THE
BALOCHI
LANGUAGE

A GRAMMAR AND MANUAL

BY

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ASSISTED BY
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DEDICATED

TO

MY OLD AND HUMOROUS PAL

THE BALOCH.

FOREWORD

It is great honour for me to write a few words about the book "The Balochi Language: A Grammar and Manual" by G.W Gilbertson. This book is about Balochi grammar and its composition which also covered all the aspect of Balochi language. It also shed light often the area in which Baloch are living, including the term Baloch and the people.

It is a great piece of work in which the author attempted to show how, when and where to put your spade into the land of Balochistan.

The reader must read over those paragraphs which have been marked as important which enables readers wherein Balochi is chiefly differs from the other languages.

This book is consisted into three parts; grammar and composition, translation from English to Balochi and from Balochi to English and the passages for the exam.

Further, it is great achievement by Balochi Academy, Quetta to reproduce this piece of work, although page no 98-103 are missing and we tried a lot to find and include those pages but all in vein, hopefully, in the next edition these pages will be included.

Jamil Baloch
19-03-2016,
Quetta.

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 at appears stupendous. But, fortuitously or otherwise, we have hitherto always managed to get right men there. On the north it is bounded by Afghánistán and North-West Frontier Province, on the south by the Arabian Sea, on east by Sindh, the Punjáb, and in part by 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 principle river in the country. Most of the others are mere steams, which often during a spate become raging torrents. The regular monsoon, the mainstay of India, is unknown 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 Khudádad Khán, the then chief of Kalát. Thus took place about commencement of the successful regime if 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? There are many question 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 be the origin and meaning of the word "Baloch".

The 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 correct it with *Bálaicha*, a certain Rájput clue.
2. Mr. Crook and some others, on the showing of Dames, look to the Sanskrit word *malechha*, a barbarian, as a possible clan.
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 cook'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 brother is about.

And so we might go on 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 "through", unmitigated". We see this illustration in the compound *luch-bahádur*, a thorough-paced villain. And in this sense Platts correctly considers *luch* to be an abbreviated from luchcha, a scamp, a vagabond. So that in Barloch, Baloch, we come to have the "desert scamp" in contradistinction to the "city scamp", "bazaar 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 highlands 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 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.

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 some 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 Gedrosíí. He derives the word Baloch form 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 travelers give the Baloch an Íránian origin.
3. Pottinger, Khanikof, and some lesser lights are as strongly convinced that the Baloches are Turkomans 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 wanders. 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 use 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 long run that your pet theory will depend upon what particular part of Balochistan, 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 *qutb-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 Aryans, came from the north. May not all ages that have effaced something from their memory?

In some parts of Balochistán the people have been noticed putting themselves to considered trouble to ensure sleeping with their hands 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, then 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 of 2m thick twists of cloth, then full flowing white robes and voluminous white trousers, their gay gold embroidered sleeveless waistcoats, their richly patterned leather sword belts and curved scabbards, their shinning 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 hand. Every man wore long, thick, heavy ringlets, black, grey, or white according to his age, a great mane of the 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 hand"

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 Sunní, in other words he belongs to that large sect of Muslims who acknowledge the first Khalifas as having been the rightful successor of Muhammad. They differ from the Shi'ahsim 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 Balochí 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 Balochí 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 Balochí 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 of Friday laughs, he generally will. That is why he is likable. 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 of 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. Alternative we have endeavored 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 Balochí. 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 Balochí. 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 Pathan.*

Take comfort that once famous master Eton, Mr. Oscar Browning who passed away a few weeks ago, added to his various other achievements that of learning of 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 textbook 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 belief itself. Some 900,000 Baloches are behind us at this moment. Make it 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 Hindu 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 out 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 from of Persian, and this much the Baloches themselves acknowledge. On other hand, a great deal of Balochí, and the best and most interesting portion of it at that, has no claim of 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 I Not too much time should be spent of the alphabet given below, peculiarities of the 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-cutter goes direct to the root.

Obs 3 Dames in his *Text-book of the Balochí 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 Balochí Language* puts his text in both the Persian characters and italicized Roman. An excellent idea was more care bestowed on pronunciation. In many instances in this work the correct pronunciation of the Balochí has been entirely sacrificed. Why this is so can readily understood from what has already been said. This work was published in 1877.

Obs 5 in CE Gladstone's *Baluchi Hand-book* no mention is made of alphabets. The body of the work, however, is in 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 *Bilochi-Náma's* appears to have been first compiled in 1875, and was republished in lithograph by Munshí Guláb Sing 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 textbook at the same time has been Romanized. It is the second of the two textbooks set for examination in Balochí 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 free the Punjab Government Press, Lahore. The translation is by R S Diwán Jamiat Rai, and is dated 1904. It is useful if weak.

Obs 9 W Geiger in *Die Sprache der Balútschen* gives some useful information regarding the Baloches and their language. The brochure is not in English, however, and as far as known can only be consulted in *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, *abtar*, a hyena, *ajab*, strange, *harb*, the jaw-bone, *mar*, a man.

Á, á . . is the same letter lengthened in sound, and represents "a" in the English word "path". e g, *áf*, water; *áráin*, rest, *párá*, a hog-deer; *sáth*, caravan.

AU, au is a diphthong sounded as "ou" in the English word "house" e g, *auzár*, a tool, *auhsán-khatá*, a puzzle, *hau*, yes, *mauth*, death.

AI, ai . . is the second diphthong in the language. It is sounded as "ai" in the word "aisle" e.g., *aiv*, a fault, blemish, *hai*, or, *naidh*, fine, well ground; *khair*, an ox.

B, b . . is pronounced as in English, in Urdú and in Persian e.g., *bol*, a promise, or, *bohra*, a vault, *talab*, pay, *sábún*, soap.

Bh, bh . is the same letter aspirated e.g., *bhán*, manure, *bholú*, a monkey, *labh*, obtaining, getting.

CH, ch . has the sound of "ch" in our words "church", "lurch" e.g., *chirra*, shot, charo, merely, only, *kacherí*, a darbár, *luch*, a profligate.

CHH, chh . is the proceeding letter aspirated eg., *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, d . . is the cerebral *d* 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, *dang*, a sting, *dán*, a desert, low barren hills, *sudkagh*, to sob, *gadí*, the middle finger.

DH, dh . is the aspirated form of the proceeding letter e g., *dhakan*, cover, *dhaggav*, a bull.

DH, dh . is pronounced very softly, and very nearly as "th" in the words "mother", "brother", breathe" e g, *edha*, here, *sarphadh*, understanding, *sarodh*, music, *gardhagh*, 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", 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 *sherí*, lower, *gwaragh-e*, he eats.

F, f . differ 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, *fál*, an omen, *shef*, a slop, *shaf*, night.

G, g . is hard letter, as in Persian and Urdú e g, *gál*, speech, *gal-gal*, a noise, *khargaz*, a venture; *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 within Perisan, Urdú, and Pakkhto. It is pronounced as in Persian and Urdú, and not so harshly as in Arabic and Pakkhto e g, *gharíb*, poor; *gham*, grief, *shágh*, a swing, *zágh*, to give birth. All Balochí infinitives end in this letter.

H, h . is pronounced as in English e g., *hál*, news; *hastal*, a mule, *sihárí*, awl; *síyáh*, black.

I, i . is pronounced as the same letter in English in such words as "pin", "sin", "tin". eg., *istaragh*, a razor; *isrár*, a secret, *bir*, a turban; *sihr*, magic.

Í,í . is the *yá e ma'rúf* of Urdú. It is represented in English by "ee" in such words "see", "flee", "glee". Also by "í" in the word "machine". e g., *dír*, far, *ní*, now, *ímán*, faith, honour, *ía*, this.

J,j . has the sound of the same letter in English, or very nearly so. e g., *juhal*, deep; *jar*, clothes, *bíj*, seed, *kajagh*, to cover.

JH, jh . is the proceeding letter aspirated; e.g., *jherá*, a qurrel, *jhúr*, clouds.

K, k . has the sound of the English "k", but not that of the Persian letter, which in a certain degree is palatal eg., *kuntagh*, a thorn, *kárch*, a knife, *lashkár*, an army, *larkagh*, to hang.

KH, kh . is the letter "k" aspirated e g., *Khenú*, a ball; *kha-í*, 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, *khojá*, a eunuch, *wakht-a*, 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; *masít*, 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.

N, n . is the nasal *n or nún e ghunna* of the Persian and Urdú. It is generally proceded by one of the long vowels *á, í, ú* eg., *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", eg., *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., *phádh*, the foot, *phár*, leisure; *phuphí*, paternal aunt, *chauper*, round.

R, r . . is pronounced as in Persian, and nearly as in English: eg., *rekh*, sand; *rísh*, 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 *d*, with which it is closely connected in sound eg., *dír*, the

body, form, *ther,* a hill; *re-rdeagh*, to drive out, chárí; an ascent. It does not begin a word.

S, s . . should be sounded as in English eg., *sárth*, cold, *sáh*, shade, *gisar*, 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 eg., *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*, leaf, *thál*, twigs, *lath*, a stick, *kath,* spinning.

T, t . should be pronounced as in Urdú, by raising the tip of the tongue to the roof of the mouth e g., *tapur*, felt, *tong*, a hole, *kutragh*, to gnaw, *lotagh*, to desir.

TH, th . is the preceding letter aspirated eg., *tháhagh*, to stand, *tháthí*, a wooden drinking cup, *lath*, an embankment, *guth*, the throat.

TH, th . is pronounced as in Arabic, from which this sound is got, or as in the English words "health", "wealth", "breath". eg., *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 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; *tútí*, a trumpet, *dúhon*, smoke; *gúngrú*, a turnip. This sound is probably never initial.

V, v . is a purely labial letter, and does not, therefore, represented the same letter in English eg., *vadagh*, to grow, *vadrí*, 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., *wámdár*, a debtor, *watta,* a stone, *gwar*, near, with, *gwáth*, the wind.

WH, wh . is the preceding letter aspirated eg., *whávr*, sleep, *whár*, destroyed, *whard*, food, *whán*, to tray.

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

Z, z . is pronounced like the English letter eg., *zang*, a turnip, *zamb*, a morsel, a mouthful, *lirz*, 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" eg., *wázhá*, master, *zhand*, separate, apart, *zhumárá*, for ever, *azh*, from. It should not be considered as 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 *n*, the *nún e ghunna*, is more in evidence.

5. Words borrowed from the Hindí or Urdú either direct or through the Punjábí and Sindhí generally change the cerebrals, *tá e murakkala*, etc into the corresponding soft letters, thus *t, d*, and *r* become *t, d*, and *r* in Balochí. 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, d,* and *r* in Balochí. eg., "magistrate" in the mouth of a Baloch becomes *májitret*. 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**
Doshígha	*doshí*	Last night
Gálwar	*hálwar*	News
Hawáre	*habáre*	eight annas
Khíndaríga	*khíndar*	naked
Míhrwánaghí	*míhrwání*	kindness
Magdár	*wkdár*	power, ability
Mizil	*manzil*	stage, journey.
Níamagha	*níánwán*	between
Phashagh	*pachagh*	to cook
Ro, rosh	*roch*	day
Sakhígha	*sakhía*	very, exceedingly
Sawárigh	*sawárik*	breakfast.

Obs 1 The English letter "o" becomes *a* in Balochí eg., *jánsan*, Johnson, *Rabinsan*, Robinson, *smálpáx*, small-pox.

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

Obs 3 Similarly, a nasal *n*, or *nun e ghunna*, changes into *n* before a vowel eg., *án di gon ákhta*, he also came with (them). For *án di gon ákhta*, *ma de-án-í*, I shall give it, for *ma de-án-í*

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 in the past, participles of transitive and intransitive verbs: e.g., *shutha,* went, *bitha*, became, *Murtha*, died, *eitha*, swelled.

WORDS TO BE REMEMBERED

The Home.

Logh, a home.
Logh-wázhá, master
Logh-bánukh, mistress
Kir, ashes
Kudhagh, a three-stone fireplace.
Chat, a roof.
Cháút, threshold.

Bohárí, sweeping

Ás, Fire.
Ás-hand, a fireplace
Nazár, building materials
Kirrí, a hut.
Dar, galí, galo, a door.
Dedhí, a proch.
Pachul, side walls of a hut.
Bohra, a cellar

Bunyád, foundation.
Drázh, long.
Nokh, new.
Metaigh, made of clay.
Zhing, perpendicular, erect
Phur, full.
Jahl, low.
Rást, right
Juhal, deep.
Phráh, broad.
Bhit, a wall.
Gwand, short.
Kahna, Kuhna, kaune, old.
Gwátho, windy.
Hor, horg, horgín, empty.
Burz, high.
Chap, left.
Chot, dolo, crooked.
Thár, tahár, dark.
Baráwar, level.

Ad-deagh, ad-dátha, to lean, *Go bhit-a ad-de,* lean it against the wall.
Áragh, ártha, to bring. *Be-y-ár,* bring.
Ro-khanagh, ro-khutha, to light. *Ás ro-khan,* light a fire.
Dar-ágh, dar-ákhta, to come out
Er-ágh er-ákhta, to come down
Phádh-ágh, phádh-ákhta, to rise up.
Dast-ágh, dast-ákhta, to come to hand.
Kár-a ágh, kár-a ákhta, to be of use. *Rosh-e-a kár-a kh-á-íth,* it may come of use some day.
Phedh-ágh, phedh-ákhta, to come. *Dag-a phedh-ágh-e,* he is coming along the road.
Man-ágh, man-ákhta, to come.
Er-janagh, er-jatha, to throw down.
Er-ravagh, er-rapta, to go down.
Er-khanagh, er-khutha, to place. *Dighár-a er-khan,* place it on the ground.
Er-khafagh, er-khapta, to alight, descend.
Thau khaí en, who are you (thou who art)?
Thau edha chi khanagh-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-í logh-a ravagh-án, I am going home (I my house-to am going).

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

Inna, ma-í logh nazíkh en, no my home is near (no me-of the house near is)

Án mar azh kho ákhta, 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 bí, you must know (thee-to information should-be)

Án pha chi edha ákhta, why has he come here (he for why here has come)?

Ma rav-án án-hía phol-khan-án, I will go and ask him (I will go him from enquiry will make)

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

Án hechí phasav na deagh-e, he gives no reply (he any reply not is giving)

Ingo be-y-á, come here (here come).

Tha-í chi nám en, what is your name (thee-of what name is)?

Ma-í nám Ahmad en, my name is Ahmad (me-of name Ahmad is)

Án tha-í bráth en, is that your brother (that thee-of the brother is)?

Inna, wázhá, ma-í bráth hechí n-en, no, sir, I have no brother (no, sir, me-of brother any not is).

Maroshí azh Derav-a ákhtagh-án, I have come from Dera Ghází Khán to-day (to-day from Dera I have come).

Bángahá Láhor-a rav-án, I shall go to Lahore to-morrow (to-morrow-morning Lahore-to I shall go).

QUESTIONNAIRE.

1. Balochí 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 *mikdár, sawárik, doshígha, khíndar, and mizil*?
6. When is the letter *n* generally nasal? When is this rule violated?
7. Put the proper nouns *Thomson, Johnson, Pogson* into Balochí. Is there any ruling to guide you?
8. Do the particles *ma*, in, and *gon*, with, ever change?
9. Give the Balochí for windy, dark, a porch, fire, full.
10. Translate into English – *juhal, bohra, kir, burz, logh-wázhá*?

CHAPTER II

THE ARTICLES

7. There are in Balochí 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 of indefinite.

8. The force of the English indefinite article is to some extent obtained by placing the numeral *yak* or *yá* , one, before the noun, or by adding to the noun the suffix *e*, that is the *yá e majhúl*. 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 eg., *faqír, beggar, yá faqír*, a beggar, one beggar, *yá faqír-e*, a beggar, a certain beggar, *yá faqír-e-á artho ma-í pith-ár dátha*, 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 *á* is the sign of the agentive case, the literal reading being "by a certain *faqír*, etc. it is worth nothing 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 *án*, that, in their emphatic forms *haw-e and haw-án* eg., *zál,* a women, *haw-e zál*, this woman, particular woman (referred to), *haw-án zál*, that woman, the woman (standing over there), *án-híá haw-e zál jatha*, he struck this woman, he struck the woman (we have been mentioning), *án-híá haw-án zál jatha*, 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 eg., *mard*, a man, *mard-e-a,* of a certain man, *mard-e-ar*, to a

certain man, (go) *mard-e-a,* with a certain man, *mard-e-á,* by a certain man; *(azh) mard-e-a*, from a certain man. It cannot be used with case suffixes beginning with *e* or *í*, eg., *e, egh, egha, ígh, ena, í,* all meaning "of" 17.

11. This "*e* of unity" may sometimes have the force of the some of our indefinite pronouns eg., *áf-e be-y-ár*, bring some water; *yak-e-á gwashta*, someone said, *dár-e n-en*, there is no wood, *edha chi shikár-e asten*, is there any shooting here? *Án chi kár-e khanagh-e*, what particular word 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 general nouns only.

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

Obs 3 This *e* of unity in the Persian generally has the sound of long *í*, that is *ya e ma'rúf eg., kas í-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 *h* discarded.

GENDER

12. In Balochí 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 *mádhagh*, female, are placed before the noun eg., *gurkh*, a wolf, *nar gurkh*, male wolf, *mádhagh gurkh*, a female wolf. The adjectives *nar* and *mádhagh*, may, and generally do, end in *e* eg., *rophask,* fox, *nar-e rophask*, male fox, *mádhagh-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
Adda, brother (familiar term)	*Addí*, a sister
Bachh, a son	*Jinkh*, *janikh*, a daughter
Bráth, a brother	*Gohár*, a sister
Bíng, a dog	*Hind*, a bitch
Chhorav, a boy	*Chorví*, a girl
Dhaggav, a bull	*Gokh*, a cow
Dhapar, a male weaned calf	*Pharáf*, a female weaned calf
Ghator, a male weaned lamb	*Phulát*, a female weaned lamb
Gurándh, a male *uriyal*	*Gad,* a female *uruyal*
Khuragh, a colt	*Bihán*, a filly
Lerav, a male camel	*Dáchí*, a female camel
Lágh, a male ass	*Khar*, a female ass
Mar, mard, a man	*Zál, jan*, a woman
Nána, a maternal grandfather	*Náni,* a maternal, grandmother.
Naukh, a bride	*Sálokh*, a bridegroom
Nariyán, a horse	*Mádhin,* a mare
Pháshan, a male markhor	*Khoí,* a female markhor
Phír, an old man	*Phírund*, an old woman
Phith, *pith*, father	*Máth*, mother
Phíruk, grandfather	*Dádí,* grandmother

Pohar, a male weaned kid	*Gísh,* a female weaned kid
Sarwán, a buck	*Thíthal*, a hind
Thíle, a male slave	*Molid*, a female slave
Wasrik, a father-in-law	*Wase, wasí*, a mother-in-law

Obs 1 The terms *nar* and *mádhagh* are applicable to animals only when speaking of your lady cousin you cannot say *mádhagh-e nákhozakht*.

Obs 2 The adjectives *nar-e* and *mádhagh-e* of the Balochí are the *naru* and *mádi* of the Sindhi, and the *nar* and *máda* 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, Balochí follows the analogy of the Sindhí.

Obs 4 In Sindhí we find a few nouns denoting human beings, castes, occupations, etc., that from their feminines by means of the affixes *ni, m, am,* and *áim*. The affix *ání* 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 *ni,* as in Urdú and Hindí. *Borchí*, a cook, makes, *borchen*, and *baira*, a waiter, *bairen*. Most if not all such nouns have been introduced into the language.

Masculine	**Feminine**
Domb, a minstrel	*Dombní*, a female minstrel
Jat, a camel herd	*Jatní*, a female camel herd
Jarshodh, a washerman	*Jarshodhní*, a washerwoman

Gawál, a cowherd	*Gawální,* a female cowherd.
Pahnuál, a shepherd	*Pahnwální,* a sheperdess.
Ráhak, a farmer	*Ráhakní*, a farmer's wife
Síyahphost, a sweeper	*Síyahphostní*, a female sweeper
Sawálí, a petitioner	*Sawální*, a female petitioner
Tumandár, a *tumandár*	*Tumandární*, the wife of a *tumandár*.

WORDS TO BE REMEMBERED
Household Utensils, etc.

Whán, a tray	*Diwo*, a lamp
Kodí, a metal cup	*Wat*, a wick
Kárch, karcha, a knife	*Sund,* a basket made of matting
Khat, khatra, a bedstead	*Sarakh, sanak*, a kneading-trough
Mashk, a water-bag	*Kadah,* a cup
Khárí, a basket	*Manjav*, a bed
Kulaf, a lock	*Kunjí*, a key
Lihef, a blanket	*Thaghard*, matting
Shál, shár, a blanket	*Nishtejaní*, bedding
Hínz, a leathern churn	*Falásí*, a carpet
Sáf, clean	*Kunt*, blunt
Pholo, hollow	*Sak,* strong, stiff
Galatha, rotten	*Bazz,* coarse
Kisáin, kisán, small	*Mazáin, mazann,* big
Sarrof, solid	*Zaghar*, fresh
Thanakh, fine, thin	*Tez*, sharp

Tezhagh, tekhta, to sharpen.
Shodhagh, shusta, to wash.
Phrushagh, phrushta, to be broken.
Pálenagh, pálentha, to strain liquids.

Chánagh, chánitha, 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-jathn, to solder
Chilkagh, chilketha, to shine, glitter
Malenagh, malentha, to polish.

Ma áf-a waragh-án, I am drinking water (I water am drinking).
Án dí sakhía thúní en, he also is very thirsty (he also very thirsty is).
Thau shudhí en, are you hungry (thou hungry art)?
Hau, thúní 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 than 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 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 Balochí 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 Balochí, a dog, a certain dog, to a certain dog, by a certain dog?
8. Translate into Balochí, bring some water, milk, bread and meat.
9. What are the rules regarding gender?
10. Give the feminines of *bachh, bíng, guránd*

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 future. As a result there is a perceptible of slow leveling up of forms which will ultimately lead to a uniform and common speech.

16. There is only one declension in Balochí, 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 on 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 art has taken place.

17. The formation of the various cases will be more easily followed and understood from an example that 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 meanin
Nom								man, a ma
Gen	*-a*	*-e*	-	*-agha*	*-igh*	*-ena*	*-í*	of a man
Dat	*-rá*	*-ár*	*egh*	*-ara*				to a man
Acc		*-ar*	*-ar*	*-ára*	*-ra*			man, the
Loc	*-a*		*-ár*					on a man,
Ag	*-á*							by a man
Abl	*-a*							with a ma
Voc								O man!

Plural

Case	1st Form	2nd Form	3rd Form	4th Form	5th Form	6th Form	7th Form	English
Nom	-án							men,
Gen	*-áni*	*-egh*						of men
Dat	*-ánar*	*-ánar*	*-ár*					to men
Acc	*-án*	*-ánar*	-	*-ar*				men, the
Loc	*-an*		*ána*					on men,
Ag	*-an*		*r*					by men
Abl	*-an*							with me
Voc	*-án*							O man!

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 eg., *chikhtar zál ant*, how many women are there? Instead of *chikhtar zál-án ant*. In this Balochí closely follows the analogy of Urdú, Hindí, and other Indian languages. The Baloch seems to think that one word in a sentence should suffice to indicate number, be it noun, adjective, or verb.

> Obs The plural termination *án* has been satisfactory proved to be the remote demonstrative, pronoun *án*, 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, ígh*, and *í*. The case ending of the genitive plural is nearly always *ání,* that is the plural suffix *án* with *í* added. The nasal sound of *n* naturally ceases when the vowel *í* is added. 6, Obs 3 The sign of the genitive plural is seldom omitted.

> Obs 1 In Sindhí, 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 genitival affix is not required.

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

Obs 1 The particles *rá* 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 origin of the Balochí signs of the dative and accusative cases is found in the present-day tendency in Persian to use short *a,* short *í*, and even short *u*, to denote these cases *mard-a, mard-í, mard-u*, for *mard-rá*. The presence of short *a* is particularly noticeable. The construction, however, is considered a vulgarism.

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 *rá*. 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, accusative in its simple or nominative form, the indirect object always is the dative with one of its case endings, eg., *ma wath-í logh tha-ra shon-dár-án,* I will show you my house (I me-of the house thee-to will show). Here *logh*, 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-í pith na rav-í, 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-í,* will go.
Hál ham-esh en kí 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-í, 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 zíyáda 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.
Áf-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.
Án mar khas-e-ar jawáb na dá sídháígha, that man will not give a straightforward reply to anyone (that man anyone-to reply not will give straightforward). 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 *jawáb,* reply.
Má án-híára jawáb dátho thí ambráh er-khutha, I dismissed him, and appointed another servant (me by-him-to reply having-given another servant was placed).

The form *án-hiára*, to him (78), is the dative or indirect object after *dátho,* having given, the accusative case or direct object is *jawáb,* reply.

Ikhtar gantrí ma khan, do not be so anxious (so much anxiety not make). The direct object, the accusative, is *gantrí*, thought, governed by *khan*, make.

Ní ma-í nírwár-a khaí khat, who will do me justice now (now me-of justice who will make)? In this example *nírwár*, justice, the accusative case after *khat*, will make, has its suffix *a*.

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

Má wath-í dil-a gantrí khutha ki ma-na ravaghí bí, 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-á wath-í naríyán 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-á* we have first the *e* of unity and secondly *á* the sign of the agentive case. *Go má*, to me 58.

Májitret-á kází diroghvand sebit khutha, the magistrate proved the native judge to be lying (the-magistrate-by the-native-judge proved was made). *Májitret-á* 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 laghushta dígh*ár *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 wa<u>th</u>-í má<u>th</u>-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 returned.

Má-í mur<u>th</u>a<u>gh</u>-ena sístán ham-esh en, these are our customs with regard to the dead (us-of the dead-of the-custom even-this is). *Mur<u>th</u>a<u>gh</u>-ena*, of the dead, is that shown as the sixth for 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.

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

Hu<u>dh</u>á-í marzí en, it is the will of God (God-of the-will it is). *Hu<u>dh</u>á-í*, of God, is the seventh form of the genitive 17.

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

Trámá-ena jure<u>th</u>a, made of copper)copper-of made).

Nindo<u>kh</u>-án dera ghází khán-e<u>gh</u>a, inhabitants of Dera Ghází Khán (inhabitants Dera Ghází Khán-of). The particle *e<u>gh</u>a* is the fourth form of the genitival suffix of the singular noun. 17.

E likaina<u>gh</u>-e hál en, is this a secret (this hiding-of a-matter is)?

An rava<u>gh</u>-e zar-áni ára<u>gh</u>-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
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, z leather bag for ghee
Narm, soft
Be-shon, innumerable
Whár, worthless
Nawar, fasting
Sabak, light
Girán, heavy
Har, every
whole

Jhul, a carpet
Chitar, matting
Dikh, a spindle
Dillo, an earthen pot
Dedh, a pot
Dong, a bottle
Doí, a spoon
Dhakan, a lid
Tháfagh, an oven
Geshan, a sieve
Sak, hard
Kham, few
Chaupher, round
Murabba, square
Dír, far
Nazí, nazíkh, near
Drust, kull, all,

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
Zíragh, zurtha, to lift up, to raise
Hundí-khanagh, hundí-khutha, to look after, take care of

Thau gind, wázhá logh-a, see if the master be at home (thou look, the-master home-at).
Wázhá logh-a n-en, the master is not at home (the-master home-at not is)
Logh-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-í 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 gone have gone out for a walk (perhaps he has gone walking make-to)
Haí kursí-a er-nind haí dighár-a er-nind, sit on the chair or sit on the ground (either the-chair-on sit or the-ground-on sit).
Tha-í rizáí en, it is as you please (thee-of the pleasure it is)
Ma-í phadha andara be-y-á, follow me inside (me-of after in come)
Ahmad gon sáhib shutha, has Ahmad gone with the master (Ahmad with the-master has gone?
Ahmad gon na shutha, Ahmad-ai thaf-á gipta, Ahmad has not gone, he has caught fever (Ahmad with not has gone, Ahmad fever-by has been caught)
Sáhib khadhe 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.
Khadhe thar-í, when will he return?
Begahá bángahá thar-í, he will return this evening or to-morrow morning (this evening to-morrow morning he will return).

Tha-ra yakín en, are tou 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 Balochí?
2. How is the plural formed from 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, ígh, 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 himself.
7. Translate into English, *Mard-ánra, mard-ání, mard-e-á, ba-rav, azh án mard-a phol-khan.*
8. What can you say concerning the words *chikhtar* and *chikar?*
9. Which is correct? *do mard sání ant, or do mard-án sání ant*? Give 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, raiding party, changes the final *a* to *o* before taking the case endings or suffixes, eg., *thála,* a company, *thálo-án*, companies, *thálo-ání,* of companies*, azh thálo-a*, from a company, *thálo-á*, by a company.

26. Very few nouns is 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 *wázhá*, master, becomes *wázhah-án,* in the nominative plural, on the analogy of *velá* , time, and *begáh*, evening. *Hudhá,* God, makes *Hudhá-í*, and *hudhá-egh,* in the genitive case singular. Exceptions of this class, however are rare.

28. Nouns endings 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 chi gushagh-en*, what do you call this in Balochí? but the pronunciation of *Balochíya* differs little of 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, eg., *daddo,* a peny, *azh daddav-a,* from a peny, *daddava-á,* by a *peny*, *daddav-án*, ponies, *daddav-ání,* of ponies. These do not form a numerous class. Among exceptions are *nakho*, 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 endings in a consonant.

30. Some noun 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,* men of *Marrí* tribe, *phá-gal*, a flock of *márkhór*, from *pháshan*, a *márkhor, thíh-gal*, others, from *thíh,* other. This ending is in wide use, and is made applicable to human beings, animals and things. It use corresponds to that of *log*, people, in Urdú and Hindí (*ef* "folk" in English).

> Obs 1 The affix *gal* is probably a corruption of the Persian *ghol,* a company, a band. In Balochí the letter *o* in words introduced often becomes *a* and *á*.
> Obs 2 The same plural is found in Brhúí also, but not to so great an extent.

31. Another and rare form of the plural is the Pakkhto patronymic zai, usually pronounced *zaí* eg., *Ahmad-zaí*, the *Ahmadzais, Tumar-zaí,* the *Turmarzais*.
32. A few nouns form their plurals by the addition of the *agh*, to singular eg., *murdán-agh*, fingers, from *murdán*, a finger, *phádh-agh*, the feet, the legs, from *Phádh*, the foot. Of this class is *galagh*, a troops of horsemen.

33. One noun, at least, has a plural ending in *kár eg., 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 from their plural in *lar* and *lar*.

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, *árth* flour, *darmán,* medicine, *jau*, barley, *hál*, news, *dán*, corn, *nohd,* gram, *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, ígh*, 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 number takes the suffixes eg., *azh wath-í máth-phith-a phol khat*, let him ask his parents, *tha-í máth-phith-ání chakha ma-na híl n-en*, 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 genitive case. Among the tribes if the north the short guttural *a* is all 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 it retention.

39. In Balochí the locative and ablative cases are of wider use than in Urdú or Hindí. 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 *n* of the Balochí is of the nature of the same letter in Urdú and Hindí, 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 majhul,* and should be pronounced as *"y"* in the English word "easy", or as "*ay*" in the word "say". Some writers place nasal *n* 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 same 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 Balochí. 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 Sindhí masculine nouns that end in short *u* change that letter into short *a* 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 Balochí and Sindhí abstract nouns are sometimes met with declined.

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

40. The locative has no case ending nor any prefix. There is a tendency, however, to lengthen the final vowel of certain nouns when using this case eg., *O sardár! O Chief!* From Sardar, a chief. Similarly, in *O Baloch! O Baloch!* The *o* is lengthened considerably.

Further examples of the noun ---

E dighár sirkár-egh en, is this government land (this land government-of is)

E zahm sirdár-egh 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. *Sirdár* for *Sardar*, the final vowel has been lengthened to ease the pronunciation 40.

Ráj Sindh-egha hacho gushagh-ant, the people of the Indus Valley say so. The *egh* and *egha* suffixes are in most general use with proper nouns.

Zahm laghárí-e gwand en, the *Laghárí* sword is short (the-sword the-Lagharís-of short is)

Zahm Gurshaní-e drázh en, the Gurshaní sword is long (the-sword the-Gurshaní-of long is)

Rást-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-án shikár n-esti, here in the hills there is no shooting (here in the-hills shooting not is). Locative plural

Ma hínz láfa shír astí, is there milk in the churn (in the-churn in the-milk is? Locative

Sandúk niánwán chi chí asten, what is in the box (the-box in what things is)? *Astí* and *asten,* is, are sounded nearly alike.

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

Ma wa<u>th</u>-í lo<u>gh</u>-a rava<u>gh</u>-án, I am going home (I, myself of the house-to, am going).

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

Inna, ma 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 nariyán 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 REMEMBERD

Clothing

Phash, jí<u>gh</u>, a bodice

Top, kulla, a cap

Phá<u>gh</u>, tond, bir, mandíl, a turban

Kurta, pahráwar, a long coat

Jalishk, a garment

Burka, a veil

Phado, khísayh, a pocket

Phashm, wool

thread

Sarí, a woman's shawl or sheet

Phulúh, a nose-ring

Topú, a hat

Jar, ves, clothing

kurtí, a short coat

Chit, a petticoat

Pat, ábreham, silk

Áhanja<u>gh</u>, a sash

Bandí<u>kh</u>, cotton

Shalwar, shalwár, trousers

Lánk, a waistcloth legging
Mozhagh, a boot

Ástín, sleeve
Buthagh, a bracelet.

Phádhí, a toe-ring
Chalo, a ring

Chabha, leather sandals
Víndo, a finger-ring

Hár, a necklace
Nífagh, a string for trousers

Sarhosh, an upper ear-ring
Jahlgosh, a lower ear-ring

Arzán, cheap
Bathir, better

Gírán, dear
Phíla, complete

Theghí, thewaghe, all
Char, simple, plain

Kull, all, whole,
Khíndar, naked

Gwas, bas, enough
Sardar, bareheaded

Biokh, possible impossible
Biokh n-en,

Jar-án ján-a ur-khanagh, jar-án ján-a ur-khutta, to put on clothes.
Osáragh, osártha, to wear
Poshenagh, poshentha, to dress
Tangagh, tanegtha, to hang (as clothes from peg)
Chák deagh, chák, dátha, to rip up
Chaghal deagh, chaghal dátha, to throw away
Dast laínagh, dast laintha, to touch
Doshagh, dokhta, to sew
Sar-ágh, sar-ákhta, to remain over
Saren-bandagh, saren-bastha, to grid up the loins
Kharo bíagh, kharo bítha, to stand up
Gwar-a khanagh, gwar-a kutha, to put up on clothes, *Gwar-a* is the oblique form of *gwar*, the neck.
Wath-í túfak ma-na de, give me your gun (thyself-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, sáín, túfak shwá-ígh en, no sir, the gun is yours (no, sir, the gun you-of is).
Ba-rau, 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).
Sáín, ás jawánía balagh-e, sir, the fire is burning brightly (sir, the-fire well is burning)
Rosh der bítha, juz-ún, wath-í wath-í logh-á, the day is far advanced, let us go home (the-day late has become, let us go, own own home to). *wath-í wath-í logh-á,* to our respective homes self-of self-of.
Hau, shaf khafagh-e, yes, night is falling
Be-y-á, e hand-a b-il-ún, come, let us leave this place (come, this place let us leave).
Ashtáfí-a ma khan máhkání shaf bí, do not hurry; it will be a moonlight night (haste not make, moonlight night it will be).
Rosh dighár biagh-e, night is closing in (the-day evening is becoming).
Bángah-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 khan.
Janikh-ání gudh ma wath-í ján dátha-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 khan, do not joke with him (with him joking not make)
E rang-a kár azh má na biagh-e, I cannot do this sort of thing (this sort of work from me not becomes)
Thau go má phajía 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-by me-of saying not wilt take)?
Thau ma-í gwashtí na gipta, you did not listen to what I said (thee-of me-of the-saying not has been taken).
Pha chí zahr giragh-en, why are you becoming angry (for why anger thou takest)?

QUESTIONNAIR

1. Are there any peculiarities in the declension of nouns ending in *á* and *î*?
2. Give the genitive singular of *mokho, go, jo* and the genitive plural of *sháthlo, nakho, daddo.*
3. How and for what purpose is the suffix *gal* used? Give an example
4. Explain the use of the suffixes *zaí, kár, agh.*
5. Give three examples of collective nouns. Are the following nouns singular or plural, *dighár, dán, jau, árth?*
6. What is the usual position in the Balochí sentence of genitive ending in *egh, egha, ígh*? 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 Balochí. What is in the house?
10. Translate into English. *E túfak sardár-egh en.*

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 into from Persian, and is often imitated in Urdú by writers who affect the Persian style.

Obs 1 This adjectival *e* is not be regarded as "the *e* of unity". The two may have come into languages at one and the same time, the probabilities are that they have but then uses and meanings are separated and distinct. "the *e* of unity" can nearly always ne shown to denotes "individuality" on "peculiarity", whereas the genitival *e* of adjective, like the genitival *a* of the noun always connotes "possession" eg., *zál, a* woman, *zál-a*, 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 *í*, and not, as in Balochí, *ya-e majhúl,* or *e*.

Obs 4 The *ya-e majhul* 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 *azífat*. In the modern language, however, the adjective is sometimes placed first, as in Balochí. In this case the *izafat* is dropped.

42. Adjective 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 its qualities, 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-n chhorav*, a good boy. Thus we come to have the forms *mazann, mazan, mazain, mazan-e, maz-e-n, maz-á-e-n*, good, *kisán, ksán, kisain, kisán-e, kisán-e, ksán-e, ksá-e-n*, small.

> Obs 1 In *mazain* and *ksain*, we have examples of *a* nasal *n* following a *short* vowel. This is not unusual, and is not with in Urdú 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 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 eg., *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 comparative *geshtar,* more and *bather*, better, are in general use in Balochí. 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 eg., *án-azh thewaghe chhorav-án siyáral en,* he is the cleverest boy (he than all the-boy clever is). Instead *of azh thewaghe* we may use *azh kullán*, the meaning remains the same. Other forms of *azh, shi, chih, chí, '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 obtain in Urdú, 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 *sakhía,* very, exceedingly, extremely, is sometimes placed before an adjective in its simple or positive form so as to intensify its meaning eg., *án zál sakhía sharr en*, that woman is very beautiful. The genitive case of *Hudha*, God, that is *Hudhá-í*, of God, heavenly, is also used in a somewhat similar sense.

Examples of the adjective----
Jathaghe mál ba-kho en, where is the stolen property (the-struck property to-where is)? Note this use of the verb *janagh*, to strike. An alternative is *phullithaghe mál.*
Azh ín geshtar phráh en, it is wider than this (than this more wide it is)
Báz nariyán, hartal, larva, murtho shuthagh-án, many horses, mules and camels died, *murtho shuthagh-aní, or murtho shuthagh-án*, having died went.

Bal sakhía kár-khanokhí chí asten, the lance is a very useful weapon (the lance very working-making thing is)
Azgrez-áni zahm sidhá, the English sword is straight (the English-of the sword straight is)
Risála kirich chot en, the cavalry sword is curved (the cavalry-of the-sword curved is)
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 khan, clean, your gun and load it (thyself-of the-gun clean make filled make)
Án-háni, tof-án azh pagárthaghe ásín jurethagh-ant, their guns were made of cast-iron (them-of the-guns from cast iron were made)
Áz-háni otak jahlí phalawa bítha, 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 *yá and yak*, one, *yá* 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*, to, up to thirty-nine. Forty is *chhil*, or *do gíst, 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 eg,. *Duáz-dah 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 placed first.

Yak	} one
Yá	
Do	two
Sai	three
Chíár	four
Phanch	Five
Panj	
Pach	
Shash	six
Hapt	seven
Hav	
Havd	
Hasht	eight
Hazhd	
Nuh	nine
Dah	ten
Yázhdah	eleven
Yázdah	
Dwázhdah	twelve
Dwázdah	
Senzdah	Thirteen
Sezdah	
Chíárdah	Fourteen
Phánzdah	fifteen
Shánzdah	sixteen

Havdah	seventeen
Hazhdah	eighteen
Nozdah	nineteen
Nozd	
Gíst	Twenty
Gíst o yak	twenty-one
Sí	thirty
Chhil	Forty
Phanjáh	fifty
Sai gíst	
Shast	sixty
Shastád	
Sai gíst o dah	Seventy
Haftád	
Chíár gíst	Eighty
Hashtád	
Chíár gíst o dah	Ninety
Sadh	Hundred
Sadh o yak	Hundred and one
Shazh o yak	one hundred and twenty
Shash gíst	
Hapt gíst	one hundred and forty
Hasht gíst	one hundred and sixty
Nuh gíst	one hundred and eighty
Do sadh	two hundred
Hazár	one thousand
hadhár	
Lak	one hundred thousand
Khor	ten millions; many thousands

Obs The numeral *Khor* is from the Hindí, *karor*, one hundred *lákhs, Sanskrit koti*. In Balochí it has the general meaning of "many thousands".

52. The ordinals are formed by addition of the syllable *mí* to the cardinals. The 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 eg., *gíst yakumí,* twenty-first, etc.

Aulí	First
Pheshí	
Duhmí	Second
Dudí	
Simí	Three
Sohmí	
Chíárumí	Fourth
Phanchumí	Fifth
Shashumí	sixth
Haptumí	seventh
Hashtumí	eight
Nuhmí	ninth
Dahmí	Ten
Yázdamí	eleventh
Dwázdamí	twelfth
Senzdamí	thirteen
Chíárdamí	fourteen
Phánzdamí	fifteen
Shánzdamí	sixteen
Havdamí	seventeen
Hazhdamí	eighteen
Nozdamí	nineteen
Gístumí	twenty
Síumí	thirty
Chillumí	forty

Sadhumí	hundredth
Hazárumi	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 eg., *sadhumí bahar*, one-hundredth.

Nem	one-half
Nemagh	
Saiak	one-third
Chíárak	one-fourth
Phanjak	one-fifth
Sai páo	three-fourths
Yak o nem	
Dedh	one-and-half
Sádhoán	one-half more

Obs *Dedh* is from the Hindí *derh*, and *sádhoán* from *sárhe*. 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 cardinal numbers eg., *yake sai*, three-fold, *yake chíár,* fourth fold, *yake phanch*, five-fold 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 eg., *do sar*, double, *sai sar*, treble, threefold, and so on. The word *tal* is sometimes used to give this sense eg., *sai tal*, threefold, *chíár tal*, fourfold.

56. Multiples signifying time are expressed by adding the word *bar*, time, turn, season, to the cardinals eg., *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, *thibar-e,* often, *báz-e bar-án.*

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

Further examples of the adjectives----
Guda har hasht-ena gozhd wárth-ant, then the whole eight ate flesh (then all eight-of flesh was eaten).
Shwá-r phanjáh phanjáh rupíya de-án, I shall give each of you fifty rupees (you-of fifty fifty rupees I shall give) this is how distribution is shown.
E hálwar rást bí tán ma-í wázhá báz vash bí, if this news be true may 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*.
Edha yá phír-e zál lath dast níánwán phedhagh-e, here comes an old woman with a stick in her hand (here one old woman stick hand in is coming*) phír-zál,* an old woman, a woman of old. The *e* is required because the adjective stands immediately before its noun.
Thewaghe áf kadah láfa mán-khutha-í, 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 stand 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-án kh-á-u, I shall return this day month. The sentence is idiomatic. *Yá* before a word beginning with a consonant.

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

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

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

Ma-na sádhoán sai de, give me three and half (me-to a-half-more-than three give)

WORDS TO BE REMEMBERED
IMPLEMENTS AND TOOLS

Gondosh, a needle
Sindán, an anvil
Chinjú, a crowbar
Pech, a screw
Sihárí, an awl
Thash, an adze
Ambur, a forceps
Tezhaghí-khoh, a hone
Azhghizh, flint and steel

Kattrí, a saw
Ramaba, a kind of chisel
thafar, an axe
Kuhárav, a hatchet
Dár-sumb, an auger
Tár, wire
Mikráz, a pair of scissors
Pharz, tinder
Áz-khoh, flint

Rást, true, right, accurate
Hágha, awake
Evakh, alone
Phásh-phádh, barefoot
Thí, duhmi, another
Sukhtaghe, burnt
Masthaghe, tangled

Shíwar, alert
Zindagh, alive
Hairán, amazed
Mushagh, smooth
Khard, apart, asunder
Phullithaghe, plundered
Poh, clever, understanding

Sumb janagh, sumb jatha, to bore a hole
Shishkagh, shikhta, to plait
Khashagh, kashta, to pull out
Chikagh, chikitha, to pull
Kutiragh, kutirtha, to clip
Báz bíagh, báz bítha, to abound
Ch imburagh, chamburtha, to be glued together
Sindagh, sistha, to smash
Khard bíagh, 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).
Án-hiá go zahr-a gwashta, he spoke angrily (him-by in anger it was spoken)
Bráth-áni uájha rosh gwázenagh-ant, they pass the time like brothers (brothers-of like the-day they are passing)
Shaf ham-edha gwázen-án, I shall pass the night here (the-night even-here I shall pass)
Sai rosh chacho gwázen-ún, how shall we spend three days (three days how shall we spend)
Shaf ham-edha bí, he will spend the night here (the night even-here he will be)
Dag nídnuán án-híar gálí bí, he will overtake him on the way (the-road on him-to meeting he will be)
Wath-í ambráh-ar án-hí randa shasht, send your servant after him (yourself-of the servant him-of after send)
An ma-í saláh asta, that was my intension (that me-of the-intention was)
Tha-í nokar-á azh ravagh-a jawáb dátha, your servant has refused to go (thee-of the-servant-by from going reply has been given)
Án gushagh-e ma mundo na rav-án, he says that he will never go (he says I never will go)
Án-hí bráth dí gushagh-e ma ped na rav-án, his brother also declares he will not go (him-of the-brother also says I never will go). *Mundo na* and *peda na* mean "never", "not at all". The latter is the more generally used. It is also the more emphatic.

Ma thewaghe hál sahí bíthagh-án, I know the whole matter (I the-whole matter informed have become).
Án-híar ravaghí bí, he will have to go (him-to going will be).
Siuá ravagh-a thí saláh hachi n-en, there is nothing for it but to go (except going-of other counsel any not is).
Án 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 bí, he must be an out and out idiot (a-real fool he will be).
Chughlí-khanokh-ání gwashtí-a báwar ma khan, do not trust backbiters (backbiters-of the word trust not make).

