

A
TEXT BOOK
OF
BALOCHI LANGUAGE,
CONSISTING OF
MISCELLANEOUS STORIES, LEGENDS, POEMS,
AND
BALOCHI-ENGLISH VOCABULARY

M. LONGWORTH DAMES

Bengal Civil Service.

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COMPILED BY
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LOAN STACK

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INTRODUCTION.

THIS Text book of the Balochi language has been compiled at the desire of the Government of the Punjab to meet the want which has hitherto existed of a Text-book for examination in Balochi.

Owing to the fact that there were no books already existing in Balochi from which a compilation could be made, all the materials had to be obtained directly from the *vivâ voce* narratives of the people. This, however, will probably be considered to add to the value of the work as a specimen of the actual spoken language of the present day. There is in Balochi no literary dialect as distinct from a popular dialect. The pedantry, which is the curse of almost all Oriental composition, is entirely wanting, and every word may be relied on as actually in use among illiterate men. The only exception to this rule occurs in the poems, which, although never reduced to writing by the Baloches themselves, have in some cases been traditionally handed down for many generations, and preserve a certain number of archaic and sometimes, no doubt, corrupt expressions. Some antiquated forms, which are no longer used in modern speech, are still kept up in poetical composition, even of recent origin. There is thus a kind of conventional poetical dialect. But, with this exception, the language employed is that of the present day as spoken among the tribes of the Lower Derajat and the adjacent hills.

Two distinct dialects are used, namely, that of the Leghâris and northern tribes, and that of the Mazâris and southern tribes; the latter differing so slightly from that in use among the Maris and Bugtis (including the Shambânis), the tribes of Kachhi, and those in the neighbourhood of the Bolan Pass, as to be practically the same dialect. One of the few points of difference which will be noted is that the Mazâris, Maris, and Bugtis use 'thi' in the sense of *other*, while the Kachhi and Bolan tribes use *phithi*.

The northern or Leghâri dialect differs chiefly from the southern by the grammatical terminations being less full and distinct. The plural ending 'ant' becomes 'en' or 'ân' and 'm' is nasalized into 'nw'. The final *th* of the 3rd pers. sing. of the Aorist, the 2nd pers. plur. of the Imperative, &c., is often lost 'dâ' being used for 'dâth', 'khane' for 'khaneth', 'ravaghâ' for 'ravaghath', &c. There are also occasional differences of vocabulary, as—

Nyânwân, *in*, for lāfā.

Mana-āghen, *is coming*, for phedh-āghen.

Mana-āraghen, *is bringing*, for āraghen.

Khorī, *pursuit*, for khunī.

Thānav, *halt*, for otak.

Khair, *ox*, for khārighar.

There is also the common transposition in certain past participles of 'tk' for 'kht', as 'ātka' for 'akh̄ta', 'sutka' for 'suth̄ta.' This also is prevalent in Mekrāni Balochi. Although common in the northern dialect, it is by no means universal; and I have not used it in the text, in order to preserve uniformity in spelling.

Besides these merely dialectical differences the dialect of the Leghâris and adjacent tribes must be considered more corrupt than the southern dialect. It has borrowed a greater number of words from the neighbouring Multāni or Jatki language, and it seems probable that its grammatical structure has felt the same influence. On the other hand, the dialects of Kachhi and the Mārī have been affected more by Sindhi and Brahoi.

In this Text-book the parts in the Leghâri or northern dialect are Stories 1—4, 10, 15, 19, 21, 22, 24, 26, 28, and 33 of Part I. The remainder of Part I and the whole of Part II are in the southern dialect. Of the

poems in Part III Nos. 1 to 4 may be considered as belonging to the southern dialect, as No. 1 is from a Shambāni source, No. 2 Mari, Nos. 3 and 4 Mazāri; No. 5 is Gurchāni, and may be considered as belonging to the northern group. I would recommend that the stories in the Leghāri dialect should be studied only by students stationed in the Dera Ghāzi Khan District, as others are not likely to be brought into contact with tribes using this dialect. It may be remarked, however, that the differences are but slight and insufficient to prevent the tribes using these dialects from being mutually intelligible. They form one language in all essential points, but this language differs very widely from the Balochi of Makrān, which is not dealt with in this Text-book. For a full description of the latter dialect the student is referred to the grammars of Mr. Pierce* and Major Mockler.†

With regard to the use of the Text-book in examinations, I am of opinion that candidates for examination by the Higher Standard should be required to have read the whole book, although much importance should not be attached to Part III.

For the Lower Standard Part I would be sufficient, the stories in the Leghāri dialect above specified being omitted at the Quetta centre, and Stories 8, 12, 14, 15, 18, 24, 28, 29, 30 and 31 at the Dera Ghāzi Khan centre.

During the passage of this Text-book through the press the Balochi stories‡ of the Reverend A. Lewis have been published. This collection will be found very useful to the student of Balochi, especially as far as the Leghāri or northern dialect is concerned. Some of the stories are identical or nearly so with some in the present collections,—a circumstance due to Mr. Lewis and myself having obtained them from the same narrator, Lashkarān Haddiāni. The stories numbered 1, 2, 3, 4, 10, 19 and 28 of Part I correspond respectively to Nos. VII, VIII, XIX, X, XXI, XXII, and III of 'Balochi Stories' although the language employed differs somewhat. Besides these, Stories 6, 7 and 29 resemble Mr. Lewis' Nos. VI, XV and II, in plot, although (being obtained from other narrators) they do not otherwise correspond. Story 17 (Dosten and Shiren) is also given by Mr. Lewis in a version differing from that here given.

The grammar prefixed to the Text-book is a corrected and extended edition of that published in my Sketch of the Northern Balochi Language (extra number to Journal of Bengal Asiatic Society, 1880.)

*Description of the Mekranee Baloches Dialect. By Mr. E. Pierce. (Journal, Bombay Branch R. A. Society, No. XXXI, No. 1875).

†Grammar of the Baloches Language, by Major E. Mockler, H. S. King, London, 1877.

‡Balochi Stories by the Reverend A. Lewis, M. A., L. M. S., Allahabad Mission Press.

BALUCHI GRAMMAR.

THE ALPHABET.

Balochi can hardly be called a written language. It is only within the last few years that Balochis have begun to write it, Persian being the ordinary medium of written communication and the Balochis considering their language to be merely a colloquial form of Persian. In writing uniformity of spelling is little attended to. In this Text-book the Roman character is used, as it is better adapted to express the sounds of the language than the Persian, especially the vowels, which it is difficult to represent with certainty and accuracy in the Persian character. It will, however, be advisable for the student to make himself acquainted with the representation of Balochi words in Persian character, as the latter is the only mode of writing with which the Balochis are acquainted. The following table shows the correspondence between the Persian and Roman characters:—

THE PERSIAN ALPHABET AS APPLIED TO BALUCHI.

Persian.	Roman.	Value.
ا	a, i, u, ā, e, ai, o, au	As in Persian, an initial introducing all vowels. With the short vowels marks— —'— it forms a, i, u. With <i>maddah</i> ِ it forms ā. With ُ following it forms i, e, ai. With ُو following it forms ū, o, au. As a medial and final it is always ā.
ب	b	As in English and Persian.
پ	bh	Aspirated b.
پ	p	As in Persian and English.
پھ	ph	Aspirated p.
ت	t	Dental t as in Persian.
تھ	th	Aspirated t.
تھ	th	As in Arabic, English <i>th</i> in <i>breath, health</i> .
ت	t	Cerebral t pronounced as in Hindūstānī.
تھ	th	Aspirated t.
ج	j	J as in English.
چ	jh	Aspirated j.
چ	ch	As in English <i>church</i> .
چھ	chh	Aspirated ch.
خ	kh	An aspirate guttural as in Persian, pronounced without harshness as in Pashto.
د	d	Dental d as in Persian.
دھ	dh	Aspirated d.
::	d	Cerebral d as in Hindūstānī.
دھ	dh	Aspirated d.
ذ	dh	As in Arabic, or English <i>th</i> in <i>brother, breathe</i> .
::	r	A clearly-trilled r, as in Persian.
ر	r	Cerebral r as in Hindūstānī, [and like it nearly connected in sound with ِ d].
ز	z	As English z.
ژ	zh	As in Persian, or s in English <i>measure</i> .
س	s	As in Persian. English s.
ش	sh	As in Persian, the palatal sibilant. English sh.
غ	gh	As in Persian. A slightly pronounced guttural, not so harsh as in Arabic or Pashto.
ف	f	A pure labial f, not partly dental as English f.
ک	k	As English k without any palatalization as in Persian.
گ	g	G hard as in English and Persian without palatalization.
گھ	g'h	Aspirated g as in Hindūstānī.

<i>Persian.</i>	<i>Roman.</i>	<i>Value.</i>
ر	m	As English <i>m</i> .
و	n, ñ	As English <i>n</i> . Also as a slightly pronounced guttural nasal, as in the final ñ of Persian or Hindūstānī plurals. (Sanskrit anusvāra)
و	w, v	Either as English <i>w</i> or as a purely labial <i>v</i> , not as English <i>v</i> .
ه	h	As English <i>h</i> . Occasionally mute as a final. When so mute it is not represented in transliterations.
ي	y	As in English <i>y</i> . Sometimes pronounced with a slight tendency to become <i>zh</i> .

BALOCHI SOUNDS.

I.—CONSONANTS.

Gutturals.

ک correspond with Persian *k*, which however more usually appears in Balochi as ڪ kh or ځ kh.

ڪ kh as an initial represents Persian ک *k* or ځ kh; *e.g.*—

B. khush-agh	P. kush-tan
B. khar	P. <u>kh</u> ar
B. khan-agh	P. kun

As a final it sometimes represents گ *g*; *e.g.*—

B. gwānkh	P. bāng
B. gurkh	P. gurg

ځ kh seldom occurs initially, its place being taken by kh. As a final it corresponds with Persian *k* or *g*; *e.g.*—

B. hā <u>kh</u>	P. <u>kh</u> āk
B. re <u>kh</u>	P. reg

گ corresponds either with Persian *g* or *b*. As an initial گw answers to *b* (original *v*); *e.g.*—

B. gandim	P. gandum
B. gist	P. bist
B. gwā <u>th</u>	P. bād
B. gwaf-agh	P. bāftan
B. ge <u>th</u>	P. bed

ڪھ g'h does not seem to occur in true Balochi words, but to be confined to words of Indian origin.

ڄ gh hardly ever appears as an initial. As medial it corresponds with Persian *g* and *h*; as a final usually with *h* (whether pronounced or mute in modern Persian); also occasionally with *g*; *e.g.*—

B. jaghar	P. jigar
B. nighāh	P. nigāh
B. dighār	P. dihār
B. jigh	P. zih
B. roshagh	P. rozah
B. ragh	P. rag

In the words saghar 'head' P. sar, and naghan 'bread' P. nān, the gh has no consonant corresponding to it in the Persian.

The gh appears to be inherent in past participles, answering to the final h of the Persian, but it is not heard except in compound forms when followed by a vowel. Thus khutha, p. p. of khanagh means 'done,' but khutha-gh-ant 'they have done.'

و frequently occurs as a final in the place of n or nt; e.g.—
khanagheñ = khanaghant.

Occasionally owing to a nasal style of pronunciation, ūw stands for m and ñ is interpolated as a final; e.g.—

nyāñwāñ = nyāmā

Palatals.

چ generally corresponds with the same letter in Persian.

چh also represents Persian ch; e.g.—

B. chhāth

P. chāh

B. chham

P. chashm

ج corresponds either with original Persian j or z; e.g.—

B. jhān

P. jāhān

B. jan

P. zan

P. jigh

P. zih

جھ is only found in words of Indian origin.

The cerebral consonants are found almost entirely in words of Indian origin. Before a dental, r is occasionally pronounced j r, as mard for mard gartha for gartha; but this is not universal and has not been marked in the Vocabulary. Leech represents this by ḍ, but I have never heard it so pronounced.

Dentals.

ت represents an original t, which however more usually becomes چ th

چ th as an initial commonly represents an original t. As a final, and after a consonant medially, it often corresponds with Persian d; e.g.—

B. thākhta

P. tākhta

B. thafar

P. tabar

B. ārth

P. ārad

B. kxanth

P. kunad

B. burtha

P. burda

ث th (pronounced as in Arabic, like English th in nothing, heath) does not occur initially. As a medial and final it corresponds with Persian d. As a final it does not occur, unless preceded by a vowel; e.g.—

B. brāth

P. birādar

B. gwāth

P. bād

B. roth

P. rūda

B. roth

P. ravad

B. sith

P. sūd

B. rasitha

P. rasīda

Occasionally final th represents an original Zend th which is lost in modern Persian, as chhāth a well, Zend chātha, Persian chāh; gīth, ordure, Zend gūtha, Persian gūh.

د corresponds with Persian d as an initial and occasionally after a consonant; e.g.—

B. dem

P. adim

B. khandagh

P. khand-īdan

دھ only occurs in words of Indian origin.

ð dh (pronounced like English *th* in *mother*, *breathe*) never occurs initially. As final and medial it corresponds with Persian *d*; *e.g.*—

B. diḍhār	P. diḍār.
B. saḍh	P. saḍ
B. roḍh	P. roḍ

In some verbs *dh* as characteristic represents a consonant which is lost in modern Persian; *e.g.*—

B. ruḍh-agh, p. p. rustha	P. rustan rū
B. nyāḍh-agh, p. p. nyāstha	P. nihādan, nih
B. shoḍh-agh, shustha	P. shustan, shū

In these cases the *dh* represents a Zend *d* or *dh*, as *shuḍhagh* to hunger, Zend, *shudha*; *shoḍhagh* to wash, Zend, *kshud*; *ruḍhagh* to grow, Zend, *rud*. Similarly in nouns, *phāḍh* foot corresponds to Zend *pādha*.

In *madhakh* 'locust' *dh* corresponds with *l* in Persian *malakh*. Here it represents the original Zend *dh* in *madhakha*.

In *nadhar* it represents Arabic *ظ* in *نظ*

ن *n* corresponds with Persian *n*,

Labials.

پ *p* corresponds with Persian *p*, also with *f* before a consonant; *e.g.*—

B. hapt	P. haft
B. gwapta	P. bāfta

پھ *ph* as an initial represents Persian *p* and *f*; *e.g.*—

B. phanch	P. panj
B. phusht	P. pusht
B. phur	P. pur
B. phrāh	P. farākh

ف *f* seldom occurs initially, its place being taken by *ph*. As a medial and final, it commonly represents Persian *b*; *e.g.*—

B. thafar	P. tabar
B. shaf	P. shab
B. āf	P. āb

ب *b* corresponds with Persian *b* as an initial and when not preceded by a vowel.

بھ *bh* is found only in words of Indian origin.

و, v, has two sounds. The most usual is that of English *w*, which it receives generally when followed by a vowel, and the other that of a labial *v* (*bh* in Elli's palæotype), which it receives when followed by a consonant or as a final, and in borrowed words of Sindhi origin. With both pronunciations it often corresponds with Persian *b*; *e.g.*—

B. zawān	P. zabān
B. warnā	P. barnā
B. savz	P. sabz
B. whāv	P. khwāb

Combined with *h*, *w* is pronounced like English *wh* in *which*; *wh* and *w* alone often correspond with Persian *khw*, or *kh* followed by a labial vowel (*u*, *ū*, *o*). The guttural is either preserved in the aspirate *h*, or more frequently lost altogether (see *h*); *e.g.*—

B. whān	P. khwān
B. whār	P. khwār
B. wash	P. khush
B. wān-agh	P. khwān-dan
B. war-agh	P. khur-dan

م *m* corresponds with Persian *m*.

Sibilants.

س s corresponds with Persian s.

ش sh as an initial corresponds with Persian sh. As a final and medial t corresponds either with sh or z; *e.g.*—

B. shaf	P. shab
B. ash	P. az
B. namāsh	P. namāz
B. scshin	P. sozan
B. rosh	P. roz

Sher 'below' corresponds with Persian zer, but there is no other case of initial sh corresponding with z. Sher may be a contraction of ash-er 'from below.'

ز z corresponds either with Persian s or z; *e.g.*—

B. zuwār	P. suwār
----------	----------

In the following words z corresponds with Persian d, *viz.*—

B. zī	P. dī roz
B. zān-agh	P. dān-istan
B. zāmāth	P. dāmād

In zī 'yesterday,' mazāin 'great,' zānagh 'know,' zāmāth 'son-in-law,' and zirde, a poetical word meaning 'heart,' the original Zend z is preserved.

In zik and zarāgh z corresponds with the j of Sindhī jik and jaru, but these words may have been borrowed by Sindhī. *Cf.* Pashto zik.

ژ zh corresponds with Persian sh, z and j; *e.g.*—

B. duzhman	P. dushman
B. azhmān	P. āsmān
B. drāzh	P. darūz
B. wāzhā	P. <u>kh</u> wāja

Semi-vowels.

ر, ړ, and ځ l correspond with the same letters in Persian.

ح h generally represents an old Persian h, modern Persian h or kh; *e.g.*—

B. hushk	P. <u>kh</u> ushk
B. hon	P. <u>kh</u> ūn
B. hīkh	P. <u>kh</u> ūk
B. phrāh	P. farā <u>kh</u>

in hedh, sweat, h represents the Zend q or hv in qaedha.

Borrowed Arabic words beginning with ح undergo a similar change, as—

B. hair	A. <u>kh</u> air
B. hatar	A. <u>kh</u> atar

The above noted correspondences may be tabulated as follows :—

<i>Persian.</i>		<i>Balochi.</i>
k	as an initial	kh
	medial } final }	<u>kh</u>
<u>kh</u>	initial	h, kh
	medial	<u>kh</u>
	final	h, kh
g	initial	g
	medial	gh
	final	gh, <u>kh</u>
ch	initial	chh
t	initial	th

<i>Persian.</i>		<i>Balochi.</i>
d	medial } final }	<u>th</u> , <u>dh</u> , th
p	initial	ph
f	initial	ph
b	medial } final }	f, v, w
sh	medial	zh (occasionally)
s	initial } medial }	z, zh (occasionally)
z	initial	j
z	medial } final }	sh, zh.
h	medial } final }	gh
	initial	occasionally omitted.

It will be noticed that the aspirates of the surd row (kh, chh, th) are very common, replacing the corresponding unaspirated Persian consonants, while those of the sonant row (g'h, jh, dh, bh) seem to be entirely confined to words of Indian and Brahuī origin.

The letters kh, gh, th, dh and f are usually medials or finals, representing the Persian letters shown in the above table. Th and dh are never initials, and kh, gh and f, when they occur in borrowed words of modern introduction as initials, are usually pronounced kh, g and ph.

An initial h is occasionally lost altogether ; *e.g.*—

B. asten	P. hastand
B. am	P. ham

II.—VOWELS.

The vowel-sounds in Balochi generally agree with those of Khurāsānī Persian. They may be arranged as follows :—

Long	ā, ī, ū
Short	a, i, u
Diphthongs	e, ai, o, au

The most noticeable point of difference from Persian is the frequent substitution of the palatal series ī, i, e for the labial series ū, u, o ; *e.g.*—

B. sith	P. sūd
B. dir	P. dūr
B. seshin	P. sozan
B. gandīm	P. gandum
B. bitha	P. būda
B. hikh	P. khūk
B. wasī	P. khusū
B. sirmugh	P. surma

A similar change sometimes affects borrowed Arabic words ; *e.g.*—

B. mālīm	A. mālūm
B. hīr	A. hūr

In a few cases the change is reversed ; *e.g.*—

B. osht-agh	P. ist-ādan
B. sūf	P. sev

Other variations from the Persian vowel system are rare

THE NOUN.

I.—TERMINATIONS.

1. Balochi nouns in their formation correspond closely with Persian. The original terminal vowels have been lost, and the majority of nouns now terminate in consonants. There is no distinction of gender.

2. Vowel-endings—

ā. The majority of nouns ending in ā are borrowed from Sindhī or Arabic. In the former case ā sometimes represents Sindhī o, therein corresponding more nearly with Punjābī; *e.g.*—

Ar. hayā, duā

Si. bhā, jherā, thorā, trāmā, velā.

The words wāzhā, zā, chawā, pāsnā and begā are not borrowed. Of these wāzhā (P. khwājah) and begā in inflected forms drop the ā and take the termination ah as a base of inflection; *e.g.*—

wāzhā, pl. wāzbahān, lords

begā : abl. begahā, in the evening.

The borrowed noun ve'ā, time, is simply treated. Other nouns ending in ā take no inflections. Some Sindhī nouns as jherā, thorā have an alternative form in o which can be inflected.

ī. This is a common termination, being commonly used as in Persian to form abstracts, as duzī 'theft' from duz 'thief,' sakī 'strength' from sak 'strong,' &c., also as the termination of other abstract nouns not directly formed from Balochi bases as shādhī 'rejoicing,' ziyānī 'injury.' It occurs, also in other nouns as godī 'lady,' druhānī 'pistol,' mavārki 'congratulation,' pahli 'rib' (P. pahlū). As a termination of borrowed words ī is also found, as in chārī 'spy,' mehī 'buffalo,' phallī 'section of a tribe.'

O is of frequent occurrence both in pure Balochī and in borrowed words; *e.g.*—

Balochī—

dithlo,	mist	(P. dūd).
shāthlo,	dove	
bathlo,	mortar	
nākho,	uncle	
gokho,	span	
mokho,	spider	
go,	race, prize	
jo,	water-course	
gwando,	alligator	
jaddo,	cave	
phalo,	direction	
surgo,	speech	
lejo,	camel	

Borrowed—

daddo,	pony	(Si. drdarō)
pareddo,	echo	(Si. parāndo)
ghoro,	a band of horse	
shaddo,	a turban	
lekho,	reckoning.	

This o nearly corresponds in sound to the close English o, and never has the open Italian sound. Most words ending in o change it to av when followed by a vowel, whether this vowel commences a following word or an inflectional suffix. The o of the first eight words in the above list (dithlo to jo inclusive) does not undergo this change. Go and jo are radical words, and the

others end in the syllables lo and kho which probably had originally a distinct force of their own; *e.g.*—

nā <u>kho</u>	} form the plural	nā <u>kho</u> ān
jo		joān
but phalo	} are inflected	phalavā
jaddo		jaddavā

Dihav 'leopard' may be classed with words ending in o, though I have never heard the termination pronounced otherwise than av. This v is a purely labial sound, not the English v.

Ū. ū as a termination does not seem to occur in pure Balochi words. It is found in a few words of Sindhi origin and undergoes no change in inflections; *e.g.*—

ānū, an egg.
 ṭilū, a bell
 varū, a beam
 līmū, a lemon (Arabic).

E has not been met with except in kahnō 'pigeon,' also pronounced kahnī.

Au is only found in jau 'barley.'

3. Special terminations—

(a) Verbal Nouns.

Agh. This is the termination of the infinitive and verbal noun which corresponds with it in form. It apparently corresponds with the Pashto verbal noun in ah, as final gh in Balochi generally corresponds with Persian h. Agh, as a termination corresponds with the Persian termination ah in many other nouns; *e.g.*, ramagh "a flock of goats," āhanjagh "a sash," &c. Some are verbal nouns in form as gwānzagh "a swing." The termination agh also forms collective nouns as murdānagh "the fingers," from murdān, phādhagh "legs," from phādh.

Okh. This termination forms the noun of agency from the verbal base and may be used with almost any verb; *e.g.*, thursokh "a coward," from thursagh "to fear"; warokh "an eater," from waragh. These nouns of agency can be used and inflected as adjectives; *e.g.*—

mirok, a fighter
mirokheh bing, fighting dog.

Okh is occasionally found in other nouns besides those of agency, as in gannokh "fool."

(b) Abstract Nouns.

i. This is the commonest termination for abstract nouns, which may be formed from other nouns or adjectives; *e.g.*, duzī "theft," sakmardī "valour," ghamī "grief."

Ādh. Used in forming abstracts from adjectives of dimension; as—

gwandādh, shortness
drāzhādh, length
phrāhādh, breadth.

This termination ādh corresponds to the Persian ā in fīrākā breadth, garmā, pahnā, sarmā, &c. The Pehlevi in similar words has the termination āk. Possibly the original form was āta, ātak. The former would explain the Balochi and the latter the Pehlevi form.

ūtā; in āzmūtā 'examination' from āzmainagh
ār; as dīdhār 'sight,' raftār 'paces.'

(c) *Collective Nouns.*

Agh. See above under verbal nouns.

gal. This is most usually employed to form collectives ; *e. g.*—

jangal, a band of women from jan

zahgal, a flock of kids from zah

pahar, as gwar-pahar, a flock of lambs

(d) *Diminutives.*

Ak, akh, ikh. This termination is frequently employed to form diminutives, sometimes modifying the base ; *e. g.*—

janikh or jinkh, girl, from jan woman

gwarakh, lamb, from the base gwar—*cf.* gurānd ram, and

gwar-pahar flock of lambs

kisānakh, very small, from kisān

This termination is occasionally used when all diminutive signification has been lost, as wasarikh, “father-in-law” (Persian *khusar*).

Ro, occasionally used, as in kisānro, a diminutive of kisān ‘small.’ Possibly the termination lo in dīthlo shāthlo had originally the force of a diminutive. Compare also the adverbs khamro “a very little,” from kham, and chiklo “a little”.

4. Compound nouns and adjectives—

Compounds are numerous, and may be classed under the Sanskrit divisions of Dwandwa, Tatpurusha, Karmadhāraya and Bahuvrīhi, or Copulative, Qualifying, Descriptive and Possessive.

a. Copulative. This class consists of nouns inseparably coupled together, only the latter being subject to inflection ; *e. g.*—

phol-phurs, enquiry

thaukh-tawār, conversation

chukh-chori, children

māth-phith, parents

b. Qualifying or Dependent. In this class the latter member of the compound is qualified by the former. The latter member may be either a noun or a verbal root, the verbal noun in okh being occasionally but not often used ; *e. g.*—

(1) When both members are nouns—

jogin-dār, a pestal (lit. mortar-stick)

mazār-dumb, a plant (lit. tiger-tail)

rosh-āsān, sunrise

chagā-hālwar, a matter of jest

chham-phusht, eyelid

māt-ghumā, eclipse of the moon.

(2) When the first member is a noun and the latter a verbal root—

shir-wār, milk-drinking

roz-h-gīr, eclipse of the sun (sun-seizing)

godhān-din, under-tearing (name of a plant)

sha-khash, night-expeller the (planet Venus)

mar-khushokh, man slayer

sangband, connected by marriage.

c. Descriptive. In this class the first member is an adjective, numeral or other word simply describing or defining the second, *e. g.*—

syah-āf, perennial stream (lit. black water)

drāzhdār, a beam (long-wood)

mādhgor, female wild ass

ergwāth, the leeside (lit. down wind)

chyār-gist, four score

d. Possessive. These are formed in a similar manner to the last class with the force of adjectives or descriptive epithets, the possession of the qualities described being implied ; *e.g.*—

hor-dast, empty-handed
phāsh-phādh, barefoot
sweth-rish, grey-beard
syāh-gwar, black-breast (*e.g.*, the black partridge)
phodhān-demī, the name of a flower (lit. thither-faced)
dir-zānagh, far knowing
dast-basthagh, hands joined

5. Inflection of nouns—

The suffixes used in forming the different cases are ā, ār, egh, eghā, eñ, e, āñ, ānrā, āñi and ānegh, but these suffixes are put to a great variety of uses which will be considered under the different cases.

The most usual inflection is that in ā. It may be used as an instrumental or nominative with verbs in a past tense, as an accusative, ablative and locative ; its place is to a certain extent taken in the plural by the suffix āñi, the use of which is however more restricted.

Singular.

The Nominative.—The nominative of all intransitive verbs and of transitive verbs in the present and future, is the simple uninflected noun. With transitive verbs in tenses derived from the past participle the instrumental construction is employed, the inflected form in ā being used for the agent, while the object is left uninflected.

Genitive.—The most usual method of expressing the genitive is to place the uninflected noun with a genitive signification before the qualifying noun, as—

āñ mard bachh, that man's son.

Occasionally the termination eñ is used in this formation, the noun in the genitive being treated as an adjective, as—

gindi admīn randeñ, he sees there are men's tracks.

When the noun is a genitive signification follows instead of preceding the qualifying noun, the terminations egh, eghā and sometimes simple e are used.

Examples.—An phalawā rāhī bithā daryāeghā, he started off in the direction of the river.

Ya zāle matie mastaghe zurthiyā āragheñ, a woman is lifting up and bringing a bowl of curds.

Dative.—The termination ār or ar is employed for the dative, as e mardumār naghan dāthā-i, he gave the man bread.

Accusative.—The most useful ending of the accusative is ā, but ār is frequently used, especially when emphasis is required or to distinguish a nearer object from a more remote ; *e.g.*, mā Balochiyā roti-ār naghan khanūñ, in Balochi we call "roti" naghan.

The termination ā is never used for the accusative with the past tense of transitive verbs ; in short, when the nominative is inflected the accusative is uninflected ; and, *vice versa*, in the other tenses, when the nominative is uninflected the accusative receives the inflection.

Examples.—Balochā wathī bachh dī badshah bachh dī burthaghant.

Hokā khuthāi 'hawāñ ki mañ bachhā biyarī ikhtar ikhtar jāgīr deñ-i.'—Part I, 14.

The Baloch carried off both his own son and the king's son.

He made a proclamation "whoever brings back my son shall receive such and such jāgīr."

Ablative, Locative.—The inflected form in ā is used with the prepositions go “with,” azh “from,” pha “on,” mañ “in,” gawar “in possession of,” dañ “into,” and avr “in, upon” which alone precede the noun. It also expresses without a preposition position, motion to or from, time when. The meaning *from* is often implied without the use of the preposition, azh; *e.g.*—

Āñ ki khāi chī kādhirā, whatever thing comes from God

Bahr-khanānī go hādhirā, that I will divide with my heart

Har shākhā hazār shākh bitha, on every branch a thousand branches sprang

Har shākha wathī gul bitha, on every branch its own flower.

Plural.

Āñ. The termination āñ is used for the nominative and accusative plural, but the singular forms are perhaps more frequently used. With numerals the singular is almost exclusively used.

āñrā. The plural dative in āñrā is also of rare occurrence, the singular being more frequently used.

āñī. This is the most usual plural suffix, being always used for the genitive and ablative; *e.g.*—

pakhtāñī khund, the vale of poplars.

When the genitive follows, instead of preceding the qualifying noun, the termination ānegh may be used instead of āñī.

Example.—E shahr faqīrānegh-en? is this a town of faqirs?

The suffix e.

e is used in the sense of an indefinite article; *e.g.*, mard ‘man’, marde ‘a man.’

The indefinite base formed by the suffix e is used as a base of inflection, the case endings following the e. Thus from marde we get mardeā and mardeār.

The suffix e, besides its use as an indefinite article, has the sense of *some, any, what sort of, &c.*, as is shown in the following examples:—

Example.—Dāre chin biyār ki wharde khanūñ, collect and bring some wood that we may prepare some food.—Part I, 12.

Tho phedhā mazār rande dithae, have you seen any track of a tiger here?—Part I, 6.

Tho doshi chi kārē khanaghathe, what sort of work were you doing last night?—Part I, 24.

It also has the definite sense of *one*, as in the following:—

Example.—Drīs ya shafeā ya rosheā nishta. Drīs sat for one night and one day.—Part I, 15.

The complete inflection of the noun is shown below, under the words mard, man, and leyo, camel.

MARD, MAN.

SINGULAR.

Definite form.

Indefinite form.

The man.

A man.

Nom, Inst. & {
Acc.
Gen.

mard
mardā
mard
marde
mardegh
mardeghā

marde
mardeā
marde
mardeēgh

Dat.

mardar
mardārā

mardeār
mardeārā

PLURAL.

Nom., Instr. & }
Acc.
Gen.

mardān
mardānī
mardānegh
mardānr
mardānrā

Dat.

LERO, CAMEL.

Definite form.

Indefinite form.

The camel.

A camel.

Nom. Instr. {
Acc., &c.
Gen.

lero
leravā
lero
lerave
leravegh
leraveghā
leravār
leravārā

lerave
leraveā
lerave
leraveēgh

Dat.

leraveār
leraveārā

PLURAL.

Nom., Instr., }
Acc., &c.
Gen.

leravān
leravānī
leravānegh
leravānr
leravānrā

Dat.

ADJECTIVES.

1. Adjectives are formed by the terminations i, en, ena, agh, o and egh from nouns and adverbs; *e.g.*—

i.	demī, former	from dem
	phadhī hinder	„ phadhā
en, ena.	mardēn, manly	„ mard
	nughraen, } of silver	„ nughra.
	nughraena, }	
agh.	gandagh, bad	„ gand
o.	gwātho, windy	„ gwāth
egh.	dāregh, wooden	„ dār

2. Adjectives usually precede nouns and generally take the termination *en* when used with nouns, unless the original termination happens to be *en*; as—

nughraen āden, a silver mirror
but
gwāthoen hālwar, windy talk.

The adjectives *jowain*, good, *kisain*, small, and *mazain*, great, form respectively before nouns *jowānen*, *kisānen*, and *mazānen*.

Occasionally idiom or emphasis requires that the adjective should not precede the noun, but follow it. The termination is then *enā* or *enān*, instead of *en*.

Example.—Gunāh maāf khañ, gudā, mañ tharā rāsten hāl deāñ
philavenā, pardon my fault, and I will give you a true
and full account.

Numerals are similarly treated either when they follow the noun or are used by themselves.

Example.—E hapternāñ dir bare nyādhā, take these seven and place them at a distance. Part I, 31.

3. Comparison. The comparative degree is formed by the suffix *thar*, *thir* or *tar*; *e.g.*—

kisain	comp. kisānthar and kasthar
burz	„ burzāthir
mazain	„ masthar
jowain	„ jowānthar
sak	„ sakthar,

the base being sometimes slightly modified. The word *bathir* (Pers. *bihtar*) is sometimes used with other adjectives to express comparison; as—

bathir gandagh, worse.

The word *geshtar* “more” corresponds to the Pers. *beshtar*, but the positive is wanting in Balochi.

“Than” in comparison is expressed by *azh*, whether the adjective is put in the comparative degree or not; *e.g.*—

Azh tho nekh en, he is better than thou.

There is no special superlative form. The comparative form may be used, or the adverbs *sakiā* “extremely,” *hudhāi* “divinely” may be employed to give emphasis to the adjective. The phrase *azh thewaghen* or *azh kullān* “of all” may also be used with the comparative to give a superlative sense; *e.g.*—

Azh thewaghen masthar, the greatest of all.

NUMERALS.

I.—CARDINAL NUMBERS.

Yak	}	One
Ya		
Do		Two
Sai		Three
Chyār		Four
Phanch		Five
Shash		Six
Hapt	}	Seven
Havd		
Hasht	}	Eight
Hazhd		

Nuh	Nine
Dah	Ten
Yāzhdah	} Eleven
Yāzdah	
Dwāzhdnh	} Twelve
Dwāzdah	
Señzdah	Thirteen
Chyārdah	Fourteen
Phāñzdah	Fifteen
Shāñzdah	Sixteen
Havdah	Seventeen
Hazhdah	Eighteen
Nozd	Nineteen
Gist	Twenty
Gist-u-yak	Twenty-one
Gist-u-do	Twenty-two, and so on regularly.
Si	Thirty
Chhil	Forty
Phanjāh	Fifty
Sai-gist	Sixty
Saigist-u-dah	Seventy
Chyār-gist	Eighty
Chyārgist-u-dah	Ninety
Sadh	A hundred
Shazh gīst	A hundred and twenty
Hapt-gist	A hundred and forty
Hasht-gist	A hundred and sixty
Nuh-gist	A hundred and eighty
Dosadh	Two hundred
Hazār	} A thousand
Hadhār	
Lak	One hundred thousand
Khor	An indefinitely large number.

The form ya "one" is used with nouns; yak is used by itself.

Counting from sixty upwards is usually done in multiples of twenty, intermediate numbers being reckoned on or back from the nearest multiple; e.g. —

217 is sai kham yāzhdah-gist, *i.e.*, three less eleven score.

222 is yāzhdah-gist-o-sai, *i.e.*, eleven score and three.

II.—ORDINAL NUMBERS.

Peshi	First
Duhmī, gudī	Second
Saimī, sohmī	Third
Chyārumī	Fourth
Phāñchumī	Fifth
Shashumī	Sixth
Haptumī	Seventh
Hashtumī	Eighth
Nuhmī	Ninth
Dahmī	Tenth
Yāzdamī	Eleventh
Dwāzdamī	Twelfth
Señzdamī	Thirteenth
Chyārdamī	Fourteenth
Phāñzdamī	Fifteenth
Shāñzdamī	Sixteenth
Havdamī	Seventeenth
Hazhdamī	Eighteenth

Nozdami	Nineteenth
Gistumī	Twentieth
Siumī	Thirtieth
Chhilumī	Fortieth
Sadhumī	Hundredth
Hazārumī	Thousandth

Compound numbers are treated as single words in forming the ordinal;

as—

Gist-yakumī	Twenty-first
Gist-phanchumī	Twenty-fifth

III.—FRACTIONAL NUMBERS.

one-half ($\frac{1}{2}$)	nem, nemagh
one-third ($\frac{1}{3}$)	saiak
one-quarter ($\frac{1}{4}$)	pāo, chyārak
one-fifth ($\frac{1}{5}$)	phanjak
three-quarters ($\frac{3}{4}$)	sai-pāo
one-and-a-half ($1\frac{1}{2}$)	yak nem or dedh
with one-half more	sādhcān
e.g., four-and-a-half ($4\frac{1}{2}$)	sādboān chyār

With minuter fractions the word bahr is employed with the ordinal number, as Gistumī bahr, one-twentieth.

IV.—MULTIPLES.

a. Multiples of quantity, expressed in English by the word "fold"—

dūrā	double
yake sai	threefold
yake chyār	fourfold
yake phanch	fifefold

and so on as required.

b. Multiples of time expressed generally by the word bar, corresponding to the similar use of "times" in English. Bar is put in the plural except in ya-bare "once," where it receives the indefinite suffixes. Thī-bare "another time" is similarly constructed :

ya-bare	once
do-barān	twice
sai-barān	thrice
chyār-barān	four times
	and so on.

PRONOUNS.

I.—PERSONAL PRONOUNS.

Singular.

a. First person—

Nom.	mañ, mah	I
Gen.	manī, mañh	my
	maigh	mine
Dat. }	manāñ	me, to me
Acc. }	mā	I, from me,
Instr. }	azh mā, go mā	with me, &c.
Abl. }		

Plural.

Nom.	mā	we
Gen.	mañh	our
	maigh	ours
Dat. }	mār, mārā,	us, to us
Acc. }		
Instr. }	mā	we, us, &c.
Abl. }		

In the 1st person plural of the present and imperfect of the verb to be, the form *mākh* is used instead of *mā*, as *mākh-ūn*, we are, *mākh-ath-ūn*, we were. The preservation of the *kh* here points to a direct derivation from the Zend *ahmākem*, we.

Example.—*Mākh-on zahmjaneh Lāshārī*, we are sword-wielding Lashāris. Part II, 5.

b. Second person—

Singular.

Nom.		thou
Gen.	thai	thy
	thaigh	thine
Dat.	}	thee, to thee
Acc.		
Instr.	}	thou, &c.
Abl.		

Plural.

Nom.	shawā, shā	you
Gen.	shawāi, shāi	your
	shawāigh	yours
Dat.	}	you
Acc.		
Instr.	}	you
Abl.		

With the present and imperfect of the verb to be *shawākh* is used instead of *shawā*, as *shawākh-eth*, you are; *shawākh-athe*, you were. This form may be referred to the Zend *khshmākem*, you.

The forms *maigh* and *thaigh*, mine and thine, never precede the nouns.

Example.—*Mañ thai zāl-ān, e bādshāhāi dī thaigh-en*, I am thy wife and this kingdom is thine.—Part I, 31.

II.—THIRD PERSONAL PRONOUN AND DEMONSTRATIVE PRONOUNS.

The demonstrative pronouns “this” and “that” take the place of the 3rd personal pronoun, which only exists independently in the form of the pronominal suffixes to be noticed hereafter:—

1. Proximate demonstrative pronoun—

Singular.

Nom.	esh, e, i	this, he
Gen.	eshī, eshiyā	of this, his
Dat.	eshiyar	to this, to him
Acc.	eshiyā, eshiyar	this, him,
Instr.	eshiyā	he
Abl.	'sh eshiyā, go eshiyā, &c.	from this, from him &c.

Plural.

Nom.	esh, eshān	these, they
Gen.	eshānī,	of these, their
Dat.	eshānrā	to these, to them
Acc.	eshān, eshānrā	these, them
Instr.	eshānī	these, they
Abl.	'sh eshānī, &c.	from them, &c.

An intensive form is used with the prefix *ham*, sometimes corrupted to *haw*, as *hawē*, *hamesh*, *hameshiyā*, *hameshānī*, &c., “this very one, by this one.”

2. Remote demonstrative pronoun—

Singular.

Nom.	ān, ānh	that, he
Gen.	ānhi, ānhiyā	of that, his
Dat.	ānhiyar	to him, that
Acc.	ānhiyar, ānhiyā	that, him
Instr.	ānhiyā	that, he
Abl.	'sh ānhiyā, &c.	from him, &c.

Plural.

Nom.	ānhān, ān	those, they
Gen.	ānhāni	of those, their
Dat.	ānhānrā	to those, them
Acc.	ānhān, ānhānrā	those, them
Instr.	ānhāni	those, they
Abl.	'sh ānhāni, &c.	from them, &c.

This pronoun has also an intensive form with the prefix ham or haw meaning "that one," "that very one," as hawān, howānhiyā, &c. The uninflected forms ān and e, hawān and hawe or hawen are used as demonstrative, adjectives when prefixed to nouns.

Examples of demonstrative pronouns.

An chyār avzārān gire daeth, seize those four horsemen.—Part I, 31.

Ānhiyā mundri phajyārtho sar-gipta, she recognized the ring and set off.—Part I, 31.

Main dil na khashi e zāl neghā, my heart does not go out towards this woman.—Part I, 24.

Hawen drashk ki asten chosheñ kīnāngārī-eñ, eshi thākhan ki khoreñ ehhamār mān-khane, ehham gudā druāh bī, this tree is so magical, that if you apply its leaves to blind eyes, the eyes will be healed.—Part I, 24.

The compound forms imar and ānmar (for i-mard and ān mard) are frequently used in the sense of personal pronouns and are applied even to animals and inanimate objects.

3. Pronominal suffixes—

These are frequently employed with the verb when the regular pronouns are not expressed. Those of the 3rd person, i "he" and ish "they" are most frequently employed, the distinction between the singular and plural forms not being carefully observed. Usually these suffixes are attached to verbs. Examples of this use will be found on page 26. Occasionally they are attached to nouns.

Example.—Mā madrikhān shawashkaghūn, khase girokh-i bī, we are selling beads, is there any purchaser of them?—Part I, 14.

The suffix ān is also sometimes used in the 3rd person, as khuthaghant-ān, "they did." The 1st person has also a suffix-ūn, which is not so frequently used. With this suffix the verb takes a peculiar form, a euphonic t being inserted to strengthen the weak final of the 1st person singular or plural, as khushtaghāntān or khushtaghūntūn, "I or we killed."

III.—RELATIVE PRONOUNS.

The word ki performs most of the duties of a relative pronoun, as in Persian, and often merely has the meaning of a relative particle, being indeclinable, so that meaning is not complete without the use of other pronouns.

Example.—E mard hamesheñ ki eshā biráth mā giptaghūn. This is the man whose brother we have taken.

The following relative phrases are used:—

har khas ki	whoever
har ki	}
har chī ki	
ān ki	who, whoever, whatever.

Example.—Har khas ki khākht, every one who comes.

Har ki thau gushe, whatever you say.

Ān ki khāi ohī kādhirā, whatsoever thing comes from God.

IV.—REFLECTIVES.

Wath, self.

Singular.

Nom.	wath	self
Gen.	wathī, wathigh	own, one's own
Dat. }	wathār	self
Acc. }		

Plural.

Nom.	wathān	selves
Gen.	wathānī	own
Dat. }	wathānra	selves
Acc. }		

The word *wathī* is used, like the Hindūstānī *apnā*, to express the possessive pronoun with relation to the nominative of the sentence.

Example (use of wath).—Tho hukm diye, mañ wathī mardum wath whash khanān khārān, if you give the order, I will *myself* satisfy *my* husband and bring him back.—Part I, 24.

The words *jind* and *but* are also used in the sense of “self”—

oneself, *wathī wath*
or *wathī jind*;

e.g.—

Ānmar *wathī jindār* khushta, he killed himself.

Jind is especially used in referring to one's own private property (as the Hindūstānī *nij*), *e.g.*—

Hawe *mādhin* manī jindegheñ, this mare is my own property.

The phrase *pha-wathān* is used for among themselves, ourselves, yourselves. *Ma-wathān* is found in the same sense among the southern tribes.

V.—INTERROGATIVES.

Who, *khai* ?

Singular and Plural.

Nom.	khai	who ?
Gen.	khaigh	whose ?
Dat. Acc.	khaiār	whom ?

what ?	chih ?
which, what (qualifying a noun)	kithān, thān
how much ?	chikhtar, chikar (P. chi
how many ?	
	qadr ?)

VI.—CORRELATIVES.

so much	}	ikhtar, ikar (P. in qadr ?)
so many		
just so much	}	hawikhtar (P. hamin qadr)
that much		ānkhtar
just that much		hawānkhtar

VII.—INDEFINITE.

khase	}	any one, some one
har-khas		every one
khas neh		nobody
hech	}	any
hechi		
'chi		
harchi	}	everything
chie		something
chie-'chie		a little
hechi-na	}	nothing
'chi-na		
bāz		many
kham		few
geshtar		more
kharde		some
yak-aptiyā		one another
thi	}	other, another
phithi		
ipti		
thi khase		some one else
thi'chie		something else
thi' chi-na		nothing else
theghi	}	all
thewaghen		
drust		
kull	}	the whole
las		
kullān-phajyā		
hardo		altogether
		both

THE VERB.

The simplest form or base of every verb is with one or two exceptions identical in form with the 2nd pers. sing. imperative. From this base are formed immediately, by the addition of certain terminations, the imperative, aorist, infinitive and present participle. The termination of the infinitive is agh. From the base so obtained two more tenses, the present and imperfect, are formed. The past participle is formed from the base in a manner which will be described hereafter, and other past participles are formed from it as a base.

(a) Forms derived immediately from the base.

IMPERATIVE.

The imperative, as observed above, generally is the simplest form of the base. Verbs beginning with vowels take the prefix ba or bi, and the verbs waragh "to eat" and ravagh "to go" also form their imperative bawar and baro. Verbs beginning with vowels take also the prefix bi or kh in the aorist. These

prefixes are not used either in the imperative or aorist when a negative is expressed, the negative particles *na*, *ni* and *ma* taking their place; *e. g.*—

biyār	bring
mayār	do not bring
bilān	I will let
nelān	I will not let
khāith	he will come
nayāith	he will not come

The prefix *kh* is most usually taken in the aorist, but the verb *ilagh* "to let" usually takes *b*.

AORIST.

The aorist has both indefinite, present, future and subjunctive significations. The terminations are as follows:—

Singular.

1. ān
2. e
3. *th*, *th*, *ith*, *i*

Plural.

- ūn, om
eth, *edh*, e
ant

The most usual termination of the 3rd person singular is *ith*, which often becomes simply *i*. The following take *th*:—

Infinitive

khanagh, to do
janagh, to strike
giragh, to take
baragh, to take away
waragh, to eat

3rd pers. sing aorist.

khanth
janth or jath
girth
bārth
wārth

In *giragh* *gīr* is the radical form of the verb. In *baragh* and *waragh* the radical vowel is lengthened. The following take *th*:—

biagh, to be	bīth, bī
ravagh, to go	roth, ro
deagh, to give	dāth, dā
siagh, to swell	sīth

PRESENT PARTICIPLE.

The present participle, used of a continued or repeated action, is formed from the base by the termination *āna*; *e. g.*—

Infinitive

biagh
khanagh

Present participle.

bīāna
khanāna

INFINITIVE.

The infinitive in *agh* is a noun and can be inflected.

From the inflections of the infinitive the gerunds in *ā* and *ī* are formed. The gerund in *ā* has an active signification with the sense of "in order to."

Examples.—Khanagha khaptāi. He fell adoring, *i. e.*, he began to do.

Man go sharneā giraghānī, shawā manān ilaghāneth. I am marrying him according to law: you are not to allow me (*i. e.*, it is not for you to give me permission).—Part I, 20

Tho maīn Arzail-e; tho maīn khushaghā akhtaghe. Thou art my death angel, thou art come to slay me.—Part I, 22

The gerund in *ī* or *e* has a genitive or passive signification, and generally means possible, or capable of being done, or refers to the necessity of an action. Occasionally a euphonic *gh* is inserted after the *ī*.

Example.—Chākursaken marden, main dāraghi nen. Chākur is a powerful man, and not to be stopped by me.—Part II, 5.

Mā thaukh na khanūn, ki mār gali janaghi bi nawān. We do not speak, lest we should have to shut the door.—Part I, 9.

Mār pinjra lāfā khanaghih-ath. We should have put it in a cage.—Part I, 24.

The present and imperfect are formed from the infinitive by the following terminations :—

PRESENT.

<i>Singular.</i>	<i>Plural.</i>
1. ān	āūn āom, ūn
2. āe	āe, āeth
3. cū	ant, an, en

IMPERFECT.

1. athān	athūn
2. athe	athe
3. ath, eth, ā	athant

The past participle is formed by the addition of the suffix *tha*, *ta* or *thā* to the base which is liable to modifications to be noted below. For purposes of composition the past base ends in *gh* (*See Sounds, gh*). From the base so formed the perfect and pluperfect are formed by the following terminations :—

PERFECT.

1. ān	ūn, om
2. e	e, eth
3. —	ant

PLUPERFECT.

1. athān	athūn
2. athe	athe
3. ath, eth, ā	athant

The 3rd person singular of the perfect is the simple form of the past participle without the *gh*. In transitive verbs with an object and agent this form expresses the perfect throughout the agent being in the inflected or instrumental form, while the object is uninflected ; *e.g.*—

mardumā naghan wārtha, the man ate bread,
where mardumā is the inflected form of mardum. But—

mardum naghanā wārth, the man will eat bread.

Here mardum is uninflected and naghan receives the objective inflection.

The pluperfect is used in describing an action completed before the time of the narrative, and does not necessarily correspond with the English use.

Examples.—Tho sukhun khuthagath go wathī zavānā. Thou madest a promise with thy tongue—Part I, 4.

Tha manān ditha shuthagathe. Thou sawest me and didst depart.—Part I, 15.

Ānmar ki chyār shafā nishta Mardāna Bādshāh niyākhtaghā.
When he had waited four nights, and King Mardāna had not come.

The terminations of the present are nearly identical with those of the perfect, and those of the imperfect with the pluperfect. Both seem to be formed by the addition of the present and past forms of the defective verb *to be* to the infinitive base and the past base respectively. The present with the infinitive.

base forms the present, with the past base the perfect. Similarly the past forms the imperfect and pluperfect. These forms are as follows :—

PRESENT.

<i>Singular.</i>		<i>Plural.</i>	
I am	āñ	we are	ūñ
thou art	e	you are	e
he is	eñ	they are	ant

PAST.

I was	athāñ	we were	āthūñ
thou wast	athe	you were	athe
he was	ath	they were	athant

From the simple past participle which has both an active and passive signification are formed two other participles, *viz.*, (1) the active past participle used of a completed action and only found before a verb in a past tense,—this is formed by changing the termination *tha* into *tho*, *tho*; (2) the present participle used of a continued but not repeated action. This is formed by changing *tha* or *tha* into *thiyā*, *thiyā* or sometimes *thighā* *thighā*.

The use of the participles may be shown as follows :—

Fast	{	dāragh, to hold.	
	{	dāshtha, held.	
	{	dāshtho, having held.	
Present	{	dāshthiyā	} holding, continuing to hold.
	{	or	
	{	dāshthighā	
		dārāna, holding (with intervals), keeping or taking hold.	

FORMATION OF THE PAST PARTICIPLE.

The termination is either *tha*, *tha* or *ta* which is added to the base. *Tha* is the more usual. It is taken by all verbs whose bases end in a vowel. Verbs ending in mutes take *tha* as a rule, with a short vowel inserted after the characteristic; *e. g.*, *bashkagh* "to give," p. p. *bashkatha*. When a verb corresponds with a Persian verb in *idan*, a short *i* is sometimes inserted; *e. g.*—

rasagh, to arrive p. p. *rasitha* (P. *rasīdan*).

thursagh, to fear p. p. *thursitha* (P. *tursīdan*).

When *tha* or *ta* is used it is always attached to the base without an intervening vowel. This leads frequently to the modification of the characteristic of the base, the changes corresponding closely with those which take place in Persian. In some verbs the vowel of the base is also changed, and others are wholly irregular. Verbs whose characteristic is *n* (a class which includes all causals) take the termination *tha* without any modification of the base.

The most usual changes of characteristic letters are *sh* and *zh* to *kh*, *f* to *p*, *dh* and *z* to *s*. Many verbs in *sh* and *s* take the termination without modifying the characteristic.

The following list gives the past participles of all the irregular verbs also most of those which form their past participle by taking *tha* without modification of the base. The verbs beginning with vowels which take the prefixes *b*, *bi* and *kh* in the imperative and aorist are also given :—

<i>Infinitive.</i>		<i>Past participle.</i>
āragh	to bring	ārtha
āsagh	to rise	āstha
ashkhanagh	to hear	ashkhutha
āgh	to come	ākhta, ātka

*Infinitive.**Past Participle.*

aksagh	to sleep
ilagh	to let
oshtagh	to stand
oshtalainagh	(causal of oshtagh)

akistha
ishta
oshtātha
oshtalaintha

(The above take the prefixes b, bi, and kh).

bāsagh	to low	bāstha
bāgh	to be killed	bāitha
baragh	to take away.	burtha
bresagh	to spin.	bre st tha
bushkagh	to go off, be discharged	bukhta
bozhagh	to open	bokhta
bandagh	to shut, tie	bastha
biagh	to be	bītha
phadeagh	to run	phadātha
phrushagh	to burst	phrushta
phashagh	to cook	phakka
thusagh	to faint	thustha
thosagh	to extinguish	thostha
thashagh	to run, gallop	thakhta
thāshagh	to gallop (a horse)	thākhta
jāgh	to chew	jāitha
janagh	to strike	jatha
chinagh	to pick up	chitha
dinagh	to tear	dirtha
doshagh	to milk	dushta
doshagh	to sew	dokhta
dobagh	to fetch water	dohitha
deagh	to give	dātha
ravagh	to go	shutha, shudha, rapta
rudhagh	to grow	rustha
radhagh	to tear up	rastha
runagh	to reap	rutha, runtha
resinagh	to pursue	resintha
rīsinagh	to draw (a sword)	rīsintha
rishagh	to scatter, pour	rikhta
zāgh	to bring forth	zātha
zānagh	to know	zāntha
zinagh	to snatch	zītha
ziragh	to raise	zurtha
sushagh	to burn, be burnt	sukhta
soshagh	to burn (tr.)	sokhta
sindagh	to break	sistha
siagh	to swell	sītha
shudhagh	to hunger	shustha
shodhagh	to wash	shustha
shastagh	to send	shastātha
shamoshagh	to forget	shamushta
shawashkagh	to sell	shawakhta
khashagh	to pull, turn out	khashta
khishagh	to cultivate	khishta
khushagh	to kill	khushta
khafagh	to fall	khapta
khanagh	to do	khutha
kizagh	to allow	kishta
gāgh	to copulate	gātha
grāthagh	to boil	grāstha
gardagh	to return	gartha
giragh	to take	gipta

<i>Infinitive</i>		<i>Past Participle.</i>
gregh	to weep	gre <u>th</u> a
guzagh	to pass	gwast <u>h</u> a
gushagh	to speak	gwasht <u>a</u>
galāgh	to praise	galāi <u>th</u> a
gindagh	to see	di <u>th</u> a
gwāfagh	to summon	gwāpt <u>a</u>
gwaragh	to rain	gwarth <u>a</u>
gwafagh	to weave	gwapt <u>a</u>
gezagh	to bear	gik <u>h</u> a
gīeshagh	to pay, pick out	giesht <u>a</u>
lāinagh	to touch	lai <u>th</u> a
laghushagh	to slip	laghusht <u>a</u>
lawāshagh	to drink	lawāsh <u>t</u> a
madhagh	to freeze	mast <u>h</u> a
miragh	to die	murth <u>a</u>
miragh	to fight	mirath <u>a</u>
mizhagh	} to make water	mish <u>t</u> a
mezagh		
mishagh	to suck	misht <u>a</u>
mushagh	to rub	musht <u>a</u>
nigoshagh	to listen	nigosht <u>a</u>
nindagh	to sit	nisht <u>a</u>
nyād <u>h</u> agh	to post	nyāst <u>a</u>
wānagh	to read	wānth <u>a</u>
wapsagh	to sleep	wapt <u>a</u>
waragh	to eat	wārth <u>a</u>
hushagh	to dry	husht <u>a</u>

In addition to the perfect and pluperfect the following tenses are formed from the base of the past participle, viz. :—

The Conditional.—This is formed by the termination *en* in the singular and *ān* in the plural. It occasionally takes the prefix *bi*.

Examples.—Khase ki bithen, lāl chī guthā murgagheghā bokhtēn biyārthēn. If there were any one here he would undo the ruby from the neck of the corpse and bring it.—Part I, 24.

Dilār armān khuthāi ki “hawān jawāin borathant; dregān mān wārthenān.” In his heart he was sorry saying “This was an excellent stew; it had been well had I eaten it.”—Part I, 11.

When used in the negative the conditional takes the imperative participle *ma* instead of *na*.

Example.—Dānkoh mā naghan phakko ma dāthen, thī khase dastāni naghan na wārthath-ī. Until I should bake his bread he would not eat bread from the hands of any other person.—Part I, 18.

The Conditional Pluperfect and the Habitual Past.—These tenses have two forms used indiscriminately for one or the other. One is simply the shortened past participle as dāth from dātha. The other is formed by adding the syllable *ath* to the base of the participle as wārthathath from wārtha. This form is found in all numbers and persons, but it also has a fully inflected form, the terminations of the perfect being added to the base in *ath*, as—

- | | |
|---------------|----------------|
| 1. Wārthathān | warthathūn, om |
| 2. Wārthathē | wārthathē |
| 3. Wārthath | wārthathant |

Examples.—Tho brāthā thaukhe khuth, tharā di sokhtathom. Hadst thou said a word for thy brother, I had burnt thee also.—Part I, 23.

Agh mañ tharā paidā ma khuthēñ, ma bākī jihāñ paidā na khuth. If I had not created thee, I *should not have created* the rest of the world.

Nawāñ tharā wārthath-ish. Perhaps *they would have bitten* you.—Part I, 25.

Example of Habitual Past—Jinkhā phageghā kharo bīth, Kurāñ parhīth Drīs paighamber di thaukh ashkhuth, gudā āñ dī parhīth Kurāñ. Hawāñhī dil-gosh dāshtath-ī, ki hawāñhī thaukh washiyā māñ-khākhath-ī. The girl *would rise* early and *read* the Kurāñ; Drīs *used to hear* her voice, and then he too *would recite* the Kurāñ. She *would fix* her attention on him, for his voice *used to sound* sweet to her.—Part I, 15.

PASSIVE VOICE.

Transitive verbs have a passive voice, which is, however, not very extensively used. The infinitive is formed by adding ij to the verbal base. From this base an aorist is formed by the addition of the ordinary aorist terminations as in the active. The past participle of the active has also a passive signification, and from this is formed (1) a present corresponding in form to the active perfect, and an alternative form made by substituting iy for agh, as, I am struck, Jathaghāñ or jathiyāñ; (2) an imperfect, which similarly corresponds with the active pluperfect, as I was struck, jathaghethāñ or jathiyethāñ.

In addition to the simple past participle as jatha, there is a present participle formed by adding iyā or ighā to the base of the past participle, as jathiyā or jathighā, being struck. A past participle is also formed from the infinitive base, as janiyatha, struck.

Examples of the passive.—A'ñmar kī girījī gudā bandījī. If he is caught he will be bound.

Mahlā galo jathiyeth, hawēñ hawar kharaghā likhthagheth-ī. The door of the palace was shut, and this sentence was written over it.—Part I, 12.

CAUSALS.

The causal is commonly formed by adding the suffix ain to the root; e. g.—

tharagh, to return.

tharainagh, to cause to return, i. e., to give back.

Oshtagh, “to stand,” and nindagh “to sit” form their causals, thus—

oshtagh—oshtalainagh.

nindagh—nishtainagh (to lay, spread out).

Some of the verbs given in the list on pages 22–24 are causals, the intransitive verb becoming transitive by a change in the radical vowel resembling the Sanskrit guṇa, as—

sushagh, soshagh; thashagh, thāshagh, thusagh, thosagh.

COMPOUND VERBS.

Verbs are compounded with prepositions, with nouns and with other verbs. The most common of those compounded with prepositions will be found under the words دال er “down,” مان māñ “in”; د dar “out”; and gon “with” in the vocabulary. In verbs which take the prefixes bi, b, and kh these are inserted after the prepositions, as are also the negative particles na and ma; e. g.—

phajyā, together. Aragh, to bring.

phajyā-āragh, to recognize.

phajyā-khārith, he will recognise.

phajyā nayārtha, he did not recognize.

Compound phrases of a noun and a verb are common. The verbs *khanagh* "to do," *deagh* "to give," *janagh* "to strike," and *giragh* "to take" are most commonly used in this way; *e. g.*—

sar-giragh, to set out
dem deagh, to send

One verb frequently qualifies another, the two verbs being used in the same tense and person throughout. The active past participle is never used unless followed by another past tense; *e. g.*—

ilagh deagh, to let go
bilān deān, I will let go
ishto dātha, he let go
tharagh āgh, to come back
tharān khān, I will come back
thartho ākhtaghathān, I had come back.

PRONOMINAL SUFFIXES I AND ISH.

These particles are appended to verbs and take the place of the pronouns of the third person when not expressed before the verb. The singular form is *i* and the plural *ish*, but in practice they are used almost indiscriminately. They express (1) the agent of the verb in the third person; (2) the object of an action, or the instrument by which it was performed; *e. g.*—

- (1) *khutha*; did or done

ānbiyā khutha

or

khutha-i,

ravaghathant-i, they were going

jatha-ish, they struck

hechi nestath-i, there was none of it (*lit.*, anything was not of it).

- (2) *wath gindith-i*, he will see himself

mañ khārān-i, I will bring it

harkhas phajyā-khārith-i, every one recognizes him.

- (3) with the imperative—*bar-ish*! Take them away!

Wazir miyāith, *dareth-i*. Do not let the Wazir come, stop him.—Part I, 23.

The suffix *ān* is occasionally used in the third person.

Example.—*Sai hawar Mazāri manzūr khanant*, *gudā phāghā band*; *manzūr ma khanant ān phāgha ma band*. If the Mazāris agree to three things assume the turban (of chieftainship); if they do not agree to *them*, do not assume it.

SHORTENED INFINITIVE.

A form which may be called a shortened infinitive consists of the past participle base without the vowel termination, as *ākht*, *gipt*, *shuth*, &c. It is used with the verb 'khanagh' in the sense of 'to be able' and 'biagh' in the sense of 'to be possible' or 'to be able.'

Examples.—*Hudhā isht na khuthai*. He was unable to leave God's presence.—Part I, 15.

Mā nūn hawēn watanā nisht na būn. We shall not be able now to stay in this country

VERBAL NOUN.

From most verbs a verbal noun of agency can be formed by the suffix *okh* being added to the base; *e. g.*—

giragh, to take; *girokh*, taker, creditor.

khushagh, to kill; *khushokh*, murderer.

Paradigms of Verbs.

THE VERB *TO BE*.

INFINTIVE AND VERBAL NOUN.

biagh, to be, being, to become.

GERUNDS.

biaghā, to be, in order to be.

biaghī, of being, possible.

PARTICIPLES.

Present, of continued or repeated action.

biāna, being, going on.

Present, of completed action.

bithiyā., being, having been.

Past.

bitha, been.

bitho, having been.

VERBAL NOUN (active).

biokh, what is happening, probable.

PRESENT INDEFINITE.

I am, &c.

Singular.	Plural.
1. ān	ūn
2. e	eth, e
3. eñ	ant, āñ

or when the pronouns immediately precede—

1. man-ān	makh-ūn
2. thav-e	shawākhe
3. āñheñ	āñhant

PRESENT.

I am becoming, &c.

1. biaghān	biaghūn
2. biaghāe	biaghāe
3. biagheñ	biaghant

PAST INDEFINITE.

I was. &c.

1. athān	athūn
2. athe	athe
3. ath, eth	athant

The pronouns are combined with this tense as in the present indefinite.

IMPERFECT.

I was becoming, &c.

1. biaghathān	biaghathūn
2. biaghathe	biaghathe
3. biaghethe	biaghatant

PERFECT.

I have been or become, &c.

	Singular.	Plural.
1.	bithaghān	bithaghūn
2.	bithaghe	bithaghe
3.	bitha	bithagbant

PLUPERFECT.

I had become, &c.

1.	bithaghathān	bithaghathūn
2.	bithaghathe	bithaghathe
3.	bithagbeth	bithagbathant

AORIST AND FUTURE.

I shall or may be, &c.

1.	bān	būn
2.	be	beth, be
3.	bith, bi	bant, ban, bān

IMPERATIVE.

Be, become, let him be, &c.

2.	bi	beth
3.	bādh, bā	bant

CONDITIONAL OR OPTATIVE.

If I were or had been, would I were or had been, &c.

1.	}	bithen	bithenān
2.			
3.			

CONDITIONAL PLUPERFECT.

I would have been, &c.

1.	bithathān	bithathūn
2.	bithathe	bithathe
3.	bithath	bithathant

or bith in all numbers and persons.

HABITUAL PAST.

Used to be.

bith (in all numbers and persons).

The defective verb to be, to exist, corresponding to the Persian *hasian*

PRESENT.

I am I exist &c.

1.	astān	astūn
2.	aste	aste
3.	astēn	astant, astān

IMPERFECT.

I was, &c.

1.	astathān	astathūn
2.	astathe	astathe
3.	astath, astā	astathant

THE VERB *RAVAGH*, TO GO.

INFINITIVE AND VERBAL NOUN.

ravagh, to go, going

GERUNDS.

ravaghā, in order to go

ravaghī, possible to go

PRESENT PARTICIPLES.

ravāna, going on

shuthīyā, going

PAST PARTICIPLES.

shutha, gone.

shutho having gone

rapta } These forms are not used in the ordinary sense of
 rapto } going, but express continued action, to 'go on'
 doing.

ACTIVE VERBAL NOUN.

ravokh, a goer, one who goes fast.

SHORTENED INFINITIVE.

shuth

PRESENT.

I am going, &c.

Singular.

Plural.

- | | |
|-------------|----------|
| 1. ravaghān | ravaghūn |
| 2. ravaghāē | ravaghāē |
| 3. ravagheñ | ravaghat |

IMPERFECT.

I was going.

- | | |
|----------------|-------------|
| 1. ravaghathān | ravaghathūn |
| 2. ravaghathe | ravaghathe |
| 3. ravaghethe | ravaghathe |

PERFECT.

I went, I have gone.

- | | |
|---------------|------------|
| 1. shuthaghān | shuthaghūn |
| 2. shuthaghe | shuthaghe |
| 3. shutha | shuthaghat |

2ND PERFECT.

I went on (doing).

- | | |
|--------------|-----------|
| 1. raptaghān | raptaghūn |
| 2. raptaghe | raptaghe |
| 3. rapta | raptaghat |

PLUPERFECT.

I went (at some past time), I had gone.

- | | |
|-----------------|--------------|
| 1. shuthaghatān | shuthaghatūn |
| 2. shuthaghathe | shuthaghathe |
| 3. shuthaghethe | shuthaghathe |

AORIST AND FUTURE.

I go, I may go, I shall go.

Singular.

Plural.

- | | |
|------------------------------|--------------------|
| 1. rawān or barawān | ravūn or baravūn |
| 2. rave, barave | raveth, baraveth |
| 3. { roth baroth
ro, baro | } ravant, baravant |

(When used with the prefix *ba* the accent is on the *ba*.)

IMPERATIVE.

Go, let him go, &c.

- | | |
|-----------|----------|
| 2. baro | baroeth |
| 3. baroth | baravant |

(Accent on the *ba*.)NEGATIVE FORM (accent on the *ma*).

- | | |
|-----------|----------|
| 2. maro | maroeth |
| 3. maroth | maravant |

CONDITIONAL OR OPTATIVE.

Should I go, would that I had gone, &c.

- 1, 2, 3. shuthen or shuthenān
bishuthen

CONDITIONAL PLUPERFECT.

I would have gone, &c.

- | | |
|---------------|-------------|
| 1. shuthathān | shuthathūn |
| 2. shuthathe | shuthathe |
| 3. shuthath | shuthathant |

or shuth (in all numbers and persons).

HABITUAL PAST.

I used to go, &c.

shuth
or
shuthath } in all numbers and persons,

THE VERB *AGH*, TO COME.

INFINITIVE.

agh, to come, coming.

GERUNDS.

not in use.

PRESENT PARTICIPLE.

of continued action, not in use.

of completed action, *ākhtighā*, coming.

PAST PARTICIPLES.

ākhta or *ātka*, come.*ākhto* or *ātko*, having come.Active verbal noun : *āokh*, one who comes.Shortened infinitive : *ākht*.

PRESENT.

	<i>Singular.</i>	<i>Plural.</i>
I am coming.	1. mana-āghān 2. mana-āghāi 3. mana-āghēn	mana-āghūn mana-āghāe mana-āghant, āghān
or phēdh-āghān, &c.		

IMPERFECT.

I was coming.	1. mana-āghathān 2. mana-āghathe 3. mana-āgheth	mana-āghathūn mana-āghathe mana-āghathant
or phedh-āghathān, &c.		

PERFECT.

I came or have come.	1. ākhtaghān 2. ākhtaghe 3. ākhta	ākhtaghūn ākhtaghe ākhtaghant, —ghān
or ātkaghān, &c.		

PLUPERFECT.

I had come or came (at a past time) —
ākhtaghethān, &c.
or ātkaghethān, &c.

AORIST AND FUTURE.

I come, may come or shall come, &c.	1. khān 2. khāe 3. khāith or khāi or	khāūn. khāeth khāyant
	1. biyān 2. biyāe 3. biyāith, biyāi	biyāūn biyāeth biyāyant
Negative form, I shall not come, &c.	1. niyān 2. niyāe 3. niyāith, niyāi	niyāūn niyāeth niyāyant
Imperative, come, &c.	2. biyā 3. Biyāith, biyāi	{ biyāeth biyāeth biyāyant
Negative form, do not come	2. miyā 3. miyāi	miyāeth miyāyant

CONDITIONAL AND OPTATIVE.

Had I come, would I had come 1, 2, 3. ākhtēn, biyākhtēn, ākhtenān.

CONDITIONAL PLUPERFECT AND HABITUAL PAST.

I would have come, &c.
I used to come, &c.

Khākhtath
or
Khākht } In all tenses and numbers.

THE VERB *ILAGH*, TO LEAVE OR LET, TO ALLOW.

INFINITIVE AND VERBAL NOUN.

ilagh, to let.

GERUNDS.

ilaghā, in order to let
ilaghī, to be let.

PRESENT PARTICIPLES.

ilāna, letting go
ishtiya, letting go.

PAST PARTICIPLES.

ishta, let, left
ishto, having left, &c.

ACTIVE VERBAL NOUN.

ilokh, one who allows.

SHORTENED INFINITIVE.

isht

PRESENT.

I am allowing.

Singular.	Plural.
1. ilaghān	ilaghūn
2. ilaghāi	ilaghāeth—ghāe
3. ilaghen	ilagbant

IMPERFECT.

I was letting.

ilaghathān, &c.

PERFECT.

I let, have let.

1. ishtaghān	ishtaghūn
2. ishtaghe	ishtaghe
3. ishta	ishtagbant

PLUPERFECT.

I had let, &c.

ishtaghetthān, &c.

AORIST AND FUTURE.

I may or shall let.

1. bilān	bilūn
2. bile	bileth
3. bilith, bili	bilant

or

1. khilān	khilūn
2. khile	khileth
3. khilith, khili	khilant

NEGATIVE FORM.

1. nelān	nelūn
2. nele	neleth
3. nelith, neli	nelant

IMPERATIVE.

let, &c.

2. bil	bileth
3. bilith	bilant

NEGATIVE FORM.

2. mail	maileth
3. mailith, maili	mailant

CONDITIONAL AND OPTATIVE.

Had I let, would I had let, 1, 2, 3. ishtēn, bishtēn, ishtenān,
&c. bishtenān.

CONDITIONAL PLUPERFECT AND HABITUAL PAST.

I would have let,
I used to let,
khishtath
or
khisht

} In all persons and
numbers.

THE REGULAR VERB *KHUSHAGH*, TO KILL;

ACTIVE VOICE.

INFINITIVE AND VERBAL NOUN.

khushagh, to kill, slaughter.

GERUNDS.

khushaghā, in order to kill.
khushaghī, to be killed.

PRESENT PARTICIPLES.

khushāna, continuing to kill
khushtiyā
or
khushtighā } killing

PAST PARTICIPLES.

khushta, killed
khushto, having killed.

ACTIVE VERBAL NOUN.

khushokh, slayer.

SHORTENED INFINITIVE,

khusht.

Present : I am killing, &c.

- | | | |
|----|------------|-------------|
| 1. | khushaghān | khushaghūn |
| 2. | khushaghāi | khushaghāe |
| 3. | khushagheh | khushaghant |

Imperfect : I was killing.

khushaghathān, &c.

Perfect : I killed, or have killed.

- | | | |
|----|-------------|--------------|
| 1. | khushtaghān | khushtaghūn |
| 2. | khushtaghe | khushtaghe |
| 3. | khushta | khushtaghant |

or khushta (in all numbers and persons).

SHORTENED FORM OF PERFECT.

- | | <i>Singular.</i> | <i>Plural.</i> |
|----|--------------------|---------------------|
| 1. | khushtān, khushtam | khushtaūn, khushtom |
| 2. | khushtae | khushtae |
| 3. | khushta | khushtant |

PLUPERFECT.

I had killed, &c.

khusthagathān, &c.

AORIST AND FUTURE.

I kill, may kill or shall kill

- | | |
|---------------------|----------|
| 1. khushān | khushūn |
| 2. khushe | khusheth |
| 3. khushīth, khushi | khushant |

IMPERATIVE.

Kill, &c.

- | | |
|-------------|----------|
| 1. khush | khusheth |
| 3. khushīth | khushant |

CONDITIONAL AND OPTATIVE.

Had I killed, would I
had killed, &c.

- } 1, 2, 3. khushtēn khushtenān

CONDITIONAL PLUPERFECT AND HABITUAL PAST.

I would have killed, I
use to kill.
Also

- | | | |
|---|-----------------------------------|------------------------------|
| } | khushtath or khusht, in all forms | |
| | 1. khushtathān | khushatathūn
khushatathom |
| | 2. khushtāthe | khushatāthe |
| | 3. khushtath | khushatathant |

PASSIVE VOICE.

Infinitive
Past participleskhushijagh
kushitiyā
or kushitighā
khushijathaTo be killed
} being killed
killed.

AORIST.

I may or will be killed

- | | |
|--------------|-------------------------|
| 1. khushijān | khushijūn |
| 2. khushiye | khushiye |
| 3. khushiji | khushijant
khushijan |

PRESENT.

I am killed

- | | |
|---------------|------------------|
| 1. khushtiyān | khushitiyūn |
| 2. khushtiyē | khushitiye |
| 3. khushtiyēn | khushitiyant,—ēn |
- Alternative form khushtaghān, &c., as in the active perfect.

IMPERFECT.

I was killed

- | | |
|------------------|------------------|
| 1. khushtiyethān | khushitiyethūn |
| 2. khushtiyethe | khushitiyethe |
| 3. khushtiyeth | khushitiyethant. |

ALTERNATIVE FORM.

khushtaghetthān, &c., as in the active pluperfect.

CAUSAL FORM.

khushainagh, to cause to be slain, to lose men in battle.

This causal forms a past participle, khushaintha, and is regularly conjugated throughout.

ADVERBS.

A great part of the Baluchi adverbs are more properly adverbial phrases, only a few being original adverbs. Many are nouns in objective cases, other phrases of several words.

(1).—ADVERBS OF TIME.

now	nī, nīn
then	badhēn, ān-vakhtā
when ?	khadhēn
to-day	marosnī, mar'shī
yesterday	zī
the day before yesterday	phairī
three days ago	phisphairī
last night	doshī
night before last	pharandoshī
to-morrow	bānghā, bānghavā
the day after to-morrow	thī bānghā, phithī-roshe
in the evening	begahā
to morrow evening	bānghā-begāha, nawāshi-begahā
now-a-days	nīnavakhta, maroshī-nawāshī
formerly	olā
first, before	phesbā
afterwards	pbadhā
hitherto	shedh pheshā
henceforward	shedh-phadhā, shedh-demā
yet, till now, hitherto	daīn, dānī, dānkoh, danīkarā
always, perpetually	harro
now and then	} damdame, dame dame
at one time and another	
once	yabare
at once	yabarā
again	agh, aghdi, aghathan
then, again	guḍā
another time	thibare
at last	āhirā
early	phageñ
at daybreak	rosh-tikā

(2).—ADVERBS OF PLACE.

(a) *Rest in a place.*

here	edh, edhā, hamedh, hemedhā
there	odh, odhā, hamodh, hamedhā
before, in front of	demā
behind	phadhā, dīmā, pha-dīmā
near	nazī, nazīkh
far	dir
out	dar
outside	darrā
above	kharghā, burzā
below	jahlā, sher, bunā
down	er
on, ahead	sarā
where ?	bakhū ?
on this side	inbarā, shīnbarā
beyond, on that side	ānbarā, shānbarā

everywhere	harhandā
nowhere	hizhgarnēn
elsewhere	thihandā
anywhere	hizhgar
in the middle	nyāmā

(b) *Direction to or from.*

hither	phedh, phedhā, ingo, ingwar
thither	phodh, phodhā, āngo, āngwar phawāngo
hence	shedh, shedhā, shamedhā, shiingo
thence	shodh, shodhā, shamodhā, shāngo
whither ?	thāngo ?
whence ?	ashkho ?
in this direction	in-phalawā
in that direction	ān-phalawā
from this direction	'shin-phalawā
from that direction ?	'shān-phalawā
in every direction	har-phalawā
in what direction ?	thān-phalawā ?
onwards, upwards	sarā
downwards	erā, sheri-pahnādhā
from above downwards	sarā-erā
inwards	andarā
outwards	darrā

(3) —ADVERBS OF QUANTITY.

much, many	bāz
few, little, less	kham
a little	chiklo
very little	khamro
more	geshtar
enough	gwas, bas
a great deal, any amount	khor

(4).—ADVERBS OF MANNER, &c.

