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THE BALOCHI LANGUAGE.

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Panjábí	H.S.		

Arabic.

Maráthí.

Brahuí.

Támil.

THE BALOCHI LANGUAGE

A GRAMMAR AND MANUAL



BY
MAJOR GEORGE WATERS GILBERTSON.

Author of
ENGLISH-BALOCHI DICTIONARY, ETC., M.R.A.S.,
NĀGARĪ PRACHĀRINĪ SABHĀ, ETC.

ASSISTED BY
GHĀNO KHĀN, HADDIĀNĪ.

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DEDICATED

TO

MY OLD AND HUMOROUS PAL

THE BALUCH.

FOREWORD.

THE COUNTRY.

If we include the Agencies and Native States, Balochistán covers no less than 131,855 square miles. These figures are arrived at as follows:—

	sq. miles.
1. Native States of Kalát and Lás Bela	78,034
2. Agency Territories	44,345
3. British Balochistán	9,476

The area of this vast province thus exceeds that of the whole of the British Isles. Add to this the fact that it is nearly all mountainous. At first sight the difficulty of governing it appears stupendous. But, fortuitously or otherwise, we have hitherto always managed to get the right men there. On the north it is bounded by Afghánistán and the North-West Frontier Province; on the south by the Arabian Sea; on the east by Sindh, the Panjáb, and in part by the North-West Frontier Province. On the west lies Persia.

There are a number of salt-water swamps near the coast, but of lakes proper there are none of any importance. The Hámún-i-Máshkel and Hámún-i-Lora are lakes at certain seasons only, after heavy floods, that is to say. In Lás Bela we have the Siranda Lagoon.

The Hingol is the principal river in the country. Most of the others are mere streams, which often during a spate become raging torrents. The regular monsoon, the mainstay of India, is unknown in Balochistán. Speaking of the country as a whole, the average yearly rainfall is probably not more than 8 inches.

There are only six towns in this unwieldy territory, and somewhat less than three thousand villages. The reason for this is that the people as a rule are nomads, men and women who appear to have an inherited dislike of stationary town-life, and even of permanent village-life. Their choice of life is still to a large extent that of the care-free wanderer.

Quetta was permanently occupied by us in 1877, in accordance with an agreement made with one Mir Khudádád Khán, the then

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chief of Kalát. This took place about the commencement of the successful regime of the famous Sir Robert Sandeman.

THE TERM "BALOCH".

One wonders how many different theories have been put forward from time to time concerning the question of the original home of the Baloch race. A goodly number one may take it. Our hitherto greatest scholar on the subject, the late Mr. M. Longworth Dames, has written a brochure on "The Baloch Race", which admittedly disposes of several points in the argument. But has he really convinced any one of us? Did he convince himself? These are the questions that arise in the mind of the reader of this valuable monograph. We still seem to be in doubt and in the dark with regard even to the origin and meaning of the word "Baloch".

This term applies to the people only. From it we get the adjective "Balochí", which is also the correct word for the language of the country. The reverse, as pointed out by Dames, is incorrect. Now, whence comes this troublesome dissyllable "Baloch"?

1. Dr. Bellew appears to connect it with *Balaicha*, a certain Rájput clan.
2. Mr. Crooke and some others, on the showing of Dames, look to the Sanskrit word *malechha*, a barbarian, as a possible clue.
3. Dames himself comes to our aid with what appears to be intended as final: Baloch is a Persian word, which in addition to its use as a proper name, means, as explained in the *Burhán-i-Qáti* and other dictionaries, a cock's comb or crest.
4. The Baloch himself derives the word from *bar*, a desert, and *luch*, naked. He does not, as far as one can ascertain, appear to have any doubts as to the correctness of this derivation. In short, when questioned, he becomes anxious to know what all the bother is about.

And so we might go on quoting, quoting without convincing. May we not leave the finding with the Baloch himself? He, at all events, has tradition on his side. But there is this to remember:

the small word *luch* not only means "bare", "naked", but also "thorough", "unmitigated". We see this illustrated in the compound *luch-bahádur*, a thorough-paced villain. And in this sense Platts correctly considers *luch* to be an abbreviated form of *luchcha*, a scamp, a vagabond. So that in Barloch, Baloch, we come to have the "desert scamp" in contradistinction to the "city scamp", "*bázár scamp*", of whose shortcomings we hear so much in India. Has the Baloch had his tongue in his cheek all these years? Quoting from Dames: "Robbers they were and to some extent still are; to be a successful leader in raids and cattle-theft was a title to esteem, and *Ráhzan* or highwayman was a title of honour." Why not? Not many years ago there lived a similar gallant race of highlanders blessed with a like genius much nearer home. They are to-day the salt of the earth. We have for ourselves no intention of seeking to deprive the Baloch of his honours, nor any desire to impress on him that he is not Baluch, a desert scoundrel. To-day he is a gallant fellow, and that is all that really matters.

THE PEOPLE.

And this leads us to speak of the people themselves. Who are these Baloches? Whence have they migrated? A number of suggestions have been offered and various theories put forward, some plausible and some very much the reverse. Here we have space to consider a few only.

1. Colonel E. Mockler maintains that the present-day Baloches are the remnants of the ancient inhabitants of Mekran, who in turn he believes to have been the Greek Gedrosii. He derives the word Baloch from Badroch, Badrosh, evil-day. From Badrosh he finds it an easy step to Gadros, Gadrosh, and the rest of it. At least that is how we understand him. *Col. Mockler was a long time in Mekran.*
2. Sir Richard Burton, Mr. Longworth Dames, and several other well-known writers and travellers give the Baloch an Iránian origin.
3. Pottinger, Khanikof, and some lesser lights are as strongly convinced that the Baloches are Turkomens pure and simple.

4. Sir Thomas Holdich is well supported in claiming an Arab origin for these people.
5. Dr. Bellew, however, looks nearer home. He claims India as being the original abode of these wanderers. He declares they are none other than our own very brave Rájputs. His demands on our credulity are rather sweeping. None the less, his remarks and arguments deserve the closest attention of all interested in this very interesting problem.

There is one thing very certain : the Baloches as we find them to-day are a very much mixed people. They are in no sense of the term homogeneous. Further than that, a large number of them are undoubtedly of Indian origin ; and this is Dr. Bellew's real claim—we take it. In saying this we are not unmindful of their personal appearance, of their habits and customs, nor are we at all forgetful of their language. It is the very fact of this mixed nationality that has given rise to so many different beliefs. You can easily prove, or go a long way towards proving, a dozen origins for the Baloch, but you will find in the long run that your pet theory will depend upon what particular part of Balochistán you happen to be residing in, and *to a still greater extent upon what other Eastern peoples you have studied and lived among.*

In India you can see any night of the week millions of Hindús sleeping with their heads due north. They always sleep in this position for choice, and whenever it happens to be practicable. Should you question one of them as to why they do so you will be told something about the *qulb-i-shimáli* or North Pole, and more frequently that it is the *dastúr* or custom. But is that the reason ? We all know that the Hindús, the Aryáns, came from the north. May not the ages that have passed have effaced something from their memory ?

In some parts of Balochistán the people have been noticed putting themselves to considerable trouble to ensure sleeping with their heads towards the south or south-east. All their houses are built to face south or south-east.

The following extract is from the pen of Arthur Vincent. We hope to be pardoned for quoting it here :—

"There met us a great and unforgettable band of Baluchis, all the head men of the famous Marris. They were a splendid sight indeed. Maybe a hundred and fifty of them altogether, they rode towards us in perfect orderliness along the jagged stone of that narrow defile; their wiry little mounts sweeping along in mass with no sign of jolting or confusion, they moved smoothly as one man. Conspicuous were their huge white turbans furled of yard upon yard of 2 in. thick twists of cloth, their full flowing white robes and voluminous white trousers, their gay gold-embroidered sleeveless waistcoats, their richly patterned leather sword-belts and curved scabbards, their shining steel sword-hilts, and the sun-kissed brass which studded the woodwork of their rifles and muskets, old and new. Most perhaps one was struck with their hair. Every man wore long, thick, heavy ringlets, black, grey, or white according to his age, a great mane of carefully oiled hair, which hung like ropes, often to below his waist, bobbing and waving as he rode. Thus is your true Baloch unmistakable, in all India none others can show such hair."

That charming writer Edmund Candler tells us that: "When one is set in authority over a primitive people it is well to empty one's mind, as far as possible, of existing standards and codes, dismiss idealism and sentiment, and forget everything that has been said about 'Progress'."

The Baloch is a Sunni. In other words he belongs to that large sect of Muslims who acknowledge the first four Khalifas as having been the rightful successors of Muhammad. They differ from the Shi'ahs in that the latter maintain that 'Ali', first cousin of Muhammad, was the first legitimate Khalifa, and that Abu Bakr, 'Umar', and 'Usman' were not rightful claimants to this title. There are, of course, other minor differences between the beliefs of the two sects. The two denominations have no great love for each other.

THIS BOOK.

It was probably the great Sir Richard Burton who first said that one really never knew a language until one became capable of thinking in it. It was, we remember, Robert Louis Stevenson

who affirmed that words resembled the small wooden nursery blocks with which we lovingly played in our early years. At all events, both these wise saws are on record. Let us try to add a third : the digger is not taught how to dig by being given so many dry lectures on the use and abuse of certain oblong manual implements. He is in the early stages just shown which end of his spade should be put into the soil. For the rest he is left to himself. To himself and to the use of that priceless commodity called common sense. Man being entirely an imitative animal, he seldom, if ever, fails to become a good digger, provided always he keeps up the effort long enough and continues to observe. It is only the man who holds out that can hope to win through in any line of study, and inferentially in any line of life.

In this small work we have *attempted* to show how, when, and where to put your spade into the ground, and also how to arrange your nursery blocks so as to get at the required edifice. This latter is the sole object of the many literal renderings we have given you. You must assuredly begin to think in the language if you are to get on quickly. You cannot now learn a language as you learnt your mother tongue at your mother's knee. To say that you can, or should, is sheer lunacy. As it is some of us are children twice in our short lives. Do not seek to bridge the short sane interval by remaining a nuisance all the time. You have now reason on your side, and can outstrip your early efforts a thousand times and more. *What you understand you cannot forget : it actually becomes part of you.* This is no mere fancy, but a fact that can very easily be proved and explained.

The best way to use this book is to read over those paragraphs that have been marked as important. This will probably take you half an hour. This hasty perusal will help to show you wherein Balochi chiefly differs from the language you know best. There will be such a language. A vast amount of help can be got from comparisons. This done, start over again, and study closely and thoroughly. Do not miss anything this time. You will find that obscurities have a knack of disappearing as you proceed. At the end of each chapter you will find a set of questions. If you have studied as you should, and read as you must read, you will be able to answer them all off-hand. They amount to a good deal.

When you have made up your mind to study Balochi get so many days' leave if you can. If you cannot, well, no matter; one's sleeping hours are still to a large extent at one's own disposal. Two hours nightly stolen out of these have never yet been known to harm anyone. Your next step is to secure a servant, *one who can speak Balochi only*. The farther afield you go for him the better. The only point you need worry about is that his enunciation be clear and distinct. Make him your man Friday for as many months as you may require his services. We shall be much mistaken if you do not eventually become sorry to part with him. Have him with you on every possible and impossible occasion, going to your work, at your work, and coming from your work. Make no mistake about it, you will find in him an intelligent amusing human in nine cases out of ten. You will come to think of him and of his people as you have never thought before; you will begin to perceive in the East that indefinite attractive something; and more wondrous than all, you will come to know that you also possess the rare gift of being able to command and control thousands of Natives where hitherto you have found it a difficult matter to command and control your own small household. In saying this, we have no thought of sentiment.

Do not try to learn long lists of dry words by memorizing, but just a few at a time *by using them*. Your man Friday is with you. He is in your room. Point out to him your all too scanty pieces of furniture. Listen to what he calls them, imitate him, keep on imitating him until he stops smiling. From these to the house, from the house to the compound, from the compound to your animals, and so on. Friday is accompanying you on your way to office. You will see a number of ordinary things on the way there. Friday names them, you name them after Friday. You must not mind if Friday laughs, he generally will. That is why he is likeable. In a day or two adjectives will begin to attach themselves to these names, to these nouns, and still later verbs, adverbs, etc. You are now practically out of the wood, and able to see daylight on the other side. Words so assimilated you can hardly ever forget. They somehow become part of you. And that is just why we have used the term "assimilated". Language is a living thing.

Meantime, keep on revising your manual. However poor it may appear to you—and it is poor—you cannot revise it too often. Although we have endeavoured to put before you all the best known canons of the language—and that in almost every sentence—you should at the same time keep a notebook. You will find it invaluable. For one thing you cannot have too many examples. Strange as it may seem one can often conjure up an example without being able for the moment to conjure up the rule for its formation. It is what we understand that sticks. It is simply a case of the digger and the spade.

Just one word more: Drop your Oxford intonation when you seek to speak Balochi. We mean drop it for the time being, not for good. It is priceless, and as we are all well aware has won empires for us! But it cannot be used when speaking Balochi. Listen to your henchman Friday, and note how he fills his mouth with every word. It is exactly the same in the case of the Pathán.

Take comfort: that once famous master of Eton, Mr. Oscar Browning, who passed away a few weeks ago, added to his various other achievements that of learning the Portuguese language at the age of 79 and Polish at the age of 80. Outside our lunatic asylums there are few, indeed, who are not capable of learning half a dozen languages in addition to their own if given good textbooks and shown how.

Great games have been played on this frontier. A much greater game than any of them will be played here shortly. So much is inevitable, unless human nature is to belie itself. Some 900,000 Baloches are behind us at this moment. Make it a pleasant duty to keep them there.

These remarks would be incomplete without recording our deep sense of obligation to Miss E. E. Bate, of 145 Portsdown Road, Maida Vale, London, daughter of the late Rev. John Drew Bate, the distinguished Hindi scholar, for the very great assistance rendered to us in putting the work into shape for the printers, and to the printers themselves for the praiseworthy way in which they have seen it through the press.

THE AUTHORS.

SOUTH NORWOOD.

November, 1923.

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CHAPTER I.

THE ALPHABET.

1. Balochí has no alphabet of its own, and little of what can be called literature behind it. The people are illiterate almost to a man. True, the country has begun to wake up lately, and some epistolary correspondence is to be met with. This is carried on in the Persian character, and to a great extent each correspondent makes a different use of the letters of the alphabet of that language. Balochí in a measure is but a colloquial form of Persian, and this much the Baloches themselves acknowledge. On the other hand, a great deal of Balochí, and the best and most interesting portion of it at that, has no claim on the Persian nor on Persian construction, as will be seen later in this work.

2. There are sounds in Balochí that cannot be expressed by the letters of the Persian alphabet. That is the case against their use when writing Balochí. In support of their use is the fact, already stated, that the very few Baloches who attempt to write do so invariably in the Persian characters. That is natural, and what we should expect. Probably no Baloch has ever been known, of himself, to use the Roman characters. It is unlikely that any of them ever will use the Roman, except those in Government service.

3. As it is highly improbable, however, that an officer proceeding to Balochistán will make Balochí his first language, the Roman characters have been used throughout this manual. This step, it is hoped, will help towards a more accurate pronunciation, and a saving of many hours of labour that can and should be more usefully spent in talking to the natives of the country.

Obs. 1. Not too much time should be spent on the alphabet given below: peculiarities of sound will be found fully explained throughout the work, as they arise.

Obs. 2. Most officers on their first arrival in India are expected to work up to a higher standard pass in Urdú. That is entirely as it should

be. But to ensure success later, the first language should be Persian. When a tree has to be felled the wise wood-cutter goes direct to the root.

Obs. 3. Dames in his *Text-book of the Baluchi Language* gives the Persian and Roman alphabets in the opening chapter, and uses the same characters in the vocabulary. The body of the work is in the Roman. A wise and commendable device. The date of the work is 1891. It is one of the textbooks.

Obs. 4. Mockler in his *Grammar of the Baluchee Language* puts his text in both the Persian characters and italicized Roman. An excellent idea where more care is bestowed on pronunciation. In many instances in this work the correct pronunciation of the Baluchi has been entirely sacrificed. Why this is so can be readily understood from what has already been said. This work was published in 1877.

Obs. 5. In C. E. Gladstone's *Biluchi Hand-book* no mention is made of alphabets. The body of the work, however, is in the Persian character, and is accompanied by a translation. A few words only are Romanized. The date of the publication is 1874.

Obs. 6. Hetú Rám's *Biluchi-Náma* appears to have been first compiled in 1875, and was republished in lithograph by Munshi Guláb Singh and Sons, of Lahore, in 1896. It is still available.

Obs. 7. Hetú Rám's work has since been translated into English by J. M. Douie. The text at the same time has been Romanized. It is the second of the two textbooks set for examination in Baluchi by the Higher Standard, and is dated at Lahore 1898. On account of the conversational sentences it contains and its easy, unpretentious style, it has hitherto been the best work available.

Obs. 8. There is an English translation of Dames' textbook which can be got from the Panjáb Government Press, Lahore. The translation is by R. S. Diwán Jamiat Rai, and is dated 1901. It is useful, if weak.

Obs. 9. W. Geiger in *Die Sprache der Balutschen* gives some useful information regarding the Baluches and their language. The brochure is not in English, however, and as far as known can only be consulted in the *Grundriss der Iranischen Philologie*.

- | | |
|--------|--|
| A, a | . . . has the sound of "u" in the English word "bun", or of "o" in the word "ton": e.g., <i>abtar</i> , a hyena; <i>ajab</i> , strange; <i>harb</i> , the jaw-bone; <i>mar</i> , a man. |
| Ā, ā | . . . is the same letter lengthened in sound, and represents "a" in the English word "path": e.g., <i>āf</i> , water; <i>ārām</i> , rest; <i>pārā</i> , a hog-deer; <i>sāth</i> , a caravan. |
| AU, au | . . . is a diphthong, sounded as "ou" in the English word "house": e.g., <i>auzá</i> , a tool; <i>auhsán-khatá</i> , a puzzle; <i>hau</i> , yes; <i>mauth</i> , death. |

- AI, ai* . . . is the second diphthong in the language. It is sounded as "ai" in the word "aiste": e.g., *aiv*, a fault, blemish; *hai*, or; *naiḍh*, fine, well ground; *khair*, an ox.
- B, b* . . . is pronounced as in English, in Urdú and in Persian: e.g., *bol*, a promise; *bohra*, a vault; *talab*, pay; *sábun*, soap.
- BH, bh* . . . is the same letter aspirated: e.g., *bhán*, manure; *bholá*, a monkey; *labh*, obtaining, getting.
- CH, ch* . . . has the sound of "ch" in our words "church", "lurch": e.g., *chirra*, shot; *charo*, merely, only; *kacheri*, a darbár; *luch*, a profligate.
- CHH, chh* . . . is the preceding letter aspirated: e.g., *chham*, the eye; *chhoro*, a boy.
- D, d* . . . is pronounced as in Persian and softer than in English: e.g., *dast*, hand; *dem*, the face; *godí*, mistress; *mál-dár*, a cattle-owner.
- DH, dh* . . . is the same letter with its aspirate: e.g., *dhír*, dust; *dhak*, hurt, injury.
- D, ḍ* . . . is the cerebral *ḍ* of Urdú and Hindí. To a certain extent its sound resembles that of the English letter in "dame", and is got by pressing the tip of the tongue to the back part of the roof of the mouth: e.g., *ḍang*, a sting; *ḍán*, a desert, low barren hills; *sudkagh*, to sob; *gadí*, the middle finger.
- DH, ḍh* . . . is the aspirated form of the preceding letter: e.g., *dhakan*, a cover; *dhaggav*, a bull.
- DH, ḍh* . . . is pronounced very softly, and very nearly as "th" in the words "mother", "brother", "breathe": e.g., *edha*, here; *sarphadh*, understanding; *sarodh*, music; *gradhagh*, to boil. It does not begin a word.
- E, e* . . . is the *yá e majhúl* of the Urdú. Its true sound is that of "ay" in "say", "day", "may", or that of "y" in "easy", which is the same. The letter *n* when immediately following it is generally

- nasal: e.g., *tharagh-en*, thou returnest; *esh*, this; *sheri*, lower; *gwaragh-e*, he eats.
- F, f* . . . differs from the same letter in English in that it is wholly labial. The corresponding English letter, it need hardly be pointed out, is partly dental. Examples are: *áf*, water; *fúl*, an omen; *shéf*, a slope; *shaf*, night.
- G, g* . . . is a hard letter, as in Persian and Urdú: e.g., *gál*, speech; *gal-gal*, a noise; *khargaz*, a vulture; *khalgar*, stony ground. It never has the soft sound of the English letter in "gin".
- GH, gh* . . . is the last letter aspirated: e.g., *ghal*, a raiding party; *ghoro*, a band of horsemen.
- GH, gh* . . . is the Arabic guttural met with in Persian, Urdú, and Pakkhto. It is pronounced as in Persian and Urdú, and not so harshly as in Arabic and Pakkhto: e.g., *gharib*, poor; *gham*, grief; *shágh*, a swing; *zágh*, to give birth. All Balochi infinitives end in this letter.
- H, h* . . . is pronounced as in English: e.g., *hdí*, news; *hastal*, a mule; *sihári*, an awl; *siyáh*, black.
- I, i* . . . is pronounced as the same letter in English in such words as "pin", "sin", "tin": e.g., *istaragh*, a razor; *isrár*, a secret; *bir*, a turban; *sihr*, magic.
- Í, í* . . . is the *yá e ma'ráf* of Urdú. It is represented in English by "ee" in such words as "see", "flee", "glee". Also by "i" in the word "machine": e.g., *dír*, far; *ní*, now; *imán*, faith, honour; *ín*, this.
- J, j* . . . has the sound of the same letter in English, or very nearly so: e.g., *juhal*, deep; *jar*, clothes; *bij*, seed; *kajagh*, to cover.
- JH, jh* . . . is the preceding letter aspirated: e.g., *jherá*, a quarrel; *jhár*, clouds.
- K, k* . . . has the sound of the English "k", but not that of the Persian letter, which in a certain degree

- is palatal: e.g., *kuntagh*, a thorn; *kárch*, a knife; *lashkar*, an army; *larkagh*, to hang.
- KH, kh* . . . is the letter "k" aspirated: e.g., *khenú*, a ball; *kha-i*, whose; *gwarakh*, a lamb; *lekho*, an account.
- KH, kh* . . . is an aspirated guttural, pronounced as in Persian and Urdú. Like the letter *gh*, it is less harshly pronounced than in Pakkhto: e.g., *khán*, a chief; *khójá*, a eunuch; *wakht-á*, at the time; *nákhun*, a nail, claw.
- L, l* . . . does not differ in sound from the same letter in English: e.g., *lang*, lame; *lawar*, a stick; *nal*, a snuffbox; *val*, a creeper.
- M, m* . . . is pronounced as the same letter in English: e.g., *mazho*, a desert; *masit*, a mosque; *ham-esh*, this very one; *yamárá*, for ever.
- N, n* . . . should be pronounced as the same letter in English: e.g., *nílagh*, blue; *nermosh*, noon; *mazan*, large; *yakín*, certain.
- Ñ, ñ* . . . is the nasal *ñ* or *nún e ghunna* of the Persian and Urdú. It is generally preceded by one of the long vowels *á*, *i*, *ú*: e.g., *thar-ún*, let us return; *thán*, which; *án*, he; *haw-en*, this very one. It cannot, of course, begin a word.
- O, o* . . . is sounded as the same letter in the English words "note", "rote", "mote": e.g., *odh*, there; *ola*, formerly; *ondo*, overturned; *pogokh*, the gullet.
- P, p* . . . does not greatly differ in sound from the same letter in English: e.g., *pálo*, frost; *parlá*, an echo; *cháp-janagh*, to clap the hands; *káp-kát*, blind and deaf.
- PH, ph* . . . is the letter *p* aspirated, and should be pronounced as such: e.g., *phádth*, the foot; *phár*, leisure; *phuphi*, paternal aunt; *chaupher*, round.
- R, r* . . . is pronounced as in Persian, and nearly as in English: e.g., *rehh*, sand; *rish*, the beard; *sor*, brackish; *kár*, work.

- R, r* . . . is the cerebral "r" of the Hindí and Urdú. It is pronounced by raising the tip of the tongue towards the roof of the mouth. In this it resembles the letter *ṛ*, with which it is closely connected in sound: e.g., *ṛár*, the body, form; *ther*, a hill; *reṛ-deagh*, to drive out; *chúrí*, an ascent. It does not begin a word.
- S, s* . . . should be sounded as in English: e.g., *sárlh*, cold; *sáh*, shade; *gísar*, a mistake; *misk*, musk.
- SH, sh* . . . is a palatal sibilant pronounced as in English: e.g., *shír*, milk; *sherí*, lower; *rosh*, day; *kashkol*, a beggar's bowl.
- T, t* . . . is the Persian "t", which is pronounced softer than the English letter. In other words it is purely dental: e.g., *telán*, a shove, a push; *tof*, a cannon; *jannat*, paradise; *shist*, aim, the sight of a gun.
- Th, th* . . . is the same letter aspirated: e.g., *thákh*, a leaf; *thál*, twigs; *lath*, a stick; *kath*, spinning.
- Ṭ, ṭ* . . . should be pronounced as in Urdú, by raising the tip of the tongue to the roof of the mouth: e.g., *ṭapur*, felt; *tong*, a hole; *kuṭragh*, to gnaw; *lotagh*, to desire.
- ṬH, ṭh* . . . is the preceding letter aspirated: e.g., *ṭháhagh*, to stand; *ṭháhí*, a wooden drinking cup; *lath*, an embankment; *guth*, the throat.
- ṬH, ṭh* . . . is pronounced as in Arabic, from which this sound is got, or as in the English words "health", "wealth", "breath": e.g., *phith*, father; *máth*, mother; *wath*, self; *háthín*, a lady, a woman. It does not begin a word.
- U, u* . . . should be sounded as "oo" in the English words "pool", "fool", but lighter: e.g., *umar*, age; *urd*, an army; *unhálá*, the hot weather; *ureyáy*, of one's own accord.
- Ú, ú* . . . is the same letter lengthened and pronounced as in the English words "sue", "blue", "rue": e.g., *búz*, wild, savage; *túti*, a trumpet; *dúhon*,

smoke; *gúngrá*, a turnip. The sound is probably never initial.

V, v . . . is a purely labial letter, and does not, therefore, represent the same letter in English: e.g., *vaḍagh*, to grow; *vaḍrī*, bribery; *lev*, sport; *mahval*, a mattress, rug. It sometimes takes the place of *b*, and often that of *w*.

W, w . . . should be pronounced as the same letter in English: e.g., *wándár*, a debtor; *waṭṭa*, a stone; *guar*, near, with; *gwáth*, the wind.

WH, wh . . . is the preceding letter aspirated: e.g., *wháv*, sleep; *whár*, destroyed; *whard*, food; *whán*, a tray.

Y, y . . . is sounded as "y" in English: e.g., *yát*, memory; *yak*, one; *hayá*, shame; *gíyáf*, waste, barren.

Z, z . . . is pronounced like the English letter: e.g., *zang*, a turnip; *zamb*, a morsel, a mouthful; *livz*, spittle; *navz*, the pulse.

ZH, zh . . . has the sound of the letter "z" in the English word "azure" or that of the letter "s" in the words "measure", "pleasure", "treasure": e.g., *wízhá*, master; *zhánd*, separate, apart; *zhunárá*, for ever; *azh*, from. It should not be considered an aspirated form of *z*.

4. The speech of the men of the north is more aspirated, and, if anything, more guttural, than that of the men of the south; the sound *gh* is much affected in the north. In the south the nasal sound of *ñ*, the *nūn e ghunna*, is more in evidence.

5. Words borrowed from the Hindi or Urdú either direct or through the Panjábí and Sindhí generally change the cerebrals, *ṭá e muraḥkka*, etc., into the corresponding soft letters, thus *t*, *ḍ*, and *r* become *ṭ*, *ḍ*, and *r* in Baluchí. But this is not a hard and fast rule by any means.

6. Quite on the contrary, words introduced from the English, a class, by the by, becoming more numerous daily, harden these same three letters, *t*, *ḍ*, and *r* in Baluchí: e.g., "magistrate" in the mouth of a Baluch becomes *májīṭret*. On the whole, the

differences in the speech of the men of the north and south are not very marked, and are becoming less so every day. The following are a few examples:—

North.	South.	English.
<i>Doshāgha</i>	<i>dostā</i>	last night.
<i>Gāhwar</i>	<i>hālwar</i>	news.
<i>Hawāre</i>	<i>habāre</i>	eight annas.
<i>Khīndarīgha</i>	<i>khīndar</i>	naked.
<i>Mīhrwānaghi</i>	<i>mīhrwāni</i>	kindness.
<i>Migdār</i>	<i>mikdār</i>	power, ability.
<i>Mizil</i>	<i>manzil</i>	stage, journey.
<i>Nīamagha</i>	<i>nīānwān</i>	between.
<i>Phashagh</i>	<i>pachagh</i>	to cook.
<i>Rō, rosh</i>	<i>roch</i>	day.
<i>Sakhīgha</i>	<i>sakhīa</i>	very, exceedingly.
<i>Sawārigh</i>	<i>sawārik</i>	breakfast.

Obs. 1. The English letter "o" becomes *ā* in Baluchi: e.g., *Jānsan*, Johnson; *Rābinsan*, Robinson; *smālpāx*, small-pox.

Obs. 2. The preposition *ma*, in, takes a nasal *n* when it precedes a word beginning with a vowel, long or short: e.g., *man in rosh-an*, in these days.

Obs. 3. Similarly, a nasal *n*, or *nūn* *e ghunna*, changes into *n* before a vowel: e.g., *ān dī gon ākhta*, he also came with (them), for *ān dī gon ākhta*; *ma de-ān-i*, I shall give it, for *ma de-ān-i*.

Obs. 4. The letter *n* is not always nasal when preceded by one of the long vowels. Just when and where it is to be nasally pronounced is one of the difficulties of the language. Usage in many instances appears to be the sole guide.

Obs. 5. The soft sound *th* is most frequently met with in the past participles of transitive and intransitive verbs: e.g., *shutha*, went; *bitha*, became; *marthā*, died; *sithā*, swelled.

WORDS TO BE REMEMBERED.

The Home.

<i>Logh</i> , a home.	<i>Ās</i> , fire.
<i>Logh-wāzhā</i> , master.	<i>Ās-hand</i> , a fireplace.
<i>Logh-bānukh</i> , mistress.	<i>Nāzār</i> , building materials.
<i>Kir</i> , ashes.	<i>Kirri</i> , a hut.
<i>Kudhagh</i> , a three-stone fireplace.	<i>Dar, galī, galo</i> , a door.

Chat, a roof.
Chátút, threshold.
Bohári, sweeping.
Bunyád, foundation.

Deḍhi, a porch.
Pachul, side walls of a hut.
Bohra, a cellar.
Bhit, a wall.

Drázh, long.
Nokh, new.
Meṭaigh, made of clay.
Zhing, perpendicular, erect.
Phur, full.
Jahl, low.
Rást, right.
Juhal, deep.
Phrúh, broad.

Gwand, short.
Kahna, *kuhna*, *kaune*, old.
Gwátho, windy.
Hor, *horg*, *horgin*, empty.
Burz, high.
Chap, left.
Choṭ, *dolo*, crooked.
Thár, *tahár*, dark.
Baráwar, level.

Ad-deagh, *aḍ-dátha*, to lean. Go *bhit-a aḍ-de*, lean it against the wall.

Araqh, *ártha*, to bring. *Be-y-ár*, bring.

Ro-khanagh, *ro-khutha*, to light. *As ro-khan*, light a fire.

Dar-agh, *dar-ákhta*, to come out.

Er-agh, *er-ákhta*, to come down.

Phádh-agh, *phádh-ákhta*, to rise up.

Dast-agh, *dast-ákhta*, to come to hand.

Kár-a agh, *kár-a ákhta*, to be of use. *Rosh-e-a kár-a kh-á-íth*, it may come of use some day.

Phedh-agh, *phedh-ákhta*, to come. *Dag-a phedh-agh-e*, he is coming along the road.

Man-agh, *man-ákhta*, to come.

Er-janagh, *er-jatha*, to throw down.

Er-ravagh, *er-rapta*, to go down.

Er-khanagh, *er-khutha*, to place. *Daghár-a er-khan*, place it on the ground.

Er-khafagh, *er-khapta*, to alight, descend.

Thau khai en, who are you (thou who art) ?

Thau edha chí khañagh-en, what are you doing here (thou here what art doing) ?

Thau ba-kho ravagh-en, where are you going (thou to where art going) ?

Ma-wath-i logh-a ravagh-an, I am going home (I my house-to am going).

Tha-i logh 'sh-edha dir en, is your home far from here (thee-of the-house from here far is) ?

Inna, ma-i logh nazikh en, no my home is near (no me-of the house near is).

An mar azh kho akhta, where has that man come from (that man from where has come) ?

Ma-na kal n-en, I do not know (me-to information not is).

Tha-ra kal bi, you must know (thee-to information should-be).

An pha chi edha akhta, why has he come here (he for why here has come) ?

Ma rav-an an-hia phol-khan-an, I will go and ask him (I will go him from enquiry will make).

An chi gushagh-e, what does he say (he what is saying) ?

An hechi phasav na deagh-e, he gives no reply (he any reply not is giving).

Ingo be-y-a, come here (here come).

Tha-i chi nam en, what is your name (thee-of what name is) ?

Ma-i nam Ahmad en, my name is Ahmad (me-of name Ahmad is).

An tha-i brath en, is that your brother (that thee-of the brother is) ?

Inna, wazha, ma-i brath hechi n-en, no, sir, I have no brother (no, sir, me-of brother any not is).

Maroshi azh Derav-a akhtagh-an, I have come from Dera Ghazi Khan to-day (to-day from Dera I have come).

Bangaha Ldher-a rav-an, I shall go to Lahore to-morrow (to-morrow-morning Lahore-to I shall go).

QUESTIONNAIRE.

1. Baluchi has no alphabet of its own. What characters are generally used when writing it? What are their respective merits?

2. What is the pronunciation of the letters *d*, *dh*, *kh*, *r*, *th*?

3. Name the letters that are generally aspirated. Is *zh* an aspirated letter?

4. Name some of the differences between the speech of the north and south.

5. Where would you expect to hear the words *mikdar*, *saurik*, *doshigha*, *khindar*, and *mizil*?

6. When is the letter *n* generally nasal? When is this rule violated?

7. Put the proper nouns *Thomson*, *Johnson*, *Pogson* into Baluchi. Is there any ruling to guide you?

8. Do the particles *ma*, *in*, and *gon*, with, ever change?

9. Give the Baluchi for windy, dark, a porch, fire, full.

10. Translate into English: *juhal*, *bohra*, *kir*, *burz*, *logh-wazha*.

CHAPTER II.

THE ARTICLES.

7. There are in Balochi no articles that correspond to the English "a", "an", and "the". In speaking and writing it is the context of the sentence that really determines and tells us whether a particular noun is definite or indefinite.

8. The force of the English indefinite article is to some extent obtained by placing the numeral *yuk* or *yâ*, one, before the noun, or by adding to the noun the suffix *e*, that is the *yâ e majhûl*. This letter *e*, for the sake of convenience, has been called "the *e* of unity". When still greater stress is required the two methods may be combined: e.g., *faqîr*, beggar; *yâ faqîr*, a beggar, one beggar; *yâ faqîr-e*, a beggar, a certain beggar; *yâ faqîr-e-â artho ma-î pith-âr dâtha*, a certain beggar brought (it) and gave (it) to my father. Here the *e* may be said to represent the article, while the final long *â* is the sign of the agentive case, the literal reading being "by a certain *faqîr*", etc. It is worth noting and remembering that the suffix *e* has become an infix.

9. In a somewhat similar manner the place of the definite article is taken by the demonstrative pronouns *e*, this, and *ân*, that, in their emphatic forms *haw-e* and *haw-ân*: e.g., *zâl*, a woman; *haw-e zâl*, this woman, the particular woman (referred to); *haw-ân zâl*, that woman, the woman (standing over there); *ân-hîâ haw-e zâl jâtha*, he struck this woman, he struck the woman (we have been mentioning); *ân-hîâ haw-ân zâl jâtha*, he struck that woman, he struck the woman (you see there).

10. The "*e* of unity" takes precedence of all the other suffixes: it cannot be separated from its noun. When other suffixes are used the "*e* of unity" becomes an infix: e.g., *mard*, a man; *mard-e-â*, of a certain man; *mard-e-âr*, to a certain man; (*go*) *mard-e-a*, with a certain man; *mard-e-â*, by a certain man; (*azh*) *mard-e-a*, from a certain man. It cannot be used with

case suffixes beginning with *e* or *i*: e.g., *e*, *egh*, *egha*, *igh*, *ena*, *i*, all meaning "of". 17.

11. This "*e* of unity" may sometimes have the force of some of our indefinite pronouns: e.g., *áf-e be-y-dr*, bring some water; *yak-e-á gwashta*, someone said; *dá-e n-en*, there is no wood; *edha chi shikár-e asten*, is there any shooting here? *An chi kár-e khanagh-e*, what particular work does he do?

Obs. 1. Proper nouns, the specific terms, sun, moon, etc., are of themselves definite, so that what has been said refers to generic nouns only.

Obs. 2. Baluchi is not unique in that it has no definite article; we find none in Sanskrit or in any of the modern Aryan languages.

Obs. 3. This *e* of unity in the Persian generally has the sound of long *i*, that is *yá e ma'ráf*: e.g., *kas-i-rá bi-talab*, call someone.

Obs. 4. In a negative statement it will generally be found to have the sense of "not a . . ."

Obs. 5. Its derivation is from *yak*, one, with the letter *k* discarded.

GENDER.

12. In Baluchi no distinction is made on account of gender: males are masculine, females feminine, and lifeless objects of no gender. When it becomes necessary to distinguish between the genders, and separate words do not exist, *nar*, male, and *mádhaqh*, female, are placed before the noun: e.g., *gurkh*, a wolf; *nar gurkh*, a male wolf; *mádhaqh gurkh*, a female wolf. The adjectives *nar* and *mádhaqh* may, and generally do, end in *e*: e.g., *rophask*, a fox; *nar-e rophask*, a male fox; *mádhaqh-e rophask*, a female fox. 41.

13. In some cases the male and the female are denoted by different words. The following list includes those most generally heard:—

Masculine.	Feminine.
<i>Ádla</i> , a brother (familiar term).	<i>Áddi</i> , a sister.
<i>Bachh</i> , a son.	<i>Jinkh</i> , <i>janikh</i> , a daughter.
<i>Bráth</i> , a brother.	<i>Gohár</i> , a sister.
<i>Bing</i> , a dog.	<i>Hind</i> , a bitch.
<i>Chhoran</i> , a boy.	<i>Chorvi</i> , a girl.
<i>Dhagav</i> , a bull.	<i>Gokh</i> , a cow.
<i>Dhapar</i> , a male weaned calf.	<i>Pharáf</i> , a female weaned calf.
<i>Ghator</i> , a male weaned lamb.	<i>Phuldt</i> , a female weaned lamb.

Gurándh, a male *uriyal*.
Khuraqlh, a colt.
Lerav, a male camel.
Láqlh, a male ass.
Mar, *mará*, a man.
Nána, a maternal grandfather.

Gad, a female *uriyal*.
Bihán, a filly.
Dáchí, a female camel.
Khar, a female ass.
Zál, *jan*, a woman.
Náni, a maternal grand-
 mother.

Nauklh, a bride.
Nariyán, a horse.
Pháshan, a male *markhor*.
Phér, an old man.
Phíth, *píth*, father.
Phíruk, grandfather.
Pohar, a male weaned kid.
Sarwán, a buck.
Thíle, a male slave.
Wasrik, a father-in-law.

Sálokhl, a bridegroom.
Mádlhín, a mare.
Khoí, a female *markhor*.
Phírund, an old woman.
Múth, mother.
Dáqlé, grandmother.
Gísh, a female weaned kid.
Thíthal, a hind.
Molid, a female slave.
Wase, *wasí*, a mother-in-law.

Obs. 1. The terms *nar* and *mádlhagh* are applicable to animals only. When speaking of your lady cousin you cannot say *mádlhagh-e nákhazákhli*.

Obs. 2. The adjectives *nar-e* and *mádlhagh-e* of the Baluchi are the *nar* and *mádl* of the Sindhi, and the *nar* and *mádl* of the Persian.

Obs. 3. It should be noted that separate words to represent the feminine exist only in the case of human beings, relations, and the more common of domestic animals. In this, Baluchi follows the analogy of the Sindhi.

Obs. 4. In Sindhi we find a few nouns denoting human beings, castes, occupations, etc., that form their feminines by means of the affixes *ní*, *ní*, *áni*, and *díni*. The affix *áni* is found even in the case of a few adjectives in that language.

14. A few masculine nouns form their feminines regularly by the addition of *ní*, as in Urdú and Hindi. *Borchí*, a cook, makes, *borchen*, and *baira*, a waiter, *bairen*. Most if not all such nouns have been introduced into the language.

Masculine.

Domb, a minstrel.
Ját, a camel herd.
Jarshodh, a washerman.
Gawál, a cowherd.

Feminine.

Dombní, a female minstrel.
Játní, a female camel herd.
Jarshodhní, a washerwoman.
Gawální, a female cowherd.

- *Pahnûâl*, a shepherd.
- Râhak*, a farmer.
- Siyahphost*, a sweeper.

Sawâli, a petitioner.
Tumandâr, a *tumandâr*.

- Pahnûâlîni*, a shepherdess.
- Râhakîni*, a farmer's wife.
- Siyahphostîni*, a female sweeper.
- Sawâlnî*, a female petitioner.
- Tumandârîni*, the wife of a *tumandâr*.

WORDS TO BE REMEMBERED.

Household Utensils, etc.

Whân, a tray.
Kodî, a metal cup.
Kârch, *karcha*, a knife.
Khat, *khatra*, a bedstead.

Mashk, a water-bag.
Khâri, a basket.
Kulaf, a lock.
Lihef, a blanket.
Shâl, *shâr*, a blanket.
Hînz, a leathern churn.
Sâf, clean.
Pholo, hollow.
Galathâ, rotten.
Kistân, *kisân*, small.
Sarrof, solid.
Thanakh, fine, thin.

Diwo, a lamp.
Wat, a wick.
Sund, a basket made of matting.
Sarakh, *sanak*, a kneading-trough.
Kadah, a cup.
Manjav, a bed.
Kunji, a key.
Thaghard, matting.
Nishtejanî, bedding.
Falâsî, a carpet.
Kunt, blunt.
Sak, strong, stiff.
Bazz, coarse.
Mazâin, *mazann*, big.
Zaghar, fresh.
Tez, sharp.

Tezhagh, *tekhta*, to sharpen.
Shodhagh, *shusta*, to wash.
Phrushagh, *phrushta*, to be broken.
Pâlentagh, *pâlentha*, to strain liquids.
Chânagh, *chânitha*, to sift flour.
Mallagh, *mallitha*, to knead.

Kindagh, *kindetha*, to spread out.
Do-tál-khanagh, *do-tál-khutha*, to fold.
Cháragh, *cháritha*, to hoist.
Dak-janagh, *dak-jatha*, to solder.
Chilkagh, *chilketha*, to shine, glitter.
Malenagh, *malenthā*, to polish.

Ma áf-a waragh-án, I am drinking water (I water am drinking).

Án dí sakhia thíní en, he also is very thirsty (he also very thirsty is).

Thau shudhí en, are you hungry (thou hungry art) ?

Hau, thíní dí án, shudhí dí án, yes, I am hungry and thirsty also (yes, thirsty also I am, hungry also I am).

Juz-ún, whard war-ún, let us go and eat (let us go, food let us eat).

Whard taiyár en, is the food ready (the-food ready is) ?

Naghan en, shír en, nemagh en, goshd en, ham-chí en, there is bread, milk, butter, meat; there is everything (bread is, milk is, butter is, meat is; everything is).

Chí-e naghan chí-e goshd war-án, I shall eat some bread and meat (some bread some meat I shall eat).

Tha-í láf ser bítha, are you satisfied (thee-of the-belly full has become) ?

Ní thángo rav-ún, where shall we go now (now where shall we go) ?

Dirá rav-ún ján-shodhagh-a pha, let us go to the river to bathe (the river-to let us go, bathe to). The particle *pha*, to, for, for the purpose of, usually precedes the infinitive: *pha ján-shodhagh-a*, to wash our bodies, to bathe.

Daryá thán phalawa en, in which direction is the river (the river which direction is) ?

Ma phol-phurs khan-án, I shall make enquiry (I enquiry shall make).

Án ráhak gushagh-e ma dirá áf kham en, that cultivator states that there is little water in the river (that cultivator is saying in the-river water little is).

Ráhak ganokh bí; *ma dirá áf báz en*, the cultivator must be a fool; there is plenty of water in the river (the cultivator a-fool will be; in the river water plenty is).

Ma sahí ne-y-án, *hacho gushagh-e*, I do not know, he says so (I informed not-am, thus he is saying).

Gind-ún, let us see.

Dag-a juzún, let us go by the road (by the road let us go).

Dag asten, is there a road (a road there is)?

QUESTIONNAIRE.

1. How do you determine in a Baluchí sentence whether a noun is used definitely or indefinitely?

2. How is the indefinite article represented? And the definite?

3. What is meant by "the *e* of unity"? How is it pronounced?

4. What is the place of this *e* when used with a noun?

5. How and when does it become an infix? Give an example.

6. What is the literal English of *zál*, *zál-e*, *zál-e-a*, *zál-e-á*, *go zál-a*, *go zál-e-a*?

7. Put into Baluchí: a dog, a certain dog, to a certain dog, by a certain dog.

8. Translate into Baluchí: bring some water, milk, bread, and meat.

9. What are the rules regarding gender?

10. Give the feminines of *bachh*, *bíng*, *gurándh*, *mard*.

CHAPTER III.

THE NOUN.

15. In the formation of the cases there is much that is still doubtful and unsettled. In so vast a country as Balochistán, so sparsely populated, and among tribes uneducated, this is not strange. Differences and discrepancies are, however, rapidly disappearing; so much so that formations heard in the north only, a few years ago, are to-day understood and in general use in the south also. Intercourse between the tribes is increasing, and will continue to increase in the future. As a result there is a perceptible if slow levelling up of forms which will ultimately lead to a uniform and common speech.

16. There is only one declension in Balochi, and all nouns may be said to be declined alike. The few exceptions are for the most part euphonic. There are eight cases, the nominative, genitive, dative, accusative, locative, agentive, ablative, and vocative. The agentive case is here placed next to the ablative, that being its logical position in declension in those languages that have this case. It is distinct from the nominative, but does, in a way, connote the ablative. The ablative generally denotes the instrument with which, and the agentive always the agent by whom an act has taken place.

17. The formation of the various cases will be more easily followed and understood from an example than from any lengthy discussion, however lucid the latter may be. The case endings, the suffixes, have been placed in order of their prevalence, or what has been considered such. For, after all, this will be a matter of opinion, and also a matter of locality.

Mard, man, a man.Base, *mard*.

Singular.

Case.	1st form.	2nd form.	3rd form.	4th form.	5th form.	6th form.	7th form.	English meaning.
Nom.	..	..	..	..	..	..	..	man, a man.
Gen.	-a	-e	-egh	-egha	-igh	-ena	..	of a man.
Dat.	-rá	-ár	-ar	-ára	..	..	..	to a man.
Acc.	..	-a	-ar	-ára	-ra	..	..	man, the man.
Loc.	..	..	..	..	..	..	..	on a man, etc.
Ag.	-á	..	..	..	..	..	..	by a man.
Abl.	-a	..	..	..	..	..	..	with a man, etc.
Voc.	..	..	..	..	..	..	..	O man !

Plural.

Case.	1st form.	2nd form.	3rd form.	4th form.	5th form.	6th form.	7th form.	English meaning.
Nom.	-án	..	..	..	..	..	..	men.
Gen.	-áni	-egh	..	..	..	..	..	of men.
Dat.	-ánra	-ánar	-ár	..	..	..	..	to men.
Acc.	-án	-ánra	-ánar	-ár	..	..	..	men, the men.
Loc.	-án	..	..	..	..	..	..	on men, etc.
Ag.	-án	..	..	..	..	..	..	by men.
Abl.	-án	..	..	..	..	..	..	with men, etc.
Voc.	-án	..	..	..	..	..	..	O men !

18. The nominative singular, as will have been seen, is the simple form of the noun ; it has no case endings, no suffixes. The nominative plural is formed by adding the syllable *án* to the singular, just as is done in Persian. This is the rule, but it is one very often neglected, the singular form being frequently used when more than one is meant to be understood. The Baloch will tell you that when a noun is preceded by one of the numerals, or by *chikhtar*, how many, *chikar*, how much, how many, or by any word denoting number, the plural ending *án* is not required, that the plural is already indicated : e.g., *chikhtar zál ant*, how many women are there ? instead of *chikhtar zál-án ant*. In this Balochí closely follows the analogy of Urdú, Hindi, and other Indian languages. The Baloch seems to think that one word

in a sentence should suffice to indicate number, be it noun, adjectivē, or verb.

Obs. The plural termination *ān* has been satisfactorily proved to be the remote demonstrative pronoun *ān*, that.

19. The genitive singular is very often left uninflected, in other words used without any suffix, as shown in the examples given below. Its case endings are, however, when used *a*, *e*, *egh*, *egha*, *igh*, and *i*. The case ending of the genitive plural is nearly always *āni*, that is the plural suffix *ān* with *i* added. The nasal sound of *n* naturally ceases when the vowel *i* is added. 6, Obs. 3. The sign of the genitive plural is seldom omitted.

Obs. 1. In Sindhi, also, the case-sign of the genitive is frequently dropped, both in prose and poetry.

Obs. 2. In the case of nouns in apposition, proper nouns especially, the genitive affix is not required.

20. In the case of the dative singular the suffix in most general use is, perhaps, *ra*. Other suffixes are *ār*, *ar*, *āra*. The dative case should always have one of these suffixes. The signs of the dative plural are *ānra*, *ānar*, and *ar*. They are frequently attached to the singular form of the noun when the plural is intended. In other words, the suffix *ān* is omitted.

Obs. 1. The particle *rā* is one of the signs of the dative case in Persian and the only sign of the accusative case.

Obs. 2. A further key to the origin of the Baluchi signs of the dative and accusative cases is found in the present-day tendency in Persian to use short *a*, short *i*, and even short *u*, to denote these cases: *mard-a*, *mard-i*, *mard-u*, for *mard-rā*. The presence of short *a* is particularly noticeable. The construction, however, is considered a vulgarity.

21. The accusative singular is often the same as the simple form of the nominative, the short *a* being discarded. In the plural also this often happens. The form *ra* is sometimes heard pronounced *rā*. On the whole, the dative and accusative cases are much alike; but, whereas the accusative case can, and often does, dispense with case endings, the dative cannot. In the case of verbs denoting "to give", "to bestow", etc., there are two objects, a direct and an indirect, the object given and the person to whom given. The direct object may be, and generally is,

the accusative in its simple or nominative form; the indirect object always is the dative with one of its case endings: e.g., *ma wath-i loqh tha-ra shon-dar-an*, I will show you my house (I me-of the house thee-to will show). Here *loqh*, house, is in the accusative, the simple or nominative form, and *tha-ra*, to thee, in the dative.

22. The suffix of the locative case singular is short *a*, one of the endings of the genitive singular. It is in wide use, and is often difficult to distinguish from the ablative singular. In the plural the locative has no suffix. The various prefixes or prepositions governing this case will be found fully discussed later in this work. 187.

23. The sign of the agentive case singular is long *á*, and it must always have this sign: it can never be left to be understood. The agentive case plural is the same as the nominative plural.

24. The ablative both of the singular and plural is the same as the locative: it is often very difficult to say with certainty which case is intended.

Examples of the noun:—

Guda ma-i pith na rav-i, then my father will not go (then me-of the father not will go). *Pith*, father, is in the nominative case singular, and is the subject of *rav-i*, will go.

Hál ham-esh en ki má gwashta, the matter is as I have said (the matter even this is as me by it has been said). *Hál*, circumstances, news, is in the nominative, and is the subject of *en*, is.

Álim bachh chi gush-i, what will Álim's son say (Álim-of the-son what will say)? *Álim* is in the genitive case singular governed by *bachh*, son.

Diwo ohí ziyáda burz en, the flame of the lamp is too high (the-lamp-of the-flame too high is). *Diwo*, lamp, is in the genitive governed by *ohí*, flame.

Af-e áf en, it is pure water (it is nothing but water, water-of water it is). The same construction obtains in Persian, Urdú, etc.

Ān mar khas-e-ar jawāb na dá sidháigha, that man will not give a straightforward reply to anyone (that man anyone-to reply not will give straightforwardly). The form *khas-e-ar* is made up of *khas*, any, anyone, the *e* of unity (8, 90), and *ar*, one of the signs of the dative case. It is the indirect object after *dá*, will give. The direct object or accusative is *jawāb*, reply.

Má ān-hiāra jawāb dātho thi ambrāh er-khutha, I dismissed him, and appointed another servant (me by-him-to reply having-given another servant was placed). The form *ān-hiāra*, to him (78), is the dative or indirect object after *dātho*, having given, the accusative case or direct object is *jawāb*, reply.

Ikhtār gantrī ma khañ, do not be so anxious (so much anxiety not make). The direct object, the accusative, is *gantrī*, thought, governed by *khañ*, make.

Ni ma-i nirwār-a khañ khat, who will do me justice now (now me-of justice who will make)? In this example *nirwār*, justice, the accusative case after *khat*, will make, has its suffix *a*.

Guda duz thartho ākhṭa wath-i loḡh-a, the thief then returned home (then the-thief having-returned came himself-of the-house-to). The locative *loḡh-a* can be translated, to, towards, or in the direction of his house. *Wath-i*, own, himself of. 92.

Má wath-i dil-a gantrī khutha ki ma-na ravaghī bi, I thought to myself that I should have to go (me by my-self-of the-heart in reflection was made that me-to to go will be). The locative is *dil-a*, in my heart. *Ma-na*, to me, me-to. 58.

Mard-e-ā wath-i nariyāñ go má shwakta, a certain man sold me his horse (a-certain-man-by himself-of the-horse to me was sold). In *mard-e-ā* we have first the *e* of unity and secondly *ā* the sign of the agentive case. *Go má*, to me. 58.

Májitret-ā kazi-a diroḡhvand sebit khutha, the magistrate proved the native judge to be lying (the-magistrate-by the-native-judge lying proved was made). *Májitret-ā*, by the magistrate (6). It is only in such constructions as

those shown in the last two sentences that the agentive case can be used. 155.

Zar azh khísagh laqhushta dighár chakha, the money slipped from his pocket on to the ground. The noun *khísagh*, a pocket, is in the ablative, although not followed by the suffix *a*. This we know from the presence of *azh*, which can govern the ablative only.

Ba-rau azh wath-í máth-a phol khan, go and ask your mother (go, from yourself-of the mother enquiry make). The short *a*, the sign of the ablative, is here retained.

Má-í murthagh-ena sistán ham-esh en, these are our customs with regard to the dead (us-of the-dead-of the-custom even-this is). *Murthagh-ena*, of the dead, is that shown as the sixth form of the genitive. 17.

Har hasht-ena sání en, all eight are present (all the-eight-of present is). *Hasht-ena* is in the genitive.

Wazir e rang-e siyáral mard en, the minister is such a wise person (the minister this kind-of wise man is). *Rang-e* is in the genitive case, second form.

Hudhá-í marzí en, it is the will of God (God-of the-will it is). *Hudhá-í*, of God, is the seventh form of the genitive. 17.

Wazir en bádsháh-e, it is the king's minister (the-minister it is the-king-of).

Trámá-ena juretha, made of copper (copper-of made).

Nindokh-án dera ghází khán-egha, inhabitants of Dera Ghází Khán (inhabitants Dera Ghází Khán-of). The particle *egha* is the fourth form of the genitival suffix of the singular noun. 17.

E likainagh-e hál en, is this a secret (this hiding-of a-matter is)?

Añ ravagh-e zar-ání áragh-a, he is off to bring money (he is going money-of bring-to). The noun *zar*, money, gold, is here treated as a plural noun.

WORDS TO BE REMEMBERED.

Household Articles.

Aphán, a leather bag for flour, etc.

Azína, a mirror.

Jhul, a carpet.

Chítar, matting.

Astáwa, a bowl, basin.
Istaragh, a razor.
Dez, a metal pot.
Deghra, a large pot.
Bauf, sarjab, a pillow, cushion.
Tawán, a frying-pan.
Rumál, a towel.
Zik, a leather bag for ghee.

Dikh, a spindle.
Dillo, an earthen pot.
Dedh, a pot.
Dong, a bottle.
Dot, a spoon.
Dhakan, a lid.
Thifagh, an oven.
Geshan, a sieve.

Narm, soft.
Be-shon, innumerable.
Whár, worthless.
Nawar, fasting.
Sabak, light.
Girán, heavy.
Har, every.

Sak, hard.
Kham, few.
Chaupher, round.
Murabba, square.
Dir, far.
Nazí, nazikh, near.
Drust, kull, all, whole.

Er-nindagh, er-nishta, to sit down. *Dighár-a er-nind*, sit on the ground.

Gudagh, guditha, to chop up (as meat).

Mathagh, matitha, to churn.

Dinagh, dirtha, to cleave, to split.

Much khanagh, much khutha, to collect.

Phur khanagh, phur khutha, to fill.

Hor khanagh, hor khutha, to empty.

Thosagh, thusta, to extinguish.

Drázh khanagh, drázh khutha, to lengthen.

Khafagh, khapta, to fall.

Ziragh, zurtha, to lift up, to raise.

Hundi-khanagh, hundi-khutha, to look after, take care of.

Thau gind, wázhdá loqh-a, see if the master be at home (thou look, the-master home-at).

Wázhdá loqh-a n-en, the master is not at home (the-master home-at not is).

Loqh-bánukh sání en, is the mistress present (the-mistress present is)?

Logh-bánukh ná-duráh en, the mistress is indisposed (the-mistress not-well is).

Sáhib ba-kho shutha, where has the master gone (the-master to where has gone) ?

Ma-i chana shikár sánga shutha, I think he has gone shooting (me-of the opinion shooting for he has gone).

Nawán shutha sail khanagh-a, he may have gone out for a walk (perhaps he has gone walking make-to).

Ma nind-án, may I sit down (I may sit) ?

Hai kursí-a er-nind hai dighár-a er-nind, sit on the chair or sit on the ground (either the-chair-on sit or the-ground-on sit).

Tha-i rizái en, it is as you please (thee-of the pleasure it is).

Ma-i phadhá andara be-y-á, follow me inside (me-of after in come).

Ahmad goñ sáhib shutha, has Ahmad gone with the master (Ahmad with the-master has gone) ?

Ahmad goñ na shutha ; *Ahmad-ar thaf-á gipta*, Ahmad has not gone, he has caught fever (Ahmad with not has gone ; Ahmad fever-by has been caught).

Sáhib khadhé rauth, when will the master go (the-master when will go) ?

Thau 'sh-en rauth, *ma 'sh-án shutha*, you ask when will he go, I say he has gone (thou sayest " he will go ", I say " he has gone "). Note that 'sh-en is short for *gush-en*, thou sayest, and 'sh-án for *gush-án*, I say, the first and second persons singular contingent future of *gushagh*, to say. 102.

Khadhé thar-i, when will he return ?

Begahá bāngahá thar-i, he will return this evening or to-morrow morning (this evening to-morrow morning he will return).

Tha-ra yakín en, are you certain (thee-to certainty is) ?

Hau, ma-na yakín en, yes, I am certain (yes, me-to certainty is).

Ma-na shakk en, I am doubtful (me-to doubt is).

QUESTIONNAIRE.

1. How many declensions are there in Baluchí ?

2. How is the plural formed from the singular ? What other language forms its plural in the same way ?

3. How many cases are there ? Name them. Which of these cases take suffixes ?

4. Enumerate the suffixes of the genitive case singular and dative case plural.

5. With what cases would you expect to find the suffixes *á*, *a*, *igh*, *ena*, *ánar*, *ár* ?

6. Translate into Balochí: father's son; he will go; yes, this is the real case; it is too high; do not worry; the man thought to himself.

7. Translate into English: *Mard-ánra*; *mard-áni*; *mard-e-á*; *ba-rau*, *azh án mard-a phol-khan*.

8. What can you say concerning the words *chikh^htar* and *chikar* ?

9. Which is correct: *do mard sání ant*, or *do mard-án sání ant* ? Give a reason for your reply.

10. Give Balochí equivalents of: to empty; to fill; to sit down; to hold; to fall.

CHAPTER IV.

THE NOUN—CONTINUED.

25. The noun *thála*, a company, a raiding party, changes the final *a* to *o* before taking the case endings or suffixes: e.g., *thála*, a company; *azh thálo-a*, from a company; *thálo-á*, by a company; *thálo-án*, companies; *thálo-áni*, of companies.

26. Very few nouns in long *á* undergo any change. *Velá*, time, in the locative and ablative singular becomes *velah-á*, at the time. Similarly, *begáh*, evening, becomes *begah-á*, in the evening. The shortening of the one vowel has led to the lengthening of the other.

27. The noun *wáshá*, master, becomes *wázhah-án* in the nominative plural, on the analogy of *velá*, time, and *begáh*, evening. *Hudhá*, God, makes *Hudhá-i*, and *Hudhá-egh* in the genitive case singular. Exceptions of this class, however, are rare.

28. Nouns ending in long *í*, that is in *yá e ma'rúf*, change this vowel into its corresponding short and then add *y* before taking the case endings: *ma Balochi-y-a esh-híar chí gushagh-en*, what do you call this in Balochí? But the pronunciation of *Balochíya* differs little if at all from *Balochía*.

29. Nouns ending in *o* as a rule change that letter into *av* before taking the suffixes denoting the various cases: e.g., *ḍaddo*, a pony; *azh ḍaddav-a*, from a pony; *ḍaddava-á*, by a pony; *ḍaddav-án*, ponies; *ḍaddav-áni*, of ponies. These do not form a numerous class. Among exceptions are: *nákhó*, an uncle; *mokho*, a spider; *sháthlo*, a dove; *go*, a race, prize for a race; *jo*, a watercourse. These are regular, and follow the rules for nouns ending in a consonant.

30. Some nouns form their plurals by the direct addition of the syllable *gal*. The most commonly heard are: *zah-gal*, a flock of kids, from *zah*, a kid; *lerav-gal*, a herd of camels, from *lerav*,

a camel; *jan-gal*, a band of women, from *jan*, a woman; *Marri-gal*, merr of the Marri tribe; *phá-gal*, a flock of *márkhor*, from *pháshan*, a *márkhor*; *thih-gal*, others, from *thih*, other. This ending is in wide use, and is made applicable to human beings, animals, and things. Its use corresponds to that of *log*, people, in Urdú and Hindí (cf. "folk" in English).

Obs. 1. The affix *gal* is probably a corruption of the Persian *ghol*, a company, a band. In Baluchi the letter *o* in words introduced often becomes *d* and *a*.

Obs. 2. This same plural is found in Brahúi also, but not to so great an extent.

31. Another and rarer form of the plural is the Pakkhto patronymic *zai*, usually pronounced *zai*: e.g., *Ahmad-zai*, the Ahmadzais; *Tumar-zai*, the Tumarzais.

32. A few nouns form their plurals by the addition of *agh* to the singular: e.g., *murdán-agh*, fingers, from *murdán*, a finger; *phádā-agh*, the feet, the legs, from *phádā*, the foot. Of this class is *galagh*, a troop of horsemen.

33. One noun, at least, has a plural ending in *kár*: e.g., *zál-kár*, women, from *zál*, a woman. The regular plural ending in *án* is also in use. The same ending *ár* is found in *katár*, a string or number of camels.

Obs. Some few Turkish words form their plural in *lar* and *lár*.

34. Among collective nouns are: *goram*, a herd of cows; *ramigh*, a flock of goats; *mehar*, a flock of sheep; *gwarphar*, a flock of lambs; *bag*, a herd of camels; *báhir*, a herd of donkeys. These may be followed by a verb in the singular.

35. The following nouns are often treated as plurals, and may, therefore, be followed by a verb in the plural: *bor*, soup, stew; *árh*, flour; *darmán*, medicine; *jau*, barley; *hál*, news; *dán*, corn; *nóhd*, ~~grass~~; *renv*, grass; *dighár*, land; *gozhd*, flesh. There are others.

Obs. In Pakkhto also we notice the same thing. Thus *zahr*, poison, has *zahr* in the nominative case plural, but *zahr-o* in the oblique cases, showing clearly that it is considered a plural noun.

36. That form of the genitive singular which adopts the suffix *a*, as well as that which remains unchanged, generally precedes

its governing noun. Genitives formed by the addition of any of the suffixes *egh*, *egha*, *igh*, are usually separated from their governing nouns and used predicatively. The same ruling obtains in the case of the pronouns in the genitive or possessive case (58, 65). The suffix *egh* is sometimes softened to simple *e* by discarding *gh*. The change is euphonic.

37. In compound nouns, such as *máth-phith*, parents, only the last member takes the suffixes: e.g., *azh wath-i máth-phith-a phol khat*, let him ask his parents; *tha-i máth-phith-áni chakha ma-na lál n-eh*, I have no confidence in your parents.

38. In most cases the *a* of the genitive singular is a short soft breathing. There is a sharp and clear distinction between it and the long *á* of the agentive case. Among the tribes of the north the short guttural *a* is all but imperceptible very often to the European on his first arrival in the country; in the south it is clearly heard and can be easily followed. On the whole, the tendency appears to be towards its retention.

39. In Balochi the locative and ablative cases are of wider use than in Urdu or Hindi. It is very often difficult, in the absence of the prefixes, to distinguish between the two cases. There is a difference, however; broadly speaking, the locative connotes "place", the ablative "manner".

Obs. 1. The nasal *a* of the Balochi is of the nature of the same letter in Urdu and Hindi, but even lighter. It is not by any means the strong French nasal.

Obs. 2. One of the signs of the genitive case, already explained, is *e*; it is always *yá e majhúl*, and should be pronounced as "y" in the English word "easy", or as "ay" in the word "say". Some writers place a nasal *a* after it. This is in error; it has no nasal sound.

Obs. 3. The "e of unity" can enter into the construction of any of the cases when the sense requires it. But there should be no jar in the pronunciation. If necessary, change the construction of the sentence. Usage is the sure guide. The use of this *e* makes or tends to make a sentence more emphatic.

Obs. 4. Strictly speaking, there is no declension of nouns in Balochi. The oblique, construct, or formative cases are formed by means of affixes. The noun itself can hardly be said to undergo any change.

Obs. 5. Sindhi masculine nouns that end in short *a* change that letter into short *e* in the formative. Thus *dehu*, a country, becomes *deh-a jo*, of a country, in the genitive singular, and *deh-ane jo*, of countries, in the genitive plural. There are other resemblances.

Obs. 6. In both Baluchi and Sindhi abstract nouns are sometimes met with declined.

Obs. 7. The Sindhi has no prepositions; all particles that affect the noun in any way come after it.

40. The vocative has no case ending nor any prefix. There is a tendency, however, to lengthen the final vowel of certain nouns when using this case: e.g., *O sardār!* O chief! from *sardar*, a chief. Similarly, in *O Baloch!* O Baloch! the letter *o* is lengthened considerably.

Further examples of the noun:—

E diḡdār sirdār-eḡh en, is this government land (this land government-of is)?

E zahm sirdār-eḡh en, this is the chief's sword (this sword the-chief-of is). It is the intonation that denotes whether a question has been asked. *Sirdār*, for *sardar*: the final vowel has been lengthened to ease the pronunciation. 40.

Rāj sindh-eḡha hacho gushaḡh-ant, the people of the Indus Valley say so. The *eḡh* and *eḡha* suffixes are in most general use with proper nouns.

Zahm laḡhārī-e gwand en, the Laghārī sword is short (the-sword the-Lagharis-of short is).

Zahm Gurshanī-e drāzh en, the Gurshanī sword is long (the-sword the-Gurshanis-of long is).

Rāst-e dast-a thar, turn to the right (the-right hand-to turn). The locative case.

Chap-e dast-a thar, turn to the left (the-left hand-to turn).

Locative case. These two sentences show "direction towards", and should be considered "locative". Still more literal translations would be "turn to the hand of the right", "turn to the hand of the left". The *e*, of, is one of the genitival suffixes. Its use with the adjective is on the analogy of the Persian. 41.

Edha ma khoh-ār shikār n-estī, here in the hills there is no shooting (here in the-hills shooting not is). Locative plural.

Ma kīnz lāfa shīr astī, is there milk in the churn (in the-churn in milk is)? Locative.

Sandúk niánwán chí chí astén, what is in the box (the-box in what thing is)? *Asti* and *astén*, is, are sounded nearly alike.

Án hand-a shikár báz en, there is plenty of sport there (that place-in sport plentiful is).

Ma wath-í loḡh-a ravagh-án, I am going home (I, myself of the house-to, am going).

Druk-a jumb, just wait a little. The noun *druk*, a short time, is in the ablative, and has an adverbial sense of time.

Inna, na e rang-a khan-án, no, I shall do it this way (no, I this way-in shall do). Here the ablative *rang-a* denotes manner.

Má í narýán azh sirdár-a gipta, I got this horse from the chief (me-by this horse from the-chief has been got). The prefix *azh*, from, clearly denotes the ablative.

WORDS TO BE REMEMBERED.

Clothing.

Phash, *jígh*, a bodice.

Top, *kulla*, a cap.

Phágh, *tond*, *bir*, *mandil*, a turban.

Kurta, *pahrácar*, a long coat.

Jalishk, a garment.

Phado, *khisagh*, a pocket.

Burka, a veil.

Phashm, wool.

Sarí, a woman's shawl or sheet.

Lánk, a waistcloth.

Ástín, a sleeve.

Phádhí, a toe-ring.

Chabha, leather sandals.

Hár, a necklace.

Sarhosh, an upper ear-ring.

Phulúh, a nose-ring.

Topú, a hat.

Jar, *ves*, clothing.

Kurtí, a short coat.

Chit, a petticoat.

Ahanjagh, a sash.

Pat, *ábresham*, silk.

Bāndíkh, cotton thread.

Shalwar, *shalwár*, trousers.

Mozhagh, a boot, legging.

Buthagh, a bracelet.

Chalo, a ring.

Vínd, a finger-ring.

Nifagh, a string for trousers.

Jahlgosh, a lower ear-ring.

Arzán, cheap.

Girán, dear.

Theḡhí, *thewaghe*, all.

Bathir, better.

Phíla, complete.

Char, simple, plain.

Kull, all, whole.

Khíndar, naked.

Gwas, *bés*, enough.

Sardar, bareheaded.

Biokh, possible.

Biokh n-en, impossible.

Jar-án ján-a ur-khanagh, *jar-án ján-a ur-khutha*, to put on clothes.

Osáragh, *osártha*, to wear.

Poshenagh, *poshenth*, to dress.

Tangagh, *tangetha*, to hang (as clothes from a peg).

Chák deagh, *chák dátha*, to rip up.

Chaghal deagh, *chaghal dátha*, to throw away.

Dast lainagh, *dast laintha*, to touch.

Doshagh, *dokhta*, to sew.

Sar-agh, *sar-ákhta*, to remain over.

Saren-bandagh, *saren-bastha*, to gird up the loins.

Kharo biagh, *kharo bítha*, to stand up.

Gwar-a khanagh, *gwar-a khutha*, to put on clothes. *Gwar-a* is the oblique form of *gwar*, the neck.

Wath-i túfak ma-na de, give me your gun (thysself-of the-gun me-to give).

Tha-ra bashk en, you may have it (thee-to granted it is).

Chatar na khanagh-en, you are not joking (joke not thou art making) ?

Inna, sáin, túfak shwá-igh en, no, sir, the gun is yours (no, sir, the gun you-of is).

Ba-rar, gind, ás thustha ki balagh-e, go and see if the fire has gone out, or if it be burning (go, see, the-fire has gone out or is burning).

Sáin, ás jawánia balagh-e, sir, the fire is burning brightly (sir, the-fire well is burning).

Rosh der bítha, juz-án, wath-i wath-i loqh-a, the day is far advanced, let us go home (the-day late has become, let us go, own own home to). *Wath-i wath-i loqh-a*, to our respective homes : self-of self-of.

Hau, shaf khafagh-e, yes, night is falling.

Be-y-á, e hand-a b-il-án, come, let us leave this place (come, this place let us leave).

- *Ashtáfi-a ma khañ, máhkání shaf bí*, do not hurry, it will be a moonlight night (haste not make, moonlight night it will be).
Rosh díghár bíagh-e, night is closing in (the-day evening is becoming).
Báñgah-á kh-á-en, will you come to-morrow (to-morrow you will come) ?
Hon hon kh-á-án, I will assuredly come (blood, blood, I will come). Meaning, "nothing will stop me." *Kha-á-án* is generally written *khán*.
Janikh-ání gudh ma wath-í ján dúlha-í, he disguised himself as a girl (girls-of the-clothing on his body was-given-by-him). The *í* is the pronominal. 95.
Go án-hía cháwa ma khañ, do not joke with him (with him joking not make).
E rang-a kár azh má na bíagh-e, I cannot do this sort of thing (this sort of work from me not becomes).
Thau go má phajia rav-en, will you go with me (thou with me with wilt go) ?
Thau ma-í gwashtí na gir-en, will you not listen to what I say (thou me-of the saying not wilt take) ?
Thau ma-í gwashtí na gipta, you did not listen to what I said (thee-by me-of the-saying not has been taken).
Pha chí zahr giragh-en, why are you becoming angry (for why anger thou takest) ?

QUESTIONNAIRE.

1. Are there any peculiarities in the declension of nouns ending in *á* and *í* ?
2. Give the genitive singular of *mokho*, *go*, *jo*, and the genitive plural of *sháthlo*, *nákhó*, *daddo*.
3. How and for what purpose is the suffix *gal* used ? Give an example.
4. Explain the use of the suffixes *zai*, *kár*, *agh*.
5. Give three examples of collective nouns. Are the following nouns singular or plural : *díghár*, *dán*, *jav*, *árikh* ?

6. What is the usual position in the Balochi sentence of genitives ending in *eqh*, *eqha*, *iqh*? Are there any other parts of speech that follow the same rule?

