgatt*
dozak 'hell'; v. *dajik* – NP
dazmadat 'helper' < *dast-*
duzmān 'string (of *piš*)'; v. *dasag*
daznawāz EHB 'ablutions prior to
 prayer'
dozwāhi 'friendship'; cf. *dostwāhi*;
dozwāh 64,78 'friend'; *RAM*, 216
duzz 1) 'thief';
 2) 'sneak-disease (a class of
 illnesses)' 14,42;
duzzi 'secretly' 74,4
duzz-, duzzita 'to steal';
duzzata(g) 'robbed'
daž-, daxta EHB 'to brand, brand-
 mark'; v. *dāz-*
dužman 'enemy, foe'; v. *dušman*
dužux v. *dajukk*

Δ

ṣāt EHB 'race'; *RAM*, 72; v. *zāt*; a spelling pronunciation, due to the habit of spelling *z* in EHB writing with Ar *z*

DH

dhubb-, **dhubbiṭa** EHB 'to hobble'
12,105

dhudār EHB 'at fault, to blame'
12,49

dhakk(a) EHB 'blow, strike, stroke;
big bang' *RAM*, 177;

dhakke (EHB) 'a moment';

dhak-ma-dhak

(*dhakk-mā-dhakk*) 'time and
again'; v. *ḍakk*, *dakk*; cf. Br
dhak; < Lhd *dhakkā*

dhakār EHB 'fear and trembling'
RAM, 57

dham-, **dhamiṭa** EHB 'to dawn'
12,182 - Lhd

dhamāč EHB 'happiness' *RAM*, 49

dhurā EHB 1) 'always' *RAM*, 108,
247;

2) 'from the beginning'
RAM, 140

Ḍ

- dabb** 'bird cage; birdsnare';
ḍabbī 'small box, casket, tin'
 – IA
- ḍubb** 'sunken, immersed'
- ḍabbar** 'calamity' *DS* 3,33
- dabalen tār** 'double rate telegram'
 – Eng/NP
- ḍobar** 'chest'; EHB 2,20; 2,244; 6,5
- ḍāčī** 'mature she-camel' – Lhd;
dāčegī (adj.) 56,19
- ḍiḍ** 'stomach'
- ḍoḍ** 1) 'bones, frame(work)';
 2) 'weak'
- ḍūḍī** Co 'gull, sea bird'
- ḍadd** 'solid, strong; hard';
daddag 'hard' – Lhd *ḍāhḍā*
- ḍaddari** 'crystal'
- ḍaddaw** 'pony' 66,84 – Si
- ḍidar-, ḍidarita** 'to grind (coarsely)'
- ḍaggi** 'cow' – Si *ḍhaggi*
- ḍagār** 'earth, (cultivated) ground';
 Br *ḍayār*; cf. Sistani NP
'daghāl;
ḍagārjumb 'earthquake';
ḍagārdoč 'embroidery in yellow
 and red on blue cloth'
- ḍah-, ḍahita** 'to arrive' 50,31;
ḍahen-, ḍahenta 'to receive'
 50,34
- dāh** 'alarm, information about war;
 alarming news';
 + *day-* 'to give the alarm,
 inform';
 + *kan-* 'to receive the alarm';
 + *war-* 'id.';
dāhi 'informer' – Lhd
- ḍoh** 'sin, offence' 2,2 – Si
- ḍih, ḍeh** 'country'; cf. Br *ḍēh*;
 – Si
- ḍoh-, ḍohita** 'to carry away,
 remove'; *DS* 4,91 'to fetch'
- ḍahkāri** 'challenger' *RAM*, 297
 < *dāh-*

- dahor** 'helpless' *DS* 1,155
- ḍihaw** EHB 'leopard'
- ḍāk** 'flat open land, *dašt*; bare,
 empty' *DS* 2,107
- ḍek** EHB 'like, similar to'
- ḍok** EHB 'clod of earth'; v. *donk*
- ḍūk** Ra 'challenge'; Co *dik*; Sa *ḍūk*;
 + *day-* 'to confront' 56,48;
 + *war-* 'to bump, be bumped,
 crash'
- ḍiki** 'pillar, arch'
- ḍakk-, ḍakkita** 'to hide'
- ḍakk** 1) 'blow, strike; score (in a
 game); encounter';
 2) 'ascendancy' 70,23;
 3) 'fence, premises' 29,25;
 'group of houses around a
 courtyard'; v. *dhakk(a)*;
 + *lagg-* 'to encounter';
 + *bū-* 'to meet' (intr.);
 + *war-* 'to collide with';
 + *kan-* 'to insist' 68,26
- ḍikk** 'lump'
- ḍikk-, ḍikkita** 'to start up'
- ḍukk** 1) 'iron comb used in
 weaving';
 2) 'difficulty, trouble' 12,86;
 EHB *ḍhukk(i)*; v. *ḍukyā* – IA
- ḍukk-, ḍukkita** 'to be closed' (intr.)
- ḍukkāl** 'famine, drought'; Br *ḍukkāl*;
 < OSi, (Turner, *BSOS* 8, 223–27)
- ḍukkālok** 'name of a bird' 16,27
- ḍakkam** 'curly' 1,9
- ḍakkaw** EHB 'side' 12,3
- ḍukyā** 'trouble, distress' *DS* 2,51;
 v. *ḍukk*; cf. Lhd *ḍukh*, Hi
ḍukhiyā; v. T 6375
- ḍal-, ḍalita** 'to bite, to grind
 coarsely'
- ḍal** 'stony desert; talus, slope
 covered with large rock
 fragments; boulders' *DS* 5,66;
 7,194
- dāl** 1) 'huge' (IIJ *dalag* error for
dālag);

2) 'shield' *DS* 2,242

del 'rolling, a roll' *DS* 2,107

dil 'size, shape, form; body' – Si;
dil-o-dawl 'appearance'

dol 1) 'bucket' – Lhd (< NP *dōl*);

2) 'bent, stooped'; cf. Br *ḍol*;

3) = *dawl* (Ra) 'manner,

method' – Lhd *ḍawl*;

dole 'somehow';

dawl-o-dil 'appearance' 69,49

doli 'dooley cart, a carriage used to
bring the bride to her husband's
house' 62,40 – Ur

dalag 'half-baked grain, rice';

MV, 34, error for *dalagen*

(*IV* 64,2)

dall 'group, party';

dallḍall 'in groups' *DS* 4,97

dalli 'flail'

dallen-, **dallenta** 'to bring together';

cf. *MV*, 34, *ḍalen-*

delen-, **ḍelenta** 'to roll (tr.), cause

to pass'

dolan 'ornamental neck pendant,

worn by women' 69,110

dālśāh 'having huge horns' *DS* 6,99;

cf. *dāl* 'husks'

domb, **ḍom** 'bard, minstrel; Gypsy

blacksmith'; cf. Br *dōmb* – Lhd

ḍōm

damm 1) 'cover';

2) 'old ewe' (*MV*, 34);

dammī, *ḍamī* 'magazine cover'

dān EHB 'low barren hills'

dānī 'a certain time, a time'

dānbarig 'metalled, tarred (of

roads)' 31,31;

dānbar 'macadamised'; ? cf. Hi

ḍāmar

dand 'fine; tax; punishment' – IA;

+ *gir-* 'to tax, fine'

dind 'notorious, disgraceful'

dund 'corpse, carcase; skeleton'

DS 2,252; *MV*, 34, *ḍund*; Br

dūnd; v. *dhond*

danda 'thick stick, club' – Lhd

ḍanda

dandari 'large gold earrings' 17,16

dang 'sting, bite'; cf. Lhd *dangg*

ḍung 'robber-gang; dacoits' 64,88;

ḍung-o-ḍār *DS* 2,164

'plunderers'

dengā EHB 'altogether' 12,146; v.

perḍengā

ḍangar 'dry brushwood; a dry tree

branch' 55,5 – Lhd *ḍhingar*

ḍangor-, **ḍangorita** 'to chill, make

numb'

ḍonk 'clod of earth' Ra, Ke, Co, Sa,

La; EHB *ḍōk*

ḍann 'open area outside a settle-

ment';

ḍannā (adv.) 'outside';

+ *dar raw-* 'go outside';

ḍanni 'foreign, foreigner';

ḍanni zarr 'foreign exchange'

(neologism) 70,16;

EHB *ḍān* 12,72

ḍapāng 'small hillock of earth (not

sand), higher than a sand dune'

11,1; 11,3

ḍar-, **ḍarita** 'to collapse, fall down';

cf. *ḍer*, *ḍer-*

ḍer 1) 'tumbled down, collapsed';

+ *bū-* 'to be collapsed';

+ *kan-* 'to cause to collapse';

2) 'heap' *DS* 4,207; cf. Br *ḍer*;

3) 'much' *DS* 3,245 – Psht

(< IA)

ḍer-, **ḍerita** 'to fall off something,

tumble off'; cf. *ḍar-*

ḍerā 'abode' 39,23 – IA

ḍor 'pond, depression (filled with

water)' – IA

ḍroh 'lie, falsehood'; Br *droh* – Si;

v. *droh*

ḍeren-, **ḍerenta** 'to knock down

buildings'; caus. < *ḍer-*

ḍritt-, **ḍrittita**, **ḍrata** 'to fall' – Si

ḍrewar, *ḍrāywar* 'driver (of a bus

or lorry)' – Eng

ḍoryā 'striped muslin'

ḍass 1) 'information';

2) 'directions' *DS* 7,248;

ḍass-o-nišān 'address';

3) EHB 12,164 'evident, clear'

– Lhd *ḍas*

ḍass-, ḍassita 'to inform, show, point out'; cf. *ḍass*

ḍiwā(h) 'small oil lamp' 67,85;

31,1 *ḍiwā* – Lhd *ḍiwā*

ḍawl v. *ḍol*

ḍawldār 'well-shaped, graceful'

ḍāwanī 'a head ornament' 69,109

ḌH

ḍhaba EHB 'procedure' *RAM*, 259;

– Hi *ḍhab*

ḍhak EHB 'fear' *RAM*, 287

ḍhonḍ EHB 'carrion' *RAM*, 41; v.

ḍūnd

ḍhingar EHB 'thorn bushes' 12,162

F

- f- v. also p-
fidā 'sacrifice, devotion' 37,12 – Ar
fikr-o-gaṇtī EHB 'worried thoughts'
fakat 'only' – Ar/NP
fulān(a) 'a certain one, someone'
 – Ar/NP
fān 1) 'hem of a garment';
 2) 'hearts (at cards)'
fann 'craft, skill; art' – Ar/NP
fann-o-kamāl 'art skills' 69,36
fānūs 'lantern' – Ur/Ar/NP
 (< Grk)
farā 'like; upon' – NP
firāk 'separation' – Ar/NP
firār 'fleeing, running away' 48,40
 – Ar/NP
firāt 'cries' 74,21; v. *paryāt*
firāz 'up, aloft' 44,6 – NP
fasl 'crop, harvest' – Ar/NP
fasīl 'consequence; child' – Ar/NP
fešān kanok 'fashionable' 10,40
 – Eng
fāyda 'advantage, profit' – Ar
fāyl 'files, papers' 10,5 – Eng
faysila, faysla 'decision' – Ar/NP
 + *kan-* 'to decide';
faysili 'id.'

G

- go** 1) 'horse race; competition, prize
 race' – Si (< NP);
gotači 'id.';
 + *tač-* 'to race horses';
 2) 'polo-ball'; cf. *god, gobar*
go 'with'; v. *gon*
gū 'excrement'; v. *gūt*
gub 'interior, inner' DS 1,124
gabū Co 'high water, flood tide'
gobī 1) 'cabbage' – Lhd *gōbhī*;
 2) 'discussion';
 + *jan-* 'to discuss'; v. *ghobe*
gabb 1) 'silver bracelet, about 10
 cm wide, with a hinge' 69,110;
 2) 'wheat, when knots appear
 in stalks'
gubb 'grief, woe' DS 5,48;
gubbgubāri 'deep meditation,
 gloom'
gubgub 'sound of cannon fire' 31,10
gubān 'opinion' 10,9; v. *gumān*
gobar 1) 'winning';
 2) 'horse which has won a race'
 < *go-bar*; – NP
gubār 1) 'mist, dust' DS 3,116;
 DS 7,169; 52,1 – Ur/NP;
gubari 'dim, dusty';
 2) 'drunk' 74,27
gabarū 'young man' 67,72 – Hi
gobaṭ 'threshing with oxen' – Lhd
gobat; EHB *gowat*
geč-, **getka** 'to sift'; v. *St. Ir.*, 44;
 v. also *gičīn, gečīn*
gačč 'a small group';
gaččag 'grouped together'
 DS 7,344 'dense'; 31,3 'dense
 (clouds); 35,14 'crowded'
gičīn 'chosen'; v. *gičīn-*
gečīn 'sieve'; EHB *gešin* MV, 35,
gečīn; also *gišen*; contamination
 with *gičīn-* 'to choose';
 < **waič-ana-*; v. also *geč-*
gičīn-, *gičīnta*, *gičīta* 'to choose,

select'; v. *gej-*; v. *St. Ir.*, 44;
gičen 'selected, elected';
 EHB *gišen*; nothing to do with
geč- 'sift' (< **vi-či(n)-*, cf. NP
čidan, *guzidan*)
gičenkār 'elector, electing';
gičenkāri 'election'
gičirr 'span, between outstretched
 thumb and first finger';
gičer 69,99
god 1) 'menstruation';
 2) 'prize' 66,48; v. *go*; also
 cf. Phl *gōy*, Psht *-yalai*
gud 1) 'clothes, cloth';
 2) 'headcloth of women'
gadā 'beggar' — NP
geda 'world'; *gedai* 'foreign, alien'
 = *gedi*. Old LW < NP; cf. NP
gēti, *gīti*, Phl *gētig*, MMP
gytyg; all learned words < Av.
gaēθa-
gīdi 'coward; nauseous type' — NP
godī 'lady, madam' 69,36; cf. Br
gōdi
gaddhār 'far-flung, distant' 32,26
gaddār 'traitor' *DS* 3,260; *DS* 3,354;
DS 6,15
gadg 'a tender sprout (of a plant)'
DS 1,29; *DS* 16,11
gidām Ke 1) 'rainbow';
 2) 'tent'; v. *gidān*
gedmahisk EHB 'housefly';
 < **get-mahisk*; v. *geda*
gidān 'tent covered with goats'
 wool, usually black';
 < **widāna-*; v. also *gidām*;
gidānuk *MV*, 35, (i.e. *gidānuk*)
 'small tent'
godān 'woman's breast'; EHB
gwadān
gidar 'difficulty' 2,1;
pa gidare 14,108 'hardly at all';
pa gidār 55,3
gidār 'ford, passage'; *MV*, 35, *gudār*
 (i.e. *gudār*); cf. NP *guzār* <

guṣār; Phl *widār*
godir 'wasp'; v. also *gwabz*;
 < **wabdra-*
gādurri 'child's first step in
 learning to walk'
gidisp 'span, between thumb and
 little finger';
 Ra also *gidist*; *gitinz* 69,99;
 Co *gidisk*; cf. Br *gidisp*, *gidisk*;
gidisp < **witaspi-*, cf. Orm
jusp; cf. Phl *widest*, NP
gidast, *bidast*; < **witasti-*
gidašap v. *digaršap*
goḍ Ra 'knee'
guḍ 'escape';
 + *kan-* 'to run away, escape'
 50,29
gāḍi 'cart' < Lhd *gāḍi*; cf. also Lhd
gādā, Si *gāḍi*; Hi *gāri*
gaḍḍ 'wild sheep, urial' — IA
gidḍ-, *gidḍita* 'to be drowsy; to nod'
guḍḍ(i) 'the following, the next,
 again; the last'; 16,13 'final';
 Ra *guḍā(n)*; *guṛā*, *guṛān* 'then,
 thereupon';
 Co *guḍḍā* 9,11 'afterwards';
 Ra *guḍḍinā* 'the remainder'
guḍḍ 'property inheritable only by
 males; inheritance';
guḍḍwār 'property dealing, a
 dealer'
guḍḍ-, *guḍḍita* 'to chop, cut up;
 slaughter (of animals)'
gaḍḍi 'middle finger'
gaḍḍo 'a ride on the shoulders
 (for children)'
gaḍḍag 'fruit stone'; cf. Br *gaḍḍa*
 — cf. Lhd *gaṭṭak*;
gaddage nā 'a piece of date
 mash'
guḍḍsari 'last' 2,19
guḍag 'name of a horse pace, a
 jump' *DS* 5,83
gaḍowad 'mixed together'
guftār 'speech; warning; observation'

— NP

geg 'opportunity; state, condition; method';*mani gegā* 'within my competence'**gog** 'a heavy silver ornament, hung by a necklace in the middle of the breast'**gug** 1) 'pitch dark';

2) 'dried mucus discharge';

3) 'owl'; v. *St. Ir.*, 43; — Lhd *ghugh* rather than < NP *buh* with *g-* for *b-***gagarri** 'fat-necked horse' *DS* 2,241**gah-**, **gahita** 1) 'to overcook';

2) 'to rot'

geh 'good, brave; chief, leader';*gih DS* 5,62;*gehtir* 'better'**gohi** ? 'circles' 35,1; v. *sargohi***gahgir** 'stubborn' 67,73; 'recalcitrant, disobedient' *DS* 3,111; 'head-strong' *DS* 3,42;+ *bū-* 'to be awkward, stubborn';+ *kan-* 'to baulk, refuse'**gihall-**, **gihallita** 'to drag, pull'**guhr** 'cold'; v. *gwahr***gohar** 'gem, jewel'; v. *gawhar***guhār** 'sister'; v. *gwahar*;*guhārukk* 'little, dear sisters' 45,35**gahw** 'pledge, pawn'**gaĵ** 'spit, saliva; foam at the mouth' — Si;*gaĵ-o-kop* 'foam at mouth (in fever)' 1,123**geĵ-**, **getka**; Ra *ge(h)ta*; EHB *geĵ-*, *gixta*;

1) 'to put, swing; to turn towards; pour into';

2) 'to miscarry, abort';

3) 'to entrap';

er geĵ- 'to knock down';*dar geĵ-* 'to find, sift out;

to look out';

gon geĵ- 'to carry out, fulfil';*mān geĵ-* 'to put on (clothes), don';for 1) and 2), cf. Av *vaēg-*

'swing'; contamination with

geč- 'sift' through the p.p.; for a discussion of these words, v.*St. Ir.*, 44**goĵ** 'salamander, large lizard,iguana'; cf. Br *goĵ***guĵ(ā)** AfRa 'where'; v. *kuĵā*;*guĵāmad* 'whenever';*guĵāngū* 'id.';*guĵāmādina* 'whither';*guĵāngūr/go* 'wherever, whither';*guĵāngūri* 'whither'**guĵo** Co 'net for catching prawns'**guĵja(h)** 'hidden'**giĵem** ? 'world' 37,10**gāĵar** 'carrot'; *RAM*, 207 — Si; alsoKe *gazirk*; ult. < NP *gazar***gok** 'cow, bullock; cattle';*gokčaren* 'shepherd, cowherd, goatherd';*goktahār* Ke 'pitch dark'**gokal** 'all fours' ?; only in the phrase *pa gokalā* 'on hands and knees'; cf. Br *gokalā* 'id.'**gokurt** 'sulphur'**gal** 1) 'group, party; political party; flock';2) glad, gladness' *DS* 1,27;

'delight';

gal-u-bāl 'delight, great joy'**gāl** 'speech, talk' — Lhd *gālĥ*; v. T 4068**gol** 'mirage, fata morgana' — Ar;*golistān* 'place of mirages'

32,29

gol-, **golita** 'to wander about, runabout' *DS* 2,144; *DS* 4,79;*DS* 4,170**gul** 1) 'flower, rose';

2) 'lovely, love' as first member

of cmpds., *gul-*;
 + *jan-* 'to sew a floral pattern';
gul-o-dranjuk 'name of a kind
 of floral embroidery' 69,95;
gul-o-erkašš 'embroidery on red
 silk in seven colours, for a
 bride's first night'
gali 'gate, door' (< 'gate frame in
 wall');
galaw, galo 'id.';
gali galiā 'in every place' 29,14
goli 'pill; ball, bullet' — NP
golo 1) 'calf' (< *Si gōrō*);
 2) 'a small striped bird' 73,26
gulg 'long curls, worn by men';
 EHB *gulālux* 'long curls worn
 especially by Maris'; also
gulālik, gulāluk
gilag 'complaint' — NP;
gilagdār 'plaintiff';
gilagdārī 'lamerter, lamentation'
 14,20; 1,117
gulgul 1) 'mouth-rinse water, used
 after eating';
 2) 'weeping, sobbing' *DS* 1,140;
 'sobbing, sobbing tears; full
 of tears' 37,9 — NP
gulāhiš 'embrace, embraced;
 grappled together'
gall 'cheek' *DS* 2,32; *DS* 7,45; 11,4;
 11,21; also *gull*
gall-, **gallita** 'to flee'
gallo 'a fish' 70,15
gilla 'complaint'
galloi EHB '(loaded) on the back'
 12,9
gallag 'wheat, wheat grains'
gulālak v. *gulg*
gallen-, **gallenta** caus. 'to chase
 out' *DS* 1,89; v. *gall-*
gullar 'colts, young horses' 56,11;
guluṛ 'puppy'; cf. Lhd *gullar*
galim 1) 'rug';
 2) EHB 'enemy' *RAM*, 77
gulām '(male) slave' — Ar/NP

gulmeh 'fine, good pegs'
 (< *gul-meh*)
galimant 'precious' 42,4
gālen-, **gālenta** 'to happen, occur'
guluṛ v. *gullar*
gilašonī 'complaint'
golutt-, **goluttita** 'to drink, gulp,
 slurp'
gilāwand EHB 'complaint' 12,171
galwar 'cheek' 39,25
gālwar 'conversation'; v. *gāl*
gālwar 'tax-collector' *DS* 5,62;
gālwarī 'taxes'
galāy-, **galāyta** 'to praise'; also Co
glāh-, *glāhita* 'id.'
gam(m) 1) 'worry' — NP;
 2) Co 'small fish used as bait'
gām 'pace, step' — NP
gumm 'lost'; *MV*, 37, *gum* — NP
gamb Ke 'side, direction'
gumbud 'tower' — NP;
gumbid 74,25; cf. *gumud*
gumud 1) 'tower';
 2) 'leap' — NP
gāmgej 'stepper, strutter (of a
 horse)' 43,3; 54,4
gamgin 'sorrowful' — NP
gamguzār 'grieving' *DS* 3,51 — NP
gāmgwānz 'long-paced (of a
 horse)'; v. *gwānz*
gāmjan 'quick-stepper (of a horse)'
gumān 'opinion' — NP
gumnāmī 'oblivion' 69,35 — NP
gīmur-, **gīmurta** 'to wilt, wither'
 27,4; 7,12; *DS* 4,186
gumrāh 'rash, insolent' 72,5;
RAM, 332 — NP
gumtān 'long pocket in lady's
 blouse (about 40cm by 24cm)'
gamwar 'descended'
gamwārī 'aid, protection' *DS* 3,206
gamzūr 'sympathiser, friend' 32,52;
 < *gam-zūr-*
gīn 'life, breath, soul; nostril';
gin sārt kan- 'to pant, gasp'

DS 7,190

gon 'with'; also *go*, *gō*;+ *day-* 'to overtake';+ *kap-* 'to meet, attack';+ *gej-* 'to carry off';*gonā* 'along with'*gūni* 'gunny sack' — IA; cf. T14454*gōni-**gonbag* 'noise of thunder' 50,18*geniē* 'coriander'; also *kīniē*; v.Henning, *As. Maj.* 10, 1963,195-99; cf. NP *gišniz/kišniz**gand(ag)* 1) 'stinking, bad, foul';

2) 'wicked' — NP

gind-, *dīsta* Ra, Sa; *dīta* EHB, Ke,

La, Co 'see'

gondoč 'packing needle, largeneedle' < *gūni-doč-*; cf.MV, 39, *gwandoč**gondal* 'arrow' 58,9; v. *gondal**gandūm* 'wheat';*gandamen* 'wheaten'*gindār* 'tent-framework made from

bowed laths, on which a tent

is stretched'

gand 'constipated'*gānd* 'croup' (of a horse) — Si*gand-*, *gandita* 1) 'to patch, join;

mend';

2) 'to cast one's lot with'

gend 'rhino hide, formerly used for

shields' DS 1,69; DS 2,217

gandō 'large dam across a river';cf. Lhd *gandhā*, Si *gandhō**gandū* 'crocodile, gavia'*gunduk* 'knee'*gandal* 'travellers' luggage, esp.

blankets'

gondal 'arrow' DS 2,214; v. *gondal**gonag* 'resemblance, shape, form'

DS 3,325

gung 'dumb' — NP;*gungāp* 'omen' 50,35*gonagī* 'immune (to disease)';+ *bū-* 'to be immunised against

disease'

gongdān ? 17,22*gingir* 'killer (breath-taker)'

DS 3,341

ganj 1) 'treasure';

2) 'happy' 74,2;

3) 'coriander'; v. *geniē**gānj* 'much' EHB 12,130*ganok* 'mad, insane, crazy';EHB *ganox* — Lhd *ganokh*

'fool, idiot' (unless Lhd is

LW < Bal)

gann 'ring (usually in nose)' 69,109*ginnār-*, *ginnāšta* 'to clothe,

decorate (?)' 39,4

gonāp 'picture, reflection'*ginriē* 'cold, catarrh' ('nostril-run');+ *bū-* 'to have a cold';+ *gir-* 'to catch cold'*gunās(k)* 'sin, crime'*gan-*, *gañiḥa* EHB 'to take counsel,

deliberate'; RAM 195,202 — IA

gantri 'thought, worry'; cf. Br*garatī**ganatī*, *ganti* 'worry' 2,2; cf. Lhd*gantri*, Si *ganati**gop* 'prone';+ *kap-* 'to throw oneself flat'*gapal(l)* 'piece, slice'; 2,3 *gappal*;EHB 12,41 *gappalī* 'portion';— Lhd *gapal**gapp* 'talk, conversation' — NP;*gapp-o-rapp* 'discussion';*gapp-o-doengāl* 'id.';*gapp-o-gāl proš-* 'to reply';+ *zūr-* 'to accept, believe';+ *jan-* 'to converse'*gapp-*, *gappita* 'to bark' DS 3,261*gappjall* 'word-mincing' (a speech defect)*gupt* 'words, instructions' — NP*guptān* 'lower part of the long pocket in a woman's blouse;

the long pocket itself'; also

pandol, *gumtān*, qq.v.

guptār 'speech' — NP

gre-, **greta** 'to weep';

for forms, v. Dialect Notes;
greyok Ke 'weeper'

gar 1) 'precipice, gorge'; v. *gar*;

2) 'mountain cave'; cf. Br LW
gar 'gorge'; cf. Av *gərəða-*
'cave'

gār 1) 'lost';

2) 'cave; hole in ground'; v. *gar*;
cf. Lhd *gār* 'cave'

gir-, **gipta** 'to catch, seize, arrest';

for forms, v. Dialect Notes

gir-o-čil 'quarrel' 71,11

gir-o-day 'traffic' ('take and give');

Br LW *gir-o-dei*

gīr 1) 'memory';

2) 'grip, power; captive';
gīri 'ancient (remembered)'; v.
St. Ir., 46

gor 1) 'wild ass, onager' — NP;

2) 'grave' — NP;
gordil 'red berry bush, *Daphne*
mucronata'; < **gaura-*
'whitish, red, yellow'; cf.
Psht *γyara*;

3) 'a reddish fish' 70,15

giri 'loud weeping'; v. *gre-*

garīb 1) 'alien, stranger(r)';

2) 'poor' — Ur/Ar;
garibi 'poverty'

gurāb 'ship'

gorband 'tope fastened around a
camel's neck, held from the
saddle' — Lhd

gurobar 'winner, winners' DS 2,144

gorič 'very cold north wind'; v.

ergwāt, sargwāt, jahlgwāt;
Br LW *gorič*

garč-, **garčita** 'to gulp down'

grad-, **grasta** 'to fry, cook in oil'
(intr.)

grād-, **grāsta**, **grādita** 'to fry, cook
in oil; boil' (tr.); < **vī-rād-*;
cf. Av *rād-* ?

gard-, **gašta** EHB *gasta, garša*
'to walk, turn' — NP;

gard-o-tar 'going to and fro';

gardāni 'revolving' 32,85; cf.

MV, 38, and I 211,14; *ta pa*
dummāgā gaštaj 'you wanted
fat-tail very much' ('you
turned to ...')

gird 'round, around';

+ *raw-* 'to go about, around';

+ *kan-* 'to return';

girdi 'all around, encircling';

girdag 'rounded, around';

girdagen bagg 'a thick,

crowded herd' DS 3,458

girdo 'name of an embroidery
design' 69,97; (small circular
patterns, usually three in
number, vertically below one
another at the bottom of a
woman's blouse, below the
guptān, q.v.)

gardig 'revolving, changing;
ephemeral' — NP

girdak 'circuit' — NP

gard 1) 'dust' — NP;

2) 'dizzy'; also *gardān* — NP

garden-, **gardenta** 'to cause to
return'; EHB 'to pass back and
forth'; 2,14 'to get back, return'

gardin 'neck';

girden 69,97 — NP

gardūn 'the universe' 31,6 — NP

girodār 'hindrance, conflict' 45,58

gorag 1) 'cool; cozy';

2) 'white, grey; fair' DS 4,146;

3) 'praised'; *RAM*, 209 *gorāh*
'white, red (as skin colour);
white men, Europeans';

Hi *gorā*; v. *St. Ir.*, 47; (BD, 47:
error)

gurāg 'black crow'

gargar 'strange, odd' 42,15

gurgur 'of different kinds' 43,1

garag 'heaped together', mainly

EHB: 12,14

grih 1) 'collarbone'2) 'whine' 39,10; v. *gre-***groh** 'a race, racer' *DS* 7,58; *DS* 7,125**giroh** 'small shepherd's pipe'; cf.Br *giraw*; v. *giraw***grohbar** 'winner' *DS* 6,118; 'winning'*DS* 7,105; v. *groh***grūhag** 'tuning pegs of a *čang*'

(q.v.)

girjā EHB 'taken prisoner, prisoner' 12,50**gark** 'drowning; destruction' =

Ar/NP;

+ *kan-* 'to destroy';+ *bū-* 'to be destroyed, ruined'**gurk** 'wolf'; also *gwark* (Co)**girok** 'flash of lightning'; cf. Parth *wrwč***gurak** 'sea shell'**gurkāsk** 'wild yellow dog, smaller than a hyena, eats carrion'**garm** 'warm' — NP**grām** 'man-sized bundle of grain';v. *St. Ir.*, 49**gīrām** 'forgetting';+ *kan-* 'to forget';+ *bū-* 'id.'**gorum** 'herd of cattle'; v. *gorwān*;cf. Si *gōramu*, Br *gārum*,*gōrum***grumčag** 'a blossom'**grampāg** 'prickly heat'**grampuk** 'smallpox'; Ra *grumpag*;Ke *grimpuk***garmsel** 'Afghan Balochistan' 69,74

— NP

garmsar 'irritable'; < *garm-sar*;+ *bū-* 'to be irritable'**garmentap** 'typhoid fever; plague'**grān** 'heavy, costly' — NP;*grān-nāz* 'precious-graceful (a girl's name)'**girin** 'knot'**garanč, granč** 1) 'tangled (of hair)'*DS* 4,191;+ *band-* 'to be tangled';

2) 'a knot; pouch'

grunč-, grunčita 'to squeeze'**grand** 'thunder';*grandok* 'thunderer' 31,17**grand-, grandita** 'to thunder'**gurānd** 'young ram'; *DS* 1,23

'mountain ram';

gurānduk 'ram, up to 6 months old'**gurūnd-, gurūndita** 'to mutter' 68,5**gurūnāki** 'insolence' 72,3**grānz** 'nostril'; cf. Br *grānz*;*grānzī* 'nostril ring' 17,16**grop** 'crowd' 44,97; cf. NP *gurōh***garr** 'mange';*garri* 'mangy, bald'; cf. Br *garri***garr-, garrita** 'to roar, bellow'; v.*gurr-***girr** 'a trail made by something

dragged';

+ *bū-* 'to be dragged';+ *kan-* 'to drag'**girr-, girrita** 'to pull along, drop

off'

gurr-, gurrita 'to roar'; v. *garr-*

— NP

gīrāri 'notice, attention', *RAM*, 94;< *gīr-ār-***garrok** 'a bald man, baldness'; v.*garr***grešag** 'jungle'**girošk, rošk** 'a shine' *DS* 2,149;*giroš* 'sparkle' *DS* 5,131**guršāni** Co 'prow of a boat'**gārt-, gārtita** 'to belch'**gāroṭ** 'wretched' < *gār* + Si *-ōṭ*;cf. *bāhoṭ***giraw** 'flute, pipe'; cf. *giroh*;Parth *grww*;+ *jan-* 'to play the flute'**gorwān** 'cowherd'; cf. *gorum***garox** EHB 'neighing' 62,25

gurz 'a club' – NP

gar 'precipice, chasm'; v. *gar*

gar-, **garita** 1) 'to know as, estimate as' DS 3,212

2) 'to make, fashion

(metal or woodwork)' – Lhd

ger 1) 'busy' 10,5;

2) 'shippen'

gor-, **gorita** 'to be frightened' – IA

gur EHB 'flight, fleeing'

gāri 'train' – Hi

garī 'clock, watch; hour' – Hi

garo 1) Ra 'cooking pot'; Ke, Co, EHB *garaw* – IA;

2) 'a group' 12,7

goṛi 1) 'a marble';

2) 'eyeball' – IA

goro 'troop of horsemen'; v. *ghoro*; *goraw* 'id.'

gardin 'edge, border' 66,16

garğari 'senseless mutterings' 17,12

garh 'deep hole, pit' DS 3,63 – Hi;

DS 5,55 'deep'; v. *gar*, *gar*

girik 'bundle of spun wool'

gāren-, **gārenta** 'cause to be killed (in battle)' DS 3,23; 56,52 'to break'

garinbok 'echoing, yawning (of chasms)'; DS 3,218 'thundering'

garapen-, **garapenta** 'to gulp down'

gur EHB 'running away, fleeing'

+ *kan-* 'to flee away' 12,71

garti EHB 'return' 12,64; v. *gard-*

gerit-, **geritita** 'to cut to pieces'

garatti 'worried, anxious; anxiety, worry' 9,2

gās-, **gāsita** 'to yawn'; v. *gwāns-*

ges 'female kid, older than *šanik* (q.v.), younger than *giš* (q.v.)'; cf. Kd *gisk* 'female one year old goat'

gesū, **geso** 'lock of hair, tress' 45,16

gis mainly Ra 'house'; AfRa often *ges*;

gis dapi 'door of a house';

gisgol 'slut'

gisar, **gasar** 1) 'mistake, oversight';

2) 'died, disappeared' 9,10

gisārt 'sigh, groan'

gass-, **gassita** 'to wear out' (intr.)

gissid 'coral, stone'

gist mainly EHB 'twenty'; cf. *bīst*

LW < NP

gistā 'separated, apart' 1,66; DS 5,9

gastar 'young female cow before her first calf'

geš 'more'; *gešš* 7,1;

geši 'plenty';

+ *kan-* 'to add';

cf. Gersh., 1964, 188

giš-, **gišita** 'to untangle, straighten out'

giš 'female yearling kid'

goš 'ear' – NP; *gōi* (Mayer, Eng-Biluchi Dict., 59) is a ghost-word;

goše narmi 'earlobe'

goš-, **gošita** 'to listen'

guš-, **gušta** 'to say, tell'; v. *gwaš-*;

guše zānān 'it was as if, you

would think that ...' (Co, Ke)

gušād 1) 'loosened, opened';

2) 'efficient, able, quick';

3) 'capacity, talent';

pa gušād 'efficiently' DS 7,23;

gušād gušādā 'quickly' 12,15;

+ *kan-* 'to hurry up'

gošak 'corner'; cf. NP *gūša*

goškur 'eardrum'

gošum DS 3,177 ? 'army, crowd';

cf. NP/T *qošun*

gišāen-, **gišāenta** 'to settle a dispute; explain'; v. *gičen*

gošān 'shawl'; also *gušān* 'woman's headcloth';

gošān-o-jiḡ 'headcloth and bodice' DS 1,136

gešin v. *gečīn*

gišen-, **gišenta** 'to sort out, settle

- a dispute'; v. *gičen-*, *gišāen-*;
DS 1,231 'to decide'
- gušn** Ra 'hunger';
gušnag Ra 'hungry'; v. *gužn*;
cf. Sogd 'wšn-ty, Psht *wəḡai*,
Phl *gürsag*, NP *gurusna*, etc.
- gašt** 'patrol, round; time';
EHB *gaštanyā* 'on guard' - NP
- gošt** 'meat'; also EHB *gožd* - NP
- goštag** 'eye cataract'
- guštin** 'saying, statement'; v. *guš-*
- guštānk** 'speech'; v. *guš-*
- geštir** 'more, the majority'; v. *geš*
- gištar** 'a shrub, *leptodenia spartium*'
- gat** 'doubt, suspicion'; cf. Br *gat*;
gat-o-gumān 'expectation'
- gāt** 'copulation'; cf. NP *gādan*;
+ *day-* 'to copulate'
- get** 'willow'; EHB *geθ*;
geθišk, *geθisk* EHB 'myrtle';
geθgazz 'a kind of tamarisk'
- get-**, **geta** 'to swallow'
- gūt** 'mud; excrement'; Co *gīt*;
gūt-gazz 'a kind of tamarisk';
gūtmakisk 'housefly'
- getač** AfRa 'female sheep over
one year old'
- gotk** 'strand of hair'
- getal** 'amused, entertained';
+ *bū-* 'be entertained';
+ *kan-* 'to entertain'
- gūtala** 'early morning mist'
- gitinz** Ra; v. *gidisp*
- getišk** 'bog-myrtle, sinetta'
- gutt** 'thrust, poke; a blow, hit' 27,3;
+ *day-* 'to poke in'; v. *γutt*; cf.
Br *γut*; - Si *ghuta* 'prick,
stab'
- gač** 'lacking, needing'
- gāt** Ke, Co 'guard duty (military)'
- Eng;
+ *dār-* 'to do guard duty';
+ *bū-* 'to be on guard duty'
- goč** 'threshing, crushing'
- got-**, **gotita** 'to thresh, crush'
- gačur**, **gačūr** 'male lamb, older than
gwarak (q.v.), younger than
gurānd (q.v.)'; also Ra *gočtur*
- gačč** 1) EHB 'inaccessible place;
mountain pass';
2) 'squeezed, caught; busy';
cf. Br *gač*;
+ *kan-* 'to pen in';
+ *gir-* 'to catch';
+ *day-* 'id.';
3) Ra 'bitten, bite'; cf. Br *gač*
- gutč** 'throat, voice; tone of voice;
neck';
gutči 'a tight necklace, choker'
69,100;
gutčgir 'choking, choked';
AfRa *gutč*; cf. Br *gutč* - Lhd
gaččā
- gutčo** 'strangled'; cf. Br *gutčo*;
+ *day-* 'to hang (a person)'; v.
gutč
- gutčag** 'kidney'
- gutčgirokāy** 'choking' 1,45
- gutčuk** 'drop of water'
- gwabz** 'bee, wasp'; EHB *gwamz*;
if < IE **wopsā-*, then we
should expect Bal **gwaps-*;
more likely old LW < NP, cf.
Phl *wabz*, unless Ir had **wabz-*
already (cf. Av *vawžaka-*)
- gwač** 1) 'hen, chick';
2) Co, EHB 'buffalo calf'; Co,
Ke *gwask*; Sa *gwašk*; cf. Br
gwač; early LW < Si *vačh*,
with *va-* > *gwa-*
- gwači**, **gwahāči** 'commodities
exported for exchange, barter,
by a camelman; camelman
trader' 64,36; 68,16; Br *gwači*;
v. Morg., NTS 12,265
- gwačini** 'really, truly, certainly'
- gwādgir** 'window'; v. *gwātgir*
- gwadil** 'coward' < **gwač* 'bad' + *dil*;
cf. NP *bad*
- gwadāndin** 'caper plant' ('udder-

tearer');
godāndin 'id.'

gwodar 'wasp's nest'

gwafš EHB 'cold'; v. *gwafš*

gwag, **gawag** 'hookworm (the disease)'

gawryāi EHB 'madly proud' *RAM*, 222

gwāh 'witness';

+ *kan-* 'to display, show';

gwāhi 'witness'

gwāh-, **gwāhita** 'exist' 14,29

gwahāči v. *gwāči*

gwahār 'sister'; also *guhār*, *gohār*,

gwār; v. *St. Ir.*, 52 for a

discussion of the various forms.

gawhar, **gohar** 'gem, jewel' — NP

gwahr 'cold, frostbite'; EHB *gwahar*,

guhr; probably LW < Khet

vahor; cf. NP *barf* < *vafra-*;

unless < 'Median' **wahr-*; v.

juhl;

gwahari tap 'typhoid fever'

1,123;

gwahrik, *gwārik* 'icicle, ice'; v.

bohr

Gwāharām n. prop.; cf. NP *Bahrām*

gwaĵ-, **gwatka** 'to root out, pull

out'; cf. OP *a-waĵam*

gwaĵeja 'half-cooked'

gwakk 'spur, prick' *DS* 5,138

gwakk-, **gwakkita** 'to bark' 73,30

gwāladoč 'packing needle';

< *gwālag-doč*

gwālag 'large woollen sack, pack

saddle'; hyper-Persianism, with

gw- for *b-*; cf. NP *bāla*

gwālahi 'one hundred seers' *DS* 2,7;

'one and a half *gwālags*'

gwam Ra 'opinion';

manī gwamā 'in my opinion'

gwalm 'pool of water left in a dry

river bed'

gwām 'companion'

gwāmiš 'small plant used for soap'

gwamz 1) v. *gwabz*;

2) 'bit of wood in a camel's
 nose, to which the rein is
 attached'

gwan 'wild pistachio';

gwan-o-poṭāx 'camel
 decoration' 64,45

gwān 'strong' 28,3

gwand 'small, young; short'; v.

gwand;

gwandū 'young chap';

gwandād 'shortness', v.