QUESTIONNAIR

1. What is the usual place of the adjective in the Balochí sentence? Are there any exceptions?
2. How does the use of the adjective in Balochí compare with the Persian construction?
3. How do you account for the presence of the latter *e* in *sharr-e zál*? 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 Balochí. He is exceedingly clever; it is heavenly.
7. Translate into Balochí, Seventy-three, thirty-six, fourfold, one-fourth?
8. How are the ordinals formed? Give three examples.
9. Put into Balochí: Give them five rupees each.
10. Translate into Balochí; *Án zahr giragh-en.*

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	*má*	*ma*			I
Gen	*ma*	*ma-í*	*ma-*	*ma-ni*	My, mine
Dat	*ma*	*ma-*	*ígh*		To me
Acc	*ma*	*na*			Me
Loc	*ma*	*ma-*			On me, etc
Ag	*ma*	*na*			By me
Abl	*ma*	*má*			From me etc
		má			
		má			

Plural

Case	Stem	1st Form	2nd Form	3rd Form	English meaning
Nom	*má*	*má*			We
Gen	*má*	*má-í*	*má-*		Our, ours
Dat	*má*	*má-r*	*ígh*		To us
Acc	*má*	*má-r*	*má-ru*		Us
Loc	*má*	*má*	*ma-ra*		On us, etc
Ag	*má*	*má*			By us
Abl	*má*	*má*			From us, etc

59. The stem or nominative form of the 1st personal pronoun is ma, and from it all other cases are made up. It has no suffix and nasal ending except when it precedes a word beginning with a vowel. It may then become man, or even man eg., *tha-í zál man án,* 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 man and *mah*, between a final nasal *n* and *a* final *h.*

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

> Obs 1 It has been suggested that before *ún,* are, and *athun*, were parts of the substantive verb, the letters *kh* are added to *ma*, we. The supposition is entirely erroneous. The letters *kh* belong to the verb, not the pronoun (141). Examples are *má kh-ún ná-duráh*, we are ill, *má-athun ná-duráh*, we were ill. These should not be written *mákh-ún and mákh-athun.*
> Obs 2 The Persian pronoun of the 1st person is *man*, I , *ma-ra*, me, to me, *má*, we.

61. The genitive singular has three different suffixes to choose for*, í, ígh* and *ní,* and the genitive plural two, *í* and *ígh*. The suffix *ní* of the genitive singular is never used in the genitive plural of the 1st person, the root or stem of the plural is *má* throughout.
62. The form in most general use is *ma-í.* It precedes its noun. The form *ma-ní* generally follows the noun it qualifies. It is usually reserved for use in petitions eg., *bráth ma-ní tha-í kághádh guar má ákhta,* my brother, I

have received your letter (brother mine, thee-of the-paper to me has come). The forms *ma-ígh and má-ígh* are used predicatively by themselves *túfak ma-ígh en*, the gun is mine (the-gun me-of is), *logh-án, má-ígh ant,* the houses are ours (the-houses us-of are). This tendency of the possessive form ending in *ígh* 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, genitive, 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 Mazárí án, I am a Mazárí (I a-Mazárí am). Nom sing
E ma-í túfak en, this is my gun (this me-of the-gun is) Gen sing
Zahm má-ígh en, the sword is mine (the-sword me-of is) Gen sing
Ma-í athant do zál, I had two wives (me-of were two wives) Gen sing
Ma-na kal n-en tha-í ambráh ba-kho shutha, I do not know where your servant has gone (me-of information not is thee-of the-servant to where has gone) Dat sing
Án-hiá ma-na whár khutha, he has ruined me (him-by I (me) ruined have been made) Acc sing
E ma-na sakhía vash en, 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
Án-hiá wath-í 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-í bráth azh má mazann en, your brother is older than I (thee-of the-brother than I big is) Abl. Sing
Ní má rav-ún, may we go now (now we may go)? Nom plur
Má-í chukha híl na khanagh-en, do you not trust us (us on trust not thou art making)? Gen plur
Án lerv-gal má-ígh, that string of camels is ours (that string of camels us-of is) Gen Plur
Má-r hav-ikar zar azh kho dast khaf-í, where shall we get so much money (us-to so-much money from where to-hand will fall)? Dat. Plur.
Má-ra bángahá phajkár-í, he will recognize us in the morning (us in-the-morning he will recognize). Acc Plur.
Án go má ráh-a sangat bí, will be accompany us on the way (he with us the-way-on accompanying will be)? Abl plur
Ganokh, azh má phol-phurs khanagh-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 báz rosh gwar má ákhta, 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 it 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	*tha*	*tha-u*	*tho*		Thou
Gen	*tha*	*tha-í*	*tha-*	*ma-ni*	Thy,thine
Dat	*tha*	*tha-r*	*ígh*		To thee
Acc	*tha*	*tha-r*	*tha-ra*		Thee
Loc	*tha*	*tha-u*	*tha-ra*		On thee, etc
Ag	*tha*	*tha-u*			By thee
Abl	*tha*	*tha-u*			From thee, etc

Plural

Case	Stem	1st Form	2nd Form	3rd Form	English meaning
Nom	*shuá*	*shuá*	*shá*		You
Gen	*shuá*	*shuá-í*	*shá-í*	*shwá-*	Your, yours
Dat	*shuá*	*shuá-*	*shwá-*	*ígh*	To you
Acc	*shuá*	*r*	*ra*	*shá-r*	You
Loc	*shuá*	*shuá-*	*shwá-*	*shá-r*	On you, etc
Ag	*shuá*	*r*	*ra*		By you, etc
Abl	*shuá*	*shuá*	*shá*		From you, etc
		shuá	*shá*		
		shuá	*shá*		

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 *shuá,* you, comes before *ath,* are, and *athe,* were, the verbal prefix *kh* is placed between the pronoun and its verb eg., *shua kh-ath na-duráh*, you are ill, *shuá kh-athe ná-duráth,* you were ill (60.obs). The pronoun with its verb is then pronounced as one word *shwa-kath*, you are, and *shuákathe*, you were.

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

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

Obs 4 The personal pronouns may every 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 *í* or *ígh* to the stems *tha* and *shwá* respectively. The forms *tha-ígh* and *shwá-ígh* stand alone, predicatively, they do not precede their nouns. In the genitive plural *shwí* 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 for *shá* is in every-day use.

Examples of the pronoun of the second person---

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

Tha-í túfak gandagh en, your gun is worthless (thee-of the gun worthless is) Gen sing

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

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

Ma tha-ra mikráz pha chi de-án, why should I give you the scissors (I thee-of the-scissors why shall I give)? Dat sing

Nawán tha-rajant, he may beat you (perhaps thee he may beat). Acc sing

E mesh kha-íá 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-í 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

Án-híá azh thau dí phol-phurs khutha, did he enquire from you also (him-by from thee also enquiry was made)? Alb sing

Shwá ravagh-en, are you going? Nom plural

Phesha shwá-í hál gir-án, I shall first hear what you have to say (first you-of the-news I will take). Gen plural

Nariyán shwá-ígh en, is the horse yours (the horse you-of is)Gen plural

Ní ma-na phár en, ní shwá-r gosh de-án, I am now at leisure and will listen to you (now me-to leisure is, now you-to ear I will give) Dat Plur

Wázhá shuá-rjant, master will beat you (master you will beat) Acc plur

Go shwá chí-e daráhí khutha-í, did he make you any promise (with you any promise was made by-him)? Abl Plur

Shá zántho khutha yá hacho khutha, did you do it wittingly or unwittingly (you-by having-known was it done or thus was it done)? Ag plur

Azh shwá chí chí 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 Balochí. 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.

Bar, dán, a desert

Buzí, chashma, chamb, mund, a spring

Sím, boundary

Khalgar, shánkh, stony ground

Rej, a tract, country

Ladh, adánav, jungle

Dighár-u ázhá, landlord

Jídh, pasture

Áf-dárí, áv-dárí, irrigation

Lop, an alluvial plain

Khund, land enclosed by a stream

Ad, a masonry watercourse

Áf-shef, a watershed

Rekh, sand

Kháhí, káhí, a ditch

Sikh, barren land

Dighár, land

Band, banú, an embankment

Kumb, a tank, pool

Pat, a bare plain

Hand, a tank

Luk, a stony plateau

khad, a hollow, a hole

Nawálagh, a terrace in a river-bed

Pathá, a small watercourse

Jo, nahar, a canal, stream

Ghat, dense

Ishtíye, deserted

Sune, wírán, deserted barren

Rekh, sekh, difficult

Giíf, baghcháe, fertile

Ásán, easy

Baráwar, equal, level

Mushkil, difficult

Jukht, even (not odd)

Sahrá, evident

Táh, odd (not even)

Sáhí, fallow

Nangar bahainagh, nangar bahaintha, to plough
Rishagh, rikhta, to sow
Runagh, runitha, to reap
Khishár khishagh, khishár khishta, to cultivate
Áf deagh, áf dátha, to irrigate
Dighár janagh, dighár jatha, to dig.
Mála deagh, málá dátha, to roll
Rudhagh, rustha, to grow
Hushkagh, hushkitha, to wither
Phashagh, phaktha, to ripen
Bandbozh khanagh, bandbozh kutha, to plan, devise
Charnagh, charktha, 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 someone-by false not has been fastened).
Ma-í chakha báwar ped na khan-en, do you not trust me (me-of trust not thou makest)?

Tha-í chakha báwar ped na khanagh-án, 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 chi bítha, what has happened to your head (thee-of the head-to what has become)?
Ma-na kátár sakhía mán-ákhta, 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 dighár-a nangar bahaingh-enthan, 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 án-hi saghar-a mán-ákhta, the bullet struck him in the head (the bullet him-of the head-in came).
Hand-a murtha khapta, he fell dead on the spot (the-place on having-died he fell).
Guda chi bítha, what happened then (then what became)?
Guda dumí-á phadátha, then the other ran away.
Jathaghe mar than hand-a en, where is the dead man (the-struck man what place-in is)?
Ham-odha waptíya yá drashk buna, he is lying there under a three (even-there he is lying a tree under).
Shwá-í chi salák 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 formation *mákhún, mákhathún, shwákheth and shwákhthe*.
5. When do you use *tha-ígh and shwá-ígh*?
6. If there is no pronoun of the 3rd person, how would you translate "he", "she", "it"?
7. Explain the forms *tho* and *shwí*.
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, í*, meaning this, he, she, it, according to the context of the sentence, and the remote demonstrative one form, *án*, 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 Pársi, Pehlevi, and Zend ham, and corresponds to the Sanskrit *sam*. It is of wide use in Urdú, Pakkhto, etc., meaning also, even, etc.
> Obs 2 As in Sindhi so also in Balochí, the personal pronoun of the 3rd person is now lost---if it ever existed. All that we meet with is the pronominal *í,* he etc, plural *ísh*, etc
> Obs 3 In Persian the demonstratives in, this*, án*, that with their plurals *in-há, an-há,* take the place of a 3rd personal pronoun
> Obs 4 This in was at one time *im* (*Of im-sál*, this year).
> Obs 5 The emphatic forms in Persian are *ham-in* and *ham-án*

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

73. The form *í*, this, he, she, it, is sometimes made nasal eg., *man ín rosh-án,* nowadays, man *ín hál-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	*esh*	*esh*	*e*	*i*	This, etc
Gen	*esh*	*esh-í*	*esh-ia*		Of this, etc
Dat	*esh*	*esh-íar*	*esh-*	*esh-ía*	To this, etc
Acc	*esh*	*esh-iar*	*íára*	*esh-ía*	This, etc
Loc	*esh*	*esh-ra*			On this, etc
Ag	*esh*	*esh-íá*			By this, etc
Abl	*esh*	*esh-ia*			From this, etc

Plural

Case	Stem	1st Form	2nd Form	3rd Form	English meaning
Nom	*esh*	*esh-án*	*e*		These, etc
Gen	*esh*	*esh-ání*	*esh-ia*		Of these, etc
Dat	*esh*	*esh-*	*esh-*		To these, etc
Acc	*esh*	*ánra*	*íára*	*esh-*	These, etc
Loc	*esh*	*esh-*		*án*	On these, etc
Ag	*esh*	*anra*			By these, etc
Abl	*esh*	*esh-án*			From these, etc
		esh-án			
		esh-án			

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 *án* to the nominative singular, in the genitive singular there are the endings *í* and *ía,* and in the genitive plural the substantival suffix *ání* is joined to the stem. The guttural suffixes *ígh*, etc, are probably never heard.

75. The dative and accusative cases singular are alike, and have three forms to choose from, *íar, íára* and *ía*. The form *esh-íar* is that most generally heard, especially in the case of the dative *ar (ár)* is pre-eminently a dative ending. In the plural also these two cases are the same, and formed by adding *ánra* 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 *ía*, in short *a*. The locative, agentive and ablative cases plural are alike and the same as nominative plural. The agentive singular ends in *iá*, in long *á*. 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 *a,* the long final *á* 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 *má*, by me.
> Obs 2 The dative and accusative *esh-iar* will sometimes be heard pronounced *esh-íár*.

Examples of the proximate, demonstrative pronoun---
Inna, ham-esh ma-ígh en, no, this mine. Nom sing
Esh-í máth ba-kho shutha, where has its mother gone (it-of the mother to where has gone). Gen sing
Esh-íar chíkhtar zar dátha-í, how much money has he given to him (him-to how-much money has been given by-him)? Dat sing

Esh-íar b-il de, án-híar hundí-khan, let this one go, get hold of that one (thus-one leave, give, that-one take hold of*) hundí-khanagh*, to take care of, take hold of, look after. Acc sing

Esh-í-á chikhtar dán drushta, how much grain has be ground (him-by how-much grain has been ground)? Ag sing

'sh-esh-ía drázh ath, it was longer than this (than-this long it was*). 'sh-esh-ía is for ash esh-ía, or azh esh-ía,* than this. It should be pronounced as one word. Abl sing

Thí bar-e esh-ánra wám na de-án, I will not lend to them a second time (another time them-to credit not I will give) dat plur

Rosh-e-a esh-ánra gind-án, 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 *án,* 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 *án* or *anh* in the nominative case singular. The separate can hardly influence the nasal.

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

Án, that

Singular

Case	Stem	1st Form	2nd Form	3rd Form	4th Form	English meaning
Nom	*an*	*án*				That, etc
Gen	*án*	*án-hi*	*án-hia*	*án-heigh*	*Án-híe*	Of that, etc
Dat	*án*	*an-hiar*	*án-hiára*	*án-hia*		To that, etc
Acc	*an*	*án-hiar*	*án-hiára*	*án-hia*		That, etc
Loc	*an*	*án-hia*				On that, etc
Ag	*an*	*án-hiá*				By that, etc
Abl	*an*	*án-hia*				From that, etc

Plural

Case	Stem	1st Form	2nd Form	3rd Form	4th Form	English meaning
Nom	*án*	*án-han*				Those, etc
Gen	*án*	*án-hani*	*án-hán*			Of those, etc
Dat	*án*	*án-hánra*				To those, etc
Acc	*án*	*án-hanra*				Those, etc
Loc	*án*	*án-han*				On those, etc
Ag	*án*	*án-hán*				By those, etc
Abl	*án*	*án-hán*				From those, etc

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-híe* is a softened *án-íegh*. 36

Examples of the remote demonstrative---
Án chí chí jágh-e, what is he chewing (he what thing is chewing)? Nom sing
Yá kisain 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 his). Gen sing
Sardár-á án-híe 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-ákhta, he became angry (him-to anger came). Dat sing
Án-híára 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 síyáral án, I am wiser than he (I than-he wise am) Abl sing
Án-hán har wakht tálá-bálá khanagh-ant, they are always delaying (they every time delay are making). Nom plur
Án-hání 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-hanra ondo ma khan, do not upset them (them upside down not make) Acc. Plur
Án-hán saí Dhaka áf níánwán tobí 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
Khanadagh, a mountain pass
Laghar, a waterfall
Khoh, koh, phawád, a mountain pass
Por, a flood
Ther, a mountain peak, hill precipice
Rungráh, path, hill pat
Thal, a valley

Laung, torrent
Gar, chasm
Gap, a quicksand
Gwarband, a bridge.
Puhal, a
Rug, gat, a
Sarak, a road
Rodh, high bank of a torrent

Thursainokh, frightful drinkable
Nádhán, foolish former
Chíar-kund, four-cornered giddy
Chíár-phádh, four footed destitute

Waraghígh, *Pheshí, aulí*, *Sar-larzokh,* *Hájatvand*,

Muft, gratis
Phende, hobbled
Wash, khush, happy
Naghan-deokh, hospitable
Ájiz, halím, gharíb, humble
Gwáthorí, 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, 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 jauánía shíuar 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 hacho ashkhutha, 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 shall come)
E duzí án-hí saláh siwá na bítha, this theft has not taken place without his connivance (this theft him-of the-advice without not has become)
Yá hár-e khan, án-híar gwar ua lotain, do one thing, summon him before you (one word do, him before yourself summon).

Note the formation *gwar ua,* before yourself. *Wa* is a shortened form of *wath*, self.
Má án-híar gwar wa lotaintha, I have summoned him before myself (me-by him before myself has been summoned).
Ahmad dí ma-ín nemgha dem de, send Ahmad also to me (Ahmad also me-of to send)
Ma gind-án ki 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 jawánía khutha, you have acted wisely (thee-by well it has been done).
Tha-í chakha sakhía vash án, 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 intension at all to come here again (me-of intension another time here coming-of at all not is)
Har shaf haur guáragh-e, har shaf duz-gal manágh-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)
Khoh 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-án, Hudhá-í deh en, what can I say? It is a heavenly country (I thee-to what may say ? God-of the-country is)

Ráhí b-ún, let us be off (travelling let us be). *Bún* is the 1st person plural, contingent future, *of bíagh,* to become. This is its precative sense.

Durk-a jumb, haur sakhía gwáragh-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 *eshía, eshíar, eshán, eshánra*?
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 Balochí: I will be even with him some day?
7. Translate into English*; Ma wath haw-án-hání nirwár khan-án?*
8. By how many different forms is the genitive singular of *án* represented?
9. What is the Balochí for, four-footed, former, a bridge, proud?
10. Give the English meanings of*; Laghar, chur, gar, charagh, dem-a juzitha.*

CHAPTER VIII

THE RELATIVE AND OTHER PRONOUNS

80. The relative pronoun, *quá* 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 Herbraic, 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 so, 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 eg., *e nariyán ham-esh en ki esh-íar má bhá gipta*, this is the horse that I bought, *haw-án chhorav en ki án-hí pith maroshi 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 eg., *án zál má dítha Haddíání bítha,* the woman I saw turned out ti be a Haddíání (that woman me-by seen a-Haddíání was (became)). Even this construction is at times still further shortened by leaving out the demonstrative eg., *duz má*

dítha tha-í bráth bítha, the chief I saw was your brother (the-chief me-by seen thee-of the brother was became)).

82. As might have been expected, compound relatives, to not form a numerous class. Among the more common are *án ki*, who, he who, whoever, *hark has ki*, whoever, *har ki,* whatever, *har chi ki*, whatever.

CORRELATIVE PRONOUN

83. Only few words are used correlatively, *án-khtar*, that much, *haw-án-khtar,* just that much, *ikhtar*, this much, *ham-ikhar, haw-ikhtar*, just this much, just so much. The Persian
Formation *ín qadr*, so many, is also heard.

Examples of the relative and correlative---
Haw-án ki shart janth, án hí khush-án, I will kill him who gambles (that-very-one that gambles, him even will I kill). The example is from Dames textbook. The particle *hí*, even, is from the Urdú. It is seldom heard in Balochí, and then only in the south.
Án-híar ki zar báz en, án-híar báz kh-á-íth, to him that hath shall be given (him-to that money much is, him-to much will come). *Kh-á-íth, 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 hechí n-en án hechí 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 bí guda thau chí 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 PRONOUN

84. Of the interrogative there is only one that is subject to inflection, *viz, khaí,* 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.

Khaí, who?

Singular

Case	Stem	1st Form	2nd Form	English meaning
Nom	*kha*	*khaí*		Who?
Gen	*kha*	*kha-í*	*kha-igh*	Whose?
Dat	*kha*	*kha-íar*	*kha-íara*	To whom?
Acc	*kha*		*kha-iára*	Whom?
Loc	*kha*	*kha-iar*		On whom, etc
Ag	*kha*	*kha-ía*		By whom?
Abl	*kha*	*kha-íá*		From whom, etc
		kha-ia		

Obs 1 We are given *khái* and even *kaí* 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-íar* of the dative and accusative is sometimes heard pronounced as if written *khaíár*.

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-íar* appears to be preferred to *kha-iára*.

86. The interrogative *kithán*, what? Which? Is distinctive and is used adjectively before a noun expressed or understood- eg., *án kithán mar en*, who is that man (that what man is)? *Ázmúda kithán táríkh 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, eg., *án-hí pith-á tha-ra chi gwashta*, what did his father say to you (him-of the-father-by thee-to what was said)? *Án chi savav-a hacho gush-í,* 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 imort but of more restricted use is thán, what? Which? It is generally heard used before *hand,* a place, and *rang*, way, manner eg., *má thán hand-a nind-ún,* where shall we stay (we what place-in will stay)? *Esh-íar thán rang-a din-í,* how will he tear it (it what way-in he will tear)?

89. The interrogative *chíkhtar, 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 *chi qadr* is also in use.

Examples of the interrogative pronouns----
Án mard khai en, who is that man (that man who is)?
E túfak azh kha-ía bhá gipta, from whom have you bought this gun (this gun from whom has been bought (by you)?
Án-hí sír kithán rosh bí, what day will his marriage take place (him-of the-marriage what day will be)?

Kithán dighár th-ígh en, which is your land (which land thee-of is)?
Thán hand-a nindagh-en, where do you stay (what place-in you are staying)?
Thán rang-a rau, how will he go (what way-in he will go)?
Pha chigregh-en, why are you weeping (for why thou art crying)?
Chi hál en, what is the news (what news is)?
Chikhtar mard sání ant, how many men are present (how-many men present are)?

INDEFINITE PRONOUNS

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

Khas, anyone
Singular

e	Stem	1st Form	2nd Form	3rd Form	4th Form	English meanin
n	*khas*	*khas*				Anyone
	khas	*khas*	*khas-a*	*khas-e*	*khas-i*	Of anyone
	khas	*khas-ar*	*khas-ára*			To anyone
	khas	*khas-ai*	*khas-ára*			Anyone
	khas	*khas-a*				On anyone,
	khas	*khas-á*				By anyone
	khas	*khas-a*				From anyone

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

91. Other indefinites are *chí, hachí, hech, hechí,* any*; ikhtar, ham-ikhtar*, so much*; har chí*, *hamuchí, ham-chíz*, everything, *chí-e*, something, *chí-e chí-e*, just a little, a trigle*, hechí na*, *chí na*, nothing, *báz*, many*, kham*, a few, *geshtar*, more; *kharde,* some; c*handí*, some, *yak-áptíya,* one another*, thí, phíthí iptí*, other, another*, thi khas-e,* some 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 gwashtí na gir-ant, they will not listen to what anyone says (anyone-of the-saying not they take) *Gir-ant* is also the contingent future. It here denotes "habit".
Thau khas-e gwashtí-a na guagh-en, you do not listen to what anyone says (thou anyone-of the-saying not art taking)?
E thaukh-a khas-í dema ma khan, do not speak of this before anyone (this conversation anyone-of before not make)
Khas-e-a ki duzí bí, if anyone have his property stolen (anyone-of it theft take place)
Túfak wath-í ki thigh-í-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 *thíghíegh* is worth noting. It can be used predicatively only.
Ham-chíz-egh namuna ma-na be-ya-ai de, bring me a sample of everything (everything-of a sample me-to bring give).
Khas-e e rang-a gushagh-e khas-e án 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 zánagh-en ma-í wájha thí khas n-en, you think there is no one like you (thou knowest "me-of like another individual not is").
Án-hiá tha-ra hechí na dátha, he gave you nothing (him-by thee-to anything not was given).
Ma-ra hechí gunáh n-en, I have committed no fault (me-to any fault not is)
Án-hí bráth hechí n-en, he has no brother (him-of brother any not is)
Án yá bar-a humuchí lotagh-e, he wants everything at once (he one time-at everything is wanting)
Hainuchí báz en, there is plenty of everything (everything plenty is)
Guda báz ákhtagh-án, then many came.
Ma-í halk-a geshtar dighár vasm en, in my village most of the land is cultivated (me-of the-village-in most-of the-land cultivated is).
Go thí chí-a waragh-e, he eats it with something else (with other something he is eating).
Má duzí chí na khutta, I have committed no theft (me-by theft any not has been done).
Kull Sardar kh-á-y-ant, all the chiefs will come.
Go hardo sara saláh 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 Balochí "own" is denotes "self". In the genitive it refers back to the true subject of the sentence and means "own", eg., *án-hí bachh shashtátha-í*, he sent his son (him-of the-son was sent by him, that is,

the son of someone else; but *wa<u>th</u>-í bachh shashtá<u>th</u>a-í,* he sent his own son (himself-of the-son was sent by him). The distinction is clear. In its declension *wa<u>th</u>* is quite regular.

Wa<u>th</u>, self
Singular

Case	Stem	1st Form	2nd Form	3rd Form	English meaning
Nom	*wa<u>th</u>*	*wa<u>th</u>*			Self
Gen	*wa<u>th</u>*	*wa<u>th</u>-í*	*wa<u>th</u>-igh*	*wa<u>th</u>-igha*	Own
Dat	*wa<u>th</u>*	*wa<u>th</u>-ár*	*wa<u>th</u>-ára*		The meaning English rendering will depend on the context of sentence.
Acc	*wa<u>th</u>*	*wa<u>th</u>-ár*	*wa<u>th</u>-ára*		
Loc	*wa<u>th</u>*	*wa<u>th</u>-a*			
Ag	*wa<u>th</u>*	*wa<u>th</u>-á*			
Abl	*wa<u>th</u>*	*wa<u>th</u>-a*			

Plural

Case	Stem	1st Form	2nd Form	3rd Form	English meaning
Nom	*wa<u>th</u>*	*wa<u>th</u>-án*			Selves
Gen	*wa<u>th</u>*	*wa<u>th</u>-ání*			Own
Dat	*wa<u>th</u>*	*wa<u>th</u>-ánra*			The meaning English rendering will depend on the context of sentence.
Acc	*wa<u>th</u>*	*wa<u>th</u>-ánra*			
Loc	*wa<u>th</u>*	*wa<u>th</u>-án*			
Ag	*wa<u>th</u>*	*wa<u>th</u>-án*			
Abl	*wa<u>th</u>*	*wa<u>th</u>-án*			

Obs1 Some of the formations given are very rarely heard eg., *wa<u>th</u>-ání, wa<u>th</u>-igha.* but they exist, and are understood.

Obs 2 The forms *wa<u>th</u>-igh* and *wa<u>th</u>-igha* are used after the nouns they quality.

93. There are two other reflexive pronouns, or words that act as such, *jind* and *but*. Both come from Sindhí, and primarily mean "body". In Balochí, however, they have come to connote, self, oneself, own eg., *e ma-í jind top en,* this is my own cap; *e ma-í jinde<u>gh</u> en*, this is my own, *wa<u>th</u>-í jindár ja<u>th</u>a-í*, he struck himself, but is seldom used.

94. A still greater emphasis is obtained by a repetition or duplication of these reflexives eg., *án wa<u>th</u>-í wa<u>th</u> shutha,* he went himself, he went in person, Mohan *wa<u>th</u>-í jind ákhta,* 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 khu<u>th</u>a go wazír-a wath-í<u>gh</u>a, the king consulted his minister (the-king-by counsel was made with the-minster himself-of). In everyday Balochí this would be *Bádsháh-á saláh khu<u>th</u>a go wa<u>th</u>-í wazír-a.*

Má-án-híar gwar wa lotainth, I summoned him before myself *wa* is shortened from of *wath*, idiomatically used *after gwar*, near, with, it should be carefully noted.

*E dígh*ár *tha-í wath-igh en*, is this land your own (this land thy own is)?

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

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

Thau wath wath-ára síyáral 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)

Áz wath-í jind-ár knush-íth, he may kill himself (he himself, himself may kill).

THE PRONOMINALS

95. In Balochí the pronominal are found with verbs only, attached as suffixes. They are not used as prefixes or influxes. The chief benefit derived form 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----

Ún, by me

E, by thee, by you

Í, he, his, to him, him, by him

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

97. The two in most general use are *í* and *ísh*. 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 in correct. There should never be two subjects or two agents.

> Obs 1 And here a word as to then pronunciation, the final short *a* of the participle merges into the pronominal *í* so as to form one sound, there is, and should be, no hiatus eg., *shuthai,* he went, *not shutha-í* 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 *í* of the pronominal, coalesce and give the sound *e,* that is *yá e majhál.*

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

Obs 4 In Sindhí the pronominal are found attached to nouns, verbs, and adverbs. They are, in order of the persons me, *e, ae*, for the singular, *and ún (hún),ia, ne (na),* for plural. All are traceable to the Prakrit and Sanskrit. When attached to verbs they mau represent any of the cases except the nominative.

Obs 5 In Pakkhto the pronominal may represent any of the cases except the nominative and the vocative. In this dialect they are generally used detached, not as in Persian, Sindhí and Balochí, linked to other parts of speech, except in a few particular cases. In order of the person they are *me, de, e* for the singular, and *mn (muh,nm, ium), mu (muh, um,vum), e* for the plural. They are traceable to the Persian, Sanskrit and Prakrit.

Obs 6 The affixed pronouns in Persian are am, *aí*, *ash*, for the singular, and *í mán, í tán, í shán* for the plural.

Obs 7 The separate pronouns are or can be made emphatic, the pronominal 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 *í*, me, *masc* and fem, *ka,* thee, *masc, ki*, thee, fem, *ku*, him, it, *há,* her, it.

Similarly for the plural there are another five *ná*, 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 l means "to". Thus by combination *lí* comes to mean to, *la-ka,* thee, *masc, la-ki*, to thee, fem, *la-ku*, to him, to it, *la-ha*, to her, to it. And so also in the case of the plural.

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

Examples of the pronominals----

Ún, by me — *Har do yak-e túfak-a jath-ún*, I killed both with one shot (both one gun-with were killed by-me).

E, by you — *Namásh-a der na khuth-e*, you have not been long at prayers (prayers-at delay not has been made by-me).

Í, he — *Zar gipta shutha-í,* he took the gold and went off (the-gold having-taken went he). Shvtha being an intransitive verb, í can only mean "he".

Í, his — *Bádsháh-e ath ki dem-a dánagh ákhta-í*, 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 *í* go to make up something in the shape of the relative "whose". The simpler form would be: *Bádsháh-e ath ki án-hí dem-a dánagh-e ákhta*.

Í, to him — *Guda bachh-e bítha-í,* 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, and Hindí, etc.

Í, him — *Hamodha mir-án-í ki thí khas ma gind-í,* 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 *í*, him, after the verb *mir-án*, I will fight. Note that in *mir-án*, I will fight, the ordinary n has taken the place of the nasal no before the vowel *í*. Note, also, that the negative before the contingent future is generally as here *ma*, lest, and not *na*

Í, by him — *Azh chhorav-a phol khutha-í,* he asked the boy (from the boy, questioning, was made by-him).

Ish, they — *Nawán-be-y-á-y-ant-ish,* perhaps, they may come (perhaps may come-they). Note how the word *beyáyant* is built up, be is the

prefix of the contingent future, the letter *y* is required before vowel *á*, *á* is the root of the verb *ágh,* 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 — *Ní khas ne-sten, rand asten-ish,* there is no one here now, only their traces (now, anyone, not is , trace is-their) *Nesten* is formed *na asten,* it is not, and *asten* from *asten,* the nasal n having to be hardened before the vowel in *ish.*

Ish, to them — *Ákhtagh-ant dír-e dighár-e avzár-e tretha-ish*, when they came into a far country they met a horseman (they came a distant country), a horseman met-to-them). Note that *tretagh* to meet, governs the dative.

Ish, them — *Ma-í dast-án basthagh-ant, wath bozhíth-ísh,* let him who fastened my hands undo them (me-of the hands fastened, himself let him undo-them) *Bozhíth,* let him unite, is the contingent future in its precative sense.

Ish, by them — *Ma-í gosh dí buríthagh-ant-ish, dumb dí buríthagh-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

Másh, lentils
Khishár, khird, zirá'at, cultivation

Kawánd, sugarcane
Kajal, coarse grass
Dán, corn
Bíj, seed
Dás, a sickle
Phinjurí, a tether
Zang, a turnip
Fasl, harvest
Kikh, reeds
Gano, stalks of sugarcane, etc
Híth, green growing corn
Shíragh, hoshagh, an ear of corn
Rezain, a blight of corn

Kurm, stem, stalk
Rem, renv, grass
Pád, root
Jau, barley
Sárí, growing rice
Jauhán, a heap of corn
Shínz, a camel-thorn
Karpás, cotton
Kharphaz, a mattock
Nangar, a plough
Hambár, a threshing floor
Zurth, jawár
Shafak, khil, peg of millstone

Ziyáda, ziyádagh, more
Gwardil, cowardly
Droghvand, lying
Be-hál, indescribable
Miyár-vand, imperative,
Farz, imperative, incumbent

Khamíne, low, mean
Marde, manly
Rej, irrigated
Be-lajj, shameless
Bad-khú, ill-natured
Asíl, mild-tempered

Thafagh, thaftha, to become hot
Jakagh, jakhtha, to hover
Rumb zíragh, rumb zurtha, to hasten
Vadainagh, vadaintha, to increase

Dáh bíagh, 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 bíagh, gár bítha, to be lost
Gár khanagh, gár khutha, to lose
Juragh, juretha, to be made
Jorenagh, jorentha, to make

Án khadhe ákhta, when did he come (he when came)?
E phanchumí rosh en ki ákhta, four day ago (this the-fifth day is that he came)?
Ahmad-á ma-na tha-í nemgha shashtátha, Ahmad has sent me to you (Ahmad-by me thee-of to has been sent).
Pha chi, why (for what)?
Edha ágh tha-ra jawá-e-n n-en, it is not wise of you to come here (here to come thee-to wise not is)
Uzr tha-í chakha n-en, you are not to blame (excuse thee-of on not is).
Uzr Ahmad chakha er-khanagh-án, I blame Ahmad (the-excuse Ahmad on I am placing)
Azh Ahmad hál-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 bím you will come to know presently (thee-to a-little after knowledge will be)
Ní Ahmad-á ma-na wajah dátha, 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-í rizaí khan-en, please yourself (yourself-of the pleasure make)
Tha-ra ravagh-a ne-il-án, I shall not let you go (thee-to go-to not I shall let).
Thau Mohan dítha, have you seen Mohan (thee-by Mohan has been seen)?

Má Mohan dítha, dag niánwán ma-na trettha-í, I have seen Mohan, he met me on the road (me-by Mohan has been seen, the-road on me-to met-he).
Íní phalawa phedh-ágh-e, was he coming in this direction (this direction he was coming)?
Inna, án phalawa ravagh-e, no, he was going in that direction (no, that direction he was going).
Maz-e-n bángahá, early in the morning?
Inna, burz pheshín-a, no, early in the afternoon.
Guda pha chi ham-ikhtar der khuth-e, ní jahl pheshín en, 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 sentences?
3. Name any compound relatives there may be?
4. Put into Balochí; he is very man I saw yesterday?
5. How many interrogatives are there? Name them.
6. Show, by an example, the use of *khaíá?*
7. Name as many of the indefinite pronouns as you can remember?
8. What English meaning or meanings can you attach to *khas-e?*
9. Give a complete list of the pronominals with their various meanings in English?
10. Explain the words *kithán* and thán?

CHAPTER IX

THE VERBS.

98. All Balochí verbs may be divided into three classes; intransitive, transitive, 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	*astán*	*án*				*án*
2	*asten*	*eb*	*aste*			*en*
3	*aste*	*e*	*en*	*asti*	*asten*	*íth, í, e*

Plural

Pers	1st Form	2nd form	3rd form	4th form	5th form	In composition
1	*astún*	*ún*				*ún*
2	*asten*	*eń*	*ath*			*eth,en*
3	*astant*	*aní*	*estáń*	*án*		*ant, aint, án*

Astathán, I was, thou wert, etc.

Singular

Pers	1st Form	2nd form	3rd form	4th form	5th form	In composition
1 2 3	*astáthán* *astathen* *astath*	*thán* *then* *tha*	*athán* *ath*	 *asta*	 *thi*	*ethán* *ethen* *etha, eth*

Plural

Pers	1st Form	2nd form	3rd form	4th form	5th form	In composition
1 2 3	*astathún* *astathen* *astathant*	*astún* *then* *athunt*	*ston* *astant*	*thou* *thant*	*thaún* *thán*	*ethúń* *etheń* *ethant*

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 had from the Persian, while those having *th* and *th* savour of the Urdú and Hindí.

Obs 3 In asti the letter I has the sound of *e,* of *yá e majhúl*, tha and *thi* are pronounced ae in Urdú, but shorter of course.

100. The form given under the heading "in composition" are worth careful attention. Once these are mastered and remembered the conjugation of almost any verb in the languages becomes a simple matter. It will be noted, for

instance, that the leading suffixes for the singular are, in order of the person, *án, en, e*, and for the plural, *ún, en, ant or án*.

Examples of the substantive verb---

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

Thv-en ganokh, thou art a fool, the letter *v* is inserted to prevent the two vowels clashing.

Tha-ra chon-en, what is the matter with you (thee-to what is)? The letter n in cho is required before the vowel in en.

Wazír 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 nesten for *na asten*.

Án-hí phith, ná-duráh ne-y-ath, his father was not ill (him-of the father ill not was)

Sáín má chí sahí ne-y-ún, 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-í dost astathant, were they your friends (thee-of the friends they were)?

Kullán jar-án ki logh-a athant mái dátha-í, he gave us all the clothes in the house (all the-clothes that the-house-in were us-to were given-by-him)

Shawá khaí eth, who are you (you who are)? But the singular is generally used.

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

102. this root is also noe of the forms of the 2nd person singular of the imperative, and as might have been expected on the analogy of other eastern languages, form 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-íth*, he may run

Plural

1. *Thash-ún*, 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-án, mir-en, mir-íth, mir-ún, mir-eth, mir-ant.*
Tharagh, to return, *root, thar, thar-án, thar-en, thar-íth, thar-ún, thar-eth, thar-ant*
Nindagh, to set root, *nind, nind-án, nind-en, nind-íth, nind-ún, nind-eth, nind-ant*

Juzagh, to walk, *root, juz, juz-án, juz-en, juz-íth, juz-ún, juz-eth, juz-ant.*
Rasagh, to arrive, *root, ras, ras-án, ras-en, ras-íth, ras-ún, ras-eth, ras-ant.*

(2)

The absolute future

Thash-án, I shall run, etc.

Singular

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

Plural

1. *Thash-ún*, 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 substantive verb to the root *thash.* The 3rd person singular contingent future takes the *íth* and the same person in the absolute future *í*, which is but a softened form of *íth*. 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 differences between the contingent and absolute future tenses lies in their 3rd persons singular; the contingent future generally ends in *íth*, the absolute future in *í.* Put otherwise, the ending *íth* will nearly always denotes "may" and the suffix *í* "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 illustrated of the absolute future, except in the 3rd persons singular, which become *mv-í, thar-í, juz-í, ras-í,* 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 *an, en, e*, for the singular, and *ún, en, ant* for the plural. The suffix *eth* is also in use with the 2nd person plural as an alternative to *en.*

(3)

The present imperfect

Thashagh-án, I am running, etc

Singular

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

Plural

1. *Thashagh-ún*, we are running
2. *Thashagh-en*, thou art running
3. *Thashagh*-ant, they are running

]

Examples of the present imperfect---

Miragh-án, I am dying, *miragh-en, miragh-e, miragh-ún, miragh-en, miragh-ant.*

Tharagh-án, I am returning, *tharagh-en, tharagh-e, tharagh-ún, tharagh-en, tharagh-ant*
Nindagh-án, I am sitting, *nindagh-en, nindagh-e, nindagh-ún, nindagh-en, nindagh-ant*
Juzagh-án, I was walking, *juzagh-eń, juzagh-e; juzagh-úń, juzagh-en, juzagh-ant.*
Rasagh-án, I am arriving, *rasagh-eń, rasagh-e ; rasagh-úń, rasagh-eń, rasagh-ant.*

107. The fourth tense is the past imperfect. Here also the infinitive remains unchanged throughout, taking the endings *ethán, etheń, etha* to form the singular, and *ethún, etheń, ethant* to make up a plural (*astathún*, etc). The 3rd person singular has an alternative form ending in *eth*, and the 3rd person plural an alternative in *ethán*. Thus the 3rd person plural and 1st person singular may be alike. We shall often find this (*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-etheń*, thou wert running.
3. *Thashagh-etha*, he was running.

Plural

1. *Thashagh-ethún*, we were running.
2. *Thashagh-etheń*, thou wert running.
3. *Thashagh-ethant*, they were running.

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

Obs 2. Dames gives these as *ethán, ethen, etc.,* using the short vowel *a* is placed 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-ethán, I was walking, *juzagh-ethen, juzagh-etha; juzagh-ethún, juzagh-ethen, juzagh-ethant.*
Rasagh-ethán, I was arriving, *rasagh-ethen, rasagh-etha ; rasagh-ethún, rasagh-ethen, rasagh-ethant.*

108. The past particicple which forms the base of all the perfect tenses can in several verbs to readily got by adding the suffixes *tha*, *tha,* or *ta* to the root eg., *tharagh*, to return root, *thar*, past participle, *thar-tha, bhorenagh*, to break root, *boren*, past participle *bhoren-tha*, *bresagh,* to spin root, *bres*, past participle, *brestha, khashagh*, to draw root, *khash*, past participle, *khashta.*

109. In many instances, however, some minor changes take place before these suffixes can be added to the root eg., *thashagh,* to run, past participle *thakh-ta, tháshagh*, to cause to run, past participle *thákhta, bozhagh*, to loosen, past participle *bokhta, bushagh*, to get loose, past participle, *bukhta*, and many others.

110. There is an adjectival form of the past participle that ends in gh, and it is to this form that he verbal endings *án, en* 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 sufuxes 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.

Thakhtagh-áń, I have run, etc.

Singular

1. *Thakhtagh-áń,* I have run, I have galloped
2. *Thakhtagh-eń*, thou hast run.
3. *Thakhta*, he has run.

Plural

1. *Thakhtagh-ún*, we have run.
2. *Thakhtagh-en*, you have run.
3. *Thakhtagh-ant,* they have run.

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

Examples of the present perfect----

Murthagh-án, I have died, *murthagh-en, murtha, murthagh-ún, murthagh-en, murthagh-ant*

Tharthagh-án, I have returned, *tharthagh-en, tharthagh-ún, thartha, tharthagh-en, tharthagh-ant.*

Nishtagh-án, I have sat, *nishtagh-en, nishta, nishtagh-ún, nishtagh-en, nishtagh-ant*

Juzithagh-án, I have walked, *juzithagh-en, juzitha, juzithagh-ún, juzithagh-en, juzithagh-ant.*

Rasithagha-án, I have arrived, *rasithagh-en, Rasitha, rasithagh-ún, rasithagha-en, rasithagh-ant.*

112. The past perfect tense is made up of the past participle of any verb and the past imperfect 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 ethán, I had run, etc

Singular

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

Plural

1. *Thakhtagh-ethún, 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 ethán. These alternative form are oftener heard used with some verbs than with others.

Examples of the past perfect---

Murthagh-ethán, I had died, *murthagh-ethen, murthagh-etha, murthagh-ethún, murthagh-ethen, murthagh-ethant*

Tharthagh-ethán, I had returned, *tharthagh-ethen, tharthagh-ethún, tharthagh-etha, tharthagh-ethen, tharthagh-ethant.*

Nishtagh-ethán, I had sat, *nishtagh-ethen, nishtagh-etha, nishtagh-ethún, nishtagh-ethen, nishtagh-ethant*

Juzithagh-ethán, I had walked, *juzithagh-ethen, juzithagh-etha, juzithagh-ethún, juzithagh-ethen, juzithagh-ethant.*
Rasithagha-ethán, I had arrived, *rasithagh-ethen, rasithagh-etha, rasithagh-ethún, rasithagha-ethen, 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, *án, en* for the singular, *and ún, en, ant* for the plural eg., *thashagh,* to run, to gallop, past participle *thakhta*, shortened form of the past participle *thakht*, bas for the contingent perfect, *thakhtagh*. And this is also the 3rd person singular of this tense. The remaining forms end in *en and enán, thakht-en, thakht-enán, thakht, thakht-en,* and *thakht-enán,* may be and are used in any of the persons singular or plural.

(7)
The contingent perfect
Thakhtath-án, had I run, etc

Singular

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

Plural

1. *Thakhtath-ún,* 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 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

Thas, run ye, etc

Singular

1. *Wanting*
2. *Thash, thash-e*, run thou
3. *Thash-íth,* 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 *okt* to the root of any verb, eg., *thashagh*, to run,

gallop, root, *thash*, noun of agency, *thash-okt*, 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 eg., *raiokh*, to run, the goner, he who is about to go. Thus we may in Balochí *ravokh khai en,* in Urdú, *jáne-wálá 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 eg., *drogh bandagh jawá-e-en 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 ground or "infinitive purpose", eg., *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 *í* or *ígh,* eg., *thashagh*, to run, *thashagh-í,* fit to run. The *a, í* and *ígh* are genitival suffixes pure and simple, but they cannot be used promiscuously eg., *waragh*, to drink, eat, *pha waragh-a*, in order to cat, *tha-ra waraghí bí,* you will have to eat, *waraghígh 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 *ána* to its root, eg., *thashagh*, to run, root, *thash*, present participle, *thash-ána*, running.

> Obs Sindhí 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* eg., *thashagh*, to run, past participle, *thakhta,* ran, conjunctive participle, *thakhto*, having ran. This participle is in wide use. It is

nearly always followed by the present perfect, eg., *ma-í phiṯh murṯho shuṯha*, my father has died, my father is dead. We may have it followed by the present perfect eg., *mál-ar thála thála khuṯho thir deagh-ant*, they divide the loot into different portions and cast lots for them (the-property protions having-made they cast lots). It is never used with the future tenses, *ma rav-án gind-án*, I shall go and see (I shall go, I shall see), never *ma shuṯho gind-án* (I having-gone shall see).

> Obs In Sindhí, also one class of conjunctive participle ends in *o* eg., *halanu,* to go, root, *hal*, conjunctive participle, *hal-to*, having gone.