7. How are compound nouns treated as regards suffixes? Give an example.

8. What two cases have neither prefixes nor suffixes?

9. Put into Balochi: What is in the house?

10. Translate into English: *E táfuk sardár-eqh ch*.

CHAPTER V.

THE ADJECTIVE.

41. The usual position of the adjective in Balochí is immediately before its noun. When so placed it is followed by the genitive sign *e*, *yá e majhúl*. This is generally the case, but not always; we sometimes hear the adjective used without the *e* of possession, just as we hear the noun very often used without the *a* of possession. This construction is borrowed *in toto* from the Persian, and is often imitated in Urdú by writers who affect the Persian style.

Obs. 1. This adjectival *e* is not to be regarded as "the *e* of unity". The two may have come into the language at one and the same time, the probabilities are that they have, but their uses and meanings are separate and distinct. "The *e* of unity" can nearly always be shown to denote "individuality", or "peculiarity", whereas the genitival *e* of the adjective, like the genitival *a* of the noun, always connotes "possession"; e.g., *zál*, a woman; *zál-e*, a certain woman; *sharr-e zál*, a beautiful woman, or, put more literally, a woman of beauty (beautiful).

Obs. 2. The pronunciation of this genitival *e*, although clear, strong, and distinct, is not nasal, as supposed by some.

Obs. 3. In modern Persian the *e* of possession is for most part joined to the adjective and not the noun qualified. It is, however, pronounced *yá e ma'rúf*, that is as *i*, and not, as in Balochí, *yá e majhúl*, or *e*.

Obs. 4. The *yá e majhúl* of classical Persian has now become *yá e ma'rúf*.

Obs. 5. In Persian the adjective generally follows its noun, being joined to it by the *izáfat*. In the modern language, however, the adjective is sometimes placed first, as in Balochí. In this case the *izáfat* is dropped.

42. Adjectives already ending in *e*, or in *en*, do not change when they precede and qualify a noun.

43. When an adjective is used by itself, or is placed after the noun it qualifies, it usually takes one of the stronger genitival or possessive endings, *ena*, etc., instead of the weaker and more generally heard *e*. 17.

44. In a few adjectives that end in *n* the *e* of possession is inserted before this letter, which then becomes nasal: e.g.,

jawán, good; *jawá-e-ñ* *chhorav*, a good boy. Thus we come to have the forms: *mazann*, *mazan*, *mazain*, *mazan-e*, *maz-e-ñ*, *maz-á-e-ñ*, good; *ksán*, *ksán*, *ksain*, *ksán-e*, *ksán-e*, *ksá-e-ñ*, small.

Obs. 1. In *mazain* and *ksain* we have examples of a nasal *n* following a short vowel. This is not unusual, and is met with in Urdu also. Cases of the ordinary hard English *n* following a long vowel are quite common.

Obs. 2. In the case of words ending in a double consonant, such as *mazann*, big, *sharr*, beautiful, stress should be laid on the final letters when pronouncing them.

45. The comparative degree is formed from the positive or simple form of the adjective by the addition of *thar*, *tar*, or *thir*. Before the addition of these endings, which are borrowed from the Persian, the adjective has sometimes to be slightly modified. This is done to obtain an easier and smoother pronunciation: e.g., *jawán*, good; *jawán-thar*, better; *mazann*, etc., big; *mas-thar*, bigger; *ksán*, etc., small; *kas-thar*, smaller; *buz*, high; *buzá-thir*, higher; *sak*, strong; *sak-thar*, stronger.

46. The Persian comparatives *geshtar*, more, and *bathir*, better, are in general use in Baluchi. The latter is sometimes used with other adjectives to form comparatives. The positives of these two, *besh* and *bih*, are not often heard.

47. The superlative degree is formed by putting the noun with which comparison is made in the ablative case, preceded by the prefix *azh*, than: e.g., *án azh thewaghe chhorav-án siyáral en*, he is the cleverest boy (he than all the-boys clever is). Instead of *azh thewaghe* we may use *azh kullán*; the meaning remains the same. Other forms of *azh*, than, are *ash*, *shi*, *chih*, *chi*, 'sh, *ch'*. Which should be used in any particular case will depend on the word following the prefix and on pronunciation. 188.

Obs. This simple method of comparison is that which obtains in Urdu, etc., and has been borrowed from the Semitic languages.

48. The comparative and superlative degrees are not often heard. The place of the superlative is sometimes taken by the comparative. The adverb *sakhia*, very, exceedingly, extremely, is sometimes placed before an adjective in its simple or positive

form so as to intensify its meaning: e.g., *ân zâl sakhîa sharr ên*, that woman is very beautiful. The genitive case of *Hudhâ*, God, that is *Hudhâ-i*, of God, heavenly, is also used in a somewhat similar sense.

Examples of the adjective:—

Jathaghe mâl ba-kho ên, where is the stolen property (the-struck property to-where is)? Note this use of the verb *janagh*, to strike. An alternative is *phullithaghe mâl*.

Azh in geshtar phrah ên, it is wider than this (than this more wide it is).

Bâz nariyân, hartal, lerav, murtho shuthagh-ân, many horses, mules and camels died. *Murtho shuthagh-ant*, or *murtho shuthagh-ân*, having died went.

Bâl sakhîa kâr-khanokhî chî aster, the lance is a very useful weapon (the lance very work-making thing is).

Angrez-âni zahm sidhâ ên, the English sword is straight (the English-of the sword straight is).

Risâla kirich chot ên, the cavalry sword is curved (the cavalry-of the-sword curved is).

Tha-i tûfak phur ên, is your gun loaded (thee-of the gun full is)?

Inna, ân horagh ên, no, it is not loaded (no, it empty is).

Wath-i tûfak sâf khan, guda phur khan, clean your gun and load it (thyself-of the-gun clean make then filled make).

Ân-hânî tof-ân azh pagârthaghe âsîn jurethagh-ant, their guns were made of cast-iron (them-of the-guns from cast iron were made).

Ân-hânî otak jahli phalawa bîtha, they were encamped to the east (them-of the-camp east direction-to was (became)).

NUMERAL ADJECTIVES.

49. The cardinal numbers are quite regular, and are easily remembered once the scheme is understood. A distinction is made, or supposed to be made, between *yâ* and *yak*, one; *yâ* is used before a noun beginning with a consonant, and *yak* before a noun beginning with a vowel, or when used by itself, say,

substantively. But this rule is very often violated, and we find *yak* used before a consonant.

50. The numbers from one to twenty are expressed as shown below. Twenty-one, etc., is *gíst o yak*, *gíst o do*, etc., up to thirty-nine. Forty is *chhîr*, or, *do gíst*; forty-one, *do gíst o yak*, etc. The conjunction *o*, and, may generally be left to be understood. Some of the tribes pronounce it as if it were a short *u*.

51. A less common method of expressing the numbers above sixty is by reckoning back in multiples of twenty: e.g., *dwázdah gíst*, two hundred and forty; *nuh kham dwázdah gíst*, two hundred and thirty-one, that is, nine less than two hundred and forty.

Where more than one form is given that in most general use is placed first.

<i>Yak</i>	.	.	.	}	one.
<i>Yá.</i>	.	.	.		
<i>Do</i>	.	.	.		two.
<i>Sui</i>	.	.	.		three.
<i>Chíár</i>	.	.	.		four.
<i>Phanch</i>	.	.	.	}	five.
<i>Panj</i>	.	.	.		
<i>Pach</i>	.	.	.		
<i>Shash</i>	.	.	.		six.
<i>Hapt</i>	.	.	.	}	seven.
<i>Hav</i>	.	.	.		
<i>Havd</i>	.	.	.		
<i>Hasht</i>	.	.	.	}	eight.
<i>Hazhd</i>	.	.	.		
<i>Nuh</i>	.	.	.		nine.
<i>Dah</i>	.	.	.		ten.
<i>Yázhdah</i>	.	.	.	}	eleven.
<i>Yázdah</i>	.	.	.		
<i>Dwázhdah</i>	.	.	.	}	twelve.
<i>Dwázdah</i>	.	.	.		
<i>Sehndah</i>	.	.	.	}	thirteen.
<i>Sezdah</i>	.	.	.		

<i>Chárdah</i>	fourteen.
<i>Phánzdah</i>	fifteen.
<i>Shánzdah</i>	sixteen.
<i>Harzdah</i>	seventeen.
<i>Hazhdah</i>	eighteen.
<i>Nozdah</i>	} nineteen.
<i>Nozd</i>	
<i>Gíst</i>	twenty.
<i>Gíst o yak</i>	twenty-one.
<i>Sí</i>	thirty.
<i>Chhil</i>	forty.
<i>Phanjáh</i>	fifty.
<i>Sai gíst</i>	} sixty.
<i>Shast</i>	
<i>Shastád</i>	} seventy.
<i>Sai gíst o dah</i>	
<i>Haftád</i>	} eighty.
<i>Chíár gíst</i>	
<i>Hashtád</i>	} ninety.
<i>Chíár gíst o dah</i>	
<i>Sadh</i>	one hundred.
<i>Sadh o yak</i>	one hundred and one.
<i>Shazh gíst</i>	} one hundred and twenty.
<i>Shash gíst</i>	
<i>Hapt gíst</i>	one hundred and forty.
<i>Hasht gíst</i>	one hundred and sixty.
<i>Nuh gíst</i>	one hundred and eighty.
<i>Do sadh</i>	two hundred.
<i>Hazár</i>	} one thousand.
<i>Hadhár</i>	
<i>Lak</i>	one hundred thousand.
<i>Khor</i>	ten millions; many thousands.

Obs. The numeral *khor* is from the Hindi *karor*, one hundred *lákhs*, Sanskrit *koṭi*. In Baluchi it has the general meaning of "many thousand", "millions".

52. The ordinals are formed by the addition of the syllable

mí to the cardinals. This syllable *mí* is often heard pronounced *wí*. A few forms are irregular. After *gíst*, twenty, that is in the case of compound numbers, the particle *mí* is added to the second member: e.g., *gíst yakumí*, twenty-first, etc.

<i>Aulí</i>	.	.	.	} first.
<i>Pheshí</i>	.	.	.	
<i>Dukmí</i>	.	.	.	} second.
<i>Gudí</i>	.	.	.	
<i>Saimí</i>	.	.	.	} third.
<i>Sohmí</i>	.	.	.	
<i>Chádrumí</i>	.	.	.	fourth.
<i>Phanchumí</i>	.	.	.	fifth.
<i>Shashumí</i>	.	.	.	sixth.
<i>Haptumí</i>	.	.	.	seventh.
<i>Hashtumí</i>	.	.	.	eighth.
<i>Nuhmí</i>	.	.	.	ninth.
<i>Dahmí</i>	.	.	.	tenth.
<i>Yázdámí</i>	.	.	.	eleventh.
<i>Dwázdámí</i>	.	.	.	twelfth.
<i>Señzdámí</i>	.	.	.	thirteenth.
<i>Oházdámí</i>	.	.	.	fourteenth.
<i>Phánzdámí</i>	.	.	.	fifteenth.
<i>Shánzdámí</i>	.	.	.	sixteenth.
<i>Havdámí</i>	.	.	.	seventeenth.
<i>Hashdámí</i>	.	.	.	eighteenth.
<i>Nozdámí</i>	.	.	.	nineteenth.
<i>Gístumí</i>	.	.	.	twentieth.
<i>Síumí</i>	.	.	.	thirtieth.
<i>Chillumí</i>	.	.	.	fortieth.
<i>Sadhúmí</i>	.	.	.	hundredth.
<i>Hazárumí</i>	.	.	.	thousandth.

53. Fractional numbers end in *ak*, less frequently in *ik*. Another method of denoting fractions is by adding the word *bahar*, part, share, to the ordinals: e.g., *sadhúmí bahar*, one-hundredth.

<i>Nem</i>	.	.	.	}	one-half.
<i>Nemagh</i>	.	.	.		
<i>Saiak</i>	.	.	.		one-third.
<i>Chíarak</i>	.	.	.		one-fourth.
<i>Phanjak</i>	.	.	.		one-fifth.
<i>Sai páo</i>	.	.	.	}	three-fourths.
<i>Yak o nem</i>	.	.	.		
<i>Dejh</i>	.	.	.		one-and-a-half.
<i>Sádhóán</i>	.	.	.		one-half more.

Obs. *Dejh* is from the Hindi *derh*, and *sádhóán* from *sárho*. The meanings have not changed.

54. Multiples when they denote quantity, and answer to the English word "fold", are expressed by placing *yak-e* before the cardinal numbers: e.g., *yake sai*, three-fold; *yake chíár*, four-fold; *yake phanch*, fivefold, and so on. "Double," however, is *dúrá*, a corrupt form of the Urdú *dohrá*.

55. Another and less common method of expressing the multiple idiom is got by adding *sar* to the cardinals: e.g., *do sar*, double; *sai sar*, treble, threefold, and so on. The word *tal* is sometimes used to give this sense: e.g., *sai tal*, threefold; *chíár tal*, fourfold.

56. Multiples signifying time are expressed by adding the word *bar*, time, turn, season, to the cardinals: e.g., *do bar-án*, twice; *sai bar-án*, thrice; *chíár bar-án*, four times, and so on with the other numbers. "Once" makes, *yá bar-e*; again, *thí bar-e*; often, *báz-e bar-án*.

57. All adjectives, including the numerals, may be used substantively, and when so used may take the suffixes generally used with the noun: e.g., *dushmani-á guashá ma na kh-á-án*, the second said that he would not come (the-second-by it was said "I not shall come").

Further examples of the adjective:—

Guda har hasht-ena gozhd wárth-ant, then the whole eight ate flesh (then all eight-of flesh was eaten).

Shwá-r phanjáh phanjáh rupiya de-án, I shall give each of you fifty rupees (you-to fifty fifty rupees I shall give). This is how distribution is shown.

E hálwár rást bí tán ma-t wázhá báz vash bí, if this news be true my master will be much pleased (this news true be then me-of the master very pleased will be). As the adjective *rást* follows its noun there is no need of the suffix *e*.

Edhú yá phír-e zál lath dast náánwán phedhagh-e, here comes an old woman with a stick in her hand (here one old woman stick hand in is coming). *Phír-e zál*, an old woman, a woman of old. The *e* is required because the adjective stands immediately before its noun.

Thewaghe áf kadah láfa mín-khuth-i, he put the whole of the water in the cup (all the-water the cup in was put (made) by him).

Ma har ro har ro lághar bí-ána raptagh-án, I kept getting thinner every day. This sentence exemplifies two points already discussed: (a) *lághar*, thin, does not take the possessive ending *e* because it stands alone; (b) the continuation of the action expressed by *har ro har ro* and by the present participle *bí-ána*, becoming, gives to the adjective the force of a comparative degree, thinner. It is by such devices that the paucity of words in the language is made good and the difficulty of translation overcome.

Yá máh-e rosh-a thar-ákh kh-á-n, I shall return this day month. The sentence is idiomatic. *Yá* before a word beginning with a consonant.

Haw-án jawá-e-n bor athant, it was excellent stew (it goed stew was). The noun *bor*, stew, is considered plural.

Má shutho án nariyán gipta pha sadh rupiya, I went and bought that horse for one hundred rupees (me-by having-gone that horse was taken for a-hundred rupees).

Shudhi-ánra naghan warain, feed the hungry (the-hungry-to bread feed). An example of an adjective used substantively: *Shudhi* hungry, *shudhi-ánra*, to the hungry.

Ma-na sádhóán saí de, give me three and a half (me-to a-half-more-than three give).

WORDS TO BE REMEMBERED.

Implements and tools.

<i>Gondosh</i> , a needle.	<i>Kattri</i> , a saw.
<i>Sindán</i> , an anvil.	<i>Ramba</i> , a kind of chisel.
<i>Chinjá</i> , a crowbar.	<i>Thafar</i> , an axe.
<i>Pech</i> , a screw.	<i>Kuhárav</i> , a hatchet.
<i>Sihári</i> , an awl.	<i>Dár-sumb</i> , an auger.
<i>Thash</i> , an adze.	<i>Tár</i> , wire.
<i>Ambur</i> , a forceps.	<i>Mikráz</i> , a pair of scissors.
<i>Tezhaghí-khoh</i> , a hone.	<i>Pharz</i> , tinder.
<i>Azhghizh</i> , flint and steel.	<i>As-khoh</i> , flint.
<i>Rást</i> , true, right, accurate.	<i>Shiwar</i> , alert.
<i>Hágha</i> , awake.	<i>Zindagh</i> , alive.
<i>Evakh</i> , alone.	<i>Hairán</i> , amazed.
<i>Phásh-phádíh</i> , barefoot.	<i>Mushagh</i> , smooth.
<i>Thí</i> , <i>duhmí</i> , another.	<i>Khard</i> , apart, asunder.
<i>Sukhtaghe</i> , burnt.	<i>Phullithaghe</i> , plundered.
<i>Masthaghe</i> , tangled.	<i>Poh</i> , clever, understanding.

Sumb janagh, *symb jathá*, to bore a hole.

Shishkagh, *shikhta*, to plait.

Khashagh, *khashá*, to pull out.

Chikagh, *chikitha*, to pull.

Kutiragh, *kutiritha*, to clip.

Báz biagh, *báz bítha*, to abound.

Chamburagh, *chamburitha*, to be glued together.

Sindagh, *sistha*, to smash.

Khard biagh, *khard bítha*, to be separated.

Bor-jor khanagh, *bor-jor khutha*, to break in pieces.

Gosh deagh, *gosh dátha*, to listen.

Kumakí deagh, *kumakí dátha*, to assist.

Ma zahr na giragh-án, I am not becoming angry (I anger not am taking).

Sáhib-á zahr gipta, master became angry (the-master-by anger was taken).

Ān-hīd go zahr-a gwashta, he spoke angrily (him-by in anger it was spoken).

Brāth-ānī wājha rosh gwāzenagh-ant, they pass the time like brothers (brothers-of like the-day they are passing).

Shaf ham-edha gwāzen-ān, I shall pass the night here (the-night even-here I shall pass).

Sai rosh chacho gwāzen-ān, how shall we spend three days (three days how shall we spend) ?

Shaf ham-edha bī, he will spend the night here (the night even-here he will be).

Dag niānwin ān-hīar gālī bī, he will overtake him on the way (the-road on him-to meeting he will be).

Wath-ī ambrāh-ar ān-hī randa shashī, send your servant after him (yourself-of the servant him-of after send).

Ān ma-ī salāh asta, that was my intention (that me-of the-intention was).

Tha-ī nokar-ā azh ravagh-a jawāb dātha, your servant has refused to go (thee-of the-servant-by from going reply has been given).

Ān gushagh-e ma mundo na rav-ān, he says that he will never go (he says I never will go).

Ān-hī brāth dī gushagh-e ma peḷ na rav-ān, his brother also declares he will not go (him-of the-brother also says I never will go). *Mundo na* and *peḷ na* mean "never", "not at all". The latter is the more generally used. It is also the more emphatic.

Ma thewaghe hāl sahī bīthagh-ān, I know the whole matter (I the-whole matter informed have become).

Ān-hīar ravaghī bī, he will have to go (him-to going will be).

Siwā ravagh-a thī salāh hachi n-en, there is nothing for it but to go (except going-of other counsel any not is).

Ān tha-ra phallav deagh-e, does he offer you any excuse (he thee-to excuse is giving) ?

Hachi phallav na deagh-e, he offers no excuse (any excuse not he is giving).

Asula ganokh bī, he must be an out and out idiot (a-real fool he will be).

Chughli-khanokh-āni gwashti-a bāwār ma khan, do not trust backbiters (backbiters-of the-word trust not make).

QUESTIONNAIRE.

1. What is the usual place of the adjective in the Balochi sentence? Are there any exceptions?

2. How does the use of the adjective in Balochi compare with the Persian construction?

3. How do you account for the presence of the letter *e* in *sharr-e āl*? How is it pronounced?

4. Does this *e* ever become an infix? Give an example.

5. What are the rules for the formation of the comparative and superlative degrees?

6. Put into Balochi: He is exceedingly clever; it is heavenly.

7. Translate into Balochi: Seventy-three; thirty-six; fourfold; one-fourth.

8. How are the ordinals formed? Give three examples.

9. Put into Balochi: Give them five rupees each.

10. Translate into English: *Ān zahr giragh-e*.

CHAPTER VI.

THE PERSONAL PRONOUNS.

58. The pronouns may be classified as Personal, Demonstrative, Relative, Correlative, Interrogative, Indefinite, Reflexive, and Pronominal. All are defective, and all to some extent irregular. The suffixes used are those in use with the noun, in some instances slightly modified.

In the following paradigms those forms that are in most general use have been placed first.

Ma, I.

Singular.

Case.	Stem.	1st form.	2nd form.	3rd form.	English meaning.
Nom.	<i>ma</i>	<i>ma</i>	..	..	I.
Gen.	<i>ma</i>	<i>ma-i</i>	<i>ma-igh</i>	<i>ma-ni</i>	my, mine.
Dat.	<i>ma</i>	<i>ma-na</i>	..	..	to me.
Acc.	<i>ma</i>	<i>ma-na</i>	..	..	me.
Loc.	<i>ma</i>	<i>mā</i>	..	..	on me, etc.
Ag.	<i>ma</i>	<i>mā</i>	..	..	by me.
Abl.	<i>ma</i>	<i>mā</i>	..	..	from me, etc.

Plural.

Case.	Stem.	1st form.	2nd form.	3rd form.	English meaning.
Nom.	<i>mā</i>	<i>mā</i>	..	..	we.
Gen.	<i>mā</i>	<i>mā-i</i>	<i>mā-igh</i>	..	our, ours.
Dat.	<i>mā</i>	<i>mā-r</i>	<i>mā-ra</i>	..	to us.
Acc.	<i>mā</i>	<i>mā-r</i>	<i>mā-ra</i>	..	us.
Loc.	<i>mā</i>	<i>mā</i>	..	..	on us, etc.
Ag.	<i>mā</i>	<i>mā</i>	..	..	by us.
Abl.	<i>mā</i>	<i>mā</i>	..	..	from us, etc.

59. The stem or nominative form of the 1st personal pronoun is *ma*, and from it all the other cases are made up. It has no

suffix, and no nasal ending except when it precedes a word beginning with a vowel. It may then become *mañ*, or even *man*: e.g., *tha-i zāl man āñ*, I am thy wife (thee-of the-wife I am). Its pronunciation is always full and clear, as if written *mah*. It should never be slurred. Its true sound appears to lie between that of *mañ* and *mah*, between a final nasal *ñ* and a final *h*.

60. The nominative plural is the nominative singular with the vowel lengthened, *ma*, I, becoming *mā*, we. This *mā* is now the stem for the plural, and appears in all the other cases.

Obs. 1. It has been suggested that before *āñ*, *aro*, and *athāñ*, were, parts of the substantive verb, the letters *kh* are added to *mā*, we. The supposition is entirely erroneous. The letters *kh* belong to the verb, not to the pronoun (141). Examples are *mā kh-āñ nā-durāñ*, we are ill; *mā kh-athāñ nā-durāñ*, we were ill. These should not be written *mākh-āñ* and *mākh-athāñ*.

Obs. 2. The Persian pronoun of the 1st person is *man*, I; *ma-ra*, me, to me; *mā*, we.

61. The genitive singular has three different suffixes to choose from, *i*, *nī*, and *igh*, and the genitive plural two, *i* and *igh*. The *nī* suffix of the genitive singular is never used in the genitive plural of the 1st person: the root or stem of the plural is *mā* throughout.

62. The form in most general use is *ma-i*. It precedes its noun. The form *ma-nī* generally follows the noun it qualifies. It is usually reserved for use in petitions: e.g., *brāñh ma-nī*, *tha-i kughādñ gear mā ākhñta*, my brother, I have received your letter (brother mine, thee-of the-paper to me has come). The forms *ma-igh* and *mā-igh* are used predicatively by themselves: *tūfak ma-igh en*, the gun is mine (the-gun me-of is); *logñ-āñ mā-igh ant*, the houses are ours (the-houses us-of are). This tendency of the possessive form ending in *igh* to be used predicatively has already been noticed in the case of the noun. As regards the pronoun, it is loosely observed in all those classes that affect this ending.

63. The dative and accusative cases singular are alike, and are formed by the simple addition of the suffix *na* to the stem *ma*.

In the plural, also, the dative and accusative are alike, but here there are alternative forms : *má-r* or *má-ra*, to us.

64. The locative, agentive, and ablative cases, singular and plural, are alike, and are got by lengthening the stem vowel *a* to *á*.

Examples of the pronoun of the 1st person :—

Ma Mazári áñ, I am a Mazári (I a-Mazári am). Nom. sing.

E ma-i tífak eñ, this is my gun (this me-of the-gun is). Gen. sing.

Zahm ma-igh eñ, the sword is mine (the-sword me-of is). Gen. sing.

Ma-i athant do zál, I had two wives (me-of were two wives). Gen. sing.

Ma-na kal n-eñ tha-i ambráh ba-kho shutha, I do not know where your servant has gone (me-to information not is thee-of the-servant to where has gone). Dat. sing.

Áñ-hiá ma-na whár khutha, he has ruined me (him-by I (me) ruined have been made). Acc. sing.

E ma-na sakhia vash eñ, I like this very much (this me-to very pleasing is). Dat. sing.

Ma-na hacho gushagh-a azh lajj biagh-e, I feel ashamed to say so (me-to, thus saying from, shame becomes). Dat. sing.

Áñ-hiá wath-i nariyán go má shwakta, he sold his horse to me (him-by himself-of the-horse to me was sold). Abl. sing.

Maroshí má yak nariyán bhá gipta, I bought a horse to-day (to-day, me-by a horse was bought). Ag. sing.

Tha-i bráth azh má mazann eñ, your brother is older than I (thee-of the-brother than I big is). Abl. sing.

Ni má rav-ín, may we go now (now we may go)? Nom. plur.

Má-i chakha híl na khanagh-eñ, do you not trust us (us on trust not thou art making)? Gen. plur.

Áñ lerav-gal má-igh eñ, that string of camels is ours (that string of camels us-of is). Gen. plur.

Má-r hav-ikar zar azh kho dast khaf-i, where shall we get so much money (us-to so-much money from where to-hand will fall)? Dat. plur.

Má-ra bángahá phajkár-i, he will recognize us in the morning (us in-the-morning he will recognize). Acc. plur.

Án go má ráh-a sangat bí, will he accompany us on the way (he with us the-way-on accompanying will be)? Abl. plur.

Ganokh, azh má phol-phurs khawagh-en, idiot, are you questioning us (fool, from us enquiry art thou making)? Abl. plur.

Azh má phur na bítha, we could not fill it (from us filled not it became).

Azh búz rosh gwar má ákhla, it is long since he came to see me (from many days to me he has come). *Gwar má*, to me, or, to us.

65. The pronoun of the 2nd person is *thau*, thou. Among some of the tribes it is sounded as if written *tho*. In addressing one another and in conversation the Baloch very rarely makes use of the plural *shwá*, you. The use of the plural for the singular to denote respect is practically unknown in Balochistán. In fact, it is generally the other way about.

Obs. The correct pronunciation of *thau* is somewhat difficult to explain. Its true sound can be learnt from the native only. It should not be pronounced as the English word "thou". The aspirate should be clear and distinct: *tau* is unintelligible.

Thau, thou.

Singular.

Case.	Stem.	1st form.	2nd form.	3rd form.	English meaning.
Nom.	<i>tha</i>	<i>tha-u</i>	<i>tho</i>	..	thou.
Gen.	<i>tha</i>	<i>tha-i</i>	<i>tha-igh</i>	..	thy, thine.
Dat.	<i>tha</i>	<i>tha-r</i>	<i>tha-ra</i>	..	to thee.
Acc.	<i>tha</i>	<i>tha-r</i>	<i>tha-ra</i>	..	thee.
Loc.	<i>tha</i>	<i>tha-u</i>	...	..	on thee, etc.
Ag.	<i>tha</i>	<i>tha-u</i>	..	..	by thee.
Abl.	<i>tha</i>	<i>tha-u</i>	..	..	from thee, etc.

Plural.

Case.	Stem.	1st form.	2nd form.	3rd form.	English meaning.
Nom.	<i>shwá</i>	<i>shwá</i>	<i>shá</i>	..	you.
Gen.	<i>shwá</i>	<i>shwá-i</i>	<i>shá-i</i>	<i>shwá-igh</i>	your, yours.
Dat.	<i>shwá</i>	<i>shwá-r</i>	<i>shwá-ra</i>	<i>shá-r</i>	to you.
Acc.	<i>shwá</i>	<i>shwá-r</i>	<i>shwá-ra</i>	<i>shá-r</i>	you.
Loc.	<i>shwá</i>	<i>shwá</i>	<i>shá</i>	..	on you, etc.
Ag.	<i>shwá</i>	<i>shwá</i>	<i>shá</i>	..	by you, etc.
Abi.	<i>shwá</i>	<i>shwá</i>	<i>shá</i>	..	from you, etc.

66. In the 2nd personal pronoun there is no distinction made between the nominative and the agentive cases, neither in the singular nor in the plural. The context alone shows which is intended. There is seldom if ever any doubt, however.

Obs. 1. When *shwá*, you, comes before *ath*, are, and *athé*, were, the verbal prefix *ká* is placed between the pronoun and its verb: e.g., *shwá kh-eth ná-duráh*, you are ill; *shwá kh-athé ná-duráh*, you were ill (60. obs.). The pronoun with its verb is then pronounced as one word: *shwá-keth*, you are, and *shwá-kathé*, you were.

Obs. 2. The personal pronoun of the 2nd person in Persian is *tú*, thou, and *shumá*, you.

Obs. 3. The order of the persons in Baluchi is the reverse of that observed in English. Thus the English "you and I" becomes "I and you", "he and I", "I and he". "You and he," however, obtains.

Obs. 4. The personal pronouns may very often be omitted where this is not permissible in English. The verbal termination usually suffices to indicate the person and the context the signification.

67. The genitive cases are formed by the addition of *i* or *igh* to the stems *tha* and *shwá* respectively. The forms *tha-igh* and *shwá-igh* stand alone, predicatively; they do not precede their nouns. In the genitive plural *shwá* is occasionally heard.

68. The dative and the accusative cases are alike in both numbers, and are formed by the addition of the letter *r* and the syllable *ra* to the respective stems. *Shár* is *shwár* with *w* suppressed.

69. The locative, agentive and ablative cases call for no special remarks. They are the same as the respective nominatives. The shortened form *shá* is in every-day use.

Examples of the pronoun of the 2nd person :—

Thau ba-kho ravagh-en, where are you going (thou to where art going) ? Nom. sing.

Tha-i tufak gandagh en, your gun is worthless (thee-of the-gun worthless is). Gen. sing.

E tha-igh n-en, this is not yours (this thee-of not is). Gen. sing.

Tha-ra cho bitha, what is the matter with you (thee-to what has become) ? Dat. sing.

Ma tha-ra mikraz pha chi de-an, why should I give you the scissors (I thee-to the-scissors why shall I give) ? Dat. sing.

Navan tha-ra jant, he may beat you (perhaps thee he may beat). Acc. sing.

E mesh kha-id go thau shwakta, who sold this sheep to you (this sheep whom-by to thee has been sold) ? Abl. sing.

Thau aula gwashta e ma-i loth n-en, you first said it was not your bag (thee-by at-first it was said "this me-of the bag not is"). Ag. sing.

An-hid azh thau di phol-phurs khutha, did he enquire from you also (him-by from thee also enquiry was made) ? Abl. sing.

Shwa ravagh-en, are you going ? Nom. plural.

Phesha shwa-i hal gir-an, I shall first hear what you have to say (first you-of the-news I will take). Gen. plur.

Nariyan shwa-igh en, is the horse yours (the horse you-of is) ? Gen. plur.

Ni ma-na phar en, ni shwa-r gosh de-an, I am now at leisure and will listen to you (now me-to leisure is, now you-to ear I will give). Dat. plur.

Wazha shwa-r jant, master will beat you (master you will beat). Acc. plur.

Go shwa chi-e darahi khutha-i, did he make you any promise (with you any promise was made by-him) ? Abl. plur.

Sha zantho khutha ya hacho khutha, did you do it wittingly or unwittingly (you-by having-known was it done or thus was it done) ? Ag. plur.

Azh shwa chi chi phol-khanagh-etha, what all was he asking you (from you what what was he asking) ? Note the force of *chi chi*. Abl. plur.

70. There is no pronoun of the 3rd person in Balochi. This want is made good by using the proximate and remote demonstratives *e*, *haw-e*, this, and *án*, *haw-án*, that, to denote, according to the context of the sentence, he, she, it.

WORDS TO BE REMEMBERED.

Land, etc.

<i>Bar</i> , <i>ḡán</i> , a desert.	<i>Af-shef</i> , a watershed.
<i>Buzi</i> , <i>chashma</i> , <i>chamb</i> , <i>mund</i> , a spring.	<i>Rekh</i> , sand.
<i>Sim</i> , boundary.	<i>Kháki</i> , <i>káki</i> , a ditch.
<i>Khalgar</i> , <i>shánkh</i> , stony ground.	<i>Sikh</i> , barren land.
<i>Rej</i> , a tract, country.	<i>Dighár</i> , land.
<i>Ladh</i> , <i>adánav</i> , jungle.	<i>Band</i> , <i>banú</i> , an embankment.
<i>Dighár-wázhá</i> , landlord.	<i>Kumb</i> , a tank, pool.
<i>Jidh</i> , pasture.	<i>Paṭ</i> , a bare plain.
<i>Af-dári</i> , <i>aw-dári</i> , irrigation.	<i>Hand</i> , a tank.
<i>Lop</i> , an alluvial plain.	<i>Luk</i> , a stony plateau.
<i>Khund</i> , land enclosed by a stream.	<i>Khad</i> , a hollow, a hole.
<i>Ad</i> , a masonry watercourse.	<i>Nawálagh</i> , a terrace in a river- bed.
<i>Paṭhá</i> , a small watercourse.	<i>Jo</i> , <i>nahar</i> , a canal, stream.
<i>Ghat</i> , dense.	<i>Ishtiye</i> , deserted.
<i>Sune</i> , <i>wirán</i> , deserted.	<i>Rekh</i> , <i>sekh</i> , barren.
<i>Giáf</i> , <i>baghchae</i> , fertile.	<i>Ásan</i> , easy.
<i>Baráwar</i> , equal, level.	<i>Mushkil</i> , difficult.
<i>Jukht</i> , even (not odd).	<i>Sahrá</i> , evident.
<i>Táh</i> , odd (not even).	<i>Sáhi</i> , fallow.

Nangar bahainagh, *nangar bahaintha*, to plough.

Rishagh, *rikhta*, to sow.

Runagh, *runitha*, to reap.

Khishár khishagh, *khishár khishat*, to cultivate.

Af deagh, *áf dátha*, to irrigate.

Dighár janagh, *dighár jatha*, to dig.

Mála deagh, mála dátha, to roll.

Rudhagh, rustha, to grow.

Hushkagh, hushkitha, to wither.

Phashagh, phaktha, to ripen.

Bandbozh khanagh, bandbozh khutha, to plan, devise.

Charnagh, chartha, to graze. The transitive form is *charainagh, charaintha*.

Ma-í chakha khas-e-á drogh bastha, someone has lied against me (me-of on someone-by false has been fastened).

Tha-í chakha khas-e-á drogh na bastha, no one has lied against you (thee-of on someone-by false not has been fastened).

Ma-í chakha báwar na khan-en, do you not trust me (me-of on trust not thou makest) ?

Tha-í chakha báwar ped na khanagh-en, I trust you not at all (thee-of on trust not at all I am making).

Go khas-e-a báwar na khanagh-en, you trust no one (with anyone trust not thou makest).

Tha-í saghar-a chí bítha, what has happened to your head (thee-of the head-to what has become) ?

Ma-na kátar sakhta mán-ákhla, I have been severely wounded with a dagger (me-to a-dagger severely has come).

E thán hand-a bítha, where did this happen (this what place-in became) ?

Ma wath-í dighar-a nangar bahainagh-ethan, I was ploughing my land (I myself-of the-land was ploughing).

Do duz ákhto go má mirathagh-ant, two thieves came and fought with me (two thieves having-come with me fought).

Má yak-e-ar túfak jatha, I shot one (me-by one was shot).
Túfak janagh, to shoot.

Thír an-hí saghar-a mán-ákhla, the bullet struck him in the head (the bullet him-of the head-in came).

Hand-a murtho khapta, he fell dead on the spot (the-place-on having-died he fell).

Guda chí bítha, what happened then (then what became) ?

Guda dumí-á phadátha, then the-other ran away.

Jathaghe mar thán hand-a en, where is the dead man (the-
struck man what place-in is) ?

Ham-odha waptiye yá drashk buna, he is lying there under a
tree (even-there he is lying a tree under).

Shwá-i chi saláh en, what is your advice (you-of the-advice
what is) ?

QUESTIONNAIRE.

1. How many classes of pronouns are there ? Name them.
2. Distinguish, in Balochí, between " I " and " by me ".
3. Put into Balochí : It is mine ; no, it is yours.
4. Explain the formations *mákhún*, *mákhathún*, *shwákheth*,
and *shwákhathé*.
5. When do you use *tha-igh* and *shwá-igh* ?
6. Explain the forms *tho* and *shwí*.
7. If there be no pronoun of the 3rd person, how would you
translate " he ", " she ", " it " ?
8. Translate into Balochí : What has happened to your hand ?
9. Put into Balochí : The bullet struck him in the foot.
10. Translate into English : *Zahm má-r manzúr en*.

CHAPTER VII.

THE DEMONSTRATIVE PRONOUNS.

71. The proximate demonstrative in the nominative singular has three different forms, *esh*, *e*, *i*, meaning this, he, she, it, according to the context of the sentence, and the remote demonstrative one form, *ân*, that, he, she, it. Both these pronouns can be intensified by the prefix *ham* or *haw* in any of the cases, singular or plural.

Obs. 1. The prefix *ham* is the Pârsî, Pehlevî, and Zend *ham*, and corresponds to the Sanskrit *sam*. It is of wide use in Urdu, Pakkhto, etc., meaning also, even, etc.

Obs. 2. As in Sindhi so also in Balochi, the personal pronoun of the 3rd person is now lost—if it ever existed. All that we meet with is the pronominal *i*, he, etc.; plural, *ish*, etc.

Obs. 3. In Persian the demonstratives *in*, this, *ân*, that, with their plurals *in-hâ*, *ân-hâ*, take the place of a 3rd personal pronoun.

Obs. 4. This *in* was at one time *im*. (Cf. *im-âil*, this year.)

Obs. 5. The emphatic forms in Persian are *ham-in* and *ham-ân*.

72. Before a word beginning with a vowel the forms *e* and *i* are not used. In such cases *esh*, *ham-esh*, *haw-esh*, are made use of, according to the needs of the sentence; e.g., *thai túfak esh en*, this is your gun; *tha-i túfak ham-esh en*, this, and no other, is your gun.

73. The form *i*, this, he, she, it, is sometimes made nasal: e.g., *mañ in rosh-ân*, nowadays; *mañ in hâl-a*, in this case, under these circumstances. This form is not shown in the paradigm given below: it is emphatic, not a separate form.

Esh, this.

Singular.

Case.	Stem.	1st form.	2nd form.	3rd form.	English meaning.
Nom.	<i>esh</i>	<i>esh</i>	<i>e</i>	<i>i</i>	this, etc.
Gen.	<i>esh</i>	<i>esh-i</i>	<i>esh-ia</i>	..	of this, etc.
Dat.	<i>esh</i>	<i>esh-iar</i>	<i>esh-iara</i>	<i>esh-ia</i>	to this, etc.
Acc.	<i>esh</i>	<i>esh-iar</i>	<i>esh-iara</i>	<i>esh-ia</i>	this, etc.
Loc.	<i>esh</i>	<i>esh-ia</i>	..	..	on this, etc.
Ag.	<i>esh</i>	<i>esh-id</i>	..	..	by this, etc.
Abl.	<i>esh</i>	<i>esh-ia</i>	..	..	from this, etc.

Plural.

Case.	Stem.	1st form.	2nd form.	3rd form.	English meaning.
Nom.	<i>esh</i>	<i>esh-ân</i>	..	..	these, etc.
Gen.	<i>esh</i>	<i>esh-âni</i>	..	..	of these, etc.
Dat.	<i>esh</i>	<i>esh-ânra</i>	..	..	to these, etc.
Acc.	<i>esh</i>	<i>esh-ânra</i>	<i>esh-ân</i>	..	these, etc.
Loc.	<i>esh</i>	<i>esh-ân</i>	..	..	on these, etc.
Ag.	<i>esh</i>	<i>esh-ân</i>	..	..	by these, etc.
Abl.	<i>esh</i>	<i>esh-ân</i>	..	..	from these, etc.

74. The declension of the pronouns, as will have been seen, closely resembles that of the noun. In the case of *esh*, this, the resemblance is nowise violated. The nominative plural is formed by the simple addition of *ân* to the nominative singular; in the genitive singular there are the endings *i* and *ia*; and in the genitive plural the substantival suffix *âni* is joined to the stem. The guttural suffixes *igh*, etc., are probably never heard.

75. The dative and accusative cases singular are alike, and have three forms to choose from, *iar*, *iara*, and *ia*. The form *esh-iar* is that most generally heard, especially in the case of the dative: *ar* (*âr*) is pre-eminently a datival ending. In the plural also these two cases are the same, and are formed by adding *ânra* to the stem, or, we might say, by adding *ra* to the nominative case plural.

76. There is no difference between the locative and ablative cases singular; both end in *ia*, in short *a*. The locative,

agentive and ablative cases plural are alike and the same as the nominative plural. The agentive singular ends in *iā*, in long *ā*. In no case can short *a* represent the agentive case in noun or pronoun.

(Obs. 1. Not too much stress should be laid on the short final *a*; the long final *ā* should be clear and distinct; when pronouncing it there should never be any doubt left as to its presence. The difference between the two sounds is clearly brought out in the case of *ma*, I, and *mā*, by me.

(Obs. 2. The dative and accusative *esh-iār* will sometimes be heard pronounced *esh-lār*.

Examples of the proximate demonstrative pronoun:—

Inna, ham-esh ma-igh en, no, this is mine. Nom. sing.

Esh-i māt̤h ba-kho shutha, where has its mother gone (it-of the mother to where has gone)? Gen. sing.

Esh-iār chikht̤ar zar dāt̤ha-i, how much money has he given to him (him-to how-much money has been given by-him)?

Dat. sing.

Esh-iār b-il de, ān-hiār hundi-khan, let this one go, get hold of that one (this-one leave, give, that-one take hold of).

Hundi-khanagh, to take care of, take hold of, look after.

Acc. sing.

Esh-i-ā chikht̤ar dān drushta, how much grain has he ground (him-by how-much grain has been ground)? Ag. sing.

'sh-esh-ia drāzh ath, it was longer than this (than-this long it was). *'sh-esh-ia* is for *ash esh-ia*, or, *azh esh-ia*, than this.

It should be pronounced as one word. Abl. sing.

Thi bar-e esh-ānra wām na de-ān, I will not lend to them a second time (another time them-to credit not I will give).

Dat. plur.

Rosh-e-a esh-ānra gind-ān, I shall be even with them some day (some-day them I will see). The sentence is idiomatic.

Acc. plur.

77. The remote demonstrative is *ān*, that, he, she, it. This stem is found in all the cases singular and plural. As in the case of *esh*, this, the prefixes *ham* and *haw* are used to intensify its meaning, in any of the cases, singular and plural.

Obs. Dames has *ān* or *ānh* in the nominative case singular. The aspirate can hardly influence the nasal.

78. It is only when used as personal pronouns that *esh*, *th*,^s and *án*,^e that, are declined. When used adjectively, before a noun, they are demonstratives pure and simple, and undergo no change: e.g., *ní esh-i sir bítha*, his marriage has just taken place; *haw-e zál-a sir bítha*, is this woman married? *Án-hí sir dí bítha*, his marriage also has taken place; *haw-án mard sir bítha*, is that man married? *Án mard-á gwashtu*, that man said.

Án, that.

Singular.

Case.	Stem.	1st form.	2nd form.	3rd form.	4th form.	English meaning.
Nom.	<i>án</i>	<i>án</i>	..	..	..	that, etc.
Gen.	<i>án</i>	<i>án-hí</i>	<i>án-hia</i>	<i>án-hiegh</i>	<i>án-hie</i>	of that, etc.
Dat.	<i>án</i>	<i>án-hiar</i>	<i>án-hiára</i>	<i>án-hia</i>	..	to that, etc.
Acc.	<i>án</i>	<i>án-hiar</i>	<i>án-hiára</i>	<i>án-hia</i>	..	that, etc.
Loc.	<i>án</i>	<i>án-hia</i>	..	..	..	on that, etc.
Ag.	<i>án</i>	<i>án-hiá</i>	..	..	..	by that, etc.
Abl.	<i>án</i>	<i>án-hia</i>	..	..	..	from that, etc.

Plural.

Case.	Stem.	1st form.	2nd form.	3rd form.	4th form.	English meaning.
Nom.	<i>án</i>	<i>án-hán</i>	..	..	..	those, etc.
Gen.	<i>án</i>	<i>án-háni</i>	..	..	..	of those, etc.
Dat.	<i>án</i>	<i>án-hánra</i>	..	..	..	to those
Acc.	<i>án</i>	<i>án-hánra</i>	<i>án-hán</i>	..	..	those, etc.
Loc.	<i>án</i>	<i>án-hán</i>	..	..	..	on those, etc.
Ag.	<i>án</i>	<i>án-hán</i>	..	..	..	by those, etc.
Abl.	<i>án</i>	<i>án-hán</i>	..	..	..	from those.

79. The declension of the two pronouns is thus very much alike. In the proximate, however, the letter *h* is in the stem, or root, for the reason that it is part of it, and not the aspirate. In the remote demonstrative *h* is the leading letter in all the suffixes. That is all the real difference there is between the declensions of the two pronouns. The form *án-hie* is a softened *án-iegh*, 36.

Examples of the remote demonstrative:—

Án chí chí jágh-e, what is he chewing (he what thing is chewing)? Nom. sing.

Yá kisáin had án-hí pogokh níánwán phásetha, a small bone has stuck in his throat (one small bone him-of the-throat in has stuck). Gen. sing.

Zál án-hiegh en, the woman is his (the-woman him-of is). Gen. sing.

Sardár-á án-hie har do-e gosh buritho ás-a sokhtant, the chief cut off his ears and burnt them in the fire (the-chief-by his both ears having-cut-off the-fire-in were burnt). Gen. sing.

Án-híar zahr mán-ákhá, he became angry (him-to anger came). Dat. sing.

Án-híara telán de, give him a push (him-to a-shove give). Dat. sing.

Án-híar ma jan, do not strike him (him not strike). Acc. sing.

Má go án-hía ahdh khutha, I made an agreement with him (me-by with him an-agreement was made). Abl. sing.

Ma 'sh-án-hía siyárat án, I am wiser than he (I than-he wise am). Abl. sing.

Án-hán har wakht tála-bálá khanagh-ant, they are always delaying (they every time delay are making). Nom. plur.

Án-háni barwán-án sweth astán, their eyebrows are white (them-of the-eyebrows white are). Gen. plur.

E jumla án-hánra poh khan, explain this sentence to them (this sentence them-to understood make). Dat. plur.

Án-hánra ondo ma khan, do not upset them (them upside down not make). Acc. plur.

Án-hán sai dhaka áf níánwán tobi jatha, they dived three times into the water (them-by three times the-water into a-dive was struck). Ag. plur.

WORDS TO BE REMEMBERED.

Roads, Passes, etc.

Lahar, chur, a hill torrent.

Laung, a torrent.

Khandagh, a mountain pass.

Gar, a chasm.

Laghar, a waterfall.

Gap, a quicksand.

Khoh, koh, phawád, a mountain.

Gwarband, a pass.

Por, a flood.

Puhal, a bridge.

<i>Ther</i> , a mountain peak, hill.	<i>Rug, gal</i> , a precipice.
<i>Rungráñ</i> , path, hill path.	<i>Sarak</i> , a road.
<i>Thal</i> , a valley.	<i>Rodh</i> , high bank of a torrent.

<i>Thursainokh</i> , frightful.	<i>Waraghagh</i> , drinkable.
<i>Nádhán</i> , foolish.	<i>Pheshí, aulí</i> , former.
<i>Chiar-kund</i> , four-cornered.	<i>Sar-larzokh</i> , giddy.
<i>Chíar-phádh</i> , four-footed.	<i>Hájatvand</i> , destitute.
<i>Muft</i> , gratis.	<i>Whash, khush</i> , happy.
<i>Phende</i> , hobbled.	<i>Naghan-deokh</i> , hospitable.
<i>Ajiz, halim, gharib</i> , humble.	<i>Gwáthorí</i> , haughty, proud.

Taragh, taretha, to swim.

Khandí ravagh, khandí rapta, to cross.

Charagh, charitha, to ascend.

Madhagh, mastha, to freeze.

Dem-a juzagh, dem-a juzitha, to go forward.

Rullagh, rullitha, to miss the way.

Shamushagh, shamushta, to forget.

Phadha bíagh, phadha bítha, to follow.

Bahagh, bahitha, to flow.

Luragh, luritha, to float.

Phadeagh, phadátha, to flee. It is a transitive verb, and as such takes the agentive with the present tense.

Phílav khanagh, phílav, khutha, to finish.

Shaf jawánia shíwar bí, be well on the alert during the night (at night well on the alert be).

E halk-a duz-gal báz ant, there are many thieves in this village (this village-in thieves many are).

Má dí hach ashkhuyai, I also have heard so (me-by also thus it has been heard).

Thí bar-e edha na kh-á-án, I shall not come here again (another time here not I shall come).

E duzi án-hí saldáh sívá na bítha, this theft has not taken place without his connivance (this theft him-of the-advice without not has become).

Yá kár-e khañ, áñ-hiár gwar wa lotáin, do one thing, summon him before you (one work do, him before yourself summon). Note the formation *gwar wa*, before yourself. *Wa* is a shortened form of *wath*, self.

Má áñ-hiár gwar wa lotáintha, I have summoned him before myself (me-by him before myself has been summoned).

Ahmad dí ma-í nemgha dem de, send Ahmad also to me (Ahmad also me-of to send).

Ma gind-áñ kí thí bar-e e rang-a kar na khat, I shall see that he does not do this sort of thing a second time (I shall see that another time this kind-of work not he will do).

Thau jawánia khutha, you have acted wisely (thee-by well it has been done).

Tha-í chakha sakhia vash áñ, I am greatly pleased with you (thee-of on very pleased I am).

Ma-í saláh thí bar-e edha agh-a ped n-en, I have no intention at all to come here again (me-of intention another time here coming-of at all not is).

Har shaf haur gwáragh-e, har shaf duz-gal mandagh-ant, every night it rains and every night the thieves come (every night rain rains, every night thieves come).

Dame dame bawar shanz janagh-e, sometimes it snows heavily. *Shanz janagh*, to rain heavily. The plural may be used after *bawar*, snow.

Daryá dar-khafagh-ant, the rivers are rising (the rivers out-falling are).

Dag hachí n-en, puhal hachí n-en, there are no roads and no bridges (road any not is, bridge any not is).

Khoñ báz ant, bot báz ant, pindokh báz ant, there are hills in abundance, vermin in plenty, and numerous beggars (mountains many are, vermin many are, beggars many are).

Ma tha-ra chí gush-áñ, Hudhá-í deh en, what can I say? It is a heavenly country (I thee-to what may say? God-of the-country is).

Ráñ b-áñ, let us be off (travelling let us be). *Bún* is the 1st person plural, contingent future, of *biagh*, to become. This is its precativè sense.

Druk-a jumb, haur sakhia gwāragh-e, wait just a moment, it is raining very hard (a moment-for wait, the rain hard is raining).

QUESTIONNAIRE.

1. How many demonstrative pronouns are there? Name them.
2. As demonstratives only, to what changes are these subject?
3. In what cases do you find *eshia*, *eshiar*, *eshān*, *eshānu*?
4. Explain the use of *ham* and *haw*. Give examples. What is the origin of these prefixes?
5. What is the suffix of the agentive case?
6. Put into Balochi: I will be even with him some day.
7. Translate into English: *Ma wath haw-ān-hānī nirwār khan-ān*.
8. By how many different forms is the genitive singular of *ān* represented?
9. What is the Balochi for: four-footed, former, a bridge, proud?
10. Give the English meanings of: *Laghar*, *chur*, *gar*, *charaqh*, *dem-a juzitha*.

CHAPTER VIII.

THE RELATIVE AND OTHER PRONOUNS.

80. The relative pronoun, *quí* relative pronoun, can hardly be said to exist in Balochí. The Baloch takes small interest in the complex sentence, and in the compound sentence none at all. He says what he has to say in very few words; bald, granted, but lucid and understood of the listener. One cannot know the language and misunderstand the man. His talk is Hebraic, biblical: simple sentence is strung on to simple sentence in a pleasing style that can be imitated in few other languages without offending the ear. There is no need of a conjunction even. With all this the Baloch remains a peerless story-teller.

81. The particle *ki* takes the place of a relative pronoun, just as it does in Persian. It is indeclinable, of course, and is very often left to be understood. The oblique cases of this pronoun representing the English "whose", "whom", are got by placing *ki* before the various cases of the demonstratives *esh*, this, etc., and *án*, that, etc.: e.g., *e nariyán ham-esh en ki esh-íar má bhá gípta*, this is the horse that I bought; *haw-án chhorav en ki án-hé pith maroshí bángahá murtho shutha*, that is the boy whose father died this morning. Put literally, these two sentences read: this horse the-very-horse is that it me-by was bought; that-very boy he-is that him-of the-father to-day this-morning having-died went. The correlative is sometimes left to be understood: e.g., *án zál má dítha Haddiání bítha*, the woman I saw turned out to be a Haddiání (that woman me-by seen a-Haddiání was (became)). Even this construction is at times still further shortened by leaving out the demonstrative: e.g., *dúz má dítha tha-í bráth bítha*, the thief I saw was your brother (the-thief me-by seen thee-of the-brother was (became)).

82. As might have been expected, compound relatives do not form a numerous class. Among the more common are: *ân ki*, who, he who, whoever, whatever; *har khas ki*, whoever; *har ki*, whatever; *har chi ki*, whatever.

CORRELATIVE PRONOUNS.

83. Only a few words are used correlatively: *ân-khtar*, that much; *haw-ân-khtar*, just that much; *ikhhtar*, this much; *ham-ikhhtar*, *haw-ikhhtar*, just this much, just so much. The Persian formation *in qadr*, so many, is also heard.

Examples of the relative and correlative:—

Haw-ân ki shari janth, ân hi khush-ân, I will kill him who gambles (that-very-one that gambles, him even will I kill). The example is from Dames' textbook. The particle *hi*, even, is from the Urdû. It is seldom heard in Balochi, and then only in the south.

Ân-hiar ki zar bâz en, ân-hiar bâz kh-â-ith, to him that hath shall be given (him-to that money much is, him-to much will come). *Kh-â-ith*, it may come, is the contingent future, 3rd person singular. In proverbial sayings, and whenever there is a doubt, the contingent future should be used.

Gwar khas-e ki zar hechî n-en ân hechî na dá, he who has nothing will give nothing (with him that gold any not is he any not will give).

Rosh-e ki zar gon na bi guda thaw chi khan-en, what will you do on the day that you have no money (the-day-on that money with not will be then thou what wilt do)?

INTERROGATIVE PRONOUNS.

84. Of the interrogatives there is only one that is subject to inflection, viz. *khai*, who? It refers to human beings only. It is used substantively by itself, never adjectively, before a noun. It has, moreover, no plural—unless we say that the singular and plural are alike.

Khai, who ?
Singular.

Case.	Stem.	1st form.	2nd form.	English meaning.
Nom.	<i>kha</i>	<i>khai</i>	..	who ?
Gen.	<i>kha</i>	<i>kha-i</i>	<i>kha-iqh</i>	whose ?
Dat.	<i>kha</i>	<i>kha-iar</i>	<i>kha-iara</i>	to whom ?
Acc.	<i>kha</i>	<i>kha-iar</i>	<i>kha-iara</i>	whom ?
Loc.	<i>kha</i>	<i>kha-ia</i>	..	on whom, etc. ?
Ag.	<i>kha</i>	<i>kha-la</i>	..	by whom ?
Abl.	<i>kha</i>	<i>kha-in</i>	..	from whom, etc. ?

Obs. 1. We are given *khai* and even *kai* as the simple form of this pronoun. The nominative form is, however, *khai*. The sound is that of *k* aspirated and never that of *kh*.

Obs. 2. *Kha-iar* of the dative and accusative is sometimes heard pronounced as if written *khaiar*.

85. The suffixes are those met with in the declension of the noun and the other pronouns. The agentive, as always, ends in the long vowel *á*. In the dative *kha-iar* appears to be preferred to *kha-iara*.

86. The interrogative *kithán*, what ? which ? is distinctive and is used adjectively before a noun expressed or understood : e.g., *án kithán már en*, who is that man (that what man is) ? *Azmúda kithán tárikh bí*, on what date will the examination take place (the-examination what date will be) ? It does not inflect, and cannot ordinarily take a suffix.

87. The pronoun *chi* or *cho*, what ? can be used substantively in its first form and substantively only in its second : e.g., *án-hí pith-á tha-ra chi gwashá*, what did his father say to you (him-of the-father-by thee-to what was said) ? *Án chí savav-a hacho gush-i*, why should he say so (he what reason-for thus should speak) ? *Tha-ra cho bítha*, what is wrong with you (thee-to what has become) ?

88. Of similar import but of more restricted use is *thán*, what ? which ? It is generally heard used before *hand*, a place, and *rang*, way, manner : e.g., *má thán hand-a nind-ún*, where shall we stay (we what place-in will stay) ? *Esh-iar thán rang-a din-i*, how will he tear it (it what way-in he will tear) ?

89. The interrogatives *chikhtar*, *chikhtar*, *chikar*, may mean, according to the context, how much? or, how many? They can be used substantively or adjectively, but undergo no change. When used adjectively the verb following is often in the singular. The Persian equivalent *ch. qadr* is also in use.

Examples of the interrogative pronouns:—

Ān mard khai en, who is that man (that man who is)?

E tūfak azh kha-ia bhā gipta, from whom have you bought this gun (this gun from whom has been bought (by you))?

Ān-hi sir kithān rosh bi, what day will his marriage take place (him-of the-marriage what day will be)?

Kithān dighār tha-igh en, which is your land (which land thee-of is)?

Thān hand-a nindagh-en, where do you stay (what place-in you are staying)?

Thān rang-a rau, how will he go (what way-in he will go)?

Pha chi gregh-en, why are you weeping (for why thou art crying)?

Chi hāl en, what is the news (what news is)?

Chikhtar murd sání ant, how many men are present (how-many men present are)?

INDEFINITE PRONOUNS.

90. Except *khas*, any, anyone, and its compound *har khas*, everyone, none of the indefinites are subject to declension. This pronoun refers to animates, less frequently to inanimates, and is seldom used adjectively. Its declension is quite regular.

Khas, anyone.

Singular.

Case.	Stem.	1st form.	2nd form.	3rd form.	4th form.	English meaning.
Nom.	<i>khar</i>	<i>khas</i>	..	..	..	anyone.
Gen.	<i>khas</i>	<i>khas</i>	<i>khas-a</i>	<i>khas-e</i>	<i>khas-i</i>	of anyone.
Dat.	<i>khas</i>	<i>khas-ar</i>	<i>khas-ara</i>	..	..	to anyone.
Acc.	<i>khas</i>	<i>khas-ar</i>	<i>khas-ara</i>	..	..	anyone.
Loc.	<i>khas</i>	<i>khas-a</i>	..	..	..	on anyone, etc.
Ag.	<i>khas</i>	<i>khas-á</i>	..	..	..	by anyone.
Abl.	<i>khas</i>	<i>khas-a</i>	..	..	..	from anyone, etc.

Obs. *Khas* is the Persian *kas* without the aspirate.

4. Other indefinites are: *chí*, *hachí*, *hech*, *hechí*, any; *ikh̄tar*, *ham-ikh̄tar*, so much; *har chí*, *hamuchí*, *ham-chíz*, everything; *chí-e*, something, *chí-e chí-e*, just a little, a trifle; *hechí na*, *chí na*, nothing; *báz*, many; *kham*, a few; *geshtar*, more; *kharde*, some; *chandí*, some; *yak-áptiya*, one another; *thí*, *phíthí*, *iptí*, other, another; *thí khas-e*, someone else; *thí chí-e*, something else; *thí chí na*, nothing else; *theghí*, *thewaghe*, all; *drust*, *kull*, *las*, all, the whole; *kullán-phajía*, altogether; *hardo*, both. *Chí* and *hechí* are sometimes used with reference to animate objects.

Obs. As in Persian, *har* translates either "each" or "every".

Examples of the indefinite pronouns:—

Khas-e gwashí na gir-ant they will not listen to what anyone says (anyone-of the-saying not they take). *Gir-ant* is the contingent future: it here denotes "habit".

Thau khas-e gwashí-a na giragh-en, you do not listen to what anyone says (thou anyone-of the-saying not art taking).

E thaukh-a khas-i dema ma khan, do not speak of this before anyone (this conversation anyone-of before not make).

Khas-e-a ki duzi bí, if anyone have his property stolen (anyone-of if theft take place).

Túfak wath-i ki thígh-i-egh en, is the gun your own, or does it belong to someone else (the gun yourself-of or other-of (someone-else-of) is)? The form *thígh-tegh* is worth noting. It can be used predicatively only.

Ham-chíz-egha namuna ma-na be-y-ar de, bring me a sample of everything (everything-of a-sample me-to bring give).

Khas-e e rang-a gushagh-e khas-e an rang-a, one says this another that (one this way-in speaks one that way in).

Thí bar-e khas-e-ar zá ma de, do not abuse anyone a second time (a-second time anyone-to abuse not give).

Thau zánugh-en ma-i wájha thí khas n-en, you think there is no one like you (thou knowest "me-of like another individual not is").

Ān-hiā tha-ra hechī na dātha, he gave you nothing (him-by thee-to anything not was given).

Ma-na hechī gunāh n-en, I have committed no fault (me-to any fault not is).

Ān-hi brāth hechī n-en, he has no brother (him-of brother any not is).

Ān yā bar-a hamuchī lotagh-e, he wants everything at once (he one time-at everything is wanting).

Hamuchī bāz en, there is plenty of everything (everything plenty is).

Guda bāz ākhtagh-ān, then many came.

Ma-i halk-a geshtar dighār vasm en, in my village most of the land is cultivated (me-of the-village-in most-of the-land cultivated is).

Go thī chī-a waragh-e, he eats it with something else (with other something he is eating).

Mā duzi chī na khutha, I have committed no theft (me-by theft any not has been done).

Kull sardar kh-ā-y-ant, all the chiefs will come.

Go hardō sara salāh khan, counsel both parties (with both with counsel make).

REFLEXIVE PRONOUNS.

92. In the sentence "he sent his son" we are left in doubt as to whose son was sent. In English we get over the difficulty by changing the wording, when necessary, to "he sent his own son". In Baluchi "own" is denoted by *wath*. In the nominative this pronoun always denotes "self". In the genitive it refers back to the true subject of the sentence and means "own": e.g., *ān-hi bachh shashtātha-i*, he sent his son (him-of the-son was sent by him), that is, the son of someone else; but *wath-i bachh shashtātha-i*, he sent his son (himself-of the-son was sent by him). The distinction is clear. In its declension *wath* is quite regular.

Wath, self.

Singular.

Case.	Stem.	1st form.	2nd form.	3rd form.	English meaning.
Nom.	<i>wath</i>	<i>wath</i>	..	..	self own. } The meaning and English rendering will depend on the context of the sentence.
Gen.	<i>wath</i>	<i>wath-i</i>	<i>wath-igh</i>	<i>wath-igha</i>	
Dat.	<i>wath</i>	<i>wath-ār</i>	<i>wath-āra</i>	..	
Acc.	<i>wath</i>	<i>wath-ār</i>	<i>wath-āra</i>	..	
Loc.	<i>wath</i>	<i>wath-a</i>	..	..	
Ag.	<i>wath</i>	<i>wath-ā</i>	..	..	
Abl.	<i>wath</i>	<i>wath-a</i>	..	..	

Plural.

Case.	Stem.	1st form.	2nd form.	3rd form.	English meaning.
Nom.	<i>wath</i>	<i>wath-ān</i>	..	..	selves. own. } The meaning and English rendering will depend on the context of the sentence.
Gen.	<i>wath</i>	<i>wath-āni</i>	..	..	
Dat.	<i>wath</i>	<i>wath-āra</i>	..	..	
Acc.	<i>wath</i>	<i>wath-āra</i>	..	..	
Loc.	<i>wath</i>	<i>wath-ān</i>	..	..	
Ag.	<i>wath</i>	<i>wath-ān</i>	..	..	
Abl.	<i>wath</i>	<i>wath-ān</i>	..	..	

Obs. 1. Some of the formations given are very rarely heard: e.g., *wath-āni*, *wath-igha*. But they exist, and are understood.

Obs. 2. The forms *wath-igh* and *wath-igha* are used after the nouns they qualify.

93. There are two other reflexive pronouns, or words that act as such, *jind* and *but*. Both come from Sindhi, and primarily mean "body". In Balochi, however, they have come to connote, self, oneself, own: e.g., *e ma-i jind top eh*, this is my own cap; *e ma-i jindegh eh*, this is my own; *wath-i jindār jatha-i*, he struck himself. *But* is seldom used.

94. A still greater emphasis is obtained by a repetition or duplication of these reflexives: e.g., *ān wath-i wath shutha*, he went himself, he went in person; *Mohan wath-i jind ākhta*, Mohan came himself, Mohan came in person. When speaking of one's own property *jind* is the pronoun generally used.

Examples of the reflexive pronouns :—

Bádsháh-á saláh khutha go wazír-a wath-igha, the king consulted his minister (the-king-by counsel was made with the-minister himself-of). In everyday Balochí this would be : *Bádsháh-á saláh khutha go wath-i wazír-a*.

Má án-híar gwar wa lotaintha, I summoned him before myself. *Wa* is a shortened form of *wath*, idiomatically used after *gwar*, near, with. It should be carefully noted.

E dighár tha-i wath-igh en, is this land your own, (this land thy own is) ?

Pha chí pha wath-án hálwar na khanagh-en, why do you not talk to one another (for why among yourselves conversation not you are making) ? *Pha wath-án*, among yourselves, is the locative plural.

Man wath-án chí gushagh-ant, what are they saying among themselves (among themselves what they are saying) ?

Thau wath wath-ára siyáral zánagh-en, you think yourself clever (thou thyself, thyself clever knowest). Note this use of *zánagh*, to know.

Gokh-án án-hí jindegh ant, the cows are his own (the-cows his own are).

Án wath-i jind-ár knush-íth, he may kill himself (he himself, himself may kill).

THE PRONOMINALS.

95. In Balochí the pronominals are found with verbs only, attached as suffixes : they are not used as prefixes or infixes. The chief benefit derived from their use appears to be a prevention of a too frequent repetition of the ordinary pronouns, or of a subject or agent already mentioned. Being short and explicit, they are particularly suited to Balochí. Their force and scope, however, cannot well be understood and appreciated until the verb has been considered and mastered by the student. 98, 154, 156, 158.

96. In order of the persons these pronouns are :—

Ūh, by me.

E, by thee, by you.

Ī, he, his, to him, him, by him.

Ish, they, their, to them, them, by them.

97. The two in most general use are *ī* and *ish*. They are often used indiscriminately, the singular for the plural. Moreover, both are inserted sometimes at the end of a verb when not required at all except to round off the sentences! But these practices and niceties the student will do well to leave to the Baloch: they are not for imitation, because incorrect. There should never be two subjects or two agents.

Obs. 1. And here a word as to their pronunciation: the final short *a* of the participle merges into the pronominal *ī* so as to form one sound; there is, and should be, no hiatus: e.g., *shuthai*, he went; not *shutha-ī*, with stress on the *a*. That will happen if the two vowels be pronounced separately.

Obs. 2. It is incorrect to say that these two vowels, the short *a* of the participle and the long *ī* of the pronominal, coalesce and give the sound of *e*, that is, *yā e majhūl*.

Obs. 3. The pronoun of the 2nd person, *e*, to wit, is *yā e majhūl*.

Obs. 4. In Sindhi the pronominals are found attached to nouns, verbs, and adverbs. They are, in order of the persons, *mā*, *e*, *se*, for the singular, and *āh* (*hūh*), *va*, *ne* (*nā*), for the plural. All are traceable to the Prakrit and Sanskrit. When attached to verbs they may represent any of the cases except the nominative.

Obs. 5. In Pakkhto the pronominals may represent any of the cases except the nominative and the vocative. In this dialect they are generally used detached, not as in Persian, Sindhi, and Balochi, linked to other parts of speech, except in a few particular cases. In order of the persons they are: *me*, *de*, *e*, for the singular, and *mā* (*māh*, *um*, *vum*), *mū* (*mūh*, *um*, *vum*), *e* for the plural. They are traceable to the Persian, Sanskrit, and Prakrit.

Obs. 6. The affixed pronouns in Persian are *am*, *at*, *ash*, for the singular, and *ī mān*, *ī tān*, *ī shān* for the plural.

Obs. 7. The separate pronouns are or can be made emphatic; the pronominals are not emphatic, and can hardly be made so, no matter where placed.

Obs. 8. If we wish for a fuller illustration of pronominal affixes we must turn to the Arabic. Here the scheme is more easily followed and understood.

A few examples will show this.

In Arabic there are five singular pronominal affixes : *ī*, me, masc. and fem. ; *ka*, thee, masc. ; *kī*, thee, fem. ; *ku*, him, it ; *hā*, her, it.

Similarly for the plural there are another five : *nā*, us, masc. and fem. ; *kum*, you, masc. ; *kun-na*, you, fem. ; *hum*, them, masc. ; *hun-na*, them, fem.

These particles are found affixed to nouns, verbs, and prepositions. By way of easy example, let us take the latter. The preposition *li* means "to". Thus by combination *li* comes to mean to me : *la-ku*, to thee, masc. ; *la-kī*, to thee, fem. ; *la-hu*, to him, to it ; *la-ha*, to her, to it. And so also in the case of the plural.

Examples : *La-nā ubn*, we have a son (to-us a-son (is)) ; *la-kun-na ukh*, you have a sister (to-you a-sister (is)) ; *la-hum malik*, they have a king (to-them a-king (is)). And so with the remaining persons. The substantive verb is left to be understood. In *jalahū-hu*, they opened it, *hu* represents the pronoun "it". In short the whole system is clear, simple, and fixed.

Examples of the pronominals :—

- Ūn*, by me . . . *Har do yak-e ūfak-ā jath-ūn*, I killed both with one shot (both one gun-with were killed by-me).
- E*, by you . . . *Namāsh-a der na khuth-e*, you have not been long at prayers (prayer-at delay not has been made by-you).
- Ī*, he . . . *Zar gipto shutha-ī*, he took the gold and went off (the-gold having-taken went he). *Shutha* being an intransitive verb, *ī* can only mean "he".
- Ī*, his . . . *Bādshāh-e ath ki dem-a dānagh ākhta-ī*, there was a certain king on whose face came a boil (a-certain king was that face-on a-boil came his). The *ki* and the *ī* go to make up something in the shape of the relative "whose". The simpler form would be : *Bādshāh-e ath ki ān-hi dem-a dānagh-e ākhta*.
- Ī*, to him . . . *Guda bachh-e bitha-ī*, then he had a son (then a-son became to-him). This is called "the dative of possession" (202). This use of the verb "to become" obtains in Urdú, Hindí, etc.

- I, him* . . . *Hamodha mir-ân-i ki thî khas ma gind-i*, I will fight him there, so that no one else may see (there I will fight-him that another not may see). The object and accusative is *î*, him, after the verb *mir-ân*, I will fight. Note that in *mir-ân*, I will fight, the ordinary *n* has taken the place of the nasal *ñ* before the vowel *î*. Note, also, that the negative before the contingent future is generally as here *ma*, lest, and not *na*.
- Î, by him* . . . *Azh chhorav-a phol khutha-î*, he asked the boy (from the boy, questioning, was made by-him).
- Ish, they* . . . *Navân-be-y-â-y-ant-ish*, perhaps they may come (perhaps may come-they). Note how the word *beyâyant* is built up: *be* is the prefix of the contingent future; the letter *y* is required before the vowel *â*; *â* is the root of the verb *âgh*, to come; the second *y* is required to help out the sound of the following short *a* in *ant*; *ant* is the verbal ending of the 3rd person plural.
- Ish, their* . . . *Nî khas ne-stên, rand asten-ish*, there is no one here now, only their traces (now, anyone, not is, trace is-their). *Nestên* is from *na astên*, it is not, and *asten* from *astên*, the nasal *ñ* having to be hardened before the vowel in *ish*.
- Ish, to them* . . . *Akhtagh-ant dir-e dighâr-e avzâr-e trettha-ish*, when they came into a far country they met a horseman (they came a distant country, a horseman met-to-them). Note that *trettagh*, to meet, governs the dative.
- Ish, them* . . . *Ma-î dast-ân basthagh-ant wath bozhith-ish*, let him who fastened my hands undo them (me-of the hands fastened, himself let him undo-them). *Bozhith*, let him untie, is the contingent future in its precative sense.
- Ish, by them* . . . *Ma-î gosh dî burithagh-ant-ish, dumb dî burithagh-ant-ish*, my ears they have cut off,

my tail also they have cut off (my ears also have been cut off by-them, my tail also has been cut off by-them).

WORDS TO BE REMEMBERED.

Crops, seeds, farm implements.