St. Ir., 55 and T9124 *baṇḍa-*

gwando 'oath'

gwandoč 'large needle'; v. *gondoč*

gwand 'short; short in stature'; v.

gwand; cf. Br *gwand*;

gwandō 'baby, small child';

gwanduk 'id.';

gwandentaruk 'very smallest'

gwang 'date sucker, sapling' *DS*

4,66

gwānj-, **gwānjaḍa** EHB 'to call out';

v. *St. Ir.*, 56 < *gwānk-ĵan-*

gwanjak 'wild pistachio gum'

gwānjan-, **gwānjata** v. *gwānj-*

gwanjšk 'sparrow' EHB; also

gunjšk; *junjšk*, *kinjašk*; cf. NP

gunjšk, *St. Ir.*, 58

gwanik 'shrub, leaves of which give

a green dye'; cf. Br *gwanik*,

gwanikī 'green'

gwānk 'call, cry'; *MV*, 39, *gwak*

(misprint for *gwāk*); NP *bāng*;

+ *ĵan-* 'to call out' *St. Ir.*, 57

gwānko 1) 'a caller';

2) 'a *ĵinn* who calls out names

at night'

gwānkček EHB 'shouting voices'

gwānz(ag) 1) 'a swing, swinging

cradle';

+ *war-* 'to swing to and fro'

(intr.);

+ *day-* 'to swing' (tr.)

gwānz Ra 'distance from finger tip

to finger tip with arms out-

stretched; fathom'; v. also

gwāz

gwap Co, Sa, La 'mat of reeds for stranding fish after a flood'; v. foll.

gwap-, **gwapta** 'to weave; knit'; Frye, 1961, 49 gives Co *kapt*, very strange

gwāp 1) 'women's hair plait';
2) 'small piles made at reaping';
< *gwāpt*

gwāp-, **gwāpta** 'to summon, call together'; EHB *gwāf-*; cf. Psht *way-*, Sogd *wβ-*; cf. NP *vāf* 'singer'

gwapš 'cold' EHB *gwafš*

gwar 1) 'breast'; v. *St. Ir.*, 59;
2) 'a kind of bean' (= *gwarri*);
3) 'neck, throat' (EHB);
4) prep. 'near, next to';
gwarā, postpos. 'near, nearby';
gwar-o-geg 'environs';
gwar pa gwarā 'in single file';
+ *day-* 'to provide for' *DS* 6,40;
gwarī 'equal to, like' *S4,3*

gwar- 'lamb' in cmpds.; v. *gwarak*
gwār-, **gwartā** Ra *gwārīta* 'to rain' *72,2*; cf. *St. Ir.*, 61

gawr-, **gawrita** 'to look after, tend'

giwār 'parting in hair, esp. of women'; v. foll.

giwār-, **giwārta** 'to part, separate'; v. prev.

gwarbām 'after midnight, before sunrise'

gwarband 'chest-trappings of a horse' *DS* 5,78

gwarbāsk 'cross-strut of a bed, charpoy'

warda 'randy, on heat'; cf. Phl *wardag*;

+ *bū-* 'be on heat'; Br *warda*
LW < EHB

wardāg 'kind of hill partridge';

? 'quail'

gwarḡ 'water inlet';

+ *jan-* 'to overjoyed' *8,71*

gwarig 'necklace'; v. *gwar*

gwarak, **gwarik** 'lamb'; Ra *gwarag*;

< **waraka-*, cf. Psht *wrai*,
NP *barra*

gwark, **gurk** 'wolf'

gwārik 'icicle'; cf. *gwahr(ik)*

gwarm 1) 'a wave; a storm; the tide';

2) 'shoals in a river'

gwarmoš 'breast-rubbing, boasting'

gwarpalir 'lamb enclosure, lamb-pen'

gwarpān 'shield, breast-protector'

gwarsoč 'indigestion, dyspepsia';

Br LW *gwarsoč*; ('breast-burn, heart-burn')

gwarsar 'nipple'

gwāriš 'rain'; v. *gwār-*

gwārig 'wild tulip'; EHB *gwārix*;

Br LW *gwārix*; *DS* 7,47 *gwārik*
'red tulip'

gwas 'enough';

+ *kan-* 'be silent'; cf. NP *bas*

gwask v. *gwač*

gawš v. *kawš*; *21,5 kawšen gawšen*
'breezes', rhyme-word; cf. Br
gawš

gwaš-, **gwašta** 'to say, tell' (Co, La, most EHB, some Ke, Sa, most La); *guš-*, *gušta* Ra, most Ke; sporadic everywhere; v. *St. Ir.*, 63;

gwaše zānā 'it seemed as if' *11,1*

gwaš Ra, Co, La, Ke 'male date palm'

gwāš 'high grass and large bushes' *17,4*

gwāši Co 'oar'

gwašten 'speech' *DS* 5,4

gwat- 'bad' in cmpds.; v. *St. Ir.*, 64

gwāt 'wind';

+ *kašš-* 'to blow';

- gwāti* 'exorcist, exorcism
(usually by a woman)';
gwātiyen mās 'witch' 14,67;
gwātšalwār 'proud, boastful'
gwätgir 'fortress' *DS* 1,67; 'balcony'
DS 3,309; < 'windowed
 (building)'
gwatr 'smallpox scabs'
gwätsari 'pride'
gwät-, **gwätita** 'to encircle, for an
 attack'
gwaz 'a water channel led off from
 a flooded stream'; *Br* *LW* *gwaz*
 'flood-channel'
gwaz-, **gwasta** 'to cross over, pass
 by; to swing' (intr.); cf.
gwānz-;
gwazanda 'passage, throughway'
 12,124
gwāz 1) 'fathom' (Co); v. *gwānz*;
 2) 'bark of a tree';
 + *kan-* 'to gallop a camel'
gwāzi mainly *Ra* 'sport, games,
 play'
gwāzigāl 'song sung at athletic
 games' < *gwāzi-gāl*
gwāzigir 'a player'
gwazen-, **gwazenta-** 'to pass' (tr.);
 cf. *gwaz-*
gwazind 'horizon' 37,5
gwazwāb *EHB* 'alert'
gāy-, **gāta** 'to copulate'; cf. *NP*
gādan
gayāb, **gyāb** 'verdant, grassy; grass'
DS 1,19 'luxuriant'
giyabān 'desert, waterless steppe'
 — *NP*
giyān 'container to catch fat when
 roasting' *RAM*, 234 (mainly
EHB)
giyānč, **gyānč** 'shrike, butcher-bird';
 cf. *Br* *giānč*
gayr 'alien' *DS* 3,264 — *Ar/NP*
gayrat 'honour' *DS* 3,230 — *Ar/NP*
gays, **ges** 'gas' — *Eng*
- gāz** 'a sweet-smelling flower'
 especially *Gwādarī gāz* 22,8
guz-, **gusta** *EHB* 'to pass' 12,33;
 v. *gwaz-*;
guz *EHB* 'mountain pass'
gazar 'needed, necessary' *DS* 3,190;
DS 3,418 — *NP*
gazir 'officer, champion' *DS* 5,189
 — *NP*
guzār 'event, happening' *DS* 1,139
 — *NP*
gazirk *Ke* 'carrot'; v. *gaġar*
guzrān 'livelihood, economy;
 expense' — *NP*;
guzrānī 'economic' 70,17
gazz 1) 'yard';
 2) 'tamarisk' — *NP*;
gazzih 'tamarisk' (*EHB*)
gužg 'root, fibre'; *EHB* *gužγ*; *Br*
LW < *EHB* *gužγ*
gižal-, **gižalita** 'to wilt, droop'
DS 1,112
gužn 'hunger' (*Ke*, *Co*, *La*, *EHB*); v.
gušn;
gužnag 'hungry'

GH

Γ

ghobe EHB 'discussion' 66,41; v.
gobi

gharī EHB 'time, hour' *DS* 3,39
— Hi; v. *garī*

ghoṛo EHB 'troop of horse,
cavalry'; v. *goṛo*

gharāen-, **gharāenta** EHB 'to
prepare' 67,35; cf. Hi *gharānā*

gheṭā EHB 'fat, stout' *RAM*, 202

Words with initial γ-, v. also *g-*

γaddār 'traitor' 20,4 — Ar/NP

γūl 'ghoul, demon' — Ar/NP

γālī 'carpet' 31,35; 69,51 — NP/T

γālif 'shape, form; mould for
bricks' — Ar/NP

γalyal 'noise'; cf. NP *γulγul*

γal-o-γošum 'mob; street riot'

γulel 'sling, catapult'

γalat 'mistake' — Ar/NP

γulām 'slave' — Ar/NP

γam 'grief' — Ar/NP;

γami 'mourning';

γamī mirās 'lands awarded for
military service' — Ar/NP

γamgusāri 'curing ills'

γamnāk 'sorrowful' — Ar/NP

γamxwār, **γamwār** 'sympathy,
sympathetic' — Ar/NP

γamzadī 'grief-stricken' — Ar/NP

γunjuk 'men's masturbation'

γunjān 'sacks'

γāpil 'neglectful' — Ar/NP

γār 1) 'anger';

2) 'cave' 44,14 — Ar/NP

γarīb 'poor, weak; inoffensive'
— Ar/NP

γurrānk 'growl; rebuke'; v. *gurr*

γarz 'to sum up; in short' — Ar/NP

γurz 'club'; cf. NP *gurz*

γotulū 'a tickle'; cf. Br *γutlū*

γutt v. *gutt*

γawsahā 'Ghaus, helper, defender';
γawsāh 45,72; — Ar

γayyār EHB 'barren lands' *RAM*, 19

γayrkawm 'foreign countries' 69,46
— Ar/NP

γayratt 'bravery, honour, zeal'
— Ar/NP;

γayrati 'bravery'; metaph.,
'women' 17,12

γaiś 'trick, fraud' — Ar/NP

γayw 'unknown, hidden' RAM, 26
 – Ar/NP
 γāzī 'ghazi, fighter for Islam'
 – Ar/NP
 γazal 'ghaza!; a poem' – Ar/NP
 γažž-, γažžita 'to be swollen, to
 swell up (with rage)'

H

Words with initial *h-*, see also
 words with initial vowel

hā, *hā*, *hāi*, *hāw* 'yes' – cf. Kab NP
hā, Si *hāō*
hub 1) 'motive, reason';
 2) 'calm wind'
hubb 'love, passion; desire' – Ar/NP
habhab 'bow-wow' DS 2,154; cf. Br
hab 'yelp, bark'
habakka 'dismay(ed), surprise(d)'
 9,3; 41,8 – Si
habeli 'courtyard' – Ur/NP;
habel 'neighbourhood' 2,7
habilk 'approach; neighbourhood'
habr 'subject, matter; news' –
 Ar/NP;
 + *zūr-* 'to infer, conclude';
habrtāk 'newspaper';
habrpāl 'who keep their
 promises' DS 5,31
habašš 'Ethiop, negro (slave)'
 – Ar/NP
hičč, *hič* 'nothing, none' – NP;
hičči, *hiči* 'nothing'; Ra also *heč*
hiččbar, *hičbar* 'never' – NP
hiččhand, *hečhand* 'nowhere, any-
 where'
hed 'sweat, perspiration' –
 **xwaida-*, Av *x'aēd-*; cf. Psht
xwala, Phl *xwēy*, NP *xōy*
hādī 'missionary' DS 3,196 – Ar
hudā 'God' – NP;
hudāwāyndigī 'saint, etc' 14,41;
hudādost 'kindhearted (person)'
hadd 'limit, border' – Ar/NP;
haddā 'nearby, at the house of';
haddeyā EHB 'somehow' 12,41
huddo EHB 'treatment of wounds
 by magic blowing, chuff!'
 12,86;
 + *kan-* 'to so treat'
hudok Ke 'desirous, one who
 desires'

hudāmarzī 'the late, deceased person' ('God-pleasing') — Ar/NP/Ur

hadang 'arrow, arrow-shaft' 44,103 — NP

hodunāk 'yearning, greatly desirous' DS 4,115; also *hūdunāk*, *hudonāk*; v. *hudok*

hidrik 'squirrel' 74,17; v. *hirdik*

hadārkan, hadārken 'suddenly'

hidišk 'the bush *khīp*, *Orthantera vimminea*'; also *hēdišk*

haḍḍ 1) 'bone';

2) 'built, standing';

haḍḍ-o-band 'disorder, disease';

haḍḍe majg 'bone marrow'

hoḍ 'hole in the ground with water in it'

huḍī 'hatred' 66,104

hig 'thick-skinned, crude'; cf. Br *hig*, *ig*

hāgā 'awake', all diall. except AfRa; — NP;

hāgāhī 'warning';

hāgā kan- 'to arouse'

huḡ 'courage, striving' — Ar/NP

hiḡāliti 'shyness, embarrassment' 14,22

hiḡr 'separation, esp. from a loved one' — Ar/NP;

hiḡar 42,8;

hiḡrān 37,7; 43,1

hoḡarink 'stomach, entrails'

hāk 'dust, earth' — NP

hūk 'swine'; Co *hik*, EHB *hik* (not **hix* !)

hokā 'bad repute' — Lhd;

+ *bū-* 'to get a bad name';

+ *kan-* 'to slander'

hakk 'right, true, truth; wages, salary; share' — Ar/NP;

hakkā 'in truth';

hakk-na-hakkā 'in any case, right or wrong'

hikk-, hikkita 'to hiccup';

hikkag 'a hiccup' 47,9

hikko EHB 'always, constantly';

hikkowe 'id.' 12,48

hukki 'close relation' DS 5,25

hikkābay 'travelling' DS 3,145

hakkal 1) 'challenge to fight';

2) 'noise, esp. shouts, clucks

to urge a horse on' DS 2,27;

v. *halakk*; — Lhd

hakkal-, hakkalita 'to drive, urge on'

hākīm 'governor, chief'; also *hākum* — Ar/NP

hekīm 'desperate, hopeless'; cf. *dilexīn* (q.v.)

hukm 'task, command' — Ar/NP; *hukūmat* 'government'

hākīmāna 'having authority' 48,5 — Ar/NP

hikmat 'wisdom; advantage'

hakir 'despised' DS 3,366 — Ar/NP

hākšāni 'mourning rites'

hal 'melted; solved, dissolved' 70,27; + *bū-* 'to melt, thaw'

hāl 'news, condition; health' — Ar/NP;

hāl-o-hawāl 'news, state of affairs';

hāl-o-ahwāl 'id.';

āl-o-awāl Ra 'id.';

+ *gir-* 'to hear news';

+ *day-* 'to give news';

hāl-dayag is amongst the

Baloch a formal ceremony which takes place upon a

first meeting; it consists in a series of simultaneous

questions and answers of

purely formal nature on both sides, which can last only a

minute or so (*kisānen hāl*) or can last five minutes or

more (*mazanen hāl*) in a very formal context. It is only

after completion of
hāl-dayag (short or long)
 that real news is exchanged.

hel 'custom, training, skill' *DS* 7,98

– Lhd;

+ *kan-* 'to learn, be trained';

+ *war-* EHB 12,179 'to get used to';

hel-o-čass 'addict' *DS* 3,368; v. *hellāk*

hīl EHB 'buzzard' 62,41

hīl-, **hīlita** EHB 'to await' 12,123

hīl 1) 'hope, trust';

2) 'endeavour' – Lhd;

+ *kan-* 'to try'; 12,136 'trusting, waiting' (EHB)

hol 'helmet, armour'; cf. Psht. *xōl*

hul 1) 'notoriety, bad name';

2) 'deer' *DS* 1,190

hūl 'looted, sobbed'; *DS* 3,201

'looting, theft';

+ *kan-* 'to rob';

+ *bū-* 'to be robbed'

hālī 'empty' – NP

hālo 1) 'attention';

+ *kan-* 'pay attention' 64,54;

2) 'battle cry';

3) 'a type of wedding song'

helo Co 'a one-night fishing trip'

hīla(g) 'scheme, plot; wile, knavery'

– Ar/NP

hālg 'peach'; also *xālg* – NP

hāligdār, **halagdar** 'turmeric' – Hi

halhal 1) 'uproar';

2) 'speed, haste' *DS* 1,99;

halhalān 'outcry, uproar' *DS* 4,38

halāhoš EHB 'chaos, general confusion' 12,84

halk 'village, small settlement'

– Ar/NP;

halkaw 69,106 'id.'

halāk 'a problem' 14,47;

+ *bū-* 'to be sorry for' 11,13

helāk 1) 'tame, subdued';

2) 'usual' 69,3;

+ *bū-* 'become used to';

+ *kan-* 'to accustom' (tr.); v. *hel*

halakk 'shout of encouragement'

DS 2,178; 59,58; v. *hakkal*

helakk-, **helakkita** 'to pant, gasp' 29,27

huluk 'spurt' *DS* 6,8

helakko-rīkī 'small edible plants' 14,29

halkāp 'pure' *DS* 6,133

halkaṭ 'aware' 10,5

hulkaw 'district' *DS* 7,2 – Lhd;
 v. *aylāk(a)*

hall-, **hallita** 1) 'to come to an end, to terminate' (intr.) *DS* 2,60;

hallen-, *hallenta* 'to terminate' (tr.);

2) 'to drive'

hull 1) 'passion';

2) 'helmet' (= *hoḥ*) *DS* 2,30; 55,7

halāl 'permitted, lawful (to eat)' – Ar;

halār 59,35; v. *hilār*

hallag 'liquid' 70,12

hullukk 'spout, spouting out' 65,55

hellāk 'accustomed, trained';

+ *bū-* 'become trained'; v. *hel*

hallen-, **hallenta** ? 'to yell, shout' 17,9; v. *hall-*

halalonk 'squirrel'; v. *hirdik*

hallar-, **hallarita** 'to tremble' *DS* 3,38

halmaw 'attack, charge' *DS* 7,211

halen 'a large heavy round date';
haleni adj. 1,2

hālān 'although';

+ *ki* 'id.'

halang 'mountain pass' *DS* 3,149

hilār 'legal; loyal'; v. *hilāl*

halaš(š)-, **halaš(š)ita** 'to gasp, pant, be out of breath'

hāltāk 'newspaper (news, sheet)'

heltawāri 'difficulty' 7,2
halwā 'the sweetmeat *halvah*' –
 Ar
halwat 'whispering' 11,20
ham 'also'; as prefix *ham-*
 'together; very';
hame 'the same, very one';
hameš 'this';
hamā 'that';
hamīngo 'hither';
hamāngo 'thither';
hamedā 'here';
hamodā 'there'
hāmī 'popularity' 10,5
humbo 'fragrance, perfume(d)' 54,9
hambal, hambalo 'sweetheart,
 companion' – NP
hamband 'continuous'
hambāz 'embrace'
hamdam 'companion, friend' 37,11
 – NP
hāmag 'raw' – NP
hamgām 'a measure (of water)'
 17,22; v. *hangām*
hamgonag 'resemblance, resembling'
hamuk 'general, common';
 Ra *humuk*; EHB *hamū, hamo*
hamāka 'for that reason, therefore'
 2,14
hamel 'belt worn by women, slung
 across the shoulders' 69,110
hāmil 'populous' – Ar
himmat EHB 'courage, bravery'
 12,44 – Ar/NP;
 + *kan-* 'work bravely' 8,5
hāmen 'date harvest time; August'
 Ra *āmen*;
hāmin RAM, 190 'down' ?; cf.
 Phl *hāmēn*, Psht *manai*, Av
hamina- 'summer'
hemin 'secure, safe' – Ar/NP;
hemini 'security'
haminka 'so much, by so much';
haminkas 'so much the worse'
 9,4;

dah-haminkā 'ten times as
 much';
hamikkar, haminkarā 'in the
 meanwhile';
haminkaragā 'just then' 14,63;
haminkasā 'at that time, when';
haminčukā 'in the meantime'
 11,9; 11,18
hampall 'neighbours, neighbouring'
DS 1,38;
hampallen watan 'neighbouring
 country'
himār 'tender, delicate' RAM, 296;
 v. *humār*
humār 'intoxication, ecstasy' –
 Ar/NP
hamrid 'even, in a line'
hamrāh 'companion' – NP
hamrāz 'confidant, intimate' – NP;
 'harmony' *DS* 2,72
hamsang 'equal, on a par, level'
hamsar 'contemporary; attendant'
 47,17; 54,3; 'of equal age, equal'
 35,13;
hamsari 'equality; friendship'
hamsāyag 'neighbour' – NP
hamšīrak 'a child still suckling
 when mother becomes pregnant
 again; breast-brother' *DS* 4,75
hamtab 'closest friend' *DS* 1,137;
 48,13; v. *tab*
hamtang 'weighed, balanced' – NP
hemaw 'tent', mainly EHB; *DS* 1,106
 – Ar/NP
hamāyā 'together' 68,25
himāyen-, himāyenta EHB 'to
 collect one's strength' 12,112
hamzāmāt 'husbands of two
 sisters'; Ra (*h*)*amzāmās*
hamzānā 'knee to knee' – NP
hamāzar(i) 'a shoe, embroidered in
 silver' 51,58
hān 1) 'ruler, chief';
 2) 'proper name, *Hān(i)*'
 – NP *xān*

hīn 'time' 45,61 – Ar/NP

hon 1) 'blood' also *hūn*; v.

St. Ir., 68;

honī 'enemy';

hongir 'blood-feud';

hon-tahar 'blood-coloured';

+ *band-* 'to clot, form a scab';

+ *gir-* 'to take revenge, make a blood-feud';

+ *kašš-* 'to bleed' (tr.);

2) *Ke* 'also' (= *ham*); 7,2; 7,18,19

honber 'blood-payment, blood-revenge'

hančo 'thus, such, just such';

hančoš Ra 'id.';

hančuš Co 'id.';

v. *hančen*, *čoš*, *čo*

hinčuk 'a tiny bit' 74,19

hončakk 'bloodshot'

hančen Co 'just such';

hančaen (Co, Ke, Sa) 'id.'; v.

hančošen (Ra)

hand 'place, region'; v. T 13970

**handha-*; – Si *handhu*;

handeā 'somewhere';

handā 'instead';

(p)ti *handā* EHB 'elsewhere';

harhandā 'everywhere';

be-hand 'without a (resting) place'

hand-, **handita** 'to laugh' Ra, Sa

– NP; v. *kand-*

hindī 'Indian (sword, blade)'

handok 'laughing'

hondast 'dysentery'; v. *dast*

hand-, **handita** 'to be durable'

hınd Ra 'girl'; EHB 'bitch'; v. *minđ*

honđ Ke 'hole, lair'; v. *konđ*

hĩng 'the herb *assafoetida*'; cf. NP

hĩng, Ur *hĩng*

hanga Co 'thither' 4,79;

hangā 'up to now'

hūng 1) 'roar' RAM, 318;

2) 'a kind of nasal singing,

accompanied by a *nar*';

hūngī 'hūng-singer', always a duet

hingāhī 'still, up to now'

hangām 1) 'time, epoch';

2) 'a measure of water used in irrigation time' DS 5,47 – NP;

v. *hamgām*

hangar 'charcoal' – IA;

hangaro 'embers of charcoal'

hangat 'still, yet';

hangatā 'up to then, still'

hanj 1) 'a girl given in marriage

from the guilty tribe as compensation for a person killed';

2) 'duck; heron; swan'; v. *hanjar*;

hanjī 'swan-like' – Si

hanjar 1) 'waterfowl, duck, goose';

v. *hanj*;

2) 'mace, dagger' DS 1,70;

DS 3,21; 58,10 – NP

hanjīr 'fig' – NP

hinka 'so much'; v. *inka*, *inkadr*

hanken 'former year's dwelling (of

nomads); dwarf-palm (*pīš*)

frame of last year's hut' 32,30;

cf. Br *hankēn* 'old camping

ground'; Ra also *hinken*, *inken*

honlawāš 'blood thirsty'; v. *lawāš-*

hannū(n) 'now'; Co *hannī(n)*; AfRa

anūn; v. *nūn*

hinnī 1) 'using henna dye on hands';

2) 'henna' – NP

hinnām 'henna' – NP;

hinnāmbandī 'with henna on

hands or feet; a beauty

treatment used on first night of marriage'

honāp 'watery blood, thin blood'

27,4

hanār Co 'pomegranate'

hunar 'skill(ed)' – NP

hansag Co 'large spoon, ladle'

hinz 'churn, made of goatskin'; v.
hiz;
hinzakk 'id.' 1,47; (*hinzakk*:
 error)
hinz-hinz 'howling of wind' 11,19;
 v. *hizzag*
hapok 'co-wife'; EHB *hawox*
 < **ha-paṭnī*--; cf. Br *apōk* 'rival
 wife'
haptār 'hyena'; cf. Phl *haftār*, NP
kaftār
har 1) 'all' - NP;
harčinkas 'howsoever much';
har den ki 'whenever';
 2) 'ass' - NP
har-, **harita** 'to squabble'
hār 1) 'flood';
hāri 'flooding';
 2) 'long low-hanging necklace'
 69,110 - Si *hāru*;
 3) 'crest of a partridge' 1,2; cf.
 Ur *ār*
her (some Ra diall.) 'under, below'
hīr 1) 'cardamon';
 2) 'gold' - Hi;
 3) 'cyclone'
hīr-, **hīrita** 'to crowd'
hīr-o-hār 'cyclone and flood; heavy
 storm'
hor 1) 'united; mixed together'; v.
hawār;
 + *bū*- 'be united';
horī 'unity';
 2) 'small gulf (in sea)';
hūr 'Hourī'; Co, EHB *hīr* - Ar/NP
hariw ? 'fringe' 41,11
hīrā 'diamond' 39,26
hure 'a short time, moment', AfRa
ure
harāb 'bad, spoiled; broken' -
 Ar/NP
harbāwe EHB 'assuredly; at any
 rate' RAM, 260; also *harbāw*
harč v. *xarč*
hurd 'baggage'

hürd 'small'; v. *hürt*; DS 2,128 -
 NP
hardo 'both'; v. *har*
hürdag 'material taken from a
 Pir's tomb and rubbed on body,
 or eaten, etc. as a protection
 against evil'; cf. NP *xwar-*
hirdik 'squirrel'; also *idrik*, *hidrik*,
halalonk
hardukān 'both'
hardamā 'ever'
hārīf 'decent, venerable' 50,3;
 epithet of *pit*: *hārīfen pit* - Ar
hārag 'large dried dates'
hargonag 'of every sort, kind'
hargizna 'never!' - NP
harkandā 'everywhere'
hurj-, **hurjita** 'to pull out' 44,82
harjan 'accursed' 55,2
hurjen, **hurjin** 'saddle bags' - NP;
 Ra also *ūrjin*
hurjin-, **hurjinta** 'to pull, haul'; v.
hurj-
hork 'empty'; also Ra *urk*, *ork*;
 EHB *hor*, *horg*; cf. Br *xōrk*; v.
kork
hirkalampur 'an elaborate long
 necklace, strung with spices
 and jewels and silken lace'
harkass 'everyone' - NP
harkat 'mischief' 67,38 - Ar/NP
harām 'forbidden' - Ar/NP
hurmāg 'dried dates; ripe dates';
 early LW < NP *xurmā* (cf.
 Morg., *Notes on Bal. Et.*)
harāmzāda 'bastard (as term of
 abuse)' 1,98 - Ar/NP
hīrān 'utensil, esp. of kitchen'
hāren-, **hārenta** 'to scratch'
hīren-, **hīrenta** 'to defeat in battle'
hārūnk 'gums (of mouth)'
hironk 'storm'; cf. *hīr*
hīrop 'flood; wind storm'
harpušt 'small folly erected in a
 date garden to serve as

- temporary dwelling for well-to-do people'
- hīrr** 'camel-colt, up to six months old'
- hīrr-hīrr** 'a whirring noise' 1,48;
harr-harr 'very loudly, very much' 17,9;
hīrr-o-hār 'commotion' *DS* 4,13
- harri** 'rabid (of dogs with rabies)'
- harro** EHB 'every day'; v. *harroč*
- hur-re-hur-re** 'a squishy squoshy sound (esp. of milking)'; v. *hīrr*
- harira** 'silken garment' 36,8 – Ar/NP;
hariri 'silken' *DS* 5,192
- hīrrāb** 'a kissing sound' 14,7
- harroč** 'every day, daily'; EHB
harroš, *harro*
- harrag** 1) 'saw; sickle'; cf. NP *arrag*;
 + *kan-* 'to saw';
 2) 'evil, wicked; cunning'
- harrangā** 'of every kind, sort'
 < *har-rang*
- hīrrūnk** 'whirring noise'; v. *hīrr*
- hīrrparr** 'shaking fit, trembling fit' 67,54
- hīrs** 'avarice, envy'; cf. NP *arešk*,
 Phl *arišk*, Sogd *ʾrsk*, Av *araska-*
- hirās** 'fear, terror' – Ar/NP
- harsāl** 'every year, yearly'
- hariš** Ra 'distance from tip of middle finger outstretched to elbow; cubit'; – NP *araš*
- hrūš**, **hroš** 1) 'tired' (EHB);
 + *kašš-* 'get tired' 12,39;
 2) 'clamour' *DS* 7,158; *DS* 5,128;
 also *huroš*; cf. NP *xurōš*
- hārūt** 'Gog' *DS* 5,40: *hārūt wa mārūt* 'Gog and Magog' – Ar/NP
- hūrt** 1) 'crushed, ground; small, tiny, refined'; v. *St. Ir.*, 71;
 Ra also *ūrt*, *urt*, *hurt(ag)*; cf.
 Psht *wur*, NP *xurd*;
 2) 'small domestic animals' 1,5
- hartil** 'double saddle bags of cloth, usually woven' – Si
- harwaxta** 'always';
harwela 'id.'
- harwār** 'a corn measure, about 10 maunds (300 Kg)' ('ass-load')
- hūrzay** *DS* 1,11 *hīrzay* 'a breed of horses' (< Psht *hūr-zay* 'Houriborn')
- haṛ-**, **harita** 'to entangle, to be entangled; to totter, stagger' 1,43
- haṛ** 'greed' 55,9
- haṛi** 'mad, insane; mad dog' *DS* 3,36
- hūr** EHB 'confusion; recklessness' 12,45
- haṛb**, **haṛab** 'jaw, jawbone' < Lhd *haṛb*
- haṛjal(1)** 'wicked'
- has** 'silver necklace'; also *hasi* – Si
- hes** 'rust, dirt; ashes'; Ra also *es*,
is; v. *St. Ir.*, 72; < **āθrya-*; cf.
 Br *his*, Psht *ēre*
- hisāb** 'bill, account, reckoning' – Ar/NP
- hasadd** 'emnity, hatred' – Ar/NP;
hāsīd, *hasaddig* 'enemy' *DS* 3,36; 56,30
- hasadd** 'message' 56,30 – Si
- hasgār** 'wealthy' *DS* 3,327; v. *hastgār*
- hisk-**, **hiskita** 'to sob (heavily)' 9,8
- hāsīl** 'harvest; result' – Ar/NP
- hasmīn** 'jasmine'; Ra *asmīn* – NP
- husn** 'elegance' – Ar/NP
- hasarāt** 'comfort, luxury' 74,26 – Ar/NP
- hissag** 'sharer, possessor' *DS* 1,169 – Ar/NP
- hissār** 'fort, citadel' *DS* 3,404 *hasār* – Ar/NP
- hastgār** 'wealthy'; also *hazgār*,
hasgār – NP
- hastal** 'mule'; v. *istal*
- hastmund** 'rich' 72,3 – NP

haši 'high places, pinnacles' 54,5

hoš 1) Ra 'relief water channel which prevents flooding';

2) 'sense, wisdom' — NP;
hošyār, hušār 'wise' — NP;

3) 'awn; ear of corn; cluster of dates'; also *hošag*; v.

St. Ir. 73

huš-, **hušta** 'to dry, dry out' (intr.);
v. *St. Ir.*, 74;

hošen-, *hošenta* 1) 'to dry' (tr.);
2) 'to train'; *DS* 1,113 *hušen-*;

DS 7,127 *hošen-* (Br *hušing*
'to burn' is not 'connected');

hošāen-, *hošāenta* Ra 'to get
trained'

huš 'temple (of head)'

hušk 'dry; speechless, surprised'
— NP;

huškī 'dryness';

huškāwag 'dry' 70,1

huškīč 'date syrup, used as
medicine (obtained by boiling
dates dry)' *DS* 4,165

huškunag 'chisel'

hašim 'mountain peaks' 58,2

hošam 'two vertical poles, which
pass through yoke'

hašang 'prepared, alert, ready'
DS 4,59

hušāp 'dry farmland' < *hušk-āp*; cf.
place name *Hošāb*, a village in
Keč

hašar 1) 'cooperative collection,
work of collection under-
taken cooperatively' — Ar/NP;

2) 'in a crowd' *DS* 3,4

hašš 'millstone; handmill; grinder';
MV, 15, *ašš*; cf. Bšk *yaš*, *waš*,
Kd *aš*, NP *āš*; < **arθrya-* ?

hušš 'sit! (command to camels)'

hašt 'eight';

haštī čawki a game, 'eight
guards watches' 74,5

hišt 'brick' — NP

huštir, **huštur** 'camel' (generic
term); v. *uštir*

hūšyār v. *hošyār*, *hoš*

hat 'wild olive tree' (Br *haθ*, LW
< EHB); Br also *xat*

hit 'green corn, *khasil*' 74,16

hot 'hero, warrior' 58,25;

hotī 'heroic, bold'

hat(h)karī 'handcuffs' — Hi

hatam 'springtime'; cf. Br *hatam*

hatar 1) 'dangerous' — Ar/NP;

2) 'a kick' *DS* 5,93

hātir 'heart' 42,13 — Ar/NP

hitrām 'status, honour'

hatt ? 'strong, brave';

+ *kan-* 'to buck up, be brave'
DS 2,172

hattān 'moustaches' 61,2

hattar EHB 'fear'; v. *hatar*

hatyār 'weapon(s)' *DS* 4,133 — Lhd

hiṭik 'strong';

hiṭikī 'fatigued' 14,49

haw- EHB; v. *ham-*

hāw 'yes'; v. *hā*

hawā 'Eve' *DS* 6,142 — Ar/NP

hawādag 'saltless, unsalted'

hewakk, **hīwakk** v. *ewakk*;

hewak *DS* 1,155

hawkā 'rumour'

hawkar EHB 'so much, as much as';
cf. *ham-in-kar*

hawāl v. *hāl*

hawlakkīyā 'nervously' *DS* 7,158

haweli 'courtyard'; v. *habelī* —
Ar/Ur

hawān 'fountain of perfume' 45,13

hawp 'leprosy, epidemic; infectious
disease'; also *hawf*

hawr 'rain'; also *hor*; cf. Si *hōru*
'rain', LW < Bal

hawār 'united, mixed with';

together'; also *hawr*, *hor*; v.
āwār;

+ *gej-* 'to mix'

hawass 'desire' 68,2 'lust' — Ar/NP

hawsla 'courage, patience; encouragement' – Ar/NP
hawasnāk 'unruly; impatient' – Ar/NP
hiwz, hiwuz 'wild' *DS* 7,127
hayā, hiyā 'shame, modesty; respect, fear' – Ar/NP
haybat 'awe, fear' – Ar/NP
hāyk Ke, Co 'egg'; Ra, Sa *hayk, hek*; Ra also *āyg*;
 + *band-* 'to lay an egg';
 < **āwyā-ka*: cf. Phl *xāyag*;
 MMP *h'yyk*; Av *aēm*
 < **awyam*; Oss *ajk/ajkæ*
 (Abaev I, 41)
hayāl, hyāl 'thought, memory' – Ar/NP;
hayālī 'desirous, willing'
haylāk 'habitually' *DS* 4,58
hayr 'peace, quiet, welfare' – Ar/NP;
 + *kan-* 'to salute, greet';
hayrāt 'charity, alms; feasting, merriment';
hayriyat 'welfare, safety; good health'
hayrān 'astonished, puzzled' – Ar/NP
haysī 'precious, valuable' – Ar/NP;
 cf. *MV*, 20 *ajsi*, error; as epithet of *sar*: *haysīen sar* 'worthy self'; *DS* 1,73 *haysīsar* 'each individual'
hayšiyat 'nature, character' 70,7
hayt 'camel pack-saddle'; *haīt* 66,105
haywakk 'single';
haywakkā 'alone'; v. *St. Ir.*, 7
hayyā, hayā 'hark! pay attention!'; 11,19 'be quick' – Ar/NP
hayz 'coward, villain' 29,56; cf. *hayza* 'cholera' (?)
haz 'hesitation (from fear)'; also *hazz*;
 + *kan-* 'to hesitate'

haz-, **hazita** 'to shy away, hesitate' 54,6
hiz, hizakk 1) 'a goatskin bag to churn milk for butter', (smaller than *drang*); also Ke *hīnz, hīnzakk*; Br *hīzak*; v. *St. Ir.*, 75; cf. Av *azō*, Skt *aja-* 'goat' (Hoffmann, *MSS* 22, 1967, 29f.); Psht *žay*;
 2) *hiz* 'cruel, oppressive' – NP
hāzg 'dirt'; v. *xāzg*
hazgār v. *hastgār*
hizm 'close relations' *DS* 6,125
hazām Ke 'Springtime'
hizmatt 'service'; v. *xizmatt*
hazār 'thousand' – NP
hāzīr 'present' – Ar/NP;
 + *kan-* 'to present, give'
hazūr '(your) honour, presence' – Ar/NP
hāzrāt 'majestic' – Ar/NP;
hazrātī 'id.' 41,13
hazārweš 'of a thousand kinds' 65,5 – NP
hožār 'clever'; v. *hošyār*
hīžžag 'howling of the wind' 50,18; also *hīž*
hežž-, **hežžita** 'to whizz'; cf. Br *hižing*

J

jā v. *jāh*

jāi 'definite(ly), proper(ly)' — Si;

+ *bū-* 'to be definite, in a proper place';

+ *kan-* 'to make definite, arrange properly'

jī 'term of respectful address'; ('praised') 35,12; DS 4,211

'praised' — Hi;

jījī 'yes! yes!' DS 2,63; DS 3,464

'hail!'; DS 7,213 *gon jī-o-jān*

'very politely';

jīā 'affections' RAM, 232

jo 'nullah, small stream' — NP;

also *jow*, *jūw*

jubba 'a gown, cloak' — Ar

jubbī 'pulling with force'

jabbār 'The Almighty, God' —

Ar/NP

jāba(h) 'quiver' 33,12 — Ar/NP; v.

jābaw

jabjabil 'colourful, variegated' 74,12

jabīn 'conscience'

jābaw 'quiver'; v. *jāba(h)* —

Ar/NP/Lhd

jāč-, jāčita 'to examine, survey'

jād 'lock of hair'

jed 'pasture; wilderness, jungle'

64,11

jod 1) 'husband';

2) 'warrior';

probably LW < Si *jodho* 'hero, warrior' (Morg., AO 1, 281);

but cf. DKS, 111, *juv-*: Parth

ywdy-, Av *yaod-* 'fight'; Skt

yodh-

jūd 'pasturage'; cf. *zīd*

jedī 'companion';

jediri 'id.'

jādū 'magic, charm, spell' — NP

jadd, jidd 'grandfather; forebear'

45,78 — Ar/NP

jāidād 'property, effects' — NP/Ur

jaduk v. *daḷukk*

jīdmādar '(children with) the same father but a different mother';

also *judmādar*; cf. *jīdpadar*; cf.

Br *jīdmādar*

jodari ? 'a shout' 17,9

jād 'twinned' DS 2,151; v. *jār*

jod v. *joṛ*

jeddi 'close friends' 64,100; 65,78; 65,86

jūfā 'avarice'; cf. Lhd *jūfā*;

jūfāxor 'usurer, miser'

jāfal 'a perfume' — Ar/NP

juft 'scabbard' 17,10

jag 1) 'world' — Lhd;

2) EHB 'foam, froth' — Si;

3) *Dalbergia sissoo*; v. *jak*

jāg-, jāgita 1) 'to arise' (intr.), 'to awaken' 2,12 — Lhd;

2) 'to guard'

jeg, jīg 1) 'bodice of a woman's

blouse'; also La *zī*; cf. Br *zī*;

2) 'bowstring'

jug 'iron bow, yoke'; EHB *juγ*; v.

St. Ir., 76

jāgā 'place';

jāgah 'id.'; cf. Si *jāgaha*, NP

jāgāh

jagdāl 'Jatt'; also *jadgāl*;

jagdāli 'language of the Jatts,

Jatki' (e.g. Sindhi Siraiki,

Multani, Lahndā, W. Panjabi);

v. *jaṭṭ*

jīgadār 'captain, chief' DS 3,214

('collar-holder')

jaggā Ke 'noise; outcry, uproar'

jāgah v. *jāgā*

jāgok 'watchman, guard'; v. *jāg-*;

EHB 67,43 *jāgox*

jagin 'embroidered dress' 45,44;

jaginwālā 'one who wears an

embroidered dress'

jogin 'wooden mortar' — NP;

jogindār 'pestle'

jagar 'liver; essence; = heart' — NP;

+ *bū-* 'to dare' *DS* 5,96;
jagar-soč 'murderous'
jāgir 'feudal lands, estates' ~ NP
jagrā 'quarrel'; v. *jerā* – Ur
jāh 'place'; Ra often *jāh*, *jā* – NP;
 + *sirren-* 'to surprise' 68,8;
 + *sirr-* 'to jump up from sleep'
 11,7
jāh-, *jāhita* Co, Ke, EHB 'to chew';
jāy-, *jāyita* Ra; cf. NP *jāw-*;
 < **jāwya-*; cf. *St. Ir.*, 78;
 EHB *jāγ*, *jāiθa*, *jāθa* < **jāhay*,
 **jāhiθa*
jīh-, *jīsta* 'to flee'; cf. NP *jastan*,
jah-; Ra also *jīy-*, *jīsta*
joh-, *johita* 'to recover by force,
 repossess'
jāhi 'mortal, fatal' 33,14
jāhbān 'peacock' 26,75
juhd, *johd*, *jud* 'struggle, striving'
 – Ar/NP;
 + *kan-* 'to struggle'
jahūdi 'Jew, Jewish' *RAM*, 45 – NP
jāhdum 'tress (of hair)' *DS* 2,151
ajājuk v. *dajukk*
jahjan-, *jahjata* 'to set out on a
 journey; to set out in haste';
DS 6,26 'to start out quickly'
jahl 'down, lower, bottom; south';
jahlā adv. 'below; south';
jāl, *jālag* esp. Ra 'down(wards)';
 v. foll.
juhl 'deep, low' < 'Median' **jahr*
 (v. Henning, *Mittelir.*, 49, n.2;
 cf. Av *jafra-*, Phl *zufar*, NP
jarf/žarf); cf. *gwahr*;
jahlgwāt 'south wind (mainly
 in Sistan)';
jahl begāh 'late afternoon' 1,31;
jahlād 'downward(s)' 56,46;
jahli pešim 'late afternoon,
 about 3–4 pm';
jahlāwān 'a sub-province in
 Pakistani Baluchistan'
 ('Southern March'); v. prev.

jāhil 'ignorant' – Ar/NP
jahol 'bundles (of clothes, etc.) of
 nomads' 64,56
jahminind Ra 'inhabitant'
jihān 'world'; also *jīyān*, *jīān* – NP;
jihānjall 'wealthy, prosperous'
jihen-, *jihenta* 'to kidnap' 66,44
johān 'heap of corn at harvest
 time'; cf. Br *jōhān*; also *jāwhān*
juhraw 'heavy rain, raincloud'
jihāz 1) 'ship, vessel'; fig. 'huge'
 64,23 – Ar/NP;
 2) 'trousseau, betrothal money'
 – NP;
jihāz-o-pardāc 'trousseau
 clothes, bride-price' 11,11
jijā 'term of respectful address to
 a woman'; cf. *jī*, *jī-o-jān*
jūjag Ke 'nipple, teat'
jājik 'very soft goats' wool'
jak 'jag-wood, *Dalbergia sissoo*'; v.
jag; < OP *yaka-*, (v. Gersh.,
BSOAS 1959, 19/2, 317–20)
jāk 'noise, sound' 7,13; 72,2 'shout'
jok-, *jokita* 'to lean upon'
jok 'yoke'; cf. NP *jūγ*, Kd *jūk*
joka 'lying back, resting'
jukjāh 'camel sitting place, place
 where camels rest' 56,40; v.
jukk-
jakk-o-jūk 'remedy' 14,40
jakk-, *jakkita* 1) 'to cough'; cf. Br
jakka, *jakking*;
jakk 'cough';
 2) 'to stay, stop, stand still'
jikk 1) 'erect, upright';
jikkī 'id.';
jikjor 'very well, strong';
 2) 'camel thorn' ('sticks up';
 named from appearance)
jukk-, *jukkita* 'to kneel (of camels);
 to lie down' – Lhd/Si; v.
 T 5399
joken-, *jokenta* 'to mate a camel';
 caus. < *jukk-*

jīkār 'praiser' *DS* 2,128 ('jī-maker')

jal 1) 'net for fish'; v. *jāl*;

2) 'mountain stream' – *IA*; v. *T* 5343;

3) 'live ash, hot ash' *DS* 1,216

jāl 1) v. *jahl*, *juhl*;

2) 'net'; v. *jal*

jol 1) 'thrust';

2) 'small finger ring'

jul-, **julita** 'to swing'

juld 'part (of a book)' – *Ar/NP*

jaldī 'quick(ly)' – *Ar/NP/Ur*

jaldār 'attendant, to a prominent person', < *NP jalaudār* 'one who holds reins of a horse upon which an important person rides'

julgaḥ 'broad valley' *DS* 1,18; 67,93; *DS* 7,1

julgar, **jalgar** 'crowd, traffic'

jall 1) 'case, cover, box' 69,67;

2) 'heat' 14,74 (= *jal* ?);

3) 'flowing, streaming' 65,91

jall-, **jallita** 'to contain, retain, catch; hold back' (tr.);

jallitag 'detained'

jull 1) 'horse-blanket';

2) 'old clothes';

julluk 'clothes, things' –

Ar/NP; 32,74 *jhull* 'Sindhi

quilt' – *Lhd*; 1,105

jull-o-nipād 'bedding'

jallād 'hangman, executioner' –

Ar/NP

jallak 'spinning wheel'; cf. *Br*

jallak

jalokašš 'pulling forward' *DS* 5,144 – *NP*

jallār 'ebb and flow of tide' 46, title

jullaw *EBH* 'attack(ing)' 12,21; 12,46; v. *julaw*

jallwadār 'beautiful' – *Ar/NP*

julūnt 'a swing, cradle'; v. *junt*;

– cf. *Si jhūtō*

jālar 'embroidery in seven colours on red cloth'

jalašk-, **jalaškita** 'to shine' 41,10

jališk 'natural gas'

jalaškok 'twinkler, star' *DS* 7,100; v. *jalašk-*

julaw v. *jullaw* – *NP*

jalwanāk 'beautiful, glorious' – *Ar/NP*

julūz 'procession'

jam 'whole, all, entirety' – *Ar/NP*;

jamā 'entirely, together';

+ *bū-* 'to content; be healed'

jām 'prince, chief' – *Si/Lhd*; 'title of respect given to descendants of *Jatt* tribes who came originally from Lower Sind'

jumb 'shaking, quaking'

jumb-, **jumbita** 'to shake, jump, quake' (intr.);

jumben- 'to shake, move violently' (tr.)

jambar 'black cloud'; also *jammar* – '*IA*'

jambyā 'daggar' – *NP*

jāmadān 'bag made from goats' hair, for clothes to be washed' – *NP*

jāmag 'dress, clothes' – *NP*

jumuk 'earring' 47,36

jamāl 'beauty' – *Ar/NP*

jumm-, **jummita** v. *jumb-*

jammar v. *jambar*

jump 'mound, small hillock'; v. *banj*;

jump-o-tefī *EBH* 'hillock'

jamārā 'eternal, everlasting(ly)'

RAM, 25, *RAM*, 305;

jamārī 'id.' 15,22; *RAM*, 247 – *Si*

jamīrājī 'communist, communistic'; < *jamī-rāj-*

jamšen ? 'excitable' 63,5

jumāt 'class' (in a school) 14,70

– *Ur/Ar*

jamāz 'fast camel';
jam māzag 60,37;
jam māz 'trotting fast' — Ar/NP
jan 'woman, wife'; v. *janen*;
jan-talāk 'divorce'
jan-, *jata* 'to beat, strike, hit'
jān 'soul, self; body, life; dear (in a name)' — NP;
 + *šod-* 'to bathe';
 + *kan-* 'to dress';
janen dušman 'soul-enemy, bitter enemy';
jan kašš kan- 'to stretch oneself';
jāndār 'powerful' 32,3; *RAM*, 251 — NP
jon 'corpse'; cf. Br *jōn* 'corpse, carcase'
jāni 'best friend of a bride'; v. *jān* — NP
jīnd 'self, oneself; body' — Lhd
jaṇdag 'ready, prepared'
jaṇdum 1) 'south';
 2) 'hell' — Ar/NP
jaṇdar v. *jaṇtar*
jāndrāh 'mill worked by animals'; cf. NP *jaṇdarah*
jaṇḍ 'first lock of hair on child's head';
jaṇḍsāi 'first shaving of child's head, upon a visit to a holy man'; v. *sā-* — Lhd
jund 'closely wrapped';
 + *kan-* 'pull (a shawl) closely around' 65,28
jang 'battle, fight' — NP;
jang-o-jod 'fighting';
jang-o-jeṛa 'quarrelling, squabbling';
jang-o-mirāi 'warfare'
jang-, *jaṅgita* 'to fight'
jīng 'sparrow' — Si
jong 'heavy, strong; huge'
jangbandi 'ceasefire';
 + *kan-* 'to cease fire'

jaṅgal 'forest' — NP;
jaṅgali 'savage; rude'
jīnhar EHB 'showering' *RAM*, 202
janjāl 'annoyance, confusion' — NP
jenik 'world(s)' 40,16
janikk, *jīnikk* 'young woman, girl; daughter';
janikkū 'girl'
jan kašš Ra 'yawning'
jaṇn 'marriage procession to the bride's house by the bridegroom' — Lhd
jan(n)en, *jīn(n)en* 'woman, wife'; v. *jan*
jannat 'heaven' — Ar/NP
jīnsār 'decorated' *DS* 2,151;
RAM, 264
jānšo Co 'steersman, pilot'
jaṇtar, *jaṇtir* 'handmill; millstone'; cf. *jāndrāh*; also *jaṇdar* (< Si < NP) — Hi
juṇṭ v. *juṇlūṇṭ*
jīnāza 'funeral procession' — NP
jaṇozān 'widow, divorcée'; Ra also 'widower';
jaṇozām Ke, Co, Ra;
jaṇozāni, *jaṇozāmi* 'widowhood, widowerhood'
jāp 'idle, disobedient'; v. *jāpū*;
 + *day-* 'to be disobedient'
jaṇpā 'trouble' — Ar/NP
jāpū 'idle, lazy'; v. *jāp*
jūpā 'avarice'
jopag 'harvest, harvest time'
jūpag 'greed' *DS* 4,194
jaṇp-, *jaṇpita* 'to catch'
jūpp 'jump, leap'
jūpp-, *jūppita* 'to jump, leap'
jupt 1) 'joined' — NP;
 2) 'even number';
 3) 'side, flank' *DS* 2,41;
 + *kan-* 'to compare';
jūpti 'yoked pair, pair'
jār 1) 'announcement';
 2) 'sound of a drum';

3) 'roar';
 + *jan-* 'to announce'
jāri 'malaria'
jārčīn 'herald, announcer'
jariḍ 'old, torn clothes'
jirga 'court, council of tribal elders' — NP
jurm 'offence' — Ar/NP
jarman gwāp '(German weave); a heavy woven cloth' 69,28
jirān EHB 'burial place' 12,121
jarr 1) 'clothes' (mainly EHB);
jarri 'clothed';
 2) 'a shock';
 3) 'a shrub' (Ra); v. *jirr*
jirr 'a shrub'; v. *jarr*, < Si *jhāra*
jurrāb 'sock, stocking' — Ar/NP
jarršod 'washerman'; v. *jarr*
jirask 'shine, gleam'
jar 1) 'strong, stout' 41,55;
 2) 'strong young camel'; MV, 44
járre, prob. error;
 3) 'a kind of sheep' 50,55;
 v. *jaruk*
 4) 'twins'; cf. Br *jār* — Lhd
jer-, *jerita* 'to quarrel' — Lhd
jhera; cf. *jagrā*
joṛ 1) 'well, healthy';
 2) 'ready, prepared; built';
 + *kan-* 'to construct';
 + *bū-* 'to be capable' < Si *jōru*,
 etc., Hi *jōr*;
 3) 'lower lip'; cf. Br *jōr*
joṛ-, *joṛita* 'to make, construct'; v.
 prev.
jur-, *jurita* 'to be attached, joined'
jur 'cloud bank, raincloud' RAM, 262;
 DS 4,102
jaṛā 'blackened, dyed' 65,56
joṛa 'a pair (esp. of animals)'; cf.
 Br *jōṛa*, Lhd *jōr*, Si *jōṛō*
jarok 'decorated' 74,11
jaruk 'young camel, less than a
 year old'; v. *jar*
jera(w) 'quarrel, dispute, grudge'; v.

jer-

jas 'cold ashes, embers' 17,15
jask-, *jaskita* 'to shake, tremble;
 rumble' DS 2,232; DS 7,170
jāsk-, *jāskita* 'to echo' (mainly
 EHB)
jism 'body' 1,32 — Ar/NP
jasis, *jasūs* 'carrion; spy' 44,71 —
 Ar/NP
just 1) 'question, asking' — NP;
 + *kan-* 'to ask';
just-o-prust 'questioning,
 questions' 68,13;
 2) 'zinc'; cf. Br *just* — Si *jist*
još 1) 'boiling, rage; enthusiasm'
 — NP;
 + *kan-* 'to boil' (tr.);
 + *āy-* 'to become furious';
 + *day-* 'to boil' (tr.);
 2) 'lover, loving'; as second
 member of compd. = *dost*
još-, *jošita* 'to boil' (tr.); v. *juš-*
juš-, *jušita* 'to boil' (intr.) DS 3,40;
 v. *još-*
jātū 'evil spirit, witch'; cf. NP *jādū*,
 Av *yātav-*;
jātūg 'old witch who takes the
 heart out' 17,2
jītā 'different, separate; apart';
jītāi 'separation'
jatk 'dried dwarf palm (*piš*)
 branches, pounded to make
 sandals'; < **jat-ka-*; v. *jan-*
jatt 'camel driver'; cf. Br *jat*
 < Lhd *jatt*
joṭ 'yoked pair (of oxen, etc.)'
 — Hi
juṭ 'wonderful'
jaṭṭ 1) 'a tribe of West Panjab';
jaṭki 'the language of the
Jatts, West Panjabi,
 Lahndā'; v. *jagḍāl*;
 2) 'savage, ignorant';
 3) 'moment, short time'
jaw 'barley' — NP

JH

jīwmetri 'geometry' 69,102 – Eng

jawhardār 'tempered (of swords);

(jewelled)' *DS* 4,49; *DS* 4,140

– Ar/NP

ḵwak, ḵowak 'small stream, rivulet'

< *ḵo-ak*

ḵawān, ḵwān 'good, nice, right' (Ra);

'young' (Ke, Co, EHB) – NP;

ḵwānsāl Ke 'youth';

ḵwānī Ra 'goodness, virtue';

pa ḵwānī 'nicely';

ḵwān ballē EHB 12,49 'right!

fine!'

