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VOL X

SPECIMENS OF LANGUAGES

OF THE

ERANIAN FAMILY

COMPiled AND EDITED BY

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      III. Bhil languages, Khândâ, etc.
      IV. Pahúli languages.
   X. Eranian family.
   XI. "Gypsy" languages and supplement.
CONTENTS.

SYSTEM OF TRANSLITERATION ........................................ 31
THE BRANI CONNECTION, INTRODUCTION ................................ 1
PASHTO—

Introduction ................................................................. 5
Name of Language ......................................................... 5
Where spoken .............................................................. 5
In British Territory ....................................................... 5
Eastern Boundary ......................................................... 5
In Afghanistan and Baluchistan ....................................... 6
Southern and Western Boundaries .................................... 6
Northern Boundary ....................................................... 6
Dialects  .......................................................................... 6
The Afghan ................................................................. 7
Origin of the Language .................................................. 9
Literature .......................................................................... 10
Number of Speakers ...................................................... 10
Authorities ........................................................................ 14

PASHTO GRAMMAR .......................................................... 17

NORTH-EASTERN DIALECT .............................................. 24

Nushu ................................................................. 25
Pashto ............................................................... 25
Wazifari ............................................................ 26
Souk ................................................................. 26
Dajjar ................................................................. 27
Gilahal .............................................................. 33
Afriji ................................................................. 36
Ghurkuli Pashto ...................................................... 37

SOUTH-WESTERN DIALECT ........................................... 50

Kiliqah ................................................................. 50
Barnu ............................................................... 50
Barnakhl .......................................................... 77
Markh ............................................................... 65
Waciri ............................................................... 61
Kandaqar ........................................................... 100

Other Baluchistan Dialects .............................................. 112

STANDARD LIST OF WORDS AND SENTENCES ................... 112

ORHURU OR BARGISTA—

INTRODUCTION ............................................................ 123

CHAPTER I.—WRITING CHARACTER ................................ 127

CHAPTER II.—NUMBER SUBSTANTIVE ................................ 129

i. The Article ......................................................... 129
ii. Gender ............................................................ 129
iii. Number .......................................................... 129
iv. Case ............................................................... 129

CHAPTER III.—ADJECTIVES .......................................... 130

Nouns ..................................................................... 130

CHAPTER IV.—PRONOUNS ............................................. 139

Personal Pronouns ....................................................... 143
Contracted Pronouns .................................................. 144
Proximal Suffixes ...................................................... 145
The Reductive Pronoun .............................................. 147
Demonstrative Pronouns ............................................ 147
Relative Pronouns ..................................................... 148
Interrogative Pronoun .............................................. 148
Indefinite Pronouns ................................................... 148
Pronominal Adjectives and Adverbs ............................. 150
CONTENTS.

CHAPTER V.—THE VERB

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>General System</td>
<td>155</td>
</tr>
<tr>
<td>Deductive Verbs</td>
<td>123</td>
</tr>
<tr>
<td>Formation of Transitive Verbs from Intransitives, and of Conques from Transitive Verbs</td>
<td>154</td>
</tr>
<tr>
<td>The Passive Voice</td>
<td>154</td>
</tr>
<tr>
<td>Verbal Nouns and Adjectives</td>
<td>155</td>
</tr>
<tr>
<td>The Infinitive, or Verbal Noun</td>
<td>155</td>
</tr>
<tr>
<td>The Verbal Noun of Agency</td>
<td>135</td>
</tr>
<tr>
<td>Gerund, or Adverb Participle</td>
<td>156</td>
</tr>
<tr>
<td>Conjugative Participle</td>
<td>156</td>
</tr>
<tr>
<td>The Past Participle</td>
<td>156</td>
</tr>
<tr>
<td>List of Verbs of the Second Conjugation</td>
<td>158</td>
</tr>
<tr>
<td>Verbs Substantive and Auxiliary Verbs</td>
<td>158</td>
</tr>
<tr>
<td>The Finite Verb</td>
<td>161</td>
</tr>
<tr>
<td>Tenses formed from the Past Stem or Past Participle</td>
<td>162</td>
</tr>
<tr>
<td>The Past Tense</td>
<td>162</td>
</tr>
<tr>
<td>The Imperfect</td>
<td>164</td>
</tr>
<tr>
<td>The Perfect</td>
<td>164</td>
</tr>
<tr>
<td>The Perfect Perfect</td>
<td>165</td>
</tr>
<tr>
<td>The Future Perfect</td>
<td>165</td>
</tr>
<tr>
<td>The Future Perfect</td>
<td>165</td>
</tr>
<tr>
<td>The Present Conditional</td>
<td>168</td>
</tr>
<tr>
<td>The Past Conditional</td>
<td>168</td>
</tr>
<tr>
<td>Tenses formed from the Present Stem</td>
<td>168</td>
</tr>
<tr>
<td>The Aorist</td>
<td>170</td>
</tr>
<tr>
<td>Formation of the Second Person Singular</td>
<td>171</td>
</tr>
<tr>
<td>Aorist by the Second Conjugation</td>
<td>172</td>
</tr>
<tr>
<td>Tenses formed from the Aorist</td>
<td>172</td>
</tr>
<tr>
<td>The Present</td>
<td>173</td>
</tr>
<tr>
<td>The Future</td>
<td>173</td>
</tr>
<tr>
<td>Aorist with Pronominal Suffix</td>
<td>175</td>
</tr>
<tr>
<td>The Imperative</td>
<td>175</td>
</tr>
<tr>
<td>Formation of the Third Person Singular and Plural</td>
<td>177</td>
</tr>
<tr>
<td>Other Persons of the Imperative</td>
<td>178</td>
</tr>
<tr>
<td>Imperatives with Pronominal Suffix</td>
<td>179</td>
</tr>
</tbody>
</table>

CHAPTER VI.—INDEFINITE HOURS

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adverbs</td>
<td>181</td>
</tr>
<tr>
<td>The Particle of and of</td>
<td>184</td>
</tr>
<tr>
<td>Prepositions and Postpositions</td>
<td>188</td>
</tr>
<tr>
<td>Interjections</td>
<td>189</td>
</tr>
</tbody>
</table>

CHAPTER VII.—SYNTAX

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Definite Article</td>
<td>207</td>
</tr>
<tr>
<td>The Subject and the Object</td>
<td>197</td>
</tr>
<tr>
<td>The Particles of and of</td>
<td>199</td>
</tr>
<tr>
<td>Verbs with two Objects</td>
<td>201</td>
</tr>
<tr>
<td>Instrumental</td>
<td>201</td>
</tr>
<tr>
<td>Dative</td>
<td>202</td>
</tr>
<tr>
<td>Ablative</td>
<td>202</td>
</tr>
<tr>
<td>Genitive</td>
<td>202</td>
</tr>
<tr>
<td>Locative</td>
<td>202</td>
</tr>
<tr>
<td>Adjectives</td>
<td>203</td>
</tr>
<tr>
<td>Pronouns</td>
<td>203</td>
</tr>
<tr>
<td>Accusative</td>
<td>204</td>
</tr>
<tr>
<td>Instrumental</td>
<td>204</td>
</tr>
<tr>
<td>Dative</td>
<td>204</td>
</tr>
<tr>
<td>Ablative</td>
<td>204</td>
</tr>
<tr>
<td>Genitive</td>
<td>204</td>
</tr>
<tr>
<td>Genitive Suffix</td>
<td>205</td>
</tr>
<tr>
<td>Locative</td>
<td>205</td>
</tr>
<tr>
<td>Contracted Pronouns</td>
<td>206</td>
</tr>
<tr>
<td>Dative</td>
<td>206</td>
</tr>
<tr>
<td>Locative</td>
<td>206</td>
</tr>
<tr>
<td>Ablative</td>
<td>206</td>
</tr>
</tbody>
</table>
# Contents

**Ormi Or Bargista—continued.**

**Chapter VII—Syntax—continued.**

- Pronouns—continued
  - Possessive Pronouns
  - Other Pronominal Forms
  - Verb Subordinating
  - Copulative Verbs
  - The Active Verb
    - The Active Tense
    - Imperative
    - Past Tenses of Transitive Verbs
    - Past Tenses of Intransitive Verbs
    - Conditional Sentences
    - Potential Composed Verbs
  - Order of Words in a sentence
  - Order of Particles
  - Appendix—On the Use of and or

**Chapter VIII—Derivation of Words**

- Abstract Verbal Noun
- Abstract Nouns
- Nouns of Agency
- Nouns of Instrument
- Nouns of Place
- Compound Nouns
- Chrononyms
- Eigens
- Adjectives of Origin, etc.
- Compound Adjectives

**Chapter IX—Ormi Tree and Seasons**

- Calendar
- Days of the Week
- Times of the Day

**Chapter X—Ormi Sentences**

- Sentences dealing with Parts of the Body
- Miscellaneous Sentences

**Suggested Standard List of Words and Sentences**

**Ormi or Bargista Vocabulary**

**Baluchi**

- Introduction
  - The Balochi
  - Baluchi where spoken
  - Dialects
  - Number of Speakers
  - Relationship to other Iranian Languages
  - Literature
  - Translations of the Bible

**Authority**

**Sketch of Baluchi Grammar**

- Written Character
- Alphabet and Pronunciation
- Article
- Gender
- Declension of Nouns
- Adjectives
- Pronouns
  - Personal Pronouns
  - Possessive Pronouns
  - Demonstrative Pronouns
  - Relative
  - Interrogative
  - Indefinite
  - Other Pronominal Forms

Page vii
## CONTENTS

### BALOCHI—contd.

**SKETCH OF BALOCHI GRAMMAR—contd.**

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Conjugation</strong></td>
<td></td>
</tr>
<tr>
<td>Auxiliary Verbs and Verbs Substantive</td>
<td>348</td>
</tr>
<tr>
<td>Active Verbs</td>
<td></td>
</tr>
<tr>
<td>Irregular Past Participles</td>
<td>349</td>
</tr>
<tr>
<td>Infinitive</td>
<td>350</td>
</tr>
<tr>
<td>Future Passive Participle</td>
<td>351</td>
</tr>
<tr>
<td>Present Participle</td>
<td>352</td>
</tr>
<tr>
<td>Past Participle</td>
<td>353</td>
</tr>
<tr>
<td>Conjugative Participle</td>
<td>354</td>
</tr>
<tr>
<td>Voice of Agency</td>
<td>355</td>
</tr>
<tr>
<td>Finitie Tenses</td>
<td>356</td>
</tr>
<tr>
<td>Imperative</td>
<td>357</td>
</tr>
<tr>
<td>Present-Future</td>
<td>358</td>
</tr>
<tr>
<td>Past</td>
<td>359</td>
</tr>
<tr>
<td>Perfect</td>
<td>360</td>
</tr>
<tr>
<td>Habitual Past</td>
<td>361</td>
</tr>
<tr>
<td>Conditional</td>
<td>362</td>
</tr>
<tr>
<td>Present-Definite</td>
<td>363</td>
</tr>
<tr>
<td>Imperfect</td>
<td>364</td>
</tr>
<tr>
<td>Passive Voice</td>
<td>365</td>
</tr>
<tr>
<td>Consequential</td>
<td>366</td>
</tr>
<tr>
<td>Compound Verbs</td>
<td>367</td>
</tr>
<tr>
<td><strong>Indescribables</strong></td>
<td></td>
</tr>
<tr>
<td>Adverbs</td>
<td>368</td>
</tr>
<tr>
<td>Prepositions and Postpositions</td>
<td>369</td>
</tr>
<tr>
<td>Conjunctions</td>
<td>370</td>
</tr>
<tr>
<td>Interjections</td>
<td>371</td>
</tr>
</tbody>
</table>

### SPECIMENS

**Western Dialect—**

- Karachi | 372 |
- Makran | 373 |
- Other Western Varieties | 374 |

**Eastern Dialect—**

- Dera Ghazi Khan | 375 |
- North Baluchistan | 376 |
- Upper Sind Frontier | 377 |
- Karral Baluchi | 378 |
- Baluchi of Sindh | 379 |
- Khudabad | 380 |
- Hyderabad | 381 |
- Khairpur | 382 |

### STANDARD LIST OF WORDS AND SENTENCES

- DEHRAWARDI | 383 |

### THE QHALCHAM LANGUAGES

- WAKHI | 384 |
- Grammar | 385 |
- Specimens | 386 |

- SHIKASTI | 387 |
- Grammar | 388 |
- Specimens | 389 |

- SARIKOLI | 390 |
- Grammar | 391 |
- Specimens | 392 |

- ZERAI, SANGURO, OR ISKOSH | 393 |
- Grammar | 394 |
- Pronunciation | 395 |
- The Article | 396 |
- Declension— |
  - Gender | 397 |
  - Number | 398 |
  - Case | 399 |
<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>THE GHALCHAH LANGUAGES—contd.</td>
<td></td>
</tr>
<tr>
<td>KURAI, SAROLI, OR ISHMAEI—contd.</td>
<td></td>
</tr>
<tr>
<td>Grammer—contd.</td>
<td></td>
</tr>
<tr>
<td>Adjectives</td>
<td>455</td>
</tr>
<tr>
<td>Pronouns—</td>
<td></td>
</tr>
<tr>
<td>Personal Pronouns</td>
<td>453</td>
</tr>
<tr>
<td>Demonstrative Pronouns</td>
<td>457</td>
</tr>
<tr>
<td>Reflexive Pronoun</td>
<td>459</td>
</tr>
<tr>
<td>Relative Pronoun</td>
<td>460</td>
</tr>
<tr>
<td>Interrogative Pronoun</td>
<td>459</td>
</tr>
<tr>
<td>Other Pronominal Forms</td>
<td>489</td>
</tr>
<tr>
<td>Pronominal Suffixes</td>
<td>420</td>
</tr>
<tr>
<td>Conjugations—</td>
<td></td>
</tr>
<tr>
<td>Verbs Substantive</td>
<td>491</td>
</tr>
<tr>
<td>The Active Verb</td>
<td>462</td>
</tr>
<tr>
<td>Indicative</td>
<td>462</td>
</tr>
<tr>
<td>Past Participle</td>
<td>492</td>
</tr>
<tr>
<td>Present Future</td>
<td>493</td>
</tr>
<tr>
<td>Imperative</td>
<td>495</td>
</tr>
<tr>
<td>Perfect</td>
<td>495</td>
</tr>
<tr>
<td>Passive Voice</td>
<td>498</td>
</tr>
<tr>
<td>Indefinables—</td>
<td></td>
</tr>
<tr>
<td>Prepositions and Postpositions</td>
<td>463</td>
</tr>
<tr>
<td>Adverbs</td>
<td>469</td>
</tr>
<tr>
<td>Combinations</td>
<td>469</td>
</tr>
<tr>
<td>Interjections</td>
<td>470</td>
</tr>
<tr>
<td>Specimens</td>
<td>500-</td>
</tr>
<tr>
<td>Appendix on Ishmaei</td>
<td>503-</td>
</tr>
<tr>
<td>MAPS.</td>
<td></td>
</tr>
<tr>
<td>Map illustrating the Distribution of the Patish and Ouvati Languages</td>
<td>To face page 5</td>
</tr>
<tr>
<td>Map illustrating the Localities in which the Boksha Language is spoken</td>
<td>To face page 327</td>
</tr>
<tr>
<td>Map illustrating the Localities in which the Ghalchah Languages are spoken</td>
<td>To face page 455</td>
</tr>
</tbody>
</table>
LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Deva-nagari alphabet, and others related to it—

\[\text{वा, भा, सा, रा, या, शा, श्री, मा, ये, रे, से, औ, भू, भौ, भौं.}\]

Visarga (\(\ddot{a}\)) is represented by \(\dot{a}\), thus क्रान्ति: क्रान्ति:। Anusāra (\(\ddot{a}\)) is represented by \(\ddot{a}\), thus सिंह: सिंह। In Bengali and some other languages it is pronounced \(\dddot{g}\), and is then written \(\dddot{g}\); thus বাংলা: বাংলা। Anusāsika or Chandra-bindu is represented by the sign \(\ddot{a}\) over the letter nasalized, thus \(\ddot{m}\)।

B.—For the Arabic alphabet, as adapted to Hindustāni—

\[\text{ا, و, ت, ر, ل, م, ن, س, ى, م, ه, گ, چ.}\]

Tanwin is represented by \(\ddot{a}\), thus دی: دی। Allāf-e magāra is represented by \(\ddot{a}\) — thus دو: دو। In the Arabic character, a final silent \(\dot{a}\) is not transliterated,—thus بان: بان। When pronounced, it is written,—thus دو: دو। Vowels when not pronounced at the end of a word, are not written in transliteration. Thus بان: بان, not بان। When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) देखता देखता, pronounced देखता। (Kāshmiri) तू है तू है; जी कर, pronounced कर। (Bihārī) देखति देखति।
C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted—

(a) The ts sound found in Marathi (२), Pashto (چ), Kashmiri (क़, ग), Tibetan (ח), and elsewhere, is represented by । in. So, the aspirate of that sound is represented by लह.

(b) The dz sound found in Marathi (ड), Pashto (چ), and Tibetan (ח) is represented by ड, and its aspirate by डह.

(c) Kashmiri घ (घ) is represented by ।.

(d) Sindhi ५, Western Panjahi (and elsewhere on the N.-W. Frontier) ५, and Pashto (Exceptions, like ख ख, are represented by ख.

(e) The following are letters peculiar to Pashto:

- फ / फ, according to pronunciation; झ / झ, according to pronunciation; न न or जन, according to pronunciation; ज / ज, or ख / ख.

(f) The following are letters peculiar to Sindhi:


D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following:

- अ, represents the sound of the a in all.
- आ, " " " " " " " a in hat.
- ए, " " " " " " " e in met.
- ऋ, " " " " " " " o in hot.
- ऐ, " " " " " " " e in the French était.
- ऐ, " " " " " " " o in the first o in promote.
- ऑ, " " " " " " " o in the German schön.
- उ, " " " " " " " a in the " mühe.
- थ, " " " " " " " th in think.
- ढ, " " " " " " " th in this.

The semi-consonants peculiar to the Mundja languages are indicated by an apostrophe. Thus क', क', p', and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khâwâr) assiatai, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.
THE ERANIAN FAMILY.

INTRODUCTION.

When the speakers of the original Aryan language wandered forth eastwards from the centre of Indo-European dispersion, they are believed to have settled at an early period on the banks of the Jaxartes and of the Oxus, and we may with some probability name the oasis of Khiva on the latter river as one of their most ancient seats in the continent of Asia. Thence, still a united people, the Aryan tribes appear to have followed the courses of the two rivers into the high-lying country of Khokand and Badakhshan. It was here that there took place one of the great divorces in the world’s history. For some unknown reason, the Aryans here divided themselves into two groups, and each went its separate way. One group filtered southwards over the Hindukush into the valley of the Kābul, and thence into India, where its speech became the ancestor of the modern Indo-Aryan vernaculars. The other, or 'Eranian' group,—and it is this with which we are immediately concerned,—gradually spread from Khokand and Badakhshan eastwards and westwards. Descendants of those who migrated towards the East are now found in the Pamirs and still speak Eranian languages, but this does not represent the limit of their ancestors’ wanderings in that direction. Ancient documents discovered by Sir Aurel Stein in Central Asia, far to the East, are now being deciphered and are found to be certainly in a language of Eranian stock; and at the present day, even in Yarkand, we find tribes of Aryan build and complexion who have adopted the Turkic speech of the nations that conquered them in later periods. Today, we may take the Satikol country in the Taghlimbash Pamir as the eastern limit of the Eranian family of languages.

Those who migrated westwards,—say, about the middle of the second millennium before Christ,—gradually occupied what is now Merv and Eastern Persia, and thence their language spread over the whole of Persia, and over what are now Baluchistan and Afghanistan. In the latter tracts, the eastern limits of Eranian speech may now be looked upon as roughly coinciding with the river Indus, though here and there it has overstepped that boundary, and though the country west of the Indus was once occupied by Indo-Aryans and Indo-Aryan languages are still found there.

From the earliest times we find the Eranians divided into several tribes. The inscriptions of Darius (B.C. 522-486) mention at least twelve. These probably all spoke different dialects. It is at least certain that the Old Persian of these inscriptions,—the official language of the court at Persepolis and of the tribe inhabiting the province of Persis,—was different from that used in the Avesta, which was eastern in origin, and which many scholars consider to have been the dialect of Bactria. For our present purposes, it is sufficient to note that there was the Persic dialect, and other dialects which we may, for the nonce, call 'Non-Persic.'

6 It is not suggested that this division necessarily took place all at once, only. Such ethnic movements are often slow and gradual in character, and this may well have lasted over a very long period. All that we can be certain of from philology is that the division actually occurred.

8 I spell the word ‘Eranian,’ not ‘Iranian,’ just as in India we say ‘shiva,’ not ‘chiva’ for ‘tiger.’ ‘Inta’ is the quite modern Persian pronunciation of the original ‘Iran’ (Old Persian Arpatax, Avesta Arzawan), and it is in this latter form that the word was introduced into India.
The Iranian and the Indo-Aryan branches of the Aryan language each developed on its own line. In the earliest stages of their separate growth they were very similar. There are passages in the oldest part of the Avesta that can be turned into good Vedic Sanskrit by the application of a few simple phonetic rules. As time went on, the two became wider apart, and Professor Goldner gives the following list of the common characteristics of all Iranian languages, which distinguish them from Sanskrit:

1. Sanskrit s is represented by an Iranian š, as in Sanskrit śvādhu-, Avesta śātū-, the Indus.
2. Sanskrit sāmanta aspirates (gh, ḍh, ḍh) are not aspirated in Iranian, as in Skr. gharma-, Av. garme-, heat.
3. A Sanskrit k, t, or p preceding a consonant, is represented in Iranian by the corresponding spirant (kh, th, f), as in Skr. prathamā-, Av. fratama-, first.
4. In certain cases, a Sanskrit h is represented by an Avesta z, as in Skr. bāhū-, Av. bāzu-, the arm.

These various changes came by gradual development, and the development in each case did not proceed at the same rate. In some instances the change is confined to particular Iranian dialects. For instance, the change of s to š is rare in the Non-Persic forms of Iranian. The unequal rate of development is well illustrated by the interesting case of the Dardic or Pāśča languages spoken in the country south of the Hindukush and north-west of India proper, described in Vol. VIII. Part ii, of this Survey. As there explained (pp. 747), these languages branched off from the Aryan stock after the Indo-Aryans had been finally severed from the Iranians, but before the Iranian languages had themselves developed all their characteristic peculiarities. They accordingly agree only partially with the latter in their finally developed form, and, occupying as they did an inhospitable and inaccessible country, have themselves developed in other respects on their own lines.

We have divided the Iranian languages into two groups, — 'Persic' and 'Non-Persic.' From the former is descended, through the Pahlavi of the time of the Sasanides (3rd to 7th centuries A.D.), the modern Persian language. The Non-Persic dialects are often classed together under the term 'Media,' a convenient, but inaccurate name. They were spoken in widely separated parts of Iran. Media itself was not what at the present time is Western Persia, yet the Media word for 'dog,' the name which has been preserved for us by Herodotus, can claim the Ērānī language and the modern Persisch, both spoken nowadays in distant Afghanistan, among its descendants, while the corresponding Persisch (Pahlavi and modern Persian) word is the much less closely connected bāg. But the one literary monument of ancient 'Media' that we possess, the

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2 The characteristic features of the Non-Persic dialects were, and are, found not only in Media, which corresponds to the modern North-Western Persia and Khurasan, but also in parts far to the East. They are moreover characteristic of the language of the Scythians, which is East Iranian in origin. The term 'Media' is, however, conventional in designating the language of the tribe which was most important politically amongst those which used the Non-Persic dialects. At the same time it should be carefully borne in mind that, although the Scythians were called 'Media,' that is to say, assuming that his Medes was Media or anywhere in the neighborhood. This view, it is true, is held by some eminent scholars, but the question may not be voted by the writers of the term 'Media.' On this point, see W. Geiger in pp. 412 ff. of Vol. ii, Part ii, of *Grundriss der iranischen Philologie*. 
Avesta, and, according to most modern authorities, its home, not in Medin, but in East Erān. Its oldest parts, as we have them now, probably date from about the 6th century before our era, although no doubt much of these consists of survivals from earlier times. Other portions, it is true, belong to a period many centuries later, but nevertheless we have no documents sufficiently late in date to illustrate the "Medic" in its medieval stage, as Pahlavi represents medieval Persian. In the presence of literary and official Persian, "Medic," as a literary language, died a natural death, and survived only in local dialects of which we have no medieval literary records.

In course of time, these "Medic" dialects developed into independent languages, some of which form the subject of the present volume. These are the Ghalechah languages of the Pāmirs, Pashtō, Ormuri, and Balochi. To them may be added, as falling outside the limits of the present enquiry, a number of dialects,—the best known of which is Kurdish,—spoken nearly all over Persia and beyond, distinct from, and independent of, the literary Persian. As the most important of these languages, and, especially, all those dealt with in the present volume, are spoken in the eastern part of the ancient Erān, they can, for the purposes of this Survey, be conveniently classed together under the name of the "Eastern Group" of the Erānian languages.

The present volume therefore deals with the following Erānian languages:—

(1) Pashtō.
(2) Ormuri.
(3) Balochi.
(4) The Ghalechah Languages.

To these are added short, supplementary, accounts of two true "Persic" dialects accidentally coming within, or approaching, the limits of our enquiries. These are Dehwāri, spoken by immigrants from Persia into Baluchistan, and Badakhshi, spoken immediately to the west of the tract in which the Ghalechah languages are the vernacular. Of these, Pashtō is the language of the greater part of Afghanistan and the neighbouring tracts. Ormuri is an interesting and almost unknown form of speech employed by scattered remnants of the Ormūr tribe in Afghanistan. Balochi is the language of Baluchistan, and the Ghalechah languages have their home in the Pāmirs. With one exception, none of the languages composing the last-named group are spoken within the limits of British India. Some of them are spoken in Russian territory, and others in Afghan territory; but the one exception, Yūdghā, has crossed the Hindūkush, and is spoken in a valley in the Chitral country, and thus falls within the area of our investigations. In order to examine it properly, it was found necessary to describe, however cursorily, the remaining languages of the group.

The various languages are fully described in the sections devoted to each, and a repetition of what is there said is unnecessary. It will suffice to state here that no materials are available regarding the number of speakers of any of these languages except Pashtō and Balochi. Of the former there are about 4,000,000 speakers, and of the latter about 700,000.

1 The term "Eastern" must be taken with the same reservations as that with which "Medic" is employed. The minor dialects not treated here, are spoken, not only in Central Persia, but even in the far North-West, on the shores of the Caspian.
The scale on which these languages have been described varies for each. As a rule, these languages for which well-known grammars are available, have been described most briefly. Thus, those Chalchah languages which have received previous attention from Shaw and other writers, have their grammars compressed into a page or two, while Želaki, Munjānī, and Yādghā have been described as fully as my materials permitted, because no complete account of them has hitherto been written. Similarly, Ormuţi, a language which has not yet been described by any European, and which is of great philological interest, is dealt with at considerable length, although it is spoken by very few people. Again, only some four pages have been devoted to Pashtō grammar, on which there are several excellent works already in existence. On the other hand, although Balōchī has at least two complete grammars, they each represent a different dialect, and therefore I have devoted some space to describing its grammar in such a way that the two dialects have been brought into juxtaposition and can be compared.

The authorities on the various languages are enumerated in each section. For the general question of the history of the Iranian languages, which has been only slightly touched in the preceding pages, there are several works at hand to the student. For those not familiar with the subject, I. Darmesteter’s *Etudes Iranienes* (Paris, 1883), the *Grundriss der iranischen Philologie*, edited by W. Geiger and E. Kuhn (Strassburg, 1898-1904), and the article ‘Persia’ in the *Encyclopaedia Britannica* (11th ed.), Vol. xxi (London, 1911), can be consulted with advantage.
PAŠHTÔ.

From the point of view of the people who speak it, Paštô is the language of the Afghánis. The name 'Afghán,' which is that given to them by the Persians, is not used by the people, who call themselves Paštō or, in the plural, Paštāna, and who call their language Paštō or, in their North-Western dialect, Paštō. In English, Paštō is generally written Pashto, and this spelling will be adopted in the following pages. In the North-Eastern dialect, Paštāna, the name of the people, is pronounced Paštāna, and this word has been identified, with considerable plausibility, as the same as the Hā szer mentioned by Herodotus, and as the Paštā of the Rig-veda.

The word 'Afghân' is, as said above, a Persian one. Its etymology is unknown, though the people have a tradition that it is derived from the name of Afghán, who, they say, was grandson of Saul, King of Israel, and from whom they claim descent. The word is said to mean 'lamentations,' and various reasons are alleged for its application as a proper name. One is that the Afghánis caused the devils to lament when they were converted to Islam. Another explanation is that their perpetual interpenetrating disturbances filled the land with lamentations. Yet another legend refers to the 'sighs' of relief uttered by the mother of Afghán when she was delivered of her son. Others have unsuccessfully connected the word with the Aṣekhas of the Indian Parsás, or with the Aṣamya of Strabo. It has also, with more certainty, been identified as the Anagá or Anagána of the Indian Astronomer Varāhamihira, who flourished in the 6th century A.D.

The Anagána of Herodotus are probably the same as the Afghán tribe of Afridis, or, as they call themselves, Apridi.

Paštō is the language of the greater part of Afghanistan. In the North-Western Frontier Province and the adjoining sphere of British influence, i.e. in what we may call British Afghanistan, it is spoken in the Districts of Peshawar, Hazara, Bannu, Kohat, and Dher Ismaiil Khan, and in the region between them and the Afghan frontier. It is, moreover, the language of the independent Yúsufzai country which may conveniently be called the Yaghistán, situated to the north of these British districts, and including the countries of Swat, Buner, and Bajaur. The tract composed of these three countries,—the Afghan portion of Afghanistan, the British districts above mentioned, and the Yaghistán,—is known as the Roh, that is to say, the Hill Country. The Roh is defined by the historian Firuz as the country extending, from north to south, from Swat and Bajaur to Siwi and Bhakar, and, from east to west, from Hasan Abdul to Kabul. It includes Kandahar.²

¹_Herodotus, vii, 81, and xvii, 88.
² The word 'Yaghistán' does not properly indicate any specific locality. It means simply a country without rulers. It has been used as above by M. Darmesteter.
³ See Elliot, History of India, vi, 560. The original language of the Yaghistán was not Paštō, but Kóhlántán, an Indo-Aryan form of speech, which still survives in a few localities, but has, in the main, been superseded by Paštō. The latter extends up the Indus Kohistán at least as far as Mherāi and is used as a Náver front (or further up that river.)
In British territory the eastern boundary of Pashto may be roughly taken as coinciding with the course of the Indus, although there are Pashto-speaking colonies in the Hazara and Attock Districts on the Indian side of the river. After entering the district of Dera Ismail Khan the eastern boundary gradually slopes away from the Indus, leaving the lower parts of the valley in possession of Makindia, and some thirty miles south of the town of Chaudhwan it meets Balochi. The southern boundary passes south of Quetta and through Shorawak, till it is stopped by the desert of Baluchistan. This brings us to the Pashto spoken outside British territory.

No facts have been collected for the purposes of this Survey in the dominions of in Afghanistan and Baluchistan. His Highness the Amir of Afghanistan, and what follows has been collected from various sources, official and unofficial, and should not be assumed to be necessarily accurate and complete. The localities in Afghanistan in which Pashto is spoken are shown in the map facing the first page of this introduction. So far as non-British Afghanistan is concerned it must be remembered that the whole of the population in any particular district is not Pashto-speaking. There is a great mixture of races, e.g. Tajik, Hazarai, Qizilbash, etc., who, according to their origin, speak Persian, Turki, Balochi, or one of the Kafir languages. The map in many cases shows districts where only the majority of the inhabitants are Afghans and Pashto speakers. More particularly, in the country round Obeh in the Herat province, the inhabitants who speak Pashto are not in a majority even in the places marked. On the other hand, in every district of non-British Afghanistan villages of Pashto-speaking Afghans are constantly met with which are in localities not shown in the map as Pashto-speaking, and this mixture is more than ever the case at the present time, as of late years a practice has grown up of deporting the people of one district to another. Round the large cities, Persian is generally the language spoken, even in a Pashto country, notably in the cases of Jalalabad and Ghazni.

Taking up the southern boundary of Pashto where we have left it, after passing through Shorawak, in the desert of Baluchistan, we find that it follows the eastern and northern limits of that desert, with extensive colonies down the rivers which run south through the wastes, to nearly the sixty-first degree of east longitude. It then turns northwards up to about fifty miles south of Herat, where it reaches its limit to the north-west. From here the northern boundary runs nearly due east to the Hazara country, in which tract the majority of the inhabitants do not employ Pashto but speak either Persian or a language of Mongolian origin. Skirting the west, south, and east of the Hazara country, and just avoiding the town of Ghazni, it thence runs northwards to the Hindukush. Thence, leaving Laghman and Kaffiristan to its east and north, the boundary roughly follows the Kabul river down to Jalalabad, whence it runs up the Kunar so as to include the Yaghsistan as already explained. Speaking roughly, we may sum up the above irregularly shaped block of Pashto-speaking territory as including Southern and Eastern Afghanistan, the country to the west of the Indus in British territory, from its southward bend to Dera Ismail Khan, and a strip of Northern Baluchistan.
INTRODUCTION.

Over the whole area in which it is spoken, the language is essentially the same. This will to some extent be evident from the specimens which follow. They do not, however, cover the whole Pashto-speaking tract, as none have been obtained from the dominions of His Highness the Amir. Such as they are they show that, while, as we go from tribe to tribe, there are slight differences in pronunciation and grammar, the specimens are all written in various forms of what is one and the same language. Two main dialects are, however, recognised, that of the North-east, and that of the South-west. They mainly differ in pronunciation. The Afghans of the North-east pronounce the letter \( \text{c} \) for \( \text{g} \) and the letter \( \text{m} \) for \( \text{b} \), while those of the South-west pronounce them \( \text{g} \) and \( \text{l} \), respectively. The most important varieties of the North-eastern, or Pakhto, dialect (excluding the standard form of speech) are the form of Pakhto employed by the Ghilzais and the Afridis, while that of the South-western, or Pashto, dialect (with the like exclusion) is the speech of the Waziris.

Except as regards British territory, no very accurate information is available as to how the dividing line between the two main dialects runs. So far as our present information goes, we may take the southern limit of the great Ghilzai tribe as the line in Afghanistan proper, although the two dialects probably overlap to a certain extent owing to intermarriage and mixture of tribes on the boundary. Ghilzais speak the north-eastern dialect, while the south-western one is spoken by all Afghans south of this line and westwards towards Herat. It is said to run from a stone bridge (Pul-e-Sang) at Asia Hazara, 12 miles south of Kalat-i-Ghilzai, to just north of Muruf, and thence north of the Lowna country to the Kundil-Kundar confluence, and then along the Kundar to Domandi. In British territory, the Khwastwals, Mangals, Jelduns and Jajis speak Pakhto; the boundary line running in a north-easterly direction up to near Peshawar, so as to give the Waziris and Khataks to Pashto. In and around the city of Ghazni the people speak Persian, but the Afghan dialect of the neighbourhood is the North-easterly Pakhto.

This is not the place to give a history of the Afghans. If, indeed, it can be said that a collection of tribes with no acknowledged head could have a connected history, the part they have taken in forming the history of India is well known. In the works of Muhammadan historians they first appear as inhabiting the Sulaiman mountains, and about the year 700 A.D. they fought with the Rajá of Lahore, who ultimately ceded to them a portion of Lamghän, as a kind of subsidy, on condition of their guarding the frontier, and preventing the armies of Islam from entering India. They then erected a fort in the Köhestan of Peshawar, which they called Khalbar, and took possession of the country of Roh. During the ascendency of the Sànidas, they prevented the latter from doing any injury to the territories of Lahore, and that is why the incursions of the Sànidas from first to last were made by way of Sindh and Bhatiya. The Afghans accompanied Mahmúd of Ghazni on his various expeditions, and the historian Al ‘Uthi tells us how in one of his attacks on India, ‘Nadir Bihim, the enemy of God and chief of Hind, alarmed at this sudden invasion, summoned his vassals and his generals, and took refuge within a pass, which was narrow, precipitous, and inaccessible.’ Mahmod advanced against them with his ‘Satanic Afghan spearmen, and they penetrated the pass.
like gimlets into wood, ascending the hills like mountain goats, and descending them like torrents of water. The Ghori dynasty similarly utilised the Afghans in their invasions of India. In 1205 A.D., the 'Slave King' Ghayasuddin Balban established a military colony of Afghans near Delhi, and subsequently established garrisons of them on the main roads as far east as Bihar. In the invasion of India by Tamerlane, we find Afghans fighting on both sides. He had twelve thousand of them when he attacked Meerut, which was defeated by the Afghan Hyas. Timur's descendant Babar tells us himself how he waged war against the Afghans, and subdued them by terrible massacres. He marked his route to India from Kabul by pyramids of Afghan heads at each camp. Babar's son Humayun was in his turn conquered by one of the Afghan settlers in Bihar, Sher Shah, who founded the Sur dynasty, which was subsequently destroyed by Humayun and Akbar. It is of interest to note that it was during Sher Shah's reign at Delhi, that the first epic poem in a modern vernacular of India was written in Hindi by a Musalmân, and dedicated to that king. From the time of Akbar, to the invasion of Nadir Shah, the Afghans acknowledged the supremacy of the Mughal Emperors of Delhi, the only occurrence of note being the inoffensive rebellion of Khurshid Khan, the Khan of the Khajaks, against the tyranny of Aurangzeb.

It is said that about the middle of the 18th century, the Afghan tribe of Khakhais, not finding sufficient room in their home in the neighbourhood of Kandahar, emigrated with the Osmánkhis and the Muhammadzais to the District of Kabul. There they multiplied and, according to tradition, gave birth to the three tribes of the Yusufzais, the Gigiwais, and the Torkhailais. The Yusufzais quarrelled with Ulugh Beg, the grandson of Tamerlane, who was then prince of Kabul, and he massacred seventy of their Malik, sparing only Malik Ahmad on condition that the tribes should leave Kabul. The Yusufzais departed with the Gigiwais and Muhammadzais, and went eastwards, ultimately finding themselves in the neighbourhood of Peshawar. There the Yusufzais occupied the plain to the north of the River Kabul, and subsequently, continuing their forward march, conquered the country of Swat, under the leadership of Malik Ahmad, and of Shalish Malik, who organised the partition of the newly-acquired territory. This was in 1413-1424 A.D. Subsequently they spread over the hill country of Buner and the valley of Chamlá. The original inhabitants of Swat, who were dispossessed by the Yusufzais, and who are now, under the name of Swatis, settled in the British District of Hazara, speak Pashtó, although they are not of Afghan origin, and have none of the distinctive marks of the race.

The history of Afghanistan subsequent to the time of Nadir Shah, is well known to every reader of Indian History. Ahmad Shah, the Saduzai (1747-1771), seized upon the Afghan throne which had been wrested from India by his patron. He plundered India no less than five times, made the Emperor of Delhi a prisoner, and by destroying the Mahratta power in 1761 at Panipat paved the way for the conquest of India by the English.

The Saduzai dynasty disappeared in 1818, and was succeeded by that of the Baharzais, which now holds the throne in the person of the present Amir.

The decomposition of the Mughal empire in India gave opportunities to several adventurers. After the death of Aurangzeb, in 1707, the dissensions among the Hindus of Bareilly enabled 'Ali Muhammad Khan, the leader of the Rohilá Pathans, to obtain...
possession of the country which is now called, after the name of the tribe, Rohilkhand. He was succeeded by the famous Hafiz Rahmat Khan, who was ultimately killed in battle by the Nawab of Audh assisted by the English in 1774 A.D. It is hardly necessary to point out the connexion between Roh and Rohila. The latter word means literally an inhabitant of the Roh.

It has already been stated that the Afghans claim descent from one Afghana, who, they say, was grandson of Saul, the first king of Israel, and this tradition, coupled with one or two accidental coincidences in vocabulary, led people at one time to maintain that the Pashto language was derived from or closely connected with Hebrew. It has, now long been admitted that the language belongs to the Aryan stock, but it was for some time a matter of dispute whether it belonged to the Erman, or to the Indian, branch. As explained at length in the General Introduction to the languages of this sub-family, Erman languages are divided into two main groups—the Western and the Eastern. The principal example for the former is the modern Persian of Eran, which is descended from the Old Persian of the Achemenides through the Partihan or Pahlavi of the Sassanides. The oldest form of the Eastern group with which we are acquainted is the so-called Zend. From it are descended, amongst others, the Chalchah languages now spoken in the Pamirs. Balochi also belongs to this group, and, as will shortly be seen, Pashto. In the year 1862, Prof. Fr. Muller, in his ‘Ueber die Sprache der Afghane,’ maintained for the first time that Pashto belonged to the Eastern group. Dr. Trumpp, in his Pashto Grammar, written in 1873, strongly maintained that the language did not properly belong to the Erman, but was a member of the Indo-Aryan family, and was closely connected with Siudhi. He added, however, that it was not a true member of the Indian family, but that it was rather an old independent language, forming the first transition from the Indo-Aryan to the Erman family, and therefore participating of the characteristics of both, but still with predominant Prakrit, i.e., Indian, features. This theory was adopted by Professor von Spiegel in his Brahische Alterthumskunde and by Dr. Hoernle in his Grammar of the Gaudja Languages, and was at first accepted by M. Darmesteter in his Rapport sur une mission philologique dans l'Hindoustan, which was published in 1887. Three years later M. Darmesteter published his monumental Chants populaires des Afghans, in which he abandoned his former theory, and proved conclusively that Pashto must belong to the Eastern group of the Erman family, and that it is derived from Zend or from a dialect closely allied to Zend. Practically, it bears the same relation to Zend that modern Persian does to the old Persian preserved in the cuneiform inscriptions of the Achemenides. It has borrowed largely and freely from North-Western India, but, in its essence, it is an Erman tongue.

1 The greater part of this sketch of the Afghans is based on M. J. Darmesteter's brilliant and learned Chants populaires des Afghans.

2 As a language, Pashto delights in rough and hard combinations of consonants. The following popular stories illustrate this character. A certain king sent his minister to collect the vocabularies of all the dialects upon earth. On his return, he proceeded to quote specimens before his royal Master. When he came to the Afghan dialect he stopped, and producing a tin pot containing a stone, commenced to rattle it. The king in surprise asked the meaning of this proceeding. The minister replied that he had failed to get a knowledge of the Afghan language, and could only describe it by rattling a stone in a pot. It is also said that Mahomed gave it as his opinion that Afghan was the language of the infernal regions, as Arabic was that of heaven. In the comparison of languages, in which Arabic is called science, Vlas, Turkish accomplishment, Letters, Persian, anger; and Hindoostani, says, Pashto is compared with the application of the 'crying of an ass.' In spite of these unfavorable remarks, Pashto, though harsh sounding, is a strong, vital, tongue, which is capable of expressing any idea with neatness and accuracy.
Pashto has a fairly copious literature, partly original and partly translated. The first book written in the language is said to be a history of the conquest of Swat by the Yusufzais, but no copy of it is known to exist. The earliest books of which we have any knowledge are the Khairu-l-bayan, written in four languages, Arabic, Persian, Hindi and Pashto, and the Khwarim, both composed by the heretical Bāyawī Anṣārī, known to his friends as Pir Rūghān or Master of Light, and to his orthodox opponents, as Pir Tārīk or Master of Darkness. He died in 1685 A.D. These works are not now available, but we have extracts from them in the works of his famous opponent, the great Doctor of the Afghāns, the Aghān Dārāwża. The latter's most renowned work, an unparalleled treasury of invective, is the Makhzūm-e Jallān, in which he attacked the heresies of Bāyawī. He was the author of more than fifty other works, of which the most valuable is the Makhzūm-e Afghān, a history of the Afghāns from the most remote times. The earliest poet of whom we have any remains was Mirzā Anṣārī, a grandson of Bāyawī, who founded the school of mystic versification which has since monopolised the field of the religious poetry in Afghanistan. The most famous Afghān poet is Khushṭāl Khān, the warrior prince of the Khātaks (1613-1691). He is still the most popular of all the national writers of the Afghāns, and his songs are in constant request. His Diwān was published by Belfield in 1809. Amongst the authors who succeeded him and whose works form part of the national literature, may be mentioned his grandson Aẓāl Khān who wrote a valuable history of the Afghāns entitled the Tārīkh-i Morass, and the Muḥammand poets Abdu-r-rahmān and Abdu-l-hamīd. The popular poets of the present day are professional singers called ḡūms who are principally Afghanised Indians, and whose poems have been collected by M. Darmesteter in his Chants populaires.

The number of speakers of Pashto can be given with approximate correctness only for British Territory, and even for portions of this no returns were available in the Census of 1891, on which the figures of this Survey were originally based. I therefore, for Pashto, take the latest figures available,—those of the Census of 1911, although they have the disadvantage that no dialect-figures can be obtained from them.

In British Territory, Pashto is spoken in the North-West Frontier Province, in Baluchistan, and in a couple of border tracts in the Punjab. In the North-West Frontier Province it is the principal language, being spoken by 1,229,590 people, out of a total population of 2,310,471. Most of the remainder speak some form or other of Lahnda. It is spoken in all the five cis-frontier districts, and the above figures also include 7,740 speakers who are found in trans-frontier posts. These last will be excluded from consideration for the present, leaving 1,221,859 to be dealt with. The North-Eastern dialect is spoken in the district of Hazara, and over the greater part of the districts of Peshawar and Kohat, but in the two latter the members of the Khātak tribe use the South-Western dialect. In the districts of Bannu and Dera Ismail Khan the South-Western dialect is universal.

In Baluchistan, Pashto, in the South-Western dialect, is spoken in the North-Eastern districts of Quetta-Pishān, Loralai, Zhob, and Sibi. It is also spoken in other parts of the Agency, but is here not the home language of the people, being used only by immigrants.
In the Panjab, Pashto is spoken by Pathan settlers in the border districts of Attock and Mianwali. In Attock, they inhabit the Chilachh tract close to the border of Hazara, where they speak the North-Eastern dialect, and the South-Western corner, near Makhud, where they speak the South-Western dialect. In Mianwali they inhabit that part of the district which lies west of the Indus, bordering on the North-West Frontier district of Bannu. Here they speak the South-Western dialect.

The following are the figures for the number of speakers who speak Pashto in those parts of British India in which it is a vernacular:

<table>
<thead>
<tr>
<th>North-West Frontier Province</th>
<th>North-Eastern Dialect</th>
<th>South-Western Dialect</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hazara</td>
<td>22,151</td>
<td></td>
<td>22,151</td>
</tr>
<tr>
<td>Peshawar</td>
<td>644,940</td>
<td>54,325</td>
<td>709,265</td>
</tr>
<tr>
<td>Kohat</td>
<td>167,492</td>
<td>83,361</td>
<td>250,853</td>
</tr>
<tr>
<td>Bannu</td>
<td></td>
<td>218,846</td>
<td>218,846</td>
</tr>
<tr>
<td>Dera Ismail Khana</td>
<td>70,995</td>
<td></td>
<td>70,995</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>791,583</strong></td>
<td><strong>450,256</strong></td>
<td>1,241,839</td>
</tr>
</tbody>
</table>

| Baluchistan                  |                        |                        |       |
|------------------------------|                        |                        |       |
| Quetta-Pishin                |                        | 83,133                 | 83,133|
| Loralai                      |                        | 55,783                 | 55,783|
| Zhob                         |                        | 66,573                 | 66,573|
| Sibi                         |                        | 20,011                 | 20,011|
| **Total**                    | **224,455**            |                        | 224,455|

| Panjab                       |                        |                        |       |
|------------------------------|                        |                        |       |
| Atttock                      | 15,391                 | 6,500                  | 21,891|
| Mianwali                     |                        | 15,101                 | 15,101|
| **Total**                    | **15,391**             | **21,601**             | **37,022**|

**Summary.**

<table>
<thead>
<tr>
<th>North-West Frontier Province</th>
<th>791,583</th>
<th>450,265</th>
<th>1,241,839</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baluchistan</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total for British India</strong></td>
<td>606,974</td>
<td>676,402</td>
<td>1,283,376</td>
</tr>
</tbody>
</table>

It has been estimated that the number of speakers of the language in Yaghistān, and British and Independent Afghanistan is, inclusive of 400,000 independent

vol. x.
Yusufzais, about 2,359,000.\(^1\) It is impossible to divide this according to dialect. The figures must be held to include the 7,740 Pashto-speakers mentioned above as inhabiting trans-frontier posts of the North-West Frontier Province. The following is therefore the total number of speakers of Pashto in the area in which it is the vernacular:

<table>
<thead>
<tr>
<th>Area</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>British Territory</td>
<td>1,483,276</td>
</tr>
<tr>
<td>Afghanistan, etc. (estimate)</td>
<td>2,359,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3,842,276</td>
</tr>
</tbody>
</table>

In addition to the above, Pashto is spoken by temporary residents in the following provinces of British India. In the case of Baluchistan and the Panjab I mention separately those districts and states in which the number of speakers is more than 500.

<table>
<thead>
<tr>
<th>Area</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baluchistan-</td>
<td></td>
</tr>
<tr>
<td>Chagai</td>
<td>984</td>
</tr>
<tr>
<td>Kaind</td>
<td>2,267</td>
</tr>
<tr>
<td>Others</td>
<td>37</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3,008</td>
</tr>
<tr>
<td>Panjab-</td>
<td></td>
</tr>
<tr>
<td>Delhi</td>
<td>1,008</td>
</tr>
<tr>
<td>Lasora</td>
<td>4,219</td>
</tr>
<tr>
<td>Sialkot</td>
<td>922</td>
</tr>
<tr>
<td>Gujranwala</td>
<td>627</td>
</tr>
<tr>
<td>Gujrat</td>
<td>2,692</td>
</tr>
<tr>
<td>Sahibpur</td>
<td>1,914</td>
</tr>
<tr>
<td>Dholam</td>
<td>1,546</td>
</tr>
<tr>
<td>Rawalpindi</td>
<td>631</td>
</tr>
<tr>
<td>Montgomery</td>
<td>1,343</td>
</tr>
<tr>
<td>Lyallpur</td>
<td>703</td>
</tr>
<tr>
<td>Jhang</td>
<td>922</td>
</tr>
<tr>
<td>Multan</td>
<td>1,533</td>
</tr>
<tr>
<td>Multan Sharq</td>
<td>37</td>
</tr>
<tr>
<td>Dera Ghazi Khan</td>
<td>4,877</td>
</tr>
<tr>
<td>Bahawalpur</td>
<td>560</td>
</tr>
<tr>
<td>Others</td>
<td>2,548</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>30,092</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Area</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andaman and Nicobar</td>
<td>493</td>
</tr>
<tr>
<td>Assam</td>
<td>702</td>
</tr>
<tr>
<td>Bengal</td>
<td>1,770</td>
</tr>
<tr>
<td>Bihar and Orissa</td>
<td>732</td>
</tr>
<tr>
<td>Bombay</td>
<td>12,139</td>
</tr>
<tr>
<td>Burma</td>
<td>1,577</td>
</tr>
<tr>
<td>Central Provinces and Berar</td>
<td>2,372</td>
</tr>
<tr>
<td>United Provinces</td>
<td>1,400</td>
</tr>
<tr>
<td>Bombay States</td>
<td>908</td>
</tr>
<tr>
<td>Central India Agency</td>
<td>1,639</td>
</tr>
<tr>
<td>Hyderabad State</td>
<td>786</td>
</tr>
<tr>
<td>Kashmir State</td>
<td>2,745</td>
</tr>
<tr>
<td>Rajputana Agency</td>
<td>572</td>
</tr>
<tr>
<td>Other Provinces</td>
<td>504</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>63,349</td>
</tr>
</tbody>
</table>

\(^1\) See *Encyclopaedia Britannica*, 9th Edn., i. 227E. This estimate was published in the year 1875, and I have found no better figure of later date.
We have seen that the number of Pashto-speakers at home in British India is 1,483,376. Adding to this the total of 6,310 just obtained, we get 1,546,725 as the number of speakers of the language throughout British India, whether at home or abroad. If we again add to this 7,750 for the speakers of Pashto in trans-frontier posts, we get 1,554,475, which is the total for the language in the Census records for 1911. So far, therefore, as we can estimate the number of speakers in India and in the countries beyond the North-Western Frontier, we may put the total number of speakers as follows:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>In British Territory</td>
<td>1,546,725</td>
</tr>
<tr>
<td>In Afghanistan, etc. (estimate)</td>
<td>2,789,000</td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td><strong>3,335,725</strong></td>
</tr>
</tbody>
</table>

or, in round numbers, four millions of people.
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CAMPBELL, Sir G.—Sketches of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier. Calcutta, 1874. Contains Vocabularies of the Pathio of Deo Lamin Khan and of Kohat.


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FLOWER, Major T. C.—Translation of the Khalif-i-Afghand (see Hinds, above) with Notes, Historical, Geographical, Grammatical and Explanatory. Lahore, 1863.

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PASHTŌ GRAMMAR

The arrangement of the following sketch of Pashtō Grammar is based on that found in Major Raverty's well-known work. As regards the matter, it is partly taken from Major Raverty, partly from Dr. Trumpp, and partly from M. Darmesteter.

In transcribing the specimens into the Roman character, difficulty has been experienced in giving the vowel sounds correctly. They differ in every dialect. Every care has been taken, and, when possible, the proof-sheets have been, in each case, revised by the original translator.
### SYSTEM OF TRANSLITERATION ADOPTED FOR PASHTO.

#### VOWELS.

'ā, a, ə, ē, i, u, ū, e, o, ō, ai, am.

#### CONSONANTS.

| b | sh, in the South-west sh. |
| p |  | |
| t |  | |
| s |  | |
| e, or ə, according to sound. With some tribes, b and dz. |
| j | g, in the South-west gh. |
| ch |  | |
| h |  | |
| d |  | |
| z |  | |
| r |  | |
| sh |  | |
| g |  | |

The peculiar Pashto short a, I represent by a small " above the line, as in (Peshawar) kāh-r. Its use varies according to locality. In one place we have kāh-r, and in another cazāh. In writing in the vernacular, it is sometimes represented by zabār, sometimes by zār, and sometimes by pēsh. The peculiar Afridi a is transliterated d. It is pronounced like the a in all. A final i is often pronounced i, and a final ə, o.

Zār stands for both i and e (short), and pēsh for u and o (short).

I have throughout followed M. Darmesteter in omitting, in transliteration, a final h, except when it is clearly pronounced in words like ūnā nūnā, a fault, zād zād, a king. All authorities agree that the h is not heard in the termination of feminine nouns, but they differ in regard to other words. For instance, Major Raverty writes wāsh, grass, not wāshā.
### Pronunciation

The North-eastern Afghane pronunciation of a is never heard, but is always written a. The particle af (often written as) is pronounced as in the North-east. The letter g is pronounced g in the North-east, like the g in go.

#### Nouns

<table>
<thead>
<tr>
<th>Class</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Mas.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dir.</td>
<td>a man</td>
</tr>
<tr>
<td></td>
<td>Old.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Voc. or esp.</td>
<td>as kāb</td>
</tr>
<tr>
<td>2.</td>
<td>Femin.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dir.</td>
<td>a woman</td>
</tr>
<tr>
<td></td>
<td>Old.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Voc. or esp.</td>
<td>as kāva</td>
</tr>
<tr>
<td>3.</td>
<td>Mas.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dir.</td>
<td>a child</td>
</tr>
<tr>
<td></td>
<td>Old.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Voc. or esp.</td>
<td>as kāla</td>
</tr>
</tbody>
</table>

#### Formation of Cases

All nouns in Afghane form nominative as case forms. A genitive is formed by adding the following to the singular form:

- Gen. pl.
- Dat. acc. etc.

#### Gender

Most adjectives form an a in... This is the great form, but some forms, such as, etc., belong to the small.

<table>
<thead>
<tr>
<th>Suffixes</th>
<th>Mas.</th>
<th>Femin.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>mas</td>
<td>max</td>
</tr>
<tr>
<td>Acc.</td>
<td>mas</td>
<td>max</td>
</tr>
<tr>
<td>Voc. or esp.</td>
<td>as max</td>
<td></td>
</tr>
</tbody>
</table>

### Pronouns

#### 1st Person

<table>
<thead>
<tr>
<th>Form</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ma</td>
<td>ma</td>
</tr>
<tr>
<td>Acc.</td>
<td>ma</td>
<td>ma</td>
</tr>
<tr>
<td>Voc. or esp.</td>
<td>as ma</td>
<td></td>
</tr>
</tbody>
</table>

#### 2nd Person

<table>
<thead>
<tr>
<th>Form</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tes</td>
<td>tes</td>
</tr>
<tr>
<td>Acc.</td>
<td>tes</td>
<td>tes</td>
</tr>
<tr>
<td>Voc. or esp.</td>
<td>as tes</td>
<td></td>
</tr>
</tbody>
</table>

#### 3rd Person

<table>
<thead>
<tr>
<th>Form</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>he, she, it</td>
<td>that</td>
</tr>
<tr>
<td>Acc.</td>
<td>he, she, it</td>
<td>that</td>
</tr>
<tr>
<td>Voc. or esp.</td>
<td>as he, she, it</td>
<td>that</td>
</tr>
</tbody>
</table>

### Pronominal Suffixes

#### Nominative (both numbers)

<table>
<thead>
<tr>
<th>Form</th>
<th>Mas.</th>
<th>Femin.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>mas</td>
<td>max</td>
</tr>
<tr>
<td>Acc.</td>
<td>mas</td>
<td>max</td>
</tr>
<tr>
<td>Voc. or esp.</td>
<td>as max</td>
<td></td>
</tr>
</tbody>
</table>

### Contracted Pronouns

<table>
<thead>
<tr>
<th>Form</th>
<th>Mas.</th>
<th>Femin.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ho, she, it</td>
<td>that</td>
</tr>
<tr>
<td>Acc.</td>
<td>ho, she, it</td>
<td>that</td>
</tr>
<tr>
<td>Voc. or esp.</td>
<td>as ho, she, it</td>
<td>that</td>
</tr>
</tbody>
</table>

### Demonstrative Pronouns

<table>
<thead>
<tr>
<th>Form</th>
<th>Mas.</th>
<th>Femin.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kālā</td>
<td>kāla</td>
</tr>
<tr>
<td>Acc.</td>
<td>kālā</td>
<td>kāla</td>
</tr>
<tr>
<td>Voc. or esp.</td>
<td>as kāla</td>
<td></td>
</tr>
</tbody>
</table>
IV.—VERBS.

1. Verbs whose infinitives and in the may be either transitive or intransitive. Those in the are intransitive and in the are transitive. Infinitives of causative are in the

2. Verb Substantive—

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<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Pros. (1) gāya.</td>
<td>gāyā.</td>
<td>gāya.</td>
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</tr>
<tr>
<td>Pros. (2) gāy.</td>
<td>gāy.</td>
<td>gāya.</td>
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<tr>
<td>Pros. (3) gātya.</td>
<td>gātya.</td>
<td>gātya.</td>
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<tr>
<td>Pros. (4) gāy.</td>
<td>gāy.</td>
<td>gāya.</td>
<td>gāya.</td>
</tr>
</tbody>
</table>

3. to exist. Pros. subst. etc. Past. subst. subst. etc.

4. to become. Pros. subst. etc. Imperf. subst. etc.

5. to become (used to form Passive).

The Regular Verb.—There are two main classes, the Imperfect and the Present. There are 37 classes of verbs, 13 Intransitive, 24 Transitive. These differ according to the rules for the formation of the Imperfect and Present. Specimen of each are given below. Of Intransitive verbs, the 1st, 2nd, and 3rd classes form the 2nd sing. Imperf. by changing 3rd of the infinitive to 2nd sing. Thus kalātaka > kalātaka. The 3rd, 4th, and 5th drop the final of the infinitive. Thus ekāsa > ekāsa. The imperfects of the other classes are subject to special rules. The formation of the Present of Intransitive verbs differs in each case. As regards Transitive verbs, the imperfect and all tenses derived from it, and form the Past Part., are passive, and use the passive construction—the direct object being in the nominative, and the subject in the agent case. Thus 2nd, 4th, 6th, and 12th classes, with the infinitive to the root-word. Thus tām, tām. The 3rd, 7th, 10th, 15th, and 22nd drop the final of the infinitive. Thus pātā, pātā. The imperfects of the other classes are subject to special rules. In nearly all verbs, the 3rd pl. masc. Imperf. is the same as the Infinitive. As regards the formation of the Present of Transitive verbs, the 1st, 3rd, 4th, 7th, 10th, 15th, and 22nd classes drop the 1 of the infinitive, and add the necessary personal termination. For each of the other classes there are special rules.

The Irregular Verb.—The irregularities consist either in the verb being defective, or in irregularities in the formation of the Imperfect and Past. See the list of classes below.

Formation of Tenses.—Pros. Part. 6 Forms, as follows—

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Pros. Past.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mas.</td>
<td>Fem.</td>
</tr>
<tr>
<td>(1) gāya, to run.</td>
<td>gāyā, gāyā.</td>
</tr>
<tr>
<td>(2) gāya, to weak.</td>
<td>gāya, gāya.</td>
</tr>
<tr>
<td>(3) gāya, to cease out.</td>
<td>gāya, gāya.</td>
</tr>
<tr>
<td>(4) gāya, to blow.</td>
<td>gāya, gāya.</td>
</tr>
<tr>
<td>(5) gāya, to fill.</td>
<td>gāya, gāya.</td>
</tr>
<tr>
<td>(6) gāya, to break.</td>
<td>gāya, gāya.</td>
</tr>
</tbody>
</table>

Mas. of Nos. 1, 2, and 3 belong to 6th declension, and of 4, 5, and 6 to the 12th; all forms in the 2nd.

Post Part. 2 Forms, as follows—

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Mas.</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mas.</td>
<td>Fem.</td>
<td>Mas. and Fem.</td>
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<tr>
<td>(1) gāya, to run.</td>
<td>gāya, gāya,</td>
<td>gāya, gāya,</td>
<td></td>
</tr>
<tr>
<td>(2) gāya, to weak.</td>
<td>gāya, gāya,</td>
<td>gāya, gāya,</td>
<td></td>
</tr>
<tr>
<td>(3) gāya, to cease out.</td>
<td>gāya, gāya,</td>
<td>gāya, gāya,</td>
<td></td>
</tr>
<tr>
<td>(4) gāya, to blow.</td>
<td>gāya, gāya,</td>
<td>gāya, gāya,</td>
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</tr>
<tr>
<td>(5) gāya, to fill.</td>
<td>gāya, gāya,</td>
<td>gāya, gāya,</td>
<td></td>
</tr>
<tr>
<td>(6) gāya, to break.</td>
<td>gāya, gāya,</td>
<td>gāya, gāya,</td>
<td></td>
</tr>
</tbody>
</table>

Mas. of Nos. 1, 2, and 3 belong to 6th declension, and of 4, 5, and 6 to the 12th; all forms in the 2nd.

Tenses based on the present—

| Pros. Subj. |—Prefixes optionally see to Present. Intransitive verbs, class 1, and Transitive, classes 3, 9, 17, and 20, always unst. Intransitive, classes 5, 11, 13, 15, and Transitive, classes 2, 15, 16, 17, and 18 are defective, and form the Pres. Subj. by means of a paraphrase, or with the aid of other verbs.
|——Opjective—infinitival with the Pres. Subj., an that it adds of to the 3rd sing. and Pl. When a personal pronoun is used, de precedes it, otherwise it
|——Future—Prefixes see to the Pres. Subj. When a personal pronoun is used, it precedes the verb. Otherwise are
|——Imperfect—The same as opjective. Has no first person. The termination of 2nd sing. is a.

Tenses based on the imperfect, and on Past Participle—

| Pros. Past. |—Prefixes optionally see to Imperfect. Intransitive verbs, classes 3, 9, 17, and 20, always unst. Intransitive, classes 5, 11, 13, and Transitive, classes 2, 15, 16, 17, and 18 are defective, and form the Past Part. by means of a paraphrase, or with the aid of other verbs.
|——Habitual Imperfect—Prefixes see to Past.
|——Perfect—Past Participle +, etc. (form of Auxiliary).
|——Perfect—Past Participle +, etc. (post of Auxiliary).
|——Dative Past.—Past Participle +s, etc. (case of Auxiliary) or + (Post. Subj. of Auxiliary).
|——Past Conditional—Past Participle + or + (Past Subjunctive of Auxiliary).
Conjugation of Regular Intransitive Verb—*ghátā†* (Cl. 3), 'to run.'

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<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Noun of Agency, <em>ghálādāni</em> or <em>ghálādāni</em></td>
<td>'a runner,' 'running.'</td>
<td></td>
<td><em>ghálādāni</em> or <em>ghálādānubhi</em></td>
</tr>
</tbody>
</table>

Tenses based on the Present.

1. Pres. 'I run.'
2. Pros. Subj., 'I may run.'
3. Optative, 'I should run.'
4. Imperative, 'run thou.'

Tenses based on Imperfect and on the Past Participle.

1. Imperf. 'I was running.'
2. Past. 'I ran.'
3. Perfect, 'I have run.'

Tenses based on the Imperfect and on the Past Participles.

1. Imperf. 'I was being seized.'
2. Past. 'I was seized.'
3. Optative, 'I should be seized.'

Tenses based on the Imperfect and on the Past Participles—These are all passive. The verb agrees with the object in gender and number, and the subject is put in the case of the agent. For the agent, either the full possessive forms (*mī, dī, vi,) etc. may be used or the contracted old forms (*ma, de, vi,) etc.

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</thead>
<tbody>
<tr>
<td>Noun of Agent, <em>dākhātāni</em> or <em>dākhātāni</em></td>
<td>'a seizer,' 'seizing.'</td>
<td></td>
<td><em>dākhātāni</em> or <em>dākhātānubhi</em></td>
</tr>
</tbody>
</table>

Passive Voice.

This is formed by conjugating the Past Participles (which agrees with the subject in gender and number) with the auxiliary verb *dākhātā*, to be.

Thus *dākhātā* *vi, he is seized*; *dākhātā* *vi, she is seized*; *dākhātā* *de, he will be seized*; *dākhātā* *vi, he was seized*; *dākhātā* *vi or *vi, she was seized*.
<table>
<thead>
<tr>
<th>Class</th>
<th>Infinitive</th>
<th>Meaning</th>
<th>Pers. Sing, 1st</th>
<th>Pers. Sing, 2nd</th>
<th>Pers. Sing, Mas.</th>
<th>Imperfect, 1st</th>
<th>Imperfect, 2nd, Mas.</th>
<th>Past, Sing, Mas.</th>
<th>Past Participle</th>
<th>Remarks</th>
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<td><em>pōkāt</em></td>
<td>to know</td>
<td><em>pōkā?'</em></td>
<td></td>
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<tr>
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<td><em>pōhōrāt</em></td>
<td>to see</td>
<td><em>pōhōrā?'</em></td>
<td></td>
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<td><em>kanat</em></td>
<td>to split</td>
<td><em>kanāt</em></td>
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<td><em>kāhāt</em></td>
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<td><em>kāhāt</em></td>
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<td><em>saît</em></td>
<td>to die</td>
<td><em>saī?</em></td>
<td></td>
<td></td>
<td><em>saī?</em></td>
<td></td>
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<td>VII</td>
<td><em>sanat</em></td>
<td>to learn</td>
<td><em>sanāt</em></td>
<td></td>
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<td>to break</td>
<td><em>sōlī?</em></td>
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<td><em>sōhōlīt</em></td>
<td>to can</td>
<td><em>sōhōlīt</em></td>
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<td>Transitive Verbs.</td>
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<td><em>kōlarat</em></td>
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Transitive Verbs.

Intransitive Verbs.
### Pashto Numerals

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<thead>
<tr>
<th>Standard</th>
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<th>Pishaw Yamenk</th>
<th>Swat Valley</th>
<th>Bajaur</th>
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<td>15</td>
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<td>16</td>
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<td>17</td>
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<td>18</td>
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<td>20</td>
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<td>21</td>
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<td>22</td>
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<td>23</td>
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<td>24</td>
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<tr>
<td>25</td>
<td>swa</td>
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<tr>
<td>26</td>
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<tr>
<td>27</td>
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<tr>
<td>28</td>
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<tr>
<td>29</td>
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<tr>
<td>30</td>
<td>swa</td>
<td></td>
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</tbody>
</table>

**Notes:** Where a number is not given, it is the same as in the preceding column.
PAŞHTÔ.

NORTH-EASTERN DIALECT.

The North-eastern dialect of Pashto is, so far as British territory is concerned, spoken in the north-western portions of the District of Hazara, in the Ghincha country of the District of Attock, by all the inhabitants of Afghan descent in the District of Peshawar, except the Akórã Khātaks of the south-east of the District, and by the Bangashs of the north-west, and north-centre of the District of Kohat.

The following figures show the number of speakers of the North-eastern dialect in Pashto-speaking Districts, in British territory:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hazara</td>
<td>29,151</td>
</tr>
<tr>
<td>Attock</td>
<td>15,201</td>
</tr>
<tr>
<td>Peshawar</td>
<td>654,940</td>
</tr>
<tr>
<td>Kohat</td>
<td>107,400</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>890,974</strong></td>
</tr>
</tbody>
</table>

The following specimen, a version of the Parable of the Prodigal Son, is in the North-eastern or Pashto dialect as spoken in the Peshawar District. Note that there is a tendency to substitute \( w \) for \( u \). Thus, \( wərkəwəət, \) for \( wər-\)kəwə, it was given, in which \( u \) has become \( w \). The prefix of the genitive is \( də, \) not \( du. \) The latter \( d \) is substituted for \( ə, \) as in \( rəghələ, \) for \( rəghələ, \) he came. The past participle often ends in \( ə, \) as in \( kə, \) he was made; \( wəliðə, \) he was seen. Note also the forms \( wə (or nə) \) \( "ma, \) I am not; \( pə, \) on him; and \( bə-na, \) from it.

The specimen is from the pen of Mirza Sayyad Muhammad Khan, and has been revised by the late Mr. J. G. Lorimer, I.C.S., who was also kind enough to prepare the transliteration according to the system indicated in the preceding pages.

The following figures show the number of speakers of each dialect of Pashto in Peshawar:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>North-eastern Dialect</td>
<td>654,940</td>
</tr>
<tr>
<td>South-western (Khatak) Dialect</td>
<td>24,328</td>
</tr>
<tr>
<td><strong>Total number of Speakers</strong></td>
<td><strong>779,268</strong></td>
</tr>
</tbody>
</table>
ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (PESHAWAR) DIALECT.

(Mirza Sayyid Muhammad Khan, 1898.)

...
ERANIAN FAMILY, EASTERN GROUP.

NORTH-EASTERN (PESHAWAR) DIALECT.

TRANSLITERATION AND TRANSLATION.

(Mirza Sayyad Muhammad Khan, 1898.)

K*sh*r war-ta. By-the-younger one him-to

Of one man two sons there-were. D* yau sar{l dwa zaman wu.

vi wee chi, 4 ni plara, d* khpl*a mala chi-s^ bakhra me

It-was-said that, "O father, from this-own goods whatever portion to-me

mai ma-la ra-ka." For hagha pe wosha wuka. You
come me-to give-to-me." Accordingly by-him on-him division was-made. A

so wraaz pas. K*sh*r the khpl*mai ashab ra-tol-k0,

few days after by-the-younger son his-own goods (and) property was-gathered,
yau hire mukl ta pa safar lai, au hitta ye har-s^ pa

one for country to on journey went, and there by-him everything on

bad-amalai walsawli. Km-wakhti-chi war-sakha s^ pata n^ shwl, no

profligacy was-speat. As-soon-as him-with anything remained not was, then

pa hagha mukl kkh*e (ke) sakhta qahdi pada-shwa. No de múhtja

in that country in mighty famine arose. Then he in-went

sh0. D* yau watan sarI nukar sh0. Hagha d* budO-dinawarlo

became. Of one citizen man the-servant he-became. By-him ofwine

samwul*a pata-te wastawli. Chi cha s^ na

the-feeding-for the-fields-to he-was-sent. When by-any-one anything not

war-kawul, no pi-x*kkhe ye t0r-shu, da postikhi chi khanatran

to-him-was-given, then in-his-mind-in for-him it-passed, 'these husks which wine

pa goda jakawi x^ hum pe mas mor-kram." Chi pa

on-them their-belly fill I also on-them belly satisfied-could-make.' When to

khud sh0, no pa-x*kkhe ye wuwa chi, 'sibha da

himself ha-come, then on-his-heart-in by-him it-was-said that, 'wonderful is-it

chi d* plar-me domra der mazduram pa doanai maragi la

that of my-father so many hired-servants on bread satisfy-themselves yet

to-na ziyategi, au hul da de chi x^ dita la luqge mnam.

it-from there-remains-same, and fact this is that I here with hunger am-dying.

Dagha de. Pasam war-zam, au war-ta wayan chi, "ni plara,

This ten-so. I-am-arising I-am-to-him-going, and him-to I-am-saying that," O father,

d* Khodai guna me krei-da, au stai makh^maikh. D* de laq

of God in me has-been-done, and thy face-before. Of this worthy
nē "ma chi stā tōc wu-ba'lo ghum. Ma d'khplō mazāran-o-nu not I-am that thy son called I-may-be. Me of-one-of-thine-own servants-of wuguna."

Jēr ḫuṭat pāsēd plar-la waṛrjhe. D'-wurāya chi consider." Accordingly up he-rose father-to went. From-a-for when plar-ta wu khār-ʃō, nō ʒə pə d'haqal wuṣō. War dau the-father-to to-him he-appeared, then heart on-him of-him burnt. To-him running yə kō; war tar-gha-ra-wat, au dər yə khul-kō. Zē by-him was-done; to-him embraced, and much by-him kissing-was-done. By-the-son war-ta wuwe chi, 'al plaar, ma d' Khodai gumā k'ya-da au him-to it-was-said that, 'O father, by-me of Heaven sin has-been-done and stā malam-malak. D' də qahil nō 'ma chi stā tōc wu-ba'lo thy face-before. Of that worthly not I-am that thy son called ghum.' Plar khplo mazāran-o-ta wuwe chi, 'd-tolo-na I-may-be.' By-the-father his-own servants-to it-was-said that, 'than-all khe jānē rawohsāi war waghuidaw. Gūta war pa las kai au bust robe bring-out on-him put. Ring to-him on hand put and pānē yē war-ta pə khplō kai; chi pa-yarı-nā-sara khwurāk-wu-kō au hum shows his him-to on feet put; that together we-may-food and also khushāli wu-kō. Z'ka-chū ḍa tōc me mTR wu, sar-tōbān jwanda shō;

joy make. Because that this son of-me dead was, again living became; wurk wu, hya mūndē shō. Pas pa khushāliyā yō sama sē-at lost was, again found became. Thereson in joyfulness by-them with the-time terālō.

was-passed.

M'ghr' tōc yō pa-paš-khē wuh. Chi ṭāawān-ʃō au kör-ta

Elder son his in-the-field was. When he-started and the-house-to

nizdō ʃō, d' sandarō au d' gudō-sō awaź yē-tar-ghwung shō. You

wear came, of music and of singing the-sound to-his-ears came. A

naukar yē rawuha'lo, tō-na tapōs yō wu-k'ya, 'chi dā servant by-him was-called, (and) him-from inquiry by-him was-made, 'what this s' dī?' By-him in-answer him-to it-was-said that, 'brother-thy

rigāli-dē, au plar-de wa-la lōya melmastiyā k'ya-da, dāpāra-dē-dē come-in, and thy-father him-to great hospitality hath-given, owing-to this chi réqhi jēr yē wulidō.' Dē khipa shwōl, ʒə-yē that safe (and) sound by-him he-has-been-seen. He angry—became, heart-his

wu-ma-ghwung' chi war-nn-wuṣan. Plar yō rawuwa did-not-desire that to-him I-may-enter. The-father-them to-him came-out

pukhlā-yē-kō. Da plar-ta wuṣyilē chi, 'fikr-wuka (and) becewhing by-him was-done. By-him his-father-to it-was-said that, 'think

vol. 2
kala-rāśi be khidmat kawuma, au bāchare me ḍ-wayne-ṇa-de
how-long thy service has-been-done-by-me, and ever by-me from-speech-thy
makh, na-dē garzwula; ynu cholai do hum chare rā
the-face not-has-been turned-away; one young-goat by-thee even ever to-me
bakhā-lē-na-dā chi da-khplo-ṇah-nayānē-sara me khanda hawas
bestowed-not-has-been that my-own-friends-with by-me laughter (and) amusement
kṛē-wē. An dā tōe chi-de rāghē, chi da-ṭōl māl-de pa
might-be-made. And this son who-thine comes, by-whose all goods-thy on
damānō khwar-lō-dē, nó bagha-la de loya mēlānastiya
musicians has-been-devoured, then him-to by-thee great hospitality
wu-ka. Du war-ta wuwe chi, 'ai tōya, t* mudām
hath-been-done.' By-him him-to it-was-said that, 'O son, thou always
rā-sākha yē; s-chi t'mā di, tōl asta di. Kho khush-hālitiyā au
near-me art; that-which mine is, all thine is. So gladness and
khush-halādā munnāh wū, s-khi wūr-de m'y wū, jwandē shē;
to-be-joyful he-sitting is, because brother-thy death was, alive he-became;
wruk wū, rā-pādā ghō,h;
lost he-was, to-us-found he-became.'

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**BUNER DIALECT.**

The next specimen comes from Buner. It differs very slightly from standard Pashto. We may note that the genitive prefix is ḍ and not ḍa, and that a final short ŋēr is transliterated i and not e. The word for 'he was' is wē, not wū, and for 'brother' is wūr, not wēr.
ERANIAN FAMILY.  
EASTERN GROUP.  
PASHTO.  
NORTH-EASTERN (BUNER) DIALECT.

(Sir Harold Deane, K.C.S.I., 1899.)

[No. 2]
ERANIAN FAMILY.

PASHTO.

NORTH-EASTERN (BUNRE) DIALECT.

(TRANSLITERATION.)

(Sir Harold Deane, K.C.S.I., 1898.)

D' yau saja dwa ḍam' wa. Nō ḥagha' k'ah'r khp'i plār ta wuwi chi, 'plār mā-la khp'la ḍranka d' māla rakra.' Nō ḥaghi khp'i māl p' ḍwārō wuwiash'. Yaun tō rwājā pās k'sh' dāy kh-k'ō sāchā k'ī, au yau hīr mel' ta yē māzā wukr'. Au halta yē khph' māl p' mastā dūra k'ī. Nō chi tō yē kḥās k'ī, nō p' ḥaghi māl' bāndi yau amārē qaba' ḍrāghai, au ḥagha tāng gh. Nō ḥaghi lār, au d' ḥaghi' wātan yau mu'ntābar saja sara nauta sh'. Au ḥaghi d' khisīranā d' tsamālō dāpāra khph' putā la wulē. Au ḥaghi' ba p' khush'hālē sara p' ḥaghi' bāsō chi khisīranā khwār, khph'la ḍāga ḍāka k'ī wā, khō hēchā n' warkaw'ī. Bya chi p' khud sh', nō wu-yē-wi chi, 'd'mā d' plār tsāmā nautaran p'kh' shān jōdai māmi, au z' d' lēwē m'rān. Z'ba pēsēm, au ḥaghi plār la ba warch'ī, au war-ta ba wāy'ī chi, 'plār, mā d' Khudānī gūnāh k'ī de au stā hāmm. Au d' ē lajīq n' y'm chi stā ḍrāyāi sh'ī, khō p' nautaranā khph'(k'i) mi wāchāwā.' Au ḥagha pātēsē, au ḥaghi plār la ḍrāghai. Khō chi ḥagha ē byarīt w', nō khph' plār wulēd, au lār yē pri wuk'. Au war wung'hākhi, au war tār-ghārwat, au kkhūl yē k'ī. Au ḍrāyī-war-ta wuwi chi, 'plār mā d' Khudānī au stā gūnāh k'ī de da. Au d' ē lajīq n' y'm chi stā ḍrāyāi sh'ī. Wē ēl plār yē khph'lo nautaranā tā wuwi chi, 'kha jāma' rāwpāl, au d' ta yē wāghandā wā, au yāwā guta yē p' lās krai, au pānī war-ta p' khph' krai. Au raḑgāt chi jādāt wukhrvā, au khush'hālī wukrā. Drēka chí dā d'smā ḍrāyāi m'y w', au jwāndā sh'wāi dai; ruk w', au pādā sh'wāi dai.' Au ḥaghi khush'hālī jōrā k'ī.

Us d' ē, ḥaghi m'ah'r ḍrāyāi p' pūtī khph'(k'i) w'. Au chí ḥagha rāghai, au kōr ta nūndē sh', nō d' sārēd au d' ga'jēdō awās yē wawrē. Nō yau nautar tā yē awās wukr', au tapās yē tri wuk' chi, 'dā tē chal dai?' Nō ḥaghi war-ta wuwi chi, 'stā rūr rāgh'īlai dai. Au plār di khūsēt k'raj dai. Drēka chí ḥagha yē rūgh jēr mūnddr'ī dai.' Nō ḥagha marāwē sh', au dānnā n' t'. Nō plār yē rāuwvāt, au mināt yē war-ta wukr'. Nō ḥaghi p' jāwāb khph'(k'i) plār ta wuwi chi, 'gōrā, dōmā jēr kālā mā stā khūdmat k'raj dai, au hēchārē mī stā ḫukām n' dai māt k'yāi. Au byā hum tā chārē mā-lā yau (sēchā rāk'raj n' dai, chí mī pri d' khph'lo dūstānā sara khush'hālī k'raj wā. Wē kē khō chí dā stā ḍrāyāi chí māl yē dar-ta p' q'mō bāhātā k'raj dai, ḍrāghai, nō tā wā-lā mēmas'ātā warkrā.' Nō ḥaghi war-ta wuwi chi, 'dāyā, 'tēl mā sara yē, au d'mā bīr tē-sī dū. Dā munāsīb wā chi mūgh khūdī wukrū, au khush'hālī shū. Drēka chí dā stā rūr m'y w', au byā jwāndā sh'wāi dai; au ruk w', au mūnddr'ī sh'wāi dai.'

1 Made of dust of.
YUSUFZAI DIALECT.

The following specimen is in the dialect used by the Plains Yusufzais, who inhabit the country to the north-east of Peshawar. Their number is included in the figures already given for Peshawar District. As there stated, 654,940 people speak the North-eastern dialect of Pashto in the Peshawar District, and of these, according to the census of 1911, 119,465 are Yusufzais.

A very similar dialect of Pashto is also spoken by 29,131 people in the north-west and south-west of the Hazara District, and the specimen here given will also do for that district.

Note that ḫ and ḫ are pronounced s and z, respectively. The letter ʃ is often written ʃ. This, however, is merely a matter of spelling. As in Buner, a final səɾ is transliterated t, not t; the word for 'was' is wə, not wa; and the word for 'brother' is vəɾ, not wəɾ.
ERANIAN FAMILY.  

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (PLAINS YÜSUFZAI) DIALECT.

(Ste Harold Deane, K.C.G.I., 1858.)

No 3. [Eranian Family.

Eastern Group. 

Pashto.

North-Eastern (Plains Yusufzai) Dialect. 

(Ste Harold Deane, K.C.G.I., 1858.)
ERANIAN FAMILY.

EASTERN GROUP,

PAŠHTO.

NORTH-EASTERN (PLAINS YOUSUFZAI) DIALECT.

TRANSLITERATION AND TRANSLATION.

(Shir Harold Deane, K.C.S.I., 1898.)

Dā yan sarī dwa zamān wā. Nō haghchā kharā bhrā da māl nu rākōni. It was-said that, 'O-father, my own share of property from glees.'
Nō haghchā khpā jādād pē ḍwārā mūrāsh. Yau sō rzuče pas. Then by-him his-own estate on both divided. One few days after kērā sūyā hārā. Jumā-khānī. Nau yau hirī mīk ta yē by-younger son everything was-collected, and one far country to by-him kūčh wukā. Au halta yē khpā māl pē mastaī journey was-made. And then by-him his-own property on debauchery wūlazaw. Nō chī tīl yē khās kē, nō pē was-caused-to-fly-away. Then when all by-him finished was-done, then on haghchā mīk bandī yau töe qāhāt rāghāi, au haghchā tāngh shī. That country upon one great famine came, and he straitened became. Nō haghchā lār, au dā haghchā wātan yau mutabā sarī sara naukār. Then he went, and of that country one respectable man with servant shī. Au haghchā dā khīnizānā dā sarāwlo dāpārā khpalā pātō ta became. And by-him of swine of grazing for his-own fields to wūleś. Au haghchā ba pē khūshāi sara, pē haghchā bōsū chī (hē) caa-sent. And by-him would with pleasure with, on those hussā which khīnizānā khwarī, khpā gēda ḍāla kē wa, kē khō by-swine were-eaten, his-own belly full been-made, would-have, but hēchā nā warkawā. Byā chī pē khud shī, nō wu yē by-any-one not was-given. Again when by sense became, then was by-him wayī chī, 'tāmā dā plār sōmā naukāsān pē khā shān dōdāi said that, 'my of father how-many servants in good manner bread māmī, au dā īwā gē mrmī. Zē ba pāsmī, au khpā plār la ba get, and I of hunger die. I will rise, and my-own father to will warqīm, au warta ba wāyīm chī, 'plārā, mā dā Khūdāgāunā kē pē go, and him-to will say that, 'father! by-me of God sin committed da au stā hum, au dā dē láyiq nā yīm chī stā zōyā shīm; khō te and thiné too, and of this worthy not am that thy son be; but
Pāshīo.

..." Au hagha pāsīd au khāl plār la in servaentis among me place." And he rose and his own father to raghai. Khō chī hagha la byarta wē, nō khāl plār wūlakī au come. But as he yet far was, then by-his-own father (he)-was-seen and tars yē pri wuk, au war wuzhalōd au war tar-chāranaw, au pāly by-him on-him was-done, and at-him ran and him embraced, and khuky yē hēr. Au yō yi wu-tri wuwi chī, " płār, mā kha by-him was-done. And by-the-son him-to it-was-said that, 'father! by-me dē Khuāne au stā gunah kīrē da, au dē dē ēlīq yē mī chī mī of God and thy sin committed is, and of this worthy not am that thy zo'rai sh'm. Wals plār yē khāl plāwā naunna-nō na wuwayl chī, 'khē son I-br.' By-the-father his his-own servents to it-was-said that, "good jāma rūwān, au dē ta yē waghundawā, au yawa gata yē plē las krai, au robo bring, and him to it cloth, and one ring his on hand do, and pāndō warta pē khāl krai. Au rātai chī doādā wukhērā, au kushhāli shoes him-to on feel do, and come that broad we-may-cat, and merriment wukrē. Zha-chī dā stāna zo'yāi mēr wē, au jwandā sh'wāi dai; ruk we-may-make. Because this my son dead was, and after become is; lost wē au paidā sh'wāi dai."

Usā dē hagha mēshē zo'yni pē pați khāl(ki) wē. Au eli hagha rāghā, au Now of him elder son in field in was. And when he came, and kōr ta nizādā shē, nō dē sarōd an dē gañdō awāz yē wāwēdē. house to near become, then of music and of dancing sound by-him was-heard.

Nō yau naukar ta yē awāz wukrē, au pākhtwā yē tri Then one servant to by-him calling was-done, and inquiry by-him from-him wukrē eli, "dē dē sē mēghārā dai?" No hagha war-ta wuwi chī, was-made that, 'of this what meaning is?' Then by-him him-to it-was-said that, "stā rōy rīgh-lāi dai, au plār di khañāt krai dai, kē-chī 'thy brother come is, and by-father thy feast made is, because hagha yē rōgh jör mūnd-lāi dai." Nō hagha marnār shē, au he by-him safe sound found is. Then he angry become, and dan'ma nē tē. Nō plār yē rāwunat, au minat yē war-ta inside not went. Then father his came-out, and entreaty by-him him-to wukrē. Nō hagha pē javāb kēh(ki) plār ta wuwi chī, 'gūnā, dōumā was-made. Then by-him in answer in father to it-was-said that, 'Lo! ao dēr kāla, mā stā khidmāt krai dai, au hēchāre mī stā hukum nē many years by-me thy service done is, and ever by-me thy order not dai māt krai. Au byā hum tā chāre mā-lā yau chālā rāk-rāi nē dai, is broken made. And still even by-thee ever to-me one kid given not is, chī mā pri dē khāl plāwā dōstānā sara kushhāli krai wāl. Wēh that by-me with-it of my-own friends with merriment made shoud-have-been. But
SWAT DIALECT.

The next specimen is of the form of the North-eastern dialect spoken in the independent Swat Valley. Note that te and de are pronounced š and ž, respectively. Also that the short ŗ is rarely used; a full ř being used instead. In other respects the dialect is much the same as that of the Yausafa.
[No. 4.]
ERANIAN FAMILY.

Eastem Group.
PASHTO.

North-eastern (Swat Valley) Dialect.

(Sir Harold Deane, K.C.S.I., 1898.)

This is a page from a document in Pashto, a language spoken in Afghanistan and Pakistan. The text appears to be discussing the Eranian family, which is a group within the Pashto language family. The document includes references to historical and cultural aspects of the Pashto language and its dialects, particularly focusing on the North-eastern (Swat Valley) dialect. The text is written in Pashto script, which is a Devanagari-based script used for writing the Pashto language.
Eranian Family.

Eastern Group.

Pashto.

North-Eastern (Swat Valley) Dialect.

(Transliteration and Translation.)

(Sir Harold Brome, K.C.S.I., 1898.)

Da yau yari diwa zamaen wu. Nō haghi kashar khpal phēr ta.

Of one man toon sonna werō. Then by-that younger his-own father to

wuwi chi, 'plārn, mā-la khpala berāra da māl na rakhe.' No

ti-osaid that, 'father, me-to my-own share of property from give.' Then

haghi khpal bīstā pa dwārā wuyeqa. Yau so urādā pa kashar

by-him his-own property on both was-divided. A few days after by-the-younger

rūyā bā-jaame-kyū, au yau lirf mālīk ta yē suheer

son every-thing was-collected, and one far country to by-him journey

wakhā. An haldā yē khpal māl pa mūstāt suāgh-kār. No

was-made. And there by-him his-own property on profiquity was-wasted. Then

chi tōl yē khlās-kār, no pa haghi' mālīk bāndī yau lūq qāhāt

when all by-him was-consumed, then on that country upon our great famine

rūkhā, au haghi bāgh shē. Nō haghi lār-shē, an da haghi' watan

came, and he straitened become. Then he went, and of that country

yau mūnātahār yari sāra naukār shē. An haghi de khunzārānā da

one respectable man with servant become. And by-him of swine of

sawwādī dāpiṇa khpalā pāthē ta wunēga. Au haghi' ba pa

gāzāng for his-own factā to he-was-seen. And by-him would with

kungh-bānā sāra pa haghi' bāddō chi khunzārānā khwāra, khpala gūdā

pleasure with on those beasts which by-swine were-eaten, his-own belūg

mara-kāre wa, khō hičā na warkhawal. Byā chi

been-made-satisfied would-have, but by-any-one not was-given-to-him. Again when

pa khud chē, nō wu-yā-wyāy chē, 'zāna da phēr somra

on sense become, then was-by-him-said that, 'my of father how-many

naukārān pa khē' ahān jīdā māmī, au sā' da lwāgā mūmā. Zī' in

servants by good manner bread find, and lāf of hunger die. I will

pāstūm an khpal phēr ta ba wāshām, an wārta ba wāyam chi, riṣē

and my-own father to will go, and him-to will say that,

"plārn, mā da Khudāāy guṇāth kārē da, an stā ham, au da de āyīq

"father, by-me of God. sin done is, and thing also, and of this worthy

na yam chi stā zānt shām, khō pha naukārānā kkh(kh) mi tal-kā."'

not am that thy son I-become, but is servants in me include."
Au hagh a păsēd' au khpal plăr la râghai. Khō chī hagh la byarta. And a he rose and his-own father to came. But a he yet far w', nō khpal plăr wulđē; au tu.ta yē pri wukar, was, then by-his-own father he was-seen, and pity by-him on-him was-made. Au war wughalēdē', au war tar-ghorawat, au khkul yē kar. Au xīyī and at-him ran, and him embraced, and kiss by-him made. And by-the-son war-ta wuwi chī, 'plăr, mā da Khulāē au stā gusāh kāre da, au him-to it-was-said that, 'father, by-me of God and thy sin done is, and da dē bīyīq na yam chī stā xūnī shām.' Walē plăr yē khpalō of this worthy not I-am that thy son I-may-become. But by-the-father his-own naukarānō ta wuwi chī, 'kā jāma rāwar, au da ta yē waghundawat, servants to it-was-said that, 'good robe bring, and him to it clothe, au yawa gūta yē pa lās krai, au panē war-ta pa khpō krai. Au ristat and one ring his on hand do (put), and show him-to on feet do. And some chi dōjāi wukhrū, au khughhāli wukrā. Żākā-chī dā tāmā zādī mar that bread soc-xēat, and merriment do (make). Because this my son dead w', au jwadāl shawai dai; wra k w', au paidāg-shawai dai.' Au haghī was, and alive been is; lost was, and recovered is. And by-them khughhāli jōra-kra. merriment made.

Us da hagh' masār zuī pa paṭi kh(ki) w': au chi haghā rāghai, Now of him elder son in field in was; and when he came, au kōr ta nizdē sh', nō da saēd au da gajēdē awāz yē and house to near became, then of music and of dancing sound by-him wāwēdē'. Nō yau naukar ta yē awāz wukar, au tāpūs yē was-heard. Then one servant to by-him calling was-made, and enquiry by-him tri wukar chī, 'da dē š' sawh dai?' Nō hagh' war-ta from-him was-made that, 'of this what reason is?' Then by-him him-to wuwi chī, 'stā rōr rāghahal dai, au plăr dī kharīat kāra dai, it-was-said that, 'thy brother come is, and by-father thy feast done is, żākā-chī haghā yē rōgh jōr mūntulī dai.' Nō haghā māsawar sh', because he by-him whole well found is; Then he angry became, au danana n't. Nō plăr yē rāwuwat, au mināt yē war-ta. and inside not went. Then father his came-out, and entreaty by-him him-to wukar. Nō hagh' pa javāb kh(ki) plăr ūa wuwi chī, 'gōra, was-made. Then by-him in reply in father to it-was-said that, 'Lo! dōmrā dēr kāla mā stā khitmat kāra dai, au bēchare mi stā so many years by-me thy service done is, and ever by-me thy luḵam n' dai māt-kūraī. Au bē hum tā charē mā-la yau warghūmāl order not is broken-made. And then even by-thee ever me-to one kid rākānī n' dai, chi mā pri da khpalō dostānō sara khughhāli kūraī given not is, that by-me on-its of my-own friends with merriment done
wai. Wolé khó chi dé ē tā zúni, chi māl yē ē dar-ta pā daññó, might-be. But ne-won as this thy son, by-whom wealth by-him thee-to on darwala, khorúg-karai dai, raghaj, nô tā war-ta mēlmastyā warqar. Nó hagh' squandered is, came, then thou him-to feast gave. Then by-him war-ta wuwi ehi, *zūya, t* hamēsha mā sara yē, au zama har-si him-to it-was-said that, 'son! thou always me with art, and my every-thing sisti dī. Dā munāshi wā chi mūg khudī wukrā, au khushhala shū, thine is. This sweat was that we merriment make, and merry become, taka ehi dā sīa, rūr már wā, au byā jwandai shawai dai; au because that this thy brother dead was, and again alike become is; and wrak wā, au múntalai shawai dai.' lost was, and found become is.'

BAJAURO DIALECT.

The next specimen is of the North-eastern dialect as spoken in the independent territory of Bajaur. Note that ā and dā are pronounced s and s, respectively. In other respects, the dialect is much the same as that of the Yusufzais.
[No. 5.]
ERANIAN FAMILY.  
EASTERN GROUP.

PASHTÖ.

NORTH-EASTERN (BAJAH) DIALECT.

(Sir Harold Deane, K.C.S.I., 1898.)
ERANIAN FAMILY.

NORTH-EASTERN (BAJaur) DIALECT.

(TRANSLITERATION AND TRANSLATION.)

(Sir Harald Deane, K.C.S.I., 1898.)

Dr you saw dwa sain'a wa. No hagh' k'ah' e khy' plor ta of one man two sons were. Then by-that younger his-own father to

waway' e, chi, 'plor, ma'sa khy'la harkha d' mál na râkâa. No it-was-said that, 'father, me-to my-own share of property from give.' Then

hagh' khy'li hišā p' deqâq wuyéh', Yau so mWh' pas k'ah' te, by-him his-own means on both was-divided. A few days after by-younger son,

haye' jamâm-kral, an yau lirh mâlâk ta yê masâl wuk'. An every-thing was-collected, and one for country to by-him journey was-made. And

hâlts yê khy'li mâl p' mastah wâhâh'. No chi to lâl yê there by-him his-own property on profligacy was-wasted. Then when all by-him

khâp-kê', no p' hagh' mâl bânli yau loo qalâq râqâl, an hâgha was-finished, then on that country upon one great family came, and he

fâng ah'. No hagh lâr, au d' hagh' wâpâna yau mûtastakar mêt straitened became. Then he went, and of that country one respectable man

sara naukar ah', au hagh' d' khântirânâ d' swarâg d'pâna khy'lo patô with servant became, and by-him of use of grazing for his-own fields
ta wâhâh'. An hagh' ba y' khushhâbi mâs p' hagh' bânâ chî to wâhâh. And by-him would on pleasure with on those hunts which

khântirânâ khy' e, khy'la gora daka kh' yê wa, kho bêchî by-swine were-eaten, his-own bello full became-and-hâgh, but by-ang-one

n' warkâh'. Yê ehi p' khul khî', no wuyé way? not went-pition-to-him. Again when upon himself he-became, then it-was-by-him-said

chi, 'amâ d' plor wâma mukuran p' be' shan guhâ mëni, that, 'my of father how-many servants in good manner food get,

ai n' d' Îwâm mëm. D' ba p'bm, au khy' plor ta ba wârgh'no, and I of hunger die. I will rise, and my-own father to will go,

au wara ba wêy'me ehi, 'plor, m' d' Khudu' guhâ kye da an and him-to will say that, 'father, by-me of God sin done is and

sâ hum. An d' d' bâq'iy n' yûm ehi stâ wâm zh'um, kho p' thâne sho. And of this worthy not I-am that thy son I-become, but (in)
mukuranâ kkh'ki mi wumma.'" Au hâgha pâhê, au khy' plor in servants among me consider." And he rose, and his-own father to

"Come to his succour."
raghai. Khô chi huqha la byarta wë, nö khpl plær would, nu come. But when he yet far was, then by-his-own father he-was-seen, and thus yë pri wuk'të. An war wuxhalad, an war tergharawat, pity by-him on-him was-done. And at-him he-ron, and him embraced (him),
an khklu yë kw. An zëc wartu wuwayt chë, 'plàru, më d' Khûdak
and kiss by-him done. And by-the-som him-to it-was-said that, 'father, by-me of God
au si ganâl këñ da, an d' ële bëqiy n' y'm chi stë zëc sh'm,
and thy sin committed is, and of this worthy nat I-am that thy son I-may-become.'
Wë plær yë ho khplo naukarun ta wuwayt chë, kha jamâ rørwë,
But by-the-father his his-own servants to it-was-said that, 'good roke bring,
au d' ta yë waghnumdawat, au yawa guta yë p' lës krai, au
and him to it clote, and one ring his own hand do (put), and
pæn wartu p' khpø krai. An rët chë dëkst kwwkur, au khushbali
shoes him-to on feat do (put). And come that bread we-cast, and merriment
wukru. Z'ka-chë dá t'nu zëc mb't wë, au jwàndai shrvui da; wuk
do (make). Because this my son dead was, and alive become is; lost
wë, au paidà shrvui da.' An hêghai khushbali jëra krai
was, and recovered become is.' And by-them merriment making was-done.

Us d' haghi m'xhr' zëc p' pàd t'kh(kt) wë. Au chi hggau râghai,
Nëc of him elder son in field in was. And when he come,
an kôr ta nixë sh', nö d' sarod au d' gaâdëw avât yë
and house to near became, then of music and of dancing sound by-him
wâwëdë. No yau naukar ta yë awâz wuk't, au pakhqana yë
was-heard. Then one servant to by-him calling was-done, and inquiry by-him
tri wukra chi, 'dâ s' chal dai?' No haghi warta wuwayt
from-him was-done that, 'this what matter is?' Then by-him him-to it-was-said
chi, 'stë wror râghli dài, au plär di khairat k'rai dài, k'ka-chî
that, 'thy brother come is, and by-father thy feast made is, because
huqha yë rôgh, joy mandëlai dài.' No huqha mazrw' sh', au damana
he by-him whole well found is.' Then he angry became, and inside
n' t'. No plär yë râwuwat, au minut yë wartu wukay. Nö
not went. Then father has come-out, and entreaty by-him him-to was-made.
Then haghi p' jawàb t'kh(kt) plär ta wuwayt chë, 'gëm, dömmra dër kâla
by-him in reply in father to it-was-said that, 'Lo! so many years
më stë khidmat k'rai dài, au hëchare mi stë hëkum n' dài
by-me thy service done is, and ever by-me thy order tot is
mât-k'rai. An byà hum tâ charc mâ-la yau wargrimai râk'rai n' dài,
broken. And again even by-thee ever not-to one kid given not (is),
chi më pri d' khplô dësânö sara khushbali k'rai wai.
that by-me on-it of my-own friends with merriment made might-have-been.
Wë khô-chë dë stë zëc, chi mël yë dàrta p' kâhë hâst'ài dài,
But as-soon-as this thy son, by-whom wealth by-him thee-to on harlots wasted is,
rāghai, nō tā warta mēlmastā' warkā. Nō bugh' warts wuwayl chi, came, then by-thou him-to found was-given. Then by-him him-to it-was-said that, uỹa, ỹ」 'hameghā mā sara ye, au ūmā 'har-s' stā dī. Dā' soml thou always me with art, and my every-thing thing is. This mīnāsh wā chi mūg khādī wukrū, au khushīhā shū. Č'kā-chi dā mett was that we merriment make, and merry become. Because this stā wrōr m'ry w', au byā jwandā sh'wāi dai; wruk w', au thy brother dead was, and again alive become is; lost was, and mand'lai sh'wāi dai.' found become is.

GHILZAI DIALECT.

The next specimen is an example of the Pakhtū form of Pashto spoken by the members of the great Ghilzai tribe, which extends from near Kandahar to near Jalalabad. Here īs and īs have their proper sounds. The prefix of the genitive is īs, not da. 'My' is dimā, instead of īsmā, 'thy' is ītā, instead of ītā, and 'we' is māny, instead of mūg. 'He was' is 'we' instead of 'we.' Note also that ī is sometimes changed to i, as in mind'lai for mind'lai, found. This is a regular change in the Pashto of the neighbouring Waziris. Instead of don'na, within, we have inama.
[No. 6.]

ERANIAN FAMILY.

PAHITO.

EASTERN GROUP.

NORTH-EASTERN (GHILZAI) DIALECT.

(Sir Harald Doane, K.C.S.I., 1898.)

[Text in Pashto script]

[Translation]

[Text in English]

[Continued text in Pashto script]
ERANIAN FAMILY.

PASHTO.

NORTH-EASTERN (GHILZAI) DIALECT. (TRANSLITERATION.)

(Sir Harold Deane, K.C.S.I., 1898.)

D' yau sari dwa sãmã wu. No haghê k'še khp'l plar ta wuwayil chi, 'plara, má-ta khp'la barkha l' más na rãkra.' No haghê khp'l màl p' dovaro wuwayê. No yau ës ñé wuwayl pas k'še zöc har-tse rëgundak k'ra, au yau liâ mêl kà ta ye supar wuk't. Au haghê daze ye khp'l màl p' khushto kàrõ wáliawê. No chi têl ye khláa k'ìr no p' haghê mêl bándi yau x'khat qahat rãghai. Au haghã tang sh'. No haghã lâr au d' haghê wajan yau munthahar sari sara naukar sh'. Au haghê khp'lo pâtô ta d' khuñæn bo wuwayê. Au haghê ba p' khowaka p' haghã básó chi kheñáa kwêl', khp'yel nas dak k'te x'w, kho hêhê n'em warkavê. Byê chi p' khud sh'; no wuwayê, chi 'd' mà d'plar tsámra naukarun p' khê shân module mâmî, au e'ê lêr-gê mërm. Zê ba pâtêm, au khp'pl plar ta ba warham, au war-ta ba wâyem, chi 'plara mà d' Khulâcan gunâh k're da an itâ hum. Au d' d' léyiq n' yêm chi itâ zöe sh'm. Kho p' khp'lo naukarunê khp(ki) mi gadj k'ra.'

Au haghã pâtêd au khp'pl plar ta rãghal. Kho chi haghã lâ bêxta w', no khp'pl plar wàltî, au razam yê prî wuk't; au war mânla yê krah, au war gûmawat, au oph yê k'ra. Au zöe war-ta wuwayl, chi 'plara x' d' Khulâcan gunâhgar y'äm au itâ hum. Au d' d' léyiq n' yêm chi itâ zöe sh'm.' Wâlê plar yê khp'lo naukarunê ta wuwayl, chi 'kheñáa rûbásat, au d' ta ye wàrgíndêl. Au yawa gêta war p' lâs k'pàl, au ñeñê war p'kho k'pàl. Au rádêz chi dôdai wukhûru, au khushtôla sh'; dêkê chi dá dì ñalna m'l w', au byê shwandai sh'wai dâ; wruk w', au mûntë sh'wai dâ.' Au haghû khushtôla sêza k'pla.

Us d' haghê m'sh'ê zöe p' pâlî khp(ki) w'. Au chi haghä rãghai, au kôr ta nuûdê sh', no d' sês au d' gadjêôdo awèz ye warwêld. No yau naukar ta yê ghas wuk't, au yu ye pûkhtêd ch'i, 'd' ña shal dà?' No haghê war-ta wuwayl, chi 'ittë wôr rãghai dài, au plar di kûññat k'pàl dài, dêkê chi haghä yê rôgl jëc mûntël dài.' No haghã marawê sh', au inâna n' t. No plar yê rûwawat, au mûntë yê war-ta wuk't. No haghê p' d'wâb khp(ki) plar ta wuwayl, chi 'gorà, dômra dêra mûtla mà itâ khesma k'pàl dài, au hêcêara mi itâ bê amët k're n' da. Au byê hum tà shër ài yau wàrgíndêl m'l dài rûkë, chi mà pî p' khûñ'

Sudânë sara khushtôla k'pàl wai. Kho chi kûññat dä zöe dì rãghai, chi mà yô tar ta p' kashênë haránd k'pàl dài, nó tà pî khûññat wuk't.' No haghê war-ta wuwayl chi, 'zûya, t' nûdâmî l'mà sara yê, au dì mà lur-tse' ña dì. Dì munâsil wu chi màng khushtôla wûkûr, au khushtôla sh', dêkê chi dá itâ wôr m'ër w', au byê shwandai sh'wai dâ; au wruk w', au mûntë sh'wai dà.'
AFRIDI DIALECT.

The next specimen is of the form of the North-eastern dialect spoken in the Afridi country. Note that $t_3$ and $d_2$ are pronounced $t$ and $s$, respectively. The name of the tribe is an example of the inability of the Afghans to pronounce the letter $j$. They always pronounce it as a $p$, and call Afridis 'Apridia.' They have by this peculiarity been identified with the Anápoeta of Herodotus. The Afridi $j$, pronounced like the $s$ in 'all,' should also be noted. Regarding this sound, a note of Sir Harold Deane says, 'to quote a specimen, we find in our maps a place called "Eson," which is the Afridi equivalent of "Hisár."'

Other vowels are also liable to change. Thus we have $dér$ for $der$, to thee; $sér$ for $ser$, to him; $welë$ for $wélë$, but; $nukor$ for $nukor$, a servant. 'We' is $mü$, 'my' $dë më$, and 'thy' $dë tâ$. Instead of $daw'na$, we have $imana$, within. As elsewhere, $we$ is used instead of $we$, he was. The genitive prefix is $de$ or $d'$. 
ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (AFRIDI OR AFRIDI) DIALECT.

SPECIMEN I.

(Sir Harald Deane, K.C.S.I., 1898.)

...
ERANIAN FAMILY.

PASHTÓ.

NORTH-EASTERN (APRÉDI OR APRÉDI) DIALECT.

SPECIMEN I.

TRANSLITERATION.

(Sir Harold Deane, K.C.S.I., 1898.)

[Prosecco d like the a in "all"]

'Day wari dwa zãm't wî. Nô bagh' k'sh'r khp'l' pôr tu wuwe chi, 'plûra, mã-ta khp'l' brakha de mål au rûkra.' Nô bagh' khp'l mâl pô dâwâpu wawëg'sh'. Yaun só zwéze-pas k'sh'r zoe har s' jama' krp, au yau lihô m'lk ta yê masal wu'k'. Au halta yê khp'l mâl pô mastai bû k'k. Nô chi töl yê khîhs k'k', no pô bagh' m'lk bânde yau st' qahat râghâi, au hagha tang sh'. Nô hagha lâr, au d' bagh' wàjân waun mu maâbasar sari sam nûkar sh'. Au bagh' de khînsréno d' sarawî' dipâruh khp'lo pâto ta wâstav'. Au bagh' ba pô kushhâali sari pô hagha hûsô chi khînsréno khwarîl, khp'la k'hôta maar kry wî, k'hô hechân n' wêrka'wî. Byâ chi pô khud sh', nô wu-wè-ve chi, 'de mã d' plûr sômra nûkarân pa kh'shûn marâi, mûmî, au a' d' lîwëg'm' m'm. Z' ba pôrta sh'm, au khp'l' plôr-ta ba lâr sh'm, au wêr-ta ba wây'm chi, 'plûra, mâ de Khudhîe gunah k'k' da, au de tâ hum, au d' de lâyîq n' y' m' chi de tâ wáshî sh'm; kho pô nûkärëno khp(ke) me wêchawa.'" Au hagha pôrta sh', au khp' plôr ta râghai. K'hô chi lughh yê lîwë wî, nô khp' plôr wâli'd', au tars yê pre wuk'r', au wêr man'âh yê k'k, au wêr t'r-ghîrawat, au sap yê k'k'. Au zoe wêr-ta wuwe chi, 'plûra, mâ de Khudhîe au de tâ gunah k'k' da. Au d' de lâyîq n' y'm chi de tâ wáshî sh'm.' Wele plôr yê khp'lo nûkärëno ta wuwe chi, 'khp' jama' rawrâ, au d' ta yawghîndarvâi, au yawa guta yê pô lîs k'k', au ç' Yeaw-ta khp' Pôkh k'k'. Au rûrâmâi chi marât wukh'wûr, au kushhâali wukhû. Zîka chi dâ de mâ wâshî mâ wî, au shwanda sh'wâi da; wruk wî, au paid' sh'wâi da.' Au hagha kushhâali jòra krya.

Us d' bagh' m'âr'h' zawai pô patâ khp(ke) wî. Au chi hagha râghâi, au kôr ta nág'de sh', nô d' sàrûd au d' gais'êdô awar yê wawëg'sh'. Nô yau nukar ta yê nàrê k'k, au pakht'na yê tre wukhra, chi, 'd' de s' maâlah da?' Nô hagha wêr-ta wuwe chi, 'de tâ wôr râgh'laî da, au plûr de khârât k'rai da, z'ka chi hagha yê rô'g'h jôr mând'hâi da.' Nô hagha marawò sh', au in'sa n't. Nô plûr yê rûwârat, au minâyë wêr-ta wu'k.' Nô hagha pô zawëb khp(ke) plôr ta wuwe chi, 'k'wa, dômmâ der kàla mâ de tâ khiismat k'rai da. Au hêch'êre me de tâ humâk n't da mât k'rai. Au byâ hum ta chêre mâ in yau wârghûmâi rûk'rai n't da, chi mâ pre d' khp'lo dôstânô sara kushhâali k'rai wai. Wele kho chi dâ de tâ wâshî, chi mâl yê dé der ta pô kachhô bôc k'rai da, râghâi, nô ta wêr-ta wulmâstîyâ wêr'k'la.' Nô hagha wêr-ta wuwe chi, 'zôr, t' mun'âm de mâ sara yê, au de mâ har s' de tâ dî. Dâ mûnâsûb wu chi mâ k'dâdî wukû, au kushhâali sh'. Zîka chi dâ de tâ wôr mâ wî, au byâ shwanda sh'wâi da; au wruk wî, au mând'hâi sh'wâ da.'
TRANSLITERATION AND TRANSLATION.

Pān tāshwish mawq on da Loagri pā-qill-kkhe wum, Lākhtkar da In post autumn I of Landi-Kotal in-the-fort was. Army of A프리디 rāghai, na pas-da čerma jarna ẏe qill wākhistaon. Au the-A프리디 čame, and after much fighting by-them the-fort was-captured. And sahāb che pā-qill-kkhe wu, hagha ẏe talu-wāla-ka.

The articles which in-the-fort were, these by-them were-destroyed-and-looted-made.

Za ẏe handi pa lāra da Tangi ghra rowān-kram. D' I by-them as-a-prisoner by road of the-Tangi hill-pass was-conducted. That numākhum targumāni wu, či Bāzār-ta ẏe wu-rasawulam, a-moonless night was, when to-the-Bāzār-valley by-them I was-caused-to-arrive, shpa-me da-bāzār pa-tālāho wu-qhwā: sabā ẏe byā rowān-kram. night-my of-Bāzār at-the-land was-passed: at-dawn by-them again I was-conducted. Da Bāzār mznka či mo wulda, nū zyāta rā-ta kande Of Bāzār the-land which by-me was-seen, then very-much to-me rich

vol. x.
kōdarē wu-khkhāreda. Byā yē da-Mangal Bāgh pa-lāre Bārē-ta
(and) fertile it-appear. Again by-them of-Mangal Bāgh by-wag-off to Bārē
wārawulam: da Bārē mīl' kīh shin wu: yau khwā bal
I-was-brought of Bārē the-country fine green was: one side (and the) other
khwā yē ghrūna, pa-misākkēh, Bārē: da Bārē pa-chhār-yē pāt
side of-th hill, (and) in-the-middle, the-Bārē-river: of Bārē on-the-banks-of it fields
wu: da daghō pāto māka shhūlana wā: dēr jowār,
there were of those fields the-land rice-fields was: much jowār,
thin-thin-adākkēh ghokht an shūlō kralē wā: byā yē
one-place-and-another millet and rice seven were: again by-them
baghā-maqqām-ta wū-rasawulam, ohi Afridi war-ta Duwatōi wāyī:
so-that-place I-was-caused-to-arrive, which the-Afrids it Duwatī cult:
(2 streams)
daghō-thē-pa abō pōrē watalam: khārō othā wō, au makb-kkīhe
(at) this-place the-water across I-went: dirty water it-was, and in-front
char wu: da-char ohi pōrē-watalam, na pa bōkhtana wāwēpēdām,
a-ford was: of-the-ford when we-crossed, then in a-quagmire we got-involved.
Byā yē Tirā-ta wū-muawulam, da Tirā wajān dēr shin
Again by-them to Tirāh I-was-caused-to-arrive, of Tirah the-country very green
wu: māka yē ahi na-wa: wale k-bhī-na syāta wā,
was: the-land by-them irrigated was-not: but than-irrigated-land better it-was,
sīkachi dwēma dhōna wārā pre hārēn mudām warēgī.
because second (or) third day on-it rain always falls.

FREE TRANSLATION OF THE FOREGOING.

Last autumn I was in the fort at Landi Kotal. A great number of Afridis appeared round about, and after a great struggle took the fort by storm, and destroyed and looted anything and everything they could find in the fort. I was led as a captive across the Tange hills. When we reached the Bārē valley it was a moonless night, and I passed the night there near a tank. We started again in the morning. On looking at the ground in the Bārē valley, it seemed to be very rich and fertile. Then they took me across the Bārē through the Mangal Bāgh. The country watered by the Bārē river was very fertile—on either side of the Bārē were hills between which the river flowed, flanked on both sides by fields, mostly paddy-fields. A great quantity of Indian corn is procurable. Millet and rice-fields are scattered about here and there. I was taken to a place called by the Afridis 'Duwatī,' where we crossed the stream which was muddy. In front of us lay the ford, but we got into a quagmire before reaching it. Then I was taken to Tirah which was also fertile. The land is not irrigated, but is better than irrigated land; because of the rain falling every second or third day.
The following version of the Parable of the Prodigal Son is in the corrupt dialect of North-eastern Paštō spoken by 15,391 people inhabiting about thirty villages in the tract called Chhachh, situated in the north of the Attock District, in the Province of the Punjab. It is closely connected with the dialect of the Plains Yūsufzais across the River Indus, but has many irregularities. There is one thing noticeable about this Chhachhi dialect, viz., that the aspirated letters of borrowed Panjābī words, which, in pure Paštō are disaspirated, are retained in Chhachhi. This does not appear in the present specimen. An example is the Panjābī word bhāsa, chaff, which in pure Paštō is būs, but in Chhachhi is bhās, bhāsā, etc.

Paštō is also spoken in the south of Attock District by about 6,500 Khātaks in a few villages of the Makhād area of the Pindīghib Talsīl, close to the River Indus. The dialect there spoken is the South-western, and is closely allied to the dialect spoken by the Khātaks of Kohat District, with whom the Makhād Pathans are connected.

In Chhachhi Paštō, the letter ɺ sometimes becomes ʃ z or ʃ z. Thus, ṣe ɻaṅk̡e, with, is written ʃe ɻaṅk̡a; and ṣe ɻaṅk̡a, because, becomes ʃe ɻaṅk̡a. Also, the Urdu method of writing cerebral letters is frequently adopted in addition to the Paštō one. Thus, ṣeर, much, is written ʃeर instead of ʃeर, and ṣeṅk̡āje, clothed, is written ʃeṅk̡āje instead of ʃeṅk̡āje.

I am indebted to Lieutenant A. J. O'Brien, Assistant Commissioner, Attock, for the following specimen.

The following figures show approximately the number of speakers of each dialect of Paštō in Attock:—

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>North-eastern dialect</td>
<td>15,391</td>
</tr>
<tr>
<td>South-western (Khātak)</td>
<td>6,500</td>
</tr>
<tr>
<td><strong>Total number of Paštō speakers</strong></td>
<td><strong>21,891</strong></td>
</tr>
</tbody>
</table>

It may be noted here, that besides these Chhachhi Pathans and the Khātaks of Makhād, there are other speakers of Paštō in the Panjāb Province. These inhabit that part of the Mianwalli District which lies west of the Indus, and borders on Bannu, belonging to the North-West Frontier Province. They number 15,191, and their language is South-western Paštō, similar to that of the last named District.
[No. 9.]

ERANIAN FAMILY.

PAŠTUŌ.

NORTH-EASTERN (CHIRACHHĪ OF ATTÖCK) DIALECT.

(Lieutenant A. J. O'Brien, 1888.)

دن زی بردیه، روستی زی روستی دیه، چه ای بی‌پلا دمک بخوره ظهیر ملا سیمی ملا ایاضا ای گی نه مال فلوری د بحوزه چه ملا نیگی ملا چیازا ای قبلاً ملا نیکی ملا چیازا ای قبلاً ملا بحوزه چه ملا نیکی ملا چیازا ای قبلاً ملا نیکی ملا چیازا ای قبلاً ملا بحوزه چه ملا نیکی ملا چیازا ای قبلاً ملا نیکی ملا چیازا ای قبلاً ملا بحوزه چه ملا نیکی ملا چیازا ای قبلاً ملا نیکی ملا چیازا ای قبلاً ملا بحوزه چه ملا نیکی ملا چیازا ای قبلاً ملا نیکی ملا چیازا ای قبلاً ملا بحوزه چه ملا نیکی ملا چیازا ای قبلاً ملا نیکی ملا چیازا ای قبلاً ملا بحوزه چه ملا نیکی ملا چیازا ای قبلاً ملا نیکی ملا چیازا ای قبلاً ملا بحوزه چه ملا نیکی ملا چیازا ای قبلاً ملا نیکی ملا چیازا ای قبلاً ملا بحوزه چه ملا نیکی ملا چیازا ای قبلاً ملا

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ERANIAN FAMILY.

NORTH-EASTERN (CHHACHH OF ATTÖCK) DIALECT.

TRANSLITERATION AND TRANSLATION.

(Lieutenant A. J. O'Brien, 1898.)

Da yō sařī dwa zāmān wā. La-haghō-na wūkāi
Of one man two sons were. From-them by-the-younger
plār-ta wu-wi, ehi, 'ai plārā, du-māl-hagha ehi
the-father-to it-was-said, that, 'O father, of-the-property-the-share which
mā-ta raśāgī mā-lā nā-ka. No hagha māl haghwō-ta wu-wēsha,
me-to comes me-to gieś. Then by-him the-property them-to was-divided.
O hagū wriž pas wriūk-dōe tōl māl yō-dōe ka,
And a-few days after by-the-younger-sim all the-property together was-made,
ō da yō litō waśan safar či wu-ka; ā haltā khupul māl
and of a far country journey by-him was-made; and there his-own property
pa-bād-chalan-kē barbād ka. Ō ehi tōl či wu-hagwāw,
in-prodigy wasted was-made. And when all by-him was-dissipated,
pā-hagha-mulk-kē loe qāhi prēvrat, ō dai muḥtāja šō. No
in-that-country a-great famine fell, and he in-distress became. Then
da hagha mulk yō sārdār sākšā mukār shō. Haghā sārdār
of that country a nobleman near servant he-became. By-that nobleman
dai pā-khupulō-patō-kē lēwagān zgārawālō dāpāra wāstāwvā. Ō da hagha
he to-his-own-fields seine feeding for was-sent. And of him
dā ārūn wa, ehi, 'in hagha pōstākāna chi lēwagān khwār
this wish was, that, 'with those hukka which the-seine eat
khupulā gōdā dākāwī; walē chi-chō hagha ta tō na warkšawāl,
yō-own belly I-may-fill; but by-any-me him to any-thing not wus-given.
Nō pa-bēsh-kē rāghāi, ō wu-wi ehi, 'dzamā da plār
Then in-sense (he)-come, and (by-him)it-was-said that, 'my of father
tēsō mazdurānā ta ājā dōdāi da, ō za da walgī maram,
how-many servants too much food is, and I of hunger am-dying.
Za pātśām, ō plār-ta hātśām, ō hagha-ta ba-wāyām, ehi,
-I (will)arise, and father-to I-will-go, and him-to I-will-say, that,
'ai plārā, mā da āsānū či stā pa-hozūr guṇāh
'O. father, by-me of Heavēn and of-thee in-the-presence shū
karnd-da, ō ōs da dī lāīq na yam, chi biyā stā dzönc has-been-done, and now of this fit not I-am, that again thy son wu-wayalai-shum. Nō mā-lāra pa-khpolo-manzarānā-ke yō wu-shumāra.**

I-may-be-called. Then me-to in-thine-own-servants oné somat.**

Nō pūrta šā, ō khphul plār-ta lār; ō dāi lā līrē Thea risen he-became, and his-own father-to went; and he at distance wu, chi khphul plār wulid, prē wu-naimūdū, ō waś, when by-his-own father (he)-was-seen, on-him compassion-was-felt, and wu-zgākhit, ō pa-gheq-kē ō wu-nīnw, ō ĩr ē kkhul he-ran, and in-embrace by-him he-was-seized, and many by-him kisses kn. Dāīe war-ta wu-wi chi, 'īl plārē, mā da were-made. By-the-son him-to it-was-said that, 'O father, by-me, of āsmūn ō stā pa-hurūr ganah karāi-da, ō ōs da dī

Hūs ev and of-thee in-the-presence sān has-been-done, and now of this lāīq na yam chi biyā stā dzönc wu-wayalai-shum.' Plār worthly not I-am that again thy son I-may-be-called.' By-the-father ē khphul naukarīnō-ta wu-wi chi, 'ghāra jumā rā-wu-hase, ō of-his-own-servants-to it-was-said that, 'excellent coat bring, and dī-ta baghāra kāi, ō da-dī pa-lās gutt, ō pa-khphō pāpā this-(person)-to clothed make, and of-his on-hand a-ring, and on-feet shoes wāchāwai, ō mū āg khārū, ō khushālī kāwū, wālā-chi dramā da put-on, and (lot)ns eat, and merriment make, because my this dzōc my wu, ōs zhawandai šā; wurk wu, ōs mi biyā son dead was, now living is; lost was, now by-me again mānd.' Nō baghārī khushālā kū-lā. as-found.' Then by-them merriment was-made.

O da baghā saśi lōe dzöyc ṣ pātē kē wu; chi kōr

And of that man the-great son his-field is was; when the-house sakhā rāghul da sandarā ō da gājedālā śvān ē wārved. near he-name of music and of dancing the-sound by-him was-heard.

Nō yō naukar ē wu-balu, ō tre tapūs ē Then one servant he-was-called, and from-him inquiry by-him wu-kā chi, 'dā tā sā dāi?' Ḥagha naukar wu-wi chi, 'stā were-made that, 'this what is?' By-that servant it-was-said that, 'thy wrōr rāghul daī, ō stā-plār lōya māmāstā karāi-da;

brother come is, and by-thy-father a-great feast has-been-made;

zi-ka-chi dāī ē rōgh-jōr biyā mānd.' Dā rōr because-that he by-him safe-and-sound again was-found.' That brother khphā sū, ō da wartālō saśa ē wu-na-shū, No plār angry became, and of going mind of-him was-not. Then the-father
55

NORTH-EASTERN (CHEOCHHI) DIALECT.

ō baluar rāghai, ō hagha े pukhlā ka. Hagha
-of-him outside came, and by-him to-him entreaty was-made. By-him
plār-ta pa-dawāb-kē wu-wi, 'gorā, dōmrā kāla za stā khidmat
the-father-to in-answer it-was-said, 'look, so-many years I thy service
kawum, े hicharē stā la-hukma jārwātalai-na-yam; wale tā
do, and ever thy from-the-order have-not-disobeyed; but by-thee
hichare yō warghumāi mā-lā rā-na-ka, chi da khpulō dostānō
ever one kid mo-to was-not-given, that of my-own friends
sara khushhālai wu-kram; े chi stā dā dge chi stā māl
with merriment I-should-do; and when thy this son who thy property
ē pa-kanjē-bāndē harbād-ka, tā hagha dupārā
by-him on-brothels wasted-has-been-made, by-thee his for-the-sake
lōya meñmastiā wu-kram.' Hagha hagha-ta wu-wi, 'ai dāya,
a-great feast has-been-made. By-him him-to it-was-said, 'O son,
ta tal mā sakha yē, े har chi dramā dāi, hagha stā
then always me with art, and everything which mine is, that thing
dai; wale khushhālai kawal े khushhālālai munāāib wū, wale-chi
is; but merriment to-make and merry-to-be proper was, because
stā dā rīr mār wū, ḍa shawandai shā; े wruk wū, ḍa
thy this brother dead was, now living become; and lost was, now
pa-lās rāghai.'
to-hand came.
BANGASH PASHTO OF KOHAT.

Pashto is the principal language of the Kohat District, except in Shakardara and the tracts along the Indus. Over the greater part of the District the dialect is the North-eastern; only in the east and south, amongst the Khatak, is the South-western dialect spoken. The boundary line between the two dialects passes through this District.

The following specimens are of the North-eastern dialect as spoken in that District. The first is a translation of the Parable of the Prodigal Son, and the other a short account of the Afghan tribes of North Kohat, and of their language. The principal tribe of North-West and North Central Kohat is that of the Bangash, as that of the Khataks is of the south and east. The language is much affected by that of the Hindus who have settled among them. The boundary between the Bangash who speak Northern Pashto and the Khatak of the south of the District may be taken as passing through the town of Lachi. In the east of the District, the Akora Khataks, who also speak South-western Pashto, run right up to the northern boundary of the District, and across it into the Khatak Pargana of Peshawar.

The following figures show the number of speakers of each dialect of Pashto in Kohat, according to the Census of 1911:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>North-eastern (Bangash)</td>
<td>197,402</td>
</tr>
<tr>
<td>South-western (Khatak)</td>
<td>88,383</td>
</tr>
</tbody>
</table>

Total number of Pashto speakers 285,785

Besides Hindu inflections such as the termination -śa to form nouns of agency, it may be noted that the past participle ends in o, that the genitive prefix is ə', and that there are a few other minor irregularities of pronunciation.
[No. 10.]

ERANIAN FAMILY.

PASHTO.

NORTH-EASTERN (BANSHI OF KOHAT) DIALECT.

SPECIMEN I.

(Sir Lucas White King, C.S.I., 1898.)

(Translation of the Pashto text provided in the image is not possible due to the quality of the image and the complex script.)
ERANIAN FAMILY.

PAŠTŌ.

NORTH-EASTERN (BAN Glyph of KOHAT) DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Sir Lucas White King, C.S.I., 1898.)

D'r yau sarq dwa zāmān wē. Kashar zōe plār-ta wuwāy'āl,  
Of one person two sons were. By-the-younger son father-to it-was-said.
che, "Ai plārā, k' zama '̣ ghi sā pa-māl-kh(k) ke raqgi, khō rā-ta  
che, "ai plāra, ma zama'̣ ghi stā pa-māl-kh(k) ke raqgi, khō rā-ta
that, "O father, if my any share thy property-in reachān, then to-me  
et gūn.  Then by-him his-life-in to-them it-was-divided.
ā rākha, Jōr hagha pa-khpal-ziwāndān-kh(k) ke war-ta wawēshā.  
ā rākha, Jōr hagha pa-khpal-ziwāndān-kh(k) ke war-ta wawēshā.
Pa-ligō-wrzō-kh(k) ke hagha kashar zōe ē tōl māl jama' kē.  
Pa-ligō-wrzō-kh(k) ke hagha kashar zōe ē tōl māl jama' kē,
A-few-days-in by-that younger son his all property together was-made,  
A-few-days-in by-that younger son his all property together was-made,
ō yau līre wātān ta pe safār lār-shā. Ō halta ē hagha tōl  
ō yau līre wātān ta pe safār lār-shā. Ō halta ē hagha tōl
and one far country to on journey he-went, and there by-him that all  
and one far country to on journey he-went, and there by-him that all
māl p'tā-badzē-gē-kh(k) ke wālātānō. Ō wā-tē-lāgāwō, jē hagha  
māl p'tā-badzē-gē-kh(k) ke wālātāwō. Ō wā-tē-lāgāwō, jē hagha
property profít-sānān-i was-wasted. And was-by-him-spent, then that  
property profít-sānān-i was-wasted. And was-by-him-spent, then that
waqt' p'hagha-mulk-kh(k) ke yau lē qanī rāghāi, nō dai ēr muhātā's  
wāqt' p'hagha-mulk-kh(k) ke yau lē qanī rāghāi, nō dai ēr muhātā's
time that-country-in one great famine came, and he very needy  
time that-country-in one great famine came, and he very needy
ā bīh. Ō yau-sari-sakhā che dē hagha mulk ostānākā wō lār-shā'  
ā bīh. Ō yau-sari-sakhā che dē hagha mulk ostānākā wō lār-shā'
become. And one-person-to who of that country residing was-went.  
become. And one-person-to who of that country residing was-went.
Nō hagha dā-pārā ā sarkūsō sar'wālō khō'pō-tātā wūlēgā.  
Nō hagha dā-pārā ā sarkūsō sar'wālō khō'pō-tātā wūlēgā.
And by-him for of seine sending his-own-fields-to he-sent-sent.  
And by-him for of seine sending his-own-fields-to he-sent-sent.
Da-dā pa-zr-kh(k) ke dā wā, ā' che da sarkūsā wuñkhwārā ē s'  
Da-dā pa-zr-kh(k) ke dā wā, ā' che da sarkūsā wuñkhwārā ē s'
Hīs mind-in this was, 'that which these pigs eat and which  
Hīs mind-in this was, 'that which these pigs eat and which
tre-nē pātō-shi, p'hagha pa-sēhūrda ba-sā māñ mahawam,' wālē  
tre-nē pātō-shi, p'hagha pa-sēhūrda ba-sā māñ mahawam,' wālē
from-them remain, on these remains from-them myself I-will-satisfy; but  
from-them remain, on these remains from-them myself I-will-satisfy; but
hagha ham da-ta chā na warkwał. Pas la-hagha pa-khnd-kh(k) ke  
hagha ham da-ta chā na warkwał. Pas la-hagha pa-khnd-kh(k) ke
that also him-to any-one not gave. After that to-himself  
that also him-to any-one not gave. After that to-himself
rāghāil, ō wa-s-e-way'āl che, 'kamā plār šākha somān māndārīn ērā  
rāghāil, ō wa-s-e-way'āl che, 'kamā plār šākha somān māndārīn ērā
he-came, and said that, 'my father with how-many labourers much  
he-came, and said that, 'my father with how-many labourers much
dōdai khwāri, ō sa dalta-kh(k) ke,lāwāsē'n mirām; pīsam che dē'khpal  
dōdai khwāri, ō sa dalta-kh(k) ke,lāwāsē'n mirām; pīsam che dē'khpal
bread eat, and I here hunger-from die; let-me-rise that my-own  
bread eat, and I here hunger-from die; let-me-rise that my-own
plār šākha lār-shām ē war-ta wuwāyām, che, "Ai plārā, mà  
plār šākha lār-shām ē war-ta wuwāyām, che, "ai plāra, mà
father to I-may-go and to-him I-may-say, that, "O father, by-me
stā ē ḍh-Khudāc ġumānā wakrā; os zā stā ḍh zāwālā lāi q na-yam; thīnē and God’s sin has-been-done, now I thy of sonship fit am-not; má ḍh-khpīlō madhurānā nā-pašān yān madhūr wuganā." Jēr nīchn to-me your laboures like one laboures came." Then up pāsītā ē plār sakha lār-śē. Dē lā līre wo, ech plār he-arose and father to went. He yet for was, when by-his-father waldē; pa-jārā-unā-sara warg-wughalā; ē da-rān-sara ē he-was-seen; much-love-with to-him-to-run; and body-with by-him gharaghatai-krē; ē kkhulē krē; bia war-ta zō warwāyāl he-was-embraced; and kiss him was-done; again to-him by-the-son it-was-said che, "ai plāra, má stā ē da-Khudāc ġumānā kē-da. Ōs stā that, "O father, by-me thy and God’s sin has-been-done. Now thy dē zāwālā lāi q na-yam." Bia plār ē khpīlō nankārānē tē of sonship fit I-am-not. Again by-the-father his his servantsto wugwāyāl che, "pē-jaldā-sara ēr khā zarūkī bahar wargā; ē war-tē tē-was-said that, "hasto-with very good clothes out bring, and on-him war-waghūndawāi; ē gāta war pē-lās karōi; ē pānē war for-his-clothe; and ring for-him on-hand make; and shoe for-him pē-pkō karāi; rāshāi, che mūg khōrāk wakrā ē khushhālā wakrā; on-feet make; come, that we meal make and happiness may-do; ē rāča ē tamā-dāzāī man-śh-wai-wo, ē bia shwandai sh-wai-dai; ē because that my-this-son had-died, and again living is-become; and wruk-śh-wai-wo, mūndalāi-śh-wai-dai; Khushhāl ē shurū had-been-lost, found-been-has." Happiness by-them beginning krāli. was-made, by-them).

Ō māsharār zē ē pē-pāṭi-kkh(ke) wo. Har-kāla che haghā. And the-elder son his fields-in wai. When that he rā-ravnā-śhā, ē kör-ta rā-nizdē-śhā, nō dē gudidālē ē dē ghasalā storied, and house-to approached, then of dancing and of singing ē-rān-ghawār ēhē; ē yān nankār ē rā-wagā弈, ē pūkhānā sound his-to-sars became; and one servant by-him was-called, and inquiry ē tre wukyē che, "dā sē chal de?" Haghā war-ta by-him from-him was-made that, "this what matter is?" He to-him wu-wo che, "rōr-de rāghlāi-dai ē plār che da said that, "brother-thy has-come and by-the-father when he rōgh-jēr lilāi-dai, nō khā mānmā sē tiāra-kredā." Dē in-good-health has-been-seen, then good feast by-him has-been-prepared! By-him che dā wukretdē nō ēr khāfa śhā, ē da-nāma war-nanawatō-ta when this was-heard then much angry he-became, and inside for-going-in
x† wu-na-ndo. Pas la-bagha ő plar bahar wu-ra-gai, ő mind di-dō-not-become. After that him father out came, and pakhlula-šky. Biḥ bagha pa-tawāb-kkh(ke) plar t' wu-way'.

remonstrating-by-him-was-done. Again by-him reply-in father to it-was-said, 'gūra, che la-dūmā-kālān' stā khīzmat kawam, ő hēshāre me stā 'see, that from-so-many-years thy service I-do, and ever by-me thy hē-amri na-d'ktr, ő tà ehāre yau ʧēhāi ham rā-ta disobedience has-not-been-done, and by-thee ever one kid even me-to rā-nā-ktr, che da-yārānā-sara khushbālī wu-kram. Biḥ che dā has-not-been-given, that friends-with mēth I-may-make. Again when this stā xo kāghai, che tōl māl pa-kanjū-bānde wu-khīrū-wō; dūmā thy son came, by-whom all property harlots-on was-wasted, such-a loya, milmastā de wu-kra.' Plār war-ta wu-we che, 'ni great feast by-them was-made.' By-the-father him-to it-was-said that, 'O halaka, ta mudām ānā sara yē, ő har ʧ che tāmā sākha di, son, thou always me with art, and every thing that me with are, bagha tōl stā di; wālā dā rōr de mar-shwāi-wō, čā biḥ that all thing are; but this brother thy had-died, now again thwandāi shwāi-dāi; ő wuk-shwāi-wō mūndānī-ʧwāi-dāi, khushbālī living has-become; and had-been-lost has-been-found, mēth kaw'l kāxim wū.'

to-make proper sense.'
ERANIAN FAMILY.

EASTERN GROUP.

PASSHTO.

NORTH-EASTERN (BANGASH OF KOHAT) DIALECT.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Sir Lucas White King, C.S.I., 1898.)

Naqal daa che Ḵhājī ḏ yaa Ṟājā wo, che huchaa ūhād-ka̱ra̱al-wo.

Story is that Ḵhājī of one Ṟājā was, that by-him had-been-founded.

O wuranhai p̱-Ḵhāj̱at-ḵẖ(ke) Oaraḵzī ḵhājī p̱-e̱ẖīm̱o-ba̱nde oosī ḏ. Mudām

And first Ḵhāj̱at-in Oaraḵzī people springs-upon lived. Always

p̱-ẕẖīm̱-ḵẖ(ke) Bangakẖ ḵhalq̱, che p̱-Pawār-o-p̱-Sẖīḵāzān-ḵẖ(ke) oosī ḏ, dalta

winter-in Bang̱ash people, that P̱he̱nor-and-Sẖīḵāzān-in resided, here

p̱-ḵaḏā-sam ḇṟātīl, o p̱-J̱aṟwānā-ḵẖ(ke) p̱-ḏaṟal- banda ḏāra kawah.

families-with used-to-come, and J̱aṟwānā-in high-ground-upon camp was-made.

Ḏ. Bangakẖ ḵhājī ḏ. shō ḏāḵwānā ḏ. p̱.ārīnī dhīnī la ḇ.īlī.

Of the-Bang̱as̱h the-women water filling for springs to used-to-go (went).

Yawa waẕ che halta ḥārālī, nō Oaraḵzī ḏ. s̱īghō gari

One day that there they-went, then by-the-Oaraḵzī their pitchers

p̱ ḵhūnī o p̱ g̱ẖa̱ḇō māt-ḵṟīl. P̱-ḏag̱ha-mùṉṉ-ḵẖ(ke) p̱-ḏ.ū-ḏaw̱āṟō-by stones and by arrows were-broken. Meanwhile

these both- q̱ām̱ṉ-ḵẖ(ke) yaa lūc̱ jāng o f̱u̱ṉī j̱e̱ḵṟī. Šō s̱arī
tribes-in one great quarrel and disturbance arose. Several men

p̱-ḵẖ(ke) ẕẖāḇal- s̱aw̱w̱īl ̀ o Šīnī p̱-ḵẖ(ke) māṟs̱aw̱wīl. Ḏ. Bangakẖ
of-them were-wounded and some of them were-killed. Of the-Bangash

kohmak ḏer ṉag̱hāl. Āḵhīṟ Oaraḵzī Ḵhājī p̱.āṟḵw̱īlī, o lāṟ aḇrī
aid much came. At-last Oaraḵzī Ḵhājī left, and went hilla

la wakhatīl, o re-roo Bangakẖ ḵhalq har dalta p̱.āṟ-s̱aw̱wīl,

to went-up, and gradually Bangash people also here remained.

P̱-as̱al-ḵẖ(ke) ḏ. Bangakẖ ḵẖibha P̱ḵẖō ḏ. ḵhō Bangakẖ

In-reality of the-Bangash the-tongue Pass̱lō is, but by-the-Bangash

Āwān ḵhalq Hindū ̀ḵẖp̱ai madat ḏ.p̱.ām. ān-ḏ.ās̱.w̱āg̱ẖḵẖīlī. Laka

Āwān people Hindū their help for they-were-called. ḏ

de Ḵẖṟmatū ̀ o ḏ. Ḇīlṯs̱ān ̀ o ḏ. Ḵẖ ̀ ḵhalq ḏ.ḏw̱i lams̱āy̱ṉg̱an

of Ḵẖṟmatū and of Ḇīlṯs̱ān and of Ḵẖājī people of-them dependents

o ṟa̱ẖīḵṟūṟān di. Hucẖhā-ī ̀ ̀ ḏ.ķāẖe ḏ. f̱a̱ṯar war-kṟāl-ḏai,

and assistants are. To-them by-them lands and holdings have-been-given.
NORTH-EASTERN (BANGASH) DIALECT. 63

ö abād-k‘rai-dai. Ḥagḥū sarā ḫabarē-starē muāmmīle warkawā and (they)-have-been-settled. They with conversation matters giving
ākhiṣši bā-kawāt. P‘khtō o Hindō sarā gadawāda šhwa, o tre taking used-to-do. P‘shīdā and Hindō with mixed became, and from-it
yawn naresh zhibā jo-šhwa, chē na P‘khtō pāṭ-šhwa, o na one new tongue became, that neither Pašhtō remained, and nor Hindō, Hindō.

Ho-salar qāmāna asal d‘ Kōhāt chaḥtanān o khāwundance ãt; yau Four tribes real o Kōhāt proprietors and owners are; first Bānādī che asli Bangash di; dōyam Malakmirī; dā duwārā qāmāna Bēzādī that real Bangash are; second Malakmirī; these both tribes P‘khtō o Hindō sarā gadawāda wāl; dreyam Jangal Khēl; šalāram Pašhtō and Hindō with mixed speak; third Jangal Khēl; fourth Pir Khēl; dā duwārā qāmāna P‘khtō zhibā wāl, o mudām Pir Khēl; these both tribes Pašhtō tongue speak, and always khabarē-starē p‘-P‘khtō-kkīh(ke) kai, conversation Pašhtō-in do.

P‘-Kōhāt-kkīh(ke) salār qismā oṣā istimāl-kai. Yau khwāy dai che Kōhāl-in four kinds water are-used. One rāvīne is that la-Tirā-na rādī, hagha-ta Tōi wāl; dōyam d‘ chīnō oṣā, Tirāk-from comes, it-to Tōi they-call; second of springs water, dreyam d‘ kōhānō oṣā di, šalāram d‘ bambō oṣā di, third of wells water are, fourth of pumps water are.

D‘ Kōhāt khān p‘-yau-maidān-kkīh(ke) prāt-dai, che gēr-chāpēn ē Of Kōhāt the-city on-a-plain-country-in is-situated, that around its p‘-dwa-dax-mīla bandō ghrāmā prāt di. D‘ dē ghrāmō khālq two-three-miles at hills situated are. Of these hills people tōl P‘khtāna di, all Pašhtō-speaking are.

D‘ Kōhāt ghāl-pakī dēr masīhūr di. Sāhibān ō nūr Of Kōhāt the-gāl-pakī dēr very famous are. British-Officers and other dēr khālq p‘-dārā-mīna o p‘-bāl‘a-ākhlī, ō kērat dērē khālūs, many people very-eagerly them purchase, and leather-sandals very nice, zamānā mandānā, ššādārē ō sada, jorēgī. P‘-dagha-wrāt-ekk(h)(ke) of-women of-men, embroidered and simple, are-made. These-days-in dalta d‘ sarkārī la šamīnō d‘ chāwānāi la-sababā dērŠ abādāi here of Government from troops of cantonment owing-to very flourishing-(it)

d‘. Ō d‘ dē ō śhō-bhawā kh‘ d‘. is. And of this place water-and-air good is.
FREE TRANSLATION OF THE FOREGOING.

It is said that Kōhāt belonged to a Rājā who had founded it. In early days, the Orakzais used to live on the springs. In winter, the Bangashas, who resided in Pēwār and Shāhāzān, always used to come here with their families and encamped on high ground in Jarwanā. The Bangash women used to fetch water from the springs. One day when they went there, the Orakzais broke their pitchers with stones and arrows. On this, a disturbance ensued between these two tribes and several of them were wounded and some killed. The Bangashas received aid and consequently the Orakzais left Kōhāt and went to the hills; and thus the Bangashas were left in the undisputed possession of the country.

2. In reality the language spoken by the Bangashas is Paštō but they (Bangashas) called in the Āwāns to their aid. These people still live in Kharmātu, Bīltang, Kōt and other villages, as the dependents and helmates of the Bangashas, who have given them lands and holdings. They had conversation and dealings with one another, and thus Paštō and Hindkō became mixed, and a new dialect was formed which was neither Paštō nor Hindkō.

In reality four tribes are the real proprietors and owners of Kōhāt—(1) Bēzādī and (2) Malakndī who are real Bangashas. Both of these tribes speak Paštō and Hindkō mixed. (3) Jangal Khāl, and (4) Pir Khāl. The latter two tribes speak Paštō only.

3. Four kinds of water are used at Kōhāt, (1) water from a ravine which comes from Tirāh and is called Toī, (2) spring water, (3) well water, and (4) pump water.

4. Kōhāt City is situated in a plain surrounded on all sides by hills which are at a distance of 2 or 3 miles. All the hill tribes speak Paštō.

Kōhāt is noted for silken turbans which are eagerly bought by European Officers and others. Leather sandals (both embroidered and simple), both for men and women, are beautifully made.

In these days Kōhāt is in a very flourishing state owing to the cantonments and troops.

The climate of this place is very good and healthy.
SOUTH-WESTERN DIALECT.

The most northern tribe of the Afghans which speaks the South-western dialect of Pashto is that of the Khatak. They are strongest in the District of Kohat, but are also found in Peshawar and in Bannu. A settlement of the Sagir sect of this tribe is found near Makhad on the banks of the Tadus in the south-west corner of the Attock District of the Panjab. These also speak the South-western dialect of Pashto, while the Chisneb Pathans of the same District speak the North-eastern dialect. The number of Khatak in the Panjab District of Attock, according to the census of 1911, is about 6,500. In the Peshawar District the Khataks occupy the greater part of the Pargana named after them, where they have 55 out of 85 villages. Their home is in the hills south of Niashera, in the south-east corner of the District. According to the census, out of 709,456 speakers of Pashto in the Peshawar District, 54,525 were Khataks. In Kohat, they occupy the east and the south of the District numbering 86,891, out of a total number of 198,383 speakers of Pashto. In the Panjab District of Mianwali, adjoining Bannu, probably all the 16,191 speakers of Pashto use the South-western dialect. The Khataks of the Isakhel Tahsil certainly employ it. The other main tribe of Kohat, the Bangashes, speaks the North-eastern dialect, but in Bannu and Dera Ismail Khan, the South-western dialect is spoken by all Pathans. The numbers of Pashto speakers, in the latter two Districts as distinct from the number of Pathans are 218,845 and 76,905 respectively. In Dera Ismail Khan, the language is spoken only in the North and West of the District, and is dying out, being supplanted by Hindko. We therefore get the following figures for the population speaking the South-western dialect in Pashto-speaking Districts, in British territory:

<table>
<thead>
<tr>
<th>District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attock</td>
<td>4,300</td>
</tr>
<tr>
<td>Peshawar</td>
<td>84,525</td>
</tr>
<tr>
<td>Kohat</td>
<td>86,891</td>
</tr>
<tr>
<td>Bannu</td>
<td>218,845</td>
</tr>
<tr>
<td>Dera Ismail Khan</td>
<td>76,905</td>
</tr>
<tr>
<td>Mianwali</td>
<td>18,191</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>451,947</strong></td>
</tr>
</tbody>
</table>

In Pashto-speaking Baluchistan all the Pashto is South-western, and, as shown in the introduction, the number of speakers is 224,455. Adding this to the above we get a total of 676,402 for the number of speakers of South-western Pashto in territories directly or indirectly under British Government.

For extra British territory and for the Waziri territory no accurate figures are available.
KHAṬAK DIALECT.

South-western Pashto is spoken, first, by the Khatak. Of these there are two main branches, the Eastern, or Akora, Khatak, and the Western, or Tori, Khatak.

The Akora Khatak inhabit the Khatak country of Peshawar, and its continuation, the north-east corner of the Kohat along the west bank of the Indus. South of them, still along the Indus, are the Sagri Khatak, who are closely connected with the Akoras and who, as already stated, have crossed the Indus, and occupied some villages near Makhad in the Attock District. South of the Saghris, along the bank of the Indus, we find the Bakhel Tahsil of the Mianwali District. In the northern portion of this Tahsil, we have the Bhangkhel Khataks who are offshoots of the Saghris. The Western, or Tori, Khatak occupy the south and centre of the Kohat District. About Lasb, in that District, they meet the Bangash, who occupy the north-west and north-centre, and who speak the North-eastern (Pashto) dialect of Pashto.

The following specimen is of the language used by the Akora Khatak of the Peshawar District. It is a version of the Parable of the Prodigal Son, for which I am indebted to the kindness of the late Sir Harold Dassie, K.C.S.I.

Regarding the Khatak pronunciation, note that ī is pronounced ñ and ē respectively. The letter ج is pronounced as in other south-western dialects, as if it were گ. Regarding the exact Khatak pronunciation of this letter, Sir Harold Dassie, when sending the specimens, wrote to me as follows:— "the man I have got to help me differs from me as to whether, with the ج, the Khatak includes a faint pronunciation of ج. I think he does—say man says "no,"—as I have transliterated it by ɡ.

I do not give an interlinear translation, as the Khatak dialect is not so typically south-western Pashto as the specimens which are subsequently given of the Bannu dialects. Full translations are supplied to all the latter.

As for dialectic peculiarities, the past participle masculine singular usually ends in ہ. Note also forms like ے for ے; ہے for ہے; ہی ہی, of the; گرم, I will say.
ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

SOUTH-WESTERN (KHATAK) DIALECT.

TRANSLITERATION.

(Sir Harold Deane, K.C.S.I., 1898.)

[No. 12.]

-D^e yau saedi dwa zami^n wu. No haghi k'he^r khapl plar ta wuwi chi, 'plara, ma-ta khpl'a bha^la d^e mal na ra^ra. No haghi khpl' jhelda p' dw^a^r wuwe^sh'to. Yau so wert^e pas k'he^r zo^yi lur-s' jamai' kr'al, an yau lie^e mlle ta ye safar wukro. An harma ye khpl'm mal p' maatai wai^za^w. No chie tol ye khla^s' kro, no p' haghi'm lyk bendi yau ke sa^fagra^ra, an hagla ta^xg yh. No hagla la^ro, an d^e haghi wa^sam yau mus alta saedl se^ri sana naukar gh. An haghi d' khunzir^o do saarl'mi dipa khpl' pato ta wast^a. An haghi ba p' khush^hal a^la sara^la buse^h chi khunzir^o khwar^l, kh^la kheta daka kr'al, khe be^le n' w^r-kaw^l. Bya chi p' khud sh', no wu^ye^-wi chi, ' zamai d' plar somra naukar^a d' sh' ghan ro^tai mu^mi, an x' d' lyx^he mr'ly. Z'la ba^re^m, an khpl plar ta ba^r^sh'm, an war-ta ba yi^m chi "plara, ma d' khuda^e gunahi k'ri da an dia^h kem. An d^e d' la^yi n' y'm chi di ta^zai sh'm, khe p' naukar^o khe^h mi pisab kera." An hagla pas^le, an khpl plar ta r^aghai. Khe chi hagla lyx^ de w', no khpl plar wul^d, an tae ye pari wukro. An war wu^sh'e^l^o, an war-t're gariwa^to, an khal ye kro. An zoyi war-ta wuwi chi, 'plara, ma d' khuda^e an d' ta g\a^m\a k'ri da, an da d' la^yi n' y'm chi di ta zai sh'm.' Wel^e plar ye khpl' naukar^e ta wuwi chi, 'sha jamai z\e^r, an d^e ta ye w\a^g nut^u^t^a, an yawa guti ye p'las kr'ai, an pan\e war-ta p'\e^sh kr'ai. An r\a^i chi ro^ta wukh\a^to, an khush^hal wukro. Z'ka chi da zamai zai m' r' w', an z\u^wx^dai sh\a'wai da; z\u w', an paida sh\a'wai da. An hagla khush^hal jora kr'al.

Us d' haghi m'\e^s'z\u wai p' khe^h se^hi w'. An chi hagla r^aghai, an k'or te nizado se^hi, no d' sar\a^h an se^a^xh\i awa^h ye w\a^xh\e ^xra. No yau naukar ta ye z\h^\a wukro, an pu^s\e^r^a ye tiz\u wukro chi, 'da se^hi da?' No haghi war-ta wuwi chi, 'di ta w\o^r r^aghla da, an plar di kh\a^z kr'ai da, 'la chi hagha ye see^h jor mund'^al da.' No hagla maraw^rh se^hi, an du^nta n' tlho. No plar ye rawuwato, an minat ye war-ta wukro. No haghi p' j\a\a^h khe^h plar ta wuwi chi, 'gora, doma\o d' kula ma di ta khudmat kr'ai da, an be^h\a^h\i mu di ta le\u^h\a\a n'da ma\a^h kr'ai. An bya\a lung te chere ma^h ta ye wur^mu^mai r\e^k^\t^a n'da, chi ma p' d' khpl' do^e\a^no^o sam khush^hal kr'ai wa. Wel^e kho chi da di ta z\u, chi danyi ye dar-ta p'\e^sh har\u^l^a kr'ai da, r^aghai, no ta war-ta mei\es\el^a w\o^r-k\a'la.' No haghi war-ta wuwi chi, 'zyu, l' le^m^gha ma sam ye, an zamai lur s' di ta. Da m\u\\a^h\a\a wu chi mul\'h shadi wukro, an khush^hal se^hi, 'la\a chi da di ta w\o^r m' r' w', an bya z\u\w^atal sh\a'wai da; an \u w', an mund'^al sh\a'wai da.'
BANNU DIALECTS.