122. Theoretically, at least, from all past participles three others of adjectival significance can be formed (1) that ending in *e* eg., *zurthagh-e zar-án*, stolen money, form *zíragh*, to lift, past participle *zurṯha*, adjectival form of past participle, *zurthagh*, (2) that ending in *iya* or *ía* eg., *dighár-a waptiya*, lying on the ground, form *wapsagh*, to sleep, he down, past participle, *wapta, tharṯhiya*, returned, form *tharagh*, to return, past participle, *tharṯha*, (3) that ending in *ígha*, 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

Árth, flour
Ákhur, buttermilk
Birinj, rice
Benagh, honey
Phígh, charpí, fat
Tám, whard, larís, food etc
Thom, garlic
Dalagh, boiled rice
Shír, milk
Sajji, nír, roast meat
Goshd, flesh
Másh, dál, lentils
Moshin, butter
Whádh, wahádh, salt
Haledh, spices

Áfshik, soup
Ánu, an egg
Bor, a stew
Phulkand, sugar
Phímáz, an onion
Trít, bread steeped in milk
Dafár, dawár, zamb, a mouthful
Roghan, clarified butter
Kák, bread baked round a stone
Sawárak, breakfast
Máhí, fish
Mastí, coarse sugar
Naghan, nán, bread
Navárish, relish
Mastagh, curds

Gár, lost
Zátí, natural
Mahla-dár, patient
Sháhí, royal
Munjhá, sad
Khud-khanokh, selfish

Tursh, trush, sour
Zorakh, overbearing
Lucha-báz, lewd
Zangí, rusty
Tankh, narrow
Talag, shallow

Jágh, jaitha, to chew
Sámbagh, sámbetha, to nourish
Ondo-bondo khanagh, ondo-bando khutha, to render topsy-turvy
Chillagh, chillitha, to peel
Phost khashagh, to skin, to flay
Grádhagh, gráshta, to boil

Talagh, talitha, to fry
Tafsagh, tafstha, to bake
Sajjí phashagh, sajjí phakka, to roast
Doshagha, dushta, to milk
Dohagh, dohítha, to fetch water
Phedha-phodha khanagh, 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 evry 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)
Maroshí ma-í báro en, it is my turn to-day (to-day me-of the-turn it is)
Bángahá kha-í báro bí, whose turn will it be to-morrow (to-morrow whom-of the-turn it will be)? Time usually takes precedence in the Balochí sentence.
Thash-ána ákhta, he came running (running he came)
Gush-ána sínda khan-ána shutha, he went away singing and whistling (sining, whistling, making the went)
Kull pha wath-án bahar khan, divide the whole among your-selves (the-whole among themselves division made)
Má kull baráuarí-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 ree 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-í máth-phith-áni adab khan, honour thy father and thy mother (thyself-of the parents-of respect make).

Tha-ra án-hí adab khanagh-í bí, you will have to respect him (thee-to him-of respect making-of will be)

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

Ma-na sidhá-ígha phasav de, give me a straightforward reply (me-to a-straightforward reply give)

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

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

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

Saín, aulí wájha ma kár khanagh-án, sir, I do work as I used to (sir, formely as I work am doing).

QUESTIONNAIR

1. Conjugate the substantively 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-ant*?
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, *E áf waragh-ígh n-en*, Account for the form *waragh-ígh*?

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 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 poupose of doing ; *Khanagh-í* , obliged to do ; *Khanagh-ígh*, fit to do, Root, *khan.*
Imperative, *khan.* Do thou
Present participle, *khan.-ána,* doing
Noun of agency, *khan-okh,* the doer
Contingent future*, khan-áń,* I may do.
Absolute future*, khan-áń,* I shall do.

124. Should the infinitive begin with a vowel the contingent future and absolute take the prefixes *bí* or *kh*, and the imperative similarly the prefixes *ba* or *bí.* These prefixes are euphonic only and form no part of the verb. Among verbs that begin with a vowel are *ágh*, to come; *áragh*, to bring; *ashkanagh,* to hear; *ílagh*, to abandon; *oshtagh*, to stand; *aksagh*, to sleep. All these are in everyday use. Take example ;-

Ágh, to come; root, *á*
Contingent future, *kh-á-án*, or simply *khán.* I may come.
Imperative , *be-y-á,* or *bí-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-í*, he brought, he has brought, would be exceptional, it not incorrect.

125. If, however, such verbs be used negatively, the prefixes *bí* or *kh* of the contingent and absolute future, and *ba* or *bí* of the imperative and dispensed with, the negative participle taking their place, e.g.;-

Áragh, 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, *íl*
Contingent future, affirmative, *b-íl-áń*, I may leave.
Contingent future, negative, *ne-l-áń*, I may not leave.
Absolute future, affirmative, *b-íl-áń*, I shall leave.
Absolute future, negative, *ne-l-áń*, I shall not leave.
Imperative, affirmative, *b-íl*, go thou.
Imperative, negative, *m'-íl*, do not let go.
Ágh, to come; root, *á*,
Contingent future, 3rd person singular, used affirmatively, *kh-á-íth*, he may come.
Contingent future, 3rd person singular, used negatively, *ne-y-á-íth*, 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 tenses *bí* 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 *ma*, are dropped, and the remaining consonant considers with the intial vowel of the root; e.g., *b-íl,* let go, is sounded as if written *bíl*. In the case of *m'-íl*, do not let go, there remains a slight trace of the negative vowel a short breathing; it is not pronounced *míl*.

126. With the contingent and absolute future of *ilagh*, to leave, the prefix *bí* 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 *bí* in the imperative, e.g.,;-

Ravagh, to go ; root, *rau*.
Imperative, *ba-rau*, go thou.
Wafsagh, to sleep ; root *wafs*.
Imperative, *bí-wafs*, go to sleep.
Waragh, to eat ; root, *war*.
Imperative, *ba-war*, or simply *bor*, eat thou.
Giragh, to take ; root, *gír*.
Imperative, *ba-gír*, take thou.

128. The generality of verbs whose roots end in the letter *r*, preceded by a short vowel, lenghthen 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, *wárth,* he may eat.
Baragh, to take away ; root, *bar*.

Contingent future, 3rd person singular, *bárth,* he may take away.

Giragh, to take ; root, *gír*

Contingent future, 3rd person singular, *girth*, he may take.

Obs. This lenghthening of a vowel in the 3rd person singular of the contingent future is traceable to classical Persian; *kanád*, would that he may dig, from *kandan*, to dig.

129. This termination *th* is a shortened form of the regular ending *íth* (103-104). It is sometimes suppressed altogether, leaving the above forms *wár, bár,* and *gír*.

130. The verb *deagh*, to give, has *dáth*, 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-í* in the 3rd person singular of both futures. *But kh-í-íth* 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 verbal ending í is a softened form of íth.

Obs 2. The 3rd person singular of the contingent future will nearly always be found to end *th*, *íth*, or in *íth*, and the absolute future in *í*.

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 Pakkto there is a habitual aroist tense, and traces of it in the Persian.

Obs 5. The personal terminations of the Balochí future tenses closely resemble those of the Pakkto absolute future; *am, e, í ; ú, aí, í*

Obs 6. In modern Persian the present tense is freely used for the absolute future, which appears to be becoming absolute.

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 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 the agency will generally be found to have an adjectival force, as in Urdú and Hindi. For instance, *deokh*, a giver, may also mean a person who is in the the habit of giving, a generous individual ; hence *maghan-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 kadaha ma-na sidhá phasav na deagh-eń*, you never give me a direct reply, a direct reply ; *logh-a ravagh-ethán ki dag-a ma-na haur-á giptá,* I was going home when I was overtaken by rain on the way.

135. The present imperfect tense denotes an action unfinished at the present time, and the past perfect an action completed at the same past time ; e.g., *ba-rau, phol-khan Mohan thartha*, go and see if Mohan has returned; *doshi na tharthagh-etha*, he had not returned last night.

136. Past participles end in *tha, tha* or *ia.* The first class in the most numerous, probably comprising two-thirds of all the verbs in the language. It included all verbs whose bases or stems end in a vowel, most of those that end in a mute, in the lettern, and also all causals, e.g., ;-

Biagh, to be : root, *bi* ; past participle, *bi-tha.*
Siagh, to swell : root ; *si* ; past participle, *si-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 away 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 *í* before it, e.g., *larzagh*, to tremble : root *larz*; past participle, *larz-í-tha.*
Rasagh, to arrive : root, *ras* ; past participle, *ras-í-tha.*
Khandagh, to laugh : root, *khand* ; past participle, *khand-í-tha.*

138. These past participles that end in *tha* and *ta* are generally irregular. The participal endings are added direct to the stem without either of the infixes *e* or *í.* 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, *bur-tha.*
Dozhagh, to milk : root *dosh* : past participle, *dush-tha.*
Ziragh, to raise, root, *zir* : past participle. *Zur-tha.*
Bozhagh, to open, root, *bozh* : past participle, *bokh-tha.*
Gezhagh, to bring forth: root, *gezh* : past participle *gikh-ta.*
Mizhagh, to make water : root, *mizh* : past participle, *mizh-ta.*
Shwashkagh, to sell; root, *shwashk* : past participle, *shwakh-ta.*
Soshagh, to burn ; root, *sosh* : past participle, *sokh-ta.*
Thasagh, to run; root, *thash* ; past participle, *thakh-ta.*
Gwáfagh, to summon; root, *gwáf*; past participle, *gwáp-ta.*
Wafsagh, to sleep; root, *wafs*; past participle, *wap-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 excercises.

> Obs 1. The past participle of intransitive verbs is a example preterite, that of transitive verbs a preterite with a passive signification.
> Obs 2. In Sindhi a number of past participles end *tho*, others in *to*, corresponding to the *tha, tha* and *ta* of the Balochí (Cf, tho, tha, then).

139. The contingent perfect will generally be found to convey a condition, a wish, a regret, or a habit, with regard to be an action that has already taken place. 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 eń ní má-r manzúr eń, 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 asteń, if, I were to tell you, what will you be able to do (I if thee-to the-circumtances should-give, thee-to what power is)?

The contingent future followed by the contingent future:-

Ki charh-eń nind-eń sadh koh pand-a yá jhat níáńwáń 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 future in this sentences : *charh-eń and nind-eń* in the protasis and *girth* and *rau* in the apodosis. Note the absence of the conjunctive participle.

The contingent future followed by the absolute future :- *Dwázdah ki do rau guda chikar sar-kh-á-í*, if two be taken from twelve, how many will remain (twelve if two should-go then how many will-remain)? *Dawázdah* is in the ablative the preposition *azh* etc., being understood. For explanation of the form *kh-á-í* see the absolute future in the next chapter : *ágh*, to come : *sar-ágh*, to remain over.

(2)

The absolute future.

Kh-á-án, I shall come

Singular

1. *Kh-á-áń*, I shall come.
2. *Kh-á-eń*, thou wilt come.
3. *Kh-á-í,* he will come

Plural

1. *Kh-á-úń,* we shall come.
2. *Kh-á-eń,* 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-íth* and *be-y-á-í; be-y-á-úń, be-y-á-eń 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 is heard oftenest.

(3)

The present imperfect

Man-ágh-áń, I am coming.

Singular

1. *Man-ágh-áń*, I am coming.
2. *Man-ágh-eń*, thou art coming.
3. *Man-ágh-e*, he is coming.

Plural

1. *Man-ágh-úń*, we are coming.
2. *Man-ágh-eń*, you are coming.
3. *Man-ágh-ant*, they are coming.

143. With the prefix *phedh* the conjugation is equally simple: *phedh-ágh-áń, phedh-ágh-eń, phedh-ágh-e, phedh-ágh-úń; phedh-ágh-eń, phedh-ágh-ant, or phedh-ágh-áń.*

(4)

The present imperfect

Man-ágh-ethán, I was coming.

Singular

1. *Man-ágh-ethán*, I was coming.
2. *Man-ágh-etheń*, thou wert coming.
3. *Man-ágh-etha*, he was coming.

Plural

1. *Man-ágh-ethúń*, we were coming.
2. *Man-ágh-etheń*, you are coming.

3. *Man-ágh-ethant*, *Mana-ágh-ethán*, they were coming.

144. If the prefix *phedh* be used, the verb will become ; *phedh-ágh-ethán, phedh-ágh-etheń, phedh-ágh-etha, phedh-ágh-ethúń, phedh-ágh-etheń, , phedh-ágh-ethant, or , phedh-ágh-ethán.*

Obs as the second form of the 3rd person plural of the present imperfect tenses is the same as the 1st person 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

Ákhtagh-áń, I have come.

Singular

1. *Ákhtagh-áń,* I have come.
2. *Ákhtagh-eń*, thou hast come.
3. *Ákhta*, he has come.

Plural

1. *Ákhtagh-úń,* we have come.
2. *Ákhtagh-eń*, you have come.
3. *Ákhtagh-ant* or *Ákhtagh-áń*, they have come.

145. There is an alteration form of the past participle pf this verb, viz, *átka*. It is conjugated in exactly the same way as the more commonly used *ákhta*; e.g., *Ákhtagh-áń, Ákhtagh-eń, Ákhtagh-úń, Ákhtagh-eń, Ákhtagh-ant, or Ákhtagh-áń.* In the 3rd person plural there is still another form*; ákht-ánt,* they came, they have came.

(6)

The past perfect.

Ákhtagh-ethán, I had come.

Singular

1. *Ákhtagh-ethán,* I had come.
2. *Ákhtagh-ethán,* thou hadst come.
3. *Ákhtagh-etha,* he had come.

Plural

2. *Ákhtagh-ethún,* we had come.
3. *Ákhtagh-ethen,* you had come.
4. *Ákhtagh-ethant* or *Ákhtagh-ethán,* they had come.

147. Or, when conjugated with the second form of the past participle; *Ákhtagh-ethán, Ákhtagh-etheń, Ákhtagh-etha : Ákhtagh-ethún, Ákhtagh-etheń, Ákhtagh-ethant* or *Ákhtagh-ethán.*

(7)

The contingent perfect.

Ákhtath-áń, had I come, etc.

Singular

1. *Ákhtath-áń,* had I come, etc.
2. *Ákhtath-eń,* hadst thou come, etc.
3. *Ákhtath,* had he come, etc.

Plural

1. *Ákhtath-úń,* had we come, etc.
2. *Ákhtath-eń,* had you come, etc.
3. *Ákhtath-ant,* had they come, etc.

147. Of this tense the forms in most general use are *Ákhtath-eń, be-y-ákht-eń* and *ákht-enáń*, had I come, would that I had come, in all the persons singular and plural ; *kh-ákhath* or *kh-átht*, I used to come, thou usedest to come, etc.

(8)

The imperative

Be-y-á, come thou.

Singular

1. Wanting.
2. *Be-y-á,* come thou.
3. *Be-y-á-ith,* 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-á-y-ant.*

> Obs 1. These forms should not be drawn out and sounded syllable by syllable, but quickly : *meyáíth, meyá, meyáeth, meyáyant.* The negative itself is *ma*, but when used as a prefix its sounded becomes nearly that of the English word, "may".
> Obs 2. There is a familiar homely from which is often heard, *be-y-á-the*, come here. It is from *be-y-á-edha.*

149. Besides *ákhta, átka*, came, the other participles in use are *ákhtígha*, coming, and *ákhta, átka* or *ákto*, having come. The noun of agency is *dokh,* 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 other. 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 causual, *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; *thashgh*, 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, *thigh,* to be built; root, *thaí*; root for causal, *thá-ain*; infinitve 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, *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 Balochí closely follow those that obtain in Sindhi, Panjabi, Urdú, etc. In Sindhi, for instance, *dasanu,* to show, makes *das-áínu,* to cause to show; *phíranu*, to turn. *Pheranu*, to cause to turn.

Obs 2. In Persian verbs are formed by adding the termination *ánídan* or *ándan*, to the formative or stem of the primitive verb; *jastan,* to leap; root*, jah*; causal, *jah-ánídan*, to cause to leap.

Words to be remembered.
Parts of the human body.

Bázú, a limb
Bundar, buttock.
Phádh, leg, foot
Phádh-much, the ankle
Phádh-nali, the shin
Phiní, calf of the leg
Gal, dram, githa, the check
Deb, the tumb
Dhakni, the knee-pan
Didar, muscles, biceps
Rán, zán, ling, the thigh
Rakh, the lip
Roth, entrails
Baroth, moustaches
Jaghar, liver
Dast-dil, palm of the hand
Hon, blood
Zanákh, the jaws
Mishásh, eyelashes
Musht, the fist
Nákhun, the nail
Náfagh, the navel

Be-was, helpless
Be-haya, be-miyár, shameless
Be-kúr, idle
Be-fulana, unintellibible
Be-shumár, innumerable
Be-shak, doubtless
Be-sanátí, idle
Paro, dececitful
Be-gán, strange
Búz, wild, savage.

Bozhagh, bokhta, to open, undo
Bhuragh, bhuritha, to burst open
Bhorenagh, bhorentha, to break
Chham bhorenagh, chham bhorentha, to wink
Bair giragh, bair gipta, to take revenge
Bero-deagh, bero-dátha, to turn back
Palathagh, phallattetha, to throw in
Pindagh, pindetha, to beg
Poh biagh, poh bitha, to understand
Phál phirainagh, phál phiraintha, to angur, cast lots
Phatagh, phatetha, to uproot
Phajía-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-áń sakhía, 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 not well there and no water (there well not was, water was not). We might insert *dí* 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-giragh*, to set out.

Juz-ána juz-ána begahá daryá nemgha rasithagh-áń, 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 eń, sor-e eń, waragh-íth n-eń, the water was bad brackish and unfit to drink (the-water bad is, salt is, fit-to-drink not is).

Chi khan-áń, thuní-a mir-áń ki sor-e áf waragh-a mir-áń, 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 thoughout.

Guda má áf wártha, chi-e chi-e, then I drank the water; just a little (then me-by the-water was drunk, some, some).

Áf wártha guda mirentha dil janagh-a, I had no sooner drank than I began to retch. *Mirentha dil janagha*, I began to retch, is an example of an inceptive compound.

Láf dor di bitha, I had belly-ache (belly pain also became.

Dil shutha sakhíá, I vomited a great deal (heart went exceedingly). Note these useful verbs and how they are used: *dil janagh,* to retch; *dil ravagh*, to vomit; *láf ravagh*, to void or discharge from the bowels.

Jhate-a phadha láf di sakhíá shutha, after a little violent dysentery also set in (little after stomach also violently went).

Thi bar-e shikár khanagh-a pha nawáń ńa rav-eń, probably you won't go hunting again (another time hunting for perhaps not you may go).

Thau hachi jatha, have you shot anything (thee-by anything has been hit).

Síwá kharde kharde khargoshk má hachi na ditha, except a few hares I saw nothing (except few few hares me-by anything not was seen).

Ma-na tha-í sar eń thí bar-e shikár-a na rav-áń, 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-í logh-a ba-rau, chi-e darmá khan-eth, go home and take some medicine (yourself-of the-house-to go, some deicine make).

Logh-a rav-áń darmán-a khan-áń, I shall go home and take some medicine (house-to I shall go, medicine I shall make). The Balochí idiom is "to make medicine".

QUESTIONNAIRE

1. How far is the verb *ágh*, 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 meaning of; *Biye, ákhtant, beyáthe.*
4. How much of the original verb remains in *kháń*, I shall come? Has this word any other meaning?
5. Give the composition of the prefixes *man* and *phadh*.
6. Explain the composition and give the meaning of ; *áokh, átko, khákht, meyáíth, meyá.*
7. How are causal verbs formed? Give examples.
8. Give the infinitives of the past participles: *bokhta, gipta, shutha, ártha, bitha.*
9. Put into Balochí: they set out in the direction of home.
10. Translate into Balochí: 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 *khand* 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-áń, I may do.

Singular

1. *Khan-áń*, I may do.
2. *Khan-eń*, thou mayest do.
3. *Khat,* he may do.

Plural

1. *Khan-úń*, we may do.
2. *Khan-eth*, you may do.
3. Khant, they may do.

(2)

The absolute future

Khan-áń, I shall do.

Singular

1. *Khan-áń*, I shall do.
2. *Khan-eń*, thou wilt do.
3. *Khan-í*, he will do.

Plural

1. *Khan-úń*, we shall do.
2. *Khan-eth*, you will do.
3. *Khan-ant*, they will do.

Obs. In the 2nd persons plural the form *khan-eń*, you may do, you will do, is also in use.

(3)

The present imperfect

Khanagh-áń, I am doing

Singular

1. *Khanagh-áń*, I am doing.
2. *Khanagh-eń*, thou art doing.
3. *Khanagh-e*, he is doing.

Plural

1. *Khanagh-úń*, we are doing.
2. *Khanagh-eń*, you are doing.
3. *Khanagh-ant,* they are doing.

Obs 1. There is at times a slight differences observable between the sound of eń in the 2nd person singular and eń 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 in noticeable.

(4)

The past imperfect.

Khanagh-ethán, I was doing.

Singular

1. *Khanagh-ethán*, I was doing.
2. *Khanagh-etheń*, thou wert doing.
3. *Khanagh-etha*, he was doing.

Plural

1. *Khanagh-ethúń*, we were doing.
2. *Khanagh-etheń*, 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., *má zahim árth<u>a</u>*, I brought the sword, I have brought the sword; *má zahm-áń árth<u>agh</u>-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 instances 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 be particularized and given one of the suffixes found with 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 áń mard ja<u>th</u>a*, the minister struck that man, the meaning is perfectly clear as to the striker and the struck; but in *wazír-á áń mard-a ja<u>th</u>a*, 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, Urdú, etc.

(5)

The present perfect

Má khutha, I have done.

Singular

1. *Má khutha*, I have done.
2. *Thau khutha*, thou hast done.
3. *Áń-hiá khutha*, he has done.

Plural

1. *Má khutha*, we have done.
2. *Sháw khutha*, you have done.
3. *Áń-háń 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-úń,* or *khuth-en,* I have done, done by me; *khuth-e,* thou art hast done, done by thee; *khutha-í*, he has done, done by him; *khutha-ish*, they have done, done by them.

Obs 1. For the plural *khuthagh-ant*, we sometimes hear shortened form *khuthant*. And so of other verb.

Obs 2. Chiefly on the analogy of the Persian we sometimes hear *khutham*, done by me; *khuthain*, done by us; *ditham*; seen by me, *ditham,* seen by us; *khushtam*, killed by me, *khushtam*, killed by us. But these are of infrequent use, and may be left to the Baloch.

(6)

The past perfect.

Khuthagh-ethán, I had done.

Singular

1. *Khuthagh-ethán*, I had done.
2. *Khuthagh-etheń*, thou hadst done.
3. *Khuthagh-etha*, he had done.

Plural

1. *Khuthagh-ethún*, we had done.
2. *Khuthagh-etheń*, thou hadst done.
3. *Khuthagh-ethant*, they had done.

(7)

The contingent perfect

Khuthath-áń, had I done, etc.

Singular

1. *Khuthath-áń*, had I done, etc.
2. *Khuthath-eń*, hadst thou done, etc.
3. *Khuthatha*, had he done, etc.

Plural

1. *Khuthath-úń*, had we done, etc.
2. *Khuthath-eń*, had you done, etc.
3. *Khuthath-ant*, had they done, etc.

158. Or, we may use *khuth, khuth-eń, khuth-enáń*, had I done, would that I had done, in all the persons singular and plural.

(8)

The imperative
Khań, do thou

Singular

1. Wanting.
2. *Khań*, 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, *khań*. This change is made in imitation of the *Pakkhto* imperative, which ends in *áń* 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 Sindhí transitive verb*; jhal-e*, seize, *phur-e*, plunder.

Obs 4. So closeos 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 pronounciation is not quite same.

Obs 5. That given as the imperative of the 3rd persons is no imperative at all. It is the contingent future need in a preactive or exhortative sense. When preceded by the negative *ma* the signification will usually be found to be "lest", etc.

Obs 6. In *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 wo, wu, to.* 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 or purpose. *Khanagh-a*, in order to do
Second gerund, *khanagh-í* or *khanagh-ígh*, fit to be done, etc.
First present participle, *khan-ána,* doing (active)
Second present participle, *khuthiya, khuth-ígha,* 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 *í* is on the model of the Persian: *kundan*, to dig, *kandan-í,* fit to be dug, *khwardan*, to eat, *khwardun-í*, fit to be eaten.

158a. The correct use of the present perfect tense of transitive verbs and of pronominals with transitive and intransitive form the basis of all that can be called grammatical Balochi. Other rules are of minor importance, and will generally be found obscured by numerous exceptions.

Some further examples of the pronominals :-

Úń, by me	*Bale, túfak gipto árth-uń*, yes, I have brought the rifles (yes, the rifles having-been-taken have been brought-by-me).
E, by you	*Phol khutha-í 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 them".
Í, he	*Duráh na bitha-í*, he did not recover (well not became-he).
Í, his	*Haw-e kár en-í, thi kár n-en-í*, 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 *í*.
Í, to him	*Bachh ne-y-ath-í*, he had no son (son not was to-him). This is called the dative of possession.
Í, him	*Zál-á jathagh-ant-í lath*, the woman gave him the stick (the-woman-by were struck-him the-stick). That she gave him sundry blows in denoted by the plural *jathagh-ant*.
Í, by him	*Dár-e jorentho ándi zál-e but tháíntha-í*, he joined a piece of wood and fashioned it into the shape of a woman's body (piece of wood having-fashioned into a human being a-woman-of the-body was made-by-him).
Ish, they	*Go wath-í nacho-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-án-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 thau shwakhta-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.
Í, it	*Dar-a khash be-y-ár-í*, darg it outside (outside drag, bring it).
Í, its	*Jawáne chi en-í*, what is its good quality (good quality what is-its)?
Í, her	*Be-y-á, tha-ra phedárán-í,* come along, I will show her to you (come, thee-to I will show-her).
Í, her	*Nám en-í naína bái*, her name is Niana Bái (name is-her Naina Bái).
Í, by her	*Gwashta-í tholagh-ár* . . . .. she said to the jackal. . . (it was said-by-her the-jackal-to. ..).

159. It is often difficult to show the presence of the pronomials when translating into literal English: e.g., *haw-áń sweth-e phut ki thau khashta-í* . . . . that white hair which you have plucked out…….. *thau ma jher*, *thau di siyáh-e-í phut gir*, do not wrangle you also pluck out a black one. Nor is the need of their presence at all times appearent : e.g., *na tha-í láf din-án-í*, otherwise I will rip open thy belly.

160. The verb *phadeagh, phadátha*, to ran, run away, is always treated as a transitive; *gwáragh,* to rain, sometimes as a transitive and sometimes as an intransitive, but generally the former, *Gregh, gretha*, to weep; *chishagh,*

chisheth<u>a</u>, to sneeze; *bhawnkag<u>h</u>, bhaunkith<u>a</u>*, to bark as a dog; *kurainag<u>h</u>, kurainth<u>a</u>*, to howl as a jackal, and a few others, are sometimes treated as transitives and take the agentive case before the present tense.

Obs 1. Many neuter verbs are used in a transitive sense in Sindhi: *khilanu*, to laugh; *múí khílío*, I laughed, but literally, by me it was laughed.
Obs 2. And also in *Pa<u>kk</u>hto: 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

Zawán, the tongue
Sar-rand, parting of the hair
Hásh, a double tooth
Harb, jawbone
Hinjrí, the shoulder-blade
Shánag<u>h</u>, the backbone
Khond, the knee
Gund, testicle
Gwar-sar, a nipple
Mazhg, brain
Láf, belly, stomach
Nuk, roof of the mouth
Navz, the pulse
Had, a bone
Hushkeń-dod, a skeleton
Sand, a joint
<u>Kh</u>ádí, the chin
Guttig<u>h</u>, a kidney
Gwar, a woman's breast
Dast-much, wrist
laundry, the temple
Gosh-kur, drum of the ear

Gaukh, nape of the neck
Guth, gwar, neck, throat
Phakká, ripe, cooked
Phadhí, next, following
Phalit, unclean
Phedhágh, visible
Payáf, wicked, evil
Táhath true, right, correct
Tirtha, mad
Tahkik, real genuine
Tikká, sharp, quick
Tund, maimed
Thegh, swift, rapid
Thalar, thick (as a stick)

Phirenagh, phirentha, 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, trietha, to drip
Tikki biagh, tikki bitha, to be coiled up (as a snake)
Tháshagh, thákhta, to gallop (as a horse)
Thursagh, thursitha, to fear
Thursainagh, thursaintha, to frighten
Thusagh, thustha, to faint

Tha-í hál na gir-áń, I shall not listen to your statement (thee-of the-statement not I will take).
Esh-áni dí hál na gir-áń nor shall I listen to what they have to say (them-of also the-statement not I will take).
Ma hukah chik-áń, may I smoke (I the-pipe may pull)?
Andar-a hukah ma chik, do not smoke inside (inside the-pipe you may pull).
Dar-a phor chik-eń, 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 mirentha pha sinda khanagh-a, he then began to whistle (then he began (attacked) whistling to make).

Yak nishtiya palang chaka yak waptiya dighár-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 khanadagh-etha, zál gregh-etha, the man was laughing and the woman weeping.

Haur gwáragh-etha, girokh chinkagh-etha, raghám garandagh-etha, the rain was falling, the lightning flashing, and the thunder rolling. For *raghám* we may also use *jhur*, clouds. Compare this with the Hindi and Urdú idiom.

Haw-e cháth kha-íá jatha, who has dug this well (this well whom-by has been dug (struck))?

Haw-e cháth má jatha, I dug this well (this well me-by has been dug (struck))?

Ham-edha yá nokh-e cháth jan-áń, I shall dig a new well here (right-here a new well I shall dig (strike)).

Ma-í chana kár-a n-en, esh-ía chaghal 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).

Ma ba-kho be-y-aks-ań, where may I sleep (I where may sleep)?

Ham-edha be-y-akis palang-a, sleep right here on the bed (just-here go to sleep the-bed-on).

Má esh-iar chaghal dátha, I threw it away (me-by it-to a throw was given).

Ahmad di Mohan di wath-í wath-í logh-a be-y-aks-í, 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-í.*

Rosh tik-a ma-na hágh<u>h</u>á khan, wake me on the first appearance of daylight (daylight me awake make). Tik really means "a spott", "a streak".

QUESTIONNAIRE

1. Give the 3rd persons singular and plural in the two futures of the verb *khanag<u>h</u>*.
2. What can you say regarding the sound of the prefix *eń* in the 2nd persons singular and plural?
3. Put into Balochí: 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 sentene *má ná mard-a ja<u>th</u>a* grammatically correct?
6. Distinguish between the use of *má khu<u>th</u>a and má khu<u>th</u>ag<u>h</u>-ant*.
7. Explain the words *khu<u>th</u>ant, khushtom, giptúń, khu<u>th</u>a<u>th</u>*.
8. Give a list of all the pronominals in use.
9. Put into Balochí, using the pronominals : he went; he became ill ; they went to their father.
10. Translate into English: *war-ish, ham-e<u>dh</u>a ne-y-ár-í; nám en-í Mohan; tha-ra de-an-í; bar-í; 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 tense 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 stem or base of the active verb followed by *í* followed by *jagh*; e.g., active infinitive, *janagh*, to strike; root, *jan;* passive infinitive. *Jan-í-jagh*, to be struck; active infinitive, *khushagh*, to kill; root, *khush*; passive infinitive. *Khush-í-jagh*, to be killed: active infinitve, *giregh*, to seize; root, *gir*; passive infinitive. *Gir-í-jagh*, to be seized; active infinitive, *bandagh*, to fasten; root, *band*; passive infinitive, *band-í-jagh*, to be fastened; active infinitive, *baragh*, to take away; root, *bar;* passive infinitive, *bar-í-jagh*, to be taken away; active infinitive, *dinagh,* to tear; root, *di*, passive infinitive, *din-í-jagh*, to be torn; active infinitive, *soshagh*, to burn; root *sosh;* passive infinitive, *sosh-í-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 Sindhi; e.g., *púranu*, to bury, *púr-janu*, to be bured.
> Obs 3. Sindhi, Panjabi and Balochi are the only modern Prakrit 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 infinitive ending *agh*; e.g., infinitive

janájagh, to be struck; root *janij*; infinitive, *khushijagh,* to be killed, root, *khushij;* infinitive, *girijagh*, to be seized; root, *girij;* and so on.

164. If to this new base be added the verbal endings *áń, eń, íth, í*, for the singular, and *úń, eń, ant*, for the plural, we get the two future tenses of the passive voice; e.g., *janij-áń,* I may be struck; *khushij-áń*, I may be killed; *girij-áń*, I may be seized. And so with any other verb. The distinction between the use of *íth* and *í* in the 3rd persons singular is not always oberserved.

(1)

The contingent future

janij-áń, I may be struck.

Singular

1. *janij-áń,* I may be struck.
2. *janij-eń,* thou mayest be struck.
3. *janij-íth,* he may be struck.

Plural

1. *janij-úń,* we may be struck.
2. *janij-eń,* thou mayest be struck.
3. *janij-ant,* they may be struck.

Further examples :-

Khushíj-áń, I may be killed.
Girij-áń, I may be caught.
Bundíj-áń, I may be bound.
Barij-áń, I may be carried away.
Dinij-áń, I may be torn.
Soshij-áń, I may be burnt.

(2)

The absolute future

janij-áń, I shall be struck.

Singular

1. *janij-áń,* I shall be struck.
2. *janij-eń,* thou wilt be struck.
3. *janij-í,* he will be struck

plural

1. *janij-úń,* we shall be struck.
2. *janij-eń,* you will be struck.
3. *janij-ant,* they will be struck.

Further examples:-

Khushíj-áń, I shall be killed.
Girij-áń, I shall be caught.
Bundíj-áń, I shall be bound.
Barij-áń, I shall be carried away.
Dinij-áń, I shall be torn.
Soshij-áń, 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-áń*, I am struck; *khushtagh*, killed; *khushtagh-áń,* I am killed, etc. there is an alternative form in use, formed from the alternative past participle *jathiya*, struck, *khushtiya*, killed etc. ; e.g., *jathiy-áń*, I am struck; *khushtiy-áń*, I am killed.

(3)

The present imperfect

jathagh-áń, I am struck.

Singular

1. *jathagh-áń*, I am struck.
2. *jathagh-eń*, thou art struck.
3. *jathagh-e*, he is struck.

Plural

1. *jathagh-úń*, we are struck.
2. *jathagh-eń*, you are struck.
3. *jathagh-ant*, they are struck.

Further examples :-

Khushtagh-áń, I am killed.
Giptagh-áń, I am seized.
Basthagh-áń, I am bound.
Burthagh-áń, I am carried away.
Dirthagh-áń, I am torn.
Sokhtagh-áń, I am burnt.

(3)

Alternative form

Jathiy-áń, I am struck.

Singular

1. *Jathiy-áń*, I am struck.
2. *Jathiy-eń*, thou art struck.
3. *Jathiy-e*, he is struck.

Plural

1. *Jathiy-úń*, we are struck.
2. *Jathiy-eń*, you are struck.
3. *Jathiy-ant*, they are struck.

Further examples :-

Khushtiy-áń, I am killed.
Giptiy- áń, I am seized.
Basthiy- áń, I am bound.
Burthiy- áń, I am carried away.
Dirthiy- áń, I am torn.
Sokhtiy- áń, I am burnt.

166. Of the past imperfect there are three different forms to choose from; (1) *jathagh-ethán*, I was struck; (2) *jathiy-*

ethán, I was struck; and (3) *janij-íthán*, I was struck. The first two are the participles with the past imperfect tense of the substantive verb added. The third, *janij-íthán*, is the root of the verb in the passive voice with the same tense added, but slightly modified, *yá e majhul* having become *yá e ma'rúf*. 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-íthant*, we may *use janij-íthán* or *janij-ithíyant*. And so with any other verb.
Obs 2. The forms *janij-ithán*, etc. are pronounced as if written *jani-jithán* etc., the letter *j* being used as a prefix to help out the sound of the substantive verb.

(4)

The past impertect

Jathagh-ethán, I was struck.

Singular

1. *Jathagh-ethán*, I was struck.
2. *Jathagh-etheń*, thou wast struck.
3. *Jathagh-ath, eth*, he was struck.

Plural

1. *Jathagh-ethúń*, we were struck.
2. *Jathagh-etheń*, 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)

Jathiy-ethán, I was struck.

Singular

1. *Jathiy-ethán*, I was struck.
2. *Jathiy-etheń*, thou wast struck.
3. *Jathiy-ath, eth*, I was struck.

Plural

1. *Jathiy-ethún*, we were struck.
2. *Jathiy-etheń*, 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-íthán, I was struck.

Singular

1. *Janij-íthán*, I was struck.
2. *Janij-ítheń*, thou wast struck.
3. *Janij-ítha*, he was struck.

Plural

1. *Janij-íthún*, we were struck.
2. *Janij-ítheń*, you were struck.
3. *Janij-íthant*, they were struck.

Further examples:-

Khushtiy-íthán, I was killed.
Giptiy-íthán, I was seized.
Basthiy-íthán, I was bound.

Burthiy-íthán, I was carried away.
Dirthiy-íthán, I was torn.
Sokhtiy-íthán, 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.

Áríkh, gums
Bríkh, malgar, zunhá, hair
Phádh-phusht, instep
Thilagh, didokh, eyeball
Dast, the hand
Dip, the middle finger
Rák, the cheek-bone
Rag, vein
Sar, saghar, haisi, head
Senagh, the breast
Khopar, the skull
Phonz, the nose
Anishagh, the forehead

Barwán, eyebrow
Pogokh, the gullet
Phádh-murdán, the toes
Dathán, a tooth
Daf, the mouth
Dhund, a skeleton
Dem, rukh, nuth, the face
Rish, beard
Saren, the loins
Kunheń, the hip
Kher, the penis
Sháh-mardán, the fore-finger
Khol, the foreskin

Jar, passionate, angry
Chapi, unlucky, sinister
Dil-sar, beloved
Dil-harif, deceitful

Jar, well, strong
Daf-char, given to bitting
dil-gir, sorrowful
Daur, rich

Dhing, powereful
Rangoí, coloured, variegated
Dungá, deep
Zanáth, wise.

Thosainagh, thosaintha, to cause to be extinguish; to exterminate.
Telán deagh, telán dátha, to push, shove.
Thir janagh, thir jatha, to shoot an arrow
Tárí janagh, tárí jatha, to clap the hand
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
Dáourá janagh, dápurá jatha, to stamp
Dak janagh, dak jatha, to solder
Dighár janagh, daghár jatha, to dig
Daf-a janagh, daf-a jatha, to boast.

Ma thagí khan-án ki ma duz án, I shall pretend to be thief (I pretence shall make that I a-thief am).
Chorav-á thagí khutha ki ma janikh-e án, the boy pretended to ba girl (the-boy-by pretence was made that a-girl am).
Thagí ma khan ki ma-na kal n-eń, 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-eń, 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 mádhan-ar zen bastha, I have saddled your mare (me-by thee-of the-mare-to the-saddle has been fastened).

Makht-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-áń gir-ána gir-ána daryá-e-a ákhtagh-úń, after travelling for some considerable distance we came to a river (stages taking taking a-river-at we arrived).

Mizil-áń gir-ána gir-ána juz-úń, let us go on stage by stage (stages taking taking let us go).

Áń-hí pith di murtho shutha, his father also has died (him-of the-father also having-died has gone).

Áń-hí pith di murtho khapta, his father fell dead (him-of the-father having-died fell).

Áń-hí 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 his it been done)?

Aulá áń-hi nám Muhammad bitha, guda Ahmad bitha, at first he was called Muhammad, then he came to be known as Ahamad (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).

Áń 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).

Zi ná-duráh atheń, were you ill yesterday (yesterday ill were you)?

Zi ná-duráh ne-y-atháń I was not ill yesterday (yesterday ill not I was).

Áń ba-kho nishtagh-ant, where did they live (they where sat)?

Áń daryá kharagh-a nindagh-ant, they dwell on the bank of 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 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; basthiyeń; sakhtiyúń.*
7. Explain and give the English meanings of : *janijitháń; jathiyetheń; dirthaghetháń.*
8. In how many forms in the past imperfect of the passive voice 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-áń; má thagi na khutha; janikh-e-á thagi khutha ki ma chhorav áń.*

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, coninnuatives, 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 ma-na dit<u>h</u>a khan-eń*, can you see me? *Má tha-ra dit<u>h</u>a na khan-áń*, 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; *má dit<u>h</u> na khut<u>h</u>a*, I could not see (it); *áń-híá khut<u>h</u>a nakhut<u>h</u>a*, 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 *ma ravag<u>h</u>-a ne-y-áń* is not potential at all. Its literal meaning is, I am not going. It is in imitation of our old Urdú friend *maíń jáne ká nahin*, 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 *ravag<u>h</u>-a* is the genitive case of *ravagh*. Compare this idiom with Sindhi; *achana tá na jiko,* 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-úń, we cannot compete with you (we with thee equality made not may make).
Áń-háń khuth na khutha, they could not do it (them-by done not was done).
Wakht-a má wártha 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 execrcises 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., *shwá wath-í sar-a kharo bitha na b-eń,* you will not be able to stand on your head; *ma yak máh-a ángo rasitha na b-áń*, 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 varb *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 do, 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 *shawl*, to become, to go: e.g., *tsok lah khuda'e sara*

khabare kawalai shi, 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-áń, shuthagh-eń, shutha; shuthagh-úń, shuthagh-eń, shuthagh-ant*, I have gone, thou hast gone, etc. *Shutha* is frequently shortened to shtha: e.g., *áń-hí pith murtho shutha*, 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 as action and its second the completion of that action. In the course of conservation 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-áń, raptagh-eń, rapta: raptagh-úń, raptagh-eń, raptagh-ant*, I have gone, thou hast gone etc. *shuthagh-áń* 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., *wázhá thartho ákhto*, 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., *kháe vathanu*, to have done eating; *kare chukanu,* to finish doing; *vathi rashanu*, to have taken, to finish taking.

Examples of comletive compounds:-

Duzhman shingo-shángo drikt<u>h</u>o shut<u>h</u>agh-áń, the enemy fled in all directions (the-enemy here, there, having-run have gone).
Thir áń-hí sag<u>h</u>ar-a pár gwasto shut<u>h</u>a, the bullets passed clean through his body (the-bullets from-him-of the-body through having passed went).
Darmán udart<u>h</u>o shut<u>h</u>a, the powder blew up (the-powder having-blown-up went). We might use the plural *shuthagh-ant*, the subject *darmán* being very often considered a plural noun.
Báz-e mard murt<u>h</u>o shut<u>h</u>a, many men died. The presence of *báz-e* justifies the singular *shut<u>h</u>a*. Why indicate the plural more than once in a sentence? Asks the Baloch. Why, indeed!

172. The continuative compound is made up of the present participle ending in *ána* of the principal verb and the various tenses and persons of *ravag<u>h</u>*, to go : e.g., *áń likh-ána ravag<u>h</u>-e ma gush-ána ravag<u>h</u>-áń*, 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 ravag<u>h</u>-eń, why do you go on sleeping (thou for what sleeping guest on)?
Thau e rang-a gush-eń, mashe áń duz-ána rav-í, you may say so, but he will go on stealing (thou this way mayest speak, but he stealing will go).
Nariyán thash-ána rapta, the horse went on galloping (the-horse galloping went).
Ma har ro har ro lágh<u>h</u>ar bi-ána raptag<u>h</u>-áń, I kept getting thinner every day (I everyday every day thin becoming went on).
Má juz-ána shut<u>h</u>agh-úń, we kept journeying on (we going went).

173. In intensive compounds the leading verb is always a conjunctive and intensifies. The second verb –it may be any verb-modifies and intensifies in a degree the meaning conveyed by the first; e.g., *áń-híá wath-í nariyán drikentho duz phadha burtha,* he galloped after the thief. *Baragh*, past participle *burtha*, means to take away. *Drikentha* alone would not give the same meaning, nor would *burtha*. 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; *mari mananu*, having died, to go, to die; *ji pavanu*, having lived to fall, to live.

Examples of the intensive compound:-
Sarbura yá khargaz jhati dátho áń-hí whard burtho bá gipta, suddenly a kite swooped downed and carried away his food. Had the sentence ended with *burtha*, 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 palcing the present perfect tense of *khafagh*, to fall, before the inflected infinitive of another or principal verb : e.g., *guda áń-hán khaptagh-áń dris janagh-a*, they then began to dance, they then took to dancing. The present perfect tense of *khafagh* is *khaotagh-áń, khaptagh-eń, khapta; khapagh-úń, khaptagh-eń, khaptagh-ant, khaptagh-áń or khapt-ant,* I have fallen, thou art 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 wa<u>th</u>-í hál khapta pha likhena<u>gh</u>-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 *mirena<u>gh</u>*, to attack, in place of that of *khafa<u>gh</u>,* to fall. The conjunction of this tense of *mirena<u>gh</u>*, to attach, is quite regular: *miren<u>th</u>a<u>gh</u>-áń, miren<u>th</u>a<u>gh</u>-eń, miren<u>th</u>a; miren<u>th</u>a<u>gh</u>-úń, miren<u>th</u>a<u>gh</u>-eń, miren<u>th</u>a<u>gh</u>-ant or miren<u>th</u>a<u>gh</u>-áń*, I attacked, thou attachedst, 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 evildoer we still hear: they then took to thiving, meaning, they then began to steal. Assuredly, idioms travel far.
> Obs 2. A somewhat similar idea is conveyed by the Sindhi compound *pai thianu*, having fallen to eat, to eat on, to eat up. A Persian will say, *man bi-khinda sftidam*, I began to laugh, I fell to laughing.

Examples of inceptive compounds:-
Guda áń e kíssae khapta gusha<u>gh</u>-a, he then began to unfold this story (then he this story fell to tell).
Guda pha wa<u>th</u>-áń khapta<u>gh</u>-áń mira<u>gh</u>-a, they then began to fight among themselves (then among themselves they fell to fight).
Tholagh khapta<u>gh</u>-áń pha kurainag<u>h</u>-a, the jackals took to howling (the-jackals fell to howl).

Bing-gal di khaptagh-ant pha bhaunkagh-a, the dog also began to bark (the-dogs also fell to bark).
Guda ma khaptagh-áń 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 adjectival, or a preposition so combined with an original verb as to form with it a singal idea. Some verbs enter more freely into such construction than other. Frequently the noun or adjective takes the place of an object in the mind of the speaker: e.g., *thau drogh bandagh-eń*, 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 compound:-
Áń-hí dem-a khas-e-á drogh bastha, someone has lied to him (him-of before someone-by false has been fastened).
Har do bráth khishár-a khishagh-ant, both brothers till the ground (both brothers crops cultivate).
Ma-í chana shart janagh jawáíń n-eń, in my opinion it is not wise to gamble (me-of the-opinion-in gambling to strike good not is).
Guda má tha-ra wáhú khutha, I then shouted to you (then me-by thee-to a-shout was made). *Wáhú khanagh*, to shout.
Er-be-y-á, come down.