ḵāwar 'problem' 10,5; 2,14

ḵiwar-, ḵiwarta 'to digest'

ḵawr 'bitter; a kind of oleander,

nerium odorum – Si *ḵāuru*;

(NP *zahr* 'poison' < **ḵaθra-* is
not connected);

ḵawr-e kanin 'I'll manage some-
how'

ḵowārī 'maize, millet' – Hi;

ḵo'ārī 'maize'; *DS* 1,45 *ḵowār*

ḵawz 1) 'walnut; sweet, nutty';

2) 'walnut-blossom perfume'

45,42

ḵiwāza 'expense, allowance' –

Ar/NP

ḵawzbāk 'an aromatic herb used in

making *dāničik*, (q.v.)'

juxt 'sheath, scabbard' 48,9

ḵāy- 'chew'; v. *ḵāh-*

ḵāizo 'prize'; cf. Br *ḵāiza* – Ar/Si

ḵazba 'passion, rage' – Ar/NP

ḵazm 'resolution, resolve' – Ar/NP

ḵazār 'arms, weapons' *DS* 3,218

ḵuzir-, ḵuzirita 'to utter, say'

ḵuzren-, ḵuzrenta EHB 'to move,

shake'; v. *ḵuzz-*

ḵuzz-, ḵuzzita 'to go, walk; to leave'

(mainly EHB);

ḵuzzog 'movement (of a horse)'

DS 5,87; v. *St. Ir.*, 79

ḵhāl EHB 'lake' 45,4; cf. Hi *ḵhāl*

ḵhank EHB 'swarm' 12,36;

+ *ḵan-* 'to swarm'

K

- ka'ba** 'Ka'aba' — Ar/NP;
ka'bat-allahi 'Ka'ba of Allah'
 60,1
- kabā(h)** 'men's long cloak, gown'
 — probably LW < NP
- kabī** 'huge, powerful' 32,19
- kābī** 'bone' 41,27 — Ar/NP
- kabāb** 'roast meat' — Ar/NP;
 + *kan-* 'to roast'
- kubbah** 'dome, cupola'; also
kubbaw;
kubbag 'mausoleum' 31,4 —
 Ar/NP
- kabg** 'partridge'; also *kawg*, *kawk*;
kabk DS 1,99 — NP
- kabūl** 'agreed' — Ar/NP;
 + *kan-* 'to agree'
- kubl** 'lock, locked' — Ar/NP
- kibla** 'corner; direction' — Ar/NP;
kiblag DS 4,10;
kiblahen pit 'honoured father'
 DS 7,206
- kabr** 'grave, tomb' — Ar/NP;
kabiristān 'graveyard'
- kibr** 'haughtiness, pride' 72,3 —
 Ar/NP
- kabotar** 'pigeon' 74,15 — NP
- keče** pig 'a fat, grease, used as
 cosmetic' (made in Keč) 69,115
- koč** 1) 'a march';
 + *kan-* 'to march';
 2) 'inner shoulder, by the neck'
 DS 2,40;
 + *kan-* 'to sling over the
 shoulder';
kočā bū- 'to be slung over
 the shoulder'
- kačč** 1) 'donkey saddlebags, of
 goats' hair; of dwarf palm';
 2) 'bank of a river';
 3) 'measure' < Lhd *kačh*;
 + *kan-* 'to measure'
- kučč** 1) 'corner';

- 2) 'a cut' 17,11
- kuččal** 'a bitter medicine' 17,12
- kūčig** 'valley, landscape'; also
kūčag DS 1,20; Co *kiča(h)*
- kačahri** 'court, in court' 74,26; v.
kačeri
- kečak** 'short-necked fiddle' — NP/T
- kučk** 'small shells'; v. *kašk*
- kučakk** 'dog'; Co *kučikk*; cf. Par,
 Orm *kučuk*
- kačkol** 'begging bowl' — NP; EHB
kaškol
- kačimbak** 'slovenly housewife'
- kičen-**, **kičenta** 'to itch, to scratch'
- kāčar** 'pasture'; v. *kāhčar*
- kačeri**, **kačari** 'court of justice'; cf.
 Ur *kachari*, Lhd *kacāri*; v.
kačahri
- kād** 1) 'bite of an animal'; v.
St. Ir., 80; cf. Lhd *khādh*
 'food';
 2) 'nature', in *kād-o-kisb*
 'nature and purpose'
- kadi** 1) 'when?';
 2) 'ever';
kadi ... na 'never';
kadien 'for some time, some
 time ago';
kadi kadi 'often'
- kudo**, **kodo** 'nest'; v. *kudog*
- kadd** 'size, stature' — Ar/NP/Ur
- kudd** 'cottage'
- kadda** 'wine-cup' 45,38 — Ar/NP;
kaddahī 'of a cup' 33,9
- kudog** 'nest'; cf. also *kudo*
- kodak** 1) 'child' — NP;
kodaki 'childhood';
 2) 'house'; cf. NP *kad-xudā*,
 etc.
- kadkašši** 'manicuring'
- kadam** 'step' — Ar/NP
- kudam** 'web, cobweb'; — IA; cf.
 T 3340 *kulāya-* 'web, nest'
- kudām** 'nest' — IA; cf. T 3340, and
 Morg. NTS 12,265

kadīm 'grain fed to horses'; cf. Br *kadīm*
kādān Ke, Co 'large old *kahūr* (q.v.) tree, the topmost branches of which are used as grass store' 4,79f.
kudān 'just as, as soon as'
kuden-, **kudenta** 'to scratch' 1,84; 11,1 'injure'
kudīnag 'a kind of hammer, axe'; cf. Br *kudīna* 'hammer, mallet, crowbar' — NP
kadīpa 'since long ago' 4,110
kādīr 'God' — Ar/NP
kudrat 'power, nature'; EHB *kuzrat*; *kudratī* 'natural' — Ar/NP
kād 'damsel, girl', as adj. 'lovely, lively' 1,3; *kādī* 'young, lively'; *kād-o-xumār* 'fascinating' DS 1,11
koḍ 'cauldron' 59,6; 58,5
kādī 'chin' — Lhd
kaḍḍ 1) 'ditch, pit; hole in ground, in wall'; + *kan-* 'to bury' < Lhd *khadd*; 2) 'raw beestings'; also *kaḍak*
kuḍḍik 'animal shelter, made of wood'; MV, 45, *kūdīk* is a ghost-word; cf. Br *kuḍḍī*
kuḍḍel, **kuḍḍil** 'small mud hut' DS 3,457; w. dim. sfx *-a/*; v. *kuḍḍik*
kaḍohī Co 'a thick, coarse net'
kaḍhū 'shallow water, shallows' Co
kaḍak v. *kaḍḍ*
koḍāl 'mattock, hoe'; cf. Br *kōḍāl*; cf. Si *koḍārī*; v. Turner, BSOS 8, 223-27: LW < OSi
kuḍālag 'swollen gland'
keḍān 'wasting away, losing' 14,37
kaf v. *kap*
kāfir 'unbeliever' — Ar/NP
kāfur 'camphor' — NP

kafas 'a cage' — Ar/NP
kāgad 'paper, paper-thin' — NP
kegad 'fair, pretty; beloved; slim'; epithet of young women
kāh-, **kāhta** ? 'to strike and adhere'; *gon mān kāhta* 'stuck to'
kāh 'fresh grass, hay' — NP; *kāh-o-kadīm* 'fodder'; *kāh-o-kunṭag* 'underbrush'
koh 1) 'kos; about 3 miles' DS 7,147; 2) 'large boulder, rock; mountain' — NP; *kohe gurāg* 'raven'; *kohe sunṭ* 'hill top'; *kohī kros* 'woodcock'; *koh-dāḡ* EHB 'rocky and stony'
kuh-, **kuhita** 'to be tired'
hāho EHB 'reserves' 62,49
kaheb 'strutting gait'
kahebi 1) 'glorious'; v. *kahew*; *pa kahebīā* 'gloriously'; 2) 'gait' DS 4,147; DS 5,70
kahbag 'whore' — Ar/NP; *kahbagxāna* 'brothel'
kohbun 'foothills' — NP
kāhčar 'pasture'; v. *kāčar*, *čar-kuhdā*, *kudā* 'village chief'; cf. NP *kat-xudā*
kohgard 'mountain wanderer'
kahka 'laugh'
kāhuk 'poor grass, hay'; 17,20 *kāhūk*; also *kāhok*
kohkir 'thunderhead, raincloud' 31,12; 69,16; v. *kokir*; DS 1,202 *kukkirī* 'thundery'
kohān 'camel's hump'; also *kohānd*
kāhān EHB 'living conditions'; RAM, 49
kāhan 'pigeon'; *kāhanī* 'like a pigeon'
kahn 1) 'inundated, flooded'; *kahnī* 'a pool of water' 50,7; 2) 'underground water channel, karez' 31,33

kuhn, kohn 'old'; EHB *karez* 31,33
– NP;

kuhn-o-nok bū- 'to change, be
inconstant'

kohānd 'camel's hump, hump'; v.
kohān

kahnaw 'cotton balls' 66,74

kahr, kā(h)r 'fury, furious;
oppressive, terrible'; *DS passim*,
'anger';

kahār 'oppressing, tyrannical;
tyrant, oppressor';

kahāri 'violence' – Ar/NP

kāhar EHB 'strong';

kāharihā adv. 'rather, somewhat'

kahūr 'acacia tree, *prosopis*
spicigera'; EHB, Co *kahir*; cf.
kawr

kihur 'crooked, cunning, sly';

kihuri 'cunning, slyness'

kohsar 'mountain top, mountain
abode'; *DS* also *kuhsār*

kuht, kaht 1) 'sadness; tired';

2) 'drought' – Ar/NP

kohtal 'mountain fold'

kahtari 'small'

kahew EHB 'askew, cockeyed';

pa kahewā 'proudly' 55,1 ('who
wear their turbans askew'); v.

kaheb(i)

kihaw 'beautiful, charming; flirting';

kihawiyā 'flirtingly'

kaj-, kajita 'to tighten; fasten to'
– Si

kuja 'where?' – NP; Co also *kuji*,
kujā;

kuje 'of where, whence'

kajj 1) 'bent, dented; curved, curled,
curly' – NP;

2) 'darling, lover, mistress,
'curly locks'';

kajjek 'lock of hair; darling'

kajj-, kajjita 'to be curled, bent'

kijj-, kijjita 1) 'to be weak
after an illness' (intr.) 56,12;

2) 'to pose problems to
oneself' (tr.);

caus. *kijjen-*, *kijjenta* 'to make
problems for oneself, suffer
mental pain'

kajjal 1) 'a black eye makeup, made
from antimony and ghee';

2) 'lamp black';

kajjali 'blackened with *kajjal*' –
IA; cf. T2622, Lhd *kajal*,
kajjal

kajal 'a coarse flood grass; growing
plants' *DS* 2,234

kujam 'which kind of, what?' EHB

kitān, tān (cf. Phl, NP *kudām*);

EHB < *kū-tān; *kujam* < *kujā-*,
w. -m < *kudām*

kāj, kājan 'cashew nuts'; cf. Hi *kājū*

kujan 'how many, so many'

kak 'flea'; cf. Br *kak*; cf. Phl/NP
kayk

kāk 'a large round flat bread' (the
dough is wrapped round flat
hot stones) 12,27

kik-o-karjalān 'shrubs and coarse
grasses' 64,9; v. *kajal*

kūk 'call, shout'; v. *kūkār*;

+ *kan-* 'to call out';

+ *jan-* 'id.'

kakk EHB 'dried bits of grass,
straw'; also *kikk*

kukūkān 'cries of doves' 26,1;

kukūk-, *kukūkita* 'to coo'

kukkur 'cock; hen' – Lhd *kukkur*
'cock'; *kukkir* 'hen'

kukali Co 'crab' – IA

kakar-, kakarta 1) 'to scrape,
scratch';

2) 'to threaten';

kakar 'a threat'

kokir 'storm cloud'; also *kokur*; cf.

Br *kokur*; v. *kohkir* – Si

kūkār 'loud cry, loud shout' – Si;

kūkār-o-jaggā 'loud noise'

kūkorū 'a spy, peeper'

kakušk 'a small flea, mainly on dogs'; v. *kak*

kal 'ditch, trench, hole in the ground; grave';

+ *jan-* 'to dig a hole for a plant';

+ *kan-* 'to plant (bushes, plants)'; v. *kall*

kil 'afterbirth'

kil-o-kāl 'chatter, babble' — Ar/NP

kol 1) Ra 'a large expanse of water in sand dunes, from rain, floods, etc.';

2) 'oath'; also *kawl* — Ar/NP
kolig 'beloved' DS 4,108

kul 'animal abortion, especially cattle'

kala 'variegated, striped'

kalā 'with great difficulty'; cf. Br
kala- 'difficulty';

kalāhe 'hardly, barely' 11,7

kālī 'small skin sack'; cf. MV, 46,
kallī, cf. Si *khali*

kelo 'interest' 70,26

kilī 'cheating at play';

+ *kan-* 'to cheat at play'

kulā 'man's cap' — NP

kulī 'blossoming' RAM, 323

kilid 'key'; also *kili*; v. *kilit* — NP
kilid

kalāg 1) 'ridicule';

+ *gir-* 'to make fun of';

+ *zūr-* 'to find fault with'
11,4;

kalāgmān band- 'to criticise,
object' 11,13;

2) 'a crow' 69,12 < NP *kalāy*

kilag 'large farm, estate' 31,21

kalājor Ke 'cheekbone'

kalikk also *kalakk* 'cheek'; cf. Br
kalik; BŠk *kalak* 'chin'; Yd
kyeliko 'jaw'

kilkilla 'guffaw';

kilkilli bū 'to be ticklish';

+ *kan-* 'to tickle'

kulkuštag 'colocynth'

kall 'buried' 17,4; v. *kal*

kull 1) 'a reed, marsh plant, bull-rush'; mainly in Sistan;

2) 'a small hut with reed walls, a wooden door, and a roof of dwarf palm mats';
cf. MV, 46, *kili*, *kul*;

3) 'hole in the ground'; v. *kall*

kull-, **kullita** Ke, Co, EHB 'to cough'; cf. Br *kulla*

kalli 'skin sack' MV, 46; v. *kālī*

killa 1) 'fort, fortress' — Ar/NP;
killādār 'guard'; cf. NP *kalāt*,
Arm *k'āfak*; < **kal-āka-*,
**kal-āta-* (Bailey)

2) 'small hut, tent for a newly-wedded couple, in which they stay for 3 days'

kalladār, **kalldār** 'one-rupee coin, rupee' < *kalla-dār* 'with head (of Edward VII)'; cf. Si *kaldāru*; < NP *kulāh-dār*

kulla(g) 'a cough'; v. *kull-*

kullah 'a cap' — NP

kalam 'quill pen' — Ar/NP/Grk

kalām 'oath, vow' — Ar/NP;
+ *war-* 'to swear'

kalamgoš 'with pricked-up ears'

kalamkašš 'writer'

kalmānt 'barren, sterile (of women); spinster';

cf. Br *kalmānt* 'spinster'

kalampū Co 'wooden floats attached to a fishing net'

kalampok 'stumps of date palms whose branches have been cut off'

kālin 'stomacher; costly carpet' 45,63 — T/NP

kolān 'dune-water' DS 2,146

kulān 'open-faced' RAM, 230

kulang 'a kind of pickaxe'; v.
tikkum

kulung 'a tax, tribute' RAM, 54

kalinj 'palsy' 47,53

kulonṭ 'unripe dates, from the time that they redden, considered a delicacy'

kalānz 'child's bawling';

kulunz 'whine, howl'; cf.

MV, 46

kalp 1) 'shepherd's crook';

2) 'naughty; impure';

3) 'useless, unsuitable' — Ar/NP

kulp 'lock, curl of hair'; cf. Br

kulf; — Ar/NP *qufl*

kalpūr EHB 'marjoram; clover'; cf.

Br *kalpora*;

kalparag 'clover'

kalpat Co 'caulking for boats'

kaler 'a tree, *capparis aphylla*'; Br

kaler; cf. Lhd *kalēr* 'a bush'

kalūri 'a wonder'; EHB 'tyranny'

kulišk 'a grass, used as fodder'

kalšār 'pebbly ground'

kilāt, kalāt 'fortress, castle'; v.

killā — NP

kilit, klit 'key'; cf. Br *kilit*, NP

kilid

kulaw, kula 'message, warning'; Br

kulaw

kāim 'secure' — Ar/NP

kumb 1) 'pool in a river bed' — Si;

2) 'clay pot'; cf. T14397

kumbha-

kambaht 'wretch'; v. *kambaxt*

kambar 'striped, spotted' — IA; cf.

T 2770

kambara-; Si *kamiro*

kambār 'potter'; v. *kumb*

kambaxt 'unlucky, wretch'; v.

kambaht; — NP

kamaḍi Co 'lull in wind'

kāmag 'mouth, mouthed; faced'

— NP

kamāh-, **kamāhita** 'to thread'

kamk 'bird snare'

kumakk 'help assistance' — NP;

also *komak, kamak*

kamāl 1) 'accomplishment, completion' — Ar/NP;

2) 'wonder, marvel';

3) 'talent, skill';

kāmil 'complete';

kamālū 'beautiful, shapely'

kamm 'a little, a bit, a few';

kammen (adv.) 'for a bit, a moment';

kammuk 'a small bit, a bit';

kammī 'deficiency, lack';

kamm ča kammā 'at least';

kamm tām kamm 'id.'

kammgušād 'weak, incapable' — NP

kammjirāt 'worthless, cowardly'

— Ar/NP

kammzor 'weak'

kamān EHB *kawān* 1) 'a bow; elbow' — NP;

kamānig 'elbowing';

2) 'share of booty' (measured out by bow-lengths)

kamand 1) 'stable';

2) 'tall, towering';

3) 'a lasso';

4) 'sugar cane' — NP;

kamand bogān 'joints of sugar cane'

kamāndi bogān 'id.'; EHB *kawāndi boyā*; cf. *bog* 'joint' — IA

kamaṇṭ 'three year old male camel; young camel'

komp EHB 'camp' — Eng

kamer 'ploughshare'; cf. Br *kamer*

kimār 'neglect, heedlessness';

+ *kan-* 'to pay no attention, ignore'

kumār 'fresh, sweet water'

kumri 'turtle dove' — Ar/NP

kamirān 'successful' — NP;

kamirāni 'victory; accomplishment'

kamarzāni 'cross-legged'; v. *zān*;

+ *jan-* 'to sit cross-legged'

kamaš 'responsible; middle-aged;

spokesman of a delegation'; cf.

Br *kamāš* 'greybeard', etc.; cf.

T2947 *kalmāša*—

kimat 'price, value' — Ar/NP

kamxāb 'cloth embroidered in one colour' — NP

kīmiyāgir 'cunning, clever' — NP

kumayt, *kumet*, *komet* 'bay mare, chestnut'; EHB *khumayš* — Ar/NP

kan-, *kurta* Ra, Sa; *kuta* Ke, La, Co, EHB (*kuṭa*); 'make do' commonly used with nouns to make verbal expressions, as in NP; e.g. from *mučč* 'collected': *mučč kan-* 'to collect'; *manā čon kane* 'what use am I to you?'; v. *St. Ir.*, 81

kān 1) 'a mine';

2) 'irrigation channel' — NP

ken-, **kenta** only EHB, Ke 'to cause to be removed, to remove'; v. *kīnz-*

ken 'iron plough blade, used to make bunds'; cf. Lhd *kēṇ* 'iron rake'

kūn 'arse, anus'; EHB, Co *kin* — NP; cf. Sogd *kwn* 'hole'

kānī 1) 'fountain, spring';

2) 'natural water hole';

Br *kānī*; cf. Av *xānya-*, NP *xānī*

kaynč 'scissors' < T/Hi *qainčī*

kinič v. *genič*

kunčit 'sesame seed' LW < IA; cf. Skt *kuncita-*; NP *kunjad*

kānūd 'law, statute'; cf. Ar/NP

kānūn; v. *kānūt*;

kānūdi 'legal'

kand-, **kandita** 'to laugh' (EHB, Ke, La, Co); Ra, Sa *hand*, *handita* (LW < NP); cf. Phl, NP *xandidan*; Oss *xūdyn/xodun* (Abaev IV, 245)

kūnd 1) 'near, nearby; shortly';

2) 'piece of ground enclosed by

a bend in a torrent bed'; v.

kunč; prob. LW < IA

kanda(g) 'trench'

kundāk 'stock of a gun' MV, 47, *kundak* — T/NP

kūndar 'naked' ('arse outside'); v. Gersh., 1962;

kundari(g) 'nakedness'

kundrik 'a strong-smelling folk medicine, made from brine'

kandeyā Co 'ashore'

kand 1) 'gap between two objects; pass in mountains'; v. *kanda*; cf. Br *kand* 'gap, breach';

2) 'ditch, hole'; cf. MV, 47: 'ditch';

+ *jan-* 'to dig a hole';

3) 'central storeroom of a *yakdār*, where nets are kept' (Co);

4) 'throat' — Si;

kandī 'necklace'; cf. Br *kandī*

konč 'cave, lair'; also *kunč*; v. *konč*;

konč-o-pā 'a hard cheese' — 'IA'

konč-, **končita** 'to grub in the earth, dig'; cf. Br *konč-* 'to pierce' — 'IA'

kund 1) 'knee' ('bent');

2) 'corner, edge' (< 'bent'); Br *kunč*; — Si *kunča*;

kundkundā 'in every hole and corner, everywhere'; v. *gunčuk*

kūnča 'stone, mortar' — Si

kandī 1) 'a pond';

2) 'bank of a river'; cf. Br *kandī*, Si *kandhi* 'river bank', but Lhd *kaṇḍhi* 'river wall'

kūndī 'large hook for retrieving fish caught at sea'; cf. *kunč*

kaṇḍag, **kandig** 'pass in mountains'; v. *kand*

kundigul 'embroidery in seven

colours on yellow silk'
kandil 'candle' — Eng
konḍum 'burial place'
kūṇḍam 'horse pawing the ground'
 56,11
kang 'crane'; cf. T 2595 *kanika-*
 'heron'; Si *kaṅgu* 'crane, heron'
kanag 'rice, husked rice'
kānag Co 'joining pin which holds
 parts of a mast together'
kenag 'grudge, hatred' prob. LW <
 NP
kung 'proud, keen'; v. *kungur*
kungur 1) 'brave, valiant';
 2) 'topmost, highest part;
 pinnacle' — NP
kāṅgāṣk 'blue jay'
kanhānī 'battle'
kunĵ 'corner, angle; bend in a
 stream' — NP;
kunĵā 'nearby'
kunĵal 'a crane' — IA
kinikk 'edge, bank';
kinikkā 'nearby, almost'
kunāl ? 'lips' 6S,33
kanin Ra 'hard work'
kunnat Ke 'criticism, teasing';
 + *kan-* 'to tease'
kunnal 1) 'woman's head ornament;
 an earring';
 2) 'curls, curly'; cf. Br *kunnal*;
kunnalen zulf 'turned-up
 ringlets'
kannaw 'sword' — Si
kānpol 'skull'
kunar 'Indian bear tree; the plum
zizyphus jujuba'; cf. NP *kunār*
 'lotus tree'
kunār 'gazelle'
kins-, **kinsta** 'to shrink back'; v.
kinz-
kanišk, **kinišk** 'a lovely girl'
kānūt 'law'; v. *kānūd*
kunt 'dull, blunt; crude'; cf. NP
kund; v. *kunt*

kānt 'a squint, squint-eyed'; cf. Br
kānt
koṇṭ 'a small rug, drugget; usually
 of goats' hair'; cf. Br *kont*
kunṭ 'blunt, dull; lazy'; cf. *kunt*;
 v. T 3261 *kunṭha-* 'blunt, etc.'
 — IA
kunṭag 'thorn, prickly' — IA
kāṇṭalo 'embroidery in seven
 colours on red cloth; in reds
 and yellows on blue cloth'
kanawī 'to be done'; v. *kanagi*
kanwar 'cooking, kitchen work'
kaniz 'slave girl' — NP;
kanizukk 'id.'
kānzag 'bunches of dates'
kinz-, **kinzita** 'to oscillate,
 vacillate'; v. *ken-*, *kins-*
kinž-, **kinžita** 'to moan, groan in
 illness'
kanžari 'dancing girls'
kaṇ mainly EHB 'wise, knowledge-
 able'
kap 'foam'; also *kaf* — NP;
kap-o-kunḍ 'name of an
 embroidery stitch'
kap-, **kapta** 'to fall; to begin (fall
 to); to keep on doing'; cf.
 Parth *kftn*, *kf-*, Kd *kawtin*,
kaw-
kip-, **kipita** 'to notice suddenly'
kopag 'shoulder'; St. Ir., 82;
 + *bū-* 'to be jostled, elbowed'
kopagdār 'a prop' ('shoulder-hold');
kopadār 'id.'
kapok 'fallen, prostrate' < *kap-*
kāpkāt 'blind and deaf'
kāpila, **kāfila** 'caravan' — Ar/NP
kapan 'shroud, winding-sheet'
 — Ar/NP
kapinjar 'partridge' — IA, cf. Skt
kapiñjala-
kapp 'half';
 + *kan-* 'to cut in half'
 < Lhd *kap-*;

- kapp kačūr* 'a substance used in perfume-making'
- kappī** Co 'tiller-wheel'
- kup-**, **kuppita** 'to be bent, dented'
- kuppār** EHB 'far-flung place, isolated place' *RAM*, 17
- kapār** 'disappeared';
+ *bū-* 'to disappear'
- kāpar** 'a shelter consisting of dwarf palm branches resting on four pillars of tree branches; a kind of porch'; cf. *Bšk kavār*
- kāpir**, **kāfir** 'unbeliever; enemy; non-Muslim'; metaph. 'dirty' — Ar/NP
- kāpūr** 'camphor' — Ar/NP
- kāperaī** EHB 'annoyed'
- kaperok** 'rustling of clothes'; v.
Erotica, 139, error: 14,25 should read *kape pull* 'a desert flower'
- kaparr-kaparr** 'choking, gurgling'
- kopaṛī** 'skull' *DS* 2,243; cf. Br *koparī*, Lhd *kōpri*
- kapiškāī** 'shuffling of feet'; EHB *kafiškāī* 12,100
- kapot** 1) 'grey, blue-grey';
2) 'pigeon'; cf. T 2753 *kapōta-* ?
- kupt** 'hip, top of thigh'
- kar** 1) 'dried creek bed, when water evaporates';
2) 'dove' — NP
- kār** 'people' as sfx; cf. OP *kāra-* 'people, army, etc.'
- kār** 'work, a job' — NP;
kārā kap- 'to be useful';
kārā 'habitual';
kārī 'effective';
kār-o-kārpād 'aims and objects';
kār-o-kirdār 'action, labour'
- ker**, **kīr** 'penis' — NP
- kor** 'blind; hidden' — NP
- kur** 'a flock'; cf. Br *kur*
- kūr-**, **kūrīta** (Ra) 'to roll up, to fold'; cf. probably LW < Br *kūring* 'id.'
- kūr** 'karez trench; trench dug by running water'
- kara**, **karaw** 'large water jug'
- karāī** 'autumn'
- kurbān** 'sacrifice' — Ar/NP
- karč** 'expense; wages, hire'; v. *harč*, *xarč*; cf. NP *xarč*
- kārč** 'large knife, hunting knife'; cf. T 3069 **kārti-* 'knife';
< **kār-tya-/kārti-*; cf. Av *karōta-*;
kārčuk 'pocket knife'
- karāč** Ra 'land not cultivated because of a hard crust of mud, after floods'
- karoč** 'a difficulty, problem' *DS* 2,65
- kiriči** 'a narrow finger ring'
- kirčk** 'furrow; wrinkle'; Co *kirč*; v. *kurišk*, *krinč*
- korčāt** 'a very deep well' (< *kor-čāt* 'blind well')
- kard** 'separate(d)' (EHB); v. *kaṛd*;
+ *bū-* 'be separated';
+ *kan-* 'to apportion, share out'
- karod** 'mud bank, mud wall (of a stream)';
karodag 'id.'
- karde** EHB 'some, a few' — NP
- kurdī** 'a song of separation'
- kirdār** '(bad) deed, act' — NP
- karag** 'the plant swallow wort, *calotropis procera*'
- kirg** 'greyish white'
- korag** 'bridal washing procession' 1,115;
koragān 'bridegroom's washing place, before wedding'
- kārgah** 'factory' — NP
- kārgal** 'department, institute'

kargin 'a house, larger than a *log*, smaller than a *māri*'
kārgir 'worker'; also *kārgar* — NP
kārigar (Ra) 'bull; ox'; EHB *kāigār*
kargošk 'hare, rabbit' ('ass-ear');
 also *kargoš*; cf. NP *xar-goš*
kary-, **karyiṣa** EHB 'to shear
 sheep'; cf. Br *karying* 'id.'
kirih 'hire'; v. *kiryā* — Ar/NP
krāhmag 'gait (of a horse)'
karjāl 'coarse grass'
kork 1) 'empty' only Ke; cf. *hork*;
 2) 'hard stony ground'
kürk 1) 'boiled rice';
 2) 'very fine downy goats'
 hair' — NP
karkinag 'oyster shell, with a
 pearl'; also *karkürk*
kurkuš-, **kurkušita** 'to groan (of a
 camel)'
kurakuš 'a cricket'
karkaṭ Ra 'great cracks in soil
 when dried out; cracks in skin'
karkāwag 'thorny bush, a thorny
 plant, used as fodder and as
 medicine'; cf. Br *kaṭkāwa*
krām-, **krāmīta** 'to strut, step out'
 — IA
kirm 'worm' — NP
kurm 1) Co 'underground grain
 store';
 2) 'pit'; cf. Br *xurum*
kromag 'buds, blossoms'; EHB
krumay
kramākk 'cooing of doves'
karmurz Ke 'use';
 + *kan-* 'to use, utilise'
kārmurz 'in use'
karīmsāz 'God' — NP
krinč Ra 'wrinkle, frown; crease,
 shrivel; (of hair) curled';
 + *bū-* 'to frown';
 + *kan-* 'id.';
 Co *kinč*; v. *kirč*; cf. Br *kirinč*,
 — NP *guriñ*

kāindah EHB 'helper, assistant'
 — NP
krund 'shrunken';
 + *bū-* 'to shrink' (intr.);
 + *kan-* 'to shrink' (tr.)
korund-, **korundita** 'to dig, scrape'
kurang 'horse' 59,54
karpād 'deed' 11,20
karr 'deaf' — NP
kirr 1) 'side, bank, edge, raised
 bund';
 + *kan-* 'to line up, to pull
 across';
kirr-o-gwar 'surroundings';
kirrā 'at the edge of; to,
 towards';
 2) 'a fish' 70,15
karār 1) 'repose, quiet; ease; well
 then' (conj.) — Ar/NP;
 2) 'rule, sovereignty' — Ar/NP;
 3) 'constancy' — Ar/NP;
karār karār 'slowly'
karr-, **karrīta** 'to scratch, scrape;
 to polish'; cf. Br *karring* — Si
kurr-, **kurrita** 'to squeeze down,
 crouch down'; cf. Br *burring*
 'shrink from contact'
karri 'beaded earrings' — IA
kirri 'a hut made from reed mats
 stretched over sticks'
kūrra 'furnace'
kurrag 'a colt of a horse or
 donkey'; also *kurag* (EHB);
kūrag (Co) — NP
karrākī 'autumnal'
kuros, **kros** 'cock'; Ra *kurosk*; v.
kurūš
kursī 'chair'; v. *kurši* — Ar/NP
karsān 'large wooden or mud
 plate for food'
kārsāz 'helpful' — NP
kurūš, **kuroš** 'cock, cockerel'; v.
kuros
kurši 'chair'; v. *kursi*
kurišk 'wrinkle'; cf. *kirč*, *krinč*,

krišk, kriško, kirišk 'id.'

kārt-, **kārtit** 'to crow, caw';

kārt 'cawing'; cf. Br *kārtiṅg*

kūrot 'uprooted'; also *kurot*,

kūrotk;

+ *kan-* 'to uproot'

kirtās 'paper, a page of writing'

— Ar/NP

kārt 'card' — Eng

kiryā 'hire' — Ar/NP

karz 'owing, worth'

karz-, **karzita** 'to be worth, to be valuable' — Ar/NP

kārez 'underground water channel system' — NP;

+ *kašš-* 'to dig a *karez*'

koriz 'shedding feathers, moulting' — NP;

+ *bū-* 'to moult';

+ *kan-* 'id.'

kurāz 'small plough'; cf. NP *gurāz*

kurzat 'power' < Ar/NP *qudrat*

kār-, **karita** 'to bore'; cf. Br *kāriṅg*

kiṛ EHB 'awareness of danger'

kaṛi 1) 'door hook, chain; chain'

— Ur;

2) 'earrings (which do not hang)' 47,36

kaṛo EHB 'arisen, standing up, straight';

+ *bū-* 'to arise, get up' — Si

kiṛā 'orchard'

koṛi 'a mounted group which pursues thieves, especially cattle thieves'

kuṛi 'heel; camel fetlock' — Lhd

koṛū, **koṛo**, **kūṛo** 'world, especially rotten world, deceitful world'; cf. Hi *kūri* 'dunghill'; Lhd *kūr* 'lie';

kūri 'this-worldly'

kaṛd EHB 'separate(d), several'; v. *kard*

kaṛkā EHB 'a tapping noise'

koṛuk 'hens' cackling, during laying

season';

+ *bū-* 'to cackle'

kaṛabb 'cane of maize, millet, etc.'; cf. Br *kaṛab* 'juwari stalk' — Si;

kaṛabbī 'cane-like'

kaṛakk EHB 'hole, crack in any structure; in cloth'

kaṛākk-, **kaṛākkita** 'to clang (of metal)'

kaṛken-, **kaṛkenta** 'to knock (at a door)'

kuṛāsag 'great great grandchild, own ch/ch/ch/ch'; Br *kuṛāsa* 'Br So So So Ch' (Bray, *Dict.*, error); v. Gersh., 1973, 71-86

kiṛwāh EHB 'aware of, famous' RAM, 328

kaṛāsak Ra 'disease of poultry'; also *kaṛāosk*

kās 'sheep's wool'

kes 'cotton blanket' < Lhd *khēs*

kos 1) 'pucker, crease, wrinkle'; cf. Br *kōs*;

2) 'a distance, about three miles'; v. *koh* — Hi

kus 'vagina, vulva' — NP

kīsa(g) 'pocket, bag' — Ar/NP

kisb 'skill, technique' — Ar/NP;

kisbgir 'artisan, skilled worker'

kāsib Co 'tortoise'; cf. Psht *kašap*

kūsič 'dry pumpkin, gourd, used as oil or date store'; also *kusiḥ*;

Ra *kosinč* 'marrow'

kasd 'intention, goal' — Ar/NP

kāsīd 'messenger' — Ar/NP

kāsag 1) 'logs or the like used to take a boat out of the water';

2) 'wooden basin, used as measuring vessel' — NP;

3) 'meal, food'

kisk-, **kista** 'to slip, slide'

kasam 'promise' — Ar/NP;

+ *day-* 'to promise';

+ *war-* 'to be promised'

kāsmetīk 'cosmetics' – Eng
kism 'sort, type' – NP;
yakk kisme 'something useful'
kosinč v. *kūsīč*
kisān, kasān 'small' (all diall.
 except EHB);
kisānak 'tiny';
kisānī 'childhood';
kisansāl 'young';
kisānzāt 'id.'; v. *kisāy*
kass 'someone' – NP
kisās 'size, measurement; estimate'
 – Ar/NP
kissa 'story, tale' – Ar/NP
kast 'emnity, jealousy' – Ar/NP;
kastī 'id.'
kaster, kastir 'smallest, youngest';
 v. *kisān*;
kasterī 'childhood'
kisāy EHB only 'small'; cf. *kisān*
kaš(š) 'side of body';
 + *day-* 'to beat rapidly';
 + *kan-* 'to go as fast as
 possible';
kašš kan 'get out!';
kaššā 'next to';
kaše kašā 'id.';
kašš-o-gwar 'id.';
 cf. Psht *kxe* 'in(side)' < **kaš-*
 'armpit'
kāš 'a wild grass, a fodder'; cf. Br
kāšum 'saccharum ciliare'; LW
 < IA, v. Turner, BSOS 8, 223–27
 Skt *kāśa-*, but Lhd *kāh*, etc.
kiš-, **kišta** 'to sow, plough'
koš 'killing' – NP;
koš-o-kušār 'murder, slaughter'
kūš 1) 'sprouts of camel-thorn';
 2) 'roots of dwarf palm; heart
 of palm';
 3) 'sweet, precious; a sweet
 made from the centre of
 date bunches';
kūši 'edible shoots'
kuš-, **kušta** 'kill' – NP

kāšid EHB 'messenger'; RAM, 226.
kāšid; v. *kāsid*
kušā 1) 'killed in battle' (EHB);
 2) 'sacrifice-altar, place of
 slaughter'
kašk, kušk 'cowry shell'; also *kučk*
kišk 1) 'path, trail, way; line' (Ra,
 Ke, Co);
 2) 'rule, matter, point' (Ra);
 3) 'lines (of a picture)' (Ra)
kišk-, **kiškita** 'to break'
kaškol EHB v. *kačkol*
kāšam ? 'bush' 35,3; cf. Br *kāšum*
 'wild grass'; v. *kāš*
košam 'army'; cf. NP/T *qušūn*
kišār 'sown field, tillage'
kušār 'slaughter'; cf. *kuštār, koš*
kušārgāh 'Adam's apple'
kašš-, **kaššita** 'to pull, draw, take
 out'
kišš-, **kišta** 'to sow'
košišt, košiš 'try, endeavour'
kišt-o-kišār 'cultivation, farming'
kāštār 'peasant, servant'
kaštir 'further';
kaštirā 'id.'; cf. *eškā, āškā* (Ra)
 'over here, over there';
 < *e(š)-kaš-*, *ā-kaš-*; v. *kaš(š)*
kāt 'struck';
 + *kan-* 'strike'
kot 1) 'beside';
 2) 'small heap, especially of
 flour';
 + *kan-* 'to heap up'
kūt 'stone deaf'
kuto, kitow 'pocket'
katab 'wooden camel saddle'
kutub 'north' – Ar/NP
katag 'small locust, in first
 development stage'
kitag 'tick'; v. *kitak*
kotag 'plant bed'
kutag 'hearth of three stones';
 EHB *kuḏay, kuḏay*
kūtīgayt (sic! MV, 50) 'melon'; v.

kūtig

kitak 'small insect; louse'; also
kitag 'tick'; cf. Av *kaēta-*, Skt
keta-, Sogd *kyč'kh* 'worm'
kutk 'cotton ball, clew of cotton'
kotal 'a led horse' — Ur/NP;
 + *kan-* 'to lead a horse';
kotali 'led, towed'

kutām 1) 'nest'; cf. Br *kutām*;
 cf. NP *kunām*;
 2) 'how much? what? which?';
 (EHB) frequently *tān*; v.
kitān, *kujām*

kitān EHB 'what? which?'; also
tān;
kitāngo 'whither?' (EHB); v.
kujām

kātār 'large knife'; cf. Br *kattār*
 — Si; v. *kātār*

kātir 'mule' — NP/T

kotar 'pigeon, dove'; v. *kabutar*;
 cf. T 2754 **kapōtra-* 'pigeon';
kotrī 'like a pigeon'

katra 'a moment, a bit; a drop (of
 water)' — Ar/NP

katrukk 'a moment'

kitt-, **kittita** 'to groan'

kattār 'a row, line, series; string
 of camels' — Ar/NP;
kattārā 'in a row'

kattrakārag 'cracking of knuckles,
 joints, in stretching'

kaṭ 'mud hut'; v. Gersh., J. Roy.
 Cent. As. Soc. 1959, 46,3 and
 4,213-25

koṭ 1) 'small fort' — Lhd;

2) 'coat' — Eng;

3) 'false coin' — Ur

koṭ-, **koṭita** 'to cut to pieces'

kūt 'shaved (of hair and beard)';
 + *kan-* 'to shave'

kaṭi 'small rowing boat'; v. *rācin*
kaṭo EHB 'enough; too much';
 + *kan-* 'to have enough'

koṭi 'room' — Lhd *kōthi*

koṭag 'piece, bit; stalks; half'

kūtig, **kūtik**, **kūṭag** 'watermelon';
 cf. Lhd *kurtu* 'gourd'

kaṭho Co 'bunks in a fishing boat'

kaṭik 'edge, border'

kūṭak 'illegitimate child, bastard';
 also *koṭik*; cf. Br *koṭik*; cf.
 Lhd *khōṭā* 'spurious'

kaṭankar 'sand grouse'; cf. Br
kaṭangar; — Si

koṭinki 'the burning of wood, as
 an exorcism'; cf. Br *kuṭink*

kātār 'dagger'; v. *kātār*; also *kaṭār*

kaṭor 'measuring pot, basket'

kaṭūr 'broad, splayed out'

kaṭask 'bad gwan (q.v.)'; also
kaṭark

kaṭṭ 1) 'income, earnings' < Lhd
khaṭ;

kaṭṭ-o-kāri 'a job';

kaṭṭ kačūr 'a substance used
 in making perfume' 69,122;

kaṭṭiyā 'profit, wages';

+ *kan-* 'to make a profit,
 gain';

+ *gir-* 'id.';

2) 'bedstead; the constellation
 Ursa Major'

kaṭṭ-, **kaṭṭita** 'to win, gain, profit'
 — Lhd

koṭṭ, **kuṭṭ** 1) 'lap, belly';

2) 'alloyed, spurious'

kuṭṭ-, **kuṭṭita** 1) 'to end, finish'
 (intr.) — Lhd;

kuṭṭi 'finish, end; death';

2) 'to pound, crush' (EHB);
 < IA;

kaṭṭik 'earring'

kaṭṭok 'winner (in a game)'; v.
kaṭṭ-

kawī(g) 'powerful' — Ar/NP

kawd 'sword blade(d)'

kawg v. *kabg*

kawāh EHB 'silk cloak'; cf. *kabāh*;
 — NP

kawkab 'a star' — Ar/NP

kawl, kol 'oath' — Ar/NP

kawlārā kawl kan- 'to fulfil
an oath, keep a promise'

kawān EHB 'bow, share of spoil';
v. *kamān*

kawm 'nation'; also *kom* — Ar/NP;
kawmī 'national'

kowān EHB 'commanders' *RAM*, 46
— Eng

kawr 1) 'large river'; the sequence
is, from largest river to
smallest stream: *kawr*; *čil*
'large stream'; *čurr* 'small
stream, torrent' (mainly
EHB); *čānk* 'smallest stream,
trickle';

2) 'a tree, *acacia modesta*'; cf.
kahūr

kawār 'a large cloth apron for
collecting grain, grass, etc.'

kawrcāt v. *korčāt*

kawārok 'young, weak'

kawās 'an expert'

kawāsag 'great grandchild, own
ch/ch/ch; cf. Br *kawāsa(g)*
'br/so/so/ch'; v. *kurāsag*

kawsar 'river in Paradise, the
source of all rivers' — Ar/NP

kawš 1) 'sea breeze, morning
breeze'; cf. Br *gawš*; Ra also
gawš (LW < Br);

2) 'shoe' — NP

kawāt EHB 'male camel under
three years' — Si; cf. Br
kawānt; EHB *kawant*

kwaṭ-, **kwaṭita** 'to bend and cut
the neck of poultry, etc.'

kawza 'captured' — Ar/NP

kay (Ra) 'who?' *kai* (Ke, Co, Sa,
La, EHB); Gen. Sg. *ke, ki*

kayd 1) 'prison, jail; prisoner,
caught' — Ar/NP; also *kayz*;
for -z- v. *xizmat*, etc.;

+ *kan-* 'to jail';

2) 'band of cloth over top of
head under the headcloth';

3) 'bound (of tied camel's legs)'
kīyahī 'drunken'

kaylār-, **kaylārīta** 'to measure out'
k(i)yāmat '(day) of judgement;
trouble' — Ar/NP

kayp, **kayf** 'intoxicant, exhilaration,
drugged' — Ar/NP

kyās 'a small weight, measurement'
— Ar/NP/Ur

kayz v. *kayd*

kayzān EHB 'lest'; also *kazān*

kazā 1) 'food'; back-formation for
**gazā*, < Ar/NP; v. *St. Ir.*, 80;

2) 'omitted, postponed' —
Ar/NP;

3) 'at last' (adv.)

kuzrat 'power' — Ar/NP; also
kudrat

kužul-, **kužulita** 'to shiver with
cold'

KH

L

khandh EHB 'wall' RAM, 149; v.
kandag

lāi 'harvest'
le Co 'a coarse net for large fish'
lab 1) 'lip' — NP;
2) 'priming of a gun' — Si
lāb 'harvest(ing)'
labb 1) 'bride-price';
2) 'bribe' (in money, land or
cattle) < Si *labu*, *labanu* 'to
bribe'
labb-, labbita 'to bribe'
lubb-, lubbita 'to soil, make dirty'
labbwār 'bribe-taker'
labajag 'stupid mutterings'
libās 'costume, dress'; Ra also
libes — Ar/NP
labz 'word' — Ar/NP
libz 'spittle'; EHB *liwz*;
+ *jan-* 'to spit'
labzānk 'literature' (neologism); cf.
labz;
labzānki 'literacy'
labzānt 'writer' (neologism)
< *labz-zānt*
lač 'basket, camel pannier';
lačuk 'id.'
luč(č) 'rascal, cheat; wretch'; as
adj. 'lewd, naked, uncouth'; v.
lūč
lūč 'naked, bare; wretched'; v. *luč*
— NP
ličč 1) 'mud';
2) 'mortar, glue'; (adj.) 'sticking
to';
ličči 'sticky'
ličč-, liččita 1) 'to cling, be stuck
to'; cf. MV, 52, *lačč-*, *laččita*;
2) 'to insist'; cf. Br *liččing*
liččomen 'quagmire'
lāčār 1) 'helpless';
2) 'compelled, forced' < Ar/NP
lā-čār
lad 'jungle'
ladag 'kick', etc.; also *lagad* — NP;

+ *jan-* 'to kick'

lādan 'an aromatic compound used as perfume, made up in the shape of a triangle about 3 inches high'

lād 'sport(ing), play(ing), flirting; beloved' — Lhd;

lādi 'playful, flirtatious; beloved'

liḍ 'dung, manure; a turd' *MV*, 52, *lēḍ* — Lhd

lāḍo 'a tassel, hung from a saddle on festive occasions'

leḍa 'camel'; v. *leṛo*

loḍi 'musician'; also *larī*

loḍo 'shaken, jolted, rocking'; v. *loḍḍ*, *luḍḍ*;

+ *war-* 'be shaken, rocked';

+ *kan-* 'to shake, rock'

laḍḍ 'travel baggage, load of baggage' — Si/Lhd

laḍḍi-laḍḍ 'bag and baggage'; + *kan-* 'decamp'

laḍḍ-o-bār 'id.';

laḍḍ-o-boḥ 'quick march' ('load-and-unload')

laḍḍ-, **laḍḍita** 'to load up, decamp; move house'

loḍḍ, **luḍḍ** 1) 'rocking motion; swaying gait';

+ *war-* 'to rock from side to side';

2) 'blade'; v. *luṛ* — 'Lhd'

luḍḍ-o-lamān 'hesitation'

luḍḍ-, **luḍḍita** 'to sway, to walk with a swaying gait; to waver'; v. *loḍḍ* — 'Lhd';

luḍḍok 'who sways in walking' (epithet of pretty girls)

lāg 'male donkey' — NP/T

log 'home, house; made usually of mud in the form of a rectangle about six feet on a side for each room; with holes for windows and a roof

covered by wooden strips and date palm fronds'; all diall.

except Ra;

loge sar 'ceiling';

logi 'wife; local(ly)'; cf. T 11116

lōka-; Old LW < IA before

-*g-* was lost

lagg-, **laggita** 'to hit, meet, climb, begin, do'; ult. < NP through IA, cf. Lhd *laggān*, (Si *lagānu*); T 10893; T 10895 *lagyati* 'adheres to'

laggat 'step, footstep'

laggatmāl, **lagattmāl** 'kicking, trampling; down-trodden'

lagām 'bridle' — NP

lāgar 'weak, gaunt, ill-fed' — NP

lagor 'coward; mean' — Si

legār 'dirty; with torn clothes' — NP

logār 'valuable, precious'

lagāš-, **lagāšta** 'to rub, knead, rumple; to wring (hands)'; cf. *MV*, 53, *lagaš-*, *lagāšt*

laguš-, **lagušta** 'to slip, slide' — NP;

lagušt 'slippery'; cf. Br *luyūšt*

lagat(t) 1) 'struck, hit';

2) 'kick' — NP;

+ *kan-* 'to strike'

lagattuk 'a shudder'

layor-, **layoriḥa** EHB 'to slip, roll down'

liḥir 'stripped (of clothes)';

+ *bū-* 'be stripped';

+ *kan-* 'to strip'

lāho 'a trained animal';

+ *kan-* 'to train an animal'

lohi(g) 'iron kettle, cauldron' — Si

lahjan- **lahjata** 'to spur on; to run up'

lahk-, **lahkita** 'to shine'

lahm 1) 'mild, timid; soft';

2) 'very severe, powerful';

original meaning probably 1);
lahmen ʔam 'heavy sadness';
lahmen taf EHB 'severe fever'

lihep 'quilt; blanket'; v. *lep* –
 Ar/NP *lihēf*

lahr 'rage, passion'; Br *lār*; < Si

lahr-, **lahrita** 'to be enraged'

lahr, **lar** 'shy'

lohar 'burned'

lāhte 'some, a few'

lāhūti 'divinely inspired'

lahz 'moment, glance' – Ur/Ar/NP;
lihāz 'regard'

loj-, **lojita** 'to plaster, smear'

lūj-, **lūjita** 'to soak'

lajj 1) 'prestige, honour, modesty';

2) 'shame, bashfulness,
 dishonour';

original meaning prob. 2); cf.