<i>Másh</i> , lentils.	<i>Khishár, khird, zirí'at</i> , cultivation.
<i>Kawánd</i> , sugarcane.	<i>Kurm</i> , stem, stalk.
<i>Kajal</i> , coarse grass.	<i>Rem, reñv</i> , grass.
<i>Dán</i> , corn.	<i>Púl</i> , root.
<i>Báj</i> , seed.	<i>Jau</i> , barley.
<i>Dás</i> , a sickle.	<i>Sári</i> , growing rice.
<i>Phinjuri</i> , a tether.	<i>Jauhán</i> , a heap of corn.
<i>Zang</i> , a turnip.	<i>Shínz</i> , a camel-thorn.
<i>Fasl</i> , harvest.	<i>Karpás</i> , cotton.
<i>Kíkh</i> , reeds.	<i>Kharphaz</i> , a mattock.
<i>Gano</i> , stalks of sugarcane, etc.	<i>Nangar</i> , a plough.
<i>Hith</i> , green growing corn.	<i>Hambár</i> , a threshing floor.
<i>Shiragh, hoshagh</i> , an ear of corn.	<i>Zurth</i> , jawár.
<i>Rezam</i> , a blight of corn.	<i>Shafak, khil</i> , peg of millstone.
<i>Ziyáda, ziyádagh</i> , more.	<i>Khamína</i> , low, mean.
<i>Gwardil</i> , cowardly.	<i>Marde</i> , manly.
<i>Droghvand</i> , lying.	<i>Rej</i> , irrigated.
<i>Be-hál</i> , indescribable.	<i>Be-lajj</i> , shameless.
<i>Miyár-vand</i> , impertinent.	<i>Bad-khú</i> , ill-natured.
<i>Farz</i> , imperative, incumbent.	<i>Asíl</i> , mild-tempered.

Thafagh, thaftha, to become hot.

Jakagh, jakhtha, to hover.

Rumb ziragh, rumb zurtha, to hasten.

Vadainagh, vadaintha, to increase.

Dáh biagh, dáh bítha, to be informed.

Wasta khanagh, wasta khutha, to inform.

Dáragh, dáshta, to keep.

Dastagh janagh, dastagh jatha, to knock at a door.

Gár biagh, gár biṭha, to be lost.

Gár khanagh, gár khutha, to lose.

Juragh, juretha, to be made.

Jorenagh, jorentha, to make.

Ān khadhe ākhta, when did he come (he when came) ?

E phanchumī rosh en ki ākhta, four days ago (this the-fifth day is that he came).

Ahmad-ā ma-na tha-i nemgha shashtātha, Ahmad has sent me to you (Ahmad-by me thee-of to has been sent).

Pha chi, why (for what) ?

Edha āgh tha-ra jawā-e-ā n en, it is not wise of you to come here (here to come thee-to wise not is).

Uzr tha-i chakha n-en, you are not to blame (excuse thee-of on not is).

Uzr Ahmad chakha er-khanagh-ān, I blame Ahmad (the-excuse Ahmad on I am placing).

Azh Ahmad hāl-a ma-na kal n-en, I know nothing of Ahmad's affairs (with Ahmad's affairs me-to knowledge not is).

Tha-ra jhate-a phadha kal bi, you will come to know presently (thee-to a-little after knowledge will be).

Ni Ahmad-ā ma-na wajah dātha, Ahmad has now given me an opportunity (now Ahmad-by me-to an-opportunity has been given).

Ma-na mokal en, may I go (me-to leave is) ?

Wath-i rizai khan-en, please yourself (yourself-of the pleasure make).

Tha-ra ravagh-a ne-il-ān, I shall not let you go (thee-to go-to not I shall let).

Thau Mohan dītha, have you seen Mohan (thee-by Mohan has been seen) ?

Mā Mohan dītha, dag nidānān ma-na trettha-i, I have seen Mohan, he met me on the road (me-by Mohan has been seen, the-road on me-to met-he).

Īn phalarwa phedh-āgh-e, was he coming in this direction (this direction he was coming) ?

Inna, ár phalarwa ravagh-e, no, he was going in that direction (no, that direction he was going).

Maz-e-ár bángahá, early in the morning ?

Inna, burz pheshín-a, no, early in the afternoon.

Guda pha chí ham-ikhtar'ár khuth-e: *ní jahl pheshín ár*, then why all this delay ? It is now late in the afternoon (then for why so-much delay has been made-by-you ? Now late afternoon it is). *Burz*, high ; *jahl*, low.

QUESTIONNAIRE.

1. What takes the place of the relatives and correlatives in Balochí ?

2. Give an example of the shortening of the complex sentence.

3. Name any compound relatives there may be.

4. Put into Balochí : He is the very man I saw yesterday.

5. How many interrogatives are there ? Name them.

6. Show, by an example, the use of *khaár*.

7. Explain the words *kithár* and *thár*.

8. Name as many of the indefinite pronouns as you can remember.

9. What English meaning or meanings can you attach to *khas-e* ?

10. Give a complete list of the pronominals with their various meanings in English.

CHAPTER IX.

THE VERB.

98. All Balochí verbs may be divided into three classes: intransitives, transitives, and compounds. They are all conjugated after one model. Only a few are defective and only a few irregular. The scheme of the verb, as a whole, is that of the same part of speech in Persian.

THE SUBSTANTIVE VERB.

99. The substantive verb "to be" is an auxiliary, and defective, being found in two tenses only, the present imperfect and the past imperfect, otherwise called the indefinite tenses. As it enters largely into the construction of every other verb, it has to be considered first.

(1)

Astán, I am, thou art, etc.

Singular.

Pers.	1st form.	2nd form.	3rd form.	4th form.	5th form.	In composition.
1.	<i>astán</i>	<i>án</i>	..	..	..	<i>án</i> .
2.	<i>asteh</i>	<i>eh</i>	<i>aste</i>	..	..	<i>eh</i> .
3.	<i>aste</i>	<i>e</i>	<i>eh</i>	<i>astí</i>	<i>asteh</i>	<i>íth</i> , <i>i</i> , <i>e</i> .

Plural.

Pers.	1st form.	2nd form.	3rd form.	4th form.	5th form.	In composition.
1.	<i>astán</i>	<i>án</i>	..	..	..	<i>án</i> .
2.	<i>astén</i>	<i>eh</i>	<i>elk</i>	..	..	<i>elk</i> , <i>eh</i> .
3.	<i>astant</i>	<i>ant</i>	<i>astán</i>	<i>án</i>	..	<i>ant</i> , <i>aint</i> , <i>án</i> .

(2)

Astathán, I was, thou wert, etc.

Singular.

Pers.	1st form.	2nd form.	3rd form.	4th form.	5th form.	In composition.
1.	<i>astathán</i>	<i>thán</i>	<i>athán</i>	..	..	<i>ethán.</i>
2.	<i>astathén</i>	<i>thén</i>	..	..	..	<i>ethén.</i>
3.	<i>astathé</i>	<i>thé</i>	<i>athé</i>	<i>asta</i>	<i>thi</i>	<i>etha, eth.</i>

Plural.

Pers.	1st form.	2nd form.	3rd form.	4th form.	5th form.	In composition.
1.	<i>astathán</i>	<i>astán</i>	<i>astón</i>	<i>thon</i>	<i>thán</i>	<i>ethán.</i>
2.	<i>astathén</i>	<i>thén</i>	..	..	..	<i>ethén.</i>
3.	<i>astathant</i>	<i>athant</i>	<i>astant</i>	<i>thant</i>	<i>thán</i>	<i>ethant.</i>

Obs. 1. In the tables given above those forms that are in most general use have been placed first. There may be others.

Obs. 2. Those in *ast* hail from the Persian, while those having *th* and *th* savour of the Urdú and Hindi.

Obs. 3. In *asti* the letter *i* has the sound of *e*, *of yi e majhul*. *Tha* and *thi* are pronounced as in Urdú, but shorter of course.

100. The forms given under the heading "in composition" are worth careful attention. Once these are mastered and remembered the conjugation of almost any verb in the language becomes a simple matter. It will be noted, for instance, that the leading suffixes for the singular are, in order of the persons, *án, én, e*, and for the plural, *án, én, ant* or *án*.

Examples of the substantive verb :—

Sahé ne-y-án, I do not know (informed not I am). The letter *y* is required to help out the sound of the vowel: *ne* is converted *na*, not.

Thav-én ganokh, thou art a fool. The letter *v* is inserted to prevent the two vowels clashing.

Tha-ra chon-én, what is the matter with you (thee-to what is) ?

The letter *n* in *cho* is required before the vowel in *én*.

Wazir wath sání nestath, the minister himself was not present.

Nestath is the same as *na astath*, which cannot be used.

In the same way we have *nesti* for *na asti*, and *nesteñ* for *na asten*.

Áñ-hi phith ná-duráh ne-y-ath, his father was not ill (him-of the father ill not was).

Sáñ, má chí sahí ne-y-án, my good sir, we know nothing about it (sir, we anything knowing not are).

Baloch ne-y-ant, they are not Baloches (Baloches not they are).

Tha-i lost astathant, were they your friends (thee-of the friends they were) ?

Kullán jar-án ki loqh-a athant már dátha-i, he gave us all the clothes in the house (all the-clothes that the-house-in were us-to were given-by-him).

Shwá khai eth, who are you (you who are) ? But the singular is generally used.

THE INTRANSITIVE VERB.

101. Baluchi infinitives end in *agh*. To this rule there are very few exceptions. By dropping this slightly guttural syllable we come by the root: e.g., *thashagh* to gallop, to run, root, *thash*; *juzagh*, to walk, to go, root, *juz*.

102. This root is also one of the forms of the 2nd person singular of the imperative, and, as might have been expected on the analogy of other eastern languages, from it are formed the contingent future and absolute future tenses.

(1)

The contingent future.

Thash-án, I may run, etc.

Singular.

1. *Thash-án*, I may run, I may gallop.
2. *Thash-en*, thou mayest run.
3. *Thash-ith*, he may run.

Plural.

1. *Thash-ûñ*, we may run.
2. *Thash-eth*, you may run.
3. *Thash-ant*, they may run.

Examples of the contingent future :—

Miragh, to die : root, *mir* : *mir-ân*, *mir-en*, *mir-ith* ; *mir-ûñ*, *mir-eth*, *mir-ant*.

Tharagh, to return : root, *thar* : *thar-ân*, *thar-en*, *thar-ith* ; *thar-ûñ*, *thar-eth*, *thar-ant*.

Nindagh, to sit : root, *nind* : *nind-ân*, *nind-en*, *nind-ith* ; *nind-ûñ*, *nind-eth*, *nind-ant*.

Juzagh, to walk : root, *juz* : *juz-ân*, *juz-en*, *juz-ith* ; *juz-ûñ*, *juz-eth*, *juz-ant*.

Rasagh, to arrive : root, *ras* : *ras-ân*, *ras-en*, *ras-ith* ; *ras-ûñ*, *ras-eth*, *ras-ant*.

(2)

The absolute future.

Thash-ân, I shall run, etc.

Singular.

1. *Thash-ân*, I shall run, I shall gallop.
2. *Thash-en*, thou wilt run.
3. *Thash-i*, he will run.

Plural.

1. *Thash-ûñ*, we shall run.
2. *Thash-eth*, you will run.
3. *Thash-ant*, they will run.

103. Both tenses it will be seen are formed by adding the present imperfect tense of the defective substantive verb to the root *thash*. The 3rd person singular contingent future takes the ending *ith* and the same person in the absolute future *i*, which is but a softened form of *ith*. The distinction, however, is as often neglected as observed. In the 2nd persons plural of both tenses the ending *en* is in everyday use : *thash-en*, you may run, or, you will run. This may have arisen through confusing the singular with the plural.

104. The only real difference between the contingent and absolute future tenses lies in their 3rd persons singular: the contingent future generally ends in *ith*, the absolute future in *i*. Put otherwise, the ending *ith* will nearly always denote "may" and the suffix *i* "will"; the opposite seldom.

105. The Baloches themselves generally use these two tenses promiscuously and as if they denoted present time, not infrequently as if they denoted present habitual time.

Obs. The examples given under the contingent future are equally illustrative of the absolute future, except in the 3rd persons singular, which become *mir-i*, *thar-i*, *nind-i*, *juz-i*, *ras-i*, respectively.

106. The third tense in the verb scheme is the present imperfect. It is formed from the infinitive by the simple addition of the verbal endings *ân*, *eñ*, *e*, for the singular, and *ûñ*, *eñ*, *ant* for the plural. The suffix *eth* is also in use with the 2nd person plural as an alternative to *eñ*.

(3)

The present imperfect.

Thashagh-ân, I am running, etc.

Singular.

1. *Thashagh-ân*, I am running, I am galloping.
2. *Thashagh-eñ*, thou art running.
3. *Thashagh-e*, he is running.

Plural.

1. *Thashagh-ûñ*, we are running.
2. *Thashagh-eñ*, you are running.
3. *Thashagh-ant*, they are running.

Examples of the present imperfect:—

Miragh-ân, I am dying, *miragh-eñ*, *miragh-e*; *miragh-ûñ*, *miragh-eñ*, *miragh-ant*.

Tharagh-ân, I am returning, *tharagh-eñ*, *tharagh-e*; *tharagh-ûñ*, *tharagh-eñ*, *tharagh-ant*.

Nindagh-ân, I am sitting, *nindagh-eñ*, *nindagh-e*; *nindagh-ûñ*, *nindagh-eñ*, *nindagh-ant*.

Juzagh-án, I am walking, *juzagh-en*, *juzagh-e*; *juzagh-ún*,
juzagh-en, *juzagh-ant*.

Rasagh-án, I am arriving, *rasagh-en*, *rasagh-e*; *rasagh-ún*,
rasagh-en, *rasagh-ant*.

107. The fourth tense is the past imperfect. Here also the infinitive remains unchanged throughout, taking the endings *ethán*, *ethen*, *etha* to form the singular, and *ethún*, *ethen*, *ethant* to make up a plural (99 *astathún*, etc.). The 3rd person singular has an alternative form ending in *eth*, and the 3rd person plural an alternative in *ethún*. Thus the 3rd person plural and 1st person singular may be alike. We shall often find this (99 *án*, 'I am, and *án*, they are).

(4)

The past imperfect.

Thashagh-ethán, I was running, etc.

Singular.

1. *Thashagh-ethán*, I was running, I was galloping.
2. *Thashagh-ethen*, thou wert running.
3. *Thashagh-etha*, he was running.

Plural.

1. *Thashagh-ethún*, we were running.
2. *Thashagh-ethen*, you were running.
3. *Thashagh-ethant*, they were running.

Obs. 1. The suffix *ant* is often pronounced as if written *aint*.

Obs. 2. Dames gives these endings as *athán*, *athen*, etc., using the short vowel *a* in place of *e*. The correct sound appears to be *e*, *yá e majhul*, slightly slurred.

Examples of the past imperfect:—

Miragh-ethán, I was dying, *miragh-ethen*, *miragh-etha*;
miragh-ethún, *miragh-ethen*, *miragh-ethant*.

Tharagh-ethán, I was returning, *tharagh-ethen*, *tharagh-etha*;
tharagh-ethún, *tharagh-ethen*, *tharagh-ethant*.

Nindagh-ethán, I was sitting, *nindagh-ethen*, *nindagh-etha*;
nindagh-ethún, *nindagh-ethen*, *nindagh-ethant*.

Juzagh-ethân, I was walking, *juzagh-ethên*, *juzagh-etha*;
juzagh-ethûn, *juzagh-ethên*, *juzagh-ethant*.
Rasagh-ethân, I was arriving, *rasagh-ethên*, *rasagh-etha*;
rasagh-ethûn, *rasagh-ethên*, *rasagh-ethant*.

108. The past participle which forms the base of all the perfect tenses can in several verbs be readily got by adding the suffixes *tha*, *thā*, or *ta* to the root: e.g., *tharagh*, to return: root, *thar*, past participle, *thar-tha*; *bhorenagh*, to break: root, *bhoren*, past participle, *bhoren-tha*; *bresagh*, to spin: root, *bres*, past participle, *brestha*; *klashagh*, to draw: root, *klash*, past participle, *klash-ta*.

109. In many instances, however, some minor changes take place before these suffixes can be added to the root: e.g., *thashagh*, to run, past participle, *thakh-ta*; *thāshagh*, to cause to run, past participle, *thākhta*; *bozhagh*, to loosen, past participle, *bokhta*; *bushagh*, to get loose, past participle, *bukhta*; and many others. 136, 137, 138.

110. There is an adjectival form of the past participle that ends in *gh*, and it is to this form that the verbal endings *ân*, *ên*, etc., are added. So that in a general way the rule for the formation of the perfect tenses comes to be "the past participle plus *gh* plus the verbal suffixes denoting the persons". The 3rd person singular of the present perfect tense may be, and usually is, the simple past participle.

(5)

The present perfect.

Thakh_hta_{gh}-ân, I have run, etc.

Singular.

1. *Thakh_hta_{gh}-ân*, I have run, I have galloped.
2. *Thakh_hta_{gh}-ên*, thou hast run.
3. *Thakh_hta*, he has run.

Plural.

1. *Thakh_hta_{gh}-ûn*, we have run.
2. *Thakh_hta_{gh}-ên*, you have run.
3. *Thakh_hta_{gh}-ant*, they have run.

111. There are two other forms which are heard used in the 3rd person plural of this tense : *thakhtagh-ân* and *thakht-ant*. The first is the same as the 1st person singular (107), and is in general use, while the second is less frequently heard.

Examples of the present perfect :—

Murthagh-ân, I have died, *murthagh-en*, *murtha* ; *murthagh-ân*, *murthagh-en*, *murthagh-ant*.

Tharthagh-ân, I have returned, *tharthagh-en*, *thartha* ; *tharthagh-ân*, *tharthagh-en*, *tharthagh-ant*.

Nishtagh-ân, I have sat, *nishtagh-en*, *nishta* ; *nishtagh-ân*, *nishtagh-en*, *nishtagh-ant*.

Juzithagh-ân, I have walked, *juzithagh-en*, *juzitha* ; *juzithagh-ân*, *juzithagh-en*, *juzithagh-ant*.

Rasithagh-ân, I have arrived, *rasithagh-en*, *rasitha* ; *rasithagh-ân*, *rasithagh-en*, *rasithagh-ant*.

112. The past perfect tense is made up of the past participle of any verb and the past imperfect tense of the substantive verb. It is not often heard ; it is long, stiff, and in some instances even difficult to pronounce.

(6)

The past perfect.

Thakhtagh-ethân, I had run, etc.

Singular.

1. *Thakhtagh-ethân*, I had run, I had galloped.
2. *Thakhtagh-ethen*, thou hadst run.
3. *Thakhtagh-etha*, he had run.

Plural.

1. *Thakhtagh-ethân*, we had run.
2. *Thakhtagh-ethen*, you had run.
3. *Thakhtagh-ethant*, they had run.

113. An alternative form of the 3rd person plural ends in *ethân*. These alternative forms are oftener heard used with some verbs than with others. 107, 111.

Examples of the past perfect :—

Murthagh-ethûn, I had died, *murthagh-ethên*, *murthagh-etha* ;
murthagh-ethûn, *murthagh-ethên*, *murthagh-ethant*.

Tharthagh-ethûn, I had returned, *tharthagh-ethên*, *tharthagh-etha* ;
tharthagh-ethûn, *tharthagh-ethên*, *tharthagh-ethant*.

Nishtagh-ethûn, I had sat, *nishtagh-ethên*, *nishtagh-etha* ;
nishtagh-ethûn, *nishtagh-ethên*, *nishtagh-ethant*.

Juzithagh-ethûn, I had walked, *juzithagh-ethên*, *juzithagh-etha* ;
juzithagh-ethûn, *juzithagh-ethên*, *juzithagh-ethant*.

Rasithagh-ethûn, I had arrived, *rasithagh-ethên*, *rasithagh-etha* ;
rasithagh-ethûn, *rasithagh-ethên*, *rasithagh-ethant*.

114. The contingent perfect tense is found in no less than four different forms, with at least that number of English meanings. In its simplest form it is the past participle with final short *a* discarded. To this shortened form of the participle is first added the verbal ending *ath*, and then the personal endings *ûn*, *ên*, for the singular, and *ûn*, *ên*, *ant* for the plural : e.g., *thashagh*, to run, to gallop ; past participle *thakhta* ; shortened form of the past participle *thakht* ; base for the contingent perfect, *thakhtath*. And this is also the 3rd person singular of this tense. The remaining forms end in *ên* and *enân* : *thakht-en*, *thakht-enân*. *Thakht*, *thakht-en*, and *thakht-enân*, may be and are used in any of the persons singular or plural.

(7)

The contingent perfect.

Thakhtath-ûn, had I run, etc.

Singular.

1. *Thakhtath-ûn*, had I run, had I galloped.
2. *Thakhtath-en*, hadst thou run.
3. *Thakhtath*, had he run.

Plural.

1. *Thakhtath-ûn*, had we run.
2. *Thakhtath-en*, had you run.
3. *Thakhtath-ant*, had they run.

115. It may also mean, according to the context of the sentence, "would that I had run," "I would have run," "I was in the habit of running." So that it comes to be a past optative, a past habitual, and a past conditional tense.

116. The root or stem of the verb is also the 2nd person singular of the imperative. The 2nd person plural of this tense is got by adding *eth* to the root. The 3rd persons of the contingent future are also used as imperatives of the 3rd person.

(8)

The imperative.

Thash, run ye, etc.

Singular.

1. Wanting.
2. *Thash*, *thash-e*, run thou.
3. *Thash-ith*, let him run.

Plural.

1. Wanting.
2. *Thash-eth*, *thash-e*, run ye.
3. *Thash-ant*, let them run.

Examples of the imperative:—

Mir, die, *mir-eth*.

Thar, return, *thar-eth*.

Nind, sit, *nind-eth*.

Juz, walk, *juz-eth*.

Ras, arrive, *ras-eth*.

117. A verbal noun or noun of agency is got by adding the syllable *okh* to the root of any verb: e.g., *thashakh*, to run, gallop; root, *thash*; noun of agency, *thash-okh*, the runner: used adjectively, good at running.

Obs. The verbal noun in *okh* has at times the meaning that would be conveyed by a future participle active: e.g., *ravokh*, the goer, he who is about to go. Thus we may have in Baluchi: *ravokh khai en*, in Urdú, *jāne-wálá kyun hai*, both translating the Latin *quis iturus est*.

118. The infinitives of all verbs can be used substantively, as in Urdú, Hindí, and most other languages: e.g., *drogh bandagh* *jawá-e-n n-en*, it is not good to tell lies.

119. By the addition of short *a* to this verbal noun, or infinitive, we obtain a gerund or "infinitive of purpose": e.g., *thashagh*, to run; *thashagh-a*, *pha thashagh-a*, *thashagh-a pha*, in order to run. The bare infinitive may sometimes denote purpose. A second gerund of adjectival form and signification is got by the addition of long *i* or *igh*; e.g., *thashagh*, to run; *thashagh-i*, fit to run. The *a*, *i*, and *igh* are genitival suffixes pure and simple; but they cannot be used promiscuously: e.g., *waragh*, to drink, eat; *pha waragh-a*, in order to eat; *tha-ra waraghi* *bi*, you will have to eat; *waraghigh n-en*, it is not fit to eat, eating of not it is. And so in theory with all other infinitives.

120. The present participle of any verb may be got by adding *ana* to its root: e.g., *thashagh*, to run; root, *thash*; present participle, *thash-ana*, running.

Obs. Sindhi verbs form their present participle by adding *ando*, *indo*, etc., to the stem.

121. A conjunctive participle is formed by replacing the final short *a* of the past participle by *o*: e.g., *thashagh*, to run; past participle, *thakh^hta*, ran; conjunctive participle, *thakh^hto*, having ran. This participle is in wide use. It is nearly always followed by the present perfect; e.g., *ma-i phith murtho shutha*, my father has died, my father is dead. We may have it followed by the present imperfect: e.g., *mal-ar thala thala khutho thir deagh-ant*, they divide the loot into different portions and cast lots for them (the-property portions having-made they cast lots). It is never used with the future tenses: *ma rav-an gind-an*, I shall go and see (I shall go I shall see); never *ma shutho gind-an* (I having-gone shall see). 140.

Obs. In Sindhi, also, one class of conjunctive participle ends in *o*: e.g., *halanu*, to go, root, *hal*, conjunctive participle, *hal-io*, having gone.

122. Theoretically, at least, from all past participles three others of adjectival signification can be formed: (1) that ending in *e*: e.g., *zurthag^he* *zar-an*, stolen money, from *ziragh*, to lift, past participle *zurtha*, adjectival form of past participle, *zurthag^h*;

(2) that ending in *iya* or *ia* : e.g., *dighár-a waptiya*, lying on the ground, from *wapsagh*, to sleep, lie down, past participle, *wapta* ; *tharthiya*, returned, from *tharagh*, to return, past participle, *thartha* ; (3) that ending in *igha*, one of the suffixes of the genitive case. The first two are in wide use ; many examples of them have already been given.

WORDS TO BE REMEMBERED.

Articles of food.

<i>Árth</i> , flour.	<i>Áfshák</i> , soup.
<i>Ákhar</i> , buttermilk.	<i>Anu</i> , an egg.
<i>Birinj</i> , rice.	<i>Bor</i> , a stew.
<i>Benagh</i> , honey.	<i>Phulkand</i> , sugar.
<i>Phigh</i> , <i>charpi</i> , fat.	<i>Phímáz</i> , an onion.
<i>Tám</i> , <i>whard</i> , <i>laris</i> , food.	<i>Trit</i> , bread steeped in milk, etc.
<i>Thom</i> , garlic.	<i>Dafár</i> , <i>dawár</i> , <i>zamb</i> , a mouthful.
<i>Dalagh</i> , boiled rice.	<i>Roghan</i> , clarified butter.
<i>Sajji</i> , <i>nir</i> , roast meat.	<i>Sawarak</i> , breakfast.
<i>Shír</i> , milk.	<i>Kák</i> , bread baked round a stone.
<i>Goshd</i> , flesh.	<i>Máhi</i> , fish.
<i>Másh</i> , <i>dál</i> , lentils.	<i>Masti</i> , coarse sugar.
<i>Moshin</i> , butter.	<i>Naghan</i> , <i>nán</i> , bread.
<i>Whádh</i> , <i>wahádh</i> , salt.	<i>Navárish</i> , relish.
<i>Haledh</i> , spices.	<i>Mastagh</i> , curds.
<i>Gár</i> , lost.	<i>Tursh</i> , <i>trush</i> , sour.
<i>Záti</i> , natural.	<i>Zorakh</i> , overbearing.
<i>Mahla-dár</i> , patient.	<i>Lucha-báz</i> , lewd.
<i>Sháhi</i> , royal.	<i>Zangí</i> , rusty.
<i>Munjhá</i> , sad.	<i>Tankh</i> , narrow.
<i>Khud-khanokh</i> , selfish.	<i>Talag</i> , shallow.

Jágh, *jaitha*, to chew.

Sámbagh, *sámbetha*, to nourish.

Ondo-bondo khanagh, *ondo-bondo khutha*, to render topsy-turvy.

Chillagh, *chillitha*, to peel.

Phost khashagh, *phost khasha*, to skin, to flay.

Grádhagh, *gráshta*, to boil.

Talagh, *talitha*, to fry.

Tafsagh, *tafstha*, to bake.

Sajji phashagh, *sajji phakka*, to roast.

Dashagh, *dusha*, to milk.

Dohagh, *dohitha*, to fetch water.

Phedha-phodha khanugh, *phedha-phodha khutha*, to prevaricate.

Tha-ra gwahar giragh-e, do you feel cold (thee cold is taking) ?

Har ro ma-na thaf giragh-e, I get fever every day (every day me fever is taking).

Andara go bar-e-a be-y-á-án, may I come inside in my turn (inside in turn may I come) ? Note that *be-y-á-án*, may I come, is generally written *beyán* or *biyán*. The long vowel *á*, the root of the verb, is lost. Or, we might write, with equal correctness, *khán*, that is, *kh-á-án*.

Go bar-e-a andar ravagh-ant, they go inside in turn (in turn inside they are going).

Maroshi ma-i báro en, it is my turn to-day (to-day me-of the-turn it is).

Bángahá kha-i báro bí, whose turn will it be to-morrow (to-morrow whom-of the-turn it will be) ? Time usually takes precedence in the Balochi sentence.

Thash-ána ákhá, he came running (running he came).

Gush-ána sínda kha-ána shutha, he went away singing and whistling (singing, whistling, making he went).

Kull pha wath-án bahar kha, divide the whole among yourselves (the-whole among yourselves division make).

Má kull baráwari-a bahar khutha, I divided the whole equally (me-by the-whole equally division has been made).

Án drashk 'sh-edha yá rosh-a manzil en, that tree is a day's march from here (that tree from-here one day-of a journey is).

Chikhtar rosh-a manzil en, how many days' journey is it ?

Wath-i máth-phith-ánt adab kha, honour thy father and thy mother (thyself-of the parents-of respect make).

Tha-ra ññ-hi adab khanagh-i bí, 'you will have to respect him (thee-to him-of respect making-of will be).

Phedha-phodha ma khan, do not prevaricate. *Phedha* is from *pha edha*, and *phodha* from *pha odha*.

Ma-na sidhá-igha phasw de, give me a straightforward reply (me-to a-straightforward reply give).

Thí bar-e tha-ra nokarí-a dar-a khash-ññ, next time I shall discharge you (next time thee service-from out I shall draw).

Ahmad-á ma-na nokarí-a dar-a khasha, Ahmad has dismissed me (Ahmad-by me service-from out has been drawn).

Aulí wájha pha chí kár na khanagh-en, why don't you work as you used to (formerly as for why work not thou doest) ?

Sain, aulí wájha ma kár khanagh-ññ, sir, I do work as I used to (sir, formerly as I work am doing).

QUESTIONNAIRE.

1. Conjugate the substantive verb in the present and past imperfect tenses.

2. Put into Balochí: He was ill; we were ill; both were present.

3. How do you derive the root of a verb? Give examples.

4. What tenses are formed from the root or stem of the verb?

5. Give the 1st persons singular, contingent future, of *khanagh*, to do; *ravagh*, to go; *deagh*, to give; *reshagh*, to sow.

6. Conjugate *bandagh*, to bind, in the present and past imperfect tenses.

7. Account for the form *deagh-aint*.

8. How is the past participle formed? Is there any hard and fast rule?

9. Show by examples how nouns of agency are formed.

10. Translate into English: *É áf waragh-igh n-en*. Account for the form *waragh-igh*.

CHAPTER X.

THE TENSES.

123. In the preceding chapter we have seen how the root or stem of a verb is got from the infinitive, and how this root when got goes to make up the contingent future, absolute future, imperative, present participle, and the noun of agency. We have seen also that the infinitive itself forms the base of the present and past imperfect tenses, and that as a verbal noun subject to inflection it does duty as a gerund. As a further example of these formations let us take another verb.

Khanagh, to do.

Verbal noun, *khanagh*, doing, *khanagh-a*, for the purpose of doing; *khanagh-i*, obliged to do; *khanagh-igh*, fit to do.

Root, *khan*.

Imperative, *khan*, do thou.

Present participle, *khan-ána*, doing.

Noun of agency, *khan-okh*, the doer.

Contingent future, *khan-án*, I may do.

Absolute future, *khan-án*, I shall do.

124. Should the infinitive begin with a vowel the contingent future and absolute take the prefixes *bi* or *kh*, and the imperative similarly the prefixes *ba* or *bi*. These prefixes are euphonic only, and form no part of the verb. Among verbs that begin with a vowel are *agh*, to come; *áragh*, to bring; *ashkhanagh*, to hear; *ilagh*, to abandon; *oshtagh*, to stand; *aksagh*, to sleep. All these are in everyday use. Take an example:—

Ágh, to come; root, *á*

Contingent future, *kh-á-án*, or simply *khán*, I may come.

Absolute future, *kh-á-án*, or *khán*, I shall come.

Imperative, *be-y-á*, or *bi-y-á*, come thou.

The use of *kh* as a prefix is generally confined to the two future tenses; it is less seldom heard with tenses formed from the past participle: *kh-ákhta*, he came, he has come, and *kh-ártha-i*, he brought, he has brought, would be exceptional, if not incorrect.

125. If, however, such verbs be used negatively, the prefixes *bi* or *kh* of the contingent and absolute future, and *ba* or *bi* of the imperative are dispensed with, the negative particle taking their place, e.g. :—

Aragh, to bring; root, *ár*.

Contingent future, affirmative, *be-y-ár-án*, I may bring.

Contingent future, negative, *ne-y-ár-án*, I may not bring.

Absolute future, affirmative, *be-y-ár-án*, I shall bring.

Absolute future, negative, *ne-y-ár-án*, I shall not bring.

Imperative, affirmative, *be-y-ár*, bring thou.

Imperative, negative, *ma-y-ár*, do not bring.

Ilagh, to leave; root, *il*.

Contingent future, affirmative, *b-il-án*, I may leave.

Contingent future, negative, *ne-l-án*, I may not leave.

Absolute future, affirmative, *b-il-án*, I shall leave.

Absolute future, negative, *ne-l-án*, I shall not leave.

Imperative, affirmative, *b-il*, let go thou.

Imperative, negative, *m'-il*, do not let go.

Agh, to come; root, *á*.

Contingent future, 3rd person singular, used affirmatively,

kh-á-ith, he may come.

Contingent future, 3rd person singular, used negatively,

ne-y-á-ith, he may not come.

Obs. 1. In the above examples the letter *y* is euphonic; it is an infix to help out the sound of the following vowel, and forms no part of the base.

Obs. 2. For the same reason *bi* and *ba* may become *be* or *b'*, and *ma*, *me* or *m'*.

Obs. 3. When the root of a verb begins with a vowel, as in the case of *ilagh*, to leave, shown above, the vowels of the suffixes *ba* and *bi*, and of *ma*, are dropped, and the remaining consonant coalesces with the initial

vowel of the root: e.g., *b-il*, let go, is sounded as if written *bil*. In the case of *m'il*, do not let go, there remains a slight trace of the negative vowel, a short breathing; it is not pronounced *mil*.

126. With the contingent and absolute future of *ilagh*, to leave, the prefix *bi* is preferred; with other verbs beginning with a vowel the prefix *kh*. But much appears to depend on the tribe and on the locality.

127. Following the analogy of those that begin with a vowel, a few verbs, transitive and intransitive, that begin with a consonant take the prefix *ba* or *bi* in the imperative, e.g. :—

Ravagh, to go; root, *rau*.

Imperative, *ba-rau*, go thou.

Wafsagh, to sleep; root, *wafs*.

Imperative, *bi-wafs*, go to sleep.

Waragh, to eat; root, *war*.

Imperative, *ba-war*, or simply *bor*, eat thou.

Giragh, to take; root, *gir*.

Imperative, *ba-gir*, take thou.

128. The generality of verbs whose roots end in the letter *r*, preceded by a short vowel, lengthen that vowel into its corresponding long in the 3rd person singular of the contingent future, e.g. :—

Waragh, to eat; root, *war*.

Contingent future, 3rd person singular, *wārth*, he may eat.

Baragh, to take away; root, *bar*.

Contingent future, 3rd person singular, *bārth*, he may take away.

Giragh, to take; root, *gir*.

Contingent future, 3rd person singular, *girth*, he may take.

Obs. This lengthening of a vowel in the 3rd person singular of the contingent future is traceable to classical Persian: *kamād*, would that he may dig, from *kandan*, to dig.

129. This termination *th* is a shortened form of the regular ending *ith* (103, 104). It is sometimes suppressed altogether, leaving the above forms *wār*, *bār*, and *gir*.

130. The verb *deagh*, to give, has *dúth* in the 3rd person singular of the contingent future, and *dá* in the absolute future; *rawagh*, to go, has *rauth* and *rau* respectively. The verb *ilagh*, to leave, to let go, has *kh-il-i* in the 3rd person singular of both futures. But *kh-il-ith* is heard. The transitive verbs *khanagh*, to do, and *janagh*, to strike, have *khat* and *khanth*, *jath* and *janth* in the 3rd persons singular of the contingent future.

Obs. 1. The reason of this confusion will be readily understood when it is remembered that the verbal ending *i* is a softened form of *ith*.

Obs. 2. The 3rd person singular of the contingent future will nearly always be found to end in *th*, *th*, *ith*, or in *ith*, and the absolute future in *i*.

Obs. 3. It is not unlikely that at one time the contingent future as we have it now was the actual present imperfect.

Obs. 4. In both Sindhi and Pakkhto there is a habitual aorist tense, and traces of it in the Persian.

Obs. 5. The personal terminations of the Baluchi future tenses closely resemble those of the Pakkhto absolute future: *am*, *e*, *i*; *ú*, *ai*, *i*.

Obs. 6. In modern Persian the present tense is freely used for the absolute future, which appears to be becoming obsolete.

Obs. 7. In like manner we often find a Persian contingent future used where we might with equal propriety expect a present imperfect.

131. The contingent future differs widely from the absolute future in that it denotes possibility, probability, doubt, stipulation, condition, habit. The absolute future denotes future action only.

132. The present participle may be used of past, present, or future time: e.g., *raptagh-ant gush-ána*, they went on singing; *rav-ant gush-ána*, they will go on singing. It is always formed in the same way: by the addition of *ána* to the base.

133. The noun of agency will generally be found to have an adjectival force, as in Urdú and Hindí. For instance, *deokh*, a giver, may also mean a person who is in the habit of giving, a generous individual; hence *naghan-deokh*, a liberal person, a person in the habit of giving away bread. Similarly, from *thashagh*, to run, we get *thashokh*, a runner, a man addicted to or good at running. These form a large and a useful class, easily derived and easily remembered.

134. The present imperfect tense denotes an action unfinished at the present time, but in progress; the past imperfect an action unfinished at some past time, but in progress at that time: e.g., *thau kaḍaha ma-na sidhā phasav na deagh-en*, you never give me a direct reply; *logh-a ravagh-ethān ki dag-a ma-na haur-ā gipta*, I was going home when I was overtaken by rain on the way.

135. The present perfect denotes an action completed at the present time, and the past perfect an action completed at some past time: e.g., *ba-rau, phol-khan Mohan tharthā*, go and see if Mohan has returned; *doshī na tharthagh-etha*, he had not returned last night.

136. Past participles end in *tha*, *thā*, or *ta*. The first class is the most numerous, probably comprising two-thirds of all the verbs in the language. It includes all verbs whose bases or stems end in a vowel, most of those that end in a mute, in the letter *n*, and also all causals, e.g. :—

Biagh, to be : root, *bī* ; past participle, *bī-tha*.

Siagh, to swell : root, *sī* ; past participle, *sī-tha*.

Gregh, to weep : root, *gre* ; past participle, *gre-tha*.

Dhikkagh, to low : root, *dhikk* ; past participle, *dhikk-e-tha*.

Garragh, to roar : root, *garr* ; past participle, *garr-e-tha*.

Bashkagh, to bestow : root, *bashk* ; past participle, *bashk-e-tha*.

Poshenagh, to clothe : root, *poshen* ; past participle, *poshen-tha*.

Risinagh, to draw a sword : root, *risin* ; past participle, *risin-tha*.

Phirenagh, to throw away : root, *phiren* ; past participle, *phiren-tha*.

Oshtdainagh, to set up : root, *oshtdain* ; past participle, *oshtdain-tha*.

Rishainagh, to pour out : root, *rishain* ; past participle, *rishain-tha*.

Khushainagh, to have killed : root, *khushain* ; past participle, *khushain-tha*.

137. Derivatives from Persian verbs ending in *idan* generally end in *tha*, and generally insert the short vowel *i* before it, e.g. :—

Larzagh, to tremble : root, *larz* ; past participle, *larz-i-tha*.

Rasagh, to arrive : root, *ras* ; past participle, *ras-i-tha*.

Khandagh, to laugh : root, *khand* ; past participle, *khand-i-tha*.

138. Those past participles that end in *tha* and *ta* are generally irregular. The participial endings are added direct to the stem without either of the infixes *e* or *i*. In some the basic vowel is changed ; *sh* and *zh* become *kh* ; *f* becomes *p* ; and *dh* and *z* are replaced by *s*, e.g. :—

Thosagh, to extinguish : root, *thos* ; past participle, *thos-tha*.

Thusagh, to faint : root, *thus* ; past participle, *thus-tha*.

Zánagh, to know : root, *zán* ; past participle, *zán-tha*.

Baragh, to take away : root, *bar* ; past participle, *bar-tha*.

Dozhagh, to milk : root, *dosh* ; past participle, *dush-tha*.

Zíragh, to raise : root, *zír* ; past participle, *zur-tha*.

Bozhagh, to open : root, *bozh* ; past participle, *bokh-ta*.

Gezhagh, to bring forth : root, *gezh* ; past participle, *gikh-ta*.

Mizhagh, to make water : root, *mizh* ; past participle, *mish-ta*.

Shwashkagh, to sell : root, *shwashk* ; past participle, *shwakh-ta*.

Soshagh, to burn : root, *sosh* ; past participle, *sokh-ta*.

Thashagh, to run : root, *thash* ; past participle, *thakh-ta*.

Gwáfagh, to summon : root, *gwáf* ; past participle, *gwáp-ta*.

Wafagh, to sleep : root, *wafs* ; past participle, *wap-ta*.

Gwafagh, to weave : root, *gwaf* ; past participle, *gwap-ta*.

Rudhagh, to grow : root, *rudh* ; past participle, *rus-tha*.

Radhagh, to tear up : root, *radh* ; past participle, *ras-tha*.

Shudhagh, to hunger : root, *shudh* ; past participle, *shus-tha*.

Guzagh, to pass : root, *guz* ; past participle, *gwash-ta*.

Kizagh, to allow : root, *kiz* ; past participle, *kish-ta*.

Most, if not all, the other irregular past participles are given in the exercises.

Obs. 1. The past participle of intransitive verbs is a simple preterite, that of transitive verbs a preterite with a passive signification.

Obs. 2. In Sindhi a number of past participles end in *tho*, others in *to*, corresponding to the *tha*, *thi*, and *ta* of the Baluchi. (Cf. *tho*, *thi*, *thou*.)

139. The contingent perfect will generally be found to convey a condition, a wish, a regret, or a habit, with regard to an action that has already taken place (114). The following examples of conditional sentences are taken from the textbooks, with slight alterations.

The present imperfect of the substantive verb followed by the present imperfect :—

Mard ham-esh en ní má-r manzúr en, if this be the man, we accept him (the-man even-this is, then us-to approved he is).

The contingent future followed by the present imperfect :—

Ma ki tha-ra hál-a de-án, tha-ra chi taufik asten, if I were to tell you, what will you be able to do (I if thee-to the-circumstances should-give, thee-to what power is) ?

The contingent future followed by the contingent future :—

Ki charh-en nind-en sadh koh pand-a yá jhat níánwán bál girth rau, were you to mount and sit on it, it would fly away with you a hundred miles in a minute (if you should-mount (and) should-sit a-hundred kos journey one moment in wing it-would take (and) would-go). There are four contingent futures in this sentence : *charh-en* and *nind-en* in the protasis and *girth* and *rau* in the apodosis. Note the absence of the conjunctive participle. 140, 190.

The contingent future followed by the absolute future :—

Phadha rav-án bádsháh ma-i láf din-i, were I to go back, the king will rip open my belly (back were-I-to-go the-king me-of the-belly will rip open). *Din-i* can also be the contingent future.

Dwázdah ki do rau guda chikar sar-kh-á-i, if two be taken from twelve, how many will remain (twelve if two should-go then how many will-remain) ? *Dwázdah* is in the ablative, the preposition *azh*, etc., being understood. For explanation of the form *kh-á-i* see the absolute future in the next chapter : *agh*, to come ; *sar-agh*, to remain over.

The absolute future followed by the present imperfect :—

Ki áf bí tá bij kár-a asten, if there be water, the seed will be of use (if water will be, then seed work-of is). *Kár-a*, of work, of use.

Ki lath shaf-a mard dast-a bí, ún mard awár en, if at night a man have a stick in his hand, he will be as it were a horseman (if, a stick, night at, a-man-of the hand-in, be, that man, a horseman is). The man with a stick can lay about him, the man on horseback can ride away from his enemies.

The absolute future followed by the absolute future :—

E rang-a mard-e bí . . . guda na mári-a thákin-án, if there be such a person . . . I will build the palace (this kind-of a man (there) will be . . . then I the palace will build).

The present perfect followed by the present imperfect :—

Do shutha guda hechí n-en, if two be taken away nothing remains (two went, then, anything, not is). Note that it is *shutha* the singular and not *shuthagh-ant* the plural that is used.

The present perfect followed by the absolute future :—

Zindagha ákhtá tá jinkh sir khun-an de-án-í, should he come out alive I will give him my daughter in marriage (alive, he came, then the daughter marriage, I shall make, shall give to him). The long vowel *í* is the pronominal suffix of the 3rd person, and is here in the dative, being the indirect object after *de-án*.² Note also that the letter *n* of *de-an*, I shall give, has lost its nasal sound before the pronominal. This is the rule ; you cannot have *de-án-í*.

The present perfect followed by the present perfect :—

Murtha, guda shutha, if he die, then he is done with (dead, then gone). An idiomatic use of the past participle, on the analogy of the Urdú and Hindí : *chhúd aur múd*, touch it and you die ; literally, touched, dead.

The present perfect followed by the absolute future :—

Hukm Hudhá-í bitha tán Dillí kingaro-áni sara bándur-án nách-enán de-án tha-ra, God willing, I will make monkeys

dance for you on the ramparts of Delhi (the-order God-of became, then Delhi-of the-walls-of on monkeys I will make dance (and) will give thee-to).

The contingent perfect denoting regret:—

Har-e jawāin bor athant dreg̃h-ān ma wārth-enān, that was good stew; would that I had eaten it! *Dreg̃h-ān*, regrets. Note that *bor* is generally considered a plural noun.

The contingent perfect denoting habit:—

Esh-i dastūr ham-esh ath: rosh-a yā mard-e khush̃t, phas-ānī gozhd-ānī lāfu āwār khuth, guda shwakhtath-ī, he was in the habit of killing a man daily, and of mixing the flesh with that of goats (him-of the custom this was: daily one man he used to kill, goats-of the-meat with mixed he used to make, then he used to sell-it). The three verbs, *khush̃t* he used to kill; *āwār khuth*, he used to mix; and *shwakhtath*, he used to sell, are in the contingent perfect, 3rd person singular. The long vowel *ī* is the pronominal of the 3rd person, and is in the accusative case: it.

140. The very wide use of the conjunctive participle has helped in a large measure to do away with any necessity for the conjunction; there are few sentences of any length or complexity into which the conjunctive particle does not find its way, and fewer still into which the conjunction does: e.g., *Mohan thartho dkh̃ta*, Mohan has returned; *thau azh kho ārtho dātha*, where did you get it to give? Literally, by thee from where having brought (it) has been given? 190.

WORDS TO BE REMEMBERED.

Fruits and vegetables.

<i>Kīlagh</i> , hindwan, a water-melon	<i>Hārāgh</i> , dates.
<i>Gadikh</i> , kernel.	<i>Sūf</i> , an apple.
<i>Zang</i> , gūngrū, a turnip.	<i>Drāk̃h</i> , a vine.
<i>Phost</i> , post, a poppy.	<i>Am̃b</i> , a mango.
<i>Mewa</i> , fruit.	<i>Photāk̃h</i> , wild pistachio.

<i>Pashí</i> , a berry.	<i>Tezhagh</i> , a melon.
<i>Ság</i> , a potherb.	<i>Hinjir</i> , a fig.
<i>Khalero</i> , wild asparagus.	<i>Phophal</i> , betel-nut.

<i>Be-ímán</i> , faithless.	<i>Be-adab</i> , rude.
<i>Be-árám</i> , restless.	<i>Be-insáf</i> , unjust.
<i>Be-amíl</i> , unworthy.	<i>Be-akul</i> , foolish.
<i>Be-phádih</i> , footless.	<i>Be-dádih</i> , innocent.
<i>Be-dihán</i> , thoughtless.	<i>Be-ronagh</i> , disgraced.
<i>Be-mihr</i> , displeased.	<i>Be-gunáh</i> , innocent.

Adagh, *aditha*, to spread.
Aksagh, *akistha*, to sleep.
Ilainagh, *ilaintha*, to liberate, release.
Oshtagh, *oshtátha*, to stand.
Oshtalainagh, *oshtalaintha*, to set up.
Er-gezhagh, *er-gikhta*, to bring down.
Bál-giragh, *bál-gipta*, to fly away.
Bál-deagh, *bál-dátha*, to let fly.
Baragh, *burtha*, to remove, take away.
Buragh, *buritha*, to cut.
Bresagh, *brestha*, to spin.
Bashkagh, *bashkátha*, to give, bestow.

Mohan gwanjní, call Mohan (Mohan call).
Má áñ-híar gwanjtha, I have called him (me-by he has been called).
Kha-iar gwánjnagh-en, whom are you calling ?
Ma thuni-a miragh-án, I am dying of thirst (I thirst-from am dying).
Áñ shudñi-a miragh-e, he is dying of hunger (he hunger-from is dying).
Ma-na har-e túfak hál-a de, tell me about this case of the gun (me-to this gun-of case give).
Ma-na haw-án druzi hál-a de, tell me about that case of theft (me-to that theft-of case tell).

Thau thi khas-e-ára haw-e hál dátha, have you told this to anyone else (thee-by other anyone-to this information has been given) ?

Tha-ra haw-án hál deagh ákhtagh-án, I have come to tell you of that affair (thee-to that information give-to I have come).

E rang-a kár khas-e-á na dítha, no one has seen such work (this kind-of work anyone-by not has been seen).

Má e rang-a kár híz-bar na dítha, I have never seen such work (me-by this kind-of work any time not has been seen).

Avzár go án-hán goñ khafí, will the horseman overtake them (the-horseman with them with will fall) ?

Go duz-án goñ khapta, he overtook the thieves (with-the-thieves with he fell).

Ma dast-a gir, take hold of it (the-hand-in take).

Án-hía kátár ma dast-a gipta, he took the dagger in his hand (him-by the-dagger in hand was taken).

Ma dighár-a khapta, he fell on the ground (on the-ground he fell). The preposition can be dispensed with.

Esh-iar hundi khan dighár-a ma khaf-i, take hold of it lest it fall on the ground (it holding make the-ground-on lest it fall).

Naván hacho khan-án, perhaps I may do so (perhaps thus I may do).

Thau hacho khutha, have you done so (thee-by thus has it been done) ?

Má dáín hacho na khutha, I have not done so yet (me-by yet thus not it has been done).

QUESTIONNAIRE.

1. What prefixes are used in what tenses with verbs that begin with a vowel ? Give examples.

2. Put into Balochi: they may not come; do not let go (plural); they may not bring.

3. How do you pronounce *b'il* and *m'il* ? What are the meanings of these compounds ?

4. When the root of a verb ends in the letter *r*, preceded by a short vowel, what change if any takes place in the contingent future? Give as many examples as you can.

5. Give the contingent future, 3rd persons singular and plural, of *khanagh*, to do, and *janagh*, to strike.

6. Give, in a general way, the English equivalents of the eight tenses.

7. How is the noun of agency formed? Give examples.

8. Give the past participles of the verbs: *Greuh*, *hiagh*, *dozhagh*, *ziragh*, *shudhagh*.

9. Give three examples of conditional sentences.

10. How do you account for the absence of the conjunction in the Baluchi sentence?

CHAPTER XI.

THE VERB WITH A PREFIX.

141. The verb *ágh*, to come, is slightly defective, having no gerunds in *i* and *ígh* and no present participle ending in *ána*. In the imperative it takes the prefix *bí*, with the infix *y*; in the two futures the prefix *kh* or the prefix *bi*; and usually in the two imperfects the prefix *man* or the prefix *phedh*, both of which denote hither, in this direction, towards me.

Obs. The prefix *man* is the dative case of the 1st personal pronoun, *ma-na*, to me (cf. *rá* in *Pakkhto*). *Phedh*, hither, is from *pha*, on, etc., and *edh*, *edha*, hither.

(1)

The contingent future.

1. *Kh-á-án*, I may come.

Singular.

1. *Kh-á-án*, I may come.

2. *Kh-á-en*, thou mayest come.

3. *Kh-á-ith*, he may come.

Plural.

1. *Kh-á-ún*, we may come.

2. *Kh-á-en*, you may come.

3. *Kh-á-y-ant*, they may come.

Obs. 1. The form *Kh-á-án* is generally shortened to *khán*; the root or stem of the verb is entirely lost. But whether we write the word *Kh-á-án* or *kh-án*, the enunciation remains the same, viz. that of *khán*. In the 2nd person singular the nasal *n* is hardly heard.

Obs. 2. *Bi-y-e*, he will come, is heard used in the 3rd person singular of the absolute future.

(2)

The absolute future.

Kh-á-án, I shall come.

Singular.

1. *Kh-á-án*, I shall come.
2. *Kh-á-en*, thou wilt come.
3. *Kh-á-i*, he will come.

Plural.

1. *Kh-á-ún*, we shall come.
2. *Kh-á-en*, you will come.
3. *Kh-á-y-ant*, they will come.

142. These two tenses may be conjugated throughout with the help of the prefix *be*, that is *bi*: e.g., *be-y-án*, *be-y-á-en*, *be-y-á-ith* and *be-y-á-i*; *be-y-á-ún*, *be-y-á-en* or *be-y-á-eth*, *be-y-á-y-ant*; and negatively with *ne*, that is *na*: e.g., *ne-y-án*, I may not come, etc. With the contingent future the prefix *kh* is preferred, in other words, is heard oftenest.

(3)

The present imperfect.

Man-ágh-án, I am coming.

Singular.

1. *Man-ágh-án*, I am coming.
2. *Man-ágh-en*, thou art coming.
3. *Man-ágh-e*, he is coming.

Plural.

1. *Man-ágh-ún*, we are coming.
2. *Man-ágh-en*, you are coming.
3. *Man-ágh-ant*, they are coming.

143. With the prefix *phedh* the conjugation is equally simple: *phedh-ágh-án*, *phedh-ágh-en*, *phedh-ágh-e*; *phedh-ágh-ún*, *phedh-ágh-en*, *phedh-ágh-ant*, or, *phedh-ágh-án*.

(4)

The past imperfect.

Man-agh-ethán, I was coming.

Singular.

1. *Man-agh-ethán*, I was coming.
2. *Man-agh-ethén*, thou wert coming.
3. *Man-agh-etha*, he was coming.

Plural.

1. *Man-agh-ethún*, we were coming.
2. *Man-agh-ethén*, you were coming.
3. *Man-agh-ethant*, *mana-agh-ethán*, they were coming.

144. If the prefix *phedh* be used, the verb will become: *phedh-agh-ethán*, *phedh-agh-ethén*, *phedh-agh-etha*; *phedh-agh-ethún*, *phedh-agh-ethén*, *phedh-agh-ethant*, or *phedh-agh-ethán*.

Obs. As the second form of the 3rd person plural of the present and past imperfect tenses is the same as the 1st persons singular, care must be exercised when making a written translation against any chance of ambiguity: *ant* is always a safe indication of the 3rd person plural.

(5)

The present perfect.

Akhtagh-án, I have come.

Singular.

1. *Akhtagh-án*, I have come.
2. *Akhtagh-en*, thou hast come.
3. *Akhta*, he has come.

Plural.

1. *Akhtagh-ún*, we have come.
2. *Akhtagh-en*, you have come.
3. *Akhtagh-ant*, *akhtagh-án*, they have come.

145. There is an alternative form of the past participle of this verb, viz. *átka*. It is conjugated in exactly the same way as the more commonly used *ákhta*: e.g., *átka-gh-án*, *átka-gh-en*,

átka ; *átkaḡh-ún*, *átkaḡh-eñ*, *átkaḡh-ant*, or, *átkaḡh-ún*. In the 3rd person plural there is still another form : *ákht-ánt*, they came, they have come.

(6)

The past perfect.

Ákhtagḡh-ethán, I had come.

Singular.

1. *Ákhtagḡh-ethán*, I had come.
2. *Ákhtagḡh-etheñ*, thou hadst come.
3. *Ákhtagḡh-etha*, he had come.

Plural.

1. *Ákhtagḡh-ethún*, we had come.
2. *Ákhtagḡh-etheñ*, you had come.
3. *Ákhtagḡh-ethant*, *ákhtagḡh-ethán*, they had come.

146. Or, when conjugated with the second form of the past participle : *átkaḡh-ethán*, *átkaḡh-etheñ*, *átkaḡh-etha* ; *átkaḡh-ethún*, *átkaḡh-etheñ*, *átkaḡh-ethant*, or *átkaḡh-ethán*.

(7)

The contingent perfect.

Ákhtath-án, had I come, etc.

Singular.

1. *Ákhtath-án*, had I come, etc.
2. *Ákhtath-eñ*, hadst thou come, etc.
3. *Ákhtath*, had he come, etc.

Plural.

1. *Ákhtath-ún*, had we come, etc.
2. *Ákhtath-eñ*, had you come, etc.
3. *Ákhtath-ant*, had they come, etc.

147. Of this tense the forms in most general use are : *ákht-eñ*, *be-y-ákht-eñ*, and *ákht-enán*, had I come, would that I had come, in all the persons singular and plural ; and *kh-ákhtath* or *kh-átht*, I used to come, thou usedst to come, etc.

(8)

The imperative.

Be-y-á, come thou.

Singular.

1. Wanting.
2. *Be-y-á*, come thou.
3. *Be-y-á-íth*, let him come.

Plural.

1. Wanting.
2. *Be-y-á-eth*, come ye.
3. *Be-y-á-y-ant*, let them come.

148. Or, when used negatively : *me-y-á*, *me-y-á-íth* ; *me-y-á-eth*, *me-y-á-y-ant*.

Obs. 1. These forms should not be drawn out and sounded syllable by syllable, but quickly : *meyá*, *meyáíth*, *meyáeth*, *meyáyant*. The negative itself is *na*, but when used as a prefix its sound becomes nearly that of the English word "may".

Obs. 2. There is a familiar homely form which is often heard, *be-y-á-the*, come here. It is from *be-y-á-edha*.

149. Besides *ákhta*, *átka*, came, the only other participles in use are *ákhtigha*, coming, and *ákhto* or *átko*, having come. The noun of agency is *áokh*, the comer, one who comes.

CAUSAL VERBS.

150. From most intransitive verbs, and from a few intransitives also, a causal or second transitive verb can be formed. The broad meaning of the causals is : action by another. These are generally formed by inserting the infix *ain* immediately after the root of the original verb : e.g., infinitive, *gardagh*, to return ; root, *gard* ; root for causal, *gard-ain* ; infinitive for causal, *gardainagh*, to cause to return ; *khushagh*, to kill ; root, *khush* ; root for causal, *khush-ain* ; infinitive for causal, *khushainagh*, to cause to kill, to have killed.

151. A second method of forming causals is by lengthening the root vowel of original verbs: e.g., *thashagh*, to run; root, *thash*; root for causal, *thásh*; infinitive for causal, *tháshagh*, to cause to run; *thusagh*, to faint; root, *thus*; root for causal, *thos*; infinitive for causal, *thosagh*, to cause to faint, to stun.

152. A smaller class in addition to lengthening the stem vowel take the infix *en* or *ain*: e.g., *bhuragh*, to be broken; root, *bhur*; root for causal, *bhor-en*; infinitive for causal, *bhorenagh*, to break, *thegh*, to be built; root, *thai*; root for causal, *thá-ain*; infinitive for causal, *tháainagh*, to build.

153. Some verbs do not conform to any known rule in forming their causals: e.g., *oshtagh*, to stand, *oshtalainagh*, to set up; *nindagh*, to sit, *neádhagh*, to cause to sit, to seat, and *nishtainagh*, to lay or spread out.

Obs. 1. The rules for the formation of causals in Baluchi closely follow those that obtain in Sindhi, Panjabi, Urdu, etc. In Sindhi, for instance, *dasanu*, to show, makes *das-ánu*, to cause to show; *phiranu*, to turn, *phiránu*, to cause to turn.

Obs. 2. In Persian causal verbs are formed by adding the termination *ánidan* or *ándan* to the imperative or stem of the primitive verb: *justan*, to leap; root, *jah*; causal, *jah-ánidan*, to cause to leap.

WORDS TO BE REMEMBERED.

Parts of the human body.

Bázi, a limb.

Phádh, leg, foot.

Phádh-nalí, the shin.

Gal, *dram*, *githa*, the cheek.

Dhakní, the knee-pan.

Rán, *zán*, *ling*, the thigh.

Roth, entrails.

Jaghar, liver.

Hon, blood.

Mishásh, eyelashes.

Nákhun, a nail:

Bundar, buttock.

Phádh-much, the ankle.

Phiní, calf of the leg.

Deb, the thumb.

Didar, muscles, biceps.

Rakh, the lip.

Baroth, moustaches.

Dast-díl, palm of the hand.

Zanákh, the jaws.

Musht, the fist.

Náfagh, the navel.

<i>Be-was</i> , helpless.	<i>Be-haya</i> , <i>be-miyár</i> , shameless.
<i>Be-kár</i> , idle.	<i>Be-fahma</i> , unintelligible.
<i>Be-shumár</i> , innumerable.	<i>Be-shak</i> , doubtless.
<i>Be-sanáti</i> , idle.	<i>Paro</i> , deceitful.
<i>Phutla</i> , inverted, upside-down.	<i>Phárez</i> , abstinent, temperate.
<i>Be-gán</i> , strange.	<i>Búz</i> , wild, savage.

Bozhugh, *bokhta*, to open, undo.

Bhurugh, *bhuritha*, to burst open.

Bhorenugh, *bhorenta*, to break.

Chham bhorenugh, *chham bhorenta*, to wink.

Bair girugh, *bair gipta*, to take revenge.

Bero-deagh, *bero-dátha*, to turn back.

Palattagh, *phalattetha*, to throw in.

Pindagh, *pindeltha*, to beg.

Poh biagh, *poh bítha*, to understand.

Phál phirainagh, *phál phiraintha*, to augur, cast lots.

Phatagh, *phatetha*, to uproot.

Phajia-áragh, *phajia-ártha*, to recognize.

Ma zí shikár-a shuthagh-án, I went out shooting yesterday (I yesterday shooting-for went).

Nermosh-e thun bithagh-án sakhia, I became very thirsty at mid-day (mid-day-at thirsty I became very).

Odha cháth ne-y-ath, *áf ne-y-ath*, there was no well there and no water (there well not was, water not was). We might insert *di* after *cháth* and again after *áf*.

Má daryá phalawa sar-gipta, I set out for the river (me-by the river-of the-direction was taken). *Sar-girugh*, to set out.

Juz-ána juz-ána begahá daryá nemgha rasithagh-án, I kept journeying on and arrived at the river in the evening (going (and) going the-evening-in the-river at I arrived).

Daryá dar-khapta, the river was in flood (the-river out-was-fallen). By here using the present perfect tense, and later the present imperfect, the narrator brings the scene more vividly into view.

Áf gandagh en, sor-e en, waragh-igh n-en, the water was bad, brackish, and unfit to drink (the-water bad is, salt is, fit-to-drink not is).

Chi khan-án, thuni-a mir-án ki sor-e áf waragh-a mir-án, what was I to do? Die of thirst or die from drinking brackish water (what may I do? Thirst-from may I die or salt water drinking-from may I die)? Thus he is supposed to have thought.

Guda má áf wártha, chí-e chí-e, then I drank the water; just a little (then me-by the-water was drunk, some, some).

Áf wártha guda mirenthu dil janagh-a, I had no sooner drank than I began to retch. *Mirenthu dil janagh-a*, I began to retch, is an example of an inceptive compound.

Láf dor dí bítha, I had belly-ache also (belly pain also became).

Dil shutha sakhía, I vomited a great deal (heart went exceedingly). Note these useful verbs and how they are used: *Dil janagh*, to retch; *dil rawagh*, to vomit; *líf rawagh*, to void or discharge from the bowels.

Jhate-a phadhá líf dí sakhía shutha, after a little violent dysentery also set in (little after stomach also violently went).

Thi bar-e shikár khanagh-a pha nawán ne rav-en, probably you won't go hunting again (another time hunting for perhaps not you may go).

Thau hachí jatha, have you shot anything (thee-by anything has been hit)?

Má hachí na jatha, I have shot nothing (me-by anything not has been hit).

Siwá kharde kharde khargoshk má hachí na dítha, except a few hares I saw nothing (except few few hares me-by anything not was seen).

Ma-na thá-i sar en thí bar-e shikár-a na rav-án, I vow I shall not go shooting again (me-to thee-of the-head is a-second time shooting-for not I will go).

Wath-i loqh-a ba-rau, chí-e darmán khan-eth, go home and take some medicine (yourself-of-the-house-to go, some medicine make).

Logh-a rav-ân darmân-a khan-ân, I shall go home and take some medicine (house-to I shall go, medicine I shall make). The Balochi idiom is "to make medicine".

QUESTIONNAIRE.

1. How far is the verb *âgh*, to come, defective?
2. What prefixes are used with the two futures of this verb, and what with the two imperfects?
3. Explain and give the English meanings of: *Biye*, *âkhtant*, *beyâth*.
4. How much of the original verb remains in *khuîn*, I shall come? Has this word any other meaning?
5. Give the composition of the prefixes *man* and *phedh*.
6. Explain the composition and give the meanings of: *Âokh*, *âtka*, *khâkht*, *meyûth*, *meyâ*.
7. How are causal verbs formed? Give examples.
8. Give the infinitives of the past participles: *Bokhta*, *gipta*, *shutha*, *ârtha*, *bîtha*.
9. Put into Balochi: They set out in the direction of home.
10. Translate into Balochi: I swear that I shall not steal again.

CHAPTER XII.

THE TRANSITIVE VERB.

154. The transitive verb *khanagh*, to do, to make, makes *khat* or *khanth* in the 3rd person singular of the contingent future and *khant* or *khanant* in the 3rd person plural. But these forms are often used promiscuously. The past participle is *khutha*. In other respects the conjugation of this verb is regular.

(1)

The contingent future.

Khan-án, I may do.

Singular.

1. *Khan-án*, I may do.
2. *Khan-en*, thou mayest do.
3. *Khat*, he may do.

Plural.

1. *Khan-ún*, we may do.
2. *Khan-eth*, you may do.
3. *Khant*, they may do.

(2)

The absolute future.

**Khan-án*, I shall do.

Singular.

1. *Khan-án*, I shall do.
2. *Khan-en*, thou wilt do.
3. *Khan-i*, he will do.

Plural.

1. *Khan-ún*, we shall do.
2. *Khan-eth*, you will do.
3. *Khan-ant*, they will do.

Obs. In the 2nd persons plural the form *khan-en*, you may do, you will do, is also in use.

(3)

The present imperfect.

Khanagh-ân, I am doing.

Singular. •

1. *Khanagh-ân*, I am doing.
2. *Khanagh-eñ*, thou art doing.
3. *Khanagh-e*, he is doing.

Plural.

1. *Khanagh-ân*, we are doing.
2. *Khanagh-eñ*, you are doing.
3. *Khanagh-ant*, they are doing.

Obs. 1. There is at times a slight difference observable between the sound of *ê* in the 2nd person singular and *eñ* in the 2nd person plural. In the singular the sound inclines towards *ai*, and in the plural towards *de*.

Obs. 2. In nearly all tenses of all verbs where this ending prevails this distinction is noticeable.

(4)

The past imperfect.

Khanagh-ethân, I was doing.

Singular.

1. *Khanagh-ethân*, I was doing.
2. *Khanagh-etheñ*, thou wert doing.
3. *Khanagh-etha*, he was doing.

Plural.

1. *Khanagh-ethân*, we were doing.
2. *Khanagh-etheñ*, you were doing.
3. *Khanagh-ethant*, they were doing.

155. In the case of the present perfect tense only the 3rd persons are in use. If the object be singular, the participle will be singular, if the object be plural, the participle will be in the plural: e.g., *mâ zahm ârtha*, I brought the sword, I have brought the sword; *mâ zahm-ân ârthagh-ant*, I brought the swords, I have brought the swords. The verb now agrees with

the object, not with the subject. Why? For the reason that *má* is not the nominative case but the agentive: it no longer means "I" but "by me". And so in every instance of every transitive in this tense. The English reading of the above sentence is: By me the sword has been brought; by me the swords have been brought. This illustration makes the necessity for the verb agreeing with its object very plain. The construction has become passive.

156. When this construction is used—and it must always be used in the case of the present perfect tense of transitive verbs—the object may be left uninflected, that is, without a suffix. It sometimes happens, however, that for greater emphasis or for some other reason the object has to be particularized and given one of the suffixes found with the accusative case, *a*, *ar*, *ára*, *ra* (17). When such a contingency arises any one of the three suffixes *ar*, *ára*, *ra* may be used, but not *a*. The reason for this ruling is obvious: to avoid ambiguity. The suffix *a* is not infrequently pronounced *á*, or so nearly *á* as to leave it doubtful which is the agent and which the object: e.g., in the sentence *wazír-á ár mard jatha*, the minister struck that man, the meaning is perfectly clear as to the striker and the struck; but in *wazír-á ár mard-a jatha* we are left guessing as to who struck whom. The remedy is, the rule is, use *mard-ar*, etc.

Obs. 1. The participle is often found in the singular even when the object is plural. This is especially so when the object, the accusative case, is followed by one of the suffixes. But this practice is not for imitation by the student.

Obs. 2. The whole scheme of using the agentive with the present perfect tense, and of giving it a passive signification, will be found in the Hindi, Urdu, etc.

(5)

The present perfect.

Má khutha, I have done.

Singular.

1. *Má khutha*, I have done.
2. *Thau khutha*, thou hast done.
3. *Án-há khutha*, he has done.

Plural.

1. *Má khutha*, we have done.
2. *Shwá khutha*, you have done.
3. *Án-hán khutha*, they have done.

157. With a plural object *khuthagh-ant* takes the place of *khutha* in all the persons. There is no other difference observed. If the pronominals be used we get: *khuth-ân*, or *khuth-om*, I have done, done by me; *khuth-e*, thou hast done, done by thee; *khutha-i*, he has done, done by him; *khutha-ish*, they have done, done by them.

Obs. 1. For the plural *khuthagh-ant* we sometimes hear a shortened form *khuthant*. And so of other verbs.

Obs. 2. Chiefly on the analogy of the Persian we sometimes hear *khutham*, done by me; *khuthom*, done by us; *ditham*, seen by me; *dithom*, seen by us; *khusham*, killed by me; *khushom*, killed by us. But these are of infrequent use, and may be left to the Baluch.

(6)

The past perfect.

Khuthagh-ethán, I had done.

Singular.

1. *Khuthagh-ethán*, I had done.
2. *Khuthagh-ethén*, thou hadst done.
3. *Khuthagh-etha*, he had done.

Plural.

1. *Khuthagh-ethán*, we had done.
2. *Khuthagh-ethén*, you had done.
3. *Khuthagh-ethant*, they had done.

(7)

The contingent perfect.

Khuthath-án, had I done, etc.

Singular.

1. *Khuthath-án*, had I done, etc.
2. *Khuthath-en*, hadst thou done, etc.
3. *Khuthath*, had he done, etc.

Plural.

1. *Khuthath-ūn*, had we done, etc.
2. *Khuthath-en*, had you done, etc.
3. *Khuthath-ant*, had they done, etc.

158. Or we may use *khuth*, *khuth-en*, *khuth-enūn*, had I done, would that I had done, in all the persons singular and plural.

(8)

The imperative.

Khan, do thou.

Singular.

1. Wanting.
2. *Khan*, do thou.
3. Wanting.

Plural.

1. Wanting.
2. *Khan-eth*, do ye.
3. Wanting.

Obs. 1. In *khan*, do thou, the *n* is often made nasal, *khañ*. This change is made in imitation of the Pakkhto imperative, which ends in *an* in the singular.

Obs. 2. We also hear *khan-e*, do thou. This ending *e* is used with many verbs, both transitive and intransitive.

Obs. 3. This would appear to be in imitation of the Sindhi transitive verb: *jhal-e*, seize; *phur-e*, plunder.

Obs. 4. So close is the resemblance between the two languages in this respect that we sometimes actually meet with the same imperatives: Balochi, *deagh*, to give, imperative, *de*; Sindhi, *dianu*, to give, imperative, *de*. True, the pronunciation is not quite the same.

Obs. 5. That given as the imperative of the 3rd persons is no imperative at all. It is the contingent future used in a precativ or exhortative sense. When preceded by the negative *ma* the signification will usually be found to be "lest", etc.

Obs. 6. In the Pakkhto the imperative of the 2nd person plural ends in *ai*, a sound closely resembling that of *e* in *de*, give *gre*, weep, etc.

Obs. 7. The Balochi prefix *be* (*bi*) of the imperative is the Persian *ba*, *bu*, *bi*, and the Pakkhto *wa*, *wo*, *vo*. Neither in Pakkhto nor Balochi is the prefix and negative used together. In Persian the prefix is in more general use than in Balochi.

Infinitive, *khanagh*, to do, doing.

First gerund, or infinitive of purpose, *khanagh-a*, in order to do.

Second gerund, *khanagh-i*, or *khanagh-igh*, fit to be done, etc.

First present participle, *khan-āna*, doing (active).

Second present participle, *khuthiya*, *khuth-igha*, doing (passive).

Past participle, *khutha*, done.

Past participle, adjectival form, *khuthagh-e*, done.

Conjunctive participle, *khutho*, having done.

Noun of agency, *khan-okh*, the doer.

Obs. The gerund in *i* is on the model of the Persian: e.g. *kandan*, to dig, *kandan-i*, fit to be dug; *khawrdan*, to eat, *khawrdan-i*, fit to be eaten.

158a. The correct use of the present perfect tense of transitive verbs and of pronominals with transitives and intransitives form the basis of all that can be called grammatical Baluchi. Other rules are of minor importance, and will generally be found obscured by numerous exceptions. 95, 96, 97.

Some further examples of the pronominals:—

Ūn, by me . . . *Bale, tūfak gipto ārtū-un*, yes, I have brought the rifles (yes, the rifles having-been-taken have been brought-by-me).

E, by you . . . *Phol khuthā-i pha chi khandith-e*, he asked them why they had laughed (enquiry was made-by-him for why have you laughed). *Khandagh* is here treated as a transitive verb, which it often is. *E* is in the agentive case, and means "by thee".

Ī, he . . . *Durāh na bithā-i*, he did not recover (well not became-he).

Ī, his . . . *Haw-e kār en-i, thī kār n-en-i*, this was what he did, he did nothing else (this work is-his, other work not is-his). For the sake of vividness a past event is here rendered by the present imperfect. In each clause the verb has lost its nasal *n* before the pronominal *ī*.