Ágh, to come
Dast ágh, to get
Áragh, to bring
Gir áragh, to remember

Dar ágh, to come out

Er-ágh, to come down

Kár-a ágh, to be use

Mán-ágh, to be applied

Man-ágh, to come away

Phádh-ágh, to rise up

Phedh-ágh, to come

Sar-ágh, 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

Radh biagh, 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

Phajiá-áragh, to recognize

Biagh, to become

Áf biagh, to melt

Bhas-biagh, to run

Chot biagh, to be bent

Dolo biagh, to be crooked

Gár biagh, to be lost

Azáb deagh, to annoy

Bál deagh, to left fly away

Bero-deagh, to turn back

Chák deagh, to rip up

Dalko deagh, to threaten

Dem-deagh, to send

Drik deagh, to jump

Goń-deagh, to overtake

Gisá deagh, to slaughter

Girár deagh, to remind

Gosh deagh, to listen

Húng deagh, to roar

Jhutú deagh, to rock

Máń-deagh, to apply

Mokal deagh, to dismiss

Reh deagh, to twist

Rer-deagh, to drive away

Bandagh, to fasten

Sáhí deagh, to let land lie fallow

Bár bandagh, to load

Sar deagh, to send away

Drogh bandagh, to lie up

Ting deagh, to drink

Saren bandagh, to help

Tobi deagh, to let go

Baragh, to carry away

Dar baragh, to defend, save

Dohag, to hold

Er-baragh, to swallow

Daf-a dáragh, to remain silent

Borenagh, to break

Jágrú dáragh, to keep watch

Chham bhorenagh, to wink

Dohagh, to carry

Khond bhorenagh, to move

Gezhagh, to bring forth

Chatagh, to lick

Dar gezhagh, to look out

Lab chatagh, to flash in the open

Er-gezhagh, to take down

Chandenagh, to move

Goh-gezhagh, to carry off

Saghar chandenagh, to nod

Máń-gezhagh, to put in

Deagh, to give

Giragh, to take

Ad-deagh, to lean

Bál giragh, to fly away

Áf deagh, to irrigate

Bo giragh, to smell

Hál giragh, to hear news

khanagh, to do

Maza giragh, to taste

Áwár khanagh, to mix

Sar giragh, to set out

Bahar khanagh, to divide

Zahr giragh, to be angry
Zom giragh, to swell
Janagh, to strike
Cháp janagh, to clap
Chapol janagh, to slap
Dápurá janagh, to stamp
Daf-a janagh, to boast
Dak janagh, to solder
Dag janagh, to rob on the highway
Dang jangh, to sting
Dastagh janagh, to knock
Dighár janagh, to dig
Dil janagh, to retch
Er-janagh, to abase
Goghrá janagh,, to snore
Gwánk janagh, to call out
Khátr janagh, to make a hole in wall
Ladhagh janagh, to kick
Sinda janagh, to whistle
Saring janagh, to track

Chup khanagh, to keep quite
Chatá 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
Gwáh khanagh, to display
Gwar-a khanagh, to put on clothes
Gwas khangh, to be silent
Hair khanagh, to salute
Hir khanagh, to rub
Hundi khanagh, to take care of
Han khanagh, to neigh
Ján khanagh, to dress
jigh khangh, to string a bow
Jaloh khanagh, to attack

Sumb janagh, to bore a hole
Seńza janagh, to whistle
Shart janagh, to gamble
Shańz janagh, to rain heavily
Tárí 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

Sanj khanagh, to saddle
Sir khanagh, to marry
Sinda khanagh, to hiss (as a snake)
Shúház khanagh, to prefer
Tambáh khanagh, to torment
Ur-khanagh, to put on clothes
Wadhi khanagh, to foal
Whár khanagh, to destroy
Wur-khanagh, to prepare
Zen khanagh, to saddle
Zhinagh khanagh, to erect the tail
Khafagh, to fall

kach khanagh, to measure
Kambar khangh, to write
Máń-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
Nindagh, to sit
Er-nindagh, to sit down
Phirenagh, to throw
Phál phirenagh, to east lote
Ravagh, to go
Dar-ravagh, to escape
Má-ravagh, to enter
Reshagh, to scatter
Wur-rishagh, to sprinkle
Rishagh to pursue
Má-rishagh, to attack
Shodhagh, to wash

Dar khafagh, to come out

Er-khafagh, to come to hand

Goń-khafagh, to meet

Táf khafagh, to shy

Khashagh, to draw

Hon khashagh, to bleed

Likh khashagh, to draw a line

Phor khashagh, to smoke a pipe

Phost khashagh, to flay

Hińz mathagh, to churn

Mathagh, to shake

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

Saughan 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 recongnition : e.g., *ashkanagh*, 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-áragh*, 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 verb by a hyphen. The prefixes *d, 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 principle verb, e.g., *áń mar ma-na khapta zá deagh-e*, that man is constantly abusing me. This construction is admissible with all verbs, transitive and intransitive alike.

Examples of frequentative compounds:-
Thau áf khapto waragh-eń, you are constantly drinking water (thou water having fallen art drinking).
Áń-híá ma-na khapto ditha, he used always to see me (him-by me having fallen was seen).
Tha-í bráth khapto duzagh-e, your brother is continually stealing (thee-of the brother having fallen is stealing).
Ma edha khapto kár khan-áń, I shall continue to work here (I here having fallen work will do).
Má wath odha khapto kár khutha, for myself I contined to work there (me-by, myself, there having fallen work was done).
Ráhak khapto manger 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 signfy permission to do the act expressed by the infinitive of the principal verb; e.g., *áń mar khas-e-ára wath-í logh-a ágh-a ne-il-í*, that man will not allow anyone to come to his house.

Examples of permissive compounds:-
Áń-híára andaraa ágh-a m'il, do not let him come inside (him inside to come not permit).
Má áń-híá gushagh-e 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-áń, I may allow you to go (I thee to go may allow).
Nawáń ma-na ágh-a b-il-í, perhaps he may let me come (perhaps me to come he may let).
Khas-ar andara ágh-a m'il, 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 ágh-a lotagh-áń*, I wish to come inside; *áń Derav-a ravagh-a lotagh-e*, he wishes to go to Dera Gházi Khan. When used by itself and not as a compound *lotagh*, translate the English verb, to long for, to want, to desire, to wish, to beg, to invite, to demand, to summon. The verb *zánagh*, to know, can also be used in a desiderative sense: e.g., *ma Balochi sikhagh-a zán-áń*, I wish to learn Balochi. 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., *wazir thartha ákhta*, the minister has returned; (2) in the completive compound, e.g., *Mohan murtho shutha,* Mohan is dead; (3) in the intensive compound, e.g., *tha-í bachh-á máhí íshto dátha,* 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-áń*, etc. In the case of the frequentative it is the conjunctive particle 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 participal element.

Obs 1. Urdú and Hindi we have the same class of intensive compound; e.g., *us ne us ko dál diyá*, he threw it down, where *dál* is one form of the conjunctive participle of *dálná*, to place.

Obs . The object sought is classifying the conpounds 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 no with the other compounds.

Words to be remembered
Diseases, medicine, etc.

Ark, hedh, sweat
Arfim, opium
Balgo, dirt
Bo, smell
Gand-bo, a bad smell
Baphá, scurf
Bohar, rice
Bodh, perception, feeling
Obásí, a yawn
Phitkí, alum
Phit, prickly heat
Phaná, mauth, death
Phuní, tippagh, a drop
Taráji, scales
Tháf, khosá, fever
Thap, zakhm, a wound
Thaf, a heat
Jaur, káthul, poison
Dánagh, a pimple, boil
Dathán-dor, toothache
*Duráhi, s*ihat, health
Dard, dor, pain
Darmán, medicine
Láf-dor, belly pain
Rik, diarrhea
Rem, pus, matter

Zardoi, bile
Hon, lanj, blood
Khangar, expectoration
Sumbagh, a stitch in the side
Sábún, soap
Gandraf, gokurd, sulphur
Dańz, dhúr, dhúliya, dust
Thun, thirst

Hartál, arsenic
Kaígho, itch
Kil, a wart
Sar-rekh, a cold in the head
Zom, A swelling
Gikár, a belch
Ras, juice
Ro-tá, glare

Duráh, well
Dardvand, in pain
Zadagh, wounded
Khor, blind
Anosh, semseless
Ojágho, awake
Pák, clean
Phásh, bare
Thar, moist
Kházgo, dirty

Ná-duráh, ill
Dogin, áf sin, pregnant
Jaur, zahr, bitter
Garm, hot
Áwár, mixed
Be-sek, weak
Parútá, stale
Tahdil, depressed
Thuni, thirsty
Tauzh, brackish

Er-baragh, er-burtha, to swallow
Er-nindagh, er-nishta, to sit down
Butaghm butetha, to close the eyes
Khond bhorenagh, khond bhorentha, to kneel
Phuragh, phuritha, to bury
Phádh-ágh, phádh-ákhta, to rise up
Ting-deagh, ting-dátha, to drink up
Ján shodhagh, ján shusta, to bathe
Dil janagh, dil jatha, to vomit
Zom giragh, zom gipta, to swell
Sár khanagh, sár khutha, tp wake up another
Sáh ziragh, sáh zurtha, to breathe
Sainagh, saintha, to shave
Hon khashagh, hon khashta, to bleed

Áwár khanagh, áwár khutha, to mix
Khond bozhagh, khond bokhta, to kneel
Khukhagh, khukhetha, to cough
Khullagh, khulletha, to cough
Máń-deagh, máń dátha, to apply
Dast lainagh, dast laintha, to touch
Philagh, phitetha, to become sour
Tek deagh, tek dátha, to hop
Trapagh, trapetha, to drip
Goghra janagh, goghra jatha, to snore.

Thau khandagh-eń; gind, e chaga hálwar n-eń, you laugh look here, this is no laughing matter (thou art laughing look, this jesting matter not is).
Áń chartho shutha, he mounted and rode away (he having mounted went).
Má chartho ákhtagh-úń, we mounted and came (we having mounted came).
Char, ba-rau, mounted and be off. You cannot say chartho ba-rau.
Ni armá khanagh-eń, you are now sorry (now regret thou art making).
Áń-híá armán khutha, he regretted (him-by regret was made).
Wath-í 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 ma-í tha-í nem o nem eń, half the gold is mine, half yours (the-gold me-of thee-of half and half is).
Zar nem o nem bahar khan-úń, let us divide the gold equally (the-gold half and half division let us make).
Thau wath-í nem bar ma wath-í nem bar-áń, 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 si happened before (formerly thus has it become)?
Sai pahro-a hacho na bi, three times has it so happened.
Thi pahro-a hacho na bi, it shall not so happen again (another occasion-on thus not it will be)?
Tha-í topú cho bitha, what has happened to your hat (thee-of the-hat what has become)?
Ma-í topú gwáthá phiraintha, the wind blew my hat away (me-of the-hat the-wind-by was blown away)
Shiwar bi gwáth tha-í topú ma phirain-í, look out lest the wind blow your hat away (on-the-altert be the-wind thee-of the-hat not may cause to fly away)
Ma jaur-a war-áń mí-áń, I shall poision myself (I poision shall eat shall die).

QUESTIONNAIRE

1. How many different kinds of compound verbs are there? Give an example of each.
2. Translate into Baloch: 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 bitha na bi?*
4. Show by an example how the completive compound is formed?
5. Put into Balochi; 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 mirenagh? Show how it 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 frequentative 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 adverbal phrases rather thean adverbs, and a few others are formed adjectives with the help of the suffixes *ígha, íkha,* and *ía eg., ní* now; *án-wakht-a* then, *narm-ígha*, slowly, *sakh-ía* very exceedingly, *jawán-íkha*, well. In the north the terminations *ígha* and *íkha* are preferred, in the south *ía.*

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, generall 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

Ní, now

Khadhe, when

Doshí, last night

Pharan-doshí, two nights ago

Bánghá, to-morrow morning

Thí-bánghá, phithí-rosh-e, next the morning next

Nina-wakht-a, maroshí-, nawáshí , nowadays

'sh-edh-phesha,

'sh-edh-ema-a, Hitherto

Dam-e-dam-e, now and then

Yá-bar-a, yá-jhat-níánwán, at onece,

Yá-bar-e, once

Guda, then, next

Áhir-a, at last

Phage, early

Hech-bar, hech-bar-oa, hizh-bar ,Once, once on a time

Derí azh, long ago

Hadhe, then

Zí, yesterday

Phairí, two days ago

Phis-phairí, three days ago

Bángahá-begahá, to-morrow evening

Nawáshí-begahá, to-after tomorrow evening

Aula, formely

Phesha, first, at first

Phadha, after, afterwards

Dáín, dání, dánkoh, dání-khara, yet, till

Har-ro, always, everyday

Immediately *Har-ro har-ro*, continuously

Agh, agh-dí, agh-a, agh-a-thán, again

Nem-shafí, at midnight

Thí-bar-e, on another occasion

Rosh-tika, at daybreak

Imbara, this year

Geshtar, generally, for most part

Sál sara, yearly

Báz-e Dhaka, many times
Aula derí-a, long ago
Zí, begahá, yesterday evening
Ma jahlí peshína, late in the after- from early times
Ma-kht-a, at the time
Kesh-bángahá, when the morning star appears
Oth<u>á</u>n, from 8 to 9 a m
Peshín, from 2 to 3 p m
Namáshan, prayer time to 2 p m in the evening
Phásh-phar, hour of the evening meal
Aulí, sál, last year
Zíth<u>e</u>, quickly
Sar-e sál, last year
Azh sar-e rosh-án, noon
Báng-ání bángah, every morning
Bar-bar-ía, time and again
wa<u>kh</u>t-a, at the time
Namáz-velá, prayer time at early down
Burzí peshín, from 1
Díhar-a, at sunest from 8 to 9 pm.

Examples of the adverbs of time---
Ma-í pi<u>th</u> rosh-tik-a thar<u>th</u>o á<u>kh</u>ta, my father returned at dawn (me-of the-father daybreak-at having-returned came).
Ní tha-ra azh-<u>kh</u>o dast khaf-í, where will you get it now (now thee-to from-where hand-to it will fall).
Bángahá tha-ra no<u>kh</u>-e zahm dá<u>th</u>, he ,ay give you a new sword to-morrow morning (to-morrow morning thee-to a-new sword he may give)
Guda chi bí<u>th</u>a, what happened next (then what became)?
Dáín rách<u>í</u> thar<u>th</u>o na á<u>kh</u>ta, the came dirver has not yet returned (as-yet the-came-driver having-returned not has come)
Án jhat-e-a pha<u>dh</u>a rav-í, 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-í pith har-ro kh-ákht gwasht 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 everyday everyday used to come, used to say, I thee will see).

Má e-r'g-a gunáh khadhe na khutha, I have never committed a fault of this kind (me-by this-kind-of a fault ever not has been done)

Áhir-a zál dí murtho shutha, last of all the woman died also (last-at the-woman also having-died went)

Agha máh-e gwashta, agha, haw-án duz ma-í logh-a ákhta, another mouth passed and again that theif came to my house (again a mouth passed, again that theif me-of the house-to came).

Agdí má gwashta, 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 jaht-e-a niánwán kh-á-án, I shall be with you in a moment (one moment-in I shall come). *Kh-á-án or kh-án.*

Pesha khai rasitha, who arrived first (first who arrived)?

Hai maroshí e hál bítha hai zí bítha, did this happean yesterday or to-day (either to-day this matter happean or yesterday it happeaned)?

Ma tha-ra begahá das-án, I will let you know in the evening (I thee-to the-evening-in will point out).

Nína-wakht-a chi kár khanagh-e, what does he do nowadays (nowadays what work is he doing)?

Ma hadhe rav-án ki thau rav-en, I will go when you will go (I then will go when thou wilt go)

Mohan der nem-shafí kh-á-íth, Mohan will come at midnight (Mohan late midnight will come.

(b) Adverbs denoting rest in a place

Edh, edha, ham-edha, here	*Odh, odha, hamodha*, there
Denv-a, dem-a, before, in front	*Phadha, díma, pha-díma*, behind
Nazí, nazíkh, nazíkh-a near	*dír*, far
Dar-a, outside	*dar*, out
Án-bar-a, on that side	*Ín-bar-a,* on this side
Ba-kho, where?	*Sar-a*, forward, a head
Er, down	*Jahl-a, sher*, bun-a, below
Khargha, burz-a, above	*níánwán,* in the middle, in between
Hizh-gar-n-en, nowhere	*Hizh-gar*, anywhere
Har hand-a, everywhere	*Thí hand-a*, elsewhere

Examples of the adverbs denoting rest in a place ---

Án-hí logh ba-kho en, where is his house (him-of the-house where is)?

Ham-odha dí chí-e jídh asten, there is some grazing ground there also (even-there also some grazing-ground)

Ma thau ham-edha nind-ún, let you and I sit just here (I thou just-here let us sit)

Ma-í chana renv edha hechí n-en, in my opion there is no grass here (me-of the-opion-in grass here any not us).

Dem-a duz-án raptagh-ant mir-ána, 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 look not)

Yá bar-a jahl-a be-y-á, 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 ín wakht-a

Ma-í logh nazíkh en, dír hechí n-en, my house is quite near, it is not at all far away (me-of the-house near is, far any not is)
Aizár dí dír díma ákhtagh-án, 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 out side (just-here sit, outside not come).

(c) Adverbs denoting directions towards

Ph-edh, phedha, in-go, ing-war *ham-edha, 'sh-ing*, hence
Andar-a inwards, inside.
Ín phalawa, in this direction
'sh-edh, 'sh-edha, 's- hither
Sh-án phalawa, from that direction

Examples of adverbs denoting direction towards---
Yá mar andar-a murthíya khapta, there is a man lying dead inside (a man inside dead is lying)
Azh-kho árthagh-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-theif in-this-direction forward went)
Ín phalawa ravage-etha, he was going in this direction (this direction he was going)
'sh-edha dír bíth, let him get away from here (from-here far let him be)
Gádí 'sh-án phalawa kh-á-íth, the cart may come from that direction (the-cart from-that direction may come.

(d) Adverbs denoting direction from

Ph-odh, ph-edha, án-go, án-gwar *ph-haw-án-go,* whither
'sh-ín-phalawa, from this direction
Phusht-a, behind, after
Thán-go, whither
Án phalawa, in that direction
Sar-a, upwards, ahead
Dar-a outward

Sar-í phalawa, up stream *'s-ham-odha*, from there
Sher-í phalawa, from here *'sh-án bar-a,* from that side
's-ham-edha, from here *'sh-ín bar-a*, from this side

Examples of adverbs denoting direction from ---

Sahí ne-án maroshí thángo 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-í, drag, him out (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)
Chantho bádsháh 'sh-odha ákhta 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

Báz, many, much *Kham*, little, few
*Kham-r*o, very little *chí-kho*, little
Geshtar, more *Gwas, bas*, enough
Khor, a great deal, a great number

(f) Adverbs denoting manner

Ha-cho, han-cho, thus *chon, cha-cho*, how?
Phajía, together *Án rang-a, á-ŕ-g-a,* in that way

E rang-a, e-ŕ g-a, in this way	*Thán rang-a*, in what way
Har rang-a, in every where	*Pha chi, phar chi*, why?
Nawáz, kaizán, perhaps	*Mundo na*, not at all
Mundo, altogether	*Jawán-ígha*, well
Gandagí, badly	*Har-báwe*, by all means, certainly
Be-shakk, certainly	*Dukhí-a,* with difficulty
Sakhí-a, every exceedingly	*Aulí wájha*, as heretofore
Murri, certainly, assuredly	*Baráwarí-a*, equally
Báz, greatly	*Munjáí-a* sadly
Sidhá-ígha, easily	*Barra,* in vain
Aulí rang-a, as before	*Píyádhagh-ítha*, on foot
Arzán-ígha, easily	*Phílave, phílaví-a, phílav-ena*, fully
Zíthe, quickly	*Ped na*, not at all

Examples of adverbs denoting manner ---

Ma odha 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 go)
Geshtar pha chi na kh-ár-íth, why should he not bring more (more for why not he should bring)?
Rosh guz-í na, ma tha chi kár-e khan-ún, 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-í, I will certainly give it to you (certainly thee-to I will give-it)
Hau, wázhá, ma har-báwa derav-a rav-án, yes, sir, I shall certainly go to Dera Ghází Khán (yes, sir, I certainly Dera Ghazi khan-to shall go)
Ma dí sakhí-a khúsh b-án, I also shall be much pleased (I also much pleased shall be)

WORDS TO BE REMEMBERED
Trades and callings

Áfí, áfí-árokh, a water-carrier
Bátárú, a woodcutter
Báni, a maid-servant

Pahnwál, a shepherd
Jat, a camel-driver
Píyádhagh, a footman
Khaja, hijra, a eunuch
Darvesh, a darvesh
Ráhzan, a highwayman
Dom, domb, minstrel
Ráchí, gwánech, a camel driver
Rung, a maiden
Suret, concubine
Sil-band, a brickmarker
Saidh, a saiyyid
Shafánk, a goathered
Ghulám, a slave
Kanjarí, a prostitute
Gaur, an unveliever
Luch, a profligate
Mar-khushokh, a murderer
Mochí, a shoemaker

Bázígar, a juggler
Pindokh, a beggar
Phál-janokh, ramálí, a sooth sayer

Chawágar, a jester, buffoon
kházg-barokh, a sweeper
Dái, a nurse
Duz, a thief
Davtar, a bard
Ráhak, a cultivator, cotter
Rázá, a painter
Sálokh, got, a bridegroom
Sughar, a poet, minstrel
Sawálí, a petitioner
Sháhid, a witness
Shídí, a negro
Kátal, a swindler
Galphán, a groom
Begáne, ghunáí, a stranger
Logh-wázhá, master of the house
Logh-bánukh, mistress of the house

Naukh, a bride
Dighár-wázhá, a landlord
Nangár-bahainokh, a plough-man
Drakán, a carpenter
Avzár, zavár, a horseman

Nabí, a prophet
Nangar, a baker
Ambráh, a servant
Wámdár, a debtor
Memár, a mason

Phroh, grey
Bhúra, brown
Nílagh, níl, blue
Savz, sabz, green
Sweth, white
Suhr, red
Síyáh, black
Arghán, purple
Jaleshke, scarlet
Zard, yellow
Kumaith, bay
Kulang, roan

Droh, false
Sád, honest, upright
Mihrwán, kind
Kuddús, holy, sacred
Kuhna, kahna, old
trund, cruel
Sharr, beautiful
Síyáral, skilful
Bhágía, rich
Símure, slate-coloured
Bor, chestnut
Nukarí, dappled

Bohárí deagh, bohárí dátha, to sweep, clean up
Duzagh, duzitha, to steal
Gushagh, gushta, to sing
Charainagh, charaintha, to graze cattle
Sír biagh, sír bítha, to be married
Sír khanagh, sír khutha, to marry
Tháainagh, tháaintha, to build
Ímán dáragh, ímán dáshta, to believe
Khushagh, khushta, 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 án jaur-a wartho murtha, they say he poisoned himself (they say he poison having eaten died)
Khargaz-án udartho shuthagh-ant, the kites flew away (the kites having flown went)
Murghán nauan 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)
Án-híá sakhía be-ímání-a khutha, he showed extreme ingratitude (him-by much gratitude was made)
Ma-í dong-a thau go chi 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-ía phur khutha, I have filled it with water and sprits (me-by with water also with sprits also it fiiled has been made)
Ma bor-án-ish, may I drink it (I may drink-it)? *Bor-án-ish* is the same as *ba-uar-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, sharáb, wine, are here considered plural, and therefore require to be represented by *ish* and not by *í*.
Esh-ía ma-rish, do not spill it (it not spill)
Ní thau rikhtha-í, now you have spilled it. Also *ritka-í*
Ma tha-í lajj án, I am a digrace to you (I thee-of a-disgrace art)
Nawán kál khafí, there may be a famine (perhaps a-famine may fall)
Ma-í mulk-a kál khapta, there was famine in my country (me-of the country-in a-famine fell).
Án-híá e hál dí dátha ki bádsháh ná-duráh en, he added that the king was unwell (him-by this news also given that the-king unwell is)

Ma-na e hál dí de ki thau ahmad díth<u>h</u>a, 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 paurhí-a pursing-a er-khaf-án, no, I shall come down by the steps or by the ladder (no, I she-steps-by the ladder-by down shall fall)

Án bhit-a er-<u>kh</u>apta, he came down by the wall (he the-wall-by down fell)

QUESTIONNAIRE

1. What part of speech is *khushí-a*? How do you account for the suffix *a*?
2. What are the chief sources of the Balochí adverbs?
3. In what part of the country would you except to hear *sidháígha, narmígha, jawánigha, jawaní-a sakhí-a?*
4. What are the English meanings of *pharan-doshí, phis-phairí, 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 dí dír díma ákhta*?

CHAPTER XVI

THE PREPOSITION

184. Preposition as we know them from a small class in Balochí. 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 participles are the genitives, the locatives and the ablatives. For the remaining cases the addition of suffixes, the position of words in the sentene, 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 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 Balochí.

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 genitival ending, ání is nearly always expressed. In the case of pronouns, singular and plural, the gentival endings are nearly always heard; their expression is the rule their suppression the exception.

Andara, in, inside –

Bíng-a khan kotav-a andara, put the dog in the room (the-dog make a-room-in)

Buna, under----

Haw-e drashk buna nind-ún, let us sit under the tree (this tree under let us sit)

Lake *daula*, this postposition seldom if ever takes the inflected cases of nouns in the singular number. In the case of nouns in the plural the genitival suffix ání 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-í chakha báwar na khan-án, I shall not trust you (I thee-of on trust not shall make)

Bádsháh ma-í chakha rází bí, the king will be pleased with me (the-king me-of with pleased will be)

Ma-í gíst rupíya án-hí chakha en, he owes me twenty rupees (me-of twenty rupees him-of on are)

Guda bádsháh mihrwán bítha án-hí 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 eg., *esh-ía ma-í dast-dil-a chakha*

er-khan-eth, place it on the palm of my hand (it me-of the-hand-palm-of on place), láhor khoh chakha n-en, Lahore is not on a hill (Lahore a-hill on not is).

Dáígh, fit for –

Zahm ki asten bádsháh dáígh 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-í sánga thí haw-án daula jorain, make another like that for me (me-of for another that like make)

Dema, in front of –

Án-hí dema juz, walk in front of me (me-of before go). *Tha-í 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-í, 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-í gwara mál hechí n-en*, I have no property at all (me-of with property any not is). *Jágrú-ání gwara mál túfak-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 –

Áf láfa kharo bíth, let him stand in the water (the-water in standing let him be). *Ní han-edha drik-a de-ún dirá láfa*, let us jump into the river here and now (now even-here a jum 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-áni gozhd-áni 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 contingent perfect tense denoting habitude.

Nazí, near –

Ákhto bádsháh márí-a nazí bíthagh-ún, we came and drew near to the knig's palace (having-come the-king-of the-palace-of near we became).

Nazíkha, near –

Shutho nishtagh-án wazír nazíkha, we went and sat down near the minister (having-gone I sat down the-minister near)

Negha, to –

Ma-í negha m-y-ár-í, do not bring him to me (me-of to not bring-him). *Ma-na tha-í negha shashtátha-í*, he has sent me to you (me thee-of to has been sent-by-him). *E rang-a likhetha-í wath-í bráth negha,* he thus wrote to his brother (this way-in it was writthen-by-him himself-of the-brother to).

Nemgha, against, to –

Bádsháh-á Lashkar-e án-hí nemgha zurtha, the king has brought an army against him (the-king-by an-army him-of against has neen taken). *Pha haw-án khán tha-í nemgha ákhtagh-án,* for that reason I have come to you (for that reason thee-of to I have come). *Ma-í nemgha wath-í dem*

khan, turn you 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 eg., *ma, wath rav-án sardár nemgha*, I shall go myself to the chief (I myself shall go the chief to).

Níánwán, in, through, between –

Khoh-ání níánwán, among the hills (the-hills-of among). *Kaizí bar-eth, kotav níánwán khan-eth*, take prisoner hence, and shut him up in a room (the-prisoner take away, a-room in make (him)). *Ma-í níánwán 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.

Nawán án-hí níánwán sheshan na guz-í, perhaps the needle will not go through it (perhaps it of the-needle not may go).

Azmán-a dighár níánwán, 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 eg., *ma-í dil níánwán gantry báz en*, I am greatly worried (me-of the-heart in anxiety much is).

Phadha, after –

Sál-e-a phadha bokhta, he was released after a year (a-year-of after he was released). *Kharde rosh phadha náduráh bíthagh-án*, I fell ill after a few days (a-few days after ill I became). *Ma-í phadha be-y-á*, follow me (me-of

after come). It may be thus used with reference to time or place. (Cf. Hindí and Urdú píchhe)

Phajía, with, along with –

Thau dí ba-rau phajía, you also go along. That is án-hí phajía, 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). *Nawán pith án-hí randa ba-rauth,* the father may go after him (perhaps the-father him-of after may go).

Ma rawán bíthagh-án avzár randa, I set out after the horseman (I going became the-horseman after).

Má rawán bíthagh-ún avzár-ání randa, we set out after the horsemen (we going became the horseman-of after)

Sánga, to for –

Chíár mard shuthagh-ant saudágarí sánga, four men went forth to trade (four men went trading for)

Má sadh rupía dátha tha-í sánga, I gave one hundred rupees for you (me-by one hundred rupees were (was)given thee-of for)

Má gíst rupía dátha esh-í sánga, I gave twenty rupees for this (me-by twenty rupees were (was) given this-of for)

Sara, on, to, at, from, on account of, about, with, against, of –

Haw-án khoh sara varf asten, is there snow on that hill (that hill on snow is)?

Nawán shahr sara shutha, he may have gone to the city (oerhaps the-city to he has gone)

Ma haw-án rosh-án derav sara Baloch kham astant, there were few Baloches in Dera Ghazi Khan in those days (in those day Dera Ghazi khan in Baloches few were).

Tha-í sír sara e domb sání bí, this mistrel will be present at you wedding (thee-of the-wedding at his mistrel present will be).

Hamsáyagh-ání sara jang bítha, a fight took place on account of (some) refugees (refugees-of on account of a-fight took place)

Haw-e cháth-ání sara khishár hachí n-en, there is no cultivation got from these wells (these wells-of from cultivation any not is).

Har do duz-án jhero laitha zahm sara, the two thieves quarreled about the sword (the-two thieves a-quarrel made (applied) the-sword about).

Rosh-e má-í sara ranj bítha, one day he became annoyed with me (one day me-of with grived 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 sháhí bítha, he has become enamoured of the girl (he the-girl of enamoured has become).

Pha wath-án adathagh-ant mádhin-ání, they quarreled among themselves regarding their mares (among themselves they quarreled (their) mares-of regarding)

Sometimes it cannot be represented in literal English, eg., *yá khoh-e sara shutha wáhú khutha,* he went up hill and shouted, sál sara kh-ákht, he used to come once a year, *khorí avzár-án sara ákhto sahra bíthagh-ant,* the pursuing horseme 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-ár 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-ía*, for God's sake, *Hudhá-í 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 conjuction with *chi*, what? To form the interrogative adverb *pha-chi* and *phar-chi*, why? The former *pha*, also enters into the expression, *pha haw-án khán*, for that reason, on that account, an expression dearly loved of the Baloch. The preposition, however, in most generall 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 pronunciation eg., *man ín rosh-án*, in these days, man án rosh-án, during those days.

Avr, avur, on, upon, into –

Jar-án án-hí jind-a avur khuthagh-ant-ísh, 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, man, man, in –

Ma-ín rosh-án dán hechí n-en, there is no grain nowadays (in these days grain any not is).

Ma zor-a yá rang ant, they are equal in strength (in strength one kind they are).

It is frequently used to make up adverbial phrases denoting tine and manner eg., man ín vela, now, at once, *ma dil-a*, inwardly, *ma sohrá-ía*, outwardly.

Pha, on, in, after, to, along, by way of, at –

Pha haw-e rang-a bítha, it happened in this way (in this way it became)

Pha tha-í miragh ákhta, he has come to fight with you (with thee-of to fight he has come)

Pha haw-e dastúr en, it is after this fashion.

Nawán pha rák-a kh-á-íth, he may come by the road (perhaps by the-road he may come)

Pha láhor dag-a shutha wath-í logh-a , he went home by way of Lahore (by Lahore road he went himself-of the-house-to)

Bagahá ma ákhtagh-án pha wath-í logh-a, in the evening I arrived home (in-the-evening I came to myself-of the-house-to).

Whein it follows the word at governs that word is usually an inflected infinitive denoting purpose or intention eg., *ma ákhtagh-án bhá gíragh-a pha*, I have come to buy

Phar, for, on account of –

Dohmí phar thau ath, the second one was for you (the second for thee was).

Phar thau án-hí díl sakhía lotagh-e, he greatly desires you (for thee hin-of the-heart greatly longs)

Phar maní miragh ákhta, 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 eg., *hon-a phar hon*, blood for blood, an eye for an eye, *har khas wath-í wath-í matbal-a phar síyáral 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, form 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 accomplished. It thus comes to assist in the formation of the adverbial phrases of manner eg., *go zor-a,* forcibly, *go dil-a* heartly. In this sense the preposition is frequently left to be understood, so that the ablative case with its suffix becomes an adverb, eg., *(go)*

khushí-a, happily, *(go) zahírí-a* , sadly. It is well, however, to remember that such forms are ablative cases pure and simple.

Azh, ash, chi, from, than –

Azh kha-ía bhá gipta, from whom have you bought it?

Azh báz rosh gwar má ákhtagh-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 eg., *ín azh án mazann en*, this is bigger than that (this than that big is), *ma-í zahm azh tha-í 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 eg., *balochí azh brahuí dara en,* Balochí is distinct from Brahuí (Balochí from Brahuí outside is).

It may follow the governed word without any change of meaning and without any apparent added emphasis eg., *ahmad azh kaul gipta-í*, he made Ahmad promise (Ahmad from a-promise was-taken-by). *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, to –

Án go khas-e-a hálwar-a khanagh-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 eg., *án-hiá do-ar go yak-e túfak-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 eg., *án go khas-e báwar na khanagh-e*, does he trust no one (he with anyone trust not making)?

It is less frequently placed after the governed word, and then only for emphasis eg., *wath-í saláh go khan-án*, I shall act as I pleased (myself-of the-counsel on I shall act), *esh-ía zahm-a go phoh,* spit it with your sword (it (your) sword with pierce).

In this position it may evern take the genitive plural eg., *gíst avzár-ání ákhta*, he came with twenty horsemen (twenty horseman-of with he came).

Gon, with, along with –

Án pha chí gon 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 eg., *án dí gon ákhta*, he also came with (them, etc).

Gwar, with, to –

Begahá juz gwar má, go with me in the morning (in-the-morning go with me).

Har ro har ro gwar má phedh-ágh-e, he comes to me every morning (every day every day to me he is coming).

Gwar wa<u>th</u>-í páro 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 eg., *gwar mardum-án zar báz en*, the people have plenty of money (with the-people money plenty is), *gwar dardar-a thí<u>th</u> báz 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 eg., *á<u>kh</u>ta<u>gh</u>-ant ráhak 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 Baloch story-teller.

189. A few of the prepositions that have just been considered sometimes combine with certain postpositions of similar or some-what similar meaning to form compounds, preposition-post-positions. The governed word then stands between the two participles, and will be found afftected 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 –

Ikhtár zar go án 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 dí go thau gon án, I also am with you (I also with thee with am).

This combination may denote possession eg., *go thau zahm go en*, you have the sword (with thee- the-sword with is).

Got from the same root is the postpositon *goníkha*, in accordance with. It is used in a few phrases only eg., *sh'ara goníkha*, in accordance with the law (in keeping with the law, lawfully).

Go …..phajía, with, along, with –

Me-y-á má phajía, come along with me (come with me along)

Ma wath-í logh-a go zál-a phajía 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 phajía shuthagh-án, I went along with the cultivator (with the-cultivator along I went).

The postpreposition phajía is sometimes used alone with the same sense of accompaniment eg., *thau dí ba-rau phajía*, you go along (with him, them, etc)

Án-hía phajía 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 of anyone except Mohan (than Mohan besides other me-to pleasing any not is)

Azh….phadha, after –

Azh chikhtar rosh-án phadha 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 mirentha-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

Udar-katorní, aflying-machine
Otak, a camp, halt
Baunt, a refugee
Barádhargarí, an alliance deserter
Madí, bunagh, baggage
Pahrá, a guard, watch
Pahnál, flank of an army
Tharoskh, a coward
Tham, thamun, ambush
Jalah, juloh, an attack
Jang, war
Jhanda, flag
Chárí, spy
Dánh, military alarm

Druh, unsheathed, naked
Zivir, rough, not smooth
Sáde, poor, distressed
Sarádh, narrow, slender
Sigh, ghamnák, sad, depressed
Khuní, fierce, savage

Urd, an army
Olák, beasts of burden
Badraga, badraka, an escort
Baghá, radha, a coward, deserter
Pásna, a night attack
Pharo, a proclamation
Tof, a cannon
Thul, a fort
kaizí, a prisoner
Jandre, arms
Jodh, a warrior
Jebho, armour
Duzhman, duzman, enemy
Sobh, victory

Bingo, brave, youthful
Zahran, angry
Sidhá, straight
Sohná, beautiful
Shudhagh, hungry
Kegadh, fair, beautiful

Utalagh, utaltha, to rally
Otak khanagh, otak khutha, to encamp
Ber-khanagh, ber-khutha, to surrounded
Pahrá deagh, pahrá dátha, to guard
Phohagh, phohitha, to stab, pierce,
Thír janagh, thír jatha, to shoot
Jogh, joitha, to fight, to engage
Jígh khanagh, jígh khutha, to string a bow
*Chárag*h, *chárith*a, 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)?

*Án mar naríyán chi kha*t, what will that man do with a horse (that-man a-horse what will do)?

Chi bhá bítha, what did you pay (what price became)?

Án-hí bhá phanch rupíya bítha, it cost fice rupees (it of the-price five rupees became)

Tha-í jind-egh en, yes, it is my own (yes, myself the-person-of it is)?

Hau, ma-í jind-egh en, yes, it is my own (yes, myself-of the=erson-of it is)

Chikhtar mard sání en, how many men are present (how-many men present are)? Singular verb after chikhtar

Dah mard thí ant, yázdahmí ahmad en, there are ten men besides Ahmad (ten men other are, the eveventh Ahmad is). This almost complet change of idom is worth nothing

Go khas-e galgal-a ma khan, do not row with anyone (with anyone row not make)

Jher na, do not quarrel (quarrel not)

Thau án-hí dema na drogh bastha, have you lied to him (thee-by him-of before false has been fastened)

Má na ná-hí dema na tha-í 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-í híl e rang en, is this is not a habit (me-of a-habit this kind-of os)?

Ma-í híl e rang n-en, this is not a habit of mine (me-of a-habit this kind-of not is)

Shwá chikhtar mazdur en, how manu labours are there of you (you how many labours are)? The English preposition is lost in the translation

Má gíst mazdúr ún, there are twenty of us (we twenty labourers are). Agrees with má

Án azh derí dáín bítha, that happened long ago (that from long ago became).

Án khadhe bítha, when did that happen (that when became)?

Shamus-en na. do not forget (forget not).

Ma na shamus-án, 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 preposition, etc?
3. How would you distangish the remaining cases?
4. What is meant by inflection in Balochí?
5. How can the postpositions be said to be of more importance than the prepositions?
6. Give a sentence showing the use of *cha<u>kh</u>a*?
7. Translate into Balochí, I have no faith in you?
8. Give the English meanings of *gwara, láfa, gura, dema*?
9. Put into Balochí. He set out after the horseman?
10. Translate into English; *Má dah rupíya dá<u>th</u>a zahm sánga*?

CHAPTER XVII

THE CONJUNCTION, INTERJECTION, ETC.

190. Conjunctions and interjections play no very important part in Balochí. There are two conjunctions, *dí*, also, and *haí*, or, that are usually found in pairs, speaking grammatically, they should be so used only, eg., *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 án 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 eg., *ráhak dí shutha*, the farmer also went, but there must be a reference to someone else already mentioned, other wise dí is inadmissible. The following list includes all the conjunctions that are heard in everyday conversation –

Ar, if, eg., *ar na* (and) if not
Agh, if
Aghar, if
*Aghar*chi, although (seldom heard)
Án ; eg., *án wakhta ki* , whenever
Cho eg., *cho ma bi*, lest it so happen
Chachon ki, as
Chon ki, as
Dí . .. dí, both …. And
Dáín ki, until
Dánkho, until
Dánikhara, until
Guda, then, next, on which
Hai ….. hai..either …..cr
Hawe : eg., *haw-e sánga ki*, in order that
Hare g., har hand-a ki, wherever
Hare g., har phalawa ki, withersoever
Ki, if that, or

Lekin, but (seldom heard)
Mashe, but
Ma, not, used with imperative and contingent future
Na, not, otherwise, else
Na na, neither . . .nor
O, and
Pha e.g., *pha hawán*, 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
Marveshí, behold!
Mavárki, congratulations
Mundo na, ever, not at all
Murri, certainly, assuredly
O, halloa!
Ped na, not at all, never
Phrr, file!
Sáín, sir!
Sáhib, Sir!
Wáh, well done!
Wázhá, sir!

Air . . . *azmán, the sky*, eg., *má kapot azmán-a bál gir-ána díth<u>a</u>*, I saw a pigeon flying in the air (me-by a-pigeon the-sky-in wing taking was seen.

Associate *Ambráhí khanag<u>h</u>*, to serve eg., *go án mard ambráhí ma khan,* do not associated with that man (with that man service not make).

Ago *Kham-e rosh bíth<u>a</u>*, some time ago (a-few days have passed).

As *bíag<u>h</u>-e wa<u>kh</u>t-a* eg., *gardán bíag<u>h</u>-e wa<u>kh</u>t-a án-hí ma-na thír jath<u>a</u>,* he fired at me as he fell (falling becoming-of the-time-at him-by me-to a-bullet was struck). The verb *gardán bíag<u>h</u>*, to fall, is in the genitive of the infinitive, and reads, at the time falling.

At is often translated by a case ending only eg., *án ásk-ára túfak jan*, fire at that deer. The English preposition is denoted by the suffix *ára.*

Appears *kal bíagh* eg., *ma-na kal bíag<u>h</u>-e ki gwár-í,* it appears to me as if it would rain (me-to information becones that it may rain) *kal bíag<u>h</u>*, to be informed, hence, to appear.

Are *bíag<u>h</u>-ant*, become eg., *o<u>dh</u>a báz khargoshk-án báag<u>h</u>-ant,* there are hares in plenty there (there many hares are becoming). Not *astán*, are, but *bíag<u>h</u>-ant*. The reason is that hares are generally found there. This distincition should be noted. If

you wish to say that a thing exists now, at present moment, and not generally, use *ast*; but if your meaning be that a thing usually exists, such as a crop, game etc, use *bíagh-e*. there is the same distinction in Urdú and Hindí *hai* and *hotá hai*.

Among — may sometimes remain untraslated, eg., *duz-ání dast-a khapta*, he fell among thieves (thieves-of the-hand-in he fell).

Burglar — *logh-bhorenokh*, house-breaker , eg., *án dí logh bhorenokh bí,* he also must be a burglar (he also a-house-breaker will be).

Busuness — *dáth-gipt*, giving and taking eg., *guda má án-hí gura dáth-gipt bandbozh bhorentha*, on which it broke off business dealings with him (then me-by him-of with giving (and) taking arrangement was broken)

Bring — *zíragh-áragh,* take and bring eg., *kitáb-a roshnái zír be-y-ár,* bring the book into the light (the-book the-light (into) taking bring)

Bravely — *ráhzan-igha mirathagh-án*, like highwaymen eg., *duzhman báz ráhzam-igha mirathagh-án*, the enemy fought bravely (the-enemy-of very bravely fought).

Besides — *thí,* other eg., *dah mar thi ant yázdah-mí ma-í 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 eg., *báh-ání áf azh gar áf sárth en*, the water of the canal is colder then that of the pool (the-canals-of the-water than the pool-of the-water cold is)

Compose — *janagh,* to strike eg., *thau e shár khadhe jatha*, when did you compose this ong (thee-by this song when was struck)?

Cultivate — *kár deagh*, to give work, eg., *e sál-a thewagh-e dighár-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 eg., *bazz-e ladh niárwán gár bíthagh-ún,* we got lost in a dense forest (a-dense forest in lost we became).

Dwell — *nindagh*, to sit eg., *daryá kharagh-a nindagh-ant,* they lived on the river bank (the-river-of the-bank-on they sit).

Determinded — *hon hon,* blood blood eg., *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-desir going-of be, then let go give that he may go)

Dashing — *drikagh-thashagh*, to gallop furiously eg., *nariyán drik-ána thash-ána ravagh-etha*, this horse was dashing along)the horse jumping running was going). This is one class of intensive compound. 173

Drink — *waragh*, to eat eg., *má tha-ra áf uar-ána dítha*, I saw you drinking water (me-by thee water drinking was seen)

Dirty	*gandagh*, bad, worthless eg., *láhor mazann shar 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, eg., *ma ikhtar dard uártha na khan-án,* I cannot bear so much pain (I so-much pain eaten not may make)
Eye	*hon phar hon*, blood for blood eg., *hon phar hon hawar bítha*, It became a metter of an eye for an eye (blood for blood matter it became).
Farthing	*bíto*, a four, ánna piece eg., *ma th-ra yak bito dí na de-án,* I will not give you a farthing (I thee-to one four-anna-piece even not will give)
Foot	*buna*, under eg., *khoh-áni buna khishár-án jawán astán*, at the foot of hills the crops are good (the-hills-of under the-crops good are).
Find	*tretagh*, to meet eg., *án-hí náldán ba-kho tret-tha*, where was his bullet-pouch found (him-of the pullet-pouch where was met)?
Good	*phutur,* genuine, pure eg., *thau phutur-e balochí gushagh-en*, you speak good Balochí (thou pure Balochí speakest). The antonym is gangar, and these two adjectives generally refer to "speech".
Hesitate	*Phedha-phodha khanagh,* to make here and there eg., *phedha-phodha khanagh-e*, does he hesitate (here (and) there is making)?

Hail — *thraungha gwáragh*, to rain hail eg., *ma thurs-án thraunghal ma gwár-í*, I am afraid it is going ti hail (I fear hail lest may rain).