Br *laʔ* 'shame'; LW < Lhd *laʔ*
 'shame';

laʔji 'ashamed, shame';

laʔj kan- 'to be shy';

laʔjwān 'shame';

(MV, 53, *laʔān* is plural)

lajpal 'honourable' < 'IA' *lajj-pālā*

lek-, **lekita** 'to count, consider';

v. *leko*

lik 'a line' – Si

lok 'full-grown male camel'; cf. Br
lok

lākāi 'suphur spring'

leko 'account, reckoning' – Si;

lekhaw 'a writ'; v. also *likk-*

liko 'work song; travel song; sad
 song'

lakk 1) 'hill pass' – Si;

2) '*lakh*, 100,000' – IA;

3) 'water sources'

lakk-, **lakkita** 'to lap liquids like a
 dog' – 'IA'

likk 1) 'climbed';

+ *kap-* 'to climb up';

2) 'hopping, hop'

likk-, **likkita** 1) 'to write, count'

– Si;

2) 'to run away, hide, escape'

– Si

lakkā Co 'sign, signal'

lakkār 'wooden stick, walking
 stick';

lakkārī 'wooden' – IA

lekin 'however, still' – Ar/NP/Ur

lākr ? 'risen';

+ *band-* ? 'rise, appear' 50,17

lakatāb 'hung up'; cf. Si *laʔakānu*

lākoʔ 'a measure of grain (handful)'

lāl 'ruby', often used as affectionate
 epithet for young girls; –

Ar/NP

lālā 'brother', familiar mode of
 male address – Ur/NP

loli 'lullaby' – Si

lūluk 'insect, vermin'

lillik 'tongue'

lolen-, **lolenta** 'to sing a *loli* (q.v.)'

lālpārī 'ruby-fairy, ruby-peri'; a
 woman's name, < *lāl-pari*

lāltāk 'a substance used in making
 perfume'

lilāy-, **lilāyta** 'to beg, beseech' 17,14

lām 'deep, profound'

lem 'weld, join together with heat'

– Ur;

+ *day-* 'to weld together'

lāmo 'tamed, trained (animal)';

+ *kan-* 'to train (an animal)'

limbo, **limbū** 'lemon' – NP/Ur

lambok 'flame, blaze'; cf. Psht

lamba 'flame', Lhd *lambā* 'flame
 of fire'

lamay EHB 'speed' ?, 64,105

lāmakān 'God' – Ar/NP

lamlam 'flames, flaming spikes'

lamleʔ EHB 'lemonade' – Eng

lamma 'a horse gait'

limp 'bodily discharge, from nose,
 eyes, ears'

limpošk 'catarrh'

la'n 'curse';

la'in, layn 'cursed, detestable'
 — Ar/NP
lānč-, *lānčita* 'to gird up, to get ready' — Si
land, landā, landī 'crop-tailed' — Lhd
lond 'oval, egg-shaped'; cf. Br *lōnd*
lūnd-, *lūndita* 'to crawl on all fours (of a child)'
landar 'debauchery; a debaucher' — Lhd;
landarī 'id.'
lang 'lame'; EHB *ling* — NP
ling 'leg, thigh' — NP
langāh v. *langaw*
langar 1) 'shrine'; cf. Taj *langar*;
 2) 'kitchen'; cf. *nāngir* (q.v.)
langār 'plough' — IA, v. T11006;
langār-o-ken 'ploughing and harrowing'
langar 'hungry, starving';
langarī 'hunger, starvation' — Lhd
lengarī 'old clothes' 14,24
linguṭa 'turban' — Si
langaw 'minstrel, singer'; also *langāh*; — Si
lanj 'blood'
lunj 'pitch dark'; cf. common woman's name *Māhlunj* 'moon-dark(ener)'
lonj-, *lonjita* 'to hang'
lānk 'dhoti, loincloth' — Lhd
lunka 'a morsel, mouthful'
lanš-, *lanšita* 'to limp'
lānṭ EHB 'lights'
lunṭ 'lip';
lunṭuk 'grimace of dislike'
lūp EHB 'salt' — Lhd;
lūp-harām 'salt-forbidden, prohibition to fight anyone with whom one has eaten salt'
lap 1) 'mark, stain';
 2) 'lip';

3) 'a small sack'
lāp 'belly';
lāpā (postpos.) 'inside';
lāp-dār-kāyt 'livelihood' 70,8
lep 1) 'play'; v. *layb*;
 2) 'blanket, quilt'; also *lihep*, *lihef* — Ar/NP/Lhd
lūp, lop 'loop' — IA;
 + *day-* 'to loop';
 + *kap-* 'to be looped'
lopo 'name of a kind of embroidery'
lipčānk 'sticky, adhesive (of lips)'
lāpdor 'bellyache' < *lāp-dor*
lāplet 'creeping, crawling'
lipāpa(g) 'envelope, wrapper' — Ar/NP
lappa 'school of fish'
lipp-, *lippita* 'to be squeezed'
lappar 'skin inflammations, sores'
laparzagō 'timid, uncertain'
laparzān 'trembling'
lapūs-, *lapūsita* 'to sniff after, pant for'
lapūs 'one who pants for something'
lipāš-, *lipāšta* 'to sweep away (in a storm), to wreck'
lāri 1) 'lorry' — IA;
 2) 'musket'
larč 'large boat'; v. *rāčin*
lurd 'muddy'; cf. Br *lurd*
liruk 'an insect'
larz-, *larzita* 'to tremble' — NP
larzukišš 'an ornament worn by women (which trembles)'
lar 1) 'a line, row';
 2) 'straight';
 3) ? 'a large chain' DS 4,188;
 4) 'table of contents (of a book)' — Lhd
liṛ-, *liṛita* 'to collapse'
lor 'mixed' — Lhd;
 + *kan-* 'to mix'
lor-, *lorita* 1) 'to flood';
 2) 'to uproot, destroy utterly'

lur 1) 'curved sword, scimitar';
 2) 'curved (of metal)'; v. *lodd*
 lur-, lurīṯa EHB 1) 'to march';
 2) 'to be washed away'; cf. *lor-*
 lūr 'dust storm, Sind-devil' – IA
 lero 'fully grown male camel' –
 Si/Lhd; also *lera*, *leḍa*
 loṛī v. *loḍi*
 luṛī EHB 'a group'
 lārbašk 'very generous'
 luṛgum EHB 'muddy stream'
RAM, 16; v. *lurd*
 loṛh-, loṛhita 'to gulp'
 laṛk-, laṛkita 'to hang' (intr.) –
 Lhd;
laṛkok 'hanger'
 loṛen-, loṛenta 'to shake'; cf. *lor-*
 luṛen-, luṛenta 'to cause to bend,
 break'; cf. *loren-*
 luṛonj 'hanging'; also *loronj*
 luṛār 'staring'
 loṛaw 'tether for sheep'
 las 'gun'
 les EHB 'a scent; a gum for hair,
 used by women'
 lūs-, lūsita 'to prowl'; cf. *Br lūs*
 'nosing about'; cf. *Ar/NP lūs*
 'food' ?
 lūsok 'stray dog' ('prowler');
 v. *lūs-*
 lass 'common, ordinary, general';
 EHB 'all, the whole'
 lassa 'fat, sleek, glossy'
 lissā 'shameless'
 lāš 'corpse' – NP;
lāsag 'id.'
 laškar 'troop, company of soldiers'
 – NP
 laštī 'ring for the nose or ear'
 lati 'blow, kick' < Si *lat*
 latif 'elegant, pleasant, graceful'
 – Ar/NP
 latār-, latārīta 'to rub off, get rid
 of' (mainly EHB) – Si
 litr-, litrita Ke 'to slip'

latta 'swaddling cloth, used up to
 2-3 years'
 lattār 'crushed underfoot'
 latār-, latārīta 'to crush under-
 foot'
 laṭber 'revenge for a beating'; v.
laṭt, *ber*;
loṭ-o-ber 'id.'
 leṭ-, leṭīta 1) 'to toss from side to
 side (in bed)';
 2) 'to lie down';
 3) 'to roll on one side';
 4) 'to ride up (of clothes)'
 loṭ-, loṭīta 'to want, ask for;
 invite'; cf. *Hi loṭ-*
 leṭī 'gruel, horse-paste' – Si
 loṭkī 'invitation (to a feast etc.)';
 cf. *loṭ-*
 loṭok 'invited; one who wishes
 something';
hayr loṭok 'well-wisher';
loṭokī 'money paid for an
 invitation to a ceremony,
 party'
 lāṭum 'spinning top'
 luṭmār 'looting' < Ur
 leṭen-, leṭenta 1) 'to cause to lie
 down'; v. *leṭ-*;
 2) 'to put aside';
 3) 'to turn over objects, in
 searching for something'
 loṭen-, loṭenta 'to summon';
 double caus. (EHB) *lotāen-*,
lotāenta 'id.'
 laṭṭ 1) 'stick' < Lhd/Si *laṭh-*;
 2) 'raised edge of irrigation
 plot, less than a bund' –
 Lhd;
 3) EHB 'revenge'; cf. *laṭber*
 luṭṭ-, luṭṭīta 'to loot, rob' < Lhd
luṭ
 laṭṭuk 'toothpick'; v. *laṭṭ*
 liṭṭik 'tail' < Lhd
 lāwa EHB 'noise'
 lawyār EHB 'woman's long hair'

- locks; a head with thick hair' **lizzat** 'enjoyment' – Ar/NP
- lawand** v. *lawang*
- liwend** ? 'colt of a horse or ass'
DS 5,139
- lawang** also *lawand* 'clove; a pain-killer used in folk medicine';
cf. Br *lawang*; – IA; cf. T10977
lawānga–
- lewār**–, **lewārḏa** EHB 'to massage';
RAM, 200 'to serve'
- lūwar** 'a hot summer wind'; also
lewār (Ke, Sa) (blows from the
NNW, in Sistān and Jaz
Mūriān); cf. *lūr*
- lawar** 'cudgel'; cf. Br *lawarī*; Si
lōrah
- lawarī** 'flung, thrown'; v. *lawar*;
+ *kan*– 'to fling';
+ *day*– 'id.'
- lawāš** 'gulping, gulped'; EHB
'drunk'
- lawāš**–, **lawāšta** 'to gulp down';
EHB 'to drink'
- lawš** 'melon'
- lawz** v. *labz*; common Ra, EHB
- liwz** v. *libz*; common Ra, EHB
- lawzānk** v. *labzānk*; common Ra,
EHB
- lawzānt** v. *labzānt*; common Ra,
EHB
- lay**, **lai** 1) 'a tune';
2) 'wages paid to reapers'
- lā**–, **lāhita** Co, Ke; *lāyita* Ra, Sa
'to anoint, smear'
- layb**, **leb** 1) 'game, play' EHB *lew*
– Ar/NP;
lebaw 'id.' – Ar/NP/Lhd;
2) 'battle'
- lāyik**, **lāyk** 'worth, worthy';
deserving, suited' – Ar/NP; cf.
Br *lāix*, < EHB
- laylo**, **lelo** 'a song, usually a love
song'
- laylaw** 'delicate, beautiful'
- layn** v. *la'n*

M

me 1) = *hame* 'this' (Ra);
 2) 'our' (Ke)
māi 'lady, woman', prefix of respectful address used before a name — Lhd
mubārakī, mubarakkī 'congratulations' — Ar/NP
mač 'cultivated date palm'
mič-, **mitka, mičita** 'to suck' (tr.);
 EHB *miš-*, *mixta*; cf. *St. Ir.*, 90
mačū Co 'freight-carrying ship'
moči 'tanner, cobbler' — Lhd
močo 'useless, defective'; cf. Br *mōč* 'id.'
mačč-, **maččita** 1) 'to rouse up' (tr.);
 2) 'to be roused up' (intr.); (mainly EHB) — Si
mučč 1) 'assembled, gathered together; folded';
mučči 'collection, crowd' — Si;
 2) 'wrist, joint' — NP
mačči 'fish' — Si
mičāč, mečāč, mučāč 'eyelashes';
 EHB *mišāš*;
 Ke *mitāč*; cf. T 10118 **mičč-* 'blink'
muččakāy 'gathering' 11,14; v. *mučč*
maččal 'a large boulder, rock' EHB 12,166
mečen-, **mečenta** (caus. < *mič-*); 'to suckle'
mičar 'soaked'
mačosp 'date-spathe fertilisation season'; v. *mač*
mad-, **masta** 'to curdle'; v. *bastag*, and T 10030 *māda-* 'curds'
med '(low) caste of fishermen'; v. T 10320 *mēda-*, and T 14762; perhaps LW < Br
mūd 'hair'
mudd 'time, season' — Ar/NP

muddateyād 'a long time' — Ar/NP
madag 'shrimp, prawn; locust, grasshopper'; v. *madak*
mādag 1) 'female; in cmpds she-' — NP;
 2) 'cow'
modag 'dirge'; EHB *motk*; cf. NP *mōya* 'lamentation'; Phl *mōyag*
madh 'praise' — Ar/NP
madak 1) 'locust, grasshopper';
 2) 'shrimp, prawn'; v. *madag*; cf. Av *maḍaxa-* 'cockroach'; Phl *madag*; NP *malax* is from a NE Ir language where *-d-* > *-l-*
mūdūk 'sleeper in the eye'
mudām 'always; whenever' — Ar/NP;
mudāmi 'customary'
madān madān 'slowly, gently';
madān madānā 'quietly'
mādan 'mineral';
mādani 'id.'
mādin Co, EHB 'mare' — NP
madāri 'juggler' — Hi
madat 'aid, help'; cf. Ar/NP *madad*
mudat 'time, period' — Ar/NP
muddat
miḍ 'battle'; MV, 55; v. *mir*
maḍḍi 1) 'luggage';
 2) 'savings'; EHB 'provisions, means';
 3) 'goods and chattels'; — Lhd
maḍūl 'skull'; MV, 55, *maḍul*
māf 'excused'; also *māp* — Ar/NP;
 + *kan-* 'to excuse'
muft 'gratuitous, free' — Ur/NP
maga 'but'; also *magar* — NP
magg 'proud, haughty'
mugūl 'Mogul, Muḡāl'; also *magūl*
mugūṇḍ 'thigh' EHB; *muḡūṇḍ* 'small of the back'
megar 'flock of sheep'; cf. Br *megar*
magrib, magrab 'evening; west' — Ar/NP

magisk v. *makisk*
mūgaym 'mighty'
mayz 'marrow' — NP; v. *maǰg*
mayaz EHB 'very courageous'
muǰem 'miserly, stingy'
mā(h) 'moon' — NP;
māhtāp 'id.'
meh 'tent peg'; cf. *MV*, 54, *mī*;
v. *mek* — NP
māhi(g) 'fish' — NP;
māhikašš 'fisherman';
māhigir 'id.';
māhigiri 'fishing'
mehi 'buffalo' < *Si mēhi*
mahbūb 'beloved' — Ar/NP
mahbaš ? 'moonlit' *DS* 7,24
mahābatt, mahabat also *mabatt*,
mahabat 'love' — Ar/NP
māhdem 'Moon-face' (girl's name)
mahjob 'Moon-face' (girl's name)
mahka(j) 'moon-bent; slender-
waisted'; v. *kajj*
muhukam 'strong'; also *muhkam*
— Ar/NP
mahkān, māhikan 'moonlight;
beauty';
māikān 'id.';
māhekāni, māhikāni 'moonlit'
muhkašš 'leader'
māhal 1) 'powerful' *DS* 2,28;
2) 'moonlike; beloved';
māhul 'beloved'; < *māh-ul*
māhil 'cowards, women' *DS* 2,220
mahūl 'terrible, horrible' — Ar/NP
māhalā 'early'; *Ra mālā*
mehlab 'perfumed (seeds)'; v.
melab;
mihlab, mihlaw 'id.'
mahlūk 'people' — Ar/NP;
mahlūk 'id.'
mahall 'place, locality, neighbour-
hood; palace' — Ar/NP
māhlīnġ, māhlunġ 'Moon-dark(ener)',
girl's name; 'darling, beloved';
mahlīnġ EHB 'id.'; v. *lunġ*

muhlat 'space, time' — Ar/NP
māhilaw 'horse-food; barley'
muhīm 'fine (not coarse)' < Ur/NP;
muhīmāni 'very fine'
muhimm 'important' — Ar/NP
mihmān, memān *Ra* 'guest' —
Ar/NP
muhimān 'attacking; experienced
in battle' — Ar/NP
mahmez 'a spir, kick; run towards'
— Ar/NP
mehnat 'labouring, toiling' —
Ar/NP;
mehnatkanok 'labourer'
māhpāl 'decorated camel saddle;
decorated place for women
on camel saddle'
māhpar(r) 'hair tress'; cf. *MV*, 56,
māparr
māhipušt 'name of an embroidery
stitch'
mahār 'camel rein; nose rope;
bridle' — NP/Si;
+ *kan-* 'to pull by a nose
rope';
mahāri 'riding camel'; also
māhri 'fast camel';
cf. Ur *mahār*, NP *muhār*;
Ar *mihār* 'nose rein'
mehr 'divorce-price (paid by
husband)'
mihr 'love; mother-love' — NP;
mihr-o-murawat 'love and
affection';
mihri 'beloved, loved'
muhr 'stamp, seal' — NP
māhor Co 'fishing net'
mihrbān 'gracious, kind' — NP;
mihrbāni 'kindness; thank you'
mahrmat 'pities, sorrows' — Ar/NP
mahrāgah 'meeting place'
mahram 1) 'confidential(ly)' —
Ar/NP;
2) 'respectable person';
3) 'keeper of secrets'

mahrang 'Moon-like', girl's name;
'beloved'; — NP

mehre 'cattleherd'

mehisk v. *makisk*

mahsūs 'sensed, felt; feeling' —
Ar/NP

mahšerī 'huge, stupendous; Day of
Judgement'

muhātāhī EHB 'immediately'

muhtāj 'needy, needful' — Ar/NP

māhtāk 'monthly magazine'

mahtal 'postponement, delay';
+ *kan-* 'to delay';
mahtali 'postponement'

mahzab 'nature' — Ar/Ur

mej 'table' not a hyper-Balochism
< NP, but < Lhd *mēj*

muĵ 1) 'fog, foggy; haze, mist';
2) 'dust storm'

moĵib, moĵub 'reward, salary' —
Ar/NP

majbūr 'forced, compelled' — Ar/NP
miĵād 'birth'

moĵūd-čol 'roll of waves' — NP

maĵg 'marrow; brain'; also *mayz*,
mazy; EHB *mažg*; v. *St. Ir.*, 102

majāl 'courage, force; daring' —
Ar/NP

majlis 'assembly, meeting' — Ar/NP
majma(g) 'dish, tray'

moĵen-, moĵenta 'to frown, darken
the face'

māĵirā 1) 'way; incident';

2) 'matter, trouble' — Ar/NP

majzūb 'devoted' — Ar/NP

māk 'a long bean'

mek 'upright, nailed up; a nail'; cf.
NP *mēx*; v. *meh*;
mikū 'upright'

mok-, mokita 1) 'to be finished,
accomplished';

2) 'to take care of, protect';

3) 'to fulfil (a vow)'

mok 'bribe'

muk 1) 'date palm'; cf. NP *mux*; cf.

place names Muksotag,
Mukāb, etc. (v. Eilers, 'Volk
der Makā', *Arch. Mitt. Iran.*,
10, 1983, 101-119;

2) 'elbow joint; knot in wood'

moka 'times, occasions' — Ar/NP

moko 'spider' — 'IA'; cf. T 9883

markaṭa- 'spider'

mukk-, mukita 'to stammer'

makkah 'respected' epithet of *māt*
'mother';

makkahen māt 'respected
mother, lady' — Ar/NP

mokal 1) 'leave, departure';

2) 'permission to depart';

+ *day-* 'to dismiss'

mokali 'opportunity' — Lhd

mokalen-, mokalenta 'to take one's
leave'

mokim 1) 'arranged, set up (by a
dealer)';

2) (EHB) *mokimī* 'always';

3) (EHB) 'assiduous' — Ar/NP

mūkām 'musical mode' — Ar/NP

makān 'room, habitation, place'
— Ar/NP

maknā 'silken'

makunĉ 'lair, refuge, stronghold';
čār makundān 'on all four
sides'

makonĉi 'elbowing in a struggle'

makr 'fraud, cheat' — Ar;

makr-o-čam 'cheating';

makr-o-hīlam 'plots and
machinations';

makri 'trickery, deceit'

mukarrar 'arranged, fixed, settled'
— Ar/NP

mikrāz 'scissors' — Ar/NP

makrī 'suspended beam on which a
milk sack is hung' — Si

maksad 'purpose' — Ar/NP

makisk 'housefly' (Ra, Sa, Ke, La,
Co);

EHB *mahisk, misk, massisk*; Ra

also *masisk*, *magis(k)*; Sa also *maš*; Co also *magisk*; the most likely base for most of these forms appears to be **makas-ka-*; cf. NP, Phl *magas* < *makasa-*; Av *maxši*, Skt *maṣṣa-*, etc.

mal 1) 'mud';

2) 'westler' (< Si); v. *mall*

māl 1) 'wealth, property' (orig. 'cattle-wealth');

2) 'family' (< 'wealth') — Ar/NP;

3) 'anointed' — NP;

māl-o-matāh 'property and effects' — Ar/NP

mel 'gathering (for a fight); group of men organised to avenge a grievance' — Lhd

mela 'meeting; gathering' — Lhd

mel-, **melita** 'to meet'; v. *mill-*

mol 'a corner of a turban used to cover the face'

mūl 'value, price'

māla-o-zāh 'chinking, clinking'

melo 'grey-brown' (horse-colour); cf. Si *mēlo* 'dust (coloured)'

mūla the 'Mulla' pass, south of Quetta

mūli 'a root vegetable like a radish' — Lhd

melab 'name of a sweet-smelling plant, *corylus colurna*; a perfume'; metaph. 'sweet-smelling' (the juice is crushed from the fruit and rubbed in the hair); also *mihlab*, *mehlab*; EHB *mihlaw*, *melaw*

melāb v. *melāw*

molid 'male slave'; in Ke, Co 'slave of either sex'

māldār 'property owner, rich man'; cf. *māl* — NP

mālag 'level'

malgor 'thick women's hair'

malguzār 'green meadow, mountain

meadow'; v. *mall*

mal(l)ūk 'wealthy, famous';

maḷūk 'gentleman' — Ar/NP

muluk 'just, righteous'

malāik 'angels, spirits' — Ar/NP;

malāikat 'id.';

malak 'id.'

malkamūt, **malkamot** 'Angel of Death' — Ar/NP

melkašši 'a gathering for an attack'

milk Ra 'farm'; also *mulk* — Ar/NP

malkūti 'heavenly, royal' — Ar/NP

mall-, **mallita** 1) 'to swing along, stride; to walk gracefully' (of girls);

2) 'to flow'

mall 1) 'swing, gait' (also of a horse);

mallag 'id.';

mallagi 'smooth-flowing, graceful';

2) 'stream-irrigated area, pasture';

3) 'athlete, wrestler'; v. *mal* — Si/Lhd

mill-, **millita** 'to meet'; v. *mel-*; — Si/Lhd

mull 'valuable' DS 4,113

malām 1) 'bribe';

2) Ra 'fine' (paid by guilty party)

mālūm 'known' — Ar/NP

molum Co 'season; a good sailing breeze'

malmal 1) 'shirt(-cloth)' — NP;

2) 'a kind of stone, marble' — NP

malandari 'warrior'

maland Ra 'tease, joke, jibe';

+ *jan-* 'to tease, make fun of';

+ *kan-* 'to play a joke upon'

malang 'beggar' — IA

malūnk 'superior'

malpad 'sprouting green cover

after floodwater; greensward'

malār 'exstatic'

malir 'a gull'

malūr 1) 'depressed, sad; a sad song'; Ra *malûl*;

2) 'tears of sadness'

molišt Ra 'hesitation, delay' — NP;
+ *kan-* 'to delay, postpone'

melaw 'steed'

melāw (mainly EHB) 'dirty, filthy';
other diall. *melāb* — IA; cf.
T 9904 **malin* 'dirty'; Si *maila*
'dirt'

milāyin 'million' — Eng

mamm 'black bear'; cf. Br *mammā*
'id.'

māmā 'mother's brother, uncle;
respectful term of address to
an older man' — Lhd

māmak 'an ornament of personal
jewellery'

memol ? 'horse' 44,38

māmūli 'usual(ly), ordinary,
common' — Ar/NP

māmillat 'business, affair' — Ar/NP

momin 'pious' — Ar/NP

mamir 'a herb used in eye make-up'

māmūr 'officer, official' — Ar/NP

memar 'a Memon'

man-, **manita** 'to churn; shake a
hizakk' (q.v.)

man 'maund, a weight' — Ur/NP

mān-, **mānt** (Ke, EHB); *mant* (Ra)

1) 'to live, to stay, dwell';

2) 'to get tired' probably

LW < NP

mān prep. 'inside'; Ra, Ke *man*;

EHB *mā*; Ke, Co *mān*; Co *mān*,
mīn; AfRa often *mā*;

+ *āy-* 'to touch, reach';

+ *band-* 'to tie up';

+ *burr-* 'to toss aside';

+ *dār-* 'to create, make';

+ *day-* 'to apply to, patch';

+ *gej-* 'to put into, pour into';

+ *gwaz-* 'to come out';

+ *guzār-* 'to meet together';

+ *kan-* 'to put in, serve up';

+ *pruš-* 'to be confused';

+ *rič-* 'to attack';

+ *raw-* 'to enter, wander
about';

+ *šān-* 'to rise up from';

+ *tarr-* ? 'to reply, return'
56,64;

mā kundā EHB 'all round,
around the sides'

men 'mud; a bog, swamp';

+ *bū-* 'to sink; get muddy';

+ *gir-* 'to get stuck'

men-, **menta** 'to wet, dampen;
soak' (tr.);

mentag 'wet'; v. *min-*

min-, **minta** 'to get wet' (intr.); v.
men-

mānā 'meaning; purpose' — Ar/NP;
mānāwālā 'interpreter'

menā 'mynah bird' — Hi

manč-, **mančiḏa** EHB 'to engage
in battle'

mind 'bitch'; v. *minḏ*

māndag 'tired'; v. *māntag* — NP

mandil 'turban'

mandar 'short in stature'

mandr-o-prep 'cheat, fraud' — NP

mundr 'constipated' — Si;

+ *bū-* 'to be constipated'

mundri(k) EHB 'ring' — Si

mundaw ? 'cargo' 32,42

maṇḏ 'lame' < Lhd *maṇḏā*

maṇḏ-, **maṇḏita** 'to usurp, make
room forcibly'

minḏ Ra 'bitch'; EHB 'girl'; cf. Br
mind 'bitch'; also *mind*; v.

hind

muṇḏ 'crippled; without hands;
leafless';

+ *kan-* 'to cripple'

mundo, **muṇḏ** 1) 'assuredly';

2) 'stump, root' < Lhd *muṇḏhō*

menag 'a dip, dipping'; v. *men-*
munḡi 'wasḡ' — NP

mangih 'brave'; EHB *mangah*;
mangihī 'bravery, pride'

mangoli(k) 'a silver bracelet, worn
on wrist'

māngar 'crocodile'; cf. T 9692;
< Si *māgar*

mangir 'group marriage; collective
celebration'

mangeš 'jumble; entanglement'

mānguš-, (*māngwaš-*), *māngušta*
(*māngwašta*) 'to speak
unclearly, mumble'

manah EHB *māhā* 1) 'raised wooden
platform (in fields, for
marriages, funerals, etc.)';

2) 'shed, shed roof'; v. *mannah*

mūnjā 'sad, dejected' — Lhd;
mūnjāi 'depression'

munjor-, *munjorita* 'to trample'

minuk 'a wooden interior post to
strengthen roof'

mann-, *mannit* 1) 'to obey; to
believe';

2) 'to prize';

3) 'to disclose';

v. T 9857; Lhd *mannan*

mannā 'thus, in this way'

mannah 'enclosed roosting plat-
form for poultry'; v. *manah*

manništ 'promise, vow (especially
to repay a debt)'

minnat 1) 'favour, obligation' —
Ar/NP;

2) 'request, suit, entreaty;
nagging';

minnatwār 'grateful'

mansab 'rank; office, posting' —
Ar/NP;

mansabdār 'official'

mant-, *manta*, *mantita* 'to churn'

manāz 'property' 44,7

minzil 'stage (of a journey)'; also
mizil; v. *mizzil* — Ar/NP

manzūr 1) 'agreement; aim,
intention';

2) 'agreed, accepted' — Ar/NP

māp 'excused'; v. *māf*, *muwāf*

māparr v. *māhparr*

muḡt v. *muḡt*

mār-, *mārta* 1) 'to feel, remember';

2) 'to check, count'

mār 'snake' — NP

mīr 'chief, headman; also proper
name' — Ar/NP;

mīri 'princely; chief's house'

mir 'death';

wat-mīri 'natural death'

mīr-, *murta* 'to die'

mor 1) 'pearl; pearl-stitch' (in
embroidery);

2) 'ant' — NP

mor- (*mūr-*), *morita* (*mūrta*) 'to
grow from seed'

morūba 'hare' probably LW < Br
murū(-ba)

mirč 'chilli pepper' — Si;

soren mirč 'white pepper';

šānen mirč 'black pepper';

suhren mirč 'red pepper'

maročī 'today'; < **imā-rauč-ī*,
maročān 'nowadays'

mard 'man'; EHB *maḡd*, *maḡ* — NP;
mardig 'manly'

murād 'desire' — Ar/NP

murid 'disciple' — Ar/NP

mardak 'a low fellow' — NP

mardum 'human being, man' — NP;
mardumgiri 'human behaviour';

mardumšumārī 'census' — NP

murdān(ag), **mordān(ag)** 'finger';

perhaps, with GEt, 242 < NP

muhr-dān 'signet bearer

(finger)'; but possibly a LW
from IA

murdār 'pollution, carrion' — NP

mardwār 'gallant, courageous' ('man
eater') RAM, 118 (not 'cannibal'
as in LSI, X, 372);

maṛwāri 'ferocious' (EHB)
marg 'death'; v. *margaw*, *mark*;
margig 'dying'
mārag 'feelings' 46,5
murg 'hen, bird' — NP
marāgāh 'council, committee';
 Ra *marāgā*
Murgāp 'Muryāb River'
murgīpanč 'name of an embroidery
 in seven colours on red, yellow
 or blue cloth'
murgislemān Ra 'hoopoe, a small
 white and blue crested bird'
margaw 'plague, cholera'; v. *marg*
 < Lhd (< NP)
marjān 'coral, pearl' — Ar/NP
mark 'death'; v. *marg*;
marki 'funeral, death
 ceremonies; dying'
morak 'black she-goat'
markab 'steed, mount'; also EHB
markaw — Ar/NP
mārākat 'jostling' — Ar/NP
marlawāš 'cannibal'; v. *lawāš*
meram 'hairstresser, women's
 beauty specialist'
mirmir 'tickle, irritation'
marangā 'thus, so much, so'
 < *hamā-rangā*
morink Ra 'ant'; cf. *mor*
marent-, **marentita** 'to endure (tr.),
 to allow'
maronči 'squeeze(d)'
marr 'a hero, brave; prominent
 person' ('one who is obeyed');
 v. foll.
marr-, **marrita** 'to obey; to pay
 regards'; v. prev.
marren-, **marrenta** 1) '(animal
 which) allows a mount,
 which obeys';
 2) 'to endure'; v. *marr-*
mārires 'stretching of limbs';
 + *gir-* 'to stretch, upon
 waking'

mirās 'inheritance, inherited
 (lands)'; EHB (RAM, 108) *mirāt*
 — Ar/NP
māriš-, **mārišiṭa** EHB 'to attack in
 a rush'
muršid 'spiritual guide' — Ar/NP
mirāt v. *mirās*
murūwāb 'a light sleep'
murwārid 'pearl' — NP
marz 'clod-crusher log; harrow'; v.
 also *muš-*, *marz-*; v.
St. Ir., 233
marz-, **marzita** Ke 'to stroke
 (whiskers)'
marzi 1) 'pleasurable, choice,
 agreeable' — Ar/NP;
 2) 'illness, disease' — Ar/NP
murzam 'condemned (man)'
meṛ 'envoy group, embassy, sent
 by guilty party (usually a
 tribe) to make peace in tribal
 disputes; intervention in a
 dispute by a peace-making
 group';
 + *kan-* 'to settle disputes' in
 this way — Si;
 + *bar-*, + *raw-* 'id.'
miṛ 'fight';
miṛāi, *miṛāy* 'fighting'
miṛ-, **miṛita** 'to fight, brawl' (intr.)
 — Si
māri 'house with upper floors,
 usually two or three' — Lhd
mārā 'courage';
marāi 'courageous';
marādār 'id.';
marādāri 'courage, honour'
meṛa Ke 'religious gathering,
 assembly' — Si; v. *meṛaw*
muṛi EHB 'assuredly' RAM, 319
moṛčān EHB adj. 'hiding out'
moṛihā EHB adv. 'mostly'
meṛmarakka 'a *meṛ* group'; v. *meṛ*
mirmir 'a *Khoja*, Muslim shop-
 keeper'

meren-, **meṛenta** 'to fight someone, attack'; caus. < *miṛ-*

meraw 'religious assembly'; v. *mera*

mas 1) 'great(er) (= *mastir*); v.

mazan;

2) 'soft down on face, first beard'

mās Ra 'mother'; v. *māt*;

māsi 'term of respectful

address to a woman'; cf.

perhaps EHB *māsi* 'maternal aunt' (< Si)

mis 'urine' (< **mist*);

+ *kan-* 'to urinate'; v. *mez-*, *mež-*

mis-, **mīs(i)ta** 'to urinate'

mās(s)ū Ra 'stepmother'; v. *mātu*

musibat 'misfortunes, sufferings'

— Ar/NP

musaddar ? 'placed in seat of honour' 45,18

musāy EHB; v. *muswāk*

misk 'musk' — NP

maskif 'beautiful; happy' — Ar/NP

miskīn 'poor, wretched' — NP

miskep 'complete, full'; EHB

miskef;

pa miskep(ā) ? 'completely'

41,53; for ending *-ep* cf. s.v. *rašef*

maskarā 'joke' — Ar/NP;

+ *jan-* 'to joke';

maškarāi Co 'joke'

māsil 1) 'envoy'; cf. Ar/NP

muḥaṣil ?;

2) 'soldier, guard'

misl, **misāl** 'like, for example'

(prep.) — Ar/NP;

misālā 'id.' (postpos.);

čo misālā 'for example'

masala 'problem' — Ar/NP;

masala ne '(it is) no problem'

masalān 'for example' — Ar/NP

muslahat, Ra *muṣlāt*, *maṣlāt*

'responsibility' — Ar/NP

masām 'lenience, forgiveness' — Ar/NP

māsūm 'innocent, guileless' — Ar/NP

mosum 1) 'season, weather' — Ar/NP;

2) 'name of an embroidery in seven colours on yellow or red cloth'

mīsen-, **mīsentā** 'to dampen, wet, soak'; caus. < *mis-*

musāpīr 'traveller; stranger' — Ar/NP

mesar ? 'a lovely place' 42,29

masrūr 'glad, cheerful' — Ar/NP

miss 'copper; pen-point' — Ar/NP

masisk v. *makisk*

massuk 'part of the back between the shoulder blades'; cf. Br *massuk*;

massukā jan- 'to struggle hard'

massān 'mark of a newly-sprouted moustache' 49,13

mast 'drunk, intoxicated'; v. *mastag* — NP

mašīt 'mosque'; cf. Br *mašit*, < Lhd *mašit*

mastag 'curds'; v. *bast-*; cf. *St. Ir.*, 229

mistāg 'good news'; cf. Br *mistāi* 'reward for good news';

mistāgi 'reward for good news';

mistāgir 'bringer of good news';

mistāgarī 'congratulations'

mastir 'eldest, largest'; v. *mazan*; *mastiri* 1) 'old age';

2) 'autonomy' 70,23

mistrī Co 'ship's mechanic'

mustatil 'rectangle, parallelogram' — Ar/NP

muswāk 1) 'red lipstick';

2) 'red colouring for teeth' made from tree bark, also used to clean the teeth;

EHB *musāg*, Co *muzwāk* —

Ar/NP

musawwar 'artist' – Ar/NP

masxarah 'joke'; v. *maskarah* –
Ar/NP

maš 'fly' (mainly Sa); v. *makisk*

māš 'pulse grain, *dāl*'; cf. T10097

māša– 'bean'; Hi *māš* 'pulse'

meš 'sheep' – NP

moš Co 'oiling of ship's wood with
fish oil';

+ *day*– 'to oil a ship's wood'; cf.
muš–

muš–, **mušta** 1) 'to smear, rub';

2) 'to oil hair';

3) 'to stroke';

4) 'to write' (EHB);

mušt-o-moš 'threshing'; cf.

marz–

mušabakk 'a nose ornament' like

a *pulluk*, v. *pulli*

māšūya 'lover' (cf. MV, 58: mis-
print) – Ar/NP

mašk 'water skin' – NP;

maškič 'id.'

māšūk 'beloved' – Ar/NP

mušk 1) 'biceps';

2) 'mouse, rat';

EHB *mūšk*; cf. NP *mūš*, Psht

mağ

muškil 'difficulty' – Ar/NP;

muškil-kušāi 'problem-solving'

maškūlāh EHB 'witty';

mašūlāhi 'curious, funny' (EHB)

muškin 'a black horse'; cf. NP

muški

maškarāi 'joke'; cf. *maskarā*

Maškat Co 'Musqat'

mašakkat 'hard, rigorous' –

Ar/NP/Ur

mašmonk 'a tree, *prunus eburnea*'

mešmurg 'goose' – NP;

mešmurgi 'id.'

mašin 'car, lorry' – Eng

mašar 'chaotic, crowded' – Ar/NP

maišat 'way of life, livelihood'

– Ur/Ar

mušt 1) 'fist';

2) 'hilt of a sword' – NP;

+ *jan*– 'to punch, hit'

mušāyra 'poetic symposium' –

Ar/Ur

māt 'mother' (La, Sa, Ke, Co, EHB

(*māθ*); *mās* (Ra);

māto 'stepmother'; Ra *māsū*,

but MV, 58 *mātō* (!)

mut 'male masturbation';

+ *jan*– 'to masturbate'

matā 'property, goods' – Ar/NP

māti 'thumb' ('motherish (finger)')

māto v. *māt*

moti 'pearl' – IA

matbal v. *matlab*

mutābikā 'according to, accordingly'

– Ar/NP

motaber 'trust, trusted; respected

(person)' – Ar/NP

mitāč v. *mičāč*

metag 'collection of houses, small
village'

mātgor 'a shrub'

motāj, muhtāj 'needy' – Ar/NP

motk 'mourning'; v. *modag*

mātkoh, Ra māskoh 'highest peak
of a mountain range'

mātal 'delayed' – Ar/NP

matlab 'purpose, intention'; also

matbal – Ar/NP

mātam 'mourning' – Ar/NP;

mātami 'grieving, in mourning'

mātū(n) EHB 'stepmother'; also

māθū; cf. Br *mātūna*, < Bal

mītāp 'fresh water'

matar 'tears'

nutrib 'hired musician, minstrel'

– Ar/NP

maṭ–, **maṭita** 1) 'to shake' (a churn)

– Si;