- Ī*, to him . . . *Bachh ne-y-ath-i*, he had no son (son not was-to-him). This is called the dative of possession.
- Ī*, him . . . *Zāl-ā jathagh-ant-i lath*, the woman gave him the stick (the-woman-by were struck-him the-stick). That she gave him sundry blows is denoted by the plural *jathagh-ant*.
- Ī*, by him . . . *Dār-e jorentho āndī zāl-e but thāintha-i*, he joined a piece of wood and fashioned it into the shape of a woman's body (a piece of wood having-fashioned into a human being a-woman-of the-body was made-by-him).
- Ish*, they . . . *Go wath-i nākh-a shuthagh-ant-ish*, they went to their uncle (to their uncle went-they).
- Ish*, their . . . *Rand astathant-ish*, there were their traces (traces were-their).
- Ish*, to them . . . *Zar de-ān-ish*, I will give them the money (the-money I will give-to-them).
- Ish*, them . . . *Bar-ish*, take them away (take away-them).
- Ish*, by them . . . *Ma-na gwar thou shucakhta-ish*, they have sold me to you (I (me) to thee have been sold-by-them). *Ma-na*, me. When the object is in the accusative a literal translation into English is next to impossible.
- Ī*, it . . . *Dar-a khash be-y-ār-i*, drag it outside (outside drag, bring-it).
- Ī*, its . . . *Jawāne chī en-i*, what is its good quality (good quality what is-its) ?
- Ī*, her . . . *Be-y-ā, tha-ra phedārān-i*, come along, I will show her to you (come, thee-to I will show-her).
- Ī*, her . . . *Nām en-i Naina Bāi*, her name is Naina Bāi (name is-her Naina Bāi).
- Ī*, by her . . . *Gwashtha-i tholagh-ār . . .*, she said to the jackal . . . (it was said-by-her the-jackal-to . . .).

159. It is often difficult to show the presence of the pronominals when translating into literal English : e.g., *haw-ān sweth-e phut*

ki thau khashta-i . . . , that white hair which you have plucked out . . . *Thau ma jher, thau di siydh-e-i phut gir*, do not wrangle, you also pluck out a black one. Nor is the need of their presence at all times apparent: e.g., *na, tha-i laf din-an-i*, otherwise I will rip open thy belly.

160. The verb *phadeagh*, *phaddatha*, to run, run away, is always treated as a transitive; *gudaragh*, to rain, sometimes as a transitive and sometimes as an intransitive, but generally the former. *Gregh*, *gretha*, to weep; *chishagh*, *chishetha*, to sneeze; *bhaunkagh*, *bhaunkitha*, to bark as a dog; *kurainagh*, *kuraintha*, to howl as a jackal, and a few others, are sometimes treated as transitives, and take the agentive case before the present perfect tense.

Obs. 1. Many neuter verbs are used in a transitive sense in Sindhi: *khilana*, to laugh; *ma'a khilio*, I laughed, but literally, by me it was laughed.

Obs. 2. And so in Pekkhto: *khandal*, to laugh; *zharal*, to lament; *dangal*, to jump, and many others are considered and treated as transitives.

Obs. 3. In Persian also there are a few verbs that are both transitive and intransitive. In short, these three languages have much in common.

WORDS TO BE REMEMBERED.

Parts of the human body.

<i>Zawán</i> , the tongue.	<i>Nuk</i> , roof of the mouth.
<i>Sar-rand</i> , parting of the hair.	<i>Navz</i> , the pulse.
<i>Hásh</i> , a double tooth.	<i>Had</i> , a bone.
<i>Harb</i> , a jawbone.	<i>Hushkeh-dod</i> , a skeleton.
<i>Hinjri</i> , the shoulder-blade.	<i>Sand</i> , a joint.
<i>Shánagh</i> , the backbone.	<i>Khadí</i> , the chin.
<i>Khond</i> , the knee.	<i>Guttigh</i> , a kidney.
<i>Gund</i> , testicle.	<i>Gwar</i> , a woman's breast.
<i>Gwar-sar</i> , a nipple.	<i>Dast-much</i> , wrist.
<i>Mazhg</i> , brain.	<i>Laundri</i> , the temple.
<i>Láf</i> , belly, stomach.	<i>Gosh-kur</i> , drum of the ear.
<i>Gaukh</i> , nape of the neck.	<i>Guth</i> , <i>gwar</i> , neck, throat.

Phakkó, ripe, cooked.

Phalít, unclean.

Payáf, wicked, evil.

Tirtha, mad.

Tikká, sharp, quick.

Thegh, swift, rapid.

Phadhí, next, following.

Phedhagh, visible.

Táthath, true, right, correct.

Tahkik, real, genuine.

Tund, maimed.

Thalar, thick (as a stick).

Phirenagh, *phirenthá*, to throw away.

Phagaragh, *phagartha*, to melt.

Phullagh, *phullitha*, to rob.

Tháphuragh, *tháphurtha*, to stumble.

Ták-khafagh, *ták-khapta*, to shy (as a horse).

Trizagh, *trizetha*, to drip.

Tikkí biagh, *tikkí bítha*, to be coiled up (as a snake).

Tháshagh, *thákhta*, to gallop (as a horse).

Thursagh, *thursitha*, to fear.

Thursainagh, *thursaintha*, to frighten.

Tharainagh, *tharaintha*, to send back, to return.

Thusagh, *thushta*, to faint.

Tha-i hál na gir-án, I shall not listen to your statement (thee-of the-statement not I will take).

Esh-ání dí hál na gir-án, nor shall I listen to what they have to say (them-of also the-statement not I will take).

Ma hukah chik-án, may I smoke (I the-pipe may pull) ?

Andar-a hukah ma chik, do not smoke inside (inside the-pipe not pull).

Dar-a phor chik-eñ, you may smoke outside (outside the-pipe you may pull). The *hukah* may be of brass, china, earthenware, etc. The *phor* is usually made of clay or twisted leaves.

Ingo ángo khapta pha tharagh-a, he began to wander backwards and forwards (in-this-direction in-that-direction he fell to returning).

Guda mirenthá pha sínda khanagh-a, he then began to whistle (then he began (attacked) whistling to make).

Yak nishtiya palang chaka yak waptiya díghar-a, one was seated on a-bed, another was lying on the ground (one was seated a-bed on one was lying the ground-on).

Mar khandagh-etha, zāl greg̃h-etha, the man was laughing and the woman weeping.

Haw̃r g̃cārāgh-etha, girok̃h chinkāgh-etha, rag̃hām garandāgh-etha, the rain was falling, the lightning flashing, and the thunder rolling. For *rag̃hām* we may use *jhur*, clouds. Compare this with the Hindī and Urdū idiom.

Haw̃-e chāth̃ kha-iā jath̃a, who has dug this well (this well whom-by has been dug (struck)) ?

Haw̃-e chāth̃ mā jath̃a, I dug this well (this well me-by has been dug (struck)).

Ham-ed̃ha yā nokh-e chāth̃ jan-ān̄, I shall dig a new well here (right-here a new well I shall dig (strike)).

Mā ī chana kār-a n-en, esh-īa chag̃hal de, in my opinion it is of no use, throw it away (me-of the opinion use-of not it is, it-to a-throw give).

Mā ba-kho be-y-a's-ān̄, where may I sleep (I where may sleep) ?

Ham-ed̃ha be-y-akis palang-a, sleep right here on the bed (just-here go to sleep the-bed-on).

Mā esh-īar chag̃hal dāth̃a, I threw it away (me-by it-to a-throw was given).

Ahmad dī Mohan dī wath̃-ī wath̃-ī logh-a be-y-aks-ī, both Ahmad and Mohan will sleep at home (Ahmad also Mohan also their-own their-own house-at will sleep). Or we might say *kh-aks-ī*.

Rosh̃ t̃ik-a mā-na hāgh̃ā khan, wake me on the first appearance of daylight (daylight me awake make). *T̃ik* really means "a spot", "a streak".

QUESTIONNAIRE.

1. Give the 3rd persons singular and plural in the two futures of the verb *khanagh̃*.

2. What can you say regarding the sound of the suffix *en* in the 2nd persons singular and plural ?

3. Put into Baluchī: They were doing; they were fearing; they were sending back; they were robbing. What tense is this ?

4. State all you know regarding the formation and use of the present perfect tense of a transitive verb.

5. Is the sentence *má áñ mard-a-jathá* grammatically correct?

6. Distinguish between the use of *má khuthá* and *má khuthagh-ant*.

7. Explain the words *khuthant*, *khushdom*, *giptán*, *khuthath*.

8. Give a list of all the pronominals in use.

9. Put into Baluchí, using the pronominals: He went; he became ill; they went to their father.

10. Translate into English: *War-ish*; *ham-edtha*, *be-y-ár-i*; *nám en-i Mohan*; *tha-ra de-an-i*; *bar-i*; *bar-ish*; *bor-ish*.

CHAPTER XIII.

THE PASSIVE VOICE.

161. Theoretically, all transitive verbs have a passive voice. Actually, however, the passive voice is very seldom heard. There is not the same need of a passive voice in Balochi as there is in English. Balochi has a number of neuter or intransitive verbs, and, as will have been seen, certain tenses formed from the past participles of transitive verbs that have a distinctly passive signification.

162. The passive infinitive, like the active, ends in *agh*. It is the stem or base of the active verb followed by *i* followed by *jagh*: e.g., active infinitive, *janagh*, to strike; root, *jan*; passive infinitive, *jan-i-jagh*, to be struck: active infinitive, *khushagh*, to kill; root, *khush*; passive infinitive, *khush-i-jagh*, to be killed: active infinitive, *giragh*, to seize; root, *gir*; passive infinitive, *gir-i-jagh*, to be seized: active infinitive, *bandagh*, to fasten; root, *band*; passive infinitive, *band-i-jagh*, to be fastened: active infinitive, *baragh*, to take away; root, *bar*; passive infinitive, *bar-i-jagh*, to be taken away: active infinitive, *dinagh*, to tear; root, *din*; passive infinitive, *din-i-jagh*, to be torn: active infinitive, *soshagh*, to burn; root, *sosh*; passive infinitive, *sosh-i-jagh*, to be burnt.

Obs. 1. The termination *ijagh* is a survival of the old Prakrit passive in *ijja*.

Obs. 2. This method of forming the passive voice is borrowed from the Sindhi: e.g., *pīranu*, to bury, *pīr-janu*, to be buried.

Obs. 3. Sindhi, Panjabi, and Balochi are the only modern Prakrits that can be said to possess a passive voice.

163. The base of this new infinitive is got in the usual way, by dropping the infinitival ending *agh*: e.g., infinitive *janijagh*, to be struck; root, *janij*; infinitive, *khushijagh*, to be killed; root, *khushij*; infinitive, *giri-jagh*, to be seized; root, *giri-j*; and so on.

164. If to this new base be added the verbal endings *ân*, *eñ*, *îth*, *î*, for the singular, and *ân*, *eñ*, *ant*, for the plural, we get the two future tenses of the passive voice : e.g., *janij-ân*, I may be struck ; *khushîj-ân*, I may be killed ; *girîj-ân*, I may be seized. And so with any other verb. The distinction between the use of *îth* and *î* in the 3rd persons singular is not always observed.

(1)

The contingent future.

Janij-ân, I may be struck.

Singular.

1. *Janij-ân*, I may be struck.
2. *Janij-eñ*, thou mayest be struck.
3. *Janij-îth*, he may be struck.

Plural.

1. *Janij-ân*, we may be struck.
2. *Janij-eñ*, you may be struck.
3. *Janij-ant*, they may be struck.

Further examples :—

Khushîj-ân, I may be killed.

Girîj-ân, I may be caught.

Bandîj-ân, I may be bound.

Barij-ân, I may be carried away.

Dinîj-ân, I may be torn.

Soshîj-ân, I may be burnt.

(2)

The absolute future.

Janij-ân, I shall be struck.

Singular.

1. *Janij-ân*, I shall be struck.
2. *Janij-eñ*, thou wilt be struck.
3. *Janij-î*, he will be struck.

Plural.

1. *Janij-ân*, we shall be struck.
2. *Janij-eñ*, you will be struck.
3. *Janij-ant*, they will be struck.

Further examples :—

- Khushij-ân*, I shall be killed.
Girij-ân, I shall be caught.
Bandij-ân, I shall be bound.
Barij-ân, I shall be carried away.
Dinij-ân, I shall be torn.
Soshij-ân, I shall be burnt.

165. We have already seen that the past participle of the active voice has a passive signification (155, 156). This fact has to be borne in mind when considering the passive present imperfect tense: e.g., *jathagh*, struck; *jathagh-ân*, I am struck; *khushtagh*, killed; *khushtagh-ân*, I am killed, etc. There is an alternative form in use, formed from the alternative past participles *jathiya*, struck, *khushtiya*, killed, etc.: e.g., *jathiy-ân*, I am struck; *khushtiy-ân*, I am killed.

(3)

The present imperfect.
Jathagh-ân, I am struck.

Singular.

1. *Jathagh-ân*, I am struck.
2. *Jathagh-en*, thou art struck.
3. *Jathagh-e*, he is struck.

Plural.

1. *Jathagh-ân*, we are struck.
2. *Jathagh-en*, you are struck.
3. *Jathagh-ant*, they are struck.

Further examples :—

- Khushtagh-ân*, I am killed.
Giptagh-ân, I am seized.
Basthagh-ân, I am bound.
Burthagh-ân, I am carried away.
Dirthagh-ân, I am torn.
Sokhtagh-ân, I am burnt.

(3)

Alternative form.

Jathiy-ân, I am struck.

Singular.

1. *Jathiy-ân*, I am struck.
2. *Jathiy-en*, thou art struck.
3. *Jathiy-e*, he is struck.

Plural.

1. *Jathiy-ân*, we are struck.
2. *Jathiy-en*, you are struck.
3. *Jathiy-ant*, they are struck.

Further examples :—

Khushiy-ân, I am killed.*Giptiy-ân*, I am seized.*Basthiy-ân*, I am bound.*Burthiy-ân*, I am carried away.*Dirthiy-ân*, I am torn.*Sokhtiy-ân*, I am burnt.

166. Of the past imperfect there are three different forms to choose from : (1) *jathagh-ethân*, I was struck ; (2) *jathiy-ethân*, I was struck ; and (3) *janij-ithân*, I was struck. The first two are the participles with the past imperfect tense of the substantive verb added. The third, *janij-ithân*, is the root of the verb in the passive voice with the same tense added, but slightly modified, *yâ e majhul* having become *yâ e ma'rûf*. It is a form in daily use : several examples of it will be found in the translations given in this work.

Obs. 1. For *janij-ithant* we may use *janij-ithân* or *janij-ithiyant*. And so with any other verb.

Obs. 2. The forms *janij-ithân*, etc., are pronounced as if written *janî-jîthân*, etc., the letter *j* being used as a prefix to help out the sound of the substantive verb.

(4)

The past imperfect.

Jathagh-ethân, I was struck.

Singular.

1. *Jathagh-ethán*, I was struck.
2. *Jathagh-ethén*, thou wast struck.
3. *Jathagh-ath, -eth*, he_a was struck.

Plural.

1. *Jathagh-ethún*, we were struck.
2. *Jathagh-ethén*, you were struck.
3. *Jathagh-ethant*, they were struck.

Further examples :—

- Khushtagh-ethán*, I was killed.
Giptagh-ethán, I was seized.
Basthagh-ethán, I was bound.
Burthagh-ethán, I was carried away.
Dirthagh-ethán, I was torn.
Sokhtagh-ethán, I was burnt.

(4)

Second form.

Jathiy-ethán, I was struck.

Singular.

1. *Jathiy-ethán*, I was struck.
2. *Jathiy-ethén*, thou wast struck.
3. *Jathiy-ath, -eth*, he was struck.

Plural.

1. *Jathiy-ethún*, we were struck.
2. *Jathiy-eth-en*, you were struck.
3. *Jathiy-ethant*, they were struck.

Further examples :—

- Khushtiy-ethán*, I was killed.
Giptiy-ethán, I was seized.
Basthiy-ethán, I was bound.
Burthiy-ethán, I was carried away.
Dirthiy-ethán, I was torn.
Sokhtiy-ethán, I was burnt.

(4)

Third form.

Janij-ithán, I was struck.

Singular.

1. *Janij-ithán*, I was struck.
2. *Janij-ithén*, thou wast struck.
3. *Janij-itha*, he was struck.

Plural.

1. *Janij-ithún*, we were struck.
2. *Janij-ithén*, you were struck.
3. *Janij-ithant*, they were struck.

Further examples :—

Khushij-ithán, I was killed.*Girij-ithán*, I was caught.*Bandij-ithán*, I was bound.*Barij-ithán*, I was carried away.*Dinj-ithán*, I was torn.*Soshij-ithán*, I was burnt.Infinitive, *janijagh*.First participle, *jathiya*, being struck.Second participle, *jathigha*, being struck.Third participle, *janijatha*, struck.Fourth participle, *janijithiya*, struck.

WORDS TO BE REMEMBERED.

Parts of the human body.

Árikh, gums.*Brikh*, *malgar*, *zunhá*, hair.*Phádh-phusht*, instep.*Thúlagh*, *dídokh*, eyeball.*Dast*, the hand.*Díp*, the middle finger.*Rák*, the cheek-bone.*Rag*, vein.*Barwán*, eyebrow.*Pogokh*, the gullet.*Phádh-murdán*, the toes.*Dathán*, a tooth.*Daf*, the mouth.*Phund*, a skeleton.*Dem*, *ruk*, *nuth*, the face.*Rish*, beard.

<i>Sar, saghar, haisi</i> , head.	<i>Saren</i> , the loins.
<i>Senagh</i> , the breast.	<i>Kunhen</i> , the hip.
<i>Khopar</i> , the skull.	<i>Kher</i> , the penis.
<i>Phoiz</i> , the nose.	<i>Sháh-murdán</i> , the fore-finger.
<i>Anishagh</i> , the forehead.	<i>Khol</i> , the foreskin.
<i>Jar</i> , passionate, angry.	<i>Jor</i> , well, strong.
<i>Ohapi</i> , unlucky, sinister.	<i>Daf-char</i> , given to biting.
<i>Dil-sar</i> , beloved.	<i>Dil-gír</i> , sorrowful.
<i>Dil-harif</i> , deceitful.	<i>Daur</i> , rich.
<i>Dhing</i> , powerful.	<i>Dungá</i> , deep.
<i>Rangoi</i> , coloured, variegated.	<i>Zanáth</i> , wise.

Thosainagh, thosaintha, to cause to be extinguished; to exterminate.

Telán deagh, telán dátha, to push, shove.

Thír janagh, thír jatha, to shoot an arrow.

Tári janagh, tári jatha, to clap the hands.

Dang janagh, dang jatha, to sting.

Chapol janagh, chapol jatha, to slap.

Dil janagh, dil jatha, to vomit.

Dag janagh, dag jatha, to rob on the highway.

Dápurá janagh, dápurá jatha, to stamp.

Dak janagh, dak jatha, to solder.

Dighár janagh, dighár jatha, to dig.

Daf-a janagh, daf-a jatha, to boast.

Ma thagi kham-án ki ma dúz án, I shall pretend to be a thief (I pretence shall make that I a-thief am).

Chorav-á thagi khutha ki ma janikh-e án, the boy pretended to be a girl (the-boy-by pretence was made that I a-girl am).

Thagi ma kham ki ma-na kal n-en, do not pretend that you do not know (pretence not make that me-to information not is). The direct mode of narration is always preferable; in most cases it is obligatory.

Go má phajia ne-y-á-en, will you not come with me (with me with not you will come)?

Go thau phajia be-y-á-án, I will come with you (with thee with I will come). More usually, however, it is *be-y-án*.

Nariyán-ar zen band-án, may I saddle your horse (the-horse-to the-saddle may I fasten) ?

Má tha-í mádhin-ar zén bastha, I have saddled your mare (me-by thee-of the-mare-to the-saddle has been fastened).

Makhl-a nariyán-ar zen bandagh-etha, he was saddling his horse at the time (the-time-at (his) horse-to the-saddle he was fastening).

Mizil-án gir-ána gir-ána daryá-e-a ákhtagh-án, after travelling for some considerable distance we came to a river (stages taking taking a-river-at we arrived).

Mizil-án gir-ána gir-ána juz-án, let us go on stage by stage (stages taking taking let us go).

Án-hi pith dí murtho shutha, his father also has died (him-of the-father also having-died has gone).

Án-hi pith murtho khapta, his father fell dead (him-of the-father having-died fell).

Án-hi pith ma phira murtho khapta, his father fell dead on the spot (him-of the-father on the spot having-died fell).

Thau pha chi e-r'-g-a khutha, why have you acted in this manner (thee-by for what this-way-in has it been done) ?

Aulá án-hi nám Muhammad bitha, guda Ahmad bitha, at first he was called Muhammad, then he came to be known as Ahmad (first him-of the-name Muhammad became, then Ahmad it became).

Thau wath-í bráth-a go gandagh-e kár-a khutha, you have behaved badly towards your brother (thee-by thee-of the-brother with bad work has been done).

Án wath-í pith-a go gandagh-e kár khanagh-e, he is behaving badly towards his father (he himself-of the father with bad work is doing).

Zí ná-duráh athen, were you ill yesterday (yesterday ill were you) ?

Zi nū-durāh ne-y-athān, I was not ill yesterday (yesterday ill not I was).

Ān ba-kho nishlagh-ant, where did they live (they where sat) ?

Ān daryā kharagh-a nindagh-ant, they dwell on the bank of the river (they the-river-of the bank-on sit).

QUESTIONNAIRE.

1. State what you know of the passive voice in Balochi.

2. Show, by examples, how the infinitive of the passive voice is formed.

3. Put into Balochi: He may be burnt; you may be carried away; I may be killed; they will be caught.

4. How is the present imperfect tense of the passive voice formed? Give an example of this. Is there more than one method?

5. Translate into Balochi: He is carried away; you are burnt; they are killed.

6. Translate into English: *Jathiyant*; *basthiyen*; *sokhtiyān*.

7. Explain and give the English meanings of: *Janijithān*; *jathiyethen*; *dirthaghethān*.

8. In how many forms is the past imperfect of the passive voices found? Give an example in each case.

9. Put into Balochi: We shall start to-morrow, and go on stage by stage.

10. Translate into English: *Ma thagi na khanagh-ān*; *mā thagi na khutha*; *janikh-e-ā thagi khutha ki ma chhorav ān*.

CHAPTER XIV.

COMPOUND VERBS.

167. Balochi compounds are in reality verbal combinations rather than true compound verbs as we know them. The best known of these may be, for the sake of lucidity, classified as potentials, completives, continuatives, intensives, inceptives, nominals, frequentatives, permissives, and desideratives. Their names are perhaps all that is formidable about them.

168. The potential compound is made up of the past participle of any transitive verb with the various tenses and persons of the verb *khanagh*, to do: e.g., *shwá na-na dítha khan-ch*, can you see me? *Má tha-ra dítha na khan-ân*, I cannot see you. The last member of the construction denotes the ability or inability to do that which has been indicated or expressed by the first member.

169. In this construction the final short vowel *a* of the past participle is sometimes dropped: e.g., *má díth na khutha*, I could not see (it); *ân-híá khuth na khutha*, he could not do it.

Obs. 1. The idea of using the conjunctive participle in place of the past participle in this formation appears to be incorrect. It is heard used, however.

Obs. 2. The construction *na ravagh-a ne-y-ân* is not potential at all. Its literal meaning is, I am not of going. It is in imitation of our old Urdu friend *main jāne kā nahīn*, I am not of going, I am not the person to go, catch me going. It is a useful and highly idiomatic construction, but it is not potential. The form *ravagh-a* is the genitive case of *ravagh*. Compare this idiom with the Sindhi: *achana tū na jīho*, then he is not likely to come.

Obs. 3. In this combination *khanagh* can, of course, be compounded with its own past participle: e.g., *má khuth na khutha*, I was unable, I could not, I could not do (it).

Examples of the potential compounds:—

E rang-a khutha na khan-ant, they cannot do so (this manner done not they may do).

Má go thau siyálgiri khutha na khan-ân, we cannot compete with you. (we with thee equality made not may make).

Ān-hār khuth na khutha, they could not do it (them-by done not was done).

Wakht-a mā wārtha na khutha, I could not eat at the time (the-time-at me-by eaten not was done).

Many other examples are given in the exercises and translations.

170. The potential just discussed has reference to transitive verbs. When dealing with intransitives, such as to walk, to stand, to arrive, and many others, the place of the verb, *khanagh*, to do, is taken by *biagh*, to be, to become: e.g., *shwā wath-i sar-a kharo bitha na b-ēn*, you will not be able to stand on your head; *ma yak māh-a āngo rasitha na b-ān*, I shall not be able to arrive there in a month. This construction is of limited application, being generally confined to the future tenses. Like *khanagh*, the verb *biagh* can be compounded with itself; thus we come to have the verbs *khutha khanagh*, to be able to do, and *bitha biagh*, to be able to be, to be able to become.

Obs. Pakkhto potential compounds are made up of the conjunctive participle of a principal verb and the various tenses and persons of the intransitive verb *shwāl*, to become, to go: e.g., *took lah Khudā' e sara khabarē kawalai shī*, who can talk with God (who with God with conversation make can)?

171. What may be termed a completive compound is got by combining the conjunctive participle of a principal verb, that denoting the action, with the present perfect tense of *ravagh*, to go. This present perfect tense is irregular as regards *ravagh*, but in itself quite regular: *shuthagh-ān*, *shuthagh-ēn*, *shutha*; *shuthagh-ūn*, *shuthagh-ēn*, *shuthagh-ant*, I have gone, thou hast gone, etc. *Shutha* is frequently shortened to *shitha*: e.g., *ān-hi pith murtho shitha*, his father is dead (him-of the-father having-died is gone). Besides being completive, its signification is passive and emphatic. Its first member denotes an action and its second the completion of that action. In the course of conversation the example just given might mean: Why, his father is already dead! This compound is confined to the present perfect tense, and usually to the 3rd persons of that tense.

Obs. 1. The verb *ravagh*, to go, has its own, regular, present perfect tense, *raptagh-ân*, *raptagh-eh*, *raptâ*; *raptagh-ân*, *raptagh-eh*, *raptagh-ant*, I have gone, thou hast gone, etc. *Shuthagh-ia* is a second form, and one in very wide use, as will have been seen.

Obs. 2. The completive compound is distinct from the compound sentence in which the conjunctive participle figures and takes the place of a conjunction as well as that of a verb: e.g., *wizhâ thartho akhla*, master has returned, master has gone and come back.

Obs. 3. The Sindhi completive compound is formed by attaching to the conjunctive participle of a principal verb certain other verbs denoting completion, etc.: e.g., *khâc vathana*, to have done eating; *kare chukana*, to finish doing; *vathâ rahana*, to have taken, to finish taking.

Examples of completive compounds:—

Duzhman shingo-shângo driktho shuthagh-ân, the enemy fled in all directions (the-enemy here, there, having-run have gone).

Thir ân-hî saghar-a pār gwasto shutha, the bullet passed clean through his head (the bullet him-of the-head through having-passed went).

Thir-ân ch'ân-hî jind-a pār gwasto shuthagh-ân, the bullets passed clean through his body (the-bullets from-him-of the-body through having passed went).

Darmân udartho shutha, the powder blew up (the-powder having-blown-up went). We might use the plural *shuthagh-ant*, the subject *darmân* being very often considered a plural noun.

Bâz-e mard murtho shutha, many men died. The presence of *bâz-e* justifies the singular *shutha*. Why indicate the plural more than once in a sentence? asks the Baluch. Why, indeed!

172. The continuative compound is made up of the present participle ending in *âna* of the principal verb and the various tenses and persons of *ravagh*, to go: e.g., *ân likh-âna ravagh-e ma gush-âna ravagh-ân*, he goes on writing and I go on talking. It denotes the continuance of an action, and may be made to refer to past, present, or future time.

Examples of the continuative compounds:—

Thau pha chi wafs-ána ravagh-en, why do you go on sleeping (thou for what sleeping goest on) ?

Thau e rang-a gush-en, mashe an duz-ána rav-i, you may say so, but he will go on stealing (thou this way mayest speak, but he stealing will go).

Nariyán thash-ána raptá, the horse went on galloping (the horse galloping went).

Ma har ro har ro lághar bi-ána raptagh-án, I kept getting thinner every day (I every day every day thin becoming went on).

Má juz-ána shuthagh-án, we kept journeying on (we going went).

173. In intensive compounds the leading verb is always a conjunctive participle. The second verb—it may be any verb—modifies and intensifies in a degree the meaning conveyed by the first: e.g., *án-há wath-i nariyán driken tho | duz phadhá burthá*, he galloped after the thief. *Baragh*, past participle *burthá*, means, to take away. *Driken th |* alone would not give the same meaning, nor would *burthá*. In the intensive compound the connexion between the principal and secondary verb is close, supporting, and intensifying, much more so than in the ordinary sentence, where the conjunctive participle acts as a connective particle as well as a verb.

Obs. Compare this with the Sindhi idiom: *marí vananu*, having died to go, to die; *jí pavanu*, having lived to fall, to live.

Examples of the intensive compound:—

Sarbura yá khargaz jhatí dá tho | án-hí whard burthó bál giptá, suddenly a kite swooped down and carried away his food.

Had the sentence ended with *burthá*, which it could, the description of what happened would have been weak and incomplete: as it is, the picture of the occurrence is complete and vivid.

174. An inceptive compound is got by placing the present perfect tense of *khafagh*, to fall, before the inflected infinitive

of another or principal verb: e.g., *guda ân-hân khaptagh-ân dris janagh-a*, they then began to dance, they then took to dancing. The present perfect tense of *khafagh* is *khaptagh-ân*, *khaptagh-en*, *khapta*; *khaptagh-ûn*, *khaptagh-en*, *khaptagh-ant*, *khaptagh-ûn*, or *khapt-ant*, I have fallen, thou hast fallen, etc. The present perfect of *khafagh*, to fall, gives to the principal verb the idea of beginning the action denoted by it. For the sake of clearness and greater emphasis the preposition *pha*, on, etc., is sometimes inserted before the inflected infinitive: e.g., *guda wazir wath-i hâl khapta pha likhenagh-a*, the minister then began to write out his case. Less frequently *pha* is made to follow the inflected infinitive.

175. This same sense of inception is got by using the present perfect tense of *mirenagh*, to attack, in place of that of *khafagh*, to fall. The conjugation of this tense of *mirenagh*, to attack, is quite regular: *mirenthagh-ân*, *mirenthagh-en*, *mirantha*; *mirenthagh-ûn*, *mirenthagh-en*, *mirenthagh-ant*, or *mirenthagh-ân*, I attacked, thou attackedst, etc. But this construction is less frequently heard.

Obs. 1. This idea of "falling", "attacking", to denote "to begin", is exemplified in our own provincial idiom, strange to say: "Then they fell to with a will. This used to be said of eating in the good old days of the barons. Again, when speaking of evildoers we still hear: they then took to thieving, meaning, they then began to steal. Assuredly, idioms travel far.

Obs. 2. A somewhat similar idea is conveyed by the Sindhi compound *zai khianu*, having fallen to eat, to eat on, to eat up. A Persian will say, *man bi-khanda ustâdam*, I began to laugh, I fell to laughing.

Examples of inceptive compounds:—

Guda ân e kissav khapta gushagh-a, he then began to unfold this story (then he this story fell to tell).

Guda pha wath-ân khaptagh-ân miragh-a, they then began to fight among themselves (then among themselves they fell to fight).

Tholagh khaptagh-ân pha kurainagh-a, the jackals took to howling (the-jackals fell to howl).

Bing-gal dî khaptagh-ant pha tharunkagh-a, the dogs also began to bark (the-dogs also fell to bark).

Guda ma khaptagh-ân ravagh-a, then I began to go (then I fell to go). In the above sentences we might have translated : Telling, fighting, howling, barking, going, instead of to tell, to fight, etc.

176. Nominal compounds constitute a numerous class. They consist of a substantive, an adjective, or a preposition so combined with an original verb as to form with it a single idea. Some verbs enter more freely into such constructions than others. Frequently the noun or adjective takes the place of an object in the mind of the speaker : e.g., *thau drogh bandagh-en*, thou liest. Here *drogh* means false, and *bandagh* to fasten, and the union of the two, to lie. Nominal compounds may be transitive or intransitive and may govern almost any case, according to the sense conveyed. A list of the more common is given below : to enumerate all would be a futile task.

Examples of nominal compounds :—

Ân-hi dem-a khas-e-â drogh bastha, someone has lied to him (him-of before someone-by false has been fastened).

Har do brâth khishâr-a khishagh-ant, both brothers till the ground (both brothers crops cultivate).

Ma-i chana shart janagh jawân n-en, in my opinion it is not wise to gamble (me-of the-opinion-in gambling to strike good not is).

Er-be-y-â, come down.

Guda mâ tha-ra wâhû khutha, I then shouted to you (then me-by thee-to a-shout was made). *Wâhû khamagh*, to shout.

Âgh, to come.

Âragh, to bring.

Dast âgh, to get.

Gir âragh, to remember.

Dar âgh, to come out.

Phajia-âragh, to recognize.

Er-âgh, to come down.

Biagh, to become.

Kâr-a âgh, to be of use.

Af biagh, to melt.

Mân-âgh, to be applied.

Bhas-biagh, to run away.

Man-âgh, to come.

Chot biagh, to be bent.

Phâdh-âgh, to rise up.

Dolo biagh, to be crooked.

Phedh-âgh, to come.

Gâr biagh, to be lost.

Sar-âgh, to remain over.

Gardán biagh, to fall down.
Gark biagh, to be overwhelmed.
Gisar biagh, to forget.
Khard biagh, to be separated.
Kharo biagh, to stand up.
Láf biagh, to become pregnant.
Poh biagh, to understand.
Radhbiagh, to miss (in shooting).
Sir biagh, to be married.
Shighin biagh, to be upset.
Surphadh biagh, to understand.
Tham biagh, to lie in wait.
Tikki biagh, to be coiled up.
Ur-biagh, to be on (anyone).
Wur-biagh, to be ready.
Zhand biagh, to be separated.

Bandagh, to fasten.

Bár bandagh, to load.
Drogh bandagh, to lie.
Saren bandagh, to help.

Baragh, to carry away.

Dar baragh, to defend, save.
Er-baragh, to swallow.

Borenagh, to break.

Chham bhorenagh, to wink.
Khond bhorenagh, to kneel.

Chatagh, to lick.

Lab chatagh, to flash in the pan.

Chandenagh, to move.

Saghar chandenagh, to nod.

Deagh, to give.

Ad-deagh, to lean.
Af deagh, to irrigate.

Azáb deagh, to annoy.

Bál deagh, to let fly away.

Bero-deagh, to turn back.

Chák deagh, to rip up.

Dalko deagh, to threaten.

Dem-deagh, to send.

Drik deagh, to jump.

Gon-deagh, to overtake.

Gisá deagh, to slaughter.

Girár deagh, to remind.

Gosh deagh, to listen.

Húng deagh, to roar.

Jhutú deagh, to rock.

Mán-deagh, to apply.

Mokal deagh, to dismiss.

Reh deagh, to twist.

Rer-deagh, to drive away.

Sáhi deagh, to let land lie fallow.

Sar deagh, to send away.

Ting deagh, to drink up.

Tobi deagh, to dive.

Zhela deagh, to let go.

Dáragh, to hold.

Daf-a dáragh, to remain silent.

Jágrú dáragh, to keep watch.

Dohagh, to carry.

Mat dohagh, to fetch water.

Gezhagh, to bring forth.

Dar gezhagh, to look out.

Er-gezhagh, to take down.

Gon-gezhagh, to carry off.

Mán-gezhagh, to put in.

Giragh, to take.

Bál giragh, to fly away.

Bo giragh, to smell.

Hál giragh, to hear news.

Maza giragh, to taste.

Sar giragh, to set out.

Zahr giragh, to be angry.

Zom giragh, to swell.

Janagh, to strike.

Cháp janagh, to clap hands.

Chapol janagh, to slap.

Dápurá janagh, to stamp.

Daf-a janagh, to boast.

Dak janagh, to solder.

Day janagh, to rob on the highway.

Dang janagh, to sting.

Dastagh janagh, to knock.

Dighár janagh, to dig.

Dil janagh, to retch.

Er-janagh, to abase.

Goghrá janagh, to snore.

Gwónk janagh, to call out.

Khár janagh, to make a hole in a wall.

Ladhagh janagh, to kick.

Sinda janagh, to whistle.

Saring janagh, to track.

Sumb janagh, to bore a hole.

Señza janagh, to whistle.

Shart janagh, to gamble.

Shanz janagh, to rain heavily.

Tári janagh, to clap the hands.

Túfak janagh, to shoot.

Jogh, to fight.

Jang jogh, to wage war.

Juzagh, to walk.

Gáma juzagh, to walk step by step.

Khanagh, to do.

Awár khanagh, to mix.

Bahar khanagh, to divide.

Chup khanagh, to keep quiet.

Chárá khanagh, to grasp.

Chot khanagh, to bend.

Churá khanagh, to take out, open.

Dar khanagh, to expel.

Dem-khanagh, to set out.

El-khanagh, to imprison.

Gár khanagh, to lose.

Gark khanagh, to overwhelm.

Gur khanagh, to run away.

Gwóh khanagh, to display.

Gwar-a khanagh, to put on clothes.

Gwas khanagh, to be silent.

Hair khanagh, to salute.

Hír khanagh, to rub.

Hundí khanagh, to take care of.

Han khanagh, to neigh.

Ján khanagh, to dress.

Jígh khanagh, to string a bow.

Jaloh khanagh, to attack.

Kach khanagh, to measure.

Kambar khanagh, to write.

Mán-khanagh, to put in.

Much-khanagh, to collect.

Nakl khanagh, to imitate.

Naz-khanagh, to bring together.

Poh khanagh, to explain.

Phol khanagh, to ask.

Phur khanagh, to fill.

Sár khanagh, to awaken.

Sáz khanagh, to play an instrument.

Sanj khanagh, to saddle.
Sir khanagh, to marry.
Sindu khanagh, to hiss (as a snake).
Shuház khanagh, to prefer.
Tambáh khanagh, to torment.
Ur-khanagh, to put on clothes.
Wadhí khanagh, to foal.
Whár khanagh, to destroy.
Wur khanagh, to prepare.
Zen khanagh, to saddle.
Zhingha khanagh, to erect the tail.

Khafagh, to fall.
Dar khafagh, to come out.
Dast khafagh, to come to hand.
Er-khafagh, to alight.
Goñ-khafagh, to meet.
Ták khafagh, to shy.

Khashagh, to draw.
Hon khashagh, to bleed.
Iákh khashagh, to draw a line.
Phor khashagh, to smoke a pipe.
Phost khashagh, to flay.

Mathagh, to shake.
Hinz mathagh, to churn.

Nindagh, to sit.
Er-nindagh, to sit down.
Phirenagh, to throw.
Phál phirenagh, to cast lots.

Ruragh, to go.
Dar-ruragh, to escape.
Mán-ruragh, to enter.

Reshagh, to scatter.
Wur-reshagh, to sprinkle.

Rishagh, to pursue.
Mán-rishagh, to attack.

Shodhagh, to wash.
Ján shodhagh, to bathe.

Tharagh, to return.
Sher-tharagh, to be crushed underneath.

Ziragh, to raise.
Lashkar ziragh, to raise an army.

Rumb ziragh, to hurry, run.
Sáh ziragh, to draw breath.
Savghan ziragh, to take an oath.

Shart ziragh, to gamble.
Shor ziragh, to be frightened.

177. In some instances it will be found that from long usage the original verb has so coalesced with its prefix as to be almost beyond recognition: e.g., *ashkhanagh*, to hear, which is a combination of *ash*, from, and *khanagh*, to do. In a few cases two verbs are found conjugated together, as if they were a single verb with a single meaning: e.g., *ilagh-deagh*, to let go; *biagh-ravagh*, to suffice; *tháhagh-deagh*, to arrange; *ziragh-úragh*, to fetch.

Obs. Where the nominal compound consists of a noun and a verb, or an adjective and a verb, the two words should be written separately. Other parts of speech may be joined to their verbs by a hyphen. The prefixes *el*, *er*, *mán*, etc., should be always so joined.

178. The frequentative compound denotes frequent repetition of an action, not continuous uninterrupted action. The latter requires the present participle, as has been shown. It consists of the conjunctive participle of *khafagh*, to fall, followed by a principal verb: e.g., *án mar ma-na khapto zá deagh-e*, that man is constantly abusing me. This construction is admissible with all verbs, transitive and intransitive alike.

Examples of frequentative compounds:—

Than áf khapto waragh-en, you are constantly drinking-water (thou water having fallen art drinking).

Án-híá ma-na khapto dítha, he used always to see me (him-by me having fallen was seen).

Tha-i bráth khapto dzagh-e, your brother is continually stealing (thec-of the brother having fallen is stealing).

Ma edha khapto kár khan-án, I shall continue to work here (I here having fallen work will do).

Má wath odha khapto kár khutha, for myself I continued to work there (me-by, myself, there having fallen work was done).

Ráhak khapto nangar bahainagh-etha shár gushagh-etha, the farmer was ploughing and singing (the farmer having fallen the-plough was speeding a-song was singing).

179. Permissive compounds are formed by placing the inflected infinitive of any verb before the various tenses of *ilagh*, to leave, abandon, allow. They thus come to signify permission to do the act expressed by the infinitive of the principal verb: e.g., *án mar khas-e-ára wath-i loqh-a ágh-a ne-il-i*, that man will not allow anyone to come to his house.

Examples of permissive compounds:—

Án-híára, andara ágh-a m'il, do not let him come inside (him inside to come not-permit).

Má án-híára gushagh-a ne-y-ishta, I did not allow him to speak (me-by him-to speak not was allowed).

Ma tha-ra ravagh-a kh-il-ân, I may allow you to go (I thee to go may allow).

Naradân ma-na âgh-a b-il-î, perhaps he may let me come (perhaps me to come he may let).

Khas-ar andara âgh-a m'îl, do not let anyone come in (anyone in to come do not let).

Khas-ar dar-a ravagh-a m'îl, do not let anyone go outside (anyone outside to go do not let).

180. The desiderative compound differs very little in construction from the permissive; in the permissive the secondary verb as we have seen is *ilagh*, to permit, in the desiderative it is *lotagh*, to wish, etc. Both require the principal verb to be in the inflected infinitive: e.g., *ma andar-a âgh-a lotagh-ân*, I wish to come inside; *ân Derav-a ravagh-a lotagh-e*, he wishes to go to Dera Ghâzi Khân. When used by itself and not as a compound *lotagh* translates the English verbs, to long for, to want, to desire, to wish, to beg, to invite, to demand, to summon. The verb *zânagh*, to know, can also be used in a desiderative sense: e.g., *ma Balochî sikhagh-a zân-ân*, I wish to learn Balochî. It is, however, generally restricted in its use, expressing only a desire for information or knowledge of some kind.

181. The conjunctive participle has thus four different uses to which it can be put, all more or less distinct: (1) in the compound sentence, e.g., *vazîr thartho âkhîa*, the minister has returned; (2) in the completive compound, e.g., *Mohan murtho shuthî*, Mohan is dead; (3) in the intensive compound, e.g., *tha-î bachh-â mâht ishto dâtha*, your son let go the fish; (4) in the frequentative compound, e.g., *brinj khapto shwashkagh-e*, he is always selling rice. In the compound sentence its use is very clear (140). In the completive compound it is always followed by the present perfect tense of *ravagh*, to go; *shuthagh-ân*, etc. In the case of the frequentative it is the conjunctive participle of *khafagh*, to fall, that is used; *khapto* followed by a principal verb. No other conjunctive participle can enter into this construction, and no other conjunctive participle conveys the meaning of frequency. There remains the intensive compound, and here it will be found

that the two verbs do not retain their full, original, and separate significations. The second verb invariably modifies and intensifies in a degree the meaning conveyed by the first or participial element.

Obs. 1. In Urdu and Hindi we have the same class of intensive compound: e.g., *us ne us ko dāl diyā*, he threw it down, where *dāl* is one form of the conjunctive participle of *dālnā*, to place.

Obs. 2. The object sought in classifying these compounds is to help the student with his translation of English into the language. A perfect knowledge of the potential compound can alone help one to translate correctly "can" and "cannot". And so with the other compounds.

WORDS TO BE REMEMBERED.

Diseases, medicines, etc.

<i>Ark</i> , <i>hedh</i> , sweat.	<i>Afim</i> , opium.
<i>Balgo</i> , dirt.	<i>Bo</i> , smell.
<i>Gand-bo</i> , a bad smell.	<i>Baphā</i> , scurf.
<i>Bohar</i> , rice.	<i>Boḏh</i> , perception, feeling.
<i>Obāsī</i> , a yawn.	<i>Phitkī</i> , alum.
<i>Phit</i> , prickly heat.	<i>Phandā</i> , maulth, death.
<i>Phunī</i> , <i>tippagh</i> , trap, a drop.	<i>Tarājī</i> , scales.
<i>Thāf</i> , heat.	<i>Thap</i> , <i>zakham</i> , a wound.
<i>Thaf</i> , <i>khosā</i> , fever.	<i>Jaur</i> , <i>kāthul</i> , poison.
<i>Dānagh</i> , a pimple, boil.	<i>Dathān-dor</i> , toothache.
<i>Durāhī</i> , <i>sihat</i> , health.	<i>Dard</i> , <i>dor</i> , pain.
<i>Darmān</i> , medicine.	<i>Lāf-dor</i> , belly-ache.
<i>Rik</i> , diarrhoea.	<i>Rem</i> , pus, matter.
<i>Zardoī</i> , bile.	<i>Hartāl</i> , arsenic.
<i>Hon</i> , <i>lanj</i> , blood.	<i>Kaigho</i> , itch.
<i>Khangar</i> , expectoration.	<i>Kil</i> , a wart.
<i>Sumbagh</i> , a stitch in the side.	<i>Sar-rekh</i> , a cold in the head.
<i>Sābūn</i> , soap.	<i>Zom</i> , a swelling.
<i>Gandraf</i> , <i>gokurd</i> , sulphur.	<i>Gikār</i> , a belch.
<i>Danz</i> , <i>dhūr</i> , <i>dhūliya</i> , dust.	<i>Ras</i> , juice.
<i>Thun</i> , thirst.	<i>Ro-tāf</i> , glare.
<i>Durāh</i> , well.	<i>Nā-durāh</i> , ill.
<i>Dardvand</i> , in pain.	<i>Dogin</i> , <i>āf sin</i> , pregnant.

<i>Zadagh</i> , wounded.	<i>Jaur</i> , <i>zahr</i> , bitter.
<i>Khor</i> , blind.	<i>Garm</i> , hot.
<i>Anosh</i> , senseless.	<i>Awár</i> , mixed.
<i>Ojágho</i> , awake.	<i>Be-sek</i> , weak.
<i>Pák</i> , clean.	<i>Parútá</i> , stale.
<i>Phásh</i> , bare.	<i>Tahdil</i> , depressed.
<i>Thar</i> , moist.	<i>Thuní</i> , thirsty.
<i>Kházgo</i> dirty.	<i>Tauzh</i> , brackish.

Er-baragh, *er-burtha*, to swallow.
Er-nindagh, *er-nishta*, to sit down.
Butagh, *butetha*, to close the eyes.
Khond bhorenagh, *khond bhorenthā*, to kneel.
Phuragh, *phuritha*, to bury.
Phád̄h-ágh, *phád̄h-ákh̄ta*, to rise up.
Ting-deagh, *ting-dátha*, to drink up.
Ján shod̄hagh, *ján shusta*, to bathe.
Dil janagh, *dil jatha*, to vomit.
Zom giragh, *zom gipta*, to swell.
Sár khanagh, *sár khutha*, to wake up another.
Sáh zragh, *sáh zurtha*, to breathe.
Sainagh, *saintha*, to shave.
Hon khashagh, *hon khash̄ta*, to bleed.
Awár khanagh, *awár khutha*, to mix.
Khond bozhagh, *khond bok̄hta*, to kneel.
Khaz̄khagh, *khukhet̄ta*, to cough.
Khullagh, *khulletha*, to cough.
Mán-deagh, *mán-dátha*, to apply.
Dast lainagh, *dast laitha*, to touch.
Phitagh, *phitetha*, to become sour.
Tek deagh, *tek dátha*, to hop.
Trapagh, *trapetha*, to drip.
Goghra janagh, *goghra jatha*, to snore.

Tharu khandagh-en ; *gind*, *e chaga hálwar n-en*, you laugh ;
 look here, this is no laughing matter (thou art laughing ;
 look, this jesting matter not is).

Ān chartho shutha, he mounted and rode away (he having-mounted went).

Mā chartho ākhtagh-ūn, we mounted and came (we having-mounted came).

Char, ba-rau, mount and be off. *You cannot say *chartho* • *ba-rau*.

Ni armān khangh-cū, you are now sorry (now regret thou art making).

Ān-hūā armān klutha, he regretted (him-by regret was made).

Wath-i halk-a thar ba-rau, return to your own village (your self-of the-village to return, go).

Guda shaf rosh bitha, then day broke (then night day became).

Zar mā-i lha-i nem o nem cū, half the gold is mine, half yours (the-gold me-of thee-of half and half is).

Zar nem o nem bahar khangh-ūn, let us divide the gold equally (the-gold half and half division let us make).

Thau wath-i nem bar mā wath-i nem bar-ān, you take your half away and I shall take mine (thou thyself-of the-half take away I myself-of the-half will take away).

Aula hacho bitha, has it so happened before (formerly thus has it become) ?

Sai pahro-a hacho bitha, three times has it so happened.

Thi pahro-a hacho na bī, it shall not so happen again (another occasion-on thus not it will be).

Tha-i topū chō bitha, what has happened to your hat (thee-of the-hat what has become) ?

Mā-i topū gwāthā phiraintha, the wind blew my hat away (me-of the-hat the-wind-by was blown away).

Shūwar bī gwāth tha-i topū mā phirain-i, look out lest the wind blow your hat away (on-the-alert be the-wind thee-of the-hat not may cause to fly away).

Mā jaur-a war-ān mir-ān, I shall poison myself (I poison shall eat shall die).

QUESTIONNAIRE.

1. How many different kinds of compound verbs are there ?
Give an example of each.

2. Translate into Baluchí: I am not the man to go; I cannot do this work; I cannot go there.

3. How is the intransitive potential compound formed? What is the meaning in English of the sentence, *e bíthā na bí*?

4. Show by an example how the completive compound is formed.

5. Put into Baluchí: The child goes on crying and the father goes on laughing. What class of compound is this?

6. Give an example of an intensive compound.

7. What is the meaning of *mírenagh*? Show how it is used in a sentence. Is there any other verb that conveys a similar meaning?

8. How are nominal compounds formed? Give three examples. What class of verb is *shart janagh*?

9. How are frequentatives formed? Give examples.

10. In what respect does the desiderative compound differ from the permissive? Show how *zánagh* can be used to form a compound verb.

CHAPTER XV.

THE ADVERB.

182. There are very few original adverbs in Balochí. A considerable number consist of nouns in their oblique form, that is with suffix attached, some are adverbial phrases rather than adverbs, and a few others are formed from adjectives with the help of the suffixes *igha*, *ikha*, and *ia*: e.g., *ní*, now; *án-wakht-a*, then; *narm-igha*, slowly; *sakh-ia*, very, exceedingly; *jawán-ikha*, well. In the north the terminations *igha* and *ikha* are preferred; in the south *ia*.

183. All adverbs may be conveniently divided into six classes, according to their signification:—

- | | |
|-----|-------------------------|
| (a) | Adverbs denoting time. |
| (b) | „ „ rest in a place. |
| (c) | „ „ direction towards. |
| (d) | „ „ „ from. |
| (e) | „ „ number or quantity. |
| (f) | „ „ manner. |

Obs. 1. The following lists are by no means exhaustive, but they include most of those in daily, general use.

Obs. 2. To show their source, their composition, more clearly, and to enable the student to understand and coin others for himself, components have been separated by a hyphen, when the adverbs are first given. In the examples, in the conversational sentences, this is not always necessary nor possible.

(a) Adverbs denoting time.

<i>Ní</i> , now.	<i>Hadhe</i> , then.
<i>Khadhe</i> , when.	<i>Zí</i> , yesterday.
<i>Doshí</i> , last night.	<i>Phairí</i> , two days ago.
<i>Pharan-doshí</i> , two nights ago.	<i>Phis-phairí</i> , three days ago.
<i>Bángahá</i> , to-morrow morning.	<i>Bángahá-begahá</i> , to-morrow evening.
<i>Thí-bángahá</i> , <i>phithí-rosh-e</i> , the morning after next.	<i>Naváshí-begahá</i> , to-morrow evening.
<i>Nina-wakht-a</i> , <i>maroshí-nawáshí</i> , nowadays.	<i>Aula</i> , formerly.
<i>'sh-edh-phesha</i> , <i>'sh-edh-dem-a</i> , hitherto.	<i>Phesha</i> , first, at first.
<i>Dam-e-dam-e</i> , now and then.	<i>Phadhá</i> , after, afterwards.
<i>Yá-bar-a</i> , <i>yá-jhat-níánwán</i> , at once, immediately.	<i>Dáñ</i> , <i>dání</i> , <i>dánkoh</i> , <i>dání-khara</i> , yet, till.
<i>Yá-bar-e</i> , once.	<i>Har-ro</i> , always, every day.
<i>Guda</i> , then, next.	<i>Har-ro har-ro</i> , continuously.
<i>Ahír-a</i> , at last.	<i>Agh</i> , <i>agh-dí</i> , <i>agh-a</i> , <i>agh-a-thán</i> , again.
<i>Phage</i> , early.	<i>Nem-shafí</i> , at midnight.
<i>Hech-bar</i> , <i>hech-bar-oa</i> , <i>hizh-bar</i> , once, once on a time.	<i>Thí-bar-e</i> , on another occasion.
<i>Derí azh</i> , long ago.	<i>Rosh-tika</i> , at daybreak.
<i>Báz-e dhaka</i> , many times.	<i>Imbara</i> , this year.
<i>Aula derí-a</i> , long ago.	<i>Geshtar</i> , generally, for most part.
<i>Zí begahá</i> , yesterday evening.	<i>Sál sara</i> , yearly.
<i>Ma jahli peshina</i> , late in the afternoon.	<i>Aulí sál</i> , last year.
<i>Ma-kht-a</i> , at the time.	<i>Zithe</i> , quickly.
<i>Kesh-bángahá</i> , when the morning star appears.	<i>Sar-e sál</i> , last year.
<i>Othán</i> , from 8 to 9 a.m.	<i>Azh sar-e rosh-án</i> , from early times.
<i>Peshín</i> , from 2 to 3 p.m.	<i>Báng-ání bángah</i> , every morning.
<i>Namáshan</i> , prayer time in the evening.	<i>Bar-bar-ia</i> , time and again.
<i>Phásh-phar</i> , hour of evening meal, from 8 to 9 p.m.	<i>Wakht-a</i> , at the time.
	<i>Namáz-velá</i> , prayer time at early dawn.
	<i>Burzí peshín</i> , from 1 to 2 p.m.
	<i>Díhar-a</i> , at sunset.

Examples of adverbs of time :—

Ma-i pith rosh-tik-a thartho ákhta, my father returned at dawn (me-of the-father daybreak-at having-returned came).

Ni tha-ra azh-kho dast khaf-i, where will you get it now (now thee-to from-where hand-to it will fall) ?

Bángahú tha-ra nokh-e zahm dáth, he may give you a new sword to-morrow morning (to-morrow - morning thee-to a-new sword he may give).

Guda chi bitha, what happened next (then what became) ?

Dáin ráchí thartho na ákhta, the camel driver has not yet returned (as-yet the-camel-driver having-returned not has come).

Án jhat-e-a phadha rav-i, he will be off presently (he a-moment after will go).

Háu, án dí dam-e dam-e kh-ákht, yes, he also used to come occasionally (yes, he also sometimes sometimes used to come). *Kh-ákht* is the contingent perfect denoting habitude.

Tha-i pith har-ro har-ro kh-ákht gwash ma tha-ra gind-án, your father used to come daily, and to say that he would be even with me (thee-of the-father every day every day used to come, used to say, I thee will see).

Má e-r'g-a gunáh khadhé na khutha, I have never committed a fault of this kind (me-by this-kind-of a fault ever not has been done).

Ahir-a zál dí murtho shutha, last of all the woman died also (last-at the-woman also having-died went).

Agha máh-e gwashla, agha har-án dúz ma-i logh-a ákhta, another month passed and again that thief came to my house (again a month passed, again that thief me-of the-house-to came).

Agdí má gwashla, ganokh, ba-ro-eth, I again said : "you fool, be off" (again me-by it was said : "fool, go away").

Ba-ro-eth, be off, is the 2nd person plural imperative.

Máh-e phadha bokhta, he was released after a month (a-month after he was released).

- Yá jhat-e-a níáñwán kh-á-án*, I shall be with you in a moment (one moment-in I shall come). *Kh-á-án* or *kh-án*, I shall come. *Phesha khai rasitha*, who arrived first (first who arrived)? *Hai maroshí e hál bítha hai zí bítha*, did this happen yesterday or to-day (either to-day this matter happened or yesterday it happened)? *Ma tha-ra begahí dus-án*, I will let you know in the evening (I thee-to the-evening-in will point out). *Nína-wakhí-a chí kár khunagh-e*, what does he do nowadays (nowadays what work is he doing)? *Ma hadhe rav-án ki than rav-en*, I will go when you go (I then will go when thou wilt go). *Mohan der nem-shaft kh-á-íth*, Mohan will come at midnight (Mohan late midnight will come).

(b) Adverbs denoting rest in a place.

- | | |
|--|---|
| <i>Edh, edha, ham-edha</i> , here. | <i>Odh, odha, hamodha</i> , there. |
| <i>Deñv-a, dem-a</i> , before, in front. | <i>Phadha, díma, pha-díma</i> , behind. |
| <i>Nazí, nazikh, nazikh-a</i> , near. | <i>Dír</i> , far. |
| <i>Dar-a</i> , outside. | <i>Dar</i> , out. |
| <i>Áñ-bar-a</i> , on that side. | <i>Íñ-bar-a</i> , on this side. |
| <i>Ba-kho</i> , where? | <i>Sar-a</i> , forward, a head. |
| <i>Er</i> , down. | <i>Jahl-a, sher, bun-a</i> , below. |
| <i>Khargha, burz-a</i> , above. | <i>Níáñwán</i> , in the middle, in between. |
| <i>Hizh-gar-n-en</i> , nowhere. | <i>Hizh-gar</i> , anywhere. |
| <i>Har hand-a</i> , everywhere. | <i>Thí hand-a</i> , elsewhere. |

Examples of adverbs denoting rest in a place :—

- Áñ-hí logh ba-kho en*, where is his house (him-of the-house where is)?
Ham-odha di chí-e jídh asten, there is some grazing ground there also (even-there also some grazing-ground is).
Ma thau ham-edha nind-ún, let you and I sit just here (I thou just-here let us sit).
Ma-i chana renv edha hechí n-en, in my opinion there is no grass here (me-of the-opinion-in grass here any not is).

Dem-a duz-ân raptagh-ant miy-âna, in front the thieves went on fighting. This is one of a very few sentences that can be translated word for word with the English.

Burz-a gind-eth, sher-a ma gind-eth, look up, do not look down (up look, down not look).

Yâ bar-a jahl-a be-y-â, come down at once (at once down come).

M'akht-a er-khaf, come down now (this-time-at down come).

M'akht-a or ma in wakht-a.

Ma-i loḡh nazikh en, dir hechi n-en, my house is quite near, it is not at all far away (me-of the-house near is, far any not is).

Arzâr dî dir dima âkhtagh-ân, the cavalry also came on a long way behind (the-cavalry also far behind came).

Ham-edha nind, dar ma khaf, sit here, and do not come outside (just-here sit, outside not come).

(c) Adverbs denoting direction towards.

Ph-edh, ph-edha, in-go, ing-war, 'sh-edh, 'sh-edha, 's-ham-edha,
hither. 'sh-ingo, hence.

Andar-a, inwards, inside. 'sh-ân phalawa, from that

În phalawa, in this direction. direction.

Examples of adverbs denoting direction towards:—

Yâ mar andar-a murthiya khapta, there is a man lying dead inside (a man inside dead is lying).

Azh-kho arthagh-ant-ish, from whence have they brought them (from-where they-have-been-brought-by-them)?

Duz ingo dem-a shutha, the thief went forward in this direction (the-thief in-this-direction forward went).

În phalawa ravagh-etha, he was going in this direction (this direction he was going).

'sh-edha dir bith, let him get away from here (from-here far let him be).

Gâdî 'sh-ân phalawa kh-â-ith, the cart may come from that direction (the-cart from-that direction may come).

(d) Adverbs denoting direction from.

<i>Ph-odh</i> , <i>ph-edha</i> , <i>án-go</i> , <i>án-gwar</i> , <i>ph-haw-án-go</i> , whither.	<i>Thán-go</i> , whither.
<i>'sh-ín-phalawa</i> , from this direction.	<i>Án phalawa</i> , in that direction.
<i>Phusht-a</i> , behind, after.	<i>Sar-a</i> , upwards, ahead.
<i>Sar-i phalawa</i> , up stream.	<i>Dar-a</i> , outwards.
<i>Sher-i phalawa</i> , down stream.	<i>Jahl-i phalawa</i> , down stream.
<i>'s-ham-edha</i> , from here.	<i>'s-ham-odha</i> , from there.
	<i>'sh-án bar-a</i> , from that side.
	<i>'sh-ín bar-a</i> , from this side.

Examples of adverbs denoting direction from :—

Sahí ne-án maroshí thán-go shutha, I do not know where he has gone to-day (informed not I am to-day where he has gone).

Dar-a khash be-y-ár-i, drag him outside (outside drag bring-him).

Ma-na kal n-en án thán phalawa shutha, I do not know in what direction he has gone (me-to information not is which direction he has gone).

Shwá sar-a ba-ro-eth, go on ahead (you ahead go).

Charitho bádsháh 'sh-odha ákhla Láhor-a, the king set out thence and came on to Lahore (having mounted the king from-there came Lahore-to).

Guda chíár avzár shutho yá-sar bíthagh-ant, the four horsemen went and (afterwards) met together (then the-four horsemen having gone (further ahead) one place-in became).

(e) Adverbs denoting number and quantity.

<i>Báz</i> , many, much.	<i>Kham</i> , little, few.
<i>Kham-ro</i> , very little.	<i>Chí-kho</i> , little.
<i>Geshtar</i> , more.	<i>Gwas</i> , <i>bas</i> , enough.
<i>Khor</i> , a great deal, a great number.	

(f) Adverbs denoting manner.

<i>Ha-cho</i> , <i>han-cho</i> , thus.	<i>Chon</i> , <i>cha-cho</i> , how ?
<i>Phajia</i> , together.	<i>Án rang-a</i> , <i>á-r'g-a</i> , in that way.
<i>E rang-a</i> , <i>e-r'g-a</i> , in this way.	<i>Thán rang-a</i> , in what way ?
<i>Har rang-a</i> , in every way.	<i>Pha chí</i> , <i>phar chí</i> , why ?
<i>Nawán</i> , <i>kaizán</i> , perhaps.	<i>Mundo na</i> , not at all.

Mundo, altogether.

Gandagi-a, badly.

Be-shakk, certainly.

Hechi na, 'chi na, never.

Sakhi-a, very exceedingly.

Murri, certainly, assuredly.

Báz, greatly.

Sidhá-igha, straightforwardly.

Auli rang-a, as before.

Arzán-igha, easily.

Zithe, quickly.

Peḍ na, not at all.

Jawán-igha, well.

Har-báwe, by all means, certainly.

Dukhi-a, with difficulty.

Auli wájha, as heretofore.

Baráwari-a, equally.

Munjái-a, sadly.

Barra, in vain.

Piyádhagh-igha, on foot.

Philave, *philavi-a*, *philav-ena*, fully.

Examples of adverbs denoting manner :—

Ma oḍha chon rav-án, how shall I go there (I there how shall go)?
Nawán khan-ant nawán na-khan-ant, they may do (it) and (again)
 they may not do (it) (perhaps they may do perhaps not
 they may do).

Geshtar pha chi na kh-ár-ith, why should he not bring more
 (more for why not he should bring)?

Rosh guz-i na; *ma tha chi kár-e khan-ín*, the day passes slowly;
 let us do something (the day passes not; I thou some work
 let us do).

Be-shakk tha-ra de-án-i, I will certainly give it to you (certainly
 thee-to I will give-it).

Hau, wázhá, ma har-báwe derav-a rav-án, yes, sir, I shall
 certainly go to Dera Ghází Khán (yes, sir, I certainly Dera
 Ghází Khán-to shall go).

Ma dí sakhi-a khúsh b-án, I also shall be much pleased (I also
 much pleased shall be).

WORDS TO BE REMEMBERED.

Trades and callings.

Áfi, áfi-árokh, a water-carrier. *Bázigar*, a juggler.

Bátáru, a woodcutter.

Pindokh, a beggar.

Báni, a maid-servant.

Phál-janokh, ramáli, a sooth-
 sayer.

Pahnwál, a shepherd.

Jat, a camel-driver.
Piyádghagh, a footman.
Khaja, *hijra*, a eunuch.
Darvesh, a darvesh.
Ráhzan, a highwayman.
Dom, *domb*, a minstrel.
Ráchi, *gwánech*, a camel-driver.
Rung, a maiden.
Suret, a concubine.
Sil-band, a brickmaker.
Saidh, a *saiyyid*.
Shafánk, a goatherd.
Ghulám, a slave.
Kanjari, a prostitute.
Gaur, an unbeliever.
Luch, a profligate.
Mar-khushokh, a murderer.
Mochi, a shoemaker.
Nangár-bahainokh, a plough-
 man.
Naukh, a bride.
Dighár-wázhá, a landlord.
Drakán, a carpenter.
Avzár, *zavár*, a horseman.

Phroh, grey.
Bhúra, brown.
Nilagh, *níl*, blue.
Savz, *sabz*, green.
Sweeth, white.
Suhr, red.
Siyáh, black.
Arghán, purple.
Jaleshke, scarlet.
Zard, yellow.
Kumáith, bay.
Kulang, roan.

Chawágar, a jester, buffoon.
Kházig-barokh, a sweeper.
Dái, a nurse.
Duz, a thief.
Davtar, a bard.
Ráhak, a cultivator, cotter.
Rázá, a painter.
Sálok, *got*, a bridegroom.
Sughar, a poet, minstrel.
Sawáli, a petitioner.
Sháhid, a witness.
Shidí, a negro.
Kátal, a swindler.
Gulphán, a groom.
Begáne, *ghuráí*, a stranger.
Logh-wázhá, master of the house.
Logh-bánukh, mistress of the
 house.
Nabí, a prophet.
Nangar, a baker.
Ambráh, a servant.
Wámdár, a debtor.
Memár, a mason.

Droh, false.
Sád, honest, upright.
Mihrwán, kind.
Kuddús, holy, sacred.
Kuhna, *kahna*, old.
Trund, cruel.
Sharr, beautiful.
Siyáral, skilful.
Bhágia, rich.
Simure, slate-coloured.
Bor, chestnut.
Nukari, dappled.

- Bohári deagh*, *bohári dátha*, to sweep, clean up.
Duzagh, *duzitha*, to steal.
Gushagh, *gushtha*, to sing.
Charainagh, *charaintha*, to graze cattle.
Sír biagh, *sír bitha*, to be married.
Sír khanagh, *sír khutha*, to marry.
Tháainagh, *tháaintha*, to build.
Ímán dáragh, *ímán dáshta*, to believe.
Khushagh, *khushtha*, to murder.
Chetagh, *chetatha*, to repair.
Nangar bahainagh, *nangar bahaintha*, to plough.
Limbagh, *limbitha*, to plaster.
Sáz khanagh, *sáz khutha*, to play a musical instrument.
Khishár khishagh, *khishár khishta*, to farm, cultivate.
Rang khanagh, *rang khutha*, to paint.

- Gushante áñ jaur-a wártho murtha*, they say he poisoned himself (they say he poison having-eaten died).
Khargaz-án ulartho shulhagh-ant, the kites flew away (the kites having-flown went).
Murghán nawañ udr-ant, the birds may fly away.
Murgh bál gipto shutha, the bird flew away (the bird-wing having-taken went).
Be-ímání ma khan, do not practice dishonesty (dishonesty not make).
Áñ-hiá sakhía be-ímání-a khutha, he showed extreme ingratitude (him-by much ingratitude was made).
Ma-i dong-a thau go chí chí-e-a phur khutha, with what have you filled my bottle (me-of the-bottle thee-by with what thing filled has been made) ?
Má go áf-a dí go sharáb-a dí esh-ia phur khutha, I have filled it with water and spirits (me-by with water also with spirits also it filled has been made).
Ma bor-án-ish, may I drink it (I may drink-it) ? *Bor-án-ish* is the same as *ba-war-án esh-án*, and is the 1st person singular, contingent future of *waragh*, to eat, to drink, followed by

the pronominal suffix *ish*. *Áf*, water, *shardáb*, wine, are here considered plural, and therefore require to be represented by *ish* and not by *i*.

Esh-ia ma rish, do not spill it (it not spill).

Ni thau rikhta-i, now you have spilled it. Also *ritka-i*.

Ma tha-i lajj an, I am a disgrace to you (I thee-of a-disgrace am).

Thau ma-i lajj en, you are a disgrace to me (thou me-of a-disgrace art).

Navón kál khafí, there may be a famine (perhaps a-famine may fall).

Ma-i mulk-a kál khapta, there was a famine in my country (me-of the country-in a-famine fell).

Án-há e hál dí dátha ki bádsháh ná-duráh en, he added that the-king was unwell (him-by this news also was given that the-king unwell is).

Ma-na e hál dí de ki thau ahmad dítha, tell me also if you have seen Ahmad (me-to this information also give that thee-by Ahmad has been seen).

Rez-a er-khaf, come down by the rope (the-rope-by down fall).

Na, ma paurhi-a púrsang-a er-khaf-an, no, I shall come down by the steps or by the ladder (no, I the-steps-by the-ladder-by down shall fall).

Án bhít-a er-khapta, he came down by the wall (he the-wall-by down fell).

QUESTIONNAIRE.

1. What part of speech is *khushi-a*? How do you account for the suffix *a*?

2. What are the chief sources of the Baluchi adverbs?

3. In what part of the country would you expect to hear *sidháiḡha*, *narmiḡha*, *javánigha*, *javání-a sakhi-a*?

4. What are the English meanings of *pharan-doshi*, *phis-phairi*, *sar-e-sál*?

5. Express in Balochí: sooner or later, nowadays, again and again, last night.

6. Break up the following words into their components: *Roshtika, barbaría, shingo, shedha, shodha.*

7. Give the Balochí for: in this direction, hence, whence, from there, down stream.

8. Translate into Balochí: Let him come on behind. I know he has gone towards the river.

9. Translate into Balochí: Do you know where he has gone? How will you go there?

10. Where is the adverb in the following sentence: *Duz di dir díma ákhla?*

CHAPTER XVI.

THE PREPOSITION.

184. Prepositions as we know them form a small class in Balochi. This want is in part made good by a number of so-called postpositions, and in part by preposition-postpositions, that is, duplicates or pairs. The correct use of these three classes is by no means an easy matter.

185. The only cases governed by these three classes of prepositional particles are the genitive, the locative, and the ablative. For the remaining cases the addition of suffixes, the position of words in the sentence, or both, suffice to make the sense comparatively clear. With the genitive case the postposition is generally expressed, seldom left to be understood; with the locative and ablative cases the preposition is very frequently left to be understood. Especially is this so in the matter of *go*, with, etc., and *azh*, from, etc., prepositions governing the ablative. But in almost every instance of an inflected noun or pronoun the preposition or postposition omitted can be readily inferred from the context. To be sure there will occur cases where this is not so, chiefly owing to the fact that many sentences are left elliptical. The Baloch seldom employs a superfluous word.

Obs. What is here meant by "inflected noun or pronoun" is a noun or pronoun with its suffix. There is no real inflection of the noun in Balochi.

186. In the following examples the postpositions have been given precedence; for one thing they govern the genitive case, which stands first in the order of declension, and for another they are by far the more numerous. They have been placed in alphabetical order for easy reference by the student. When used with nouns in the singular the short *a* denoting the genitive case

is frequently omitted, on the whole more often than not. With the genitive plural it is otherwise; the genitive ending *áni* is nearly always expressed. In the case of pronouns, singular and plural, the genitive endings are nearly always heard; their expression is the rule, their suppression the exception.

Andara, in, inside :—

Bing-a khan kotav-a andara, put the dog in a room (the-dog make a-room-in).

Buna, under :—

Haw-e drashk buna nind-ân, let us sit under this tree (this tree under let us sit).

Like *darda*, this postposition seldom if ever takes the inflected cases of nouns in the singular number. In the case of nouns in the plural the genitive suffix *áni* may be expressed, but not necessarily. The pronouns, singular and plural, require the suffixes when governed by it.

Chakha, in, with, towards, on :—

Ma tha-i chakha báwar na khan-ân, I shall not trust you (I thee-of on trust not shall make).

Bádsháh ma-i chakha rázi bí, the king will be pleased with me (the-king me-of with pleased will be).

Ma-i gíst rupiya ân-hi chakha en, he owes me twenty rupees (me-of twenty rupees him-of on are).

Guda bádsháh mihrcân bítha ân-hi chakha, then the king became kindly disposed towards him (then the-king kindly became him-of on).

Nirwár wazír chakha en, the minister is responsible for justice (justice the-minister on is). (Cf. the English "it is up to you", "it is on you".)

In the case of nouns the singular is sometimes inflected and sometimes left uninflected : e.g., *esh-ia ma-i dast-dil-a chakha er-khan-eth*, place it on the palm of my hand (it me-of the-hand-palm-of on place); *lâhor khoh chakha n-en*, Lahore is not on a hill (Lahore a-hill on not is).

Dáigh, fit for :—

Zahm ki asteh bádsháh dáigh en, it is a sword fit for a king
(the-sword that is a-king fit-for is).

It is not often heard in everyday conversation.

Daula, like :—

Ma-i sánga thí haw-án daula jorain, make another like that
for me (me-of for another that like make).

It is not often heard.

Dema, in front of :—

Án-hí dema juz-án, let us go in front of him (him-of before
let us go).

Ma-i dema juz, walk in front of me (me-of before go).

Tha-i dema án-híá drogh bastha, he has lied to you (thee-of
before him-by lying has been fastened).

Gura, with :—

Khas-e ki án-hí gura rauth, go *án-híá mir-i*, he will fight with
whomsoever may go with him (whoever that him-of with
may go, with him he will fight).