Heed — *gwashtí giragh*, to take (one's) word eg., *án ma-í gwashti-e 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, eg., *án-híára daryá ánega tháharagh-í bítha*, he had to swim across the river (him-of the-river that-direction swimming became).

Kinds — *shákh*, a branch eg., *man-áni chikhtar shákh-án astán*, how many kinds of bears are there (bears-of how-many branches are)?

Like — *dil-a man-ágh,* to come to the heart, eg., *e shár tha-í dil-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 (i) a highwayman, (ii)a guide.

Monthly — *máh phar máh-ígh*, month on month eg., *án do rupia máh phar máh-igha giragh-e*, he takes two ruppes a month. Similarly we say *sál phar sál-igha*, yearly, *rosh phar, rosh-igha*, day after day.

Must — *bí* eg., *án-híár gwash ki azh ch-esh-ía hawán khanagh-í bí*, tell him he must do better than this (him-to say that than than-this good to do will-be)

Matter	*chinta*, thought eg., *hachi chinta n-en*, no matter (any thought not is)
Nightly	*shaf sha-ígh láhor-a duzí bíagh-e*, thieving goes no nightly Lahore (nigh night-of Lahore-in thieving becomes).
New	*nokh-e.* this adjective can be applied to animates and inanimates
Open	*Bozhagh*, this verb is used when speaking of (I) opening the door (2) undoing a knot, *churá khanagh*, to open, to unlock a box
Old	*mazann*, big eg., *azh ahmad mazann en*, he is older than Ahmad (than Ahmad big he is)
Of	*azh*, from eg., *galo azh dár-a juretha*, the door is made of wood (the-door from the wood is made)
Overtaken	*gipta*, seized eg., *ma dag-a haur-á ma-na gipta*, on the road rain-by me was seized
Owe	*chakha*, on eg., *tha-í chikhtar rupiya án-hí 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 eg., *ma-í jar-ánra dágh asten*, there is a stain on my clothes, *jar-ánra* is in the dative, and here does duty as a locative case me-of the clothes-to a-stain is
Pregnant	*Láf phur bíagh*, to have the belly full eg., *e jan láf phur asten*, this woman is pregnant (the woman-of the-belly full is).

Possession	*dast-a áragh*, to bring into one's hand eg., *shahr wath-í dast-a ár tha-í*, 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 throughtout the year *gar*
People	*jahán,* the world eg., *jahán chi gush-í*, what will people say (the-world what will say)?
Plunder	*janagh,* to strike eg., *do gíst lerav jatho árthant*, they plundered and brought away forty camels (two twenty camels having-struck they brought).
Read	*fátiha deagh*, to read the burial service eg., *mullá ákhto fátiha dátha,* the priest came and read the burial service. Literally, gave the *fátiha*.
Reign	*phágh bandagh,* to fasten a turban eg., *án-hí hand-a sher khán-á phágh bastha*, Sher Khan reigned in his stead (him-of the-place-in Sher khan-by the-turban was fastened).
Rest	*dil já bíagh*, the heart to be in (its) place eg., *e rang-a khan-en guda ma-í dil já bí,* 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	*phadátho,* having run eg., *pha chi phadátho ravagh-en*, why are you running (for what having-run thou goest)?

Reluctantly	*dukhígha*, with difficulty, eg., *duzhman báz dukhigha thartho shutha,* the enemy very reluctantly retired (the-enemy great difficulty with having-returned went)
Street	*Kíchah*, a market eg., *kíchah-a kíchah*-a, in every street. This word is derived from the Urdú *kúcha*, a street, a lane
Separate	*dara*, outside eg., *azh án dara en*, this is separate from that (this from that outside is)
Suffer	*uaragh*, to eat eg., *má báz dard wártha*, I suffered great pain (me-by much pain has been eaten)
Suffering	*en*, is eg., *tha-ra saresh en*, you are suffering from a cold (thee-to a-cold is)
Sranger	*siyál,* this word may also mean (1) a guest (2) an enemy
Take	*waragh*, to eat eg., *nem má wártha nem má ráj-ánar dátha*, 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 eg., *má hacho zántha ki e dí duz en*, I thought that he also was a chief (me-by thus it was known that this also a-chief is).
Take	*zír-gir, frim zíragh-giragh* eg., *esh-íar zír-gir go má thí asten*, take it , I have another (it take, with me another is).
Until	*azh* eg., *ma-í 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 eg., *aula kha-íá qurán bhorentha*, who was first to violate his oath (first whom-by the Qoran was broken).

Wait — *hílainagh-ethán*, to except, hope eg., *ma tha-í dag hilainagh-ethán,* I was waiting for you (I thee-of the-road was expecting)

With — often remains untranslated eg., *túfak chi khan-en*, what will you di with a gun (a-gun what thou wilt do)?

Went — *shutha*, less often *rapta*

Young — *warná,* for men or animals

Yearly — *sál phar sál-ígha* eg., *án dah rupiya sadh sál phar sál-ígha 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 the words in the Balochí sentence follows closely the analogy of the 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 eg., *án-hí kharká ashkhutha*, he heard a sound (him-by a-sound was heard).

In the interrogative sentence the same order obtains eg., *thau áń kharká ashkhutha*, did you hear that noise (thee-by that noise has been heard)? It is usually the information

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 as possible and this is true of the subject, object or predicate.

193. If "time" be mentioned it will generally deal in the sentence eg., *dánkho ki má nazik na ákhtagh-án án-hár má-ra na ditha*, they did not see until we were quite near, similarly in the absence of some words or words denoting "time" any definition of place will lead eg., *kham-e dir yak gar dast ákhta*, 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 quality as possible.

EMPHASIS

194. The place of the negative is immediately before its verb eg., *ma gwash*, do not speak, *ma ra-í* do not go. If lowere we wish to emphasized an order the negative many come last as in Urdú and Hindí etc. in the story of the three fools we have *tha-ma jhar* and *tho jher-a makn*, 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 *i* after the verb.

195. Emphasis is also got by placing *dí*, even, immediately after a word or by repeating a word eg., *ma-í gwara yak bito di n-en*, I have not got a single four-anna-piece; *narmigha* , *narmigha gwashta*, speak gently, gently does it. This participle *di* is sometimes used in initation of Urdú and Hindí *bhi,* even also, án shutha di, has he gone? I do not believe he has gone. But this construction appears forced.

Military

Baglú, a sword-belt
Billa, a medal
Pákra, a camel's riding saddle
Phalíthagh, match of a match-lock
Tűfak, a gun, matchlock
Zahm, tegh, thur, kirich, a sword
Jábah, a quiver
Jukht, a sword-scabbard
Jángoh, arms (girt on)
Jígh, a bow-string
Dáng, a gun-barrel
Damána, a kettlerdrum
Dhál, a shield
Khína-phur-biokh, a breach-loader

Bal, a lance, spear
Binní, a donkey's pack-saddle
Phullí, cap of a gun
Tang, girth
Thán, a pack-saddle
Thír, a bullet; an arrow
Thír-dán, a bullet-pouch
Jait, a camel saddle
Dazwág, guthí, a bridle
Dhul, a drum
Durhání, a pistol
Gatti, handcuffis (wooden)
Gwálagh, a pack saddle for oxen
Giroh, a fife, pipe

Githán, own, proper
Gawár, fasting
Gúng, dumb
Lándav, fat
Lundá
Málúm, known, evident
Mughem, stingy, avaricious

Garí, bald
Gwafsh, cold
Gerí, hostile, foreign
Laghor, mean, cowardly
Lahm, timid, bashful
Matbalí, selfish
Manna, forbidden

Jhághagh, jhághetha, to wade
Jhatkagh, jhatketha, to sob

Jhutagh, jhutetha, to rock, move backwards and forwards
Jhutainagh, jhutaintha, to tock
Jenagh, jentha, to cause to strike: causal of *janagh*
Chatagh, chattha, to lick
Chukagh, chuketha, to kiss
Chinagh, chitta, to pick up
Chofagh, chofitha, to proud
Diushagh, drushta, to grind
Darainagh, daraintha, to set out
Dukhagh, dukhetha, to smoke (as a chimney)

Án-hánú otak jahlí phalawa bítha, they encamped to the eatward (them-of the-camp east direction-to became)

Thau sangar chakha chi rang-a hamla mán-rukhta, how did you attack the stockade (thee-by the-stockade on what way-in attack was made)?

Báz zadhagh bíthagh-án-báz khushtiya shuthagh-án, many were wounded and many killed (many wounded became, amny killed went)

Má túfak go bhit-a ad-dátha, I rested my gun against the wall (me-by the-gun with the-wall was placed)

Túfak go bhita kharo bíagh-etha, the gun was leaning against the wall (the-gun with the-wall standing was becoming)

Zadhagh-e mar go zadhagh-án murtho shutha, the wound man died of his wounds (the-wounded man with wounds having died went)

Esh-í chikhtar galo astán, how many gates has it (it-of how-many gates are)?

Chup-a khan, be salient (salient make)

Án chup-a na khanagh-e, he will not keep quiet (he silence not is making)

Ma án-híára phajia ne-y-áragh-án, I do not recognize him, also, phaja ne-y-áragh-án

Má odha ákhto much bíthagh-ún, we collected there (we there having-come collected became)

E naghan pha wath-án bahar khan, divide this bread between you (this bread among (your) selves division make)

Thau maz-e-n hawar khashagh-en, you talk big (thou big word drawest)

Án rást gushokh en, is he truthful (he a-right speaker is)?

Inna, án drogh bandokh en, no, he is a har (no, he untruth binder is)

Án-híára gír n-en, he does not remember (him to remembrance not is).

Thau ma-na wám d-en, will you give me a loan (thou me-to a-loan wilt give.

Án-hí thaukh ma-na gír n-en, I do not remember what he said (him-of the-talk me-to remberance not is)?

Ní ma-í hasht rupiya tha-í 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 dí 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, yearly; volleys, he whole village.
6. What is the Balochí idiom for "not a single farthing"?
7. Explain the expressions, *Nigoshagh-oshagh, shaf, shafígha; 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 any transitive verb also except in the present perfect eg., *ahmad sání en*, Ahmad is present, *ahmad logh-a shutha*, Ahmad has gone home, *ahmad e rang-a gushagh-e,* Ahmad says so, *ahmad giríjíthiya*, Ahmad has been seized.

197. The genitive case corresponds to the English possessive case. It must, therefore, always denote possession, either directly or indirectly eg., *dighár tha-ígh 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" eg., *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 aticle" eg., *haw-e mádhin-a chi bhá gir-en*, what will you take for this mare? This sentence can also be put *haw-e mádhin sánga chi bhá gir-en*, without in any way altering the meaning, in both examples *mádhin* is in the gentive case.

199. The genitive is also used to denote "substance" or "source"; as *do hurjin zar-ání*, two holsters filled with money (two holsters money-of).

200. A few nominal compounds govern this case eg., *án-hí sre-bandí ma 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 Balochí, and thus in a meaure covers the English noun or pronoun preceded by the preposition "to" eg., *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-í*, he watered the mare (the-mare-to water was-given-by him), *ma-na gunáh bashk*, forgive me my fault (me-to faults forgive).

202. The dative is very often employed to denote possession. To obain 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.

Wárki — *esh-íar wárkí ne-y-ath*, he had no leisure

Samá — *ma-na samá n-en*, I do not know

Gunáh — *tha-ra gunáh hachi n-en*, you are not to blame

Mahal — *ní tha-ra mahal en*, are you now at leisure?

Mokal — *esh-ánar mokal en*, are theu at leisure?

Kal — *ma-na kal n-en*, I do not know

Gawán — *ráhak-ar gawán ath*, the farmer was in doubt

Ikhtiyar	*má-r ikhtiyár en*, we are in power
Sudh	*haw-án-hínra sudh n-en*, they have no knowledge
Gír	*esh-íar gír en*, 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 *í* of the principal verb, which gerund is in turn followed by one of the tenses of *bíagh*, to be, to become, eg., *ní ma-na ravagh-í bí*, I must go now, *guda wazír-ára nindagh-í bítha*, then the minister had to sit down, *tha-ra wath-í jar-án chetagh-í bí*, you will have to mend your clothes, *sharáb hachí ne-y-ath, án-hiára áf waragh-í bítha*, there being no liquor he had a drink water.

204. What has been called a "dative of reference" is used before a variety of words, nouns, adjevtives and verbs. It denotes generally the object with respect to which an affirmation or declaration has been made. The following are are a few examples only of its wide use.

Armán	*ma-na sahía armán en*, I am very sorry
Saughan	*ma-na saughan en ki thí bár sharáb ped na war-án,* I swear that I shall never touch drink again
Sahrá	*guda wazír-ar sahrá bítha ki e ma-í bráth en*, it then became evident to the minister that he was his brother.
Der	*esh-ánra der der bíagh-e,* they are being delayed

Lajj	*ma-na sakhía gushagh-a azh lajj bíagh-e*, I am ashamed at having to say so.
Vesh	*Ma-na tha-í sar en*, I swear by your head, *e ma-na sakhía vesh en*, I like this very much. *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 *jauán*, good, proper, *pakar*, necessary, *síth*, profit eg., *hacho khanagh tha-ra jauán n-en*, it behoves you not to be 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, *tretagh, trettha*, to meet, *phedh-ágh-ákhta*, to appear, *man-ágh, man-ákhta*, to come, to affect, *gwán-janagh, gwán-jatha*, to shout, *gushagh, guasjta*, to say, to tell, *mán-khanánagh, mán-khutha*, to apply eg., *wath-í chham-ánra mán-khanán-í*, I will apply to it my eyes, *dasagh, dasitha*, to point out (indirect), *josh-ágh, josh-ákhta,* to boil eg., *áf-a josh ákhta*, the water boiled. The verb *khafagh*, to fall, is sometimes found with this case eg., *kal haw-án wakht-a khapta wazír-ar ki bádhsháh murtho shutha*, it was only then the minister came to hear that the kong was dead.

207. Sentences conveying the sense of "to swear", "to vow", always take the dative of the person concerned eg., *ma-na tha-í 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 its suffixes are generally those of the dative, there are hardly ever be any doubt as to which case is

intended, *ma ramagh-ar áf deagh-án*, I am watering the goats, *duz-ar jan*, strike the thief, *án-híá tha-ra jatha*, did he strike you?

209. With an agenitive 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, ár*, etc, may be used.

210. The locative case is generally reserved to denote time and place. The preposition 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 eg., *án-hí miragh-a rosh-a*, on the day of his death. With a longer period of time the preposition is necessary eg., *ma-án rosh-án*, in these days.

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 eg., *thaf-á 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 eg., *egalo azh hama galo-án phráh en,* this is the widest door.

213. It may be used to denote "direction from" eg., *azh ma-í phalawa sahib-ar salám de*, give the gentleman my compliments, "time" eg., *azh báz rosh gwar má ákhta*, it is a long time since he came to see me, "source", eg., *azh haw-án cháth áf waragh-ún*, we drink water from that well, cause eg., azh *hair-a hark has bhágía bítha*, on account of peace everyone has become prosperous, ability eg., *azh má phur na bítha*, we could not fill it.

214. When preceded by the preposition go it may be used to denote "position" eg., *go khas-e-a túfak bí*, if any one

have gun, and sometimes ever an "indirect object", eg., *ráhok-á dáh khvtha go bádsháh-a,* the farmer complained to the king, *mádhin-ar go kha-ía shutha-í*, to whom did he sell the mare. Such forms as *árámí-a*, with ease, easily, *ashtáfí-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 eg., *ma azh án-hí thursagh-án*, I am afraid of him, *azh avzár-a phol khan,* ask the horseman; *azh bádsháh-a pharsen-án*, I shall enquire from the king.

WORDS TO BE REMEMBERED

Tame animals

Asp, a horse
Bahrav, a male calf
Pátar, a male kid
Phulát, a female lamb
Phogrí, a goat given as wages
Tází, a swift horse
Khar, a female donkey
Daddac, a pony
Rid, a small-tailed sheep
Zanáuar, an animal
Sán, a stalhon, a bull
Saral, a yearling colt
Kshik, a dog
Khuragh, a colt
Guáthagh, a gelding
Gwámesh, a buffalo
Galagh, a number of horses
Goram, a heard of cows

Bihán, a filly
Bing, a dog
Phuráf, a young female camel
Phas, a sheep or goat
Phíl, an elephant
Phandar, a barren cow
Dáchi, a female camel
Jánuar, a domestic animal
Dhaggae, a bull
Zah, a kid
Sáhdár, domestic animals
Kháríghar, khair, an ox
Kawát, a camel up to three years
Gullar, pups
Go-bar, a horse that has won a prize
Gokh, an ox, a cow
Gwarakh, a lamb
Gish, a female yearling kid

Ramígh, a flock of goats
Zahgan, a flock of kids
Mehar, a flock of sheep
Bag, a herd of camels
Báhir, a herd of donkeys
Gwarphar, a flock of camels
Hind, a bitch
Mehí, a buffalo
Lágh, a male donkey

Mázáth, a two year old camel
Máhrí, a riding camel
Naríyán, a horse
Hastal, mule
Mesh, a thick-tailed sheep
Híkh, swine
Hir, a camel up to six months
Mál, cattle
Ghatúr, a lamb, young sheep

Mídhagh, a long-haired
Maighi, pregnant
Ná-báligh, a minor
Ná-vsh, unhappy
Ná-káma, helpless
Názuk, tender, delicate

Maidh, fine, well-ground
Menthagh, wet
Ná-láik, unworthy
Náz, pleasant, pretty
Ná-sahí, unkown
Námání, náwání, celebrated

Dalko deagh, dalko dátha, to threaten
Dinaínagh, dinjaintha, to cause to split
Danzagh, danzetha, to stir up dust
Dháburagh, dhabur tha, to stumble
Dhikkagh, dhikketha, to low (as cattle)
Ráhrenagh, ráhrentha, to roar (as ab 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
Rozí-bíagh, rozí-bítha, to appear

Án-híá man-na go wath-í zahn-a jatha, he stuck me with his sword (him-by me with himself-of the-sword was struck).

Án-hía ma-na go wathí túfak kunda jatha, he struck me with the butt of his rifle (him-by me with himself-of the-rifle, butt was struck)

Án-híára ma-í khushagh iráda bítha, he intended to kill me (him-to me-of the killing-of the-intention became).

Jang niánwán má-í báz mard khusijithiyant, many of our men fell in action (battle in us-of many men were killed).

Án-hán sai rosh thoshagh go wath-án phajía burtha, they took three days rations with them (them-by three days-of rations with themselves with were taken).

Yá rosh yá shaf má-ra hachi áf na 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 and camels having-died went)

Án-hí nariyán dháburtho gardán bítha, has horses stumbled abd fell (him-of the-horse having-stumbled falling became)

Gardán bíagh-e wakht-a án-híá 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 ma-í topí 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 khan, clean your gun and load it (you-of the-gun clean make then filled make)

Ma-í gwara chíár thír chi-e darmán astán, I have four cartridges and some powder (me-of with four bullets some powder is (are)).

Án ásj-ára túfak jan, fire at the deer (that deer-at gun strike)

Má azh jásús-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)

Án-hání piyádhagh-e Lashkar gándhí-e túfak er-khanagh-án, their infantry were armed with breech-loaders (them-of the-foot soliers breech-loaders are down-making). *Gándhí-e túfak*, a breech loader, *er-khanagh*, to keep, to have. That was what they learned from the spies. This calls for the present imperfect.

Án-hání tof-án azh phagárthagh-e asín jurethagh-ant, their big guns were of cast iron (them-of the-guns from melted iron were made)

QUESTIONNAIRE

1. Enumerates 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 anu class of verbs that govern the genitive case.
4. Form sentences to include the words *gír,, kal, samá, mokal*?
5. Form sentences to include the words *vash, der, lajj*?
6. What verbs govern the dative case?
7. Given 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 Balochí equivalents for dog, elephant, bull, swine?

CHAPTER XIX

RULES OF CONSTUCTION 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 matered the whole scheme of the language, as a place of already 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 nasan as *ín*, this, *án*, that.

Rule II – A final nasal *n* when followed by a word beginning with a vowel loses its nasality as, *de-án-í*, I will give it, *khan-án-í*, I will do it.

Rule III – The sound of the letter *e* is generally what of *ay* in the word "day", never that of *e* in the word "me" as, *mard-e,* a certain man, *khas-e-á*, by a certain person.

Rule IV – The letter *e* when used in the 2nd person singular of the imperative is sounded as *áe*, or nearly as the letter y in the word of "my", as , *de*, give.

THE ARTICLES

Rule V – The indefinite article is represented by the numberal adjective *yá, yak*, one or by the suffix *e*, or both as *fakir*, beggar, *yá fakir*, a beggar*, yá fakir-e*, a certain beggar.

Rule VI – The force of the English definite article is obtained by placing the demonstrative pronouns *e*, this and *án*, that, *in* their emphatic forms *haw-e* and *haw-án*,

before the noun as, *zál*, a woman, haw-e zál, this woman, the woman, mard, a man, haw-án 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, mádhagha-e rophask, a female fox.

NOUNS

Rule VIII – The plural of nouns is formed by adding án to the nominative case singular, and less frequently by adding gal as, mard, a man, mard-án, men, duz, a thief, duz-gal, thieves.

Rule IX – The gentive 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, ígh, follows the governing noun and is used predicatively as uazír topú, the minister a hat, e mál sarkár-egh en, this is government property.

Rule X – That form of the accusative case which ends in the affixed short a should be used when the agentive case in long á is in such a sentence one of the suffixes ar, ár, ára, ra should be used with the subject if it be necessary to render that object particular or emphatic, otherwise it may be left unchanged as, má mard-ar jatha, I struck the man, or má mard jatha, I struck a man, but not má mard-a jatha.

Rule XI – The agentive case is used only before the present perfect tense of transaitive 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, sakhía jawán en, 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 en*, 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-án mazann en*, Ahmed 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 *mí*, less often by addition of *wí*, as *nuh*, nine, *nuh-mí*, ninth.

Rule XVI – Multiples denoting "fold" as formed by placing *yak-e* before the cardinals, or by adding *sar as yak-e chíár*, fourfold; *sai sar*, threefold.

THE PRONOUN

Rule XVII – That form of the genitive case of pronouns that ends in *ígh*, *egh*, is generally used predicatively as, *án túfak kha-ígh en*, whose is that gun?

Rule XVIII – The pronouns of the 3rd person are represented by the demonstratives *e*, this, and *án*, that as, *esh-í topú*, her hat, *án-hí túfak,* his gun.

Rule XIX – The pronouns *e*, this and *án*, that, when used as demonstratives are indeclinable as *án 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 *wa<u>th</u>-í* as, *wa<u>th</u>-í túfak dá<u>th</u>a-í*, he gave his gun, he gave his gun.

THE VERB

Rule XXI – The root or base of any verb can be derived from its infinitive by dropping the syllable *a<u>gh</u>*, as *khana<u>gh</u>*, to do, root *khan, dea<u>gh</u>*, 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-án*, I may do, I shall do, from the root *khan, thar-án*, I may 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, *ravag<u>h</u>-án*, I am going, from *ravag<u>h</u>*, 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, *ravag<u>h</u>-e<u>th</u>án*, I was going, from *ravag<u>h</u>*, 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-án, 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, 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 it the object be plural and in the nominative form, that is without any suffix, the verb should be in the plural as *má mard jatha,* I struck the man, *má mard-ánra jatha*, I struck the men; *má mard-án 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-ethán*, I was sitting, from *nindagh*, to sit, past participle adjectival form, *nishtagh*.

Rule XXVII – 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 you, from *janagh*, to strike, root *jan*.

Rule XXIX – The present participle active is formed by adding *ána* 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-ána*, 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 *mutho*, having died, from *murtha*, died.

Rule XXXI – The noun of an 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 *í-jagh*, added, as, *janíjagh*, to be struck, from *janagh*, to strike, root *jan*.

WORDS TO BE REMEMBERED

Wild animals

Abtar, a hyena
Bándur, a monkey
Bholú, monkey
Pháshan, a male márkhor
Khargoshk, a hare
Rastar, a wild beast
Rojh, the nílgai
Síkhún, síkún, a porcupine
Khaulú, a fawn
Gad, a female uriál
Gurkh, a wolf
Mam, a black bear
Vashke, a wild animal
Thíthal, hind
Gor, a wild ass

Ásk, deer
Bashoshagh, a lynx
Pára, a hog-deer
Tholagh, a jackal
Duzhukh, a hedgehog
Díhav, a leopard
Rophask, rofro, a fox
Saidh, game
Kohí, a female márkhor
Kehar, a hon, a tigher
Gurándh, a male uriál
Mazár, niheng, a tiger
Vágú, an alligator
Sarwán, a buck
Khávlo, the young of deer

Dír-zánagh, far-seeing, wise
Namáz-phosh, hypocritical
Namúz, famous
Námzadh, well-known

Nokh-mádh, newly-curdled
Nokh-mar, newly sprouting
Nuhram, ugly
Niyám, middle
Nekh, good
Niyáinagh, middling
Nestkár, poor, needy
ninda, modern
Wur, ready, prepared
Wasam, inhabited
Walhar, numerous, many
Hámagh, unripe, raw
Hushkanú, dried, withered
Hírth, fine, thin
Herí, beautiful
Helák, tame, subdued
Hílwand, hopeful
Hína, weak
Haíwání, haíwánagh, stupid
Yag-sar, unique

Rishagh, rikhtha, to pour
Zánagh, zántha, to know
Zágh, zátha, to give birth
Zinagh, zitha, to snatch, take away
Subagh, subtha, to pierce
Sudkagh, sukhta, to sob
Sushagh, sukhta, to burn, to be burnt
Sahnagh, sahetha, to endure
Shudhagh, shustha, to be washed
Shamushagh, shamushta, to forget
Shastagh, shastátha, to send
Shanz janagh, shanz jatha, to rain heavily

Dast ne-y-ákhta, it could not be found (hand-to not it came)

Kha-ía go tha-ra thaukh-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-í, where can I get it (me-to what place-in hand-to it will come)?

Tha-í chakha báz kár chi asten, what chiefly occupies your time (thee-of on most work what is)?

Ma b-il-án-í, may I let him go (I may-let-go-him)

Hau, esh-íar b-il de ki rau,, yes, let him go (yes, him let go give that he may go_

M'al-í, do not let him go (not let-him go)

Án odha khapto ravagh-en, 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 no benefited at all (me-to at-all benefit not has become).

Shíwar 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).

Jhatar drusht khanagh-en, can you grind corn (the-hand-mill ground thou art making)?

Bale, drust khanagh-án, yes, I can grind (yes, ground I am making).

Go ma-í zahm-a matain-í, change it with my sword (with me-of the-sword change it)

Má go án-hí túfak-a mataintha-í, 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-án-í*? 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 gener in Balochí?
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-í* used? Give an example
10. Distinguish between *janagh* and *janíjagh*?

CHAPTER XX

IDIOMS

217. There are many words in Balochí which, when combined with pthers, with nouns, prepositions and postpositons, lose or change their original meaning a bewildering manner. This is not a trait peculiar to Balochí, of course, it prevails in all Oriental languages, in some more than others. These stranges 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 convery untruths when meausured by reason and logic. In the East your servant is said "to eat" hi food, he is told occasionally that he will "eat" stick should 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 older 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 hin to take (*khanagh*) some medicine, he may some day hop (*khanagh*) before you on lieg, when out if 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 please (*khanagh*) himself. 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 idiomtic constructions in Balochí, janagh, to strike, and waragh, to

eat. Three 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 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 short 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 conturies.
>
> Obs 2 Your cannot help thinking in a language once you come to know idioms, you know a language only when you can and do think in it.

Asleep — *Wháv ákhto shutha-í,* he fell asleep (sleep having-come went-he)

Ago — *maroshí chíár-umí rosh en ki án wath-í logh-a shutha*, he went home four days ago (to-day the-fourth day is that he himself the-house-to went).

As — *gardán bíagh-e wakht-a án-híá ma-na thír jatha*, he fired at me as he fell (falling becoming-of the-time-at him-by me a-shot was fired). *Gardán bíagh,* to fall. It is the genitive case of the infinitive. *Thír janagh*, to fire, to shoot.

Appears — *ma-na kal bíagh-e ki gwár-í*, it appears to me as it it would rain (me-to information is becoming that it may rain).

Angry	*zahr ma gir*, do not get angry (anger not take)
Angry	*án-híár zahr mán-ákhta*, he became angry (him-to anger to came)
Before	*án-híár gwar wa lotain*, summon him before you (him near self summon). The participle *wa* is from *wath*, self.
Blame	*uzr tha-í chakha n-en*, you are not to blame (excuse thee-of on not is)
Beyond	*e kár azh ma-í dast-a na bíagh-e,* this is beyond me (this work from me-of the-hand not is becoming).
Been	*tha-ra edha ákhtagh-a chikhtar der bítha*, how long have you been here (thee-to here come what delay has become)?
Behoves	*tha-ra jawán n-en*, it behoves you not to (thee-to good not it is)
Bless	*Án-híá ma-na nekí duá khutha*, he blessed me (him-by me-to good prayer was made)
Blame	*uzr tha-í chakha er-khan-án*, I shall blame you (the-blame thee-of on I will place)
Blame	*ma-í chakha mayár n-en*, I am not to blame (me-of on shame not is)
Boast	*gwáth-shalwarí ma khan*, do not boast (wind-in-your breeches not make)
Birth	*nar khutha-í ki mádhagh*, did she give birth to a male or female (a male was-made-by-her, or female)?

Birth	*nar ártha-í,* she gave birth to a male (a male was brought-by-her)
Back	*tha-ána na de-án-í*, I shall not give it back (returning not I shall-give it)
Blew	*haur-á gwárta, gwáth-á khashta, logh gardán bítho 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-í bráth jind-ár taufíq na bítha*, could not your brother have done it himself (thee-of the-brother self-to ability not became)?
Comforted	*guda tha-í dil já bí*, then you will be comforted (then thee-of the-heart place-in will be)
Cold	*odha ma-na gwahar-á gipta*, I felt cold there (there me cold-by was caught)
Closed	*rosh er-khapto shutha*, day closed (the-day having-fallen went). The suddent disappearance of the sun behind the hils and almost instantaneous appearance of night are always beautigully described in some three of four words.
Course	*guda bí-ána bítha* . .. , 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 concern 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 bíagh-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-khapta*, our cavalry crossed by the ford (us-of the-cavalry from the-ford out-fell)

Careful — *túfak-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 dágh 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-bángah án-hí láf ser bítha*, nowdays he 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 phur na bítha*, I shall return this day month (one month-of day-to I will return I will come).

Directions — *Duzhman shingo shángo 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 have 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-í dil-ára shakk khapta*, then I begam to doubt. (then me-of the-heart-to doubt fell).

Determined — *hon hon ma-í rizáí ravagh-a asten*, I am determined on going (blood blood me-of the desir 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 jawán en*, it is my duty (me-to right it is)

Dysentery — *án-hí láf báz ravagh-e,* he is suffering from dysentery (him-of the-belly much goes)

Decide — *Khai sh'ara bur-í*, who will decide the case (who judgment will cut)?

Do — *haw-án kár azh tha-í dast-a bíagh-a n-en*, you cannot do that work (that work thee-of the-hand becoming-of not is). This is one method of expressing power or ability. The verb is in the gentive case of the infinitive.

Defeated — *shikast wártha-í,* he was defeated (defeat was-eaten-by-him)

Dreamt	*shaf-e-a wháv díthá-í ki haur gwáragh-e*, one night be dreamt that it was raining (one night a-dream-in it-was-seen-by-him that rain is raining)
Deaf	*ma gosh-án kharr ath*, he was deaf (in ears deaf he was)
Eaten	*wartho ákhtagh-en*, have you eaten (having-eaten have you come).
Embraced	*pith-á wath-í bachh-ar ma ján-a mán-khutha*, the father embraced his son (the-father-by himself-of the-son to-body was placed)
First	*hark has-a phesha khai ákhta*, who was first in (than) everyone first who came)? *Hark has-a* is in the ablative, *azh* being understood.
Forget	*án 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 thou mokalainagh-a ákhtagh-en*, I have come to bid you good-bye (from thee to take leave I have come)

Go	*ma-na b-il-en ki ma rav-án*, will you let me go (me will you let 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 mileth*a, we had no water for twenty four hours (one day one night us-to any water not was received)
Hearsay	*e asula nigoshagh-oshagh hálwar 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 niánwán ákhto bokhta*, one day that same merchant came and halted in that every 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 has substance done up in large bundles and carried on poles (Cf, the English expression "to open shop".)
Help	*gharíb-ánar dast de*, help the poor (the-poor-to hand give)
Intent	*chi sánga hacho ravagh-e khapta*, why is he so intent on going (what for thus going-of he has fallen)?

In	*go má balochí thaukh-tawár khan*, talk to me in Balochí (with me Balochí speech make). Both thaukh and tawár mean "speech", "talk", "conversation", they are usually found together.
Intention	*án-hí salah thí bar-e edha ágh-a ped n-en*, he has no intention of coming here again (him-of the-intention another time here coming-of at-all not is).
In	*ma-na láhor ákhtagha do sál bíthagh-án,* I have been two years in Lahore (me-to Lahore came two years have become).
Keep	*shwá Baloch-ánra túfak er-khanagh ikhtiyár asten*, are you Baloches allowed to keep a gun (you-Baloches-to a-gun to-keep authority is)?
Know	*ma-na tha-í pith chi 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 shá sakhígha shudhígh asthán*, I was longing very much to see you (I for you very hungry was)
Likes	*án-híá rízái en har rang-a ki khat*, he can do as he likes (him-of the-pleasure it is whatever way in he may act)
Lied	*tha-í chakha khas-e-á drogh na bastha*, no one has lied about you (thee-of on anyone-by false not has been fastened).
Listen	*gil gosh-a dár,* listen attentively (your) heart-of the-ear place).

Lame	*thau pha chi lang khanagh-e*, why do you go lame (thou for why lame art making)?
Long	*án dír nishán bítha*, that was a long shot (that a far mark became).
Last	*hark has-e 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 Ghazi Khan (thee-to Dera Ghazi Khan-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	*thi bar-e pha wath-án mela na bítha*, they did not meet again (another day-on with him meeting I became).
Met	*thi rosh-a go án-hía gálí 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 Multan (from Multan 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 bíagh-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 rupíya tha-í chakha en*, you owe eight rupees (me-of eight rupees thee-of on is)
On	*án-hán játh-a khan*, put on those (clothes) (those clothes) body-on make)
Overcome	*whává gipta; bítho akishtha-í*, he was overcome by sleep (sleep-by he was caught having-become slept-he).
Overtook	*daryá kharagh-a shaf khapta-ish*, night overtake 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*, Chakar owes me nothing (me-of any debt with Chakur not is)

Oath	*ma qurán na bhoren-án*, I shall not violate my oath (I the Qorán not will break)
Pass	*kissav-e khan ki rosh shaf bí*, tell a story to help to pass the day)a-story make that the-day night may become).
Point	*thau dast-a khan 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 thagí 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 chi-e duz-í*, he will steal something presently (morning evening something he will steal).
Quiet	*chupa na khanagh-e*, he won't remain quiet (quietness not he is making)
Remember	*ma-na esh-í gír n-en*, I do not remember it (me-to it-of the-remembrance not is)
Right	*tha-í chi kár en ki ma-na dár-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 revenage 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 oshtútha*, he would not stop for me (me-of the-refusal-on not he stopped)

Succeeded — *bádsháh ki murtha phágh án-hí 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 chi chup-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 ki haur oshtátha*, see if the rain has stopped (look if the-rain has stood)
Swear	*qurán zír-en*, will you swear (the Quran 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-dog-by was held).
Sword-cut	*ahmad-ar zahm sakhía mán-ákhta*, Ahamd received a severe sword-cut (Ahmad to a-sword severely came)
Satisfaction	*án hon-a phar hon girt*, he will have full and ample satisfication (he blood-for blood will take).
Sun	*án guntáf-a nindagh-ethá*, he was sitting in the shade (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-híar kátár sakhia man-ákhta*, he was severely stabbed (him-to a-dagger severely came)
Summoned	*má án-híar 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 thi bar-e dar-khapta*, the sun has come out again (sunshine a-second time out-has-fallen)

Swear — *ma-na tha-í dáin shuthagh-ant*, I swear that I will not come (me-to thee-of the-head is I not will come).

Since — *azh derí dáin shuthagh-ant*, it is long since they went (from long since they have gone)

Tell — *kissav-e khan*, tell me a story (a-story make)

Take — *darmán-a pha chi na khanagh-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 hálwar dí bítha*, this was in the time of the mutiny (that time-at that the-mutiny became this affair also became)

Trouched — *azh darmán ás mán-ákhta udartho shutha,* the moment the fire touched the powder it exploded (with becoming the-father also the-son having-died 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-en,* you speak truly (thou the-place-of speakest), you speak to the point.

Thieving — *e rang-a duz-ána ma-ána duzi nurái báz shutho, bíthagh-ant*, in this way perpetual thieving and fighting went on (this manner-in stealing fighting thiefts quarrel many having-gone became)

Take — *b-il-án bárth-í*, 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-seated daughter was). The meaning is that she was at home with her father.

Unable — *hachí khutha na khutha-í*, he was unable to effect anything (anything done not was-done-by-him)

Utter — *asula ganokh bi*, he mush be an utter idiot (a-real fool he must be)

Volleys — *guda má túfak phar túfak-ígh jatho hamla, mán rikhta,* we then fired volleys and charged them (then us-by rifle on rifle-of having-fired attack was made)

With — *má tha-í chakha sakhía vash ún*, we are very pleased with you (we thee-of on very pleased are).

Welfare — *ma-í dast gipto duráhí khutha-í*, 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-í dil na lotagh-en ki án rau*, I do not wish him to go

Well — *hair m'hair en* , very well, all right, the prefix m is an abbreviation of man, in.

Won — *kha-í mádhin gwasto shutha*, whose mare won (whom-of the-mare having passed went)

What — *tha-í 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 detailded reply is excepted.

Whole — *hazár-ání hazár halk-ígha galgal bítha*, the whole village became in an uproar (the-village-of uproar became)

Whole — *murgh-ání murgh-án bál gipto shuthagh-án*, the whole flock rose as one bird (the-birds-of the-brids wing having-taken went)

Whole — *phánzdah phánzdah khash,* take out the whole fifteen (fifteen fifteen draw out)

Whole — *ángo ma-í sánga sáh sáhar*, what there for me (there me-of for wait) Sáh sáharagh, to take breath.

Which — *azh ch-e do-enán kithán-ía thau pasand khan-en*, which of these two do you like (from these two which thou approved

makest)? It is seldem we hear *kithán* declined as shown here. The final *n*, has of course, lost its nasal sound before *í*.

Well — *wakht-a ma-na daur en,* at present I am well off (the-time-at me-to wealth is)

Yes — *hau khutha-í*, he said "yes" (yes" was-made-by-him)

Younger — *ma azh thau ksán án*, I am younger than you (I than thee small am).

WORDS TO BE REMEMBERED

Names of birds

Batera, a quail
Títúna, bulbul
Jhan, a snipe
Duggaz, an eagle
Sháthlo, gira, a dove
Kontar, kahní, a pigeon
Gugh, an owl
Hil, a kite
Jhirka, a sparrow
Murgh, bird
Gurágh, a crow
Katakar, sand-grouse
Sakatar, a kind of partridge
totá, parrot
títíhar, a sand-piper
chúrí, a chicken
Dhíng, the adjutant
Kánwní, a cormorant
Khawinjar, a
Lálí, a maina, starling
charaz, an obára
hanjar, waterfowl
koh-gurágh, a raven
Khargaz, a vulture
Shánkhlo, the stone-
Dazhak, a snipe
Jahár, a flock of birds.

Insects, vermin, small animals

Udohí, a white ant

Bághár, bághír, a lizard

Patang, a moth

Tal, a mole

Chamra, a bat

Choto, a horse-fly

Dembhú, a wasp

Zim, a scorpion

Siyáh-már, a snake, a cobra

Kirm, an insect, worm

Goj, go, a large lizard

Gídh-mahisk, the house-fly

Lakaurí, a butterfly

Mákúrá, vermin

Mokho, a spinder

Mushk, a rat, a mouse

Benagh-mahisk, a bee

Niwár, a mongoose

Phuri, a sand-fly

Phurú, a moth

Ásk-molish, a blow-fly

bot, vermin, lice

tushna, a frog

tindiní, a fire-fly

Shaf-chiragh, a fire-fly

Dighár-kach, a caterpillar

zarágh, a leech

sútí, a mosquito

Kálra, a flea

khakkar, gwamz, a wasp

gokhrand, the dung-beetle

gehar, hudik, a squirrel

már, a snake

madakh, locust

Mor, an ant

Mahisk, a fly

Bíng-mahisk, the dog-fly

Díhav-mashist, the leopard-fly

Mazár-mahisk, the leopard-fly

Gumaz, a hornet

Days of the week

Awual, yak-shamba, Sunday

Somwár, do shamba, Monday
Ángár, mangal, sai-shamba, Tuseday
Sakání, chiár-shamba, Wednesday
Khamís,phanch-shamba. Thursday
Juma, adínah, Friday
Sabt, shamba, Saturday

The months of the year

Mahma, chillav, January-february
Maha, phágun, February-March
Bahár, chtr, march-april
Waisák, april-may
Jeyt, May-june
Ahár, asarh, june-july
Sáwan, bashán, july-august
Badru, august-september
Kahosh, kharsha, September-october
Assu, asoj, October, November
Mangir, November, December
Poh, December, January

The seasons

Bahár, spring
Arhár, thírmah, summer
*Suhel, kháo*sh, autumn
Zamistán, zawistán, winter

Points of the compass

Kaus, north
Kaus-síyám, north-east
Siyám, east

Gaur-síyáru, south-east
Gaur, south
Gaur-sathán, south-west
Sathán, west
Kaus-sathán, north-west

Bhare, dhillá, brave
Phír, old (of men or animals)
Sárth, cold
Mardí, manly
Bukhtaghe, open
warná, young (of men or animals)
thursokh, timid
Bastaghe, embanked (as a field)
saukha, daur, rich
Mirokh, pugnacious

Ashtáfí, urgent
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 dátha, to give quarter
Thora ziragh, thora zurtha, to ask for quarter
Sawád khanagh, sawád khutha, to go sighteeing
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 Balochí: he shouted as he fell?
4. Translate into English: *Sáhib zahr ma girth*?
5. Explain the sentence: *esh-íar gwar wa lotaintha-í*?
6. Give the Balochí equivalents of to rain, to hail, to snow, to lighten, to thunder?
7. Translate into Balochí, He boasts a great deal?
8. Explain the sentence : *Rosh er-khatp shutha*?
9. Give the Balochí names of the seven days of the week?
10. What are the Balochí terms for the principal points of the compass?

PART II

CONVERSATIONAL SENTENCES

WHAT HAVE BEEN SET AT HIGHER STANDARD BALOCHÍ

EXAMINATIONS, WITH TRANSLATION AND NOTES.

In the following papers the English is given as set at the various examinations, that is, 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 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. I have four brothers.

2. One of them was killed in a row.

3. One is serving in the army.

4. One is a kází.

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 Miskán Leghárí, and remained in hiding in the Khetrán country.

1. *Ma-í chíár bráth astán*

2. *Ch' ham-esh-án yak galgal-a níánwán khushí-jíthíya. (1)*

3. *Yak Lashkar níánwán ambrá-í khanagh-e*

4. *Yak kází aste*

5. *Chíár – umí khishár kishagh-e ma-í srenbandí khanagh-e. (2)*

6. *Má wath-í dighár sánga báz sáhrení khutha.*

7. *Má án-hí chíár-e chund-a band dí joretha, lorhá dí dátha (3)*

8. *Ma geshtar zurth, chí-e gandím khishagh-án (4)*

9. *Dah sál guasto shuthagh-ant ki ma-í nacho-zákht-á miskán legárí zál udaltho burtha,*

10. After five years the local authorities caught him, and punished the people who had been harbouring.

11. He was tried by 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 myself out if 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 horse.

khetrán deh-a likthiya nishta (5).

10. *Phanch sál phadha án-gurí mukaddin-án síyáh-kárí gipto, án-hí-ánra srenbandokh-ánra sazá dátha. (6)*
11. *Jirgáh án-hí shar' gíeshto yak sál kaiz dátho do sadh phanjáh rupíya chatí bastha (7)*
12. *Udalíye zál dí azh án-hía zíth-ish dohmí páro-ára án-hí sír bí (8).*
13. *Ma-í mádhin-á báz go zurth-ant.*
14. *E azh wath-í yak mádhin-a sarkárí yak sán-a paida bítha. (9)*
15. *Phadhí sál-a derav-a mádhin-ání jalsa níánwán mazen ghalagh-tháshi-a e phesha dar-khapta. Azh jákabábád-a yak mashúr kamaithí mádhin ákhtagh-etha, azh án-hía dar khapta (10)*
16. *Baloch nariyán – ání chakha savár na bíagh-án, án-hán*

mádhin-ání avzárí-a vash khan-ant. (11)

Obs 1 *Khushí-jíthiya*, was killed, is, of course, the passive voice Dames has khushtiyeth.

Obs 2 We use *chíár-umí*, the fourth, because the other three have already been mentioned. Here thí is in admissible. 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 *udalagh*, 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 *udalagh*, 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 Mukaddin. The Sindhi *wadero* is not in general use.

Obs 7 To impose a fine is *chati bandagh*, note also the verb *shar' gieshagh*, to do justice, hence, try a culprit. It takes the genitive. The participle dí, also, is not used here, he was tried, he was imprisoned, he was fined, three actions, you can use *dí* in the case of two actions only

Obs 8 The abductor is called *síyáh-kárí*, doer of dark deeds, and the abducted woman, udalíye, *Zítha-ish*, they took by force, by them taken forcibly. The verb *zinagh*, always implies force

Obs 9 Read, She was got from a mare of my own (and) and Government stallion, *Esh-í máth sara sarkári sán 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-khafagh*, to come out. The *dí,* also justified because a prebious relative statement has been made.