2) 'to rub soap into hair,
shampoo';

v. *meta*, *matt*; cf. Br *maṭ*
'silt'

moṭ 'shy'
 muṭ 'frown, scowl'; cf. *mūṭk*
māto 'deferment'
meṭa 1) 'shampoo-mud, a yellow
 mud used as shampoo';
 2) 'clay'; v. *meṭ*
mūṭk 'frown'; v. *muṭ*;
mūṭkdem 'with a rude face'
moṭal 'car' - Eng.;
moṭal-lārī EHB 'lorry'
maṭar 'peas' < Lhd *maṭṭar*
maṭṭ 1) 'equal in status; a match,
 exchange' - 'Lhd';
 + *kan-* 'to exchange, to
 match';
 2) 'muddy mess, silt' 31,27; v.
maṭ-
maṭṭ-, *maṭṭita* 1) 'to be changed,
 exchanged';
 2) EHB 'to grope'
muṭṭ 'fist'
muṭṭī 'an ornament for the hair
 about two inches long, used
 to link plaits of hair'
maṭṭen-, *maṭṭenta* 'to barter'; v.
maṭṭ-
muṭṭarī 'massaged';
 + *kan-* 'to massage'
mawīč 'raisins'; cf. T10296; cf. NP
mavīz; < **madvī-ča-*
muwāf 'excused'; v. *māp*
mewā(g) 'fruit'; v. *niwag* - NP
mawj, *moj* 'wave' - Ar/NP
mawkarar 'settled, fixed' - Ar/NP;
mukarar 'id.'
mawr 'a mountain berry-tree, with
 sweet-smelling black berries'
mawrūdag 'a fever' - Ar/NP
mawsum v. *mosum*
mawṣā 'lively, active' 65,50
māx EHB 'we'; only in epic
 poetry, in *max-ū* 'we are'
 (variously written by Dames:
māxom, *māxūn*)

muxaddam EHB 'elder of a village'
 - Ar/NP
mextabil, *mehtabil* AfRa 'hitching
 post (for horses, camels);
MV, 55, *mextabil* - NP
maxx EHB 'black'
mayda 'fine-ground, milled'; EHB
mayḍa
maydān 1) 'race (of horses)' -
 Ar/NP;
 + *kan-* 'to race (horses)'
 2) 'large open space';
maykamag 'department'
mayl 'desire, preference' - Ar/NP
maym 'visible' 32,32; also *mem*
myān, *miyān*, *mayān* 1) 'middle,
 waist, waisted';
 2) 'scabbard' 20,2;
 AfRa *miānjīn*; *miānjīnā* 'in the
 middle';
miyanjā 'in between'
mayār 1) 'prestige, grace';
 2) 'blemish, dishonour';
 2) seems to be the original
 meaning, cf. Br *mayār* 'shame';
 < Si *mayāra* 'blame, censure';
 + *kan-* 'to scold';
mayārjallī 'keeping a refugee'
mayyit 'corpse' - Ar/NP
māywār 'osprey'
mayzar 'great'
māz ? 'healing' 32,79
mez-, *mesta* (also *mezita*) 'to
 urinate' - NP; v. *mis*, *mež-*
moz 'banana, plantain' - NP
mozi 'miserly; a miser; villain' -
 Ar/NP
mazād 'a camel two to three
 years old'
muzd 'wages'; Af Ra *muzz* - NP
muzdūr 'paid servant, one who
 works for a wage'; AfRa
muzūr - NP
māzag 'thread from the dwarf
 palm, used in augury' - NP

mozag 'boots' — NP;
 also *možag*; EHB *mošag* (< Bal
 *močag)
mazah EHB 'large'; also *mazay*; v.
mazan
mizāḡ 'habits, state' — Ar/NP
mezk 'salt grass'
mizil v. *mizzil*
mazlūm 'afflicted' — Ar/NP
mazmūn 'article, essay' —
 Ar/NP/Ur
mazan 'large, great'; EHB *mazah*,
mazay; comp. *mastir*
 (< *maz-tir);
mazanī 'adulthood';
mazan-nām 'famous';
mazan-dād 'generous';
mazan-gwāt 'very proud'
mizān Ke 'slowly' — Ar/NP;
mizān mizāna 'id.'
mazār 1) 'tiger'; often 'lion' =
 'mountain lion' (Ra); cf. Psht
mzaray;
 2) 'tomb' — Ar/NP
maztir Ra = *mastir*; v. *mazan*
muzwāk Ra v. *muswāk*
mazay EHB = *mazah*; v. *mazan*
muzz Ra v. *muzd*
mizzil 'stage' in a journey, about
 32 miles; also *mizil*, *minzil*
 — NP;
 + *jan-* 'to march one stage'
mež-, **mišt** (mainly EHB) 'to
 urinate'; v. *mez-*, *mis*
muždawār 'happy; bringers of good
 news' — NP; in *DS* often in
 irony 'swine, robbers,
 oppressors'
možag EHB 'boots'; v. *mozag*

N

na 'no, not'; also *naī*, *nay*, *ne*;
nakadī 'never';
naye 'and not, neither'
nā 1) 'ripe date';
 2) *nā-* 'not' in cmpds — NP;
 3) 'well then' emphatic particle
 — Ur
naī Co 'wooden stick, hook, used
 to make fishing nets'
nī(n) 'here, lo; well then, now'; v.
nū(n)
nī(h) 'arrowhead'
noen, **nūen** 'this now'
nu(h) 'nine'
nābod 'immature'; v. *bod*
nābakār 'enemy' — NP
nābālig 'immature'
nibiš-, **nibišta** 'to write' (Ke, Co,
 Sa; La also *niwiš-*); EHB
nawiš-, *nawišta*; Ra *nimis-*,
nimista, *nimišta*
nibištānk 'writing, prose'
 (neologism)
nābizānt 'ignorant'
nāč 'dance' — Hi;
nāčū 'dancing girl, dancer'
načč-, **naččita** 'to dance'; cf. *nāč*
nāčikār 'one who dislikes, a
 disapprover'
ničen 'piled up, heaped up';
 + *day-* 'to pile up'; < *nī-čin-*;
 cf. Parth *ncyn-* 'stratify'
nāčār 'helpless' — NP
nod 'cloud, raincloud; overcast
 sky';
nodī 'swiftly' (like a cloud);
 cf. Av *snaoša-*, Phl *snōy*
nadag 'lemon grass'; cf. NP *nay-*
nādok, **nādonk** 1) 'back of the
 throat';
 2) 'amazement'
nādilkāšši 'ill-humour'
nāden-, **nādenta** 'put, place, cause

to be seated'
nadr 'sacrifice' — Ar/NP;
nadri 'sacrificial, as a sacrifice'
nādir 'rare, wonderful' — Ar/NP
nidāra(g) 'shown, exhibited;
 exhibition, spectacle; scene in
 a play';
 + *kan-* 'to exhibit, show'
nādurāh 'ill, sick' — NP
nafasgīr 'relief' — Ar/NP
nāgah, nāga 'sudden, unexpected'
 — NP
nugdaw ? 'keeper' S6,10
nāgeg 'unable, not in a position' (to
 do something)
nigāk 'sight, show; care; looks,
 appearance' — NP;
nigāhwāni 'protection,
 assistance' — NP;
niyadār EHB 'protector,
 protection' RAM, 255
nogal 'young people; childish'
nugl 'silver'; v. *nugra, nukra* —
 Ar/NP
nāgumān 'sudden, suddenly' — NP;
nāgumānā 'suddenly'
nagan Co, La, EHB 'bread'; cf.
nān
nigon 'hanging (head)' — NP;
nugūnsar 'upside down';
nigonsār
nigenag 'gems'
nagor 'anchor'
nigāri 'painting' — NP
nugra 'silver'; v. *nugl, nukra* —
 Ar/NP; Ra also *nuḡra*
nigoš-, nigošta 'to listen'; cf. Phl
niyōš-, NP niyōšidan, Psht
nywaṭ-
nāgatā 'suddenly'; cf. *anāgatā*
niḡwār-, niḡwarḡa EHB 'to rain
 down'; cf. *gwār-*
nāhe EHB 'otherwise'; cf. *nāi, na,*
nāh; nahā kan- EHB 'to deny'

nāhudā Co 'ship's captain' — NP
nāhodag 'cruelty, cruel' < *nā-hudā-*
nāhod-, nāhodita 'to be cruel'
nāhakk 'unjust, illegal; false' —
 Ar/NP
nā'ahl 'dishonest, corrupt;
 inefficient' — Ar/NP
nihāl 'sprout, sapling' — NP
nahmat EHB 'intention'; v.
niyahmat
nihing 1) 'great fish, whale' — NP;
 2) 'EBH 'brave' RAM, 269
nahr 'canal' — Ar/NP
nāhār 'meal; breakfast, lunch' —
 NP; cf. *MV, 60, na(h)ār*
nahār 'wild beast, wolf' — Lhd
nahārd-, nahārdita 'to roar like a
 wild beast';
nahardag 'groan'
nājāi 'illegitimate' RAM, 38 — NP
nejen-, nejenta 'to grind (the teeth)'
nājor, nājod 'ill, sick'
nijass 'filthy' — Ar/NP
nājāiz 'forbidden, illegal' — Ar/NP
nek 'good, fortunate'; also *nik* (Ra)
 — NP;
neki 'goodness; blessing';
neken du'ā 'prayer' — Ar/NP
nok 'new; new moon';
noki 'presently, recently'; cf.
 Phl *nōg, NP nōw, Psht*
neway;
noken āhtinok Ra 'newcomer';
nokāok Ke 'id.'
nako 'old-', as in 'old woman,
 uncle, father-in-law, grand-
 mother'; cf. Av *nyāka-* 'grand-
 mother, Psht *nīkə* 'grand-
 father', NP *niyā*
nakib 'slave' EHB *naxif*
nikāb 'veil' — Ar/NP
nikāh 1) 'marriage' — Ar/NP;
 2) 'attention' (cf. *nigāh* ?)
nokjawān 'newcomer, young man';
nojawān 'id.'

nukk 'palate, roof of mouth'; cf.

NP *nag*

nakkāś 'hairstylist, beauty expert'

— Ar/Ur

nakl 'story, tale' — Ar/NP;

naklī 'false'

nākamāl 'imperfect, sloppy' —

Ar/NP

nākun Ke, Co 'fingernail'; EHB

nāxun; Ra *nāun*; cf. Phl, NP

nāxun

nikenk 'mother hen, broody hen';

also *nekiank*

nokāp 'floodwater; seasonal stream'

nakār 'worthless'; also *nikār* — NP

nokar 'servant'; also *nawkar* — NP;

nokarī 'service, job'

nikr-, **nikrita** 'to divide' (intr.)

nukra v. *nugra*; 'silver, silvery

white'; also *nukraw* — Lhd

noksāl v. *noksāl*

nuksān 'loss, deficit, waste' —

Ar/NP

noksāl 'new year'; also *noksāl*

nakš 'colour(ed), painted; painting,

printing; embroidery' — Ar/NP

nikašši 'slanting(ly)' 33,12

nuktačīn 'scholar, pedant' — Ar/NP

nekzan 'woman of good repute'

nakozātk 'cousin' (Ke, Co); also

(mainly Ra) *nakozāk*, EHB

nakozāxt

nal 1) 'reed, reed pipe' — Lhd;

2) 'water-tap'

nāl 'horseshoe' — Ar/NP

nāl-, **nālita** 'to cry, groan' — NP;

nālag 'groaning'

nāl 'blue' — NP;

nālī 'blue-grey' (a horse-colour)

nalo 'cartridge belt'

nālbo 'blueish';

nālboen zir 'Arabian Sea'

nalgis 'narcissus' — NP

nāluk 'earring'

nāl-o-tik 'name of an embroidery

in two colours on blue silk

cloth, a gift for the bride'

na'layn 'shoes' — Ar/NP

nām 'name; fame' — NP

nem(ag) 'half'

namb 'wet, moist; dew' — NP;

nammi Ra 'damp';

nambi 'fresh feeling in air

after rain'

nembāl 'very happy, glad'; v. *nem*,

bāl

nāmbandī 'bestowal of a name on

a child'

nemdana 'name of a kind of

embroidery'

nāmug EHB 'untimely'

nemag 1) 'butter' EHB *nemag*;

2) 'side, direction'; v. *nem*;

nemagā 'towards'

nāmuṣānī EHB 'suddenly'

nīmḡwarān 'halfway'

nāmahram 'unrelated (people)' —

Ar/NP

nemhawā 'transported with joy'

< *nem-hawā*; cf. *nembāl*

nīmik 'salt'; cf. NP *namak*

nemkašš 'continuously painful'

('half drawn'), of an arrow or

bullet which has penetrated

and not emerged

nammi v. *namb*

nīmikwār 'loyal (salt-eating)'

nammi v. *namb*

nīmon 'alibi, excuse; lame excuse'

— NP;

nīmonag 'sample, type';

pa nīmoni 'for example'

nām-nāgirok 'taboo word'

nāmānī EHB *nāwānī* 'famous'

nemroč 'noon'; EHB *nemroš*,

nermoš;

nemroči 'at noon'

nāmard 'coward' — NP

nāmīrān 'eternal' (neologism)

nāmos 'honour, reputation'; Co

nāmoš — Ar/NP

nimis-, *nimista* Ra v. *nibiš-*
numāsag 'grandchild'; v. *nawāsag*
namāš 'prayer'; EHB *nawāš*; cf. NP
namāz; MMP, Parth, Sogd *nm'č*
nemšap 'midnight';

nemšapi 'at midnight'

nimiš- v. *nibiš-*

nimištkār Ra 'writer' (neologism)

nimištānk 'essay, article'

(neologism)

nāmūt 'honour, chastity'; only DS
 2,132

numāy '-like, appearing as' — NP;
numāyiš 'exhibition'

nimāz 'prayer' — NP; v. *namāš*
nimāzpučč 'hypocrite';
nimāz-o-wazū 'prayers and
 ablutions' — Ar/NP

nān 'bread; food, a meal' — NP;
nān-o-nagan 'food'; v. *nagan*

nūn 'now'; Co, EHB *nī(n)*;
hannūn 'right now' < *ham-nūn*;
 Ra *annūn*;

nūnen adj. 'the present'

nind-, *ništa* 1) 'to sit down';
nind-o-nyād 'environment,
 company';

2) 'to live, reside'

nindok 'one who waits, especially
 a girl waiting for a husband'

nindāren-, *nindārenta* 1) 'to cause
 to sit, seat';

2) 'to cause to sit waiting (for
 a husband)', of an unmarried
 girl; cf. also *niyānd-* (q.v.)

nang 1) 'honour, dignity, modesty'
 — NP;

2) 'shame, disgrace; nakedness';
 original meaning 1);

nangdār 'man of honour';

nangar 'honourable'

nangār 'plough'; cf. Br *langār* and
 T 11006 *lāngala-*

nāngir 'kitchen';

nāngiri 'cook'

nangrā mainly EHB 'hospitable'

nūnak 'now'; 41,25 *ninak*: unclear

nunnuk 'baby'

nānwār 1) 'servant';

2) 'baker' — NP

nāp 'navel'; v. *nāpag*

napā 'profit, gain; indeed, really'

— Ar/NP

nāpā 'bottomless' 74,27

nāped 'uncommon' < *nā-paydā*

nipād 1) 'bedding, quilt'; also *nipāl*;

2) 'mat, carpet'

nāpag 'navel'; also *nāp* — NP;

+ *kap-* 'to have the bellyache'

nīpag 1) 'the particular food
 desires of a pregnant
 woman';

2) 'the cloth channel through
 which a trouser-cord runs'
 — NP

nāpohi EHB 'innocence'; v. *pohi*

napar 'someone' — NP

napir 'trumpet' — Ar/NP

napas 'soul, breath' — Ar/NP

napusk 'stepdaughter'; EHB *nafusk*

napt 1) 'naphtha, oil, petrol';

2) 'thunderbolt' — NP

nepiṭ 'damnable, wretched'; as an
 insult 'perishing';

+ *bū-* 'to be damned'

nār v. *naī*

nar 1) 'male, he-';

2) 'strong-' as prefix with
 animals — NP

nār-, *nārita* 'to shout, groan

loudly'; v. *nāl-*, *nard*; cf. NP

nālidan; Br *narding* LW < IA

(T 6981, 6982 *narda-*, *nardati*),

as is Psht *nař-*; cf. *St. Ir.*, 107

nūr 'light' Co, EHB *nir* — Ar/NP;

nūri 'angel';

nūrāni 'luminous'

narā EHB 'a shout'; v. *nār*

nāri 'hellion, hellish; sparkle of

hell-fire' — Ar/NP
nard 'shout'; v. *nār-*
narm 'soft, delicate' — NP;
narmī, narmiyā 'softly';
narmag 'softness'
nerān 'morning meal' — 'Lhd'
nārin-, **nārinta** 'to beat'
nurund-, **nurundita** 1) 'to grumble';
 2) 'to snore'
nārinj 'orange' — Ar/NP
nārušt 'meat broth, soup'
nārāwā 'illegal, unworthy' — NP
nirwār 'justice; court decision' —
 Si
naryān 'stallion'; v. *nar* — NP
narāz 'large male dog';
narāzi 'belonging to a large
 male dog'
nārāz 'dissatisfied' — Ar/NP
nas-, **nasita** 'to grind'
nasib 'fated; successful, fortunate'
 — Ar/NP
nasl 'breed, generation' — Ar/NP
nisār Ra 'a charm, especially a
 charm which protects a lost
 thing or animal from getting
 damaged or hurt';
 + *kan-* 'to make such a charm'
nesār-, **nesārīta** 'to weep'
nāsarpad 'stupid, foolish'; v. *sarpad*
nestī 'poverty' — NP;
nestān 'the poor'
nestgār 'destitute'; also *nezgār*; v.
St. Ir., 111 — NP
nusxān v. *nuksān*
nasiyat 'promise, condition' —
 Ar/NP;
nasihat 'id.'
neš 1) 'tooth, especially of a
 mature camel' — Si;
 2) 'camel over eight years old;
 strong camel';
neši 'id.'
noš 'a drink, drinking' — NP;
noši 'tasty, sweet';

noš-o-jān 'a feast'
noš-, **nošita** 'to drink'
naša 'an intoxicant';
našai 'drunk, intoxicated';
našakanok 'drunkard'
našk 'sign, token, mark'; also *nakš*
nišān 'sign, mark; target, aim' —
 NP
nišin 'sitting, setting' — NP
nošan 'drizzle of rain' < *nod-šan*
nišār 1) 'daughter-in-law'; also
našār;
 2) 'sister-in-law'
nišor 'cud' < NP *nuš-xwār*;
 + *kan-* 'to chew the cud'
ništagi 'virginity'; also *nindokī*; ('a
 girl who sits waiting for a
 husband')
ništen-, **ništenta** 'to spread out a
 mat'; caus. of *nind-* (q.v.)
ništenjāh 'seat on a carpet' ('spread-
 place'); v. *nind-*, *ništen-*
našx 'shining'
nāt 'song of praise' — Ar/NP
nitīja 'conclusion' — Ar/NP
natipāki 'disunity, difference'; v.
tipāk (note *na-*, not *nā-*)
natārī Co 'anchor'
neṭ 'finally, in the end'; EHB also
neṭ;
neṭā 'after all' *RAM*, 203;
netiyā 'at last'
naw 'new' — NP
nawā 1) 'naive';
 2) 'so that'
nawāb 1) 'prince, chief';
 2) 'tribal *sardār*' (in EHB) —
 Ar/NP
nawbat 'time, era' — Ar/NP
nāwčag 'ambush'
nawad EHB 'felt'; cf. NP *namad*
nāwdag 'cruel'; v. *nāhadag*
nāwag Ra 'area, region'
nīwag, **newag** 'fruit'; cf. *Phl*
mēwag, NP *mīvah*; cf. *mewāg*

nawgul 'newly-budding' — NP
 nawk 'tips of eyelashes' — NP
 nāwakk 'arrowhead'
 naweklay EHB 'new, strange' — Ur
 nāwālag 'alluvial terrace in a
 torrent bed'
 nawān EHB 1) 'perhaps, lest';
 2) 'never' RAM, 112
 nāwāninda 'illiterate' < nā-wan-
 nāwarš 'course (of a meal)' <
 nā(n)-war-iš
 nāwar 'small lake; pool; puddle'
 nawāsag 'grandchild of either sex'
 — NP; v. *kurāsag*, *kawāsag*,
numasag; NP *nawāsa*
 < *napā-θraka-*; OP *napā*; Psht
nwasay, *nmasay*
 nawāš EHB 'prayer'; v. *namāz*
 niwištāg 'written'; v. *nibiš-*
nuxutt 'pea'; cf. NP *nuxōd*
 niyāh 'regard(s)'; cf. NP *nigāh*
 nāyb 'deputy, vice-' — Ar/NP
 nāyāb 'not to be found, unavailable'
 — NP
 niyābat 'sub-district' — Ar/NP/Ur
 niyād 'seated; a sitting, meeting'
 — NP
 niyād-, niyāsta 'to establish, fix'
 — NP; v. *niyānd-*
 niyahmat EHB 'will, intention'; v.
nahmat
 nyām Ra, Ke, Co 'middle, the
 middle';
nyāmā, EHB *nyāwā* 'in the
 middle'; v. *myān*; < Phl, NP
miyān
 nyāmjī 'go-between, arbitrator';
 (prep.) 'between; in the middle
 of';
nyāmjīn 'waist, middle'
 nyāmjahī 'lying between'
 niyānd-, niyāstag 'to cause to sit,
 seat'; v. *niyād-*
 niyat 'object, intention, purpose'
 — Ar/NP

nayyat 'origin'
 nyāwan EHB 'amongst'; also *nyāmā*;
 v. *nyām*
 niyāz 'petition, prayer' — Ar/NP
 nāz 1) 'blandishment, grace' — NP;
 2) EHB 'horn'; cf. *nāzenk*;
nāz-o-dāb 'coquetry and
 blandishment';
 3) 'pride, proud' — NP
 neza(g) 'spear' — NP;
nezadār metaph. 'the sun'
 ('beam-keeper')
 nāzbo 'sweet scent; a scented herb
 with small purple flowers'
 nazbat 'great'
 nīzd v. *nazzik*
 nezgār v. *nestgār*
 nāzāk 'tender, delicate'; v. *nāzurk*,
nāz
 nizām 'system, organisation; law'
 — Ar/NP
 nāzīnk, nāzenk, nāzenk 'a song of
 blessings, of celebration'; EHB
 also *nāzek*; cf. *nāz*
 nāzānt 'innocent, naive'
 nāzāntkār 'naive, inexperienced'
 nazar 1) 'sight, view; opinion' —
 Ar/NP;
 2) 'evil eye';
 EHB *naḍar*;
 + *kan-* 'to take aim'
 nezār Ra 'land flooded by rain'
 nizor 'weak'; cf. NP *nāzor*;
nizorī 'weakness'
 nazarburr 'evil eye, jinx'
 nāzurk 'delicate, fine' — NP
 nazarnek 'favour(able)' — NP
 nazz 1) 'near, nearby; whence';
 2) 'collected, collection';
 also *nazd* — NP;
 3) 'closed (of eyes)';
 + *āy-* 'to get collected';
 + *kurr-* 'to crouch down' (in a
 hole);
nazzkurritag 'crouched down,
 over'

nizz 'opinion'

nazzik 'near, nearby'; also *nizd*;

– NP;

nazzīnk, *nazzikā* Ra 'nearby, nearly';

nazzi(g) 'almost'

nazzār-, **nazzārta** 'to collect'

< *nazz-ār-*

P

pa 1) prep. with ā-case 'for, with'

< Ir. *upa*, *pati*;

pa mislā 'for example; like';

pa watān 'amongst themselves';

2) with postpos., and ā-case:

pa ... randā 'after, following';

pa ... padā 'id.';

pa ... sarā 'together with';

3) as prep. with direct case

pa wat 'for oneself, by oneself';

pa laṭṭ 'with a stick';

pa saddakī 'completely' 14,93;

pa man, *pamman* 'for, by me'

pabb-, **pabbita** 'to encroach, take over unlawfully'

pabbahī 'much'

pač-, **patka**, **pakkita** 'to cook, ripen' (Ke, Co, La, EHB);

Ra, Sa p.p. *pahta*, *pāta*;

pač-o-pāg 'cooking'; cf. *pakk-* (q.v.)

pāč 1) 'open, loose; clean' (< **apāč*);

2) in vbl. cmpds, 'suddenly';

+ *drahen-* 'to wake with a start';

+ *gir-* 'to snatch';

+ *larz-* 'to be startled';

+ *reč-* 'to unwind';

+ *rič-* 'to disturb, bother';

+ *šal-* 'to tremble';

pāč-, **pāčita** 'to peel'

peč-, **pečita** 'to roll, twist'; EHB

'to circulate' – NP;

peč 'a twist, wriggle', fig. 'hair ringlets'

puči Co 'extreme corner of a sail'

pūčband 'helm-painter, rope'

pačč-, **paččita** 'to push, shove'

pučč 'clothes, cloth';

puččak 'old clothes';

puččuk 1) 'dress, clothes';

2) 'date-cluster'

pučč-, puččita 'to be clothed'
 puččedem 'good-for-nothing'
 paččumī 'made of white metal'
 – 'IA'

paččār 1) 'slander';

2) EHB 'complaint'; v. *pačār*;
 + *kan-* 'to slander, insult'

pačag ? 'open' 69,112

pačal-, pačalita 'to suppurate, get worse (of a wound)' 37,8

pācin 'male ibex, mountain goat';
 v. Gersh. 1971; *DKS*, 139,
tcānai- 'goat'; < **pā-scin-*

pūčen 'blather, nonsense';
 + *dār-* 'to shut up, hold one's tongue'

pačānk 'nose-blow';
 + *kan-* 'to blow the nose'

pačār 'criticism, carping'; v. *paččār*
pečārag 'indigestion' < *peč-ārag*

pačirok 1) 'crust, arising from dessication';

2) 'scar from a wound';

3) 'cream on milk';

cf. Br *pačirōk*, *pačirōnk*

pačārmāt 'spiteful, complaining';
 < *pačār-māt* ('spite-mother')

pečaw 'ringlets of hair on the temple'; cf. *peč*

pad 1) 'footprint';

2) 'after(wards)';

cf. Av *paša-*; Psht *pal*;

+ *day-* 'to betray';

+ *dār-* 'to restrain';

+ *gej-* 'to postpone';

+ *jan-* 'to search for';

+ *kinz-* 'to retreat, withdraw';

+ *kap-* 'to fall behind';

pad kapta 'backward';

pad manta 'id.';

padšāhnag 'back stepping (of a horse)';

padtir 'further back';

padmapad 'one after the other';

padmānpadā 'over and over again';

+ *kor-* EHB 'to take aim';

padpešig 'one after the other';

padi 'again'; often confused with *padā*;

padā 'back; later'; often confused with *padi*;

padāč 'back-' (adj.);

padā gir- 'to follow after';

padi šafā EHB 'at the end of the night'

pād 1) 'foot, leg';

2) 'hide, shooting shelter';

pādā! 'on (your) feet! get up!';

pād man sarā 'helter-skelter';

pād + āy- 'get up, rise';

+ *kan-* 'to awaken';

+ *dār-* 'to hesitate';

+ *day-* 'to flee'; cf. Av *pad-*;

NP *pāi*, *pā*; Psht *pal*

pādī 1) 'one who fishes standing up in a boat' (Co);

2) 'anklet';

3) 'quarter-rupee coin';

– cf. Ur *pārā*

paddo EHB 'pocket' – Lhd

paddām 'swollen';

+ *gir-* 'to swell up';

+ *day-* 'to cause to swell'

paddar 'evident, obvious';

paddarā 'disclosed, divulged; apparently';

+ *kan-* 'to disclose';

nāpaddarā 'unexploited' 70,11;

paddarāi 'disclosure, revelation'

padag 1) 'a species of willow tree' (Ra); v. *patk*;

2) 'ladder, staircase'; v. *padyānk*

pedāg 'visible, evident' – NP

padokāy 'coming after, behind';

+ *ras-* 'to catch up with';

+ *raw-* Ra 'to go backwards'

pudūl 'stupid(ly), meaningless(ly)'

– Ar/NP

padem 'at random'
 pādmučč 'ankle'; < *pād-mučč*
 padmantag 'backward; under-
 developed' 70,7
 pādmindān 'toes'
 pādin ? 'at the foot of; north-
 wards' 63,32
 pādūn 'foot of bed, bottom';
MV, 62, error; cf. *sarūn*
 pādenk 'tripod, on which a pot
 sits'
 pādīnk 'anklet'
 padipušt 'behind one's back'
 pādār 'durable'
 padr 1) 'property left without
 heirs';
 2) 'assets, heritage'
 padard 'grieved, suffering'
 pādraš EHB 'footsteps'
 pedārag 'showing'; also *pešdārag*
 padrāhi 'meaning'
 padāsān ? 'on fire' 11,18 unclear
 padyānk 'ladder, stairs'; v. *padag*
 < **pad-yā-na-ka-*
 pād 1) 'root' — Si;
 2) 'broad' *DS* 2,150
 poḍ 'clod (of earth)'
 pāg 'turban' — Si
 pīg 1) 'fat';
 2) 'fatty substance used as
 perfume, lipstick'; cf. *Av*
pīvah-, *PhI*, NP *pīh*; *Waxi* *pīx*
 pog, pug 'chaff; dry grass; dry
 husks'
 paggāinā 'early in the morning';
 cf. *Br* *paggai* 'early morning';
pagga 'dawn' — NP
 pugāl, pugul 'frog'; also *puguṭ* (Ke)
 pagunz 'stump of a date palm'
 pigr 'thought, worry'; also *pikr*,
fikr — Ar/NP
 pagār 'salary, stipend'
 pīgor, pegor 'sneer, taunt'
 pāgās 'shark'
 pugut v. *pugal*

pogaz 'partly ripe dates'
 peh-, pehita 'to thrust, enter
 forcibly'
 poh EHB 'understanding'; LW < IA,
 cf. T 8699 *prabōdha-*, Lhd **poh*;
Psht *poh*;
 + *kan-* 'to explain';
 + *bū-* 'to understand'
 pāho 'halter, noose'; (also *pāhaw*)
 — Si;
 + *day-* 'to execute by hanging'
 pahlik 'side of the ribs' — NP
 pāhlawān 'hero; athlete; warrior;
 bard' — NP ('Parthian')
 pahm 'understanding' — Ar/NP
fahm
 pehin 'dungeon, hole'
 pahnād 1) 'side, edge';
 2) 'breadth, width'; also
pahnāt;
pahnādā 'on the side, at the
 side';
pahnādī 'indirect(ly)' — NP
 pehang 'entering'
 pahnwāl 'nomad; rustic';
pāhmāl 64,44; *Ra* *pāhwāl*; cf.
Br *pāhwāl* — IA **pan-pāl*
 pahr, pahar 'proud; pride; boasting'
 — Ar/NP;
 + *band-* 'to exult in'
 pahra 'guard, watch'; v. *pās* — NP
 **pāθra-*
 pehr EHB 'animal enclosure, made
 of thorn-bush branches'
 pahirāi EHB 'robe of honour';
RAM, 85; — cf. *Hi* *pahirāō*
pāhwāl *AfRa* *pāwāl*; v. *pahnwāl*;
B-M II, 532 'wilderness'
 pāhwān 'hanging, execution'; v.
pāho
 poḥ 'army'; also *pawj*, *foj*, *fawj* —
 Ar/NP
 pajj 'recognising, recognised';
 + *ār-* 'to recognise';
pajjā 'together'; false word

division results in *paṣā ā-*,
paṣyā ā-
puj-, **pujita** 1) 'to endure, cope
 with; afford; stand fast';
 2) EHB 'arrive and stand fast'
pujāen-, **pujāenta** caus. < *puj-*;
 1) 'to supply (cause to arrive)';
 2) 'to bring as a gift'
paṣṣār-, **paṣṣārta** (**paṣṣārta**) 'to
 recognise'; v. *paṣṣ*
paṣāl-, **paṣālita** 'to meet'
puṣal 'piece' (usually of meat)
pāk 'clean, pure' – NP
pok 'rejected, wasted; useless'
 – Si
pok-, EHB **pūk-**, **pokita** 'to spit
 upon'
pākḥāz 'pious' – NP
pakk 'kissed' – IA;
 + *gir-* 'to be kissed';
 + *kan-* 'to kiss'
pakk-, **pakkita** 'to ripen, be
 cooked'; cf. *pač-*;
pakk-o-jāi 'correct, right';
pakkag 'cooked, ripe'
pikk-, **pikkita** 'to weep'
pakkā 'good, proper, *pukkah*;
 permanent' – Hi
pakkāi 'exactly'
pakkār-, **pakkārta** 'to be useful';
 v. *paṣār*
pākāl-, **pākālita** 'to sift, filter'
pekan 'arrow'
pakār 'useful, needed'; – LW < IA,
 cf. Skt *upakāra-* (T2141)
pakir 'faqir, beggar, holy man' –
 Ar/NP
pikr v. *pigr*
pākoṣā 'two-seated camel saddle';
pākṣā 'saddled camel' – Lhd
pkoṣa v. *allāhe pkoṣa*
pākiṭ 'packet, postal packet' – Eng
pāl 'revelation; sooth, omen;
 augury' – Ar/NP;
 + *kan-* 'to say sooth';

+ *jan-* 'id';
pālgir 'sooth sayer'
–pāl sfx 'protector' – IA
pāl-, **pālita** 'to heal, care for;
 fulfil (an oath)' – IA
pīl 1) 'complete'; also *pīlaw*, *pīlo*
 < 'IA';
 2) 'elephant'; cf. Oss *pyl*
 (Abaev, II, 244f.), etc.
pol 'question, asking' (mainly EHB)
 – Lhd;
 + *kan-* 'to question';
polgol EHB 'question'
pol-, **polita** 1) 'to string (pearls
 etc. for a necklace); to
 thread (a needle)';
 2) EHB 'to ask'
pul-, **pulita** 'to snatch; plunder';
pul-o-lutt 'robbery and looting'
pul 'bridge' – NP
pīli 'bundle of cut wheat'; cf. Br
pīli 'small sheaf of corn'
polo 'a nose ornament worn by
 women, fixed through a hole
 in the septum'; cf. Br *pulo*.
 (The statement, Ro A 307, 'Bal
 o alternates with uh in most
 dialects' is misleading: here -o
 represents Lhd/OSi -aw, and
 -uh (if it exists) is merely a
 spelling pronunciation)
pulāi, **pulāw** 'pulao, cooked rice
 and meat' – NP/T
palgār 'healed, cleaned up'
polok v. *pulli*
palk 1) 'sheet of metal (used as
 a door shutter)';
 2) 'moment, instant' – NP;
 3) 'keel' (of metal); v. 1);
 4) 'eyelashes'
pulk 'dust(y); heaped-up dust'
pālik 'spinach' – NP
pelak 'a bag; purse; small sack';
 also *pelik*
pilikk-, **pilikkita** 1) 'to beseech,

weep bitterly (by children);
 2) 'to gulp'
pilokanag 'fulfilment, satisfaction'
 < *pilo-kanag*
pull 1) 'flower';
 2) 'clubs' (in cards);
 3) 'fine, lovely, good; flowery'
 — Lhd
pull-, **pullita** 'to blossom'
pulli 'small nose-ornament, worn
 on side of nose, through
 which a hole is bored'; also
pulluk, polok, pullo, pullaw;
 cf. *pull* 1)
pall-, **pallita** 'to support, hold;
 defend; foster, keep'
pall 1) 'grain store' (made of mats);
 2) 'border fence' (of mats);
 3) 'furrow'
pullgud 'lovely'; < *pull-gud*
pillmal 'a sail'
pallūnk 'ribs'; cf. *MV*, 63, *pālunk*;
 v. *pahlik*
pullsar 'flowery, decorated'; cf.
pull 1)
pallaw 1) 'side, corner, edge,
 especially of a garment' —
 Lhd;
pallawā 'at the side; yonder';
 2) 'area, district' (especially
 EHB);
pallaw-šarik 'tribal alliance
 for war purposes'
pullaw, **pullo** 'large nose ring hung
 from the central septum'; cf.
pulli, polō; cf. *pull* 1)
pālām 'horse-blanket'
pulmak 'pitch dark'
pilmil, also *pilmil* Co 'yardarm,
 sail-support'
palmali 'tricks, strategems'
pilmil v. *pilmil*
pālān 'pack-saddle' — NP
pilān v. *fulān, filān*
pleng pleng also *plenk plenk*

'maa of goats'
palang 'bed, bedstead' — NP
piling, **pling** EHB 'foreigner;
 Englishman'; < *firangi*
poling 'marred; dirty'
pilang, **palang** 'panther, leopard;
 any spotted great cat;
 mountain lion' — NP
polink 'stain on character'; cf. Br
poling
plendik 'small girl'
palpat-, **palpaṭita** 'to flutter'; v.
palpaṭen-
palpas-, **palpasita** 'to wink, jerk'
pulpoš 'helmet'
palpaṭen-, **palpaṭenta** 'to wink and
 blink from fatigue, fright'; v.
palpat-
palor-, **palorita** 'to throw' (in
 wrestling)
pālaš 'sleeve'
piloš-, **pilošita** 1) 'to get singed,
 scorched' (intr.);
 2) 'to wither' (intr.)
pilošk 'hair of sheep, goats,
 burned off before cooking';
 + *kan-* 'to burn off hair'
palit 'polluted, foul';
paliti 'filth';
palitān 'cowards, rascals'
paletro 'dangling earring' 69,109
paletriyān 'squatting, sitting cross-
 legged'
pūloṭik 'name of an embroidery
 stitch' 69,95
pilaw 'complete, finished'; cf. *pil*,
pilo;
 + *kan-* 'to complete'
pālawān 'bard'; v. *pahlawān*
palāy-, **palāyta** 'to filter, clean'
 — NP
pulāw 'pulao rice'
pām v. *pahm*
pāmāk, **pāmuk** 'gold or silver lace;
 embroidered strips in gold or

silver' 69,81

pimalo 'wild onion'

pamešā Ra 'therefore'; < *pa-hamešā*;
pamiškā 'id.'

pīmāz 'onion'; EHB *pīwāz*; cf. Kd
piwāz; Bšk *pimū*, *piwāz*

pān-, pānita 'to protect, defend'

pon 'unripe, blighted dates;
blighted grain'; (Morg.)

< **pūn*- 'to rot'; cf. *pūtk*

panč 'five'; Av *panča*-; NP *panj*

pančkuḍḍik 'embroidery of a
special sort in five colours on
red cloth'

pinčuk 'shrivelled'

pančul 'shoulders' (< 'wings')

pand 'a distance, travelled on foot'
— Si

pāindag 'eternal' — NP

pandol 'embroidered pocket in
women's blouse'; also
guptān, *past*

pindār-, pindārīta Ra 'to complain'

pāṇḍ 'stretched, extended';

66,106 *pāṇḍ-o-pūṇḍ*: unclear

pinḍ 'alms'

pinḍ-, pinḍita 'to beg'; — IA; cf.

Skt *pinḍāra*- 'beggar' (Turner,
BSOS 8, 223-27); cf. also T 8172

pinḍok 'beggar'

pānag 'guardian'; v. *pān*-

pinjroh 'a cage'

pann 'leaf' — Si;

dopannāni 'two-leaved'

panir, paner 'cheese' — NP

pānir 'ruined' — Ar/NP

pannreč 'fallen leaves'

panrā 'large dangling earrings'
69,109

pīnsil 'pencil' — Eng

pūnš-, pūnšita 'to snuffle, snort,
sniff'

ponši v. *poši*

pant 'instruction'; cf. NP *pand*;
+ *day*- 'to advise';

pant-o-soj 'advice'

panwāl, panmāl v. *pahnwāl*

ponz 'nose'; also *poz*; cf. NP *pūz*
'snout'

pūnz, pūnzīg 1) 'rock, boulder';

2) 'heel' (Ra); Co *pinz*, EHB *piz*,
pīḍ (the last is a spelling
pronunciation);

pūnzuk 'heel' (Ra)

pīp 'tub, cask, barrel' — Lhd

pup 'lungs' EHB *pipar* — 'IA'

papuk 'green dates'

pīpal 'peepul tree, *Ficus religiosa*'
< Lhd *pippal* (cf. T 8205
pippala-)

popanak 'mouldy'

pāpi, pāpiyā 'wickedness; criminal,
evil' — Hi

par-, parita 'to leap, fall'

par prep. 'for, on, upon' (< **upari*);
EHB also *para*

pār 1) 'side';

2) 'fault';

3) 'across, over'; — Lhd *pār*
'side', etc.;

pārā 1) 'for the sake of';

2) 'from' (EHB);

3) 'out, outside'

per 'means, way';

per ḍengā EHB 'extremely'

pir v. *pīrr*

pīr 'old man, *Pir*, holy man' — NP;
pīri 'old age'

por mainly EHB 'loan, debt'; v.
poriyā; < Psht

pur 'ashes (warm/cold)'

pūr-, pūrīta EHB 'to fill a hole
with earth; to bury' 12,14 — Si
pāiri, perī 'two days ago'; v. *pareri*
perāri Ra, Co, Sa, EHB 'two years
ago'

pāri 'last year';

pārig (Co)

paraī 'hoe'

pūrā 'completed; paid for' — Hi;

+ *bū-* 'get paid; be fulfilled';
 + *kan-* 'pay; fulfil'
purāb, purāp 'cow before her first calf'; cf. Br *purāp*
parbun 'climbing belt, used in climbing trees for dates' (Morg: < **pari-buna-*)
parč 'small *pīš* mat' — Lhd
parčā 'why?' < *par-čā*; also *parčiyā*; *parčā ki* 'because'
pardāč v. *pardāj*
pardag 1) 'purdah, seclusion (for women)' — NP; (Br *parda* < Lhd *pardā*);
 2) 'protection, safety';
 3) 'mercy';
pardakanok 'merciful' 14.126
pardāj 'clothes, ornaments given to a girl upon her engagement'; also *pardāč*
pārodār 'jailer' — NP
pūray EHB 'burial'; v. *pūr-*
pergir 'cutting of cloth which is to be sewn';
 + *kan-* 'to cut cloth before sewing'
prāh 'broad, wide; a wide level place' — NP;
prāhi 'width, breadth';
prāh-o-giyāb DS 1.19 'broad and luxuriant'
parhez-, **parhezita** 'to abstain' — NP
park 'different, difference' — Ar/NP; *hame park* 'no difference'
pīruk 'grandfather'; v *pīr*;
pīrukī 'ancestor, ancestral'
parām 'season'
parmā-, **parmāta** (mainly Ra) 'to order, command' — NP; also *pirmā-*, *pirmāta*;
parmāy-, *parmātka*; (Ke, Co)
parmūd EHB 'order, command' — NP
parampoši 'three days hence'
purrmayār 'generous, big-hearted';

< *purrr-mayār*
pre-, **prenta** 'to throw; to jump'; v. *pirren-*
parān 'flanks' (of a horse)
parandoši 'two nights ago'
prinč-, **pritka** also *prinčita* 'to squeeze, press'; the et. proposed in Gersh. 1971, 282 (< **upa-θrenk-*, cf. Av *θraxta-*, Sogd *βtrync-*, etc.) seems less likely than the Drav. connexion given in DED for Br *prinčing*; accordingly, LW < Br. (MV, 64, *prēnc-* is wrong: only p.p. *prinčit* in II 62,6)
purang 'a lustrous black gem' RAM, 274
pornūn 'four stars near North Star'
pīrānsari 'old age'
pārpuk 'the wood of a hardwood tree, used in making musical instruments, *Tecoma undulata*'
pirpir 'jumpy, quivering' (of a horse); *pirpiri* 'jumpiness, unrest'
parpač-, **parpačita** 'to be restless'
parr 'feather' — NP
parr-, **parrita** 1) 'to fall';
 2) 'to be separated';
 3) 'to fly' — NP;
 also *pirr-*, *pirrita*
pirr 1) 'flight' — NP;
 + *kan-* 'to fly';
 2) 'upon, upon it; attached to, lying on'; also *pīr*;
 + *kan-* 'to put on, to touch';
 + *day-* 'to cover, wrap up; touch; begin';
 + *reč-* 'to surround, crowd';
pir nest Ra 'has not';
 + *band-* 'to compose';
 + *tarr-* 'to return, come back in memory';
 + *rop-* 'to blow away' (dust, ashes);
 + *gwaš-* 'to reply, respond'

pirr-, pirrita 'to twitch'
 porr-, porrita 'to hatch'
 purr 'full, filled, fully' – NP;
 + *kan-* 'to fill';
purrijoš 'excited';
purrbahār 'lively, gay, opulent';
purrhila 'mischievous';
purrsipāh 'very lovely';
purrcāmm 'deceitful'
 pareri Ra 'the day before yesterday';
 EHB, Ke, Co *peri*; Co, Sa
pāiri; La *payrīg*
 perāri (Ra, Co, Sa); also *payrāri*
 (AfRa) 'two years ago'; Ke
pospāri, *pešpāri*
 pirrik, pirruk 'moth'
 parrām-, parrāmīta 'to deceive,
 trick; vex'
 pirren-, pirrenta 'to throw'; v.
pren-
 purrānī 'bread baked under ashes';
 v. *pur*
 purtang 'ash-coloured' (a horse
 colour)
 purrnām(b) 'very delicate'
 purrāp, purāp 'young female calf'
 purs-, pursita 'to ask' – NP
 purs 'visit paid to the family of
 a relation who has died'; cf.
purs-;
purs-o-pātiyā 'mourning
 ceremonies' – Ar/NP
 pursig 'worried'; cf. *purs*
 pīristān 'old age'; cf. *pīr*
 parastiš 'worship' – NP
 parsax 'parasang' – NP
 parš Co 'floor planking in a boat'
 – NP
 preš-, prešta 'to sneeze'
 parāš-, parāšta 'to peel, scrape'
 proš 'defeat(ed), broken';
prošig 'id.';
 + *kan-* 'to break up, be
 defeated';
 + *day-* 'to defeat';

+ *war-* 'to be defeated, suffer
 a defeat'
 proš-, prošta 'to break' (tr.)
 pruš-, prušta 'to be broken, to
 break' (intr.); < **upa-ruš-*, v.
 Emmerick, *Saka Gramm.*
Studies 107, s.v. *brūšc-*; rather
 than < **upa-ruj-* (although
 neither is quite satisfactory)
 parešan, pirešan 'depressed, sad'
 – NP
 preštag, pireštag 'angel' – NP;
preštahī 'mad' 33.2
 pruštāk 'small change' (in money)
 pārat 'recommended, recommend-
 ation' – Lhd;
 + *day-* 'to recommend';
pārati kāgad 'letter of recom-
 mendation'
 pirāt-, pirātita EHB 'to cry, wail'
 – NP
 purt Ke 'bridge'; EHB *purt*; cf. Av
pəratav-, Kd *purd*; Si *phur(e)* is
 LW < EHB
 preṭ EHB 'parade' – Eng
 parwā 'worry, concern; care' – NP
 parwān 'insects (around a light)';
parwānag 'moths, insects'
 parwardag 'raised, brought up,
 cared for' – NP
 parwat 'companion'
 perowāt 'track'
 por(i)yā 'wages, day-labour'; v. *por*;
poryāt 'day-labour';
poriyāgiri 'wage-labour' < Lhd
pōrhiā
 pīryāt 'cry for help'; probably < NP
faryād;
 + *jan-* 'to cry for help';
pīrāt-o-bo 'shouts and cries';
 (< *pīryāt-o-abo*)
 perozah 'blue pearl (turquoise)' –
 NP
 purz 1) 'chaff' DS 1,173;

2) 'tinder'
pirzāl 'old woman' — NP
pirzaw 'eager'
par-, **parita** 1) 'to catch (a disease)';
 2) 'to read; mutter' — Hi
pār 'foundation'
per-, **perita** 'to roll; to fold, to wrap up'
per 1) 'wrapped up';
 2) EHB 'altogether, entirely';
per dengā 'id.' 12,135; 12,137
pir 1) 'open plain';
 2) 'battlefield';
 3) 'field (of endeavour)' — Lhd
puṛ 'handmill stone' — Lhd
pāro 1) 'tribal section, *ṭakkar*';
 2) 'noise-making';
 + *kan-* 'to make a row';
kūk-o-pāro 'uproar'
pīri 'century, age'
poṛi 'collective fund, made by tribal subscription'
poṛaw 'reassured';
 + *bū-* 'be reassured'
pariwāl 'an embroidery stitch' 69,94
pas-, **pasita** 'to get entangled in; to sink in sand or a morass'
pas 'small cattle, sheep and goats'
pās 1) 'a watch of about three hours';
 2) 'baby feeding time' — NP;
 Br *pās* 'six hours' (Bray, *Dict.*) is an error
pis- pfx 'after; in front of' (v. Gersh., 1964); cf. NP *pas*;
pisā 'formerly, earlier'
pasī 'having popping eyes'
pāsbān 'protector' — NP
pusag 'son'; also *pussag* — NP
pisk-, **piskita** 'to weep for the loss of something'
pasl 'harvest; consequence'; also *fasl* — Ar/NP

pasīl 'courtyard' — Ar/NP/Hi
pasand 'pleasant' — NP
puspus 'whisper'
pospārī v. *perārī*
pospatrangiči Ke 'seven days hence' < *pos-patrangiči* (qq.v.)
pesar 'former';
pesarā 'formerly'
pesirāk 'Bactrian camel'
pasārt 'a curse' 17,1
piss Ra v. *pit*
pissū Ra v. *pitū*
pussag v. *pusag*
passāt 'trouble'
passaw 'answer, reply'; NP *pāsux*;
 Phl *passōx*; MMP *pswx*
past 'the long pocket in a woman's blouse'; cf. *guptān*, etc.
post 'skin' — NP;
 + *kašš-* 'to flay'
pastark 'saddle' < *pati-stara-ka-*;
pastarkā 'on the saddle'; cf. NP *bistar*
paš(t) 'after, behind, later'; v. *St. Ir.*, 124; v. Gersh., 1964, 79;
pašt kap- 'to fall behind';
pašt kaptag 'backward'
pašš-, **pašta**, **paššita** 'to ripen (of dates)';
pastag 'ripened';
paš(š) 'ripening' 26,54
pāš 'disclosed, evident, visible' — NP;
 + *kan-* 'to disclose';
 + *bū-* 'be evident';
pāšpād 'barefoot' < *pāš-pād* (q.v.)
peš 'before, former' — NP;
peši 1) 'former, earlier';
 2) 'court appearance';
 + *kinz-* 'to step forward';
 + *dār-* 'to show, point out'
piš 'the common dwarf palm', from which all manner of things are made using its leaves, fronds

and branches — NP

poš 'cover; dress; sheath';

pošag 'clothes'; Co *po(n)šag*
— NP

poš-, **pošita** 'to dress' — NP

pūš-, **pūšita** 'to snort, pant, gasp'

poši La, Co, Ra, Ke, Sa 'the day
after tomorrow';

ponši (Co)

pešdārag v. *pedārag*

pešguftār 'preface (to a book)' —
NP

pašk 'shirt, blouse'

pīšuk 'a substance used in perfume
making' 69,122

pošak 'garments, dress; woman's
dress'; v. *poš*

piškār-, **piškārīta** 'to scratch the
ground (by birds)'

pūškār-, **pūškārīta** 'to make a
sound of kissing'

pašm 'wool'; also *pažm* — NP

pešim Ra, Sa 'noon, early
afternoon'; v. *pešin*

pašomān 'repentant, sorry'; EHB
pašowān; Br *pašōwān* < EHB
— NP

pāšin 'male markhor'

pešin 'early evening'; EHB 'early
afternoon'; v. *pešim*

pešāni 1) 'brow';

2) 'destiny' — NP

pešengowe 'later, afterwards'
< *peš-ingo-*;

pešengoweā ča 'afterwards'

pašāng 'a savage'

pašānk 'a cold (in the nose)';

pašānkbur 'a talisman used
as a protection against colds'

pāšpād 'barefoot'; v. *pāš*; also
sāpād;

pāšpādīg 'barefooted';

(< **fša-pād*, or **frā-pād*?)