Gwara, with, near :—

Án-hí gwara mál báz ath, he owned much property (him-of
with property much was).

Ma-i gwara mál hachí n-en, I have no property at all (me-of
with property any not is).

Jágrú-áni gwara téfak-án astant, had the sentries rifles (the-
sentries-of with rifles were) ?

Bádsháh gwara wazír ne-y-ath, the king had no minister (the-
king with minister not was).

Láfa, in, into, inside, with :—

Af láfa kharo bíth, let him stand in the water (the-water in
standing let him be).

Ni ham-edha drik-a de-án dirá láfa, let us jump into the river
here and now (now even-here a-jump let us give the river
into).

Ma dí án-hí láfa rav-án, I also shall go inside of it (I also it-of
inside shall go).

Phash-ání gozhd-ání láfa áwár khuth, he used to mix it with the flesh of goats (goats-of the-flesh-of in mixed he used to make). This example is from Dames' textbook. The noun *gozhd*, flesh, is generally thus treated as a plural noun: *khuth* is the contingent perfect tense denoting habitude.

Názi, near :—

Akhto bádsháh mári-a nazi bíthagh-ín, we came and drew near to the king's palace (having-come the-king-of the-palace-of near we became).

Nazíkha, near :—

Shutho nishtagh-ín wazír nazíkha, I went and sat down near the minister (having-gone I sat down the-minister near).

Negha, to :—

Ma-i negha me-y-ár-i, do not bring him to me (me-of to not bring-him).

Ma-na tha-i negha shashlátha-i, he has sent me to you (me thee-of to has been sent-by-him).

E rang-a likhetha-i wath-i bráth negha, he thus wrote to his brother (this way-in it was written-by-him himself-of the-brother to).

Nemgha, against, to :—

Bádsháh-á lashkar-e án-kí nemgha zurtha, the king has brought an army against him (the-king-by an-army him-of against has been taken).

Pha haw-án khán tha-i nemgha ákhtagh-ín, for that reason I have come to you (for that reason thee-of to I have come).

Ma-i nemgha wath-i dem khañ, turn your face to me (me-of to thyself-of the face make).

In the singular, if the word governed be a noun, it generally remains unchanged: e.g., *ma wath rav-án sardár nemgha*, I shall go myself to the chief (I myself shall go the chief to).

Niánwán, in, through, between :—

Khoñ-ání niánwán, among the hills (the-hills-of among).

Kaizí-a bar-eth, kotav niánwán khañ-eth, take the prisoner hence, and shut him up in a room (the-prisoner take away, a-room in make (him)).

Ma-í níáwán chi aiv-e gindagh-en, what particular fault do you see in me (me-of in what particular fault do you see)?
In this way "the *e* of unity" may sometimes take the place of an adjective.

Naván án-hí níáwán sheshan na guz-í, perhaps the needle will not go through it (perhaps it-of in the-needle not may go).
Azmán-a dighár-a níáwán, between heaven and earth. Here are two nouns in the genitive singular with suffixes attached governed by the same postposition. This is regular and in accordance with the rules for postpositions; none the less, it is rare.

It is sometimes difficult to render this postposition into idiomatic English: e.g., *ma-í dil níáwán gantrí báz en*, I am greatly worried (me-of the-heart in anxiety much is).

Phadhā, after:—

Sál-e-a phadhā bokhta, he was released after a year (a-year-of after he was released).

Kharde rosh phadhā ná-duráh bithagh-án, I fell ill after a few days (a-few days after ill I became).

Ma-í phadhā be-y-á, follow me (me-of after come).

It may be thus used with reference to time or place.
(Cf. Hindi and Urdu *pichhe*.)

Phajia, with, along with:—

Thāu dí ba-rau phajia, you also go along. That is *án-hí phajia*, with him, etc., according to the context.

Randa, after:—

Ghorav-e ma-í randa man-agh-etha, a troop of horse was coming after me (a-troop-of-horse me-of after was coming).

Naván pith án-hí randa ba-rauh, the father may go after him (perhaps the-father him-of after may go).

Ma rawán bithagh-án avzár randa, I set out after the horseman (I going became the-horseman after).

Má rawán bithagh-ún avzár-áni randa, we set out after the horsemen (we going became the-horsemen-of after).

Sánga, to, for :—

- *Chár mard shuthagh-ant saudágari sánga*, four men went forth to trade (four men went trading for).

• *Má sadh rupiya dátha tha-i sánga*, I gave one hundred rupees for you (me-by one hundred rupees were (was) given thee-of for).

• *Má gíst rupiya dátha esh-i sánga*, I gave twenty rupees for this (me-by twenty rupees were (was) given this-of for).

• *Sara*, on, to, in, at, from, on account of, about, with, against, of :—

• *Haw-án khoh sara varf astén*, is there snow on that hill (that hill on snow is) ?

• *Nawán shahr sara shutha*, he may have gone to the city (perhaps the-city to he has gone).

• *Ma haw-án rosh-án deraw sara baloch kham astant*, there were few Baloches in Dera Gházi Khán in those days (in those days Dera Gházi Khán in Baloches few were).

• *Tha-i sir sara e domb sání bí*, this minstrel will be present at your wedding (thee-of the-wedding at this minstrel present will be).

• *Haw-e chátth-ání sara khishár hachí n-en*, there is no cultivation got from these wells (these wells-of from cultivation any not is).

• *Hamsdyagh-ání sara jang bítha*, a fight took place on account of (some) refugees (refugees-of on account of a-fight took place).

• *Har do duz-án jhero láitha zahm sara*, the two thieves quarrelled about the sword (the-two thieves a-quarrel made (applied) the-sword about).

• *Rosh-e ma-i sara ranj bítha*, one day he became annoyed with me (one day me-of with grieved he became).

• *Thau án-hí sara doshí gwashta drogh*, you have made a false charge against him (thee-by him-of against a-fault has been spoken falsely).

• *Án janikh sara sháhi bítha*, he has become enamoured of the girl (he the-girl of enamoured has become).

Pha wath-ân adathagh-ant mádhin-ání sara, they quarrelled among themselves regarding their mares (among themselves they quarrelled (their) mares-of regarding).

Sometimes it cannot be represented in literal English : e.g., *yá khoh-e sara shutha wáhi khutha*, he went up a hill and shouted ; *sál sara kh-ákhí*, he used to come once a year ; *khori avzár-ân sara ákhíto sahra bíthagh-ant*, the pursuing horsemen hove in sight.

Shera, under :—

Drashk shera kharo bíth, let him stand under the tree (the-tree under standing let him be).

Puhal shera b-ún, let us get under the bridge (the-bridge under let us be).

Wájha, like :—

Thí zen-e haw-e wájha ma-na be-y-dr de, bring me another saddle just like this (another saddle this-even like me-to bring give).

Thau ganokh wájha gushagh-en, you talk like a fool (thou fool like talkest).

Wásta, for the sake of :—

Wásta is of infrequent use in Balochí. When heard it is generally in imitation of the Urdú idiom, and in such exclamatory expressions as, *wásta Hudhá-ia*, for God's sake, *Hudhá-i wásta ma-na áf-a de*, for God's sake give me water. It can thus be used both before and after the governed word.

187. There are only a few prepositions that take the locative case after them. Two of these, *pha*, on, and *phar*, on account of, are often used in conjunction with *chí*, what? to form the interrogative adverb *pha-chí* and *phar-chí*, why? The former, *pha*, also enters into the expression *pha haw-ân khán*, for that reason, on that account, an expression dearly loved of the Baloch. The preposition, however, in most general use with this case is *ma*, in. When it comes before a word beginning with a vowel, short or long, it takes a nasal *n* to help in the pronunciation :

e.g., *mañ in rosh-ân*, in these days ; *mañ ân rosh-ân*, during those days.

Avr, *avur*, on, upon, into :—

Jar-ân ân-hi jind-a avur khuthagh-ant-ish, they put clothes on her body (clothes her-of the-body on were-made-by-them). In reality *avr* is more of a prefix than of a preposition: one of the prefixes of *khanagh*, to do, to make. In the example just given it cannot be placed before the governed word *jind-a* nor can it be well separated from the verb.

Ma, *mañ*, *man*, in :—

Ma-in rosh-ân dân hechi n-en, there is no grain nowadays (in these days grain any not is).

Ma zor-a yâ rang ant, they are equal in strength (in strength one kind they are).

It is frequently used to make up adverbial phrases denoting time and manner : e.g., *mañ in veldâ*, now, at once ; *ma dil-a*, inwardly ; *ma sahrâ-ia*, outwardly.

Pha, on, in, after, to, along, by way of, at :—

Pha haw-e rang-a bîtha, it happened in this way (in this way it became).

Pha haw-e dastûr en, it is after this fashion.

Pha tha-i miragh âkhta, he has come to fight with you (with thee-of to fight he has come).

Navân pha râh-a kh-â-îth, he may come by the road (perhaps by the-road he may come).

Pha lâhor dag-a shutha wath-i logh-a, he went home by way of Lahore (by Lahore road he went himself-of the-house-to).

Begahâ ma âkhtagh-ân pha wath-i logh-a, in the evening I arrived home (in-the-evening I came to myself-of the-house-to).

When it follows the word it governs that word is usually an inflected infinitive denoting purpose or intention : e.g., *ma âkhtagh-ân bhâ giragh-a pha*, I have come to buy.

Phar, for, on account of :—

Dohmî phar thau ath, the second one was for you (the second for thee was).

Phar than an-hi dil sakhia lotagh-e, he greatly desires you (for thee him-of the-heart greatly longs).

Phar mani miragh akhta, he came to fight with me (for me-of fighting he came).

If for the sake of euphony or emphasis it come after the governed word the meaning generally remains the same: e.g., *hon-a phar hon*, blood for blood; an eye for an eye: *har khas wath-i wath-i matbal-a phar siyáral en*, all are wise as regards their own interests.

It will have been noted of this preposition that the sense and force of it are generally that which would have been got had it governed the genitive case. The sense is hardly ever locative.

188. The prepositions most generally found governing the ablative case are *go*, with, and *azh*, etc., from. *Go* is also found in the forms *gon* and *gon*. All three forms denote accompaniment—with, along with—as their general meaning; but *go* itself very often helps to signify the instrument with which something is accomplished. It thus comes to assist in the formation of adverbial phrases of manner: e.g., *go zor-a*, forcibly; *go dil-a*, heartily. In this sense the preposition is frequently left to be understood, so that the ablative case with its suffix becomes an adverb: e.g., (*go*) *khushí-a*, happily; (*go*) *zahirí-a*, sadly. It is well, however, to remember that such forms are ablative cases pure and simple.

Azh, *ash*, *chi*, from, than:—

Azh kha-ia bhá gipta, from whom have you bought it?

Azh báz rosh gwar má akhtagh-en, you have come to see me after a long time (from many days near me you have come).

It enters largely into sentences denoting comparison: e.g., *in azh an mazann en*, this is bigger than that (this than that big is); *ma-i zahm azh tha-i zahm drázh en*, my sword is longer than yours (me-of the-sword than thee-of the-sword long is).

It is similarly employed to denote separation or distinction : e.g., *balochí azh brahúí dara en*, Balochí is distinct from Brahúí (Balochí from Brahúí outside is).

It may follow the governed word without any change of meaning and without any apparent added emphasis : e.g., *ahmad azh kaul gipta-í*, he made Ahmad promise (Ahmad from a-promise was-taken-by-him); *ráhak rapta thurs azh lághar bí-ána*, through fear the crofter went on getting thinner and thinner (the-crofter went on fear from thin becoming). Dames.

With *azh* the suffix *a* of the ablative is generally suppressed.

Go, with, along with, to :—

Án go khas-e-a háhwar-a khangh-etha, he was talking to someone (he with someone speech was making).

Khai go thau rauth, who will go with you (who with thee will go) ?

It is often separated from the noun or pronoun it governs : e.g., *án-híá do-ar go yak-e úfak-a jatha*, did he hit both with one shot ? *Phith go wath-í bachh-a vash na bí*, the father will not be pleased with his son (the-father with himself-of the-son pleased not will be).

Its presence sometimes cannot be shown in idiomatic English : e.g., *án go khas-e-a báwar na khangh-e*, does he trust no one (he with anyone trust not is making) ?

It is less frequently placed after the governed word, and then only for emphasis : e.g., *wath-í sááh go khangh-án*, I shall act as I please (myself-of the-counsel on I shall act); *esh-ia zahm-a go phoh*, spit it with your sword (it (your) sword with pierce).

In this position it may even take the genitive plural : e.g., *gist avár-ání go ákhá*, he came with twenty horsemen (twenty horsemen-of with he came).

Goñ, with, along with :—

Án pha chi goñ na shutha, why has he not gone with (them, etc.) (he for why along-with not has gone) ?

The noun or pronoun is thus often left to be understood. In fact, it generally is when this form of *go* is used.

Should the following word begin with a vowel *gon* becomes *gon* : e.g., *ân dî gon âkhta*, he also came with (them, etc.).

Gwar, with, to :—

Begahâ juz gwar mâ, go with me in the morning (in-the-morning go with me).

Har ro har ro gwar mâ phedh-âgh-e, he comes to me every morning (every day every day to me he is coming).

Gwar wath-î pâro mard ba-rau, go to the men of your own section (to yourself-of the-section men go).

It may, and often does, denote possession : e.g., *gwar mardum-ân zar bâz en*, the people have plenty of money (with the-people money plenty is); *gwar sardar-a thih bâz ant*, the chief has many serfs (with the-chief serfs many are).

It sometimes stands after the noun or pronoun it governs without undergoing any change of meaning : e.g., *âkhtagh-ant râhak bachh-a gwar*, they came to the cultivator's son (they came the-crofter-of the son to). This is the rhythmic sing-song style of the Baluch story-teller.

189. A few of the prepositions that have just been considered sometimes combine with certain postpositions of similar or somewhat similar meaning to form compounds, preposition-postpositions. The governed word then stands between the two particles, and will be found affected chiefly by the preposition and in a lesser degree by the postposition. The combinations most frequently heard and met with in the textbooks are given below :

Go . . . *gon*, with :—

Ikhtar zar go ân gon n-en, he has not got so much money (so-much money with him with not is).

Sardar go lashkar gon en, the chief is with the army (the-chief with the-army with is).

Ma dî go thau gon ân, I also am with you (I also with thee with am).

This combination may denote possession : e.g., *go thau zahm gon en*, you have the sword (with thee the-sword with is).

Got from the same root is the postposition *goníkha*, in accordance with. It is used in a few phrases only: e.g., *sh'ara goníkha*, in accordance with the law (in keeping with the law, lawfully).

Go . . . *phajia*, with, along with:—

Be-y-á go má phajia, come along with me (come with me along).

Ma wath-í loqh-a go zál-a phajia akistagh-ethán, I was sleeping at home with my wife (I myself-of the-house-at with (my) wife along was sleeping).

Go ráhak-a phajia shuthagh-án, I went along with the cultivator (with the-cultivator along I went).

The postposition *phajia* is sometimes used alone with the same sense of accompaniment: e.g., *thau dí ba-rau phajia*, you also go along (with him, them, etc.).

Án-hia phajia palang chakha nind, sit beside him on the bed (him with the-bed on sit).

Go . . . *sara*, with:—

Ba-ro-eth, go har do sara saláh khan-eth, be off, consult both (go-away, with both with consultation make).

Azh . . . *sawá*, besides:—

Azh mohan-a sawá thí ma-na pasand hachí n-en, I do not care for anyone except Mohan (than Mohan besides other me-to pleasing any not is).

Azh . . . *phadhá*, after:—

Azh chikhtar rosh-án phadhá thau ákhtagh-en, what a time you have been in coming (to see me) (from how-many days after thou hast come)!

Pha . . . *dumba*, after:—

Guda mirenthá-í pha avzár dumba, then he sped after the horseman (then attack-was-made-by-him for the-horseman after).

Pha . . . *sánga*, for the sake of:—

Pha jan sánga daf-a dár, keep silent for the woman's sake (for the-woman for mouth (your) hold).

WORDS TO BE REMEMBERED.

Military.

<i>Uḍar-katorní</i> , a flying-machine.	<i>Urd</i> , an army.
<i>Otak</i> , a camp, halt.	<i>Oldák</i> , beasts of burden.
<i>Baunt</i> , a refugee.	<i>Badraga</i> , <i>badraka</i> , an escort.
<i>Barádhargarí</i> , an alliance.	<i>Baghá</i> , <i>radha</i> , a coward, deserter.
<i>Maḍi bunagh</i> , baggage.	<i>Pásna</i> , a night attack.
<i>Pahrá</i> , a guard, watch.	<i>Pharo</i> , a proclamation.
<i>Pahnál</i> , flank of an army.	<i>Tof</i> , a cannon.
<i>Tharsokh</i> , a coward.	<i>Thul</i> , a fort.
<i>Tham</i> , <i>thamun</i> , ambush.	<i>Kaizi</i> , a prisoner.
<i>Jalah</i> , <i>juloh</i> , an attack.	<i>Jandre</i> , arms.
<i>Jang</i> , war.	<i>Jodh</i> , a warrior.
<i>Jhanda</i> , a flag.	<i>Jebho</i> , armour.
<i>Chárí</i> , a spy.	<i>Duzhman</i> , <i>duzman</i> , enemy.
<i>Dánh</i> , military alarm.	<i>Sobh</i> , victory.

<i>Druh</i> , unsheathed, naked.	<i>Bingo</i> , brave, youthful.
<i>Zivir</i> , rough, not smooth.	<i>Zahrán</i> , angry.
<i>Sáde</i> , poor, distressed.	<i>Sidhá</i> , straight.
<i>Srádh</i> , narrow, slender.	<i>Sohná</i> , beautiful.
<i>Sigh</i> , <i>ghamnák</i> , sad, depressed.	<i>Shudhagh</i> , hungry.
<i>Khuní</i> , fierce, savage.	<i>Kegadh</i> , fair, beautiful.

Utalagh, *utaltha*, to rally.
Otak khanagh, *otak khutha*, to encamp.
Ber-khanagh, *ber-khutha*, to surround.
Pahrá deagh, *pahrá dátha*, to guard.
Phohagh, *phohitha*, to stab, pierce.
Thír janagh, *thír jatha*, to shoot.
Jogh, *joiṭha*, to fight, to engage.
Jigh khanagh, *jigh khutha*, to string a bow.
Cháragh, *chárittha*, to spy.
Dar-ravagh, *dar-rapta*, to escape.
Dasagh, *dasitha*, to point out.
Resinagh, *resintha*, to pursue.

Thau túfak chi khan-en, what will you do with a gun (thou a-gun what wilt do) ?

Ān mar nariyān chi khat, what will that man do with a horse (that man a-horse what will do) ?

Chi bhā bītha, what did you pay (what price became) ?

Ān-hi bhā phanch rupiya bītha, it cost five rupees (it of the-price five rupees became).

Thu-i jind-egh en, is it your own (thyself-of the-person-of it is) ?

Hau, ma-i jind-egh en, yes, it is my own (yes, myself-of the-person-of it is).

Chikhtar mard sāni en, how many men are present (how-many men present are) ? Singular verb after *chikhtar*.

Dah mard thi ent, yāzdahmī ahmad en, there are ten men besides Ahmad (ten men other are, the-eleventh Ahmad is). This almost complete change of idiom is worth noting.

Go khas-e-a galgal-a mā khan, do not row with anyone (with anyone row not make).

Jher na, do not quarrel (quarrel not).

Thau ān-hi dema drogh bastha, have you lied to him (thee-by him-of before false has been fastened) ?

Mā na ān-hi dema na tha-i dema drogh bastha, I have lied neither to him nor to you (me-by not him-of before not thee-of before false has been fastened).

Tha-i hīl e rang en, is this a habit of yours (thee-of a-habit this kind-of is) ?

Ma-i hīl e rang n-en, this is not a habit of mine (me-of a-habit this kind-of not is).

Shwā chikhtar mazdūr en, how many labourers are there of you (you how many labourers are) ? The English preposition is lost in the translation.

Mā gīst mazdūr ūn, there are twenty of us (we twenty labourers are). Agrees with *mā*.

Ān azh derī dān bītha, that happened long ago (that from long ago became).

Āñ khadhē bītha, when did that happen (that when became) ?
Shamus-eñ na, do not forget (forget not).
Ma na shamus-dñ, I shall not forget (I not shall forget).

QUESTIONNAIRE.

1. What is meant by the preposition-postposition ? Give an example in a sentence.
2. What cases are governed by prepositions, etc. ?
3. How would you distinguish the remaining cases ?
4. What is meant by inflection in Baluchí ?
5. How can the postpositions be said to be of more importance than the prepositions ?
6. Give a sentence showing the use of *chakha*.
7. Translate into Baluchí : I have no faith in you.
8. Give the English meanings of *gīvara*, *lāfa*, *gura*, *dema*.
9. Put into Baluchí : He set out after the horseman.
10. Translate into English : *Má dah rupīya dátha zahm sānga*.

CHAPTER XVII.

THE CONJUNCTION, INTERJECTION, ETC.

190. Conjunctions and interjections play no very important part in Balochí. There are two conjunctions, *dí*, also, and *hai*, or, that are usually found in pairs: speaking grammatically, they should be so used only: e.g., *naghan dí waragh-ant gozhd dí waragh-ant*, they eat bread and meat (bread also they eat meat also they eat); *hai e mar hai áñ mar drogh bandagh-e*, either the one or the other is lying (either this man or that man is lying). It may be that one of the two subjects is alluded to, not expressed: e.g., *ráhak dí shutha*, the farmer also went. But there must be a reference to someone else already mentioned, otherwise *dí* is inadmissible. The following list includes all the conjunctions and interjections that are heard in everyday conversation:—

Ar, if: e.g., *ar na* (and) if not.

Agh, if.

Aghar, if.

Agharchi, although (seldom heard).

Áñ: e.g., *án wakhta ki*, whenever.

Cho: e.g., *cho ma bí*, lest it so happen.

Chachon ki, as.

Chon ki, as.

Dí . . . dí, both . . . and.

Dáñ ki, until.

Dáñkho, until.

Dáñkhara, until.

Guda, then, next, on which.

Hai . . . hai, either . . . or.

Hawe: e.g., *haw-e sanga ki*, in order that.

Har : e.g., *har hand-a ki*, wherever.

Har : e.g., *har phalarwa ki*, whithersoever.

Ki, if, that, or.

Lekin, but (seldom heard).

Mashe, but.

Ma, not. Used with the imperative and contingent future.

Na, not, otherwise, else.

Na . . . na, neither . . . nor.

O, and.

Pha : e.g., *pha hawán khán*, for that reason.

INTERJECTIONS.

Bale, yes.

Bismillah (*bi-ismi-alláh*), in the name of God.

Ballo, well done !

Gind, see ! listen !

Hau, yes.

Hon hon, by all means.

Inna, no, not at all.

Marvehí, behold !

Mavárki, congratulations.

Mundo na, never, not at all.

Murri, certainly, assuredly.

O, halloa !

Ped na, not at all, never.

Phrr, fie !

Sáin, sir !

Sáhib, sir !

Wáh, well done !

Wázhá, sir !

WORDS AND THEIR WAYS.

Air . . . *azmán*, the sky : e.g., *má kapot azmán-a bál gir-ána ditha*, I saw a pigeon flying in the air (me-by a-pigeon the-sky-in wing taking was seen).

Associate . . . *ambráhi khangh*, to serve: e.g., *go áh mard ambráhi ma khang*, do not associate with that man (with that man service not make).

Ago *khang-e rosh bítha*, some time ago (a-few days have passed).

As *biagh-e wakht-a*: e.g., *gardán biagh-e wakht-a áh-híá ma-na thír jatha*, he fired at me as he fell (falling becoming-of the-time-at him-by me-to a-bullet was struck).

The verb *gardán biagh*, to fall, is in the genitive of the infinitive, and reads: at the time of falling.

At is often translated by a case ending only: e.g., *áh ásk-ára túfak jan*, fire at that deer. The English preposition is denoted by the suffix *ára*.

Appears *kal biagh** e.g., *ma-na kal biagh-e kí gwár-í*, it appears to me as if it would rain (me-to information becomes that it may rain). *Kal biagh*, to be informed: hence, to appear.

Are *biagh-ant*, become: e.g., *odha báz khargoshk-áh biagh-ant*, there are hares in plenty there (there many hares are becoming). Not *astán*, are, but *biagh-ant*. The reason is that hares are generally found there. This distinction should be noted. If you wish to say that a thing exists now, at the present moment, and not generally, use *ast*; but if your meaning be that a thing usually exists, such as a crop, game, etc., use *biagh-e*. There is the same distinction in Urdú and Hindí between *hai* and *hotá hai*.

Among may sometimes remain untranslated: e.g., *dúz-ání dast-a khapta*, he fell among thieves (thieves-of the-hand-in he fell).

Burglar *logh-bhorenokh*, house-breaker: e.g., *áh dí logh-bhorenokh bí*, he also must be a burglar (he also a-house-breaker will be).

- Business . . . *dáth-gipt*, giving and taking: e.g., *guda má ár-hí gura dáth-gipt bandbozh bhorenthá*, on which I broke off business dealings with him (then me-by him-of with giving (and) taking arrangement was broken).
- Bring . . . *zíragh-áragh*, take and bring: e.g., *kitáb-a roshnáí zir be-y-ár*, bring the book into the light (the-book the-light (into) take bring).
- Bravely . . . *ráhzan-ígha*, like highwaymen: e.g., *duzhman báz ráhzan-ígha mirathagh-án*, the enemy fought bravely (the-enemy-of very bravely fought).
- Besides . . . *thí*, other: e.g., *dah mar thí ant yázdah-mí ma-i bráth en*, there are ten besides my brother (ten men others are, the eleventh me-of the-brother is). *Thí*, other, has a plural, *thí-gal*, others.
- Canal . . . *báh*. This noun is seldom heard used in the singular: e.g., *báh-ání áf azh gar áf sárth en*, the water of the canal is colder than that of the pool (the-canals-of the-water than the pool-of the-water cold is).
- Compose . . . *janagh*, to strike: e.g., *thau e shár khadhé jatha*, when did you compose this song (thee-by this song when was struck)?
- Cultivate . . . *kár íeagh*, to give work: e.g., *e sál-a thewagh-e díghár-a kár dátha-í*, he has cultivated all his land this year (this year all land-to work has-been-given-by-him).
- Dense . . . *bazz-e*, thick, coarse: e.g., *bazz-e ladh níánwán gár bithagh-án*, we got lost in a dense forest (a-dense forest in lost we became).
- Dwell . . . *nindagh*, to sit: e.g., *daryá kharagh-a nindagh-ant*, they live on the river bank (the-river-of the-bank-on they sit).
- Determined . . . *hon hon*, blood blood: e.g., *hon hon án-hí rizái ravagh-a bí, guda b-il de ki rau*, if he be

- determined to go, why, let him go (blood blood him-of the-desire going-of be, then let go give that he may go).
- Dashing . . . *ḍrikagh-thashagh*, to gallop furiously: e.g., *nariyān ḍrik-āna thash-āna raragh-eṭha*, the horse was dashing along (the horse jumping, running was going). This is one class of intensive compound. 173.
- Drink . . . *waragh*, to eat: e.g., *mā tha-ra ḍf war-āna ditha*, I saw you drinking water (me-by thee water drinking was seen).
- Dirty . . . *gandagh*, bad, worthless: e.g., *lāhor mazann shahr en mashe gandagh en*, Lahore is a big city, but dirty (Lahore big city is but dirty it is). *Gandagh* when applied to children means "naughty".
- Endure . . . *waragh*, to eat: e.g., *mā ikhtar dard wārtha na khañ-āñ*, I cannot bear so much pain (I so-much pain eaten not may make).
- Eye . . . *hon phar hon*, blood for blood: e.g., *hon phar hon hawar biṭha*, it became a matter of an eye for an eye (blood for blood matter it became).
- Farthing . . . *biṭo*, a four *āna* piece: e.g., *mā tha-ra yak biṭo ḍi na de-āñ*, I will not give you a farthing (I thee-to one four-anna-piece even not will give).
- Foot . . . *buna*, under: e.g., *khoh-āñi buna khishār-āñ jawān astāñ*, at the foot of the hills the crops are good (the-hills-of under the-crops good are).
- Find . . . *tretagh*, to meet: e.g., *āñ-hi nāḍāñ ba-kho tret-ṭha*, where was his bullet-pouch found (him-of the-pullet-pouch where was met)?
- Good . . . *phuṭur*, genuine, pure: e.g., *ṭhau phuṭur-e balochi gushagh-en*, you speak good Balochi (thou pure Balochi speakest). The antonym is *gangar*, and these two adjectives generally refer to "speech".

- Hesitate . . . *Phedha-phodha khanagh*, to make here and there: e.g., *phedha-phodha khanagh-e*, does he hesitate (here (and) there is he making) ?
- Hail . . . *thraunghal gwáragh*, to rain hail: e.g., *ma thurs-án thraunghal ma gwár-i*, I am afraid it is going to hail (I fear hail lest may rain).
- Heed . . . *gwashí giragh*, to take (one's) word: e.g., *án ma-i gwashí-a ped na giragh-e*, he pays no heed at all to what I say (he me-of the-saying at-all not is taking).
- Had . . . *bítha*, became: e.g., *án-híara daryá ánega tháharagh-i bítha*, he had to swim across the river (him-to the-river that-direction swimming became).
- Kinds . . . *shákh*, a branch: e.g., *mam-áni chikhtar shákh-án astán*, how many kinds of bears are there (bears-of how-many branches are) ?
- Like . . . *díl-a man-ágh*, to come to the heart: e.g., *e shár tha-i díl-a man-ágh-e*, do you like this song (this song thee-of the-heart-to is coming) ?
- Leader . . . *ráhzan*. This word may also mean, according to the context, (1) a highwayman, (2) a guide.
- Monthly . . . *máh phar máh-ígha*, month on month: e.g., *án do rupiya máh phar máh-ígha giragh-e*, he takes two rupees a month. Similarly we say *sál phar sál-ígha*, yearly; *rosh phar rosh-ígha*, day after day.
- Must . . . *bí*: e.g., *án-híara gwash ki azh ch-esh-ia jawán khanagh-i bí*, tell him he must do better than this (him-to say that than than-this good to do will-be).
- Matter . . . *chinta*, thought: e.g., *hachí chinta n-en*, no matter (any thought not is).
- Nightly . . . *shaf shaf-ígha*: e.g., *shaf shaf-ígha láhor-a duzi biagh-e*, thieving goes on nightly in Lahore (night night-of Lahore-in thieving becomes).

- New . . . *no^{kh}-e*. This adjective can be applied to animates and inanimates.
- Open . . . *bozhagh*. This verb is used when speaking of (1) opening a door, (2) undoing a knot. *Churá khanagh*, to open, to unlock a box.
- Old . . . *mazann*, big: e.g., *azh ahmad mazann en*, he is older than Ahmad (than Ahmad big he is).
- Of . . . *azh*, from: e.g., *galo azh dár-a juretha*, the door is made of wood (the-door from wood is made).
- Overtaken . . . *gipta*, seized: e.g., *ma dag-a haur-á ma-na gipta*, on the-road rain-by me was seized.
- Owe . . . *chakha*, on: e.g., *tha-i chikhtar rupiya ár-hi chakha en*, how much does he owe you (thee-of how-many rupees him-of on are (is))?
- On . . . may be translated by a suffix: e.g., *ma-i jar-ára dágh asten*, there is a stain on my clothes. *Jar-ára* is in the dative, and here does duty as a locative case: me-of the clothes-to a-stain is.
- Pregnant . . . *Líf phur biagh*, to have the belly full: e.g., *e jan líf phur asten*, this woman is pregnant (this woman-of the-belly full is).
- Possession . . . *dast-a áragh*, to bring into one's hand: e.g., *shahr wath-i dast-a ártha-i*, he took possession of the city (the-city him-of the-hand-in was-brought-by-him).
- Pool . . . *dor*, or *gar*. A pool that dries up in the hot season is called *dor*, and one that remains full throughout the year *gar*.
- People . . . *jahán*, the world: e.g., *jahán chi gush-i*, what will people say (the-world what will say)?
- Plunder . . . *janagh*, to strike: e.g., *do gist lerav jatho árhant*, they plundered and brought away forty camels (two twenty camels having-struck they brought).

- Read . . . *fātiha deagh*, to read the burial service: e.g., *mullā ākhlo fātiha dātha*, the priest came and read the burial service. Literally, gave the *fātiha*.
- Reign . . . *phāgh bandagh*, to fasten a turban: e.g., *ān-hi hand-a sher khūn-ā phāgh bastha*, Sher Khūn reigned in his stead (him-of the-place-in Sher Khūn-by the-turban was fastened).
- Rest . . . *dil jā biagh*, the heart to be in (its) place: e.g., *e rang-a khan-en guda ma-i dil jā bi*, if you do so my heart will be at rest (this way-in you may do then me-of the-heart place-in will be).
- Running . . . *phadātho*, having run: e.g., *phu chi phadātho ravagh-en*, why are you running (for what having-run thou goest)?
- Reluctantly . . . *dukhīgha*, with difficulty: e.g., *duzman bāz dukhīgha thartho shutha*, the enemy very reluctantly retired (the-enemy great difficulty with having-retained went).
- Street . . . *kichah*, a market: e.g., *kichah-a kichah-a*, in every street. This word is derived from the Urdū *kūcha*, a street, a lane.
- Separate . . . *dara*, outside: e.g., *e azh ān daru en*, this is separate from that (this from that outside is).
- Suffer . . . *waragh*, to eat: e.g., *mā bāz dard wārtha*, I suffered great pain (me-by much pain has been eaten).
- Suffering . . . *en*, is: e.g., *tha-ra saresh en*, you are suffering from a cold (thee-to a-cold is).
- Stranger . . . *siyāl*. This word may also mean (1) a guest, (2) an enemy.
- Take . . . *waragh*, to eat: e.g., *nem mā wārtha nem mā rāj-ānar dātha*, half I took half I gave to my subjects (half me-by was eaten half me-by the subjects-to was given).

- Think . . . *zánagh*, to know : e.g., *má hacho zántha ki e dí duz en*, I thought that he also was a thief (maybe thus it was known that this also a-thief is).
- Take . . . *zír-gir*, from *zíragh-giragh* : e.g., *esh-tar zír-gir*, go *má thí asten*, take it, I have another (it take, with me another is).
- Until . . . *azh* : e.g., *ma-i azh tharagh-a logh sudh khan*, look after the house until I return (me-of from the-returning the-house-of care make). *Sudh*, understanding, knowledge.
- Violate . . . *bhorenagh*, to break : e.g., *aula kha-tá qurán bhorentha*, who was first to violate his oath (first whom-by the Qoran was broken) ?
- Wait . . . *hílainagh*, to expect, hope : e.g., *ma tha-i dag hílainagh-ethán*, I was waiting for you (I thee-of the-road was expecting).
- With . . . Often remains untranslated : e.g., *túfak chí khan-en*, what will you do with a gun (a-gun what thou wilt do) ?
- Went . . . *shutha*, less often *rapta*.
- Young . . . *warná*, for men or animals.
- Yearly . . . *sál phar sál-igha* : e.g., *án dah rupiya sadh sál phar sál-igha giragh-e*, he takes ten per cent per year (he ten rupees one-hundred year for year-of is taking).

THE SEQUENCE OF WORDS.

191. The sequence of words in the Baluchí sentence follows closely the analogy of most Indian languages. As some hundreds of examples have already been given in this work, little more need be said on the subject. In the affirmative sentence the order of the words is : (1) subject, (2) object, (3) verb : e.g., *án-híá kharká ashkhutha*, he heard a sound (him-by a-sound was heard).

In the interrogative sentence the same order obtains: e.g., *tharū ān kharkā ashkhuthā*, did you hear that noise (there-by that noise has been heard)? It is usually the intonation that denotes whether a question has been asked or an affirmation made.

192. Qualifying words should ordinarily be placed as near the words they qualify, or modify, as possible: and this is true of the subject, object, or predicate.

193. If "time" be mentioned it will generally lead in the sentence: e.g., *dānikho ki mā narikkh na ākhtagh-ān ān-hān mā-ra na dītha*, they did not see us until we were quite near. Similarly, in the absence of some word or words denoting "time" any definition of "place" will lead: e.g., *kham-e dir yak gar dast ākhla*, a little further on we came across a pool. So that the general ruling arrived at is (1) time, (2) place, (3) subject, (4) object, (5) verb, with all attributes as near the words they qualify as possible.

EMPHASIS.

194. The place of the negative is immediately before its verb: e.g., *ma gwash*, do not speak; *ma rau*, do not go. If, however, we wish to emphasize an order the negative may come last, as in Urdu, Hindi, etc. In the story of the Three Fools we have: *tha mā jher* and *tha jher na*, both of which mean, do not quarrel. The first is the ordinary command, the second is emphatic: for heaven's sake do not wrangle: the man was losing his temper, as well as his hair. It should also be noted here that *ma* has become *na* when used after the verb.

195. Emphasis is also got by placing *dī*, even, immediately after a word, or by repeating a word: e.g., *ma-ī gwara yak bito dī n-en*, I have not got a single four-anna-piece; *narmigha narmigha gwash*, speak gently, gently does it. This particle *dī* is sometimes used in imitation of the Urdu and Hindi *bhī*, even, also: e.g., *ān shutha dī*, has he gone? I do not believe he has gone. But this construction appears forced.

WORDS TO BE REMEMBERED.

Military.

<i>Baglú</i> , a sword-belt.	<i>Bal</i> , a lance, spear.
<i>Billa</i> , a medal.	<i>Binní</i> , a donkey's pack-saddle.
<i>Pákra</i> , a camel's riding saddle.	<i>Phullí</i> , cap of a gun.
<i>Phalithagh</i> , match of a matchlock.	<i>Tang</i> , a girth.
<i>Túfak</i> , a gun, matchlock.	<i>Thán</i> , a pack-saddle.
<i>Zalm</i> , <i>tegh</i> , <i>thur</i> , <i>kirich</i> , a sword.	<i>Thír</i> , a bullet; an arrow.
<i>Jábah</i> , a quiver.	<i>Thír-dán</i> , a bullet-pouch.
<i>Jángoh</i> , arms (girt on).	<i>Jukht</i> , a sword-scabbard.
<i>Jígh</i> , a bow-string.	<i>Jait</i> , a camel saddle.
<i>Dáng</i> , a gun-barrel.	<i>Dazwág</i> , <i>guthí</i> , a bridle.
<i>Damáma</i> , a kettledrum.	<i>Dhul</i> , a drum.
<i>Dhál</i> , a shield.	<i>Durhání</i> , a pistol.
<i>Khína-phur-bíokh</i> , a breach-loader.	<i>Gattí</i> , handcuffs (wooden).
	<i>Gwálagh</i> , a pack saddle for oxen.
	<i>Giroh</i> , a fife, pipe.

<i>Githán</i> , own, proper.	<i>Garí</i> , bald.
<i>Gawár</i> , fasting.	<i>Gwafsh</i> , cold.
<i>Gúng</i> , dumb.	<i>Gerí</i> , hostile, foreign.
<i>Lándav</i> , fat.	<i>Laghor</i> , mean, cowardly.
<i>Lundá</i> , maimed.	<i>Lalm</i> , timid, bashful.
<i>Málm</i> , known, evident.	<i>Mathalí</i> , selfish.
<i>Mughem</i> , stingy, avaricious.	<i>Manna</i> , forbidden.

Jhágghagh, *jhágghetha*, to wade.
Jhatkagh, *jhatketha*, to sob.
Jhutagh, *jhutetha*, to rock, move backwards and forwards.
Jhutainagh, *jhutaintha*, to rock.
Jenagh, *jenitha*, to cause to strike: causal of *janagh*.
Chatagh, *chattha*, to lick.
Chukagh, *chuketha*, to kiss.
Chinagh, *chitha*, to pick up.

Chofagh, chofitha, to pound.

Drushagh, drushita, to grind.

Darainagh, daraintha, to set out.

Dukhagh, dukhetha, to smoke (as a chimney).

Ān-hānī olak jahli phalawa bitha, they were encamped to the eastward (them-of the-camp east direction-to became).

Thau sangar chakha chi rang-a hamla mān-rikhta, how did you attack the stockade (thee-by the-stockade on what way-in attack was made) ?

Bāz zadhagh bithagh-ān bāz khushliya shuthagh-ān, many were wounded and many killed (many wounded became, many killed went).

Mā tūfak go bhit-a ad-dātha, I rested my gun against the wall (me-by the-gun with the-wall was placed).

Tūfak go bhit-a kharo biagh-etha, the gun was leaning against the wall (the-gun with the-wall standing was becoming).

Zadhagh-e mar go zadhagh-ān murtho shutha, the wounded man died of his wounds (the-wounded man with wounds having-died went).

Esh-i chikhtar galo astān, how many gates has it (it-of how-many gates are) ?

Chup-a khan, be silent (silence make).

Ān chup-a na khanagh-e, he will not keep quiet (he silence nōt is making).

Ma ān-hidra phajia ne-y-āragh-ān, I do not recognize him. Also, *phaja ne-y-āragh-ān*.

Mā odha ākhto much bithagh-ān, we collected there (we there having-come collected became).

E naghan pha wath-ān bahar khan, divide this bread between you (this bread among (your-) selves division make).

Thau maz-e-ān hawar khashagh-e-ān, you talk big (thou big words drawest).

Ān rāst gushokh e-ān, is he truthful (he a-right speaker is) ?

Inna, ún drogh bandokh en, no, he is a liar (no, he untruth binder is).

Án-hídra gir n-en, he does not remember (him to remembrance not is).

Án-hí thavukh ma-na gir n-en, I do not remember what he said (him-of the-talk me-to remembrance not is).

Thau ma-na wém d-en, will you give me a loan (thou me-to a-loan wilt give) ?

Ni ma-i hasht rupiya tha-i chakha en, you already owe me eight rupees (now me-of eight rupees thee-of on are).

Dío má ro-khutha, I lit the lamp (the-lamp me-by was lit).

QUESTIONNAIRE.

1. How are the conjunctions *di* and *hai* used ?
2. Compose sentences including the conjunctions *ar*, *ar na*, *guda*, *mashe*, *ma*, *na*.
3. What interjections translate: Look out! Sir! Congratulations! Well done!
4. What various meanings do you attach to: *Azmán*; *janagh*; *kár deagh*; *hon hon*; *waragh*?
5. Put into Balochí: Daily; monthly; yearly; volleys; the whole village.
6. What is the Balochí idiom for "not a single farthing"?
7. Explain the expressions: *Nigoshagh-oshagh*; *shaf shafgha*; *jahán*; *phágh bandagh*; *fátiha deagh*.
8. What is the usual place of the verb in the Balochí sentence?
9. How is interrogation generally denoted?
10. How is emphasis obtained? Give two examples.

CHAPTER XVIII.

USE OF THE CASES.

196. The nominative case may be the subject of any intransitive verb in any tense and of any transitive verb also except in the present perfect: e.g., *ahmad sání en*, Ahmad is present; *ahmad loqh-a shutha*, Ahmad has gone home; *ahmad e rang-a gushagh-e*, Ahmad says so; *ahmad girijúhiya*, Ahmad has been seized.

197. The genitive case corresponds to the English possessive case. It must, therefore, always denote possession, either directly or indirectly: e.g., *e díghár tha-igh en*, this land is yours; *án wazír topú en*, that is the minister's hat. This sense of possession gives it an adjectival meaning as well. When followed by *gwara*, with, and the substantive verb it may translate the English verb "to have": e.g., *án-hí gwara mál báz ath*, he had much property; *ma-í gwara hachí n-en*, I have nothing.

198. It is sometimes used to denote "the price of an article": e.g., *haw-e mádhin-a chí bhá gir-en*, what will you take for this mare? This sentence can also be put *haw-e mádhin sánga chí bhá gir-en*, without in any way altering the meaning; in both examples *mádhin* is in the genitive case.

199. The genitive is also used to denote "substance" or "source"; as, *do hurjín zar-ání*, two holsters filled with money (two holsters money-of).

200. A few nominal compounds govern this case: e.g., *án-hí sren-bandí mu khan*, do not help him; *esh-í nakl khan*, copy this.

201. There are a variety of uses to which the dative can be put. Its first and chief function is that of "indirect object". In all languages there are certain verbs that denote "giving", "bestowing", etc., that take two objects after them, a direct

object denoting the article and an indirect object denoting the person to whom the article is given. The indirect object is always in the dative case in Baluchí, and thus in a measure covers the English noun or pronoun preceded by the preposition "to": e.g., *ma tha-ra chíár gíst rupiya de-án*, I will give you eighty rupees (thee-to four twenty rupees I will give); *mádhin-ar áf dátha-i*, he watered the mare (the-mare-to water was-given-by-him); *ma-na gunáh-án bashk*, forgive me my faults (me-to faults forgive).

202. The dative is very often employed to denote possession. To obtain this meaning it requires to be followed by the substantive verb or by some other neuter verb. The object possessed may be represented by a concrete or an abstract noun, but generally the latter. Some nouns are almost invariably found with this case.

<i>Wárki</i>	<i>esh-iar wárki ne-y-ath</i> , he had no leisure.
<i>Samá</i>	<i>ma-na samá n-en</i> , I do not know.
<i>Gunáh</i>	<i>tha-ra gunáh hachí n-en</i> , you are not to blame.
<i>Mahal</i>	<i>ní tha-ra mahal en</i> , are you now at leisure?
<i>Mokal</i>	<i>esh-ínar mokal en</i> , are they at leisure?
<i>Kal</i>	<i>ma-na kal n-en</i> , I do not know.
<i>Gawán</i>	<i>ráhak-ar gawán ath</i> , the farmer was in doubt.
<i>Ikhítyar</i>	<i>má-r ikhítyar en</i> , we are in power.
<i>Sudh</i>	<i>haw-án-hánra sudh n-en</i> , they have no knowledge.
<i>Gír</i>	<i>esh-iar gír en</i> , does he remember?

203. A sentence may express "necessity", or "obligation", as resting on a person. In all such cases the noun, etc., denoting or referring to the person must be put in the dative case and be followed by the gerund in *i* of the principal verb, which gerund is in turn followed by one of the tenses of *biagh*, to be, to become: e.g., *ní ma-na ravagh-i bí*, I must go now; *guda wazír-ara nándagh-i bítha*, then the minister had to sit down; *tha-ra wath-i jar-án chetagh-i bí*, you will have to mend your clothes; *sharáb hachí ne-y-ath, án-hiára áf waragh-i bítha*, there being no liquor he had to drink water.

204. What has been called a "dative of reference" is used before a variety of words, nouns, adjectives and verbs. It denotes generally the object with respect to which an affirmation or declaration has been made. The following are a few examples only of its wide use.

- Armán* . . . *ma-na sakhiá armán en*, I am very sorry.
Sahrá . . . *guda wazír-ar sahrá bítha ki e ma-i bráth en*, it then became evident to the minister that he was his brother.
Der . . . *esh-ánra der bíagh-e*, they are being delayed.
Saughan . . . *ma-na saughan en ki thi bár sharáb peł na war-án*, I swear that I shall never touch drink again.
Lajj . . . *ma-na hacho gushagh-a azh lajj bíagh-e*, I am ashamed at having to say so.
Vash . . . *e ma-na sakhiá vash en*, I like this very much.
 Ma-na tha-i sar en, I swear by your head.
 Esh-ánra cho bítha, what has happened to them?

205. What may be termed a dative of "advantage" is found before a few words only, such as *javán*, good, proper; *pakar*, necessary; *síth*, profit: e.g., *hacho khanagh tha-ra javán n-en*, it behoves you not to do so; *tha-ra pakar n-en*, you do not require it; *tha-ra chi síth bí*, what will that profit you?

206. There are certain verbs that govern the dative case only: *deagh*, *dátha*, to give; *milagh*, *miletha*, to receive, to meet; *trelagh*, *irettha*, to meet; *phedh-agh*, *phedh-ákhta*, to appear; *man-agh*, *man-ákhta*, to come, to affect; *gwán-janagh*, *gwán-jatha*, to shout; *gushagh*, *gwashta*, to say, to tell; *mán-khanagh*, *mán-khutha*, to apply: e.g., *wath-i chham-ánra mán-khanán-i*, I will apply it to my eyes; *dasagh*, *dasitha*, to point out (indirect); *josh-agh*, *josh-ákhta*, to boil: e.g., *af-a josh ákhta*, the water boiled. The verb *khafagh*, to fall, is sometimes found with this case: e.g., *kal haw-án wakht-a khapta wazír-ar ki bádsháh murtho shutha*, it was only then the minister came to hear that the king was dead.

207. Sentences conveying the sense of "to swear", "to vow", always take the dative of the person concerned: e.g.,

ma-na tha-t sar en, I swear to you, I swear by your head (me-to thee-of the-head is).

208. The accusative is used as the direct object of all transitive verbs except where it has been otherwise specified. Although its suffixes are generally those of the dative, there can hardly ever be any doubt as to which case is intended: e.g., *ma ramigh-ar af deagh-en*, I am watering the goats; *duz-ar jan*, strike the thief; *en-hia tha-ra jatha*, did he strike you?

209. With an agentive case before a present perfect tense of a transitive verb the suffix *a* is not used with the accusative. When necessary, for the sake of clearness or emphasis, *ar*, *ar*, etc., may be used. 156.

210. The locative case is generally reserved to denote time and place. The prepositions that oftenest precede it are *ma*, in, and *pha*, on. When a point of time is expressed the preposition may be, and usually is, omitted: e.g., *en-hi miragh-a rosh-a*, on the day of his death. With a longer period of time the preposition is necessary: e.g., *ma in rosh-en*, in these days. 187.

211. The agentive has only one use: it supplements and completes the office of the nominative case before the present perfect tense of transitive verbs (155, 156): e.g., *thaf-a ma-na gipta*, I have caught fever (fever-by me has been caught). It has no other function in the language.

212. The ablative is used whenever comparison is made between two or more objects: e.g., *e galo azh en galo-a phrah en*, this door is wider than that; *e galo azh hama galo-en phrah en*, this is the widest door. 188.

213. It may be used to denote "direction from": e.g., *azh ma-i phalawa sahib-ar salam de*, give the gentleman my compliments; "time": e.g., *azh baz rosh gear ma akhta*, it is a long time since he came to see me; "source": e.g., *azh haw-en chath af waragh-en*, we drink water from that well; "cause": e.g., *azh hair-a har khas bhagia bitha*, on account of peace everyone has become prosperous; "ability": e.g., *azh ma phur na bitha*, we could not fill it.

214. When preceded by the preposition *go* it may be used to denote "possession": e.g., *go khas-e-a túfak bí*, if anyone have a gun, and sometimes even an "indirect object": e.g., *ráhak-á dáh khutha go bádsháh-a*, the farmer complained to the king; *mádhin-ar go kha-ia shwaktu-i*, to whom did he sell the mare? Such forms as *árámí-a*, with ease, easily; *ashtúfi-á*, with celerity, quickly, are ablative cases with the prepositions *go* and *azh* suppressed.

215. A few verbs denoting "fearing", "asking", "enquiring", etc., govern this case: e.g., *ma azh áh-hia thursagh-án*, I am afraid of him; *azh avzár-a phol khan*, ask the horseman; *azh bádsháh-a phursen-án*, I shall enquire from the king.

WORDS TO BE REMEMBERED.

Tame animals.

<i>Asp</i> , a horse.	<i>Bihán</i> , a filly.
<i>Bahrav</i> , a male calf.	<i>Bing</i> , a dog.
<i>Pátur</i> , a male kid.	<i>Phuráf</i> , a young female camel.
<i>Pohar</i> , a male kid.	<i>Phas</i> , a sheep or goat.
<i>Phulát</i> , a female lamb.	<i>Phandar</i> , a barren cow.
<i>Phogrí</i> , a goat given as wages.	<i>Phíl</i> , an elephant.
<i>Tázh</i> , a swift horse.	<i>Jánwar</i> , a domestic animal.
<i>Khar</i> , a female donkey.	<i>Dáchi</i> , a female camel.
<i>Daddav</i> , a pony.	<i>Phaggav</i> , a bull.
<i>Rid</i> , a small-tailed sheep.	<i>Ror</i> , a calf.
<i>Zanáwar</i> , an animal.	<i>Zah</i> , a kid.
<i>Sán</i> , a stallion, a bull.	<i>Sáhdár</i> , domestic animals.
<i>Saral</i> , a yearling colt.	<i>Khárigar</i> , <i>khair</i> , an ox.
<i>Kshik</i> , a dog.	<i>Kawát</i> , a camel up to three years.
<i>Khuragh</i> , a colt.	<i>Gullar</i> , pups.
<i>Gwáthagh</i> , a gelding.	<i>Go-bar</i> , a horse that has won a prize.
<i>Gudmesh</i> , a buffalo.	<i>Gokh</i> , an ox; a cow.
<i>Galagh</i> , a number of horses.	<i>Gwarakh</i> , a lamb.
<i>Goram</i> , a herd of cows.	<i>Gish</i> , a female yearling kid.
<i>Ramigh</i> , a flock of goats.	<i>Mázáth</i> , a two year old camel.

<i>Zahgal</i> , a flock of kids.	<i>Máhrí</i> , a riding camel.
<i>Mehar</i> , a flock of sheep.	<i>Nariyán</i> , a horse.
<i>Gwarphar</i> , a flock of lambs.	<i>Hastal</i> , mule.
<i>Bag</i> , a herd of camels.	<i>Híkh</i> , swine.
<i>Báhir</i> , a herd of donkeys.	<i>Mesh</i> , a thick-tailed sheep.
<i>Hind</i> , a bitch.	<i>Hir</i> , a camel up to six months.
<i>Mehí</i> , a buffalo.	<i>Mál</i> , cattle.
<i>Lágh</i> , a male donkey.	<i>Ghatúr</i> , a lamb, young sheep.
<i>Midhagh</i> , long-haired.	<i>Maidh</i> , fine, well-ground.
<i>Maighí</i> , pregnant.	<i>Menthagh</i> , wet.
<i>Ná-báligl</i> , a minor.	<i>Ná-sahí</i> , unknown.
<i>Ná-káma</i> , helpless.	<i>Ná-láik</i> , unworthy.
<i>Ná-vash</i> , unhappy.	<i>Náz</i> , pleasant, pretty.
<i>Názuk</i> , tender, delicate.	<i>Námání</i> , <i>náwání</i> , celebrated.

Dalko deagh, *dalko dátha*, to threaten.
Dinjainagh, *dinjaintha*, to cause to split.
Danzagh, *danzetha*, to stir up dust.
Dháburagh, *dháburtha*, to stumble.
Dhikkagh, *dhikketha*, to low (as cattle).
Ráhrenagh, *ráhrentha*, to roar (as an animal).
Rasainagh, *rasaintha*, to cause to arrive, to convey.
Rishagh, *rikhta*, to pursue.
Rumbagh, *rumbitha*, to run, race.
Runagh, *rutha*, to reap.
Rodhainagh, *rodhaintha*, to bring up, educate.
Rozi-bíagh, *rozi-bítha*, to appear.

Án-hía ma-na go wath-í zahm-a jatha, he struck me with his sword (him-by me with himself-of the-sword was struck).
Án-hía ma-na go wathí tífak kunda jatha, he struck me with the butt of his rifle (him-by me with himself-of the-rifle, butt was struck).
Án-hiára ma-í khushagh iráda bítha, he intended to kill me (him-to me-of the killing-of the-intention became).

Jang nánwán má-í báz mard khushijithijunt, many of our men fell in action (battle in us-of many men were killed).

Án-hán sai rosh thoshagh go wath-án phajia burtha, they took three days' rations with them (them-by three days-of rations with themselves with were taken).

Yá rosh yá shaf má-ru hachí áf nu miletha, we had no water for twenty-four hours (one day one night us-to any water not was received).

Báz nariyán, hastal, lerav, murtho shuthagh-án, many horses, mules, and camels died (many horses, mules, camels, having-died went).

Án-hí nariyán dháburtho gardán bítha, his horse stumbled and fell (him-of the-horse having-stumbled falling became).

Gardán biagh-e wakht-a án-hía ma-na thír jatha, he fired at me as he fell (falling becoming-of the-time-at him-by me a-bullet was struck).

Thír azh má-í, topí pár gwasto shutha, the bullet passed through my helmet (the-bullet from me-of the-helmet through having-passed went).

Án poh bítha án túfak-a tahaka en, he thought it was the report of a gun (he understanding became that a-gun-of the-report is).

Avzár azh daryá ánega shuthagh-án, the cavalry crossed the river (the-cavalry from the-river that-direction went).

Tha-í túfak phur en, is your gun loaded (thee-of the-gun full is) ?
Inna, án horagh en, no, it is not loaded (no, it empty is).

Wath-í túfak sáf khan guda phur khun, clean your gun and load it (you-of the-gun clean make then filled make).

Má-í gwara chiár thír chí-e darmán astán, I have four cartridges and some powder (me-of with four bullets some powder is (are)).

Án ásk-ára túfak jan, fire at that deer (that deer-at gun strike).

Má azh jásrís-án málim khutha ki án-hání banda chikhtar án, we learned their strength from spies (us-by from spies known was made that them-of men how-many are).

Ān-hānī piyādhagh-e lashkar gāndhī-e tūfak er-khanagh-ān, their infantry were armed with breech-loaders (them-of the-foot soldiers breech-loaders are down-making). *Gāndhī-e tūfak*, a breech-loader; *er-khanagh*, to keep, to have. That was what they learned from the spies: this calls for the present imperfect.

Ān-hānī tof-ān azh phagārthagh-e asīn jurethagh-ant, their big guns were of cast iron (them-of the-guns from melted iron were made).

QUESTIONNAIRE.

1. Enumerate the various uses of the genitive case.
2. What cases would you use to denote the price of an article? Give an example.
3. Name any class of verbs that govern the genitive case.
4. Form sentences to include the words *gir*, *kal*, *samā*, *mokal*.
5. Form sentences to include the words *vash*, *der*, *lajj*.
6. What verbs govern the dative case?
7. Give an example of *khafagh*, to fall, governing the dative.
8. How and when is the agentive case used?
9. What are the chief functions of the locative case?
10. What are the Baluchī equivalents for dog, elephant, bull, swine?

CHAPTER XIX.

RULES OF CONSTRUCTION AND SYNTAX.

216. The rules given below are of general application only, and amount to a summary of what has already been said. There is authority for all of them, but there are exceptions also to all of them, or to nearly all of them. They will be of value to the student only when he has mastered the whole scheme of the language, as a place of ready reference, and as an aid to memory. Until this has been accomplished he will find them meaningless.

THE ALPHABET.

Rule I.—The letter *n* when preceded by one of the long vowels is generally nasal: as, *ân*, this, *ân*, that.

Rule II.—A final nasal *n* when followed by a word beginning with a vowel loses its nasality: as, *de-ân-î*, I will give it; *khan-ân-î*, I will do it.

Rule III.—The sound of the letter *e* is generally that of *ay* in the word "day", never that of *e* in the word "me": as, *mard-e*, a certain man; *khas-e-â*, by a certain person.

Rule IV.—The letter *e* when used in the 2nd person singular of the imperative is sounded as *âe*, or nearly as the letter *y* in the word "my"; as, *de*, give.

THE ARTICLES.

Rule V.—The indefinite article is represented by the numeral adjective *yâ*, *yâk*, one, or by the suffix *e*, or by both: as, *fakîr*, beggar; *yâ fakîr*, a beggar; *yâ fakîr-e*, a certain beggar.

Rule VI.—The force of the English definite article is obtained by placing the demonstrative pronouns *e*, this, and *ân*, that, in their emphatic forms *haw-e* and *haw-ân*, before the noun: as, *zâl*, a woman, *haw-e zâl*, this woman, the woman; *mard*, a man, *haw-ân mard*, that man, the man.

GENDER.

Rule VII.—Where separate words do not exist the gender of nouns the names of animals is determined by placing the words *nar*, male, *mádhagh*, female, before them: as, *rophask*, a fox; *nar-e rophask*, a male fox; *mádhagh-e rophask*, a female fox.

THE NOUN.

Rule VIII.—The plural of nouns is formed by adding *áh* to the nominative case singular, and less frequently by adding *gal*: as, *marð*, a man; *marð-áh*, men; *duz*, a thief; *duz-gal*, thieves.

Rule IX.—The genitive case in *a* and *e*, as well as that form of it which remains without a suffix, precedes the qualifying noun; but the genitive in *egh*, *egha*, *igh* follows the governing noun and is used predicatively: as, *wazir topú*, the minister's hat; *e mál sarkár-egh eh*, this is government property.

Rule X.—That form of the accusative case which ends in the affixed short *a* should not be used when the agentive case in long *á* is: in such a sentence one of the suffixes *ar*, *ér*, *ára*, *ra*, should be used with the object if it be necessary to render that object particular or emphatic, otherwise it may be left unchanged: as, *má marð-ar jatha*, I struck the man, or *má marð jatha*, I struck a man; but not *má marð-a jatha*.

Rule XI.—The agentive case is used only before the present perfect tense of transitive verbs: as, *duz-á ma-na na jatha*, the thief did not strike me.

THE ADJECTIVE.

Rule XII.—Adjectives generally precede the nouns they qualify, except when for any reason they are used predicatively: as, *jathagh-e mál*, stolen property; *sakhá jawán eh*, it is very good.

Rule XIII.—When two objects are compared, that with which the comparison is made is put in the ablative case: as, *ahmad azh mohan mazann eh*, Ahmad is older than Mohan.

Rule XIV.—The superlative degree is expressed by placing *hama*, all, or some word of similar meaning, before the ablative

case of the noun with which comparison is made : as, *ahmad azh hama chhorav-ân mazann en*, Ahmad is the biggest boy, or Ahmad is the oldest boy.

THE NUMERALS.

Rule XV.—The ordinals are formed from the cardinals by the addition of the syllable *mî*, less often by the addition of *wî* : as, *nuh*, nine, *nuh-mî*, ninth.

Rule XVI.—Multiples denoting "fold" are formed by placing *yak-e* before the cardinals, or by adding *sar* : as, *yak-e chiâr*, fourfold ; *sai sar*, threefold.

THE PRONOUN.

Rule XVII.—That form of the genitive case of pronouns that ends in *igh*, *egh*, is generally used predicatively : as, *ân tûfak kha-igh en*, whose is that gun ?

Rule XVIII.—The pronouns of the 3rd person are represented by the demonstratives *e*, this, and *ân*, that : as, *esh-î topû*, her hat ; *ân-kî tûfak*, his gun.

Rule XIX.—The pronouns *e*, this, and *ân*, that, when used as demonstratives are indeclinable : as, *ân wakht-a*, at that time ; *haw-e mard zahm*, that man's sword.

Rule XX.—Whenever in a sentence a possessive pronoun refers back to the subject of that sentence it is translated by *wath-î* : as, *wath-î tûfak dâtha-î*, he gave his gun, he gave his own gun.

THE VERB.

Rule XXI.—The root or base of any verb can be derived from its infinitive by dropping the syllable *agh* : as, *khanagh*, to do, root *khan* ; *deagh*, to give, root *de*.

Rule XXII.—The contingent future and absolute future tenses are made up of the root and the present imperfect tense of the substantive verb : as, *khan-ân*, I may do, I shall do, from the root *khan* ; *thar-ân*, I may return, I shall return, from the root *thar*.

Rule XXIII.—The present imperfect tense consists of the infinitive of any verb followed by the present imperfect tense of

the substantive verb : as, *ravagh-ân*, I am going, from *ravagh*, to go.

Rule XXIV.—The past imperfect of any verb is made up of its infinitive and the past imperfect of the substantive verb : as, *ravagh-ethân*, I was going, from *ravagh*, to go.

Rule XXV.—The present perfect tense of an intransitive verb is made up of its past participle in its adjectival form and the present imperfect of the substantive verb : as, *murthagh-ân*, I have died, from *miragh*, to die, past participle adjectival form, *murthagh*.

Rule XXVI.—The present perfect tense of a transitive verb is formed in the same way as that of an intransitive, but is used in the 3rd person singular and plural only. If the object be singular the verb will be in the singular, if the object be plural and followed by one of the suffixes of the accusative case the verb may still be in the singular ; but if the object be plural and in the nominative form, that is, without any suffix, the verb should be in the plural : as, *mâ mard jatha*, I struck the man ; *mâ mard-ânra jatha*, I struck the men ; *mâ mard-ân jathagh-ant*, I struck the men.

Rule XXVII.—The past perfect tense of any verb can be formed by adding the past imperfect tense of the substantive verb to the adjectival form of its past participle : as, *nishtagh-ethân*, I was sitting, from *nindagh*, to sit, past participle adjectival form, *nishtagh*.

Rule XXVIII.—The root and the 2nd person singular of the imperative of all verbs are the same ; the 2nd person plural of the imperative is formed by adding *eth* to this root : as, *jan*, strike thou, *jan-eth*, strike ye, from *janagh*, to strike, root *jan*.

Rule XXIX.—The present participle active is formed by adding *âna* to the root of any verb, and the present participle passive by changing the final short vowel *a* of the past participle into *iya* : as, *khan-âna*, doing, from *khanagh*, to do, root *khan* ; *dokhtiya*, sewn, from *doshagh*, to sew, past participle, *dokhta*.

Rule XXX.—The conjunctive participle of any verb can be got by changing the final short vowel *a* of its past participle into *o* : as, *murtho*, having died, from *murtha*, died.

Rule XXXI.—The noun of agency of any verb can be formed by adding *okh* to its root; as, *khan-okh*, the doer, from *khanagh*, to do, root *khan*.

Rule XXXII.—The passive infinitive of a transitive verb is the root of its active infinitive with *t-jagh* added; as, *janijagh*, to be struck, from *janagh*, to strike, root *jan*.

WORDS TO BE REMEMBERED.

Wild animals.

Abtar, a hyena.

Bándur, a monkey.

Bholú, a monkey.

Pháshan, a male *márkhor*.

Khargoshk, a hare.

Rastar, a wild beast.

Rojh, the *nilgai*.

Sikhún, *sikún*, a porcupine.

Khaulú, a fawn.

Gad, a female *uríál*.

Gurkh, a wolf.

Mam, a black bear.

Vashke, a wild animal.

Thithal, a hind.

Gor, a wild ass.

Ask, a deer.

Bashoshagh, a lynx.

Páru, a hog-deer.

Tholagh, a jackal.

Dushukh, a hedgehog.

Dihav, a leopard.

Ropkash, *rofro*, a fox.

Saidh, game.

Kohi, a female *márkhor*.

Kehar, a lion, a tiger.

Gurándh, a male *uríál*.

Mazár, *niheny*, a tiger.

Vágú, an alligator.

Sarwán, a buck.

Kháolo, the young of deer.

Dír-zánagh, far-seeing, wise.

Namáz-phosh, hypocritical.

Nokh-mádh, newly-curdled.

Nuhram, ugly.

Nekh, good.

Nestkár, poor, needy.

Wur, ready, prepared.

Walhar, numerous, many.

Hushkanú, dried, withered.

Heri, beautiful.

Hilwánd, hopeful.

Haiwání, *haiwánagh*, stupid.

Namáz, famous.

Namzadh, well-known.

Nokh-mor, newly sprouting.

Niyám, middle.

Niyámagh, middling.

Nina, modern.

Wasam, inhabited.

Hámagh, unripe, raw.

Hirth, fine, thin.

Helák, tame, subdued.

Hína, weak.

Yag-sar, unique.

Rishagh, rikhta, to pour.

Zánagh, zántha, to know.

Zágh, zátha, to give birth.

Zinagh, zitha, to snatch, take away.

Subagh, subtha, to pierce.

Sulkagh, sukhtha, to sob.

Sushagh, sulhta, to burn, to be burnt.

Sahnagh, sahetha, to endure.

Shudhagh, shushtha, to be washed.

Shastagh, shastátha, to send.

Shamushagh, shamushta, to forget.

Shanz janagh, shanz jatha, to rain heavily.

Dast ne-y-ákhia, it could not be found (hand-to not it came).

Kha-ia go tha-ra thankh-tawár ath, with whom were you talking
(whom with thee-to conversation was) ?

Tha-ra chi thurs en, what are you afraid of (thee-to what fear is) ?

Ma-na thán hand-a dast-a kh-á-t, where can I get it (me-to
what place-in hand-to it will come) ?

Tha-i chakha báz kár chi asten, what chiefly occupies your
time (thee-of on most work what is) ?

Ma b-il-án-i, may I let him go (I may-let-go-him) ?

Hau, esh-iar b-il de ki rau, yes, let him go (yes, him let go give
that he may go).

M'il-t, do not let him go (not let-go-him).

Án odha khapto ravagh-e, he is always going there (he there
having-fallen is going).

Thau sharáb-a khapto waragh-en, you are always wine drinking
(thou liquor having-fallen art drinking).

Ma lotagh-a lajj khanagh-án, I am ashamed to ask (I to-ask
shame am making).

Tha-ra lajj ne-y-ágh-e, are you not ashamed (thee-to shame not
is coming) ?

Tha-ra hachí gyátí bítha, have you benefited to any extent
(thee-to any benefit has become) ?

Ma-na ped gyátí na bítha, I have not benefited at all (me-to
at-all benefit not has become).

Shiwar bí ma khoh-a ma tháphur-en, look out you do not stumble on a stone (alert be on a-stone not you may stumble).

Jhator drusht khanagh-en, can you grind corn (the-hand-mill ground thou art making) ?

Bale, drusht khanagh-ân, yes, I can grind (yes, ground I am making).

Go ma-i zahm-a matain-i, change it with my sword (with me-of the-sword change-it).

Má go ân-hi túfak-a mataintha-i, I have changed it with his gun (me-by with him-of the-gun has-been-changed-it).

Shart jan-en, will you bet (a bet wilt thou strike) ?

QUESTIONNAIRE.

1. State all you know about the use of the nasal *n*.
2. Where is the nasal *n* in *khan-ân-i* ? If it has disappeared, say why.
3. What takes the place of the articles "a", "an", "the" ?
4. Are there any rules for the distinction of gender in Baluchi ?
5. What is the usual position of the genitive case ?
6. Are the suffixes of the genitive case used promiscuously ? If not, state how and when they are used.
7. When would you use the agentive case ?
8. What is the position of the adjective with regard to its noun ?
9. When is the pronoun *wath-i* used ? Give an example.
10. Distinguish between *janagh* and *janijagh*.

CHAPTER XX.

IDIOMS.

217. There are many words in Balochí which, when combined with others, with nouns, prepositions and postpositions, lose or change their original meaning in a bewildering manner. This is not a trait peculiar to Balochí, of course; it prevails in all Oriental languages, in some more than in others. These strange combinations are the idioms of these languages, and may be justly called the despair of the foreigner. Some of them appear at first sight to convey untruths when measured by reason and logic. In the East your servant is said "to eat" his food; he is told occasionally that he will "eat" stick should he be too long over it; when he returns he may confidentially tell you that his chief has just "eaten" defeat somewhere on the frontier. In Balochí a man is said to tell (*khanagh*) a story; you may have to ask someone to keep (*khanagh*) silent; you may wish to know if the chief before you will have (*khanagh*) someone as servant; you may solicit the odd stranger near you to hold (*khanagh*) your sword; he may in a slack moment lose (*khanagh*) it, or still more likely make away (*khanagh*) with it; he will then of a surety put (*khanagh*) the blame on his brother; he may later be taken ill, and you may with kindly intention ask him to take (*khanagh*) some medicine; he may some day hop (*khanagh*) before you on one leg, when out of curiosity if not out of real sympathy you may wish to know why he goes (*khanagh*) lame; and finally, when you are both tired of questioning and answering, you may good-naturedly ask him to please (*khanagh*) himself. In no case will you ever get very far away from *khanagh*. In short, the Balochí *khanagh*, to do, to make, out-functions many times over our own servile and simple Saxon "make". There are two other important verbs that enter largely into idiomatic constructions in Balochí, *janagh*, to strike, and *waragh*, to eat. There are others, of course, but these easily take first place.

Not all the sentences given below contain an idiom, but they all do cover a difficulty of one kind or another.

Obs. 1. It is just these surprisingly strange constructions, or idioms as we are pleased to call them, that make all the difference when speaking; they constitute the true key to a language and to the heart of a people speaking it. The idiom of a language is the history of a people. Each phrase, each short sentence, each quaint saying, has its own story to tell, and very often bears the impress of untold centuries.

Obs. 2. You cannot help thinking in a language once you come to know its idioms; you know a language only when you can and do think in it.

- Asleep. . . . *Whāv ākhto shutha-i*, he fell asleep (sleep having-come went-he).
- Ago *maroshī chār-umī rosh en ki āh wath-i loḡh-a shutha*, he went home four days ago (to-day the-fourth day is that he himself-of the-house-to went).
- As *gardān biagh-e wakht-a ān-hīd ma-na thēr jathā*, he fired at me as he fell (falling becoming-of the-time-at him-by me a-shot was fired). *Gardān biagh*, to fall: it is the genitive case of the infinitive. *Thēr janagh*, to fire, to shoot.
- Appears . . . *ma-na kal biagh-e ki gwār-i*, it appears to me as if it would rain (me-to information is becoming that it may rain).
- Angry *zahr ma gir*, do not get angry (anger not take).
- Angry *ān-hīar zahr mān-ākhta*, he became angry (him-to anger came).
- Before. . . . *ān-hīar gwar wa lōlāin*, summon him before you (him near self summon). The particle *wa* is from *wath*, self.
- Blame *uzr tha-i chakha ne-en*, you are not to blame (excuse thee-of on not is).
- Beyond *e kār azh ma-i dast-a-na biagh-e*, this is beyond me (this work from me-of the-hand not is becoming).
- Been *tha-ra edha ākhtagh-a chikhtar der bītha*, how long have you been here (thee-to here come what delay has become)?