From most adjectives an adverb of quality or manner may be formed by the suffix iyā, ighā, or ikhā, the adjective being sometimes slightly modified ;
e.g.—

gandagh, bad	gandaghiyā, badly
jowain, good	jowanīyā, jowanikhā, well
sak, strong	sakiā, sakighā, very, extremely.
Other adverbs of manner are :—	
together	phajyā
quickly	zithēn
perhaps	nawān, kaizān
why ?	pharche
altogether, certainly,	mundo
doubtless	
thus	hañchoo, hachho
how ?	chachho ? choñ ?
in this way	e-rangā, e-r'gā
in that way	ān-rangā, ār'gā
every way	harrangā
in what way ?	thān-rangā
never	hechi-na, chīna, mundo ra

PREPOSITIONS.

There are few prepositions, properly speaking, in Baluchī, as most of the particles so used follow the noun, and would be more correctly called postpositions.

The following are prepositions proper and precede the noun which is governed in the oblique form (ablative or locative):—

go	with, together with, in company with
gwar	with, near, in possession of
pha	on, for, among
mañ, māñ	in, into
dañ	into, to, up to
azh, ash, shi	from, than
avr	on, into

Go and gwar are also found as postpositions, — gwar frequently, and go rarely.

From the above, some prepositional phrases are formed, of which the first member precedes, and the last follows the governed noun:

go—gon	in company with
go—phajyā	together
azh—siwā	except
azh—darrā	without
pha—randā	on the track of
azh—phalawā	away, from
azh—phadhā	behind

The postpositions do not put the noun governed in an oblique case in the singular. The force is often that of the genitive, which has no distinct form in the singular, but, as might be expected, the genitive plural is often used. Pronouns also take the genitive in the singular.

on	sarā
on, upon	chakhā
towards	nemghā, negha, phalawā
on account of	sāngā
along with	phajyā
in	nyāmā, nyāñwāñ
out of	darrā
near	khund, gwarā
before, in front of	demā
behind, after	phadhā
before (in time)	pheshā
over	sarā, kharghā
under	bunā
beyond	'shāñbarā
on this side of	'shinbarā
for, on account of	phar
in the presence of	rūbarū
in, in the middle of	lāfā
like	ḍaulā, wājhā

Examples.

khoh bunā	under the hill
khohāñ sarā	on the hills
go wathī sardārā	with his own chief
drogh pha imānā kbataēñ	falsehood is a blot upon honour
dast jant avr barziyā	she puts her hand into the bag
eshiyā phadhā	after this
thaī sāngā	on your account
bozhī lāfā	in the boat
go mā phajyā	together with me

CONJUNCTIONS.

also, too	dī
both, and	dī, dī
and then	gudā
and (copulative between 0 nouns)	
when	vakhtā-kī
whenever	ān vakhtā-kī, har-vakhtā-kī, har-velā-kī
wherever	har-handā-kī, handā-kī
whithersoever	har-phalawā-kī
if	ki
that	ki
but	lekin (rare)
or	ki, hai
either, or	hai, hai
neither, nor	na, na
not	na
not (with imperatives)	ma
else, otherwise	na
lest	cho-ma-vī-kī
because, in order that	hawe-sāngā-kī
although	agharchi (rare)
until	dāin ki
as, like as	choñ-kī, chachhoñ-kī
therefore	phawāñkhā

INTERJECTIONS.

yes	hau !
yes, certainly	bale !
no	na, innā
see there	gind
behold	marvehi
yes, sir	wāzhā !
my lord !	wāzhā mani sāñ !
welcome	biyā durr sh'ākhtaghe, biyāthai
all's well	mahairā
well done	wāh, balo !
in God's name	bismi'llāh
fie !	phrr
halloa	O

ABSTRACT OF CONTENTS OF TEXT-BOOK.

PART I.—MISCELLANEOUS STORIES.

Stories 1 to 4 are ordinary Oriental apologues.

No. 5.—‘The Two Wrestlers’ is a curious local tale of apparently mythical origin.

No. 6.—‘The Peasant, the Tiger and the Jackal’ is a story showing the cleverness of women.

No. 7.—‘The Four Men who made a woman’ is a well-known story to be found in many languages.

No. 8.—‘The Clever Boy’ appears to be an original story.

No. 9.—‘The Three Fools’ comprises some widely-spread stories. The first is the same story as told in the Scotch ballad ‘Get up and bar the Door.’ The second of the man and his two wives is found, among other places, in the *Anvār-i-Suhaili*, Chapter 11, 3, and in *Æsop’s Fables*.

No. 10.—‘The Shepherd who became a King and his Wazir’ seems original. The adventures of the Wazir in the land under the water might be paralleled from many sources.

No. 11.—‘Nādir Shah’—An interesting tradition of Nādir Shah’s invasion of India.

The Legends of Shah Jahān are of a similar nature, and all of them depart considerably from historical truth.

No. 12.—‘The Prince, the Wazir, the Kotwāl and the Slave’—This story opens with the favourite devise of a prince who broke the pitchers of the women who came to draw water, and was afterwards banished by the king (*cf.* *Rāja Risālu*, *Legends of the Punjab*, Vol. I., page 6). This recurs in the *Parrot’s Tale* (*see* under No. 24).

No. 13.—‘The Three Wonderful Gifts.’—Probably not of Baloch origin.

No. 14.—‘Naina Bai.’—This is a long story of adventure and intrigue, in which the leading characters are a prince, a Baloch goat-herd and a Hindu woman. It is apparently of local origin.

No. 15.—‘The Prophet Drīs.’—Drīs is the Balochi form of Idrīs, who is generally identified with Enoch. This story is one of some interest. The first part is identical with the legend of the exposure of 39 children on Mount Chihaltan near Quetta, as related by Masson (*Masson’s Travels*, II, 35). In that legend, however, the miracle is attributed to Hazrat Ghaus, and Drīs is not mentioned. The remainder of the story is a romanic narrative apparently unconnected with the Idrīs or Enoch of the *Qurān* or the Old Testament. It concludes, however, with an account of his departure from this earth, which is probably derived from Muhammadan sources.

No. 16.—‘The King and the four Thieves.’—This is almost identical with the adventure of Mahmūd Ghaznavi given in the *Kalid-i-Afghānī* (No. XL).

No. 17.—‘Dosten and Shiren.’—A genuine Baloch legend (*see* also No. 1, Part IV).

No. 18.—‘Abdulla Khān of Kelāt’—This relates to the invasion of the *Derajāt* and capture of the town of Jāmpur by Abdulla Khān and the carrying off to Kelāt by his son, Muhabbat Khān, of a Mochi’s wife, and the miraculous restoration of the latter to her husband.

Nos. 19, 20 and 21 require no special remark.

No. 24.—‘The Parrot and the Maina’ is a fable of a dispute between these birds, each of which relates a story. This story of Agharbāno, told by the Maina, is a romantic story of a cruel princess who exacted impossible tasks from her lovers, and finally was deceived herself by woman disguised as a prince. The second story told by the Parrot opens in the same way as No. 12.

No. 25.—‘Prince Nihāl and the Fish’ is a fanciful story of a similar style to many in the ‘Arabian Nights.’ This embodies also the stories (1) of the king who unjustly killed his hawk (identical with the story in *Anwār-i-Suhaili*, VI, 3), and (2) of the king who killed his parrot.

No. 26.—‘The Adventures of a certain Prophet.’—This is a romantic story, which might be told of a prince as well as of a prophet.

No. 27.—‘Abdullah Shah of Samin.’—A local legend of the Dera Ghāzi Khan District introducing an account of the life in the afterworld of the celebrated Punjābi lovers, Hir and Rānjha. This has already been printed in the Roman character, with a translation, in Captain R. C. Temple’s *Legends of the Punjab*, II, 177–181.

Nos. 28, 29 and 30.—Legends regarding the Prophet Moses, illustrating the workings of Providence. No. 30 is given by Lane in the notes to his translation of the ‘Arabian Nights’ (II, 577).

No. 31.—‘The story of Lāl Bādshāh’ is a romantic story bearing a strong resemblance to the story of Agharbāno (*see* under No. 24).

No. 32.—‘Legends of Ali’ (known to the Balochis as Yāili). The first part relates how he sold himself as a slave in order to obtain the wherewithal to give to a man who was in need, and also gives an account of the origin of the saint Sakhī Sarwar, and of the Kambarāni tribe, to which the ruling family of Kelāt belongs. The second part is the legend of the hawk and the dove, showing how Ali was willing to give his own flesh to satisfy a hawk and prevent it from killing a dove. These legends are also given in a poetical form in Part III.

No. 33.—This is a specimen of modern Balochi narrative, being an account of a fight between the Kākars and Hadiānis, taken down from the narration of Lashkarān Hadiāni, who himself took part in it.

PART II.—LEGENDARY HISTORY.

This is a collection of legends regarding the histories of the Baloches, formed as far as possible into a connected narrative. They are taken from the narration of Ghulām Muhammad Bālāchāni. Part of this narrative has already been printed in the Roman character with an English translation in Captain Temple’s *Legends of the Punjab* (Vol. II) under the title of ‘Adventures of Mir Chākur.’ This comprises Chapter 4–13 of this Part.

[PART III.—POEMS.

This part consists of poems. Most of the Baloch poetry is full of obsolete and elliptical expressions, which render it extremely difficult to translate, and unsuitable for the purposes of a text-book. The few here given are simpler than the majority.

No. 1, Dosten and Shīren, has already been printed in the Roman character with an English translation in my ‘Sketch of the Northern Balochi Language,’ p. 142. The prose narrative is given in Part I, 17.

No. 2, Laili and Majnūn.—This is a poem by a Marri bard, dealing with an episode in the story of Laili and Majnūn.

Nos. 3 and 4 are poems illustrating the legends of Ali, given in Part I, 32.

No. 5, 'Elegy on the Death of the late Nawāb Jamāl Khān, Laghārī, of Chotl, in the Dera Ghāzi Khan District. It is by Panju, a Bangulānī Lashārī, who himself dictated it, and may be considered a good specimen of modern Baloch poetical composition, as the prize for the best poem on the subject, offered by the Tumandārs of the district, was awarded by them to this poem.

PART I.

MISCELLANEOUS STORIES.

I.

Bādshāheā pholkutha ki “Dwāzdahki do ro guḍā chikar sar-khāi?” Ya mardeā gwashta ki “Dah sar-khāi.” Thī surphadheñ syāraleñ mardeā gwashta ki “Do ki shutha guḍā hechi neñ; Sāwan Chaitr ki haur ma gwārī. guḍā dwāzdah hech kārā neñ.* Guḍā bādshāhā gwashta “Tho syārale, tho manī Wazīr bi.”

II.

Bādshāheā wazīrār hukm dātha ki “Humchī bijā manān biyār dai.” Wazīr thartho ākhta loghā, mūnjhā bitho nishta. Wazīr jinkhā azh wathī phithā, pholkhutha “Tho pharche mūnjhā-e?” Phithā jawāb dātha “Mūnjhāñ ki bādsdāhā hukm dātha ‘ki humchīzeghā bijā rosh-tikā manān biyār dai.’ Niñ manān havkar bij dast na khafi.” Jinkhā gwashta “Tho mūnjhā ma bi. Bānghavā bijā ma tharā deān. Tho ba-wafs.” Wazīr shutho wapta, whāv niyāi. Dil nyānwān gantri bāz eñ—“Kal eñ bānghā havkar bij jinkh manān dā na dā?” Shaf rosh bitha. Bānghavā jinkhā ya kadahe āf phur khutho dātha-i. Wazīrā zurtho burtha go bādshāhā gwashta “Bij hamesh eñ.” Bādshāhā gwashta “Tho be-shakk syāral ē, ki āf bi ta bij kārā asten, āf ma bi, bij kārā ‘chi neñ.”

III.

The King who had a Boil on his Face.

Bādshāhe ath ki demā dānaghe ākhta-i. Bāzeñ tavivān darmān khutha, durāh na bitha-i. Rosheā ya taviveā gwashta ki “Tho chhorave bhā-gīr khush, āñhī jagharā khash o dānagh chakhā band, guḍā thāi dānagh durāh bith.” Bādshāhā hokā khutha mulkā. Yakhe shudhagheñ mardeā wathī bachh ārtho shawakhta go bādshāhā; zar gipto shuthāi. Bādshāh hukm dātha ki chhoravā bareth kotav nyānwān khaneth. Bādshāh ādmīyān burtho kotav nyānwān khutha. Guḍā bādshāhā dilā gantri khutha ki “ehhorav niñ surphadheñ chhoraveñ, aghsar greghen ki ma khushāni.” Wathī mardudmeār hukm dātha-i ki “Baroeth chhoravā gindeth, choñ khanagheñ?” Mardā ākhto bādshāhār hāl dātha ki “Ohhorav gregh ‘chī neñ, sai likhāñ dighār khashī, do whār khant, yakhe khili-dāth.” Bādshāh wath kharo bitho ākhta, azh chhoravā pholkhutha-i ki “Tho pharche likhāñ khashe?” Chhoravāi jawāb dātha ki “Wāzhā ma lev khanaghāñ.” Bādshāhā gwashta ki “Manān hālā dai sidhāighā.” Chhoravā gwashta ki “Ya likhā-e manī māt-phith āñi eñ ki ārtho manān gwar tho sha-wakhta-ish, zar gipto shudhagant. Ya likhā-e thaighen, ki tho mulk bādshāhe, tho dī mañ khunā thursitha niyāi, tho dī manān giptaghe khushagh sāngā. Ya likhā mañ Hudhāegh eñ. Neñ manān bitha āth phithāñi hīl, neñ manān bitha Bādshāh thāi hīl, niñ manān Hudhāi hīl sar-ākhta, thī nesten.” Guḍā bādshāh mehrwān bitha āñhī chakhā, mokal dātha-i gwashta-i “Zar dī bashkāñ thāi māt-phithāñi.” Bādshāh shafā wapta, bānghā kharo bitha. Hudhāi amur ki bitha, dānagh dī durāh bitha.

*That is, the whole twelve months are unproductive unless it rains in Sawan and Chaitar.

IV.

The Princess and the Man who stood all Night in the Water.

Bādshāhe jinkhe ath. Gwashta-i ki "Hawān mardār jinkh deān ki daryā lāfā chhilavā jarān khashī shafā andarā bī. Zindaghā ākhta ta jinkh sīr khanān deānī, murtha gudā shutha." Bāzen mard murtho shutha. Rosheā ya marde shutha. zindaghā tharthā ākhta i. Bādshāhā gwashta "Bāki bāz mard ki murtha-ghant, tho choñ zindaghā ākhtaghe?" Mardā gwashta "Khohā ās ro-bitha, ma wathī dil go āsa dāshtha, mañ phawānkbā zindā hā ākhtaghān." Bādshāhā gwashta "Tho wathār sektha āsā." Mardā gwashta "Bādshāh! mañ daryā lāfā, ās khoh chakhā, mañ wathār chachon sektha? Tho bādshāh e, zorākh e, mañ nirwārā wath Hudhā khant." Bādshāh āñhiyār jawāb dātha, thartho loghā ākhta-i. Jinkhār gwashta-i. "Mañān whardā biyārē dai." Jinkhā gwashta "Dāñ thāi whard taiyār na bitha;" jhateā phadhā thibare bādshāhā whard loththa ki "Mañ whardā biyār dai." Gudā jinkhā gwashta ki "Thāi whard taiyār na bitha." Saimī barā whard loththa-i. Jinkhā gwashta "Bādshāh Sāin, thāfagh mārī chakhā eñ ās mārī bunā eñ, thāfagh thāfsī thāi naghanā phashūn." Bādshāhā gwashta ki "Thāfagh mārī chakhā eñ, ās mārī bunā eñ. Hawēn thāfagh chhon thāfsī?" Jinkhā gwashta "Ān mard daryā lāfā ath, ās khoh chakhā ath, āñ mardā chhon wathār sektha āsā? Tho bādshāhe. Bādshāhāni sukhun yakh eñ. Tho sukhun khuthaghath go wathī dafā go wathī zawānā. Er'geñ benirwārī ma khan: sha Hudhā thura." Bādshāhā gwashta "Tho jinkhā manān droghband khutha." Bādshāhā jinkh sīr khutho dātha āñhi mardār.

V.

The Wrestlers of Dera Ghāzi Khan and Shikārpur.

Do mal athant, yakhe nishta Shikārpurā yakhe Deravā.* Sar-gipta hawān Shikārpur-wālā mal ki 'mañ barawān hawān Derav-wālā Mal gindān.' Ākhta Deravā, phol-khutha-i ki bakhū nindi hawān mal. Khaseā dasitha ki philān muhalla nindī. Gudā shutha-i āñhi loghā, azh hawān mal zālā. phol-khutha-i ki "Thāi mard thāngo shutha." Zālā gwashta "Mañ mar shutha dārā, dār much khant, chint, khāi." Gudā zālā wathī jinkhār gwashta ki "Hawān mūshk ki andarā murthiyā khapta tho sheshinā phohe, darrā khash biyār-i, nawān boā khant." Āñhiyā ki shutho, nezaghā go phohitha i, darrā khashto ārtha-i. Gudā Shikārpur-wālā malā dilā gwashta ki "Jinkh-en-i ikhtar zor-en-i, gudā āñhi jindār chikhtar zor bī? Mañ barawān jidhā gindān; hamodhā mirānī ki thī khas ma gindī." Gudā phol khutha 'sh āñhiyā jinkhā ki "Thāi phith dār chinaghā thān phalawā shutha?" Āñhiyā dasitha ki "Rosh-āsānā shutha-i." Gudā mal sar-gipta, shutha, āñhiyār pholitho dithai ki āñmar gādā phur-khutho chikthiyā āragheñ. Malā likitho phadhī gādā gipta chiktho dāshto phirenta-i. Gudā āñ Derav-wālā mal gwān'-jathai ki "Tho khai e, mañ gādā dāshtiyā?" Āñhiyā gwashta ki "Mañ hawān Shikārpurwālā malān, pha thāi miraghā ākhtaghān." Gwashta-i "Biyā, juzūn, shahrā mirūn." Āñhiyā gwashta "Na, mañ tho bamedhā mirūn." Gwashta-i "Gawāh edhā khas neñ." Gudā ya phireñ zālē khāriya sar chakhā naghanā baragheñ bachheghā. Bachhā khapta bagā chārainaghetth. Hardo malān gwashta ki "Tho mañ gwāh bī, mā bamedhā mirūn." Gudā āñhiyā jawāb dātha ki "Mañ bachhār naghanā der bith; shawā bawēn dighār gaphallā phattheth, er khaneth mañ dast-dilā chakha, gudā shawā mirāna juzeth hawān dighār chakhā: mañ gudā shāi gwāh āñ." Gudā hawān dighār gaphall phattho dast dilā erkutha-ish phirundeghā; gudā raptaghant mirāna. Gudā demā hawān bag-jatā, ki phirund bachh ath ditho gwashta "Harro mañ mātth evakh khāktath, nī thī shirre dī gon-en-i ki mirāna phedhaghant." Āñhiyā thursitha ki hawān mañ bagā janant barant. Hawān shāl ki phusht-

*Deravā is the inflected form of Dero, i.e., Dera or Dera Ghāzi Khan.

ath zurtho nishtagħant-i, guda dāchiān girāna shutha hawān shāl lāfā mān-khānāna, hawān thewagħen bag shāl lāfā mān khutha-i. Zurtho bhari hasthāi, sar chakha khutho phadātha-i. Gudā ya hir gosh azh bhariyā dar eth. Sarburā bānzeā jhatī dātho burtha hawān bhari. Bādshāh jinkh nish-tagħeth-mahal sarā, burzā whājainthāi, laghushta hawān bhari sha bāz changulān, bādshāh jinkh ma chhamān ākhto khapta. Bādshāh jinkh gwān'-jatha wathī dāiār ki "Biyā maīn chhamā katāre khapta." Akhta ki dāi chham letenthāi gindith ki chham lāfā bage mān-ro charāna. Gudā dāi rapta khashāna nifaghā mān-khānāna shutha, gudā phadhī hire ki bitha khashto gwashtāi, "Thāi chham lāfā hawēn hireth." E gwashta ki "Tharā bashkeñ." An bag theghī burtha dāiyā.

VI.

The Husbandman, the Tiger and the Jackal.

Ya khishār-khishokhe ath, zurth khishta-i. Zurth ki phakkā, mazāre ākht dār-khapta zurth lāfā. Rāhak nistagħath burzā manhān chakhā. Mazār gwashta "Er-khaf, biya jahla; mān tharā warān. Rāhakā gwashta ki "Nīn mān lāgharān, choñki āvoā ganoā warān, lāndav bān, gudā manān bawar." Mazār harro khākt gwasht "Mān tharā warān." Rāhak rapta thurs azh lāghar biāna. Zālā azh mardā phursitha ki "Tharā choneñ, āvoā di waraghāi, gancā di waraghāi, 'āghar di biaghāi." Mardā gwashta "Mazāre harro khāi manān darkbo dā ki mān tharā warān. Mān phawānkā lāghar biaghān, rosheā hawān mazār manān wārth." Zālā phol-khutha "Chi wakhtā khāith?" "Gwashtāi "Nermoshi khāith." Gudā zālā mardī phoshāk khutho, mādħineā charitho, hath-yār bastho hawān zurtha āktha; gindī mazār hawān manhān sherā oshtāthi-yen Gudā zālā gwān'-jatha "O Rāhak!" Mardā gwashta "Ji wāzbār!" Zālā gwashta "Bādshāh charitha mazārānī shikārā. Tho phaidhā mazār rando dithē phāriēn phairāriēn?" Rāhakā gwashta mazārār "Nīn chhoñ khañān, bālā deān na deān?" Mazārā gwashta "Hudhāi nāmā manān likain, Hamesh azh tho khaipholā khañagħen?,, Gwashtāi "Wazīrēn bādshāhe." Gwashtāi "Nīn manān likain." Mardā gwashta "Tho bi bi-akis, mān tharā shālā chakhā deān." Mazār bitho wapta, shāl chakhā dāthāi. Gudā jawāb dātha avzārār ki "Mān mazār rand hechī na ditha." Avzārā gwashta "Hawān chieñ syābagħ khaptagħen hawān shāl bunā?" Gwashtāi "Kahīrī bundēn khaptagħen ki mān bālānī hangar sāngā, hukka chikuñ." Anbiyā gwashta "Ya gaphalle mār di bhorain dai, ki mān bādshāh neghā barānī, ān di hukka chikī." Rāhak gwashta mazārār "Nīn chhoñ khañān?" Mazārā gwashta "Nīn maīn goshā bur dai." Gosh buritho dāthāi. Zālā gwashta "Masthareñ gaphalleā bur dai." Mazārā gwashta "Nīn dohmi goshā bur dai." Dohmi gosh di buritho dāthāi. Zālā jathagħanti lath ki "Geshtar pharche na bure de azh kahīrī bundā?" Gudā mazārā gwashta "Nīn maīn dumbā bur dai. Dumb di buritho dāthāi." Zālā gwashta "Tho khame buraghāi, mān wath burān neme burān girānī." Gudā phadātha mazārā. Demā tholagh tharatho akhta, azh mazārā phol khuthāi "Thāi gosh di burithiyeñ, thāi dumb di burithiyeñ, hon bahināna ravaghāi, tharā chhoñ bitha." Mazārā jawāb dātha ki "Bādshāh phauzh maīn chakhā khaptagħant, maīn gosh di burithagħant-ish, dumb di burithagħant-ish, maīn jind Hudhā dar-burtha." Tholaghā gwashta "Laghor! tharā zālā thursāintha, na bādshāheñ; na phauzh en. Zālā gosh di dumb di burithagħant." Mazārā gwashta "Mān wathī chhamān go phauzh wazīr dithom." Tholaghā gwashta "Zālā ath biyā tharā phedārānī." Mazārā gwashta "Mān go tho juzān, maīn gwarā di rezā phirain, wathī gwarā di phirain." Gudā rezā tholaghā wathā di mazārā di phirenta, shuthagant zurthā. Gudā hawān avzārā ditha ki mazārā tholagh tharthiyā āragħen, Gwashtāi tholaghār ki "Tholagh, tho bādshārā kaul dātho shuthagħāi ki mān chyārdah mazār tharā khārān deān. Nīn yakhe āragħāi, hawān di lundā buttā en." Gudā mazārā phadātha, tholagh di chikitha. Tholagh sagħar sista, phādh sista, murthāi. Mazār lundā buttā wathī handā shutha; Zāl mard wathī zurthā khushiyā nishtagħant.

VII.

The Four Men who made the Figure of a Woman.

Chyār mard shafā pahra nishtaghant bādshāheghā. Pheshī pahra drakhānieghā. Drakhānā gwashta “Shaf guzi na, chi khāre khanān?” Dāre jorentho āndi zālē but thāinthaī. Sakeñ jawain sūrat dār jorenthai. Guḍā pahra philav bithai. Phadhi pahra darzi kharo bitha Darziā ditha ādmī but jurithighen. Gwashtai “Niñ mañ jarān doshañ, hameshī jānā deān.” Jarān dokhto jānā dathai. Darzi pahra philav bitho guḍā phadhi pahra bitha sonā-rave. Sonāravā gahnā jorenthagham, āndi jindā avur-khuthagham. Phadhi pahra bitha saidhe. Saidhā du’ā khutha ki “Hudhābundā! eshiyā sāhā dai.” Ānhiyār sāh bitha. Guḍā rosh bitha, e chyāren mard pha-wathān arithagham, Har yakhe gwashta ki zāl maighen. Eshān shutho shara’ khutha go bādshāhā; “Niñ hawān zāl khaieghen?” Bādshāhā gwashta ki “Saidhe na bi, ki nekhen dū’ā khuthā, har khase ki nā durāh bi saidhā hārth; ān khas ki durāhbī guḍā sa dhā dāwā khant-i ki maighen.* Drakhānādi sonāravā di wathī kasab shon dātha. Darziā jar dātha, ānhi bān burāha; sālokhen ki naukhār jar dāthagham. Zāl ānbieghen.”

VIII.

The Clever Lad.

Bādshāhe-ath ki ānhiyā sai zāl athant. Rosheya zālē go zahr gipta bādshāhā, gwashtai ki “Zāl mañ na khanān.” Hukm dāthai “Darrā khash, bilanti.” Burtho ishta-ish hamodhā bareā phoriyā khamth, wārth. Kharde rosh phadhā zāthai hamodhā, bachhe ārthai. Hawān chhoro ki mazain bitha, guḍā azh wathī māthā phol-khuthai ki “Main phith khai en?” Māthā hāl dātha ki ‘philān bādshāh thai phith en.’ Philaven hāl dāthai. Chhoravā gwashta wathī māthār ki “Niñ rāh chakhā otak-handā jorainūn, phoriyā khanūn main hand hamedhā bi.”

Ān wakhtā bādshāh hukm khutha ki “Chosheñ marde wastādhen bi ki azhmānā dighāra nyānwān main sāngā māriā joraini?” Chhoravā gwashta wathī māthārā ki “Bādshāh ganokh bithaghen, ravān kharde zar chi bādshāhā zinān khārān.” Chhoro shutha go bādshāhā,—“Zarān manān dai, mañ thai māriā thāinān.” Bādshāhā kharde zar ānhiyār dātha. Chhoravā gwashta ki “Ya māhe roshā wathī nazār muchh khān, guḍā mañ khān tharā māriā thāinān deān.” Chhoro thartho ākhta wathī māthā gwar. Chhoro kār hamesh en ki har khase ki pha rāhā khāi go ānhiyā juzi thaukh-tawār khamth, guḍā thari khāi loghā. Hawēn kār-en-i, thi kār nenī. Ya roshe thi bādshāhe juzāna ākhta sail khanagha. Chhoro go ānhiyā sangati bitha, shutha jhateā, juzāna. Bādshāhā bero khutha ki ‘loghā ravān;’ Chhoro go bādshāhā sangatā shutha jhateā, guḍā. gwashtai “Niñ gardān wathī loghā.” Bādshāhā gwashta chhoravār “Begi biyā go mā phajyā.” Guḍā shutha chhorav go bādshāhā. Demā shutho shaf khapta. Chhoravā gwashta bādshāhār ki “Ladh nyānwān mādyān charaghant, biyā do mādhinān girūn charūn, handā barawūn.” Bādshāhā gwashta “Edhā mādhin chi nen.” Gwastagham demā, juzāna shuthagham. Guḍā chhoravā gwashta bādshāhār “Jhate tho manān zīr, jhate mañ thara zīrān.” Bādshāhā gwashta “Na tho manān zurth khane, na mañ tharā zurth khanān.” Demā ākhto, bādshāh loghā chi nazi bithagham, chhoravā phol-khutha azh bādshāhā ki “Thai mehmānāi hand chi loghā diren ki nazikh en?” Bādshāhā gwashta, “Mañ mehmānāi handa nazikh en. Niñ ki chi loghā nazi bithagham.” Chhoravā gwashta “Mañ edhā khoshtān, tho baro mehmānāi handā guḍā manān gwānkhā jan guḍā mañ khān.” Bādshāh shutha mehmānāi handā, gwānkh-jathai, guḍā chhoro shutha mehmānāi handā, odhā nishta, bādshāh shutha loghā.

*This passage is rather elliptically expressed. The full force is “The woman cannot be given to the Sayyid on account of his prayers (having given her life.) For every one who is ill gets a Sayyid (to pray for him), and (if this woman were now awarded to the Sayyid) the Sayyids would be bringing forward claims for possession of every one who recovered (in consequence of their prayers).”

Hawān bādshāhe bālaken lāiken jinkhe-ath. Jinkhā gwashta wathī phithār ki “Mañ hawān mard girān ki mañ wath khush khanān.” Bādshāh ki ākhta jinkhā chi phithā phol-khutha ki “Khāiā go tharā thaukh-tawār ath?” Bādshāhā gwashta “Edhā ganokheñ chhorave.” Jinkhā gwashta “Chachho en ganokheñ?” Phithā gwashta “Go mā rāhā sangat bitha. Yā handeā ki mā ākhtaghuñ gwashtai ki ‘Ladh nyānwān mādhinān ant, biyā girūn charūn.’ Mā gwashta ‘Edhā mādhinān chi nēsten.’ Gudā gwashtai ‘Yā tho manān zir yā Mañ tharā zirān.’ Mān gwashta ‘Na tho manān zurth khane na mañ tharā zurth khanān. Demā shutho gwashtai ‘Mañ hamedhā khoshtān, tho demā baro mehmānāi handā, manān gwankhā jan.’ Mā ākhto gwān’-jathā, gudā, nīn ākhta mehmānāi handā. Mañ go hameshiyā gālwar-athān.” Jinkhā gwashta phithār ki “Mañ mard hamesh en, hameshī girān.” Phithā gwashta “E ganokh en, mañ bādshāhān, mañ lajjā ma khash, eshiya ma gir.” Gwashtai “Hameshī girān. Odhā ki tharā gwashtai ki ‘Mādyān charaghant,’ matbal hamesh-ath ki ‘do latān burūn dastā khanūn,’ ki lat shafā mard dastā bī, ān mard avzār en. Demā ki ziragh gwashtai, matbal hamesh-ath ki ‘Jhate tho kissav khan jhate mañ khanān.’ Edhā ki gwashtai ki ‘Tho dema baro, manān gwānkho jan mehmānāi handā,’ dī gwashtai ki ‘halk mordum sahī bant ki bādshāh ākhtagheñ,’ ki chupī ki tho ākhtaghe jawain niyath: tho khase gandaghiyā dithai, ān ki tho khusht phirenth thāi badlāmī-ath, tho khisht dī thāi badnāmī-ath.”*

Gudā bādshāhā jinkh bānghavā sir khutha dāthai. Gudā chhorav gwashta “Mañ nīn tharān ravān wathī handā.” Bādshāhā dāj dātha wathī jinkhārā; yā bānze dī dāthai dāj. Chhoravā wathī zāl dī gon gipta, sargipto handā, thartho ākhta wathī handā go wathī māthā. Shafā hamodhā wapta bāngih gwashtai mathārā “Mañ nīn ravān bādshāhār marīā thāhinān deān.”

Shuthai hamodhā go bādshāhā, gwashtai “Tho humchī taiyār khutha?” Bādshāhā gwashta “Mā humchī taiyār khutha.” Gudā gwashtai “Wastadh mañ dī ārthā ”gudā bānz ishto-dāthai. Bānz bāl-gipto azmān nyāmaghā shutho jaktha. Gwashtai bādshāhār ki “Chosheñ marde bī ki gunāh chi na khutha, e’rgā marde bī, pheshā silo zirī dā bānzārā, gudā mañ marīā thāhinān.” Bādshāhā hokā dātha ālam nyānwān ki “E’rgā marde bī ki gunāh khadheñ na khutha, silā zirī dā.” Har khasā gwashta ki “Mā khutha gunāh.” Gudā chhoravā gwashta “Tho mulk bādshāhe, gind nawān tho gunāh chi na khuthā.” Bādshāhā gwashta “Be-shakk mā dī khutha.” Chhoravā gwashta “Mañ māth ki kisāuroen gunāh khutha, tho pharcho khashto ishta?” Gudā bādshāhā chhoro bhānkur khutha gwashtai ki “Tho mañ bachh-e, baro, wathī māthā biyār.” Shutho māth dī ārthai zāl dī ārthai gwar bādshāhā. Bādshāhā bādshāhī dī dātha wathī bachhār.

IX.

The Three Fools.

Sai ganokheñ Baloch dar-khaptaghant duzi khanaghā. Akhtaghant direñ dighāre, avzāre trettha-ish. Avzārā salām dātho dir bitho oshtātha. Avzārā ma dilā zānthā “Esai ant, mañ yakh ān, nawān go mā mir ant.” Gudā ān sai mard wathī dagā darainthā, avzārā wathī dagā darainthā. Piyādhaghān har sai phawāthān thaukh-tawār khutha-ish. Har mardeā gwashta ki “Salām manān dātha avzārā;” arithaghant pha-wathān. Gudā yakheā gwashta “Juzūn, avzār jindā pholā khanūn ki salām khaiār dāthe?” E ki rawān bithaghant avzār randā, avzārā zānthā “Nīn e mār pharmani. miraghā phodh-aghant.” Avzār sarā hakalāna, piyādhaghī pha randā ravāna, avzārā shudho halkeā, salām dātha ki dimā piyādhagh dī akhtaghant, Piyādhaghān gwashta ki “Azh tho mā-ya phole khanūn, thā salām khaiār dātha?” Avzārā gwashta ki “Mā salām hawān marā dātha ki mazain be-akul-en.” Piyādhaghān gwashta “Mā wathī be-akulī kissav khanūn, ki

*For hadst thou arrived in silence, it had not been well: some one might have taken it ill, and then hadst thou slain him the disgrace would have been thine, and hadst thou been slain then too the disgrace would have been thine.

mazain be-akul khai bi." Pheshiā gwashta :—

Mañ wathī loghā go zālā phajyā akistaghethān. Guḍā mā gwashta zālārā "Galiā tharain bil." Zālā gwashta "Galiā tha tharain bil." Āhirā hamer'gā khuthaghūn ki hawān ki thaukhā khañth pheshā hawān janth. Khapto duze thaukhā ashkanagheth, phehitho ākhta galiā logh lāfā : Pheshā phullithai mañ logh, mañ dī gindaghān zāl dī gindagheñ,* mā thaukh nā khañn ki mār dali janaghi bi nawān. Duzī bunagh zurtho burtho darrā er khuthai. Guḍā duz thartho ākhto dast zurtho thāfoā malitho, ārtho mañ dema malithai zale dī marde dī, har dunānī dem syāh khuthai dar-khaptiyā shutha, bunagh dī burthā. Mā thaukh na khutha. Bānghā rosh bitha, zālā gwashta "Mard ! thai dem syāh-eñ !" Guḍā mā gwashta "Balo ! balo ! zāl galiā tha jane." Mā hawikhatar be-akulī khutha.

Guḍā dohmīā gwashta : Mañ be-akulī hamesheñ ki mañ athant du zāl. Roshe ya zāle khapto bothān pholagheth, swetheñ phute mañ sagharā dithai ; guḍā phatitho phashtai hawān swetheñ phut. Dohmī zālā gwashta ki "Hawān swetheñ phut ki tho khashtai, eshiyā mañ harro gindaghethān, niñ tha pharche khashta ?" Guḍā mā gwashta ki "Zāl, tha jher na ; tha ya syāheñ phute phat." Guḍā āñhī syāheñ phute phatitha. Guḍā pheshiā gwashta mā swēthēn-i khashta tha pharche syāheñ phatitha. Guḍā mā gwashta "Tha ma jher, tha dī, syāheñ-i phat gir." Āñhiya dī syāheñ-i phatitha gipta. Dohmīā gwashta "Mā yakhe phatitha āñhiya do phatitha." Mā gwashta āñhiyār ki "Tho dithie phat gir." Guḍā āñ zālā jheritha ki "Eshiya hardo syāh-ant, mañ yakhe sweth eñ yakhe syāheñ." Mā gwashta "Tha dī syāheñ-i phat gir, ranj ma bi." Chhoñ jhero kutha-ish, mañ phut theghā phatthagant-ish, rish dī, gulālak dī, theghā phatāinthagant. Mañ be-akulī hamesh-eñ ki mā zālānrā ranj na khutha phut theghā phatāinthagant, garā bitho nishtaghān.

Guḍā sohmiā gwashta : Mañ be-akulī hamesheñ ki mazain gorame ath mañ ; mañ goramā roshe chārainaghethān, marde ākhto gwashta. Mā gwashta hawān mardārā 'Manān zāle phol-dai.' Roshe hudhāi bitho hawān mard thartho ākhta ki mañ goramā chārainaghethān. Ākhto manān gwashtai ki "Mañ thai sāng khutho akhtaghān." Guḍā mañ saiake gorame bahr-khutho dāthaghān. Sāle gwastho hawān mard thartho ākhto gwashta "Thai sir khutho akhtaghān." Guḍā duhmī saiak gorame āñhiyār dāthaghān. Agha sāle gwastha, agha hawān mard thartho ākhta, gwashtai "Thai loghā bachhe bitha." Āñ saiak ki bākī-ath, āñ dī dāthaghān, gwashtaghān "Bar-ish. Niñ manān zālā dī phedār, bachhā dī phedār." E-mar sarā, mañ pha randā shuthaghūn halkeā. Māi nishtagheth, bachh ma gwānzaghā lodainagheth. Āñ-mar gwashta "Baro—thai zāl dī hamesh-eñ, bachh dī hamesh-eñ." Mañ zīrāna shutho nishtaghān zāl nāzikhā. Guḍā bachhā giretha. Zālā gwashtom "Bachhār jhutoā dai." Māiā chup khutha, jhuto dāthai. Thibare chhorāvā giretha, aghadi mañ gwashtaghān "Ran ! tho bachhār jhutoā na daie ?" Āñhiyā gwashta "Tharā sadka khañān, tho khaie, manān havarān deaghāi ?" Mā gwashta "Ran, tha mañ zāle, āñ mañ bachh-eñ, mañ gorame dātha thai sāngā. Tho parche jheraghāi ?" Māiā gwān'-jatha wathī mardār wathī brāthār. Āñ-ki akhtaghant, gwashta māiā "E laghor manān zān deagheñ." Āñ manān giptā ma dastā ki "Tha khai-e." Mā gwashta "Āñ mañ zāl eñ, mañ bachheh, mañ logh-wāzhāh-āñ." Gipto āñ do mardāñ manān bastho burthā-ish bādshāhārā ki "E duzeñ." Sāleā khapthaghān bithaghān kaizā. Sāleā phadhā bokhtaghān. Mañ be-akulī hamesh-eñ.

Niñ ch'eshiyān mazain be-akul khai ath. Avzārā gwashta ki "Mazain ganokh goram-wāzhāh-eñ, ki āñmarā wathī rizk, dāthā zāl dī na dithai bachh dī na dithai. Mā salām āñhiyār dātha."

*Neither of us say a word, lest we should have to shut the door.

X.

The Shepherd who became a King.

Bādshāhe ath ki urd charitha shikār sāngā : akhtagheñ ki handeā bādshāhā hukm khutha "Hawān mardī rukha ki washki dar-khafī, thī khas maroth, hawān yakh baroth washki randā." Hudhāi hukm bitha bādshāh demā sarwān dar-khapta ; phadātha sarwānā, merentha bādshāh pha randā, thī khas niyākhtā. Bādshāh wazīr pha dir dimā ākhtā ki "Mañ bādshāh sudhā-khanān." Shutha ki sarwān gur-khanāna ramaghe nyānwān khapta-ī. Shafānkhā bakal khutha bādshāhār "tho khai e ki mañ ramaghā khurdainaghāi?" Bādshāhā thaukh hechī na khutha. Jatha ki shafānkhā thafar mān-ākhtā bādshāhār sagharā : khapta bādshāh chī mādhinā bunā, murthaghā. Ākhtā wazīr pha randā ; wazīrā gwashta shafānkhārā ki "Tho bādshah khushta." Shafānkhā gwashta "Manān bādshāh kal chī niyath, mañ ramagh khurdainthāi, mañ phawānkhā jatha, ānmar murtho khapta. Har-'gā* ki thāi salāh-eñ, tha hawān-r'gā khan." Wazīrā gwashta "Nīn khada phat, bādshāhā phūrūn." Shafānkhā khaḍ phattha. Bādshāh jar khashtagant, jar dī hathyār dī khashto shafānkhār dāthaghant wazīrā.

Bādshāh hamodhā phūritha. guḍā wazīrā gwashta ki "Nīn bādshāh thav-e, nīn juz dī baro bādshāh handā" Shafānkh dem odhar khutha gwar urdā, wazīrā gwashta urdār "Bādshāh druāh neñ bādshāh gipta thafā." Sha'ar nīn urdār mokaleñ, mañ bādshāh barān loghā." Urd har khas sar-gipto shutha wathī handā. Wazīrā bādshāh ārtha loghā. Bādshāhe do zāl athant ; wazīrā gwashta bādshāh zālānār "Shāi olī maḥ murtho shutha nīn shāi mard hamesheñ." Zālān gwashta ki "Mard hamesheñ nīn mār manzūr eñ." Wazīrā gwashta shafānkhār ki "Tho nīn nind hamedhā logha, dar ma khaf. Bādshāh tho aste, shara', adālatā mañ wath khanān." Ānmar kharde roshān loghā bitha, dar na khapta. Ya roshe gwashtāi "Man nīn bādshāh bithaghān, barawān gindān kachehrīā ki chī shara' eñ chī adālat eñ." Ākhtāi hamodhā gindī wazīr takht chakhā nishtagheñ : e marde ākhtā ki mañ nindān go wazīrā phajyā takht chakhā. Wazīrā gwashta "Dirā khan, tha shafānkhē, tharā shafānkhī akal eñ," Thartho berkhutha, shutha handā. Dohmī roshā thī-bare ākhtā ki wazīr nishtagheñ takhtā. Dohinī dhakhā gwashtāi "Baro" Ān roshā dī tharatho shuthāi. Sai-mī roshā tharatho ākhtā, dī wazīrā hancho gwashta olī rangā ; guḍā shafānkhā jatha wazīr, resenthō khashto, azh takhtā reḍ-dāthāi, azh shahrī khashto ishtāi. Wazīr phadātho shutha. Ānmar hamodhā bādshāhī khanagheñ takht sarā nishtagheñ. Wazīr gharib shudhī bitha ; rosheā shutho dirā kandiā nishtāi. Gindī ki phule lurāna ākhtā āf chakhā ; dast burthāi, hawān phul khashto giptāi. Gindī bihishtī jawān phul-eñ, gwashtāi ki "Barān deānī wathī bādshāhār, nawān khush bī māñ chakhā." Burthāi gwar bādshāhā guḍā bādshāha burthā loghā, wathī zālār dāthāi. Hardo zālān jhero lāitha phul sarā, har yakhā gwashta ki "Mañ barānī." Bādshāh thartho shutha gwar wazīrā ki "Bānghī thī phule hawēñ wājhā manān biyār dai, na, thāi lāf dinānī." Wazīr ber khutho dirā kandiā nishta ki "Nīn thī phul bakhū dast khafī?" Hawān rosha dī nishta, shaf dī hamodhā gwāzenthāi. Bānghā rosh āsitha wazīr dīthā "phadhā manān rād neñ, phadhā rawān bādshāh māñ lāf dinī, nīn chī phadhā miraghā—nīn hamedhā drikhā deān dirā lāfā." Phirentha wazīrā wathār dirā lāfā. Andarā gindī bāgh hudhāi jurithighēñ. Gwashta demā, gindī shahr kilāt hudhāi jurithighēñ ; phehitho shutha kilāt andarā, subhānu-'llāh ! Nabī sāhibe kachehrī māñ ākhtagheñ. Hawānhiyā ki shafānkhī ki nokheñ bādshāh bitha, nabī demā mahishkāñ jhalā janagheñ. Ber khutha ki wazīr phadhā phulānī khārie phur-khutho zurtha, chamān būthaghantī, thartho phatthagantī, guḍā gindī ki dirā kandiā oshtāthaghān. Wazīrā zurtho hawān phullānī khāri, ākhtā gwar bādshāha, datheghantī. Bādshāhā phol khutha ki "Ashkho ārthagant-e." Wazīrā kissav khutha ki hame'r'ga bitha. Bādshāhā gwashta ki "Hamodhā khase phajyā ārthae?" Wazīrā gwashta ki "Hau, wāzhā, tharā phajyā-arthaghān." Gwashtāi "Mañ bakhur-athān?" Wazīrā gwashta ki "Tho Nabī demā jhalā janaghathe." Bādshāhā gwashta ki "Manān nīn shafānkh ma khañ, bādshāhī Hudhā manān dāthā. Nīn tho biyā wathī handā wazīr bī, bādshāhī mañ wath khanān."

Ānmar wathī bādshāhī khutha, wazīrā wazīrī khutha.

* Har-'gāis a shortened form of 'har-ranga,' "in whatsoever manner," and hawān-r'gā, of 'hawān ranga' "in that manner."

XI.

A Legend of Nadir Shah.

Bādshāhe ath Dillie, Muhammad Shāh Chughattā. Anhiya phith wakhtā Wazir Sa'adu'llāh ath, an di wazir bitha Muhammad Shāhā go : agh Muhammad Shāh nokheñ wazire khutha.

Roshe Hudhāi bitha Muhammad Shāh nishtageth takht sarā ; an nokheñ wazir di jablā nishtageth. Akhta Sa'adu'llāh, salām khuthai. Wazirāni dastūr ath ki dast basth, pheri dāth, salām khuth, guḍa shudh, wathī hand nishtath. Guḍa Sa'adu'llāh pheri dāth, shutho wathī handā nishta. Guḍa Bādshāhā khanditha, hawān nokheñ Wazirā di khanditha ; guḍa eshān hawēñ thaukh khutha ki " Bāndur wājha pheri dāthai." Sa'adu'llāhe hawar poh bithā, gwashtai " Mañ thāi phith welā wazir athān, tho maroshi manān bāndur khutha : hukm Hudhāi bitha, tān Dilli kingaroāni sarā bāndurān nachenān deān tharā."*

Likhithai Nādir Shāh Bādshāh neghā ki " Dilli barr eñ, biyā, jan, gir-i Ya marde ki Muhammad Shāh Wazir eñ, an go tho miri, phil hambāri sarā tharā zahmān janth." Charitha Nādir Shāh shodha, akhta Hindūstānā, mañ Dilliā mānrikhta. Kal hawān wakhta khapta Muhammad Shāhār ki Nādir Shāh Dilliā akhto shutha. Jang bitha ; hawān nokheñ Wazirā shutho Nādir Shāh hāthiā, zahm jathaghant ; wazir di khushtiyā shutha. Dilli Nādir Shāhā jatho gipta, Muhammad Shāh di giptai zurtho. Guḍa Nādir Shāhār hāl bitha ki Muhammad Shāh mastūr sakya sharr eñ. Nādir Shāhā gwashta Muhammad Shāhārā " Tbar biyā, main mastūrā gind, mañ di thāi mastūrā gindān." Guḍa Nādir Shāhā pheshā Muhammad Shāh burtho wathī mastūr phedāshtai, guḍa akhto Muhammad Shāh mastūr dithai. Guḍa mastūrā Muhammad Shāh nemghā pahnād khutha, Nādir Shāh nemghā dem khutha. Nādir Shāhā gwashta " E chi savav eñ ki tho wathī mard nemghā pahnād khutha, main nemghā tho dem khutha ?" Anhiyā gwashta " Bādshāhā ! An main mard eñ, thā main phith-e. Mañ phithā chacho demā pahnād khanān ?" Nādir Shāhā gwashta " Niñ ki tho er'gā thaukh khutha, tho be-shak manī jinkh e. Niñ Dilli thāi sari eñ, tharā bashk eñ." Guḍa Nādir Shāhā gwashta Muhammad Shāhārā " Chyār chi manān dai, Dilli mañ ishta tharā dāthā : yakhe wathī borchikhāna dai, doēñ dāiyān dai ki main musāgā janainant, yakhe molidē manān dai." Guḍa Muhammad Shāhā dāthaghant. Nādir Shāhā borchīā gwashta ki " Main deghrā grādh dai." Borchīā gwashta " Manān hazār rupiā dai, tharā deghrā grādhān deān." Guḍa hazār rupiā Nādir Shāhā dāthā. Deghrā borchīā mohri dāl grāsthō, ārtho bādshāhār dāthai. Hazār rupiā tharthiyā zurthiyā ārtha. Nādir Shāhā gwashta " Hazār rupiā tharā dāthā, tho hawēñ mohri dez chakhā laitha : mañ na warān ; hawān hazār rupiā tharen dai." Borchīā, hawān hazār rupiā gon-athantī, tharentho dāthaghantī, wathī deghrā zurtho rawān bitha. Demā hushkeñ munde khaptageth kunare, hawānhi chakhā deghrā zurtho rekhtai ; guḍa rawān bithā. Bānghā Nādir Shāh phādheth, gindi hawān mund hamodhā ki hawān dāl rikhtagantī, savz bithagheñ. Nādir Shāh dilā armān khutha ki " Hawēñ jawān bor-athant, dregbān mañ warthenān." Guḍa gwān " jathai dāiānrā biyāeth, manān musāgā janaineth." Dāi ki akhtaghtant, yakheā āf zurthā dast chakhā, yakheā musāg zurthā. Guḍa Nādir Shāhā musāg jathā dāthānā, dafārā, guḍa āf gipto galūri khuthai, garrā di khuthai. Chhoen gandboi mān-akhta ma dāiānrā ki hardō gardān bitho khaptaghtant. Yakhe pharkitho, pharkitho murtha, yakhe pharkitho, pharkitho dar shutha. Bādshāhā phol-khutha " Shār phache hawēn'ga bithaghe." Guḍa dāiā jawāb dāthā Bādshāh kiblā : " An thāi dafā azh hawer' geñ ganden boi galūri welahā akhta, an dāi murtha, main hāl e bithaghtant." Gwashtai " Tharā mokāl eñ, baro." Guḍa Nādir Shāh laditho rawān bitha, sai mizilān molid gon-ārthai ; lakh rupiā dāthagantī mokāl dāthai : guḍa molidā giretha. Nādir Shāhā gwashta " Tho phache gireghāi ? Lakh rupiā tharā dāthaghān, mokāl di dāthaghān." Gwashtai Bādshāh kiblā " Tho bādshāh khush bithaghe, manān lakh rupiā tho dāthā ; Muhammad Shāh roshe main sarā ranj bitha, jutī tākh manān jathai, mañ zurtho hawān tākh, sogav khutha : hawān jutī tākhārā do lakh rupiā mān-akhatageth, chachhoñ gohīrā go jeuharān jharithiye. Tho khushiā ya lakh dāthā."

* I will make monkeys dance for you on the battlements of Delhi.

Guḍā Nādir Shāh shutha 'Umarkotā.* Odhā Miān Ghulām Shāh Sarāi Sindhā wāzhāh-ath.† Miān dar-khapto Nādir Shāh salāmā, dastān go rumālā bastho, akhta Murād Ganja, Ghulām Shāh Wazīr; ān dī gon-ath i, ānhiya dī dast bastigheth go rumālā. Hardo akhto oshtāthaghant, guḍā Nādir Shāhā gwashta "Tho khai e ki wathār Shāh gwān-janaine?" Ghulām Shāhā gwashta ki "Mañ Shāh nayān, mañ Ghulām-i-Shāh ān, shāhānī ghulām ān." Guḍā hukm dātha Nādir Shāhā avzārānār ki "Ghulām Shāh dastān bozh." Rumālā dast laitha, dast bokhtaghant-ish. Guḍā gwashtai. "Murād dastān dī bozh." Avzārān Murād dastān bozhagh merentha, guḍā Murādā gwashta "Mañ dastān basthaghant wath bozhith-ish." Guḍā Bādshāhā dast laitho dast bokhtaghant-ish. Guḍā chati basthai Ghulām Shāh sarā, gipto ishto dāthai. Guḍā pha Bolān dagā Nādir Shāh shutha wathī dehā.

XII.

The Prince, the Wazir, the Kotwal and the Slave.

Ya Bādshāhe bachh na bitha. Roshe faqire nekheñ duā khutha ki tharā bachh bi. Guḍā bachhe bithai. Bādshāh bachh mazain bitha guḍā khamāne thālintho galol dastā khananti lev khanaghā. Roshe zāle ki āf phur khanaghā liakhte galol jathai, hīrān bhorenthant i. Hach ho rāpto bhoreñāna, guḍā rāj muchh bitho dāñh ārtha Bādshāhārā ki "thai bachh galol janth, mañ gharawāñ bhoreñi." Bādshāh hukm dātha tātarā ki "Har khas hīrān ki bhurī, āñhi gharavā thābin dai trāmāenā." Alimān trāmā gharo thāhinthaghant. Bādshāh bachhā galol pholāteñ thāhinthaghant i; zāl ki gharo zurth dar khapta āfi phur-khanaghā, guḍā jathī hawān ruk galol, hawān trāmāen gharo dī bhorenthaghant-i! Thi bare rāj muchh bitho akhta Bādshāhā gwar, ki "Hai rājā dost khan, hai bachhā dost khan"‡ Bādshāhā gwashta ki "Bānghavā thare biyāe, begi mañ ganāñ, bānghā waldī shār deāñ." Bānghavā rāj muchh bitho akhta, Bā shahā hawēñ waldī dātha ki "Mañ bachh khashāñ, rāj na khashāñ." Bāzārā gwashtai "Hawān wakhti ki mañ bachhārā naghana bare diyae kanshāñ har-dunāñ amundo khan bil-i." Guḍā dāfā burtho naghan dātho kaush har-do amundo khuthaghantī. Bādshāh bachhā ki naghan wārtha phādhāekhta ki girdī—Mañ kaush har do amundo bithagheñ. Guḍā wathī dilā gwashtai ki "Mañ phithā manāñ mokal dātha."

Wazīr bachh go Bādshāh bachhā dosti ath; shutho mokalenthai wazīr bachhā, gwashtai ki "Manāñ mañ phithā mokal dāthā; tha mañ yār e, ash tho mokalainaghā akhtaghāñ." Wazīr bachhā gwashta "Mañ dilgo tho juzāñ." Wazīr bachh dī sambartha, gwashtai "Mañ yāreñ kutwāl bachh, juzūñ āñhiyā dī mokalainūñ." Akhtaghant kutwāl bachhā gwar, hāl dāthaghantī. Āñhiyā dī gwashta "Mañ dī go tho gon āñ." Kutwāl bachhā gwashta "Mañ yār eñ Ghulām bachh, āñhiyā mokalainūñ." Shuthaghant, hawāñ hāl dāthaghantī; āñ dī gon akhta. E chyāreñ rardāñ shutho daraintha, gwashta-ish. "Rawūñ thi Bādshāheā naukari khanūñ." Sar-gipto rawāñ bithaghant, dirā Kharaghā shaf khapta-ish. Thihār gwashta-ish ki "Āfe phur khan biyār, mā wharde khanūñ.§ Shuthai ki āf phur-khanaghā, dātha mal-machhā jhatī thih burtho wārthai.

Sai mar roshā rawāñ bithaghant, barreā shaf khapta-ish. Kutwālār gwashta-ish ki "Dāro chin biyār ki wharde khanūñ." Āñmar shutha dār chinaghā; mazārēā chakhā khapta; bhorenthai kutwāl. Doen mar shāhzāda, wazīr-bachh shuthaghant demā shāprea. Wazīra gwashta "Bādshāh, tho nind hamedhā, mañ barawāñ, wharde girāñ biyārāñ." Bāzārā shutho ārth giptai, roghan dī giptai, guḍā gwashtai 'gozhdā dī girāñ.' Shutho kasāiā, gozhd lotthai, Hanud nāme kasāiā zh lotthai. Kasāiā gwashta "Biyā, tharā gozhdā deāñ; gwāzentho burthai kotav lāfā, wazīr dī bastho phirenthai. Eshī dastūr hamesh ath, roshā ya marde khusht, phasāñi gozhdāñi lāfā āwāz khuth, guḍā shawakhtath-i.

* 'Umarkot' in Sindh frequently (wrongly) spelt Amarkot.

† This is a mistake of the narrator. The Sarāior Abbāsi ruler attacked by Nādir Shāh was Khudā-yār Khān. Ghulām Shāh, his son, was attacked by Ahmad Shāh Durrani.

‡ "Either make your subject your friends or make your son your friend;" i.e., choose between your subject and your son.

§ The suffix here has the meaning of *some*, Āfe—some water. Wharde—some food.

Wazirā ki der khutha Bādshāh phadhā ākhto rapta ma shahrā. Hawān shahr Bādshāh murtho shuthaghet, bachh chī niyathī. Mahalā galo jathiyeth, hawēn hawar kharghā likthigheth-i "Hawānhi dastā ki hawēn galo buski, Bādshāh shahre hawān chī." Bādshāh bachh ki ākhto parhitha, 'bismi'llāh' khutho tākār tilli jathai, tāk bokhto khapta. Bādshāh bachh shutho takhta nishta, Bādshāh bitha dehe. Hāl bitha 'alamārā nokheñ bādshāhe ākhta. Hawān wazir ki basthigheth Hanūd loghā, ānhiyār di hāl bitha; Hanūdār gwashtai "Ya jari harshe* manān gir biyār dai, mān tharā ya rumāl chitrān deān; bar, hawēn nokheñ Bādshāhār dai, hamēn tharā inām dāth." Hanūd jar gipto ārtho dāthai. Ānhiyā chitrtho thāhitho hawēn lavz likthai—

Ajab rang dithom sawādo Hudhāi
Chyār shakhs raptant shahre gadāi
Yakhe sher khurdān, yakhe khurd māhi,
Yakhe band-khāna, yakhe bādshāhi.†

Eshiyā zurtho burtho rumāl go Bādshāhā. Bādshāh parhitha, inām dāthai Hanūdār; agh rumāl chakhā liktho ishtai ki—

Chyār shakhs raptant shahre gadāi,
Khithān sher khurdom, khithān khurd māhi?
Khithān band-khāna, khithān bādshāhi?

Hanūd khush bitho ākhta ān basthiyēn wazirā gwar. Wazir rumālā gindi, parhi hawān hāl likthigheni, thartho wazirā liktha rumāl phushtā—

Chyār shakhs raptant shahre gadāi
Kutwāl sher khurdom, ghuiām khurd māhi,
Wazir band-khāna, Bādshāh bādshāhi.

Burtho Hanūdā rumāl dāthai Bādshāhār.

Parhitho zānthai 'maīn wazirēn kaizen.' Hanūd zurtho hawālātā, ākhta Hanūd loghā, wazir bokhtai, ān gisteñ mard di bokhtaganti. Hanūd go wathī loghā berathaganti trūho lāfā, dāthaganti ās.‡ Hanūd di sokhtai, Hanūd kahul kull sokhtaganti. Wazir wathī wazir khuthai.

XIII.

The Three Wonderful Gifts.

Do brāth athant; yakheā sai bachh athant, yakheñ ya jinkhe ath. Ānhiyā ki sai bachh athant ān murtho shutha, gudā ānhi bachhān gwashta wathī nākhoār "wathī jinkhā mār dai, sāngā khanūn." Nākhoā gwashta "Maīn jinkh yakheñ, shawā sai e; thān yakhar deān-i? Mān shār sai sadh rūpiā deān, shā baroeth, saudāgarī khane biyāe: hawānhiyār ki bāz sith katitha, gudā hawānhiyār wathī jinkh deān." Gudā zar zurtho sai mār shuthagant saudāgarī sāngā. Yākheā shutho madrike gipta pha sadh rūpiā gudighā shutho gipta udar-katornī pha sadh rūpiā; sāimigha shutho gipta ādene pha sadh rūpiā. Sai mard ākhto ya-sar bithagant, phol-khutha pha-wathān "tho udar-katornī pha sadhā ki gipta jawāne chī-en-i?" Ānmardā gwashta "Maīn udar-katornī jawāne esh-eñ, ki oharhe ninde sadh koh pandā ya jhat? Nyānwān bāl girth ro." Gudi ash phol-khutha-ish "thai madrike jawāne chī-en?" Ānmardā gwashta "Ān ki mirī, eshi madrikā shodh, gudā āfā daf nyānwān mān-khānī, gudā ān zindagh bith." Saimighā phol-khutha-ish "Thai

* A cubit's length of cloth.

† This and the following verses are not pure Balochi, being partly corrupt Persian. *Raptant* stands for *rested* (Bal., *shuthagant*), and *khurd*, *khurda*, &c., for *khurd*, &c., (Bal., *wārtha*).

‡ Hanūd and all his household he wrapped up in straw mats and set fire to them.

ādenā jawāne chī ?” Ānmardā gwashta “Jawāne esh-on ki sadh khohā panda ki ginde, gudā hawān ādenā logh hāl-hawāl, guzrān kull sahrā bi.” Gudā ān mardā ditha ādenā, gwashtai ki “Nin ki mā saudāgarī khanūn wathī nākho jinkh sāngā, ān murtho khapta, zurtho dī burtha, zirāna phūragh sāngā.” Gwashtai dohmīār “Tha wathī udar-katorniā biyār, mā charūn hamodhā sāni būn.” Har sai mar charhithaghant-i, hawān wakhtā hamodhā sāni bithaghant. Gudā hawān madrik shusthe āf dafā māt-khuthaish, gudā ān zindagh bitho khapta. Go wathī nākhoā sbuthighant ish, gwashta ish “Nin manān dai wathī jinkhā.” Ānhiyā gwashta “Shā baroeth gwar Bādshāheā, khhae sharaeā,” hawānhiyār ki shār deainith i, hawān sir kxanth i.” Gudā Bādshāhā gwashta, “Shara mūjibā ānhiyār deān ki pheshā dithai ān wakhtā ki zālān shusthai. Sh’ ānhiyā laj bithai ki ānmardā khindarighā dithai.” Gudā go ānhiyā sir khuthai.

XIV.

The Prince, the Goatherd and Naina Bai.

Ya Bādshāhe ath ki bachh na bithaghanti. Shutho wathī kilāt darwāzeghā khatra aphutta khutho bitho wapta. Akhta ki faqire, gwashtai “Tho Bādshāh-e dehe, tho phachhe e hālā khutho waptaghe?” Gwashtai “Faqir, mañ ki tharā hālā deān, tharā chī taufig asten?” Faqirā gwashta “Bādshāh, tho hālā dai.” Bādshāhā gwashta “Mañ hāl hamesh-on, ki manān bachh nen.” Faqirā gwashta “Bānghā mañ tharā waldī deān.” Bānghavā Bādshāh shutha go faqirā, faqirā do kunar dātha ki “Yakhe tha war, yakhe wathī mastūrār warain.” Bādshāhā zurthagant doēn kunar, yakhe wathī wārthai, yakhe dāthagantī mastūrār. Bādshāh mastūr dogin bitha, dahmī māhā zātho, ārthai bachhe. Hokā charenthai “Khase loghā ki bachhe maroshī bitha, ānhiyār dī biyārī manān dāith, ki mañ wathī bachhā go zāmbhānī.” Buzeñwālā Balochē ath, ānhi loghā dī bachhe hawēn roshe bitha. Ānmarā wathī bachh ārthā Bādshāhā gwar. Bādshāhā hardo bachh ya-handā pālithaghant. Chyār phaneh sāl gwastha. Baloch ākhta gwar Bādshāhā “Wāzhā, mañ bachhār mokalā dai, mañ wathiyā barān.” Bādshāhā gwashta “Mañ, thai bachhār mokal deān, mañ bachhā dī baraghūn, mañ har-dunān mokal deān, sālā bilān gwar tho bant.” Balochā Bādshāh bachh dī wathī bachh dī burthagant wathī loghā. Burtho go shanikhān sar-dāthagant-i chārenaghā pha. Du sai sāl gwastha, Bādshāh ambrāh shasti, “Baro mañ bachh biyāre.” Bachhā phāso dātha ki “Mañ niyān.” Gudā Bādshāh wazīr shastāthā ki “Bachhā biyār.” Shutha ki wazīr Bādshāh-bachh jawāb dātha: “Mañ wathī brāth nelān, Balochē ān, mañ niyān.” Wazīrā jawāb gipto thartho ākhta; Bādshāh armān khutha ki “mañ bachh bitha na bitha.” Hokā kuthai “Hawān ki mañ bachhā biyārī dā, ikhtar ikhtar jagir deānī.” Ya phirundēn zāle-ath, ān gwashta “Mañ tharā khārān deān-i.” Shutha ki phirund hamodhā ki shanikh chārenaghatant-ish, saghan chitho khārī phur-khuthai, gudā gwān’-jathai “Yakhe shawā biyāi, gio mā saghanā zirain, ya haware dī goshā khanān.” Bādshāh-bachh gwashta brāthārā: “Tho baro, pholā dī khane, saghanā dī zirain.” Akhta ki hawān buzeñwālā ānhiyā go saghan dī ziraghanti, ānhiyār gwashtai “Manān hālā dai.” Ānhiyā daf burtho gosh neghā gwashta “Bānghavā tharā hāl jawānen deān.” Thartho ākhtai brāthānī gwar. Phol-khutha Bādshāh-bachhā: “Chī gwashta phirundā?” Ān chhoravā gwashta “Manān chī na gwashtai, haachho gwashtai ki mañ tharā bānghavā deān.” Bādshāh-bachh dilārā shakk khapta, duhmī roshā aghadī ākhto saghan chithaghanti, gwashtai “Yakhe biyā go mā saghanā zirain.” Bādshāh-bachhā Balochār gwashta ki “Thibare tho baro, maroshī tharā hāl dāth.” Shutha ki hawān gudā goshā gwashtai ki “Aghadī bānghā biyā.” Ān ki thartho ākhta gwar zah-galā, phol-khutha Bādshāh-bachhā: “Tharā chī gwashtai.” Gwashtai: “Manān chī hāl na dātha.” Bādshāh-bachhā gwashta ki “Hālā azh mā duzaghai,” shakk kharo bitha. Sohmi rosh ki bitha, gudā phirundā oli dastūr khuthā, Balochā gwashta Bādshāh bachhār ki “Maroshī tha baro.” Shutha ki Bādshāh bachh, ān phirundā gwashta “Hawēn Baloch ki tho brāth khuthaghāi manān harro gushith hawān Bādshāh gohārā manān thāh-dai, ki mañ āshiqā khanānī.” Ānhiyār zahr mān ākhta; hakaltho ākhta wathī phith shahrā, ākhta ki bitho mūnjhā bitho akistha. Gudā phithā phol-khutha ki “Tha phachhe mūnjhā ē?” Gwashtai “Mañ hadheñ khush bān, hawēn duzeñwālā chhoravā khushe, chhamān khashe, ma kadaheā mān-khane, biyāre manān phedāre,” Bādshāhā zānthā ki hawēn harakat howēn phirundēn ranā

khutha ; wazīr chāritho shastāthai “Baro, buzeñwālār gwash ki tho wathī bachhā likāin ; pohare khush, chhamān dī khashī, kadahe lāfā mān-khan, biyār-ish.” Balochā nīn ki wazīr shutha pohare khushto, chham khashto, kadaheā mān-khutho dāthagħant. Bachh zurtho likainthai. Ārtho wazīrā chham phedāshtagħant ki “E hawān chhorav chham ant ki mā khashto arthagħant.” Bādshāh bachh sakīghā khush bitha. Roshe Hudhāi shutha shikāra daryā kharaghā, gindī jahāze ravagheñ. Jahāz lāfā sharreñ mardume zālē nishtagheñ. Ānhi chham mān akhtagħant go Shahzāda, āshiq bithagħant. Jhateā jahāz Shahzāda nazikhā juzitha, shuthagħant gindāna yakāptiyā, guḍā ān phalawā rāhi bitha daryāeghā : ān mulūk zādīā dastī sar chakhā er khutha, guḍā dast duhmī barā chhamān sarā er khuthai, sohmī barā dohmī karāi sara dast khuthai ; chho nashk dāthagħanti. Bādshāh bachh thartho ākhta wathī loghā, mūnjhā bitha. Bādshāhā phol-khutha “Tho phaehe mūnjha e ?” Gwashtai “Hawēn-rangēñ mā zālē ditha bōzhī lāfā māñ dil go zālā mān-ākhta, agh ki manān melathī, jawānen ; na, māñ wathār khushān.” Bādshāhā phol-khutha azh wazīrā ki “Zālēā hawēn-rangēñ nashk māñ bachhār dāthā ; hawēñ chī nashkeñ ?” Wazīrā gwashta “Man heehī sahī nayān.” Guḍā Bādshāh-bachhā gwashta “Hawān Baloch ki māñ brāth-en, hawān ki druāh-en ānhiyā gunāh bashk-en, ānhiyār biyāre dāeth.” Wazīrā shutho chhorav ārtha : chhoravā phursitha “Tharā chī nā durāhī en, manān das.” Bādshāh-bachhā gwashta “Mā zālē ditha jahāz lāfā, hawēñ nashk go mā zālā khuthagħant.” Chhoravā gwashta “E zālā tharā ālrelān, hāl tharā dasithiyā shutha : dast ki sar chakhā er-khuthai gwashtai “Māñ nindān mā Choti shahrā : chhamān dastī er-khuthai ‘Nām māñ Nainā Bāi :’ dast chakhā dast khuthai ‘Zālā māñ Chureghare ān.*’ Biyā juzūn, nīn māñ tharā melānī.” Dō horjīn mubārānī phur kbutho, mādhīnān chakhā charitho, pholā khanāna ākhtagħant Choti shahrā. Saudāgar bitho er-khaptagħant ya phirurde loghā, bunagh er-khutho, khoja bitho mā shahrā phedh āghant. Pat gipto, zālī bazāzī gipto, shawashkagħant shahrā. Pholā khanāna ākhtagħant Churegharī Muhallā ; hokā khuthaish ki “Mā pat shawashkagħūn, madrikān dī shawashkagħūn, bandikhān dī shawashkagħūn, khase girokhi bī ?” Zāl kār akhta pha giraghā ; khaseā ki ya rūpiāe saudā khuthā, chyār rūpiā saudāgarā dātha-ish, har khasār dorāigbā dāthaish. Nainā Bāiār hāl bitha, ān dī ākhta saudāgarī giragha. Ditho phajyārthai. Bādshāh-bachh, thartho shutha loghā zar er-khuthagħanti, dān phalav lāfā mān-khutho ārtha gwashta-i “Manān patā dai.” Sai pāropī phur khuthai, chyārumī munno khuthai. Buzeñwālā phajyārthā ki hamesh-en zurtho bāz kull māl ānhiyār dāthagħanti, Bādshāh-bachhār gwashtai ki “Phadhān, juzūn handā.” Dar khaptagħant ki darrā azh Badsbah-bachhā phol-khuthai ki “Khase phajyār thae hamedhā ?” Gwashtai “Ma phajyā khas niyārtha.” Guḍā buzeñwālā gwashta “Nainā Bāi hamesh-ath ki dān ārtho saudā khuthai darāhī dī basthai go tho ki sai khuthai, chyārumī munno khuthai ki shahr darrī demā ya kubbaveñ, sai minārān durāh-ant-i, chyārumī phrushtagheñ-i hawān kubbav lāfā begāhī Nainā Bāi khāith.” Begahā bitho nishtagħant kubbav lāfā. Der nemshafi Nainā Bāi ākhto gwastho shutha kubbav lāfā ; buzeñwālā dar-kliapto darrā ākhta ; Nainā Bāi go Bādshāh-bachhā bitha. Guḍā hawān kubbav demā ya faqīreñ makān-ath. Faqīrār bokhto dāthagħanti sai chyār rūpiā, gwashtai “Eshān tho gīr, hawēñ khārā khan ki khase kubbav neghā. biyāith, tho guḍā hawēñ-r’gā gwānkā jan ‘O bhurāeñ dhaggav wāzlhā, tha chetā khanaintha, hā ; neñ tha bāngā rosh tikā dhaggav khālsa mān-khāeth,’ guḍā māñ sudhā khanān, thufakh chī na bithā gwānkā mā jan.” Bādshāh hawēñ shahre Nainā Bāi chakhā ‘āshiq ath. Rāmaliārā gwashtai ki “Tha phālā jan ki Nainā I āi nīn chī khārā khanagheñ ; akisthagheñ, agha whāv-en chhoñ khanagheñ.” Jathā ki phāl-janokhā phāl, gwashtai, Bādshāhā, Nainā Bāi ākhta phīlān kubbav lāfā go begāneñ mardeā nishtagheñ. Bādshāhā hukm dāthā phauzhārā ki “Baroeth ; hawān kubbavā chyāreñ demā bereth bī ninde, khasār guzaghā maileth ; na khase kubbav lāfā baroeth ; na khase dar-khafi : bāngā rosh-tikā māñ wath khān guḍā kubbav galīletenān, guḍā gindān.” Phauzhā ākhto kubbav, chyāron demā beritha. Faqīrā gwān-jathā hawēñ-r’gā ki buzeñwālā

* As she went she explained her condition (by signs) thus : When she put her hand on her head she meant “I live in the town of Choti,” (Choti = hair) ; and when she put her hand on her eyes (she meant) “My name is Naina Bai” (from nain, eye—Hindi) ; and when she put her hand on her arm (she meant) “I am by caste a Churigar” (bracelet-maker).

shon-dāthai. Buzeñwālā ashkhutha faqir gwānkh, shutha-i-mārie sarā, gindith saudāgar zālē dikhā bresagheñ. Āñhiyār gwashtai ki “ Hawēñ gahān manāñ dai, wathī jarāñ dī manāñ dai; hazār rūpiā gwar tho er-ant; tharāñ khāñ guḍā sadh rūpiā sithā deāñ, na khāñ hazār rūpiā thara ākhta.”* Āñhiyā dāthaghant, wathī mardī phoshā er khuthai, zāl-phoshā gwarā khuthai, gahāñ dī jānā khanant-i. Shuthai bāzārā washe giptai, mājūñ dī gipto hawāñ washe lāfā māñ-khutho zurtha. Thālī phur-khutho dioe dī ro-knutho thālīā māñ-khuthai, guḍā shutha hawāñ kubbavā. Demā Bādshāh phauzh oshtāthaghant. Phauzh phol-khant, ki “ Tha khai e?” Gwashtai “ Mañ philāñ sāhūkār zāl-āñ, mañ mar shuthaghā musāfarāi, mañ mannat manathaghāñ hawāñ kubbavā mañ mardā Hudhā biyārī mañ guḍā mardā go dāñkoh thaukh ma-khanāñ ki kubbav-wālā Pire salāmā dī khanāñ washiyā dī bahr-khanāñ : azh chikhtar salāñ phadhā mañ mard nūñ ākhta; manāñ bile hawāñ mannatā deāñ, salāmā dī khanāñ, mañ dharm-eñ Hindūegheñ, guḍā barawāñ go mardā thaukhā khanāñ.” Yakheā gwashta “ Bakhal zāl-eñ, bilāñ baroth.” † Washī gipto phauzhā bahr khutho wāthaghant. Nashāi bitho khaptaghant. Āñmar gwashtō shutho andarā, hawāñ jar, hawāñ gahāñ, hawāñ thālī er-khuthaghant-i, Nainā Bāiārā gwashtai “ Tho dar-khaf, baro loghā.” Nainā Bāi shutha loghā. E doēñ brath bitho akisthaghant kubbav lāfā. Bānghā rosh bitha, Bādshāh charitho ākhta kubbav pholaghā. Akhto ki pholithai gindī do warnā waptaghant. Ramaliārā gwashta “ Tha Nainā Bāi sarā doshī gwashta drogh, thai lāf dināñ.” Āñmarā gwashta “ Charā jan,‡ biyār Nainā Bāiār gwāzen char lāfā; agha duz-eñ manāñ chī ma gwash, sād bitha guḍā tho mālike.” Char phattha-ish ās ro-khutha-ish, Nainā Bāiār Bādshāhā gwāñ ‘janaintha. Akhto jihāñ much bitha, hiritho ākhta ki “ Bādshāh Nainā Bāi ma charā janagheñ.” Buzeñwālā ditha ki “ Nainā Bāi duz eñ, āñhiyār daulā khanāñ, dar-barāñi.” Guḍā wathī brāthārā faqir ves dāthā, ganokheñ faqir bitho ākhto oshtātha ma sawād lāfā. Buzeñwālā surphadh bitha, gwashtai ki “ Āñ wakht ki Nainā Bāi charī chakha khāi boshitī, guḍā tha ganokhā Nainā Bāiār bhāñkur khāñ, gwash-i ‘ Bādshāh, e-r’gen malūke āsā phache janaghāi?”