Unlikely < **pāčpād*; most

likely seems **fša-* > *faš-*

> *pāš*)

pešpāri Ke 'the year before last'; v.
perāri

pešpareri, **pišpareri** (Ra) 'three days
ago'; Ke *posperi*; Co *pešpāri*,
puštperi; EHB *pisperi*

pešparandoši (Ra, Sa, La) 'three/
four nights ago';

peštirparandoši 'id.'

pišši 'cat'; Ra also *pišik*

paššag 'mosquito' — NP

pašt 'later, after';

paštar 'later';

paštā 'behind, back';

paštkaṭag 'backward';

paštkaṭagī 'backwardness';

+ *gir-* 'to omit';

pašti 'second sowing'; (if < Av
pasča-, then **sč* > *št*)

pušt 1) 'back';

2) 'generation';

puštā 'behind, at the back of';

pušti 'shawl, veil';

pušt-o-bār 'to and fro';

puštā jan- 'to seize by force'

puštokāni Ke 'backwards'

peštir 'foremost; further forward';

peštirpareri (Ra) 'four days ago';

Co *paštāpāri*;

peštirparampoši Ra 'four days
hence';

Ke *po/isparampoši*;

Co *pu/aštaparampoši*;

Sa, *kastiragrintī* (v. *agrentī*);

La *pa/isagrintī*

pat 'trust, credit, faith' — Lhd;

patdāri 'trustworthy'

pāt 'a flat, wide *piš* basket'; cf.

Bailey and Ross, *TPS* 1961, 135,

< **pāta-*/**pāṭa-*; cf. *patan*,

NP *pahan*

pit 'father' (Ke, Co, EHB (*piθ*), Sa,
La); Ra *piss*;

pit < **pitā*, cas. rect.; v.

St. Ir., 127;

piss < **piθr-*, cas. obl.

pot Ra 1) 'weft-thread'; cf. NP *pūd*;

2) 'tie, band, ribbon' (v. Morg.,
JRAS, 1937, 345-48)

pātū 'moth'; v. *patang*

piti 1) 'other', only EHB; also *tī*,

ipti; < **bitiya-*; cf. Parth
byd, MMP *dwdy*;

2) 'alien'

pitū Ke, Co, EHB, Sa, La 'step-
father';

Ra *pissū*; EHB, Co also *pitārk*

poto 'ball'

pitāg v. *pitāk*

petik 1) 'an ornament worn on
women's foreheads';

2) 'a fringe-like ornament worn
on horses' foreheads';

v. *petok*

petok 'forehead'

pitāk 'shoulder blade of sheep or
goats; used in divination'; also
pitāg; Br *pitāy* < EHB

patk 'willow'; Ke, Co 'poplar'; Sa,
La *patag*, *padag*; EHB *paθk*,
paxt

pūtk 'rotten grain'; cf. *pon*: cf.

Br *pūtk* 'smut on wheat'

pitki 'alum' – Si

patkenk 'basic flour sprinkling
upon which bread is kneaded'

patkos 'a measure of dates'; v.
kos

patan 'wide, broad'

patanband 'a wide ribbon used to
tie small children'

patang 1) 'a moth';

2) 'a kite (toy)'; v. *pātū*

potink 'a package of old clothes,
herbs, drugs and the like'; cf.
Br *putunk* 'bundle'; cf. *MV*, 65,
pitink, *recte* 'bundle of
possessions'

petāp 'place in the sunshine
sheltered from wind'; EHB

petāf; cf. Br *pitāw*, Psht *tōd*;
v. *tāp-*

patār-, **patārita** 1) 'to move along
sweepingly (as a flood)';

2) EHB 'to spread out';

patār 'destruction';

patāri 'id.; disruption'

putr 'clean, pure'

putr-, **putrita**, **putirta** 'to enter
unobserved, to sneak in'

pūtāri 'nonsense, rot';

+ *kaṇ-* 'to speak nonsense'

patrik 'small mat of *piš* used in
babies' beds'

pitārk EHB, Co 'stepfather'; v. *pitū*

patrik 'wild plant with edible
berries'

patrikk 'white beestings; a cake
made from them'

putren-, **putrenta** 'to penetrate';
caus. < *putr-* (q.v.)

patrangeči Ke 'six days hence';
< **pašt-agrinti* (qq.v.)

putrūšag 'sparkle; sparkling'; cf.
Kd *prisk*, *prišk* (< **para-θū-š-*,
rather than with Gersh., 1971,
282 < **pati-ručya-*)

potraw 'descendents'; as sfx
'-people' – Lhd

patāsi 'chisel'

patt 'trust, belief' – IA

pattā 'playing cards';

pattāleb 'id.'

patta 'address; personal particulars'
– Lhd

pattel EHB 'shrouded, draped
corpses' 12,9; 'coffin' 12,97

pattar 1) '*piš* mat, carpet, on which
one sits';

2) '*piš* carpet on which visitors
say prayers for the dead'; cf.
Lhd *pattal*

pit-o-tik 'embroidery in black on
red cloth, or in red on blue
cloth'

patāy-, **patāyita**, **patāta** 'to fold, roll up, envelop'

pātiya 'prayer (*fātiḥa*)' — Ar/NP

paṭ-o-bulgār 'fine clothes' — Hi
puṭ 1) 'a hair';

2) 'a feather'; cf. Br *puṭ*

pāṭi Co 'piece of wood which serves to balance a sail'

pāṭo 'cracked seed'; cf. Br *pāṭo* — 'IA';

+ *kan-* 'to crack seeds with the teeth'

pīṭi 'large metal box, chest'; also

peṭi — Hi/Ur

poṭā 'cardamom'; cf. Br *poṭask* — Si

puṭag 'smallpox'

paṭak, **paṭṭak** 'short, stunted'; prob.

LW < Br *paṭak*, *paṭṭak*;

paṭko 'a runt'

peṭik 'women's silver forehead ornament'

poṭāk 'a kind of wild pistachio tree'; EHB *poṭāx*

paṭṭ 1) 'open empty plain' — Si
paṭu;

2) 'silk' — Ur/Hi;

3) 'search' — IA

paṭṭ-o-pol 'research'

paṭṭ-o-loṭ 'search'

paṭṭ-, **paṭṭita** 'to search' — IA

paṭṭ-i nemroši EHB 'afternoon'

paṭṭi 1) 'bandage';

2) 'embroidered strip worn by women around forehead; headband' — Hi

pitt-, **pittita** 1) 'to drip';

2) 'to curse, bewail; to flagellate; to complain bitterly' — Lhd;

pittēn-, *pittēnta* 'to dribble'

paṭāta 'potato' — Eng

puṭṭ 'small cloud'

puṭṭā 1) 'upside down';

2) 'rough, crude'

pāwali 'quarter-rupee, four annas'

— Hi

pawr 'Pleiades, Orion's belt' — NP

pāydag 'profit, gain' — Ar/NP

paydā(g), **pedā(g)** 'evident, visible'

— NP;

+ *kan-* 'to create';

+ *war-* 'to predict'

paydāk 'returned' 14,84

pāyidār 'strong, durable' — NP

paydāiš 'birth; produce; birthday'

paydāwār 'evident, plain, clear'

— NP;

paydāwāri 'clarity; produce'

paygām 'message' — NP;

paygambar 'the Prophet Muhammad'

paykān, **pekān** 'arrowhead, tip' —

NP

pyālag 'cup' — NP

paym, **pem** 'type, sort; condition, state' — NP;

paymā (adv.) 'way, manner'

payām 'message' — NP

paymān 'promise, pledge; treaty'

— NP

pāyri, **pāiri(g)** Co, EHB *pāyri* 'the

day before yesterday'; Ra

pareri; Ke *peri*

payrāri 'the year before last'

pyās-, **pyāsita** 'to cluck the tongue'

(at horses)

paysā 'money' — IA

paywast 'connected' — NP

poz 'nose'; cf. NP *pōz* 'snout';

Psht *pōza*; cf. *ponz*

pāzāb AfRa 'trouble, in trouble'

— Ar/NP *pa-azāb*

pezāda 'stepchild'

pezwān 'an ornament worn by

women' 69,109

pāzwār 'shoe'; cf. NP *pāzār*

pazzor 'fat'

paždār EHB 1) 'tent-straps';

2) 'back of tent'; < *pašt-dār-*

peždār EHB 'front tent poles'

< *peš-dār-***pužall-**, **pužallita** 'to be squeezed,
wrung' (intr.)**pažm** 'wool'; v. *pašm***PH****phatār** Co 'silk thread used in
making fishing nets'

Words beginning with *q-*, v. *k-*

R

ra(h)- 'to go', v. *raw-*

rūbā(h), robā(h) 'fox' — NP; cf.

ropāsk

rabb 'God, the Lord' — Ar/NP

rabāb 'rebeck' — Ar/NP

rabbālaw 'marriage go-between'

rubedag 'custom'

rabaj-, rabaḡita Ra 'to murmur';

cf. Br *rabaḡing*

reč-, retka Ra *re(h)ta* 1) 'to pour' (tr.);

2) 'to destroy' (tr.)

rič-, ritka Ra *ri(h)ta* 'to spill'

(intr.);

mān rič- 'to attack'

rič 'bear (the animal)' — Lhd

roč 'day; sun' EHB *roš*;

ročī 'one day, by day';

roče brinš 'sunbeam, shaft of light';

ročgir 'eclipse of the sun';

ročdrāt, rodarāt 'east';

roč kiyāmat 'Day of Judgment';

ročenā roči 'on this very day';

ročeroči 'day by day'; EHB

rošeroše;

ročeršut, ročbirkat, ro(č)niš(t)in,

rokapt 'west';

ročāsān 'sunrise; east';

roštik(k)a EHB 'daybreak';

rošotān EHB 'early morning';

roče tīk 'patch of illuminated ground';

rošewelāe EHB 'from time to time'

ročag 'fast, fasting'; EHB *rošay*; cf.

NP *rōza*, Phl *rōzag*, MMP *rwcg*;

+ *dār-* 'to keep a fast';

+ *proš-* 'to break a fast'

ričok 1) 'pouring down (of rain)';

v. *rič-*;

2) 'embroidered' DS 1,204

rāčīn 'large boat'; in order of size, from smallest: *katī, yakdār, čarpok, rāčīn, larč* (all Co)

raš-, rasta EHB 1) 'to tear up the ground';

2) 'to draw (a sword)';

3) 'to be beaten, lose (a contest)';

4) 'to scrape'; v. T10613

randati; v. *rand-*

rad 1) 'error, mistake' — NP/Ur;

2) 'knave, rascal';

radī 'by mistake, mistaken(ly)'; + *day-* 'to deceive, cheat; to miss';

+ *kap-* 'to be cheated';

+ *kan-* 'to make a mistake';

pa radī, pa radiā 'by mistake'

rād 1) 'true, authentic';

2) 'handsome, young';

3) 'thunder' — Ar;

rādān 'shout, yell'

rid 'line, row, file'; (adj.) 'even, in a row';

+ *kan-* 'to line up, align'

rod 1) 'river'; v. *rot*; cf. Av *raoḡah-*, OP *rautah-*, Phl *rodag*, NP *rōd(-xāna)*;

rōdbār place name: 'on the

river bank'; cf. Av *pāra-*,

Skt *pāra-* 'bank'; v. 2);

rodsar 'upstream';

2) 'steep river bank'; EHB *roḡ*; cf. T10846 *rōdhas-* 'bank, wall'; v. 1);

3) 'copper' (Ke, Co); cf. Av *raoḡita-*, Phl *rōyan* 'madder', NP *rōi*, Skt *lōha* 'red';

rodgin 'copper-coloured, reddish'

rud-, rusta 'to grow'; cf. Av *raod-*, Phl *rustan*, *rodidan*; NP *rōyīdan*, *rudok* 'growing' ('grower')

ridband 'sentence, utterance';

compilation' (neologism)
rādag 'sent off, en route'; also
rāhdag;
 + *bū-* 'to set off, set out';
 + *kan-* 'to show the way, set
 someone on his way'; cf.
 Sogd *rōδṣ'k* (cf. *GMS*, 1128)
radkār 'criminal';
radkāri 'crime';
 + *kan-* 'commit a crime'
rodōm 'growth' 70,18
rodan, **roden** EHB 'madder'; v. *rod*
rodarāt Ke, Co 'dawn'; Ra *rodarāt*
rād 'cloud banks'
riḍ 'short-tailed sheep' — Si
reḍyo, **reḍiyo** 'radio' — Eng
raf 'a trestle, box in which dishes
 are kept' — NP
raftār 'paces, gait of horses' — NP
rag Co 1) 'thin net for fishing';
 2) 'vein' — NP
rāg 'rag, raga: Indian song' — Hi
rog Co 'fish net with a small
 skein'
rago, **ragū** 'guinea worm'
ragām 'threatening weather,
 collection of dark clouds'
rogin 'ghee, grease; oil; butter'
 — NP
rogardān 'turning away'
rāh 'road' — NP;
 + *band-* 'to ambush, rob on
 the highway';
rāhgidār, *rāhgudār* 'passer by';
rāhband 1) 'principle';
 2) 'road-making';
rāhwaz 'passage';
rāhok 'main road, highway';
rāhsar 'pathways; roadside'
rah 1) 'edge'; cf. Br *rah* 'edge, side';
 2) 'direction'
rih-, **rihta** 'to move the bowels'
 (especially of animals)
rūh, **roh** 'face; soul' — Ar/NP
rāhi 'travelling, traveller' — NP;

+ *bū-* 'to travel; get started;
 get going'
rahčāri 'waiting, watching'
 < *rah-čāri*
rahdār 'a fast trot, not quite a
 gallop' *RAM*, 303
rāhgir 'bandit, highwayman'
rāhuk 'a short distance, a little
 way'
rihl 'book rack, stand' — Ar/Ur
rahm 'compassion' — Ar/NP;
rahmat 'id.'
rahn 1) 'nag, old horse; old cattle';
 2) 'pledged' — Ar/NP
rahat 'camel saddle frame, for
 baggage' — NP
rohaw 'harsh conditions,
 catastrophe; distress' 62,39;
 EHB 'blood price'; cf. Br *rohaw*
 'tempest'
rāhwār 'roadable, rideable'
rāhzan 'highwayman; dacoit; also
 title of honour' — NP
rāj 'fellow-tribesman; tribal
 subjects' — Si;
rāji 'tribes; tribal rule';
 + *kan-* 'to rule'
raj-, **rajita** 'to tan (skins)'
rej 'common tribal land';
rejenḍagār 'land which can be
 exchanged' (cf. the Pashtun
weš system); < *rej-en-ḍagār*)
riḷ-, **riḷita** 'to dampen'
riḷag 'soft loose sand which drifts
 slowly down the side of a
 dune'
reḷguk 'mongoose'; also *rizguk*,
 EHB *rizyuk*, Ra *riḷguk*
rek 'sand, sand dune', < **rai-ka-*;
rekistān 'sandy desert'; perhaps
 LW < NP *rēg*
rok 'lit, kindled; shining';
 + *kan-* 'to light a fire'
rikeb 'stirrup' — NP/Ur
rakk-, **rakkita** 'to protect' — Lhd

- rakk** 1) 'protected land, private land: especially forests, pastures';
 2) 'lips' (especially of women), 'cheek bone';
 3) 'caste mark', a protection from evil;
 + *jan-* 'to put on a caste mark', usually by means of burned wool

rakkāj 'lips'

rakken-, **rakkenta** 'to save'

roken 'cash, ready money' — **Hi**

rokapt 'west'; v. *roč*

raks 'dance' — **Ar/NP**;

+ *kan-* 'to dance';

rakās 'dancer'

rel 'railway, rail' — **Eng**

relā pelā 'jail inmate's toilet bucket'

rili 'rag quilt'

rolahi 'sunset' < *roč-lahī*; < **Si** *lahānu* 'descend'

rall-, **rallita** 'to be mixed' (intr.) — **Si**

rull-, **rullita** 'to wander aimlessly' — **Lhd**

ralān 'continuous singing of songs'

rām 1) 'spot on the face, pock-mark';

2) 'wrinkle, crease';

daste rām 'lines in palm of hand';

rem 1) 'pus' — **NP**;

2) 'a grass'

ramb-, **rambita** 'to uproot'

rumb-, **rumbita** 'to run; to rush (to arms)' — **NP**

rumb 'a run';

+ *kan-* 'to march'

rumben-, **rumbenita** 'to stampede' (caus. < *rumb-*)

ramag 'herd of goats, sheep' — **NP**

rumāh-, **rumāhita** **Co** 'to guide, instruct';

Ra *rumāy-*, *rumāyita*

rimk-, **rimkita** 'to sulk'

rūmāl 'towel' — **NP**

rūmālās 'face to face, openly';

Co, **EHB** *rīmalās*

rumir 'white ant'

romust 'chewing the cud'

rān 'thigh' — **NP**

rānā 'prince, Sir; a title' — **Hi**

ron 'harvest'; v. *run-*

run-, **runta** 'to reap, harvest';

EHB *rūn-*, *rūnt*

rand 'track, road; footprint' — **Si**;

randā (adv.) 'behind, after; afterwards';

+ *jan-* 'to follow'; postpos. with *-ā* case (**Co**)

'afterwards, later, after';

digar randā 'once again';

randi 'this time'

rand-, **rasta** also **randita** 1) 'to comb';

2) 'to draw (a sword)'; v. *rad-* — **NP**

Rind 'name of a major tribe'; perh. also 'cattle' in *rind-o-bihān*

DS 1,9; possibly connected

with **NP** *rind* 'slyboots, cheat'

rāndag 'driven out, expelled' — **NP**

rā'indag 'existence; a mere living'

rang 'way, manner; colour, type';

range range 'somehow';

rang-o-dāng 'beauty' 17,21;

+ *zūr-* 'to impress'

rūng 1) 'thick, thronging (herds)' **DS** 3,459;

2) *rūngā* (**EHB**) 'buzzing, whining noise of a heavy lorry'

rungrāh 'narrow hill path, track; difficult path; short cut'

< **Lhd** *rung-rāh*

rañ 'grief, injury' — **NP**

rañ-, **rañjita** 'to hurt, injure'

renju 'sickly, always ill'

ranjentag 'troubled, grieved'
renk 'threadbare'
rann 'sly woman, deceitful hussy';
 EHB 'widow'
rep-, **repita** 'to be cheated' (intr.)
 — NP *rēv*; cf. Br *rēfing* < EHB;
 caus. *repen-*, *repenta* 'to
 deceive, cheat' (tr.)
rop-, **rupta** 'to sweep'; cf. NP
ruftan;
gošān rup- 'to cock the ears,
 listen hard'
rapči 'attendants; name of a tribe'
ropag 'broom'; cf. *rop-*
ripk Ke, Ra 'trick'; EHB *rifk*
rapakk 'removed'; cf. Ar/NP *raf*
ropūnk 'broom'; cf. *rop-*
rapp-, **rappita** 'to sift (grain); to
 remove impurities by sifting'
rapprap 'bridle'
ropāsk 'fox'; cf. Phl *rōbās*; Av
raopay- 'a kind of dog'; v.
robā
rūriyā 'nepotism'
rār 'crack' — IA
reṛ 1) 'rolling, rolling down';
 2) 'rag, piece of cloth' — cf.
 Lhd *lir*, Si *riṛ*;
 + *kan-* 'to push down';
 + *day-* 'id.; to drive away';
 + *gir-* 'to push out, away'
reṛ-, **reṛita** 'to drag, roll, push';
 cf. Br *riṛing* 'roll over'
roṛ 'calf'
riṛā EHB ? 'lonely'
ras 'juice, sap' — Si
ras-, **rasita** 'arrive' — NP
rās 'head'; adv. 45,47 'properly' —
 Ar/NP
rasen-, **rasent** 'cause to arrive,
 reach'; v. *ras-*
res 'twist, coil' — NP
res-, **resita**, **rista** 'to twist
 (threads)'
rīs-, **risita** 'to yank, pull forcibly';

v. *rūs-*
rūs-, **rusta**, **rūsita** 1) 'to claw at,
 to tear';
 2) 'to graze, abrade'
rasidag 'mature, ripe' — NP
resag 'line; thread'; cf. NP *rēs-man*;
resagā 'in a row'
rasūl 'prophet, messenger' — Ar/NP
risālat 'message' — Ar/NP
rasm 'tribal law, custom' — Ar/NP
rūsen-, **rūsenta** 'to fleece; to clean
 a bird of feathers prior to
 cooking';
 caus. < *rūs-* (q.v.)
rāst 'right, true' — NP;
rāsti 'right, truth'
rastar 'beast, wild beast';
rastarī 'bestly';
 better than the old connexion
 with Av *xrafstra-* is (GMS, 621)
 OIr **frafstra-*, MMP *frystr*; Bal
 with loss of **f-*; originally
**fra-pat-* 'some sort of flying
daēva'
rusxat v. *ruxsat*
reš 1) 'a cut, boil, wound';
 2) 'abraded, sore' — NP
riš(ag) 'beard; roots' — NP
rošfat 'bribe' — Ar/NP *rišwat*
rišguk v. *rejšguk*
rišk 'nit' — NP
rošk v. *girošk*
rešmīg v. *ābrešumī(g)*
rošnāi 'light, lit; first light, dawn'
 — NP;
rošni 'id.'; also *rošan*, *rošin*;
rošnāi Ke 'id.';
 + *kan-* 'to light up'
rošut 'sunset' < *roč-šut*; cf.
ročersūt
roštub EHB 'sunset'
rot 'river'; v. *rod*
rot Ke, Co, Sa, La, EHB (*roθ*); Ra
rotink 'intestine'; cf. Phl *rōdig*
rūt-, **rūtita** 'to reap'; v. *run-*

rotk 'root; string, fibre; strand, woof';

rotag 'id.'

rotāk 'newspaper' < *roč-tāk* 'daily sheet'

rotik(k) Ra 'dawn'

rotink v. *rot*

raṭ-, raṭita 'to grumble, nag'; cf.

T10592 **raṭi-*; Lhd *rar* 'camel

groan'; Si *rari* 'scream';

raṭok 'grumbler'; v. *raṭṭ-*

reṭaw EHB 'eyes red from weeping'

roṭikk 'sunrise'

raṭṭ-, raṭṭita 'to bicker'; v. *raṭ-*;

perhaps *raṭṭ-*, *raṭ-* are the same word

raw-, šuta 'to go'; for stems, v.

Dialect Notes

rawā 'permitted, lawful' — NP

riwāj 1) 'tribal law' — Ar/NP;

2) 'habit, style';

3) 'gait (of a horse)'

rawok 'swift camel, horse'; v. *raw-*

rawrawī 'coming and going'

rawišt 'progress, couse' — NP

raxs v. *raks*

ruxsat 'leave, release(d)'; also

rusxat — Ar/NP

ra(y)- 'go'; v. *raw-*

ryām Co 'a large rock in the sea'

riyāsāt 'government' — Ar/NP

raz-, razita 'to draw (a sword)'

raz 1) 'fennel';

2) 'wares'

rāz 'secret' — NP;

razi 'id.'

rez 1) '(thick) rope';

2) 'line, queue; rank';

rezag 'id.'; cf. *res*;

+ *day-* 'to prate' 66,109

rāzā, rizā 'content, glad;

consenting';

rāzi 'willing' — Ar/NP;

taṭ razā 'please yourself, as you like'

rozī 'daily (food)' — NP

rizguk v. *reḡguk*

rozgār 'a living, job' — NP

rezmānak 'reporting, news coverage' (neologism)

razān 'pots, utensils'

rāzen-, rāzenta EHB 'to make, build'

rozard Co 'sunset'

razwašš 'aniseed'

ružn 'consciousness' (neologism)

rožnāi, rožnāyi v. *rošnāi*

S

sā-, **sāita** 'to pound, grind' (spices)
— NP

se Ra say 'three'; cf. say;
se-o-šām 'funeral expenses'
(three evenings' after a
death)

sī 'thirty'

seb 'liked, pleasing';
+ **āy-** 'to be liked'

sob 1) 'victory' < Lhd *sōbh*;
2) 'morning'; also *sawb*; v.
sohb; EHB *sawāh*;
sobī 'in the morning' —
Ar/NP

sabā 'tomorrow'; v. *sob*; variant of
sobā

sabab 'cause'; also *sawab* — Ar/NP

sabbar 'vital, energetic; powerful'
subehdār 'non-commissioned army
officer' — Ar/NP/Hi

subakk 'light (not heavy); quick(ly);
subakkiyā 'quickly'

sabīl 'finished, ruined, done for'
— Ar/NP

sābūn 'soap' — Ar/NP

sabr 'patience' — Ar/NP

subārag v. *sawārak*

sābit 'constant, durable, fixed' —
Ar/NP;
sābiti 'strength'

sabz 'greenery; meadowland'; also
sawz — NP;

sabzag 'grown, matured; a
camel colour (dark grey);
golden';

sabzo 'dark-skinned'

sabz-, **sabzit** 'to become green' (of
a tree)

sabzazār 'greenery'

sač-, **sačīta** Co 'to mend a fishing
net'

sāč-, **sāčita** 'to agree'; cf. Sogd
s'c- (Morg.)

soč-, **soṭka**, Ra *sohta*, *sota* 'to
burn' (tr.); v. *suč-*

soč 'worry, reflection, thought'
— Si

suč-, **sutka**, Ra *suhta*, *suta* 'to
burn' (intr.); v. *soč-*

sočako 'hornet'

sačum Co 'silk thread used for
mending fish nets'

sūčen (Ke, La), Sa *sūčen*, Ra *sūčīn*,
EHB *sišin* 1) 'needle';

2) 'hands of a clock'; v.

St. Ir., 140

sočanko 'a plant whose leaves burn
the tongue when chewed'

sačyār 'lover of truth' < Hi/NP
sad 'hundred' — NP

sād 1) 'rope (of *pīš*)'; thread; a
length of 50 *baṭa*;

2) 'honest, innocent'; also
sādal — NP

sid-, **sidita** 1) 'to flash by, spark'
DS 2,28;

2) 'to split' EHB; < *sind-* (q.v.)

sāda(h) 'simple, straightforward';
also *sādag* *RAM*, 68; v. *sād*
— NP

sidā 'straight, straight ahead' — Hi

sadd 'obstacle' — Ar/NP

sudd 'sense-control, consciousness'
— Si/Hi

siddobad 'sunset' 1,5; 1,40

sadaf 'shell; mother-of-pearl' —
Ar/NP

sadik, **sādik**, **sidk** 'truthful, honest,
sincere' *RAM*, 3 — Ar/NP

sadpād 'centipede'

sadr 'president' — Ar/Ur

sadrī 'jacket, vest; women's waist-
coat' — Ar/NP

sādawesī EHB 'incognito, in
disguise'

sadh EHB 'fitting, proper' *RAM*, 295

soḍ Co 'a meeting of fishing boats
for an exchange of cargo or

personnel'
sāf 'clean'; v. *sāp*;
sāfsād 'clearly, obviously'
sifāt(t) 1) 'qualities, character';
 2) 'praise' — Ar/NP/Ur
sāg 1) 'spinach, vegetables, greens'
 — IA;
 2) 'cooked vegetables'
sūg 1) 'mourning';
 2) 'black mourning clothes';
sūgi 'in mourning'
sīgdašap Ra 'two nights hence'
sagg 'endurance'
sagg-, **saggita** 1) 'to endure';
 2) 'to carry a heavy load'
sogah 'braced, strengthened'
sagan 'dung'; cf. Orm *askan* (*skan*),
Waxi sigin, etc., Khot *satanā*
 (DKS, 418)
sagindān 'tripe, entrails';
sagindārk Ke 'stomach'
sagar 'head (mainly of an animal)';
 also *sarag*
sagār 'dagger, scimitar'
sagsari 'brave, stout' ('Saka-headed')
sogaw 'secure(ly), safe(ly)'; also
sogā, *soyā(w)*;
soyā kan- EHB 'to occupy,
 keep busy'
soyāw v. *sogaw* < Lhd *sōgōā*
sāh 'breath, life, soul' < Lhd (< NP)
sāh-, **sāhita** 1) 'to shave' (Ra, Co);
 v. *sāy-*, St. Ir., 147;
 2) 'to grind' especially with a
 pestle in a mortar
seh-, **sihta** 'to be swollen'
sahī(g) 'aware; known; information,
 notice' — Ar/Ur
sāhī 1) 'pause; resting';
 + *day-* 'to let (land) lie
 fallow';
 2) 'sigh'
sohb, **suhb** 'morning'; v. *sob*, *sobh*
 — Ar/NP;
sohbi, *sohbā* 'in the morning'

sāhdār 'living creature' < *sāh-dār*
 (NP)
sāhig ? 'mat of *piš*' 69,6
sāhīg 1) 'shadow';
 2) Ke 'disease which has a
 supernatural (!) cause'
suhāk 'Isaac' — Ar/NP
sahakk-, **sahakkita** 'to be out of
 breath'
sāhokār 'merchant'
sāhil 'suspended' ? 17,10
suheh, **soheh**, **suhayl**, **suwayl**, **suwel**
 1) 'Canopus' — Ar/NP;
 2) 'heliacal rising of Canopus,
 autumn'
sahlat 'facility' — Ar/NP
sohāng, **suhāng** 'new-born camels'
 66,23
sāhī EHB 'breath'
sahār 'dawn' — Ar/NP;
sahargwāt 'morning breeze'
sāhār 'restlessness, disquiet; fear'
 4,9
sohār-, **sohārīta** 'to decorate,
 arrange'
sāhir 'magical; magician' — Ar/NP;
sihr 'magic, illusion; curse';
sihr kanok 'magician';
 + *kanen-* 'to bewitch' 68,16
suhr 1) 'red, gold'; also *sohr*, *sor*,
sunx;
 2) 'gold piece' — NP *surx*;
suhrbarot 'cockroach' ('red
 moustache');
suhr-o-zarr 'gold'
sāhrā 'well-known, visible, clear'
 — Ar/NP
suhrū 'red sorghum; an inferior
 grain quality'; also *suhro*
suhrčamm 1) 'brave, intrepid';
 2) 'vicious'
sahrgāh 'morning time' < *sahar-gāh*
suhrok 'measles'
suhrot 'gullet'
sāhryāl 'serious; earnest';

+ *kan-* 'to agree' (EHB)
sāhsār 'heaped up'; v. *sāsār*
saht, sāt 'jewellery, jewels'; cf. Br
saht
sāhatt, sāhat, sā'att, sāht 'hour,
time' - Ar/NP;
sāht-o-damān 'time'
sahw 'mistake, blunder' - Ar/NP;
+ *kan-* 'to blunder'
sohaw 'understood, known' - Si
suhayl v. *suhel*;
suhayr 60,90
soj 'information, question, news'
- Lhd;
+ *kan-* 'to ask, inform';
soj-o-sar 'information';
+ *gir-* 'to trace, find';
+ *day-* 'to inform'
saḡda 'bent' 44,101; v. *saḡdā*
saḡdā 'worship' (by non-Muslims)
- Ar/NP;
+ *kan-* 'to worship, pray'
saḡj 'sharpened (of swords)';
+ *kan-* 'to sharpen a sword'
saḡj-, saḡjita 'to sharpen a sword'
suḡj-, suḡjita 'to be struck by an
idea, to discover a solution
suddenly'
saḡja 'all, entire'; EHB *saḡjo* - Si
saḡji 'lamb roasted on a long spit
between two fires arranged
on either side of the meat'
- Si
siḡjen-, siḡjenta 'to train (animals)'
suḡuk 'instigation, arousal'
siḡinjal 1) 'eyes';
2) 'a mirror' - Ar/NP
sek 1) 'strength';
2) 'heat, warmth'
sek-, sekita 'to warm on a fire'
(tr.)
sok 1) 'neighbourhood, region; side,
direction';
e sokā, ā sokā 'over here,
there'; cf. Phl *sōg*; NP *sū*,

sūy;
2) 'burnt, burning; longing'; v.
suč-;
3) 'withered crop'
sekuḡḡik 'embroidery in three
colours on blue cloth'
sakk 'hard, violent', as adv. 'very';
+ *bū-* 'to touch, meddle with';
+ *kan-* 'to look after';
sakkī 'difficulty; accident;
hardship';
sakkī-o-sori 'hard times';
sakksari EHB 'stubbornness'
sikk 'craving for, need' - Lhd
sikk-, sikkita 1) 'to yearn for, to
crave, desire desperately';
2) 'to study, learn'
sikka 'beauty' 34,1
sakkmari 'manliness'
sikken 'goods' 70,24
sukkān Co 'rudder, tiller' (of a
boat)
sikkiḡ 'drowned' 7,19
sakalkot Ra 'thrown together
without order, jumbled
together'
sken 'goaded, impelled';
+ *day-* 'to goad, inspire'
sikun 'porcupine'; Ra *sinkur*;
EHB *sixun*
sokurr-, sokurrita 'to be chilled,
frozen'
sākwār 'perjurer'
sāl 'year' - NP;
sālag 'id.'
sel 1) 'rennet'
2) 'the skin of the stomach of
a new born goat or chicken'
14,40
sil 'skin, hide; fruit rind'; probably
LW < Br *sil* 'id.'; DKS, 484: *sik*
is a misprint
soāl v. *sowāl*
salā(h) 'consultation, advice' -
Ar/NP;

salāhkār 'adviser' 8,2
sali ? 1,48: *bāng-o-sali* 'cock crow, morning prayers' ?
silā 'weapon, arms' EHB *sillā(h)*
 — Ar/NP;
 + *kan-* 'to arm'
salābat 'peace'; cf. Ar *salāmat*;
 + *kan-* 'to make peace'
sālok v. *sālonk*
sūluk 'a worm or beetle found in grain, flour' 74,7
salakk-, *salakkita* 'to pant'
sallen-, *sallenta* 'to be agreeable, willing'
silla 'filthy, repulsively dirty'
sillāh v. *sillā(h)*
sallator Ra 'perplexed, frightened'
salām 'peace, safety; health' — Ar/NP;
salāmān 'consolation'
sulūng 'hole in a wall, made for burglary'
sālonk 'bridegroom'; also Co *sālok*, *sālūnk*; cf. Br *sālum* 'son-in-law'
salār-, *salārīta* 'to yoke two animals together'
silāt 1) 'warrior'; cf. MV, 70 *salāt*; v. *silā*;
 2) 'prayer'; also *salāt* < Ar/NP
sāltāk 'annually issued periodical' (neologism)
salāxān 'iron bars in a jail'
sam 'properly' DS 1,132 — Psht
sāmā-, *sāmāita* 'bring up, raise; nourish'; v. *sāmb-*
sīm 1) 'division, border, boundary';
 2) 'parts, sharing';
 3) 'hair-parting';
 — IA; cf. T 13435;
 4) 'wire' — NP
samā 1) 'awake, conscious' — Ar/NP;
 2) 'news, information'
sāmb-, *sāmbita* 'to nourish, care

for'; v. *sāmā-*, *sambar* — Lhd
sambh-
sumb 'a hole' — NP
sumb-, *sumbita* 'to bore (a hole)' — NP
sumbag 'a pain, stitch in the side'; v. prev.
sambah-, *sambahita* 'to be adorned' (intr.);
sambahen-, *sambahenta* 'to adorn, decorate' (tr.);
sambahentag 'decorated'
sambāl 'attention, care' — Lhd;
sambalā 'carefully'
sambāl-, *sambālita* 1) 'to take care';
 2) 'to hold, guard'
sumbul 'medicinal perfumes' 45,42;
sumbuli 'a medicinal plant, perhaps wild thyme'
sambar-, *sambarita* 'to prepare oneself for action; gather strength'; v. *sāmb-* — Lhd;
sambarok 'one who gathers strength'
sumbār 'curds'
samad 'most high' (a name of God) — Ar/NP
samāji 'social' — Hi
samal 'faithful, true'
samma(h) 'noble; lovely';
sammahi 'loveliness' 33,11
sāmān 'baggage; order, arrangements' — NP
samen 'showers; weather' (in general) 69,4
samīn 'morning breeze, zephyr'
samar 'fruits' — Ar/NP
samār-, *samārīta* 'to decorate'
somar 'lovely companion, handsome friend';
somari 'companionship'
sāmīrāji 'imperialist(ic)' (neologism)
sīmsar 'frontier(s)' < *sim-sar*
san-, *sanit* 'to mount (a horse,

- camell' (< 'to get up, rise')
- sān** 1) 'stallion' — Si;
2) 'a species of breeding cattle'
RAM, 250
- son** 'divorce'; also *sohn*, *suhon*; Sa
saun; Ra *sahon*;
+ *day-* 'to divorce';
+ *gir-* 'to get a divorce'
- sūn** 'uncultivable land, useless
land' < Hi *sūn* 'void', etc.
- sīna** 'bosom, breast'; v. *senag* — NP
- sanā** 'praise'; also *sinā* — Ar/NP
- sanbihāl** 'prop'
- sanobar**, **sanowar** 'fir tree, conifer'
— NP
- sand** EHB 'open field, stony waste'
- sind-o-bandi** 'the sense of each
word' (EHB) 12,146 (< 'breaking
and joining')
- sind-**, **sista** 1) 'to break, split';
2) 'to come to an end';
cf. Av *saēd-*; Parth *synd-*, *syst*;
NP *gusistan*
- sund** 1) 'dried ginger' — Si;
2) '*pīš* basket'; v. *sund*
- sundūr** 'vermillion, red lead' used
in ointments — Si
- sandboxī** 'an embroidery stitch'
69,96
- sānd** 'stud horse; bull' — IA;
sāndī 'stud breeder'
- sund** '*pīš* basket'; also *sund*
- sāng** 'betrothal, engagement';
sāngī 'betrothed'; cf. NP *sān*
'law' etc.
- sing** 'stone, a weight' — NP;
singmarmar 'marble' 70,11;
singīn, *sangīn* 'heavy' — NP
- senag** 1) 'breast, chest'; v *sina* —
NP;
2) 'forebearance'
- sung** 'transit tax, octroi duty' — Si
- sangar** 1) 'trench; stronghold';
2) 'hunting hide'
- singār** 1) 'cosmetics, adornment';
2) 'preparations';
+ *kan-* 'to dress up, make up'
- singār-**, **sūrgārīta** 'to beautify,
make-up; plait tresses'
- sangat(t)** 'friend, comrade' — IA;
sangattī 'association, comrade-
ship'
- sangaw** 'a thin gold or silver
bracelet' 69,30
- sūhā** 'lovely' RAM, 274,286
- sanj** 1) 'harness(ed)' — Lhd;
2) 'rainbow'
- sīnok**, **sīnuk** 'matches'
- sānkala** 'necklace of silver chains'
- sīnkur** v. *sikūn*
- sannat** 'unity'
- sīnsār** 'crocodile'
- sunnat** 'circumcision' — Ar/NP;
+ *kan-* 'to circumcise';
+ *bū-* 'to be circumcised'
- sins** 'kindling, of date palm leaves'
- sunt** v. *sunt*
- saṇṭ** 'barren (of a woman)';
EHB *saṭṭ*; < Lhd *sandh*
- seṇṭ** 'European scent' 69,125 — Eng
- suṇṭ** 'beak, bill; sting (of a
mosquito)'; also *sunt*;
suṇṭī 'beaked, stinger';
suṇṭig 'a fierce mosquito' in
S.W. Makrān (Sa); cf. Lhd
sund
- saṇṭur** 'frozen'
- senzā** 'whistle, whistling';
+ *jan-* 'to whistle'
- suṇ-**, **suṇīta** EHB 'to hear' < Lhd
suṇaṇ
- sāṇī** EHB 'present';
nāsāṇī EHB 'absent, gone away'
- sāp** 'clean; honest; pure' — Ar/NP
- sapā**, **safā** 'clear, clean'
- sop** 'apple'; EHB *sof*, *sūf*
- sop-**, **supta** 'to spin thread; to
thread beads'
- sipāh** 'beauty';
sipāhdār 'beautiful'

sipāhi 'soldier'; Ra also *sipāi* – NP/Ur

spantān 'wild rue'; cf. NP *sipand*
sapar 'journey' – Ar/NP

sipār-, **sipārita** 'to entrust, hand over' – NP

sapast 'pomegranate rind'

spet 'white'; EHB *sweθ*; cf. *ispet*;
spetsar 'old woman';
spetčamm 'cowardly, lazy'

sapt 'piš bucket'

sakar 'hell-fire' – Ar/NP

sār 'head';
sarproš 'victorious';
sarnasīb 'fate';
sarjoš 'excitement';
sargaštag 'mad';
sargoš 'earring';
sargohi ? 'circles' 35,1;
+ *kašš-* 'to withdraw';
+ *day-* 'to send off, away';
+ *āy-* 'to remain, be left over';
+ *gir-* 'to set out (on a journey)';
+ *bū-* 'to arrive';
+ *kan-* 'to deliver' (tr.);
+ *kap-* 1) 'to understand';
2) 'get on (a train, bus)';
sartasar 'one end to another';
sar-o-čer 'upside down';
sar pa dem 'aimless';
sar-o-soj 'wondering, asking';
sar-o-kār 'business, concern';
sar-o-čammān 'of course, certainly';
sar-o-putt 'busy';
sar-o-māl 'life and property'

sār 1) 'sense, awareness; conscious; sensible' – Si;

2) 'senses, wakefulness';
sār-o-besār 'unhinged, crazy'

sār-, **sārita** 'to reckon'

ser 'full' – NP;

seri 'fully; comfort, satisfaction';

+ *bū-* 'to be satisfied (after eating)';

+ *day-* 'to cause to eat one's fill';

+ *kan-* 'to eat one's fill'

sir 'secrecy'

sir-, **sirita** 'to fly' 26,7

sor 'sour, salty, brackish'; cf. NP
šōr;

sorag, *sora* 'saline earth'

sur-, **surita** 'to move, make a movement' – Si

sur Ra 'a boot of heavy cloth, up to the ankle, worn by shepherds'

sūr 'wedding, wedding ceremony; wedding feast' – NP;

+ *kan-* 'to wed';

+ *bū-* 'id.';

sūri 'wedded'

sarā postpos. w. gen. 'on, above, upon; ahead, in front, before';
sarāi 'previous';

+ *zūr-* 'to disturb';

+ *bū-* 'to wear';

+ *kan-* 'id.';

+ *nind-* 'to appoint'

sari 1) 'chief';

2) 'women's headcloth'; also
sarig;

3) 'decoration on the head of a camel' 32,73

sāri 1) 'previous(ly), before, former(ly); earlier';