Other speakers of the South-western dialect are the remaining Pathan tribes of Bannu, among whom the principal are the Marwats, the Nyāzis, the Bannuchis, and the Waziris.

The two following specimens come from Bannu. It may be noted that they use here and there Hindī idoms. Examples of these are the words, nūtā, joined; and lāqīs, begun. The dialect illustrated may be taken as an example of the elegant southern form of Pashto, as spoken by educated Pathans of Bannu. I am indebted for them to the late Dr. T. L. Pennell of the Afghan Medical Mission, Bannu. Specimens of dialects spoken by the uneducated members of various tribes will follow.

The only local peculiarities worthy of note are that xu is 'I,' and cha, not ķh, the relative pronoun. There is a tendency to substitute š for ğ or ě, as in șo-șalā, it-was-divided; šāndātš, he was found.
[No. 12.]
ERANIAN FAMILY.

EASTERN GROUP.
PASHTÖ.

SOUTH-WESTERN DIALECT.

(District Bannu.)

SPECIMEN I.

(Dr. T. L. Pennell, 1898.)

مکرره هم چن چون زئگ کر - بس یه خیل دیش راغی چی - چئل چی هم چه دیز خورم ده ویزیورین دی چی چهیر.

دیشی پی - لیت، دلته له توسیع علاقه میم - دیزه پیتهه شم او خیل یارته به ور شم یارته هه و ماهم چیه ای بام ما.

مکرره هم چن چون زئگ کر - پس پیتهه شه او خیل یارته زئگیان شه شیچه چون کری پیی کری دی وید - چئل چیه دیز خورم ده ویزیورین دی چی چهیر.

قیو - وریز یارگه شه او یارگل در فر - خونی یارگه چون چیه ای بام ما، جعی ای انسان اوستا به حضورم اینه که.

دیزه چون، دلته له دیزه سحیبیم بالده شم - دیشی پیی چارلی و خیلی تماسیم نده زئگ کری روی پیشان که ای انسان.

قیو - وریز یارگه شه او یارگل در فر - دیچه دی له فرخیوندی - اوښانه وریز یارگه - اومنیه به یارگه دیوی - ویلیمی - دییینکار.

راولی چن اگانیه چون میمیشی چه سر چونطری او دیکنیی کیشی که - ناچمینه چا دی کاره که میمیشی او پی یارگه.

دیچه چون، دلته له دیزه سحیبیم بالده شم - دیشی پیی چارلی و خیلی تماسیم نده زئگ کری روی پیشان که ای انسان.

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دیچه چون، دلته له دیزه سحیبیم بالده شم - دیشی پیی چارلی و خیلی تماسیم نده زئگ کری روی پیشان که ای انسان.

قیو - وریز یارگه شه او یارگل در فر - دیچه دی له فرخیوندی - اوښانه وریز یارگه - اومنیه به یارگه دیوی - ویلیمی - دییینکار.

راولی چن اگانیه چون میمیشی چه سر چونطری او دیکنیی کیشی که - ناچمینه چا دی کاره که میمیشی او پی یارگه.
ERANIAN FAMILY.  

EASTERN GROUP.

PAŞHTO.

SOUTH-WESTERN DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Dr. T. L. Pennell, 1898.)

(District Bannu.)

Da yow4 sarš diwa džāman wū. Haghā kashrē plār-ta.

Of one man two sons were. By-the-younger the-father-to

wu-wī cha, 'ai bābā, haghā bahhra da māl cha de7ma
it-was-said that, 'O father, that share of the-property which to-me
rasēzhī, rā-e-kra.' Nō wu khpal māl pa haghō wu-wish4;

acurses, give-it-to-me? Then by-him his-own property to then was-divided.

An pas-la tšo wražō kashrē khpal hār-tsa sara tōl
And after some days by-the-younger his-own everything together all

krī, an yowā lari mulk-ta pa safar rawān shē. An
were-made, and a fur country-to on journey started he-became. And

kālta e pa-bad-khāe-sara khpal māl wāshawē. Nō cha tōl
there by-him on-back-living-with his-own property was-spent. Then when all

e khartā kī, paṣ pa-baghā mulk-lāndi yō lōe
by-him used-up had-been-made, afterwards in-that-country-on a great

qabāt nāxil shē, au dai pa-muhtā-j-sar shē. Nō lār
famine descended became, and he on-country-with became. Then (he-)went

da haghā mulk da-yowā-zamādār-sara miliā shē, an haghā di
of that country of-a-land-owner-with joined became, and by-him he

wā-khpali kān-wāndi-ta da khinširāno da tšār-wālō da-pāra wūstāwē,
his-own field-to of swine of feeding for-the-sake was-sent;

au da arā lārā lā sa la haghō pōštēkiō cha khinširāno
and by-him desire was-laid that with those hiuska which by-the-swine

khwā7 khpala gīla čaka kārī; magar haghā ham cha
were-eaten his-own belly full might-be-made; but that too by-anyone

na war-kawā. Pas pa khpal hūsh rūghāi, wū-s-way-l eh, na
not was-given. Then in-his-own senses he-came, it-was-said-by-him that,

2 drēmā da plār tšomra dēr māsārān di cha āna dōjāi lari au n
'my of father how many servants are who much bread have and I
dalna la lwaqbi halakhehram. Zu ba-purt’-sham, au khpal plar-ta
here by hunger am-perishing. I will-become-avising, and my-own father-to
la-war-sham, war-ta wu-la-wiyan, cha, "ai bab, mā mukhālifa la āsmāna
I-will-go, him-to I-will-say that, "O father, by-me contrary to Heaven
an stā pa hużūr mi gunah kari-di. Zu laiq da di na
and thy in-the-presence by-me sin has-been-done. I fit of this not
yun cha stā dzoe wu-bāl’ sham. Mā pa-gāhan da yows la
am that thy son called I-may-be. Me like of one from
mazdūrināw wu-gaqa."' Pas pūrt’ sh', au khpal plar-ta
(thy-)servants account."' Then avising he-became, and his-own father-to
war-mawan śh', au cha la hari wu plār ē di wulōd,
started, and when yet distant he-was by-the-father of-him he wu-seen,
zar ē pri wasa, war, dan ē kar, war-tar
the-heart of-him on-him burnt, to-him, running by-him was-made, him-to
ghara sh’, au shkal ē kar. Dāne war-ta wu-wāy’
on-the-neck became, and his by-him was-made. By-the-son him-to it-was-said
cha, "ai bab, mā mukhālifa la āsmāna au stā pa hużūr
that, "O father, by-me contrary to Heaven and thy in-the-presence
mi gunah kari-da. Zu da di laiq na yun cha stā dzoe
by-me sin has-been-done. I of this fit not am that thy son
wu-bāl’ sham." Lēkin plār ē wa-khpal-o-gulāmānō-ta wu-wi
called I-may-be.' But by-the-father of-him to-his-own-servants it-was-said
cha, "zar yō pōshāk, cha la jolō ghawār wī, rā-ē-wrāt;
that, "quickly one suit, which from all excellent may-be, bring-for-him;
au da-ta ē war-wāghōndawa; au gūta war pa ēs; au pāpan war
and him-on it clothe;
and o-ring his on hand; and shoes his
pa pērō kandāl; au sātāli ekhwandar rā- walā, balāl ē kandāl,
on feet place; and nourished calf bring, slaughter of-it perform,
cha mūzb ē saasa wu-khwārī au khushhālā wu-kārū draka cha
that use it together may-eat and merriment may-make; because that
dā dzoe mi mar sh’wai wu, au biā gundāi sh’wai di; au wuk,
this son of-me dead become was, and again living become is; and lost
sh’wai wu, biā mund’ sh’wai di’ Pas pa-khwāšti-kawalō ālagā
become was, again found become is.' Then with-merriment-doing began
sh’wī.

they-became.

Au da hagha masbar dzoe pa-kurwanda-kēhi wu. Cha rā-ghāi,
And of him the-elder son in-the-field was. When he-came,
au kōr-ta nāshēi śh’, sarūd au dru-bāri wāwārētī,
and the-house-to near became, singing and dancing were-heard-(by-him).
SOUTH-WESTERN (BANNU) DIALECT.

Nò yò la-naukarinó-na e râ-wa-bâl, pûshthana e tæi. Then one from-the-servants by-him was-called, inquiry by-him from-him wu-kara cha, 'dâ tsa di?' Hâgha war-ta wu-wi cha, 'dà stâ was-made that, this what is?' By-him him-to it-was-said that, 'this thy wër-râ-ghalai dai, au stâ-plar tsôrb skhwander halâl brother come is, and by-thy-father the-fatted calf slaughtered karî-dì, dzâka cha rôgh-jor ë mûndali-dì!' Nò has-been-made, because that safe-and-sound by-him he-has-been-found.' Then di pa qabar sh, wâ-ë-mu-ghwashë cha danana war-shi, Nò he-in anger become, by-him-it-was-not-wished that inside he-may-go. Then plar wardhama war-wu-wnt, dîlla kâw e, au hâgha the-father outside came-out, soothing was-made to-him, and by-him pa-dzawâb-kshi khpal plar-ta wu-way'l cha, 'gôr, zu dûmra kàla in-answer his-own father-to it-was-said that, 'look, I so-many years stâ khidmat kawam, au hëchare stâ la ëukma ghûrdali-na-ram, thy service am-doing, and ever thy from command I-have-not-erred, au tà nû-ta hëchare yô wardhamâi râ-karî-ma-di, cha and by-thëe me-to ever one kîl was-not-given-to-me, that lo-khpalô-yârânó-sara khwashî wu-karam; au cha dà dzoe di with-my-own-friends merriment I-may-make; and when this son of-thëe râ-ghalai dai, cha stâ guzâra ë la-kanchanió-sara khwaralî-da, come is, by-whom thy goods by-him with-harlots have-been-eaten, tsôrb skhwander di da da da-para halâl kar, the-fatted calf by-thëe of him for-the-sake slaughtered was-made.' Da war-ta wu-way'l, 'ai halâka, ta tâl la-mâ-sara yè, au tol By-him him-to it-was-said, 'O son, thou ever with-me art, and every tsa cha dûmâ dai, stâ dai. Nò khwashî au shâdi kaw'l thing which mine is, thine is. Then merriment and rejoicing to-make lazim dai, dzâka cha dà stâ wër-r mûr wu, bîa thûndai proper is, because that this thy brother dead was, again living sh'; wurk wu, bîa mûnd sh, become; lost was, again found became.'
Specimen II.

(Dr. T. L. Pennell, 1898.)

ERANIAN FAMILY.

PASHTO.

(SOUTH-WESTERN DIALECT.

(EASTERN GROUP.

(DISTRICT BANNU.)

جریس یدامن. هاً پی垾ه. گی یدانی او لوسیلو یده سیپ ید. یده یده نامه یره یره.
ERANIAN FAMILY.  

PASHTO.

SOUTH-WESTERN DIALECT.  (DISTRICT BANNU.)

TRANSLITERATION AND TRANSLATION.

SPECIMEN II.

(Dr. T. L. Ponnell, 1898.)

Hīrsnāk mudām girīstār võ, au sbārnāk hameh
Agreedy-mam always fallen-in-trouble will-be, and a-patient-man always
pa qurrār wī, laka yō shīkārī pa-tsaŋal-khāi garzōd*; yōwā
in comfort will-be, just-as a hunter in-the-jungle was-roaming; a
lāmhrā ẽ wu̱nrāl, eha ġer shīlārā ranq au sīf wīghī
e-fox by-him was-seen, (of)-which very beautiful colour and bright fur
ā wārtā shīkār-shwāl. Pa-zar-khājī e fīk r wu-kār,
or-her him-to appeared. In(-his)-heart by-him thought was-made,
wu-ē-wayl eha, ẽī dā lāmhrā wū-nīsām au pōṣakātī tri
(and) it-was-void-by-him that, if this vīxen I-may-catch and the-skin from-her
wū-bāsam, nō ummēl dāi eha pa dēr qiām bā-khārts-štī. Nō
take-off, then hope there-is that for great price it-will-be-sold. Then
pa dī ṭāma' pa-hāgha-lūmbri-pāstī rāwān ah', au śhār dā
in this greed on-that-vīxen-after started ke-become, and the-hole of
hāgha e mātmā kār. Bīa ē wārtā yō djōgchal
her by-him ascertainment was-made. Again by-him near-it a pit
wū-kāndūl, au da-pāsā ẽ pri wūschi wūchawāl, au da hāgha
was-dug, and over it on-it grass was-spread(by-him), and of those
wūschi da-pāsā e yōwā mūrdām kīše-shīrdāla, au dāi wārtā
grasses above by-him a carcass was-placed, and he it-for
pa-yē-dzāi-khājī pāt shī. Cha lāmhrā la śhār rā-wū-wātāla, au
in-one-place hidden was. When the-vīxen from-the-hole came-out, and
bū ē pri da mūrdārī wū-lāgūd, pa hāgha ṣaraf
the-smell to-her from-it of the-carcass reached, in that direction
rāwānī shwālā. Lēkūn da-dzān-sūrā ẽ wū-wayl e ha, 'bū ē
started (she) become. But wish-herself by-her it-was-said that, 'smell its
da mūrdārī khib rā bāndī lagūshī, magar gūmān da balā
of the-carcass certainly me on comes, but suspicion of mischief

vol. 2.
मि हम पा-श्रि केशी, नु हुहायरान दा विरि द्वार-ता द्रामाना

'ठो-मी असो इन-ती आ, एन विन-प्लेजेंट डे अम इनी-

ना व्यटूट कलूः।' चा दा फ़िकर ए् वु-कार्, नो दा

डो-नोट इन-माइक। वन डिस भी दु-माइक, तें दो

मुरदारी सुंदारी ला-जार्ना लाट इन-रालू, नु

थी-सरकम इनिटी फ्रॉम-हि-हर्ट जिज्ञसा स्वामी-बी-हर। अंग

बे-झूम पा यो तराफ मावाना श्वालू। पा-भागा-सवानिकै

विशिष्ट-स्वभाव इन-सो ए (अन्तर) दिशा शर्तड श्री-बीकै। अ-पा-

तस-वेहन द्वार-बी-दे नु जु जोर्डू। लो जु काला सा वाला वैर वताला।

थे-नाइन वाला-एडेज, तथ्य नू हो-विन नुर कर तूर-बे-कीर्म

वर्ग नुली पा नु-लेड, गूमन ए हु-अट नुर सुमिरा वैर प्रे-वाला।

थे-नायर वाला-एडेज, तथ्य नू हो-विन (थे-पानी) नु भी

ला खूब माना है कालू। जोर पा केशा ए

'प्रायोगिक मे वर्ष-एडिप प्रे सी इन-माइक। अ-पा-ए थे-बेली एफ-हिम

वा-ला प्रान ए कालू। शिकिरा पा सहार दा हिस पा खाम

वि-हिम ए-ब्लो से-बी-हिम स्वामी। थे-हमीर द्वार यो रेय इन-ग्रेड इन-थे-नेट

दा-बलाक-की भांड ए, नुर सुमिरा पा सहार दा साहर

अफ-दोषिफ-हल्फ बीकै, तें थे-स्वामी द्वार यो रेय द्वार दोषिफ नारी

ला-बाला-ना क्लास श्वालू।

स्वामी स्वभाव स्वीम स्वामी।
BANNUCHI DIALECT.

The two preceding specimens are in the language used by educated Pathans of Bannu. The following, which I also owe to the kindness of Dr. Pennell, is in the colloquial language used by the uneducated Bannuchiis or true inhabitants of the district. The principal peculiarities of this dialect are the following:—

The letters j, x and g, dz are frequently interchanged. Thus یج سیس or ییک دژیس, a son.

The letter j is pronounced something like jh, but is still transliterated zh.

A long o is pronounced as o or a, and a long o or u as o or i. A short o is often changed to a short u or e, and a short u or i to a short o or e.

As in the other southern dialects, the letter چ is pronounced gh and not k̆h.

Note ڏا or ڏا, me, and ڏو or ڏ, thee. Also ڏابحوا, own; ڏژنے, from him.
ERANIAN FAMILY.

(EASTERN GROUP.

South-western (Bannuchi) Dialect.

(District Banyu).

Specimen I.

(10. T. L. Pennell, 1899.)

[No. 16.]

Pashto.

[Page 78]
ERANIAN FAMILY.  

PASHTO.

SOUTH-WESTERN (BANNÚ) DIALECT.  

(DISTRICT BANNÚ.)

TRANSLITERATION AND TRANSLATION.

(Dr. T. L. Pennell, 1899.)

Di yaw* *sari dwa djanan wi. Nir haghe kush* *r ä akhpul
Of one man two sons were. Then by-that younger by-him his-own
plor* *ta wu-wyal cha, 'al plora, di akhpul dunyo* *na bar-tsmara
father-to it-was-said that, 'O father, of thy-own property-from as-much-as
baikha cha di mu. keghi mu* *ta è ro-wuwe* *ha.' Nir plor è
portion that of me belongs me-to it divide.' Then by-the-father by-him
akhpul möl puh-d'ware djamuni wu-weiha. Dawi tsè wri* *zi pasà
his-own goods to-both sons were-divided. Thus some days after
kush* *r dzi * *e akhpul chund möl rû-tel-kû, wau
by-the-younger son by-him his-own all goods were-gathered-together, and
yaw* *lari mulk* *ta râwûn-shu. Nir haghi zio è akhpul möl
one for country-to he-set-ont, Then (on)-that place by-him his-own goods
pu-bëparwâh wu-walwâdawâ. Cha di har-tsa* *na khlos
with-extravagance were-made-to-fly-away. When he every-thing-from freed (i.e. lost)
shu, nir pu da shi pa* *da mulk* *stara lwâqha rôghâla wau di
had-become, then in this time in-that country great feminine came and he
tang shu. Nir di lârû wau di dughû wajun di yaw* *rêgh
in-streets became. Then he went and of that country (with) one noble
sari sara nikiar shu. Dughû di sarkizye pluvûlê pôra akhpul mazakki* *ta
man with servant become. By-him of swine the-feeding for his-own field-to
wastaw. Hagha zio wi di akhpul gêda pu khwâshi sara pu
he-was-seeit. In-that place very by-him his-own belly with seat with with
haghi büri wi-* *da-kawula cha sarkizye wi-kekhwêr. Cha pu
those husks would-by-him-have-been-filled that the-swine did-eat. When in
sud shu, nir è wu-wyal, cha, 'di mô di plor tsmora
sense he-became, then by-him it-was-said, that, 'of me of father how-many
nikarûn di, wau ghanûd pu daka gêda mari à mimi, wau zu
servants are, and all with full stomach food they get, and I
di lwûqhi marû. Zu wi-chug-shû wau akhpul plor* *ta wi-wêr-shû.
from hunger die. I will-arise and my-own father-to will-go.
wau wur-ta wi-yū-wi cha, "ai plora, mō di Khudā di gumāh
and him-to will-say that, "O father, by-me of God sia
kūr-di wau di tēyā, wau di dughā kiyāq na yū cha di ta
has-been-done and of thee, and of that worthy not I-am that of thee
zie shū; kho pu nikārōni shē mi wū-chāwa." Di wū-lātēdū
son I-may-be; then among servants (among) me place," He turned
wau agh-pul plor ta rõghai. Di yā lurī wu, cha plor
and his-own father to come. He as-yet far was, that by-the-father
wūlēdū, wau zara ē pu wūsū, wau wur tarap ē
he-was-seen, and heart his on-him burn, and to-him running by-him
kurul, wau gharl-ghāri shwul, wau kūshā ē ku. Is
was-made, and in embraces became, and kissing by-him was-done. Now
zie wur-ta wū-wyāl cha, 'Ai plora, mō di Khudā wau di to
by-the-son him-to it was-said that, 'O father, by-me of God and of thee
gumāh kūr-di, wau da dughā kūyāq na yū cha di to zie
son has-been-done, and of this worthy not I-am that of thee son
shū." Mūnar plor ē agh-pul nikārōni ta wū-wyāl
I-may-be.' But by-the-father by-him his-own servants to it was-said
cha, 'iṅgū shē jāmā rōw'riyā, wau dughā-ta ē wur wūgūchūndiyā,
that, 'that good clothes bring-them, and him-on them clothe,
wau yau" gutiyā wur pu gūta kiyē, wau pūnāc wur pu pūsia
and a ring to-him on finger put, and shoes to-him on feet
kiyē; wau rō-tsūiyē cha marylē wūkhar, wau khāshōli wūki,
put; and some that food we-may-eat, and merriment we-may-make,
zaka cha di mō zī mūr wū, zhūndā shū; wau wūlū wū,
because that thīk my son dead was, living has-become; and lost was,
mindō shū." Wau highē ē khāshōli jōre-kara,
sound has-become. And by-them by-them merriment was-made.
Is di highē mosh't zī pu mūzākī shē wū. Cha di rõghai wān.
Now of him elder son in field (in) was. When he came and
kīr-ta mūshō shū, nir ē di surīd wau di gadēdū. awoz
house-to near become, then to-him of song and of dancing sound
ē cha pu gūwēgī shū. Nir ē yau" nikār-ta wūnā wū-ka,
to-him when in the ear came. Then by-him one servant-to call was-made,
wau pushtān ē dānē wū-kāra. Hīgke dz'wāt wūkīr shā, and
and inquiry by-him from-him was-made. By-him reply was-made that,
'wūrū di rõghula-da, wau plor di astara mēmāstīā wēr-kūs-dā,
brother thy come-in, and thy-father thy great feasting been-made-has,
zaka cha rēgh jōr ē wūlēdū.' Dāi khā'pa shū.
because that safe sound by-him he-has-been-seen. He angry, became.
Zara ē na gūshāta cha kīr-ta nanawūtā. Plōr ē rūwūrūt;
Heart his not wished that house-to he-should-go-in. Father his come-out;
pakhlulā à ku. Da plōr-ta wū-w'yal cha, 'kula rāše
entreaty by-him was-made. By-him father-to it-was-said that, 'when since
di khidmat kawā, wau hehāri mū-dī khābura na dā achawaliye;
thy service (I)-do, and never by-me hint not been thrown-out;
tur īsā pērī di mū-ta yaw' churi kalī yā na dā rōkuri,
till now (till) by-thee me-to a calf ak-get not that was-given,
cha mū di āgh*puli mulguriye sara khwahrula-wah. Wau
that by-me (with) my-own companions with it-might-have-been-eaten. And
da ziō cha ghūnd mōl di pu dūmauni wū-khwer hīghī-ta
by-this son that whole goods thy with, loose-fellows have-been-eaten him-to
di laiya mēlmastīā wēr-k'ra.' Plōr ē wur-ta wū-w'yal
by-thee great feasting has-been-made. By-the-father by-him him-to it-was-said
cha, 'Ai ziya, thā mudam rōtsanga ye; har ḍa ḍa di mū di,
that, 'O son, then ever me-with art; all that which of me is,
hagha ghūnd di to di. Kho kh'washhālēdal wau kh'washhi munāshib wu,
that all of thee is. Then to-make-merry and rejoicing suitable was,
cha wērī di mur wu, zhūndai shu; wres wu, mindō
when brother thy dead was, living has-become; lost was, found
shu.'
has-become.'
Specimen II.

An Account of Bannu District.

TRANSLITERATION AND TRANSLATION.

(Drs. T. L. Pennell, 1899.)
wu-k'ra. Shatik di shudii num Rana wu, wau dughah di Kuru'it
scamanda. Shatik of wife nume Rana was, and they of the Kuru'it
di suulda wi. Pu dâ shai Shatik miragh, wau di dâ
of the-descendants were. At this juncture Shatik died, and of him
zamun wariki wi. Nîr wuan di Rana shudii pu num maghir
the-sons young were. Then the-country of Rana wife by nume known
shu.
became.

Saadjî garmi barabara dâ. Elu di Karamu chushi wau di
Cold heat moderate are. Water of the Karamu they-drink, and of
kayioni, wau da paloyi di bilowe elu chushi). Ilara
seeds, and the adjoining-peoples of tanka water drink. All
sahara dera kekhi, muyat gura, kurkaman, kurkahl,
vegetables abundant are; but malassa, turmeric. Asum-sichem-siu-root,
khajji, ghotoli, showi, da der di, wau kasah-dauri tspili
doors, clover, shiamum-trees, these abundant are, and workpeople sandali
wau di kât pahâ dëri shi jarawi.
and of huts legs very well make.
FREE TRANSLATION OF THE FOREGOING.

Bannu was originally a wilderness, and was inhabited only in one place which is now known as Akra, and which was originally held by the Greeks. They were attacked by Bharata, the brother of Rama-chandra, and by Kaiköjī, Rama-chandra’s mother, who captured the country. Some time after them the Chābārās invaded the land, and they, in their turn, were attacked by two Pāṭālā tribes, the Hīnis and the Mangals. They were attacked by Shatik. His wife was named Bānā, and they were descendants of the Kuruṣas. Then Shatik died, leaving only young sons, so the country became known by the name of his wife, Bānā.

Both the heat and the cold of this land are moderate. The drinking-water is that of the Kurum, or is drawn from wells, while the neighbouring peoples drink tank-water. All kinds of vegetables are abundant, but, specially, molasses, turmeric, Arum-roots, dates, clover, and Shisham-trees. The artisans make excellent sandals and bedstead-legs.

† Kaiköjī was Bharata’s mother. She was Rama-chandra’s step-mother.
MARWAT DIALECT.

The Marwats are a tribe inhabiting the south of the Banni District, and the following are two specimens of the dialect spoken by them, for which I am also indebted to the kindness of Dr. Pennell.

In addition to those common to the Standard South-western Pashto Dialect, it has the following peculiarities:—

1. The letter ٣ sa is pronounced ۸ s. Thus ى سا, for ى الص, was.

2. The termination ۹-š of the first person of the tenses formed from the present stem is changed to ۹ š.

3. The word ۹ ۹, and becomes ۹ ۹.

4. Some consonants are omitted, as the letter ۹ ۹ in ۹ ۹ mazdār, a servant, which becomes ۹ ۹ mazār. Consonants are often doubled, especially in the termination of the past participle. Thus ۹ ۹ cirxālā, eaten.

5. The word for 'he' is often ۸ ۸. The genitive prefix is ۹ ۹. 'To him' is ۹ ۹.
[No. 17.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

SOUTH-WESTERN (MARWAT) DIALECT.

(DISTRICT BANU.)

SPECIMEN I.

(Dr. T. L. Pownell, 1899.)

خان اسم خان دامورتی مو توما کایو توما ماجس کی دیم یک ببی فلکه دیم ما کمی ما

کلک دیم دیمو تیزو تیزو یا موم کام فلکه دیم توما کایو توما ماجس کی دیم ما کمی ما

کلک دیم دیمو تیزو تیزو یا موم کام فلکه دیم ما کمی ما

کلک دیم دیمو تیزو تیزو یا موم کام فلکه دیم ما کمی ما
 SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Prof. T. L. Pennell, 1899.)

Di yawa sari d’wa zumun wū. Kam plār-ta wu-wayal
Of a man two sons were. By-the-young-one father-to it-was-said
cha, ‘ni plār, la akhpāl māl tukhā tsūmra bar’kha cha mā
that, ‘O father, (from) thy-men goods from as-much portion as to-me
kēghā mā-ta rā-ka.’ Tsō wradgō w’ristō kam akhpāl māl wārā
becomes ur-to give.’ Some days after by-young-one his-men goods all
tāl ka, ā lurī m’luk ta i safun wu-ka, Hāgha
together were-made, and for country to by-him journey was-made. That
jā bāndi la bud-khōl wārā māl wāłwān-wū.
place in from had-living all property (by-him)-made-to-fly-away-was.
Hāc-kula wārā māl wūlga-wu, biū dī m’luk bāndi
When all goods (by-him)-had-been-expended, then (on) country on
dēra nēstī raghālu. Dai muhīž sa. Bū dī dagha m’luk di
great famine came. He is-want was. Then of this country (with)
yawa m’luk sara mukar sa. Dū akhpāli m’zukkē ta dī sādūrō
a ruler with servant becometh. He his-men lend to of mine
tsēm-kh’war-ta i wāstāwū. Dū rūz dū tū tis kūnū bāra
the-feeding-for by-him was-seen. He pleasant was that which chaff
sādūrō kh’warūlu mā wū-kh’warūluhi; magar dū dū dū ta
sūdūro kh’warūluhi mā wū-kh’warūluhi; magar da hū dū dū ta
by-the-swine was-eaten by-me should-be-eaten; but that too him to
chā na warkawulla. Pūsa dāi akhpāl, ‘nqal ta rāghai; wū
by-person not was-given. After-this he his-men seem to came; was
by-which one wayalha cha, ‘di-mā di-plār tsūrā māzūrān dī, ā wārō
by-him said that, ‘of-one of-father how-many servants are, and all
kēghā mā-ta rā-ka!’ Tsō wradgō w’ristō kam akhpāl māl wārā
to on full stomach food acquired becomes, and I in-this-place of-hunger
māreẖū. Zu ba-chigēzā hā akhpāl plār khwā-ta ba-wartāñ, ā am-dying. I will-rise-up and my-own father direction-to will-go, and wu-ta ba-wāyāl cha, "āi plār, mā di-tā ā di-Khudāi gunāh him-to will-say that, "O father, by-me of-thee and of-God sin karī-da, zu di daghā lāiq na yēl cha sta zōe wugānā been-done-hos, I of this worthy not am that thy son considered sā. Ma in-akhpāl mazāránū cha yō mazār wūgānā." Pas I-may-be. Me among-thy-own servants like one servant consider." Then dai chig-sā, a akhpāl plār tarāñ-ta rawān-sa. Dai lā be rose-up, and his-own father direction-to started-become. ḫā: as-get lurri wu, cha plār wūlīd; sūrā i pa dūfigi for-off wās, when by-the-her father he-was-seen; heart of-him (on) him on wuswādālū; dū-ta wur wūpādīdū; ā khwāi wār-kārā, burnt; him-to to-him (explicative) run; and embrace was-made, ā tsap i ka. Zōe plār-ta wū-wayala cha, 'āi plār, mā and kīs by-him made. By-sou father-to was-said that, 'O father, by-me di-tā ā di-Khudāi gunāh karī-da; zu di di lāiq na yēl of-thee and of-God sin been-done-hos; I of this worthy not am cha sta zōe wugānā sā.' Magar plār ā akhpāl that thy son considered I-may-be.' But father by-him his-own mazāránū-ta wū-wayala cha, 'wāsō cha cha jāms wūr-wāghunda; servants-to was-said that, '(of)-all which good clothes on-him-clothe; gutā wur pa guia kō; kapai wur pa pāshō kō; ā yo ring to-him on finger place; sōōn to-him on feet place; and a x'khandar tāwulō ā halāl i kō; cha mūza khwāi wū-kū; calf bring and killed it make; that we rejoicing may-make; daghā di-pāra cha daghā zōe di-mā muṛ sūl wu, zhūndāi this on-account-of that this son of-me dead become was, living sa; ā wōruk sullī wu, ā biā mūndū an.1 Biā kō has-become; and lost become was, and again found has-become.' Then khwāi kawullō bāndī wūlagādal, rejoicing making on they-commenced.
ERANIAN FAMILY.

PASHTO.

SOUTH-WESTERN (MARWAT) DIALECT. (DISTRICT BANNU.)

SPECIMEN II.

(Dr. T. L. Pennell, 1899.)

Marwat à Niyāzī yó di hàla cha jagrī
The Marwats and Niyāzī one with the other among themselves fighting

kwī. Ywā zhākhā mā kwā̄-ta awāz wuku, cha di Tang Darī
are doing. By a youth me direction to call is made, that of Tang Pass
pa qāhla ūrā di-diyo gard chīgōhū. Yō Marwat chīgōhū wī-hī;
on west direction of them dust is rising up. A Marwat shouting makes;

jagrī-to bōlī. Di Marwatā dér zīr wu. Daghō cha di
fighting to calls. Of Marwats great strength was. By them when of
dol awāz wārōdū, tur māshpina pōrī akhpāl lashkar i tāyār
drum sound was heard, up afternoon till their own army by them ready

ku. Mārdīgar pā-wākht di-diyo ūr pa Ėṣā Khēl cha
was made. Evening at time of them camp fire in Ėṣā Khēl among them

bālēghū. Di Marwatā tūrī brāshēghī la akhpālā korō i
burns. Of the Marwats sword shines from their own houses them

wūhī. Wull cha Bēgū Khān di Hāti Khān zěe daghō bāndi
they turn out. But when Bēgū Khān of Hāti Khān son them on

VOL. 2.
FREE TRANSLATION OF THE FOREGOING.

The Marwats and the Nyās are fighting amongst themselves. A youth has called to me that their dust is rising up on the west of Tang Darri. A Marwat shouts, and gives the battle cry. Great was the strength of the Marwats. When the sound of the war-drum was heard, they made their army ready by the afternoon. By evening were their camp-fires burning amongst the Nyās of Isākbēl. Bright flash the swords of the Marwats, as they expel the Nyās from their homes. But when Bāgū Khān, the son of Hāti Khān, attacks them, the Asikais' bring back to their homes a grey beard and a red sword. Instead of war, he made an onslaught like that of a falcon. Kaikhā, the son of Mahmūd, is the star of the morning. With his own spear so great destruction did he work that the Êdamaçès all were ready to be a sacrifice for his sake.

1 Bāgū Khān was one of the chiefs of the Asikais, who are a Marwat clan. * Grey beard: is used in the sense of 'honour.'

The men were themselves unharmed but their swords were red with the blood of their enemies the Nyās. For another version of this song see Thorburn's 'Bunād,' p. 227.
WAZIRI PASHTO,

I give four specimens of the south-western Pashto spoken by Waziris. Two come from Bannu, and were provided, like the preceding ones, by Dr. Ponnell. The other two I owe to the kindness of the late Mr. J. G. Lorimer, L.C.S., and come from Waziristan itself.

Waziri Pashto is an important dialect, and is spoken over a large area. An excellent grammar of it has been written by Mr. Lorimer, which is mentioned under the head of authorities in the General Introduction.

The pronunciation of the vowels closely resembles that of Bannuchi Pashto, and the changes need not be again recorded here. In Bannu, the postposition kehe is pronounced and written ḍhē after a word ending in a consonant. In the same locality the word ṣe or wi is often used as a mere expletive, and is represented in the interlinear translation by the mark ‘...’. Note the tendency to change an ḍ into a p, as is also the case in other dialects. Thus pahir, a faqir. We may also note forms such as the following which do not occur in standard Pashto, but occur in other neighbouring dialects. ḍā, I; ḍi mē, of me; ḍi tō, of thee; ḍā, by him; ḍaini, from him; yīḡā ḍwākRa, by that younger one; pu dūghā mālk ḍhē, in that country.
ERANIAN FAMILY.

EAESTERN GROUP.

PAŠTŌ.

South-western (Wažiri) Dialect. (District Bannū.)

Specimen I.

(Dr. T. L. Pennell, 1899.)

[Text in Pashto script]
[No. 19.]
ERANIAN FAMILY.

EASTERN GROUP.

PÁŠHTÓ.

SOUTH-EASTERN (WAZÍR) DIALECT.

(DISTRICT BÁRÁN.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Dr. T. L. Pennell, 1889.)

Di yaw sarí dwa zammu wi. Nir wa kush'ī akhpul plor ta
Of one man two sons were. Then ... by-the-younger his-own father to
wu-wail cha, 'p'lora di mó akhpula bahk'ra cha di-tó
it-was-said that, 'O-father of my own share that of-you
of-goods comes we-to it divide.' Then by-him some days after
yigh kush'í akhpul mul ná-wákhist. Nir wa lurri mulk-ta
by-that younger his-own goods were-taken. Then ... far country-to
rawún-shí. Nir è hagha dunyá pu yigh zae kshe tôla wa
he-set-out. Then by-him that properly in that place (in) all ...

damun'é-ta wír-k'ta. Cha di har-tsu na kh'loq shí,
loose-people-to was-given. When (from) everything from freed he-became,
nir pu dunghu mulk sëe stara khwuri róg'h'a. Nir di lú tang
then on that country (in) great soreity came. Then he too in-distress
shí. Nir dai chug-shí pu dunghu mulk sëe di yawa amir
became. Then he arose in that country (in) (with) one rich-man
sara iñkar shí. Nir yigh amir di-akhpul tísari piwím-pora
with servant became. Then by-that rich-man of-his-own swine feeding-for
akhpul m'ñk'ta wulózhú; wa wula ta wi du akhpula gëda
his-own field-to he-was-sent; and there in ... by-him his-own belly
pu-kh'wáshí-sara pu-yigh-bóri wi ò: dákawula, cha
(with)-happiness-with these-husks ... by-him would-have-been-filled, that
tílsarí wi-khiwér. Nir cha pu-khól shí, nir ò: wu-wail cha,
swine need-to-eat. Then when in-sense he-became, then by-him it-was-said that,
'di-mò di-p'lór téomura dór nikaron di, wa tôl pu-dáká-gëda mapé
+of-me of-father how-many very servants are, and all with-full-stomach food
+mími, wa sun di-l'wáshí maró. Zú wi-chug-shí, wa akhpul plor-ta
get, and I from-hunger die. I will-arise, and my-own father-to
wā-nirghul; nīr wī wūr-tā wāyā-yā ḥa, "āi ṭōmā, mō dī-Khuddāi gūnāh
will-gū; thēn wēll hīm-tō I-say thēt, "O fathēr, by-mē of-God sīn
wī dī-tō hū kṛi-dū, khō dū-gūhī loyqū na yū ēḥa dī-tō
and of-thēs too hās-been-dōne, thērēfore of-thēs wōrthīy yū I-was thēt of-thēs
rīū šādū; khō pu-nikārūnī-kēhe mī wūšāwāva." Dāi chūgh-shū wā
son I-may-be; thērēfore (in-servants in me plāce)," Hē arōse thē
akhpūl přōr-tā wī-rāghāi. Nīr dāi līyā lūrrī wū, ēḥa akhpūl přōr
his-own fathēr to come. Thēn hē yēt fōr-off wōs, wēn by-his-own fathēr
wūlādū, wā zārī ē pu-bād šū; wūr trīp ē kṛtāl;
he was seen, and hērt hēs in-grieff became; to-hīm runnīg by-hīm wās-māde;
ghayšt ē pu-bādālā kṛā, wā kūshāl ē kūl. On
embrace by-hīm on-neck wās-māde, and kīssīng by-hīm wās-māde. Now
ṣīō wūr-tā wūr-wālī. "mō dī-Khuddāi dī-tō hū gūnāh kṛi-dū,
by-thēs-own hīm-tō it-was-sīd, "by-mē of-God of-thēs too wīn hās-been-dōne,
zā dū-gūhī loyqū na yū ēḥa zā dī-tō zīē šādū." Māngār přōr
I of-thēs wōrthīy not am thēt I of-thēs son wū-bē."
By-fathēr-
ē akhpūl nikārūn-tā wūr-wālī ḥa, "hāgūš ṭō kūndī rāwaṛē, wēn
by-hīm his-own servants-to it-wās-sīd thēt, "theses good clothēs bring, and
dū-tā ē wūr wughūndē; yāwā gnē wūr pu-gūtā kē, puat ēḥa
hīm-tō thēm to-hīm clothē; o rīng to-hīm on-finger put, sūndālū to
wūr pu-pēkē kē; nīr sūkālē ḥa mūrē wū-kīltī wēn khrāwšī hū
kō-hīm on-feet put; thēn cōmē thēt food wū-māy-rūt and mērrīmēnt to
wū-kū, dī dūgūhē dī-pēnā ḥa dī-mō zīē mūr wū, zīḥānāi šū;
makē, of this on-account thēt of-mē son dēad wēs, aīcē hās-bēcome;
wṛuk wū, rōmīndā šū." Nīr ē khrāwšībūlī jōm kṛā
lost wēs, found hās-bēcome." Thēn by-thēm mērrīmēnt prēpāred wās-māde.
Wis ē hāgūš mūnbīr zīē pu-nikārūn-kēhe wīl. Čhā dāi rāghāi,
Now hīs that elder son (in)-fīeld-in wēs. Wēn he cōmē,
wa kōrtā nūghūdē šūdī, nīr ē dī-sārūz wēn dī-gālīdō ṭūghē ē
and house-to near become, thēn to-hīm of-sīning and of-dōuncing noīsē his
pu-gīwēsh šūdī. Nīr ē wēn nikār tā ṭūghē wūktī; puḥtīnūnā ē
in-ears cōmē. Thēn by-hīm ... servīnt to cōll wās-māde; inqūirī by-hīm
ḍūnī wū-kṛtā. Yīgh dūgūsh wīr-kṛtā ēḥa, "dā ḥō ḥō dī wīr
from-hīm wās-māde. By-hīm rēplīy wās-māde thēt, "thēt indicē of-thēs brōthēr
rōghālā dā; přōr dī sārā mārē wīr-kṛt-dō, ḍrākā ēḥa rōgh
come in; by-the-fathēr of-thēs great fēast hās-been-māde, becōme thēt sōndā
shā wūlūdū." becōme he-hās-been-seen."
[No. 20]
ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

SOUTH-WESTERN (WAZIRI) DIALECT.

(DISTRICT BANNU.)

SPECIMEN II.

(Dr. T. L. Pennell, 1899.)

Dāsi wayāl, cha di-Wazir tšalwār zamun wi. Yō Līlō, bul
Thus they-say, that of-Wazir four sons were. One Līlō, another
Misi, bul 'Esti, bul Lāyīqā. Biā Līlō mur wukū
Misi, another 'Esti, another Lāyīqā. Again by-Līlō murder was-committed
wa Asplin ghi̇x̄a-tā tēghātā wu-k̄u̇. Misi pakir wā, wa di-Misi
and White Mountain-to fleeing was-made. Mīśi faqīr was, and of-Mīśi
dēwa zamun hū wī, yō Ahmad namēdō, bul Atimān namēdō.
two sons too were, one Ahmad was-called, the-other Atimān was-called.

Di 'Esti yō ziai wū, cha nūm ē Mas'id wū. Wa di-Mas'id tšalwār
Of 'Esti one son was, that name his Mas'id was. And of-Mas'id four
zamun wī, yō Ālī, bul Bālī, bul Shāwāl, bul Aprēd namēdō.
sons were, one Ālī, another Bālī, another Shāwāl, another Aprēd was-called.

Dā Mīśi Darwēsh wū; pakiri wī-e-k̄u̇, wa māyzhā
That Mīśi Darwēsh was; poverty used-by-him-to-be adopted, and sheep
wi ē hī pīwāli. Nīr yaw māyzhā dzānī muntā k̄u̇; used by-him too to-bring-fed. Then by-a sheep from-him running-away was-made;
dēra wīnā ē warīa k̄u̇; nīr ē wūnīwāla,
many days by-he catching-(attempt) was-made; then by-him it-was-caught.
Nir e a merzh pu-pash-bondi k'shal k'ra. Nir e a
Thea by-him that sheep (on)foot-on kissing was-made. Then of-him that
martaba dilà-ta Khudài ziyàta k'ra.
rank this-matter-on by-God increased was-made.

FREE TRANSLATION OF THE FOREGOING.

The story goes that Wazir had four sons—Liló, Misí, ‘Esí, and Láyígó. Liló
committed murder, and fled to the White Mountain. Misí became a faqir and had two
sons, one named Ahmad, and the other Affinun. ‘Esí had one son named Mas’úd, whose
four sons were named Áli, Báli, Sháwil, and Afríd.

The Misí above mentioned was a Darwésh. He followed vows of poverty and
used to feed sheep. Once a sheep ran away from him, and he searched for it for many
days and at last found it. When he found it, he raised it up, and kissed it on the
foot. Then, for that reason, God increased his rank among the saints.³

The above are specimens of the Waziri Pashto spoken in the District of Bannu.
I am indebted to the late Mr. J. G. Lorimer, I.C.S., formerly Political Officer in Tochi,
for specimens of the dialect as spoken by the Waziris in Waziristan. Regarding this
form of the language, Mr. Lorimer (who is the author of a Grammar and Vocabulary of
Waziri Pashto), with the specimens, gave me the following information:—

³Waziri Pashto is the dialect (or rather, comprises the various dialects) of Pashto
spoken in Waziristan and part of the Bannu District, the boundaries of which can be
seen in any map of the frontier.

³The Waziris, or more properly Wazirs, are divided into two main divisions, Mahaús (10,000) and Darwésh Khels (24,500). The Darwésh Khels again are divided into Abyámdáis (12,000) and Utmáñzáis (12,500). The Utmáñzáis live in the Tochi and the
hills adjoining it on both sides and extend on the north almost to Thal in the Kohat
District. The Abyámdáis live round Wana and in the western part of the Bannu Dis-
trict along the border. The Mahaús inhabit the heart of Waziristan and are completely
surrounded by the other Wazíri tribes and by the Bútánis. The dialects spoken by these
tribes do not vary greatly from one another, but differ considerably in accidence,
lexicography, and even idiom, from the dialects spoken by the Pathúnis on the Kohat and
Peshawar frontiers, indeed an untravelled Northern Pathún and an untravelled Wazíri
meeting for the first time are scarcely intelligible to each other, and are certain to
misunderstand one another to some extent. Each, however, rapidly becomes able to
understand the other's language, but I know no instance of a northern Pathún who has
learned to speak Wazíri Pashto.

²The meaning is that for this act of kindness and forgiveness, God made Misí the most powerful intercessory saint of all
the Wazíri hills; and now the Wazíri has to swear falsely on his name, much more than either on God's or the Qur'an.
³The figures in brackets represent the estimated fighting strength of each tribe, and do not include women and children.
The cultivated bed of the Tochi valley is inhabited by the Dawaris (perhaps 8,000) whose speech is not very different from that of their Utmanzai Wazir neighbours. Other miscellaneous non-Waziri tribes, such as the Saidgis and Gurbuz, speak the dialect of the Waziri section with which they have most intercourse.

It would be impossible to give specimens of all Waziri dialects, which shade into each other imperceptibly and vary from tribe to tribe and even from section to section. The dialect of families of the same section which have been separated for some generations often is not the same. Pronunciation varies almost from village to village and so great is the confusion that even the same man will sometimes pronounce the same word differently. In spite of these differences any two Waziris can converse freely.

I have selected as a type the dialect of the Mohamit Khels who are one of the three main divisions of the Utmanzai (or Tochi) Wazirs and live for the most part in the neighbourhood of the Middle Valley. Territorially, and also perhaps in their characteristics and speech, they are intermediate between the other two divisions of the Utmanzais, the Walt Khels and the Ibrahim Khels. The story which forms specimen II was told by Mullik Madi Akhar, the head of the Todi Khel, but it has been revised and cast into the same Mohamit Khel dialect as the other specimens.

Waziri Pashto is seldom or never written. The Arabic character, especially in the matter of vowels, is quite inadequate to expressing it phonetically. The written correspondence of the people, which is very small, is carried on through letter-writers (chiefly Mullas' in execrable Persian.)

For this reason, Mr. Laymer wrote the specimens only in the Roman character. The system of representing the sounds is the same as that used in this Survey, the only special letters being $\ddot{a}$, which serves to represent the sound of the $\ddot{a}$ in 'there,' as pronounced in Scotland and North England, and $\ddot{o}$ which represents the sound of $\ddot{u}$ in the French 'beurre.' In the specimens following, it only occurs before the letter r.

It will be seen that there is little difference between this form of the dialect and that spoken in Bannu.
ERANIAN FAMILY.

PAŞHTÖ.

SOUTH-WESTERN (WAZIRI) DIALECT.

(EASTERN GROUP.)

(WAZIRISTAN.)

SPECIMEN I.

(J. G. Lorimer, Esq., L.C.S., 1899.)

D' yawa sağı dwa zám'n wi. Kam zěi yë wa-plór-ta
Of one man two sons were. By-the-small son his to-father-to
wa-wé ch', 'ë plór, mò-tá ağa bağhra róka ch'
it-was-said that, 'O father, give to that share which
pa-dagh-möl-kšé mi dö? Ağa khpul ch' ts' dũn yı wa
on-this-property-in mine is. By-him his-own what ever goods were
agha yé wãr-ta wu-wis'h'la. Däré wrê' na wë tëré sh'v'yë
the-same by-him to-them were-divided. Many days not were past become
ch' kam zěi yë ghund möl roghund kš an uriya
when by-the-small son his all property collected was-made and far-off
watan-ta rawt on shá, an xulata khpula dũn yı pa-badḵörí-kšé
country-to going he-become, and there his-own goods on-evil-behaviour-in
yé khwópa km. An ch' ghund khpul möl yë wrk
by-him sjoilt were-made. And when all his-own property by-him lost
kš, nör, pa watan dāra khwóri rogha, an ağa pa-khpula dār
was-made, well, upon country much went came, and he by-himself very
tang shá, an d' hagha watan wa-yawa-sağı-ta lër wúrgàd shá.
distressed became, and of that country to-one-man-to went joined become.
Yagh sağı wa-khpula-mx'ka-ta wu-bish' ch', 'dâ tisrí
By-that man to-his-own-land-to he-was-sent saying, 'these low-heads (=mine)
wuwy'ya', an d'ai pa-dā-bémli rúz wë ch' khpula g'dán d' 
pasture,' and he on-this-(thing)-upon contented was that his-own belly of
p'ragí pa-kwutélkhi-bémli māra km. ch' d' tisr̄e
wóar ñ' upon-the-huks' upon satisfied he-should-make, which of the-low-heads
khwarón wá; wëlê ch' ts' wår na k̄'l. Ḳ̄ yâ d'ai
the-food was; but by-any-one anything to-him not was-given. Then he
kim wákht ch' pa-yish shá, nör, ë wuwȳil ch', 'd' mó
what time that in-senses become, well, by-him it-was-said that, 'of me
plór d' kör ts'amra masdírón mañay khwurí, an x'ño
of the-father of the-house how-many hired-men bread eat, and from-them
pót'é k̄ëh, až' d' lwé̄hi m̄'d. D' wu
remaining-over there-generally-is, and I of hunger am-dying. I will
ch'ya shë, khpul plor-ta wu-wår-drinë, wâ-la wyaiyâ wu-u ney became; my-own father-to will-to-him-I-go, to-him I-say will cle', "è plora, dë Khudai hâ guangor yë, an dë to hë guangor that, "O father, of God also sinner Èm, and of thee also sinner yë, an x' dë së kabîla na yë ch' dë to sëla kôla I-am, and I in such-a-way fit not am ov-that of thee son to-me wu-wyaiyâ. Pa-khpule-nikarôm-kshë me dâr-sa na nikar ka, cle' they-should-say. On-their-own-servants-among me with-thee servant make, who pa rîpai nikarôm di."," Nôr agha ch'g' shë wa-plôrt-sa rochâi; wëlê on rupees servants are." So he arisen because to-father-to come; but agha lyâ dë-plôrt-na hû wë, ch' plôr wûltû an he as-get of father-from distant was, when by-the-father he-was-seen and x' yë pë wusâ. Iâor yë wär-namnâm kri', heart bis on-him burned. By-father his toward-him-running was-made, pa-gbyëg-kshë wûntwâ, an kshâl yë kâ. Zël yë on-embrace in he-was-taken, and kiss to-him was-made. By-the-son his wâr-ta wu-wë ch', "è plora, x' dë Khudai guangor yë nu dë to to-him it-was-said that, "O father, I of God sinner am and of thee pa-nûkrî-kshë hë guangor yë, an x' dagha sara na jereghë on-the-night-in also sinner am, and I this-thing with not can-adopt-myself chë teök dë to xaya rûta wu-wyaiyâ. Wëlê bya plôr yë that any-one of thee son to-me should-say. But again by-the-father his wa-khpul-nikarôm-ta wunwë ch', "pa-ghumë-jamë-kshë ksh'yë jomë to-his-own-servants-to it-was-said that, "on-all-the-clothes-among beautiful clothes di hagha rôvai, wa-d'ra wûr-wôghumndî; au gûyô hë wûr (that) are them bring, to-him-to (=on) to-him-put-on; and o-ring also, to-him pa guta kai, an pinë hë wûr; pa pëhê kai. Rigdirnai on-the-finger make, and shoes also to-him on the-feet make. Come ch', ghund mîgh marnî wûkhwuri, wûghîgil gli; ch' da zayi all we food may-cen, merry may-become; because this son dë mo më wë, au bya gwhamndî shë; dë wûr wë rûcëî, of me dead was, and again living has-become; he lost was from-me, ëi, me mûndi. Au ghundî mûghîgilî shîrî kri' now by-me he-has-been-found. And by-ailerriment beginning was-made.

Dà st'r xayi yë mu-mû'kâ-kshë wî. Ch' agha roghai, That big son of-him on-the-land-in was. When he came, wa-kôrti nasîlë shë, dë zadawalë dë mindedî zhagñ yë to-the-house-to near became, of dancing of entertainments sound by-him wûr-wôdë. Yagha yë nikar rôwhuwhûshâ ch', "dë tî, it' was-heard. By-him a servant was-called-to-him saying, "this what is t' Yagha nikar wârt-ë wunwë ch', "dë to wôr rûgh'lai dai, By-that servant to-him it-was-said that, "of thee the-brother come is,

Tol. I.
and of thee by-the-father entertainment-of-guests been-made has; for-this-reason

Iago khepa by-him been-made is has that this-one sound safe has-come. It vexed

shî. wa-kor-ta m'n'na na wítâ. Plôr yê become, to-the-house-to inside not was-going. The-father-of-him
dâ-wâr-bomôc rôw-nwât an sinât yê wâr-ta wukâ. Yaghâ out-side came-out and petition by-him to-him was-made. By-him
wa-plôr-ta dżowî wîr-kâ ch'ê. 'Wuk'sen, dama kollôna d'é to father-to answer was-given saying. Look, so-many years of thee
khâlîmat kî an hêchârê mi d'é to hukam met the-service I-do and ever-at-all by-me of thee the-command broken
k'rai na dai, an hêchârê to wa-nô-ta yô wûhînmai hê been-made not has, and ever-at-all by-thee to-me-to one kid he was
ro-nâ-kâ ch'ê d'é-khphulî m'tâ-rê sara khwâshî jê wukâ;
was-not-given that I of-my-own companions with gladness on-it might-make;
while dagha zyai ch'ê d'é to roghai ch'ê d'é to dmyô but this son when of thee has-some by-whom of thee the-goods
pa-kharâpê s'hôz-hôndî wîrka k'ryê do, tô pa-dâ-kahê hê wâ-dagh-
on-bail women-upon lost been-made has, by-thee on-this-in even to this
kêl-ta welmasta war-kra. D'é wär-ta wuwâyîl chê, on-to entertainment-of-guests to-him-has-been-made. By-him to-him it-was-said that,
'ê zôya, ta hamêch dâ-mô-sar yê, an d'é mô har-ta' ch'ê
'O son, thou always of-me-with art, and of me everything that
ô lagha d'é to dî; hûda dagha dî ch'ê mish na there-is the-same of thee is; becoming this is that we this
khwâshîlî wukî an khwâsh shî rîk' ch'ê dû d'é rejoicing should-make and happy should-become because that this of
tô wôr m'tâ wê, an ês byâ shwân-dân sh'wai dai; wêk thee the-brother dead woman, and now again living become is; lost
sh'wai wê, an mindlai sh'wai dai.' become was, and found become s'ê.
ERANIAN FAMILY.

PASHTO.

SOUTH-WESTERN (WAZIRI) DIALECT.

(EASTERN GROUP.

(WAZIRISTAN.)

SPECIMEN II.

(J. G. Lorimer, Esq., L.C.S., 1899.)

Z’, Sähib, it’lai wā; Jonī Khèlē, Bakka Khèlē wa-nmusifī-ṭa
I, Sähib, gone had; by-the-Jānī Khèlē (and) Bakka Khèlē to-arbitration-to
bōt’lai wā; dē de mukaddamā wē pa-nūr-bōndī. Byā yō-sarāi
taken-away I-was; of them cases were on-others-upon. Then by-a-man
mō-ta wushhghōdā ch*, yawa sārī dōbī bōndī wāhlai
me-to it-was-said (lit. made noise) that, “by-a person here upon struck
wā pa tim, pa tēnda wāhlai wā.” Byā dē dē na
I-was with a-sword, on the-forhead struck I-was.” Then of him from
p’štammā wukra ch*, "cha wāhlai yē?" Dī
āsquiry (by-me) was-made saying, “by-whom struck thou-went?” By-him
wuwē ch* “khpulē sīzhā wāhlai yā.” Mō wuwē ch*
it-was-said that “by-my-own wife struck I-was.” By-me it-was-said that
"te” wajē ma yē wuwhla?’” Dā wuwē ch*
“what reason from by-her west-thou-struck?” By-him it-was-said that,
“dān wuwēlā ch* dē mō tālōr tarbrīna wī; byā
“in-such-a-way I-was-struck that of me four cousins there-were; then
hagha khōr mō tā yē rōkra; byā mō dē sara
that sister (of-theirs) me to by-them was-given; then by-me her with
guhmā kā. Byā yawa shīpa xī ḍ-khōb-ṇa bōdōr
getting-along was-made. Then one night I was-sleep-from awake
shwā sīzhā pa-tambha wuwāta. Byā mō tā
became (my)-wife by-the-door was-going-out. Then me to
shak prēwāt* ch* dē sīzhā pa chā malynā
doubt felt that this woman upon someone in-love
dō. Byā mī tīn rōwōkhasta, wār-pətā rawōn shwā.
ī. Then by-me (my)-sword was-taken-to-me, her-after going I-became.
Byā ch* dē wā, wōc wā, au tīyā ra wa
Then when this was (so), rain there-was, and darkness there-was
dāra saktī-ta. Byā rawōnā shwā, dē-kī-li-ṇa wuwāta,
cvery intense. Then going she-became, of-the-village-from went-out

* i.e. a suspicion entered my mind.
pa-khwāshī ragheī ṛawōma șhwa. Aḵbār yē mazāl dar oṁ-(a)-lone ștoy-plain going she-became. Finally by her journey much wukā. Byā pa yawa dzōt čh dar dai sarāl nōst dai, was-made. Then at a-certain place that there is a-man sealed is; wōs e tarlāi dai. Byā do wār-rāghla waqāh sarī-ta. Chī his-horse by-him tied is. Then she to-him-came to-that man-to. When wār-rāghlīa wār-ta wu-wē, "kā marāi khwūrē dār-ta to-him-shē-came him-to it-was-said (by her). "If food thou (wilt) eat the-to rowtē mi do." Dī wu-wē čhī, "lōs mi mardār it-brought by-me is." By-him it-was-said that, "hands my nuclear ul, pa-wōs-kāhē jōm dai rwāqkhīn čhī lōs wuwinīkā are, on-the-horse-in a-cup there-is take-and-bring-it-here that hangs I-may-wash marāi wukhūrē." Dōrā wu-nā-ąshwa, yēhē rōrrē food I-may-eat.9 This-much was-not-become,1 water was-fetched (by-her) wā-daght-ta. Dī de mār2 čh ět will ṛawon shā, to-him-to. Of her the-husband that was going became, ul dai nōst dai; yagha-pōrī wu-yē-wōyā and this-(other) seated is; there-upon he-said-by-him-at-truck pah-tīrā čhī sar yē wugh-wuwrīdī. Chī de yēhē rōrrē with-the-sword so-that head his rolled-down. When by-her water was-fetched dai mīr wā. Dī ʂēzē mīr yagha dzōt na ńiya that-(one) dead was. Of the-woman the-husband that place from distant shwā wā čhī, "dā ʂēzā wu-mā wuwinīl." Chī do wār-rāghlā become had thinking, "this woman will me see." When she to-him-came le ṛagh wukā, "pa Khudāy da bāzāgār-wē, yō ṛagh by-her shout was-made, "by God may (?) you-be-advised (?)",2 one shout wukā." Dī ṛagh na kī čhī, "dā shēmā make." By-him (the-husband) sound not was-made thinking, "this woman wu mi mīr kō čhī ṛagh wukā." Byā čhī do dā mtrēyē will me dead make if shout I-make." Then-that is the corpse ʂēzē pa wīs wutōřī; wōs ě ṛawon kā; pa by-the-woman upon the-horse was-tied; the-horse by her started made; in khpula makhā lōr shā; au mīr3 kōr pa lōr its-cown direction gone it-became; and (her) husband of-house in direction ṛawon shā; au do pāsē ṛawon shā. Dōrā dai masawalāi going became; and she behind going became. So-much he arrived na wā čhī dā wumusdā wā-kōr-ta. Bas, dā kōr-ta not was when she arrived to-the-house-to. Enough, she the-house-to

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1. i.e., hardly had this happened when.
2. The meaning is: I adore you by God," but Mr. Linnaeus was not able to analyze the expression, and doubted if it is grammatically perhaps it is of the nature of an interjection.
3. A meaningless adjective like 'well, then.'
4. i.e. in the direction, it came itself.
5. i.e., he had not long reached home when she arrived also.
wurasa'da, jàra zàfà khàpa wa. Sabò dai zàwùn ùñù, arrived, very worn-out sad she-was. Next-day he going become.

màr yè chè, "sù p'ştànàwa wùkù aì, ùì yò suñàthe-husband of-her thinking, "I inquiry will-make saying a man

pa-khùwàshì raghài-kàşë ùì dai chè da ùì màr dai

in-(the)-lonely stony-plain-in dead is (and) asking he by-which dead is

au tsòk dai." Dà wùn'qàdè àì, màrì pàta wa-lè-ta

and who is-he." He came-back of-the-dead-man (the)-vive to-him-to

moluna na shwa. Dai ròghài wa-kòr-ta byà. Sòngà yè tàra

know not become. He came to-the-house-to again. A-spear by-him sharp

dìra chè, "g'ùzë mi àì màr krài." Yàwà shàpì àì

dìa was-made thinking, "wife mine now dead supposing-I-were-to-make." One night by-him.

wàrìa wùwù chè, "tìmàkì ròkà." Dà wùwù ùì pa-kèta-kàşë tyàra dò,

to-her it-was-said that, "tobacco give-me." By-her it-was-said, "on-the-room-in darkness is,"

Dì wàrìa wùwù chè, "tì chè wa-khùwàshì-raghài-ta tilò wòr

By-him to-her it-was-said that, "they when to-(the)-lonely-stony-plain-to world-going rain

hà warèlì, pa-nagha-na tyàra pa-kèta-kàşë kòh na dìwò." Dè

also was-raying, than-that-(than) darker on-the-room-in however not it-is." By-her

wùwù chè, "mò ta molim na wà chè agha dì mo àshìnò

it-was-said that, "me to known not than-secret that that of me acquaintance

tò màr dìwò." Dòna wùn'ntìshìwa, agha àì màr tim

tò hìa dead is." This-much did-not-become, by-her of (her)-husband the-sword

wùkìsta; màrì wànuwà, sòngà yè wàra baròhàra

was-taken: by-(her)-husband the-door was-seized, (the) spear by-him her-at level

kàr., wù-è-wètìla, òì pè wàr-òghìla, wù-yè,

was-made, by-him-at-her-it-was-struck, she on-it to-him-come, (by-him)-to her-it-was-

wètìla pa sòngà pa-nàs-kàßë. Chè dì dò pa na sì òngà

struck with the-spear in-the-belly-in. When of her in-the-belly the-spear

wùntìla yagùù pù-sòngà-kàßë jàr zòr wùkù, tìnà

went-through (lit. went on) by-her on-the-spear-on much force was-made. (her)word

wàr wùrasòlìla pa tì-ǹda ò wù-è-wètìjà. Dì èyuùg

tò hìa did-reach on the-forehead of him (by-her)-he-was-struck. By-him should

wùkù dì wànuwà-ta chè, "tarbò, ùghì, màrì yè

was-made of-her to-the-brothers-to saying, "concern, come, dead by-her

kàrì." Dai wàr-òghìplì, dò yè pù-sòngà-kàßë niwòjìe

I-have-been-made." They to-him-come, she of-him upon-the-spear-on caught

wa. Vrìnìè thè wùkù, dò ò wùn'ntìsi

was. By-(her)-brothers (their)-records were-drawn, she by-them was-witted.

1. cì, hardly had she said this when.
2. ì, took up his position at the door.
3. ì, she rushed on this spear.
4. ì, forced herself with great exertion up the spear.
FREE TRANSLATION OF THE FOREGOING.

A Story of Waziri Life.

Once, Sahib, the Jain Khel and the Bakka Khel took me away to arbitrate in some disputes which they had with other tribes. On that occasion a man said to me, "I have been struck with a sword here, upon my forehead, by a person." I asked him who had done it, and he replied that it was his wife. Then said I, 'why did she do it?' and he answered, 'this is how it happened. I had four cousins, and they gave me their sister to wife, so I began to live with her.

One night I happened to wake, and saw my wife open the door and go out. I suspected that she had some lover, and so I took my sword and followed her. It was pouring rain, and the night was intensely dark. She started from the village, and began to traverse a lonely, stony, plain. She went a long way. At a certain place there was a man seated, with his horse tied up (close by). She went up to him and said, "I have brought you something to eat, if you would like it." He answered, "my hands are unclean. There is a cup on the horse. Bring it here that I may wash them, and then eat." This had hardly happened, when she went out to fetch him water.

Now I, the husband, drew near to him as he remained seated, and struck his head off with my sword so that it rolled on the ground. When she came back with the water he was dead, but I, her husband, had withdrawn to a distance that she might not see me. When she came up to him and saw him there, lying dead, she cried out, "I adjure you by God, give one shout!" I, the husband, gave no shout, for I thought she would kill me if I did so. Well, then, the woman tied the corpse on to the horse and started it off in the direction it chose for itself, while I, the husband, went back home, followed by her. I had hardly reached home, when she came in too. Enough, she arrived much worn out and sad.

Next morning I, the husband, set out to inquire if any man had been found dead in the lonely, stony, plain, and, if so, who he was. But I came back without finding any clue.

The woman is addressing the unknown murderer of her lover. She wishes to recognise him by his voice.
I came back to the house and sharpened my spear: for I said, "I will now kill my wife." One night I asked her for some tobacco, and she answered, "inside the house it is too dark to find it." Then said I, "when thou wentest to the lonely, stony, plain, not only was it pouring rain, but it was also darker than it is now inside the house." Said she, "I never knew that my love was dead at thy hand," and scarcely had she spoken when she snatched up my husband's sword. I, her husband, took up my position by the door and levelled my spear at her. I thrust it at her, and she rushed upon it, so that it struck her in the belly. When it had passed right through her, she forced herself with great exertion up the spear till she was within reach of me, and then she struck me on the forehead with the sword. I shouted out to her brothers, "Cousins, come. She has slain me." They came rushing in, and there she was caught upon the spear. Her brothers drew their swords and smote her and killed her. Then they asked of me, her husband, why she had been killed. Said I, "I saw her with a man on the lonely, stony, plain. I slew the man and I knew not who he was."

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SOUTH-WESTERN PÅŠHTŌ OF KANDAHAR.

For the following specimens of the Pāšhtō spoken round Kandahar and Pishin I am indebted to the kindness of the Agent to the Governor-General in Baluchistan. I only give them in transliteration. It will be seen that the language is very nearly standard Pāšhtō. The main peculiarity is the preference for a instead of ah (as in the Marwat dialect). Thus sam, not sham, I am. The word for 'in' is ke, not khe. The verbal prefix was is pronounced se, but this last sound is common all over the Pāšhtō and Pāštō-speaking areas even when the syllable is written se.

In preparing the specimens for the press I have made no distinction between a and e. The distinction no doubt exists, but was not indicated in the manuscript as received from Qustia. I have not ventured to supply the omission.

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VOL. I.
ERANIAN FAMILY.  

PASHTÔ.

SOUTH-WESTERN (PISHIN AND KANDAHAR) DIALOGUE.

SPECIMEN I.

Da yawa sarı ġwə daśa man wə.  La-hagho-na kashar ḡəət

Of one man two sons were. From-them-from by-the-younger son

plär-tə wowayal chē, 'ai plärə, da məl hisa chē máta

father-to it-was-said that, 'O father, of property portion which me-to

rasgəhi, hagha wa-mə ta ráka.'  Nó hagha məl pa dəf

rasgəhi, hagha wa-mə ta ráka.'  Nó hagha məl pa dəf

fulleth, it to-me-to to-me-gice.' Then by-him property on them

wowəgha. Au pas-la laqgə wəndə kashar ḡəət har-tə

casa vi-le kə, au da bəle məl ka səfər wəléy, au
together was-collected, and of far country on journey he-went, and

halta yə khpal məl pa-bələraí-kə wələdzəwa. Chē

there by-him his-own property on-profligacy-in was-wasted. At-what

wahkə chē har-tə yə wələdzəwa, pa-hagha-məl-kə dəra
time that every-thing by-him was-wasted, in-that-country-in a-mighty

kəkəta swa, au hagha ar-so. Nó da hagha wətan

kəkəta swa, au hagha ar-so. Nó da hagha wətan

femine occurred, and he began-to-be-in-want. Then of that country

da yawa ləl sar-li diɡəm wənsəwa. Hagha daí khpalə kishto-tə da

do one big mou-to he joined. By-him he his-own field-to, of

sədəramə da-pəνə da-pəra wəstəwa. Au də gəşəi chē pa

wine of-feeding for-the-sake was-went. And by-him it-was-wished that on

bəxən kəsə chō sodaram yə khūrə, khpal nas

those hucks which by-the-wine by-them were-eaten, his-own belly

ja-hə-kə; au chē na wən kəwal. Nó pa hənə rəgəhəi, au

he-might-fill; and any-one not to-him-face. Then on sense he-came, and

wə-nə-wayal chē, 'dəzəmə da plär da təmərə maʃərənə

wə-nə-wayal chē, 'dəzəmə da plär da təmərə maʃərənə

it-was-by-him-said that, 'my of father of how-many servants

dəra dədəi stə, au dələ la leghə mləmə. Dələ ba-wələr shəm

much bread is, and I from hunger am-dying. I will-arisen-become

au plər-tə ba-wələrən, au wərtə wə-bə-wəyam chē

au plər-tə ba-wələrən, au wərtə wə-bə-wəyam chē

and father-to will-go, and him-to will-say that,

"Mə da Khudəi au stə dəra gunə Şərə da, au ərə da
"By-me of God and of-they great sin done-has-been, and now of
do lāiq na yem chē stā dzōē wohāla-sam. Mā da khphalō
this worthy not I-am that thy son called-I-may-be. Me of thine-own
maḏūrāno taḵhā da yawa pa-šān jōr-kīra." Nō dai walār-shē,
servants among of one as consider." Then he arīsu-become,
au da khphal plār wa-lūrī-ta māhī sāh; an haghā la lārē
and of his-own father towards travelling become; and he yet distant
wō chē plār wōld, au ráham yē rāghaī,
wo that by-the-father (he)-was-seen, and compassion to-him come,
war wuzghāst, pa-ghež-kē wonēw, mach yē kar.
to-him he-rēn, on-neck-on he-was-taken, kiss by-him was-done.
Dgūl warta wowayal chē, 'āi plārā, mā da Khudāi au
By-the-son him-to it-was-said that, 'O father, by-me of God and
stā dēmā gumaḥ kārē-da, au ōs dā na sāhī chē
of-them great sin done-has-been, and now it-is not proper that
bīa stā dzōē wohāla-sam.' Plār wa-khphalō-maukārānā-ta
again thy son called-I-may-be.' By-the-father to-his-own-servants-to
wōwē chē, 'far-shō-lā sāh kālī rā-wohāsāi, rā yē warzi,
it-was-said that, 'good-than good robe to-me-bring-forth, to-me them bring,
au pa da yē wāghūndāi; au da-da pa-lās-kē gūsī, au pa
and on him it put-on; and of-him on-hand-on ring, and on
pešā móchānē kai. Mūgh ba ḫūrā, au khūshāi ba kawā;
foot shoes put. We will eat, and merriment will make;
walā chē dzāmā dā dzōē mār wō, ōs ēhwandāi sawāi dāi;
because that my this son dead was, now alive become is;
wrūk wō, ōs mūnda sā.' Nō haghō khūshālī kawā,
lost was, now found become.' Then by-them merriment was-made.

Au da haghā maghar dzōē pa-kīcht-kē wō. Chē kūrta
And of him the-elder son on-field-in was. When the-house-to
nizārādī rāghānī, da ghamālō au da hatān ghʷahō yē wārwōda.
near he-came, of songs and of dancing noise by-him were-heard.
Nō rā nākuwar yē rāwghāst, pushtīnā yē wōra chē,
Then one servant by-him was-called, inquiry by-him was-made that,
'dā tā di?' Haghā war-tā wowayal chē, 'stā wūr rāghūlā
'this what is'? By-him him-to it-was-said that, 'thy brother come
daī, au stā plār lūya mēlmāstā kārē-da, da dē da-pārā chē
is, and by-thy father great feast made-is, of this on-account that
haghā yē rōg-h-jōr womūnda.' Da ḫapā sāh, na yē
he by-him safe-and-sound was-found.' He angry became, not by-him
ghūsht chē danānā fār-xhī. Nō da-da plār dābānā
it-was-told, that within he-should-go. Then of-him the-father outside
rāghānī, au daī yē pakhūlā kai. Da wa-plār-tā pa-dzawāb-kē
came, and he by-him entreaty was-made. By-him to-father-to on-reply-on
wōwē chē, 'gūrā, la dāmra kalō stā khidmat kawum, au it-was-said that, †see, from so-many years thy service I-am-doing, and het-kala stā la hukma na yam garzēdalai, au tā ever thy from command not I-am having-transgressed, and by-thee het-kala yau marghūmai wa-mā-īa rā-na-kai, chē dā la-khpalo ever one kid to-me-to to-me-not-given, that I with-my-own dūstānā-sara khūshā wokan; au chē stā dā dāē rāghai, chē stā friends-with merriment might-make, and when thy this son came, by-thom thy māl yē lār kameinai jār-kai, da hūgha da-pāra property by-him with harlots devoured-has-been-made, of him for-the-sake tā lāya doĉāi wokṣa.' Hūgha war-ta wōwazal chē, 'Al ḍōyn, by-thee great bread was-made.' By-him him-to it-was-said that. 'O son, tā la-mā-sara yē, au tā chē dāmā dī, hūgha stā dī, thou with-me-with art, and anything what mine is, that thing is. Nō khūshālī kawal, au khūshādal bāya, wāle chē stā dā Then merriment to-make, and to-be-merry seek, because that thy this wrōr may wō, zhwanḍāl sō; au wruk wō, ńō mūnda sō.' brother dead was, alīce became; and lost son, now found became.
ERANIAN FAMILY.  
EASTERN GROUP.

PAŠTŌ.

SOUTH-WESTERN (PISHIN AND KANDAHAR) DIALECT.

SPECIMEN II.

Arwedali mē dī chē Amir Dost Muhammad Khan yawa-plā Heard by-me is that the Amir Dost Muhammad Khan once pa-shamik-kē Turkistan-ta tāi Chē Hindū-Kush-ta wornēda ṣhpa in-winter-in Turkistan-to was-going. When the Hindū-Kush-to he-reached night wa, au wāwra ārēdala. Da paltanē da spāhyāno da bār it-was, and snow was-falling. Of the-infantry of the-sepoys of a-loaded.

ūṣh ghōzār sawāi-wō, bār yē lowēdālai wō. Spāhyāno camel a-slip had-taken-place, the-load of-it fallen was. By-the-sepoys hagha bār pa-hyār-ta tārn au pa ūṣh yē bāndē that load again was-being-tied and on camel it upon kāwā. Pa-hagha-wakht-kē yawa paltani da Amir Dost were-making. At-that-time-at by-one soldier of the Amir Dost Muḥammad Khan de-parē tēr ẓhikandzal wokra. Amir Muḥammad Khan concerning utterance abusive were-made. The Amir Dost Muḥammad Khan de-dūl la-tanga tērēda. Dūl na līda. Dost Muḥammad Khan of them by-side was-passing. They not saw. Hagha ẓhikandzal da au Wazir Muḥammad Akbar Khan de dā That abuse by-him and Wazir Muḥammad Akbar Khan of him ẓnarī dawātī wairwēda. Amir khpāl ghwazhūna kānā the-saw by-both was-heard. By-the Amir his-own ears deaf wāchawal, au Wazir Muḥammad Akbar Khan wō-nā-zghamāla. Zghah were-turned, and by-Wazir Muḥammad Akbar Khan wō-nāt-(it)borne. Shout yē kā ẓharē, īdā kām spī woghāpal? Ī Da Wazir by-him was-made that, ‘it by-which dog was-barked?’. Of the Wazir’s zghah laka tālānda la nōrō zghāhō judā wō. Har-cha shout like thunder from other shouts different was. Every-one pēzhānd. Spāhyāno chē hagha dād Iwar zghāh wairwēda, recognized. By-the-sepoys taken that strong resonant shout was-heard, da tōlō rang wālwa. Kholā yē war-la-wardaghī. Amir of all colour fled. Months of-them were-shut. By-the Amir Dost Muḥammad Khan jēlau wō-nīw, nārē kāp, ‘Muḥammad Dost Muḥammad Khan rein was-drawn, cry was-made, ‘Muḥammad
Akbar, hūgh kawa, chē bāl zubgh dā tar khōin
Akbar, attention make, that another utterance your from mouth
wn-na-wodā. Du dūl bāl wu-gārā, pa-dzā ba dē
not-issues. Of them the-plight see, instead of this
chē da-dūl-la ḍūkandzalō khāna sē, khāli chē pa
that of-them-of abuse annoyed you-should-be, it-is-proper that on
dūl ṭa wosō-dī. Ka ta da dūl pa ḍūl waē, nō
them heart you-should-burn. If you of them in place had-been, then
ba da de dūl bāl ša dar-lā ma'llūm sawai-wō. Amir dā
would of them the-plight well you-to known have-been.' By-The Amir this
was-said, he-proceeded. The-Waṣir also silently on-the-father-after followed.
Spāhiyāno Amir ham pa zubgh bāndē wompāhānd. Haqhā
By-the-sepoys the Amir also by voice on-account-of was-recognized. By-that
pāche-kūhi spāhī nārē kṛa, 'Ā, Amir Šāhība, tā ḍa wu-na-paghándalām,
soul-mouthed sepoy cry was-made, 'O, Amir Šāhīb, by-you I on-not-identified-I.
Dūmā nūm Khaṭol dāī; da Marwānd ṭūī yem; Andār yem; da Bakhtāsh
My name Khaṭol is; of Marwānd son I-am; Andār I-am; of Bakhtāsh
la kahī yem; pa-shāhī-pāttān-kē da pendgāmē toll dōshām dāwān
from-the family I-am; in:-Royal-regiment-in of fifth company thirtyeth man
yem. Ta mā ša wompāhāna, au wārwā. Ka Khudāi waqīt ráwōšt
I-am. You me well identify, and listen. If God the-time bring-about
au ḍa stā pa-mukh-kē maṛ na swam, ḍa harāmūnī yem.' and I your in-face-in killed not become, I illegitimate am.'

Pas-lā ḍa ḍūl pa-yawa-moqadema-kē chē dēra snkhā wa, da dūshman
After a-few years in-a-fight-in which very hard was, of the-enemy
da khwā yawa ghašhtāli ghaṭ maṣhār wa-Amīr-ta war-watūdē sō; tūrā
of-the-side one stoutheart harly chief to-the-Amīr-to advanced became; sword
ye wokshālu; pōrta ye kṛa; ghašht ye chē
by-him was-drawn; lifted-up by-him was-made; it-was-wished by-him that
pa-Amīr-bāndē wārāi wokē. Haqgha ghašhtāli spāhī haṭa zūkhī dē wō;
on-the-Amīr-upon strike homay. That gallant sepoy there close was:
pa talwār ye ḍuān da turē au da Amīr ter-muānde kai.
with haste by-him kin-body of the-sword and of the-Amīr between was-placed.
Haghā tūrā chē pa Amīr pōrta swē-wa, pa da waṅgalēda. Da:
That sword which on-the-Amīr uplifted had-been, on him fell. He
khāndal au nārē ye kṛa chē, 'Khudāya, ā-sā-lōē shukrā wē
was-laughing and cry by-him was-made thatl, 'O-God, the-to thanks be
chē da Amīr Šāhīb da Hindū-Kuṣh da shē pārwarānī marī na
that of the-Amīr Šāhīb of the-Hindū-Kuṣh of the-night indebted killed not
"Sawam" Da ye woyayal, an da Amir da as pa-pujo-ké
I-am. This by-hin was-nail, and of the-Amir of the-horse at-the-feet-at
wolweda, sa ye wokhatala.
he-fell, breath by-hin was-given-up.

FREE TRANSLATION OF THE FOREGOING.

I have heard that Amir Dost Muhammad Khan was once proceeding in winter to Turkistan. When he reached the Hindú Kush it was dark and snow was falling. A loaded camel belonging to the infantry soldiers had slipped and its load fell off. The sepoyos were tying up the load again and putting it on the camel, when one of them used some very abusive language about Amir Dost Muhammad Khan. The Amir was passing, but was not noticed by them.

Both Amir Dost Muhammad Khan and his son Wazir Muhammad Akbar Khan heard the abusive language. The Amir turned a deaf ear to it, but the Wazir could not tolerate it. He shouted (asking) who the dog was that had barked. The Wazir's voice of thunder differed from (all) other voices and every one recognized it.

When the soldiers heard that strong resonant voice all changed colour, and kept their mouths shut. Amir Dost Muhammad Khan drew rein and cried: 'Muhammad Akbar, beware lest another sound escape your mouth. Behold their plight; instead of being annoyed at their abuse, your heart should suffer for them. Had you been in their place their plight would have been well known to you.'

The Amir said this and proceeded. The Wazir was silent and followed his father.

The sepoyos recognized the Amir too by his voice, and the foul-mouthed soldier cried, 'Amir Sahib, you have not identified me. My name is Khajol and I am the son of Mayand. I am an "Amir," and belong to the family of Bakshis. I am the 38th man in the 5th Company of the Imperial Regiment. Please fully identify me and listen to me. If God gives me the opportunity and I do not die in your presence may I be (reckoned) of illegitimate birth.'

After some years, in a hard fight which occurred, a stalwart and burly chief among the enemy advanced against the Amir. He drew his sword and, lifting it, was about to strike at the Amir. The gallant soldier was close by. He hastily placed his body between the sword and the Amir, and the sword (blow) which was aimed at the Amir fell on the soldier. The latter laughed and cried: 'O God, thanks be to Thee that I have not died (still) owing to the Amir the debt under which he laid me that night on the Hindú Kush.' As he uttered these words, he fell at the feet of the Amir's horse and breathed his last.
OTHER BALUCHISTAN DIALECTS.

The Pashto of Baluchistan varies from place to place, and from tribe to tribe, but the only specimens received from the Agency are those illustrating the dialect of Pishin and Kandahar given in the preceding pages. In order, therefore, to complete the information as far as possible, I supplement these specimens by the following account of the different forms of Baluchistan Pashto, taken from § 227 of Mr. Denys Bray's Report on the Census of Baluchistan for 1911:

Chief among the many local dialects is Kâkhâr, one of whose most peculiarities is the change of ə in standard Pashto to a: vəsx)iKal4 for vəsx)iKal4, I arrive; vəpazg)iKal for vəpazg)iKal, I tremble; do:n for do:n, 30; təbə: for təbə:, 40. But the two idiosyncrasies that seem to strike non-Kâkhâr Pashtûns more than anything else are, first, the employment of the masculine vocative termination for the feminine gender also: o:n:er-a ok brother, o:n:er-a, o:n:er-a. And, second, the childish regularisation of irregular plurals; gəzna, gəzna, for gəzna, men, and gəz, men. Perhaps the chief characteristic of the Kâkhâr dialect, which in general is very similar to Kâkhâr, is the softening of ə to ə in chic for chic, why? The Arabic change ə sometimes to a, like the Kâkhâr, and sometimes to i as in dər for dər, 3.; another peculiarity of his is an occasional changing of ə preceded by a consonant to ə as in ə as in ə as in ə dər, 9. The manuscript is fond of lengthening short ə, and of assimilating ə and ə to the harsher ə and ə: gə:zi: for gə:zi:, 6.; he is also fond of changing a medial ə to ə: di:n for nizt, 90. But more important still is his conversion of the ancient ə-sound in many words to ə: də wə, my, instead of ə: də wə, our, for ə: də wə. These are of course but a few local dialects gathered from the hands—just enough to show that grumbling into the Pashtô dialects of Baluchistan would not be labour lost. But before I leave the subject, I cannot refrain from citing a bit of the Prodigal Son translated into a dialect that has earned a surprising local notoriety: merely because it requires in the special names of Tarmid or Chaghard: ... el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: ol el ay: 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<table>
<thead>
<tr>
<th>English</th>
<th>Pashto (of Peshawar)</th>
<th>Urdu (Western)</th>
<th>Pashto (Pakhil and Kandahar)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>Yau</td>
<td>Yō (m), yawn (f)</td>
<td>Yau.</td>
</tr>
<tr>
<td>2. Two</td>
<td>Dwa</td>
<td>Dwa (m), dwā (f)</td>
<td>Dwa.</td>
</tr>
<tr>
<td>3. Three</td>
<td>Drē</td>
<td>Drē</td>
<td>Drē.</td>
</tr>
<tr>
<td>4. Four</td>
<td>Salēr</td>
<td>Tsalēr or salēr</td>
<td>Tsalēr.</td>
</tr>
<tr>
<td>5. Five</td>
<td>Pīnsa</td>
<td>Pīna</td>
<td>Pīnsa</td>
</tr>
<tr>
<td>7. Seven</td>
<td>Uwa†</td>
<td>Īwa</td>
<td>Uwa.</td>
</tr>
<tr>
<td>8. Eight</td>
<td>At†</td>
<td>Wota</td>
<td>Ata.</td>
</tr>
<tr>
<td>10. Ten</td>
<td>Lās</td>
<td>Lās</td>
<td>Lās.</td>
</tr>
<tr>
<td>11. Twenty</td>
<td>Shī†</td>
<td>Shī</td>
<td>Shī.</td>
</tr>
<tr>
<td>12. Fifty</td>
<td>Pīnās</td>
<td>Pīnās</td>
<td>Pīnās</td>
</tr>
<tr>
<td>13. Hundred</td>
<td>Sī†</td>
<td>Sī</td>
<td>Sī.</td>
</tr>
<tr>
<td>14. I</td>
<td>Z†</td>
<td>Z†</td>
<td>Z†.</td>
</tr>
<tr>
<td>15. Of me</td>
<td>Mā mā sūrā</td>
<td>Dā māṭ, ū māṭ</td>
<td>Dāmā.</td>
</tr>
<tr>
<td>17. We</td>
<td>Mūg or mūgā</td>
<td>Mīsh</td>
<td>Mīsh.</td>
</tr>
<tr>
<td>18. Of us</td>
<td>Z mūg</td>
<td>Dā mīsh, ū mīsh</td>
<td>Dāmīsh.</td>
</tr>
<tr>
<td>19. Our</td>
<td>Z mūg</td>
<td>Dā mīsh, ū mīsh</td>
<td>Dāmīsh.</td>
</tr>
<tr>
<td>20. Thou</td>
<td>T†</td>
<td>Ta</td>
<td>Ta.</td>
</tr>
<tr>
<td>21. Of thee</td>
<td>Dā mā sīrā</td>
<td>Dā mā, ū mā</td>
<td>Sīrā.</td>
</tr>
<tr>
<td>22. These</td>
<td>Dā mā sīrā</td>
<td>Dā mā, ū mā</td>
<td>Sīrā.</td>
</tr>
<tr>
<td>23. You</td>
<td>Tassā</td>
<td>Tassā or tīsh</td>
<td>Tassā.</td>
</tr>
<tr>
<td>24. Of you</td>
<td>Sīshā</td>
<td>Dā mīsh, ū mīsh</td>
<td>Sīshā.</td>
</tr>
<tr>
<td>25. Your</td>
<td>Sīshā</td>
<td>Dā mīsh, ū mīsh</td>
<td>Sīshā.</td>
</tr>
</tbody>
</table>

1 In this column no distinction is made between * and ū.
<table>
<thead>
<tr>
<th>English</th>
<th>Pachit (of Pachmar)</th>
<th>Wadist (Wadristan)</th>
<th>Pachit (Pachmar and Kandhar)</th>
</tr>
</thead>
<tbody>
<tr>
<td>26. He</td>
<td>Ha ḍha or ṣagha</td>
<td>Agha</td>
<td>Ha ḍha</td>
</tr>
<tr>
<td>27. Of him</td>
<td>Ya or ḍa ha ḍha</td>
<td>ḍa yagha, ṣagha</td>
<td>Da ha ḍha</td>
</tr>
<tr>
<td>28. His</td>
<td>Ya or ḍa ha ḍha</td>
<td>ḍa yagha, ṣagha</td>
<td>Da ha ḍha</td>
</tr>
<tr>
<td>29. They</td>
<td>Ha ḍha</td>
<td>ṣagha</td>
<td>Ha ḍha</td>
</tr>
<tr>
<td>30. Of them</td>
<td>Ya, ḍa ha ḍha, or ḍa ha ḍha</td>
<td>ḍa yagha, ṣagha</td>
<td>Da ha ḍha</td>
</tr>
<tr>
<td>31. Their</td>
<td>Ya, ḍa ha ḍha, or ḍa ha ḍha</td>
<td>ḍa yagha, ṣagha</td>
<td>Da ha ḍha</td>
</tr>
<tr>
<td>32. Hand</td>
<td>Līs (m)</td>
<td>Līs (m)</td>
<td>Līs</td>
</tr>
<tr>
<td>33. Foot</td>
<td>Pīṣh, pronounced kipa</td>
<td>Pīṣh (f)</td>
<td>Pīṣh</td>
</tr>
<tr>
<td>34. Nose</td>
<td>Pōm (f)</td>
<td>Pōm (f)</td>
<td>Pāra</td>
</tr>
<tr>
<td>35. Eye</td>
<td>Sṭṛgga</td>
<td>Sṭṛgga (f)</td>
<td>Sṭṛgga</td>
</tr>
<tr>
<td>36. Mouth</td>
<td>Khu (f)</td>
<td>Khu (f)</td>
<td>Khu</td>
</tr>
<tr>
<td>37. Tooth</td>
<td>Ghākh (m)</td>
<td>Ghākh (m)</td>
<td>Ghākh</td>
</tr>
<tr>
<td>38. Ear</td>
<td>Ghāṅg (m)</td>
<td>Ghāṅg (m)</td>
<td>Ghāṅg</td>
</tr>
<tr>
<td>39. Hair</td>
<td>Wāṅh (m)</td>
<td>Wāṅh (m)</td>
<td>Wāṅh</td>
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<tr>
<td>40. Head</td>
<td>Sar (m)</td>
<td>Sar (m)</td>
<td>Sar (m)</td>
</tr>
<tr>
<td>41. Tongue</td>
<td>ḍa ḍha, abhāh (m)</td>
<td>ḍa ḍha (f)</td>
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</tr>
<tr>
<td>42. Belly</td>
<td>Gōḍha</td>
<td>Gōḍha (f)</td>
<td>Nār</td>
</tr>
<tr>
<td>43. Back</td>
<td>Shā (f)</td>
<td>Shā (f)</td>
<td>Shā</td>
</tr>
<tr>
<td>44. Iron</td>
<td>Ospāna</td>
<td>Ospāna (f)</td>
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</tr>
<tr>
<td>45. Gold</td>
<td>Sā ṣar (m)</td>
<td>Sā ṣar (m, pl.)</td>
<td>Sā ṣar</td>
</tr>
<tr>
<td>46. Silver</td>
<td>Sπhā ṣar (m, pl.)</td>
<td>Sπhā ṣar (m, pl.)</td>
<td>Sπhā ṣar</td>
</tr>
<tr>
<td>47. Father</td>
<td>Pīr (m)</td>
<td>Pīr (m)</td>
<td>Pīr</td>
</tr>
<tr>
<td>48. Mother</td>
<td>Mōr (f)</td>
<td>Mōr (f)</td>
<td>Mōr</td>
</tr>
<tr>
<td>49. Brother</td>
<td>Wōṭ (m)</td>
<td>Wōṭ (m)</td>
<td>Wōṭ</td>
</tr>
<tr>
<td>50. Sister</td>
<td>Khūr, khūr</td>
<td>Khūr (f)</td>
<td>Khūr</td>
</tr>
<tr>
<td>51. Man</td>
<td>Sārō or sōpāl</td>
<td>Sārē (m)</td>
<td>Sārē</td>
</tr>
<tr>
<td>52. Woman</td>
<td>Khā (m)</td>
<td>Sīṭhā (f)</td>
<td>Sīṭhā</td>
</tr>
<tr>
<td>English</td>
<td>Pakhto (of Pashtunet)</td>
<td>Waziri (Waziristan)</td>
<td>Pashto (Kabul and Kunduz)</td>
</tr>
<tr>
<td>---------</td>
<td>----------------------</td>
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<td>--------------------------</td>
</tr>
</tbody>
</table>
| 23. Wife | ٹیئر, ٹیئرہ, ٹیئرہ (f) | شیآن (f) | مینما |}
| 24. Child | ملین | وچیک (m) | هلائک |
| 25. Son | ژی | ژی (m) | ژی |
| 26. Daughter | لئی | لئی (f) | لئی |
| 27. Slave | موټي | موټي (f) | موئی |
| 28. Cultivator | زامولدار | (D.) | باغار |
| 29. Shepherd | چپن | چپن (m) | شپا |
| 30. God | خدونی | خدونی (m) | خدونی |
| 31. Devil | چائیپ | چائیپ (m) | چائیپ |
| 32. Sun | نمر, pronounced nwar | نمر (m) | نمر |
| 33. Moon | چپمی | شپمی (f) | شپمی |
| 34. Star | ستئ | ستئ (m) | ستئ |
| 35. Fire | یئر | یئر (m) | یئر |
| 36. Water | ہئی | ہئی (f: y) | ہئی |
| 37. House | ٹیئر deficiencies | شپمی (m) | شپمی |
| 38. Horse | ڈن | ڈن (m) | ڈن |
| 39. Cow | چیم | چیم (f) | چیم |
| 40. Dog | سپ | سپ (m) | سپ |
| 41. Cat | پلن | پلن (f) | پلن |
| 42. Cock | چرئ | چرئ (m) | چرئ |
| 43. Duck | ہلال | ہلال (f) | ہلال |
| 44. Ass | چئر | چئر (m) | چئر |
| 45. Camel | یئر | یئر (m) | یئر |
| 46. Bird | ڈن | ڈن (m) | ڈن |
| 47. Go | زئر | زئر (f) | زئر |
| 48. Eat | کھور | کھور (f) | کھور |
| 49. Sit | کھئیئر, pronounced knea | کھئینئی | کھئینئی |

*Pakhto—113
q. 3*
<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>20. Come</td>
<td>Ḳhīn or ړلا</td>
<td>ḲAM</td>
<td>Ḳan.</td>
</tr>
<tr>
<td>21. Best</td>
<td>Wwāwā (Imperative), wkHz (Tajf.),</td>
<td>Wāhā</td>
<td>Wōwān, wāhā.</td>
</tr>
<tr>
<td>22. Stand</td>
<td>Wadrōga (Imper., wadrōga (Tajf.),</td>
<td>Dāshō</td>
<td>Wōdā.</td>
</tr>
<tr>
<td>23. Die</td>
<td>Mīrā (Imper.), mīrā (Tajf.),</td>
<td>Mīrā</td>
<td>Ḳar.</td>
</tr>
<tr>
<td>25. Run</td>
<td>Wānghalā (Imper., wānghalā (Tajf.),</td>
<td>Tūgbakā</td>
<td>Wānghalā.</td>
</tr>
<tr>
<td>26. Up</td>
<td>Fōra</td>
<td>Fōra</td>
<td>Lūwaj, fōra,</td>
</tr>
<tr>
<td>27. Near</td>
<td>Kānā</td>
<td>Nādō</td>
<td>Nīkō.</td>
</tr>
<tr>
<td>29. Far</td>
<td>Līsā</td>
<td>Uyā</td>
<td>Lājā.</td>
</tr>
<tr>
<td>30. Before</td>
<td>Makhāmakh or makh kā</td>
<td>Wāntī</td>
<td>Wāntī.</td>
</tr>
<tr>
<td>32. Who?</td>
<td>Śō</td>
<td>Ėk</td>
<td>Tāsh, chā.</td>
</tr>
<tr>
<td>33. What?</td>
<td>Śō</td>
<td>Ėk</td>
<td>Tā.</td>
</tr>
<tr>
<td>34. Why?</td>
<td>Wāla, wā-lā</td>
<td>Wāla</td>
<td>Wālā.</td>
</tr>
<tr>
<td>35. And</td>
<td>An</td>
<td>An</td>
<td>An.</td>
</tr>
<tr>
<td>37. If</td>
<td>Kā</td>
<td>Kā</td>
<td>Kāshchē.</td>
</tr>
<tr>
<td>38. Yes</td>
<td>Ḳhō or ḳā</td>
<td>E</td>
<td>Ḳ.</td>
</tr>
<tr>
<td>39. No</td>
<td>Na</td>
<td>Na</td>
<td>Na.</td>
</tr>
<tr>
<td>40. Also</td>
<td>Arman</td>
<td>Armanā</td>
<td>Ḳal-hār.</td>
</tr>
<tr>
<td>41. A father</td>
<td>Pār</td>
<td>Tā pār</td>
<td>Wān pār.</td>
</tr>
<tr>
<td>42. Of a father</td>
<td>Deplā</td>
<td>Dā yawa pār</td>
<td>Dā yawa pār.</td>
</tr>
<tr>
<td>43. To a father</td>
<td>Pār tu, pār lā</td>
<td>Wā yawa pār tu</td>
<td>Wā yawa pār-tā.</td>
</tr>
<tr>
<td>44. Promine father</td>
<td>Lā pār na, dē plār na, or la pār.</td>
<td>Dā yawa pār na</td>
<td>Lā yawa plānā.</td>
</tr>
<tr>
<td>45. Two fathers</td>
<td>Dwa plārōnā</td>
<td>Dwa plānā</td>
<td>Dwa plānā.</td>
</tr>
<tr>
<td>46. Father</td>
<td>Plārōnā</td>
<td>Plānā</td>
<td>Plānā.</td>
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116—Pashto.
<table>
<thead>
<tr>
<th>English</th>
<th>Dakhó (of Pashto)</th>
<th>Warsh (Wandistrict)</th>
<th>Pashto (Pashto and Kunduz)</th>
</tr>
</thead>
<tbody>
<tr>
<td>107. Of fathers</td>
<td>Də plärěmə</td>
<td>Də plärniyə</td>
<td>Da plérə.</td>
</tr>
<tr>
<td>108. To fathers</td>
<td>Plärni nə ta, la</td>
<td>Wa plärniyə ta</td>
<td>Plérə-ta.</td>
</tr>
<tr>
<td>109. From fathers</td>
<td>La plärniyə na, etc.</td>
<td>Də plärniyə na</td>
<td>La plérə ta.</td>
</tr>
<tr>
<td>110. A daughter</td>
<td>Lər</td>
<td>Yawa lir</td>
<td>Yawa lir.</td>
</tr>
<tr>
<td>111. Of a daughter</td>
<td>Də lir</td>
<td>Də yawə lir</td>
<td>Da yawə lir.</td>
</tr>
<tr>
<td>112. To a daughter</td>
<td>Lər ta, la</td>
<td>Wa yawə lir ta</td>
<td>Yawə lir-ta.</td>
</tr>
<tr>
<td>113. From a daughter</td>
<td>La ləmə na, etc.</td>
<td>Də yawə lir na</td>
<td>La yawə lir-na.</td>
</tr>
<tr>
<td>114. Two daughters</td>
<td>Dwa ləmpə</td>
<td>Dwa ləmpa</td>
<td>Dwa ləmp.</td>
</tr>
<tr>
<td>115. Daughters</td>
<td>Ləmpa</td>
<td>Ləmpa</td>
<td>Ləmpa.</td>
</tr>
<tr>
<td>116. Of daughters</td>
<td>Də ləmpə</td>
<td>Də ləmpa</td>
<td>Da ləmp.</td>
</tr>
<tr>
<td>117. To daughters</td>
<td>Ləmp ina la</td>
<td>Wa ləmpa la</td>
<td>Ləmp-ə.</td>
</tr>
<tr>
<td>118. From daughters</td>
<td>La ləmpa na, etc.</td>
<td>Də ləmp na</td>
<td>La ləmp na.</td>
</tr>
<tr>
<td>119. A good man</td>
<td>Kə sarə</td>
<td>Yo shə sarəl</td>
<td>Yaw shə sarəl.</td>
</tr>
<tr>
<td>120. Of a good man</td>
<td>Də kə sarə</td>
<td>Də yawə shə sarə</td>
<td>Da yawə shə sarə.</td>
</tr>
<tr>
<td>121. To a good man</td>
<td>Kə sarə ta, la</td>
<td>Wa yawə shə sarə ta</td>
<td>Yaw shə sarə-ta.</td>
</tr>
<tr>
<td>122. From a good man</td>
<td>La kə sarə na, etc.</td>
<td>Də yawə shə sarə na</td>
<td>La yaw shə sarə na.</td>
</tr>
<tr>
<td>123. Two good men</td>
<td>Dwa kə sarə</td>
<td>Dwa shə sarə</td>
<td>Dwa shə sarə.</td>
</tr>
<tr>
<td>124. Good man</td>
<td>Kə sarə</td>
<td>Shə sarə</td>
<td>Shə sarə.</td>
</tr>
<tr>
<td>125. Of good men</td>
<td>Də kə sarə</td>
<td>Də shə sarə</td>
<td>Da shə sarə.</td>
</tr>
<tr>
<td>126. To good men</td>
<td>Kə sarə ta, la</td>
<td>Wa shə sarə ta</td>
<td>Shə sarə-ta.</td>
</tr>
<tr>
<td>127. From good men</td>
<td>La kə sarə na, etc.</td>
<td>Də shə sarə na</td>
<td>La shə sarə na.</td>
</tr>
<tr>
<td>128. A good woman</td>
<td>Kənə shə-əna</td>
<td>Yawə shə shə-əna</td>
<td>Yaw shə shadəna.</td>
</tr>
<tr>
<td>130. Good woman</td>
<td>Kənə shə-əna</td>
<td>Şə qənə</td>
<td>Şə qənə.</td>
</tr>
<tr>
<td>131. A bad girl</td>
<td>Nəkə-ə jələkai</td>
<td>Yawə wəroə qənəkai</td>
<td>Badə jələkai.</td>
</tr>
<tr>
<td>132. Good</td>
<td>Kə</td>
<td>Şə (m), şə (f)</td>
<td>Şə.</td>
</tr>
<tr>
<td>133. Better</td>
<td>Də buyəna kə, than that good.</td>
<td>(Pa yəğul na) šə (than that good)</td>
<td>Də şə (very good).</td>
</tr>
</tbody>
</table>
| English | Paphié (of Pudawary) | Wolof (Wanishan) | Pażoś (Pahibe and Kaakhot)
<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>134. Best</td>
<td>Đu tó do na k*b, tõm ait gud.</td>
<td>(P* gohnd na) s*b (tõms ait gud).</td>
<td>Taş ch* chu.</td>
</tr>
</tbody>
</table>
| 135. High | Ubaa | Ch*b (m), ch*b (f) | Lwaw
<p>| 136. Higher | [D* (er la)—ma] uhuba | ...........ch<em>b (Sec 128) | Đh</em> lwağ |
| 137. Highest | La (er d)* tõn na uhuba | ...........ch<em>b (Sec 128) | Tur lwağ lwağ |
| 138. A horse | Ås | Yo së | Taà ån. |
| 139. A mare | Äspa | Yawa wëspa | Yawa åspa. |
| 140. Horse | Åstina | Wëstina | Åstina. |
| 141. Jarc | Äspa | Wëapa | Åspa. |
| 142. A bull | Ghwáy</em> | Yo ghôsjuji | Yen ghwayal. |
| 143. A cow | Ghwá | Yawa ghwá | Yawa ghwá. |
| 144. Bulls | Ghwáyan | Ghôsjuji or ghwayá | Ghwâyán. |
| 145. Cows | Ghwá | Ghwá | Ghwá. |
| 146. A dog | Sip | Yo spai | Tн spay. |
| 147. A bitch | Spai | Yawa spai | Yawa spay. |
| 149. Bitches | Spai | Spai | Spai. |
| 150. A he goat | Chêa | W*a | Taw wëz. |
| 151. A female goat | Chêla | Wà | Taw hëz. |
| 152. Goats | Chêla (m), chêla (f) | W*a (m), wës (f) | Bëz. |
| 153. A male deer | Hësd, pronounced ñs \ë | Laka<em>gh</em>wë (m) | Tañ hëz. |
| 154. A female deer | Ñmï | Laka<em>gh</em>wë (f) | Tañ hëz. |
| 155. Deer | Ñmï | Laka<em>gh</em>wë (m) | Hësî. |
| 156. I am | Zt yu* | Zt yë | Ñs yës, yëz. |
| 157. Thou art | Tyë | Ta yë | Ta yë. |
| 158. He is | Haga dë | Aga dë (S\ëe ë, aga dë) | Haga dë. |
| 159. We are | Mëg yë | Mëgh yë | Mëgh yë. |
| 160. You are | Tëb yë | Tëb yësal or yësal | Tëb yësal. |</p>
<table>
<thead>
<tr>
<th>English</th>
<th>Pashto (of Pashtun)</th>
<th>Waziri (Wurthmann)</th>
<th>Pashto (Pashto and Kandahar)</th>
</tr>
</thead>
<tbody>
<tr>
<td>161. They are</td>
<td>Ḥagha ḏi</td>
<td>Aqha ḏi</td>
<td>Ḥagha ḏi</td>
</tr>
<tr>
<td>162. I was</td>
<td>Zə wun</td>
<td>Zə wə</td>
<td>Dəw wun</td>
</tr>
<tr>
<td>163. Thou wast</td>
<td>Tə wə</td>
<td>Tə wə</td>
<td>Tə wə</td>
</tr>
<tr>
<td>164. He was</td>
<td>Ḥagha wə</td>
<td>Aqha wə</td>
<td>Ḥagha wə, wə</td>
</tr>
<tr>
<td>165. We were</td>
<td>Məg wə</td>
<td>Məg wə</td>
<td>Məg wə</td>
</tr>
<tr>
<td>166. You were</td>
<td>Ṭaṭ wə</td>
<td>Ṭaṭ wə</td>
<td>Ṭaṭ wə</td>
</tr>
<tr>
<td>167. They were</td>
<td>Ḥagha wə</td>
<td>Aqha wə</td>
<td>Ḥagha wə, wə</td>
</tr>
<tr>
<td>168. Be</td>
<td>Shə</td>
<td>Shə (= become)</td>
<td>Sa</td>
</tr>
<tr>
<td>169. To be</td>
<td>Shwə</td>
<td>(Wanting)</td>
<td>Swən</td>
</tr>
<tr>
<td>170. Being</td>
<td>Shənkə</td>
<td>(Do.)</td>
<td>Shəbn</td>
</tr>
<tr>
<td>171. Having been</td>
<td>Shwə</td>
<td>(Do.)</td>
<td>Swən</td>
</tr>
<tr>
<td>172. I may be</td>
<td>Zə wə(un)</td>
<td>Zə yə</td>
<td>Kəpəm</td>
</tr>
<tr>
<td>173. I shall be</td>
<td>Zə ba wə(un)</td>
<td>Zə wə</td>
<td>Wə ba sam</td>
</tr>
<tr>
<td>174. I should be</td>
<td>Zə wə(un)</td>
<td>Zə wə</td>
<td>Wə</td>
</tr>
<tr>
<td>175. Beat</td>
<td>Wuwāba</td>
<td>Wuwāyə</td>
<td>Wə</td>
</tr>
<tr>
<td>176. To beat</td>
<td>Wəhl</td>
<td>Wəhl</td>
<td>Wəhn</td>
</tr>
<tr>
<td>177. Beating</td>
<td>Wəhənkə</td>
<td>(Wanting)</td>
<td>Wəhənə</td>
</tr>
<tr>
<td>178. Having beaten</td>
<td>Wəhə</td>
<td>(Do.)</td>
<td>Wəhənə</td>
</tr>
<tr>
<td>179. I beat</td>
<td>Zə wə(un)</td>
<td>Zə wə(un)</td>
<td>Dəw wəsam</td>
</tr>
<tr>
<td>180. Thou beatest</td>
<td>Tə wə</td>
<td>Tə wə</td>
<td>Tə wə</td>
</tr>
<tr>
<td>181. He beats</td>
<td>Ḥagha wə</td>
<td>Aqha wə</td>
<td>Ḥagha wə</td>
</tr>
<tr>
<td>182. We beat</td>
<td>Məg wə</td>
<td>Məg wə(un)</td>
<td>Məg wə</td>
</tr>
<tr>
<td>183. You beat</td>
<td>Ṭaṭ wə</td>
<td>Ṭaṭ wə</td>
<td>Ṭaṭ wə</td>
</tr>
<tr>
<td>184. They beat</td>
<td>Ḥagha wə</td>
<td>Aqha wə</td>
<td>Ḥagha wə</td>
</tr>
<tr>
<td>185. I beat (Past Tense)</td>
<td>Mə wuwāba</td>
<td>Mə wuwāyə(un)</td>
<td>Mə wəsaka</td>
</tr>
<tr>
<td>186. Thou beatest (Past Tense)</td>
<td>Tə wuwāba</td>
<td>(un) wuwāyə(un)</td>
<td>Tə wəsaka</td>
</tr>
<tr>
<td>187. Ho beat (Past Tense)</td>
<td>Ḥagha wuwāba</td>
<td>Aqha(w) wuwāyə(un)</td>
<td>Ḥagha wəsaka</td>
</tr>
<tr>
<td>English</td>
<td>Pushto (of Pashto)</td>
<td>Waziristan</td>
<td>Pashto (Pushto and Kunar)</td>
</tr>
<tr>
<td>---------</td>
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<td>-------------</td>
<td>--------------------------</td>
</tr>
<tr>
<td>We beat (Past Tense)</td>
<td>Mīlg wuwwāh</td>
<td>Muḥd wūwāh (mas. obj.)</td>
<td>Muḥd wūwāh.</td>
</tr>
<tr>
<td>You beat</td>
<td>Tāsh wuwwāh.</td>
<td>Tāsh wūwāh (mas. obj.)</td>
<td>Tāsh wūwāh.</td>
</tr>
<tr>
<td>They beat</td>
<td>Hāghā wuwwāh</td>
<td>Aqīh or qāghā wūwāh (mas. obj.)</td>
<td>Hāghā wūwāh.</td>
</tr>
<tr>
<td>I am beating</td>
<td>Zī' wāhāt'</td>
<td>Zī' wāhāt'</td>
<td>De wāhāt'.</td>
</tr>
<tr>
<td>I was beating</td>
<td>Mā wāhāt'</td>
<td>Mā wūwāh (fem. obj.)</td>
<td>Mā wūwāh.</td>
</tr>
<tr>
<td>I had beaten</td>
<td>Mā wāhāt' wā</td>
<td>Mā wāhāt' wā (mas. obj.)</td>
<td>Mā wūhāt' wā (fem. obj.)</td>
</tr>
<tr>
<td>I may beat</td>
<td>Zī' wūwāhāt'</td>
<td>Zī' wūwāhāt'</td>
<td>Ḍā wūhāt' wām.</td>
</tr>
<tr>
<td>I shall beat</td>
<td>Zī' hu wūwāhāt'</td>
<td>Zī' hu wūwāhāt'</td>
<td>Ḍā hu wūwāhāt.</td>
</tr>
<tr>
<td>Thou wilt beat</td>
<td>Tā' hu wūwāhāt</td>
<td>Tā' hu wūwāhāt (object)</td>
<td>Tā' hu wūwāhāt.</td>
</tr>
<tr>
<td>He will beat</td>
<td>Hāghā hu wūwāhāt</td>
<td>Aqīh hu wūwāhāt (mas. obj.)</td>
<td>Hāghā hu wūwāhāt.</td>
</tr>
<tr>
<td>We shall beat</td>
<td>Mīlg hu wūwāhāt</td>
<td>Muḥd hu wūwāhāt (mas. obj.)</td>
<td>Muḥd hu wūwāhāt.</td>
</tr>
<tr>
<td>You will beat</td>
<td>Tāsh hu wūwāhāt</td>
<td>Tāsh hu wūwāhāt (mas. obj. or wūwāhāt' wā̱)</td>
<td>Tāsh hu wūwāhāt.</td>
</tr>
<tr>
<td>They will beat</td>
<td>Hāghā hu wūwāhāt</td>
<td>Aqīh hu wūwāhāt (mas. obj.)</td>
<td>Hāghā hu wūwāhāt.</td>
</tr>
<tr>
<td>I should beat</td>
<td>Zī' wūwāhāt'</td>
<td>Zī' wūwāhāt'</td>
<td></td>
</tr>
<tr>
<td>I am beaten</td>
<td>Zī' wāhāt' kāg'm</td>
<td>Zī' wāhāt' kāg'm (not common and liable to be understood differently as meaning I am beat')</td>
<td>Wāhā sam.</td>
</tr>
<tr>
<td>I was beaten</td>
<td>Zī' wāhāt' shwām</td>
<td>Zī' wāhāt' shwām (not common and liable to be understood differently as meaning I was able to beat')</td>
<td>Wāhā sawāf wām.</td>
</tr>
<tr>
<td>I shall be beaten</td>
<td>Zī' hu wūwāhāt' shwām</td>
<td>Wūz-e muwōy-e shwām</td>
<td>Wo ba wāhā sam.</td>
</tr>
<tr>
<td>I go</td>
<td>Tā' sā</td>
<td>Tā'</td>
<td>Ḍā sām.</td>
</tr>
<tr>
<td>Thou goest</td>
<td>Tā' sā</td>
<td>Tā'</td>
<td>Tā' sā.</td>
</tr>
<tr>
<td>He goest</td>
<td>Hāghā sā</td>
<td>Tā'</td>
<td>Hāghā sā.</td>
</tr>
<tr>
<td>We go</td>
<td>Mīlg sā</td>
<td>Tā'</td>
<td>Muḥd sā.</td>
</tr>
<tr>
<td>You go</td>
<td>Tāsh sā</td>
<td>Tāsh sā</td>
<td>Tāsh sā.</td>
</tr>
<tr>
<td>They go</td>
<td>Hāghā sā</td>
<td>Tā'</td>
<td>Hāghā sā.</td>
</tr>
<tr>
<td>I went</td>
<td>Zī' lāg'm</td>
<td>Lāh'</td>
<td>Lāh'</td>
</tr>
<tr>
<td>Thou wentest</td>
<td>Tā' lāg'm</td>
<td>Lāh'</td>
<td>Tā' lāg'm</td>
</tr>
<tr>
<td>He went</td>
<td>Hāghā lāg'</td>
<td>Lāh'</td>
<td>Hāghā lāg'</td>
</tr>
<tr>
<td>We went</td>
<td>Mīlg lāh'</td>
<td>Lāh'</td>
<td>Mīlg lāh'.</td>
</tr>
<tr>
<td>English</td>
<td>Pushto (of Peshawar)</td>
<td>Urdu (Western)</td>
<td>Pushto (Peshawar and Kabul)</td>
</tr>
<tr>
<td>---------</td>
<td>---------------------</td>
<td>---------------</td>
<td>----------------------------</td>
</tr>
<tr>
<td>You went</td>
<td>Taxh līrāt</td>
<td>Līrā</td>
<td>Taxlīrā</td>
</tr>
<tr>
<td>They went</td>
<td>Hāgha hīrāl</td>
<td>Līrī</td>
<td>Hāghīlā</td>
</tr>
<tr>
<td>Go</td>
<td>Za or lāy-ga</td>
<td>Tā</td>
<td>Dā</td>
</tr>
<tr>
<td>Going</td>
<td>Taxkē</td>
<td>Takē</td>
<td>Tānkī</td>
</tr>
<tr>
<td>Gose</td>
<td>Tālī</td>
<td>Dā</td>
<td>Talī</td>
</tr>
<tr>
<td>What is your name?</td>
<td>Šā nāmā dā?</td>
<td>Tā nāmā dā?</td>
<td>Šā nōm īsā dā?</td>
</tr>
<tr>
<td>How old is this horse?</td>
<td>Dā nā dū kāh dā?</td>
<td>Dā nā dū kāh dā?</td>
<td>Dā kāh dā?</td>
</tr>
<tr>
<td>How far is it from here to Kashmir?</td>
<td>De nā dū kāh dā?</td>
<td>Dā kāh dā</td>
<td>Dā dū kāh dā?</td>
</tr>
<tr>
<td>How many sons are there in your father's house?</td>
<td>Sā dū plār pā kōre kō hāmār dī?</td>
<td>Rā dū plār pā dū kāh kāhār dū mār dū plār dī?</td>
<td></td>
</tr>
<tr>
<td>I have walked a long way to-day.</td>
<td>Nū mā dūr mānāl kīrī dī</td>
<td>Nū mā dūr mānāl ḍū dī</td>
<td>Nū mā dūr mānāl ḍū dī</td>
</tr>
<tr>
<td>The son of my uncle is married to his sister.</td>
<td>Šāmā dā mā nārī dā</td>
<td>Dā ṭā ṭā ṭā ṭā ṭā ṭā ṭā</td>
<td>Dā ṭā ṭā ṭā ṭā ṭā ṭā ṭā</td>
</tr>
<tr>
<td>In the house is the saddle of the white horse.</td>
<td>De ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā</td>
<td>De ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā</td>
<td>De ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā</td>
</tr>
<tr>
<td>Put the saddle upon his back.</td>
<td>De ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā</td>
<td>De ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā</td>
<td>De ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭार</td>
</tr>
<tr>
<td>I have beaten my son with many stripes.</td>
<td>Dō ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā</td>
<td>Dā ṭā ṭā ṭā ṭā ṭā ṭā ṭार</td>
<td>Dā ṭā ṭार</td>
</tr>
<tr>
<td>He is grazing cattle on the top of the hill.</td>
<td>Dā ṭā ṭā ṭā ṭार ṭā ṭā ṭā ṭā ṭā ṭā ṭā</td>
<td>Dā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭार</td>
<td>Dā ṭार</td>
</tr>
<tr>
<td>He is sitting on a horse under that tree.</td>
<td>Dā ṭā ṭā ṭā ṭā ṭā ṭā ṭार</td>
<td>Dā ṭā ṭार</td>
<td>Dā ṭā ṭā ṭā ṭā ṭार</td>
</tr>
<tr>
<td>His brother is taller than his sister.</td>
<td>Dā ṭā ṭā ṭार ṭā ṭā ṭā ṭार</td>
<td>Dā ṭā ṭā ṭार</td>
<td>Dā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭार</td>
</tr>
<tr>
<td>The price of that is two rupees and a half.</td>
<td>Dā ṭā ṭā ṭā ṭā ṭā ṭार</td>
<td>Dā ṭā ṭā ṭार</td>
<td>Dā ṭā ṭā ṭार</td>
</tr>
<tr>
<td>My father lives in that small house.</td>
<td>Dā ṭā ṭā ṭā ṭā ṭā ṭā ṭार</td>
<td>Dā ṭā ṭā ṭार</td>
<td>Dā ṭā ṭā ṭार</td>
</tr>
<tr>
<td>Give this rupee to him.</td>
<td>Dā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā</td>
<td>Dā ṭā ṭā ṭā ṭā ṭार</td>
<td>Dā ṭā ṭā ṭार</td>
</tr>
<tr>
<td>Take those rupees from him.</td>
<td>Dā ṭā ṭā ṭार</td>
<td>Dā ṭā ṭार</td>
<td>Dā ṭā ṭā ṭार</td>
</tr>
<tr>
<td>Beat him well and bind him with ropes.</td>
<td>Dā ṭā ṭार</td>
<td>Dā ṭā ṭā ṭā ṭार</td>
<td>Dā ṭार</td>
</tr>
<tr>
<td>Draw water from the well.</td>
<td>Dā ṭार</td>
<td>Dā ṭā ṭार</td>
<td>Dā ṭार</td>
</tr>
<tr>
<td>Walk before us.</td>
<td>Dā ṭā ṭā ṭā ṭā ṭार</td>
<td>Dā ṭā ṭā ṭā ṭā ṭā ṭā ṭā ṭā</td>
<td>Dā ṭā ṭā ṭार</td>
</tr>
<tr>
<td>Whose boy comes behind you?</td>
<td>Dā ṭā ṭā ṭā ṭā ṭā ṭार</td>
<td>Dā ṭार</td>
<td>Dā ṭā ṭार</td>
</tr>
<tr>
<td>From whom did you buy that?</td>
<td>Dā ṭā ṭā ṭā ṭā ṭार</td>
<td>Dā ṭā ṭā ṭā ṭā ṭā ṭā ṭार</td>
<td>Dā ṭā ṭā ṭā ṭार</td>
</tr>
<tr>
<td>From a shopkeeper of the village.</td>
<td>Dā ṭā ṭā ṭā ṭā ṭार</td>
<td>Dā ṭā ṭार</td>
<td>Dā ṭā ṭार</td>
</tr>
</tbody>
</table>
Ormūrī or Bargistā.

Ormūrī is the language of the tribe known to its neighbours as ‘Ormūr,’ but called by its own members ‘Bārakī.’ The latter name is said to be derived from that of one Mir Bārak whom they claim as their ancestor. For the same reason they call their language ‘Bargistā,’ or ‘Bargistā.’ According to Ghulām Muhammad Khān,¹ they are said to have come at some unknown time from Erān, and to have settled in the Lōgar Valley, south of Kābul. Subsequently they advanced to Kānīguram in Waziristan, where they now occupy some four or five hundred houses. When the Afghāns, as described above (p. 7), occupied the country, the Ormūrs fell under their domination. Taking to trade, they wandered to various distant places in pursuit of their calling, with the result that we find a few villages belonging to them in the Peshawar district. Here they have given up their own language and speak Pashtō. In the Lōgar Valley, in some villages the Ormūrs speak Persian, while in others,—Leech mentions the village of Bārak,—they have retained their own form of speech, which is also the case in Kānīguram.

The above is the account given by Ghulām Muhammad Khān. Two earlier writers agree on the whole with what he says, but state that the tribe is of Arab descent. Lieutenant H. Leech (JASB, vii, 1858, pp. 727ff.) gives a short Ormūrī-English vocabulary and a few phrases in the language. He also remarks as follows:—

The Bārakists are included in the general form of Parāwā or Tajik; they are original inhabitants of Yemen whence they were brought by Bārakū Majmū, of Ghur, who accompanied him in his invasion of India, and were pre-eminentiy instrumental in the subjection of the gates of Sowmah. There are two divisions of the tribe, the Bārakists of the Shīr, in the province of Loghārd, who speak Persian, and the Bārakists of Bārak, a city near the former, who speak the language called Bārak; Shīrī Majmū, pleased with their services in India, was determined to remunerate them by giving them perpetual grant any part of the country they chose; they fixed upon the district of Kānīguram in the country of the Wazir, where they settled.

The Bārakists of this place and of Bārak alone speak the Bārak language.

We receive a warning from the study of this vocabulary, not to be hasty in referring (for inferring) the origin of a people merely from the construction of their language; for it is well known that the one new instance was invented by Mir Yūsuf who led the first Bārakists from Yemen into Afghanistan.; his design was to conceal and separate his few followers from the mass of Afghans (called by them Kānī) who would no doubt at first look upon the Bārakists with jealousy as intruders. The abettors of Cabī, being led by their profession to traverse wild countries and unsafe roads, have also invented a vocabulary of passwords.²

Whether Leech is correct or not in stating that Ormūrī was once a secret language, it is certainly not an argot invented by a single man. It is without any doubt an Eranian language, and retains old Eranian forms that have become greatly altered in other members of the family.³

Major H. G. Raverty (JASB, xxxiii, 1864, pp. 207ff.) also gives a short list of Bārakī¹ words, and adds:—

¹The Bārakists, who are not Afghāns, are included among the people termed Tajīka (supposed to be of Arab descent) and dwell at, and round about, Kānīguram, and about Bārak in the province of Loghārd, and Bat-kilik on the road between Jalālābād and Kābul, south of the river of that name.⁴

¹P. 5 of the Qumid-d-e-Bargistā.
²For instance, Herodotus has recorded for us one Median word used in his time. It is rādes, a dog, which is preserved almost unchanged in the Ormūrī speech. On the other hand Persian has adopted this to say, and other Eranian dialects to forms such as mubā, rādes, rādes, mubā, or mubā.

VOL. X.
It might seem waste of time to give an account of the language of so small and insignificant a tribe. But it raises several most interesting philological and ethnological questions, and is moreover almost entirely unknown to all writers on Iranian subjects. Ormuji is a veritable fly in amber. Spoken in the Logar valley and in the heart of Waziristan, it is in both localities surrounded by a Pashto-speaking population, and yet bears only the most distant relationship to that language. It is true that its vocabulary borrows freely from Pashto, but this is borrowing and nothing more. Pashto is an East Iranian language. Ormuji is a West Iranian language, and its nearest relatives are the dialects of western Persia and Kurdish.\(^1\) Another interesting point is that Ormuji, although a West Iranian language, contains manifest evidence of contact with the Dardic languages whose present habitat is the hill-country south of the Hindu Kush.\(^2\) At the present day these languages are being gradually superseded by Pashto, and are dying out in the face of their more powerful neighbour. Those of the Swat and Indus Kohistan are disappearing before our eyes. There is reason to believe that this has been going on for several centuries. In historic times they were once spoken as far south as the Tirah valley, where now the only language heard is Pashto, and the fact that Ormuji shows traces of them leads to the supposition that there were once speakers of a Dardic language still further south in Waziristan and, perhaps, the Logar country, before they were occupied by the Afghans. For all these reasons I have thought it right to include in these pages as full a grammar and vocabulary of Ormuji as I have been able to compile.

These are based on the information contained in a work written partly in Urdu and partly in Pashto entitled the Qanaid-e-Bergistān. It was composed by Ghulam Muhammad Khan, who was at the time District Inspector of Schools in the Dera Ismail Khan District, at the request of Major Macanlay, the Political Agent with the force that invaded Waziristan in the year 1881. It is a full and carefully written work, containing a grammar, a vocabulary, and a collection of short sentences and stories in Ormuji. Unfortunately, being printed in the Persian character, the vocalization of many Ormuji words has been left doubtful, and this I have endeavoured to remedy, so far as was possible, by reference to other sources. These are the materials collected for this Survey, and, especially, a valuable list of Ormuji verbs written in the Roman character, kindly placed at my disposal by Mr. M. Longworth Dames. When these sources failed, I consulted the local officials, and am much indebted to Sir John Donald, K.C.I.E., the Resident in Waziristan, for help ungrudgingly rendered to me in the midst of other pressing duties.

It should be understood that the following pages are in no way a mere translation of Ghulam Muhammad Khan's work. The entire vocabulary is original. As for the grammar it is arranged on the English system, and this differs widely from that employed by Urdu and Persian grammarians, which is followed by him. Moreover, in some

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\(^1\) The question of the linguistic position of Ormuji in regard to other Iranian forms of speech is a matter too intricate for these pages. I therefore content myself above with stating the result of my investigations. The whole subject is discussed in detail in a paper entitled ‘The Ormuji or Bergistak Language’ published in the Memoirs of the Asiatic Society of Bengal (Vol. VII (1918). No. 1).

\(^2\) Both are the frequent elision of intervocalic \(r\) and the common euphonic changes of vowels and consonants in the formation of the plurals of nouns and of the masculine singular of past participles; the form of the second personal pronoun in the plural; and the characteristic ending of the infinitive in \(k\).
important particulars I have found myself compelled altogether to abandon rules laid down by him, and to frame new rules based on the comparison of examples collected with some labour from widely separated pages of his book. As an example I may quote the Appendix to Chapter VII, on the particles as and di. At the same time, as he has been in most cases my sole authority, I have, in each case, been careful to include within marks of parenthesis the number of the page and line in his book where the facts will be found on which my statements are based.¹

Beyond the two papers of Leech and Ravery, respectively, and Ghulâm Muḥammad Khān’s work, I know of no treatise dealing with Ōrmūrī, and it is hoped that the following pages will be found useful, not only by officers on our Frontier, but also by students of Iranian languages in Europe.

¹ Thus, "nūd", woman (49, 6): means that the word will be found on line 5 of page 49. Occasionally words are quoted from other sources. The Specimens are indicated by Roman numerals. Thus, "nūd" (1, 12): means that the word will be found in the twelfth verse of Specimen 1. Numbers with the sign ʒ prefixed refer to sections of this grammar.
CHAPTER I.

WRITTEN CHARACTER.

1. The Ormuri language is not a written one, and, except for a few songs, possesses no literature. For written communications, the speakers generally employ either Pashto or Persian. It can be written in the Pashto alphabet, with one additional letter. Thus:

2. Of the above, the purely Pashto letters are $\varepsilon, \xi, \zeta$, and $\chi$. Of those, in Pashto represents the two sounds here represented by $\varepsilon$ and $\zeta$, respectively. Ghulam Muhammad Khan separates the two sounds, $\zeta$ representing $\zeta$ (or, as he puts it, $\zeta + \varepsilon$), and in alphabetical order following $\xi$; while $\varepsilon$ represents $\xi$ (or, as he puts it, $\zeta + \varepsilon$), and in alphabetical order follows $\zeta$. The Pashto $\chi$ is only required for borrowed Pashto words, and, as in South-Western Pashto, is pronounced like the Persian $\xi$ $\chi$. The Pashto $\chi$ $\chi$ is also pronounced as in the South-Western dialect, something like the Persian $\chi$ $\chi$. Ghulam Muhammad Khan states that it is sounded like a combination of $\chi$ $\chi$ and $\zeta$ $\zeta$. In Ormuri it is freely interchanged with $\chi$ $\chi$, as in $\zeta$ $\chi$ $\chi$ (Or. 29, l. 9) or $\chi$ $\chi$ $\chi$ (Or. 251, l. 15), a city.

Peculiar to Ormuri is the letter $\chi$ $\chi$. According to Ghulam Muhammad Khan, who devised the Persian form of the character, its sound is a mixture of $\varepsilon$ $\chi$ $\chi$, and $\zeta$ $\zeta$. Its correct representation has given much trouble to Pashto scribes. Thus, a report received from Bannu writes the Ormuri word $\chi$ $\chi$ $\chi$, three, $\chi$ $\chi$ $\chi$ $\chi$ $\chi$ $\chi$ $\chi$ $\chi$.
and adds in a footnote 'the word is written thus, but this does not represent the correct pronunciation. There is no exact equivalent to the opening consonant.'

3. In transliterating Omuri words, I have followed the usual system of this Survey, except that I have omitted as surplusage the ligatures under $kh$ (ṅ), $gh$ (ṅ), $gh$ (ṅ), $gh$ (ṅ), and $gh$ (ṅ). $T$ and $s$ do not seem to come together in Omuri, so that there is no danger of confusing $ts$ and $st$, and there are no aspirated consonants like the Hindi $bh$ and $gh$. Hence we have:—

$$\begin{align*}
    kh &= \text{ṅ} \\
    ts &= \text{n} \\
    dh &= \text{n} \\
    zh &= \text{ṅ} \\
    sh &= \text{ṅ} \\
    gh &= \text{n}
\end{align*}$$

4. As is customary in books lithographed in the Persian character, Ghulam Muhammad Khan is very lax in his representation of the vowel sounds of the language. He represents the well-known sāṭha or Afghān by $\text{š}a\text{ṭh}a$; as in $\text{ša\text{ṭh}a}$, what? But the hāmza is commonly omitted in the printing, so that we usually find $\text{š}a\text{ṭh}$a. He also, as often as not, represents it by $\text{ḥa\text{ṭh}a}$ or by $\text{ṣa\text{ṭh}a}$. Thus the word $\text{ṭ}a\text{ṭh}a$ te'nu, today, is so written on p. 55, l. 8, but is $\u01d8\text{ṭ}a\text{ṭh}a$ on p. 158, l. 4; and $\text{ṭ}a\text{ṭh}a$ mār (p. 157, 8), take thou, is $\text{ṭ}a\text{ṭh}a$ on p. 73, 6. I have endeavoured to correct these inconsistencies where they occur, but cannot hope that I have been uniformly successful. In transliteration this letter is represented by a small $\text{š}$ above the line. It has a very brief utterance, and is described as nearly mute (nākin, p. 12, 14; 35, 11).

Ghulam Muhammad Khan is also most uncertain in his representation of mājhūl and ma'raḍ sounds of $\text{ṣ}$ and $\text{ṣ}$. Indeed, he makes any attempt at all to distinguish them in writing. It is usually quite impossible to say whether he means $\text{ṣ}$ or $\text{ṣ}$, or $\text{ṣ}$ or $\text{ṣ}$, respectively. With the aid of information kindly supplied by the officials at Ranni, I have done my best to give the right sounds in the transliteration.
ACCIDENCE.

CHAPTER II.

NOUNS SUBSTANTIVE.

1. The Article.

5. The definite article is a prefix to the noun to which it refers (117, 10ff.). Thus, ərəj, a man; ərəj, the man; ərəj mənək, the man died; ərəj ə-pənək khətək, the man ate the pomegranate. As a rule, it is not used before proper names or before pronouns, but it is sometimes used with the names of cities or the like, as in ə-ləhər aś ər ənək kəh, Lahore is a good place.

6. There is no regular indefinite article, but the indefinite pronouns ək, someone; and tə, something, sometimes have this force. Thus, ək ərəj əl əyək, there was a certain man; tə səhəj əl əyək, there was a certain thing (p. 55).

The numeral sə ər ə (fem. əy), one, is also used in this sense. Thus, ətəf əpəhək əwə, "a certain man sat near me" (151, 13); əwə-qən əl ə səkəf əəə, write a letter to me (256, 5); əsə səvət əəə-kənə, wait a moment (257, 10). Occasionally the definite article is prefixed, as in ə-ə ərəj ə-pənək khətək, a certain man ate a pomegranate (110, 9); ə-ə ərəj əyə kəhəə (fem.) kəəək, a certain man ate a musk melon (110, 10).

The syllables əi and ə, which are used to indicate the subject of an intransitive verb and the object of a transitive verb, often serve to indicate that a noun is indefinite. This will be explained under the head of syntax (§§ 97, 99-101, 141ff.).

ii. Gender.

7. There are two genders,—masculine and feminine (p. 16). Nouns relating to beings with life generally follow their natural gender. There are often separate words for such masculines and feminines. Thus:

Masculine.

ərəj, a man.
kedanək, a boy.
yəəp, a horse.

Feminine.

ərəjə, a woman (49, 5).
dəə, a girl (49, 6).
məəə, a mare (49, 6).

Other masculine nouns signifying living beings, and ending in consonants, form the feminine by adding "ə. Thus:

dzəəəə, a youth.
əət, an old man.
baə-ədənə, human beings.
ədənət, a human being.
ʊəə, a camel.
əə, a young camel.

When such a masculine noun ends in əi, this is changed to iy in the feminine.

Thus:

khərəəəə, an ass' s colt.
kəəə, a puppy.

dzəəəə, a girl (49, 9).
əət, an old woman (49, 10).
baə-ədənə (49, 11).
ədənət, a human being.
ʊəə, a camel.
əə, a young camel.
khərəəə, an ass' s colt.
kəəə, a puppy.

dzəəə (49, 15).

lükə (40, 1).
Sometimes, however, \( a \) is substituted for \( a \), as in:—

\[ {\text{lak-\(a \)h\(a \)m}} \text{, a deer.} \]

The word \( k\hbox{\text{h}}\text{warka} \), a nephew, has its feminine \( k\hbox{\text{h}}\text{warki} \) (248, 12, 15).

When there is no distinction between the masculine and the feminine of nouns signifying living beings, then sex is distinguished by the use of the words \( a \) or to indicate the male, and \( \text{\(a\)h} \) or to indicate the female. Thus, \( a \) \( \text{\(a\)h\(a \)s} \), a male bear; \( \text{\(a\)h} \) \( \text{\(a\)h\(a \)s} \), a she-bear (50, 6).

8. Most names of things without life are masculine (50, 11). Prominent exceptions are \( \text{\(a\)w} \), water; \( \text{\(a\)r} \), a house; and \( \text{\(a\)h\(a \)s} \), milk, which are feminine. As there are many other exceptions to this general statement, the following rules are laid down to enable the student to recognize whether a noun is masculine or feminine.

(I) A noun ending in any consonant except \( a \) or \( y \) is generally masculine (48, 10).

Such are:

\[ \text{\(a\)p}, \text{a stone (48, 11).} \]
\[ \text{\(a\)h\(a \)}, \text{a city.} \]
\[ \text{\(a\)h\(a \)d\(a \)n}, \text{a plain.} \]
\[ \text{\(a\)n}, \text{a pool in running water.} \]
\[ \text{\(a\)n}, \text{ditto.} \]
\[ \text{\(a\)k}, \text{a mountain torrent.} \]
\[ \text{\(a\)h\(a \)}, \text{a cave.} \]
\[ \text{\(a\)h\(a \)d\(a \)}, \text{a large river.} \]

The following exceptions are feminine:

\[ \text{\(a\)w}, \text{a rock (48, 14).} \]
\[ \text{\(a\)r}, \text{a house.} \]
\[ \text{\(a\)h\(a \)m\(a \)}, \text{a fireplace (220, 8).} \]
\[ \text{\(a\)m}, \text{a moment (237, 10).} \]
\[ \text{\(a\)h\(a \)}, \text{wheat bread.} \]
\[ \text{\(a\)h\(a \)}, \text{bajra bread (49, 1).} \]
\[ \text{\(a\)h\(a \)}, \text{an egg.} \]
\[ \text{\(a\)h\(a \)}, \text{a grape, a mother-in-law.} \]
\[ \text{\(a\)h\(a \)}, \text{an apricot.} \]
\[ \text{\(a\)h\(a \)}, \text{an apple.} \]
\[ \text{\(a\)h\(a \)}, \text{a walnut.} \]
\[ \text{\(a\)h\(a \)}, \text{a worm.} \]
\[ \text{\(a\)h\(a \)}, \text{the masc. is \(a\)h\(a \)n\(a \)d, a heifer.} \]

\(a\)h\(a \), a calf, is of common gender (227, 9).

(2) Nouns ending in \( a \) (not \( a \)) are masculine. Such are:

\[ \text{\(a\)h\(a \)}, \text{a pit (47, 5).} \]
\[ \text{\(a\)h\(a \)}, \text{a rivulet.} \]
\[ \text{\(a\)h\(a \)}, \text{a well.} \]
\[ \text{\(a\)h\(a \)}, \text{a hill.} \]
\[ \text{\(a\)h\(a \)}, \text{the slope up a mountain.} \]
\[ \text{\(a\)h\(a \)}, \text{a mountain pass.} \]
\[ \text{\(a\)h\(a \)}, \text{level ground at the foot of a hill.} \]
The only exception is *ghrai*, a fireplace, which is feminine.

(3) Nouns ending in *’ are feminine (46, 11). Thus:—

*xark’, a woman.
*méo’, fruit.
*bámen’, the earth.
*tánd’, a relish eaten with bread.
*co’u’, a tree.
*kand’, a watercourse.
*mirg’, a sparrow.

But *kulam’, a kitten, is of common gender (229, 9).

(4) Nouns ending in *’ are feminine (47, 2). Thus:—

*kirá’, soup.
*hakoi, a certain sweetmeat.
*samyá, vermicelli.
*sandé, merchandise.
*sahá, a desert.
*báliça, a wilderness.
*nurtá, a certain musical instrument.

But *bahá’, a humble bee, is masculine (235, 15).

(5) Most nouns in * are feminine. Thus:—

*khai, a field (46, 14).
*kirna’, a hen (47, 12).
*súpi, a monkey (47, 10).
*khírá, a gutter (id.).
*shépi, milk (id.).
*myándéi, a mare (47, 11).
*bíya’, a filly (id.).
*margháwé, a wild duck (id.).
*charmpáhi, a chameleon (id., 234, 11).
*méphi, a fly (47, 12).
*myási, a mosquito (id.).
*nachí, a white ant (id.).
*pisí, a firefly (id.).
*móri, bread.

The following are, however, masculine (47, 16):—

*grí, a mountain.
*háti, an elephant.
*qurí, a turtledove.
*túti, a parrot.
*mahti, a fish.

(6) As regards words ending in *’i (also capable of being spelt *’y), *rái, a road, is feminine, while *rúi, a caravansarai, *gá, a bedstead, and *mái, a month, are masculine (48, 7).
(7) Most nouns in š (including those in š and š) are feminine (48, 3). Thus:

šihānā, spinach.
šīna, a mountain cave, a roof.
šūrā (masc. šūr), a she-ass.
šīh, night.

But the following is masculine:

šanga, a certain poisonous insect.

and the following are of common gender:

šēnā, a wolf (48, 4; 228, 14).
šūnā, a kid (48, 3).

iii. Number.

9. There are two numbers,—singular and plural. The following are the rules for the formation of the plural from the singular. They are based on those given by Ghulām Muhammad Khān, but considerable additions have been made:

(1) Nouns ending in a consonant add i. Thus:

Singular:               Plural:
qāna, a pool in a river,  qāni; (52, 8).
gip, a stone,             gipi (52, 9).

And so hundreds of others. Dissyllabic nouns ending in a followed by a single consonant generally drop the a in the plural, as in gāder, a jackal, pl. gādēr (230, 2). Compare, however, No. 7, below. The word mēk, a locust, does not take i. Its plural is mēk (234, 14).

(2) Nouns ending in š also generally add i. Thus:

bāmmy, the ground,     bāmmy (51, 6; 53, 8).
bāhī, a sparrow-hawk,   bāhī (51, 6; 218, 3).
kunjā, a widow,         kunjā (260, 7).
šāma, a tree,           šāma, or šāma; (51, 6; 53, 4).

But many of these nouns drop the final š before the i. Those noted by me are the following:

bāši, an eye lash,      bāši (247, 9).
bāsh, a sparrow-hawk,   bāshi (231, 18).
dōpāryā, a kind of stew, dōpāryā (292, 3).
šēr, a hair,            šēr (245, 6; 247, 11).
dōwō, a daughter,      dōwā (No. 116 in List of Words).
girīp, a centipede,     girīp (234, 10).
khāršū, a musk-melon,  khārshū (224, 3).
kandā, a water-course,  kandā (218, 2).
kap-wrangh, a kind of crow, kap-wrangh (232, 3).
šōrī, a torrent,       šōrī (218, 7).
šīrgī (232, 6).
tāk-mīrgī, a wagtail,  tāk-mīrgī (232, 13).
mēwī, a fruit,          mēwō (51, 3; 53, 3).
§ 9.]

NUMER.

Singular.

{nār}, a hill valley,
{parv}, rice-straw,
{pār}, hollow ground,
{wūndz}, an eyebrow,
{wē}, a nanny-goat,

Thoral.

{nār} (229, 3).
{parv} (228, 13).
{pār} (220, 4).
{wūndz} (247, 11).
{wē} (228, 7).

So all feminine nouns in -y-. Thus:

{batk}y, a wild duck,
{qēd}y, maize bread,
{khorkhūs}y, an ass's colt (fem.),
{kub}y, a female fawn,
{kīly}, a field-bed,
{wīy}, a ewe-lamb,

and many others. See also No. 9 for further examples.

but wīy, a kind of food,

wī (222, 7).

(3) Nouns ending in -ā change the ā to a. Thus:

{buz}ā, a spider,
{baur}ā, a humble bee,
{śīr}ā, soup,

and others. Marā, a brother, is irregular. See No. 10, below.

(4) Nouns ending in - or ē do not change for the plural. Thus:

grā, a mountain,
{kha}ā, a field,
{piē}, a father,

and others. Exceptions are āduā, a man, and a few others, which are given below, under head 8. Also charmośki, a chameleon, pl. charmashkaśi (47, 11; 234, 11), and myśi, a mosquito, pl. myśaśi (235, 6).

(5) I have noted four nouns in -ā. Their plurals are made as follows:

{guruā}, a kid,
{śīmā}, spinach,
{krā}, a monkey ass,
{līvē}, a wolf,

{guruśi (228, 6).
{śīmāśi (222, 6).
{krāśi (227, 5).
{līvēśi (229, 14). See also No. 8, below.

(6) Most nouns in -ā change it to -ā in the plural. Thus:

{ghūndā}, a hillock,
{lashtā}, a draiz,
{nārā}, a mountain pass,
{sorā}, a man,

and others. Note:

{ghūnā}, a precipice,

{ghūnāśi (220, 7).

Some of these nouns do not change in the plural. Those noted are the following:

{ghūlā}, a courtyard,
{kāla}, a village,

{ghūlāśi (220, 9).
{kālāśi (51, 12).
Sing. Plur.

Kand-ghōla, a chasm, Kand-ghōla (218, 4).
Karbōra, a kind of lizard, Karbōra (224, 12).
Lyīrā, a lamb, Lyīrā (227, 14).
Milkhāi, a kind of locust, Milkhāi (234, 15).
Pēchāma, the slope up a mountain, Pēchāma (61, 4, 12).
Z'ānī, a young man, Z'ānī (220, 8).

(7) A long ā before a final consonant is usually shortened, and in such cases the final consonant is generally doubled. Probably the doubling occurs in every case; but, in Ghulām Muhammad Khān's book, the mark tashdīd is used very capriciously. In the following examples, I have doubled the consonants only in those cases in which he has marked tashdīd:—

Sing. Plur.

Bīyāv, a colt, Bīyāvī (237, 2).
Bāz, a falcon, Bāzi (231, 12).
Bāzār, a market, Bāzārī (220, 15).
Dōzār, maize, Dōzārī (223, 3).
Dīgām, a fireplace, Dīgāmī (220, 8).
Dōkān, a shop, Dōkānī (221, 2).
Dīlān, a vestibule, Dīlānī (220, 6).
Dīryāh, a river, Dīryāhī (215, 10).
Dīwāl, a wall, Dīwālī (220, 10).
Dīzār, a youth, Dīzārī (226, 9).
Ghār, a cave, Ghārī (53, 8).
Kabāb, roasted meat, Kabābī (148, 9).
Kirghās, a kind of lizard, Kirghāsī (234, 8).
Kiāb, a book, Kiābī (148, 9).
Kaulā, a son, Kaulānī (243, 6).
Maindān, a pan, Maindī (53, 7).
Mār, flour, Mārī (223, 9).
Murghān, a bird, Murghānī (233, 7).
Nādu, a fool, Nāduānī (144, 1).
Shōqā, a kingcrow, Shōqānī (222, 11).
Sund, the stalk of Indian corn, Sundī (223, 14).
Zān, the division of a field, Zānī (219, 4).
Zurghāt, curdled milk, Zurghātī (225, 3).

Similarly rā, a road, Rā (221, 4; 252, 13; 255, 1; 258, 9).
Sra, a caravansarai, Sra (220, 11).

Under head 1 it was stated that disyllabic nouns ending in ā followed by a single consonant generally drop the ā in the plural. In the following words, however, the ā is retained, and the consonant is doubled, as in the above examples:—

Sing. Plur.

Kumar, a precipice, Kumarī (210, 11).
Mata, an apricot, Mata (224, 2).
Rīdzan, rice, Rīdzanī (222, 11).
Similarly, we have:

Sing.

wîn', a tree,  
khî, a sheet,

Plural.

wînit or wînet (217, 8). See No. 2.
khîti (223, 15).

When the final consonant is preceded by some long vowel other than ə, this vowel undergoes changes, and the consonant is generally doubled. The following are the examples I have collected of such cases:

inîr, a fig,  
baři, a kind of soup,  
pûn, a stick,  
mangîr, a snake,  
mûf, vetch,  
pûn, an upper terrace,  
tûm, an eye,  
skû, paddy,  
skûr, a city,  
sûqûgh, a grape,  
but sûqûgh, a mother-in-law,  
žekîr, a thorn,

(6) Some words form the plural by adding anni or ganni. Those noted are:

ädî, a man,  
hâti, an elephant,  
lêcu or lêcu, a wolf,  
mûhî, a fish,  
pêrai, a demon,  
ûsh, a parrot,

(9) A final k becomes çh in the plural. Thus:

têpêk, barley,  
cînhak, the yard of a village guest-house,

gîlak, a rat,  
hâncak, an egg,  
kuh-mûyak, a crab,  
kuvalîk, a boy,  
mizîk, a mosque,  
pîk, butter,  
pîkak, tyre,  
pandûk, a pomegranate,  
sank, a rock,  
sîk, a dog,  
šmûk, a flea,  
lêk, a mountain torrent,  
wîrîk, a goat or sheep,  
wafk, a walnut,
The only exception that I have noted is:

\[ \text{panga}k\], a moth.

So, also, when a noun ends in \( k \), the \( k \) becomes \( kh \). Thus:

\[ \text{dêk} \], a girl,
\[ \text{gêk} \], flesh,
\[ \text{kulanchê} \], a kitten,
\[ \text{parîshê} \], a swallow,
\[ \text{swêghê} \], a certain kernel,
\[ \text{warbê} \], an insect,
\[ \text{warbê} \] (224, 9).
\[ \text{swêghê} \] (225, 10).
\[ \text{panga}k \] (235, 12).
\[ \text{dêk} \] (226, 11).
\[ \text{gêk} \] (222, 12).
\[ \text{kulanchê} \] (229, 9).
\[ \text{parîshê} \] (232, 7).

If a noun ends in \( g \), the \( g \) becomes \( dz \) in the plural. The same is the case with some nouns in \( g^* \) and in \( gh \). Thus:

\[ \text{twang} \], the slope down a hill,
\[ \text{môk} \] or \( \text{môyg} \), a slave,
\[ \text{pêng} \], a cock,
\[ \text{prông} \], a leopard,
\[ \text{krôg}^* \], a hyena,
\[ \text{tôk-mîrê}^* \], a wagtail,
but \[ \text{mîrê} \], a sparrow,
\[ \text{krôgh} \], a crow,
\[ \text{maryûgh} \], a frog,
\[ \text{twandê} \] (210, 14).
\[ \text{mûndê} \] (1, 12).
\[ \text{piûndê} \] or \( \text{piûndzi} \) (54, 6).
\[ \text{prûndê} \] (222, 12).
\[ \text{kûtrê} \] (êc, ë krûdezi) (230, 6).
\[ \text{tûk-mûndê} \] (232, 13).
\[ \text{mûrê} \] (232, 6) (cf. No. 2).
\[ \text{kûndê} \] (54, 7).
\[ \text{maryûndê} \] (234, 3).
\[ \text{tûndê} \] (210, 14).

Finally, we have:

\[ \text{tûlsê} \], a kind of partridge,
\[ \text{tûzî} \] (54, 8).

The following come under none of the foregoing rules:

\[ \text{chine} \], a roof,
\[ \text{chiû} \] (221, 5).
but \[ \text{chîû} \], a mountain cave,
\[ \text{giûbê} \], a cow,
\[ \text{ganû} \] (227, 8) or \( \text{gûnû} \) (No. 114 in List of Words),
\[ \text{marzû} \] (212, 15).
\[ \text{skhaûndîrê} \] (227, 12).
\[ \text{saghûdê} \] (224, 1).
\[ \text{soûghê} \] (53, 10) (No. 7).
\[ \text{tûlyûndû} \] (210, 9).
\[ \text{toûnê} \] (50, 1; 238, 13, 14).
\[ \text{zarkê} \] (226, 2) or \( \text{zêli} \) (171, 12; 172, 1).

iv. Case.

10. The Ormuûl noun does not change for case. There is nothing corresponding to the oblique case of Pashtû or Balûchi. The only change undergone is that of number. The relations of case are indicated by the use of prepositions. Further refinements are indicated by the aid of postpositions used in conjunction with the prepositions. The accusative and agent cases are the same in form as the nominative. If it happens that
it is necessary to distinguish between the subject and the direct object of a sentence, this is done by the aid of special particles, as will be explained under the head of syntax. The use of these particles cannot be classed as a method of declension, as they do not indicate case.

If we consider that an unaltered noun governed by a preposition is in a certain case, we may say that (excluding the nominative, agent, and accusative) the Ormuri noun has three cases, viz: an Instrumental (not an Agent) formed by the preposition pa, a genitive formed by the preposition to, and an on-locative formed by the preposition or ka. In the Locative, ka is used before proper names of persons and before substantive pronouns indicating persons, and i before all other nouns substantive and before all other pronouns (p. 131, 8). Another form of ka is kā.

A Vocative (148, 11ff.) is formed by adding a or ā to masculine nouns and ē or ē to feminine nouns, before which a final ū is dropped. To this an interjection, such as wo! O! may be prefixed. Thus, from Khudā, God, we have wo Khudā-a or wo Khudā-ē, O God! ; and from dūk, a girl, wo dūkē or wo dūkē, O girl! When a word ends in ā or ą, no termination is added, as in wo Mulā, O Mulā; wo Hindā, O Hindā.

11. We thus get the following declension of sarai, a man.

 Singular. | Plural.
---|---
 Nom. | sarai, a man. | sarai, men.
 Instr. | pa-sarai, by a man. | pa-sarai, by men.
 Gen. | ta-sarai, of a man. | ta-sarai, of men.
 Loc. | i-sarai, on a man. | i-sarai, on men.
 Voc. | wo sarai or wo sarai, O man! | wo sarai or wo sarai, O men!

As an example of the declension of a proper name, we have:

 Singular.
 Instr. pa-'Abdullāh, by 'Abdullāh.
 Gen. ta-'Abdullāh, of 'Abdullāh.
 Loc. kā- (or kā)-'Abdullāh, on 'Abdullāh.
 Voc. wo 'Abdullāh or wo 'Abdullāh, O 'Abdullāh.

As an example of a feminine noun, we take dūk, a girl.

 Singular. | Plural.
---|---
 Nom. dūk, a girl. | dūkē, girls.
 Instr. pa-dūk, by a girl. | pa-dūkē, by girls.
 Gen. ta-dūk, of a girl. | ta-dūkē, of girls.
 Loc. i-dūk, on a girl. | i-dūkē, on girls.
 Voc. wo dūkē or wo dūkē, O girl! | wo dūkē or wo dūkē, O girls!

12. Other case-relations are indicated by postpositions. Every postposition governs either the genitive or the locative case.

Five postpositions govern the genitive case. The two most important of these are pār, for, and inē, in possession (of). Thus, ta-sarai pār, for a man; ta-sarai inē, in possession of a man.