Ākhto Nainā Bāi sambartho ās chakhā, faqireā ākhto gwar-ambāzi khutha guḍā bādshāhār hawāñ-rangā gwashtai ki buzeñwālā samajhainthai. Guḍā Nainā Bāiā gwashta “ Bādshāh kibla, Yakhe manāñ mañ mar sahi-eñ, yakhe hawēñ faqire manāñ Hudhā bashkī, yakhe Bādshāh mañ ‘ashiq-eñ. Thī khase dast na lāitha; mañ drogh bandāñ guḍā ās manāñ soshith.” Phehithai char lāfā, sād bitho gwashta. Nainā Bāiār mokal bitha, shutha wathī handā; Bādshāh shutha wathī handā guḍā gwāñ-jathai hawāñ phal-janokh, gwashtai “ Thī roshe Nainā Bāi sarā ikhtareñ droghā ma band, hawēñ gunāh tharā bashk-eñ.” Buzeñwālā chhoñ khutha, jind Bādshāh zurtho zālī ves dāthai, sharreñ zālē thāhitho burthai gwar Nainā Bāi wasarikhā, āñhiyār gwashtai ki “ Mañ ik edhā āthtaghāñ manāñ har khasā thai muhalla ashrāfeñ muhallae dasitha: e zāl mañ nishār eñ, eshiyā bar wathī muhalla nyādh, e thai amānat eñ; mañ brath ingo demā shutha, mañ wathī brathā khārāñ, guḍā nishār ash tho barāñ. Dāñkoh thai amānat eñ.” Wasarikhā āñhiyā dast gipto burthai gwar Nainā Bāiā gwashtai ki “ Eshiyā dāñkoh tho hūndī khan ki eshī mard eshī wasarzakht niyāith.” Roshā nishtaghantī hanlā. Ākhta ki Nainā Bāi mard dithai sakeñ sharreñ mardume, gwashtai “ Tho manāñ eshiyā tāh dai, neñ zirāñ barāñi thī bādshāhie.” Nainā Bāi wasarikhār hāl dāthā ki ‘ thai bachh hawēñ zāl sarā, āshiq bitha. E tharā mālim-eñ. Gist rosh gwashta, roshe Hudhāi Nainā Bāi mard ākhto hawāñ Bādshāh-bachhā go gāl khutha; āñhiyā ladhagh jatho khushtai; zurtho khad phatitho mahal lāfā ghūritho ishtai, guḍā dar-khapto go wathī brāthā shutha Nainā Bāiā ākhto wathī wasarikhār hāl dāthā ki doshī thai bachhā hawāñ zāl, udaintho burthai. Wasarikhā gwashta “ Thaukhā khasī demā ma khāñ.” Hasht nuh rosh gwastha nyāmā Nainā Bāi wasarikhā zāl dī pholitha bachh dī pholithai dast niyākhta. Āñ doēñ brāth

*Lend me your jewels and your clothes; I deposit a thousand rupees with you (*lit.*, a thousand rupees are down with you). Should I return, I will give you a hundred rupees interest; should I not come, you have the thousand rupees.

†It's a Banyā's wife, let her go. The word ‘bilāñ,’ ‘I will let,’ is here used idiomatically as an imperative. This is a common idiom, but is used only in the verb *ilagh*, to let.

‡Char jan, dig a trench. The ‘char’ is a shallow trench used for the purposes of the ordeal by fire. It is filled with burning charcoal, and the person undergoing the ordeal has to walk through it from end to end.

§Jind bādshāh, his own king, i.e., the prince, the hero of the story as distinguished from the king of the country.

buzenwālā Bādshāh bachh sambartho mādhinān charitho ākhtaghant wasari-khā gwar. Buzenwālā gwashta “ Mā wathī brath ditha, maīn hāl-ān biyār, mā nīn rawūn wathī watarā, ” Nainā Bāi wasarikhā ditha khār whār bitha khashtai darrā Buzenwālā “ Hawēn rangā khan ; thaī bābān maīn bachha burtha, maīn bachh di dehā dar-khapto shutha, sahi niyān thāngo shutha. Yā Hukhā nāme maīn, hālā thi khasār ma dai. Eshahr Bādshāh sakeñ zulmiēn Bādshāh-eñ, hāl ki bith-i manān whār khant. Ān maīn bachh zāl-eñ nāme-eñ-i Nainā Bāi, hawāñhi-yā mañ tharā khārān deān, bar-i.” Buzenwālā zahr gipta, gwashtai “ Chachon bi ki ālamā gwashta ki part-wālā thave ? Tho ikhtareñ zulm go mā khuthe ki maīn bāhān gār khuthe ; mañ Bādshāhār hāl deān.” Nainā Bāi wasarikhā phāgh wathī erkhuthe ; phirenthai hawān buzenwālā phadhān ki “ Manān maīn bachha gandagh khutha Nainā Bāi di zīr, chatīe ki bande mā sarā āñhiyā di mañ tharā deān : thaukha darrā ma khash.”* Guḍa Nainā Bāi wasarikhā do hazār rūpiā chatī di dātha, Nainā Bāi di dāthai ; buzenwālā manzūr khuthai. Azh shahrā dar-khapto Nainā Bāi di gon-gikhto burtha, shafa ākhto thāhā shuthagant. Sha’a Buzenwālā whāvā gindī ki Bādshāh-bachh, brāth ki astathī, hameshiyā dag chakhā māre wārth-i, mirith ; agh dar-shafī shedhā guḍa mastagh wārth, mastagh go mirith, ki jaur mān-en-i, agh jaurā dar-shafī, loghā ro mirith ki pheshī shafā māre wārth-i ; Odha dar-shutha, guḍa dar-bārokh dān sālā sing bi khafi.† E-r’ga druāh bi : e badshāh bi bachhe azh Nainā Bāi ; hawān bachhā sing sarā halāl khanant, hawān honā sing sarā reshant, guḍa ān zindagheñ mard bi.‡ Guḍa bānghavā sar giptagant demā, tazhānaghe khaptagheñ dag chakhā, Buzenwālā gwashta “ Tha juz, mañ zīrānī.” Er-khapto ki Buzenwālā, gindī ki mār eñ, ān jatho phirenthai. Gwasthagant demā ya zāle mathie mastaghe zurthiyā āragheñ. Bādshāh-bachhā bahā-gipta ki ‘ mā wārūnī ’ Buzenwālā gwashta “ Wāzhā mañ zīrānī, demā juzūn wārūnī.” Zurthā Buzenwālā mathī, chaghal dātha bhorenthai. Bādshāh-bachhā phol-khutha “ Tha phache bhorenthai ” ? Jawāb dātha “ Azh maīn dastā laghushta.” Hakalāna Bādshāh-bachh-shutha wathī shahrā. Shatha begahā wathī loghā. Buzenwālā gwashta “ Maīn mannat-ath ki shahrā rasūn, pheshī shafā mañ wath thaī palrā khanān.” Bādshāh-bachh Nainā Bāi bitho waptagant, Buzenwālā bitho nishta jāgrūā. Bāre gindī nem-shafā syāh-mār lurithiyā phedhāgheñ bādshāh-bachh neghā : jathai zahm. Syāh-mār guditha. Siyah mār hone ātippaghe trizatho shutho khapta Nainā Bāi dem chakhā. Buzenwālā gwashta ‘ Nawān badshah-bachh hāghā bi Nainā Bāi dem chukhith, go jaurā mirith. ’ Tupak sibā kharpāse beritho merenthai honā azh pāk-khanagha. † Tān Nainā Bāi hāgha bitha, Bādshāh-bachh kharo khutha ki “ E thaī brātheñ maīn demā khapto dastā lagheñ, nimak-barām biagheñ. Bādshāh-bachh phadh-ākhta, zahr khutha ki ‘ Tha Nainā Bāi sarā shahī lithaghe. ’ ” Buzenwālā kull hāl dāthagant-i whāve, mār khushtiyeñ di shon dathai. Gwashtai ki “ Mañ nīn hāl shawār dātha, mañ nīn sāleā bān sing Shāi logh bi bachhe ; agh shawā khusheth-i maīn sarā hon reshe, druāh bān ; na klusket, tān mañ sing-ān khaptaghān.” Hāl dātho sing bithoshutha. Har wharde ki thāhitha-ish Bādshāh-bachh Nainā Bāi, phesha sing chakhā rekhtath-ish, phadhā wath wārthath-ish. Sāleā phadhā bachh bitha Bādshāh logha ; bachh zurtho, halāl khutho, hon hawān sing chakha rekhtathant-ish. Buzenwālā phadh-ākhta, thi-lare bair.

Nīn tha gishen, khāiā bāz khutha Bādshāh-bachh ki Buzenwālā ?

XV.

The Prophet Drīs and his forty children.

Paighambarē nāme Drīs-Paighambar ath, āñhi gwarā māl bāz-ath, bachh āñhiyā chī neshtath. Harro azh faqīrān dū’ā loṭathī ki “ Hudhā manān bachhe dā ! ” Roshe ya faqīre ākhta sawāl khuthai “ Drīs Paighambar ! manān,

*Thaukhā darrā ma khash — Do not let the news of it get about.

† And when he has escaped there, his protector will become a stone for the space of a year.

‡ Having wound some cotton round his sword he tried to wipe off the blood (from her face).

Hudhāi wāstā chīe dai!" Aūmardā gwashta "Mañ harro Hudhāi nāmā dātha, dātha; niñ mañ na deāñ, ki mañ bachha na biṭha." Faqīrā gwashta "Mañ tharā nekheñ-du'ā khanāñ, Hudhā tharā bachhā dāth." Nekheñ-du'ā khuthai paighambarā, ki 'Chhil bachha ya roshā tharā dāthagbāñ.' Paighambar zāl dogin biṭha; gudā māiā zātha, chhil bachh ārthai. Paighambarā salāh khutha go zālā wathighā ki "Chhil bachh mañ hūndi-khanagh neñ, chhoñ khañ ki yakhe dār, yakhe kham chhil barrā bar bil." Māiā yakhe dāshta, yakhe kham chhil barrā burtho phirentho ishta. Sāle gwashta, ramaghe shafānkheā ramagh burtha chārenaghā hawāñ handā ki paighambarā wathī kahol phirenthaghant. Shafānkhi gindī ki yakhe kham chhil chukh lev-khanaghant ya-bandā. Āñ shafānkhi thursitha ki 'haweñ, barren ladheñ haweñ chukh khai-ant, jinn-eñ, thī khase isrāre Hudhāi-eñ?' Begahā wathī bohtārār hāl dāthai ki 'mā chhil chukh ladh nyāñwāñ dithaghant, manāñ kal neñ khai-ant.' Gudā 'ālamār haweñ hāl biṭha, shutho Dris Paighambarār di hāl biṭha-i. Gwashtai "Mañ barawāñ chī shafānkhi pholā-khanāñ." Zānthai ma dilā ki mañ kahol eñ. Shutho shafānkhi phol-khuthai; shafānkhi gwashta "Mañ wathī ramaghā sar-deāñ, go tho juzāñ phajyā, tharā handā shon-deāñ." Dris Paighambar sar-gipta go shafānkhi phajya, shutho hawāñ hand shon-dāthi. Niñ khas nesteñ, rand asten-ish. Dris Paighambar odhā nishta, shafānkhi wathī ramagh burtha. Dris likitho nishta, nawāñ biyāyant-ish. Gudā gindī chukh darkhanto manā-āghen, dithai, kull mañ bachh-ant ya rangenāñ.* Dar-khaptai, sahrā biṭha, thaukh khuthai ki "Mañ shai phith-āñ, shā mañ bachhe." Āñ kahol gur-khutha. Gwashta-i "Shawā ma-rawe, thare biyāe!" Na thābāñ, shuthaghant, phadātho shutha. Dris ya shafāñ ya rosheā nishta ki tharant biyāyant; niyākhta kahol hawāñ handā lev-khanaghā. Dris gartho wathī handā ākhta, chī mullāeā phol-khutho olī nāl-ath-idātha-i,† gwashtai "Niñ chī wājheā mañ dastkhāñ?" Mullā gwashta "Thī hech wājheā thai dast niyāñ, māth ki hamāñhi asten hawāñ brāthā zirith ki go tho eñ, bārth hamodhā lev-khanagh-handā, erkhanth, wath liki nindī; chukh gudā khāyant lev-khanagha wathī brāthā gindant, kaizāñ dilā dārant, hamodhā thāharant; gindī ki thāhāñ-shuthaghant, gudā dar-khafi chupā khant; phadātha-ish ta haweñ thaukhā khant 'Mā dah māh lāfā zurtham shārā, shā mañ hakkā dāth.' Thī rangā dast niyāyant." Āñ māiā wathī bachh zurtho, hamodhā burtho hawāñ lev-handā er-khutha, wath likitho nishtai. Hawāñ kahol dar-khanto ākhta, go wathī brāthā levkhant. Māth dar-khapta, phadātha kaholā.‡ Māthā thaukh khutha ki "Mā shā dah māh wathī lāfā burtha, shā ma-raweth, mañ hakkā dāeth." Tharthā kahol, dilāsā dāthai māthā, whashe gon-athant-i whashe dāthoghant-i, go wath helā khuthaghant-i: niñ ki go wath helā biṭhaghant-i, gon-gikhtaghant-i shodha, loghā ārthaghant-i. Sakīā Dris Paighambar whash biṭha, sakeñ hairāt khuthaghant-i Hudhā nāmā. Kull har chhilenāñ Kurāñ parhenthā namāsh khutha masitā. Gudā Arzāilār phrishtaghār hukm Hudhāi biṭha ki "Har chhilāñi sāl ya-velahā gir." Kharde roshāñ phadhā har chhilāñi sāl dar-khapta, murthagant; burtho phūrithaghant-ish. Gudā Dris Paighambar gwashta zālār "Mā niñ haweñ watanā nisht na būñ, tho kbāe ta biyā, na, mañ rawāñ." Zālā gwashta "Mañ nindāñ wathī bachhāñi gor chakhā, go thā niyāñ." Dris shutho daraintha, shutho barrā wapta; bānghā rosh biṭha aghadī rapta. Ākhta ki handeā dithai hindwāñ khishtiyeñ.§ Hindwāne phattho zurthai ki 'demā barāñ jāhe warāñ,' gudā dithai 'ghorave mañ randā mana-āghen.' Demā shutho ghoravā salām dātha, Dris Paighambar azh phol khutha-ish ki "Badshāh-bachh gār biṭha, tho chī na ditha phawedhā?" Drisā gwashta "Mā chī na ditha." Hindwāne basthiyeth anhi granchā; avzarāñ phol khutha ki "Gandā chī basthiyeñ?" Āumara gwashta "Mañ gandā hindwāñi-eñ." Gwashtai "Bozh, mañ gindūñ-i." Gudā bokhta, gindī ki Bādshāh-bachh saghar basthiyeñ. Gipta-ish Dris Paighambar "Tho khushta Bādshāh-i-bachh, go tho saghar gon-eñ." Gipto burthaish. Dris Paighambar go Bādshāhā. Bādshāhā hakm dātha ki "Eshiyā dastāñ di burain, phadhāñ di burain," chhamāñ di khashtai, burtho phirentho ishta-i. Kumbhāreā gwashta ki "Mañ chukh chī neñ, Bādshāhā hukm dātha mañ barāñi, druāh khanāñ-i,

* This passage illustrates the Balochi use of the *oratio directa* not only for speeches, but for what is thought, seen or perceived also. It reads literally: 'Dris sat concealed, perhaps they may come; then he sees' the children having come forth are approaching; he perceived 'they are all my sons of one appearance.'

† He told him what had happened to him previously.

‡ Phadaghe = to run away, has the construction of transitive verb, and always requires the agent in the instrumental case in ā.

§ Hindwāñ khishtiyeñ = cultivated water-melons.

wasiā Hudhāi pālān-i." Bādshāh hukm dātha "Tho bar sām̄bh-i." Zurtho burtho kumbhārā, druāh khutho sām̄bhithai. Dris Paighambarā gwashta "Manān druāh khuthe; khūh-phat chakhā manān nyādh, khairān hakalān, chhāthā bahenān." Burtho nyāstha hamodhā kumbhārā, chhāthā gudā Bādshāh mārī nazīkh ath. Bādshāh jinkh phageghā kharo bith, Kurān parhith: Dris Paighambar di thaukh āshkhuth, gudā phat chakhā ān di parhith Kurān. Gudā wathī Kurān Bādshāh jinkh er-khutha; hawānhī dil-gosh dāstath-i, ki hawānhī thaukh washiyā mān-khāktathī. Gudā har-bāngheā hawēn-r'gā khuthai. Roshe Bādshāh jinkhā gwashta wathī phithār "Nīn manān mardeā dai, sir khanān, 'ālamā much kbān, mān marde gishenān girān" Lotānthā Bādshāh 'ālam; ākhto 'ālam much bitha. Dris Paighambarā gwashta kumbhārār "Manān dī bare hamodhā ki 'ālam much en." Zurtho khārī lāfā burtho hamodhā er-khutha. Bādshāh-jinkh kadah āfe phur-khutho dāthai "Bar, hawān tunden mard chakhā wuresh." Burtho molidā wurikhta. Bādshāh seb niyākhta gwashtai "Maroshigheñ muchī drogh-en, banghā tharant biyāyant much-bant." Aghadi bādshāh jinkh kadahe āfe dātha molidār ki 'tunden chakhā wuresh.' Burthai wurikhtai. Bādshāh zānthā ki "Māin jinkh ma dilā khush khanaghen-i, bilān girthī." Gudā sir khutho dāthai burtho mabal lāfā, whard rozig'ā dāghen-i.* Roshe sai mard dar-khapta—"Ma rawūn sharā 'cā gwar Bādshāhā." Bādshāhā gwashta "Dast demā shodhan, khān, shāi sharā khanūn, sha ninde." Emardān gwashta ki "E Bādshāh māin sharā na khanth, biyāūn barawūn go Dris Paighambar ki ān māin sharā khanth." Bādshāhā ashkutha hawānhī gālwar; ānmar sar-giptagant, Bādshāh marde pha randā dem-dātha ki gindī bakho rawant Dris gindaghā. Ān shuthagant gwar Bādshāh zāmāthā, shutho salām dāthai "Dris Paighambar! Māin sharāe khān!" Gwashtai "Shā khaieth, ki mān shāi sharā khanān?" Yakheā gwashta "Māin nām Sihat en." Gudighā gwashta "Māin nām Bakh en." Saimighā gwashta "Māin nām Akul ('aql) en." Dris Paighambarā gwashta "Mān phar shā sakighā shudhigh-athān, nīn whash bithagbān." Bhānkur khuthagant Dris Paighambarā; ān wakht Dris druāh bitha, ān sai mard hancho gār bithagant † Bādshāh mavārki dāthagant-ish ki "Thāi zāmāth nīn druāh." Whash bitha sakighā, sar-gipto ākhto Dris Paighambar gindaghā. Drī-ā wathī thevagheñ hāl dāthai, gwashtai "Nīn hawān saghar ki tho phūritha, phat, gind." Shutho phattho dithaish, gindant ki hindwāni er-en. Bādshāh mūnjhā bitha ki "Mān sakyā nā hakkeñ khāre khutha." Drisā gwashta "Tho mūnjhā ma bī, ān go mā Hudhā khutha: nīn er'gā khān, tho duā lot, mān dī duā lotān, thāi bachh druāh-en Hudhā khārith-i." Duā lotthāish Hudhāi darā: roshe do gwashta, ākhta mavārki ki "Bādshāh! thāi bachh mana-āghen, sir-bithyā." Gudā whash bitha Bādshāh ān dī duā lotthā ki Dris Paighambar bachh dī zindagh bant. Gudā Dris Paighambarā gwashta "Mān nīn rawān wathī dehā." Bādshāhā gwashta "Baro, māin jinkh dī go tho gon en, kumakā dī ghorave deān." Sar-gipta Dris Paighambar, shutha wathī dekā; baroth gindī māin chhilen bachh zindaghant, masitā nawāsh parhagant. Ān dī whash bitha. Hudhā sukhun khutha go Dris Paighambarā ki "Ya roshea tharā wathī didhār phen-dārān; tho dī sukhun khān ki yabare manān ginde gudā thar baro." ‡ Gudā shuthai Hudhā taālā salāmā; Hudhā go nishta. Hudhā gwashta ki "Nīn baro" Darkhaptai. darā ki 'rawān,' gudā Hudhā isht na-khuthai, dar-khaptō thartho ber-khuthai. Hudhā gwashta "Tho phache ber khuthe?" Gwashtai "Ma wathī juti shamushta hamedhā." Darogh basthai. Ākhto bitho nishta: Hudhā gwashta "Tho sukhun khutha ki mān rawān, nīn tho phache na rawe?" Dris Paighambarā gwashta "Mān yabare sukhun khutho ki mān kharo-bān rawān, nīn māin sukhun mokitha; dar-khaptō thartho akhtagbān, nīn ra rawān." Gudā hamodhā Hudhā demā nishta, duniyā thartho niyākhta.

NOTE.—The name Dris is a shortened form of Idris, the Muslimān name of Enoch. The only part of the above legend which shows any connection with the Enoch of the Old Testament is the conclusion relating to the translation of Enoch from the earth. The first part of the narrative is identical with the legend of the exposure of thirty-nine children on Mt. Chihai-tan (Masson's Travels in Balochistan, Vol. II, page 85). The miracle is there attributed to Hazrat Ghous not to Dris.

* He gives him a daily allowance of food.

† And with that the three men vanished.

‡ They must also promise that when once thou hast seen me, then thou wilt return (i.e., then return, go).

XVI.

The King and the Four Thieves.

Bādshāheā gwar chyār athant chāukidār, shafa jāgrū khutha-ish. Ya shafeā bitha duze shahrā, hawānhiyā ki duzi bithā akhto dānh dāthai Bādshāhār. Bādshāhā gwān jathaghant hawān chāukidār, gwashta-i "Shā khase duze ditha doshi ki jāgrū khanaghathe?" An gwashta "Wāzhā, mā khaz na ditha." Hukm dāthā Bādshāhā ki "Har chyārenān bare, phāho daeth." Burtho phāho dāthaghanti. Gudā Bādshāhā wathī dilā gwashta "Begī shahrā mañ wath jāgrū thaharān." Wathī ves mattaintho, daraintho shutha, shafā charagheñ shahrā: gindī chyār mard mana-agheñ. Bādshāhā hakal-dāthā "Shā khai-e" Ānmardān gwashta "Mā duz-ūn." Phol-khutha-ish: "Tho khai-e?" Bādshāhā gwashta "Mañ di duze-ān." E 'ālamā salāh bastha ki ya handeā duzeā khanūn. Bādshāhā phol-khutha "Shā olā hawēñ shahrā duze khutha?" Ānmardān gwashta "Māya duze olā khutha." "Shār khaseā di ditha?" "Mār khasā na ditha," "Chāukidārā di na ditha?" Gwashta-ish "Mañ isrār-en, mar phawānkā na ditha-ish." Bādshāhā phol-khutha "Shār chī isrār-ant?" Ya mardeā gwashta "Mañ ki khāñ jāgrūāni gwara, gudā ma khukhiāñ, gudā jāgrū khor bant." Domighā gwashta "Manāñ isrār e gon-en, ki mañ galoār dast-lāñ gudā bushki khafi." Saimighā gwashta "Manāñ isrār esh-en, ki tholagh ki kuraini mañ surphadh bāñ, bing ki bhaunki, di bhaunkaghā di surphadh bāñ." Chyārumighā gwashta "Manāñ esh-en isrār, ma thārumegheñ shafā hawāñ mardumā ki gindāñ, roshā gudā sadh mar nyāñwāñ bith-i; phajyā-khārān-i." Duz-galā gwashta Bādshāhār "Nin thau gwash, thāi chī isrār en, ki mā sangati bithaghūn." Bādshāhā gwashta "Mañ sangatāñ ki khase girth, mañ wathī darshafāñ, mañ sangat girjan;* gudā Bādshāh ki girth, phāho-deaghā bārth-ish, saghar ki chandenāñ gudā phāho khas na dā, āñ di darshafant." Gudā phancheñ mar sangat bitho sar-giptaghant duzeā. Bādshāhā gwashta "Mañ solav-āñ Bādshāh mārīā zar-āñ, barawūñ zar-āñ khashūñ." Akhto nīñ ki mārīā nāzi bithaghant gwashta-ish "Nin jāgrū-khanokh nazikh-ant, thau khukh." Gudā āñ-marā khukthā, jāgrū khor bithaghant. Gudā domighār gwashta-ish "Nin thau isrār shon-dai, galo bozh." Āñ mardā dast-lāitho 'bismillah' khutho, galo bokhta. Gudā tholaghā kūrāintha, bingā di bhaunkhitha; ya sangatā saimighār gwashta "Tholaghā bingā chī gwashta?" Āñmardā gwashta ki "Tholagā gwashta ki 'Bādshāh mārīā duz bhorenaghant, tho bing phache chupā khanaghai?' Bingā, jawāb dāthā ki 'Mañ choñ khanāñ, Bādshāh wathī mārī wath bhorainagheñ.'" E 'ālamā gwashta "Thāi drogh ant,† tho chī surphadh na bithaghe, Bādshāh chacho khāi wathī loghā bhoraini?" Gudā khashtaghant-ish do sandūk zare ash Bādshāh-mārīā, burtho darrā likenthaghant-ish. Bādshāhā gwashta "Makhta bitha rosh, shā bare hamodhā faqir makānā, mañ logh hamedhā ma shahr-en, mañ rawāñ wathī loghā; thī shafeā khāñ, zarāñ khashūñ, bahrkhanūñ." Likenthō er-khuthaghant-ish, āñ chyār mar shutha faqir makānā. Bādshāh shutha wathī loghā, pharo dāthai ki 'duzāñ mañ mārī bhorenthā,' gwāñ-jathai 'ālam ki duzāñ girāñ. Ālam much bitho akhta; Bādshāhā gwashta "Mañ duz edhā chī neñ; chyār mard faqir makānā nishtaghan, baroe hawāñ gire biyāre." Shutho gipto arthaghant hawāñ chyāren mard. Bādshāhā hukm dāthā ki "Bare, phāho dāeth-i; har thaukhā ki pha-wathāñ khanant shā biyashkhaneth, gudā tharainthighā‡ biyārth-ish gwar mā." Sar-dāthaghant-ish phāhoā: ya mardeā gwashta "Tho gwashta ki 'Thārumegheñ shafa ki mardā gindāñ gudā roshā har handā phajyā-khārāni.'" Gwashtai "Māp hajyārthai, mañ sangat Bādshāh-en." Tharainthighā artha-ish gwar Bādshāhā, phol-khutha-ish "Chī thaukh khuthae pha-wathāñ?" Āñmardā gwashta ki, "Mā phajyārtha ki mañ sangat Bādshāh-en, nīñ mā go Bādshāhā thaukhā khuth na khanūñ" Bādshāhā gwashta ki "Sangatā go mā kalām khutha ki saghar chandenāñ gudā phāho na dāth Bādshāh, mā hawēñ-r'gā khuthaghāñ ki mā gwashtaghāñ." Ya sandūke bashkathai, yakhe tharintho gipta, tobā di khanaintha ki 'thibare duzi na khanūñ,' gudā ishto dāthā-ish.

NOTE.—The above story is nearly identical with the Pashto legend of Mahmud Ghaznavi and the thieves (see Kalid-Afghani, Story 40, page 96).

* *Girjan*, will be caught, a passive from of *giragh*.

† "Thāi drogh ant;" lit. "Yours are false," i.e., your power of understanding the speech of jackals and dogs is only a pretended one.

‡ *Tharainthigha* is the passive participle of the causal of *tharagh*, to return, and literally means "being made to come back." The whole clause means "make them turn back and bring them to me."

XVII.

Dosten and Shiren.

Dosten nām Rinde ath ki sāng bithiyath go Lal-Hān jinkh ki Shiren nām ath-i. Hardo Dosten di Shiren Fārsī 'ilm parhithagant. Roshe Turk ākhto mānrikhta Rindāni halkā, kharde mard khushta-i, Dosten giptai, yakhe thī mard di gongipto kaiz khuthagant-i, Arand* shahr ārtho. Hamedhā kaiz bithiyā bāzen sāl gwasthagant. Phadh Shiren mātḥ phithān† sāng khuthai thī Rindeā go, ki ānhī nām di Dosten ath. Guḍā Shiren sha'are jatho, kāghadhā likhtho Dosten neghā shastathai; faqireā ārtho Dostenār dātha.‡ Guḍā biāna§ ān Turk ki hamodhā Humāū phalawā,|| Hākīm ath Dosten wathī galagh chakha galphān khutha. Guḍā khidmat khanāna mazin galphān dozwaḥ bithia, do khuragh dāthagant-i ki 'Eshān sām̄bh, sakīā sām̄bh-ish. Mād̄hin ki chyār sāl bithagant guḍā zen bastha-ish. Dosten hawān Rind ki sangat-ath-i, dir juzaintha charaintha hoshenaghā pha. Hawān rosh ki Turk ānhī nel bokhtagant Dosten-azh kaul giptai ki 'Likāna na rawān, ash-tho mokalainān guḍā rawān.' Hawān doēn mād̄hin hoshenthō thāhithagant, guḍā 'id rosh āthta, galagh-tāshi khutha Turkā, guḍā Dostenār gwashtai ki "Tharā mokal ēn shāwā doēn baroeth, mād̄hinān thāshe." Guḍā Dostenā phol-khutha ki "Mār mokal-ēn?" Hākima gwashta "Hau, shawār mokal ēn." Guḍā shutho ān doēn mardān bukhto galagh ishta, nīn ki thāshāna ākhta Hākīm nazikhā gwashtai "Hākīm! mār mokal en, ma nīn ravāghāūn." Guḍā gur-khuthai. Hākīmā phauzhār hukm dātha ki "Mailēth-i! gireth-i! khusheth-i." Rikhta-i urd pha dīmā. An-mar Chhāchar ¶ dagā shutha; Tobava 'shan-demā nilēn mād̄hine khapto murtha. shān roshā phadhā ān hand nam Nili-Lakrī bithā, dāū nām hamesh-en-i. Demā Bhūrā phushtā hawān roshe būraēn naryān khapto murtha. Guḍā Nili-Khundā Phailāwagh. sherī phalwā, hamodhā ya nilāēn naryān trakitho murta. Har hand nam 'sh-ān wakht phakka bitho-shutha. Guḍā azh Phailāwaghā urd gartho phadhā shutha. Dosten dohmī Rind di Narmukhā rasithagant, ki logh hamodhā ath-i. Begahā ki hamodhā resitho dar khāptagant ya chhoravā gindant gwarkhān chārenagheñ, greghā di astēn. Dostenā phol-khutha ki "Ohhorav, phache greghai?" Gwashtai ki "Main brāth shutho kaiz bitha deri-dānī, ānhiyā nokhe ath, thī yakheār dātha-ish, mīroshī sir-biaghen-i, mān phawānkhā greghān." Phursitha-ish ki "Chhorav, thāi brāth nām khai ath?" Chhoravā gwashta ki "Main brāth nām Dosten-ath." Gwashtai "Tha gre na, thāi brāthā Hudhā khārī." Phol-khuthai ash hawān chhoravā ki "Sir ki khanagheñ, hawān halk bakhū ēn?" Hand dasithai, bakalāna shutho hamodhā ditha-ish ki sir chalagheñ, guḍā hamodhā sir-manahā er-khāptagant. Rindān phol-khutha ki "Shawā khai eth?" Dostenā gwashta ki "Mā Domb-ūn." Phol-khutha-ish ki "Shawā sha'arān chie zane?" Dostenā gwashta ki "Sakīā zānuñ, mā domb-ūn, bambīro biyāre guḍā sha'arān gushān." Dambiro ārtho dātha-ish. Dostenā guḍā hawān sha'ar zurtho jatha ki Shirenā kāghadh lāfā shastiāthagant. Shirenā ashkhutho phajyārthai, gwashtai ki "Hawān mard Dosten ēn ki sha'ara janagheñ." Akhto phol-khutha-ish ki "Thau khai e?" Gwashtai ki "Mañ Dosten ān." Guḍā ān gudī Dosten ki sir-biaghatḥ-i, ān-mardā gwashta "Nīn ki tho akhtaghāi, sanī bithaghāi, Shiren thāi nokh-ēn baro sirākhañ, ān ki mā kharch khutha tharā bashk-ēn." Guḍā sir-khutha Dosten go Shirenā. Thī Hair bitha.

XVIII.

Abdullāh Khān of Kilāt and the abduction of Samrī.

An wakht ki Abdullāh Khān Kilātā Khān bitha, jang-ath go Nawabā Dera-Ghāzi-Khāneghā. Urd khutha Abdullāh Khānā ākhta pha Syahāf dagā. Mazārī Sardār ān wakht Mitha Khān ath, Abdullāh Khānā gwān' jathī, phauzh di lothai. Mitha Khānā sadh āvzar gon burtha, shutha Khānā gwar. Balochis-

*The town of Harrand always called Arand in Balochi.

†Mātḥ phithān, parents, father and mother. The word is a compound and receives the plural termination.

‡The poem sent by Shiren to Dosten is that given in Part III, page.

§Biāna, continuing to be, i.e., as time passed on; a common idiom.

||As representative of Humāyūn.

¶By way of the Chhāchar Pass. The other places mentioned, Tobā, Nili-lakrī, Bhūrā-phusht and Nillikhund are the pass. Phailāwagh is the name of a valley above the pass, between the Syāh-koh and Khūp ranges.

g, i.e., he marched into the Dera Ghazi Khan District by the Syahāf or Dera-Baghtī route.

tān kull khān, el, Sarāwān, Jhalāwān gon athant-i; Gorchānī, Drishak e rāj Sindeghā gon-niyath-i.^b Gudā pha Syāh-tankhā,^c “pha Shamā,^d pha Ohhāchar-tankhā’ dar khapta-ish, ākhta Arandā.^e Hāl bithai ki Jāmpurā Nawābā mel-khuthā wathī urd. Abdullāh Khānā theghien amir salāh khanaghā pha gwān’ janaintha. Mitha Khānā salāh khutha ki “Tha dhikki Derav^f sarā; eshiyā bith hāl ki ravaghen Derav chakhā urd, har khas phadā^g wathī loghā wathī chukhān neghā, mel phrushith-i gudā Jāmpurā jan gīr.”^h Abdullāh Khānā gwashta ki “Salāh hameshen ki-Mitha Mazāriā dātha.” Dem-khuthai Derav sarā; Nawāb urd phrushta; Abdullāh Khānā jatho giptō Jāmpur; māhe hamodhā nishta. Samrī nāme Mochānī ath, sakiā sharr-ath; hawān Muhabbat Khān, Abdullāh Khān bachhā bānd kutha. Urd ki sobh khutho tharthā Hurāsānā.ⁱ Samrī gon-burtho Muhabbat Khānā. Burtho suret khuthai, sakiā dil mān-ākhtai. Samrī mard dāhin bitho shutha Kilātā Abdullāh Khānā gwar, Hudhāi nām burtho phirentai ki “Samrīā manān gir dai!” Abdullāh Khānā gwashta ki “Muhabbat Khān choshen marden, ki thai hāl ki bith-i ki Samrī mard ākhta, tharā khushith. Dān hamodhā ki main Khāngi-en, tha baro char, hamodhā ki rūngēn bānhe pasand khane māin sukhun en ki tharā sir-khanān deān-i.” Mochiā gwashta ki “Azh Samrīā sawā thī manān pasand hechi nen.” Sālā mochi nishta Kilātā āhirā jawāb dahithai, thartho shutha gwar Jive Lāl khāngāhā^j suwālī bitho nishta. Sālā mat dohithaganti^k hamodhā, Sālā phadhā shafeā hukmā ākhta azh Jive Lāl darā ki “Jāmpurā hijrā ant, hawāhān go ya faqir-en hijrānī khārān chārenaghen; hawānhiyā go baro, Samrīā thar^l khārith dāth-i.”^m Shāngo thāritha, ākhta Jāmpurā, shutho ān faqir neghā, gindī faqir kharān chārenaghen. Mochi ki dithai faqirā pheshā gwashta ki “Jive Lāl jindār tawfiq na bitha, māin neghā tharā shastāthai?”ⁿ Mochiā gwashta “Manān thai neghā shastāthai.” Faqirā gwashta “Nin baro, wathī loghā āramā khān, ān rosh ki Jāmpurā hijrā lev-ant, mān dī lev-ān khush bithiyā, biya māin jar phalavā chikeā dai.” Roshe Hudhāi ki hijrā lev bitha, khase loghā sir bitha, ān faqir dī mast bitha ākhto hawān mochiā phalav giptai; jathā faqirā tāri ki Samrī ākhta! Samrī ākhia!^o Hawān wakhtā ‘ālam mistāghari khanaghā ākhta rūmbāna, mochiār gwashta-ish ki “Samrī ākhto thai loghā nishtaghen.” Mochi baroth, Samrī loghā nishtaghen; tharen ārth mānā-khtiyen Samrī dastānrā.^p Azh Samrīā phol-khutha-ish “Tha chachon ākhtaghe?” Samrīā gwashta ki “Mañ Kilātā athān, hawēn-r’gā Muhabbat Khān dil go mā mān-ākhta ki dānkoh mān naghan phakho ma dāthen, thī khase dastānī naghan na wārthathi. Mañ ānhiyā naghan sāngā ārth thar khanaghetān, savzen mahiske ākhto māin chhamān demā charitha, mān chham būthto dast lodithaghān, manān hawēn kal khapta ki mān loghā Jāmpurā nishta-hān.” Mochi go Samrīā khush bitha, Muhabbat Khān nishta Kilātā.

XIX.

The wicked Mulla.

Ya mardeā wathī jinkh dem-dātha go Mullā parhainaghā. Jinkh par hāna rapta hamodhā. Mullā be-imān bitho, ‘āshiq bitha jinkh chakhā. Jinkh thartho ākhta loghā, bānghavā gwashtai ki “Mañ parhagh na rawūn” Phitha wathī zālār gwashta ki “Dem dai jinkh ki baroth parhith.” Māthā jinkhār

b. That is, the Balochistān tribes, the Chiefs, feudatories, Sarāwāns and Jhalāwāns joined him, while the tribes of the Indus Valley (Sind) the Gurchānīs, Drishak, &c, did not join him, except, as above stated, the Mazāri Chief with a hundred horsemen.

c. The Syāh-tankh, a pass leading from the Bughti country into the Sham plain.

d. The Sham plain, above the Chhāchar Pass.

e. The Chhāchar Pass leading into the plains near Harrand.

f. Harrand.

g. Derav is a shortened form for Dera Ghazi Khan.

h. Phadā, will run away, from Phadeagh.

i. The substance of this advice was that the invading army should make a feint of attacking Dera Ghāzi Khan, turning the flank of the defending force assembled at Jāmpur. It was calculated that this would cause the break up of that force, and Jāmpur could then be occupied easily.

j. Khurasān, used in its widest meaning, of the country beyond the Sulaimān mountains, including Kilāt.

k. The shrine of Jiva Lāl at Sehwan in Sindh.

l. Mat dohagh means literally ‘to carry waterpots.’ Here it means that he fetched water for the pilgrims at the shrine.

m. Thar is a shortened form of tharā.

n. There was dough on Samrī’s hands.

gwashta ki "Baro parh." Jawāb dāthai ki "parhaghā na rawūn." Phith darā shutho khārēā, loghā thartho ākhta, zālā azh phol-khuthai ki "Jinkh parhaghā shutha ki na shutha?" Zālā gwashta "Jinkh na shutha." Gudā wathi dilā ganithai ki "Mullā nīn chloñ khanāñ khashāñ bilāñ ki phāhoā deāñ?" Zālā gwashta ki "Thai nām mazen-eñ, jinkhā khan sandūk andarā, bar daryā, lor, bil-i; mā hanchō zānūñ ki māñ jinkh murtho shutha." Khuthai jinkh sandūk andarā, burtho daryā, phirentho dathai. Mullā di gindagheñ hawāñ hāl. Mullā shutho daryā kandiā, māriā thāhintho, bitho odhā nishta. Sandūk shutha lurāna daryā lāfā, shutho thi mulkeā dar-khapta. Hawāñ mulk Bādshāh bachh shikāra shutha: Daryā kandiā baroth gindith sandūke lurāna mana-āgheñ. Sanduk azh daryā khashto giptai, zurtho arthā wathi loghā, kunji jorentho sandūk bokhtae. Gindi ki andarā Bādshāhi chukh, sharreñ sohnaeñ khubsūrateñ āndi-eñ. Shāhzāda chi jinkhā phol-khutha ki "Tho wathi hālā dai." Āñhiyā wathi hāl dāthagħant, hawēñ-r'gā ki likhthighēñ "Mañ nīn kismatā go ākhtagħāñ, thāi dastā khaptaghāñ; har-rangā ki thāi salāh eñ, hawēñ-r'gā khan." Bādshāh-bachhā gwashta ki "Tho māñ zālē, mañ tharā sir-khanāñ." Jinkhā gwashta ki "Manāñ sir-khane,* ya arze māñ astēñ go tho." Āñhiyā gwashta "Tho wathi arzā khāñ." "Māñ arz hamesh-eñ, do richh bhā gir, hawēñ sandūk nyāmā khāñ, daryā lāfā phireñ, hawāñ phalawā ki mañ ākhtagħāñ hawāñ phalawā dem dai, bil-i." Shāhzāda richht sandūk andarā khutho, luritho ishta ma daryā lāfā. Shutha lurāna ākhta hamodhā ki mullā wathi māri thāhinthā. Ya Kutāneār gwashta ki "Hawēñ sandūk khashe biyāre; mañ tharā zar deāñ." Sandūk khashto burthā Kutāna Mullār. Mullā burtho wathi māri andarā, phehalthai. Galo theghi giptagħant-i, churā khuthai sandūk. Dar-khaptagħant richh shāñzo, gipta Mullā ma guthā, rāhrento khushto wārthā-ish. Hanchō jinkhā wathi 'iwaz wath khutha Mullā chakhā.

XX.

Kismat Pari.

Ya Bādshāhe āth, bachh na bitha. Azh faqirāñ nekheñ du'a loththai. Faqirā pharmaintha ki "Thai mastūr rōth, shafeā daryā kharaghā nindith, nekheñ du'a lothith, gudā Hudhā tharā bachhe dāth." Bādshāhā wathi mastūrār gwashta ki "Thau baro, ya shafeā nind daryā kharaghā kaizāñ Hudhā bachhe dāth." Shuth, Bādshāhzādī nishtai daryā sarā, nekheñ du'a loththai. Swe'-risheñ† marde dar khapto ākhta azh daryā; chāpol zāl phushtā jathai ki "Hudhā tharā bachhā dāth baro wathi loghā, khush bi." Shuthai loghā, philawēñ wakhtā zātho, bachhe ārthai. Kharde sāl phadhā āñ bachh mazaiñ bitho, roshā shikār khuthathi, begahā bagħ sail wāstā khākhthath. Roshe thartharāna ākhta, ashkhuth ki āf-dor lāfā khase khapto jānā shodhagheñ. Nazī ākhto gindi ki "Pari eñ! Jāñ shustho jarāñ khanagheñ." Phol-khuthai ki "Tha khai-e?" Gwashtai ki "Mañ parī āñ, māñ nām Kismat-Pari eñ." Thaukh khutho bāl gipta hawāñ parī azhmāñ phalawā. Shāhzāda loghā ākhto chup khutho akistha. Kharde rosh phadhā wazirā Bādshāh-ash phol-khutha ki "Thai bachh phachhe mūñjhāñ nishtagheñ?" Bādshāhā gudā bachhār gwāñ-janaintha ki "Tho wathi hālā dai." Shāhzāda gwashta "Balo Kismat Pari!" Thi tthaukh na khuthai. Gudā Bādshāhā pharmaintha ki "Shahr dari demā ya faqireñ; hawāñ tharā hawēñ hāl dāth." Shutha ki Shāhzāda hamoddhā gindi ki hawāñ faqir nishtiyēñ, chhorāv chyāreñ demā levāñ khanagħant. Hechhi khūhī janagheñi, hechhi tablānkā deagheñi, hechhi gosha chikagheñi. Shāhzāda shutho chup-khutho oshtathā. Faqirā gwashta ki "Shāhzādā! Tho phachhe go mā lev na khane?" Shāhzāda gwashta "Balo! Kismat Pari dasā manāñ dai." Faqirā dast drāzh khutha ki. "Āñ shahrā gindaghāi?" Shāhzāda ki wājhentho dithai ki "Shāhr phedhāgh-eñ." Faqirā gwashta ki "Baro hawēñ shahrā." Shāhzāda shutho daraintha: asulā hawēñ shahr dir-āth, faqirā go karāmātā nazikhā sahrā khuthai. Hashtumi roshā

* The force of this is "If you marry me," although the *if*, according to a common idiom, is not expressed.

† The word *richā* is commonly applied to captive bears in the possession of wandering conjurers, &c., as distinguished from *man*, which is applied only to the wild black bear.

‡ *Swe' risheñ* is a contracted form of *Sweth'risheñ*, white-bearded, *Sweth* frequently becomes *Swe'* in composition.

Shāhzāda rasitha hamodhā: baroth charāna, gindī ya bāgh en, bāgh nyānwān palange khaptagheñ, sarbarā sej-band nishtaghenthiyenī.* Shāhzāda shutho charitha, biṭho wapta. Hawān palang Kismat-Pariegh-ath. Akhto Kismat-Pari gindī ki “Marde mañ palang sarā waptiyeñ.” Hāghā khutho gwashtai ki “Tho khai-e ki mañ palang sarā waptiye?” Shāhzāda gwashta ki “Mañ philān Bādshāh bachh ān.” Khush biṭha Kismat-Pari sakighā go e hālā “Sukhun khuthaghān ki hawān mardā go sir-khanān ki biyāithi mañ palang sarā biyakisi.† Niñ mañ khush ān ki Bādshāh bachh ākhta. Tharā sir-khanān.” Shutha gwar wathi mātḥ-o-phithā ki “Niñ eshiyārā manān sir-khane dastā dāc.” Ānhān gwashta ki “Mā eshiyār sir khanūn na dāñ, ki eshānī bandānī ‘umra khamen-i, mañ pariānī ‘umra do do hazār sāl en.” Gudā Kismat-Pariā gwashta ki “Mā sukhun khutha thi-kbase ra girān.” Phithā gwashta ki “Mañ dī gushaghān thi mātḥ dī gushagheñ ki eshiyārā mā tharā mundho na dāñ.” Kismat-Pariā gwashta ki “Mañ go shara’ēa haqq-nikāh giraghān-i, shawā manān ilaghā neth;‡ juz manān Rasūl-u’llāh gwar shara’ā khanūn; § Rasūl-u’llāh manān hukm dāth i, mañ khanān i, hukm na dāthi, mañ na girānī.” Phithā gwashta ki “Juz, mañ go tho gon-ān.” Kismat-Pari, phith dī mātḥ dī sar giptagbant go Rasūl-u’llāh. Kismat-Pariā wathi hāl dātha; mātḥ-o-phithā wathi hāl dātha. Naryāne howān wakhtā, go thangaveñ sanjā sanj-bithiā akhto Shāhzāda demā oshtātho gwashtai ki “Tho mañ sarā zawār bi, mañ tharā jawaiñ sawādā phedārān.” Shāhzāda charitho rishtai; bāl-gipto naryān shutha ma Rasūl-u’llāh kachetriā. Gindith ki Kismat-Pari o eshi mātḥ-phith oshtāthiyeñ. Ān wakht naryān bero khutho thartho bandā ākhta; Shāhzāda bāghā er-khapta, hawān palangā biṭho nishta. Gindī ki, naryān shutho, lāgh sanj-bithiā akhto demā jhakitha. Lāghā gwashta ki “Tho naryān sawād dithae, niñ mañ sarā char, mañ dī tharā sawādā phedārān. Zawār biṭhai hawān lāgh sara. Bāl gipta ki lāgh hamodhā Bādshāh jind-shahrā. Akhto er-khapta. Shāhzāda o Kismat-Pari phawathān melā na biṭha; danikhara gushant ki yak-aptiyā pholāna māñ-ravagbant.

XXI.

The avaricious Wazir.

Bādshāhe wazir ath; gwashtai wazirār “Manān mulkā gandagheñ whāren har-chi ki bi bānghavā biyār diai.” Wazir thartho ākhta loghā. Wathi dil nyānwān hairān biṭha ki “Kal neñ manān ki gandagheñ chih chī. Bādshāh be-shakk bānghavā mani lāf dinī.” Wazirā shutho, phadātha shutha handeā dar khapta; bar nyānwān dithai ramaghe charagheñ, ya shafānkḥ-en, thi khas neñ. Wazir gindī ki buzānī guthā kull thangaveñ khandi basthighant. Wazir phol-khutha shafānkḥā ki “Thai buzānī guthā khoh basthaghān.” Wazirā gwashta “Hawēñ khoh bakhū dast khāi? Manān shon-dāeth-ish.” Shafānkḥā gwashta “Tho begahā juz gwar mā, bānghā shaf rosh bi, guda mañ hawān khohā tharā shondārān.” Wazir shutha go shafānkḥā phajyā. Begahā shaf khapta, shuthagbant handā. Wazir odhā biṭhā, shafānkḥ go wathi ramaghā wapta. Wazir, ki wakhtēa bāghā bi gindī shafānkḥ nishtighā chie parhagheñ. Wazir kharo biṭho shutha gwar shafānkḥā, gindī shafānkḥ demā buze waptagheñ, shafānkḥ ‘shī|| ‘Subhāh-u’llāh! ki e tik tho chachhoñ jorenthae, ān tik chachhoñ jorenthae, ki buz kafochi-ath ānhī tikān gindaghetḥ.” Shaf hudhāi¶ zikr kharān khānāna, shaf rosh biṭha. Sawarak wārtho gudā wazirā gwashta ki “Niñ hawān khoh manān shon-dār, manān dī gazom.” Shafānkḥā gwashta ki “Maroshī mañ ravagh āngo na ro,** tho maroshī hamedh nind.” Wazirā gwashta shafānkḥār “Tho manān bazānī gutheghān kharde bozh dai, tho gudā thighān biyār tho guthān band.” Shafānkḥā gwashta “Mañ wathi buzān doshān bing hīrānā, tho shirā hacho bawar cho ki bing wārth, co zavānā, gudā bozhān-ish.” Shafānkḥā buz dushto bing-chatā māñ-khuthagbant-i,

* And the holding was spread out over it.

† Who shall come and lie down on my bed.

‡ You are not to permit me, i.e., your permission is not necessary.

§ Some with me; let us obtain a judgment from the Prophet.

|| Sār, a shortened form of *gush*, ‘says.’ It is also used in the first person in the phrase *Man’ sār*. ‘I say’ or ‘I am of opinion.’

¶ Hudhāi used generally as an adjective of size or admiration. ‘Shaf hudhāi’ means ‘the live-long night.’

** Lit. my going will not go thither, i.e., I cannot go in that direction.

gudā azh Wazirā phol-khuthāi ki “Tho khai e?” Wazirā Bādshāh nām gipto hāl wathī dātha ki ‘Bādshāh gwashta ki gandagheñ murdāreñ ki bī, go mā biyār’ Murdārā sahī nyān, “ma dilā zānthaghān ki Bādshāh gothangavā wash kuanān.” Shafānkā gwashta ki “Thangav tharā bāz shon deān tho tbangaveñ khohā pheshā na ginde, bīng wājhā bawar,* gudā thaī chham-parda er-khafī tho ginde ki e khoh thangavenan.” Gudā sambarthāi shīr lakaghā, jar lānchithaghant-ī, khond korathaghant-ī, gudā shafānkā dātha tahlān ki “Dirā bi! dān sahī na bithaghe ki gandagheñ murdāreñ chi en? Jufā murdāreñ, har-khāsā whārkhan. Nīn tho dithae wathī jūta.” Gudā Wazir go Bādshāh thartho gwashta “Azh kullān jūfān gandagheñ.” Bādshāh manzūr khutha.

XXII.

Stories of Shah Jahān.—Part I.

Ya marde logh chukh hechhī neñ. Roshe faqire ākhta charāna gwar ān mardā. Faqirā sadā khutha ‘Manān chiō dai.’ Gwashtāi “Mañ chī na deān, chī nesteñ, shā mulkā btaghei. Tho nekheñ du’a khañ ki mañ bachhe bī, gudā harchī ki tho loṭe mañ deān.” Faqirā gwashta ki “Begi hamedhā gwar tho wafsañ; mañ nighāhā chiō ākhta, ta mañ tharā nekheñ du’a khañ, neñ ta rawān.” Shafā hamodha wapta faqir. Bānghā rosh ki bitha gwashtāi “Bachhe tharā dātha Hudhāi hukmā, thaī bachh ki warnā bī gudā Shāh Jahān Bādshāh ānhiyār khushī.” Ān-mardā gwashta “Chi Hudhā mañ likainaghi neñ, chi Shāh Jahān Bādshāh mañ likainānī.” Chiō dāthai, faqir gipto shuthā.

Hudhāi arurā ānhiyā bitha bachhe. Hukm dātha wathī zālā wath molidār, “Barr nyānwān bare, e-hiyā handā joraine.” Odhā dighār andarā khad joraintha, hand thāhitha-ish. Khorch ānhānī dātho ishtāi hamodhā, thartho ākhtaghant. Kharde sāl gwastho shutha, roshe do mard raptant phawathān gārā khutha-ish. Yakheā gwashta ki “Hudhā hawān-rangā khañ ki pheshī roshā bandā paidāish bī gudā anī haghā likhī hawān-rangā khañ.” Gudighā gwashta ki “Hudhā likhyā hechhī nesteñ, wathī salāha go khañ.” Gwashta-ish “Baro, shara’ khañ go Shāh Jahān Bādshāh.” Akhtaghant gwar Shāh Jahānā hardoen mar ki “Bādshāh, mār sharā’ khañ!” Bādshāh gwashta “Shā hālā dae.” Wathī gārā hāl dāthāish. Shāh Jahānā gwashta “Shā ninde, mañ dast-demā shodhān, namāsh parbān, gudā khān shāi shara’ burān.” Astāwa zurtho dar-khaptāi darrā; astāwa er-khutho gindī sharreñ murghe nishtagheñ. Dilā gwashtāi “Yabare† hawān murgbā girān gindān, gudā dastdema shodhān.” Gipta Bādshāh murg-phād, bāl-gipta murg, burtha Shāh Jahān pha āzmānā; burtho ya-handā barreā ladh nyānwān er-khapta. Murg shutha wathī rāhā, Shāh Jahān hairān bitha ma ladhā. Raptāi juzāna gindī ādmīen randeñ, juzāna shutha gindī khad andarā ādmī nishtagheñ, eshaen hand otak, khatre er-en. Ānmardā druāhī khuthāi ki “Biyā dūrshakhte Shāh Jahān Bādshāh,” Bādshāh wathī dilā hairān bitha. “Mañ ānhī phajya-niyārān manān chachhon phajyārthāi?” Ānmardā hakal khutha ki “Bādshāh! gwaz biyā andarā.” Bādshāh shutha andarā gwashtāi “Tho manān chachhon phajyā ārthā?” Gwashtāi “Tho mañ Arzāil e, tho mañ khushaghā ākhtaghe.” Bādshāh gwashta “Mañ tharā phache khushān, mār chi gār-en go tho?” Ānmardā whard joraintho thāhintho ārtho phajyā nag arā warrant. Shāh Jahān whard go mikrāzā wāth, ānmard daf nyānwān di dā. Ānmardā ki chishta mikrāz er-shutha nukā. Hawān mard murtho khapta. Bādshāh hairān bitha ki ‘mañ dastā murthā’; azh khadā darrā darkhaptāi, biyāith gindī hawān murg nishtagheñ; agh giptāi murg phād, bāl gipto murg zurtho burtha Bādshāh, ākhto wathī handā hamodhā er-khuthāi.

Bādshāh astāwa āfa-phurighā† er-en. Hawān doēn mardān nishtagheñ ki shara’ loṭaghant. Mardān gwashtā “Bādshāh! tho namāsh parhitha hācho ishtāfiā tharithiye?” Bādshāh di’ā ditha ki “Manān murgbā bāl-dātho burtho, barrā phirentho, marde khushto, nīn thartho ākthaghān, ānmard

* “You will not see the golden stones until you eat like a dog.” Here the last clause is put in the imperative, the usual construction in sentences of this type.

† Yabare here means not *once*, but *just only*, “Let me just catch and look at that bird, and then—”.

‡ Afa—phurighā, Compound, “filled—with water.”

gushī ki namāshā der na khuthe." Gwashtai "Maīn namāshā tho choī khane* shā wathī shara ' pholā khane." Shara ' phol-khutha-ish chī Bādshāhā. Shāh Jahānā gwashta "Har khasār likhyā milīth pheshī roshe." Shara ' hawēn-r'gā bītha.

XXIII.

Stories of Shah Jahan.—Part II.

Shāh Jahān mastūr-ath Nūr-Jahān; sakiā dil-ath-i.† *Ān wakht ki Bādshāh shara ' khanagbeth Nūr Jahān dast er-khuthaghet-i phusht-dilā. Roshe gharibe ākhto pharyād dātha ki "Nūr Jahān brāthā maīn zāl zītho burtha."* Shāh Jahān do kanāho tele charainthagant, sherā ās dāthai; nīn ki telā jōsh ākhtā, grashto taptagant, ās wājhā bīthagant, guḍā gwān'-janaintho ā-ainthai Nūr Jahān brāth, phol-khuthai ki "Eshī zālē gharibe tho ārtha?" "Hān" khuthai "Mā ārtha." Hukm dāthai ambrān ki "Zire, kanāho lāfa phirene, bilān sushi." Guḍā Nūr Jahānā gwashta "Jawāniyā khutha Bādshāh, ki eshiyā kanāho lāfā sokhtai." Bādshāhā gwashta Nūr Jahānārā "Dohmī kanāho phar cho mā charainthagā, ki tho brāthā thaukhe khuth, tharā di sokhtathom." E shara ' Shāh-Jahān hawēn-r'-gā khutha.

Bāzei sāl gwasthagant : Shāh-Jahān bachh sai athant, thī thī shahrā nyāsthagant-i. Roshe wazīrār gwashta Shāh Jahānā "Tha baro dehā daurā di khan, maīn bachhān di baro gind, azh mā phadhā thān bachh Bādshāhī khanth." Wazīr charitha mazaii bachh neghā ravān bītha. Wazīr peshwāi wāstā shāhzāda phauzh shastāthagant, izzat dātha, mehmāni di khushāmād di khuthai ki 'maīn tārīfā khanth Bādshāhā gwar.' Shāngo wazīr gwashto demā shutha dohmī shāhzāda gwar. Dohmī shāhzāda di sakiā khizmat khuthai, baskhish dāthaganti. Guḍā shutha Aurangzeb neghā. Aurangzebā na pesh-wāie shastāthai na thī khushāmādi khuthai-i. Wazīr ākhto er khapta shahrā darri demā. Aurangzebār gwashtainthai ki "Mañ thai gindaghā ākhtaghān, har-wakhte ki hukm bī mañ biyān thai salāmā." Aurangzebā gwashta "Saimī roshā mañ tharā wath lotainān." Saimī rosh bītha. Aurangzebā chyāreñ demā wathī mahalegbā āf ishto dātha, nyāmā mahal lāfā wath Kurān parhaghā bītho nishta; gushtainthai, "Wazīr biyāith maīn salāmā." Wazīr shāngo azh wathī otakā charitho ravān bītha, ākhto Aurangzeb mahalā nazi bītha. Azh wathī bagī er-khapta, āfā jhāgān ākhta i Aurangzebā hukm dātha ki "Mañ dānkoh Kurānā parhaghān. Wazīr miyāith, dāreth-i." Lātīdārān wazīr dāshta, gwashta-ish "Shāhzādā Aurangzeb Kurānā parhagheñ, ān wakht ki bas khanth guḍā thar† khilūn." Wazīr gapā āf lāfā bītho oshtātha; wazīr nindith jar khanhanti. Cho Kurān thapithai hukm dāthai "Bilān wazīr guzī biyāith." Wazīr gwashto ākhta. Wazīrā dast gipto drāhiyā khuthai. Wazīr bītho nishta, jhateā thaukh tawār khuthaish, wazīrār rukhsat dāthai. Wazīr laḍ bozhā khanāna,§ mizilān girāna, thartho shutha go Shāh Jahānā. Shāh-Jahānā phol-khutha ki "Khai tharā dihānā ākhta ki azh mā phadhā bādshāhī khanth?" Wazīrā gwashta "Thai kisaii bachh Aurangzeb khanth-i." Sāle gwashta nyāmā, Aurangzeb likhitha Shāh-Jahān Bādshāh neghā ki "Mañ marki-āñ, biyā manān gind, tha manī phidh-e." Shāh-Jahān taiyār bītho ki "Rawān gindān-i, maīn bachh nā-durrāh-eñ." Wazīrā gwashta "Tho maro Bādshāh, mañ therā nelān, tharā Aurangzeb gipt." Gwashtai "Aurangzeb likhī 'sakiā nā-durrāhān, marki-āñ, mañ rawān gindānī." Wazīrā gwashta "Mañ tharā 'shān, ma-ro." Bādshāhā gwashta "Mañ mari rawān." Wazīrā gwashta "Nīn-ki na oshte, rave,|| manān likh-dai ki "Wazīrā manān manāi dātha, mā wazīr gwashte na gipta." Wazīrār likhitho dāthai khāghaz. Shāh Jahān ravān bītha, mizilān girāna shutha Aurangzeb shahrā. Aurangzebā olā hukm dātha ki "Shāh-Jahān Bādshāh phedhā biyāith, hawēn thaukhā shawā khane ki "Aurangzeb sakiā nā-durrāh-eñ." Bādshāh gwashto ākhta Aurangzebā mahalā. Hukm Aurangzebā phauzhārā dātha ki "Mahal chyāreñ demā bere boshte." Aurangzebā ākhto phithār durāhi khutha, go thangaveñ nele zurthiyā ākhta Aurangzeb. Gwashtai phithār "Enel tho wathī phadhā go

* "What have you to do with my prayer." *Chon khane* is the usual idiom for 'what have you to do with.'

† Shāh Jahān is here confounded with Jahāngir, his father, the husband of Nur J. hān.

‡ *Thar*, a shortened form of *thara*.

§ *Lad-bozh*—Lading and unlading. The meaning of the phrase is "travelling very rapidly, hurrying over the stage."

|| As you will not stay, but will go.

adabā khan, na mañ tharā janainān " Shāh-Jahān nel zurtho phād^hā khutha. Shāh-Jahān zurtho kaiz khuthai. Nighāra zurtho khuthai, pharo dāthai ki 'Shāh-Jahān kaiz-eñ. Aurangzeb niñ Bādshāheñ mulke.' Bādshāh biṭha mulkā Aurangzeb; Bādshāh phauzh, mulk, theghā Aurangzeb dasta biṭha. Gwān'-janainthai Wazir, gwashtai " Mañ tharā phāho deān, ki tha mapān ditha shuthaghathe, tha phache Bādshāh na dāshta ān-wakhti ki mañ neghā phedhāgheth?" Wazirā gwashta " Be-shaqq mā gwashta Bādshāhār ki 'ma-ro,' Bādshāh mañ gwashtiya na oshtātha. E Bādshāh khāghaz-eñ maujūden ki Bādshāhā likhitho dātha." Aurangzebā khāghaz parhitha, gwashtai " Be-shaqq tha manai dātha, tharā shābāsh-eñ. Niñ be-shaqq tho mañ wazir e."

XXIV.

The Parrot and the Maina.

Mulkeā hapt tūtā athant; ān watnā dukāl biṭha. Tūtān gwashta phā-wathān ki " Chosheñ debā barawūn ki saukhā būn." Guḍā ki akhtagant ya mulkeā, ta mulk saukhā-eñ, jawān-eñ, āf bāzeñ haurān gwartho khirā bāz-eñ, bandān phā-wathān mehr neñ. Tūtān phawathān salāh khutha ki "E mulkā ki bandān phā-wathān mehr ki neñ, nawān mā dī phā-wathān phitūn; barawūn thī mulkeā, e mulkā bilūn." Guḍā tūtān ki shuthaghan ya deheā ki akthaghan neñ bā'z jawān-eñ neñ bāz dukāl-eñ, bandān pha-wathān mehr asten. Tūtān gwashta " Mā niñ hawen mulkā jah^l ūn ki bandānr mehr-eñ." Hawen mulk Bādshāh ki astath anhiyār dānaghe jindā dar-khaptā; hakimāo darmān khutha, dānagh druāh na biṭh. Guḍā ya hakime ki Bādshāhā āraintba, anhiyā Bādshāhrā dasitha ki " Tho tūtāe girain, hawānhīn pharān phat, sosh ma āsā, sāzh, o dānagh chakhā wurk-ish; guḍā thāi dānagh druāh biṭh " Bādshābā hekā dātha ki " Khase tūtāe gir biyār-i, anhiyār inām dī deān." Guḍā ya banda burtho jāli aditha tūtāni giragh wāstā. Hawān haptēn tūtān akhto phasithagant.

Salāh khutha-ish ki " Mā phasithaghūn, niñ er'gā khanūn ki phanā janūn, ān-mar ki khāi mār khashī, ān-mar hancho 'shī ki 'murthagant,' gindāna roth phirenāna, har haptān ma dighārā khapta, guḍā udreñ."* Banda ki akhta, raptā tūtān khashāna, ditha ki khaptagant ma dilā zāntna ki 'murthagant,' khashāna, phirenāna shutha. Shazh phirenthai, haptumī dast nyāmā ath i, sota chī baghal sherā khaptai. Shazh tūtān zāntho ki 'niñ haptumī mañ sangati hamesh-eñ ki khapta dighāra,' guḍā bāl-gipto shutha. Haptumī zurthighā burtha go bādshāhā. Bādslāhā phar phatāintho hawān-r'ga ki hakimā dasithaghat, darmān khutha wathī dānagh. Dānagh i druāh biṭha. Tūtā ghorvandār dāthai ki " Eshī khizmatā khan." Ghorandā zurtho burtha wathī handā, anhiyā khizmatā raptā khanāna. Do māh roshā phadhā anhiyā phar mūritho† akhta, bāl-gipto shutha. Guḍā ghorvand ki shutha ditha ki tūtā azh handā gār-eñ, eshī hand a lālē khapta. Anhiyā lāl burtha go Bādshāhā. Bādshāhā gwashta ki " Thāi mañ bewukūfi-eñ ki tūtā gār biṭha ki mār pinjrā lāfā khanagōigh-ath,‡ eshī khizmat hamodhā khuthen. " Tūtā ki shodhā gār-bitho rawān biṭha, rāh nyā-wān haurā gip'tā guḍā phiri bundā§ phole-ath: gwashtai ki " Ma haur gware-nān, nawān, misān."|| Niñ ki andarā phehitha demā lālīā hakal khutha ki, " Tharā andarā hukam neñ, andarā mayā! " Tūtā gwashta " Mañ musāfire-ān Hudhā wāstā manān bil dai, hawān ki haur-gwārī bas khant, guḍā mañ rawān wathī rāhā. " Lālīā gwashta ki " Tharā hadheñ khilān ki māñ jinkhe ki nish-tagheñ, anhiyā shara " gonikhā agh gire, tharā hand deān. " Tūtā manzūr khutha ki " Mañ girān-i, ' guḍā sir khutho giptai. Ya roshe lālī udrittho darrā shutha sailā. Tūtā ganitha wathī dilā " Anh-eñ lālī, man ān tūtā, tūtāe lālī phawathān sangat na bi. " Shodhā bāl gipto rawān biṭhai, zāl ishto dāthai. Phadhā, ki lālī, tūtā wasī, akhta handā, ditha ki tūtā gār-eñ, guḍā merenthai pha tūtā dumbā, akhto tūtār gon khaptai. Gwashtai " Tho phache shāhighā dathighā ravaghāi, tho chī aive mañ nyānwān ditha? " Tūtā gwashta " Thī aiv mā

* These parrots say to each other; " Now we are caught, let us pretend to be dead, and when a man comes to take us out he will think we are dead; he will go on looking at us and singing us away. When all seven are on the ground we can fly away."

† Its feathers grow again.

‡ " We should have put it in a cage;" i.e., " it was to us to be put (gerund) in a cage."

§ A log of jāl (salvadora oleoides).

|| " Don't let me get wet."

chī na dītha, thave lālī manān tūtā, tūtāe lālī sangat pha-wathān na bī; mañ pbawānkhā ravaghān. " Lālīa gwashta " Juz, sharā-khanūn. " Tūtā gwashta " Shara' a mañ juzān " Ākhtaghant Bādshāhā gwar, nirwār loṭṭha-ish. Pheshiyā azhār (izhār) lālīa dātha. Gwashtai Bādshāhar ki " Mañ wathī azhār dī deān kissavā dī khanān. "

Lālī Kissav.

Bādshāhe-ath. roshe taiyār bithai wathī bachh sirā thi bādshāhe jinkhā gwar mangithaghet. Ramaliā phāl phirenthā ki " Tho rave, bachhā sir khane, guḍā thāi bachh lawēn zālā logh na khanth. " Bādshāha shutho, sir khutha, guḍāshān phalawā ki charithaghtant, shafā ākhto barā bithaghtant. Bādshāhā nashār kull gālwar rastar ghā murghegha surphadh bitha. Shafā tholaghā kūrāintha ki " Banda murdagheñ, āfā lurana mana-agheñ. guthā lāl-en-ī, khase ki bithēñ, chī guthā murdagheghā lāl bokhteñ biyārtheñ* Bādshāh nashār ashkhutho phādh ākhta, thi khas hāghā na khutha, āf kandiā shutho oshtātha. Līthai sandūke luṛāna mana-agheñ, sandūk khastai chī āfa. Sandūk ki leṭenthai, dīdhai andarā murdagheñ, guthā lāl bastagheñ. Lāl bokhto wathī handā ākhta. Hawān wakhtā ki ān māi rawān bithaghet bādshāh bachh hāghā bīdhaghet. phadhā, dumbā likāna ākhta ki " Chī kārā khanangheñ ? " An-mar dī ākhto āf kandiā o-htātha, hāl dīthai. Thi bare sandūk khashto dīthai murdaghe khaptagheñ, thi chī neñ; wathī dilā zānta ki " Manī zāl dāen eñ, ki shafā mān-ravagheñ murdagh dastā janāna. " Nīn ki ān shaf bānghā rosh bitha bādshāh-bachh shutha go Bādshāhā ki " Mañ e zālā logh na khanān. " Bādshāhā gwashta " Tho chī sāngā logh na khane ? " Gwashtai " Doshī mā wathī chhamān dītha ki mān-ravagheñ murdaghān dastā janāna; aksarāe dāen eñ ki e' r' ga khanagheñ " Bādshāh ākhta go nashārā, phol-khuthai ki " Tho doshī chī kārē khutha ? " Nasāhrā lāl khashto shon-dātha Bādshāhār, hāl dāthai " Man ki astān humchī gālwar surphadh bān, thologhā ki kūrāintha mañ guḍā surphadh bithaghtān, mañ chī lajjā thi khas hāghā na khuth, shutho, lāl chī murdagh guthā bokhto ārtha. " Guḍā Bādshāhā gwashta bachhārā ki " Lāl ki astēñ bādshāhāni dāigh-eñ; e ki astēñ mar jawaiñ bāndae dast-ākhta. "† Bādshāh-bachhā gwashta " Mañ dil ki astēñ na khashī e zāl neghā. " Bāngā ' ālam taiyār bitha, ch-ān handā-ladīthaghtant; dohmi shaf ki khapta-ish barreā, guḍā mazaiñ drashk kikare bunā er-khaptaghtant, sawārak wārtho akisthaghtant. An kīkar chakhā do khawinjar nishtaghtant: ya khawinjarā gwashta wathī sangatārā ki " Kissave khan, shaf rosh bī. " Dohmīghā gwashta " Thi mañ chī kissave khanān ki hawēñ banda ki ākhto māi-drashk sherā waptaghtant hawēñ druh be-akul-eñ. Hawēñ drashk ki astēñ choñshēñ kīmāngarī-eñ, eskī thākhān ki khoreñ chhamār mān-khane, chham guḍā druāh bī, khase jindā ki gare bī thākhān grādh gar dānhawāl, guḍā gar druāh bī. Hapt bādshāh khazāna hawēñ drashk bunā eñ. " Bādshāh nashār surphadh bitha phādh ākhtai raptai phatāna drashk bunā, ki mard āñhī hāghā bitha chī whāvā, wathī dilā gwashtai ki " Mañ sawādā gindūn, chī kārē khanth. " Drashk bunāphatitho dīthai ki khazāna er-eñ, guḍā thartho wathī, handā shafā waptai. Bādshāh-bachh bānghā shutho go Bādshāhā gwashta ki " Man e zāl logh na khanān. " Bādshāhā phursitha ki " Chī sāngā logh na khane ? " Gwashtai ki " Doshī shafā mān-ravaghet drashkā phatāna thākhān warāna; dāen eñ. " Bādshāh ākhta go nashārā, gwashtai ki " Tho doshī chī kārē khutha ? " Nashārā choñ khutha ki gwashtai " Drashk thākhān phatān biyār. " Thākh hīr-khuthaghtantī, Bādshāh chhamān mān-khuthaghtantī, ki ya chhame khor ath ī. Chham go hawān thākhān druāh bitha. Guḍā gwashtai Bādshāhār " Drashk bunā phatān: " drashk bun ki phatītha, guḍā khazānā dar-khapta. " Bādshāh nashār guḍā gwashta ki " Mañ doshī hawēñ-r'ga surphadh bithaghtān murgānī gālwarā. " Bādshāh shutho wathī bachhārā gwashta ki " I-mar sakeñ jawaiñ āndīme dast-khapta. " Guḍā ki handāwathighā ākhtaghtant shahrā ān-mar zāl phalawā na shuth.‡

*This form is the conditional imperfect: " If there were any one here he would take off and bring the ruby from the corpse's throat. "

† " We have obtained possession of a valuable human being. " The king alludes to his daughter-in-law and her power of interpreting the speech of animals.

‡ " Na shuth, " would not go; the habitual past.

Roshe nashārā Bādshāhār gwashta ki “Tho hukm diye, mañ wathī mardum wath whash khanān khārān?” Bādshāhā gwashta “Mañ phalawā tharā mokal en.” Guḍā go mardā ākhto gwashtai ki “Tho māñ phalawā biyā.” Gwashtai “Thai phalawā niyāñ, mañ rawāñ Agharbānoā girāñ.” Gwashtai ki ‘Agharbāno giragh rave, dāsā dī dast deāne, rem runaināñ wathī aspār phirenaināñ.” Āñ-mar taiyār bitho shutha Agharbāno giraghā; odhā ki shutha Agharbāno shahrā guḍā dithai thevagheñ chitnāngāñ faqireñ phindāna māñ-ravagheñ. Shāhzāda pholkhutha ki “E shahr faqirānegh en ki ves shāi hamesh-en?”* Āñ gwashta “Mañ ves e neñ, neñ mā faqir ūñ kullāñ ki bādshāhāñi bachhūñ ki saudāgarāñi bachhūñ: mā Agharbāno shikkā ākhtaghūñ giraghīgā.† Tarkā kull Agharbāno phullitho burtha, nīñ mā phadhā chi lajjā na-rawūñ handā wathīgā.” Shāhzāda gwashtai “Tho dī nīñ biyā mañ vesā khan!” Shāhzāda shutho Agharbāno bāniār gwashta ki “Agharbāno sahrā khan ki ‘bādshāhe pha thai shik kā ākhtaghant.’” Bāniā shutho ittilā dāthā Agharbānoārā Agharbānoa hukm khutha bāniār ki “Baro āñhiyār gwash ki ‘phar mā sobnāeñ thanagaveñ maryāne jorain dem dai.’” Āñ-mardā thanagaveñ naryāñ jorentho dem-dāthā Agharbāno phalawā. Thi bare hukm khutha Agharbānoa bāniār ki ‘Baro gwash ki thanagaveñ palang jorain dem-dai.’” Thanagaveñ palang dī jorenthī. Saimī bare gwashtai ki “Nīñ than-gaveñ sandūke jorainī dāth.” Shāhzāda tarka hawikhatar ath ki naryāñ dī palang dī jorenthā, nīñ zar kuṭithai Do rupiā mahindār bithai chhāth gādī wahithai. Sai sālā ki thartho na shuth, nashārā ‘arz khutha Bādshāhārā ki “Manāñ mokal dai, mañ rawāñ wathī mardā wath pholāñ khārāñ.” Mokāl dāthai; guḍā gwashtai ki “Manāñ yag-raheñ aspāñ dai, yag-raheñ hathyārañ dai, bandāñ dī yag-raheñāñ dai, jarāñi phoshāñ dī yag-rahāñ dai, manāñ wasādhan dī wathighāñ dai.” Bādshāhā kull dāthaghant. Bādshāh nashārā dī mardī ves khutha, nām wathī basthai Mardāna Bādshāh dem khuthai Agharbāno phalawā; kharde rosh rāhā bitho, Agharbāno shahrā ākhto rasithai. Er-khapto wastādhanr hukm khutha ki “Handā mañ sāngā joraine.” Kul juritho, bar-bāl bitho shutha. Hawāñ shahr pholithai, sahrā bithai ki ‘Mañ mard edhā neñ.’ Y, roshe ki shahrā darrā shutha chhātheā; hamodhā wathī mard phajyārthai ki chhāthā-gādī wahagheñ khapta; āñhiyā wathī zāl phaj niyārtha. Gwashtai “Tharā rūpiā dah mahina deāñ ki mañ mādhināñi ghorvand hī.” Āñ-mardā chhāth ishto-dāthā go āñhiyā phajyā rawāñ bitha. Dās āñhiyār dasā dāthai ki “Baro remā run biyār mañ mādhinār phirain.” Rem rutho ārtho phirenthai. Guḍā burthai handā, nāi gwāñ-jātho ārthai, āñhi hajjamat jorenthai. Hajjamat kull granchā bastho bāniār dāthai ki “Eshāñ go wath khan, sāmbh bil-ish.” Oli jinda ki jar athant-i āñ er-khudho phire-nainthagant-i, jawaiñ nokheñ pho-hāk ārtho dāthaghantī ki ‘eshāñ jānā khan.’ Guḍā gwashtai “Tho thevagheñ urd jamadār-e; kull thai hukm-en.” Guḍā bāniār gwashtai ki “Baro Agharbānoār gwash ki ‘Mardāna Bādshāh thai shikkā ākhta.’” Bāniā shutho gwashta Agharbānoār. Agharbānoā hukm dāthā ki “Mañ sāngā thanagaveñ naryāne jorain dai.” Thanagaveñ naryāñ dem dāthai; guḍā thanagaveñ palang; saimighā thanagaveñ hāthi loṭthai. Mardāna Bādshāh hukm dāthā wastādhanr ki “Hāthi hancho joraine ki thanakh joraine, choñ ki kāghadhā ginde, ki mañ dī āñhi lāfā rawāñ, Agharbānoā gindāñ.” Wastādhan hāthi dī jorenthā, Mardāna Bādshāh dī nyāmā khutha-ish. Gwashtai “Nīñ bar, Agharbānoār dai bāthiā.” Hāthi-ki burtho odhā go Agharbānoā, Agharbāno rapta hāthi phaṭāna, gwashtai “Nīñ Mardāna Bādshāh tarkā, hawen bithā” Mardāna Bādshāh gwashta “Mardāna tarkā hawen bitha Mardān-hamesh-en ki go tho ākhta.” Agharbānoā gwashta ki “Oli Bādshāh ki ākhtaghant mañ shikkā, e-r’gen syāralen bādshāh thi khas niyākhta, nīñ ki asten mañ tharā sir-bāñ.” Agharbāno sir-khutho Mardāna Bādshāh shafā wapta, phajya zahm druheñ nyām er-khuthai. Agharbānoā phol-khutha ki “Tho e-r’ga phache khane?” Mardāna Bādshāh gwashta “Maroshi ki rawāñ bithaghāñ thai phalawā, māñ murshidā du’ā khutha ki ‘Tho rave Agharbāno sir-khane, dikhrā ki mañ salām niyāe, phesha āñhiyā go phajyā nawāñ wafse.’” Agharbānoā gwashta ki “Juzūñ thai murshid phalawā.” Taiyāri bithaghant,

* “Is this a town of faqirs that you are dressed in this manner?”