2) 'already, former';

sāriā 'formerly, earlier';

sārikār EHB 'first task'

serab 'shave, shaving'; cf. *serap*
serob 'apple'

sarbaččak 'one on top of another'

sarbull 'a bodice ornament'

sārbān 'camel driver' – NP

sarbun 'ancestors, pedigree'

sarband 'challenge line (in poetry contests)'

sarbir, sarbar 'on top, above';
sarbīrā, sarbarā, sarburā 'up
 above, upon, on the top of'
sarbastag 'shy'
sarbāz 'stubborn; brave; a brave
 soldier';
sarbāz-o-saršor 'stubbornly
 brave' — NP
sarčūr 'hair gummed in a pattern
 on the forehead (by women)'
surūd 'short-necked lute' in
 contrast to *dambūrā*; v. *suroz*;
 — NP
sard 'cold'; v. *sārt* — NP;
 + *bū-* 'to be cold (of things)';
sardī bū- 'to be cold, distant
 (of persons)', e.g.
manā sard-int 'I feel cold';
manā sardī-int 'it leaves me
 cold, I don't like it'
sarda 'cold weather' — NP
srādān 'hostel, *sarai*' (neologism)
sardar 'bareheaded';
sardari 'bareheadedness'
sardār '*sardār*, chief, leader' — NP
sardarig 'window in a train'
sardranz 1) 'winnowing';
 2) 'foremost' 53,27
sardast 'upper side'; EHB 'north'
sarag 1) v. *sagar*;
 2) v. *sar*
sari(g) 'woman's headcloth'
sūrag, sorag 1) 'a salt grass';
 2) 'salt flats'; v. *sor*
sargāh 'lower side, below';
RAM, 227 'south'
sargal 1) 'best-fed animal in a
 flock';
 2) 'leader (of a political party,
 etc.)' (neologism)
sargop 'a professional woman who
 looks after the bride's needs
 on her wedding day'
sargardān 'confused, dizzy; worried,
 sorrowful'

sargirān 'burdensome'
sargašt 'gift of money given to the
 bridegroom at his wedding';
 + *kan-* 'to give such a gift'
sargwap 'binding up the bride's
 hair on her wedding day'
sargwāt 1) 'west wind';
 2) 'south-west wind' very
 desirable: it brings rain
sargwaz 'land lying at the top
 end of a water channel'; v.
gwaz
soragdān 'salt water container'; v.
sor;
sordān 'id.'
sarhadd 'frontier, limit' — Ar/NP
sarhāl 'wise, aware'
sirāhm 'fearful, terrible' 31,13;
srahmi 'frightened' 35,16
sarhāndī, sarāndī 'head-side, place
 of pillow on bed'; cf. Lhd
sirāndī
sarāheray EHB 'mountain ascents
 and descents' 13,1;
sarāherayī 'id.'
sarāhurr 'stable-boys'
sarhūrī EHB 'risky' 12,79
sarjā 'pillow, pillow-place' — NP
sarjig 'top of collar'
sarjam 'total, whole, all';
 + *kan-* 'to complete';
 + *bū-* 'to be complete';
sarjamī 'the totality, entirety';
sarjamā 'wholly, altogether'
sārk 'wooden pot'; cf. Br *sārk* 'id.'
sarik 'an embroidery pattern' 69,103
sarok 'leader; president';
sarokī 'leadership' 72,2 *sarogī*
sirk 'wild garlic'
sarkād ? 26,60
surk-, **surkita** 'to sip (a liquid)'
sarkuk 'tortoise'; cf. Br *sarkuk*
sarkond 'the chest of a horse'
 56,56
sarkār 'government' — NP;

sarkārī 'governmental, official'
sarkard 'chief';
sarkardaw 'officials, leaders';
sarkaṛdawī RAM, ISO 'chiefly;
 tribal elders'
saral 'yearling horse or donkey'
 — Lhd
serlāp 'full-bellied'
sarlat 'mountains'
sārum 'kind of fish' 70,15
srumb 'hoof'; also *surumb*, *surump*;
 v. *St. Ir.*, 145
sarmačand 'obstinate'; cf. *čand-*
sarmačār 'recklessly brave';
sarmačārī 'a recklessly brave
 person'; < *sar-ma-čār-*
srūmag Ra 'antimony' — NP;
sirmay (EHB); *srūmadān*,
srūmadān (Ra) 'antimony-
 box'
sarmančakk 'one on top of another'
 < *sar-maān-čakk*
saramsa 'camel's headgear'
sarmatāb 'fearless, rebellious'
sarmāyadār 'capitalist' (neologism)
sren, **saren** 'loins'; v. *St. Ir.*, 146;
 + *band-* 'to help'
sarūn 1) 'head of bed';
 2) 'leader'
soren-, **sorenta** 'cause to move,
 shake'
sarang Co 'assistant to *jānšo*', q.v.
surūng 'cow or she-goat giving no
 milk'
sarnāmag 'heading of an epic poem
 in praise of God, Muhammad,
 etc.; starting verses of such a
 poem'
sarnemagā 'upwards'
srap 'a line, row'; EHB *sraḥ*;
srap man srapā (Ra) 'row after
 row';
srap srapā 'in a row'
srāp 'stalking (of prey)'; EHB *srāḥ*;
 cf. Br *srāp*;

+ *gir-* 'to stalk';
 + *kan-* 'id.'
srop 'heavy rain shower'; EHB *srof*
srup 'lead (metal)' — NP
serap 'shaved'; cf. *serab*;
 + *kan-* 'to shave'
sarpad, **sarpand** 'understanding;
 understood';
 + *bū-* 'to understand';
sarpadi 'understanding'
sorāp 'salty, brackish water'; v.
sor; cf. *waššāp*
sarpanč 'council of state, ministers'
 (neologism)
sarpanjag 1) 'wrist';
 2) 'paws, claws'
srapp-, **srappita** 'to be hidden';
srappā 'secretly'
sarpasar 'exhausted, spent'
sraptag 'new-budded' 14,111
sarpawat 'uncontrolled' 69,91
sarr-, **sarrita** 'to neigh, bray';
sarrag 'braying'
sarār-, **sarārīta** 'to sift'
sarrābarrā EHB 'nonsense talk'
sirr-, **sirrita** 'to jump up, wake up
 with a start'; EHB 'to move to
 get up';
jāh sirr- 'wake with a start'
sarrand 'combing';
 + *kan-* 'to comb, dress the hair'
sarsabz 'greensward; very green;
 area of green around a spring'
 — NP
sarsidag 'disappearance, discon-
 nexion'
sarsāig 'gratuity given to mullahs
 at *Id al-Fitr*'
sarsoga 'protected'
sarisāl 'New Year's Day' (neologism)
sarsalām 'in safety' — Ar/NP
sarsar 1) 'headway';
 + *jan-* 'to make headway';
 2) 'grading, sifting';
sarsarā EHB 'in the beginning'

sursur EHB 'whistling, whizzing'
sīrsārt 'luxurious' *DS* 6,44 (word
 invented by Gul Khān)
sūrsāt 'protection money'
sarsawār 'head man' *DS* 1,52
sarsaws v. *sarsabz*
sruš-, **srušta** 'to knead, mix a
 paste of dough'
suroš 'elbow'; also *srošk*; EHB
saroš, *sroš*; Co *surūšk*;
 < **srauša-* (Morg.)
sruščag 'beestings boiled and
 mixed with other milk'; Ra
srušag
saršodi 'ceremonial head-wash at
 a funeral'
saršagūn 'with a bowed head'
DS 2,259
saršām 'high mountain passes,
 gorges' 35,3; 55,8
saršap 'time of evening meal; early
 evening'
saršep 'top of a slope, saddle;
 start of descent'; EHB *saršef*;
 cf. NP *sarāšīb*
sruštagen ārt 'kneaded dough'; v.
sruš-
sārt 'cold, cool'; v. *sard*
sūrat 'form, shape' — Ar/NP
sartāk 'magazine cover' (neologism)
sartal 'embroidered uppers of
 sandals; the embroidery on
 them' 69,57
sertamā 'impatient, reckless' —
 Ar/NP
sartrikk 'first sprouts'
sartarr 'dizziness, vertigo';
sartarragi 'headache, dizziness'
sarw 'cypress' — Ar/NP
sarwe 'survey'
sarwāg 'horse's head trappings'
 < *sar-wāg*
sarwān 1) 'gazelle; male deer';
 2) 'camel driver' — NP
sarāwārī 'leader of a mounted

troop of horse'
sarwazīr 'prime minister'
 (neologism)
surxī 'red make-up used on the
 face' (by women) — NP
surxuk 'measles'
saryala 'uncontrolled, out of
 control'
suroz 'fiddle'; v. *surūd*
sarzāhirā 'apparently', < *sar-zāhīr-*
sarzān 'thigh' 32,58
sarozān 1) 'widower'; cf. Br *sarozān*
 'married man' (!);
 2) 'decorated tassel, ribbon tied
 to camel's knee', < *sar-zān-*
sarzor 'champing at the bit'
sārī 'present, in attendance'
sar-, **sarīta** 'to be rotten,
 decomposed'
sarāk EHB 'road' — Hi
sirk-, **sirkita** 'to sob, weep bitterly'
sirkī 'sobbing; panting'
sarḳand 'a kind of oleander, with
 red flowers'
sṛanger-o-sraf EHB 'in a line'
sāsā 'a rest'; v. *sāsārag*
sāsī 'weak, poor (of people,
 animals)'
sesī 'a small partridge' — NP
sesū '(edible) sand grouse'
sūsūmār 'a small lizard'
sāsār 'collected, heaped up'; v.
sāhsār
sāsār-, **sāsārīta** 'to rest, take a
 rest'; v. *sāsā*
sass 'hope, courage';
sass-o-mar 'endurance'
sīst 'custom, tradition' *RAM*,
passīm
sust 'lazy; loose' — NP
sešām, **sayšām** 'serving of food to
 mourners on the third night
 after a death: the most
 important of the three first
 nights ('three-evening (meal)')

— NP

sā'at, sāhat, Ra sāt 'hour' — Ar/NP;
sā'atī 'a time, a while'

sāt-, **sātita** 'to keep, preserve'; cf.

NP *sāxtan*; Psht *sāt-*

sut 'a watery thin liquid'

sūt 'interest (in money), profit'; cf.

NP *sūd*

sitā 'praise'; pl *sitāhān*; Ra *sitāyān*

— NP;

+ *bū-* 'to be praised';

+ *kan-* 'to praise'

sitk 'confidence' 7,30

sitāp ? 17,22

satr 'female seclusion, avoidance of all males not closely related'

— Ar/NP

satar 1) 'followed by, in line with'

— Ar/NP;

2) 'as much as, as much as possible'

sitār 'star' — NP;

sitārawālā 'star-studded, starry' 1,95

sītirīšap Ra 'three nights hence'

satt 'daring, courage';

+ *kan-* 'to dare';

satt-o-marā DS 1,65 'daring and bravery'

sattār 'a name of God' — Ar/NP

saṭ-o-samal 'true and faithful'

64,104

sāt-, **sātita** 1) 'to decorate';

2) 'to care for, look after'

seṭ 'money-lender' — IA

sāto 'typhoid fever'

saṭṭ 'shock, injury'

saṭṭ-, **saṭṭita** 'to throw violently, to fling'

siṭṭ-, **siṭṭita** 'to hop, skip; to lurch'

sawā EHB 'besides, as well; except for'

sawab v. *sabab*

sawāb 'recompense, reward' —

Ar/NP;

+ *kaṭṭ-* 'to earn a reward';

+ *ras-* 'to receive a reward'

sawabbi EHB 'an accident' 12,167

swād, sawād 1) 'stroll, walk';

2) 'sight, show'

sawdā 'trade, sale, deal, bargain'

— NP;

sawdāgir 'merchant';

sawdāgiri 'merchandising, trade'

sawgind, sogind 'oath, vow;

promise' — NP

sawgāt 'magnificent gift, royal

present'; also *sawyāt, soṛāt*

— T/NP

sawī 'twig, sapling';

sawlen pussag (standard epithet) 'growing sons'

sowāl, soāl 'question' — Ar/NP

sawāllā EHB 'straight' 12,67

sawn, saun v. *son*

sawār 'mounted, seated (on a horse, or other means of transport)'; also *suwār* — NP; EHB *zwār*

swār-, **swārita** 'to lay upon, pile up' (tr.); 'to be mounted upon' (intr.)

swārī 'vehicle, conveyance', < *sawār*

sawārak 'lunch, breakfast'; also

subārag, swārag — IA

sawās 'piś sandals'

sawt 'song of celebration, marriage song' — Ar/NP

sawāt 1) 'look, inspection';

2) 'idle wandering about';

sayl-o-sawāt 69,2

sawz 1) 'fresh, green'; v. *sabz*;

2) 'tempered (of swords)';

sawzwān 'crop-watcher';

sawzāy EHB 12,61 'sprouting, growing';

sawzay 'a horse-colour' (light tan)

six EHB 'bars of a prison' — NP

sayx zāg DS 7,58 ?

six EHB 'barren sandy waste' — IA;

< **sikā-*; cf. T13386 *sikatā-*

saxī 'liberal, generous' — Ar/NP

say, **se** 'three';

sayšām v. *sešām*;

tay sayšām 'go to the devil'

sāy-, **sāyita** Co, EHB 'to shave'; v.

sā(h)-; *St. Ir.*, 147

siy-, **sīta** EHB 'to swell up'

sayād 'a hunter' — Ar/NP

sayd 'game'; 54,5 'gazelle'

syād 'relation, anyone thought to

be kin by blood or marriage';

syādī 'relationship'; v. *syāl*,

syāh

sāyig 'shadow; cover'; cf. NP *sāya*;

also *sāi*, *sāh*

siyāh, **syāh** 'black' — NP;

siyāh kār 'adultery';

siyāh drošum 'black-faced,

grim, hideous';

siyāh gwāt 'a gale, storm';

siyāh rū 'an evil person';

siyāh tap 'typhoid fever,

malarial fever';

+ *kan-* 'to catch a person in

adultery and kill him/her'

syāhjo 'perennial stream'

syāhjigar 'brave'

syāhkuttīnk 'wet wood which does

not burn properly'

syāhilk 1) 'a glowing ember';

2) 'a piece of glowing charcoal'

syāhmoš 'brown-black coloured

pebbles' characteristic of much

of Makrān, covering large

tracts of desert

syāhūnk 'coal' 70,11

syāhāp 'perennial water, running

water'; EHB *syā-āf*

syāl 1) 'relation; guest'; also *siāl*;

v. *syād*;

2) 'a tribal member of equal

status' < *Si*;

syāldārī 'relationship'

sayl 'survey, view; tour' — Ar/NP;

+ *day-* 'to wander about, tour';

+ *kan-* 'to tour, inspect';

sayl-o-sawād v. *sawād*;

sayli 'strolls, rambles'

syāral 'clever, skilful'

syāsī 'political' — NP;

syāsat 'politics, diplomacy';

syāsatdān 'politician'

sayyad, **sayd** 'Sayyid, a title of

honour amongst Arabs;

descendant of the Prophet'

— Ar/NP

sāz 'musical wind instrument; a

tune on such an instrument';

+ *jan-* 'to play a *sāz*';

sāzjanok 'musician'

sāz-, **sāzita** 'to make, manufac-

ture, shape' — NP

sizā 'punishment; torture'

('reward') — NP;

+ *day-* 'to punish'

Š

ša Ra 'from'; v. *ač*
 ša 'well, so' < Psht *šə*
 šā EHB 'black'; v. *šāu*
 šī-, šita 'to shear off, devour, rub away'
 šū(w) 'husband, spouse'
 šāb 'priest' 29,22
 šā(d)bāš 'hurrah' – NP
 šad 'status, position'
 šādī 1) 'joy';
 2) 'marriage';
šādih 'glad' 60,12
 šādo 'monkey'
 šid-, šidita 'to neigh';
šidag 'neighing'
 šod 'place where corpses are washed'
 šod-, šušta 'to wash' (tr.); cf. *šud-*
šud-, *šudita* 'to get/be washed' (intr.); cf. *šod-*
šedā 'frenzied with passion, love' – NP
 šudi, šudig 'hungry'; also *šudik*,
šud(d), *šudag* 'hunger'
 šiddat 'dispute' – Ar/NP
 šodok 'a washer of corpses'; v. *šod-*
 šādmānī 'cheerfulness, joy' – NP
 šādāp 'green cultivated place'
 šadar 'turquoise; blue crystal'
 šādroxī 'happiness'
 šef-, šefta also šif-, šifta 'to thrust'
 šefk 'needle used as a wound probe; antimony application needle'
 šafkastir EHB 'a desert bush'
 šāfāstrayī EHB 'a desert plant'
 šāg 'a species of teak, *Grewia vestita*, or *Grewia oppositifolia* a very valuable hard wood used to make musical instruments, cradles, etc. As

adj. 'lovely, beautiful'
 šig 'a tap; prick'; also *šik*; v. *šagān*; cf. Br *šik*, and Hi *šikhā* 'pointed'
 šagān, šagām 'jibe, taunt, criticism'; also *šigān*;
 + *jan-* 'to tease, humiliate'
 šaganz Ke 'fence which encloses dates set out to dry'
 šāgur 'jaw'
 šagrib 'east' DS 3,98
 šagird 'pupil, student' – NP
 šugrāna 'Mullah's fee'; v. *šukrān* – Ar/NP
 šah- 'champion, first class' as first element in compounds; cf. NP *šāh*
 šāh 1) 'shah';
 2) 'tree branch';
 3) 'horn' – NP
 šāh-, šāhita 'to be fit for'
 še(h) 'shaikh, pious man; proper name' – Ar/NP
 šāhī 'two-anna coin, one-eighth rupee' – NP
 šahbana 'hobbling rope tied to hind legs of grazing animals'
 šahband Ra 'large dam'
 šahbit 'loose (garment)' 69,50; cf. Br *šābit* 'id.'
 šahd 'honey'; also *šāht* – Ar/NP
 šāhid 'witness' – Ar/NP
 šahdagg 'highway'
 šāhjo 'principal water course'
 šāhkād 'capable, efficient woman'; v. *kād*
 šahkag 'noise'
 šahm-, šahmita 'to flash'
 šahm 'flashing'
 šahem 'heavy weight used in weighing'
 šā(h)mil 'participant; together; including' – Ar/NP
 šāhmālaw 'flashing'; v. *šahm*
 šāhmāt 'slap, box';

+ *jan-* 'to slap, box'
 šihin 'thoroughbred horse'; also
 Ra *šihan*; EHB *šihani* 'id.'
 šāhinšāhi 'kingdom; imperial' — NP
 šahār-, šahārīta 'to beckon, bob'
 šahr 'cultivated land, palm grove';
 (rarely) 'town' — NP
 šāhsuwār 'expert horseman'
 šāht 'honey'; v. *šahd*
 šuhāz 'desire; search';
 + *kan-* 'to inquire after,
 search for';
 šuhāzī 'searcher, inquirer'
 šik 1) 'appearance';
 2) 'prick, tap; v. *šig*;
 šik-, šikīta 'to whoosh, whizz'
 šikahī 'rain torrent' 33,3
 šakk 1) 'doubt' — Ar/NP;
 2) 'comb' < *xša(n)-ka-
 šakkal 'sweet, sugary'; v. *šakar*
 — NP
 šakkur 'a small comb of semi-
 circular shape worn in women's
 hair'
 šikl, šakl 'form, appearance' —
 Ar/NP
 šekin 'bread cloth'; EHB *šikin*
 'cloth for collecting flour
 from a mill'
 šokūn 'upset, upsidedown, awry';
 + *bū-* 'to be topsy-turvy';
 + *kan-* 'to turn upside down,
 topsy-turvy'
 šakar 'sugar; sweets'; also *šak(k)al*
 — NP
 šākār-, šākārīta 'to cough loudly'
 šakūr-, šakūrīta Ke 'to abrade,
 graze'
 šikār, šikārī 'hunt' — NP
 šikār ? 'respect' 32,77
 šukār 'whistle'; EHB also *šūkar*
 — 'Lhd'
 šukrān v. *šugrāna*
 šokist 'try, effort, struggle'
 šal-, šalīta; šil-, šilita 1) 'to rain

in torrents'; cf. Br *šaling*,
šala;
 2) 'to pluck (strings of an
 instrument)'
 šal 1) 'heavy downpour of rain';
 also *šalik*, *šilik*;
 2) 'cut';
 3) 'necklace string'
 šāl 'shawl; long coat' — NP;
 šāluk 'small *šišalo* (q.v.) shawl'
 šūl-, šūlīta 'to do an in-and-out
 stitch; to poke with a needle'
 šūl EHB 'darting about, bucking
 furiously' RAM, 223,254
 šul-, šulīta 'to become lifeless,
 limp (of limbs)'
 šāla 'fair enough! let it be!'
 < Ar/Lhd/Si *inšā'llāh*; cf. Br
šāla 'id.'
 šela(g) 'small stream, water course'
 šāluḍḍag 'great horse-leap'
 < *šāh-luḍḍ*
 šalgum, šalgam 'turnip'
 šilik, šalikk 'a twinkling'
 šall 'crippled'
 šill 'pointed, sharp; a beak' — IA
 šālmī 'gold-coloured stones used
 as ornaments in women's
 dress' 69,112
 šallen-, šallenta 'to cripple' (tr.);
 v. *šall*
 šilānč 'a cheese made from dried
 curds'
 šulunč-, šulunčīta 'to drink water
 by cupping the palms of both
 hands'
 šiling 'loose, hanging loose (of
 hands and feet); fainted;
 relaxed'
 šilinji 'slumped, slumped over'
 šalapp 'watering and ploughing on
 consecutive days whilst water
 lies in the fields'; cf. Br
šalāping 'to dip'
 šalapp-, šalappīta 'to splash water';

MV, 73 *šlap* 'splash'

šalšal 'a shower'; cf. *šal*

šalwār 'shalwar trousers' — NP

šam 1) 'a narrow path';

2) 'a crack, slit';

3) 'boundary, watershed'

šām 1) 'supper, evening meal' — NP;

2) 'gloom, a gloomy time';

šāmīg 'dismal'

šom 'first ploughing after a harvest'; cf. Br

šām, NP *šūmiz* 'ploughed field',

Kd *šov* 'furrow' (Morg., JRS, 1937, 345-8; ? < **šaudaman*- 'crushing')

šūm 1) 'miser';

2) 'money-lender' — NP;

šūmi 'shortage'

šamb 'twig, shoot; chopped branch';

EHB 'bunch (of flowers)'; cf.

Br *šamb*

šumeđko (EHB): v. notes to No. 13

šamāl 'tongue of flame' — NP

šumāl 'north' — Ar/NP

šamp-, šampita 'to become weak, thin'

šumār 'number, account, estimate' — NP

šāmarz 'a greenish stone, used in magic'

šams 'a head ornament, forehead pendant'

šimš 'a sweet-smelling grass' DS 1,41

šamoš-, šamošta 'to forget'

< **frā-muš-*; cf. MMP

pr'mwš-, Sogd *fr'wyc*, Orm

šamōt

šimšuk 'ornaments hung from the neck on a chain' 69,110

šamozān 'resplendent'

šān 1) 'black'; v. s.v. *mirč*;

šānmār 'black snake';

2) 'fame, prestige' — Ar/NP

šān-, šānta 1) 'to sow, throw,

spread out';

2) 'to vomit';

3) 'to shake off (a rider)';

sar šān- 'to gallop off uncontrolled';

mān šān- 'to close in, foregather'

šon 'arrangement, order, good order';

+ *kan-* 'put in order, arrange';

+ *day-* 'id.';

+ *gir-* 'arrange';

šonā zān- 'to know what to do';

šoni 'order'

šanbalāk 'flash of lightning'

šand 'bird's beak' — NP

šondar 'shelf, edge of a precipice'

šondāt 'plan, strategy'

šānag 1) 'backbone';

2) 'nape of neck'; < **fšana-*; cf. Phl *šānag* 'shoulder', etc.

šānug 'comb; currycomb'

šingo-šāngo 'hither and thither'

šīng 'scattered, dispersed; broadcast, published' (neologism);

+ *kan-* 'to broadcast (seed, radio); to publish';

+ *bū-* 'to be spread out; to go like a streak';

šingen 'comet' DS 2,185

šongāl 'editorial comment' (neologism)

šingen-, šingenta 'to publish, spread out (tr.); to leave a trail'; v. *šīng*

šinhar 'a breed of horse' 64,3

šānk 1) 'bed of a mountain stream';

2) 'thin tree branch';

3) 'sacrifice';

šānkzūri 'sacrificer';

+ *jan-* 'to pray for'

šānk 1) 'thrown away, out'; < **šān-* 'scatter';

- + *kan-* 'to throw out';
- 2) 'peering, glancing';
- + *day-* 'to peer, glance'
- DS 4,176

šenk 'thin cloud';

šenki 'cloudy, clouded'

šanikk, šinikk 'kid, young goat';
also šaynikk; < *sčaini-ka-; Av
sčāēniš; cf. Gersh., 1971, Bšk
šen 'kid'

šanakkī 'scattering sweet or money
at feasts such as weddings,
circumcisions'; v. šānk; Br
šiniki

šonkār 'editor' (neologism); v.
šongāl

šinās 'knowing, expert' – NP

šanž-, šanzita 1) 'to rain in
torrents';

2) EHB 'to drip';

šanžag 'a shower of rain'

šinž 'camel-thorn'

šinž-, šinzita Ra 'to sprout'

šūnz 'blue-green, the colour of
stagnant pools'

šap 'night';

šapī 'tonight';

šapā 'at night'

šep 1) 'valley, low-lying land'; cf.
NP šēb;

2) 'whip'; v. šipānk;

3) 'mountain stream; creek,
small tributary stream'

šip-, šipta 'to thread'; cf. šīp-;
šīp 'threaded' 45,16

šīp-, šipta 'to adorn, put on
jewellery'; v. šīp-; also šep-

šup-, šupta 'to thresh, thrash'; cf.
DKS 15, s.v. ākṣuvindā

šapčirāg 'firefly' < šap-čirāg

šapād 'barefoot'; v. pāšpād; v.
St. Ir., 125

šapdrang 'the dead of night'

šepag 1) 'collyrium rod, pin';

2) 'thin, straight'

šepgir-, šepgirta 'to stream, flow'

šapok 'smuggler' ('night worker');

šapok(k)i 'smuggler, smuggling'

šīpol 'whistle; brazen trumpet'

šīpānk, šupānk Ke, Co 1) 'shepherd'
< *fšu-pāna-ka-;

2) 'shepherd's cane'; cf. Br

šīpānk; < *xšēp-; Sogd

xwšyp; NP šēb

šapnem 'midnight'

šapp-, šappita 'to eat in gulps, to
gulp'

šupp-, šuppita 1) 'to sift, thresh,
tap';

2) 'to shake, lap (of dogs,
etc.)'

špārk 1) 'thin, slim';

2) 'erect'; cf. Br šīpārk

šaptāki 'unaccompanied voice in
prayer, chanting voice'

šī'r, šahir, ša'ir, šayr 'poetry, a
song' – Ar/NP

šā'ir, šāhir 'poet' – Ar/NP;

šā'iri, šāhiri 'the art of poetry'

šār 1) v. šāl;

2) 'colourful'

šer 'lion, tiger'; cf. NP šēr 'lion'

šīr-, širita 'to jump (horse)'

šīr 'milk' – NP

šor 1) 'contest, decision';

+ *kan-* 'to decide';

2) 'noise, uproar' – NP;

3) 'spur, twitch of bridle';

+ *day-* 'to spur on, egg on'

šar'a(h), šara(h) 1) 'council; law,
justice' – Ar/NP;

2) EHB 'dispute'

šurū 'beginning';

+ *bū-* 'to start, get started'
(intr.);

+ *kan-* 'to start' (tr.)

šarāb 'wine; alcoholic drink' –
Ar/NP

šīrbrāt 'milk-brother, brother'

širidār 'partner'

šarafdār 'rank-holder, noble' –
Ar/NP/Ur

širguhār 'milk-sister, sister'

širjat 'an illness, caused by
hamšīrak (q.v.)'

šarik 'partner, sharer' – Ar/NP

širok 'twinkle, twinkling; gleam,
flash'; Br *širox*, *šarox*, LWs <
EHB; cf. *šir-* ?

širkin 1) 'sweet, milky';

2) 'the stone next to the oven,
on which dough is spread in
bread-making'

šarm 'modesty, chastity, shame'
– NP

širmiči 'suckling' < *šir-mič*

šarminda 'ashamed, bashful' – NP;

šarmiñj 'id.' 1,76 (< *šarmindi* ?)

šarmsāri 'shamelessness' – NP

širkpāl 'omen' < Ar/NP *širk-fāl*

širmāt Ke 'wet-nurse'; Ra *širmās*

šoren-, **šorenta** 'to stir up, arouse';
v. *šor-*

šrapar 'moustache' – Si

šarr 1) 'good, fine'; cf. *DKS*, 400f.

ššāra-, but perhaps better
is the old connexion with
Av *srīra-*; *St. Ir.*, 160;

2) 'bad, evil' – Ar/NP;

pa šarri 'properly'

šurr-, **šurrita** 'to scratch'

šarrā 'decision' *RAM*, 39; v. *šara(h)*

šarrajat 'well-judged, decided' 71,24

šarrang 'lovely, fair'

šarrkad 'of beautiful form'; v. *kadd*

šarr-ruptag 'milk product' 14,107

šarrtab 'good-natured'; v. *tab-*

šarrzānag 'intelligent'

šarrzāt 'of good race, family'

šoriš EHB 'disturbance'; v. *šor*

širšarm 'wet-nurse'

šart 'wager, bet' – Ar/NP

šaraw EHB 'fighting, quarrelling'
– 'IA'

šerzāl 'woman warrior; woman who

takes part in men's activities'
< *šer-zāl*

šurd EHB 'liquid, soft';

+ *bū-* 'to be softened';

+ *kan-* 'to soften'

šast-, **šastita** 'to send'; also *šašt-*,
šaštita; EHB *šaštāta*;

< **frā-stā-*

šist 'gunsight'

šuš-, **šušta** EHB 'to burn' (intr.);
v. *suč-*

šašš 'six'

šišag 'glassy, sparkling; glass' –
NP;

šišagi 'embroidery in seven
colours on red cloth, with
small bits of glass stitched
in'

šāšk (mainly Sa) 'mosquito'

šišalo 'a sweetmeat prepared for
festivals, made of mixed grain
and dates'

šūšalag 'rolling hilly country'

Šāšan 'name of a mountain south
of Nāl in Jahlawān'

šošing 'tassels attached to camel
bridles, as a decoration'

šišār 'tall pine tree, *Fraxinus*
xanthoxyloides'

šaššag 'sixth day after birth of a
child; name-giving day'

šašt-, **šaštāta** 'send'; v. *šast-*

šat 'animal goad, switch, made
from a thin stripped tree
branch'

šāt 'happy'; v. *šād*;

šāti 'joy, happiness'

šit '(covered with) earth or ashes';
+ *bū-* 'to be covered' in this
way;

+ *kan-* 'to cover' in this way

šāto 'turtle-dove; girl's name'

šoten-, **šotenta** 'to insult, degrade,
shame; to slight, cut'

šitpāl 'ill-omened, unlucky'

šatir 'horse-grooming'

šitūr-, šitirta, šitrita Ke 'to slip'

šitārī 'a whistler'

šatark 'rip in clothes'; cf. Br

šatārk

šatrām-, šatrāmīta 'to talk in one's sleep'

šattag Co 'water in the hold of a boat, bilge'

šawk 'yearning, longing; adoration' — Ar/NP; Br šawnk is also a Bal variant

šawkašš EHB 'the morning star'; < šab-kašš

šawkat 'dignity, rank' — Ar/NP

šawl ? 'steed' DS 2,143

šwānag Ra 'shepherd'; cf. NP šabān

šawr 'advice, consultation';

+ day- 'to advise, consult';

+ kan- 'to take advice';

+ gir- 'to consult'

šawūr 'wisdom, sense' — Ar/NP

šiwār 'clever, bright, intelligent'

šawsen ? 'repose' 47,45

šawašk-, šawašta, EHB šawaxta 'to sell' < *fra-waxš-; cf. NP firūxtan, Kd frūtin

šāx v. šāh

šaxī 'cracked, split' — Ar/NP

šaxs 'person' — Ar/NP

šay, šey 'thing' — Ar/NP

šaydā 'enraptured' — NP;

šaydāi 'passion, rapture'

šaytān, šetan 1) 'devil, the Devil; evil' — Ar/NP;

2) 'naughtiness, naughtiness';

+ bū- 'to have a nocturnal emission' — NP;

šaytānāp 'mirage, fata morgana'

šez-, šezita 'to burst' (intr.)

šazār Ke 'disgusted, annoyed, disturbed; grieved'

T

ta 'so, then; so that'; v. foll.

tā 'to, up to'; cf. dā — NP; EHB 'and then, then'

tī(h) only EHB 'other'; also piti, iptī; v. piti

toī 'an embroidery design for a shirt front' 69,97

tab 1) 'health'; v. tabā — Ar/NP; 2) 'nature; -like' as enclitic to a noun

tāb 1) 'twist(ed)';

2) '(woven) clothes' — NP;

3) 'bellyache';

4) 'sunlight' (< āf-tāb);

+ day- 'to twist';

+ kan- 'to turn around';

+ war- 'to get twisted up'

tabā 'temperament, nature'; v. tab — Ar/NP

tūba 'Tree of Paradise' — Ar/NP

tabīb 'physician who employs classical Islamic (i.e. Greek) medicine' — Ar/NP

tabdir 'remedy'

tabāh 'destruction, destroyed' — NP

toba(h) 'regret'; also tobag — Ar/NP

tubuk 'spinning top'

tabla 1) 'drum' — NP;

2) 'small wooden box for cosmetics'

tibli 'childhood' — Ar/NP

tābinda 'sparkling, radiant' — NP

tabār 'nature, root; family' — NP

tībare, tīware EHB 'again', < tī-bar

tabiyat 'temper, disposition; wealth' — Ar/NP

tāč 'race';

tāč-o-tag 'racing, running about';

tāči 'pacing, galloping'

tač-, tatka, tačita, Ra tāhta, tāta, EHB taxa 'to run' (intr.)

tāč-, **tātka**, **tāčita** 'to cause to run, gallop' (tr.), 'to chase' 1,17;
tāčen-, **tāčenta** 'id.'

tačk 1) 'spread out, laid out, straightened; long';

2) 'flat, unfolded';

+ **bū-** 'to lie down';

+ **kan-** 'to unfold' (tr.);

tačkī 'straight; a stretch'

tūd 'mulberry' - NP

taḍḍa 'mat'

taḍḍo 'transplanting seeds when they germinate' - 'Si';
 + **kan-** 'to transplant'

tāfaḥ EHB 'stone griddle'; v. **tāpag**

tofān 'storm' - Ar/NP

tafoṛī EHB 'fevered'

tag 1) 'reins, a rein';

2) **tagtagā** 'running, hurrying';

v. **tač-**;

tag-o-tāč 'hustle and bustle';

tag-o-pād 'reach'

teg 'blade; edge; sword; sharp' - NP;

tegā 'swiftly, sharply'

tagg 'strength, force';

taggī 'exertion, strength'

tigallam wasūlī 'a kind of edible fish' 70,15

tagentāč 'fast-paced' (horse); v.

tag, **tač**

tagar 'healthy'

tagār 'a hod in which to carry mortar'

tagird 'piš matting, a large mat'

tagas Co 'sea crab'

tāgaz 'a kind of tamarisk, which grows on sand dunes'

tayatt v. **tākat**

tah 'layer';

tahī 'id.'

tāh, **tā** 'odd (number)'

tahā mainly Ra (postpos.) 'inside, in, amongst'; cf. NP **tah** 'base'

tihāi 'everywhere'

tohk 'strand of thread'

tahkā EHB 'sound of a gun firing'

tahkik 'true, genuine' - Ar/NP

tahl 'bitter' - NP **taḥ**;

tahli 'bitterness'

tāhalā 'most high; epithet of Allah' - Ar/NP

tohm, Ra **tom** 'seed'; cf. NP **tuxm**, MMP **twxm**, Phl **tōxm**, etc.;

tuhm 'id.' - NP;

tuhmkāri 'seeding';

tohmšān 'autumn'; v. **šān-**

tuhmat 'slander' - Ar/NP;

+ **jan-** 'to accuse, slander'

tahr 'kind, type';

tahrtahr 'many different (types)' 70,5; 70,12

tahār 'dark'; Ra **tār** - NP;

tahāri 'darkness'

tāhīr 'relief' - Ar/NP

tehār 'taunt, gibe' 21,13

tīhar, **tīhir** 'appearance' DS 3,342; 35,17

tahārmag 'darkness' DS 4,43;

tahārmahī 'id.' 33,17

tāht 1) 'throne' - NP;

2) 'bedstead'; also **tahtag**

tāhit 'a charm, **tawīz**, containing a written extract from the Qur'an'

tāj 1) 'crown';

2) 'cocks' comb' - NP

tīj 'newly sprouting crop'; cf. NP **tīž**

tājaḡ 'sweet milk, fresh milk; fresh'; DS 1,157 **tājig**

tejaḡ 'melon, marsh melon'

tijikkī 'self-sown wheat'

tājil 'haste' - Ar/NP

tojil 'stratagem, means'; also **tawjil**

tajallā 'spendour, light, brightness' - Ar/NP

tajen-, **tajenta** 'to span, stretch'

tāk 1) 'leaf, page; stalk'; cf. Phl

tāg, NP **tā**, **tāi**;

- 2) 'door, window' — Ar/NP;
- 3) 'bell on a *tambur*';
- 4) 'first, foremost';
- 5) (in river names) '-flow'; Orm
tāk, Psht *tōe* < *tač-* (Morg.,
'Bal. Misc.', 291)

tik, tikk, tukk 'spot, speck'; v.
tikka

tika 'reclining, resting'; v. *tikka*

tok 'joke'; v. *ʃok*

tok, tawk 'inside, centre';
tokā Ke, Co, Sa, La (postpos.)
'in, in between, inside'

tākdem 'page (in a book)'
(neologism)

takdir 'decree, order; fate' — Ar/NP

takk EHB 1) 'spot, place';

2) 'side, direction';

takkā 'towards';

3) *takk-takkāye* 'in a hurry'; v.
tikkā;

4) 'heedful, caring for'

RAM, 180

takk-, takkita 1) 'to take aim, aim';

2) 'to intend, have in mind'

tukk 1) 'skinned cream, scum on
boiled milk';

2) 'customs duty, octroi';

3) *tukk-o-tawār* 'a sound,
noise';

+ *kan-* 'to make a sound';

4) 'stuck'

takkī 'large goats' wool clothes
bag, usually decorated'

tikka 1) 'in place'; v. *tikk*;

+ *day-* 'to put in place';

2) 'leaning against; leaning,
slope';

+ *bū-* 'to lean'; also *tika*;

3) *tikka* 'a coin; an *ashrafi*'

tikkā EHB 'in a hurry'; v. *takk*;
tikkāyā 'id.'

tokal, tawkal 'confidence, trust in
God; a proper name' — Ar/NP;

+ *kan-* 'to take heart';

tokali 'believing, trusting; a
proper name'

taklif, taklip 'trouble, hardship,
difficulty' — Ar/NP

tīkam 'pickaxe'; v. *ʃikkum*

takānsūr 'restless'

takrib 'ceremony, function' —
Ar/Ur

takrā 'strong, healthy' — Hi

taksir 'error, fault' — Ar/NP

tākat, tāyat 'endurance, strength'
— Ar/NP

tal(l) 1) 'fold; layer';

yaktal, dotal etc. 'singly

folded, doubly folded, etc.';

talā 'wrapped up, folded';

2) 'rent, slit; torn; cracked';

3) 'lowlands, a plateau' 29,16;

tal-o-tokān 'innermost parts';
v. *tok*;

4) 'strong' *DS* 2,223;

5) 'river cutting' *DS* 3,452;

6) 'frisky' (of a horse) 29,9;

7) 'tall' 14,89;

tal-o-rāhān 'paths and roads'

tāl 1) 'large plate, platter; metal
bowl';

tālī 'id.' < Lhd *thālī*;

2) 'twigs' EHB;

3) 'match (to light a fire)'

tāl-, tālita 'to flow out, around';
tālān 'spread out, spreading
out';

tālānīhā 'in a spread-out
condition';

tālān kan- 'to publish, broad-
cast'; cf. *šing*

tel 'oil' — Si

tel-, telita 'to push off, launch (a
boat)'

tol 'balance, scales';

+ *kan-* 'to weigh';

tolī 'a balance'

tilā 'gold' — Ar/NP

tole 'all'; cf. Psht *tol*; v. *tolī*

talab(b) 1) 'request';

2) 'owing' — Ar/NP;

talabgār 'demanding'

talag, talak 1) 'shallow';

2) 'a depression on a hill,
which contains water'

telag 'eyeball'; v. *telag*

tolag 'jackal'; Br *tola*; cf.

DED, 2926

talak, talk 'large animal trap'

tall-, talliṣa EHB 'to construct a
stone barrier' 62,13;

tallay 'stone barrier';

tallag Ra 'a platform of bricks'

tullukānī 'difficulty'

tullusi 'coquetry'

tālīm 'education' — Ar/NP

talamb 'cliff overhang'

talmal 'small square pieces of
precious stone, silver or gold,
tied as a bracelet with two
strands' 69,110

tilmal-, tilmalita 'to tremble'

talāng 'exposed rockface'; v. *talār*

telank 1) 'a push'; v. *tel-*;

2) 'a stumble';

+ *day-* 'to shove, push off';

+ *gir-* 'to stumble upon'

talūnk 'splinter'; also *tilūnk*; cf.