- Behoves . . . *tha-ra jawân n-en*, it behoves you not to (thee-to good not it is).
- Bless . . . *Ân-hîâ ma-na neki duâ khutha*, he blessed me (him-by me-to good prayer was made).
- Blame . . . *uzr tha-i chakhâ er-khan-âsi*, I shall blame you (the-blame thee-of on I will place).
- Blame . . . *ma-i chakhâ mayîr n-en*, I am not to blame (me-of on shame not is).
- Boast . . . *gwâth-shalwari ma khan*, do not boast (wind-(in-your-) breeches not make).
- Birth . . . *nar khutha-i ki mâlhagh*, did she give birth to a male or a female (a male was-made-by-her, or a female) ?
- Birth . . . *nar ârtha-i*, she gave birth to a male (a male was-brought-by-her).
- Back . . . *thar-âna na de-ân-i*, I shall not give it back (returning not I-shall-give-it).
- Blew . . . *haw-â gwârta, gwâth-â khashta, logh gardân bîtho khapta*, the rain came down, the wind blew, the house shook and fell (the-rain-by it rained, the-wind-by it was drawn, the-house reeling having-become, fell).
- Could . . . *tha-i brâth jînd-âr taufiq na bîtha*, could not your brother have done it himself (thee-of-the-brother self-to ability not became) ?
- Comforted . . . *guda tha-i dil já bî*, then you will be comforted (then thee-of the-heart place-in will be).
- Cold . . . *odha ma-na gwahar-â gipta*, I felt cold there (there me cold-by was caught).
- Closed . . . *rosh er-khapto shutha*, day closed (the-day having-fallen went). The sudden disappearance of the sun behind the hills and the almost instantaneous appearance of night are always beautifully described in some three or four words.
- Course . . . *guda bî-âna bîtha . . .*, and in the course of time it came to pass . . . (then being it became . . .).

- Concerned . . . *ma-í phalawa tha-ra mokal en*, as far as I am concerned you have permission (me-of the-direction thee-to permission is). The preposition *azh* is understood before *ma-í*.
- Cannot . . . *e rang-a kár azh má na biagh-e*, I cannot do this sort of thing (this kind-of work from me not is becoming).
- Crossed . . . *má-í ghorav azh gozhagh-a dar-khapla*, our cavalry crossed by the ford (us-of the-cavalry from the-ford out-fell).
- Careful . . . *úfuk-a darmán-a chinta khanagh-í bí*, one has to be careful with guns and gunpowder (with-gun with-gunpowder care must be made).
- Come . . . *e dāgh dar-khafagh-í n-en*, this stain will not come out (this stain out-coming-of not is).
- Called . . . *pha haw-án khán án-hí nám ghulám khán bítha*, for which reason he came to be called Ghulám Khán.
- Conceited . . . *maroshí-bāngah án-hí láf ser bítha*, nowadays he has become conceited (to-day-to-morrow him-of the-stomach full has become).
- Could . . . *azh má phur na bítha*, we could not fill it (by us full not it became).
- Day . . . *yá máh-e rosh-a thar-án kh-án*, I shall return this day month (one month-of day-to I will return I will come).
- Directions . . . *Dushman shingo shāngo driktho shutha*, the enemy fled in all directions (the-enemy here there having-fled went).
- Doff . . . *esh-án er-khan*, doff these (clothes) (these down-make).
- Dwell . . . *ma edha nisht na b-án*, I shall not be able to dwell here (I here dwelt not shall-be). An intransitive potential compound.
- Discharge . . . *Án-hí kaunsh-án mundo khan-eth*, discharge him (him-of the-shoes upside-down make). The superstition is that should you find your

- shoes or boots soles uppermost some morning
you will very shortly afterwards have to travel.
- Doubt . . . *guda ma-i dīl-āra shakk khapta*, then I began to
doubt (then me-of the-heart-to doubt fell).
- Determined . . . *hon hon ma-i rizāt ravagh-a asten*, I am
determined on going (blood blood me-of the-
desire going-of is). This saying refers to the
blood-feud, when the shedding of more blood
remains the only way to a settlement.
- Duty . . . *ma-na jawān en*, it is my duty (me-to right it is).
- Dysentery . . . *ān-hī lāf bāz ravagh-e*, he is suffering from
dysentery (him-of the-belly much goes).
- Decide . . . *khai sh'ara bur-i*, who will decide the case (who
judgment will cut) ?
- Do . . . *haw-ān kār azh tha-i dast-a biagh-a n-en*, you
cannot do that work (that work from thee-of
the-hand becoming-of not is). This is one
method of expressing power or ability. The verb
is in the genitive case of the infinitive.
- Defeated . . . *shikast wārtha-i*, he was defeated (defeat was-
eaten-by-him).
- Dreamt . . . *shaf-e-a whāv dītha-i ki haur gwāragh-e*, one
night he dreamt that it was raining (one night
a-dream-in it-was-seen-by-him that rain is
raining).
- Deaf . . . *ma gosh-ān kharr ath*, he was deaf (in ears deaf
he was).
- Eaten . . . *wārtho ākhtagh-en*, have you eaten (having-
eaten have you come) ?
- Embraced . . . *pih-ā wath-i bachh-ar ma jān-a mām-khutha*, the
father embraced his son (the-father-by himself-
of the-son to-body was placed).
- First . . . *har khas-a phesha khai ākhta*, who was first in
((than) everyone first who came) ? *Har khas-a*
is in the ablative, *azh* being understood.
- Forget . . . *ān shamoshokh n-en*, he is not a man to forget
(he a-forgetter not is).

- Fact . . . *bale, rást en*, yes, it is a fact (yes, right it is).
- Fever . . . *ma-na thaf-á giptá*, I have got fever (me fever-by has been caught).
- Fight . . . *thau go má zahm-a jan-en*, will you fight with me (thou with me sword wilt strike) ?
- Go . . . *ní ma-í ravagh na rau*, I cannot go now (now me-of the-going not will go).
- Good-bye . . . *azh thau mokalainagh-a ákhtagh-án*, I have come to bid you good-bye (from thee to take leave I have come).
- Go . . . *ma-na b-il-en kí ma rav-án*, will you let me go (me will you let go that I may go) ?
- Greedy . . . *án-hí láf mazann en*, he is greedy (him-of the-belly big is).
- God . . . *ma-na hudha-í sar en*, by God ! (me-to God-of the-head is)
- Gunshot . . . *túfak dhak hand-a*, within gunshot (gun hurt place-at).
- Hours . . . *yá rosh yá shaf má-ra hachí áf na miletha*, we had no water for twenty-four hours (one day one night us-to any water not was received).
- Hearsay . . . *e asula nigoshagh-oshagh hálwár en*, this is mere hearsay (this only hearsay news is). *Oshagh* has no meaning by itself.
- Halted . . . *rosh-e haw-án saudágar haw-án shahr níánwán ákhtó bokhta*, one day that same merchant came and halted in that very town (one day that-same merchant that-same city into having-come opened out). For this use of *bozhagh*, to open, the explanation is that the eastern merchant carries his substance done up in large bundles and carried on poles. (Cf. the English expression "to open shop".)
- Help . . . *gharib-ánar dast de*, help the poor (the-poor-to hand give).

- Intent . . . *chi sūga hacho ravagh-e khapta*, why is he so intent on going (what for thus going-of he has fallen) ?
- In . . . *go mā balochī thaukh-tawār khan*, talk to me in Balochī (with me Balochī speech make). Both *thaukh* and *tawār* mean "speech", "talk", "conversation". They are usually found together.
- Intention . . . *ān-hī salāh thī bar-e cāha āgh-a peḷ n-eñ*, he has no intention of coming here again (him-of the-intention another time here coming-of at-all not is).
- In . . . *ma-na lāhor ākhtagha do sāl bīthagh-ān*, I have been two years in Lahore (me-to Lahore came two years have become).
- Keep . . . *shwā baloch-ānra tūfak er-khanagh ikhtiyār astēñ*, are you Baloches allowed to keep a gun (you Baloches-to a-gun to-keep authority is) ?
- Know . . . *ma-na tha-i pith chī kal ne-y-ath*, I did not know he was your father (me-to thee-of the-father any information not was). The sentence is elliptical.
- Longing . . . *ma phar shī sakhiḡha shudhīḡh athāñ*, I was longing very much to see you (I for you very hungry was).
- Likes . . . *ān-hī rizdī ēñ har rang-a kī khat*, he can do as he likes (him-of the-pleasure it is whatever way in he may act).
- Lied . . . *tha-i chakha khas-e-ā droḡh nā bastha*, no one has lied about you (thee-of on anyone-by false not has been fastened).
- Listen . . . *dil gosh-a dār*, listen attentively ((your) heart-of the-ear place).
- Lame . . . *Thau pha chī lang khanagh-e*, why do you go lame (thou for why lame art making) ?
- Long . . . *āñ dār nishān bīthā*, that was a long shot (that a far mark became).

- Last . . . *har khas-a phadha ma ákhtgha-án*, I came in last (everyone after I came).
- Look . . . *ma-í azh tharagh-a logh sudh-a khan*, look after the house until my return (me-of from-the-returning the-house-of care make).
- Long . . . *tha-ra derav-a ákhtagha chikhtar der bítha*, how long have you been in Dera Ghází Khán (thee-to Dera Ghází Khán-in came how-much delay has become) ?
- Like . . . *e hand ma-na sakhía vash en*, I like this place very much (this place me-to very pleasing is).
- Long . . . *azh báz rosh gwar má ákhta*, it is long since he came to see me (from many days near me he has come).
- Matter . . . *hechi chinta n-en*, it does not matter (any care not is).
- Meet . . . *thí bar-e pha wath-án mela na bítha*, they did not meet again (another time among themselves meeting not became).
- Met . . . *thí rosh-a go án-hía gáli bíthagh-án*, I met him another day (another day-on with him meeting I became).
- Noise . . . *Thaukh-a dar-a ma khash*, do not noise the thing abroad (the-talk outside not drag).
- Near . . . *azh multán-a nazíkh en*, it is near Multán (from Multán near it is).
- Never . . . *má umr-a hacho na khutha*, I have never done so (me-by age-in thus not has it been done).
- No . . . *na na khan-án*, I shall not say "no" ("no" not will I make).
- Night . . . *rosh dighár biagh-e*, night is closing in (day night is becoming).
- Off . . . *ráh-í b-ún*, let us be off (going let us become).
- Owe . . . *tha-í phanch rupiya ma-í chakha en*, I owe you five rupees (thee-of five rupees me-of on is).
The plural is not required here.

- Owe . . . *ma-í hasht rupiya tha-í chakha en*, you owe eight rupees (me-of eight rupees thee-of on is).
- On . . . *án-hán ján-a khan*, put on those (clothes) (those (clothes) body-on make).
- Overcome . . . *wháv-á gipta ; bitho akistha-í*, he was overcome by sleep (sleep-by he was caught: having-become slept-he).
- Overtook . . . *daryá kharagh-a shaf khapta-ish*, night overtook them on the bank of a river (a-river bank-on night fell-to-them).
- Owe . . . *ma-í hachí wám go chákur-a n-en*, Chákur owes me nothing (me-of any debt with Chákur not is).
- Oath . . . *ma qurán na bhoren-án*, I shall not violate my oath (I the Qorán not will break).
- Pass . . . *kissav-e kham ki rosh shaf bi*, tell a story to help to pass the day (a-story make that the-day night may become).
- Point . . . *thau dast-a kham ki mazár ángo shutha*, point out that the tiger has gone in that direction (thou the-hand-by make that the-tiger that-direction has gone).
- Pretended . . . *má thagi khutha ki ma duz án*, I pretended to be a thief (me-by pretence was made that I a-thief am).
- Pregnant . . . *án-hí zál láf phur asta*, his wife was pregnant (him-of the-wife-of the-womb full was).
- Please . . . *har rang-a shwá-í rizá-í, khaneth*, do as you please (everyway you-of the-pleasure, act).
- Presently . . . *bángáh begáh chí-e duz-í*, he will steal something presently (morning evening something he will steal).
- Quiet . . . *chupa na khamagh-e*, he won't remain quiet (quietness not he is making).
- Remember . . . *ma-na esh-í gir n-en*, I do not remember it (me-to it-of the-remembrance not is).

- Right . . . *tha-í chí kár en kí ma-na dúr-en*, what right have you to stop me (thee-of what business is that me you would stop) ?
- Rain . . . *edha haur-á hachí na gwárta*, still no rain here (here rain-by any not has rained). *Gwáragh* is not *always* treated as a transitive.
- Responsible . . . *nirwár tha-í chakha en*, you are responsible for justice (justice thee-of on is).
- Right . . . *hair báth*, all right. This is in imitation of the Persian *khair bád*, may he prosper, farewell.
- Revenge . . . *rosh-e-a ma tha-ra gind-án*, I shall have my revenge some day (some day I thee will see).
- Stage . . . *mizil-án gir-ána shuthagh-ant*, they went on steadily stage by stage (stages taking they went).
- Spending . . . *kharde rosh ráh-a bítho shahr-a rasitha-í*, after spending some days on the way he reached the city (some days the-way-on having-become the-city reached-he).
- Stop . . . *ma-í manaha na oshlátha*, he would not stop for me (me-of the-refusal-on not he stopped).
- Succeeded . . . *bádsháh kí murtha phógh áh-kí bachh-á bastha*, when the king died he was succeeded by his son (the-king when he died the-turban him-of the-son-by was fastened).
- Silent . . . *thau pha chí chep-a na khanagh-en*, why do you not remain silent (thou for why silence not art making) ?
- Spent . . . *yá rosh hamodha bhorentha-í*, he spent a day there (one day there was-broken-by-him).
- Stopped . . . *gind-eth kí haur oshlátha*, see if the rain has stopped (look if the-rain has stood).
- Swear . . . *qurán zír-en*, will you swear (the Qorán will you take up) ? Swearing, taking the oath, is done in this way.
- Stuck . . . *mádhin-ar gap-á hundi khutha*, the mare stuck in the bog (the-mare the-bog-by was held).

- Sword-cut . . . *ahmad-ar zahm sakhiā mán-ákhta*, Ahmad received a severe sword-cut (Ahmad to a sword severely came).
- Satisfaction . . . *án hon-a phar hon girt*, he will have full and ample satisfaction (he blood-for blood will take).
- Sun *án guntáf-a nindagh-ethá*, he was sitting in the sun (he the-sunshine-in was sitting).
- Shade *sáh-basta nindagh-ethán*, I was sitting in the shade (the-shade-in I was sitting).
- Secret *likainagh-e hál en*, is it a secret (hiding-of a-matter is it) ?
- Service *esh-iar hacho phur-eth*, bury him without reading the burial service (him thus bury).
- Stabbed *án-hiar kátár sakhiā mán-ákhta*, he was severely stabbed (him-to a-dagger severely came).
- Summoned *má án-hiar gwar wa lotaintha*, I summoned him before me (me-by him near myself was summoned).
- Since *ní galgal-ára gíst sezdah sál gwasto shutha*, it is now thirty-three years since the mutiny (now the-mutiny-to thirty-three years having-passed have gone). The plural is not required.
- Sun *chitka thí bar-e dar-khaptá*, the sun has come out again (sunshine a-second time out-has-fallen).
- Since *azh derí dáin shuthagh-ant*, it is long since they went (from long since they have gone).
- Swear *ma-na tha-í sar en ma na kh-án*, I swear that I will not come (me-to thee-of the-head is I not will come).
- Tell *kissar-e khan*, tell me a story (a-story make).
- Take *darmán-a pha chí na khangh-e*, why does he not take medicine (medicine for why not he is making) ?
- Thing *yá kár-e khat*, let him do one thing (one work let him do).

- Time . . . *án wakht-a ki galgal bítha e háicar dí bítha*, this was in the time of the mutiny (that time-at that the-mutiny became this affair also became).
- Touched . . . *azh darmán ás mán-ákhta udartho shutha*, the moment the fire touched the powder it exploded (with the-powder the-fire touched, having-flown it went).
- Time . . . *guda bí-ána pith dí bachh dí murtho shutha*, in the course of time both father and son died (then becoming the-father also the-son also having-died went).
- Truly . . . *thau já-e gushagh-eñ*, you speak truly (thou the-place-of speakest). You speak to the point.
- Thieving . . . *e rang-a dúz-ána mir-ána dúzi miríi báz shutho, bíthagh-ant*, in this way perpetual thieving and fighting went on (this manner-in stealing fighting thefts quarrels many having-gone became).
- Take . . . *b-íl-án báth-i*, let him take it (I would let him take it).
- Unmarried . . . *wazír nishtagh-e janikh ath*, the minister had an unmarried daughter (the minister-of a-scated daughter was). The meaning is that she was at home with her father.
- Unable . . . *hachí khutha na khutha-i*, he was unable to effect anything (anything done not was-donc-by-him).
- Utter . . . *asula ganokh bí*, he must be an utter idiot (a-real fool he must be).
- Volleys . . . *guda má túfak phar túfak-igha jatho hamla, mán rikhta*, we then fired volleys and charged them (then us-by rifle on rifles-of having-fired attack was made).
- With . . . *má tha-i chakha sakhía vash ún*, we are very pleased with you (we thee-of on very pleased are).

- Welfare . . . *ma-i dast gipto duráhi khutha-i*, he shook hands and asked after my welfare (me-of the-hand having-grasped health was-made-by-him).
- Waste . . . *áf hacho ravagh-e*, the water is running to waste (the-water thus is going).
- Wish . . . *ma-i dil na lofagh-e ki áñ rau*, I do not wish him to go.
- Well . . . *hair m'-hair en*, very well, all right. The prefix *m* is an abbreviation of *mañ*, in.
- Won . . . *kha-i mádhin gicasto shutha*, whose mare won (whom-of the-mare having-passed went)?
- What . . . *tha-i deh-a chi chi shikár asten*, what game is there in your country (thee-of the-country-in what what game is there)? *Chi chi*, what various? A detailed reply is expected.
- Whole . . . *phánzdah phánzdah khash*, take out the whole fifteen (fifteen fifteen draw out).
- Whole . . . *hazár-áni hazár ma-na de*, give me the whole thousand (the-thousands-of the-thousand me-to give).
- Whole . . . *murg-áni murg-án bál gipto shuthagh-án*, the whole flock rose as one bird (the-birds-of the-birds wing having-taken went).
- Whole . . . *halk phar halk-igha galgal bítha*, the whole village became in an uproar (the-village the-village-of uproar became).
- Wait . . . *dingo ma-i sanga sáh sáhar*, wait there for me (there me-of for wait). *Sáh sáharagh*, to take breath.
- Which . . . *azh ch-e do-enán kithán-ia thau pasand kham-en*, which of these two do you like (from these two which thou approved makest)? It is seldom we hear *kithán* declined as shown here. The final *n* has, of course, lost its nasal sound before *i*. 86.

Well *wakht-a ma-na daur en*, at present I am well off
(the-time-at me-to wealth is).

Yes *hau khutha-i*, he said "yes" ("yes" was-made-by-him).

Younger *ma azh thau ksin an*, I am younger than you
(I than thee small am).

WORDS TO BE REMEMBERED.

Names of birds.

<i>Batera</i> , a quail.	<i>Totá</i> , a parrot.
<i>Titúna</i> , a bulbul.	<i>Títthar</i> , a sand-piper.
<i>Jhan</i> , a snipe.	<i>Chúri</i> , a chicken.
<i>Duggaz</i> , an eagle.	<i>Dhíng</i> , the adjutant bird.
<i>Sháthlo</i> , <i>girá</i> , a dove.	<i>Káinení</i> , a cormorant.
<i>Kontar</i> , <i>kahní</i> , a pigeon.	<i>Khawínjar</i> , a partridge.
<i>Gughí</i> , an owl.	<i>Láli</i> , a <i>maina</i> , starling.
<i>Híl</i> , a kite.	<i>Charaz</i> , an <i>obára</i> .
<i>Jhírka</i> , a sparrow.	<i>Hanjar</i> , waterfowl.
<i>Murgh</i> , a bird.	<i>Koh-gurágh</i> , a raven.
<i>Gurágh</i> , a crow.	<i>Khargaz</i> , a vulture.
<i>Katakar</i> , sand-grouse.	<i>Shánkho</i> , the stone-chat.
<i>Sakatar</i> , a kind of partridge.	<i>Dazhak</i> , a snipe.
<i>Jahár</i> , a flock of birds.	

Insects, vermin, small animals.

<i>Udohí</i> , a white ant.	<i>Ask-molisk</i> , a blow-fly.
<i>Bághár</i> , <i>bághár</i> , a lizard.	<i>Bot</i> , vermin, lice.
<i>Patang</i> , a moth.	<i>Tushna</i> , a frog.
<i>Tal</i> , a mole.	<i>Tindini</i> , a fire-fly.
<i>Chamra</i> , a bat.	<i>Shaf-chiragh</i> , a fire-fly.
<i>Choto</i> , a horse-fly.	<i>Dighár-kach</i> , a caterpillar.
<i>Dembhá</i> , a wasp.	<i>Zarágh</i> , a leech.
<i>Zim</i> , a scorpion.	<i>Súti</i> , a mosquito.
<i>Siyáh-már</i> , a snake, a cobra.	<i>Kálra</i> , a flea.
<i>Kirm</i> , an insect, worm.	<i>Khakkar</i> , <i>gwamz</i> , a wasp.

<i>Gaj, go</i> , a large lizard.	<i>Gokhrand</i> , the dung-beetle.
<i>Gidh-mahisk</i> , the house-fly.	<i>Gehar, hirdik</i> , a squirrel.
<i>Lakauri</i> , a butterfly.	<i>Már</i> , a snake.
<i>Mákúrá</i> , vermin.	<i>Mada^{kh}</i> , locust.
<i>Mokho</i> , a spider.	<i>Mor</i> , an ant.
<i>Mushk</i> , a rat; a mouse.	<i>Mahisk</i> , a fly.
<i>Benagh-mahisk</i> , a bee.	<i>Bing-mahisk</i> , the dog-fly.
<i>Niwár</i> , a mongoose.	<i>Dihar-mahisk</i> , the leopard-fly.
<i>Phuri</i> , a sand-fly.	<i>Mazár-mahisk</i> , the leopard-fly.
<i>Phurú</i> , a moth.	<i>Gumaz</i> , a hornet.

Days of the week.

<i>Awal, yak-shamba</i> , Sunday.
<i>Somwár, do-shamba</i> , Monday.
<i>Ángár, mangal, sai-shamba</i> , Tuesday.
<i>Sakául, chíár-shamba</i> , Wednesday.
<i>Khamís, phanch-shamba</i> , Thursday.
<i>Juma, adínah</i> , Friday.
<i>Sabt</i> , Saturday.

The months of the year.

<i>Mahma, chillav</i> , January-February.
<i>Maha, phágun</i> , February-March.
<i>Bahár, chetr</i> , March-April.
<i>Waisák</i> , April-May.
<i>Jeyt</i> , May-June.
<i>Ahár, asark</i> , June-July.
<i>Sáwan, bashán</i> , July-August.
<i>Badru</i> , August-September.
<i>Kahosh, kharsha</i> , September-October.
<i>Assu, asoj</i> , October-November.
<i>Mangir</i> , November-December.
<i>Poh</i> , December-January.

The seasons.

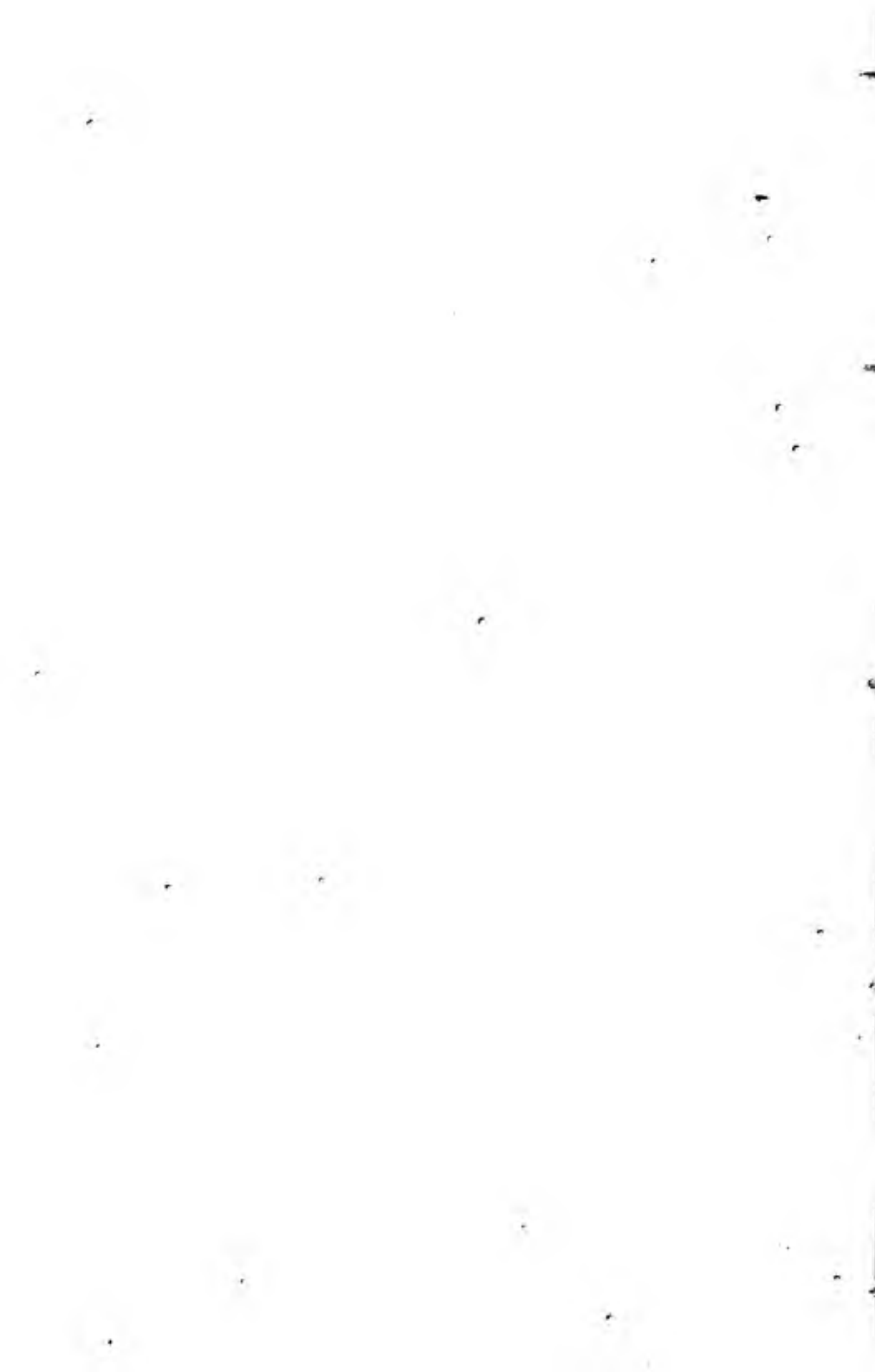
Bahár, spring.*Arhár*, *thírmañ*, summer.*Suhel*, *kháosh*, autumn.*Zamistán*, *zawistán*, winter.

Points of the compass.

Kaus, north.*Kaus-siyám*, north-east.*Siyám*, east.*Gaur-siyáru*, south-east.*Gaur*, south.*Gaur-sathán*, south-west.*Sathán*, west.*Kaus-sathán*, north-west.*Bhare*, *dhillá*, brave.*Phír*, old (of men or animals).*Sárh*, cold.*Mírokh*, pugnacious.*Bukhtaghe*, open.*Mardí*, manly.*Ashtáfi*, urgent.*Warná*, young (of men or animals).*Thurso^{kh}*, timid.*Bastaghe*, embanked (as a field).*Saukha*, *daur*, rich.*Shághar*, swift.*Sobh katagh*, *sob kattha*, to gain a victory.*Shár-án janagh*, *shár-án jatha*, to compose songs.*Shár-án ziragh*, *shár-án zurtha*, to learn songs.*Shár-án gushagh*, *shár-án gwashta*, to sing songs.*Hamsáyagh dáragh*, *hamsáyagh dáshta*, to shelter refugees.*Námúz khanagh*, *námúz khutha*, to seek fame.*Jhegh*, *jhetha*, to finish.*Thora deagh*, *thora dáttha*, to give quarter.*Thora ziragh*, *thora zurtha*, to ask for quarter.*Sawád khanagh*, *sawád khutha*, to go sightseeing.*Pholagh*, *pholtha*, to search.*Síth waragh*, *síth wártha*, to take interest.

QUESTIONNAIRE.

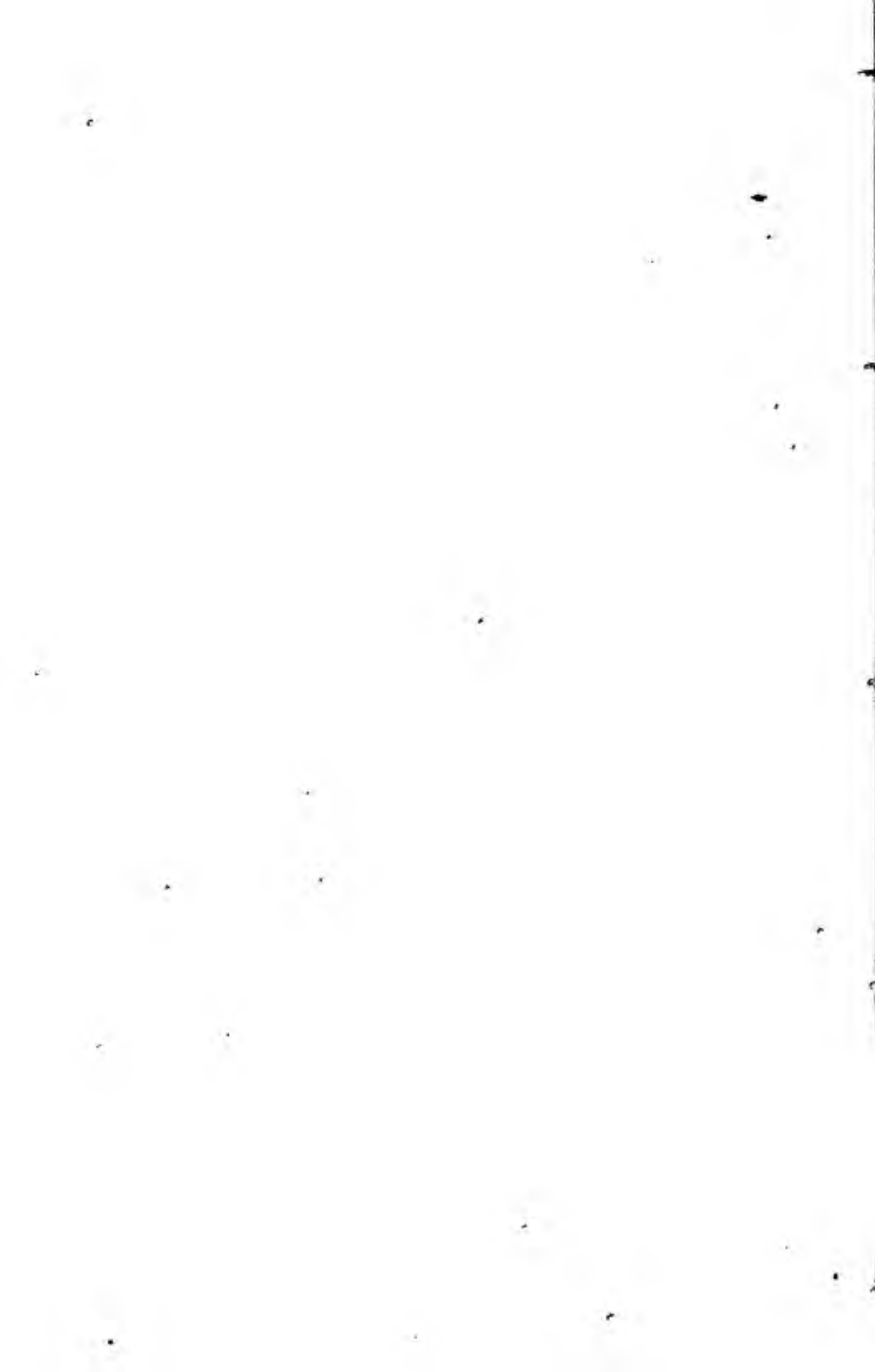
1. Give as many examples as you can of the verb *khanagh* used as a compound.
2. What verbs enter largely into the construction of idioms ?
3. Put into Baluchí: He shouted as he fell.
4. Translate into English: *Sáhib zahar ma girth.*
5. Explain the sentence: *Esh-íar gear wa loíaintha-í.*
6. Give the Baluchí equivalents of: to rain, to hail, to snow, to lighten, to thunder.
7. Translate into Baluchí: He boasts a great deal.
8. Explain the sentence: *Rosh er-khayto shutha.*
9. Give the Baluchí names of the seven days of the week.
10. What are the Baluchí terms for the principal points of the compass ?



PART II.

CONVERSATIONAL SENTENCES

THAT HAVE BEEN SET AT HIGHER
STANDARD BALUCHI EXAMINATIONS,
WITH TRANSLATION AND NOTES.



CONVERSATIONAL SENTENCES.

In the following papers the English is given as set at the various examinations, that is, as far as known. The arrangement of the words as required by the Balochí idiom, however, is not given, except in a few instances, and that in the notes. The student will now be able to do the resetting for himself. The dates of the examinations at which the papers have been set are also given.

(1)

1. I have four brothers.
2. One of them was killed in a row.
3. One is serving in the army.

4. One is a *kázi*.
5. The other helps me in my farming.

6. I have done a great deal to improve my land.

7. I have embanked and fenced it.

8. I grow *jawár* and wheat chiefly.

9. Ten years ago my cousin ran off with the wife of Miskán Leghári, and remained in hiding in the Khetrán country.

10. After five years the local authorities caught him, and punished the people who had been harbouring him.

1. *Ma-í chíár bráth astán.*
2. *Ch' ham-esh-án yak galgal-a náánwán khushi-jithiya. (1)*

3. *Yak lashkar náánwán ambrá-í khanagh-e.*

4. *Yak kázi aste.*

5. *Chíár - uní khishár khishagh-e ma-í srenbandi khamagh-e. (2)*

6. *Má wath-í dighár sanga báz sáhrení khutha.*

7. *Má án-hí chíár-e chand-a band dí jqréthá, lorhá dí dátha. (3)*

8. *Ma geshtar zurth, chí-e gandím khishagh-án. (4)*

9. *Dah sál gwasto shuthagh-ant kí ma-í nákhó-zákht-á miskán leghári zál udalthó burtha, khetrán deh-a likhthiya nishta. (5)*

10. *Phanch sál phadha án-gurí mukaddím-án síyáh-kárá gípto, án - hí dárokh-ánra srenbandokh-ánra sazá dátha. (6)*

11. He was tried by a jirgah, who gave him one year's imprisonment and made him pay Rs. 250.

12. The adulterous wife was also taken from him, and will be married into another section.

13. My mare has won many prizes.

14. I bred her myself out of a mare of my own by a government stallion.

15. Last year she won the long race at the horse show at Dera, beating a famous bay mare from Jacobábád.

16. Baloches do not ride horses.

11. *Jirgáh ár-hí shar' gieshto yak sál kaiz dátho do sadh phanjáh rupiya chati bastha.* (7)

12. *Udaliye zál dí' azh áh-hta zitha-ish, dokmí páro-ára ár-hí sir bí.* (8)

13. *Ma-i mádhin-á báz go zurth-ant.*

14. *E azh wath-i yak mádhin-a sarkári yak sán-a paída bitha.* (9)

15. *Phadhí sál-a derav-a mádhin-ání jalsa níáwán mazeñ ghalaqh-tháshí-a e phesha dar-khapta. Azh jákabábád-a yak mashúr kumailí mádhin-ákhtagh-etha, azh ár-hía dar khapta.* (10)

16. *Baloch nariyán - ání chakha zavár na biagh-án; ár-hán mádhin-ání awzári-a vash khan-ant.* (11)

Obs. 1. *Khusht-jithiya*, was killed, is, of course, the passive voice. Dames has *khushiyeth*.

Obs. 2. We use *chár-uní*, the fourth, because the other three have already been mentioned. Here *thí* is inadmissible. The Baloch sentence is a compound one: he farms (and) he helps me.

Obs. 3. The idiom is *lorhá deagh*, to give a hedge.

Obs. 4. "Mostly *jawár* and some wheat." This slight change makes the Baloch sentence less bald.

Obs. 5. The verb *uqalagh*, to carry off, is generally found followed by *baragh*. The two verbs then go to make up an intensive compound: to carry clean away. The verb *uqalagh*, however, is restricted in use, and for most part refers to the carrying away of females.

Obs. 6. The local authority in a *tuman* is the *tumandár*, and failing that gentleman, the *Mukaddim*. The *Sindhi wadero* is not in general use.

Obs. 7. "To impose a fine" is *chafi bandagh*. Note also the verb *shar' gieshagh*, to do justice, hence, to try a culprit. It takes the genitive.

The particle *dī*, also, is not used here : he was tried, he was imprisoned, he was fined : three actions. You can use *dī* in the case of two actions only.

Obs. 8. The abductor is called *siyāh-kāri*, a doer of dark deeds, and the abducted woman *udāliye*. *Zilḥa-ish*, they took by force, by them taken forcibly. The verb *zinaḡh* always implies force.

Obs. 9. Read : She was got from a mare of my own (and) a Government stallion. *Esh-i māḥ sura sarkāri sār khapta*, a Government stallion covered her mother.

Obs. 10. Note how the verb "won" has been translated : the defeated party has been put in the ablative preceded by *azh*. Then follows the verb *dar-khufagh*, to come out. The *dī*, also, is justified because a previous relative statement has been made.

Obs. 11. The plural *Baluch-ān* is not required, the plural verb sufficing to show all that is required. *Zawir* or *awzir*, mounted. *Khawant* is the 3rd person plural of the contingent future. This tense among its other uses denotes "habit", "custom", "usage".

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(2)

1. Whose son are you ? 1. *Thau kha-i bachh en ?*
2. The Mirzá's own much cattle ; everyone raises a band, seizes and carries off the cattle. 2. *Mirzái 'ālam māl bāz en ; har khas ḡhal zír-i, māl jath kh-ār-i. (1)*
3. The land is my own. 3. *Dighār ma-i jind-eḡh en.*
4. What occupation do you four brothers follow ? 4. *Shwá chíár-e bráth chí chí kār khanagh-en ? (2)*
5. Hold on to it. 5. *Esh-ia hundi khan. (3)*
6. Are your sons young or old ? 6. *Tha-i bachh-ān warnā ān kī phír ān ? (4)*
7. What news did that man give you ? 7. *Ān mard-á tha-ra chí hál dátha ? (5)*
8. The Marri did not trust me. Hill men do not trust one another. 8. *Marri-gal-á ma-i chakha báwar na khutha. Khohistāni mard-ān yak dohmí chakha pat na khanagh-ān. (6)*
9. You are greedy. You want everything at once. 9. *Tha-i láf mazann en. Yá bar-e hamuchi-a loṭagh-en.*
10. It is bitter, but its good effect is great. 10. *Jaur en, mashe ān-hi síth bāz uste.*
11. The child wants her to give him milk at once. 11. *Chukh loṭagh-e ní ma-na shír de. (7)*

12. Give it water, then bring the nose-bag and I will give it grain.

13. That markhor's horns are big.

14. My eldest nephew is now grown up. His marriage has taken place.

15. Bring the mare, we will have some racing.

16. No, I will not bet.

17. This calf is of the same colour as that bull.

18. That man boasts very much.

19. That man has become contemptible from his lack of hospitality.

20. I am sitting in the lee of the wind.

21. One thousand and thirty-four.

22. Two hundred and twenty-five.

23. Two hundred and eighty.

24. The tenth.

25. The fourteenth.

26. A half : a fourth.

12. *Ān-hītra āf de, guda thīragh be-y-ār, ma dān de-ān-ī.*

13. *Ān phāshan shāh-ān mazann ant.*

14. *Nī ma-ī maz-e-ā brázākhī warnā en, ān-hī sīr dī bītha.*

15. *Mādhin-a be-y-ār, chī-e ghalagh-thashī khan-ān. (8)*

16. *Inna, ma shart na jan-ān.*

17. *E rof ān khaighar rang en.*

18. *Ān mar bāz gwāth-shalwarī khanagh-e.*

19. *Ān mard azh naghan na deagh-a laghor bītha. (9)*

20. *Ma er-gwāth-a nindagh-ān.*

21. *Yak sadh gīst phānzdah.*

22. *Do sadh gīst o phanch.*

23. *Chīārdah gīst.*

24. *Dah-mī.*

25. *Chīārdah-mī.*

26. *Nem : chīār-āk. (10)*

Obs. 1. "Everyone raises a band," etc. The meaning is that they do this frequently. Frequency of action demands the contingent future, and this we have in *sīr-ī*, *jāth*, and *kā-ār-ī*.

Obs. 2. Not *chī kār* but *chī chī kār*, because there are more than one.

Obs. 3. *Hundī khañagh*, to hold on to something, to keep in one's care for a short time only. For a longer period we have *dāragh*, *er-khañagh*, etc.

Obs. 4. *Yā*, or. But *kī* is in more general use.

Obs. 5. *Hāl*, circumstance, news, is often treated as a plural. The Arabic broken plural *ahwāl* is not often heard.

Obs. 6. *Bácar*, *pat*, *itbár*, all mean "confidence", "trust", and all require the postposition *chakha*, on. *Án-hi chakha bácar na khan*, do not trust him.

Obs. 7. Read: The child is wanting "now to me milk give". Not only words used but thoughts also are thus put in the direct form.

Obs. 8. The translation is: Let us make some races.

Obs. 9. The prefix *azh* governs the verbal noun *deugh*, which is here in the ablative: From the not giving of bread, or, through the not giving of bread.

Obs. 10. *Nem* or *nemagh*, is half. It is *nemagh* in the north and *nem* in the south.

G-4-1908.

(3)

1. Will you sell your violin? 1. *Thau wath-i dambíro shivashk-eh?* (1)
2. No, I cannot sell it. 2. *Inna, ma án-hía shwakta na khan-án.*
3. Please get me one made of the same kind. 3. *Míhrwání khan, ma-i sánga thí-e e rang-e jorain.* (2)
4. We Baloches do not send our boys to school. 4. *Má baloch-án wath-i bachh-ánra madras-a na shashlagh-án.*
5. We send them out with the herds. 5. *Má án-háira go mái maweshí shushlagh-án.* (3)
6. Any learning they have when they grow up they get from observing their elders. 6. *Warná bítha ar kí án-hán chí-e 'ilm gir-án tán azh wath-i máth-pith-íní hál gínlagh-a gir-án.* (4)
7. Maskán first had an intrigue with Jamálan's wife, and then ran away with her into the Khetrán country. 7. *Phesha maskán-í go jamálan zál-a harkat khutha, guda án-híara khetrán deh-a udaltho burtha.* (5)
8. Jamálan followed him and shot him. 8. *Jamálan án-hi rand-a shutha, go túfak-a jattho khushla-í.*
9. Jamálan will be tried by the chief's jirgah at Fort Munro. 9. *Fort munro-a tumandár-ání jirgah jamálan shar' giesh-í.* (6)

10. You talk the pure Balochi of the hills, not the corrupt tongue of the plains.

11. Accept my congratulations on your attainments.

12. It is a secret, and after making him thoroughly ashamed of himself, I promised not to tell.

13. But I know all about him and his domestic affairs.

14. Look out, sir, this is no place to gallop.

15. See, the horseman is stuck in the quicksand.

16. I followed the ravine, shooting and fishing all the way.

17. I got a partridge, two duck, and five fish, two big and three small.

18. I once saw four wolves this side of Bewatta, and my brother shot a hyena at the same place.

10. *Thau khohistāni phutare balochi gushagh-en, na sindhi gadare balochi.* (7)

11. *Tha-i 'ilm-āira muvārik bī.*

12. *E poshinda hālwar aste: ān-hāra bāz lajji khutho kant dātha ki mai e hawar sahrā na khan-ān.* (8)

13. *Mashe ma ān-hi thewaghe hālwar dē ān-hi loṅh hālwar dē sahi ān.*

14. *Wāzhā, shīwar bī, e hand ghalagh-thāshī lāiq n-en.*

15. *Thau gind, avzār gap-a phastha.* (9)

16. *Thewaghe rosh shikār khan-āna khan-āna māht gir-āna gir-āna ma khaur-a bītha shuthagh-ān.*

17. *Ma-na yak khawinjar, do ba'ak, phanch māht milethaghe-ān, do maz-e-n saī ksā-e-n.* (10)

18. *Yā bar-e mā chūr gurkh dīth-ant, bewatta e phalawa; ma-i brāth-ā haw-ān, hund-a yak abtār go tūfak-a jatha.* (11)

Obs. 1. *Dambiro*, or *dambīrav*, the Baluch guitar or banjo.

Obs. 2. *Mikruvānaghi* in the north, *mikruvāni* in the south. One is inclined to write *mikruvāni khutho*, having shown kindness, after the analogy of the Urdū idiom. But it would be incorrect.

Obs. 3. *Māl maweshi*, cattle (of all kinds): generic term.

Obs. 4. Read: if they take any knowledge, then they take it from seeing the circumstances of their parents.

Obs. 5. *Harkat khanaghe*, to perform an ill act, to act the fool. *Harkat* means "movement". In Urdū *harkat na kar* means "do not move", "keep still".

Obs. 6. *Jirgah*, being a collective noun, takes its verb *gieshagh*, to decide a quarrel, in the singular.

Obs. 7. *Phulare* and *gadare* are generally confined to this meaning of "pure" and "corrupt" as regards a language.

Obs. 8. Or *likainagh-e hálcur*. *Hálcur*, *hawar*, *habar*, have much the same meaning, but it is always well to vary the wording when this can be done.

Obs. 9. *Phastha*, or *guptha*, from *gupagh*, to be stuck in a bog or quicksand.

Obs. 10. *Khawinjar* in the north and *kapijar* in the south. *Milagh*, to meet, receive, governs the dative.

Obs. 11. *Abbur* or *abtar*, a hyena.

4-10-1910.

(4)

1. Have you any mares for sale?

2. Yes, sir, but I prefer to wait for the fair; I can get a better price then.

3. Whose is that mare being led towards us by that Baluch?

4. She belongs to the chief; he has sent her to be branded.

5. Tell the syce to saddle the chestnut and bring her here.

6. She got loose last night, rubbed her back and is not fit to ride.

7. You are a strong, fine-looking young man.

8. Why do you waste your time at home instead of taking service?

1. *Tha-i chí-e mūd̤h̤in-ān shrawshkagh-a astān?*

2. *Bale, wāzhā, mashe ma-i salāh en kī jalsa dān ān-hāura er-khan-ān, ham-odha ma-na ziyāda bhā mil-i.* (1)

3. *Ān kha-i mūd̤h̤in en kī ān baloch ma-i phalaura manāragh-e?* (2)

4. *Ān tumandār-e aste, dāgh sānga shrawtātha-i.* (3)

5. *Ma-i galphān-āra gwash bor-e mūd̤h̤in chakha zen khan, edha be-yār-i.* (4)

6. *Zī begah-ā bukhto resh bītha, nī arzārī lāiq n-en.* (5)

7. *Thau ma-na sakhe warnā-e phedh-āgh-en.* (6)

8. *Thau pha chí hacho besanāthī-a loḡh-a nindagh-en?*
Pha chí ambrāī na khanagh-en? (7)

9. I am a Baloch; service is very strict, and we like to see our homes often.

10. The Baloches in the levy wear clean clothes as though they were women, and sometimes have to work.

11. That, too, is unmanly.

12. In these days you must give up such thoughts, otherwise the Baloch will become weak and wretched.

13. They say there is little game left in the hills.

14. That is true: the days of raids are over, and we have leisure for *shikár*.

15. Are there any markhor or uriyál left fit for a *sáhib* to shoot?

16. Yes, there are, in the nullahs and cliffs east of Lakí.

17. Last June I saw a fine markhor there, but he saw us first.

18. We could get no nearer, so I fired and missed.

9. *Ma baloch én; ambrái báz kharára én, má-ra wath-í loḡh-án bár bár gindagh rash én.* (8)

10. *Án baloch ki leví nídiawín astún án-háira shushtagh-e jar-án ján-a khangh-í bíagh-ant, zál-ání wájha: kudaha kudaha kár dí khana-nhi bíagh-e.* (9)

11. *Án dí ná-mardí aste.*

12. *Ma ín rosh-ín thu-ra e rang-e díhán na khangh-í bí inna baloch-ání tumán-án beselḡh gandagh bant.* (10)

13. *Gushagh-ant ki ní khoh-ání chakha shikár kham-e bítha.* (11)

14. *E rást én: qísu-ání rosh-án gwaslo shuthagh-ant, ní má-ra mokal én shikár sānga.* (12)

15. *Chí-e pháshan gurándh bákí astún sáhib-ání shikár láiq?*

16. *Bale, wázhá, lakí jahlí phalawa, khaur-ání nídiarín, drang-ání dema.*

17. *Phadhí sáwan-a má yak-e jawán pháshan ham-odha dítha, mashe án-híá má-ra phesha dítha.*

18. *Ziyáda nazíkh shutha na bítha, pha haw-án khán má túfak-a jatha, thír radh bítha.* (13)

19. He made off and disappeared.

20. What is the state of the Buzdār country?

21. First the rain failed, then the locusts ate the young wheat.

22. After that heavy rains came, and probably affairs have improved; but I have heard no news for a long time.

23. Grain may be dear, but grass will certainly be plentiful.

24. Is the Buzdār's feud with the Musakhels settled?

25. Yes, Government has awarded the Buzdār seven or eight hundred rupees wound money, but has ordered them not to graze their flocks and herds in Fatlār.

19. *Ān-hā drik dātha odhar bitha.*

20. *Buzdār-ānī deh-a chī rang-e hāl en?*

21. *Phesha haur-ā na gwārta, guda madhakh ākhto nokhe gandīm wārtha.*

22. *Phadha bāz haur-ā grārta, nawān hāl chī-e jawān bitha; azh bāze rosh-ān ma-na kal na miletha.*

23. *Nawān dān grān bī, mashe rehā murrī bāz bī.*

24. *Buzdār-ānī musakhel-ānī jherav hair bitha? (14)*

25. *Bale, wāzhā, sarkār-a buzdār-āhā hapt, hasht sadh rupiya zadhagh-ānī sānga dāth-ant, mashe ān-hāhā hukm dātha ki shwī thī bar-e wath-i ramigh mehur fullār-a ma chāren-en. (15)*

Obs. 1. The sentence has been changed to read: "But my intention is to keep them till the fair," etc. "I can get a better price" becomes "to me more price will come."

Obs. 2. *Man-dragh-e*, he is bringing towards; that is the force of the prefix *man*.

Obs. 3. *Tumandār-e*, of the tumandār, is the genitive case. *Shashlitha-i*, or, *shashla-i*, sent by him.

Obs. 4. *Zen khangh*, or, *sarj khangh*, to saddle; *chakha*, on, is often omitted.

Obs. 5. The word *resh* refers to a gall on the back of an animal, so that further and particular detail is unnecessary.

Obs. 6. From which it will be noted that the verb *phedhagh*, to appear, governs the dative case.

Obs. 7. "Instead of taking service" has to be changed to "why not take service" ("why service not you are doing")?

Obs. 8. *Bār bār*, again again, often. *Vash*, *whash*, happy, is one of several words that require the dative case.

Obs. 9. "Clean clothes" becomes *shushlagh-e jar-ân*, washed clothes. The infinitive is *shudlagh*. A variant to *kadaka kadaka*, sometimes, now and then, is *dame dame*. Note the idiomatic form *khanagh-i biagh-e*, have to work.

Obs. 10. Change "you must give up such thoughts" to "you should not make thoughts of this kind". Such verbal expressions as *khanagh-i bi*, *raavagh-i bi*, etc., are always preceded by the dative case.

Obs. 11. For *gushagh-ant*, they say, it is said, we very often hear *gushamê*.

Obs. 12. The word for "a raid" is *paśnâ*. In taking the genitival suffix *âni* the final vowel is discarded. *Mokâl*, leisure, is preceded by the dative. *Shuthagh-ant*, or *shuthant*.

Obs. 13. *Shutha-na bitha*, went became not, is the 3rd person singular, present perfect, of the intransitive potential compound *shutha biagh*, to be able to go. Note the idiom "to miss": *thir radh bitha*, the bullet a failure became.

Obs. 14. *Therav*, a row, a quarrel; *galgal*, a noise, an uproar; *hon-lair*, a blood-feud.

Obs. 15. The exact words of the order have to be repeated: You, a second time, your flocks of goats and sheep, in Fatlâr, do not graze.

(5)

- | 1. What is your business? | 1. <i>Thau chi loṭagh-en?</i> | |
|--|--|-----|
| 2. My case is this: Last year I made a <i>band</i> and sowed wheat. | 2. <i>Ma-î sadâ ham-esh en: phîrî sâl mâ yak band thâin<th>u</th> gandim khishta.</i> | u |
| 3. Rahim's camel came and went into the field. | 3. <i>Rahim lerav âl<th>to</th> ma-î khishâr niânwân khapta.</i> (1) | to |
| 4. I sent my son to Rahim to call him, but he had gone out for <i>shikâr</i> . | 4. <i>Mâ wath-î bachh rahim nemgha shashlâ<th>tha</th> ki rahim-a be-yâr, mashe rahim dara shuthagh-etha shikâr sânga.</i> (2) | tha |
| 5. I suffered much loss: <i>sâhib</i> , give me justice. | 5. <i>Sâhib, ma-î bâz ziyân bitha: thau ma-î shar' khan.</i> (3) | |
| 6. Can you give any proof? | 6. <i>Tha-î hechî gawâhî asle?</i> | |
| 7. I have no proof. God knows: He is my help. | 7. <i>Ma-î hechî gawâhî n-en. Hudhâ kal en: ân-hî chakha ma-î tawakkul en.</i> (4) | |
| 8. Who is that man coming on the other side of the canal? | 8. <i>Ân mard chi azh bâh-a ân kharagh-a phedh-âgh-e khai en?</i> | |

(5)

9. That is my uncle : perhaps he will give us some bread and milk.

10. To-morrow we will mount on our mares, we will go to Dera; in the evening we will return to the hills.

11. Come hither, I will show you my gun and new sword.

12. The *jawár* is not good. God gave very little rain at first. Now, if good rain comes my belly will be filled: I shall be very glad.

13. That meat is not good, I cannot eat it. Do not give it to me again.

14. I will sell fifty-four goats, one hundred and thirteen sheep and one camel.

9. *Ān mard mā-i nākho ēn : nairān mā-r chī-e naḡhan shīr dāth.*

10. *Bāngah-ā mā wath-i mādhin-āh char-ūn, derav-a rav-ūn, bagah-ā thar-ūn, khohistān-a rav-ūn. (6)*

11. *Ingo be-y-ā, mā tha-ravath-i būfak-a nokh-e zahm-a phenlār-ūn.*

12. *Zurth jawān n-ēn. Phesha khudhā kham-e haur dātha. Nī ar kī jawā-e-n haur gur-i mā-i lāf phur bī : bāz vash b-ān. (7)*

13. *Ān gozhd jawān n-ēn, mā ān-hīā wārtha na khan-ān. Thī bar-e mā-na mā de. (8)*

14. *Ma phunjāh chīār buz-ān, yak sadh seṇzdah mesh-ān, yak-e lerav shewashk-ān. (9)*

Obs. 1. The verb to use here is *khaḡagh*, to fall. It generally conveys the meaning of something sudden, or inadvertent. Neither *shathā* nor *rupta* would give the required sense here.

Obs. 2. *Rahim-a be-y-ār*, bring Rahim, are supposed to be the exact words used.

Obs. 3. The Baluch seldom makes any distinction when addressing superiors or inferiors. In this he resembles his brother the Pathān. He considers *thau*, thou, equally applicable to master and man, and equally suitable.

Obs. 4. *Ān-hī chakha mā-i tawakkul ēn*, on Him is my dependence, in Him is my hope.

Obs. 5. *Chī azh bāh-a*, etc., or, *kī azh bāh-a*. Other words for canal are *jo* and *nakar*.

Obs. 6. One is inclined to use the conjunctive participle in such sentences; but it would be incorrect.

Obs. 7. *B-ān*, I shall be. All that is left of *biagh*, to become, is the letter *b*.

Obs. 8. *Mā-na mā de*, do not give (it) to me. The direct object is

gozhd. Remember that the correct pronunciation of *de*, give, is nearly that of *dée* when slurred and with the *d* very soft.

Obs. 9. Nouns when preceded by numerals are usually kept in the singular form. 15-4-1907.

(6)

1. I went to the mouth of the Kohar Pass the day before yesterday.

2. The crops on the stream are very good.

3. On the way down from Fort Munro ten prisoners escaped.

4. The escort shot and wounded six.

5. The rest are still hiding in the hills.

6. Yesterday a sawár came and told me that some thieves had carried off three camels and seventeen oxen and cows.

7. Where is your house?

8. What is your tuman and clan?

9. What work do you do?

10. My name is Dosten; I cultivate my own land, and have a herd of sheep and goats.

11. Is there any game in your country?

12. Yes, on my way home yesterday I saw some *uriyál* and a leopard.

1. *Phairí ma kohar dag daf-a shuthagh-án.*

2. *Khawr kharagh-a khishár-án sakhiá jawán astán.*

3. *Azh fort munro-a buma man-agh-ethán ki dah kaizi-á phadátha. (1)*

4. *Badrak-án tífak-án jatho shash zadhagh khuth-ant.*

5. *Báki ki athant dínikhara khokán niánwán likhtáy-ant. (2)*

6. *Zi ma-na yak awzár-á ákhto gwashta ki khas-e duz-án saí lerav-án, hardah khaighar-án gokh-án duzi khutho burth-ant. (3)*

7. *Tha-i lohi thán hand-a en?*

8. *Thau azh kithán tuman-a páro-a asten?*

9. *Thau chí kár khanagh-en?*

10. *Ma-i nám dosten en; ma wath-i khishár-a khishagh-án; ma-i mehar dí en, ramigh dí en. (4)*

11. *Tha-i deh-a chí-e shikár asten?*

12. *Bale, wázhá. Zi ma logh-a man-agh-ethán ki chí-e gurándh-án yak díhav díthom. (5)*

13. I was on the top of the cliffs. The *uriyáls* were grazing in the ravine below near the pool.

14. On which side of the range were they? On the east or the west?

15. They were fifteen *kos* south of Fort Munro, but my cousin told me that to the north of Fort Munro there were many *márkhor*.

16. Which is the way to Harrand?

17. Do you see that tree on the hill?

18. Go to the left of the tree; you will see two roads. The one on the right goes to Harrand; the one on the left is a footpath into the jungle.

19. Sir, I have a complaint.

20. What is your complaint?

21. I want justice: Rustum has run away with my wife.

22. There is no one to cook my food, and my little children are crying.

23. How many children have you?

13. *Ma drang - ání chakha astthán. Gurándh-án buna gaf nídnarán dor gura reñv charagh-ethán.* (6)

14. *Áñ-hán pheshí they e phalawa yá áñ phalawa astathant? Burzí phalawa yá jahlí phalawa?*

15. *Azh fort munro-a lamana phalawa phánzdah koh-án athant, mashe ma-í nákhodzákht-á ma-na gwashta ki azh fort munro - a abha phalawa pháshan-án báz astán.* (7)

16. *Harrand dag kithán en?* (8)

17. *Khoh chakha than áñ drashk-a gindagh-en?*

18. *Drashk-a chap-e phalawa ba-ran; than do dag gind-en. Áñ ki rást-e dast-a asten harrand-a juz-í; áñ ki chap-e dast-a asten áñ asulu rung-ráh asten, bar-a juz-í.*

19. *Wázhá ma-í yakh sadá en.*

20. *Thu-í chí sadá en?*

21. *Ma-í shar' khan: rustum-á ma-í zál-a udalitho burtha.*

22. *Naghan phashagh-a khas n-en, ma-í chukh-chorí har wakht-a gregh-ant.* (9)

23. *Tha-í chikhtar chukh-chorí astán?*

24. I have two sons and three daughters.

25. I ordered Chákur to meet me on the Núr canal to-day.

26. Why has he not come?

27. Sir, his cousin was not well.

24. *Ma-í do bachh sai janikh astán.*

25. *Má chákur-ára gwashta thau maroshí nár báh-a sání bí, ma hamodha rav-án.* (10)

26. *Án pha chí na ákhta?*

27. *Wázhá áh-hí nákhazákht ná-duráh ath.*

Obs. 1. *Man-ágh-ethán*, we were coming, is the 1st person plural past imperfect tense. The numeral *dah*, ten, keeps the noun and its verb in the singular. *Phadengh* is transitive.

Obs. 2. The postposition *nááwán*, in, among, is not always preceded by the genitival suffixes *a* of the singular and *áni* of the plural. *Likhty-ant*, for *likhtya-ant*, hidden.

Obs. 3. Note this peculiar use of *khas*: *khas-e dur-án*, some thieves. *Burth-ant*, or *burthagh-ant*, carried off.

Obs. 4. The pronoun does not require to be repeated before *ramigh*.

Obs. 5. *Logh-a man-ágh-ethán*, I was coming home, is the past imperfect tense. *Yak díhav díthom*, one leopard was seen by me. The short vowel of the past participle has become *o* before *m*, the pronominal suffix of the 1st person. This is from the Multáni.

Obs. 6. *Ofigh* or *oti*, a made tank; *dor*, a natural pond or pool which fills during the rains and later dries up; *gar*, a natural pond or pool which remains more or less full throughout the year; *dhand*, a lake; *kumb*, a hollow in a rock which may or may not contain water.

Obs. 7. The four cardinal points are:—

Ubha phalaawa, the north.

Lamma phalaawa, the south.

Burzi phalaawa, the west.

Jahli phalaawa, the east.

The vowel *a* immediately following the letter *l* in the word *phalaawa* is very lightly pronounced, by some not at all. *Astán*, are, because we are repeating what the cousin is supposed to have said.

Obs. 8. *Kíhán* in a measure corresponds to *Rehrá* in Panjābī, to *kaunsá* in Urdú and Hindī, and to *kahiro* in Sindhī. It is used only where there is a sense of selection or differentiation.

Obs. 9. The compound *chukh-chori* corresponds to the Urdú *bál-bachhe*, and means small children of either sex. *Grehh*, to weep, is generally treated as a transitive verb, and takes the agentive case before the present perfect tense.

Obs. 10. What he said to Chákur was: Be present to-day at the Núr canal; I shall go there.

5-4-1909.

(7)

1. Who are you ?

2. I am Dilshád.

3. I have seen all the way from Hinglún.

4. What has happened ?

5. The Khánís have forcibly taken our land, and have all collected there armed.

6. We are too weak, we want justice.

7. I will give you this paper by hand.

8. In it I have told the jemádár that he must disperse the Khánís and the Chákar-ánís, and take heavy security from the mukaddims to prevent bloodshed.

9. I will investigate your case when I go to Mohra.

10. You will receive justice.

11. Is that a márkhor ?

12. There it is, hidden behind that rock.

13. There it is, moving slowly and grazing.

14. I cannot see it.

15. You must be blind.

16. There, a little to the far side of that ravine.

1. *Thau khai en ?*2. *Má Dilshád án.*3. *Azh hinglún-a bítho theicaghe dag má dítha. (1)*4. *Chi bítha ?*5. *Khání 'álam azh má díghár go zor-a zítá, huthiyár bastho odha much bíthagh-án. (2)*6. *Má zýáda be-sekh ún, shar' lotagh-ún. (3)*7. *Ma tha-ra e kághadh dast-a de-án.*8. *Án-hi níánwán ma jemádár-ára hukm dátha kí tha-ra khínání-án dí chákar-ání-án dí khard khard khanagh-í bí, azh mukaddim-án báz zámín giragh-í bí. (4)*9. *Walht-a kí ma mohra juz-án tha-í hálwar kh-ashkhun-án. (5)*10. *Ma tha-í shar' khan-án.*11. *E pháshan asten ?*12. *Án khoi phadhó líkthiy-en. (6)*13. *Ní gind, án gáma gáma juzagh-e, charagh-e. (7)*14. *Ma án-hía díth na khan-án.*15. *Thau chamm-án khor b-en. (8)*16. *Kham-e dír azh khaur-a án bar-a. (9)*

17. I went yesterday to buy a mare for myself at the fair.

18. I saw him going along the canal bank.

19. Is it easy to get labour at this time of the year?

20. Who is that sitting there?

21. That is my father-in-law. His eldest son is standing on this side of him.

22. Was the rain in the Pachád seasonable and sufficient?

23. We have not had such rain for twenty years.

24. I thought the new *manka* would give me canal water for my land, but it does not reach it.

25. Now I want a grant of land near the river, so that I may have enough wherewith to feed my guests.

17. *Zi ma shuthagh-ân jalsa niânwân mādhn giragh-u wath-i sînga.*

18. *Mâ ân - hiâra bâh kharagh-a rav-âna rav-âna dîtha.* (10)

19. *Ma û rosh-ân porihâti-ân nilagh âsîn astên?*

20. *Ân khai ên ki ham-ûtha nishîy-ên.* (11)

21. *Ân ma-i wasrik ên. Ân-hi e phalawu ân-hi maz-e-n bachh oshtagh-e.*

22. *Noghar-a haur phîlav-a wakht-a âkhla? Gwas âkhla?* (12)

23. *Gist sâl tâlû ham-e rang-e haur ne-y-âkhla.*

24. *Mâ dihân khutha ki azh nokh-e manka ma-i dighâr-a bâh-âni âf kh-â-îth, mashe ikhtar dir ne-y-â-îth.* (13)

25. *Ni ma lotagh-ân daryâ nazi chî-e dighâr ki wath-i mekman-âra naqhan de-ân.*

Obs. 1. *Âsh hinglân-a bîtho* corresponds exactly to the Urdu idiom in which *hoke* takes the place of *bîtho*.

Obs. 2. *Hatkîyâr bandagh*, to arm, to fasten on weapons. *Much biagh*, to collect, to assemble.

Obs. 3. Or, *mâ sakhiâ be-sekhû ân*.

Obs. 4. *Ân-hi niânwân*, in it. In the case of the pronouns the genitival suffixes are seldom omitted before the postpositions. From *tha-ra* onwards the supposedly exact words of the order are repeated. *Khard khard Khanagh*, to disperse.

Obs. 5. For "I will investigate", say "I will hear", *kh-ash-khun-ân*. It is well to note here that the prefix *kh* is not generally used before the perfect tenses of verbs that begin with a vowel: *oshtâtha*, stood, not *kh-oshtâtha*.

Obs. 6. *Likhtîy-ên*, is hidden, for *likhtîya-ên*.

Obs. 7. *Gīna gāna jazaḡh*, to step slowly, as if counting one's steps.

Obs. 8. The small word *b-ēn* is the 2nd person singular, contingent future, of *biagh*, to become. It should be pronounced as if written *b-āe*. (Cf. *de, dāe*.)

Obs. 9. Note the use of the ablative case in this construction.

Obs. 10. *Rav-āna rav-āna*, going along, is the *jāte jāte* of the Urdu and Hindi.

Obs. 11. *Nishtig-ēn* is for *nishtig-ēn*, is seated.

Obs. 12. *Philar-a wahh-a āghā* gives the English meaning. The question *gura āghā*, was it sufficient? did enough come? adds emphasis.

Obs. 13. What did he think? This: Probably the canal water will reach my land from the new *manka*. And it is this we have to put into Baluchi. It was a thought: thoughts contain doubts, so that we come to use the contingent future tense, *khe-ā-ith*, it may come, and *we-g-ā-ith*, it may not come.

23-10-1906.

(8)

1. Two Kákars were our guests last night. They disappeared early this morning.

2. We suspect them.

3. In pre-British days both a woman and her seducer were killed.

4. This is the custom even now in tribal area.

5. Cases occurring in British territories are referred to a council of elders, and compensation is awarded.

6. Among the Sanzarkhel Kákars the compensation for murder is twelve hundred rupees, partly in cash and partly in kind, four girls, two born, two unborn.

7. While coming from Kelát I noticed that the telegraph wire had been cut near Mongecher.

1. *Zi shaf-a dō kákar go mā mehmán athant*. Maroshí khesbangahí daraintho shuthagh-ān.

2. *Má-r ān-hiní chukha gaurān ēn*. (1)

3. *Angrezí ráj-a phesha wālí dí síyákhár dí khushtath-ant*. (2)

4. *Ní dí tumam-ānī deh-a e sístān ēn*.

5. *Sarkirí deh-a e rang-e sh'ara mukaddim-ānī dehv-o-dehv-a gieshagh-ān, chí-e ivaz deagh-ant*. (3)

6. *Sanzarkhel kákar-ānī tumam-a hon ivaz dwázdah sadh rupiya asten, azh esh-ān rok ēn chí-e māl ēn, chíár janikh, dō ki paida bithagh-ant, dō ki paida na bithagh-ant*. (4)

7. *Azh kalát-a man-agh-ethān ki mā dítha mongecher nazí hál-deokh tár burithā*. (5)

8. Brahuís live on the hire of their camels, the Baloches on the produce of their flocks, and the Afgháns on agriculture.

9. A severe shock of earthquake was felt throughout Kachhí.

10. Sháhpúr village has been totally ruined.

11. The army under General Goldsmith attacked the Tárens at Kekalzai, and defeated them within half an hour.

12. While crossing the Lora river at midnight several mules were drowned and some baggage lost.

13. You are not permitted to shoot in a reserved forest without a licence.

14. There has been no rain in the country and fodder is scarce.

15. The produce of the district even in good years is not sufficient to meet local demand.

16. Grain has to be imported from Kandahár.

17. The majority of cases that come up for trial are connected with land, water, and women.

18. In all cases that come up before courts, settlements

8. *Brahúí 'álam wath-i lerav-ání bhára guzrân khanagh-ân. baloch 'álam mál maweshí paidáish, pathán 'álam khishár chakha guzrân khanagh-ant.* (6)

9. *Kachhí chíár-e chund-a zamín-chand go zor-a bítha.* (7)

10. *Sháhpúr halk asula phrushla.* (8)

11. *Jernel goldsmith sáhib lashkar-á kekalzai-a táren-án mán-rikhta, yak nem ghanta dí án-hán bhoraintha.* (9)

12. *Nem-shaf-a lora daryá pár ravagh wakht-a chí-e hastal dubéth-ant, chí-e mauldí-bunagh gár bítha.* (10)

13. *Sawá licen-a sarkári rukh níáncán tha-ra shikár khanagh ikhtiyár n-en.*

14. *Deh-a hechí haur-á na gwárta, reiw báiz kham-e en.*

15. *Án sál-án ki zila paidáwári jawán biagh-e án sál-án dí án phalawa kharch sánga phúlav na biagh-e.* (11)

16. *Azh kándahár-a dán áragh-i bí.* (12)

17. *Geshiar án shar' ki jirga deiv-a kh-á-y-ant diqhár bábata yá áf bábata yá zál bábata biagh-ant.* (13)

18. *Thewaghe muqaddama ki jirga dema shar' sánga kh-á-y-*

are made by tribal custom or Muhammadan law.

19. Brahuís are averse to military service.

20. They prefer service in levies.

21. The Achakzais are notorious thieves.

22. Drinking water can be obtained from wells, but it is brackish.

23. A heavy flood came down the Nari river, and the railway line was breached in several places.

24. Baloches are truthful and hospitable.

25. In cases of cholera, measles, and small-pox, the patients are segregated.

26. A patient suffering from pneumonia is generally wrapped in a sheepskin.

27. Rice stubble has no value in our country. It is burnt and used as manure.

ant tumáni sistán musalmání gaum wájha gieshagh-án.

19. *Brahúí 'álam sarkár ambrái seb na khangh-án.* (14)

20. *Azh e rang-e ambrái-a áh-hán leví-ání níáwíwá nokarí rash khangh-án.*

21. *Achakzai-án maz-e-ñ duz-án ant.*

22. *Azh khuh-án waragh sánga áf mál-í, mashe áh chí-e sor eñ.* (15)

23. *Nari darya níáwíwá báz ubhár bíthi rel dag báz-e hand-a bhorentha-í.* (16)

24. *Baloch 'álam rást-go naghan-deokh ant.*

25. *Áh relá kí mardum-áara wahábi, solrakh, gurphagh kh-á-y-ant maríz-án khard khangh-ant.* (17)

26. *Áh kí azh nephas-a ní-duráh búagh-e geshtar mesh jhost-a beragh-ant-í.*

27. *Brinj reñv ma-í deh-a hachí kár-a n-eh. Má áh-hán soshangh-án díghár chakha chandagh-án, bhán sánga.* (18)

Obs. 1. As alternatives we have *shakk* and *khesi*. *Gawín* is coined from the Pehlavi *gamán*.

Obs. 2. *Khushatant*, they used to be killed, is the 3rd person plural, contingent perfect, of *khushagh*, to kill.

Obs. 3. *Gieshagh-án*, they settle; *deagh-ant*, they give. Very often *deagh-aint* is heard. *Iwaz*, compensation; *iwazi*, revenge; a person acting for another.

Obs. 4. *Ash ash-ân*, out of these, that is, out of the twelve hundred rupees. The *chi-e* can be repeated before *rok*, cash, but it is not necessary.

Obs. 5. I saw "the news-giving wire is cut". *T'âr* is the common word for a telegram.

Obs. 6. *Paidâish-a*, on the produce: *guzrân khanagh-ân* is understood after it.

Obs. 7. *Zamin-chand*, or *dighâr-chand*, earth-shaker, earthquake. *Chandenagh*, to shake.

Obs. 8. A variant would be *gharrq bilâa*.

Obs. 9. We need not use the plural here; the *Târens* are considered collectively.

Obs. 10. The singular *dubetha* would not be incorrect, and is often heard after *chi-e*. *Maddi-bunagh*, baggage, but especially military baggage.

Obs. 11. The particular *dî* here means "even".

Obs. 12. *Aragh-i bi*, has to be brought, that is, by the inhabitants. Remember, this form takes the dative; here the dative is understood.

Obs. 13. We must use the contingent future *kh-i-y-ant*, that may come, that may chance to come. The singular of both verbs could have been used, *kh-â-ith* and *biagh-e*. We often hear a form ending in *e* used: *khan-ante*, they may do; *kh-â-y-ante*, they may come; *bante*, they may become, etc.

Obs. 14. To approve, *seb khanagh*; *sebak*, wholesome, suitable. In the next sentence we meet with *vash khanagh*, to like, to approve.

Obs. 15. *Khuh*, a well, is common. An alternative is *châth*. *Mil-i*, may be had: the contingent future, 3rd person singular. *Mashe chi-e sor en*, but it is somewhat brackish.

Obs. 16. *Ubhâr*, a rising, swelling, a flood; from the Hindi. We have an alternative word in *por*. *Bhorenthu-i*, was broken by it; that is, by the *ubhâr* or flood.

Obs. 17. *Wabâ* or *wahâba*, cholera; *sahrah*, measles; *gurphagh*, small-pox.