† Giraghīgā is the gerund in ‘a’ with inserted prenominal suffix in i (with euphonicg). Giraghā, to take or obtain; giraghīgā, to obtain her.

‡ Hajjamat, i. e., the hair cut off by the barber.

zar-kharīd wathī kul, laditho burthagant. Nīn ki ākhtagant, wathī bādshāhī nazi bithagant, guḍā Mardāna Bādshāh gwān'-janaintha wathī lashkar ki "Mañ ravagañ kāreā evakhā ; aghar ki mañ chyārumī shafā thartho ākhtaghān ta māigh āñ, aghar ki mañ niyākhtaghān ta guḍā Agharbāno, sipah, zar-kharīd, kull hawēñ mardegh-āñ." Mardāna Bādshah shodhā ki rawañ bitha wathī shahrā ākhta, bādsāhār hāl-hawāl dāthai ki 'Thai bachh-mana-āraghān.' Mardī phoshāk er-khuthagant ī, thartho zālī pho-hāk wathī jindā khuthai, guḍa wath loghā nishta. Āñ-mar ki chyār shafā nishta, Mardāna Bādshāh niyākthaghath, āñ-mar wathī rūhā khush bitha ki "Mañ Agharbānoā dī baraghān, zar-kharīdā dī baraghān, sipahā dī baraghān." Taiyārāghī khutho wathī bādshāhī phalawā ākhta. Nīn-ki ākhtagant wathī shahrā pho! khuthai ki mañ oli zāl astēñ ki murti? Ālamā gwashta 'Thai zāl astēñ.' Gwashtai "Mañ zāl astēñ. guḍā khushānī" Bādshāh-nashārā Bādshāhār gwashta ki 'Shā eshiyā dāre na, bilāñ manāñ khushith.' Bādshāh-bachh ki ākhto nazi bitha, guḍa wathī mardār 'arz khuthai ki "Tho manāñ khushe, ta mañ sāh 'arz na kharāñ ; go mā va granche amān-eñ, hawēñ granchā ki bozh, gind guḍā manāñ khush." Bādshāh-bachhā ki granch bokhta, wathī phutāñ dithagant-ī. Guḍa sibi khuthai ki 'hawēñ kull kār-khānā mañ zālā khutha.' Zālār gwashtai ki "Nīn manāñ gunāhāñ bashk." Zālā gwashta "Tharā bashk." Agharbāno thartho wathī mardār sir khutho dāthai. Bachhā shutho wathī phithār 'arz khutha ki 'wathī shahrwālen bādshāhī hukmā hawēñ zālār daññ."

Lālīā gwashta Bādshāhārā "Ma Lālī ki astūñ Agnarbano zāt-ūñ." Tho pholā khan chī Tūtā ki mañ nyāñwāñ chī aive dithai ki āñ bādshāh nashārā ki pha wathī haqq-shara' mardā chikareñ gathe khuthai ; mā ki Tūtā giptaghañ pha shara' ; (ki Lālī jinkh nāl i-haqq shara' gipto) nīñ Tūtā ravagheñ. Chī sāngā ravagheñ khapta ?

Bādshāhā gwashta Tūtār "Tharā manzūr ēñ Lālī jinkh?" Tūtā gwashta "Manāñ nā-manzūr-eñ." Bādshāhā gwashta "Tharā chī sāngā nā manzūr ēñ?" Gwashtai "Man-āñ Tūtā, āñh-eñ Lālī ; Tūtā Lālī pha wathāñ sangat na bi." Bādshāhā Tūtā drogh khutha. Tūtā tharī Bādshāhār' shī ki "Bādshāhā, tho Lālī azhār nigoshtagant ; mañ azhār tho dī biyashkun." Bādshāhā gwashta "Tho dī wathī azhārā dai." Nīñ-ki Tūtā wathī azhār dathagant, guḍā Tūtā ma wathī azhārā nyāñwāñ Lālī drogh khutha : —

Tuta Kisaav.

Ya bādshāhe-ath, āñhī bachhā, āñ wakht ki zālāñ shutho āfā, galol jatha, āñhī gharo bhorenthagant-ī. Har-khas ākhto bādshāhār dāñ dāthā. Bādshāhā zālāñ kullāñ āsineñ gharo joreñthe dāthā. Guḍā Bādshāh-bachhā rūkeñ galol joreñtha. Ruken galol chī-āsineñ gharo gwasth khapt. Thibarā shuthe dāñ dāthāish bādshāhārā. Bādshāhā gwashta bāñdiārā ki "Hawēñ mañ bachh ki khāi, khat sarā nindī jutiāñ chand er-khan-ī." Bādshāh-bachh ki ākhto khat sarā charhith nishta, bāñdī ākhto juti chand khutho er-khuthagant. Bāñdī-azh phursithai "Thav-e ki thi khas ēñ hawēñ-r'gā khanagheñ?" Bāñdiā gwashta "Thai phithā hawañ-r'gā hukm dāthā." Gālwar thi chī na khuthai go bāñdiā, taiyār bitha, mādhinār sanj khutho charithā shutho chī Wazīr-bachh moklaintai ki "Mañ mulkā ishto ravaghāñ." Wazīr-bachhā gwashta "Mañ dī go tho phāji khāñ." Handeā ki ākhtagant shikār khuthaish washkie jatha-ish, guḍā nīr khutha-ish. Faqīre ākhto dar-khapta ; chī faqīrā-phursitha-ish "Tho thāngo ravaghai?" Faqīrā gwashta "Dehā māñ-ravaghāñ sailā khanāna." Faqīrā thartho phursitha ch'āñ doeñ mardāñ. Āñ-mardā gwashta "Mā zahr gipto ravaghūñ." Gwashtai "Shā manāñ murshid khane?" Āñ doeñ mardāñ manzūr khutha ki "Tho mañ murshide". Faqīrā hukm dāthā Wazīrār ki "Tho bādshāhā bur, do handā khāñ" Wazīrā bādshāh buritho do handā khutha. Gwashtai "Edhā do gor khash." Wazīrā doeñ gor khashtagant, bādshāh doeñ khotagh zurtho phurithagant. Faqīrā gwashta ki "Sale rosha neñ āfā bawar, leñ tāmā bawar ; shudhī bi dī draskāñ bawar, thuni bi dī crashkāñ bawar ; guḍī sālā thar, hawēñ handā biyā." Wazīr shutho pha barrā, shazh-māhe dem-khutha lammā ; shazhumi māhā thartho ber-kbuthai ubbāñ phalawā. Guḍī shazhumi māhā gwashtai "Rawāñ hawañ handā ki bādshāh khutagh phurithiyēñ." Ākhto hawañ handā dar-khaptai, faqīr dī hawān-rangā nishtiyēñ. doeñ mādhyāñ dī hawān-rangā bashthiyāñ, gozhd dī hawān-rangā sijji āñ. Faqīrā hukm khutha ki "Nīñ doeñ goran phat,

chūrā khan-ish." Wazīrā doeñ gor phatitha khashtagant: yake andarā khapta zālē, yake andarā sāgī hawān bādshāh Faqīr doeñ khotagh zāl mar pha-wathāñ sir khuthagant. Wazīr o bādshāh-bachh shutho nokar bithagant thī bādshāheā. Hawān bādshāh-bachh zāl go sandagarēā māñ ākhto shutha; khaseā bādshāhār hāl nā dātha. Eshiyā jang-ath go thī bādshāheā; hokā dāthai ki "Har khas ki jang jhandā zīrī, ar jang sobh khuthaghom bādshāhi sukhan-en ki bādshāh wathi jinkhā hawān mardār dāth ki jhandā zīrī." Bādshāh-bachh o wazīrā gwashta ki "Jhandā mā zīrūñ." Shuthagant jangā, sobh khutha-ish, bādshāhā wathi jinkh sir khutho dāth hawān Bādshāh-bachhār. Salāh garitha go wazīrā ki "Bādshāhā arzā khanūñ ki bayd rosh bādshāhi mār dā, ki Bādshāh māñ enakhā rāzī-en." 'Arz khutha-ish Bādshāhār, āñliyā manzūr khutha. Nokhen bādshāhā pholaintha hawān sandagar ki zāl burthai. Ya handāeā ākhte hand desitha. Mehiāñ wāzhā gwāñ'-jatho arthai ki "Mā begahī duzāñ, demdeāñ do mar; tho do rehī dai, āñ sandagar dar-dafā balāl khanant, gudā barawant; tho randā zurthighā biyār gir sandagarā; māñ sandagar giraināñ kbārāñ." Hāl bacho bitha; sandagar gipto gā zālā phajyā; bādshāh demā arthagant. Bādshāhā hukm dātha ki "Har doāñ phāhā dai" Phāhā deainthagant. Gudā bādshāhi ishto oli bādshāhār tharentho dāthai.

Tūtā gwashta Bādshāhārā ki "Bādshāh! Hawān wathi jind khotagh zāl bithai hawāñ-chi bādshāh ishto shutha. Man dī Lālī jinkh hawēñ-r'gā ishto ravaghāñ." Bādshāhā guḍā Lālī drogh khutha, Tūtār gwashtai "Thai rāsten."

XXV.

Prince Nihal and the Fish.

Ya medhe nishta philāñ shahrā; āñhī kār hamesh-ath ki mahiyāñ jath, ya māhī jawain gishenth khārth, bādshāhār dāth-i.* Bādshāhā medhār māhī bahā rūpiāe dāth khishtath-i. Roshe bādshāh bachhe Nihāl nāme charitha shikārā; ākhta dhand kharaghā gindī ya medh khapta māhiyā janaghen; medhā māhī gipto gondoshā phohaghet-i. Shāhzāda gwāñ'-jathā ki "Nawāñ gondoshā jāñ māhiyāra, bil-dai!" Medhā gwashta ki "Wāzhā! Māñ rozī en, harro Bādshāh ki asten māñāñ rūpiāe dāth māhie." Shāhzāda gwashta ki "Māhiyā bil-dai, māñ tharā chyār rūpiā deāñ." Māhī ishto-dātha medhā, chyār rūpiā dāthagant-i. Shāhzāda. Begahā māhī Bādshāhā gwar medhā na burtha. Bādshāhā gwāñ' janaintha hawāñ medhār ki "Tho māhī phache neyārthai maroshī māñ neghā." Medhā gwashta ki "Wāzhā! thāi bachhā māñāñ gwashta 'Bil dai,' guḍā mā ishto dātha." Bādshāh guḍā zahr gipta wathi bachh sarā ki "Tho phache māhī ilair tho-dātha? Tha azh māñ dehā dar-khañ baro." Shāhzāda mādhīñ zen khutho hojīñ phur-khutho, charitho, shutho darainthai. Demā shutho phadhā ki wājhentha ditha ki warnae nilieñ mādhīñ sarā dimā † phedhagheñ. Akhto āñ zawārā salām dātho, azh Shāhzāda pholk-luthai ki "Tho khai-e, dāñ-ko ravaghāe?" Shāhzāda gwashta ki "Māñ philāñ Bādshāh bachh-āñ, māñ nām Nihāl-en; māñ hithā zahr-gipto māñāñ khashta-i; nīñ ravaghāñ, naukari khanāñ: tho khai-e?" An mardā gwashta "Māñ Balochē-āñ, dī rawāñ ki naukariē khanāñ." Har-dunāñ salāh khutha ki "Mā ya-handā rawūñ." Thī deāñ shutho philāñ bādshāhā gwar naukār bithagant. Bādshāhā gwashta ki "Phanjāh phanjāh rūpiā shawāi mujibeñ. Deḍhī galoā shawā pahrā daeth." Pheshī pahrā bitha Nihālegheñ. Gindī ki sweth-risheñ marde azh mahālā dar-khapto darrā ravagheñ. Nihālā phol-khutha ki "Tho khai-e? Māñ tharā nēlāñ." Sweth-risheñ mardā gwashta ki "Māñ Bādshāh fakht āñ, nīñ māñ dar-khaptiyā ravaghāñ, ki Bādshāh begī mirith." Nihālā phol-khutha ki "Chachon mirith?" Bakhta pharmaintha ki "Syāh-māre khāith wārth-i." Nihālā phol khutha ki "Mārā khase janth, Bādshāh dar-shafith guḍā tho ma-rawe?" Gwashtai "Guḍā māñ na rawāñ." Nihālā shutho mahal lāfā khāt bunā likithā, gindī syāh-mār ākhta. Nihālā jatho khushto hawāñ khat bunā er-khuthai. Bādshāh dī

*This illustrates the use of the habitual past: "He used to catch fish and to pick out a good fish and bring and give it to the king."

† Dima, behind, is an inflected form of dim, the back. It must not be confounded with dema, in front (from dem, the face)

bādshāhāzādī hawān handā whāv athant. Hone* tripitho bālishāhāzādī dem sara khapta. Nihālā dihān khutha ki “Nawān ki azh jaurā mirith” thir gipto, thir-biroā kharpās lāithaghant-i, bawān hon-trippagh zurtho-giptaghant-i. Bādshāh-zādī hāghā bitho dithai ki hawān naukar oshtāthagheñ, dast lāitho ravagheñ khapta. Nihāl handā ākhto wathi sangat hāghā khutho bitho akistha hāl na dāthai ki mār jatha. Jhate shafe sarākhta, bādshāhāzādī wathi Bādshāh kharo khutha ki “Hawān naukar ki olī pahrā dātha, hawānhiyā baro khush!” Akhta ki Bādshāh phol-khuthai ki “Pheshī pahrā khāiegh-ath.” Gwashtai ki “Hawān akisthagheñ marde ath.” Bādshāhā zahm risintha ki hameshiyā khushān, sangatā phol-khutha ki “Chī gunāh khuthai ki khushe?” Bādshāhā gwashta ki “Mārī khushān-i.” Anhiyā gwashta ki “Pheshā mañ kissave biyashkhun, gudā tho khush-i.” Bādshāhā gwashta ki “Tao kissavā khan.” Gwashtai ki :

Ya bādshāh-ath, roshe charitha rojhānī shikārā. Hawēñ gwashtī khuthai ki “Hamāñhi demā ki rojh dar-khafi hawān merenith-i, thī khas ma merenī.” Dar-khapta Bādshāh agā rojhe; rikhtai Bādshāh pha dimā janāna janāna direñ jāhe. Rojh dar-khapho shutha bādshāhā-azh. Bādshāh thunā phirenta, khaler sāhā mādhin bartho, bānz er-khutho, wath di dāthitho. Bare gindī ki azh khalerā sarbarā āfe phunī khafagheñ. Wathi kadah zurtho sherā er-khuthai; kadah lāfā ki kharde āf much bithi, zurtha Bādshāhā ki “Mañ nūn āfā warān,” bānz ākhta changul, āf rekhto phirenta. Zahr ākhtā Bādshāhār, bānz gipto saghar phaitho chaghal dāthai. Gudā gindī ki Wazir di ākhto, khali āfe di ārthai. Bādshāhā āf wārtho. sāh sāharthai, burzā wājhen-thai gindī, ki syāh-māre jathiyā khaler sarā tangithiyen; āñ āf-phunī ki tripagheñ hawān syāh-māre saghar-phigh-eñ ki āf bitho tripaghaint. Armān khuthai ki “Mā bānz barrā † khushta ki manān jaur waragh nishtai. Tha Bādshāh, nūn mahlā-dār; sudhā khañ, gudā khush-i, nawān ki phadhā armānī bi.

Bādshāh gudā thartho shutha handā. Bādshāhāzādī phol-khutha ki “Khushto ākhtaghe?” Bādshāhā gwashta ki “Inna, rosh bi gudā khushān-i.” Bādshāhāzādī gwashta ki “Aghadi tharā hukm-eñ ki baro khushī.” Thartho bālishāh thī phire sangatā gwashta ki “Mañ thī kissave biyashkhun.” Bādshāhā gwashta ki kissavā khañ. An-mardā gwashta ki :

Hawān Bādshāh ki rojhānī shikārā shuthaghet, eshī tutāe bitha. Tutāñ sīre ath; tūtā azh Bādshāh inokal loitha ki ‘sirā rawān.’ Bādshāhā gwashta ki “Tho murgh-e, nawān thare miyāe.” Tūtā gwashta ki “Mañ sukhān-eñ ki mañ tharān, Khān, Bādshāh!” Bādshāhā mokal dātha, tūtā shutha. Tūtāñ ki sirā muchh bitha, yakeā gwashta ki “Ya drashke-eñ chosheñ ki ya-kanoe ki khase wārth. phirundeñ mard tharī warnā bi.” Hawān tūtā ya kanoe ash hawān drashkā phaitho zurtha ki “Jawāñ chī eñ, barān-i wathi Bādshāhār deān-i.” Tūtā thartho ākhta, Bādshāhārā gwashta ki “Wāzhā! jawāñ chī thartho ārthom.” Bādshāhā phol khutha ki “Chī eñ?” Tūtā kanoā phesh-khutha ki “Hawēñ drashk-bare eñ: khase ki wārth-i, gudā warnā bi.” Bādshāhā hawān kano gipto wazirār gwān-janaintha ki “Eshiyā warān, ma warān?” Wazirā gwashta ki “Ya kanoe chī neñ, hameshiyā khishūñ bilūñ, drashk bi; mā theghkāñ warūñ i.” Kano khishta-ish, mazāñ drashk bithi, phakhā. Ya kanoe khapho jahlā, eshiyā sarā syāh-mār ākhto jaur rekhtagant. Bānghavā bāghwānā zurtho burtha go bādshāhā. Bādshāh salāh khutha ki ‘Warūn-i, ki ma-warūn-i?’ Wazirā gwashtā ki “Pheshā hawēñ kano hawēñ phirundeñ bīngār warāññ; āñ ki warnā bitha, gudā mā kull warūñ i.” Līng wārtho murtho khapta. Bādshāhā gwashta ki “Eshāñ jaur-eñ, tūtā duzmanāi khuthā phar mañ khushaghā ārthai.” Tūtā Bādshāhā khushto phirenta: drashk mashbar bitha ki Bādshāh bāghā jaureñ drashke phakbiyā oshtāthiyen. Yā bakhalē go wathi zālā jheritha, har-do phir-athant. Phadātha hawān zālā ki “Wathār khushān, hawān jaureñ drashk bar warāñ.” Kanoe phaitho wārthai, wārtho warnā bitha. Mardār hāl dāthai, āñ di wārtho warnā bitha. Hāl shutha bādshāhā gwar; bādshāhā har-do gwān-janaintha, hāl phol-khuthai: hāl askhutho, bādshāh shutha bāghā, kano phaitho wārtha, gudā armān khuthai ki “Tūtā go mā nekhi khutha, mā be-gunāh khushta.” Nūn, bādshāh, tho eshī hāl pheshā pholā khañ, gudā khush-i nawān tharā di armān bi.

*Hone=a drop of blood.

†Barra=in vain, without cause.

Bādshāh guḍā shutho, saimi barā khushaghā thartho ākhta, edhā rosh dī bitha. Sangatā gwashta ki “ Bilān pholā kbane, guḍā khush i.” Nibāl hāghā bitho phādḥ-ākhta, Bādshāhā gwashta ki “ Mañ tharā khushtān.” Gwashtai “ Phache manān khushe ?” Gwashtai ki “ Bādshāhzādi hukm en ki tharā khushān.” Gwashtai ki “ Mañ hālā gir guḍā manān khush.” Bādshāh manzūr khutha, hāl wathī theghī dātho shutha ki “ Tha boro, gind ki thāi khat bunā syāh-mār khushtiyā er en.” Bādshāh shutho gindī ki hāl hamesh-en : thir dī khaptaghen thir biroā kharpās basthiyen, honmān ākhtiyā. Bādshāh guḍā khush bitho wathī jinkh Nihālār sir-khutho dāthai; guḍā sir bitho daraintha-ish ki wathī dehā rawān. Hakaltho ki shahrā nazi ākhtaghant, hawān Baloch ki eshiyā sangat bitha, ānhiyā gwashta Nihālār ki “ Hawen zāl ki dast ākhta neme thāien neme maigheñ.” Nihālā gwashta ki “ Tha bahā-khāne, māñ tharā bahā deñ nemeghā, zāl na deñ,” Ānhiyā gwashta ki “ Na, mañ zāl nem girāñ.” Gwashtai “ Chachon giro nemā.” Gwashtai ki “ Mañ khushān-i; neme tho bar, neme mañ barān-i. Mādḥin vangā er-khañ zālā, ki mañ khushanī” Nihālā zāl azh vangā er-khutha, risintha ki “ zahm, janāgha pha, zāl ki drihav khuthā, guḍā azh zāl dafā do syāh-mār dār-khapto ākhtaghant. Guḍā sangatā gwashta ki “ Zāl thāien, mañ nashār-en, mā hawen-rangā khuthaghān phawānkha ki syāh-mār dar-khafant, nawān tharā wārthath-ish * Nīn hech thurs nen-i. Mañ hawān malī an ki tho azh medha ilaintho datha; tho go ma nekhī khutha, nīn ma tharaintho thara nekhī khutha. Nīn mañ rawān wathni handa.

XXVI.

The adventures of a certain Prophet.

Ya paighambareār hukm Hudhāi bitha ki “ Tharā dukheā khanān; tho nīngishen ki thāi khushī-en, hai nīn warnāighā khanān, hai phiriya khanān ?” Paighambarā jawāb dātha ki “ Mañ go wathī zālā salāh khanān.” Shutho phol-khuthai azh wathī zālā; zālā gwashta mardārā ki “ Ya dukhie guḍā mār bī phirie, yakhe mār Hudhā dā an ki Hudhā dā bilān warnāighā makhtā dā.” Guḍā Hudhā ki bemihri bithai, māl, tarkā kull gār-bitho shuthai. Zālā gwashta mardārā ki “ Edhā mār har khas phajyā-khārī, ki olā mañ bakht-ath, mañ nām nāmūz-ath; nīn e watanā mañ guzrān na bī, nīn choshen dehā barawūn ki mār khas phajyā miyārī.” Ānhiyā do bachh dī astathant. Watan ishto-dāthai-ish, rāhī bithaghant, thī deheā dem khutha-ish. Shaf roshāñ gwāzenāna ya shahre gwarā shaf khapta-ish. Hamodhā wathī hand whard khutho, waptaghant: do bachh nyāmā khuthaghant, zāl ya phalawā wapta, mard dohmī phalawā. Hawān shahrā duz māñ-khāi; saudāgarē kāfila ākhto bokhtaghā hamodhā. Saudāgar rāhband chyāren phalawā tharaghant, rāh basthaghant; tharāna biāna gindant hawān chyāren mardān waptaghant, hawen-r’ga sharrant ki demā chyār ciwān balaghant.† Rāhbandān shutho saudāgarār hāl dāthai-ish. Saudāgarā gwashta “ Shā hawen-r’gen wājhe khane ki zālā zīr whāvighā, biyāre gwar mā.” Ānhān shutho zāl zurtho whāvighā, ārtha ish gwar saudāgarā. Ān mardā zāl zurtho sandūkā māñ khuthai. Bāng’hā ki rosh bitha mard hāghā bitho ditha ki “ Mañ zāl gār en.” Wathī doēn bachh zurtho rāhī bitha, saudāgar dī laditho shutha thī gwareā, zāl dī burthai. Paighambarā shutho bachh zurthagant i doēn daryā kandīa ki daryā ānbarā guzān. Bachh na thāharant evakha, ya bachhe basthai, yakhe burtho daryā ānbarā thibare, guḍā wārthai gwandoēā. Ya bachhe edhā gregheñ, yakhe cdhā basthaghā gregheñ. Jar shodhe ki ākhta jar shodhaghā hāl gindī, phol-khuthai “ Shawā phache greghe ?” Chhorava hāl dāthā. Jarshodhā gwashta “ Thogre na, tho mañ bachhe, mañ rawān thāi an brāth dī khārān.” Har do ārtho ya handā khuthaghant, wathī jar shusthagant, begahā thartho loghā ākhta, chhorav dī ārthaghant. Hawān roshā mābi-khash daryā kandīa-jathā sib, shutho māñ ākhta gwandoārā. Chikitho khas ai darrā, dirtkai ānhi lāf, gindī mardā, mard durāhīghā dar khapta lāf azh. Māhi khash zurth burtha hawān mard wathī handā, kharde roshān darmān khuthai; nīn ki reshe durāh bitho ākhta, Hudhāi amur bī hawān shahr bādshāh miri. Hawān mulk dastūr hawen-r’gen ki parānwāi bānze; bānze khilant deant,

* Or perhaps they might have bitten you.

† They were so beautiful (it seemed as if) four lamps were burning in their faces.

har khase sar chakhā baroth nindīth, badshāhī hawān hieghen. * Kull 'ālam muchh bīth shutha, bānz ishto dātha-ish; bānz ākhto hawān paighambar sar chakhā nishtā. 'Alamā salāh khutha ki "E chosheñ mard en. darrā chi ākhta, mañ wathī dehe neñ, bādshāhī na dañ i." Gwashta-ish "Maroshī droghen, thibare bilūñ dāñ, thī-khase chakhā nindī." Bāng'hā thibare muchhī bīthaghant, bānz ishto-dātha ish, thibare tharāna ākhta jakītha paighambar sar chakhā. Gudā gwashta ish "Droghen, mā na dañ i." Saimī roshā bānz ishto dātha-ish, paighambar sar chakhā ākhtāi. Gudā syāraleñ mardāñ pha wathāñ salāh khutha ki "Bādshāhī Hudhā dast en, Hudhā dātha hameshiyārā." Gudā paighambar Bādshāh bītha hawāñ debā. Biāna kharde sāl gwashta, bādshāhī khanaghen. Roshe hawāñ saudāgar ki paighambar zāl bārth dī ladītha hawāñ shahr nyāñwāñ bokhta. Saudāgarā gwashta Bādshāhārā ki "Maroshī rāh-bandāñ dai, begahī kāfila thāi zimma en." Bādshāhā riđ khutha shahr chakhā, rāh-band lotthaish. Har khasā rāh-band dāthaghant. Jarshodh azh ya rāh-bande lottha. Āñhiyā ya bachhe paighambare shastātha ki "Tho baro rāh bandiā khan" Hardo brāth phajyā ravant, shutho nishtaghant pahrā. Choravāñ gwashta. thī rāh-bandāñ ki "Pheshī shafā shā ninde, phadhī pahrā gudā mā nindūñ." Phadhī pahr ki bītha doēñ brāth nishtaghant, kisaiñ brāth mazaiñ brāthār gwashta ki "Kissave khan āñ-r'gā mā whāv shuñ." Mazaiñ brāthā gwashta ki "Thī kissavā chī na zāññ, wathī hālā deñ. Mañ phith āñ jarshodh neñ, mañ phith-māth hardo gār-bīthaghant: mā shafā ākhto hawēñ shahr gurā waptaghūñ, mañ māth bāngabā gār-ath. Phithā mār zurtho burtha ki daryā gwāzēññ: manāñ i-neghā basthāi, tharā āñ-neghā burthāi. Tharthā daryā ki mā khāñ, barāñ, daryā nyanwāñ mañ phith gār bītho shuthā, sudh neñ āfā burtha, chachon bīthaghā" Paighambar zāl ki saudāgar hand ath hawēñ thaukh tawārā nighoshaghen. Āñ sahī bītha ki 'mañ bachh ant.' Āñhiyā wathī gūth hār khashto likenthāi; bāng'hā rosh bītha, saudāgarār'shī ki "Mañ hār duzāñ burtha. Bāngahā saudāgar Bādshāhār gwāñkh jathā ki "Mañ duze bītha." Bādshāh ākhta, rāh-bandāñ kull muchh khutho ārthaghant; phol-khuthāi "Tharā kal-ēñ chī wakhta thāi duze bītha?" Zālā gwashta ki "Shafā phadhī pahrā mañ duze bītha." Eshāñ gwashta ki "Phadhī pahrā jarshodh bachh rāhband athant." Gwāñ'-jatho hawāñ doēñ chhorav ārthaghant. Zālā gwashta ki "Āñ kissav ki doshī khanaghathe, hawāñ kissav dī nūñ khane, bādshāh dī nighoshī." Mazaiñ bachhā āñ kissav khutha ki pheshā khuthaghathī. Bādshāh gudā zāñthā ki "Bachh maighant." Zālā oli sabī khuthaghath ki "Bachh maighant." Gwashtāi "Badshah! Tha mulk Bādshāh-e, bachh maighant, saudāgarā manāñ duzītho burtha." Bādshāhā har-do bachh galāithā, zāl dī thartho go wath ārthāi. Saudāgarār phāho dāthāi, kāfila phulithāi. Jarshodhār gwashtāi "Tho har chī ki loṭe tharā deñ. Ahirā jarshodhā wathī wazīr khuthoghant-i. Pheshā Hudhā dukh dāthāi, phadha lāl eshī jawaiñ bītha. hawēñ sāngā ki Hudhā chakhā āsro khuthāi. Wail, wākhyā dukh, paighambarāñ biāna ākhtaghant.

XXVII.

* *Abdullah Shah of Samin.*

'Abdullāh Shāh Saīdī nishtaghā Samīnā.† Rawāñ bītha hajjā, shutho jahāzā charīthā. Ravāna ravāna shutha, jahāz oshtātha bītha, jahāz-mardāñ hilā khutha, jahāz na bokhta. Samundar kharaghā murgh-galeṭ nishtaghetth. Gudā jahāz-wāzbā gwashta "Bandao chosheñ bi ki wāstā Hudhāiā wathī sarā dāth, azh jahāzā er-kbefīth baroth hawāñ murghāñ hāl dāth? Murgh bāl-girant, gudā jahāzā gwāth māñ-khāith, jahāz tilhīth." 'Abdullāh Shāhā gwashta "Mañ deñ wathī sarā wāstā Hudhāiā." Er-khaptāi azh jahāzā, shutho hawāñ murgh bāl-dāthaghant, murgh bāl-giptaghant; gwāth māñ ākhta, jahāz tilhīthā.

* The custom of that country is (to elect a king) by flying a hawk. They let the hawk fly, and on whosoever head it alights, the kingdom is his.

† Samin is a village near Dera Ghazi Khan, and the descendants of 'Abdullāh Shāh in the third generation still live there.

‡ A flock of birds. Gal is used, like log in Hindustānī, and form plural or collective noun.

'Abdullāh Shāh samundar pahnādā dighārā rawān bitha. Jāhe ki ākhta gindī gwāmeshānī rand-en. Zurthai hawān rand, zirāna zirāna shutha baroth gindī duhone dukhagheñ,* gwāmeshānī jhok en hamodhā Suhr-sareñ zālē nishtiyeñ. 'Abdullāh Shāh ki nazi ākhta phādā-ākhto howān zāl, gwashtai "Bismillāh, 'Abdullāh Shāh Smainewālā, biyāithe!" Phol-khuthai ki "Māi, tha khai e?" Zālā gwashta ki "Mañ Māi Hir ān, Miān Rānjhā gō mehiān en. Makhta tho khush bi nind, begahā Miān Rānjhā di khāith."† Begahā gwāmesh ākhta pha jhokā, suhr risheñ marde phedhāgheñ. Phol-khutha 'Abdullāh Shāhā ki "Hawēñ mard khai en ki phedhāgheñ gwāmeshānī randā?" Māi Hirā gwashta ki "E Miān Rānjhā en." Anki ākhta 'Abdullāh Shāh phādā-ākhta. An mardā gwashta "Bismillāh 'Abdullāh Shāh biyā durr sh'ākhtaghe!" 'Abdullāh Shāhā gwashta "Mahairā, Miān Rānjhā." Miān Rānjhā ch'eshiyā hāl gipta. 'Abdullāh Shāh wathī thewagheñ hāl dāthaghant. Miān Rānjhā gwashta "Thai hajj azh dargahā qabul en, mañ begahā shire barān phujainān ma Huzūrā" Gudā mañ shirā phur khutho, sar chakhā zurtho, 'Abdullāh Shāh das'ā giptai, gwashtai "Wathī chhamān but." Chhamān butthaghand-i. Gudā gwashta Miān Rānjhā "Nū chhamān phat." Nū ki chhamān phatthaghand-i dithai ki Rusūlū'llāh nishtagheñ wathī takht sarā. Rusūlū'llāh salām dāthai, bajj qabul bithai. Gindī ki ya kumbhār Samīn-nindokheñ, ālū chakhā chyār-gist rūpiā chatiā khapto bastha ish. Guā Rusūlū'llāh pharmaintha ki "Miān Rānjhā, tharā hukm-en ki 'Abdullāh Shāh wathī shahrā rasain dai." Dar-khapto ākthaghand jhokā. Miān Rānjhā gwashta ki "Do rosh nind hamedhā, shirā bawar gwāmeshānī, gudā tharā wathī handā rasainān." Do rosh nishta hamodhā, saimī roshā Miān Rānjhā gwashta ki "Nū dasta manān dai, gudā chhamān but." Dast dātho chhamān butthaghand-i. Gudā Miān Rānjhā gwashta "Nū main dastā bil dai, chhamān phat." Chhamān phatī gindī ki "Mañ Samīn shahr lāfā cshtāthaghān!" Jihānāñ ditha ki 'Abdullāh Shāh ākhta. Kumbhār ākhta greāna gwar 'Abdullāh Shāhā ki "Philān handā drākāne logh duzān bhorenta, rand artho main logh pahnādā gwāzentha-ish: nū Sarkār gushith ki 'Chyār-gist rūpiā chati phur-khañ dai.' Mañ bē gunāh-ān; Hudhāi wāstā manān chorain." 'Abdullāh Shāhā gwashta ki "E chati main cheraīnagh neñ, ki Huzūr dimānā thai chakhā basthiyeñ. Baro phur-khañ dai."

XXVIII.

Stories of the Prophet Moses, Part I.—The poor and the Rich.

Hāzrat Mūsā ki Hudhāi dost-ath shuthā go Hudhā arz khuthai "Tho ummat Hudhāi, thai ummat khase shudhigheñ, khase ser-en, khase gharib, khase bhāgyeñ. Tho wathī ummatā kullān ser khañ." Hudhā gwashta "Thai salāh-en mañ hacho khañān." Hudhāi demā kār āsān-ath, har-khas ser saukhā bitha. Mūsā-dost thartho loghā ākhta. Hudhā hukm dāthā phrishtaghān ki "Hāzrat Mūsā mārīā phirenoth." Mārī gudā khapta. Mūsā gushith 'ālamār "Mañ sbār mibant deān, shā main mārīā thāhinet. Khas 'shī 'Mā jorainūn na,' ki har-khas ser bithaghet. Hazrat Mūsā wathī dil nyānwān gantri khutha "Olā ma Hudhār arz khuthā, Hudhā, har-khas saukhā khutha, nū main mārīā khas jorainī na, mañ chhoñ khañān." Thartho shuthai go Hudhā, mūnjhā bithā nishta. Hudhā gwashta ki "Mūsā, tho manī doste, pharche mūnjhāigha nishtaghe?" Hazrat Mūsā jawāb tharentha ki "Azh mā pholā ma khañ; mā tharā 'arz khuthaghañ 'har khasā saukhā khañ.' Nū main mārī khapta, khas na jorainith-i." Hudhā gwashta "Tho ki munān gwashta 'har-khas ser khañ; 'har-khas ki saukhā bi, gudā guzrān na bi. Nū thai mārī khai jorainith?" Hazrat Mūsā gwashta "Wāzhā! olī wājhā khañ." Gudā hacho bitha, khase ser-bitha, khase shudhī bitha. Mūsā thartho shutha wathī loghā. 'Alam gwān'-jathai "Biyāeth, manī mārīā joraineth!" Bāz phoriāthi ākhto mārī joraintha, Hazrat Mūsā, mārī juritha.

* He saw a smoke rising. Lit. : He saw a smoke is smoking.

† 'Abdullāh Shāh is here represented as meeting Hir and Rānjhā, the celebrated lovers of the Punjab, who had died some centuries before. He finds Rānjhā following his original occupation of grazing buffaloes on the river-bank, and supplying the Prophet with milk.

the world, used here in the sense of people, everybody. 'Alam, the world, is similarly used (cf. the use of the French 'monde').

XXIX.

Stories of the Prophet Moses, Part II.—The Mulla, the Faqir, the Deer and the Snake.

Mūsā Paighambar ravaghet^h khapto pha dagiā. Demā Mullāe tretathai, astāwā ma dast-en-i, sakeñ namāz-phosh-en*. Phol-khuthai Mūsā-azh "Tho thāngo ravaghāi." Mūsā gwashta "Mañ ravaghāñ Huzūrā." Gwashtai "Huzūrā ki ravaghāi, pholā khan ki 'Ma ikhtareñ bandakiyāñ khanaghāñ, namāshāñ parhaghāñ, roshaghāñ dāraghāñ, mañ hand ma bihishtā juragheñ ki ma dozhahā?" Mūsā demā gwashta, dithai faqire oshtāthagheñ, dandā ma dast-en i, bhang-warokheñ, nasha-khanokheñ. Phol-khutha faqirā ki "Mūsā Paighambar, thāngo ravaghāi?" Gwashtai "Man ravaghāñ Huzūrā." Gwashtai "Mañ pholā azh Hudhā khan ki mañ hand ma bihisht-en ki ma dozhah-en." Demā shatho tihāfeñ barreā, langeñ āske oshtāthiyeñ. Phol-khutha āskā "Hazrat Mūsā, thāngo ravaghāi?" Mūsā gwashta "Mañ ravaghāñ Huzūrā, Hudhā gwar." Āskā gwashta "Man thunā miraghāñ haur gwārī mañ āfe warāñ: tho pholā khan ki haur khadheñ gwārith." Gwashta Mūsā demā dithai ki syāh-māre phedhāgheñ Syāh-mārā phol-khutha ki "Thāngo ravaghāi?" Oli jawāb dāthai Mārā gwashta "Mañ hawēñ pholā khan ki mañ sagharār jaur bāz biṭha, manāñ mokale dai ki mañ khase warāñ, mañ jaur kham bant." Shutha Mūsā Dost Huzūrā, arz khuthai pheshā hawāñ mullāe ki hawikhtareñ namāsh khutha. Hudhā gwashta "Eshī hand ma dozhā juritha." Gudā gwashtai ki "Āñ nashā-warokheñ faqir hand bakhū juritha?" Hudhā pharmaintha "Eshī hand ma bihishtā juritha." Gudā Mūsā phol khutha ki "Āñhiyā hand ma dozhī-en ki bandaki khutha, eshiyā band ki gandaghiyā khuthai, ma bihisht-en?" Gwashtai "Thare barawet mullā gwar, hawēñ-r'ga gwash ki 'Mā Hudhā dargāhā hawēñ-r'geñ swāde ditha, ki sadh lero go bārā sishin-dukḥā gwashtiyā ditham.' E na manith, gushī ki drogh-en. Phawānkhā āñhi hand ma dozhī-en. Faqirār tho hawēñ hālā dai, āñ manith-i, phawānkhā āñhi hand ma bihisht-en, ki Hudhāi kuzratā faqir manī, mullā na-manī." Gudā gwashtai ki "Langeñ āske mā ditha, sai sālā thunā miragheñ, āñhiyā hawēñ phol khuth ki 'Hudhā mehrvānāi gwar haur gwārī, mañ āfe warāñ.'" Gwashta Hudhā "Āskār gwash ki haptumī sālā haur gwārī, tha āfā ware." Gudā Mūsā mār hāl dāthā. Hudhā gwashta ki "Mārār gwash ki philāñ handā ya ramaghe shafānkh en, yake māthen-i, yake jind-en i; tha baro, hawāñ shafānkhā war."† Tharthā Mūsā Dost, gindī ta māre nishtiyeñ tikki biṭhiyā. Mārā hāl phol khutha. Gwashtai "Tharā mokāl dāthai ki philāñ handā ya buzāñ shafānkh-en. Baro hawāñhiyar war." Gwastho demā gindī hawāñ langeñ āsk-en. Āñhiyar hāl dāthai ki "Hudhā gwashta haptumī sālā haur gwārī, en ware." Khush biṭho drikh wārtha āskā, gwashta "Aghdī Hudhā. Aghdī Hudhā!" Hawāñ jhatā haurā gwartha, āskā wārtha. Gwastho demā gindī hawāñ faqir oshtāthiyeñ hāl phol-khuthai. Gwashta Mūsā "Mā āñ hāl gud tharā deāñ, pheshā ya isrāreñ hālā tharā deāñ ki mā ditham." Faqirā gwashta "Tha chi isrāre ditha?" Mūsā gwashta "Sadh lero go bārā ya sishin dukḥā gwashtiyā ravagheñ." Faqirā gwashta "E ta sadh lero tha ditha ya sishin-dukḥā gwashtiyā, agh theghī jihānā ki Hudhā ziri ma sishin-dukḥā gwāzenī, āñhi bholā neñ?" Gudā Mūsā gwashta "Thai hand ma bihishten, faqir." Gwastho dithai mullā. Mullā hāl loṭthai. Gwashtai ki "Ya isrāre mā dithai Hudhāi dargāhā, ki sadh lero go bārā ya sishin-dukḥā gwashtiyā ravagheñ." Mullā gwashta "Mūsā Paighambar! E'r'gā drogh-en ma band! Sadh lero sishin dukḥā chachon guzi? Niñ mañ hand hālā dai, ki bakhū en?" Gwashtai "Thai hand ma dozhī-en." Mullā astāwa, ki ma dast-ath-i, jathā ma dighārā, bhorenthai, shutha go wathī dagā. Mūsā shutha wathī dagā gwashtai ki 'hawāñ mār shafānkhā chachon wārth?' Charāna begahā shutha shafānkh handā; māth nishtagheñ-i handā. Māiyā phol-khutha "Tho khai-e?" Gwashtai "Mehmāne-āñ." Māi thaghard chiki tho dāthai ki 'Tha nind.' Biṭho nishtai thaghard chakhā: begahā ramagh ākhta shafānkh dī ākhto sahritha. Māthār gwāñ-jathā shafānkhā ki "Āsā biyār mā māre ditha." Bāre māiā ās burtha: gudā gindī ki shafānkhā hawāñ

* Namāz-phosh, 'clothed in prayers,' i. e., Pharisaical.

† This is not the imperative plural, but the second person singular of the aorist. "When thou goest back," &c.

‡ Waragh has two imperatives, *barwar* in the sense of 'eat' and *war* in the sense of 'bite.'

mār khushta zurthiya āraghen-i. Mūsā gwashta ki “Hawān mār biyār, mañ gindānī, chachoen mār-en.” Shafānkā mār ārtha, Mūsā gindith-i, ta hawān mār-en ki paighām dāthaghant-i. Shafā Mūsā hamedhā bitha; shafānkā naghan, shīr, whard dāthai. Banghavā shutha Huzūrā, gwashtai “Ai Hudhā tho mokal dātha mārār, ki ‘bāro hawān shafānkā war,’ nūn shafānkā mār jatha; e chi savav bitha?” Hudhā pharmaintha ki “Hawān mār rosh kutthiyethant; eshi mant hawān shafānkā dast-ath. Mā chacho gwashta ki rosh kutthiyethant i.” Gudā gwashta Mūsā ki “Waztā! tho langēn āskār gwashta ki ‘Haptumī sālā haur gwārī;’ tha manān droghband khutha ki hawān jhatā haurā gwartha.”* Gwashtai “Mañ rāzī bithaghuñ ki āsk whash bitho mañ nām gipta, aghdī āsro mañ† giptai. Phawānkā mā haur gwarenthā. Mullā hand ki olā dozhiā mā dasitha, bihishtā thāhaghen-i, hawēn savavā ki, astāwa ki bhorenthai, thunien more-ath, trape tilitho ānhi dafā khapta; mor khush bitha. Hawān mor sadakā mā mullā hand bihishtā thāhintā.

XXX.

*Stories of the Prophet Moses.**Part III.—The Pathan Horseman, the Carpenter, and the Old Man.*

Ya roshe Mūsā Dost Hudhāi ākhta charāna chāthā nishta, dast dem, shustbaghant-i, ki ‘mañ namāz parhān.’ Phadhā gindī ya avzāre ākhto erkhapta naryān basthai, hathyār er-khuthaghant-i: himāniā hazār rupiā mānath-i, ān dī bokhto azh sarenā er-khuthai: gudā sarbarā jar er-khuthaghant-i, jān shusthai, gudā jar jānā khuthaghant-i, hathyār basthaghant-i, himān hamedhā shamoshtai, charitho shutha. Phadhā warnāen drākāne ākhto jān shusthai. Drākn gindī hawān himān khaptaghen: himān zurtho ishto† darainthai. Phadhā thī phire mardeā ākhto jān shusthai, jar jānā khuthaghant-i. Hawān vzear thartho ākhta, zar gir ākhtaghant-i. Phol-khuthai azh hawān phiren imardā ki “Mañ himān hamedhā khaptaghet, tho ditha manān dai.” Phiren mardā gwashta “Mā chī na ditha.” Pathanā gwashta “Mañ zar tho burtha, thī khas niyākhta, tharā nelān, mañ zarān dai.” Ān phirundā gwashta “Mā hechī sahī neyān.” Khashto Pathanā zahm, jatha hawān phirundār ma gardanā, saghar dīr shutho khapta. Phirund hawān Pathanā khushto charitho darainthā. Mūsā Dost sawāda gindaghen, shuthai Huzūrā; Hudhār gwashtai “Mā ‘ajab range ditha.” Hawēn kissav dasithai. Gudā Hudhā jawāb dātha ki “Hawān Drākānā ki zar buraghant, hawēn Drākān phirukā hawān Pathan phiruke mārīe thāhithaghant. Gudā Drākān phirukārā kireh ki hazār rupiā bithaghant. Pathan phirukā na dātha: nūn hawān hakk mā zitho thartho dātha. Gudā hawēn phirund ki Pathanā khushta, phiruk hawēn phirundeghā hawēn Pathan phiruk phith khushtai; gudā hawēn phiru nd chakhā ki hon wur-ath-i, e hawān hon ‘shānhiyā gipta. Har dunānī sharakhuthaghom maroshi.”

NOTE.—A similar anecdote to the above will be found in the Arabian Nights (Lane's Translation, II, page 577.) Compare also the story of Moses and the workings of Providence in Chapter XVIII of the Kurān.

XXXI.

The Adventures of Lāl Bādshāh

Bādshāhe-ath ki bachh na bithai. Faqirār suwāl khuthai ki “Nekheñ du’ā khan, Hudhā manān bachhe dā. Philaveñ roshān bachh bitha Bādshāhārā. Nām Lāl Bādshāh basthai. Biāna warnā bitha; phithārā gwashtai “Manān sir khan; hamodhā ki mañ khush khanān, hawān zāl manān gir dai.” Har khaseār hukm dātha Bādshāhā ki “Rūngen jinkh ki bi, biyār-ish; ān ki mañ bachh pasand khat go nāl-sharī’atā sir khanan-i.” Har khasā wathī jinkh ārtho sahrā khuthaghant; Lāl Bādshāh charitho charitho pasand hech na khutha. Ya phirunden rande nishtaghā, hawēn thaukh khuthai ki “Philān handā bādshāh-en, Anwar Bādshāh nāme, hamānhi jinkhā Lāl Bādshāh pasand khat, thī khasā pasand na khat.” Lāl Bādshāh ki hawānhi thaukh ash-khuthā, phithār gwashtai ki “Mañ rawān hawān bādshāh jinkh sir khanān.” Bādshāhā gwashta “Āngo ma-ro, direñ wilāyat-en.” Phith manahā na oshtātha, gudā

* The verb *gwaragh*, to rain, is treated as a transitive verb, and always takes the inflected form of the agent.

† And still kept his trust in me.

‡ *Ishto* here is for *shutho*. It is not the participle of *isagh*.

wazīrār gwashtai ki "Niñ ki nā-oshti bilān baroth, tha di baro phajya Hudhāi tawakkulā." Rawān bitha Lāl Bādshāh go wazīrā phajyā, Anwar Bādshāh dehā shuthagħant; shahrā ki nazikhā shutha gindī chyār faqīr-ant, dārā chinagħant. Lāl Bādshāhā salām dātha; faqīrān 'sh-ānbiyā hāl gipta ki "Tha khai-e?" Gwashtai "Mañ nām Lāl Bādshāh-eñ, philān Bādshāh bachh-āñ, mañ ākhtagħān Anwar Bādshāh jinkh sir khanaghā." Guḍā faqīrān khanditha chyārenān. Phol-khuthai "Phache khandithe?" Gwashta-ish "Mā har chyār bādshāh-ūn; mā di hawēn Anwar Bādshāh jinkh sir khanaghā pha ākhtagħūn, mañ hāl e bithagħant." Lāl Bādshāh phol-khutha "Shawā chhoñ e daul bitha?" Gwashta-ish "Har-khasār Anwar Bādshāh gushi ki zar azh khūhe manān phur-khañ dā, guḍā jinkh deān." Azh mā phur na bitha, mā niñ faqīr bithagūn; dārān muchh khanūn, barūn shawashkūn, nagħanā warūn begahā. Thāi hāl di hawēn-rangā bant." Eshiyā gwashta ki "Tharān na rawān, har-ranga mañ nasīb bi." Ākhto Anwar Bādshāh dithai; Anwar Bādshāh hawēn jawāb dātha ki "Khūhe phur khan zareghā, guḍā tharā jinkh sir khanān deān." Lāl Bādshāh Wazīr shastātha wathī phith neghā ki "Zar manān dai, mañ khūhe phur khanān. Bādshāh jinkh sir-khanān." Wazīr shutho Bādshāhā gwar, zar loṭthai. Bādshāh ditha ki "E khūh go zarān ki phur na bith, jādūe khanān-i guḍā phur bith." Jādūgharā gwar shutho gwashtai ki "Jādūe manān khan-dai ki khūh zar azh phur bi." Jādūgharā gwashta ki "Ya rūpiā biyār mañ tharā parhān deān, himāni lāfā hazār rūpiā khanān; bareth hazār rūpiā, khūh lāfā palatṭith, khūh phur bi." Wazīrā burtha hazār rūpiā, faqīrā jādū khutha, guḍā zar-gal burthai Lāl Bādshāh gwar: Lāl Bādshāh burtha hawān khūh lāfā palatṭitha; khūh phur bitha azh zarā. Guḍā jinkh loṭthai azh Bādshāhā. Bādshāhā jinkh sir-khutho dāthai, guḍā khashto ishtagħant-i azh shahrā. Wazīrār gwashtai ki "Tho baro mistāghariā gir mañ phithār ki 'Lāl Bādshāh sir-bithiyā phedhāghen.'" Lāl Bādshāh thī shahreā mizilā ākhta, draskhe bunā er-khaptagħant, wath shutha saudāe khanaghā, zāl hamodhā drashk bunā nyāsthāi. Shutha gwar Minmineā,* gwashta "Manān saudā dai." Minminā phol-khutha ki "Tha khai-e?" Wathī hāl dātha-i ki "Musāfire-āñ." Minminā gwashta ki "Thāi dastā mundri jawaiñ ghāretre-ghēñ; mañ barān sunārār, thī hawān daule jorainān; guḍā tharān khān tharā saudā deān." Mundri khashto dāthai Minminār; zurtho Minminā mundri, burtha gwar Lāl Bādshāh zālā; gwashtai "Thāi mardā nashk dātha ki 'Mā do sai rosh hamedhā thāharūn; tha biyā." Ānhiyā mundri phajyārtho, sar-gipta; Minminā burtha wathī mārīa; go galaghā sogav khuthai. Ākhto Lāl Bādshāhār mundri dāthai, saudā khuthai. Tharī ki baroth Lāl Bādshāh, gindī ki zāl chī neñ, galagh dī chī neñ. Thartho faqīr bitho nishta; hawān shahrā biāna māhe gwastho shutha. Minminā taiyār bitha sir khanaghā go Lāl Bādshāh zālā. Zāl ya phirunden zālēār gwashta ki "Tho shahrā phol, tharā chhil rūpiā deān, gind ki khase, faqīre, thī-khase, mañ nashk phajyāre." Hawān phirund pholāna hawān faqīrā gindī ki hawān nashk ant-i ki zālā dāthagħant. Phirundā ākhto pahādā phol-khuthai ki "Tho khai-e?" Ānhiyā wathī kull hāl dāthagħant. Eshiyā hāl burtho hawān zālār dāthe. Guḍā zāl do sadh rūpiā shastātha mard neghā ki "Tho mārīe tikkāen gir, philān shafā biyā mahal bunā er-nind, manān bar hamodhā, ki mañ thāi zāl-āñ; Minmin hawān roshā manān sir khant." Lāl Bādshāh mārīe pholitho bhā-gipta, mahal bunā ākhto nishta. Dāshtiyā, nishtiyā, whāv ākhto-shuthai: ākhta duze ditha mardume whāvā, mārīe nishtagħen. Dilā gwashtai ki "Mañ hawān mārīā duzān barān." Āñ wakhtā mārī khond bokhtai, bādshāhzādī dī ākhta, gwashtai ki "Tikkāiā charūn juzūn." Duz dī charitha, bādshāhzādī dī eharitha, dem na dithai: Lāl Bādshāh hamodhā whāv-eñ. Hakaltho dir shuthagħant. Rosh bitho bādshāhzādī ditha ki "E thī eñ, mañ mar neñ." Shutho barren khūhet chakhā er-khaptagħant. Bādshāhzādīā gwashta "Chīwharde khānūn." Anmar shutha dāre chinaghā; bādshāhzādī kaush wathī phād e chaghal dātha khūhā. Duz ki thartho ākhtā guḍā gwashta "Mañ kaush khūhā khapta; eshiyā khash!" Phehitha duz ma khūh lāfā, charitha bādshāhzādī mārī chakhā, tharthā phadhī randa. Demā chyār avzār ākhtagħant; har avzāreā

* Minmin is the name given by Baloches to the traders of the Hasani sect, commonly known in India as Khojas or Bohras.

† A deserted well.

gwashta ki "Zāl mañ barān." Bādshāhzādīā gwashta ki "Mañ yak-āñ shawā chyar-e; mañ yakā sir khanān. Shawāe-rgā khaneth, galagha bandeth, hathyārāñ bozheth, thi jarāñ khasheth er-khaneth, ya-shalwārā go āñ drashk gwarā phadeth. Hawāñ ki pheshā biyāith, hawāñ mañ sir-khanān." Eshāñ galagh bastho, hathyār bokhto, jar dī khashto shuthagbant gwar hawāñ drashkā. Phadhā bādshāhzādī mardī ves janā khatō, hathyār bastho, galagh gudithō āñhāñ,* māhri sarā charithō shuthō darain-thai, bujjā dāthō shuthai. Hakalthō ākhto daryā kharaghā, māhri drashk burā bastho, jind bithō waptaī. Jhātē sāhi khuthai, gudā hāghā bithō charitha. Zirāna shutha somī shahrā. Hawāñ shahrā bādshāh murtho shuthageth. Takā likhthagbeth ki "Āñ ki galōā bozhith, āñ bādshāh bī." Bādshāzādī "Bismillāh" khuthō bokhta, takhtā akhto nishta.

Lāl Bādshāh ki hāghā bitha rand zurtha, Minminā dī zurtha rand. Duzā ki azh khūhā darkhapta āñ dī zurtha rand. Āñ chyar avzārki astant, āñ dī zurtha rand. Hapten māhri rand zurtho ya-handā bithagbant hawāñ shahrā. Bādshāhzādīā wathī amirār hukm dātha ki "Nokhen banda-e ki thi vilāyat azh khāith, hawāñ gwar mā gireth biyāreth." E hapten gipto burthagbant, bāzīr khuthagbant-ish bādshāhzādī gwar. Gwashtai "E haptenāñ dīr bare nyādhe, yake tharaine biyāre, māñ phole khanāñ." Peshā Lāl Bādshāh ākhta, pholkhuthai "Tho wathī hālā dai." Thewaghen hāl dāthai, phajyārthi ki "Mañ marden." Gudā Mīamin bāro ākhta āñhiyā dī hāl dātha. Gudā gwāñ' jathai hawāñ duzārā, hāl giptai. Gudā āñ chyarēñ mardāñ gwāñ' jathai. Hukm dātha ki "Minminār phāho dāeth, duzār dī phāho dāeth. Āñ chyar avzārāñ chyar mādhin dī gire dāeth, chyar mard hathyārāñ poshākāñ gire dāeth, hawāñ vilāyat azh khashe biletth-ish." Lāl Bādshāh gwashtai ki "Tha Lāl Bādshāh-e, mañ thai zāl-āñ, o bādshāhī dī thaigh-eñ, nīñ eshiyā khushiyā khan."

XXXII.

Stories of 'Alī—Part I.

Roshe Yāilī nishtagbeth handā. Suwāli loṭaghā ākhta, chīe loṭthai kī "Mañ havd jinkh sang bithagbant, nīñ sir khanān-ish, chīe manāñ dai," Yāilī wāzhā wathī thih Kambarār gwashta ki "Mazaiñ swethēñ phāghe gir biyārī loṭokhār sar ohakhā band-i." Kambarā phāgh gipto azh bakkalā loṭokhārā basthai. Gudā Yāilīā gwashta "Biyā juz, tharā zarāñ deāñ." Shahr-azh khashtai darrā, gudā suwāliā gwashta ki "Zar hand-eñ shahr, manāñ darrā khashtae, zarāñ bakhū deāe?" Gudā Yāilīā gwashta "Māñāñ thi zar hechi neñ, mañ jind-āñ,‡ juz, manāñ shawashk, bar, wathī jinkhāñ sirā khan." Shuthagbant Gavranī shahr;‡ Yāilīā gwashta ki "Manāñ shawashk hamodhā ki sadh mar bhā tharā dā." Burthai Gavranī shahr lāfā shawashkaghā, gwashtai "Hawen mard mañ shawashkāñ, sadh mard bhā girāñ." Gudā ya Gavreā pholkhutha azh Yāilīā "Thai nām khai-eñ? Tha chi kār khane, ki sadh mard bhā bozhaghāi? Yāilīā gwashta ki "Mañ nām Haidar-en, kār mañ hamū khanāñ har kār ki dase kull khanāñ." Gudā Gavra bhā gipta, sadh mar bhā dāthai; loṭokh zar-gal gipto khushiyā shutha wathī handā.

Roshea Gavra thafare dastā dātha Haidarār, bāhire dī dāthai, dār chinaghā darrā shastāthai. Shutha Yāilī jidhā dār muchh khuthai; whāvā gipta, bithō akisthai. Khapto mazār-galā bāhir wārtha. Hāghā ki bitha Yāilī dithai ki chyar mazār bhorenthō bāhirā waraghen; hākal dāthai mazār galārā, hāghā bithagbant-i, gipto mā goshā mazār-gal; harchyāreñ mazarā dār ladithagbant i, hākalāna ākhtai hawāñ Gavranī shahrā. Ākhto mā bāzārā mazārāñ dī hūng dātha Yāilī sāñyā dī nārā dāthai || Gudā hawāñ sharmāl gardāñ bithō khapthagbant azh thursā: āñ mazaiñ Gavra gwashta ki "Mā Musalmān būn:" theghī shahr dī Musalmān bitha, ki phajyārthai ki Yāilīen. Gudā Yāilī sāñyā hazār lero thangave phurkhutho Kambarār gwashta ki "Hawēñ sathā mā barūñ Madīnā." Phurkhutho ki rawāñ bithagbant,

* Galagh guditho āñhāñ, "Having killed those men's horses."

† Ālī is always called by Baloches Yāilī no doubt from the ejaculation—"Oh Ālī."

‡ "I have no other money; there is only myself."

§ "A city of the unbelievers."

|| In this place there is probably a play of words intended on hūng, a *reer*, and, nār, a *stout* with hūng, a *singer*, and nārī, the *accompanist on the flute*.

mizilān girāna ākhto jāhe bokhtagħant, bānghā laḍitho rawān biṭhagħant, demā juzāna ki dage sarā ākhtagħant khoreñ faqīre nishtiyēñ dag ebakha. Faqīrā gwashta “Tho khai-e, kāfila-wāzhā?” Yāiliā gwashta “Mañ Yāili-āñ.” Faqīrā gwashta “Mañ shudhī-āñ, manāñ naghane dai.” Yāiliā Kambarār gwashta “Naghane dai hawāñ faqīrār.” Kamtarā gwashta “Naghān mā lero-bārā sogav-eñ, khasht na khanūñ.” Yāiliā gwashta “Hawāñ naghānwālā lero-bārā go leravā faqīrār dai.” Kambarā gwashta “Hawāñ lero thewagheñ katar sar-eñ.” Yāiliā gwashta “Theghī-katarā zir dai!” Kambarā wārtha ki drikh, azh leravā jahlā ākhto khapta. Yāiliā khanūthi ki “Kambar tharā ehhoñ biṭha, tha phache khaptaghe?” Kambarā gwashta “Wāzhā, mañ thuristhagħan, nawāñ manāñ dī boshke howāñ khoreñ faqīrār!” Guḍa Kambarā katar zurtho theghī dathāi faqīrār. Faqīrā gwashta “Mā loṭṭhā naghane, shawā manāñ chareñ bandikhe dāthā mā dastā,” ki Kambarā mahār dathāi mā dastā Yāiliā gwashta “Tha ehhamāñ dī phat, gind tha sāhi!” Faqīrār didhar biṭha, ehhoñ phatitho ditha; gindi ki hozār leraveñ dunyā* phur-eñ. Hawāñ faqīr Sakhi Sarwar-eñ, hawāñ mā burtha khairāt khuthāi, hand thāhithāi; nīñ Balochistāñā mashhūr-eñ, ki hawāñ khoreñ faqīr Sakhi Sarwar biṭha, Kambar aulād Khāñ biṭha Brahoigheñ dañ āñhiyā nām Kambarāñi eñ.†

Part II.

Roshe Hudhāi biṭha Yāili zohar namāsh parhitho masit lāfā nishtiyēñ. Do murgh mirāna ākhto demā khaptagħant i Yāiliā thagħard nishtenth-i yake ya dasteā yake guḍi dasteā gipto dir khuthagħant-i. Ya murghe bāñz ath yake kahñi-ath. Bāñza suwāl khutha “Tha Yāili Wāzhā! Mañ shara’ khañ.” Yāiliā gwashta ki “Wathī thaukhā khañ.” Bāñz gwashta “Mañ hand eñ Havd Darya’sh-āndemā, mañ chukh shudhī biṭhagħant, dar khaptagħan, jāhe shikāre khañāñ, ākhtagħan jhatāñ, e kahñi mañ demā charitha, mā gipta ki mañ barāñ wathī chukhāñ gozhd waraināñ; ākhto thāi demā khaptagħūñ, pha Hudhāi wāstā mañ shikārā mā zin, manāñ dai ki rañ barāñ-i, wath dī warāñ-i, chukhāñ dī waraināñ-i.” Guḍa kahñiā gwashta ki “Mañ hand eñ drangāe demā, mañ chukh shudhī-athant, ākhtagħan jahlā Sindhā, chekhe chināñ, phar wathī shudhīeñ chukhāñ barāñ deāñ; khaptagħan bāñz rāhā, giptagħan-iṭ waraghā: mā shara’ artho gwar tho. Hudhāi wāstā manāñ hawāñ guzhuagheñ bāñzār mā dai.” Yāiliā gwāñ-jathā Kambarār: Kambarā ākhto gwashta “Wāzhā manāñ phache gwāñ-jathā?” Gwashta “Mañ kārchā zitheñ biyār.” Kambarā shutho kārch artha: Yāiliā wathī lingār gipto burithāi. Bāñza gwashta “Phache wathī gozhdā buraghāi?” Yāiliā gwashta “Biyā, tharā gozhdā deāñ, thāi shikār-eñ, kahñi bilāñ baroth” Kahñiā giretha ki “Na e bāñz-eñ na mañ kahñi-āñ, mā har-do phirishtagħ ūñ Hudhāi mār Hudhā shastāthā thāi āzmūtā wāstā. Jawāniyā shara’ burithe, Wāzhā, ki mañ chorainaghā wathī gozhd burithe. Mā ravūñ hāl Hudhār deñ-i.” Phirishtagħan hāl burtha Hudhā ki “Yāili wathī gozhdā buragheth, bāñzār deageth.”§

XXXIII.

Narrative of a Haddiāñi raid on the Kibzai Kākars

Jang biṭha Haddiāñi go Kākārā Kibzāiā. Kākārā lashkar zurtho ākhta Baṭiā¶ ki phawād-eñ Utharā burzī demā, sai halkāñ shafā māñ-rikhto jathāi, bap mar dī khushtāi. Guḍa gartho Paṭhan, māñ muchh khutho burthāi. Haddiāñi bāki ‘alan Kharrā sheri phalawā ākhta dohmī roshā, khorī hechi na biṭha. Mukaddam muchh biṭho salāh khuthaish ki “Lashkarā khanūñ, chi Paṭhanā wathī honā girūñ.” Malang, Janā, Bahār, Khidar, Bhāgū, Lashkarāñ gon athant. Chāri shastāthagħant, lashkar darāhi basthāi, shutho darāhiyā Chang-dafā muchh biṭha Hazār mār ākhta lashkara, bānghā sar-gipta, guḍi shafā nawāshāmā chāriāñ darāhiyāñ shuthagħant. Chāri ākhtagħant; hāl dāthagħant-i “Mā Murgha** buna thamun chāritha.” Lashkar ‘shamedhā chikitha, phadhī shafā lashkar shutho thamun sarā dar-khapta. Paṭhan sai deravighāñ buskagheñ,

*Dunyā, the world. Here used in the sense of wealth, money.

†The Knāñ of Kilāt belongs to the Kambarāñi tribe, the origin of which is here traced to Kambar, Ali’s servant.

‡Giptagī āñ-i, he seized me. Here the pronominal suffix i is the agent; the verb is the first person denoting the object.

§These stories of ‘Ali will be found in a poetical form in Part III.

¶This is an account of a Haddiāñi raid which took place about 1874, as narrated by a man who took part in it.

¶Mount Batī, which lies above the village of Rothar in Rakhni.

**Murgba, a fort in the Kākār country lying about 50 miles north-west of Khan Muhammad Kot. Now occupied by a detachment of troops.

lashkar sai-handā khutha, thamunā dāh dī asten ki Baloch lashkar khāith, Pathanā halk nyānwān muchh bithho mel khuthāi; sai handā bithho lashkarā mārīkhta, zahm shutho mār-ākhta go melā, bhorenta mel, chhil mar hamodhā khushta Pathane.* Chyārdah mar wathī khushaintha Haddiāniā, gist-phanch mar zadhagh khanaintha; muchh khutho māl jatha, hawān roshā māl shoentha; Pathan pha randā khorī pbedhāgh-en, miritha na. Shafā lashkar ākhto Khakhal-Sutā thānav khutha; Haddiāniā wathī shīwariēghā chārī kutha chyāren phalawā, nawān Pathan shafā biyāi mirī. Lashkarā salāh khutha 'Mālā khushūn, gozhdā khanūn.' Dah mar gurāndān gishenī khushī, māl kbushta, sijji khutho gozhdwāri khutha. Shafā lashkar akistha, phagen nawāsh welā bitha, chārīā hakal khutha 'Khorī ākhta!' Lashkarā māl ishto, hīritha khorī phalawā, jallav khutha Tūpak-jang mār-ākhtā dighār chak hā; jallav khutha Haddiāniā, pheshtā phrushta Pathan, zohm mār-niyākhtā. Resentha khushta Pathan, shazhgist mar khushta Pathane hamedhā khorīā. Do mar wathī tūpakān janainthāi, chyār phanch mar zadhagh bitha tūpakān gwar. Lashkar thartho ākhta, māl sar-dātha, ya-shafe Kujūriā ākhto thānav kutha, bānghā thi-bare māl shōentha, saimī shafā Rankanā otak khutha, māl bānghavā hamedhā bahr-khutha. Hazhd khair, ya tūpake, ya zahm, ya dhāl yak yak mard khūnā datha, bāki khawānā chyār phas, yake gokh nem; sī khar Jamālān phanchakā khashta. Lashkar tharthā handā akhtaghūn; thī hair.

*That is to say, the Pathāns had assembled in their villages in three separate places, having heard of the approach of the Haddiāniā. The latter divided into three, and attacked them, breaking them up.

PART II. LEGENDARY HISTORY OF THE BALOCHES.



I.

Of the origin of the Baloches.

Kull Baloch gushant ki maīn asul azh Mir Hamza bītha, ki mā azh Halab dehā phādh ākhto shuthaghūn Sīstānā, guḍā azh Sīstānā dar-khapto ākhhtaghūn Makurānā.* Hawēn rangā gushant ki Mir Hamza Hazrat Yāilī nākho ath. Ya rosheā Mir Hamza āf doreā jān shodhagheth; Parīān dī hamodhā ākhto jān shusthaish, Yakā, ki Parīānī masthar ath, Mir Hamza dītha. † ‘Āshiq bīthaghtant-i; phadhā Mir Hamza, ki Hudhāi mard ath, Parīā go sir khutha, guḍā Parīā zātho ārthai bachh. Shamodhā theghī Baloch bītha Dāin hawēn gushant-i-ki—

Rīnd Lashārī pha-wathān brāth-ant,

Jag sahīgh-en ki Hamzahā zāt-ant.

Zirentho ārtho sambainthai; nām Bar-loch bastha-ish ki azh ‘ barrā ’ paidā bītha ch’ eshiyā nām Baloch bītha. Ān ki mazaiñ bītha, Bādshāh ānhiyār wathī amīr khutha.

II.

The Baloches in Sīstān.

Bāz sāl gwastho Baloch ’ shān-dehā tadītha, ākhto Sīstānā. Ān-wakht Sīstānā Bādshāh Shamsu’d-dīn ath; ānhiyā dostī khutha go Balochān. Ān Bādshāh ki murtha, phāg Badru’d-dīnā bastha. Eshiyar chaghulān gwashta ki “ Baloch sharreñ mardum-ant; chhil-o-chyār bolakant. Eshānī sāngā tho gīr.” Guḍā Bādshāhā kull Balochānī Sardār lotaintho, gwashtai ki “ Shā Baloch chikhtar bolak o ? ” Gwashta-ish “ Chhil bolak mā ninjēñ Balochān; chyār bolak go mā rāj rāiyat goneñ.” Bādshāhā gwashta “ Shā Baloch manān sāngā daeth.” Phawathān salāh khuth-ish ki “ Mā Balochān sāng thī Bādshāhār umrā na dātha; nīn na daūnī. Daule khanūn,” Guḍā jinkhānī handā chhil chhorav muchh khutho gosh phoñz subtho, jinkhānī ves dātho, burtho dāthaghtant-ish. Phawathān gwashta-ish ki “ Nīn hamedhā na nindūn, mār laj khāi, ki olā’ hechī sāng thī bādshāhānrā na dāthaghūn.” Guḍā ladītho Kech-Makurānā er-khaptaghtant.† Chhoravānī hāl hamesh-en ki Bādshāh dāi dātha ānhi khidmatā ki “ Dāinā kisāneñ, bilān mazaiñ bant.” Guḍā mazaiñ ki bīthaghtant satur nyānwān olī zālān go khuthaghtant-i. Guḍā harkat bītha. Rosheā Bādshāhā wa dilā wahm khutha ki “ Mañ sātūr-khāna gindān, nokheñ zāl-kār gindān.” Akhta ki dīthai ki olī zāl-kār hawān olī geghā neñ; phol-khuthai dāi-galā ki “ Saturā chhoñ bītha māighā ? ” Dāi galā gwashta ki “ Wāzhā ! mā chī sahi niyūn.” Guḍā phosteñ shalwār dāthaghtant-i jānā dāiānrā, billī shalwar lāfā ishtaghtant-i; guḍā ya dāiā Isoār‡ gwashta (ki chhoravānī mastharath) “ Baro, Bādshāhār gwashi, ‘ ālamā ma khush.” Guḍā Bādshāh ki ākhta gwar Isoā, gwashtai ki “ gunāh ma’āf khān, guḍā mañ tharā rāsteñ hāl deān philavenā.” Gwashtai “ gunāh ma’āf khuthaūn, hāla manān philaviyā dai.” Guḍā hal dāthai, ki “ Mā theghān, chhoravūn.” Guḍā Bādshāhā khashto ishtaghtant-i ki “ Bāroeth wathī phithān māthān go. Mañ mirān go ānhiyā.” Balochī Kech Makurānā shuthaghtant; chhoravgal dī thartho ākhta hamodhā; Bādshāhā urd zurtha Kech Makurānā, go Balochān mirītha; shikast wārtho thartho shutha wathī dehā.

III.

Settlement of the Baloches in Mekran; and death of Mīr Jalāl Khān.

Ān wakht ki Baloch azh Sīstānā dar-khapta ānhi Sardār Mīr Jalāl Hān ath, azh Mir Hamza Shashumī phīrī ath, Kull Baloch chhil-o-chyār bolak Mīr gwānkhā phādh-ākhto, Kech Makurān Dighār gipta-ish. Guḍā

*Makurān is the Balochi pronunciation of Mekran.

†They settled in Kech and Mekran.

‡Isa, the name of the eldest of the boys.

Mir Jalāl Hān hamodhā murtha. Bithaghantī chyār bachh, nām Rind, Lashāri, Hot, Korāi; gudā ya jinkhe Māi Jato dī bitha. Gudā phanch manhān thahinthaish, phanch āsrokh bitha Kechā. Ān mar ki Rind manhān shutho fātiha khuthai, Rind bitha; ān ki Lashāri manhān shutha ān Lashāri bitha; ān ki Hot manhān shutha fātiha khuthai ān Hot bitha; ān ki Korāi go shutha Korāi bitha. Mir Jalāl Hān wathī birāzākht Murādār Māi Jato sir khutho dāthagheth, gudā ya āsrokh Māi Jato nāmā dī bitha, ān ki go ānhiyā shutha Jatoī bitha. Balochī nīn kull haveñ phanch kaum lāfā en.*

IV.

Wars in Kachi.

Ān wakhtā ki Balochān Kachī gipta azh kull aulād Mir Jalālāneghā Rind Lashāri masthar athant. Lashāriā do brāth Nodhbandagh o Bakar mazain athant. Nodhbandagh bachh Gwahrām nām bitha, Bakar bachh Rāmen nām bitha. Rindā Mir Ishāk Sardar ath. Eshī do bachh Mir Hasan Mir Shaihak bithaghant. Mir Hasan phanch bachh bithaghant, peshī Rehān, gudā Jiand, Muhammad, Brāhim, Mir Hān, Mir Shaihak bachh Mir Chākur ath, ki kull Rindānī Sardār bitha.

Baloch Kech-Makurān theghī laditho shuthaghant, ākhta ma Hurāsānā, Kilātā, Mustungā, Shālā, haveñ deh gipta-ish. Ya sāle hamodhā khutha-ish, gudā ohāri shastāthaghant-ish Kachī gindaghā, ki 'hamedhā gwahar khafi, zawistānā na gwazainūn.' Chāriyān ākhtagant, Sevi, Dhādar, Gandāva, Milāh, Jhal e digār chāritho ākhto hāl dāthāish. Rind Lashāri gudā laditho hawān deh gipta-ish. Rind Sardār Mir Chākur ath Lashāriā Gwahrām. Lashāri er-khapta Milahā, Rind ma Bolānā. Rindā ākhta Sohrān, Sevi, Dhādar. Seviā Jām Nindā hākim ath.† Mir Chākur ki ākhta Jām Ninda salāmā, ākhto khuthai, gudā Chākur zorā go ānhiyā phajyā takht chakhā nishta.

Gudā pholā khutha Mir Chākurā, ki 'Hawēñ thai dighār paidāwāri chī en?' Jām Nindā dasitha ki paidāwāri ikhtar en. Gudā thī rosheā Jām Nindā salāmā ki ākhtai, Jām Nindā phadātho-shutha Gudā Rind Lashāriān deh wathī khutha, sai sāl hamedhā nishtagant. Rindā gipta Sevi, Dhādar, Shorān; Lashāriā gipta Milah, Jhal, Gandāva. Zamistānā Kachiā bithaghant, Aharā shuthaghant Hurāsānā.

V.

Wars of the Rinds and Lasharis—Part I.

Rosheā Rāmen Lashāri ākhta Mir Chākur shahrā, Rehānā gwar er-khapta-i. Rāmen o Rehān pha-wathān adathaghant mādhinānī sarā; Rehānā gwashta ki, 'Māin mādhin shāghar en; Rāmenā gwashta, 'Māin mādhin shāghar en.' Gudā shart jath-ish. Go philān mochiā gurānde ath, ranga borōñ, sakiā lāndaveñ. Gwashta-ish, 'Mādhinān thāshūn; hawān mādhin ki guzi gurāndā bārth, zarān phadhī phur khanth.' Gudā shafā Rāmen mādhin Rindā ochan bokhto phirenta: shafā mādhinār gwahar bitha. Bānghavā sanj khuthaghant-ish, galagh thākhta-ish: gudā Rāmen mādhin gwashta. Rindā gawāhī dāthā, ki Rehān mādhin gwashta, drogh bastha-ish. Rāmenā zahr gipta gudā shodhā charithho shuthai.

Ān wakhtā Gohar Jatani Lashāriā azh Milahā Khashtagheth. Gohar go wathī bagā ākhto bāt bitha go Mir Chākurā. Mir Chākurā ānhiyār ma Kacharak nyāstha.

Rāmen galagh-thāshī phadhā shodhā charitho, thī Lashāri much khutho, Gohar hir gudathaghantī. Mir Chākur o Gwahrām bar do pha Goharā' āshiq athant, geshtar Chākur neghā zor ath-i. Gudā hirān guditho phadhā ya rosheā Chākur ākhto er-khapta Gohar merhā. Begahā dāchī ki ākhtagant, garraghathant; gudā Chākurā azh Goharā phol khutha, 'Dāchī phache garraghant?' Goharā wath hāl na dāthā-ish. Jateā gwashta, ki 'Rāmen Lashāriā phairī

*The above is a legendary account of the origin of the five principal Baloch tribes, — Rind, Lashari, Hot, Korai and Jatoi.