Lhd *tili*

talap 'palm of the hand, side of
the foot'; cf. Br *talaf* < EHB;
cf. Lhd, Si *talli, tilli* ?

tālāp 'puddle of water' — NP

talār 1) 'cliff, rockface';

2) 'precipice'; v. *talāng*;

3) 'solid rock'

talušṭ 'shallow'

taltal 'with many layers'; v. *tal*

taltilā 'everywhere' *DS* 1,215

talawdār 'ruler' 67,83

talwassa 'restless, worried; worry,
grief';

talwassag 'id.' — NP

tam 'hidden, ambush, lair' — Si;

+ *bū-* 'lie in ambush'

tām 'taste' — Ar/NP;

bitām 'properly'

tama 'desire, inclination' — Ar/NP;

+ *gir-* 'to desire, want'

tom 'seed'; v. *tohm*

tambaw 'pillar, prop; house-post'
— 'IA'

tamadār 'mercenary; dependent' —
Ar/NP

tāmādār 'desirable'; v. *tām*

tāmgār 'up to, as far as' 70,7

tamām 'finished, complete' — NP

tuman 1) 'a coin';

2) 'tribe' — NP/T;

tumanī 'tribal';

tumandār 'tribal chief'

tump 'mound thought to contain
antiquities; archaeological
site'

tampās 'verification'

tīmur 'high'

tūmārā 'awe, pride';

tūmārāi 'id.' *RAM*, 117

tamāšā 'enjoyment, pleasure' —
Ar/NP

tamšod 'place for the washing of
corpses'

tumat 'slander'

tan-, tata 'to weave' 37,10

tān 1) 'up to, until', < *tā-ān*;

tānki 'till, while; so that, in
order that, so long as';

tānkin DS 5,185; *tānā* 'id.';

2) 'silken cloth' 36,10;

3) EHB *kitān*; v. *kujām*

tān-, tānita 'to stretch', probably
< IA

tīn 'griddle' 74,9;

tīnī 'on a griddle'

tānāb 'tent rope';

+ *ṣask-* 'to shake to the
foundations'

tanob 'rich'

tanč 'the tying up of a baby to

prevent accidents'

tanč-, **tančita** 'to press, squeeze'

tinč-, **tinčita** 'to spread out (a rug)'

tand 'long tethering rope'

tandūr 'oven, cook-place' — Hi/NP

tand 'proud'

tang 1) 'wheat sheaf';

2) 'narrow; distressed, grieved' — NP;

tangig 'id.'; v. *tank*

ting-, **tingita** 'to drink, swallow'

tangdili 'worry, fear' — NP

tangān ? 'saddle-rope' *DS* 5,77

tāngāt 'still, yet', < *tā-angāt*;

tāngātā 'id.'

tangaw 'gold, golden' — NP;

tangawen bačč 'golden lad' (epithet)

tānihi 'monsoon clouds, dripping (clouds)'

tanakk 'thin' (of cloth, liquid)

tānok 'kneading and spreading of dough in breadmaking'

tank 1) 'narrow';

2) 'annoyed';

3) 'pass through a defile'; cf. *tang*;

+ *bū-* 'to be annoyed';

+ *kan-* 'to annoy';

+ *ār-* 'to harass';

+ *kap-* 'to become annoyed with'

tānkin v.s.v. *tān*

tankarigā 'to such an extent'

tinmoš 'a small thin bread'

tunn, **tunnag** 'thirst', all dialects;

tūnag (Co, La);

tunnig 'thirsty', all dialects except Co, La *tūnig*; v. *St. Ir.*, 163

taningā 'up to now, still';

taningī 'still, yet'

tans-, **tansita** 'to be out of breath, to pant'

tanšod 'the place where corpses are washed'

tānaxten 'temporary' < *tā-ān-waxt-*

tanyā 'alone, only' < *tan-(h)ā*

tap 'fever';

tapī 'fevered, sick';

+ *gir-* 'to get a fever'

tap-, **tapta** 'to get hot'; v. *tāp-*

tāptāp 'in rows, one after another'

tāp-, **tāpta** 'to simmer, warm up;

to dry out'; v. *tap-*

teāp, **tiāb**, **tiāp** 'seashore'

top, **tūp** 1) 'gun, cannon';

topāna 'artillery';

2) 'bolt of cloth'

tāpag 'stone, griddle'; EHB *tāfay*

tipāk Ke 'agreement, agreed; unity';

+ *bū-* 'to agree';

tipākī 'united, joint'

tupāk 1) 'reason, cause; remedy, help';

2) EHB *tufāx* 'mishap' 12,159;

pa tufāxā 'by mischance'

tūpakk 'rifle'; also *topak* — T/NP;

+ *jan-* 'to fire, shoot'

tūpān 'storm'; v. *tōfān*

tupang 'musket' — NP

tipp-, **tippita** 'to twinkle, to shine'

tappur 'cloak; blanket'

tappas-, **tappasita** Ke 'to analyse'

tapar 'axe'; cf. NP *tabar*

taprenk Ra 'blisters which appear on the lips after a fever'

taparz 'light long-handled axe'

tapišk 'small *pīš* mat'

tāpišt 'radiation, heat'; cf. NP

tābiš, Phl *tābišn*, Wan *tāwušt*

tapāwat 'improvement' 14,38

trū 'paternal aunt; mother-in-law';

trūzātk 'cousin'; < **ptrūya-* (Morg., 'Bal. Misc.', 95)

tar-, **tarita** 1) 'to spin';

2) 'to swim' — Lhd

tār 1) 'string, wire; telegram' — Hi/NP;

- 2) 'large tray'; cf. *tāl, tāl*;
 3) 'swim, swimming' – Lhd;
 4) 'dark'; v. *tahār*;
 + *šal-* 'to pluck strings (of an instrument)';
 5) 'line (in embroidery)' 69,98
ter 1) 'passed, spent (of time)'
 < **tarya-*; cf. Av *tar-*;
 2) 'sharp; a mountain peak'
 probably LW < Psht *tēra*,
 cf. Av *taēra-*, OP *tigra-*;
 3) 'darkness'; also *terag*;
 < NP *tirah*
tir 1) 'arrow; bullet' – NP;
 + *jan-* 'to shoot';
 2) 'wooden roof-beam'
tor 1) 'style, manner' – Ar/NP;
 2) 'worth, value' RAM, 317
tur-, **turita** EHB 'to compare'
 RAM, 341
toro 'ally, helper' ?; 26,47
tur 1) 'respect';
turi 'id.';
 2) 'juice of *jowari* cane'
tāri Ra 'early morning' – IA
tora EHB 'beneficence, kindness'
turi 'bhindi, lady-fingers'
tarābi 'ford across a small stream'
tirband 'talisman which protects
 against arrows'
traḍḍ 'frisking, prancing (of horses)'
traḍḍ-, **traddita** 'to frisk, prance'
traf 'mended' 66,98
tūrag 'nosebag, woollen shoulder
 bag'; cf. Br *tūra*, NP *tōbra*;
 < **tūbraka-*; cf. T 5972 **tōba-*
 'bag'
trah-, **trahita** 'to rest, relax'
trāh 'startled, frightened (of
 cattle)';
 + *gir-* 'to startle';
 + *kan-* 'id.'; v. *trāhs*;
trāhkanok 'startled'
trāh-, **trāhita** 'to run away'
trahkah EHB 'a while, period'

- tro(h)pān** 'zigzag, zigzagging'
trāhs 'nervous, shy (of horses)';
 also *trahš* DS 6,64; v. *trāh*
truḷḷ-, **truḷḷita** 'to choke' (intr.)
tārik 'pitch dark'
taruk, **tarok** 'cucumber'
tirko 'iron rod to clean rifle
 barrels; a spit'
trakk-, **trakkita** 'to burst' – NP
trikk-, **trikkita** 1) 'to grow, sprout';
 2) 'to fade, change colour';
 probably LW < Br *tricking*
trikk, **trakk** 1) 'stitch; pattern,
 design';
trikkī 'name of types of
 embroidery stitch';
 2) *trikk-o-nukk bū-* 'to be
 stunned'
truukk-, **truukkita** 'to rob a woman
 of costume ornaments by
 force'
tarakkī 'development' – Ar/NP
trikkad 'wooden tripod to support
 the *hizakk* milk churn' – IA;
 cf. T 2631 *trikaṭa-*
trākanag 'lancing (of a boil, etc.)'
turel EHB 'a champion' RAM, 231
tarm Co 'sticks of wood used as
 a temporary keel; wooden
 planking used as a slipway'
tārmā 'darkness'; also *tahārmā*;
tārmag 'dark night'
 < *ta(h)ār-māh*
trān 'speech, counsel; conversation'
 – NP;
trānag 'memory, souvenir'
tramp, **trimp** 'a drop, drip of
 water'; also *trap*; Ra also
trump
tarūn v. *tanūr*
trund 1) 'strong(ly), tight(y),
 fierce(ly)';
 2) 'hot-tempered, harsh,
 severe'
trongal Ke 'hail'; Ra *trongur*

trangaṛ Co 'a large rope fishing net'
turunj, **trunj** 1) 'citrus' — NP;
 2) 'grapes in a bunch'
tronk 'a sprinkling';
 + *jan-* 'to sprinkle'
tīrūnk, **tīronk** 'stab of pain'
trinp v. *tramp*
tarnāwah 'channel made of wood,
 to take irrigation water from
 one plot to another'
trinz-, **trinzita** 'to pop out, jump
 out'
trinzuk 'a pimple'
trap 1) v. *tramp*;
 2) 'threat'
trāp-, **trāpita** 'to gallop'
trip-, **tripita** 'to shine, gleam';
tripok 'shining'
trop-, **tropita** 'to sew large tacking
 stitches in embroidery work'
trāpkan, **trāpkin** 1) 'dripping wet';
 2) 'sparkling wet'
tripnāk 'sprinkling' 11,21
trampunz-, **trampunzita** 'to slip'
tripp-, **trippita** 'to drip'
trupš ? 56,54
tripošk 'spark'
tārpātār 'scattered'
tarr-, **tarrita** 'to return, turn back;
 to change' (intr.); cf. *Phl*
widārdan, *MMP* *wydr-*, *NP*
guḍar-
tarr 1) 'turned back, again'; v.
tarr-;
 2) 'wet, damp' — NP
trār 'aroused';
 + *kan-* 'to arouse'
tarrikī 'darkness'; v. *tahār*
tarren-, **tarrenta** 1) 'to stir, to turn
 back, around' (tr.);
 2) 'to translate';
tarrenag 'twists and turns'
tarrānk 'translation'; v. *tarren-*;
tarrenok 'translator'

trās 'fright, alarm' — IA;
trāsdavok 'scarecrow'
turs(s), **trus** 'fear, fearful'; v.
truss-;
 + *kan-* 'to frighten'
tursnāk 'fearful, terrible, awful'
truss-, **trussita** 'to be afraid, to
 fear'; v. *turs*; *Ra* *turs-*, *tursita*
trāš-, **trāšta** 1) 'to mend, to chip';
 2) 'to shave'
turš 'sour'; v. *turšp*
trišonk 'spark'
trašk-, **traškita** 'to flash, glitter'
trišk 'sparkling'; v. *trišonk*
trūšk *Ra* 'male goat up to one
 year old'
trušp, **turšp** 'sour'; cf. *Parth* *trfš*,
Phl *tru(f)š*
turšip 'breeding'
trušt 'goat between eighteen
 months and two years old,
 preferred as food'
trit 'pieces of bread in soup' — NP
traṭ 'gallop' — Eng
trāṭ-, **trāṭita** 'to meet by chance'
toraw 1) 'request, prayer';
 2) 'situation' *DS* 6,136; *DS* 7,192;
 3) 'gratitude' (EHB)
tarāwal 'blister'; also *trāwal*
tārix 'history; date' — Ar/NP
tarz 'sort, kind, type' — Ar/NP;
tarzā 'thus'
trazānk 'forty days' period of ritual
 seclusion of a woman after
 giving birth'
taṛ EHB 'area, district, place' — IA
teṛ-, **teṛita** 1) 'to be separated';
 2) 'to travel a wrong road'
toṛ-, **tuṛita** 'to remove embroidery
 stitches' — IA
tūr 'origin' *RAM*, 308
taṛā-tarūt EHB 'scattered about,
 helter-skelter'
taṛi 'bluff, challenge';
 + *day-* 'to call a bluff, to

challenge'

taro 'parts of a garment separately made and embroidered, and later sewn onto the main part' 69,79; (mainly the *jig*, *āstūnk*, *guptān* (qq.v.))

tark-, **tarkita** 'to drip, drop'

trān EHB 'means, way' 62,21

taraw 'saddle-felt' — IA

tās 'metal bowl; a kind of metal used for stirrups' — Ar/NP

tos-, **tosita** 'to extinguish' (tr.)

tus-, **tusita** 'to be extinguished

(intr.); to faint'; cf. Av *taoš-*

'be empty', Psht *taš*, Wan *tas*;

tustag 'extinguished, exhausted'

tuss 'silent flatus'

tasbih 'prayer beads' — Ar/NP

tūsk 'pointed, beaked' 1,2

tasallā 'comfort, consolation, reassurance' — Ar/NP;

+ *kan-* 'to reassure'

tosen-, **tosenta** 'to stun, knock out; extinguish' (tr.); v. *tos-*

tosīp 'admiration; description'; also *tosif* — Ar/NP;

+ *kan-* 'to admire'

tass-, **tassita** 'to be out of breath'

tassū 'measure of irrigation time: a quarter *hangām* (approximately one hour)'; cf. NP *tasū*

taswīr 'picture, photograph, portrait' — Ar/NP

taš 'adze'; EHB *tanš* — NP

tešag 'axe, mattock', a long-handled, metal tool with a pick at one end, a heavy hoe at the other — NP

tošag 'supplies, provisions' — NP

tašwiš 'anxiety' — Ar/NP

tāt-o-pačār EHB 'discussion, debate' 12,138; *RAM*, 55

tāit, **tāyt** 'a triangular forehead ornament, worn also as an amulet' 69,109; also *tāwit* —

Hi

tūt 1) 'mulberry' — NP;

2) 'rushes, reeds'

totī 'parrot; sweetheart' — NP; also *toto*, *totā*

tātilān 'vacation, closure' — Ar/NP

tūtīn Sa, Ra 'boat made of rushes'; v. *tūt*

tūtrū 'loud hailer'; cf. Br *tūtūlū*

tattā 'annoyed';

+ *bū-* 'to be annoyed';

+ *kan-* 'to annoy'

tattar-, **tattarita** 'to totter, stagger'; cf. Br *tatarīng*

tītisk Co 'a dark-breasted bird'

tawfīk 'power, courage' — Ar/NP

tiwag 'all, entire, the whole'; Ra *tewag*

tawk 1) 'voice'; v. *tok*;

2) 'neck ornament, torque, gorget' — Ar/NP

tāwān 'loss, damage' — NP;

tāwānī EHB 'id.';

+ *gir-* 'to take compensation';

+ *kan-* 'to lose, be finished';

+ *ras-* 'to suffer a loss';

tāwān-o-sūt 'profit and loss'

tawān 'strength' — NP

tawr-, **tawrita** 1) 'to hurt, affect badly' (tr.);

2) 'to feel strongly' (intr.)

tawr 1) 'type'; v. *tor*;

2) 'circumcision';

3) 'sling'

tawār, **towār** 'shout, cry' — IA

tiwar 'cloud, cloudbank'

tawren-, **tawrenta** 'to suffer'

tawš 'heat, fervour; smarting' — NP

tawš 'heat, fervour; smarting' — NP

tawš 'heat, fervour; smarting' — NP

tawz ? 'challenge' 48,14

tāoz, **tāūz** 'peacock' — Ar/NP

tox EHB 'a blanket wound around

the head'

taxt 'throne; cot, bed'; v. *taht*

tayāb Co 1) 'coast, seashore';

2) 'harbour' (neologism)

TH

tāyag Ra 'alertness'

taylas 'woollen rope used as camel
tether' – Ar/NP

thān 'silk cloth' – Hi/Ur

tayār 1) 'ready, prepared';

2) 'wealthy' – NP;

tayārā 'at the ready';

tayāri 'preparations'

tez 'quick, sharp' – NP

tāzi 1) 'swift (horse, dog)';

2) 'arab horse; greyhound'

– NP

tazbī 'rosary beads' – Ar/NP

tāzag 'fresh' – NP

tazar Co 'shuttle, used to weave
fishing nets'

tižn, tažn 'taunt, gibe'

T

tābā EHB 'tall'

tubbi 'dipped, immersed, drowned'
— IA;

+ *day-* 'to immerse, drown'
(tr.);

+ *gir-* 'to be immersed, to
drown' (intr.)

tag, tagg 'cheat, robber; thug'
v. *thag*;

taggi 'cheating, deceit'

tagal-, tagalita 'to get rid of, wipe
out, remove'; cf. Br *taḡaling*

tah-, tahita 'to compromise, reach
a settlement; adjust' — IA

tāh 1) 'grain sack of goat's hair';

2) 'a strange, wonderful deed'

tīh 'slave', usually male

tūh 'huge' — IA

tūh-, tūhita 'to waken' (tr.)

tāhki 'guffaw';

tahkag 'id.'

tahl 'flirt, dandy'

tahen-, tahenta 'to get a
settlement';

tahen 'a compromise,
settlement'

tūhen madag 'lobster' ('huge
shrimp')

tāhen-, tāhenta 'to build up, sew up
(a garment); a construction' —
'IA'

tūhen-, tūhenta 'to try to arouse
someone roughly, to try to
wake roughly'; cf. Br *tūhing*
'id.'

tak-o-dilexin 'hopeless(ness)'; v.
hekīm

tāk 'exactly, the point';
tākā 'at exactly'

tak-o-tūk 'sound of gunfire'

tek 1) EHB, Ra 'robber';

2) EHB 'bent down';

+ *day-* 'to lean down'

tikātik 'blunt (refusal, reply)' 1,54

tok, tawk 1) 'talk; matter, affair'
(EHB) — IA;

2) 'joke' < Lhd *tok* 'id.';

v. also *tok*, *tawk*

tuḡ-, tuḡita 'to strike with a
hammer; knock, tap'

tuk 1) 'cut, incision' — IA;

2) 'a present, offer, to a holy
man for services rendered'
— IA

teki, tiki 'gift'; cf. Br *teki*

takk 1) 'given up, quit';

takkaī EHB 'impossible,
useless';

+ *kan-* 'to give up';

2) 'a knock, tap';

+ *jan-* 'to knock, measure
off';

3) 'tribe, tribal section'
(*takkar*)

ṭikk 1) 'a spot, mark; blot,
disgrace' — IA;

2) 'a ray of light';

+ *day-* 'to rise (of sun)';

+ *kan-* 'to stare';

3) 'a silver or gold coin used
in a ring' 69,112;

4) 'a point' (in embroidery);

5) 'fixed';

roče tikk 'daybreak', mainly EHB

ṭikk-, ṭikkita 'to lodge, fix; to stay'

ṭukk 'vaccination'

ṭukk-, ṭukkita 'to vaccinate'

takki EHB 'sound of a shot'; cf.

takk 2)

tikki 'a coil, twist'

tikki 'a small round cake given to
holy men for services rendered'
— IA

ṭikkum 'a kind of pickaxe, similar
to a *tešag*'; v. *tikam*

takkān 'locality, place' — 'IA'

ṭikkān 'golden' 69,109

takkar 'tribal section'; cf. Psht

takar — IA;
 takkarī 'headman'
 tuk(k)ur 'bit, portion, a drop' — IA;
 tukur-ṭukur 'in pieces'
 tokāl 'impudence'
 takar 'mountain';
 takari 'mountaineer'
 takār 'excited(ly)'
 ṭikaṭṭ 'ticket; stamp' — Eng
 ṭāl 1) 'twig, stalk';
 2) 'branch of a tree';
 3) 'strand of hair; of thread';
 4) 'upstanding' 1,12;
 5) 'pride; prestige; disgrace';
 6) 'matchstick'
 ṭīl 'ball'; also *ṭel*; v. *ṭelag*; v. *ṭill*
 ṭel-, ṭelita 'to turn aside, away'
 ṭīl 'a sword' DS 2,215
 ṭol 'branch (of a tree; dialect of a
 language; sect of a religion;
 minority group of society); a
 section'
 ṭul, ṭola 'spinning top'
 ṭālā EHB 'advantage, success'
 RAM, 103 — Hi
 ṭolī 'small group; gang'; cf. Psht
ṭol; Lhd *ṭolā* 'group'; RAM, 193
 'united, all together'
 ṭelag 'eyeball'; v. *ṭīl*
 ṭīl-, ṭīlita 'to start on a journey'
 ṭīll 'ball';
 ṭīlli '(the game) tip-cat,
 rounders'
 ṭull 'a fort, tower' — IA
 ṭillo 'scarecrow' — IA
 ṭīllū 'bell'
 ṭīllār 'gait of a horse' 65,9
 ṭilingok 'bell'; < *ṭiling-ok*;
ṭilāng ṭiling 'tinkling,
 cling-clang'
 ṭelāp 'a walk, stroll'
 ṭālāra ? 'a game animal' 41,28
 ṭāmb 'branch of a tree'
 ṭūmb 'a thrust, poke';
 + *day-* 'to poke'

ṭūmb-, ṭūmbita 1) 'to peck, jab'
 (especially of birds);
 2) 'to annoy'
 ṭombo Ra 'scarecrow'
 ṭan 'ton, tonne' 70,13
 ṭāṇ-o-telānk EHB 'trouble and
 bother'
 ṭīn, ṭīnita ? 'to crush' S6,52
 ṭond 1) 'tadpole';
 2) 'tight (of turbans)';
ṭond pāg 'very dignified man,
 important man';
 3) 'stout, fat';
 4) 'proud';
 5) EHB 'disarranged'
 ṭund 'maimed' — IA
 ṭāṇḍor-, ṭāṇḍorita 'to be stiff with
 cold'
 ṭang-, ṭangita 'to hang (a person)'
 ṭīng 'oozed out';
 + *gir-* 'to ooze out (of a sack)';
 + *day-* 'to squeeze out (of a
 sack)'
 ṭong 'high, lofty'
 ṭung 'hole' — IA;
 + *kan-* 'to pierce'
 ṭīṇi EHB 'cattle tax' RAM, 77
 ṭāp 1) 'season';
 2) Co 'upper cabin on a boat';
 3) 'short haircut, "Baloch
 haircut"';
 + *day-* 'to shuffle (cards)';
 + *kan-* 'id.';
 ṭāpṭop EHB 'gunfire' 12,33;
 ṭāpī 'short haircut'
 ṭīpṭīp 'flip-flop, the sound of
 dough being flapped from one
 hand to the other'
 ṭop 'typical embroidered Baloch
 cap' — IA
 ṭapāl 'post, letters';
ṭapāli 'postman' (neologism)
 ṭapp 'injury, wound'; v. Morg.,
Bal Misc, 272;
ṭap 'a blow' ? cf. Lhd *ṭhappan*

'to stamp, hammer';

tappi 'wounded'

tapp-, *tappita* 1) 'to beat, pound';

2) 'to blame'

tipp-tipp 'drip-drop of water' 69,14

ṭuppū 'a small round hut made of *pīś* mats; the dwelling of poor people'

ṭippāh EHB 'words, expression; short speech';

tippāhī 'id.'

ṭap(p)ur 'felt carpet, rug' — IA

tāpur-, *tāpurita* 1) 'to grope one's way';

2) 'to wander aimlessly';

3) 'to stumble about'

ṭapūsk 'pert, impertinent'

ṭapāskī 'firecracker'

ṭer EHB 'small hillock; top of a small hill'

ṭor EHB 'speed'

ṭor-, *ṭorita* EHB 'to drive'

ṭrāṭrū EHB 'scattered in disorder'

ṭarr-, *ṭarrita* 'to croak'

ṭrignomiṭri 'trigonometry' 69,102
— Eng

ṭešan 'railway station' — Eng

ṭaṭ 'honour, image, pride'; Ra also
ṭaṭṭ

ṭiṭi 'railway ticket collector'

ṭital 'doe'

ṭawk EHB v. *ṭok*

ṭawṭawkāi EHB 'speaker'

ṭyūbwel 'tube-well' 70,8 — Eng

ṬH

ṭhag 'cheat, thug, swindler'; v.

ṭag, *ṭagg*; — Si (cf. T 5489

**ṭhagg-*);

ṭhagāi EHB 'deceit'

ṭhekedār 'contractor, lease holder; "dealer"' — Hi/Ur/NP

ṭhikā, *ṭhikī* EHB 'contract, lease'
— Hi

W

wā enclitic asseverative particle:
'even so, still, really, and so'

wāe 1) 'alas, woe!';

2) 'bravo, hurrah' — NP

wā-o-wayl 'cries of woe' — NP;

wā-o-zang 'id.';

wā-o-zār 'id.'

wāb 'sleep, dream', old LW < NP
xwāb

wābband 'sleeping draught'

wačan 'confession; oath'

wad 'growth'

wād 'salt'

wāda 'promise' — Ar/NP;

+ kan- 'to promise'

wadi 1) 'born; visible, found';

2) 'birth, creation'; cf. Br *wadī*;

+ kan- 'to give birth';

+ bū- 'to be born'

wadd Ra 'a disease, characterised
by a swollen belly'

wadd-, waddita 'to grow up;
expand' — IA

wādān 'prosperous'; Ra 'cheerful,
peaceful';

wādāni 'prosperity'

wādānk Ke, Co, Sa 'cheerful,
peaceful'

wadār Ke, Sa, La 'awaiting,
expectant';

+ bū- 'to await'

wādrop 'place where salt is
collected' < wād-rop

wadh EHB 'superior' RAM, 294

wadd 1) 'cutting; pass in
mountains' — IA;

2) 'whip'

waddī 'bribe' — IA

waddērā, waderā 'chief, leader;
tribal chief' — IA;

wadderaw 'id.'; also EHB

bađero

wadālī 'spoiled'

wafā 'faithful, reliable; trust,
reliance' — Ar/NP;

wafādār 'true, faithful'

wāg 'rein, bridle' — IA;

wāg-o-rupt 'held tight-reined,
reined in'

wāgan 'railway carriage' — Eng

wāgird 'a return, returning';

< wāz-gird, cf. NP *bāz-gard*—

wah-, wahita 'to flow' — IA

wāh-, wāhita 'to want, wish'; Ra

wāy-, wāyita — NP

wāhag 'wish, desire'; Ra wāyag

wāh 'canal, rain-dug channel'

wahī 1) 'inspiration' — Ar/NP;

2) 'aged';

3) 'bird' (EHB)

wāhū 'outcry of alarm: ho! ho!';

+ kan- 'sound the alarm';

+ bū- 'to be alarmed'

wahd, waht 'time; when'; Ra also

wād; v. wakt;

wahdī ki 'when';

wahdā 'id.'

wahdikār 'in need'

wāhag 1) 'value, regard; concern;
requirement';

2) 'goal, objective; love,
affection';

wāyag (Ra)

wāhig 'desire';

wāhigdār 'well-wisher; desirous'

wahm 'fear, fancy; groundless fear;
prejudice' — Ar/NP;

wahmī 'fearful'

wāham 'still, yet' 69,71 < wā-ham

wāhind 'consisting of, made of'

wāhūnd 'master'; Ra also wāūnd;

wāhūndkār 'id.'

wāhiri EHB 'succour, help';

wāhiri 'id.'

wāhuš 'wish' — NP

wāj 1) 'aim, taking aim';

+ kan- 'to take aim';

2) 'manner, way, sort' (EHB);

wājā 'like, resembling'
wajag 'o'clock'; cf. NP *baḡa*
wājah 'master, sir, Mr.', old LW
 < NP *xwājah*;
wājag 'the master; sirs';
wājagī 'authority';
wājakār 'very important person;
 hero'
wajj 'dowry brought by bride, of
 cloth; gifts to bride by groom,
 a form of *labb*' (q.v.); Ra *wāj*
wāk 'energy, strength' — IA;
 + *bū-* 'to be able, have the
 strength'
wākai 'surely' — Ar/NP
wakāb 'eagle; epithet of a horse,
 "fast, flying"' — Ar/NP;
wakābgāl 'flying like an eagle'
 DS 4,118
wākif 'friend in trade, a represen-
 tative, an expert' — Ar/NP
wakk-, **wakkita** 'to bark'; cf.
gwakk-
wakār 'dignity, steadiness' —
 Ar/NP/Ur
wakār-, **wakārīta** 'to challenge'
wakšī 'wild, free (of animals),
 male game animal'; EHB
waški
wakt 'time, epoch'; v. *wahd* —
 Ar/NP;
waktī 'at a time; on time;
 when';
waktā 'at (that) time'
wākiyat 'happening, event;
 mishappening' — Ar/NP
wal-, **walita** 'to mature, grow up'
wale 'but'; v. *bale* — NP
walī 1) 'saint; common proper
 name' — Ar/NP;
 2) 'prince, ruler' (EHB)
 RAM, 106
wāli 'earring' — IA
welā 'time, epoch'; EHB 'when'
 — IA

waldī EHB 'answer, reply'
walhar 'many, manifold; a flock'
 (EHB); v. *wallar* — IA
walahzān 'fine clothes'
walak 'crying, whining';
walak-walak 'id.'
wall 1) 'creeper, creeping plant;
 melon crop' — Lhd;
 + *war-* 'to creep';
 2) 'curved, twisted'; v. *wal-*;
wall-wall 'curving, twisting';
wal-mā-wal 'twisting round
 and round'
wall-, **wallita** 'to twist'; v. *wall*
wālen-, **wālentā** 1) 'to cause to
 grow up, to feed and
 nourish (a child)';
 2) 'to surround, encompass'
wallar Ke, Co, Ra, Sa v. *walhar*
walwal 'twisted, crooked'; v. *wall-*;
 + *kan-* 'to twist';
 + *kap-* 'to be twisted'
wām 'loan, debt' — NP;
 + *day-* 'to lend; to repay';
 + *zūr-* 'id.'
wān 'dish, course; especially food
 sent to relations at wedding
 celebrations' — NP
wān-, **wanta** EHB also *wāniḡa* 'to
 read, to learn'; cf. MMP *xw'n-*,
xwnd; Phl *xwān-*, *xwāndan*; NP
xwāndan;
wānag-o-zānag 'education'
wāndkār 'master, owner' DS 7,34;
 cf. *wāhūnd*
wand 'share, part' — IA;
 + *jan-* 'to share out (spoils)';
wandī 'division of spoils; of a
 sacrificed sheep, etc.'
wang 1) 'flesh of the hip joint';
 2) 'small of the back; rump
 of a horse, cow' — IA
wanj 'spoiled, wasted' — IA
wanjēn-, **wanjenta** 'to waste, spoil'
wank 1) 'a herb';

2) 'a flat stone for grinding herbs'
wāntjāh 'school' (neologism)
 < *wānt-jāh*; v. *wān-*
wāntkār 'master, owner; educated person'
wāpen-, **wāpenta** 'cause to lie down, to put upon a bed'
wāpār 'mechant, trader';
wāpārī 'trade, merchanting';
wāpārie bāzār 'stock market, animal bazaar'
wāpar-, **wāparita** 'to slander'
waps- v. *wasp-*
wāpas 'back, again' — Ur/Hi
wapso 'custom, habit'
war, **wur** 'on, upon, above'; also *awur* (EHB);
 + *bū-* 'to be owing, in debt';
 + *kan-* 'to put on (clothes)';
 + *reč-* 'to sprinkle on';
 cf. Phl *abar*, NP *bar*; v. *abur*
war-, **wārta** 'to eat'; cf. Phl *xwar-*,
 MMP *xwr-*
war-o-wardin 'food and drink'; v. *ward*
wār 1) 'turn, chance, time' — NP/IA;
 2) 'eater'; in compounds *-wār*;
 v. *war-*;
 3) 'advantage';
 4) 'ashes'; cf. *MV*, 80;
 5) 'wretched, poor' < **hwār*;
 also *wāhr*; cf. NP *xwār*;
wārī 'hard work' < **hwārī*;
wārwarā 'incessantly';
 + *day-* 'to allow, give a chance to';
 + *ras-* 'to get a chance'
wīr Ra 'matter, question; problem, puzzlement'
ward 'food' — NP;
wardin 'id.'
warid 'happening; arrival, one who arrives' — Ar/NP
warf EHB 'ice, snow' — IA/NP

warg Sa 'sister' < **hwār-aka-*
 < **hwāhar-aka-*
warag 'food'; v. *war-*
wārḥ 'poverty'; also *wār* — NP
warāk 'food' 1,90
warnā 'young man, youth' — NP
werān 'destroyed, deserted, desolate' — NP
wāris 'heir; inheritance' — Ar/NP
waryām 'healthy, robust'
war 'kind, type; method, way'
 — IA;
warwarī 'of various kinds';
warwar 'in many ways'
wār 'fence, enclosure for animals'
 — IA;
wārdap 'gate in such an enclosure'
wer 'siege; beseiged' — IA'
war-, **warita** 'to look nice, pretty'
wesa EHB 'trust'; v. *besa*;
wesadār 'trusting'
wasila 'resources, means' — Ar/NP
wasla 'joining, especially of the parts of the head of a newborn child' — Ar/NP
waslaw 'an ornament of women's dress'
wasam EHB 'populated, inhabited';
 cf. Br *wasam* — IA
wasp-, **wapta** Ra, Sa, Ke 'to sleep, go to sleep, lie down'; La, Co
waps-; EHB *wafs-*
wasorī 'difficult(y)'
wasirk 'wife's brother, wife's father, husband's father'; EHB
wasarix; — cf. Av *x'asura-*, NP
xusur, Psht *sxar*;
wasirzātk, EHB *wasirzāxt*, Ra
wasirzāk 'brother-in-law'
wass 'strength, power; competence'
 — IA
wassū 'husband's mother; wife's mother';
wassi(g) (Co); < **hwasrū-*

wāstā postpos. 'for the sake of, for'; also *wāsta*, *wāstah* < *Hi wāsita*, *wāste*; ult. < *Ar/NP*
wastād 'master, leader; skilled worker' — *NP*
wāstār *Sa*, *Ke* 'fiancé' — *NP*
waswās 'worry, doubt' — *Ar/NP*
waški mainly *EHB* 'male of any game animal'; v. *wakši*
waškečag 'the itch'
wašš 'sweet; good, fine; happy';
waš(š)i 'pleasure, joy; a player';
waš(š)bo 'perfumed';
waš(š)bāte 'goodbye';
waš(š)dil 'happy';
waš(š)gapp 'honey-tongued; jolly in conversation';
waš(š)gul 'beautiful rose' (woman's name);
waš(š)guš 'sweet singer';
waš(š)gawš, *waš(š)kawš* 'pleasant breeze';
waš(š)hāl 'happy; good news';
waš(š)kabo 'sufficient food';
waš(š)lawz v. *waš(š)gapp*;
waš(š)nām 'fortunate, lucky';
waš(š)niyād 'well-behaved';
waš(š)āp 'sweet water, fresh water'; cf. *sorāp*;
waš(š)riwāj 'of a smooth gait (horse)';
waš(š)tabī 'of pleasant nature, cordial';
waš(š)ātka (*Ke*, *Co*); *Ra*
waš(š)ā(h)t, *EHB waš(š)āxt* 'welcome';
waš(š)traš 'well-cut'

wat 'self' < **hwat-*; — cf. *Av hwa-*, *x'at-*;
watī 'own, belonging to self';
watāwat 'of one's own accord, off one's own bat';
watmawat, *watmāwatā* 'amongst each other, one with another';

watī deme, *watī demī* 'on one's own account, spontaneously';
watmir 'naturally died, of a natural death' 35,8; *EHB waθmir*, *waθmir(i)*
watgalla 'praises'
watāk 'dwelling' — *NP*
watan 'homeland' — *Ar/NP*;
watanok, *watanpāl* 'patriot'
wātār 'return(ed)'
watās 'pistol' < *wat-ās*
watsar 'independent, absolute; ruthless; selfish' < *wat-sar*
watsyād 'own relations'
watwājai 'self-determination' (neologism)
waṭī 'cup'
waṭṭ 1) 'weighing stone' also of metal — *IA*;
 2) 'name of an embroidery stitch' 69,95;
waṭṭā 'nearby, near' (*EHB*);
 3) 'wick of a lamp'; also *waṭṭag* — *IA*
waṭṭ-, **waṭṭita** 'to spin'
waxt v. *wahd*
wāy- *Ra*; v. *wāh-*
wayl 1) 'calamity, trouble' — *Ar/NP*;
waylā 'uselessly, in vain';
 + *kan-* 'to give up';
 2) 'wandering about aimlessly' 1,103;
 3) 'a thin cotton cloth' — *Eng*
waz-, **wazita** 'to blow' *DS* 1,105;
 word made upon model of *NP vazidan*
wāz 'open' — *NP*;
 + *kan-* 'to spread out'
wazbat 'song of praise'
wāzdār 'landowner; boss'
wāzgard 'a returning, return' — *NP*
wazīl 'wazīr, minister of state' — *Ar/NP*;

wazir 'id.'

wazan 'weight; importance' –

Ar/NP

wazzat 'worry' (EHB);

wazzati 'id.'

wažlah 'wedding dress, party dress'

X

x- v. also *h-*

xū, xo 'habit, nature' – NP

xub- 'good, fine' in compounds
– NP

xaččar 'mule' – IA; cf. T 3765

**khaccara-* 'id.'

xudābund 'master, lord'

xudāgir 'accursed by God' – NP

xadija 1) 'name of an ornament';

2) '*Khadijah*', common female
name – Ar

xāk 'dust'; v. *hāk, āk* – NP;

xāksāri 'humility' – NP

xilāf 'against' – Ar/NP

xalās 'freed(d), released, finished'
– Ar/NP

xalāt 'robe of honour' – Ar/NP

xalwat 'whispering' – Ar/NP

xalāyit 'reward, bonus'; v. *xalāt*

xumār 'drunk; languorous, drowsy-
eyed';

xumārbāz 'whorish' – NP

xānabadoš 'nomad' 70,26 – NP

xanjar 'daggar' – NP

xānam 'lady' – NP

xānwāda 'prince of the blood' – NP

xap 'salt pan'

xep, xayp 'pity' – Ar/NP

xār 'thorn, thistle, bramble' – NP

xarāb 'broken, wrecked' – Ar/NP

xarč 'wages, hire, expense' –

Ar/NP; v. *karč, harč, xarj*

xarj v. *xarč*

xarkā 'a snore';

+ *kašš-* 'to snore'

xarkāṭi 'snort, honk'

xurruṃ 'underground grain store';

cf. Br *xurruṃ* 'grain pit, store'

xūrt 'small'; v. *hūrt*

xāsaw 'a kind of cloth; gauze' –
Ar/IA

xāsm 'anger' – NP

xušūnk 'temple (on side of head)'

xatir 'danger' – Ar/NP

xātir 'matter, mind; sake; heart'

– Ar/NP;

xātirā 'because of';

xātirjam 'satisfied'

xatāyā 'blunder, blunderer' –

Ar/NP

xat(t) 'trace, line, tether; lineage'

– Ar/NP

xaṭṭ 'straddled'

xwār v. *hwār, wār* 'wretched';

xwāri-o-poryāt 'travail(led)'

xayči 'scissors'

xiyāl 'thought' – Ar/NP

xayr 'well, fair, good' – Ar/NP;

xayrāt 'benefit, benefice,
charity'

xāzg 'dirt'; v. *hāzg*; cf. Br *xāzg*,

NP *xāz*

xizmat 'service'; v. *hizmat* –

Ar/NP *xidmat*

Y

yā 'one'; v. *yakk*

yā 'or' – NP

yagsar 'unique; decisive'; v. *yaksar*

yāhō, yāhū 'yāllāh!' a Sufi cry

yahandā 'together' < *yak-hand-*

yakk 'one';

yakbarā(n) 'all at once,

suddenly';

yakdam 'at once';

yakdār 'canoe, small boat'; v.

račīn;

yakgwareyā 'nearby';

yakjāh 'together';

yakkašā 'always';

yakkmayakk 'any sort of';

yakpar 'quick-start, quickly';

yakrah 'straight forward,

candid; of one kind';

yakrāz 'of one sort';

yaksar 'unique';

yaksārā 'suddenly, altogether';

also *yassarā*;

yaktā 'unique';

yaktabā 'steadily';

yaktal 'unfolded';

+ *kan-* 'to unfold';

mainly in EHB:

yakdafa 'with one voice';

yakkāptiyā '(with/to) one
another';

yakmuštā 'all at once';

ya(k)nazar 'at a glance';

ya(k)tar, ya(k)tal 'of one
kind, equal'

yakko EHB 'always'

yakkir 'aloof'

yakīn 'faith; certainty, certain'

– Ar/NP

yākūt 'gem, precious stone'; cf. NP

yāqūt

yaktāngī 'one-legged' – Ur/Hi

yekzamān 'all at once'

yal 'brave, strong' – NP

yala, yila, yilo 'free, released' – NP;

+ *day-* 'to abandon, revoke;

give up; produce';

+ *kan-* 'to liberate';

yalaī 'id.'

yalamič 'freely-sucking';

+ *kan-* 'to allow a goat/sheep
suckling to suck freely'

yānja 'trouser-belt, *shalwar* band';

also *āynja-*

yār 'lover' – NP

yāsmīn 'jasmine' – NP

yāt 'memory, mention'; cf. NP *yād*;

+ *bū-* 'to remember';

+ *kan-* 'to memorise'

yatim 'orphan' – Ar/NP

yaxx 'ice, cold' – NP

Z

zā 'reviled, insulted';

+ *day-* 'to insult, abuse'

zi 'bond, tie' – NP *zi(k)*

zī 1) 'collar, neck of a woman's
blouse';

2) 'yesterday'; also *zik*, La *zig*;

Ir **zyah-*, NP *dī-*

ze Ra 'seeping ground water'

zeb 'ornament; beauty';

zebā 'beautiful, elegant' – NP

zabād 'perfume; perfumed';

aromatic scent'

zabāddān 'a small round silver pot
containing *zabād*, hangs from
the neck'

zebdāri 'a fine show; fine
embroidery'

zabān 'tongue; language' – NP;

-*proštag* 'tongue-twister';

+ *band-* 'to keep silent'

zobūn, zabūn 'speechless'

zabānuk 'tongue of flame'

zabāniānā 'orally, aloud'

zabr 'strong, excellent'; EHB also
zawr – Ar/NP

zibar 'deprived' < NP *zi-bahr*

zibr 'rough, gritty'; EHB *ziwr*

zabrđast 'heavy; loud; over-

powering; masterly' – NP

zabarzang 1) 'a strong sturdy
horse';

2) 'sharp sword'

zīd 'pasture on high ground;
scenery';

zīd-o-malpad 'pasturage'; v. *jūd*

zidd 'victim; opponent'; EHB 'fault'
– Ar/NP;

+ *kan-* 'to victimise, treat
unfairly'

zadag 'wounded' – NP

zedān 'fine habitat'

zāif 'weak, frail; woman'; also *zāyf*
– Ar/NP

zafar 'victory' — Ar/NP

zāgal 'herd of young goats'

< *zā-gal*; v. *zah*; also *zagal*,
zahgal

zugāl 'charcoal, coal' — NP

zagr 'fresh, pure'; Br *zayr* < EHB
zayr, *zary*

zāy 'a crow' — NP

zah 1) 'kid, goat';

2) 'hard, strong'; also *zih*

zāh-, **zāhita** Ke, Co, Sa, La 'to be
born'; v. *St. Ir.*, 176; Ra *zāy-*; as
suffix *-zātk*, *-zāxt*, *-zāt* 'son
of, descendant of'

zahg Ra 'son, child'; also *zāhg*, *zāg*;
cf. Parth *zhg*

zihdap 'sharp (of tools)' 1,14

zahm 1) 'sword';

2) 'wound'

— NP

zāhm 'a horse-pace, gait' *DS* 2,54

zahmhand EHB 'scar' < *zahm-hand*

zahmat 'toil, trouble' — Ar/NP;

zahmatkašš 'hard worker'

zihn 'mind, memory, understanding'

— Ar/NP

zāhr 1) 'anger, angry';

2) 'poison' — NP;

Ra *zār*;

+ *gir-* 'to get angry';

+ *kan-* 'id.';

zahr-alūdah 'poisonous' — NP

zuhr, **zohr** Co, La 'noon; the
hottest part of the day' —
Ar/NP

zāhir 'clear, evident' — Ar/NP;

zāhireā 'openly'

zahīr 1) 'homesickness; longing,
yearning for an absent
person' — Ar/NP;

+ *bū-* 'to be homesick';

+ *kan-* 'to yearn for
someone';

zahirok 'a homesick person;
a lament for one's native

land';

zahīrag 'a lamenting song';

2) 'a portion';

+ *kan-* 'to deal out,
apportion'

zahrag, **zārk**, EHB **zahrak** 'bile; gall
bladder'; cf. NP *zahra*

zāhruy EHB 'moderation, tolerance'

zikk 'a skin bag to hold butter or
water'; cf. *MV*, 82 *zikk*

zūkag 'reply'

zikan 'expert in embroidery'

zikr 'sign; *zikr*, magic sign, portent'
— Ar/NP;

zikri 'a religious sect living
mainly in the Keč valley,
regarded by some as
heretics, named from their
special ways of chanting
prayers'

zikat 'mettle, skill'

zāl 'woman; old woman; wife'

— NP;

zāluk 'old woman; old wife'

zel 'murmur'

zīl 'fingernail'

zūlf 'curly locks' — NP

zulflānč 'side curls, curly locks;

locks rolled up over ears upon
the death of a husband' — NP

zālkār 'women folk'; cf. *OP*, etc.

kāra- 'people'

zill 'brave, fine'

zillat 'insult, disrespect' — Ar/NP

zālim 'an oppressor' — Ar/NP

zulm 'oppression, cruelty' — Ar/NP

zem 'yearning';

zem-o-zahīr 'id.' *DS* 1,147

zūm 1) 'strength, glory' (mainly
EHB);

2) 'anger' (EHB);

3) 'scorpion'

zamb 'a morsel to eat'; cf. *Av*

zamb-, Parth *zmbg*

zambār-, **zambārīta** 'to roar

loudly, make a row';
zambār 'a roar'
zumbor-, **zumborita** 'to sit
 hunched up, monkey-fashion'
zamīk Co 'fields'
zīmūl 'tune, rhythm'; also *zemul*,
zīmūr
zamān(ag) 'time' – NP;
zamānā 'in a moment';
zamānag Ra 'temporary'
zāmīn 'tax; surety'; cf. Av *zamanā-*,
 Psht *zaman*;
zamānatt 'surety'
zamīn 'earth, ground; soil' – NP
zāmūr 'an evergreen tree, dense
 greenery; *Beaba cocculus*'
zīmūr 'tune, melody; rhythm'; v.
zīmūl
zāmās v. *zāmāt*
zimistān 'winter' – NP
zāmāt Co, Ke, EHB (*zāmāθ*) 'son-
 in-law';
zāmās Ra; cf. Av *zāmātar-*,
 NP *dāmād*
zemazūr 'responsibility'
zamzīr, **zamzīl** 'chain' – NP *zanjīr*
zān 1) 'lap';
 2) 'knee(s)';
 3) 'thigh' (EHB);
zānā band- 'to sit cross-
 legged'; cf. NP *zānū*, Psht
zangūn
zān-, **zānta** 'to know'; cf. Phl, NP
dānistān; MMP *d'nystn*; Parth
z'n-;
zānā(n) 'perhaps' (mainly EHB)
zen 'saddle' – NP;
zendār 'saddle-rope'
zin-, **zita** Ke, Co, La 'to grab,
 seize'; *zita* (Ra, EHB)
zančik 'neck, collar';
zinčik 'shirt front'
zind-, **zista** 'to live' – NP;
zind 'life'; also *zindagānī*,
zindagī;

zindag 'alive';
zindagān 'id.'; *zindamān* 25,4
 'id.'
zindān 1) 'prison' – NP;
 2) 'burial trench'
zand 1) 'fat, stout';
 2) 'large nit in the hair'
zond EHB 'knees'
zund-, **zundita** 'to squat' (Ra);
 'to crouch' (Ke)
zunduk Ra 'a squat, squatting'
zang 1) 'rust' – NP;
 2) 'sorrow, grief' – NP;
 3) 'complaint';
 + *jan-* 'to complain';
zangī 1) 'splendid';
 2) 'rusty; tooth blacking' – NP
zong-zūng 'strong, hefty; healthy'
zangul 'a black paste used for
 tooth blacking' < NP *zangār*
zinā 'adultery, fornication' – Ar/NP
zinhār EHB 'broad open space'
zanjīl 'chain' – NP
zānk 1) 'lambing season; foaling';
 2) 'camel four to five years
 old'
zanūk 'chin'
zānuk 'knee' only AfRa; v.
St. Ir., 174 – NP
zankand 'moribund, dying'
zānān EHB 'perhaps, maybe'; v.
zān-;
parče zānān 'why indeed?' 68,13;
zānā 'really?'; 'as if' 68,28;
zānindag 'wise, knowing'; v. *zān-*
zānt 'knowledge';
zānti 'actually, in fact'
zīnat 'elegance, beauty' – Ar/NP
zanzīr 'curls' ('chains')
zāpān 'shepherd of kids' < *zah-pān*
zapt 'tooth-blackening'
zar-, **zarita** 'to pine for'
zār 1) 'anger'; v. *zahr*;
 2) 'begging, pleading;
 complaint, lament' – NP;

- zārī 'lamenting; bitterness';
 zārī-o-zurmatī 'lamenting and crying';
 zār par to 'woe to you!';
 3) 'an evil spirit which cries "woe!"'
 zir 'sea, ocean'; cf. Av *zrayah-*,
 OP *draya-*, Parth *zryh*, Phl *drayā(b)*, *zrēh*;
 ziri adj. 'of the sea'
 zir-, zirita 'to appear';
 zire EHB 'from afar' RAM, 221
 zor 1) 'tumour';
 2) 'strength, force' – NP;
 zorag 'strong';
 zorzorā 'strongly, loudly'
 zūr-, zurta, Co, EHB *zirta* 'to take up, away; to lift'
 zirāb, zarāb 'flame; flair'; cf. Br *zirāb*
 zirbār Ke, Ra 'south' < *zir-bār*
 ziriburr 'a sword' ('armour cutter');
 v. *zirik*
 zard 'yellow' – NP;
 zardik 'carrot'
 zird 'heart'
 zardoī 'jaundice, bile'; cf. *zard*
 – 'IA'
 zardgwar 'yellow breasted sparrow, *jowari* bird'
 zardum pallaw 'a kind of fish' 70,15
 zardānag 'a bracelet of silver or gold beads' 69,110
 zirāg 'leech'; EHB *zirāy*, *zarāy*; cf. NP *zarūg*, Psht *žawara*
 zargar 'jeweller, goldsmith' – NP
 zorgrihā 'in a loud voice'; v. *grīh*
 zarh ? 65,33
 ziriḥ, zriḥ 'armour' – NP
 zārḥ 'bile'; cf. *zahrag*
 zorāk 'strong, powerful; cruel'; cf. *zor*
 zarkār 'golden' – NP
 zirkirr 'sea-coast'
 zrumb 1) 'a poisonous insect';
 2) 'jumping, springing'
 zoren-, zorenta 1) 'to push, force' (tr.);
 2) 'to be tired, depressed' (intr.)
 zerūnk 'song of lament'; v. *zahirok*
 zerāp Co 'keel, underwater part of hull'
 zarūr 'necessary; certainly' – NP;
 zarūrat 'need, necessity'
 zarr 'money; silver; gold';
 zarrhari 'purchased with money';
 zarrjoš 'abounding in gold';
 zarrkinārī 'embroidery in silver';
 zarršān 'throwing money over someone as a sign of good luck, at weddings, births, etc.';
 zarršupta 'worked in silver';
 zarrzawāl 'gold-scattering'; as epithet in epic poetry
 'generous'
 zirrag 1) 'rays of the sun';
 2) 'aniseed, cumin seed'
 zuratt 'millet, *sorghum vulgare*' – Ar/NP
 zuratto 'name of an embroidery pattern' 69,94; cf. Br *zuratto* – Ar/IA
 zarxezi 'rich, fertile' – NP
 zoriyāt 'oppression'; cf. *zor*
 zirzir-, zirzirta 'to appear' DS 1,206
 zāt 'race, caste'; EHB (spelling pronunciation) *šāt*; < Ar/NP *zāt*
 zūt 'quick(ly), fast'; cf. NP *zūd*;
zutt 7,12;
zūt-o-ištāpā 'immediately'
 zātḥ 'offsprings'; v. *zāh-*
 zetūn Ke, Co 'guava'; v. *zaytūn* < Ar/NP 'olive'
 zawāk 'pus'
 zawāl 1) 'waste, loss; death,

injury' – Ar/NP;

2) 'dead; the late'

zewar 'ornament' – NP

saht-o-zewar 'jewellery'

ziwr 'rough'; v. *zibr*

zāwiya 'triangle' – Ar

–*zāxt* 'son, etc'; v. *zāh-*

zāy- 'to give birth'; v. *zāh-*

zayd 'settlement' DS 7,352

zyād v. *zyāt*

žāyf v. *žāif*

ziyān 'loss, ruin; fall' – NP;

ziyāni 'id.';

ziyānkār 'destroyer'

ziyāratt 'shrine, place of

pilgrimage' – Ar/NP

zyāt 'more, much, too much'; cf.

NP *ziyād*;

zyāti 'increase'

zaytūn 'wild olive'; cf. *zetūn*

Ž

žall 'shingle, pebbles; pebbly'

žalāng-, **žalāngita** 'to resound, echo'

žalapp-, **žalappita** 'to gust'

žamb-, **žambita** 'to sprout' 1,12

žimb-žimb 'noise of churning'

žambuk 'a silver ornament used

with a *muṭṭī* (q.v.), about three inches long'

žāmbalen-, **žāmbalenta** 'to shake roughly'

žand 'tired, exhausted'

žāng 'bell on a tombstone (to frighten away spirits); bell on an animal's neck';

žangžang 'ringing'

žūng-, **žūngita** 'to buzz'

žānglo 'child's rattle'

žapp-, **žappita** 1) 'to shake out (dust, dirt)';

2) 'to rain heavily'