Obs 11 the plural *Baloch-án* is not required, the plural verb sufficing to show all that is required, *Zavár* or *avzár* mounted *khan-ant* 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-í bachh en?*
2. The Mirzáis own much cattle, everyone raises a band, seizes and carries off the cattle.	*2. Mirzái 'álam mál báz en; hark has ghal zír-í, mál jath kh-ár-í (1)*
3. The land is my own.	*3. dighár ma-í jind-egh en*
4. What occupation do you four brothers follow?	*4. Shwá chiár- e bráth chi chi kár khanagh-en? 2*
5. Hold on to it.	*5. Esh-ía hundí khan (3)*
6. Are your sons young or old?	*6. tha-í bachh-án warná án ki phir án ? (4)*
7. What news did that man give you?	*7. Án mard-á tha-ra chi hál dátha. (5)*
8. The Marrís did not trust me. Hill men do not trust one another.	*8. Marri-gal-á ma-í chakha báwar na khutha. Khohistaní mard-án yak dohmí*

9. You are greedy. You want everything at once.
10. It is bitter, but its good effect is great.
11. The child wants her to give him milk at once.
12. Give it water, then bring the nose-bag and I will give it grain.
13. That markhor a 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 lee of the wind
21. One thousand and thirty-four
22. Two hundred and twenty-five

chakha pat na khananagh-án. (6)
9. tha-í láf mazann en.
Yá bar-e hamuchí lotagh-en.
10. Jaur en, mashe án-hí síth báz aste.
11. Chukh lotagh-e ní ma-na shír de (7)
12. An-híára áf de, guda thíragh be-y-ár, ma dán de-an-í
13. Án pháshan sháh-án mazann ant.
14. Ní ma-í maz-e-n brázákht warná en, án-hí sír dí bítha.

15.Mádhin-a be-y-ár, chi-e ghalagh-thashí khan-ún (8)
16. Inna, ma shart na jan-án
17. E ror án khaighar rang en.

18. Án mar báz gwáth-shalwarí khanagh-e
19. Án mard azh naghan na deagh-a laghor bítha (9)

20. Ma er-gwáth-a nindagh-án

23. Two hundred and eighty
24. The tenth
25. The fourteenth
26. A half a fourth

21. yak sadh gíst phánzdah.

22. do sadh gíst o panch

23. Chíárdah gíst
24. Dah-mí
25.Chíárdah-mí
26. Nem chíár-ak (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 *zir-í jath and kh-ár-í*

Obs 2 Not *chi kár* but *chi chi, kár*, because there are more than one

Obs 3 Hundi *khanagh*, to hold on to something, to keeo in one's care for a short time only. For a longer period we have *dáragh, er-khanagh,* etc.

Obs 4 yá or but ki is in more general use.

Obs 5 *Hál,* circumstance, news, is often treated as a plural. The Arabic broken plural *ahwál* is not often heard.

Obs 6 *Bawar, pat, itibar*, all mean "confidence" "trust" and all require the postposition chakha, on *Án-hí chakha bawar ma khan*, do not trust him.

Obs 7 Read, the child is wanting now ot me milk give. Not only words used but thoughts also thus put in the direct form.

Obs 8 The translation is. Let us make some races

Obs 9 The prelix *azh* governs the verbal noun *deagh*, which is here in the ablative. From the not giving of bread, or thorugh the not giving of bread.

Obs 10 *nem or nemagh*, a half. It is *nemagh* in the north and nem in the south. 6-4-1908

(3)

1. Will you sell your violin?	*1. Thau wath-í dambíro shwashk-en? (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. Mirwání khan ma-í sánga thí-e rang-e jorain. (2)*
4. We Baloches do no send our boys to school.	*4.Má Baloch-án wath-í bachk-ánra madras-a na shashtagh-ún.*
5. We send them out with herds.	*5. Má án-háura go mál maweshi shashtagh-ún*
6. Any learning they have when they grow up they get from observing their elders	*6. Waraná bítho ar ki án-hán chi-e 'ilm gir-án tán azh wath-í máth-pith-ání hál gindagh-gir-án (4)*
7. Maskán first had an intrigue with Jamálan's wife, and then ran away with her into the Khetran country.	*7. Phesha maskán-á go jamálan zál-a harkat khutha, guda án-híára khetran deh-a udaltho burtha (5)*
8. Jamálan will be tried by the chief's jirgah at Fort Munnro.	*8. fort, munro-a tumnadár-ání jirgah*

9. Jamálan followed him and shot him.

10. You talk the pure Balochí 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 on 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

jamálan shar' giesh-í (6)

9. Jamálan án-hí rand-a shutha, go túfak-a jatho khushta-í.

10. Thau khohistání phutare balcohí gushagh-en, na sindhí gadare balochí (7).

11. Tha-í 'ilm-ánra muvárik bí.

12. E poshínda hálwar aste án-híára báz lajjí khutho kaul dátha ki ma e hawar sahrá na khan-án (8)

13. Mashe ma án-hí thewaghe hálwar dí án-hí logh hálwar dí sahí án.

14. Wázhá shíwar bí, e hand ghalagh-tháshí láiq n-en.

15. thau gind avzár gap-a phashtha (9)

16. Thewaghe rosh shikár khan-ána khan-ána máhí gir-ána gir-ána ma khaur-a bítho shuthagh-án

17. Ma-na yak khawinjar, do baa k, phanch máhí

hyena at the same place.	*mileth<u>agh</u>-án, do maz-e-n sai ksá-e-n (10).* *18. Yá bar-e má chiár gur<u>kh</u> díth-ant, bewatta e phalaua, ma-í bráth-á haw-án hand-a yak abtár go túfak-a jatha (11).*

Obs 1 *Dambíro*, or *dambirav*, the Baloch *guitar* or *banjo*

Obs 2 *Mihrwánaghi,* in the north, mihrwání in the south. One is inclined to wirte *mihrwání khutha*, having shown kindness, after the analogy of the Urdú idiom. But it would be incorrect.

Obs 3 *Mál maueshi*, cattle (of all kinds) genertic term.

Obs 4 Read, if they take any knowledge, then they take it from seeing the circumstances of their parents).

Obs 5 *Harkat khanagh*, to performed an ill act, to act the fool, *Harkat* means "movement". In Urdú *harkat na kar* means "do not move", "keep still".

Obs 6 *Jirgah*, being a collective noun, takes its verb *gíeshagh*, to decide a qurral, in the singular.

Obs 7 Phutare and gadare are generally confined to this meaning of "pure" and "corrupt" as regards language.

Obs 8 Or *likainagh-e hálwar, hálwar, 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 *gaptha*, from *gapagh*, to be stuck in a bog or quicksand

Obs 10 *khawinjar* in the north and *kapinjar* in south, *Milagh,* to meet, receive, governs the dative.

Obs 11 *Abtár 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 Baloch?
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?
9. I am a Baloch; service is very strict and we

1. Tha-í chí-e mádhin-án shwashkagh-a astán?

2. Bale, wázhá mashe ma-í saláh en ki jalsa dáín án-hánra er-khan-án, ham-edha ma-na ziyáda bhá mil-í (1).

3. Án kha-í mádhin en ki án Baloch ma-í phalawa manáragh-e? (2)

4. Án tumandár-e aste, dágh sánga shashtátha-í (3)

5. Ma-í galphán-ára gwash bor-e mádhin chakha zen khan, edha be-y-ár-í (4)

6. Zí begah-á bukhto resh bítha, ní avzárí láiq n-en?

7.Thau ma-na sakhe warná-e phedh-ágh-en (6).

8. Thau pha chi hacho besanainthi-a logh-a nindagh-en? Pha chi ambráí na khanagh-en? (7).

like to see our homes often.

10. The Baloches in the levy wear clean clothes as though they were women and some-times 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 shikar.

15. Are there any markhor or uriyál left for a sahib to shoot?

16. Yes, there are in the nullahs and chffs east of Lakí.

17. Last June I saw a fine markhor there, but he saw us first.

9. Ma Baloch án: ambrái báz kharára en, má-ra wath-í logh-án bár bár gindagh vash en (8).

10. Án Baloch ki leú níáwrán astán án-báhra shushtagh-e jar-án ján-a khanagh-í biagh-ant, zál-ání wájha kadaha kadaha kár dí khana-ghí biagh-e. (9)

11. Án dí ná-mardí aste.

12. Ma ín rosh-án tha-ra e rang-e dihán na khanagh-í bí, inna Baloch-ání tumán-án be-sekh gandagh bant (10)

13.Gushagh-ant ki ní khoh-ání chakha shikar kham-e bítha. (11)

14. E rást en, pásn-ání rosh-án gwasto shuthagh-ant, ní má mokal en shikár sánga (12).

15. Chí-e phásha gurándh bákí astán sahib-ání shikar láiq?

16.Bale, wázhá laki jahlí phalawa, khaur-ání dema.

17. Phadhí sáwan-a má yak-e jauán pháshan

18. We could get no nearer, so I fired and missed.

ham-odha dítha, mashe án-hí 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.

19.Án-hiá drik dátha odhar bítha.

20. What is the state of the Buzdár country?

20. Buzdár-ání deh-a chi rang-e hál en?

21. First the rain failed, then the locusts ate the young wheat.

21.Phesha haur-á na gwárta, guda madhakh ákhto nokhe gandím wártha.

22. After that heavey rains came, and probably affairs have improved, but I have heard no news for a long time.

22. Phadha báz haur-á gwárta nawán hál chí-e jawán bítha, azh báze rosh-án ma-na kal na miletha.

23. Grain may be dear, but grass will certainly be plentiful.

23. Nawán dán grán bí, mashe renv inurri báz bí

24. Is the Buzdars feud with the Musakhel settled?

24. Buzdár-ání Musakhel-ání jherav hair bítha? (14)

25. Yes, the Government has awarded the Buzdars seven or eight hundred rupees wound money, but has ordered them not to graze their flocks and herds in Fatlar.

25. Bale, wázhá, sarkár-a buzdár-ánra hapt, hasht sadh rupiya zadhagh-ání sánga dátha-ant, mashe án-hánra hukm dátha ki shwá thí bar-e wath-í

ramigh mehar fatlár-a ma cháren-en. (15)

Obs 1 The sentence has been changed to read "But my intention is to keep them till the fair," etc "I can't get a better price" become to me more price will come.

Obs 2 *Man-áragh-e*, he is bringing towards that is the force of the prefix man.

Obs 3 *Tumandár-e*, of the tumandar, is the genitive case of *shashtátha-í or shashta-í*, sent by him.

Obs 4 *Zen khanagh or sanj khanagh*, to saddle, *chakha*, on, is often omitted.

Obs 5 The word rosh 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 *phedhágh*, to appear, to 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 *Báz báz*, again again, often *vash, wash,* happy, is one of several words that require the dative case.

Obs 9 "Clean clothes" become *shushtagh-e jar-án*, washed clothes. The infinitive is *shudhagh*. A variant to *kadaha kadaha,* sometimes, now and then, is dame dame. Note the idiomatic form *khanagh-í 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-í bí ravagh-í bi* etc, are always preceded by the dative case.

Obs 11 For *gushagh-ant*, they say, it is said, we very often hear gushante.

Obs 12 The word for "a raid" is *pásná*. In taking the genitival sufiix *ání* the final vowel is discarded. *Mokal,* 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" *thír-radh bitha*, the bullet a failure became.

Obs 14 *Jherav*, a row, a qurrel, *galgal,* a noise, an uproar, hon-bair, a bllod-feud.

Obs 15 The exact words of the order have to be repeated. You a second time, your flocks of goats and sheep, in fatlar, do not graze.

(5)

1. What is your business?	*1. Thau chi lotagh-en?*
2. My case is this last year I made a band and sowed wheat	*2. Ma-í sadá ham-esh en phárí sál má yak band tháaintha gandím khishta.*
3. Rahim's camel came and went into field.	*3. Rahim lerav ákhto ma-í khishár níánwán khapta (1)*
4. I sent my son to Rahím to call him, but he had gone out for shikár.	*4. Má wath-í bachh rahim nemgha shashtátha ki rahim-a be-y-ár, mashe rahim dara shuthagh-etha shikar sánga. (2)*
5. I suffered much loss sahib, give me justice	

	5.Sáhib ma-í báz zíyán bítha thau ma-í shar' khan (3)
6. Can you give me any proof?	
7. I have no proof, God knows. He is my help.	*6.Tha-í hechi gawáhí n-en.* *7. Ma-í hechi gawáhí n-en, Hudhá kal en, án-hí chakha ma-í tawakkul en (4).*
8. Who is that man coming on the other side of the canal?	*8. Án mard chi azh báh-a án kharagh-a phedh-ágh-e khai en? (5)*
9. That is my uncle perhaps he will give us some bread and milk.	*9. Án mard ma-í nacho en: nawán má-r chi-e naghan shir dáth.*
10. To-morrow we will mout on our mares, we will go to Dera, in the evening we will return to the hills	*10. Bángah-á má wath-í mádhin-án char-ún, derav-a rav-ún, bagah-á thar-ún, khohistán-a rav-ún. (6)*
11. Come Luther, I will show you my gun and new sword.	*11. Ingo be-y-á, ma tha-ra wath-í túfak-a nokh-e zahm-a phendár-án.*
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.	*12. Zurth jawán n-en. Phesha khudhá kham-e haur dátha. Ní ar ki jawá-e-n haur gwár-í ma-í láf phur bí, báz vash b-án (7).*
13. That meat is not good, I cannot eat it. Do not give it to me again.	*13.Án gozhd jawán n-en, ma án-hía*

14.	I will sell fifty-four goats, one hundred and thirteen sheep and one camel.	*wártha na khan-án thi bar-e ma-na, ma de (8).* *14. Ma phanjáh chiár buz-án, yak sadh senzdah mesh-án, yak-e lerav shwashk-án (9).*

Obs 1 The verb to use here is *khafagh*, to fall. It generally conveys the meaning of something sudden or inadvertent. Neither *shutha* nor *rapta* would give the required sense here.

Obs 2 *Rahim-a be-y-ár*, bring rahim, are supposed to be the exact words used

Obs 3 The Baloch seldom makes any distinction when addressing superiors or inferiors. In this he resembles his brother the Pathan. He considers thau, thou, equally applicable to master and man, and equally suitable.

Obs 4 *Án-hí chakha ma-í tawakkul en*, on him is my dependence, in Him is my hope.

Obs 5 *Chi azh báz-a etc or ki azh báh-a.* other words for canal are jo and nahar.

Obs 6 One is included to use the conjunctive participle in such sentences, but it would be incorrect.

Obs 7 *B-an*, I shall be. All that is left of *biagh*, to become, is the letter *b*.

Obs 8 Ma-na ma de, do not give (it) to me. The object is *gozhd*. Remember that the correct pronunciation of *de*, give, is nearly that of *dáe* when slurred and with the *d* very soft.

Obs 9 nouns when placed by numerals are usually kept in the singular form. 13-4-1907.

(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 word do you do?
10. My name is Dosten, I cultivate my own land, and have a herd of sheeps and goats.
11. Is there any game in your country?

1. Phairí ma kohar dag daf-a shuthagh-án.

2. Khaur kharagh-a khishár-án sakhía jawán astán.

3. Azh fort munro-a buna man-ágh-ethán ki dah kavzí-á phadátha. (1)

4. Badrak-án túfak-an jatho shash zadhagh khuth-ant.

5. Bákí ki athant dánílhara khoh-án níánwán likthiy-ant (2).

6. Zí ma-na yak arzár-á akhto gwashta ki khas-e duz-án sai lerac-an, havdah khaighar-án gokh-án duzí khutho burth-ant. (3)

7. Tha-í logh thán hand-en?

8. Thau azh kithán tuman-a páro-a asten?

9. thau chi kár khanagh-en?

10. Ma-í nám dosten en; ma wath-í khishár-a

12. Yes, on my way home yesterday I saw come uriyál and a leopard.
13. I was on the top of the cliffs. The uriyál 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 the Fort Munro, but my cousin told me that to the north of the 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 Harrad, the one on the left is a footpath into jungle.
19. Sir, I have a complaint?

khishagh-án, ma-í mehar dí en, ramigh dí en. (4)

11. Tha-í deh-a chi-e shikár asten?

12. Bale, wázhá. Zí ma logh-a man-ágh-ethán ki chi-e gurándh-án yak díhav díthom. (5)

13. Ma drang-áni chakha astthán. Gurándh-án buna gat niánwán dor gura renv charagh-ethán. (6).

14. Án-hán pheshí ther e phalawa yá án phalawa astathant? Burzí phalawa yá jahlí phalawa?

15. Azh fort munro-a lamma phalawa phánzdah koh-án athant, mashe ma-í nákhozákht-á ma-na gwashta ki azh fort munro-a ubha phalawa phánshan-án báz astán. (7).

16.Harrand dag kithán en? (8)

17. Khoh chakha thau án drashk-a gindagh-en?

18. Drashk-a chap-e phalawa ba-rau, thau do dag gind-en. Án ki rást-e

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?
24. I have two sons and three daughters
25. I ordered Chákar to meet me on the Núr canal to-day.
26. Why has he to come?
27. Sir, his cousin was not well.

dast-a asten harrand-a juz-í, án ki chap-e dast-a asten án asula rung-ráh asten, bar-a juz-í.

19. Wázhá ma-í yak sadá en

20. Tha-í sadá en?

21. Ma-í shar' khan: rustum-á ma-í zál-a udaltho 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. Ma-í do bachh saí janikh astán.

25. Má chákur-ára gwashta thau maroshi núr báh-a sání bí, ma hamodha rav-án. (10)

26. Án pha chi na ákhta?

27. Wázhá án-hí nákhozákht ná-duráh ath.

Obs 1 *Man-ágh-ethún*, we were coming, is the 1st person plural past imperfect tense. The numeral dah, ten, keeps the noun and its verb in the singular, phadeagh is transitive.

Obs 2 The postposition *níánuan*, in among, is not always preceded by the genitival suffixes *a* of the singular and ant of the plural *likhiy-ant*, for *hilithy-ant*, hidden.

Obs 3 Note this peculiar use of *khas, khas-e duz-ant*, some thieves *burth-ant* or *burthagh-ant,* carried off.

Obs 4 The pronoun does not require to be repeated before namigh.

Obs 5 *Logh man-agh-ethún*, I was coming home, is the past imperfect tense. *Yak dihav dithom*, 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 Multani.

Obs 6 *Otigh* or *oti,* a made *tank, dor*, a natural pond or pool which fills during the rain 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 not may contain water

Obs 7 the four cardinal points are –

Ubla phalawa, the north
Lamma phalawa, the south
Burzi phalawa, the west
Jahli phalawa, the east.
The vowel *a* immediately following the letter *l* in the word *phalawa* is very lightly pronounced by some no at all. *Astán*, are, because we are repeating what the cousin is supposed to have said.

Obs 8 *Kithán*, in a measure corresponds to *kahrá* in Punjabi, to kaunsa in urdu and hindi, and to kahiro in Sindhi. It is used only where there is a sense of section or differentiation.

Obs 9 The compound *chukh-chori* corresponds to the Urdu *bál-bachhe*, and means small children of either sex. *Gregh*, 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 *Chakur was*. Be present to-day at the *Núr canal*, I shall go there. 5-4-1909.

1.Who are you?
2.I am Dilshad.
3.I have seen all the way from Hingún.
4.What has happened?
5.The Khíánís have forcibly taken our land, and have all collected there armed.

6.We ate 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 khíníánís and Chákaránís and take heavy security from mukaddims to prevent bloodshed.
9.I will investigate your case when I go to Mohnva.

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.

1. Thau khai en?
2. Má Dilshád án.
3. Azh jindlún-a bítho thewaghe dag má dítha. (1)
4. Chi bítha?
5. Khíání 'álam azh má dighár go zor-a zítha, háthiyár basthо odha much bíthagh-án. (2)

6. Má zíyáda be-sekh ún, shar' lotagh-ún. (3)
7. Ma tha-ra e kághadh dast-a de-án
8. Án-hí níánuán ma jemádár-ára hukm dátha ki tha-ra khíníání-án di chákaráni-án di khard khard khanagh-í bi, azh mukaddim-án báz zámin giragh-í bi. (4)
9. Wakht-a ki ma mohnva juz-án tha-í hálwar kh-ashkhun-án. (5)
10. Ma tha-í shar' khan-án
11. E pháshan asten?
12. Án khoh phadho likthiy-en.
13. Ní gind án gáma gáma juzagh-e, charagh-e (7)
14. Ma án-hía dith na khan-án

16. There, a little to the far side of that ravine.

15. Thau chamin-án khor b-en (8)

17. I went yesterday to buy a mare for myself at the fair.

16. Kham-e dír azh khaur-a án bar-a (9)

18. I saw him going along the canal bank.

17. Zí ma shuthagh-án jalsa níánuán mádhin giragh-a wath-í sánga.

19. It is easy to get labour at this time of the year.

18. Má án-híára báh kharagh-a rav-ána rav-ána dítha (10).

19. Ma án rosh-án porihátí-án milagh ásán asten?

20. Who is that sitiing there?

20. Án khai en ki ham-odha nishtiy-en (11)

21. That is my father-in-law. His eldest son is standing on this side of him.

21. Án ma-í wasrik en. Án-hí e phalawa án-hí maz-e-n bachh oshtagh-e.

22. Was the rain in the Pachád seasonable and sufficient?

22. Noghar-a ham philar-a wakhta-a ákhta? Gwas ákhta? (12)

23. We have not had such rain for twenty years.

23. Gíst sál táín ham-e rang-e haur ne-y-ákhta.

24. I thought the new manka would give me canal water for my land, but it does not reach it.

24. Má dihán khutha ki azh nokh-e manka ma-í dighár-a báh-ání kh-ith, mashe ikhtar dir ne-y-á-ítha (13)

25. Now I want a grant of land near the river, so that I may have enough wherewith to feed my guests.

25. Ní ma lotagh-án daryá nazí chí-e dighár ki wath-í mehman-ánra naghan de-án.

Obs 1 *Azh binglún-a bitho*, corresponds exactly to the Urdu idiom in which *huke* takes the place of *bitho*.

Obs 2 *Hathiyar bandagh*, to arm, to fasten on weapons. Much *biagh*, to collect to assemble.

Obs 3 Or. *Ma sal hia be-sekh-ún*

Obs 4. *Án-hí nianwan*, 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-án*. It is well to note here that suffix *kh* is not generally used before the perfect tenses of verbs that begin with a vowel *oshtátha*, stood, not *kh-oshtátha*.

Obs 6 *Likthiy-en,* is hidden, *for likthiya-en.*

Obs 7 *Gama gáma juzagh*, to step slowly, as if counting one's steps.

Obs 8 The small word b-en is the 2nd person singular, contingent future, or *bíagh*, to become. It should be pronounced as if written *b-áe* (Cf de, dáe)

Obs 9 Note the use of the ablative case in this construction

Obs 10 *Rav-ána, rav-ána*, going along, is the *játe játe* of the Urdu and Hindi

Obs 11 *Nishtiy-en is for nishtiya-en*, is seated

Obs 12 *Philav-a wakht-a ákhta* gives the English meaning. The question *gwas ákhta* was it sufficient? Did enough come? Adds emphasis.

Obs 13 What di the think? This probably the canal water will reach my land from the new manka. And it is this we have to put into Balochí. it was a thought thoughts contain doubts, so that we come to use the contingent future tense, *kh-á-íth*, it may come, and *ne-y-a-ith*, it may not come. 23-10-1906.

(9)

1. Two Kákar were out guests last night. They disappeared early this morning.

1. Zí shaf-a kákar go má mehmán anthant. Maroshi khesh bangahá darainthо shuthagh-án.

2. We suspect them

2. Má-r án-hání chakha gawán en. (1)

3. In pre-British days both a woman and her seducer were killed

3. Angrezí raj-a phesha udali dí sýáhkár di khushtagh-ant. (2)

4. This is the custom evern now in tribal area

4. Ni di tuman-ání deh-a e sístán en

5. Cases occurring in British territories are referred to a council of elders, and compensation is awarded

5. Sarkárí deh-a e rang-e sh'ara mukaddim-ání denv-o denv-a gishagh-án, chi-e uvaz deagh-ant. (3)

6. Among the Sanzarkhel Kákars the compensation for murder is twelve hundred rupees, partly in case and partly in kind, four girls, two born, two unborn.

6. Sanjarkhel kákar-ání tuman-a hon uvaz dwázdah sadh rupiya asten, azh esh-án rok en chi-e mál en, chíár janikh, do ki paida bithagh-ant, do ki paida na bithagha-ant. (4)

7. While coming from Kelát I noticed that telegraph wire had been cut near Mongecher.

7. Azh kalát-a man-ágh-ethán ki má ditha

8. Brahuís live on the hire of their camels, the Baloches on the produce

of their flocks and the Aghans 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 Kekalzaí, and defeated then half an hour.

12. While crossing the Lora river at midnight several mules were drowned and some baggae lost.

13. You are not permitted to shoot in a reserved forest without 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

mongecher nazíhál-deokh tár buritha. (5)

8. Brahúí 'álam wath-í lerav-ání bhára guzrán khanagh-án, Baloch 'álam mál maweshi paidáish, pathán 'álam khishár chakha guzrán khanagh-ant. (6)

9. Kachhí chiár-e chund-a zamín-chand go zor-a bitha (7)

10. Sháhpúr halk asula phrushta. (8)

11. Jernel goldsmith sahib Lashkar-á keka lzaí-a táren-án mán-rikhta, yak nem ghanta dí án-hán bhoraintha. (9)

12. Nem-shaf-a lora daryá pár ravagh wakht-a chi-e hastal dubeth-ant, chi maddi-bungh gár bítha. (10)

13. Sawá licen-a sarkárí rukh níánuán tha-ra shikar khanagh ikhtiyar n-en.

14. Deh-a hachi haur-á na gvárta, nenv kham-e ne.

connected with land, water, and women.

18. In all cases that come up before courts, settlements 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 Narí 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 sheepskin.

15. Án sál-án ki zila paidáuárí jawán bíagh-e án sál-án di án phalawa kharch sánga philav na bíagh-e (11)

16. Azh Kandahár-a dán áragh-í bi (12)

17. Geshtar án shar' ki jirga denv-a kh-á-y-ant dighár bábata yá áf bábata yá zál bábata bíagh-ant (13)

18. Thewaghe muqaddama ki jirga dema shar' sánga kh-á-y-ant tumání sístán musulmání qaum wájha gíeshagh-án.

19. Brahúí 'álam sarkár ambráí seb na khanagh-án. (14)

20. Azh e rang-e ambráí-a án-hán levi-ání níánwán nokarí vash khanagh-án.

21. Achakzai-án maz-e-n duz-án ant.

22. Azh khuh-án waragh sánga áf mil-e , mashe án chi-e sor en (15)

23. Narí darya níánwán báz ubhár bitha rel dag

27. Rice stubble has no value in our country. It is burnt and used as manure.

báz-e hand-a bhorentha-í. (16)

24. Balcoh 'álam rást-go naghan-deokh ant.

25. Án vela ki mardum-ánra wahába, sohrakh, gurphagh, kh-á-y-ant mariz-án khard khanagh-ant. (17)

26. Án ki azh nephas-a ná-duráh bíagh-e geshtar mesh phost-a beragh-ant-í
27. Brinj nenv ma-í deh-a hachi kár-a n-en. Má án-hán soshagh-ún dighár chakha chandagh-ún, bhán sánga (18)

Obs 1 As alternatives we have *shakk* and *khesi, Gawín* in coined from the *Pehlavi gumán*.

Obs 2 *Kushtathant*, they used to be killed, is the 3rd person plural, contingent perfect, of *khushagh*, to kill

Obs 3 Gieshagh-án, they settle, *diagh-ant*, they give, very often *deagh-aint* is heard, *Iwaz*, compensation, *iwazi*, revenge, a person acting for another.

Obs 4 *Azh csh-án*, out of these, that is, out of the twelve hundred rupees. The *chi-e* can be repeated before *rok*, but it is not necessary

Obs 5 I saw "the news-giving wire is cut". Tar is the common word for a telegram.

Obs 6 Paidaish-a, on the produce, *guzrán khanagh-án* is understood after it.

Obs 7 *Zamín-chand, or dighár-chand*, earthquake, earth shaker, *chandenagh,* to shake.

Obs 8. A variant would *be gharq bitha*.

Obs 9 We need not to use the plural here. The Tarens 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 di here means "even".

Obs 12 *Áragh-í bi,* has to be brought, that is, by this inhabitants Remember, this form takes the dative, have the dative is understood.

Obs 13 We must use the contingent future *kh-á-y-ant*, that may come, that may chance to come. The singular of both verbs could have been used, *kh-á-ith* and *biagh-e*. We often hear a form ending in *e* used *khan-ante*, they may do, *kh-á-y-ante*, they may come, *bante,* they become, etc.

Obs 14 To approve *seb khanagh*, sebal, wholesome, suitable. In the next sentence we meet with *vash khanagh*, a like, to approve.

Obs 15 *Khuh*, a well, is common. An alternative is *chath, mil-í*, may be next sentence may be had the contingent future, 3rd person singular, *Mashe chi-e sar-en*, but it is somewhat brackish.

Obs 16 *Ubhár*, a rising, swelling, a flood, from the Hindi. We have an alteranative word in por, *Bhorenth-í*, was broken by it, that is, by the *ubhar* or flood.

Obs 17 *Wabá* or *wahába,* cholera, *sohrakh*, measless, *gurphagh*, small-pox.

Obs 18. *Renv,* grass, stubble, straw, is here considered plural, and is therefore replaced by the pronoun *án-hán*, they. 2-11-1909

(9)

1. I owe the baniyá 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 of Hadíánís carried them off.
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 Toyání 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

1. Ma bakál-e wámdár án (1)

2. Rosh pha rosh-ígh azh má lotagh-e (2)

3. Chí-e ma-na de, ma na-hía adá khan-án.

4. Án wakht-a ki ma-í mál maweshí khaur níánwán charagh-ethant haddíání ákhto áwár khutho burthagh-ant. (5)

5. Má án-hání phadha khori shashtátha.

6. Yak mardum shasht toyání khaur-ání cháth níánwán gind-í á fasten ki n-en. (4)

7. yak do hand-a chi-e sor-e á fasten, mashe án waraghígh n-en. (5)

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 obtaibable from the neighbouring villages.
16. When the tiger came for me I let fly at it

8. Do rosh bítha ki khaur níánwán por ákhta áokh-ravokh-ání dag band bítha. (6)
9. Án wakht-a ki tha-ra án-híá zá dátha, go wath-í zahm-a jatha, thi khas-e gindokh asta?
10. Gwastoghe shaf-a duz-án ma-í sanduk duzi khutho burtha, Ní ma-na yak perewádú de ki ma duz-ání rand-a shasht-án. (7)
11. Yak avzár e phalawa drik-ána man-ágh-e, thau zánagh-en khai-en?
12. Khoh-ání chakha haur-á gwárta, e savav-a dor di gar di phur bithagh-an

13. Zí 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-ání níánwán

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 consequnence 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 trust worthy person and one who can stand hard work?
22. Two or three months ago there was a bad epidemic of cholera of Bostán and over sixty deaths were reported.

chikhtar árth zurth mil-í. (9)

16. Ham-án wakht-a ki dihav ma-í phalawa drik dátha má túfak jatha, thir án-hí saghar-a mán-ákhta.

17. Geshtar gandím rej dighár-a paida bíagh-e, mashe zurth kham-ene; gandím di zurth di gwáresh-ání dighár-a paida bíagh-e. (10)

18. Gwashtaghe sál khan-e bewar khapta. E savav-a e sál-a áf kham-e en báz tobá hushk bithagh-án. (11)

19. Natiya ham-esh en ki renv-ání bhá báz bitha; bale, chi-e dukúl umaid-án.

20. Ma-í saláh ham-esh en ki yak mardum sarhadd pár chi-e hál giragh-a shasht-án. (12)

21. Thau ma-na yak radh-e mard dátha den, án ki azh kharárá-e kár-a ma thurs-í?

22. Do sai máh bítha ki bostán niánwán wahába kichah báz

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.
25. It was said they were run down from fever and sunstroke.
26. The regimental doctor thought that they had made themselves worse by trying to stand out against the fever instead of reporting sick.

garm bitha, bale azh sao gist mardum-án zíyáda murtho shuthagh-ant. (14)
23. Unhála níánwán mastung áf-á gurkha báz dukhí khutha, azh án savav-a án-hání láf bukhta. (15)

24. Tharagh wakht-a báz aspitál-a shuthagh-án.

25. Gushagh-ethán chitka thaf sabab-a be-sekh bíthagh-án (16)
26. Paltan tavín-á e dihán khutha ki ma-í chana e mardum-án wath-í wath wath-ánra ziyáda ná-duráh khutha ki ikhtar rosh-án dara nishtagh-ant aspitál-a na shuthagh-ant. (17)

Obs 1 I am indebted of the *baniyá*

Obs 2 Or, *ro har ro, har to har to.*

Obs 3 There are at least two meanings attached to *áwár* : (1) mixed (2) spoil, plunder. *Áwár bíagh*, to be mixed, *áwár khanagh*, to plunder.

Obs 4. Read in the well of the Toyáni torrents

Obs 5 *Waraghigh,* is in reality a genitival form, *waragh-ígh* of drinking, that is , fit for drinking

Obs 6 *Do rosh bitha*, two days ago, is strange to say, more idiomatic than do rosh *bithagh-án, Aokh-ravokh-áni dag*, the road of comings and goings.

Obs 7 *Pere-wádú* or *rand-zirokh*, a tracker

Obs 8 *Kahne*, a pigeon, other words are *sháthlo, girá, kavot*

Obs 9 *Pat,* information, from the Urdu and Hindi *patá*

Obs 10 *Rej dighár*, irrigated land, *gwáreshání dighár*, land dependent on rain.

Obs 11 We hear the word pronounced *bavar, bawar, bavr, barp, bhauar, varif,* and even *banr*. For the word "sping" there toba, chashma, mund, buzi

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 *Dátha d-en*, can you give? *An ki* etc, that one who from strenuous work may not fear.

Obs 14 *Wahába kichah báz garm bitha*, the market of cholera became very warm, is an idiom in more than one Eastern language Bale, yes, as a matter of fact, indeed.

Obs 15 *Án-hání láf bukhta*, their bowels opened

Obs 16 *Bithagh-án,* they have become, not *bithagh-eth-ant*, they had become. The reason is obvious.

Obs 17 *Ma-í 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 the government among his clansmen.
4. Until marriage the bride-groom supplies the clothes of his betrothed.
5. When a date for marriage is fixed s minstrel is sent to invite the bridegroom's relations.
6. Gul. Bahrám deserted his post, taking with him some government

1. Ní ki Sardar sír khanagh-e, az sarkár zar mil-í. (1)

2. Án azh wath-í tuman-a hechi na girt.

3. Mashe án ki azh sarkár-a mil-í go wath-í ráj bahar khat.

4. Sir táín sálokh nokhár-a jar-án deagh-e.

5. Án wakht-a ki sir thith mukarrar bíagh-e dom sálokh siyád-ánra kándho deagh-a shashtagh-án. (2)

6. Gul bahrám wath-í jágro-a ishto, chi-e sarkárí túfak naríyán darmán thir zurtho shutha. (3)

7. Ní Lashkar taiyár bíokh en.

rifles, horse 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 sepoy of the fourteeth 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 chiretha.
13. I have been ordered to enlist fifty Marrís.
14. Can you get good, strong men?
15. In the Kachhí good strong bullocks procurable but their prices have risen in recent years.
16. In Mastung horses are fed on grass, bhoosa, and dry Lucerne.
17. How far is it to the camping ground?

8. Bángahá balelí-a kuch khan-í

9. Gist o chiár lambar Baloch-áni yak ambráh ganokh bitha, chiárdah labar sikh-áni do ambráh khushtagh-án, yak hawáldár zadagh khutha. (4)

10. Án-hí zál-ára báz dhaka mirgi biagh-e.

11. Thau án-hía chi-e darmán dátha khan-en?

12. Thaf sánga akhsar chiretta áf deagh-ún. (5).

13. Ma-na hukm miletha phanjá marri wath-í mahkama sánga bharti khan. (6)

14. Jawá-e-n sake mard astán? (7)

15. Kachhi-a jawá-e-n sake khaigh-ar milagh-ant, marri azh chi-e sál-án án-hání bhá ziyáda bitha.

16. Mastung níánwán renv, bho, hushk-e uspust nariyán-ánra deagh-án. (8)

17. Otak chikhtar dir en?

18. It is about two hours march.
19. Is there plenty of water?
20. There is good spring about two hundred yards to the east, above the water mills
21. What supplies are obtainable?
22. There is a Ghilzai camp about a kis to the north, and the Ghilzais can supply wood, grass, sheep, milk, fowls, and eggs.
23. Sáhib, I want a week's leave without pay.
24. My grandfather died yesterday evening, and I am his heir.
25. If I do not go home my cousin will seize the inheritance.
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 any goats.

18. Nawán do ghanta mizil bi.
19. Áf báz en?
20. Jandr-ání buza do sadh gám jahli phalawa yak jawá-e-n tobá en.
21. Odha chi chi thoshagh mil-í?
22. Nawán nem koh lamma phalawa ghilzai-ání otak en; odha ghilzai-án dár, renv, mesh, shir, khurus, haikh, dátha khanagh-ant.
23. Wázhá, ma yak hapta mokal lotagh-án baghair kharcha (9)
24. Zí begahá ma-í phírokh murtho shutha, ma án-hí mírátwár án.
25. Ar ki ma logh-a na rav-án ma-í brázákht mírát zin-í. (10)
26. Wakht-a ki má mál maweshi charnagh-a shashtagh-ún án wakht-a go án-hán phajia badraka dem deagh-ún
27. Khoh-ání 'álam maz-e-n duz ant; esh-ía siwá díhav, gurkh e rang-e diláwur astant ki

28. A raid took place on Thursday.
29. Two buffaloes and forty cows were carried off.
30. The raiders, who are said to be Gumatti outlaws, went off in the direction of the Wazírí 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 saiyads?
35. The jemadár shot the leopard that carried off your goats.
36. One witness stated that the night was monnlight, 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.
38. The Pathans got the possession of the pass

ma-í buz-án zurtho baragh-ant.
28. Zuma shaf-a pásna bitha. (11)
29. Do gwámesh chhil gokh jatho burthagh-ant. (12).
30. Gush-ante ki páswán gumatti khashtagh-e mardumán athant; wazírí sístán phalawa shuthagh-án (13)
31. Án gindagh-e ki mazár rand-án astant (14).
32. thau túfak duz-e chi-e rand dítha?
33. Yak rosh yak shaf duz intizár nishta.
34. E saiyid-ání shahr en?
35. Án díhav ki tha-í buz burthagh-etha án jemadár-á khushta.
36. Yak shahid-á guashta ki shaf máhkan ath do-mí-á gwashta shaf tahár ath, máh ne-y-ath.
37. Swát niánwán báz haur sabab-a kábul daryá burz bitho naushahr-a thalánk puhal bhorentho butha.

and fought desperately.

39. Both clans lost manu 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 Bára river.

41. Consequently the irrigated land has not suffered.

42. We have snow some of the Idian 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

38. Pathán-ání dast-a thak ákhta, án-hán ba-khubi go ráhzaní-a jan khutha. (15)

39. Har do tumán-í báz mardum khushtiya shuthagh-án. (16)

40. Azh bahár-a asula chi-e haur-á gwártá, murri chilav-a báz bawar mastha, e sabab-a bára daryá niánwán áf báz en.(17)

41. E sánga rejání dighár zíyán hech na bítha.

42. Án ki thau zurth bij má-ra dátha azh ch'án-hán chi-e má kishta.

43. Bij jawá-e-n, mashe án-hí tándá e rang-a khurárá ant ki mál maweshi wárth na khanagh-ant. (18)

44. Ar ki ma-í thewaghe dighár rejání bíthen, yá azh khuh-án áf milethen, e rang-a dukh na saheth-en. (19)

45. Bángahá ginerl sahib paltan gind-í

46. Thau gind ki har chi taiyár bí

47. The regiment will march to-night at 9 o'clock.	*47. Maroshí shaf-a nuh-a baja paltan kuch khan-i*
48. There will be a night attack on Sparí.	*48. Má safari márshagh khan-un. (20)*
49. Take some spare mules for the ammunition as the road is very difficult.	*49. Dag báz gandagh en darmán thír-ání sánga chi-e horg-e hastal wath-í 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-ágh-e, bíng dí bhaunkagh-án, ma-na kal en ki án-hán halk ishto dátha. (22)*

Obs *1 Mil-í* preference to *milagh-e*, because it is a custom. See also *girt* in the next sentence, and *khat* in the third.

Obs 2 Thith, date, from the Hindi tithi or tith. Siyád, 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 havaldar the Urdu '*uhdadár*' may be used.

Obs 5 *Chiretta áf*, water of *chiretta*. And similary 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 Baloch would perhaps say *jawá-e-n shiuárá-e-n.* put the question thus. Are there good men?

Obs 8 Uspust, ispust, Lucerne, *bho, bhoosa*, or chopped straw, reni, grass of any kind.

Obs 9 Other common word for pay are *pagár* and *talab.*

Obs 10 *Zinagh* means to take by force, and should, therefore, only be used when this 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, *gumatti khashtagh-e,* outlawed gumattis, Sistan, border, are all words worth remembering

Obs 14 Or, *án mazar rand-án gindagh-e,* he sees traces of tiger

Obs 15 *Ráhzan,* a highwayman, go ráhzani-a, desperately, after the *dare-devil* fashion of a highwayman.

Obs 16 *Har do tuman-í,* of both *tumans.* We might put the whole sentence more idiomatically. *Hardo tuman báz mardum kár-a man-ákhtagh-án,* of both tumans many men came into use. Compare this with Urdu idiom *kám-ána, khet áná.*

Obs 17. *Chilav, zamistán, zimistán, gwahara*, the cold season, *madhagh, mastha*, to freeze, *bawar shanz janagh*, to snow.

Obs 18 *Wárth na khanagh-ant*, they are unable to eat them.

Obs 19 *Bithen, milethen, sahethen*, are examples of the contingent perfect.

Obs 20 *Jalo, jalav, jasol*, an attack, *pásna*, an attack by day; *márshagh*, an attack by night. Read we shall make a night attack on Saprí.

Obs 21 *Chí-e horgh-e hastal wath-í gura er-khan*, keep some empty mules with you.

Obs 22 Or, to put it more idiomatically, *dujon din a dukhagh-e. Dukhagh*, to smoke (as a chimney). 27-4-1909

(11)

1. When did you come? *1. Thau khadhe akhtagh-en?*
2. The day before yesterday. *2. Phariri ákhtagh-án.*
3. I hear that a camel has been stolen. *3. Má ashkhutha ki yak lerav duzí bítha shutha. (1)*
4. Yes, I heard the news. To-morrow two sawár will go and follow the tracks. *4. Bale e hálwar ma ashkhutha, bángahá do avzár án-hí rand-a ravante. (2)*
5. Much rain fell on the hills, the torrents were very good, many bands were filled, and the people are all very pleased. *5. Khoh-ání chakha báz haur-á gwárta khaur-án jawaníkha bahithagh-ant, báz band phur Bíthagh-ant, thewagh-e 'alam báz kush astán.*
6. My uncle shot a leopard last year, I

will show you the skin.	*6. Phadhí sál-a ma-í nakho-á yak díhav go túfak-a jatha. Án-hí phost ma tha-ra phendár-án.*
7. Is the road good or bad?	*7. Dag jawán en yá gandagh-en?*
8. I have heard that my father is dead. I have no brother; who will do the ploughing?	*8. Má ashkhutha ki ma-í phith murtho shutha ma-í bráth hechi n-en, nanagar khai bahain-í?*
9. What can I do?	*9. Ma chi khan-án?*
10. Let me go.	*10. Ma-na b-il de ki ma rav-án.*
11. It is four stages from here.	*11. 's-ham-edha chíár mizil dír en (3)*
12. Where have you come from?	*12. Thau azh kho ákhtagh-en?*
13. When will you go back?	*13.Khadhe char-en rav-en? (4)*
14. In how many days do you reach there?	*14. Chikhtar rosh níánwán thau odha ras-en?*
15. How long have you been India?	*15. Tha-ra hindustán níánwán ákhtagha chikhtar sál gwasto shuth-ant? (5)*
16. Are you married?	*16. Thau sir khutha yá na khutha? (6)*
17. There are eight tribes of Baloches.	*17. Baloch-áni hast tuman astán.*
18. I saw a Baloch with ten mares and twenty sheeps.	*18. Má yák Baloch dítha, án-hí gwra dah mádhin gist 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. Avzár bítho ya tum-
21. What are the crops of Dera Ghazi Khan?	*tum níánwán nishto ham-odha ravagh-en?*
22. Have you any bands of your own?	*21. Derav níánwán chi rang-e khishár bíagh-*
23. How many sons have you?	*ant?* *22. Tha-í nínjen wath-í chi-e khishár asten? (8)* *23. Tha-í chikhtar bachh astán?*

Obs 1 Change the to "I have heard", "by me it has been heard"

Obs 2 *Ravante*, or *rav-ánt, or ba-rav-ant*. The first form is much affected in the south.

Obs 3 *'s-ham-edha*, from here, is from here, is *azh* or *azh ham-edha*, to go back.

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 Easter languages. To you India came how many years have passed? The point to rememeber is that the expression requires the dative of the person concern.

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 sheeps. The verb in this case would be *astán*. So far has direct narration gone.

Obs 8 *Ninjen, ninjin*, 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 wazír I will give him many presents.
6. Whatever may come from God I will divide with my heard.
7. Is this a city of pilgrims?

1. Marrí-án bugtí-án wa pha wa<u>th</u>-án jang khu<u>th</u>a, marrí-áni bugtí-áni chi-e mard khushta. (1)

2. Tha-ra kal n-en ki e asula duz rand en?

3. Án mard bozhí niánwán daryá ánega shu<u>th</u>a.

4. kha-íá án mard-ára na<u>gh</u>an dá<u>th</u>a?

5. Bádsháh-á gwasta ki án mard ki ma-í wazír kh-ár-í án-híára báz barát de-án (2)

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?
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 Mir Jihan takes a third share?

6. Har chi azh kádir-a kh-á-I go dil-a bahár khan-áni (3)

7. E haji-áni shahr asten?

8. Juz, dár chin b-y-ár ki má chi-e sawárak phash-ún. (4)

9. Má edha yak rosh yak shaf otak khutha. (5)

10. Edha thau ma-í bráth chi-e rand dítha na dítha?

11. Án chi rand-e mard ath?

12. Án báz hawá-e-n Sardar en.

13. Án khai phaták-e mard en ki ma-í phalawa man-agh-e?