†Jām Ninda was king of Northern Sindh from A. D. 1485 to 1492, and was overthrown by the Turks or Mughals under Shah Beg Arghum.

rosha hir gudathhghant.' Gudā Chākūrār zahr mār ākhta; shutha wathī hōndā; har gureā avzār shastāthaghant-i. Rind kull much khuthaghant-i, ki 'Mirūn go Lashārī' Lashārī, dāhī shutha ki Rind much bithaghant. Laditha Lashārī shutha go Omar Nuhānī. Gwaharāmā gwashta, ki 'Rind go mā mirith; mān thāi bātān, tho mān phushtā khan: ' ki Nuhānī Rind ath. Omarā gwashtā, ki 'Chakur sakeñ mardēn, mān dāraghe neñ; satho khanānī; khaizān hairā kxanth.' Omarā Kahīrī shastāthaghant-i, ki "Chākūrār gwasht, 'Mā mirēth go mā; mā dī Baloch ūn, tho dī Baloch e; miragh jawān neñ.'" Chākūrā gwashta, 'Nī mar bī; mirūn-i.' Anmar Nālī Khaur dafā basthaghant-ish, sakeñ jange bitha odhā; bhoientha-i Rind. Rind phrushta, havd-sadh maṛr khushta; Mir Hān dī khushta: Mir Chākur baravareñ mard ath Dombēā hāl ārtha loghā, ki 'Rindā phadātha.' Shaihakā phol khutha, ki 'Mir khusta ki dar-shutha?' Dombā gwashta, ki 'Mir dar-shutha; Mir Hān khushta.' Shaihakā* gwashta, "Mir Hānār gushaghethān."

- Chākur pha shikārā rapta,
 Bagāēn tharāe wārtha i.
 Lahze pha sawādā nishte:
 Dāchi ākhtāghan' danzāna,
 5 Shir pha māighān shanzāna,
 Gwashta Chākūrā hirenā,
 Wa'pha Goharā hirenā;
 "Thāi dāchi phache kāre danzant?
 Shir pha māighān shanzant?"
 10 Gwashtā Goharā durrenā,
 Wa'pha Chākūrā Khanenā:
 "Mān hirān wārthaghant zāhren sol;
 Mān hirān wadh-mireñ go khapten."
 Gudā bag-jat Melāven gāl-ākhte:
 15 "Phairī ākhtāghant Lashārī;
 Shikko saile bor thāshī;
 Hir azh mān khushtaghant jukhtā;
 Shingo garthaghant mastā,"
 Chākur mān dilā grān bitha,
 20 Rinde hapt hazār lotāe:
 "Mā chyār sadh ya-tharen warnā būn;
 Dāne dar-shafūn syārālī;
 Barivagh Khān phadhā dragāna."
 Wāge giptaghant sardāre:
 25 "Chākur khenaghān khame Khān;
 Nuhānī hazār mardān bī;
 Lālo khushtaghan' Lashārī!"
 Gudā gwāshtā sar-batākī mardān,
 Jāro, jāren Rebānā;
 30 "Barivagh gondalān sāhmenthe;
 Hindiān ma thars ser-dathe:
 Rekḥ zahraneñ whardān!"
 Gudā Domb langavān shākārom:
 "Barivagh Khān thārā dir nyādḥūn."
 35 Mākḥ on zahm-janeñ Lashārī:
 Afo banāi mānah ūn.
 Hoshogh phinj khanūn āptiyā,
 Nind o gind khai sith bī?
 Mūlān pha khai devalī?
 40 Sitha pha khai gon khāi?"
 Go hawēn gwashtanān taukheghā;
 Wāg ishtaghan 'Sardāre.
 Chārī khashtaghan' chārānī;
 Bol basthaghant pahrānī;
 45 Chārī ākhtaghant golānī;
 Sadh logh jidarāiyā dithēn.

*Shaihak, father of Mir Chakur, and uncle of Mir Hān.

- Odhā ma Nali gatā,
 Shahr chāritha Gājāne.
 Bag jukthiyen Gwaharāme.
 50 Bānghavā khuthen phāfāne ;
 Pha Gājān kilāt demā.
 Bag guḍithen Gwaharāme ;
 Dasā buritha Sāfāne :
 Maṭān Goharā hirāni,
 55 Hawen zālī shūmat o shirrānī.
 Mel kūch khuthā Lāshārā.
 Rōsh orthāne burz biṭhe.
 Lashārī khurā gon dāthe.
 Rinda lashkara bhāj biṭhe ;
 60 Mir Hān ma-phirā phirenthe ;
 Go havd sadh ya tharen warnā.
 Guḍā Chākūr ghamzamīā garthā.
 Pha Mir Hān ghamā lahmenān.
 Pha humbo chotaven Mirenān :
 65 Lahri khaur gawārān gipte.

VI.

Wars of the Rinds and Lasharis—Part II.

Guḍā Chākūr dāhīn biṭho shutha Turkān gwar : Turkānī sardār Zunū nām āth.* Bānghavā Lashārī shutha go Turkān ; labaintha-ish, ki 'Chākūrā khush' Chākūrā Turkān gwān'-jathā bānghavā. Phalli nāme motabaren Amīr ath Turkeghā. Phalliā Chākūrār hāl dātha, ki 'Lashārī ākhta labaintha-ish Turk.' Guḍā Chākūrā Turkān gwān'-jathā ; Turkān gwashta Chākūrār :

"Mard evakhā ki bī,
 Hathyār ki ma bant ī.
 Ānhiyār dūzhman valainant,
 Guḍā ānbi thufāk chachon bant ?"

Chākūrā jawāb dātha, ki

"Dast dil wathī ambrāh bant ;
 Ānhiyā thufāk hechī nen."

Guḍā hathyār giptaghand-ish Chākūrā, mokal dātha-ī, ki 'Tho baro wathī handā.' Hāthī khūnī guḍā Chākūr sarā ishto dātha ish, 'Bilānī Chākūr khushnith.' Guḍā bāthī ākhto Chākūrā nazī biṭha.

Kshike khaptageth bāzārā :
 Tāngā gipta-ī Chākūrā.
 Guḍā jathā-ī-bāthiyārā.
 Bīng ki chamburtha bāthiyār.
 Hāthī phadātho shutha.

Chākūr dar-shutho shodhā ; Turkān gwān'-jathā-ī, phāraintho, mokal dātha-ī.

Thi-bare Lashārī Turkān go ākhtaghand, zar bāz dātha-ish. Guḍā Phalliā Chākūrār gwashta, ki 'Aghdī Lashārī Turk labaintha.' Turk gwan-jathaghand Chākūrār dohmī roshā, ki 'Tho saken marde e ma Balochān ; edhā mazāre asten ; go mazārā mir.' Mazār ishto dātha ; siḍhā biṭhāi Chākūr sarā. Jathā Chākūrā mazār go zahmā. Aghadī Turkān phāraintha Chākūr.

Sohmī roshā Lashārī ākhta ; labaintha ish Turkān ; Phalliā dī hāl dātha Chākūrār. Agha Chākūr gwān'-janaintla Turkā sobmī dhakā. Turkān khūl phattainthaghand ; khūhā sarā kakh phirenthaghand. Naryān khūnī ārtha ish ; Chākūrār gwashta-ish, ki 'Hawen naryānā char drikain.' Havd bāravān Chākūrā naryān drikaintha thākhta, ma khūbā nā khapta ī, darshuthāi. Aghadī Turkān Chākūr phāraintha.

* Zunn stands for Zu'n-nun Beg, father of Shah Beg Arghun, who conquered Northern Sindh. It is probable that the Baluchies were first allies and afterwards enemies of these Turks or Mughals.

Gudā Zunū māt̄hār Māin Begumār* hāl sar-bithā. Gwashtā-i, ki 'Chākūr zāt Baloch Sardārēn. dukhān mā dai, Zunūār mokāl dai ki urd bārth Chākūr sarēn bandi khandh.' Zunūā wathī fauj burthā; go Lashāriā mirathā. Lashāriā phadāthā Chākūr ānhīā randā shuthā, Rāmen khushtā-i. Phanch-sadh mā Lashāri go Rāmenā khushtā.

VII.

The Lashāris go to Gujarāt.

Lashāri gudā daraintho shuthā Gujarātā. Jang Gujarātā hawēn'gā bithā; ki Bangul nāme Lashāri ath. Warnāe Gujarāteghā kawāndi baragbeth, loghā zurthi āragbeth. Bangulā gwashtā hawān mardārā ki, 'Kāhan biyār manī mādhinār dai.' Ānmarā gwashtā, 'Kāhan niyēn, kawāndant; tharā na deān-ish.' Gudā jathā Bangulā jābahā thire, ānmar murtho khapta. Ānhī phith brāth kull 'ālam dāhīn shuthagant go bādshāhā, ki 'Hawēn' gā kaum ākhtā Baloch, ki mardum di khushagant; kawāndān di charainagant; dehā phullagant.' Bādshāhā phaujār hukm dāthā, ki 'Mireth go Balochā.' Gudā Bakarā (Rāmen phith ki astath) Lashāri muchh khuthā: jang dāthā-ish; bādshāh phauj bhorainthā-ish. Gudā gwān'-janainthā bādshāhā Bakarār, phārain-thāi. Phanjāh naryān bashkāthā i; phanjāh khawāh ābreshamī di dāthā-i; phanjāh thangavēn kātār dāthā-i. Gwashtā i 'E tharā bashkān. Gandāvagh Mithav deh di thāi jāgīr ēn, ki tho sakeñ mard e.' Gudā Lashāri ākhto nishta Gandāvaghā. Mithavā jhalā. Dāin Lashāri hamodhā nishta; Maghassī thī bāz kaum ānhī shākhant.

VIII.

Origin of the Leghāris and Drishaks.

Rind nishta Sevī Dhādarā. Gudā Zunū bānd khuthā go Lashāriā. Ya rosheā Zunūār Chākūrā gwashtā, ki 'Chatī mān tharā deān, bānd bozh.' Lak rūpiā dāthā-i. Bānd bokhta i Lashāriēghā.

Wakhtā ki Chākūrā Lashāri bānd azh Mughalān bokhta, shafā janān chakhā pahrā dāth-ish. Gudā yashafā khase go māiān gandagh khuthā. Bānghavā māiān gwashtā, ki 'Hawēn mard Baloch nayant, Leghār ant.' Shān wakht ānhī nām Leghāri bithā, ki kaum Leghārich' eshiyā bithā. Dohmī shafā pahrā bithā Drishake. Shafā haurā gwarthā. Gudā hawān Drishak tambū zurtho oshtāthagant 'khafaghā nishta-ish māiān chakhā. Bānghavā māiān Chākūrā phol khuthā, 'Doshī ohacho ēn pahrā bithā shawāchhakhā?' Gwashtā-ish. 'Doshī thangavēn Rind athant.' Shān roshā Drishak, 'Thangavēn Drishak' khanant-i.

Gudā aghadi Chākūrā mirathā go Zunūā. Zunū wath Chākūrā khushtā urd bhorainthā i.

IX.

The story of Dilmālikh.

Wakhtā ki Rind Lashāri jang phawathān khanagathant, rosheā Chākūr ākhto khapta Gohar hālā yā-avzariyā. Gudā Gwaharām sadh avzarānī go ākhta. Goharā gwashtā Mirār, 'Maroshī Gwaharām go tho mirith; tho char baro.' Chākūr charithā, gudā ghorō rikhta pha dimā Gwaharāmeghā. Sarā ki bithā gonkhaptagant. Rosh er-khapto shuthā. Gudā Dilmālikh Rindā gwar ākhto Gwaharām mihmān bithā. Dilmālikh sakyā bhāgyēn marde ath. Sadh gurānd khushtā-i mehmān khuthā-i. Sadh gwālagh dān ārtho phirenthā-i. Gudā gozhd ki grāstha-i, sadh thālī lāfā hawān sadhēn gurandānī dumbagh yakhe yakhe mānkhuthā-i. Sadh chūrī swethganeñ har yakhe dumbagh chakhā tumbitho ishta-i. Gudā Gwaharāmā gwashtā, 'Gind, Lashāriān. Rindānī kīrrān.' Lashāriān jāwāb tharenthā, ki 'sadhēn gwālagān di mā phujūn, sadh gurānd di mā khushūn, yā handā sadh swe'-ganeñ chūrī azh mā paidā na bi.' Gudā Dilmālikh ākhta pha Gwaharām nindaghā. Gwaharāmā gwashtā, ki 'Dilmālikh tho sadh chūrī ashkho ārthā?' Gwashtā-i, 'Lohāre māin birādhar ēn. Shazh māhā mānān phanjāh chūrī khārith dāth, mān lerave

*Mah Begam was the name of Shah Beg's wife (Erskine's Baber and Humayun, I ppy. 347--353).

ānhiyār bandān deān. Hawān phanjāh Rindān bahr-khanān deān. Oli shazh-māhi er-khuthaghīyath, bahrna khuthaghān, dohmī phanjāh dī ākhta, gudā sadh phawankā bithagbant.

Gudā Dilmalikh Rindā zurtha shart, māl theghā baraintbī ; gudā bitha horgheñ. Roshe ākhta Rinde halkā mihmān bitha. Halk wāzhā edhā niyath : log-bānukhā thaghard dātha. Gudā mādhin halk-wāzhā basthageth. Māiā Dilmalikhār gwashta, ki 'Dāsā bar, mādhin sāngā rem bur biyār, ki shudhī eñ mādhin.' Rem ki buritho ārtha-i dast bithagbant i hon ; rem dī hon bitha. Bānghavā Dilmalikh shutha. Māi gindi ki rem khapta, Mādhinā na wārtha, ki remā hon māt ākhtagbant. Halk wāzhā ki ākhta māiā, hāl dātha-i ki rem hon bitha. Halk wāzhā gwashta, ki E mar Dilmalikh eñ ki doshi mihmān bitho rem buritha !

Gudā Dilmalikh hawēn sha'ar jatha,—

- Shartān malukheñ Dilmalikh
 Azh khenagh o kivarān burtha
 Brāthī payāfeñ meravān,
 Dimān Rindī deravān
 5 Rinde jane 'Nākho' khanant.
 Dāsān mā dastān deant,
 Remā malūkheñ Dilmalikh
 Burī pha resheñ daddavān.
 Nī bilān manī phādī-mozhaghī,
 10 Thāseñ rikef o doravī,
 Mā phīsheñ sawāsān zom girant.
 Manān kadro kumethānī nayath ;
 Mā dāthān pha sunyeñ pheshaghān.
 Bheḍī* rangoī bayān !

Gudā Gwabarāmā gwashta Dilmalikhārā, 'Biyā, Lashāri bī, tharā zarān mālā bāz deān. Dilmalikhā phāso dātha, ki.

"Rindā Hudhā Lashār na khant.
 Musalmān Hindū na bī,
 Trag na zirī Kāfirī."

X.

The Story of the Four Vows.

Yabare Haivtān, Jāro, Nodhbandagh, Mir Hān nishto kalām khutha e'r'gā, ki Haivtānā gwashta, ki 'Khase dāchī go māñ bagā āwār bī māñ khasār tharāna na deān-i.' Jāro-ā kalām khutha, ki 'Ān ki māñ rishā dast lāi, khushān-i : ān ki Haddehār khushith, ānhi dī khushān : ki Haddeh birādar ath-i. Nodhbandaghā kalām khutha, ki 'Zarān māñ dast na lān ; suwālī khāi ebie loṭī, deān-i, nakhānān.' Mir-Hānā kalām khutha, 'Ān ki Rindeñ zālā māñ go mashkā gindān, ānhiyār māñ molide bashkān.'

Haivtan's Vow.

Ya roshe go Hudhā bitha lerave Chākuregh Haivtān bagā go āwār bitha. Haivtānā sogav khutha, gwashta i, 'Tharāna na deān-i.' Rind muchh bithagbant, ki 'Mā mirūn go Haivtānā ; Chākur lero na daūn-i.' Chākurā gwashta, ki 'Er'geñ lero chandi bhorainthaghan mazārān ; er'geñ suwālīān burthagbant. Mā na mirūn ; bilān bārth-i. Gudā thī roshe bitha Lashāriā ākhto bag jatha Chākure. Chākur khunī bitha bag dimā, bukhto gon-dātha-i. Rind o Lashāri māñ-wathān mirathagbant ; phrushta Rind. Rind ki tharthā, Haivtān khunī bitha Chākur phadhā, gon dātha-i : go Lashāriā mirathā, bhorenthā-i Lashāri bag zithā-i burtha-i wathī loghā. Rind sambartha, ki 'E bag Chākureghēñ, mā na daūn Haivtānār.' Agha Chākurā gwashta, 'E hawān bageñ, doiman baraghatant-i. Nī ki Haivtānā zithagbant, bilān Haivtānā gwar bant. Roshe hārbāo māñ kārā lāfā ravant. Azh doimanā māñ brāthān gwar jawān-thar ant.'

*i. e., the ankle or knuckle bones used for gambling.

Jaro's Vow.

Jāro hāl hamesh en, ki Chākur dī Jāro dī rosheā nishtaghant kachehriā, Chākurā dāiār gwashta, ki 'Jāro bachhā-zir biyār.' Dāiā Jāro bachh ārtha. Chākurā gwashta dāiār, ki 'Zir dai Jāroār kutā.' Jāroā gwashta, 'Dāi! main neghā mayār-i.' Chākurā gwashta, 'Na, dāi, bar dai.' Gudā ārtho dātha dāiā Jāroār mañ kutā. Gudā ehhorav levā khanāna dast Jāro rishā mān-akhṭa-i. Jāroā bānzrā gipta bachheghā kātār khashto, jathā-i bachhā mañ sarenā, khushta-i. Gwashta 'Biyā, dāi nī bar-i Chākur bilān khush bi.'

Aghadi Chākurā gwashta Haddehāra, ki 'Tho Jāroā rishā dastā lā; tharā ki khushith, gudā wathār di khushith, kalām drogh bith-i, rāst bith-i. Roshe Jāroā Haddehā mādhin thākhta; hant. Haddeh mādhin gwashta; gwashtiyā dast lāitha-ish Jāro rishā. Sai chyār māh gwasthagant; gudā Jāro Haddeh di gon-gikhta, Shāho di gon-gikhta (ki wathī gohārzākht-ath). Shuthaghant galagh bastho, drashke bunā waptaghant. Nī ki Haddeh whāv shutha, gudā Jāroā gwashta Shāhoārā, ki 'Jane zahmā Haddehārā.' Jathā Shāhcā zahm, Haddeh khushta-i. Jāroā gwashta, 'Ni khadā phatṭe, phūrūn-i.' Gudā gwashta-i, 'Ni do mardī khade bi ki Haddeh manān dost ath.' Nī ki Shāhoā khad phatṭha, gudā Jāro jathā zahm Shāhoārā, khushta-i. Hardo phurithaghant i, tharthā wathī handā. Haddeh ki thartho niyākhta Chākurā gwashtā, 'Haddeh ki gāren mañ sha'ar shaghān janān-i.'

Chākur Shaihak gushī; Jāro rishānī giragh rosh gushī; Haddeh khosh gushī:.

- O Mughal sanj khañ naryānā,
 Abūā sher gumbazenā.
 Zen trunden Ārabiyā;
 Thank mazikheñ biginār ;
 5 Dān māñ khārāñ hiyāle.
 Rind manī khoheñ kilātant;
 Khushtagheñ Rindāñ galo nest ;
 Hardo demā jān dāri.
 Lev chitoi kharoñ.
 10 Jāro dī kārch kātār jukhtaghiyā.
 Go nyān-bandāñ juthiyā,
 Brinjaneñ rish giptaghiyā,
 Haddehā pha zor gipta.

Gudā Jāro Jalamb gushī : Chākur phassavo dāth gushī :.

- Gozli de, o khandeñ Mazido,
 O Mazido, bange hāleñ :
 Bange hāl o bāz khiyāleñ.
 Drogh mā bant, Chākur Nawāveñ :
 5 Drogh mā bant, ki drozhi na bai ;
 Drogh azh dathānā darrā bi.
 Azh zawānā bai sharrenā.
 Rāsteñ, o Mir manglehānī.
 Rāsteñ, o Chākur Nawāveñ.
 10 Mañ brinjaneñ rish giptaghiyā.
 Azh mā p'haweñ sāhe giptan,
 Azh wathī guḍi miyānāñ,
 Azh khenaghiānī shaghānā,
 Roshe Haddeh o Shāho biditha.
 15 Dir loghān mañ dighāreñ.
 Gon athī sāndeñ khamāne.
 Jābahe phur azh thangā.
 Thegh nokh sāj barākh ath;
 Kārch kātār jukhtaghiyā ;
 20 Go nyān-bandā jathiyā
 Pha dil kāmā khuth o khisht.
 Haddeh tilhāna niyākhta,
 Phophul o hirān warāna,
 Gwar janān chyār kullaghenā.

- 25 Gwar Chākur durreñ gohārā,*
 Gwar Banarīā nek zanenā.
 Thankhen amzāne nā nishta.
 Haddehā phol mā dighārā :
 Haddeh dighārā du mardēñ.

Nodhbandagh's Vow.

Nodhbandagh Lashārī kissav chhoñ bitha. Nodhbandagh Chākurā gwāñ-jetho hurjīn zare phurkhutho dātha-i. Hurjīnā sherī phalawā tung khutha-ghant, ki zar darkhafith, Nodhbandagh dast lāith-ish. Charitho Nodhbandagh rawāñ bitha, mādhin chakhā hurjīn dātha. Shutha-i juzāna, zar raptaghant rishāna: dast na lāith-i, zar thewaghā rikhto shuthaghant. Demā jangale sākūre chinageth. Nodhbandaghār lottha-ish, "Nodhbandagh, thāi nām nī Zar-zuwāl bith; mār chīe dai." Nodhbandaghā gwashta, "Shā maīū mādhin randā zurthiyā baraweth, har chī shār phakar bi, zireth, bareth." Maīāñ zurtho much khuthaghant-i, burtha-ish. Shedh-demā Nodhbandaght nām Zar-zuwāl bitha. Gudā Nodhbandagh brāthāñ āñhī sarā zahr gipta, gwashta-ish, "Nodhbandagh, tho wathī thewagheñ māl bahr-khane: chīe bil dai, nawāñ go tho māl chī na bi." Gudā Nodhbandaghā phāsawe hawēñ sha'ar jatha:—

- Kungurāñ, o kungurāñ !
 Kungur jareñ brāhodaghāñ !
 Gāle gazirāñ āvurtha ;
 Aiv pharā haisī sarā.
- 5 Choshā mañ gindāñ zāhirā,
 Zulm pharā be-dadlīhā.
 Drust dafā rish āvurtha ;
 Nāmard rish jahl khutha,
 Khond o khuriyāñ gwāh-khutha,
- 10 Chunge avur gañkh phadha.
 Mardā hawēñ vās na khuth,
 Beronagheñ mar gwar janāñ,
 Chosheñ ki chūrī kukkureñ
 Jant-i nasoā mā sarā.
- 15 Nindith grehī phagurā,
 Ābāñ ki khashī phar dafā.
 Go mā sakhieñ meraveñ,
 Go mā bakhileñ jheraveñ,
 Jherant harehosh gushant,
- 20 Sutā karirā res-deant,
 "Māl na bi pha Nodhbandaghā !
 † Phul na zāi mā mausimā !
 Shazh māho phureñ nokh sarā
 Zāith niyārī khuraghāñ."
- 25 Ni nādhāñ athant jaureñ badhāñ.
 Zī pha shaghānā na khafāñ.
 Agh mā phaso phosti khuthēñ,
 Māl cho mughemā melathēñ ?
 Cho munkirā yak-jāh khutha ?
- 30 § Māl Muhammade zir ath;
 Haft sadh hasth-sadh goramā,
 Bag girdagheñ be-shon athant.
 Shartāñ na dātha hizhbare,
 Bhedi rangoī bāyāñ.
- 35 Azh mā na zītha kātulāñ :
 Bungāh o grānēñ lashkarāñ.
 Dātha bi nāme Kādhirā,
 Bi momin o whānindaghāñ,
 Barā asileñ dārgurā.

* Haddeh was married to Banari, sister of Mir Chākur.

† Nodhbandagh is the Hatim Tai of the Baluches, proverbial for his generosity.

‡ Phul is the name of Nodhbandagh's mare.

§ The wealth of Muhammad, i.e., enormous wealth. The word Muhammad is here used similarly to Hudhāi

- 40 Sohva larisān warān :
Byāyant ghāzi whazh-dilā,
Whazh-dil manī nām girant.
Dād^h na lekhān chādharā,
Khes go khāwāh o jābahā,
Mirsi mazaiñ thape lurā :
Eshāna Ghāzi barant.
Sārī kafōchī saī-sadhī,
Phar yak shafā osāraghā,
Sohvi bi swālī āñ-burtha ;
- 50 Domb gushok^hen langavān.
Jawānen sarī Rabbā lavān,
Shughrā hame gāl khanān.
Chosheñ suwālīe miyāth ;
Biyāth o-ma loti amrishā,
- 55 Ki "baufā go hāthīne khasha."
E dādani chie niyāi !
Khaule manān cho Omarā,*
Cho Omarā khaule manān.
Man bashkaghe band na bān :
- 60 Band biaghe marde niyān
Har chi ki kbāi azh Kādhirā,
Sad^h ganj be-aiv darā,
Zirān pha rāsten chambavā,
Burān avo karch sarā.
- 65 Ni bahr khanān go hādhirā.
Nelān khanān pha phadhā ;
Guḍa manī brāth bingaveñ,
Brāzākht o brāth māngenavān,
Kahar bant āptiyā girant,
- 70 Mirāt milk jobaghā,
Nodhbandaghā māl sarā !

Fhadhī roshā Chākūrā Dombē shastātha-i, ki "Baro Nodhbandagār sha'ar khan; guḍa Nodhbandagh azh tho pholā khant, 'Tho chi lote?' Tho hawēñ suwālā khane, ki 'Jar harchi thaī jinde, thaī zāle, thaī loghā, kullā manān dai.' "

Dombā shutho sha'ar khutha Nodhbandagbārā; Nodhbandaghā phol-khutha-i, 'Domb! tho chi lote?' Dombā gwashta, 'Wāzhā! Main suwāl hamesh en, ki jar ki thaī jindegant, thaī zālegant, thaī logh-ant, kullā manān dai.' Nodhbandaghā gwashta, ki 'Tho wathī phushtī manān dai, mañ wathī jarañ kullān tharā deān.' Domb phushtī gipto khotagh khutha-i; neme wath jānār khutha-i, neme zālār dātha-i; kullān jarañ ki loghā athant Dombār dātha-i: logh azh jarañ horg bitha. Shafā waptaghant loghā har-do. Nemshaf bitha lerave ākhto Nodhbandagh logh demā jhukitha go bārā phajyā. Zāla gwashta, ki "Lerave main logh galiā jhukithagheñ, bār dī chakh en-i." Nodhbandaghā gwashta, 'Tho dafā baro, bo gir-i. Bo thauzh khāith-i, kharo khan, bil-i; kutūrī bo-en-i, guḍa manān gwān'jan, mañ bār bozhān-i ki Huzūrā dātha-i.' Bo ki gipta zālā, katūriēgh en-i. Guḍa Nodhbandaghā bār bokhta ditha-i theghī jarañ dokhtiyā thāithiyā bār lāfa māt ant mardegheñ zālegheñ. Wath dī khutha-ish, zālār dī dātha-ish. Bānghavā kachehriā ākhta Chākuregh. Chākūrā gwashta, ki 'Nodhbandagh, tho be shakk Zar-zuwāle.'

Mir Hān's Oath.

Mir Hān kalām kissav hame-r'gā en. Zāl dithaghanti go mashkān, havd-gist molid bashkātha-i. Ya roshe Rindān gwashta, 'Tho havd-gist molid bashkātha-i; demā khase ki ginde go mashkā kharā gir de, molidā ma bashk.' Shedh demā guḍa khar bashkāthaghant-i: kharānī shumār neni chikhtar bashkāthaghant.

* Umar, the companion of Muhammad.

XI.

Mir Chākūr leaves Sevi, and invades the Punjab.

Chākūrā si sālā go Lashārīā jang khutha. Gudā pha-wathān Rindā Lashārī hair khutha. Chākūr shahr Sevi athi, hamodha kilāt joritha-i. Si sāl phadhā zahr gipto Sevi ishta i, laḍitha Sindh phalwā. Ān rosh ki Sevi khishta, hawēn sha'ar. Gwaharāmār phasave dātho gwashta-i.

- Bilān mar-lawāshēn Sevi
Gaureh sadhānī margāvi!
Jāme Nindavā bhaṭṭiyā.
Sai roshān Baharām neghā.
5 Si sāl uvt o uzhmārā
Jān-jebbhavān jangiyā :
Thegh azh balgavā honenā ;
Chotān cho kamāndi boghān;
Jukhtān na nashant lārenā,
10 Warnāyān dū-mandilenā
Lād ma deravān na rusthant :
Ārifeh phithi sar-sāyān :
Misk ma barūtān na mushtant :
Whard dumbaghān meshānī :
15 Karwālī sharāb sharr joshant !
Shāhān pha nishān yakhe nest !
Drustān wārthaghān hindiyān :
Theghān pharāhān ziverenān :
Shartān dāthaghān shimenān :
20 Bachakī lawar lānziyā !
Gwaharām muzheh Gandāvagh :
Singhe ma zirih phirenthā !
Machiya lawashta lanjāith ;
Alī o Wali druh dārān,
25 Bag girdagheh be shoneh ;
Yāki kilāta beroneh,
Hāgh kāvali Turkānān;
Rind bāragheh borānān.
Gwaharām azh dude bande bi ;
30 Ne gor bi ne Gandāvagh.*

Chākūr ki Seviā dar khapta Sangsila Syāhāf dagā rawān bitha. Sangsila nazikhā khohe sarā otak khutha-i, shodhā Sevi phalawā ditha-i. Dañ maroshī Chākūr-mārī† nām en-i. Gudā laḍitha Chākūrā shamodhā, Haivtān thartho shuthā, nishta Linā. Rind gwashta demā : Gudā. Haivtānā jang khutha go Rindā. Rind ki Multānā ākhta, gudā Mir Chākūrā gwashta, 'Khase en ki thari ro jang jhandā zirith Haivtānā?' Khasā waldi na datha-i. Gudā Mazārī Sardār Bādhelā gwashta, 'Mā zirān jang jhandā.' Mazārī azh Tulumba‡ thartho ākhta, gwashto shutha Goriā Chaupānā : Mazārīā jang khutha hamodha go Haivtānā.

XII:

Mir Chakur's wars and death.

Mir Chākūr Shaihak nāme bachh ath. Chākūrā Bijār-gwān'-janaintha, Shaihak dī gon dāthā-i, ki 'Baroeth, Shaihakā sir khane; biyāeth.' Gudā emar shutho bokhtaghant Haivtān halk nazikhā. Haivtān hirentho har-do Bijār dī Shaihak dī khushta-ish. Bijare mazān rish ath. Rish burtho Bijare chauñri khuthaghant-i Haivtānā. Shaihak pahli sihān jatho sajji khuthaghant-i. Gudā Haivtānā wathī rish sāinthaghant, ki 'Cho ma vi ki mān rish burant chauñri dī khanant-i.'

*Gwaharām's tomb is near Gandāva.

†This is the name of hill near Sangsila in the Bugtī country.

‡Tulumba in the Multan District.

Mir Chākūr ān wakhta nishtaghet Satgharā.* Bādholā avzār shastā-thagbant phamodha, hāl dāthagbant i Chākūrār; ki 'Tho lashkarā biyār. Haivtān Linā nishtagheñ' Gudā Chākūr o Miroā lashkar khutho ākhta Multanā. Gudā Bādhol tū avzāre shastātha. Sitpur† trettthagbant; Chākūrār hāl dātha-i ki Haivtān Linā nishtagheñ. Gudā chiktha-ish lashkarā, mān-rikhta-ish; Haivtān jindā phadātha. bāzeñ mard khushtha-i shahr luttha-i. Haivtān dimā ghorō rikhta. Gudā Haivtān drikh dāthama gar lāfā, ki nām Gogar athi; hainodhā khapto murtha. Gwārān Sargānī er-khapto shutha gar lāfā; Haivtān sagnar buritho ārtha-i, Chākūrār dātha-i. Khopar buritho mazhg khashto, gudā khopār nughra marhaintha Chākura bhangav pyālo thāintha i. Gudā Bijar o Shaihak hon gipto thartho ākhta Chākūr Satgharā. Bāz Rind thartho ākhta Derav‡ dehā, demā na shutha. Deravā Dodāi nishta, ki asul azh Doda Sātha-Somrā bitha-i § Dodā hāl hamesh ath, ki Sāhle Rindā ānhiyār wathī jinkh sirā dātha : shānhiyā Dodāi biha.

Ākhtaghā Dodā 'sh-āngurā pāhrā,
Sukhtaghiyā go dakhtagheñ rahnā :
Sāhleā dast ma chotavā shipta.
Phusagh azīze nighāh dāshta.
Sāhleā dramānī Mudho dātha,
Pha jan sāngā mar Baloch bitha ;
Daur Mudhoā gwar Dodavā ditha.

Mir Chākūr wakhta Dodāi Sūdār Sohrāv ath. Chākūrā ānhiyār gwashta, ki 'Ānmar ki thari khāi tho go ānhivā mīr.' Gudā Dodāi go tharagheñ Rindā mirtha. Ān Rind ki dema shutha go Chākūrā bahr bahr bithagbant, ān Jaghdal bithagbant, ānki thartho ākthagbant Baloch bithagbant. Chākūr gwashta demā, Dillī shutha Hamāūn Bādshāh go|| ānwakhta ki Dillī jatho giptaish. Gudā Mir Chākūr azh Dillī thartho, nishta Satgharā; hamodhā murtha. Ziārat dī dān hamodhā ant-i.

XIII.

The story of Balach and the Bulethis.¶

Yā Bulethī ath ki Sangsilā dighār nishta; ānhiyār māl bāz ath, bachhēhī niyath-i. Gudā khishtai hamedhā zurthe Roshe ki shutha wathī zurth chavaglā, goramā zurth wārth; chvāreñ phalawā rand khutha ki "Gindān thān phalawā hawān goram ākhta" Lathā azh darrā goram rand dar na khapta, goramā nyānwān zurth charitha ** Thī roshe ki ākhta, agha gindī zurth charithī-yēñ. Aghadi rand kbuthai; dar na khafirand. Gudā duhoñ khuthai ishtai zurth phalawā, ki gokh khāi ās chakhā ki gokhānī dastūr 'r'gā ēñ. Akhtak sohni roshā gindī ki gotamā zurth charitho ākhto hawān duhoñ sarā waptiyen. Cho zānthai ma dilā ki : "Hawān goram 'arshā azh ākthagbant." Nozlah gokhath ant; hakalthai gorom ārthai wathī loghā. Ānhiyā zāl nām Sammīath; Sammīār goram dāthai, gwashtai, ki "E goram thāi-e"; an-rosh ki mān mīrān, gudā bākī māl mīrāt wār tharā na deant." Gudā laditho ākhta go Dodā Gorgezhā†† hamsāyagh bitha : Dodā gwashtai "Ān-rosh ki mān mīrān, thī mālā mīrāt-wār bilān barant; e goram ki asten Sammīegh-eñ, eshān gudā khasār ma daeth, thāi hamsāyagh-ant!" Roshe Sammī mar raurtha; mīrāt-wār ākhto māl talabitha. Dodā thī māl dātha, goram Sammīe na dātha. Agha phudlū roshe ki bitha, ākhto hawān goram Bulethiā jatha; gudā Dodā khunī bitha. Garmāf Dafa ākhto gon-dāthai; mīrathagbant hamodhā. Dodā khushta Bulethiā; ziyārat dān hamodhen-i.††† Aghadi Bulethiā ākhto bag jatha Rāiseghā ki Dodā nākhozākt-ath. Rāis, Kāwri Chandrām, Totā, Murīd o Summēn, ki thewegheñ brāth-ant, khunī bithagbant, gon dātha-ish bukhto jang dāth-ish. Theghān khushtagbant Bulethiā hamodhā go Rāisā.

*Satgharā in the Montgomery District of the Punjab, where Chākūr's tomb still exists.

†Sitpur in the Muzaſargah District.

‡To the country of Dera Ghāzi Khan.

§This explains the origin of the Dodāis, the founders of Dera Ghāzi Khan, by the marriage of Dodā to the daughter of Sāhle Rind.

||With the Emperor Humāūn.

¶The Bulethis are a Baloch tribe now usually called Burdis, and living on the Upper Sind Frontier.

**The track did not lead outside the embankment surrounding the jowār-field, although the cattle grazed inside.

††The Gorgezh tribe, formerly very powerful, no longer exists as an organized tribe.

†††There are several places named Garmāf, and it is not certain which of these is the one mentioned. There is a tomb in the Tibbi Lund country which is said to be that of Dodā Gorgezh.

Ya Bālāch sar-ākhta, ki dhillāen marde-ath. Gudā Bālāch ākhta Dar-bārā Sakhi Sarwareghā; sai sālā mat dohithagħant-i mehmānāi, sai sālā phadhā shafēa whāv dithai : Sakhi Sarwar ākhto Bālāchār hāghā khuthai ki "Baro jangā khan Bulethiā go." Kharo biṭho khamāne bhā-giptai, zurtho shafā er-jigh khuthai. Bānghavā phādhā-ath, gindī khamān jigh bithagħen. Gudā Sakhi-Sarwarā mokal dātha, ki "Nīn thai khamān charitha, baro go duzḡmanā mir." Gudā Bālāch ākhto jang khuthai go Bulethiā, ya Nakhifo dī sangat bithai, brāth dī astath-i (Hassan phith yak-en ish, Nakhifo mātḡ molid-ath). Thi khas gon niyath. Jang bitha-ish Shamā* Nesavā, Barkhawān, Syālāfā, Kāhanā ki ān deh an-wakht Bulethiegh-ath. Mard ki shafā akis-thagħaiyā bithagħant, loḡhā thir jathagħant-i; sai-gist ya mard khushtai. Gudā Bulethi bukhto Sindā er-khapta.† Bālāch ki phir bitha, gudā ma Sangsila nishtagħeth; Bulethiā ghor o khutho ākhto Bālāch khushta, yake wathī dī khushainthai. Hāl hame'r'gā-en-ish ān wakht ki ākhtagħant Bulethi, Bālāchār gwashta-ish "Bālāch! hawān zurthagħen zarān dai!" Bālāchā gwashta ki "Nazikh biyā, mañ goshān kharr-ān." Nazikh ākhto agha lotthai. Bālāchā gwashta "Ān zar ki olā manān gwarathant, shawā na lotthagħant; nīn, ki zar aṡh mā bukhto rikhtagħant, nīn shawā lotagħaeth-ish." Istaragh ma dastā ath-i, jathai lāfā Bulethiārā ki "E thai zarant!" Ān mar khushta, gudā Bālāch dī khushta-ish. Bulethi Gorgezh jang hamer'gā bitha.

XIV.

Annals of the Mazaris.

Sahāk o Punnūn har do brātha thant. Ānnī phith nām 'Alī ki bachh Hoteḡheñ nawāsagh Mīr-Jalāl Hānegheñ.‡

Sahāk ākhto ma Kizmirā§ nokar bithā. Ān wakht Mazārī Bambor-khohā Syāhāfā nishta.¶ Mazārīā sāth ākhta Kizmirā saudāgarīā, māl shawashkagħa; dān gudh giraghā. Sahāk dī hamodhā māl dī shawash kainthath,‡ saudā dī khanainthath. Mazārī balkā mazaiñ mard Bizan ath-ish; Bizanā gwar ta'rif khutha-ish Sahāke ki "E r'gā mardēñ mehmānī dī mār dā, māl dī shawashkainī kull saudā khanainī." Gudā chyār Mazārī ākhto dhak jathagħant ma Kizmirā. Bizanā chyār māi shastāthagħant Sahāk neghā ki "Thai ki wasī mānāith, māiñ hawēñ mard chyārenā bozhain." Gudā Sahākā 'arz khutha Sāhibārā, chyāren mar bozhainthagħant-i. Gudā chyār sarī dī gipto māiñr dāthagħant-i: māi-gal go chyāren bokhtagħen Mazārī thartho shuthagħant. Gudā Bizanā chyār avzār chāritho shastāthagħant ki "Sahākār gwash, 'ya-bare gwar mā biyā." Sahāk chāritho ākhtā, Bizanā gwar er-khapta. Bizanā Mazārī kull gwān'-janaintha, gudā gwashtai Sahākā "Tho manī Sardār-e!" Phāgh zurtho basthai zāmāth dī khuthai. Gudā Sahākā sardāri khutha Mazārīe; bithagħant-i do bachh, yake mazaiñ nām Bālāch, kisaiñ nām Shādhēn. Gudā Sahāk murthā, phāgh bastha Bālāchā Bālāch bachh bitha Rādho; Shādhēn bachh bitha Bhando. Bhando sai bachh bitha, Bādhel. Pāindagh, Shāho. Bālāch ki murthā phāgh khasā na bastha, gudā Mazārī muchh bitha ki 'juzūñ phāghā bandūñ, yakeārā. Ākhtagħant Rādhoā gwar ki "Tharā phāgh bandūñ." Rādhoā gwashta ki "Shāi salāh-ēñ, mañ phāgh bandāñ." Gudā gwāthā khashta Rādho loḡh kirrī gardān biṭho khapta; gudā Mazārīā salāh khutha ki "E-mar sust-ēñ, juzūñ phāghā Bādhelā bandūñ." Ākhto gwar Bādhelā gwashta-ish "Mā tharā phāgh bandūñ," Bādhelā gwashta "Māiñ brāth kisān-ant, mañ rawāñ go wathī mātḡ salāh khanāñ." Shuthai go mātḡ ki "Mazārī manāñ phāgh bandaghā muchh biṭho ākhtagħant, thai salāh chī ēñ?" Māiā gwashta ki "Sai hawar Mazārī manzūr khanant,

* The places here mentioned all lie above the Sulaimān Passes. The Sham Plain is immediately above the Chhāchar Pass. The Nesso Plain formerly belonged to the Hassāis, now to the Marriis. Bārkhūn belongs to the Khetrans. Syāhāf is the Bughti capital, Kāhan the Marri capital.

† That is, the Bulethi left the hills, and settled in the country along the Indus known as Sindh.

‡ See Chapter III.

§ Kiamir is the Balochi name for Kashmor, a town on the Upper Sindh Frontier.

¶ Part of the country now occupied by the Marriis and Bughtis. Mount Bambor is a range extending from near Lehri to the neighbourhood of Kāhan.

‡ This form is the habitual part of the causal of shawashkagh, to *sell*. It means 'he used to get their goods sold for them.'

guḍā phāghā band ; manzūr ma khanant-ān, phāghā ma band. Ya hawar esh-eñ, ki Mazārie dastā Mazārie murthā, hawān thewegheñ halk dar-khaptaghiyā mān-ro āñhī hairā khanant, hawān halk thari biyāith, shedh-phadhā Mazāri azh Mazāri dastā mīrith, syāh bī, hawān yak-khashaghi bī sāleā dañ ; sāla-phadhā guḍā hawāñhī hair bī khanaghi.* Dohmī hawar esh-eñ ki Sardārān gwar sath mehmān khāyant, hawān Mazāri mālā ghato khanē biyārē, khushē ; randā miyāith. bhā ma gīrth. Saimī hawar hamesh-eñ, Sardār dan ki giri rājā guḍā khushiya go deānt." Bādhelāshutho gwashta Mazāriār ki " Sai hawar manzūr-ant, guḍā mañ phāghā bandān." Mazāriā gwashta " Manāñ har sai hawar manzūr-ant." Guḍā phāgh bastha Bādhelā.

Nindav o Motan, Maghassi Sardār, ākhto go Bādhelā baut bithagbant-i, ki Chāndyā-azh wathī dehā khashtagbant-i. Guḍā Mazāri Chāndyā jang bithā. Bādhelā lashkar zurtha, shutho Kāchā mām-rikhta. Hazdah mar hamodhā khushtāi, sakeñ māl di jathāi. guḍā Mazār-dān khaurā Chāndyā ākhto gon dāthāi : mīrithā Mazāri go Chāndyā. Chāndyā Sardār Hamal-ath. Bhorenthāi Chāndyā, Hamal Sardār di khushtāi. Alo, Sulaimān Mukaddam di [khushtaghantī, phanjāh Chāndyā hamodhā khushtā. Bādhel di khushainthī.† ki hamalā thire jathā, Bādhelā mām-ākhta. Bādhel bithagbant sai bachh, Bakar, Bālāch o Hamal. Phāgh bastha-ish Paīndaghā ; ‡ Pāīndagh ki murthā guḍā phāgh bastha Bakarā. Zurtha Mazāriā ghorave, shutha Marī sarā. Marī Sardār Nāsir o Khakhal athant, § e doēñ Mazāriā khushtagbān, Bakar o Bālāch di haveñ jangā Mariā khushtagbant. Guḍā viazāri phāgh Hamalā bastha ; Hamal bachh bithā Mithā. Āñhī wakhtā Bulethī o Mazāri jang bithā ki Malagh nāme Phonge ākhto baut bithā Mithā gwar. Phalli Bulethī Sardār-ath ; ākhto jathāi Malagh bag. Mithā Haidar Mazāri shastāthā " Baro, bagā lot-i, ki 'Tho mañ baut bag jathā.' " Haidarār Phalliā bag na dāthā ; Mazāri guḍā lashkar khutho, shutha Phalli bag jathā. Phalli khunī bitho ākhta gon-khapta, guḍā mīrithā-ish ; bhorenthāi Bulethī, Phalli di khushtā. Guḍā lashkar khutho Bulethiā mām-rikhta Mazāriā, Mithā khushtāi. Guḍā Mithā bachh Phadheli|| phāgh bastha. Phadheli ki murthā āñhī bachh Mithā phāgh bastha. Mithā bachh bithā Hamal. Mithā ki murthā, phāgh bastha Hamalā. Āñhī wakhtā Mazāri er-khapta Sindā azh khohā : Mir Hamal ki ek-khapta, Sindā hākīm Nāhar athant. Khākhtath Mazāri, nughorā charenthāi zawistānā, Nāhar Kinā¶ nishtant ; gwashta Mazār āñhiyār " Āñ-rosh ki jange gipt, manāñ gwāñkhā, jane, mañ thāi madatā khāñ." Bhāgsarā di Nāhar hākīm athant. Phā-wathāñ mīrithagbant, guḍā Kin-wālā Nāharā gwāñ'jathā Mir Hamalārā ki " Biyā, mañ madatā." Jangā gipta Mazāri, muchh bitho ākhta gwāñkhā, Kin-wālā Nāhar di muchh bitho ākhtagbant. Bhāgsarā mīrithagbant ; phadāthā Kin-wālā Nāharā : guḍāi Mazāriā zahm jathā, thartho bhorenthā Bhāgsar-wālā Nāhar, Bhāgsar jatho giptāi. Guḍā Kin hākīmā ya dighāre dāthā Hamalār ki nīn nāme Hamal-wāh-eñ, Rojhān shērī dema. Guḍā Mazāri nishto shuthā, Chāndyā, Māchi, Lungāh e sai rāj olā hamedh-athant. Guḍā rapta jang khanāra. Jang joithāi, Māchi khushtā. Chāndyā Sardār Mārak-ath, 'Ch-āñ dehā laditho daryā āñ-neghā gwashto nishta, guḍā jang khuthā-ish Mazāriā go. Āñ-wakhtā ki Hamal Sardār ath Mazāri Bughtīā jang-ath ; roshe Mazāriā lashkare khuthā, shuthā Zen-khoh bunā Theghāfā.** Chyār mard Mazāri pahnādhe bitho nishtagbant shart janagbā, bhedi shartegh-ath ; phanchumī shāhid : ākhto nishta-ish. Guḍā Mazāriā shutho māl jathā Bughtīe, gartha ; guḍā phadhī Bughtī khun ki ākhta, hawān mard ki shart janaghetant har phancheñ mard khushtagbantī Mazāriā māl ārtho bahr-khuthā, guḍā Hamalā badhī khuthā ki "Shartāñ nīn khas

* The effect of the above is, that when one Mazāri was killed by another, the whole village (of the murderer) was to go forth and become wanderers, and only return when peace was made ; and that the murderer himself was in any case to be banished for a year, and even then before returning must arrange terms with the other party.

† Khushainagh, causal of khushagh, to kill, is used in the sense of to lose men in battle. 'They also lost Bādhel.

‡ Pāīndagh, brother of Bādhel.

§ Nāsir and Khakhal were joint chiefs of the Marris.

|| Phadheli is the Balochī form of Fateh 'Ali.

¶ The Nāhars were divided into two parties,—one ruling at Kin the other at Bhāgsar. Kin is an old village twelve miles south of Rojhān, now belonging to the Mazāris. Bhāgsar near Mithānkot is still mainly held by Nāhars.

** On the bank of the Theghāf under Mount Zen. The Theghāf is a torrent and the Zen a mountain, both in the Bughtī country.

ma janth, hawān kishart janth ānhī kusl ān." Guḍā roshe Mithā kī astath Hamal bachh ath. nishta shartān janagbeth; Hamalā jābah khawān zurtho ākhto gali gipta: Mithā ditha ki Hamalā ākhto gali gipta, phadātha Mithā, kandā driki dātha jatha Hamalā thir mām-ākhta Mithār ma zānā, gwastho dar-khapta. Guḍā Mazāriā ditha ki "Mithār thir jathai, thī kha-ār, neli. Guḍā Mazāriā shart ishta. Hamal ki murtha phāgh bastha Mitha; Mitha murtha Gulshera phāgh bastha. Anhī phadhā Shāh' Aliā bastha. Chāndyahā Māzāri khushthaghaut bāz, ghal khutho. Shāh Ali logh-bānukh Mārak gohār z: kht-ath; Mazāriā ki lashkar khuthamāiā dāh shastāthaghaut Chāndyahār. Mārakā bozhī patan band-khuthaghaut, Mazāriā gwasth na bitha. Ya roshe Mazāriā salah khutha ki 'Lāshkarā khanūn Bughtī sarā.'"* Azh Jatrehā shutha khohā, shutha utaliā, ākhta Sorīā.† Guḍā Jaurak Lulāi Mukaddam o Gyāndār Kird gīst mardān go chārī khutho shastathaghaut ki "Shā Baroeth patanā Kinegha, beriyān jānche." ‡ An shuthaghaut patan chakhā, berīār neghā ath. § Shū Chāndyalāi [Mukaddam beriyāi badakā ath ān kharaglā. Gyāndārā gwān' jatha mallāhārā ki "Beriyā biyār, mān guzān Khān āngo pāiā." Guḍā Sohna gwasthā mallāhār ki "Beriyā bareth, ān mardā gwazene biyāneth ki haire mardān." Berī ki e kharaglā ākhta Gyāndārā mallāhārā gipta Gwashten-i "Beriyā pāra gwāzene." Berī ki gwastha nazi bitha guḍā Gyāndār tūpak jatha Sohnaār. Sohna knushto, madhin dī gipta-ish, berī lāfā mām-klutha-ish: thartho e kharaglā berī ārtia-ish Guḍā Jaurakā shastātha Gyāndār ki "Baro, lashkarā biyāraine." Hawān shafā lashkar ākhta; bap por berī gwastha; hapt sadh mar gwastha. Roh-tikā shutha Mārak shahrā mām rikhta, Mārak dī khushtai. Mitlā dī (Mārak nakhczākt) khushtha, Jāngī Mukaddam dī khushtha, sai-gīst mar khushtai, shahr dī phulithai. Sai jorā damāmā dī gon-ārthaghaut-i, shahr dī sokhtai. Har sai jorā damāmā dāinā maujūd-ant go Bālāchānī. Chāndya laditho shutha dar-khapta, Mazāriā deh wathi khutha, cāin Chāndko nām-en-i.¶ Shāh' Ali murtho phāgh bastha Dest-Aliā Dest 'Ali khushtha guḍā phāgh bastha Hamalā. Anhī wakhtā Brahoī Nasir Klārāš chyār mardā Dombkieghā nushkān khuthaghaut-i; phut sāithaghaut-i. Dombkiā zahr khutho laditha azh Lebrīā.|| Jalāl-Hān, Baloch-Hān, Mundhū anhi masthar athant. Bahāwal Khān deha ākhtaghaut.¶ Guḍā Baloch-Hānā ghorav khutha. Khāngarh indēmā ya dighāre Belo** kharant, Belawā shutha. 'Sh-ān-guiā Bakurdār Khān Wazir Mirsi bachh Brahoī ath. Akhto shikārā Belawā Baloch-Hān ghorav chakhā khaptai jatha Bakurdārā tūpak Baloch-Hānār, Baloch-Hān khushtai, Bakurdār dī khushtha-ish go dah mardān; thartho para shuthaghaut. Jalāl Hānā ya saleā dān Baloch-Hān na phūrittha, sandūk lāfā mām-khutho zurthtiā mān shuthāi.†† Saleā phudhā phurithai, guḍā laditho Rojhānā ākthaghaut Dombki. Do-māt ā hamodhā nishtaghaut. Guḍā laditho shuthaghaut khohā Burburā nishtaghaut. Pholāt lāme Mazāri ath; ān shutha Wazir Mirsi Brahoī,‡‡ gwar, gwastha. "Manān lashkarā dai, mān tharā Bakurdār honā girainān Dombkiā janainān," Mirsiā dātha lashkar wath dī gon-ath; ākhto mān rikhtai, Mundhū Dombki khushtai, hazhda mar thī dī khushtai, thartho phadhā shutha Brahoī. Dombki Syāhāfā shutha. Hāl bitha Mir Hamalār ki pholātā Dombki janaintha; Mir Hamalā gwastha ki "Hamodhā ki Pholāt manān dast khafi, khushan-i, phache ki mān bāt janainthai" Pholāt thuratho ākhta Nasir Drishakā gwar likitha Nasir Kotla. Mir Hamalār khaseā hāl dathā ki Pholāt Nasir Kotlava likithiyen. Mir Hamal go chyār-gīst avzārān ākhto Nasir-Kotla §§ Pholāt basthai. Bastho burthai azh

* That is to say, the Mazāris arranged to make a pretence of raiding on the Bught is in the hills in order to throw Chāndyas (who lived on the Indus) off their guard.

† They went into the hills from Jatroh (under Mount Gendārī), and turning back came out again by the Sorī Pass.

‡ The country along the Indus from Rojhān to Kin is still called Chāndko.

§ Nasir Khān Brahoī, ancestor of the present Khān of Kelāt. He received the Harraud-Dajil country from Ahmad Shāh Durrāni as a reward for his services in the invasions of India.

|| Lebrī in Kachhi is the head quarters of the Dombki tribe.

¶ Bahāwal Khān's country, i. e., Bahāwalpur.

** A place called Belo lying between Khāngarh (in Bahāwalpur) and the Indus.

†† Mām-shutha is the perfect of mām-ravagh, to wonder about.

‡‡ Mirsi was Nasir Khān's Wazir, and father of Bakurdār (Barkurdār) who was killed by the Dombki as related above.

§§ Nasir-Kotla is a village about 4 miles south of Rājanpur.

Murghai* gwazenthai, gudā jatho phirenthai. Mir Hamal shutha wathi handā. Gabnā Pholāt brāth ath; dāhin bitho shutha go Mirsiā ki “Pholātū shawāi hon girenta, nīn Pholāt Mir Hamalā khushta; nīn manān urdā dai, mān rawān, Rojhānā janān. Khānā urd khutho Mihān Garrāni (Manū phiruk) Sanjār Raisāni (Mullā Muhammad phiruk† urd sar athant. Akhto Rojhānā mān-rikhtagant, chl-o-chyār mard khushta-ishil Mazārie. Māl ki nazi ditha-ish kull muchh khutho. Umar-Kilātā ‡ akhto thānav khuthai. Bivaragh§ Bughti go havd-gist avzārān Brahoi urdā gon-ath, dāchi jathighant-l. Gudā Mazāri hazdah avzārān mīrenta; Jamālān, Gulsher, Yārā, Badhel, Bairām, Kāsimān Bālāchāni gon-athant; bukhto. Dilbarā gon-dātha-ish, Bivaragh ghorav bhoraintha-ish, chyār mar, go Redhenā Kiāzai, khushta-ish, bag dizitha-ish, akhtagant Rojhāna. Shāngo Mir Dost Kird dī akhta go sai sādī mardān, Whazh-dīl Zimakāni muchh bitha, theghān phanch sādī mard Mazāri muchh bitha. Salāh khutha-ish ki “Begāhi shafā mīrūn-i.” Akhto mān-rikhtagant-i, phadātha Brahoi, Mihān o Sanjār har do khushtagant-i, urd bhorenta-i khushtai khameh, sez-d-gist mādhin ārthai. Azh Brahoi hawān rosā Mazāri jind chutitha.||

Hamal Khān wakhtā jang ath Mazārie Bughtie : Bughtiā ghale khutho Phīr Shāh nām Bālāchanie khushta. Gudā Mazāriā lashkar khutha. Syāhāf jahlā Sangsilā burzā ya khaur-en, nām Jahl-Syāhāf; hamodhā Mazāriā Bughtiā phāsāno dātha, sehzdah mar i-dī khushtai, māl dī baz muchh khuthai, gudā akhto Kajū-i¶ mandā thānav khuthai. Bughti-Derav hawān wakhtā Marrav-, eth. ** Bughti khun bitha; Mazāri shafa sar gipta, Bughti phadhā mān rikhta phadātha Mazāriā, Bughti rapta-i khushāna. Gist-o-chyār mar Bughtiā khushta go Phoḍal Shaihā. Chāchar nāme Tukdurānie-ath, āhbiyā Rindāneh†† Pīrā i manitha ki “Shafā rosh khan gudā thāi syāheh gokhā deān.” Pīrā karāmāt ehon khutha ki hawān wakht, hawēn wajhā ki girokh janth, hachho ishtafā, rosh bitho-shuthā: utaltho Mazāriā mīrithai, bhorentai Bughti. Chyār gist mar arainthai drangā, ki rāh niyath gatā. Sobhā Rahija khushta, Karm Thalāni Dombki dī khushtai. Pheshā Mazāri bhorentai ki Dombe mistāghri giptai ki “Bughtiā Mazāri bhorenta, khushāna ravaghen-i.” Gudā Gorchāni sath hamodhā Bughtiā gwar nishtageth; Bughtiā bage jatho ārtha Gorchānie, sath bag loṭaghā akhtageth. Bughti Sardārā gwashta, nīn ki Mazāri bhorainagh hāl akhta “Tharā bag na deān.” Dohmī hāl ki akhta ki “Mazāri utaltho Bughti bhorainthai, nīn gatā dātha khushaghen-i, gudā Sardārā gwashta sathār “Nīn nind, bag tharā deān.” Gorchāniā gwashta “Bag manān Mazāriā dātha, tha manān na dātha.”

Gudā biāna bitha Bahrām Khān Sardār Mazārie. Kalphur‡‡ zurtho ghorave akhto Mazāri gokh jatha. Gudā Phogāni Phīrān, ki har-do Lalai athant, bukhto gon dātha-ish, mīrithagant, har do khushtagant Bughtiā. Aghadī lashkare zurtha. Lulaia, shutho Mattar§§, phāsāno dātha-ish, māl jatha ish, khushta-ish khas neh. Gudā Jangī-Hān Masori||| Sohri-khushtaghā er-khaptageth. Dānbi shutha ki Mazāriā māl jatha. Khunī bitho, gon akhto gon-dāthai, mīritha Mazāri Bughti edha' phrushta Bughti, Jangī-Hān gist-o-chyār mardān go khushta. Māl ārthai Mazāriā. Gudā Bughtiā laskar zurtha, Dahā akhto mān-rikhta, phushtāidah mar, māl dī muchh khuthai. Mazāriā merentha, Gar-chhura gon-dātha-i, utaltha Bughti, mīrithagant pha-wathān, bhorentai, Mazāri, Drehan go hazd mardān khushtai theghān Kird. Hawēn-rangā jang biāna biāna shutha, dānkho ki Sarkār nyām khapto Mazāri Bughti gudā hair bitha.

*Murghai lies ten miles south of Nasir Kotla.

† Mann Garāni and Mulla Muhammad Raisāni are well-known Brahoi chiefs of the present day.

‡ Umakot, between Rajanpur and Rojhān.

§ Bivaragh, a celebrated Bughti chief. The name is sometimes corrupted into Bibrak, whence Dera Elbrak, a name of Syāhāf, the Bughti head-quarters.

|| The result of this war was probably not in reality so favourable to the Mazāris as is here represented. It is certain that they were forced to place themselves under the Talpur Amirs of Sindh to obtain protection from the Brahois.

¶ The spring of Kajuri on the Sori torrent.

** At that time the Bughti head-quarters were at Marrav (not at Syāhāf.)

†† He made a vow to Rindān Pīr (the name of a local saint.)

‡‡ The Kalpura are a section of the Bughtis.

§§ Matt a plain in the south of the Bughti country. There is another Matt belonging to the Khetrans.

||| The Masoris are the most important section of Bughtis. Sohri-khushtagh is between Matt and the plains to the Jacobabad District.

Bahrām Khān wakhtā Mazāriā Zarkāniā* thī chīe lālānguro jang ath Murād nāme Mondrāni*-ath; ān-mar charitho Jallo Lulāi Mazāri halkā shutho er-khapta, Jallo gudā mehmān khutho Murād-lār gwashtai "Juz gandimā di mādhinār chārain. Roshā hamodh bhorainūn, gandim sarā mashkulā būn." Murād shutho hawān gandimā er-khapta Jalloeghā. Ya Mihān name Tālbur-ēn ola Zarkāniā khushtagheth, gudā hirentho ki Tālbur, muchh bitho, Mihān honā ākhto Murād khushta-ish Jallo biyāith ginli Murād khushtiyā khapta-ghēn. Jalloā wathi phāroār, Isāni, Jaurakāni, muchh khuthaghant ki "Mā mirūn go Tālburā, phache ki maīn mehmān khushtai." Ashkhutha Tālburā ki Isāni Jaurakāni bitho phedhāghēn. Laditho Tālbur shutha Dulāni hamsāyagh bitha. Tālburā Dulāniā di muchhi bastha "Chi Lalai phedhāghēn mā lachār-ūn, mā mirūn-i." Gāhi Dulāni masthar-ath; gwashtai "Tālbur, tho khutha gandagh; nūn trangar di gwarā mā ārthai; nūn manān lachār-ēn." Lulāi ākhto mān-rikhta Tālbur trandā e 'ālamā jang dātha, bhorenthai Dulāni Tālbur, hapt mar Tālbur khushtai, do Dulāni khushtai, yake wathi kushainthai. Thartho shuthai wathi handā. Gudā Dulāni, Tālbur, Latāni gwashta ki "Nūn mirūn Lulāi go." Mel khutha. Hāji-Hān Bālāchāni hamodh Kizhmīrā nishtath; Hāji-Hān dānbi shastātha Bahrām Khān neghā ki "Olā hamikhtar-ēn jange bitha, ya mard sarā yāzdah mard murtha Mazārie; aghadi e 'ālam miri: tharā hāl mā'lūm ēn, tha char biyā, 'ālamār hair dai." Nem-shafā dānbi ākhta Bahrām Khāna gwar. Bahrām Khāna Bālāchāni theghān gwān'-janaintha; gudā charitha, hawān wakhte thāshāna shutha odhā Kizhmīrā. Pheshā shutha Dulāniā, Tālburā, Latāniā gwar, gwashtai ki "Tha Murād phache khushta? Thai darmān hamesh-ēn, mā kull muchh būn. agh tharā khushūn ki tho olā gandagh khutha." Eshān dāshtai, gudā shutho go Lulāi gwashtai "Tho khorāi khutha, ki ya mard honā yāzdah khushta, aghadi tha melā khuthiyā; maī Mazāriā muchh khanān, tharā khushān." Hame-r'ga har-doen sarā darktav dāthai, gudā ya-handā muchh khutho, hair khutho, ya-handā whard warainthai; hair bitho shutha, ya roshā hair khuthai. Bahrām Khān paighām shastātha Bivaragh neghā ki "Murād horā Mazāri dah mard thī di khushta Jalloa; tha jangā khane di razāi-ēn, hairā khane di razāi-ēn." Gudā Bivaragh gushaintha "Murād hon Mazāriā wath gipta, maīn hair-ēn; jangā na khanūn."

Bahrām Khān Sardār ath ki Mazāriā zurtha ghorave, Khādo Kird ghorō sarā; shutho Kachhiā, Gul Muhammad Brahoi bag jathai ārtho handā, khunī di khas na bitha. Phadhā Gul Muhammad Brahoiā Mūsan Shah Saidh charitho wath khuthai Mir Bahrāmā gwar: ākhto bag lotthai, gudā Mir Bahrāmā Drehan Kirdā go salāh khutha ki 'gīst-chyār dāchi daūn Saidhārā, thī bagā mā daūn.' Gudā gīst-chyār dāchi hakaltho ārtho Saidhār dātha-ish, 'thī bag Mazāriā wārtha, hawēn gīst-chyār thai muht-en.' Gudā Gul Muhammad zahr khuthe, gwashta "Māin jang-ēn, gīst-chyār hushtarān na zirān." Shutha Kachhiā, Thain-Kilāt azh ghorō zurtha ākhta Mazāri chakhā. Bage jathai azh Bhandowāla, marde di khushtai, gudā jatār gwashtai ki "Mir Bahrāmār maīn sālāmā dai, Drehanār di dai; maī bagā jathiyā baraghān, tha khunī baith di gishenān, mā baith di gishenān." Khunī bitha Mir Bahrām o Drehan go chhil avzārān. Sohri-khushtaghā bukhto gon-dāthai, bag zithai Gul Muhammad azh, Thartho handā ākhta, bag di ārthai. Gul Muhammad horgā Kachhiā shutha. Thi-bare Gul Muhammad azh Tambū† Shahrā ghorō zurtha, havd-gīst avzār bitha; ākhto Rojhānā bāz dāchi jathai. Mazāri khunī bitha sai-gīst avzārān go. Jatro-phushta Mazāriā gon-dāthai, Gul Muhammad, thevagheñ ghorō er-khapta jangā. Shāngo havd-gīst shingo sai-gīst; gudā miritha, phrushta Brahoi; Gul Muhammad khushtai, chyār-gīst mardān go. Chhil mādhin di arthai. Mazāri phalawā do mar zadhagh bitha; khas na khushta, yake Rughā Kird zadhagh bitha yake Razā Muhammad Bālāchāni.

Bahrām Khān Sardār wakhtā Mazāri Drishak jang ath. Drishakā ghorō khutho Rojhān nazikhā mān-rikhta, khamenī māle dast-khaptai. Gudā khamen Mazāriā Rojhānā phushtā. Kapparā gon-dāthai, miritha Drishak Mazāri, bhorenthai Mazāri. Hāji-Hān Bakht-'Alī Bālāchāni di, har-do brāth athant, khushtaghant-i, chyār mar thī di khushtai, mā di burthai. Drishak ghorō sar Mir Hān ath Hayāt Khān Sardār birāzākt. Gudā Bālāchāniā nil bastha

* The Rughtis are also called Zarkāni; the Mondrānis are a sub-section of this tribe.

† The Tālburs here mentioned are a section of the Mazāri.

‡ Tambū is a village in Kachhi about half way between Jacobabad and Gandāva.

phāghārā, matbal esh-en-i ki sīgh-en ki dānkoh ki duzhmanān na khushūn swetheñ phāgh na banduñ; ya Bahrām Khānā na bastha ki ān phāgh-wazhā ath. Lashkar khutha. Yak-nem hazār mar muchh bitha; Bahrām Khān wath dī lashkarā gon-en. Drishakār dāh khapta, mel khuthai Zinda-Kilātā* Hayātāna. Nindavā gwashta Hayātānār “Melav ma khan, Mazāri zahm thai dāraghī nēn.” Mazāri shutho Pīr Bakhsh shahr jatha, khushtai hamedhā gīst-o-sai mar, do wathi khushainthai, shahr phulithai, māl sakyā muchh khuthai. Razā Muhammad, Ghulām Muhammad phiruk, phataintha.† Dar khapta Mazāri darā Jiwan Kird Dāit Saindānī, sarchārī khuthaghant-i. Drishke Kāim Jistkānī Sādiq Jistkānī chārī bithaghant. Gudā e chyāren avzār, shāngo Mazāri shingo Drishak tretthagant yakāptiyā. Kāimā phol-khutha “Shawā khaieth?” Jiwan Kirdā gwashta “Mā Mazāri-ūn.” Kāim dīrī gwān’jath “Shā wathi hālā daeth.” Jiwanā gwashta “Hāji Hān Bakhtali hon gār-ath, mā lashkar khutho Pīr Bakhsh jatha; mā shahr sokhta, māl ārtha.” Theghī hāl dāthai “Lashkar phadhā phadhagheñ, mā sarā chārīūn.” Gudā Jiwanā azh Sādiqā hāl lothā; ānmarā gwashta “Saimī rosheñ mā shai dāh ashkhutha; mā melā khuthiyā Zinda-Kilātā nishtaghūn; mā chārīūn.” Gudā Jiwanā gwashta “Mā ki lashkarā-tharainūn biyārū hawānu shahr chakhā, thau baulā dai ki darkhāfe zahmā jane?” Sādiqā gwashta “Māin kaul en, dar-khafūn mirūn go tho.” Jiwanā gwashta “Mār dī kaul en lashkarā tharainūn khārūn.” Jiwanā ākhto lashkarār hāl dātha ki ‘Drishakā mel-en Zinda-Kilātā, mār kaulēn, nīn lashkarā tharaine, juzūn, mirūn-i.” Mazāri lashkar tharitha, sidhā bitha Zinda-Kilāt chakhā. Sādiqā dī Drishakār hāl dāthai, ān dī muchh bitho darkhapta shahrā darā. Mazāri ki nazī bitha, tūpak-dhak handā, phrushtā Drishak. Haidharān, gīst-chyār Isanāniā go, oshtātha na phadātha. E Mazāriā theghān khushtaghant, Mazāri sobh khutha Mīr-Hān ākhto ma Dājilā go Rahīm Khān Brahoiā naukar bitha ‡ Mazāri phanch avzār ghoro bitho, Phallū, Budhā, Shahzād, Hassā, o Jallū L-ghārī, phancheñ avzār Dājilā ākhto gorame jatha-ish. Mīr-Hānā go sai-gīst avzārān merentha. Mazāri demā Morjhangīā§ gwasthagant, goramā baraghetant. Ya Naubat nāme Mazāri āth, ya Nasīb-Hān, phedhaghetant duziā, phancheñ avzārān tretthagant-ish. Phallūa gwashtā Naubatār, Nasībānār, “Hawēn goramā-shawā biyāre Shah-Kotla; mā shārā du gokh daūn hamodhā, mā dānkoh phesh rawūn, Shah-Kotla er khafūn, nighane dī warūn galaghtār dī dāne daūn.” E phanch avzār shutho Shāh-Kotla er khaptaghant. Naubatān Nasībānā goram shoentha dagā, azh Gyāmalā gwasthagant, phadhā Mīr Hānā ākhto gon-dāthagant. Naubatān Nasībān har-do khushtaghant-i, goram dī tharenthai. Tūpake ki bukhta hamedhā, hawēn phancheñ avzārān Mazāriēgheñ ashkhutha Shāh-Kotla: phancheñ avzārā dilā zāntba ki “Māin goram hawān do Mazāriārā sababe|| bitha.” Thashāna ki ākhtagant, gindant Naubat o Nasībān har-do khushthiyā khaptaghant; Mīr Hān ghoro mālā tharthiyā baragheñ. Eshān ākhto, Mīr Hānā gon-dātho, jang dāth-ish: amur ki Hudhāi bitha phrushta Mīr Hān ghoro; Mīr Hān khushtha, sobh khutha-ish, handā ākhtagant. Mazāri Drishak jang hāl hamesh-en.

Mīr Bahrām sai bachh bithaghant, Dost 'Alī Khān, Imām Bakhsh Khān, Rahīm Khān. Phāgh bastha Dost 'Alī Khān. An ki murtha Imām Bakhsh Khānā phāgh bastha Sher Muhammad Khānār, ki Dost 'Alī Khān bachh ath. Nīn ki Sher Muhammad Khān murtha phāgh bastha Dost Muhammad Khānār.

*Zinda-Kilāt is Jinda-Kotla, a village 5 miles north of Rājanpur.

†i.e., he was grandfather of Ghulām Muhammad, Bālāchānī, the narrator of this chronicle.

‡At this time Dājil formed part of the territories of the Khāns of Kilāt.

§Morjhangī is the name of a jungle-covered tract lying south of Asnī. It must not be confounded with the Morjhangī ferry in Sanghar.

||i.e., a cause of death.

The first of these is the fact that the United States is a young nation. It is only about 150 years old, and its history is therefore a history of rapid growth and change. The second is the fact that the United States is a large nation. It covers a vast area of land, and its population is one of the largest in the world. The third is the fact that the United States is a diverse nation. It is made up of many different peoples, each with its own customs and traditions. The fourth is the fact that the United States is a powerful nation. It has a strong military and a powerful economy. The fifth is the fact that the United States is a free nation. It is a land of liberty and opportunity, where every man is free to pursue his own happiness. The sixth is the fact that the United States is a democratic nation. It is a land where the people have the right to elect their own representatives and to have a say in the government. The seventh is the fact that the United States is a peaceful nation. It has never been at war with another country, and it has always been a friend to all nations. The eighth is the fact that the United States is a progressive nation. It is a land where new ideas and new inventions are always being brought forth. The ninth is the fact that the United States is a nation of hope. It is a land where the future is always bright, and where every man has the chance to make his own destiny.

PART III.

POEMS.

- Zangī manī badero
 Gwaharām manī jān o bel
 Whāntkār Shīhanē* shāhiye,
 —Saughan pha thāi rishānā
- 5 Nokhēn-ākhtagheñ masānā,
 Sigh-eñ gor-khushēñ syāhārā ;
 Āfa na wārth Bāhneghāt†
 Kikh o kārjalān Sindegāh
 Loṭi bāhirān Dashteghā
- 10 Loṭi wadh mahāreñ jīdhān
 Phitokh-dafāt mādh-gorān
 Dorī phur kumāreñ āfā.
 Suti phuri khaiāvān ;
 Whāvā kālarā nelān :
- 15 Mārwarī jauān zivirenān.
 — Marde azh Hurāsān ākhta
 Leghār chādar o humboēñ
 Bār rodhanānī gon-ath-i
 Hurjīn maidheñ bhangānī.
- 20 Sarbār Kandahārī misk-ant
 Phaighām gon ath-i Rindānī
 Tahkikeñ salām Shīrene.
 —§Nodhān shānz jatha Konārā.
 Dasht o damanā Mungāchar.‡
- 25 Saniā nughor humboēñ :
 Dor phur-ant-i, amrezān.
 Larzant cho gwanānī thākhān
 Chotant cho kawāndī boghān.
 Laḍi mānchitha maldārān
- 30 Meshī buzī whāntkārān
 Mezhdār Sahāk, Yārān.
 Bumbār, basthaghon bānukhān
 Sar-bēr larithan gwānechān
 Bhāwanar-khandagh o Nāgāhū
- 35 Khondān phrushtaghan zardoān
 Lokān pha shavī katārān
 Kādān go himāreñ phādhān.
 — Shīrenā jātha srādhheñ kul
 Ma Narmukh geāveñ rejā ;
- 40 Gwān'-janth dilsareñ dāiā,
 Zirī kadahe meteī,
 Ro dañ shakaleñ nokh āf ā,
 Malgor shusthagheñ mah'ijā ;
 Randīth mushī malgorān,
- 45 Khāīth-i dañ wathī chyār kulā.
 Kulā dariyā bandīth-i,
 Shiskant thaghard, nishtent-i,
 Jhul phalawā leṭenī.
 Dast janth avr barziyā.

*Shīhan is the name of a celebrated breed of horses.

†Of the river (Indus).

‡The Phitokh Pass leading from the plains opposite Jājanpur to the Shām plain, is still the resort of wild

asses.

§Shīren's message commences here.

‡Mungāchare lies between Quotta and Kelāt, and the other places mentioned are all above the Bolau Pass,

- 50 Kashī nughraēn ādenā
Era kamālū sar zānā
Gindī droshamā heriyā
Gregh khant himāren chhamā
Anzī rishant pha dramā
- 55 Jigh sar katikā menā
Muchh ban janān, Jedī gohār,
Sharren Somaren chhil-o-chyār,
Biyāyant o gwara er nīdant
Shār-phalawā letenā,
- 60 Phursant ī dilā o hālā.
“ Pharche khunalat khor demā
Subren mañmakh o nīlānā
Brikh thaī bambaven dāzen-ant
Thaī chham kadaheñ anzen-ant?”
- 65 Gregh bith, janān telānk dāth
“ Dir bith, o janān jawāne nā
Dir bith, o janān, dir ninde,
Bilān khunal o khor demā
Sohrān mañmakh o nīlā banī
- 70 Brikh o bambaven dāzen bant
Dost shume phakār neñ;
Āumar ki jāna-dozwāh-ath
Suhra reā Turkārā
Dītha haragheñ bād duāyān”
- 75 Turkān Mughalān gipta
Ganjeñ ispahān phār bithā
Ma zar-josheñ Arandā shahrā*
Sunjeñ isptahaleñ lāfā
Bakhtā Mir janeghā khushta
- 80 Dost-o-ispahānā bokhta
— Dūng bant janikh Rindānī
Malānī phadhā shef ban
Khāyant khargazī krāmānā†
Nekheñ niyateñ gon deānā
- 85 Maurān azh kurmañ sindānā
Phatān gwārahī lāl-phulān,
Nem jamaven jighā jānt.
Nem khunal o sarhosbān
Nem pha Sammaēn kauliyā.
- 90 Yake pha manī niyātā
Chitho ma wathī mushta khañ,
Ba-phush azht badhān jaurenān
‘Shith daz-gohār jediyā,
Dasutān pha Hudhā burz areñ,
- 95 “ Allāh ki biyār Malik Dostenā
Sautēn Sammaēn kauliyā
Eshiyā na, hawān oliyā.‡”
— Bor pha lamaghañ sheriyan
Baro mizitān dīrenā
- 100 Biyār wāzhā amīrenā,
Nind o nyādh phith-o-māthānī.
Dīmān shakaleñ brathānī,
Rozi bā malik Dostenā
Dīdār khashā, rozi bā.

NOTE.—The prose narrative of Dosten and Shiren will be found in Part I, 17. This poem has been printed in the ‘Sketch of the Northern Balochi language, 1881,’ with a translation. Some corrections are made in this version.