The following postpositions govern the locative case:

īk, to, as in i-sarai īk, to a man.
ki, to, as in i-sarai ki, to a man.
lose', from, as in i-soaró lose', from a man. The syllable di is often used pleonastically with this, e.g. iti di e-hirs lose' khâi kên'a, make the heart free from greed.

i-mar, in, as in i-soaró i-mar, in a man.

i-zar, on, as in i-soaró i-zar, on a man; i.e. the same in meaning as i-soaró.

la-minak or la-minahak', up to, as in i-soaró la-minak (or -minahak'), up to a man.

gad, girad, or girigad, with, together with, as in i-soaró gad (or girad or girigad), with a man.

A full account of all these will be found in the sections dealing with postpositions (§§ 81ff.).

Note.—As already stated, the agent case is the same as the nominative. It is used, as in Pashto, to indicate the subject of a transitive verb in a tense formed from the past participle. The verb in such cases agrees with the direct object, being really construed passively. Thus, a-soaró a ti nôrî kʰwâlk, the man ate bread, literally, by the man bread was eaten. As the direct object, nôri, is feminine, the verb kʰwâlk (masculine, kʰwulak) is put into the feminine to agree with it.

On the other hand, the speakers of Ormuri appear to have lost all sense of the existence of the agent case, and I shall in future abandon all reference to it. What matters to a speaker of the language is whether a noun is the subject or direct object of a sentence, and, as we shall see, he has many ways of distinguishing them. In employing such devices, the fact that the subject is in the nominative or in the agent case makes no difference to him. It will hence be simplest to consider henceforth that the subject of any verb, in whatever tense, is in the nominative case, but that if the verb is transitive, and is in a tense derived from the past participle, it then agrees with the direct object (which is also in the nominative case), and not with the subject. This course will therefore be adopted in the following pages.

1 As will be explained under the head of Syntax. The syllable di here indicates that nôri, and not soaró, is the object.
Chapter III.

ADJECTIVES.

13. Adjectives (30ff.) agree with the qualified noun in gender and number. They generally have special forms for the feminine singular and for the plural. The plural is always the same for both genders.

Some adjectives are immutable, i.e. they do not change for gender or number. Such are the following:

- drat, wide (252, 13).
- ghwate, bad (Nos. 120, 131, in List of Words).
- khir, drab-coloured (31, 12).
- lanj, short (31, 13).
- plau, wide (31, 14).
- stiar, weary (280, 12).
- tók, hot (31, 14).

Thus, khir sarai, a drab-coloured man; khir zark, a drab-coloured woman; lanj sarai, a short man; lanj zark, a short woman.

For other adjectives, the feminine is formed as in the case of substantives, and ends in ‘a. Thus, spio, white, fem. spiar (31, 4); zwandai, alive, fem. zwandia (242, 12, 13).

14. The plural is formed in one of two ways.

(1) With some adjectives, the plural is the same as the feminine singular. Thus:

<table>
<thead>
<tr>
<th>Masculine Singular</th>
<th>Feminine Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ghin, hidden</td>
<td>ghina</td>
<td>ghina (178, 8; 241, 10).</td>
</tr>
<tr>
<td>shìn, green</td>
<td>shina</td>
<td>shina (171, 8).</td>
</tr>
<tr>
<td>spio, white</td>
<td>spia</td>
<td>spia (31, 4).</td>
</tr>
<tr>
<td>sår, good</td>
<td>sara</td>
<td>sara (257, 11).</td>
</tr>
<tr>
<td>súsh, red</td>
<td>sùsha</td>
<td>sùsha (31, 3).</td>
</tr>
<tr>
<td>sijar, yellow</td>
<td>sijar</td>
<td>sijar (41, 12; 260, 4).</td>
</tr>
</tbody>
</table>

(2) Other adjectives form their plurals according to the rules for forming the plurals of substantives. Thus:

<table>
<thead>
<tr>
<th>Masculine Singular</th>
<th>Feminine Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>brači, spotted</td>
<td>brači</td>
<td>brači (31, 9).</td>
</tr>
<tr>
<td>ghrás, black</td>
<td>ghrása</td>
<td>ghrása (31, 8).</td>
</tr>
<tr>
<td>hónd, blind</td>
<td>hónda</td>
<td>hónda (241, 6, 7).</td>
</tr>
<tr>
<td>razghin, green</td>
<td>razghına</td>
<td>razghına (31, 9).</td>
</tr>
<tr>
<td>súla, old</td>
<td>sùlia</td>
<td>sùlia (226, 16).</td>
</tr>
</tbody>
</table>

Irregular is:

- hushyár, clever,  hushyàr (240, 1).
- hushyarr, (Làk, 1).

The above rules do not apply to past participles. These will be dealt with under the proper head. Here it will suffice to say that their feminines are formed under entirely different rules, and that the plural is the same as the feminine singular.
15. **Comparison.**—The adjective has no comparative or superlative degree. Comparison is made as in India with the help of the postposition lóst' or lóst' di, meaning 'from.' Thus:

\[\text{vastā di i-piś lóst'} siyāś gīm, consider (i.e. honour) a teacher more than a father (139, 1).\]

\[\text{kā di i-f' lóst' plan hā, this is wider than that (252, 1).}\]

\[\text{i-śhūnāk lóst' di a-pābr sīr hā, patience is better than weeping (139, 4).}\]

For the superlative we have:

\[\text{i-harr' lóst' di sīr hā, it is better than all, i.e. it is the best (34, 4).}\]

Or we may use īnār, in, among, instead of lóst', as in:

\[\text{hā gīyāq ī-harr' īnār ghuṭāt hā, this cow is fat among all, i.e. is the fattest of all (230, 6).}\]

\[\text{i-sīr' īnār ā sīr hā, amongst good (things) it is good, i.e. it is the best (34, 5).}\]

Or we may use dzut, very, as in dzut sīr hā, it is very good, i.e. it is the best (34, 3).

16. **Numerals.**—The following are the numerals. The ordinals are given up to the twelfth. The cardinals are more complete.

**Cardinals (pp. 253):**

1. sō or s' (263, 10; 241, 1) (often—e.g. 151, 18—written ī, ), fem. sī (ī si, see next page).

2. dyō.
3. phē.
4. īnār.
5. pēndz.
6. eōōh.
7. hō.
8. kāusht.
9. n'ī.
10. dos.
11. sansūs.
12. dwōs.
13. eōōa.
14. īnārēs.
15. pāndzēs.
16. phuōs.
17. awēs.
18. aśhtēs.
19. uōs.
20. jīśtū.
21. sō-jīśtū.
22. dō-jīśtū.
23. phēs-jīśtū.
24. īnās-jīśtū.
25. pāndz-jīśtū.

**Ordinals (p. 29):**

1. ēmō (265, 9).
2. ghānū.
3. ṭār'ūm.
4. pandzām.
5. pīhām.
6. hōm.
7. ēstawām.
8. n'ham.
9. ēdām.
10. sādām.
11. awēs, and so on.

**Cardinals—continued:**

26. sō-jīśtū.
27. dō-jīśtū.
28. īnan-satū.
29. gīs-tū.
30. ṭās-tū.
31. tho-tū.
32. pandzās-tū.
33. sātsās-tū.
34. awēs.
35. īnan-satū.
§ 16. ADJECTIVES.

Cardinals—continued.

90. nam. 390. phē sēh.
100. sē. 400. tār sēh, and so on.
200. dū sēh. 1000. zūr.

The only cardinal that changes for gender is sē (37, 7), one. Thus, sē saray, one man (37, 8); sē bol, one woman (37, 8); but phē saray, six men (37, 10); phē thali, six women (37, 10). Sē is often used as an indefinite article, see § 6. It has a plural, sēh, used with tān, some, to mean 'several,' like the Hindi kai ṭēk (30, 5).

The ordinals do not change for gender (38, 7).

The syllable gaḍ added to a cardinal numeral makes it definite (37, 11). Thus, dyō-gaḍ or dū-gaḍ, the two, both; phē-gaḍ, the three; pēndz-gaḍ, the five; su-gaḍ, the hundred; zūr-gaḍ, the thousand.

The only fractional number is ḫim, half (37, 5). Other fractions are indicated by the word bakhīr, a share. Thus, phīn bakhīr, a third (38, 8).

A half added is indicated by suffixing ḫim (38, 10), before which ena is generally, but not necessarily, added to a numeral ending in a vowel or ḫ. Thus, sē ḫim, one and a half; dyō ena ḫim, or dyō ḫim (List, No. 215), two and a half; phē ena ḫim, three and a half; tār ḫim, four and a half; phē ena ḫim, six and a half, and so on.

---

1 This word is nowhere clearly written in Halliday Muhammad Khan’s book. It should perhaps be read as. What is written is either ḫim or ḫim. On p. 31, he apparently has also ḫim or ḫim a few lines lower down.
Chapter IV.

PRONOUNS.

17. The first two personal pronouns (20, 9ff.) are *a (sometimes found as *ha), I, and *tú, thou. The plural of *a is *makh, we, and of *tú is *tyūs or *tyūs, ye. As these pronouns refer only to persons, they always employ the preposition *kū or *ku, instead of *i, to form the locative (see § 10). (130, 6). Moreover, whenever *a is governed by a preposition it is changed to *mam in the singular (20, 9). It does not change in the plural nor does *tú change in either number. The usual preposition of the genitive is *ta, but with these two pronouns it is *tar. Thus, *ta-mum, of me, my; *ta-makh, of us, our; *ta-tú, of thee, thy; *ta-tyūs, of you, your (20, 12; 147, 6). The following, therefore, is the declension of these two pronouns:—

Sing.  
Nom. *a (No. 14 in List of Words), I,  
Instr. *mu-mu, by me.  
Gen. *mam-mu, of me, my.  
Loc. *kū-mu, on me.

Plur.  
Nom. *makh, we.  
Instr. *mu-makh, by us.  
Gen. *mam-makh, of us, our.  
Loc. *kū-makh, on us.

18. For the pronoun of the third person (16, 10ff.), the demonstrative pronoun *hafo, *afō, *hafo, or *afō, is used to mean 'he,' 'she,' or 'it.' When referring to a woman or to a feminine thing, *hafo and *afō are not used, so that the feminine is *hafo or *afō, she or it (fem.). The plural is *hafoi, or *afoi, which is of common gender. When governed by a preposition, this pronoun drops the initial *ha or *a, as in *pa *fō, by him or by her; *pa *fō, by them (19, 6; 129, 9). In the case of this pronoun the preposition of the genitive is the usual *ta, not the *ta used with the first and second persons. The preposition of the locative is *kā or *ku when referring to persons, and *i when not referring to persons.

The following therefore is the declension of this pronoun when referring to persons (pp. 16ff.):—

<table>
<thead>
<tr>
<th>Nom.</th>
<th>*hafo, *afō, <em>hafo</em> (24, 2; 157, 6; 175, 2; 180, 14; 254, 6), or <em>afō</em> (177, 5), he.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instr.</td>
<td>*pa-*fō or *pa-<em>fō</em>, by him.</td>
</tr>
<tr>
<td>Gen.</td>
<td>*tā-*fō (238, 7), *tā-<em>fō</em> (244, 3), of him, his.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nom.</th>
<th><em>hafo</em> or <em>afō</em>, she.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instr.</td>
<td>*pa-<em>fō</em>, by her.</td>
</tr>
<tr>
<td>Gen.</td>
<td>*tā-<em>fō</em> (238, 5, 6), of her, hers.</td>
</tr>
<tr>
<td>Loc.</td>
<td>*kū-<em>fō</em>, on her.</td>
</tr>
</tbody>
</table>
§ 19. Contracted Pronouns.—As in Pashto, there is a series of contracted forms of the Personal Pronouns (124, 2ff.; 132, 2ff.). They represent the dative and locative cases, and also, in the third person, the ablative. Each is both singular and plural. They are as follows:—

<table>
<thead>
<tr>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hir or ri,</td>
<td>dat, to thee,</td>
<td>hal, to him,</td>
</tr>
<tr>
<td>to me, to</td>
<td>to thee, to</td>
<td>to him, to</td>
</tr>
<tr>
<td>us.</td>
<td>you.</td>
<td>you.</td>
</tr>
<tr>
<td>Loc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>di or da</td>
<td>di or da, in</td>
<td>di, from him,</td>
</tr>
<tr>
<td>(133, 10),</td>
<td>in or on, in</td>
<td>dur, her, it,</td>
</tr>
<tr>
<td>in or on</td>
<td>on me, in or</td>
<td>or on them.</td>
</tr>
<tr>
<td>the, in or</td>
<td>on you.</td>
<td></td>
</tr>
<tr>
<td>us.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Abl. ... ... di, from him, hur, it, or them.

Of the above, ri and dat correspond to the Pashto rá and dar, respectively. When hir or hal is not the first word in a sentence, it drops the h and is attached as an enclitic to the preceding word, the final consonant of which is doubled (124, 14). Thus, tən hir, today to me, becomes tən-ri, and tən hal, today to him, becomes tən-hal. After a word ending in a vowel, not only is the h dropped, but also the vowel of hir and hal. Thus, hə hir, this to me, becomes hə-ri (132, 9), and i-dər təst hal, from the camp to him, becomes i-dər təst-hal (135, 12). The locative form in or on him, etc., drops the o after a consonant. Thus, tən-cə (134, 9), then in him, but en-a (134, 10), in him. The other contracted pronouns do not change.
These pronouns are used in many idiomatic senses, which will be explained in the section dealing with syntax. As examples of the simplest method of their use, we have:

- *hir* ghawats or *ri* ghawats, say to me (124, 10).
- *dal* bi ghawats'm, I say to thee (id.).
- *hal* ghawats, say to him (id.).
- *di* ha, it is on me, or on thee (133, 7).
- *se* byök, it was on him (133, 2).
- *hir* di dzök, he came to me from him (136, 2).

20. Pronominal Suffixes.—Ormuri employs pronominal suffixes as freely as Pashto. There are four sets, which are used as follows:

(a) Those used to indicate the subject of an intransitive verb in a tense formed from the past participle. They are by origin suffixes of the nominative. They are as follows (17, 8):

- *am* or (after a vowel) *m*, I,
- *a* or *ē*, thou,
- ..., he, she, it.

There is no suffix for the third person singular. Thus, to take the past tense byök, was, plural *bak* were, we get (105, 6):

- *byök-am*, I was.
- *byök-a* or *byök-ē*, thou wast,
- *byök*, he was.

The same suffixes are also used to indicate the object of a transitive verb in a tense formed from the past participle. The object in such a case is, of course, by origin a nominative, thus, *khualak-am*, ate me, is literally 'I was eaten.' But in Ormuri, as has been explained in § 12, Note, it is most convenient to omit consideration of the original meaning, and to treat the subject, in the agent case, as a nominative, and the object as an accusative. The following are examples of this use of this group of suffixes. The verb used is *khualak*, ate, plural *khualk*, and it agrees in gender and number with the object. The examples are all in the masculine (17, 10; 77, 8ff.):

- *khualak-am*, ate me.
- *khualak-a* or *khualak-ē*, ate thee.
- *khualak*, ate him.

(b) The suffixes used to indicate the object of a transitive verb in a tense not formed from the past participle. These, on the other hand, represent an original accusative. They are as follows (18, 3, 5; 111, 12):

- *am* or (after a vowel) *m*, me,
- *a* or (after a vowel) *ē*, thee.
- *se* or (after a consonant) *a*, him, her, it.

The following are examples of these suffixes:

From *khura*, he may eat, *khura-m*, he may eat me; *khura-n*, he may eat us or you. From *khur*m, I may eat, *khur*m-am, I may eat you; *khur*m-a, I may eat him or them. From *khuri*, thou mayest eat, *khuri-n*, thou mayest eat him or them. Occasionally we find *na* or *na* used after a consonant (18, 11; 137, 10), e.g. *khur*m-na or *khur*m-na instead of *khur*m-a.
(c) The suffixes used to indicate the subject of a transitive verb in a tense formed from the past participle. These are by origin suffixes of the agent case, but are here treated as suffixes of the nominative. They are as follows (18, 3; 111, 9) :-

\[ \text{am or (after a vowel) } m, \text{ I,} \]
\[ \text{an or (after a vowel) } n, \text{ we,} \]
\[ \text{ot or (after a vowel) } t, \text{ thou.} \]
\[ \text{an or (after a vowel) } a, \text{ you.} \]
\[ \text{wo or (after a consonant) } a \text{ or (after a vowel) } n, \text{ they.} \]
\[ \text{a consonant and before a vowel) } \]
\[ \text{wo, he, she, it.} \]

It will be noted that this differs from set (b) only in the third person plural.

Examples are :-

\[ \text{khwolak-am, I ate.} \]
\[ \text{khwolak-an, we ate, you ate, or they ate.} \]
\[ \text{khwolak-at, thou attest.} \]
\[ \text{khwolak-a, he ate.} \]

Occasionally we find \text{wo} used after a consonant, as in \text{khwolak-wo} instead of \text{khwolak-a} (18, 8).

\textbf{Note.}-In all the above examples, the suffixes are appended to the verb, but their connexion with the verb is very loose, and we often find them attached to some other member of the sentence. Thus, in \text{pe lux-e sa wazn} (137, 8), thou wilt slay him with the sword, the \text{wo}, meaning 'him,' is suffixed to the word \text{tir}, sword, and not to the verb \text{sil wazn}, thou wilt slay. This will be fully dealt with in the syntax.

Note also that there are no suffixes used to indicate the subject of any verb in any tense not formed from the past participle. In such cases, the termination of the verb is of itself sufficient to indicate the person.

If in the case of a transitive verb in one of the tenses formed from the past participle, it is desired to indicate both the subject and the object, both suffixes may be used at the same time. A suffix of group (a) is first added to indicate the subject, and then a suffix of group (a) to indicate the object. A few examples of this are here given. A more complete paradigm will be given under the head of verbs (§ 47). Examples are :-

\[ \text{khwolak-at, thou attest; khwolak-at-am, thou attest me.} \]
\[ \text{khwolak-an, I ate; khwolak-an-a or khwolak-an-e, I ate thee.} \]
\[ \text{khwolak-a, he ate; khwolak-te-am, he ate me.} \]
\[ \text{khwolak-h, he ate (with a plural object); khwolak-\text{u-in} or khwolak-\text{u-en}, he ate them.} \]

In the last two examples, note that the suffix \text{a} becomes \text{wo} after a consonant and before a vowel.

(d) The suffixes used to indicate the genitive case. These are added to nouns substantive, not to verbs. They are the same as those given under head (c) (18, 11; 148, 7).

Examples are :-

\[ \text{a-kitab, the book; a-kitab-am, the book of me, i.e. my book; a-kitab-at, thy book; a-kitab-a, his book; a-kitab-an, our book, your book, or their book.} \]
\[ \text{a-kitabbi, the books; a-kitabbi-am, my books; a-kitabbi-at, thy books; a-kitabbi-\text{an}, his books; a-kitabbi-\text{a}, our, your, or their books.} \]

When a word ends in a long \text{i, as in the above plurals and also occasionally in the singular, the} i\text{ may optionally be shortened to} i\text{ before these suffixes, so that we may}
also have a-kitabhi-r, a-kitabhi-t (247, 3), a-kitabhi-rc, and a-kitabhi-n. Similarly, from zti, the heart, we have zti-m, my heart (238, 10).

Occasionally the suffix represents some case other than the genitive, as in khoash-om, pleasing to me (249, 15), where it represents the dative.

21. The Reflexive Pronoun.—The reflexive pronoun is khoai, own, equivalent to the Hindi apùt (31, 1). It does not change in declension. Thus, khoai gánap, one's own horse (147, 11); ter wun khoai úph byôk, it was my own camel (250, 5); hû kulanak a-khoai sabag yâd dôk hû, this boy has remembered his lesson (254, 12). From the last example we see that khoai, like the Hindustani apùt, refers to the subject of the sentence. For 'self' (Hindi ápy), the expression a-khoai dsûn, one's own soul, is employed, as in a-khoai dsûn a khalèy dôk, his own soul he (-a) released made, i.e., he released himself (256, 15). Or khoai may be omitted, as in a-dsûn a lôt dôk, he robbed himself (252, 6). Equivalent to the Hindi ápas-mû, we have i-khoai inar, mutually (21, 5; 141, 9). The phrase (ha)l isèk means 'he went away,' and pa khoai-t teèk is 'he went away of his own accord,' 'he went himself' (21, 3).

22. Demonstrative Pronouns.—There are two demonstrative pronouns, viz., hafo, ofh, haf, or af, that, and hû, ò, or ha, this (21, 7).

The declension of hafo, etc., has already been given under the head of personal pronouns (see § 18). As examples of its use as an adjectival demonstrative pronoun we can give hafo sarai, that man; haf* sarâk, that woman; hafoi sarâi, those men; hafâi zëli, those women; i fô gánap inar, on that horse; ta fô sarâk, of that woman, and so on. When used as a substantive demonstrative pronoun, there is no difference between the personal pronoun of the third person.

23. The pronoun hû, ò, or ò, this, has only hû or ò in the feminine singular. Its nominative plural hai or òi is of common gender. It has two forms of declension (22, 6; 130, 6), (a) when it is used as a substantive referring to an animate being, and (b) when it is used as an adjective (whether referring to an animate being or not) or as a substantive referring to an inanimate being. In the former case its oblique form, used after prepositions, is r, plural r*, both being of common gender (22, 6; 130, 6). In the second case, the oblique form is p instead of r (22, 3; 130, 2). The following is therefore the declension of hû, when used as a substantive and referring to an animate being:

<table>
<thead>
<tr>
<th>Singular, common gender</th>
<th>Plural, common gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. hû (242, 10), hûi (162, 7); 176, 1; 244, 11; 249, 6), or ò; fem. hai (244, 7, 11; 250, 6), òi, this.</td>
<td>hai (21, 8) or hai, these.</td>
</tr>
<tr>
<td>Instr. pà r*, by this.</td>
<td>pà r*, these.</td>
</tr>
<tr>
<td>Gen. tàr*, of this.</td>
<td>tàrai, of these.</td>
</tr>
<tr>
<td>Loc. i r*, on this.</td>
<td>i rai, on these.</td>
</tr>
</tbody>
</table>

The genitive is usually written as one word, as above, instead of tà r* (131, 5; 147, 9; 238, 8; 244, 11; 250, 4), tàrai (238, 9). In the locative, if the animate being referred to is a person, then hû or òû must, as usual, be employed instead of i. Thus, hû r*, hû rai (22, 10; 130, 9).
When used as an adjective or as a substantive referring to an inanimate thing, the following is the declension:—

<table>
<thead>
<tr>
<th>Singular, common gender</th>
<th>Plural, common gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.  khô (21, 8), hä, or ṭ̣; fem.  kā, ṭ̣, this.</td>
<td>kêi or kāi, these.</td>
</tr>
<tr>
<td>Instr.  pa p̣, by this.</td>
<td>pa p̣, by these.</td>
</tr>
<tr>
<td>Gen.  ṭa p̣, of this (147, 8);  ṭa p̣, of these (147, 9; 295, 11).</td>
<td>i p̣, of these.</td>
</tr>
<tr>
<td>Lōc.  i p̣, on this.</td>
<td>i p̣, on these.</td>
</tr>
</tbody>
</table>

Note.—In his grammar, Ghulām Muḥammad Khān does not mention mô as a masculine. He there confines it to the feminine. But his examples contain numerous examples of kā used as a masculine adjective. Thus:—

nām-a hā kār nak dōk hā, I have not done this deed at all (162, 7),

kā tēṿ ḍīb)ỵ sāt, this is his brother-in-law (244, 11).

kā muṭāl aṭ tor-kah hā, whose is this property? (240, 6).

kār and nādāl are certainly masculine.

The use of kā as a masculine substantive is doubtful. See Vocabulary a.v. hô 1.

24. Relative Pronoun.—The relative pronoun is ṭa, who, which, what. It does not change for gender, number, or case (23, 11). Thus:—

ḥaf̣ sūṇ, ka-r dōḳ, byōk múllāk, that man who came, had died, i.e. he died (24, 2).

qaf̣, ka pōl bā waqaṣ, baḍ kār aṭ bā nak ka, he, who understands, does not do a bad action (24, 3).

In the above, ṭä, ur hir (see § 10), dōk means ‘he came,’ and pōl bā waqaṣ is the present of pōl aqāḅ, to understand.

ḥaf̣, bā ka sīr ba, ṭī bā sīr ba; ḥaf̣, bā ka bād ba, ṭī bā bād ba, he, who is (by nature) good, is always good; he, who is (by nature) bad, is always bad (151, 8, 9).

hā aṭ, ka ur būḳ, nāba dāl waṭ̣̣ ḳ, thou didst not take this (woman), who was good (151, 12).

With būḳ, anyone, or har būḳ, everyone, êa means ‘whoever;’ and with tē, anything, or har tē, everything, it means ‘whatever.’ Thus:—

ẖa kūḳ-r dī dēa, waw-sē, whoever comes, slay him (24, 2).

hār būḳ aṭ bā ka nēk ba, i dūra ṭūḷ[x̣] ṭēz ar aṭ bā sīr awān, whoever, or everyone who, is virtuous, seems good to (lit. on) just people (24, 6).

ɔś-r dī bā ka wē-xā, laga[ti-u] bā, or har ṭē-r dī bā ka wē-xā, laga[ti-u] bā, whatever he brings, he spends it, i.e. he spends whatever he brings (24, 5, 6).

The interrogative pronoun tāṣēṇ, what, is sometimes used as a relative, as in tāṣēṇ waq̣ ḫa rī dōḳ, a[ṿ-a]l ghuč̣[ḳ], at what time that he came, I spoke to him, i.e. I spoke to him when he came (151, 5). Here the ḫa is not the relative pronoun, but is the conjunction ‘that.’

25. Interrogative Pronouns.—The usual interrogative pronouns are būḳ, who?, which refers only to persons, and tē?, what?, which refers to things and irrational beings.
As *kuk* refers only to persons, it takes *ks* or *kā*, instead of *i*, in the locative. As in the case of the pronouns of the first and second persons, the preposition of the genitive is *tār*, not *i-*.

Thus:

- *kā-kuk iki bā glāvēk sa*, to whom is it being said? (148, 8).
- *ofō dī tā kā-kuk lāstō gīγyēk hā*, from whom hast thou bought that? (No. 240 of List of Words).
- *kā-kuk lāst-o wa dī wēryōk*, from whom did he take? (138, 9).
- *tar-buk a-kacalān bā tar-tā i-pētsō teuwa*, whose son comes behind thee? (List, No. 239).

The neuter interrogative pronoun *ts* calls for no remarks. As an example we have:

- *wām-at aī ts hā*, what is thy name? (248, 2).

Another word for *'what* is *kics*. The following are examples of its use:

- *Zaid kics sūk*, what has happened to Zaid? (Hindi *Zaid kyā hūε*) (29, 2).
- *kics a bā kicni, what art thou doing to him?* (29, 4).
- *kitā-kicni kics dōk, what didst thou do with the book?* (256, 4).

The word *tēn* is also used adjectively to mean *'what* or *'what sort of?*'. Thus:

- *ta-tēn k'läi maya aī hā*, of what village is it the flock? (259, 5).
- *tēn palau, in what direction? whither?* (29, 9; 30, 1).

Interrogative pronouns are sometimes used interjectionally, as in *ts sāraī hā*, what a man he is! which may mean either how big a man he is! or what a little fellow he is! *i.e.* he is of no account (30, 9).

*Tsōn* is *'how much?*; *'how many?* (29, 7).

### 29. Indefinite Pronouns
Interrogative pronouns are also used as indefinite pronouns. The only difference is the inflexion of the voice with which they are uttered (20, 2). Thus:

- *kuk aī byōk*, there was someone.
- *ts* byōk, there was something.
- *tōn aī byōk*, there was some quantity.
- *tōn dī buk-in*, there were some.
- *tōn ryāz pēts*, after some days (105, 10).

In the last examples, when the reference is to number, *spy*, the plural of the numeral *sē*, one, may be added, as in *spy* tōn wo dī buk-in, there were several (Hindi *kās ēk thē*). (30, 5.) In such cases, if human beings are referred to, the word *māl* may be added, as in *spy* tōn māl, several men (30, 7) ; tōn māl bē, some other persons (248, 12).

Other indefinite pronounal forms are the following:

- *bā*, plural *byō* (160, 4), other. *Bī kuk*, anyone else, as in:

- *kā-Zaid gaγ dī bī makhāγ gaγ buk-in*, khō bī kukkan-dī naγ dōk; Zaid aī rī dōk, there were other people collected with Zaid, but anyone else did not come; Zaid alone came (Supplement, 2, 8).

- *as aī bā sakkahtē bē-parvo gīrēm*; bī kuk dī naγ hā, I alone wander about so unconcerned; there is no one else (Suppl. 3, 5).
§ 27. Pronominal Adjectives and Adverbs.—The following are the more important pronominal adjectives and adverbs:

Quantity.—

Adjectives: —bū or ū (1, 19), this much, that much, this many, that many (22, 14); tōn, how much, how many? (29, 7). According to sentence No. 221 in the List of Words and Sentences, bō gūarp aś tar-tōn 'mar hā, how old is this horse?, the genitive of tōn is tar-tōn, not ta tōn.

Manner.—

Adjectives: —sakhal or sakhal; such (22, 14); tēkhal, of what kind? (29, 7; 251, 11); sakhal...tek', such...as (235, 13).

Adverbs: —pa-pə rang, in this manner (22, 14); pa-fə rang, in that manner (22, 14); te fə rang, how? (29, 7).

Cause or Reason.—

Adverbs: —dēk, for this reason, because (23, 1); ta-pə pərə; for this reason (23, 3); ta-fə pərə, for that reason, therefore (23, 3); ta-te fərə, for what reason?, why? (29, 14; 243, 8); ki or kypə, why? (29, 10).
§ 27.] PRONOUNS. 151

Place.—

Adverbs:—i-d', here (23, 1); pa-p', here (23, 6); i-uc', there (23, 1); pa-f', there (23, 7); gudé, where? (29, 7).

Time.—

Adverbs:—hób waqt, now (23, 1); huf, waqt, then (23, 1); ts wahit, when? (29, 7); kún or (1, 19) gón, when? (29, 8).

Direction.—

Adverbs:—i-d', hither (257, 13); i-p' palau, in this direction (23, 3); i-uc', thither; i-f' palau, in that direction (23, 3); tsén palau, in what direction?, whither? (29, 9; 30, 1).
Chapter V.

THE VERB.

28. In the general system of tense-formation, the Ormuri verb closely agrees with that of Pashto. Each verb has two stems,—a past and a present. The past stem is the Past Participle, which is usually the same in form as the Infinitive. The Past tense is formed by adding pronominal suffixes to the past participle. An Imperfect is formed by adding the particle bâ to the past, and, similarly, a Future Perfect, by adding să instead of bâ. It will be observed that in Ormuri it is the imperfect which takes bâ, while the past does not. In Pashto, the reverse is the case. There it is the past that takes să, while the imperfect does not. A Perfect is formed by conjugating the present tense of the verb substantive, and a Pluperfect by adding the past tense of the same, to the past participle. Other tenses, a Past Potential, a Conditional Present, and a Conditional Past are also formed from the past participle, according to rules that will be given subsequently.

From the present stem is first of all formed the Aorist tense, generally translatable as a present subjunctive, but sometimes as a simple present. Closely allied to the aorist is the Imperative. A Present is formed by adding the particle bâ to the aorist, and a Future by adding să. In regard to the aorist and the present, we again see the Pashto system reversed. In that language, it is the aorist that takes să, while the present does not.

The particles corresponding to the Ormuri bâ and să are the Pashto să and bâ, and the Persian să and bâ, respectively.

29. Derivative Verbs.—As will be seen hereafter, the infinitive of a verb ends in ēk, ēk, or āk. Verbs are quoted in their infinitive forms. Three verbs will be frequently quoted in the following pages, and they are mentioned here to enable them to be recognized when they occur. They are:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bâk</td>
<td>to be, to become</td>
</tr>
<tr>
<td>bōk</td>
<td>to become</td>
</tr>
<tr>
<td>bēk</td>
<td>to do, to make</td>
</tr>
</tbody>
</table>

Verbs are freely derived from nouns (65, 10). We may either have an ordinary compound, such as spīr bōk, to become white; spīr bēk, to make white, or else a true derivative may be formed.

Such true derivative verbs may be either intransitive or transitive. Intransitive verbs are formed by adding ēk to the noun. Thus, from spīr, white, we get spīr bōk, to become white (66, 6). Transitive derivative verbs are formed by adding saēk or bēk to the noun. Thus, from abād, inhabited, we get abād saēk or abād bēk, to make inhabited (66, 14).

We shall see that the past tense of these verbs in the third person singular is the same as the infinitive, and that the ordinary imperfect tense is formed by adding the particle bâ to the past tense. But in the imperfect of these true derivative verbs the bâ

---

1 The meaning of the small ē in ēk will be explained under the head of the infinitive (§ 28).
of the imperfect may be optionally omitted, so that the imperfect tense may, optionally, be the same in form as the past tense. Thus, *spūnark* or *spūnark hū* means ‘he was becoming white,’ while *spūnark* may also have its proper meaning ‘he became white.’ (60, 9).

30. Formation of Transitive Verbs from Intransitives, and of Causals from Transitives (67, 5; 107, 8).—In order to form transitive verbs from transitives, or causal verbs from transitives, it is generally sufficient to change the termination *ṭek* of the infinitive to *awṭek* or *ayṭek*. In practice, however, complications arise, and, moreover, the rule cannot apply to those verbs whose infinitives end in *ṭak* and in *ṭak*. It is therefore most convenient to make the necessary changes according to the following rule, which involves a knowledge of the formation of the aorist tense:

Take the third person singular of the aorist of the verb to be operated on, and reject the final letter. Then:

A. If the letter which now becomes last is *ṭ*, add the syllable *ṭak*, and we get the infinitive of the transitive or causal required. Thus:

<table>
<thead>
<tr>
<th>Original Verb</th>
<th>Aorist, 3 sing.</th>
<th>Transitive or Causal</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>kītāṭek</em>, to call,</td>
<td><em>kī-tāṭak</em>,</td>
<td><em>kī-tāṭek</em>.</td>
</tr>
<tr>
<td><em>mukhāṭek</em>, to knead,</td>
<td><em>mukhāṭak</em>,</td>
<td><em>mukhāṭak</em>.</td>
</tr>
<tr>
<td><em>ṣītāṭek</em>, to send,</td>
<td><em>ṣītāṭak</em>,</td>
<td><em>ṣītāṭak</em>.</td>
</tr>
<tr>
<td><em>wuṣmāṭek</em>, to test,</td>
<td><em>wuṣmāṭak</em>,</td>
<td><em>wuṣmāṭak</em>.</td>
</tr>
</tbody>
</table>

B. If the letter which now becomes last is not *ṭ*, add the syllables *awṭek* or *ayṭek*, and we get the infinitive of the transitive or causal required. Thus:

<table>
<thead>
<tr>
<th>Original Verb</th>
<th>Aorist, 3 sing.</th>
<th>Transitive or Causal</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>amūrāṭek</em>, to hear,</td>
<td><em>amārak</em>,</td>
<td><em>amārak</em> or <em>amaraṭek</em>.</td>
</tr>
<tr>
<td><em>bāṣhīṭek</em>, to grant,</td>
<td><em>bāṣhī</em>,</td>
<td><em>bāṣhīčak</em>, <em>bāṣhīγak</em>.</td>
</tr>
<tr>
<td><em>gāṣṭak</em>, to weave,</td>
<td><em>gāṣṭak</em>,</td>
<td><em>gāṣṭak</em>, <em>gāṣṭak</em>.</td>
</tr>
<tr>
<td><em>gāṣṭak</em>, to defeat,</td>
<td><em>gāṣṭak</em>,</td>
<td><em>gāṣṭak</em>, <em>gāṣṭak</em>.</td>
</tr>
<tr>
<td><em>hāŋγak</em>, to remain,</td>
<td><em>na</em>,</td>
<td><em>naγak</em>, <em>naγak</em>.</td>
</tr>
<tr>
<td><em>na-awṭak</em>, to put out,</td>
<td><em>na-awtak</em>,</td>
<td><em>na-awtak</em>, <em>na-awtak</em>.</td>
</tr>
<tr>
<td><em>pāγhāṭak</em>, to dress oneself,</td>
<td><em>pāγhāṭak</em>,</td>
<td><em>pāγhāṭak</em>, <em>pāγhāṭak</em>.</td>
</tr>
<tr>
<td><em>τaγlak</em>, to take away,</td>
<td><em>τaγlak</em>,</td>
<td><em>τaγlak</em>, <em>τaγlak</em>.</td>
</tr>
<tr>
<td><em>wūγak</em>, to take,</td>
<td><em>uγak</em>,</td>
<td><em>uγak</em>, <em>uγak</em>.</td>
</tr>
<tr>
<td><em>yak</em>, to boil (intransitive),</td>
<td><em>yak</em>,</td>
<td><em>yak</em>, <em>yak</em>.</td>
</tr>
</tbody>
</table>

C. For some transitive verbs the causal form is not used, or is rarely used. Such are the verbs *bāṣhīčak*, *na-awtak*, and *wūγak* in the above list. If it is desired to give the force of the causal to such verbs, a periphrasis is employed, as in *pāγhāṭak-mu-awtak*, by means of *so* and so I put him out, i.e. I caused so and so to turn him out.

We occasionally meet double causals, as in *chīγak*, to rise; causal *chīγak* or *chīγak*, to raise; double causal *chīγak* or *chīγak*, to cause to rise (105, 5, 6).

31. The Passive Voice (67, 13; 102, 9).—The passive voice is generally formed by conjugating the past participle, which is almost always the same in form as the infinitive, with the verb *ṣyōk*, to become. Thus, from *kholak*, to eat, or eaten, we get *kholak syōk*, to be eaten, or he was eaten. The participle agrees in gender and
number with the subject, but is not otherwise changed. Thus, khwālık suk, she was
eaten; khwālık suh-īn, they were eaten. The verb suhōk is conjugated throughout. Its
forms will be found in § 41.

Some verbs, whose infinitives end in suhōk, form their passives by dropping the
letter a of this termination. Thus, khinahōk, to grind, we have khinhēk, to be
ground. This is only a reverse way of putting the rule for the formation of transitive
verbs from intransitives given in § 30,

32. VERBAL NOUNS AND ADJECTIVES (63, 3). The Infinitive or
Verbal Noun.—The infinitive always ends in k (64, 15). It is also used as a verbal
noun. Thus, khecain, to eat, or the act of eating. The majority of infinitives end in
yēk, which is added to the root direct. Thus, ku-yēk, to do, to make. Most roots end in
a consonant, and after this the y of yēk is very lightly pronounced, so as to be hardly
audible (154, 6). In the Persian character, this y is as often as not omitted, so that,
e.g. brushtēk, to glitter, is written either brustēk or brushtēk. As shown in this example,
in the Persian character I represent this half-pronounced y by a small above the line.

These verbs, with infinitives ending in yēk or sēk, form the first conjugation. The
second conjugation contains about eighteen verbs whose infinitives end in ak, and about
twenty verbs whose infinitives end in e and Examples of verbs of the first conjugation
are ghaʃtēk, to weave; waʃmavēk, to test; kavēk, to do, to make; and kawēk, to remain.
In the last named verb the u is a mere nasal sound, so that it might be written kawēk,
and therefore the y is fully pronounced. Examples of the second conjugation are suhōk
or sihōk, to become, and khecain, to eat.

33. The Verbal Noun of Agency (p. 42ff).—There is no present participle, but,
as in Pāski, some of the functions of the present participle are performed by this
noun of agency. Its termination is waʃmak. The rules for the addition of this termina-
tion are somewhat complicated, and require a knowledge of the formation of the aorist
 tense. Thus:

A. Take the third person singular of the aorist, and, after dropping the final
vowel, add waʃmak. Thus, ghaʃtēk, to weave, aorist 3 sing., ghaʃt, noun of agency,
ghaʃmak, one who weaves, a weaver.

B. If, after the final vowel of the third person singular of the aorist has been
rejected, the remainder ends in m, then waʃmak, not waʃmak, is added. Thus, ʃī-taʃmēk,
to send, aor. 3 sing., ʃī-tawmak, noun of agency, ʃī-tawmak, a sender.

C. Sometimes the termination is awaʃmak or awaʃmak, as in ʃēk, to stand still,
aor. 3 sing., ʃawmak, noun of agency, ʃawmak or ʃawmak, one who stands still.

D. Sometimes the termination is added to the feminine of the past participle,
instead of to the aorist. (We shall see, under the head of the aorist, that the most
convenient method of forming the aorist is to make it up from this feminine.) Thus,
prawmak, to sell, past participle feminine, prak, noun of agency, prakwaʃmak, a seller.

E. Sometimes, again, it is added to the second person singular of the imperative.
(This also, is closely connected with the aorist.) Thus, kawūk, to abandon, aor. 3 sing.,
zeh, imperative 2 sing., zhow, noun of agency, zhowawmak.

No doubt this nasal, or gnam, a occurs in many words in Ormāni, and if it could be identified in Ghilman
Muḥammad Khan’s writings, I should throughout have indicated it by the sign “a” as in gnam. But, as he has nowhere
indicated it, to avoid trusting to my inner consciousness, I have been compelled to represent every a, whether gnam or
not, by a. It happens that regarding the word Ašək, I have special information as to its pronunciation.

Vol. 3.
These forms are seldom used (43, 15), it is much more common to borrow the corresponding Pashto words in ānakā' or dānakā'. Such are the Pashto words:

kharīnwānakā', a denguin.
va-nīnwānakā', a buyer.
lāzhādānakā', a sender.
ānwārēdānakā or ānwārēdānakā, a hearer.

34. Gerund, or Adverbial Participle (45, 11).—There is no adverbial participle equivalent to the Hindi jātē jātē, while going, or jātē-ki, immediately on going. These ideas are conveyed by an infinitive or other noun governed by a postposition. Thus:

ī-tek inar muluk, he died in going, i.e. while going.
va-khān bā tek, by means of laughers he was going, i.e. he was going along laughing.
ī-tek marghān or i-mustēk inar-vei gōliyē aghak, on that bird, in flying up, a bullet hit it, i.e. a bullet hit it as it flew away.

Or we may say:

a-tek marghān bā wustēk, ka gōliyē vi aghak, that bird was flying up, when a bullet hit it on it.

35. Conjunctive Participle (114, 6).—There is nothing in Ormuri corresponding to the conjunctive participle (khē-kē, having eaten) of Hindi. The verbs are treated as independent, and are connected by the conjunction esa, and. Thus, kafō kār dōk esa išēkk-ā, he did work and went away, equivalent to the Hindi wok kām kar-kē chaā-gaya, he, having done work, went away.

36. The Past Participle (45, 1 ; 65, 13).—Except in the case of two verbs, the masculine singular of the past participle is the same in form as the infinitive. The two exceptions are the verbs kāyēk, to do, to make, of which the past participle is dōk (71, 4), and pakhēk, to cook, which has pakhāk (71, 2).

In the case of transitive verbs, the past participle is by origin passive in signification. Thus, khwālāk, the past participle of khwālāk, to eat, properly means 'eaten,' and, if used as a past tense, we should have to express the phrase 'he ate' by 'eaten by him,' in which the subject 'he' or 'by him' would have to be put, as in Hindi or Pashto, into the agent case, and the participle would have to agree with the object, or thing eaten.

But we have seen that Ormuri has lost the agent case, and uses the nominative instead, so that in the present work it has been found most convenient to omit consideration of the fact that the past participle of a transitive verb is passive, although, when used as a past tense, it still agrees with the object in gender and number.

The plural of a past participle is of common gender, and is always the same as the feminine singular. Thus, the feminine of khwālāk is khwālāk, and this, also, is the masculine and feminine plural.

37. The formation of the feminine of a past participle depends on the conjugation to which the verb belongs. We have seen (ante, § 32) that there are two conjugations, the first consisting of those verbs whose infinitive ends in ēk, and the second of those whose infinitives end in ēk or ēk.
§ 37. VERB, PAST PARTICIPLE.

In the first conjugation, the feminine of the past participle is formed by changing the final "ek" of the past participle to "ak" (69, 7). Thus:

**Masculine.**
- vēk, stood up,
- wēvek, risen,
- yasēk, boiled,
- zishēk, rejected,

**Feminine.**
- tak,
- wuskak,
- yasak,
- zishak.

If the past participle ends in "awēk" or "ayēk", the feminine ends in "awak" or "ayak". Thus:

- amarawēk or amarayēk, to cause to hear,
- yasawēk or yasayēk, to cause to boil,

- amarawak or amarayak (70, 8),
- yasawak or yasayak (70, 9).

Of these two forms of the feminine, that in "awak" is much the more common, except in the case of verbs whose roots consist of a single syllable ending in a vowel, which use only the form in "ayak". To this group also belong "honyēk", to remain, which we have seen (§ 32 a.) is really "hōyēk", "nōyēk", to name, contracted from "nōmayēk", and "parēk". Thus:

- hanyēk, to remain,
- nānyēk, to name,
- paryēk, to fry,
- pōyēk, to pasture,
- trayēk, to fear,
- rayēk, to tear (transitive),

- hanyak (214, 8),
- nānyak (213, 3),
- paryak (190, 8),
- pōyak (70, 13),
- trayak (70, 14),
- rayak (71, 1).

Similarly other monosyllabic roots ending in vowels:

- pōyēk, to be durable,
- pīyēk, to string.

- pōyak (70, 14),
- pīyak (70, 13).

The following are irregular:

**Infinitive.**
- bēk, to give,
- dūhek, to milk,
- drēk, to sea,
- ghuhek, to say,
- hayēk, to do,
- likēk, to ascend,
- pakēk, to cook,
- prēk, to beat,
- rīhek, to shave,
- rēk, to be torn,
- shra-syēk, to swell,
- shīyēk, to buy,
- sparāyēk, to blink,
- tēk, to move,

**Masculine.**
- bēk,
- dūhek,
- drēk,
- ghuhek,
- hayēk,
- likēk,
- pakēk,
- prēk,
- rīhek,
- rēk,
- shra-syēk,
- shīyēk,
- sparāyēk,
- tēk,

**Past Participle.**
- bayak (186, 8),
- dūsak or dēk (197, 4),
- dēk (71, 3; 76, 6),
- ghuhek (70, 11),
- dēk (71, 4; 76, 4; 232, 12; 233, 15),
- likēk (310, 4),
- pakēk (71, 2; 76, 5),
- prēk (100, 10),
- rīhek (71, 5),
- rēk (108, 3),
- shra-syēk (204, 5),
- shīyēk (204, 4),
- sparāyēk (201, 8),
- tēk (69, 13).
38. All verbs of the second conjugation are more or less irregular, and the formation of the feminine of the past participle cannot be brought under any general rules. As the irregularities are carried through to the aorist and the imperative, I give the following table, which includes all the verbs of this conjugation, with the feminines of their past participles, the third persons and second persons singular of their aorists, and the second persons singular of their imperatives (73, 11ff.). They are arranged in groups according to the formation of the feminine of the past participle:—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>afeek, to reach (74, 11), to be born (189, 9)</td>
<td>afeek,</td>
<td>mane,</td>
<td>mane,</td>
<td>mane,</td>
</tr>
<tr>
<td>ma-go'ak, to come out (73, 7)</td>
<td>ma-go'ak,</td>
<td>mi,</td>
<td>mi,</td>
<td>mi,</td>
</tr>
<tr>
<td>ma-go'ak, to enter (73, 10)</td>
<td>ma-go'ak,</td>
<td>na,</td>
<td>na,</td>
<td>na,</td>
</tr>
<tr>
<td>daek, to propel (201, 2)</td>
<td>daek,</td>
<td>da,</td>
<td>da,</td>
<td>da (247, 14)</td>
</tr>
<tr>
<td>daek or ach, to strike (75, 12)</td>
<td>daek, ahe</td>
<td>dama, dama,</td>
<td>dama, dama,</td>
<td>dama, dama,</td>
</tr>
<tr>
<td>dhek, to arrive (74, 8)</td>
<td>dhek,</td>
<td>dha,</td>
<td>dha,</td>
<td>dha,</td>
</tr>
<tr>
<td>ayaak or ayaak, to place (75, 12)</td>
<td>ayaak,</td>
<td>aya,</td>
<td>aya,</td>
<td>aya,</td>
</tr>
<tr>
<td>ayaak, to get (75, 6)</td>
<td>ayaak,</td>
<td>aya,</td>
<td>aya,</td>
<td>aya,</td>
</tr>
<tr>
<td>ayaak or ayaak, to be, to become (157, 6)</td>
<td>ayaak, ayaak,</td>
<td>ba,</td>
<td>ba,</td>
<td>ba,</td>
</tr>
<tr>
<td>abeak or abeak, to remain over (75, 7)</td>
<td>abeak or abeak,</td>
<td>abeak,</td>
<td>abeak,</td>
<td>abeak,</td>
</tr>
<tr>
<td>maa'ak, to stay (75, 14)</td>
<td>maa'ak or maa'ak,</td>
<td>maa'ak,</td>
<td>maa'ak,</td>
<td>maa'ak,</td>
</tr>
<tr>
<td>apeek or apeek, to become (74, 12)</td>
<td>apeek,</td>
<td>a,</td>
<td>a,</td>
<td>a or a,</td>
</tr>
<tr>
<td>sgeek, to give (74, 6)</td>
<td>sgeek,</td>
<td>se or se,</td>
<td>se or se,</td>
<td>se or se (157, 9)</td>
</tr>
<tr>
<td>sgeek, to take (74, 6)</td>
<td>sgeek,</td>
<td>sgeek,</td>
<td>sgeek,</td>
<td>sgeek,</td>
</tr>
<tr>
<td>adhek, to bring (74, 4)</td>
<td>adhek,</td>
<td>adhek,</td>
<td>adhek,</td>
<td>adhek,</td>
</tr>
<tr>
<td>ma-adhek, to take out (74, 7)</td>
<td>ma-adhek,</td>
<td>ma-adhek,</td>
<td>ma-adhek,</td>
<td>ma-adhek,</td>
</tr>
<tr>
<td>dhenee, to eat (74, 5)</td>
<td>dhenee,</td>
<td>dhenee,</td>
<td>dhenee,</td>
<td>dhenee</td>
</tr>
<tr>
<td>dheen, to laugh (265, 7)</td>
<td>dheen</td>
<td>dheen (263, 8)</td>
<td>dheen (263, 8)</td>
<td>dheen</td>
</tr>
<tr>
<td>drenek, to keep, to own (75, 5)</td>
<td>drenek,</td>
<td>drenek,</td>
<td>drenek,</td>
<td>drenek</td>
</tr>
<tr>
<td>anhek, to abandon (75, 13)</td>
<td>anhek,</td>
<td>anhek,</td>
<td>anhek,</td>
<td>anhek</td>
</tr>
<tr>
<td>ledech, to drink (74, 9)</td>
<td>ledech,</td>
<td>ledech,</td>
<td>ledech,</td>
<td>ledech</td>
</tr>
<tr>
<td>dilech, to drink (74, 5)</td>
<td>dilech,</td>
<td>dilech,</td>
<td>dilech,</td>
<td>dilech</td>
</tr>
</tbody>
</table>

1 The u is waw-ul-ma'dafe, and is not pronounced (62, 7).
### VERBS SUBSTANTIVE AND AUXILIARY VERBS.

Before describing the finite parts of the verb, it is necessary to discuss certain verbs that are used as auxiliaries.

The first is the verb substantive (172, 10). This verb is used as an auxiliary and also as a copula (as in ‘Zaid is sick’). If it is used to postulate existence, as in ‘Zaid is (i.e. exists),’ then certain pronominal suffixes must be added to the subject. This will be explained under the head of syntax (§ 125). It is conjugated as follows in the present tense (173, 1). It does not change for gender:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>az hāna, I am</td>
<td>mākh yān, we are</td>
</tr>
<tr>
<td>ū hāi, thou art (79, 2)</td>
<td>tyūs hān, ye are</td>
</tr>
<tr>
<td>hāfū ḥā or ḥāfū ḥa (78, 8), he is</td>
<td>hāfū bi, they are</td>
</tr>
</tbody>
</table>

In the Parable the initial h is sometimes dropped, as in dāk ā, for dāk ād, (I have done) (I, 8), and sak ‘m, I am not (I, 4).

This verb has no past tense. For ‘I was,’ etc. the past tense of ḥāb, to be, to become, the next verb to be described, is employed.

40. The two following verbs are what Ghulām Muḥammad Khān (p. 176, 1.10) calls ‘nāqis,’ or ‘defective’ (173, 10). They are not defective in our use of the word, having each a complete conjugation, but, according to his system, have not the full force of a complete verb. They correspond to what are called ‘copulative verbs’ in Latin grammar, and are ḥāb or ḥāb, to be, to become, and sūb or sūb, to become. As stated above, the past tense of ḥāb is used as the past tense of the verb substantive.

---

1. *This verb is mentioned by Ghulām Muḥammad Khān (193, 6) as the cause of sūrb, to spin, but he does not give any of the principal parts.
These two verbs are conjugated as follows in the past, aorist, and imperative tenses:—

*byōk* or *bīyōk*, to be; to become (105ff.).

**Past participle, byōk or bīyōk, feminine and plural, buk.**

Past, I was, I became, etc.

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>az byōk-am.</td>
<td>az buk-am.</td>
<td>mākh buk-yēn.</td>
</tr>
<tr>
<td>2.</td>
<td>tā byōk-a, or byōk-ē.</td>
<td>tā buk-a.</td>
<td>tyus buk-ai.</td>
</tr>
<tr>
<td>3.</td>
<td>hafō byōk.</td>
<td>buk.</td>
<td>hafai buk-in, or buk-ēn.</td>
</tr>
</tbody>
</table>

In this tense the terminations are the pronominal suffixes of the nominative, given under head (a) in § 20.

**Aorist, I may be, I may become, etc.**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>az b'm.</td>
<td>mākh byēn (84, 4).</td>
</tr>
<tr>
<td>2.</td>
<td>tā bī.</td>
<td>tyus bai.</td>
</tr>
<tr>
<td>3.</td>
<td>hafō, or haf', bā (254, 7).</td>
<td>hafai bīn.</td>
</tr>
</tbody>
</table>

This tense does not change for gender, and the endings are real terminations, not pronominal suffixes.

**Imperative, Let me be, let me become, etc.**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>az b'm.</td>
<td>mākh byēn.</td>
</tr>
<tr>
<td>2.</td>
<td>tā bī.</td>
<td>tyus bai.</td>
</tr>
<tr>
<td>3.</td>
<td>hafō, or haf', bōn.</td>
<td>hafai bōn.</td>
</tr>
</tbody>
</table>

This tense, also, does not change for gender, and the endings are real terminations, not pronominal suffixes.

The present conditional of this verb is *bukam*, tem. and plur., *bukam* (if) (I, etc.) should be (106, 12).

As usual, the present of this verb is formed by adding *bā* to the aorist, but, in this case, it has generally a special meaning. It is a habitual present (83, 12; 106, 3). Thus, *a cur bā ba*, he is habitually well, he keeps well; *kāfī bā ba*, he is habitually drunk, he is a drunkard.

41. The conjugation of *syōk* or *sīyōk*, to become, is nearly the same as that of *byōk* (104). This verb is used to form the passive voice (§ 31) and also, with an adjective, to form a nominal compound verb, as in arm *syōk*, to become soft (see § 29).

**Past participle, syōk or sīyōk, feminine and plural, suk.**

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>az syōk-am.</td>
<td>az suk-am.</td>
<td>mākh suk-yēn.</td>
</tr>
<tr>
<td>2.</td>
<td>tā syōk-a, syōk-ē.</td>
<td>tā suk-a, suk-ē.</td>
<td>tyus suk-ai.</td>
</tr>
<tr>
<td>3.</td>
<td>hafō syōk.</td>
<td>suk (255, 6).</td>
<td>hafai suk-ai.</td>
</tr>
</tbody>
</table>

1 Or *bīyōk-am*, and so throughout the masculine singular.
2 Or *sīyōk-am*, and so throughout the masculine singular.
3 Or *sīyōk-am*, and so throughout the masculine singular.
§ 43. **FINITE VERB.**

Aorist, I may become, etc.

**Singular.**

1. az s'm.¹
2. tū si (151, 15) or tū sū (202, 5).
3. hafū, or hafv, or (254, 9).

**Plural.**

makh syen.
lyūs saī.
hafāi sin.

**Imperative, Let me become, etc.**

**Singular.**

1. az s'm.¹
2. tū sū or tū sū (201, 2; 261, 8).
3. hafū, or hafv, sūn (259, 9).

**Plural.**

makh syen.
lyūs saī.
hafāi sūn.

Note the forms of the second person singular of the Aorist and Imperative. Here the model of hyōk is departed from.

42. The verb kayēk, to do, to make, is frequently used to make transitive nominal compound verbs. Its past is irregular, and so are some forms of the aorist and imperative (106; 107).

**Past participle, dāk, feminine and plural, dāk.**

**Past, Made me, etc. (107, 6).**

**Masculine.**

1. dāk-am.
2. dāk-a.
3. dāk.

**Feminine.**

1. dāk-um.
2. dāk-a.
3. dāk.

**Plural.**

dāk-in.

**Masculine and Feminine.**

dāk-yin.
dāk-aī.
dāk-in.

Aorist, I may do, I may make, etc.

**Singular.**

1. az kaw'm (107, 6), kay'm (140, 13), or k'm.
2. tū kēn, (107, 6; 162, 1; 207, 8) or ka.
3. hafū, or hafv, kaw (100, 6; 107, 6; 248, 10; 207, 8), ka (24, 4), or ka (100, 7).

**Plural.**

makh kaw'm (107, 6) or kay'm.
lyūs kaw (107, 6) or kaw (161, 7).
hafāi kaw or kaw.

**Imperative, Let me do, let me make, etc.**

1. az kaw'm or k'm.
2. tū kēn, kaw'm (100, 6, 7; 107, 7), or ka.
3. hafū, or hafv, kaw or kaw (107, 7).

43. **THE FINITE VERB.**—As stated in § 28, the Ormuqî verb has two stems,—a past and a present. From each is formed a group of tenses. The past stem is identical with the past participle. There are several ways of forming the present stem, which will be explained in the proper place.

¹ Often written sin or cum. Cf. § 4.
From the past stem are formed the following tenses:

(1) The Past.
(2) The Imperfect.
(3) The Perfect.
(4) The Pluperfect.
(5) The Future Imperfect.
(6) The Future Perfect.
(7) The Present Conditional.
(8) The Past Conditional.

From the present stem are formed:

(1) The Aorist.
(2) The Present.
(3) The Future.
(4) The Imperative.

44. TENSES FORMED FROM THE PAST STEM OR PAST PARTICIPLE.—The conjugation of the tenses formed from the past participle differs according to whether the verb is intransitive or transitive. In the case of intransitive verbs, the verb in these tenses agrees with the subject in gender, number, and person. In the case of a transitive verb in a past tense, it agrees with the object in gender, number, and person. For these tenses I shall therefore, throughout, give paradigms of two verbs—one intransitive, viz. *vustēk* to rise, and the other transitive, viz. *kwanāk* to eat.

45. The Past Tense (77).—The past participle is used for the past tense. The persons are formed by the addition of the pronominal suffixes given in § 20 (a) (17). These indicate the subject of an intransitive verb and the object of a transitive verb (77, 6). They are repeated here for ready reference. It will be observed that there is no suffix for the third person singular, and hence the past participle is used by itself:

- *am* or (after a vowel) *m*, I.
- *a* or *ā*, thou.
- ..., he, she, it.

With transitive verbs, of course, these mean 'me,' 'us,' etc., not 'I,' 'we,' etc.

The following therefore is the paradigm of the past tense of the intransitive verb *vustēk*, to rise. Its past participle is *wustak*, feminine and plural, *wustak.*

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>wustēk</em>-am, I arose.</td>
<td><em>wustak</em>-am, I arose.</td>
</tr>
<tr>
<td>2</td>
<td><em>wustēk</em>-a or <em>wustēk</em>-ā, thou arose.</td>
<td><em>wustak</em>-a or <em>wustak</em>-ē, thou arose.</td>
</tr>
<tr>
<td>3</td>
<td><em>wustēk</em>, he arose.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Common Gender</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>wustak</em>-yēn, we arose.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td><em>wustak</em>-aī, ye arose.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td><em>wustak</em>-īn or <em>wustak</em>-ēn, they arose.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
46. The following is the paradigm of the past tense of the transitive verb *kha'ulak*, to eat (77, 8). The suffixes refer to the object, with which the participle agrees in gender and number. The past participle is *kha'ulak*, feminine and plural, *kha'ulak*.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>*kha'ulak-*am, ate me.</td>
<td>*kha'ulak-*am, ate me.</td>
</tr>
<tr>
<td>2.</td>
<td>*kha'ulak-*a or *kha'ulak-*é, ate thee.</td>
<td>*kha'ulak-*a or *kha'ulak-*é, ate thee.</td>
</tr>
<tr>
<td>3.</td>
<td><em>kha'ulak</em>, ate him.</td>
<td><em>kha'ulak</em>, ate her.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Gender</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>*kha'ulak-*én, ate us.</td>
</tr>
<tr>
<td>2.</td>
<td>*kha'ulak-*a, ate you.</td>
</tr>
<tr>
<td>3.</td>
<td>*kha'ulak-*ín or *kha'ulak-*ín, ate them.</td>
</tr>
</tbody>
</table>

47. In the above paradigm, the subject is not mentioned. It is not stated who did the eating. If the subject is mentioned in the sentence, this gives rise to no difficulty. For instance, if it was Zaid who did the eating, it is only necessary to say Zaid *kha'ulak-*am, for 'Zaid ate me,' if I am a man, or Zaid *kha'ulak-*am, if I am a woman. It is often, however, desired to indicate the subject also, by a pronominal suffix. For such a purpose, the suffixes mentioned in § 20 (a) are inserted between the participle and the suffix indicating the object. These suffixes are here repeated for ready reference:

<table>
<thead>
<tr>
<th>Case</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td><em>am</em> or (after a vowel) <em>a</em>, I.</td>
</tr>
<tr>
<td>2nd</td>
<td><em>at</em> or <em>t</em>, thou.</td>
</tr>
<tr>
<td>3rd</td>
<td><em>at</em> or <em>a</em> or (after a consonant and before a vowel or <em>y</em>)</td>
</tr>
<tr>
<td>4th</td>
<td><em>w</em>, he, she, it.</td>
</tr>
</tbody>
</table>

To use these suffixes, we take, first, the past participle *kha'ulak*, and add to it the case of the subject, say, *at*, and we get *kha'ulak-*at, thou attest. Then we add the suffix of the object, say, *am*, me, and we finally get *kha'ulak-*at-*am*, thou attest me. As before, the participle agrees with the object in gender and number. We thus get the following paradigm of the past tense with double suffixes, when the object is singular and masculine (113) as:

<table>
<thead>
<tr>
<th>I (ate)</th>
<th>Thou (ate)</th>
<th>He, she, or it (ate)</th>
<th>We, you, or they (ate)</th>
</tr>
</thead>
<tbody>
<tr>
<td>*kha'ulak-*am, ate me</td>
<td>*kha'ulak-*am-*am</td>
<td>*kha'ulak-*am-*am</td>
<td>*kha'ulak-*am-*am</td>
</tr>
<tr>
<td><em>kha'ulak-a</em></td>
<td>*kha'ulak-<em>a</em></td>
<td>*kha'ulak-<em>a</em></td>
<td>*kha'ulak-<em>a</em></td>
</tr>
<tr>
<td>*kha'ulak-<em>a</em></td>
<td>*kha'ulak-<em>a</em></td>
<td>*kha'ulak-<em>a</em></td>
<td>*kha'ulak-<em>a</em></td>
</tr>
<tr>
<td>*kha'ulak-<em>t</em></td>
<td>*kha'ulak-<em>t</em></td>
<td>*kha'ulak-<em>t</em></td>
<td>*kha'ulak-<em>t</em></td>
</tr>
<tr>
<td>*kha'ulak-<em>m</em></td>
<td>*kha'ulak-<em>m</em></td>
<td>*kha'ulak-<em>m</em></td>
<td>*kha'ulak-<em>m</em></td>
</tr>
</tbody>
</table>

In the above the object is in the masculine singular. If it is in the feminine singular, the feminine participle must be substituted. Thus, *kha'ulak-*am, ate me (a woman),

---

*This word is a good example for Ghânû Muhammad Khân's system of spelling. On p. 77, 1. 13, he says that the vowel of the last syllable is *ayyâd*, but in the example given on p. 78, 1. 2, he writes distinctly *ayyâd*.
khwālik-at-am, thou attest me (a woman). So khwālik-am-ā, I attest thee (a woman), khwālik-am, I attest her. If the object is plural, in either gender, we get:

<table>
<thead>
<tr>
<th>1 (st.)</th>
<th>Thou (st.)</th>
<th>He, she, or it (st.)</th>
<th>We, you, or they (st.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>khwālik-ām-ā</td>
<td>khwālik-at-ām</td>
<td>khwālik-ām-ā</td>
<td>khwālik-ām-ā</td>
</tr>
<tr>
<td>khwālik-at-ām</td>
<td>khwālik-at-at</td>
<td>khwālik-at-at</td>
<td>khwālik-at-at</td>
</tr>
<tr>
<td>khwālik-at-ām</td>
<td>khwālik-at-in</td>
<td>khwālik-at-in</td>
<td>khwālik-at-in</td>
</tr>
</tbody>
</table>

It must be remembered that the terminations in all the above paradigms are pronominal suffixes, and do not really form part of the verb. Hence they are readily detachable, and are often found attached to some other word in a sentence. Thus, the a, which is the pronominal suffix of the subject, in khwālik-at-am, means 'he,' in 'he ate him' (or something masculine). The word pānfrāk, a pomegranate, is masculine. A-pānfrāk means 'the pomegranate,' and 'he ate the pomegranate' would not be a-pānfrāk khwālik-at-am, but a-pānfrāk-at khwālik, in which the pronominal suffix of the subject, a, is not suffixed to the verb, but to pānfrāk. Similarly a-pānfrāk-at khwālik, I ate the pomegranate; a-pānfrāk-at-mā khwālik, thou attest the pomegranate, and so on. We shall see in the syntax (§ 98, 3), where all this will be explained at length, that the noun to which these suffixes are attached is thereby shown to be the object. A-pānfrāk in these sentences is known to be the object, because the suffix of the subject is attached to it. If none were attached, then pānfrāk itself would be the subject, and a-pānfrāk khwālik would mean 'the pomegranate ate' (something masculine).

When the subject and the object are both already mentioned in the sentence, then it is not necessary to repeat them by adding suffixes to the verb or elsewhere. Thus, it is sufficient to say a-gāp a-gāp mashtāk, the stone broke the stick, without the use of any pronominal suffix at all.

48. The Imperfect (§ 44, 6). — The imperfect is formed by adding the particle bā to the past. The bā sometimes precedes, and sometimes follows (see § 139), the verb. When it precedes, there is no change from the conjugation of the past. Thus —

bā wustēk-am, I (mas.) was arising; bā wustēk-am, I (fem.) was arising; bā wustēk-at, thou (mas.) wast arising, and so on for an intransitive verb: bā khwālik-am, was eating me (masc.); bā khwālik-am, was eating me (fem.); bā khwālik-at, was eating thee (masc.), and so on for a transitive verb.

But when the bā follows the verb, the pronominal suffixes are added to it, after dropping the a, and not to the verb (§ 114). Thus we get for an intransitive verb the following paradigm:

**Masculine.**

1. wustēk bām, I was arising.
2. wustēk bā, or bē, thou wast arising.
3. wustēk bā, he was arising.

**Feminine.**

1. wustēk bām, I was arising.
2. wustēk bā, or bē, thou wast arising.
3. wustēk bā, she was arising.
§ 50.

**Verb, Perfect and Pluperfect.**

**Plural.**

*Common Gender.*

1. *wustak hyên,* we were arising.
2. *wustak ba,* ye were arising.
3. *wustak bīn,* or *bēn,* they were arising.

Similarly for a transitive verb we have:

*Masc. Sing.**

1. *khulalk bēn,* was, or were, eating me. **Femin. Sing.**
   *khulalk bēn,* was, or were, eating me.
2. *khulalk ba,* or *bē,* was, or were, eating thee.
   *khulalk be,* or *bē,* was, or were, eating thee.
3. *khulalk bē,* was, or were, eating him. **Femin. Sing.**
   *khulalk bē,* was, or were, eating her.

*Masc. Plural.**

*Common Gender.*

1. *khulalk hyên,* was, or were, eating us.
2. *khulalk ba,* was, or were, eating you.
3. *khulalk bīn,* or *bēn,* was, or were, eating them.

40. The **Perfect** (§ 39, 5).—The perfect is formed by conjugating the present tense of the verb substantive (see § 39) with the past participle. The participle changes only for gender and number. Thus, for an intransitive verb we have:

*Masc. Sing.**

1. *wustēk bēm,* I have arisen. **Femin. Sing.**
   *wustēk bēm,* I have arisen.
2. *wustēk ba,* thou hast arisen.
   *wustēk ba,* thou hast arisen.
3. *wustēk bō,* or *ba,* he has arisen.
   *wustēk bō,* or *ba,* she has arisen.

*Masc. Plural.**

*Common Gender.*

1. *wustēk hyên,* we have arisen.
2. *wustēk ba,* ye have risen.
3. *wustēk bīn,* they have arisen.

For a transitive verb, we have:

*Masc. Sing.**

1. *khulalk bēm,* has, or have, eaten me. **Femin. Sing.**
   *khulalk bēm,* has, or have, eaten me.
2. *khulalk ba,* has, or have, eaten thee.
   *khulalk ba,* has, or have, eaten thee.
3. *khulalk bō,* or *ba,* has, or have, eaten him.
   *khulalk bō,* or *ba,* has, or have, eaten her.

*Masc. Plural.**

*Common Gender.*

1. *khulalk hyên,* has, or have, eaten us.
2. *khulalk ba,* has, or have, eaten you.
3. *khulalk bīn,* has, or have, eaten them.

50. The **Pluperfect** (§ 39, 1).—The pluperfect is formed by conjugating the past tense of the verb substantive (see § 39 and § 40) with the past participle, which.
as in the perfect, changes only for gender and number. Thus, for an intransitive verb:

Masculine.  
1. wustēk bhōk-am, I had arisen.  
2. wustēk bhōk-a, or bhōk-k, thou hast arisen.  
3. wustēk bhōk, he had arisen.  

Singular.  
1. wustak bhōk-a, I had arisen.  
2. wustak bhōk-a, or bhōk-k, thou hast arisen.  
3. wustak bhōk, she had arisen.  

Feminine.  
1. wustēk bhōk-am, I had arisen.  
2. wustēk bhōk-a, or bhōk-k, thou hast arisen.  
3. wustēk bhōk, he had arisen.  

Plural.  
1. wustak bhōk-a, we had arisen.  
2. wustak bhōk-a, or bhōk-k, ye had arisen.  
3. wustak bhōk-a, they had arisen.  

For a transitive verb, we have:

Masculine.  
1. khwēlak bhōk-am, had eaten me.  
2. khwēlak bhōk-a, or bhōk-k, had eaten thee.  
3. khwēlak bhōk, had eaten him.  

Singular.  
1. khwēlak bhōk-a, I had eaten me.  
2. khwēlak bhōk-a, or bhōk-k, had eaten thee.  
3. khwēlak bhōk-a, she had eaten her.  

Feminine.  
1. khwēlak bhōk-am, had eaten us.  
2. khwēlak bhōk-a, had eaten you.  
3. khwēlak bhōk-a, or bhōk-k, had eaten them.  

Common Gender.  
1. khwēlak bhōk-am, had eaten us.  
2. khwēlak bhōk-a, had eaten you.  
3. khwēlak bhōk-a, or bhōk-k, had eaten them.  

51. The Future Imperfect (§ 54).—The future imperfect corresponds to the Hindi mai khātā hāgū. I shall be eating, or I may be eating, but, in Ormūrī, it is formed with the past tense, not with the present participle. To this past tense the particle sā is added, in exactly the same way as that in which sā is added to form the imperfect. The sā sometimes precedes, and sometimes follows, the verb (see § 169). When it precedes, there is no change in the conjugation of the past tense. Thus:

sā wustēk-am, I (masc.) shall be arising, or I (masc.) may be arising; sā wustēk-am, I (fem.) shall be arising, or I (fem.) may be arising; sā wustēk-a, thou (masc.) wilt be arising, or thou (masc.) may be arising; sā khwēlak-am, will be eating me (masc.), or may be eating me (masc.); sā khwēlak-am, will be eating me (fem.), or may be eating me (fem.); sā khwēlak-a, wilt be eating thee (masc.), or may be eating thee (masc.), and so on.

When the sā follows the verb, then, as in the case of bā, the pronominal suffixes are added to it, after dropping the sā, and not to the verb (§ 54, § 58). We thus get the following paradigm for the intransitive verb. To save space, I have given only one meaning to each person, and therefore 'may' may be substituted throughout for 'shall' or 'will.'

Masculine.  
1. wustēk sam, I shall be arising.  
2. wustēk sa, or sā, thou wilt be arising.  
3. wustēk sā, he will be arising.  

Singular.  
1. wustak sam, I shall be arising.  
2. wustak sa, or sā, thou wilt be arising.  
3. wustak sā, she will be arising.

Feminine.  
1. wustak sam, I shall be arising.  
2. wustak sa, or sā, thou wilt be arising.  
3. wustak sā, she will be arising.
§ 52. Verb, Future Perfect.

Plural.

Common Gender.
1. wostak suh, we shall be arising.
2. wostak sii, ye will be arising.
3. wostak sii, or sii, they will be arising.

So also in the following paradigm of a transitive verb 'may' may throughout be substituted for 'shall' or 'will':—

Singular.

Masculine.
1. khowalak suh, shall, or will, be eating me.
2. khowalak suh, or sii, shall, or will, be eating thee.
3. khowalak sii, shall, or will, be eating her.

Feminine.
khowalak suh, shall, or will, be eating me.

Plural.

Common Gender.
1. khowalik suh, shall, or will, be eating us.
2. khowalik sii, shall, or will, be eating you.
3. khowalik sii, or sii, shall, or will, be eating them.

52. Future Perfect (§4, 14).—This tense corresponds to the Hindi vah-vah. kah-ga, I shall have eaten, or, with the significations of a past potential, I may have eaten. It is formed by conjugating the future of the copulative verb bhok, to be, with the past participle of the main verb. The past participle changes only for gender and number. The future of bhok is formed by adding the particle sii to the aorist. The latter is conjugated in full in § 40. In the case of the future tense, we shall see (§ 63) that the sii remains unchanged, and does not take the verbal terminations when it follows the verb, as it does in the case of the future imperfect (see § 51). The following is the paradigm for the intransitive verb:—

Masculine.
1. wostak sii bhun, I shall have arisen.
2. wostak sii bih, thou wilt have arisen.
3. wostak sii ba, he will have arisen.

Feminine.
1. wostak sii bhun, I shall have arisen.
2. wostak sii bih, thou wilt have arisen.
3. wostak sii ba, she will have arisen.

Plural.

Common Gender.
1. wostak sii bhun, we shall have arisen.
2. wostak sii bih, you will have arisen.
3. wostak sii ba, they will have arisen.

In the above, 'may' may be substituted for 'shall' or 'will.'

For a transitive verb, we have:—

Masculine.
1. khowalak sii bhun, shall, or will, have eaten me.
2. khowalak sii bih, shall, or will, have eaten thee.
3. khowalak sii ba, shall, or will, have eaten him.

Feminine.
1. khowalik sii bhun, shall, or will, have eaten me.
2. khowalik sii bih, shall, or will, have eaten thee.
3. khowalik sii ba, shall, or will, have eaten her.
1. "khwālak sā byēn", shall, or will, have eaten us.
2. "khwālak sā bāi", shall, or will, have eaten you.
3. "khwālak sā bīn", shall, or will, have eaten them.

In the above, 'may' may be substituted for 'shall' or 'will'.

53. **Present Conditional** (85, 8).—The present conditional is formed by adding *-un* to the past participle. The latter changes for gender and number, but not for person. Thus, *wustākun*, (if) I (masc.), thou (masc.), or he should arise; *wustākan*, (if) I (fem.), thou (fem.), she, we, you, or they should arise; *khwālakun*, (if) so and so should eat me (masc.), thee (masc.), or him; *khwālakun*, (if) so and so should eat me (fem.), thee (fem.), her, us, you, or them.

This tense is also used as a present or future optative, as in *khwālakun*, would that so and so would eat me (masc.), etc.

54. **Past Conditional** (87, 4).—Similarly, the past conditional is formed by adding *-un* to the base of the pluperfect, as in *wustāk byōkan*, (if) I (masc.), thou (masc.), or he had arisen; *wustāk būkun*, (if) I (fem.), thou (fem.), she, we, you, or they had arisen; *khwālak byōkan*, (if) so and so had eaten me (masc.), thee (masc.), or him; *khwālak būkan*, (if) so and so had eaten me (fem.), thee (fem.), her, us, you, or them.

This tense is also used as a past optative, as in *khwālak byōkan*, would that so and so had eaten me (masc.), thee (masc.), or him, and so on; *nrēn kē azz-ūl tēk byōkan*, would that I had gone (164, 8).

55. **Tenses Formed from the Present Stem.**—Four tenses are formed from the present stem,—the Aorist, the Present, the Future, and the Imperative. The present and future are the same as the aorist, except that they add to it, respectively, the particles *bā* and *sā*. The imperative, in its forms, agrees closely with the aorist.

The present stem occurs in its simplest form in the aorist tense, and it will be convenient to take the third person singular of that tense as the basis from which all the other forms are derived.

56. **The Aorist.**—The aorist is by origin an old present, and is, in fact, sometimes used in that sense. Thus:

- *a-kēi sur* 'hangin', the Wazirs are seated together (137, 5).
- 'aql aī tak dek, thou hast no sense (253, 1).
- *aaz aī dar*m, I have a petition (253, 12).

Generally, however, it has the force of a present subjunctive, thus following the example of Hindi, while in Pashto the corresponding tense has the force of a present.

In all the tenses derived from the present stem the personal terminations are true terminations (71, 8ff.), not pronominal suffixes, as is the case with tenses formed from the past participle. They hence cannot be detached from the verb to be attached to other words in the sentence. Moreover, none of these tenses change for gender. The only changes are those for person and number.
The aorist presents many irregularities in its formation and conjugation. It has two main types, in which the third persons singular end in ı or o, respectively. The following are examples of typical conjugation:

1. ghafı́ık, to weave.
   Singular: ghafı́, I may weave. (136, 11; 141, 3) ghafı́ık, we may weave.
   Plural: ghafı́ık, thou mayst weave.

2. ghafı́, he may weave.

3. ghafı́ık, ye may weave.
   ghafı́ık, they may weave.

(2) a-type. Verb amarık, to hear.

1. amarık, I may hear. amaryık, we may hear.
2. amarık, thou mayst hear.
3. amarık, he may hear.

The two important forms are the third person singular and the second person singular. The formation of each is subject to special rules. The first person singular and all the persons of the plural are formed by rejecting the final ı or o of the third person singular and adding the appropriate personal terminations (92, 3ff.).

These are as follows:

1. ....... Singular: .......
   Plural: .......

57. Formation of the third person singular (71, 8ff.).—It is possible to give rules for the formation of the third person singular only for verbs of the first conjugation, i.e., for those whose infinitives end in “ık”. Verbs of the second conjugation are in this respect quite irregular.

Most verbs of the first conjugation, including all causals and derivative verbs (67, 9), form the third person singular of the aorist by changing the final “ık” of the feminine of the past participle to “ık” (71, 8). Thus:

ghafı́ık, to weave. ghafı́. 
ghafı́ık (72, 4).
ghafı́ık. 

banyık, to remain, to be seated. 
banyık (id.).

nikizık, to throw. nikizık (id.).

połıpık, to be upset. połıpık (72, 5).

kılıık, to send. kılıık (71, 11).

mukhawık, to knead. mukhawık (72, 4).

wuzmaık, to test. wuzmaık (72, 4).

chigawk, to raise. chigawk (72, 4).

58. Certain verbs, however, form the third person singular of the aorist in “ık” instead of in “ık”. Those of the first conjugation are the following:

amarık, to hear. amarık. amaro (72, 8).

-ak, to remain upright. -ak. -ako (id.).
Note the forms *gharr* and *sharra*, with doubled $r$ and $r$.  

59. The following verbs of the first conjugation are irregular:

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Past Part.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>vādāk</em>, to distribute.</td>
<td><em>vādāk</em></td>
<td><em>vādāk</em></td>
</tr>
<tr>
<td><em>vādīk</em>, to see.</td>
<td><em>vādāk</em></td>
<td><em>vādāk</em></td>
</tr>
<tr>
<td><em>ghamāyēk</em>, to be heavy.</td>
<td><em>ghamāyēk</em></td>
<td><em>ghamāyēk</em></td>
</tr>
<tr>
<td><em>ghēk</em>, to say.</td>
<td><em>ghēk</em></td>
<td><em>ghēk</em></td>
</tr>
<tr>
<td><em>kayēk</em>, to do, to make.</td>
<td><em>kayēk</em></td>
<td><em>kayēk</em></td>
</tr>
<tr>
<td><em>nāmyēk</em>, to name.</td>
<td><em>nāmyēk</em></td>
<td><em>nāmyēk</em></td>
</tr>
<tr>
<td><em>pāgēk</em>, to cook.</td>
<td><em>pāgēk</em></td>
<td><em>pāgēk</em></td>
</tr>
<tr>
<td><em>prāgēk</em>, to beat.</td>
<td><em>prāgēk</em></td>
<td><em>prāgēk</em></td>
</tr>
<tr>
<td><em>rīgēk</em>, to shava.</td>
<td><em>rīgēk</em></td>
<td><em>rīgēk</em></td>
</tr>
<tr>
<td><em>śīrēk</em>, to buy.</td>
<td><em>śīrēk</em></td>
<td><em>śīrēk</em></td>
</tr>
</tbody>
</table>
The verbs ˤâdˤēk, to be inhabited (155, 6), hînˤēk (214, 9), to be ground, and rˤēk, to be torn (198, 3), form their aorists periphrastically with the aorist of the verb ˤyˤēk, to become. Thus:

 ámbād šit, thou mayst be inhabited.
 ámbād šit, he or she may be inhabited.

In the case of ámbādˤēk, the word ámbād remains unchanged throughout. In the case of hînˤēk and rˤēk it is the past participle that is conjugated with the aorist of ˤyˤēk. This participle, being an adjective, agrees with the subject in gender and number. Thus:

hînˤēk šit, he may be ground.
kînîlak šit, she may be ground.
kînîlak šit, they may be ground.

Similarly for rˤēk (šem. rˤyˤēk).

60. Verbs of the second conjugation are entirely irregular in the formation of the third persons singular of their aorists. A list of the forms will be found in § 38, and all the principal forms of this tense of these verbs will be found in § 62.

It may be noted that one verb of the second conjugation makes the third person singular of its aorist end in ī or ē. This is prâwâk, to sell, 3rd sing. aorist prâ or prâ. For all other verbs the third person singular ends either in ī or in ē.

61. **Formation of the second person singular** (92, 13).—There are many varieties of the form of this person, and it is difficult to compile a complete set of rules on the subject. The following rules are as complete as I can make them.

We have seen that the third person singular of this tense ends in ī or in ē, and that this division is carried through both the first and second conjugations. The forms of the second person fall into two main divisions based on this grouping. Here, the fact that a verb belongs to the first or second conjugation does not affect the matter, as it does in the case of the third person. We must take the third person singular, as it is formed under the preceding rules just given, and from it form the second person singular. If the third person singular ends in ī, the second person is formed in one way, and if it ends in ē, the second person is formed in another.

A. **When the third person singular ends in ē**.—In these verbs the stem of the verb is strengthened if possible in the second person singular. Thus, the stem of the verb ˤghafˤēk, to weave, is ˤghaf. The third person singular aorist is ˤghafī, and the second person singular is formed by strengthening the stem ˤghaf to ˤghēfī so that we get ˤghēfī. We thus get the following rules:

1. If the penultimate vowel of the third person singular is ē, the second person singular is generally formed by changing this ē to ī. Thus (93, 6):

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Third Person Sing.</th>
<th>Aorist</th>
<th>Second Person Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ˤgafˤēk, to defeat.</td>
<td>ˤgaːfī</td>
<td>ˤgēfī</td>
<td></td>
</tr>
<tr>
<td>ˤghafˤēk, to weave.</td>
<td>ˤghafī</td>
<td>ˤghēfī</td>
<td></td>
</tr>
<tr>
<td>ˤhanyēk, to remain.</td>
<td>ˤhanyī</td>
<td>ˤhēnī</td>
<td></td>
</tr>
<tr>
<td>ˤkā-laʔēk, to summon.</td>
<td>ˤkā-laʔale</td>
<td>ˤkā-laʔale</td>
<td></td>
</tr>
<tr>
<td>ˤkâʔēk, to do, to make.</td>
<td>ˤkâwī, ʔa</td>
<td>ˤkēwī, ʔa</td>
<td></td>
</tr>
</tbody>
</table>

VOL. X.
(2) Sometimes, also a penultimate e or i is similarly changed to a (94, 1). Thus:

sētēk, to keep.
sētē.

spērēk, to consign.
spērē.

bisci or bizi.
bēzi (188, 8).

(3) Sometimes the final i is dropped, and no other change is made (94, 3). Thus:

ghwēk, to say.
ghwē.

nimēk, to descend.
nimē.

whōk, to place.
whōi.

wuttēk, to fly.
wuttē.

To these we may add the following, in which the stem-vowel has been lengthened.

Cf. B. 2.

bāshi, to give.
bāshē.

wēk, to obtain.
wē.

zbuštēk, to suck.
zbuštē.

and the following, in which it has been shortened:

sētēk, to become afraid.
sētē.

sol (201, 10).

(4) When the final i of the third person singular is preceded by two consonants, the second person singular is usually the same as the third (94, 6). Thus:

ghaṣtak or plasṭak, to take away.
ghaṣi.

taṭak, to drink.
taṭē.

smiṭak, to die.
smiṭē.

So also:

ṭēk, to stand still.
ṭē.

(5) The following are irregular:

kayāk, to do, to make.
kā or kā (also regular), kā (also regular),
līkēk, to ascend.
līkē (pp. l. lihāyat; līkāt, § 37).

prāyēk, to beat.
prēi.

ϕihōk, to give.
ϕihōi or ϕhōνi.

tōmēk, to thrust into.
tōmēi.

wakhāyēk, to dig.
wakhāyi.

---

1 We should expect ϕēdēl for the Aorist 2nd Sing. and Imperative 2nd Sing., but wherever the word occurs (e.g. p. 148, i. 5; 294, i. 9), Ghulām Muhammad Khan has quite clearly rendered ϕēdēl. But in specimen II, he gives a 2nd person plural imperative ϕēdēl, i.e. these may be given for ϕēdēl; but the indirect object need not be in the first person, e.g. in sentence ϕēdēl, give to him punishment corresponding to the fašād (148, 8), it is in the third person.
§ 62. VERB, AORIST.

B. When the third person singular ends in $a$.

(1) The final $a$ is often simply dropped (94, 12). Cf. A. 3. Thus:—

Infin.  
Sashek, to be boiled.  
yna.  

Aorist.

Third Person Sing.  
no-w'ak, to take out.  
na-w'ra.  

Second Person Sing.  
na-w'ra.  

(2) In such cases, the penultimate vowel is sometimes strengthened by changing it to $a$ or $i$ (95, 2). Cf. banhek and yohek under head A. 3. Thus:—

Anar.  
stim.  

Aorist.

Third Person Sing.  
amar, to hear.  
ashe, to remain upright.  
ghawad, to weep.  
sehe, to go.  

Second Person Sing.  
amara.  
ashle.  
gawaa.  
sewa.  

(3) Sometimes $i$ is substituted for the final $a$ (95, 12). Thus:—

B.  
ba.  
zhii (90, 3).  
khari, khria.  
riia.  
shini.  
si or sii (95, 8).

(4) In two cases the vowel substituted is $i$, not $i$, viz.:—

Naad, to become, to be.  
swa.  

Aorist.

Third Person Sing.  
dsii, to arrive.  
dzii.  

Second Person Sing.  
dsii (90, 1).  
swa (96, 1).  

(5) The following are altogether irregular:—

Baheki, to read.  
pra or pra.  
pari.  
ghwapehek, to fear.  

Aorist.

Third Person Sing.  
binheki, to read.  
pra or pra.  
ghawada or ghwaphi.  

Second Person Sing.  
binheki.  
preehi (190, 8).  
ghawadi (205, 6) or ghwaphi (Suppl. 3, 8).

Aorist, second conjugation.

62. As the formation of the aorist in the second conjugation is so irregular, there is here given a table of all the verbs of the second conjugation conjugated in the aorist singular. The plural forms can easily be ascertained from the analogy of the first person singular. Before setting out the table, the whole of the aorist of the verb khwalak, to eat (92), is here given, so as to make all plain:—

Singular.

1. khura or khrume.  

Plural.

2. khura or khrui.  

3. khura or khrui.  

In the following table are given, first, those verbs whose third persons singular end in $a$, and then those whose third persons end in $e$. In each group the verbs are arranged in alphabetical order.

VOL X.
### A. Verbs whose third persons singular aorist end in i—

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>First Person</th>
<th>Aorist Singular</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>brašhtak, to burn</td>
<td>braš'tm.</td>
<td>braš'ti.</td>
<td>braš'tm.</td>
<td>braš'ti.</td>
</tr>
<tr>
<td>(intransitive)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>brašhtak, to burn</td>
<td>braš'tm.</td>
<td>braš'ti.</td>
<td>braš'tm.</td>
<td>braš'ti.</td>
</tr>
<tr>
<td>(transitive)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dīlek, to resp.</td>
<td>dīr'm.</td>
<td>dīr'i.</td>
<td>dīr'm.</td>
<td>dīr'i.</td>
</tr>
<tr>
<td>dānak, to keep, own.</td>
<td>dēr'm.</td>
<td>dēr'i.</td>
<td>dēr'm.</td>
<td>dēr'i.</td>
</tr>
<tr>
<td>gastiak or glastak,</td>
<td>gi't'm or g'</td>
<td>g'li.</td>
<td>gi't'm.</td>
<td>g'li.</td>
</tr>
<tr>
<td>to carry off.</td>
<td>t'm.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>hansyak or handzyak,</td>
<td>hazi'm.</td>
<td>hazi.</td>
<td>hazi'm.</td>
<td>hazi</td>
</tr>
<tr>
<td>to remain over.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>māshkak, to break.</td>
<td>maz'm.</td>
<td>maz'i.</td>
<td>maz'm.</td>
<td>maz'i.</td>
</tr>
<tr>
<td>jōlak, to die.</td>
<td>mīr'm.</td>
<td>mīr'i.</td>
<td>mīr'm.</td>
<td>mīr'i</td>
</tr>
<tr>
<td>ma-gāhāk, to come</td>
<td>niš'm.</td>
<td>niš'i.</td>
<td>niš'm.</td>
<td>niš'i</td>
</tr>
<tr>
<td>out.</td>
<td>māw'm.</td>
<td>māwi.</td>
<td>māw'm.</td>
<td>māwi</td>
</tr>
<tr>
<td>na-yōk, to place.</td>
<td>niu'm.</td>
<td>niu'i.</td>
<td>niu'm.</td>
<td>niu'i</td>
</tr>
<tr>
<td>pīšhtak, to write.</td>
<td>pēm.</td>
<td>pē'i.</td>
<td>pē'm.</td>
<td>pē'i</td>
</tr>
<tr>
<td>sēyōk, to give.</td>
<td>g'hrē'i.</td>
<td></td>
<td>g'hrē'i.</td>
<td></td>
</tr>
<tr>
<td>intāk, to drink.</td>
<td>tr'i.</td>
<td>tr'i.</td>
<td>tr'i.</td>
<td></td>
</tr>
<tr>
<td>wāk, to get.</td>
<td>wō'm.</td>
<td>wō'i.</td>
<td>wō'm.</td>
<td>wō'i</td>
</tr>
<tr>
<td>wō'iyōk, to take.</td>
<td>wō'r.</td>
<td>wō'r'i.</td>
<td>wō'r.</td>
<td>wō'r'i</td>
</tr>
</tbody>
</table>

### B. Verbs whose third persons singular aorist end in a—

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>First Person</th>
<th>Aorist Singular</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>agōhāk, to reach,</td>
<td>aok's'm.</td>
<td>aok's'i.</td>
<td>aok's'm.</td>
<td>aok's'i</td>
</tr>
<tr>
<td>to be born.</td>
<td>h'm.</td>
<td>h'i.</td>
<td>h'm.</td>
<td>h'i.</td>
</tr>
<tr>
<td>dyōk, to be, to</td>
<td>dz'm or dzaw'm</td>
<td>dzāl.</td>
<td>dzāl.</td>
<td>dzāl</td>
</tr>
<tr>
<td>become.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dzōk, to arrive.</td>
<td>d'k'm.</td>
<td>d'k'i.</td>
<td>d'k'm.</td>
<td>d'k'i</td>
</tr>
<tr>
<td>dzōk or zōk, to</td>
<td>dzaw'm, zan'm.</td>
<td>dzam, zān.</td>
<td>dzam, zān.</td>
<td>dzam, zān</td>
</tr>
<tr>
<td>strike.</td>
<td>ghwaz'm.</td>
<td></td>
<td>ghwaz,</td>
<td></td>
</tr>
<tr>
<td>ghwaṣktak, to fall.</td>
<td></td>
<td></td>
<td>ghwaz,</td>
<td></td>
</tr>
<tr>
<td>hatak, to abandon.</td>
<td>zk'm or zhay'm.</td>
<td>zk'i.</td>
<td>zk'i.</td>
<td></td>
</tr>
<tr>
<td>hikhtar, to read.</td>
<td>haw'm.</td>
<td>haw'i.</td>
<td>haw'm.</td>
<td>haw'i</td>
</tr>
<tr>
<td>khanak, to laugh</td>
<td>khaw'm (204, 2).</td>
<td>khān (204, 2).</td>
<td>khān (204, 2).</td>
<td>khān (204, 2)</td>
</tr>
<tr>
<td>and 265, 7.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>khauak, to eat.</td>
<td>khaw'm or khr'm.</td>
<td>khār or khr'i.</td>
<td>khār or khr'i.</td>
<td>khār or khr'</td>
</tr>
<tr>
<td>kōnuk, to copulate.</td>
<td>kūn'm.</td>
<td>kūn'i.</td>
<td>kūn'm.</td>
<td>kūn'i</td>
</tr>
<tr>
<td>na, kōnuk, to copulate.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>na-wa'yōk, to take</td>
<td>na-wō'r'.</td>
<td>na-wō'r'i.</td>
<td>na-wō'r'.</td>
<td>na-wō'r'i</td>
</tr>
<tr>
<td>out.</td>
<td>na-w'ra.</td>
<td></td>
<td>na-w'ra.</td>
<td></td>
</tr>
<tr>
<td>nōk, to seize.</td>
<td>ni's'm.</td>
<td>ni's'i.</td>
<td>ni's'm.</td>
<td>ni's'i</td>
</tr>
<tr>
<td>nūr, to sell.</td>
<td>prēw'm.</td>
<td>prē'i.</td>
<td>prēw'm.</td>
<td>prē'i</td>
</tr>
<tr>
<td>prōw, to sell.</td>
<td>prōw'm.</td>
<td>prō'i.</td>
<td>prōw'm.</td>
<td>prō'i</td>
</tr>
<tr>
<td>prēn, to sell.</td>
<td>ghwōn'm.</td>
<td>ghwō'n'i.</td>
<td>ghwōn'm.</td>
<td>ghwō'n'i</td>
</tr>
<tr>
<td>syōk, to become.</td>
<td>s'k'm.</td>
<td>s'k'i.</td>
<td>s'k'm.</td>
<td>s'k'i</td>
</tr>
<tr>
<td>syōk, to become.</td>
<td>sēw'm.</td>
<td>sēw'i.</td>
<td>sēw'm.</td>
<td>sēw'i</td>
</tr>
<tr>
<td>sēw, to bring.</td>
<td>sēw'r.</td>
<td>sēw'r'i.</td>
<td>sēw'r.</td>
<td>sēw'r'i</td>
</tr>
<tr>
<td>sōz-yōk, to slay.</td>
<td>wōz'm.</td>
<td>wōz'i.</td>
<td>wōz'm.</td>
<td>wōz'i</td>
</tr>
</tbody>
</table>
Tenses formed from the Aorist.

63. Omitting, for the present, the consideration of the imperative, two other tenses are formed from the aorist. These are the present and the future. The former is made by adding the particle ｂａ, and the latter by adding the particle ｒａ, to the aorist.

It will be remembered that these particles are also used with the past participle to form the imperfect and the future perfect, respectively. The various persons of the past tense are formed by the addition of pronominal suffixes to the past participle. These suffixes are moveable, and are attached, not to the past participle, but to ｂａ or ｒａ, when either of these follows the verb (see § 48 and § 51).

With the tenses formed from the aorist this is not the case. The persons of the aorist are indicated by real verbal terminations, and not by pronominal suffixes. These terminations are not detachable, and hence are never added to ｂａ or ｒａ, when either of these follows the aorist (§ 82, 13; § 84, 12).

The ｂａ or ｒａ may either precede or follow the aorist. The order in which they stand in reference to other particles is described in § 130.

64. The Present.—The present is formed by prefixing or suffixing ｂａ to the aorist (100, 10). Thus:

- Singular.
  1. ｂａ गहाफ़, I weave.
  2. बा गहाफ़, thou weavest.
  3. बा गहाफ़, he weaves.

- Plural.
  1. ｂा गहाफ़्ना, we weave.
  2. बा गहाफ़्ना, ye weavest.
  3. बा गहाफ़्ना, they weave.

This tense is also used with the meaning of a present definite, 'I am weaving,' etc.

This tense is also used (§ 3, 1; 106, 3), in the case of verbs that are not nominal compound verbs, as a habitual present, as in या वर बा हामाशा गाते खुरा, that man habitually eats meat. If the verb is a nominal compound, formed with a copulative verb and a noun, then the present tense of the verb बाट, to be, to become, is used as the copula, to give the force of a habitual present. Thus, या वर बा हामाशा राम्बार बा, that man is habitually sick.

65. The Future.—The future is formed by prefixing or suffixing ｒा to the aorist (101, 6). Thus:

- Singular.
  1. ｒा गहाफ़्ना, I shall weave.
  2. रा गहाफ़्ना, thou wilt weave.
  3. रा गहाफ़्ना, he will weave.

- Plural.
  1. रा गहाफ़्ना, we shall weave.
  2. रा गहाफ़्ना, ye will weave.
  3. रा गहाफ़्ना, they will weave.

66. Aorist with Pronominal Suffixes.—The aorist of a transitive verb may take pronominal suffixes to indicate the object, and must take one if the object itself is not otherwise indicated in the sentence. The suffixes added are those given in § 20 (b), and are here repeated for ready reference:

- ऑ or (after a vowel) ऑ, me.
- अर or (after a vowel) अर, thee.
- आ (after a consonant) or आ, him, her, it.
- अ or (after a vowel) अ, us.
- अ or (after a vowel) अ, you.
- आ (after a consonant) or आ, them.
The following table gives all the forms of the aorist of the verb *ghaf* 'āk, to weave, with these suffixes (113). The present and future are, of course, the same, with the addition of *ā* or *ā*, respectively.

<table>
<thead>
<tr>
<th>me</th>
<th>theo</th>
<th>khe, ker, û, or them</th>
<th>tu, you</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ghaf</em> 'āk, I may weave.</td>
<td><em>ghaf</em> 'āk-ī</td>
<td><em>ghaf</em> 'āk-ī</td>
<td><em>ghaf</em> 'āk-ī, <em>ghaf</em> 'āk-ī, or <em>ghaf</em> 'āk-ī.</td>
</tr>
<tr>
<td><em>ghaf</em> 'āk, thou mayest weave.</td>
<td><em>ghaf</em> 'āk-ū</td>
<td><em>ghaf</em> 'āk-ū</td>
<td><em>ghaf</em> 'āk-ū.</td>
</tr>
<tr>
<td><em>ghaf</em> 'āk, he may weave.</td>
<td><em>ghaf</em> 'āk-ū</td>
<td><em>ghaf</em> 'āk-ū</td>
<td><em>ghaf</em> 'āk-ū.</td>
</tr>
<tr>
<td><em>ghaf</em> 'āk, we may weave.</td>
<td><em>ghaf</em> 'āk-ū</td>
<td><em>ghaf</em> 'āk-ū</td>
<td><em>ghaf</em> 'āk-ū.</td>
</tr>
<tr>
<td><em>ghaf</em> 'āk, ye may weave.</td>
<td><em>ghaf</em> 'āk-ū</td>
<td><em>ghaf</em> 'āk-ū</td>
<td><em>ghaf</em> 'āk-ū.</td>
</tr>
<tr>
<td><em>ghaf</em> 'āk, they may weave.</td>
<td><em>ghaf</em> 'āk-ū</td>
<td><em>ghaf</em> 'āk-ū</td>
<td><em>ghaf</em> 'āk-ū.</td>
</tr>
</tbody>
</table>

The second person plural should be noted, as the forms are slightly irregular.

**Imperative.**

67. In the imperative, the first person singular and plural and the second person plural are the same as in the aorist (99, 7-11). There are special forms for the second person singular and for the third person. In the third person, the singular and the plural are the same. The following is an example of the conjugation of the imperative. The verb taken is *ghaf* 'āk, to weave:

**Singular.**

1. *ghaf* 'āk, let me weave.
2. *ghaf* or *ghaf* 'āk, weave thou.
3. *ghaf* or *ghaf* 'āk, let him weave.

**Plural.**

*ghaf* 'āk, let us weave.

The only forms that present difficulties are the second person singular and the third person.

68. **Formation of the second person singular** (96, 9).—

(1) When the second person singular of the aorist ends in a preceded by a consonant, and is of two or more syllables, the second person singular of the imperative is formed by dropping the last letter. Thus, from *ghaf* 'āk, thou mayest weave, we get *ghaf* 'āk. To this the letters 'ā may be added (96, 13), as in *ghaf* 'āk. This form with 'ā is the more usual of the two, and with some verbs appears to be the only one used. The following are examples:

**Infinitive.**

| *maw* 'āk, to obey. |
| *mukham* 'āk, to knead. |
| *wasmaw* 'āk, to test. |
| *pak* 'āk, to cook. |
| *kay* 'āk, to do, to make. |

**Asiat. sing. 2.**

| *maw* 'āk. |
| *mukha* 'āk. |
| *was* 'āk. |
| *pak* 'āk. |

**Imperative, sing. 2.**

| *maw* 'āk, *maw* 'āk (24, 2). |
| *mukham* 'āk, *mukham* 'āk (97, 3). |
| *wasmaw* 'āk, *wasmaw* 'āk (97, 4). |
| *kay* 'āk (97, 5). |

| *kaw* (97, 6), *kaw* 'āk (97, 6; 100, 6; 162, 6; 248, 4; 252, 16; 253, 11), or *kaw* (See No. 3, below.) |

| *maw* 'āk (76, 6). |
Irregular is:—

प्रिक, to give. प्रिक. प्रिक (२४५, १५; २६१, ६), or प्रिक (१४५, ५).

(२) When the second person singular of the aorist consists of one syllable only, and ends in a vowel, the second person singular of the imperative is generally formed by substituting ेन or ेन for the final vowel. Thus:—

दोक, to propel. दोक. दोक (२४७, १४).
गोग, to carry off. गोग. गोग (९९, ५).
कात, to abandon. कात. कात (९०, ५).
क्षत, to eat. क्षत क्षत. क्षत (१६६, ९) or क्षत (९०, ५).
मधुस, to die. मधुस मधुस. मधुस (९०, ५) or मधुस (७५, ८).
तात, to drink. तात. तात (९०, ५).
सोक, to become. सोक. सोक (२५१, २).

But:—

बोक, to be, to become. बोक. बोक (१०५, ८).
In other words, these verbs make the second person singular the same as the third person.

(३) In all other cases, the second person singular of the imperative is the same as the second person singular of the aorist (९७, ७). Thus:—

इम. इम. इम (१००, ७; २४६, ४; २५०, ६).
(See also, No. १.)

69. B. Formation of the third person singular and plural (९८, २).—The plural of the third person is the same as the singular. The third person is formed from the third person singular of the aorist by substituting the syllable ेन or ेन for the final थ or थ. Thus:—

प्रान, to hear. प्रान. प्रान (४०९) or प्रान (६२, १).
काप, to make. काप. काप (५०, ५).
क्षत, to eat. क्षत क्षत. क्षत (१६६, ९) or क्षत (९०, ५).
मधुस, to knead. मधुस मधुस. मधुस (१००, ३).
तात, to drink. तात. तात (२५०, ६).
सोक, to become. सोक. सोक (२५१, २).

For प्रान, to sell, we have:—

प्रान, to sell. प्रान. प्रान or प्रान.
70. Other persons of the Imperative.—As already stated, the other persons follow the aorist. There are a few exceptions. 

The verbs ozô:k, to arrive, and hesatè:k, to sit, form the second person plural either regularly, as in dzê: and sa:ti, which happen to be the same in form as the second person singular, or else optionally lengthen the a, so that we get dzê:n and sâ:t, so as to distinguish them from the singular (100, 4).

The verb kâyê:k, to do, to make, has a polite second singular imperative â, as in gû:n ë:k, please make hidden, i.e. please hide (100, 9).

**Imperative, second conjugation.**

71. As the formation of the imperative of the verbs of the second conjugations presents difficulties owing to the irregular formation of the aorist, there is here given a table of all the verbs of the second conjugation, arranged in alphabetical order, and conjugated in the imperative singular. The first and second persons plural may easily be ascertained from the analogy of the first person singular, and the third person plural is the same as the third person singular. Before setting out the table, the whole imperative of the verb kâ:toc:î, to eat, is here given, so as to make all plain:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. kural or kâ:ru.</td>
<td>kural or kâ:ru.</td>
</tr>
<tr>
<td>2. kural or kâ:ru.</td>
<td>kural or kâ:ru.</td>
</tr>
<tr>
<td>3. kural, kural, kural, or kâ:ru.</td>
<td>kural, kural, kural, or kâ:ru.</td>
</tr>
</tbody>
</table>

In the following table, in the column for the third person, only the form in â is given. The form in ë can be obtained by substituting ë for â.

<table>
<thead>
<tr>
<th>Infinitives</th>
<th>Imperative Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>dâmâ, to keep, own.</td>
<td>dâmâ or dâmâ:ï.</td>
</tr>
<tr>
<td>gê:ïk or gê:ïk, to carry off.</td>
<td>gê:ï or gê:ï.</td>
</tr>
<tr>
<td>hâ:ïk or hâ:ïk, to remain over.</td>
<td>hâ:ï.</td>
</tr>
<tr>
<td>hê:ï, to abandon.</td>
<td>hê:ï or hê:ï.</td>
</tr>
</tbody>
</table>
### Imperative Singular

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʿāḥlaḥ, to read</td>
<td>ʿāḥlaḥ</td>
<td>ʿāḥlaḥ</td>
<td>ʿāḥlaḥ</td>
</tr>
<tr>
<td>ʾāḤaḥ, to laugh (263, 7)</td>
<td>ʾāḤaḥ (263, 7)</td>
<td>ʾāḤaḥ</td>
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<td>ʿāḥlaḥ, to sing</td>
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<td>ʿāḥlaḥ, to copulate</td>
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<td>ʿāḥlaḥ, to break</td>
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<td>ʿāḥlaḥ, to die</td>
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<td>ʿāḥlaḥ, to come out</td>
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<td>ʿāḥlaḥ, to sit</td>
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<td>ʿāḥlaḥ, to take out</td>
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<td>ʿāḥlaḥ, to go to sleep</td>
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<td>ʿāḥlaḥ, to place</td>
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<td>ʿāḥlaḥ, to write</td>
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<td>ʿāḥlaḥ, to sell</td>
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<td>ʿāḥlaḥ, to weep</td>
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<td>ʿāḥlaḥ, to give</td>
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<td>ʿāḥlaḥ, to become</td>
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<td>ʿāḥlaḥ, to drink</td>
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<td>ʿāḥlaḥ, to enter</td>
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<td>ʿāḥlaḥ, to bring</td>
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<td>ʿāḥlaḥ, to slay</td>
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<tr>
<td>ʿāḥlaḥ, to get</td>
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<td>ʿāḥlaḥ</td>
<td>ʿāḥlaḥ</td>
</tr>
<tr>
<td>ʿāḥlaḥ, to take</td>
<td>ʿāḥlaḥ</td>
<td>ʿāḥlaḥ</td>
<td>ʿāḥlaḥ</td>
</tr>
</tbody>
</table>

*2nd pers. pl. ʿāḥlaḥ consistently appears as 'give to us.' See § 61 note. See § 61 note for the letter ʿē in the List of Words.*

### 72. Imperative with pronominal suffixes

As in the aorist, the imperative of a transitive verb may take pronominal suffixes to indicate the object, and must take one if the object is not otherwise indicated in the sentence. The suffixes added are those given in § 20 (b), and also in § 60 dealing with the aorist with suffixes. Thus, ʾāḥlaḥ, weave thou; ʾāḥlaḥ, weave thou him or it. The conjugation of the imperative with suffixes presents no difficulties, and it is unnecessary to set it out in full. The principle is the same as that indicated in § 60 for the aorist, the forms of the imperative being used instead of those of the aorist.

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*Note: The text contains a typographical error in the section about the imperative. The correct form for the second person singular should be ʿāḥlaḥ instead of ʿāḥlaḥ.*
CHAPTER VI.

INDECLINABLES.

Adverbs.

73. The following are Adverbs of Manner:—

pa pə rāng, in this manner, thus (22, 14).

pa pə rāng, in that manner (id.).

tə rāng, how? (29, 7).

kundak, perhaps (164, 5).

kasku, perhaps (164, 5).

har ka, God knows (164, 10).

har kən, God knows (164, 10).

wār ka, God knows (164, 10).

guḏx, only (163, 9).

so, for no particular reason (160, 11).

goyā, as though (163, 7).

təkə, as (163, 13).

Of the above, kundak and kasku indicate hope or uncertainty (164, 2), as in:—

kundak (or kasku) ri MASHK də, perhaps Māshk may come, or there is a hope that he may come (164, 6).

The words har ka, har kən, and wār ka indicate doubt or ignorance, as in:—

har ka ka sāhih-ir sū dzək ba ka nakl-ir sū dzək ba, God knows whether the Sāhīh will have come or whether he will not have come (164, 12).

har kən ba te rə sū ghesaś, God knows what he will say to me (165, 1).

Similarly wār ba.

Guḏx is employed to particularize a condition. Thus, ba nətak ba, he is (bə ba) seated, but guḏx bə nətak ba (162, 11), he remains seated and does nothing else (Hindi, boṭhaː hi rahi haː). So, guḏx aːl bə dən (162, 12), it is thou who must go (and not anyone else), Hindi boṭaː āː.

So is used like the Hindi asāː hi, yūː hi. Thus, sa nətak-əm, I just sat down (166, 13), i.e. I did not sit for any particular purpose, but sat doing nothing—Hindi yūː hi boṭhaː. So kəmː (167, 1), I am just sitting, Hindi yūː hi boṭhaː-hə.

Goyā comes at the beginning of a sentence, as in goyā hēsːat suk dək, as though thou diest nothing (164, 2).

An example of təkə used as an adverb is təkə mərə iː ba, as is a tiger (163, 13).

Təkə is also used as a preposition, see § 80.

74. The following are Adverbs of Place:—

iː də, here (23, 1; 55, 11), hither (257, 18).

iː də-l, here to it, in this direction, hither (257, 18).

pə-pər, here (23, 6).

iː wə, there (23, 1; 55, 11), thither.

iː wə-l, there to it, in that direction, thither (160, 10).
pa-f, there (23, 7).
gada, where? (29, 7; 55, 13).
\i{n}a-\i{n}, at home, inside (55, 7).
\i{n}a-\i{n}, inside (56, 5).
\i{b}e\i{b}, up, above, outside (id.).
\pa{b}e\i{b}, upwards, to above, to outside (id.).
\i{n}i\i{n}, outside (id.).
\pa{n}\i{n}, to the outside (56, 7).
\i{n}u\i{n}, in front (id.).
\pa{n}\u\i{n}, to the front (id.).
\i{p}\i{t}, behind (56, 9).
\pa{p}\i{t}, to behind (56, 7).
\i{d}e\i{d}, below (56, 9).
\pa{d}e\i{d}, to below, downwards (id.).
\pa{l}, in the direction of (id.).
\i{p}\i{l}, in this direction (23, 3).
\i{p}\i{l}, in that direction (id.).
\i{s}\i{n}, in what direction? (29, 9; 30, 1).
\pa{t}a\i{t}, afterwards, behind (56, 11).
\i{t}a\i{t}, near (id.).
\i{d}, near (56, 13).
\i{t}, fur (id.).
\i{d}, in possession (56, 11).
\pa{s}, hence (56, 11), in this direction (167, 2), behind (167, 2).
\i{n}, face to face, facing (66, 13).
\i{k}, on the right (id.).
\pa{k}, towards the right (57, 1).
\i{t}, on the left (id.).
\pa{t}, towards the left (id.).
\i{n}, in the middle (57, 3).
\pa{p}, with, together with (id.).
\i{t}, together, in one place (137, 4).

Of the above, \pa{s} is used in sentences such as \pa{s} \pa{s} \i{n}, come up here, or go behind and follow me (167, 2), equivalent to the Hindi pich\i{n} h\i{o} or id\i{n} h\i{o}. Pa s is also used as a postposition, meaning 'except' (§ 88).

It will be observed that many of the above are nouns in the locative or instrumental case, governed by the prepositions \i{n} or \pa{} respectively. Without the prepositions, these are nouns of place. Thus, \i{b}, the place above; \i{n}, the place outside. So, \i{b} h\i{o} s\i{r} h\i{o}, the place above is good; but \i{b} h\i{o} s\i{r} h\i{o}, that man is good on the top, i.e. is good externally (57, 10).

As examples of the use of \i{t}, we can quote a-k\i{t} \i{t} h\i{g}, the Wazirs are sitting together (137, 5).

75. The following are Adverbs of Time:—

\i{h}, now (23, 1).
\i{t}, now (58, 11).
haf't waqf, then (23, 1).
tur waqf, when? (29, 7).
ka, when. ka haf't nörzi khwālık, mun asr-al dzb-k-un, when he ate, then I went to him (68, 11). Also used in conditional sentences.
kān, when? (29, 9).
īa, then (59, 1). Also used in conditional sentences.
tō, today (68, 2), teh-a nörzi khwālık, he ate bread today (178, 10).
prās, yesterday (58, 2).
indān, the day before yesterday (id.).
indān te-miś bī ryāz, two days before yesterday (id.).
shāb, tomorrow (58, 4).
bī shāb, the day after tomorrow (id.).
imn shāb, two days after tomorrow, in future (id.).

For 'night,' the word shīne is added to the foregoing. Thus,—
tēn shīne, tonight (58, 6).
prās shīne, yesterday night, last night, and so on (id.).
ūgegā, tonight (58, 7).
pah-ryāz, by day (58, 9).
pah-shīne, by night (id.).
asāl, this year (id.).
parsal, next year (id.).
indān sāl, next year but one (58, 11).
ka sē, since (165, 4).
la sān, as long as (165, 5).
imn, yet, yet more, still more (58, 11 ; 165, 13).
tō, always (151, 8).

Examples of the use of the last four are:
ka sē rā shāḥād syāh rūs; i-monid-gat inar aī ghwār nak hundsiyāk hā, since thou becamest king, no fat has been left on even the tail of the fat-tailed sheep (165, 6 ; 264, 3).
la sān ka as bēn, tā gu bī, as long as I remain, do thou also remain (165, 7).
imn-ir nak dzb-hā, he is not yet come (166, 1).
imn-sīrān syāk, nay, he became still more sick (166, 2).
haft bā izā sir bā, tīl bā sir bā, he who is (by nature) good, is always good (151, 8).
haft saqal amkar nak syāk, min īmānān gu syāk, that man did not become a servant (i.e. get employment), nay rather, a fine even was imposed upon him (160, 4).

76. The following are Adverbs of Cause or Reason:—
dzil', for this reason, because (23, 1 ; 245, 9).
to-p' tār, for this reason (23, 3).
taf'-pār, for that reason (id.).
ta-te' pār', for what reason? why? (29, 14 ; 245, 8).
kt or kiyē, why? (29, 10).
77. The following are Adverbs of Negation and Affirmation:—

\textit{nak}, not (102, 3).
\textit{mak}, not.
\textit{mu}, not.
\textit{nah}, not (102, 8).
\textit{na}, na, neither ..., nor.
\textit{hā}, yes.
\textit{hā ya}, yes.
\textit{na}, no.
\textit{na a, no}.
\textit{ṣir}, good.
\textit{bē-shakī}, without doubt.
\textit{a-rāk′}, the truth, it's true.

Of these, \textit{nak} is the ordinary negative (102, 4), as in \textit{nak khvalak}, he did not eat; \textit{nak bē khara}, he does not eat. With the imperative, \textit{mak} is used instead of \textit{nak}, as in \textit{har te′ mak khrōн}, do not eat everything (62, 1). \textit{Hā} occurs only once instead of \textit{mak}, viz. in \textit{a-ṣāin na hēnepvēn}, do not wag (your) tongue (246, 2). It is borrowed from \textit{Paśhto}. On p. 102, 1, 8, Ghulam Muhammad Khān states that \textit{nak} is used with the imperative, but he gives no example, and I have not met the word elsewhere. In negative phrases, \textit{na} is only used when repeated, as in \textit{na Amr vā dzōk, na Bakr}, neither \textit{Amr} came nor \textit{Bakr} (150, 12).

The preceding negatives can be strengthened by the addition of the word \textit{kargīs} or \textit{nāmi}. Thus, \textit{kargīs aī sakhal kār mak kēo′n}, on no account do such an action; \textit{nāmi-m hā kār nak dzōk hā}, I did not do this deed at all (102, 4).

The words for 'yes' and 'no' (100, 7) require no explanation. As an example, we have the question \textit{tē l ga t-wo′ dzōk byāk′-a}, hast thou also gone to it there, i.e. thither? The answer might be \textit{hā} or \textit{hā ya}, yes; or it might be \textit{na a′r na a}, no (100, 10). \textit{Ṣir} (160, 12), \textit{bē-shakī} (161, 2), and \textit{a-rāk′} (161, 2), as their meanings show, are emphatic affirmatives.

These words are often repeated, as in \textit{hā hā}, yes, yes; \textit{na na, no, no}; \textit{ṣir ṣir}, very good, and so on (160, 13).

78. Adverbs of Emphasis.—The particles \textit{ai} and \textit{ā} are mainly employed to distinguish the subject of a sentence from the object, and in this connexion are dealt with at length in the syntax (see § 100). They are also used as emphatic or discriminating particles. In order to discriminate or emphasize a singular word, \textit{ai} is used. If the word is plural, \textit{ā} is used.

In the first place they are used to discriminate between a number of contrasted actions. Thus:—

\textit{kī-Zāid gād dī bī makhīq gu buk-an; khō bī kāk-īr dī nak dzōk, Zāid, ai vā dzōk}, on the one hand, other persons also were with Zāid; but, on the other hand, no one else came; Zāid alone came (suppl. 2, 8). Here the plural noun \textit{makhīq} (it is a borrowed word, already in the plural) is discriminated by the particle \textit{ā}, which is translated 'on the one hand.' The fact that all the people were there, is contrasted with the fact that all did not come. The
indefinite pronoun तिके, anyone else, is here looked upon as a plural, although grammatically in the singular, and therefore also takes दी, which is here translated 'on the other hand,' the fact that no one else came being contrasted with the fact that other people were there. Again, the fact that no one else came is contrasted with the fact that Zaid did come, and hence the singular noun Zaid is discriminated by the particle ती, which indicates that it was Zaid, and not anyone else, that came.

When there is no contrasting, then the presence of ती or दी is not required. For instance, in the sentence, Zaid va आ रडूख का; दफः नातक वा आ रडूख अम, Zaid and I came; he sat down, and I came on (suppl. 2, 1). Here although the fact that Zaid sat down is discriminated from the fact that I came on, there is no emphatic contrast between the two actions, both of which have the connecting link of the fact that both Zaid and I came, even if we did not come together. Hence here ती is not used.

Other examples of this use are:

* हः ती तान का; हः ती तर नाक हाँ, she is good; on the other hand, he is not good (238, 10, 11).*

* हौ ती तक मन मरज़ा हाँ; हौ ती ता ता मौय रान, on the one hand, this is my brother; on the other hand, this is his sister (242, 10, 11).*

* मङङ्गैः तौ तसः ती तारान मरज़ा हाँ; सौ ता तारान हाँ, how many brothers hast thou? I have two brothers, and, as for cousins, I have one (242, 15; 243, 1, 2).*

* ग्रोर ती हाँ, का तिक ती हाँ ती सीट ती हाँ, is it black, or is it yellow? (they) it is red (250, 13, 14).*

79. The same two words are also used as pure particles of emphatics, much like the Hindi है. This, in fact, has already appeared in the last clause of the first sentence above quoted,—Zaid ती रडूख, it was only Zaid that came, or, in Hindi, Zaid-है अफळ. So we have:

* आ ती हाँ तालः पारा गिर् वः; ती कुक ती नाक हाँ, I alone (Hindi मैं है) wander about thus unconcernedly; on the other hand, there is no one else (who does so) (suppl. 3, 5).*

* तु ती हाँ सक्हः गहेस्त्रः; ती कुक-ती हाँ ती गः गः गिर् ती गिय ती, thou alone fearst such a man; on the other hand, no one else considers him to be even a dog (suppl. 3, 5).*

* मङङ्गैः तौ समक है, का हौ तौ हौ बिस ती गहेस्त्रः, we alone are such that we say nothing to thee (suppl. 3, 11).*

* आ ती हौ स्तः ती गः गः गिय ती, I long for thee alone; on the other hand, for no one else do I long (suppl. 3, 13). Note that ती and दी here refer to the objects of the two phrases.*

* सयः ती ती सरः पारान हाँ, it is a wife that (or only a wife) is necessary to a man (suppl. 4, 1).*

* का ती का सरकः पारान हाँ, if thou possess no authority even over dies, then what may I ask from thee? (141, 2).*
Prepositions and Postpositions.

80. Prepositions.—The prepositions pa, to (or tar), and i (or ku), forming respectively the instrumental, genitive, and locative cases, have already been dealt with in § 10. Other prepositions are:

be, without, except.

baghair, without, except.

tsak, like.

The preposition be is generally prefixed to the governed noun direct. Thus:

be sarai ri bui i-ri dazik-in, all came except the man (159, 11).
be gap har i me di di hin, there is (lit., are) everything except a stone (159, 11).

If a demonstrative pronoun follows, it is put into the oblique form. Thus, ha f', without that; be p', without this (159, 3). But if a personal pronoun follows, it is put into the locative, as in—

be ku-mun, without, or except, me (159, 5).
be ku-mak, without, or except, us (159, 6).
be ku-ti, without, or except, this (id.).
be ku-tu bui i-ri dazik-in, all came except thee (158, 12).

The preposition baghair always governs the locative case (159, 1). Thus:

baghair i-f', without, or except, that (159, 6).
baghair i-p', without, or except, this (id.).

baghair ku-tu, without, or except, thee (159, 7).
baghair ku-mun, without, or except, me (id.).

baghair i-sarai, without a man (159, 1).

baghair i-gap, without a stone (159, 2).

The preposition tsak, like, governs the genitive (163, 7), as in tsak to-marz, like a brother (163, 12); tsak to-mergh, like the sun (163, 12). Tsak is also used as an adverb, see § 73.
§ 81. Postpositions.—The following postpositions govern the genitive:—

ghondak, like (163, 7).
pa-rang, like (id.),
par, for (145, 8).
inēt, in possession of, equivalent to Hindi pās.
i-tsang, near.

Thus:

ta-mārā phondak, like a brother (163, 11).
ta-mārā pa-rang, like the sun (163, 11).
ta-falānāi pār ān kψκn, I make for so and so (145, 9).
ta-randzār pār ai apātουv sao r hā, abstemiousness is necessary only for an invalid (145, 11).
kuonar-um ta-sdak pār dzōk, I bent the boy for the sake of politeness, i.e. to teach him manners (179, 4).

The word inēt means ‘from him,’ ‘from her,’ ‘from it,’ or ‘from them’ (134, 15), and will be further discussed under the head of the syntax of pronouns (§§ 117, 120). It also means ‘in his, her, or its possession,’ as in inēt hā, it is in his possession.

From this is developed its use as a postposition, as in:

ta-sarai inēt, in possession of the man.
tar-nun inēt hā, it is in my possession (146, 1).

In this meaning it also takes the pronominal suffixes of the genitive (see § 20 (d)).

Thus:

inēt-um hā, it is in my possession (135, 7).
inēt-t hā, it is in thy possession (135, 7).
inēt-vo hā, it is in his possession (135, 5).

If the particle de, used in ablative sentences (see §§ 83, 126), is added, then these mean ‘from me,’ ‘from thee,’ ‘from him,’ etc. Thus:

inēt-mm-al di tēk, he went away (hal tēk) from me (136, 4).
inēt-ir di dzōk, he came (hīr dzōk) from thee (136, 4).

For i-tsang we have hafū piŋtuk ke e sarai tar-nun i-tsang hony, he wrote that ‘a man is sitting near me’ (151, 13).

§ 82. The following postpositions govern the locative:—

līk, to, into, for.
ki, to, into, for.
lēt, from.
i-rūst, beginning from.
ta-minak or ta-minak, up to.
inar, in.
iwar, on.
Examples of the use of the above postpositions are the following:

likī and ki.—In the following ki may be used throughout instead of likī and vice versa:

i-ḥārā likī: (or ki: 144, 9) teʾēk, he went (hal teʾēk) to the camp (143, 5; 179, 1).

i-jālād likī-va būkm dōk, he made (i.e. gave) an order to the executioner (143, 9).

i-gāzi likī-va hūzm dōk, he made him present to the Qāṣī, i.e. he brought him before the Qāṣī (143, 10).

kū-kūk likī bū ghuʾēk se, to whom is it being said? (143, 8).

kūf likī ghuʾēk, say to him (143, 7).

kū-mākh ki ghuʾēk, say to us (144, 10).

kū-mun ki yēk, give to me (144, 10; 177, 13).

i-kānām likī ghuʾēk, he fell into the well (179, 1).

i-hūṣyārān likī a-bālārī ar hā, i-nāmān likī a-bālārī, to the intelligent wakefulness is (seems) good, to the foolish the dream (144, 1).

i-dīndīr likī ai a-dītn sīr hā, i-bīdīn likī ai a-dītn, to the religious man, on the one hand, religion seems good; to the irreligious man, on the other hand, the world (seems good) (143, 10).

i-randīr likī ai a-pūtnūs sarār hā, abstemiousness is necessary only for an invalid (144, 3). Cf. the similar example of the use of pāt in the preceding section.

i-wāqī likī, at night (144, 6). Cf. Hindi vāt-kā.

With ki, sometimes ʾi, the preposition of the locative, is omitted. Thus:

sarūt ki ai zark pakār hā, it is a wife that is necessary to a man (suppl. 4, 1).

mīhānān ki a-nārī nīk, set the bread for the guest (261, 10).

§ 83. Ṭast.—Whenever this postposition is used in a finite sentence, the particle di, indicating the ablative case, is almost always used in connexion with the verb (135, 10) (§ 126). This di is quite distinct from the emphatic particle described with di in § 78, and should not be confused with it. As an example we may quote the words i-ḥārā ṭast, which mean by themselves ʾi from the camp’ (129, 2). But if we have a finite sentence, such as ʾi he went (hal teʾēk) from the camp,’ we must say i-ḥārā ṭast-i di teʾēk (135, 12). The di in such cases need not precede the verb immediately, but may come in some other place in the sentence, though it must appear somewhere. The word di may even be used by itself, to indicate an omitted ablative, as a kind of pronominal ablative. Thus, we have kū-Makāli Suḥīb lāst-r di dzōk, he came (kūr dzōk) from Mr. Macaulay (135, 15). If we omit the words ʾi Mr. Macaulay,’ we may say kūr di dzōk, he came from him (136, 2). Ṭast is used with various shades of meaning, as will appear from the following examples:

kū-mun lāst di zēgn, ask from me (135, 10).

ḥāfū ai ga i-ḥārā ṭast hā, that also is from among them (139, 15).

i-harrū ṭāmā lāst-va di puḥtun dōk, he made inquiry from all the singers (108, 7).
i-dzut ghäm läst*-u di a-zi kerti guok, my heart became torn from excessive grief (138, 4).
a-zi di i-hérg läst* khali kéeru, make the heart empty from (i.e. of) greed (139, 7).
æ-tamä'di i-zi läst* i-péts* kewu, put away greed from the heart (139, 8).
i-dzir* läst* i-ghön̄f ta-minak, from the camp to the hill. This is not a finite sentence (139, 10).
haft more i di i-udd läst* tor guok, that man has passed from (i.e. beyond) the boundary (140, 2).
kú-bits kák läst* di krik mak kéeru, do not make aversion from anyone, i.e. do not hold anyone in aversion (139, 5).
kú-réh lašt* di maruaur hâ, he is angry with thee (200, 5).
i-dzir fúér läst* i-péts*, after much thought (138, 12). Not a finite sentence.
i-dzir* läst* ri mukh* dzôk, he came (ri dzôk) before that (138, 13).

From the last example we see that words signifying 'after,' 'before,' or 'behind' govern a noun with lašt*, and that in such cases di is not used.

As in other Indian languages, this postposition is used for comparison. Several examples will be found in § 15, under the head of adjectives. In one example the particle di is omitted, viz. in ušûd äi i-péts* ziyât gio'â, honour a teacher more than a father (139, 1), but all the other examples have di.

84. i-rašt*.—This postposition signifies 'from,' in the sense of 'beginning from,' as in :

i-nunâ-gùm i-rašt* i-nuhr ta-minak, from evening to morning (139, 13).

ta-minak or ta-minâk*.—This is the complement of i-rašt* or of lašt*, more usually the former, and means 'up to.' Either ta-minak or ta-minâk* may be used without change of meaning. Examples are :

i-dzir* ta-minak, up to the camp (140, 6).
i-nunâ-gùm i-rašt* i-nuhr ta-minak, from evening up to morning (139, 13).
i-dzir* läst* i-ghönâf ta-minak, from the camp to the hill (139, 10).

85. i-nuhr.—This is by origin the locative of i-nuhr, a house, and means literally 'in the house.' It is still occasionally used in the sense of 'at home,' as in haft more i-nuhr mullak, that man died at home (55, 7). Compare the phrase i-nuhr i-nar, in the house (21, 5; 141, 9). Examples of its use are :

i-Kabul i-nar hâ, he is in Kabul (141, 6).

haft more i-dzir* i-nar wiwân guok, that man became sick in the camp (180, 7).
i-nar i-nar phûn guok, he became (i.e. was) hidden in the house (178, 8).

As explained under the head of adjectives, i-nar is sometimes used to indicate the superlative degree, as in :

hâ giyûg âi i-harr* i-nar ghiçaf* hâ, this cow is fat among all, i.e. is the fattest of all (250, 6).
i-sir* i-nar âi sir hâ, amongst good (things) it is good, i.e. it is the best (34, 5).

When this postposition, and also when i-nar, govern the pronoun of the third person, the contracted form of the locative set or set (see § 19) is generally used instead of the full.
locatives (ki-fo, ka f, and ku-fai) (155). The se or wa may then be compounded with the iner or iner, so as to form, respectively, one word; thus, winar or winer. We shall here confine ourselves to the consideration of winer. Winer will be considered under the head of iner.

It will be remembered that se or wa stands for both genders and for both numbers, and that it means 'in or on him, her, it, or them.' Winer therefore means, primarily, 'in him, her, it, or them.' Thus, winer nastak hâ, he is seated in it (132, 14).

The next stage of the development of this form is that it has come to be used as an adverb, meaning simply 'inside.' Thus, hafo winer hâ means not only 'he is in it,' but also, generally, 'he is within' (141, 8).

For the first and second persons, the contracted locatives are di or da, which means 'in or on me, us, thee, or you,' the same form having been used for either the first or second person. When these are governed by iner they never conjoin with it, as is done by se or wa. Instead of this, winer has further developed into a preposition itself, equivalent to iner, and also meaning 'in.' If we wish to say 'in me,' or 'in us,' 'in thee,' or 'in you,' we add di or da, as a suffix, to winer, and we get winer-di or winer-da.

So completely, in these two last instances, has winer lost its original meaning and become a mere preposition, that, under the influence of analogy, se or wa may also be suffixed to winer, although it is there already in the first syllable. We thus get winer-se or winer-sea in him, her, it, or them.

To sum up,—the following are the various forms taken by se or wa in conjunction with iner:

1. se or wa in him, her, it, or them.
2. winer in him, her, it, or them.
3. winer-di or winer-da in me or in us.
4. winer-di or winer-da in thee or in you.
5. winer-se or winer-sea in him, her, it, or them.

Besides the above, di or da, and se or wa, may be suffixed to the plain iner, instead of to winer, with the same respective meanings; so that we may have:

1. iner-di or iner-da in me or in us.
2. iner-di or iner-da in thee or in you.
3. iner-se or iner-sea in him, her, it, or them.

Thus:

hafo surai iner di nastak, he sat on the throne (150, 4).

Finally, it may be noted that, although the di or da, se or wa, is usually suffixed to the winer or iner, it sometimes appears in some other part of the sentence. An example of this will be found in the next section, which deals with iser.

86. iser.—This also is probably by origin a locative of the word zar, but I have not come across the latter word standing alone. Its primary meaning is 'on,' but it also has secondary meanings founded on this idea. These will appear in the following examples:

hafo surai iser nastak, that man sat on the throne (150, 4).

iser nastak hû, he has sat down on the mountain (132, 9).
§ 87. INDECLINABLES, POSTPOSITIONS.

iṣṭā izar laẓim hā, it is incumbent on it (140, 10).
iḥkāt izar ‘amal kēn-e, do carrying out on orders, i.e. obey orders (140, 13).
i-lacwān izar al dāšā, he went (ka’ dāšā) on a madman, i.e. he came across a madman (141, 1).
ka i-mēb-i izar mā ya ikhliyār nak dērī, mun kū-tā bāst-i dī tē zoy’m, if thou possess no authority even over flies, then what may I ask from thee? (141, 2; 153, 3).
i-pā’ ghanūn izar šōp kā, jump over this canal (250, 8).
kū-kūk izar thumāt nak gheats, do not speak calumny against anyone (257, 8).
kū i-sīa dīyā kullān izar a-khawā gusār hatek, he divided his property on (i.e. between) those two sons (1, 2).
iṣṭā izar perqār ẓūk, he became angry (lit. by anger) with (lit. on) him (178, 5).

Just as iṣr or iṣr is prefixed to inār, so it may be prefixed to āsar, and we get āsar, meaning ‘on him, her, it, or them.’ So also the forms dī or da and wi or wā may be suffixed, exactly as in the case of āsar. We thus get the following set of forms:

- iṣr or iṣr, on him, her, it, or them.
- āsar-dī or āsar-da, on me or on us.
- āsar-dī or āsar-da, on thee or on you.
- āsar-wi or āsar-wā, on him, her, it, or them.

So also, as in the case of inār, we have:

- āsar-dī or āsar-da, on me or on us.
- āsar-dī or āsar-da, on thee or on you.
- āsar-wi or āsar-wā, on him, her, it, or them.

Although the dī or da, wi or wē, is usually suffixed to the āsar or inār, as above, it sometimes appears in another part of the sentence. Thus:

ā-khaliq da sā ta-kōvāl gūrān āsar kawin, the people will make consideration of Koṭwāl on me (da, āsar), i.e. they will take me for a Koṭwāl (140, 11).

Wāsar is also used to represent the instrumental case of a pronoun of the third person, and then means ‘by him,’ ‘by her,’ ‘by it,’ ‘by them.’ Thus, the instrumental of tūr, sword, is pa-tūr, and we have pa-tūr-sā sū wazn, thou wilt slay him with a sword; but with a pronoun of the third person we have wāsar-sā sū wazn, thou wilt slay him (sa) with it (wāsar-ā) (137, 10).

Words indicating kindness, tyranny, or rage take āsar after them, but in such cases the āsar may govern the instrumental with pa instead of the locative with i or hū. Thus:

- kū-mīn āsar-a mihrihni dāh, he showed kindness to me (178, 3).
- pa-sī āsar-a zulm dāh, he tyrannized over him (178, 4).
- i-pā’ āsar pa-qār ẓūk, he became angry with it (178, 5).

87. ṣad, pirud, or piruğ.—The primary meaning of this postposition is ‘together with,’ but, as will be seen from the following examples, it has developed other shades of meaning. Any of the three words may be used in place of either of the other two:

- i-sūru ṣad, with the man (137, 2).
- ṣuğ ṣad u musulnāt dāh, he made consultation (i.e. consulted) with (his) friend (145, 1).
CONJUNCTIONS.

89. The following are Conclusive Conjunctions:—

we, and.

gi, also, even.

bī, bīhē, or bīyē, in the second place, and also, moreover.

The following are examples of their use:—

we.—Zaid we 'Amr nāš-īn, Zaid and 'Amr sat down (154, 4).

Zaid we 'Amr makkā, Zaid and 'Amr died (153, 5).

Zaid mulak, wa 'Amr mulak, wa Bakr mulak, Zaid died, and 'Amr died, and Bakr died (155, 6).

Zaid mulak, wa 'Amr, wo Bakr, Zaid died, and 'Amr, and Bakr (155, 9).

Zaid mulak, wo 'Amr zakhlī nāyok, Zaid died, and 'Amr was wounded (155, 8).

Zaid-ul tēč, wo 'Amr-ir džōk, Zaid went away, and 'Amr came (153, 9).

Zaid-am džōk, wo u-pli-wn nakhēk, I struck Zaid, and his father was standing, i.e. when I struck him, his father was standing at the time (158, 8).

We is employed idiomatically to indicate remoteness, as in tū wo sakhōl bār, thou and such a deed! i.e. there is a great difference between thee and such a deed, thou art incapable of it (158, 5).

gi.—Zaid mulak, 'Amr gi mulak, Zaid died, 'Amr also died (154, 8).

Zaid mulak, wo 'Amr gi mulak, Zaid died, and 'Amr also died (154, 9).

Zaid gi mulak, 'Amr gi mulak, Zaid also died, 'Amr also died (154, 11).

Zaid mulak, 'Amr gi, Zaid died, also 'Amr (154, 13).

'Amr gi mulak, 'Amr also died (155, 1).

kā i-mēwhi izar ai gi ikhîyār mhā dōrī, mnā kū-fē lāst dī tē yag'm, if thou possess no authority even over flies, what may I ask from thee? (141, 2).

bī.—Zaid ričīb, bī 'Amr, Zaid came, also 'Amr (156, 12).

Zaid ričīb, bī 'Amr, in the first place Zaid came, and in the second place 'Amr (156, 1).
§ 91.] INDECLINABLES, CONJUNCTIONS.

kē bihō ali khūdērā hā, this too is sweet (251, 9).
mulāk hyōk, va bihyā xwaundos ali syōk, he was dead, and again he became alive (I, 14).

90. The following are Disjunctive Conjunctions:

yā, or.
yā khi, or.
yā . . . yā, either . . . or.
yā khi . . . yā, either . . . or.
ka, or.
ka . . . ka, whether . . . or.
ka nai, or otherwise.

The following are examples of their use:

yā, yā khi.—Either of these may be used instead of the other. Thus:

hā dol wār, yā (or yā khi) hā, take this or this (157, 8).
yā . . . yā, yā khi . . . yā—yā hafāl teqēk hyōk, yā-l tā, either he had gone, or thou (157, 8).
yā-r dī wak wār, yā-r dī xhaqbat wār, bring either water or sherbet (157, 9).
yā khi hā te nāk dare, yā-r dī nāk shrawā, either he does not own anything, or he does not give to me (157, 11).

ka.—This is principally used in questions. Thus:

Zaidā-v dōk ka 'Amr, did Zaid come, or 'Amr? (158, 3).
tēmā-v dōk, ka prān, did he come today, or yesterday? (158, 4).
hārās aī hā, ka zīyar, is it black or yellow? (250, 13).

Note.—Ka is also used as a relative pronoun (see § 24), as an adverb of time (§ 75), and as a conditional or as a final conjunction (§§ 92, 94).

ka . . . ka.—Ka hafāl dal hā wār, ka hā, whether dost thou take that or this? (157, 15).

ka nai.—hā dōrī xhurōn, ka nai panfāk dal aś nāk shrawān, eat this medicine, or else I will not give thee a pomegranate (186, 9).

91. The following are Adversative Conjunctions:

balki, nay rather, moreover; but, on the contrary.
lēkā, but.
magar, but.
khō, but.

The following are examples of their use:

balki—dōk-a wak hā, balki wawjōk-a hā, he has not beaten him; nay rather he has killed him (156, 8).
Zaidā-v dōk, balki 'Amrā-v dōk, Zaid did not come, but (or on the contrary) 'Amr came (156, 9).
lēkā, magar, khō.—Any of these may be used for the others. Thus:

hārārī dōk-a, lēkā (or magar or khō) Zaidā-v dōk, all came, but Zaid did not come (160, 5).
Kho is sometimes used like the Hindi to, and is then hardly translatable into English. Thus:

azz-al kho nak dezak-am, as for me, I did not go = Hindi mei to nah gaya (162, 12).

92. The following are Conditional Conjunctions:—
ko, if; when.
hargah ko, if.
mun ko, if.
agar ko, although.

The following are examples of their use:
ko.—ko bharan as yook, mun ghodegi di si se, if it rained, then the grass will become (i.e. will grow) (150, 13).
ko haf rati zaa, mun azz-al as si phravm, if (i.e. when) he come, then I will give (it) to him (150, 14).
ko rati zaa, mun phral-a, when he comes, then give it to him (151, 3).

Note that ko is also used as a relative pronoun (§ 24), as an adverb of time (§ 75), and as a disjunctive or as a final conjunction (§§ 90, 94).

Further particulars regarding the use of ko in conditional sentences will be found under the head of syntax (§ 136).

Ko is also used with a relative pronoun, without materially affecting the sense, as in tedh vaqt ko rati zok, azz-al ghuuk, at what time that he came, I spoke to him, i.e. I spoke to him when he came (151, 5). Similarly, kevaqt ko rati zook, at every time that he came, i.e. whenever he came, or when he came (Hindi jis vaqt aya (151, 6)).

hargah ko, mun ko.—Either of these may be used instead of ko, with the meaning of ‘if.’ Thus:

hargah (or mun) ko imaish isar go ikhtiyar nak dori, mun ka-tu last di is sawm, if thou dost not possess authority even over flies, then what may I ask from thee? (153, 3). In this example ko alone may be used instead of hargah ko or mun ko, as is the case with the same passage quoted under the head of copulative conjunctions (§ 80).
agar ko.—agar ko haf sawai zaher khaivak, kho nak mutak, although that man ate poison, nevertheless he did not die (152, 8).
agar ko ho-r di ghandi ghuuk-in, azz-al is nak ghuuk-in, although he spoke abuses to me, I said nothing to him (152, 9).

As in the first of these two examples, the apodosis of a conditional sentence commencing with agar ko is introduced by kho, and not by mun (152, 11).

93. The following are Concessive Conjunctions:—
mun, then.
khao, still, nevertheless.

Both of these are used to introduce the apodosis of a conditional sentence. Mun is used if the conditional particle is ko, hargah ko, or mun ko, and kho is used if the
conditional particle is *agar ka*. Examples of both of these particles will be found in the preceding paragraph (§ 92). The following are additional examples of the use of *muw*:

\[ \text{ku huf} \, \text{ri} \, \text{dzuk, mun hō kār sā ma, if he came, then this work will be (done)} (152, 3). \]

\[ \text{ku ti ghusen, mun azz-} \, \text{ni} \, \text{sā dzawu} \, \text{nu, if thou say (it), then I will go to him} (152, 4). \]

94. The following is a **Final Conjunction**:

\[ \text{ka, that, in order that.} \]

The following are examples:

\[ \text{'all kēw'nu, ka nébānm ni, do justice, that thou mayst have a good name} (151, 13). \]

\[ \text{te'nu khwarī kām'nu, ka pabā-t pakār sa, labour today, that it may be useful to thee tomorrow} (254, 10). \]

\[ \text{hir tiyu, ka hīsūd kagyū, come here, that we may make an account} (257, 15). \]

*Ka* is also used, in a **Consecutive** sense, to mean *so that.* Thus:

\[ \text{mūp ò naak buk, ka tū khesīk bukūn, there was (ò buk) no bread, so that thou mightest have eaten, i.e. there was none for you to eat} (88, 3). \]

In this meaning *ka* sometimes is used to give the force of the imperative, as in *ka nahk-al da'n*; (beware) that thou go not, *i.e.* do not go (162, 2).

Or it may be used in a **Causal** sense, as in:

\[ \text{khēn u mak kēw'nu, ka umr-} \, \text{ni} \, \text{sā land sa, do not commit murder, as (or because) thy life will become short (thereby)} (152, 8). \]

*Ka* is also used like the Greek *ei* and the Persian *ki* to introduce a quotation in direct oration, instead of employing oratio obliqua. Thus:

\[ \text{hafū pīshatū ka 't's sarāi tar-mun i-teang hanyū, he wrote that 'a man is sitting near me} \] (151, 13).

### INTERJECTIONS.

95. The ordinary interjection used to call attention is *sō*, O! Examples of its use will be found under the head of the vocative case (§ 10).

The following are **Interjections of warning or reproof**:

\[ \text{w'h!} \]

\[ \text{h'nu!} \]

As in:

\[ \text{w'h ts'-t dōk, Ah! what didst thou do?} (161, 7). \]

\[ \text{h'nu ts'-t bā kāi, Ah! what are you doing? (id.).} \]

These are sometimes repeated, so that we may say *h'n h'n ts'-t bā kāi!*

Dzāk, the imperative of dzākāk, to look, means *take care!* as in dzāk, hō kār naak kēw, beware! that thou do not this deed (161, 11). We see from this example that it is followed by the sorist.

*Ardās* *ka* indicates regret, as in *ardān ku azz- ni tečk bąxūn*, would that I had gone! (164, 8).
haí haí and ó hó hó, alas! are used in grief, as in haí haí pērī ts' koy'm, alas! what am I to do now? (149, 13); ó hó hó ts' bad kār syoḵ, alas! what evil deed has occurred! (149, 13).

wa, wa, ah! indicates joy or surprise, as in wa wa ts' sīr kār ai syoḵ, ah! what a good deed has occurred! (150, 3).

wōdē, wōdē, or wōdē wōdē, alas! is used in time of trouble, in sickness, or among beggars, as in wōdē wōdē mullak, alas! he is dead! (150, 8).

ai, O! calls attention, as in ai lauquaque, O madman (II).
č, O! ditto, as in č pič, O father (I, 2).
Chapter VII.

Syntax.

96. The following is not a complete syntax of Ormuri. It pretends to be only a collection of notes on those syntactical points that have attracted my attention in reading Ghulam Muhammad Khan's grammar. Some of these points are of considerable importance, and deserve special study.

97. The Definite Article.—As already explained (§ 95), the definite article is not used before words that are themselves definite in signification, such as proper names or pronouns.

When a noun preceded by the definite article follows the genitive of a demonstrative pronoun, the noun is the governing word, otherwise it is not. Thus, ta-p* a-dist, his hand; but ta-p* a-dist, of this hand.

In dealing with the subject and object of a sentence we shall have occasion to discuss the use of the particles ai and di. Here it should be mentioned that these particles cannot be employed to indicate any word which is preceded by the definite article (113, 8). Thus, a-sarai mulak, the man died; but sarai ai mulak, a man died. We cannot say a-sarai ai mulak. In this way we see that ai and di sometimes have the force of an indefinite article, for one or other of them almost always appears in a sentence, if the noun to which it would refer has not the definite article. Again, if there are two nouns in a sentence, one of which is the subject and the other the object of a transitive verb, then, if one noun has the definite article, and if there is also ai or di in the sentence, we know at once that the noun with the definite article must be the subject; for, as we shall see, if the verb is transitive, the ai or di must refer to the object, and as it cannot refer to a noun that has the definite article, that noun cannot be the object, and therefore must be the subject. Thus, in the sentence:

a-sarai
the-man (indicates object) pomegranate
ni
ate,

we know that a-sarai is the subject, because ai cannot refer to it, and therefore must refer to pomegranate, which is accordingly the object, and that therefore the sentence means 'the man ate a pomegranate.' On the other hand sarai ai a-pomegranate khalak would mean 'the pomegranate ate a man.'

98. The Subject and the Object (114, 116ff.).—As stated in § 99, there is no distinction in form between the nominative (or agent) and accusative cases. Theoretically, the subject of a verb may be in some circumstances in the nominative, and in other circumstances in the agent case, but for practical purposes all consideration as to whether a noun is in the nominative, agent, or accusative case may be abandoned. In Ormuri, the only point to determine is whether a particular noun is the subject or the object of the verb. There are various ways of ascertaining this.

1. The fact is usually indicated, if the sentence is complete, by the order of the words, which is subject, object, verb (175, 6). Thus, a-sarai a-pomegranate khalak means 'the man (a-sarai) ate the pomegranate (a-pomegranate)' (174, 6), and does not mean 'the pomegranate ate the man.' If the sentence consists merely of two nouns united by a
copula, as 'Zaid is sick,' the order is subject, complement, copula (173, 12); thus, Zaid (subject) bākhār (complement) hā (copula). Here, from the order of the words we know that the subject is Zaid.

2. When it is required to distinguish between the subject and the object, the verb must necessarily be transitive, as intransitive verbs have no objects. In the case of the aorist tense and the tenses formed from it,—which in future we shall call for shortness 'the aorist tenses,'—the verb agrees with the subject in number and person. As the termination of the verb shows the number and person of the subject, the subject need not always be separately expressed. Thus, if we express the subject, we have Zaid bā khār meaning 'Zaid eats.' On the other hand, if the subject is not separately expressed, we have bā khār, he eats, or, if we wish to express the subject, we may say hāfō bā khār, which has the same meaning. But none of these sentences is complete. In each of them the object,—the thing eaten,—is wanting. If hāfō bā khār is a complete sentence, then, as the object is necessary to complete the meaning, we must search for both a subject and an object in the three words. Now, the subject may be either hāfō or it may be the 'he' of khār, he eats, but the only possible object is hāfō. There is no object concealed in the khār. Hence, if hāfō bā khār is a complete sentence, we must take hāfō as representing the object, and the sentence must mean 'he eats (bā khār) him (hāfō).'

We thus arrive at the following rule:—if a complete sentence consists of one of the aorist tenses of a transitive verb and of a single noun or pronoun, the latter is the object, not the subject. Thus, a-ṣaṣrāxā bā khār, as a complete sentence, means 'he eats the tiger.' If we wish to say 'the tiger eats him,' we must insert the word 'him,' and this may be done either by mentioning the 'him' in full, or by using a pronoun suffix. If the object is mentioned in full, the question falls under the first rule dealt with above, and the subject and object are determined by the order of the words. If the object is indicated by a pronoun suffix, this must be a suffix of the accusative, i.e., one of those given in § 20 (3). They are here repeated for ready reference:

- am or (after a vowel) a, me.
- at or (after a vowel) t, thee.
- a or (after a vowel) a, you.
- a or (after a consonant) a or aea, him, her, it.
- a or (after a consonant) a or aea, them.

These are added to the noun that we wish to make the subject, so that we get, for instance, a-ṣaṣrāxā bā khār, the tiger eats me; a-ṣaṣrāxā bā khār, the tiger eats him, and so on. We thus arrive at the following additional rule:—if a complete sentence consists of one of the aorist tenses of a transitive verb and of a noun or pronoun to which is attached one of the pronominal suffixes of the accusative, then the noun or pronoun is the subject, and the pronominal suffix represents the object (115, 14ff.). In other words, if the noun or pronoun has no suffix, it is the object; and if it has a suffix, it is the subject.

3. In the case of the past tense of a transitive verb and the tenses formed from it,—which in future we shall call for short 'the past tenses,'—the conditions are exactly reversed, and the verb agrees with the object in gender, number, and person. Here the termination of the verb shows the number and person of the object, but no information is given regarding the subject. For instance, khwālak-um means ate me (masc.);
§ 99. | SYNTAX, Ā AND ĐI.

khvālīy, ate us; khvālak, ate him; and khvāli-in, ate them; but nowhere are we told who ate. Hence, if only one noun or pronoun is expressed with the verb in one of these tenses in a complete sentence, it must be taken to represent the subject. Thus, a-pandūk khvālak, as a complete sentence, can only mean 'the pomegranate ate him.' If we wish to say 'he ate the pomegranate,' we must either say the 'he' in full, or else use a pronominal suffix. If we say the 'he' in full, we get hafā a-pandūk khvālak, he ate the pomegranate, which falls under the first rule, depending on the order of the words. If we wish to indicate the subject by a pronominal suffix,—which is the usual method,—this suffix must be one of those given in § 20 (e), i.e. one of those used to indicate the subject of a transitive verb in a past tense. They are here repeated for ready reference:

- am or (after a vowel) a, L.
- at or (after a vowel) i, thou.
- se, or (after a consonant) a, or
  (after a consonant and before a vowel) a, he, she, it.

These are added to the noun that we wish to make the object, so that we get, for instance, a-pandūk-an khvālak, I ate the pomegranate; a-pandūk-at khvālak, thou ate the pomegranate; a-pandūk-an khvālak, we, you, or they ate the pomegranate. We thus see that, with the past tenses of a transitive verb, if a complete sentence contains only one noun or pronoun, that noun or pronoun represents the subject, unless a pronominal suffix is attached to it, in which case it represents the object (115, 46).

99. The Particles ā and ā. — In §§ 78, 79 the use of these particles as adverbs of emphasis has been discussed at some length.1 This closely corresponds to the use of the Hindustani particle kā. They are employed to discriminate between a number of contrasted actions, or else as particles of emphasis, as in ū-Zaid ātį di bi makhāq yu būk-in; kō bi kukk-k-ir di nāk dēt, Zaid ātį ri dēt, on the one hand, other persons also were with Zaid; but, on the other hand, no one else came, Zaid alone (= Zaid-kā) came (suppl. 2, 8).