Obs. 18. *Reâr*, grass, stubble, straw, is here considered plural, and is therefore replaced by the plural pronoun *ân-hân*, they. 2-11-1909.

(9)

1. I owe the *baniyâ* a great deal.

2. Every day he asks me for it.

3. Give me something and I will pay him.

4. When my cattle were grazing in the bed of the torrent the *Haddiânis* carried them off.

1. *Ma bakâl-e bâz wâmdâr ân*.

(1)

2. *Rosh pha rosh-igha azh mâ lotagh-e*. (2)

3. *Chi-e ma-na de, ma ân-hia adâ khan-ân*.

4. *Ân wakht-a ki ma-i mâl maweshî khaur niânwân charagh-ethant haddiâni âkhto dwâr khutho burthagh-ant*. (3)

5. I have a pursuing party after them.

6. Send a man to find out if there is any water in the pools in the Toyáni torrent.

7. There is brackish water in one or two places not fit to drink.

8. Two days ago there was a big flood in the ravine and all traffic was stopped.

9. When he abused you and struck you with his sword, did anyone else see you?

10. Last night thieves carried off my box. I will now take up the trail. Give me a tracker.

11. A sawár is coming up at a gallop, can you recognize who he is?

12. Rain has fallen on the top of the hills, consequently the tanks and ponds are full.

13. Yesterday I went out hunting.

14. The bag was three *márkhor*, two crows, seven partridges, two doves, and a fox.

15. Find out what quantities of flour and *jawár* are obtainable from the neighbouring villages.

5. *Má áh-háni phadhá khorí shashútha.*

6. *Yak mardum shasht toyáni khaur-áni cháth níánwán gind-í áf asteh ki n-en.* (4)

7. *Yak do hand-a chí-e sor-e áf asteh, mashe áh waraghúgh n-en.* (5)

8. *Do rosh bitha ki khaur níánwán por ákhta áokh-ravokh-áni dag band bitha.* (6)

9. *Áh wakht-a ki tha-ra áh-hí zá dátha, go wath-í zahm-a jatha, thi khas-e gindokh asta?*

10. *Gwastaghe shaf-a duz-án ma-í sanduk duzi khutho burtha. Ní ma-na yak perevídú de ki ma duz-áni rand-a shasht-án.* (7)

11. *Yak avár e phalaica drik-ána man-ágh-e: thau zánagh-en khai en?*

12. *Khoh-áni chakha haur-á giráta, e sarav-a dor di gar di phur bithagh-án.*

13. *Zi ma shikár shuthagh-án.*

14. *Sai pháshan, do gorágh, hapt khawinjar, do káhní, yak tholagh, e shikár ma-na miletha.* (8)

15. *Phursaintho ma-na pat de ki shingo shángo halk-áni níánwán chikhtar árti zurth mil-í.* (9)

16. When the tiger came for me I let fly at it with my rifle and hit it in the head.

17. As a general rule wheat is grown on irrigated land, but not much *jawár*; both wheat and *jawár* are also grown on land dependent on rain.

18. Owing to the scanty snowfall last winter there has been a great scarcity of water this year and many springs have dried up.

19. In consequence of this the price of forage has gone up, and considerable scarcity is anticipated.

20. I wish to send a man across the border to get some information.

21. Can you get me a trustworthy person and one who can stand hard work?

22. Two or three months ago there was a bad epidemic of cholera at Bostán and over sixty deaths were reported.

23. In the summer the Gurkhas were much affected by the water at Mastung. It gave them dysentery.

24. A number went to hospital on return.

16. *Ham-án wakht-a ki dihav ma-i phalawa drik dátha má túfak jatha: thir án-hi saghar-a mán-ákhta.*

17. *Geshtar gandim rej dighár-a paída biagh-e, mashe zurth kham-ene; gandim dí zurth dí gwáresh-áni dighár-a paída biagh-e.* (10)

18. *Gwastaghe sál kham-e bawar khapta. E savav-a c sál-a áf kham-e en, báz tobát hushk bíthagh-án.* (11)

19. *Natija ham-esh en ki reñv-áni bhá báz bítha; bale, chí-e dukál umáid en.*

20. *Ma-i saláh ham-esh en ki yak mardum sarhadd pár chí-e hál giragh-a shasht-án.* (12)

21. *Thau ma-na yak radh-e mard dátha den, án ki azh kharára-e kár-a ma thurs-i?* (13)

22. *Do sai máh bítha ki bostán níánwán wahába kichah báz garm bítha, bale azh sai gíst mardum-án ziyáda murtho shuthagh-ant.* (14)

23. *Unhála níánwán mast-ung íf-á gurkha báz dukhí khutha; azh án savav-a án-háni láf bukhta.* (15)

24. *Tharagh wakht-a báz aspidál-a shuthagh-án.*

25. It was said they were run down from fever and sun-stroke.

26. The regimental doctor thought that they had made themselves worse by trying to stand out against the fever instead of reporting sick.

25. *Gushagh - ethân chikha thaf sabab-a be-sakh bithagh-ân.* (16)

26. *Pallan tarw-â e dihân khutha ki ma-i chana e mardam-ân wath-i wath wath-ânra zigâda mî-durâh khutha ki ikhtar rash-ân dara nishtagh-ant, aspîlîl-a nu shuthagh-ant.* (17)

Obs. 1. I am indebted of the *banigî*.

Obs. 2. Or, *râ har ra, har ra har ra*.

Obs. 3. There are at least two meanings attached to *âmîr*: (1) mixed, (2) spoil, plunder. *Awîr biagh*, to be mixed; *âmîr khamagh*, to plunder.

Obs. 4. Read: In the well of the Toyâlî torrents.

Obs. 5. *Waraghîgh* is in reality a genitival form; *waragh-igh*, of drinking, that is, fit for drinking.

Obs. 6. *Do rash bitha*, two days ago, is, strange to say, more idiomatic than *do rash bithagh-ân*. *Akh-ravakh-ânî dag*, the road of comings and goings.

Obs. 7. *Pere-awîdâ* or *rud-zirakh*, a tracker.

Obs. 8. *Kahan*, a pigeon. Other words are: *shâthla*, *gîrâ*, *kawîl*.

Obs. 9. *Paf*, information, from the Urdu and Hindi *patâ*.

Obs. 10. *Rej dighâr*, irrigated land; *gwîreshînî dighâr*, land dependent on rain.

Obs. 11. We hear the word pronounced *bawar*, *bawar*, *bawr*, *bawp*, *bharwar*, *varf*, and even *bâr*. For the word "spring" there are *toba*, *chashma*, *mand*, *bazî*.

Obs. 12. Put the sentence in this form: My desire is this, that I may send a man across the border to get some information. The tense to be used is, of course, the contingent future.

Obs. 13. *Dâtha d-â*, can you give? *Âh ki*, etc., that one who from strenuous work may not fear.

Obs. 14. *Wahiba kichah bâz garm bitha*, the market of cholera became very warm, is an idiom in more than one Eastern language. *Balc*, yes, as a matter of fact, indeed.

Obs. 15. *Âh-jânî bîf bukhta*, their bowels opened.

Obs. 16. *Bithagh-ân*, they have become, not *bithagh-eth-ant*, they had become. The reason is obvious.

Obs. 17. *Ma-â chana*, etc., in my opinion these men have made themselves, etc., and the whole opinion is put into direct narrative.

No date.

(10)

1. Now when a chief is married he obtains money from government.

2. He takes no contribution from his clan.

3. On the other hand, he distributes the money he gets from government among his clansmen.

4. Until marriage the bridegroom supplies the clothes of his betrothed.

5. When a date for marriage is fixed a minstrel is sent to invite the bridegroom's relations.

6. Gul Bahrám deserted his post, taking with him some government rifles, horses, and ammunition.

7. The army is now getting ready.

8. It will march to Balelí to-morrow morning.

9. A sepoy of the twenty-fourth Balochis ran amok and killed two sepoys of the fourteenth Sikhs and wounded a non-commissioned officer.

10. His wife often gets epileptic fits.

11. Can you give me any medicine for her?

12. In fever we generally give the patient an infusion of *chiretta*.

1. *Ni ki sardar sir k^hanagh-e, az sarkár zar mil-í.* (1)

2. *Án azh wath-í tuman-a hechí na gírt.*

3. *Mashe án ki azh sarkár-a mil-í go wath-í ráj bahar khat.*

4. *Sir táin sálók^h nok^hár-a jar-án deagh-e.*

5. *Án wakht-a ki sir thih mukarrar biagh-e yak dom sálók^h siyád-ánra kánulho deagh-a skashugh-án.* (2)

6. *Gul bahrám wath-í jágro-a ishto, chí-e sarkári úfak naríyán darmán thír zurtho shutha.* (3)

7. *Ni lashkar twiyár biok^h en.*

8. *Bángahá balelí-a kuch khan-í.*

9. *Gíst o chíár lambar buloch-áni yak ambráh gamok^h bíthu, chíárdah lambar sikh-áni do ambráh khushtagh-án, yak hawáldár zadagh khutha.* (4)

10. *Án-hí zál-ára báz dhaka mirgí biagh-e.*

11. *Thau án-hía chí-e darmán dátha khan-en?*

12. *Thaf sánga akhsar chiretta af deagh-ín.* (5)

13. I have been ordered to enlist fifty Marris.

13. *Ma-na hukm miletha phanjáh marri wath-i mahkama sanga bharti khan.* (6)

14. Can you get good, strong men?

14. *Jawá-e-ñ sake mard astán?* (7)

15. In the Kachhi good strong bullocks are procurable, but their prices have risen in recent years.

15. *Kachhi-a jawá-e-ñ sake khaigh-ar milagh-ant, marri azh chi-e sil-án ún-hání bhá ziyáda bítha.*

16. In Mastung horses are fed on grass, bhoosa, and dry lucerne.

16. *Mastung náncán reh, bho, hushk-e usput nariyán-ánra deagh-án.* (8)

17. How far is it to the camping ground?

17. *Otak chikhtar dir en?*

18. It is about two hours' march.

18. *Nawán do ghanta mizil bí.*

19. Is there plenty of water?

19. *Áf báz en?*

20. There is a good spring about two hundred yards to the east, above the water mills.

20. *Jand-ání buza do sadh gam jahli phalawa yak jawá-e-ñ tobí en.*

21. What supplies are obtainable?

21. *Odha chi chi thoshagh mil-i?*

22. There is a Ghilzai camp about half a kos to the north, and the Ghilzais can supply wood, grass, sheep, milk, fowls, and eggs.

22. *Nawán nem koh lamma phalawa ghilzai-ání otak en; odha ghilzai-án dár, reh, mesh, shir, khurus, haikh, dátha khanagh-ant.*

23. *Sáhib*, I want a week's leave without pay.

23. *Wázhá, ma yak hapta mokal lotagh-án baghair kharcha.* (9)

24. My grandfather died yesterday evening, and I am his heir.

24. *Zí begahá ma-i phírokh murtho shutha, ma án-hí mirátwár án.*

25. If I do not go home my cousin will seize the inheritance.

25. *Ar kí ma logh-a na rav-án ma-i brázákh mirát zin-i.* (10)

26. We always send cattle escorts when we send our cattle to graze.

27. The people of the hills are great thieves; besides, the leopards and wolves are very bold and carry off our goats.

28. A raid took place on Thursday.

29. Two buffaloes and forty cows were carried off.

30. The raiders, who are said to be Gumattí outlaws, went off in the direction of the Wazirí border.

31. He sees that there are the tracks of a tiger.

32. Have you seen any tracks of the rifle thief?

33. He sat for one day and one night on the look-out for the thief.

34. Is this a town of saiyyids?

35. The *jemadár* shot the leopard that carried off your goats.

36. One witness stated that the night was moonlight, another that no moon was to be seen.

37. Owing to the heavy rain in Swat the Kábul river rose and carried away the bridge at the Nowshera ferry.

26. *Wakht-a ki má mái maweshí charnagh-a shashdagh; ún ún wakht-a go ún-hán phajia badraka dem deagh-ún.*

27. *Khoh-ání 'álam maz-e-ñ duz ant; esh-ia siwá dihar, gurkh e rang-e dilácur astant ki ma-i buz-ún zartho baragh-ant.*

28. *Zama shaf-a pásna litha.* (11)

29. *Do girámesk chhil golkh jatho burthagh-ant.* (12)

30. *Gush-ante ki pásuín gumattí khashdagh-e mardumán athant; wazirí-ání sistán phakswa shuthagh-ún.* (13)

31. *Áñ gindagh-e ki mazár rand-án astant.* (14)

32. *Thari láfak duze chí-e rand dítha?*

33. *Yak rosh yak shaf duz intizár nishta.*

34. *E saiyyid-ání shahr en?*

35. *Áñ dihar ki tha-i buz burthagh-etha án jemadár-á khushia.*

36. *Yak shahid-á gwashta ki shaf máhkán aih do-mí-á gwashta shaf tahár ath, máh ne-y-ath.*

37. *Swát náñwán báz haur sabab-a kábul daryá burz bítho naushahr-a thaláñk puhal bhorentho burtha.*

38. The Pathans got possession of the pass and fought desperately.

39. Both clans lost many men.

40. There has been little rain since the spring, but heavy snow which fell in winter has caused a plentiful supply of water in the Rára river.

41. Consequently the irrigated land has not suffered.

42. We have sown some of the Indian corn seed which you gave us.

43. The grain is very good, but the stalks are so hard that the cattle cannot eat them.

44. If all our land was irrigated or watered from wells we should not suffer as we do now.

45. The regiment will be inspected to-morrow by the general.

46. See that everything is ready.

47. The regiment will march to-night at 9 o'clock.

48. There will be a night attack on Sapri.

38. *Pathán-áni dast-a thak ákhta; áh-hán ba-khubi go ráhzaní-a jang khutha.* (15)

39. *Har do tumán-i báz mardm khushliya shuthagh-án.* (16)

40. *Azh bahár-a usula chí-e haur-á gwárta, murri chilav-a báz barar mastha, e subub-a bira dargá náánwán áf báz en.* (17)

41. *E sánga rejáni dighár záyán hech na bítha.*

42. *Áh ki thau zurth bij má-ra dátha azh chí-án-hán chí-e má khishta.*

43. *Bij jawá-e-án, mashe áh-hi tándé e rang-a khurárá ant ki mál maweshi wárh ni khangh-ant.* (18)

44. *Ar ki má-i thewaghe dighár rejáni bítheh, yá azh khuk-án áf miletheh, e rang-a dukh na saheth-en.* (19)

45. *Bághah ginerl sáhib paltan gind-i.*

46. *Thau gind ki har chí taiyár bí.*

47. *Maroshi shaf-a, nuh-a baja paltan kuch khan-i.*

48. *Má safarí-a mārshagh khan-uh.* (20)

49. Take some spare mules for the ammunition as the road is very difficult.

49. *Dag báz gandagh en darmán thir-áni sánga chí-e, horg-e hastal wath-i gura er-khan.* (21)

50. There is no smoke nor are the dogs barking, so I expect the village has been abandoned.

50. *Dhuán dí na phedh-agh-e, bíng dí na bhawnkagh-án, ma-na kal en ki án-hán halk ishto dátha.* (22)

Obs. 1. *Mil-i* in preference to *milagh-e*, because it is a custom. See also *girl* in the next sentence, and *khat* in the third.

Obs. 2. *Tithi*, date, from the Hindi *tithi* or *tith*. *Sigád*, a kinsman: *Shashtagh-án*, they send; that is, the folk concerned with the marriage send.

Obs. 3. *Darmán*, gunpowder, medicine.

Obs. 4. Note that it is the cardinal numbers that are used in this sense, not the ordinals, as one might suppose. For *haváldár* the Urdu *'ahladár*, may be used.

Obs. 5. *Chiretta áf*, water of *chiretta*? And similarly for any other infusion.

Obs. 6. The exact words of the order must be translated.

Obs. 7. To make it more pleasant to the ear the Baluch would perhaps say *javá-e-n sháwá-e-n*. Put the question thus: Are there good men?

Obs. 8. *Uspust*, *ispust*, lucerna; *bha*, *bhoosa* or chopped straw; *reár*, grass of any kind.

Obs. 9. Other common words for pay are *pagár* and *talab*.

Obs. 10. *Zinagh* means "to take by force", and should, therefore, only be used when this is implied or expressed.

Obs. 11. *Zuma-shaf* or *khamis*, Thursday.

Obs. 12. The singular *burtha* can be used after the numerals.

Obs. 13. *Gushante*, it is said; *Gumattí khashagh-e*, outlawed *Gumattís*; *sistán*, border, are all words worth remembering.

Obs. 14. Or, *án mazár rand-án gindagh-e*, he sees traces of tiger.

Obs. 15. *Ráhzan*, a highwayman; *o ráhzani-a*, desperately, after the dare-devil fashion of a highwayman.

Obs. 16. *Har do tuman-i*, of both tumans. We might put the whole sentence more idiomatically: *Hardo tuman báz mardum kár-a man-ákhagh-án*, of both tumans many men came into use. Compare this with the Urdu idiom *kám ándá, khet ándá*.

Obs. 17. *Chilav*, *zamistán*, *zimistán*, *guahara*, the cold season: *madhagh*, *mastha*, to freeze; *bawar sháiz janagh*, to snow.

Obs. 18. *Wárh na khashagh-ant*, they are unable to eat them.

Obs. 19. *Bíthén*, *milethén*, *sahethén*, are examples of the contingent perfect.

Obs. 20. *Jalo, jalav, jasol*, an attack; *jisna*, an attack by day; *mārshagh*, an attack by night. Read: We shall make a night attack on Sapri.

Obs. 21. *Chi-e hargh-e hastal walk-i gura er-khan*, keep some empty mules with you.

Obs. 22. Or, to put it more idiomatically, *dukon di na dukhagh-e. Dukhagh*, to smoke (as a chimney). 27-4-1909.

(11)

- | | |
|--|--|
| 1. When did you come? | 1. <i>Thau khadhe akhtagh-en?</i> |
| 2. The day before yesterday. | 2. <i>Phairi akhtagh-ân.</i> |
| 3. I hear that a camel has been stolen. | 3. <i>Mâ ashkhutha ki yak lerav dūzī bītho shutha. (1)</i> |
| 4. Yes, I heard the news. To-morrow two <i>sawārs</i> will go and follow the tracks. | 4. <i>Bale e hālcār ma ashkhutha. Bāngahā do avzār ān-hī rand-a ravante. (2)</i> |
| 5. Much rain fell on the hills, the torrents were very good, many <i>bands</i> were filled, and the people are all very pleased. | 5. <i>Khoh-ānī chakha bāz haur-ā gwārta, khaur-ān jāwanikhā bahithagh-ant, bāz band phur bithagh-ant, thewagh-e 'ālam bāz khush astūn.</i> |
| 6. My uncle shot a leopard last year. I will show you the skin. | 6. <i>Phadhī sāl-a ma-i nākho-ā yak dīhav go tūfak-a jatha. Ān-hī phost ma tha-ra phen-dār-ān.</i> |
| 7. Is the road good or bad? | 7. <i>Dag jawān en yā gandagh en?</i> |
| 8. I have heard that my father is dead. I have no brother; who will do the ploughing? | 8. <i>Mâ ashkhutha ki ma-i phith murtho shutha. Ma-i brāth hechī n-en; nangar khai bahain-i?</i> |
| 9. What can I do? | 9. <i>Ma chī khan-ān?</i> |
| 10. Let me go. | 10. <i>Ma-na b-īl de ki ma rav-ān.</i> |
| 11. It is four stages from here. | 11. <i>'s-ham-edha chīār mizil dīr en. (3)</i> |
| 12. Where have you come from? | 12. <i>Thau azh kho akhtagh-en?</i> |

13. When will you go back ? 13. *Khadhe thar-en rav-en ?*
(4)
14. In how many days do you reach there ? 14. *Chikhtar rosh niáuwán thau odha ras-en ?*
15. How long have you been in India ? 15. *Tha - ra hindustán niáuwán ákhtagha chikhtar sít gwasto shuth-ant ?* (5)
16. Are you married ? 16. *Thau sir khutha gá na khutha ?* (6)
17. There are eight tribes of Baloches. 17. *Baloch-ání husht tuman astán.*
18. I saw a Baloch with ten mares and twenty sheep. 18. *Má yak baloch dítha, áh-hi gura dah máidhín yíst mesh astathant.* (7)
19. Where is your home ? 19. *Tha-í logh thán hand-a en ?*
20. Do you ride there or go in a tonga ? 20. *Azár bítho ya tum-tum niáuwán nishto ham-odha ravagh-en ?*
21. What are the crops of Dera Gházi Khán ? 21. *Deran niáuwán chí rang-e khishár-án biagh-ant ?*
22. Have you any bands of your own ? 22. *Tha-í nínjeh wath-i chí-e khishár astén ?* (8)
23. How many sons have you ? 23. *Tha-í chikhtar bachh astán ?*

Obs. 1. Change this to "I have heard", "by me it has been heard".

Obs. 2. *Ravante*, or *rav-ant*, or *ba-rav-ant*. The first form is much affected in the south.

Obs. 3. *'s-ham-edha*, from here, is from *azh* or *ash ham-edha*.

Obs. 4. *Tharagh*, to return; *ravagh*, to go; *tharagh-ravagh*, to go back.

Obs. 5. We may dispense with the postposition by writing *Hindustán-a*. The same idiom obtains in several Eastern languages: To you in India came how many years have passed? The point to remember is that the expression requires the dative of the person concerned.

Obs. 6. In the East "to marry" is "to make marriage".

Obs. 7. This may be put differently: I saw a Baloch; with him are

ten mares and twenty sheep. The verb in this case would be *astā*. So far has direct narration gone.

Obs. 8. *Ninjeh, ninjāh, ninje*, own. It is coined from the Hindi *nij*. The *band* consists of an embankment round a field or plot. No date.

(12)

1. The Marris and the Bugtis had a fight among themselves, and the former killed several of the latter.

2. Do not you know that these are the tracks of the thief only?

3. That man went across in a boat to the further side of the river.

4. Who gave that man bread?

5. The king said "he who will bring back my wazir I will give him many presents".

6. Whatever may come from God I will divide with my heart.

7. Is this a city of pilgrims?

8. Go and cut some wood that we may cook some food.

9. I have sat here for one night and one day.

10. Have you seen any tracks of my brother here?

11. What sort of a man was he?

12. He is a particularly good *sardar*.

13. Who is that small man coming towards us?

1. *Marri-ān bugti-ān wa pha wath-ān jang khutha*; *marri-ān bugti-ān chī-e mard khusha*. (1)

2. *Thu-ra kal n-eñ ki e asula duz rand eñ?*

3. *Āñ mard bozhi niāñwāñ daryi ānega shutha*.

4. *Kha-ū āñ mard-āra naghan dūtha?*

5. *Bādshāh-ā gwashta ki āñ mard ki mā-i wazir kh-ār-i āñ-hīdra bāz barāt de-āñ*. (2)

6. *Har chī azh kādīr-a kh-ā-i go dīl-a bahār khan-āñ*. (3)

7. *E haji-āñ shahr astēñ?*

8. *Juz, dār chīn be-y-ār ki mā chī-e sawīrak phash-āñ*. (4)

9. *Mā edha yak rosh yak shaf otak khutha*. (5)

10. *Edha than mā-i brāth chī-e rand dītha na dītha?*

11. *Āñ chī rang-e mard ath?*

12. *Āñ bāz jawā-e-ñ sardar eñ*.

13. *Āñ khai phatdk-e mard eñ ki mā-i phalawa man-agh-e?*

14. Do you not recognize him?

15. He is the senior headman of the whole gathering.

16. Is your brother older than you?

17. Take those seven men away and kill them.

18. That hill is much higher than Takatu.

19. I have tried very often but have never reached the top yet.

20. He does not get many opportunities.

21. Get me a hundredth share of that land.

22. Do not you know that Mír Jihán takes a third share?

23. If I have told him once I have told him more than four times.

24. This is the twenty-fifth of the month.

25. Does this mare belong to you?

26. Certainly it is mine.

27. This is your gun, and that also is your bullet pouch.

28. Who is this man?

29. It is he who killed your cousin.

30. Everyone recognizes him.

31. It is that man who struck me with his hand.

14. *Thau án-hía phajia ne-y-dragh-eh?*

15. *Thewaghe majlis-a án maz-e-n mukaddim asteh.*

16. *Tha-i bráth azh thau mazann eh?*

17. *Án hapt-e mard-án go wath phajia bár khush-ish. (6)*

18. *Án they azh tukatu báz burz eh. (7)*

19. *Má báz dhaka koshish khutha masho dánkho án-hí sar-a na rasithagh-án.*

20. *Án-hiára báz wájh na milagh-e. (8)*

21. *Án dighár sadh-mi bahar ma-na gir de.*

22. *Tha-ra kal n-eh ki mír jihán án-hí sai-ak giragh-e?*

23. *Má án-hiára gwashtu na yak dhaka, bale azh chiár dhaka ziyáda gwashtu. (9)*

24. *Maroshi máh-e gíst o phanch eh. (10)*

25. *E máthhín tha-i eh?*

26. *Beshakk man-igh eh. (11)*

27. *E tha-i táfuk eh, e dí tha-i thír-dán eh.*

28. *E mard khai eh?*

29. *Ham-esh eh ki tha-i brákhó-zákht khushta-i.*

30. *Har khas án-hía phajia-kh-ár-i. (12)*

31. *Haw-án mard eh ki go dast-a ma-na jatha-i.*

32. Who is that man selling slaves?

33. Is there anyone likely to purchase them here?

34. Yes, I will do so.

35. Did you visit the commissioner *sāhib* to-day?

36. Certainly I did, and I asked him whether he was well and happy.

37. Three men came and reported that someone had robbed their house.

38. Go and see whether their news is true or not.

39. Everyone who comes here will be rewarded.

40. This mare is my ancestral property.

41. You give him an order and he will himself seize the man and bring him here.

42. Those men fought among themselves.

43. Who told you?

44. That man is engaged in eating his food.

45. He is still continuing his journey.

46. Is the Nar *band* likely to be constructed in the course of the next three years?

47. He is a very powerful man, and I doubt whether I will capture him.

32. *Ān khai mard en ki thih-ān shwashkagh-e?*

33. *E hand-a khas-e ān-hānī girokh en?*

34. *Bale, ma er'ga khan-ān.* (13)

35. *Maroshī than kamishnr sāhib phalawa shuthagh-en?*

36. *Beshakk ma shuthagh-ān, azh ch-ān-hīa phursi tha hairāt-a asten.* (14)

37. *Sai mardum ākhto hāl dātha ma-i loḡh khas-e-ā phulitha.*

38. *Shwē ba-ro-eth, gind-eth ān-hānī hāl rāst en ki droḡh en.*

39. *Har khas ki ingo kh-a-ith barāt mil-i.* (15)

40. *E mādhīn ma-i mirātīwār māl en.*

41. *Than ān-hīāra hukm de ān wath jaz-i ān mard-āra girt, edha be-y-ār-i.*

42. *Ān mard-ān wa pha wath-ān mirāi khutha.* (16)

43. *Kha-iā tha-ra gwashta?*

44. *Ān mard wath-i sawārak-a mād-ākhtagh-e.* (17)

45. *Dānkho musāfarī - a khangh-e.*

46. *Tha-i chana sai-mī sāl-a nar band jur-i?*

47. *Ān bāz sake mard en, ma-na shakk en nawān ān-hīa gir-ān.* (18)

48. It behoves you to secure that horse in a stable at night.

49. You promised me with your lips that you would return on the third day.

50. This is the fifth day that he struck Ahmad while passing him mounted at a gallop.

51. The bullet struck me while crossing the road.

52. He went on abusing and striking the man without any reason.

53. If there had been anyone there he would have seized the mare and brought it here.

54. God bless you.

55. They say that the *sarkār* is going to establish a cantonment in Kabul. Is it likely?

56. All your shots are going high.

57. Only a few have hit the target.

58. A hundred pities that I did not raise my aim.

59. Do not come near me, otherwise you might get killed.

60. Tell him not to go in that direction.

61. Also, that he must not come to my house again.

48. *Tha-ra shaf-a ān nariyān tambela nīdāwān bandagh-i ēn;* (19)

49. *Thau go wath-i daf-a sukhan khutha ki sai-mī rosh-a ma thar-ān kh-ān.*

50. *Maroshi phunch-mī rosh ēn ki ān-hīd arzār bitho drikentho azh guzagh-a ahmad jathu.* (20)

51. *Ān wakh-t-a ki ma dag-a pār ravagh-ethān thīr ma-na mīn-ākhta.*

52. *Be-gunāhī-a ān marī zā de-āna jay-āna khaptu.*

53. *Ar ki khas-e āngo bithēn mādhn gipt ingo khāt-i.* (21)

54. *Hudhī tha-i hūr-a khut.*

55. *Gushante ki sarkār yak chāoni kānd nīdāwān jayenokh ēn. E biokh ēn?* (22)

56. *Tha-i thewaghe thīr burz-a ravagh-ān.*

57. *Asula chī-e nishān-āra mīn-ākhtagh-ān.*

58. *Sadh armān ēn ki mā wath-i shist burz na khutha.*

59. *Ma-i nazikh-a me-y-ā, nawān khushij-ēn.* (23)

60. *Ān-hīāra gwash ān phalawa ma rau.*

61. *E dī ān-hīāra gwash ki thī bar-e ma-i loḡh-a me-y-ā.*

62. Who is that person standing under that tree? 62. *Ān khai ēn ki ān drashk buna oshātāgh-e?*
 63. He is a beggar. 63. *Ān pindokh ēn.*
 64. Your horse is lying at the bottom of that stream. 64. *Tha-ī nariyān ān siyāh-āf nān-wān khaptiy-ēn.*
 65. Go and pull him out. 65. *Ba-rau, ān-hāra dara chikh.*

Obs. 1. Or *khushāgh-ān*, but the singular is more in accordance with Baluch idiom.

Obs. 2. *Barāt*, an allowance, a subsidy; *barāt-wār*, the receiver of such an allowance. Other common words are *nazar*, *inām*, *lashkikh*. A wedding present is called *nendr*.

Obs. 3. From the Arabic *al-qadr*, the Almighty. *Indhā*, God, may be used instead.

Obs. 4. *Sawārak* or *sawārik*, breakfast; *whard*, food in general; *naphan*, bread, food; *shām*, evening meal. Men from the north call both meals *sawarak*, and pronounce it *sawāriqh*.

Obs. 5. *Olak khānagh*, to encamp. But we might have used *nāshāgh-ān*.

Obs. 6. *Bār*, take away, for *bar*, from *baragh*. The contingent future, 3rd person singular, is *bārt*. We cannot here use the conjunctive participle *burthā*, having taken (them) away (kill them).

Obs. 7. *Khoh* or *koh*, a mountain, a stone; *ther*, a mountain peak, a hill; *nighwar*, low hills; *kohistān*, a hilly country; *gwāsh*, foot-hills.

Obs. 8. *Wājh*, *wajāh*, *waj*. *Muklat* and *naubat* are also in use.

Obs. 9. *Bāl*, in fact. It translates in this sense the Urdu *balhī* (Arabic *bal* + Persian *kī*), and this very probably may be its origin.

Obs. 10. *Māh-e*, of the month; genitive case.

Obs. 11. *Man-āgh* or *ma-āgh*, mine. The infix *a* is euphonic.

Obs. 12. *Phajān-kh-ār-ā*, the contingent future is preferable to *phajān-āragh-e*, the present imperfect. "To be recognized by everyone" has a sense of habitualness.

Obs. 13. *Er'ga*, in this way; *ār'ga*, in that way, are shortened forms of *erang-a* and *ārang-a*.

Obs. 14. *Azh ch-ān-hā phursitha*, I asked him, is an every-day form of expression, in which the *ch* is an abbreviated form of *chi*. The only excuse for its presence appears to be euphony. *Hairāt*, welfare, happiness, from the Arabic *khairiyat*.

Obs. 15. *Kh-ā-ith* or *kh-ā-e*, may come.

Obs. 16. *Wā pha wāth-ān*, among themselves; it is a phrase worth remembering.

Obs. 17. Note the idiom: he has come to his food.

Obs. 18. *Nawān ān-hā gir-ān*, perhaps him I may catch, the inference being, perhaps him I may not catch.

Obs. 19. *Bandagh-i cā* denotes present obligation, and *bandagh-i bi*, future obligation.

Obs. 20. *Ā:k guzagh-a*, or *guzagh-a wakhta*, at the time of passing, while passing.

Obs. 21. *Bithen* and *kh-art* are examples of the contingent perfect tense. The pronominal suffix *i*, him, may be left out without obscuring the sense; but the idiom is to have it there.

Obs. 22. *Jorenokh*, about to make; *biokh*, possible; *nā-biokh*, impossible.

Obs. 23. *Khushij-cā*, you may get killed, is the 2nd person singular, contingent future, passive voice. Pronounce the word as if written *khushijāc*.

7-11-1908.

(13)

- | | |
|---|---|
| 1. You say your head pains you. | 1. <i>Thau gushagh-cā tha-i saghar dor khanagh-c.</i> (1) |
| 2. When I eat and drink I vomit. | 2. <i>Ān wakht-a ki nayhan āf waragh-ān uchāl biagh-c.</i> |
| 3. Show me your tongue. | 3. <i>Zabān shondār.</i> (2) |
| 4. You will have to take a laxative. | 4. <i>Tha-ra lāf bozhagh-i bi.</i> |
| 5. I have no appetite. If I eat a morsel my stomach swells, and I cannot digest it. | 5. <i>Ma-na sawāriḡh seb n-cā; ar ki ma yak burki war-ān mā-i lāf dambar-i, hāzm na bi.</i> (3) |
| 6. My face and feet are swollen. | 6. <i>Ma-i dehv dī mā-i phūdḡh dī sīthagh-ān.</i> |
| 7. O, you there! Stop. Where are you running to? | 7. <i>O mard: b-oshṡ: thāngo drikagh-cā?</i> |
| 8. Come here for a little. | 8. <i>Kham-e der sāngu e phalarwa be-y-ā.</i> |
| 9. I wish to have a little talk with you. | 9. <i>Ma go than chī-e thankh-tawār khanagh loṡagh-ān.</i> |
| 10. What do you want? | 10. <i>Thau chī loṡagh-cā?</i> |
| 11. I cannot stop here. | 11. <i>Ma edha oshṡṡṡṡṡṡ na biagh-ān.</i> (4) |
| 12. I am going out to plough, and my pair of bullocks have gone on in advance. | 12. <i>Ma nangar bahainagh-a ravagh-ān, mā-i jora dehv-a shuṡṡṡṡṡṡ.</i> (5) |

13. I am afraid lest someone steal and make off with them.

14. Tell me all about yourself.

15. Do you know or not of any dispute between the Marris and Bugtis?

16. They have now begun to attack one another.

17. There is no intermediary to see justice carried out.

18. Why do they not have their cases settled by the *jirgas*?

19. God knows.

20. At first their case could have been settled, but now it has become grave. To settle it legally will not be an easy matter, for the reason that blood has been shed on both sides.

21. How many men have been killed on either side?

22. I have heard that four of the Marris have been killed and six wounded.

23. Three Bugtis also were wounded.

24. I will go now.

25. Ask someone to bring my horse.

26. He is standing here behind you.

27. You must have travelled far.

13. *Ma thursagh-ân khas-e ân-hân duzi ma khan-i bar-i.* (6)

14. *Wath-i hâl ma-na de.*

15. *Tha-ra kal en marri-ânî lugtî-ânî chî-e jheran asten ki na?* (7)

16. *Nî wa pha wath-ân khaplagh-ân pîsna khanagh-a.*

17. *Khas-e nîjâmagh-i shar' gieshokh na mil-i.*

18. *Ân wath-i sh'ara jirga nîânân pha chi na giesh-ân?*

19. *Hudhâ-ra kal en.*

20. *Phesha shar' bîtha bî mashe nî ân-hânî jherav girân bîtha. Esh-i shar' khanagh arzân na bî, e sabab-a ki har do phalawa hon bîtha.*

21. *Chikhtar mard murtha kha-i phalawa?* (8)

22. *Mâ ashkhutha 'chîâr marri khushijithiy-ant shash zadhagh bîthagh-ân.* (9)

23. *Bugtî-ânî dî sai mardum zadhagh bîthagh-ân.*

24. *Nî ma rav-ân.*

25. *Khas-e-âra hukm de ma-i nariyân be-y-âr-i.* (10)

26. *Ingo tha-i phadha oshâtathagh-e.* (11)

27. *Thau dîr mustâfarî khutha bî.*

28. How far is your village from here?

29. How many *kos* will it be?

30. Sir, to tell you the truth, I know nothing about a *kos*, but I came here in three days. I halted one day on the way, and arrived in the city early to-day, the fifth day.

31. It rains hard nowadays.

32. This rain is good for cultivation because it is plentiful; light rain is of no use, because it does not wet the ground.

33. Do you think it will rain to-day?

34. God knows: the clouds are dense: it may rain.

35. I have heard that you are a great horse-breeder.

36. That is correct; at the government horse-show I have carried away many prizes.

28. 'sham-edha tha-í halk chikhtar dir en?

29. Chikhtar koh bi?

30. Wázhá ar ki rúst phurs-en koh-án ma na zánagh-án; mashe sai rosh-án ma edha ákhtagh-án. Yak rosh má dug-a otak khutha, maroshí hángahé phanch-mí rosh shahr-a rasihtagh-án. (12)

31. Man in rosh-án haur go zor-a gwáragh-e.

32. E gwárish khishár sánga jawán en e sánga kí báz en; mashe án kí khanakh en kár-a n-en, e sabab-a kí díghár azh en-án-há na misaghe. (13)

33. Tha-í díhán-a maroshí haur gwár-í?

34. Hudhá-rá kal en: jhur bazz en: nawán gwár-í.

35. Má ashkhutha kí thau mashúr ghorvand en. (14)

36. E rást en; sarkári jalsa níánwán má báz go zuríha. (15)

Obs. 1. *Dard* is usually reserved to denote "internal pain". Remember that *waragh* means "to eat" and "to drink".

Obs. 2. *Shon-dagah* or *shon-dáragh*, to show.

Obs. 3. *Seb* can be replaced by *shauk*, desire, and *burki* by *zamb*, a little bit. The verb *dambaragh* is generally restricted to "swelling of the stomach".

Obs. 4. *Oshdtáha na biagh-án*, I cannot stop, is an intransitive potential compound.

Obs. 5. There is no need to translate the word "bullocks", as *jora*, a pair, covers it, and makes the sense perfectly clear.

Obs. 6. Note that it is the negative *ma* and not *na* that is used with the contingent future to obtain the meaning of "lest".

Obs. 7. Note this use of the genitive case: Some quarrel between (of) the Marris and Bagtis.

Obs. 8. Read: How many men have died on whose side? The construction of the Baluchi sentence is worth noting.

Obs. 9. *Khushijjithiy-ant* or *khushiy-athant*, were killed: the passive voice.

Obs. 10. *Be-g-ir-i*, that he may bring; the indirect form.

Obs. 11. Note that it is not *ashthagh-e*, the 3rd person singular, present imperfect, but *ashthithagh-e*, the adjectival form of the past participle. (Cf. *nindagh*, and the verb *baithai* in Urdu and Hindi.)

Obs. 12. Read: If you ask for the truth. This is the Urdu and Hindi idiom, *agar ap sach puchhchh*.

Obs. 13. *Misagh*, *mentha*, to become wet; *mishragh*, *mishla*, to suck; *mushagh*, *mushla*, to rub; *mizhagh*, *mishla*, to make water, are all very much alike and liable to lead one astray.

Obs. 14. *Ghorwand*, according to Dames, is "a horse attendant". It really means, however, "a breeder of horses". The word for a horse attendant or groom is *galphān*.

Obs. 15. *Go*, a prize; *ga-bar*, a horse that has won a prize, from *baragh*, to carry away.

2-4-1908.

(14)

1. How long is it since you have not been to your home?

2. Is all well in your village, and are your crops and cattle flourishing?

3. Has there been any illness?

4. Also, have all your tribes been at peace?

5. Have you ever made a long tour through your country?

6. What places did you visit and at which did you encamp?

7. Were the encamping grounds clean and were supplies easily procurable?

1. *Chikhhtar rosh bitha ki thau wath-i logha shuthagh-en?*

2. *Tha-i halk-a hair en; tha-i khishur-ān māl maweshi jawān astān?*

3. *Chī-e nā-durāhi bitha?* (1)

4. *Ē dī ma-na das, tha-i thowagh-e tuman-ān go hairāt-a nindagh-ethant?* (2)

5. *Thau kadāha wath-i deh nānawān dīr musāfari khutha?* (3)

6. *Thau kithān kithān hand-ān shuthagh-en ba-khu ba-khu otak khutha?* (4)

7. *Otak hand-ān sāf ath-ant, thoshagh arzānigha miletha?*

8. Tell the headman that we shall require supplies of all kinds, namely, flour, wood, ghee, and flesh at each of the appointed stages.

9. Does your country abound with game?

10. I understand that you have left very few *márkhor* and *uríyál* in the country.

11. It is with great difficulty that a sportsman can pick up a good head.

12. You have no respect for females, too.

13. Are you not ashamed at shooting young ones and females?

14. In a few years' time there will be no sport left in your country.

15. In the same way as if some great oppressor was to slay all your men, women, and children, you would have no Baloches left in the country.

16. Have you heard that a band of armed Patháns made a great raid on two or three shepherds grazing their flocks in the Chaman range of hills, and carried off six to seven hundred head of sheep and goats?

8. *Mukaddim-áira grash má-ra har rang-a thoshagh¹ pakár b-án, árt, dár, moshín, gozhd, har har hand chakha ki otak sánga phesha mukarrar bítha.* (5)

9. *Tha-í deh-a shikár bíz eñ?*

10. *Ma-í dihán-a than khamene pháshan gurándh deh-a ishla dátha, thewagh-án go túfak-án jaiha.* (6)

11. *Báz dukhí-a shikár-a sarwán maz-e-n sháh-ání milagh-e.*

12. *Than mádhagh-ena dí na kh-il-eh.* (7)

13. *Tha-ra lajj na man-agh-e ksa-e-n mádhagh-e janagh-a?* (8)

14. *Kham-e sál-án phadhu tha-í deh-a hechí shikár sar-na-kh-ú-í.*

15. *Hami-e rang-a ar kikkhas-e maz-e-n zulmí tha-í thewagh-e mardum-án zál-kár chukh-chorí khush-í, guda tha-í deh-a baloch hechí sar-na-kh-ú-í.*

16. *Than ashkhutha ki pathán-ání yak ghal-á do sai shaf-ánk chakha maz-e-n pásna khutha, shash hapt sadh mehar ramigh burthagh-ant-ish? E phasoí chaman khohistán chakha wath-í mál marweshí chárenagh-ethán.* (9)

17. This happened about five days ago.

18. A party of cavalry and levy *sawārs* took up their tracks and pursued the raiders, and came up with them across our border, where a fight ensued.

19. Both parties exchanged shots, but no men were killed on either side.

20. Two of the raiders, however, were wounded and captured.

21. The rest of them abandoned their booty and took to the hills, whither their pursuit was not practicable.

22. The pursuing party then collected all the raided cattle and drove them back into Chaman and there made them over to their respective owners.

23. Raids of this sort are of common occurrence, and the border being so close at hand makes escape easy.

17. *Nawān phanch rosh gwasto shuthagh-ant e kār bītha.*

18. *Risala-i levī-e yak ghal pāsawān-ānī rand-ān shuthagh-ant, ma-i sistān ān-bar-a ākhto goñ khaptagh-ant; mirāi bītha.* (10)

19. *Har do-enwān tāfak jathugh-ant, mashe na ān-hānī na esh-ānī chī-e khushtiya shutha.* (11)

20. *Mashe do pāsawān zadhagh bīthagh-ān gīrijithagh-ān.* (12)

21. *Bākiqha āwār māl ishto dātha, khohistān phalawa phadātho shuthagh-ān: āngo ān-hānī phadtha khorī shutha na bītha.* (13)

22. *Guda khorī ghal-ā āwār māl much khutho chaman phalawa hakātho burītha, wāzhā, wāzhā-nī zimma khutha.* (14)

23. *E rang-e pāsna geshtar-a biagh-e, sistān nazī biagh-a dūz-ān arzānīqha dar-shaf-ān.* (15)

[Obs. 1. *Chī-e* in general corresponds to the Urdu *kuchh*, some, any, something, anything.

[Obs. 2. *E dī ma-na dās*, tell me this also. *Nindugh-ethant*, they were dwelling, is the past imperfect tense.

[Obs. 3. *Daur Khanagh* is, however, the expression generally used.

[Obs. 4. *Kīthān kīthān*, etc., what various places. Similarly the interrogative adverb has to be repeated: *ba-khu ba-khu*, where and where.

[Obs. 5. *Pakār b-ān*, will be required; *kar kar hand chakha*, at each place.

Obs. 6. *Thawagh-ân*, all, is here used substantively.

Obs. 7. *Mâdhagh*, female; *mâdhagh-ena*, of females, is the adjective used substantively. Read: *Mâdhagh-ena shikâr di na kh-il-câ*, you even persist in the shooting of females.

Obs. 8. That is, *jaûgh-a azh*, from killing, through killing.

Obs. 9. *Shafânk* or *shumak*, a herd, a shepherd; *phasoi*, one who looks after a herd of sheep or goats, from *phas*.

Obs. 10. The *i* of *risûn* and the *e* of *levi* are genitival suffixes.

Obs. 11. *Na ân-hânî na esh-ânî*, nor of these nor of those, of neither party. *Jathagh-ân*, the plural is necessary to agree with "shots".

Obs. 12. *Girijûthugh-ân*, they were captured; the passive voice. Its use can nearly always be avoided if desired.

Obs. 13. *Shutha na bîtha*, went not became, is an intransitive potential compound.

Obs. 14. *Wâzhâ wâzhâ-nî zimma khutha*, placed them in the care of their respective owners. Note that only the second *wâzhâ* is inflected: that is the rule. The English word "respective" is got by repeating the noun.

Obs. 15. Read: *Azh sistân nazi biagh-a: dar-shaf-ân*, they escape, they can escape, is the 3rd person plural, contingent future. No date.

(15)

- | | |
|---|--|
| 1. What land have you got ? | 1. <i>Tha-i chikhtar dighâr asten ?</i> |
| 2. Ten <i>jaribs</i> of irrigated and fifty of unirrigated land. | 2. <i>Ma-i dah jarib rejânî phanjâh jarib gwâreshânî astân.</i> |
| 3. The irrigated land I plough myself, and the other I give to cultivators. | 3. <i>Ân ki rej-ânî dighâr en ma wath khishâr khishagh-ân, ân ki gwâresh-ânî en ma râhak-âra deagh-ân. (1)</i> |
| 4. This is a bad village. | 4. <i>E gandagh-e halk en.</i> |
| 5. It is famous for thieves. | 5. <i>Duzî sânga mashûr en.</i> |
| 6. Last year a hundred cases were committed here. | 6. <i>Phadhî sâl-a ân-hî nân-wân sadh duzî bîthagh-ân.</i> |
| 7. Only ten were proved. | 7. <i>Asûla dah sabût bîthagh-ân. (2)</i> |
| 8. I went and learnt that the <i>mâlik</i> had been stabbed. | 8. <i>Ma shutho sahî bîthagh-ân ki mâlik-âra khas-e-â kârch jatha. (3)</i> |
| 9. Who did this ? | 9. <i>Kha-îa e kâr khutha ?</i> |
| 10. It is difficult to say. | 10. <i>Gushagh dukhî en. (4)</i> |

11. There is great enmity in the place.

12. This settlement has caused bitter feuds in the families.

13. Land and women are the cause of all murders.

14. The people are afraid that the revenues will be increased.

15. This will be a great sorrow to the poor landowners.

16. Last year their autumn crops were destroyed by locusts, and this year the spring crops have been burnt up by the drought.

17. What is this crowd collected here for?

18. Malík Phír Bakhsh is a man seventy years of age.

19. He married a pretty girl of fourteen.

20. Her parents forced her to do so, but the night before last she eloped with Ahmad Khán.

21. Your regiment is ordered to Loralai.

22. It will march on Saturday.

23. The general inspects it on Friday.

24. Be careful that everything is ready.

25. What transport do you require?

11. *E halk-a ber báz en.*

12. *E nokh-e dighár-kach sabab-a loqh loqh-a báz ber paida bítha.* (5)

13. *Dighár zál, thewaghe hon sabab astán.*

14. *'Alam thursagh-e ki tirní nawán zigáda bí.* (6)

15. *Ar ki e rang-a bí gharib zamindár-án báz dukhí bent.*

16. *Phadhí sál-a ár-hání kanjo-e khishár madhagh-án wírtha, e sál-a ár-hání jeyto-e khishár-án azh hawar na gwáragh-a hushk bíthagh-án.*

17. *E julba ham-edha pha chi much bítha?* (7)

18. *Málík phír bakhsh sai gíst o dah sál umr-a astén.* (8)

19. *Án-hiá yuk sharr-e janikh chíár-dah sál umr-a sir khutha.*

20. *Án-hi math-phith-á go zor-a e kár Khanaintha, mashe phurandoshi ár zál go ahmad khán-a udaltho shutha.* (9)

21. *Tha-í lashkar-a hukm miletha loralai ravagh-a.* (10)

22. *Yá-shambe-a kuch khan-í.*

23. *Generl sáhib ár-hie muláháza khan-í zuma.* (11)

24. *Thau gind ki ham-uchi taiyár bí.*

25. *Tha-ra chi chi olák pakár bí?* (12)

26. One hundred carts, three hundred mules, and two hundred camels.

27. To whom do these hills belong?

28. Do your cattle graze there?

29. The hills belong to the Bugtis and not to us.

30. They make us pay one goat yearly.

31. They oppress us much.

32. Why are the people running?

33. There has been a raid.

34. The Marris have driven off three head of cattle.

35. They wounded five men with swords.

36. It is reported that a raiding party is hidden in the hills close by.

37. They are said to be fifty strong, some of them being armed with sniders, and the rest with muzzle-loaders and matchlocks.

38. *Sáhū*, I want a week's leave without pay.

39. My grandfather died yesterday evening, and I am his heir.

40. If I do not go home my cousins will seize the inheritance.

26. *Yak sadh gādi, sai sadh hastal, do sadh lerac.*

27. *E khoh-ān kha-i astant?*

28. *Tha-i māt maweshi odha charagh-ant?*

29. *E khoh-ān bugti-āni astān, ma-i ne-y-ant.*

30. *Mā-ra sāl phar sāl-igha yak buz deagh-i būagh-e. (13)*

31. *Ān-hān ma-i chakha bāz zulm khanagh-ant.*

32. *'Ālam pha chi drikagh-ant? (14)*

33. *Pāsna bītha.*

34. *Marrī-gal-ā sai khāgīr hakalho burthagh-ant.*

35. *Ān-hān go zahm-a sai mardum zadhagh khuthagh-ān.*

36. *Gushante ki pās-wān-āni yak ghal nazīkh khoh-āni nān-wān thamb astān. (15)*

37. *Gushante ki ān-hān phanjāh mard ān, kharde gura khīna-phur-bīokh-e tūfak-ān, bāki-āni gura kaldār torēdār tūfak-ān astant. (16)*

38. *Wāzhā, ma-na haft rosh mokāl siwā khareha pakār ēn.*

39. *Zī begahā ma-i phīrak murtho shutha, ma ān-hī wāris ān.*

40. *Ar ki ma loḡh-a na rav-ān ma-i nākhozākht-ān mīrāt girante.*

41. It is thundering and the sky is very cloudy.

42. I think we shall have a storm to-night.

43. We always send armed men when we send our cattle to graze.

44. The people of the hills are great thieves, besides, the leopards and wolves are very bold and carry off our goats.

41. *Juhr garandhagh - e, raghdan báz ant.*

42. *Ma-i chana begi wáchar bí.*

43. *Án wakh-t-a ki má wath-i mál maweshí chárenagh-a shash-tún síleh-band-án dí goníkha dehv-de-án.*

44. *Khok-áni 'dlam sakhia dúz astán, esh-ia síwá díhav-án, gurkh-án báz díláwar astant, ma-i buz-án baragh-ant.*

Obs. 1. Or we can put it: *án ki báki ch*, that which remains, the balance.

Obs. 2. *Sabát* or *sebit biagh*, to be proved; *sabát* or *sebit khanagh*, to prove.

Obs. 3. *Kárek janagh*, to stab.

Obs. 4. Note this peculiar use of the word *dukhi*. Other words are *gírán*, *mushkil*.

Obs. 5. *Lagh lagh-a*, in the house, in the houses. Note that only the last noun takes the suffix.

Obs. 6. The plural *thursagh-ant* may be used.

Obs. 7. *Jumlo*, *julgav*, *jálba*, *jhor*, a crowd.

Obs. 8. *Umr*, age, *umr-a*, of age.

Obs. 9. *Udaltho shutha*, she eloped, she eloped consentingly. The transitive verb *udaltho burtha* would mean that he had taken her away probably by force.

Obs. 10. The word *lashkar*, an army, is often used to denote "regiment".

Obs. 11. *Án-hi-e*, its, of it. An unusual form of the genitive, but one in use.

Obs. 12. *Olák*, beasts of burden of any kind. Dames derives it from the Turkish *senlák*.

Obs. 13. *Sál phar síligha*, year after year, every year, yearly: *má-ra deagh-i biagh-e*, we have to give.

Obs. 14. *Drik zurtho ákhla*, he came running.

Obs. 15. *Thamb biagh*, to lie in wait; *thamun*, ambush.

Obs. 16. *Khina-phur-biokh-e táfak-án* may be replaced by *gándú táfak-án*; *kaldár*, machine made, of European manufacture; *toredár*, a matchlock.

No date.

(16)

1. Who is that man coming towards us?

2. He is a Baluch.

3. He is the police *thānedār* come to complain that someone has stolen his goats and sheep.

4. Tracks are traceable towards the Begi torrent.

5. Order someone to take my riding camel to Baleli, and to keep it there ready for me; I will come by rail to-morrow morning.

6. I shall ride sixteen miles and halt for the night on the bank of the Naubissār torrent, and again set out early in the morning.

7. Journeying on in this way I hope to reach Nuskī on the fifth day.

8. See that all supplies for my servants be ready at the halting places.

9. They will require flour, millet, grain, ghee, lentils, salt, pepper, and wood.

10. Bhoosa and lucerne will be required also.

11. What are those men doing?

12. They are tent-pegging.

1. *Ān mard khai en ki mā-i phalarwa man-āgh-e?*

2. *Ān baloch en.*

3. *Ān polis thānedār gila khanagh-a man-āgh-e, e sānga ki ān-hī-e buz-ān mesh-ān khas-e-ā duzi khatla.*

4. *Rand-ān begi khaur phalarwa shuthagh-ān.* (1)

5. *Khas-e-āra hukm de mā-i māhrī baleli-a bar, mā-i sānga ān-hā taiyār er-khan; na bāngahā rel-gūli-a kh-ān.*

6. *Mā hasht koh avzār bītho rav-ān shaf-a nauhissār churr kharagh-a otak khan-ān, guda khes-bāngahā thī bar-e rūhi b-ān.*

7. *E rang-a mizil-ān khan-āna khan-āna mā-na ummed en ki phanch-mī rosh-a mushki-a rasān.* (2)

8. *Than gind ki har chī-e thoshagh mā-i nokar chūkār-ānī otak-ānī sānga taiyār bi.*

9. *Ān-hānī sānga ārtih, zurth, nond, rogħan, dhāll, wahādħ murjān, dār pakār b-ant.*

10. *Bho dī uspat dī pakār b-ān.* (3)

11. *Ān mardum-ān chī kār khanagh-ant?*

12. *Ān - hān nezi - bāzī khanagh-āj.*

13. Look, one of them has taken a peg.

14. His pony is a good goer and is not afraid of the peg.

15. Baloches are very fond of tent-pegging; whenever they have leisure they tent-peg.

16. There are reports in every street that a respectable merchant has killed his wife with a knife.

17. They are now taking the corpse to the hospital for examination.

18. The owner of the house says he was drunk: that he did not know what he was doing.

19. But it appears from police enquiry that the merchant had previously determined to kill her, and for this purpose had bought a knife.

20. The cause is that he suspected his own brother of having committed adultery with his wife.

21. But they have ordered him to be hanged, as he has not proved adultery.

22. Is there much game in your country?

23. If it be so I shall come and shoot with you for some days.

13. *Gind, azh ch-ân-hân yak-e-â mekh pholiho burtha.* (4)

14. *Ân-hi daddav jawâ-e-n juzokh en, azh mekh-a na thursagh-e.*

15. *Balochi 'dâm nezi-bâzi bâz rash khanagh-ân; wakht-a ki ân-hâra phâr bi murri nezi-bâzi khanagh-ân.*

16. *Thewaghe kichah-ashuhrat shuhrat guzagh-ân ki yak dumandil bakâl-â go kârch-a wath-i zâl khusha.* (5)

17. *Ni murgagh-a zurtho baragh-ân aspitul-a âzmenagh-a pha.*

18. *Logh-wâzhâ gushagh-e ma nashâi bithagh-ân; ma na kal na bitha ki ma cho khanagh-ân.* (6)

19. *Mashe azh polis phol-phurs-a sahî biagh-e ki bakâl-â azh phesha ân-hi khushagh irâda khutha; e kâr sânga kârch dî bhâ gipta-i.*

20. *Bsh-îe e sabab en ân-hiâra shakk bitha ki ma-i wath-i brâth-â go ma-i zâl harkat khutha.*

21. *Mashe ân-hiâra phâho hukm dâtha, e sabab-a ki ân harâm-sâkî sebit na khutha.* (7)

22. *Tha-i deh-a bâz shikâr en?*

23. *Ar ki e rang-a bi chî-e rosh go thau shikâr khanagh-a kh-ân.*

24. I am very desirous of shooting a buck with large horns.

25. I promise you that I won't miss this time.

26. I will take a lower sight and not let my shot go over his back as on the last occasion when you took me out.

27. I saw a very fine flock of duck on the Nari stream the other day, but they would not let me get within gun-shot.

28. I tried in many ways, but at last they saw me and flew away.

29. Have you ever shot geese on the Nari stream ?

30. If you come along with me I will show you any number, and the rest remains with you to get near them.

31. Who is that person in a black coat standing under that tree ?

32. He is a police sepoy, and is on beat duty.

33. He is taking shelter from the rain, otherwise his uniform will get wet.

24. *Ma-i dil báz loṭagh-e ki ma yak sarwān ki maz-e-n shā b-ān jan-ān.*

25. *Ma kaul khanagh-ān ki e wakht-a pheshi wājha ma-i thir radh na bi.*

26. *Ma wath-i shist-a kham-e jahl khan-ān tūfak jan-ān ki azh ān-hi phusht-a thir na radh bi ān rang-a ki pheshi dhaka tha-i gura bitho mā khutha. (8)*

27. *Yā rosh-e-a mā nari churr chukha yak maz-e-n jahār batak-āni ditha, mashe ān-hān ma-na nazi āgh-a ne-y-ishta ki tūfak-a jan-ān. (9)*

28. *Mā e rang-a ān rang-a báz koshish khutha, āhira ma-na ditho ān-hān bāl giplo shuthagh-ān. (10)*

29. *Thau nari churr-a maz-e-n batak-ān karāha jathagh-ant ? (11)*

30. *Go mā be-y-ā, ma tha-ra báz phendār-ān, guda ān-hāni nazi ravagh tha-i kār eh.*

31. *Ān ki drashk buna oshdathagh-e shā-e gida jān-a khuthagh-e khai eh ? (12)*

32. *Ān polis sipāhi ēn, jāgro-a khanagh-e.*

33. *Azh haur-a ān wath-āra dar-baragh-e, er'ga na khan-i lān ān-hi wārdi mis-i. (13)*

34. My uniform coat was destroyed in this way, and I had to pay for it.

35. There has been a big raid on the Segí village.

36. The local *baniya* was looted and cash and cloth goods were carried off by the raiders.

37. The raiders also carried off two valuable camels and a horse belonging to the *málik*.

38. The raiders after killing the *baniya* made good their escape across the border, but have been seized by the orders of the *hakím* of Fort Baldak.

39. The Achakzais are great cattle thieves, and are always carrying off cattle belonging to our villagers.

40. Look before you or you will fall into that ditch.

41. When jumping my horse over it one day I fell off and my horse ran away and I had to walk home.

42. A horse that is a good jumper ought to clear the ditch very easily.

43. Baloches are very fine horsemen and the breed of their mares is far renowned.

34. *Haw-e rang-a ma-i wardí gida gandagh bitha, ma-na esh-i bhí dengh-i bitha.* (14)

35. *Segí halk-a maz-e-ñ púsna bitha.*

36. *Ángurí bakál hazína phulítha, púswn-án zar dí gudh dí burtha.* (15)

37. *Púswn-án do kimat-ání lerav málik yak wiriyán burthagh-án.*

38. *Púswn-án bakál khushto sína pár daraintho shuthagh-án, mashe baldak kelát hakim hukm-a giríjithagh-án.* (16)

39. *Achakzai 'álam mál maweshí-ání maz-e-ñ dúz án, rosh pha roshigha ma-i halk-a mál maweshi baragh-ant.*

40. *Deiv-a gind, na thau án pháhan-a khaf-en.* (17)

41. *Rosh-e-a wath-i Jaddav azh án-hía pár drikainagh-ethán ki gardán bíthagh-án, ma-i Jaddav thakhito shutha, ma-na piyádhaghígha loqh-a juzagh-i bitha.*

42. *Án nariyán ki báz drikokh en azh ch-án-hía jawáníkha pár dragetha bí.* (18)

43. *Baloch 'álam báz jawáin arzár án; án-háni mádhin-án nazí dir mashúr astán.*

Obs. 1. *Shuthagh-ân*, have gone, are traceable.

Obs. 2. *Mizil-ân khan-âna khan-âna*, continuing to march.

Obs. 3. *Bân* is another form for *bant*, the 3rd person plural, contingent and absolute future tenses.

Obs. 4. *Me^{kh} phohitho burtha*, he has taken the peg, as we say: *phohagh, phohitha*, to pierce.

Obs. 5. *Shukrat*, report, rumour, is from the Arabic *guzagh*, to pass: *dumandil*, having two turbans, hence, a man of note or distinction.

Obs. 6. *Ma-na kal na bitha*, I did not know: *ki ma chi khana^{ph}-ân*, that what I am doing, not what I was doing, *khana^{ph}-ethân*.

Obs. 7. *Harâm-sâki*, wrong-doing, adultery; *scrib khana^{ph}*, to substantiate, to prove.

Obs. 8. *Jahl, jhikka*, down, lower: *ki azh ân-hi phusht-a thir rath na bi*, that from (over) its back the bullet does not miss: *ki pheshi dhuku tha-i gura bitha ma khutha*, as was done by me on a former occasion while with you.

Obs. 9. *Yâ rash-e-a*, one day, the other day; *digar*, other, does not give the required meaning. *Tâfak-dhak hamd-a*, a gun shot off.

Obs. 10. *Bâl gipta shutha-i*, he flew away; but *nawân bâl girth ranth*, he may fly away.

Obs. 11. *Maz-e-â batak*, a big duck, a goose.

Obs. 12. Also *phushli, kurtu, jhebe*, a coat: *shû-e gidu jân-a khuthagh-e*, with a black coat on.

Obs. 13. *Azh haur-a ân wath-âra dar-baragh-e*, he is taking himself out from the rain; *er'ga na khan-i*, if he does not do so.

Obs. 14. *Ma-na deagh-i bitha*, I was obliged to give.

Obs. 15. *Hazân, dukân, dokân, haf*, a shop; *guth, guth, guz, barzi, bochan, jheban*, cloth.

Obs. 16. *Girijthagh-ân*, they have been seized; the passive voice.

Obs. 17. *Phâhan, kâhi, khâhi*, a ditch.

Obs. 18. We might say *jawâ-e-â drikokh en* except for the fact that *jawân* comes in later in *jawânikha*, in style, in good style. There is no need to mention the word "ditch" a second time. No date.

(17)

1. There is only one thing to be done.

2. Your arm must be amputated.

3. That is the only thing which will save your life.

4. Sir, I cannot consent to this, as I shall not then be able to enjoy the pleasures of paradise.

1. *Asula yak kâr khanagh-i astên.*

2. *Tha-i dast buragh-i bi. (1)*

3. *Asula er'ga khanagh-a tha-i jân dar-shaf-i. (2)*

4. *Wâzhâ, ma e manzûr na khan-ân, ar ki khan-ân tân bihisht khûshî-ân na zîr-ân. (3)*

5. The patient absolutely refuses to take any medicine.

6. It is the month of fasting, and being a Muhammadan he is keeping the fast and will not eat or drink anything between sunrise and sunset.

7. Cholera has broken out at Babarkachh, and unless measures are promptly taken will spread to all other parts irrigated by the Nari river.

8. There has been no rain in Kachhi this year, and there is no grazing for the flocks.

9. Since the Bolan railway has opened, the Brahuís have ceased to breed camels.

10. The best breed of cattle is found in Bala Nari and camels in Kharan.

11. Some Achakzais came from across the border, killed a *baniya* and carried off his property.

12. The police followed the robbers, came upon them, killed one man, wounded two, arrested one: the rest escaped.

13. To be a robber is considered as a honour among the Achakzais,

5. *Náduráh pol darmán na khangh-e.*

6. *E roshagh-áni mih en, náduráh musalmán bitho roshagh khangh-e, azh rosh ásin er-khafagh tūn na chí-e waragh-e na ting-deagh-e.* (4)

7. *Bábarkachh - a wahába náduráhi dar khangh, ar ki asháfi-a chí-e bandbozh na khangh-i e náduráhi an thewaghe hand-án khind-i ki an-háni náhwán narí daryá af ravagh-e.* (5)

8. *E sál-a kachhi-a hanr-á hechí na gwárta, e sabab-a mál maueshí charagh sanga reiv hechí n-en.*

9. *Azh an wakh-ta ki bolan ásin dag bukhta brahú 'álam lerav-án er-na-khangh-ant.* (6)

10. *Khágir - áni jawi - e - n paidáwári bála narí náhwán, kharan náhwán lerav-áni jawi-e-n paidáwári biagh-e.*

11. *Chí-e achakzai azh sistán an phalawa ákhta yak bakál khushta, an-hi muddl bunagh zurtho burtha.*

12. *Polis duz-áni rand-a shutha, an-hánra goñ khangh, yak khushta, do zadhagh khuthagh-ant, yak gipta: báki daraintho shuthagh-án.* (7)

13. *Achakzai-áni dihan-a duz biagh jawáin kár asten.*

14. On the approach of the army, the tribesmen collected, beat their drums and chanted.

15. The Khajak ascent was steep, the guns could not be dragged and had to be left behind.

16. Heavy rain fell during the night, the river rose and the army could not cross it.

17. If you require any supplies a week's notice should be given.

18. Malarial fever prevails in Badra in June and July.

19. The cultivation of rice has been abandoned within two miles of the Shahrigh railway station.

20. Many deaths occur among the Marri women during childbirth.

21. Dirty water, scanty clothing, and variations in climate cause disease.

22. The wood of Juniper is soft; I want hard wood, pistachio or any other tree.

23. Government wants to buy a thousand maunds of bhoosa, also a large quantity of grain and fuel.

14. *Lashkar agh-a pha tuman-ani 'alam much bi agh |-an, dhol di bajain tha | shar-an di gwashta.* (8)

15. *Khajak burz-agh baz darang ath, 'alam tof-an burz-a chiketha na khuth agh |-an, e sang-a an-han phudhu ishto datha-ish.* (9)

16. *Shaf-a baz haur-a girarta, darya nianwan ubhar akhta, lashkar azh ch-esh-in par juzetha na bitha.* (10)

17. *Ar ki tha-ra chi-e thoshagh pakar bi yak hapta phesha ma-na hul de.* (11)

18. *Badra nianwan jeyt-a ahara besham thaf bi agh |-e.* (12)

19. *Shahrigh rel tesan chiir-e chund-a yak koh tan brinj-an khishar ishto datha-ish.* (13)

20. *Bachh-ani paida bi agh | wakht-a marri-ani zal-kar baz miragh-an.* (14)

21. *Azh gandagh-e af-a kham-e jar avur-khanagh-a, azh gwa thma | tabdil-a nadurahi paida bi agh |-e.* (15)

22. *Aphurs dar narm-e asten, ma-na khurara-e dar pakar en, ya phishta ya thi e rang-e.* (16)

23. *Sarkar yak hazar man bho bha giragh-a lotagh-e, baz dan di baz dar di.* (17)

24. Carry this letter and secretly deliver it to the chief.

25. Tell him his presence is required immediately.

26. The sick and wounded men were carried in *dolis* to the rear camp, and left in charge of a medical officer.

27. Two men had severe swordcuts, and the third was hit by a bullet and had lost consciousness.

28. It is among rules of honour of Baloches not to kill sick, wounded, women, children, and those who beg mercy with grass in their mouth.

24. *E kághadh bar málik-ára poshida-ia de.* (18)

25. *Áñ-hiára gwash ashtáfi thau sání b-eh.*

26. *Náduráh-án di zadhagh-án di phathela zartho phaulhi otak-a burthagh-ant, yak taviv zimma khuthagh-ant.* (19)

27. *Do mardum-ánra zahm sakhia mán-ákhta, saí-mí-ára thír-mán-ákhta, án thustha.* (20)

28. *Baloch-áni sistán esh e, náduráh, zadhagh, zál, chukh-chori, án ki daf-a rehñ dá thora loí-i khushagh-i na bí-ant.* (21)

Obs. 1. *Dast*, hand, the arm below the elbow; *básk*, *bázak*, the arm above the elbow.

Obs. 2. *Azh er'g-a khanagh-a*, from acting in this way.

Obs. 3. Read: Sir, I shall not approve this; if I do, then I shall not enjoy (take) the pleasures of paradise.

Obs. 4. Note the expression: *Azh rosh-ásán er-khafagh táñ*, from sunrise till sunset. *Ting-deagh*, to drink up.

Obs. 5. *Wahiba niduríki*, the sickness of cholera, cholera; *dar-khaptá*, has broken out; *khanij-i*, be made, the passive voice; *khind-i*, will spread, from *khindagh*, *khindelga*.

Obs. 6. *Asín dag*, iron road, railway; *lerav-án er-na-khanagh-ant*, they do not keep camels, they do not breed camels. This might be replaced by *lerav-án er-na-baragh-ant*.

Obs. 7. *Shutha* the singular is correct for the collective noun "police".

Obs. 8. The particle *pha* governs *agh-a*.

Obs. 9. *Burz-agh*, up coming, ascent; *chiketha na khuthagh-án*, they were unable to haul them.

Obs. 10. Or, *haur gwárta*: *azh ch-esh-ia* is for *azh chi-esh-ia*, from it: *yár juzetha na bítha*, could not cross (across went not became). *Khutha* could not be used here because the verb is an intransitive potential compound. The distinction is very important.

Obs. 11. Or, *tha-ra ma-na kál deagh-i bí*, you will have to inform me.

Obs. 12. *Besham thaf*, or *naubati thaf*, intermittent fever, malarial fever.

Obs. 13. *Ishto dátha-ish*, given up by them, that is by the zamindars or ráhaks.

Obs. 14. Note this unique plural *zál-kár*, women.

Obs. 15. *Azh kham-e jar awur-khanagh-a*, from the putting on of scanty clothing.

Obs. 16. *Yá thi e rang-e*, or another of this kind.

Obs. 17. I want to buy a horse, *ma yak narigán bhai giragh-a bafagh-án*.

Obs. 18. *Ba-phusht*, *líki*, *líkiya*, *pa-pulse*, and several other constructions, all mean "secretly".

Obs. 19. The word *phathela* is probably from the Hindi *patela*, a log or plank used as a harrow.

Obs. 20. *Thushagh*, *thuatha*, to faint, to lose consciousness.

Obs. 21. *Khushagh-i na bi-ant*, they are not to be killed. The custom is of Hindú origin, and goes back many centuries. No date.

(18)

1. A thief entered the house, tore off the earrings of his daughter-in-law and disappeared.

2. The tracks of the thief were followed for a mile, then lost in the skirts of a hill.

3. Marris carried off ten cows and ten donkeys. A pursuing party overtook them in a defile and shot one man dead.

4. A mulla was caught when stealing grain from a grain-pit.

5. While in police custody he committed suicide.

6. Among some tribes the ears and nose of an adulteress are cut off.

1. *Logh-a yak duz phchitho ákhta*, *wath-i nashír chulumb phatitho gipta daraintho shutha*.

(1)

2. *Duz rand-án nem koh táin shuthagh-ant*, *guda rand-án khoh buna gár bithagh-ant*.

(2)

3. *Marri-gal-á dah gokh dah khar burthagh-ant*. *Khori-ghnl áh-káni phadha shutha*, *tokh níánwán gon khapta*, *yak mard go thir-a ma-phira khushta*.

4. *Azh pháhán-a dán duzi khanagh wakht-a yak mulla girijitha*.

5. *Wakht-a ki polis zimma ath wath wath-ára khushto phiraintha*. (3)

6. *Khas-e tuman-áni níánwán udaliye zál gosh dí phonz dí buragh-án*. (4)

7. You should take this urgent letter and deliver it to the political agent before day-break to-morrow.

8. Please come in and shut the door.

9. I have a secret message to communicate to you.

10. The *sardar* has just bought two Hazára slaves for one hundred rupees apiece.

11. You should go ahead of me, select a site for my camp, and have supplies ready.

12. Pray who are you ?

13. I remember seeing you somewhere.

14. Are you a spy ?

15. A caravan has brought one hundred camel loads of dates and ten donkey loads of wheat.

16. Owing to a severe winter there has been no almonds, pomegranates, and figs this year.

17. I started late in the afternoon and have lost my way.

18. Can you guide me to the general's camp ?

19. His wife taunted him saying : " Alif has insulted me ;

7. *Tha-ra e zaríri kághadh baragh-i bí, bángahá rosh-ásín-a phesha sarhaddí sháhib-ára deagh-i bí.*

8. *Mehráni khañ andara be-yí gulo-a jan.*

9. *Ma-na tha-ra yak poshidá-e paighám khañagh-i astén. (5)*

10. *Hañ-e wakht-a sardár-á do hazára molid bhá gipagh-ant, yak yak sudh rupíya. (6)*

11. *Shwá-r azh má dehv-a ravagh-i bí, otak sínga hañd pasand khañ-eth, kull thoshagh taiyar khañ-eth.*

12. *Ma-na phen-dár thañ khai en ?*

13. *Ma-na gir man-ágh-e jáhe na jáhe má tha-ra ditha.*

14. *Thañ jásus en ? (7)*

15. *Yak súth ákhta áñ-hi gura sudh brav-áni bár pind-e astán dah khar gandám bár astán. (8)*

16. *E sál-a báz sírth sabab-a bádam, anár, anjír hechí paida na bitha. (9)*

17. *Azh deri-a begahá rawáñ bithagh-áñ, dag má gár khutha.*

18. *Thañ ma-na jenerl sháhib otak dag phen-dáshta khañ-en ?*

19. *Zál-a áñ-híara zaqhám dátha ki 'alif-á ma-na zá dátha,*

you are no man if you don't kill him in twenty-four hours".