*The town of Harand.

†The women come wandering. Khargaz is a poetical word for woman.

‡This alludes to the wish of Shiren’s parents to marry her to another man, also named Dosten.

II.

*Laila and Majnun.**

- Bambori nughor humboen
 Nodhān ragām gwārithān
 Dor phur-ant o amrezān
 Lelān † zīrī kadahe metāeghā
 5 Ro dan shakaleū nokh-āfā
 Nindith o mushī malgorān
 Zhingā khant avr khofagh sarā :
 Ro dan goragheū ehyār kulā
 Logh kambalān lēten-i.
 10 Dastā jant avr barziyā
 Khashī nughīāēn ādene
 Mirī zān sarā-er-khant
 Hirī droshamāna gindi
 Whash heminiyā nindī
 15 Kulārā darie bandī.
 — Majnāēn faqīr charānā
 Ditha Lelavā lālenā,
 Gwashta Lelavā lālenā,
 “Tharā bashkūn leravān lokenā,
 20 Tāziān kalam-goshenā,
 Bil mari ulkahā miskenā !”
 Pha han e gushtanā gālegghā
 Majnāēn jawāb tharentha,
 “Na zīrān leravān lokenā
 25 Na tāziān kalam-goshenā
 Na khilān ulkahā miskenā.”
 Pha hame gushtanā gālegghā
 Zahr-khutha Lelavā lālenā
 Māth ki Lelave jherānā
 30 “E di ‘āshkeū warnā ēn
 Asteū sadariyāēn jawāneū,
 Biyāre kāthulā jaurenā
 Shamenā khanūn ma tāsā.”
 Suhvī zurthagghā dāiyā
 35 Odh gwar ‘āshikeū Majnāyā
 Gipto kāthulā ting-dāthai,
 Gwashtai “Dāi, ki rave dān odhā
 Odh gwar Lelavā lālenā
 Gokhānī dahī nodh mādheū
 40 Phar mā Lelavā shastātha
 Jaldī kadahe duhmī biyār.”
 Pha hame gushtanā gālegghā
 Zahr-khutha Lelavā lālenā.
 Māth ki Lelave jherānā,
 45 Jogī loṭithān desānī,
 Syāh-mār giptaghan barrānī,
 Shamenā khutha ma tāsā,
 Suhvī zurthagghā dāiyā.
 Jaur ma kadahā larzāna.
 50 Syāh-mārī saghar juzāna
 Odh gwar ‘āsbikeū Majnāyā.
 Gipto kathulān ting-dāthai
 Gwashtai “Dāi ki rave dān odhā,
 Odh gwar Lelavā lālenā,

*This is an episode in the celebrated Arab legend of Laila and Majnun. It is localized in Balochistan, on the slopes of Mount Bamor in the Marri country. The poem was recited by a Marri Dom.

† Lelān, i.e., Laila.

- 55 Ahdh-en, maighā-thai melo bi
Jauren muhikmae pech-en."
Pha hame gushtanā gālegbā
Zahr-khutha Lelavā lālenā,
Māth ki Lelave jherānā
- 60 Ashtāfi khuthai jatānrā.
Lokān pha shafi katārān
Shedhalādithai maldārān
Bag goramānī sāngā
Majnāen faqīrā rapta
- 65 Dast go ebīravān hingoegbān,
"Dūr-bāsh"* khuthai bīngārā
Majnāen faqīr oshtāthai.
Chonān hushkanen dār bītha.
Valān wur sarā sāh bītha.
- 70 Bānzānī shikār-jāh bītha.
Roshe laditha maldārān
Khākhtān dān bī nindī-jāhān
Bātāro shutha chārāna
Dārā gudaghā rozgārā
- 75 Murde dīthai sar-kande
Pholāti-thafar dinjenthai
Awāz ākhtaghā ān bundā,
"Bunde mañ niyān, bātāro !
Mañ dī 'āshiken Majnāyān,
- 80 'Ishk Lelava oshtāthaūn.
Pha hame gushtanā gālegbā
Bātāro shutha larzāna
Dandān ma dafā karkāna
Odh gwar Lelavā lālenā."
- 85 Gwashtai ki "Mā thai dost dītha
Chonān hushkanū dār bītha
Valān wur sarā sāh bītha
Bānzānī shikār-jāh bītha."
Pha hame gushtanā gālegbā
- 90 Shārā phalawā saren basthai
Phādh mozbagh phirenthi
Nokh-moreñ gwarān dārāna
Odh gwar 'āshiken Majnāyā,
Valān wur sarā sindāna
- 95 Demā gāl-khutha Majnāyā
"Valānūn ma sin, o jānī
Ash tho nekien valānī
Shabi chilave depanan
Roshā cho shamena sāyan
- 100 Tha ma dostānī dil o thaukhān-e
Khat o mehval o baufān-e !"

III.

The Pigeon and the Hawk, a tale of Ati.†

- Bānze kavot be chāragheñ
Har do mirāna raptaghant,
Ma Shāha kutā khaptaghant.
Pheshi suwāl bānzā khutha
- 5 "Ji Shāhe Mardān Yāilī !
Tha be-shakk manī dīn-walī.
Mā chukh shudhiyā ishtaghant
Azh havd daryā ān kharaghā
O er-bunen drashke sarā :

* Lalla's dog was named Dūrbāsh. Dūrbāsh in Persian means 'got away,' and Majnūn took these words as addressed to himself.

† See Part I, story 32 (2).

- 10 Mañ jhatāñ deāna ākhtaghāñ
 Jāhe shikāre dast girāñ
 Pha guzhnagheñ chukhāñ barāñ
 Mañ shērī shikārā tho ma zin,
 Ki añhwāl kullāñ gwar thav-eñ."
 15 Gudī suwāl kuth kauñtarā
 "Jī Shāhe Mardāñ Yāilī !
 Tha be shakk manī dīn-wālī.
 Chosheñ ki añhwāl eñ manī,
 Mā chukh shudhiyā ishtaghant
 20 () khoh Bomboreñ sarā
 Khākhtāñ ki ohekhoē chināñ
 Pha guzhnagheñ chukhāñ barāñ,
 Zoreñwarā avristaghāñ,
 Gipta-ī manāñ phataghāñ.
 25 Nīñ, o, guzhnagheñ bāñzār ma dai,
 Ki añhwāl kullāñ gwar thav-eñ"
 — Gwānkhe nakhīf thīkār jathā
 "Kambar, manī kārchā biyār,"
 Dāste avr zān sarā.
 30 "Biyā, bāñz, tharā gozhde deāñ."
 Chonāñ wathī gozhd burithā
 Mighdār kabnī kauñtarā,
 Agdhī zarāeñ ma-sarā*
 Gudā greghī kapot be-chāraghēñ
 35 "E neñ bāñz-eñ na mañ kapot,
 Mā har-do Hudhāī phrishtagh-ūñ
 Pakeñ Hudhā shastāthaghūñ
 Añ phar thāī āzmūtāgh,
 Jawān-eñ ki gieshtae sharā."

IV.

The generosity of Ali.†

Ahmad Shorāñ gushī ; Yāilī sañ sifātāñ gushī : Yāilī sañ bhā-bigah
 osh gushī.‡

- Ahmad khashīth Shāheñ Mardāñi kissavāñ
 Shāheñ Mardāñi kissav, Shāhāñi siwat.
 Khāī suwālīe, gāl-eth pha ermāneñ dafā
 "Dai manāñ zarāñ, mañ havd janikh sīr-khanāñ,
 5 Hapt mañ dukhtar nishtaghant ya ās sarā.
 Māl niyath mārā, hāl niyath iptī lashkarā."
 Yāilī bi Kambarā sohavi gwāñ-jathā
 "Kambar ! bairameñ phāghe band, hawēñ phīr mard sarā"
 "Derav azh khashtae. Ashko khāre paivavāñ ?"§
 10 "Zar manāñ nesteñ ; mañ tharā bashkīshā khanāñ.
 Gir manī dastā, khāñ bahāī ma kichahāñ,
 Dai hamodhā, bāñ pha sadh mard bahā,
 Hastale sakeñ biyāre pha zar dohaghā !"
 Zar khuthā Gaurāñi makukīāñiēñ janā
 15 "E chī mard-e ki bithā pha sadh mard bahā ?"
 Yāilī gāl-ākhta pharā durr-chīneñ dafā
 "Nām-eñ mañ Haidar, māñ hamū kārāñ laik-āñ,"
 "Zīr kuhāravā, baro phar dār buraghā."
 Khākhtom dañ Gaurāñi sarīñi adānavā

* And even a little in excess.

† See Part I, 32 (1).

‡ Most Baloch poems are precluded by an introduction of this sort in which the author's name and the subject of the poem is stated. Ahmad Shorāñ was the author of this poem.

§ Line 9 is a question of the petitioner, and lines 10-13 Ali's answer. Similarly line 18 is an order of Ali's purchaser.

- 20 Whāv-shutha Haidar, mañ wathī whāv shādhīhā,
Khaptaghoñ sherāñ, phroshtaghan olāk pha gwarā.
Sār-khutha Shāh azh wathī whāv shādhīhā,
Ya phithī ole, sai phithī khākhtāñ azh lādha.*
Gipto ma goshā, ladithaghañt cho syāheñ kharā.
- 25 Khākhta dañ Gaurāñ sarinī darwāzaghā,
Nāraheñ sherāñ har-chyārenāñ yag dafa
Trakitha mahal khaptaghan rāñ sher-bunā
“Dār wathī sherāñ, mā shahr Musalmāñ būñ yagsarā.”
“Niñ dārāñ, ki Dīñ Muḥammadā vaditha.
- 30 Sai-pharāñ kalimo Muḥammadā phur-khutha.”
—Yailiā bi Kambarā zitheñ gwāñ'-jathā
“Biyā the Kambar, mañ Madīna sāthe barāñ,”
Yak-hazār lero sha hawāñ muhrāñ phur khutha.
Añ phakir khoreñ nishta ma chyār rāh sarā.
- 35 Añ phakirā azh Murtizā nāhe loṭṭha
Gwashta Shāhā “Kambar, tho phakirār nāñā be dai.”
Kambarā gwasht “Nāñ ma barkī leraveñ.”
Gwashta Shāhā “Leravā go bārā bi-di.”
Kambarā gwasht “Lerav ma katār-sar eñ.”
- 40 Gwashta Shāhā “Jumlaeñ katārā bi-bashk.”
Kambarā shore zurtha; loka azh pharitha
Hākh pha sultāñ daf-o-demā jhapitha.
Yailiā ma Duldul zenā khanditha,
“Choneñ, o Kambar, thaī malighī bā'adh halitha?”
- 45 Kambarā gwashta bi wathī rādheñ wāznahā
“Mañ kisāñ-athāñ, gwashtaghan mañ māth-o-phithā
Khānezāte tho Duldulē radheñ wāzhahāe.
Azh thaī bashkāñ ditho mañ hairāñ mathagāñ.
Nawāñ go thaī bashkāñ go mazho darbesbāñ rawāñ.”†

V.

*Elegy on the death of Nawab Jamāl Khāñ Leghārī by Panjū Bangulāñi,
a Lashārī of Mount Mārī.*

Panjū Bangulāñi gushī : Jamāl Hāñ Leghārī wafātā gushī : durr-hadiseñ
Balooch gushī.

- Hazrat Sohrāñ Rusulā yād Khanāñ
Yād khanāñ Pīrā, phalavā shāhigha girāñ
Mañ dī go pākeñ Kāmdār ardāse khanāñ
Loṭṭho imāñ bachh go shīr didhaghāñ.
- 5 Bashk gunābāñ ma'af khane kulleñ bandaghāñ.
Senzdāhmī sameñ ummate ko aēñ zāwāñ
Jūfo.e jhateñ droheñ pha dīñ-brādhārāñ.
—Phar datā imāñ loṭṭha Shāheñ Kādīrā
Do jihāñ mār bashkāñ pha raz'kheñ dilā.
- 10 Mālīkā ardāse khuthe Jāme Shāharā
Saidh auliyā rāh sakhi āñhī bāchurā
Zīr guptārāñ gushindaēñ langavāñ
Sāz-khanē tārāñ sarodh dambīravāñ
Barē ma Chotiā, biashkhune Leghārī jawāñ.
- 15 Mīr Jamāl Hāñe nekhī o tārifāñ khanāñ
§Rūnghāñ, Pādōr dañ Sīrī o Mithāwanā
Khōhe Pathāño Bārkhawāñ ganje Nāharāñ
E Jamāl Hāñ takht sāighā amjihāñ
Pha karezāēñ khashaghā Rabb kuzratā,

* First one tiger and then three others came from the jungle. Lit., one other first, three others came from the jungle.

† Duldul was the name of Ali's horse.

‡ The meaning of this speech of Kambar's is as follows:—"When I was young my parents told me that I was the household slave of my lord's horse; and now seeing your generosity, I was astonished, fearing that, with the other gifts, I myself might be sent wandering in the desert with faqirs."

§ The names that follow are those of places in the Leghārī country. Rūnghāñ is a territory held by the Ahmādāñi Haddiāñis; Sīrī and Mithāwan are torrents; Pādōr (or Vador) is a torrent and large village, Bārkhawāñ stands for Leghārī Bārkhāñ and Nāhar-kot is its principal village.

- 20 Dañ jihān asten nashk ishti pha kisavān.
Mir Jamāl Hānā Tagyā-Khānā trān khuthāi,
Las Leghārī jumla kullān gwān'-jathāi
Nishtagheñ mardān ash phadhīgā mōkal khuthāi
Suhr sonā zar chāndī e ladiṭhāi
- 25 Āg-butān pha samundrānī pand khuthāi
Nokhsareñ nokhān mizilān jāhī phujithāi
Hajj-darbār wa'sharif e ziārat khuthāi
Jān chi dukhān gunāhān ājā khuthāi
Do-hazār rupia maubīārā bashkathāi
- 30 Whazhdil o whashī pha phadhī randā pand khuthāi
Vāg muhāna naukarān berī chickthāghe
Sī hazār rūpiā azh Jamāl Khānā kuarch athē
Lerav-o-lokān Derravā ākhto khen khuthē
Murshid o pīrān Tagyā Shāhā rākhithē
- 35 Ma Baloch wārā nāghomā burj drākhuthē
Rind o Hindustān lākime mulke jar-khuthē
Pha Jamā'ana kull Balochān armān khuthē
Walhareñ mardē go wathī tolie burtha
Haddiānī Jāro go jhānjhā tan-dile;
- 40 Wadh Hu hā pākā Kāmdār hancho bhāw athē
Mir Jamāl Hānā thangaveñ joe dahmathe
Phurs be pholā phar bihisht rāh shuthē
Hazrate dimān ma kachehriā nyādh khuthē
Jannat bāghār nūn bunā hirān sāh-khuthē.
- 45 Saidh auliya o mominān shā 'arz khuthēñ
Mir Jamāl Hān bihishtēñ Chotiā phujithēñ
Kull Leghārā wa hakimān dārū khuthēñ
Rabb mehr bi Jamāl Hān chi dhakī bachithēñ
Allāh be-nyāz-eñ sak o zorākḥ o 'ālimeñ
- 50 Kār thāi jawān-āñ, thars pha hech khase miyāi,
Jamāl Hān bānd bozhe, Sardār dañ Chotiā niyāi.
Asten wadh druāhe, kūraveñ roshān odhar-e;
Hukm Allāh Arzāiār dem-diye
' Mir Jamālānā gwāz girain, kotān bare,
- 55 Thangaveñ brāthānī salāh dire khane.
— Banda hār zireñ, har ki tho chakhā khane
Mehr dawā go āngo phadhīgān hairā khane;
Jamāl Hān rājāe uminatā khākht-i pha salām,
Zahrān khūnī bokhtān chi hakimān
- 60 Iklāsān geshtar pha Rindī Majlisān,
Mañ vaisākhā hand niyath mard-o-mādhinān,
Nangar blaṭṭi chalaghatḥ-i rosh-o-shafān,
Rozdār thēi bāz-eñ, muhr ma hingen kāghazān
Suhvī suwāliār bashkaghatḥ bor leravān
- 65 Malkamith* neli, ākhirā barth jawain sarān
Badshbāhān, saidh auliya o mominān
Kāmdār kārān tobah-e chī bāzeñ barān
Thangaveñ bachhān khard ki ārifēñ phithānī
Malikār ardāse khutha mulk phrishtaghān,
- 70 Mir Jamāl Hān nyāsthai ma takhtānī sarā.
Jhul nishten, thūl go lāleñ manjavān
Sakhal o shīr dathēnān zāreñ kadahān,
Choti sīghī eñ pha Jamāl Hān droshamā
†Er'gen ya kāre khuthēñ pākeñ Kāmdār
- 75 Mir Jamāl Hān bishtēñ o gardenth i phadba,
Biākhthēñ Chotiā thangav sona kanehār
Dol o sharnā-eñ vajithēñ siri nau-bahār
Khan Jamāl Hānā basthenān miri hathyār.
Hinkagheñ aspān tilhithēñ borāeñ khurā

*Malkamith is a corruption of Malaku'l-maut, the Angel of Death.

†Lines 74—79 are in the optative mood throughout. "Would that God had done one thing, that he had let Jamāl Khān, and made him return, that he had come to Choti, &c."

- 80 Jamāl Hān sūbāe maushareñ, Chotī-mazār ;
Sadh barāñ shābāsheñ thāi sohuaeñ chitrā,
Go syālāñ syālī khutho gwazenthāi thurā ;
Wadh go Angiezañ nishta ma kursī sarā,
Khāith-o hakkāñi phīlaveñ roshaneñ sharā.*
- 85 Ākhta āwāze azh Hudhāi Rabb darā,
“Biyāre Jamāl Hān, kulleñ Leghār masthara
Hand-e jorāine ma bahisht jo sarā.”
Thangaveñ shāghe ađitha lāleñ Sarwarā
Tūbā sāh phar Jamāl Hān jhūtaghā
- 90 Turk Durrāñi asteñ mulk bādshāh
Yār-o-dostī go Imām Bakhsh-e geshtarā
Sangat-o-brāthī Rojhāñ Khāne wāzhā.*
Kāghaz o patr ākhta chī dīreñ ulkaha,
Agrā, Dillī, Nandanā, Lāhor dehā,
- 95 Go Jamāl Hān Sāhibāñ mehr du‘ā,
Thāi hukm-rājā wadh dañ Angrez daptarā
Thurs Jamāl Hān azh har khase bandā karār
Duzhmanēñ mard saigh, tafsīth ish dighār.
Chī zāt-sardār uttam ma Chotī Nawāb
- 100 Thekhtagheñ kārch daste pha mā! jenaghā
Lāndaveñ khoshen phandarāñ, mesh o buzā
Pha sakhāwat ghat niyāi Alī gharā
Jatharāñ doshe geshtar jāñdar dāñ-kār
Thālāñ katāreñ thangaveñ makalāeñ bunā
- 105 Lānghavāñ khārthāñ sar-resht uchālā
Satāñ dīmāne-ma Jamāl Hāñ deravā
Duzhman dost palīthant-i chandī hazār
Khosagh, Buzdār, Lund go thālīeñ sharīf
Gorchāñi, Khetrāñ o Nawāñi Marīgh
- 110 Las Zarkāñi, Drīshak bhājī rālī.
E barāt-wār ant druh Jamāl Hāñ zāhirī,
Rāst gushagh jawāñ-eñ, khase pha imāñā kahī
Har khas muhtāj go Jamāl Hāñ sadh-bārī
Kūraveñ gwandēñ mizil eñ, gwāth-e guzī
- 115 Khāi hawāñ wakhtā kī banda sudh na bi
Ummatā zāmineñ Rusūl Muhammad na bi
Muddat o jugāñ mausimāñ chot bāñ, lārī.
Jī Jamāl Hāñā āsrā bandā har-khasī,
Go Jamāl Hāñā nishtaghant chandī ghārīb
- 120 Roz chittīeñ bāz khamen-i pha nasīb.
Be gumāñiā ākhta Drohāeñ Arzāil
Go Jamāl Hāñ dāshtāi rājā-en Amīr
Sāh pharāhiāñ ākhirā jagā ilaghī,
Mīr Jamāl Hāñā lak-barāñ kalīma bā nasīb:
- 125 Wadh gusheñ Sobhā maññ-risālate gon bare,
Bāngahe suhvī phārphugh dārā sās khane,
Ma Amīraeñ daptarā guptārā gushe
Bar ma Chotīā, Muhammad Hāñ Khāñā sar-khane
Yā-nadhar rājā ginde phāgh-wāzhahē.
- 130 Ma bunā Rinde phāgh Rusūlā bashkāthaghe
Koh-suhriā bākīmā ikbāl dāthaghe
Biyāith-e mahairā rāj dīr-gindeñ Muhammad Hāñ
Thāi khamāñ sakeñ charītho ishta murshidāñ
Kādir sherā. Dīn-pōñāh,† o paighambarāñ
- 135 Shāirā gāl pholītho, khashto ma Kurāñ
Ma hawāñ suwāl ‘arz khutho go panjeñ tanāñ‡
Muhammad Hāñ Khāñār thangaveñ bachhā dā Kurāñ !
Mahl māñiā jhūtī ma shāgheñ gwāñzaghā !
Gāl maññ āmī bāñ barkate shams putravāñ,

* The allusion is to Nawab Sir Imām Bakhsh Khāñ Mazārī, of Rojhāñ.

† Dīn-parāh, the name of a saint whose shrine is at Dāi: a Dīn Pōñāh on the Indus.

‡ The five holy persons, viz., Muhammad, Fāṭima, ‘Alī, Hasan and Husain.

- 140 Yā Hudhā biyārī khokhar, āfbandēn jhurān,
 Allāh lak pālēn biyārī humboēn jiharān !
 Mausimā biyāi gwartha-ish Choṭī naghor.
 Dā daryā ohalla machathagheēn phul banwar,
 Akul samjhā shāire ki rāstēn hawar.
- 145 Nūr Ahmad Khānā* rāj durr-kilen sher-nar
 Gāl ma bar marde chi Aliāniā † ban zabar
 Akhtaghen mardān bāz ma Choṭiā kadar
 Jheravēn syālī Nūr Ahmad Khān sobh-sar
 Deh oh'ān phule duzhmanān bhorenthai saghar.
- 150 Rāj Sardārēn go Amirānī zeb o phar
 Dāthaghen dosti kām-dār ki nekheēn nadhar
 Tagyā Khane† nekh-du'ā-eēn gālān gushān
 Go wathī bachhān biyāithe hairānī pahān
 Ya-thalēn tāzi sanjath-i malshānī bihān
- 155 Nughrāēn sanjān go banātān bakhmalā.
 Shahr Sehwan Jive Lāl‡ khāithe wāhirān,
 Sarfarāz biāithe ma kachehrī daptarān;
 Mān-khāi rāje Muhammad Hān Nūr Ahmad Hān,
 Masharēn dānā Tagyā o Dīn Muhammad Hān
- 160 Yak-āptiyā dost-dār chi didhaghān
 Mizilēn gwandēn shāhiyār jamin shālī
 Nāme Allāh hardume mārēn bandaghi
 Neēn mān parheān neēn namāzi rosh bī.

*Nūr Ahmad Khān, brother of Nawāb Jamāl Khān, died in 1889.

†The Aliānis are the branch of the Leghārī tribe to which the Chief's family belongs.

‡Tagyā Khān, son of Nūr Ahmad Khān.

§ The shrine of Jive Lāl at Sehwan in Sindh.

PART IV.

Vocabulary of the Balochi Language.

(Alif).

(Words beginning with vowels.)

آب	Āb, P. (metaphorically) honour, dignity. Not used in the meaning "water." 'A'b er-kanagh,' to disgrace.
آبا	Abbā, A. Br., father, papa. (Used by children.)
آبا	Ubbā, Si. north.
آبتار	Abtar, hyæna. (P., kaštār).
آبريشم	Abresham. P., silk.
آبناخ	Abnākh, P., honourable, worthy.
آبهار	Ubhār, Si. raising (Poet in the phrase 'uchāl-ubhār', lowering and raising).
آپتي	Iptī, other. (See thī, phithī).
آپتيا	Āptiyā, themselves. In the phrase 'yak āptiyā,' one another.
آپورس	Apūrs. (P., āvran, ārus), the Juniper tree (<i>Juniperus excelsa</i>).
آپهان	Aphān, a leather bag for flour.
آپهرغ	Āphiragh, p.p., āphirta (Si. āphirjū), to swell.
آلتغ	Utalagh, p.p., utaltha, to rally.
آث	Ath, was, 3rd pers. singular of past indef. of the verb to be. The complete tense is athān, athei, ath, athūn, athei, athant or athan.
آچال	Uchāl, S., (See ubhār).
آچا	Achā (Si., achho). clean.
آچل	Uchal, many.
آجا	Ajā, free. P., āzād.
آجام	Ājām. (P., anjām), settlement, arrangement.
آجب	Ajab (عجب), wonderful. 'Ajab-rang,' beautiful, purple coloured.
آختر	Ikhtar, so much. (See iktar).
آخرا	Ākhirā, A, utterly, extremely.
آدانو	Adānav, jungle.
آداب	Adab, A, good manners.
آدت	Ādit,
آدوار	Aditwār,
آذت	Ādhat, s., death, fate.

ادغ	Adagh, v., to pitch a tent, encamp.
ادين	Āden,
ازينه	Azina,
اد	} a mirror.
ادديلغ	
ادا	Ad, Si. a masonry water-course.
ادديلغ	Ad-deagh, v., to lean.
ادا	Addā, Si. Br., brother (familiarly).
ادرغ	Udragh. (Si. udirñu), to fly.
ادر گلورني	Udar-katorni, a flying bedstead, balloon.
ادنغ	Udanagh, carry off, go off with.
آدوهي	Udohī, Si., a white ant.
ادغ	Adagh, p.p., aditha, to lay, to spread.
ادي	Addi, S. Br., sister (familiarly).
ار	Ur (see also wur), on, upon.
ار بيلغ	Ur-biagh, to be upon (any one), speaking of a debt or of blood ; Ur-khanagh, to put on :
	e.g., Eshiyā hon ur-athī,
	His blood was on his head.
	Jarān jānā ur-khuthaghanti,
	He put clothes on the body.
آرام	Ārām, P., rest.
آرته	Ārth (P. ārad), flour.
ارد	Urd, an army. (P., urdā).
ارداس	Ardās, a petition.
ارزان	Arzān, adj., P., cheap.
آرسي	Ārsi, adj., Si. idle.
ارشفي	Arshafī, s., a gold mohur. P. ashrafi.
آرغ	Āragh, p.p., ārtha ; imp. bi-ār ; fut. khārañ (P. āvurdan, bi-ār), to bring. 'Kārā āragh,' to use 'Phajyā āragh,' to recognize. 'Gir-āragh,' to remember.
ارک	Ark, s., sweat.
ارمان	Armān, pity. P.
ارنه	Arna, conj., or perhaps, or if not. P. warna.
آردخ	Ārokh, bringer. Verbal noun from āragh.
آرد	Āro, s., flame.
آريخ	A'rikh, gums.
آريغ	Ārif, s., father ; adj., paternal.
آريا	Ureyā, adv., of one's own accord, willingly.
ازاب ديلغ	Azāb deagh, A. Bi. to offend.
ازاد	Azād, free.
آزبخت	Izbokht, the ajwain seed, lovage (<i>Ligusticum Ajowan</i>).
آزمن	Azmān,
آزمان	} the sky. (P., āsmān).
آزمائينغ	
	Āzmāinagh, to examine. P.

ازموتا	Āzmūtā, examination.
از	Azh, from. (P., az. Pāzand ezh. Z. hacha).
ازگیز	Azhgizh, flint and steel. (Cf. P. azkhash).
ازمان	Azhmān. <i>see</i> azmān.
ازورک	Izhwark, }
ازرک	Izhrak, } (Br. shark). <i>Rhazya stricta</i> .
ازگ	Izhg, }
آس	Ās, fire. (P., ātish).
آس روخ	Ās-rokh, a platform erected where funeral ceremonies have been performed.
آس کوه	Ās-khoh, flint (lit. firestone).
آسان	Āsān, easy. P.
اسب	Asp, horse. (The generic term). P.
آسپوس	Uspust, lucerne grass.
اسپهلیک	Isphulk, the spleen. Br.
استاوا	Astāwa, a bowl, washing-basin,
استا	Asta, }
استاث	Astath, } was, } parts of the defective verb to be, to exist.
استهین	Asteñ, }
استانت	Astant, } is, are. } (P., hastan. Sk. as).
استار	Astār. star. (P., sitāra).
استارغ	Istaragh, razor.
آستغ	Āstagh, slowly. (P. āhistah).
استور	Istūr, coarse, thick.
آستین	Astīn, s'eeve. P.
استین	Istīn, a light cloud, cirrus.
اسر	Asr (A. اثر), impression.
اسو	Asur, dawn, morning twilight. Si.
آسر	Āsur (A. آمر), mercy.
اسرار	Isrār, mystery, secret A.
آسرو	Asro, }
آسرا	Āsrā } faith, trust.
آسروخ	Āsrokh, the third day of mourning. A platform erected to commemorate it.
آسغ	Āsagh, p.p., āstha, fut. khāsān, imp. biās, to rise.
آسان	Āsān, rising. 'Rosh-āsān,' sunrise.
آسک	Āsk, a deer, (f.). (P. āhū).
آسک مهسک	Āsk-mahisk, a kind of fly.
اسل	Asul (A. اصل), original.
اسلا	Asulā, from the first. 'Asulā gannokh,' a born idiot.
آسن	Āzin, iron. (Cf. P., āhan).
آسندغ	Āsindagh, a creeping plant.

اشا	Ashā, A. eight o'clock in the evening.
اش	Ash, from. (P., az).
اش کوه	Ash-koh, whence ?
اش مودا	Ashmodhā (for azh hamodhā), thence.
اش مودا	Ashmedhā (for azh hamedhā), hence.
اشدافي	Ashtāfi, s., quickness. (P., shitābi).
اشکنغ	Ashkanagh p.p., ashkutha, imp. biashkun, to hear, listen. Compounded of ash, khanagh. (Ash = Skr. asru).
اشته	Ishta, p.p., of ilagh, <i>q. v.</i>
اشتنغ	Ushtagh. (<i>See</i> ¹² اوشتنغ, oshtagh).
اغ	Agh, adv. conj., again, then, if.
آغ	Āgh, p.p., ākhta; imp. biyā; fut. khān (P. āmadan, biyāl) to come.
	Phedhāghen, } is coming.
	Mana āghen, }
	Er-āgh, to come down.
	Dar-āgh, come out.
	Mān-agh, be applied, suit, hit.
	Phādh, āgh, rise.
	Dast-āgh, get, come to hand.
	Kārā-āgh, be of use.
آگاهي	Āghāhī, warning. (P., āgāh).
آغان	Aghathān, again.
آغدي	Aghdī, again. Also آغ agh, <i>q. v.</i>
آغر	Aghar, if. (P., agār).
آغرچه	Agharchi, although (rare).
آغسر	Aghsar, probably.
آغل	Aghl (A. آله), intellect.
آغلفام	Aghlfām, s., understanding.
آغما	Aghmā, effort, endeavour.
آب	A'f, water. (P, āb, Z. āfs).
آب آردخ	A'f-ārokh, } water-bearer.
آفي	A'fi, }
آب بيغ	A'f-biagh, to melt, thaw.
آب داري	A'f-dārī, irrigation.
آب دور	A'f-dor, a pool, depression filled with water.
آب دینغ	A'f-deagh, to irrigate.
آب شيف	A'f-shef, slope, watershed.
آب لغر	A'f-laghar, rapid, waterfall.
آب مرغ	A'f-murgh, waterfowl.
آب درک	A'f drik, a kind of grass (Panj. manihār.)
آفسن	A'fsin, pregnant, (<i>Cf.</i> P., āb-istan.)
آفشک	A'fshik, s., soup. (<i>Cf.</i> P., āb-zah.)
آفکن	A'fkin, box for holding collyrium.

انهم	Afim, opium (A., afyūn.)
اكتار	Iktar, }
اكر	Ikar, }
اكس	Akas, envy.
اكسرا	Aksarā, generally.
اكسغ	Aksagh, p.p., akastha; fut., khaksī; imp., biakis, to sleep.
اكل	Akul (A عقل), intellect, wits.
اكان	A'khān, proverb, anecdote. Si.
اكار	A'khar, buttermilk. Si.
اكارو	A'khero, nest. Si.
اكايا	Ukaiyā, in that way, of that sort.
اكيا	Akila, (A. عفا), celebrated.
اگ	Ag, rate of sale.
اگا	Agā, before, in front of.
اگداری	Agdārī, adv., forwards.
الدرشرا	Aldo-sharā, s., justice. (A. عدل و شرح).
الاج	Ilāj, cure. (A. علاج).
الاهده	Alāhida, separate. (A. علیحدة).
الس	Uls, feudatory force, militia.
السي	A'lsī, idle. Si.
الغ	Ilagh. p.p., ishta; fut., khilān; bilān; imp., bil (P., hishtan bil), to leave, abandon. Ilagh-deagh, p.p., ishto-dātha, to let go.
الکة	Ulkah, the world, the universe.
الينغ	Ilainagh (causal of ilagh), to cause, to let go, to liberate.
امب	Amb, mango. P.
امبازمي	Ambāzī, embrace. (P., ham, bāzū.) Gwar-ambāzī, close embrace.
امبر	Ambur, forceps, P.
امبراه	Ambrāh, servant, companion. (? P., hamrāh.)
امبريزغ	Ambrezagh, to overflow.
امبل	Ambal, mistress, lover; companion.
ام جهان	Am-jihān, the whole world.
آمدن	A'mdan, income. (P., āmdan, to come.)
أمت	Ummat, power, grace; also, family, relations, crowds, followers.
امر	Imar, he, this man, this. For in mard.
امور	Amur, mercy. Hudhāi-amur, divine mercy.
أمر	Umar, age. (A. عمر).
آمر	Ā'mur, slowly.
امریش	Āmrish, wife.
امزان	Amzān, close together. (From kham, together and zān thigh.)
امسرو	Amsaro, equal in age or otherwise.
امل	Amul, mistress (See ambal.)

امسود	Amsodh, grief. (<i>Cf.</i> P., afsos.)
امنام	Amnām, namesake (P., hamnām).
املدو	Amundo, upside down.
آمي	A'mī, approved, accepted.
امير	Amīr, chief.
آن	A'ñ, dem. pro., that, he.
آنهي	A'nhi, }
آنهيا	A'nhiyā } genitive of āñ.
آنهيار	A'nhiyār, objective and dative of āñ.
آنبر	A'nbar, }
آنبرا	A'nbarā } beyond, on that side.
انبرا	Inbarā, on this side.
انجير	Anjīr, s., fig.; khobī anjīr, wild fig. P. (<i>See</i> hinjīr.)
اندرا	Andarā, adv., inside.
آندي	A'ndī, }
آنديم	A'ndim, } (Corruption of ādmī), a human being, man or woman.
انديشغ	Andeshagh, s., anxiety; P., andesha.
آنديرما	Āndemā, adv., thither, that side.
انديما	Indemā, adv., hither, this side.
انصاف	Insāf, s., justice. [A. انصاف].
انزي	Anzi, s., a tear.
آنکتر	Āñktar, }
آنکر	Āñkar, } so much, as much as that (? P., āñ qadr).
انگارا	Āngārā, Tuesday. Si.
انگاني	Āngane, innumerable. Si.
آنکو	Āngo, thither, in that direction.
انگو	Ingo, hither, in this direction.
انماچه	Anmācha, an ammunition pouch. (<i>See</i> hambācha).
آنمو	Āñmar, he, that man, that. (For āñ mard.)
انوش	Anosh, adj., senseless.
آنو	Ānú, egg. Si.
آنهالا	Unhālā, hot weather, Si.
انوشغ	Anishagh, s. (P., anūsha), forehead; fate, fortune.
آوار	Āwār, spoil, plunder.
آوار	Āwār, mixed. P., Āwār biagh, to mix with, join.
آواز	Āwāz, voice. P.
آباسی	Obāsi, yawn. Panj.
اوهار	Obhar, east. Si.
اوٹک	Otak, s., a halt: otak khanagh, to halt, encamp.
اوٹھر	Othar, s., a dust-storm
اوٹغ	Otigh, s. }
آوٹی	Oṭī, s. } a tank.

اوچاڻو	Ojāgho, awake.
اوچري	Ojri, stomach. Si. Panj. (<i>Se saghindān</i> .)
اوچن	Ochan, blanket, horse-cloth.
آوداري	Āvdārī, s., irrigation.
اوڊ	Od̥h, adv., there.
اوڊر	Od̥har, away, in the other direction, hidden, under cover Dem od̥har khanagh, to avert the face.
اور	Avr, on, upon, into. (<i>Pāzand awar, on, over.</i>)
اوزار	Auzār, tool.
اوزار	Avzār, } a horseman, sōwar.
اوزار	Avzar, }
اوي	Iwazī, revenge, substitute. (A., <i>عوفي</i> .)
اورزا	Awarzā, pleasing, agreeable.
اوسارغ	Osāragh, to wear.
اوريزغ	Avrezagh, p.p., āvrīsta, to seize, to catch.
آور تپه	Āvurtha, brought, uttered. (Poetical form for ārtha, P., āvurda.)
اورک	Orak, at last. Panj.
اوڻدا	Avastā, understanding.
اوڻڻ	Oshtagh, v., p.p., oshtātha; imp., bosht, to stand, stay. (P., istādan.)
اوڻڻلڻ	Oshtalainagh, causal of oshtagh, to post, set up.
اوڻال	Ogāl, chewing the cud. (Si., ogār)
اولا	Olā, adv., formerly. (From A., اول).
اولک	Olak, beasts of burden. (? Turkish wulāgh.)
اوله	Olah, west. Si.
اولی	Oli, adj., former.
اوندو	Ondo, overturned. Si. Ondo khanagh, to upset.
آوڊ	Āvo, grain just before it is ripe.
آوڊ	Āvo, prep., on, upon.
اوهسان کپتا	Auhsān-khatā, a puzzle.
اوهی	Obī, } flame.
اوهیل	Obīl, }
اڏر	Aver, late. Si.
آه	Āh int ah! alas!
اهار	Ahār, the hot weather, the month Asār. Si., Panj., Ahar.
آهڻ	Ahd̥h, agreement.
آهرا	Āhirā, at last.
آهري	Āharī, } a mirror.
آهريڻ	Āhrenagh, }
آهزغ	Āhizagh, adj., a tied up, bound.
اهسان	Ahsān, mankind. A. ahsān.
آهانج	Āhanjagh, a sash, kamarband. P.

ای	E or i, prep., this.
ایرگا	Ergā,
ایرنگا	Erangā,
ایذ	Edh,
ایذا	Edhā
ایر	Er, adv., down, below, <i>sher.</i> from below. (<i>Cf.</i> P., zer, below.) Z., adhairi.
ایر آغ	Er-agh, to come down.
ایر بارغ	Er-baragh, to swallow.
ایر بون	Er-bun. Deep-rooted
ایر جمنغ	Er-janagh, to cast down, abase:
ایر جیغ	Er-jigh, unstrung (of a bow).
ایر شفغ	Er-shafagh, to go down, set (of the sun), pp., er-shuthā.
ایر ر دغ	Er-ravagh, to go down.
ایر شف	Er-shaf, s. going down. Rosh-er-shaf, sunset.
ایر کھفغ	Er-khafagh, v. to descend, alight.
ایر کھمنغ	Er-khanagh, v. to lay down, place.
ایر گیزغ	Er-gezhagh, v. a. p.p. er-gikhta, to take down, bring down.
ایر گراث	Er-gwāth, the lee-side; er-ghwāthā, to leeward.
ایر مان	Er-mān, bashful, downcast.
ایر نندغ	Er-nindagh, v. to sit down.
ایش	Esh, this. (<i>Cf.</i> Zend. aeha).
ایل	El, feudatory.
ایمان	I'mān, honour.
این	I'n, pron. this.
ایو	Aiv, spot, bolt. (A عیب).
ایوکه	Evakh, adj.
ایوکه	Evakhā, adv.

٢ (Be).

با	Pā.	} May it be! Bādhe, may be on you.
باد	Bād̄h,	
باتارو	Bātārū, woodcutter.	
بادشاه	Bādshāh, king. P.	
بار	Bār, s., burden, load. P.	
	Bār-bandagh, to load.	
	Bār-er-khanagh, to unload.	
بارغ	Bāragh, adj., fine, thin, lean. (P. bārīk).	
بارد	Bāro,	} turn. Si.
بارے	Bāre,	
بارے	Bāre, soon, by-and-bye.	
بارتہ	Bārth, 3rd pers. sing. fut. of baragh.	
باز	Bāz, many, much.	
	Bāzen wājhā, of many sorts.	
	Bāzen barān, often.	
	Bāzen rangā, many-coloured.	
بازار	Bāzār, bazaar. P.	
باز	Bāzū, limb. P.	
بازیگر	Bāzīgar, juggler.	
باس	Bās, disgrace, shame.	
باسغ	Bāsagh, v., to low (of cattle).	
باغ	Bāgh, s., a garden. P.	
باغ	Bāgh, v., p.p., bāitha, to be killed.	
باغار	Bāghār, s., a lizard.	
باقی	Bāqī, adj., remaining. A.	
بال	Bāl, s., flight.	
	Bāl-giragh, to fly, take flight.	
	Bāl-deagli, to let fly.	
بالاد	Bālād̄h, figure, shape, form.	
بالادہا	Bālād̄hiyā, adv., from below, upwards.	
بالغ	Bālagh, of age. A.	
باند	Bānd, treaty, agreement.	
باندی	Bāndī, s., hostage, a servant.	
باندور	Bāndur, a monkey.	
باندھلا	Bāndhelā, adj., stall-fed.	
بالک	Bāng, a voice, sound; cock-crow. P.	
بانگا	Bāngā,	} s., the morning. Bāngawā, in the morning, to-morrow. Thi-bāngā, the day after to-morrow.
بانگو	Bāngo	
بانگوہلا	Bāngohinā, in the early morning.	
باندن	Bāndan, a rough table.	

بانہ	Bānh,	} a woman, property in a woman.
بان	Bān,	
بانہ	Bānī, a maid-servant.	
باوت	Bāut, refugee.	
باؤتی	Bāuti, shelter, refuge.	
باہر	Bāhir, s., a herd of donkeys.	
باہرنی	Bāhranī, s., epithet of a mare.	
باہرز	Bāhrav, s., male calves.	
بہا	Baphā, scurf. Si. bapho.	
بت	But, self, oneself, face, form, mouth, lower part of face. (Si. butu, the body).	
بنا	Buttā, crop-eared.	
بتار	Bitār, the two stars (forming the tail of <i>Ursa Major</i>).	
بتہر	Bathir, better, very good. (P. bihtar).	
بتہلو	Bathlo, wooden mortar; a clay cup.	
باترا	Batera, quail. Si.	
بیج	Bij, seed. Panj.	
بیچہ	Bachh, son. P.	
بخت	Bakht, fortune. P.	
بخت والا	Bakhtwālā, fortunate, generous (used in addressing superiors)	
بخٹہ	Bukhta, p.p., of bushkagh, q.v.	
بکمال	Bakhmal, velvet, (P., makhmal).	
بکھل	Bakhil, angry, passionate.	
بد	Bad, bad (only in Persian compounds).	
بد خو	Bad-khū, ill-natured.	
بددوا	Bad-duā, curse.	
بدشکل	Bad-shakl, ugly.	
بد رکا	Badragā, an escort.	
بدی	Badi, enmity. P.	
بد غ	Budagh, v., pp., budatha, to drown, be flooded. (Si. budānu).	
بد	Badh, s, enemy. Generally in the plural badhān.	
بدل	Badhal, s., a debt.	
بدون	Badwan, the evergreen oak. See chabav.	
بدرو	Badero, s., chief, headman. S. vadero.	
بدشکانی	Badhashkānī, adj., like a creeper, or climbing plant. P., badishghān.	
بدی	Badhī, s., enmity.	
بر	Bar, a time, a season. P.	
	Ya-bare, once.	
	Thī-bare, again. Bāzen-barān, often.	
بر	Bar, s. fruit.	
بر	Bar, s. a desert. A.	
بر	Bir, s. turban.	

برا	Barrā, without cause, innocently, fruitlessly.
برات	Barāt, an allowance, a subsidy.
	Barāt-wār, the receiver of an allowance.
براث	Birāth, s., brother. Birā manī, my brother.
براخ	Barākh, coarse grass found in the lower Sulaimān Hills.
براخ	Barākh, adj., fine, sharp.
براذ رگري	Brādhargari, s., alliance.
براذ و	Barādhār, s., brother (poet.). P.
براذ ري	Barādhari, s. brotherhood.
برازاځت	Birāzākht, s., a nephew (brother's son). P. birādarzāda.
برادر	Barāwar, adj., equal.
برد س	Bardast, shoulder blade (used in augury).
برخ	Barākh, s., a filly.
برز	Burz,
برزا	Burzā } adj., high, upper, lofty. P.
برزغ	Burzagh, }
برزاتهر	Burzāthir, adj., very lofty, higher or highest. Comp. of burz.
برزي	Barzī, s., a bag.
برغ	Baragh, v., p.p., burtha to carry away, bear off, remove (P. burdan).
	Er-baragh, to swallow.
	Dar-bāragh, to defend, save.
برغ	Barāgh, v., p.p., buritha, to cut. (P. burīdan).
برکه	Burqa, s., a veil. A.
برکي	Barkī, load, burden.
برنج	Birinj, s., husked rice. P.
بوکھغ	Barkhagh, v. n., }
بوکھينغ	Barkhainagh, v. a., } to boil.
برز	Baro,
بروښت	Baroeth, } 2nd pers. sing. and plural imperative of ravagh, go, go ye.
بروان	Barwān, s., the eyebrow. P. burū. Skr. bhrū.
بروتيه	Baroth, s., moustaches. (Cf. Pashto bret).
برينخ	Brikh, hair, locks.
بريوخ	Bresagh, v., p.p., brestha, to spin.
برهوند غ	Brahondagh, s., brotherhood, society, company.
برينغ	Barainagh (causal of baragh), to cause to disappear, to lose.
بزي	Buzī, s., a spring.
بز	Baz, adj., thick, coarse.
بزبن	Baz-bun, a kind of short grass (lit., thick-root).
بز	Buz, s., a goat. P.
بشام	Ba-hām, the rains, the month of Sāwan.

بشک	Bushk, s., a horse's mane.
بشکغ	Bashkagh, v., p.p., bashkātha, to give. P. bakhshidan.
بشکغ	Bushkagh, v., p.p., bukhta, to be let go, to go off (of a gun)!
بشوشغ	Bashoshagh, a lynx.
بغا	Baghā, s., coward, runaway.
بغل	Baghl, s., in the phrase, baghl giragh, to embrace. A.
بغیر	Baghair, except, without. A.
بکچی	Bukchi, horse's mane.
بکال	Bakkal, a Hindū, a trader. A. بکال
بکھو	Bakhū, where?
بگ	Bag, a herd of camels. Panj., bag. Si., vagu.
بگلو	Baglū, sword-belt.
بل	Bil, imperative of ilagh. Bil-dai ! let go !
بل	Bal, spear.
بلا	Billā, s., medal.
بلر و	Balrū, } infant.
بلو	Bullū, }
بلگو	Balgo, dirt.
بلو	Balo, int., Bravo !
بلوغت	Balūghat, puberty. A.
بلی	Billi, cat, Hindi, Si., Panj.
بمبو	Bambav, rough, unkempt.
بلیٹی	Bulethi, a Baloch tribe, commonly called Burdi.
بن	Ban, exposed surface of a stratum of rock, sandstone.
بن	Bun, root, bottom. P.
بنا	Bunā, below, at the bottom.
بند	Band, an embankment. P.
بند	Bund, a log.
باه	Bind, s., speech, song.
بدا	Bandā, } a man, a human being.
بندغ	Bandagh, }
بندر	Bundar, the buttocks. Si., bundaru.
بندغ	Bandagh, v., p.p., bastha, to tie, bind. P. bastan. Saren-bandagh, to help. Drogh-bandagh, to lie.
بندگی	Bandaki, service, devotion.
بندریخ	Bandikh, thread.
بنغ	Bunnagh, baggage.
بنگاه	Bungāh, army, baggage, apparatus.
بنگو	Bingo, youthful, brave.
بنو	Banū, an embankment round a field. Si., bano.
بندو	Banwar, name of a creeping plant.

بڻي	Binnī, a donkey's pack-saddle.
بڻياد	Bunyād, foundation. P.
بو	Bo, s., smell. P. Gand-bo, stink. Nāz-bo, pleasant smell.
بوٽ	Bot, vermin.
بوٽ	Būtagh, v., p.p., būta <u>th</u> a, to close (the eyes).
بوٽ	Būthagh, bracelet.
بوختہ	Bokhta, p.p., of bozhagh, q. v.
بوڊ	Bodh, a small tree producing Gūgal gum (<i>Balsamodendron mukul</i>).
بوڊ	Bodh, s., perception, feeling. (Zend., baoidhī).
بور	Bor, chestnut (of a horse); poetically a mare, horse. Si., boru.
بور	Būr, a bud.
بور	Bor, boiled food, stew.
بورجي	Borchi, a cook. Turkish.
بوز	Būz, wild, savage.
بوڙڻ	Bozhagh, p.p., bokhta, to open, untie. (Of. Pāzand, bozheslū, release).
بوڙي	Bozhī, a boat. A.
بوڙ	Bogh, a joint in wood.
بوف	Bauf, a pillow, mattress.
بوڳ	Bokagh, (1) to bleat as a goat; (2) to be proud, frisky.
بول	Bol, a promise.
بولک	Eolak, a tribe.
بولی	Būli, beestings.
بولي	Bolī, speech.
بوهاري	Bohārī, sweeping. Si., būhārī.
بوھتار	Bohtār, a host, entertainer, master, owner.
بوھري	Boharī, in front.
بوھل	Bohal, a barren, salt mountain.
بوھو	Bohar, s., ice (Z., vāfra).
بوھره	Bohra, a vault, cellar.
بھا	Bhā, s., price. Si., bahā. Bhā-giragh, to buy.
بھا	Bahā, the River Indus.
بھاجي	Bhājī, apart.
بھادر	Bahādhur, brave, a hero.
بھاکيا	Bhāgyā, rich, well off. Si., bhāgyo.
بھان	Bhān, manure.
بھان	Bihān, a filly.
بھانڊا	Bhāṇḍā, a fold, enclosure, pen. Si., bhāṇḍo.
بھانگر	Bhāṅkur, embrace.
بھائي	Bahāi, sale.

بھیت	Bhit, a wall. Si.
بھٹی	Bhaṭṭi, a kiln. Si.
بہر	Bahar, a share. P. Bahar-khanagh, to deal, divide.
بہرکھا	Baharkhā, the month of Chait. P., bahār.
بھورغ	Bhuragh, p.p., bhuritha, to be crushed, burst. Si., bhuranu.
بہرد	Bahrav, a male calf till fully grown.
بہس بیوئغ	Bhas-biagh, v. n., to run away.
بہشت	Bihisht, heaven. P.
بہرخ	Bihokh, sharp.
بہری	Bharī, a bundle.
بہنغ	Bahinagh, to flow.
بہررا	Bhūrā, dun (colour).
بہولا	Bholā, power, competence.
بہولہ	Bholū, monkey. Si.
بہر ریوئغ	Bhorenagh, v., to break, burst (transitive). Causal of bhuragh.

Chham bhorenagh, to wink.

Khond bhorenagh, to kneel.

بھیدی	Bhedī, s., the ankle. Also a knuckle-bone used for gambling Si., bhedī.
بے	Be, prep., without. P.
بے ایمان	Be-īmān, faithless.
بے ادب	Be-adab, rude.
بے آرام	Be-ārām, uneasy.
بے انصاف	Be-insāf, unjust.
بے اکل	Be-akul, senseless.
بے اکلی	Be-akulī, senselessness.
بے امل	Be-amil, adj., unworthy.
بے پھان	Be-phādh, a snake (lit., without feet).
بے دھان	Be-dihān, thoughtless.
بے دناہ	Be-dādhih, innocent.
بے رونغ	Be-ronagh, disgraced, ashamed.
بے سناتی	Be-sanātī, useless.
بے سیک	Be-sek, weak.
بے شک	Be-shak, doubtless.
بے شمار	Be-shumar, innumerable.
بے شون	Be-shon, innumerable.
بے فہما	Be-fahmā unintelligible.
بے کار	Be-kār, unoccupied.
بے گناہ	Be-gunāh, innocent.
بے مہر	Be-mihr, displeased.
بے مہری	Be-mihri, displeasure.
بے میار	Be-miyār,
بے ہیا	Be-hayā,
	} shameless.

بے دس	Be-was, helpless.	
بیائیں	Biāithe,	} welcome, greeting.
بیادر شاخٹی	Biyā durrsh' akhte,	
بی	Bai, imperative,	} of biagh. Cf. Pashto vī).
بی	Bī,	
بیٹ	Bith,	
بیٹہ	Bitha, past part,	
بیڈغ	Bedagh, s., paijāma-string.	
بیر	Bair, revenge. Bair-giragh, to take revenge.	
بیرم	Bairam, white, clean.	
بیری	Bairi revenge, enmity.	
بیرانی	Berānī, harm, damage.	
بیر کہنغ	Ber-khanagh, to surround, encompass.	
بیرو	Bero, turning, returning.	
بیرو دیئغ	Bero-deagh, to turn back.	
بیر و	Biro, a notch.	
بیری	Berī, a boat. Si.	
بیگاہ	Begāh, s., evening. Begahā, in the evening. P.	
بیگان	Begān, adj., strange, foreign.	
	Begānen mard, a stranger.	
بیلان	Bilan, s., the small intestines.	
بیل	Bel, (1) a friend ; (2) a hoe. Si.	
بینغ	Benagh, s., honey. Benagh-mahisk, a bee, Benagh alone is also sometimes used for 'a bee.' Cf. P., angubīn; Pashto, gabīna).	
بینگ	Bīng, dog. Bīng, the Dog, i.e., the middle star of the three forming the tail of <i>Ursa Major</i> . See under Gurānd. Bīng-mahisk. a horsefly.	
بیوران	Bewān, wilderness. P., bayābān.	
بیوخ	Biokh, possible. Biokh-nen, impossible. Noun of agency from biagh.	
بیئغ	Biagh, v., to be, become, p.p., bitha.	
	Biagh ravagh, pp, bitho-shutha, to become, to suffice.	

پ (Pé)

پاتار	Pātār, a hole dug for roasting meat over ; the twigs on which roasted meat is laid.
پاتر	Pātur, a male yearling kid.
پارا	Pārā, hog-deer. Sí.
پارت	Pārat, charge, entrusting confidence. Sí.
پاره	Pāra, quicksilver. Si.
پاد	Pād, root. Sí.
پاساغ	Pāsāgh, a mode of casting lots. Three pieces of wood are shaken in the hand, and the one left last is called pāsāgh.
پاسنا	Pāsnā, a night attack.
پاك	Pāk, clean. P.
پاكرا	Pākrā camel's riding saddle. Sí., pākhiro.
پالو	Pālo, frost. P.
پالينغ	Pālenagh, to strain, sift, winnow.
پانچالي	Pānjālī, yoke (of oxen). Sí., Panj.
پايندا	Pāinā, lower, eastern. P.
پت	Pat, s., confidence, trust.
پتله	Pattha, s., track, trace. (H. pattā).
پت	Pat, silk. Sí.
پتھر	Pathar. See pātār.
پت	Pat, s., a bare plain. Sí.
پتانا	Patāfā, in the heat of the sun.
پتر	Patr, a letter.
پتل	Pital, brass. Sí.
پتنگ	Patang, s., a moth.
پتھا	Paṭhā, s., a sinuous water-course.
پتساكھ	Patsākh, oath. Si.
پچل	Pachul, curtain or side walls of a Baloch hut.
پخت	Pukht, s., the Bhān tree (<i>Populus euphratica</i>). See phukht.
پرانوالی	Parānwāi, letting fly, giving flight to.
پردو	Paradḍav, s.,
پولا	Parlā, s.,
پرو	Paro, adj., deceitful.
پروپی	Paropī, a measure of corn.
پروتا	Parūtā adj., stale.
پزادغ	Pazādagh, s., a step-son (husband's son).
پشانگ	Pashāng, s., a wild man, savage, idiot.
پشي	Pashī, s., a berry.
پکر	Pakar, adj., necessary. (Cf. Pashto, pa-kār ; Per., ba-kār).
پلان	Palān, camel pack-saddle. Panj.
پلذغ	Palattagh, to throw in.
پلوتا	Palūtā, curse.

پالیتھ	Palithagh, s. (P. falīta), the slow match of a matchlock.
پند	Pand, s., journey, distance.
پندغ	Pindagh, to beg. Si. pinānu.
پندر خ	Pindokh, beggar. Noun of agency from pindagh.
پنور	Panwar (also much panwar), the Pleiades.
پور	Por, s., a flood.
پور غ	Puragh. v., to bury. Si., pūranu.
پور ر یاہ	Poriyāh, wages. Si., pōrhyo.
پور بہاتی	Porihāti, a labourer for wages.
پوست	Post, s., poppy. Post-dodā, poppy-heads.
پوشغ	Poshagh, to dress. P.
پوشینغ	Poshenagh, to clothe. (Causal of poshagh).
پوگو خ	Pogokh, the gullet.
پوہ	Poh, understanding. (Pashto, poh).
پوہ کھنغ	Poh-khanagh, v., to explain.
پوہ بیئغ	Poh biagh, to understand.
پوہر	Pohar, a male kid.
پہہ	Pha, prep., on, upon, among. P., ba. Pashto, pah. Pārsi, p.
	Pha-Wathān, among themselves.
پہاف	Phādh, s., foot, leg. Demi phādh, forefoot.
	Be phādh, footless ; a snake.
	P., pāi. Z., padha. Skr., pāda.
پہا داغ	Phādhagh, to arise ; p.p., phādh-ākhtv. Imp., phādhā biyā.
پہان بہشت	Phādh-phusht, instep.
پہان گزار	Phādh-guzār, shoes.
پہان میچہہ	Phādh-muchh, ankle.
پہان مردان	Phādh-murdān, toe.
پہان مردانغ	Phādh-murdānagh, toes.
پہان نلی	Phādh-nali, shin.
پہانی	Phādhī, ring worn on a woman's toe.
پہافغ	Phādhagh, wheel.
پہار	Phār, leisure.
پہارت	Phārat, charge. (See pārat). Si.
پہار لغ	Phārphugh, a tree (<i>Tecoma undulata</i>).
	Phārphugdār, the wood of the <i>Tecoma</i> used for making the dambīro and other musical instruments, hence meet, for a musical instrument.
پہاری	Phāri, last year. P., pār-sāl.
پہاریز	Phārez, temperate. P., parhiz, safe.
پہارینغ	Phārainagh, to dismiss, let go.
پہاش	Phāsh, bare ; phāsh phādh, barefoot.
پہاشن	Phāshan, the male mārkhōr. P. pāzan.
پہاغ	Phagh, turban. (Met) the successiou to a chiefship. Si., pāg.
پہاگل	Phā-gal, a flock of mārkhōr (for phāshan-gal).

پہال	Phāl (<i>see</i> fāl), an omen. Phāl-janokh, a soothsayer. Phāl phirainagh, to augur, to oast lots.
پہانزدہ	Phānzdah, fifteen. P.
پہاھو	Phāho, hanging ; a noose. Si.
پہپہر	Phiphar, lungs, lights, Panj., S., phiphiru.
پہت	Phuṭ, hair.
پہتا	Phuṭā, upside down.
پہتکی	Phitki, alum. Si.
پہت	Phit, prickly-heat.
پہتور	Phutur, original, genuine, thorough.
پہتغ	Phatagh, p.p., phatathā, to dig ; split, uproot, break off ; to open (the eyes or mouth)
پہت	Phat, the board of a Persian wheel to which the oxen are yoked and on which the driver sits (called gādhi in the Punjab).
پہتغ	Phitagh, to turn sour. Si., phitanu.
پہتک	Phutak, short-stunted ; a dwarf.
پہتريک	Phatrik, a bush (<i>Grewia populifolia</i>),
پہت	Phith, father. P., pidar. Pahl., pid.
پہت پہترو	Phith-phirū, forefathers.
پہتي	Phithi, other, another (in Kachi).
پہتت	Phukht. (<i>See</i> pukht) (<i>Populus euphratica</i>),
پہتي	Phaji,
پہتيا	Phajya
پہتيا آ رڻ	Phajyā-āragh, to recognize.
پہتو	Phado, pocket.
پہتتغ	Phadeagh, v., p.p., phadāthā, to run.
پہتينا	Phadimā, adv., behind.
پہتا	Phadhā, afterwards,
پہتہم	Phadhūm, dung of sheep and goats,
پہتہي	Phadhi, hinder, coming after.
پہرا	Phar, prep., for, on account of.
پہر	Phar, wing, feather. P., par.
پہر	Phur, full. P., pur.
پہرا	Pahrā, watch, guard.
پہراد	Phirādh, s., a complaint. P., faryād,
پہراف	Phurāf, a young female camel up to three years old ; a female calf or young heifer.
پہرامغ	Pharāmagh, to deceive, deceit.
پہراون	Pahrāwan, long coat. Si.
پہراہ	Phrāh, broad. P., farākh,
پہراہاد	Phrāhādh,
پہراہي	Phrāhī,
	} breadth.

ڀرچهي	Pharchhe, why ? On what account ?
ڀر ز	Phurz, tinder. Si., purdu.
ڀر شفق	Phrishtagh, an angel. P., firishta.
ڀر شغ	Phrushagh, p.p., phrushta, to break, burst (intr.). Cf. P., farsūdan.
ڀر غ	Pharagh, pharitha, to fall, to leap.
ڀر مان	Pharmān, command. P., farmān.
ڀر مانغ	Pharmainagh, to command.
ڀر و	Phurū, a moth.
ڀر و ان	Pharwān, s., a moth. P., parwāna.
ڀر و ر	Phroh, grey.
ڀر و ر	Phroh, grey-leaved bush found in the Sulaiman mountains.
ڀر و ب	Phurī, a mosquito or sand-fly.
ڀر و ي	Phurī, a drop. Si.
ڀر و ڻغ	Phirenagh, v., p. p., phirenthā, to throw, cast, (Cf. P., parānidan, to cause to fly).
ڀر و	Phur, ashes.
ڀر و	Pharo, a proclamation.
ڀر و ادغ	Phizādagh, step-son (husband's son).
ڀر و م	Phazhm, wool. P., pashm.
ڀر و س	Phas, a sheep or goat. Pashto, psah.
ڀر و سو	Phaso, answer. Pahl., pasukh.
ڀر و س ڀر و ي	Phisphairi, two days before yesterday. P., pas + phairi, q.v.
ڀر و سغ	Phusagh, a son. P., pisar.
ڀر و شت	Phusht, the back. P., pusht.
	Phusht-dil, the middle of the back.
ڀر و شتي	Phushtī, a chaddar or sheet for wearing.
ڀر و شغ	Phashagh, v., p.p., phakkā, to cook. P., pazīdan, and H., pakkā.
ڀر و شک	Phashk, a woman's garment, bodice.
ڀر و کا	Phakkā, (1) ripe, cooked ; (2) a boil. H., pakkā.
ڀر و کي	Phakkī, anything reduced to powder and taken down at a gulp with water.
ڀر و ځ	Phagaragh, to melt, thaw.
ڀر و ځون	Phageñ, early in the morning. P., pagāh, dawn.
ڀر و ل	Phul, a flower. Si., Panj.
ڀر و ل	Phul, the name of a mare belonging to Nodhbandagh.
ڀر و ل	Puhal, a bridge. P., pul. Pahl., pohal.
ڀر و لات	Phulāt, a female yearling lamb (weaned).
ڀر و لات	Phulāt, steel. P., pūlād.
ڀر و لځ	Phullagh, to rob, plunder, p.p., phullitha. Si., phuranu.
ڀر و لک	Phalk, s., time, period. Ar., falak.
ڀر و لکنه	Phulkand, sugar.
ڀر و لځ	Phalo, direction way, side, skirt. Si., palau, edge, border.
	Pashto, ditto.

پهلوا	Phalwā, in a direction.
پهلره	Phulūh, nose-ring. Si., būlo.
پهلی	Phallī, section of a tribe.
پهلی	Pahlī, rib. P., pahlū.
پهلی	Phullī, the cap of a gun.
پهلیغ	Phalithagh, match of a matchlock. P., palita or falita.
پهلو	Phalit, unclean. P., palid or paliz.
پهلبلی	Phimblī, eyelash. Si., pimbini.
پهنا	Phanā, (Ar., fanā), death. Phanā janagh, to sham dead.
پهناد	Pahnād, side, direction. Pahnādā, on one side, apart, privately.
په نال	Pahnāl, flank.
په پنچ	Phanch, five. P., panj.
په پنچ کهنغ	Phinj-khanagh, to thrash.
په پنجری	Phinjuri, a tether.
په پنچک	Phanjak, one-fifth. (The share of plunder due to a chief.)
په پنجا	Phanjāh, fifty. P., panjāh.
په پندر	Phandar, a barren cow.
په پندوال	Pahnwāl, shepherd.
په پنی	Phinī, calf of leg. Panj.
په پی	Phunī, a drop.
په پیور	Phaner, curds, cheese. P., panir.
په پیور پیچ	Phanerpuch,
په پیور پونچ	Phaner-ponch,
په پیواد	Phawād, a mountain, a peak.
په پیوانکها	Phawānkhā, therefore, on that account.
په پیول	Phophul, betel-nut.
په پیوی	Phūphi, paternal aunt. Si., H.
په پیوئه خ	Phothākh, berry of the gwan or wild pistachio.
په پیون	Phodh,
په پیوان	Phodhān,
په پیوان دیمی	Phodhān demī, the common white bindweed.
په پیور	Phor, a pipe made of clay, or a leaf of phīsh (<i>Chamaerops ritchieana</i>) twisted spirally. This is filled with tobacco and smoked like a cigarette. Phor chikagh, to smoke.
په پیوست	Phost, poppy. P., post.
په پیوشندغ	Phoshindagh, s., a human being.
په پیوغ	Phogh, s., chaff. (Cf. P., pūk).
په پیوگ	Phog, s., a bush (<i>Calligonum polygonoïdes</i>). Si., Panj.
په پیوگری	Phogri, s., a goat given as wages to a goatherd.
په پیول	Phol, s., search, enquiry, demand. Si.
په پیول پیورس	Phol-phurs, s., questioning. Si., P.

پھول ځانځ	Phol-khanagh, v., to ask, demand.
پھولځ	Pholagh, v., to search for. Si., phol ānu.
پھولځ	Pholokh, s., one who demands, a robber.
پھونز	Phon̄z, s., nose. (Cf, Pashto, pazah; P., pūzah.)
پھوځ	Phohagh, to thrust, stab.
پھيدارځ	Phedāragh, v., p.p., phedāshta, to show.
پھيد	Phīdh, s., heel.
پھيد	Phedh, } here, hither.
پھيدان	Phedhān, }
پھيدانځ	Phedhāgh, visible. P., paidā. Pahl., paitāk.
پھيدانځين	Phedhāghen, is coming. (See āgh.)
پھيدځ	Phīdhagh, a plant (<i>Boucerosia aucheri</i>). Pashto, pawanne.
پھير	Phīr, s., an old man; phīrand, an old woman; adj., old. P., pīr.
پھير	Phīr, s., the jāl tree (<i>Salvadora oleoides</i>). Si.
پھيراري	Phairārī, adv., the year before last. P., pīrār-sāl.
پھيرک	Phīruk, s., grandfather.
پھيرند	Phīrund, an old woman.
پھيري	Phīrī, s., old age.
پھيري	Phairī, adv., the day before yesterday. P., Parī-roz.
پھيش	Phīsh, the dwarf palm (<i>Chamærops ritchieana</i>).
پھيش	Phesh, first, before. P., pesh.
پھيشى	Pheshī, adj., former, first.
پھيشا	Pheshā, formerly, first pheshā bundainagh, to forestall.
پھيځ	Phigh, fat grease. P., pih.
پھيفل	Phīfal, a bush (<i>Daphne mucronata</i>).
پھيل	Phīl, elephant.
پھيلا	Phīlā, complete, full, perfect.
پھياځ	Phailagh, v. n., to be hoaxed.
پھيماز	Phīmāz, onion. P., piyāz.
پھيندارځ	Phendāragh. (See پھيدارځ phedāragh.)
پھيځ	Phehagh, to thrust, to enter forcibly. Si., pehanu.
پھيځاځ	Phehāfagh, p.p., phehāltha, to take in, to put.
پھيځي	Phehī, scaffold (for watching crops). Si.
پھياځ	Piyādhagh, a footman. P., piyāda.
پھيف	Payāf, evil, wicked.
پھيثر	Pithar, a short grass found on the Sulaiman hills, growing between the coarse tufts or gasht. <i>Chrysopogon serrulatus</i> .
پھيچ	Pech, screw. P.
پھيدايش	Paidāish, produce. P.
پھير وٽ	Pairowāt, s., track, footprint.
پھينام	Paighām, a message. P.
پھيسو	Paisav, pice, money.

ت (Tē.)

تابدار	Tabidār, obedient. A., P.
تابور غ	Tāphuragh, v., p.p., tāphuritha, to stumble. Si., thābirjanu.
تاج	Tāj, a cook's comb.
تار	Tār, wire. H.
تارا	Tārā, s., collection, assembly.
تاری	Tārī, clapping of hands. Si., tari.
تازی	Tāzī, a swift horse.
تازیم	Tāzīm, reverence. A.
تازانغ	Tāzhānagh, a whip, a thong.
تاس	Tās, cup. (Rare.)
تاک کھنغ	Tāk-khafagh, to flinch, shy (of a horse.)
تال	Tāl, branch of a tree.
	Tāl bur, a woodcutter ; name of a Baloch tribe.
تالا بار	Tālābālā, putting off, postponement. Si., tālo.
تالان	Tālān, a push. Tālān deagh, to push.
تالو	Tālo, the palate. Si., tārun.
تام	Tām, s., food. Ar.
تاء	Tāh, odd (in numbers, as opposed to even).
تاهہ	Tāha, inside.
تاهٹ	Tāhath, true, right, correct.
تبیبت	Tabiyat, temper. A.
تپال	Tapāl, post. Si., tapāl. (Among the Marris.)
تبغ	Tippagh, s., a drop.
تحقیق	Tahkik, A., true, genuine.
تیر	Tir, s., a pass, passage.
ترانہ	Trāth, a plant (called <i>maitr</i> in the Derajāt) <i>Anabasis multiflora</i> .
تراچی	Tarājī, s., scales, balance. P., Tarāzū.
ترادکی	Trādakī, s., roaring.
تران	Trān, counsel.
تروپ	Trap, a drop.
ترتہ	Tirtha, mad.
توزغ	Trizagh, p.p., trizatha, to drip.
ترش	Trush, harsh, sour. P., tūsh.
ترغ	Taragh, v., p.p., taratha, to swim. Si., taranu.
ترکغ	Tarkagh, p.p., tarkatha, to cackle.
توک	Trag, the Brahmanical string or janeū worn by Hindūs.
ترند	Trund, cruel, fierce, passionate.
ترند	Trand, a collection of villages.
ترنگر	Trangar, shame.
ترویان	Tarhān or trihān, a young camel three to four years old.

ټري	Tri, an aunt (paternal). Panj., Skr., strī, woman. (<i>Cf.</i> Pashto, tror.)
ټري ځاځت	Tri-zākht, a cousin (paternal aunt's son). <i>Cf.</i> Pashtu, trorr-za;
ټريږ	Trer, dew. Si.
ټريټ	Trit, s., bread steeped in milk or soup.
ټريټاغ	Tretagh, to meet, encounter.
ټشنه	Tushna, s., frog.
ټغار	Taghār, a small watercourse on low hills.
ټک	Tik, a line, spot, mark.
ټک	Tuk, customs fee.
ټک	Tak.
ټک کھفغ	Tak-khafagh. } (<i>See</i> tāk and tāk-khafagh.)
ټکا	Tikkā, swift, sharp. Si.
ټکي	Tikkī, a coil, twist.
	Tikkī, biagh, to be coiled up.
ټل	Tal, mole.
ټلاب	Talab, pay. A.
ټالغ	Talagh, v., to fry. Si., taranu.
ټالي	Tillī, palm of hand; sole of foot. Panj., tari.
ټماکو	Tamākū, tobacco.
ټمبغ	Tumbagh, p.p., tumbitha, to stick in.
ټمبھا کھفغ	Tambhā-khanagh, v. a., to torment. Ar., tambih.
ټمبېلا	Tambelā, stable. A.
ټمھو	Tumho, a plant (<i>Crotalaria burhea</i>).
ټنډ	Tund, maimed. Si., tūdo.
ټنګه	Tankh, narrow. P., tang.
ټنګه	Tankh, a pass through a defile. P.
ټنګ	Tang, girth of a horse. P.
ټنګ ډينغ	Ting-deagh, to drink up.
ټنګ	Tung, a hole. (<i>See</i> tōng.)
ټنګغ	Tangagh, to hang. Si., tanganu.
ټوار	Tawār, voice, call, speech. Si.
ټوان	Tawān, a vessel for baking bread. P., tābā.
ټوان	Tawān, battle, fight (poet).
ټوبا	Tobā, a spring. Panj.
ټوبي	Tobī, a dive. Tobī-janagh, to dive.
ټوپ	Top, a cap. Si., topu.
ټوپک	Tūpak. (<i>See</i> tūfak.)
ټوتا	Totā, parrot. P.
ټوتو	Tūtū. s., a trumpet.
ټوخ	Tokh, a valley between two parallel ridges, a path through ditto.
ټوژ	Tauzh, adj., bitter, brackish.
ټوژ	Tauzh, s., a bush (<i>Salvadora Persica</i>).

توسغ	Tosagh, v. (<i>See</i> thosagh.)
توسینغ	Tosenagh, v., causal of tosagh.
توشغ	Toshag, s., treasure, supplies.
توف	Tof, cannon. P. T., top.
تونک	Tūfak, gun, matchlock. P., tufang. Tūfak dhak handā, a gun shot off.
توکل	Tawakkul, dependence, confidence. A.
تونگ	Tong, hole. (<i>See</i> tong.)
تونی	Tone, adj., all, the whole.
تویدو	Taviv, for A. (طبيب) tabīb, physician.
تہ	Tah, low. Tah-dīl, depressed, low-spirited.
تہا خ	Thākh, leaf.
تہار	Thār, dark. P., tār.
تہارم	Thārum, dark.
تہاف	Thāf, heat. P., tāb.
تہاف	Tihāf, waterless. (Tah, low, and āf, water).
تہافغ	Thāfagh, oven. P., tābah.
تہاسین	Thāsen, brazen.
تہاشغ	Thāshagh, p.p., thākh̄ta, to gallop a horse. P., tākh̄tan tāz.
تہاشی	Thāshī, s., galloping. Galagh-thāshī, horse-racing.
تہال	Thāl, twigs.
تہالہ	Thāla, s., a company.
تہان	Thān, s., which ? thāngo, whither ? thān rangā, how ?
تہان	Thān, s., a pack-saddle.
تہانوان	Thānwān, s, damage.
تہپ	Thap, wound.
تہپغ	Thapagh, to stop, bring to a close.
تہترغ	Thatharagh, to roam about, wander.
تہر	Thar, moist. P., tar.
تہر	Thur, sword.
تہرس	Thurs, } fear., P., tars.
تہرس	Thars, }
تہرسغ	Thursagh, v., p.p., thursitha, to fear. P., tarsīdan,
تہرسرخ	Thursokh, a coward. Verbal noun from thursagh.
تہرسینغ	Thursainagh, causal of thursagh, to frighten.
تہرغ	Tharagh, to return ; p.p., tharthā. Tharagh-āgh, to come back.
تہرونگل	Throngal, hail.
تہرینغ	Tharainagh, causal of tharagh, to give back, send back.
تہسی	Thusī, a small bird.
تہسغ	Thusagh, v., p.p., thustha, to faint ; to go out (of a lamp).
تہش	Thash, an adze. P., tash.

تہشغ	Thashagh, v., p.p., <i>thakhta</i> , to run, gallop. Zend., tach.
تہغارشو ز	Thaghārshoz, a plant.
تہگرد	Thaghard, matting made of the leaves of the phīsh (<i>Chamaerops ritchieana</i>). Cf. Pashto, taghar, carpet.
تہف	Thaf, fever, heat. P., tap.
تہفاخ	Thufākh, reason, cause, necessity, plight. Dream, imagination.
تہفر	Thafar, an axe. P., tabar.
تہفغ	Thafagh, to become hot.
تہفسغ	Thafsagb, to become hot.
تہل	Thal, a valley, alluvial plain surrounded by hills.
تہل	Thul, a fort.
تہلانگ	Tahlāng, face of an exposed rock-stratum.
تہلاتغ	Thaltagh, v., to stammer.
تہلشک	Tahlīshk, broken edge of an exposed rock-stratum.
تہم	Tham, ambush. Si. Tham-biagh, to lie in wait.
تہمست	Tuhmat, slander. A.
تہمون	Thamun, concealment, ambush.
تہمون	Thun, thirst.
تہنخ	Thanakh, thin, fine.
تہنگو	Thango, gold. P., tanka, tanga.
تہنی	Thunī, thirsty.
تہو	Thau, } thou, 2nd pers. pronoun sing. nom. P., tū. Pashto,
تہه	Tha, } tah. Thave, thou art.
تہوخ	Thaukh, voice, speech. Thaukh-tawār, conversation.
تہورا	Thora, quarter (in fighting). Si.
تہوسغ	Thosagh, v., p. p., thosta (causal of thusagh), to extinguish, put out.
تہوسینغ	Thosainagh, causal of thosagh, to cause to be extinguished, to exterminate.
تہولغ	Tholagh, jackal.
تہولغ کڈو	Tholagh-kunar, a bush (<i>Zizyphus oxypylla</i>).
تہوم	Thom, garlic. Si., Panj., Ar. تم
تہوم	Thi, other, another. Thi-bare, another time, again. Thi-phire, another time. Thi-roshe, another day. Thi-kase, some one else. Thi-bāngā, day after to-morrow. Thi-hande, somewhere else. Thi sāl, next year.
تہیر	Thīr, bullet, arrow; thīr-janagh, to shoot. P., tīr.
تہیر و	Thīr-bīro, the notch in the head of an arrow.