In these cases, ā or ā always refers to some particular noun or pronoun. Thus, in the above example, ātį is used to discriminate the words makhāq, people, and kuk, anyone, and ātį is used to discriminate the proper name Zaid. This leads us to the only point of difference between these two particles. When the noun referred to is singular, then ā is used, and when it is plural, ātį is used. But if the noun indicates a species, or is a noun of multitude, or indicates a thing consisting of a number of particles or drops,—such as 'ashes,' 'sand,' 'wheat,' 'water,' or 'milk,'—then ātį is used, even if the word is singular and governing a singular verb (50, 12; 123, 12). So also, the indefinite

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1. Cziránin Muhammad Khan's account of these particles is contained in pp. 118-127 of his Grammar, and also in a four-page supplement following p. 127. It is evident that he himself was not at all clear as to their use, and in his account he contradicts himself in more than one particular. On one point he is certainly wrong. He says (p. 119 and elsewhere) that, with certain specified exceptions, one or other of these particles must invariably appear in every sentence involving the third person. Nevertheless, in all parts of his grammar he gives numerous instances in which neither appears, although his rules as regards exceptions are not in these cases applicable. I have therefore myself collected and examined every Ortayl sentence in his book, classifying and arranging them according to the presence or absence of ā and ātį. From the facts so collected I have tentatively formulated the rules contained in § 78 and in the following pages. A more detailed examination will be found in the Appendix in pp. 210ff.
pronouns bū kur, anyone else; kur kur, everyone; and kur tē, everything, usually take
dī, not dī. Thus, dī is used in the following sentences:—
gumān dī bārgātak ayyāk, wheat became burnt (123, 13).
soy' dī khaād nīk, sand (fem.) fell (123, 15).
shippi dī khaādik, he ate (i.e., drank) milk (fem.) (124, 1).
śaśravī šaṅ dī gīnāh džōt kā, in the fireplace there is much ash (257, 3).
piāk dī bēz'ī, cook flesh (239, 3).
pār dī vāk wēr, pār dī sharaḥ wēr, either bring water, or bring sherbet (157, 9).
bū kākk-ār dī nuk dzōk, no one else came (suppl. 2, 8).
śi kāk dī nuk kā, there is no one else (suppl. 3, 5).
śi kāk dī bū nuk soy'wū, I long for no one else (suppl. 3, 13).
bō yu' kur tē dī dī kā, there is (dī kā) everything (kur tē dī) except a stone (159, 11).

This dī must be distinguished from dī, the sign of the ablative (see § 83). From
da or dī, the contracted pronoun meaning ‘in or on me, us, thee, or you’ (§ 19).

100. So far, we have been dealing with aī and dī as marks of emphasis, and with
the distinction between the two particles. But they have a much wider use than that
of emphatic particles. In many cases they simply deny definiteness, whether the word
is emphatic or not. Hence they are rarely used in reference to a noun with the definite
article (see §§ 5, 97), or to a proper name, or to a personal or substantival demonstrative
pronoun. As particles of emphasis they are freely employed with such words (see
several examples in §§ 74, 79), but not in this wider use.

In the wider use they also indicate the subject or object of the sentence. If the
verb is transitive, then they refer to and point out the object. The transitive verb may
be in an aorist tense or in a past tense, but this makes no difference. In either case
it is the object that is referred to. Thus:—
suyā dī nōrī khaśālīk, a man ate bread. Here, according to § 96, 1, suyā, the first
word in the sentence, is the subject, and therefore nōrī is the object. The
particle dī is used because nōrī is singular, and because it is not definite.
We cannot have aī o-nōrī, the bread (119, 3).
snān dī pandāchi khaśālīk-īn, a man ate pomegranates (119, 6). Here, because
pandāchi is plural and is not definite, dī is used, not aī.
Similarly—aī o pandāk khvādāk, I ate a pomegranate (122, 14),
aī dī pandāchi khaśālīk-īn, I ate pomegranates (122, 14).
maḥ kū pandāk khvādāk, we ate pomegranates (122, 15).

In all these the subjects are personal pronouns, but aī and dī refer not to them,
but to the objects pandāk and pandāchi, which are indefinite.

Even if the object of a transitive verb is not expressed, aī or dī may be used to
indicate some thing or things that are referred to indefinitely. The khwren bū means ‘I
eat,’ and khwren aī bū is ‘I eat something indefinite’ (120, 5), and khwren dī bū is ‘I eat
some indefinite things.’ Similarly khwren dī bū, we eat indefinite things (120, 14); and
khwre dī bū, they eat indefinite things (120, 13); and so on. If the object is a personal
pronoun expressed by a suffix, of course we cannot use aī or dī. Thus, khwren-āt bū is
I eat thee,' but we cannot say khar'-mat at ã: bû with this meaning. Such a phrase would mean 'I eat something indefinite belonging to thee' (120, 8), and the pronominal suffix at would not be a suffix of the object, but would represent the genitive (§ 20 (d)). Similarly, with the past tenses, we have phrases such as at a: khvâlak, I ate something indefinite (122, 5); hafô aî khvâlak, he ate something indefinite (122, 5); a: ãî khvâlîk-in, I ate some indefinite things (122, 7); and so on.

101. If, however, it so happens that ãî is put after the verb in the past tense, we do not say khvâlîk-in ãî. In such cases,—as in the case of ãbû of the imperfect (§ 48) or ãû of the future perfect (§ 53),—the termination is transferred from the verb to the ãî, so that we get, e.g. a: khvâlîk ãîn, I ate some indefinite things; hafô khvâlîk ãîn, he ate some indefinite things (123, 7). This does not happen in the case of ãî or, of course, with the terminations of the aorist tenses, which are inseparable.

102. So far we have dealt only with transitive verbs. If the verb is not transitive, then ãî and ãîn refer, not to the object, but to the subject. Thus, we have sarî a: nastuk, a man sat down (119, 4); sarî ãî ãîsîk-in, men sat down (119, 5); but a: sarî nastuk, the man sat down (117, 12); a: sarî ãîsîk-in, the men sat down.

Further remarks on the use of these particles will be found in the Appendix, on pp. 219ff.

103. Verbs with two objects.—Verbs relating to the senses take two objects, corresponding to the Latin double accusative after factitive verbs. Thus, with gis'îk, to consider, we have at hafî bûnâ gis'îk, I was considering him wise (175, 1). Of Latin puto te docutum et prudentem. So ãîh, to see, in ã: hafî sîrîn ãîh, I saw him sick (175, 5).

104. Instrumental.—As stated in § 10 the instrumental is formed with the aid of the preposition po, as in po-tûr'-nû dzôk, he struck (him) with a sword (120, 6; 141, 12; 179, 9). It gives the sense of an instrument, not of an agent, and is therefore never used to indicate the agent case.

This preposition is, however very loosely used to indicate various other meanings, and corresponds generally to the Persian bâ and the Hindî ã. Thus:

po-Ŝ: nîr-ô van-zûk, he killed him there and then, lit. by that time (142, 1),
min po-ûbudat kâx,'i, feel affection for piety, 'ûbudat-û mahabbat rakh (142, 3),
po-Š: gis'î khabar hoi, act thou acquainted with that story? òa at bût-ì kâyîf hoi? (142, 4),
po-a-râkû, in the truth, truly (142, 6),
po-mukhî-û ãîsîkîlak, he fell on his face (142, 7),
po-tûrû-û ãîsîkîlak, he fell flat on his back, lit. on the nape of his neck (142, 8),
po-pîls po-tûl, backwards and forwards (142, 9),
po-nîsh't-l ãîsîk-in, they went outside (142, 10),
po-shûv, by night (178, 12),
shûv po-shûv, night by night, every night (142, 12),
po-rûzûz, by day (178, 12),
ruz po-rûzûz, day by day (142, 13),
pis po-pîlsûz, face to face, face against face (142, 14),
sîdît po-sîdît, at every moment (142, 14).
tū di pa-khabar hai, dost thou know about him? (249, 4).
ke ai pa-khunai hā kār dōk, it is I who did this deed by myself (178, 1).
īfr izar pa-qnhr syāk, he became angry (lit. by anger) with him (178, 5).

After words expressing kindness, tyranny, or anger, the postposition īzar may govern the instrumental, instead of the locative. See § 86.

105. Dative.—The Dative is formed by the postpositions īt and īkē, both of which govern the locative. For examples, see § 82.

106. Ablative.—The Ablative is formed by the postpositions šād and īrād, both of which govern the locative. For examples, see §§ 83, 84.

107. Genitive.—As stated in § 10, the genitive is formed with the aid of the preposition to, corresponding to the Pašhtō da. Thus:—

ta-śatun a-wah, the water of a well (238, 3). Cf. ta-šabai wā (146, 10).
ta-pōndiš a-wōn, the tree of a pomegranate, a pomegranate tree (238, 1). Cf. ta-pandaš wōn (146, 10).
ta-qarai dist, a man’s hand (146, 11).
ta-Zaid to-qūnsq ghalāmāni, the bridle of Zaid’s horse (170, 10).

It will be noticed that the genitive precedes the governing noun (146, 7).

When to forms the genitive of a pronoun of the first or second person, it is changed to tar. Thus, tar-sānum, of me, my; tar-mākh, of us, our; tar-tū, of thee, thy; tar-tūs, of you, your. According to Ghulam Muhammad Khan (1301), this change does not occur in the case of other pronouns, but in the list of words and sentences received from Bannu, it is used with tsōn, how much? and kūk, who? Thus:—

hā qūnsq aī tar-tūn tām hā, this horse is of how many age, i.e. how old is this horse? (No. 221).

tar-kūk a-kwālan bā tar-tū i-pēlā numerous, whose boy comes behind thee? (No. 239).

Ghulam Muhammad Khan (see p. 131, 10) himself uses tar with kūk, who?, in:—

tar-kūk kulān aī kāi, whose son art thou? (248, 3).

hā māl aī tar-kūk hā, whose is this property? (249, 6).

On the other hand he uses ū with tsōn in:—

ta-tūn tsōn aī hā, of how many years (i.e. how old) is he? (249, 13).

When the postposition īrād is used with the genitive, it enforces the idea of possession, as in ta-sarai inā, in possession of a man. For further examples see § 81.

108. Locative.—As stated in § 10, the Locative is formed with the aid of the preposition ī, meaning ‘on.’ Thus:—

i-būman wāstak, he sat on the ground (129, 7; 140, 10).

i-zīm nūk hā, it is not on my heart, i.e. I do not remember (253, 10).

pāgriy ī-sar tārān, bind a turban on (thy) head (256, 3).

Most often this locative is governed by a postposition, such as īzar, on; īmar, in, and so on. See §§ 82ff., and especially 85, 86.

The locative, by itself, without a postposition appears most often in adverbial expressions, such as ī-nīr, in the house, at home, in; ī-bāgh, outside; ī-nishā, outside, and so on. Several examples will be found in § 74.
109. Adjectives.—An adjective precedes the noun it qualifies, and agrees with it in gender and number. If the noun is governed by a preposition, the preposition precedes the adjective. Thus:—

šāhā gūnā, a green stick (171, 8).
šên wên', a green tree (171, 8; 239, 1).
šēn wên', green trees (239, 2).
šēn khit, a green sheet (238, 14).
šēn khit, green sheets (238, 15).
ghrēs sarāf, a black man (171, 11; 239, 3).
ghrēs' zark', a black woman (171, 11; 239, 4).
ghrēsā sarāf, black men (171, 12; 239, 5).
ghrēsā zēlī, black women (171, 12; 239, 5).
sēn sarāf, a white man (172, 1).
sēn' zark', a white woman (172, 1).
sēn' sarāf, white men (172, 1).
sēn' zēlī, white women (172, 1).
sir yānp, a good horse (238, 12).
tūk nak, hot water (238, 13).
đrāgh gūn, a long stick (239, 7).
đrāgh' qīy, a long story (230, 8).
tā-sir yānp, of the good horse.
tā-izār qāmu lāst, from excessive grief (138, 4).
tā-hār boqā lāst, from all the singers (138, 7).

110. Regarding comparison of adjectives, see § 15. Regarding numerals, see § 16.

111. When an adjective is the predicative complement of the subject of the verb substantive or of a copulative verb, it agrees with the subject in gender and number. Thus:—

Zāid sir hā, Zaid is good (173, 8).
żark' sir hā, the woman is good (173, 8).
sarāf, sir hā, the men are good (173, 9).
ā-sarāf sirān sūk, the man became sick (177, 1).
kaft zark' hōnd' sūk, that woman became blind (241, 6).
kaft hōndā sūk-in, they (masc. or fem.) became blind (241, 8).

112. A numeral adjective may agree with a singular noun. Thus, the plural of marzā, a brother, is marzān, and in the following sentence 'two brothers' is dyō marzā, not dyō marzān:—

marzān-d tābā lā? dyō-n marzā hān, how many brothers hast thou? I have two brothers (242, 15; 243, 1).

113. PRONOUNS.—The following are examples of the use of the Nominative case of Personal and Demonstrative Pronouns:—

az stīf k'm, I am weary (239, 12).
muḥ hātān hā'īn, we are worried (240, 4).

† The copulative verbs are ṣēpt, to be or become, and ṣēptā, to become.
114. **Accusative.**—When the object of a transitive verb is a personal pronoun, it is usually indicated by a pronominal suffix, as explained in the section dealing with the Subject and the Object (§§ 88ff.).

115. **Instrumental.**—The instrumental case of a personal pronoun rarely occurs. We have one example in *pa-mu-a dzôk*, he struck by means of me (131, 6).

For the instrumental of the third person *weizer* is commonly used, as explained in § 80.

116. **Dative.**—The following are examples of the dative:—

- *kù-nau ki ñyu, give to me* (144, 9; 177, 19).
- *kù-mákki ki gheata, say to us* (144, 10).
- *kù-f’ lìkki gheata, say to him* (143, 7).

117. **Ablative.**—Examples will be found in § 88.

The usual word for ‘from him, her, it, or them’ is *ina* (19, 9; 135, 2). Being an ablative form, *di* must also come into the sentence, as explained in §§ 12, 81, 83. Thus, *ina-t' di teëk*, he went from him (135, 13). In this, *teëk, for hal teëk*, means ‘he went’ (see § 122). By itself, *ina* is used for the third person, but it may also be used as a postposition governing the genitive or a pronominal suffix. In this case it means ‘in possession of,’ and will be dealt with under the head of the genitive in the next section; but if *di* is added, then it has the ablative meaning of from (see § 81). Thus, with the pronominal suffix eii-m, in my possession, but *ina-t' eii* *di*, from me. Similarly, *ina-t' di, from thee.* Thus:—

- *ina-t' ir di dzôk*, he came from thee (135, 8).
- *ina-t' na di dzôk*, he went from me (135, 8).

For ‘from him’ we already have *ina* *di* given above.

118. **Genitive.**—The genitives of the personal pronouns may be either the full form, or may be expressed by suffixes. By the full forms are meant *tar-mun*, of me, *tar-makki, of us, our*; *tar-tu*, of thee, thy; *tar-ñu*, of you, your; *ta-f’* or *ta-f’, of him, his; *ta-f’, of her, her; *ta-f’, of them, their; and the various similar forms. Regarding the use of *tar* for *ta* in the first and second persons, see the remarks in § 107. The following are examples of the use of the pronominal genitives in their full forms:—

- *tar-mun a-diis*, my hand (147, 10).
- *tar-mun o-gûunp, my horse* (237, 14).
- *hô ai tar-mun marsi hâ; hâ ai ta-f’ kheâr hâ*, on the one hand, this is my brother; on the other hand, this is his sister (212, 10, 11).
- *tar-tu o-diis*, thy hand (147, 9).
- *tar-tu o-piê swaandât hâ, is thy father alive?* (242, 12).
- *hâ diuk ai tar-tu dûnâ hâ, is this the girl that is thy daughter?* (243, 9).
- *hô kulanak ai tar-tu kulan hâ, is this the boy that is thy son?* (243, 10).
- *tar-ñu a-nar, thy house* (283, 4).
§ 120.] SYNTAX, PRONOUNS, GENITIVE SUFFIXES.

To-fô a-dist, his hand (238, 7).
Ta-f' a-myândâni, his mare (237, 15).
Ta-f' a-nák malt, his wife died (244, 3).
Ta-f' a-dist, her hand (147, 7).
Ta-f' a-kulân, her son (238, 2).
Ta-f' a-marâzâ, her brother (238, 5).
Ta-f' a-ke'âbâr, her sister (238, 6).
Hâ nî ta-f' zare' nan hâ, it is she that is that woman’s co-wife (244, 7).
Ta-fâs a-dist, their hand (147, 8).
Ta-r' a-kulân, his (this person’s) son (238, 8).
Hâ ta-r' ãkhiâl hâ, this is his brother-in-law (244, 11).
Tarâl a-kâr, their (these persons’) work (238, 9).
Ta-p' a-râng, the colour of this (thing) (238, 10).
Ta-pâs a-roi, the price of these (things) (238, 11).
Tar-kuk kalân aî hroi, whose son art thou? (248, 3).
Hâ mâl aî tar-kuk hâ, whose is this property? (249, 6).

119. The governing noun of the genitive of a pronoun of the third person must have the article a. Thus, ta-f' a-goûn, her stick; to-fô a-dist, his hand. Ta-fô dist would mean ‘of that hand’. (147, 12). This is Ghulâm Muhammad Khan’s rule, but khârir in the third sentence above has no article.

120. Genitive Suffixes.—The pronominal suffixes of the genitive given in § 20 (d) are very frequently used instead of the full genitives. The following are examples of their use:

- a-pîe-m mulâk hâ, a-marîm woândîg' hâ, my father has died, my mother is living (242, 13).
- maraçï-t taîm hin? dyî-m marçâ hin, s'-m aî tarbûr hâ, how many brothers has thou? I have two brothers, (and) only one cousin (242, 15; 243, 1).
- a-zalpië-m malik hin, my grandparents have died (243, 5).
- a-kulumaï-t taîm hin? s'-m aî kuluma hâ, sijî-m dîwâ hâ, how many sons hast thou?
- I have only one son, I have a daughter (243, 6-8).
- a-râbâri-m aî i-nar-i têrêk, my brother’s son went to the house (243, 13).
- a-ôbî-m aî i-mar hâ, my brother’s daughter is at home (243, 14).
- Hâ-Î aî ta-kheurabi-e i-nar hâ, it is this that is my sister’s daughter’s house (243, 15).
- te'n-am rî a-trôr dzêk hâ, today my aunt has come (244, 1). Note here that the suffix is not added to the word for ‘aunt,’ but as in the preceding example, to the first word in the sentence.
- a-niçêk-am-al i-gri ki têrêk, my maternal uncle went to the mountain (244, 2).
- a-windzêk-am rî dzêk, the son of my co-wife came (244, 8).
- a-ôlîhi-m rî memêt dzêk hâ, my wife’s sister has come on a visit (244, 14).
- a-nar-am hû dûni, my head aches (245, 1).
- i-zil-i-m nák hâ, it is not on my heart, i.e. I do not remember (253, 10). Here the j of zit, heart, has been shortened.
- meçai-t dî hâ, does a grandson exist of thee, i.e. hast thou a grandson? (245, 11).
- a-tûrabi-e i-nar gudê-kî têrêk, whither did thy sister’s son go? (245, 12).
- a-nîrâb-al gudê hâ, where is thy daughter-in-law? (244, 6).
a-syûgh-at bâ tar-tyûs i-nar hanyi, thy mother-in-law dwells in your house (244, 9).

a-husir-at taw-hi him, how many fingers hast thou? (247, 3).

a-bhâr-at swandir-ha, a-swandir-er-a bâ mru, his father-in-law is alive, his sister-in-law is dying (244, 4, 5).

a-syûgh-at handsuk, a-zumm-at-a (for zum-a-l) tsêk, his mother-in-law remained, his son-in-law went away (244, 12, 13).

a-dást-i-ka têr-ta, bind his hands (247, 1).

I have not noted any examples of the plural pronominal genitive suffixes.

It will be observed that in the above examples the governing word is always either a noun of relationship or a part of the human body. Whether the use of these suffixes is confined to such nouns, I cannot say. We can certainly say a-bhâr-am, my book, see § 20 (a).

In the section (§ 117) dealing with the ablative, reference has been made to the use of the word inû, from him, etc. As explained in § 81, this word is also used as a postposition governing the genitive, and meaning 'in possession of so and so.' By itself, it is used to mean 'in his possession,' and it is also freely used with pronominal suffixes of the genitive. Thus:—

inû, in my possession (135, 7).

inû-ha, in thy possession (135, 7).

inû-ca, in his possession (135, 5).

121. Locative.—The full forms of the locatives of the personal pronouns are not used so much as the contracted forms described in § 19. These latter will be further dealt with in § 123. As examples of the full locatives, we have:—

i-fr' izar lâziran hâ, it is incumbent on him (140, 10).

i-fr' giro tos' dêk-am, I came with him (144, 13).

122. Contracted Pronouns.—The contracted pronouns described in § 19 play a very important rôle in Órnu, and their use should be thoroughly understood. Each person has different forms according as it represents the dative or the locative, and, in addition, the third person has a contracted form for the ablative. We shall take each case in order.

Contracted Pronouns of the Dative (124, 2ff.; 136, 6ff.).—These are:—

hir or ri, to me, to us.

dal, to thee, to you.

hal, to him, to her, to it, to them.

It will be observed that each form represents both the singular and the plural.

They are used only as substantives, never as adjectives (136, 6). In the first person, either hir or ri may be used without affecting the meaning, as in hir ghûats (124, 10) or ri ghûats (124, 12), say to me.

As stated in § 10, when hir or hal is not the first word in a sentence, it drops the initial h, and is attached as an enclitic to the preceding word, the final consonant of which is doubled (124, 14). Thus, tê' hir, today to me, becomes tênu-ir, and tsê' hal, today to him, becomes tsênu-al. After a vowel, not only is the h dropped, but also the vowel of the hir or hal. Thus, hû' hir, this to me, becomes hû-r (152, 9), and i-fr' lâst' hal, from the camp to him, becomes i-fr' lâst' al (135, 12). Rs and dal are not used enclitically in this way.
These dative contracted pronouns are very often used with verbs of motion, and in such cases sometimes alter their meaning. Thus, with dzök, to arrive, we have:

hér dzök or rí dzök, to arrive to me, hence, to come.
dal dzök, to arrive to thee, hence, to go to you.
hat dzök, to arrive to him, hence, to go to him, and hence, to go away. Thus, we have (125, 2ff.):

ts'ım-ir dzök or ts'ım rí dzök, he came today.
ts'ın dal dzök, today he went to you.
ts'ım-al dzök, today he went to him, or today he went away.

These datives are commonly used with the following verbs (125, 6):

dzök, to arrive (pahūchnā).
dzúčēk, to see, to look (at).
gstak or gstačak, to bring or to take away (something inanimate).
gstach, to fall.
guhēk, to say.
ilkēk, to ascend.
unbhōk, to come out.
unmēk, to descend.
unshēk, to give.
terēk, to bring or to take away (something animate).
tēk, to come or to go (chalnā).
unphēk, to enter.
wīlak, to bring or to take away (something inanimate).

The verb sūk, to break a rope, always takes hat (202, 5).

The following are examples of their use with some of these verbs:

Baksh ri dzök, Baksh came (242, 7).

nāx, dzēn-a rī, go, bring him here (258, 15).

bō ri dzai, come near (258, 12).
i-t ri dzai, come here (257, 13).
i-t-l ri dzai, come here to it, i.e. in this direction (257, 12).
ka bā guhatā, mun əs-sūl ði dzān, if thou say (it), then I will go (152, 4).
kunāw-ut gstačak, he has taken asleep, i.e. he has fallen asleep (259, 12).
pa-mūkkh-ut guhētak, he fell on his face (142, 7).
ī-kāwā i-l ghuaste, he fell into the well (179, 1).
hafū dal bō dūnt a man ghuēk-in, he was saying salutations to thee (250, 7).
mūkkh-ut di (from here) bā misyān (from naghōk), we are coming out from here (242, 4).

a-dāt-t-i ghe, give me the (i.e. your) hand (246, 15).

tān dal bi shauw, how many may I give to thee? (261, 5).
hōm-ut di ghe, give me so many (261, 6).
ku-nā lāk-ba ghe, give it to him (143, 8).

sāzā-l a gynāq gat barābr gheri, give him punishment corresponding to the fault (145, 5).
ka haf-rì dza, anu uzz-ul aì sà xirass-e'm, if he come, then I will give to him (150, 14).

oz dòl hà tawor-wù, I am coming to thee (242, 3).

po-nisht-ti tawaw-ùn, they went outside (142, 10).

hà rài sihî kì-kaì kì tawak hà, this road has gone (i.e. leads) straight to the village (255, 1).

In the following five further examples of dzèk and teèk with these datives, di is the ablative particle, and inèt-m di means 'from me' and inèt-t di, 'from thee.' See §§ 81, 126.

i-ù-sér läst-ti di teèk, he went from the camp (135, 12).

kù-Makáti Sáhib läst-r di dzèk, he came from Mr. Macaulay (135, 13).

kù-tù läst-r di dzèk, he came from thee (135, 11).

inèt-t-ìr di dzèk, he came from thee (136, 4).

inèt-muor di teèk, he went from me (136, 4).

123. Contracted Pronouns, Locative.—The locative forms of these contracted pronouns are as follows:—

dì or da, in or on me, in or on us.

dì or da, in or on thee, in or on you.

we or we, or (often after a consonant) a, in or on him, her, it, or them.

It will be observed that the forms for the first and second persons are the same.

The forms ending in ì (dì and wi) are sometimes written with long ì, thus, ì, wi.

These pronouns can be employed in almost any locative sense. Thus (133, 287.),

dì hù may mean 'he is in me,' or 'he is on me,' or 'he is near me,' or similar locative meanings for 'us,' 'thee,' or 'you.' They are frequently combined with postpositions, as in gud-da, with me, with us, with thee, or with you, or gud-wa, with him or with them (137, 2). This is especially common with wìnar and wìzar, as in wìnar-da, in me, in us, in thee, in you; wìnar-ì or wìnar-ù, in him, her, it, or them; wìzar-da or wìzar-ù, on me, on us, on thee, on you; wìzar-ì or wìzar-wa, on him, her, it, or them. Full particulars regarding these forms will be found in §§ 83, 86. Similar to this union of these pronouns and a postposition are the adverbs ì-t, here, and ì-wì, there, in which they are added to a preposition, and the final a is shortened. The word ì-t means literally 'on me,' and ì-wì, 'on him.' With this change of meaning we may compare the use of ìi and hìl described in the preceding section.

As an example of the use of these contracted locatives by themselves, we may quote:—

a-kholg da sà kòtwàl gùman wìzar kùwù, the people will make consideration of a kòtwàl upon me (da wìzar), i.e. they will take me for a kòtwàl (140, 11).

So far for the use of ìi or da and wi or esa in a locative sense, but these words have also a much wider employment.

124. In the first place they are used after regular locatives to emphasize the subject of a following verb (133, 14). Thus:—

a-ghùnd ìaer da hài, it is thou who art on the hill.

a-ghùnd ìaer wi hài, it is he who is on the hill.

125. The verb substantive in Omurì is used only as a pure copula or as an auxiliary verb (§ 39). It never by itself postulates existence. Using it as a copula, we can say
Zaid is sick, but we cannot say Zaid há for ‘Zaid exists.’ If it is required to postulate existence, or to postulate presence in a certain place, then dil, sì, or sì (but not de in this idiom, 134, 14) must be used with the verb substantive (134, 4ff.).

In such a case, as already stated, we often become a after a consonant and also in the third person plural (237, 11). We thus get, for instance, the following conjugation of the verb ‘to be’ in the present tense (237, 2ff.):

**Singular:**
1. az-a ḥm, I am.
2. hāa-ra hai, thou art.
3. hafū-va hā, he is.

**Plural:**
- mākh-a kyên, we are.
- tyā-wa hai, ye are.
- hafū-ra hā, they are.

In the above, the verb is not a copula,—it predicates existence. If it is a copula, the enclitics sì and a are not used. We have az (not az-a) sīl ḥm, I am weary (229, 12); mākh (not mākh-a) hārūn kyên, we are troubled (240, 4); hafū (not hafū-va) sī hā, he is good (230, 9).

Similarly, for the past, we have az-a byāk-am, I was, i.e., I existed (237, 6), and so on.

Similarly di (not dea, 134, 13) is used to postulate existence, but generally with the idea of presence superadded, although wə and ωe are also used with this shade of signification. Thus, di hā means ‘there is,’ and di byāk, ‘there was.’ They could be used in cases like the following:—Suppose a number of people are seated together. Someone might ask ‘jalānaa sarai di hā,’ ‘is so and so here (di)?’ The answer would be ‘hafū-va hā,’ ‘he is.’ If a plural answer were required, the answer would be ‘hafū-va hā,’ ‘they are;’ or the answer might be in the second person, ‘tā-wa hai,’ ‘thou art,’ gua, ‘there’s you.’ This use of di and wə to postulate existence frequently corresponds to the English indefinite verb substantive, ‘there is,’ ‘there was.’ Thus (134, 11ff.), while hafū di byāk means ‘he was,’ we may also have sarai di hā, there is a man; sarai di byāk, there was a man. In this use, indicating presence in a certain place, de is not used, but only di (134, 14). This di, although sometimes written di, should not be confused with the plural emphatic particle di (§§ 78, 90), or with dil, the contracted pronoun of the ablative. Other examples of the use of these contracted pronouns or the locative are:

- ḥts ḍi (written di) sək hā, there is nothing (62, 8).
- ḥts ḥuk ḍi (di) sək hā, there is no one (62, 9).
- bē ỵap ḥar ṭi di ḍ (particle of emphasis) hā, except a stone there is everything, or everything is here (159, 11).
- mousat-t di hā, is there a grandson of thee? I.e., hast thou a grandson? (243, 11).

- di isam ḍi sək hā, in my hand there is not, i.e. it is not in my power (251, 7).
- ṭi-ğov ḍi (written di) ḷik ḥa, there is a pain in his belly (355, 5).
- ᵐu sənu-ṭa di (emphatic particle) buk-ha, there were several. Here the use of sənu has been preserved after a consonant (30, 6).

For sənu, see § 20.

- a-gentum sənu sər-a hā, how much seer (i.e. how many seers) is the wheat? (250, 11).

This example is doubtful.

* The s of səνœ is perhaps the pronounal suffix of the genitive, ‘how many seers of di?’ In 252, 7, we have sənœ səm ᵑa, how many men is the stuff? Here there is no s attached to the səm.*
126. Contracted Pronoun, Ablative.—This occurs only in the third person. The form is *di*, meaning 'from him, her, it, or them.' Its independent use seems to be somewhat rare. We have *hār di dāke*, he came from him, in 126, 2. It corresponds to the Hindi *usū* in:—

*tā di pa-khabar hai*, lit. art thou by knowledge regarding him? i.e. dost thou know anything about him? (240, 5). Hindi *tejāh usū wāgfyat hai*?

*aś di khabar na-k hām*, I do not know about him (240, 6). Hindi *mai usū vāqf/ na-k hām*.

So, mākhāl di bū usēyān, we go out from here (yuhū-śe) (242, 4).

With this contracted pronoun, we may compare the Pashto *dā, dē*, this.

Much more common is its use as a pronominal ablative particle. Whenever an ablative appears in a finite sentence, this *di* must also be used with the verb. This is fully explained in §§ 61 and 80. A few further examples are here given:—

*kā-tā lāst-r di dākē, he came from thee (135, 11).* Here, *di* has altogether lost its pronominal force. All that it does is to reduplicate the force of *lāst-r* from. *We may put it this way, kār di dākē means 'he came from him.' Then who the 'him' is is explained by the ablative kā-tā lāst-r to be 'you,' so that the force of the third personal pronoun has disappeared from the *di*, and it means only 'from.' Other examples are:—

*tā dēr lāst-r di lākē, he went from the camp (135, 12).*

*kā, Makālī yahī lāst-r di dākē, he came from Mr. Macaulay (135, 15).*

Sometimes it is doubtful whether a particular form is in the ablative or not, and the doubt is always removed by the presence or absence of this *di*. Thus, *inā* means both 'from' and 'in possession (of)'—If it has the former meaning, then *di* must also appear in the sentence (see §§ 61, 117), as in:—

*ind-r-tir di dākē, he came from thee (135, 8).*

*ināi-nam-al di dākē, he went from me (135, 8).*

In two passages, *di* is used with the verb *kāyrēk*, to cut, in a manner which I am unable to explain. They are:—

*māryā-lā di kāyarik, he cut his (someone else's) throat (240, 7).*

*a-maghkāsel-r di kāyrēk apēk, his neck (throat) was cut (240, 8).*

This *di* should be distinguished from the plural emphatic particle *dī* (§§ 78, 70), and from *di*, the contracted pronoun of the dative (§§ 123 ff.).

127. Pronominal Suffixes.—The use of pronominal suffixes has been dealt with in the preceding pages. Those referring to the subject and the object of a sentence are dealt with in § 98, and those referring to the genitive in § 120.

128. Other Pronominal Forms.—These require no special treatment under the head of syntax. Various minor points are referred to in the sections dealing with the particular pronouns (§§ 21-27).

129. Verb Substantivé.—The verb substantive (§ 30) is used only as a copula, as in *Zādā sir āhā, Zaid is good, or as an auxiliary verb to form the perfect (§ 49) and
pluperfect tenses (§ 50). It does not, by itself, predicate existence. If it is necessary to
do this, one of the contracted pronouns of the locative must be added, as explained in
§ 125.

The present tense, az h’um, etc., agrees with the subject in number and person, and
does not change for gender. The past tense, byök-am, etc., is a participial tense, and
agrees with its subject in gender also, as well as in number and person. Thus:—

* kafən anāk nā-fōn byök, that man was sick (240, 0).
* kafən dārk fōr buk, that woman was in good health (240, 11).
* kafən hādī buk-in, they (masc. or fem.) were blind (240, 12). In the plural, of
course, the masculine and the feminine are the same.

The following are examples of the use of the verb substantive as a copula. If the
predicative complement is an adjective, it agrees with the subject in gender and
number (§ 111). Examples of its use in predicating existence will be found in
§ 125.

* kafən sīr hā, he is good (230, 0).
* kafən sīr hā, she is good (id. 10).
* kafən sīr sāk hā, it is he that is not good (id. 11).
* az sīr h’um, I am weary (id. 12).
* kafən hām naa hīn, they (masc.) are mad men (id. 13).
* kafən hōm naa hīn, they (fem.) are mad women (id. 14).
* tū az hūshyāt hāl, it is thou (masc.) who art intelligent (id. 15).
* tū az hūshyāt hāl, it is thou (fem.) who art mad (240, 1).
* tū hūshyāt hāl, ye (masc. or fem.) are intelligent (id. 2).
* az tū kēk h’um, it is I who am ignorant (id. 3).
* mākh hōmna hūn, we are perplexed (id. 4).
* hū sīr hā, it is this (masc.) that is good (id. 5).
* hā sīr hā, it is this (fem.) that is good (id. 6).
* hā (or hā) sīr hīn, these are good (id. 7).
* tū kafən byök, thou wast angry (id. 13).
* tū hūshyāt hūn, ye were happy (240, 14).
* az gōhān byök-am, I was alone (id. 16).
* mākh l’-s dāk hūn, we were in one place (141, 1).
* tū l’-s dāk hūn, it is thou who wast clever (id. 3).
* tū hūshyāt hūn, ye were important (id. 4).
* sāhīl sīr hāl sūnna hūn, tūdī tō-pēl tō-tān, so red were her lips, as a
thread of silk, i.e. they were as red as a thread of silk (245, 13).

* sāhīl sīr hāl sūnna hūn, how many fingers hast thou? (247, 3).

In the sentences with byök, the verb may mean ‘became,’ as well as ‘was.’ It
depends, in each case, on the context.

130. Copulative Verbs.—The copulative verbs byök, to become (§ 40), and nyök,
to become (§ 41), require a few remarks. The past tenses, being participial, agree with
the subject in gender, as well as in number, and person. The past tense of byök is also
used as the past tense of the verb substantive. Nyök is used to form nominal compound
verbs (§ 29) and passives (§ 31). In conjugating the regular verb, byök is used to
form the pluperfect (§ 50), the future perfect (§ 53), and the past conditional (§ 54).

When an adjective is the predicative complement of a copulative verb, it agrees with the subject in gender and number. Thus:

- **hafṣ sarai hōnd syōk**, that man became (or was) blind (241, 7).
- **hafṣ zarāk hōnd suh**, that woman became (or was) blind (241, 6).
- **hafṣi hēndi suh-ia**, they (masc. or fem.) became (or were) blind (241, 8).

If the complement is a noun substantive, and if it is of a gender different from that of the subject, then, if the copulative verb is in a past tense, it may agree with either the subject or the complement. Thus:

- **afṣ sarai zarāk syōk** or **afṣ sarai zarāk suh**, that man became a woman (177, 5).

Examples of the use of ṣyāṭ will be found in the preceding section. The following are further examples of the use of syāṭ:

- **tā stīr syāṭ-a**, thou becamest great (241, 9).
- **tyās ghūṣ suh-ia**, ye became hidden (241, 10).
- **ay stīr syāṭ-am**, I became weary (241, 11).
- **mākk stīr suh-pēn**, we became weary (241, 12).
- **ta-sar a-dāri-wa khow suh-ia**, the hairs of his head became fallen (245, 6).

131. The Active Verb.—It will be convenient to take the tenses formed from the aorist first, and then to consider those formed from the past participle.

132. The Aorist Tenses.—Whether a verb is transitive or intransitive, these tenses follow the same rules. None of them change for gender, and in each case the verb agrees with its subject in number and person. For the method of distinguishing the object of a transitive verb, and of using pronominal suffixes of the object, see § 98, 2.

The following are examples of the use of the tenses formed from the aorist, except the imperative:

- **tyās bā tehāni**, ye are going (242, 2).
- **mākkha-it di bā niṣyā**, we are going out from here (242, 4).
- **ay bā niṣyā khorīn**, I am eating bread (242, 6).
- **te bā ghassa**, what art thou saying? (242, 8).
- **sakha bā ghassa-m**, I am saying this (lit. such) (242, 9).
- **tā aś dēri**, dost thou own a paternal uncle? (243, 3).
- **zalqiē aś dēri**, hast thou a grandfather? (243, 4).
- **a-wrandiri-a bā mir**, his sister-in-law is dying (244, 5).
- **a-ṣyāgh-ūt bā tar-tyās-i-nar hanvi**, thy mother-in-law dwells in your house (244, 9).
- **a-nar-am bā dūmī**, my head aches (245, 1).
- **a-gōy-am bā dūmī**, my ear aches (245, 4).
- **a-pundiriy-m bā dūmī**, my heel aches (247, 15).
- **sārn bū gītīm**, I am arranging my hair (lit. head) (245, 3).

133. Imperative.—The following are examples of the use of the imperative:

- **tāmī ghāfeyci-n**, open (your) eyes (245, 2).
- **tāmī ghāfeyci-n**, open (your) eyes (245, 3).
- **kāhar kā hāc a-prīk rūn dēri-a**, for everyone keep (your) forehead shining, i.e. before everyone preserve a cheerful countenance (245, 9).
§ 135. Syntax, Past Tenses, Transitive.

a-nus sišw ka, blow (your) nose (245, 12).
a-zhān ma kumperēwə, do not wag (your) tongue (246, 2).
ghēn kē, please make hidden (100, 9). See § 70.

134. Past Tenses of Intransitive Verbs.—The past tenses are formed from the past participle. In the intransitive verb they agree with the subject in gender, as well as in number and person. The persons are indicated by the addition of the nominative pronoun suffixes described in § 20 (a). The following are examples: —

a-zal tēm davat tētēk byōk-um, I had walked a long way today (List of Words, No. 224).
ˈtō litēk-ə, thou didst ascend (242, 1).
hafā rē dzōk, he came (241, 13).
hafā rē dzōk, she came (241, 14).
hafor māk-in, they (masc. or fem.) sat (241, 15).
bakhār rē dzōk, Bakhsh came (242, 7).
a-khawarkait-it-ə gudā-ki tētēk, whither did thy nephew (sister's son) go?
(243, 12).
a-rāghāiw-al-ə-mar kī tētēk, my nephew (brother's son) went home (243, 13).
tsi̲n-um rē a-trōr dzōk hē, today my aunt has come (244, 1).
ta-fə a-nāk mālk, his wife died (244, 3).
a-yūgh-ə hāndāz̲k, a-zīm-al-ə tētēk, his mother-in-law remained, his son-in-law went away (244, 12).
a-ga-nə māshē, his tooth (fem.) broke (246, 1).

135. Past Tenses of Transitive Verbs (110, 7ff.).—As frequently stated in the preceding pages (§§ 12, Note; 20 (c); 36; 40; 98, 3), the past participle of a transitive verb is by origin passive in signification. Thus, khawalḥ means 'eaten,' not 'having eaten.' We should therefore expect that, as in Pashto or Hindustāni, the subject should be put into the case of the agent; but we have seen that, in Ormuri, there is no distinction in form between the agent and the nominative, so that we get, not only Zaid muṭallak, Zaid died, in which Zaid is in the nominative, but also Zaid khawalḥ, by-Zaid (something masculine) was-eaten, i.e. Zaid ate (something masculine), in which Zaid is the agent. While therefore the subject of a transitive verb in a past tense is apparently in the nominative, the verb itself agrees with the object, and not with the subject, in gender, number, and person. Thus, panūk, a pomegranate, is masculine singular, and is in the third person, and if we wish to say 'Zaid ate a pomegranate,' we must put the verb into the third person masculine singular to agree with panūk, and say Zaid ā panūk khawalḥ, lit. by-Zaid a pomegranate was-eaten. If we wish to say that Zaid ate pomegranates, then as panūkā, pomegranates, is plural, we must put the verb into the third person plural,—there being no distinction of gender in the plural,—and say Zaid ā panūkā khawalḥ-in, lit. by-Zaid pomegranates were-eaten-they. Again, if we wish to say that Zaid ate bread, then, as nōri, bread, is feminine singular, and is in the third person, the verb must be in the third person singular feminine, and we must say Zaid ā nōri khawalḥ, lit. by-Zaid bread was-eaten.

Similarly, in such cases, the termination of the verb must refer to the object, and not to the subject. We have seen that this was the case in panūkā khawalḥ-in, where
the object was in the third person plural, and it is the same for the other persons. Thus, khvalak-an means ‘ate me (a man),’ and khvalak-an means ‘ate me (a woman).’ In neither case does it mean ‘ate.’ So Zaid khvalak-an means ‘Zaid ate me,’ not ‘I ate Zaid.’

The agent-subject may also be expressed by a pronominal suffix, as shown in § 47; but this need not be dealt with here, as the manner of the use of these suffixes of the agent-subject is fully described in § 98, 3.

The following are further examples of the use of these tenses. It should be remembered that there is no distinction of gender in the plural:

A. Object masculine singular:

- az a'i panaht khvalak, I ate a pomegranate (122, 14).
- bhat gauda-m nak dōk ha, I have never beaten him (62, 10).
- khvalak-an a'i nak dōk ha, I have not made sleep, i.e. have not slept (252, 3).
- mākh a'ī panaht khvalak, we ate a pomegranate (122, 15).
- tū a'ī khvalak, thou attest something indefinite (122, 3).
- kaft a'ī panaht khvalak, he ate a pomegranate (122, 14).
- agar ka haf' sayrā zār khvalak, kō nak mulak, although that man ate poison, still he did not die (152, 8).
- a-khuvi dzān-a rujiyāk, he slew his own life, i.e. he killed himself (252, 2).
- a-dzān-a tūt dōk, he robbed himself (252, 3).
- a-khuvi dzān-a khalāf dōk, he released himself (256, 15).
- bō kulanak a-khuvi sabag yād dōk ha, this boy has remembered his lesson (254, 12).

B. Object feminine singular:

- nīyot-an dōk, I made a resolution (252, 13).
- a-zéni-a ižanθāk izar nak, he put (his) chin on (so-and-so’s) knee (246, 3).
- marj'-a di kaqam, he cut his (someone else’s) throat (246, 7) (see § 126).
- nayt' nar-a ni fōr dōk ha, he has built a new house (253, 14).
- šhārat-a dōk, he made a sigh (261, 4).

C. Object plural:

- az dī panahtu khvalak-in, I ate pomegranates (122, 14).
- agar ka hōr di ghanduni ghuθk-in, aza-θi tū nak ghuθk-in, although this (person) spoke abuses to me, I did not say any (words) to him (152, 9).
- te'khal-a bā ghuθk-in ' saqhal-a bā ghuθk-in, what sort (of words) was he saying? He was saying this sort (of words) (253, 2, 3).
- hafat hā te' ghuθk-in, what (words) were they saying? (254, 14).

136. Conditional Sentences.—The usual conditional particle is ka, if, with ana, then, in the apodosis. Other similar words will be found in §§ 92, 93. These can apparently be used with any tense. If the condition is one that has not occurred, then the present conditional (§ 53) or the past conditional (§ 54) tense is employed. The following are examples of conditional sentences:

A. Aorist, i.e. present subjunctive (see § 56), in the protasis:—

- ka khura, if he eat (88, 9),
§ 137. SYNTAX, POTENTIAL VERBS.

ko haf'ri dea, mun azz-ul sā sū ṣhrāw'm, if (i.e. when) he come, then I will give
it to him (150, 14).
ko, ū ghrāt, mun azz-al sā ḍsaw'm, if thou say (it), then I will go to
him (152, 4).
B. Present in protasis: —
ko sā ḍhura, if he is eating (88, 9).
C. Past tense in protasis: —
ko haf' kwałak, mun as sū khur'm, if he ate, then I shall eat (89, 10),
kā tārān as Ṣyāk, mun ghrāt di sū sa, if it rained, then the grass will grow
(150, 13),
kā haf'ri ḍzōk, mun ḍhā ṣār sū sa, if he came, then this work will become (i.e.
will be done) (152, 3).
Sometimes this tense is idiomatically used in the sense of the present subjunc-
tive, as in: —
kā kwałak, mun sū muilak, if he ate, then he will have died, i.e. if he eat, then
he will die (88, 14).
D. Imperfect in protasis: —
kā haf' tā kwałak, mun kwałakan' (or mun kwałak ṣyāk), if he was eat-
ing, then he would have been eating (or would have eaten) (with your
permission) (87, 2, 13).
E. Perfect in protasis: —
The perfect (49) is formed by conjugating the past participle with the verb sub-
stantive; thus, kwałak kā, has eaten him. In the protasis of a conditional sentence,
the aorist of ṣyāk is substituted for the verb substantive. Thus: —
kā kwałak kā, if (he) has eaten him (89, 7).
F. Present conditional in protasis: —
kā kwałakan', if (he) should eat, or should have been eating him (89, 5),
kā haf' jār ṣyāk, mun tēkhal-al sū ṣyāk, if he had been well, then he would
have gone (89, 13).

In the above, the verb in the apodosis is in a kind of future of the pluperfect; but
if the verb is itself ṣyāk, then the future perfect tense is used, as in: —
kā i ū ṣyāk' ne, mun haf' sā ṣyāk, if thou hadst been, he would have been
(90, 2). This is evidently done to avoid the repetition of ṣyāk.
Sometimes the future perfect itself indicates a condition, without the use of ka.
Thus: —
ař' sū i w ṣyāk, kā ri ḍzōk, had he been there, why did he come? (90, 3).
G. Past conditional in protasis: —
kā kwałak ṣyāk', if (he) had eaten, or been eating him (89, 5).
In this connexion, we may draw attention to phrases such as: —
noři di wuk bāk, kā tā kwałak bākan', there was no bread, that thou mightest
have eaten it, i.e. there was no bread for thee to eat (88, 3).

137. Potential Compound Verbs.—As in Pashto, the only compound verbs are
potential. The verb hintək means 'to be able to do,' as in ař' hintək, he could do;
ař' hintək, she could do; ař' bā hintəi, he can do (113, 11). With the past participle of
another verb, it means 'to be able to,' 'to can.' If the main verb is transitive, the past participle agrees in gender and number with the object, but otherwise the participle is not changed. If the main verb is intransitive, then the participle agrees with the subject. Thus, bū kheulak hintai, he can eat something masculine; bū kheulak hintai, he can eat something feminine, or he can eat a number of things, either masculine or feminine (113, 14).

138. Order of Words in a Sentence.—The order of words in a sentence is usually Subject, Object, Verb (173, 12; 175, 6). Thus, Zaid sīr bū, Zaid is good (173, 9); a-sarai a-panduk kheulak, the man ate the pomegranate (174, 6); az haf’su wōrān dā’ēk, I saw him sick (175, 5). Ghulām Muhammad Khan gives no rules for the position of the indirect object, or other members of the sentence, nor have I been able to discover any special rule myself. Generally speaking, the order of Pashto and Hindustani seems to be followed.

The order of words in a sentence is also considered in § 98, 1.

139. Order of Particles.—The particles here dealt with are the following:—

A. Pronominal suffixes indicating either the subject or object of a verb, or the genitive of a personal pronoun, such as am, at, xin, etc. (§§ 20; 98, 2, 3; 120).

B. Contracted pronouns of the dative, hir, dal, hal, etc. (§§ 19; 122).

C. The particles as and di (§§ 78, 79; 99-102).

D. The particles bū and sa. Of these, bū indicates the imperfect (§ 48), and present (§ 64), and sa indicates the future imperfect (§ 51), the future perfect (§ 52), and the future (§ 65). It naturally follows that both of these cannot appear in the same clause (127, 10).

(1) Of the above, we may dismiss the pronominal suffixes of the genitive with the remark that they are always suffixed to the governing noun. Thus, a-sar-am bū dāmī, my head aches (245, 1).

As regards the others, the first thing to remark is that (except those under head B) none of them can begin a clause or sentence.

(2) If more than one of them appear in a clause, then they all come together, after the same word, and this word must be one of the principal members of a sentence,—subject, object (direct or indirect), or verb (126, 9).

(3) The order amongst themselves, in which they occur, is that given above, viz. first one of the group A. Then one of group B. Then either as or di. And then either tā or sa. Thus:—

sarai-al a bū isalēk, I (am) was (bū) taking (isalēk) a man (sarai a) away (hal) (127, 13).

This rule of order is broken in one case. When the contracted pronoun hal follows a noun ending in a consonant, it becomes al. Thus, a-zāmm-al, the son-in-law to him. If it follows a vowel, it becomes tā, as in sīra-tā, give to him. Now, if a is added first, and then hal, it is evident that, as hal will then become tā, there will be no difference in sound between a-zāmm-al, the son-in-law to him, and a-zāmm-tā, the son-in-law of him to him. In such cases, therefore, the order is reversed for the sake of clearness, and we have a-zāmm-al-tā instead of a-zāmm-tā. Thus:—

a-zāmm-al-tā isalēk, his (a) son-in-law went away (hal) (244, 13).
§ 140. Syntax, Order of Words.

The question arises as to which member of the sentence these particles should follow. If one of the particles belongs to group A, then the question is at once solved by the rules laid down in §§ 2, 3. According to these rules, if the verb is a transitive verb in one of the aorist tenses, then the pronominal suffix represents the object, and is attached to the subject. But, if the verb is a transitive verb in one of the past tenses, then the pronominal suffix represents the subject, and is attached to the object. The other particles then fall into their regular places, as in sarai-wal-ai bā āsatāk, above quoted.

If there happen to be no pronominal suffix of the object or subject, then the particles usually follow the first main member of the sentence, which is usually the subject. Thus, to follow the fate of bā in the sentence sarai bā pamāk khwalak, a man was (bā) eating a pomegranate (132, 14). Here, bā follows the subject sarai. But if the subject, sarai, is omitted, the bā must follow the next principal member of the sentence, viz. pamāk, the object, and we get, with the subject supplied by a pronominal suffix, pamāk-a bā khwalak, he (a) was (bā) eating a pomegranate. Finally, if the object is also omitted, we must place the bā after the next principal member of the sentence,—the only word now left,—etx. the verb khwalak, indicating also in this case the subject, by a pronominal suffix (see § 47). Thus, we have khwalak-a bā, he (a) was (bā) eating it, there being no pronominal suffix of the object available in this case (§§ 20, 1; 47). If there had been a pronominal suffix of the object, it would have been added, however, not to the verb, but to the bā, as explained in § 48. Similarly for sū (§ 51).

Again with the particle di, if in such cases we wish to use a suffix of the object, it is added to the di. For instance, the suffix in the object in the third person plural is (§§ 20, 1; 47) a-st, and “he ate certain indefinite things” is khwalak-a di-st, in which the a represents the subject, and st represents the object (§ 101).

This adding of the suffixes to bā, a-st, and di occurs only when the verb is in one of the past tenses. It does not occur when it is in one of the aorist tenses (§§ 63, 101).

As another example of the changing position of these particles we may take the sentence kāf-ī āsā-ī aṣra, give it to him (143, 8). Here the subject is omitted, and the first principal member is the indirect object kāf-ī āsā. Hence the particles āsā, to him (repeating pleonastically the indirect object), and a, it, are appended to it. If we now omit the indirect object kāf-ī āsā, these two particles must be appended to the next principal member, the verb aṣra, give, and we get aṣra-st, give it to him (161, 3), with identically the same meaning as kāf-ī āsā-ī aṣra. Regarding the order of the suffixes in these two phrases, see the preceding section.
APPENDIX TO CHAPTER VII.

On the use of at and at (see §§ 99ff).

141. As explained in the footnote to § 99, Ghulám Muhammad Khán's account of the use of the particles at and at is far from clear. Indeed, his main rule that, with certain specified exceptions, one or other must appear in every sentence involving the third person, is contradicted by numerous sentences from his own pen. I have therefore collected in the following pages every example in which, according to his rules, they should appear, as well as every other sentence in which they do appear, and have endeavoured, without much success, to discover the circumstances under which they are employed. As none of the sentences have any context, it is often quite impossible to discover the exact shade of meaning that each is intended to convey. After giving a few examples of the kinds of sentences in which at and at may not be used,—on this point there is no doubt, and complete examples are unnecessary,—I give all the sentences occurring in Ghulám Muḥammad Khán's grammar, in which, according to him, they should be used, and also those in which they are used, but in which, according to him, they should not be used. In each case I give a reference to the page and line in which the sentence is to be found.

142. At and at may not be used to refer to a noun with the definite article, or to proper names, personal pronouns, or substantival demonstrative pronouns. Thus:—

(a) Nouns with the definite article:

-o-dist-ha, give me the (i.e. thy) hand (240, 15). Here the object of the transitive verb is o-dist, with the definite article.

a-piâ-m mulâk hâ, a-mâw-y-m svendis-y hâ, my father is dead, my mother is living (242, 13). Here the subjects of the verb substantive hâ, viz. a-piâ and a-mâw, have each the definite article.

a-poît-ziro-y' suk-in, the leaves became yellow (200, 4).

a-phân-im al ta-rum' i-pêtris têch hâ, the shepherd has gone after the flock (260, 13).

But, in the following three cases, at is used, apparently against the rule, with the definite article. I am unable to explain its presence:—

-o-gë-y-a aî kûn hâ, his ear is deaf (251, 10).

tar-û a-nar aî tang hâ, thy house is confined (252, 14).

ta-Bagistâ a-zbân aî graîn hâ, the language of Bagistâ is difficult (258, 6).

Here possibly the aî is a particle of emphasis, and we should translate 'it is the language (and only the language) of Bagistâ that is difficult.'

(b) Proper Names:—

Bakhsh u-dzêk, Bakhsh came (212, 7).
Zaid, tar-tû marza, u-dzêk, Zaid, thy brother, came (175, 14).

(c) Personal Pronouns:—

az stil kûm, I am weary (239, 12).

makh haîrân hyên, we are perplexed (240, 4).

u-khaâfâ hyûké, thou becamest angry (240, 13).
tyās kushgarā hai, you are intelligent (240, 2).
hyārī ṛi dhūk, he came (241, 13).
hafā lāhīnā buk-in, they were blind (240, 12).

The same is the case if the object of a transitive verb is a personal pronoun, indicated by a pronominal suffix. Thus:—
pn-galshr-a ṛw, carry him (or it) upon the shoulder (247, 6).
se-a bā ṇak maṣ-em, I do not heed him (249, 3).
tiṅe, dzēw-a ṛi, go, bring him here (258, 15).

(d) Substantival Demonstrative Pronoun:—
hā ca hā, this exists (237, 4).
haf-ar ṛi hā, that (woman) (or she) is good (239, 10).
hā bar-ākhshai hā, this is this man's brother-in-law (244, 11).
hō di ḫr-lāst plan hā, this is wider than that (252, 1). Here di is the sign of the ablative.

143. The particles aī and di can, however, be used with any of the above as particles of emphasis. Several examples have been given in §§ 78, 79. The following are additional to those there given:—

hō aī sīr hā; hā aī sīr hā, it is this (m. or f.) that is good (240, 5, 6). But
hāt sīr hān, these are good (240, 7).
tū aī tālāk byōkē, it is thou who wast clever (241, 3).
hē-m aī tā-khwarbīyī mīr hā, it is this that is my niece's house (243, 16).
hā aī tū-īsenk mān hā, it is she that is that woman's co-wife (244, 7).
q-pērī-nca aī nāri hā, it is his foot that is small (247, 2).
kuk aī hāt, who on earth art thou? (248, 1).
hā-ca aī māko hā, this person (to whom I point) is his mother (250, 2).
hā bēkē aī khūnak-wā hā, this too is sweet (251, 9).
hō aī sīr hā, ka hafā, is it this that is good, or that? (253, 8).
a-nēkī aī kā-har-buk girad sīr-hā, only virtue is good with everyone, i.e. in
everyone's opinion (255, 7).
ā-d冬yā aī tosh tā-ākhārāt hā, the world is only a preparation (lit. viaticum)
for the future (256, 9). Here, be it observed, the aī refers to the complement,
tōsh, of the verb substantive, and not to the subject.
ā-bāl urat aī tā-Khudāē nīmat hā, the condition of good health is only the
favour of God (258, 2). Here the same remark applies.

tar-lā a-naśī aī sīr hā, it is thy luck that is good (258, 7).

It must be confessed that, owing to the shortness of the sentences and the absence of context, in some of the above the use of aī as an emphatic particle is doubtful. On the other hand, I am unable to suggest any other reason for its presence.

144. As regards transitive verbs, aī or di is used to refer to the object in the following sentences:—
aīt kā pōī mawṣa, bad kār aī bā ṇak hā, be who understands does not do a bad
action (24, 8).
hō aī, ka sīr buk, ṇak-a dat tarek, thou didst not take this (woman), who was
good (151, 12).
ogar ka hō-r di ghandi ghuék-in, although this man spoke abusive words to me (152, 9).

yā-r di wak wēr, yā-r di sharbat wēr, either bring water, or bring sharbat (157, 9).

ka sakhal kār ai nak kōri, (see) that thou do not such a deed (162, 2).

tā oē dērē, dost thou possess an uncle? (243, 3).

zaipē ai dērē, hast thou a grandfather? (243, 4).

ōtē ai gārdan kā, put a necklace (on) the neck (245, 6).

khvājrān oī nak dōk hō, I have not made sleep, i.e. I have not slept (252, 3).

hītē ai hū nak kawē, he does nothing (252, 4).

'agt ai oē dērē, thou hast no sense (253, 1).

'arē ai dūrēn, I have a petition (253, 12).

nyūwē nar-ē oī jōr dōk hō, he has built a new house (253, 13).

khūn ai nak kēēn, do not commit murder (254, 8).

tēpē "kharbūz" ai nak gīnēn, do not buy a bitter musk-melon (256, 14).

la-khālq i-vēi iūr di sašēi nak kāwēn, do not make (i.e. put) thorns on the way of people (i.e. on the public road) (258, 9).

gērē bi kēēn, cook flesh (259, 3).

tēn dal di giwēnē? hōm-iir di şka, how many may I give thee? give me so many (261, 5, 6).

145. If the object of a transitive verb is not expressed, then ai and di are not used. Thus:

hītē gudān nak dōk hō, I have never beaten (him) (62, 10).

pa-dyō zāmē bē ḫīqūrāk kā, he eats (khyurak kayēk, to eat, is a compound verb) with both jaws (246, 5).

sakhal nak kēēn, do no act thus (254, 3).

i-khālq gīraḍ sir kēēn, act well with people, i.e. behave well (260, 3).

146. But also, they are omitted in many cases in which I can trace with certainty no difference in meaning resulting from their use or disuse. Probably, as Ghułām Muṣṣummad (suppl. p. 1) implies, the ai and di gives a tinge of indefiniteness to the word to which it refers. In this case bā ai dērē would mean ‘dost thou possess any uncle at all?’ but bā dērē would mean simply ‘dost thou possess an uncle?’ So, khān ai nak kēēn (254, 8) would mean ‘do not commit any murder,’ while kōr nak kēēn (253, 11) would mean ‘don’t make anger,’ i.e. ‘don’t be angry now!’ Possibly, too, others are treated as compound verbs expressing one compound idea, like khyurāk kayēk, to eat, above. Such, for instance, may be fōp kayēk, to jump (250, 8); ḫhwārē kayēk, to work (254, 10); pātēr kayēk, to wait (257, 10); and others in the following list. The whole question is, however, very doubtful. The following are the sentences given by Ghułām Muṣṣummad in which neither ai nor di is used with the object of a transitive verb:

bō kulanah bē teēk īdē, this child sucks the breast (246, 11).

rĕwān bal kā, light a fire (248, 4; 259, 15).

kār bō nak kawē, he does not do work (248, 10). Cf. 162, 2, in the examples with ai.
If the verb is not transitive, then a' and di refer to the subject. Thus:

(a) Intransitive Verbs:
- kū-har-kuk liki a'i rae'ék, he arrived (i.e. came) to everyone (61, 14).
- i-f marghān a't, i-ras'esth, inar-wi gōlig' aghak, a bullet (gōlig' a) hit that bird as it flew away (cf. § 34) (46, 1).
- bād a'i bā laga, wind is blowing (253, 14).
- dēw a'i bā chipi, smoke is rising (255, 13).

But, in the two following instances, a'i is not used:
- a-rājāpi'i na'l bās, my grandparents have died (243, 3).
- hā rái sīh i-khhā kēt tsawak hā, this road has gone (i.e. leads) straight to the village (255, 1).

(5) Verbs Substantive. With these the a'i or di almost always refers to the subject, but sometimes it refers to the complement. In the following it refers to the subject:
- nēm-a'i bā hā, what is thy name? (248, 2).
- tar-kuk mar a'i hā, whose house is it? (248, 11).
- tar-kuk khandar a'i hā, whose sister is she? (249, 1).
- hā māl a'i tar-kuk hā? ta-Khand a'i hā, whose is this property? It belongs to the Khān (249, 6, 7). Note that in the second clause we have a'i, although the subject is omitted.
§ 149.

SYNTAX, A1 AND D1.

Ta-tu 1un ai ha? Ta-sh'h tuin ai ha, of how many years is he? he is of six years (249, 13, 14). Here again the subject is omitted.

Khwarsh-um ai nak ha, it is not pleasing to me (249, 15). Here again the subject is omitted.

Ha giay ai t-harr' inar ghras'h ha, this cow is the stoutest of all (cf. § 15) (250, 6).

Ha sarai ai chig ha, this man is tall (250, 7).

Sar shal ai ha, this is a good thing (250, 12). Subject omitted.

Ho bar ai hak k ha, this load is light (250, 15).

Kuk ai khafa ha, who is angry? (251, 5).

T'khal rang-a ai ha, what sort is its colour? (251, 11).

Ho sarai ai baso-khor ha, this man is a bribe-taker (251, 12).

Sa sarai ai ha, he is an old man (253, 13). Subject omitted.

Za zar'e ai ha, she is an old woman (253, 14). Subject omitted.

Ho p'ras ai tar-kuk ha, whose is this rope? (254, 5).

Ya'r ai haf' sar ha, he part-take ai go ya'r ha, that friend is good, who is also a friend behind one's back (254, 6).

Ho karat ai mahin ha, this mat is fine (256, 1).

Sar dzuwun ai ha, he is a good youth (256, 10). Subject omitted.

Ha 'a'te' ai ta-ye' dzuwun ha, this sword belongs to this youth (256, 11).

Ha se' ai tar-kuk ha, whose is this she-goat? (256, 12).

Shida 1uasp ai ha, it is a pretty horse (257, 4). Subject omitted.

Ot'bes' ai bar vaqt an' ha, contrition is at all times good (257, 11).

Ho kar ai kharaob ha, this action is bad (258, 1).

Tar-kuk mirik ai ha, whose slave is he? (258, 8).

Ho gom ai sasran ha, this stick is thorny (258, 11).

Ta-lak'ách'vai koutak ai ha, it is a herd of deer (259, 4). Subject omitted.

Ta-tu 1lai maya ai ha, of what village is it a flock? (259, 5).

Ta-mog'1 marai ai ha, she is the bride's brother (259, 8). Subject omitted.

Ho kowai ai krum ha, this well is deep (259, 10).

Ha kibet ai lung ha, this lane is narrow (259, 11).

Ta-perigans' anar ai ka, it is a trace of demons (260, 12). Subject omitted.

To-nunz vaqt ai ha, it is the time of prayer (261, 7).

Asal ai wadaddi dzeit ha, this year the harvest is plentiful (261, 9).

149. In the following example the ai must refer to the complement, and not to the subject, for the subject is the pronoun of the second person contained in the verb substantive:—

Tar-kuk kulam ai hai, whose son art thou? (248, 3).

The probable explanation is that, in the case of the verb substantive, the ai or di refers to the subject when that is expressed, but when the subject is not expressed it refers to the complement. It will have been noticed that in several of the above examples the subject is not expressed. In such cases I have classed them as examples of ai referring to an omitted subject, but in each case they could also be taken as examples in which, in the absence of the subject, the ai referred to the complement.
150. In the following examples, ai or di is not used with the verb substantive:

hai sr' hin, these are good (240, 7).
nərəvsət əsən hin, how many brothers hast thou? (242, 15).
əyəm marəx əhin, I have two brothers (243, 1).
əyəm dəw' əha, I have a daughter (243, 8).
muəsuət əi əha, is there (əi əha) a grandson of thee, i.e. hast thou a grandson? (243, 11).

ənguət-t əsən hin, how many fingers hast thou? (247, 3).
əm əini əha, it is still night (248, 18).
ərək uənəl' əha? ərə xənəl' əha, in whose possession is it? It is in his possession (250, 3, 4).

dəxt bəd-kəsərəsərəsə əha, he is a very ill-mannered man (250, 10).
dəxtəm əi ənə əha, there is (əi əha) no hand of me, i.e. I have no hand (251, 7).
tə-spək əhsən əha, there is (əsən əha) the barking of a dog (252, 11).
əhə ətsə əslət əha, this road is wide (252, 13).
yədəmən ənə əha, I have no memory (253, 9).

hərə əsərəsən əha, all are men (254, 2).

dəxt əhsənən əha, he is much grieved (255, 14).
hərə ənə əsərən, all are good (257, 9).

hə ənə əhəəsəpəsə əha, this water is sweet (259, 1).

əxət əslət əha, there is great cold (259, 13).

151. (c) With the copulative verbs byək and syək, ai and di also refer to the subject when it is expressed. When it is not expressed, they probably refer to the complement. Thus:

kuk əi byək, it was someone (30, 3). Subject omitted. But tə byək, there was something (30, 4). Subject also omitted.

əm əi byək, it was to some extent (30, 4). Subject omitted.

əyəm əi əsən ədi buəx, there were (əsən buəx) several (30, 6). Subject omitted.

ərəxə muəraə əi ba, he is by nature (Hindi hətə həi=ba) like a tiger (153, 13).
Subject omitted.

tə-maɊək ənəsəp əi byək, it was the horse of the chief (249, 8). Subject omitted.

kə həɾənəi syək, mun ətəsəi əi su, if rain became (i.e. if it rained), then the grass will grow (150, 13).

152. But in the following examples ai or di is not used with copulative verbs:

həfə əsərən ə-nəfərəi əsəp, that man was sick (240, 9).

həfə dərə vərən əsəp, that business became ruined (241, 5).

həfə ərəxə bənədən əsəp, that woman became blind (241, 6).

əsən əhə əsəp, təm ənənəl' bə buəx, that person, for one, was (there), and some other persons were also (there) (248, 12).

əsərə əsəp, it became morning (248, 14).

tə-ənən ənə ənə əsəp, it was my own camel (250, 5).

əənəmənə əsəp, he forgot me (251, 1).

dəh əsəp, he sank (251, 3).
§ 154. SYNTAX. AI AND DI.

jör hỳök? hù, jör hỳök, was he in good health? Yes, he was in good health.
(251, 13, 14).

hù fišl shi-bùk syök, that crop became rotten (252, 9).
gap sù göśhr nuk sa, a stone will not become soft (258, 3).
dušhyum sa döṣ nuk sa, an enemy will not become a friend (258, 4).
salk-mi hù sa, there is cold to me, i.e. I am cold (259, 15).
gormi suk, tühnam am hù sa, it became warm, there is heat to me, i.e. I am hot
(260, 1).

153. (d) With a Passive verb ai and di also refer to the subject. Thus:

sarai ai woyok syök, a man was killed (121, 11).
sarai di wozzuk suk-in, men were killed (121, 12).

154. If the subject of an intransitive verb is not expressed, ai and di are omitted. This does not apply to verbs substantive. We have seen above (§ 149) that in their case, if the subject is omitted, ai and di are sometimes used to refer to the complement. So also with copulative verbs. The following are examples of intransitive verbs with the subject not expressed:

i-shør shî-l telek, he went to the city (251, 15).
tar-ta i-guldîr siru hangi, he is sitting in thy court-yard (255, 9).
prān hangîk, yesterday he was seated (255, 13).
CHAPTER VIII.
DERIVATION OF WORDS.

155. The formation of the Infinitive or Verbal Noun has been described in § 32, and that of the Verbal Noun of Agency in § 33. Besides these, there is an Abstract Verbal Noun, formed as follows:—

Abstract Verbal Noun (39, 10ff.).—The usual way of forming this from verbs of the first conjugation is to drop the final ’ék or aγék of the infinitive, and to substitute for it ἀο. Thus:—

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>γρι-τέκ; to send.</td>
<td>γρι-ταῦ, sending.</td>
</tr>
<tr>
<td>μυκηαγέκ; to knead.</td>
<td>μυκηαὰ, kneading.</td>
</tr>
<tr>
<td>δεαδέκ; to load.</td>
<td>δεαδαῦ, loading.</td>
</tr>
</tbody>
</table>

Verbs whose infinitives end in ςέκ change the final ’ék to in’, and other verbs sometimes do the same. Thus:—

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>μυκηανείκ; to knead.</td>
<td>μυκηαεῖν, kneading.</td>
</tr>
<tr>
<td>γ量产ς; to weave.</td>
<td>γ量产ς, weaving.</td>
</tr>
<tr>
<td>γρι-τεκ; to send.</td>
<td>γρι-τεῖν, sending (40, 3).</td>
</tr>
</tbody>
</table>

Verbs of the second conjugation, whose infinitives end in ἐκ or αὐ, rarely form abstract verbal nouns. When they do it is generally by adding ἀο to the infinitive. Thus:—

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ωριγέκ; to take.</td>
<td>ωριγαῦ, taking.</td>
</tr>
</tbody>
</table>

In other cases, when no special verbal noun is in use, the infinitive is itself used as a verbal noun.

156. Abstract Nouns.—These are formed with the following terminations:—

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ει</td>
<td>ει</td>
</tr>
<tr>
<td>ωται</td>
<td>ωται</td>
</tr>
<tr>
<td>τοβ</td>
<td>τοβ</td>
</tr>
<tr>
<td>ωτα</td>
<td>ωτα</td>
</tr>
<tr>
<td>γριι</td>
<td>γριι</td>
</tr>
<tr>
<td>γαι</td>
<td>γαι</td>
</tr>
<tr>
<td>ααι.</td>
<td>ααι.</td>
</tr>
</tbody>
</table>

From γριι, dear, difficult, we have γριι, dearness, difficulty.

gραι, gai, hot.

νεκ, good.

bad, bad.

κηπτ’, own, kηπ’ένε, relationship.
These are generally borrowed from Persian or Paśhtō.

cīlāi (41, 13).

spīc, white,
ghōrās, black,
siyaq, yellow.

spīcswālāi, whiteness,
ghōrāswālāi, blackness,
siyaqswālāi, yellowness.

These are commonly abstract nouns indicating colour (42, 1).

dōb (42, 2).

marzū, a brother,
zarkī, a woman,
(f) bavētd, a pimp,
(f) spīkī, light, not heavy,

marzatōb, brotherhood, brotherliness.
zarkōb, womanhood.
bavētdōb, pimping.
spīkōb, lightness.

I have no authority for the last two words in the first column. What are written are the corresponding Paśhtō words.

cīlāi (41, 3).

mrīk, a slave,
wīncū, a slave-girl,
dāi, a nurse,

mrīkaš, slavery.
wīncušā, the condition of a slave-girl.
dāišā, the condition of a nurse.

gīrī (42, 4).

khwāī, own,
maultā, a priest,
munshi, a clerk,

khwāigiri, relationship.
maultāgiri, priesthood.
munshīgiri, the profession of a clerk.

gāli (42, 6).

pazawēk, to recognize,

pazangāli, recognition.

dīvī (42, 8).

dārūgh, long,
tsāk, sour,

Note khwāshk, sweet,

dārūghwās, length.
tsāshwās, sourness.
khwāshwās, sweetness.

157. Nouns of Agency.—Nouns of Agency may be formed from verbs, and are then called verbal nouns of agency, or may be formed from nouns, and are then called nominal nouns of agency. The formation of verbal nouns of agency has been already described in § 33. The following remarks deal only with nominal nouns of agency. These generally signify a profession or occupation, and the terminations are borrowed from Paśhtō or Persian (44, 8ff.). Thus:

lan-garāi, a reaper.
madar-garāi, a helper.
randar-garāi, a mill-worker (44, 13). Note the cerebral r).
bugur-swālī, a horse impetuous for the mare.
lāgār-swālī, a forced labourer.
sar-gor, a goldsmith.
saūdā-gar, a merchant.
dōkān-dār, a shopkeeper.
162. Nouns of Instrument (20, 10ff.).—There are very few of these in Ormuri. When required, they are borrowed from Pashto or Persian, such as the Pashto ghāsh-fumānai, a toothpick. The following two Ormuri words have been noted:

**sor-torwung**, a band for the head, a headcloth.
**parawak**, a broom (from paragēk, to sweep).

159. Nouns of Place.—These also are rare in Ormuri, and are generally borrowed from Pashto or Persian. Thus (27, 3):

**dēg-dān**, a fireplace.
**pand-gholai**, a cattle-yard.
**kand-gholai**, a chasm.
**tahārat-khāna** or **āviraw**, bathroom and privy.

160. Compound Nouns.—Compound nouns are common. Several examples will be found in the preceding sections. Here we may mention one that does not fall under any of the preceding heads, viz. **saufai-khār**, a man-eater, cannibal (44, 15).

In this connexion we may mention the 'jingles' which are a prominent feature in all the languages of India. The one example given by Ghulām Muḥammad Khān is **saufai-pa rèa**, men etcetera (176, 7).

161. Onomatopoea.—The following onomatopoea are given by Ghulām Muḥammad Khān (27, 6ff.):

**dang**, a single beat of a drum.
**tor**, the noise made by striking a metal cup once.
**ghap**, a single bark of a dog.

From these verbs are formed, such as **dangēk**, to give forth the sound of a drum.

So, **dangēk**, **ghrapēk**.

Transitive verbs would be **dangawēk**, **tangawēk**, and **ghrapawēk**.

**ti̱aw** or **tirku̱aw**, the noise of earthen vessels or bottles colliding.

**takaw**, the noise made by striking wood or stone.

**jewaw**, the tinkling of ornaments.

162. Diminutives.—Diminutives are generally formed as in Pashto (25, 2).

**Noun.**

**iūl**, a mulberry.
**gurū**, a kid.
**skhawdār**, a steer, a calf.
**tawr**, a bludgeon.
**ghrās**, a black man.
**divāl**, a wall.
**shīr**, a city.
**mīstag**, a gun.
**safai**, a man.
**khor**, an ass.

**Diminutive.**

**iūlkhī**, iūlkhī.
**gurūkhī**, gurūkhī.
**skhawdārkī**, skhawdārkī.
**tawrkhī**, tawrkhī.
**ghrāsakhī**, ghrāsakhī.
**divālgī**, divālgī, or divālgōtī.
**shīrzhī**, shīrzhī.
**mīstaghī**, mīstaghī.
**safagī**, safagī.
**khorī**, khorī.

Others follow Persian or Hindōstānī (29, 10). Thus:

**bar**, a door.
**mizālik**, a mosque.

**Diminutive.**

**barkakh**, barkakh.
**mizālikhī**, contracted from mizālikkhī.
Nouns.

tukā, a piece.
bitāb, a book.
dég, an eyelid.
yāsnp, a horse.
tāl, a mulberry.
bāgh, a garden.

Diminutives.

tukakāk.
bitābak.
dēgrāi.
yāsnpkāi.
tālkhāi. Cf. above.
bāghghirāi.

These are all masculine. If it is desired to form a feminine of any diminutive ending in ai, the ai is changed to iy'. Thus, the feminine of skhwandarkāi, a little calf, is skhwandarkiyā (26, 6).

The diminutive of dāhkā, a girl, is dāhkiyā (26, 9).

163. Adjectives of Origin, etc.—These generally end in i (34, 7). Thus:

Kabuli, of Kabul.
Lōgari, of Logar.
Balkhi, of Balkh.
Bukhāri, of Bukhara.

Or (34, 10) in imitation of other languages, əd may be added, as in Deryawī, of Dera.

Or (34, 13) the genitive may be used, as in ta-pugri, of the mountain (=pakari).

Sometimes (35, 5) the Pashto tahtan, master, is added to the genitive, as in ta-gānsp tahtan, a horseman; ta-pugri tahtan, one who wears a turban (=pagriwālā); ta-sāng tahtan, a javelin-man. In such senses, əd is also used, but not so frequently, as in pagriwāl, one who wears a turban.

On p. 33, Ghulām Muḥammad Khan gives a number of relative adjectives borrowed from Persian and Pashto. It is unnecessary to quote them all. The following Pashto examples will suffice:

khirī, dirt.
maavās, doubt.
maudā, madness.
khirān, dirty.
maavāsi, doubtful.
saudā, mad.

164. Compound Adjectives.—Persian and Pashto compound adjectives, made up of an adjective and a noun, are freely borrowed in Oermūr (32, 8). Thus:

Persian sūfī-chashm, Pashto spīn-stargāi, white-eyed.
Persian sūfī-chashm, Pashto tūr-stargāi, black-eyed.

More common are the numerous adjectives formed by prefixing a negative, such as bē or nā. These too are all borrowed. Examples (163, 4) are:

bē-aqīl, stupid.
bē-gham, without sorrow.
bē-jār, unwell.
bē-turs, fearless.
bē-dīn, ignorant.
bē-fahm, unintelligent.
bē-mard, unmanly.
In Ormūrī adjectives with bē generally add a short ī to the termination of the main word (32, 4). Thus:

bē-ālāri, without anxiety.
bē-raḥōni, merciless.
bē-wakī, waterless.
bē-hāsīlī, fruitless.
bē-barī, doorless.
bē-shakī, without doubt (161, 2).
Chapter IX.

Ormurí Times and Seasons.

165. Calendar.—The Ormurí months are those usual Muslîm countries, but the names vary in some respects. In the following list the Arabic names are compared with the Ormurí (59, 3).

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Ormurí</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muharram</td>
<td>ta-Hasan Husain a-māī</td>
</tr>
<tr>
<td>Safar</td>
<td>ta-Safar (sic) māī</td>
</tr>
<tr>
<td>Rabî‘ul-awwal</td>
<td>Awwal Khwār</td>
</tr>
<tr>
<td>Rabî‘ul-sārī</td>
<td>Dim Khwār</td>
</tr>
<tr>
<td>Jumādá‘ul-awwal</td>
<td>Shrajim Khwār</td>
</tr>
<tr>
<td>Jumādá‘ul-sārī</td>
<td>Tsār‘in Khwār</td>
</tr>
<tr>
<td>Rajab</td>
<td>Rajāb</td>
</tr>
<tr>
<td>Sha‘bān</td>
<td>Sha‘bān</td>
</tr>
<tr>
<td>Ramazān</td>
<td>Ramazān</td>
</tr>
<tr>
<td>Shawwāl</td>
<td>Zari ‘Id (‘the little ‘Id‘)</td>
</tr>
<tr>
<td>Zil-qa‘da</td>
<td>Khātī</td>
</tr>
<tr>
<td>Zil-hijja</td>
<td>Sr‘r ‘Id (‘the big ‘Id‘)</td>
</tr>
</tbody>
</table>

The following are special seasons or days (59, 9):—

- Şhē mūgā, the three months Rajāb, Sha‘bān, and Ramazān.
- Sr‘ shi‘a ta-imāmīyī, the Ashūrā, or first ten days of the Muharram.
- Dāya, the first ten days of Safar.
- W‘s mā‘r‘ chār shāmbā, the last Wednesday of each month.
- Yād o is‘m to-Rasūl, the Būrah Wafā‘t, or last twelve days of Muḥammad’s fatal illness.
- Shakh Barāt, the Shab-ē-barāt, or 14th day of the month of Sha‘bān, on which Muslîms make oblations to the names of deceased ancestors. (Pāghtō shakhi, buried.)

166. Days of the Week.—The following are the days of the week (60, 3):—

<table>
<thead>
<tr>
<th>Day</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saturday</td>
<td>‘Hasta</td>
</tr>
<tr>
<td>Sunday</td>
<td>yak sumba (sic)</td>
</tr>
<tr>
<td>Monday</td>
<td>dū sumba</td>
</tr>
<tr>
<td>Tuesday</td>
<td>shē sumba</td>
</tr>
<tr>
<td>Wednesday</td>
<td>tsār sumba</td>
</tr>
<tr>
<td>Thursday</td>
<td>pūz sumba</td>
</tr>
<tr>
<td>Friday</td>
<td>jum‘a</td>
</tr>
</tbody>
</table>

167. Times of the Day.—These are as follows (60, 7):—

- mērsī prē‘ls, sunrise.
- sūrī mahāl barī sur, 8 or 9 A.M.
- Hindū sūrī māl kīlāt barī sur, 10 or 11 A.M.
- ghurma, midday.
zauáá gatás, 12-30 p.m.
zauáá, 1 p.m.
awal nim-ryúz, 2 p.m.
nim-ryúz, about 3 p.m.
fufr nim-ryúz, about 3-30 p.m.
chig dyó shuti, about 4 p.m.
dyó shuti, 4-30 or 5 p.m.
qatá dyó shuti, about 5-30 p.m.
awal umá-shám, after sunset.
umá-shám, evening.
awal khatan, early bedtime.
khatan, bedtime.
dzúú khatan, sleeping time.
awal pahar, the first watch of the night.
nim shine, midnight.
píng', the end of night.
sahar, dawn.
CHAPTER X.

ÖRNURI SENTENCES.

168. Sentences dealing with parts of the body.—

1. a-sor-un bû ðûnî, my head aches (245, 1).
2. tsamû gharêwun, open the eyes (id. 2).
3. tsom gharêwun, open the eye (id. 3).
4. a-gûy-un bû ðûnî, my ear aches, or my ears ache (id. 4).
5. ta-sar a-ðri-un khañû suk-in, the hairs of his head are (lit. became) fallen (id. 6).
6. sar bû gît-un, I am arranging my hair (id. 8).
7. kû-bar bûk liki a-pî's rûn der'en, keep the forehead shining for everyone, i.e. before everyone preserve a cheerful countenance (id. 9).
8. a-ðráj-un ghar-suk-un, his cheeks became swollen (id. 11).
9. a-wînû sînû ko, blow (your) nose (id. 12).
10. sakhal suñû bûndû-un, bak-un, taök' ta-pêl' ta-tår, so red were her lips, as a thread of silk, i.e. they were as red as a thread of silk (id. 13).
11. a-ganû mëshk, his tooth broke (246, 1; 251, 3).
12. a-zbûn ma khañûrêwun, do not wag (your) tongue (246, 2).
13. a-sêñû-un ña-záñulyk izar ñûk, he put (his) chin on (so-and-so's) knee (id. 3).
14. pa-dyö zâmû bû khañûrêk ko, he eats with both jaws (id. 5).
15. ëçh' aö gîrdon ko, put the necklet (on your) neck (id. 6).
16. marîg'-a di koñû, he cut his (someone else's) throat (id. 7). See § 126.
17. a-mâñghaî-un a di kàpûk sôq', his throat was cut (id. 8). See § 126.
18. a-kulunak-un a-sûnû izar gottak, her child fell (i.e. was lying) on her bosom (id. 9).
19. bô kulanak bû têk' lupi, this child sucks the breast (i.e. is a suckling) (id. 11).
20. a-ðûnû shêan-kû, her belly became swollen (id. 12).
21. a-pat'-un gîrûwun, scratch my back (id. 13).
22. a-bûjûn lêr'-un, bind (your) loins (id. 14).
23. a-disît'-ir sêk'o, give me (your) hand (id. 15).
24. a-disît'-un lêr'-un, tie up his hands (247, 1).
25. a-pàpû-sun a öt zari hû, it is his foot that is small (id. 2).
26. angûsh't tson hin, how many fingers hast thou? (id. 3).
27. ta-disî a-wûrûk'sun-ë tû-pûr' a-talûk-ë barûbar hin, the palm of thy hand (and) the sole of thy foot are equal (id. 4).
28. bazar a-mut'-un ñûgûz mahkam hin, (thy) fore-arm (and) thy fist are both strong (id. 6). Cf. § 169, 100.
29. pa-gûnh'o wî, carry it on (your) shoulder (id. 8).
30. ta-isâmû a-bûzî-so spînî hin, the eyelashes of his eye are white (id. 9).
31. ta-ûtûzû a-ðri-so ñûrêzî hin, the hairs of his eyebrows are black (id. 11).
32. pa-ûntûw gûng'ë, pull (his) foot (id. 13).
33. pa-pûnd'-un dûm', propel (i.e. kick) him (as a horse) with (your) heel (id. 14).
34. a-punûy's-un bû ðûnî, my heel aches (id. 15). Note that there are two words for 'heel,' one with a dental, and the other with a cerebral d.
169. Miscellaneous Sentences.—

1. kuk ai hai, who (on earth) art thou? (248, 1). See § 143.
2. nam-at ai te' hâ, what is thy name? (id. 2).
3. tar-kuk kuân ai hai, whose son art thou? (id. 3). See § 149.
4. r'can hai ka (or kew'n), light a fire (id. 4).
5. i-k'âi ki bâ teu'm, I am going to the village (id. 5).
6. suvâr hai ka p'lat hai, art thou riding or on foot? (id. 6).
7. kok-a bâ zana, who is beating him? (id. 7).
8. ta-te'pâr'na bâ zan, why art thou beating him? (id. 8).
9. dâk'-au bâ uan'm ka bôr bô nak kowî, I am beating him because he does not do (his) work (id. 9).
10. tar-kuk nar ai hâ, whose house is it? (id. 11).
11. s'-iu hâ hoôk, ec taun mel' bi buk-in, this (person) for one was there, and other persons were there (also) (id. 12). The words ec hoôk postulate presence. See § 123.
12. subar sym, has it become morning? (id. 14).
13. min shiv' hâ, it is still night (id. 15).
14. tar-kuk khoor ai hâ, whose sister is she? (249, 1).
15. ta-p' sar'ai u'-gîr' min'nam, heed the words of this man (id. 2).
16. az-a bô nak mon'm, I do not heed him (id. 3).
17. tû ai pê-khââr hai, dost thou know that man? (id. 4). See § 123.
18. az ai khââr nak b'm, I do not know him at all (id. 5). See § 126.
19. hâ mäl ai tar-kuk hâ, whose is this property? (id. 6).
20. te-Khun ai hâ, it is the Khun's (id. 7).
21. te-malik yâmp ai hoôk, it was the horse of the chief (id. 8).
22. ka tû bô teu', teu', if thou art going, go (id. 9).
23. az bû kêu pêr' nak teu'm, I for my part am not going now (id. 10).
24. kon bô teu', when art thou going? (id. 11).
25. sobâ u teu'm, I shall go tomorrow (id. 12).
26. te-taun teu' az hâ, of how many years (i.e. how old) is he? (id. 13).
27. te-s'h teu' ai hâ, he is six years old (id. 14).
28. khwop'-sm ai nak hâ, it is not pleasing to me (id. 15).
29. hoi bû te' kam'in, what are these doing? (250, 1).
30. hâ-wa ai mow' hâ, this is his mother (id. 2).
31. tar-kuk inel' hâ, in whose possession is it? (id. 3).
32. tar' inel' hâ, it is in this person's possession (id. 4).
33. tar-man khwâi ush byûk, it was my own camel (id. 5).
34. hâ giq' yâ i-kir' inar ghast' hâ, this is the stoutest cow of all (id. 6).
35. hô sar'ai ai chig hâ, this man is tall (id. 7).
36. i-p' ghwao'an izar lôp ka, jump over this canal (id. 8).
37. hâ khai ai tar-kuk hâ, whose is this field? (id. 9).
38. zâl bad-khôi sar'ai hâ, he is a very ill-mannered man (id. 10).
39. o-gumum teu' ari' hâ, how many seers is the wheat? (id. 11). See § 125.
40. air shai ai hâ, it is a good thing (id. 12).
41. ghrás aî hā, ka cíyor aî hā, is it black, or is it yellow? (id. 13).
42. sīyî aî hā, it is red (id. 14).
43. hō bār aî ḫaluk hā, this load is light (id. 15).
44. ḥamōt-am ṣyōk, he forgot me (251, 1).
45. ḏū indictment m, be silent a little (id. 2).
46. ḏū ṣyōk, he sank (id. 3).
47. Kuk aî ḫafa hā, who is angry? (id. 5).
48. az ḫafa hōm, I am angry (id. 6).
49. ḏist-am ḏi uak hā, I have no hand (id. 7).
50. a-paérc-an ḏzak hā, my foot is lame (id. 8).
51. hū ḫībin aî ḫuweźhī hā, this (fruit) too is sweet (id. 9).
52. a-goy-a aî him hā, his ear is deaf (id. 10).
53. te'kkal xang-a aî hā, what sort is its colour? (id. 11).
54. hō sīyāt aî bāfā-khūr hā, this man is a bribe-taker (id. 12).
55. jōr ṣyōk, was he in good health? (id. 13).
56. hā, jōr ṣyōk, yes, he was in good health (id. 14).
57. ṣī-ḳāflik tē ṣēk, he went to the city (id. 15).
58. hō ḏī ḫīrāt plōw hā, this is wider than that (252, 1).
59. a-ḳhōiz dīān-a wəṟyōk, he slew his own life (i.e., committed suicide) (id. 2).
60. ḫuweźhī-am aî uak ḏāk hā, I have not made sleep (have not slept) (id. 3).
61. bīs aî ḫā nak ḫunți, he does nothing (id. 4).
62. hā ki-mun liki ḫaw hāl, thou art sentenced to (i.e., before) me (252, 5).
63. a-dīān-a ḏūf ḏāk, he robbed himself (id. 6).
64. a-ḳaf ḫām maw hā, how many mummies is the chief? (id. 7). See § 125, foot-
note.
65. pē-law'ā-sen, beat him with a cudgel (id. 8).
66. hō foṣl ṣhī-ḅak ṣyōk, this crop became rotten (id. 9).
67. a-qalam-am mashtak, my pen broke (id. 10).
68. lō-sūq ḥaup-iča hā, there is the berkning of a dog (id. 11).
69. niyāt-am ḏāk, I made a resolution (id. 12).
70. hā rōm ṭūr hā, this road is wide (id. 13).
71. xar-tā qū-nar aî ḫang hā, thy house is confined (id. 14).
72. jāgar* māk kēw'a, do not fight (id. 15).
73. uq qī nak ḫer, thou dost not possess sense (253, 1).
74. xel-ḥal-a bū ḥawūk-in, what sort of (words) was he saying? (id. 2).
75. xal-ḥal-a bū ḥawūk-in, he was saying (words) of this sort (id. 3).
76. ḥād aî ḫaw lāqā, wind is blowing (id. 4).
77. az ḥawwara-nāk hōm, I am hungry (id. 5).
78. az ṭām-nāk hōm, I am thirsty (id. 6).
79. az ṭām-nāk ṣyōk-am, I became thirsty (id. 7).
80. hō aî xir hā ḫa ḫar'ī, is this god or that? (id. 8).
81. yād-am māk hā or iz-li-m nak hā, I have no memory (of it) (id. 9).
82. kār māk kēw'n, do not be angry (id. 11).
83. arq aî dar'm, I have a petition (id. 12).
84. zāl sortā aî hā, he is an old man (id. 13),
85. zal' zar' ai ha, she is an old woman (id. 14).
86. sium' nasa ai for dök ha, he has built a new house (id. 15).
87. ki ha nak ne'ni, why dost thou not heed? (254, 1).
88. har' sorai hia, all are men (id. 2).
89. kabai lok kow'ni, do not act so (id. 3).
90. torai mullah ai h yok, the corpse was of these (men) (id. 4).
91. hó p'rai ai tar-kuk ha, whose is this rope? (id. 5).
92. yir ai kah' eir ha, ka po-ts'ai ai go yar ha, that friend is good, who is also a
friend behind (one's) back (id. 6).
93. khe' ai mak kow'ni, ka urm-at ai la'ne'k sa, do not commit murder, as thy life
will become short (thereby) (id. 8).
94. te' u khe'ri kow'ni, ka suba' pakar sa, labour to-day, that it may be useful to
thee tomorrow (id. 10).
95. hó kalanak a-khawai suba' yud dök ha, this boy has got his lesson by heart
(id. 12).
96. la'ri b'u te' gha'bio'ni, what (words) were they saying? (id. 14).
97. khe'ni b'or phun'bi'ni, they were saying nothing (id. 15).
98. hó rai sikh a-khol k'ët lenak ha, this road has gone (i.e., leads) straight to
the village (256, 1).
99. a-p'or-at oit' ka, open thy mouth (id. 3).
100. a-ts'ong'i na'sh'at, his fore-arm broke (id. 4). Cf. § 168, 28.
101. i-nas-a di lik' ha, there is a pain in his belly (id. 5). Cf. § 125.
102. a'or'sh'or os sp'ur uk, my beard became white (id. 6).
103. amu'uri slate ke'wo'ni, put a ring (on thy) hand (i.e., finger) (id. 7).
104. ta-pi' ci'ei'm ni'm'ni, heed the words of (thy) father (id. 8).
105. tar-'a i'gholai i'gar hony'ni, he is sitting in thy courtyard (id. 9).
106. i-war ki-se' noi'lon, take it away into the house (id. 10).
107. i-dary'uk liki-se' ojo'ni k'ow'ni, immerse it in the river (id. 11).
108. pr'am hungay', yesterday he was seated (id. 13).
109. deul gham'ju'ni ha, he is much grieved (id. 14).
110. i-te' ke' mak t'ing, do not go there (id. 15).
111. hó kara' ot me'ni'ni ha, this mat is fine (256, 1).
112. puri'g' i'-or t'er'ni, tie a turban on (thy) head (id. 3).
113. kit'at k'one dök, what didst thou do with the book? (id. 4).
114. k'ar' ma'si a' s'ke'jat pis'ni, write one (i.e., a) letter to me (id. 5).
115. ta-p' a-hal tim ha, how much is the price of this? (id. 6).
116. a-wi'k' ai hó-har k'uk girad ar' ha, only virtue is good with everyone (i.e., in
everyone's opinion) (id. 7).
117. a-tdnä' ai to'g' ta-akhiral ha, it is the word that is a preparation for the
journey to the next (id. 9).
118. s'r duwa'ni ai ha, he is a good youth (id. 10).
119. hó ta'p' ai ta-p' duwa'ni ha, this sword belongs to this youth (id. 11).
120. hó es' ai tar-kuk ha, to whom does this she-goat belong? (id. 12).
121. a's'ik run ha, ka pho'ni wa ha, is it (?) fresh ghi, or dost thou buy it? (256,
13).
122. tēph-ā kharbūzā ai māk ghrīnā, do not buy a bitter musk-melon (id. 14).
123. a-khwāni dzān-u khālā diā, he released himself (id. 15).
124. ṭag-ān grāṇā kūnā, make the knot tight on it (257, 1).
125. a-khātākā kūnā māk sūkān, my tears became fallen (i.e. fell) (id. 2).
126. i-phrāh inar di gānāk dzāt hā, in the fireplace there is much ash (id. 3).
127. šāhātə yinēp aī hā, it is a pretty horse (id. 4).
128. kū bū khowānī (? khweshān) yirə, why dost thou wander about without employment? (id. 5).
129. i-hits kū rān susi māk kēsənā, in any work do not do laziness (id. 6).
130. ta-hākin i-hukm laśt di a-sar māk wēr, do not rebel against the order of the ruler (id. 7).
131. kū-kūn itar thūmat māk gheatā, do not speak calumny against anyone (id. 8).
132. hārə soh hūn, all are good (id. 9).
133. soh su'at soh kō∄'u, wait a moment (id. 10).
134. a-tōb aī har warqet soh hā, contrition is at all times good (id. 11).
135. i-dā-ir dzułi, come here to it, i.e. in this direction (id. 12).
136. i-dā-ir dzułi, come here (id. 13).
137. kū-soh hā, gōl hā, here it is; it is lying (there) (id. 14).
138. hir taw, ke kāth kāgen, come here, that we may make up an account (id. 15).
139. kū kāte aī kharbā hā, it is this action that is bad (258, 1).
140. a-būt gret aī ta-khīlā sēmāt hā, good health is only the favour of God (id. 2).
141. g āp sū gūrph nāk so, a stone will not become soft (id. 3).
142. ḍongmān sū dēt nāk so, an enemy will not become a friend (id. 4).
143. a-grēmāt sū pāk hūn, are thy garments clean? (id. 5).
144. ta-Brīgūntā a-żān aī gṛān hā, the Ormūri language is difficult (256, 6).
145. har-tē a-nāsāb aī ṣir hā, thy luck is good (id. 7).
146. tar-ʃūk aī hā, whose slave is he? (id. 8).
147. ta-khalāy i-rēi inar di nākē māk kēsən, do not put thorns on (i.e. obstruct) the public road (id. 9).
148. hā gūn aī zārēn hā, this stick is thorny (id. 11).
149. bōi ri dzołi, come near (id. 12).
150. ῦiə aī hā chīɣı, smoke is rising (id. 13).
151. ta-wāshnā didan aī sawāh dāri, visiting a friend gains the reward of a virtuous act (id. 14).
152. īscw, dzēn-u ri, go, bring him here (id. 15).
153. hā wak khwāk hā, this water is sweet (259, 1).
154. nōri bō kārnā, thou art eating bread (id. 2).
155. gūk sī hēsən, cook flesh (id. 3).
156. ta-śīk-ghwāi kawāk aī hā, it is a herd of deer (id. 4).
157. ta-tēn kē'ī-maya aī hā, of what village is it a flock? (id. 5).
158. ḍwarāni ri dzāt ov ḍwarāni liki ri dzāt, come at noon (id. 6).
159. ḍoḥō dal bō dawā-sōlōm ɣwek-in, he was saying (i.e. sending) blessings (ʔ ḍuʔ) (and) compliments to thee (id. 7).
160. ta-nögyi marzó ai hā, he is the bride's brother (id. 8).
161. a-barakat-at zyát sôn, may thy prosperity increase (id. 9).
162. hā kəwâi ai kram hā, this well is deep (id. 10).
163. hā kâts' ai tany hā, this lane is narrow (id. 11).
164. o-kulamak gal hā, khow-ol gosok-ə, the boy is lying down, he is asleep (id. 12).
165. sāl' dent hā, or unûi dent hā, there is much coldness (id. 13, 14).
166. sāl'‐ni hâ son, r'van hot ko, there is coldness to me (i.e. I am cold); light a fire (id. 15).
167. gurai suk', heat became (i.e. it has become hot) (261, 1).
168. lêkun-am hâ se, heat is becoming to me (i.e. I am getting hot) (id. 1).
169. o-dent khâni ar' nuk him, excessive laughings are not good (id. 2).
170. k'khañ girág sir këw'n, behave well with people (id. 3).
171. o-paffi ziyor' suk-in, the leaves became yellow (id. 4).
172. k'kk' lâst' di marâmur hâ, he is angry with thee (260, 5).
173. pakhult-ən këw'n, make him appeased (id. 6).
174. i-kusf' iizar rohə këw'n, show mercy on widows (id. 7).
175. ax'âk giyog mok shir'a, do not buy a dry cow (id. 8).
176. i-siyûk' iši nai, sit into (i.e. in) the shade (id. 9).
177. stâr' këw'n, cause him to mount (id. 10).
178. zyüt kâ-kak girág mok këw'n, do not use excess with anyone (id. 11).
179. la-periyouni ašar ai hâ, it is a sign (or indication) of demons (id. 12).
180. o-shëmac-nal ta-cam' i-pâts' tòh kâ, the shepherd has gone behind the flock.

(id. 13).

181. durêshâ mok ghwuts, do not speak lies (id. 14).
182. ghasbât mok këw'n, do not do backbiting (id. 15).
183. a-diw' hot këw'n, light the lamp (261, 1).
184. la-gurum a-nâr šir hâ, wheaten flour is good (id. 2).
185. a-râkh' ghwuts, speak the truth (id. 3).
186. sâharat-ən dâk, he made a sign (id. 4).
187. xoñ doł di shwain, how many shall I give thee? (id. 5).
188. hoon-iš di sh', give me so many (id. 6).
189. ta-mnôz xoñt ai hâ, it is the time of prayer (id. 7).
190. tshâk sun, he quick (id. 8).
191. assl ot wadâni dent hâ, this year the harvest is plentiful (id. 9).
192. mihwàn kî a-nôri nîw, set the bread for the guest (id. 10).
ERANIAN FAMILY.

OKMURI.

SPECIMEN I.

(Deputy Commissioner of Bannu.)

1. Ta-n* sarai dyô kullân buk-in. 2. I-fal last-l a-sari
1. Of-one man heo son score. 2. them from-to-kim the-little
i-plë kl ghewk-in ka, 'të pië, af bakhë ka tar-të
...father to said (words) that, 'O father, that share which of-thee
i-mal last be tar-mun rasa, shëri.' Wa ho fëli
...property from ... of-me arrives, give-to-me. And this-one ...those
dyô kullân izar a-khwai guzar* bayak. 3. I-tson ryuz last
two son on the-his-own lying divided. 3. ...same day from
i-pës*, a-kishar kullân har-te-wa sar' jama' dok, i-së
after, the-younger son everything-he together collected made, ...one
pës mulk liki rawân syök, wa i-ë * õ pa-bad-kharebi sar'
for country to departing became, and there he au-bad-expenditure with
a-khwai mäf wustayeik. 4. Wa pa-t* waqt ka harr*wa
the-his-own property caused-to-fly. 4. And at-that time that all-he

tamâm dok, wa i-f* mulk izar at str' qah't syök, wa
finished made, and ...that country on ... great famine became, and
ô umhat'j syök. 5. Wa tsökk-al, wa ta-tô mulk i-së
he poverty-stricken became. 5. And he-went, and of-that country ...one
sarai gad syök. Wa ato i-khwai khal ki ta-nalattî ta-tsaniô pär*
man with became. And he ...his-own field to of-owe off-feeding for

gi-te'k, 6. wa tar zit bu-syök ka, i-fël patti last ka
sent-him, 6. and his heart was-becoming that, ...those leaves from which
a-nalattî-wa bu-khyurin, khwai dzan dak ka, magar
the-swine-them are-eating, his-own self filled he-may-make, but
kukk-al di bu nak shëk-in. 7. Ka tang syök,
mainc-to-him things ... not was-giving. 7. When hard-pressed he-became,
ghewk-in ka, tar-mun ta-plë tsën mazdari hin, ka
he-said (words) that, 'of-me of-father how-many servants are, that
nöri-wa bu zyët sa, wa an di bu i-de i-lwuzh'
bread-of-them ... superfluous becomes, and I ... (abl.) ... here ...hunger
242

ÖMKUĐI.

lasti m'm. 8. Ar sō-wuest'm, i-khawái pīe ki sō-tseaw'm, wa from am-dying. 8. I will-arise, ...my-own father to I-will-go, and
ghwaste-nu-al sō ka, "ō pīe, az at-tu-āmān wa tar-tu jomukh say-to-him will that, "O father, I ... of-heaven and of-thee ...face
inar khatā dāk ȁ; 9. az at-tu-pā látiq nak =Value ka tar-tu in sin done have; 9. I ... of-this worthy not am that of-thee kullān ki-tse'k s'm. As pa-mašal ta-sō khwái mazdāri son called I-may-be. Me by-likeness of-one thine-own servants kēw'n." 10. Chig syök, i-khawái pīe ki dzōk, wa make." 10. Arisen he-became, ...his-own father to he-arrived, and mīn pēts byök ka a-pīe o dēk; wa a-ali-wa wizar still far he-was that the-father him saw; and the-heart-of-him on-him braştak, trappal-a dāk, wa pa-yanghgh-al syök, wa burn, running-to-him-he made, and on-embrace-to-him he-became, and páš-a dōk. 11. A-kullān-al ghwēk-in, "ō pīe, az at-tu-āmān wa kiss-he made. 11. The-son-to-him said (words), "O father, I of-heaven and tar-tu i-mukh inar khatā aí dāk ȁ; wa az at hits látiq nak of-thee ...face in sin ... done have; and I ... anything worthy not 'm ka tar-tu kullān ki-tse'k s'm." 12. Lēkin a-pīe-l-a am that of-thee son called I-may-be. 12. But the-father-to-them-of-him i-khawái mru-drì ki ghwēk-in ka, 'sērā dī i-sr se' ...his-own slaves to said (words) that, 'quickly ...(abl.) ...good good ghundri last' ma-wrai, wa kū' ki parghumawañ; wa angushtri garments from bring-ye-out, and ...this-one to put-ye-on; and a-ring i-dist, wa tsaplat i-pāri kai; 13. wa tsatmt ghwatsb-iq on-hand, and shoes on-feet make-ye; 13. and fat calf...
w'rai, halāl-a kai, ka khuryeño wa khwaamí bring-ye, slaughtered-it make-ye, that we-may-eat-it and happiness kawyn; 14. dāk' ka =Value kullān-am mullah byök, wa biyé we-may-make; 14. because that this son-of-me dead was, and again zwandai ai syök; ghūn byök, wa biyé wōk syök.' Wa pa-khwashi alice ... became; lost was, and again found became; And by-happiness sar suk-in.

(‡) passing-time they-became.

15. Wa ta-fō a-st'v kullān i-khah inar byök. Ka dzōk-zi, 15. And of-him the-great son ...field in was. When he-came, wa i-nar ki bōi syök, tsaftari wa darzō ai amar'i, and ...house to near became, music and noise ... he-board.
16. S-wa ai i-naukari last' ki-tse'k, wa push't' m-wa dī 16. One-he ... ...servants from he-called, and asking-he from-him
dák ka, 'ó al ts' hâ?' 17. Af-l ghewék-in ka, 'tar-tû made that, 'this ... what is?' 17. He-to-him said (words) that, 'thy a-mazâ rik-dzôk ä, wa tar-tû a-pîë aî takhat ghwats hâlal the-brother come is, and thy the-father ... fat calf slaughtered dôk ä, drik' ka b'il jôr wôk ä.' 18. Wa o made has, because that well sound found-him he-has.' 18. And he pa-ghussat syôk, wa nak sayêk ka, 'winârr-al dznw'm.' Wa by-gayer became, and not asked that, 'within... I-may-go.' And a-pîël pa-nishtë na-ghôk, wa tasullâ-l aî shiyôk. 19. the-father-to-him outside emerged, and consolation-to-him ... gave. 19.
Wa afo-l i-jawâb inar i-khwai pië ki ghewék-in ka. And he-to-him. ...answer in ...his-own father to said (words) that, 'dzûn'n, az ön tsëni tar-tû khidmat bû-kaw'm, wa gudâ tar-tû 'see, I so-many years thy service, am-doing, and ever thy i-hukm lâst' guîrêk-nak'm, wa tû kû-man ki gudâ-gin ...command from revered-not-I, and thou ...me to ever saggarâ gân shiyôk nak â, ka i-khwai imlai gâd aî khwashi kid ever given not hâst, that ...my-own friends with ... happiness km. 20. Wa o kullân-att-ir ka dzôk â, ka tar-tû I-may-make. 20. And this son-of-thy... when come he-is, who thy guzarâwa i-kandzari girgâd khwâlêk â, takhat ghwats-at aî tar pâr' living-he ...hariois with eaten has, fat calf-thou ... ...him for hâlal dôk â.' 21. Ghwèk-al-a ka, 'ô kulanâkä, tu slaughtered made thou-host.' 21. He-said-to-him that, 'O boy, thou hamôsha kû-man girgâd hai, wa hur-br' ka tar-man hâ, tar-tô hâ. always ...me with art, and everything that of-me is, of-thee is. Wa khwâshî wa sahâlî kaykê lâzim lâ; kiye ka tar-tô and happiness and necessary to-make necessary is; why that thy a-mazâ mullak byôk, kiye zwandai aî syôk; ghûm byôk, wa the-brother dead was, again living ... he-became; lost was, and biye wôk syôk.' again found he-become.'
FREE TRANSLATION OF THE FOREGOING.

Sultan Mahmud once said to a madman, 'for what doth thy heart long?' The madman replied to him, 'my heart longeth for the tail of a fat-tailed sheep.' The Sultan made a sign with his eyes to one of his men, and told him to give the madman a radish. When they brought the radish and gave it to him, the madman began to eat it, shaking his head and laughing the while. Said the Sultan to him, 'O madman, why dost thou laugh?' He replied, 'this is why I am laughing, that since thou becomest king, there has been no fat left even on the tail of a fat-tailed sheep.'
FREE TRANSLATION OF THE FOREGOING.

There was a man once who ran off with a mendicant's turban. The mendicant set out, and seated himself in the cemetery. A certain man said to him, "Why art thou sitting here?" That fellow went off to the garden. The mendicant replied, "He'll come here in the end."
ERANIAN FAMILY.

ORMURI.

SPECIMEN IV.

(Chulam Muhammad Khan.)

A-a' khala sarai i-rai inar ain' wak; wa hoh ai
An ignorant man ...the-road in a-mirror found, and he ...
guda pe-unar khwai ain' drak nak buk. Dzut
anywhere on-life his-own a-mirror seen, not had. Very
khwasi syok, wa khanak-a; ka dakhkak-al-a, a-khwai.
happy he-became, and laughed-hë; when inspected-to-it-he, the-his-own
shakla winar drak; ka khanabu. Kur' iki ma'lum
form-he in-it saw, that he-is-laughing. ...him to known
suk ka, 'hoh ai kuk dim sarai ha, wa ta-p'
it-became that, 'this ... some second man is, and of-this:
shai taqbita ail ha.' Mun hoh-l a-sar kwyartayok ka,
thing owner ... he-is.' Then he-to-him the-boat shook; that,
hoh shai si tar-ta ha; mun az-a dala sulu shay'm.'
'this thing ... of-thee is; then I-it to-thee-it will abandon.'
Mun i-l' drak inar-a hotk; wa rawan syok.
Then ...that place on-he abandoned-it; and setting-out he-became.

FREE TRANSLATION OF THE FOREGOING.

A certain ignorant fellow found a mirror lying on the road. Now he had never in
his life seen a mirror before. He became much pleased, and laughed. When he looked
at the mirror, he saw that his own form was reflected in it, and that it was laughing.
He imagined that this was another man, who was the owner of this article. So he
nodded his head to the other fellow (saying), 'it is thee to whom this thing belongs; so
I'll leave it to thee.' Then he left it where he found it, and went his way.
<table>
<thead>
<tr>
<th>English</th>
<th>Ormuri</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>Sa, a.</td>
</tr>
<tr>
<td>2. Two</td>
<td>Dýh.</td>
</tr>
<tr>
<td>3. Three</td>
<td>Shëh.</td>
</tr>
<tr>
<td>4. Four</td>
<td>Tökë.</td>
</tr>
<tr>
<td>5. Five</td>
<td>Pënda.</td>
</tr>
<tr>
<td>7. Seven</td>
<td>Ho.</td>
</tr>
<tr>
<td>8. Eight</td>
<td>Hënsëh.</td>
</tr>
<tr>
<td>11. Twenty</td>
<td>Jëtsë.</td>
</tr>
<tr>
<td>12. Fifty</td>
<td>Pëndašëntë.</td>
</tr>
<tr>
<td>15. Of me</td>
<td>Tar-mënh.</td>
</tr>
<tr>
<td>17. We</td>
<td>Mëkh.</td>
</tr>
<tr>
<td>18. Of us</td>
<td>Tar-mëkh.</td>
</tr>
<tr>
<td>19. Our</td>
<td>Tar-mëkh.</td>
</tr>
<tr>
<td>20. Thou</td>
<td>Të.</td>
</tr>
<tr>
<td>22. Thine</td>
<td>Tar-të.</td>
</tr>
<tr>
<td>23. You</td>
<td>Tëns.</td>
</tr>
<tr>
<td>24. Of you</td>
<td>Tar-tëns.</td>
</tr>
<tr>
<td>25. Year</td>
<td>Tar-tëns.</td>
</tr>
<tr>
<td>26. He</td>
<td>Hëfë, aht.</td>
</tr>
<tr>
<td>27. Of him</td>
<td>Ta-të, ta-të.</td>
</tr>
<tr>
<td>28. His</td>
<td>Ta-të, ta-të.</td>
</tr>
<tr>
<td>29. They</td>
<td>Hëfal, aht.</td>
</tr>
<tr>
<td>30. Of them</td>
<td>Ta-fal.</td>
</tr>
<tr>
<td>31. Their</td>
<td>Ta-të.</td>
</tr>
<tr>
<td>32. Hand</td>
<td>Dín, jës.</td>
</tr>
<tr>
<td>33. Foot</td>
<td>Tënl.</td>
</tr>
<tr>
<td>34. Nose</td>
<td>Nënt.</td>
</tr>
<tr>
<td>35. Eye</td>
<td>Ta-më.</td>
</tr>
<tr>
<td>36. Mouth</td>
<td>Mëkh.</td>
</tr>
<tr>
<td>37. Tooth</td>
<td>Gisë.</td>
</tr>
<tr>
<td>38. Earn</td>
<td>Gëy.</td>
</tr>
<tr>
<td>39. Heart</td>
<td>Drë.</td>
</tr>
<tr>
<td>40. Head</td>
<td>Sar.</td>
</tr>
<tr>
<td>41. Tongue</td>
<td>Zhën.</td>
</tr>
<tr>
<td>42. Belly</td>
<td>Dëm.</td>
</tr>
<tr>
<td>43. Back</td>
<td>Pat (upper part), biyëh (foins).</td>
</tr>
<tr>
<td>44. Iron</td>
<td>Hë.</td>
</tr>
<tr>
<td>46. Silver</td>
<td>Spëw-zar.</td>
</tr>
<tr>
<td>47. Father</td>
<td>Dës.</td>
</tr>
<tr>
<td>48. Mother</td>
<td>Mawë.</td>
</tr>
<tr>
<td>49. Brother</td>
<td>Marëh.</td>
</tr>
<tr>
<td>50. Sister</td>
<td>Khëwë.</td>
</tr>
<tr>
<td>English</td>
<td>Oromi</td>
</tr>
<tr>
<td>--------</td>
<td>--------</td>
</tr>
<tr>
<td>51. Man</td>
<td>Søp.</td>
</tr>
<tr>
<td>52. Woman</td>
<td>Zark*</td>
</tr>
<tr>
<td>54. Child</td>
<td>Wërd.</td>
</tr>
<tr>
<td>55. Son</td>
<td>Kalla, kull.</td>
</tr>
<tr>
<td>56. Daughter</td>
<td>Dr.</td>
</tr>
<tr>
<td>57. Slave</td>
<td>Mëk, urig.</td>
</tr>
<tr>
<td>59. Shepherd</td>
<td>Shwàn.</td>
</tr>
<tr>
<td>60. God</td>
<td>Khudba.</td>
</tr>
<tr>
<td>61. Devil</td>
<td>Shanjàn, d.s.</td>
</tr>
<tr>
<td>62. Sun</td>
<td>Mërg.</td>
</tr>
<tr>
<td>64. Star</td>
<td>Shiirak.</td>
</tr>
<tr>
<td>65. Fire</td>
<td>B'wuna.</td>
</tr>
<tr>
<td>66. Water</td>
<td>Wëk, wëk.</td>
</tr>
<tr>
<td>67. House</td>
<td>Nar.</td>
</tr>
<tr>
<td>68. Horse</td>
<td>Yëg.</td>
</tr>
<tr>
<td>70. Dog</td>
<td>Spuk.</td>
</tr>
<tr>
<td>71. Cat</td>
<td>Pua.</td>
</tr>
<tr>
<td>73. Duck</td>
<td>Patakk*</td>
</tr>
<tr>
<td>75. Camel</td>
<td>Ësh.</td>
</tr>
<tr>
<td>76. Bird</td>
<td>Múrgbän.</td>
</tr>
<tr>
<td>77. Go</td>
<td>Tivb.</td>
</tr>
<tr>
<td>English</td>
<td>Oromoi</td>
</tr>
<tr>
<td>--------</td>
<td>--------</td>
</tr>
</tbody>
</table>
| 103. Two fathers | የmouseout ፋስ | 132. Good | እር |}
| 106. Fathers | ፋስ | 133. Best | እርት እስለ ሁወ |}
| 107. Of fathers | ጥ-팔 | 134. Best | እ-ርት እስለን ሁወ |}
| 108. To fathers | በናቺ እት | 135. High | እጋጋ |}
| 109. From fathers | እ-팔 እስለን | 136. Higher | እ-ርት እስለን እጋጋ |}
| 110. A daughter | የመተ | 137. Highest | እ-ህር ሁኔ እጋጋ |}
| 111. Of a daughter | የመተ ሁወ | 138. A horn | የአንስ |}
| 112. To a daughter | በናቺ እት | 139. A mare | የማንወት |}
| 113. From a daughter | እ-መተ እስለን | 140. Horse | የአንስ |}
| 114. Two daughters | የመተ ሁወ | 141. Mare | የማንወት |}
| 115. Daughters | የመተ | 142. A bull | የክሱስንጂ እጋጋ |}
| 116. Of daughters | የመተ ሁወ | 143. A cow | እጋጋ |}
| 117. To daughters | በናቺ እት | 144. Bulls | የክሱስንጂ እጋጋ እጋጋ |}
| 118. From daughters | እ-መተ እስለን | 145. Cow | እጋጋ, እጋጋ |}
| 119. A good man | የወስለ ሁወ | 146. A dog | ለስከ |}
| 120. Of a good man | የወስለ ሁወ | 147. A bitch | ለስከ |}
| 121. To a good man | በናቺ የወስለ እት | 148. Dogs | ለስከ |}
| 122. From a good man | እ-ወስለ እስለን | 149. Bitches | ለስከ |}
| 123. Two good men | የወስለ የወስለ እት | 150. A hs goat | ችሩ |}
| 124. Good men | የወስለ ሁወ | 151. A female goat | እጋጋ |}
| 125. Of good men | የወስለ የወስለ እት | 152. Goats | ችሩ, እጋጋ |}
| 126. To good men | እ-ወስለ የወስለ እት | 153. A male deer | እጋጋ እጋጋወት |}
| 127. From good men | እ-ወስለ የወስለ እስለን | 154. A female deer | እጋጋ እጋጋወት |}
| 128. A good woman | የወስለ ሁወ | 155. Dear | እጋጋ እጋጋወት |}
| 129. A bad boy | ልክፋል እስለ እጋጋ | 156. I am | እ-ሆስ, እ-ሆስጂ እ-ሆስ |}
| 130. Good women | የወስለ ሁወ | 157. Thou art | እ-ሆስ እ-ሆስጂ እ-ሆስ |}
| 131. A bad girl | ልክፋል እጋጋ | 158. He is | እ-ሆስ እ-ሆስጂ እ-ሆስ |}
<table>
<thead>
<tr>
<th>English</th>
<th>Örnsæl.</th>
<th>English</th>
<th>Örnsæl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>We are</td>
<td>Ṭaḥh ṭyb-s. ṭu (ye ṭari) ṭaḥ sudden.</td>
<td>Thou beat (Past Tense)</td>
<td>Ti ṭaḥ.</td>
</tr>
<tr>
<td>You are</td>
<td>Tyūs ṭat. (ye ṭari) ṭaḥ sudden last.</td>
<td>He beat (Past Tense)</td>
<td>Aḥ ṭaḥ.</td>
</tr>
<tr>
<td>They are</td>
<td>Aḥaf tīm- (they ṭari)  ṭaḥ- themas bin.</td>
<td>We beat (Past Tense)</td>
<td>Ṭaḥh ṭaḥ.</td>
</tr>
<tr>
<td>I was</td>
<td>Az ṭaḥ-yb-sam. (I ṭari) ṭaḥ-yb-sam (and so on).</td>
<td>You beat (Past Tense)</td>
<td>Tyūs ṭaḥ.</td>
</tr>
<tr>
<td>Thou wast</td>
<td>Ti ṭaḥ-yb-sam or ṭaḥ-yb-s.</td>
<td>They beat (Past Tense)</td>
<td>Aḥaf ṭaḥ.</td>
</tr>
<tr>
<td>He was</td>
<td>Aḥ ṭaḥ-yb-s.</td>
<td>I am beating</td>
<td>Az bū ṭaḥ-yb-s.</td>
</tr>
<tr>
<td>We were</td>
<td>Ṭaḥh ṭaḥ-yb-sam.</td>
<td>I was beating</td>
<td>Az ṭaḥ-yb-s.</td>
</tr>
<tr>
<td>You were</td>
<td>Tyūs ṭaḥ-yb-sam.</td>
<td>I had beaten</td>
<td>Az ṭaḥ-yb-sam.</td>
</tr>
<tr>
<td>They were</td>
<td>Aḥaf ṭaḥ-yb-sam.</td>
<td>I may beat</td>
<td>Az ṭu ṭaḥ-yb-sam.</td>
</tr>
<tr>
<td>Be</td>
<td>Br.</td>
<td>I shall beat</td>
<td>Az ṭaḥ-yb-sam.</td>
</tr>
<tr>
<td>To be</td>
<td>Ṭaḥ-yb-s.</td>
<td>Thou will beat</td>
<td>Ti ṭu ṭaḥ-yb-sam.</td>
</tr>
<tr>
<td>Being</td>
<td>I ṭaḥ-yb-sam ṭin (is being).</td>
<td>He will beat</td>
<td>Aḥ ṭu ṭaḥ-yb-sam.</td>
</tr>
<tr>
<td>Having been</td>
<td>Ni.</td>
<td>We shall beat</td>
<td>Ṭaḥh ṭu ṭaḥ-yb-sam.</td>
</tr>
<tr>
<td>I may be</td>
<td>Az bū ṭaḥ-yb-s.</td>
<td>You will beat</td>
<td>Tyūs ṭu ṭaḥ-yb-sam.</td>
</tr>
<tr>
<td>I shall be</td>
<td>Az ṭu ṭaḥ-yb-s.</td>
<td>They will beat</td>
<td>Aḥaf ṭu ṭaḥ-yb-sam.</td>
</tr>
<tr>
<td>I should be</td>
<td>Az ṭaḥ-yb-sam.</td>
<td>I should beat</td>
<td>Az ṭaḥ-yb-sam.</td>
</tr>
<tr>
<td>Beat</td>
<td>Ṭaḥ-yb-sam.</td>
<td>I am beating</td>
<td>Az bū ṭaḥ-yb-sam.</td>
</tr>
<tr>
<td>To beat</td>
<td>Ṭaḥ-yb-sam.</td>
<td>I was beating</td>
<td>Az bū ṭaḥ-yb-sam.</td>
</tr>
<tr>
<td>Being</td>
<td>I ṭaḥ-yb-sam ṭin (is beating).</td>
<td>I shall be beaten</td>
<td>Az ṭi ṭaḥ-yb-sam.</td>
</tr>
<tr>
<td>Having beaten</td>
<td>Ni.</td>
<td>I go</td>
<td>Az bū ṭaḥ-yb-sam.</td>
</tr>
<tr>
<td>I beat</td>
<td>Az bū ṭaḥ-yb-sam.</td>
<td>Thou go</td>
<td>Ti ṭi ṭaḥ.</td>
</tr>
<tr>
<td>Thou beat</td>
<td>Ṭaḥ-yb-sam.</td>
<td>He go</td>
<td>Aḥ ṭu ṭaḥ-yb-sam.</td>
</tr>
<tr>
<td>He beat</td>
<td>Aḥ ṭu ṭaḥ-yb-sam.</td>
<td>We go</td>
<td>Ṭaḥh bū ṭaḥ-yb-sam.</td>
</tr>
<tr>
<td>We beat</td>
<td>Ṭaḥh bū ṭaḥ-yb-sam.</td>
<td>You go</td>
<td>Tyūs bū ṭaḥ-yb-sam.</td>
</tr>
<tr>
<td>You beat</td>
<td>Tyūs bū ṭaḥ-yb-sam.</td>
<td>They go</td>
<td>Aḥaf bū ṭaḥ-yb-sam.</td>
</tr>
<tr>
<td>They beat</td>
<td>Aḥaf bū ṭaḥ-yb-sam.</td>
<td>I went</td>
<td>Az ṭi ṭaḥ-yb-sam.</td>
</tr>
<tr>
<td>I beat (Past Tense)</td>
<td>Ṭaḥ-yb-sam.</td>
<td>Thou went</td>
<td>Ti ṭi ṭaḥ-yb-sam.</td>
</tr>
</tbody>
</table>

230—Örnsæl.
<table>
<thead>
<tr>
<th>English</th>
<th>Urdu</th>
<th>English</th>
<th>Urdu</th>
</tr>
</thead>
<tbody>
<tr>
<td>213. He went</td>
<td>Afsa tašk.</td>
<td>220. I have beaten his son with many stripes.</td>
<td>Afsa taš-taškān ābāt pā- 7et đāt.</td>
</tr>
<tr>
<td>214. We went</td>
<td>Majh tašawk-rān.</td>
<td>221. He is grazing cattle on the top of the hill.</td>
<td>Afsa bā taš-tāf tāmār laar sa-   māl bāt.</td>
</tr>
<tr>
<td>215. You went</td>
<td>Tyūs tašawk-rāt.</td>
<td>222. He is sitting on a horse under that tree.</td>
<td>Afsa bā tā-yānār laar tāf-   wān tā-damār 5ayn.</td>
</tr>
<tr>
<td>216. They went</td>
<td>Afsa tašawk-rān.</td>
<td>223. His brother is taller than his sister.</td>
<td>Ta-fā n-marā tāf-fā i- khwar-lāšt dī 7īt hā.</td>
</tr>
<tr>
<td>217. Go</td>
<td>Tašw-rān.</td>
<td>224. The price of that is two rupees and a half.</td>
<td>Ta-fā n-qemāt tā dīt hām 5um 5upiya hā.</td>
</tr>
<tr>
<td>219. Gone</td>
<td>Tašb-rān.</td>
<td>226. Give this rupee to him</td>
<td>Hā 5upiya hā-fā hār 5ab.</td>
</tr>
<tr>
<td>220. What is your name?</td>
<td>Turk-tā tār ūm hā.</td>
<td>227. Take these rupees from him.</td>
<td>Afsa 5upiya rūt hā-fā ābāt mas 5ab.</td>
</tr>
<tr>
<td>221. How old is this horse?</td>
<td>Ho yānūp al tā-rūm ām hā.</td>
<td>228. Beat him well and bind him with ropes.</td>
<td>Afsa sīr dām, wa pā-5a-5wā-  5al bāt.</td>
</tr>
<tr>
<td>225. The son of my uncle is married to his sister.</td>
<td>Tur-mun n-tā-kawān tā-5 tābāk a-khwāf tābāk hā.</td>
<td>232. From whom did you buy that?</td>
<td>Afsa dī lā tū-kūk lāst  5ab-  yānār hā.</td>
</tr>
<tr>
<td>226. In the house is the saddle of the white horse.</td>
<td>I-nār bār al tamāw-yānār  5bān hā.</td>
<td>233. From a shopkeeper of the village.</td>
<td>Ta-khāl tā-dākātār hār.</td>
</tr>
<tr>
<td>227. Put the saddle upon his back.</td>
<td>Ta-fā ābāt hām tā-  5awr 5aw.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
VOCABULARY.

In the following Vocabulary, words are arranged in the order of their consonants without any regard to their vowels. The latter come into consideration only in cases in which the same consonant or consonants are followed or separated by different vowels. Thus the different words containing the consonants 't' will be found in the succession 't, tar, tør, tar', 'tara, tir, tür, and tür'. On the other hand, all words beginning with vowels are arranged together at the commencement of the Vocabulary, their mutual order being determined by their consonants. Long vowels are not distinguished in alphabetical order from short ones, except where the difference between two words depends only on such variations. The inverted comma indicating the letter 'ain' is not taken into consideration as affecting the order of words, and a similar principle has been followed in the case of diacritical marks. Thus, t and ù, and r and r, are in each case considered as the same letter, so far as alphabetical order is concerned.

The vocabulary contains all the words found in the preceding grammar, and also all those mentioned in Gulam Muhammad Khan's Qase'id-â-Bargisä. A reference is given to every place in which each word occurs. An Arabic number, by itself, indicates a section of the grammar. Thus, for a-nasb, in article 1, we have 'luck, fortune, 143, 169 (146)'. This indicates that the word, with these meanings, will be found in sections 143 and 169(see sentence 146) of the grammar. A Roman numeral indicates the number of a specimen. Thus (see i-d, under i, 1) I (7), III, indicates that the word is found in the 7th verse of the first specimen, and in the third specimen. If an Arabic numeral is preceded by 'No.', the reference is to the List of Words and Sentences on pp. 247ff., the numeral being the number in that list. If an Arabic numeral is preceded by 'Gh.,' the reference is to the page and line of Gulam Muhammad Khan's Qase'id-â-Bargisä.

So far as is possible, I have stated the gender and have given the plural of every substantive and adjective noun quoted, and have given the principal parts of every verb. As regards transitive verbs ending in an'ak or ayak (see Grammar, §§ 29, 30) the feminine of the past participle ends in an'ok or ayak. In his list of Verbs on pp. 184ff. of his Qase'id, Gulam Muhammad Khan gives only the feminine forms in an'ak. For the sake of completeness I have throughout added the forms in ayak, though it should be remembered that these latter are rarely used (see Grammar, § 37). Also, as authorized by Gulam Muhammad Khan (p. 184, l. 9) when he gives only one form in an'ak or ayak, I have added the corresponding alternative form in ayak or an'ak respectively.

A large portion of the Vocabulary of Ormuri is common to it and to Pashto. Those words that also occur in the latter language I have indicated by the letter P. It is not to be inferred that words so marked are necessarily Pashto in origin. For instance, the letter P after the word qualam indicates merely that the word also occurs in Pashto and has been borrowed from that language, although, of course, it is Arabic in its ultimate origin.
The following is a list of the principal contractions employed in the following pages:—

- ab., above.
- abl., ablative.
- adj., adjective.
- adv., adverb.
- acc., acquisitive.
- Ar., Arabic.
- bel., below.
- card., cardinal numeral.
- cf., compare.
- com. gen., of common gender.
- cond., conditional.
- conj., conjunction.
- def., definite.
- dim., diminutive.
- f. or fem., feminine.
- fut., future.
- gen., genitive.
- Gh., reference to page and line of Ghulam Muhammad Khan's Quaṣ'a'id-e-Bargistā.
- imperf., imperfect.
- imprv., imperative.
- interj., interjection.
- interrog., interrogative.
- intr. or intrans., intransitive.
- loc., locative.
- m. or masc., masculine.
- No., number in the List of Words and Sentences on pp. 347ff.
- omonat., onomatopoeia.
- ord., ordinal numeral.
- P., Pashto.
- pass., passive.
- perf., perfect.
- pers., person.
- pl., plural.
- plnp., pluperfect.
- postp., postposition.
- p.p., past participle.
- preps., preposition.
- pres., present.
- pron., pronoun.
- pronom., pronominal.
- Prs., Persian.
- sg., singular.
- s.v., under such and such a word.
- s.vv., under such and such words.
- tr. and trs., transitive.

Words beginning with a vowel or 'a-in.

-a, in an a, no, see an, 1.

-a, the prefix of the definite article, 5, 97, et passim. For its force when used with the genitive of a demonstrative pronoun, see 97. Used with names of cities, 5. This article is often employed with abstract nouns, and is then usually not translated in English. Thus, a-bāḍāri, wakefulness, 82: a-bahtar, expenditure, 87; a-bāšā, virtue, 26, 87, 143, 169 (115); a-nāshū, hope, fortune, 143, 169 (145); a-pāṣaft, abstemiousness, 79, 81, 82; a-rākht, the truth, truth, 77, 104, 169 (185) (see, however, rākh); a-išqā, contrition, 148, 169 (134); a-taka, greed, 83.

-a, 1, for see after a consonant, postulates existence, see wi or wai.

-a, 2, or -a, pronominal suffix of the second person singular, indicating the subject of the past tense of an intransitive verb, or the object of the past tense of a transitive verb, 26a, 46, 46, et passim.

-a, 3, or, after a vowel, sas, pronominal suffix of the 3rd person singular, see sas, 2.

-a, 4, or -a, suffix of vocative, 10, 98.
VOCABULARY.

-ā, for ḥā, 3, q.v.
-ā or ṣā, suffix of vocative, 10.
-āi, interj., calling attention.  
-āi laucinat-ā, O madman, 96, II. Cf. 7, 2.
-āi, particle of emphasis used with singular nouns, the corresponding word used with plural nouns and singular nouns of multitude being dr, passim. For the rules as to the use of these particles, see 78, 79, 99-102, 111-154. Used by itself, āi represents an indefinite object (of a transitive verb) not mentioned, 100, 155A.
-āi, pronominal suffix of the second person plural, indicating the subject of the past tense of an intransitive verb, and the object of the past tense of a transitive verb, 20a, 45, 46, et passim.
-ē or -a, see -ā, 2.
-ē, 1, interj., calling attention, O ! 95, I (2, 8, 11, 21). Cf. āi, 2.
-ē, 2, or i, suffix of vocative of feminine nouns, 10.
-ī, 1, preposition of locative, on, 10, 12, 108, et passim. This preposition is not used with proper names of persons, or with substantive pronouns indicating persons. In such cases ḫā or ḫā is used instead, 10, 17, etc.

With a noun the preposition often forms an adverb or a postposition. Such are i-bēṣ, up, above, 74; outside, externally, 74, 108; i-g, here, 27, 74, 122, 123, 169 (186), I (7), III; hither, 27, 74; i-d-i, here to it, in this direction, 74, 122, 169 (135); i-dāwa, below, beneath, 74, 230; i-khwarint, on the right, 74; i-mukh, first, 16, in front, 74; before, Nos. 90, 238; i-mukh insan, before, I (2, 11); i-in, in the house, at home, 74, 85, 108, 120, 132; inside, in, 74, et passim; i-mukh, outside, 74, 108; i ... palan, in such and such a direction, 27, 74; i-āla, after, behind, 25, 74, 83, 107, 142a, 169 (180), I (3), No. 91, No. 239; i-rāst, beginning from, 82, 84; i-tar, near, 6, 74, 81, 94; i-āl, there, 27, 74, 123, 136B, I (3); thither, 27, 74, 169 (110); i-āla, there to it, in that direction, thither, 74, 77.

-ī, 2, or ē, see ē, 3.
-ēi, 1, see ēi.
-ē, 2, in ē-hā-hā, interj., used in grief, alas! 95.

ahāb, adj. inhabited, 29. P.

'Abdullāh, m. N.P. 11.

'ibādat, piety; māj pu-ibādat kān, feel affection for piety, 104. P.

ahādawāk or ahādayāk (p.p. f. ahādawak or ahādayak), to make inhabited, to populate, 29.

ahādāk [p.p. f. ahādāk; aor. 3, ahādā wā (59)]; to be inhabited, 59.

ahādayāk, see ahādawāk.

'id, a festival; zar id, the little 'id, N. of the Arabic month Shawwal, 165; sīr 'id, the great 'id, N. of the Arabic month Zil-hijja, 165. P.
i-d' namely i, 1 : i-d'-l, here to it, in this direction, 74. 128, 169 (133) ; i-d' lâst', from here, No. 223.

adâb, politeness, manners. ta-adâb pâr', for the sake of politeness, in order to teach (so and so) manners, 31. P.

'âdl, justice, 94. P.

âdam, m. (pl. âdâm-an), a man, 9 (8). P.

âdam, m., in âdam-zâd (f. âdâm-zâd), a human being, P.; lâqi-âdam (f. lâqi-âdah), human beings, men. P.

âfât, ofât, ofât, ofât, see hâfî.

aghâk (p.p. l. aghâk; sor. sg. 2, ovus; 3, ovosa; imp. voc. sg. 2 ovus, 38, 62b, 71), to adjourn, to reach, 38, 62b, 71; (of a missile), to hit (the mark), 94, 93, 147; to be born, 38, 62b, 71; pâi aghâk, to understand, 24, 144; sir aghâk, to seem good (to), to be pleasing to (Hindl eechhâ hâgât), 24. This verb, in its various uses, closely follows the use of the Hindl hâgât. Gh. 71 (11), 185 (4); pâi aghâk, Gh. 73 (15), 189 (9). Cf. gâghâk, oghâk.

agor, conj. if, No. 97. (Usually agor ka, 92, also 135a, 135c, 144.) P.

âkkâr, adv. lastly, finally, III. P. âkkâran.

âkkârât, futurity, the future state, the next world, 148, 169 (117). P.

âkhpâshai, m. a brother-in-law, a wife's brother, a sister's husband, 23, 118, 143d. Cf. kâhpâshin. P.

âkhpâshin, m. authority, power, 79, 86, 89, 92. P.


-st, used instead of -êt, q.v., when following a word ending in a consonant, which consonant is then doubled, 19, passim.

*êt, for êt, I am, see hâ, 3.

-âm, pronominal suffix of the first person singular indicating the subject of an intransitive verb in the past tense, the subject or object of a transitive verb in the past tense, or, when suffixed to a noun, the genitive, 20, 45, 46, 98, 120. It can also indicate the dative, as in êkhpâsh-âm, pleasing to me, 169 (25).

After a vowel, the vowel ə is omitted, as in a-pê-əm, my father.

îmâbá, pl. friends, I (19). The nominative singular of this word is not found in any of the materials. It is probably îmâbâ.

amîdar, a pile, heap. — koyâk, to pile up, Gh. 185 (13). P.

'asmat, action, act, carrying out, effect. i-lu'nâs téar 'asmat kânu, do carrying out on orders, obey orders, 86. P.

'imâmî, in âr 'ôshâa ta-imâmî, the good night of the imâmî, N. of the âskâr, or first ten days of the month Mu'arram, 165.

'âmûr, m. N.P., 77, 89, 91. P.

'âmûr, age, life. pu-'âmûr, (merer saw) in his life, IV.; 'âmûr-at, thy life, 94, 169; ter teim 'âmûr, how old? 27, 107, No. 221. P.
amaruweč or amarayek, (p.p. f. amarawak or amarayak, 37), to cause to hear, 30B, 37.

amaréč (p.p. f. amarak, 58; aor. sg. 2, amăr, 61B2; 3, amara, 30B, 58, 61B2, 69; entire aor. conjugated, 50), to hear, I (15), Gb. 155, 5 (where the aor. sg. 3 is written amarr³). P. amarëč³.

amarayek, see amaruweč.

-àn, pronominal suffix of any person in the plural. It is used to indicate (1) the object of a transitive verb in an aorist tense, but in this case only in the first or second person, 20B, 68, 98 (2); (2) the subject of a transitive verb in a past tense, in this case for all three persons, 20C, 47, 98 (3), 109 (97); or, when added to a substantive, the genitive, in this case also for all three persons, 20D. If this suffix is attached to a word ending in a vowel, it becomes n.

din⁴, t. a mirror, IV. P.

đun, see in.

in or ën, pronominal suffix of the third person plural, indicating the subject of an intransitive verb in a past tense, or the object of a transitive verb in a past tense, 20a, 45.

ën, see hön.

inda, in inda sal, adv. next year but one, after two years, 75.

inda, adv. the day before yesterday, 75; inda, tó-inin ëryuš, two days before yesterday, 75.

angusht (pl. angushi³), a finger; angushi⁴, thy fingers, 120, 129, 150, 168 (20).

P.

angushi, t. a ring, a finger-ring, 146, 169 (103), I (12). Prs.

injir (pl. injir³), m. a fig, 9 (7). P.

inët, postpos. governing gen. (use of, 81, 117, 120), in possession (of), belonging (to), 12, 74, 81, 107, 126, 130, 109 (31, 32); inët-m, in my possession, 81, 117, 120; inët-t, in thy possession, 81, 117, 120; inët-wa, in his possession, 81, 120.

(With di, 1) from him, from her, from it, from them, 81, 117; hence, from, 81, 117, 126; inët-m di, from me, 81, 117, 122; inët-t di, from thee, 81, 117, 122.

inar (for inët, see 1), adv. in the house, at home, within (85).

Postpos. governing loc. in (use of, explained, 55), 12, et passim; used to form a superlative, 15, 148, 169 (34). It sometimes means 'on,' as in i-rëi inar, on the road, 144, 169 (147), IV; esp. in forming a gerund, as in inë-téčèk inar, on flying, 34; inë-téčèk inar, on going, 34. Other idiomatic uses are i-mukk inar, before, I (8, 11), cf. i-mukk⁷, s.v., s. 3; i-manwe inar, in the middle, 74; i-kwe inar, mutually, 81; inar-di or inar-da, in me, in us, in thee, or in you, 85; inar-ve or inar-we, in him, in her, in it, or in them, 85; on it, 85, 147. Cf. winar.

mënc, card. nineteen, 16.
numi, ḫayi, anūhēk, see kawēk.

āqēl, sense, wisdom, 58, 144, 160 (73), P; ḫē-āqēl, stupid, 164. P.

-ēr, used instead of īr, q.v., when following a word ending in a consonant, which consonant is then doubled, 19, et passim.

orēkē, see rēkē.

armān, m. sorrow, regret. Used as interj. armān, alas! 100; armān ḵā, would that! 54, 97. P.

īvīsē, postpos. governing loc. from, beginning from, 82, 84. See i, 1.

āvāt, adj. (f. the same), wide, broad, 19, 150, 160 (70). — kāyēk, to loosen, make wide, expand, Gh. 185 (14). P.

āvēt (pl. āvētē), m. a Persian wheel (for irrigation), Gh. 218 (14). P. orhēt.

ārē, a petition, 58, 144, 169 (83). P.

āshē, m. pl. āshē, āshē, pl. āshē, a camel, 7, 21, 152, 169 (33). P.

asēnē, m. an acquaintance, friend, 169 (181). P.

āshērēt, f. a sign, wink, hint, signal, 135B, 169 (186). P.

āshē, see āshēk.

asē, card. eighten, 16.

āshēkē (p.p. t. āshēkā; acc. 2 and impf. 2, āšēt, 61B3; acc. 3, 61āta, 58), to remain standing, to be standing, to stand, to be upright, 89, Gh. 158, 9.

asē, adv. this year, 75, 148, 169 (191). P.

āsēnān, m. the sky, heaven, I (8, 11). P.

āšēk (pl. āshēkē), m. barley, 9 (9).

āsār, m. a mark, sign, trace, indication, 148, 169 (170). P.

āvēk, adj. fresh, freshly made (of ḫē), 169 (121). (The meaning of this word is doubtful.)

ūstād, m. a teacher, a preceptor, 15, 83. P.

-āt, a pronominal suffix of the second person singular, indicating (1) the object of a transitive verb in an aorist tense, 20b, 66, 98 (2); (2) the subject of a transitive verb in a past tense, 20c, 47, 98 (3); or (3), when added to a substantive, the genitive (20d). Passim in all three uses. If the suffix is added to a word ending in a vowel it becomes ī.

ātāl, adj. unemployed, out of work. — kāyēk, to stop a person at work, Gh. 185 (19). P.

ānē, occasionally used for a, 3, instead of sa, 2, after a consonant, 20h.

anā, card. seventy, 16.

ī-ātē, see i, 1. ī-ātē kī, thither, 169 (110); ī-ātē ī, there to it, in that direction, thither, 74, 77.

āvērēnākāt, or āvērēnākāt, m. a hearer, 33E. P.

āvē, ū. a privy, 159.

āvēs, āvēsā, see āghēk.

āvēsē, card. seventeen, 16.

āvē, ord. first. āvē ĸhēkā, N. of the month Raḥī'ūl-awwal, 165. āvē ĸhēkā-nim-rēsē, a certain time of the day, 2 r. m., 167; āvē ĸhēkā-ninā ṣāḥēm, the hour after sunset, 167; āvē ĸhēkā-ninā ṣāḥēm, the first watch of the night, 167. P.
VOCABULARY.

as or hōz, pron. 1st pers. I, passim. Declined, 17. Sing. instr. pa-mun; loc. kū-mun, 17, 80, 88; kū-mun gīraw, with me, I (21); kū-mun iza-, on me, 86; kū-mun iki, for me, 6, 169 (114); (angry) with me, 100 (62); kū-mun kī, to me, 82, 116, I (19); kū-mun lōst, from me, 18, 83; gen. tar-mun, of me, my, 6, 17, 78, 81, 94, 107, 118, I (2, 7, 21); tar-mun khun, my own, 21, 152, 169; pl. nom. mākh, we, 17, 39, 70, 100, 113, 122, 123, 126, 129, 130, 132, 135 A, 142c; loc. kū-mākh kī, to us, 82, 116; bē kū-mākh, except us, 80; gen. tar-mākh, 107, 115. The genitive preposition of this pronoun is tar, not na, and the locative preposition is kū, not f, 1.

şi`, f. a necklace, a necklet, 142, 168 (115). P.

ažhan (pl. ažhun), m. a ceremin millet, chīna, Gh. 223 (6).

iza-, postpos. governing loc. (use explained, 86), on, passim. iza-zi or iza-da, on me, on us, on thee, or on you, 86; iza-zi or iza-za, on him, on her, on it, or on them, 86. Cf. iza-zi.

B

bā, bā, see bābā.

boi`, price, value, cost, 118, 169 (115). P.

bē, 1, prepos. without, except (use explained, 80). It is prefixed directly to a noun substantive, as in bē zarā, except a man. With a demonstrative pronoun, the latter is put into the oblique form, as in bē f, without that. With a personal pronoun, the latter is put into the locative, as in bē kū-mun, without, or except, me, 86. Cf. 26, 90, 125. bē may be combined with pa-se, except, as in bē Khudā pa-se, except God, 88.

bē, 2, privative particle. P. Used as a prefix, it converts a noun substantive into a negated adjective. A short i is generally added to the noun in such cases, as bē-fikā, without anxiety, from fikā, anxiety (164), but this seems not to be done when the compound is borrowed ready-made from another language. Gh. 32 (4) is by no means clear on the point. The following examples of the use of this particle appear in the foregoing pages:—bē-ayl, without sense, stupid, 164. bē-bāri, rootless, 164. bē-din, irreligious, 82. bē-fikā, free from anxiety, 164. bē-gāla, without sorrow, free from sorrow, 164. bē-bāi, fruitless, 164. bē-pa-reed, unconsidered, 26, 73. bē-ra-hi, marvelous, 164. bē-shāki, adv. without doubt, certainly, 77, 104. bē-shām, fasting, Gh. 166 (9). bē-sūr, fasting, Gh. 106 (9, 10). bē-wāki, waterless, 164.

bī, 1, see bībā.

bī, 2, bībā, or bīpē (plur. bīy, 26), pronom. adj. other, 20, 78; another, 75; bī kāk, anyone else, 20, 75, 78, 79, 99; this compound takes aī, not ai, as an emphatic particle, 90. bī mahālāg, other people, other persons, 20, 90; bī gāhā, the day after tomorrow, 75; ināsān tomin bī ryūs, the day before yesterday of yet another day, two days before yesterday, 75.
As adv. (account of use, 89), in the second place, also, moreover, bi, 89, 152, 160 (11); biké, 89, 143, 160 (51); again, bígó, 89, I (14, 21).

bó, adv. near, 74, 87, No. 87; bò añ dek, come near to me, i.e. come here, 129, 160 (149); t-mar ki bò, near the house, I (15).

bó, verbal particle used to form the imperfect (28, 48), and the present (28, 64). It may be optionally omitted in the case of nominal verbs in moṭh or ayók (29). Regarding its use in the imperfect when it follows the verb, see 48. An example of this will be found in 169 (121). The particle occurs passion.

bód, adj. bad, evil, 24, 35, 144, 156; bad-khōi, unmannered, ill-tempered, 160, 169 (38); bad-khairi, evil expenditure, debauchery, I (3); bód-nám, of bad reputation, 24. P.

bód, wind, 147, 169 (34). P.

bód, badness, 156. P.

bodh-khōi, a bribe-taker, one who takes bribes, 148, 169 (54). P.

bod, concealed. — kagék, to conceal, hide, Gh. 187 (4).

bod, exchange, Gh. 156 (11). P.

bod, to exchange; to twist, be rolled up, Gh. 186 (11).

bō-din, see bō, 2.

bēdári, f. wakefulness, 82. P.

bēdshāh, m. a king, 75, 79, II. P.

bēdiyā, f. a wilderness, 8 (4). P.

bēgh, a garden, 162, III. P.

bēgh-girai, m. a small garden, dīm. of bēgh, 162.

bēghair, prepos. governing loc. without, except, 80. P.

bagar-sāl, impetuous for the mare (of a horse), 157.

bēghā-sāl, a forced labourer, 157. P. bēghā.

bīhē, see bō, 2.

bōk, see bōk.

bōk, see bēk-bēk.

bāk, f. a share, a portion, I (2); used to form fractions, as in sīrāim bāk, a third; esāma bāk, a fourth, a quarter, 16. P.

bhākārī, adj. of or belonging to Būkhārī, 163.

bhākāh, m. N.P. 134, 142b. P.

bhāk, see bāk.

bhāk, m. N.P. 77, 89, 132. P.

bīl, adj. in good health, well, 1, 17; a-bīl gāt, the condition of good health, 143, 169 (140).

bol, kindled, burnt. — kagāk, to kindle, set alight, light (a lamp, fire, etc.), 146, 169 (4, 166, 183). P.

bolbol (pl. bolbol), m. a nightingale, Gh. 282 (10). P.

bolk, moreover; may rather, but, on the contrary, 91. P.

bolkhi, adj. of or belonging to Bolkh, 163.

balswāk or balayāk (p.p. f. balawāk or balayāk), to set alight, to kindle, Gh. 186 (19). P. balawāt.
VOCABULARY.

błogłék (p.p. f. blazhak; aor. 2, błęhlę; 3, blază). to make over, to give in charge; to instigate. Gh. 186 (9).

b'm, see byók.

bambura (pl. the same), f. a wasp. Gh. 235 (2). P. bambura.

bumút (pl. bümúz), 9 (2). (for spelling, see Gh. 13 (11)), f. the earth, the ground,
8 (3), 9 (2); i-bümút, on the ground, 108. P. büm.

bóóár, adj. sick, indisposed, ill. 98 (1). P.

byá (pl. báyá, 9 (2)), f. an eyelash, 9 (2), 163 (30). P.

bani in bani-nádam, m. (f. bani-nádam, 7), human beings; a human being (pl. bani-
nádam, Gh. 226 (3)). P. human beings.

bún, bón, see byók.

búñy (probably bój), a scent, a smell, Gh. 187 (3). P. bój.

bánd (pl. bándi), m. a large stream. Gh. 218 (13).

bávák (p.p. f. bának; aor. sg. 2, bón; 3, bání), to throw down, to throw, fling; to insert, Gh. 186 (5).

bánuñóc or bánuñák (p.p. f. bánuñácok or bánuñák), to smell, scent, snuff, Gh. 187 (3).

bår, a door. 162; bór-bàri, doorless. 161. P. var.

bór, a load. 148, 169 (48). P.

bárri (pl. bárri), m. a half-grown calf. Gh. 227 (10).

bári, in the following: súri mahal bárri sur, a certain hour of the day, 8 or 9 A.M.,
167; Hůdú súri muit kát bárri sur, 10 or 11 A.M., 167.

barte (pl. bartei), 9 (3), m. a humble bee. 8 (4), 9 (3). P.

bý (pl. býi, 9 (7)), m. a kind of soup, 9 (7). P.

bárshi, adj. level, equal. 168 (27). P.; gu'd bárshi, proportionate, 61 (5, footnote), 67, 122; i-bzől pirág bárshi, proportionate to one's income, 87.

brágói (f. brázgót, pl. m. brágoi, f. brázgót), spotted, pied, 14 (2). P. brágoi.

bárg, the name of the language, so called by its speakers, while other people call it Ormuñ. Gh. 6 (3); ta-bárgista a-zbón, the Bárßista language, 142a, 169 (144). For the vocalization of this word, see Gh. 1 and 258, 6.

bárkak, m. a little door, dim. of bár, 162.

bárkat, m. prosperity: a-bárkat-at, thy prosperity, 169 (161). P.

bárn, m. rain. P. bárn súyk, rain fell, 92, 136c, 151.

bóy, see bóy.

brás, brási, see brńhtak, 1.

brńhtak, 1 (p.p. f. brńhták, 36; aor. sg. 2, brós, 36, 62a; 3, brás, 36, 62a; impre.
sg. 2, brós, 36, 71), to burn (intrans.), I, 10, Gh. 186 (6); brńhtak súyk, became burnt, was burnt up, 99.

brńhtak, 2 (p.p. f. brńhták, 36; aor. sg. 3, brászi, 36, 62a; 3, brászi, 36, 62a;
impre. sg. 2, brós, brón, 36, 71), to burn (trans.), to set on fire, Gh. 186, 7.

brńshék or brńshayék (p.p. f. brńshakoc or brńshayak), to cause to glitter, Gh.
186 (4).

brńshék (p.p. f. brńshak; aor. sg. 2 and impre. sg. 2, brńsh; aor. sg. 3, brńsh),
to glitter, 32, Gh. 180 (4). P. brńshédí.

brńshayék, see brńshawék.

vol. 2

3 x 2
bāvāh, m. a pimp, a wittol, 150 (this word is doubtful). P.
bāvāthā, the trade of a pimp, pimping, 159.
brazi, brāz, brāzā, brużi, see brużtāk, 2.
brāzuvek or brużyev (p.p. f. brużavan or brużvyan), to cause to set on fire, cause of brużtāk, 2. Gh. 180 (7).
bāyā, bāyś, see bāyāk, and bāyk.
bāyāh (pl. bāyāhi), f. a sparrow-hawk, 9 (2); pakī-bāyāh (pl. pakī bāyāhi), f. a kind of kite or falcon, Gh. 239 (3). P.
bāyāwātāk or bāyāyāk (p.p. f. bāyāwan or bāyāyan), to cause to give, to cause to distribute, 30B, Gh. 185 (3).
bāyāyāk (30B), see bāyāwanāk.
bāt (pl. bāti), f. a duck, Gh. 233 (5). P. bāt; a duck, bāta, a heron.
bēt, a cane, a oatman, pa-bēt dēk, to hit with a cane, to fog, No. 228. P.
bātki (pl. bātkī), f. a wild duck, 9 (2).
bātkīr (pl. bātkīri), f. a quail, Gh. 233 (12).
bāyā, bīyā or bīkā, see bā, 2.
bāyā, see bāny.
bēk (p.p. f. bāyāk, 37, 59; the aorist tenses are taken from bāyāvek, q.v. nor. sg. 2, bāyāh; 3, bāyāh, 59), to grant, to give; to distribute, divide out, 66, I (2).

bāyā or bāyāk (p.p. f. bāk, 38; nor. sg. 2, bā, 38, 62B, 65 (2); 3, bā, 38; imp. sg. 2, bā, 38, 65 (2), 71; 3, bān, 71. This verb is conjugated in full in 40), to be (the copula), passim; (with di or sa, etc.) to exist (125) (as in az-sa bāyāk-am, I was, I existed, 125; sa bāyāk, he was (there), 169 (11); di bāk, there was a fem. thing, 94, 136G); to exist, to continue, to remain (bēm, 73); to become, 130, 142e, passim. The present tense commonly indicates nature or habit, like Hindi hātā hai, as in bā bā, 24, 40, 64, 73, 151 (bā omitted). The past tense is used (1) as the past tense of the verb substantive, 30, 129, passim; and (2) to form the pluperfect, 59, 77, 90, 134, IV. The future imperfect (sū bāyāk, 61), with the p.p. of another verb, forms a future perfect conditional, as in teśēk al sū bāyāk, he would have gone, 136. The present conditional is used to form the past conditional of another verb, as in usuṭāk bāyākan (if) ... had arisen, 54; kharāk bākān, might have eaten a fem. thing, 94, 139; armān ku azzi al teśēk bāyākan, would that I had gone, 95. The future is used to form the future perfect of another verb, as in usuṭāk sū bā, he will have arisen, 52; bēr sū dēk bā, he will have come, 73.