14. Thau án-hía phajía ne-y-áragh-en?

15. Thewaghe majlish-a án maz-e-n mukaddim asten.

16. Tha-í bráth azh thau mazann en?

17. Án hapt-e mard-án go wath phajía bár khush-ish. (6)

18. Án ther azh takatu báz burz en. (7)

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.
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 sahib to-day?
36. Certainly I did, and I asked him whether he was well and happy.
37. Three men came and reported that

19. Má báz Dhaka koshish khutha mashe 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-en ki mír jihán án-hí sai-ak giragh-e?
23. Má án-hiára gwashta na yak Dhaka, bale, azh chiár Dhaka ziyáda gwashta (9)
24. Maroshí máh-e gist o phanch en (10)
25. E mádhin tha-í en?
26. Beshakk man-ígh en (11)
27. E tha-í túfak en, e di tha-í thír-dán en.
28. E mard khai en?
29. Ham-esh en ki tha-í brákh-zákht khushta-í
30. Hark has án-hía phajía-kh-ár-í. (12)
31. Haw-án mard en ki go dast-a ma-na jatha-í.
32. Án khai mard en ki thíh-án shwashkagh-e?
33. E hand-a khas-e án-hání girokh en?
34. Bale, ma er'ga khan-án. (13)

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.
48. It behoves you secure that horse in a stable at night.

49. You promised me with your lips that

35. Maroshí thau kamíshnr sahib phalawa shuthagh-en?

36. Beshakk ma shuthagh-án, azh ch-án-hía phursitha hairát-a asten. (14)

37. Sai mardum ákhto hál dátha ma-í logh khas-e-á phulitha

38. Shwá ba-ro-eth, gind-eth án-hání hál rást en ki drogh en.

39. Hark has ki ingo kh-a-ith barát mil-í. (15)

40. E mádhin ma-í mírátwár mál en.

41. Thau án-híára hikm de án wath juz-í án mard-ára girt, edha be-y-ár-í

42. Án mard-án wa pha wath-án murái khutha (16).

43. Kha-íá tha-ra gwashta?

44. Án mard wath-í sawárak-a mán-ákhtagh-e (17)

45. Dánkho musáfarí-a khangh-e.

46.Tha-í chana sai-mí sál-a nar band jur-í?

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 sarkar is going to establish a cantonment in Kabul. Is it likely?
56. All yours shot 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.

47. Án báz sake mard en, ma-na shakk en nawán án-hía gir-án. (18)

48. Tha-ra shaf-a án nariyán tambala níánwán bandagh-í en. (19)

49. Thau go wath-í daf-a sukhan khutha ki sai-mí rosh-a ma thar-án kh-án.

50. Maroshí phanch-mí rosh en ki án-hía avzár bítho drikentho azh guzagh-a ahmad jatha. (20)

51. Án wakht-a ki ma dag-a pár ravagh-ethan thir ma-na mán-ákhta.

52. Be-gunáhí-a án mard zá de-ána jan-ára khapta.

53. Ar ki khas-e ángo bíthen mádhin gipt ingo khárt-í. (21)

54. Hudhá tha-í hair-a khat.

55. Gushante ki sarkár yak cháoní kábul níánwán jorenokh en. E biokh en? (22)

61. Also, that he must not come to my house again.
62. Who is that person standing under the tree?
63. He is a beggar.
64. Your horse is lying at the bottom of that stream.
65. Go and pull him out.

56. Tha-í thewaghe thir burz-a ravagh-án
57. Asula chi-e nishán-ára mán-ákhtagh-án
58. Sadh armán en ki má wath-í shist burza na khutha.
59. Ma-í nazikh-a me-y-á, nawán khushíj-en (23)

60. Án-híára gwash án phalawa ma rau.
61. E dí án-híára gwash ki thi bar-e ma-í logh-a me-y-á
62. Án khai en ki án drashk buna oshtáthagh-e?
63. Án pindokh en.
64. Tha-í nariyán án síyáh-áf níánwán khaptiy-en.
65. Ba-rau, án-híára dara chikh.

Obs 1 or *khushtagh-án*, but the singular is more in accordance with Baloch idiom.

Obs 2 *Barát*, an allowance, a subsidy, barát-wár, the receiver of such allowance. Other common words are *nazar, inám, bashkish*. A wedding present is called nendr.

Obs 3 From the Arabic *al-qádir*, the Almighty, *Hudhá*, God, may be used instead.

Obs 4 *Sawárak* or *sawárik,* breakfast, whard, food in general, *naghan*, bread, food, sham, evening meal. Men from the north call both meals sawárak, and pronounce it *sawárigh*.

Obs 5. *Otak khanagh*, to encamp. But we might have used *nishtagh-án*

Obs 6 *Bár,* take away, for bar, from baragh, the contingent future, 3rd person singular is *bárt*. We cannot here use the conjunctive participle *burtho*, having taken (them) away (kill them)

Obs 7 *Khoh, koh*, a mountain, a stone, *ther*, a mountain peak, a hill, *nighwar*, low hills, Kohistan, a hilly country, *gwásh*, foot-hills

Obs 8 *Wájh wajah, waj, Muhlat* and naubat are also in use.

Obs 9 *Bale*, in fact, it translates in this sense the Urdu balks (Arabic ba + Persian ki), and this very probably may be its origion.

Obs 10 *Máh-e*, of the month, genitive case

Obs 11 *Man-igh or ma-igh, mine*. The suffix n is euphonic

Obs 12 *Phajia-kh-ár-í*, the contingent future is preferable to *phajia-áragh-e*, the present imperfect, to be recognized by everyone" has a sense of habitualness.

Obs 13 *Er'ga*, in this way, *ár'ga,* in that way, are shortened forms of *e-rang-a* and *á-rang-a*.

Obs 14 *Azh ch-án-hia 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 appwars to be euphony, *Hairát,* welfare, happiness, from the Arabic *khairiyat*.

Obs 15. *Kh-á-ith* or *kh-á-e*, may come

Obs 16 *wa pha wath-án*, among themselves, it is a phrase worth remembering.

Obs 17 Note the idiom, he has come to his food.

Obs 18. *Nawán án-hía gir-án*, perhaps him I may catch, the inference being, perhaps him I may not catch.

Obs 19 *Bandagh-í en* denotes present obligation, and *bandagh-í bi*, future obligations

Obs 20 *Azh guzagh-a* or *guzagh-a wakhta*, at the time of passing, while passing

Obs 21 *Bithen* and *kh-árt* are examples of the contingent perfect tense. The pronominal suffix *í*, him, may be left out without obsecuring the sense, but the idiom is to have it there.

Obs 22 *Jarenokh*, about to make, *biókh*, possible, *ná-biókh* impossible

Obs 23 *Khushij-en*, you may get killed, is the 2nd person singular contingent future, passive voice. Pronounce the word as if written *khusijáe*. 7.11-1908

(13)

1. You say your head pains you. *1. Thau gushagh-en thaí saghar dor khanagh-e (1).*

2. When I eat and drink I vomit.
3. Show me your tongue
4. You will have to take a laxative
5. I have no appetite. If I eat a morsel my stomach swells, and I cannot digest it
6. My face and feet are swollen
7. O, you there! Stop where are you running to?
8. Come here for a little
9. I wish to have a little talk with you.
10. What do you want?
11. I cannot stop here.
12. I am going out to plough, and my pair of bullocks have gone on in advance.
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.

2. Án wakht-a ki naghan áf waragh-án uchál bíagh-e.
3. Zabán shondár. (2)
4. Tha-ra láf bozhagh-í bu.
5. Ma-na sawárigh seb n-en, ar ki ma yak burthí war-án ma-í láf dambar-í, hazm na bi. (3)
6. Ma-í denv di ma-í phádh di síthagh-án
7. O, mard b-osht thángo drikagh-en?
8. Kham-e der sánga e phalawa be-y-á.
9. Ma go thau chi-e thaukh-tawár khanagh lotagh-án.
10. thau chi lotagh-en?
11. Ma edha oshtátha na bíagh-án. (4)
12. Ma nangar bahainagh-a ravagh-án ma-í jora denv-a shutha. (5)
13. Ma thursagh-án khas-e án-hán duzí ma khan-í bor-á. (6)
14. Wath-í hál ma-na de.

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.
28. How far is your village from here?
29. How many kos will it be?

15. Tha-ra kal en marri-ání bugti-ání chi-e jherav asten ki na ? (7)
16. Ni wa pha wath-án khaptagh-án pásna khanagh-a.
17. Khas-e níyámagh-í shar' gieshokh na mil-í
18. Án wath-í sh'ara jirga níánwán pha chi na giesh-án?

19.Hudhá-ra kal en
20. Phesha shar' bitha bi mashe ni án-háni jherav girán bitha. Esh-í shar's khanagh arzán na bi, e sabab-a ki har do phalawa hon bitha.

21. Chikhtar mard murtha kha-í phalawa? 8

22. Má ashkhutha chíár marri khushijithiy-ant shash zadhagh bithagh-án (9)

23. Bugtí-áni di sai mardum zadhagh bithagh-án.
24. Ni ma rav-án.
25. Khas-e-ára hukm de ma-í naríyán be-y-ár-í (10)

30. Sir, to tell you the truth, I know nothing about 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.

26. Ingo tha-í phadha oshtáthagh-e. (11)
27. Thau dir musáfarí khutha bi.
28. 'sham-edha tha-í halk chikhtar dir en?
29. Chikhtar koh bi?
30. Wázhá ar ki rást phurs-en koh-án ma na zánagh-án; mashe sai rosh-án ma edha ákhtagh-án. Yak rosh má dag-a otak khutha, maroshí bángahá phanch-mí rosh shahr-a rasithagh-án (12)
31. Man ín rosh-án haur go zor-a gwáragh-e
32. E guárish khishár sánga jawán en e sánga ki báz en. Maashe án ki khanakh en kár-a n-en, e sabab ki dighar azh ch-án-hía na misaghe. (13)
33. Tha-í dihán-a maroshi haur gwár-í?
34. Hudhá-rá kal en; jhur bazz en nawán gwár-í.
35. Má ashkhutha ki thau mashúr ghorvand en. (14)
36. E rást en sarkárí jalsa níánwán má báz go zurtha (15.

Obs 1 *Dard* is usually reserved to denote "internal pain" remember that waragh means to eat and to drink.

Obs 2 *Shon-deagh* or *shon-dáragh*, to snow

Obs 3 *Seb* can be replaced by s*hauk*, desire, and *burki* by zamb, a little bit. The verb *dambaragh* is generally restricted to "swelling of the stomach"

Obs 4 *Oshtátha na biagh-án*, I cannot stop, is an antransitive potential compound.

Obs 5 There is no need to translated 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 Bugtis.

Obs 8 Read, How many men have died on whose side? The construction of the Balochi sentence is worth noting

Obs 9 *Khustithiy-ant* or *khushtiy-ethant*, were killed, the passive voice

Obs 10 *Be-y-ár-í,* that he may bring, the indirect form

Obs 11 Note that it is not *oshtagh-e*, the 3rd person singular, present imperfect, but *oshtáthagh-e*, the adjectival form of the past participle (Cf. *nindagh*, and the verb *baithná* in Urdu and Hindi

Obs 12 Read, if you ask for the truth. This is the Urdu and Hindi idiom, *agar áp sach púchhen*

Obs 13 Misagh menthe, to become wet, *mishagh mistha*, to suck; much alike and liable to lead one astray

Obs 14 *Ghoriand*, according to Dames, is a horse attendant. It really means however "a breeder of horse". The word for a horse attendant or groom is *galphán*.

Obs 15 Go, a prize, bo-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?	*1. Chikhtar rosh bitha ki thau wath-í logha shuthagh-en?*
2. Is all well in your village, and are your crops and cattle flourishing?	*2. Tha-í halk-a hair en; tha-í khishár-án mál maweshí jawán astán?*
3. Has there been any illness?	*3. chi-e ná-duráhí bitha? (1)*
4. Also, have all your tribes been at peace?	*4. E di ma-na das, tha-í thewagh-e tuman-án go hairát-a nindagh-ethant? (2)*
5. Have you ever made a long tour through your country?	*5. Thau kadaha wath-í deh níánwán dir musáfarí khutha? (3)*
6. What places did you visit and at which did you encamp?	*6. Thau kithán kithán hand-án shuthagh-en ba-khu ba-khu otak khutha? (4)*
7. Were the encamping grounds clean and were supplies easily procurable?	*7. Otak hand-án sáf ath-ant, thoshagh arzánígha mileth-a?*
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 uriyál 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 your country.
16. Have you heard that a band of armed Pathans made a great raid on two or three shepherds grazing their flocks in the Chaman range hills,

8. Mukaddin-ánra gwash má-ra har rang-a thoshagh pakár b-án, árth, dár, moshin, gozhd, har har hand chakha ki otak sánga phesha mukarrar bítha. (5)

9. Tha-í deh-a shikár báz en?

10. Ma-í dithán-a thau khamene pháshan gurándh deh-a ishto dátha, thewagh-án go túfak-án jatha (6)

11. Báz dukhi-a shikár-a sarwán maz-e-n shah-ání milagh-e.

12. Thau mádhagh-ena din a kh-il-en (7)

13. Tha-ra lajj na man-ágh-e ksá-e-n mádhagh-e janagh-a? (8)

14. Kham-e sál-án phadha tha-í deh-a hechi shikár sar-na-kh-á-í

15. Ham-e rang-a ar ki khas-e maz-e-n zulmí tha-í thewagh-e mardum-án zál-kár chukh-chori khush-í, guda tha-í deh-a Baloch hechi sar-na-kh-á-í.

and carried off six to seven hundred head of sheep and goats.

17. This happened about five days ago.

18. A party of cavalry and levy sawár took up their tracks ans 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

16. Thau ashkhvtha ki pathan-ání yak ghal-á do sai shaf-ánk chakha maz-en pásna khutha, shash hapt sadh mehar ramigh burthagh-ant-ish? E phasoi chaman khohistán chakha wath-í mál maweshí chárenagh-ethán (9)

17. Nawán phanch rosh gwasto shuthagh-ant e kár bítha.

18. Risala-í leví-e yak ghal páswán-ání rand-án shuthagh-ant, ma-í sístán án-bar-a ákhto gon khaptagh-ant, mirái bítha. (10)

19. Har do-enán túfak jathagh-ant, mashe na án-hání na esh-ání chi-e khushtiya shutha (11)

20.Mashe do páswán zadhagh bíthagh-án gírijithegh-an. (12)

21. Bákígha áwár mál ishto dátha, khohistán phalawa phadátho shuthagh-án, ángo án-

their respective owners.

23. Raids of this sort are of common occurrence, and the border being so close at hand makes escape easy.

hání phadha khorí shutha na bítha (13)

22. Guda khorá ghal-á áwár mál much khutho chaman phalawa hakaltho burtha, wázhá, wázhá-ní zimma khutha. (14)

23. E rang-e pásna geshtar-a bíagh-e sístán nazí bíagh-a duz-án arzánígha dar-shaf-án. (15)

Obs 1 *Chi-e* in general corresponds to the Urdu *khchh*, some, any, something, anything.

Obs 2 *E dí ma-na das*, tell me, this also, *nindagh ethant*, they were dwelling, is the past imperfect tense.

Obs 3 *Duar khanagh*, is however, the expression generally used.

Obs 4 *Kithán kithán*, etc what various places. Similarly the interraogative adverb has to be repeated. *Ba-khu, ba-khu*, where and where.

Obs 5 *Pakár b-án*, will be required, *har har hand chakha*, at each place

Obs 6 *Thewagh-án*, all is here used substantively

Obs 7 *Mádhagh,* female, *madhagh-ena*, of females, is the adjective used substantively. Read *Mádhagh ena shikár din a kh-il-en,* you even persist in the shooting of females.

Obs 8 That is, *janagh-a azh*, from killing, through killing

Obs 9 *Shafánk* or *shwank,* a herd, a shepherd, phasoi, one who looks after a herd of sheep or goats, from *phas*

Obs 10 *The í of risála* and the e of leví are genitival suffixes

Obs 11 *Na án-háni, na esh-áni*, nor of these nor of those, of neither party. *Jathagh-ant*, the plural is necessary to agree with "shots"

Obs 12 *Girijithegh-án,* they were captured, the passive voice. Its use can nearly always be avoided if desired.

Obs 13 *Shutha ba bitha*, went not became, is an intransitive potential compound.

Obs 14 *Wázhá wázhá-ní zimma khutha*, placed them in the care of their respective owners. Note that only the second *wázhá* is inflected that is the rule. The English word respective is got by repeating the noun.

Obs 15 Read *Azh sistán nazí biagh-a, dar-shaf-án*, they escape, they can escape, is the 3rd person plural, contingent future. No date.

(15)

1. What land have you got? *1. Tha-í chikhtar dighár asten?*

2. Ten jaribs of irrigated land and fifty of unirrigated land.	*2. Ma-í dah jaríb rejání phanjáh jaríb gwáreshání astán.*
3. The irrigated land I plough myself, and the other I give to cultivators.	*3. Án ki rej-ání dighár en ma wath kishár khishagh-án, án ki gwáresh-ání eb ma*
4. This is a bad village	*ráhak-ánra deagh-án (1)*
5. It is famous for thieves	*4. E gindagh-e halk en*
	5. Duzi sánga mashúr en.
6. Last year a hundred cases were committed here.	*6. Phadhi sál-a án-hí níánwán sadh duzi bithagh-án*
7. Only ten were proved	*7. Asula dah sabía bithagh-án. (2)*
8. I went and learnt that málik had been stabbed.	*8. Ma shutho sahi bithagh-án ki málik-ára khas-e-á kárch jatha (3)*
	9. Kha-íá e kár khutha?
	10. Gushagh dukhi en. (4)
9. Who did this?	
10. It is difficult to say.	*11. E halk-a ber báz en*
11. There is great enmity in the place	
12. This settlement has caused bitter feuds in the families.	*12. E nokh-e dighár-kach sabab-a logh logh-a báz ber paida bitha. (5)*
	13. Dighár zál, thewaghe hon sabab astán
13. Land and women are the cause of all murders	*14. 'Álam thursagh-e ki tírni nawán ziyáda bi. (6)*
14. The people are afraid that the revenues will be increased.	*15. Ar ki e rang-a bi gharib zamindár-án báz dukhi bant.*
15. This will be a great sorrow to the poor landowners	

16. Last year their autum crops were destroyed by locusts, and this year the spring crops have been burnt up by the drought
17. What is this crowed collected here for?
18. Malik Phir 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 Khan.
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.
26. One hundred carts, three hundred mules, and two hundred camels.
27. To whom these hills belong?

16. Phadhi sál-a án-hání kanjo-e khishár madhagh-án wártha, e sál-a án-hání jeyto-e khishár-án azh haur na gwáragh-a hushk bithagh-án.

17.E jubla ham-edha pha chi much bitha? 7

18. Málik phir bakhsh sai gist o dah sál umr-a asten. (8)

19. Án-hiá yak sharr-e janikh chiár-dah sál umr-a sir kutha

20. Án-hí math-phith-á go zor-a e kár khanaintha, mashe pharandoshi án 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. Genrl sahib án-híe mulázaha khan-í zuma (11)

24. Thau gind ki ham-uchí taiyár bí.

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 string, some of them being armed with sniders, and the rest with muzzle-loaders and matchlocks
38. Sahib, I want a week's leave without pay.
39. My grandfather died yesterday evening, and I am his heir

25. Tha-ra chi chi olák pakár bi? (12)
26. Yak sadh gádí, sai sadh hastal, do sadh lerav.
27. E khoh-án kha-í astant?
28. Tha-í mál maweshi odha charagh-ant?
29. E khoh-án bugti-áni astán, ma-í ne-y-ant.
30. Má-ra sál phur sál-igha yak buz deagh-í biagh-e (13)
31. Án-hán ma-í chakha báz zulm khanagh-ant.
32. 'Álam pha chi dirkagh-ant? (14)
33. Pásna bitha.
34. Marri-gal-á sai khágír hakaltho burthagh-ant.
35. Án-hán go zahm-a sai mardum zadhagh khuthagh-án
36. Gushante ki páswán-áni yak ghal nazikh khoh-áni níánwán thamb asten. (15)
37. Gushante ki án-hán phanjáh mard án, kharde gura khina-phur-biokh-e, túfak-án bákí-áni gura

40. If I do not go home my cousins will seize the inheritance.
41. It is thundering and the sky is very cloudy.
42. I think we shall have a strom 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.

kaldár troendár túfak-án astant. (16)
38. Wázhá, ma yak hapta mokal lotagh-án baghair kharcha
39. Zí begahá ma-í phírokh murtho shutha, ma án-hí mírátwár án.
40.. Ar ki ma logh-a na rav-án ma-í brázákht mírát zin-í.

41. Juhr garandagh-e raghám báz ant.
42. Ma-í chana begí wáchar bí.

43. Án wakht-a ki má wath-í mál maweshi chárenagh-a shashtún sil-e-band-án di gonikha denv-de-ún.
44. Khoh-áni 'álam maz-e-n duz ant; esh-ía siwá díhav, gurkh e rang-e diláwur astant ki ma-í buz-án zurtho baragh-ant.

Obs 1 Or we can put *it án ki bákí en*, that which remains, the balance.

Obs 2 *Sabút* or *sebít biagh*, to be proved, *sabút or sebít khanagh*, to prove

Obs 3 *Kárch janagh*, to stab

Obs 4 Note this peculiar use of the word *dukhí*. Other words are *girán, mushkil*.

Obs 5 *Logh logh-a*, in the house, in the hosues. Note that only the last noun takes the suffix.

Obs 6 The plural *thursagh-ant*, may be used

Obs 7 *Jumlo, julgav, julba, jhor*, a crowed

Obs 8 *Umr, ago, umr-a*, of the 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 *Oták,* beasts of burden of any kind. Dames derives it from the Turkish *wulágh*.

Obs 13 *Sál phar sáligh*, year after year, every year, yearly, *má-ra deagh-í bithagh-e,* we have to give

Obs 14 *Drik zurtha ákhta*, he came running

Obs 15 *Thamb biagh*, to lie in wait, *thamun*, ambush

Obs 16 *Khína-phur-biokh-e túfak-án* may be replaced by *gándú túfak-án, kaldár*, machine made, of European manufacture, *troredár,* a matchlock. No date.

(16)

1. Who is that man coming toward us?
2. He is a Baloch
3. He is the police thánedár 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 came to Baleh, 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 Nauhissár torrent, and again set out early in the morning.
7. Journeying on in this way I hope to reach Nuski on the fifth day.
8. See that ll supplies for my servants be radyat the halting places.
9. They will require flour, millet, grain,

1. Án mard khan en ki má-í phalawa mam-áng-e?
2. Án Baloch en
3. Án polis thánedár gila khanagh-a man-ágh-e, e sánga ki án-hí-e buz-án mesh-án khas-e-á duzi khutha.
4. Rand-án begí khaur phalawa shuthogh-án (1)
5. Khas-e-ára hukm de ma-í máhrí balelí-a bar, ma-í sánga án-hía taiyár er-khan, ma bángahá rel-gádí-a kh-án.
6. Ma hasht koh avzár bitho rav-án shaf-a nauhissár churr kharagh-a otak khan-án-hán, guda khes-bángahá thi bar-e ráhí b-án
7. E rang-a mizil-án khan-ána khan-ána ma-na ummed en ki phanch-mí rosh-a nushkí-a rasán. (2)
8. Thau gind ki har chi-e thoshagh ma-í nokar chákar-ání otak-ání sánga taiyár bi.
9. Án-hání sánga árth, zurth, nond, roghan dhal, wahádh murján dár pakár b-ant.

ghee, lentils, salt, papper and wood.

10. Bhoosa and Lucerne will be required also.
11. What are those men doing?
12. They are tent-pegging.
13. Look on of them has taken a peg.
14. His pony is a good goer and is not afraid of the peg.
15. Bacholes are very fond of tent-pegging, wherever 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 syas he was drunk that he did not know that he was doing.
19. But it appears from police enquiry that the merchant had

10. Bho di uspat di pakár b-án (3)

11. Án mardum-án chi kár khanagh-ant?

12. Án-hán nezi-bází khanagh-án

13. Gind, azh ch-án-hán yak-e-á mekh pholitho burtha. (4)

14. Án-hí daddav jawá-e-n juzokh en, azh mekh-á na thursagh-e

15. Balochí 'álam nezí-bází báz vash khanagh-án, wakht-a ki án-hánra phár bi murri nezi bázi khanagh-án.

16. Thewaghe kichah-a shuhrat shuhrat guzagh-án ki yak dumandil bakál-á go kárch-a wath-í zál khushta. (15)

17. Ní murdagh-a zurtho baragh-án aspitál-a ázmenagh-a pha

18. Logh-wázhá gushagh-e ma nashái bíthangh-án, ma na kal na bitha ki ma cho khanagh-án (6)

19.Mashe azh polis phol-phurs-a sahi bíagh-e, bakál-á azh phesha án-hí khushagh iráda khutha, e kár sánga kárch di bhá gipta-í

previously determined to kill her, and for this purpose had bought a knife.

20. The cuase is that he suspected his own brother of having committed adultery with his wife.
21. But they have ordered lum 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.
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

20. Esh-íe e sabad en án-hiára shakk bitha ki ma-í wath-í bráth-á, go ma-í zál harkat khutha.

21. Mashe án-hiára pháho hukm dátha, e sabab ki án harám-sákí sebit na khutha. 7

22. Tha-í deh-a báz shikár en?

23. Ar ki e rang-a bi chi-e rosh go thau shikár khanagh-a kh-án.

24. Ma-í dil báz lotagh-e ki ma yak sarwán ki maz-e-n shá b-án jan-án.

25. Ma kaul khanagh-án ki e wakht-a pheshi wájha ma-í thír radh na bi.

26. Ma wath-í shist-a kham-e jahl khan-án túfak jan-án ki azh án-hí phusht-a thir na radh bi án rang-a ki pheshi Dhaka tha-í gura bitho má khutha. 8

27. Yá rosh-e-a má nari churr chakha yak maz-e-n jahár batak-ání ditha, mashe án-hán ma-na nazí áagh-a ne-y-ishta ki túfak-a jan-án (9)

let me get within gun-shot.

28. I tried in may 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 the 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.
34. My uniform coat was destroyed in this way, and I had to play for it.
35. There has been a big raid on the Segi village
36. The local baniya was looted and cash and cloth goods were

28. Má e rang-a án rang-a báz koshish khutha, áhira ma-na ditho án-hán bál gipto shuthagh-án. (10)
29. Thau nari churr-a maz-e-n batak-án kadaha jathagh-ant? (11)
30. Go má be-y-á, ma tha-ra báz phendár-án, guda án-háni nazi ravagh tha-í kár en.

31. Án ki drashk buna oshtáthagh-e shá-e gida ján-a khuthagh-e khai en? 12
32. Án polic sipáhi en, jágro-a khanagh-e.
33. Azh haur-a án wath-ára dar-baragh-e, er'ga na khan-í tán án-hí wardi mis-í. 13
34. Haw-e rang-a ma-í wardi gida gandagh bitha, ma-na esh-í bhá deagh-í bitha. 14
35. Segi halk-a maz-e-n pásna bitha.
36. Ángurí bakál hazána phulitha, páswán-án zar di gudh di burtha. 15

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 seized by the orders of the hakim of Fort Baldak.
39. The Achakzai 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

37. Páswán-án do kimat-ání lerav málik yak nariyán burthagh-án.

38. Páswán-án bakál khushto síma pár darainthо shuthagh-án, mashe baldak kelát hakim hukm-a gírijithegh-án. 16

39. Azhakzaí 'álam mál maweshi-ání maz-e-n duz án, rosh pha oshtigha ma-í halk-a mál maweshi baragh-ant.

40. Denv-a gind, na thau án pháhan-a khaf-en. 17

41. Rosh-e-a wath-í daddav azh án-hía pár drikainagh-ethán ki gardán bithagh-án, ma-í daddav thakhto shutha, ma-na piyádhaghígha logh-a juzagh-í bitha.

42. Án nariyán ki báz drikokh en azh ch-án-hia jawánikha pár dragetha bi. 18

43. Baloch 'álam báz jawáin avzár án; án-hání mádhin-án nazí dir mashúr astán.

breed of their mares
is far renowned.

Obs 1 *Shuthagh-án*, have, gone, traceable

Obs 2 *Mizil-án khan-ána khan-ána*, continuing to march

Obs 3 *Bán* is another form of *bant,* the 3rd person plural, contingent and absolute futhre tenses.

Obs 4 *Mekh phohitho burtha*, he has taken the peg, as we say *pholagh, pholitha*, to pierce

Obs 5 *Shuhrat*, 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 khanagh-án*, that what I am doing, not what I was doing, *khanagh-ethán.*

Obs 7 *Harám-sáki*, wrong-doing, adultery, *sebit khanagh*, to substantiate, to prove.

Obs 8 *Jahl, jikka*, down, lower, *ki azh án-hi phusht-a thir radh na bi,* that from (over) its back the bullet does not miss, *ki pheshi Dhaka tha-í gura bitho má khutha*, as was done by me on a former occasion while with you.

Obs 9 *Yá rosh-e-a*, one day, the other day, *dighar*, other, does not give the required meaning, *túfak-dhak hand-a,* a gun shot off.

Obs 10 *Bál gipto shutha-í,* he flew away, but *nawán bál girth rauth*, he may flew away

Obs 11 *Maz-e-n batak*, a big duck, goose

Obs 12 Also *phushti, kurta, jhebav*, a coat *shá-e gida ján-a khuthagh-e,* with a black coat on

Obs 13 *Azh haur-a án, wath-ára dar-baragh-e*, he is taking himself out from the rain, *er'go na khan-í,* if he does no do so.

Obs 14 *Ma-na deagh-í bitha*, I was oblighed to give

Obs 15 *Hazán, dokán, dukán, hat*, a shop, *gudh, guth, guz, barzi bochan, jhebav,* cloth.

Obs 16 *Girijithegh-án*, they have been seized, the passive voice

Obs 17 *Pháhan, kahi, kháhi,* a ditch

Obs 18 We might say *jawá-e-n drikokh en*, except for the fact that *jawán* comes in later in *nauánikha,* in style, in good style. There is no need to mention the word "ditch" a second time.

(17)

1. There is only one thing to be done	*1. Asula yak kár khanagh-í asten.*
2. Your arm must be amputeated	*2. Tha-í dast buragh-í bi. 1*
3. That is the only thing which will save your life	*3. Asula er'go khanagh-a tha-í ján dar-shaf-í. 2*
4. Sir, I cannot consent to this, as I shall not then be able to enjoy the pleasure of paradise.	*4. Wázhá, ma e manzúr na khan-áń ar ki khan-á táń bihisht khúshi-án na zir-án. 3*

5. The patient absolutely refuses to take any medicine.

5. Náduráh ped darmán na khanagh-e

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.

6. E roshagh-ání máh en, náduráh muslmán bitho roshagh khanagh-e azh rosh ásán er-khafagh táín na chi-e waragh-e na ting-deagh-e. 4

7. Cholear has broken out at Babarkach, and unless measures are promptly taken will spread to all other parts irrigated by the Nari river.

7. Bábarkachh-a wahába nádurához dar khapta, ar ki ashtáfí-a chi-e bandbozh na khanij-í nádurához án thewaghe hand-án khind-í ki án-hání níánwán nari daryá áf ravagh-e. 5

8. There has been no rain in Kachi this year, and there is no grazing for the flocks.

8. E sál-a kachhi-a haur-á hechi na gwárta, e sabab mál maweshi charagh sánga renv hechi n-en.

9. Since the Bolan railway has opened, the Brahuis have ceased to breed camels.

9. Azh án wakht-a ki bolan ásín dag bukhta brahui 'álam lerav-án er-na-khanagh-ant. 6

10. The best breed of cattle is found in Bala Nari and camels in Kharan.

10. Khágir-ání jawá-e-n paidáwárí bála nari níánwán kharam níánwán lerav-ání jawá-e-n paidáwárí biagh-e

11. Some Achakzais came from across the border, killed a baniya

and carried off his property.

11. chi-e achakzai azh sístán án phalawa ákhto yak bakál khushta, án-hí muddi bunagh zurtho burtha.

12. The police followed the robbers, came upon them, killed one man, wounded two, arrested one the rest escaped.

12. Polis duz-ání rand-a shutha, án-hánra go khapta, yak khushta, do zadhagh khuthagh-ant, yak gipta báki darainthо shuthagh-án. 7

13. To be a robber is considered as a honour among the Achakzais.

13. Achakzai-ání dihán-a duz biagh jawán kár asten.

14. One the approach of the army, the tribesmen collected, beat their drums and chanted.

14. Lashkar ágh-a pha tuman-ání 'álam much bithagh-án, dhol di bajaintha shar-án di gwashta. 8

15. The Khajak ascent was steep, the guns could not be dragged and had to be left behind.

15. Khajak burz-agh báz darang ath 'álam tof-án burz-a chikетha na khuthagha-án, e sánga án-hán phadha ishto dátha-ish. 9

16. Heavy ran fell during the night, the river rose and the army could not cross it.

16. Shaf-a báz haur-a gwárita, daryá níánwán ubhár ákhta, Lashkar azh ch-esh-ia pár juzetha na bitha. 10

17. If you require any supplies a week's notice should be given.

17. Ar ki tha-ra chi-e thoshagh pakár bi yaj hapta phesha ma-na hál de. 11

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 occure 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.
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.

18. Badra niánwán jeyt-a ahár-a besham thaf biagh-e. 12
19. Shahrigh rel tesan chiár-e chund-a yak koh táin bring-ání khishár ishto datha-ish. 13
20. Bachh-ání paida biagh wakht-a marri-ání zál-kár báz miragh-án. 14
21. Azh gandagh-e áf-a kham-e jar ávur-khanagh-a, azh gwáthma tabdil-a nádurábi paida biagh-e. 15
22. Aphurs dár narm-e asten, ma-na khurárá-e dár pakár en, yá phishta yá thi e rang-e. 16
23. Sarkár yak hazár man bho bhá giragh-a lotagh-e, báz dán dí báz dár di. 17
24. E kághadh bar málik-ára poshida-ía de. 18
25. Án-hiára gwash ashtáfí thau sání b-en
26. Nádurah-án di zadhagh-án di phathela zurtho phadi otak-a

27. Two men had servere swordcuts, and the thired was hit by a bullet and has 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.

burthagh-ant, yak tavív zimma khuthagh-ant. 19

27. Do mardum-ánra zahm sakhía mán-ákhta, án thustha. 20

28. Baloch-ání sístán esh e, náduráh, zadhagh zál, chukh-chori, án ki daf-a renv dá thora lot-í khushagh-í na bi-ant. 21

Obs 1 *Dast*, hand, the arm below the elbow, *básk, bázak*, the arm above the elbow

Obs 2 *Azh er'go-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 tín*, from sunrise till sunsit. *Ting-deagh*, to drink up

Obs 5 *Wahaba náduráhi*, the sickness of cholera, cholera, *dar-khapta,* has broken out, *khanij-í*, be made, the passive voice; *khind-í* will spread, from *khanagh, khindetha.*

Obs 6 *Ásín 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 participle *pha* governs *ágh-a*

Obs 9 *Burz-agh*, up coming, asent, *chiketha na khuthagh-án*, they were unable to hail them

Obs 10 Or, *haur gwárta, azh ch-esh-ia is from azh chi-esh-ia*, from it *pár juzetha na bitha*, 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 hál deagh-í*, you have to inform me

Obs 12 *Besham thaf*, of naubati, 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 avur-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 by a horse, *mi tak nariyán bhi giragh-a lotagh-an*

Obs 18 *Ba-phusht, bki, likiya, pa-pudse*, 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, thustha*, to fant, to lose consciousness

Obs 21 *Khushagh-í 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 earning of his daughter-in-law and disappeared.
2. The tracks of the thief were followed for mile, then lost in the skirts of a hill.
3. Marris carried off then cows and ten donkeys a pursung 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.
7. You should take this urgent letter and deliver it to the

1. Logh-a yak duz pheshitho ákhta, wath-í nashár chulumb phatitho gipta darain tho shutha. 1

2. Duz rand-án nem koh táín shuthagh-ant guda rand-án khoh buna gár bithagh-ant. 2

3. Marri-gal-á dah gokh dah khar burthagh-ant. Khori-gal án-hání phadha shutha, tokh níánwán gon khapta, yak mard go thir-a maphira khushta.

4. Azh phádhán-a dán duzi khanagh wakht-a yak mulla gírijítha.

5. Wakht-a ki polis zimma ath wath wath-ára khushto phiraintha. 3

6. Khas-e tuman-áni níánwán udaliya zál gosh di phonz di buragh-án. 4

7. Tha-ra e zarúrí kághadh baragh-í bi

political agent before daybreak tomorrow.

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 Hazara slaves for one hundred ruppes 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?

bángahá rosh-ásán-a phesha sarhandi sahib-ára deagh-í bi

8. Mehrwáni khan andara be-yá galo-a jan
9. Ma-na tha-ra yak poshidá-e paighám khanagh-í asten. 5
10. Haw-e wakht-a sardár-á hazára molid bhá giptagh-ant, yak yak sadh rupiya. 6

11. Shwá-í azh má denv-a ravagh-í bi, otak sánga hand pasand khan-eth, kull thoshagh taiyar khan-eth.
12. Ma-na phen-dár thau khai en?
13. Ma-na gir man-ágh-e jáhe na jáhe má tha-ra ditha?
14. Thau jásus en?
15. Yak sáth ákhta ánhi gura sadh lerav-áni bár pind-e astán dak khar gandim bár astán. 8
16. E sál-a báh sárth sabab-a bádám, anár, anjír hechi paida na bitha. 9

19. His wife taunted him saying "Alif has insulted me; you are no man if you don't kill him in twentry-four hours.
20. The people are happy because no manoeuvres 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 frined, 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.

17. Azh deri-a begahá rawán bithagh-án, dag má gár khutha.
18. thau ma-na jenerl sahib otak dag phen-dáshta khan-en?
19. Zál-a án-híára zaghám dátha ki 'alif-á ma-na zá dátha, ar ki thau gist o chíár ghanta níánwán 'alif na khush-en guda mard n-en. 10
20. Jangi jalsa na bi, e sánga 'álam vash án. 11

21. Án-hán wath-í bho maz-e-n bhá danz en.

22. Áf zah khuh-án miletha bi, dár azh ladh-a, esh-ia siwá thi thoshagh miletha na bi-ant. 12
23. Ma-í mama galgal bitha, dighár yak gaphal sánga. 13

24. Shar' khanagh-a thau ma-na sren-bandi dátha khan-en?

25. 'Álam hairán astán ki sarkár pha chi mardum-shumárí khanagh-e. 14

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 Marris david their culturable land every then 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 Zhob river, damaged all karezas and carried off a family of Chilzais.
35. Small-pox has broken out in epidemic from the Kachhi; there have been servral deaths, especially among children.
36. The doctor was of opinion that the cause

26. Dost, má tha-ra aula gwashta ki ma Lashkar níánwán ambráí na khanagh-án.

27. Ma sibi-a án phalawa kadahá na shuthagh-án.

28. Tha-ra ummed en ki ma chin afrika deh-a rav-án?

29. Sarkárí tírní kull paidáwárí shash-mi bahar chakha en. 15

30. Geshtar zamindár wath-í dighár wath khishagh-án kharde kharde ráhak er-khanagh-ant.

31. Dah dah sál phadha marri 'álam wath-í vasm-e dighár bahar khangh-ant, har mardum-ánra barábarigha kahwán milagh-e

32. Ma-na khaur láf-a yak band jorenagh-í asten, ma-na phanjáh jora khaighar pakár en.

33. Beji daryá chakha safr mina ásín puhal jorenagh-e.

34. Zhob daryá níánwán ubhár ákhta,

of death was rupture of the spleen.

37. I hear there are several blind, deft muts and lepers in this village.

38. In winter people suffer from pneumonia, whooping cough and rheumatism.

39. My nephew fell from his horse and hs broken his collar-bone and dislocated his ankle.

kull karez bhorentha, ghilzai-ání yak kahol loretho burtha-í.

35. Kachhi-a máta kichah garm bitha, kharde 'álam murtho shuthagha-ant, geshtar-a chukh-chori.

36. Dáktar sahib chana rephas phrushagh miragh sabab bitha. 16

37. Gushante ki e halk-a khas-e chamm-khor, khas-e gosh-a khar, khas-e dafa gung, khas-e korhi astant.

38. Chilav-a 'álam-ánra phipari, kartiti, gwáth-dor kh-á-y-ant.

39. Ma-í nákhozakht azh nariyán-a er-khapta án-hi khofagh had phrushta, án-hi phádh-much ukhurta. 17

Obs 1 *Phehagh*, to enter forcibly, *chulumb,* an-ear-ring worn in upper part of the ear, durr, six small ear-ring worn in each ear, *uála*, an ear-ring worn in the lower part of the ear, *kharri bonda*, ear-rings worn in the lobe of the ear.

Obs *2 Rand-án* should be repeated after *gwla*, there is a danger of ambiguity otherwise.

Obs 3 Note the verbal construction for suicide, *khushto phiraintha*, having killed, east away.

Obs 4 *Buragh-án* , 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, *chari*, a spy, *chárag*h*, chártha*, to spy

Obs 8 *Sáth*, a caravan, *sath*, a deputation come to ask pardon, *Mach*, the date-tree, *bar*, green dates, sor, *kahat*, dates that have just begin to ripen, *pogaz,* half ripen dates, *na*, ripe dates

Obs 9 The singular is in accordance with idiom

Obs 10 From *ar ki* onwards we are given the exact words in which she addressed her hasband

Obs 11 *Án*, are for the more generally heard *ant*

Obs 12 Note the construction *miletha bi*, will be procurable, can be got, *ladh*, a jungle, *lath,* an embankment, *lath*, a stick *ladhagh*, a kick

Obs 13 *Mámá* is in the genitive

Obs 14 *Sarkár pha chi*, etc, represents what the people were saying in their astonishment.

Obs 15 *Bahar*, a share, is often pronounced *bahár*

Obs 16 Read: in the opinion of the doctor the cause of the death was (became) rupture of the spleen

Obs 17 *Ukhurta*, dislocated, from the Hindi *ukharná*, to be dislocated. 7-11-1910.

PART III

PASSAGES THAT HAVE BEEN SET AT HIGHER STANDARED BALOCHÍ EXAMINATIONS, WITH TRANSLATIONS AND NOTES.

UNSEEN PASSAGES

The following "unseen" have been set at various examinations held at Quetta and Dera Ghází Khán: the dates are given where known. No changes have been made in then, grammatical or otherwise. As tests in a European language tjey are of little real value; as tests of one's knowledge of Balochí they can hardly be imporved. 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 solitude! O sola beatitude!

(2)

We were all very tried 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	*Wakht-a án hand-a rasithagh-ún ki shaf-a otak khanagh-a saláh ath má thewagh-án báz mánithagh-ún, mizil ki asta báz drázh dukhi-khanokh asta. Khoh*

stony that the camels foud 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 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, which we made tea, and after supper we turned in to sleep.

chakha dag ikhtar burzagh khalghar ath ki leraván nir-ána (1) mir-ána darkhaptagh-ant. Hakíkata azh hashtán do dag kharagh-a jukithagh-ant (2) denv-a yak gám di juzagh-a ná khutha (3). Bewas bitho má án hánra ham-odha ishto dáthagh-ant yak jat gura, hukm dátha jhat-e-a b-il-de ki árám khant (4) do sai ghari-án phadha be-y-árish. E hálwar bitha burz pheshín-a; má gantry khutha án-hán nem-shaf-a phesha otak-a kh-á-y-ant. Guda bákí lerav-án hastalán hakal-ána otak hand-a dighár wakhta kham-e phesha rasithagh-ún (5). E wakht-a haur oshtátha, mashe derav-a chíár-e chund-a chakha báz-e dithlo er-khapta (6). Azh phurs-phol khanagh-a (7) má zántha ángurí áf ki derav-a nazikj ath ikhtar (8) sor en ki má olák-ánra warainttha na khan-ún. E ashkhutho má hairán pareshán bithagh-ún. Hudhá-í amur ma-í gura kham-e nokh-e (9) áf bákí asta, azh ch-esh-ia chá

grasto shám wartho thuhiání andara shutho akistagh-ún.

Obs 1 Dying and dying out came, just escaped dying, nearly died. The idiom is one worth remembering (Cf Urdu and Hindi)

Obs 2 *Jukagh, juktha*, to rest, to lie down, has reference to animals only

Obs 3 Read Made "on" to going one more step, or, as we say, refused to budgo another step, a useful idiom

Obs 4 The exact wording of the order has to be translated

Obs 5 *Dighár wakht-a kham-e phesha*, a little before six o'clock in the evening. The Baloch division of time is a small study in itself.

Obs 6 *Dera-a chiár-e chand a chakha er-khapta*, had settled down all round and above the camp.

Obs 7 Or, *azh phol-phurs khanagh-a*

Obs 8 Thus *ikhtar* comes to refer to (a) number, (b) quantity, (c) degree

Obs 9 Note the distinction. *Nokh-e áf*, fresh water, but *zaghar-e shir*, fresh milk. 1-4-1909

Yesterdat I went up that big hill, the path was very bad and my sandals were torn. I was

Zi ma án maz-e-n khoh chakha shuthagh-án; rungráh báz gandagh bitha, ma-í chabbav di dirthagh-án (1).

walking, as my mare had died fifteen days before. The 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 Khar the night before and were going on to Dera Ghazi 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 piyádhaghigha ravagh-ethán, e sánga ki phánzdah rosh phesha Ma-í mádhin murthagh-etha. Sárth gwáth khashagh-etha, e sabab yak maz-e-n khoh guritáf phalawa (2) nishtagh-án (3). Yak drashk nazikh ath, azh án-hía chi-e dár chitho ás ro-khutha (4). Do banad (5) go chhil buz-án phajia ákhtagh-án. Án-hán ma-na gwashta ki zi begahá azh khar-a rawán bithagh-ún, e mál shwashkagh-a sánga derav-a ravagh-ún. Jahl-a yak dor asta, azh ch-án-hia áf wártha. Thewagh-e gandím runijithiya (6) ni zurth khishij-í (7). Renv báz astán (8), mál maweshi lándav b-án. Ni duz-ání thurs hechi n-en, má theuagh-án duráh vash astún. Ni thar-án wath-í halk-a rav-án e sánga ki ma-í zál ná-duráh en.

Obs 1 There are two verbs very much alike, *dinagh, dirtha*, to tear, and *deragh, dirtha*, to be torn. It is the intransitive verb that is used here.

Obs 2 Or *khoh er-gwáth*, on the lee side of the rock

Obs 3 Remember that *nindagh* has two distint 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 *Runijitiya*, has been reaped, the passive voice, from *runagh, runitha*

Obs *7 Khishiji*, will be sown, the passive voice, from *khishagh*, khishta, to cultivate

Obs 8 *Astán*, were, because renv, grass, has been considered a plural noun. No date.