تیر دار	Thīr-dār, s., arrow-shaft.
تیر دان	Thīr-dān, a bullet-pouch.
تیر غ	Thīragh, horse's nose-bag.
تیر غ	Thegh, sharp, swift.
	Theghāf, " swift water, " name of a stream.
تیر غی	Theghī, all.
تیر ل	Thīl, age (used of animals).
تیر ل غ	Thelagh, eyeball.
تیر ری	Thīwarī, s, a cloud.
تیر و غین	Thewaghen, all, the whole.
تیر ه	Thīh, a slave (male).
تیر بند	Tīrband, the constellation Orion.
تیز	Tez, sharp. P.
تیز غ	Tezhagh, a melon.
تیز غ	Tezhagh, p. p., tekhta, to sharpen.
تیز غی کوه	Tezhaghī-khoh, a hone, whetstone.
تیک	Tek, a hop.
	Tek-deagh, to hop.
تیلان	Telān, a push, shove. Si., thelo.
	Telān-deagh, to push.

ت (Tā).

تبی	Ṭubī, advice. Si.
تہر	Ṭapur, felt, namada. Si.
تہغ	Ṭippagh, a drop.
تراما	Ṭrāmā, copper. Si., ṭrāmo.
ترغ	Ṭrapagh, to drop, drip.
ترمغ	Ṭrimagh, to drip. Si., ṭrimanu.
ترمراف	Ṭrimu-āf, dripping well, or small waterfall.
ترغ	Ṭrakagh, to burst (used of boils). To fall down.
ترو ریدار	Ṭroredār, a firelock.
تک	Ṭik, mark; streak, spot.
تکو	Ṭakar, s., mountain. Si.
تکری	Ṭakare, s., mountaineer.
تلو	Ṭilū, a bell.
تلغ	Ṭilhagh, p. p., ṭilhitha, to move on.
تندنی	Ṭindinī, firefly. Si.
توبی	Ṭobī, dive. Si., ṭubī.
	Ṭobī-deagh, to dive.
توپر	Ṭopū, hat. Si., ṭopu.
توند	Ṭond, turban, (met.) a great man.
توگ	Ṭong, a hole. Si., ṭungu.
تہاغ	Ṭhāhagh, to stand, stay.
	Ṭhāhagh-deagh, to arrange, to obtain.
تہانغ	Ṭhāhinagh, to make, construct. Si., ṭhāhanu.
تہدان	Ṭhuddān, s., shove, push.
تہلر	Ṭhular, adj., thick, coarse.
تہر	Ṭher, a mountain peak. Panj.
تہوٹی	Ṭhūṭhī, a wooden drinking-cup.
تہیلہل	Ṭhīṭhal, female ravine deer or gazelle. A.
تہیلغ	Ṭhīlagh, eyeball.
تہیلو	Ṭītūnā, the bulb.
تہیلہر	Ṭīṭihar, the sand-piper (<i>Tringa goensis</i>).
تہیلغ	Ṭīlagh, p.p., ṭilitha, to drip, fall.

ج (Jim).

جابه	Jābah, quiver.
جار	Jār, net. Si., jāru.
جار	Jār, twins. Si., jāro.
جاسوس	Jāsūs, spy. A.
جاغ	Jāgh, v., p.p., jāitha, to chew.
جاگرد	Jāgrū, watch. Si., jāgū.
	Jāgrū-dāragh, to keep watch.
جاغ	Jāgagh, v. n., to keep watch. H., jāgnā.
جالو	Jālū, s., prisoner, captive.
جام	Jām, chief. Si.
جان	Jān, body. P., jān, life.
	Jān-jebho, body-armour.
	Jān-shodhagh, to bathe.
	Jān-khanagh, to dress.
جانگو	Jāngoh, arms and armour when girt on the body.
جانور	Jānwar, domestic animals. P.
جاهل	Jāhil, lower, east. (See jahl).
جائزو	Jāizo, promise, engagement. A., jāiz.
جب	Jub, s., a hut, a cattle pen.
جت	Jat, camel-driver. Si.
جندر	Jathir, millstone. Si., jandru.
جند	Jatha, p.p., of janagh.
جھٹ	Jukht, scabbard of a sword.
جھٹ	Jukht, adj., even in numbers, as opposed to odd. Pashto, jukht.
جد رانها	Jidarāiyā, separately.
جر	Jar, clothes, dress.
جر	Jar, s., a bull.
جر	Jar, adj., angry, passionate.
جرشود	Jarshodh, a washerman, dhobi.
جرغ	Juragh, v. n., to be made.
جریده	Jarīda, a poor man, pauper.
جزغ	Juzagh, to go, move. P.p., juzitha.
	Gāmā-juzagh, to walk (of a horse).
جزما	Jazma, s. resolution. Ar. جزم
جز د خ	Juzokh. Verbal noun from juzagh, moving, the pulse.
جزیز	Jaziz, for Yazīd, the murderer of Husain.
جست	Jist, zino. P.
جندل	Jaghdal, s., a Jat.
جندلی	Jaghdali, s., the language of the Jats, <i>viz.</i> , Multānī or Sindhī.
جگر	Jaghar, liver. P., jigar.
جفت	Juft, a pair.

جکغ	Jakagh, p.p., jakthā, to hover.
جکغ	Jukagh, p.p., jukthā, to rest, sleep (used of animals).
جلاه	Julāh,
جلره	Juloh,
جلشک	Jalishk, s., a garment (dim. of jar).
جگرو	Julgav, a crowd.
جما	Jumā, Friday. Ar., jum'ah.
جمارا	Jamārā, everlastingly. Si., jamār.
جوب	Jumb, moving, shaking.
جوبغ	Jumbagh, v. n., to stay, to wait. Drukā jumb ! wait a bit.
جومه	Jumla, collection, total, amount. Ar.
جن	Jan, s., woman. P., zan. Jan-gal, a band of women.
جنت	Jannat,
جنتل	Jantal,
جنتهر	Janthir,
چلدر	Jandar,
چندری	Jandre, s., arms, weapons.
چنه	Janj, company, marriage procession.
چند	Jind, self, oneself. Si. Wathī jindegheñ, one's own.
چنغ	Janagh, v., p.p., jathā, to strike. P., zadan, zan. Tārī janagh, to clap hands. Chapol janagh, to slap. Dāpurā janagh, to stamp. Dighār janagh, to dig. Dafā janagh, to boast. Dak janagh, to solder. Dag janagh, to rob on the highway. Dil janagh, to vomit. Dang janagh, to sting. Tūfak janagh, to shoot. Khatr janagh, to breach a wall. Ladhagh janagh, to kick. Sinda janagh, to whistle. Taukh janagh, to cry out. Goghra janagh, to snore. Chap janagh, to clap hands. Gwankh janagh, to call out. Gwan'-janagh (contracted from gwankh-janagh), to call.
چنگه	Jinkh,
	Janikh,
	} s., a daughter. Dim. of jan. (Cf. Pashto, jinai jinakai).

جنگ	Jang, s, war. P., Jang-bila, a medal.
جو	Jo, s., a stream, canal. Pehl., joī. P., jūi. Syah-jo, a perennial stream.
جو	Jau, s., barley. P.
جواب	Jawab, s., answer. A.
جوار	Jawār, s., a pair, yoke of oxen, mate. Hind.
جوانی	Jawāne, goodness, good quality.
جوانی	Jawāin, good.
جوانیا	Jawāniya or jawānikha, adv., well.
جود	Jodh, a man, warrior.
جور	Jor, adj., well, strong, in health.
جور	Jaur, poison.
جور	Jaur, the oleander (<i>Nerium odorum</i>).
جوز	Jozho, a small fly.
جورغ	Joragh, } to make, construct, Si., joranu.
جورینغ	Jorainagh, } Casual of جور, juragh, q. v.
جوغ	Jogh, yoke. Si., jog.
جوغ	Jogh, p. p., joitha, to fight, to-engage. Jang jogh, to wage war.
جونا	Jūfa, avarice, usury. A., Si., jyafa.
جوناخور	Jūfakhor, a usurer, miser.
جوگن	Jogin, a wooden mortar for cleaning corn.
جوگن دار	Jogindār, stick or pestle for ditto.
جول	Jūl, a large bag.
جوهان	Jauhān, a heap of corn at harvest. P.
جوهغ	Johagh, division, partition.
جهانی	Jhātī, a peep. Si.
جهار	Jahār, s., a flock of birds. S., Jhārī.
جهاز	Jahāz, a ship. P.
جهاگ	Jhāgagh, to wade.
جهان	Jihān, the world. P. Deha jihāna, in the whole world.
جهانغ	Jhapagh, to toss up, to throw. Si., jhapanu.
جهتودینغ	Jhutū deagh, to rock (a cradle).
جهت	Jhat, a moment, a short time.
جهت	Jhat, a swoop of a bird of prey.
جهلکغ	Jhatkagh, to sob. (Cf., Si., Jhatko, a fit of passion).
جهر	Jhur, clouds. Si., jhuru.
جهری	Jharī, of more than one colour.
جهگ	Jhag, foam, scum, froth, bubbles. Si.
جهل	Jhul, carpet. Si.
جهل	Juhul, deep.

جہل	Jahl, low.
جہلا	Jahla, below.
جہل برز	Jahl-burz, ups and downs, inequalities.
جہلی	Jhalli, a pankha. Si.
جہن	Jhan, small bird (snipe?)
جہندا	Jhandā, a flag. Si.
جہوتغ	Jhūtagh, to swing or rock a cradle.
جہرا	Jherā, a quarrel. Si., jherro.
جہو	Jebho, s., armour.
جیت	Jait, camel-saddle.
جیدی	Jedi,
جیدری	Jedirī,
جید	Jidh, s., pasture, wilderness, jungle, grazing-ground of game.
جینگ	Jigh, a woman's bodice.
جینگ	Jigh, s., bowstring. P., zih. Pushto, jaī. S., jihu.
	Jigh-khanagh, to string a bow. Er-jigh, unstrung:
جینگ	Jenagh, to slaughter, butcher, to cause to strike. (Causal of janagh.)
جہر	Jihar, heavy rain.

چ (Che.)

چابر	Chābar, a short grass. <i>Andropogon annulatus</i> .
چاپ چنغ	Chāp-janagh, to clap hands.
چاپول چنغ	Chāpol-janagh, to slap.
چات	Chāth, a well. P., chāh. Z., chātha.
چار غ	Chāragh, v., p. p., chāritha, to look out, spy.
چاری	Chārī, a guide, spy. Si.
چاری	Chārī, ascent. Si., chaṛhī.
چاک دینغ	Chāk deagh, to split, rip up. P.
چاؤت	Chāūt, threshold. Si., chāunṭhi.
چابه	Chabha, sandals.
چابو	Chabav, the evergreen oak. <i>Quercus dilatata</i> (on Mt. Ek-bāi).
چپ کهنغ	Chup khanagh, to be quiet. Si.
چپ	Chap, left. P.
چپ دست	Chap-dast, left hand. P.
چپ چوت	Chap-chot, crooked.
چپ روئی	Chaprūi, an English rupee.
چپی	Chapī, adj., left, sinister, unlucky.
چس	Chit, woman's petticoat.
چت	Chat, roof. H.
چتا کهنغ	Chatā-khanagh, to grasp, catch hold of with the arms.
چتر	Chitar, matting.
چتر	Chitr, writing, picture.
چتنگ	Chitnāng, name of of a sect of faqirs who go nearly naked.
چت	Chaṭ, apart, separate.
چت	Chat, a dog's dish.
چنغ	Chatagh, p.p., chatṭha, to lick. Si., chaṭanu. Lab-chatagh, to flash in the pan.
چتی	Chaṭī, s., a fine. Si.
چچو	Chachho, how ?
چر	Char, adj., simple, only, mere.
	Charen bandikhe, only a string.
چر	Char, the ordeal by fire. The shallow pit in which the burning wood is laid for the ordeal.
چر	Char, a path hemmed in by precipices on each side.
چر	Chur, a small hill torrent.
چرا کهنغ	Churā-khanagh, to open, to unlock.
چرپ	Charp, adj., fat. P.
چربی	Charpī, s., fat., grease.
چرز	Charaz, the houbara (<i>otis houbara</i>). P.
چرغ	Charagh, to wander, go about. Si., charanu.
چرانز	Charanz, adj., grey.

چیرنگ	Chiring, s., a spark. Si., chinig.
چرو	Charo, adv., merely, only.
چارو خ	Charokh, wanderer, vagabond.
چره	Chirra, shot.
چریانغ	Charainagh, to watch cattle, to graze. Causal of charagh.
چری	Charī, madman.
چرغ	Charagh, to ascend, climb. Si., charhanu.
چشمه	Chushma, a spring. P., chashma.
چشغ	Chishagh, p. p., chishathā, to sneeze.
چغرد	Chighird, the bābul bush (<i>Acacia jacquemontii</i>).
چغل	Chughal, a spy, talebearer.
چغل دیئغ	Chaghal deagh, to throw away.
چکتر	Chiktar, } how much ? How many ?
چکر	Chikar, } probably for chi qadr.
چکغ	Chikagh, to pull, drag. Si., chhikanu.
چکغ	Chukagh, to kiss.
چکھ	Chukh, a child.
چکھزاخت	Chukhzākh̄t } grandchild.
چگزاخت	Chugzākh̄t }
چکھا	Chukhā, a little, a small quantity.
چکھه چ: ری	Chukhchorī, children.
چکھا	Chakhā, on, upon.
چکی	Chakī, s., pulling.
چگا	Chagā, jesting. Chagā-hālwar, a laughing matter.
چل	Chil, forty. P., chihal.
چانغ	Chillagh, to proceed, so on.
چانغ	Chillagh, to peel, scrape. P., Chalīdan.
چلر	Chillur, peel, bark, scales.
چلکغ	Chilkagh, to shine, glitter. Si., chilkanu.
چالغذغ	Chalgudhagh, bat.
چلمب	Chulumb, s., earring. (Cf., Si., chumbulu.)
چلو	Chalo, s., a ring. Si., chhalo.
چمارٹ	Chamārth, s., a slap, cuff.
چماک	Chimāk, s., cyclid.
چمپ	Chamb, a spring.
چمبرغ	Chambaragh, v., p.p., chambarithā, to spring upon. Si., chambaranu.
چمبو	Chambo, ball of foot, claw, hand. Si.
چمره	Chamra, bat. Si., chamiro.
چنغ	Chamagh, a spring, fountain. P., chashma. (See chhamagh.)
چن	Chana, opinion. (Cf. P., chanīdan.) Maīn chana, in my opinion.
چنچو	Chinjū, crowbar.

چند	Chand, upside down.
چند	Chind, evil-doer, adulterer.
چند	Chund, }
چندرا	Chundrā, } point of the compass.
چندی	Chandī, some, many.
چندیان	Chandenagh, to move, shake.
	Saghar chandenagh, to shake the head, to nod.
چنگ	Chinagh, p.p., <u>chitha</u> , to pick up, gather, collect. P., chidan
چنگ	Chang, an instrument resembling a banjo or guitar. B.
چنگل	Changul, claw.
چنگے	Chungey, some.
چپر	Chopar, s., a kind of grass. (<i>Panicum ciliare</i>).
چوت	Chot, adj., crooked, bent.
	Chot khanagh, to bend, tr.
	Chot biagh, to bend, intr.
	Chot chham, squinting.
چوٲو	Choṭo, }
چوٲی	Choṭī, } hair.
چوٲو	Choṭo, a horse fly.
چوا	Chawā, jest.
چولگر	Chawāgar, jester.
چوچ	Chūch, little finger. Si., chich.
چوٲو	Chaupher, round.
چورا کھنڀ	Chūrā khanagh, to take out.
چوٲی	Chori, orphan. Si., chhoro.
چوٲی	Chūrī, chicken.
چوٲو	Chofagh, v.; p p., <u>chofitha</u> , to pound, thump. (<i>Cf.</i> P., koftan)
چوٲان	Chonān, so much, as much as
چوات	Chhāth, a well. P., chāh: Z, chātha.
چہ	Chih, what?
چہ	Chih, prep., from (corruption from <u>azh ash</u>). Also <u>chedhā</u> , <u>chodhā</u> , <u>chingo</u> , for <u>shedhā</u> , <u>shodha</u> , <u>shingo</u> , &c. Used chiefly among the northern tribes.
چہل	Chhil, forty. P., chihal.
چہلو	Chhilav, cold weather. Jan.-Feb.
چہم	Chham, the eye. P., chashm.
	Chham bhorainagh, to wink.
	Chham-phusht, eyelid.
	Chham-istār, pupil of eye.
چہتر	Chhattar, s., joke.
چہر د	Chhoro, boy, from 2 to 9 year old.
چہر رات	Chhorāt, boy from 9 to about 15.
چی	Chī for <u>hechi</u> , anything. P.

چي	Chī, s., a thing ; chīe-chīe, somewhat.
چيار	Chyār, four ; yake-ehyār, fourfold. P., chahār. Chyār-gist, 80, chyār-kund, four-cornered. Chyār-gist-dah, 90. Chyār-phādh, four-footed. Chyār-bal, four-speared (a martial epithet). Chyār-kul, a four-sided hat.
چيارداه	Chyārdah, fourteen.
چياري	Chyāramī, fourth.
چير	Chebar-news.
چيت	Chet, comprehension, understanding.
چيت آرغ	Chīt-āragh, to be crushed. Si., chitāranu.
چيتاغ	Chetagh, to repair, mend. Si., chetanu.
چيخ	Chek ^h , scattered grains, peckings (for birds).
چيخ	Ched ^h agh, a cairn erected to commemorate any notable event.
چير و	Chīrav, pearl, pearly.
چيكلو	Chiklo, a little.

خ (Khē).

خا زگ	<u>Khāzg</u> , dirt.
خا زگ بروخ	<u>Khāzg-barokh</u> , sweeper.
خازگو	<u>Thāzgo</u> , dirty.
خان	<u>Khān</u> , chief. (<i>See Hān.</i>)
خاندان	<u>Khāndān</u> , family.
خدمت	<u>Khidmat</u> or <u>khizmat</u> , service.
خر	<u>Khar</u> , a donkey (female).
خر گرشک	<u>Khargoshk</u> , a hare.
خرچ	<u>Kharch</u> , expenses.
خمیس	<u>Khamīs</u> , Thursday.
خند غ	<u>Khandagh</u> , p.p., <u>khānditha</u> , to laugh. (<i>See khandagh.</i>)
خوجا	<u>Khojā</u> , eunuch.
خوش	<u>Khush</u> , happy. (<i>See wash.</i>)
خوشی	<u>Khushī</u> , happiness.

د (Dāl).

دایرا چنغ	Dāpurā janagh, to stamp. Si., dāphorā.
دات گپت	Dāthagipt, dealing, giving and taking.
داج	Dāj, marriage gifts given by the bride's father. Panj.
داذ	Dādḥ, gift.
د دني	Dādani, giving, generosity.
دار	Dār, wood. Dār-sumb, an awl.
دارغ	Dāragh, v., p.p., dāshta, to have, hold, hold in ; dāshtiyā, quietly ! P., dāshtan, dār.
داس	Dās, a grass knife ; sickle.
داغ	Dāgh,
داغان	Dāghān,
دالا	Dālā, thick.
دان	Dān, corn. P., dāna.
دانا	Dānā,
دانکوه	Dānkoh,
داني	Dānī,
دانهنهي	Dāhanthī,
دائين	Dāin,
دانسرا	Dān-sarā, at last, at the end.
دانځو	Dān-kho ? whither ? to what place ?
دانغ	Dānagh, a boil, pimple.
دانگ	Dāng, s., gun-barrel.
دانهوال	Dāhnwāl, bathing, fomentation.
داهن	Dāhn, complaint. Si., dānh.
داون	Dāwan, tether for fore-feet.
دي	Dāi, nurse, maid servant. P.
داغ	Dāigh, fit, proper, worthy.
دائمه	Dāima, for ever. A.
دائون	Dāen, a witch, sorceress.
داداگر	Dāwāgar, s., champion.
دته	Duth, the grain of a grass (<i>Panicum antidotale</i>).
دتهان	Dathān, s., tooth. P., Dandān.
	Dathān-dor, tooth-ache.
دخ	Dikh, s., spindle. P., dūk.
دخرا	Dikhrā, conj., until.
دځغ	Didhagh, p.p., dakhta, to brand.
در	Dar, prep., out, outside. P., dar, door.
دربارغ	Dar-baragh, to defend, to save.

در ٻهغه	Dar-khafagh,	} to come out, come forth, issue, rise (of a river).
در آغ	Dar-āgh	
در ر و غ	Dar-ravagh,	} to escape.
در شفغ	Dar-shafagh,	
در کهنغ	Dar-khanagh,	to put out, expel, to get out.
در سوغ	Dar-saragh,	to protect.
در گیزغ	Dar-gezghagh,	to look out.
درا	Darā, adv.,	outside.
درا	Dirā. (See daryā),	
دراخ	Drākh, s.,	vine. Si., drākh.
دراز	Drāzb, adj.,	long. P., darāz.
دراژان	Drāzhādh,	} s., length.
دراژی	Drāzhī,	
دراہ	Durāh,	well, in health.
دراہی	Durāhī,	health.
دراہی	Darāhī,	a promise.
در	Durr, good, excellent.	A pearl.
	Durr-hadīs,	of excellent speech.
	Durr-chīn,	} pearl shedding.
	Durr-chīr,	
در	Durr,	an earring worn in the lobe of the ear. P., durr, pearl.
در باش	Dur-bāsh,	get away ! (P., dūr-bash). Also the name of Laila's dog. (See poem of Laila and Majnūn).
در بولی	Driboli, s.,	the stick on which a leathern churn is swung.
در بیدش	Darbesh,	a darvesh, faqīr.
درپ	Dra, s.,	fear, terror.
درجغ	Dirjagh,	to be torn. (See dinagh, to tear).
در د	Dard,	pain. P.
در د و د	Dardwand,	adj, suffering.
در دست	Drust,	all, the whole. (Cf). Pashto, drast).
در شغ	Drishagh, p.p.,	drishta, to bite.
در شغ	Drashagh, p.p.,	drushta, to grind.
در شک	Drashk, tree.	P., dirakht.
در ر غ	Diragh. (See dinagh,	to tear. P., darīdar.
درک	Druk,	a little while.
در کو	Durkho, fright, threatening.	Durkho deagh, to frighten, threaten.
درم	Dram,	cheek.
در مان	Darmān, s.,	medicine, spirits, gunpowder. P., dārū, darmān.
در مک	Dramak,	a kind of grass. <i>Arthraxon lanceolatus</i> .
در نغ	Dranzagh,	to go swiftly (poet.)
درنگ	Drang,	precipice.
در و ا	Darwāh or druāh	(See druāh).

در در	Dror, a shepherd's perquisite, usually $\frac{1}{2}$ th to $\frac{1}{8}$ th of the young stock.
در دښ	Darwash, s., a cobbler's awl.
در دښم	Drosham, front, foremost part, shape, countenance.
در دځ	Drogh, false. P. Drogh-bandagh, to lie. Drogh-bandokh, liar.
در دځ وند	Droghvand, lying, deceit.
در دځه	Droh, false. Si.
در دهي	Drohī, s., quick arrival.
دره	Druh, unsheathed, naked (of a sword).
دره	Druh, all.
دره گهان	Druh-gihān, adj., very brave, heroic.
درهاني	Durhāni, pistol.
درې	Darri, out, outwards.
درېا	Daryā
درا	Dirā
درېس	} P., river.
درېغ	
درېمېڅ	Drīs, a Baloch dance (also called <i>ghamar</i>) at weddings and rejoicings, accompanied with shouting or groaning.
درېن	Dregh, well, good.
درېنځ	Drimbokh, adj., ravening, devouring.
درېنځ	Drin, rainbow.
درېنځ	Darainagh, p.p., daraintha, to set out.
درېڼد	Drihav, s., a scream, shriek.
دز	Duz, thief. Also a deceiver, seducer. P., duzd.
دز غ	Duzagh, to steal. P.
دز واگ	Daz-wāg, bridle. (For dast-wāgh.)
دز واهي	Duzwahī, friendship.
دزې	Duzī, theft. P.
دزک	Dazhak, s., a snipe.
دزځ	Duzhukh, a hedgehog.
دزمن	Duzhman, enemy. P., āushman. (Cf., Zend., duzh in duzhda, evil, &c).
دزمني	Duzhmanī, enmity. P.
دست	Dast, s., hand. P. Dast-āgh, Dast-khafagh, } to get, obtain, come to hand. Dast-lāinagh, to touch. Dast-lath, walking stick. Dast-khatt, signature.
دست دل	Dast-dil, palm of the hand.
دستغ	Dastagh, handle, a tap with the hand. P., dasta. Dastagh-janagh, to tap, to knock at a door.
دستور	Dastūr, custom. P.

دشت	Dasht, a barren plain or tableland. P.
دعا	Du'a, prayer. A.
	Nekh-du'a, blessing.
	Bad-du'a, curse.
دغار	Dighār, land, ground, level country. P., dihār.
	Dighār-wāzhā, landlord.
	Dighār-janagh, to dig the ground.
دغار کچ	Dighār-kach, s., a caterpillar. (Lit., land-measurer).
دغام	Dighām, s., a kind of orchid with a root resembling a turnip.
دب	Daf, s., mouth, a pass through hills. (Cf., Z., zafan).
	Daf janagh, to boast.
	Daf-dāragh, to be silent.
	Daf-ādār l be silent.
دبار	Dafār,
دوار	Dawār,
دفتر	Daftar,
دو تر	Davtar,
دب	Daf-char,
دو چر	Dav-char,
دفسر	Dafsar, cover, lid.
دک	Dak, join, mending.
دک چلغ	Dak-janagh, to solder.
دکھ	Dukh, needle's eye.
دکھ	Dukh, trouble. Si.
دکھ	Dukhagh, to smoke.
	Duhon dukhaghen, smoke is rising.
دکھا	Dukhya, with difficulty.
دگ	Dag, road. Si., dagu.
	Dag-janagh, to rob on the highway.
دگز	Duggaz, s., eagle, lammergeier.
دل	Dil, s., heart, zeal. P.
دل چنغ	Dil-janagh, to retch.
دل سر	Dil-sar, dear, beloved.
دل شنی	Dil-shuthī, retching.
دل گهر	Dil-gir, sorrowful.
دل گرش	Dil-gosh, s., careful attention. (Lit., ears of the heart.)
دل هریف	Dil-harif, adj., cunning, deceitful.
دل دل	Duldul, the name of 'Ali's horse.
دلغ	Dalagh, s., boiled rice.
دلکو دینغ	Dalko-deagh, to threaten.
دلو	Dillo, an earthen pot, gharā. Si., dilo.
دما	Damāma, s., kettledrum

دښ	Dumb, tail. P., dum. Mazār-dumb, tiger's tail (a plant).
دښه	Dumbā, behind, at the tail.
دښيرو	Dambiro, a Baloch banjo or guitar.
دښيل	Dambul, a cairn erected (in irony) to commemorate a shameful action. P.
دن	Dan, a tax levied by Baloch chiefs. (See dan).
دن	Dan, prep., till, up to.
دنان کړا	Danānkarā, conj., till then.
دنيڅرا	Danikharā, conj., until, as long as.
دنيځناغ	Dinjainagh, p.p., dinjaintha, to split, cleave.
دنيغ	Dinagh, } p.p., dirtha, to tear. P., daridan, din.
د ږغ	Diragh, }
دلز	Danz, dust (Cf., S., daj).
دلزغ	Danzagh, to stir up the dust.
دنېکړ	Danīkar, till now.
دنیا	Dunyā, the world, people, wealth. A.
دو	Do, two. P.
دو گيسټ	Do-gist, forty. (See ohil).
دوار	Dawār. (See dafār).
دوازده	Dwāzdah, twelve. P.
دوازدمي	Dwāzdami, twelfth.
دوبار	Dobar, the chest.
دوبارې	Dobarāh, twice.
دوتړ	Davtar, bard, reciter of genealogies. P., daftar.
دور	Dor, pain { Dathan-dor, tooth-ache. Lāf-dor, belly ache,
دور	Daur, rich.
دورا	Dora, double. Si., duhuro,
دوروي	Doravī, stirrup.
دوروخ	Dorokh, ill, in trouble or pain.
دوزخ	Dozakh, } hell. P., dozakh. Z., duzhanha. Pashto, dozha'kh.
دوزي	Dozhi, }
دوست	Dost, friend. P.
دوشغ	Doshagh, p.p., dokhta, to sew. P.
دوشغ	Doshagh, p.p., dushta, to milk. P.
دوشي	Doshi, last night. P.
دوغ	Dogh, p.p., dotha } to fetch water.
دوهغ	Dohagh, p.p., dohitha, }
دوگون	Dogin, pregnant.
دولت	Daulat, wealth. A.
دومندیل	Dūmandil, with two turbans, i.e., a man of distinction.
دوهره	Dūhon, smoke.

د رمن	Doyman, enemy. (See د ژمن dūzhman).
د	Dah, ten. P.
دهان	Dihān, thought, consideration. Si., dhyānu.
دهک	Dhak, hurt, injury. Si., dhaku.
دهنگ	Dhikkagh, to advance, be strong.
دهغ	Dahagh, to get, touch.
دول	Dhul, drum. Panj., dhol.
دهمي	Dhami, tenth.
دهنگ	Dhing, powerful.
دهور	Dhūr, dust. Si., dhūri.
دهوس	Dahūs, bastard, a term of abuse.
دهوليه	Dhūliyā, dust. Si.
دي	Dī, and also. Dī—dī, both—and.
ديپ	Ded, thumb.
ديپ	Dīp, middle finger.
ديپان	Depān, protection.
ديپالغ	Depānagh, p.p., depāntha, to be protected.
دبئلو	Dithlo, mist. (Cf., B., dūd, smoke).
ديخ	Dikh, spindle. P., dūk.
ديذ	Dedh, an earthen pot. (See dez).
ديذ	Didh, } sight. P., didār, did.
ديذار	Didhār, }
ديدوخ	Dīdokh, eyeball.
ديو	Dīr, far, apart, separate. P., dūr. Dīr-zānagh, far-seeing, wise.
دير	Der, while, time. P., der.
دير	Dez, pot.
ديساني	Desāni, from afar off.
ديغرا	Deghrā, large pot. P.
ديم	Dem, face. P., adimā. Z., daema. Dem-deagh, to send. Dem-khanagh, to set forth, to set one's face towards.
ديما	Demā, before, in front.
ديم	Dīm back, hind part.
ديم	Dīm, an earthen dish to catch flour when ground.
ديما	Dīmān, behind.
ديمان	Dimā, assembly, court. P., divān.
دينگو	Denghū, a crook, handle of a walking stick.
ديه	Deh, country, land, tract, territory. Si., dehu. P., deh. Z., danha. Skr., desa.
	Deh-malāikh, the guardian angles of the land.

دینغ Deagh, v., p.p., datha, to give. P., dādan.

Dem-deagh, to send.

Drik-deagh, to leap.

Ilagh-deagh, to go.

Sar-deagh, to send away.

Gon-deagh, overtake.

Mān-deagh, to apply.

Mokal-deagh, to dismiss.

3 (Dāl).

دَاو	Dāto, dust.
دَاچِي	Dachī, a female camel. Si.
دَدِي	Dādī, grandmother. Si.
دَادِي پُوتَرِي	Dādepotre, descendents of the same ancestor.
دَان	Dān, desert, low barren hills.
دَانْدَالِي	Dāndālī, a winnowing sieve.
دَانِي	Dānī time, a certain time. Si. Derī-dānī, a long time ago.
دَاہ	Dāh, alarm, war news. Si.
دِد	Did, } frog. Si., dedaru.
دِدَار	Didar, }
دَدَو	Daddav, pony, nag. Si., dradro.
دِرَتَغ	Drattagh, v., p.p., drattatha, to fall. Si., drahanu, p.p., dratho.
دِرِك	Drik, to jump, spring.
دِرِكَغ	Drikagh, to jump.
دِرِكَان	Drakān, carpenter. Si., drakhanu.
دِرَاغ	Dragagh, to canter. Si., drak.
دِرَو	Droh, falsehood, lie. Si.
دِرَوَا	Drohā, false, dishonest.
دَسَاغ	Dasagh, v., p.p., dasitha, to show, point out. Si., dasanu.
دُکَال	Dukāl, dearth, famine. Si., dukāru.
دِگھ	Digh, pice, copper coin.
دَن	Dan, by force, violently. Si., danu.
دَانپُھُر	Danphūr, a forcible contribution.
دَانْدَوَر	Dandwar, a tooth-brush.
دَانِگ	Dang, sting. Si., dangu. Dang-jānagh, to sting.
دَدَا	Doda, poppy heads.
دَد	Doḍ, framework, bones. Panj. Hushken doḍ, a dry skeleton.
دَوَر	Dor, a pond. Si., dhoro.
دَوَل	Dol, a bucket. S., dolu.
دَوَل	Daul, shape, form. Scheme, stratagem,
دَوَا	Daula, the forearm. Si., doro.
دَوَلو	Dolo, crooked. Dolo biagh, to be crooked.
دَوَلِي	Daulī, s., hoof.
دَم	Dom, } bard, minstrel. S.
دَمب	Domb, }
	Dombānī-āf. } mirage (connected with a legend. Domb-khushtagh, } of a minstrel's death).

ڊونگ	Dong, bottle.
ڊونگا	Dūngā, deep. Panj.
ڊوه	Doh, sin, offence. S., dohu.
ڊوي	Doi, spoon. Si.
ڊها برغ	Dhāburagh, p p, dhāburtha, to stumble.
ڊهال	Dhāl, shield. Si, Panj.
ڊهڪڙ	Dhikkagh, to low (of cattle).
ڊهڪن	Dhakan, cover. Si.
ڊهڪني	Dhakani, knee-pan. Si., dhakini.
ڊهڪو	Dhaggav, a bull.
ڊهونڊ	Dhūnd, skeleton. Si.
ڊهڏهي	Dedhi, the doorway of private apartment, a porch, a screen.
ڊهڻڪ	Dhīng, adjutant bird.
ڊيدر	Didar, muscles, biceps.
ڊير	Der, husband's younger brother. Si., deru.
ڊير	Dīr, }
ڊيل	Dil, }
ڊيلھو	Delhu, fruit of the khalel (<i>expparis aphylla</i>). Si., delac.
ڊيمبھو	Dembhū, wasp. Si.
ڊيو	Dio, lamp. Si., dio.
ڊيهو	Dihav, leopard.

ر (Rē).

- راج Rāj, s., tribe, subjects.
 راجی Rāchī, camel driver.
 راذ Rādh, true, ancient, ancestral.
 Rādheñ wāzhā, hereditary lord.
 رازا Rāzā painter.
 رازخ Rāzikh, willing.
 راست Rāst, true, P.
 راستی Rāstī, truth. P.
 راک Rāk, cheek-bone.
 ران Rān, thigh. P.
 راه Rāh, road. P.
 Rāh band, watchman.
 راهی Rāhdi, fate, death.
 راه‌رنغ Rāhrenagh, p.p., rāhrentha, to roar.
 راه‌زن Rāhzan, head of a band of robbers. P.
 راهی Rāhak, cultivator. Panj.
 راه‌گزار Rāh-gidhār, wayfarer, passer-by.
 راهی Rāhī, travelling, starting, passing on. An ambling horse.
 رب Rabb, God. A.
 رپته Rapta, p.p., of ravagh, used in the sense of to continue, to go on doing; its place in the meaning *went, gone*, being supplied by shutha. P.
 رچه Rachh, loom.
 رخ Rukh, face, front.
 Rukhā, in front of.
 رخه Rikhta, p.p., of rishagh, q.v.
 رد Rid, partition, distribution, allotment.
 رد Rid, f., sheep (small-tailed). Si., ridh.
 رد Rud, s., a chasm or gorge (Leghārī).
 رد Rud, s., stump of a tree (Mazārī).
 رد Radh, missing, failure.
 Rādh-biagh, to miss (in shooting).
 رذا Radhā, s., coward, runaway.
 رذخ Radhagh, p.p., rashta, to tear up the ground, to draw (a sword).
 رذغ Radhagh, to be beaten, to lose (in war or play).
 رذغ Rudhagh, v., p.p., rustha, to grow, germinate, spring up, mount. P., rustan.
 رذی Radhī, s., a miss, a mistake.
 رزینغ Razainagh, p.p., razaintha, to make.
 رس Ras, juice, sap. Si., rasu.

رستار	Rastar, wild beast (unfit for food).
	Syāheñ rastar, wild swine.
رساغ	Rasagh, p.p., rasitha, to arrive. P., rasīdan.
رسايغ	Rasainagh, causal of rasagh.
رشغ	Rishagh, rashagh, p.p., rikhta, to pursue, charge. Māñ-rishagh, to attack, assault.
رشيک	Rashk, lice.
رشيب	Rasheb, s., skill, handicraft.
رشيف	Rashef, complete, thorough. Pha rashefi, thoroughly.
رعيت	R'aiyat (A.), subjects, subordinates.
رغ	Ragh, pulse. P., rag, vein.
رغام	Raghām, collection of clouds, threatening weather. Season, opportunity.
رفتار	Raftār, paces. P.
رکھ	Rakh, s., lip.
رکيب	Rikeb, } Rikef, } stirrup. P., rikāb.
رکيف	
رک	Ruk, a mixed metal, pewter, steel.
رگ	Rag, vein, pulse. (See ragh).
رگ	Rug, precipice.
رالغ	Ralagh, to mix, join. Si., ralanu.
رنب	Rumb, a run. Rumb-ziragh, to run, hurry.
رنبغ	Rumbagh, to run away, gallop, race (on foot).
رمبه	Ramba, chisel. Si., rambo.
رومال	Rumāl, towel. P.
رمغ	Ramagh, flock of goats. P., ramah.
رملاس	Rimlās, evident, manifest.
رملي	Rāmali, a soothsayer, augur.
رون	Ran, married woman. Panj., rand.
راند	Rand, track, path. Si., randu.
راندغ	Randagh, to comb, part the hair. Sar-rand, comb.
رلغ	Runagh, p.p. rutha, to reap. (Cf., Pashto, ravdal. Skr., lū)
رنگ	Rang, colour, sort, kind, manner. E-rangā, Er'gā, } of this sort, in this manner. Hawenrangā, } Hawer'gā, } do. do. Har-rangā, of every sort, &c. Thī-rangā, of another sort, &c. A'n-rangā, of that sort.
رنگوي	Rangoi, coloured, variegated.

- ر و بیاغ Ro-biagh, to be lighted or kindled.
 ر و Ro, contracted from roth, 3rd per. aor. of ravagh, will go, goes, may go.
 ر و Ro, contraction for rosh, day, sun, fire.
 Har-ro, every day, always.
 Ro-tāf, heat of sun, glare.
 ر و بھسک Rophask, s., a fox (uncommon). P., rūbāh.
 ر و باغ Rophagh, a loud noise.
 ر و بارو Rūbarū, in the presence of. P.
 ر و ث Roth, entrails. P., rūda.
 ر و دار Rodār, bowstring, fiddlestring.
 ر و د Rodh, high bank of a torrent or stream. P., rūd.
 ر و دغ Rodhagh. (See rudhagh).
 ر و دن Rodhin, madder.
 ر و ذبغ Rodhainagh, to bring up, educate.
 ر و جھ Roh, the nilgai.
 ر و ر Ror, calf.
 Ror-gal, herd of calves.
 ر و زیباغ Rozi-biagh, to appear, become visible.
 ر و زی Rozī, subsistence, daily bread.
 ر و زگر Rozh-gir, eclipse of the sun (from rosh and giragh).
 ر و ش Rosh, day, sun. P., roz.
 Rosh-āsān, sunrise.
 Rosh-othān, the morning, shortly after sunrise.
 Rosh-er-shaf, sunset.
 Rosh-tika, day-break.
 Roshe-roshe, day by day.
 Roshe-velāe, from time to time.
 ر و شغ Roshagh, a fast. P., roza.
 ر و غ Roghan, clarified butter, ghī. P.
 Roghan-resh, a kind of small lizard.
 ر و غ Ravagh, p.p., shutha, to go. P., raftan, shuda.
 Dar-ravagh, to escape.
 Mān-ravagh, to enter, to wander about.
 Biagh-ravagh, to become.
 ر و فرو Rofro, a fox. P., rūbāh.
 ر و کھنغ Rokhanagh, v., p.p., rokhutha, to light, kindle.
 ر و ماست Romast, chewing the cud.
 ر و نگ Rūng, a maiden.
 ر و نگرا Rūngrā, a narrow hill path.
 ر و ر Rūh, soul. A., rūh.
 ر و Rah, edge, edge of knife.
 ر و هغ Rahnagh, edge or bank of river.
 ر و بھل Riband, fringe worn on horse's forehead.

ریت	Rit, custom. Si., riti.
ریج	Rej, country, tract.
ریخ	Rekh, sand. P., reg. Sar-rekh, cold in the head.
ریر	Rer,
ریل	Ril,
ریر دیخ	Rer-deagh, v. n., to overflow.
ریو دیخ	Rer-deagh, to turn out, drive away.
ریز	Rez, a rope (made of cotton thread).
ریزم	Rezam, blight (of corn).
ریس دیخ	Res-deagh, to turn away.
ریخ	Resagh, p.p., restha, to spin, twist. Pashto, reshal.
ریخ	Resinagh, to pursue, chase ; p.p., resintha.
ریخ	Risinagh, to draw a sword, to strip.
ریش	Rish, beard. P.
ریش	Resh, gall (on the back of a horse or beast of burden).
ریخ	Rishagh, p.p., rikhta, to pour, spill, scatter, sow (seed). P ¹ , rikhtan.
ریخون	Rishainagh, causal of rishagh.
ریل	Rel, s., cultivation from hill-torrent water which has run to waste.
ریک	Rik, s., diarrhoea.
ریم	Rem, grass.
ریم	Rem, matter, pus. P., rim.
ریخ	Riagh, cacare.
ریو دیخ	Roh-deagh, v. n., to twist, to manipulate.

ز (Ze)

ز	Zā,	} abuse, bad language.
زان	Zān,	
زات	Zāt, tribe, cast.	A.
زات	Zāt, self, oneself, one's own.	
زات	Zāt, coloured cloth.	
زاخت	Zākht, son (in composition).	P., zāda. Skr., jāta.
	Brāzākht, nephew (brother's son).	
	Gohārzākht, nephew (sister's son).	
	Nākhozākht, cousin (son of paternal uncle).	
	Trizākht, cousin (son of paternal aunt).	
	Wasarzākht, brother-in-law (son of father-in-law).	
	Ohugzākht, grandchild.	
زاد	Zād, many coloured, variegated.	
زارخ	Zārikh, gall-bladder.	
زاغ	Zāgh, v., p.p., zātha, to give birth, bring forth.	P., zādan.
زال	Zāl, woman.	P.
زالار	Zālkar, women, womankind.	
زامات	Zāmāth, son-in law.	P., dāmād. Z., zāmātar. Pashto, zūm.
زامر	Zāmur, s., name of a climbing shrub.	
زامن	Zāmin, surety.	A.
زامن گدوي	Zāmingīrī, bail, security.	
زان	Zān, thigh.	
زاناث	Zānāth, adj., wise.	
زاندهو	Zāntho, a., p.p., of zānagh, knowingly.	
زانغ	Zānagh, p.p., zāntho, to know.	P., dānistan. Z., znā, Skr., jnā.
زانمر	Zānmur.	(See zāmur.)
زايفه	Zāifa, a woman.	A.
زخم	Zakhm, a wound.	P.
زذغ	Zadhagh, wounded.	P., zaḍa.
زر	Zar, money.	P.
	Zar-josh, abounding in gold.	
	Zar-zawāl, gold-scatterer.	
	Zar-harī, gold-fringed.	
زرغ	Zarāgh, leech.	Si., jaru.
زرا	Zirā. s., river, sea, well.	(Zend, zrayas.)
	Soreh sirā, the ocean.	
زرتيه	Zurth, jowar (<i>Sorghum vulgare</i>).	(Cf. Pehl., jūrdāk, corn, or Ar. pronounced zurrat in Persian).
زرد	Zard, yellow.	P.
زردو	Zardo, yolk of an egg.	
زردويي	Zardoī, bile.	

زردې	Zirde, heart (poet.). Skr., hridi. Zend, zaredhaya. Pashto, zrah.
زړور	Zarūr, necessary. A.
زړه	Zirih, armour. P.
زړه	Zirih, a well. (See zirā).
زغر	Zaghar, adj., fresh, quick. Zagharen shīr, fresh milk.
زگ	Zik, a bag or "maskīna" for holding ghi. Si., jik. Pashto zik.
زېمب	Zamb, a bit, mouthful.
زېمستان	Zamistān, (see zawistān), winter, P.
زناخ	Zankh, jaws. P., zonakh, chin.
زناور	Zanāwar, animal. P., jānwar.
زنجير	Zanjīr, chain. P.
زند	Zand, adj., fat.
زندگ	Zindagh, living. P., zinda.
زنگ	Zinagh, v., p.p., zitha, zinthā or zitha, to snatch, take away forcibly.
زنگ	Zang, s., turnip.
زنگ	Zang, } rust.
زنگال	Zangāl, }
زنها	Zunhā, s., hair.
زور	Zor, force, might, violence, wrong. P.
زور	Zivir, rough, not smooth. (Cf. Pashto, zig).
زوراک	Zorākh, } powerful, violent.
زوروار	Zorāwar, }
زوروالا	Zorwāla, oppressor, tyrant.
زواد	Zawādh, scent, smell. P., zabād.
زوار	Zawār, pebbles.
زوار	Zawār, rider, horseman. P., sawār.
زوال	Zawāl, s., injury.
زوان	Zawān, tongue. P., zabān.
زويستان	Zawistān, winter. P., zamistān.
زوکا	Zūkā, a growling, groubling, suppressed noise.
زوم	Zūm, s., strength, power, glory.
زوم	Zom, swelling.
زوم گورخ	Zom giragh, to swell.
زه	Zah, kid. Zah-gal, flock of kids.
زهر	Zahr, anger. P. Zahr-giragh, to be angry.
زهر	Zahr, bitter.
زهراک	Zahrak, the gall-bladder. P., zahra.
زهراڼ	Zahran, adj., angry, passionate.

- زهم Zahm, sword.
 Zahm-band, swordbelt.
 Zahm-jan, } swordsman.
 Zahm-janokh, }
 Zahm-jind, sword blade.
 Zahm-hand, scar of a sword-wound.
- زهیر Zahir, lonely, a stranger. A.
 زی Zi, yesterday. P., di-rūz.
- زیانی Ziyāni, harm, injury. Pehl., ziyān.
 زیارت Ziyārat, shrine, place of pilgrimage. A.
- زیت Zith, quick. P., zād.
 زیتھن Zithen, quickly.
- زیفا Zaikhā, s., ferns, moss, &c.
- زیرغ Zīragh, v., p.p., zurtha, to raise, lift.
 Zīragh-āragh, to fetch.
 Lashkar-zīragh, to lead an army.
 Sāh-zīragh, to draw breath.
 Rumb-zīragh, to run.
 Saughan-zīragh, to swear.
 Shor-zīragh, to be frightened.
- زیرینغ Zīrainagh, to cause to take up.
- زیم Zim, scorpion.
- زین Zen, saddle. P., zīn.
 Zen-phusht, the pommel of a saddle,
 Zen-kanagh, to saddle,

ج (Zhe.)

ژانگ	Zhangagh, v., to bray.
ژلوخ	Zhalokh, adj., yellow.
ژله دینغ	Zhala-deagh, v., to let go. (See ilagh).
ژمارا	Zhamārā, for ever. (See jamārā).
ژند	Zhand, adj., separate, apart.
ژند بیغ	Zhand-biagh, v. n., to become separate, depart.
ژنگه کھلغ	Zhinga khanagh, erect the tail (of a horse), to spread out.
ژنگ	Zhing, adj., erect, perpendicular. Also the name of a Baloch sub-tribe.
ژنگینغ	Zhingenagh, v. a., to stiffen, spread out. To slay.

س (Sīn)

سابون	Sābūn, soap. Portuguese. Ar.
ساتھ	Sāth, akāfila, caravan. Si., Sāthu.
ساد	Sād, honest, plain, uncloured. P., Sādā, plain (?)
سادمے	Sāde, adj., poor, wretched.
ساذ	Sādh, rope (of munj or dwarf-palm leaves).
سار	Sār, s., a usurer.
سار کھنغ	Sār-khanagh, to awake.
سار تھ	Sārth, cold. P., sard.
ساری	Sārī, rice growing or in husk P., shālī.
ساز کھنغ	Sāz-khanagh, to play (a musical instrument).
ساز غ	Sāzhagh, to pound, to bray in a mortar.
ساکور	Sākūr, tamarisk galls used in dyeing. (Māin in Panjab i).
ساکھ	Sākh, oath. Si.
ساک	Sāg, pot-herb. Si.
سامی	Sāgī, that very one, the original. Si.
سال	Sāl, a year. P.
سالغ	Sālagh, parched corn.
سالو خ	Sālokh, bridegroom, betrothed youth.
سامبغ	Sāmbagh, to favour, nourish. Si., sāmbhanu.
سامی	Sāmī, a niche in a grave, a grave.
سان	Sān, stallion, bull. Si., sānu.
سانگ	Sāng, betrothal. Si., sangu.
سانگی	Sāngī, spear. Si., sāngi.
سانی	Sānī, present, in attendance.
ساز	Sā, h shade. P., sāya.
ساز	Sāh, breath, life. P.
	Sāh-zīragh, to breathe,
	Sāh-sāharagh, to take breath.
ساهددار	Sāhdār, domestic animals.
ساهدینغ	Sāhmenagh, to fear.
سامی	Sāhī, a pause, breathing space, fallow.
	Sāhī-deagh, to let land lie fallow.
ساین	Sāin-sir, master. Si. Skr., swāmi.
ساینغ	Sāinagh, v., p.p, sāintha, to shave.
	Imperative, sā, sarā sā, shave the head.
سبغ	Subagh, p., p., subtha, to bore, pierce.
سبی	Subī, autumn.
سپی	Sippī, shell. Si.
ست	Sut, s, spur of a mountain running down into a plain.
ستر	Satur, zanāna, private apartments.
سٹھ	Sath, a deputation to ask pardon.

سُتِي	Sutī, a mosquito.
سِجِي	Sijji, roast meat.
سِخ	Sikh, sand, barren land.
سَدَا	Sadā, request, petition.
سَدَرِيَا	Sadaryā, false,
سَدَا	(See صدقة sadqa).
سَدَهَا	Sidhā, straight. Si., sidho.
سَدَكَغ	Sudkagh, to sob. Si., sudikanu.
سَدَه	Sudh, } knowledge, understanding. Si., sudhi, Pashto, sud
سَد	Sudh, }
سَد	Sadh, a hundred. P., sad.
سَر	Sar, a man. Pashto, sarai.
سَر	Sar, s., head, front. P.
	Sar-āgh, to remain over, to be left.
	Sar-giragh, to set out.
	Sar-deagh, to send away.
	Sar-gosh, earring worn in upper part of the ear.
	Sar-shef, top of a slope.
	Sar-chārī, an advanced spy or scout.
سَرَاڻ	Srādh, adj., narrow, slender, small.
سَرَاڻ	Sirān, grindstone.
سَرَاڻَا	Sarbarā, on the outside, outer. Chief.
سَرَبُرَا	Sarburā, suddenly.
سَرَبَار	Sarbār, load, bale.
سَرَدَر	Sardar, bareheaded. Pashto, sadar.
سَرَدَار	Sar-dār, } s., chief.
سَرَدَر	Sar-dar, }
سَر پُوش	Sarposh, covering.
سَر رِيخ	Sar-rekh, cold in the head. (Cf., P., rezish.)
سَر وِيش	Sar-resh, overflowing.
سَر رَند	Sar-rand, parting of hair.
سَر نَاوِغ	Sor-nāvagh, the morning star (poet).
سَرَا	Sarā, adv. and prep., above, upon, ahead, in front, at the head of.
	Sarā-bai, go in front.
سَرَامَدَا	Sarāmadā, in the manner of.
سَرَايِرَا	Sarā-era, adv., from above downwards.
سَرَبَرِي	Sarbarī, upper.
	Sarbarī-pahnādhā, on the upper side.
سَر پَهڻ	Surphadh, } s., understanding.
سَر پُهو	Surpho, }
	Surphadh-biagh, to understand.

سرجه	Sarjah, pil'ow.
سرساد	Sursād, provisions, forage. Si, sursāt.
سرغ	Saragh, p.p., saritha, to remember.
سرغ	Siragh, to leap, prance. Si., siranu.
سرغ	Suragh, to move. Si., suranu.
سرکند	Sirkand, name of a tree.
سرکه	Sarakh, a kneading trough.
سرگو	Surgo, speech, song
سرل	Saral, a yearling colt. Si., surlu.
سردم	Surum, hoof. P., sum.
سرنگ	Saring, a track. Si., suringh. Saring-jaragh, to track.
سر دڻ	Sarodh, music.
سر دڻ	Sarosh, elbow.
سر دڻ	Sarhosh, an earring worn in the upper part of the ear.
سري	Sari, a woman's chadar.
سريت	Suret, a concubine.
سرين	Saren, loins. Saren-bandagh, to gird up the loins, help. Saren-bandi, assistance.
سریندا	Sarindā,
سرندو	Sarindo,
سرینده	Sarindo,
سرینده	Sarēna,
سړک	Sarak, road. Hindi.
سزا	Sazā, punishment. P.
سستی	Sustī. (See susti).
سشغ	Sushagh, p.p., sukhta, to burn. (Intransitive).
سغار	Saghār, adj., white-faced (of a horse).
سعدتا	Saghdattā, a small thorny plant.
سغر	Saghar, head.
سغر	Sughar, s., poet, minstrel.
سغرکه	Sagharkha, a wild species of sinapis.
سغن	Saghan, dung of cattle.
سغندار	Saghindān, paunch, stomach.
سغارغ	Safāragh, s., food, meal, breakfast.
سگ	Sak, strong, stiff, hard. P., sakht.
سکتر	Sakatar, a kind of partridge.
سکل	Sakal, beautiful.
سکرمدي	Sakmardi, manliness, strength.
سکني	Sakani, Wednesday.

سکھ	Sikhagh, to learn. Si., sikhānu.
سکھینغ	Sikhainagh, to teach. (Causal of sikhagh.)
سکي	Sakī, extreme, excess.
سکيا	Sakyā, } very, extremely.
سکيغا	Sakighā, }
سگ	Sag, skill, ability. Si., sagh.
سل	Sill, brick. Si., sir. Panj., sil.
ساوند	Silband, brick-maker. Panj.
سلام	Salām, salutation. Salām-alaik (A. سلام عليكم) salutation on meeting.
ساح	Silhe, arms. A., sālāh. Silhegal, arms and accoutrements.
سم	Sam, age, century.
سما	Sammā, true, constant.
سما	Samā, news, information.
سما	Samā, understanding. Si., samāu.
سومب	Sumb, a whole, boring. Sumb-janagh, to bore.
سمبارون	Sambāwan, rennet, anything used for curdling milk.
سمباراي	Sambarāi, preparation, readiness.
سمبارغ	Sambaragh, to prepare, be ready, Si., sambhiranu.
سماغ	Snmbagh, stich in the side.
سومبلي	Sumbuli, s., a plant (wild thyme or rosemary).
سمبارغ	Sambainagh (causal of sambagh), to have brought up to rear.
سدغ	Samagh, s., a poisonous fly which attacks the eyes.
سمندر	Samundar, sea.
سمين	Samīn, a cloud. (The name of a village also.)
سند	Sand, barren (of offspring). Pashto, shand. Si., shandhi
سند	Sand, a joint. Si., sandhu.
ساد	Sund, a basket of matting, Si., sandhu.
سندار	Sindān, anvil.
سندغ	Sindagh, v., p.p., sistha, to break. (P. shikastan, shikan)
سانج	Sanj, harness. Si., sanju. Sanj-khanagh, to saddle, harness.
سني	Sanak, kneading trough. (See sarakh).
سنگ	Sang, stone (uncommon). P.
سنگ	Sing, stone.
سنگ بلد	Sangband, related by marriage (used of two tribes).
سنگتي	Sangati, companions, following. Si.
سنگد	Sangad, companions, escort.
سني	Sani, hemp. Si., sinī.
سنگر	Sanghar, necklace. Si.

سوا	Sawā, except, without. P.
سواد	Sawād, sight, show.
سوارک	Sawārak, breakfast. (See safāragh).
سواس	Sawās, Baloch sandals, made of the leaves of the dwarf-palm,
سوال	Sawāl, question. A.
سوالی	Suwālī, a petitionér, beggar.
سواه	Sawāh, morning. A., sabāh.
سوبه	Sobh, victory. A.
سوبه سر	Sobh-sar, victorious.
سود	Sūd, interest. P.
سور	Sor, salt, brackish, saltpetre. P., shor. Soreh-āf, brackish water.
سودا	Saudā, bargain. P.
سوره	Sūrah, hero, warrior. Si., sūrihu. Z., sūra, strong.
سوز	Savz, green. P., sabz.
سوشغ	Soshagh, v. tr., p. p., sokhta, to burn. P., sokhtan, soz.
سوغن	Saughan, oath. Saughan-ziragh, to take an oath.
سوف	Sūf, apple. A.
سوک	Sawakk, light (in weight). P., sabuk.
سورگو	Sogav, firm, fast, firm possession.
سول	Sol, the kanda or jband tree (<i>Prosopis spicigera</i>).
سومرو	Somar, Monday. Si.
سومرو	Somar, a companion.
سولارو	Sonāro, goldsmith. Si.
سوهاں	Sauhān, file.
سوهنا	Sohnā, beautiful. Panj.
سوهو	Sohav, guide, acquaintance.
سرو	Savav, account, reason. A., sabab. Savavā, on account of.
سویٹ	Sweth, white. P., safid. Sweth-rish, greybeard. Sweth-gan, } white-handled. Swē-gan, }
سہارل	Sahāral, skilful.
سہاگ	Suhāg, young unweaned camel up to six months old f.).
سہبت	Suhbat, society. A.
سہاری	Sihrāi, an awl. Si., sīrāi.
سہمت	Sahth, jewels.
سہر	Suhr, red. P., surkh. Pashto, sūr. Suhr-rish, red-bearded. Suhr-sar, red-headed (dyed with mehndi). Suhr-āf, red-water (name of a stream).

سيهر	Sih, magic. P. Sih-r-khanokh magician.
سهر	Sahrā, manifest, known, evident. A.
سهر غ	Sahragh, p.p., sahritha, to rest.
سهر	Suhv, morning. A., subh. Suhv-astār, morning star.
سهريل	Suhel, autumn. The month Assū or Asoj. A. (Sept. or Oct.).
سي	Si, thirty. P.
سي	Sai, three. P., sih. Sai-barā, thrice. Sai-kona, triangle. Sai-gist, three score.
سياد	Syād, relation.
سيدارل	Syāral, clever, skilful.
سيال	Syāl, relation, guest, enemy, equal. Pashto (siāl, equal).
سيالداري	Syāldāri, relationship, enmity.
سياء	Syāh, black. P. Syāh-āf, } perennial stream of water. Syāh-jo, } Syāh-mār, snake. Syāh-gwar, "black breast." The black partridge or francolin.
سياهغ	Syāhagh, blackness; something black.
سياهي	Syālī, ink, blackness.
سيب	Seb, approval.
سيک	Sebak, wholesome.
سيتل	Saital, three-fold.
سيت	Sīth, profit, advantage. P., sūd.
سيت تان	Sīth-tān, s., profit and loss, customs.
سيدن	Saidh, a Sayyid.
سيدن	Saidh, game, wild animals to eat.
سيج بند	Sejband, bedding.
سير	Ser, full, satisfied. Serāf, satisfied. P., serāb.
سيرو	Sir, marriage. Sir khanagh, to marry. Sir biāgh, to be married. Sir-wājh, marriageable.
سيرب	Serab, shaving.
سير مغ	Sirmugh, collyrium for the eyes. P., surma.
سستان	Sistān, customs, profit and loss. For Sīth-tan, profit and loss.
سيسي	Sesī, the sīsī or <i>Ammo Perdix Bouhami</i> .
سيشن	Sishin, needle. P., sozan. Sishin-dukh, needle's eye.

سلیخ	Sigh, promise, vow.
سلیخ	Sigh, pining, depressed, sad.
سلیغی	Sighī, mourning, lamentation.
سیک	Saiak, one-third.
سیفر	Sīfur, s., spear-grass (<i>Hitropogon contortus</i>).
سیخ	Sekagh, p.p., sek <u>th</u> a, to warm.
سیکن	Sikun, }
سیکن	Sikhun, } porcupine.
	Sikhun-tir, porcupine-quill.
سیلو	Sailo, s., a sword (poet.)
سیلہی	Selhī, necklace of shells worn by mares, camels, &c.
	Si.
سیم	Sīm, boundary.
سیماندر	Simandar, neighbour.
سیمسون	Simsūn. (<i>See</i> sesī).
سیمہی	Saimi, third.
سینڈ	Sīnd, hissing. (Si., sindh, whistling).
	Sindā-khanagh, to hiss.
سینڈز	Senz, whistling.
	Senzā janagh, to whistle.
سینزدہ	Seāzdah, thirteen. P.
سینغ	Senagh, breast. P., sina.
سیرال	Sewāl, s., rubbish left by a flood.
سیدہ	Sih, spit, fishing hook. P., sikh.
	Tūfak-sih, ramrod.
سیہا	Sihā, lead. Si.
سیہانغ	Sehanagh, v., to bear, endure. Si., sahnū.
سیلغ	Siagh, v., p.p., sī <u>th</u> a, to swell. (<i>Cf.</i> P., āmā-sidan):

ش (Shīn).

شا	Shā. (See shawā, you). P.
شاتلو	Shāthlo, dove.
شاخ	Shākh, branch. P.
شاذي	Shādhī, rejoicing, merry-making. P., shādī.
شار	Shār (Ar. شعر), poem.
شاغ	Shāgh, a swing.
شاغ	Shāgh, a small tree (<i>Grewia vestita</i>).
شاغ	Shāgh, guitar or banjo. (See dambīro).
شاغر	Shāghar, swift, fast.
شاگرغ	Shākaragh, to stop.
شال	Shāl, blanket. P.
شار	Shār, do.
شام	Shām, the evening meal. P.
شان	Shān, power, powerful, honourable. Ar.
شان	'Shān, for ashān, from that.
	'Shān-go, thence.
	'Shān-phalawā, from that direction.
شاند	Shānd, sign.
شانزده	Shānz-dah, sixteen. P.
شانغ	Shānagh, backbone, nape of neck. P., shāna.
شانكه	Shānkh, stony ground at foot of hills.
شانكهو	Shānkho, a bird; the stone-chat.
شالور	Shānwar, a snake (for syāh-mār).
شاه	Shāh, horn.
شاه	Shāh, king. P.
	Shāh-murdān, forefinger.
شاه کپڑ	Shāhkaptar. (See shafkāstir).
شاهد	Shāhid, witness. Ar.
شاهدي	Shāhidi, evidence.
شاهکار	Shāhūkār, a sāhūkār, banker.
شاهي	Shāhī, a 2-anna piece. P.
شاهي	Shāhī, adj. (1). Royal, excellent.
	(2). Wicked, traitor.
	(3). Enamoured, in love with.
شاهيغا	Shāhighā, adv., wickedly.
شاير	Shāir (Ar. شاعر), poet.
شاه چراغ	Shah-chirāgh, firefly. P.
شدت	Shiddat, disputing, argument. A.
شدو	Shaddo, a turban (poet). Si., shado.
شدغ	Shudhagh, adj., hungry.
شدغ	Shudhagh, v., p.p., shustha, to hunger.

شود غ	Skodhagh, v., p.p., shustha, to wash, intr.
شدي	Shudhī, adj., hungry.
شر	Sharr, good, fine, beautiful.
شر	Shirr, troop, band.
شرت	Shart, gambling. A.
	Shart-zīragh, } to gamble.
	Shart-janagh, }
شودو	Shurdo, a small species of <i>Dianthus</i> found on the Sulaīmān Range.
شوا	Sharā, } a law case, a judgment. A.
شرع	Shar', }
شرم	Sharm, shame. P.
شرنا	Sharnā, s., the sarnāi, a kind of bagpipe.
شروع	Shurū, beginning. P.
شریک	Sharik, partner. A.
شست	Shist, sight of a gun. P.
شستغ	Shastagh, v., p.p., shastātha, to send. (Cf., P., firistādan).
شمسکغ	Shiskagh, to plait, weave matting.
شش	Shash, six. P.
ششمی	Shashumī, sixth.
شعر	Sher, poem. A.
شغر	Shaghar, sharp, harsh in (speech).
شغر	Shughar, (A. shukr), thanks to God.
شغان	Shaghān, scorn, mockery.
شغین	Shighīn, upside down, topsy-turvy.
	Shighīn-biagh, to be upset.
شب	Shaf, night. P., shab.
	Shaf-chirāgh, firefly.
	Shaf-kāstir, a plant (<i>Sophora Griffithii</i>).
	Shaf-khor, nightblind.
شفانکه	Shafānkh, shepherd, goatherd. P., shabān.
شفک	Shafak, shifakk, s., iron peg on which a mill-stone revolves.
شفغ	Shufagh, p.p., shupta, v. a., to thrash.
شک	Shakk, doubt. A.
شک	Shikk, (A. shauq), love.
شکار	Shikār, hunting, sport. P.
شکاری	Shikārī, hunter.
شکر	Shukr, thanks. A.
شکهل	Shakhal, tamarisk sugar. (The manna produced in the hot weather on <i>Tamarix articulata</i> and <i>Tamarix gallica</i>).
	P. shakar.
شکهل	Shakhal, adj., sweet, fair.
شلغ	Skalagh, v. n., to rain.

شلوار	Shalwār, }	the loose trousers worn by Balochis.
شلور	Shalwar, }	
	Gwāth-shalwar, puffed up, proud.	
شم	Sham, boundary, water-parting.	
شم	Sham, moist.	
شمنم	Shamnam, dew.	
شنب	Shamb, branch.	
شوشغ	Shamushagh, }	pp., shamushta, to forget. (Cf. P., farā- moshīdan).
شوشغ	Shamūshagh }	
شمول	Shamol, water-parting.	
شنز	Shinz, the camel-thorn (<i>Alhagi maurorum</i>). Cf. Pashto, zoz.	
شنز جنغ	Shanz-janagh, to rain, to pour down.	
شنز غ	Shanzagh, to drip.	
شنيكه	Shanikh, a female kid while suckling.	
شوكش	Shav-kash, for shaf-kash, the night expeller, i.e., Venus, the morning star.	
شوا	Shawā, }	you. P., shuma.
شا	Sh'ā, }	
شوانكه	Shawānkh. (See shafānkh, shepherd).	
شود غ	Shodhagh, p.p., shusta, to wash. P., shustan.	
	Jān-shodhagh, to bathe.	
	Jar-shodh, a washerman.	
شور	Shor, noise, fright.	
	Shor-ziragh, to be frightened.	
شور غ	Shoragh, saltpetre. P., shora.	
شوشكغ	Shawashkagh, v., p.p., shawakhta, to sell. (Cf. P. farokhtan)	
شوكغ	Shūkagh, to smell.	
شوم	Shūm, miser, avaricious. A.	
شون ديئغ	Shon-deagh, }	to show, point out.
شون دار غ	Shondāragh, }	
شوهاز كهئغ	Shūhāz-khanagh, to like, prefer.	
شونئغ	Shoenagh, to drive off.	
شهر	Shahr, town, village. P.	
شهوار	Shahwār, s., relationship.	
شهرد	Shahūr, good manners. A.	
شي	Sh'i. Contraction for ash-i, from this.	
	Sh-i phalawa, from this direction.	
شي	Shī, }	contraction for gushī, gushīth, says.
شيث	Shīth, }	
شے بيئغ	She-biagh, v. n., to settle down. (For sher-biagh?)	
شيدى	Shīdī, a negro. A.	
شيند	Shedh, hence, from here. (For ash-edh).	

شېڏ پھڏا	Shedh-phadhā, henceforward. Shedh-pheshā, hitherto.
شېڏا	Shedhā, hence.
شېڏھن	Shikhan, s., cloth in which the flour from the mill is collected.
شېر	Shīr, milk, P. Shīr-wār, suckling, unweaned. Shīr-deokh, milch. Shīr-doshokh, milker. Shīr-dān, bladder.
شېر غ	Shīragh, an ear of corn in the milk.
شېر	Sher, under, from under. (P., zer). Sher-phalavā, from the underside. Sher-gwāth, leeward. Sher-tharagh, to be crushed beneath.
شېري	Sheri, lover.
شېزرك	Shezirk, a low furze-like shrub (<i>Caragana sp.</i>).
شېف	Shef, slope. P. shīb, nishīb. Af-shef, watershed, slope of a drainage basin.
شېفغ	Shefagh, pin or rod for applying collyrium to the eyes.
شېھن	Shīhan, tigress. Name of a particular breed of horses.

ص (Swād).

صحت	Sihat, health. A.
صدقه	Sadqa, } life, my life for you ! (used as a blessing, or ironi-
	Sadqā, } cally as a curse). A.
صفت	Sifat, praise. A.

ع (Āin)

عرش	'Arsh, heaven, the sky. A.
	'Arsh-kursh, heavenly throne.
عرشی	'Arshī, adj., heavenly, divine.
عزرائیل	'Arzāil for Azrāil, the angel of death.
عمرة	Umra (for 'umr) life.
	Umrā, ever, in all one's life.

غ (Ghain).

غوغ	Gharragh, to snore.	
غريب	Gharib, poor, inoffensive. A.	
غلط	Ghalat, mistake, false statement. A.	
غلام	Ghulām, a slave. A.	
غم	Gham, grief, sorrow. A.	
غمزمي	Ghamzamī, sorrow.	
غمناک	Ghamnāk, sorrowful. A., P.	
غمي	Ghamī, mourning. A.	

ف (Fē)

فال	Fāl, an omen. A. (<i>See</i> phāl).
فائدة	Fāida, advantage, profit. P.
فرشتغ	Firishtagh, angel. (<i>See</i> phrishtagh, P.).
فرق	Fark, difference. A.
فصل	Fasl, harvest. A.
فلاسی	Falāsi, carpet. A.
فلانه	Fulāna, certain, such a one. (<i>See</i> philān, A.).

ک (Kāf).

کابل	Kabil, able. A.
کاپ کات	Kāp-kāt, adj., blind and deaf.
کاتر	Kātar, dagger.
کاتل	Katul, cheat, swindler.
کاتھل	Kathul, poison.
کاذ	Kad, a female, especially a female camel.
کار	Kār, work, business, habit, practice. P. (<i>See</i> khār).
کارچ	Kārch,
کارچہ	Kārcha, } knife. P., kārad.
کاری	Kārī, basket. (<i>See</i> khārī).
کاروز	Kārez, underground aqueduct.
کاریمو	Kārigar, ox.
کازی	Kāzī, the Qazī. A.
کاسہ	Kāsa, a measure of corn, one-sixth of a harwār. Contains about 6 seers 9 chitaks Indian weight.
کاشد	Kāshid, messenger. A.
کاغذ	Kāghadh, letter. P.
کانو	Kafir, unbeliever. A.
کاک	Kāk, Baloch bread baked round a heated stone.
کالرا	Kālra, flea. Si., kāriro.
کامبانی	Kāmbani, sling.
کامدار	Kāmdār, s., The Creator.
کان	Kān, mine. P.
کانڈیری	Kānderī, thistle. Si., kānderī.
کانرنی	Kāṇwnī, cormorant.
کاوش	Kāosh, the month of A'soj.
کاھی	Kāhī, ditch. (<i>See</i> khāhī).
کبر	Kabr, tomb. A.
کبرل	Kabūl, acceptance, agreement. A.
کوبہ	Kubba,
کبود	Kubbav, } a domed building.
کپتغ	Kaptagh, v., to attack.
کپینغ	Kapainagh, to expend.
کس	Kut, blunt.
کس	Kut, lap.
کنا کھنغ	Kuta-khanagh, to adopt.
کنار	Katār, string of camels. A.
کٹب	Kutb, the North Pole.
	Kutb-astar, the polestar.
کتری	Katre, a little while. A., qadr.
کلغ	Kuttigh, thorn.

کٲک	Katak, s., corner of a garment.
کٲٲٲ	Kuttanokh, thorny bushes. Two or three species of <i>Cara-gana</i> .
کٲٲ	Kath, spinning. Si.
کٲٲٲ	Kithān, which ? What ?
کٲٲ	Kutti, death.
کٲٲٲ	Kuṭragh, to gnaw.
کٲٲ	Kaṭagh, to dig, conquer, overcome.
کٲٲ	Kuṭagh, to be finished, accomplished, p.p., kutitha.
کٲٲ	Kuṭagh, to thrash. Si., kuṭanu.
کٲٲ	Kaṭakar, sand-grouse. Si., kaṭangar.
کٲٲ	Kithān. (See kithān.)
کٲٲ	Kajagh, v., p.p., kajathā, to cover. Si., kajanu.
کٲٲ	Kajal, coarse flood grass.
کٲٲ کٲٲ	Kach-khanagh, to measure. Si., kachh.
کٲٲٲٲ	Kuchtoe, a plant.
کٲٲٲٲ	Kachehrī, an assembly, darbār. H.
کٲٲ	Kudāl, a mattock. Si., koḍari.
کٲٲ	Kadr (A., qadr), understanding.
کٲٲ	Kadah, a cup. P.
کٲٲ	Kudhām, s., nest.
کٲٲ	Kudhagh, a fireplace made of three stones. (Cf. P., kadah).
کٲٲ	Kadheñ, when ?
کٲ	Kur, a stable. Si., kuṛhi.
کٲ	Karra, ring, link of a chain. Si., karo.
کٲٲ	Karar, firm, at ease. (A. کٲٲٲ).
کٲٲٲ	Karpās, cotton. Skr, karpāsa.
کٲٲٲ	Karakuṭ, noise, rattling, clashing.
کٲٲ	Kurtā, long coat. Si., kurto.
کٲٲٲ	Kurti, short coat. Si., kurti.
کٲٲٲ	Karthagh, mongrel, of mixed breed.
کٲٲٲ	Karjal. (See کٲٲ kajal).
کٲٲٲ	Kirishk, a slip, stumble.
کٲٲٲٲ	Kirishkagh, a slip, stumble. Si., khiskanu.
کٲٲٲٲ	Karkāvagh, a thorny plant.
کٲٲٲ	Karkagh, v. n., to rattle, make a noise.
کٲٲٲٲ	Karkani, a kind of grass.
کٲٲ	Kurm, stalk, stem.
کٲٲٲٲٲ	Karkainagh, v. a., to make a noise.
کٲٲ	Kirm, insect, worm. P.
کٲٲٲٲٲ	Karmsāk, blackguard, a term of abuse.
کٲٲٲٲٲ	Karveli, the caper bush (<i>Capparis spinosa</i>). Si., kalavari. See godhan-din.)
کٲٲٲ	Karri, an earring. Si.

کړي	Kirri, a Baloch hut. Si. Pashto.
کرېکه	Karekh, the uvula.
کر ینځ	Kurainagh, to howl as a jackal.
کړیه	Kireh, hire, wages. P., kirāya.
کر	Kir, ashes. Si., kiri.
کزان	Kazān, adv., by chance, perhaps.
کزغ	Kizagh, p.p., kishta, to leave.
کس	Kas, any, any one. P., kas.
	Kase, some one.
	Har-kas, everyone.
کس	Kus, vulva.
کساین	Kisāin, } little, small. P., kih, kihtar.
کسان	Kisān, }
کسانک	Kisānak, very small.
کسه	Kissā, story. A.
کشک	Kashk, kauri.
کشک	Kshik, dog (m.).
کشکول	Kashkol, faqir's begging dish.
کل	Kul, tent, hut.
	Chyār-kul, a four-sided tent.
کفوچی	Kafochi, mottled, streaked.
ککه	Kikh, coarse grass, reeds (<i>Saccharum sara</i> , &c.).
کل	Kil, a wart.
کل	Kull, all, the whole. A.
	Kullā-phajyā, altogether.
کل	Kal, knowledge, skill. Si.
کلات	Kilāt (A. قلعت), a fort, the town of Kilāt.
کلام	Kalām, promise, vow.
کلائی	Kalāi, tin. P.
کلپھر	Kalphur, a small plant resembling marjoram (<i>Glinus lotoides</i>). Name of a branch of the Bughti tribe.
کلتری	Kaltrī, a saw.
کالدار	Kaldār, of European manufacture, as a gun, a rupee.
کلشک	Kulishk, a kind of grass.
کلغ	Kullagh, to cough. (See khullagh).
کلف	Kulaf, lock. P., kufi.
کلم گوش	Kalam-gosh, with upright ears.
کلو	Kulo, a small earthen pot. (See khulo).
کله	Kulla, cap.
کله	Kulla, a warning.
کم	Kam, little, few. P. (Also kham).
کدار	Kumār, fresh, sweet.
کمال	Kamālū, beautiful, shapely.

- کم بهشت Kambakht, unlucky. P.
 کمپ Kumb, tank, pool, rock-hollow containing water.
 کمبار Kambar, variegated, stained. (See khambar).
 Kambar-khanagh, to write.
 کمبلیغ Kumbigh, s., mushroom. S., khumbi.
 کمینه Kamīna, mean, low. P.
 کناهو Kunāho, a cauldron.
 کنت Kunt. blunt.
 کنتغ Kuntagh, thorn.
 کنجاری Kanjari, prostitute. Si.
 کلجی Kunji, key. Si.
 کنچده Kunchitha, } sesamum. (See kwenchigh.) P., kunjid.
 کنچیت Kunchith, }
 کند Kund, near. (See khund.)
 کندغ Kandagh, a mountain pass. (See khandagh.)
 کندو Kundo, the chain used in fastening a door.
 کندی Kandī, hecklace.
 کندی Kundi, a hook. Si.
 کندغ Kindagh, p.p., kindatha, to spread out. Si., khindanu.
 کندی Kandī, Panj., the bank of a river.
 کنر Kunar, the ber tree, jujube tree. P.
 Dig-kunar, *Zisyrphus jujuba*.
 Khokhar kunar, *Z. nummularia*.
 Tholagh-kunār, *Z. oxyphylla*.
 کندغ Kinsagh, v. n., p.p., kinstha, to shrink back.
 کندور Kingaro, battlement. (P., kungura).
 کنگر Kungur, geod, brave.
 کدو Kano, a fruit, a berry. Used like the Persian "dāna."
 کنده Kanawa, s., sword (poet).
 کنهه Kunhen, hip.
 کنی Kany, a virgin. Si., kanyā.
 کوزت Kawāt, a young male camel up to 3 years. Si.
 کراب Kawān, bow. Share of spoil taken in a raid. P., kamān.
 کوزند Kawānd, sugarcane. Panj.
 Kawandi-boghān, the joints of sugarcane.
 کرانغ Kwāntagh, to stoop.
 کونه Kotila, young camel from 6 months to one year old.
 کوچ Kūch, s., pommel of saddle.
 کودی Kodi, metal cup for drinking.
 کردال Kodāl, mattock. (See kudāl)
 کور Kor. (See khōr).
 کور Kaur, the phalāhi tree (*Acacia modesta*).
 کور کور Koro, whip. H., kori.