In addition to the forms given above and in 40, the following forms of this verb appear in the grammar:

past sg. masc. 1, bāyāk-am, 20a, 50, 129, 134; 2, bāyāk-e, 20a, 129, 143; 3, bāyāk, 6, 19, 21, 26, 29, 90, 129, 151, 152, 169 (21, 23, 55, 56, 80), I (10, 14, 15, 21), III; fem. 3, bāk, 24, 38, 129, 144; pl. 1, bāk-gēm, 20a, 2, bāk-al, 30, 129; 3, bāk-ān, 20a; bāk-in, 20a, 26, 78, 90, 129, 142e, 151, 152, 168 (10), 169 (11), I (1); pres. cond. bāyākan, 136.
Aor. sg. 1, b'ma, 628; 2, b'i, 38, 618, 628, 68 (2); 3, b'ap, 38, 618, 628, 73, 78, 148, 169 (92); pres. sg. 3, b'a ba, 78.

Impv. sg. 1, b'ma, 71; 2, b'i, 38, 68 (2), 75; 3, b'ap, 71.

bīyān, the lower part of the back, the back of the waist, the loins, 168 (22). No. 43.

bīyān (pl. bīyāni, f. bīyāvī, 9 (7)), m. a colt, a foal, Gh. 227 (2). P. bīyān, bīyāwa.

bīyā, 1, pl. of bīyān.

bīyāvī, 2 (pl. the same), f. a she colt; a filly, 8 (5), Gh. 227 (3). P. bīyāwa, bīyāvī.

byēn, nor. and impv. pl. 1 of byēk, q.v.

bāz (pl. bāzi, f. bāzē), m. a falcon, 9 (7). P.

bēzi, see pakēkē.

būs (pl. būzi, būzi), m. a he-goat, Nos. 150, 152, Gh. 228, 5; a hill goat, Gh. 231 (3). The fem. of this word is bēzi, q.v. P.

bēzh, the place above or outside, 57 (12), 74; adv. prep. No. 86; i-bēzh, above, outside, externally, 74, 108; pa-bēzh, to above, upwards, to outside, 74.

bōzh, picking, choosing, Gh. 186 (10).

bōzhēk (p.p. i. bōzhak), to pick, to choose; to collect one by one, Gh. 186 (10).

bēzēn, see pakēkē.

bēzar, the arm from the elbow to the wrist, the fore-arm, 168 (28).

bēzēr (pl. bēzērē), m. a market, 9 (7). P.

bēza (pl. bēza, f. bēza), f. a spider, 9 (8).

bēzē, see pakēkē.

Ch

chā, see chia, 2.

chauk, see chauk.

chāg, adj. high, No. 135; tall, 148, 169 (35), No. 231; chāg dyō shuti, a certain time of the day, about 4 p.m., 167; chāg dyōk, he arose, I (10), Gh. 195 (12).

chigawēk or chigayēk (p.p. f. chigawak or chigawak), caus. of chigawē and double caus. of chigēk, to cause to raise, 30C, Gh. 195 (5).

chigawēk or chigayēk (p.p. f. chigawak (57) or chigayak; aor. sg. 3, chigawēi (57)), caus. of chigawēk, to cause to raise, to raise, 30C, Gh. 195 (5, 6).

chigēk (p.p. f. chigak; aor. sg. 2, chig; 3, chig), nominal verb from chig, high (trans. or causal chigawēk or chigayēk, double causal chigawēk or chigayēk, 30C), to become high, to rise; pres. sg. 3, bā chigē, (smoke) is rising, 147, 169 (150).

chigayēk, see chigawēk.

chauk (pl. chauchi), m. the yard of a village guest-house, a courtyard, 9 (8). P.

chautēk (p.p. f. chautēk; aor. sg. 2, chaut; 3, chaha), to move, proceed, go, 58; to avail, be of service, Gh. 195 (7). P. chautēli.

chār, for tsār, four, in ut māt chār sambha, the last Wednesday in the month, 165.

chār sambha is borrowed from Pers., the Ormuri form is tsār sambha, 106.

charmaṣkāi (pl. charmaṣkai), a chameleon, 8 (5), 9 (4). P. charmaṣkai.

chashm, in onfō-chashm, white-eyed, syāk-chashm, black-eyed, 164. Borrowed from Pers.

chī, 1 (pl. chīt), f. a hollow or cave in a precipice, 8 (7), 9 (10).

chī, 2 (pl. chīt), f. a roof, 8 (7), 9 (10).
da', see _ds'.

da, 1, another form of  di, q.v.

da, 2, see  dsb, 3.

dāī, 1. a nurse, 156. P.

dēō, m. a demon, a devil, No. 61. P.

dī or  da, contracted pron. of the pronouns of the first and second persons, indicating
the locative case in either number, in or on me, us, thee, or you, 19. For an
account of its use, see 123-5. wēnār (or  onār) dī or wīnār (or  onār) da, in
me, us, thee, or you, 85; wīnār (or  onār) dī or wīnār (or  onār) da, on me, us,
thee, or you, 86, 123. Used to emphasize the subject of a verb in the first or
second person which is connected with a locative, 124. With a verb substani-
tive, indicates existence (only dī, not da, being thus used), 125, 120, 180; dī
bhā, there is, 125, 26, 160 (99); dī bhāk (bhāk), there was, 125, 94, 136C; dī bhā,
he is here, 125, 99; dī bhim, they are here, 80.

dī, 1. contracted pronoun of the third person singular or plural, from him, her, it,
or them, 19. An account of its use will be found in 126. pūchhān-wa dī dhāk,
he asked from him, I (16); dī pe-khānān, acquainted with him, 104, 105 (17,
18); dī, from here, 122, 132.

With a few exceptions this word must be introduced into a sentence which
contains an ablative. It is thus used as a particle indicating the presence of
an ablative in the sentence, see 12, 83, 126. Other examples, 15, 25, 26, 78,
81, 86, 17, 122, 142d; 100 (58, 130), I (7, 13), III. For instance of the
omission of this dī, see 83, I (3, 6).

dī, 2, particle of emphasis used with plural nouns and with 99 singular nouns of
multitude, the corresponding particle used with other singular nouns being  ai,
q.v. For the rules as to the use of these particles, which occur passim, see
78, 120, 102, 141-154. Cf. 20, 135B.

Used by itself, dī represents an indefinite plural object (cf. a transitive verb)
not mentioned, 100, 102, 122, I (6).

Used with the following singular nouns of multitude, in addition to the
sentences given in 99, we have, sarhān, sheebet, and wāk, water, 90, gh馥ān,
grass, 92, 136C; bhūnāk, ashes, 169 (126); kūn, anyone, 24, 26, 78; hān,
thing, 24, 80; hōn, this much, 169 (188); tāw, how much? several, 26, 169
(187).

Regarding the use of dī, when it follows a verb in a past tense, see
101. Cf. kānābā dī-a, 140.

dī, 3, see  dsb, 3.

dū, for dyō, two, in the following:—dū-gaṣ or dyō-gaṣ, the two, both, 10; dū-sītē,
card., twenty-two, 16; dū sōh, two hundred, 16; dū sambo, Monday, 166.

dū-a, a blessing, benediction. dū-a salām, pl. salutations, 122, 169 (159), Gh.
259, 7; in this passage has dūār salām, which appears to be a misprint. P.

dūb, adj. sunk, immersed. dūb, he sunk, 152, 169 (46), Gh. 197 (12).

P. dūb (pl.  dūbe), l. a pit, a water-holes, 9 (2). Cf. P. sūbaē.

dābar (pl.  dā bare), l. a kind of pigeon, Hindostāni fūkhā, Gh. 253, 14.
VOCABULARY.

jabawčék or jabayék (p.p. f. jabawuch or jabayac; n. or. 2, jabéwi; 3, jabawči), to strike violently; to pound, Gh. 197, 9. P. jabawči.

dióči, see dákči.

dišči, seeing, sight, interview, 169 (151). P.

dóšiy' (pl. dóšiyyi), f. maize bread, Gh. 291 (13). P. góšo, bread.

dóózcárr (pl. dóózcerri), m. maize (jóózcár), 9 (7).

dég, a cauldron, a cooking-pot, 162. P.

déqčánn (pl. déqčánni), f. a fireplace for cooking, 8 (1), 9 (7), 159. P.

déqčal, m. a small cooking-pot, a little cauldron, dim. of déq, 162.

dák, see kagčči.

dík, adj. full, filled; — kagčči, kagčči, to fill, I (6), Gh. 107 (11). P.

dák, see kagčči.

dák, see dákči.

dákči (pl. dákči, 9 (9), 11; sg. voc. dákčé or dákči, 10), f. 7, 79, 118, a girl. The diminutive of this word is dákčiy', 162. Cf. dákčči.

dákčán (pl. dákčańı, 9 (7)), a shop. P.

dákčándár, m. a shopkeeper, 157, No. 241. P.

dákčiy', f. a little girl, diminutive of dák, 162.

dal, contracted pronoun of the second person, indicating the dative case, singular or plural, to thee, to you, 19. An account of its use will be found in 132. Cf. 19, 129, 144, 169 (139, 187), IV; dal ére, carry to thyself, i.e. take, 24, 90; so dal ērak, thou didst (not) take a fem. thing, 144. Regarding the position of this word in a sentence, see 139.

dálak (p.p. f. dálak, 38; n. and impv. sg. 1, dirži, 62A, 71; 2. dir. 38, 62A, 68 (9), 71; n. sg. 3, dirži, 58, 62A; impv. sg. 3, diržon, 71), to reap.

dálán (pl. dálánmi), m. a vestibule, 9 (7). P.

dów, see dówči, 3.

dóm, ord. second, 16, 165, IV.

dóm, f. the belly, No. 42; a-dóm-a, his belly, 108 (20).

dóm (pl. dómáni), a musician, a player, 26, 68, 169. P.

dómčé (p.p. f. dómčak; n. and impv. sg. 2, dóm; n. or. 3, dómaci), to ache, be painful; pres. sg. 3, bá dómči, 120, 122, 139 (1), 163 (1, 4, 34).

dómayách (p.p. f. dómayach), to cause to ache, to hurt (trans.), Gh. 197 (9).

dómčé, adj. wise, learned, 166. P.

dóm, religion; a-dóm, religion, 82, cf. a-. Cf. bó-luž, under bő, 2. P.

dóm, see dówči, 3.

dów, smoke, 147, 169 (150). P. tó, dód.

dón (pl. donči), a pool in running water, 8 (1), 9 (1). P. donči, a pond.

donči, adj. religious, 82. P.

dón, onomat. the sound of a single beat of a drum, a drum-beat, 161. P. dón, the sound of a musical instrument.

dómayách (p.p. f. dómayak or dómayak), to cause a drum to sound, 161.

dómayách (p.p. f. dómayak), to give forth a drum-beat, 161.

dómayách, see dómayách.
dumyō, the world; this present world, as opposed to the hereafter, 82, 143, 169 (117). P.
dōpyāsī (pl. dōpyāsī) f. a kind of stew, 9 (2).
dēr (pl. dēri), f. a hair, 9 (2), No. 39 ; dēr-va, his hairs, his hair, 130, 168 (5, 31).
darī (pl. darīt), f. a board, a plank, Gh. 224 (13). P. dara, a splinter.
darī, see dronak.
darū, medicine, 90. P.
dērī, dērī, see dronak.
dērī, f. a tent, a camp, 10, 82-6, 122. P.
dir, dirī, see dīlak.
drāgh (Gh. 239 (7)) or dāragh (Gh. 42 (8)), (f. drāghī, Gh. 239 (7)), adj. long.
drāgha, drāgh, 100 ; dāraghī, 166. Cf. Prs. darīz ; P. lāraghī, Avesta, darēgha-
Sanākrt dergha-
dāraghāwī, length 156.
dirūn, see dīlak.
dronak (p.p. f. dronak, 38 ; nor. sg. (62A), 1, darām ; 2, dērī ; 3, darī ; Impv. sg.
(71), 1, darma ; 2, dērī, dērī (87) ; 3, darūn), to own, possess, have, 79, 86, 87, 89,
92, 133, 108 (7). The present often appears in the grammar, but in only one case (bū dērī, he possesses, 90) is the particle bū used. In every other case (darūn, I have, 56, 144, 169 (83) ; dērī, thou hast, 56, 132, 144, 169 (73) ; darī, he has, 169 (151)), the particle bū is omitted. Cf. Prs. dārona, I have ; Wakhī,
varāheruva, I keep.
darēghī, pl. hes, 146, 169 (151). The nom. sg. of this word is not given in Gh.
It may be darēgh or (?) darēgh.
darēghī, adj. straight, straightforward, right, right-minded, just, 24. Prs. (P.
dvast).
dēronī, adj. of or belonging to Dērī, 163.
dārγbā (pl. dārγbā), m. a large river, a river, 8 (1), 9 (7) ; dārγbā liki (im.
mersed) in the river, 169 (107). P.
darsū, m. noise, sound, 1 (15).
dau, card. ten, 16.
das = dist, q.v.
dāšīh, see dāšīhī.
dāshū, a little, somewhat, 169 (45).
dāsha, m. an enemy, 87, 152, 169 (142). P.
dasum, ord. tenth, 16.
dist or (No. 32) das (pl. dist), m. a hand, 97, 107, 118, 119, 122, 142a, 168 (23.
27), 169 (49), 1 (12), No. 32 ; dist-aum, in my hand, in my possession, 125,
150 ; a-dist-anu, 120, a-dist-i-ca, 108 (24), his hands ; dist kēnu, put (a ring)
on the hand, 146, 169 (103). P. Prs. dast, Sariqūli dāst.
dēšū, m. a friend, 87, 152, 169 (142). P.
dāšīh (p.p. L. dāšīh or dāh ; nor. 2, dās ; 3, datt), to milk (a cow, etc.), 37, Gh.
197 (4).
dāshū, see dāšū.
dās, f. a lamp, 109 (183). P.
dāwa (pl. dāwā, 9 (2)), f. a daughter, 79, 118, 120, 150, No. 56, No. 100.
dāndi, the condition or profession of a nurse (dāi), 156.
diwāl (pl. diwālī), m. a wall, 9 (7), 102. P.
dīwālī, m. a small wall, dim. of diwāl, 162.
dvārie, card. twelve, 16.
dhvāsam, ord. twelfth, 16.
dvā, card. two, 16, 78, 80, 112, 120, 145, 150, 168 (14), I (1, 2). In every case it is in agreement with a singular noun, cf. No. 114; dīyā-gaṇḍ or dā-gaṇḍ, both, 16; dīyā ca aṁ or dīyā aṁ, two and a half, 16; dīyā shuts, a certain time of the day, 1:30 or 5 p.m., 167; chīg dīyā shuts, about 4 p.m., 167; gāza dīyā shuts, about 5:30 p.m., 167.
dvāra, N. of the first ten days of the month Safar, 165.
dvēk (p.p. f. dvēk, 37, 59; aor. sg. 2, dvēki, 65 (1); 3, dvēkum, 59, 68 (1); impv. sg. 2, dvēkuṇa, 68 (1)), to see, 103 (with two objects), 138, I (10, 10), IV; plup. f. dvēk buk, IV. The causal of this verb is dvēkayék, Gh. 197 (8).
dvāra (pl. dvārā), f. dry twigs, firewood, Gh. 224, 12.
dvā, dvāk, dvāki, see dzāk, 1.
dvāqā, loading, the act of loading, 155.
dvāhāwāk or dvāhāyāk (p.p. f. dvāhaukab or dvāhaukab), to cause to load, to get loaded, Gh. 197 (6).
dvāhāk (p.p. f. dvāhauk; aor. sg. 2, dāhā; 3, dvāhi), to load, Gh. 197 (6).
dvāhāyék, see dvāhauvāyék.
dvāk (f. dvāka), adj. lamed, wounded, hurt, 169 (50).
dvāk, I. m. a place, 5, IV; i-s' dvāk, in one place, together, 129.
dvāk, 2, see dzāk, 1.
dvāk, conj. for this reason, on this account, because, 27, 76; P. dzāk ka, because that, because, 169 (9), I (14, 17).
dvāk, 1, or zāk, I (p.p. f. dzāk, 35, 113, 134; past m. sg. 1, dzāk-saṁ, 76, 78, 91, 121; pl. 3, dzāk-in, 20, 78, 90, 91; perf. m. sg. 3, dzāk hi, 75; dzāk a, I (17, 20); f. sg. 3, dzāk ha, 120, 134; plupf. m. sg. 2, dzāk bhyā, 77; fut. perf. m. sg. 3, au dzāk ba, 73.

Aor. sg. 1, dzām, 62B; dzāmum, 93, 122, 136A, I (18); 2, dzai, 3, 61B4, 62B, 73, 94; 3, dzin, 24, 35, 61B4, 62B, 73, 92, 122, 136A.

Impv. sg. 1, dzām or dzāmum, 71; 2, dzai, 71, 122, 169 (135, 136, 149, 158); pl. 2, dzai or dzai, 70, 71.

This verb is often spelt with an initial s instead of dz. Thus, zōk, zōk, za, etc., to arrive, I (10). Generally used with the contracted pronouns hi or ri, dat, or kal, 122; hi dzāk (19, 24, 26, 73, 75, 78, 81, 83, 89, 90, 91, 99, 117, 122, 126), I (20)), or ri dzāk (24, 26, 73, 77, 78, 80, 89, 91, 92, 99, 93, 113, 120-2, 134, 136A, G, F, 142, 169 (135-6, 149, 168), I (14, 17)), to come, to come here; i-d'-i ri dzai, come (ri dzai) here (i-d') to it (kal), i.e. come hither, 122, 160 (135); with kal, to go, to go there, 73, 75, 91, 93, 94, 117, 122, 126, 136A, I (18); i-d' go i-w'-i dzāk bhyā, as thou gone (i-d' dzāk bhyā) also (go) there to it (i-w'-i), i.e. gone thither, 77.
DSÔK.

This verb and teêk are very similar in their meanings. The difference consists in the fact that the root meaning of dzôk contains the idea of arrival (pehîchê), while that of teêk contains the idea of mere motion (chalîò). 

dzoêk, 2, or zóêk, 2 (p.p. f. dzôk; 38; past sg. m. dzôk; 26, 81, 89, 104, 115, No. 228; perf. sg. m. dzôk hô; 91, 135A, 145; aor. sg. 1, dzûn'm; 62B; 2, dzûn, 38, 62B; 3, dzûn; 38; 62B; pres. sg. 1, bê zau'n'm, 169 (9); 2, bê zau, 169 (8); 3, bê zau, 169 (7); imperative sg. 1, dzau'n'm; 71; 2, dzau, 38, 71, No. 201; zau, 169 (63); 3, dzau'n, 71. All these forms may be spelled with a instead of dz. Thus, zôk, zau'n, etc. The whole verb is conjugated in Nos. 175f., to beat, to strike.

Cf. waxydêk.

dzôk, 3, or zôk, 3 (p.p. f. dzôk or zôk; 38; aor. sg. 1, dôm; 62B; 2, dô, 38, 62B, 85 (2); 3, dô, 38, 62B; imperative 1, d'm; 2, dôu, 38, 68 (2); 71, 168 (33); 3, dôu, 71), to propel, throw. pa-pênêk-sea dôn, propel him with the heel; kick him with the heel (i.e. of a horse, urge him on by kicking with the heel), 108 (33).

dzûn, the place below; below, down, No. 88; i-dzûn'ê, below; beneath (governs genitive), 74, No. 230; pa-dzûn'ê, to below, downwards, 74.

dzûn, dzûnê, see dzôk, 2.

dzûn, m. life, soul, spirit; self, oneself, 21, 135A, 169 (63). ñ-khuûn dzûn, self, oneself, 21, 135A, 169 (50, 123); khuûn dzûn, id., 1 (6). P.

dzûnê, dzûnt, 1, see dzêk.

dzûnt, 2, in dzûnti khoûtan, N. of a certain time of the night, sleeping time, 167.

dzûn'm, see dzêk.

dzûnûnêk or dzûnuynêk (p.p. f. dzûnuynêk or dzûnuynêk), to cause to see, to show, cause of dzêk, Gh. 197 (8). Cf. 30. The aor. sg. 3 of dzêk is dzûnê.

dzêr, sight, contemplation, regard. dzêr kayêk, to look at, Gh. 201 (5). P. zêr or dzêr.

dzêrk, see zôrk.

dzûnuynêk or dzûnuynêk (p.p. f. dzûnuynêk or dzûnuynêk), to cause to forest.

dzûnuynêk (p.p. f. dzûnuynêk; aor. sg. 2, dzau; 3, dzau'ê), to forest, be annoyed, 58, Gh. 200 (9).

dzûnuynêk, see dzûnuynêk.

dzûnuynêk, see dzûnuynêk.

dzûnuynêk (p.p. f. dzûnuynêk; aor. sg. 2, dzau; 3, dzau'ê), to look at, see, inspect (IV); to seek, search; to seek for, search for, Gh. 200 (11). The imperative sg. 2, dzauh, is used as an interjection, look! behold! 95.

This verb usually takes one of the contracted pronouns hir or ri, daf or hal, 122. In IV it takes hal.

dzûn or zûn, adj. (f. and pl. the same), much, very much, 83, 99, 109, 134, 150, 169 (126, 165, 366); (of a harvest) plentiful, 148, 169 (191).

Adv., very, 15, 150, 169 (88, 109), IV.

dzûnêk (pl. dzûnêki, f. dzûnêkî, 9 (7)), m. a youth, a young man, 148, 169 (118, 119); adj. young, adolescent, HI. Fem. dzûnêkî, f. a girl, 7. P. dzûnêk.

dzûnêm, see dzûnêk.
dzawēk or dzayēk (p.p. f. dzawak or dzayak; nol. sg. 2, dzēcī; 3, dzawī; impv. sg. 2, dzēcī, dzētē), to lead, conduct, fetch. This verb is used with the contracted pronouns hier or ri, dat, hal, 122; ri dzayēk, to bring, 122, 1426, 169 (162), Gh. 300 (6). This verb is the causal of dzēk, 1. Cf. teawēk; causal of teēk.

fē, fāi, fō, see hafo.

fahm, see mā-fahma, unintelligent, 164, a.v. nā, 1.

fikr, thought, consideration, 83. P.

fālāma, a certain person, such and such a person, so and so, 30B, 81, 123. P.

fauī, m. a beggar, a dervish, a mendicant, III. P.

fael, m. a crop, 152, 169 (60). P.

G

gā, conj., see 59, also, 75, 77, 78, 83, 89, 99, 148, 169 (92); even, 75, 79, 92, 86, 89.

gāz, m. a bedstead, 8 (6).

gāzī, see gāzī.

gāz, 1, numeral definite suffix, as in ḍīgū-gāz or ḍū-gāz, the two, both; ḍī-gāz, the three; ḍīnūz-gāz, the five, and so on, 16.

gāz, 2, postpos. governing loc. See 82, 87. With, together with, and various derived meanings given in 87. With, together with, 12, 26, 78, 82, 87, 99, I (5, 19); gundh gāz barātar, proportionate to the faulī, 61 (5, note), 122; gāz-da, with me, us, thee, or you, 123; gāz-za, with him or them, 123.

Adv. together; gāz bāk-in, they were together, they were collected, 26. Cf. avarī and avarī. P. gāz, mingled.

gāz, 3, adj. mixed, mingled, Gh. 209 (9). P.

gūdā, adv. where? in what place? 27, 74, 120; gūdā-gān... nak, never, I (19); gūdā ki, to where? whither? 120, 134; gūdā... nak, nowhere, never, I (19), IV; har gūdā, everywhere, 29; him gūdā... nak, never at all, never at any time, 26, 135A, 145.

gūdā-chargāi (pl. gūdā-chargāi), m. the hoopoe, Gh. 233 (14).

gīdā (pl. gīdari), m. a jackal, 9 (1). P.

gīdāra (pl. gīdēri), f. a she-jackal, Gh. 230 (3).

gadēk (p.p. f. gadaēk), nominal verb from gāz, 3, to be united, mixed, mingled, inserted; to dance, Gh. 209 (7). P. gadaēk?

gūdē, adv. merely, only, used to particularize a condition, 73, q.v. for examples of its use.

gāhsan, backbiting, calumny, slander, 146, 169 (182). P.

gāhsan, f. weaving, the art of weaving, the act of weaving, 156.

gāhanunai, m. one who weaves, a weaver, 33A.

gāhsanēk or gāhsanēk (p.p. f. gāhsanak or gāhsanak), to cause to weave, to get woven, 30B.

gāhsēk (p.p. f. gāhsēk, 57; nol. conjugated, 36; nol. sg. 2, gāheī; 3, gāheī; nol. conjugated with suffices, 66; impv. conjugated, 67; impv. sg. 2, gāheī or gāheī; pres. conjugated, 64; fut. conjugated, 65), to weave, plait, 80B, 82, 33A, 57, 61A1, 89 (1), 72, 155.

VOCABULARY.

2 N 2
ghosfogek, see ghufawedek.
ghok, see na-ghok; cf. ughok and usergyok.
ghati, see gardzi-ghat and mund-ghat.
ghtai, adj. silent, 169 (45). P. ghatal.
gholei (pl. the same), m. a courtyard, 9 (6), 154, 169 (105). kund-gholei, a pit, a
chasm, 9 (6). P.
ghilati, a horse's bridle, 107.
ghalai, an error, Gh. 206 (10). P.
ghalatayek (p.p. f. ghala'tayak), to cause to be in error, to deceive, cheat, Gh.
206 (12).
gham, sorrow, grief, 83, 109. P. Cf. but-gham, s.v. beth, 2.
ghana, see ghamayek.
ghumian, adj. grieved, sorrowful, 150, 169 (109). P.
ghumawedek (p.p. f. ghamawadak), to cause to fret, etc., caus. of ghamayek, q.v.,
Gh. 205 (7).
ghamayek (p.p. f. ghamawadak, 59); nor. sg. 2, gham, Gh. 205 (7); 3, ghama, 59),
to fret, chafe, worry (intr.); to be overcome; to be heavy, 59, Gh. 205 (7). P.
ghamaddi.
ghun (sg. f. and pl. ghun, 14 (1), 113, 130), hidden, 14 (1), 85, 113, 130, 133; lost,
1 (14, 21); ghun ets, please hide, 70.
ghund, a detached hill, 83, 84, 124. P. ghunda.
ghundazai (pl. ghundazai), m.a hillock, 8 (2), 9 (6). P. ghundazai.
ghundak, postpos. governing the gen., like, 81. P. ghundi, adj. like.
ghanadi (f. ghandzi, 13, No. 151; pl. ghandzi), adj. bad; ghandzi ghawek, to say bad
things, to abuse (hir, me), 92, 135C, 144.
ghundzi (pl. ghundzi), a garment; pl. 169 (143), 1 (12).
ghumawadak (pl. the same, Gh. 218 (12)), f. a watercourse, stream, canal; i-p' ghumawad
izar, (leap) over this canal, 86, 146, 169 (36).
ghap, onomat. 181, the bark of a dog, barking, 125, 150, 161, 169 (68). P.
ghapawedek or ghapayek (p.p. f. ghapawadak or ghapsyak), to cause (a dog) to bark,
161, Gh. 205 (10). P. ghapawedak.
ghapayek (p.p. f. ghapak; nor. sg. 2, ghop; 3, ghaps), to bark (like a dog), 58, 161,
Gh. 205 (10). P. ghapsa.
ghapayek, see ghapawedek.
ghar (pl. gharr), m. a cave, 8 (1), 9 (7). P.
ghrai (pl. grei), f. a fireplace, 8 (2), 9 (6), 99, 169 (126). P. nghrai, m.
gharana, noon, midday, 167. adv. at noon, 169 (158); gharwa ik, at noon, 169 (158). P.
ghra (f. ghrais; pl. ghrais), adj. black, 14 (2), 78, 90, 169, 156, 168 (31), 169
(41); subst. m. a black man, a black, a negro, 109, 162.
ghransaki, m. a little black man, dim. of ghras, 162.
ghraskalai, m. blackness, 156.
ghrashayek or ghras wyb (p.p. f. ghraswak or ghraswyak), to make black, to
blacken, Gh. 206 (12).
ghartansai (pl. ghartansai), m. a hill goat, Gh. 230 (14). P.
The fem. is gharkoimaly (pl. gharkoimaly), Gh. 231 (2).
gharawel or gharaikel (p.p. f. gharaekak or gharaekak; impv. 2, gharaewu, 133, 188 (2, 3)), to open (the eyes), Gh. 205 (9).
ghirawel or ghiraikel (p.p. f. ghiramekak or ghiraekak), to cause to roar, Gh. 206 (5).
ghirawel or ghiraikel (p.p. f. ghiramekak or ghiraekak), to cause to swerve, Gh. 205 (10).

ghoorewel or ghoreikel (p.p. f. ghoramekak or ghoreekak; aor. sg. 2, ghoreewi; 3, ghorew), to throw, propel, Gh. 206 (3). P. ghoramework.
gharwel (p.p. f. gharakak; aor. sg. 2, ghar; 3, ghare or gharre), to have open eyes, 58, Gh. 206 (6). P. gharodil.
ghirwel (p.p. f. ghirakak; aor. sg. 2, ghir; 3, ghiri), to roar (like a tiger, etc.), Gh. 206 (5). Cf. P. ghirodil, to chatter.
ghirwel (p.p. f. ghirakak; aor. sg. 2, ghir; 3, ghiri), to swerve, to go to one side, (P. ghirodil) I (19); to be concealed, hidden, Gh. 58, Gh. 205 (10).

gharwel, see gharawel.
gharikel, see gharawel.
ghirwel, see ghiraikel.
ghorewel, see ghorewel.
ghobhosh-fumbunai, m. a toothpick, 158. P.
ghusa, anger. pa-ghussen nyik, to become angry, I (18). P.
ghufi, the act of running; — kugwel, to run, Gh. 206 (12).
ghite (pl. ghitesi), f. the Indian badger, Gh. 231 (10).
ghwel (p.p. f. ghwak; aor. sg. 2, ghwakak, 61A3, 68 (3); 3, ghwaksi, 59, 61A3; impv. sg. 2, ghwakak, 61A3, 68 (3)), to speak, say, 19, 24-6, 73, 79, 82, 86, 92-3, 116, 122, 132, 136A, 146, 169 (131, 134, 155), I (8, 21). For ‘he said,’ the verb is usually put in the third person plural, ghwikim, the word ‘words’ being understood, (i.e. ‘he said words’), 135C, 144, 146, 169 (74-5, 96-7, 150), I (2, 7, 11-2, 17, 19), II, III.
ghum, m. fak (the subst.). Cf. ghumk.
ghuwardawel or ghuwardayiel (p.p. f. ghuwardawekak or ghuwardawakak), to cause to roar, Gh. 200 (6).
ghuwardel (p.p. f. ghuwardak; aor. sg. 2, ghuwardi; 3, ghuwardi), to roar (like a tiger, etc.), Gh. 206 (6). Cf. ghirwel.
ghuwardwel, to cause to swear, causal of ghum-ghuwardwel, Gh. 206 (8).
ghuwardawel, see ghuwardawel.

ghucar-ghuwcshwel (p.p. f. ghucar-ghuwascshak; aor. sg. 2, ghucar-ghuwascsh; 3, ghucar-ghuwascshi), to take an oath, to swear, Gh. 206 (8). The causal of this verb is ghucar-dwel.
ghucasi (pl. the same, Gh. 223, 11), m. grass. Even when singular, this word takes the emphatic particle di, not ai, 92, 136C, 151. Cf. P. wadi.

ghuwcshwel, see ghuwascshuk.
ghuwaššuʾek or ghuwaššuʾer (p.p.f. ghuwaššuak or ghuwaššuak; aor. sg. 2 and 3, ghuwašši), to wash, Gh. 205 (6).

ghuwaššuʾek or ghuwaššuʾer (p.p.f. ghuwaššuak or ghuwaššuak), to cause to fear, to make afraid, to frighten, Gh. 205 (7).

ghuwašši (p.p.f. ghuwaššuak; aor. sg. 2, ghuwašš; 3, ghuwaššu), to fear, 55, 61B5, 79.

ghuwaššuak, see ghuwaššuʾer.

ghuwaššuʾer, see ghuwaššuʾek.

ghwašš (pl. ghuwašši), m. a certain millet, Panicum Italicum, Gh. 223 (7). P.

ghwaššiak (p.p.f. ghuwašši, 3S; aor. sg. 2, ghuwašš, 3S, 62B; 3, ghuwašš, 3S, 62B; imprc. sg. 2, ghuwašš, 3S, 71), to fall. This verb usually takes one of the contracted pronominals: bir (or r), hal, or hal, 122; with hal, 82, 104, 122.

ghwašš (f. ghuwašš'), adj. fat, stout, 15, 85, 148, 169 (34), (all fem.). Cf. ghuwašš.

ghuwašš, 1 (pl. ghuwašši, 1), com. gen., 8 (1), a calf, ι (17, 13, 30).

ghuwašš, 2, ghuwašši, 2, see ghuwašš.

ghuwašš, ghuwašš, see ghuwaššiak.

gaʾ (pl. gaʾī, 9 (9), Gh. 222 (12)), flesh, 9 (9), 64. This word, even in the singular, takes the emphatic particle di, not a, 30, 144, 169 (155). Cf. P. ghuwašš.

giʾ, see gastak.

gal, adj. recumbent, lying down, 169 (137, 164).

gal, the shoulder, 142S, 168 (29).

gilak (pl. gilakh, 9 (9)), m. a rat, Gh. 234 (7).

gilḫuʾm, gilḫuʾm, see gastak.

gilak, see gastak.

ghuwaššuʾek (p.p.f. ghuwaššuak), to cause to transport, cause of gastak or gãššak, q.v.

goliʾ, t. a bullet, 84, 85, 147. P. goliʾ.

gilayek or gilayek (p.p.f. gilawak or gilayak), to tickle (trans.), Gh. 208 (5).

galak (p.p.f. galak; aor. sg. 2, giʾ; 3, gåʾ), to twist, spin, roll up (intrans.), Gh. 208 (6).

giʾ (p.p.f. giʾak; aor. sg. 2, giʾ; 3, giʾ), to be tickled, to feel tickling, Gh. 208 (5).

gilayek, see gilawek.

gunam, imagination, opinion. P. — kayek, to imagine (a person to be so and so), 86, 123.

gūn (27, I (19)), see kūn.

gūn (pl. gunam, 9 (7)), m. a stick, 47, 109, 119, 148, 169 (148).

gūnʾ-mirʾ (pl. gūnʾ-mirʾsī), t. a kind of skylark, Gh. 232 (12). Cf. mirʾ and tāk-mirʾ.

goššuʾak or goššuʾer (p.p.f. goššuak or goššuak; aor. sg. 2, gošši; 3, gošši), to sew, Gh. 208 (10). P. goššuʾ.

gingiʾ (pl. gingiʾi), m. the dung-beetle, the scarabæus, Gh. 235 (10). P. gingiʾ.

gunāh, a fault, a crime, 61 (5, note), 87, 122. P.

gunnam (pl. gunnam, Gh. 222 (15)), m. wheat, 125, 169 (39); ta-gunnam, of wheat, made of wheat, wheaten, 169 (184). This word, even in the singular, takes the emphatic particle di, not a, 99.

gunnam, see gun.
VOCABULARY.

gin'èk (p.p. t. gis'ak; aor. sg. gīsā, 79; impv. sg. 2, gīsē'n, 13), to consider, estimate, know, look upon, 79, 103; to look upon with respect, to show respect to, honour, 15, 83. This verb sometimes has a double object, 108. P. gis'ē.

gāp (pl. gāpī, 9 (1)), m. a stone, 8 (1), 9 (1), 47, 80, 88, 99, 125, 152, 169 (141).

gri (pl. the same, 9 (4)), m. a hill, a mountain, 8 (5), 86, 120, 229; ta-gri, of a mountain, of or belonging to a mountain, 163; ta-gri i-sur izor, on the top of the hill, No. 229.

gurā (pl. gurū, 8 (5)), com. gen. 8 (7), a kid.

girad, postpos. governing loc. See 82, 87. With, together with, and various derived meanings given in 87. With, together with, 12, 87; i-kholq gīrāf, (behave well) with people, 145, 169 (170); kā-kūt gīrāf, (do not use excess) with anyone, 169 (178); kā-kūt kūk gīrāf, in everyone's opinion, 26, 143, 169 (116). Cf. gurf, girāf.

gordan, the neck. P. gurūdan. gordan ko, put (a necklace) round, or on, the neck, 144, 168 (15).

girāf, postpos. governing loc. See 82, 87. i.q. gāf, gīrāf, q.v., with, together with, 12, 87, I (20, 21).

garīsai-phal (pl. garīsai-phali), m. a kite, a bird of prey, Gh. 232 (4).

gīrāf (pl. gīrāf), f. a centipede, 9 (2).

gurāk, m. a small kid, dim. of gurū, 162.

gram, adj. censured, reproached, reprimed, 169 (62). P.

gurū, adj. hot, 156. P.

gurū, f. heat, warmth, 152, 156, 169 (167). P.

gūn (pl. gūnī, 139), adj. precious, dear; difficult to acquire (of a language), 142, 169 (144); difficult to get, dear, costly, 156; heavy, important, momentous, 129. P.

gūnī, f. difficulty of attainment; dearness, cost, 156. P.

grānawek or grānāk (p.p. t. grānawak or grānāk), to cause to chew, Gh. 208 (7).

grānaw, f. a knot, 146, 169 (124).

grānāk (p.p. t. grānak; aor. sg. 2, grānā; 3, grānī), to chew, masticate (Indian corn or the like), Gh. 208 (7).

grānaw, see grānawek.

grāwāk or grāwēk (p.p. t. grāawak or grāwak; aor. sg. 2, grāwē; 3, grāwī; impv. sg. 2, grāwē'n, 168 (31)), to scratch. P. grāwul.

grāuwāk or grāuwēk (p.p. t. grāuwak or grāuwak), to cause to turn round, to revolve (trans.), to cause to wander, Gh. 209 (3).

grāwēk (p.p. t. grāwāk or grāwak; aor. sg. 2, grāsī; 3, grāsī), to turn round, to revolve (intr.), Gh. 209 (3); to wander about, to roam, 26, 79, 169 (128). P. gūrīdī.'

grāwēk, see grāwēk.

gās, f. a tooth, 134, 168 (11), No. 37. P. gūshī.

gūshī, adj. alone, 139. P. gūshī.

gūshī, see gašak.

gašak or gaštak (p.p. t. gašāk, 38; aor. sg.-1, gašm, 62A, or gūm, 62A, 132, 168 (6); 2 and 3, gūs, 38, 61A, 62A, 68 (2); impv. sg. 1, gūm or gūm, 71; 2, gūsm, 38, 68 (2), 169 (106); 3, gūsm, 71), to take away, transport, carry (a thing without life), 38, 61A, 62A, 68 (2), 71, 169 (106); to arrange the hair, 132,
168 (6), Gh. 209 (4); this verb commonly takes the contracted pronouns, hir (or ri), dal, or hai, 122; with hai (in a special meaning) khoway-ul ghotak-o, he has fallen asleep, he is asleep, 122, 168 (164). The cause of this verb is ghotak-o.

ghotak-o or ghotak (p.p. f. gheta, or ghetate), to cause to return, to turn (so and so) back, Gh. 209 (5).

ghotak (p.p. f. ghotak; av. sg. 2, ghot ; 3, ghoti), to turn, turn back, Gh. 209 (5).

ghotakeh, see ghotak-o.

gotak (? p.p. ?), to be fallen, to lie (upon), 168 (15). Except this sentence, there is no other mention of this verb in Ghulam Muhammad Khan's Grammar.

Cf. ghunshatok.

gates, in zaidat gates, a certain time of the day, 12.30 p.m., 107.

gotak-o or ghotak (p.p. f. ghotakeh or ghotakeh; av. sg. 2, ghoti ; 3, ghotewi), to cause to defeat; hence, to be defeated, to lose a wager or a battle, 30B, Gh. 308 (4).

gotak (p.p. f. ghotak; av. sg. 2, ghoti ; 3, ghoti) to earn, acquire; to defeat, worst, checkmate, 30B, 61A1, Gh. 308 (3). P. ghati.

gotakeh, see ghotak-o.

gotak, ghati, see ghati.

gotak-o or ghotakeh (p.p. f. ghotakeh or ghotakeh), to cause to chide, Gh. 208, 3.

gotakeh (p.p. f. ghotakeh; av. sg. 2, ghoti ; 3, ghotewi), to chide, reproach, blame, 55, Gh. 208 (8). P. ghotak.

gotakeh, see ghotakeh.

gotak (pl. the same, 168 (4)), an ear, No. 38; a-got-wa, his ear, 142a, 168 (52); a-got-wa, my ear, 132, 168 (4); my ears, 108 (4).

gota, adv. as though, as if, as one would say, 73. P.

guot (pl. gouv or gout, 9 (10)), f. a cow, 15, 85, 140, 146, 169 (34, 175), Nos. 69, 143; also m. a bull, No. 142.

gotak, m. a plough-bollock, Gh. 209 (9).


H

h, this letter is often dropped when initial, thus, we have ñ for ha, he is; ñ for h, this; ñ for am, I am; ñ for hon, so much; and ñ for hangik, to remain. On the other hand we have an initial h added in har for ar, I; cf. Avesta asans, Kurdish and T Willis ar, Ossetic or, Pashto sa.

hâ, 1, hâ hâ, or hâ ye, adv. yes, 77; hâ, 152.

hâ, 2, see hâ.

hâ, 3, or ha, or å, verb substantive, used only in the present; conjugated, 39; how used, 120. This verb is only a copula. By itself it does not predicate existence. If it is required to predicate existence then one of the contracted pronouns see, ven, or å must be used with it, 125. It is also used to form the perfect tense, 49.

sg. 1, I am, hâm, 39, 79, 113, 125-6, 129, 142c, 109 (18, 48, 77-8); ñm, 39, 1 (9, 11); 2, thou art, hai (or hâ), 39, 70, 104, 107, 118, 124, 125, 126, 129, 143.
149, 169 (1, 3, 6, 17, 62), I (21); 7, he, she, or it is, ħa, 129, 129, et passim. pl. 1, we are, ħe, 39, 49, 79, 113, 129, 129, 142c; 2, ye are, hat, 39, 129, 129, 142c; 3, they are, hini, 39, 78, 80, 111-2, 120, 123, 129, 143, 150, 169 (26-8, 31), 169 (88, 132, 143, 169), I (7).

For examples of the use of the verb substantive predicating existence, see 125. For the conjugation of the perfect, see 49.

The following examples also occur:—sg. 3, ħo, 21, 23, 25, 30, 75, 86, 91, 120, 134-5, B, 142a, 145, 147, 169 (95, 98, 180), II; ḍ, I (8, 11, 17, 19, 20); pl. 3, hini, 147.

The past tense of the verb substantive is supplied by baqā, q.v.

hat, or ḍ, see ħa, 3.

hat, 1, or hā, see ħa, 1.

hat, 2, see ħa, 3.

hā, 3, in hā-hat, interj. alas I, 95.

hā, see ħa, 1.

ḥā, see hā, 3.

hā, 1, or ṣ, proximate demonstrative pronoun, this. Also used as proximate personal pronoun, he, she, it (near by). Declined, 23. Its nom. pl. is hat or hāt. When used as an adjective its oblique form singular is p, pl. paḥ. When used as a substantive referring to animate beings its oblique form sg. is r, pl. raḥ, with a genitive sg. tar, pl. tarāt. As a substantive referring to inanimate things its oblique form sg. is ṣ, pl. paḥ, with gen. sg. ta-ṣ, pl. ta-ṣaḥ. The nominative singular is hā, which is always masculine, or ḍa, which as an adjective may be either masculine or feminine. The use of hā as a masculine substantive is doubtful. See below. In either case, the initial ḍ may be dropped, so that we may also have ṣ or ṣ. The following instances of the use of this pronoun occur in the grammar:—

sing. nom. masc. subst. this, he, she, it, hā, 15, 19, 75, 96, 92, 118, 129, 135c, 142d-3, 152, 169 (11, 58, 137), I (2). IV; opposed to haqā, that, 90, 143, 169 (80); ḍaḥ, he to him, IV; ḍaḥ, this to me, 19, 144; ḍ, I (3, 4, 10, 16, 18); ḍ, 90, 142d. It is doubtful whether ḍa in these cases is masculine. It can equally well be feminine. There is nothing in the context to show the gender.

adj. ḍa, 21, 27, 79, 93, 95, 107, 135A, 136C, 148, 148, 152, 168 (19), 169 (35, 43, 54, 66, 91, 95, 111, 139, 162); ḍa waqāt, at this time, now, 27, 75; ḍ, I (20); ḍa, 23, 77, 79, 90, 104, 107, 118, 148, 169 (19, 34, 37, 148).

fem. subst. ḍa, this, she, it (fem.), 24, 79, 90, 118, 120, 143, 144, 169 (30, 51). Cf. remarks above regarding 90 and 142d.

adj. ḍa, 15, 79, 85, 122, 147, 148, 150, 169 (70, 98, 119, 132).

obl. an. subst. ḍ, I (12), IV; gen. tar, 81, 118, 142d, 150, 169 (32), I (6, 20). ḍa ḍa-ra, without, or except, him, 80.

obl. inan. subst. ḍ, 80; pa-ṣ, here, 27, 74; gen. ta-ṣ, 27, 118, 169 (115), I (9); ta-ṣa, for this reason, on this account, 76, II.

obl. adj. f. ḍ, 86, 146, 148, 169 (15, 96, 119), IV; i-ṣ, palow, in this direction, 27, 74; pa-ṣa, in this manner, 27, 73.

pl. nom. subst. hat, 129, 142, 146, 150, 169 (29); ḍa, 129.
obl. nom. gen. to-pai, 118.

hō, 2, card. seven, 16; hō-jatō, twenty-seven, 16.
hō, 3, in 8-hō-hō, interj. alas !, 95.
hō, 4, in hō gu, sec hā, 1.

hadd, a boundary, limit; hadd lāst, (passed) beyond the boundary (83). P.

haf, afr, haf+, or afr+, remote demonstrative pronoun (22), also used as a pronoun of the third person (18). That, he, she, it. Declined, 18. The nom. plur. is haf, or afr. The oblique singular is a or afr, and the oblique plural afr. Gender is distinguished only in the sing., in which haf, afr, and a are always masculine, while haf+, afr, may be either masculine or feminine.

The following instances of the use of this pronoun occur in this grammar:—
sing. nom. masc. subst. haf, that, 83; opposed to hō, this, 90, 148, 160 (80); he, 6, 35, 39, 78, 81, 85, 94, 98 (2), 100-1, 118, 122, 125, 129, 134-5A, 142c, 169 (150); afr, that, 25; he, I (5); afr, he to him, I (19); haf+, that, 90; he, 24, 75, 76, 92-3, 103, 122, 136A, C, D, P, 138, 169 (82); afr, he, 23, 130, 137, 144; afr, he to him, I (17).

adj. that, haf, 22, 129, 132; haf+, 24, 74, 83, 85-6, 92, 130, 135A, 148, III; haf+ woql, at that time, then, 27, 75; afr+, 34, 64, 130.

fem. subst. she, haf+, 78, 113, 134, 142d.

adj. haf+, 22, 111, 120, 130, 152; afr+, I (2).

sg. obl. masc. subst. that, him, it, afr, 58, 80, 118-9, I (15); afr, 15, 78, 82-3, 86, 104, 110, 118-9, 121-2, 134, 139; 13d, 169 (58); hē afr, without that, 50; haf+ afar, without that, except that, 89; pa-fr, there, 27, 74; to-f pāfr, for that reason, 27, 76.

adj. afr, that, 22, I (15); afr, 83, 85, 107, I (4), IV; af+ palaw, in that direction, 27, 74; pa-fr+ woq, in that manner, 27, 73; pa-fr+ woq, at that time, then, I (4).

fem. subst. to-fr+ of her, her, 143.

adj. afr, that, 22, 104.

pl. nom. subst. haf, they, 39, 111, 113, 129, 130, 134, 135A, 142c, 146, 169 (96); afr, 83, 118; afr, I (2).

adj. haf, those, 22; afr, 86, I (2), 6.

haf, Saturday, 166. P. haf, a week.

hōkim, m. a ruler, commander, 160 (130). P.

hakim (pl. hakim, 80); an order, command, 82, 86, 109 (130), I (19). P.

hal, contracted pronoun of the third person indicating the dative case, singular or plural, to him, to her, to it, to them, 19. An account of its use will be found in 122. When not the first word in a sentence it is suffixed to the preceding word. If that word ends in a vowel, then the hō of hal is dropped, and all that is suffixed is the letter l. Thus, haf hal, that to him, becomes haf+ l. If the preceding word ends in a consonant that consonant is doubled, and only the h of hal is dropped. Thus, tā'ā hal, to-day to him, becomes tā'ā+ al. Regarding the position of this word in a sentence, see 139.
VOCABULARY.

Examples of the use of this word are, trepp-nd-a-dak, he made running to him, he ran to him, I (10); hal khyomtayek, he shook (his head) at it, IV; paa-yangk-h-n yak, he became with an embrace to him, he embraced him, I (10); i-manu-khal likkimm-a-l hâ zii sa, my heart is becoming for a fat tail for it, i.e. I long for a fat tail, II. In marîk'-a da kapak, he (A) cut his (B's) throat, and a-moghezi-i da koptek yak, his neck was cut, 126, the hal has the force of a dativus commodi, quasi his threat was cut for him.

Other examples are hal dzâk, to go away, 73, 74, 75, 77, 86, 91, 93-4, 117; but ri dzók, to come, as in i-d'ri ri dzai, come here to him (hal), 74, 122, 169 (135); hal gawèk, to say to him, 19, 24, 135C, I (2, 8, 11, 12, 17, 21), II, III; hal gwnaššuk, to fall down (against or into something), 82, 104, 122; khow-a-l gusalak, he has fallen asleep, 160 (164); hal na-yhalak, he went out to him, 126; I (18); hal p cheering, to give to him, 61A5, 87, 92, 136A, I (6, 18); hal tašék, to take away, 160 (8); hal terék, to go (opp. to ri terék, to come), 35, 54, 81-3, 89, 90, 95, 104, 117, 120, 129, 134, 142A, I (5), III; hal w'lab, to bring to him, II.

haluk, adj. light, not heavy, 148, 169 (43). P. halak.

halai, adj. lawful; halai kuyak, to make lawful, in the prescribed form, to slaughter an animal for food, I (13, 17, 20). P.

haluod (pl. haluod), f. a kind of sweetmeat, 8 (4), Gih. 222 (10). P.

k'm, see ka, 3.


köm, ord. seventh, 16.

kamësho, adv. always, at all times, continually, 64, I (21). P.

k'ên, interj. of warning or reproof. Ah!, 95.

hin, see ha, 3.

hôn or òn (pl. the same), pron. adj. this much, that much, so much (27); pl. this many, that many, so many, 27, 122, 144, 169 (188) (hôn), I (19) (ôn).

hênû, see hûn.

hindu, m. a Hindu, voc. wâ Hindu, 10; hindu suir mal kicap beri zar, N. of a certain time of the day, 10 or 11 a.m., 187.

hênû (f. hênû), pl. hênûs, 14 (2), adj. blind, sightless, 111, 129, 130.

handyök or hunyök (pp. f. handzuk, 38, 120, 134, or handzuk, 38; aor. sg. 2 and imp. sg. 2, hanz, 38, 62A, 71; aor. sg. 3, hanzë, 38, 62A), to remain behind, he be left behind, 120, 134; to be left over and above, to be left over; perf. sg. m. handzûk hû, 75, 79, II.

hinlawëk or hinlayëk (pp. f. hinlawak or hinlayak), to grind, 31, Gih. 214 (9).

hinvêk (p.p. f. hinâk; aor. sg. 2, hinvêk sâ, 59; 3, hinlayëk sà, 39), to be ground, Gih. 214 (9). Note the irregular form of this verb.

hinlayëk, see hinlawëk.

hiis (pl. hiiss, Gih. 230 (5)), m. a bear; wî hiis, a he-bear; gheadhiis, a she-bear,

7. P. khirë.

hênû, card. eight, 16; hênûs amin, eight and a half, Gih. 39 (1).

vol. 1.
The singular of this word does not occur in Gulâm Muhammed Khân's Grammar. It is probably hınsık, or some such word, cf. 9 (7, 9).

hınsık (p.p. ı. hınsık; s variety. sg. 3, hınsık, Gh. 214 (11); 3, hınsık), to be able to do, to be able, to can (forming potential compund verbs), 137 (where the use of this verb is described).

hımıncałık (pl. hımınca, Gh. 222 (14)), f. an egg, 8 (1), 9 (9).

hısanıtk or hısanıtk (p.p. ı. hısanıtk or hısanıtk), to cause to bray, Gh. 214 (12).

hınsık, see hınsık.

hınsık or anyık (p.p. ı. anyık, 37, 57; s variety. sg. 1, hınsık.az, 73; 2, hınsık, 61A1; 3, hınsık, 6, 30B, 37, 61A1, 81, 94, 129, 133, 154, 163 (105); pl. 3, hınsık-ın, 56, 74. The a of this verb is in ghuma, and gives merely a nasal sound to the preceding vowel. A better spelling would be hınsık; see 38, note), to remain, to continue in one place, 57; to abide, dwell, 120, 127, No. 230. In Nos. 230, 333.

hınsık (p.p. ı. hınsık; s variety. sg. 2, hınsık; 3, hınsık), to bray (like an ass), 38, Gh. 214 (13). P. wınsık.'

hınsık or hısanıtk (p.p. ı. hısanıtk or hısanıtk), caus. of hınsık, q.v. to cause to remain; to cause to dwell; to cause to be seated, to seat, 30B.

hısanıtk, see hısanıtk.

hısanıtk, see hısanıtk.

hısanıtk, see hısanıtk.

hınsık, see hısanıtk.

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hınsık, see hısanıtk.
exception kir and ri are interchangeable and have exactly the same meaning,
but ri is most commonly used with the verb dzök, see below.

Regarding the position of these words in a sentence, see 139.

Examples of the use of these words are, kir dzök, to come, 24, 26, 73, 75,
78, 85, 89, 90, 99, 117, 122, 126, I (20); ri dzök, to come, 24, 26, 68 (3),
73, 77-8, 80, 83, 89, 91, 99, 113, 129-2, 134, 136A, C, F, 142B, 169, (135-6,
149, 158), I (15, 17); but bah dzök, to go, see bah. kır ghuék, to say to me, 19,
92, 135, I (13); kir shiyék, to give to me, 142A, 144, 168 (23); kir teék, to
come, 94, 146, 169 (183), III; kir włak, to bring, to bring here, 90, 99, 144.

bir (pl. bir), m. a ram, Gh. 228 (3). P. húrai.

bir (pl. bir), f. a ewe, Gh. 228 (4). P. húra.

horgék ka, conj. if, 93. Use explained, 92, 93.

horgiz, adv. used to strengthen a negative, as in horgiz nak, not at all, 77. P.

hárán (pl. the same, 113), adj. worried, perplexed, 113, 129, 129, 142B. P.

harr, see har, 1.

bir, greed, covetousness, 12, 83. P.

hisah, an account, a reckoning, 94, 146, 109 (138). P.

hishtuk, see hishtuk.

hishtuk, card. eighty, 16.

hishtuk-iqᵃᵗᵘ, card. twenty-eight, 16.

hishtuk (p.p.f. hishtuk, 36f. nor. sg. 1, hawm, 62B; 3, scaw, 61B, 62B; 3,
hasen, 35, 61B5, 62B; IMPV. SG. 1, hawm, 71; 3, scaw, 71; 3, hasan, 71),
to read. The causal of this verb is mustawéék, Gh. 214 (13).

hishtom, ord. eighth, 16.

hishyår (f. and pl. hishyår, 14 (2), 82, 129, 142B), adj. intelligent, clever, 14 (2),
79, etc., as ab. P.

háśil, income, profit, 87. P. Cfr. bé-hášil, s.v. bé, 2.

hasan, N.P. in to-Hasan Hasin a-mài, N. of the mouth Mōhrara, 165.

haf (pl. hafül), m. a market, Gh. 221 (3). P. hafál.

háft (pl. háftan), m. an elephant, 8 (5), 9 (8). P.

halak (p.p.f. hálak, 35, IV; nor. sg. 1, shém or shayém, 62B, IV; 3, zhi, 35, 61B3,
62B, 68 (2); 3, zhi, 38, 61B3, 62B; IMPV. SG. 1, shém or shayém, 71; zhi,
38, 68 (2), 71; 3, zhi, 68 (2), 71), to leave, abandon, IV.

háft, see halak.

hit, indef. pron. adj. any, 146, 169 (129); subst. something, 26. anything, 26.

hit, nothing. hit, gudá nak, never at any time, 125A, 144; hit, kük, anyone,
26, 81, 125; hit, nak, nothing, 26, 78, 79, 125, 144, 146, 169 (61, 97); (ad-
verbially) not at all, in no way, l. (11). P.

hátyanum, see hát.

hasan, hawm, hasan, see hishtuk.

há yán, see há, 1.

hayék, see hanyék.

hyén, see há, 3.

haz, see oz.

hazm, hazái, see handcyék.
hēzir, adj. present, ready at hand. hēsir kūyēk, to make present, to bring before a person, 22, P.

jōgar, L aught. — kōyēk, to fight, 169 (72). P.

jōlād, m. an executioner, 82, P.

jōma, collection. — kōyēk, to collect, gather together, amass, I (3). P.

jūnūs, Friday, 166, P.

jūnu, canopy, the tinking of ornaments, 161.

jōng (pl. jōngō; f. jōngī, pl. jōngēk), m. a young camel, 7, Gh., 228 (15), 229 (2). P.

jōr, 1, adj. sound, well, in good health, 129, 136, 164, 169 (55), I (17). Cf. nājōr and na-jōrān, wv. nā. P.

jōr, 2, prepared, accomplished. — kūyēk, to build (a house), 136 B, 144, 169 (86); cf. Gh. 195 (4). P.

jūrmānā, m. a fine (the penalty), 75. P. jūrmānā.

jūryēk (p.p. f. jūryāk), to be made, Gh. 195 (3),


jūnāb, an answer, I (19). P.

K

ka, 1, rel. prn. who, which, what. Use explained, 24, 87, 76, 134, 169, 92, 1 (2, 6, 7, 20), III, 1; ka kūk, whoever, 21, har kūk ka, whoever, 24, 26; te kūk, whatever, 24, kūk te kūk, everything which, whatever, 24, I (21).

ka, 2, adv. when. Use explained, 75. Cf. 34, 75, I (4, 7, 10, 15, 20), II, IV; kā, since, ever since, from the time that, 75, 79, II.

ka, 3, conj. or. Use explained, 90, 86. Cf. 78, 90, 143, 169 (6, 47, 80, 140); ka, ka, whether... or, 90; ka nā, or otherwise, 90.

ka, 4, conditional conj. if. Use explained, 92, 136. Cf. 79, 90, 139, 133, 144, 169 (22); kūyēk ka, if, 92, 133; mān ka, if, 92, 133; agar ka, although, 92, 93, 145, C, 144.

ka, 5, final conj. that, in order that. Use explained, 94. Cf. 94, 140, 169 (94, 142), I (13, 20).

ka, 6, consecutive conj. that, so that. Use explained, 94. Cf. 79, 94, I (9, 11); used to give the force of an imperative, 84, 144; kān kōt kū, at the time that, 24; tān kā, as long as, 75.

ka, 7, causal conj. that, because that, because, as, 169 (93), II; dīkē kā, because, 169 (9), I (12, 14); kiyē kā, because, I (21).

ka, 8, conj. used like the Greek ἄτι, to introduce a statement or thought, after a verb of speaking, wishing, etc., 6, 81, I (2, 6, 7, 8, 12, 13, 16), II, III, IV; armān kā, would that, 54, 95.

ka, 9, in har kā or mār kā, God knows, 73. This is probably the same as ka, 10.

ka, 10, see kūyēk.

ki, 1, polite impv. of kūyēk, q.v.

ki, 2, or kīyē, interrog. adv. why? 27, 76. Cf. kī in 138, 169 (87, 123), II, III.
**Vocabulary.**

kí, 3. postposition governing the loc., interchangeable with íkí, to, into, for, 12. Use explained, 82. Cf. i-píte kí, (went) to the mountain; 120; i-khuìit kíi, (sent him) to his own fields, I (5); i-bíití kí, to the village, 122, 137, 169 (9, 83); kí-míakí kí, to us, 116; kí-maan kí to me, 116, I (10); i-khuüit kí, (said) to his own slaves, I (12); i-nar kí, to the house, 120, 134; into the house, 169 (106); i-nar kí bat, near to the house; i-kar sañi kí, (spoke) to every man, 26; i-píte kí, (said) to the father, I (2, 10); go to the father, I (8, 10); kí-líkí kí, to thee, 70; i-nar kí, thither, 169 (110).

Sometimes the locative proposition is omitted (82), as in yada kí, whither? (120, 134); mihamín kí, (suit bread) for the guest, 169 (142); sañi kí, (necessary) for a man, 79. Cf. lííi.

kí, 4. in kí-tamèd, kí-tamèd, q.v.

**ku or kí, proposition of locative, on, used only with proper names of persons, or with substantive pronouns indicating persons. In other instances, i.e., is used instead, 10, 11, 17, 18, 23, 24, 25, 26. In the following instances, the locative is almost always governed by a postposition, so that the translation of kí by 'on' is seldom correct:

Proper names.—ku- or kí-Abduláh, on 'Abduláh, 11; kí-Maháli, Sháh, on Mr. Macnally, 80, 122, 136; kí-Zaid, on Zaid, 26, 78, 90.

Pronouns.—kí-fí, on him, 18, 87, 116, 122; kí-fí, on them, 15; kí-kar kíkí, on everyone, 26, 57, 133, 143, 147, 158 (7), 160 (116); kí-kí kíkí, on anyone, 26, 83; kí-kíkí, on whom? 26, 82; on anyone, 83, 84, 146, 169 (131, 178); kí-míakí kí, on us, 80, 82, 116; kí-mánu, on me, 6, 18, 80, 82-3, 80, 88, 116, 169 (62, 114), I (19, 21); kí-yí, on this person, on him, 80, I (12), IV; kí-lí, on thee, 26, 79, 80, 83, 86, 89, 93, 122, 126, 169.

kabíb (pl. kabíbí), m. roasted meat, 9 (7). P.

kabílái (pl. kabíláái), m. a male fawn, Gh. 230 (12). P.

kabíl, N. of a town, Kábul, 88.

kabílér, adj. of or belonging to Kábul, 163.

kabílité (pl. kabílité), f. a female fawn, 9 (2), Gh. 230 (13).

kuch-mayák (pl. kuch-mayák), m. a calf, 9 (9).

kaf (pl. kafí), m. a staff, 125 (footnote), 169 (84), Gh. 223 (13).

kafí, adj. drunk, intoxicated, 40. P.

kafítarí (pl. kafítarí), f. a female pigeon, Gh. 231 (14). P. kantara.

kifílarí (pl. kifílarí), m. a male pigeon, Gh. 231 (13). P. kantarí, pers. kafítarí.

khibá (pl. khíbí, 9 (4)), 1, 9 (5), a field, 169 (37), I (5, 15).

khó, conj. but (use explained, 91), 26, 78, 91, 98, 160 (23); still, nevertheless (use explained, 92, 98; used in apodosis after aor kí, although 93, 135A; yá khó, or, yo khó, yó, either or 90.

khi, in bud-khi, unmannerly, ill-tempered, 150, 169 (38). P.

khibá (pl. khíbí), m. a well, 107. Cf. P. kúcabí.

khábar, news, intelligence. po-khábar, cognizant of, abl., 104, 126, 169 (17); khábar (with kí), (to be) cognizant of, acquainted with, 104, 126, 169 (18) (in this khábar is treated as an adjective). P.
Khuḏaē, m. God, 19, 60, 83, 143, 169 (140). Voc. wō Khuḏāa or wō Khuḏāē-ā, O God!, 10. P.
khi̱dmät, service, I (19). P.
khafa, adj. angry, 129, 142c, 148, 169 (47, 48). P.
khaṯtā, adj. empty, void, free (from), 12, 83. P.
khaṯṯi, 2. N. of the month Žīl-ga'da, 163. P. The eleventh month of the Ōrmūrī calendar.
khela, adj. ignorant, 79, 129, IV.
khail, people, mankind, 24, 95, 123, 144-5, 169 (147, 170). P.
khałēs, adj. free, liberated. — kayaēk, to release, 21, 135A, 160 (123). P.
khaławēk or khałavēk (p.p. f. khulañwañ or khulañyañ), to cause to fall, Gh. 195 (11).
khi̱lēk (p.p. f. khilēk; n. sg. 2, khiḻ; 3, khiḻi), to fall (as leaves from a tree), Gh. 196 (11).
khaławēk, see khulañwañ.
khān, 1. (pl. khanē), a laugh; pl. laughter, 34, 169 (169), II. P. khandā.
khan, 2. khanā, see khanak.
khan, m. a lord, a prince, an Afghān title, 148, 169 (20). P.
khanā, a house, a room. taźharāi-khānā, a bathroom, 139. P.
khan, murder. — kayaēk, to commit murder, 94, 144, 169 (93). P.
khanak (aor. sg. 1, khānem, 62B, II; 2, khan, 38, 62B, II; 3, khānē, 38, 62B, IV; impv. sqg. 1, khanem, 71; 2, khan, 38, 71; 3, khānōn, 71), to laugh, IV, and as above. This verb is not mentioned in Ghalūm Muḥammad Khān's list of verbs, and he nowhere gives the p.p. f. P. khandaī.
khārī, reflexive pron. own, 156. This word is borrowed from P. The corresponding Ōrmūrī word is khwāi. P.
khālāwañ, relationship, family connexion, 156. Cf. khwajigirī. P.
khvā, khvā, see khvanak.
khar (pl. kharī), f. a she-ass, a jenny-ass, 8 (7), 9 (5), Gh. 227 (5). P. khara.
khar (pl. kharī), m. an ass, 8 (7), 102, No. 74. The f. of this word is kharī (pl. also kharī), and the diminutive khargāi, 162. P.
khir (f. the same), ārāh, dust-coloured, 18. P. khārī.
khvāri, dirt, 163. P.
khor, 1, an eater, in dəḏē-khōr, an eater of bribes, a bribe-taker, 169 (54); sarai̱-khor, a man-eater, a cannibal, 160. Prs.
khōr, 2, open, expanded, loose, Gh. 169 (9, 11). P.
khura, khurī, see khvañwāñ.
kharāh, adj. bad, 148, 169 (139). P.
kharañwāñ (pl. kharāñwañ), f. a musk-melon, 6, 9 (2), 144, 169 (122), Gh. 224 (3).
kharañwāñ, P. kharañwañ.
khorī, expenditure, in bōḏ-khorī, evil expenditure, debauchery, I (3). Cf.
kharī. P. kharañwañ.
kharījī, m. a little ass, a young ass, dim. of kharī, 162. P.
kharīñwāñ (pl. kharīñwañ), f. kharīñṉ̃ī, pl. kharkhūñwī, pl. kharīñṉ̃ī), an ass's colt or filly, 7, 9 (2), Gh. 227 (6, 7).
VOCABULARY.

khr°m, khur°m, khrin, khrin, khrin, khrin, khrin, see kholok.
khrin, adj. dirty, 103. P.
khar°t, expenditure, 87. P.
khartaunokai, m. a spender, 336E. Borrowed from P.
khur°wëk or khur°yëk (p.p. f. khur°wëk or khur°yëk), to feed. Causal of kholok, to eat. Also written khur°wëk.
khryën or khuryën, see kholok.
khryyäï (pl. the same), f. a gutter, 8 (5), Gh. 221 (7).
khshini, f. a wife’s sister, 120. P. khwoshi. Cf. akhshhai.
khier, m. a father-in-law, 120. P. skhar; Prs. khunar.
khäjä, a sin, a fault, 1 (8, 11), P.
khit (pl. khitt), m. a sheet, 9 (7), 109.
khutan, N. of a certain time of the day, bedtime, 167. awval khutan, early bedtime, 167; zuuni khutan, sleeping time, 167. P. mäkhutan.
khätt, an epistle, a letter, 6, 109 (114). P.
khätt, see khit.
khovëi, in khova yëk, to fall, 99, 130, 109 (5), 109 (125), Gh. 196 (3, 10).
khovëi, reflexive pron. (corresponding to P. khovî and Hindi opan), own, use explained, with examples, 21, cf. 156; my own, my, I (19); thine own, thy, I (9); his own, his, 21, 86-7, 109 (95), I (2, 3, 5, 8, 10, 12, 19), IV; i-khovëi iner, mutually, 21; pa-khovëi, by oneself, by means of oneself, 79, 104; of one’s own accord, 21; khovëi dzën, one’s own soul, oneself, 21, 133A, 109 (99, 123), I (6); yar-mun khovëi, my own, 21, 152, 169 (33).
khwaiyëri, relationship, family connexion, 156. Cf. khovarëi.
khvalok (p.p. f. kholok: aor. sg. 2, khvri or khr); 3, khur° or khra, 38, 63; impvr. sg. 2, khur°m or khr°n; 3, khur°a, khur°m, khur°n, or khr°n, 71. In khuri, etc., of the aor. and impvr. the ° is pronounced, 38. Past conjugated, 46, with double suffixes, 29a, c. 47; imperf. 48; perf. 49; pluperf. 50; fut. imperf. 51; fut. perf. 52; pres. cond. 53; past cond. 54; aor. 62; with suffixes, 29b, 66; impvr. 71), to eat, 31, 32, 36, 44. P. khvairî. Other occurrences of this verb, in addition to those mentioned above, are:—

Verbal noun, kholok, the act of eating, 32; p.p. kholok, 31, 36; f. kholök, 36; passive, kholok yëk (f. khvalok suk), 31.
Past, m. kholok, ate, (in various persons), 5, 6, 77, 92, 97, 98 (2), 100-1, 135, 135A, 136C, 138; f. kholok, 6, 12, 75, 99, 100-1, 135; pl. kholök, 98 (2), 100-1, 135, 135C; imperf. m. 136D, 140; f. II; perf. f. kholök s, i. (20); m. kholök bë, 136B (in conditional sentence); pres. cond. masc. 136D, F; past. cond. m. 136D, G; f. 94, 136G.
Aor. sg. 1, khur°mun, 62B; 2, 61B3, 62B, 68 (2); 3, 61B3, 62B, 69, 136A; pl. 1, khuryën, 1 (13); pres. 1, khur°m bu, 100, 132; khur°m-at bë, I eat thee, 100; 2, 169 (154); sg. 3, 64, 77, 98 (2), 130B; pl. 1, khuryën bu, 100; 3, khurin bë, 100, I (8); fut. sg. 1, khur°m en, 136C.
Impvr. sg. 2, khur°m, 68 (2), 90; khur°n, 36, 38, 66 (2), 69, 77; khram, 69.
The causal of this verb is khwrəwəχ or khyorwəχ.


khwəɾ, 2, in the following names of Mūsalmān months, 165 —

awwal khwəɾ = Rabi‘ul-awwal.
\[\text{dim khwəɾ} = \text{Rabi‘u’s-sānì.}\]
\[\text{shāban khwəɾ} = \text{Jumādul-awwal.}\]
\[\text{tīlkhわr khwəɾ} = \text{Jumādul-gānì.}\]

The third, fourth, fifth, and sixth months of the Ormūrī calendar.

khwəɾi, labour. — kəyék, to labour, to work hard, 94, 118, 169 (94). P. khwəri, poverty; khwər kəwər, to strive, to take pains.

khwəɾi, food, eating. — kəyék, to eat food, to eat, perform the act of eating, 115, 168 (14).

khwəɾkəri, m. a sister’s son, a nephew, 7, 120, 134. P. khwəraqi.

khwəɾkəri, f. a sister’s daughter, a niece, 7, 120, 146. P. khərdən.

khwəɾi, on the right (not left); pa-khwəɾi, towards the right.

khyərtəwəχ or khyərtəyəχ (II, IV) (p.p. f. khyərtəwət or khyərtəyət; impre. sg. 2, khyərtərəχ") to cause to shake, to shake, wag (trans.), 77, 133, 168 (12), II, IV.

khyərtərəχ (p.p. f. khyərtət; norn. sg. 2, khyərtə; 3, khyərtəi), to shake (intrans.), Gh. 195 (9). P. shərəχt, to shake.

khyərtəyəχ (II, IV), see khyərtəwəχ.

khyərəwəχ or khyərəyəχ, see khyərəwəχ.

khəsəi, adj. idle, free, without occupation or employment, 169 (128). P. khəsəi.

Perhaps the khesəi of Gh. 227 (5) is a misprint for khəsəi.

khəsə (pl. the same, 129), adj. pleased, happy, 129, IV; pleasant, pleasing;

khesərə, pleasing to me, 206, 148, 169 (26). P.

khesə, happiness, gaiety, I (13, 19, 21); pa-khesə, happily, I (14). P.

khəsərə, II, IV, see khesə.

khesə or khesərə, see khesə.

khəzəi, adj. sweet, (m.) 154, (f.) 80, 148, 169 (51, 153). P.

kəzə. Cf. khesəzi.

khesərə or khesərə (p.p. f. khesərə or khesərə; norn. sg. 2, khesərəi; 3, khesərəi), to open, unfold (trans.), Gh. 195 (8).

khesə, m. a dream, 82; sleep. khesə kəyék, to sleep, 125A, 144, 169 (60); khesə-kəwəl gəstək-a, he has fallen asleep, he is asleep, 122, 169 (144). P. khəb, Prs. khebāb.

khesəzi, sweetness, 156. See khesə.

kək, I, interrog. pron., referring to persons, who? 25; cf. 107, 145, 148, 169 (1, 7, 47); loc. kə-kək ək, to whom? 82; gen. tar-kək, of whom? whose? 25, 107, 118, 148, 149, 169 (3, 10, 14, 19, 37, 91, 120, 146); tar-kək əüa, in whose possession, belonging to whom? 13, 150, 169 (31).

kək, 2, indefinite pron., see 20; anyone, 20, I (6); someone, 20, 151, 151; loc. kə-kək icər, on anyone, 80, 146, 169 (191), kə-kək girof, with anyone, 169 (178).
As adj. any, some, a certain, a, or an, 6, IV.

*bi kuk,* anyone else, 26, 78-9, 99; *har kuk,* everyone, 99; loc. *kū-har kuk girāf,* in everyone’s opinion, 26, 57, 143, 169 (119); *kū-har kuk lāi,* to everyone, 26, 133, 147, 168 (7); *har kuk ka,* whoever, 24; *kīs kuk,* anyone, 125; loc. *kū-kīs kuk lāi,* from anyone, 26, 83; *ka kuk,* whoever, 24.

Note that *bi kuk* and *har kuk,* even when singular, take the emphatic particle *di,* not *ai,* 99.

*kākrai* (pl. *kākraī), m. a puppy dog, 7, Gh. 229 (8). P. *kāturai.*

*kūkriū* (pl. *kūkriyī), f. a puppy bitch, 7, Gh. 229 (7).

*kūli* (pl. the same, 9 (6)), m. a village, 25, 122, 147-8, 169 (5, 98, 157). P. *kolai.*

*kīlai,* in hindū sāri māl kīlai kart zur, N. of a certain time of the day, 10 or 11 A.M., 167.

*kulān* (pl. *kulanik,* Gh. 243 (6)), *kullān* (pl. *kulannat,* No. 223), or *kvalān* (pl. *kvalaunt,* 9 (7)), m. a son; *kūlān,* 79, 107, 118, 128, 149, 160 (3), No. 55; *kullān,* 86, 1 (8), 9, 11, 14-5, No. 55; *kvalān,* 86, 9 (7), 25, 107, Nos. 225, 228, 239; *kullān-āt,* thy son, I (20); *ak-kulān-āt,* thy sons, 79, 120.

*kulanchi,* see *kulank.*

*kulanači,* see *kulanak.*

*kulank* (pl. *kulanči,* com. gender, a kitten, 8 (3), 9 (9), Gh. 229 (9)).

*kulanak, kulunak* (see voc. below), or *kvalanak* (pl. *kvalanachi,* 9 (9)), m. a male child, a boy; *kulanak,* 21, 70, 118, 135A, 146, 168 (19), 169 (95, 164); *kualanak,* 7, 9 (9), 51; voc. *e kulunaka,* I (21); *ak-kulanak-o,* his child, 168 (15).

*kīlīy* (pl. *kīlīyī,* 9 (2)), f. a field-bird, Gh. 219 (5).

*kūn,* see *kayēk.*

*kumar* (pl. *kummarri,* 9 (7)), m. a precipice, Gh. 219 (11). P.

*kūn* or (I (19)) *gūn,* adv. when? 27, 75, 169 (24); *har kūn,* at every time, each time, 26; *gūnā-gūn,* ever, at any time. I (19); *gūn,* ever, I (19), the *gūn* being repeated in the same sentence.

*kūya,* see *kaya-urgh.*

*kūn,* see *kayēk.*

*kūn, kum, kint,* see *kumalk.*

*kūn,* adj. deaf, 142a, 169 (52). P. *kūn.*

*kand* (pl. *kandi,* 9 (2)), f. a watercourse, ditch, 8 (3), 9 (2), Gh. 218 (2). P. *kunj* (pl. *kunjī,* 9 (2)), a widow, 146, 169 (174). P.

*kand-ghōlai* (pl. the same), m. a pit, chasm, 8 (2), 9 (6), 159. P.

*kendāk,* a herd (of deer or the like), 148, 169 (156). P.

*kumalk,* adv. indicating hope or uncertainty, perhaps, 73. Cf. *kaeka.*

*kumalat,* a bariot; pl. *kumalari,* I (20).

*kua-urgh* (pl. *kua*-urghī), f. a kind of crow, 9 (2), Gh. 232 (3). Cf. P. *kūr-gī,*


**VOCABULARY.**

255
kār, m. an action, deed, 23, 26, 77, 79, 95, 104, 144, 148, 169 (139); a work, a business, 35, 93, 118, 130c, 146, 152, 169 (9, 129). P.
kār, anger. — kāyēk, to make anger, to be angry, 146, 169 (82).
kārērā (pl. the same), m. a kind of lizard. P.
kraēñ, see kraēgh.
kraēñ, see kraēñ.
krāñ (pl. krāññ, 9 (9). So Gh. 230, 6; ? a misprint for kraēñ), f. a hyena. P.
krāñ.
kraēñ (pl. kraēñ), com. gén., a cow, 9 (9). P. kāryēñ.
krēñ, aversion, loathing. — kāyēñ, to show aversion (to = abl.), 26, 83. P. kraēñ.
karañ, m. a mat, 148, 169 (111).
kranñ, adj. deep, of great depth, 148, 169 (162) (of a well).
kirnāññ, f. a hen, 8 (5).

This word occurs only in Gh. 47 (12), and the writing is not clear. The word is therefore doubtful.
kraēñ, see kraēñ.
karaññ, adj. split, torn, rent asunder. — syāñ, to become rent asunder, 83, Gh. 207 (10, 11).
kirnāññ (pl. kirnāññ, 9 (7)), m. a kind of lizard, 9 (7), Gh. 234 (8).
karaññ (p.p. f. karak; nōr. sg. 2, kēññ; 3, kaiññ), to sow seed, Gh. 207 (6). P.
karñāññ.
kaññ, see ka, 2.
Kāññ, plural, in a-kāññ, the wazirs, 56, 74. The singular of this word is not found.

The plural occurs only once, in Gh. 137 (5).
kīññ, adj. junior, younger, I (3). P. kāññ.
kāññ, adv. indicating hope or uncertainty, perhaps, 73. Cf. kundāññ.
kīññ (pl. kīññ, 9 (7)), a book, 25, 162, 169 (13); with pronominal suffixes of the genitive, 264; a-kīññ-em, my book, 120. P.
kīñññ, m. a small book, a pamphlet, dim. of kīññ, 162.
kīñññ (pl. the same), f. a room of a village guest-house, Gh. 229 (14).
kīñññ (pl. kīñññ), f. (3) a pelican, (2) a wild goose, Gh. 233 (6). P. kīññññ; kīñññ (Bellow, a pelican; Raverry, a wild goose).
kīñññ, a lane, 148, 169 (183). P.
kīññññ (p.p. f. kīññññ) or kīññññ (p.p. f. kīññññ or kīññññ), to cause to call, 30A.
kīññññ (p.p. f. kīññññ, Gh. 207 (4); nōr. sg. 2, kīññññ, 61A1; 3, kīññññ, 61A1), to call, to summon, 30A, 61A1, I (16); pass. kīññññ, to be called, to be addressed as, I (9, 11). Cf. isëññ.
kīññññ, see kīñññññ.
kīñññññ, m. the chief police officer of a town or city, 36, 129. P.
kīñññññ, kāñññññ, kāñññññ, see kāñññññ.
kīñññññ (pl. kīñññññ, Gh. 219 (6)), m. a well, 8 (2), 107, 148, 169 (162), No. 237; i-nīñññññ, (fell) into the well, 82, 122. Cf. kīñññññ.
kīñññññ (p.p. f. kīñññññ, 38; nōr. sg. 1, kīñññññ, 62B; 2, kīñññññ, 38, 62B; 3, kīñññññ, 38, 62B; impv. sg. 1, kīñññññ, 71; 2, kīñññññ, 71; 3, kīñññññ, 71), to copulate.
VOCABULARY.

kwatóə, see kutan.
kwaloənə, kwalaənə, see kulanaə.
kwalaənə, see kutan.
kawənə, kawənə, kawənə, kawənə, kəwənə, see kawək.
kwaə, interrog. pronoun, what? see 25; cf. 169 (113).
kəwənə, see kawək.
kiə, adv. why? 27, 70; kiə ku, why that, = because, I (21). Cf. ki, 1.
kəwək (p.p. m. dəkə, 36; f. dəkə. This verb is conjugated throughout in 42. The principal parts are therefore not here given. Omitting the occurrences in 42, the following forms appear in the grammar:

Past sg. m. dəkə, 21, 25, 35, 37, 73, 77, 79, 82, 86, 95, 104, 135A, 144, 169 (60, 63, 113, 123), I (3, 4, 10, 17); f. dəkə, 26, 37, 59, 83, 86-7, 135B, 144, 146, 169 (99, 86, 186), I (10, 16), II; pl. (obj. 3rd. pers.) dək-in, II. Perf. m. dək-hə, 21, 23, 39, 135A, 169 (95); dək ə, I (8, 11, 20).
Aor. sg. 1, kawənə, I (19); kawənə, 81, 95; kəm, I (19); 2, kəwəc, 61A, 68 (1), 95, 144; ka, 61A, A5, 88 (13); 3, kawəc, 20, 59, 61A, 69; ka, 59, 61A, A5, I (9); ku, 59, 61A; pl. 1, kawəc, I (13); kawəc, 94, 166, 169 (138); pres. sg. 2, bə kəwəc, 25-6; bə kəwəc, 144, 166, 169 (9, 61); bə ku, 144, 166-5, 169 (14); pl. 2, bə ku, 95; bə kəwənə, 146, 169 (29); fut. pl. bə kəwənə, 86, 123.

Imprv. sg. 2, kəwə, 68 (1); kəwənə, 6, 12, 26, 68 (1), 77, 88, 86-7, 94, 104, 144-6, 169 (4, 72, 82, 89, 93-4, 103, 107, 124, 129, 133, 147, 170, 173-4, 177-8, 182-3), I (9); ku, 68 (1, 3), 86, 103, 144, 166, 169 (9, 15), 169 (4, 6, 9, 36, 99, 160); 3, kawən or kawənə, 69; pl. 2, kəm, I (12-3); polite imprv. ki, 70, 133. In the plural have ka or har kəwənə, God knows, 73, we probably have imprv. sg. 2.

do, to make, 32, 36, 42, 59, 61A, A5, 68 (1, 3), 69, 70; to do, 23-6, 35, 37, 60, 73, 77, 79, 94-5, 104, 144, 166, 169 (9, 29, 61, 94, 113), I (8, 11, 19); to make, 81, 82-9, 86-7, 123, 133, 135A. B, 146, 169 (69, 86, 99, 124, 138, 173, 182-3, 186); I (6, 9, 10, 13, 19, 20-1), II; to do, to act, 145, 169 (89); to put (clothes on the body), I (12); har ka or har kəwənə, God knows (73), see above.

This verb is very frequently used to make nominal transitive verbs, 29.
The following are some of those occurring in the grammar:—'anəd kəwək, to carry out (an order), 86; bel k., to light, set alight, 146, 169 (4, 166, 183); dist k., to put on a person's hand, 146, 169 (108); garədən k., to put on, or round, a person's neck, 144, 108 (15); hulək k., to slaughter (an animal) in the prescribed way, I (13, 17); ısiəb k., to make up an account, 146; jaga k., to fight, 169 (72); jama k., to collect, bring together, I (3); jor k., to build, 135B, 144; kälə k., to empty, 12, 83; khaləs k., to release, 21, 169 (128); khanəs k., to laugh, II; khanə k., to be a murderer, to murmur, 144, 169 (98); kherts k., to expend, spend, 87; khparsak k., to eat food, 145, 168 (14); khərək k., to sleep, 144, 169 (60); kər k., to make anger, to be angry, 169 (82); krik k., to show aversion, 26; ləl k., to rob, plunder, 21, 169 (83); miərbrəni k., to show kindness, 86; pəgəni k., to inquire, 26, 83, I (16); rohmə k., to show pity, 169 (174); səbr k., to wait, 6, 169 (133); rup k., to blow
ÖRMÜL.

(the nose), 168 (9); air k., to act or behave well, 145, 160 (170); sprung k., to immerse, 103 (107); sawd k., to show laziness, 160 (120); svör k., to cause (a person) to mount, 169 (177); tawām k., to finish, I (4); tops k., to jump, 86, 146, 169 (36); trap k., to run, I (10); yād k., 21, 135A, 160 (95); zuwik k., to show tyranny, 80; žišri k., to put thorns (on a road), 169 (147); yádō k., to display excess, 160 (175).

L

-l, the form taken by hal (q.v.) when used as an enclitic after a word ending in a vowel.
lau, reaping, see lau-garai. P.
lagañe, to pull, 168 (32). This word occurs only once (in the impv. sg. 2, lagañe) in Gh. 247 (13), and the form is doubtful.
lau-garai, m. a reaper, 157. P.
lagañé, adj. of or belonging to the valley of Logar, 163.
lagawék, to lagawék (p.p. l. lagawak or lagayak; pres. sg. 3, hú lagawé, 24), to apply; (of earnings) to spend, 24.
ligawé, to lagawé, to lagawé, to cause to wallow, to cause to roll, Gh. 210 (6).
lagák (p.p.l. lagak; n. sg. 3, lig, 147, 169 (76)), to be applied, 58, to befall, happen, 147, 169 (76) (of wind beginning to blow). P. lagák. This verb is not included in the list in Gh. 210.
lagayak, see lagañék.
ligák (p.p.l. ligak; n. sg. 3, lig; 3, lig), to roll, wallow, Gh. 210 (6).
ligawé, see ligañék.
 ligák, the town of Lahore; used with def. art., 5.
lak, ascent; — kayak, to ascend, Gh. 210 (12). Cf. līkāk.
lák, pain, 125, 160 (101).

lák, postpos. governing loc. to, into, for. Use explained, 12, 82; elsewhere, i-lágh lák, (went) to the garden, III; i-lārañ lák, (immersed) into (i.e. in) the river, 169 (107); i-kuñañ lák, (fell) into the well, 122; i-sañ lunañ lák, (said) to a madman, II; i-sañ puñ saten lák, (went) to a far country, I (3); i-munā-ghat lák, (I long) for a fat tall, II; umandam lák, for foolish people, 82; i-sñor lák, (went) to the city, 154, 169 (157); i-sañ sañal lák, (signed) to a man, II; i-sañyek lák, (sit) into (i.e. in) the sand, 169 (170); i-tē lák, for what (dest thou long), II; kū-f lák, (say) to him, 116, (give) to him, 122, 139 (3); kū-hat kuñ lák, (news came) to everyone, 26, 147; (look pleasant) for (i.e. before) everyone, 133, 168 (7); kū-kuk lák, (say) to whom? 25; kū-mun lák, (write) for me, 6, 169 (114); (censured) to (i.e. before) me, 103 (92); kū-nam lák, (write a letter) to me, 6, 169 (114).

In the phrase pñarāñ lák, at noon (169 (155)), the locative preposition is omitted. Cf. ki, 3.
lākán, conj. but, I (12); use explained, 91.
lak-khwañ (p. and pl. lak-khwañ, 7), Nos. 153-5), m. a deer, 148, 169 (156).
likawěk or likayěk (p.p. f. likawak or likayak), to cause to ascend, to cause to rise, to raise, Gh. 210 (4).

likěk (p.p. f. likayak, 37; nor. sg. 2, lika, 61 (5); 3, likayi, 61 (5)), to rise, ascend, mount, 134. This verb is commonly used with the contracted pronouns ḥir (or r), dal, or hal, 122. likěk kuyěk is also used with the meaning of likěk, Gh. 210, 12. Cf. lak. We should perhaps spell ikěč and ḫk.

likayěk, see likawěk.

lalawěk or lalayěk (p.p. lalawak or lalayak), to cause to hang, Gh. 210 (7).

lalęk (p.p. lalak, 58; nor. sg. 2, lal; 3, lalə, 58), to hang, be suspended; to raise an outcry. P. ḫalawěl and ḫalęl, Gh. 129 (7).

lalayěk, see lalawěk.

taw (f. and pl. the same, 13), short, not long, 94, 169 (93). P.

langir, f. the leg, 169 (32). P. ḫarag, the leg below the knee.

lapawěk or lapayěk (p.p. f. lapawak or lapayak), to cause (a babe) to drink its mother’s milk, to suckle, Gh. 210 (3).

lapěk (p.p. f. lapak; nor. sg. 2, lap; 3, lapč), to be suckled, to drink one’s mother’s milk, 146, 169 (19), Gh. 210 (5).

lapayěk, see lapawěk.

laiq, adj. fit, worthy, I (11); ḥa-q laiq, worthy of this, I (9). P.

lör (pl. lɔr), f. a small mountain torrent, 9 (2).

larum (pl. larum), m. a scorpion, Gh. 230 (9). P.

laryawěk or laryayěk (p.p. laryawak or laryayak), to cause to stir, to cause to mix, Gh. 210 (8).

laryč (p.p. f. larak; nor. sg. 2, ləč; 3, ləči), to stir, agitate; to mix, blend; to be mixed, blended, Gh. 210 (8). P. ləč.

laryayěk, see laryawěk.

laštai (pl. laštai), f. a brook, a rivulet, 8 (2), 9 (6), Gh. 218 (15). P.

laspawěk or laspoyěk (p.p. f. laspawak or laspoyak; nor. sg. 2, laspewi; 3, laspawi), to push, shove, Gh. 210 (10).

lasč, postpos. governing loc., from, 12; its use described, 82, 83; found elsewhere in: --i-hesč gočač lasč, (inquired) from all the singers, 26; i-fər lasč, from the camp, 19, 84, 122, 126; i-fač lasč, from among them, I (2); i-sč fəqar lasč, (stole) from a mendicant, III; i-lasč gočač lasč, from (owing to) excessive grief, 100; i-sč gočač lasč, from the best garments, I (12); i-hukum lasč, (rebellied) against, (swerved) from a command, 169 (130), I (19); i-ləwč lasč, (dying) from hunger, I (7); i-mət lasč, from the property, I (2); sč i-nukuri lasč, one from among (i.e. one of) the servants, I (10); i-fač pəffə lasč, (filled himself) with those leaves, I (8); i-tən lasč, since, II; i-tən ryəg lasč i-pets, after some days, I (3); kə-kuk lasč, from whom?, 25; kə-hits kək lasč, from anyone, 23; kə-nəkəli Səhək lasč, from Mr. Macaulay, 122; kə-nəm lasč, from me, 18; kə-fač lasč, from thee, 79, 86, 89, 92, 128, 169 (172).

This postpos. is often used in the comparison of adjectives, see 15, cf. 143d, and 169 (58).
Whenever lā' is used, di, 1, must also appear in the sentence, see 12, 83, 126. For the few instances in which di is not used, see 83. See di, 1. Cf. P. lās, a side.

lāsē (p.p. lāsāwāh or lāsāwāh), to cause to lick, see lāsē, Gh. 210 (3).

lāsē (p.p. lāsak; sor. sg. 2, lāsi; 3, lasi), to lick, Gh. 210 (3). The meaning of this word is uncertain. Gh. gives the equivalent P. as tsafā, which means to lick, but the equivalent Urdu as chāfāi or aguli-sī, to lick from the finger.
lāsē, see lāsē.
lāj, m. robbery, plunder, Gh. 210 (11) — lāyā, to rob, plunder, 21, 135, 169 (63). P.

lāw (Gh. 54 (12) or lāwā (Gh. 239 (14), 48 (4) (pl. lāwāni or lāwā, 9 (5, 8)), com. gender, 8 (7), a wolf. P. lāw, pl. lāwānā.
lāwānā, see lāw.
lāwānā (pl. lāwānā, 129; f. lāwānī, q.v.), adj. mad, 129; a madman, 86, 95, II.; voc. & lāwānā, II. P. lāwānā.
lām (pl. lāwāndā, m. the slope down a hill, 9 (9). Cf. pākānā.
lāmē (p.p. lāmāsk; sor. sg. 2, lāmē; 3, lāmā), to sprinkle; to brush, dust, Gh. 210 (9). P. lāmā (Gh.).
lāmī (pl. lāmī, f. of lāmānā, mad, 129; a madwoman.
lāw, a bludgeon, 162, 169 (65). P.
lāwākāi, m. a small bludgeon, 162.
lāwākā, bludgeon, 1 (7). P. lāwākā.
lāvir (pl. the same), m. a lamb, 9 (6). P. lāvir.
lāvahākā, m. a sender, one who sends, 33E. P.
lāzim, adj. necessary, incumbent, obligatory, 86, 191, 1 (91). P.

M

-m, the form taken by the pronominal suffix mu, q.v., when suffixed to a word ending in a vowel.

mu, the negative used with the imperative in Pashto. It is borrowed from that language, and used instead of mak, in 77, 135, 168 (12). P.

mai (pl. the same), f. a female sheep, a ewe, Gh. 225 (2).

māi, m. (8 (9)), a month, for the names of months, see 165; ta-Hussain Hussain a-māi, the month Muharram, 165; ta-Safar māi, the month of Safar, 165; wā māi chār shambā, the last Wednesday of each month, 165.

māi, in shē māi, N. of the three months following Rajab, 165. The correctness of this word is doubtful. It occurs only in Gh. 50 (9), and the reading is not certain.

mačhā (pl. the same), f. a honey-bee, Gh. 235 (3). P.

madat-garai, m. a helper, 137. P. madat-garā.

māghāri, m. the throat, the neck, 126, 139 (3), 168 (17). P.

māgar, conj. but, I (6); see explained, 91. P.

māki (pl. mākhgānā, 9 (8)), m. (8 (5)), a fish, Gh. 234 (2). P. māki, Pers. māki.
mākhāni, adj. firm, strong, 168 (23). P.
VOCABULARY.

mahol, in sūrī mahol bari sar, N. of a certain time of the day, 8 or 9 A.M., 167.
maḥmūd, N. of a certain king, Sulțān Maḥmūd of Ghazni, II. P.
miḥmān, a guest; miḥmān ki (without the locative preposition i-), for the guest.
82, 169 (192). P.
maḥin, adj. fine, not coarse, delicate, 148, 165 (111). P.
mīkhrān, f. kindness. — kāyeḵ, to show kindness, 80. P.
mīkhtāf, adj. necessitous, poverty-stricken, indigent, I (4). P.
mak, adv. prohibitive particle, used to negative the imperative, do not, 26, 83, 86, 94, 144-6, 169 (72, 81, 89, 93, 110, 122, 129, 156-1, 147, 175, 178 (181-2).
Use explained, 77. P. ma, which is also occasionally used in Ormuri. See ma.
māk, adj. withered, faded; — łyōt, to wither, Gh. 211 (13-4).
mākh, pl. of ac or hār, I. See əx. P. māskh.
mākh (pl. the same), m. a locust, 9 (1). Cf. mīkhāi, P. malkh.
makh, the face; the mouth, No. 38; pa-makh, (fell) on his face, 104, 122; makh-
pa-makh, face to face, 74; i-makh ḫavar, before (governing gen.), I (5, 11). P.
makh, the face.
makh', old oblique form of makh, used in adverbial phrases, as in i-makh', before,
in front, 74, No. 90; first, 16; pa-makh', to the front, towards the front, 74. So also it is used to form a postposition, as in i'f-āl-ār makh', before that, 83;
na-mun i-makh', before me, No. 238.
makhān, the act of kneading, 155.
makhān, pl. makhānih, m. a kind of pulse, māng, Gh. 223 (5).
makhāṅg, human beings, the people, used with a plural verb, 26, 78, 99. P. a
human being.
makhavān, the act of kneading or rubbing, kneading, rubbing, 155.
makhavān or makhāyān (p.p. f. makhavāk or makhāyāk, 57; nor. sg. 2, makhāvī,
61A, 68 (1), 69; 3, makhāvī, 30A, 57, 61A; impvr. sg. 2, makhāvī,
makhāvan, 68 (1); 3, makhāvun, makhāvon, 69; the causal of this verb is also
makhāvēḵ, 30A), to knead, to rub, shampoo, Gh. 212 (3); (as causal) to cause
to knead, to cause to rub.
maḥāūlī, N.P. (English), Macaulay, 83, 122, 126.
māl, 1. (pl. mālī, No. 229), property, wealth, goods, 23, 107, 118, 148, 169 (19).
I (2, 3); pl. cattle, No. 220. P.
māl, 2. in kindū sūrī māl ḫal bari sar, N. of a certain time of the day, 10 or 11
A.M., 167. The word is evidently a corruption of mahol, q.v.
māl, a word added to indefinite pronouns of number, to indicate persons, 26, 152,
169 (11).
mālā, N.P., voc. əd Mālā, 10.
mālā, f. a radish, II. P.
mālak, see mālak.
mālak, m. a chief, the headman of a village, 161, 169 (21). P.
mālak, a country, a region, I (3-5). P.
mālak, 1, or mālak, I (for the spelling mīlak, see Gh. 123 (6)) (p.p. m. mālak, 92,
97; mālak, 5, 34, 85, 95, 135, 185A; f. mālak, 35, 118, 126, 134; pl. 3, mālā-in,
VOL. X. 2 Q
mulak, see mulak, 1.
mulä, m. a priest, 156. P.
mullahri, the office of a priest, priesthood, 156. P.
mullahak, see mulak.
mațam, adj. known, evident, IV. P.
müllagh, a gun, 162.
müllaghos, m. a small gun, 162.
mülluz (pl. mülluz), f. an apple, 8 (1), Gh. 224 (6).
mému, f. a female guest, 120.
maan, a maund (the weight), 125; taan maan, how many maunds? (with singular noun), 169 (64). P.
maina (pl. maine), f. a jay, Gh. 232 (8). P.
main, adv. use explained, 75; still, yet, 75, 150, 160 (13), I (10); yet more, still more, 75; mëna poža, two days after tomorrow, in future, 75.
maś, love, affection. — kæp, to show love, 104. P.
maś, I, oblique form singular of az or huz, I, q.v.
maś, 2, adv. and conj.; use explained, 93; then, at that time, 73, IV; then, for that reason, IV; then, introducing apodosis of a conditional sentence, 70, 86, 89, 92, 93, 122, 138A, C, D, F, 151; maś ha, if, 92.
maowd-ghol, the tail of the fat-tailed sheep or domba, 73, 79, II. The corresponding P. word is laun.
maowdun (pl. mainduni), 7 mainduosi, 9 (7)), m. a plain, a field, an arena, 8 (1).
maowdök (p.p. of maowdok; nor. sg. 2, mëndë; 3, maowdö), to thrust, stuff, cram; to take inside, Gh. 211 (6). P. manḍi.
maowd, middle, in i-maowd-iur, in the middle, 74. P. maowd, between.
maowd (pl. mawdūri), m. a kind of snake, 9 (7), Gh. 230 (7). P.
maowak, see ta-maowak.
maowši, m. a clerk, 156. P.
maowshi, the profession of a clerk, 156.
maowdok, see ta-maowdok.
maowök (p.p. of maowok; nor. sg. 2, mëni, 68 (1); 3, mëni, Gh. 211 (9); pres. sg. 1, bë maowön, 142C, 169 (16); 2, bë mëni, 160 (67); improve. sg. 2, mëni, 68 (1); mëni, 68 (1), 140, 160 (15, 101)), to obey, submit to, head. P. manḍi.
maś, see mulak.
maś (pl. maśi), m. flour, øtä, 9 (7), 169 (184), Gh. 220 (9).
mawd, a man. See na-mawd, n.t. nà. P.
mawd, see maś.
mirdzi, see göns-mirγ" and lāk-mirγ".

mirγ (9 (9), No. 57), or mirik (9 (9), 118, 156, 169 (146), No. 57) (pl. mirdzi, I (12)), m. a slave.

mirγ" (pl. mirγă, 9 (2), but göns-mirγ", a skylark, pl. göns-mirdzi, and lāk-mirγ", a wagtail, pl. lāk-mirdzi, 9 (9)), f., s (3), a sparrow. P. murgah. Cf. göns-mirγ" and lāk-mirγ".

murgah, a word given in Gh. 211 (11), but without any meaning.

murgahāykar, a verb given in Gh. 211 (14), but without any meaning.

murgahān (pl. murgahān, 9 (7)), m. a bird, 9 (7), 94, 85, 147, No. 76, Gh. 233 (7). P. murgān.

murgahāni (pl. the same), f. a wild duck, 8 (5), Gh. 233 (3). Prs. murgahāti.

mirik, see mirγ.

mirikcāi, slavery, 156.

mirik, see mirγ.

mirik, see mirγ.

mirik, see mirγ.

mirik, the son, 80, 81, No. 62. mērγ prēs, N. of a certain time of the day, sunrise, 167. Cf. Prs. mihr, Munjāni mīra, Avesta mihra-. The word should probably be spelt mēgy. P. mūr.

marista, a cemetery, III. P. (Wazirī).

marīstā (pl. the same), f. an ant, Gh. 235 (5).

marmaur, adj. angry, vexed, 88, 109 (172). P.

marmaur, f. the throat, gullet, windpipe, 126, 135B, 139 (3), 168 (10). P. mūḍāi.

marmān (pl. marmāni), f. a frog, 9 (9), Gh. 134 (3).

marmāk, the moon, No. 63.

marzā (pl. marzān, 9 (10), 88, 112, 120, 150), m. a brother, 9 (10), 88-1, 112, 118, 120, 129, 145, 150, 154, 169 (100), I (17, 21), No. 40. P. Cf. Prs. mūrā, a prince.

marzātāk, brotherhood, brotherliness, 150.

marzān, see marzā.

nešī (pl. the same, 8 (5)), a fly, 79, 86, 89, 92. P. mūchā.

niš (pl. nišā), m. a bull-buffalo, Gh. 228 (10). P. nišāh.

nišā (pl. nišā), f. a cow-buffalo, Gh. 228 (9). P. nišāh.

nišāh, N.P. of a man, 73.

nišāk, see mašhāk.

mēγ, see mēγ-

mašhāk (p.p. f. mašh, 35, 134, 168 (11); or. sg. 1, mašm, 38, 62A; 2, maš, id.; 3, maš, id.; imp. sg. 1, mašm, 71; 2, maš, 38, 71; 3, mašm, 71), to become broken, to break (intransitive), also in 47, 169 (67, 100). P. mūf, broken.

mišāl, an example. po-mišāl (gov. gen.) liki, I (9), P.

mašluk, consultation. — kāyā, to consult. P. mašlukāt.

mof (pl. mofi, f. moffi, 9 (7)), vetch, channa, 9 (7). Gh. 223 (10). P.

mof, the fist, 108 (21). P. mūf.

mukhālāk (p.p. f. mukhalak; or. sg. 2, mukhal; 3, mukhali), to thrust into, to prick, Gh. 211 (5).

matal (pl. matatā), f. an apricot, 8 (1), 9 (7).
mutan/fk or mutay/fk (p.p. f. mutauk or mutayk; s. mutaw, 3, mutaw),
to rub, annoy, Gh. 211 (8). P. ma/ft.
maw/, s. a mother, 143, 169 (30), No. 48; s-maw/m, my mother, 129, 142.
mew/ (pl. mewi), s. a fruit, 8 (3), 9 (2). P.
maya/, a flock, herd, 25, 148, 169 (157).
mayachi, mayak, see kuch-mayak.
myanem/, s. a mare, 7, 8 (5), 118, 139. P. mudyam. A horse is yamak, q.v.
myaur (pl. myauri), m. a peacock, Gh. 233 (15). P. mour.
myuari (pl. myuari), s. a mosquito, 8 (6), 9 (4). P. mawhari,
maz, mazi, see mazhtak.
mzai, a twist (of string, rope, or the like), Gh. 211 (12, 14). P. mazi.
mizlik (pl. mizliki), m. a mosque, 9 (9), 162, Gh. 220 (12). P. mizli.
mazhik (for mazhik), m. a small mosque, 162.
mazhir (pl. mazhir), m. a labouring man, a servant, 1 (7, 9) (pl.). P.
mazam, see mazhtak.
mezraiki (pl. mezraiki), m. a tiger, 73, 98 (2), 151, Gh. 229 (10). P.
mezrair (pl. mezrairi), s. a tigress, Gh. 229 (11). P. mezrair.
mzafik (p.p. f. mzafak), to be twisted (string, rope, etc.), Gh. 211 (14).

-N, for the pronominal suffix -n, q.v., when added to a word ending in a vowel.

na, 1, adv. of negation. Used in answering questions, no. na s is also employed in the
same way. It is emphasized by repetition, as in na na, na no, na. As a
negative in a sentence it is only used when repeated, as in na . . . na, neither . . .
nor. In other direct statements or questions na s is used, but nook oxu is used
with the imperative. See 77.

na, 2, see nastak.

na, 3, in na-gzhik, na-\text{tf}ak, q.v.

na, privative particle. P. Used as a prefix, it converts a noun substantive into a
negative adjective, 164. The following examples of the use of this particle
appear in the foregoing pages: -naddun (pl. nadduni, 9 (7), 82), adj. ignorant,
164; a fool, 9 (7), 82. P.; naddun, adj. unintelligent, 164. P.; naddur, adj.
unwell, indisposed, sick, ailing, 164. P.; naddur, id., 129, 152; naddur,
adj. unmanly, 164. P.; naddur, adj. fearless, pitiless, 164. P.

nai, 1, see ka-nai, s.v. ka, 3.

nai, 2, see nastak.

nachi (pl. the same), s. a white ant, 8 (5), Gh. 235 (13).

naddun, nadduni, see naddun, s.v. naddun.

na-gzhik (p.p. f. naghak, 38; nor. sg. 1, nia'm, 62; 2, nie, 38, 62; 3, niai, 38,
62; pres. pl. 1, h niai'n, 122, 126, 132; impv. sg. 1, nia'm, 71; 2, nie, 38,
71; 3, nia'n, 71), to emerge, issue, 1 (15); used with the contracted pronouns,
ttf (or tf), daf, or daf, 122; daf na-gzhik, to go out, 122, 126, 132. Cf. sghik
and cshyik. The causal of this verb is na-\text{tf}ak, q.v., Gh. 212 (7).

nakh card. nine, 10. P. nakh.

nai, negative adv. said by Gh. to be used with the imperative, 77.
VOCABULARY.

nak, 1, negative adv. not. This is the regular negative employed in direct statements and interrogative sentences, nak being used with the imperative, see 77. Cf. 23, 24, 26, 30, 56, 73, 75, 78-9, 90, 91, 94-5, 99, 106, 120, 125-6, 129, 135, 136, 142, 144-6, 145, 150, 152, 169 (9, 16, 18, 23, 28, 49, 60-1, 73, 81, 87, 97, 141-2, 169). I (6, 9, 15-18-9), II, IV.

nak, 2, see okkawa-nak, tra-nak. Cf. Prs. nák.

nak, 3, see nák.

nák, 1, see nyék.

nák, 2, f. a wife, 118, 134, No. 53; — köyék (pl. sg. nák dök), to marry, Gh. 213 (3, 13).

nék, adj. good, virtuous, 24, 156. nék-nám, adj. possessing a good name, of good repute, 96. P.

nékâ, f. virtue, goodness, 156; with def. art. a-nékâ, virtue, 26, 87, 149, 169 (116), of a. P.

nék (p.p. f. nak, 38; aor. sg. 1. nisw, 62B; 2. nis, 38, 62A; 3. nisim, 38, 62B; imp. sg. 1. nisim, 71; 2. nis, 38, 71, No. 235; 3. nisim, 71), to seize, catch hold. P. nisem, pres. nisé.

nákwám, see nák.

noukar (pl. moukar, I (10)), m. a servant, 75, 1 (10). P.

nikišdék, or nikišitàk (p.p. f. nikítsak; aor. sg. 2. nikiš; 3. nikiši), to throw down; to throw, propel, 57, Gh. 212 (6).

nálaiti, pl. shinâ, I (5, 6). The singular of this word has not been ascertained.

numái-thám (Sk) or numái-thám (107). N. of a certain time of the day, evening, 84, 167; auvát iâu-thám, the time immediately after sunset, 167. P. numái-thám.

Cf. nám.

nám, a name, No. 220. nám-ad, thy name, 25, 148, 169 (2). Cf. bud-nám, s.v.

bud, and and-nám, s.v. nák. P.

námí, a particle used to strengthen a negative, as in námí nak, not at all, 23, 77.

nám, for nám, in the following:—nám-ryúc, a certain time of the day, about 3 P.M., 167; auvát nám-ryúc, 2 P.M., 107; iâu nám-ryúc, about 3:30 P.M., 167. Cf. námí.

námí, adj. half, 16; used in forming fractions, 16. námí shim, midnight, 167. P.

námat, favour, graciousness, 143, 169 (140). P.

námačak or námawák (p.p. f. námawok or námawák), to cause to descend, to take down, Gh. 212 (10).

námawák (p.p. f. námawak; aor. sg. 3. námaw), to name, 37, 59.

námawék (p.p. f. nímak; aor. sg. 2. nim, 61A, 3. nám, 61A), to descend.

námawék, see námawék.

námá, prayer, 148, 169 (189). P. namá.

námí (133, 168 (9)), or námí (No. 34), the nose. a-námí súy ka, blow your nose, 133, 168 (9).

námí, m. a male, a man; used to indicate the masculine gender, 7. námí-súy (pl. námí-súy dz), m. a male woman, a eunuch, Gh. 226 (13). P. namí.
nr. f. (8), a house, 8 (1), 85, 118, 120, 134, 135B, 143a, 143b, 148, 169 (10, 71, 86, 100), I (15), No. 67; i-nar, at home, 74, 85, 108, 120, 132. The postposition i-nar, in, q.r., is derived from i-nar.

nara (pl. narai), m., a mountain pass, 8 (2), 9 (6).

nórž (pl. the same), f. bread, 8 (5), 12, 75, 82, 94, 100, 132, 135, 136B, 169 (154, 192), I (7). P. noraí.

narm, adj. soft, tender. — nýgh, to become soft, Gh. 104 (5). P.

w-rf'dz, see w-rf.

nórįk, adj. soft, not hard, 152, 169 (141).

nartik (p.p. f. nartik; nor. sg. 2, nort; 3, nart), to low (of a cow). P. nartl, to bray.

naš, the belly, 125, 169 (101). P.

nis, see na-giłk and nık.

nasib, fortune, luck, fate, 143, 169 (145). P.

nisht, the place above, 74; the place outside, 73; i-nisht, adv. outside, externally, 105; pa-nisht, to the outside, (going) outside, 104, 102, I (18).

naštar (pl. naštari), m., the mountain pine, Gh. 235 (11). P.

nıkň, see nıkšat.

nîstl, see na-giłk and nık.

nastik (p.p. m. bu nastik ık, he is seated, 73; f. nišk, 38; past m. sg. 1, nastak-ım, 75; 2, nastık-ı, III; 3, nastık, 78, 85, 86, 102, 108, III; pl. 3, nišık-ı, 89, 102, 113, 134; perf. m. sg. 3, nastak ık, 86; nor. sg. 1, w-m, 62B; 2, naš, 38, 61B, 62B, 88 (3); 3, no, 30B, 38, 61B, 62B; impve. sg. 1, w-m, 71; 2, no, 38, 82 (3); 71, 169 (176); 3, noš, 71; pl. 2, naš or naš, 70-1), to sit down, to sit. P. keš-te-nisht. The causative of this verb is našık or našık, 30B.

nastık (p.p. f. nataş; nor. sg. 2, nat; 3, naš), to pillage, loot, Gh. 212 (13). P.

našl, see nastaş.

nâr (pl. naši), f., a hollow between two hills, a hill valley, crevasse, 9 (2), Gh. 220 (3). P. nîca, a gutter.

naši, card. ninety, 16.

nâri, see nastaş.

nîsk, nîsk, see nýgök.

na-watlak (p.p. f. na-watlak; nor. sg. 1, na-wirtm, 62B; 2, na-wir, 38, 61B, 62B; 3, na-wirtm, 30B, 38, 61B, 62B; impve. sg. 1, na-wirtm, 71; 2, na-wir, 38, 71, No. 237; 3, na-wirtm, 71; pl. 2, na-wirtm, 1 (12), to take out, 38, 61B, 62B, 71; to bring out, I (12); to put out, 30B; to draw (water from a well), No. 237. This verb is the transitive or causative form of na-giłk, Gh. 212 (7); in turn, it has itself a causal na-wirtm, or na-wirt, 30B. Cf. w-tlak.

na-walavék or na-walayık (p.p. f. na-walayık or na-walayık), causal of kištak, to read, q.v. Gh. 214 (13).

na-wém, na-wém, see naștak.

naxi, naxi, see nygök.

na-wéranıč or na-wérayık (p.p. f. na-wérayık or na-wérayık), causal of na-wılak, q.v. This form is rarely used, 30B.

našsai, m., a grandson, 120, 125, 150.

naşık, see nastaş.
VOCABULARY.

miuštak (p.p. f. miušt ; aor. sg. 1, miw’t, 62A; 2 and 3, miw, 38, 62A; imper. sg. 1, miw’t, 71; 2 and 3, miwón, 38, 71), to lie down; to go to sleep.

mišvi, f. the bride, 148, 169 (160). P. mišvi.

mišvén or mišvén (p.p. f. mišvén or mišvén) (causal of miuštak, to go to sleep), to put to sleep. Gh. 242 (9).

mišvén or mišvén (p.p. f. mišvén or mišvén; aor. sg. 2, niwé; 3, niwe) (causal of miuštak, to sit), to cause to sit, to seat, 30B, Gh. 242 (9).

mišvén or mišvén (p.p. f. mišvén, 33, 145B, 168 (13); aor. sg. 1, miw’t, 62A; 2, niwé, 38, 61A3, 62A, 68 (3); 3, niwé, 88, 61A3, 62A, 69; imper. sg. 1, niw’t, 71; 2, niw, 38, 68 (3), 71, 82, 109 (102), No. 227; 3, niwe, 69; niwón, 69, 71), to put, place, set.

mišvés, m. a maternal uncle, 120. P. nišvés.

mišvés, see nišvés.

mišvés (f. nišvés), new, 135B, 144, 149 (86). P. mišvés.

mišvés, f. a son’s wife, a daughter-in-law. P.

Po, prepos. forming the instrumental case, with, by means of. Use explained, with examples, 19, 104. Examples of the instrumental meaning occurring elsewhere, po-dyó zán, (eats) with both jaws, 145, 168 (14); po-su-lí, a man, I put him out by means of so and so, 30B; po-lí (heat) with an oudgel, 169 (66); po-mann-lí, he struck by means of me, 115; po-púnd, (kick) with the heel, 168 (33); po-táw, (slay) with a sword, 190, 86; po-báld, by means of bad expenditure, I (3); po-táw, (signalled) with the eyes, II.

It is often used to form adverbs of time or place, as in po-f, there, 27, 74; po-p, here, 27, 74; po-cyóo, by day, 75; po-shí, by night, 75; po-táw, behind the back, behind, 74, 148, 169 (92); afterwards, 74; see also bel.; po-f, scónt, at that time, I (1); so’al po-so’al, at every moment, 104.

Or adverbs of position, the letter “ being added to the main word, as in po-dyóz, to above, upwards, to outside, 74; po-dyóz, to below, downwards, 74; po-kwároo, towards the right, 74; po-muk, to the front, 74; see also bel.; po-ní, to the outside, 74, 122, I (19); po-pé, to the outside, 74; po-so, thither, in this direction, behind, 74; without, except (governing loc.), 82, 88; po-táw, towards the left, 74.

It also forms adjectives or other adverbs, as in po-kwároo, to become happy, I (14); po-gwároo, to become angry, I (18); po-gwároo, to become enraged, 86; po-gwároo, to embrace, I (10).

Or postpositions governing the genitive, as in po-sá, like, I (9); po-pók, with, together with, 74; po-rá, like, 81. Compare po-ý, rang, in this manner, 27, 78.

Other miscellaneous uses are po-nar, (never) in (his) life, IV; po-gwáh, (carry) on the shoulder, 142, 168 (29); po-kwároo, cognisant (of=nbl.), 126, 169 (17); po-kwároo, by oneself, of one’s own accord, 21, 79; po-wáh, (pull)
by the foot, 165 (82) ; pa-mukh, (fall) on the face, 123 ; mukh po-mukh, face to face, 74 ; see also ab.; pa-laaf, (fall) flat on the back, 104; see also ab.

Verbs indicating kindness, tyranny, or rage, take see with them; examples, 86.

pa is also used to form a gerund; examples, 34.

pah, see ha, 1.

piew (pl. the same, 9 (4)), m. a father, 15, 83, 118, 129, 146, 169 (104), I (2, 7, 8, 10, 12, 17-9), Nos. 47, 101; voc. e piew, I (2, 8, 11); e-pter-m, my father, 142a; e-pi-e-sea, his father, 89.

pai, understanding, comprehension, in pai saak, to understand, 24, 144; pai bran, to cause to understand, Gh. 189 (9). P. pah, intelligent.

pêchamai (pl. the same, 9 (6)), m. the slope up a mountain, 8 (2). P. Of. tawang.

pagh (pl. pagh'at), f. a damsel, Gh. 220 (12); P. paghna.

pogirai, one who wears a turban, 163.

pogriya (pl. a turban, 164, 166, 163, 169 (112), III. P. pugriya.

pagh, a certain division of time, a watch of three hours; angeer pakh, the first watch of the night, 167. P.

pakh bââsh (pl. pak'bâshh), f. a kind of kite or falcon, Gh. 212 (3). Cf. bâsh'.

pak (pl. the same), adj. clean, pure, 169 (113). P.

pikachi, see pikak.

pôkk, adj. ripe. — saak, to become ripe; — bran, to make ripe, Gh. 188 (10, 12). P.

pakak, see pakkrak.

pakwa, adj. appeased, reconciled, 169 (173). P. pakhuwa.

pakhcharak or pakhcharak (p.p.t. pakhcharak or pakhcharak), to cause to fret, Gh. 188 (11).

pakhchar (p.p.t. pakhchar; nor. sg. 2, pakh; 3, pakh, to fret, pine, 58, Gh. 188 (11). P. pakhchar.

pakhcharak, see pakhcharak.

pakhchar (p.p.n. pakhchar; 36; f. pyakh, 37, 50; nor. sg. 2, bézi, 61A2, 63 (1); 3, bézi or bêzi, 60, 61A2; imp. sg. 2, bézi, 63 (1); 99, 144, 160 (155)), to cook.

P. pakhcharai. For the spelling bêzi, see Gh. 76 (3).

pikak (pl. pikachi, 2 (2)), m. milk, tyre, buttermilk, Gh. 225 (6).

pakhar, adj. useful, 94, 146, 160 (94); necessary, needful, 79, 82. P.

pilai, adj. afoot, on foot, 109 (6). P.

palan, m. side, direction, quarter. As adv., in the direction of, 74; i.e. palan, in that direction, 27, 74; i.e. palan, in this direction, 27, 74; teën palan, in what direction, whither, 25, 27, 74. P.

pêl, silk. tu-pêl, of silk, silken, 129, 168 (10). P.

plan (f. the same, 13), adj. wide, broad, 15, 142, 169 (58). P. Cf. pan.

plach'at (p.p.t. ploakh'at; nor. sg. 2, ploakh; 3, ploakh), to fold, wrap, Gh. 190 (7).

ploakh'at or plach'at (p.p.t. ploakh or plach), to cause to return, to bring back; to upset; to cause to leap over a wall and go elsewhere, Gh. 188 (3).
VOCABULARY.

platček (p.p. f. platčak, 57; sor. sg. 2, plat; 3, plást, 57; impve. sg. 2, plat), to return (P. patčéf); to be upset; to leap over a wall and go elsewhere, Gh. 188 (3).

plateyék, see platnawyék.

páték (p.p. f. pátak; sor. sg. 2 and 3, pált), to cherish, protect, Gh. 189 (7). P. pátik.

pán, adj. wide, expanded, Gh. 192 (9, 11). Prs. páhnu. Cf. plan.

pán (pl. pání, 9 (7)), m. the upper terrace or roof of a house, Gh. 221 (6).

pán (pl. pání), m. honey, Gh. 225 (7).

pán, the heel. P. pá-pán*(d) zák, to propel with the heel, to urge a horse on by kicking him with the heels, 168 (33). Cf. pánýi*.

pán, a cattle-yard, 159.

pán (pl. pánách, 9 (9), 100, 135, 135c), m. a pomegranate, 5, 6, 9 (9), 47, 90, 97, 98 (1), 100, 107, 135, 135a, 138, 140.

pánýi*, the heel, 132, 168 (34). P. pánfai. Cf. pánč.

péndz, card. five, 16; pénz-gád, the five, all five, 16.

péndz or pénzd, see pín.

pándzam, ord. fifth, 16.

pándzák, card. fifteen, 16.

pándzarát, card. fifty, 16.

pán (pl. píndz or píndz), m. a cock, 9 (9), No. 72.

pínýi*, N. of a certain hour of the night, the end of the night, the time just before dawn, 167.

pínýak (pl. pínýák), m. a moth, 9 (9), Gh. 235 (12).

pínýi* (pl. pínýi), f. level ground on a hill, a plateau, Gh. 220 (2).

píndz-féslé, card. twenty-five, 16.

prá, prá, see pradcok.

prác, prá, see pradcok.

pár, postpos. governing gen., for. Use described, with examples, 12, 81. Occurring elsewhere, ta-f* pár*, for that reason, therefore, 27, 76; ta-p* pár*, for this reason, on this account, 27, 76, II; ta-ts* pár*, why? 27, 76, 169 (8); ta-pánzdór pár*, (good) for the sick, 79; ta-tsardó pár*, (sent him) for feeding (i.e. to feed) (swine), I (5); ta-ts* pár*, for him, for his sake, I (10).

prái, m. a rope, string, cord, 148, 169 (91). P.

páré, f. the foot, I (12), No. 33; a-páré-m, my foot, 169 (50); a-páré-wa, his foot, 143, 168 (25).

péré (pl. péréjentí, 9 (8)), a demon, 9 (8), 148, 169 (179). P.

péré, adj. now, 75, 95, 169 (23).

parghánawék or parghánawyék (p.p. f. parghánawak or parghánawyak; impve. pl. 2, parghánawok, I (12)), to dress, to put clothes on one another, 30B.

parghánawék (p.p. f. parghánawak; sor. sg. 2, parghán; 3, parghání; impve. sg. 2, parghán), to dress oneself, to put on clothes (on to oneself), 30B, Gh. 188 (4).

Cf. P. aghás*.

parghánawyék, see parghánawék.

prác, see pradcok.

VOL. 3.
pörai, in pa-pörai, adv. with, together with, 74. Cf. P. pörri, near.
parki (pl. parkār), ii. wood in chips, splinters, Gh. 224 (14).
prakrunak, m. a seller, one who sells, 83D.
prān, adv. yesterday, 75, 90, 154, 169 (108). prān shis, yesterday night, last night, 75. P. parān, Waziri P. paria.
prandzi, see prang.
prändzawēk or prändzawēk (p.p. prändzawak or prändzaway; or. sg. 2, prändzāwē; 3, prändzawēt), to cause to sprinkle. Causal of prändzawēk, q.v. (Gh. 188, 8).
prang (pl. prangā; pl. m. and f. prandzi), m. a leopard, 9 (9), Gh. 229 (12, 13). P. prāng, Waziri P. prāng.
parū (pl. parūt), f. rice-straw, 9 (2), Gh. 223 (13). P. patāla.
parshī (pl. parshīt), f. a swallow, a swift, 9 (9), Gh. 232 (7).
pruṣṇawēk or pruṣṇawayēk (p.p. f. pruṣṇawak or pruṣṇawayak; or. sg. 2, pruṣṇāwē; 3, pruṣṇawēt), to sprinkle. The causal of this verb is pruṣṇawēk, q.v. (Gh. 188, 8).
pruṣātēk (p.p. f. pruṣak; or. sg. 2, prust; 3, prustā), to worship, Gh. 190 (9).
Cf. P. prust, a worshipper.
prētis, in meryk-prētis, a certain time of the day, sunrise, 167.
prīna, see prajēk.
purū, see hō-purū, a.v. bē, 2.
prawak, i (p.p. f. prūk, 33D, 38; or. sg. 1, prūwē; 61B, 62B; 2 and 3, prū or prā, 38, 61B5, 62B, 68 (3), 69;-impre. sg. 1, prūwēt, 71; 2, prū or prā, 38, 68 (3), 71; 3, prūwan, prūwēn, 69, 71), to sell.
prawak, 2, see prajēk.
prawak, a broom, 158.
prajēk (p.p. f. prawak, 37, 58; or. sg. 2, pruwa, 61A5; 3, pruwa, 59, 61A5), to strike, heat, smite, Gh. 190 (10).
parayēk, to sweep, 165. This verb is referred to in Gh. 27 (1), but nowhere are its principal parts given.
parājēk (p.p. f. parak, 37; or. sg. 2, parat, 61B5; 3, parīt), to fry, roast, Gh. 190 (8).
pēriyak, see pērai.
pis, pīsi, 1, see piserl.
pis, 2 (pl. the same), f. a firefly, 8 (5), Gh. 235 (14).
pis (pl. pis), com. gen. a cat, No. 71, Gh. 229 (8).
piserl, see pisḥ.
pisḥak (p.p. f. pisḥak, 38; or. sg. 1, pisēm, 62A; 2, pis, 38, 62A; 3, pis, 38, 62A; impre. sg. 1, pisēm, 71; 2, pis, 38, 71; pisēn, 6, 38, 71, 169 (114); 3, pisēn, 71), to write, 8, 81, 94, 169 (114).
pishtūr, f. inquiry. — kayek, to make inquiry, to ask, 28, 83, 1 (16). P. pisht-śawēk or pisht-śawayēk (p.p. f. pisht-śawak or pisht-śawayak; or. sg. 2, pishtāwē; 3, pisht-śawayē; to ask, inquire, Gh. 189 (6). P. pishtādēt.
pis (pl. pisḥā), m. butter, 9 (9), Gh. 225 (4); the pulse, Gh. 225 (4).
pisēm, pisēn, pisēn, see pisḥak.
pat, the upper part of the back, No. 43; the back (of a horse), No. 227; *p-put-am*, my back, 168 (21).

p*št*, m. the forehead, 87, 133, 168 (7).

pat (pl. patts), the leaf (of a tree, etc.), 142a, 169 (171), I (6), (all plural). P. *pása*, a leaf; *pat*, the bark of a tree.

pašt (pl. pašti), m. cooked pulse, Gh. 222 (5). P. *pašt*.

pát, adj. blown out, puffed out, Gh. 189 (11).

pašk*#, f. a duck, No. 73.

pašang (pl. pašančiš), m. a moth, Gh. 235 (11). P.

pašt, a kiss, Gh. 190 (11); — *kayč*, to kiss (person in dat.), I (10).

pašt (pl. paštiš), f. millet-bread, bread made of bajrš, 8 (1), Gh. 221 (13).

pėts, 1, adj. far, distant, 74, I (3, 10), No. 89; *dzut pėts*, very far, 134, No. 224; *tsón pėts*, how far? No. 222.

pėts, 2, the back; *tsón ryūz pėts*, after some days, 26; *pa-pėts*, backwards, 104.

*š-pėts*, postpos. governing gen., behind, 25, 74, 107, 142a, 169 (180), Nos. 91, 239; *š-pėts* *kayč*, to put away, 83, govs. abl. 83, I (3); *pa-pėts*, to behind, 74.

pėts*#, *abstemiousness*; with def. art. *o-pėts#, abstemiousness (see o-), 79, 81, 82.

paš*#, pl. paš*#, f. *pis* (p. f. *pisak*, or *pisayak*), to cause to drip, Gh. 190 (3).

paščak (p. f. *patsak*), to kiss, Gh. 190 (4). Cf. *pats*.

paščak (p. f. *patsak*; *aur. sg. 2, pats*; *3, pats*), to drip, Gh. 190 (3).

paš*#, pl. paš*#, *pis* (p. f. *pisak*).

paščak (p. f. *patsak*), to be blown out, puffed out, Gh. 189 (3). Cf. *pats*.

paš*#, pl. paš*#, f. a hollow piece of ground, 9 (2), Gh. 220 (4).

paš*#, pl. paš*#, f. *pays* (p. f. *payak*; *aur. sg. 2, pay*; *3, pay*), to graze, pasture (cattle), 37, No. 228, Gh. 188 (5), (P. *pōval*); to string heads, Gh. 188 (5). Cf. *piyak*.

paš*#, pl. paš*#, f. *pays* (p. f. *payak*; *aur. sg. 2, pay*; *3, pay*), to endure, last long, Gh. 189 (10). P. *pač*.

paš*#, pl. paš*#, f. *pays* (p. f. *payak*), to string heads, Gh. 70 (13). Cf. *payak*. Perhaps both should be *piyak*.

paš*#, pl. paš*#, f. *pays* (p. f. *payak*; *aur. sg. 2, pay*; *3, pay*), to cause to endure, causa of *payak*, q.v., Gh. 180 (10).

paš*#, f. the mouth; face; *a-paš*-*at*, thy mouth, 169 (99); *pyūz pa-paš*-*at*, face to face, 104. P. *paša*, mouth.

paš*, in *paš-una*ba, Thursday, 166.

pašančiš, recognition, 156.

paš*#, pl. paš*#, f. *pays* (p. f. *payak*; *aur. sg. 2, pay*; *3, pay*), to recognize, 156, Gh. 189 (5). P. *pač*.

Q

qabul, consent, assent, agreement, Gh. 207 (3, 11). P.

qabul*#, pl. qabulack, to agree, assent, Gh. 207 (3, 11). Note that the * is short. P. *qabul*.

qahr, rage, anger; *pa-qahr* *pyūz*, to become enraged, 86, 104. P. vol. 2.
qa'ī, a famine, I (4). P. qa'ti, Ar. qaḥt.
qalam, m. a pen. a-qalam-an, my pen, 160 (67). P.
qanwi (pl. the same), m. a turtle-dove, 8 (5), Gh. 232 (15). P.
qanu, price, value, No. 283. P.
qan, f. a story, tale, narrative, 104, 109; a statement, a thing said, words, 146, 169 (15, 104). P.
qasa, in qazi dyo shat, N. of a certain time of the day, about 8.30 P.M., 167. P.
qasa, praying at the appointed time.
qi, m. a judge, 82. P.

R

-r, see kir.
-r', rai, see bō.
ra, see ṣiriūk.
ra, in ra-niṣaṁkan, q.v.
ri (pl. rii, 9 (7)), f. 8 (6), a road, 122, 147, 150, 169 (70, 98), IV; ta-khālq rī, the public road, 144, 109 (147). P. rā.
ri, see kir.
riq, iron, No. 44.
riq-dīk; see kir and dīk, 1.
ridzan (pl. rīdzanāt), m. rice, 9 (7), Gh. 222 (11). P. urishē.
raghāwēk or raghāyēk (p.p. f. rāghawak or rāghayak), to mend, improve, Gh. 198 (8). P. rāghawāl.
raghēk (f. rāghak, 58; aor. sg. 2, rāgh; 3, rāgha, 58), to get better, improve, amend (intransitive), Gh. 198 (8). P. rāghēkēt.
raghāz, (pl. rāghzāt), m. level ground at the foot of a hill, 8 (2), Gh. 219 (15). P. rāghez.
rahm, compassion, mercy. — ṣayēk, to show mercy, 146, 169 (174). Cf. bē-raḥmē, a.v. bē, 2. P.
raḥb, N. of the seventh month in the Īrānūrī calendar, 165. Ar.
raḥb, f. truth; a-raḥb', the truth, 160 (185); as an adv. of affirmation, it’s the truth, verily, 77; pa-a-raḥb', in truth, verily, 104. Regarding the use of the definite article with this word, see a-. It is possible, however, that the initial a is not the definite article, but that the word is orāḥb'.
rāma, a flock, a herd, 142a, 160 (180). P.
rāmaḥn, N. of the ninth month in the Īrānūrī calendar, 165. Ar.
rīn, rīni, see riṣēk.
rīn (pl. rīni), m. clarified butter, ghū, 160 (121), Gh. 224 (15).
rīg, adj. bright, shining; cheerful, 87, 133, 188 (7). P.
rāndor-garās, m. a mill-worker, 157. P. jurandgarās.
rāndūr, adj. sick, ill, 64, 70, 81-2. P.
rang, colour, 118, 148, 169 (53); method, manner. P. pa-rang, like, governs gen., 81; pa-p' rang, in that manner, 27, 73; pa-p' rang, in this manner, 27, 73; te' rang, in what manner? how?, 27, 73.
roug, adj. laid waste, desolate, Gh. 199 (4).  

rūn-khāt, m. a buyer, 33E.  P.

rapačék or rapayék (p.p. f. rapawak or rapayak), to cause to tremble.  P. rapawak.
rapawēk or rapayēk (p.p. f. rapawtak or rapayak), to cause to make the noise of splashing, Gh. 199 (3).  P. rapawak.
rapēk (p.p. f. rapak, 58; nor. sg. 2, rap; 3, rapa, 58), to tremble, to shake, Gh. 198 (10).  P. rapēl.
rapēk (p.p. f. rapak, 58; nor. sg. 2, rap; 3, rapu, 58), to make a splashing noise, Gh. 199 (3).  P. rapēl.

rapayēk, see rapawēk.
rapayēk, see rapawēk.

rāt, a rope, No. 236.  P.

rāsh, see rashtak.

ṛāk, f. a brother’s daughter, a niece; a-rāk-m, my niece, 120.

ṛāṣai, m. a brother’s son, a nephew; a-rāṣai-m, my nephew, 120, 134.

rashtak or rōshak, to cause to spin, 38, causal of rasēk (2), 38, Gh. 198 (6).  The principal parts of this verb are not given by Gh.

ṛōsē, in ṛōsēt, q.v. and l, l.

rasawēk or rasayēk (p.p. f. rasawak or rasayak), to cause to arrive, Gh. 198 (7).

P. rasawal.

rasēk, 1 (p.p. f. rasak, 58; nor. sg. 2, ras; 3, ras, 58; pres. sg. 3, bā rasā, I (2)), to arrive, 20, 147, I (2), Gh. 198 (7).  P. rasēl.

rasēk, 2 (p.p. f. rasak, 58; nor. sg. 2, rēsi; 3, rasi, 58), to spin (thread, etc.), Gh. 198 (6).  P. rēshī.

The causal of this verb is rashtak or rōshak, 38.

ṛōsē (pl. ṛōsēt), f. a barley loaf, barley bread, Gh. 221 (11).  P. ṛōsai, bread.

ṛōt (pl. ṛōt), the cheek, a-ṛōt-i, his cheeks, 168 (8).

rōtēk (p.p. f. rōtak; nor. sg. 2, rōti; 3, rati), to censure, reproach, scold, Gh. 198 (9).  P. rati.

rōyēk, fire, No. 69; rōyēk bal koyēk, to light a fire, 146, 169 (4, 166).

ruoṣ, adj. moving, going. ruoṣ koyēk, to set out, set forth, depart, go one’s way, I (3), III, IV.  P.

ruwēl (pl. ruwēl), com. gen. a fox, Gh. 230 (6).

ség, see sēt.

sēk (p.p. f. sēk, 37; nor. sg. 2, sēk sā, 59; 3, sēk sa, 59), to be torn (of cloth), Gh. 198 (3).

sēk (p.p. f. sēk, 37; nor. sg. 2, sēyi; 3, sēyi), to tear (cloth), Gh. 198 (4).

sēk (p.p. f. sēk, 37, 59; nor. sg. 2, rīni, 61B3; 3, rīna, 59, 61B3), to shave, to shear, Gh. 198 (5).  Cf. P. khrīyī.

sēyēk, another form of sīyēk, to give, q.v.

sēyz (pl. sēyz, Gh. 106 (10)), a day.  P. sēyz.  pa-sēyz, by day, 75, 104; sēyz pa-sēyz, day by day, 104; tān sēyz, some days, 26, I (3), with noun in singular; nīm-sēyz, about 3 P.M., 167; nīnūs nīm-sēyz, 2 P.M., 167; tūt nīm-sēyz, about 3:30 P.M., 167.

razhān (f. razhān), pl. razhāni, adj. green, 14 (2).
s', see sō.
sō, 1, see 41, and syāk, 2.
sō, 2, an adv. of manner, for no particular reason, just, 73.
sō, 3, in pu sō, either, in this direction, close up behind, 74; or, as a postposition governing the locative, without, except, 82, 88. As a postposition it is often combined with the preposition be, without change of meaning, 88.
sōi, see 41, and syāk, 2.
sō, see ka-sō, s.t. ku, 2.
sī, see 41, and syāk, 2.
sō or sō' (f. 10, and pl. 16, 26, syī), card. one, 16; sō-jīsā, twenty-one, 16; sō nim-, one and a half, 16. The following are examples of its use as a numeral:—sō', 78-9, 120, 129, I (18); syī (f.), 79, 120, 146, 150.
This word is very frequently used to supply the place of an indefinite article, meaning 'a,' 'a certain,' 6. Thus, sō, I (3, 5, 9); sō', 81, 94, 160 (114), 1 (1), 11, III, IV; syī (f.), 89, 152, 169 (112).

bār sō, each, 26; syī tōna, several, 16, 26, 125, 151; followed by bī or biyā, sō means 'for one,' 'on the one hand,' 'in the first place.' 89, 152, 169 (112).
sō, 1, card. one hundred, 16. The higher hundreds are formed with sā́, not sō, as in du sā́, two hundred, 16. sā́-gad, the hundred, the whole hundred, 16.
sō, 2, see 41, and syāk, 2.
sō, 3, verbal particle used with the past tense to form the future imperfect (51), and with the aorist to form the future (65). With the aorist of hyāk conjugated with the past participle of the main verb, it forms the future perfect (52). Regarding its use in the future imperfect, when it follows the verb, see 51.

Examples of the future occur in 20c, 31, 73, 86, 92-4, 122-3, 136A, C, F, 151-3, 160 (25, 93, 141-3), I (8), III, IV. In all these the sō precedes the verb, except in the case of one of the three futures in I (8).
sā́bā, adv. tomorrow, 75, 94, 146, 169 (25, 94). P. bī sā́bā, the day after tomorrow, 75; mān sā́bā, two days after tomorrow, 75; in future, 75.
sā́baq, a lesson, 21, 135A, 169 (93). P.
sā́br, patience, endurance, long-suffering, Gh. 204 (8). a-sā́br, patience, 15 (see a-), sā́br hyāk, to wait, 6, 146, 169 (133). P.
sā́brak (p.p. f. sābrak), to have patience, to wait, Gh. 204 (9).
sā́dā, 1, madness, 163. P.
sā́dā, 2, f. merchandise, 8 (4). P.
sā́dā, adj. mad, 163. P.
sā́dā-gar, a merchant, 197. P.
suṣid, in suṣid-chashm, white-eyed, 164. Prs.

sa-far, in ta-safer mā́n, N. of the Musalmān month of Safer, the second month in the Ormūrī calendar, 165.
VOCABULARY.

ṣifatawēk or ṣifatayēk (p.p. f. ṣifatawak or ṣifatayak; s.o.r. sg. 2, ṣifatēk; 3, ṣifatawe), to praise, Gb. 204 (7). P. ṣifat, praise.

ṣagf, f. sand, 99. This word takes the emphatic particle di, not ad, with the singular, 99. P. šiga.

ṣaggarā, m. a kid, I (19). Cf. gurū.

ṣaḥk, see ṣyūgh, 1.

ṣaḥbadā, see ṣyūgh, 2.

ṣai, m. a thing, an article, 6, 148, 169 (40), IV. P.

ṣāh, in ṣāh-jiṣṭā, twenty-six, and so for thirty-six, forty-six, and so on, 16. See ṣāhā.

ṣāḥ, a hundred, this is the form taken by ṣāh, 1, in conjunction with other numerals, as in ṣāh dī, two hundred; ṣāh ṣāḥ, three hundred, and so on, 16.

ṣāḥī, m. a European gentleman, 73. Used as a suffix to European surnames, equivalent to “Mr,” as in Makāzi Ṣāḥīb, Mr. Macaulay, 83, 122, 126. P.

ṣāḥ-libīn, N. of the eighth month in the Ormuqī calendar. Ar.

ṣāḥī, merriment, rejoicing, I (21). P. ṣāḥī.

ṣāḥic, f. a female, a woman, 7. Used to indicate the feminine gender, as in ṣāḥic hīz, a she-bear, 7. P. ṣāḥda.

ṣāḥīn, card. 6, 16; ṣāḥīn na nin, six and a half, 16; ṣāḥīn tān (noun singular), of six years old, 148, 169 (27).

ṣāḥīn, ord. sixth.


ṣaḥkh, burial. Ṣaḥkh Barāt, the Ṣaḥkh-ṭarāt, or 14th day of the month of Ṣaḥkhān, on which oblations are made to the Manes of deceased ancestors, 105. P. ṣaḥkh.

ṣaḥkh, in ṣaḥkh ṣāḥk, to put on (clothes), to dress oneself, Gb. 203 (11, 12).

ṣaḥkh, shape, form, figure, IV. P.

ṣaḥkhāwēk or ṣaḥkhāyēk (p.p. f. ṣaḥkhāwak or ṣaḥkhāyak), to make manifest, Gb. 206 (6). Cf. ṣaḥkhā, manifest.

ṣaḥkhāt (p.p. f. ṣaḥkhāt, 58; s.o.r. sg. 2, ṣaḥkhā; 3, ṣaḥkhās, 58), to become manifest, known, or visible, Gb. 203 (6). P. ṣaḥkhātī.

ṣāhāt (pl. ṣāhāt, 9 (7)), m. rice in the husk, paddy, Gb. 223 (4). P. ṣāhāta.

ṣāhām, 1, see bē-ṣāhām, under bē, 2.

ṣāhām, 1, showing, pointing out, Gb. 203 (12).

ṣāhām, 2, or ṣāhām, 2, see umā-ṣāhām.

ṣaḥūba, in āḥār ṣaḥūba, see āḥār.

ṣaḥūmāṭ, counting, computing, Gb. 203 (4). P.


ṣaḥūmāhōwēk or ṣaḥūmāhāyēk (p.p. f. ṣaḥūmāhāwak or ṣaḥūmāhāyak), to cause to slip, Gb. 203 (8).

ṣaḥūmāhōwēk (p.p. f. ṣaḥūmāhak; s.o.r. sg. 2, ṣaḥūmāh; 3, ṣaḥūmāhī), to slip, slide. P. ṣaḥūmāhōwēkī.

ṣaḥūmāhāyēk, see ṣaḥūmāhōwēk.

ṣaḥūmāwēk (p.p. f. ṣaḥūmāk), to show, point out, Gb. 203 (12).
shān (f. and pl. shān‘, 14 (1)), green, 109. P.
shān-dēk (p.p. f. shāndāk; nom. sg. 3, shānde ; 3, shāndi), to give, contribute, dispense; to spend, expend, Gh. 203 (7). P. shāndi.
shimā (pl. shimās, 9 (5)), l. spinach, potherbs, sēg, 8 (7).
shiṣī or (99) šiṣīpi, l. milk, 9 (5). This word takes the emphatic particle di, not at, even in the singular, 39.
shī, 1, see shī-ṛēk and shī-ṭamāṭēk.
shē, 2, see shīyēk.
shē, card. three, 2, 16; shē-ṇāḍ, the three, all three, 16; shē na āma, three and a half, 16; shē ṣā, three hundred, 16; shē muogh, N. of the three months Rojab, Sha’bān, and Ramaḍān, 105; shē samba, Tuesday, 166. Cf. śīvē; also Avesta, thri; Munjāni, shērī; Yūdghā, shūrī.
shē, see māna-ṛē.
shēr (2, 8 (1), 9 (7), 162), or shēr (2, 164, 169 (57)) (pl. shērī, 9 (7)), m. a city.
P. śērēr. The diminutive of this word is shērgai, 162.
shērā, dawn, early morning, 84, 152, 167, 169 (12). P. saḥr.
shērā, f. a wilderness, a desert, 8 (4). P.
shērācēk, adj. rotten, stinking, 152, 169 (66).
shērāt, shērēt, 90, 99, 144. As in all these examples, this noun takes the emphatic particle di, not at, even in the singular. P.
shērācēk, see shērā.
shērgai, m. a small city, a townlet, 162.
shērēk (pl. shērēkī, 9 (9)), f. a flea, Gh. 235 (7).
shērēk, see shērēk.
shēmī, ord. third, 16; shēmū baḥrī, a third (the fraction), 16; shēmū baḥr, N. of the fifth month in the Ormuri calendar, equivalent to the Musalmān Jumā ‘ul- awal, 165.
shēnī (pl. shēnī-salī), m. a small field embankment for purposes of irrigation; the boundary embankment of a field, Gh. 219 (8).
shēmūt, forgetting, forgetful; — spēk, to forget, 152, 169 (44).
shēmācēk (p.p. f. shēmāk, 58; nom. sg. 2, shēma ; 3, shēma, 58), to be or become ashamed, Gh. 203 (3). P. shēmācēkī.
shēnā, shēnā, see shēnīk.
shērī, see shērēk.
shērē, card. thirteen, 16.
shērēkī, card. thirty, 16.
shērēk (p.p. f. shē-ṣēk, 37, 165 (20); pl. shē-ṣēk-ān, 165 (8); nom. sg. 2 and 3, shē-rek), to become swollen, to swell, Gh. 204 (5). The causal of this verb is shē-ṇamācēk, q.v. ṣēk, itself, is a by-form of ṣēk, q.v., with the conjunctival forms of ṣēk, 3.
shē-tēu, the act of sending, 155.
shē-tēuī, shē-tēuī, shē-tēuī, shē-tēuī, see shē-tēuī.
shē-tēuīn, the act of sending, 155.
shē-tēuīnūn, m. one who sends, a sender, 33B.
shē-tēuīcēk (p.p. f. shē-ṭamācēk), to cause to dwell, causal of shē-ṭamācēk, Gh. 204 (5).
VOCABULARY.

307.

ṣṭi-taṃcēk (p.p. f. ṣṭi-taṃcak), to cause to send, 30A, Gh. 204 (3).

ṣṭi-tēk (p.p. f. ṣṭi-tēnak, 57; cf. trēnak, f. of trēk, 37; aor. sg. 2, ṣṭi-tēnī,
61A1; 3, ṣṭi-tēnak, 30A, 33B, 57, 61A1; impv. sg. 2, ṣṭi-tēni), to send, 30A,
33B, 156, I (5), Gh. 204 (3). The causative of this verb is ṣṭi-taṃcēk, q.v. Its
verbal nouns are ṣṭi-taṇī, and ṣṭi-tānēnak, 155.

ṣṭraun, see ṣṭraunak.

ṣṭraunak, ṣṭraun, see ṣṭraunōk.

ṣṭrin, 1, in ṣṭrin-jisti, card. twenty-three, 16. Cf. ṣṭre.

ṣṭrin, 2, ṣṭramun, see ṣṭrastak.

ṣṭaravaka (pl. ṣṭaravakā), m. a bat, Gh. 232 (9). P. ṣṭarvāk.

ṣṭraunak, see ṣṭraunōk.

ṣṭraunōk, ṣṭraunāgāk (p.p. f. ṣṭraunāk or ṣṭraunāk), to cause to weep.

Causal of ṣṭraunak, q.v., Gh. 203 (3).

ṣṭraunēk or ṣṭraunēk (p.p. f. ṣṭraunak or ṣṭraunāk), to cause to revolve, Gh. 203
(9).

ṣṭirēk (p.p. f. ṣṭirēk, 37, 59; perf. sg. m. 3, ṣṭirēk hā, 25, No. 240; aor. sg. 2,
ṣṭirē, 61B3; 3, ṣṭirēna, 59, 61B3; pres. sg. 2, ṣṭirē bā, 169 (121); impv. sg.
2, ṣṭirēm, 144, 146, 169 (122, 175)), to buy. P. piri.

ṣṭirēk (p.p. f. ṣṭirēk, 38; imperf. pl. 3, ṣṭirēmū, 1 (6); perf. sg. 3, ṣṭirēk ṣ, I
(19); aor. sg. 1, ṣṭirēmū, 62A, 144, 169 (187); 2, ṣṭirē, 38, 61A5 (and
footnote), 62A, 68 (1); 3, ṣṭirēnī, 61A5, 62A; ṣṭirēna, 38, 61A5, 62A;
pres. sg. 3, ṣṭirēnī, 90; fut. sg. 1, ṣṭirēm, 90, 92, 122, 136A; impv. sg.
1, ṣṭirēmū, 71; 2, ṣṭirē, 38, 68 (1), 71, 82, 92, 116, 122, 139 (3), 142a,
144, 168 (23), 169 (188); ṣṭirē, 38, 61A5, 68 (1), 71, 87, 122, I (2); ṣr.,
Nos. 84, 294; pl. 2, 61 (5), 71, I), to give. 61A5 (footnote), 71 (footnote), 82,
116, I (2, 19).

This verb is commonly used with the contracted pronouns ṭir (or ṭi), ṭal, and
ḥal, 122. Examples with ṭir, 90, 122, 142a, 144, 168 (23, 188); regarding ṭi
in ṭirē, see 61A5 (footnote), 71 (footnote); with ṭal, 90, 144, 169 (187);
with ḫal, 61A, 87, 93, 122, 136A, 139 (3), I (6, 18), II.

This verb is often written ṭiṅk, instead of ṭiṅk, and so throughout;
thus we have impv. sg. 2, ṭa, in Nos. 84, 294.

ṣṭerāk (p.p. f. ṣṭerāk, 58; aor. sg. 2, ṭer; 3, ṭera, 58), to turn, revolve (intr.),
Gh. 203 (9).

ṣṭerāgēk, see ṣṭerānēk.

ṣṭiṣti, adj. pretty, graceful, 148, 169 (127). P.

ṣṭasak, 1 (p.p. f. ṣṭasak, 38; aor. sg. 1, ṣṭasām, 62B; 2, ṣṭivā, 38, 61B2, 62B;
3, ṣṭiva, 38, 61B2, 62B; impv. sg. 1, ṣṭasām, 71; 2, ṣṭivā, 38, 71; 3,
ṣṭiva, 71), to weep. P. ṭaṛī.

ṣṭasak, 2, weeping, the act of weeping, 15.

ṣṭuti, in ṭaṛū ṭuti, N. of a certain time of the day, 4.30 or 5 P.M., 167; ṭiṅ ṭuti,
about 4 P.M., 167; ṭiṅ ṭuti, about 5.30 P.M., 167.

ṣṭalēk, ṭataku, a devil, No. 61, Gh. 202 (11). P.

ṣṭalēnak (p.p. f. ṭalēnak; aor. sg. 2, ṭalēnakē; 3, ṭalēnakē), to worry (a
person), Gh. 202 (10).

vol. x.
"shikar, f. night; šinä šika, midnight, 167; pänšikär, by night, 75, 104; pënšikär, yesterday night, last night, 75; shikar pänšikär, night by night, every night, 104; šrś shikar ta-imṣēnipi, the Āshâra'ı, or first ten days of the month Mâharâzam, 165; ši'en šikar, tonight, 75. P. šhikär.