(3)

A caravan on its way to Khurssán was once attacked and captured by a party of Baloches. While the robbers were dividing their spoil they were assailed by a troop of Muhgal horsemen that had gone out to escort the caravan. Fortune at once deserted the robbers, they were over-powered, many were killed, and the reminder 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

Rosh-e-a sáth hurasán-a ravagh-etha ki Baloch-ání ghal-á (1) dar khapto mán-rikhto go zor-a gipta-í. Wa pha wath-án ráh-zan-án, phulithagh-e (2) mál bahar khanagh-ethant ki Mughal-ání yak ghorav dar-khapta mán-rikhtaish. E ghorav sáth badraka sánga (3) rawán bithagh-etha. Yá bar-e ráh-zan-áni bakht gandagh bitha. Avzár-ání dast-a mán-ákhtagh-án, báz khushijithiy-ant (4), báki kaiz bithagh-án. Zadhagh-ání (5) niánwán yak hasan nám-a Baloch asta, án-hi gura yak jawá-

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 up in the close and unwholesome stable of the Hakim. Go back to the tent of your master and tell my wife that she will never see her husband again"

Thus speaking, Hasan gnawed away the thong tied roud 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 roud his waist, went off with him at full gallop. She thus bore him over many a mountain and

e-n mádhin asta, án di Mughal-án gipta. Hasan phádh-án di azh tázhánagh-a (6) bastha-ish. Shafa yak thulú gura khapta, mádhin hinkagh ashkhutha-í. Hasan sahi bitha k ma-í mádhin aste, ma-na án gindagh-í bi guda dulo bitho go dast-án go khond-án gokhoi (7) bi-ána án hand-a rasitha-í mádhin basthieth (8)

Guda hasan-a gwashta madhin-ára ni tha-í chi hál bi ? Esh-án tha-ra hakim thak-e gandagh-e khur niánwán band-án. Thau wath-í wázhá thulú thar ba-rau, ma-í zál-ára gwash ki thau thi bar-e wath-í mard (9) na gind-en.

E rang-a gush-ána rapta hasan-á go wath-í dathán-án tázánagh burtho mádhin ehura khutha (10). Guda wath-í zadhagh-e wázhá dighár-a phádh-áni gura (11) ditho mádhin-á saghar jhunga khutho go wath-í daf-a án-hia azh srenband-a (12) gipto zurtha, go zor-a thakhta. E rang-a zir-ána

plain until Hasan's home was reached, when she fell down dead from exhaustion.

azh báz khoh thal bitho 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, *ghorav*, troop, amounted party, a party of horsemen.

Obs 2 *Phulithagh-e mal*, stolen property, *jathagh-e mal*, cattle taken in a raid, etc. this is a very common use of the past participle

Obs 3 *Sáth badraka sanga*, as escorted to the convey

Obs 4 *Khushijiy-ant*, were killed, other forms are *khushtiya shuthagh-ant* and *khushtiyeth-ant*

Obs *5 Zadhagh-áni niánwán*, among the wounded, the genitive plural of the adjective used substantively

Obs 6 *Tázhánagh or tázánagh*, 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 Baloch housewife speaks of her husband *as mard, man e ma-í mard asten*, 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 *Dighár-a phádha-ání gura*, on the round at her feet.

Obs 12 *Sren-band, waist-binder*. In the case of the Baloch this is very often a twist of greasy leather. *Sren*, the loms, *sren-bandagh*, to gird up the loms, sren-bandi, to help, *sren-bandi khanagh*, to help. 23-10-1906.

(4)

Last year some Sheram Pathans came into our Kaisaráni country. It was supposed that they intended to loot the Hindoos of Veho First of all, three men 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 Pathan 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

Phadhi sál-a chi-e sheráni pathán ma-í kaisráni deh-a ákhtagh-ant. E poh bithagh-án (1) ki vehoa shahr bakál-ání phullagh-a ákhtagh-án. Hark has-a phesha sai mard-án zhob levi ves ávur-khutha yak bakál munshi thewagha waddi bunagh phullitha. E bakál zhob phalawa ravagh-etha (2). Dánikhara án-hán duzi philav na khutha dánko bádar polis yak avzár ham-odha ákhto dar-khapta (3). Án wakht-a duz-gal be-sanaitiya-thán (4), e sánga-a avzár poh bitha esh-án mokal gipto azh pathán deh-a ákhtangh-ant (5). E sánga be-shakk bitho án-hání gura shutha (6), wa pha

shoot him if he resisted. He was overmatched, and could do nothing at the time but as soon as the Pathans left him he went and told Yusuf Khan, a Kaisaráni headman, who at once organized a pursuit party. These Kaisaránís, 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 at a graveyard on the other side of the distinct border. They opened fire, but their native guns were outranged by the rifles of the Pathans, who fled and were reinforced by other men who appeared on the hills.

wath-án saláin dátha-ish yá bar-a án-hán azh mádhin-a er-khutha-í, án-hi túfak zitho dharko dátho ar ki thau denv o denv b-en ma tha-ra go thir-a jan-ún (7). Wakht-a án avzár hewak-a (8) ath, duz-gal báz asthant (9), e sabab-a bews bitha, murri án wakht-a ki pathán-án ishto dátha-í, yá bar-a shutho yusuf khan kaisaráni mukaddim-ára yá bar-a ghal taiyár khutha án-hání phadh khanagh sánga. Ghal níánwán sai gist mardum athant. Shafoi-shaf (10) diwo zurtho páswán-áni rand-án gind-ána gind-ána shuthagh-ant, dohmi bángahina zila sim-a án bar-a (11) yak goristán gura phanch mardum-án árám khan-ána dithagh-ant, mashe án-hání dehi túfak-áni thir-án ikhtar dir na ravagh-án ki pathán-áni kaldár-e túfak-áni thir-án ravagh-án (12). Guda pathán-án phadátho shuthagh-ant, án-hání srenbandi sánga thi mardum-án khoh-áni

chakha phedh-ákhtagh-ant.

Obs 1 A plural noun such as *hál,* news, information, may be understood.

Obs 2 *E bakál zhob phalawa ravagh-etha*, this Hindoo was making towards the Zhob. This construction disposes of any need of the relative

Obs 3 *Ákhto dar-khapta betokens* something suddent 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 Pathan-and. Always adopt the direct from the possible

Obs 6 As the was already mounted, *shutha*, went, is sufficient *arzár bitho 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, heko, hekew, hekame*, alone

Obs 9 He was overmatched is the same as to say, he was one mounted man, the thieves were many

Obs 10 *Shafoi-shaf,* at night, during the night, while the world slept

Obs 11 Sim-a án bar-a, on the faar 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 Pathans. 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 the pass early in the morning, and having rested there till evening, to make a night attack on the Bugtis camp. But some Bugtis spies learnt of this and went and informed their Sardar. The Sardar held a meeting of the headmen. After discussing the matter, they ordered that all the Bugtis 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

Phadhi sál-a marri 'alam-á ghal much khutha bugti-áni mán-rishagh sánga 'sh-án-háni bair giragh (1), e sabab-a ki bugti-án án-háni chíár mard khushtagh-ethant, kharde buz-án, chi-e lerav-án burthagh-ethant. E saláh khutha-ish ki bángahina má dáth dafa much b-ún, ham-odha begáh táín árám khuthao shaf-a bugti-áni derav-á pásna khan-ún (2) Mashe bugti-áni khas-e chíár-ánra e kal rasitha (3), guda shuthagh-ant wath-í sardár-ára dánh dátha-ish. Guda sardár-á mukaddim-án much khutha go án-hán saláh khutha. Thaukh-tawár khanagh-a phadha e jáiz khutha-ish bugti-áni zál-án di chukh-chori-án di mál maweshi lamma phalawa khohistan-a hakál-án rai-ant (4), mard-án han-edha tháhar-án go duzhman jang khanagh

ambush on both sides of the pass. Before sunrise another spy came running and told the Bugtis that two hundred and twenty-five Marris were approaching and were only one mile away. He said they were very tired, and that it the Bugtis attacked with determination when the Marris had encamped and were eating their breakfasts they could easily defeat them, although they themselves had only one hundred and seventy-eight men.

sánga. Dánko zál-án chukh-chori án shuthagh-ethant, mardum-án shafoi-shaf (5) shutho thak har do-e phalawa tham bithagha-án. Rosh ásán-a phesha yak thi chárí-á drik-ána ákhto gwashta ki do sadh gist o phanch marri-án man-ágh-ethán, asula nem koh (6) dir astán . E di gwashta-í án-hán báz matthagh-e astán, ar ki bugti-án go zor-a go ráhzani-a án wakht-a marri-áni halk-a mán-ish-án ki sawárak khangh-án khurdainagh-ish (7) arzán bi, manitha (8) bugti-áni asula yak sadh si gist o hasht mard-án sání astán.

Obs 1 *Azh bair 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 *Chárí-ánra 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 Balochí contingent future translates the English "should"

Obs 5 *Shafoi-shaf*, by the night, during the night

Obs 6 The English word “mile”is understood and is pronounced *mil*. The *koh id* about two ,miles.

Obs 7 *Khurdainagh*, 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 mán liyá, in Urdú). 5-4-1909.

(6)

On day last hot weather I went to fish in the Rakhni and sat down in the shade of a large rock, because the heat was great, An old Baloch passed, and I hailed him. He anwered and came uo 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 Durkani of the Gandagwalagh section. Many years ago, before the tme of Mir Sandeman, we Gandagwalaghs were at war with the Khetrans. One day Nur Khan mukaddim said ‘to-night we will go into the Khertans’ country and raid’. When it was dark we stared. In the band there

Phadhi unhála níánwán ma rakhni-a shuthagh-án máhi-áni giragh-a (1), ziyáda garm sabab-a yak maz-e-n khoh sáh buna (2) nishtangh-án. Yak phir-e Baloch azh ma-í gura dar-khapta (3). Án ma-í wáhú ashkhutho nazi ákhta (4), guda má wa pha wath-án thaukh-tawár bungzeh khutha. Má án-híára gwashta, nind ma-na yak kissav be-ya-ashkhunain. Guda nishto e kissav ash-khunaintha-í wázhá ma durkání án, azh gandag-n álagh-áni páro-a astán. Báz sál-án phesha azh sándemán sahib-a má gandagwálagh go khetran-án miraí khanagh-ethún. Yak

were fifty horsemen and forty-foot-men and we had sent off three horsemen previously as 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 Rakhm into our own country and there divided them. We all got our share, and the brothers of those who were killed got a share alos. All else is well"

rosh-e núr khan mukaddim-á (5) gwashta maroshi shaf-a khetrani-áni deh-a rav-ún mán-rish-ún. Án wakht-a ki tahár bitha má rawán bithagh-ún. Ghal-a (6) phanjah avzár chhil piyádhagh-astathant. Phesha má sai avzár cháragh sánga shashtáthagh-ant. Go wath-í chichi-kák gonikha burtha (7). Khes bángahá barkam, khoh-áni chakha rasithagh-ún (8), odha má-ra chái-án tretathagh-ant, hál dátha ki má philán hand-a mál maweshi chai-ana dithagh-ant. Guda má yak sadh gokh-án, chhil kharighar-án, si buz-án, havdah mesh-án burthagh-ant. Gardagh wakht-a (9) Khetrani- án khori ákhto rasithagh-án, mán-rikhta. Maz-e-n jang bitha. Ázh ma-í phalawa nuh mard khushijith-án (10), shash zadhagh bithagh-án. Azh khetran-án gist khushtiya shuthagh-ant. Kal n-en ki án-háni chikhtar zadhagh bithagh-án. Má azh ch-

*án-hán phanch mádhin báz sileh-gal zithaghant. Mál maweshi hakal-ána rakhni-a, bitho wathí deh-a rasithaghún, ham-odha wa pha wathán bahár khuthaghant-ish. Har khas-ára baháraa rasitha murthagh e mard-áni bráthánra di bahár mileth*a. *Thi hair en*

Obs 1 *Máhi-ani giragh-a*, to fish, not *máh-í giragh-a*, which would read "to catch a fish"

Obs 2 *Sah banu*, in the shade, but literally, under the shade

Obs 3 *Azh ma-í gura dar-khapta*, from near me came out, passed me (Cf Urdu, Hindi, á nikhá)

Obs 4 *Ma-í wáhú ashkhutho nazi ákhta*, having heard my call he diew near. The word guda, which comes next, reads "and"

Obs 5 Note that the suffix is attached to mukaddim, the title, and not to Nur Khan, the name. Whenever nouns are in apposition. It is the last that takes the suffix.

Obs 6 *Ghal-a,* in the party, we may suppose the prefix *man,* in, understood

Obs 7 *Chikki-kak,* cooked food tajen en an expedition as an emergency ration

Obs 8 Or *án khoh-áni chakha rasithagh-ún ki barkam ubba phalawa astán*, arrived on those hills that lie to the north of Barkam.

Obs 9 Or *má logh-a tharagh-ethún ki*, we returning home when etc

Obs 10 Or *má nuh mar wath-í khushainthagh ant*, we had nine of our own men killed. Note the two forms of the passive voice in *Khushijith-an* and *khushtiya shuthagh-ant*. 6-4-1908

(7)

On the road from Harrand to Kakhas 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 the flight along the Chachar pass from Harrand, as related in the famous poem of Dosten Shiren, 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 Khushtak about which the story is as follows. A Gurchani Baloch called Changal used to go by arrangement with certain jats of Harrand to

Azh harrand-a kalchás-a nemgh-a rav-ána rav-ána musáfir dag har do-e phalawa báz námúz-e hand-án gindagh-e (1) Hark has-a phesha (2) tobav nám-e hand asten, hamodha báz siyáh-áf astán. E di gushante ki azh harrand-a thashagh wakht-á cháchar dátha bitho auli rosh-a dosten-á hamedha otak khutha (3). Dosten o shiren mashúr shár níánwán khutha ki án-hí nila mádhin tobav-a rasitho ma-phira (4) murtho shutha.
Guda bhura phushta sahra biogh-e (5), hamedha dosten kumath-e nariyán gardán bitha (6). Esh-ia phadha ánguri nindokh-

collect soap-stone in the hills. One day the Marris fell on him and killed him, driving off a herd of fifty camels that had with him. Then at Bet Bakhsha, eight miles beyond Nili Jhangian, which is held in considerable reverence by the Gurachanis, and where the mujawar keeps a hut for the convenience of travelers, and takes care of any property they care to deposit with him.

án (7) musáfir-ára yak dambul (8) changal khushtak nám-e phen-dáaragh-ant. E hand hakk-a e ranga gushante (9) ki yak gurchani Baloch changal nám-e harrand kharde jat-ání go saláh khutho khoh-ání níánwán ravagh-etha mat much khanagh-a pha (10). Rosh-e-a marri-gal-á ákhto mán-ákhto khushta phanjáh lerav-án ki án-hi gura astathant hakaltho burthagh-ant. Guda nili kach-a án bar-a hasht mil bat bakhsha nám-e hand-a pir jhangián gor asten. Gurchani-án án-hi gor-a báz managh-ant. Hamodha mujauar-á yak visák (11) jor-etha musáfir-ání sánga, harchi piráhí go án-hi amán khan-án án sámbh-á

Obs 1 *khas-e musáfír gindagh-e,* a traveler 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, *hark has-a phesha*, first of all, to begin with

Obs 3 *Hamedha otak, 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 spot

Obs 5 *Suhra-biagh-e*, comes into sight (as the traveler plods along)

Obs 6 *Gardán biagh*, to reel, to fall down, an intransitive nominal compound.

Obs 7 *Ángura nindokh*-án, local inhabitants, the local wiseacres

Obs 8 There are two words which translate "cairn". Their use should be distinct, *chedhagh*, a carin erected to commemorate a notable evet, but not a shameless one. Dambul, a carin erected to commemorate a shameless act. Like everything else in Balochi, however, the distinction is not always observed.

Obs 9 *E hand hakk-a ranga gushante*, with regard to this place they speak in this way, etc

Obs 10 For the purpose of collecting soap stone. The participle *pha* is not always used, not is it always necessary to use it. There are times when it helps to round off the sentences. It denotes purpose, and when placed after its verb it is emphatic.

Obs 11 *Kisak*, a hut for travelers near a place of pilgrimage. Here the mujawar or caretaker dwells,

trusting to the alms of the pilgrims to keep him alive. 6-10-1910

(8)

In the month of Har, Ali Han, son of Nokhaf Ali Khan, came to Harrand one evening. The chief happened to be in Harrand that day. Ali Han 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 send the border police in pursuit. Ten horsemen left the post at once, and taking the road through the Chachar Pass reached Kalchas early in the morning. There they

Har máh-a ali hán nokhaf ali khan, yak rosh begahá harrand-a ákhta. Go ittifák-a (1) án rosh-a tumandár harrand-a sání asta. Ali hán-á án-hi gura shutho gwashta wázha, pharandoshi gist mard-án bugti-ání gal-á ma-í halk-a mán-rikhta. Shash mard zadhagh khuthagh-ant-ish, azh ch-án-hán do murtho shuthagh-ant, dwázdah lerav, phanch hakaltho, khágir, sai gokh gist mesh burthagh-ant-ish. Azh ma-í phalawa dah mard-án án-háni phadha khori bithagh-án. Tha-ra hál deagh-a (2) ma-í phith-á ma-na denv dátha. Thi hair en (3) Tumandár á hukm dátha yak-e avzár-ára thau wath-í mádhin thásh driqri-a levi-ánra án-hání phadha denv de. Yá bar-a dah avzá-án azh chauki-a (4) rawán bithagh-án azh cháchar dáth-a bitho khes

watered and fed their mares, and taking five more sawars 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 night as the gusets of Nodho in his village. Next morning some Alkanis arrived bring with them the cows and bullocks which Bugtis had stolen. They told the sarwars that they had followed the raiders and kept them attacking them, but were repulsed many times. At last, during the night, when the raiders were asleep, they crept up quietly, and killed the sentry and drove the cattle off into the hills before the raiders could attack them. Owing to the darkness they escaped.

bángahina kalchás-a rasithagh-án. Ham-án hand-a áf di dán di wath-í mádhin-ánra dáthagh-ant-ish (5). Guda thi phanch avzár go wath-í phajia burtho márishokh-áni rand-án gindagh sánga thi bar-e rawán bithagh-án burzi phalawa. Nermosh wakht-a rand-án dithagh-ant-ish, guda juz-ána juz-ána gind-ána (6) lamma phalawa bugti-áni sim-a táin rasithagh-ant. Guda thartho ákhto gwar nodho-a halk-a mehmán bithagh-án shaf sánga Dohmi bánghima kharde burthagh-ethún árthagh-ant. Án-hán avzár-ánra gwashta (7) má páswán-áni dima mán-ákhtagh-ún, márish-áni márish-ána báz Dhaka sob barauntha. Áhua shaf-a ki páswánn-áni naptagh-ethán má gokhi bi-ána (8) an-hána gura shuthagh-ún jagrú khushto mál hakáltho khohistan niánwán rasithagh-ún páswán-ánra (9) wajh na miletha ki ma-í chakha mán-rish-án. Tahár sabab-a má dar-shuthagh-ún (10)

Obs I *goittifak a* , by accident. The Arabic *ittikfakan* is seldom heard

Obs 2 *Tha-ra hál deagh-a*, to give you information, to inform you

Obs 3 *Thi hair en*, everything elso is all right, that is all I have to say when telling a story in Baloch incariably winds up with this expression

Obs 4 *Chauki,* a police of levy post. It is got from the Urdu

Obs 5 We may supposed dán a plural noun, or the two nouns *áf* and *dán* may be considered a plural subject, water and rain were give by them etc

Obs 6 Going and going, looking and looking, the present participle denoting continued action

Obs 7 What they told the sawars 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 every quietly they erept up to the robbers. Gokhoi 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 Baloch custom of giving and taking of the hal is also rigidly enforced, and the procedure is adhered to strickly 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 settked by the shahi jirgas at Sibi and Fort Munro and compensation in money and kind is awared to the heirs of the murdered man. In fighting the Baloch 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 Pathans, by a desultory matchlook fire at long ranges. It was not often that the Baloches met each other in fight tribe to tribe. The ordinary rule was for

E di sahrá bi ki hal sistán thewagh-e Baloch-ánra hon hon deagh-í biagh-e, mashe asula har wakht-a e rang-a ki maz-e-n 'alam wájh (1) phesha bi ksá-e-n 'ala, wájh phadha bi. Ar ki yak tuman band khushiy-í azh thi tuman band dast-a, guda jáiz en khushtagh-e mard siyád-ánra ki bar griagh be. Shar' haw-er g-a en (2). Mashe azh kharde sál-á tuman-áni tuman-áni e rang-e mukaddima geshtar-a sibi-a fort munro-a sháhi jirga gweshtagh-ant, khushtagh-e mard wáris-ánra chi-e zar mál dátha-ish (3) Miragh wakht-a Baloch-án asula du hálwar chakha báwar khanagh-ethant (4) ar ki duzhman-ánra dánh na bi án-háni chakha juloh khan, (5) ar ki duzhman khan-en-e bant án-háni chakha juloh khan, er'g-a ma bi (6) guda julo kadaha ma khan mirai bungezh bitha-etha (7) go zahm-a go dhal-a, na pathán-áni mirai wájha azh dir-a go

small parties to go out on a marauding expedition. These parties were called chapaos, and their object was to murder and plunder only those enemies whom they could surprise. The members of a chapao travelled long distances bu 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 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 strong guard, the weaker and worthless were kept in the rear with the man body and if hard pressed, a few were allowed to drop behind from time to in order to delay the pursuit.

troendár-án be-dil-a (8). Tuman-áni denva tuman miragh sánga, lain bastha (9) osht-ána, Baloch-áni niánwán e sawád nawán deme deme bitha (10). Mashe sistán e rang-a ath geshtar-a tuman tuman ksá-e-n ksá-e-n dung janagh phullagh-a pha shashtagh-etha. E rang-e dung-ánra chapáo gushagh-ethant. E dung-án asula án duzhman-áni chakha dar-khafagh-ethant janagh phullagh sánga ki án-hánra azh phesha dánah na miletha. Chapáo 'álam shafa báz drázh-e mizil khanagh-ethant, rosh-a liktho nindagh-ethant. Pha haw-án khán án-hán har wakht-a mádhin-áni chakha avzár bitho safar khangh-ethant, mádhin-án bandagh wakhta dukh na deagh-ant, azh nariyán-án kham-e khangha-ant. Maz-e-n dir-e urd di geshtar avzár bitho biagh-ethant. E rang-e ghal-áni niánwán sadh sai sadh mardum-athant. E rang-e pásna jawá-e-n mál maweshi go

sakhe badraka dewva hakálagh-ethánt, án ki b-sek gandagh bitha phadha er-khanagh-ethaán go maz-e-n lashakar-a. Ar ki khori-ghal án-hánra thak khanant, guda welá chi-e chi-e ilagh deagh-ant. Azh e matbal-a (11) ki khori-ghal atk-án (12)

Obs 1 *Wájh*, like, resembling, manner, way, sort, *wajah*, opportunity.

Obs 2 *Shar' haw-e r'g-a en,* 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 *sháhi jirga* at Sibi and Fort Munro, and they have given same 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 *Dast go dast-a biagh-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 theBaloches this sight may sometimes

have been seen. From this we learn how to translate such phrases as, rare sight, a sight seldom seen

Obs 10 Occurred now and again

Obs 11 *Matbal*, object, intention. It is a corrupt from of *matlab*

Obs 12 *Atk-an*, be prevented, be hundred. It is from the Hindi *atakna*, 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 communication of the British army in Afghanistan were so dangerous and frequent that after all other measure 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 plunders 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

Ma sál-a hazá hasht sadh si o nuh bugti-áni sarkárí mel (1) bungezh bitha. Wakht-a ki sarkári Lashkar afghánsitán níánwán ath ma án rosh-án Baloch 'álam ágh ravagh dag chakha (2) Dhaka Dhaka pásna khutha, mál di phullitha sarkár di báz dukhi khutha. E kár band khanagh-a sarkár-á e rang-a hech rang-a bandozh khutha (3), hech sith na bitha. Áhira assu (4) máh-a sál yak hazár hasht sadh si o nuh sarkár-á yak Lashkar mejar billámor sahib buna azáb-deokh tuman-ánra (5) sazá deagh sánga shashtátha. Wakht-a ki

bugtis seemed at 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 singally defeated with great loss, and their chief, Bibrak was captured and sent as a prisoner to Sindh, and great losses were inflected on the tribes generally Major Billamore remained in the hills for nearly three months when accomplished the object of his expedition, he returned by the Nafusk Pass. The plundering excursion, 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 unsucessul 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 Chalres Napier undertook a campaign with a view of

Lashkar bhuleji-a rasitha kal bitha ki phullock-án wath-í deh ishto bugti-áni khoh-áni níánwán thorav zurthagh-ant (6) Mejar billámor sahib ghal án-háni dima shutha. Derav-a nazikha rasitho phesha bugti-áni bagha keghadh-e sahrá bithagh-án, mashe phadhar ghal báz khamigha ditho nurai iráda khutha-ish án-háni thewaghe mardum-án much bithagh-án mejar sahib chaka juloh khutha-ish. Do Dhaka bugti-áni maz-e-n shikast wártha (7) án-háni bibrak nám-e)8) Sardar girij-ítha Sindh phalawa shashtijitha geshtar-a tuman báz ziyán bitha. Mejar sahib hamodha khoh-áni níánwán geshtar sai máh nishta, guda wath-í matval (9) philav khutho azh nafask thak-a thartho ákhta. E rang-a chi-e rosh táín bugti-áni pásna phullagh band bitha, mashe báz rosh na guastagh-án (10) ki án-hán wath-í pásna

breaking their power. The force at his disposal consisted of over seven thousand troops, as well as a large body of Baloch auxiharies.

márishagh thi bar-e bungezh khutha-ish. Máh uisák (11) sál yak hazár hasht sadh chhil lifternant clárk sahib yak sadh chíár gist mardum-án go wath phajia zurtho khoh-áni phalawa rawán bitha, e nahmat-a (12) ki khalphar bugti-áni chakha yá bar-a juloh khan-án. Án-hi iráda philav na bitha (13). Áhira sál yak hazár hasht sadh chill o phanch azh domkbki-áni bugti-áni báz be-sharr'í be-toráhi (14) dukhi bitho sir chárls napir sahib wath án-háni chakha Lashkar zutho jang khutha, e nahmat-a esh-áni shán zor go dhuri áwár b-án (15) hapt hazár Lashkar di athant báz Baloch srenbandi-án di athant.

Obs 1, meeting, connexion, free, *milegh*, which in turn comes from the Hindi *milná*, to meet, to receive.

Obs 2 *Áng ravagh dag chakha,* on the line of communication

Obs 3 *E rang-a án rang-a bandozh khutha-ish*, they tried every means

Obs 4 *Assu*, from the middle of October to middle of November

Obs 5 *Azáb-deakh tuman-ánra,* to the trouble-giving tribes, to *iecakitiant* enemy

Obs 6 *thora* or *thorav*, refuge, shelter, *thorav zurtha*, to take refuge

Obs 7 Read. They ate a big defeat, they were heavily defeated

Obs 8 *Nám-e* of the name, by the name, called. Note the passive forms *girijitha*, caught and *shashtijitha*, sent

Obs 9 *Matval, matbal, matlab,* object purpose

Obs 10 Read But many days had not passed when

Obs 11 *Visák* or *waisak*, April-May

Obs 12 *E namhat-a,* with this intention, with the intention

Obs 13 *Án-hi iráda philav na bitha*, his object did not materialize

Obs 14 *Be-sh'ara'í be-toráh*, lawlessness, both words mean much the same thing

Obs 15 *Esh-áni shán zor go dhuri awár 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 *Mashe dánko dung ghallag-án áf na wárth-*

drink when, as if by magic, suddenly appeared not half a mile off, opposite to an opening in the hills, Jani Rahmat and a hundred Baloches, mounted and drawn up in a regular line as if to charge the Bristish detachment. With the speed of the thought the men of the latter were in their saddles, the next instant these were formed and riding at the enemy to fairly opposed to them. Jani and his men drew swords and advanced with a shoput 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, manu 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 Jani carefully or generously took no notice

ethánt ki khoh-áni dag denv-a, azh nem mil kham-e dir, jáni rahmat e rang-a ashtáf dithán 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 ni mánrish-án sarkári ghal chakha (3) Azh chham chilkagh-a (4) sarkárí ambráh avzár bithagh-án, wath-í hand-a bitho, man wakht-a án duzhman phalawa thásh-ána raptagh-ant ki án-háni dag gindagh-ethant (5) Jani go wath-í mardum-án zahm rísentho gwánk jatho e phalawa ágh-a rapta. Kal bitha ki ni maz-e-n jang sak-mardí bi (6). Gindagh-a dighár khurár-a di baráwar di ath, maz-e-n jang muwáfika (7). Ikhtar-a (8) sarkári thewagh-e nariyán dighár-a dub-etha, kharde azh láf tang o zen-a (9) dub-etha, khardhe áphutha suiha (10) bitho shutha. Thangi Baloch-án án-hánra yak maz-e-n gap niánwán ártha. Azh thewaghe ghal asula yak sarkárí afsar ki

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.

jawá-e-n mádhin-a avzár bitha shiddat khan-án khan-án azh gap-a pár shutha. E sardár jáni phalawa ravagh-etha. Jáni hai azh meharwán hai azh be-chintai (11) án-hi parwá na khutha Baloch-áni avzár-án khand-ána gwánk jan-ána wath-í mariyán drikain-ána e rang-a ashtáfi azh dihán-a shuthagh-án ki phesha dithán-a akhtagh-án

Obs 1 *Dihán* primarily means "thought", but *dihán-a ńgh* to appear, to come into view. An alternative is *ridhi biagh*, to appear.

Obs 2 *Ki khas-e azh shr*-a, as if someone by magic

Obs 3 Read, With him were on hundred Baloches, mounted, drawn up on line, in such fashim as if "now we shall make an attack on the Government detachment.

Obs 4 *Azh chham chikagh-a*, than the twinkling of an eye, *chilkagh, chiletha,* to shine, *chamm jambagh*, twinkling of an eye

Obs 5 *Ki an-háni dag gindahgh-ethan*, as if they had been lookin,g for them, as if they had been waiting for them (Cf Urdu *ráh dekhaná*)

Obs 6 Read it appeared, now there will be a fight and brave deeds.

Obs 7 *Dáigh, lashk*, suitable

Obs 8 Note this use of *ikhtar-a*, when, meanwhile in the meantime (Cf Urdu and Hindi ite men)

Obs 9 *Azh láf tang o zen-a*, than the girth and saddle, over the *girth* and saddle

Obs 10 *Leparagh, leparitha*, to roll, lot pot khanagh, to wallow, *hakka,bake biagh*, to be confused

Obs 11 *Azh be-chintai*, from thoughtlessness. 26-4-1910

(12)

In 1876 a part of the Massori Bugtis invaded Kohlu to avenge the death of some of their tribesmen who were killed during raid, but were repulsed with lose. The Bugtis there upon decided to make another expedition and the Marris who appeared to have formented the strife, gave a passage throught their country to a large Bughti force, consisting of almost all the tribal warriors, led by their chiefs. The Zarkuns were out-numbered, their villages were sacked, and seventy of their tribesmen killed. The Zarkuns then

Sál yak hazár hasht sadh sai gist o shánzdah massori Bugti-áni yak ghal-á kohlu phalawa pásana khutha, iwáz giragh-a (1) wath-í chi-e tuman mardum ki phesha khas-e pásana níánwán khushijithigh-án. Pásuán-án sobh baraintha, án-háni chi-e ziyán di bitha. Guda bugti-án iráda khutha ki thi bar-e pásna khan-ún (2). Marri 'álam-á, ki azh wath-í deh-a bugti|i-áni yak maz-e-n ghal-ára ravagh dátha. E ghal níánwán geshtar thewagh-e tuman-áni mirokh-án sáni bithagh-án, hark has wath-í wath-í sardár buna, Zurkun-án kham-e athant. E sánga duzhman-án án-

deserted the district, but 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 Gamoli 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 chares and the latter one

háni tuman sai gisht o dah mardum khushtagh-ant (3). Guda zarkun-án wath-í hand-a ishto dátha, mashe marri-án án-hán samjáenatha (4) shá thar-eth be-y-á-eth, má shá-ra azh bugti-án di dar barrain-ún (5), go án-hán muai wakht-a shár-a sren-bandi di de-ún. Sál-a phesha yah hazár hasht sadh sai gist o hazhdah, ki azh án sál-a phesha án-háni dast-a gamboli máwand athant, marri-gal-á kohlu thal chiár bahár khuthant. E chiár-e bahár marri-ghal-áni sai maz-e-n tuman-ánra zarkun-ánra dátha-agh-ant-ish, pheshigh-ára (6) sai bahár milethagh-ant phadhigh-ára yak.

Obs 1 Alternatives are *bair giragh* and *dawa giragh*.

Obs 2 Read let us make another attack. That was the wording of the their resolution.

Obs 3 This construction does away with any need of the passive voice, which is generally avoided by the Baloch

Obs 4 The infinitive is *samjáenagh*, from the Hindi *samjháná*, to cause to know, to advise. We might have used the more generally heard *saláh kanangh* followed by *ki*

Obs 5 From bar, out and *barainagh*, to defeat. The construction is peculiar, and should be noted

Obs 6 Pheshigh-ára, to the former, *phadhigh-ára*, to the latter are worth noting. 8-11-1900

(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 Khan killed, to gether with twenty-eight others. the bugtis were greatly exasperated by the death of Haider Khan who was looked upon as the best and the bravest leader in the Baloch hills, and immediately fitted out an expedition against the Zarkhuns. The Marris appear to have fomented the strife, and gave a passage through their country to the Bugtis 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

Kham-e máh-án phadha bugti-áni thi ghal ki wath-í sáthi-áni hon giragh-a (1) ákhtagh-etha, án-háni chakha zarkun-án pásna khutha bugti-áni ráhzan hairdar khan nám-e thi gist o hasht mard khushtijithigh-án. Bugti-án azh hairdar khán miragh-a báz zahr gipta (2). Gushagh-ethán (3) ki Baloch-áni khohistán niánwán e haider khán azh thewagh-án sakhe diláwar-e ráhzan en. E sánga bugti-án yá bar-a ghal zurtha zarkum-áni chakha. Marrigal-á ki sahrái-a e bugti-áni Lashkar-ára ráhdátha. E bugti-áni Lashkar niánwán geshtar-a án-háni thewagh-e sakhe mard uth-ant, wath-í sardár buna. E Lashkar azh kolhu thal-a bitho, bibarg thak-a pár shutha oríáni halk chakh pásna khutha-í (4). Halkaigha-án (5) maz-

Oriani. The village was stormed after a brave defence, in which the Zarkuns lost over seventy killed and the vally was sacked.

e-n bahádhuri khutha, mashe hechi sith na bitha halk bugti-áni dast-a khapta (6). Zarkun-áni sai gist o dah mard khushijithigh-án, that di phullijithiya.

Obs *1 Hon guragh*, 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 khanahga* and *badh baragh*.
Obs 3 Read: They were went to say that in the Baloch hills Haider Khan is the best and bravest leader.
Obs 4 *Pásana khutha-í*, by it an attack was made. The *í*, by it, refers to the collective noun Lashkar, the plural *ish*, by them, would not be incoreect.
Obs 5 *Halkaígh-án*, the villagers. The word is worth noting on account of its construction (Cf *pheshigh*, the former, *phadhigh*, the latter)
Obs 6 *Bugti-áni dast-a khapta*, fell into the hands of the bughtis. 27-4-1909

(14)

After the reverse, a retirement on Qutta was decided on. During the retreat the Murghf Kotal was founded to be occupied, and it was the decided, therefore, to cross the Lora river by the ford, lying below the headland which juts out from the Takatu range into Quetta

Shikast wartho má iráda khutha kota phalawa thar-ún ravún. Tharagh wakht-a má-ra kal bitha ki murghi kotal níánwán duzhman nishtiya-en (1), e sabab-a má bandbozh khutha ki azh lora daryá thálánk taktu pár guz-ún (2). E thálánk taktu rahnagh (3) án nuk buna

valley. The enemy then moved from the Kotal towards the river, and were met by a company of the native infantry which had been posted to crown the heights.

asten ki kota thal níánwán sahráiraghe ravagh-e (4). Guda duzhman azh kotal-a daryá phalawa shutha; ángo án yak kampani siyáhi paltan denv o denv bithagh-ant (5). E kampani azh phesha má khoh-áni chakha niyásthagh-etha (6) ráh-bandi sánga.

Obs 1 For *nishtiya en*

Obs 2 *Guz-ún*, that we pass, that we should pass

Obs 3 *Rahnagh*, a range of hills. According to Dames it denotes "the edge or bank of a river"

Obs 4 *Sahrairaghe ravagh-e*, goes clearly out, goes out promimently, hence, juts out.

Obs 5 Read. There they came face to face

Obs 6 *Má niyásthagh-etha*, we had placed, by us had been placed is the past perfect tense of *niyádhagh*, *niyástha*, to post, appoint, place. 1-11-1909

(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 from the town. On this small stream, about half a mile from the town, Major Billamore's camp was pitched.

The town was full on people, there was a good bazaar apparently in it, and in and about the place there must have been about severn hundred armed men. At first everything was smooth and friendly, but after 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,

Derav shahr ksán (1) en, asula yak sadh phanjáh murabba gaz. Án-hí chiár-e chund-a hákh (2) yak jauáin sak bhit gist fut burza en, ki án-hí chund chund chakha thal asten (3). Jahlí denv-a yak galo en (4). Thal ubbá-e phalawa, nawán yak koh dir, yak-e ksá-e-n chilkokh síyasháf asten, azh ch-án-hía shahr-ára áf milagh-e (5). Haw-e ksá-e-n síyáháf kharagh-a azh shahr-a nawán nem míl pand-a mejar billámor-á otak khutha (6).

Án wakht-a shahr-a niánwán báz 'álam athant. Azh gindagh-a kichaha (7) jawan bitha edha odha án-hi nazi qaríb hapt sadh hasht sadh silhe-bandokh athant (8). Bungezh-a har kár go hairát-a bítha, murrí kham-e rosh-án phadha sarkárí ghal kham-eníya dítho dítho án maghrúr khoh-ání 'álam ták na khafagh-án (9) mára e rang-a kal bíagh-e (10). Án-hán ashtáfí-a wath-í heshi (11) chi-e rang-a dí phar-dáshta, poshída danh dí miletha ki

and private information was received that the main body of the Bugtí tribe, under Álam Khan, 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 Baloches gradually left Dera Álam Khan 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

bugtí-ání maz-e-n ghal 'álam khan buna, án ki án tuman khal-phur-ání páro-a Sardar ath, zithe zithe khoh-ání níánwán derav nazi much bíagh-e, e sabab-a ki sarkárí dung mán-rish-í (12). Kham-e kham-e khutho geshtar thewaghe Baloch azh derav-a rawán bíthagh-án. Ní dí 'álam khan rosh pha roshígha mejar billámore sahib gura kh-ákht (13), dostí phen-dasht, mashe án dí yak rosh azh phesha dí (14) dozhwáí shon-dátho azh derav-a gár bítha (15)

Obs 1 *Ksán* is better here *tha ks-í-e or kisáin*, 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 Balochí

Obs 3 Read: There is a tower at each of the four corners, *chund*, 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 dative voice, and say Major Billamore pitiched his camp Pand, journey, distance

Obs 7 *Kichaha*, market, bazaar. An alternative term is *chunda*

Obs 8 Or, *hapt sadh hasht sadh*, etc

Obs 9 Literally, the people were not shy, *ták khafagh*, to shy, to flinch as horse. The idiom is worth careful noting.

Obs 10 Read: That was how it appeared (was appearing) to us

Obs 11 *Hes, rust, dirt, heshi*, hostility.

Obs 12 That it might attack, the contingent future. The subject is ghal

Obs 13 *Kh-ákht*, used to come, phen-dásht, used to show. Note how the sentence opens, *Ni, di*, oven then, with all this, still etc. if the suffix *a* be used before *gura* it should be attached to sahib.

Obs 14 *Azh phesha di*, that at first, than formely, 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 Pathans, 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 to the sahib. He cut off its ears and burnt them, and gave me five rupees. I saw a leopard last night coming

Má khohí Baloch án, drang-ání chakha go ramigh ravagh-ún (1), wath-í phádh-án yá sawás-án (2) yá chabhav-án khanagh-ún (3). Phesha má mál maweshi duzi khanagh-ethún, nína wakht-a khishár-án khishagh-ún má ra chi-e zar de. Zimistán-a dighár-a ravagh-ún, e sánga ki khoh-ání chakha bawar (4) án, sárth báz bíagh-e. Unhála níánwán khohistan-a thartho ravagh-ún. Phadhí sál-a má yak gurkh khaur níánwán go túfak-a jatho

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 tumandar. He has called me, as I have a case over some perennial water at my village. He will decide

án-hi saghar sahib phalawa burtha. Sáhib-á án-hí-e (5) har do-e gosh burtho ás-a sokhtant ma-na phanch rupiya dáthant. Zi begahá má yak díhav ditha: án azh khoh-a man-ágh-etha (6). Ma-í zál di ma-í ksá-e-n chhorav di án-híra ditho báz thursithagh-ant. Má go wath-í zahm-a khushta-í. Ni tumandár gura rav-án. Án-híá ma-na gwánk jatha, e sánga ki halk-a (7) chi-e síyaháf bábat-a ma-í shar' asten. Án giesh-í

Obs 1 Or *charagh-ún*, we wander, from *charagh*

Obs *2 Sawás*, a sandal made of the leaves of the *dwarf-palm*, *chabhav*, a sandal made of leather

Obs 3 *Khanagh, or ján-a khanagh*, to put on, *er-khanagh,* to take off clothing

Obs 4 *Bavar,* snow, is one of the several nouns that are considered plurals.

Obs 5 *Án-hi-e,* his, for *án-hi*

Obs 6 *Ána*, the present participle of *ágh*, 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. 13-4-1907

(17)

A year ago Hassan was killed by Jongal on account of an intrigue, he had with Jogal's wife. The case was heard by a jirga, and the magistrate agreeing with the mukaddims composing it and the chief who presided, found Jogal guilty, and sentenced him to seven years rigorous imprisonment. No compensation was awarded, as the circumantances 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. Sawar back to his home Sháhí brother of Hassan, waylaid him in a

Yak sál gwasto shutha ki hassan-á go jongal zál-a chi-e harkat khutha, e sánga jongal-á hassan khushta. Guda án-hi (1) shar' jirga denv-a bitha. Jirga azh mukaddim-án juretha (2), azh thewagh-e mazan yak sardár ath (3). Án jirga níánwan sardár-á di mukkaddim-án di gieshto gwashta jongal beshakh gunáhgár en. Guda majistret-á e hálwar manzúr khutho jongal-ára hapt sál sakht kavz dátha. Khun sánga khas-e-ára hechi iwaz na miletha pha chi ki majistret mukaddim-án dí wa pha wath-án saláh khutha ki e er'g-a gal-gal (4) n-en ki khas-e-ára chi-e deagh-í bi. Naw-án pha haw-ún khan hassan siyád-án zahr gipto

ravine and killed him. Sháhí's story is that he was first attacked by Muhammad Ali, but he probabilities are against him, and he will doubtless be convicted and serverely punished.

The day of reprisals has passed, and the Baloches should be content to take their grievances to court.

patsákh wártha (5) ki rosh-e-a má jongal-a gind-ún (6)

Guda bí-ána bitha (7) rosh-e-a jongal nákhozákht muhammd ali nám-e azh sakhí sarwar-a wath-í logh-a ravagh-etha. Haw-án rosh hassan bráth sháhí-á yak e khaur níánwán thamun bitho jongal-a gipta khushta-í Sháhí gushagh-e (8) ki phesha Muhammad ali-á ma-na jatha, mashe ma-í chana er-g-a na bi, shar' phadha án gunahgár bi, án-híára sakht sazá mil-í (9).

Án rosh-án gwashto shutha ki Baloch azh Baloch-a wath-í bair gir-í (10) Nina wakht-a (11)Baloch-ánra wath-í phirádh jirga denv-a áragh-í bi, go jirga shar' div ash bant (12)

Obs *1 Án-hi shar'*, his case, that is, Jongal's case, the murderer's case

Obs 2 *Juragh, jurietha*, to be made, *jorenagh, jorentha*, 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 *Patsákh waragh*, to take an oath.

Obs 6 we shall see Jongal some day or other, we shall be even with Jongal some day (Cf dekhná, to see, in Urdu and Hindi)

Obs 7 *Guda bi-ána bitha*, then it gradually came about and it came to pass

Obs 8 Read: Shahi 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-í*, 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 in 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 jemadar. And another was that the boy used to recite lewd songs, of which the

E chhorav-ára duzi kharár-e hel bitha, hechi wájha án-hia e sib na khíl-í (1). Rosh pha roshígha chi-e na chi-e ksá-e-n maz-e-n muddi bunagh zurtho bar-ána shutha (2). E sánga má án-híára bar bar-ía (3) sazá dátha, mashe án-hi máth khátir-a má maukúf na khutha-í, pha haw-án khan ki dhumí ásro án-hi-e hechi na bitha (4). Jamadár-ára di e chhorav báz dost ath (5). Esh-í sabab asula e bitha ki chhorav jamadár har gand-agh-e kár-a sharík biagh-etha. Duhmí hálwar e di bitha ki án

jemadar was extremely fond. He used to put charas into the jemadar's pipe. When I was deposed from my appointment the boy left my service and, joining the jemadar, began to wait on him. I was aware that the jemadar also used to beat him soundly with a view to stopping his thieving proclivities. But the boy persisted in following his evil couise. Daily he stole and daily he got beaten for it. For this reason after some days his heart was somewhat embittered against the jemadar.

chhorav gandagh-e shár-án gushtagh-etha, ki jamadár-ára báz vash biagh-ethant (6). Jamadár sánga án charas phor níánwán mán-khanagh-etha. Wakht-a ki ma azh wath-í kár barkhást bithagh-án chhorav ma-í ambrái ishto jamadár gura shutho, án-hí khidmat khan-ána rapta. Ma-na kal en ki jamadár-á di báz Dhaka azh duzi er-khahagh-a (7) án-hía go zor-a jatha. Mashe chhorav wath-í gandagh-e sístán-a ravagh-eth (8). Gar ro duzi khanagh-etha (9). E sabab-a kham-e rosh phadha án-hi dil azh jamadár-a chi-e ná-vash bitha.

Obs 1 Read. In no way would the fault leave him.
Obs 2 *Zurtho bar-ána shutha*, 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 cating a beating. Original

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