- کور کي Korkī, trap, snare. Si.
 کوش Kaush, Baloch shoes. P., kafsh. Pashto, kosha.
 کوک Kavg, the chakor. P., kabk.
 کولمير Kolmīr, an aromatic plant (*Grantea sp.*). Si.
 کومک Kūmak, assistance, guard, escort,
 کوندر Kontar, a bush (*Carissa diffusa*).
 کونتر Kontar, a pigeon. P., kabūtar.
 کونر Konar, the fruit of the dwarf palm (*Chamærops rochetiana*)
 کوه Koh, mountain, stone. P.
 Koh-gurāgh, raven.
 کوهی Kohī, the female mārkhōr.
 کویلمنج Kwenchigh, }
 } til (*Sesamum indicum*), P., kunjid.
 کونچنج Kunchigh, }
 کها Kahā, cause, reason.
 کهادی Khādī, chin. Si.
 کهار Khār, s., work, deed.
 کهارو Kuhāray, a hatchet.
 کهارى Khāri, a basket. Si.
 کهارىغر Khārighar, an ox.
 کهاش Khāsh, a grass (*Aristida sp.*).
 کهاى Khāl, a species of salsola. Also the sajji or barilla manu-
 factured from it.
 کهامدار Khāmdar, the Creator.
 کهاى Khāi, a ditch. Si.
 کهاپنخ Khaptagh, to attack.
 کهاثري Khatri, a washerman. Si.
 کهاث Khat, }
 کهاثرة Khatra, } bedstead, charpoy. Si.
 Khat-phādhagh, the four stars forming the body of
 Ursa Major.
 کهاجى Khajī, the date palm (*Phoenix dactylifera*). Si.
 کهاى Khad, hole, pit. Si.
 کهاذک Khadhak, s., house. P., kadah.
 کهاى Khar, ass (f.). P., khar.
 کهاى Kahar, anger, curse. A.
 کهاى Khar, deaf. P., kar.
 کهاى Kharphaz, a mattock.
 کهاى Khird, cultivation.
 کهاى Khard, separate.
 Khard-biagh, to be separated.
 کهاى Khurdagh, to be scattered.
 کهاى Khurdainagh, v. a., to scatter.
 کهاى Kharde, some. (Cf. A., P., qadre).

- کھر غ Khuragh, a colt.
 کھر غ Khragh, s, edge, bank, top.
 کھرغا Kharagha, above, on the bank.
 کھر کینغ Kharkenagh, a spoon for medicine carved in the shape of a horse (Haddiāni).
 کھر کینغ Kharkainagh, v. a., to knock, to rattle.
 کھرگ Kharag, the āk bush (*Calatropis procera*).
 کھرگز Khargaz, the vulture. Pashto, gargas.
 کھرگز Khargaz, o woman.
 Kisain khargaz, a little woman (a jocular term).
 کھر گوشک Khargoshk, the hare. P., khargosh.
 کھر نندی Khurundi, s., a cloven hoof.
 کھر وینغ Kharo-biagh, to stand up. Si., B.
 کھر ی Khuri, heel, hoof, the cap or ferule of a scabbard. Si., khuri.
 کھر Khur, stable.
 کھر ر Kharar, s., nāmda, felt.
 کھر س Khas. (See kas). P.
 کھر شالا Khishālā, difficulty, trouble.
 کھر شار Khishār, cultivation, crops.
 کھر شار Khushār, slaughter.
 کھر شغ Khashagh, v., p.p. khashta, to draw, turn out, discharge, blow (of the wind). P., kashtan.
 Phost-khashagh, to flay.
 Phor-khashagh, to smoke a pipe.
 Hon-khashagh, to bleed, tr.
 Likh-khashagh, to draw a line.
 Gwath-khashaghen, the wind is blowing.
 کھر شغ Khishagh, v., p.p., khishta, to cultivate. P, khishtan.
 کھر شغ Khushagh, v. pp., khushta, to kill. P., kushtan.
 کھر شغ Khushainagh (causal of khushagh, to have killed, to lose men in battle, e.g.—
 Phanch mar wathī khushaintha-ish, they lost five on their own side.
 کھر فغ Khafagh, v., p.p., khapta, to fall, lie down. To begin (qualifying another verb in the gerund).
 Khanaghā-khafagh, to begin to do.
 Er-khafagh, to descend, come down, alight.
 Dar-khafagh, to come out, issue.
 Darya dar-khapta, the river has risen in flood.
 کھر کھر Khakhur, wasp. Sindhi. (See gwamz).
 Khakhar-mānāro, wasp's nest.
 کھر غ Khukhagh, to cough.
 کھر Khill, peg or axle on which a millstone revolves.
 کھر Kahul, family. (See kahol).

- کھاغ Khullagh, to cough.
 کھاږ Khalgar, stony ground, large stones.
 کھلو Khulo, an earthen pot or lota.
 کھلي Khali, a small water skin (kid's skin) carried on journeys.
 (Si., khaliri, skin).
 کھلير Khaler, the *Capparis aphylla*.
 کھليرو Khalero, wild asparagus.
 کھم Kham, little, less. P., kam.
 کھمب Khumb, pool in a stream. (See kumb)
 کھمږ Khambar, variegated, striped, spotted, piebald, stained (of animals).
 کھميت Khumeth, bay, a bay mare, (poet.) a mare.
 کھناره Khanāwa, a sword (poet.) Si., khano.
 کھند Khund; adv., near s., a piece of ground enclosed by bend in a torrent bed.
 کھندغ Khandagh, s., a pass over a crest or ridge.
 کھندغ Khandagh, v., p.p., khanditha, to laugh. P., khandidan.
 کھندي Khandī, bell.
 کھغ Khanagh, v., p.p., khutha, to do. P. kardan, kun. To be able, can (qualifying a preceding verb in the past participle), e.g., khutha, khanān, I can do
 Er-khanagh, to lay down, place.
 El-khanagh, to imprison.
 Awar-khanagh, to mix.
 Bahr-khanagh, to divide.
 Phol-khanagh, to ask, enquire.
 Phur-khanagh, to fill.
 Jalo-khanagh, to attack.
 Kach-khanagh, to measure.
 Gur-khanagh, to run away.
 Much-khanagh, to collect.
 کھاغ Kahnagh, old clothes, rags.
 کھاږ Khangar, clearing the throat, hawking expectoration.
 کھنات Khunalat, an earring.
 کھنوڅ Khanokh, verbal noun from khanagh, doer.
 کھنه Kahna and kuhna, old. P.
 کھنغ Khanhagh, to become dirty or soiled.
 کھني Khunī, pursuit.
 کھني Kahne, s., pigeon.
 کھني Khune, s., hip.
 کھږ Khopar, skull. Si., kopirī.
 کھږا Khoprā. (See khofaren.)
 کھوټغ Khotagh, piece.
 کھوڅر Khokhar, a kind of wild turnip (*Brassica* sp.)
 کھوڏغ Khūdagh, a tripod for cooking.
 کھوړ Khaur, a large hill torrent. (Cf., Pashto, khwar.)

کهور	Khor, blind. P.
کهورائی	Khorai, blindness, folly.
کهواری	Khori, pursuit.
کهوسا	Khosā, fever. Panj.
کهوڑن	Khofaren or
کهوڑو	Khopra, } a name applied to two solanaceous plants in the Sulaiman mountains:—
	<i>Withania coagulans</i> and <i>Physalis somnifera</i> .
کهوڑغ	Khofagh, shoulder.
	Khofagh juzainagh, to shrug the shoulders.
کهوڑغہ	Khofaghā, the shoulder museles.
کهوڑکھر	Khokhar, a storm cloud.
کهول	Kahol, family, children.
کهولو	Khaulū, a fawn.
کهون	Khūn, murder.
کهونڈر	Khontar, a bush (<i>Carissa diffusa</i>).
کهونچر	Khawinjar, a partridge.
کهوند	Khond, the knee.
	Khond bhorainagh, to kneel.
	Khond bozhagh, to kneel, bend the knees.
کهونہی	Khūnī, fierce, wild.
کهائی	Khai, } who?
کهائین	Khaighen, } whose?
کهیر	Khair, ox.
کهیر	Kahīr, the kanda or jhand tree (<i>Prosopis spicigera</i>) (See also Sol.)
کهیر	Kher, the penis. P., ker.
کهیزان	Khaizān, perhaps, may be.
کهیسغ	Khisagh, pouch, pocket. P., kisa.
کهین	Khīn, the anus.
	Khīrā-phur-biokh, a breech-loader.
کهین	Khen, rest.
کهیندر	Khīndar, naked.
کهینو	Khenū a ball. Si., kheno.
کیدغ	Kitagh, a water-melon.
کیدچہ	Kichah, street. P., kūcha.
کیدزان	Kāizan, conj., perhaps.
کیدس	Kes, black dye for the beard.
کیدغی	Keghadh, adj., fair, beautiful.
کیدغو	Kaigho, itch, mange. Si., khāji.
کیدلار	Kilār, unripe fruit of <i>Chamærops ritchieana</i> .
کیدمانگر	Kimāngar, magical.
کیدنگ	Kīnag, envy, grudge. P., kīna.
کیدرا	Kiwā, in exchange.
کهہر	Kehar, s., lion or tiger.

گ (Gāf).

گاج دیاغ	Gāj-deagh, v. n , to roar.
گادی	Gādī, pad, cushion. Si.
گار	Gār, lost, destroyed.
	Gār-biagh, to be lost.
	Gār-khanagh, to lose, make away with.
گار	Gār. (<i>See gal, speech. Si.</i>).
گارا	Gārā, quarrel.
گاغ	Gāgh, v., p.p., gāthā, coire.
گال	Gāl, speech. Si., gālu.
گال آغ	Gāl-āgh, v. n , to speak.
گالوار	Gālwar, conversation, matter of discourse.
گالی	Gālī, a visit.
گالی	Gālī, bedding.
گام	Gām, a pace.
	Gāmā juzagh, to walk (of a horse).
گاہلی	Gāhili, s., sword.
گپ	Gap, quicksand, quagmire. Si.
گپھل	Gaphall, a piece, bit. Si., gapalu.
گٹانی	Guttanī, retreating.
گٹھا	Githā, cheek.
گٹھ	Gath, effort, exertion, difficulty.
گٹھالی	Guthli, a bag.
گٹ	Gat, chasm, precipice.
گٹغ	Gutṭigh, the kidney.
گٹور	Guṭūr. (<i>See ghatūr.</i>)
گٹھ	Guth, the throat, the neck.
گٹھی	Guṭhi, bridle.
گٹھی	Gaṭṭi, wooden handcuffs. Si.
گٹان	Githān, adj., own, proper.
گج	Gaj, a wooden arrow.
گج	Guj, s , might, power.
گجی	Guji, s., fowl's crop.
گج	Gueh, the colocynth gourd, bitter apple (<i>Cucumis colocynthis</i>).
گدکھ	Gadikh, kernel.
گدوبار	Gadobar, maize.
گدی	Gudī, another, next, second.
گدی	Gudī, a toy-kite.
گد	Gad, female uriāl. (<i>See gurand</i>) (<i>Cf. Pashto, gaḍ, ram.</i>)
گدا	Gudā, then, again, and.
گدغ	Gudāgh, to chop, to kill animals, to butcher. Si., guḍanu.
گدی	Gadī, the middle finger.

گد	Gudh, cloth.
گور	Gar, the small viper (<i>Echis carinata</i>).
گور	Gar, a pimple, boil.
گور	Gur, s., kauri.
گور	Gur, running.
گورآسب	Garāmb, a hole.
گورکھانغ	Gur-khanagh, to run away. (Cf. Pehl., girikht-fled.)
گوررا	Garrā, piebald, skewbald (of a horse).
گورذاغ	Grādhagh, v. tr., p.p., grāstha, to boil.
گورارته	Gurārth, a span (with the thumb and 3rd finger).
گوراغ	Gurāgh, crow.
	Koh-guragh, raven.
گوران	Girān, heavy, dear. P.
گوراند	Gurānd, a ram. The male urīal (<i>Ovis cycloceros</i>).
	Gurānd, the Ram, <i>i.e.</i> , the first star of the three forming the tail of <i>Ursa Major</i> . This is supposed to be pursued by the second, the Dog, which in its turn is pursued by the last star, the Wolf.
	Gurānd-drikh, the Milky Way (lit., the Ram's leap). This refers to the legend of the Ram brought from heaven to take the place of Ismāil when Abraham was about to sacrifice him. The Milky Way is supposed to be the Ram's track.
گورانی	Girāni, weight, dearth. P.
گورانز	Grānz, nostril.
گوربورا	Gurburā, in a whisper. Si., gurbuṛi.
گورپهغ	Gurphugh, small-pox.
گورپهیل	Garphīl, a whirling cloud of dust, or "devil."
گورپجغ	Girijagh, to be caught; p.p., girijitha. Passive form of giragh).
گوردان	Gardān, falling.
گوردان بیغ	Gardān-biagh, to fall down.
گوراغ	Gardagh, v., p.p., gartha, to return. P., gardīdan.
گوردن	Gardan, neck. P.
گوردیلغ	Gardainagh, causal of gardagh.
گورذغ	Gradhagh, v. intr., p.p., grastha, to boil.
گورز	Garz, need, necessity.
گورغ	Giragh, v., p.p., gipta, imp. gir. P., giriftan, gir, to take, accept, seize, lay hold of.
	Bāl-giragh, to fly.
	Bo-giragh, to smell.
	Hāl-giragh, to hear news.
	Zahr-giragh, to be angry.
	Sor-giragh, to set out.

- گراغ Garragh, to roar or bellow.
 گرگ Gark, s., drowning destruction (A. غرق) Gark-khanagh, to overwhelm, destroy. Gark-biagh, to be destroyed.
 گراغ Gurkagh, to growl. Si., guranu.
 گرگه Gurkh, wolf. P., gurg. Gurkh, the Wolf, i.e., the last star in the tail of *Ursa Major*. (See under Gurānd.)
 گرم Garm, hot, warm. P.
 گراچ Granch, a knot, a bundle.
 گرند Garand, thunder.
 گرنده Garandagh, v., p.p., garandatha, to thunder.
 گروخ Girokh, s., lightning.
 گروخ Girokh, verbal noun from giragh, a taker, creditor.
 گروه Giroh, s., fife, pipe.
 گریپ Gari, speech, song.
 گریپ Gari, bald.
 گریپ Garri, piebald, skewbald (of a mare).
 گریغ Gregh or giregh, v., p.p., girentha or giretha, to weep. P. giryān.
 گریغ Garainagh, v. a., to strip off.
 گروه Grih, voice, sound. Zor-grihā, in a loud voice.
 گر Gar, a precipice, sudden descent, chasm. Pashto, garang.
 گز Gaz, s., the tamarisk Gith-gaz, *Tamarix articulata*. Khand-gaz, *Tamarix gallica*. Lai-gaz, *Tamarix dioica*.
 گز Gaz, a yard.
 گزر Guzar, makeshift.
 گزراں Guzrān, maintenance.
 گزراں Gazaren, ought, is necessary.
 گزغ Guzagh or gwazagh, v., p.p., gwastha, to pass. P., guzashtan. Guzagh-ravagh, to pass by.
 گزیر Gazir, miser.
 گزغ Guzhnagh, hungry, ravenous.
 گسادیاغ Gisā-deagh, v. a., to apply (as a knife for the purpose of slaughtering).
 گسر Gisar, mistake, forgetting. Si., visiranu. Gisar-biagh, to forget.
 گسور Gasūr, s., anger.
 گشت Gasht, coarse long grass on the hill side, not eaten by cattle, *Eriophorum comosum*.
 گشغ Gushagh or gwashagh, v., p.p., gushta and gwashta, to speak say, tell, sing, recite. (Skr., vach).

گوشنده	Gushinda, singing, a minstrel.
گوش	Gushokh, singer, reciter.
گوشینغ	Gishainagh, v., p.p., gishaintha, to choose. P., gizidan,
گوغ	Gugh, owl. P., buh.
گفتار	Guftār, speech, song. P.
گفتار بازی	Guftār-bāzī, s., singing.
گفغ	Gufagh. (See gwafagh, to weave).
گل	Gal, cheek. Si., galu.
گل	Gal, a number, quantity. Used in composition to form nouns of quantity, as jan-gal, a bend of women.
گل	Gil, clay, earth. P.
گل	Gul, a flower. P.
گلاغ	Galāgh, p.p., galāitha, to praise.
گولاکھ	Gulālakh, long curls worn by Baloches.
گالپان	Galphān, a groom, syce.
گالٹھ	Galathā, rotten. Hindi, galā.
گولر	Gullar, dog's pups. Si., guliru.
گالغ	Galagh, a band of mares, or of horsemen. Galagh-thāshi, horse-racing.
گالگل	Galgal, a noise.
گولگل	Gulgul, water with which the mouth is rinsed after eating.
گالر	Galo, door.
گلوری	Galūrī, gargling.
گلول	Galol, clay pellets shot from a bow.
گله	Galla, a kāfila, caravan. Si.
گلی	Gali, door.
گلیم	Galim, a rug or blanket. P.
گناس	Gunās (rare)
گناه	Gunāh (common),
گنتر	Gantrī, thought, anxiety.
گماج	Gunj, crease, wrinkle. Si., gunyu. Pashto, gunjah.
گنجی	Ganji, a measure of corn.
گند	Gand, s., a branch water-course.
گند	Gand, s., filth, manure. P. Gand-bo, stink.
گندم	Gund, testicles. Gundi, an entire horse.
گنداکھو	Gandākho, Indian rue (<i>Peganum harmala</i>).
گندراف	Gandraf, sulphur. Si.
گندغ	Gandagh, bad.
گندغ	Gandagh, v., p.p., gandathā, to join.
گندغ	Gindagh, v., p. p., گند dithā, imp, gind, to see. P., bīn, didan.
گندل	Gandal, s., felt, namda.

گندو	Gundo, the caper plant. (<i>See</i> Godhān-din).
گندیل	Gandil, a short fodder grass in the Lower Sulaimāns and plains. Si.
گندیم	Gandim, wheat. P., gandum.
گند	Gand, Adam's apple.
گنغ	Ganagh, to think, to be anxious.
گنو	Gano, stalks of sugarcane or jowār.
گنوان	Ginavān, conj., perhaps.
گنوخ	Gannokh, fool, idiot. Asulā-gannokh, a born idiot.
گو	Go, prep., with. P., bā.
گو	Go, s., race, prize. Go-bar, a race-winner.
گوات	Gwāth, air, wind. P., bād. Z., vāta. Gwāth-mā, climate. Er-gwāthā, on the leeseide. Gwāth-shalwar, puffed up.
گواتح	Gwāthagh, a gelding.
گواتر	Gwātho, windy. Gwāthoen hālwar khanagh, to talk big.
گوار	Gawār, fasting.
گوارش	Gwārish, rain. P., bārish.
گواز	Gwāz, bark of a tree.
گواش	Gwāsh, ground at the foot of a hill.
گواشغ	Gwāshagh, p.p., gwāshta, to stop, arrest.
گرافغ	Gwāfagh, v., p.p., gwāptha, to call together, summon. (<i>Cf.</i> , P. guftan).
گواغا	Gwāghā, immediately.
گوالغ	Gwālagh, pack-saddle for oxen, bags. Ganda-gwālagh (lit., spoil-bags), the small red ant. Also the name of a Baloch sub-tribe.
گوامیش	Gwāmesh, buffalo. P., gāv-mesh.
گوامیش	Gwāmish, a small plant used in washing.
گوان	Guwān, doubt, hesitation. P., gumān.
گوانزغ	Gwānzagh, a swinging cradle.
گوانکھ	Gwānkh, voice, sound. P., bāng. Gwānkh-janagh, } Gwān'-janagh, } to call out.
گواہ	Gwāh-khanagh, to display, show.
گوالیج	Gwānech, a camel-driver.
گوہو	Go-bar, a horse that has won a race.
گوت	Got, bridegroom. Panj.
گوچ	Goj, a large lizard, "go-sāmp." Si.
گوچ	Gwach, a buffalo-calf. Si., vachhi. Skr., vatsa.

گوخ	Gokh, an ox, cow. P., gāv.
گوخ	Gaukh, nape of the neck.
گوخ، راند	Gokhrānd, dung-beetle.
گوخو	Gokho, a span with the thumb and forefinger. Si., gonku.
گودر	Godur, a plant.
گودل	Gwa-dil, adj., cowardly, faint-hearted (probably for gwand-dil).
گودی	Godī, mistress, lady.
گود	Godh, menstruation.
گودان	Gwadhān or godhān, udder. Gwadhān-din, the caper plant (<i>Capparis spinosa</i>); (Lit., udder-tearer).
گودر	Godhar, wasp's nest.
گور	Gwar, neck, throat. Gwarā-khanagh, to put on clothes. Gwar-ambāzi, embracing.
گور	Gwar, adv., near, with. P., bar.
گورا	Gwarā, nearly.
گور	Gor, wild ass. P. Gor-dil, <i>Daphne mucronata</i> (so called from its red berries).
گور	Gor, } tomb.
گورستان	Goristān, }
گور	Gwar, woman's breast. P., bar. Gwar-sar, nipple. Gwarān dīr-khanagh, to wean.
گور	Gaur, an unbeliever, kāfir. (P., gabr, gavr).
گوراند	Gorānd, a ram, male uriāl. (See gurānd).
گور بند	Gwarband, a pass over a neck or saddle between two hills.
گور پهر	Gwarpahar, flock of lambs.
گور غ	Gwaragh, v., p.p., gwartha, fut, 3rd pers., sing., gwārī, to rain. P., bāridan.
گور غ	Goragh, grey.
گور گه	Gwarakh, a lamb.
گور گه	Gorkhā, a kind of coarse grass called in Sind and the S. Punjab, sin or sain, good for fodder. (<i>Elimurus hirsutus</i>).
گور م	Goram, a herd of cattle. (P., gāv, rama). (Si., goramu).
گور م	Gori, a bullet. (H., golī).
گور ز	Gur, gur or coarse molasses.
گور ز غ	Gwazagh. (See guzagh, to pass. P., guzashtan).
گور ز یغ	Gwazainagh (causal of guzagh), to let pass, cause to pass.
گور ز ه	Gozhd, flesh, meat. P., gosht.
گور ز داری	Gozhdwārī, a feast of meat.
گور س	Gwas, enough. P., bas. Gwas-khanagh, v. n., to be silent.

گوسکری	Goskarī, crystal, felspār; fossils in rock.
گوش	Gosh, ear. P.
	Gosh-deagh, to listen, attend.
گوش کور	Gosh-kur, s., drum of the ear.
گوش	Gosh, s., the pan of a matchlock.
گوشغ	Gwashagh. (See gushagh, to say).
گوررا	Goghrā, s., a snore.
	Goghrā-janagh, to snore.
گوفش	Gwafsh, adj., cold.
گوفغ	Gwafagh, v., p.p., gwaptha, to weave. (P., bāftan).
گورکد	Gokurd, sulphur. P.
گوماده	Gomādh, a kind of grass, the seed of which is eaten in times of scarcity; called in Sindh and the Derajāt gam. <i>Panicum antidotale</i> .
	Nar-gomādh, a kind of grass with star-shaped flowers found in the Upper Sulaimāns.
گوموز	Gwamz, a wasp.
گون	Gon, with, together with.
	Gon-deagh, to overtake.
	Gon-khafagh, to meet.
	Gon-gezagh, p.p., gon-gikhta, to carry off.
	Gwan or gon, the wild pistachio (<i>Pistacia khinjuk</i>).
گوناف	Gonāf, s., beauty, moisture.
گوند	Gwand, short.
گونداد	Gwandād, shortness.
گوندو	Gwando, the short-snouted crocodile or 'magar.'
گوندوش	Gondosh, s., a large needle.
گونگ	Gūng, dumb. Si.
گونگرو	Gūngrū, turnip. (See zang. Si.)
گوز	Goh, a large lizard. Si.
گوهار	Gohār, sister. P., khwāhar.
	Gohārzākht, nephew or niece (sister's son or daughter).
گوهر	Gwahar, cold.
گوئل	Goil, s., breakfast time.
گه	Gih, }
گيه	Geh, } adj., good, brave, excellent, beautiful (Zend., vohu. P., beh).
گهاريتو	Ghāretr, pattern, fashion.
گهان	Gahān, jewels, ornaments.
گهت	Ghat, inaccessible place, precipice.
گهتغ	Ghattagh, v., to smother.
گهتر	Ghatūr, a lamb or young sheep suitable for eating. (Cf. Si., ghaṭo, ram).
گه	Guhar, adj., (See gwahar).
گهريائي	Ghurīāi, s., a stranger.

گهاري	Ghārī, hour. Si.
گهل	Ghal, a band, a raiding party, raid. Si., ghali.
گهن	Gahn, plede. Si., gahno.
گهور و	Ghoro, a band of horsemen. (Si., ghoro, horse.)
گهور و دند	Ghorvand, a horse-attendant, syce.
گيانچ	Giānch, a shrike, called Malhāla in the Dorajāt.
گياف	Giyāf, } waste, barren, unoccupied. (Zend., vivāpa.
گياف	Giyāv, } P., biyābān).
گيتره	Gētra, a kind of melon.
گيث	Gith, s., ordure.
گيث	Geth, the willow (<i>Salix acmophylla</i>). P., bod.
گيشك	Gethishk, the Sinetta or Bog-myrtle (<i>Dodonaea viscosa</i>).
گيث گز	Gith-gaz, a kind of tamarisk (<i>T. articulata</i>).
گيد مهبك	Gidh-mahisk, house fly.
گيدي	Gīdi, s., a coward.
گير	Gir, imp. of giragh, take.
گير	Gir, s., memory. Z., vīra.
	Gīr-āragh, to remember.
	Gīrār-deagh, to remind.
گيرا	Girā, dove. Si., gero. (See shāthlo.)
گير غ	Gezhagh, v., p.p., gikh̄ta, to bring forth.
	Gon-gezhagh, p.p., gon-gikh̄ta, to carry off.
	Er-gezhagh, to take down.
	Mān-gezhagh, to put in.
	Dar-gezhagh, to look out.
گيس	Ges, a female kid older than a <i>shanikh</i> and younger than a <i>gish</i> .
گيست	Gist, twenty, sai-gist, 60, chyār-gist, 80. P., bist.
گيستي	Gistumī, twentieth.
گيش	Gish, s., a female yearling kid.
گيشتر	Gishtar, a shrub (<i>Periploca aphylla</i>).
گيشتر	Geshtar, many, more. P., beshtar.
گيشن	Geshin, a sieve.
گيغ	Gegh, state, condition.
گيكار	Gikār, belch.
گيلر	Gelar, a squirrel. Hindi, galerī.
گين	Gin, life, breath.
	Do-gin, pregnant.
گيوار	Giwār, s., parting of hair.
گيوي	Gevī, adj., foreign, hostile.
گيه	Geh, great, good. (See gih.)
گيئيشغ	Gieshagh, v., p.p., gieshta, to pick out, to pay, to decide a quarrel.

ل (Lām.)

- لاپھر Lāphur (lāf-phur), pot-bellied, pregnant.
 لاپیدار Lāṭidār, attendant, *chobdār*.
 لاد Lād, sport, play. Si., lādu.
 Lādā-khanagh, to play.
 لاد Lād, s., spices.
 لار Lār, s., crookedness.
 لاژغ Lāragh, to load.
 لاغ Lāgh, a male donkey.
 لاغر Lāghar, thin, lean. P.
 لاف Lāf, belly, stomach.
 Lāf-band, belt,
 Lāf-biagh, to become pregnant.
 Lāf-dor, bellyache.
 Lāf-ser, bellyful.
 لاک Lākagh, to bark.
 لال Lāl, ruby. P.
 لالانگرو Lālānguro, difference, feud, quarrel not amounting to war.
 لالی Lālī, a bird, a mainā.
 لالو Lālo, brother.
 لامب Lāmb, s., branch of a tree.
 لانو Lānav, lana (*Salsola sueda*). Si., lāno.
 لانچغ Lānchagh, p.p., lānchitha, to gather up, hold up the dress.
 لاندو Lāndav, adj., fat.
 لانک Lānk, a waistcloth, dhoti. Si., lāng.
 لاورا Lāwarā, young of animals.
 لاهم Lāham, s., fear.
 لاهمغ Lāhmagh, to lament, to weep.
 لاینغ Lāinagh, v., p.p., lāitha, to touch, apply. Si., lāinu.
 لب Lab, the priming of a gun.
 Lab-chatagh, to flash in the pan.
 لبز Labz, promise.
 لبه Labh, obtaining, getting. Si.
 لبینغ Labainagh, to bribe, to win over.
 لاتارغ Latāragh, to rub off, dismiss, get rid of. Si., latār anu.
 لاثه Lath, stick, rod, flail. Si., laṭhi.
 لاثه Lath, embankment. Panj.
 لاثنا Lathnā, bag for drugs.
 لاج Laj, shame. Si.
 لچ Luch, wretch, profligate. Si., lāchu.
 لد Lid, horse-dung. Si.
 لدغ Ladagh, v., to run away.
 لدغ Ludagh, to move. (See lodagh). Si., laranu.

- لدغ Ladagh, p.p., ladathā, to lade beasts of burden, to march, start., Si., ladanu.
Lad-bozh, lading and unlading, marching.
- لد Ladh, jungle.
- لدغ Ladhagh, kick, the foot. P., laghat.
Ladhagh-janagh, to kick.
- لر Lar, a branch of a tree.
- لر Lar, a sword.
- لوزغ Larzagh, p.p., larzithā, to tremble. P.
- لرغ Luragh, lurithā, to creep, wriggle.
Lurithiyā, wriggling along.
- لورغ Luragh, p.p., lurithā, to float, be washed away.
- لورغ Laragh, to fall.
- لرېس Laris, meal, food.
- لورگ Larkagh, to hang (intr.). Si., latakanu.
- لورکينغ Larkainagh, to hang (tr.).
- لس Las, all, the whole.
- لسگن Lisān, speech, language. A.
- لشکر Lashkar, army. P.
- لغام Laghām, horse's bit. P., lagām.
- لغذ Laghadh, kick. (See ladhagh).
- لغر Laghar, āf-laghar, a rapid or water-fall.
- لغشغ Laghushagh, v., p.p., laghushtā, to slip, slip out. (A., lagh, slip).
- لغور Laghor, adj., wretched, mean, cowardly, poor.
Laghoreñ dighār, poor ground.
Laghoreñ daddav, a wretched pony.
- لک Lak, a hundred thousand. P.
- لک Luk, a stony plateau, a raised flat-topped bed of boulders, such as is found at the base of the Sulaimān Range.
- لگ Lakagh, to lick up.
- لگ Likagh, to hide (intr.). Si., likanu.
- لکورې Lakaurī, butterfly.
- لکھغ Likhagh, to write. Si., likhanu.
- لکينغ Likainagh, to hide, conceal. (Causal of likagh.)
- لله Lalla, s., lisp.
Lalla-khanagh, to lisp.
- لمبا Lammā, south. Panj.
- لمپ Lamp, a branch.
- لمبي Lambī, s., a kind of grass (*Cenchrus echinatus* ?)
- لنچ Lanj, blood.
- لندا Lundā, maimed, tailless.
- لنگ Lang, adj., lame. P.
- لنگ Lang, s., a torrent.
- لنگي Ling, thigh. Panj.

لځو	Langav, singer, minstrel.
لواشغ	Lawāshagh, v., p.p., lawāshta, to drink. Hon-lawāsh, blood-thirsty. Mar-lawāsh, cannibal.
لوپ	Lop, s., branch of a valley; a small alluvial plain in the bend of a stream.
لوټه	Loth, s., a bag.
لوټاغ	Loṭagh, v., p.p., loṭṭha, to demand, to want.
لوټوځ	Loṭokh, a beggar, petitioner.
لوټاينغ	Loṭainagh, to sent for, to have sent for.
لودغ	Lodagh, v., p.p., lodathā, to move, shake (intr.). Si., lodanu.
لوداينغ	Lodainagh, to shake (tr.). Causal of lodagh.
لور	Lūr, s., hot wind.
لور	Lawar, s., a stick.
لور هاف	Lūrahāf, s., a stream which runs occasionally. Flood irrigation as distinguished from perennial stream irrigation.
لوري	Lori, s., a minstrel.
لورغ	Loragh (causal of luraḡh), to set afloat.
لوز	Livz, spittle, spitting. Livzā-khashagh, to spit.
لوغ	Logh, s., home, household; (met.) family, wife. Logh-wāzhā good man, master. Logh-bānukh, housewife, mistress.
لوردرې	Laundrī, s., the temples. Si., laundirī.
لوه	Loh, s., hot wind. Si., lūh.
لوځيغ	Lohigh, s., a small pond.
لوړوځ	Laveragh, p.p., laveritha, to be coiled up.
لهر	Lahar, s., a bill torrent.
لهم	Lahm, adj., timid, bashful.
لېف	Lihef, s., a blanket, quilt. P., lihāf.
ليټغ	Leṭagh, v., p.p., leṭṭha, to lie, recline. Si., leṭanu.
ليدنا	Lednā, camel's dung.
ليزو	Lero, s., a male camel (full grown).
لوس	Les, s., scent.
ليکېه	Likh, s., a line. Si., līk. Likh-khashagh, to draw a line.
ليکېغ	Lekhagh, v., p.p., lekhtḥa, to count, reckon. Si., lekhanu.
ليکړ	Lekho, s., account, reckoning. Si.
ليلا	Lilhā, a bush (<i>Daphne mucronata</i>). (See phifal, gordil).
ليمو	Līmū, s., lemon. A.
لېو	Lev, s., play, sport. (Cf. A., la'b. Pashto, lobah.) Lev-khanagh, to play.

م (Mīm).

ما	Mā, pro., we, plural of mān.
ماتون	Mātūn, s., stepmother.
مات	Māth, s., mother. P., mādar. Pehl, mād.
	Māth-phith, parent.
ماجون	Mājūn, an intoxicating drug made of bhang.
ماخذ	Mākhta, adv., immediately (for 'ma wakh'tā,' at the time).
ماذغ	Mādhagh, adj., female. P., māda.
ماذن	Mādhin, s., mare. P., mādiān,
مار	Mār, snake. P.
	Syahnār, cobra.
	Mār-val, a kind of creeper.
مار	Mār, a raised plateau of clay or boulders. (Cf. luk).
مار	Mār, } to us.
مارا	Mārā, }
مارفتا	Mārifatā, prep., by means of. A.
ماري	Mārī, a house with an upper storey. Si., mārī.
مازاث	Māzāth, s., a two-year-old camel. (Cf. Si., mājādu)
ماي	Māsī, s., maternal aunt.
ماش	Mash, s., dāl. P.
ماشغ	Māshagh, s., the hammer which holds the match of a match-lock. Si., māsho.
ماکور	Mākūrā, s., vermin. (Cf. Si., māgoro, black ant.)
مال	Māl, s., cattle. A.
مالدار	Māldār, cattle-owner. P.
مالیم	Mālīm, known, clear. A., mālūm.
ماما	Māmā, maternal uncle. S., māmō.
مان	Mān, prep., in, into.
مان آغ	Mān-āgh, to be applied, touch, reach (lagnā).
مان دیگ	Mān-deagh, to apply (lagāna).
مان رشغ	Mān-rishagh, p.p., mān-rikhta, to attack.
مان روغ	Mān-ravāgh, to enter, to wander about.
مان کهنغ	Mān-khanagh to put in, to apply, to mix up with.
مان گزاریغ	Mān-guzārāgh, to meet together.
مانچغ	Mānchagh, p.p., mānchatha, to give the word, to start.
مانغ	Mānagh, v., p.p., māntha, to tire, become weary. P., mīn-dan.
مانیغ	Mānenagh, v. a., to tire,
مانگینو	Māngenav, grieving.
ماه	Māh, s., a month; the moon. P.
ماغما	Māh-ghumā, eclipse of the moon.

ماهرى	Māhri, a riding camel.
ماهغ	Māhigh,
ماغ	Māigh,
ماغون	Māighen, poss. pronoun, mine.
ماهان	Māhkān, s., the moon.
	Māhkānī shaf, a moonlight night.
ماهو	Māhlo, early in the morning.
ماهي	Māhī, fish. P.
ماهرا	Maphirā, adv., on the spot.
ماتا	Matā, s., a blow.
ماتيل	Matbal, meaning, selfishness. (A., matlab.)
ماتبالي	Matbali, selfish.
ماتيه	Math, death.
ماتاغ	Mathagh, v., to shake (a churn). Si., maṭhanu.
ماتغ	Matagh, p.p., matṭha. do. do.
مات	Maṭ, equal. Si., maṭu.
مات	Maṭ.
ماتي	Maṭi, } a water-pot, gharā.
	Maṭ dohagh, to fetch water.
ماتينغ	Matṭainagh, v., to exchange, barter. Si., matāinu.
مجال	Majāl, power. Used as an expression of apology or repentance. A.
مجالس	Majālis, society A. majlis.
مچھ	Muchh, assembled. Si., muchu, a heap.
	Muchh-khanagh, to assemble, bring together.
	Muchh-biagh to assemble, come together.
مچھه	Muchh, joint.
	Phādh-muchh, ankle.
	Dast-muchh, wrist.
مچھي	Muchī assembly.
مکھتا	Makhtā, immediately, at once (From in-wakhta).
مڈ	Mudd, season, time. A., muddat.
مڈرک	Madrik, bead.
مڈي	Maḍi, goods and chattels. Si.
مڈخ	Madhakh, locust. P., malakh. Z., madhaka.
مڈغ	Madhagh, v., p.p., mastha, to freeze, curdle. P., mastan.
مر	Mar, man. P., mard.
	Mar-khushokh, murderer.
	Mar-khushī, murder.
	Mar-lawāsh,
	Mar-war } cannibal, man-eating.
مراد	Murād, aim, object, A.
مراي	Marāi, gums.
مرجان	Murjān, pepper.

مردان	Murdān, s., finger.
	Shāh-murdan, forefinger.
	Nyāmaghi-murdān, middle-finger.
مردانغ	Murdānagh, the fingers.
	Phādh-murdānagh, the toes.
مردم	Mardum, a man, a human being. P.
مردنه	Marden, }
مردينه	Mardena, } human, belonging to man.
مردني	Marzī, pleasure. A.
مړسي	Mirsi, name of Nodhbandagh's sword. (See misrī.)
مړغ	Murgh, bird. P.
مړغ	Miragh, v., p. p., murtho, imp., mir, to die. P., murdan.
مړگا	Markā, s., a deputation.
مړکېز	Markhav, a horse. (P., markab, ass.)
مړکي	Marki, dying, moribund.
مړگامي	Margāvi, curse.
مړنچ	Murunj, ground covered with bulrushes (<i>Typha angustifolia</i> .)
مړوان	Murvādhir or marwhādhir, pearl. P., marvarid.
مړورغ	Muroragh, to twist. Si., marorānu.
مړويي	Marvehī, see ! behold ! (an expression of astonishment).
مړوشپ	Maroshi, to-day. P., imroz.
مړي	Marī, adv., certainly.
مړاند	Mirānd, }
مړاد	Mirāo, } fight, battle.
مړائي	Marāi, however.
مړغ	Miragh, v., p. p., mirathā, to fight. (Cf. Si., midanu, to meet.)
مړوخ	Mirokh, s., a fighter.
مړاگرغ	Mazā-giragh, to taste. P.
مړار	Mazār, tiger. Pashto, mzarai.
	Mazār-trap, tiger's leap. The name of a game.
	resembling draughts, played on a board.
	Mazār-dumb, 'tiger-tail' Name of a plant.
مړان	Mazain, }
مړان	Mazan, } great large. Zend., mazant. Skr., mahant.
مړل	Mizil, stage, march. P., manzil.
مړ	Muzb, mist after rain.
مړغ	Mizhagh, v., p. p., mishtha, to make water. (Cf. Pashto, mital, imp. mizhah.)
مړگ	Mazhg, brain. P., maghz. Z., mazga.
مړگوز	Mizhguzh, a small plant found in the Sulaimān Range.
مړگان	Mizhagān. (See mishāsh.)
مړو	Mazho, desert
مړس	Mas, ink ; a young man's first beard. Si.

مستغری	Mistaghari, congratulations.
مستور	Mastar, }
مستهر	Masthar, } large, greater. (Comp. of mazain.)
مصنع	Mastagh, curds, (From masta, p. p., of madhagh.)
مستور	Mastūr, wife, lady. A., mastūrah.
مستی	Mastī, coarse sugar or molasses, gur. Si.
مسرا	Masarā, in front.
مسرې	Misri, }
میزی	Mizri, } s., a sword. (Perhaps from مصرى Egyptian.)
مسک	Misk, s., musk. P., mushk.
مصحک	Misk, }
مسیسک	Massisk, } (See mahisk, fly.)
مسیف	Maskif, s., credit, honour, fulfilled desire. (A., maksūb.)
مسیت	Ma-īt, mosque. A., masjid.
مشادا	Mushādḥā, s., show.
مشاش	Mishāsh, eyelashes.
مشال	Mishāl, torch. A.
مشت	Musht, s., fist. P.
مشه	Musht, s., hilt of a sword.
مشر	Mashar, celebrated. A., mashhūr.
مشغ	Mishagh, v., p. p., mishta, to suck.
مشغ	Mushagh, v., p. p., mushta, to rub.
مشک	Mashk, water-bag, mussuck. P.
مشک	Mushk. (See mūshk.)
مورا ج	Mi'rāj, A. The ascent of Muhammad to Heaven.
مغدار	Mighdār (A., miqdār, equal), equivalent.
مغیم	Mughem, stingy, avaricious.
مکراز	Mikrāz, scissors.
مکهرنا	Makhernā, fringe over horse's eyes. (See rīband. B.)
مکیم	Makīm, s., the grave, a funeral.
مل	Mal, shower, rain.
مل	Mal, wrestler.
ملاست	Malāmat, rebuke, punishment, curse. A.
ملایخ	Malāikh, angel. A.
مالخ	Malkh, angel.
ملکیت	Malkamīth, the angle of death. A., maliku'l-māut.
مالغی	Malighī, royal, magnificent.
مالگر	Malgor, hair, locks.
مالچہ	Mal-machh, crocodile (the long-nosed sansar of the Indus.)
ملندری	Malandrī, warrior, (poet).
ملرخ	Malūkh, wealthy, delicate.
مم	Mam, the black bear.

من	Man, I. P.
من	Mañ, }
مه	Mah, } in, into.
منا	Mannā, forbidden. A., mana.
مناں	Manān, to me, me.
منت	Minnat, entreaties, supplication.
منجو	Manjav, bedstead. A.
منت	Mannat, vow, an offering. A.
مند	Mind, daughter (among the Marris).
مند	Mund, spring of water.
مند	Mund, log. A.
مندری	Mundri, ring. Si., mundri.
مندو	Mundo, altogether, entirely. (<i>Jatki mundhoñ</i> , from the root.)
مندیل	Mandil, turban, lungi.
	Du-mandil, a respectable man.
منسف	Munsif, just. A.
منصب	Mansab, s., rank. (A)
منغ	Managh, v., p.p., manitha, to attend, mind, promise, vow. Si., mananu.
منکر	Munkir, one who refuses, a stingy man.
منگه	Mangch, adj., brave.
منگهی	Mangehī, s. bravery.
منمخ	Manmakh, perhaps a corruption of makhmal, velvet.
منمن	Minmin, a Musalman shopkeeper, a Khoja.
منو	Munno, three-quarters. S.
منہاں	Manhān, a raised platform or machān put up at funerals or in the fields.
منی	Mani, my. (<i>See also mañ.</i>)
مدار کی	Mavārki, congratulations. P., mubarak.
موتہ	Moth, star on the forehead of a horse.
موتہ	Moth, moth (dāl) (<i>Phaseolus aconitifolius</i>). Si,
موت	Mauth, death. A., maut.
موجی	Mochī, a leather-worker. Si.
موخو	Mokho, spider.
	Mokho-logh, spider's web.
مور	Mor, ant. P.
مور بند	Morband, spotted.
موزی	Mūzi, s., miser.
موزغ	Mozhagh, a boot, legging. P., mosa.
موسم	Mosim, season. A., mausim.
موشر	Maushar, lord, ruler.
موشک	Mūshk, rat, mouse. P., mūsh. Skr., mūshika. Pashto, mazhak.
موشنی	Moshin, butter.

موکغ	Mokagh, to be finished, accomplished.
موکل	Mokal, leave, permission to depart. A.
موکلینغ	Mokalaïnagh, to take leave. Old Hindī mukkalnā.
مول	Mūl, a leader, chief.
مولبی	Maulbī, a maulvī.
مولید	Molid, a female slave.
مولها	Molhā, s., a helmet.
مومرز	Momrez, spur.
مومند	Momand, merciful.
موندجها	Mūnjhā, sad.
مونشر	Maunshar, adj., green, verdant.
موهری	Mohri (Panj.), masūr dāl, or lentil (<i>Ervum lens</i>);
مو	Mah, I. (<i>See man.</i>)
مهر دان	Mihrvān, friendly, kind. P., mihrbān.
مهری	Muharī, foremost, in front. Si., muhāro.
مهر	Mahr, corpse.
مہسک	Mahisk, fly. Z., makhshi. P., magas. Benagh-mahisk, bee. Bīng-mahisk, horse-fly (lit., dog-fly). Gīdh-mahisk, house-fly (lit., dirt-fly). A'sk mahisk, blow-fly (lit., deer-fly). Dīhav-mahisk, leopard-fly. Mazār-mahisk, &c
مهل	Mahl, patience, leisure. A. Mahlā-dar, be patient.
مہلات	Muhlat, time, while, opportunity. A.
مہلیجا	Mahlījā, a handmaiden.
مہمان	Mihmān, guest. P.
مہمانی	Mihmānī, entertainment. P.
مہنت	Muhnt, a share of stolen property restored to the owner as a peace offering.
مہول	Mahval, a mattress, rug.
مہرا	Mahairā, in welfare, all's well. Answer to the salutation biyā durr'shākhte, you are welcome.
مہیندار	Mahindār, a labourer (on monthly wages).
مہار	Mayār, shame.
مہتاف	Mītāf, s., fresh water.
مہتالغ	Metāigh, made of clay.
مہچ	Mech, hint, making signs. Si., mechh. Dast-mech deagh, to beckon.
مہخمہار	Mekhmār, mallet. Si.
مہون	Midh, goat's hair or beard, hair generally.
مہونغ	Midhagh, adj., long-haired.
مہید	Medh, a boatman.

مید	Maidh, adj., fine, well ground.
میرات	Mirāt, (A. میراث), inheritance.
میرات وار	Mirāt-wār, heir. (Cf. P., mirās-khor).
میریغ	Merenagh, to pursue, to approach.
میرہ	Merh, village, camp.
میر د	Mero, s., assembly.
میزغ	Mezagh. (See mizhagh).
میسغ	Misagh, p.p., mentha, to become wet.
میسک	Mesk, a small plant, also a kind of soap made from it, used in cleaning jewellery.
میش	Mesh, sheep (especially dumbas).
میغی	Maighi, pregnant.
میگ	Mikagh, to mew.
میگر	Megar, flock of sheep.
میل	Mel, meeting. Si.
میما	Mimā, s., intercession.
میندغ	Menthagh, wet.
مینر	Mainar, a kind of grass.
مینہار	Minhav, a tree. The wild horse-radish tree (<i>Moringa con-</i> <i>canensis</i>).
میور	Maivar, a bush (<i>Grewia villosa</i> ?).
میور د	Mevo, a chief, leader.
میوہ	Meva, fruit. P.
میہ	Meh, peg. P., mekh.
میہار	Mehar, flock of sheep.
میہی	Mehī, buffalo. Si.
مین	Main, my. (See mainī.)

ن (Nūn).

نا	Nā, not (un—, in composition).
نابالغ	Nā-bāligh, minor.
ناپید	Nā-paid, uncommon.
نادراہ	Nā-durāh, ill.
ناذان	Nadhān, foolish. P., nādān.
ناسہی	Nā-sahī, unknown.
ناکاما	Nā-kāmā, helpless, under compulsion.
نالایک	Nā-lāik, unworthy.
ناوش	Nā-wash, unhappy.
ناچیکین	Nāchikēn, a little.
ناخن	Nākhun, nail. P.
ناخو	Nākho, uncle (paternal).
ناخو زاخت	Nakhozākht, cousin. (Paternal uncle's son).
نار	Nār, shout.
نارا دینغ	Nāra-deagh, to shout ; drive cattle.
نارغ	Nāragh, v., p.p., nāritha, to groan.
ناری	Nārī, a player on the <i>nar</i> or flute.
ناز	Nāz, s., a horn (to blow).
ناز	Nāz, pleasant, pretty. P.
نازبو	Nāzbo, sweet scent. P.
نازک	Nāzuk, delicate, tender. P.
نازیخ	Nāzekh, s., prayers, blessings.
ناہینغ	Nāsenagh, v. n., to gasp.
ناش	Nāsh, snuff. Si., nās.
نافغ	Nāfagh, the navel. P., nāf.
نال	Nāl, horse-shoe. A.
نام	Nām, name. P.
	Am-nām, namesake.
نامانی	Nāmānī, } celebrated.
نرانی	Nāwānī, }
نامزد	Nāmzad, adj., well-known.
ناموز	Nāmūz, famous.
نان	Nān, s., bread. P.
نانا	Nāna, maternal grandfather. Si.
نانی	Nānī, maternal grandmother. Si.
ناروش	Nāvarish, anything eaten as a relish with bread.
نابی	Nabī, prophet. A.
ناپت	Napt, s., lightning. (Met.) a gun. P., naft, naphtha.
نپورغ	Nipūragh, v., p.p., nipūratha, to wring. Si., nipūranu.
نپہ	Nuth, s., face.
نہاہو غ	Nathāharagh, to weep, shed tears.

نخینبوخ	Nakhinbokh, s., bed-clothes ; clothes given by a host to a guest.
نخیف	Nakhif, slave.
نذخ	Nadhakh, the verbena scented grass (<i>Andropogon laniger.</i>) Gor-nadhakh, a fragrant grass (<i>Andropogon echænanthus</i>).
نر	Nar, male.
نر	Nar, fife, pipe. Si., narl.
نرم	Narm, soft. P.
نرمو	Narmo, a kind of grass (<i>Amhisteria anathora</i>).
نر دار	Nirwār, justice, decision of a disputed case. Si., nirwāru.
نریان	Naryān, a horse (m.).
نزار	Nāzār, building materials.
نز کهنه	Naz-khanagh, v., to close, bring together.
نز بات	Nuzbat, s., a shop.
نزی	Nazi, } near. P., nazdik, nizd.
نزیخ	Nazikh, }
نشار	Nishār, brother's wife ; daughter-in-law. Skr., snushā, Pashto, nzhor.
نشان	Nishān, mark, standard. P.
نشتهجانی	Nishtejanī, bedding.
نشتیناغ	Nishtainagh, to spread out. Causal of nindagh.
نشک	Nashk, mark, sign, distinction. A., naqsha.
نغاره	Nighārah, large kettle drum. P., naqqāra.
نغاه	Nighāh, sight, show. P., nigāh.
نغده	Nughdah, } s., praises, song.
نغدہ	Nugdah, }
نغر	Nughur. (See noghar.)
نغره	Nughra, silver. P., nuqra.
نغره کن	Nughraen, of silver.
نغن	Naghan, bread. P., nān.
نغراری	Nighwārī, s., youth.
نغور	Nighor, side, direction.
نغوشاغ	Nighoshagh. (See nigoshagh.)
نفا	Nafā, profit. A., nafa'.
نفت	Naft. (See napt.)
نفسه	Nafuekh, step-daughter.
نذغ	Nifagh, pajāma-string.
نفیل	Nafil, s., trumpet.
نک	Nuk, roof of the mouth.
نکرا	Nukrā, white (of a horse). P.
نکړغ	Nikragh, to separate, part (intr.).
نکل	Nakl, imitation, copying. A., naql. Nakl-khanagh, to imitate.

نکھ	Nakh,	} old woman, grandmother.
نکھو	Nakho,	
نگاه	Nigāh, care. P.	
نگاه بانې	Nigāhbānī, carefulness.	
نگرشغ	Nigoshagh, to listen, attend. (Cf. Pashto, nghwatal); p.p. nigoshta.	
نل	Nal, snuff box.	
نلي	Nali, s., the forearm. Si., nari. Phādh-nali, the shin.	
نلی	Nali, s., the barrel of a gun. Si.	
نماز پرېش	Namāz-phosh, outwardly religious, hypocritical. Lit., clothed in prayers.	Lit.,
نماش	Namāsh, prayers. P., namaz.	
نمبو	Nambo, the būi plant (<i>Crotalaria burhia</i>).	
نمبي	Nambī, s., fresh feeling in the air after rain.	
نمک	Namak, in namak-harām, traitor. P.	
نمونه	Namūna, pattern. P.	
ننچ	Ninj, self, own, proper.	
نندغ	Nindagh, v., p.p., nishta, to sit, dwell, stay. P., nishastan, nishin. Pashto, nāstal. Er-nindagh, to sit down.	
ننگ	Nang, honor, dignity. P.	
ننگار	Nangār, plough. Nangār-bahagh, to plough.	
ننځر	Nangar, baker.	
نواسغ	Nawāsagh, grandson, granddaughter. P., nawāsa.	
نواشي	Nawāshī, to-morrow. Nawāshī-begā, to-morrow evening.	
نوالغ	Nawālagh, an alluvial terrace or platform in the bed of torrent.	
نواڼ	Nawān, perhaps.	
نوتړين	Nautiren, a game resembling gobang, played on a board.	
نوخ	Nokh, new. The new moon. P., nau. Pehl., nuk. Nokhāf, fresh water. Nokh-mādh, newly curdled. Nokh-mor, newly sprouting.	
نوخ	Naukh, a bride. Pashto, nāve.	
نود	Nawad, felt. P., namda. Pehl., namad.	
نړذ	Nodh, rain-clouds, rain. Z., enaodha.	
نور	Nor, mungoose, ichneumon. S., nora.	
نورا	Nūrā, silver. (See nughra).	
نوز	Navz, pulse. A., nabz.	
نوزد	Nūzd,	} nineteen. P.
نوزده	Nūzdah,	

نوغر	Noghar.	} skirt of the hills.
	or	
نوغر	Nughur,	
نوک	Nok, beak of a bird. P.	
نوکړ	Naukar, servant. P.	
نوکرې	Naukarī, service. P.	
نه	Nah, no, not. P.	
نه	Nuh, nine. P.	
نهر	Nahar, canal. A.	
نهرم	Nuhram, ugly.	
نهمت	Nahmat, intention. A.	
نهمي	Numī, ninth.	
نهنګ	Niheng, s., tiger.	
ني	Nī,	} now. Pāzand nuñ. Pashto, nan.
نين	Niñ,	
نيانغ	Nyādhagh, v., p.p., nyāstha, to post, establish, appoint. P., nihādan.	
نيام	Nyām, middle. P., miyān.	
	Nyāmā, in the middle.	
نيامجي	Nyāmji, one who goes between, arbitrator.	
نيامغ	Nyāmagh, middling, in the middle.	
نيانوان	Nyānwān, in the middle, in. (From nyāmā).	
نياني	Nyānī, s., a woman (a respectful term).	
نييت	Niyat, object, desire. A.	
نيخ	Nekh, good. P., nek.	
	Nekheñ du'a, prayer.	
نيخ	Nekh, s., a woman given to settle disputes.	
نير موش	Nermosh, noon (for nem-rosh). P., nim-roz.	
نيړ	Nīr, s., roast meat.	
نيږغ	Nezagh, spear. P., neza.	
نيستا	Nestā,	} was not.
نيستل	Nestatī,	
نيستون	Nesten, is not.	
نيستګار	Nestkār, poor, destitute. P.	
نيش	Nesh, tooth. (Si., Pashto, nesh, tusk).	
نيغا	Neghā, in the direction of. (See nemgha).	
نيکه	Nikāh, marriage ceremony. A., nikāh.	
نيل	Nel, fetter, chain. A., na'l.	
نيلاغ	Nīlagh, blue.	
نيم	Nim, half. P.	
	Nim-rāh, half-way.	
	Nim-shaf, mid-night.	

نیمغ	Nemagh, butter.
نیمغا	Nemgha, in the direction of, towards.
نیمون	Nimon, lemon. A.
نین	Nen, no, not.
نینه	Nīna, modern, belonging to the present time. Nīna wakhtā, now-a-days. (<i>See nī</i>).
نہین	Nehīn, s., a post.

و (Wao).

وڄا	Wājā	} like, resembling.
وڄه	Wājḥ,	
وڄهه	Wājḥ, manner, way, sort.	
	Hech wājḥā, in any way. Chī wājheā ? in what sort of way ?	
وڄهينغ	Wājḥainagh, to look, peep.	
وار	Wār (in composition) eater. P., <u>kh</u> or. Z., qar.	
	Mar-wār, man-eater.	
	Shir wār, suckling.	
	Mirāt-wār, heir.	
وارس	Wāris, heir. A., wārith.	
واڙا	Wāzhā, lord, master, sir. P., <u>kh</u> wāja.	
	Dighār-wāzhā, landlord.	
	Logh-wāzhā, goodman.	
واڙو	Vāgū, a large lizard, alligator. (S., vāghū, alligator).	
واڙي	Vāgī, A., substitute (opposite to Sāgi, original). Panj.	
وام	Wām, debt. Pehl, avām.	
وامدار	Wāmdār, debtor.	
وانج واپرا	Vānij-vāparā, give and take, buying and selling (uncommon). Si.	
واندا	Wāndā, leisure. Si., wāndo.	
وانغ	Wānagh, v., p p., wānthā, to read. P., <u>kh</u> wāndan. Z., qan.	
واڙي	Wāhirī, s., help, succour.	
واڙو	Wāhū, outcry, the alarm.	
وابه	Wabāḥ, cholera. (A., wabā, pestilence).	
وڀسڻ	Wapsagh, v., p.p., wapta, imp., bawafs, to sleep. P., <u>kh</u> uf-tan, <u>kh</u> usp. Z., qap, qafc.	
وات	Waṭ, wick. Si., vaṭi,	
وتا	Waṭṭā, stone. Panj.	
وتڙي	Vitthi, space, interval. Si., vithī.	
وت	Wath, self, oneself. P., <u>kh</u> ud., Skr., swad-īya. Z., qa, hva,	
وتڙي	Wathī, one's own, own.	
وحي	Wabī, inspiration, revelation. A.	
وخت	Wakht, time. A., waqt.	
وڌ	Wad, increase.	
وڌغ	Vaḍagh, v.n., to grow.	
وڌينغ	Vaḍainagh, v.a., to increase. Panj., vaḍāwan.	
وڌري	Vaḍrī, leather strap. Si., vaḍhī.	
وڌري	Vaḍrī, bribery. Si., vaḍhī.	
وڌ	Wadh. (See wath, self.) P., <u>kh</u> ud.	
	Wadh-mahār, dear, beloved.	

وڌي	Wadhī, birth.
	Wadhī-khanagh, to foal.
ور	War, wur, prep., on, upon. (<i>See</i> avur.)
	Wur-reshagh, p.p., wur-rikhta, to sprinkle on.
ور	Wur, adj., ready, prepared.
	Wur-biagh, to be ready.
	Wur-khanagh, to prepare.
ورريا	Warbariyā, excellently, stoutly.
ورد	Ward, food. Z., qarethā.
ورغ	Waragh, v., p.p., wārtha, imp., bavar, to eat, drink. P., khurdan. Skr., hvar. Z., qar, qareta.
ورف	Varf, ice, snow. Z., vafra.
ورکغ	Warkagh, to sprinkle.
ورنا	Warnā, youth, young man. P., barnā. Pehl., ayornāk.
	Z., aperedāyuka.
ورر	Warū, beam. S., waro, rafter.
ورينغ	Warainagh, causal of waragh, to feed.
وزت	Wazat, } grief.
وست	Wasat, }
وزيرتائي	Wazirtāi, s., the office of wazir.
وس	Was, strength. Si., wasu.
	Be-was, helpless.
وسر	Wasar, wild onion. (<i>See</i> whasar.)
وستاد	Wastād, master of a subject, skilful. P., ustād.
وسر زاخت	Wasarzākht, brother-in-law. (<i>Cf.</i> , P., khusar-zāda.)
وسرک	Wasarik, father-in-law. P., khusar. Z., qaçura.
وسريا	Wasariyā, in front, foremost.
وسم	Wasam, inhabited. Si., wasanw.
وسي	Wasi, mother-in-law. P., khusū. Skr., çvaçru.
وسے	Wase, a petition.
وش	Wash, sweet, happy. P., khush, Skr., swādu. Z., qāsh.
وشکي	Washkī, male of any beast of chase.
وشي	Washī, sweetmeats.
وکيل	Vakil, agent. A.
وگهر غ	Vigharagh, to grow, become large.
ول	Val, } creeper. Si., vali.
ولاد	Valān, }
ولهر	Walhar, many, numerous.
ولينغ	Valainagh, to surround, encompass.
وني	Vannī, bride. Si.
ونگ	Vang, pommel of a saddle.
وني	Vannī, name of a plant.
ونجغ	Vanijagh, v., to yield up.

وڤڤاڤغ	Vinyainagh, v., to spoil. Si., vinyāinu.
وڤاڤندڤغ	Whānindagh, reader (of the Qurān), Mulla. P., <u>khwāninda</u> .
وڤاڤڤ	Wāḍh or wabāḍh, salt. (Cf. Skr., svād).
وڤاڤر	Whār, dirty, foul, spoilt, destroyed, wiped out. P., <u>khor</u> . Z., qara. Whār-khanagh, to destroy, wipe out.
وڤاڤڤڤ	Whān, tray, dish. P., <u>khwān</u> .
وڤاڤڤڤڤڤر	Whāntkār, master, owner.
وڤاڤو	Whāv, sleep. P., <u>khwāb</u> . Z., qafna.
وڤاڤرڤ	Whard, food. Z., qaretha.
وڤاڤوڤو	Whasar, the wild onion (<i>Allium rubellum</i>). A.
وڤاڤش	Whash, sweet. (See wash.)
وڤاڤم	Wahm, fancy, idea.
وڤاڤس	Ves, clothing. Si., vesu.
وڤاڤلا	Velā, time. Si., velo.
وڤاڤل وڤاڤڤا	Wail-Wākyā, s., toil and trouble.
وڤاڤڤڤو	Vīndo, a ring.
وڤاڤڤي	Vehī, street. Panj.

ه (Hē)

هاتين	Hāthīn, lady, woman. P., khātūn.
هاجي	Hājī, pilgrim. A., حاجي
هاخ	Hākh, earth, clay. P., khāk.
هاذر	Hādhir, heart. A., khātir.
هار	Hār, necklace of beads. Panj.
هارغ	Hāragh, dates. P., khārik.
هارهاري	Hārehārī, a grazing animal.
هازر	Hāzir, present. A., حاضر
هاش	Hāsh, double tooth. (Cf., Pashto, ghāsh.)
هاغه	Hāghā, awake.
هال	Hāl, circumstances, news. A., حال
	Hālā dai ! give the news !
هالور	Hālwar, conversation.
هامخ	Hāmagh, raw, unripe, uncooked. P., khām.
هان	Hān, khān, chief. P., khān.
هاوا	Hāwā, s., making over, delivery.
هباسي	Habāsī (عباسي 'abbāsī), an eight-anna piece.
هبر	Habar, } discussion, conversation. A., khabar.
هور	Hawar, }
هباکغ	Habkagh, v., to stutter. Si., habak.
هپت	Hapt, seven. P., haft.
هپتغ	Haptagh, a week. P., hafta.
هپتمی	Haptumī, seventh. P.
هتر	Hatar, danger, apprehension. A., khatar.
هت	Haṭ, shop. Si., haṭu.
هت	Hath, the wild olive (<i>Olea cuspidata</i>). P., zaitūn.
هچ	Huch, horse's hough. Si., khuch.
هچو	Hachho, thus, so. P.
هچي	Hachī, any. Often contracted to chī. P., hechī.
هدیرغ	Hadīragh, to chop up.
هډ	Had, bone. Si., haḍu. Pashto, had.
هډکي	Hadkī, hiccough. Si., hiḍikī. Pashto, hatkaī.
هډا	Hudhā. } God. P., khudā.
هډائي	Hudhāī }
هډائي	Hudhāī, divine. Extreme, very great.
هډا بند	Hudhābund, lord. P., khudāwānd.
هډين	Hadheñ, then.
هر	Hir, a young male camel up to six months.
هر	Har, every, each. P.
	Har-bāv, at any rate.
	Har do, both.

	Har-rangā, of every kind.
	Har-ro, daily, always.
	Har-sāl, every year.
	Har-kas, every one.
	Har-ki, everything that—, each.
	Har-wakhtā
	Har-vela, } always.
	Har-handā, everywhere.
هر	Hur, adv., apart.
	Hur-janagh, to drag apart.
هر ب	Harb, jaw bone.
هر تال	Hartāl, arsenic. (Si., hartālu, yellow orpiment.)
هر تیل	Hartel, large saddle bags.
هر جین	Hurjīn, saddle bags. P., khurjī.
هر دیک	Hirdik, squirrel.
هر دهاات	Hardhāt, metal. Skr., dhātu.
هر س	Hirs, avarice. A.
هر ش	Harsh, }
هر شه	Harsha, } a cubit.
هر غ	Harragh, s., an infirm person. Evil, wicked.
هر غ	Harragh, s., a saw.
هر ف	Harf, letter. A.
هر زاده	Harmzāda, bastard, scoundrel. A., P.
هر مسمی	Hurmusī, blow with the fist.
هر نولی	Harnoli, the castor-oil shrub (<i>Ricinus communis</i>).
هر وار	Harwār, a measure of corn containing nearly 10 maunds Indian weight. P., kharwār.
هر ی	Harri, }
هر یا	Harriyā, } mad (of dogs).
هر ده	Hazdah, eighteen. P.
هر گز	Hizgar, anywhere.
هر س	Has, and ornament, a "hassī" or silver necklace. Si., hasu.
هر ستل	Hastal, mule.
هر تلپه	Hastb, name of a game. (See hū.)
هر شب	Hasht, eight. P.
هر شتر	Hushtur, camel (the generic term); P., shutur. Skr., ushtra. Brahuī, huch. Zend, ustra. Pashto, ūsh.
هر شتمی	Hashtumī, eighth.
هر غ	Hushagh, p.p., hushta, to dry (intr.).
هر خشک	Hushk, dry. P., khushk. Skr., qushtā. Z., huska.
	Hushken dōd, skeleton.
هر خشکنو	Hushkanū, dried up, withered.
هر شکی	Hishki, scarlet.
هر کی	Hak, rights. A.

- هڪل Hakal, driving.
 هڪلغ Hakalagh, } v., p.p., hakalatha, to drive, to urge on.
 هڪلغينغ Hakalainagh, }
 هڪم Hukm (A. حكم), order.
 هل Hal, melting. Hal-biagh, to melt, thaw.
 هل Hil, a kite Si.
 هل Hul, a noise.
 هلاس Hulās, free. P., khulās.
 هلاغ Halagh, p.p., halitha, to tremble.
 هلك Halk, village, collection of huts. (Cf., A., khalk, khalkat.)
 هليذ Haledh, spices.
 هالني Halenī, adv., undoubtedly.
 همار Himār, tender, delicate, beautiful.
 همان Himān, } a purse, money-bag.
 هماني Himāni, }
 همبچه Hambācha, ammunition pouch. Si., hambācho.
 همبار Hambar, a threshing-floor, a granary. P., ambār.
 همباري Hambārī, a howdah.
 همبو Humbo, face.
 همچي Humchi, } every thing, of every sort.
 همچيز Hamchiz, }
 هموندا Hamodhā, there, in that very place.
 هموندا Hamedha, here, in this very place.
 هميش Hamesh, this very one.
 Hameshiyā-phar, on this account.
 هن Han, a chasm, defile or mountain gorge.
 هن Han, neighing, whinnying.
 Han-khanagh, to neigh, whinny.
 هنجر Hanjar, waterfowl, duck or teal.
 هنجري Hinjri, the shoulder-blade, (See bardast.) Si., hanjhī.
 هنجير Hinjir, fig. P., anjir.
 هنجهر Hanchho, thus, so. P.
 هند Hand, s., place, dwelling. P. khāna. Si., handhu.
 Handā, in place, instead.
 Thi-handā, elsewhere.
 Har-handā, everywhere.
 Hech-handā, anywhere.
 Hech-handā neñ, nowhere.
 Handeā, somewhere.
 Ya-handā, in one place, together.
 A's-hand, fire-place.
 Zahm-hand, scar of a sword-wound.

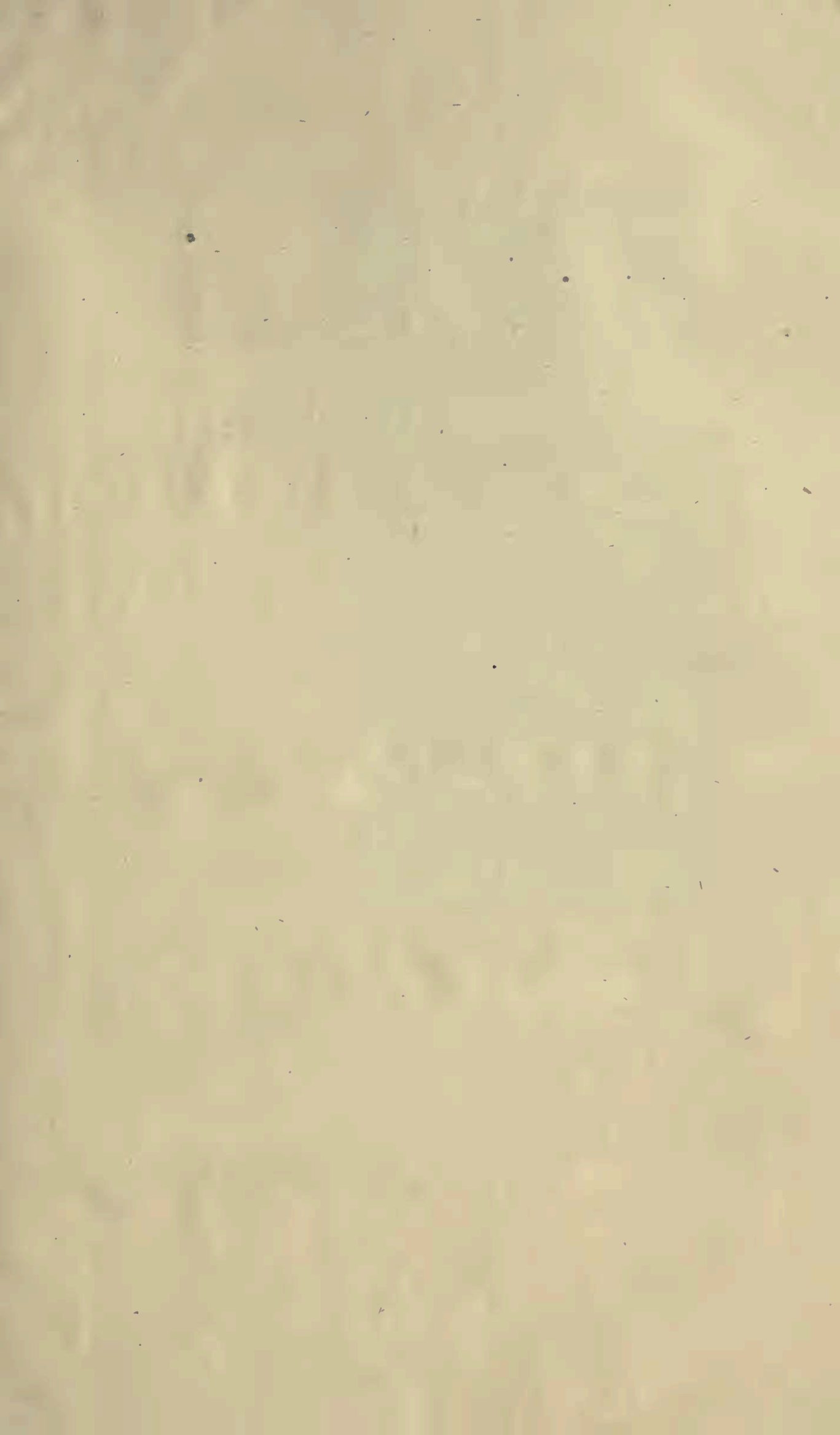
هند	Hind, bitch.
هندراڻه	Hindwāna,
هندران	Hindwān, } water-melon.
هندي	Hindī, weapon.
هندينغ	Handainagh, to be useful.
هنر	Hunar, skill.
هئاڻغ	Hinkagh, to neigh.
هنگر	Hangar, charcoal. (Cf., Si., angarū.)
هنگ	Hing, clean, pure, white.
هنگو	Hingo, flower.
هنگلو	Hingalo, variegated. (Si., hingulū, vermilion.)
هني	Hinnī, henna, mehndi.
هه	Hau, yes.
هوان	Hawān, that. P., ham-ān.
هوانگو	Hawānkar, as much as that.
هوانگو	Hawāngo, thither.
هوت	Hot, hero, warrior.
هو	Hū, name of a game (a kind of wrestling called Bilārū in Jatki).
هوگر	Havkar, as much as.
هود	Haud, tank. A.
هوده	Havdah, seventeen. P.
هده دار	Hodadār, official (for P., uhdadār.)
هڊ	Hoḍ, hole, cave, den, gorge.
هور	Haur, rain. Si., horu.
هور	Hor,
هورگ	Horg, } empty.
هورگين	Horgin, }
هورجين	Horjīn, saddle bags. (See hurjīn.)
هوش	Hosh, sense. P.
هوشغ	Hoshagh, s., an ear of corn. P., khosha.
هوشيار	Hoshyār, skilful. P.
هوشينغ	Hoshainagh, to train, to educate.
هوف	Hauf, leprosy ; a severe illness, violent fever.
هوكا	Hokā, proclamation.
هول	Hol, } armour, accoutrements. Si.
هول پوش	Hol-posh, }
هوم	Home, the air-plant (<i>Cuscuta reflexa</i>). Z., haoma.
هون	Hon, blood. P., khūn.
	Hon-bair, blood-feud.
هوندي	Hūndī, care, caution.
	Hūndī-khanagh, to take care of, keep, look after.

هونگ	Hūng, roar A peculiar style of singing accompanied by the <i>nār</i> or flute Hūng-deagh, to roar.
هونگی	Hūngī, a singer of the hūng.
هوش	Hawesh, this, this one.
هوين	Hawēn, adj., this.
هي	Hī. (See <i>hidhishk</i> .)
هي	Hai, or. Hai—hai, either—or. P., <i>Khwāh—khwāh</i> .
هيا	Hayā, shame. A. Behayā, shameless.
هيت	Hait, camel's pack-saddle.
هيت	Hith, green, corn, khasil. P., <i>khawid</i> .
هيجرا	Hijrā, eunuch.
هيج	Hech, any. P.
هيتي	Hechi, anything. Hechīna, } nothing, none, not at all. 'Chīnā }
هينخ	H'ikh, swine. P., <i>khūk</i> .
هين	Hedh, sweat. Skr., svid. Z., <i>qaedha</i> .
هين ش	Hidhishk, the khip bush (<i>Orthanthera viminea</i>).
هير	Hīr, a houri, a beautiful woman. A., <i>hūr</i> . (Adj.) beautiful.
هير	Hair, welfare. A., <i>khair</i> . Hair-khanagh, to salute. Ma-haira, all's well.
هيرتي	Hairte, s., welfare.
هير کھاغ	Hīr-khanagh, to rub.
هيران	Hirān, dish, plate.
هيران	Hirān, cardamoms.
هيرغ	Hiragh, to press, crowd.
هيرتہ	Hirth, fine, thin, small. P., <i>khurd</i> . Hirthen waskhī, small game.
هيربي	Heri, beautiful.
هيرزہ	Haiza, cholera.
هيرزہ خ	Hizhokh, a waterfall.
هيس	Hes, rust, dirt.
هيسي	Haisī, the head.
هيرينغ	Hirainagh, to defeat.
هيل	Hil, hope, trust, confidence.
هيل	Hel, s., habit, custom.
هيف	Haif, int, Alas ! Shame !
هيلاک	Helāk, tame subdued. Si., <i>herāku</i> .
هيلاند	Hilwand, hopeful.

هیل	Hil, effort, endeavour, habit.
هیلاینغ	Hilainagh, to hope for, expect.
هیمینی	Heminī, security. P., eminī. Heminiyā, safely, free from anxiety.
هینز	Hīnz, a leather churn. Hīnzār-mathagh, to churn.
هینہ	Hina, weak. Si., hino.
هیرانی	Haiwāni,
هیرانغ	Haiwānagh. } adj., stupid, like an animal. (A حیران).

ي (Zey)

يات	Yāt, s., memory. P., yād
ياژده	Yāzhdah, eleven, P.
ياژدومي	Yāzhdumi, eleventh. P.
يا علي	Yā'il'i, the Baloch name for the <u>Khalifa</u> Ali.
يتيم	Yatim, orphan. A.
يکين	Yakin, certain. A.
یک	Yak, one. P.
	Yak-āptiyā, one another. For yakā-phithiyā.
	Yake, only one.
	Yake-chyār, fourfold, }
	Yake-sai, three-fold, } &c.
يگ دفا	Yag-dafa, with one voice.
يگ ره	Yag-rah, }
	} of one kind, of one colour.
يره	Ya-rah, }
يگسر	Yagsar, unique, the only one.
يگ سرا	Yagsarā, altogether.
يله ديغ	Yala-deagh, to let loose. See (الغ ديغ) ilagh deagh. Cf., Pashto, yalah.
يماړا	Yamārā, for ever. See jamārā.
يه	Ya, one. Cf., Pashto, yau, yavah.
	Ya-barā, at once.
	Ya-bare, once.
	Ya-ranga, of one sort.
	Ya-handā, in one place, together.
	Ya-avzariā, riding alone.
	Ya-thar, }
	} of one sort, equal.
	Ya-thal, }
	Ya-dar. }
	} adv., certainly.
	Yā-dar, }
	Ya-nadhar, at a glance.



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