šhânâ, I, m. a shepherd, 122a, 163 (180), No. 59. P. špân.

šhûnâ, 2. (pl. šhûnâni, šhûnâni, 9 (7)), m. a king-crow, Gh. 232 (11).

šhûnâni, pl. šhûnâni, m. an olive-tree, Gh. 225 (12). P. šhûmâ.

šhûnârâ, card. sixteen, 16.

šhûnârâ, card. sixty, 16.

št, see štôk.

šikăr, adj. and adv. straight, direct, 122, 147, 169 (98).

šhûnâni, pr. a, pl. šhûnâni, a kind of this kind, such, 26, 77, 79, 132, 135ë, 144, 146, 169 (75); šhûnâni ... štôk, such ... as, 27.


šhô, m. a young bull, a steer, 8 (1), 162, Gh. 227 (11), No. 142. P.

šhûnârâ, pl. šhûnârâ, 9 (10), f. a heifer, 8 (1). P. šhûnârâ.

šhûnârâlist, m. a little bull, a bull calf, 162. Dim. of šhûnârâ.

šhûnârâlist, f. a little heifer, a heifer calf, 162. Dim. of šhûnârâ.

šhûnârâlist, or šhûnârâlist (p.p. šhûnârâlist or šhûnârâlist; nor. sg. 2, šhûnâlist; 3, šhûnâlist), to prick, pierce, Gh. 202 (4). Cf. P. škâr.

škâr (pl. škâr, sëkâr, sëkâr), com. gen. a hare, Gh. 231 (7).

škâr, see škâr-škâr, s.v. škâr, 1, and škâr-škâr, s.v. škâr.

šûkâr (pl. šûkâr), m. a porcupine, Gh. 231 (9). P. škûpâr.

sol, in śanda sol, adv. this year, 75.

šôk, f. a feeling of cold, coldness, 150, 169 (165); šôk-bâ m, a feeling of cold becomes to me, i.e. I feel cold, 152, 169 (166). P. šôpâ.

šûlâm, salutation, compliments. P. dâwâ (dâwâ) šûlâm, blessings and compliments, 122, 169 (159).

šûlnâ, a king, a sultan, II. P.

šûlnât (p.p. šûlnât, sôlnât), to shave, to cut, to smooth, Gh. 201 (10). P. šûlânát. Cf. šôlán, 1.

šûlnât (p.p. šûlnât, sôlnât; nor. sg. 2, sôl, 61A; 3, sûl), to become ground, ground, shaved, smoothed, Gh. 201 (10). P. šûlán, 1.

šûlnât, see šûlnât.

šnâ, see šnâ, and šnôk, 2.

šmâk, in yâk šmâk, Sunday; dâ-sâmâk, Monday; hâ-sâmâk, Tuesday; tsâr sâmâk, Wednesday; pûs-sâmâk, Thursday, 166. P. šmâkâ.

šmâkâ, pl. šmâkâ, a kind of grass, panicum frumentaceum, Gh. 223 (8). P. šmâkâ.

šmâkâ, pl. the same, a kind of grass, panicum frumentaceum, Gh. 223 (8). P. šmâkâ.

šmôkâ (pl. šmôkâ), f. vermilion, 8 (4), Gh. 222 (8).

šmôkâ (p.p. šmôkâ; nor. sg. 2, šmôkâ; 3, šmôkâ), to string (beads, etc.), Gh. 202 (9).

šnâ, see šnâ, and šnôk, 2.
VOCABULARY.

sín, the bosom, 168 (18). P.
sôn, sun, see 41, and sôk, 2.
sûp, a sniff, a smelt. — kûyêk, to blow (the nose), 133, 168 (9). P.
sûché, see sunk.
sûnd (pl. sündê), m. a deep place in running water, 8 (1), Gh. 218 (11). P. a river.
sûndûf (pl. sûndûfê), 129, 168 (10), a lip (of the mouth). P. sûndûf, chúnfû.
sundas, card. eleven, 16.
sundasum, ord. eleventh, 10.
sûng, a javelin, 163. P.
suuk (pl. suukhê, 9 (9)), f. a large stone, a rock, 8 (1).
sûpî (pl. the same), f. a house, Gh. 235 (8). P. spâzhu.
sûpî (pl. the same), f. a monkey, 8 (5), Gh. 230 (3).
sûchî, see spûk.
spûk, light, not heavy, 150. P.
sûpûk (pl. spûkhi, 9 (9)), cum. gen. a dog, a hunch, 79, 125, 150, 169 (65), Nos. 70, 146-9, Gh. 229 (3). Cf. the Mede chûcha of Herodotus, 1, 110.
spûkhi, lightness, want of weight, 156.
spûn, adj. white. P. spûn-tûrgît, white-eyed, 164. P. This word spûn is borrowed from P. The Ormûn word is spûw.
spûrûk (p. p. spûrûk, sîrûk, spûrûk ; aor. sg. 2, spûrû, 61A2 ; 3, spûrû, 61A3), to give in charge, consign, entrust, Gh. 202 (3). P. spûrûl.
spûreûk (p. p. f. spûreûk ; aor. sg. 2, spûreûk ; 3, spûreûk), to wink, blink, close the eyes in the sun, Gh. 201 (8).
spûrûk (p. p. f. spûrûk ; aor. sg. 2, spûrûk ; 3, spûrûk), to fall (as leaf); to sit down, Gh. 202 (3).
spûn (f. and pl. spûn), 13, 14 (1)), adj. white, 100, 156, 168 (30), 169 (102). Cf. spûn. spûw kûyêk, to make white, to whiten, 29; spûw suûk, to become white, 29; spûw-zö, silver, No. 16.
spûwûlîfû, whiteness, 156.
spûk (p. p. f. spûwûk), to be or to become white, 29. This verb may omit bû in the imperfect, 29.
sw, see siz.
swâ (pl. swâh, 9 (7)), m. a caravanserai, 8 (6), Gh. 229 (11). P.
swî, 1, the head, 108, 130, 146, 168 (5), 169 (112), II, IV, No. 40; the top of anything, No. 229 (of a hill). o-swî-um, my head, 120, 132, 139 (1); 168 (1); swî gaslûk, to arrange the hair, 108 (8); swî larwûnage, a band for the head, a headcloth, 158; swî wînûk (P. swû abhiûnûl), to rebel, rise up (against, abl.) 169 (130). P.
swî, 2, in swî suûk, to pass the time, I (14). The only authority for this is the above passage in the parable, the translation being that received from Bannu. We may perhaps compare the P. swî kûdû, to become completed.
swî, adv. together, in one place, 56, 74, I (3). As. postpos. governing instrumental, with, I (3). P.
saru (pl. saru), m. a exam, 5, 7, 12, 13, 16, 22, 24, 6, 64, et passim. Pl. 9 (6), 11, 22, 102, 106, 111, 150, 153, 169 (83); voc. sg. se saru in or se saru, 11; pl. se saru or ic saru, 11; saru-khur, a man-eater, a cannibal, 160. The diminutive of saru is saru-goi, 162. P.

sir, a sor (the weight), 125, 160 (39). P.

sir (f. and pl. sir or sir). adj. good; sg. masc. 5, 15, 24, 40, 74-5, 78, 85, 90, 95, 109, 111, 125, 129, 138, 143, 148, 169 (40, 58, 92, 116, 143, 184); f. sir, 14 (1), 26, 111, 143; sir, 14 (1), 24, 78, 82, 87, 129, 142d, 143-4, 148, 169 (116, 134, 150); pl. sir, 14 (1); sir, 14 (1), 129, 143, 156, 169 (132, 169).

As an adverb of affirmation, we have sir, good! and sir sir, very good! 77. sir əghök, to seem good; appear right, 24; sir kəyək, to behave well, 145, 160 (170); sir shim tu-imamiq, the Ahurām, 163; sir inac sir, the best, 15, 55; sir ghend, garments, each of which is good, 1 (12).

sir, adj. red. Cf. xir. sir kəyək, to make red, Gh. 106 (14); sir sakkar (pl. sir sakka), a kind of sugar. P. shakkura. Cf. xir; sir zoar, gold, No. 45. P. sara zoar. This word sir is borrowed from P. The Ormuri word is xirık.

sir, 2, see bə-sir, s.v. bə, 2.

sir, in sir oneh barir zoar, N. of a certain time of the day, 8 or 9 A.M., 167; hindu siri mat kəl-barir zoar, 10 or 11 A.M., 167.

sard, coldness, 160 (165). P. sordi.

sarpal, m. a little man, a dwarf, 102; dim. of sarap, q.v.

srum, adj. immersed; sirum kəyək, to immerse, 169 (107).

srat, condition, circumstance. o-bəl srat, the condition of good health, good health, 143, 169 (140). P. sənat.

sirt, f. a sort or music instrument, 8 (4).

sirp, (pl. sirps, 9 (3)), f. soup, 8 (4). P. xirəi.

sirp (pl. sirps), f. a mountain eve, Gh. 231 (6). The male is called xerəi, Gh. 251 (5).

sirp (f. and pl. sirps, 14 (1)), adj. red, 78, 129, 168 (10), 169 (42). Cf. sir, sir, sirp zoar, gold, No. 45. P. sirp.

sirnawt or sirnaye (p.p. f. sirnawt or sirnayak), to cause to neigh, Gh. 202 (7).

sirnaye (p.p. f. sirnayt; sor. sg. 2, sirn; 3, sirn), to neigh (like a horse), Gh. 202 (7). P. shirnayt.

sirnaye, see sirnawt.

siræ, laziness. — kəyək, to show laziness, 146, 169 (129). P.

soiæt, f. a moment of time, 8 (1). P. səiætat, (wait) a moment, 6, 146, 169 (133); pəjæt səiætat, at that time, 104; səiætat pə-səiætat, at every moment, 104.

soj, adj. great, big, 113, 130. I (1); (of two sons) the elder, I (1). sir id, the great Id., N. of the month Zil-hijja, the twelfth month of the Ormuri calendar, 165. P. stor.

sir (f. and pl. the same, 13), adj. weary, 70, 113, 125, 129, 130, 143e. P. storat.
VOCABULARY.

staryi, in spós-stargai, white-eyed; lór-stargai, black-eyed, both borrowed from P., 104.

stórak, a star, No. 64. P. starg, a planet; stórak, a star.

sárōk (p.p. l. sítak; aor. sg. 2, sélai, 61A2; 3, sálit, 61A2), to keep, preserve, take care of, Gh. 201 (12). P. sítak.

sucél, the future reward of virtue, 169 (151). P.

swár, adj., mounted, on horseback, riding, 169 (6). swár kápl, to make (so and so) a rider, to mount (a person), 169 (177). P. sór, Prs. swár.  

sýt, see só.

sýgh, 1 (pl. soghi, 9, 10), f. 8, a grape.

sýgh, 2 (pl. sughadi, 9, 10), f. a mother-in-law, 8 (1); a-sýgh-at, thy mother-in-law, 129, 132; a-sýgh-a, his mother-in-law, 134.

sýgh, in sýgh-chash, black-eyed, 164, borrowed from Prs.

sýgh, shade, shadow; a-sýgh liki aat, sit to (i.e. in) the shade, 169 (176).

sór, a by-form of t'sér, in tróv-t'sér, q.v.

sýkh, 1 (p.p. t. suk; aor. sg. 2, só; 3, só), to break (a rope). This verb is always used with the contracted pronoun hali, Gh. 202 (5).

sýkh, 2, or sýkh, copulative verb. This verb is conjugated in full in 41. The following additional examples of its use occur in the grammar.

Past sg. m. 1, sýkh-un, 130, 169 (79); 2, sýkh-a, 75, 79, 113, 130; sýkh-ít, II; 3, sýkh, 26, 75, 85, 85-t, 69, 92, 95, 99, 104, 111, 126, 130, 136C, 139 (3), 151, 152, 169 (17), 169 (12, 44, 46, 66), I (3, 5, 7, 10, 14-5, 18, 21), III, IV; f. sok, 31, 33, 99, 111, 130, 152, 169 (102, 107), IV; pl. 1, sok-sit, 130; 2, sok-sit, 130; 3, sok-in, 31, 111, 130, 142A, 153, 169 (5, 8), 169 (125, 171), I (14); imperf. sg. m. 2, bā sýkh, I (6).

Aor. sg. 1, súm, 623, I (9, 11); 2, só, 38, 61B3, 622, 68 (2); 3, só, 38, 61B3, 62B, 94, 146, 169 (94); pres. sg. 3, bā só, 25-6, 32, 152, 169 (166, 168); I (7), II; fut. sg. 3, só, 92-4, 136C, 151-2, 169 (93, 141-2).

Imperf. sg. 1, súm, 71; 2, só, 38, 68 (2), 71; sun, 38, 68 (2), 71, 74, 109 (45, 100); 3, són, 71, 169 (161).

The use of this copulative verb is explained, with examples in 130, cf. 151, 152; to become, 26, 75, 79, 85, 94, 111, 113, 169 (44-6, 66, 79, 93-4, 102, 111-2, 161, 166-8, 171), I (passim), II, III, IV, et passim; to come into being, 92, 136C, 151; to happen, to occur, 25, 95.

The passive voice is made by conjugating sýk with the past participle of the main verb, 31, 153; cf. brishtak sýk, was burnt, 99; bā ghučč só, it is being said, 25, 82; káptak sýk, it was cut, 126, 139 (3), 168 (17).

This verb is also very freely employed to form nominal compound verbs as in spós sýk, to become white, 29; in fact, almost every occurrence in the sense of 'to become' might be so classified. A few selected instances are: bārón sýk, rain to occur, to rain, 92, 136C, 151; khwá suč, it (fem.) fell, 99; khwá suč-in, they fell, 130, 168 (5, 8), 169 (125); kásti sýk, it became rent asunder, 38; par-gahr sýk, he became angry, 86; par-so sun, become up here, come behind and follow me, 74; urwī sýk, it is morning, 169 (12); sal-it bā só, cold is becoming to me, I feel cold, 152; trólak sun, be quick, 169 (190).
sagšē, 1 (p.p. f. sayak; s. sg. 2, sēgšī; 3, sayšī), to abrade, grate, smoothe, Gh. 201 (9). Cf. sullwēk.

sayawēk or sayēk, 2 (p.p. f. sayawēk; s. sg. 2, sayawē; 3, sayawē), to bear

sazā, punishment, GLA5 (nota), 87, 122. P.
saggu (pl. saggu), com. gen. a porcupine, hedgehog, Gh. 231 (8). P. stēkētēk.
VOCABULARY.

109 (134). P.

*tabawék or tabayék (p.p. f. tabawak or tabayak; nor. sg. 2, tabáwi; 3, tabawí), to dress a wound. P. tabáwi.

*tabá, see *tabí.

*tashmat, calumry, 86, 146, 189 (131). P.

*tahár-at-kañáa, a bath-room, 159. P.

tak, see *tek.

*tak (pl. tachi; 2, 9), m. a mountain torrent, 8 (1). P. a precipice.

tak-mírg' (pl. tak-mírdzi, 9, 2, 9), f. a wagtail, Gh. 232 (13). Regarding the plural, see mírg'.

*tód (f. and pl. the same, 13), adj. hot, 109. P. *tód.

takó, onomat. the noise made by striking wood or stone, 161. P. *ták, bang.

*tikó, adj. sprouted, Gh. 193 (8, 11). — syák, to sprout.

*tikáa (pl. tikáani), f. wheaten bread, 8 (1), Gh. 221 (10).

tikáa, a throne, 86. P.

*takawót’ék or *takayót’ék (p.p. f. takawák or takayak), to cause to cough, Gh. 193 (8). P. *takawúni.

*takóót’ék (p.p. f. takák; nor. sg. 2, takó; 3, takhó), to cough. P. *takóót’lé.

*takayót’ék, see *takawót’ék.

*takó, a piece, 162. P.

*takátak, m. a small piece, 162. Dim. of takó, q.v.

*takawót’ék or takayót’ék (p.p. f. takawák or takayak; nor. sg. 2, takáwi; 3, takawí), to pound, thump, Gh. 193 (3). P. *takawúni.

*takawót’ék or *takayót’ék (p.p. f. takawák or takayak), to cause to sprout, Gh. 193 (7).

P. *takawúni.

*takóét’ék (p.p. f. takák; nor. sg. 2, takó; 3, takhó), to sprout, germinate, Gh. 193 (7).

P. *takóét’lé.

*takayót’ék, see *takawót’ék. *takayót’ék, see *takawót’ék.

*tl, adv. always, 24, 75. P. *tal.

tal, erect: tal syák, to become erect, to stand up; tal kayót’ék, to erect, Gh. 191 (5, 13). It is not quite certain that the meaning given by Gh. applies to this word.

taló, the sole of the foot. a-taló’t, thy sole, 168 (37). P.

*taló (pl. talóó, *talóóba), a tank, a reservoir, Gh. 210 (7). P. Cf. *taró.

*talóét’ék (p.p. f. talawák), to stand erect, Gh. 191 (4). It is not quite certain that the meaning given by Gh. applies to this word.

*tamó, greed, avarice. With def. art. a-tamó’t, greed, 83, see a-. P.

*tawóndóó, see *támdóó-tañóó.

*tamóét’ék (p.p. f. tamóák; nor. sg. 2, tamóóét’ék, 61A5; 3, tamóó, 61A5), to thrust into, stick into, Gh. 193 (4). P. *tamóét’lé.

*tamó, adj. finished, completed. — kayót’ék, to finish, I (4). P.

ta-miank, postpos. governing locative, up to, as far as to, 12, 82, 83, 84. Use described, 84.

ta-miankó, i.q. ta-miank, q.v., 12, 82. Use described, 84.
tīgan or tīkān, onomat. the noise made by earthen vessels or bottle colliding, 161.

tānd (pl. tāndi, 9 (7)), m. the stalk of Indian corn or the like, Gh. 223 (14). P.

tāndā (pl. tāndāt), l. buttermilk or other acid used with broth, a relish, 8 (3), Gh. 221 (14).

tang, (f. the same), adj. strait, narrow, confined, 142a, 143, 169 (71, 163) (all these are fem.); distressed, pressed by want, hard-pressed, l (7). P.

tang, onomat. the noise made by striking a metal cup once, a ringing sound, jingle, ring, 161. P.

sing (f. sing'), adj. close, tight, firm (of a knot), 146. P.

tangwek or tangyék (p.p. f. tangawak or tangayak), to cause to give forth a jingle or ring, 161. Cf. tang. P. tangawal.

tang'ēk (p.p. f. tangak), to jingle, to ring (of a metal cup knocking against another), 161. P. tangék'.

tangayék, see tangawék.

tōp, a jump, Gh. 193 (9, 11). — kagēk, to jump (over = tār), 80, 146, 169 (80). P.

tōpā (pl. the same), f. buttermilk, Gh. 225 (5).

tapawék or tapayék (p.p. f. tapawak or tapayak; avr. sg. 2, tapawā; 3, tapawai), to
dab (mud, etc.), Gh. 193 (11). P. tap.'

tapawék or tapayék (p.p. f. tapawak or tapayak; avr. sg. 2, tapawā; 3, tapawai), to
cause to loiter, Gh. 193 (5). P. tapawal.

tō, see tōtak.

tar, 1, see ta, 2.

tar, 2, adj. passed, elapsed, Gh. 192 (10). tar syōk, to pass (over, beyond), 83, Gh. 192 (6, 10). P. tōr.

tōr, a thread. tak't' tak-tōr, like a thread, 129, 168 (10). P.

tar't' (pl. tār't'), f. a large tank, a reservoir of large size, larger than tālab, q.v.,
Gh. 219 (8).

tīrī, in tīrī-sakkat (pl. tīrī-sakkati), m. moist or brown sugar, Gh. 225 (9). Cf. P.
tarī. Cf. sār, l.

tōr, adj. black. tōr-stargai, black-eyed, 164. P. This word and the compound are borrowed from P.


tarbar, m. a father's brother's son, a cousin, 78, 120. P.

tīrkan, see tīgas.

trv'a, trv'n, see tātak.

tv'n, see tār'ēk.

tv'ēk, adj. thirsty, 169 (78, 79). Cf. akhwēk and tātak.

trap, f. 1 (10), running, the act of running. trap kagēk, to run. l. (10), No. 85,
Gh. 192 (9, 11). Cf. P. trap, a leap.

trōr, f. an aunt, a father's or mother's sister, 120, 134. P.

tars, see nā-tars, s.v. nā.
trāsh'ēk (p.p. f. trāshāk; aor. sg. 2, trēshī; 3, trēshī), to pare, clip, cut, Gh. 191 (12). P. tārāsh′ī.

targang, see sar-targang, s.v. sur, 1.

trayēk (p.p. f. trayēk, 37, 58; aor. sg. 2, trayē; 3, trayē, 58), to fear (P. tōrēd′ē); to start, shy (P. tārēd′ē), Gh. 202 (3).

tārēk (p.p. f. tārēk; aor. sg. 2, tērī; 3, fārī; impv. sg. 2, tōr′a, 108, 120, 146, 168 (22, 24), 169 (112)), to tie, fasten, bind, Gh. 191 (8). P. tōr′ī.

trayōvak (p.p. f. trayōvak), to put in fear; to cause to start or shy; caus. of trayēk, q.v., Gh. 192 (3).

ts′, 1, pron. interrog. what? 25; cf. 4. It is used only with reference to irrational beings or inanimate objects, 25. Used as a subst., 25, 78, 79, 80, 89, 92, 95, 123, 146, 148, 169 (2, 29), 1 (16), II; pl. subst. ts′, 135C, 146, 189 (96); sometimes used with an interjectional force, as in ts′ sayāt hā, what a man he is! 25, so 85; (a)ts′ pār′, why?, 27, 76, 169 (8); ts′ nām, how?, 27, 73; ts′ wāg, when?, 27, 75. When an adjectival pronoun is required, tōsm, q.v., is generally used instead of ts′. Cf. P. tōm.

ts′, 2, pron. indef. anything, something, 26; used only with reference to irrational beings or inanimate objects, 26; anything, 90, 135C; something, 66; used as an indefinite article, a, an, a certain, 6; ts′ ko or har ts′ ko, whatever, 24; ts′ nak, nothing, 92 (pl.); har ts′, everything, 26, 77, 80, 99, 125, I (3, 21). Har ts′ takes the emphatic particle di, not na, 99. Cf. P. tōa.

tsa, see ts′āk.

tsačhi, see ts′āts.

tsaʃtari, music, I (15).

tōgh′, necessaries, provision for a journey, viaticum, 143, 169 (112). P.

tōgh (f. tōgh′, 144, 169 (122)), adj. bitter. P. tēk̂h, tōk̂h.

tāghlax, a master, owner, IV. Used to form derivative nouns, 163. P.

taʃtawāk or taʃtawāk (p.p. f. taʃtawak, III, or taʃtawak), to put to flight, to cause to run away, to run away with, III, Gh. 191 (7). P. taʃtawak.

taʃtōk (p.p. f. taʃtak; aor. sg. 2, taʃtē; 3, taʃtē), to run away, bolt, Gh. 191 (7). P. taʃtōt′ē.

taŝ, adj. sour, acid, 156.

tsak, adv. as; used explained, 73; cf. 151, askhal. . . . tsak′, such . . . . as, 27.

Postpos. governing gen.; used explained, 80; cf. 129, 166 (10).

task, m. taste, flavour, relish; savour. tsakal dōk, he tasted, Gh. 194 (13). We should expect the word to be tsak′, fem., but Gh. shows it as masculine. P.

tak, the bosom of a woman. — lypēk, to suck the breast (of a child), 146, 166 (19).

tak, empty, Gh. 192 (7, 11).

tskhal, or (27, note) ts′-khal, pron. adj. of what kind? of what sort? 27, 135C (pl.), 146 (pl.), 148, 160 (64, 74 (pl.)).

takal, adj. fattened, fattened, I (13, 17, 20).

taʃkōv, sourness, acidity, 156.

taʃkawāk or taʃkawak (p.p. f. taʃkawak or taʃkawak; aor. sg. 2, taʃkēv; 3, taʃkawv), to pluck or cut (flowers, grass, hair by the roots, etc.), Gh. 194 (9). P. shūkawv.
tsěl*, in e-tsěl*, on the left; pa-tsěl*, towards the left, 74.

tsěll, see tsalēk.

tsalak, f. married (No. 225); see tsalēk.


tsalālā, consolation, comfort, solace, I (15). P.

tsalānēk or tsalayēk (p.p. l. tsalawak or tsalayak), to cause to take away; to cause a woman to be taken in marriage, 30B.

tsalēk (p.p. l. tsalak, No. 225; nor. sg. 2, tsēlī, 61A1; 3, tsēlī, 30B, 61A1), to bring or take away (something animate), 30B, 61A1; to take a woman in marriage, Gh. 194 (4). In the sense of 'taking away,' this verb generally takes one of the contracted pronouns hir (or ri), dal, or koh, 122, 139 (3).

tsalāyēr (pl. tsalāyāra), m. a place where water is allowed to collect for irrigation purposes, 9 (10), Gh. 219 (9).

tsu, adj. flat, level, even. P.

tsuant, see tsuān.

tsuān. (pl. tsuān, 9 (7), 133, 168 (2, 30), II), an eye, 133, 168 (3), No. 25.

tsu, adv. today, 4, 19, 75, 99, 94, 120, 122, 134, 146, 169 (94); ta'su shīw, tonight, 75.

tsuān (pl. tsuānī, 9 (10), I (19), a year; qu tueness, for so many years, I (19); tu-su'kēh tsuān (not tuān), of six years old, 148, 169 (27); tu-tsuān tuān (not tuānī), of how many years? how old?, 107, 148, 169 (26).

tsuān, pron. interrog. what?, 25. This is the form usually taken by tsu*, I, when employed as an adjective, tu-tsuān kīlāi, of what village?, 25, 148, 169 (157); tsuān palu, in what direction, whither?, 25, 27, 74. Used substantively, we have i-tsuān lāsl* (for i-tsuān mō'gī lāsl*), since, II. With ka, it has the force of a relative, as in tuān mō'gī ka rū dzōb, at the time at which he came, lit. at what time that he came, 24, 92.

tsuān, see tsuān.

tsuān, 1, pron. adj. interrog. how much?, 25, 27, 107, 125, 169 (115); how many?, 25, 27, 144, 169 (187) (in this sense it is usually in agreement with a plural noun, as in 78-9, 112, 120 (3 times), 150, 168 (26), I (7); but with the words tsuān, a year, mum, a man, and sēr, a seer, they are in the singular, 122, 148, 169 (26, 30, 64); tu-tsuān tuān, of how many years?, i.e. how old?, 107, 148, 169 (26); but tō-tsuān 'mō'gī, of how much age?, i.e. how old?, No. 221 cf. 27, 107); tsuān pēts, how far?, No. 222. P. tsuānē.

tsuān, 2, pron. adj. indefinite, some (sg. or pl.), some indefinite quantity or number, 26; several, more than one, 151; tsuān ryūs, some days (noun in singular), 30, I (3); u'yā tuān, several, 16, 28, 125, 151; tsuān mō'gī, several persons, 26, 152, 169 (11); u'yā tuān mō'gī, id. 26.

As adv. tsuān ka, as long as, 75.

tsuāntuīr (pl. tsuāntuītauī), m. a grey partridge, Gh. 235 (8). P. tsuāntuīr.

tsu, in e-tsu*, adv. and postpos. governing gen., near, 6, 74, 81, 94. Of P. tuān, tight.

tsu, arm, the arm, from the elbow to the wrist, the forearm. a-tsu, his forearm.
VOCABULARY.

tsamwéyé or tsawayék (p.p. f. tsamawk or tsawayk; aor. sg. 2, tsawéi; 3, tsawowi), to strain, sift, Gh. 194 (8).
tsaméi (pl. the same), a sandal, a shoe, 1 (12). P.
tsir, card. four, 16; tsir bin, four and a half, 16; tsir sôh, four hundred, 16; tsir sambu, Wednesday, 106.
tsirúñ, the act of grazing, or feeding, I (5). P. tsurawul', to graze.
tsi-itu, card. twenty-four, 16.
tsir-w, ord. fourth, 16, 165.
tsirésé, card. fourteen, 16.
tsiréyék (pl. tsiréyék; 0 (9)), m. a general term for goats or sheep, Gh. 228 (8).
tsirawéyék or tsirayék (p.p. f. tsirawak or tsirayk), to cause to sputter, etc., Gh. 194 (7).
tsiréyék (p.p. f. tsirak; aor. sg. 2, tsir; 3, tsirí), to sputter, squirt, eject, emit with a sharp sound, Gh. 194 (7). P. tsiréyék.
tsirayék, see tsirawéyék.
tsiréyé, card. forty, 16.
tsaf, the nape of the neck: pa-tsaif, close up behind, behind, behind one's back, 74, 148, 169 (92); afterwards, 74; pa-tsaif-âl ghasaf, he fell flat on his back, 104; pa-péte pa-tsaif, far and close behind, backwards and forwards, 104. P.
tsafé (pl. tsafé, 0 (9)), m. a kind of partridge, Gh. 203 (11).
tsawayék or tsawayék (p.p. f. tsawawak or tsawayk), to cause to lick. P. tsauñawul.
tsawéyék (p.p. f. tsawak; aor. sg. 2, tsawéi; 3, tsawéi), Gh. 194 (5), to lick, to lap. P. tsawf.
tsawéyék, see tsawayék.
	tsawéi, tsawé, tsawak, see tsawé.
tsawéi, tsawéméi, see phí-tsawéi, phí-tsawéméi.
tsawéyék (p.p. f. tsawawak; aor. sg. 2, tsawéi; 3, tsawéi), to shake out dust from clothes, Gh. 194 (6). P. tsawf.
tsawéméi, adj. torn, tattered. tsawéméi sôyé, to become torn, Gh. 194 (11, 13). Cf. P. tsawé.
tsawéyék, causal of tsawé, cf. bî-tsawé, phí-tsawéméi, and phí-tsawéyék. Also cf. dawéyék.
tsék (gerund, t-tsék inor, in going, 34; past m. sg. 3, tsek, 31, 35, 81-3, 89, 117, 120, 122, 126, 138 (4), 164, 169 (57), I (3), III; fem. sg. 3, tsecak, 37, 53, 122), pl. 3, tsecák-in, 104, 122; imperf. m. sg. 3, bô tsek, 34; perf. m. sg. 3, tsek há, 142a, 169 (180); f. sg. 3, tsecák há, 117, 169 (98); plup. m. sg. 1, tsek byék-in, 134; 3, tsek byék, 90; past conditional, tsek byékam, 54, 95; cf. tsek-âl sô byékó, he would have gone, 136F.
Aor. sg. 2, tsec, 61B2; 3, tseca or tex, 58, 61B2; pres. sg. 1, bô tsecam, 122, 169 (5, 23); 2, bô tsec, 169 (22, 24); 3, bô tsecam, 25, 107, No. 209; pl. 2, bô tsecak, 132; fut. sg. 1, sô tsecam, 169 (18), I (8); 3, sô tsecam, III.
Impre. sg. 2, tsec, 94, 122, 112c, 146, 169 (110, 138, 152).
This verb is conjugated throughout the present and past tenses in Nos.

205ff.

vol. 5.
In the compound śra-vēk, to swell, the initial f of this verb has become s, but in śri-tēk, to send, it is not changed.

The causal of this verb is taw-tēk, of īk-taw-tēk, śra-taw-tēk, and śri-
taw-tēk.

To move, go, proceed, walk, travel, 25, 34, 107, 122, 132, 134, 143c, 169 (5, 22-5, 110, 152), I (5), No. 239. This root idea of this verb is simple motion, as in the Hindi chala, as contrasted with drāk, I, q.v., the root meaning of which is arrival, Hindi pākhāna.

This verb is commonly used with the contracted pronouns hir (or rī), dol, or hā, 122. Thus, hir tēk, to come, to come here, 94, 122, 146, 169 (138), III; dol tēk, to come, or go, to thee or to you, 122; hāl tēk, to go

to him, to go away, depart, 21, 35, 54, 61-3, 89, 90, 95, 104, 117, 120, 122, 126, 136F, 139 (3), 142a, 147, 154, 169 (67, 98, 180), I (5), III.

Cf. īk-tēk, śri-tēk, and śra-vēk.

tāt (pl. tāti), m. a mulberry, 162, Gh. 224 (9). P.

fāt, in fāt sin-yār, N. of a certain time of the day, about 3:30 a.m., 167.

tāti (pl. tātīh), 9 (8), m. 8 (5), a parrot, Gh. 233 (13). P.

tatāk (p.p. f. tōtak, 68, 61A4; aor. sg. 1, tōm, 62A; 2 and 3, tō, 38, 61A4, 62A, 68 (2)); impv. sg. 1, tōm, 71: 2 and 3, tōm, 38, 68 (2), 71), to drink.

tēk, see tatāk.

tōkai or tōkārāi, m. a small mulberry, 162. Dim. of tāt, q.v.

tār (pl. tāra, cf. 9 (1)), m. a partridge, Gh. 233 (9). Borrowed from Hindi.

tērā, heat, warmth, 152, 160 (163).

tātī, see tāti.

tātī, sunshine, Gh. 24 (11).

tāmākai or tawānkāi, m. one who stands still, 33C. See tēk.

tawēk or tawak (p.p. f. tawak or tawak), to cause to stand, to set up, Gh. 191 (3).

Causal of tēk, q.v.

tēk (p.p. f. tab, 37; aor. sg. 2 and 3, tē, 33C, 61A4), to be standing up, to stand still.

tēs, tēs, see tā.

tēs, a tart. — na-gōk, to break wind, Gh. 192 (5, 10). P.

tōtēk (p.p. f. tōtēk; aor. sg. 2 and 3, tōtēk), to plane, shave, Gh. 191 (9). P.

tōtēk.

tētēk (p.p. f. tētēk; aor. sg. 2 and 3, tētē), to run or gallop a horse, to ride, Gh. 191 (8). P. tētē.

w", see i-w".

wa, 1, see wī.

wa, 2, pronominal suffix of the third person singular, 20. It may indicate, (1) the object of a transitive verb, when in a tense not formed from the past participle; (2) the subject of a transitive in a tense formed from the past participle; or (3), when attached to a noun, any oblique case, usually the genitive. After a consonant, the w is generally dropped, as in kawalak-a, he
VOCABULARY.

ate. Sometimes the ə in such a case is retained, with or without a inserted before it, as in bā khur'm-ə, bū-khur'm-ə or bū khur'm-əwə, I eat him, 200.

Examples of this suffix will be found passim. See especially 20, 98 (2, 3), and (for the genitive) 120.

wa, 3, see wadāk, waghuwk, and wagūk.

wa, 4, conj. and. Use explained, with examples, 89; cf. 16, 85, 78, 152, 159, 169 (11), I (2-4, etc.), II, III, IV, P.

It is employed idiomatically to indicate remoteness, 89.

For its use in fractional numbers, see 16.

we, in we, əw, interj. Ah! indicating joy or surprise, 95.

we, wēd, or wē wē, interj. Also! used in time of trouble, or by beggars, 95.

P. wēf.

se or sə, contracted pronoun of the third person, indicating the locative singular or plural, in him, in her, in it, or in them, 19. After a consonant the s of sə is dropped, and it becomes n; 19. It is used after a regular locative to emphasize the subject of a following verb, and, very frequently, to indicate existence, or presence, in a certain place. Regarding the use of this word, see 123-5 for explanation with full examples. Cf. also 26, 150-2, 149d, 169 (11, 65, 137).

For wānāw-we (-we) and wānaw-waw (-waw), see 85, 36; than-waw, on it, 35, 147.

e, in e, no, chār shamba, N. of the last Wednesday of each month, 165.

e, interj. Q. sign, of the vocative, 10, 11. P. 5.

cadān, cultivation, crops, harvest. P.

wadāk, an alternative, and less usual, spelling of wagūk, q.v.

vēgā, the evening, night; as adv. tonight, 75; i-vēgā lákk, at night, 82. P. bagā.

waghuwk (p.p. f. waghuki, 38; aor. sg. 1, wēk'm, 62B; 2, wēk, 38, 62B; 3, wēk, 38, 62B; impv. sg. 1, wēk'm, 71; 2, wēk, 38, 71; 3, wēk'm, 71), to enter. This verb is usually employed with the contracted pronoun hir (or ir), dū, and hāl, 122. Its causal is wēnawēk. Cf. agbōk and na-gbōk.

wēk, interj. of warning or reproof, 95.

wēk (No. 60) or wak, f. (8), water. 107, 109, 150, 169 (153). Nos. 60, 237. This word takes the emphatic particle ḍ, not ə, even when used in the singular, 96, 99, 144. bē-wēk, waterless, see bē, 2.

wāk (past m. sg. wāk, 1 (14, 21); f. wāk, 38, IV; perf. m. sg. wāk, I (17); aor. sg. 1, wāk'm, 62A; 2, wāk, 38, 61A3, 62A; 3, wāk, 38, 61A3, 62A; impv. sg. 1, wāk'm, 71; 2, wāk, 38, 71; 3, wāk'm, 71), to get, obtain, find.

wakhawēk (p.p. f. wakhawēk), to cause to dig. Gh. 218 (11). Causal of wakh-awēk, q.v.

wakhawēk (p.p. f. wakhawēk; aor. sg. 2, wakhalī, 61A3; 3, wakhawī), to dig. Gh. 213 (11).

wūl (157), see bagar-wūl, bēgūr-wūl.

wałal (156), see ghrās-wałal, sīya-wałal, ziyār-wałal.

wał (150), see dās-wał, mīk-wał, wūn-wał.

wūl (p.p. f. wūl, 38, II; aor. sg. 1, wūl'm, 62B; 2, wūl, 38, 62B, 68 (3); 3, wūl'a, 38, 62B, 69; wūl'a, 24, 38, 62B (regarding this spelling, see Gh. 24 (6))).
impr. sg. 1, wru'na, 71; 2, w'ra, 38, 68 (3), 71, 90, 99, 142c, 144, 168 (29), 130 (130); 3, wru'na, 69; wru'na, 69, 71; pl. 2, wru'rai, I (13)), to bring, fetch, carry (something inanimate), 24, 122, 142c, 168 (29); car w'llak, to rebel (against = last'), 169 (130). This verb is commonly used with the contracted pronouns hir (or ri), dal, and hal, 122. Thus:—hir w'llak, bring to me, bring here, 90, 99, 144, I (13); dal w'ri, bring to thyself, i.e. take, 90; hal w'llak, to bring to him, II.

This verb borrows its sorist tenses from wrigob, and many of the above examples can also be referred to that verb.

w'ra (pl. w'ra'i or w'ra'ni; 9 (2, 7), for the spelling w'ra'ni, see Gh. 217 (8)), f. (8 (3)), a tree, 107, 109, No. 230. P. wana.

w'm, f. a co-wife, 118, 143. P. b'nu.

w'md, m. the son of a co-wife, a woman's stepson, 120. P. b'md.

w'md' (pl. w'md' ; m. a certain poisonous insect, 8 (7), Gh. 234 (13).

w'm', see w'ra.

w'm, adv. in him, in her, in it, or in them, 85, I (18), IV; inside, within, 74.

The use of this word is explained, with examples in 85, q.v.; w'md or w'md' da, in me, in us, in thee, or in you, 85, 123; w'md or w'md' in him, in her, in it, or in them, 85, 123.

w'm, f. a slave-girl, 156. P. w'm.

w'md'w'd, the condition of being a slave-girl, 156.

w'mt, time, season, 148, 160 (189), I (4). P. k't w'mt, now, 27, 75; h'f's w'mt, then, 27, 75; te w'mt, when?, 27, 75; kar w'mt, at all times, always, 92, 143, 169 (134); t'se w'mt ka, at the time that, 24, 92.

w'rai (pl. w'rai), m. a mountain ram, a male mountain sheep, a fat-tailed sheep, II, Gh. 231 (5). P. a lamb. The fem. is s'il; q.v.

w'ri, 1, w'ri, see w'llak.

w'ri, 2, w'ri, see wriyob.

w'ri, in w'ri-ka, adv. indicating doubt or ignorance, God knows, 78.

w'ri, adj. open, expanded, Gh. 214 (5, 14). Cf. w't. P.

w'raki, see wrak.

w'raks (pl. w'raks; 9 (2)), an eyebrow, 168 (31). P. w'raks.

w'raks, see Kar-w'raks.

w'raks-td, the palm of the hand. P.

w'raks (pl. w'raks; 9 (9)), f. (8 (1)), a worm, an insect.

w'raki, a child. P.

w'raks, see wriyob.

w'raks (pl. w'raks), the head of a small watercourse, where it leaves the mainstream, Gh. 218 (16). P.

w'rai, w'rai, w'rai, see w'llak and wriyob.

w'rai, adj. ruined, 152; sick, 75, 85, 103, 111, 138. P. w'rai, desolated. Prs.

w'rai.

w'rai, f. a brother's wife, a sister-in-law, 120, 132. P. warandar.

w'sra, see w'llak.

w'sri, see wriyob.
wurapawëk or wurapayëk (p.p. f. wurapawak or wurapayak; nor. sg. 2, wurawëk; 3, wurapawëk), to drive away, turn out, Gh. 213 (10).

wërëh, a beard, 169 (102).
wërëwëk or wërëyëk (p.p. f. wërëwak or wërëyak), to cause to bring, 30H. Causal of wërëyëk, q.v.

wëri (pl. wëriy, 9 (2)), f. a ewe-lamb, Gh. 227 (15).

wëri (pl. wëri, 9 (2)), f. a kind of food, Gh. 122 (7). P. bāri, Hindi wāri.

wëriyëk (p.p. f. wëriyak, 24, 38, 144; nor. sg. 1, wëriyom, 62A; 2, wëri, 38, 62A, 68 (3); 3, wëri, wëri, 30B, 35, 62A; impv. sg. 1, wëriyom, 71; 2, wëri, 38, 68 (3), 71; 3, wëriyom, 71. For the spelling wëri, see Gh. 24 (5)), to take, 25; to fetch, carry. The acrostics of this verb are also used by wërik, a verb with practically the same meaning, so that it is always impossible to state which of the two any of the acrost forms should be referred. All the examples of the acrost tenses given under wërik may therefore also be taken as examples of this verb. With dal, we have nak-a dal wërik, thou didst not take her to thyself, 24, 144.

sciri, taking, the act of taking, 155.

wëriyëk, see wëriyëk.

wëri, wëri, see wëriyëk.

wëpalawëk or wëpalayëk (p.p. f. wëpalawak or wëpalayak), to cause to wring out, Gh. 214 (3).

wëpalayëk (p.p. f. wëpalak; nor. sg. 2, wëpal; 3, wëpal), to wring, squeeze out, press out, Gh. 214 (3).

wëpalayëk, see wëpalawëk.

wëstalawëk or wëstalayëk (p.p. f. wëstalawak or wëstalayak), to cause to rise, to set up, Gh. 213 (8); to cause to fly away, to waste, dissipate, L (3).

wëstëk (p.p. f. wëstak, 37; nor. sg. 2, wëst, 61A3; 3, wëstëk, 61A3. This verb is conjugated throughout the past tenses in 48-6, 48-54), to rise, arise; (of a bird) to fly up, 34, 85, 147 (i-wëstëk inar, on flying up). Cf. Gh. 213 (8).

wëstëk, q.v.

wësik, doubt, 163. P.

wësik, doubtful, 163. P.

wësik, wësik, wësik (p.p. f. wësikak or wësikayak; nor. sg. 2, wësikëk; 3, wësikëk), to cause to enter, to insert, causal of wësik, q.v., Gh. 213 (13, 14).

wët (f. wët; 169 (90)), adj. open, wide open. Cf. wët. P.

wët (pl. wëtëkhi, 9 (9)), f. 8 (1), a walnut, Gh. 220 (7).

wëwë, wëwë, wëwë, see wëk.

wëk, see wëtëk.

wëyëk (f. wëyëk), adj. dry (of a cow), 146, 169 (175).

wëz (pl. wëz, 9 (9), No. 151), a she-goat, a nanny-goat, a she-hill-goat, 148, 169 (120), Gh. 231 (4). P. weza. The masculine of this word is bus, q.v.

wëzawëk or wëzawayëk (p.p. f. wëzawawak or wëzawayak), to cause to test, to get (a thing) tested, 30A, Gh. 213 (6).
waršawêč or wusmayêk (p.p. 1. wusmanyew, 57, or wusmayak; nor. sg. 2. wusmayw, 61A1, 68 (1); 3. wusmayw, 30A, 57, 61A1, 69; impv. sg. 2. wusmanyew, wusmanyew, wusmanyew, 68 (1); 3. wusmanyew, wusmanyew, 69), to try, test, examine. 52, Gh. 213 (6). P. wemyel'.

waxn, waxna, waxnû, see wacýôk.

wêzar, adj. apart, separate, Gh. 214 (6, 14). P. wêzar; displeased.

wêzar, adv. on him, on her, on it, or on them; use explained, 86; cf. 81, I (10); by means of him, her, it, or them, 86; wêzar-dî or wêzar-dô, on me, on us, on thee, or on you, 86, 123; da wêzar, upon me, 123; di ... wêzar, on me, 86; wêzar-wi or wêzar-wô, on him, on her, on it, on them, 86, 123; wêzar-wô, (kill) him (a) by it (wêzar-wô), 86.

waçýôk (waç-yôk) (sometimes written waç-dôk) (p.p. 1. wassuk or wassuk, 88 (for the spelling wassuk, see Gh. 121 (12)) ; nor. sg. 1. wassun, 62B; 2. wassun, 88, 62B; 3. wassun, 88, 62B; fut. sg. 2. â wassun, 20c, 86; impv. sg. 1. wassun, 71; 2. wassun, 71; 3. wassun, 71; passive, waçýôk sêk, he was killed; wassuk sükin, they were killed, 153), to kill, to slay, 20c, 86, 91 (waçýôk'a, he killed him), 104, 135A, 153, 169 (59). Cf. ûzûk, 2. Cf. P. wa-da'll.

ya, in hô ya, see hô, 4.

yâ, conj. or. P. Use described, with examples, 90; yâ kô = yâ, 90; yû ... yû, either ... or, 90, 99, 144; yû kô ... yû, either ... or, 90.

yâd, memory. P. yâd-am nak kô, I do not remember, 150, 160 (81); yâd koyêk, to remember, to have off by heart, 21, 135A, 160 (95); yâd o irâm la-Rasûl, the memory and name of the Prophet, the Bûrah Wafat, or the days celebrating the last twelve days of Muhammad's fatal illness, 165.

yâk, in yâk sâmûba, Sunday, 166. Corruption of Prs. yâk shâmûba.

yên, pronominal suffix of the first person plural indicating, in tenses formed from the past participle, the subject of an intransitive verb or the object of a transitive verb, 20a. 45, 98 (3).

yêngi, an embrace; po-yêngi-hêal sêk, he embraced him, I (10).

yânak, ash, ashes, 99, 169 (126). This word takes the emphatic particle di, not on, even in the singular, 99.

yâns (pl. yânsê, No. 140), m. a horse, 7, 21-2, 27, 107, 109, 118, 148, 151, 162-3, 169 (21, 127), Nos. 68, 138, Gh. 226 (14). P. âs, Prs. âsê. A mare is mgandêni, q.v.

yânêpkiroi, m. a small horse, a pony, 162.

yêr, m. a friend, 87, 143, 169 (92). P.

yâsanêk or yasayêk (p.p. 1. yassawak or yasayak), to boil (transitive), 39B, 37, Gh. 215 (5). P. yasawal.

yarêk (p.p. 1. yarâk, 37, 58; nor. sg. 2. yarêk, 61B1; 3. yasa, 30B, 38, 61B1), to boil (intransitive), Gh. 215 (5). P. yashûd'll.

yêngûgar, m. a ploughman, No. 58. P. yansen, ploughing,
zōbal, adj. wounded, Gh. 300 (6, 12). P. zōbal.
zhān, the tongue, 77, 133, 168 (13). No. 41; a language. P. zāban ta-Bargistā a-zhān, the language of Bargistā, Ormuri, 142a, 169 (14).
zhūphāwak or zhūphayēk (p.p. f. zhūphak or zhūphayak), to cause to suck, Gh. 199 (7).
zhūphāk (p.p. f. zhūphak; sorr. sg. 2, zhūphī, 61A3; 3, zhūphī), to suck, Gh. 199 (7).
P. zhēghī.
zhubawēk or zhubayēk (p.p. f. zhubawak or zhubayak; sorr. sg. 2, zhubēwī; 3, zhubawī), to card (cotton, etc.), Gh. 199 (8).
žād, see ādān-žād, s.v. ādān.
žādāt, N.P. of a man, 23-6, 47, 78, 89, 90-1, 98 (1, 2), 99, 107, 111, 123, 129, 135, 138, 142b. P.
zhgāmāwēk (p.p. f. zhgāmāk; sorr. sg. 2, zhgāmī; 3, zhgāmī), to hear, to suffer, Gh. 199 (9). P. zhghamī.
zhgām (pl. zhgāmā, 9 (7)), m. a division or section of a field, Gh. 219 (4).
zhā, žā, see hatak.
zhāghawēk or zhāghayēk (p.p. f. zhāghawak or zhāghayak), to cause to speak, to cause to utter sound, Gh. 201 (7). P. zhāghawī.
zhāghayēk (p.p. f. zhāghak, 58; sorr. sg. 2, zhāghī; 3, zhāghu, 58), to give forth sound, to sound, resound; to converse, Gh. 201 (7). P. zhāghēdī.
zhām, žhān, see hatak.
zhōnawakal, m. one who leaves or abandons, 358. See hatak.
zhār, m. poison, 92, 155A. P.
zhghām, see hatak.
žak, i.q. dzak, s.v. dzōk, 2 and 3.
žāk, i.q. dzāk, s.v. dzōk, 1.
žōk, see dzōk, 1, 2 and 3.
žakharī, adj. wounded, 80. P.
žā, m. the heart, 12, 20d, 88, 1 (6, 10). i-le ūkī-bā zu sa, for what does your heart become?, i.e. for what do you long?, II; žā-m, my heart, 20d; i-žā-m nak bā, it is not on my heart, i.e. I have no memory of it, 108, 120, 169 (81). P. ẓā.
žāl (f. žālī, 7, 14 (2), 148, 169 (85); pl. žālī, 14 (3)), adj. old, 148, 169 (84), and as above, P. ẓār, Prs. ūzāl. The plural, ūzāl, is also used as the plural of žarkā, a woman, q.v.
žālī, see ūzāl and žarkā.
žūnā, m. tyranny, 88. P.
žalppē (pl. the same, 120, 147), com. gen. a grand-parent, a grandfather or grandmother, 132, 144, Gh. 243 (4, 5).
žāwū, f. a jaw-bone, a jaw, 145, 168 (14). P.
žām, m. a son-in-law, 120, 134, 139 (3). P.
žan, żanā, see dzōk, 2.
žāmā (pl. the same, 9 (6)), m. a youth, lad, young man, Gh. 226 (8). P. żanā.
zēn/i, f. the chin, 133B, 168 (13). P. zens.
zöa, a saddle, Nos. 226-7. P.
zangwëk or zangayëk (p.p. f. zangwëk or zangayëk), to set swinging, to swing (transitive), Gh. 190 (6). P. zangwëk.
zangëk (p.p. f. zangëk, 58; sar. sg. 2, zangë; 3, zangë, 68), to swing, vibrate, Gh. 190 (6). P. zangëk.
zarëw, see dzëk, 2.
zangbrak, the knee, 135B, 168 (13). P. zangbrak, zaima.
zangbë (pl. the same), f. a crane, Gh. 233 (2). P. zaga.
zer, 1. gold. sâr zer (P.) or sâgë zer, gold, No. 45; tpâw zer, silver, No. 46. P.
zer, 2. in sârë mahal barë zer, N. of a certain time of the day, 8 or 9 a.m., 167.
Hindû sârë mâl khâk barë zer, 10 or 11 a.m., 167.
zar, card: a thousand, 10. sâr-gud, the thousand, 18. P. x'e.
zerv (f. the same, 143, No. 233), adj. small, 143, 168 (25), No. 223; the younger
(of two sons), I (3); zarë bedside, the little Id., Ormûrî N. of the month Shawwal,
the tenth month in the Ormûrî calendar, 165.
zradze (pl. zradze), f. the red-legged partridge, the skhâr, Gh. 233 (10). P. zarka.
zurkhët (pl. zurkhët, 9 (7)), m. currled milk, tîrâ, Gh. 225 (3).
zur-gar, m. a goldsmith, 157. P.
zarkë (No. 52) dâr or (pl. zurka, 9 (10), or zëfë, 9 (10), 16, 23, 169), f. a woman,
17, 8 (9), 13, 16, 23, 100, 111, 113, 129, 130, 143, 148, 152, 155, 169 (55),
No. 52; a wife, 79, 82. The plural form, zëfë, is also the plur. of zëf, old, q.v.
zerkhod, womanhood, 9 (19).
zervë, adj. necessary, needful, 79, 81-2. P.
zëfë (pl. zuhët), a thorn, a prickly, 144, 169 (147), both pl.
zëfëk, adj. thorny, prickly, 148, 169 (148).
zihëk (p.p. f. zihëk; 37; sar. sg. 3, zihët; 3, zihëti), to seem bad, to be considered
amiss, to be rejected, Gh. 199 (5).
zërë (pl. zërëi), f. a cow-buffalo calf, Gh. 228 (12). The masc. is zëfëi, q.v. P.
zêfë.
zor, see dzor.
zëfëi (pl. zëfëi), m. a bull-buffalo calf, Gh. 228 (11). The fem. is zërë, q.v.
P. fëfëi.
zëfëkë (pl. zuhëkë, 9 (9)), m. the kernel of the pîma-nut, Gh. 225 (10).
zumal, N. of a certain time of the day, 1 p.m., 167; zumal gâlè, 12.30 p.m. P.
zumal, decline of the sun.
zumândî (f. zumândî, 13, 142a), adj. living, alive, 118, 120, 142a, I (14, 21). P.
zumândi.
zumëri (pl. the same), f. a leech, Gh. 234 (5). P. z escre.
zunamë, adj. hanging, pendant, Gh. 200 (5, 12). P. dîrunë.
zëpë, see zurëk.
zëpë (p.p. f. zurëk; sar. sg. 1, zuhëm; 79, 86, 89, 92; 2, zëfë; 3, zëfë; pres. sg. 1,
bô zuhëm, 25, 79, 99; imp. sg. 2, zuhëm, 35), to chew, masticate, suck, Gh.
200 (3) (P. zëfëi); to ask for, 79, 83, 86, 89, 92, Gh. 200 (3); to wish for, to
VOCABULARY.

long for, desire, 26, 79, 99, 1 (18), Gh. 200 (3); to search for things in the hair, Gh. 200 (3).
siyar (f. and pl. siyār), 16 (1), 142a, 159 (171), adj. yellow, 78, 90, 142a, 156, 169 (41, 171). P.
siyārālat, yellowness, 156.
siyāt (15, 83) or ziyāt (160 (161), I (7)), adj. and adv. more, 15; superfluous, too much, more than necessary, I (7); ī-pīd läst ziyāt, more than a father, 83; ziyāt sōn, may it increase, 160 (161). P. zīāt.
siyāti, excess, 160 (178). P.
The word 'Balochi' is an adjective meaning 'of or belonging to the Balochi nation,' and is hence employed to indicate that nation's language. The Baloches themselves say that they originally came from Halab (Aleppo), that they fought on behalf of Husain, the son of 'Ali, at the battle of Karbala, and that after Husain's death they migrated to Sistan. On the other hand, references to them in Persian literature first show them as living in the neighbourhood of the Caspian Sea. Thence they migrated to Karmân, and thence, under pressure of the Seljûq invasion in the 11th century, they moved to Sistan and Makrân, some journeying south-west into what is now Persian Baluchistan, and others south and south-east into Makrân. In the days of Chângâz Khân (13th century A.D.) the latter gradually pushed eastwards into eastern Makrân and the Sindh frontier, and ultimately occupied the Sulaimân Range on the border of India proper.

In the 15th century they already had connexions with Sindh, and in the 15th and 16th centuries parties of them entered the southern Punjab and Sindh and settled there. The last movement took place during the period of unrest and disruption of Governments that followed Timur's conquest (end of 15th century), and synchronized with the invasions of India by Bâlûr (born 1483, died 1530) and the Arghûns.

During their progress through Makrân, the Baloches occupied the highlands of Kalât, now held by the Brâhuis. They appear to have been expelled by the latter, and this fact seems to have had something to do with their descent into the plains of India. Since that time the Baloches have been divided into two bodies, separated by the Brahûi-speaking territory of Kalât.

We have seen that the word 'Balochi' means the language of the Baloches, and so far as it relates to the Baloches of Baluchistan, the name is accurate enough; but there are numerous Baloches in India, and probably also in Persia, who have abandoned their tribal speech, and have adopted that of the people among whom they have become settled.

The word 'Baluchistan,'—properly 'Balûchistân,'—denotes territories under two distinct governments. There is British Baluchistan, and, to its west, there is Persian Baluchistan. With the exceptions to be presently noted, Balochi is the language of the whole of Baluchistan. In Persian Baluchistan it goes as far west as Cape Jask, where the Persian coast first commences to trend northwards towards the Gulf. On the east, Balochi has overstepped the south-eastern boundary of Baluchistan into Sind and Bahawalpur, and, further north, it occupies the Sulaimân Hills on the western

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1 The words are often spelt 'Balûchî,' 'Balûchî,' 'Balûchî,' 'Bîlûchî,' 'Bîlûchî,' and so on, but the above spelling represents the true pronunciation. See Dames, The Baloch Race, pp. 15. The spelling 'Balochi' has survived in the official name of the Province of 'Balochistan.' I take this opportunity of acknowledging my indebtedness to the valuable work of Mr. Dames above referred to. It will be seen that in the following pages I have freely utilized the information therein contained. But my indebtedness is much greater than can be measured by the scanty references in the footnotes.
2 Dames, op. cit., pp. 26ff.
3 Dames, op. cit., p. 55.
4 Dames, op. cit., p. 41.
border of the Panjab District of Dera Ghazi Khan. In former times Baloches progressed much farther, across Dera Ghazi Khan into the southern Panjab, and here their descendants are still found; but these have abandoned their own tongue, and now speak the Lalmad of their neighbours. This change of language is progressing at the present day. Even in the few years that have elapsed since this Survey was begun, Balochi has, as we shall see, altogether disappeared from the District of Dera Ismail Khan, immediately to the north of Dera Ghazi Khan. So far as the Balochi language is concerned, in the Panjab, its eastern limit is approximately the Sahainin Range. In Sind and the neighbouring State of Bahawalpur, Balochi has been better preserved, and is still spoken, more or less corruptly, by some 200,000 Baloches scattered over the tract referred to.

The language of North-Eastern Baluchistan, i.e. of the District of Zhob, and of nearly the whole of the Districts of Quetta and Loralai, is Pashto; but further west Balochi is the language of Northern Baluchistan and extends northwards beyond the frontier nearly up to the River Helmand, where Pashto is finally established. Between the frontier and the Helmand the sparse population of the desert is mixed, some of the people speaking Pashto, and others Balochi. Further west, where the lower course of the Helmand runs south to north, we come to the Province of Sistan. Here Baloches are also found, mixed with Persians, and the language of the tract is partly Balochi and partly Persian. Further south, in Baluchistan itself, Balochi is supreme right up to the western frontier of British territory. How much farther westwards Balochi remains the chief language of Persian territory we do not know. It is certain that it is the chief language of the country as far west as Bampur, and that it is spoken by at least a part of the population so far west as Jask. There are also speakers of Balochi further north in Sistan and Karmán. It is reported that the population of the former is about 45,000, of whom some 10,000 are nomadic Baloches, and that of the latter is about 700,000, about a third of whom are nomads. Indeed Baloches have been found so far north as Central Kujurás, though whether these speak Balochi or not I cannot say.

We thus see that Balochi is bounded on the north by Pashto, and on the north-west and west by Persian, in each case there being a debatable ground between the two, in which both languages of each pair are spoken.

The southern boundary of Balochi, from Cape Jask to Karachi, is the Arabian Sea, and there is therefore no language boundary on this side. On the east, Balochi is bounded, in Sind, by Sindhi, the state of affairs being much the same as that in Sistan and Karmán, the whole of Sind being a kind of debatable ground in which both Sindhi and Balochi are spoken. The speakers of Sindhi form the mass of the population, and these of Balochi are in a small, scattered, minority. Still further to the east, beyond Sind, we find the Rájasthání of Jaisalmer and Marwar. North-west of Sind lies the Panjab State of Bahawalpur, of which the principal language is Lalmad, and here also are colonies of Balochi speakers. Directly north of Sind, in the Panjab, Balochi has Lahná to its east.

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In this way, while Balochi has closely related Iranian languages on its north and west, on its east it has the distantly related Indo-Aryan languages, Lahnda and Sindhi.

Moreover, Balochi has in its bosom another neighbour, the Dravidian Brahui of the Sarwan and Jahlawan divisions of Kalat. In these divisions, it is true, there are, as we shall see, a certain number of Baloches, but the bulk of the population is Brahui. Brahui has not influenced Balochi, but on the other hand (see Vol. iv, p. 627 of this Survey) Brahui has been to a certain extent affected by the surrounding Balochi.

A glance at the map facing p. 327 will show that the intrusive Brahui divides the Balochi area into two distinct blocks,—a western and an eastern. Corresponding to this division, there are two main Balochi dialects. These are Western Balochi,—often called 'Makran,' from Makran, the coast country along the Arabian Sea,—and Eastern Balochi. The two differ considerably, but are not mutually unintelligible. They are compared on every page of the grammar that follows, so that it is unnecessary to deal here with the points of difference, beyond pointing out that, on the whole, the western dialect has better preserved the earlier forms of the language. The eastern has developed, or decayed, into a stage of which we see only sporadic beginnings in the west. The eastern dialect, too, has borrowed words very freely from the neighbouring Sindhi and Lahnda. The western dialect is naturally free from this temptation. When it borrows, it mostly borrows from Persian.

In a wild mountainous country such as Baluchistan there are numerous sub-dialects. The various forms assumed by the western dialect are well described by Mr. Denys Bray, whose account is given on p. 385, below. In the east, the variations consist partly in the clipping of final syllables, and partly in the amount of borrowing of words from Sindhi or Lahnda. This borrowing is carried to an extreme in the Kassani Balochi of Dera Ghazi Khan and Dera Ismail Khan, described below on pp. 405ff.

As regards the Western Balochi spoken in Persian Baluchistan, we have no census figures of the population, nor have we any detailed information as to the exact nature of the language. We may estimate the number of speakers of Balochi in Persian Baluchistan at something like 200,000.

In British Baluchistan the western dialect prevails in Makran, Khairan, and Chagai. These three lie on the west side of the Sarawan and Jahlawan divisions of Kalat, of which the main language is the Dravidian Brahui, but colonies of speakers of the western dialect are also found intruding into these divisions on their western side. North of Kalat lies the British District of Quetta, the main language of which is Pachti, and here also, in its south-western corner, are found some speakers of Western Balochi. The total number of speakers of the western dialect in British Baluchistan is 114,500, and to these, and the 200,000 of Persian Baluchistan, we have to add a further number of 10,000 speakers who have settled in Karachi of Sind. The total

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1 Denys, op. cit., p. 3, Note 1.
The number of speakers of the western dialect may therefore be put approximately as 324,899, or, roughly, 325,000.

As explained above, the eastern dialect is separated from the western by the Brahui of Sarawan and Jialwân of Kalat. In Baluchistan, its speakers are most numerous in the Bela and Sibi Districts. These lie to the north-east of Kalat, and, as in the case of the western dialect, the eastern dialect also intrudes across the border, and speakers of it are found in the Dohki and Kachhi divisions of Kalat, and even in the eastern parts of Sarawan and Jialwân. We thus see that in Sarawan and Jialwân there are found speakers of both dialects, between which no distinction has been made in the census figures. The total number of speakers of Balochi in these districts is:

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sarawan</td>
<td>18,786</td>
</tr>
<tr>
<td>Jialwân</td>
<td>14,700</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>23,486</strong></td>
</tr>
</tbody>
</table>

As a rough approximation, I put two-thirds of these as speaking the western, and one-third as speaking the eastern dialect, so that, for these two dialects, we get as estimates:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western</td>
<td>16,061</td>
</tr>
<tr>
<td>Eastern</td>
<td>7,425</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>23,486</strong></td>
</tr>
</tbody>
</table>

The eastern dialect is also heard in the extreme south-east of Baluchistan, in the eastern half of the State of Las Bela. Here, it really forms a part of the Baloch of Sind, which adjoins Las Bela on the immediate east.

North-Eastern Baluchistan consists of the British Districts of Quetta, Loralai, and Zhob. The main language of all these three is Pashto, not Balochi. Quetta has been already referred to as containing a few speakers of Western Balochi. In the Loralai District, along the eastern border, there is a small colony of speakers of Eastern Balochi, joining on to, and forming a unit with, those of the neighbouring Panjgal District of Dera Ghazi Khan. The total number of speakers here is only 3,413. The remaining District of these three is Zhob. Here Balochi is practically non-existent, only 22 speakers in a population of over 70,000 having been recorded. These must all have been exiles, temporary or otherwise, from their proper abodes, and in the table given below they are not included in the number of speakers of Balochi in its own home, but are shown separately in the list of those who speak Balochi in countries of which it is not the vernacular.

Leaving Baluchistan, we come to the Province of Sind. As stated above, numerous colonies of Baloches have, at various times, entered, and settled in that Province. Besides these, there is in the neighbourhood of the city of Karachi a colony of about 10,000 Makran Baloches who speak the western dialect. All other Baloches in Sind speak the eastern dialect. The Upper Sind Frontier District borders on the Baluchistan District of Sibi, and the Baloches on each side of the frontier speak the same dialect in very fair purity. On the other hand, in the hill country between the District of
Karachi and the Baluchistan State of Las Bela, there is a colony of Baloches which, as we have seen, is continued into the latter State. But this Balochi is far from pure. It is locally known as the "Kachhie-Ji Boli," and is much mixed with Sindhi. Over the rest of the province, it cannot be said that any particular tract is in possession of Baloches. They are scattered all over the country. Many of them have abandoned their own language, and speak the Sindhi of the people among whom they have settled. But others have retained Balochi in a corrupt form, much mixed, as in the case of Kachhie-Ji Boli, with Sindhi. In fact, the only pure Eastern Balochi spoken in the Province is that of the Upper Sind Frontier. We may accordingly class the Balochi of Sind as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Dialect</td>
<td>10,000</td>
</tr>
<tr>
<td>Pure Eastern Dialect of the Upper</td>
<td>56,389</td>
</tr>
<tr>
<td>Sind Frontier</td>
<td></td>
</tr>
<tr>
<td>Mixed Eastern Dialect</td>
<td>131,802</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>198,191</td>
</tr>
</tbody>
</table>

In the Panjab, there are, in the first place, 1,444 speakers of Eastern Balochi in the State of Bahawalpur, lying immediately to the north-east of Sind. For the purposes of linguistic classification, these may be considered as forming one body with the Baloches of Sind, and as speaking the same kind of corrupt mixed dialect. Balochi is also a home language in the Dera Ghazi Khan District. Here the greater part of the population is Baloch, but most of these people have abandoned their tribal language, and now employ the ordinary Lahnda of the Western Panjab, described in Vol. VIII, Part i, pp. 2332 of this Survey. Only in the Sulaiman Hills bordering on Baluchistan, and in the Mazari tribe and part of the Gurghani tribe on the plains, do the Baloches of this District retain their own language. The parts of Baluchistan that lie immediately to the west of this part of the Sulaiman Range are the Musa Khel and Barkhan tracts of the Loralai District, and, as already stated, the Balochi of Dera Ghazi Khan is also found here. The Balochi of these two tracts and of Dera Ghazi Khan is a joint survival from the time that Baloches settled here during their various migrations into India.

From the North-West Frontier Province, a few speakers of Balochi were returned from the District of Dera Ismail Khan in the Census of 1901. They were the inhabitants of some Kasrani villages in the south of the Kulachi Taluk. Their language was a continuation of the Kasrani Balochi of Dera Ghazi Khan, and like it was much mixed with the local Lahnda. As had been the case in Dera Ghazi Khan, the other Baloches of Dera Ismail Khan had lost their tribal language and now spoke only Lahnda. A specimen of this Dera Ismail Khan Kasrani Balochi will be found on pp. 410 ff. below. Since 1901, even these few speakers have abandoned their native tongue, and at the Census of 1911 not a single speaker of Balochi was returned from Dera Ismail Khan, or, indeed, from any District of the North-West Frontier Province.

We thus get the following figures for the number of speakers of Balochi in countries in which it is the vernacular. The figures are necessarily those of the Census of 1911,
as no complete returns were available in the Census of 1891, on which the estimates of this Survey were originally based:

<table>
<thead>
<tr>
<th></th>
<th>Western District</th>
<th>Eastern District</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Persia Baluchistan</td>
<td></td>
<td></td>
<td>280,000</td>
</tr>
<tr>
<td>British Baluchistan</td>
<td></td>
<td></td>
<td>280,000</td>
</tr>
<tr>
<td>Makran</td>
<td></td>
<td></td>
<td>70,333</td>
</tr>
<tr>
<td>Khurasan</td>
<td></td>
<td></td>
<td>12,585</td>
</tr>
<tr>
<td>Chagai</td>
<td></td>
<td></td>
<td>8,389</td>
</tr>
<tr>
<td>Quetta-Pishin</td>
<td></td>
<td></td>
<td>1,040</td>
</tr>
<tr>
<td>Sarawan-Jahlawan</td>
<td></td>
<td></td>
<td>12,090</td>
</tr>
<tr>
<td>Loralai</td>
<td></td>
<td></td>
<td>3,413</td>
</tr>
<tr>
<td>Belau</td>
<td></td>
<td></td>
<td>631</td>
</tr>
<tr>
<td>Sibi</td>
<td></td>
<td></td>
<td>57,842</td>
</tr>
<tr>
<td>Kochi</td>
<td></td>
<td></td>
<td>29,881</td>
</tr>
<tr>
<td>Dommali-Kaluri</td>
<td></td>
<td></td>
<td>4,497</td>
</tr>
<tr>
<td>Laos Bela</td>
<td></td>
<td></td>
<td>12,544</td>
</tr>
<tr>
<td><strong>Total for Baluchistan (Persian and British)</strong></td>
<td>314,290</td>
<td>114,604</td>
<td>428,894</td>
</tr>
<tr>
<td>Sind</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Karachi</td>
<td></td>
<td></td>
<td>10,000</td>
</tr>
<tr>
<td>Jacobabad</td>
<td></td>
<td></td>
<td>36,040</td>
</tr>
<tr>
<td>Mixed District</td>
<td></td>
<td></td>
<td>131,303</td>
</tr>
<tr>
<td><strong>Total for Sind</strong></td>
<td>10,000</td>
<td>188,391</td>
<td>198,391</td>
</tr>
<tr>
<td>Pakhtoon</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dem Gujran Khan</td>
<td></td>
<td></td>
<td>68,921</td>
</tr>
<tr>
<td>Bahawalpur</td>
<td></td>
<td></td>
<td>1,444</td>
</tr>
<tr>
<td><strong>Total for Pakhtoon</strong></td>
<td></td>
<td></td>
<td>70,365</td>
</tr>
<tr>
<td><strong>Summary:</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baluchistan</td>
<td></td>
<td></td>
<td>324,392</td>
</tr>
<tr>
<td><strong>Total for Persian Baluchistan and British India</strong></td>
<td>324,392</td>
<td>376,922</td>
<td>701,314</td>
</tr>
</tbody>
</table>

*Estimating.*
In addition to the above, Balochi is spoken by temporary residents in the following provinces of India:

<table>
<thead>
<tr>
<th>Province</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baluchistan (Zhob)</td>
<td>92</td>
</tr>
<tr>
<td>Bombay (less the figures for Sinh)</td>
<td>867</td>
</tr>
<tr>
<td>Punjab (less the figures for Dera Ghazi Khan and Bahawalpur)</td>
<td>310</td>
</tr>
<tr>
<td>Rajputana Agency</td>
<td>945</td>
</tr>
<tr>
<td>Other Provinces</td>
<td>221</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,825</strong></td>
</tr>
</tbody>
</table>

Adding to this 701,721, the number of speakers of Balochi in their own country, we arrive at a total of 704,586 for the number of speakers of Balochi at home and abroad. The figures in the Census of 1911 are 504,586, and the difference of 200,000 is the estimated number of speakers in Persian Baluchistan, outside British territory.

Balochi resembles most other Iranian languages in showing a nearer relationship to the ancient language of the Avesta than to the Old Persian, the court language of the Achemenides, from which Modern Persian is directly descended. In other words, it is a tribal form of speech which has developed on its own lines from the earliest times, and has been but slightly influenced by the Persian of literature. At the same time, it is more nearly related to Persian than are some of the other languages, and, on this account, has occasionally been spoken of as if it were merely a bastard Persian dialect. This is the popular opinion of many Baloches themselves, who disdain their own language, and carry on all their epistolary communications in Persian, more or less correct, elegant or the reverse, according to the knowledge of it possessed by the scribe.¹

But, though it is related to Persian, this is an incorrect way of looking at the facts. Balochi, as an Iranian language, occupies a distinctly independent position. The real state of the case is well put by Professor Geiger in the Grundriss der Iranischen Philologie.² He says:—

¹ Of all the dialects—he is speaking of Iranian dialects in general—Balochi is raised to a pre-eminence of its own by virtue of the marked antiquity of its phonetics. It has preserved the old tenets in all positions, even after vowels and liquids. In this respect accordingly it stands on a level with the older Pahlavi. In Persian the transition of the tenues after vowels and liquids to raised spirants took place between the third and sixth centuries after Christ. In a word, Balochi represents in the all-important matter of consonantal system a stage of language left behind by Persian some fifteen hundred years ago.

₂ Mr. Bray's remarks on this are to the point, and I make no apology for quoting them:

_So with equal justice we might almost invert the common verdict, and speak of Persian as bastard Balochi. This at any rate would bring out the fact that Balochi preserves a much more archaic

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¹ Modder, Grammar, p. 1.
² Vol. I, ii, p. 417. I quote the translation of Mr. Dary's Bray on p. 151 of the Baluchistan Census Report for 1911, from which also Mr. Bray's subsequent remarks are taken.
Baločhi cannot be said to possess any written literature. Only of late years have the Balochees begun to write their language at all, as they considered it to be merely a colloquial form of Persian. It was the latter that they employed as the ordinary medium of written communication. Messrs. Lewis, Mayer, and above all, Mr. Dames have, on the other hand, rescued a number of folktales and ballads, historical and others, which, although hitherto never reduced to writing by the Balochees themselves, had in some instances been traditionally handed down for many generations. These are all in the eastern dialect. No doubt similar ballads also exist in the western dialect, but they have not yet had the good fortune of finding a collector. So far as I am aware, the only western ballad that has yet been printed will be found on pp. 370ff. of this volume. Geiger mentions a manuscript collection of stories in the western dialect which is preserved in the British Museum. It contains, amongst other poems, the story of Laila and Majnun, a tale of Shahīd Sadīq, and the story of Bāhrām Shāhī Jhāñ and Gulandām. They are all apparently imitations of Persian originals. Other poems also exist in Makrān itself. On this subject Mr. Hughes Buller says:

A considerable body of literature exists in Western Baloche and many of the leading men keep books, known as dasturs, in which their favourite ballads are recorded in the Persian character. Among the more famous of these poems may be mentioned that recounting the Bala migration; two poems giving details of the various rulers of Kāch-Makrān, the second of which is by Aḥa, son of Zāhid, a ballad by Iskandar Aḥa describing Kāhī’s fight with Tahrī Khan, Suhīr Shāh’s general; another by Isma‘īl Kāhī describing the fight between Ḥanbali and the Women; and lastly a poem describing a fight at Landakhe Kāhī in Punjah between Mr. Muhammad Khan, Nawab-wardā, and Mr. Muhammad Shāh, of Punjāb on one side and the brothers, Mīr Khan and Zangi, Behfuts of Multān, on the other.

The various printed collections in the eastern dialect are all given in the list of Authorities.

The 'Tenth Memoir' (1834) of the Serampore Press records that in the 'Balochees, or the Beloutche of Balhī (Persian Character) three of the Gospels were printed as early as 1815.' Some years earlier John Leyden, of the College of Fort William, had translated St. Mark’s Gospel; and in 1810 he had presented the MS. to the Calcutta Corresponding Secretary of the British and Foreign Bible Society. After Leyden’s death the Serampore Missionaries employed his native assistants to continue the translation, which advanced as far as Acts; but apparently they printed no more than these three Gospels (probably Matthew, Mark, Luke), and eventually abandoned the work. Nothing more was done till A. Lewis translated St. Matthew’s Gospel in 1884. This was in the Roman character. The matter again rested till 1899, when a series of translations from the pen of T. J. Lee Mayer began to appear. The first of the series was St. Matthew’s Gospel (Lahore, 1899). It was in the Roman character. Of the

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Footnotes:
3. Balochees Divided Guenter Series, Vol. VII, pp. 31-2. The spelling of vernacular words has been altered to agree with the system followed in the Survey.
remainder, some were in the Roman, and some in the Perso-Arabic character, the first in the latter script being Book I of the Psalms (Lodiana, 1900).

AUTHORITIES—


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—Einhundert Buchenwald. II. 16 pp. 1895.


SKETCH OF BALOCHI GRAMMAR.

The following account of Balochi grammar is based on the works of Major Mockler and Mr. Longworth Dames. I must here express my obligations to Mr. Dames for the kindness with which he has assisted me in its preparation and in the editing of the specimens that came after it. Without his help I should have been unable to solve many difficulties that presented themselves, and if these pages possess any merit, it is due to the store of ripe knowledge which, in the midst of other and pressing duties, he has ungrudgingly placed at my disposal.

As previously stated, Balochi can hardly be called a written language, in the sense that up to quite lately it was not used by Baloches for written communications. If, occasionally, a Balochi does happen to wish to put his own language into writing, he employs the Persian character for that purpose, and I have therefore in a few cases given specimens of the language so written. But for the bulk of the work, I have followed Dames and other recorders of Balochi in employing the Roman character.

Alphabet and Pronunciation.—Taking Western Balochi as the oldest and most original form of the language, we may say that its alphabet is the same as that of Urdu, but that many of the letters occur only in words borrowed from India or from Persia (including Arabic words).

The vowels are o, ă, ă, ă, e, ă, o, ă, o, ă, o. A Persian ă often appears as ă in Balochi, as in dâr, for dâr, far; bîna, for bâdâ, become; dít, for dâd, smoke.

The real Balochi consonants and semivowels are b, p, r, ts, ts, t, d, ph, b, m, n, r, y, y, s, sh, z, zh, and kh. The letter sh corresponds to the Persian z, and z to the Persian jh. The usual ligatures under these letters, as in zh, zh, which have been employed in transliterating Indian languages, will be omitted in the case of Balochi, as there is no chance of the omission leading to any misunderstanding, or to confusion with the Indian zh (zh).

In Eastern Balochi several other sounds, additional to those given above, have been noted. These will be described on a later page.

The letters t, d, and g occur in words borrowed from India. As will be subsequently explained, their aspirates will be transcribed as t', d', and g', respectively. Letters peculiar to Arabic or Persian are freely written in borrowed words in which they occur, but are not usually pronounced as in the original language, being given the force of the nearest Balochi letter. Thus:

ş (ş) and ş (ş) are both pronounced as ș, as in mûris, for Arabic mûris, an heir; şahr, for Ar. şahr, patience.

h (h) is pronounced as h, as in huks, for Ar. huks, an order.

x (x) is pronounced as k or c, as in bahâsh, for Persian bahâsh, a gift; habar, for Pers. nohâr, news; tâl, for Pers. hâd, a bedstead.

z (ž) and z (ž) become z, as in maskûr, for Ar. maskûr, mentioned; zahr, for Ar. zahr, necessary; and sohr, for Ar. sohr, midday.

ţ (te) becomes t, as in tafsan, for Ar. tafsan, a storm.

1 Regarding the transliteration of this letter, see the next page.
SKETCH OF BALOCHI GRAMMAR.

1 (g) is simply dropped, as in sā'at, for Ar. sā'at, an hour.

γ (g) becomes γ, as in gariib, for Ar. gariib, poor.

f (f) becomes p, as in uparas, for Ar. uparas, breath.

q (q) becomes k, as in takēr or takēr, for Ar. takēr, a fault.

When borrowed words are written in the Persian character, the original letters are often retained, but the pronunciation is as above.

It must be repeated that the above remarks apply chiefly to the western dialect. In the east, the consonantal system, as will now be explained, presents numerous points of difference, although the treatment of borrowed letters is much the same as in the west.

As regards Eastern Balochi, attention must be directed to the pronunciation of the surd consonants ch, k, p, t, and f. When these are initial, or when they follow another consonant in the middle or at the end of a word, they are pronounced with a forcible explosive utterance, not unlike, but different from, the aspiration of the Indian letters chh, kh, ph, th, and f, respectively. In most works dealing with the dialect advantage is taken of the fact of the resemblance to the Indian sounds to class these letters also as aspirates, and to write them, more or less consistently, as chh, kh, ph, th, and f. There is a danger, however, that this method of writing the letters may give rise to the assumption that the Balochi and Indian sounds are identical; and, in order to avoid this, in the following pages, I follow Professor Geiger in adding an inverted comma to the original letters, in order to indicate their explosive force. Thus, I write ch'um, the eye, where Mr. Dames writes chham; k'ap'ta, fallen (Dames, khattha); p'auj'ah, fifty (Dames, pānuj'ah); t'is, other (Dames, thi); t'ul, course (Dames, tūl), and so on. This explosive utterance is very distinct as an initial, and after most consonants, but is not so easily heard after spirants, such as sh or χ (i.e. kh, see below). For this reason Mr. Dames, in his grammar, often omits the h in words such as k'aght'a, pulled, or k'hōy'ah, opened, writing them khahta and hohta, respectively. I have thought it best to indicate the explosive utterance throughout, even when it is feebly, as in the case of the two words just quoted.

There remains the question of these surd consonants when between vowels in the middle of a word, or following a vowel at the end of a word. Here they come under another rule which applies to all mutes except f and χ. When any mute consonant follows a vowel it is, in the eastern dialect, changed to the corresponding spirant. The mute consonants (omitting f and χ) are the above surds, ch, k, p, and t, and their corresponding sonants, j, g, 3, and d. Whenever any of these letters follows a vowel it becomes a spirant. Thus:

ch is sounded like the sh in 'shin.' This sound is indicated by the letters sh.

j is sounded like the s in 'pleasure,' or like the f in the French word 'jour.' I indicate this sound by sh.

k is sounded like the ch in 'loch,' or the Arabic χ. I indicate this sound by the Greek letter χ.

g is sounded like the Arabic k. I indicate this sound by the Greek letter χ.

p is sounded like the f in 'fire.' I indicate this sound by the letter f.

* The statements of fact in this and the following paragraphs are based upon information kindly supplied by Mr. M. Longworth Dames.
$\delta$ is sounded something between the $s$ in 'visible' and the $w$ in 'wisp.' I indicate this sound by the letter $z$ or $\omega$.

$t$ is sounded like the $th$ in 'thin.' I indicate this sound by the Greek letter $\theta$.

$\delta$ is sounded like the $th$ in 'this.' I indicate this sound by the Greek letter $\delta$.

As there are no spirants corresponding to the letters $t$ and $\delta$, this change does not occur in regard to them. In the case of the other letters, the change is practically universal, except in the case of words borrowed from other languages.

The use of Greek letters to represent some of the above-mentioned sounds is, so far as this Survey is concerned, a novelty, but is a commonplace in works devoted to Brani language. They are employed because the only alternative would be to use ligatured combinations, such as $\theta \delta$ for the $th$ in 'thin,' and $\delta \theta$ for the $th$ in 'this.' The practical objection to the use of ligatured groups in the following pages is that they would occur very frequently, and are a fruitful source of misprints. To avoid this danger, I therefore, for Balochi only, employ these Greek letters.

These explosive sounds, and the changes of mutes to spirants, do not regularly occur in the western dialect, and the following examples illustrate the use of spirants in the east, by comparing the same words as used in the west and in the east:

<table>
<thead>
<tr>
<th>Western Dialect</th>
<th>Eastern Dialect</th>
</tr>
</thead>
<tbody>
<tr>
<td>$\alpha\beta$</td>
<td>$a$</td>
</tr>
<tr>
<td>$\nu\acute{\iota}$</td>
<td>$n\acute{\iota}$</td>
</tr>
<tr>
<td>$\lambda\sigma\rho\upsilon\acute{\iota}$</td>
<td>$l\sigma\rho\upsilon\acute{\iota}$</td>
</tr>
<tr>
<td>$\delta\sigma\rho\upsilon\acute{\iota}$</td>
<td>$\delta\sigma\rho\upsilon\acute{\iota}$</td>
</tr>
</tbody>
</table>

Natives of India proper are unable to pronounce the sounds of $\theta$ and $\delta,$ and substitute for them $s$ and $z,$ just as many foreigners say 'sing' for 'thing,' and 'sis' for 'this.' We see this in specimens of Balochi received from the Derah Drass Khan District, where the Indian influence is strong. Here the scribe has written such words as $\nu\alpha \theta$, a father, as $\lambda\nu \phi\acute{\iota}$, and $\nu\delta \theta$, a foot, as $\nu\lambda \phi\acute{\iota}.$ The sounds of $\theta$ and $\delta$ do not ordinarily occur in Western Balochi, but, in special localities, some speakers occasionally substitute them for $t$ and $\delta$, respectively, as in the east, and sometimes, even, substitute $s$ for $t.$

Finally, for the eastern dialect, there remains the case of the surd consonants $gh$, $k$, $p$, $t$, and $\delta$, when in the middle of a word, and immediately preceding another consonant. Under these circumstances, and under this circumstance only, they remain unchanged. Thus, we have $\lambda\rho\upsilon \alpha \eta$, not $\lambda\rho\upsilon \alpha \varepsilon \eta$, fallen, because the $p$ is immediately followed by the consonant $t$.

Isolated words occasionally suggest apparent exceptions to these rules for Eastern Balochi. Some of these are borrowed from other languages, and still retain their original pronunciation, as, for example, the Arabic word $m\xi\nu\mu\nu\acute{\iota}$, instead of $m\xi\nu\mu\omega\nu\acute{\iota}$, entreaty. Other words are capable of a different explanation. Such, for instance, is
SKETCH OF BÂLÛCHI GRAMMAR.

339

sak', hard, which, according to the rule that a final k' preceded by a vowel becomes ñ, we should expect to see spelt say. The reason for the retention of the surd k' is that the word is originally sak't—compare the Persian sayt. In sakt the k' has been preserved unchanged by the following r', and when, as often happens in Bâlûchi, the final r' has been dropped, the k' remains hard under the memory of its influence. Again, we have p'adöy, not padöy, to run, because the word is really a contraction of an older p'as dériv, lit., to give a foot.

Another letter peculiar to East Bâlûchi must also be noted. It is an aspirate of o, and I represent it by o', corresponding to Mr. James's uk. Its pronunciation is peculiar. Mr. James informs me that the aspiration seems to accompany the u throughout, and not to precede it. In fact, o' seems to be a true surd, corresponding to the sonant o, as / does to u. This o' usually corresponds to a Persian ñus or a Sanskrit sv, and to a West Bâlûchi ʊ. Thus, corresponding to the Persian ṣuvad, we have the West Bâlûchi ʊsh, and the East Bâlûchi ʊash, sweet ; to the Persian ʊzad, we have W. Bâlûchi ʊzad, and E. Bâlûchi ʊzôd, sleep; and to the Sanskrit ʊvāda-, taste, we have W. Bâlûchi ʊzôd, and E. Bâlûchi ʊzôd, salt.

Bâlûchi is fond of clipping its words. In commonly used words, such as the preposition, ʊch or ʊch, from, the initial vowel is often dropped. In the west, this word appears under many forms, such as ʊch or ʊch, ʊl or ʊl. Before a ʊ it even becomes ʊn, as in ʊn wasti ʊafard, from (thine) own servants. Before a vowel or k it becomes simply ʊh, as in ʊhamud, for ʊch hamud, from there.

Much more marked is the universal tendency to drop a final consonant. Thus, in the east, we have rô, as well as rôh, a day; ʊwân janay, as well as ʊwân janay, to call; and (West) ʊak, (East) ʊak', for ʊak (Persian ʊx), hard. In both east and west a final t (or ñ) is very frequently dropped. This is very prominent in the forms of the third person singular of verbs. Thus, in the west, we have kushit or kushi, and, in the east, kushit or kushi, he will slay, in which the form in ñ or ñ is the original. Again, in the west, we have kushagâyit, kushagâyin, or kushagâyä, and, in the east, kushagâyē, he is slaying, in which the original form is that ending in ñt. We shall also see that the past participle of a verb ends in g (East, ñ), and that this g (ñ) is quite commonly dropped.

This dropping of final consonants is of frequent occurrence, and is by no means confined to the letters above mentioned. The tendency must therefore be allowed for in reading Bâlûchi.

When a word ends in a long nasalized vowel, if a suffix beginning with a vowel is appended, the nasalization becomes a full n. Thus, we have ʊwásñ, I will say, but ʊmèsñ, I will say to him.

The following is the full Bâlûchi alphabet in the Persian character,—including the special letters used in the east,—with the system of transliteration that will be adopted for the language in these pages:

| ०  | 1.  |
| a. | a'  |
| ४ | १  |
| e, | e'  |
| ४ | २  |
| o, | o'  |
| ० | ३  |
| a, | a'  |
| ० | ४  |
| a, | a'  |
| ० | ५  |
| a, | a'  |
| ० | ६  |

Vol. I. 81
ARTICLE. — There is no definite article. One of the demonstrative pronouns is employed in its place, if it is desired to emphasize the definiteness of a noun.

As in Persian, the force of the indefinite article is given by the addition of a suffixed -ê, the 'yâ-e-madot,' thus, wârd, man, wôrdê, a man.

GENDER. — There is no distinction of grammatical gender in Balochi. Male and female are distinguished either by the use of different words — as in yurâj, a man, gâd, a woman — or by the addition of words such as wâr, male, and mâyâ (Eastern, mâyay), female.

DECLENSION OF NOUNS. — There is only one declension. Nouns are declined as follows:—

Lôg (lôy), a house.

<table>
<thead>
<tr>
<th>Western Dialect</th>
<th>Eastern Dialect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>lôy</td>
</tr>
<tr>
<td>Gen.</td>
<td>lôya</td>
</tr>
<tr>
<td>Dat.</td>
<td>lôyâ, lôyâ-râ</td>
</tr>
<tr>
<td>Obl.</td>
<td>lôyâ</td>
</tr>
</tbody>
</table>
Plur. | Western Dialect | Eastern Dialect
--- | --- | ---
Nom. | lôg, lôgā | lôy, lôyā
Gen. | lôgānā, lôgānī | lôyānī
Dat. | lôgē, lôgā-rā | lôyār, lôyē-rā
Obl. | lôgā | lôyā

The oblique case is used with prepositions, as in ash lôgā, from the house; ash lôgā, from the houses. It will be observed that the plural is formed by nasalizing the oblique case singular. If this is followed by a vowel, the nasalization becomes a full ū. Thus, when in the genitive it is followed by the termination ī, we get lôgān-ī, not lôgā-ī. So, when ash, from, follows, as it sometimes does, the noun, we get lôgān ash, not lôgā ash, from the houses. Similarly in the eastern dialect.

The accusative takes either the form of the nominative or that of the dative. The latter form is most used when definiteness is indicated, or when it is required to distinguish a nearer object from one more remote.

When a noun is the subject of a verb in one of the tenses derived from the past participle of a transitive verb, it is put into the agent case, exactly as in Hindi. The agent case is the same in form as the oblique case.

The other case relations are indicated by prepositions or postpositions. A preposition governs a noun in the oblique case, as in ash lôgā (ash lôyā), from the house; but a postposition governs a noun in the genitive case, as in lôyā sarā (lôyē sarā), on the house; lôgānī sarā (lôyānī sarā), on the houses. Prepositions precede, and postpositions follow, the nouns they govern. Occasionally, however, prepositions exceptionally follow, instead of preceding; as in lôgān ash, from the houses, quoted above. When this happens, the preposition still governs the oblique case.

If a noun is made indefinite by the addition of the indefinite article -ā, a, the case terminations are added after the article. Thus, singular oblique lôgā (lôyā). Naturally, this form is used only in the singular.

If a noun ends in ā, a ē is inserted before the terminations. Thus, hagā, shame, sing. obl. hagāgā. But, in the eastern dialect, a few words of this class insert ē, preceded by a short ā, instead of ē. Thus, saamā, a lord, plural saamāhā; bēgā, evening, sing. obl. bēghāhā, in the evening. On the other hand, in the western dialect, nouns like hagā form the genitive singular by adding ē, not ā, as in hagāē, of shame. I have no information as to the treatment of such nouns in the other cases in the western dialect.

Most nouns ending in ē, change this ē to ā before terminations, and before the indefinite article. Thus, lērē, camel, lērēgā, camels; lēgā, a camel.

The genitive precedes the noun by which it is governed. Thus, marā sar (Eastern, marā sar), the man's head; marā sarā mid (Eastern, marā sarā mād), the hair of the head of the man. In the east it is, in the singular, usually the same as the nominative, but it sometimes takes the termination ē, as in marēkā sarār, the chief man of the country; marēkā pīēē nāmkār, my father's servant. In the genitive singular of the western dialect, I have followed Mooker in writing it with a short ā. Thus, lôgā, not lôgā as in the oblique case. So far, however, as I can ascertain, either lôgā or lôgā may be used both in the genitive and in the oblique singular. Balochi scribes, writing in the
Persian character, make no distinction between the two forms, and use either for either case indiscriminately. In fact we may assume that, in the western dialect, the genitive singular and the oblique singular both end in \( a\) or \( a\), and that the genitive is to form the same as the oblique.

Sometimes an adjective of possession is used instead of the genitive. In such cases, the adjective follows the noun. These adjectives will be dealt with in the next section.

After numerals, and other adjectives signifying number, the noun is usually in the singular, as in \( d\)\( 5\) \( h\)\( 1\)\( h\), two sons.

**ADJECTIVES.**—The principal adjectival suffixes are \( -a\), \( -y\), and \( -m\). The vowels of the two last vary according to the final letter of the noun to which one or other may be added. The termination \( -i\) occurs in both dialects, as in \( b\)\( 1\)\( d\)\( s\)\( h\)\( i\), royal, from \( b\)\( d\)\( s\)\( h\)\( i\), a king.

The termination \( -y\) forms adjectives of possession and of relationship. It takes various forms. In the western dialect, it is most often \( -a\), as in \( m\)\( a\)\( r\)\( d\), a man, \( m\)\( a\)\( r\)\( a\)\( i\)\( g\), of or belonging to a man. Some pronounces it \( -a\), as in \( m\)\( a\)\( r\)\( i\)\( d\)\( g\). In the eastern dialect, it generally takes the form \( -y\) or \( -y\a\), as in \( d\)\( a\)\( r\)\( e\)\( y\), wooden, from \( d\)\( a\)\( r\), wood; \( m\)\( a\)\( r\)\( e\)\( y\)\( y\), of or belonging to the man, from \( m\)\( a\)\( r\), man. It is sometimes weakened to \( a\), as in \( m\)\( a\)\( r\)\( e\), of or belonging to a man. These adjectives are often used with the force of the genitive, and in such cases follow the governing noun, instead of preceding it, as in the case of the regular genitive. Thus, in the western dialect, we have \( d\)\( r\)\( s\)\( h\)\( a\)\( r\)\( a\)\( i\)\( g\)\( i\)\( n\)\( t\), this house is the king's.

When an adjective is used attributively, it generally precedes its noun, and then takes the suffix \( -\ddot{a}\), which, as usual in such cases, becomes \( -\ddot{a}n\) before a vowel. Some forms of the western dialect have \( -\dddot{a}\) instead of \( -\ddot{a}\). Examples are \( d\)\( a\)\( (Ea\), \( d\)\( a\)\( r\)\( e\)\( y\)\( i\)\( m\), man, \( d\)\( a\)\( r\)\( e\)\( y\)\( a\)\( n\), that good man, as compared with \( s\)\( h\)\( a\)\( n\)\( e\)\( k\)\( e\), good water. When not used attributively, they do not take this termination. Thus, \( s\)\( a\)\( (Ea\), \( m\)\( a\)\( r\)\( e\)\( y\)\( a\)\( n\)\( t\)\( a\), \( m\)\( a\)\( r\)\( e\)\( y\)\( a\)\( n\)\( t\)\( g\), those, men are good. If an adjective ends in a nasalized vowel, the nasalized vowel becomes a full \( a\) before the \( -\ddot{a}\). Thus, from \( k\)\( i\)\( s\)\( e\), small, we have \( k\)\( i\)\( s\)\( e\)\( a\)\( n\)\( t\). This \( \ddot{a}\) is not a long vowel, but is pronounced quite shortly.

Adjectives do not otherwise change. They are immutable for gender, number, and case.

The comparative degree is formed by adding \( -i\)\( r\), as in \( s\)\( h\)\( a\)\( r\)\( i\)\( n\), good, \( s\)\( h\)\( a\)\( r\)\( i\)\( n\)\( t\), better. In the eastern dialect the corresponding suffix is \( -i\)\( r\)\( e\)\( r\) or \( -i\)\( r\)\( e\)\( r\), as in \( \dot{a}\)\( k\)\( i\)\( s\)\( e\)\( r\), strong, \( \dot{a}\)\( k\)\( i\)\( s\)\( e\)\( r\)\( t\), stronger. The primary form of the adjective sometimes undergoes a change when these suffixes are added. Thus:

**Western Dialect.**

- **mas\( a\), great.**
- **bur\( a\), high.**
- **kas\( a\), small.**

**Comparative.**

- **mas\( t\)\( a\), great.**
- **burz\( a\), high.**
- **kas\( a\)\( n\), small.**

**Eastern Dialect.**

- **mas\( a\), great.**
- **mas\( t\)\( a\), great.**
- **burz\( a\), high.**
- **kas\( a\)\( n\), small.**
- **kas\( a\)\( n\)\( t\), small.**
- **kas\( a\)\( n\)\( t\)\( a\), small.**
- **kas\( a\)\( n\)\( t\)\( r\), small.**
- **kas\( a\)\( n\)\( t\)\( r\)\( a\), small.**

**Comparative.**

- **mas\( t\)\( a\), great.**
- **mas\( t\)\( a\)\( r\), great.**
- **mas\( t\)\( a\)\( n\), small.**
- **mas\( t\)\( a\)\( n\)\( t\), small.**
- **mas\( t\)\( a\)\( n\)\( t\)\( r\), small.**
- **mas\( t\)\( a\)\( n\)\( t\)\( r\)\( a\), small.**
The thing with which comparison is made is governed by the ablative preposition *ash, aeh, or chi; than, the corresponding eastern preposition being *ash, aeh, or chi. Thus:

(West) *sī mard chi *mardā sharīr-t, this man is better than that man.
(East) *aeh *tō sakīr-t, he is stronger than thee. In such cases, the comparative suffix is, in the east, sometimes omitted, as in *aeh *tō nēy-t, he is better than thee.

There is no proper superlative form. The comparative may be used as a superlative; or adverbs, such as *aakā (Eastern, saltā), very, may be used. The most common method is to use the comparative in some such phrase as (West) *cī dehēs šarārīr-t, this is better than all, or (East) *aeh *tēqayē masītir greater than all. In the west, the Persian suffix -tārīn is sometimes used, as in kastārīn, the youngest.

**PRONOUNS.**—Pronouns, especially the personal pronouns, have, as in the Ghalaḥlah languages, two forms of the genitive. The first is the ordinary genitive, corresponding to our *my, thy, his,* and so on. The other is a genitive absolute, corresponding to our *mine, thine,* *ours,* *yours,* and so on. It is formed by adding the possessive suffix -īg, described under the head of adjectives, to the simple genitive.

The pronoun of the first person is described as follows:

<table>
<thead>
<tr>
<th>Western Dialect</th>
<th>Eastern Dialect</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
</tr>
<tr>
<td>Nom. I</td>
<td><em>man.</em></td>
</tr>
<tr>
<td>Gen. my</td>
<td><em>manī.</em></td>
</tr>
<tr>
<td>Gen. Abs. mine</td>
<td><em>manīg.</em></td>
</tr>
<tr>
<td>Acc.-Dat. me, to me</td>
<td><em>manā, manā-rā.</em></td>
</tr>
<tr>
<td>Obl. me</td>
<td><em>manā (Ag. man).</em></td>
</tr>
<tr>
<td></td>
<td><em>mā.</em></td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td></td>
</tr>
<tr>
<td>Nom. we</td>
<td><em>amā, mā.</em></td>
</tr>
<tr>
<td>Gen. our</td>
<td><em>amānī, maṭī.</em></td>
</tr>
<tr>
<td>Gen. Abs. ours</td>
<td><em>amanīg, maṭīg.</em></td>
</tr>
<tr>
<td>Acc.-Dat. us, to us</td>
<td><em>amā-rā, mā-rā.</em></td>
</tr>
<tr>
<td>Obl. us</td>
<td><em>amā, mā.</em></td>
</tr>
</tbody>
</table>

The old form of the nominative plural is *mākā, and, in the eastern dialect, this has survived when the verb substantive is suffixed to the pronoun. Thus, *mākā-ī (not mā-ī), we are; mākā-ā, we were.

The pronoun of the second person is declined as follows:

<table>
<thead>
<tr>
<th>Western Dialect</th>
<th>Eastern Dialect</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
</tr>
<tr>
<td>Nom. thou</td>
<td><em>tān.</em></td>
</tr>
<tr>
<td>Gen. thy</td>
<td><em>taī, taṭ.</em></td>
</tr>
<tr>
<td>Gen. Abs. thine</td>
<td><em>taīg.</em></td>
</tr>
<tr>
<td>Acc.-Dat. thee, to thee</td>
<td><em>tārā, tārā-rā.</em></td>
</tr>
<tr>
<td>Obl. thee</td>
<td><em>tān.</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Eastern Dialect</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><em>tān, tā, tā.</em></td>
</tr>
<tr>
<td></td>
<td><em>tāṭ.</em></td>
</tr>
<tr>
<td></td>
<td><em>tāīg.</em></td>
</tr>
<tr>
<td></td>
<td><em>tārā, tārā-rā.</em></td>
</tr>
<tr>
<td></td>
<td><em>tōn, tō.</em></td>
</tr>
</tbody>
</table>
### PRONOMINAL SUFFIXES.

The personal pronouns are often represented by pronominal suffixes. These are:

<table>
<thead>
<tr>
<th>Sing. and Plur.</th>
<th>Western Dialect</th>
<th>Eastern Dialect</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>-ə, -əh</td>
<td>-ə, -əh</td>
</tr>
<tr>
<td>2nd person</td>
<td>-i, -iš</td>
<td>-i, -iš</td>
</tr>
<tr>
<td>3rd person</td>
<td>-e or -ii</td>
<td>-ii, -iiš</td>
</tr>
<tr>
<td>Plur.</td>
<td>-ish, -išt</td>
<td>-išt, -išt</td>
</tr>
</tbody>
</table>

The forms for the first and second persons are very rarely used, but -ə (-e) and -ish of the third person are quite common. The eastern -ə, -əh (first person) and -išt (third person) appear to be used only with verbs. In the eastern dialect, the singular and plural of the third person are commonly confounded, and each is used indiscriminately for the other. In the western dialect, when -e or -ish is added to a word ending in ə, the two contiguous vowels collapse into ə. Thus, mələ (acc. sing.) + ə becomes mələi, his cattle, and əgə (acc. sing.) + išt becomes əgəišt, their house.

These suffixes are added to nouns to indicate the genitive or the dative. The above two are examples of the use to signify the genitive in the western dialect. For the eastern, we may quote girəx-əš, a purchaser of it. For the dative, we may quote rəskət-ə, (give) leave to him.

Most frequently they are used with verbs. If the verb is transitive, and is in one of the tenses formed from the present base, they indicate the object, direct or remote, if that object is not mentioned elsewhere in the sentence. Thus:

(West) _waš a-kushən-ə_ (for _kushə-ə_), I will kill him.

(West) _waš a-girəx-əš_ (for _girə-əš_), I will seize them.

(West) _mə k'-ərən-ə_ (for _k'-ərən-işi_), I will bring it.

_West_ bər-əš, take them away.

_West_ mənsə'ir ma k'annat-ə, if they do not agree to them (ə). If the verb is transitive, and is in one of the tenses formed from the past participle, the suffix indicates the agent, i.e., the subject, if it is not expressed elsewhere in the sentence. Thus:

(West) _kutag-ə_, he made, lit., made by him.

_West_ burəgənt-əš, they carried (it) off, lit., carried off by them.
(East)  وأشار or  وأشار-٢, he made, lit. made by him.

دبت-ش, they struck, lit. struck by them.

In the above examples, the suffixes are all attached to the verb, but this is not necessary. Such suffixes may be attached, exactly as occurs in the Ghilahiah languages, to any other word, usually a noun, in the sentence. Mockler gives a good example:

\[ \text{swati ushira guta lomjan kutsan-٢, or} \]
\[ \text{swati ushira guta (guta+٢) lomjan kutsan, or} \]
\[ \text{swati ushira guta lomjan-٢ kutsan, he (-٢) made it pendent on the neck of his camel.} \]

**DEMONSTRATIVE PRONOUNS.**—There are two demonstrative pronouns, a proximate and a remote. The proximate demonstrative is thus declined:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Western Dialect</th>
<th>Eastern Dialect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>١</td>
<td>١, i</td>
</tr>
<tr>
<td>Gen.</td>
<td>١٢, ١٢</td>
<td>١٢, ١٢</td>
</tr>
<tr>
<td>Dat.</td>
<td>١٢٠, ١٢٠</td>
<td>١٢٠, ١٢٠</td>
</tr>
<tr>
<td>Obl.</td>
<td>١٢٠, ١٢٠</td>
<td>١٢٠</td>
</tr>
</tbody>
</table>

The oblique case may be used for practically any case, including the dative. The accusative may have the form of the dative, or of the oblique case.

The remote demonstrative pronoun is thus declined:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Western Dialect</th>
<th>Eastern Dialect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>١</td>
<td>١, ١</td>
</tr>
<tr>
<td>Gen.</td>
<td>١٢, ١٢</td>
<td>١٢, ١٢</td>
</tr>
<tr>
<td>Dat.</td>
<td>١٢٠, ١٢٠</td>
<td>١٢٠, ١٢٠</td>
</tr>
<tr>
<td>Obl.</td>
<td>١٢٠, ١٢٠</td>
<td>١٢٠, ١٢٠</td>
</tr>
</tbody>
</table>

In the western dialect, there is a singular genitive absolute, ١٢٠٢ or ١٢٠٢, his.

Probably also there is a plural ١٢٠٢ or ١٢٠٢, theirs, but it is not mentioned either by Mockler or by Pierce. The initial ١ of the western forms may be nasalized, as in the east. Thus, ١, he; ١٢٠٢, of them.
The oblique case may be used for practically any case. The accusative may have the form of the dative or of the oblique case. The oblique case is often combined with a preposition into one word, as in (West) chi-nāhā, for chi nā dāhā, from among them; chāhiyā, for chi-chhiyā, from that.

To the two demonstrative pronouns, the particle ham is very frequently prefixed. It means 'even,' and is equivalent to the Hindi suffix -ā. Nominally, as in the case of -ā, it gives emphasis; as in ham-ā, this very; ham-ā or ham-ā, that very. But the compound is frequently used as a simple demonstrative pronoun, or as a pronoun of the third person, so that hamāh or hamāh means merely 'he,' 'she,' 'it,' or 'that.' The prefix ham is used in both dialects. In the east it is sometimes weakened to ham, so that we get hamēsh or hamēsh, hamē or hamē, hamē or hamē, and so on.

These compounds are of very frequent occurrence, and will often be met with in the following pages. They are declined exactly like the simple pronouns.

RELATIVE.—In both dialects, the relative pronoun is the Persian kē (Eastern, kē), which is not declined. Its declension is formed with the aid of another pronoun. Thus, (East) kē ēshīyā, whose, lit. who of this. The idiom is the same as that of Persian.

INTERROGATIVE.—The interrogative pronouns are kā (Eastern, kā), who ?, and chi (Eastern, chī), what ?, and others. Used as adjectives, these are indeclinable. Used substantively, they are declined as follows:

<table>
<thead>
<tr>
<th>Western Dialect</th>
<th>Eastern Dialect</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
</tr>
<tr>
<td>Nom. kēi</td>
<td>kēā.</td>
</tr>
<tr>
<td>Gen. kēi</td>
<td>kēīy.</td>
</tr>
<tr>
<td>Dat. kēi-ra, kēi-ra</td>
<td>kēār.</td>
</tr>
<tr>
<td>Obl. kēiā</td>
<td>kēā.</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td></td>
</tr>
<tr>
<td>Nom. kēi</td>
<td></td>
</tr>
<tr>
<td>Gen. kēi-gānē</td>
<td></td>
</tr>
<tr>
<td>Dat. kēi-gē</td>
<td></td>
</tr>
<tr>
<td>Obl. kēi-gē</td>
<td></td>
</tr>
</tbody>
</table>

In the east, the plural is the same as the singular, and, in the west, the singular may also be used as a plural.

<table>
<thead>
<tr>
<th>Western Dialect</th>
<th>Eastern Dialect</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
</tr>
<tr>
<td>Nom. chēi</td>
<td>chēi.</td>
</tr>
<tr>
<td>Gen. chē, chēē</td>
<td>?</td>
</tr>
<tr>
<td>Dat. chē-ēra</td>
<td>?</td>
</tr>
<tr>
<td>Obl. chēē</td>
<td>?</td>
</tr>
</tbody>
</table>

The plural is the same as the singular.
In the western dialect, there is *kujām*, *kuṭām*, *kuṭām*, *kujān*, *kuṭān*, or *kuṭān*, which? This, when used substantively, is thus declined:

<table>
<thead>
<tr>
<th>Case</th>
<th>Western</th>
<th>Eastern</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>kujām</em></td>
<td><em>kujām</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>kujāmī</em></td>
<td><em>kujāmī</em></td>
</tr>
<tr>
<td>Dat.</td>
<td><em>kujāmīā</em></td>
<td><em>kujāmī</em></td>
</tr>
<tr>
<td>Obl.</td>
<td><em>kujāmīā</em></td>
<td><em>kujāmī</em></td>
</tr>
</tbody>
</table>

Similarly for the other forms. In the eastern dialect, there is *̃t̃e* or *t̃ā*, which?, what?, which is used only as an adjective.

**REFLEXIVE PRONOUN.**—The reflexive pronoun is *wät* (Eastern, *wāt*), self.
The genitive means 'own.' It is thus declined:

<table>
<thead>
<tr>
<th>Case</th>
<th>Western</th>
<th>Eastern</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td><em>wät</em></td>
<td><em>wāt</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>wāti</em></td>
<td><em>wāti</em></td>
</tr>
<tr>
<td>Gen. Abs.</td>
<td><em>wātīg</em></td>
<td><em>wātīg</em></td>
</tr>
<tr>
<td>Dat.</td>
<td><em>wātā-rā</em></td>
<td><em>wātā-rā</em></td>
</tr>
<tr>
<td>Obl.</td>
<td><em>wātā (Ag. wāt)</em></td>
<td><em>wātā</em></td>
</tr>
<tr>
<td>Plur.</td>
<td>...</td>
<td><em>wātā</em></td>
</tr>
<tr>
<td>Nom.</td>
<td>...</td>
<td><em>wātā</em></td>
</tr>
<tr>
<td>Gen.</td>
<td>...</td>
<td><em>wātā</em></td>
</tr>
<tr>
<td>Dat.</td>
<td>...</td>
<td><em>wātā-rā</em></td>
</tr>
<tr>
<td>Obl.</td>
<td>...</td>
<td><em>wātā</em></td>
</tr>
</tbody>
</table>

This pronoun is employed, like the Hindi *āp*, to refer to the subject of the sentence. In the eastern dialect, *̃t̃o wātā* or *wātā wātā* is used to mean 'amongst themselves,' etc. It is the equivalent of the Hindi *āpas-me*. In the western dialect, the plural is the same as the singular.

**Jind.** body, is also used in both dialects to mean 'self.'
The following are additional pronominal forms from the west:

- *kas*, anyone, someone.
- *har kas*, everyone.
- *hēch*, hech, any.
- *chī*, any.
- *chhut*, how much? how many?
- *būz*, many.
- *lahtē*, some, a few.

For the eastern dialect, we may quote:

- *khaś*, anyone, someone.
- *har khaś*, everyone.
- *hēchā*, hech'ī, any.
- *chī*, any.
- *chhīrār, chhīrār*, how much? how many?
- *būz*, many.
**CONJUGATION.—Auxiliary Verbs and Verb Substantive.**—Before dealing with the active verb, it will be convenient to discuss the verb substantive, which is also used as an auxiliary verb. This is used enclitically, and is attached as a suffix to some other word in the sentence. It is conjugated as follows:—

<table>
<thead>
<tr>
<th>Present, 'I am,' etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Western Dialect</strong></td>
</tr>
<tr>
<td>Sing.</td>
</tr>
<tr>
<td>1.</td>
</tr>
<tr>
<td>2.</td>
</tr>
<tr>
<td>3.</td>
</tr>
<tr>
<td>Plur.</td>
</tr>
<tr>
<td>1.</td>
</tr>
<tr>
<td>2.</td>
</tr>
<tr>
<td>3.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Past, 'was,' etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Western Dialect</strong></td>
</tr>
<tr>
<td>Sing.</td>
</tr>
<tr>
<td>1.</td>
</tr>
<tr>
<td>2.</td>
</tr>
<tr>
<td>3.</td>
</tr>
<tr>
<td>Plur.</td>
</tr>
<tr>
<td>1.</td>
</tr>
<tr>
<td>2.</td>
</tr>
<tr>
<td>3.</td>
</tr>
</tbody>
</table>

After a long vowel, the initial å is liable to be dropped, as in dagårāt for dagårē-at, he was in the fields.

These are often attached to personal pronouns, as well as to other words. Thus, (Western) man-å, I am; taw-å, thou art, and so on. But it must be remembered that in the eastern dialect, when they are suffixed to the first or second person plural, the pronouns take the forms mak' and shawāk', respectively (see pp. 343, 344). We thus get the following conjugation in the cast:—

<table>
<thead>
<tr>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singul.</td>
</tr>
<tr>
<td>1.</td>
</tr>
<tr>
<td>2.</td>
</tr>
<tr>
<td>3.</td>
</tr>
</tbody>
</table>

Similarly, for the past, we have:—

<table>
<thead>
<tr>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singul.</td>
</tr>
<tr>
<td>1.</td>
</tr>
<tr>
<td>2.</td>
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<tr>
<td>3.</td>
</tr>
</tbody>
</table>
The negative form of this verb is *neš* or *niš*, I am not, and so on.

Another form of the verb substantive, meaning "to be," "to exist," and connected with the Persian *hast*, is also used in the present and the past. Thus:

- *I am, I exist.*

**Western Dialect.**

Sing.
1. *ustū* or *hastū*.
2. *ustā*.
3. *usti, ustit*, *usti, hasti*, *hasti*.

Plur.
1. *ustūn, ustit, hastan, hasti*.
2. *usti, ustit, hasti, hastē*.
3. *usti, ustit, hastan, hastan*.

**Eastern Dialect.**

- *astā*.
- *astē*.
- *astū*.
- *astān, astān, astān, astan*.

The past is apparently used only in the east. In the west, the past of *baing*, to be, is used instead, or the present may be used for the past, as in *yakh mordunērā* do bech *hastant*, to a certain man were two sons. In the east it is thus conjugated:

- *I was, I existed.*

**Singular.**
1. *astūn*.
2. *astūn*.
3. *astūn, astan, astān*.

This verb is used with the dative to express the meaning of "have," as in (western dialect) *mand hast*, there is to me, viz. I have.

The negative is *ništ* (East, *nēstā*), he is not, with a past (only East) *nestā*, he was not, and so for the other persons.

**ACTIVE VERB.**—As in other Iranian languages, the conjugation of the verb is founded upon two bases—a present and a past. The present base, commonly called the "root," is the same as the second person singular of the imperative, and may most easily be obtained by dropping the final *agh* (Eastern, *ay*) of the infinitive. Thus, from *kanay* (Eastern, *k'any*), to do, we get the present stem *kan-* (or *k'an-*).

The formation of the past base, or past participle, is more varied. In the western dialect, many verbs form it by simply adding *-tag* to the present stem. Thus, from *prushay*, to break (intrans.), we get the present base *pruha-* and a past base *pruha-tag*. In the eastern dialect, the corresponding suffix in such cases is *-dy*, so that from *pruha-* to break, we get *pruha-*ay. But, after a vowel, according to the general rule given on p. 338, this *-dy* becomes *-day*, so that, e.g., from *bioy*, to become, we get the past base *biday*.

Many verbs, mostly those corresponding to Persian verbs in *-dan*, add *-teg* (Eastern, *-tey*). Thus the verb *rasay* (Eastern, *rasa*), to arrive (Persian, *rasīdan*), has its past base *rasa-tag* (Eastern, *rasāday*).

In all these cases, the final *y* of the past base, which is also the past participle, in the eastern dialect, is dropped when it comes at the end of the word, and is retained only when terminations are added. Thus, while we have *pruha-*ay, I broke, with
the suffix -2 of the first person, we have prasška, not prasšbāy, he broke, because the third person singular of the past tense has no suffix. In the western dialect, the dropping of the corresponding final g is optional, so that we have prasšbāy or prasška, he broke. It is, however, always preserved before suffixes. Henceforth, I shall call the form with g or ɣ the long form, and that without g or ɣ the short form of the past participle.

The following list of the principal verbs with irregular past participles is compiled from the works of Pierse, Mockler, and Damas. The past participles are given in their short forms:

<table>
<thead>
<tr>
<th>Western Dialect</th>
<th>Eastern Dialect</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>drsg</strong></td>
<td><strong>drsg</strong></td>
<td>to come.</td>
</tr>
<tr>
<td><strong>drsg</strong></td>
<td><strong>drsg</strong></td>
<td>to sleep.</td>
</tr>
<tr>
<td><strong>(drsgbhdng)</strong></td>
<td><strong>(drsgbhdng)</strong></td>
<td>to learn.</td>
</tr>
<tr>
<td><strong>(drsgbhdng)</strong></td>
<td><strong>(drsgbhdng)</strong></td>
<td>to be killed.</td>
</tr>
<tr>
<td><strong>drsg</strong></td>
<td><strong>drsg</strong></td>
<td>to be, to become.</td>
</tr>
<tr>
<td><strong>drsg</strong></td>
<td><strong>drsg</strong></td>
<td>to bind.</td>
</tr>
<tr>
<td><strong>drsg</strong></td>
<td><strong>drsg</strong></td>
<td>to hear.</td>
</tr>
<tr>
<td><strong>drsg</strong></td>
<td><strong>drsg</strong></td>
<td>to open, undo.</td>
</tr>
<tr>
<td><strong>drsg</strong></td>
<td><strong>drsg</strong></td>
<td>to fry.</td>
</tr>
<tr>
<td><strong>drsg</strong></td>
<td><strong>drsg</strong></td>
<td>to give.</td>
</tr>
<tr>
<td><strong>drsg</strong></td>
<td><strong>drsg</strong></td>
<td>to go off, be discharged.</td>
</tr>
<tr>
<td><strong>drsg</strong></td>
<td><strong>drsg</strong></td>
<td>to pick up.</td>
</tr>
<tr>
<td><strong>drsg</strong></td>
<td><strong>drsg</strong></td>
<td>to fry.</td>
</tr>
<tr>
<td><strong>drsg</strong></td>
<td><strong>drsg</strong></td>
<td>to give.</td>
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<td><strong>drsg</strong></td>
<td><strong>drsg</strong></td>
<td>to hold.</td>
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<tr>
<td><strong>drsg</strong></td>
<td><strong>drsg</strong></td>
<td>to bear.</td>
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<tr>
<td><strong>drsg</strong></td>
<td><strong>drsg</strong></td>
<td>to see.</td>
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<td><strong>drsg</strong></td>
<td><strong>drsg</strong></td>
<td>to wear.</td>
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<td><strong>drsg</strong></td>
<td><strong>drsg</strong></td>
<td>to hang up.</td>
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<td><strong>drsg</strong></td>
<td><strong>drsg</strong></td>
<td>to grind.</td>
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<tr>
<td><strong>drsg</strong></td>
<td><strong>drsg</strong></td>
<td>to return.</td>
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<td><strong>drsg</strong></td>
<td><strong>drsg</strong></td>
<td>to choose.</td>
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<tr>
<td><strong>drsg</strong></td>
<td><strong>drsg</strong></td>
<td>to bear, bring forth.</td>
</tr>
<tr>
<td><strong>drsg</strong></td>
<td><strong>drsg</strong></td>
<td>to see.</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Western Dialogue</th>
<th>Eastern Dialogue</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infinitive</td>
<td>Part Part.</td>
<td>Infinitive</td>
</tr>
<tr>
<td>gīvāy</td>
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<tr>
<td>gūdāy</td>
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</table>
There is only one conjugation of verbs. It should, nevertheless, be remembered that, in the case of transitive verbs, the past participle is passive in signification, and that hence, in tenses of such verbs that are derived from the past participle, the subject must be put into the agent case, which in Baluchi is the same as the oblique case, and the object put into the nominative. Thus, swanaāa ā mard kushtag (Eastern, swanaāa ā mard kusht’u), the king killed that man, or, literally, by the king that man was killed. If the object is definite, and especially if it is a personal pronoun, it is usually put into the dative, instead of into the nominative, as in swanaāa manā-vā kushtag (Eastern, swanaāa manā kusht’u), the king killed me; literally, by the king, with reference to me, it (impersonal) was killed (or killing was done).

Sometimes intransitive verbs are impersonal in these tenses, and are then treated as if they were transitive, as in swanaāa kandita (Eastern, swanaāa kandīthā), the king laughed, lit. by the king it was laughed.

It follows that, in the western dialect, the first and second persons are not used in the case of the past tenses of transitive verbs. If the object is a noun in the nominative case, it is naturally in the third person, and the verb is in the third person too. If the object is a pronoun of the first or second person, it would be in the dative, and the verb, being used impersonally, would again be in the third person.
In the eastern dialect, this rule is also in vogue, but, optionally, the subject (in the agent case) may also be indicated in the conjugation of the verb, the terminations having the force of the agent case. For instance, instead of मो कुष्ठे, by me killed, we may say कुष्ठेर-मी, killed-by-me, both meaning 'I killed.'

**Infinitive.**—The infinitive is a verbal noun. It is formed by adding -ay (East, -ay) to the present base. Thus, कुष्ठ-ay (East, कुष्ठ-ay), to kill, the act of killing. It is declined like any other noun, and its oblique case singular, कुष्ठय (East, कुष्ठय), on killing, a-killing, is employed to form the present definite and imperfect tenses. This oblique form is also used as an infinitive of purpose, and in many other senses corresponding to the Latin gerunds. Thus, as an example of the infinitive of purpose in the east, Dames gives:—

को मैं कुष्ठय तवियये, thou art come for my killing, i.e. thou art come to kill me.

For the west, Mockler gives several examples, of which one will suffice:—

*ॉ मात्र गुणीय गुणियय, he is perfect in writing.*

**Future Passive Participle.**—This is formed by adding -ि (East, -ि or -े) or -ि (East, -ि) to the infinitive. It indicates possibility or necessity, like the Latin gerundive in -erunt. Thus, दाहर (East, दाहरय or दाहरेय), capable of being held, one who can be restrained; कनागिग (East, कनागिग), necessary to be done.

**Present Participle.**—This indicates repeated action, and is formed, in the western dialect, by the addition of -ान, and, in the eastern dialect, by the addition of -ान, to the present base. Thus, कुष्ठ-ान (East, कुष्ठ-ान), slaying repeatedly.

In the east, another continuous present participle is formed from the past participle by changing the final -ा of the short form of that participle to -िा or -िा. Thus, the short form of the past participle of कुष्ठे, to slay, is कुष्ठै, and from it we get कुष्ठिष्ठा or कुष्ठिष्ठा, slaying, continuing to slay. The difference between कुष्ठिष्ठा and कुष्ठिष्ठा is that the former means slaying repeatedly (at intervals), while the latter indicates continuous slaying.

**Past Participle.**—This has already been dealt with on pp. 349ff. It almost always ends, in the west, in -ति(ू), and, in the east, in -ति(ू) or, after a vowel, in -ति.

**Conjunctive Participle.**—This is formed by changing the final -ा of the short form of the past participle to थ. Thus, कुष्ठ (East, कुष्ठ), slain; कुष्ठे (East, कुष्ठे), having slain.

**Noun of Agency.**—This is formed by adding, in the west, -क, and in the east, -क्त, to the present base. Thus, कुष्ठ-क (East, कुष्ठ-क), a slayer, a murderer.

**Finito Tenses.**—The finite tenses of the Balochi verb fall into three groups;—

A. Those formed from the present base.
B. Those formed from the past base, or past participle.
C. Those formed from the oblique infinitive.
They are as follows:—

A. Tenses formed from the present base:—
   (1) Imperative.
   (2) Present-Future.

B. Tenses formed from the past participle:—
   (3) Past.
   (4) Pluperfect.
   (5) Habitual Past.
   (6) Conditional.

C. Tenses formed from the oblique infinitive:—
   (7) Present Definite.
   (8) Imperfect.

We shall consider them in the above order. The model verb will be kushag (East, kushay), to slay. This verb is transitive. For the past tenses of the intransitive verb, the model verb will be rasag (East, rasay), to arrive.

The principal parts are as follows:—

<table>
<thead>
<tr>
<th>Western Dialect</th>
<th>Eastern Dialect</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Infinitive.</strong></td>
<td>kushag, obl. kushagā.</td>
</tr>
<tr>
<td><strong>Future Passive</strong></td>
<td>kushagyā, kushagyā.</td>
</tr>
<tr>
<td><strong>Present Participle.</strong></td>
<td>kushān.</td>
</tr>
<tr>
<td><strong>Past Participle—</strong></td>
<td>kushṭag.</td>
</tr>
<tr>
<td><strong>Long form.</strong></td>
<td>kushṭa.</td>
</tr>
<tr>
<td><strong>Short form.</strong></td>
<td>kushṭ.</td>
</tr>
<tr>
<td><strong>Conjunctive Participle.</strong></td>
<td>kushōk.</td>
</tr>
</tbody>
</table>

A. —Tenses formed from the Present Base, kush (East, kush).

(1) Imperative.—The second person singular of the imperative is the same as the present base. The second person plural adds -it in the west, and -ēth or -ēthē in the east. We thus get:—

<table>
<thead>
<tr>
<th>Western Dialect</th>
<th>Eastern Dialect</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing. 2.</strong></td>
<td>kushā.</td>
</tr>
<tr>
<td><strong>Plur. 2.</strong></td>
<td>kushēth.</td>
</tr>
</tbody>
</table>

The other persons are borrowed from the present-future. In the east, the singular imperative of ḍēy, to give, is dōt, give thou.

As in Persian, the syllable bi is usually prefixed to the imperative, and is subject to the following rules:—

In the west, bi is the general form. If the verb begins with long ā, a y is inserted, as in bi-y-ā, come thou, from ā-y-ay, to come. If the verb begins with any
other vowel, then b- only is prefixed, as in b-nil, permit thou, from slay, to permit. If the present base contains the vowel a or the diphthong an, the prefix is bh. Thus from ranag, to go, we have ba-ran, go thou. If the base begins with wa, as in wa-ray, to eat, then we get a form like bor, eat thou. We thus get for the west, as optional forms of the imperative:

Sing. 2, biksh, slay thou.
Plur. 2, bikshī, slay ye.

In the east, the prefix is used only with verbs beginning with vowels, and with the verbs waray, to eat, and rācay, to go. If the verb begins with long a, then y is inserted, as in bi-y-a, come thou, bi-y-aśh (with shortened a), come ye, from aś, to come. So bi-y-śr, bring thou. If the verb begins with i, only b- is prefixed, as in b-nil, permit thou, from slay, to permit. From waray, to eat, we have ba-war, and from rācay, to go, ba-rā or ba-ram. In these two words the stress-accent falls on the prefix.

The negative imperative is formed by prefixing ma instead of bi, etc. Thus, ma-kush (east, ma-kushī), do not slay. If the verb begins with a or i, there are irregularities, as in (West) ma-y-a, (East) mi-y-a, do not come; (West) ma-y-śr, (East) mail, do not permit.

(2) Present-Future.—This is the tense which is called "Aorist" by Moockler and Dames. It is derived from the ancient present, and may be used as an indefinite present, as a future, or where we should use a present subjunctive. It is thus conjugated:

'I slay,' 'I shall slay,' 'I may slay,' etc.

<table>
<thead>
<tr>
<th>Western Dialect</th>
<th>Eastern Dialect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td>1. kushā, kushā, kushā</td>
<td>kushā, kushā, kushā</td>
</tr>
<tr>
<td>2. kushē</td>
<td>kushē</td>
</tr>
<tr>
<td>3. kushī, kushī</td>
<td>kushī, kushī</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
</tr>
<tr>
<td>1. kushī, kushā, kushē</td>
<td>kushē</td>
</tr>
<tr>
<td>2. kushī</td>
<td>kushī, kushē, kushē</td>
</tr>
<tr>
<td>3. kushānt</td>
<td>kushānt</td>
</tr>
</tbody>
</table>

The forms of the first person singular in the west vary according to locality. For the east, kushā is not given by Dames, but occurs in the specimens. It will be observed that the first person singular and plural ends in a nasalized vowel. This nasalization becomes a full n if it precedes another vowel. Thus, if, in the west, we add the pronominal suffix -ē, him, to kushā, I will slay, we get kushān-ē, I will slay him.

As in the imperative, this tense often takes prefixes, which are subject to the following rules:

In the west, the vowel a- is always prefixed, if the preceding word ends in a consonant or diphthong. It is also used, but not so often, after a vowel. If, therefore, we express the pronoun of the subject, we get the following:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ma-kushā, a-kushē, a-kushī</td>
<td>mā kushā, kushā, kushē</td>
</tr>
<tr>
<td>2. tā-kushē</td>
<td>tā-kushānt</td>
</tr>
<tr>
<td>3. ā kushāt, kushā</td>
<td>ā kushānt</td>
</tr>
</tbody>
</table>
Moreover, k- is also prefixed to the verb, after the a-, if the verb begins with a vowel. Thus, man a-k-áyā, I come, from áyā, to come; man a-b-išā, I shall permit, from išā, to permit; man a-b-òkātā, I shall stand, from òkāt, to stand. If the verb is used with a future sense, bi is often prefixed, as in the imperative, instead of k. Thus, biy-áyā, I shall come.

In the east, the prefixed a- does not seem to be used. But, if a verb begins with a vowel, k- is prefixed, or bi- may be used, as in the imperative. Thus, mà k'-ā or mà bi-yā, I shall come, from áyā, to come; mà k'-išā or mà b-išā, I shall permit, from išā, to permit; and so on for the other persons.

Some verbs are irregular in the third person singular, which in the above paradigm ends, in the west, in -it or -i, and, in the east, in -it or -i.

In the west, many bases ending in a or r or in a vowel or diphthong drop the i of -it, so that the third person singular simply ends in -it. If the base ends in r, the root-vowel is also, if possible, lengthened. Mockler gives the following examples:

Verb

<table>
<thead>
<tr>
<th>Word</th>
<th>3 sing, pres.-fut</th>
</tr>
</thead>
<tbody>
<tr>
<td>grēq, to weep</td>
<td>ã grēq, he will weep</td>
</tr>
<tr>
<td>dāi, to give</td>
<td>ã dāi, he will give</td>
</tr>
<tr>
<td>hāi, to be</td>
<td>ã hāi, he will be</td>
</tr>
<tr>
<td>renq, to go</td>
<td>ã renq, he will go</td>
</tr>
<tr>
<td>jiunq, to beat</td>
<td>ã jiunq, he will beat</td>
</tr>
<tr>
<td>wārq, to eat</td>
<td>ã wārq, he will eat</td>
</tr>
</tbody>
</table>

Similarly, in the eastern dialect, the i of -it is dropped under very similar rules. But, according to the phonetic rules of this dialect, the θ becomes f when it follows a consonant. As in the western dialect, a short vowel before a final r of the base is lengthened here also. Damas gives the following examples:

Verb

<table>
<thead>
<tr>
<th>Word</th>
<th>3 sing, pres.-fut</th>
</tr>
</thead>
<tbody>
<tr>
<td>bāi, to be</td>
<td>ã bāi, he will be</td>
</tr>
<tr>
<td>reyq, to give</td>
<td>ã reyq, he will give</td>
</tr>
<tr>
<td>dāi, to give</td>
<td>ã dāi, he will give</td>
</tr>
<tr>
<td>kāi, to swell</td>
<td>ã kāi, he will swell</td>
</tr>
<tr>
<td>jiunq, to beat</td>
<td>ã jiunq, he will beat</td>
</tr>
<tr>
<td>gīr, to take</td>
<td>ã gīr, he will take</td>
</tr>
<tr>
<td>baq, to take away</td>
<td>ã baq, he will take away</td>
</tr>
<tr>
<td>wārq, to eat</td>
<td>ã wārq, he will eat</td>
</tr>
</tbody>
</table>

It may be noted that the terminations of the present-future closely agree with the present tense of the verb substantive. The principal difference is in the third person singular. In the verb substantive, this is, in the west, int, in, or ṭ, and, in the east, ò. In the present-future, the termination is -it or -i in the west, and -it or -i in the east.

B.—Tenses formed from the Past Participle.

(3) Past.—This tense is also used as a perfect.

In the west, for transitive verbs, the third person alone is used, in the singular or plural according to the number of the object, the subject being in the agent case. It
will be remembered that the past participle, which is identical in form with the third person singular of the past tense, ends in -ag (long form) or -a (short form). When used in the past tense, the final a of the short form may optionally be dropped, so that for the third person singular we get kustag, kustaha, or kusht, the plural being kustaga or kushtant. We thus get, for the conjugation of the past tense of a transitive verb in the west, the following:

\[
\begin{align*}
\text{man, ten, aya, ma,} & \quad \text{I, thou, he, we, you, or they} \\
\text{shumä, or aha} & \quad \text{kustag, kustaha, or kusht} \\
& \quad \{ \text{slew, or has or have slain,} \\
& \quad \text{him, her, or it.} \\
\text{man, ten, aya, ma,} & \quad \text{I, thou, he, we, you, or} \\
\text{shumä, or aha} & \quad \text{kustaga or kushtant} \\
& \quad \{ \text{they slew, or has or have} \\
& \quad \text{slain, them.}
\end{align*}
\]

Still referring to the west, the past tense of an intransitive verb is conjugated fully, the terminations of the present-future being added to the past participle, except in the third person singular, which takes no termination. We take the verb rasag, to arrive, past participle rasagit or rasit, as the model of an intransitive verb. It is conjugated as follows in the past tense:

'I arrived,' or 'I have arrived,' etc.

\[
\begin{align*}
\text{Singhale} & \quad \text{Plural} \\
1. & \quad \text{man rasagit or rasit} (-i, -j) \\
2. & \quad \text{tan rasagit or rasit} \\
3. & \quad \text{a rasagit, rasit, or rasit}
\end{align*}
\]

The use of a form with or without the g depends mainly on locality. The forms with g are the most usual.

In the east, the conjugation of the past tense differs somewhat from the foregoing.

In the transitive verb, either the past participle alone is used, or else the tense is conjugated as if it were the past tense of an intransitive verb, the persons referring to the subject, although that is in the agent case. Of the two forms of the past participle, the short form, without the γ, is always used when no termination is added, while either the long form, with the γ, or the short form, without it, may be used when terminations are added.

When the participle is used alone, it is employed only in the singular, not, as in the west, in the singular or plural according to the number of the object.

We thus get the following conjugation of the past tense of a transitive verb in the eastern dialect:

\[
\begin{align*}
\text{Either:} & \quad \text{I, thou, he, you, or they} \\
\text{shavä, or åhini} & \quad \{ \text{slew, or has or have} \\
& \quad \text{slain, him, her, it, or them.}
\end{align*}
\]

\[
\begin{align*}
\text{or else:} & \quad \text{I slew,' or 'I have slain,' etc.} \\
\text{(With the long form of the past participle.}
\end{align*}
\]

\[
\begin{align*}
\text{Singular} & \quad \text{Plural} \\
1. & \quad \text{mä kusht'ayä.} \\
2. & \quad \text{tan kusht'ayä.} \\
3. & \quad \text{åhini kusht'ayant.}
\end{align*}
\]
When pronominal suffixes are added to the first or to the third person plural, there are additional irregular forms in the case of this tense. We find *kusht'ayābā* or *kusht'ayābātā*, we slew, or have slain; and *kusht'ayāmantā*, they slew, or have slain.

or else:—

(With the short form of the past participle.)

**Singular.**

1. mā kusht'ā or kusht'am.
2. tāu kusht'ānē.
3. āhiyā kusht'ā.

**Plural.**

mā kusht'ā or kusht'om.
shānā kusht'ānē.
āhānā kusht'āntānē.

The intransitive verb presents no difficulties. It will suffice to give the conjugation with the long form of the past participle. The subjects, of course, are in the nominative case.

'I arrived,' 'I have arrived,' etc.

**Singular.**

1. mā rasitayānē.
2. tāu rasitayē.
3. ā rasitānē.

**Plural.**

mā rasitayānē.
shānā rasitayē.
ā rasitayāntānē.

Except in the third person singular, Dames does not give any example of the past of an intransitive verb formed from the short form of the past participle.

(4) **Pluperfect.**—This is formed by adding the past tense of the verb substantive to the perfect participle. The compound is then treated exactly as in the past tense.

In the western dialect, the third person singular of the past tense of the verb substantive is *atā*, and the plural of the same is *atanīt*, *atanī*, or *atā*. Added to *kushtag* or *kushtā*, we get, for the singular, *kushtag-at* or *kusht-at*, and, for the plural, *kushtag-atanīt* or *kusht-atanīt*. The tense is therefore:—

*man, tāu, āyā, mā,*

{kushtag-at} or {kusht-at}

shānā, or āhā

I, thou, he, we, you, or they had slain him, her, or it.

*man, tāu, āyā, mā,*

{kushtag-atanīt} or {kusht-atanīt}, etc.

shānā, or āhā

I, thou, he, we, you, or they had slain them.

Similarly, for the western intransitive verb, we have:—

'I had arrived,' etc.

**Singular.**

1. man rasitagatā (or -atā) or rasitāt, etc.
2. tāu rasitagatā or rasitātā.
3. ā rasitagatā or rasitātā.

**Plural.**

mā rasitagatān (or -atā, -atanīt, or -atā) or rasitātn, etc.
shānā rasitagatān (or -atā) or rasitātn (or -atā).
ā rasitagatānt (or -atanīt, or -atā) or rasitātn (or -atanīt, or -atā).

In the east, we have the following conjugation of a transitive verb, the past tense of the verb substantive being *atā*, I was:—

'I had slain,' etc.

**Singular.**

1. mā kusht'ayābātā.
2. tāu kusht'ayābātā.
3. āhiyā kusht'ayābātā.

**Plural.**

mā kusht'ayābātān.
shānā kusht'ayābātān.
āhānā kusht'ayābāntān.
So, for the intransitive verb, we have:

- *I had arrived,* etc.

Singular.

1. *mā rāṣīd̪āyād̪a.*
2. *tān rāṣīd̪āyād̪a.*
3. *ā rāṣīd̪āyād̪a.*

Plural.

* mā rāṣīd̪āyād̪a.
  *shaic̪a rāṣīd̪āyād̪a.*
  *ā rāṣīd̪āyād̪a� or rāṣīd̪āyād̪a.*

(5) **Habitual Past.**—This tense is only recorded for the eastern dialect. It is used as a habitual past and also as a conditional past. It has two forms. The first form is simply the short form of the past participle, with the final *a* dropped. Thus:

\[ \{ \text{I, thou, he, we, you, or they used to slay, or} \]
\[ \text{would have slain, or } (\text{if}) \text{ I, thou, etc. had slain,} \]
\[ \text{him, her, it, or them.} \]

The second form is made by adding the past tense of the verb substantive to the short form of the past participle. It thus corresponds to that form of the western pluperfect, which is based on the short form of the past participle. It is thus conjugated:

- *I used to slay,* "I would have slain," "(if) I had slain," etc.

Singular.

1. *mā kusiṭʿād̪a.*
2. *tān kusiṭʿād̪a.*
3. *āk kusiṭʿād̪a.*

Plural.

* mā kusiṭʿād̪a or kusiṭʿād̪a.
  *shaic̪a kusiṭʿād̪a.*
  *āk kusiṭʿād̪a.*

Similarly for the intransitive verb, except that the subject is in the nominative case. Thus, *mā rāsiṭ, or rāsiṭād̪a,* I used to arrive, I would have arrived, or (if) I had arrived, and so on.

(6) **Conditional.**—This is a conditional past, and therefore agrees with the preceding tense in one of the latter’s meanings. It is also used as a past optative.

In the transitive verb it does not change for person, but agrees with the object in number. It is made by substituting *ā* in the singular, and *ānānt* (Eastern, *ānānt*) in the plural for the final *a* of the short form of the past participle. Thus:

**Western Dialect.**

\[ \{ \text{I, thou, he, we, you, or they} \]
\[ \text{had slain him; or I, thou, etc.} \]
\[ \text{would have slain him; or} \]
\[ \text{would that I, thou, etc. had} \]
\[ \text{slain him.} \]

\[ \{ \text{I, thou, he, we, you, or they} \]
\[ \text{had slain them; or I, thou, etc.} \]
\[ \text{would have slain them; or} \]
\[ \text{would that I, thou, etc. had} \]
\[ \text{slain them.} \]

**Eastern Dialect.**

\[ \{ \text{I, thou, he, we, you, or they} \]
\[ \text{had slain him; or I, thou, etc.} \]
\[ \text{would have slain him; or} \]
\[ \text{would that I, thou, etc. had} \]
\[ \text{slain him.} \]
As for the intransitive verb, in the west, this tense is conjugated in full, the above forms being used as the third person. Thus:—

"(If) I had arrived," "I would have arrived," or "would that I had arrived," etc.

Singular.
1. man rasitēnā.
2. un rasitēnē.
3. a rasitē.

Plural.
ma rasitēnā, rasitēn.
ānan rasitēnī.
ā rasitēnā.

But, in the eastern dialect, it is the same as in the transitive verb. Thus:—

ma, t'an, or a rasītē, (if) I, thou, or he had arrived; or I, thou, or he would have arrived; or would that I, thou, or he had arrived.

ma, shanā, or a rasītēnā, (if) we, you, or they had arrived; we, you, or they would have arrived; or would that we, you, or they had arrived.

This tense may optionally take the prefix bi as in the imperative and aorist. It takes the negative ma, not na.

C.—Tenses formed from the Oblique Infinitive.

The oblique verbal noun, or oblique infinitive, ends in -egā (East. -eyā), and this is combined with the verb substantive to form a present definite and an imperfect, exactly equivalent to the English "I am a-slaying," "I was a-slaying." This is most clear in the western dialect. In the eastern, the forms are more contracted.

(7) Present Definite.—This is conjugated as follows:—

Sing.  
1. kushagāyā.  
2. kushagāyē.  
3. kushagāyētā, kushagāyān, kushagāyī.  

Plur.  
1. kushagāyēn, kushagāyī.  
2. kushagāyēt, kushagāyē.  
3. kushagāyēntā, kushagāyēn, kushagāyā.  

(8) Imperfect.—The imperfect is similarly made with the past tense of the verb substantive. Thus:—

Sing.  
1. kushagāyātē, kushagāyātē.  
2. kushagāyātē.  
3. kushagāyāt.  

Plur.  
1. kushagāyāntē, kushagāyāntē.  
2. kushagāyāntē.  
3. kushagāyānt.
Western Dialect | Eastern Dialect
---|---
1. *kushagätäna, kushagätäk* | *kushagätäk*
2. *kushagätäntil, kushagätätk* | *kushagätätk*
3. *kushagätant, kushagätätk* | *kushagätant*

**Passive Voice.**—This is not often used, and the two dialects differ in their modes of expressing it.

In the western dialect, the infinitive, or verbal noun, is sometimes used with the verb *basag* to be, which is then conjugated throughout. Thus, *maa kushag a-bä*, I shall be slain. Or we may say *maa kushag*, he will slay me, to express the same idea. There are also other ways of expressing the passive, for which the reader is referred to Mockler's grammar.

In the eastern dialect, there are various ways of forming the passive. By one method, evidently borrowed from the Indian Lahni, *-iy* is added to the present base, as in *kushiy* from *kush*. This is treated as a new present base, from which we may form an infinitive and a present-future tense. A past participle, *kushiybole*, may also be formed from it.

As only transitive verbs can become passive, and as the past participle of a transitive verb is passive in signification, it also can be used as a past passive base. In this way the perfect acquires the force of a passive present. Thus, the perfect *kush’ta* means 'I have killed.' But, if we take the termination *a* as meaning 'me,' not 'I,' it means 'has killed me,' or 'I am being killed.'

Or, again, a fresh passive participle may be made from the short form of the ordinary past participle, by changing the final *a* to *iyä* or *iyä*. Thus, from *kush’tan*, we get *kush’iyä* or *kush’tiyä*, from which the usual tenses may be formed. For further particulars, Dames's grammar should be consulted.

**Causal Voice.**—In the western dialect, the causal voice is generally formed by adding *-äna* to the present base; thus forming a new present base, which is regularly conjugated. Thus, from *kushag*, to slay, we have the present base *kush*, from which we get the causal infinitive *kushänaug*, to cause to be slain, or to cause to slay.

An intransitive verb is similarly made transitive by adding *-än*, *-än*, or *-än*. Thus, from *runag*, to arrive, we get *runänaug*, *runäng*, or *runänag*, to cause to arrive, to send. Mockler adds the following irregular causals and transitives, in which the original vowel is lengthened:

- *gouzäug*, to pass over; *gouzänug*, to carry across.
- *tächag*, to run; *tächäg*, to gallop (a horse).
- *wezänug*, to lie down; *wezänug*, to lay down.

In the eastern dialect, *-än* is added to the present base to form a causal. Thus, from *kushag*, to slay, we get *kushänaug*, to cause to be slain. Dames gives the following irregular causals:

- *öshät'tay*, to stand; *öshät”taug*, to set up.
- *niänday*, to sit; *niändänay*, to lay down, to spread out.
In the following, the root vowel is lengthened in the causal:

- saňhāy, to burn (intr.);
- tâšhāy, to run, gallop;
- tâshāy, to faint;
- saňhāy, to burn (tr.).
- tâšhāy, to gallop (a horse).
- tâshāy, to extinguish.

**Compound Verbs.** — Potential compound verbs are made in both dialects by taking the short form of the past participle, and eliding the final a. Thus, from kushē (Eastern, k'ushē'a), slain, we get kushē (East, k'ushē). To this kumog (East, k'umōg), to do, is added, and conjugated throughout. Thus, kushē kumog (East, k'ushē k'umōg), to be able to slay.

In the East, the same apocopated past participle may also be used with bārya, to be, to become, which in this case means 'to be possible,' or 'to be able.' Thus, k'ushē bārya, to be possible to slay, to be able to slay.

**INDECLINABLES.** — Adverbs. — Lists of these are given in the grammars, and only a few typical examples will here be given.

<table>
<thead>
<tr>
<th>Western Dialect</th>
<th>Eastern Dialect</th>
</tr>
</thead>
<tbody>
<tr>
<td>ni, nī, now.</td>
<td>ni, nī, now.</td>
</tr>
<tr>
<td>bārē, then.</td>
<td>bārē, then.</td>
</tr>
<tr>
<td>kuśē, whom?</td>
<td>kuśē, whom?</td>
</tr>
<tr>
<td>marūhē, today.</td>
<td>marūhē, today.</td>
</tr>
<tr>
<td>si, yesterday.</td>
<td>si, yesterday.</td>
</tr>
<tr>
<td>bārēyē, tomorrow.</td>
<td>bārēyē, tomorrow.</td>
</tr>
<tr>
<td>sē, here.</td>
<td>sē, here.</td>
</tr>
<tr>
<td>sē, there.</td>
<td>sē, there.</td>
</tr>
<tr>
<td>ba k'nē, where?</td>
<td>ba k'nē, where?</td>
</tr>
<tr>
<td>p'ō, hither.</td>
<td>p'ō, hither.</td>
</tr>
<tr>
<td>p'ō, thither.</td>
<td>p'ō, thither.</td>
</tr>
<tr>
<td>t'āgū, whither?</td>
<td>t'āgū, whither?</td>
</tr>
<tr>
<td>xhē, hence.</td>
<td>xhē, hence.</td>
</tr>
<tr>
<td>xhē, thence.</td>
<td>xhē, thence.</td>
</tr>
<tr>
<td>xhē-ā, whence?</td>
<td>xhē-ā, whence?</td>
</tr>
<tr>
<td>sēr, down.</td>
<td>sēr, down.</td>
</tr>
<tr>
<td>sēr-chē, why?</td>
<td>sēr-chē, why?</td>
</tr>
</tbody>
</table>

In the East, adverbs are formed from adjectives by the addition of iyā, iyā, or iyā, as in the following examples taken from Dames's grammar:

- gami, bad,
- gandayiyā, badly.
- jernel, good,
- joweliyā, joweliyā, well.
- sak, strong,
- sakiyā, sakiyā, very.

There are probably similar terminations in the western dialect, but they are not mentioned by Pierce or Mockler.

The negative is na, but with the imperative and conditional na is used. See pp. 355 and 356.

---

1 Compare Hindi kusē of matē kusē. It is not possible by na, i.e., I cannot do it.
Prepositions and Postpositions.—As explained on p. 341 prepositions govern the oblique case, and postpositions the genitive case. The following are the more important prepositions:

**Western Dialect.**
- ash, ašh, shī, chi.
- gō.
- par, pa.
- man, mā.

**Eastern Dialect.**
- ash, ašh, shī, from.
- gō, with.
- p'a, for.
- mā, mā, in, into.

The following are the more important postpositions:

**Western Dialect.**
- sarā.
- gwarā.
- lápā.
- démā.
- padā.

**Eastern Dialect.**
- sarā, on.
- nyāmā, nyāwā, in.
- gwarā, near, with.
- láfā, in, in the middle of.
- démā, before.
- p'a, behind.

Conjunctions.—The principal are:

**Western Dialect.**
- ò.
- balē.
- agar.
- gufā.
- ki.

**Eastern Dialect.**
- ò, and.
- balē, but.
- ki, if.
- gufā, and, then.
- ki, that.

Interjections.—

**Western Dialect.**
- an, hun.
- na, nā, inā.

**Eastern Dialect.**
- hun, balē, yes.
- na, inā, no.

The following specimens of Balōchī come from the District of Karachi, and are in the western dialect described in the preceding pages. It is reported to be spoken by about 10,000 Baloches in the Karachi Taluka, chiefly in the town of Karachi. It is named in the original 'Makrān,' and the speakers come from Makrān. In other parts of the Karachi District, the eastern dialect is employed. The only point to note is the dropping of the initial sar in sarā, we may eat, which appears as rā.

Although Balōchī has properly speaking no written character of its own, it is occasionally written in the Persian character. In order to show how the western dialect looks when so written, the first specimen is given in that character as well as in the Roman. The spelling of final vowels is here somewhat capricious, short vowels being often written as long, and vice versa. Thus we have یا for یا, یا for یا, یا for یا, and یا for یا. There is also a tendency to spell words in the Arabic or Persian style, which has been silently corrected in the transliteration.
[No. 1.]
ERANIAN FAMILY. Eastern Group.
Bhalchi.
Western (Makrani) Dialect. District Karachi.

Specimen I.

یک مردمیار در سه مسئله - جمالان، کسندینا و رئی پیشاک، گوشت.
او مینی یوت که عالی هر یک مینی بیند، سیب یکی، ازبین رئی.
مال آهنیاها بیشتر دم - کمی روز گذشته کستنی بیجا، وینی مال.
درست یورونگکت و به یوری دیوانش - گلا، اوره، وینی مال به
لندریا گرکت - هرلتیکه درستی مال هنکت جامی، گذشته هما، ملکه
سکین ثانی کیت - افکشی روزگار تنگ بیت - گون هما، ملکه مردمی
پیشته لکت - همیا، من وینی زمینا هیکنی، چارچینا داشت - هرلیچی که
فیشک رازرت همایی به رصلیا دارنی، وینی کیسه میبا - بیک، که می
ناده - هرلیکی هم، ملکه هما، وهدی گوشتی که مینی پیده، چنگر
هزمنگاری گورا باز غنی به وردی حسنی که سرکشت - من شدیده میران -
من نی بینه نیمگا به رزان و روانوگوششی که اور مینی پیده مفادند،
گلنگر و نئی هم - مینی ملکه لاق تلخی که من ونارا به ویلی چکیا
حساب گذشت - مینی مینارا خیری، هزمنگاری فتیان، یه یکحا حصاب بیک -
گذش بادناما و بین نیمات سنگیت - بینی آن سکین دیرت که به
دبیت - پیشاک بیک بیت - و میدانانا شت و کلاش دت و سوبی.
چکتی - چکا گوشت که از منی بیت من هداوندی گمشدگان و نینی هم - من انکرنا که بوشکان که ونا نینی چک حساب کنن - بلی بیت
رنی نفران گوشت که شرس بوشکی گد پیمان و یادگان - دستا مندزیگی پیداکی که کریشک پیمان پیداکی - پیمان که زین وریلی
کلیک - پرچیا که منی ای بگونگت بد و زندگ پیدا - او گار پیمان
و گندگ پیدا - 1 وشیا لکنیت

هیا و هدی ائمی مسنی در من شمارن - که انکه لوان تزیک
رستی ائمی نازهک و ناج اشکنته - همیکیا ائمی یک نزهک از رست و
کیست کت که ای چه سپسیان - ائمی گوشت که نینی برات
انکه و نینی بنا شادکامی گت پرچیا که آ به غیر و سلامتی رست -
آئمیار زفر انکه - نما نیاتکه - همی سبیا پت ثنا در انکه و ائمیار مدت
کت - ائمی پیارا جواب دات که پیاره انکر ائمی ساس که من نینی فرمیا
کذن - هچیری نینی دیما نه پریزکان - گذار هچیری گو منارا بیک شتیکی
هم ندواکا که من گو رنی بیلش ورشیلی پکن - بلی نینی ای بجا
تلی مال گون تبیه کاس گار کت - و انکگ رست - نو بدایا شادکامی
نت - گذار گوشتی که اور منی می تو نگفا منی گوزاری - و هرچیها
منارا خسته درست چپیغنت - همی هیر لاقیس که ورشیلی پکنیس
و ورشیل پیش - پرچیا که نینی برات گونگت و 1 بیا زندگ پیدا - او
گار پیمان و بیا دس کید
ERANIAN FAMILY.  