20. The people are happy because no manœuvres are being held.

21. They are selling their bhoosa, which is full of dust, at high rates.

22. Water is obtainable from wells and fuel from the jungle, but no other supplies are procurable.

23. I have had a quarrel with my maternal uncle over a piece of land.

24. Can you help me to settle the matter?

25. People are curious as to why government take a census.

26. My friend, I have told you I will never enlist in the army.

27. I have never been beyond Sibi.

28. Do you expect me to go to China or Africa?

29. The basis of assessment of land tax is one-sixth of the gross produce.

30. Most of the land-holders cultivate their lands themselves, but some employ tenants.

31. The Marrís divide their culturable land every ten

ar ki than gist o chíár ghanta níáwédn 'alif na khush-e guda mard n-eñ. (10)

20. Jangi jalsa na bí, e sánga 'álam vash áñ. (11)

21. Áñ-háñ wath-í bho maz-e ñ bhá shvushkagh-ant; bho níáwédn báz dāñz eñ.

22. Áf azh khuh-áñ miletha bí, dár azh ladh-a, csh-ia síwá thí thoshagh miletha na bí-ant. (12)

23. Ma-í mímá gulgal bítha, díghár yak gaphal sánga. (13)

24. Shar' khunagh-a than ma-na sren-bandí dátha khan-eñ?

25. 'Álam hairán astáñ ki sarkár pha chí mardum-shumári khunagh-e. (14)

26. Dost, má tha-ra aula gwashta ki na lushkar níáwédn ambrái na khunagh-áñ.

27. Ma síbī-a áñ phalawa kañahá na shvthagh-áñ.

28. Tha-ra ummed eñ ki ma chin afrika deh-a rav-áñ?

29. Sarkári tirní kull paidawári shash-mi bahar chakha eñ. (15)

30. Geshtar zamíndár wath-í díghár wath khishagh-áñ kharde kharde ráhak er-khanagh-ant.

31. Dah dah sál phadha marri 'álam wath-í vasm-e

years, every male receiving an equal share.

32. I have to build an embankment in the bed of the hill torrent and require fifty pairs of plough oxen.

33. The sappers and miners are building an iron bridge over the Beji river.

34. A flood came down the Zhub river, damaged all *karezas* and carried off a family of Chilzais.

35. Small-pox has broken out in epidemic form in Kachhi; there have been several deaths, especially among children.

36. The doctor was of opinion that the cause of death was rupture of the spleen.

37. I hear there are several blind, deaf mutes and lepers in this village.

38. In winter people suffer from pneumonia, whooping cough and rheumatism.

39. My nephew fell from his horse and has broken his collar-bone and dislocated his ankle.

dighār bahar khanagh-ant, har mardum - āira barābarigha kahwān milagh-e.

32. *Ma-na khaur bīf-a yak band jōrenagh-i asten, ma-na phanjāh jorū khaighar pakār en.*

33. *Beji daryā chakha safr minā āsīn puhāl jōrenagh-e.*

34. *Zhub daryā nūāwān ubhār ākhā, kull karez bhorenthā, ghilzai-āni yak kuhol loresho burthā-i.*

35. *Kachhi-a māta kichah garm bīthā, kharde 'dalam murtho shuthayh-ant, geshtar-a chukh-chori.*

36. *Dāktar sāhib chana nephas phrushayh miragh sabab bīthā. (16)*

37. *Gushanteki chalk-a khas-e chammi-khor, khas-e gosh-a khar, khas-e dafa gung, khas-e kōhī astant.*

38. *Chilav - a 'ālam - āira phipari, kartiti, gwāth-dor kh-ā-y-ant.*

39. *Ma-i nākhōzakhl azh nariyān - a er - khapta ān - hī khofagh had phrushta, ān-hī phādū-much ukhurta. (17)*

Obs. 1. *Phchagh*, to enter forcibly; *chulumb*, an ear-ring worn in the upper part of the ear; *durr*, six small ear-rings worn in each ear; *wāla*, an ear-ring worn in the lower part of the ear; *kari banda*, ear-rings worn in the lobe of the ear.

Obs. 2. *Rand-ân* should be repeated after *guda* ; there is a danger of ambiguity otherwise.

Obs. 3. Note the verbal construction for suicide ; *khushto phirainthû* ; having killed, cast away.

Obs. 4. *Buragh-ân*, they cut. Or we may use the contingent future *burant*, they are in the habit of cutting off, etc.

Obs. 5. Read : I have to make a secret message to you.

Obs. 6. Note that *sadh* is not repeated.

Obs. 7. Or, *chûri*, a spy ; *chûragh*, *chûrthû*, to spy.

Obs. 8. *Sâth*, a caravan ; *sath*, a deputation come to ask pardon. *Mach*, the date-tree ; *har*, green dates ; *sar*, *kahat*, dates that have just begun to ripen ; *poguz*, half-ripe dates ; *nâ*, ripe dates.

Obs. 9. The singular is in accordance with idiom.

Obs. 10. From *ar Ei* onwards we are given the exact words in which she addressed her husband.

Obs. 11. *Ân*, are, for the more generally heard *ant*.

Obs. 12. Note the construction *milethû bi*, will be procurable, can be got ; *ladh*, a jungle ; *lath*, an embankment ; *lath*, a stick ; *ladhagh*, a kick.

Obs. 13. *Mâmâ* is in the genitive.

Obs. 14. *Sarkâr pha chî*, etc., represents what the people were saying in their astonishment.

Obs. 15. *Bahar*, a share, is often pronounced *bahîr*.

Obs. 16. Read : In the opinion of the doctor the cause of death was (became) rupture of the spleen.

Obs. 17. *Ukharîa*, dislocated, from the Hindi *ukharî*, to be dislocated.

7-11-1910.

PART III.

PASSAGES THAT HAVE BEEN SET
AT HIGHER STANDARD BALUCHI
EXAMINATIONS, WITH TRANSLATIONS
AND NOTES.



UNSEEN PASSAGES.

The following "unseens" have been set at various examinations held at Quetta and Dera Gházi Khan: the dates are given where known. No changes have been made in them, grammatical or otherwise. As tests in a European language they are of little real value; as tests of one's knowledge of Balochí they can hardly be improved. The Baloch is a very plain, human person, whose ideas are simple in the extreme, and wants few. From early boyhood to late old age his conceits are of hunting, fighting, thieving, and of the inevitable *zál*. The worries of the outside world trouble him not at all. Lucky Baloch! *O beata solitudo! O sola beatitudo!*

(1)

We were all very tired when we reached the place where we were to make our camp for the night: the march had been long and tiring. The hill road was so steep and stony that the camels found great difficulty in getting along. In fact, two out of the eight lay down by the side of the road and refused to move another step. There was no help for it but to leave them in charge of one of the camel drivers with orders to let them rest, and then to follow us in two or three hours. This was about 2.30 in the afternoon, so we calculated that they ought to reach camp before

Wakht-a ún hand-a rasi agh |-ún ki shaf-a otak khanagh-a saláh ath má thewagh-ún báz máni agh |-ún; mizil ki asta báz drúzh dukhi-khanokh asta. Kho chakha dag ikhtar burzagh khalghar ath ki lerav-ún mir-ána (1) mir-ána dar-khaptagh-ant. Hakikata azh hasht-ún do dag kharagh-a jukithagh-ant (2) dehv-a yak gám dí juzugh-a ná khutha. (3) Bewas bi o | má ún-hánra ham-odha ishto dáthagh-ant yak jat gura, hukm dátha jhat-e-a b-il-de ki árám khant (4) do sai gharí-ún phadha be-y-ár-ish. E hálwar bi a | burz pheshín-a; má gantri khutha ún-hán nem-shaf-a phesha otak-a kh-á-y-ant.

midnight. We then pushed on with the remainder of the camels and mules, and arrived at our halting place just before six o'clock. The rain had now ceased, but there was a heavy mist over the camping ground. We found to our dismay that the only water anywhere near was so salt that we could not water the baggage animals. Fortunately we had a small supply of fresh water left, with which we made tea, and after supper we turned in to sleep.

Guda baki lerav-ân hustal-ân hakal-âna hakal-âna otak hând-q dighâr wakht-a kham-e phesha rasi th |agh-ân (5). *E wakht-a haur osh th |â th |a, mashe derav-a chiâr-e chund-a chakha bâz-e dithlo er-khaptâ* (6). *Azh phurs-phol khanagh-a* (7) *mâ zân th |a ânguri âf ki derav-a nazikh ath ikhtâr* (8) *sor en ki mâ olâk-ânra wurain th |a na khun-ân. E ashkhutho mâ hairân pareshân bi th |agh-ân. Hudhâ-i amur ma-i gura kham-e nokh-e* (9) *âf baki asta, azh ch-esh-âa châ grasto shâm wârtho thukhi-ânî andara shutho akistagh-ân.*

Obs. 1. Dying and dying out came, just escaped dying, nearly died. The idiom is one worth remembering. (Cf. Urdu, Hindi.)

Obs. 2. *Jukagh, juk th |a*, to rest, to lie down, has reference to animals only.

Obs. 3. Read: Made "no" to going one more step, or, as we say, refused to budge another step: a useful idiom.

Obs. 4. The exact wording of the order has to be translated.

Obs. 5. *Dighâr wakht-a kham-e phesha*, a little before six o'clock in the evening. The Baluch division of time is a small study in itself.

Obs. 6. *Derav-a chiâr-e chund-a chakha er-khaptâ*, had settled down all round and above the camp.

Obs. 7. Or, *azh phol-phurs khanagh-a*.

Obs. 8. Thus *ikhtâr* comes to refer to (a) number, (b) quantity, (c) degree.

Obs. 9. Note the distinction: *Nokh-e âf*, fresh water, but *zaghar-e shir*, fresh milk.

1-4-1906.

(2)

Yesterday I went up that big hill; the path was very bad and my sandals were torn. I was walking, as my mare had died fifteen days before. The

Zi ma ân maz-e-n khoh chakha shuthagh-ân; rung-râh bâz gandagh bi th |a; ma-i chabbav di dirthagh-ân (1). *Ma piyâdhaghâgha ravagh-ethân, e sânga ki phânzilah rosh phesha*

wind was cold, so I sat down under a big rock, got some wood from a tree near by, and made a fire. Two men came along with forty goats, and told me that they had started from Khar the night before and were going on to Dera Gházi Khan to sell the animals. There was a pool of water below, where they drank. All the wheat has been reaped and jawar will be sown. Grass was very plentiful: the animals will be fat. There is now no fear of thieves, and we are well and content. Now I will go back to my village, as my wife is ill.

ma-i mádhin murthagh-etha. Sárth gwáth khashagh-etha, e sabab yak maz-e-n khoh guritáf phalawa (2) nishtagh-án (3). Yak drashk nazíkh ath; azh áh-hia chí-e dár chitho ás ro-khutha (4). Do banda (5) go chhil buz-án phajia ákhlagh-án. Áh-hán mi-na gwashta ki zí begahí azh khar-a rawán bíthagh-án, e mál shewashkagh-a sánga: derav-a rawagh-án. Jahl-a yak dor asta, azh ch-án-hia áf wártha. Thewagh-e gandim runijíthiya (6) ní zurth khishij-i (7). Reñv báz astán (8), mál maweshi lándav b-án. Ní duz-áni thurs hechi n-en, má thewagh-án duráh vash astán. Ní thar-án wath-i halk-a rav-án e sánga ki ma-i zál ná-duráh ch.

Obs. 1. There are two verbs very much alike: *dinagh*, *dírtha*, to tear, and *diragh*, *dírthi*, to be torn. It is the intransitive verb that is used here.

Obs. 2. Or *khoh er-gwíth*, on the lee side of the rock.

Obs. 3. Remember that *ninlagh* has two distinct meanings: (1) to sit; (2) to dwell.

Obs. 4. Got some wood from a tree near by and made a fire, is equal to, there was a tree near by; from it having gathered some wood, I lit a fire.

Obs. 5. *Banda* or *bandagh* is a good substitute for *mar*, *mard*, *mardum*.

Obs. 6. *Runijíthiya*, has been reaped, the passive voice, from *runagh*, *runítha*.

Obs. 7. *Khishiji*, will be sown, the passive voice, from *khishagh*, *khishia*, to cultivate.

* Obs. 8. *Astán*, were, because *reñv*, grass, has been considered a plural noun.

No date.

(3)

A caravan on its way to Khurasán was once attacked and captured by a party of Baloches. While the robbers were dividing their spoil they were assailed by a troop of Mughal horsemen that had gone out to escort the caravan. Fortune at once deserted the robbers. They were overpowered, many were killed, and the remainder became prisoners. Among the wounded Baloches was a man named Hasan who had a very fine mare which also fell into the hands of the Mughals. As Hasan lay at night by the side of the tents, his feet bound together by a leathern thong, he heard the neighing of his mare, whose legs also were fastened together. Hasan knew the voice, and wishing to see her, crawled along on his hands and knees till he reached the spot where she was fastened.

Said Hasan: "What will become of you? They will shut you up in the close and unwholesome stable of the Hákim. Go back to the tent of your master and tell my wife that she will never see her husband again."

Rosh-e-a sáth hurasán-a ravagh-etha ki baloch-áni ghal-á (1) *dar khapto mán-rikhto go zor-a gipta-i. Wa pha wath-án ráh-zan-án phulithagh-e* (2) *mál bahar khunagh-ethant ki mughal-áni yak ghoran dar-khapta mán-rikhta-ish. E ghoran sáth badraka sánga* (3) *rawán bíthagh-etha. Yá bar-a ráh-zan-áni bakht gandagh bítha. Avzár-áni dast-a mán-úkhlayh-án, báz khushijúhiy-ant* (4), *báki kaiz bíthagh-án. Zadhagh-áni* (5) *nánwán yak hasan nám-a baloch asta, án-hi gura yak jawá-e-n mádhin asta, án dí mughal-án gipta. Hasan phádth-án dí azh tázhánagh-a* (6) *bastha-ish. Shafa yak thulú gura khapta, mádhin hinkagh ashkhutha-i. Hasan sahí bítha ki e ma-i mádhin aste, ma-na án gindagh-i bí. Guda dulo bítho go dast-án go khond-án gokhoi* (7) *bi-ána án hand-a rasitha-i ki mádhin basthiyeth* (8).

Guda hasan-a gwashta madhin-ára ní tha-i chí háł bí? Esh-án tha-ra hákim thak-e gandagh-e khur nánwán band-án. Thau wath-i wázhá thulú thar ba-rau, ma-i zál-ára gwash ki thau thí bar-e wath-i mard (9) *na gind-en.*

Thus speaking, Hasan gnawed away the thong tied round his mare's feet and freed her. When the mare saw her wounded master at her feet, she bent her head and, grasping with her teeth the leathern girdle round his waist, went off with him at full gallop. She thus bore him over many a mountain and plain until Hasan's home was reached, when she fell down dead from exhaustion.

E rang-a gush-ána rapta hasan-á go wath-i dathán-án tázánagh buritho mádhin chura khutha (10). *Guda wath-i zadhagh-e wázhá díghár-a phádh-áni gura* (11) *dítho mádhin-á saghar jhunga khutho go wath-i daf-a áh-hía azh srenband-a* (12) *gipto zurtha, go zor-a thakhta. E rang-a zír-ána zír-ána azh báz khoh thal bítho hasan logh-a rasitha; be-sekhi sabab-a hand-a murtho khapta.*

Obs. 1. *Dung*, a party of four or five men; *ghal*, a party of from ten to twenty men; *gharav*, a troop, a mounted party, a party of horsemen.

Obs. 2. *Phulithagh-e mál*, stolen property; *jathagh-e mál*, cattle taken in a raid, etc., etc. This is a very common use of the past participle.

Obs. 3. *Sáth badraka singa*, as escort to the convoy.

Obs. 4. *Khushijithiy-ant*, were killed; other forms are *khushiya shuthagh-ant*, and *khushiyeth-ant*.

Obs. 5. *Zadhagh-áni nándán*, among the wounded; the genitive plural of the adjective used substantively.

Obs. 6. *Tázánagh* or *tízánagh*, a leather thong, a whip.

Obs. 7. Read: Stooping down, on hands and knees, becoming a quadruped. *Gokhoi*, a quadruped, from *gokh*, a cow.

Obs. 8. For *basthiya-ath*, was fastened.

Obs. 9. The Baluch housewife speaks of her husband as *mará*, man: *e ma-i mará astén*, this is my husband.

Obs. 10. *Churá khutha*, set free: *churá khanagh*, to open, to undo. It nearly always refers to the undoing of a knot.

Obs. 11. *Díghár-a phádh-áni gura*, on the ground at her feet.

Obs. 12. *Sren-band*, waist-binder. In the case of the Baluch this is very often a twist of greasy leather. *Sren*, the loins; *sren-bandagh*, to gird up the loins; *sren-bandí*, help; *sren-bandí khanagh*, to help.

23-10-1906.

(4)

Last year some Sherani *Phadhí sál-a chí-e sheráni* Patháns came into our *pathán ma-i kaisaráni deh-a* Kaisaráni country. It was *ákhtagh-ant. E poh bíthagh-án*

supposed that they intended to loot the Hindoos of Veho. First of all, three men disguised in the uniform of the Zhob levies robbed a Hindoo munshi who was travelling to Zhob. They had hardly finished robbing him when a *sawár* of the border police came along. As the men were then doing nothing the *sawár* supposed they were on leave, coming down from the Pathán country. He accordingly rode up to them unsuspectingly and exchanged greetings. They at once pulled him off his horse, robbed him of his carbine, and threatened to shoot him if he resisted. He was overmatched, and could do nothing at the time, but as soon as the Patháns left him he went and told Yusuf Khan, a Kaisarání headman, who at once organized a pursuit party. These Kaisaránis, about sixty in number, followed up the tracks of the marauders with lights at night, and next morning found a party of five men resting

(1) *ki rehoa shahr bakál-ání phullagh-a ákhtagh-án. Har khas-a phesha sai mard-án zhob levi ves ánur-khutha yak bakál munshi thewaghe maddi bunagh phullitha. E bakúl zhob phalawa ravagh-rtha* (2). *Dánikhara án-hán duzi philar na khutha dánkó bádar polis yak arzár ham-olha ákhto dar-khaptu* (3). *Án wakht-a duz-gal be-sanaitta nishliya-thán* (4), *e sánga-a arzár poh bítha esh-án mokal gipto azh pathán deh-a ákhtagh-ant* (5). *E sánga be-shakk bítha án-háni gura shutha* (6), *we pha wath-án salám dátha-ish. Yá bar-a án-háni azh mádhin-a er-khutha-i, án-hi táfak zitho dharko dútho ar ki than deñ o deñ b-én na tha-ra go thír-a jan-án* (7). *Wakht-a án arzár hewak-a* (8) *ath, duz-gal báz asthant* (9), *e subab-a bewas bítha; murri án wakht-a ki pathán-án ishto dátha-i, yá bar-a shutho yusuf khán kaisarání mukaddim-ára hál dátha-i. Mukaddim-á yá bar-a ghal taiyár khutha án-háni phadh khanagh sánga. (thál niánwán sai gist mardum athant. Shafói-shaf* (10) *diwo zurtho pásván-ání rand-án gind-ána gind-ána shuthagh-ant, dohmí bángahina zila sím-a án bar-a* (11) *yak goristán gura*

at a graveyard on the other side of the district border. They opened fire, but their native guns were outranged by the rifles of the Patháns, who fled and were reinforced by other men who appeared on the hills.

phanch mardum-án drám khan-ána dithagh-ant, mashe án-háni dehi tufak-áni thir-án ikhtar dir na ravagh-án ki pathán-áni kaldár-e tufak-áni thir-án ravagh-án (12). *Guda pathán-án phadáttho shuthugh-ant; án-háni srenbandi sánga thi mardum-án khoh-áni chakha phedh-ákhtugh-ant.*

Obs. 1. A plural noun, such as *hál*, news, information, may be understood.

Obs. 2. *E bakdi zoh phalarwa ravagh-etha*, this Hindoo was making towards the Zoh. This construction disposes of any need of the relative.

Obs. 3. *Ákhto dar-khapla* betokens something sudden and unexpected.

Obs. 4. *Be-sanaiti-a nishtiya-thán*, they were sitting doing nothing : note the form of the verb.

Obs. 5. He thinks to himself : These men are on leave from Pathánland. Always adopt the direct form when possible.

Obs. 6. As the man was already mounted, *shutha*, went, is sufficient : *azár biho ham-odha shutha*, he rode there.

Obs. 7. This is what they say to him : "If you stand up to us we will shoot you."

Obs. 8. *Hewaka, evakh, evakh, heka, hekwa, hekwa*, alone.

Obs. 9. He was overmatched, is the same as to say, he was one mounted man, the thieves were many.

Obs. 10. *Shufai-shaf*, at night, during the night; while the world slept.

Obs. 11. *Sim-a án bar-a*, on the far side of the frontier.

Obs. 12. But the bullets of their country-made guns do not go as far as the bullets of the machine-made guns of the Patháns. The verb is that called the historical present imperfect.

4-4-1910.

(5)

Last year the Marris collected a band to raid the Bugtis in order to avenge the murder of one of their men and to recover some goats and camels which the Bugtis had carried off. They arranged to meet at

Phadhi sál-a marri 'alam-á ghal much khutha bugti-ánt mán-rishagh sánga 'sh-án-háni bair giragh (1), *e sabab-a ki bugti-án án-háni chiár mard khushtagh-ethant, kharde buz-án, chi-e lerav-án burthagh-*

the pass early in the morning, and having rested there till evening, to make a night attack on the Bugtí's camp. But some Bugtí spies learnt of this and went and informed their *sardár*. The *sardár* held a meeting of the headmen. After discussing the matter, they ordered that all the Bugtí women and children should drive the flocks and herds into the southern hills, and that the men should stay to fight the enemy. When the women and children had gone, the men went by night and formed an ambush on both sides of the pass. Before sunrise another spy came running and told the Bugtís that two hundred and twenty-five Marrís were approaching and were only one mile away. He said they were very tired, and that if the Bugtís attacked with determination when the Marrís had encamped and were eating their breakfasts they could easily defeat them, although they themselves had only one hundred and seventy-eight men.

ethant. *E saláh khutha-ish ki bángakína má dáth dafa much b-án, ham-odha begáh táth árám khutho shaf-a bugtí-áni derav-a pásna khan-án* (2). *Mashe bugtí-áni khas-e chári-ánra e kal rasitha* (3), *guda shuthagh-ant wuth-i sardár-ára dánh dátha-ish*. *Guda sardár-á mukaddim-án much khutho go án-hán saláh khutha*. *Thaukh-tawár khanagh-a phadha e jáiz khutha-ish bugtí-áni zál-án dí chukh-chori-án dí mál maweshí lamna phulawa khohistán-a hakál-án rav-ant* (4), *mard-án ham-e-áha tháhar-án go duzman jang khanagh sánga*. *Dánko zál-án chukh-chori-án shuthagh-ethant, mardum-án shafot-shaf* (5) *shutho thak har do-e phulawa tham bíthagh-án*. *Rosh úsín-a phesha yak thi chári-á drik-ína ákhto gwashta ki do sadh gíst o phanch marri-án man-ágh-ethán, asula nem koh* (6) *dír astán*. *E dí gwashta-i án-hán báz matthagh-e astán, ar ki bugtí-án go zor-a go ráhzaní-a án wakht-a marri-áni halk-a mán-rish-án ki sawáarak khanagh-án khurdainagh-ish* (7) *arzán bí; manitha* (8) *bugtí-áni asula yak sadh saí gíst o hasht mard-án sání astán*.

Obs. 1. *Azh . . . báir giragh*, to take revenge: a nominal compound that puts its object in the ablative,

Obs. 2. From *ki* onwards use the direct form.

Obs. 3. *Chāri-dhira e kal rasitha*, certain spies got wind of the affair.

*Instead of *rasitha*, we may use *bitha*: *ma-na kal bitha*, I came to know.

Obs. 4. The Baluchi contingent future translates the English "should".

Obs. 5. *Shafai-shaf*, by night, during the night.

Obs. 6. The English word "mile" is understood and is pronounced *mil*. The *koh* is about two miles.

Obs. 7. *Khardainagh*, to break up enemy forces, to scatter.

Obs. 8. *Manitha*, allowed, it is allowed. Said the spy: I allow that there are only one hundred and seventy-eight of you Bugtis, but if you attack them, etc. (Cf. *mān lipā*, in Urdu.)

5-4-1900.

(6)

One day last hot weather I went to fish in the Rakhrūf and sat down in the shade of a large rock, because the heat was great. An old Baluch passed, and I hailed him. He answered and came up to me and we began to talk. I said to him "sit down and tell me a story". He sat down and told me the following: "My lord, I am a Durkānī of the Gandag-wālagh section. Many years ago, before the time of Mr. Sandeman, we Gandagwālaghs were at war with the Khetrans. One day Nūr Khān *mukaddim* said 'to-night we will go into the Khetrans' country and raid'. When it was dark we started. In the band there were fifty horsemen and forty foot-men, and we had sent off three horsemen previously as

Phadhī unhāla nūn-wān ma rakhrūf-a shuthagh-ān māhī-ānī giragh-a (1), *ziyāda garm sabab-a yak maz-e-ā khoh sāk buna* (2) *nishtagh-ān*. Yak *phir-e baloch azh ma-i gura dar-khapta* (3). *Ān ma-i wāhū ashkhutho nazi ākhā* (4), *guda mā wa pha wath-ān thaukh-tawār bungezh khutha*. *Mā ān-hīāra gwashta, nind, ma-na yak kissav be-y-ashkhunain*. *Guda nishto e kissav ash-khunaintha-i: wāzhā, ma durkānī ān, azh gandag-wālagh-ānī pāro-a astān*. *Bāz sāl-ūn phesha azh sūndemān sūhib-a mā gandagwālagh go khetranī-ān mirai khanagh-ethūn*. Yak *rosh-e nūr khān mukaddim-ā* (5) *gwashtha maroshī shaf-a khetranī-ānī deh-a rav-ūn mān-rish-ūn*. *Ān wakhā-ta ki tahār bitha mā rawān bithagh-ūn*. *Ghal-a* (6) *phanjāh avzār chhil piyādhaqh astathant*. *Phesha mā sai avzār*

spies. We took with us provisions which we had cooked. Early in the morning we reached the hills above Barkam. There our spies met us and told us where they had seen the cattle grazing. We carried off one hundred cows, forty bullocks, thirty goats, and seventeen sheep. On our way back we were overtaken by the Khetrans, who attacked us, and there was a great fight. Nine of our men were killed and six wounded, and of the Khetrans twenty were killed. I do not know how many were wounded. We took from them five mares and many weapons. We drove the cattle across the Rakhni into our own country and there divided them. We all got our share, and the brothers of those who were killed got a share also. All else is well."

chāragh sānga shashatāgh-ant.
Go *wath-i chikki-kik gonākhā*
burtha (7). *Khes bāngahē*
barkam khoā-āni chakha
rasithagh-ān (8); *odhe mā-ra*
chāri-ān tretathagh-ant, hāl
dātha ki mā philān hant-a
māl maureshi chur-ana dithagh-
ant. Guda mā yuk sath gokh-ān,
chhil khaighar-ān, si baz-ān,
harlah mesh-ān burthagh-ant.
Gardagh wakht-a (9) *khetranī-*
ān khari ākhā rasithagh-ān
mān-rilhta. Maz-e-ā jang bitha.
Azh mā-i phalawa nah mard
khushijith-ān (10), *shash*
zadagh bithagh-ān. Azh
kheiranī-ān gist khushiya
shuthagh-ant. Kal n-eñ ki
ān-hāni chikhar zadagh
bithagh-ān. Mā azh ch-ān-hān
phanch mādhin, bāz sileh-gul
zithagh-ant. Māl maureshi
hakal-āna rakhni-a bitho wath-i
deh-a rasithagh-ān, ham-odha
wa pha wath-ān bahār khuthagh-
ant-ish. Har khas-āra bahār
rasitha, murthagh-e mard-āni
brūth-ānra dī bahār miletha.
Thī hair ch.

Obs. 1. *Māhi-āni giragh-a*, to fish, not *māh-i giragh-a*, which would read "to catch a fish".

Obs. 2. *Sāh bunā*, in the shade, but literally, under the shade.

Obs. 3. *Azh mā-i gura dar-khapla*, from near me came out, passed me. (Cf. Urdu, Hindi, *ā niklā*.)

Obs. 4. *Mā-i wāhū ashkhutho nazi ākhā*, having heard my call he drew near. The word *guda*, which comes next, reads "and".

Obs. 5. Note that the suffix is attached to *mukaddim*, the title, and not to *Nūr Khān*, the name. Whenever nouns are in apposition, it is the last that takes the suffix.

Obs. 6. *Ghala*, in the party; we may suppose the prefix *mañ*, in, understood.

•Obs. 7. *Chikki-kāk*, cooked food taken on an expedition as an emergency ration.

Obs. 8. Or *āñ khosh-āñi chakha rasithugh-āñ ki barkam ubba phalawa asbāñ*, arrived on those hills that lie to the north of Barkam.

Obs. 9. Or *mā laugh-a tharugh-eth-āñ ki*, we were returning home when, etc.

Obs. 10. Or *mā nah mar wath-i khushuinthugh-ant*, we had nine of our own men killed. Note the two forms of the passive voice in *khushijith-āñ* and *khushliya shuthugh-ant*.
G-4-1908.

(7)

On the road from Harrand to Kalchās you pass several historic places. First there is Tobav, where there are several good perennial springs, and which is the first place Dosten reached in his flight along the Chāchar pass from Harrand, as related in the famous poem of Dosten Shūren, and where his grey mare died under him.

Next there is Bhura Phusht, where his bay horse died. Then they will show you a cairn called Changal Khushlak, about which the story is as follows. A Gurchanī Baloch called Changal used to go by arrangement with certain Jats of Harrand to collect soap-

Azh harrand-a kalchās-a nemgh-a rav-āna rav-āna musāfir dag har do-e phalawa bāz nāmūz-e hand-āñ gindagh-e (1). *Har khas-a phesha* (2) *tobav nām-e hand astēñ; hamodha bāz siyāh-āf astāñ. E dī gushante ki azh harrand-a thashagh waqht-ā chāchar dāth bītho arū rosh-a dosten-ā hamedha otak klutha* (3). *Dosten o shiren mashūr shūr niāwāñ likhitha ki āñ-hī nīla mādhin tobav-a rasitho ma-phira* (4) *murtho skutha.*

Guda bhura phushta sahra biagh-e (5); *hamedha dosten kumailh-e narīyāñ gardāñ bītho* (6). *Esh-ia phadha āngurī nindokh-āñ* (7) *musāfir-ārū yak dambul* (8) *changal khushlak nām-e phen-dāragh-ant. E hand hakk-a e ranga gushante* (9) *ki yak gurchanī baloch changal nām-e harrand*

stone in the hills. One day the Marrís fell on him and killed him, driving off a herd of fifty camels that he had with him. Then at Bet Bakhsha, eight miles beyond Nili Kach, is the tomb of Pír Jhangíán, which is held in considerable reverence by the Gurchanís, and where the *mujawar* keeps a hut for the convenience of travellers, and takes care of any property they care to deposit with him.

kharde jat-áni go saláh khutho
khoh-áni níánwán ravagh-etha
mat much khanagh-a pha (10).
Rosh-e-a marri-gal-á ákhto
mán-rikhto khushta phavjáh
lerav-án ki án-hí gura astathant
hakaltho burthayh-ant. Guda
níli kach-a án bur-a hasht míl
bat bakhsha nám-e hand-a
pír jhangíán gor asth.
Gurchan-án án-hí gor-a láz
managh - ant. Hamodha
mujawar-á yak visák (11) *jo-*
etha musáfir-áni sánga, hurchí
píráhi go án-hí amán khan-án
án sámhb-i.

Obs. 1. *Khas-e musáfir gindagh-e*, a traveller sees. This is the historical present imperfect tense. Compare this with the same idiom in the English. You pass, etc.

Obs. 2. Note the idiom, *har khas-a phesha*, first of all, to begin with.

Obs. 3. *Hamodha dak khutha*, halted here.

Obs. 4. *Ma-phira*, on the spot. A weaker and less emphatic translation would be *hand-a*, in the place, on the place, on the spot.

Obs. 5. *Sahra-biagh-e*, comes into sight (as the traveller plods along).

Obs. 6. *Gardán blagh*, to reel, to fall down; an intransitive nominal compound.

Obs. 7. *Ánguri nindokh-án*, local inhabitants, the local wiseacres.

Obs. 8. There are two words which translate "cairn". Their use should be distinct: *chedhagh*, a cairn erected to commemorate a notable event, but not a shameless one; *dumbul*, a cairn erected to commemorate a shameless act. Like everything else in Baluchi, however, the distinction is not always observed.

Obs. 9. *E hand hakk-a e rang-a gushant*, with regard to this place they speak in this way, etc.

Obs. 10. For the purpose of collecting soap-stone. The particle *pha* is not always used, nor is it always necessary to use it. There are times when it helps to round off the sentence. It denotes purpose, and when placed after its verb it is emphatic.

Obs. 11. *Visák*, a hut for travellers near a place of pilgrimage. Here the *mujawar* or caretaker dwells, trusting to the alms of the pilgrims to keep him alive.

(8)

In the month of Har, Ali Hân, son of Nokhâf Ali Khân, came to Harrand one evening. The chief happened to be in Harrand that day. Ali Hân went to him and said: "Sir, the night before last a band of twenty Bugtis attacked our village, wounded six men, of whom two are dead, and drove off twelve camels, five bullocks, three cows, and twenty sheep. Ten of our men went off in pursuit, and my father sent me to inform you. All else is well."

The chief ordered a horseman to gallop to Drigri and to send the border police in pursuit. Ten horsemen left the post at once, and taking the road through the Châchar Pass reached Kalchâs early in the morning. There they watered and fed their mares, and taking five more *sawârs* went to the west to look for the tracks of the raiders. At mid-day they found the tracks, and followed them south as far as the Bugti border. They then turned back and passed the

Har mäh-a 'alî hân, nokhâf 'alî khân bachh, yak rosh begahâ harrand-a âkhla. Go ittîfâk-a (1) ân rosh-a tumandâr harrand-a sâni asta. 'Alî hân-â ân-hî gura shutho gwashla: Wâzha, phurandoshî gist mard-ân bugti-âni ghal-â ma-i halk-a mân-rikhta. Shash mard zadhagh khuthagh-ant-ish, azh ch-ân-hân do murtho shuthagh-ant, dwâzdah lerav, phanch khâgîr, sai gokh, gist mesh hakaltho burthagh-ant-ish. Azh ma-i phalarwa dah mard-ân ân-hâni phadha khorî bithagh-ân. Tha-ra hâl deagh-a (2) ma-i phith-â ma-na denw dâtha. Thî hair en (3).

Tumandâr-â hukmdâtha yak-e avzâr-âra thau wath-i mādhin thâsh drigri-a levî-ânra ân-hâni phadha denw de. Yâ bar-a dah avzâr-ân azh chaukî-a (4) rawîn bithagh-ân azh châchar dâth-a bitho khes bângahina kalchâs-a rasithagh-ân. Ham-ân hand-a âf dî dîn dî wath-i mādhin-ânra dâthagh-ant-ish (5). Guda thî phanch avzâr go wath-i phajia burtho mârishokh-âni rand-ân gindagh sânga thî bar-e rawân bithagh-ân burzî phalarwa. Nermosh wakht-a rand-ân dithagh-ant-ish, guda juz-âna juz-âna gind-âna gind-

night as the guests of Nodho in his village. Next morning some Alkánis arrived bringing with them the cows and bullocks which the Bugtís had stolen. They told the *sawárs* that they had followed the raiders and kept on attacking them, but were repulsed many times. At last, during the night, when the raiders were asleep, they crept up quietly, killed the sentry, and drove the cattle off into the hills before the raiders could attack them. Owing to the darkness they escaped.

ána (6) *lamma phalawa bugtí-áni sim-a táin rasithagh-ant.* Guda thartho ákhto gear nodho-a halk-a mehmán bíthagh-án shaf sánga. Dohmí bángahina kharde alkánt-án gokh dí khágír dí án ki bugtí-án dazí khutho burthagh-etháh árthagh-ant. Án-hán avzár-ánra gwashta (7) mē páswán-áni díma mán-áktagh-án, mārish-ána mārish-ána bíz dhaka sob baraintha. Ahira shaf-a ki páswán-án waptagh-etháh má gokhoí lé-ána bí-ána (8) an-hání gura shuthagh-án jágrú khusha mál hukáltho khohistín náánwán rasithagh-án : páswán-ánra (9) wajh ná máletha ki ma-i chakha mán-rish-án. Tahár sabab-a má dar-shuthagh-án (10).

Obs. 1. *Go ittífák-a*, by accident. The Arabic *ittífák* is seldom heard.

Obs. 2. *Tha-ra hál deagh-a*, to give you information, to inform you.

Obs. 3. *Thí hair éh*, everything else is all right; that is all I have to say. When telling a story the Baluch invariably winds up with this expression.

Obs. 4. *Chauki*, a police or levy post. It is got from the Urdu.

Obs. 5. We may suppose *dán* a plural noun, or the two nouns *áf* and *dán* may be considered a plural subject: water and grain were given by them, etc.

Obs. 6. Going and going, looking and looking: the present participle denoting continued action.

Obs. 7. What they told the *sawárs* must be put in the direct form: We followed close behind the raiders, attacking and again attacking them, suffering defeat many times, etc.

Obs. 8. The repetition of *bi-ána* shows how very quietly they crept up to the robbers. *Gokhoí* has been already explained.

Obs. 9. Before the raiders could attack them becomes: before the raiders could attack us.

Obs. 10. Read: On account of the darkness we escaped. 2-11-1908.

(9)

The Baluch custom of giving and taking of the *hal* is also rigidly enforced, and the procedure is adhered to strictly in accordance with the order of precedence. The murder of a member of one tribe by the member of another tribe must in theory always be avenged by the murdered man's relations. Of recent years, however, these inter-tribal cases are usually settled by the *sháhi jirgas* at Silí and Fort Munro, and compensation in money and kind is awarded to the heirs of the murdered man.

In fighting the Baluch tactics were comprised in the simple principle that an attack was never to be made unless the enemy could be surprised or was inferior in numbers. Battle once given, the fight was carried on hand-to-hand with sword and shield, and not, as is the case with the Patháns, by a desultory match-lock fire at long ranges. It was not often that the Baloches met each other in fight tribe

E dí sahrá bí ki hal sístán thewagh-e baloch-áúra hon hon deugh-i giragh-i biagh-e, mashe asula har wakht-a e rang-a ki maz-e-ñ 'álam wájh (1) phesha bí ksaí-e-ñ 'álam wájh phadha bí. Ar ki yak tuman banda khushij-i azh thi tuman banda dast-a, guda jáiz eñ khushtagh-e maré síyál-áúra ki baír giragh bí. Shar^h haw-cr^g-a eñ (2). Mashe azh kharde sál-ái tuman-ání tuman-ání e rang-e mukaddima geshtar-a sibi-a fort munro-a sháhi jirga gieshtagh-ant, khushtagh-e maré wáris-áúra chí-e zar chí-e mál dátha-ish (3).

Miragh wakht-a baloch-án asula da hálicar chakha báwar khanagh-e^{thant} (4): ar ki dushman-áúra dánh na bí áh-hání chakha juloh khan, (5) ar ki dushman kham-en-e bant áh-hání chakha, juloh khan, cr^g-a na bí (6) guda juloh kadaha na khan. Mirai bungezh bítha guda dast go dast-a biagh-e^{tha} (7) go zahm-a go dhál-a, na pathán-ání mirai wájha azh dív-a go troidár-án be-díl-a (8). Tuman-ání deíwa tuman miragh sánga, laim bastha (9) osht-ána, baloch-ání nídnwán e sawád nawán dame dame bítha (10). Mashe

to tribe. The ordinary rule was for small parties to go out on a marauding expedition. These parties were called *chapáos*, and their object was to murder and plunder only those enemies whom they could surprise. The members of a *chapáo* travelled long distances by night and lay concealed during the day, and it was for this reason they always rode mares, as a mare is easily tied up and is less likely to betray her master than a horse. Their larger and distant expeditions were also usually made on horseback, and consisted of from two to three hundred men. In a raid of this description the best cattle were driven rapidly off under a strong guard, the weaker and worthless were kept in the rear with the main body, and if hard pressed, a few were allowed to drop behind from time to time in order to delay the pursuit.

sístán e rang-a ath: geshtar-a tuman tuman ksa-c-ñ ksa-c-ñ dung janagh phullagh-a pha shashtagh-etha. E rang-e dung-áira chapáo gushagh-ethant. E dung-án usula ún dushman-áni chakha dar - khafagh - ethant janagh phullagh sanga ki ún-háira azh phresha dáñh ná miletha. Chapáo 'álam shafu báz drázh-e mizil khanagh-ethant, rosh-a liktha nindagh-ethant. Pha haw-án khán ún-hán har wakht-a mádhin-áni chakha avzár bitho safar khanagh-ethant: núdhin-án bandagh wakht-a dukh na deagh-ant, azh naríyán-ún kham-e hinkagh-ant, wath-i wá-hút-ar dushman dast-a haválu kham-e khanagh-ant. Maz-e-ñ díre urd dí geshtar avzár bitho biagh-ethant. E rang-e ghal-áni níánwán sadh sai sadh mardum athant. E rang-e pásna jawá-e-ñ mál maweshí go sakhe badraka deíva hakálagh-ethán, án ki be-sek gandagh bitha phadha er-khanagh-ethán go maz-e-ñ lashkar-a. Ar ki khori-ghal ún-háira thak khunant, guda welá welá chí-e chí-e ilagh deagh-ant, azh e matbal-a (11) ki khori-ghal afk-án (12).

Obs. 1. *Wájh*, like, resembling, manner, way, sort; *wajah*, opportunity.

Obs. 2. *Shar' haw-e r'g-a an*, this is the law. This covers the phrase "in theory".

Obs. 3. Read: But since a few years cases of this kind have been settled by the *shikhi jirgas* at Sibi and Fort Munro, and they have given some money and some property to the relations of the murdered man.

Obs. 4. They placed (were placing) reliance on two things, etc.

Obs. 5. Read: If the enemy should have no information, attack them, etc.

Obs. 6. Read: If it should not be so, never make an attack.

Obs. 7. *Dust go dust-a biugh-etha*, it went on hand to hand.

Obs. 8. *Be-dil-a*, without heart, in a heartless way.

Obs. 9. Read: A tribe in front of a tribe, standing in line to fight; among the Baloches this sight may sometimes have been seen. From this we learn how to translate such phrases as, a rare sight, a sight seldom seen.

Obs. 10. Occurred now and again.

Obs. 11. *Malbul*, object, intention. It is a corrupt form of *matlab*.

Obs. 12. *Aft-ân*, be prevented, be hindered. It is from the Hindi *âkna*, to be stopped, to be kept back.

7-11-1908.

(10)

The connexion of the Bugtis with the British commenced in 1839. The predatory attacks by the Baloch on the communications of the British army in Afghanistan were so dangerous and frequent that after all other measures had failed a force was sent in October, 1839, under the command of Major Billamore to punish the offending tribes. On the arrival of the force at Bhuleji it was found that the Kachhi plunderers had deserted their country and taken refuge in the Bugti hills. They were followed by Major Billamore's detachment, and as the troops approached Dera, the Bugtis seemed at

Ma sâl-a yak hazâr hasht sadh si o nuh bugti-âni sarkâri mel (1) *bungezh bîtha*. *Wakht-a ki sarkâri lashkar afghânistân niânwân ath, ma ân rosh-ân boloch 'âlam âgh ravagh dag chakha* (2) *dhaka dhaka pāsna khutha, māl dī phullîtha sarkâr dī bāz dukhī khutha*. *E kār bandkhanagh-asarkâr-âerang-a ân rang-a bandozh khaytha* (3), *hech sith na bîtha*. *Âhira assu* (4) *māh-a sāl yak hazâr hasht sadh si o nuh sarkâr-â yak lashkar mejar billāmōr sāhib buna azāb-deokh tuman-ânra* (5) *sazā deagh sānga shashtātha*. *Wakht-a ki lashkar bhuleji-a rasitha kal bîtha ki phullōki-ân wath-i deh ishto bugti-âni kho-âni niânwân thorav zurthagh-ant* (6). *Mejar billāmōr sāhib ghāl*

first to be submissive and friendly, but the smallness of the force tempted them to hostilities, and they attacked Major Billamore with their whole strength. The Bugtis were twice signally defeated with great loss, their chief, Bibrak, was captured and sent as a prisoner to Sindh, and great losses were inflicted on the tribes generally. Major Billamore remained in the hills for nearly three months, when, having accomplished the object of his expedition, he returned by the Nafusk Pass. The plundering excursions of the Bugtis were thus checked for a time, but they soon recommenced their raids and forays, and in April, 1840, Lieutenant Clarke, with a detachment of one hundred and eighty men, made an unsuccessful effort to surprise a party of the Khalphar Bugtis in the hills.

At length, in 1845, provoked by repeated acts of lawlessness on the part of the Dombkis and Bugtis, Sir Charles Napier undertook a campaign with a

*ân-hâni dîma shutha. Derav-a nazîkha rasitho phesha bugti-âni bagha keghadh-e sahrâ bithagh-ân, mashe phudba ghal bâz khamîgha ditho mirai irâda khutha-ish: ân-hâni thewaghe mardum-ân much bithagh-ân mejar sâhib chakha juloh khutha ish. Do dhaku bugti-ân maz-e-ân shikast wârtha (7). ân-hâni bibrak nâm-e (8) sardar girij-itha sindh phulawa shashtijitha: geshtar-a tumân bâz zigân bitha. Mejar sâhib hamodha khoh-âni nîânwân geshtar sai mûh nishta, guda wath-i matral (9) philav khutho * azh wufusk thuk-a thartho âkhta. E rang-a chî-e rosh tâîn bugti-âni pîsna phullagh band bitha, mashe bâz rosh na gwestagh-ân (10) ki ân-hân wath-i pîsna mârishagh thî bar-e busagezh khutha-ish. Mâh visâk (11) sâl yak hazâr hashî sadh chhil listevant clark sâhib yak sadh chiâr gîst mardum-ân go wath phajû zurtho khoh-âni phalawa rawân bitha, e nahonai-a (12) ki khalphar bugti-âni chakha gâ bar-a juloh khan-ân. Ân-hi irâda philav na bitha (13).*

*Âhira sâl yak hazâr hashî sadh chill o phanch azh dombki-âni bugti-âni bâz be-shara'i be-torâhî (14) dukhî bitho * sir charls napier sâhib-â wath ân-*

view of breaking their power. *hání chakha lashkar zurtho jang khutha, e nahmat-a esh-áni shán zor go dhuri áwir b-án* (15). *Án-hi dast buna* (16) *hapt hazár lashkar dí athant, báz baloch srenbandí-án dí athant.*

Obs. 1. *Mel*, meeting, connexion, from *milygh*, which in turn comes from the Hindi *milná*, to meet; to receive.

Obs. 2. *Agh caragh dag chukha*, on the line of communication.

Obs. 3. *E rang-a án rang-a bandhaz khutha-ish*, they tried every means.

Obs. 4. *Áson*, from the middle of October to the middle of November.

Obs. 5. *Ázib-drokh tuman-áru*, to the trouble-giving tribes, to the recalcitrant enemy.

Obs. 6. *Thorá* or *thorav*, refuge, shelter; *thorav zingh*, to take refuge.

Obs. 7. Read: They ate a big defeat, they were heavily defeated.

Obs. 8. *Nám-e*, of the name, by name, called. Note the passive forms *girijitha*, caught, and *shashtijitha*, sent.

Obs. 9. *Mateal*, *matbal*, *matbab*, object, purpose.

Obs. 10. Read: But many days had not passed when . . .

Obs. 11. *Vísák* or *vaisak*, April-May.

Obs. 12. *E nahmat-a*, with this intention, with the intention.

Obs. 13. *Án-hi inida philar na bitha*, his object did not materialize.

Obs. 14. *Be-sh'arú i be-torúh-i*, lawlessness; both words mean much the same thing.

Obs. 15. *Esh-áni shán zor go dhuri áwir b-án*, that their pride and strength become mixed with the dust.

Obs. 16. *Án-hi dast buna*, under his hand, at his disposal. No date.

(11)

Scarcely, however, had the horses of the party time to drink when, as if by magic, suddenly appeared not half a mile off, opposite to an opening in the hills, Jání Rahmat and a hundred Baloches, mounted and drawn up in a regular line as if to charge the British detachment. With the speed of thought the men of the latter

Mashe dúngo dung ghallagh-án áf na wárthagh-ethán ki khoh-áné dag deir-a, azh nem mil kham-e dir, jáni rahmat e rang-a ashtáfi dihán ákhta (1) *ki khas-e azh sihr-a* (2) *sahrá bitha. Go án-hia sadh baloch athant, avzár yak lain-a oshtáthagh-ant, e rang-a ki ní máhrish-án sarkári ghal chakha* (3). *Azh chham chilkagh-a* (4)

were in their saddles, the next instant these were formed and riding at the enemy so fairly opposed to them. Jání and his men drew swords and advanced with a shout, and valiant deeds appeared about to take place. The ground looked firm and level for a fair passage of arms, when suddenly every horse of the British detachment sank into the earth, some sank over girth and saddle, many rolled over and over, all in helpless confusion. The cunning Baloch had drawn them into extensive quicksands. One British officer of the whole party, being admirably mounted, alone struggled on through it, but Jání carelessly or generously took no notice of him as he rode towards him. With shouts of laughter the Baloch riders went off at top speed, and disappeared from view as suddenly as they had appeared on the scene.

sarkári ambráh arzár bithagh-
án, wath-í wath-í hand-a bitho,
mañ wakht-a án duzman
phalawa thásh-ána raptagh-ant
ki án-háni dag gindagh-ethant
(5). Jání go wath-í mardum-án
zakh risenthó gwánk jutho e
phalawa ágh-a rapta; kal bítha
ki ní maz-e-ñ jang sak-mardi bi
(6). Gindagh-a dighár khurár-a
dí baráwar dí ath, maz-e-ñ
jang muráfiqa (7). Ilhtar-a
(8) sarkári thewagh-e nariyán
dighár-a dub-etha, kharde azh
bíf tang o zen-a (9) dub-etha,
kharde áphutha sutha (10) bítha
shutha. Thagí baloch-án án-
háhra yak maz-e-ñ gap níáiwán
ártha. Azh thewagh ghal usula
yak sarkári afsar ki jawá-e-ñ
mádhin-a arzár bítha shiddat
khan-ána khan-ána azh gap-a
pár shutha. E sardár jání
phalawa ravagh-etha. Jání
hai azh meharicáni hai azh
be-chintái (11) án-hi parwá na
khutha. Baloch-áni arzár-án
khand-ána gwánk-jan-ána wath-í
nariyán drikain-ána e rang-a
ashláfi azh dihán-a shuthugh-án
ki phesha dihán-a akhtugh-án.

Obs. 1. *Dihán* primarily means "thought", but *dihán-a ágh*, to appear, to come into view. An alternative is *rodhi blagh*, to appear.

Obs. 2. *Ki khas-e azh síkr-a*, as if someone by magic.

Obs. 3. Read: With him were one hundred Baloches, mounted, drawn up in line, in such fashion as if "now we shall make an attack on the Government detachment".

Obs. 4. *Azh chham chilkaḡh-a*, than the twinkling of an eye; *chilkaḡh*, *chilkaḡh-a*, to shine. *Chham jambagh*, twinkling of an eye.

Obs. 5. *Ki ān-hāni dag gindagh-ethān*, as if they had been looking for them, as if they had been waiting for them. (Cf. Urdu *rāh dekhān*.)

Obs. 6. Read: It appeared, "now there will be a fight and brave deeds."

Obs. 7. *Dūiḡh*, *lashk*, suitable.

Obs. 8. Note this use of *ikhṭar-a*, when, meanwhile, in the meantime. (Cf. Urdu and Hindi *itne meḡh*.)

Obs. 9. *Azh kif tang o zen-a*, than the girth and saddle, over the girth and saddle.

Obs. 10. *Leparagh*, *leparṭha*, to roll; *loṭ pṛṭ khanagh*, to wallow; *hukku-bukku biagh*, to be confused.

Obs. 11. *Azh be-chintai*, from thoughtlessness.

26-4-1910.

(12)

In 1876 a part of the Massorī Bugtīs invaded Kohlu to avenge the death of some of their tribesmen who were killed during a raid, but were repulsed with loss. The Bugtīs thereupon decided to make another expedition, and the Marri, who appeared to have fomented the strife, gave a passage through their country to a large Bugtī force, consisting of almost all the tribal warriors, led by their chiefs. The Zarkuns were outnumbered, their villages were sacked, and seventy of their tribesmen killed. The Zarkuns then deserted the district, but

Sāl yak hazār hasht sadh sai gīst o shānzdah massorī bugtī-ānī yak ghal-ā kohlu phalawa pāsna khutha, iwāz giragh-a (1) *wath-i chī-e tuman mardum ki phcscha khas-e pāsna niānwān khushijithigh-ān*. *Pāswān-ān sobh barainṭha*, *ān-hānī chī-e ziyān dī bitha*. *Guda bugtī-ān irāda khutha ki thī bar-e pāsna khan-ān* (2). *Marri 'ālam-ā, ki e jherav nawān khanainṭha*, *azh wath-i deh-a bugtī-ānī yak maz-e-ā ghal-āra ravaḡh dāṭha*. *E ghal niānwān geshtar thewagh-e tuman-ānī mīpokh-ān sānī bithagh-ān*, *har khas wath-i wath-i sardār buna*. *Zarkun-ān kham-e athant*. *E sāyga dūzman-ān ān-hānī halk phullitha*, *ān-hānī tuman sai gīst o dah mardum khushtagh-ant* (3). *Guda zarkun-ān wath-i hand-a ishto dāṭha*, *mashe*

were persuaded to return by the Marris, who offered them an offensive and defensive alliance against the Bugtis. In 1878 the Marris, who had already acquired Gambolī and Máwand, partitioned the Kohlu valley into four shares, which were divided among the three principal Marri clans and the Zarkuns, the former obtaining three shares and the latter one.

marri-án án-hán sanjāe^uathā
(4) shā thar-eth bc-y-ā-eth, mā
shā-ra azh bugti-án dī dar
barain-án (5), go án-hán mīraī
wakht-a shār-a sren-bandī dī
de-áh. Sāl-a yak hazār hasht
sadh sai gīst o hazhdah, kī azh
án sāl-a phesha án-hánī dast-a
gambolī māwand athant marri-
gal-ā kohlu thal chiār bahār
khuthant. E chiār-e bahār
marri-gal-ānī sai maz-e-ñ
tuman-ānra zarkun-ānra dātha-
agh-ant-ish : pheshigh-āra (6)
sai bahār mīlethagh - ant
phadhīgh-āra yak.

Obs. 1. Alternatives are *bair giragh* and *duwa giragh*.

Obs. 2. Read : Let us make another attack. That was the wording of their resolution.

Obs. 3. This construction does away with any need of the passive voice, which is generally avoided by the Baluch.

Obs. 4. The infinitive is *sanjāenagh*, from the Hindi *sanjānā*, to cause to know, to advise. We might have used the more generally heard *salāh khānagh*, followed by *kī*.

Obs. 5. From *bar*, out, and *barainagh*, to defeat. The construction is peculiar, and should be noted.

Obs. 6. *Pheshigh-āra*, to the former ; *phadhīgh-āra*, to the latter, are worth noting.

S-11-1900.

(13)

A few months afterwards another body of Bugtis who had come to avenge the death of their comrades was attacked by the Zarkuns, and their leader Haider Khān killed, together with twenty-eight others. The Bugtis were greatly exasperated by the

Kham-e māl-án phadhā
bugti-ānī thī ghāl kī wath-i
sāthī-ānī hon giragh-a (1)
ākhlagh-etha, *án-hánī chakha*
zarkun-án pāsna khutha :
bugti-ānī rāhzan haidar khān
nām-e thī gīst o hasht mard
khushijithīgh-án. *Bugti-án, azh*
haidar khān miragh-a bāz

death of Haider Khán, who was looked upon as the best and the bravest leader in the Baloch hills, and immediately fitted out an expedition against the Zarkuns. The Marris appear to have fomented the strife, and gave a passage through their country to the Bugti force, which consisted of almost all the Bugti fighting men, led by their chief. This force passed into the Kohlu valley over the Bibur Thak Pass and fell on the village of Oriáni. The village was stormed after a brave defence, in which the Zarkuns lost over seventy killed, and the valley was sacked.

zahr gipta (2). *Gushagh-ethán* (3) *ki baloch-áni khohistán niánwán e haidar khán azh thewagh-án sakhe diláwar-e ráhzan-en. E sánga bugti-án yá bar-a ghal zurtha zarkun-áni chukha. Murrigal-á ki sahrú-á e jherav khanain-etha, wath-i deh-a bugti-ánilashkar-ára ráhdátha. E bugti-áni lashkar niánwán geshtar-a áh-híni thewagh-e sakhe mard ath-ant, wath-i sardár buna. E lashkar azh kohlu thal-a bítha, bíbrag thak-a pír shutha oriáni halk chakha pásna khutha-i* (4). *Halkaigh-án* (5) *maz-e-á bahádhuri khutha, mashe hech síth na bítha, halk bugti-áni dast-a khapta* (6). *Zarkun-áni sai gíst o dah mard khushíjithigh-án, thal di phullíjithiya.*

Obs. 1. *Hon giragh*, to avenge. Add this to the examples given at Obs. 1 in the preceding passage.

Obs. 2. *Zahr giragh*, to become angry. Of a somewhat similar meaning are *khina khanaugh* and *bath baragh*.

Obs. 3. Read: They were wont to say that in the Baloch hills Haider Khan is the best and bravest leader.

Obs. 4. *Pásna khutha-i*, by it an attack was made. The *i*, by it, refers to the collective noun *lashkar*; the plural *ish*, by them, would not be incorrect.

Obs. 5. *Halkaigh-án*, the villagers. The word is worth noting on account of its construction. (Cf. *pheshigh*, the former, *phagh*, the latter.)

Obs. 6. *Bugti-áni dast-a khapta*, fell into the hands of the Bugtis.

27-4-1909.

(14)

After the reverse, a retirement on Quetta was decided. *Shikast wártho mí iráda khutha kótá phalawa thar-ún*

on. During the retreat the Murghí Kotal was found to be occupied, and it was decided, therefore, to cross the Lora river by the ford, lying below the headland which juts out from the Takatu range into Quetta valley. The enemy then moved from the Kotal towards the river, and were met by a company of native infantry which had been posted to crown the heights.

ravíñ. Thuragh wakht-a má-ra kal bitha ki murghí kotal níáñwán dúzhman nishliy-eñ (1), *esabab-amá bandbozh khutha ki azh lora daryá tháláñk-e párguz-ín* (2). *E tháláñk taktu rahmagh* (3) *án nuk buna asten ki kotal thal níáñwán sahráiraghe ravagh-e* (4). *Guda dúzhman azh kotal-a daryá phalawa shutha; ángo án yak kampani siyáhi pulan deñv o deñv bithaygh-ant* (5). *E kampani azh phesha má khoh-ání chakha niyásthaygh-etha* (6) *ráh-bandí sánga.*

Obs. 1. For *nishliya en*.

Obs. 2. *Guz-ín*, that we pass, that we should pass.

Obs. 3. *Rahmagh*, a range of hills. According to Dames it denotes "the edge or bank of a river".

Obs. 4. *Sahráiraghe ravagh-e*, goes clearly out, goes out prominently, hence, juts out.

Obs. 5. Read: There they came face to face . . .

Obs. 6. *Má . . . niyásthaygh-etha*, we had placed, by us had been placed, is the past perfect tense of *niyásthaygh*, *niyásth*, to post, appoint, place.

1-11-1903.

(15)

The town of Dera is a small place, about one hundred and fifty yards square, surrounded with a good strong mud wall twenty feet high, with towers at the angles, and one gate in the middle of the eastern face. It is supplied with water by a small sparkling stream from the hills on the north side of the valley, distant about two miles

Derav shahr ksán (1) *en, asida yak sadh phanjáh murabba gaz. Áñ-hi chiár-e chund-a hákh* (2) *yak javáñ sak bhít gíst fut burz en, ki án-hi chund chund chakha thal asten* (3). *Jahlí deñv-a yak galo en* (4). *Thal ubbá-e phalawa, naurán yak koh dír, yak-e ksá-e-ñ chilkokh siyaháf asten, azh ch-án-hia shahr-ára áf milagh-e*

from the town. On this small stream, about half a mile from the town, Major Billamore's camp was pitched.

The town was full of people, there was a good *bizār* apparently in it, and in and about the place there must have been about seven hundred armed men. At first everything was smooth and friendly, but after a few days, when the British detachment had been well scrutinized, its very small numerical strength appeared to be exciting contempt among the proud mountaineers. They soon showed their hostility in various ways, and private information was received that the main body of the Bugtī tribe, under Ālam Khān, chief of the Kalpur branch of that tribe, was fast assembling at a spot in the hills near Dera for the purpose of attacking the British detachment. Nearly all the armed Baboches gradually left Dera. Ālam Khān still came daily to call on Major Billamore, full of professions of friendship, until one day, on which these professions had been more than usually profuse, he also disappeared from Dera.

(5). *Haw-e ksā-e-ñ sīyāhāf kharagh-a azh shahr-a nawān nem māl pand-a mejar billāmōr-ā otak khutha* (6).

Ān wakht-a shahr-a niānwān bāz 'ālam athant. Azh gindagh-a kichaha (7) *jawān bitha : edhu odhu ān-hi nazi qarib hapt saḥḥ hasht saḥḥ silhe-bandoḥḥ athant* (8). *Bungezh-a har kār go hairāt-a bitha, murri kham-e rosh-ān phadhā sarkārī ghal khām-eniya dītho dītho ān maghrār khoh-ānī 'ālam tūk na khafayh-ān* (9) : *mā-ra e rang-a kal biagh-e* (10). *Ān-hān ashtāfī-a wath-i hesī* (11) *chī-e rang-a dī phar-dāshta, pshida dānh dī miletha ki bugtī-ānī maz-e-ñ ghal 'ālam khān buna, ān ki ān tuman khal-phur-ānī pāro-a sardar ath, zithe zithe khoh-ānī niānwān derav nazi much biagh-e, e sabab-a ki sarkārī dung mān-rish-i* (12). *Kham-e kham-e khutho geshtar thewaghe baloch azh derav-a rawān bithagh-ān. Nī dī 'ālam khān rosh pha roshigha mejar billāmōr sāhib gura kh-ākht* (13), *dostī phen-dasht, mashe ān dī yak rosh azh phesha dī* (14) *dozhwāī shon-dātho azh derav-a gār bitha* (15).

Obs. 1. *Ksán* is better here than *kst-e-á* or *kivín*, because the next word begins with a vowel. This is one of the niceties of the language, but by no means a hard and fast rule.

Obs. 2. *Hákh*, earth, clay, is in the genitive case. The involved English sentence has to be broken up before being put into Balochi.

Obs. 3. Read: There is a tower at each of the four corners. "*Chand*, a point of the compass.

Obs. 4. In the eastern face there is a gate. Other words for "gate" are *gali* and *wárdaf*.

Obs. 5. From it the city receives its water. *Milagh*, to receive, governs the dative.

Obs. 6. Change this into the active voice, and say: Major Billamore pitched his camp. *Pand*, journey, distance.

Obs. 7. *Kichaha*, market, bázár. An alternative term is *chunda*.

Obs. 8. Or, *hapt sadh* *hasht sadh*, etc.

Obs. 9. Literally, the people were not shy: *tak khafagh*, to shy, to flinch as a horse. The idiom is worth careful noting.

Obs. 10. Read: That was how it appeared (was appearing) to us.

Obs. 11. *Hes*, rust, dirt; *hesi*, hostility.

Obs. 12. That it might attack: the contingent future. The subject is *ghal*.

Obs. 13. *Kh-ákh*, used to come; *phen-disht*, used to show. Note how the sentence opens: *Ni di*, even then, with all this, still, etc. If the suffix *a* be used before *gura* it should be attached to *sáhib*.

Obs. 14. *Azh phesha di*, than at first, than formerly, than usual.

Obs. 15. *Gár-biagh*, to be lost; *gár khanagh*, to lose. 27-4-1908.

(16)

We are hill Baloches, we go on the cliffs with our goats; on our feet are sandals or grass shoes. Before, we stole cattle and fought with Patháns, now we cultivate the ground: give us some money. In winter we go down to the plains, for on the hills there is snow, and it is very cold. In the summer we return to the hills. Last year I shot a wolf in a ravine and took the head

Má khohí baloch áñ, drang-áñ chakha go ramigh ravagh-áñ (1); *rath-i phádh-áñ yá sarás-áñ* (2) *yá chabhar-áñ khunagh-áñ* (3). *Phesha má mál maweshí duzi khunagh-ethán, nina wakht-a khishár-áñ khishagh-áñ: má-ra chí-e zar de. Zimistán-a dighár-a ravagh-áñ, e sánga ki khoh-áñ chakha bawar* (4) *áñ, sárth báz biagh-e. Unhála niánwán khohistán-a thartho ravagh-áñ. Phudhi sál-a má yak gerkh khaur niánwán*

to the *sāhib*. He cut off its ears and burnt them, and gave me five rupees. I saw a leopard last night coming down the hill. My wife and little boy saw it, and were very frightened. I killed him with my sword. I will go now to the *tumandār*. He has called me, as I have a case over some perennial water at my village. He will decide.

go tūfak-a jātho ān-hī saghar sāhib phalaṁca burtha. Sāhib-ā ān-hī-e (5) har do-e gosh buritho ās-a sokhtant ma-na phanch rupiya dāthunt. Zī begahā mī yak dīhar dītha: ān azh khoh-a man-āgh-cṭha (6). Mu-i zāl dī ma-i ksī-c-n chhorav dī ān-hīar dītho bāz thursithagh-ant. Mā go wath-i zahm-a khushta-i. Nī tumandār gura rar-ān. Ān-hīā ma-na gwānk jātha, e sānga kī halk-a (7) chī-e siyahāf bābat-a ma-i shar' astēn. Ān giesh-i.

Obs. 1. Or *charagh-ān*, we wander, from *charagh*.

Obs. 2. *Sagās*, a sandal made of the leaves of the dwarf-palm; *chabhar*, a sandal made of leather.

Obs. 3. *Khanagh*, or *jān-a khanagh*, to put on; *er-khanagh*, to take off clothing.

Obs. 4. *Bavar*, snow, is one of several nouns that are considered plurals.

Obs. 5. *Ān-hī-r*, his, for *ān-hī*.

Obs. 6. *Āna*, the present participle of *āgh*, to come, is seldom if ever heard.

Obs. 7. *Halk*, a village, is from the Arabic through the Urdu *halka*, a circle. The original village, the village of the savage, was, and is, in the shape of a circle, or semicircle.

15-4-1907.

(17)

A year ago Hassan was killed by Jongal on account of an intrigue he had with Jongal's wife. The case was heard by a *jirga*, and the magistrate agreeing with the *mukaddims* composing it and the chief who presided, found Jongal guilty, and sentenced

Yak sāl gwasto shutha kī hassan-ā go jongal zāl-a chī-e harkat khutha; e sānga jongal-ā hassan khushta. Guda ān-hī (1) shar' jirga deṁv-a bītha. Jirga azh mukaddim-ān juretha (2); azh thewagh-e mazar yak sardār ath (3). Ān jirga niānwān sardār-ā dī mukaddim-ān dī gieshto gwashla jongal

him to seven years' rigorous imprisonment. No compensation was awarded, as the circumstances of the case did not appear to require such action. For this reason, perhaps, Hassan's relations bore a grudge and swore to be avenged.

One day, accordingly, one Muhammad Ali, a cousin of Jongal, was travelling from Sakhi Sarwar back to his home. Sháhi, brother of Hassan, waylaid him in a ravine and killed him. Sháhi's story is that he was first attacked by Muhammad Ali, but the probabilities are against him, and he will doubtless be convicted and severely punished.

The day of reprisals has passed, and the Baloches should be content to take their grievances to court.

besakht gunahgár ch. Guda majistre-á e hálcár manzár, khutho jongal-ára hápt sál sakht kaiz dátha. Khun sánga khas-e-ára hechi iráz na miletha pha chi ki majistre mukaddim-án dí wa pha wath-án suláh khutha ki e er'g-a gul-gal (4) n-ch ki khas-e-ára chi-e deagh-i-bí. Naw-án pha haw-án khán hassan sigád-án zahr gipto patsákh wáirha (5) ki rosh-e-a má Jongal-a gind-án (6).

Guda bí-ána bithu (7) rosh-e-a jongal nákhrozákht mtham-mad 'alí nám-e azh sakhi sarwar-a wath-i loqh-a ravagh-etha. Haw-án rosh hassan bráth sháhi-á yak e khaur nááwán thamam bitho jongal-a gipta khausta-i. Sháhi gushagh-e (8) ki phesha muhammad ali-á ma-na jathu, mashe ma-i chana er'g-a na bí, shar' phadhú áh gunahgár bí, áh-hi-ára sakht sazá mil-i (9).

Áh rosh-án gwasto shutha ki baloch azh baloch-a wath-i báir gir-i (10). Nima rukht-a (11) baloch-ára wath-i phirúdh jirga deúr-a áragh-i bí, go jirga shar' dí vash bant (12).

Obs. 1. *Áh-hi shar'*, his case, that is, Jongal's case, the murderer's case.

Obs. 2. *Juragh, juréthá*, to be made; *joenagh, joenetha*, to make.

Obs. 3. *Sardar, sardár*, a chief. With a suffix, however, the final vowel is nearly always long; *sardár-á*, by the chief, hardly ever *sardar-á*.

Obs. 4. *Galgal*, noise, uproar, row. Read: This is not a case where one should have to give something to anyone.

Obs. 5. *Patsikh waragh*, to take an oath.

Obs. 6. We shall see Jongal some day or other, we shall be even with Jongal some day. (*Cl. dekhni*, to see, in Urdu and Hindi.)

Obs. 7. *Guda bi-dna bitha*, then it gradually came about: and it came to pass.

Obs. 8. Read: Sháhí says "Muhammad Ali first struck me".

Obs. 9. Read: But in my opinion it is not thus, that after trial he will be guilty, and that he will receive severe punishment.

Obs. 10. *Gir-i*, when he might take, etc. The contingent future.

Obs. 11. *Nina wakht-a*, nowadays.

Obs. 12. Read: They must bring their complaints before the *jirgas*, and be content with the findings of the *jirgas*. No date.

(18)

The boy was greatly addicted to thieving, a tendency which he could not repress. He was in the habit of daily picking up something or other, big or little, and making off with it. I had time and again punished him on this ground, but on account of his mother, whose only son he was, I did not dismiss him. The *jemadár* also was fond of the boy. The real reason of this was that he used to take a hand in the evil-doings of the *jemadár*. And another was that the boy used to recite lewd songs, of which the *jemadár* was extremely fond. He used to put *charas* into the *jemadár's* pipe. When I was deposed from my appointment the boy left my service, and, joining the *jemadár*, began to wait on him. I am aware that the *jemadár*

E chhorav-ára duxi kharár-e hel bitha, *hechi rájha án-hía e aib na kh-il-i* (1). *Rosh pha rosh-igha chi-e na chi-e ksá-e-ñ maz-e-ñ muddi bunagh zurtho bar-ána shutha* (2). *E sanga má án-hiúra bar bar-ía* (3) *sazá dátha, mashe án-hi máth khátir-a má maukáf na khutha-i, pha hav-án khán ki dukmí áro án-hi-e hechi na bitha* (4). *Jamadár-ára di e chhorav báz dost ath* (5). *Esh-i sabab asula e bitha ki chhorav jamadár har gund-agh-e kár-a sharik biagh-etha. Dukmí hálvár e di bitha ki án chhorav gandagh-e shár - án gushagh-etha, ki jamadár-ára báz vash biagh-ethant* (6). *Jamadár sanga án charas phor niánvân máh-khanagh-etha. Wakht-a ki ma azh wath-i kár barkhást bithagh-án chhorav má-i ambrát ishto jamadár gura shurtho, án-hi khidmat khan-ána rapta.*

also used to beat him soundly with a view to stopping his thieving proclivities. But the boy persisted in following his evil course. Daily he stole and daily he got beaten for it. For this reason after some days his heart was somewhat embittered against the *jemadár*.

Ma-na kal en ki jamadár-á
dí báž dhaka azh duzi er-
khanagh-a (7) *án-hia go zor-a*
jatha. Mashe chhoraw wath-i
gandagh-e sístán-a ravagh-eth
(8). Har ro duzi khanagh-etha
har ro janagh waragh-etha (9).
E sabab-a kham-e rosh phulha
án-hi díł azh jamadár-a chí-e
ná-vash bítha.

Obs. 1. Read: In no way would the fault leave him.

Obs. 2. *Zartha bar-ína shulha*, having lifted, taking away, he went.

Obs. 3. *Bar bari-a*, time and again.

Obs. 4. Or *ne-y-ath*, was not.

Obs. 5. Read: Was a great friend of (to) the *jemadár*.

Obs. 6. Which were very pleasing to the *jemadár*.

Obs. 7. *Azh duzi er-khanagh-a*, to wean him from theft.

Obs. 8. *Ravagh-eth*, was going, the past imperfect. It has here a sense of habitude.

Obs. 9. Every day he was stealing and every day he was eating a beating. Original.

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