BALOCHI.

WESTERN (MARRAHI) DIALECT.  

SPECIMEN I.

Yak-mardum-ga-rā dō bahc kastant. Chi-mūhā kastarchā 
One-man-to too son are. From-among-them by-the-youngest
wait-pitā-rā gwasht. 'O manit pit, chi mālā bar bahar
his-own-father-to it-was-said. 'O my father, from the-property all share
kī manig bit, manārā bi-dāi.' Ahiyā wāti māl āhārā
which mine became, me-to give.' By-him his-own property them-to
bahar kut dāt. Kame-roch-gud kastarchā-bahā wāti
division was-made was-given. A-few-day-after by-the-younger-son his-own
māl drust hūrtur kut, ō pa-dirē-dehā shut. Gūdā ōdā
property all collected was-made, and to-far-countries he-seat. Then there
wāti māl pa landariā gār kut. Har-waktē-ki drustē
his-own property in debauchery lost was-made. At-the-time-that all
māl halak kut, chāhīyā-gud hamā-mulkā sākkā dukālē
the-property destroyed was-made, from-that-after in-that-country a-severe-famine
kapt. Ahiyātē rōgār tang bit. Gūn hamā-mulkā
fell. Of-him the-livelihood contracted became. With Of-that-country
mardumē pushā-lagita. Hamaiyā mā-wati-zamīnā hikāni chārōnagā
a-man he-followed. By-him in-his-own-land of-swine for-sending
dāhī. Har buchē ki hikā wārtat, hamāhiyā
he-sew-kept. Whatever dried-grass which by-the-swine eaten-was, by-him
pa washdilā wārtat-i wāti-lāpa puriā. Balā kasā
eith pleasure it-eaten-was-of-it of-his-own-belly for-filling. But by-anyone
hech na dāt. Har-waktē-ki wāti sār kut,
anything not was-eaten. At-the-time-that of-himself consciousness was-made,
hamā-wahkit gwasht-i ki. 'mani-pita chinkā-rā-hamatgarāñi-gwarā
at-that-time it-was-said-by-him that, 'of-my-father of-how-many-servants-with
bāz ravan pa waragā hastā, ki sar-karnat: man shudāyā
much bread for eating is, that they have-over-and-above; I by-hunger
mira. Man ni pita nēmāgāyā rawā, ō rawāno
die. I now of-father in-the-direction will-go, and having-gone
gwashān-i ki, "O mani pit, man Hūdāwanda guṇahgār-ā, o I-will-say-to-him that, "O my father, I of-God sinner-son, and ta'īn ham; ut mani laik na-ā ki man waṭā-rā pa ta'īn of-thee also; now of-me fit not-it-is that I myself-for upon thy chukkā hisāb kaṇā. Ni manā-rā chu-waṭā-hizmatgārā-nafārā souship account may-make. Now we-to from-thine-own-attendant-servants pa yakā hisāb bi-kaṇā." Guḍa pad-ātik o pit nēmagā on one account make." Then he-arose and the-father in-the-direction sar-gipt. Bale n sakā dir-ēt, ki pitā did, sat-ōnt. But he great distance-was, that by-the-father he-was-seen. Pitā-rā bāzang bit, o maidānā-shut, o gulāshī kut, The-father-to compassion became, and he-ran, and embraced was-made, o dem-i chukkā. Chukkā gwashāt ki, "O mani pit, and face-his was-kissed-by-him. By-the-son it-was-said that, 'O my father, man Hūdāwanda guṇahgār-ā, o ta'īn ham; man inkarāga na I of-God sinner-son, and of-thee also; I so-much not rasingā ki waṭā tāi chukk hisāb kaṇā." Bale pitā have-arrived that myself thy son account I-may-make. But by-the-father waṭā-nafārā gwashāt ki, 'shārrē pūshakī-gud bi-ārīt o to-his-own-servants it-was-said that, 'good wearing-robe bring ye and bi-pēshīt-i; o dastā mumbīrīg bi-dnīt-i, o kaushā pada put-yā-on-him; and on-the-hand ar-ring give-ya-to-him, and shoes on-the-feet bi-dnīt-i. Bi-ārīt, ki rī washiddīl kaṇā; parchīā give-ya-to-him. Come-ye, that we-may-not rejoicing we-may-make; because ki mani o bāch mumtāzagat, pada sindag bita; o gār lītāzagat, that my this son had-died, again alive became; and lost had-become, hō gindag bita. A washiddīlā lagītīt, and found became.' They on-rejoicing were-decoted.

Hamā-wahādi āhiyālī mustarē bācen mā dagārā-t. Ki atka, At-that-time his greater son in the-fields-was. When he-came, lōga nīsīk raśīt-i. Āhiyā nāsēk o nāch inakhītānt. of-the-house near he-arrived-at-his. By-him song and dance were-heard. Hamākā āhiyā yak-naukarēnā-rā lotti, o jōt jōt For-this-reason by-him one-a-servant-to it-was-called, and enquiry was-made ki, 'ē chī saḥab-i?' Āhiyā gwashāt ki, 'taītā brāt atka, that, 'this what cause-is?' By-him it-was-said that, 'thy brother came, o taīt-pitā shādkāmī kutā, parchīā-ki ā pa hair o salamātī and by-thy-father feasting was-made, because-that he on welfare and safety raśītā. Āhiyā-rā zahr atka. Tahā ni-y-atka. Hamē-sabahā pit arrived. Him-to anger came. Within not-he-came. For-that-cause the-father
dañ-dar atka, ō ahlyā-rā, minnat kula. Āhīya pitā-rā outside came, and him-to supplication was-made. By-him the-father-to jawāb dāt ki, ba-chār ki inkasā-sālā ki man tañ-binantā answer was-given that, 'see that for-so-many-years that I in-thy-service kānā; hijhari tail, dāmā na uritāgā; guḍā hijhari do; at-ang-time of-thy before not did-I-turn-round; then at-any-time tau manā-rā yak shinikā hum na dāna, ki man gōn wati by-thy-me-to one u-kid even not was-given, that I with my-own bēlā washḍilī bī-kānā. Bāle tāl-i-baṛā tālī māl gōn kahbagā friends rejoicing may-make. But by-thy-thi-is-non thy properly with harlots gār kuta, ō atka raśita τau pad-āhīya shādkāmī lost was-made, and he-came he-arrived by-thy on-account-of-him feasting kuta.' Guḍā gvasītā ki, 'O mani baṛ, τau yak-knaha manī was-made.' Then it-was-said-by-him that, 'O my son, then always of-me gvardā, ō har-chi ki manā-rā hasti, drust taįg-ant; hānē hārhar with-ari, and whatever that me-to is, all thinā-is; this speech laikā ki washḍilī bī-kānā o washḍilī bi-bī; pre chiar proper-is that rejoicing we-may-make and happy we-may-become; because ki tañ brāt murtagat, ō a pada sīndag bīta; ō gār that thy brother had-died, and he again alive became; and lost bitagat, ō padā das kāpt.' he-had-become, and again to-hand he-felt.'
The following specimen of the Makrani dialect of Balochi, also received from Karachi, is a sample of the popular poetry of the tribe, and is of considerable interest. All the Balochi poetry that has been hitherto collected has been in the eastern dialect. Regarding this, Mr. Dames says:—

"I have not been able to discover any poems in Makrani Balochi. They must exist among the tribes of Makran and Persian Balochistan, and it may be hoped that some official or traveller who has access to those regions will take the trouble to record some of them before they are lost."

The present specimen belongs to the class of epic ballads dealing with the early wars and settlements of the Baloches, of which a number of examples in the eastern dialect will be found in Mr. Dames's work. Like other poems of the kind it begins with the battle of the Karbala, in which Yazid slew Husain, the son of 'Ali, in the year 680 A.D. According to the Baloch story, which is probably mythical, the Baloches of that period inhabited Halab, or Aleppo, and fought at Karbala on the side of Husain. After Husain's death they migrated to Sistan (Sistan of the maps). Here tradition merges into history. Thence, in subsequent times, they migrated into Kech-Makran, and gradually journeyed eastwards into their present seats in Sind and North Balochistan. These migrations are depicted in numerous ballads, of which the present specimen is an example. Like others of its kind, it begins with a reference to the death of Husain at the hands of Yazid, and then, without a break, plunges into the middle of things at the journey of the tribes eastwards from Luristan in Persia.

These poems are handed down by word of mouth, and the texts are naturally often corrupt. The present specimen is no exception, and, as received, some of it was unintelligible. Owing to the fact that it is an example of a ballad in the western dialect, it is of more than ordinary interest, and I have consulted Mr. Dames, whose authority in this subject is unquestioned, as to the emendation of the text and as to its translation. He has most kindly corrected it where necessary,—the textual emendations were few and slight,—and has suggested slight alterations in the order of the verses which I have adopted. He says:—

"Probably many of the contents come in their wrong places, so that the geographical succession is somewhat upset; but evidently Lur and Rosthâr, the furthest west, come first; then the group of Pbhr, Bampur, Lahâna, Ghâh; then the coast places, Chahisâr, Harâz, and Râs Malûâ; and last Kolâv, etc., leading North-East through the mountain country in the Bâna and Mulla passes, leading down to Kachchh and Sêrv (Sith of the maps)."

I owe a further debt of gratitude to Mr. Dames for notes on the geographical names mentioned in the poem. These I have incorporated in the notes to the translation. For further information, a useful comparison can be made with the first ballad in Mr. Dames's collection.

The language of the ballad contains some old forms. Such, for instance, is the use of kurta, in place of the modern kuta, made. Here the r of the Avesta kertva is still preserved, while it has been lost in the modern language. We may also note an old genitive form in -i, as in Râdhâr, or Râdhâr; Pbrâi, of Pbrâ; Bampûrû, of Bampûr; Dâmûnî, of the Dâmûn; Kolâvi, of Kolâv; and Tandui, of Tand. It will be observed that these are all genitives of place-names.

When a Balochi adjective is used attributively, it takes the termination -i. An older form of this termination is -i, or -â. We have this termination in the present specimen in the words saunjâh, harnessed; hanjâh, beautiful; tanjèh, in flocks; and bâshâhâhâ, of the rainy season.

1 Popular Poetry of the Baloches, I, xv.
2 As we shall see from the next specimen, the form kerta survives in the Makran of Makran.
SPECMEN II.

(A POPULAR SONG.)

Bay-the-communities from Aleppo anger was-mode,
A roch ki Yazid sur surta.
(On that day that by-Yazid the-head was-raised.

Sultan Shah Hussain kushta
Sultan Shah Hussain was slain

Raja pur hasad bad-burta.
By-the-communities out-of jealousy it-was-evil-borne.

Lashur mantile pesh-kapta.
The-Lashuris one-singe advanced.

Nobbandag sayi mafia.
Nobbandag the-liberal went(also),

Shahulik par padri gom-kapta.
Shahulik on behind-him accompanied,

Rodburi darik ek-kapta.
Of-Rodburi beyond they-descended.

Gwandza az giyabat Iara.
They-passe from barren Lari,

Den pa Pahari bazara.
Facing to of-Pakra the-bazar.

Bampari darin ganjena.
Of-Bampar beyond the-boundaries,

Mard gom markab sanjena.
Man with horses harnessed.

Zal gom zewar hanjena.
Woman with ornaments beautiful,

Mish o madagat sanjena.
Sheep and cows in-flocks,

Gipta sur na-tahbe chota
Were-captured of-the-head unplaited the-hair
Sardār tery-zani Shahalkā.

By-Sardār sword-writer Shahalkā.

Nodbandag sayī bar-baqūqā
Nodbandag the-liberal the-just
Nishtā mā giyahē mulkā.

Settled in the-bare-en country.

Lāshār niishtā mā Lāshārī,
The-Lāshāris settled in Lāshār,
Rīdī mā Pahūtī bāsūrā.
The-Rīds in of-Pahūt the-bōzār.

Sa sāl gwasta pō katārā.

Three years passed in string (i.e. succession).

Hūkm-ā-Qādir-ā-Sattārā.

(By) the-command of the Powerful-the-Veiler,
Zōr kurta pādā āzībā,
Force was-made afterwards by-the-Ghāzīs;

Turk bahražī tāzībā,
The-Turks on-wait fast-running-horse.

Fauj rustā ehi Ḥāmānā.
The-army drew(=the-sword) from Irān.

Jāga heeh mā bit ehūrānā,

Place one not became for-the-lion-hearted.
Raffant chu girok o bōdā,
They-went like lightning and wind,
Garrānā shuntant chu rūdā.
Roaring they-went like thunder.
Kech o Makrān fā Hindā,
Kech and Makrān up-to Indā.

Jūf ṭūn bālakā-Sundā
The-stream in the-region-of Sindh
Sarbāz fā giyābē Mandā,
Sarbāz up-to barren Mandā;

Gūhar jahjātā az rūndā.

Gūhar (=) set-forth from (their) footsteps(froom behind them).
Raffant āp-sur o āp-banda,
They-went to water-heads and water-embankments,

Gustant az Pagāyā-bandā.

They-passed-on from Pagāyā-bandā.

Jelant Sābūkī muriārē,
May-flie the-Sābūkis the-carrier,

VOL. X.

371
Kurd ó xaliyart mard-wärz.
Kurds and Khalkhals man-eaters.

Az Rindā hā Murī bē-kārē,
With the-Rinds may-be the-Haris without-dealings.

Niştant Dāmnāt bē-sārē,
May-sit(idle) the-Damnât careless.

Nōdbandag sačē sēlārē,
By-Nōdbandag the-liberal the-heroic,

Shahānk mā sārā sardārē,
By-Shahānk at-the-head the-leader,

Rājā sar-jamān surts,
The-communities together were-raised,

Āb-chūr o masîbā burtū,
By-watering-place and by-fate carried-on.

Āp o ap-sārā mīndānā,
Water and water-heads halting,

Mūlka o kaur-datū gindānā.
The-country and torrent-months inspecting.

Kēch hāt nā-passad Rindānā,
Kēch became unpleasing to-the-Rinds,

Mā Kolwār pāfū mīndānā.
In of-Kolwār the-bare-plains settling.

Sālē gwastagat bar-bālā,
One-year had-passed to-completion,

Shahānk niştagat Āshālā.
Shahānk had-settled in-Āshālā.

Châkār chū chūrīyāh lālā,
Châkur like shining ruby.

Itūstā qāhib-i-qibālā,
Sprang-up a-master-of-good-fortune.

Dōmbā tā Gār Dānjārā,
Minister(came) up-to Gār to-Dāndā,

Dōrā tā Sagik yâk-bhārā.
Dōrā up-to Sagik all-at-once.

Zīg o Chambar tā Mālā-rā,
(Zim)Zig and Chambar up-to Mālā,

Hōrā tā Tānjār būzārā.
Hōrā and of-Tānjār the-bāzār.

Nōdbandag shutā sâriā,
Nōdbandag went at-the-head.
FREE TRANSLATION OF THE FOREGOING.

(Before supplying a free translation of the above it will be advisable to give a short account of the principal persons and of the events referred to therein. At the time described at the beginning of the poem the Baloches formed one body, divided into several tribes, of which the Rinds and the Lasharis were the chief. It is probable that at one period these two, the Rinds and Lasharis, were clans of one and the same tribe, under one chief named Shiahak (called Shiahik in the text of the present poem). After his death his son Mir Chakur (Chakar in the present text) became chief of the Rinds, and Mir Gwaharam of the Lasharis. At this stage appears the Helen of the Hind of the Rind-Lashari quarrel, in the person of a lady named Gohar, who was beloved by both chiefs, and who favoured Chakur. In the romantic tale of the tribal war that followed, one of the most prominent characters is Nodbandag, the old father of Gwaharam, and proverbial for his wisdom and generosity. In an early battle the Rinds were defeated, but Mir Chakur was saved by Nodbandag, and escaped from the field on a mule lent by him. The war lasted for thirty years, and ended in the destruction of most of the Lasharis. The facts regarding it are not mentioned in this poem, but it is necessary to know their broad outline in order to understand the relationship of the persons mentioned,—that the principal Rinds were Shiahak and Mir Chakur with his Gohar, and that the principal Lashari was Nodbandag. Gwaharam is not mentioned.)

1. The clans from Aleppo became full of wrath on the day that Yazid raised his head.

2. When Hussain, the king and monarch, was slain, the clans bore malice against Yazid.

3. The Lasharis advanced a stage, and with them marched Nodbandag, the liberal.

1. Denne, Popular Poetry of the Balochis, 1, xii.
2. ibid., op. cit., b, 2, Note 2.
3. This and the next verse refer to the battle of the Karbala, at which Hussain was defeated by the troops of Yazid. The Baloch tradition is that they staid with Husain, and after the battle migrated to Sistan, and thence into Makran and India.
4. As customary in these Baloch accounts of the tribal migrations, the story now skips the intervening period, and goes on to the time succeeding the migration from Sistan. They fixed settled in what is now Persia Makri.
4. Shalahak (with the Rinds) followed close behind him, and they descended beyond Rodhan.

5. They passed from barren Lar, facing the bazaar of Pharsa.

6. Beyond the boundaries of Bampur went men with harnessed horses.

7. Women decked in fine ornaments, with sheep and cows in herds.

8. (Women) with their locks unplaited, did the chief, the sword-smiter, Shalahak seize.

9. Neshbandi, the liberal and the just, settled in the barren country.

10. (He, with) the Laksharis settled in Lakshar, and the Rinds settled in the bazaar of Pharsa.

11. Thus three years passed, one by one, by the command of God, the Almighty, who voucheth his face from our sins.

12. Then the Ghuris,—Turks on swift horses,—attacked them.

13. The army drew its sword, and came from Iran, and no place was left for the lion-hearted.

14. They marched like lightning and wind. Like thunder roaring did they go.

15. From Kesh and Makran to India, to the stream in the region of Sind.


17. They went on (seeking for) springs of water and water embankments, and passed on from Paguya's embankment.

18. May the caravan Suhuisa see, the Kurds and Khalkhalis, these enter of men.

19. May the Maris have no dealings with the Rinds. May the dwellers in the Daman remain in idleness.

20. By Neshbandi, the liberal, the valorant, and Shalahak, their leader, at their head,

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1. Rohlar or Balotar is a district in the west of Persian Baluchistan, north of the straits of Oman.

2. The province of Laristan, and its capital, Lar are in Persian territory, to the west of Baluchistan, and along the coast of the Persian Gulf. From here the eastward migration begins. Pharsa is east to the east of Lar in Persian Makran. Its original name was Pharsa: of which the Arab word, Pharsa, is still found in maps.

3. Bampur, or Bampur, is in the neighborhood of Pharsa, a little to its west.

4. Kesh (or Kesh) is a district, which includes the town of Pharsa, the Lahebaris with Neshbandi at their head, settled at this place, and its capital is the town of Pharsa.

5. It is not known who these 'Turks' were. The next account seems to make them come from Iran, and their Makarui, swarm, is here used for the more common Balouch.

6. In the Baluchis, hence they abroad, speaking Persian Makran, and migrated eastwards. First, they made their journey through Kesh-Makran to India is mentioned, and then the stages are given in detail.

7. Kesh (or Kesh) in the map is further east. In Dostlah Makran. The name is generally employed jointly with Makran (usually pronounced 'Makrani' by Balochis) to designate the province. Every March Pala (about 1900 A.D.) writes

8. Komuromay. The stream in the region of Sind to suppose, the Indian.

9. The stages are now set forth in detail. Suhuisa is Persian Makran to the east of Lahebaris. Mand is a district, just inside the Perso-British frontier, lying east of Suhuis and west of Kesh. Gohar was the boundary of the united war region. This did not make the arrival of the troops at Suhuis and the neighborhood. The meeting of the second half of the complete is obscure. The word jahalat, translated 'set forth,' occurs here and in verse 50, but not found in the dictionaries. It looks like a compound verb ousted with jan, to strike, but the meaning of this is unknown.

10. A translation sent with the text translated jahalat here by 'prepared himself,' and in verse 50 by 'vent.'

11. Paguya has not been identified. Perhaps we should read 'ps Paghuda,' by the embankment of Suhuis. Gohar is a well-known place in Persian Makran, between Lakshar and the coast.

12. Verses 18 and 19 seem to give the names of certain inferior tribes. The name Suhuis is unknown, but may possibly be related or assimilated; light, west, result. Mandra is uncertain, anything alike. Keshi and Khalkhalis are evidently aboriginal tribes. The former are now classed as Suhuisi, but there is no name like the latter. It may be incorrect for 'Kulmati.' tribes are not considered to be of pure origin, although now a powerful tribe. In his XXI of Mr. Dames' Ballads, they are classed as slaves of Chalda. The Suhuis is the skirts of the hills—the low lands at the foot of the Makran range.
21. The clans were raised in a mass, and marched on, led by watering places and by fate.
22. Halting by streams and by fountains, inspecting the country and the mouths of the torrents.
23. Kêch did not please the Rinds, when they settled in the bare plains of Kólwa.
24. One year passed to completion when Shaihk had settled in Ašišā.¹
25. Châkur,² like a shining ruby, sprung up, a Master of Fortune.
26. Minstrels (came) all at once as far as Gar and Dândâ from Dêrâ up to Sâgîk.³
27. From Zig and Chamber to Mâla, to Hârâ and the bazaar of Tânda.⁴
28. Nödhanâd went at their head. He passed on from Upper Hârâ,⁵
29. From Ghisâkûrâ to Gulkârâ,⁶ as the rain that falls in the rainy season.
30. Then in company (with Nödhanâd and the Lâshârâ) the Rinds set their faces towards Kachchhâli and Sibli.⁷

¹ Kêla is in East Mâhrâ, towards Las Îbûn. It is evidently a stage in the movement from the West to the East, i.e. towards India.
² Not identified.
³ Shaikh's was.
⁴ None of these names has been identified. The translation is doubtful. Dândâ means 'minstrels'; but, if it is taken as the name of a place, then there would mean 'Châkur was fortunate from Dêrâ to Gar and Dândâ, from Hârâ to Sâgîk.' As common nouns, geometrical a 'precipice' and ôr, a 'pool.'
⁵ None of these places has been identified. Chamber and Malâ suggest the port of Chahâr in Persian Makran, and the cape in Eastern Makran known as Râ Malân. If we adopt a slightly different reading, the second half of the couplet would mean 'from Hârâ to the bazaar of Tânda.'
⁶ Probably Hârâ, the location of which is uncertain. Çâ, in the first of Mr. Damer's Bullocks, the port of Hârâ, to the right side of Kêch, i.e. on the south side of tribes marching eastwards. This would bring it somewhere near Gwâlân, which is about half way between Châhâr and Râ Malân.
⁷ These are names of valleys along Sonâr, or mountain torrents. Ghisâkûrâ has given its name to the Ghisâkûrâ tribe. Its exact position, and that of Gul-kâr (i.e. 'the lower torrent'), are unknown.
⁸ The joint tribes are once brought together, and reach Kachchhâli and Sibli through the Bîkâ and Malâ passes. Here they settled, and lived together till the migration that ended in the war mentioned above.
The following specimens of Western Balochi come from Makran, Proper, and are therefore in a form of Makani spoken further west than was the case with the preceding specimens. The first specimen is a version of the Parable of the Prodigal Son, and the second is a moral tale containing the account of the very different fate of a Balochi prodigal. The usual List of Words and Sentences will be found on pp. 434 ff. There are several points of difference from the standard set by the grammars of Moockler and Pierce, of which the following are the most noteworthy:

A long final vowel is commonly nasalized. Thus we have amā, for aana, we; ē, for ē, this; and ē, for ē, that. When a word in the standard dialect ends in ā or ē, here it often ends in ā. Thus, we have chē, for chē, what? ; skē, for skē, from; gośāngā, for gosāngi, hunger.

In the standard Eastern and Western Balochi, an original ā often becomes ē. Thus, the Avesta bāta- becomes bēta, becomes; Avesta dārā- becomes dēr, far; Avesta nā becomes nē or nē, now. In the present dialect the original ā is retained, or sometimes changed to ē, so that we have bēta or bōta, become; dēr, far; and nē, now (in 'my son was dead, and now is alive again'). The standard ē, and, is represented by ne.

The tendency to clip words (see p. 330) is as strong as, or stronger than, in the standard dialects. Thus, not only is the final ā of a past participle often dropped, but even the final ā of the oblique case singular of a noun. Thus, we have ast, for asta, he came, and ast, for asta, he gave, in pis ast, the father came (outside), and jaanāb ast, (the elder son) gave answer. So, for oblique forms, we have ā wēktē, at that time (when he had wasted his property), but jaanē wēkt, at that time (when thy son came); ā mard (for mardē), that man (divided the property); wērō (for wērō-ra) tē bahag gošā, I may call myself thy son.

As in the other dialects, a final ā is often dropped. Thus, we have gošā happy, to remain over, in the Parable, but gošē happy, in the second specimen. Very frequent examples are bā, become, for bāta or bēta; and kā, make, for kēta or kēt. In marsagā, (my son) had died (but is now alive), we probably have the pluperfect marsag-at, in which the final ā has been elided, and the now final ā a lengthened in compensation.

One of the marks by which Balochi of the east is distinguished from the Balochi of the west is that in the former an initial surd (ch, k, t, ṭ, or p) is always aspirated (see pp. 337 ff.). We find occasional instances of this aspiration in the present dialect. Thus, we have chōm, an eye (List, No. 35); pōd, a foot (33); pōn, the nose (24); tan or tōm, thou (21). We sometimes even find the sonant letter b aspirated. Thus, the standard hāp, belly, appears in the Parable as hē. The word bāz, many, appears several times under this form in the specimens, but in No. 228 of the List of Words we have bāz (written ဆ in the original).

This dialect also occasionally follows the eastern dialect in changing a medial mute into the corresponding surdant (see pp. 337 ff.). Thus the word for 'father' is pīd, pīd, or pīt (written ဖ, ဖ, or ဖ), 'mother' is mād or mōd, and 'brother' is brād or brāt. In Nos. 47, 48, and 49 of the List of Words. In the specimens, 'father' is always written 'pīd' (ဖ) and 'brother' 'brōs,' which may, or may not, exactly represent the pronunciation intended. Again, in the Parable, we have giftā, he took (i.e. he fell on.
his son's neck), for the standard western gyma. As written, these changes to spirants are sporadic, and, as a rule, the usual western spelling is preferred.

An Arabic 'aia becomes a in shahir, for shawir, a singer (Specimen II).

In the declension of nouns, as stated above, the termination -a of the oblique case singular is sometimes dropped, so that, for instance, we have šení mard (for mard) bohrū kū, that man divided (the property), and other similar cases.

In standard Western Balochi the genitive singular ends in -a, as in lōga, of a house. In the present dialect this -a is represented by ai or by a. Thus, a mulkāi tāhā dākalē kaptā, in that country a famine fell; manā pišā naukarā, my father's servants; šepetē ušāi zū, the saddle of the white horse (Jāst, No. 225); ušē shahārāi bakkālā, from a shopkeeper of the village (No. 241); gīdē kirā resīla, (when) he arrived near the house; sāntē tāvā, the sound of a song; and, in Specimen II, Malik Dīnār zahag, the son of Malik Dīnār; wātī pīšē miragā guč, after the death of his father; dāstātē darā, the pain of wealth; kafālē sūr, the price of a coffin; and others.

The plural termination, as elsewhere, is ū, but āna is sometimes used instead. Thus, for the nominative plural, we have wātī mulānā yakh-fā kū, he collected his properties; mulānā jāta, countries were plundered (Specimen II); and, for the oblique plural, yakhē āna naurānā tawār kū, he collected one of the servants.

There is a vocative singular in a, as in piš, O father! zahag, O son!

Adjectives call for no remarks. In one phrase, šē hāknāi pesh-kaptāgē pūstā, from the husks that were left by the swine, kaptāgē is not an adjective, but is in the genitive singular of the verbal noun kaptag. Pesh-kaptag means 'to remain over,' and the whole phrase is literally 'from the husks of the remaining over of the swine.'

As regards pronouns, mān is 'I,' but if the oblique case, mānē, is prefixed to aī, thou art, the two coalesce into mā, as in tum hamācha gūn mā, thou art ever with me. The nominative plural is manē, not manā, as in amā mard, let us eat. The proximate demonstrative pronoun more nearly approaches the eastern than the western dialect, as will be seen from the following table:

<table>
<thead>
<tr>
<th></th>
<th>Mānē</th>
<th>Eshē</th>
<th>West.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>û</td>
<td>û</td>
<td>ù</td>
</tr>
<tr>
<td>Nom.</td>
<td>û</td>
<td>û</td>
<td>ù</td>
</tr>
<tr>
<td>Obl.</td>
<td>û</td>
<td>aishē</td>
<td>ûshā</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ūshā</td>
<td>ēshē, ēshē</td>
</tr>
</tbody>
</table>

The oblique case aishē is quite common. In the Persian character it is spelt ūsh, without vowel points. In the transliterated version received with the copy in the Persian character it is spelt sometimes aishē, but more generally aishēy. So far as I can gather from the method of spelling followed by the writer in transcribing into the Roman character, it is most probable that the sound meant is that of aishē.

The remote demonstrative pronoun, and pronoun of the third person is ā or ā, and its agent case singular is also ā, as in ā gusht, he said ('thy brother is come'). The genitive is generally āi, in āi jāna kanānī, pat ye (the robe) on his body. In the List of Words, the usual form of the genitive is āś, as in āś brāt, his brother (No. 231).

No instance of any pronominal suffix occurs in the specimens, although there are several opportunities for their use.

The reflexive pronoun is seṭ, declined as in the western dialect. In one instance, the final -ā of the oblique case singular is dropped, so that we have seṭ-rā (for seṭā-rā) tāi sahag gusht, I may call myself thy son.
The inanimate interrogative pronoun is chi, what? (List, No. 28). When a, is, is added to it, it is shortened to chi, as in visē matlab chi-ai, what is the meaning of this?

The conjugation of the present tense of the verb substantive is as follows:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>'I am,' etc.</td>
<td></td>
</tr>
<tr>
<td>1. di, di, dm</td>
<td>di</td>
</tr>
<tr>
<td>2. ai</td>
<td>it</td>
</tr>
<tr>
<td>3. i, i, ai</td>
<td>am</td>
</tr>
</tbody>
</table>

The difference from the standard dialects is thus in the singular only. The following are examples of some of the singular forms:—

- mašomat aai, I am blameable.
- aspēh savār-ā, he is mounted on a horse (List, No. 230).
- visē matlab chi-ai, what is the meaning of this?

As already stated under the head of pronouns, when a, thou art, is suffixed to mano, me, the two together become moa. Similarly, tao+ai becomes tao-i. it is thine.

The only irregular forms in the past tense of the verb substantive are atum, I was, and atoi, thou wast.

For the negative verb substantive we have ao-ai or sayē, I am not (worthy).

In other verbs the conjugation does not materially differ from that of the standard western dialect. There are in the specimens three irregular past participles which are not the same as in the standard. The verb āṇay, to come, has its past participle akta or ahā, instead of akta; bāṇya, to become, has būtā, būta, and bū, as well as bīta; and kōṇa, to do, to make, has kūta or kā, instead of kula. Numerous examples of these will be found in the specimens and the List.

As an example of the future passive participle, we may quote tao jahāy pusahā tārik nayē, I am not worthy to be called thy son. Here the form is quite regular.

For the imperative, second person singular, we have bi-dēi (List, 234) and bi-dēi (Parable), give thou; koa, make thou (List, 227); bi-gir, take thou (List, 235); bi-kash, draw thou (237); and bū or bū, be thou (168). The second person plural ends in -ant, not it, as in bi-arant, bring ye; koamant, make ye; and diyangt, give ye, all in the Parable.

The present future closely follows the western standard.

The List of Words gives the following:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>'I strike,' 'I shall strike,' etc.</td>
<td></td>
</tr>
<tr>
<td>1. jai</td>
<td>jain</td>
</tr>
<tr>
<td>2. jainai</td>
<td>jainit</td>
</tr>
<tr>
<td>3. jant</td>
<td>janaant</td>
</tr>
</tbody>
</table>

Similarly:—

<table>
<thead>
<tr>
<th></th>
<th>'I go,' 'I shall go,' etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. rauē</td>
<td>raua</td>
</tr>
<tr>
<td>2. rauai</td>
<td>rauit</td>
</tr>
<tr>
<td>3. raut</td>
<td>rauant</td>
</tr>
</tbody>
</table>
Several other examples occur in the Parable and in the List of Words. Thus, we have mira, I die; waraut, they eat; and daraut, they own. The Parable has ra♯, not ra♯, for I will go; and the List, No. 233, has uindit, he dwells. The prefixed k-occurs in the Parable in p†† k-aī, I will arise; and in k-nil (List, 239), he comes, but nowhere is a-prefixed, which, according to Mockler's and Pierce's grammars, always occurs with this tense in the standard western dialect.

For the past tense, we have in the List of Words:—

'I struck,' 'I have struck,' etc.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. jātum</td>
<td>jātā</td>
</tr>
<tr>
<td>2. jātāi</td>
<td>jātīt</td>
</tr>
<tr>
<td>3. jata, jat</td>
<td>jatant</td>
</tr>
</tbody>
</table>

Similarly:—

'I went,' 'I have gone.'

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. šutum</td>
<td>šutā</td>
</tr>
<tr>
<td>2. šutāi</td>
<td>šutīt</td>
</tr>
<tr>
<td>3. šuta, šut</td>
<td>šutant</td>
</tr>
</tbody>
</table>

In the Parable, we have hāta, bōta, or hā, he became, he was; and kurta or kā, he did, he made. These all are of frequent occurrence. In List, No. 240, we have gīpāi, thou boughtest. These instances are all based on the short form of the past participle. Based on the long form, we have akhōyā, I have come (List, No. 224); gušugant, (days) passed; and kuršugant, they made. The last two are in Specimen II.

For the pluperfect, the List gives jōtay-atum, I had struck. More doubtful is murtage, he had died, in the Parable. It seems to be a shortened form of murtagat.

We may note the presence of the conditional tense in kī man pa wətī dōstā maylasā bi-kurtā, that I might have made a feast with my friends (Parable). The form is quite regular.

For the present definite we have man janagā-um, I am striking (List, No. 191), and charēnagā-ē, he is grazing (cattle) (List, No. 222).

Charēnagā-ē is also an example of a causal verb. Another example (Specimen II) is guāzinta, he passed (a few days), as compared with gušugant, (a few days) passed.
[No. 3.]

ERANIAN FAMILY.

EASTERN GROUP.

BALOUCHI.

WESTERN (MAKHANI) DIALECT.

MAKRAN.

SPECIMEN I.

A-certain-man-to two son was. And by-the-younger-son his-own-father-to
guštā ki, ‘mani bahra har-ki hit, mana bi-dīh.’ Au
it-was-said that, ‘my share whatever it-may-be, to-me give-thou.’ And
ā-mard wati mālī āyāni sarā bahra kū. Bāzā rōch
by-that-man his-own properties of-them upon share was-made. Many day
na gusta ki ?gundé-zahag wati mālānā yak-jā kū,
not passed that by-this-younger-son his-own properties in-one-place was-made;
uś dūr-e-mulkē musāfīrā shinta, au ǒdā wati māl pa-
and of-a-far-country on-journeying he-went, and there his-own property on-
bēkārē-kārē gū kū. An ǒ-wakiā ki əsāhē wati
wastes-deeds destroyed was-made. And at-that-time that by-him his-own
mālī gū kū, ə-mulkai tāhā mazānē-dōkālē kapā-s,
properties destroyed was-made, of-that-country in a-great-famine fell, and
ā mard pa hūjat shurū-būla, Au ḩ mard gūn yakē
this man on want beginning-become. And this man with one(person)
she-hamū-shahrā gūn-kapā. Ə-mard ḩ-rā wati-mulkai tāhā
from-that-city met. By-that-man him-in-regard-to his-own-field into
pa-hūk-chāránāgā dēmāta. Au ə-mard she-hūkānī-pasū-kaptāge-
on-swine-feeding it-was-sent. And by-this-man from-of-the-seine-of-remaining-
pōstā wati labā ārēā kū. Au kāsā ḩ-rā na
husk his-own belly satisfied was-made. And by-anyone this-one-to not
dīātā. Au ṣanga ki ḩ pa wātā əflāt kū,
was-given. And then when by-him in his-own thought it-was-made,
guštā, ‘ollānd shē-manī-pisāt-naukarā nān wāntā, au pa-wātā
it-was-said, ‘many from-my-father’s-servants broad est, and on-themselves
ziād dārānt; au man pa gūshnāgē mirī. Man pīd-kū, au
superfluous they-possess; and I by hunger die. I will-arise, and
pisā gā rał, au gūshā, ‘pisā, man tāl dēmā
of-the-father direction I-will-go, and I-will-say, ‘father! I of-thee before
malāmat būngī, au Xudā dēmā malāmat-añ; au man əsīk
blameable have-become, and of-God before blameable-awn; and I fit
WESTERN (MAKRANI) DIALECT.

na-nu ki wat-ra tai zahang gush; mana sh-e-wati-
not-son that myself-in-regard-to thy son I-may-say; me from-thine-own-
naukar khye bi-kan.** An pad-ahit pa pisa rasita.
servants one make-thou."** And he arose, at the father he-arrived.
Aish-e-pisa she durai dista; ai raham pad-ahit; an
By-his-father from distance he-was-seen; of-him compassion arose; and
Aish-e guta gift, an chuk ki. Zahagay gusha, his neck was-taken, and kiss was-made. By-the-son it-was-said,
*pisa, man gunah kyu Xudai dema an tai dema, an 'father! by-me a-fault was-done of-God before and of-thoe before, and
tai zahang gushag laik nayu.' Lekin pisa naukara thy son to-be-said worthy I-am-not.' But by-the-father to-the-servants.
gusha ki, *shara puch bi-irant, an ai-jana kanant; an
it-was-said that, 'good robe bring-ye, and on-his-body make-ye; and
angustri ai-guta diyan, an kaushe ai-pada kanant; an aum
ring on-his-finger give-ye, and a-shoe on-his-foot make-ye; and we
waru an washi kanu; parohai ki mani zahag murtaga, may-eat, and rejoiceing we-may-make; because that my son had-died,
nu padah xindag bu; an koy gor boto, nu padah rasita.' now again aile he-became; and he lost became, now again arrived.'
Au yu washi shura kyu.
And by-them rejoicing beginning was-made.

Nu ai mazane zahang mulkai taba boto, an ki ahta an
Now his great son of-the-field within was, and when he-came and
gisa kirai rasita, chi-ap-suutu tawar hosh kyu.
of-the-house near arrived, of-dance-and-song the-voice perception was-made.
Yakhe she naukarana tawar kyu, an just kyu kyu.
One from the-servants calling was-made, and enquiry was-made that,
'aishe matlab chi-ai?* A gusht ki, 'tai hrias
'of-this the-meaning what-is?* By-him it-was-said that, 'thy brother
ahta, an tai-piisa hairati kurta, ki yu pa salamati rasita.'
is-come, and by-thy-father feast was-made, that he in safety arrived.'
I mard xafa bu, an dema na shuta. So ai pis
This man angry became, and further-on not he-went. So his father
alit, an ai xushmad kyu. A jawab dat kyu.
come, and of-him blandishment was-made. By-him answer was-given that,
'bi-char, baaz-salai man tai xilmay kyu, au hech
'see-thou, for-many-years by-me thy service was-done, and any
hukum-adul na kyu, au tau mana gurage na data
order-transgression not was-done, and by-thee to-me a-kid not was-given

VOL. I.
ki man pa-rati-dosti majjase bi-kurt; magar hamā- 
that by-me with-my-men-friends a-feast might-have-been-made; but at-that-
wakt ki 1 tai zahag, ki tai māl pā kashkā gār 
time that this thy son, by-whom thy properties on harlots destroyed 
kū, ahta, tāu pā ū majjēs jaur kū.' A 
none-made, came, by-there on him a-feast arranged was-made.' By-him 
gusht, 'zahga, tāu hamēshā ḡun mā-ī, āu har-ki ḡun man hast 
it-was-said, 'son! thou always with me-art, and all-that with me exists 
tai.' Aishā karār bā ki samā washi kanā, an washi 
thine-is. This proper was that we rejoicing may-make, and happy 
lā, ki tāi ārah mūrtā, āu pāda xindag bā; āu āgū 
we-may-become, that thy brother died, and again alive become; and lost 
bāta, pāda masita.' 
become, again arrived.'
ERNIAN FAMILY.

RATION

WESTERN (MAKI) DIALECT.

EOSTERN GROUP.

MAKIK.

SPECIAL M.

Kuñnnag-mardumš gushtagant ki Malik-Diñár-zalag wati-
By-old-men it-has-been-told-by-them that by-Malik-Diñár's-son his-own-
pise miragā gud yarch maana kū, parchā ki āi sarā
father's death after expenditure great was-made, because that of-him on
kaē waja pasht na kaptā. Aishē-pisa bāzē dunyā jama
may guardian remaining not fell. By-his-father much wealth amassed
kurtā, mulkānā jata, mardumš kushti. Pa hamī dunyā
was-made, countries were-robb'd, men were-slain. Upon this wealth
maunanā wārī wārtha. Brākā kushta. Maqar āi-zalag
great troubles were-undertaken. Brothers were-slain. But by-his-son
wati-jinda-rā yak-dam hayair wārī va yarchī pa daulat dista,
his-own-self-to at-once without trouble and sorrow on the-wealth it-was-seen.
Daulatē dard na kū, barbād kanagā lānk basta,
Of-wealth the-pain not was-made, squandered for-making the-waist was-tied,
lōri-nu-shāhīrā hāzārē suhr va zar šū āishē dastā bū,
ta-buffoons-and-singers thousands gold and silver from him to-hand became.
gundagā-kārānī tahī lānē suhr gār kū. Lāhtē rōch hamī-daulā
of-wealth-deeds in much gold destroyed became. At-last day in-this-way
gustagant. Āxīr daulat-dunyā gār bū. Wati: mīrāsā
passed. At-last wealth-and-fortune lost became. His-own inheritance-hands
ham bāhā-kurtā. I ham lāhtē rōch gwāzinta. Pad pa
also were-sold. By-this also of-few day was-passed. The-end on
xārāhī alta. Pa pindag guzrān maita. Rāj-brās-dūrābī
destruction came. On begging his-livelihood arrived. By-follower-brother-mlt
hela-kū. Kasā pa pindag ham rawādār na bū. Āxīr
he-was-deserted. By-anyone on begging also approved not became. At-last
pa gadsā waragā nasita. Nū kafanē zar ham āi-gisā
on date-seeds eating he-arrived. Noc of-a-coffin money even in-his-house
na būta. Mardumā fatīha-xwānī-jāga shigā jata. Dafan
not became. By-men (at-)prayers-revitation-place taunts were-struck. Burial
kurtagant. Fuzrā-xarchī pad āxīr pa xārāhī nī
was-made-by-them. Of-extravagance the-end at-last on destruction is.
FREE TRANSLATION OF THE FOREGOING.

It has been said by old men that after Malik Dinar's death his son made ducks and drakes of his property, for no guardian had been left to take care of him. His father had plundered the country-side and killed many men, and thus had amassed great wealth. In doing this he had experienced many troubles and sorrows, and his brothers had been killed. But his son had none of this trouble and sorrow—the wealth lay there before his eyes. None of the toil of gaining affluence was his. He girded up his loins for squandering his inheritance; thousands of gold and silver fell from him into the hands of buffoons and singers, and much money did he waste on evil deeds. A short time passed in this way, and then he had lost all his accumulated capital. So he sold his inherited lands, and by this means passed a few days more. In the end came destruction. He sunk to being a beggar, and his followers and tribe-fellows all deserted him, for no one approved of a beggar. Finally he sunk to eating date seeds by picking up date seeds and eating them. When the end came there was not so much money in his house as would pay for his coffin, and at the funeral prayers the people uttered gibes and taunts. So they buried him. The end of extravagance is ruin.
The preceding specimen completes the list of those that I have received dealing with the western dialect. It has been seen that the first of the two sets comes from Baloch inhabitants of Karachi city. These dwell far to the east of Makran, and their dialect shows that they must have come direct from that country to their present abode, where they still retain their home-dialect, and, moreover, that they must have come in comparatively recent times. Other Baloch inhabitants of the Karachi District, and of Sind generally, speak the eastern dialect. Some of these, in the Kachchi tract of Karachi, are between the city of Karachi and Makran, so that, in this case, we have speakers of the eastern dialect living to the west of the Makraní speakers of Karachi city.

The remaining two specimens come from Makran itself. No information has been received as to the precise locality in which they were recorded, but internal evidence shows that they come rather from North Makran, in the neighbourhood of Panjgur, than from South-West Makran, near Koch. As may be expected, the language of Makran differs from place to place, and, if materials were available, no doubt a number of sub-dialects, each varying slightly from the other, could be recorded. We have, however, to be content with the specimens that are available. Mr. Denys Bray, in § 219 of the Baluchistan Census Report for 1911, gives the following brief but interesting account of some of the Makran sub-dialects. In copying it, I have slightly altered the spelling of Persian words so as to agree with the system followed in this Survey. It will be observed that he spells the Panjguri words *pis, nusa, brus,* and *sanus,* with a final *s,* instead of with *ə.* I have not ventured to alter this, although it is possible that the sound meant is really that represented by the latter character. In writing Balochi in the Persian character the letter *w-* is often used, instead of *o,* to represent this sound :-

*The Balochi consonantal system has developed itself among the many dialects in a curiously uneven manner. One dialect, for instance, has faithfully maintained the original sounds in one portion of its consonantal system, and has evolved variations of its own in another; in a second dialect we are faced with the exact converse. In other words, there is no one dialect which has preserved the whole consonantal system of the parent stock in its archaic purity, and we are left to piece it together by a process of selection. To illustrate my meaning I will turn to Western in preference to Eastern Balochi, not only because it is more archaic, but also because the existence of the many sharply defined dialects within it has hardly been recognised at all. Take, for instance, these typical variations in the two Makraní dialects spoken in Koch and Panjgur:-

<table>
<thead>
<tr>
<th>Old Persian</th>
<th>Modern Persian</th>
<th>Kochi</th>
<th>Pushto</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>pātar,</em> father</td>
<td><em>pādar</em></td>
<td><em>pit</em></td>
<td><em>pit</em></td>
</tr>
<tr>
<td><em>nātar,</em> mother</td>
<td><em>nādar</em></td>
<td><em>mat</em></td>
<td><em>mat</em></td>
</tr>
<tr>
<td><em>brātār,</em> brother</td>
<td><em>brātār</em></td>
<td><em>brāt</em></td>
<td><em>brāt</em></td>
</tr>
<tr>
<td><em>mānīār,</em> son-in-law</td>
<td><em>mānīār</em></td>
<td><em>mānī</em></td>
<td><em>mānī</em></td>
</tr>
<tr>
<td><em>makrār,</em> death</td>
<td><em>māk̡ar</em></td>
<td><em>mark</em></td>
<td><em>mark</em></td>
</tr>
<tr>
<td><em>maXār,</em> by</td>
<td><em>maXār</em></td>
<td><em>maXār</em></td>
<td><em>maXār</em></td>
</tr>
</tbody>
</table>

This comparative statement almost tells its own tale. For the preservation of the original consonants *l,* *r,* and *k,* we look to Persian in vain, and have to turn to Makraní Balochi. But even Makraní preserves the archaic sound in both the dialects I have selected in the case of *l* only. And while Kochi has retained the original *l,* it has, like Persian, formed a final *r* in favour of *l.* On the other hand, Pushto has struck out a line of its own in the radical change of final *l* to *r,* yet at the same time has clung conservatively to the ancient nasal *g.* How uneven the consonantal development has been in the various
dialects, may further be seen in the fact that Kohki, while preserving an original final $t$, shows a distinct tendency to omit an initial $d$ by the corresponding cardinal $d$ in, tall, $dayag$, sheep, $ deem$, wall. Panjgur, on the other hand preserves the original forms: $dud$,$ dayag$,$ deem$, wall. Instances in which both these dialects (and indeed Baluchi generally) preserve, while modern Persian dialects, an original final $t$, are fairly common: Kohki $send$, hair, modern Persian $m-s$, Kohki $send$, Panjgur $m-s$ is a case in point. This particular instance, by the by, is doubly interesting as illustrating a curious vowel variation in the two dialects, Kohki, unlike Panjgur, having a tendency to shorten an original long $a$: Panjgur said, hair, Kohki said, Panjgur sent, greed, Kohki sent; Panjgur bat, was, Kohki hota. In the dialect spoken is Mard and along the coast, $a$ is regularly changed to $i$, with an obvious illustration out of many of the interestingly close connection of these particular Makrani dialects with Eastern Baluchi.

But the subject of dialectical variations is at once too wide and too technical to be pursued further. Nor are the data available for the study of Baluchi dialects has hitherto been neglected. The neglect is curiously ill-deserved. A careful analysis of the phonetic system of any one dialect would be labour well spent. It is the first step towards a comparative survey of the many phonetic systems now surviving in the Baluchi language, the results of which would be not only valuable in themselves, but of wide philological interest. The need for research into the related subjects of dialectical characterization in vocabulary and grammatical system, I must leave to plead its own cause. So much, however, seems obvious. The longer the research is put off, the greater the difficulties that will attend it, and the less rich the results. Changes are in the air. Boundaries, both tribal and geographical, are gradually shifting and becoming absorbed. To a large extent this process is an inevitable outcome of our administration, and it is the most incumbent on us to record existing dialectical variations before they become merged into uniformity.

Mockler refers to dialectic variations in several parts of his grammar, but nowhere states the localities where they occur. The following passage dealing with phonetic variations is of interest. I have altered the transliteration so as to agree with that of this survey:

"The long vowels and diphthongs often permute, $h$ being changed to $i$, $e$ to $i$, $y$ to $i$, and vice versa.

Among the consonants the following are sometimes found interchanged: $b$, $v$, $b$, $v$, $b$, and $v$; $z$, $s$, and $z$; $f$, $x$, $ch$, $sh$ and $sh$; and $y$ as $z$ and $w$; $h$ and $w$.

These mutations constitute dialectic peculiarities, and may not be used as pleonastic; thus, we find $b$, $ch$, $sh$, $v$, $v$, $b$, $v$, $b$, and $v$, $b$. "become," and in all the final $h$ may be changed to $w$.

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EASTERN DIALECT.

We commence the specimens of the eastern dialect of Balochi with a version in the dialect of Dera Ghazi Khan. This is that illustrated in the preceding grammatical sketch. I am indebted to the kindness of Mr. Longworth Dames, the author of the well-known Balochi Grammar, for its preparation.
[No. 5.]
ERANIAN FAMILY.

EASTERN GROUP.

BALOCHI.

EASTERN DIALECT.

DISTRICT, DEBA GHANI KHAN.

SPECIMEN I.

(M. Longworth Dames, Esq.)
بيته - دالان "له" شرودا دیوار این دیما دیما دیما دیما ارمان گشتمی میل
کهشا بسداگان آختمه گلواری گیپلی دیه چیکپلی - گذا بجیمآ گوشته
ایا گذا دیما تهیت دیما گفاسکهار پیشان - تهینی بجید نام اتکه
پیشان - گذا گذا چه تکمیرات غوشته جوانان جران گیفینت پرارد
جنا دلیلی دستها عیندری بسداگان کوشان دادا - لاندروین پرین دی
بهبید پرارد پراردی پیرامونها کهه ہیم مین بجیمآ گزه گنها گوشیت
نین رنگیزبیت دیت - کر ات نین نہرآختمه - گذا شانی کهشا کهشا گوشیت

مزین بجید کهه گیمارا گوشیت لیفا کهه نہرآختمه نیزم بجید شار ر
چیمر کوکما کهه افگمینه امبازانا بشول گیمی - ام جیمی حال
پیراگی نتیجہ مخاب خریذ نہرآختمه نتیجہ پیتہ اندروین پریس
گیمینی نمایا کهه گو فیدر گون کیمپلی - آن مسود سکیمیا زور گیتیه
گو چون گیمینی اون اندروین اکیئن رنگ نہ بی - گذا گیدا اندروین
مینت کیمی: پینچار گیمارا کیمی نہریت سال می ولی کهشت کیمیت
بی روشیا نه تیرما ما نامزامی جمی شون نہ دانگان - نہ مر گذا یا
بری یہ پروفیدری دی منلی نتیجہ کیمی من گو راچی ارمیا شانی
کیمیا - ملختمہ کیمی دوہین نتیجے بجید آختمہ آن کهه نتیجے مال گو
گلنجیاںا راہ کیمیا همیشہ سلیکا نہی اندرور پرنس گوشیت - پیتیا

VOL. 5.
جراب نورزباندو دانه که بیچه منسی نمرو هرة و گرما گزین ای
هراجری که داران نیلگیغی - نین هقیق کهه ما و هن بوران هاکی
کهون - کهه هرین نهلی براک فرشته و شلفیت زادگ بیله کارنه اک
گرفته‌گیس -
ERANIAN FAMILY.

BALOCHI.

EASTERN DIALECT.

DISTRICT, DERA GHAZI KHAN.

SPECIMEN I.

(M. Longworth Dames, Esq.)

P'ili-mandya do bach' biboryant'. K'ntasre-bach' waal-pi'd'ar
Q's-s-certain-man two son were. By-the-smaller-son to-his-own-father

gwsat'a, 'abb'a, waal-mirah'a bar bahar ki manu
it-was-said, 'father, (from-)thee-own-property every share that to-me

k'ntre, t'au manu dai.' Gu'da waf'i mal bahar k'ntre
may-fall, thou to-me give.' Then his-own property share having-made

das'a. K'ndre-rost-p'ad'a k'ntstre bach' t'away'mal much'
was-given-by-him. Some-day-after the-smaller son the-entire property collected

k'ntre dira-dhe'a shud'o nisht'a. Hamo'cha waaf'i mal
having-made to-a-fur-country having-gone abode. There his-own property

shahari w'ar k'ntre. Gu'da waaf'i ki humeh'gar
wickedly destroyed was-made-by-him. Then at-the-time that everything lost

bigo shud'o, hawd-dhe'a sak'ad-duk'al k'ntre'a, 'mar nest-k'ar
having-become went, in-that-country a-severe-famine fell, that man destitute

bigo. K'ntmat gwar ya loy-wazhah'a hawd-mulk'ay'a gipta'i
became. Service near one house-master of-that-country was-taken-by-him.

Wazhah'a gu'da shahari h'iy eh'ramenaya low'a dem-das'a.
By-the-master then him-as-for swine for-feeding to-the-jungle it-was-sent.

Shud'o bigo eh'iy loha'a ki, 'mal waf'i laf go
Hungry having-become how it-was-counted-by-him that, 'I my-own belly with

shi'ni p'oy'a ser k'ntre', ay k'ntes'a eh' ya na
the-swine's chaff satisfied will-make,' still by-anyone anything not

das'a. Abi'a ma dil'a surpa'ad bigo
was-given-to-him. At-last in the-heart understanding having-become

gwsat'a, 'chi'k'tar t'iu mal-pi'd'loy'ay ni baz wada
it-was-said-by-him, 'how-many servants in-my-father's-house now much food
warant' her-rangeya, ma shud'o miry'a. P'ad-k'ay, go-wali-p'ad'a
eat of-every-kind, I hungrily am-dying. In-will-arise, near-my-own-father

ba'mand', gush'a, 'abb'a, Hu'da dema 'al dema gu'maskar
I-will-go, I-will-say, 'father, God before of-thee before dinnner
Baluqi:

bṹayā; nǐ t'ai bachi gwān' (for gwān') janya ỹ lāik' neyā; t'au
I-have-become; now thy son (to-be-called) worthy I-am-not; thou
kuda manā wafi nauk'arā nyāmā dār.¹¹ K'arō bifiā,
then me bim-e-own servants among keep." Upright having-become
nūfī ṣi'ōh lōy nūmār nayā bifiā. Dāy k'ĩ shoča
his own father's house towards going he-became. Still that from-there
di'-u made-put bifiā. Dīlā armān
distant-own-he by-the-father it-was-seen-as-regards-him, by-the-father companion
k'ūnā, mēl k'āunyā p'udādō ỹt'ā, galwārī
was-made-as-regards-him, meeting for-making having-run he-came, embracing
k'ūnā, dem eh'uk'isā. Guḍā bachi gwashtiān,
was-made-on-him, face was-kissed-of-him. Then by-the-father it-was-said,
'ahā, Huā dānā t'ai dānā gunāsk'ar bṹayā; t'ai bachi
'the father, God before of-thee before summer I-have-become; of-thee the son's
nām láik' neyā.' P'īhā guḍā wafi nauk'arā
name worthy I-am-not.' By-the-father then to-his own servants it-was-said,
gwashtiān, name worthy I-am-not.'
,'jawānē jara gishānē, biy-ārē, jānā daeš-ī; õnā
'excellent garments select-ye, bring-ye, on-the-body put-ye-of-him; on-the-hand
mundari, p'āši k'āunyā daeš; īndavā p'as di pēs biy-ārē,
ing, on-the-foot shoes put-ye; the-fat sheep also kither bring-ye,
guedeš-ī; p'awāk'ā k'ī hamā mā bachi murtō shṹayō, nī zimaiy
guedeš-ī; p'awāk'ā k'ī hamā mā bachi murtō shṹayō, nī zimaiy
slaughteryt-ye-it; because that this my son having-died had-gone, now alien
ṹbā; gār-ā, nī t'arō ỹt'ā.' Guḍā shōdi
has-become; lost-own, now having-returned he-is-come.' Then rejoicing
k'āunyā k'apt'ā-ihā,
to-make it-was-seen-by-them.

Manāi bachi k'interpreted shuṹayō, lōyā k'ĩ t'arō
The great son who to-the-field had-gone, to-the-house who having-returned
mārī bĩsā, shār o jāmnā k'ark'ā k'ĩ ashk'ũsā, ambārā hē
near became, of-song and of-dancing noise that was-heard, to-a servants
p'ōl'kūntā, 'e eu hāl bũyā.' Gwashtiān,
enquiry-made-by-him, 'this what condition is-becoming?' It-was-said by-him,
t'au brō t'arō ỹt'ā; t'ai-p'ōhā īndavā p'as
'thy brother having-returned is-come; by-thy-father the-fat sheep
gud'āintā, p'awāk'ā k'ĩ go lūnā gōn-k'apt'ā-
slaughteryt-ye-it, because that with welfare he-has-been-met-by-
him.' By-that man extremely anger was-taken, with himself it-was-said by-him,
'lōy anārā mañ rāvā na bh.' Guḍā p'ōh darā ỹt'ā
'house within my going not will-be.' Then the father outside having-come-
minnat k'uša-l. Pi'žār gwasht'a-l, 'gind, hamīxt'ār
counseling was-made-by-him. To-the-father it-was-said-by-him, 'see, so-many
sal mā tā' k'īzmāt k'uša; ya-rāshā dī tārā mā
year by-me thy service has-been-done; for-one-day even to-thee by-me
nā-p'armānī chō shōn-na-dābyā; tā' gūḍā ya-bārē ya p'āharē dī
disobedience at-all has-not-been-shown; by-thee then once one a-kid even
manā na dābyā; kī mā gū-wāsī-amba'ē shāōī
to-me not has-been-given-by-thee, that I with-my-own-friends rejoicing
k'anā; māyā kī hawā tā' bāch' āytn, kī kī tā
immediately that this thy son came, be by-whom thy
māl gō k'ānjariā wār k'uša, hamēshā sangā tāu
property with harlots destroyed was-made, of-this every-one on-account by-thee
lāndāvē p'ās gudīāyē.' Pi'žār jawāb t'arāint'ō
the-fut sheep was-slaughtered-by-thee.' By-the-father answer having-given-back
dānā kī, 'bach' mañī, tā' har-rō gō mā gōn-ē;
was-given that, 'son of-me, thou every-day with me in-company-art;
har-chā kī dārā t'āryē. Nī haqq-ē kī mā wash bē,
everything that I possess thine-is. Now right-it-is that we happy may-be,
shāūī k'anā; kī hawā tā' brād murtō shuṣgāyē, kīnday
rejoicing may-make; that this thy brother having-died had-gone, olīce
bīsā; gār-āth, 'ū garts'āy-ē.'
has-become; last-was, he returned-is.'
BALOCHI OF NORTH BALOCHISTAN.

The two following specimens and the List of Words and Sentences on pp. 435ff. came from the District of Loralai, and may be taken as examples of the form of Eastern Balochi spoken in North Balochistan, in the country east and south of Quetta. It closely resembles the form of the language described in the grammatical sketch given above. The following are the few chief points of difference.

As in the neighbouring Sindhi, a preference is shown for cerebral letters. Thus, in the Parable, we have dēk, instead of dēh, a country, and, in the List of Words (No. 147), hind, for hind, a bitch. The letter r regularly becomes r before a dental, as in mard or mar, for mard, a man; k'ardē, for k'ardē, a few; māsānt, for māsānt, they used to eat (husks), but māsē, I shall eat (Specimen II); mārtha, for mārt'a, he died, but māsā, I die; sēj, for sēj'ē, having brought (Specimen II), but bē-jr, bring thou (Parable); and bujz, for bujz, high (List, Nos. 135, 231).

In several cases, especially after r, we have & instead of the t that we should expect. Thus, besides mārtha, nart, narta, and &rtha, just quoted, we have scārtha, he has eaten (with bariots), and prosa'hūnt or prosa'inhūnt, called (thy son). Possibly this is a mistake of the scribe who wrote the specimens, but the words are printed as they were received.

The declension of nouns calls for but few remarks. In the western dialect, the genitive is formed by adding -ā, as in bāga, of a house. In the eastern dialect, as described in the grammatical sketch, it generally takes no termination, but sometimes ends in -ā. So, in the present specimens, we have mai p'īthē hās masḏār-ānt, there are many servants of my father. Similarly, in Sentence 221, we have dat'āntē, of a tooth (dat'ān). Occasionally the termination -ā of the oblique case is dropped, as in p'īthē (for p'īthē) rahā k'ūtn-i, the father made pity to him, i.e. felt pity for him.

The nominative plural ends in -ān, not in -ā. Thus, in the List of Words we have pūsān, fathers; jinik'ān, daughters; ma'yān, men; nariānē, horses; mābūn, mares; k'ayrēn, bulls; gōyān, cows; bingān, dogs; kina, bitches; and bānān, goats. In the Parable, we have, perhaps, one case of a nominative plural ending in -ā, viz. hamāxt'rē sātē, for so many years (do I do service), but it is doubtful whether sātē is singular or plural, swimming, as it does, after an adjective of number.

The dative plural ends in -ān-z, as in (List) pūsān-z, to fathers; jinik'ān-z or jinik'hān-z, to daughters; ma'yān-z or ma'yān-z, to men. Similarly, in the Parable, ambrahān-z, (the father said) to the servants.

Adjectives sometimes drop the termination -ā, when it should according to rule appear. This is quite possibly simple carelessness. The cases of omission of the termination cannot be brought under any particular rule, except, perhaps, that, in the list of words, it does not seem to be used in the plural (cf. Nos. 128ff. and 130). The same peculiarity will be observed in the language of the Upper Sind Frontier.

The pronouns present a few divergences from the standard. 'My' is mai, instead of waṭ, and the dative plural, 'to us,' is mā-ar (cf. the dative plural of nouns in -ān-z).

The demonstrative pronoun ā, that, with waṭ prefixed, has a nominative plural hamānī, those (husks), instead of hamānī, etc. We may also notice the oblique plural hamān-e, which, with the preposition waṭ both prefixed and suffixed, takes the form šu-amān-e-z, in the first line of the Parable.
As regards verbs, the principal irregularities are connected with the tenses formed from the past participle. There are two forms which I am unable to explain. One is k'upt'd, they began to make merry. We should expect k'upt'ant or k'upt'ayant. K'upt'd is usually the conjunctive participle, 'having begun.' The other form is ay'ti-3-i, (thy brother) has come (back safely) to him. Here 3 means 'is,' and i 'to him,' but I cannot explain the form ay'ti, which apparently has the force of a past participle. There is no tense of this kind in any of the grammars. See, however, lower down.

There is an interesting case of contraction in guanji'dhi, (the elder brother) having called (a servant). The full form would be gu'dk' jah'di. The two words have been contracted into one, and an i has been inserted on the analogy of other, regular, past participles.

In the eastern dialect, the pluperfect is formed by adding the past tense of the verb substantive to the long form of the past participle, as in shudauq, he had gone, or he went a long time ago. In the western dialect, either the long form or the short form of the past participle may be used, as in shudat or shudat. When, in the east, the short form of the past participle is employed, the tense has the force either of a habitual past, or of a conditional. Thus, in the east shudat is either 'he used to go' or 'he would have gone.' But in the following version of the Parable we have an instance of shudat used as a pluperfect, with the meaning of 'he went (a long time ago),' in o amara na shudat, he did not go within. There are true examples of the habitual past in savra'atant (for savra'atant), (the husks which the swine use to eat, and dastat, (no one) used to give (him anything). We have another tense,—the conditional past,—in savat-d af p'en k'tu, he would have filled his belly, in which k'tu represents the k'tu of the grammatical sketch.

Intransitive verbs of motion are sometimes used passively, in an impersonal sense, with the subject in the agent case. Thus, k'is'h bakh'ya d're d'eha shuha, literally, by the younger son it was gone to a far country, i.e. the younger son went to a far country. Similarly, shuha-i ya bakh'adat, it was gone by him (i.e. he went) to a shopkeeper; and savat p'bo'ar ay't'a-i, it was come by him (i.e. he came) to his father. This may possibly be an explanation of the puzzling form ay't'a-i, already referred to. The word ay't'i may be a contraction of ay't'a-i, it was come by him, and the whole may be then translated 'it is come by him to him.'

Reference has already been made to the curious use of the preposition akh, from, in the first line of the Parable. It is suffixed, as well as prefixed, to the same word, the suffix being in the form of akh, and the prefix in the form of akh, in akh-anakhd-ak, from among them.

VOL. 1.
ERANIAN FAMILY.

EASTERN GROUP.

BALOCHI.

LOCALAI, BALUCHISTAN.

EASTERN DIALECT.

Specimen I.

Mardé dō bāchhə aṣhantə. Sh-nammūhā-zh k'īs k'ī

Of-a-man two son were. From-them-from by-the-younger who

nō, p'iša-r

was, the-father-to

ghwasōtə k'ī, "p'iš-manə, māl

nī-wā-said that, "father-my, of-the-property

bahar k'ī mai bi, māmā dal." Gudhā māl

the-share which mine may-be, to-me give-thou. Then of-the-property

bahar k'u'ō

dāhā-lish. K'umā rōsh p'ōlə θ-

share having-made il-ū-nā-give-to-them. After day after by-that-

k'is-bach'ā

har-ch'ī much k'u'ō wa-diš-dēhā

younger-son everything collected having-made to-a-far-country.

shūfə. Hamōşə wāfə dāulat ma ayāshā wār

il-wān-gone. There his-own wealth in desechery destroyed

k'ūnā-l. O wāxi-k'ī tūwāyē xarch būōo shūfa,

was-made-by-him. And when all spent having-become went,

hamū-dēhā māzā dukk'āl bișə, ə ə mār shūwi biŋə.

in-that-country great famine became, and that man hungry became.

Gudhā shūfə-l yu-baḵ'k'ānə, ħāi mukur biŋə.

Then il-wān-gone-by-him to-a-shopkeeper, his servant he-became.

Bāk'k'ānə hamūhī-r shast'āsə wašî-dīyārə hīx'ə r ch'arāmmāyə.

By-the-shopkeeper him-as-for it-was-sent to-hisown-field scime-to for-feeding.

Aši-hamūhī-p'oshtə k'ī hīx wāp'hashtə wašî lāf p'ur

From-those-husk which the-scime used-to eat his-own belly full

k'ū. K'as'ə hamūhī-r na dāhā, Gudhā

he-could-have-made. By-anyone him-to not-used-to-be-given. Then

bōsō-ekt'ə

ghwasht'ə- rinse with mandū-rant k'ī

in-sense-having-some it-was-said-by-him, "of-my-father many labours-are that

mīyən būz-е-ı, ə mā shūwi miřə. Mā ch'as'ī-θū rawā

food much-is-sthems, and I hungry die. I having-arisen will-go

waši-p'ōlə-r, ghwasōt "p'iš-manə, Hūdi-demā ə t'āl-demā

my-own-father-to. I-will-say, "father-my, God-before and of-thee-before

gumāh k'ūnā-yə, ni mā ḥ-lāk nek k'ī t'ibārē t'āl bāch'ə

sin was-done-by-me, now I this-worthly am-not that again thy son
gwashaínšā bā. MANA wafši-madhrānī niśmā dār, * called I-may-become. Me of-thine-own-labourers like keep."* Guďă ēhramū ṭhīrā-mā āxtā-i. Dāṅ dir ṭhī, Then having-visited his-own-father-to it-was-done-by-him. Still for he-was, kī pīhā hamāhīrā tiño rahm kūsā-i; rumbāna that by-the-father his-to having-seen pīhā was-made-on-him; running śudā, bhākur kūsā-i; gal ch’akk’ōšā-i. Bachā having-gone embrace was-made-on-him; cheek was-kissed-of-him. By-the-son pīhā-x gwasha’tā, ’Huštā-demā 0 tāl-demā guśā the-father-to it-was-said, ‘God-before and of-they-before son kūsā-i, ni mā ē-leik neē kī tīhārī tāl-bach’ was-done-by-me, now I this-worthly am-not that again thy son gwashaínšā bā! Lēkin pīhā wafši-ambrāhān-ar gwasha’tā called I-may-become! But by-the-father his-own-servants-to it-was-said kī, ’jowā śar bi-lār, ēhīrā peshēn; dastā chāllav that, ‘good garment bring-thou, this-one-to clothe-thou; on-the-hand ring kān, o práśa práguzār kān; mā wafšī, xushtī make, and on-the-foot shoe make; we may-eat, happiness kānū; p’archit’k’i o mai-bach’ muśāna, ni ēndāy-dī; yār bišā, may-make; because-that this my son died, now alive-ia; lost become, ni milīšā.’ Guďă k’ap’tō xushtī k’ānaya, now was-got. Then they-began happiness to-make.

Mazā bacht k’ishār niwānī ṭhī, Lōy nūxīsī āxtū, The-great son the-field in was. The-house near having-come, drīs ē sarōs āshk’ōsā-i. Ya-ambrāhān-x gwānjīdō p’ēl dancing and music was-heard-by-him. A-servant-to having-called enquiry kūsā-i kī, ’ēshī matlah ohi-dī? Gwasha’tā-i, ’tāl was-made-by-him that, ‘of-this the-meaning what-is? It-was-made-by-him, ‘thy brother hās-come, and by-thy-father feast was-made, because-that the-son hairū-gō āxtū-i-i.’ Guďă mazā-bacht’ā zahr giptā, o safety-with one-ia-to-him.’ Then by-the-great-son anger was-taken, and andārā na shudā. Guďă pīhā darā āxtū minmat within not he-did-go. Then by-the-father out having-come entreaty kūsā-lish. Bachā wafši-pīhā-x savāh dāṅa kī, was-made-to-him. By-the-son his-own-father-to answer was-given that, *hamūl’ārā mahī tāl xijāmat k’ānaya; ya rosh di osh tāl the same years thy service was-done-by-me; one day even from thy hukm ur na kūsā. Ay-dī t’iitu mana ya-k’ōnār command objection not was-made. Then-then by-then to-me one-a-bid vol. 2.
even not was-given, that I with my-own friends happiness may-make.

Hemā-vela k'i ē tai ti bach' āxta, k'i tai dau-lat go
At-that-time that this thy other son came, by-whom thy wealth with
kanjarār wārda, t'au āhū-r dāwat dāda.' Gwāshtn-ī,
harlot was-eaten, by-thee him-for feast was-given.' It-was-mid-by-him,
'lach-mană, t'au har-roš gwar mā-ē, ā har-ch'i k'i mai-ā
'son-mi, thou every-day with me-are, and everything which mine-is
'tai-ā. Mā-ar xushi k'anny ā xush biay jowān aṭh,
thine-is. Us-to happiness to-make and happy to-become good was,
p'arach-kī ē tai hrōd murrā, nt xinlay-ā; jār bīda, ni
because-that this thy brother died, now alive-is; lost became, now
mīlāda.'
was-got.'
ERANIAN FAMILY.

EASTERN DIALECT.

BALOCHI.

SPECMEN II.

Ya mazaræ, ya gurxe, ya rop'askæ, suh shudayant chikaræ.
One a-tiger, one a-wolf, one a-fox, the-three went for-hunting.

Sudæg yæ goxæ jasha-ish, yæ buzæ jasha-ish, yæ
Having-gone one a-coon was-slain-by-them, one a-goat was-slain-by-them, one

Xargushkæ jasha-ish, Aro yæ hand k'oant-ish.
a-hare was-slain-by-them. Having-brought in-one-place they-were-made-by-them.

Guddæ mazaræ gwash'tæ gurxæ-ræ, t'ædæ, t'au hawæ gozhda
Guddæ mazaræ gwash'tæ, 'pæde, 'tæu hawæ gozhda

Then by-the-tiger it-was-said the-wolf-to, 'arise, thou this flesh
bahræ-k'æn.' The-wolf aroor, it-was-said-by-him, 'the-fox'

division-make-thou.' The-wolf aroor, it-was-said-by-thim, 'the-fox'

'tail,' buz mai-æ, xargushkæ röp'askæ-æ.' Mazaraææ xahr æxææ;
væ-æ, buzz mai æ, xargushkæ röp'askæ-æ.' Mazaraææ xahr æxææ;

thinæ-is, the-goat minæ-is, the-hare the-fox's-is.' The-tiger-to anger came;
jasha Æ guræ-r chæp'ol; guræ murtha. Guddæ
jasha Æ guræ-r chæp'ol; guræ murtha. Guddæ

onæ-ræ gwash'tæ. it-was-said, 'Master, this hare thy

it-was-said, 'Master, this hare thy

morning-meat-is, the-goat thy of-midday the-food-is, the-coon thy of-ceasing

hazaræ, it-was-said, 't'æu bahræ t'ædæ?' Röp'askæ

the-food-is.' By-the-tiger it-was-said, 'thy share what-is?' By-the-fox

gwash'tæ, 'wæbæ, ma bahræ-mardæ neæ.' Guddæ hamæ mazaræ

it-was-said, 'Master, I sharing-man am-not.' Then that tiger

ro'p'askæ ch'akkæ sakæ wash biæ. Guddæ gwash'tæ-i,
the-fox on very-much pleased became. Then it-was-said-by-him,

'samæ gozhæ t'ædæ t'æu-ræ bashkæ-æ. Ma rawæ, t'æ shikær

this flesh all thee-to a-present-is. I will-go, other hunting

k'ænæ, waææ.'
I-will-make, I-will-eat.'
FREE TRANSLATION OF THE FOREGOING.

There were a tiger, a wolf, and a fox, and the three went a-hunting. They went forth and slew a cow, a goat, and a hare. So they brought their booty, and collected it together. Then said the tiger to the wolf, 'Get up and apportion the flesh.' The wolf got up and said, 'Your share is the cow, mine is the goat, and the fox can have the hare.' At these words the tiger became furious, and struck the wolf such a blow that he fell down dead. Then said the tiger to the fox, 'Here you, get up and apportion the flesh.' The fox replied, 'Master, this hare is for your morning snack, the goat will serve for your lunch, and the cow will do nicely for your dinner in the evening.' Said the tiger, 'What, then, is your share?' Said the fox, 'Master, I am not a person entitled to a share.' At this the tiger became mightily pleased with the fox, and said to him, 'Here, I give you the whole lot as a present. I'll go off and hunt again, and eat what I get by that.'
The following specimens of the eastern dialect of Balochi come from the Upper Sind Frontier District. The language is practically the same as that illustrated in the preceding grammatical sketch. The few divergencies are as follows. Many of them are hardly anything more than matters of spelling:

The genitive singular of a noun is twice formed by adding it instead of ē, in the phrase šuča, not mūča, the sound of singing and dancing. The agent case is very carelessly used, the nominative being frequently used in its place. Thus, in the very first line we have, kāša (for kāšā), gwāshata, the younger said; and in the second part of the Parable we have tāi piš (for piša) majīs ātha, thy father gave a feast. In the List of Words, besides the regular plural formed by adding ū, a periphrastic plural is also made by the addition of the word gal, a number, as in jandī-gal, daughters; jangal, women; ānī-gal, deer.

Adjectives call for only one remark. In the List of Words, the termination ū is added only in the singular, and is wanting in the plural. Thus while we have jandī mardū, a good man; and jandī jandū, a good woman; we have, in the plural, jandū mardū, good men; and jandī jandū, good women. Whether this is simple carelessness or not I cannot say. The same peculiarity has been observed in the Balochi of Loralai (p. 394).

In the pronouns, the nasalization is omitted in the genitive. We have mañ, my; tañ, thy; for mañ, tañ. So, māñ, for māñ, to me. The plural of the second personal pronoun is the western śuñna or śuñā, instead of śaunī or śuñī. There are several minor irregularities in the declension of the pronoun hāna of the third person. Thus, the genitive singular is hānaī, as well as hānaī, and the dative, hānārī or hānār. The dative plural, used honorifically as a singular, is hānāhārī. (I will say) unto him.

The nominative is continually used in the sense of the agent, as in hānaī dañha, he gave (a share of the property); hānī māñ, s'ñ, he made entreaty; hānī rūtī k'ñ, he dispatched him (to feed swine); hānī gwāshata, he said (in answer to his father).

In the verb substantive, there is occasional difference as regards nasalization. Thus, the second person singular is ē, as well as ē, and the third person singular is ē, as well as ē. Similarly, in other verbs, the third person singular of the present ends in ē, not in ū. For the present-future, the List of Words gives jauā or jauānī, I shall strike, and jauā, instead of jauā, you will strike. Other minor variations, such as byà, for byà, are evident contractions. More important is the method of treating the past tenses of transitive verbs. Properly speaking the object of the verb in such a tense should be in the nominative; but here it is several times put (as also occurs in Hindustāni and cognate forms of speech) into the dative. Such cases are:

hānā māñ dañha, he gave the property, literally, by him, as for the property, it was given.
āhīr jauā-durāh dīñha, (he) saw him safe and sound, literally, as for him, he was seen, etc.
hānā t'ai māñ-rō gūn k'ñ, he made thy property lost, literally, as for thy property, by him it was made lost.
[No. 8.]

ERANIAN FAMILY.

EASTERN GROUP.

BALOCHI.

DISTRICT, UPPR SIND FRONTIER.

EASTERN DIALECT.

SPECIMEN I.

Yak'mardé dō bahī ast'nāt'.
A-certain-man's two sons came.
Kisā pīchā rā gwashtā
that, father, property/from what share mine will-be, that to-me give.
Hawā mālā hawā-rā bahar k'ūsā dāda. Kumē
He (by-him) property-as-for (acc.) him-to share having-made it-was-given. Affic
roshā pāsā hawā kīsā bahī durustī much k'ūsā
shās (abl.) after that younger son all together having-made
yak-dirē-mulk'ēśa shuśā. Hamōkā wašī durustē-mālā kanyārā gwar
af-country-to went. There his-own all-property (acc.) karlās with
ma shārābwārā gum k'ūsā. Waxītē durustēśa halās k'ūsā,
in wine-drinking lost was-made. When all (acc.) finished was-made.
hawā-mulk'āma saktā kāl āxtē kāptā. Hawā muhtāj hūsā
that-country-in severe famine having-come fell. He needy became.
Hawā yak-minābdēśā gwar shuśō minnāt k'ūsā. Hawā
By-him a-certain-resident (abl.) near having-gone entirely was-made. By-him
wašī hānā hīsātī chāranśēy rāhi-k'ūsā. Hašādā sarfāmti
his-own field-to mine's feeling-for he-was-dispatched. Thus consideration
hūsā kī, 'chī chān hīx warayē, mā lāf pūr k'ānē.'
became that, 'what kusk the-piy ie-cating, I the-belly filled I-will-make.'
Hawā-rā k'ās na dāda. Waxītē wašī-būshā āxtē, gwashtā
Him-to by-anyone not was-given. When his-own-sense-to he-came, it-was-said
kī, 'hamōsā mani pīchē gwar chī-k'tar maukara-rā bās nayan
that, 'there my father near how-many servants-to much bread
rasayē; mā eśā shuśā mirayē. Mā wašī pīchē nimbyē
is-arriving; I here hunger-by I-am-dying. I my-own father towards
rawā, hamāhiār gushā kī, "pīchē, mā tā ō āshmān
I-will-go, him-to I-will-say that, "father, by-me of-thee and of-heaven
dēnā gunādī k'ūsā dī tāi bahī gushāmīyē lāīx niyā; manā
before sin has-been-done-by-me thy soul to-be-called fil I-am-not; me
wašī naukārān-āsh ē-rangā k'ān zān." Hawā k'āptō
thine-own servants-from in-this-manner make consider." He upright
having-become his-own father-to near came. Yet far that by-the-father

didn," ñhi ch'ak-á mahbr árt'a, rumb'tó bayäs

he-was-seen, him upon compassion was-brought, having-run around-in

k'üsü, oh'ux't'a. Bach'á gwashta k'i, .signature, mër

he-was-made, he-was-kissed. By-the-son it-was-said that, 'O father, I

asñman wa t'ai démäm gunamğar ast'ä, ni hame las'ix niyä, k'i

of-heaven and of-thee before sinner I-am, now this worthy I-am-not that

t'i-bañe t'ai bacl' gushevä." pi'tha wañi t'i'ñä-

again thy son I-may-cause-to-say! By-the-father his-own servants-to

gwashta k'i, 'durum'ñ-an ash sharrë jarä zir-biýer, püşhâ-î;

it-was-said that, 'all-then good garments take-up-(and)come, clothe-him;

dast'ä-î ch'alo, püs'ä-ma püs-guzär më-k'än; biya'ëó, warf;

hand-on-his ring, feet-on shoes on-pat; come-ye, let-us-eat.

xushi k'änñ; p'ar-ch'i k'i hame mai bacl' murtâyä, garto

happiness let-us-make; why that this my son had-died, again

zinday bña; gum biñayä, garto did'a. Guñá hawa xushi

alive become; lest had-become, again was-seen." Then they happiness

were-doing.

Hawañ mazan bacl' banñä ast'ä. Ch'ô-ki löy gwar áuxt'a,

his great son field-in was. When the-house near he-came,

sha'ari wa nächi awäñ gëshä-î k'usña.

of-songs and of-dancing the-sound on-the-car-of-him was-made.

Yak-naukari gwanä jaba, p'rusht'a k'i, 'i ch'i

A-certain servant-to call was-struck, it-was-asked that, 'this what

biýä ?' Hawa gwashta k'i, 't'ai brâñ áuxt'a; t'ai-p'th

is-becoming?' By-him it-was-said that, 'thy brother came; by-thy-father

mazan majlis daññ, p'ar-ch'i k'i ñhi¿r jawâ-durah did'a.

great party was-given, why that him-as-for good-well it-has-seen.'

Hawär zahr áuxt'a, löyä rawayë marzi na bña. Guñá

Him-to anger came, the-house-to to-be-gone wish not became. Then

hawåñ-p'ô durã áuxt'ô sarfänd k'usña. Hawa jawañ-ì ma

by-his-father out having-come explanation was-made. By-him answer-in

pi'th'-i(497,848),(797,925) gwashta k'i, 'ginö, ch'i-k'ar sållän-ash t'ai ximmä

the-father-to it-was-said that, 'see, so-many years-from thy service;

k'anañä, k'us'n t'ai-hukmä-ash t'i na k'anañä; manä yak

I-am-doing, ever thy-order-from different not I-am-doing; tome one

p'áshmi di na dhän, k'i më wañi döst'ä gwar p'ajìa xushi

kid even not was-given, that I my-own friends near with happiness

vol. x.
k'anā; ag woɔ∉hawu t'ī hach' əx'ía, hawu t'āl mālā-ū
may-make; but when that other son came, by-him thy property-as-for
kanyari-gó gum k'udha, hawur t'āu mazan mihmānī
harlots-with last it-was-made, him-for by-thee great feast
k'uðñyā.' Gudā hamānā gwash'tu lel, 'hach', t'āu hamesha
has-been-made-by-thee.' Then by-him it-was-said that, 'son, thou ever
gwar mū p'ajlā-ū; har-ch'ī gwur mā ast'ū, hawu t'ūiy-ū; əx'uli
near me with-art; whatever near me is, that thiē-is; happiness
k'anny, jawū biny, wājāb ast'ū, p'ar-ch'ī hawū t'āl brād muriñyā;
to-make, good to-become, proper was, why thiē thy brother had-died,
ñī zindāy bīhā; gum bīhnyā, ñī p'āidā bīhā.'
now alive become; last had-become, now manifest became.
KASRANI BALOCHI.

The Kasrani Baloches are of Hind descent, and form the most northerly of all the organized tribes. They occupy parts of the Sulaiman Mountains and the adjoining plains in the Dera Ismail Khan and Dera Ghazi Khan Districts. No statistics are available as to their numbers.

These Kasrani have Pashto speakers to their north and west, and Lahnda speakers to their east, and their own language is very corrupt. This is most especially the case of the specimens that came from the Dera Ismail Khan District. The language of those of Dera Ghazi Khan more nearly approaches the standard. I give as a specimen a version of the Parable from the former locality, as best illustrating its mixed character. It will be seen that while Pashto has had little or no influence upon it, the influence of Lahnda in idiom, vocabulary, and grammar is marked.

The vocabulary is much mixed with words borrowed from Lahnda. Such are: -njar (Lahnda njar), yet, still; chētā, sense; dir (L. dhēr), very; jilī (L. jīlī, as much), worthy (to be called); juttā, shoes; the Lahnda phrase lagga-wojjan, to start forth, copied in lagīyā sheboa; the suffix -bar of the conjunctive participle in tōva-kar, having run; girā-kar, having taken; and guāyā-kar, having called; labātā (L. labhā, to get), having been got; mile (L. milā), he was got; puchā (L. puchhā, to ask), he asked; sārāt (L. sārā) all; larkā, property; tē, and; wami (L. wamī, to divide), having divided; and others. We have a borrowing from Sindhi in the word tī, corresponding to the Sindhi feminine thi, was, used to form a pluperfect in the Sindhi style in kēdyā-tī, (when) he had wasted (all his property).

Besides the above, there are several words that I cannot find in any Balochi vocabulary, and which I have not identified as coming either from Pashto or from Lahnda. Such are: chātā, moreover; jā-ātā, (sense) came (to him); sijā k'ādyā, he collected (his property). The phrase guāyā sheboa is said to mean 'he sent,' but it is difficult to understand this. The word yāhī, commencing with the letter y, cannot be Balochi. Possibly it may be explained as 'sending of him' (yāhā) became (sheboa). Another phrase I am unable satisfactorily to explain is sērā kho k'īan-thā, put ye on him (a garment, ring, shoes). Hā-k'īan-thā is equivalent to the standard mān-k'āan-thā, but the meaning of sērā is unknown to me, unless it means 'armour.' Compare, however, sērā, lift ye, in the Sind specimen on p. 421.

The pronunciation of this form of Balochi shows many peculiarities. Contraction is frequent. Thus, a is dropped in kūdā, for kūdāyā, they became; k'ūdāyā, he made; ch'ūrāvāyā, for ch'ūrāvāyā, for feeding. Other instances of contraction are p'ādā, for p'ādāyā, I will arise; guāyā, for guāyā jābā, having called; and puchā, for puchhā, he asked.

The vowel a sometimes becomes i in the conjugation of the verb k'āan-thā, to do, to make. Thus, we have guzrān k'īāan, a living is being made; k'īā-thā, for k'āan-thā, make on him. At other times the a is preserved, as in k'īāan, I will make. The past tense of the same verb is generally k'āna, etc., for k'ūna, etc., but occasionally the a becomes o, as in sijā k'ādyā, he collected (his property); k'āda, he made (entreaty). We have a

1 This was received nearly twenty years ago. Since then all the Balochi-speakers have disappeared from the District.

See p. 331.
for ō in ṣōḍ, for ṣōḍ, there. A long final vowel is often nasalized, as in dastā, on the hand, and other instances.

The most striking feature in the pronunciation of Kasrāni is the regular change of ō to ō. The sound of ō does not occur once in the whole Parable. As examples of the change, we may quote budā, for brāh, a brother; biiṣa, for bīṣa, became dāṣi, for dāṣi, i, it gave; dāṣa, for dīṣa, saw; kāṣī, for kāṣyā, he made; lāpīṣa, for lāpīṣyā, he became attached; pūṣa, for pūṣō, a father; pūṣā, for pūṣō, asked; rāṣ, for rāḍ, he goes; kāṣa, for kāṣa, he went, he became; uṣā, for uṣā, own; uḍāṣā, for uṇḍāṣā, having divided, and many others. In one case a standard ō is exceptionally represented by ō, viz. in watāwō, having wasted (they property on harlot). This word is the causol the Lahunā, dānā, to go, and means literally 'having caused to go.' A somewhat similar case is uṣṭi, for uṣṭā, heard.

In the word kūpā, he fell, which occurs three times, the ptō is changed to ōt, so that we have ṭāṭṭi.

There is a tendency to vocalize the semivowel w into w, as in guwāṣā, for guwāṭ jōdō, having called; guar, for guwārā, with; and guaṣā, for guwaṣā, said. In each case, the w follows a y.

The numeral 'one,' used for the indefinite article, appears under the forms yā and yō. In the latter case, the suffix -ā of the indefinite article appears to have been added.

In the declension of nouns, the direct form is often carelessly used in the place of the oblique form, or, in other words, the final -ā of the oblique form is often dropped. Thus, we have bākā, the father gave an embrace to the son; or, the father said to the (elder) son; bākā, the son (said, 'I have sinned'); pākā, (I will say) to the father. As instances of irregular oblique forms, we have kāṣīnā, the oblique case of kāṣā, the younger (son); dāṣi, on the hand; and uṣā, (said) to people.

Adjectives sometimes do not take the final ō when used attributively. Thus, we have māna bākā, the elder son. The word for 'good' is jūnā, which, when used attributively, becomes jōd, in jōd jōd jōdā, excellent garments. Zūnā, as well as zīnā, is 'alive.' Harōmānā means 'of both.'

As regards pronouns, mā is 'I.' The same form is used for the agent singular in mā kā, I have done (sin). The genitive singular is māc, of me, of, and also mā, in mā pākā, (servants) of my father. Mā, to me; mācā, (it was proper) for us.

Tāw is 'thou' and 'by thee.' The genitive singular is tāc, of thee, thou, with ānā, thine, as genitive absolute. The oblique plural is abō, as in mā abō mādā kā, I will make a dinner for you, i.e. I will give you a feast.

The proximate demonstrative pronoun is ē, this; sing. gen. ē, ob! ē. Another form of this pronoun occurs in ko bākā mādā mārī, ayā, this is my son dead; and lāhūnā mānā, gungā pūr kā, I will fill my belly with this. The latter form is not easy to explain.

The remote demonstrative pronoun, and pronoun of the third person, 'that,' 'he,' is of frequent occurrence, and appears in several forms. These may be grouped as follows:—
Examples of these forms are:

ā phāțe, he arose.
ñi velu, at that time.
āhi munā di, give that to me.
āhi dībāna, he gave (the property).
āhi phaṣa, he said.
āhi dīl lōsē, his heart longs.
āhi pīța āhi-rā dīsa, his father saw him.

yā ādmiā āhi dō bāchē, of a certain man, of him (were) two sons. Regarding
the meaning here of āhīs, see the remarks below, under the head of the
verb substantive.
āhī múle nāyā shūsa, he went (i.e. had gone) to his field.
kusē āhi-rā mā dās, no one gave to him.
āhi-rā pīța surīā ch'ukkō, his father raised and kissed him.
āhīt-rā chi' phațār bīsa, wants of things happened to him.
āhīrā dīsa, saw him (as above quoted).
āhīrā sārvīā dībāsa, he divided and gave to them.
āhī queran k'īnā, their living is being made.

The pronominal suffix of the third person singular is i or ih. For i, we have
examples such as k'ahī, he made. In dās-i, he gave, the final a of the participle
has been dropped. For ih, there is, three times, mā-k'īn-ih, put on him. In sar-āk'ā
aima, remained ever for them, aina also seems to be a pronominal suffix.

As in the standard dialect, the relative pronoun is generally k'ti, borrowed from
Persian. But, in one place, an attempt is made to utilize the interrogative pronoun
c'ii, what's?, in the formation of a new relative pronoun. The sentence is ākh'ā
jāhīlāra wādna, (husks) which the wild beasts (i.e. swine) eat. Here ākh'ā is the
accusative singular of ākh't, which is a compound of the demonstrative pronoun ā with
the interrogative c'ii.

One more pronominal form may be noted,—lādar, so many (years), used instead of
the standard lṭar.

For the verb substantive, we have -i, is, in chit-kār-i, for what is (this matter)?
For ādī, was, we seem to have ā in ē gālwarā mā-rā jumān-ā, this affair was good for us.
In the first line of the Parable, yā ādmiā āhī dō bāchē, of a certain man there were two
sons, the word for 'were' is omitted. Whether this was accidental or intentional, I
cannot say. In the specimen as received, the word āhī is carefully translated 'his.'

It is, however, possible that it is really a corruption of the Lahudā āhīa, they were.
In the Persian character, as received, it is distinctly written āhī (ة) which may be a mistake
for āi.

For the negative verb substantive, we have nālā, I am not.

For the verb corresponding to the Persian hast, is, we have ast'āi, thou art (ever
with me), and māb bahora k'is rīq ast'ī, the share which is my property.

The conjugation of the active verb presents several irregularities. Most of these
are due to the change of th to š already mentioned, but there are others. We have an
oblique infinitive in chrāvānāy, for chrāvināy, for feeding (swine), but in gushtā
jīlō, fit to call (thee father), the final a has been dropped.
We have an oblique plural of the past participle quauht’ay, a thing said, in quauht’ayā pāsā, (I never noted) behind what (thou) hast said, i.e. against thy command.

The conjunctive participle generally ends in ṣ, as in the standard. Thus, bīb, having become; k’ūnā, for k’ūnā, having made; labb’ā, having obtained (borrowed from Lahnda); wandhō, for wandhō, having divided; wandhē (not wandhē), having caused to go, i.e. having wasted; sansā, having raised. To this the Lahnda suffix -kar is sometimes added, as in quauht’ā-kar, having called; t’aht’ā-kar, having run. In one case, girā-kar, having taken, a purely Lahnda form is used, although the verb girāy, to take, is Baluchi.

The imperative presents frequent irregularities. Thus, we have di, for dai, give- thou; irk, for e-r-ka, place thou (me as a servant); mā-k’ina-th, for mān-k’ina-th, put thou on him. With the prefix bi, we have b-i-th, for b-i-go, come thou; and b-u-ra, for ba-war, eat thou. The last is so translated in the specimen as received, but it may be for b-u-ra, for ba-war, let us eat, which is the sense required by the passage. Many of the others, though singular in form, must be translated with plural meanings.

The first person singular of the present-future generally ends in -a, as in the standard. Thus, we have mairā, I die; p’āsā, for pāsā-ayā, I will arise; gushā, I will say.

Three times, however, the verb k’anna, to make, has k’ana, not k’ana, I will make. On one occasion this is joined to the past tense of sar-āy, to form a continuous past, in k’anne sar-āx’tayyā, I have continued doing (thy service), literally, I do, I remained. The third person singular ends in ā, corresponding to the standard ə. Thus, bīb, he longs (to eat the husks), for standard bīb; and rōs, for rē, he does (not) go (into the house).

In both these cases are historical presents, used with the force of the past. For the third person plural, we have warā, for standard warant, (the swine) eat.

As for the past tense, we have a first person singular in sar-āx’tayyā, I remained, already mentioned under the head of the present-future. As in the standard dialect, the third person singular most often ends in -n, i.e. has the short form of the past participle. Thus, askt’ā, for askhā, heard; bīd, became; ch’ukh’ā, for ch’ukh’ā, kissed; dīsā, saw; k’āsā, made, did; also k’āsā, in minnat k’āsā, made entreaty; k’atta, for k’atta, he fell, as in kāi k’atta, a famine fell; this verb also is used to intensify the meaning of a conjunctive participle, as in labb’ē k’atta, he has been unexpectedly obtained; zindāy bīsā k’atta, he unexpectedly became alive. Other third singular pasts are la:bā, for labā, he touched; p’ax’t’a, for pāsāx’t’a, he arose; puch’ā, asked; and shād, went, became.

Sometimes, as in the western dialect, the long form of the past participle is used for this person of the tense. It will be remembered that the long form is not used in the East unless a termination is added (see p. 349). The long form, however, does not here end in γ, but in γ or γā. Thus we have laghāyā shāda, for laghā shāda, a translation of the Lahnda laghā γā, and meaning “he set forth; murt’ey, he died, or the one who was dead, according to context; bīdā or bīsā, for bīd, he became, or he who had become. With the pronominal suffix -i, we have daśy, given by him, i.e. he gave, in gēr k’ōsā daśy-i, he wasted; and k’rāsā-i, for k’rāsā-i, he made (collected).

Dāhā, the past of the verb déy, to give, appears under three forms. We have daśy-i just quoted, and also, twice, dāhā, gave (answer), and did (not) give (a kid), and wandhō dāhā, divided (his goods). Twice we get corrupt Lahnda forms of this tense,
in *zindo bū, for *zunday būhā, he became alive, and milā in *zundayā āxt'ā milā, he came alive (and) was obtained. In sar-āxt'-i-māna, food remained over for them, I am unable to explain the form āxt'ā. *Wina, as already stated, seems to be a pronominal suffix.

One instance of the third person plural of this tense occurs in sarwā *x ≠sāk ḍiyāñ, all became happy.

A pluperfect borrowed from Sindhi occurs in sarwā cātī x ≠sāk pār k'udiyā-ti, (when) he had wasted everything of his own. Here ti (Sindhi ṭi) is feminine, to agree with cātī, a thing.

We have a conditional in mā k'asāñ, for mā k'asā, I might have made (a dinner for my friends), and a definite present in k'isyā, is being made. This latter word is puzzling. The form is active, but the sentence in which it occurs requires it to be construed passively. It runs bāz mahnañ mā pīcā juāntā pākā guṇrān k'isyā, which can only mean (there are) many servants of my father; of them (pākā) living is being well made. If we translated 'many servants of my father are making their living well,' we should require x ≠sāk instead of pākā.

We have a passive in gušāfiyā, (worthy) to be called, and causals in charāyā, (sent him to feed (swine), and sanjēłō, having caused to go, i.e. having wasted. It has been previously pointed out that the last is borrowed from Lāhndā.

The following adverbs may be noted:

- dēvā, in future.
- p'asā, for p'asā, behind.
- t'arzan, a second time, again. Compare the standard t'aray, to return.

Adverbs are also formed, as in the standard, by adding -īyā. Thus, juāntāyā, well;

Kushiyā, happily.

The following postpositions may be noted:

- andrā, within.
- dē, for dēmā, before.
- guār, with, by means of.
- guūrā, (distant from).
- gušā, with, by means of.
ERANIAN FAMILY

KASRĀNĪ DIALECT

Yā-ādmiē áhī dō bāchā. Tē k'asīnā wāš-pḥōš-rā
Oj-a-man hīs ('? were) two sons. And by-the-younger hīs-own-father-to
guashtā, 'hābū, māh bahara kī rīq ast, áhī mānā dī?
'i-was-said, 'father, my portion which property is. that to-me give-thou.'
Āhī wāś tarkā hīhā-rā wānūsō dīhūśa. Kūmā rōsh
By-him hīs-own goods them-to having-divided was-given. Few days
bīhī k'asī bāchā, wāśī rīqā zijā k'asīnā, dīr
became the-younger son, his-own property collected was-made-by-him, far
percentage nāwā lagīyā-shuā. Ūšā sūrē tarkā maqābilā gār
foreign-land towards set-forth. There all goods by-robbery wasted
k'ūnā dāyā-
Ā-wēla kī sūrē chī wānī
having-made was-given-by-him. At-that-time when all things of-himself
gār k'ūnā-tī, gujāsā aṇā sakkā kāl k'atta. Ā-wēla
wasted hād-been-made, then there severe famine fell. At-that-time
āhī-rā chī prak'ar bū. Ā-wēla āshahr yē-ādmiē mīwā ā
him-to of-things want became. At-that-time of-that-city a-man to his
shūnā, tē áhī yāsī mulū māwā jahilhālā abārānūyā
went, and by-him (?) sending-of-him field towards wild-beast for-grazing
shūnā. Āhī dī lōtē, 'mā wāsī qūtā labwā wūshān gungā pur
became. His heart longs, 'I my-own food belly kūsh with full
k'ūnā, āchī jahilhālā warān.' K'asīnā áhī-rā mā dūs.
I-will-make, what wild-beasts eat.' By-anyone him-to not was-given.
Ā-wēla chōṭā áhī jā-āx̣tā. Āhī guashtā, 'hīs-mīmnati
At-that-time sense of-him came. By-him i-was-said, 'of-many-servants
mai-pīṣkā juānīyā áhī guzrān k'īnūyā; chīrē
of-my-father well of-them living is-being-made; moreover
sar-āx̣tā-winn, mā shūsī guar mīnā. Mā pāšwā, pīṣ
remained-ater-for-them, I hunger with die. I will-arise, father
nāwā rāwānā bīā, pīṣ-rā gushē, 'mā tāē dē
towards going I-will-become, father-to I-will-say, 'by-me of-there before
gunāh kūnā, mā Xūndā guāntī k'ūnā, mā tāē pīṣ gushūnā
sin was-done, by-me of-God sin was-done, I thee father to-call
jītē mī nīnā. Manā mīmnati wānī zir īēk.' Ā
such now am-not. He servant of-thyself below place-thou.'
pāχtāna, wasī pās nayā lagiẏa-shūsā. Ā-wēla ajan pīš avase, his-own father towards set-forth. At-that-time yet father gurā qir-dirā ṭē-şā ṭē-ši ṭē-şā diša. Pīša-rā from at-great-distance by-his-father him-as-for it-was-seen. Father-to ārmān bāsā; pīša tāχtō-kar bahcē-rā günṭā surtō compassion became; by-the-father run-having the-son-to on-the-neck having-raised laśā; ṭē-ši pīša surtō ch'ukkā, it-was-touched (i.e. embraced); him-to by-the-father having-raised it-was-kissed. Bach pīša-rā guashtā, 'ābā, mā tāc Xudāt By-the-son the-father-to it-was-said, 'father, by-me of-thee of-God har-dōmnānī guamā kūsā. Mā dēwā tāc bāch gushijāwā nī of-both sin was-done. I in-future thy son to-be-called now niś. Pīšā wasī-milhattā-rā guashtā, 'jōc jōc jarrā am-not. By-the-father his-own-servants-to it-was-said, 'good good garments' āhr-rā gīrā-kar sīrīh-mā-kīn-th; ch'āllā ishi dastā niawā him-to taken-having (armor) put-thou-on-him; ring of-this-one the-hand on sīrīh-mā-kīn-th, juttī ishi pāsē niawā sīrīh-mā-kīn-th. Bih, put-thou-on-him, shoe of-this-one the-foot on put-thou-on-him. Come, warā ḥushtīyā ishiā b-urō. Pīšā guashtā, 'wī bāch food happily for-this-one eat.' By-the-father it-was-said, 'this son māe murtayā, tārzan zinda biś; gar bīṣā, Xuda kūsā, of-me died, a-second-time alive became; lost was, by-God it-was-done, lāhbiō kattān. Sārwē ḥusht biśāyā. having-been-got fell (i.e. become). 'All happy become.

Ā-wēla mazā bāch śī-ṁulkī nāyā shūsā. At-that-time the-great son his-field towards went (i.e. had gone). Ā-wēla kī lōy kīnkā āχtān, dāris wa gārwāy At-that-time when the-house near he-came, of-dancing and of-singing tāwār āḥī sahkān. Yā bēlī gurā gusyō-kar āḥī the-sound by-him was-heard. A servant from called-having by-him puchśā, 'ē shō chū-kārā;?' Āḥī guashtān, 'tāc bharā it-was-asked, 'this matter what-for-is?' By-him it-was-said, 'thy brother āχtān. Tāe-pīšā śīma-rā guashtā, 'mā shōe warā has-come. By-thy-father people-to it-was-said, "I of-you dimer kānā," kī śī-ṁulkī bāch zindāyā āχtā mīlā. Ā bharā will-make, because him-to the-son alive came was-got. That brother-āḥī zahrā gurā lōyā andrā na rog. Pīšā ąhī-rā of-him anger from the-house into not goes. By-the-father him-to āχtā, mīmnāt kāsā. Āḥī pīšā-rā jāwāb dāṣā, it-was-come, entreaty was-made. By-him the-father-to answer was-given.
मां लंडर सूल ताक खानमता काना सर-ख़त्नया। मां ताक गुस्हातया।
*I many year thy service I-do I-remained. By-me thy sayings
पाँच कुछल ना कुशा। ताँ खाट ये गोरुवा माना कुदाल
behind ever not was-done. By-thee ever one kid-a to-me ever
na dānā, मां वस्त गंगिन पूर्वि उद्ध कुशा।
not was-given, by-me my-own of-friends dinner would-have-been-made.
खेला के टी बचँ अम्ला, ताक रिझ कर्वँ आहिला वानजेता।
At-that-time that thy son came, thy property; all by-him having-wasted
dānā, ताँ कर्वँ अम्ला पूर्वि कुशा।।
was-given, by-thee of-all-people dinner was-made. By-the-father (the-son-to
gushta, ताँ हर-वेला मां किन्नू अश्वाद; कर्वाँ रिझ
gushta).
t-it-was-said, 'thou at-eVery-time of-me with existent; all property
मां ताक। बालवान माना जुवान-का, गार बिश्वास, अ
of-me (is) thin. This matter unto good-was, lost become-one, he
हावन-बोन-गॉट (i.e. become); the-dead-one, he alive having-become
लाभित्व (क्षत्ता; murt'aya, ए सिन्दुर प्र.; बिश्वा
 foll (i.e. become).
BALOCHI OF SIND.

We know from history that, in the course of their eastward migration, many Baloches settled in what is now the province of Sind. They are scattered over the whole area. Some of them, such, for instance, as the Jatki-speaking Leharis, have abandoned their tribal language, and speak that of the people amongst whom they have settled, but about 260,000 out of the 340,000 Baloches in Sind still speak Balochi. Most of these people are bilingual, and speak Sindhi as well as Balochi. It follows that their Balochi is much mixed with Sindhi. In other respects, with one exception to be noted below, they all use the eastern dialect.

The original estimates, prepared for this Survey, of the number of persons whose native language was Balochi, were based on the Census of 1891, and, for Baluchistan, were necessarily incomplete. To use these estimates now would give a false idea of the number of speakers, and accordingly, as has been also done in the case of Pashto, I use for Balochi the figures of the Census of 1911. According to that census the number of speakers of Balochi in Sind is as follows:

<table>
<thead>
<tr>
<th>Name of District or other Area</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hyderabad</td>
<td>28,781</td>
</tr>
<tr>
<td>Karachi</td>
<td>32,223</td>
</tr>
<tr>
<td>Larkana</td>
<td>54,338</td>
</tr>
<tr>
<td>Sukkur</td>
<td>9,376</td>
</tr>
<tr>
<td>Thar and Parkar</td>
<td>12,758</td>
</tr>
<tr>
<td>Upper Sind Frontier</td>
<td>36,589</td>
</tr>
<tr>
<td>Native States and Agencies</td>
<td>4,260</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>158,891</strong></td>
</tr>
</tbody>
</table>

Of these, about 10,000 speak the western, or Makrani, dialect. They are principally coolies from Makran, who find work in the Town of Karachi and its neighbourhood. Their language has already been considered on pp. 364ff.

The remaining 188,000 all speak the eastern dialect, and here again we must make another division. The Upper Sind Frontier District is geographically a part of the Balochi-speaking tract of Baluchistan, and the Balochi spoken here is the same as that spoken in north-eastern Baluchistan and in Dera Ghazi Khan. It is a very pure example of the standard eastern dialect, and, as such, has been already considered on pp. 401 ff. The remaining speakers of Balochi in Sind employ, as has been explained, a very mixed form of the language. We may perhaps consider as the most typical form of this mixed Balochi that known as 'Kachh-eji Bohl.' The term 'Kachh-eji' is the local name for the west of Karachi District, separating it from Baluchistan. It has a strong Baloch population, and those who speak the Kachh-eji Bohl may be estimated as numbering about 5,000 souls. We thus get the number of speakers of Balochi in the Karachi District divided as follows:

<table>
<thead>
<tr>
<th></th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Makrani</td>
<td>10,000</td>
</tr>
<tr>
<td>Kachh-eji Bohl</td>
<td>5,000</td>
</tr>
<tr>
<td>Others</td>
<td>17,223</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>24,523</strong></td>
</tr>
</tbody>
</table>
THOSE classed as 'others' speak the ordinary mixed Balochi of Sind, i.e. a Balochi which is more mixed with Sindhi than even the Kachhi-ji Boli. So far as Karachi is concerned, they are strongest in the north of the District. The Baloches of the rest of Sind cannot be put down as inhabiting any particular sites. They are distributed among the other inhabitants.

Dividing the language according to dialectic forms, we may, thus, put the number of Balochi-speakers in Sind as follows:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Dialect (Makran)</td>
<td>10,000</td>
</tr>
<tr>
<td>Pure Eastern Dialect</td>
<td>38,589</td>
</tr>
<tr>
<td>Mixed Eastern Dialect</td>
<td>121,602</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>168,231</td>
</tr>
</tbody>
</table>

It may here be noted that the speakers of this mixed dialect have overflowed into the Punjab, 1,444 being found in the adjoining State of Bahawalpur. It is unnecessary to discuss the language of these people, or to give examples of it as it in no way differs from the mixed speech of the neighbouring tracts of Sind.

As explained above, specimens of Makran and of the dialect of the Upper Sind Frontier have already been given. It now remains only to describe the mixed dialect. For this I first give specimens of the Kachhi-ji Boli, and then a couple of short passages from Hyderabad and Khairpur.

The specimens of Kachhi-ji Boli consist of a version of the Parable of the Prodigal Son and of one of those Balochi ballads that form the nation's literature. In the latter there are several difficult passages, and here again I must express my indebtedness to Mr. Longworth Dames for much help which he has been kind enough to give me in translating many of them, and in explaining several of the more obscure references.

The following sketch of dialectic peculiarities is based on the specimens.

**Borrowing.**—There is much borrowing from Sindhi. Thus we have the Sindhi double consonants in words such as bōli, a cat; bhāni, a field; ġēk, a country; ġājkār, a famine; ġāč, then; āł, before; and ġūč, singing. Nouns occasionally end in the characteristic * of Sindhi. Such are ġunār, sin; āčāra, an eye; ġaf, a mouth, and many others in the List of Words on pp. 435ff. Words borrowed from Sindhi are common. We may notice, as typical, āi, and; āand, a road (List, No. 224); and ātiro, a like. Sindhi verbs are taken and conjugated in the Balochi fashion, as in chambur, he adhered (S. chamburās) and lab'is-aste, he has been got (S. lab'as). In āpāi, he squandered; āmāta, he roused; ānā, he wasted; and ānā, he wasted, we have apparently the Sindhi verb ānā, to become, with the Balochi suffix -ā of the third person singular. But the form is not clear to me.

**Pronunciation.**—The letters ġ and ā of the standard Eastern Dialect are always represented by s and z, respectively. We have seen (p. 338) that Indian writers of Balochi in the north of the eastern tract are often unable to pronounce the sounds of ġ and ā, and use s and z to represent them. As, in that case, this was a mere scribal error, it was allowable to correct the transliteration by giving the proper spelling. In Karachi, however, the state of affairs may be different, and I have not ventured to

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¹ Possibly these spellings are due to the employment of a scribe accustomed to write Sindhi.
make the same corrections in the following specimens. The sounds are regularly written ŋ and j in the Persian character, and may, or may not, represent ournaments respectively. The matter must here be left in doubt. Examples are brās, for brādy, a brother; șasā, for șabi, own; dāsa, for dātha, given; kūma, for kūma, made; akša, for aksha, gone; and many other past participles; hawāš, for hawāši, there; and nāz, for nāz, min.

As in Sindhi, the letter r is very often substituted for r. Thus, we have har-chi, however; mardun, a man; pūnsi-i, for pūnsi-i, he asked, and others. In wardi, for șcadli, an answer, i has become r.

Ellision and contraction are frequent. Thus, in mūni-kā, for mūn-ātka, the ā has been elided; in jūndē (List, 119) or jūndē (Parable), good (attributive), n is optionally dropped. In the standard dialect we have pāē-sū, to arise. Here we have pū-associated-ā, I will arise, but pū-associated, having arisen. The second person plural of the imperative ends in t, as in pahāsāt-i, clothe ye him; pūrisāt-i, put ye on him. But when the -ēt is final, the t is dropped, and we get forms such as sītē (not sīrē), lift ye; bi-ārē (not bi-ārē), bring ye. In the standard dialect, this form ends in ē, and we should expect here ē, not t.

As usual, when a word ends in a nasalized vowel, the nasal sound becomes a full s before another vowel. A good example is astē, he is, but dassa-atstō-m, has been seen by him.

In words like altō, he came, and pīšā, having run, for altō and āktō, respectively, an i has been inserted between t and k, to help the pronunciation.

Note that the aspiration of the consonants k', kh', p', t', and t' is very irregular. It should probably follow the same rules as in the standard, but I have spelt the words as I have received them.

DECLENSION.—Substantives.—We have seen that, in the standard Western Dialect, the genitive singular is the same in form as the oblique singular, and, like it, ends in a or ā, although Mockler makes an apparent distinction by writing the genitive as ending in ā, and the oblique as ending in ā. In the Persian character a final ā is quite commonly written a, so that, e.g., rōjā may be written rōja (rāj, or rājā), and lōjā may be written lēj or lējā. In the following specimens we occasionally find this western custom followed, the genitive singular being written with a final ā or ā. Thus, we have ā in pīsa in maś pīsa purā, (there are several servants) before my father; maś pīsa nāya bi-raiā, I will go to my father; but long ā in manā pīsa nāya rōpta, he went to his father. In both cases nāya is a postposition governing the genitive. Similarly, we have short a in dasta vichā chā, a ring on the hand; (List, 229) kōha chā, the top of the hill; (230) mārānā sarā, on a horse.

The eastern custom of giving the genitive no termination is also common. Thus, while in cases such as dasta vichā the postposition vichā governs a genitive in -ā, in other cases it governs a genitive without ā, as in hawā qāēh vichā, in that country (there came a famine), and so elsewhere.

In the Eastern Dialect, the genitive sometimes ends in ā, and of this we have an example in talābā vichā, in want, in which talābē is a genitive of the Sindhi talābē, want. This termination is extended to ā in gaūrāvāv Si Sūmaraq guṯvār, the sound of singing and dancing. We shall see subsequently that a final ā is also extended to ā
in the second person singular of verbs. Instead of ā, we have ā (carefully so written in the original in the Persian character) in ādānāv bar-ýilîfī, against heaven, and (Specimen II, verse 2) ādānī, of a poet. Finally the ā is extended to āā (as ā was extended to āā) in the genitives given in the List of Words Nos. 102 (pīā-Kã, of a father, written ʃp[ā-ʃ], and a daughter, ʃp[ā-ʃ]), 113 (pīā-Kã, of a man, ʃp[ā-ʃ]), and in (226) surī-Kã, the saddle of the horse.

The other cases of the singular call for no comment.

The genitive plural ends in -ānā, as in the Standard. Thus, we have (Spec. II, 10) tēryāqī pātā, the wounds of swords, but this is sometimes weakened to -ā, as in hīrī chārānāvū, for the feeling of swine, and in pīānī vīchā, (shoes) on the foot.

Pronouns.—The pronoun of the first person is wā, ʃ, also used in this form in the agent case. The singular genitive is wāt or wāš, and the dative is wāw. The plural nominative is wā, as in the Standard. The Parthian has also a form wāshā in māšā wārā, let us eat, which is not well able to explain with certainty. It looks as if it were a compound, wā-weshā, we (and) you, i.e. we all, including the persons addressed, but it may possibly represent the old poetical form wāš, we. The oblique plural is wānā, as in the Standard.

The pronoun of the second person calls for no remarks.

The pronominal suffixes are as in the Standard, but when they indicate the subject, they are sometimes used even when the subject is independently expressed. Thus, hawādīšā našūrā shastāsā-ʃ, he sent him (to feed swine). Here the subject, hawādīšā, is fully expressed and is repeated in the ʃ of shastāsā-ʃ.

The proximate demonstrative pronoun, is ā or āā (List, 234), this. Note the extension of ā to āā, as elsewhere. The remote demonstrative pronoun is ā, sing. gen. štāt, bātār, or bātā, and sing. obl. štā. The plural calls for no remarks. As in the Standard, hawā is often prefixed, as in hawā, hawādīšā, etc. The relative pronoun is indicated by the Persian ʃtī, added to the demonstrative pronoun. But the ʃtī is often omitted, so that the demonstrative pronoun (like our 'that') is then used alone in the sense of the relative. Similarly, from hawā, then, we have hawā-ʃtī or hawā, when. The interrogative pronouns are hawā (obl. hawā, List, 240), who? and ašt, what? ʃ.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.—The short form of the verb substantive has been noted, in the present, only in the following two forms: -rī, he is; and -r (Standard -r), they are. Examples are:

\( hawā dy-vy-ʃ, \) that is thyme.

\( ț̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬̬́
Past, 'I saw,' etc.

1. astađĭ
2. astasađ (for astađē)
3. asta (for astađ)

Note how in both the second persons singular, the termination e is extended to o, as has also been noted in regard to the genitive case singular of nouns. Note also the elision of the final o in the third persons singular of both the past.

Active Verb.—The conjugation closely follows that of the Standard, but the following points may be noted:

The past participle of ay to come is āṭika, for āṭka, and of gusray, to say, is gushta, for gushtā. Other past participles, allowing for the change of o to a, are, as far as has been noted, the same as in the Standard. The past participle of raunay, to go, is kunā or raupa. Raupa is several times used to mean 'he went,' while in the Standard it means only 'he went on' doing something.

In the standard eastern dialect, the present participle ends in -āṇa. Here it ends in -ānā or -ānā as in kānāṇā, making; girānā, taking; and ḍhārānā, grazing, all in the fourth verse of the second specimen. For -ānā, we have kānāṇā mināyā, I continue doing (thy service).

The conjunctive participle is as in the Standard, but from ay, to come, we naturally have aṭika, from the past participle āṭika.

The second person singular of the imperative follows the Standard except that, from dēy, to give, we have doṭ, give thou, instead of doṭ. The second person plural of the imperative ends in -āt, instead of -oṭ or -ek; as if we had janēt, strike ye, instead of janēṭ. But unless a vowel follows, the t is dropped, so that we get a form like janē. Thus, in the Parable, we have xirē, lift ye; bi-ārē, bring ye; bi-āṭ, come ye; and, with a vowel following, pahāinēt, clothe ye him; and pārēt, put ye on him.

In verse 17 of the second specimen, we have aṣṭāṭ, hear! This is probably a contraction of what in the Standard would be aṣṭāṇ.

The following is the conjugation of the present-future:—

'T strike,' 'I shall strike,' etc.

Sāx.

1. janē, janēt
2. janaē (for janē)
3. jat (for janta or jatā)

Phr.

1. janē
2. janaē
3. janāṭ (for janaṭ).

Note how in the second person singular, a Standard final t is represented by -a, as we have previously noted in the case of the genitive singular of nouns. This change does not take place in the plural, for here the word janē represents an older janēt, with the usual elision of a final t. Examples of this tense in the Parable are:—gushtā, I will say; bi-ravāt, I will go; mirā, I die; baṣnaē, thou givest (II, 1); bi, it may become (my share); kōt (for kōnt), he may make; warā, we may eat; and kāṇā, we may make.

In the western dialect, the letter a- is prefixed to this tense after a consonant; and when the k- prefix is employed, it follows the a-. So, here, in the Parable, we have pāz-a-k-āt, I will arise, corresponding to the western pād-a-k-ātā, eastern pād-k-āt.
The past tense follows the past participle, and, allowing for the representation of *θ* by *e*, does not differ materially from the Standard. We have:

\[
\begin{array}{ll}
\text{Sing.} & \text{Plur.} \\
1. & \text{shunaś} \quad \text{shunāś} \\
2. & \text{shunaśī} \quad \text{shunaśī} \\
3. & \text{shunaśa} \quad \text{shunaśa}
\end{array}
\]

It will be observed that this is based on the short form of the past participle. We have an example of the long form of the past participle in *k'azi t'au marziā-eh darē na ropatayā*, I never went outside your order. Others are *ātikayā*, they came (II, 10); *guwmastayā*, they passed through (II, 11); *ropatayā*, they went (II, 19); *k'ushtayā*, they were killed (II, 5).

For the third person singular we have:—*ātikā*, he came; *rapta*, he went; *zānta*, thought. In poetry the final *a* of this person is sometimes dropped, as in *harrālos*, resounded; *lutilas*, thundered; and *saffālos*, sounded, all in II, 9.

With pronominal suffixes, we may quote, as examples: *k'usa-*i, he made (II, 7); and *shastām-*i, he sent (him to feed swine).

A perfect, not noted as used in the Standard eastern dialect, and formed probably under the influence of Sindhi, is made by suffixing *astē*, etc., to the past participle. Thus, *ātika-astē*, he has come; *bīsaw-astē*, he has become (alive); *k'wan-astē*, (a feast) has been made; *ttūtis-astē*, he has been got. With a pronominal suffix, we have *dīsa-a*asten-*i*, he has seen (his son returned safely), in which the nasalization of *astē* has become *n* before a vowel.

The pluperfect is made by suffixing the past tense of the verb substantive to the past participle. It will be remembered that the third person singular of the past tense of the verb substantive is *-a*. Thus, we have *sīro-*a, he had become (lost); *dīsaw-*a, (victory) had been given (II, 19); *ropatay-*a, had met (II, 10); *murtay-*a, he had died; *shawary-*a, he had become (lost); *disaw-*a-*i* (with pronominal suffix), he had seen (II, 4).

The present definite closely follows the Standard. We have:

\[
\begin{array}{ll}
\text{Sing.} & \text{Plur.} \\
1. & \text{janaś} \quad \text{janaś} \\
2. & \text{janaśī} \quad \text{janaśī} \\
3. & \text{janaśa} \quad \text{janaśa}
\end{array}
\]

And

\[
\begin{array}{ll}
1. & \text{rōyē} \quad \text{rōyē} \\
2. & \text{rōyē} \quad \text{rōyē} \\
3. & \text{rōyē} \quad \text{rōyē}
\end{array}
\]

So, (List, 229) *chārpayē*, he is grazing; (233) *tikayē*, he is dwelling; (233) *man-*aayē, he comes.
For the imperfect, we have (List, 192) janay-sā, I was striking; dačy-a, (no one) was giving; na mo-rōy-a, he was not entering; na saray-sā, (the husks which) they were eating.

For the passive, we have in the List of Words, janiṣṭī, I shall be struck; janṣṭiṣṭā, I have been (i.e. I am) struck; and janṣṭiṣṭāsā, I had been (i.e. I was) struck. Similarly, we have guā janiṣṭā, I may be called (thy son), in the Parable.

The Indeclinables call for no remarks.
ERANIAN FAMILY.

EASTERN GROUP.

BALOCHI.

SPECIMEN I.

Ya marun-ba du bach'ta astuns. Hawa-hi kisami.
One o-man-to two son were. They-from by-the-younger
pia-sa gushtu ta, 'O pia, mala-hi har-chi maft
the-father-to it-was-said that, 'O father; the-property-from whatever my
har bi, manz da.' Gudda aska wasi mal shia-ra
share may-be, to-me give-thous.' Then by-him his-own property him-to
har kus to dami. Kamsi rosha she gudda
division having-made was-given-to-him. A-few days from them
hawa-kais-bach'a mal wacha aska ya dni
by-that-younger-son entire property collected having-made one for
ajihe-naya musaftu sar a shusa. Hawoza wasi mal gand a
a-country-to journeying on it-was-gone. There his-own property had
khar saru vinh-ta-i. Hase hawa kula mal kampi-ta-i,
work on eat-loot-by-him. When that entire property was-squandered-by-him,
hawa ejhe vicha sak a dduka lat atik la kanta, ai f
then that country in severe a-famine having-gone fell, and he
atik la sak al talbe vicha bish. Hase hawa hesh
having-come of-severe-want in became. Then of-that-country
raikhe-ras shas chamurisa. Hawahta shia-i hi
an-inhabitant-to having-gone he-thered. By-him as-for-him of-meal
charamy it was malt vicha shasta i. Hawahta hashi
for-feeding his-own cultivation in it-was-sent-by-him. By-him so
zant' a ta hawa. Chiluska lha warna sial, hawahta go
it-was-thought that those (i.e. which) asks the-meine corre-cating, then with
wasi lat pur kat; ai shia ra hich marun na dae ya.
his-own belly filled he-may-make; and him-to any man not was-giving.
Ai haze a wasi hosh vicha atik la gudda gumsi ta,
And when he his-own sense in came, then it-was-said-by-him that,
maft pia sa gur a jey zar a borne-ra many hazi milay a, ai mu
of-my-father before several servants-to bread much is-being-got, and I
eka shus shusa mira. Ta mu pia a kia, wasi-pis a
here by-hunger am-dying. Therefore I will-raise, of-my-own-father
BALKACHI OF SIND.

Rayā bi-rāwā, ai shīr-rā gushā ta, "ō pis, mu āzmāni to I-will-go, and him-to I-will-say that, "O father, by-me of-heaven bar-xilāf ai tāi aggā gunāh kussa-astē, ai ni hawē laikā against and of-thee before sin done-is, and now this worthy nē ki tārē tāi bachā gūš-janījē. Hazē manā wasī I-am-not that again thy son I-may-be-called. Then me thine-own ambrā-sī yak'e jahīpō-kē'ē zān." Hazē p'-āthikō wasī servants-from o-one like consider." Then having-arisen his-own p'isā nayā mptō, ai dāl dir asta ta shē-pisā father to he-proceeded, and yet distant he-was that by-his-father āhū-rā disē, ai hair āthīka, ai titikō b'akhur-p'irtē, him-as-for it-was-seen, and compassion come, and having-run having-embrocaded, ai āhū-rā ch'ūkis-ē. Hazē bachā gushā ta, 'ē and him-to it-was-kissed-by-him. Then by-the-son it-was-said that, "O p'isī, mu āzmāni bar-xilāf ai tāi aggā gunāh kussa-astē, ai father, by-me of-heaven against and of-thee before sin done-is, and ni hawē laikā nē ki tāi bachā gūš-janījē.' Par now this worthy I-am-not that thy son I-may-be-called." But p'isā wasī ambrā-sī gushā ta, 'kūlē-sh jūā jūā by-the-father his-own servants-to it-was-said that, 'all-from good garments zīrē bi-ārē, ai paharnēt-ē; ai dāa asta vichā chāpā, ai lift-ye bring-ye, and clothe-ye-him; and of-the-hand on ring, and p'asā'ē vichā mōyā p'īrnet-ē, ai bi-ārē ta māśā warchi ai of-the-feet on shoes put-ye-on-him, and come-ye that we may-see and galā k'ānū; p'ashē-ki ē mai bachā murthiy-ā, ai ni rejoicing we-may-make; because-that this my son had-died, and now tārē suiday biss-astē; ai gār-bisō shussiy-ā, hawē ni again alive become-is; and lost-having-become had-gone, he now lab'īsā-astē." Hazē hawē galā k'ānūyē mān'-tīkē, obtained-is. Then they rejoicing to-do were-applied (i.e. began).

Ai ni āhē manē bachā, hawē-ki bharē vichā asta, hawē and now his great son, he-who of-the-field in was, he hāzē-ki löyā-rā nātē āthēka, hazē gūšayāō ai jūmarāō galēwar when the-house-to near come, then of-singing and of-dancing the-sound bhukās. Hazē ya ambrā-sī gūš'k-jaśō p'upsāsō was-heard-by-him. Then one a-servant-from having-called it-was-asked-by-him ta, 'chē biyā?' Hawāhē gushā ta, 'tāi bras that, 'what is-becoming t?' By-him it-was-said that, 'thy brother āthēka-astē, ai tāi-p'isē mihmān kussa-astē, p'upā'ē-ki āhē-rā come-is, and by-thy-father feast made-is, because-that him-as-for
durā-biyyā dīa-astan-i. Hazā ẖār-rā sāhar āṭīka, aī ʿandārā
wife-(and-)round it-seen-is-by-him. Then him-to wrath came, and within
na-marūya. Hazā ẖāyī-pīnā darā āṭīko, ẖīhā-rā
not he-was-entering. Then by-his-father outside having-come him-to
samjāt-ta-t. Par ẖūṭā wārdī vīchā wāsī pīsā-rā
is-was-remonstrated-by-him. But by-him answer to his-own father-to
ghusma, 'gind ta, ṭāxrā sāk-sh mu tāt pōr-hā kʿānānā
it-was-said, 'behold that, several years-from I thy service doing
mināyā, aī kʿāxī tāt marūn-ah darā na raptāyā; par kʿānī
om-continuing, and ever thy order-from outside not havē-1-gone; but ever
tān manā ya shinikē na dān, ta mu-wast-dostā ḡimāxā
by-thee to-me one a-kād nāt was-given, that of-my-own-friends with
wakhā-ī ṣanāhī-ī kʿānā. Par ẖāsī e ṭāhā tāī āṭīkā,
together a-merriment I-may-make. But when this son of-thee came,
ẖā-yī tāī māl ḫānārī-ī vīchā vīlā-t-i-
by-him-that (i.e. by-whom) thy property of-barlots among was-wasted-by-him,
ẖāsī tān hawāhī kānā māzā ʿmāhānī kʿusa-astē. Hazā hawāhīa
then by-thee him for great a-feast made-is. Then by-him
gushta ta, ḍō ṭāhā, tān umīrī māl gurā ʿastān, aī ḡaḥ-ṭān
it-was-said that, 'O son, thou always of-me with art, and whatever
māl gurā astā, hawā tāy-ē. Par gāl kʿāmmī aī snāhā biy-
of-me with is, that thine-is. But rejoicing to-make and joyful to-become
mā-rā lākh ʿastā; pʿarābā ta e tāl āris mūrṭay-ū, hawā zindāy
un-to proper was; because that this thy brother had-died, he alse
hīsā-astē; aī gār bīsā-yū, hawā laḥīsā-astē,
become-is; and lost had-become, he obtained-is.'
Specimen II.

1. Sārā
Saydā
Satārā.
I-call-to-mind the-Generous Compassionate-One.
Imān bayshāne tān mārā
Faith givest Thou war-to.

2. Mā-rā nī kul mūmānā-rā,
Us-to wīl all faithful-to,
Loū, tān zir guftā-rā,
Bard t thou raise (i.e. tell) the-tale (acc.).
Shaūrī shair kabā-rā.
Of-post poetry the-narrative (acc.).

3. Birhōi shah Hurāshānā,
The-Brahā from Khurāsān,
Rāptā ur jāngā sāmnā,
Proceeded with battle material.
Gaṭhāsī nūzī guśānā.
From-mountain-passes (like) rain coming.

4. Purṣa
Kulōi kāmānā,
Enquiry (about) the-Kulōi making,
Rōhīlā nūmā gūrānā,
Of-Rōhīl the-name taking,
Disāy-i māl ebrānā,
Had-been-seen-by-him cattle grazing.

5. Ḍhārūtādī māl bāsa rāhī,
Having-taken cattle they-became travellers,
Kuśṭāyā Lōhār Pāhī,
Were-killed-by-them Lōhār (and) Pāhī.
Āhtā tīshānā jang dāhī.
Come running battle alarmer.

6. Gāl āhtā Dātā tīshānā
(Bringing) news came Dātā running
Dulāu jangī juānā,
(.And) Dulā warlike youth.
7. Hāl bīsa gur Hāji Xānā,
Information became before Hāji Khān,
Jamān k'ūsa-i jangā sīmānā,
Collected were-made-by-him of-fighting materials,
Gulā-jāsa-i kūlā tumānā.
Were-summoned-by-him all the-clans.

8. Gul Muhammad ai Sāid Xānā,
By-Gul Muhammad and by-Said Khān,
Bārdā Blīda Gubālē,
By-the-brothers Blīda (and) Gubālē,
Ur sarā mandāy mōhā,
On the-head silken helmets.

9. Kāri tufākā karkātās,
Kāri (and) guns resounded,
Lāri lutilātās,
Lāris thundered,
Saṭ sīhāi karkātās,
Blow leaden sounded,
Hmā-bandā-ki imām bīsa.
On-the-spot-where the-leader was.

10. Machīsa jang bīsa hul,
Became-hot the-battle there-become a-din,
Ātikāyā juānā hannā-kul,
They-came young-men all-together,
Raptāyā sūrih p'a yak ch'ul,
Proceeded heroes with one stop.

11. Kēharō juānā k'ūsa saṭ,
By-brave youths was-made speed,
Ch'ō guṃbūshā guṃnātēyā g'āt,
Like minarets they-passed-through mountain-passes.

12. Shikrahē bārā jasā jat,
By-the-sparrow-hawks by-the-hawks was-struck the-blow,
Bōrt'āish Bīrohāī t'at.
Was-broken of-the-Brahū hand the-crowd.

13. Guṛ k'ūsa maŋāl sha jāhā,
Running was-made by-the (Brahū)-men from the-place,
P'ul k'ūsa maṛdā sipāhā.
Plundering was-done by-the (Leghār)-men soldiers.

14. Tārsa Āh Murād p'a kāhā,
Returned Āh Murād to the-attack,
Sha Bīrohā p'anch maṛdā jāhā,
From the-Brahū five men were-slain.
FREE TRANSLATION OF THE FOREGOING,

(This song is in honour of a victory gained by the Léghârîs Baloches over the Brâhûs of Kolât. Another account of what is apparently the same battle will be found on pp. 60ff. of Mr. James's 'Popular Poetry of the Baloches,' but in that version the tribe credited with the victory is the Mazûrî. In both versions the leader of the Brâhûs is called Gul Muhammad.)

1. I call to mind God, the Generous, the Compassionate. To us givest Thou the Faith.

2. O Bard, to us and to all the Faithful tell thou the tale—the story in the poetry of the poet.
3. The Brahī equips for war come from Khurasān,\(^1\) over the mountain passes, like a torrent of rain.

4. He came seeking for the Kālōi, and taking the name of a Rōhil,\(^2\) he saw the cattle grazing.

5. They seized the cattle and carried them off. Lāhar and Pāhī did they slay.\(^3\) (To the Lēghārī) came running a battle-alarmer.

6. Bringing the news came Dāā running, and Dūlā the valorous youth.

7. To Hāji Khān\(^4\) came the news. He gathered together his battle-equipment, and summoned all the clans.

8. Gul Muhammad\(^5\) and Said Khān, with their brothers the Blinda and the Gābōl, (have bound) silken helmets on their heads.

9. The Kāris and the guns resounded, loud thundered the Lāris.\(^7\) The blow of leaden (bullets) sounded on the spot where stood the leader.

10. Hot became the battle, high rose the din, as the young men assembled, heroes marching in step together.

11. Hastened the valiant youths, like tall minarets, through the mountain pass.

12. Like sparrow-hawks and hawks they struck the blow, and broken was the mob of Brahūs.

13. Fast from the spot ran the men of the Brahūs, and the Lēghārī warriors-thundered their goods.

14. Then Ali Murād\(^6\) returned to the attack, and of the Brahūs were five men slain.

15. Through the bravery of the Rinds, by the sword Hindi of Mir Hasan were they slain.\(^9\)

16. Mūnī\(^10\) in battle met his opponent match, and kept him back with wounds of the sword,

17. There and then was his opponent slain. Hear ye the tale with heart and soul.

---

\(^1\) By Khurasān is meant the high plateau country of Baluchistān, in which access from the Indian plains is obtained by the hill passes.

\(^2\) The Kālōi are a clan of the Lēghārī. Rōhil means hill-man, i.e., he passed himself off as a peaceful hill-man. The cattle are camels. According to Mr. Davies’s version, the Baluchis began the quarrel by first killing the Baluchi camels. About this the bard is here silent. Under Gul Muhammad’s leadership, the Brahūs made a counter-raid, and carried off Baluchi camels. Gul Muhammad was pursued, and the camels recovered. He then came again with a larger force and made a second raid. He was overtaken and defeated. He and eighty of his men were slain, while the Baluchis lost only two wounded and none killed.

\(^3\) In Mr. Davies’s poem, the Brahūs in their first raid killed one man, whose name is not mentioned.

\(^4\) He seems to have been the leader of the Lēghārīs, but I have failed to trace his name elsewhere. There was a Hāji Khān, a Rind poet (Davies, p. 34), but this can hardly have been the man.

\(^5\) He was the leader of the Brahūs. I do not know who Said Khān and Blinda were. The Gābōl were a mixed servile race (Davies, p. 33). Blinda may possibly be a proper name; Bālā means the Gābōl, but this gives rise to difficulties in the translation.

\(^6\) Mūnī is perhaps the poetical word, elsewhere written mūnī, a turban.

\(^7\) Karīs and Lāris are said to be two kinds of gun. Lārī perhaps refers to the Persian Province of Lār.

\(^8\) Machīn is the past of the verb elsewhere written mekānī, to join battle.

\(^9\) Apparently one of the Brahū leaders.

\(^10\) The Lēghārī claims to be Rinds by descent. The word “bravery” is notāvī, apparently a corruption of the Arabic nasūtī, coefficients. But it may be noted that Ṣūlabkūl is also a proper name. Mr. Hasan was a famous leader of the Rind tribe (Davies, p. 3). ‘Hindi,’ or ‘Indien,’ like Mūnī, for ‘Mori,’ ‘Egérān,’ is a common name given to a sword.

\(^1,2,3,4,5,6,7,8,9,10\) I have not traced Mūnī elsewhere.
18. On the spot where the battle was fought, there verily was Allahyar^{6} himself.
19. From its sheath he drew the sword Gulzar^{1} and God, the Compassionate, gave
the victory.
20. (The victory) became bestowed upon the Læghâris, and the news reached the
chiefs of Sind and men of distant lands.
21. Lord God! I ask of Thee a blessing. Grant Thou unto me the perfection of the
religion and of the faith.

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^{1} I have not traced this name elsewhere.
^{2} Gulzar, or 'Garden of Roses,' is another name by which a sword is called.
The following extract from a version of the Parable of the Prodigal Son comes from the District of Hyderabad. The mixed character of the language is obvious in the very first line, where we have the Sindhi ō for 'were.' The sound of ō is represented in various ways. We have waṭi, own; pāḍ, a father, for pāṭ; and dāsa and ḍāṭa, for daṇḍa, given. In each case, I reproduce the spelling of the original. Considerable consistency is observed in all these spellings. Thus, 'own' is always waṭi, and 'father,' throughout the whole specimen from which the extract is taken, is always spelt pāḍ. The letters γ and p seem to be interchangeable. Thus, we have chāḍramsya for grazing, but ḍuskāpṛ, elapsed.
[ No. 12. ]

ERANIAN FAMILY.

MIXED DIALECT OF SIND.

Ya-nurdumé úá baha tê. Hamâ kâšînâ waftî
Of-a-man two son were. From-them by-the-younger his-own
pîsâ-râ guâh, ’bâhâ, tâl-mâl hissa hamâkar
father-to il-usaid. 'father, of-the-property the-share which
manî-bahrâ bî-sâ, hamâlaâ nâmâ daî. 'Ai ahi waftî
in-my-share, may-come, that to-me give.' And by-him his-own
mâl ahi-râ bahra kâsô dâsa. Kamâ rosh mas gushingâ
property them-to division having-made was-given. A-fee day hardly closed
va kâsîa-bahca waftî mâl kul pâsîâ kâssay aî yakâ-dire-
that by-the-younger-un his-own property all collected was-made and low-a-for
mulkâ musâfri shusâ, ai hamâxâ waftî milkint buch'raâ guznân
country (on-)journey he-sent, and there his-own property riotous living
Gô gêr kâsô ishta-i. 'Ai hâzâ hamâ kul
with destroyed having-made was-abandoned by-him. And when by-him all
xarch kâsô ishta-i, huzâ hamâ-mulkâ sakî' dukâlâ
exposed having-made was-abandoned by-him, then in-that-country o-severe famine
kâpta, ai hamâ ahîsmand hisâ. 'Ai hamâ shusâ hamâ-mulkâ
fell, and he needy became. And he having-gone of-that-country
yakâ michitînâ gô awar hisâ. 'Ai hamâhî-râ waftî kîshâr
a resident with together became. And him-as-for his-own field
nyâsâ, hîshâtî chîrânnya sawa shastîsâ-i. 'Ai pûya har-chî
amidst of-scuine feeding for it-us-aided by-him. And the-hands whichever
hîyê warîtîya hamâhâ gô di lâchârîk ahi waftî
by-the-scuine were-being-eaten those with also of-necessity by-him his-own-
lit pur kâsô; para hamâ di kâsô hamâshîh-râ
lîlly filled would-have-been-mode; but those even by-anyone him-to
na dâtâgâ,
not were-being-given.
The following little story comes from the State of Khairpur. It will be observed that it is full of Sindhi words and idioms. It is unnecessary to dwell upon these here, beyond drawing attention to the occasional addition of a vowel at the end of a word, as in ḍēdar or ḍēdar, a frog. In Sindhi every word must end in a vowel. As for Balochi irregularities, we may mention the following. The aspiration of surds is very carelessly indicated. The letters o and ẓ are both employed. In the original specimens as received, o is indicated by both e, and by ẓ, and ẓ by e and by ẓ. There can be no doubt about the sound meant, from the hesitation shown in representing it. The word ṛaga represents the Standard i-rauqā, in this manner. For ṛ, he is, we have ṛ; for ẓ, he was, we have ṛḥā; and for ẓẓ, we were, ṛḥā. The word mā is used for the nominative singular, and means 'I' as well as 'me.'
[No. 14.]

ERANIAN FAMILY.  EASTERN GROUP.

BÂLOCHI.

MIXED DIALECT OF SIND.  STATE KHAIRPUR.

Mushk dêdar°, brâth idâ. Ðêdar°, ãn andar Ô, mushk

Mouse frog brother was. The-frog water in is, the-mouse

kêd lân Ô. Mushkâ gwasha, Ô mâi tâi yârî Ô.

hole within is. By-the-mouse it-was-said, 'of-me of-thex friendship is.

Îrâgâ taû di halâk° bîye, mâ di halâk° biû. Mâ

Of-this-kind thou also annoyed becomest, I also annoyed become. I

mawâ, kusö-loya nawaârâ duzê. Karê bandiñcê wata'n.

will-go, from-some-house sheds I-will-steal. I-will-make thread twisting.

Gûddâ yake tâi-pûcê bandë, yake mâi-pûcê, bandë.'

Then one (end) on-thy-foot I-will-tie, one (end) on-my-foot I-will-tie.'

Mushkâ chrikê diûa. Ðêdar afa dar-kapta.

By-the-mouse a-pull was-given. The-frog from-water emerged.

Gûddà bânzâ jabû. Ðêdar barayë

Then by-hawk he-was-struck. The-frog (acc.) is-carrying-off

bânz. Mushk di rawayë dêdar dimû. Pas

the-hawk (nom.). The-mouse also goes the-frog after, The-foot

sûg-en-i.

fast-is-of-him.

Gûddâ tî-mushkâ gwasha, 'taû pa-chri yâri kûsa

Then by-the-other-mice it-was-said, 'by-thee why friendship was-made

go dêdar?' Gwasha, 'mû pa-walâ yâr tâl. Mâ di

with the-frog?' It-was-said, 'we mutually friends were. Mê also

gitêdîa barayë bânz. Mushkâ gwasha, 'tai

having-dragged is-carrying-off the-hawk.' By-the-mice it-was-said, 'of-thex

oh yâri Ô? Taû bidâyê mushk, di bîhô dêdar. I shâl

what friendship is? Thou becamest mouse, he became frog. This your

ganda yâri Ô. bad friendship is'
FREE TRANSLATION OF THE FOREGOING.

A mouse and a frog were close friends, like brothers. The frog lived in the water, and the mouse in a hole in the ground. One day the mouse said, 'you and I are such friends that if you feel any trouble, I also am troubled. I'll go and steal shreds of cloth from some house, and out of them I'll twist a thread. Then I'll tie one end of the thread to your leg, and the other end to mine.'

[So the mouse did as he said, and twisted a thread, which he tied as above described. One day] the mouse [was in some trouble, and] pulled the thread [as a signal to his friend]. The frog came out from the water and was struck down by a hawk. The hawk flew off with the frog, and off after him went the mouse, for his leg was fast to the string.

Then said to him the other mice, 'why did you ever make friends with a frog?' He replied, 'we were friends one of the other, and now the hawk is carrying me off too.' Said they, 'what friendship was that for you? You were born a mouse, and he was born a frog. That friendship of you two was a bad one.'
STANDARD LIST OF WORDS AND SENTENCES IN THE BALOCHI LANGUAGE.
<table>
<thead>
<tr>
<th>English</th>
<th>Makrid of Kirkhill</th>
<th>Makrid of Mackin</th>
<th>Eastern of Dera Ghazi Khan</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>Tak</td>
<td>Tak</td>
<td>Tak, yu</td>
</tr>
<tr>
<td>2. Two</td>
<td>Do</td>
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<td>3. Three</td>
<td>Sat</td>
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<td>4. Four</td>
<td>Chur</td>
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<tr>
<td>5. Five</td>
<td>Panch</td>
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<tr>
<td>6. Six</td>
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<tr>
<td>7. Seven</td>
<td>Haft, haft</td>
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<tr>
<td>8. Eight</td>
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<tr>
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<td>Dah</td>
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<td>Bost</td>
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<td>Gust, gish</td>
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<tr>
<td>12. Fifty</td>
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<td>15. Of me</td>
<td>Māt</td>
<td>Māt</td>
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<td>16. Mine</td>
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<td>19. Our</td>
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<td>20. Thou</td>
<td>Tan</td>
<td>Tan, t'au</td>
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<td>21. Of thee</td>
<td>T'ait</td>
<td>T'ait, t'ait</td>
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<td>22. Thine</td>
<td>Tait</td>
<td>Tait, t'ait</td>
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<tr>
<td>23. You</td>
<td>Shumā</td>
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<td>Shā</td>
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<tr>
<td>24. Of you</td>
<td>Shumāt</td>
<td>Shumāt, shumāti</td>
<td>Shumā, shumāti</td>
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<td>Shumālig, shumālig</td>
<td>Shumālī</td>
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<td>Hāpt</td>
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<td>Shinā, shinā</td>
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<tr>
<td>English</td>
<td>Makki of Romain</td>
<td>Makki of Makain</td>
<td>Bazaar of Durr Ghazi Khan</td>
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438—Balochi.
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440—Balōcīt.
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<thead>
<tr>
<th>Eastern of Louhe</th>
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<td>Ḫaš, Ḫnyaš</td>
<td>B-šā</td>
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<td>P-sēh</td>
<td>Aqā</td>
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<td>Pāš</td>
<td>Pāš</td>
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</tr>
<tr>
<td>K'ai</td>
<td>Kāi</td>
<td>Kāi</td>
<td>92. Who?</td>
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<td>Chē</td>
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<td>Chē kīš</td>
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<td>Pīš</td>
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<td>Ach-pišké</td>
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<td>Jainiké</td>
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<td>Shaktanv</td>
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<td>Ach kūlā jowī</td>
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<td>135. High</td>
<td>Būr</td>
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<td>Aḥ kūlā būr</td>
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<td>Naryān, aspā</td>
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<td>Māliyānā</td>
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<td>Dāvū</td>
<td>Gōkā</td>
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<td>Bīgā</td>
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<td>Ḥīlā</td>
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<td>Kuchakā, kuchakā</td>
<td>Ḥīdā</td>
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<td>Ḥīlā</td>
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<td>Pūchīn</td>
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<td>Taū ḫastā</td>
<td>Taū at, ḫastā</td>
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<td>Ā ḫastā</td>
<td>Ā ē, ḫastā</td>
<td>Ā ḫastā</td>
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**ātē - Balochi**
<table>
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<th>Sindh of Lohlah</th>
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<th>Kichhaj Bilu</th>
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<td>Hāwshāsh hurzā</td>
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</tr>
<tr>
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<td>Durrāsh ash hurēšā</td>
<td>Kulūsh hurzā</td>
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<tr>
<td>Māšīnē</td>
<td>Māshīnē</td>
<td>Māshīnē</td>
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<td>Galaţ</td>
<td>Narynēkō</td>
<td>140. Horse.</td>
</tr>
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<td>Galaţ</td>
<td>Māshīnēkō</td>
<td>141. Mare.</td>
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<td>Kāntānē</td>
<td>K'trē, k'ērē</td>
<td>Kāntē</td>
<td>142. A bull.</td>
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<tr>
<td>Goxā</td>
<td>Goxā</td>
<td>Goxā</td>
<td>143. A cow.</td>
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<td>Gōmnu</td>
<td>Kāntēkō</td>
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<td>Būnṛī</td>
<td>Shikē</td>
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<td>Hindō</td>
<td>Kuttē</td>
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<td>Gūlē sa'ī</td>
<td>Shikē</td>
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<td>Pāshnē</td>
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<td>Busē</td>
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<td>Hamūr</td>
<td>Busē</td>
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<td>Sārōsh</td>
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<td>Āškē</td>
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<td>Āškē gal</td>
<td>Āškē</td>
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<td>Mu mumī'ī</td>
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<td>Zūē, amatī'ī</td>
<td>Zūē amatī'ī</td>
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<td>Åū amatī'ī</td>
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<td>Māk amatī'ī</td>
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<td>Shewēkōō</td>
<td>Shewēkōō, amatī'ī</td>
<td>Shew amatī'ī</td>
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Bhalōcē—485
3 u 3
| English | Kachhi | Makri | Dogar
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<td>А unt, hastant</td>
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<td>Бящъ</td>
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<td>Мъ адъ</td>
<td>Мъ адъ</td>
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<tr>
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446—Baluchi.
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<td>Mū satē</td>
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<td>Tū aasāa</td>
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<td>Ā ānā, āstā, aatā</td>
<td>Ā aatā</td>
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<td>Mā aatā</td>
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<td>Shumā ānā, aatā</td>
<td>Shā aatē</td>
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<td>Š-ānā</td>
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<td>Hawai aatē</td>
<td>167. They were.</td>
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<td>Bī</td>
<td>Bī</td>
<td>Bī</td>
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<td>Mū bā</td>
<td>Bīs kartē</td>
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<td>Mā kīsē</td>
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<td>Jān</td>
<td>Jān</td>
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<td>Jā</td>
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<td>Tū jānā</td>
<td>Tū jānā</td>
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<td>Š jānā</td>
<td>Š jānā</td>
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<td>Shō jānā</td>
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<td>Tū jānā</td>
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<td>Šā jānā</td>
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<td>Maltese of Maltese</td>
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<td>188. We beat (Past Tense)</td>
<td>Mi jut</td>
<td>Ma jut</td>
<td>Ma jut, jurt, jutul</td>
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<td>Jutit</td>
<td>Stuw jut, jutuh, jutth</td>
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<td>X jutant</td>
<td>Xahau jut, jutuant, jutant</td>
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<td>Man jagnutj</td>
<td>Man jagnuh mun</td>
<td>Mj jarnu</td>
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<td>Man jagnuh um</td>
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<td>Man jumt</td>
<td>Mj jum</td>
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<td>195. I shall beat</td>
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<td>Mj jum</td>
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<td>Tam jumt</td>
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<td>A jumt</td>
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<td>Man nisw</td>
<td>Man nisw, ma israw</td>
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<td>Tam a-rose</td>
<td>Tam a-rose, rawan; tam bosayaw</td>
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<td>X rose</td>
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<td>208. We go</td>
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<td>Mj raw</td>
<td>Mj raw, ma israwaw</td>
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<td>209. You go</td>
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<td>Kruma raw</td>
<td>Kruma raw, rawaw, rawaw, shu bosayaw</td>
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<td>X rawant</td>
<td>X rawant, shu rawant, shu bosayaw</td>
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<td>Man shut</td>
<td>Man shut</td>
<td>Mj shutaw</td>
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<td>212. Thou wentest</td>
<td>Tam shut</td>
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<td>Tam shutaw</td>
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<td>213. He went</td>
<td>X shut</td>
<td>X shut</td>
<td>X shutaw</td>
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<td>Ë srawa?</td>
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<tr>
<td>-------------------</td>
<td>--------------------------------</td>
<td>----------------</td>
<td>---------</td>
</tr>
<tr>
<td>Shāh akhūn</td>
<td>Shāmū akhūn</td>
<td>Shīl akhūn</td>
<td>213. You want.</td>
</tr>
<tr>
<td>Khāl akhūn wopt, akhūn</td>
<td>Akhūn akhūn wopt, akhūn</td>
<td>Hāwā akhūn, akhūn</td>
<td>216. They want.</td>
</tr>
<tr>
<td>Hār</td>
<td>Hār</td>
<td>Bi-mūn</td>
<td>217. Go.</td>
</tr>
<tr>
<td>Shishāya</td>
<td>Rawān</td>
<td>Rawān</td>
<td>218. Going.</td>
</tr>
<tr>
<td>Tat nām chē-ñ?</td>
<td>Tat nām chē-ñ</td>
<td>Tat nām chē-ñ?</td>
<td>220. What is your name?</td>
</tr>
<tr>
<td>Ḍa marīn chānsa akhūn</td>
<td>Ḍa marīn chānsa akhūn</td>
<td>Ḍa marīn chānsa akhūn</td>
<td>221. How old is this horse?</td>
</tr>
<tr>
<td>(Of how many teeth is this horse?)</td>
<td>(Of how many teeth is this horse?)</td>
<td>(Of how many teeth is this horse?)</td>
<td>222. How far is it from here to Kashmir?</td>
</tr>
<tr>
<td>Shāhā, Kashmīr akhūn</td>
<td>Shāhā, Kashmīr akhūn</td>
<td>Shāhā, Kashmīr akhūn</td>
<td>223. How many sons are there in your father’s house?</td>
</tr>
<tr>
<td>Ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>224. I have walked a long way to-day.</td>
</tr>
<tr>
<td>Ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>225. The son of my uncle is married to his sister.</td>
</tr>
<tr>
<td>Ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>226. In the house is the saddle of the white horse.</td>
</tr>
<tr>
<td>Ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>227. Put the saddle upon his back.</td>
</tr>
<tr>
<td>Ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>228. I have beaten his son with many stripes.</td>
</tr>
<tr>
<td>Ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>229. He is galloping cattle on the top of the hill.</td>
</tr>
<tr>
<td>Ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>230. He is sitting on a horse under that tree.</td>
</tr>
<tr>
<td>Ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>231. His brother is taller than his sister.</td>
</tr>
<tr>
<td>Ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>232. The price of that is two rupees and a half.</td>
</tr>
<tr>
<td>Ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>233. My father lives in that small house.</td>
</tr>
<tr>
<td>Ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>234. Give this rupee to him.</td>
</tr>
<tr>
<td>Ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>235. Take those rupees from him.</td>
</tr>
<tr>
<td>Ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>236. Beat him well and bind him with ropes.</td>
</tr>
<tr>
<td>Ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>237. Draw water from the well.</td>
</tr>
<tr>
<td>Ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>238. Walk before me.</td>
</tr>
<tr>
<td>Ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>239. Whose boy comes behind you?</td>
</tr>
<tr>
<td>Ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>240. From whom did you buy that?</td>
</tr>
<tr>
<td>Ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>Tat pī-tā ḍi-wāz</td>
<td>241. From a shopkeeper of the village.</td>
</tr>
</tbody>
</table>
DEHWĀRT.

In order to round off the account of the Iranian languages of Baluchistan, a brief mention may be made of a dialect of Persian spoken within the limits of the Political Agency. This is Dehwārt. The only information that I have gathered concerning the language and the people that employ it is contained in Mr. Denys Bray's Report on the Census of Baluchistan for 1911.

In § 282 he describes the people in the following words:

"The Dehwārts are a peaceable, law-abiding people, simple and unaffected in manners, honest, purity maintained. The bulk of them are settled in Sêrfân, where they are divided between Kalāt and the Mastung valley into two main communities, each under an estak or leader of its own; of recent years a small colony has gone over into the Quetta District. How they first came to settle down in Sêrfân, nobody knows. They have been here for many generations. The vague but very persistent tradition that they had a large hand in the setting up of Brāhlat rule seems to be borne out both by the nature of the services they still render to the ruling house (the repairing of the Kalāts battlements, for instance) and the privileges they still enjoy. The honour of having played the chief part in the overthrow of the earlier tyrants is supposed to rest with the Dehwārt, one of the chief sections in the Kalāt group. And the story that attaches to their name is this. They had sworn an oath sworn to take up arms against the tyrant—whomever he may have been, for the story is told indifferently of a Mughal and of Sherā, the Brāhistāni. Crowned by his oppressors, they set out upon a method of putting him out of the way and at the same time of keeping to their oath. They laked a number of slaves or bondmen, with a thin layer of tough red mud into stones, and with these they pelted him to death. The name Dehwārt itself seems clearly a descriptive appellation—a mere variation of Dehwāt, common enough in Central Asia—people who live in estaks or villages, in distinction to mixed tribesmen. So it is not surprising to find that these Dehwārts are a very heterogeneous community. All the main peoples of Baluchistan seem to have been held under tribute to swell their numbers. There are some, like the Zīberkhāls and the Y enslaved, who claim to be Fārsis; others, like the Holāls, who claim to be Balus; and others, again, like the Shālāhs, who claim to be Brāhishti. And in addition there are many, who claim to have come from Persia, Arabia or Afghanistan. But the notion is supposed to be Tājiki, simply, fancy, because of their name and their Persian language. Unfortunately the word Tājkī is often brought in, when origin is uncertain, or when a humble origin has to be covered up. But the important thing for us is that, however heterogeneous their origin, the Dehwārts are today a very homogeneous community, homogeneous in every way—looks, manners, language, customs and all.

Regarding their language he says (§ 221):—

"Though Dehwārts really seem a genuine case of a degraded dialect of modern Persian, the more fact that the land Dehwārt settlement in the Brāhistāni country is several centuries old, is enough to lend the language an interest and importance which intrinsically it may hardly possess. To judge by the Dehwārt of Mastung—for even Dehwārts can boast its dialects—the vocabulary is for the most part ordinary Persian, but there are a few old forms and not a few corruptions. Among isolated peculiarities I may note gīzār, Persian gīzār, to serve; māstān, P. māstān; to stay; māstān, P. māstān, to stay up; māstān, P. māstān, to throw; tārā, P. shastā, husband; emal, P. smāll, this year; smāl, P. small, this year; smāl, P. small, this year; smāl, P. small, this year; smāl, P. small, this year; smāl, P. small, this year. Here are some of the more general features: a preference for the nasal sounds (āñ, ēñ, īñ); the verbal affix āñ, P. āñ, bride; tāñ, P. tāñ, throw; a tendency to change an e-sound to a ā-sound (āñ, ēñ, īñ); āñ, P. āñ, my; āñ, P. āñ, to have; a tendency to shorten the second or third syllable of a word (e.g., māistān, P. māistān, evening; šāhtān, P. šāhtān, summer; dān, P. dān, cow); the dropping of final consonants (āñ, P. āñ, water; āñ, P. āñ, evening; māistān, P. māistān, summer; dān, P. dān, cow); the dropping of final consonants (āñ, P. āñ, water; āñ, P. āñ, evening; māistān, P. māistān, summer; dān, P. dān, cow); the dropping of final consonants (āñ, P. āñ, water; āñ, P. āñ, evening; māistān, P. māistān, summer; dān, P. dān, cow); the dropping of final consonants (āñ, P. āñ, water; āñ, P. āñ, evening; māistān, P. māistān, summer; dān, P. dān, cow); the dropping of final consonants (āñ, P. āñ, water; āñ, P. āñ, evening; māistān, P. māistān, summer; dān, P. dān, cow); the dropping of final consonants (āñ, P. āñ, water; āñ, P. āñ, evening; māistān, P. māistān, summer; dān, P. dān, cow); the dropping of final consonants (āñ, P. āñ, water; āñ, P. āñ, evening; māistān, P. māistān, summer; dān, P. dān, cow); the dropping of final consonants (āñ, P. āñ, water; āñ, P. āñ, evening; māistān, P. māistān, summer; dān, P. dān, cow); the dropping of final consonants (āñ, P. āñ, water; āñ, P. āñ, evening; māistān, P. māistān, summer; dān, P. dān, cow); the dropping of final consonants (āñ, P. āñ, water; āñ, P. āñ, evening; māistān, P. māistān, summer; dān, P. dān, cow); the dropping of final consonants (āñ, P. āñ, water; āñ, P. āñ, evening; māistān, P. māistān, summer; dān, P. dān, cow)."
once between the Dēhwārī of Māstan and the Dēhwārī of Pringkāhd, which is only six miles off, to supply the people of Māstan with a stock of salted tea at the expense of their neighbours. If they want to give you an idea of the Pringkāhd jargon in a nutshell, they will mimic it in the story: jay haka hard, yax haka hard, atte-un talangūdshend, jānān sar-đīshum, tal-i-kharba hardum, "the dog barked, the bullock snorted, my aunt took a teaso, so I hauled up her legs and put them in the middle-bag," the chief point of the jest lying in the use of the words jānān, talangūdsh, kharba. But their favourite jibe is at Pringkāhd hospitality. The story goes that a Brahman once put up in a Dēhwārī's house in Pringkāhd. "Get half a dozen goat's ready," cried the host, "and let's give him a feast!" Now a gōṭā in Brajī means a lamb in Brajī, the Brahman remarked deprecatingly that one would be quite enough for him. But gōṭā means something very different in the Pringkāhd jargon, as he learnt to his disgust when he found that he was expected to make a feast of a single onion. And Pringkāhd gōṭā has passed into a proverb.

In 1911 the number of speakers of this form of Persian was 7,579.
THE GHALCHAH LANGUAGES.

Like Pasha, with which they are closely connected, the Ghallah languages belong to the Eastern group of the Iranian languages. Only one of them, Yudhghah, lies to the south of the Hindukush, which forms the natural northern boundary of the inquiries included in this Survey. Little good, however, can be derived from publishing specimens of one isolated dialect, and hence I have endeavoured to complete the conspectus of Eastern Iranian languages, so far as is possible, by giving also specimens of the languages spoken in the Pamirs and to their east.

The following are the names of the Ghallah languages, so far as information is at present available:—

| 1. Wakhi. | 4. Zebakhi, Sanglich, or Ishkashim. |
| 2. Shigihni. | 5. Munjani. |

7. Yaghnobi.

Regarding most of these languages, further particulars will be found in the subsequent pages. It will be sufficient to say here that Wakhi is the language of Wakhan, and is also spoken near Zebak. Shigihni is spoken in Shigman and Noth, and also in Gharan, a small district on the right bank of the Oxus, and in Zebak. It is locally known as Khugni or Khugnian. Sarikoli is spoken in the Taghdumbash Pamir, and to the east, in the country of Sarikol. It is a dialect of Shigihni, and is the most eastern of all the Ghallah forms of speech. Ishkashimi, Zebakhi, and Sanglich are all closely connected dialects of one language spoken round Ishkashim and to its south.

Further to the west, approached from Chitrail by the Derah Pass, lies the District of Munjan, famous for its large salt mines, in which, and in a portion of Wakhan, Munjani is spoken. All that we have hitherto known about this language has been derived from a short vocabulary compiled by Shaw, and published in 1876. Yudghah is a dialect of Munjani which has crossed the Hindoo Kush by the Derah Pass, and is spoken in the Liddkhoh (properly Lootkoh) Valley leading from that pass to Chitrail. Regarding the speakers, Biddulph says:—

"They are a portion of the race which occupies Munjan on the northern side of the Hindoo Kush, and they speak the same language, with slight variations in dialect. They claim to have migrated from Munjan seven generations ago (this was published in 1876), in consequence of an invasion of that district by the Pathans in which the Mess of Munjan was slain. They number about a thousand families, and like the Munjians, belong to the Mahdi sect. In Liddkhoh, they call themselves Yudghah, and give the name of Liddkhoh to the whole valley with all the branches from the Hindoo Kush to the Chitrail River."

The correct spelling of their name is probably Yudghah, and the valley in which they dwell is named by the Chitralis 'Leothkoh,' commonly spelt Liddkhoh or Liddkoh. Biddulph has given us a short grammar and vocabulary of their dialect.

About Yaghnoobi little is known. Ujifaly (Le Kohistan, p. 26) has given us a few sentences, and Geiger, in the work mentioned below, has devoted a few pages to it. It is spoken in the valley of the Yaghnoob; at the head waters of the Zarafshon River, a tract of country considerably to the north of the Pamirs, and separated from them by the hill.

1 The language is called 'Sarikoli,' not 'Sarikghi,' as the word is usually spelt.
2 Tribes of the Hindoo Kush, p. 64.
states subordinate to Bukhara. Yaghnobi does not fall within the limits of the accompanying map. Some authorities deny that it belongs to the Ghialchah group, and prefer to class it with Ossetic.

It will have been seen that the members of this group of languages are mainly spoken in the Pamir country, about the head waters of the Oxus, and are bounded on the west by Badakhshan. Not improbable, the Badakhshis also in former times spoke a similar form of speech, for they have only adopted Persian during the last few centuries. The population speaking the Ghialchah languages is mostly bilingual, nearly every man speaking Persian in addition to his own dialect,—the state of affairs presenting a close resemblance to that which I have described when dealing with the languages of the Swat Kohistan (Vol. VIII, Pt. II, pp. 507ff.). Such evidence as we have ascribes a Tajik (i.e. an Eranian) origin to the speakers.

The meaning of the name Ghialchah is uncertain. The most probable conjecture associates it with the Pamir word ghur, a mountain.

AUTHORITIES.—On the Ghialchah languages generally.

SHAW, R. B.,—On the Ghialchah Languages. Journal of the Asiatic Society of Bengal, Vol. xiv, 1876, Pt. i., pp. 320 and 8. This is the first of two papers on three languages of the group. The introductory pages give a general view of it as then known.


JACOB, A. V. W.,—Pamir Dialects, in Johnson’s Universal Encyclopaedia.

CAUVIN, G.,—Le tout du Monde (Pamir), Paris, 1889.


We shall now proceed to deal with each of the Ghialchah languages separately. Yaghnobi lies altogether beyond the limits of the present Survey. All the information given about Zehak, Sanglich, Ikhkaghori, and Munjami, and most of that about Yudgha is entirely new. For Wakhi, Shighani, and Sarikoli, I have given the merest sketches of their respective grammars, as full information regarding them is available in the works of Shaw; but for the other less known languages I have given all the details that I have been able to collect.
WAKHI.

Wakhi is the language spoken in Wakhan, a country lying between the Hind Kush and the southern branch of the Oxus. It is also spoken in the country near Zebak.

AUTHORITIES—


Birket-Smith, Col. J.—The same chapter in the same Report contains a Wakhi Vocabulary by J. B.


The following sketch of Wakhi Grammar is condensed from that given in Mr. Shaw's article—
II.—NOUNS.

(a) Gender—

There is no distinction of gender.

(b) Number—

The Plural is formed by adding -en for the nominative, and -er for the oblique cases.

(c) Declension—

Sing. | Plur.
---|---
Nom. 었던, the house | 엇들, the houses
Gen. 你的, of the house | 엇들, of the houses
Dat. 住址, to the house | 엇들, to the houses
Acc. 住址, the house | 엇들, the houses
Loc. 住址, at or in the house | 엇들, at or in the houses
Instrumental: 面에, upon the house | 面에, upon the houses
Abstr. 住址, the house | 엇들, the houses

The case-in the genitive is rarely placed before the governing noun, unless any sign, such as -en, etc., precedes the noun.

The signs of the Dat. and Acc. are sometimes prefixed instead of following it, as en-ﾒ쫘, to the market.

The word se, no, is used as an indefinite article.

(d) The Adjective is uninflected, and precedes the substantive.

### Reflexive Pronouns

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
</table>
| Nom. 엇, he himself | 엇들, they themselves
| Gen. 엇이, himself, etc. | 엇들, their own
| Dat. 엇으로, to himself | 엇들, to them
| Acc. 엇으로, himself | 엇들, themselves
| Loc. 엇으로, at or in the house | 엇들, at or in the houses

### Adjectival Pronouns

Singular and Plural.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
</table>
| Nom. 이, this or his | 이들, these or these
| Gen. 이로, of this or his | 이들로, of these or these
| Dat. 이로, to this or his | 이들로, to these or these
| Acc. 이로, this or his | 이들로, these or these
| Loc. 이로, at or in this or his | 이들로, at or in these or these

Emphatic.

| Nom. 이, this or his | 이들, these or these
| Gen. 이로, of this or his | 이들로, of these or these
| Dat. 이로, to this or his | 이들로, to these or these
| Acc. 이로, this or his | 이들로, these or these
| Loc. 이로, at or in this or his | 이들로, at or in these or these

Other Pronouns, such as who, what?; what, who?; who, what; where, one another, are declined like substantives.
From the Infinitive base, *chilg-*d, are formed (1) The Verbal Noun, *chilg-*d, the desiring to desire.
(2) The Present-Future, *chilg-*d, he desires, or will desire.
(3) The Perfect Participles, *chilg-*d, he had desired, or has been desired.
(4) The Future Part. Past, *chilg-*d, he will desire.
(5) The Imperfect Tense, *chilg-*d, who is to be desired.
(6) The Imperative, *chilg-*d, desire, desire.

Tenses formed from the Infinitive Base—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Singh. *chilg-*d, desire</td>
<td>Plur. *chilg-*d, desire</td>
<td>Past, <em>child-</em> desires</td>
</tr>
<tr>
<td>Singh. *chilg-*d, desire</td>
<td>Plur. *chilg-*d, desire</td>
<td>Past, <em>child-</em> desires</td>
</tr>
<tr>
<td>Singh. *chilg-*d, desire</td>
<td>Plur. *chilg-*d, desire</td>
<td>Past, <em>child-</em> desires</td>
</tr>
<tr>
<td>Singh. *chilg-*d, desire</td>
<td>Plur. *chilg-*d, desire</td>
<td>Past, <em>child-</em> desires</td>
</tr>
<tr>
<td>Singh. *chilg-*d, desire</td>
<td>Plur. *chilg-*d, desire</td>
<td>Past, <em>child-</em> desires</td>
</tr>
</tbody>
</table>

Tenses formed from the Present Base—

<table>
<thead>
<tr>
<th>Present Future Conditional, [if] I desire</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singh. *chilg-*d, desire</td>
<td>&quot;I desire&quot;</td>
</tr>
<tr>
<td>Plur. *chilg-*d, desire</td>
<td>&quot;We desire&quot;</td>
</tr>
<tr>
<td>Singh. *chilg-*d, desire</td>
<td>&quot;I desire&quot;</td>
</tr>
<tr>
<td>Plur. *chilg-*d, desire</td>
<td>&quot;We desire&quot;</td>
</tr>
<tr>
<td>Singh. *chilg-*d, desire</td>
<td>&quot;I desire&quot;</td>
</tr>
<tr>
<td>Plur. *chilg-*d, desire</td>
<td>&quot;We desire&quot;</td>
</tr>
</tbody>
</table>

Tenses formed from the Infinitive Base—

<table>
<thead>
<tr>
<th>Imperfect, 3rd sing.</th>
<th>Perfect, *chilg-*d, he has desired</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;I desire&quot;</td>
<td>&quot;We desire&quot;</td>
</tr>
</tbody>
</table>

Tenses formed from the Perfect Base—

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;I desire&quot;</td>
<td>&quot;We desire&quot;</td>
</tr>
</tbody>
</table>

There is no Relative Pronoun in this language. The verbal Participles are used instead. Thus, *chilg-*d, the to-morrow about-to-see person; the person who will come to-morrow.
The language of the following translation of the Parable of the Prodigal Son and of the List of Words and Sentences on pp. 328ff. closely resembles that in Shaw's grammar. As might be expected in a language which has no written literature, there are dialectical variations, consisting mainly in the representation of the vowel sounds. Thus, long ā and ē are often shortened, as in bat, eight; bist, twenty, while, on the other hand, Shaw's kān, a house, is represented by khān. We often have c for Shaw's a and ē. Thus, Shaw's rāthak, a path, is wālīk in Sentence 223, and Shaw's pāṭ, a son, is pāṭr in the Parable, but petr in No. 55 of the List. With the help of these remarks there will be no difficulty in identifying the following forms:—

**NOUNS.**

The sign of the plural is often omitted.

Dative Singular,—We have, tot-r, tat-rek, or tat-reki, to a father; jāe-r, to a place; naktar-or, to the servants; khān-or, to the house.

Locative Singular,—Ji, with one; kār-makāh, at that very time.

Instrumental Singular,—di-khu-yār-en, with own friends; de-kuschaniy-en, with prostitutes; de-mosk-en, with me. Also de-en, of a man.

Ablative Singular,—tsem-pōt-en, from the sons; sém-māl-en, from this property; tsem sof-k-en, from these leavings; tse-dār-en, from a distance; tsem-en, from this, from now. In the case of dawat-en, from wealth, the preposition tsa has been omitted.

**PRONOUNS.**

First Person,—We have cem, am, I; emt, me; shu, my; shin, mine; mac-r, to me, also mār-r; de-mašken, with me; sakh-or, to us.

Second Person,—tu, thou; ti, thy; tin, thine; ti-prut, before thee; also ta-r or tā-rek, to thee.

Third Person,—Base yao, yao, ha-yao, he; yao, his; ya-r, to him; ha-yaske, him; yau-isht, they.

Base yem,—yem, this; ha-yem, ter, tram, tam, to or for his; yem-or, to him; derem, to this, here; tsem-en, from this, from these.

Base yā,—ha-yā, he, that; ha-dra, there; ha-dā, in that; ha-lan-en, from that; sōt waltong, them among, among them.

Relexive Pronoun,—khu, own; ter-khu, to his own; di-khu-yār-en, with own friends.

Indefinite Pronoun,—kāh, anyone.

**VERBS.**

Auxiliary,—tei or tē, thou art, he is, or they are; tu, was.

Present-Future,—The first person singular ends in am or en. Thus, setk-em, I will satisfy; gizem, I will arise; meriem, I die; rechem, I will go; khanam, I will say; yāwem, I will eat; tāredem, I will make.

3rd person singular, sākh, falltheth.

1st person plural, yāw-en, we will eat; tār-en, we will do.

The syllable shu is often prefixed to the present, as in sak shā-dimun, we strike; shāit shā-šut, you strike; suš shā-dimun, I am striking; tu shā-reem, thou goest; yā shā-rekāh, he goes.
The form next, I am not, is probably a corruption of the Persian, nēstam. If it is
an independent form, it is not noticed by Shaw.

Imperative. Singular,—rand, give; putram, keep (me); digid, look: Plural,—
wuzum-u, bring; pemwine, put on; dit, put on. The last two are irregular.

Past. 1st person singular,—am kertai, I did; em goḳtalai, I did; the syllable am is
sometimes omitted; and when it follows a, it becomes um, as in wuz-ul.

2nd person singular,—rattai, thou gavest. Here at is omitted.

3rd person singular,—khaltai, he said; ghartai, he collected; regolai, he went;
kertai, he did; nōstai, he lost; veltai, it became; vēnatai, he sent; rattai, he gave;
ittai, he ate; gezdai, he rose; digiddai, he saw; ucdai, he came; gottai, he burnt;
gefolai, he ran; gotlai, he was found (by-me); perslai, he enquired; nieg̣talai, he came
out; qhenjdai, he entreated.

Perfect,—am wik, I have become; twelk, they were.

Miscellaneous forms:—

Infinitive,—uzaen, coming; recehin, to go.

Present Infinitive,—go, making.

Past Infinitive, or Conjunctive Participle,—kert, having done; wudart, having
embraced; perset, having reached.

Past Participle Passive,—qti, joined; mortk, dead; ueskh, lost.

Gerunds,—pul-en, for grazing; pōtrigher, for being a son.
ERANIAN FAMILY.

GHALCHAH SUB-GROUP.

WAQITT.

(Khan Sahib Abdul Hakim Khan, 1898.)

I d'a-en bi pôr tîwelk. Tsa-pôr-wen siqulai khu tatr ḥaţtai.
One man's two sons were. From the sons from younger own father-to said,
'ch tat, tsem kha mâl-en kha bakhsh ki mar rîgat mar rand.'
'O father, this own property-from my share that to-me falleth to-me give.'

Hayan kha dauñati dañuñ bakhsh kart; Tsaun runwar täbóseen siqulai pôr
He own wealth them among divide did; a few days after younger son
kha mâl ghoritai dir jûr regdai, hastha bâd-inastigî kartai, kha mâlî
own property collected distant place-to went, there debouchary did, own property
nîstaî. Hâda mulk nuanqân wîtaî, haya qullekh wîtaî. Haya regdai di
lost. In that country fame become, he in-estate become. He went with one
quvating watandar dàseen qî wîtaî. Haya dâi hayawe ter-kha wunr: khug
wealthy native man-to joined become. That man him to his-own fields-to swins
pîlen nêmatai. Haya khash arman tu ki, 'wus tsem khug safk-en
grazing-for sent. That young man's longing was that, 'I these swend's loves-from
khat setkam.'
Kû yar na rattaî. Yen khabar wîtaî de kha
myself should satisfy.' Anyone him-to not gave. Then to-sense come with own
jannâni khattai. 'Tsaun khalk thu tatr dauñaten khesh lîtaî beş
self said, 'How-many slaves my father's wealth-from food ate spare
wîtaî, wuz qirinilmîn meriem. Wus gizam kha tatr shîkî rëcham, qas
became. I from-hunger am-dying. I will-rise own father near will-go, words
khânam, 'ch tat, Khudai prut ti prut shirminda am-wîl, wus ti
I will-say. 'O father, God before thee before ashamed I-have-become. I thy
pôtrîgher layiq nast; tu magh in maxdur rang go putrum.'" Guzdai
son-being fit am-not; you me one hired-servant like making keep." He-rose
khu tatr shîkî regdai; tatr bî-dîrinen digiddaî ki wêzdaî;
own father near went; father from-distance saw that he-came;
pean têttai, geftai, ter-kha pôr girdani wudurt, hai kertai. Pôr kha
(his)-heart burn, ran, to his-own son's neck embraced, kiss did. Son own
tat khattai, 'ch tat, Khudai prut ti prut shirminda am wîl.
father-to said, 'O father, God before thee before ashamed I-have become.
Wus tsem-en-tretma ti pôr layiq em-nast.' Tat kha naukarer
I this-from-after thy son fit I-am-not. Father own servants-to
khattai. 'bad be wusumot, yemar pentsûv, i pîlngesht barem yangel dit,
said, 'good clothes bring, him-to out-on, one ring his finger put-on.
kush yem-ar bemisuy, kcheh yawan-set kushwakhti tsaren, gyoki yem zhu shoes him-to put-on, food we-will-eat-and merriment we-will-make, as-if this my potr mer-tiok, zinda wita; neshit-tiok, wözem gottai. Yawight kushwakhhtig son had-died, alive became; had-become-lost, again I-found. They merriment kerta.

Yau lup potr ba-da-wakhti ter-khu wundr tu. Haisanen sek wezen
His elder son at-that-time in-his-own fields was. From-there near coming
khu kühner shikh baid-et raqsig tram shish permot, naukari qivi kert,
own hour-to near singing-and dancing to-his ears fell, one servant call having-done,
pôrstai, 'chiz baid-et raqsig?' Yau khattai ki, 'ti wrut wezdai, enquired, 'what singing-and dancing?' He said that, thy brother kath-come,
ti tat tam destan tázam wondai, chohtit rattai.' Lup potr khafa wita,
thy father for-his sake well came, feast gave.' Elder son annoyed become,
terdesti züqi rechin na kert, tat ter bar neshtai; hayawi shenjdai.
inside wish to-go not having-mcde, father there outside emerged: him entreated.
Hayna khu tät-reki khattai, 'derem digid, hetum säl khizmat am tāerek
He own father-to said, 'here look, so-many years service I to-the
kerta, tsoghulun ti hukum digar na gohktai; tum khizmat tā-rek
have-done, any-time I thy orders otherwise not have-done; so-much service to-the
kerta, i chig mā-rek tsoghut na rattai di-khu-yaren qti
(I-did, one bid to-me any-time not (thou)-gavest with-mine-friends together
(yawam kushwakhhtig tsaren. Tsoghulter yem ti potr ki wozdai, koī
I-would-eat merriment I-would-make. When this thy son that came, who
ki ti daulati de-kanchaniyon ki nōtai, tu tem destanet chohtet
that thy wealth with-prostitutes that lost, than for-his sake feast
rattai.' Tat yar khattai, 'eh potr, tu madam de-marryen tō; thun chiaki
gave.' Father to-him said, 'O son, thou always with-me art; mine whatever
tē, tin tā; sahker kushwakhhtig tērak munasib tu, chiser-ki ti wrut
is, thine is; tons merriment doing becoming was, because-that thy brother,
mer-tiok, zinda wita; neshit-tiok, wözem gottai; had-died, alive become; had-become-lost, again I-found.'
The following specimens of Wakhi dialect are taken from Mr. Shaw’s Grammar already referred to. They have been revised by Khan Sahib Abdul Hakim Khan at Chitral, with the aid of a native of Wakhán.

TALES FROM FORBES'S PERSIAN GRAMMAR PUT INTO WAKHI.

1. I khalg tse Afflātan-en pørteč, 'ki ghulch sāl da kishti tu
One person from Plato (abl.) asked, 'that many yeares in ship sevrest
daryā safar et kerteč da daryā chīz 'ajažh et windell?'
sea voyage (thou) didat in sea what wonder (thou) onawet?'
Khatteč, 'ajab ln-yen tu ki tse daryā-en yikah-in silnat
He-said, 'wonder this was that from sea (abl.) (to)-shore (abl.) safe
am ghulch.'
(I) arrived.

2. I diwāna da i’ bāi darwāza regdet i chizi chaldeč. Tse
A beggar to a rich-man’s door went one thing asked-for. From
khūn dost-an jawāb woset ki kōnd da khūn mast. Diwānas
house inside (abl.) answer came that woman in house is-not. Beggar
khetteč, chuṭ khōch am chiggattien, kōnd am nā-chiggattien ki
said, ‘piece bread (I) had-asked-for, woman (I) had-not-asked-for that
axi jawāb am gotteč,’
such answer (I) have-got.

3. I hakim hār-waqt da qahristān mēchin-tu khū
A doctor whenever to graveyard going-to-his name(ned-to-go) his
reimāl da kū sar da kū rāi zuwač-tu; khalqīght pørsteč
scarf to his head to his face used-to-wrap : people (pl.) asked
ki, ‘yāo sahah chīz-kō?’ Khatteč, ‘yem qaḥristān khalqir-an khajil
that, ‘its reason what?’ He-said, ‘this graveyard people-from ashamed
wātsam yōn-jinib ki tse-kū daru-an mērt-ki.’
I-became because that from-my medicine they-have-died.

4. I ruwār i mīr khū pōtr muṣheń da shikār regdet. Hawā
One day a king’s son with to hunting went. Air
shānḍr witten. Mir da khū pōt-en khū chōkmanī da i shītik-khāk-kūrg
hat became. King with his son his cloak to one jester-maker’s
dam lekarteč. Mir kandī khatteč, ‘Hē shītik-khāk-kūrg da tōo I
back put. King smiled said, ‘Oh jester to thee one
khur vūr ep-lūnīt.’ Khatteč, ‘Balci bākh khur vūl.’
donkey’s load there-is.’ He-said, ‘Yēo tŏo donkeys’ load.’

1 The English of the separated pronominal terminations is put in brackets.
NUMERALS.

Iv or i bül or bů trůi tsebůr pana šad hůb hát nau dhas dhas-iv
one two three four five six seven eight nine ten eleven
dhas-bůi dhas-trůi dhas-tsebůr dhas-pana dhas-šad dhas-hůb dhas-hat
tveiši thirteens foreikeen fikeen sixeereen seveenteen eigeeteen
dhas-nau bist bist-a-dhas bů-wist bů-wist-a-dhas trů-wist trů-wist-a-dhas
nineteen twenty thirty forty fifty sixty seventy
tsebůr-wist tsebůr-wist-a-dhas pana-wist hazůr chuů or chuůtī.
eighty ninety hundred a thousand a half.

Mr. Shaw gives the numerals as follows. They differ somewhat from the above,
viz.:

Iv or i bül or bů trůi tsebůr pana šadlě hůb hát nau dhas
one two three four five six seven eight nine ten
dhas-iv wist si chíl paniš (Turkī) săd hazůr
eleven twenty thirty forty fifty sixty a hundred a thousand
čot or čoti.
a half.
SHIGHNI.

This language is spoken in Shighnān and Koshān, north of Wakhān. They lie in the valley of the Oxus (Murgab) just south of the country of Darwaz in Bokhara, and between that river and the Panjāb. It is also spoken in Ghurān, a small district on the right bank of the Oxus, and near Zebak. It is locally known as Kirgiti or Kirgīnān.

AUTHORITIES—


The following skeleton Grammar is taken from that of Shaw, but has been checked, and slightly altered, after comparison with a Shighnī-speaking man. As in the case of Wakhī, the spelling of the two specimens which follow differs slightly from that of Shaw. The principal points which may be noticed are that ɚ and ɚ, and ɚ and ɻ are frequently interchanged.

Salemann has pointed out (see Geiger, p. 313) that Shighni distinguishes between the Masculine and Feminine Genders,—a fact which has not hitherto been noted with regard to the other Ghaleh-bah dialects. Examples are, ɻeč, a son; ɻeč, a daughter; ɻe-ɻeč, he flew; ɻe-ɻeč, she flew; ɻeęd, he was; ɻeęd, she was. Many others will be found in Geiger, loc. cit.

As in the case of Wakhī, I am indebted to the late Sir Harold Deane, K.C.S.I., for the specimens of Shighni.
### SKELETON SHIGHNI GRAMMAR

#### I.—PRONUNCIATION

As in Wakhit. There is an additional sound, represented by **č**<sup>h</sup> which is that of the German **sch** in "sch", slighted so as almost to resemble an English **sh**.

#### II.—NOUNS

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#### III.—PRONOUNS

**1st Person**

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**2nd Person**

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**3rd Person**

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#### IV.—VERBS

**A.—Auxiliary and Verb Substantive**

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#### B.—Finite Verb

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### Other Pronouns

**Edy, sylf; ed, what; fef, what? (as, whatever; et or edhe, who or what?) All declined regularly.**

---

**Note:**

*š* is used as a prefix before verbs in the Indicative mood to give a conditional or conjunctive sense.
ERANIAN FAMILY.

EASTERN GROUP.

GHALCAYAH SUB-GROUP.

SHIGUNI.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1898.)

I ādām and dayōn pōtē wod. Az wēy darānānu yu zolāde pōtē
One man's two sons were. From them among that younger son
kho dād-ārd e lūrv, 'ē dād, az kho māl ma bāsh mūrd zād,'—
o wn father-to he said, 'O father, from own property my share to-me give.'
Dād kho paśānārd kho māl bāsh-chūd. I chād mō-līghāgh ikō
Father own sons-lo own property distributed. A few days-after that
zolāde pōts kho māl e jān-chūd, tar yeh ār mālk rāwān-sūt. Tar wi
younger son own property he collected, to a distant country started. To that
mālk fiqīt kho māl e bāz-pādāri chōh bīnāt-sū. Wāhīkhe
country he-arrived own property he (in-)debauchery having-done lost-ke. When
T-chīz wind na-rēd, wi mālk-ānd magzunījī sut; ikā ādām
anything of-him not-remained, that country-of famine became; that man
shīlāk sut. Ika ādām sut i dūmāl-dār gate hāzār-sūt. Iko
wā-sant became. That man went one wealthy-man with joined. That
ādām ramūd-i wi tar kho kūsh-gāgh khūk pē-chō. Ik-wi
wealthy) man ordered-him to him to own fields nowe to-keep. This
ghūlānd ar'mān wod, 'do-khūk nīmūrā kho qīch ser ke-nam.'
young-man's longing was, 'from-nowe's leaving own stomach full I-might-make.'
Īyānās ēchīz wīrd e na zād. Tāmārāū fūyār sut; khodas e
Any-one anything to-him he not gave. Then sensible became; to-self he
lūrd, 'sond mazārānān ma dād chūd-āndē garda khūd az wēy
said, 'how-many hired-servants my father house-in food out of them
bāsh-zād; wūz az magzunījī mūram. Sam tar kho dād khēz
spare-remains; I of hunger am-dying. I-will-go to own father before
gap-dādum, "ē dād tās Khudāl khēz, tās to khēz, šārmānā
I-will-say, "O father what God before, what thee before, ashamed
am-sūt; wūz-um pōts-ānge turd lāyīq ništ. Ma mūzdār jīnā
I-have-become; I son-to-be to-thee fit am-not. Me hired-servant like
khūrd nīgā-kūn."' Andūd tar kho dād khēz rāwān-sūt. Az dār e
father in-saying his father him saw he. His heart burnt running went,
dād kho pōts mā-kārd, mājūrd, bāz-chūd. Potē kho dād-ārd e lūrv, 'ē
to-self keep.'" (He)-got-up to own father before started. From distance he
yo-yrāt wi dād wi wīnt e. Wi zārād sod shēktā-shēktā sut,
hē-scanning his father him saw he. His heart burnt running went,
dād kho pōts mā-kārd, mājūrd, bāz-chūd. Potē kho dād-ārd e lūrv, 'ē
dād, ṭsa Khudai khēz, ṭsa to khēz sharminda am-sut
father, what God before, what thee before ashamed I-have-become
az-meh-taruv-dum potānge tur-dum lāyiq nist.' Wi dād kho naukaren
herefrom son-to-be to-you I fit am-not.' His father own servants
remād, 'lab-ba-shand pōkhāk wīrd penezes, ḍi chīlla wi angekhtār wēhdē,
ordered, 'very-good clothes to-him put-on, one ring his finger he-
paṅgh wīrd penezes; garda kharam, tām khushwakhti kenam.
shoes to-him put-on; food we-may-eat, then merriment we-may-do.
Ma pots shichīts mūv-jat, shich wā zinda sut;
My son up-till-now dead-was, now again alive became; lost-he-had-become, again-I
wi wād.' Fūksen khushwakhti sat.
wife became.

Wi khe dīr pots tar kho zemtsān wōd. Az-am yat tar kho
His own elder son in own fields was. From-there came to own
chīd gārīb sūt, āwāz-e sāx raqā-se tar wi gūvā ṭat. Kho naukār e
house near came, sound-of music dance to his ears came. Own servant he
qīvād; az wi pēkhāt, 'tar-ēl chīz sāx-luvād-no raqā-se-chīdā-i?' Yu
called; from him enquired, 'here what singing dancing (is)-it?' He
luvād e, 'to wēnī yathē; yu shīnī yathē to dād khorāq e
said he, 'thy brother hath-come; he well hath-come thy father food he
zād-eoh.' Yu khāfa sut; tar chīd dēdāo wīrd
hath-given.' He annoyed became; to house to-enter to-him

na-fārt-e. Wi dād nakhrid real-waj, wī dlīsā-chūd. Yu kho-
was-not-agreement-he. His father emerged outside, him patted. He own
dād-ārd jāwah e zād, 'to chīs, me-tōnd, sālānd turdum khīznam chūvēj.
father-to answer he gave, 'then see, how-many years to-them service I-have-done.
Haan-e to hukm ar-zimād-un nu-wēd, me-tōnd khīznam turd
Any-time thy order on-the-ground I-did-not-throw, so-much service to-them
chūd, tut i gūw murd ūn zād, kho raṣīq-ēn qalē khūvjām,
I-did, thou one kid to-me not gavest, own friends with I-would-have-eaten,
khushwakhti am chūv-jat. Yām pots tund ṭsa yat archāi-īdēh to
merriment I would-have-made. This son thy that came who thy
chīzē kāvand-ēn qalē bīnest-e, tut wīrd garda zād.' Dād wīrd
things prostitutes with lost-he, thou to-him food gavest.' Father to-him
luvād-e, 'tut amīshā muqāt-yast, ar-chīz mund ṭsa-vēt tund.
Mūrlikām
said-he, 'then always me with art, whatever mine there-he thīne-(is).
To-us
khushwakhti chīdāo khōb wōd, ṭeōn-jāt to wērād mūr-jat, shich wā
merriment to-do good was, because thy brother dead-was, now again
zinda sut; ṭeōn-jāt, shichām wā wōh.'
alive became; lost-he-had-become, now again have-found!'
GERANIAN FAMILY.  

EASTERN GROUP.  

GHALCHAH SUB-GROUP.  

SHIGINFI.  

SPECIMEN II.  

(Khan Sahib Abdul Hakim Khan, 1898.)

I âdam wed. Jîz e rîghd sût. Tar jingga shêr qate
One man wos. Wood he bringing-for went. In jungle lion with
âshnâ sût. Shêr wi remâd e, "mu kâl chêv." Yu wi kâl e chêvd.
friend became. Lion him ordered he, "my head scratch," He his head he scratched.
Az shêr ghîr-waâd hû sakh-tûd, yu âdân hûl-e-yad, shêr-êrd e luvd, "az
From lion mouth-from smell came-out, that man disliked-he-it, lion-to he said, 'from
to ghîr hû rûd." Shêr dar-qûr-dûd adâm-ard e luvd, "tavar zeh,
your mouth smell came." Lion became-angry to-the-man he said, "hatchet take,
mu kâl-ard deh. Agar nai, to sîrum." Yu âdân tavar qate
my head-to strike. If not, you I-will-kill. That man hatchet with
dûd shêr kûlen. Kisanak zakhm sût. Shêr e luvd-e, "Saiñi, dat,
hit lion's head-in. Great wound became. Lion he said-he, 'Rise, go-away,
dis mé-îth-gâ yâ.' Yu chârik tûd dis mé-îth-gah yat; chukht-e,
ten day-after come.' That fellow went ten days-after come; saw-he,
wi kâl khob sudhîj. Shêr luvd-e, 'tavar zakhm khob sût.
his head well has-become. Lion said-he, 'hatchet wound well became.'
Zakhm-e-zilân nad. Mu zard-and cod. Ach-gâ kho
Wound-of-(inflected-by)-tongue not. My heart-of (i.e. in) remained. Any-time own
shâkl-e mund mâ-de-wûs.
face-it to-me not-shone.

NUMERALS.

Yîv du-yûc ar-rai tsa-vûr pinz khâv âvd wâsh tûb nûv dis
One two three four five six seven eight nine ten
dis-at-îv dis-at-du-yûc dis-at-ar-ram dis-at-tsa-vûr dis-at-pinz dis-at-khâv dis-at-âvd
eleven twelve thirteen fourteen fifteen sixteen seventeen
dis-at-wâsh tûb dis-at-nûv du-dis ar-ram-dis tsa-vûr-dis pinz-dis khâv-dis âvd-dis
eighteen nineteen twenty thirty forty fifty sixty seventy
wâsh-tûb nûv-dis dis-disak.
eighty ninety hundred.
SARÍKOLÍ.

This is the only one of the Ghalezah languages whose home is to the east of the Pámrí past the proper. It is spoken in the Taghdumbísh Pámrí and in the country of Saríkol, which is situated, north of Hunza, on one of the affluents of the Yarkand River. It is closely connected with Shíghi, the Saríkols deriving their origin from Shíghián. Indeed they may both be considered as dialects of a common language. The name is said to be derived from 'Sariq-qól,' which means the yellow (sariq) valley (qól), but this is doubtful.

AUTHORITIES—


Bisbuleh, Col. J.,—The same Report. The same chapter contains a Vocabulary of Sirihol, by Bishulph.


D'Hont, the Earl of,—The Pámrí, ii, 24. London, 1892.


The following brief Grammar of the Saríkolí language is based on that of Shaw, above quoted. The following stories, translated from the Persian, are taken from his essay.
I.—Pronunciation.—As in English.

II.—Nouns—
(a) Gender.—There is no distinction of gender.
(b) Number.—The plural is formed by adding the word "abed," a term for the "many," and an "ar" for the indefinite mass.
(c) Declension—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. abed, the house.</td>
<td>abed or abed-ar.</td>
</tr>
<tr>
<td>Gen. abed, of the house.</td>
<td>abed-ar.</td>
</tr>
<tr>
<td>Dat. ac-abad or abed-ar, to the house.</td>
<td>abed-ar.</td>
</tr>
<tr>
<td>Acc. abed or ac-abad, the house.</td>
<td>abed-ar.</td>
</tr>
<tr>
<td>Loc. pen-abad, in or at the house.</td>
<td>abed-ar.</td>
</tr>
<tr>
<td>Abl. ac-abad, from the house.</td>
<td>abed-ar.</td>
</tr>
<tr>
<td>abed-ar, with the house.</td>
<td>abed-ar, his, by means of, or up to the house.</td>
</tr>
</tbody>
</table>

The Dat. corresponds to English "of." Thus, pen-abad, to a country.

The noun is in the Genitive is placed before the governing noun, without any sign. E.g. ac-abad, the door of the house. A genitive absolute is formed by adding one sign, e.g. pen-abad, an old woman, a daughter of the king's; not pen-abad, a daughter of mine.
(d) The Adjective is unaffected and usually precedes the substantive.

There is no Relative Pronoun. Relative clauses are formed by adding "ak" or "ap" to the Past or Perfect Participle of a verb. Thus, one who/whom ac-abad, the house which I have seen. So ak-abad ak-abad, the people who are in the house.

The termination "add" is similarly added to a Future Participle, thus, piq piq add, the man who will arrive to-morrow; add, the to-morrow about to arrive man.

IV.—Verbs.—Every verb has four bases; viz. the Root base; the Present base; the Past base; and the Perfect base. 
Each shows and differs all other forms. Thus, from ak add, take.

From the Root base, add add are formed:
1. The Verbial Root, add add, to take, the taking.
2. Future Participle, add add-im, about to take.
3. Imperfect tense, add add-im, he was taking.

Present base, etc.—
1. Present-Future tense, a-d add, he takes, or will take.
2. Present-Future Conditional, a-d add, I may take.
3. Imperative, add, take thou.

Past bases, add add—
1. Past base, add add, he took.
2. Perfect tense, add add, he has taken.
3. Perfect Conditional, add add, he may have taken.
**Terminations of Present Tense**

<table>
<thead>
<tr>
<th>1.</th>
<th>2.</th>
<th>3.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>1st.</td>
<td>a.</td>
</tr>
<tr>
<td>Plur.</td>
<td>2d.</td>
<td>it.</td>
</tr>
</tbody>
</table>

**Auxiliary Verb.**

<table>
<thead>
<tr>
<th>Root base, root</th>
<th>Past base, root</th>
<th>Perf. base, root</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Present</td>
<td>nati-an or yiel-an</td>
<td>yiel-an or yiel-an</td>
</tr>
<tr>
<td>Future</td>
<td>nati-id or yiel-id</td>
<td>yiel-id or yiel-id</td>
</tr>
<tr>
<td>3rd.</td>
<td>nati or yiel</td>
<td>yiel-in or yiel-in</td>
</tr>
</tbody>
</table>

| **Plur.** | | |
| Past, root | | |
| Present, root | | |
| Future, root | | |

**Active Verb.**

<table>
<thead>
<tr>
<th>nati-an, take.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Note.</strong> The Present Ind. terminations are, ad, etc., may either precede or follow the Verb.</td>
</tr>
</tbody>
</table>

**Bases.**

<table>
<thead>
<tr>
<th>Root, singular</th>
<th>Verbal Noun, singular</th>
<th>Stem, singular</th>
<th>Dat. singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present, nati</td>
<td>Past, nati</td>
<td>Future, nati</td>
<td></td>
</tr>
</tbody>
</table>

**Relative Adjective.**

<table>
<thead>
<tr>
<th>nati-an, who has taken.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Future Participles, and Noun of Agency.</strong> nati-an, who is about to take, the taker.</td>
</tr>
<tr>
<td><strong>Future Passive Participles.</strong> nati-an, who is to be taken.</td>
</tr>
</tbody>
</table>

**Tenses formed from the Present base**

<table>
<thead>
<tr>
<th>Present</th>
<th>Future, take or shall take</th>
<th>Conditional, I may take</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Past</td>
<td>Past, root</td>
</tr>
<tr>
<td>1st.</td>
<td>nati-an</td>
<td>yiel-an or yiel-an</td>
</tr>
<tr>
<td></td>
<td>nati-id</td>
<td>yiel-id or yiel-id</td>
</tr>
<tr>
<td>3rd.</td>
<td>nati</td>
<td>yiel-in or yiel-in</td>
</tr>
</tbody>
</table>

**Tenses formed from the Root base**

<table>
<thead>
<tr>
<th>Imperfect, 2nd Sing. formed by adding ad or, to the dative of the verbal noun. Thus, nati-an, he was (in) this taking. Other persons formed with Preordinal terminations. Thus, nati-an, the taker.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Verb.</strong> go or become.</td>
</tr>
<tr>
<td>Present</td>
</tr>
<tr>
<td>Sing.</td>
</tr>
<tr>
<td>1st.</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>3rd.</td>
</tr>
</tbody>
</table>

**Verbs irregular in Present, 3rd Sing.**

<table>
<thead>
<tr>
<th>nati-an</th>
<th>I bring; but 2nd Sing. nati-a</th>
</tr>
</thead>
<tbody>
<tr>
<td>di-li-an</td>
<td>I enter; ... ... nati-a</td>
</tr>
<tr>
<td>nati-an</td>
<td>I kill; ... ... nati-a</td>
</tr>
</tbody>
</table>

**Verb Irregular in Present.**

<table>
<thead>
<tr>
<th>I make</th>
<th>Sing.</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st.</td>
<td>nati-an</td>
<td>yiel-an</td>
</tr>
<tr>
<td>2nd.</td>
<td>nati-id</td>
<td>yiel-id</td>
</tr>
<tr>
<td>3rd.</td>
<td>nati-id</td>
<td>yiel-in</td>
</tr>
</tbody>
</table>

**Tenses formed from the Perfect base.**

<table>
<thead>
<tr>
<th>Imperfect</th>
<th>2nd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Past, root</td>
</tr>
<tr>
<td>1st.</td>
<td>nati-an</td>
</tr>
<tr>
<td>2nd.</td>
<td>nati-id</td>
</tr>
<tr>
<td>3rd.</td>
<td>nati-a</td>
</tr>
</tbody>
</table>

**Other persons formed with Preordinal terminations. Thus, nati-an, I have taken.**

<table>
<thead>
<tr>
<th>Imperfect</th>
<th>2nd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Past, root</td>
</tr>
<tr>
<td>1st.</td>
<td>nati-an</td>
</tr>
<tr>
<td>2nd.</td>
<td>nati-id</td>
</tr>
<tr>
<td>3rd.</td>
<td>nati-a</td>
</tr>
</tbody>
</table>

**Verbs irregular in Present, 3rd Sing.**

<table>
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<tr>
<th>nati-an</th>
<th>I bring; but 2nd Sing. nati-a</th>
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</tr>
<tr>
<td>nati-an</td>
<td>I kill; ... ... nati-a</td>
</tr>
</tbody>
</table>

**The Interrogative.**

| The Interrogative is formed by asking d to the Verb, when there is no other Interrogative Pronoun or Accessory in the sentence. Thus, ti yiel-an, did thy anger come? |
THE GRALCHAR LANGUAGES.

TALES FROM FORBES'S GRAMMAR PUT INTO SARIKOLI.

1. I khalg az Aftanun pérst kl. "huch sáí ar-kima at rüd, daryá sahar at chaung; ar-daryá téz tunáshá at wust, sea voyage (thou) saudest; to-sea what strange-things (thou) wând?" Lévd kó, "raj yu vüd az daryá pa ní qüsh am saucet?" Repiled that, "strange this woe from sea to this shore (I).

2. I gaid II bái pa darwâz za süt I chid chädit. Chéd az A beggar rich-man's to-door went a thing desired. Haince from darun jawaáb yát kó khazáhí pa chéd niest. Gaid í févd kó, "I inside answer came that lady at home is not. Beggar said that, 'a kond khík am tálibítjít; a-khazáhí am na tálibítjít kó dús piece of-bread (I) had-desired; lady (I) not had-desired that such jawaáb am váng."

3. I habáb har-weat pt qafristán sáí-ar vüd, khú chëdir kh' A doctor whenever to grave-yard for-going was, once scarf own ar-kâl kh' ar-péte parwid-ar-vör. Mardam pérst kó, "mi sabab to-head own to-face used-to-wrap. Men asked that, 'of-this reason teëz?" Lévd kó, "az mi qafristán-ën j musthá khasal sôm what?" Said that, 'from this grave-yard-belonging-to corpses askamed I-go wî-i-on chôt mu av dawá-sv khügí maugj.'

4. I mëth I padhâh shahtáda kattí ghiâu nahtág; kher One day a king prince with hunting went-forth; air jûrm süt. Padkhâh nt shahtáda khú "v lái maskharát chû hot became. King and prince own (they) cloaks jester's on sévd lachang. Padkhâh shënd lévd, "ch maskharât, tú inder i shér-back placed. King smiled said, 'O jester, thee on an ass's wêx yóst. Maskharât lévd kó, 'hadki, dí há shér wëz.'

I am indebted to the late Sir Harold Deane for the two following specimens of Sarikoli. The first is a translation of the Parable of the Prodigal Son and the second a Folk-tale. The language closely resembles that illustrated by Mr. Shaw's Grammar. As might be expected with regard to a dialect which is not written, there are slight divergencies in the spelling, more especially in regard to the vowels. The usual List of Words and Sentences will be found on pp. 552ff.

1 The English of the pronominal terminations is put in brackets.
The following are the principal points of difference:

The letter ś is commonly used instead of ṣ, as in ḍhändā or ḍhändān, a tooth; dhād or dhād, struck; sū for sāl, a year.

The suffix -ik is sometimes added to a noun or pronoun without affecting its meaning, as in khoj-ik, men; was-ik, I. The genitive often ends in a, as in moza, of us; otka, of a father; atkyafa, of fathers. We shall find the same peculiarity in Zebaki. The Oblique Plural ends in ef, not in ie. Thus, paik-ef, māl-ef, zemz-ef, khoxy-ef, dūst-ef, and others. In the case of pronouns this suffix is written ēf, with a long ē, as in mozhāfan, ours.

Thou is tān, and its oblique form is tā, not ā. The word for self is kā or khe, not kā.

In verbs, we may note the forms yān and yāst, for yāst, he is; and parāti for pārē, he asked.
(Khan Sahib Abdul Hakim Khan, 1898)

I khali-an dhā putā wūd. Def az madan zuljur putā khā
One mon's two sons were. Them from among younger son own
tā-ir levā, 'e āṭā, khe az mūl mu asā mun-i dhā.' Yā
father to said, 'O father, own from property my share to-me give.' He
khe a-mūl khe putāf madan bākh-chau, Tsund math a-zabu zuljur
own property own sons among divided. Some days after younger
putā khe mālef jam-chau, i dhār mulk-i rū tāūd. Ėmē sūt
son own properties collected, one distant country-to went. There went
had-kharjī chau, khe mūl-e bunāst. Wi-wakhtē-si jam khe mūl
extravagance did, own property lost. When all own property
bunāst ar-wi mulk he-had qātī sūt. Wi-an hech-hiz nā wūd,
lost to that country immense famine became. His anything not seen.
Yā tāūd bāi-chūrik qātī hamru-sūt. Yā a-wi bākh khe tār-xemzef
He went wealthy-man with joined. He him sent own fields-on
khaug pāūdrī. Wi armān nukāda wūd-i ka khaugaf az barēj
swine to-keep. His longing-in this-manner was that swine from teachings
khe qech sair-kakhī. Hech-chāik wirā nā-ik-dhūd. Wi-alāt pu-khe
own stomach should-fill. Anyone to-him would-not-give. Then to-sense
yāt khe sār-dūts mahāhat-chau, 'tsund khałg-ik mu atā
came own heart-in consulted, 'how-many men my father's
pa-chēd chēr ka-in; az-um khe kēch sair-kā-in az wef
in-house work are-doing; from-there own stomach are-satisfying from them
mas bākh-dhāid, waz-ik az marzunji mirām. Indiz-am, som
also spare-becomes, I from hunger am-dying. I-will-rise, I-will-go
kha tā khaiz. Wirī lāyam, 'ē āṭā, wāz-am tā khaiz
own father near. To-him I-will-say, 'O father, I thee near
Khanī khaiz kharmanda am sūt; wāz-am tā putār loyaq nist:
God near ashamed I became: I thy son-to-be fit am-not:
ā-mu khe-ri i khismat-gūr jamāv pad-rāmā;'' Indand kha tā
me own one servant like keep.''' Having-risen own father
malmadj chaug. Wi atâ wir lev, 'e bala, tan-st hamisha mu
feast madest.' His father to-him said, 'O my-son, thou always me
qati yâst, miyan har-tzîz teâvid, yû tâ yan. Mâah-ir kîshwaktî
with art, mine whatever there-be, it thine is. Tône merriment
chaigau muneib wûd, teai-sirika tâ niki-âd wrûd magh-jit, wûz
doing, becoming was, because thy this brother who-load, again
as-kal zindâ sût; bed-jiti, wûz wig sût.'
'saww alice became; lost-had-become, again found became.'
[No. 5.]

ERANIAN FAMILY.  EASTERN GROUP.

GHALOAH SUB-GROUP.

SARIKOLL.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

Pgū-khailla! Sulaimān paighambar khāiz 'ars-shaugh, 'shamūl a-magh.
Mosquitoes Solomon prophet war partitioned, 'wind us
tag na-la-kakhē māgh i-jūjī nīthan!' Sulaiman paighambar
any-time does-not-let we in-one-place would-have-sat? Solomon prophet
khe wazir āsif-īr rāmūd, 'a-shamūl qūl-ka-it.' Shamūl yāt. Paha-khaila
own minister āsif-to ordered, 'wind summon.' Wind come. Mosquitoes
jam bar-īd. Wef da'wūnik-dās ra-īd.
all disappeared. Their claim in-this-manner remained-unsettled.

NUMERALS.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>월 (or)</td>
<td>One</td>
</tr>
<tr>
<td>두</td>
<td>Two</td>
</tr>
<tr>
<td>삼</td>
<td>Three</td>
</tr>
<tr>
<td>사</td>
<td>Four</td>
</tr>
<tr>
<td>오</td>
<td>Five</td>
</tr>
<tr>
<td>육</td>
<td>Six</td>
</tr>
<tr>
<td>칠</td>
<td>Seven</td>
</tr>
<tr>
<td>팔</td>
<td>Eight</td>
</tr>
<tr>
<td>구</td>
<td>Nine</td>
</tr>
<tr>
<td>십</td>
<td>Ten</td>
</tr>
<tr>
<td>십일</td>
<td>Eleven</td>
</tr>
<tr>
<td>십이</td>
<td>Twelve</td>
</tr>
<tr>
<td>십삼</td>
<td>Thirteen</td>
</tr>
<tr>
<td>십사</td>
<td>Fourteen</td>
</tr>
<tr>
<td>십오</td>
<td>Fifteen</td>
</tr>
<tr>
<td>십육</td>
<td>Sixteen</td>
</tr>
<tr>
<td>십칠</td>
<td>Seventeen</td>
</tr>
<tr>
<td>십 팔</td>
<td>Eighteen</td>
</tr>
<tr>
<td>십玖</td>
<td>Nineteen</td>
</tr>
<tr>
<td>십사면</td>
<td>Twenty</td>
</tr>
<tr>
<td>십사면십</td>
<td>Thirty</td>
</tr>
<tr>
<td>십사면십</td>
<td>Forty</td>
</tr>
<tr>
<td>십사면십</td>
<td>Fifty</td>
</tr>
<tr>
<td>ALT-MISH (Turkī)</td>
<td>sixty</td>
</tr>
<tr>
<td>yat-mish (Turkī)</td>
<td>seventy</td>
</tr>
<tr>
<td>sak-san (Turkī)</td>
<td>eighty</td>
</tr>
<tr>
<td>tuq-san (Turkī)</td>
<td>ninety</td>
</tr>
<tr>
<td>sak</td>
<td>Hundred</td>
</tr>
</tbody>
</table>
ZEBAKI, SANGLICHI, OR ISHKASHMI.

The river Wardoj, which is formed by the junction of two streams rising in the Hindukush, approaches, but does not join the river Oxus, near where that body of water takes its great bend to the north. One of these streams comes from the Doroah and the other from the Nuqsan Pass, both of which give access to Chitral. The village of Sanglich lies in the valley leading to the Doroah Pass, and gives its name to the dialect spoken there and in the valley leading to the Nuqsan Pass, as well as in the lower course of the combined Wardoj, where it passes into the main Badakhshan Valley. Where the two head streams meet is Zebak, and hence the dialect is also known as Zebaki. The district of Zebak is one of the most polyglot spots in this part of Asia. Not only has it its own local dialect, but Persian, Wakhi, and Shigmi are all in use, and Turkic is probably known to many. A very similar dialect is also spoken farther north, in the neighbourhood of Ishkashim, and is there known as Ishkashimi. Zebaki, Sanglich, and Ishkashimi have been spoken of as separate languages, but the inquiries connected with the present Survey, which are entirely confirmed by materials lately brought by Sir Aurel Stein from Ishkashim, show that they are all slightly varying dialects of one and the same language, which may be called Ishkashimi. The materials available for the study of these three dialects vary in amount. For Zebaki they are the fullest. I am able to print two specimens and a List of Words and Sentences which I owe to the kindness of Colonel (then Captain) B. E. M. Gurdie, C.L.E., D.S.O., and which have been prepared at Chitral by Khan Sahib Abdul Hakim Khan. For Sanglich, we have only a meagre vocabulary by Shaw (J. A. S. B., Vol. xiv, Pt. I (1876), pp. 272f.). For Ishkashmi, we have a short vocabulary and a story brought home by Sir Aurel Stein from his late travels in Central Asia, which he has been good enough to place at my disposal. I therefore confine my main attention to Zebaki, and shall add as a supplement a few remarks regarding Ishkashmi. No materials are available for any grammatical notes on Sanglich, and it must suffice to state here that, so far as we know it, its vocabulary is practically the same as that of Ishkashmi.

The following account of Zebaki is based on the specimens and List of Words and Sentences annexed. These are in the dialect spoken at Baghir, a sub-district of Zebak.

PRONUNCIATION.—If the spelling of the specimen is to be accepted as correct, the pronunciation of the vowels is extremely fluctuating. We continually meet the same form written indifferently with o, e, or u. Thus, while the List of words gives the genitive plural of lāt, a father, as tiēma, the termination of the oblique case (which is identical with the genitive) appears as am in the ka šēzatana gal, with his own son, of the Parable. Again, we have kharvām, I shall eat; suharvām, I die; dēkām, I shall strike; gđēšam, I will say, and so on. The separable termination of the first person singular is sometimes written -am, sometimes -əm, and sometimes -im. Thus, in the following sentence it is twice spelt -əm, and once -im: ṣa ṣāl ḍō hā-im khāzmāt koh, hēm wēkht lēm tī gāp-am no shēkht-am, so many years I did service for thee, at any time I did not neglect thy word. Again, in the following it is three times written -im, and once -am: sē-im tī jā-im Khudā jā-im shahmat-am ghd, I became ashamed before thee, and before God. Compare the words Ḭāhssēkāh and Ḭāhssēkāh, merriment, both in the Parable.
The Arabic letter ج is sometimes represented by چ, as in tokheim for taqsim, partition; چکش for چکش, time.

There is a tendency to shorten vowels in borrowed words, as in چکش for چکش, well; چغاغ for چغاغ, watching, custody; چکسپا for چکسپا, a field; چکدھر for چکدھر, a servant; and others.

Zebaki shows a strong tendency to drop a final consonant. Thus, we have both چک and چک, a father; چکدھ and چکدھ, a house; چکت or چکت, a daughter; چک or چک, water; چکدک, in this place; here, but چکدک, in that place; there. The separable termination -کا of the first and third persons plural is more often -کا than -کم, and very similarly, the Parable has چکار, for چکار, we will eat; and چکار, for چکار, we will make.

The Article.—As usual, there is no definite article. When the force of a definite article is required, the demonstrative pronoun is used to supply its place.

The numeral چک, one, is commonly used as an indefinite article, as in چک کار, work; چک دارکین چش, look at that house; چک چکار چندار, چکار چکار, from a shopkeeper of the village.

Sometimes the Persian suffix -ک is used, under the form -ک, as in چیپک, a long, in چیپک کار, a long thing. So, with چک کار, چک کار, there was a certain merchant, in which both چک and -ک are used together.

Declension.—Gender.—I have not noticed any changes in form due to gender. The gender of living beings is often defined by the words چک, male, and چک, female, as in چک کار, a be-goat; چک کار, a she-goat. At other times different words are used, as in چک کار, a man; چک کار, a woman.

Number.—The plural is formed by adding either -ک or -ک (or -ک) to the singular. The two terminations seem to be used with any noun. Thus, چک, a pig; چک, swine; چک کار, a servant; چک کار, servants. The plural of چک, a rupee, is چک کار or چک کار. چک کار, a four-footed beast, makes its plural چک کار, cattle. Other examples are:

Singular.  
				
tک, a father;  
					کر, property;  
					کشکا, a field;  
					کنکر, a servant;  
					کنکر, land;  
					کانکتن, a harlot;  
					کی, a son;  
					کی, a daughter  

Plural.  
					کی کار, a man;  
					کی کار, a woman;  

Sometimes the word چک is added to form the plural, as in چک کار, a friend, plural چک کار.

The singular is sometimes used instead of the plural. Thus, in the Parable, we have چک کار چک کار, keep (me) with thy servants, in which چک کار is the oblique.
singular of Yasim. This is especially common when the noun is in agreement with a numeral, or with an adjective indicating plurality. Thus:

yañe-wu dêt zêt, he had two sons.

yû ghamat dô bô nîs vuypa ai, the price of that is two and a half rupees.

ît têt khôn tseemnd zêt zêt, how many sons are there in thy father's house?

Here we see more clearly than in the preceding examples that even the verb is put into the singular.

fai tàzian dédák-am-a, I have beaten him (with) many stripes.

vok tseemnd mî, a few days.

eqa sêt tô hà-im kàsmat kal, for so many years I did service to thee.

Case.—The Vocative is the same as the nominative, as in ëh têt, O father; ëh zêt, O son.

The Accusative-Dative is either the same as the nominative singular or plural, or else adds the letter i. This form with i also sometimes has the power of the general oblique case. Sometimes the accusative ends in a instead of i, as in ró-a ke varák-a dam deh, put the saddle on the back of the horse. Here ró-a is in the accusative, and varák-a is in the genitive.

The Genitive takes the termination e or a, both in the singular and in the plural. This termination is sometimes dropped, so that the genitive is then in form the same as the nominative. Sometimes the Persian construction with irá-sai is used, as in dâbândâr-e-qishlây, a shopkeeper of the village; ëwâz-e-ghâshêk, the sound of singing.

Other relations of case are indicated by adding prepositions or postpositions, or both to a general oblique case. The oblique case adds e or a to the nominative singular or plural. It is thus the same in form as the genitive. This final e or a is, however, very commonly dropped, so that the oblique case is often the same as the nominative in form.

The most common prepositions are:—

ka, in, on, by means of.
pa, in.
pezh, in.
tsa, from.

The most common postpositions are:—

bâ, to, for.
chi-pušt, behind.
gal, with, together with.
ji, near to, before.
khuštir, for the sake of.
sar, on.

The following are examples of prepositions and postpositions combined, the noun being placed between the two:—

ka . . . . chi-pušt, or tsa . . . . chi-pušt, behind, after.
ka . . . . gal, with, together with.
ka . . . . sar, on.
pa . . . lag, within.
pa . . . sar, on, upon.
If the final a of the oblique case is dropped, then the noun generally ends in a consonant, and this final consonant is, as has been explained under the head of pronunciation, very commonly dropped. Thus, the nominative singular of tāt, a father, is tālā bā, tāt bā, or tāt bā, to a father. Similarly, the nominative plural may be tāten or tāte, and this latter form probably accounts for the alternative plural tātai.

With these explanations, the following declensions mainly taken from the List of Words will be plain:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. tāt, a father.</td>
<td>tāten, tāte, tātai.</td>
</tr>
<tr>
<td>Acc. tāli</td>
<td>tāleni, tātai.</td>
</tr>
<tr>
<td>Gen. tāte, tāta</td>
<td>tātene, tātai.</td>
</tr>
<tr>
<td>Dat. tā bā</td>
<td>tābāne bā.</td>
</tr>
<tr>
<td>Abil. tān tāt</td>
<td>tān tātai.</td>
</tr>
<tr>
<td>Nom. shtāk, a daughter.</td>
<td>shtāken.</td>
</tr>
<tr>
<td>Acc. shtāi</td>
<td>shtākeni.</td>
</tr>
<tr>
<td>Gen. shtāsē</td>
<td>shtākena.</td>
</tr>
<tr>
<td>Dat. shtā bā</td>
<td>shtāken bā.</td>
</tr>
<tr>
<td>Abil. tēn shtāk</td>
<td>tēn shtākene.</td>
</tr>
</tbody>
</table>

It will be observed here that, in the genitive singular, the accusative singular is used as the oblique case, to which the genitive termination e (or o) is attached.

| Nom. mālāk, a man. | mālāken. |
| Acc. mālāki       | mālākeni. |
| Gen. mālāke       | mālākene. |
| Dat. mālāk bā      | mālāken bā. |
| Abil. tēn mālāk    | tēn mālākene. |

In the above paradigms, the accusative is not given in the List of Words, but is inserted on the analogy of many accusatives occurring in the specimens. The final e may of course be dropped, as may be the final a or e of the genitive and of the oblique case singular and plural.

The following are examples of the use of these cases:

**SINGULAR.**—Accusative.—mēn vuţon zāt yū sēkhē-a nādāk, the son of the uncle has married his sister.

yū sēkhē-a pāli (nom. pāla)-ē dād, thou gavest food for him.

As examples of this form used as the general oblique case, we have:

ko ti sāti tāyig-ma nāst, I am not worthy for (i.e. to be) thy son.

om vērāk tāmend sālia dāt, of how many years is this horse? Here sālia is the genitive singular of sāl. See the remarks under the head of Number regarding the use of the singular instead of the plural with tāmend, how many?

With the final e dropped, we have:

om ruyya yū bā dāt, give this rupee to him.

tēn ṣānu vē newar, draw water from the well.

khē sāt ko kha bo rūd, he took his son in his arms.

wok nauškar qīd, he called a servant.
This is especially common in nominal compound verbs, as in *nashe *kal, he divided; *sar di*; he struck a word, i.e. he said; *bu* *kal*, he kissed; and many others.

Sometimes the oblique form is used for the accusative, as in *kaññai *bakkha *ar *kharan, I will eat the provision of the swine. Here *bakkha* is the accusative of *bakkha*.

**Genitive.**—*sina* ka *veraka *daw *dab*, put the saddle on the horse's back.

*mesiwe *sat*, the son of my uncle.

*na *zama* (nom. *zaman*) *arma-s *od*, of that youth there was a longing.

*zhon-bi *kaññ *tita *ja *bat*, I will go to my father's place, i.e. near my father.

**Oblique Case.**—*sa *uos *veraka *ar*, *pa *durrā *va* *va*lalak, he has sat down (i.e. is seated) on a horse under that tree.

*ka *kaññ *gatun *gat *vajab *kwa*, keep me with thy servants (singular for plural).

*kaññ *kiññ *qua *ke *ja*d, when he went near his horse.

*pa *zhuna *taj*, inside the candle.

With the termination *e* or *e* dropped, we have:

*sa *osakhe *ka *kaññ *aghad, at that time he came into sense.

*ka *veraka *daw*, on the horse's back.

*ka *var *yuk *dab*, her husband knocked on the door.

*ka *wah *v valuable, bind (him) with a rope.

*ja *var *ja *ja *var *faster *ja, his brother is taller than his sister.

*na *uos *dokan *a-ga* *a-ga*, from a shopkeeper of the village.

*wa *aghad *kaññ *kañ (nom. *kañm*) *bat*, she came to her own house.

*kaññ *ta *ja *ja*, he said to his father.

*kaññ *khi *ja *pejam *kat*, he sent a message to his wife.

*sa *charapa *ka *alo *v *bicharasa, he is grazing cattle on the top of the hill.

**PLURAL.—Nominate.**—*saun *mesa *gula *karas, how many servants eat.

**Accusative** (termination dropped).—*qaci *ja *b *ja *v *ja *dah, the judge gave her a thousand rupees.

*sa *osakhe *ja *ja *aghad, take those rupees from him.

*sa *charapa *ja *bicharasa, he is grazing cattle.

*malo*, properties (see the next example but one).

**Genitive.**—*sa *osakhe *kaññ *kharas, (I will eat) that husk (which is) the provision of the swine. Here the termination of the genitive has been omitted.

**Oblique Case.**—*sa *kaññ *zama *gal *kaññ *malo* (acc. plur.) *takasi *kat*, he divided his own properties with his sons.

*kaññ *kaññ *kañ *ja *gatun *gat, I will eat with my friends.

**Without termination.**—*sa *malo *kaññ *kharas, *wai *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja *ja
Adjectives.—When in agreement with a noun, these are immutable. Thus:—
  
  fazā shandakā, a great famine.
  faiz ferī uamjī, the best garment.
  kula zāt, the big (i.e., elder) son.

Not uncommonly we find the Persian idiom, with ḫafat. Thus:—
  ḫān-e-chuf, a small house.
  zāman-e-chuf, the younger son.
  mult-e-dar, a far country.

The comparative and superlative may be formed by prefixing faiz, much, very, as
in faiz ferī, better, or very good, best. Or the Persian suffix -tar may be used, as in
ferī-tar, better, or best. The thing with which comparison is made is put in the
superlative with ḫād. Thus, yū warrūd ḫād yū ikhā warrūd tar ati, his brother is taller than
his sister.

The first ten numerals, and others, are given in the List of Words and Sentences.
Here we may add azār, a thousand.

As stated under the head of Number of nouns substantive, a noun in agreement
with a numeral adjective usually remains in the singular.

PRONOUNS.—The Personal Pronouns have a Genitive Absolute, corresponding
to our ‘mine,’ ‘ours,’ ‘thine,’ ‘yours,’ ‘his,’ ‘theirs,’ formed by adding en or en,
or en or en to the simple genitive.

The Pronoun of the First Person is declined as follows:—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>az, I.</td>
<td>mōkh, we.</td>
</tr>
<tr>
<td>Acc.-Dat.</td>
<td>makh, mē.</td>
<td>(mōkh), us.</td>
</tr>
<tr>
<td>Gen.</td>
<td>mēn, my.</td>
<td>mōkh, our.</td>
</tr>
<tr>
<td>Gen. Abs.</td>
<td>mēn-en, mine.</td>
<td>mōkh-en, ours.</td>
</tr>
<tr>
<td>Oblique</td>
<td>mēn.</td>
<td>mōkh.</td>
</tr>
</tbody>
</table>

We shall subsequently see that the separable pronominal suffixes of the first person
are -im for the singular, and -re or -r for the plural. These are very commonly added
to the corresponding full pronominal nominatives, so that we frequently come across
forms such as az-im, 1 (lit. I-1), and mōkh-re, we (lit. we-we). I have no authority for
the form mōkh given for the accusative-dative plural. I have inserted it on the analogy
of other forms.

The following are examples of the use of this pronoun:—
  az khara, ser khom, I will eat (and) become satisfied.
  az ēna shandakā bi murum, az khezum bi, I die of hunger, I will arise.
  az ferān ēm bi, I will come at night.
  az-im yū zāt ka faiz tāza na dād-hum-am-ē, I have beaten his son with many
    stripes.
  az-im ka ēn zātī ṭāyīg-ma nāst, I am not fit (to be) thy son.
  az-im ēn jē-im Khudāi jē-im shurūnd-i-en shud, I became ashamed before thee
    (and) before God.
  mōkh ēn kē ḫāhī-yānī yā uamh kān; keep me among thy servants.
  mēn yū sa ḫāhī tādāk, the son of my uncle is married to his sister.
The Pronoun of the Second Person is thus declined:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tā, tōnas, thou.</td>
<td>tōmāk, ye.</td>
</tr>
<tr>
<td>Gen.</td>
<td>tā, thy.</td>
<td>tōmāk, your.</td>
</tr>
<tr>
<td>Gen. Abs.</td>
<td>tāmen, thine.</td>
<td>tōmāk-en, yours.</td>
</tr>
<tr>
<td>Oblique</td>
<td>tō, ti.</td>
<td>tōmāk.</td>
</tr>
</tbody>
</table>

The separable pronominal suffixes of the second person are -ē, -ā, or -āti, for the singular, and -eē or -eā, for the plural. The termination -stā of the nominative singular occurs also in the third person, and in both cases I am unable to explain it. It is found only in the List of Words, in tōnas āstā, thou art; tōnas wod, thou wast; tōnas dek, thou beatest. A possible conjecture is that it is the singular form of the equally obscure termination -mōkā of the plural tōmākā.

The following are examples of the use of this pronoun:

tā men bā hukām wakh! wok ātānak nas dād-i, thou never gavest to me one kid.
tō yē kātkir-ē gālī-ē dād, thou gavest food for him.
tā mutām men gal āst-ni, thou art ever with me.
tā nēm-ā tāzh, what is thy name?
tā tēt kān tāmend sāt āst, how many sons are there in thy father's house.

As-im īrān chī-pashī tāzā-ām lāyīg nast, from this I am not worthy (to be) thy son.

tā wārād āghad ; tē tēt gālā dūndēk, thy brother came; thy father has given food.

āchā-rākhā tā hāy-ām na ākhā-rēm, at any time I did not pass over from (i.e. neglect) thy word.

wakhā-ke tām zāt āghad, ke tī dūndī kāchānātī ātā khārch kāl, when this thy son came, who expended thy wealth with harlots.

tā wārād mānā āwod, thy brother was dead.

As-forhān īrān bā tī kāhā bā, I will come at night to thy house.

̓āghād, 'tī zāt,' she said, 'thy son.'

itāzāti menen āst, tīnēn āst, whatever is mine is thine.

īqā zāt tō bā-im kāzmat kāl, for so many years I did thy service.

tī jā Khudā jā kārmanīrdātām āq, I became ashamed before thee (and) before God.

As-im ka tī zātī lāyīg-mā nast, I am not worthy of (being) a son to thee.

kāi zāmā-ā ka tī chī-pashī āq, whose boy has come (i.e. walks) behind thee?

No examples are available for the plural.

For the Pronoun of the Third Person, the Demonstrative Pronouns are employed.
Demonstrative Pronouns.—There are two Demonstrative Pronouns, a Remote and a Proximate. Both, but especially the former, are also used as pronouns of the third person. The Remote Demonstrative Pronoun is declined as follows:—

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ao,</td>
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<td>yū-ən,</td>
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<td>omos,</td>
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<td>yū-an,</td>
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<td>his, her,</td>
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Regarding the nominative singular omos, see the remarks on iomus, under the pronoun of the second person.

When the preposition tsa, from, is prefixed to yū, it often coalesces with it into one word. Thus, tsa yū or tū, from him. Similarly we have tūn ánend or tūn ánend, from them.

The separable pronominal suffixes of the third person are -a for the singular, and -en for the plural. When -en, as frequently happens, is suffixed to ánend, the final a is often dropped, so that we get ánend-ə, instead of ánend-en.

The following are examples of this pronoun used substantively:—

ao ka kēh zādana gul kēh mālīk takhsim kai, he divided his properties with his sons.

ao ahiā kheš rūd; ao rūd, he became needy; he went (to a rich man); and so many other passages in which ao means ‘he.’

ao àghād khē kēh bā, she came to her own house.

tsa dir yū tā yū cīnd, from a distance his father saw him.

wā khub dēch, ko wīd cīnd, beat him well, blind him with a rope.

yū tīt tsa kēhu nāghet, wū dīlā kai, his father came out from the house (and) consoled him.

wū tsa kai-ē nēl, from whom didst thou buy that?

go mālāk kēh kūguvī gul wō astūd, that man sent him with his pigs.

wā khē khe cō juk ket kai, when he had consumed all that.

serkhān-a serkhā, gū āzān-a pa kēhu-a tag, it is a white horse, its saddle is within the house, i.e. in the house is the saddle of the white horse.

az-im yū zāi ka fūt-a tāzānu-tā tādāk-am-a, I have beaten his son with many stripes.

yū chū kēh tā bā gōh, his younger (son) said to his father. Similarly many other places, in which yū means ‘his.’

ka wū rū māl dēch, her husband knocked on the door.

yū gīmat dō wō nim rūppa ā, the price of that is two and a half rupees.

nok-a ādam, yunun-a dēc zêt, there is (i.e. was) a man, his are (i.e. were) two sons.

yū bā gēchūm bī, I will say unto him.

kañā yū bā ḫumēlo, put ye shoes on to him.

gāsī yū bā asār rupai dēch, the judge gave to her a thousand rupees.
fai feri wonji ḍhekma, wā-da punčār, bring ye a very good garment, (and) put ye (it) on him. Similarly, wā-da nulāt, he lived in that (place), i.e. there.
gōlā-māo gākkhu, yū jā negh, she prepared food et cetera, (and) placed (it) before him.
lā yū ferū, he enquired from him.
la yū chi-pušt ḍhare bi, after from that (i.e. after that) we will eat.
wo ṛuṇgāti ḍārā nāt, take those rupees from him.
lō yū kherāt-e gāllō ḍūt, thou gavest food for him.
āvēnd-e (for āvēnd-en) ḍharāvēnkt̪i-e bi, they made merriment.
la āvēndā māhen yū chūl ḍēl ḍāl bā yāh, from among them, the younger (son) said to his father.
lāvēnd ṛād gūn, from them (something) remains over and above.

When this pronoun is used as an adjective, any of the forms oo, ā, or uō may be used for any number or case, but the two latter have not been met with in agreement with the nominative. Thus:—

oo nālāk ḍē ḍhūgai gōt wō astūd, that man sent him with his swine.
oo ḍhūnā amān-e vōd, of that youth there was a longing.
vo rukhāt ka ḍhūk astūd, at that time he came into sense.
vo rukhāt kē ḍounātā vō nār, at that time he was on his own lands.
vo ṛuṇgāt lō nār, take those rupees from him.
vo ka vēk vēkātā vō, pa u darākhe ḍaṅh, Neilāk, he is seated on a horse, under that tree.
pu u malā fēi ḍhāndākē bōd, in that country a great famine fell.
pēṇām kē la wō māl astū-a, he sent a message that she should send that property.
uō safākē ḍhūgai bākhā ḍa ḍhām, i will eat those husks (which are) the swine’s provision.

The Proximate Demonstrative Pronoun is oo, this. It is also used as a pronoun of the third person. I am unable to give a complete paradigm of the declension of this pronoun. Only the following forms are available:—

Sing. Nom. oo, this, he, she, it.
Abl. ถิ, from this, from him, from her, from it.

With the ablative, ถิ, cf. ถิ, from that.

The following are examples:—

oo verū ḍhāwemptu sūltān āst, of how many years is this horse?
oo ṛuṇgā ḍāl bā dāi, give this rupee to him.
oo ถิ ถิ ṛuṇgā ṛuṇgā-Ⅽ, what is this singing and dancing?
wō ḍhāhūtkā ke li oo vās ḍhād, when this thy son came.
Az-ūn ถิ-em ḍhūkht li zāt-em ṛā bó ṛā nāt, after from this (i.e. henceforth) I am not worthy (to be) thy son.
Reflexive Pronoun.—The only form of the reflexive pronoun that occurs in the specimens is ḫē, own, used exactly like the Hindi āmā. It is very common. A few typical examples are:—

Khē zāt vinnu, I will see my son.

Tha ḫē māt tīrī-ke men bā ẖād bī, men bā dāt, whatever will fall to me from thy property, give to me.

Makh khē ḫātuna gāl nīgh bān, keep me with thy servants.

Yū ākhī ḫē thā ṣāḥīl, his younger (son) said to his father.

Anu khē ḫātuna gāl khē nālī takhrim kāl, he divided his properties with his sons.

Relative Pronoun.—This is ke, in Persian, and is not declined. An example is:—

Ti am zāt āghōd, ke ti dūntat khāchhūnū gāl khārch kāl, this thy son came, who spent thy wealth with harlots.

Interrogative Pronouns.—These are kāt, who? and ḫīz, what? (inanimate)? Neither changes in declension. Thus:—

Kāt-ā kā wār, who is at the door?

Yo ḫānūnā kā-t, who is in the cradle?

Kāt zām-ā kā tī ḫu-e ẖū, whose boy comes behind thee?

Wu te ḫāt-ā nēd, from whom didst thou buy that?

Ti ne-wa ẖīz, what is thy name?

Am ḫīz ẖīz ṣawīghēt, what is singing and dancing?

The dative, ḫīz bā, for what?, is used to mean 'why,' and ḫīz bā kē, why that?, means ‘because,’ as in:—

Ḫīz bā ke ti nīndal mādu nēd, because thy brother was dead.

I am unable to explain ḫīz-ā in māt ḫīz-ā ḫūghā bī, what wilt thou prepare for me, in the second specimen.

Other Pronominal Forms.—

Ṭīzē-ke, whatever,

Hech, any.

Hech-bā, anyone.

Eqo, so many.

Ṭamānd, how much?, how many?, a few.

Sodund, so much.

Examples are:—

Ṭīzē-ke men bā ḫād-hī, whatever will fall to me.

Ṭīzē-ha mān e ṣāh, tīnā ṣāh, whatever is mine is thine.

Hech ṭāون kā ṭī ḫīz-e-ā na šekhēt-am, at any time I did not pass over from (i.e. neglect) thy word.

Hech-kā yū bā n-ebālūd, anyone did not send (i.e. no one sent) to him.

Ṭīz-e ṭā bā-īm kāt hūnāt kāl, for so many years I did service to thee.

Am verāk amān ṣālīa ṣāh, of how many years is this horse?
THE DIMALCHÁN LANGUAGES.

**tammend mañadhurá píla káren**, how many servants eat food?

**vok tammend và**, (after) a few days (the younger son went to a far country).

**zodend kheñvol to bo-im kol,** so much service I did for thee.

**Pronominal Suffixes.**—These are freely employed. They are as follows:—

<table>
<thead>
<tr>
<th>Person</th>
<th>Sg.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Person</td>
<td>-am, -en, -im, -an</td>
<td>-en, (-e)</td>
</tr>
<tr>
<td>Second Person</td>
<td>-i, -i, -et</td>
<td>-ev, -ev, (-e, -e)</td>
</tr>
<tr>
<td>Third Person</td>
<td>-a</td>
<td>-en, (-e)</td>
</tr>
</tbody>
</table>

The vowel in the suffixes of the first and second persons singular and of the second person plural fluctuates, and I have been unable to trace any definite rule for its selection. The suffix -en occurs only once, in az-im ka ti sáthi lâyiq-um nást, I am not worthy (to be) a son to thee. It is apparently a case of metathesis for -am; or possibly it may be a compound suffix of -(a)en (first person) and -e (third person), the e referring to sáth, a son.

The suffix of the second person plural is -ev or -ev, and of the first and third persons plural is -en, but the final e or en is liable to be dropped, as explained on p. 481.

These suffixes are mainly used to indicate the subject (in the nominative case) of the past tense of a transitive verb, and may be joined either to the verb or to any other important word in the sentence. Sometimes they are repeated two or three times in the same phrase.

Under the influence of analogy, they are also occasionally used with tenses formed from the present base of a verb. Here they are quite superfluous, as such tenses indicate the person of the subject by their form.

Examples of the use of these suffixes to indicate the subject of a verb will be given under the head of verbs, and need not be further discussed here.

Not unfrequently, such a suffix has the power of a verb substantive. Examples will be found under that head.

These suffixes sometimes indicate cases other than the nominative. Thus, in apçu-um wod-am, -a indicates 'he,' the subject of the verb wod; was, and is in the nominative, and -am indicates the dative 'for me,' so that the words are literally equivalent to 'lost we for me,' i.e. 'I lost him.'

Other examples are dédak-am-a, have-beaten-I-him, i.e. I have beaten him, in which -am indicates the subject, and -a the object. Similarly, asudak-am-a, have-gone-I-it, i.e. I have gone it (see a road). Compare also the remarks about -ma, above. For further particulars, see the past and perfect tenses under the head of verbs.

**CONJUGATION.—A. Verb Substantive.**—The word for 'he is' is ást, and for 'he is not' is nást. These can apparently be used for all persons of both numbers; but the separable pronominal suffixes are often added, and, then, frequently to some other word in the sentence. Thus, the List of Words gives the following conjugation:—

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. az-im ást, I am.</td>
<td>mukh-e ást, we are.</td>
</tr>
<tr>
<td>2. lomás ást, thou art.</td>
<td>lomák-k-e ást, you are.</td>
</tr>
<tr>
<td>3. aomás ást, he is.</td>
<td>áwênd-e ást, they are.</td>
</tr>
</tbody>
</table>

Here, in the first person singular, the separable pronominal suffix -im is added to the subject, az, instead of to the verb. The same is the case throughout the plural, the
suffix of the first and third persons plural being -e for -en, and of the second person plural, -e for -en (see the remarks on pp. 481 and 490). As stated on pp. 486, 487 the forms tōmas and aomas are doubtful. It is not likely that the termination -nas of these words is a pronominal suffix, as they also occur in the phrases tōmas dob, or tō dohē, thou bestest, and aomas dohāi, he beats. In these two phrases the verb is in the present tense, with which it is not usual to employ such suffixes, but this is sometimes done, so that the -nas may possibly be a suffix.

With all the suffixes written fully, and attached to the verb, the conjugation may therefore be presumed to be as follows:—

Sing.             Plur.
1. az ōst-im, I am. mēkk ōst-en, we are.
2. tō ōst-ai, thou art. tōmēkk ōst-en, you are.
3. aō ōst, he is. āvend ōst-en, they are.

Examples of the use of this verb occurring in the specimens are:—

az-im ka ti zātī lāyīg-nān nāst, I am not worthy of (being) a son to thee. Here the suffix appears once as im, and once as -na: but see the remarks on p. 490.

az-im ti zātī-em lāyīg nāst, I am not worthy of (being) thy son. Here the suffix appears twice,—once as -im, and once as -em.

tō μūdad men gāt ōst-ai, thou art ever with me. Here the suffix is added to the verb, as in the above paradigm.

tēzē-ke mēnēn ōst, tēzē ōst, whatever is mine, is thine.

When a pronominal suffix is used, the verb substantive is often omitted, so that the suffix has practically itself the force of a verb substantive. Thus:—

kāi-a ka wau, who is at the door. Here -a, the suffix of the third person singular is equivalent to āst or āst-a. Similarly:—

yū vān-a kate, his beard is large.

ǒk-a ādam, yēmēn-a dōn zāt, there is one man, his is two son, i.e. a certain man had two sons.

Probably connected with this -a is the word ai, which also means 'is', as in:—

yū wārīd tān yū lākā sēvāte rāi, his brother is taller than his sister.

yū qimāt dō vō ām rūpān āi, the price of that is two and a half rupees.

mēn māl āi, it is my husband.

Another word meaning 'is' is -st or -t, as in:—

am tēz zāt ruqāti-st, what is this singing and dancing?

yū kāch fōi fērī-t, his wife is very beautiful.

The word for 'was' is wod. To this the separable pronominal suffixes can be added, as in the case of any other verb in the past tense. The List of Words gives the following conjugation:—

Sing.             Plur.
1. az-im wōd, I was. mēkk-wōd, we were.
2. tōmās wōd, thou wast. tōmēkk wōd, you were.
3. aomas wōd, he was. āvend-wōd, they were.
With all the suffixes written fully, and attached to the verb, the conjugation may therefore be presumed to be as follows:—

Sing.                                      | Plur.
---                                         | ---
1.  az wod-ia, I was.                      | mōkā wod-ai, we were.
2.  tō wod-i, thou wast.                   | tōmōkā wod-ar, you were.
3.  a wod, he was.                         | awoz wod-an, they were.

Examples are available only for the third person singular, such as the following:—
ao zāmnā nrmān-e wod, of that youth there was a longing.
yū kata zāl kē zamīnai sur wod, his eldest son was on his fields.
ka mōch khyānne kē kanāk mnmāsāh wod, it was proper for us to make merri-
ment.
woz bāzargān-e wod, there was a certain merchant.

The third person singular can, of course, always take the separable pronominal
suffix of the third person, -a, as in opēd-a wod, he was lost; māl-a wod, he was dead.

The verb shōk, to go, is also used to mean ‘to become.’ Its conjugation falls
under the head of Active Verbs.

B. The Active Verb.—The conjugation of the verb follows the usual Ghelchah
model. There is a present base, and a past base, and also a perfect base, which is
generally formed from the past base by the addition of āk.

Separable pronominal suffixes indicating the subject are used with all the tenses,
although, properly speaking, they should be used only with the past and perfect bases.
Under the influence of analogy, their use has been extended to the tenses formed from
the present base, although the person of such tenses is indicated by the termination.
There is even a tendency to treat the proper terminations of the present base tenses as
separable, which they are not. Thus, the List of Words gives not only the form as
deh-a, but also the form az-in deh, for ‘I beat.’ This is much as if we were to say in
English ‘thou-est beat’ for ‘thou beatest.’

Infinitive.—The Infinitive ends in -āk; as in deh-āk, the act of beating, to beat;
shō-āk, the act of going, to go; kōn-āk, the act of doing or making, to do, to make; īsāk,
to come, the act of coming; ghozāk-āk, the act of speaking, to speak, the act of singing,
to sing. Two examples occur in the specimens, viz. :

ka mōch ḥmānne kēhnti kanāk mnmāsāh wod, it was proper for us to make merri-
ment.
āwās-ā-ghōzāk, the sound of singing.

We have an infinitive of purpose in ao mālāk kē hrūgāi gal wō ostāl kē
hūcht gāhāi charāndi, that man sent him into his fields with his swine for grazing.
Unless this infinitive of purpose has been borrowed from the Dārāz languages further
to the south, I am unable to explain the form.

Past Participle.—The Past Participle is the past base. It is mainly used to form
the past tense. The following instances of a past participle used as a pure participle
occur in the specimens :—
yū pād ket kena, I will make his feet cut, i.e. I will cut off his feet,
ap-nil-a wod-am, he was lost for me.
oped-a wood, he was lost.

wohke-ke wo juk ket kale, when he had made all consumed.

wo-wood, he was dead.

The following is an alphabetical list of all the past participles occurring in the List of Words and in the specimens. Most of them are used as past bases:—

aghod, came (present base, is-).

aped or apuit, lost.

astud, sent (present base, asti-a, she may send).

ataghod, entered.

mul, found (pres. base, owtr-).

ded, struck (pres. base, deh-). Some people pronounce this participle with a slight k-sound. Thus, de'd.

dud, given (pres. base, da, give thou).

forat, asked.

gakhi, prepared (pres. base, gakhi-).

ghod, said, sang (pres. base, ghodh-).

ghuzit, returned.

ghuzil, ran (pres. base, ghuzil-).

just, fled.

kul, done, made (pres. base, kau-, kum-).

kel, consumed.

kit, cut.

kind, wished.

khet, arisen (pres. base, khel-).

mul, dead (pres. base, maw-).

ned, taken (pres. base, nasi-).

nulasit, seated (pres. base, nid-).

nahit, emerged.

neshit, placed.

qit, called.

shod, went, became (pres. base, shed-).

shakht, passed over.

ted, burnt.

tud, shaved.

vind, saw (pres. base, vin-).

wod, was, became.

zaghit, took.

Present-Future.—This tense is used both as a present and as a future. We shall see that sometimes the syllable 6i is added to emphasize the force of the future, but the vol. 2.
tense is freely used in a future sense without this addition. It is conjugated as follows:—

'I strike' or 'I shall strike.'

Sing. Plural.
1. az deh-em or az-im deh. moèk deh-èn.
2. tô dehè or tômos deh. tômôk deh-èn.
3. ao, or nomas, dehài.
ôcènd deh-èn.

Similarly we have:

'I go' or 'I shall go.'

1. az shom, or az-im shò. moèk-è shûn.
2. tô shòhè or tô shò. tômôk è shûc.
3. ao shòhài or shòhì. âcènd-è shûc.

It will be observed that the termination of the first person singular is separable, and may be attached to the subject. This evidently occurs under the influence of the analogy of the past tense. Properly speaking, the terminations of this tense are inseparable. It will also be observed that in forms such as moèk-è shûc and âcènd-è shûc, the pronominal suffix is added to the subject, although this is quite superfluous. They may be omitted, and, indeed, according to the derivation of the verbal form, should not be there. Regarding the forms tômos and nomas, see pp. 486 and 487.

The termination of the first person singular may be -am, -im, or -en.

In the specimens, we have the following examples of the first and third persons singular and of the third person plural:

az tò shëndhè shìmur, I die of hunger.

khe kharàk-gamè pat kharum, kùshkuhì kumàm, I may eat with my friends, and may make merry with them. Here the tense is used where we should employ a present subjunctive.

tjùnènd zìdè shìnì, it becomes over and above from them.

ka khe dhèmu nas kint ì shòhì, he did not wish that he may go into his own house. Here, again, the tense is used where we should employ a present subjunctive.

mès tìt pa kònd-x-chuì ndì, my father lives in the small house.

kòt cîn-à ka ì chì-puqht tò, whose boy comes behind you? The form ì is has been checked locally, and is reported to be correct. It does not agree with the above paradigms. Compare the first person singular ìsàm.

רגה shàndìruâ patì kòr, how many servants eat food.

For this tense used with a future meaning, we have:

az kharàm, ñòr shòm, I will eat, I will become satisfied.

shom, khe zìl viìmì, I will go, I will see my son.

yìl pût kòt kumàm, I will make his feet cut, i.e. I will cut off his feet.

Sometimes the particle ì is added, as in Persian, to emphasize the future sense. In sentence 229 this particle is used to make a present definite, with a verbal form that seems to be borrowed from the Dardic languages further to the south. The sentence is:

no chàr-ùhài ka alàkà sar bì chàr-ùnà, he is grazing cattle on the top of the hill.
When bi is added to form a future, there is a tendency to drop the final consonants of the verb, so that we find the following conjugation in the List of Words:—

Ex.  
1. az dehem bi. mākh-e dehe bi.  
2. tō dehe (or deha) bi. tōmōkh dehav bi.  
3. ao deha bi. amend dehe bi.

It will be observed that the third person singular is irregular. We should expect dehai or deha.

As examples, we have:—

az kārnum bi, shem bi kēh tāto já bā, yū ghēkmum bi, I will arise, I will go near my father, I will say to him.  
az amērum bi, I will find.  
az fevākun rum bi, I will come at night.  
mak tāa-aa gātha bi, what wilt thou prepare for me?  
ka kēh mēl tezē-kē men bā idā bi, from thine own property whatever share will fall to me.  
gān khare bi, kāhākhākā kune bi, we will eat food.

We have seen above that the present is used in two instances where we should employ a present subjunctive. The subjunctive force is emphasized by adding -a, as in az shom-a, I may be; pēyhum kat ke wā mēl asta-a, he sent a message that she may send that property. In Wakhnānd Sārkālī the letter -a is added to form a present subjunctive.

**Imperative.**—The second person singular of the imperative is usually the same as the present base, as in deh, strike thou; shē, go thou, or be thou; kār, eat thou; sit thou; is, come thou; ast, die thou; dāi, give thou; gāz, run thou. Other examples occur in:—

sin-a ka cēska dām deh, put the saddle on the back of the horse.  
am reppa yū bā dāi, give this rupee to him.  
oc reppaya lēh naa, take those rupees from him.  
vei kāh deh, ka wāsh wānd, beat him well (and) bind him with a rope.  
tōa gēhum wē mēwā, draw water from the well.  
men bā dāi, give to me.  
mak kēh yēlima gēt mēg kha, keep me with thine own servants.  
kār, ke az amērum bi, eat, for I will find (it).  
wok astar rupee men bā dāi, give to me a thousand rupees.

The second person plural ends in -ai, and closely follows the second person plural of the present. Thus:—

fai fēri wānji iṣērnā, wē-da punelāa; wok chilīk kā yū āst dēr, bring ye a very good garment, put ye (it) on him; put ye a ring on his hand.

**Past.**—The past tense is formed by adding the separable pronominal suffixes to the past participle. A list of past participles will be found on p. 493 antē. For ready reference, the suffixes are here repeated.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Past.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. -am, en, e- ma.</td>
<td>-en, (-e).</td>
</tr>
<tr>
<td>2. -k, -t, -n.</td>
<td>-vk, -ve, (-e, -a).</td>
</tr>
<tr>
<td>3. -a.</td>
<td>-va, (-e).</td>
</tr>
</tbody>
</table>
These suffixes usually indicate the subject of the verb. They may be appended to the verb itself, but are more commonly attached to some preceding word in the sentence, and are not unfrequently repeated several times in the same phrase. For instance, in az-im ti jā-im Khudāi jā-sharmindī-em shud, I became ashamed before thee (and) before God, the suffix of the first person singular appears three times as -im, and once as -en. The use of these suffixes in no way prevents the subject itself being also expressed, even when it is a pronoun. Thus, in the above sentence, the subject az, I, is also expressed. The third person singular most often takes no suffix. It sometimes, however, as we shall see in the examples, takes -a. The termination -a of the second person occurs only once, and then in connexion with the verb substantive, in the sentence: to astān men gal ast-a, thou art ever with me, and not with the past participle.

The following is the paradigm of the past tense as given in the List of Words. It will be observed that the separable termination of the first person singular is attached to the subject. This seems to be the usual custom with this person:—

'S I struck,' etc.

Sing.  
1. az-im dēd.  
2. to dēd-ī.  
3. oo dēd.

Par.  
mokh-e dēd-en.

tōmokh dēd-av.

Similarly, we have:—

'I went,' etc.

Sing.  
1. az-im shud.
2. to shud-ī.
3. oo shud.

Par.  
mokh-e shud-en.

tōmokh shud-av.

The following examples of the past tense occur in the specimens. In order to make the separable suffixes clear, they, and the past participles, will be printed in blacker type than the rest of each sentence.

**SINGULAR:**

**First Person.**—ti jā Khudāi jā sharmindī-em shud, ir az-im ti jā-im Khudāi jā-im sharmindī-em shud, I became ashamed before thee (and) before God.  

Iqā sāl to bū-im khāṣmat kal, heck wukht ēnu ti gāpr-am na shekht-am; zōdūnā khāṣmat to bū-im kal, so many years I did service for thee, at any time I did not pass over from (i.e. neglect) thy word; so much service I did for thee.

**Second Person.**—wā tārā ned, from whom dost thou buy that?  
tō mān-bā kuldām wukht wok shetanak nas dūd-i, thou didst not at any time give to me a kid.

tō yā khāsti-e gōlt-e dūd, thou gavest food for him. Here we have the suffix -e twice. gōlt is the accusative singular of yāla.

**Third Person (without suffix).**—so wukht ko kō ḡāhad, at that time he came into (his) sense. Similarly we have ḡāhad in several other places.

bet dāntāt apnit, he lost his wealth.

no mālāk kā kūgī gal wo astūd, that man sent him with his swine,
hec'h-ba yu ba w'-astud.
yu male ataghda pā khā, her husband entered the house.
khe azaaq aap dēd, he struck words (i.e. he said) (in) his heart.
saas-en-ghēh-lāk-ragqāri ka yu ghāt dēd, the sound of singing and dancing struck on his ear.
ka war yu māl dēd, her husband struck (i.e. knocked) at the door.
no dēd yu abu milta tag, he struck (i.e. jumped) into the cradle.
qiz yu ba ozir rupāl dūd, the judge gave her a thousand rupees.
la yu ferat, he enquired from him.
qizī ferat, the judge asked.
yūd-māl go gakht, she prepared food, etc. et cetera.
ghed, he said (passim).
ghed, she said (several times in the second specimen).
ghesht, aghad khe khe ba, he returned, he came to his own house.
yu asccau ted, ghazd, shud, his heart burnt, he ran, he went.
qizī khet-e, just, the judge arose, he fled.
faa badmašte kal, he did much debanchery. Similarly, kal elsewhere.
ka khe khāna nas kimd, ke shāh, he did not wish that he should go into his house.
khet, khe tār jā bā shud, he arose, he went to his father's place.
ka khe bar ned, he took him into his embrace.
yu tēgh ned, he took his razor.
ke yoc daulatdar yal naalāst, he sat (i.e. took up his residence) with a rich man.
yu tā līt laa khā nashet, his father emerged from the house.
yu jā neshet, she placed (the food) before him.
khe yoc nuukar qiyd, he called one of his servants.
no alkshk shud; no shud, he became needy, he went. Similarly shud in many other places means either 'he went,' or 'he became.'
yu raā tād, he shaved off his beard.
laa dir yu lā yu wind, from a distance his father saw him.
wind ke yu eīt-a kata, he saw that his beard is large.
no zāmīn armaā-e wod, of that youth there was a longing. Here the -e of armaā-e is the indefinite article.
yu kātā zāt no wadāt khe zaminai sar wod, his big son was at that time in his lands.
manāta wod, it was proper (to rejoice).
quk bāzargān-e wod, there was a certain merchant. Here the -e of bāzargān-e is the indefinite article.
khe māt zaghād, he took his property.
With -a for the separable pronominal suffix, we have:—
yu kūch yu māl juk-a astud, his wife sent all his property.
tā aśeent-ā, mābān yu chat khe tāt bā ghēd, from among them his younger (son) said to his father.
qas khet-e, just, the judge arose, he fled.
meq sāt (or tā wādā) māl-a wod, my son (or thy brother) was dead.
apād-a wod, he was lost.
There is only one instance of a plural suffix,—of the third person:—

āvēnti-e ṣekhmanqhta-e kal, they make merriment. Here -e (for -en) is repeated twice.

Hitherto we have dealt only with these suffixes when they represent the subject of a verb. Sometimes, however, they represent the object, direct or indirect. Thus, in ar-im yā zāt ka fai tāsiiwa dēdāk-am-a, I have beaten his son with many stripes. -im of ar-im and -am of dēdāk-am-a represent the subject, 'I,' and -am of dēdāk-am-a represents the object, 'him.' i.e. 'the son,' so that dēdāk-am-a means 'I have beaten him.' Dēdāk is the perfect, not the past, participle, but is quoted here for the sake of the suffixes. Similarly, in aprit-a wod-am, the -a of aprit-a represents the subject, 'he,' while the -am of wod-am represents the dative of the first personal pronoun, 'for me,' so that the phrase literally means 'lost he was-for-me,' i.e. 'I lost him.'

**Perfect Base**.—The characteristic of the Perfect base is the letter k, which is added, except in the case of a few irregular verbs, to the past participle. The perfect base itself forms the perfect participle, which, in its turn, is used as the third person singular of the perfect tense. The other persons are formed by the addition of separable pronominal suffixes, as in the past tense.

Thus, from the past participle dēd, struck, is formed the perfect base, and perfect participle, dēdāk, having struck, or, as the third person singular of the perfect tense, he has struck. To this the separable pronominal suffixes are added, exactly as in the past tense, and a full paradigm is here unnecessary. The following are examples of the use of the perfect tense, the suffixes and the participle, in each case, being indicated by special type:—

men wati sāt yā ṭhāī-a nādāk, the son of my uncle has married his sister. Here nādāk-a, he has taken, i.e. has married, is the perfect of the verb the past participle of which is nēd.

ma ko vok ceraka sar pa ā doraṅītīa vīgh naḷāṣtak, he has sat down (i.e. is seated) on a horse under that tree. Past participle, naḷāṣt.

tī tīt gāla dūdāk, thy father hath given food. Past participle, dūdā.

We have already, under the head of the past tense, quoted the case of the perfect, dēdāk-am-a, with two suffixes. Another similar example is:—

mēr-am fai rāh-im shudāk-am-a, today I went much road, i.e. I went a long way today. Here the subject (-am, -im) occurs three times as a separable suffix, and -e, indicating the object (i.e. the road), is also added to the verb.

**Passive Voice.**—The following examples of the passive occur in the List of Words. The analysis of the first two is not clear to me:—

mak-e dēdā āst-am, I am being beaten.

mak-e dēdā wod-am, I was beaten.

az dēdā ṣok bi, I shall be beaten.

In the above, dēdā seems to be the perfect participle dēdāk, with the final consonant omitted, as occurs elsewhere (see p. 481).

Perhaps the first phrase may be analysed thus:—mak, as for me; -e, by him; dēdā āst-am, I have been struck. Similarly for the second.
INDECLINABLES.—Prepositions and Postpositions.—A list of the more important prepositions and postpositions has been given on p. 482. The following are two others:—

\textit{la} . . . máhen, from among. In this máhen is probably the Arabic \textit{ma'āhin}.

\textit{la} . . . wáld, before.

Thus:—

\textit{la} áwenda máhen, from among them (the younger said to his father).

\textit{la} mén wáld ahá, walk before me.

When \textit{la} precedes a word beginning with a vowel, the two often coalesce, as in \textit{la} áwenda or \textit{la} wánda, from them; \textit{la} u, for \textit{la} u, from him; \textit{la} t, for \textit{la} t, from this.

The word \textit{dak} or \textit{da} is also used as a postposition, as in \textit{wá-da} pumáto, put ye on him. So, \textit{ma-dak}, on this, here; \textit{wá-da} or \textit{tá-da}, on that, there, as in:—

\textit{la} ná-dak Káshmir bá izánda dir ást, how far is it from here to Kashmir?

\textit{wá-da} nádást, there he sat down (i.e. took up his residence).

\textit{la} tá-da ághád ka khe kána qaríb, from there he came to near his own house.

Adverbs.—The following adverbs have been noted:—

\textit{ból}, yes.

\textit{dá-mas}, again.

\textit{fársen}, at night.

\textit{gáy-ke}, as though.

\textit{kúdáma} wálkht, at any time.

\textit{khúb}, well, thoroughly.

\textit{mádak}, here; \textit{la} mádak, from here, hence.

\textit{mádam}, always.

\textit{né}, today.

\textit{pesh}, again.

\textit{tá-da}, there; \textit{la} tá-da, from there, thence.

\textit{sír}, down.

\textit{wá-da}, there.

\textit{wálkht-ke}, when that, when.

\textit{wáld}, before.

\textit{wárdz, up}.

The negatives are \textit{sa} and \textit{nás}. \textit{Ne} and \textit{só} are \textit{no}.' \textit{nás} occurs in:—

\textit{ka} khe kána nás kínd ke áhá, he did not wish that he should go into his own house.

\textit{kúdáma} wálkht took shatouk nás dídhí, thou didst not give to me at any time one kid.

Before the vowel \textit{a}, the \textit{a} of \textit{sa} is liable to elision, as in \textit{n'-aratd}, he did not send.

Conjunctions.—The following conjunctions have been noted:—

\textit{é}, and.

\textit{ke}, that, because, for, if, when.

\textit{lékin}, but.

\textit{wó}, and.

Interjections:—

\textit{ofein, alas}!

\textit{ôh}, O!
[No. 6.]

ERANIAN FAMILY.  

EASTERN GROUP.  

GHALOH AH SUB-GROUP.  

ZEHAKL.

SPECIMEN 1.

(Khan Sahib Abdul Hakim Khan, 1899.)

Wok-a 'adam, yūnam-a dōv zāt. Tsa 'awandā måbañ yā 'chat.  

One is man, he is two son. From them among his small ones  

kē tā ba ghēl. 'ēnh tāt, tsa kē mål tezē-ke men ba  

his own father to said, 'O father, from thine own property whatever we to  

āla-bi, men ba dāi.' Ao ka kē zātana gal kē målai takhsim  

will full, me to give.' He ... his own sons with his own properties division  

kal. Wok 'tsemund mi yā zāmam-e-chut kē målai saf jam  

made. A few day his son small his own properties all collected  

kal wok jā, pa wok mulk-e-dīr shud. Wōla  

made (in)one place, in a country distant went. There  

mālā, fai badmai kal, kē daulat aqumit. Wakhbā-ke  

ke-sat (i.e. lived), much debauchery did, his own wealth he lost. When  

wō jak kal kal, pa ū mulk fai zāhndāki shud.  

he all consumed made, in that country great famine became.  

Ao sūlakh shud. Ao shud ka wok daulatādār gal mālā.  

He needy became. He went ... a rich man with sat (i.e. lived).  

Ao mālā kē khāgai gal wō astād kē kaahīgāhāi  

That man his own mine with him sent his own fields  

charandani. Ao zamna armān-e wod, 'wō safākā khāgai  

for grazing. That youth of longing a was, 'there husk mine's  

bakheba az kālam, sēr sham.' Hech-kā yā ba n'astād.  

provision (ace.) I will eat, satisfied I will become.' Anyone him to not sent.  

Ao-wakht ka būch āchad, kē ānāk gap dēd, 'tēa  

(At) that time in sense he came, his own heart in word he struck, 'from  

men tāta daulat 'tsemund muzdūnā gālā kāhān, 'tsemund zād  

my father's wealth how many servants bread eat, from-them superfluous
shani. Az tsa ghanda ki mirum. Az kherum-bi, shom-bi khe becomes. I from hunger. I die. I will-arrive, I will-go my-own thata ja ba; ya ba gherum-bi, "ch tali, ti ja Khudai father's place to; kia to I-will-say, "O father, thee before God jah sharmin-deem shud; az-im ka ti zati layq-ma nast; wo before osthum-I became; I-I to thee son worthy-I am-not; nut mak ka khe yatim gaal nigah kun." Khet khe tath me ... thine-own servant with keeping to." He-avow his-own father's ja ba shud. Tsa dire ya ta ya vinaud. Yu aum-zen place to went. From distance his father him son. His heart tel, ghudil shud, khe zat ka khe bar med, bha burnt, he-ran he-went, his-own son in his-own embrace he-took, kiss kal. Yu zat khe ta ba ghes, "az-im ti jah-Im Khudai he-did. His son his-own father to said, "I-I thee before-I God jah-im sharmin-deem shud; az-im tsi-em chhi-pukht ti zati-em before-I osthum-I became; I-I from-this-I after thy son-I layq nast. Yu ta khe maikara ba ghes, 'tai feri worthy am-not. His father his-own servants to said, 'very good wanji izhamav, wu-da pumatsav; wok chhiak ka ya dato dev, robe bring-yo, him-an olothe-yo; a ring on his hand put-yo, kaush ya ba pumatsav; tsa ya chhi-pukht gala kharbi, shoe him to olothe-yo; from that after bread we-will-eat, khashwakhi kune-bi; gaya-ke men zat mul-a wod, pasah zinda khereat we-will-make; as-if my son doud-he was, again alive shud; apmit-a wod-am, pasah awal-am." Awend-e khashwakhi-e he-became; lost-he was-for-me, again found-I. They-they merriment-they kal. made.

Yu kata zat ao wakht khe zaminai sar wod. Tsa tada. His big son (at)that time his-own hands on was. From there agnad ka khe khama garib, ko shud, awus-ghezhak-ruqasi he-came to his-own house near, when he-came, sound-of-singing-dancing ka yu ghal ded. Khe wok maikar qivd; tsa yu on his car struck. His-own a servant he-called; from him ferat, 'am tak saq raqassi-et?' Ao ghes, 'ti warad he-inquired, 'this what. singing dancing-is?' He said, thy brother agnad; ti tath ao sibat agnad gala daulak. Ao khana came; thy father (because)he men came bread has-given.' He angry shud; ka khe khana nas kimd ko shudai. Yu tath tsa became, to his-own house not wished that he-may-go. His father from
THE GHALCHAH LANGUAGES.

Khán naghéth, wû dilásí kal. Ao khā tâ há gap
the-house emerged; him consolation made. He his-own father to word
ghâd. 'Iqâ sâl tâ bâ-im khâzmat kal, hâshwâkh kês tê sî
said, 'so-many year thee to-I service did; (at)any-time from thy
gâp-am na shêkht-am; roshûnd khâzmat tâ bâ-im kal, tê men
word-I not passed-one-I; so-much service thee to-I did; thou me
hâ kudâm wâkh wok shatânk nas dûd-i, khê hamrah-gana
to (at)any time one kid not gavest-thou, my-own friends
gal khamm, khuswâkhli kûnnum. Wâkhê-ke tê am zât
with I-may-cut, merriment 1-may-make. When thy this son
âghad, ke tê dâulat kandhânâd gal kharch kal, tê yû
came, who thy wealth hâritots with expenditure made, thou him
khâtir-kê gâl-kê dûd.' Fot yû bâ ghâd, 'eh zât, tê
for-thon bread-thou gavest.' The-father him to said; 'O son, thou
mulâm men gal âstâl; têsê-ke menen âst, tîmen âst. Ka moêh
always me with art-thou; whatever mine is, thine is. To us
khuswâkhi kanâk munâsib wod, têsê-hû-ke ti warûd
merriment to-make proper was, what-for-that (i.e. became) thy brother
mul-a wod, phah zinds shud; apêd-a wod, phah yaf shud,' mulâ-ke was, again wise became; lost-he was, again found became.'
ERANIAN FAMILY.  

EASTERN GROUP.

GHALOHAH SUB-GROUP.

ZEBAKI.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1899.)


A merchant's bāsargān.  His property in water went.  His wife to

mān.  Yā  māl pēgh wēk shud.  Khē kūsh bā

(for-)trading.  His property in water went.  His wife to

pēghān  kāl  ke,  wū  māl  astā.  Yā  kūsh  yā

message he-made that, that property she-may-send.  His wife that

māl juk-a astād.  Yā  māl dōmas  ka  wēk  shud.  Ghesht

property all-she sent.  That property again in water went.  He-returned

āghad  khē  khā  bā.  Fār  goryān  shud.  Yā  kūsh  ghēd,

he-came his-own house to.  Much weeping became.  His wife said,

'donāt na.  Khar,  ke  az  swerūm-fi.'  Yā  kūsh  fāri-t,

*worry (in)not.  Eat, that I will-find.'  His wife very beautiful-is.

Shud qāzi  Khāmsvār bā.  Ghēd ke, 'wok  azār  rupai

She-went the-judge's house to.  She-said that, 'one thousand rupees

men bā dāi.'  Qāzi  yū  bā  azār  rupai  dād.  Ao  āghad

me to give.'  The-judge her to a-thousand rupees gave.  She came

khē  khā  bā.  Qāzi  ghēd  ke,  'az  farshūn  ism-hū  tā

her-own house to.  The-judge said that, 'I (at-jught) I-will-come thy

khā  bā.'  Qāzi  āghad  yū  khā  bā.  Gālā-mān  gakhī,

house to.'  The-judge came her house to.  Bread-eleven she-prepared

yā  jā  nēsh.  Kā  war  yū  māl  dōd.  Wujinjāk

him before she-placed.  On the-door her husband knocked.  (Of-the-woman

qāzi  ferāt,  'kā-a  ka  war?'  Ao  ghēd,  'men  māl-sī.'

the-judge inquired, 'who-is on the-door?'  She said, 'my husband-is.'

Qāzi  ghēd,  'mak  tā-mā  gakhī-hī?'  Ao  ghēd,  'pa

the-judge said, 'for-me what will-thou-prepare?'  She said, '

shuena  tag.'  Ao  deśā  pa  shuena  tag.  Yū  māl  ataghd

the-craddle inside.'  He struck ... the-craddle inside.  Her husband entered

pa  Khān.  Ghēd,  'pa  shuena  kā-a?'  Ghēd,  'tī  zāt,

in the-house.  He-said, 'in the-cradle who-is.'  She-said, 'thy son.'
FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a merchant who took his goods and went trading. Everything he had was lost on the sea in a storm, so he sent a message to his wife to send him some more. She sent him all the property that he had left, and it too was lost in the same way. So he returned home to his house and wept. His wife said, 'Do not worry, eat your food. I will find more property for you.' Now his wife was very handsome, and went to the judge's house, and asked him for a thousand rupees. He gave her the thousand rupees, and she went home after the judge had promised to visit her that night.

He accordingly came, and she prepared food and placed it before him. Just then her husband knocked at the door, and the judge asked her who was there. She said that her husband was knocking at the door. Said the judge, 'What am I to do?' 'Get into the cradle,' said she. So he threw himself into the cradle, and her husband came in. He asked, 'Who is that in the cradle?' 'Your son,' said she. He said, 'Let me go and see him.' He saw that the supposed child had a long beard, so he shaved it off with a razor. Then he took a hatchet, and said, 'I am going to cut off his foot.' So the judge got up and ran away.
APPENDIX ON ISHKĀSHMI.

The materials available for the study of Ishkāshmi are too scanty for a complete account of the dialect, and it must suffice here to describe briefly the main points, so far as they are known, in which it differs from Zebaki. For a more full account of Ishkāshmi, reference may be made to a hook by the present writer entitled 'Iškāšmi, Zebaki, and Yazgulami' published by the Royal Asiatic Society.

The Ishkāshmi vowel system is in the main the same as that of Zebaki. The only important difference is that the former often has a or ə, where the latter has a or ą. Thus, Ish. dust or dast, Zb. dast, a hand; Ish. rā, Zb. rā, three; Ish. mulustuk, Zb. mulustak, he has sat down; Ish. frust, Zb. forst, he asked. In Ish. the infinitive ends in -ak, but in Zb. in -ək.

Ishkāshmi occasionally shows signs of a tendency to drop a final consonant, as in per (Zb. pād), a foot, but the number of instances is not nearly so great as in the other dialect.

As in Zebaki, the numeral wak or wok, one, is used as an indefinite article. I have not come across any instance of the use of the Persian gā-e-wahdat, as has been noted in Zebaki.

The declension of nouns has been considerably simplified from that of Zebaki. The nominative plural does not end in -at or -en, but is the same as the nominative-singular. The oblique cases singular, including the genitive, are generally the same as the nominative, but, occasionally, as in Zebaki, the accusative-locative ends in -i, as in wā damb-i nād, he grasped its tail. The genitive is the same in form as the nominative, as in pādghā ḫan, the king's house.

The oblique case of the plural is generally the same as the nominative, but sometimes it takes the termination -da or -a, as in lā vasirdu frust, he enquired from the viziers; vavārā-bā ḥāghāl, he said to the viziers.

The following is a list of the principal Ishkāshmi prepositions and postpositions, with their Zebaki equivalents:

(a) Prepositions:

Ish. | Zb.
---|---
dar, in. |...
pa, in. | pa.
tā, till. |...
tar, into, to. |...
tā, from. |tā.

I have not noted anything in Ishkāshmi corresponding to the Zebaki ka, in.

(b) Postpositions:

Ish. | Zb.
bā, to, for. | bā.
bād, after. |...
darā, among. |...
dād, near to. | jā.
vād, below. | vād.
Adjectives call for no special remarks. The first ten numerals will be found in the List of Words and Sentences, on pp. 533ff.

The pronoun of the first person is er, as in Zëbach. In the singular, its genitive is em, and its oblique case men, or, in the dative, mem-sa. Mem corresponds to the Zëbach mem. I have not come across any form corresponding to the Zb. wak, to me. No materials are available for the plural.

The pronoun of the second person is tu, which does not change in the singular, —corresponding alike to Zb. té and ë. The plural is temmä, corresponding to Zb. ëmoccë.

The remote demonstrative pronoun, also used as the pronoun of the third person, differs somewhat from that of Zb. The respective declensions, so far as materials are available, are as follows:—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Zb.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>en.</td>
</tr>
<tr>
<td>Gen.</td>
<td>te.</td>
</tr>
<tr>
<td>Obli.</td>
<td>men.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
</tr>
<tr>
<td>Gen.</td>
</tr>
<tr>
<td>Obli.</td>
</tr>
</tbody>
</table>

I have found nothing in Ish, corresponding to Zb. omen. The Ish singular oblique case and plural genitive are paralleled by the Munjami wes and wef, and the Yüdghë wes and wef.

Another form of the remote demonstrative is di, that, which has analogies in Sarikoli and Shighni, but which I have not noted in Zëbach.

The only forms of the proximate demonstrative pronoun that have been noted are the accusative singular, men, this, and the genitive plural, mere, their. Mem is parallel to wes, the oblique singular of the remote demonstrative. In Zb. the corresponding pronoun is men, this (nominative).

Another form of this pronoun in Ishkâshmî is nakwe, this, which may be compared with the Sarikoli nuk-. It has not been noted in Zëbach.

The reflexive pronoun is khdakt, self, which may be compared with the Persian khdud. Its genitive, as in Zëbach, is khéd, own.

Ishkâshmî has also another word, sat, self, used, at the same time, like the Hindi ap, to mean 'Your Honour.' It is probably borrowed from the Dardic languages to the South. Compare Gawarbhâti pshák, self.

As in Zëbach, Ishkâshmî has no indigenous relative pronoun, but lë, the base of the interrogative pronoun in Zëbach dialects, is sometimes used with this force.

The interrogative pronouns are kumum, who ?, and kum, or chëz, what? The former may be compared with the Munjami kelë, Yüdghë këdi. Zëbach having kë. Zëbach has laiz, what ?
Allowing for differences of spelling, the pronominal suffixes, so far as they are known, are very similar to those in Zebaki. Only that of the second person singular differs. They are:

**Sing.**
- 1st pers. -im, -um.
- 2nd pers. -at, -ut.
- 3rd pers. caret.

**Plur.**
- 3rd pers. -in.

The materials for illustrating the conjugation of the Ishkashimi verb are scanty. The only form of the present of the verb substantive that has been noted is ást, corresponding to Zb. ást; he is. The other persons are probably formed by the addition of pronominal suffixes, as in that dialect.

The past is énd, he was, corresponding to Zb. énd. It is conjugated, as usual, by the addition of pronominal suffixes. Thus, énd-um, I was; énd-at, thou wast, and so on. There is a perfect éndük, he has been, and a present, énd, he becomes. As in Zb. we also have énd, he became.

The infinitive of the active verb ends in -uk, corresponding to the Zb. -ák. Thus, khur-uk, to eat, the act of eating. Compare Zb. khun-ak, to do.

The following is an alphabetical list of past participles, with the corresponding Zebaki forms, where known:

<table>
<thead>
<tr>
<th>Ish</th>
<th>Zb</th>
</tr>
</thead>
<tbody>
<tr>
<td>aqhad, came</td>
<td>ághad</td>
</tr>
<tr>
<td>apeskht, listened</td>
<td>atapkht</td>
</tr>
<tr>
<td>ataqhad, entered</td>
<td>avat (pres. base, avér-).</td>
</tr>
<tr>
<td>aqat, found (pres. base, aqar-).</td>
<td>aqat (pres. base, aqar-).</td>
</tr>
<tr>
<td>déd, struck</td>
<td>aqat (pres. base, aqar-).</td>
</tr>
<tr>
<td>dud, gave</td>
<td>aqat (pres. base, aqar-).</td>
</tr>
<tr>
<td>frin, remained</td>
<td>forat</td>
</tr>
<tr>
<td>frut, naked</td>
<td>ghéd (pres. base, ghéd-).</td>
</tr>
<tr>
<td>ghéd, said</td>
<td>ghéd (pres. base, ghéd-).</td>
</tr>
<tr>
<td>kifst, pierced (pres. base, kif-).</td>
<td>kal (pres. base, kem-, kem-).</td>
</tr>
<tr>
<td>kut, kül, done, made (pres. base, kül-).</td>
<td>khet.</td>
</tr>
<tr>
<td>kut, slaughtered</td>
<td>khet.</td>
</tr>
<tr>
<td>küt, arisen</td>
<td>ned (pres. base, nasf).</td>
</tr>
<tr>
<td>mut, died</td>
<td>násf (pres. base, násf).</td>
</tr>
<tr>
<td>nát, taken (pres. base, nas-).</td>
<td>náset (pres. base, násf).</td>
</tr>
<tr>
<td>nulst, seated (pres. base, nul-).</td>
<td>naksht.</td>
</tr>
<tr>
<td>nats, emerged</td>
<td>naksht.</td>
</tr>
<tr>
<td>sámbud, sámud, smeared (pres. base, sám-).</td>
<td>sákhùt.</td>
</tr>
<tr>
<td>sámuhu, passed over</td>
<td>sákhùt.</td>
</tr>
<tr>
<td>ságad, gone</td>
<td>sákhùt.</td>
</tr>
<tr>
<td>sánd, taken away</td>
<td>sákhùt.</td>
</tr>
</tbody>
</table>
The terminations of the present-future in the singular are:

<table>
<thead>
<tr>
<th>Ish.</th>
<th>Zb.</th>
</tr>
</thead>
<tbody>
<tr>
<td>-am.</td>
<td>-am, -im.</td>
</tr>
<tr>
<td>-i, i</td>
<td>-i, i</td>
</tr>
<tr>
<td>—— or i</td>
<td>——</td>
</tr>
</tbody>
</table>

There is no information as to the plural in Ishkāshmi.

The use of би to emphasize the future signification has not been noted in Ishkāshmi. In Zb. the use of би is probably borrowed from Persian.

In Zābaki -a is added to this tense to give the force of the present subjunctive. In Ish. -a is employed in the same way. It will be remembered that in other cases also a in Ish. is represented by a in Zb. See p. 505.

In Ish. the second person singular of the Imperative is, as elsewhere, the same as the present base. The plural is formed by adding -an or -ari, corresponding to Zb. -san. Thus, acjav, bring ye; xiswari, say ye.

The past tense is conjugated as usual,—by adding the pronominal suffixes to the past participle, exactly as in Zābaki. Thus, shud-im, I went; kulut, thou madest; āghad, he came; apakhti-tān, they listened.

The perfect participle is formed by adding -ak to the past participle, the termination corresponding to the Zb. -ak or ąk. Thus, akļust-ak (Zb. nekšūst-ak), he has sat down; shud-ak (Zb. shud-ąk), he has gone or become. Once formed, the participle is, mutatis mutandis, treated as in Zābaki.

The negative is na or nas, not. The latter corresponds to Zb. nas.
MUNJANI OR MUNGÎ.

This is the language of Munjān, renowned for its lapis-lazuli mines. The tract is situated north of the Dōrah Pass, on the north side of the Hindū Kūsh. It is nearly due north of the town of Chitrāl. According to Tomschek, Munjān is the one of the Ghazīshah languages, which, more than any other, possesses ancient forms, and which most nearly approaches to the old language of the Avrāta.

Far less is known about this language than about Wakhi, Shighāni, or Sarikolī. No grammar of it is extant. The only original work dealing with it is the short vocabulary written by Shaw which is mentioned below. All subsequent investigations, up to the present Survey, have been based on this:—

AUTHORITIES—


GREGER, W. —Grundsätze der germanischen Philologie, Vol. I, Pt. II, pp. 287 and ff. Strausburg, 1802. Here begins Prof. Greger’s article on ‘Kleine Dialekte und Dialektgruppen.’ In this there is a little about Munjān.

The following imperfect sketch of Munjān grammar is based on the materials afforded by the Specimens and List of Words which follow. They were prepared by Khan Sahib Abdul Hakim Khan:—

I.—NOUNS.

Tāt, a father—

<table>
<thead>
<tr>
<th></th>
<th>Sg.</th>
<th>Plr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tāt</td>
<td>tāt-ə.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ə-he tāt-an or tāt.</td>
<td>ə-he tāt-əf.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ne tāt-an, ne tāt.</td>
<td>ne tāt-əf.</td>
</tr>
<tr>
<td>Abl. (from)</td>
<td>ə-he tāt.</td>
<td>ə-he tāt-əf.</td>
</tr>
</tbody>
</table>

VOL. X
## OTHER NOUNS

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>pūr, a son</td>
<td>pūr-e.</td>
</tr>
<tr>
<td>mēra, a man</td>
<td>mēra-k-e.</td>
</tr>
<tr>
<td>yāsp, a horse</td>
<td>yāsp-e.</td>
</tr>
<tr>
<td>kāa, a bull</td>
<td>kāa-e.</td>
</tr>
<tr>
<td>qālīf, a dog</td>
<td>qālī-e.</td>
</tr>
<tr>
<td>usān, a goat</td>
<td>usāk-e.</td>
</tr>
</tbody>
</table>

Adjectives do not seem to change for gender.

## II.—PRONOUNS

### First Person

- **Sing.**
  - ze, I.
  - (zē) men, of me.
  - mar-kān, mine.
  - nā-men, to me.
- **Plur.**
  - māāh, we.
  - zhe māāh, of us.
  - a-māāh-kān, ours.
  - nā-māāh, to us.

### Second Person

- to, thou.
- zhe to, of thee.
- to-kān, thine.
- nā-to, thee.

### Third Person

- se, ho.
- zhe se, of him.
- a-se-kān, his.
- nā-se, to him.
- wea, to him, him (proximate), wān (remote).

*This* is *ma* or *mo*; *dēni*, in this; *zhe wān*, from these.

Adjectives are, *dēnu*, in that (country); *zhu*, from those (husks); *zhe*, of these (four).

* Whos' is kēdē; 'What?' is qētē; 'Own' is kēni; 'Any one' is kēdēni.

Pronouns are suffixed as in Persian. Examples are, *wēru-dī*, thy brother; *tāt-dī*, thy father; *pār-isā*, his son; *tāt-isā*, his father.
Separable: Pronominal terminations, used with the Past tenses, exist as in other Ghalchah languages.

They seem to be—

Sia. | Plur.
---|---
1. em, am. | am.
2. et (? Transitive), ai (? Intransitive). | af.
3. ai, a. | at.

III.—VERBS.

A. Auxiliary Verbs and Verbs Substantive—

Imperative, bai.

Sia. | Plur.
---|---
1. hast-am, I am. | hast-am, we are.
2. hast-a, hast-ai, thou art. | hast-a, you are.
3. hast, a, he is. | hast-at, they are.

sham appears in se lāqig che-sham, I am not worthy.

The verb shia, to go, has its Present Tense as follows:

ay-im, I go.
ay-af, you go, you are.
ay-at, they go, they are.

yi, he goes.

yi-am, we were.
yi-a, you were.
yi-at, they were.

shī-am, I went, I became.
shī-af, you went, you became.
shī-at, they went, they became.

b. The Active Verb—

The Ghalchah system of conjugation with different bases is clearly seen.

Present—Future—

Sia. | Plur.
---|---
1. dab-am, I beat, I shall beat. | deh-am, we beat, we shall beat.
2. dab-i, thou beatest, thou wilt beat. | deh-af, you beat, you will beat.
3. dab-i, he beats, he will beat. | deh-at, they beat, they will beat.

Other examples are,—

First Person Singular,—waghar-im, I will arise; ay-im, I will go; shū-im, I will say; ghera-em, I will take.

First Person Plural,—khar-am, we will eat; yi-kenam, we will do.

Third Person Singular,—dil, he gives.

Third Person Plural,—khar-at, they eat.
If it is wished to emphasize the future signification, khāmakā is prefixed. Thus, ze khāmakā dahum.

Imperfect.—The following examples occur:—

2nd Singular,—deh, beat; di, go, he; khor, eat; nilē, sit; sa, come; se, stand; mura, die; dal, give; ghāza, run; aver, bring; yi-ker, make.

2nd Plural,—usave, bring; ughāave, put on; derā, put on.

The Imperfect is formed by prefixing or suffixing via to an Imperfect base. Thus, ze via dal-am or ze dal-am via usama 'I was giving.'

The Past Tense is formed from a past base as in other Ghalcham dialects.

Moreover, as in them, separable pronominal terminations can be added. When the subject of a transitive verb is a pronoun it is either in the nominative case, or in the oblique form.

Examples of this tense are as follows:—

First Person Singular,—ze or men zhi-em, I did beat; yi-ker-em, I did; aver-em, I brought; shi-em, I went, I became.

First Person Plural,—mākhi shi-em, we did beat.

Second Person Singular,—to thiet, thou didst beat; aghay-si, thou camest; aver-at, thou didst bring; shi-et, thou saidst; hi-et, thou gavest.

Second Person Plural,—waf zhi-at, you did beat.

Third Person Singular,—sho, he went, he became; shta, he said; boghd, he divided; yi-ker or ker, he made; gned, he burnt; agaed, he called; thiik, he saw; negker, he emerged; aver, he brought.

Other forms are:—

(1) wā zhi-a, he did beat; li-a, he gave; pīt-a, he asked; jest-a, he ordered.
(2) khoz-at, he sent; wōshk-at, he arose; ugh-ai, he came.
(3) fisat-a, he agreed.

Third Person Plural,—wai or manf zhi-at, they did beat; gherenat, they commenced or took.

There is no trace of any example of a special Perfect Base in the specimens. I am informed that the Perfect Tense is not used in Munjānī, the Past being used instead.

The only example of a Pluperfect is ze zhi-em via or ze via zhi-em, I had beaten.

Past Conditionals appear to be khūri-am-ne, we would have eaten; and yi-keri-

am-ne, we would have made (merriment).

1 Th as in think.
ERANIAN FAMILY.

EASTERN GROUP.

GHALCHAH SUB-GROUP.

MUNJANI OR MUNGI.

SPECIMEN 1.

(Khan Sahib Abdul Hakim Khan, 1898.)

Yu merakon lu pur-e-vi-ust. Zha-waf ma-len kamer pör ne
tät-an shita, 'e tät, zhe khai mál rä-men issa dal." Wo we-khai
tather said, "O father, from own property to-me shure give." He his-own
daulat ne khai puräs af bukh'd lia. Chëd mils ghi-ashik kander pör
wealth to own sons divided gave. Some days passed younger son
we-khai mál pör jam'ker yu lërr mulk rawana-shoi, wara
his-own property all collected (to) one distant country started, there
lev arg yé-ker, we-khai daulat pör barbad-sha. Wa-gi-ki shawen hechko
bad deeds did, his-own property all lost. When of-him anything
chëzai dau mulk qaari shoi. Wo dar manda shoi,
not-remained in that country famine became. He in want became.
Skhpis-ne-yu daulat-dar ništ. Wo méra wem khuzdal de khai zakhnaf
With one wealthy-man sat, That man him sent in own fields
we-khugaf chara-dal. Ma ida dem awas via ki,
without with-order-graze. This boy in this longing was that,
'shau-ki khug-e kham shau sabuustaf we-khai yiler haravum,
'from-whatsoner seine eat from-those hands my-own stomach I-might-fill,'
shau-daran na-wun kedova hec-ko che-lia. Dau-wkht uñyar-shoi
because to-him anyone anything not-gave. Then to-sense-came
ne-khai ján-an shita, 'yed yutim-e de men tät kei mughr
of-him own self said, 'so-many hired-servants in my father's house food
kharat zha-waf bësh wuxi-e, zo zha-wush-an ne-muvawan-shiam.
eat of-them spare remains-to-them, I from-hunger am-about-to-die.
Wushikim aiyin skhpis-ne-tät-an zhi-lim, "a tät, zo skhpis-
I-will-rise I-will-go before-father I-will-say, "O father, I before-
ne-Khuda-an skhpis-ne-to sharminds shi-am; zo layiq ele-shi
God before-thee ashamed have-become; I fit not-am
ne-to-pūr. We-men yu yatim skāpīr-ne-khai-an làken.43
for-thy-sen. He one hired-servant (like) before-thyself keep.39
Wus̄k-ai, shōi skāpīr-ne-tāt-an. Tēt wus̄ker kī pūr-ish she lera
He-roo, went before-father. Father saw that his-son from distance
aghai. Wos̄el ne-pūr-an guvū, ghes̄ia-shōi, we-lāst der-ye del-tshii, khai
came. His-heart for-son burnt, running-scent, hand threw round-neck, own
pur bāhāi. Pūr ne-tāt-an shọa, tēt, ze skāpīr-ne-Khudai-an skāpīr-
son kissed. Son to-father said, 'O father, I before-God before-
ne-to sharminda shi-am; ze shirm-an-bād lāshu che-sham ne-to-pūr.'
the ashamed have-become; I after-this fit not-am for-thy-sen.'
Tēt-ish ne-khai naukaran shọa, ghes̄u shekh avar we-man aghdāvē;
His-father to-own servants said, 'good clothes bring to-him put-on;
yu parguagh-de uguaghke-esh deräv; ya kashiša de philaish shegduvā;
one ring on his-finger put-on; one shoes on his-feet put-on.
Wa-ga naghin kharān, wa-ga wulī yi-kennām. We-men pūr
Then food we-will-eat, then merriment we-will-make. My son
muri via, woś zinda shōl; gip-shū via woś per-vīam.' Waf
dead was, now alone became; lost-become was now we-have-found-him. They
khushi gheredvat.
merriment commenced-making (lit. took).
Stēr pūr-ish dan mahal de zakhmat via. Zhe wūr aghai;
Elder son-of-him at-that time in fields was. From there came;
ne-kei-an nazādik shōl; ki sās ibia de ghus̄-ish shia. We-yu
to-house near came; that music dancing in his-ears struck. One
naukar ughēvd, sha-wān pīst-aa, 'mō ṣēt sās ṣēt ibia?' Wo shia
servant called, of-him enquired, 'this what music what dancing?' He said
ki, 'wers-it aghai tēt-it waa shat lāsh, wulā dīl.' Wo
that, 'thy-brother came thy-father him well saw, feast is-giving.' He
khaña shōl, ne-kei-an shia che-fkhat-e. Tēt neghar de-bērūn,
annoyed became, to-house going not-agree. Father entered outside,
na-wān dūala-ya-kir. Wo ne-tāt-an shia, 'mah wus̄khar, mīdā sāl ne-to
to-him entreated. He to-father said, 'here look, so-many years to-thy'
khamat yi-kerum; hech-kella we-to ūl de th che ghi-em;
service I-did; any-time thy word on ground not I-threw;
mid gā khiamat yi-karum, to hech-kella yu chan nā-men
so-much time service I-did, thou any-time our kid to-me
che-li-ē, ki qāti she-khaṅ dūstāf. yu-jāi niaste
not-parent, that with own friends in-one-place having-sat
khuṃ-am-wa, khushi yi-kari-am-wa. Wos ki mo pūr-it
we-would-have-eaten, merriment we-would-have-made. Now that this thy-sen
aghai keda-vā-ki we-to daunat qāti she-kankhāmāf barbād-ha, to
came who thy wealth with prostitutes lost, thou
MUNJANI.

ghau-daran mehmāni list. Tāt ne-wan shtā, 'ā pūr, to de-pā-wakht for-his-sake feast gavest.' Father to-him said, 'O son, thou all-time
qātī she-men astāi, shtē-wa-ki she-men ast, ta-kān. Na-mākh khunghī with me arī, whatever of-me is, thine-is. To-us merriment
yi-kera lāsim via, skau-ki mo to werāī muri via, wos sīnda making necessary was, because this thy brother dead wos, now alive
shōf; gīp-shī-via wos per-viām.'
become; lost-become-was now we-have-found-him.
ERANIAN FAMILY.

EASTERN GROUP.

GHALCHAH SUB-GROUP.

MUNJANI OR MUNGI.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

Nanshērwān-i-‘ādil yu mils waina negher. De pādā yu Naḵš-e bāgh lišk. Baḵshān we pādshāh ki lišk, bo-dawāl the good he garden suw. Gardānere he the-king that was, went-running from bāgh-an. Lu anār aver. Zhe yu anār pādshāh jesta garden. Too pomegranates brought. From one pomegranate king ordered ki sharbat yi-kun, we-yu lia ne warān. Zhe yu that sherbet make, the-other (pomegranate) gave to wacīr. From one anār sharbat de jām pur shot, wem shemda o shot. Pādshāh pomegranate sherbet in cup full became, it drank and went. King swana aghai piau pādā. Wā-bāgh lišk. De khai sel shās ki, again came same way. That garden suw. Lu own heart said that, 'wem gherrem.' De bāgh levar resi zaghare vi. Ne 'this (garden) I-will-take.' At garden's gate reached thirty was. To baḵshān jēsta ki, 'āi anār aver; nā-men yu jām sharbat gardāner ordered that, 'go pomegranate bring; fo-me one cup sherbet yi-kēn.' Baḵshān efhar anār aver; xin-māf sharbat yi-ker. make. Gardāner four pomegranates brought; from-these sharbat made. Jām pur che shot pādshāh khāshm-ker. 'Zhe anār chi Cup full not became king become-angry.' From-those pomegranates why che-averet, zhe yu-ga yu jām pur shot? Zhan efhar did-you-not-bring, from one-only one cup full became? From-those four yu jām pur che shot. Baḵshān shē, ki, 'pīraki aghayāl one cup full not became.' Gardāner said, that, 'first-time that you-cause ze shām we-to fēl nēk vi. Wos ki aghayāl we-to minj I say your intention good was. Now that you-cause your intention qalb shot. Dau-vēr o dem-vēr pā anār, zhe yu shāh-a had became. That-time and this-time all pomegranates from one branch.
aver-em. Mohrg zhe to niat-an sho'ī. Pādshāh fikhat-o, shta, I-brought. This-matter from your intention happened.' King agreed, said, 'māy-an ahtet. Ābādi-e wulāat the fel-i-nēk-i-pādshāh.' "true you-have-said. Prosperity-of country from good-intentions-of-king (is)."
Ne hāghbān werga li a shoī. To gardener presents gave and went.

NUMERALS.
Yu lu or le sherni chfūr pānj ākhshē avde āshkīe nau dāh wist.
One two three four five six seven eight nine ten twenty.
The rest of the numerals are the same as in Persian.
YÜDGḤĀ OR LEOŦKUH-I-WĀR.

This language is said to be called Yidghā or Yudghā by those who speak it, and Leoŧ-kuh-i-wār (sometimes mis-written Lutkho-i-wār) by Chitrila. It is spoken in the upper part of the Lutkho (correctly Leoŧkuh) Valley. Its true name is probably Yüdgḥā.

Regarding it, Biddulph (Tribes of the Hindoo Koosh, p. 153), says: 'The Yidghāh language spoken in the upper part of the Lutkho Valley, is simply a dialect of the Munjan language, which, I believe, has never yet been published. Its grammatical construction is identical with that of the Ghulehah languages ... Like these, the Yidghāh differs from the Dard languages in its frequent use of the letter s, and in having only one tense to express both the present and the future.'

AUTHORITIES—


TOMASSEN, Prof. W.—Centralasiatische Studien. II. Die Pamir Dialekte. Wiesbaden, 1866, pp. 733 and ff. The article contains a few brief remarks on the language.


GROES, W.—Grundris der indiischen Philologie, Vol. 1, Pt. II, pp. 227 and ff., Strassburg, 1888. Here begins Prof. Groes's article on 'Kleinere Dialekte und Dialektgruppen.' In this there is a little about Yidghā.

The following Grammar is taken from Biddulph:—
**I.—PRONUNCIATION**

Pronounce "a" as in have; "e" as in the French état; "o" as the first "o" in commence.

"ak" and "ek" are interchangeable. Thus, métak or métk, a day.

**III.—NOUNS**

<table>
<thead>
<tr>
<th>SING.</th>
<th>NOM.</th>
<th></th>
<th>GEN.</th>
<th>kān, a house</th>
<th></th>
<th>Dāk, of a house</th>
<th></th>
<th>ACE.</th>
<th>kān, a house</th>
<th></th>
<th>ABL.</th>
<th>xe kān-en</th>
</tr>
</thead>
<tbody>
<tr>
<td>PRONOMINAL SUFFIXES</td>
<td></td>
<td>used with the—</td>
<td></td>
<td>PRESENT TENSE</td>
<td></td>
<td></td>
<td></td>
<td>PASS. TENSE</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. an</td>
<td>an</td>
<td>1. am</td>
<td>an</td>
<td>1. am</td>
<td>an</td>
<td>1. am</td>
<td>an</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. e</td>
<td>of</td>
<td>2. e</td>
<td>of</td>
<td>2. e</td>
<td>of</td>
<td>2. e</td>
<td>of</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. e</td>
<td>at</td>
<td>3. e</td>
<td>at</td>
<td>3. e</td>
<td>at</td>
<td>3. e</td>
<td>at</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**IV.—VERBS**

**Auxiliary Verbs**

(a) ātēk, to be.

<table>
<thead>
<tr>
<th>PRESENT TENSE</th>
<th></th>
<th>PASS. TENSE</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ātē</td>
<td>ātē-āk</td>
<td>1. ātē-āk</td>
<td>ātē-āk</td>
</tr>
<tr>
<td>2. ātē</td>
<td>ātē-āk</td>
<td>2. ātē-āk</td>
<td>ātē-āk</td>
</tr>
<tr>
<td>3. ātē</td>
<td>ātē-āk</td>
<td>3. ātē-āk</td>
<td>ātē-āk</td>
</tr>
</tbody>
</table>

**Regular Verbs**

<table>
<thead>
<tr>
<th>REGULAR VERB</th>
<th>PARTITIVE</th>
<th>SUBJUNCTIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PRESENT, ātēk, to strike.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PASS.</td>
<td>ātēk, bash, to have struck.</td>
<td></td>
</tr>
<tr>
<td>PASS.</td>
<td>ātēk, having struck.</td>
<td></td>
</tr>
</tbody>
</table>

**Present-Perfect**

**Indicative Mood**

<table>
<thead>
<tr>
<th>IMPERFECT</th>
<th>PERFECT</th>
<th>PLUPERFECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ātēk, strike.</td>
<td>ātēk, struck.</td>
<td>ātēk, had struck.</td>
</tr>
<tr>
<td>Sing.</td>
<td>Plur.</td>
<td>Sing.</td>
</tr>
<tr>
<td>1. ātē</td>
<td>ātē-āk</td>
<td>1. ātē</td>
</tr>
<tr>
<td>2. ātē</td>
<td>ātē-āk</td>
<td>2. ātē</td>
</tr>
<tr>
<td>3. ātē</td>
<td>ātē-āk</td>
<td>3. ātē</td>
</tr>
</tbody>
</table>

**Imperative Mood**

<table>
<thead>
<tr>
<th>IMPERATIVE</th>
<th>PLUPERFECT</th>
<th>PLUPERFECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ātē</td>
<td>ātē-āk</td>
<td>ātē-āk</td>
</tr>
<tr>
<td>Sing.</td>
<td>Plur.</td>
<td>Plur.</td>
</tr>
<tr>
<td>1. ātē</td>
<td>ātē-āk</td>
<td>ātē-āk</td>
</tr>
<tr>
<td>2. ātē</td>
<td>ātē-āk</td>
<td>ātē-āk</td>
</tr>
<tr>
<td>3. ātē</td>
<td>ātē-āk</td>
<td>ātē-āk</td>
</tr>
</tbody>
</table>

The letter "n" stands for near, "t" for distant, and "x" for remote. There are no distinctions of gender.

The passive voice is formed by the use of the auxiliary verb ātēk, to go; as, ātēk-ātēk, to be struck. The imperative is formed by adding a to the verb in all its forms.

Note.—The above does not exhaust all the forms of the verb, but they are the only ones of the conjugations of which I could be sure.
The following sentences are given by Biddulph:—

(1) What is your name?  
Toh nam ches man?  
Meh man erai mim.

(2) This is my brother.  
Mun kugor-en mun kugor ghashé astet.

(3) My-brother has two good horses.  
Na kay-en kuyayak mun kuyayak astet.

(4) His sword is better than mine.  
Beyem kugor-en mun kugor ghashé astet.

(5) I want to go to my home.  
Ze mah chenin kuyar astet?

(6) How far is it from here?  
Mun trok pojok niytoh mim.

(7) It is twenty days' journey.  
Man nuanan istlam zoh dair oguyah cho-

(8) I told him that I could not come to-day.  
A tsho dah dair ghasam.

The following specimens will be found to agree very fairly with the brief Grammar given above. The language is not a written one, and hence there are varieties of spelling, e.g. e is often substituted for a, as in men, my, for man. Again, in mesh, a day, ə is substituted for i.

The following are the principal grammatical forms found in the Specimens and List of Words:—

### I.—NOUNS.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td>tat.</td>
<td>tat-e.</td>
</tr>
<tr>
<td></td>
<td>tat</td>
<td></td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>wa tat.</td>
<td>wa tat.</td>
</tr>
<tr>
<td></td>
<td>she tat-n (wa)</td>
<td>she tat-nf (wa)</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td>me tat-n</td>
<td>me tat-nf</td>
</tr>
<tr>
<td><strong>Abl. (from)</strong></td>
<td>she tat-n</td>
<td>she tat-nf</td>
</tr>
</tbody>
</table>

Loghda, a daughter,—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td>loghda.</td>
<td>loghda-e.</td>
</tr>
<tr>
<td></td>
<td>she loghda (wa)</td>
<td>she loghda-ef (wa)</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>me loghda.</td>
<td>me loghda-ef</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td>wa loghda.</td>
<td>wa loghda-ef</td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
<td>she loghda.</td>
<td>she loghda-ef</td>
</tr>
</tbody>
</table>

Other instances of the Oblique form Singular are,—

<table>
<thead>
<tr>
<th>Nom.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mafra, a man.</td>
<td>mafra-en.</td>
</tr>
<tr>
<td>kender, younger.</td>
<td>kender-en.</td>
</tr>
<tr>
<td>mulk, a country.</td>
<td>mulk-en.</td>
</tr>
</tbody>
</table>

1 A corruption of rai astet.
NOMINATIVE PLURAL.

Nom.
māl, property.
pūr, a son.
derakūt, a tree.
dokandor, a shopkeeper.
mer, a man.
yasp, a horse.

Other instances of the Nominative Plural are,—

Nom. Sing.
mer, a man.
ādam, a man.
pūr, a son.
palo, a foot.
zhingko, a woman.
zakhmo, a field.

Nom. Plur.
mer-
ādam-
pūr-
palo-
zhingko-
zakham-

Other instances of the Oblique Plural, which sometimes seems to be used in the sense of the Nominative, are,—

Nom. Sing.
ādam, a man.
yasp, a horse.
maygō, a mare.
keragā, a bull.
ghara, a cow.
galāf, a dog.
matsia, a bitch.
khākh, a pig.
zakham, a field.
kancho, a harlot.

Obl. Plur.
ādam-
yasp-
maygō-
keragā-
ghara-
galā-
matsia-
khākh-
zakham-
kancho-

The following plural oblique forms also occur, besides those mentioned below; segh-
stripes; rupsah-
rupees (accusative plural); peles-
aropes.

The Nominative sometimes ends in en. In every such instance, it precedes a
transitive verb in the past tense. It is therefore, in these instances, really the case of the
Agent. Thus, kehdēr-en, the younger (son collected); ko marak-en, that man (sent);
tat-
the father (saw, said); in one instance, e is added, in pur-e ne tāt-n sāto, the son
said to the father.

The Genitive is, correctly, the same as the nominative, e.g. men tat daulat, (of) my
father’s wealth. The preposition de governs the Genitive. Thus, de fukh, in sense;
de man tat daulat, in my father’s wealth; de wark, at the time; de khwē sokhāmo, in
his own field; de khō, outside.

The following are examples of the Dative; marak-en, to a man (dative of
possession); ne ta-n, to the father; no līr mūl-en, to a far country; no laum-
keeping; no khwāy-en, to God; no dram-
inside.

In the plural we have no khuk-
for swine.
ERANIAN FAMILY. 

CHALOHAN SUB-GROUP.

YUDGHĀ OR LEOTKUIH-I-WĀR.

(Khan Sahib Abdul Hakim Khan, 1897.)

Yū marak-en loh pūre vit. Kunder pūr ne tat-n aḥto, 'aṭi tat,
One man's two sons were. Younger son to father said, 'O father,
the khwē māl-en nā-men ki risha-bāgh nā-men dēl.' Won wo-khwē māl
from new property to-me that falleth to-me give.' He his-own property
de-waf-māl-en baghdād like. Yū cher mesh dei-bal kunder-en wo-khwē māl
between-them having-divided gave. A few days after younger his-men property
dūde no hūr mulk-en shui wo-khwē māl bad-māstī
caving-collected to distant country went his-own property rīstān-līting
ker gībavdo; kula-wāka pāje kul ker dān-watān jahan
hāving-done lost; when all consume did-make in-that-country much
nāshket wuṣhīā shui. Wo shillakh shui. Wo shui lo quwatin-ān jīff
bad fame/nce became. He in-want became. He went with wealth-ān joined
shui, wo marak-en wo māra khudāi de khwē zakhmu
became, that man (wealthy-man) that man (poor-man) went in own field
no-khūk-ēf no-lāwy-ān won armān viō, she khūk-ēf wāznāi wopēk-ēf
swine to-keep he in-tonging was, from swine spare hukka
that I-would-have-eaten satisfied-I-would-have-become. Anyone to-him not would-give.
Thamūs de-fakhum aghwā, lā khwē jān-en gēp-zhih, 'chend mazārān de men
Then into-sense came, with own self said, 'how-many hired-servants on my
tat dānāt naghem khurpet she-wef bu-shi, so she-wushī
father's wealth food having-eaten from-them spare-becomes, I from-hunger
mṛum. Zūbēm, huroko tat ōm, gēp-dēhar, 'aṭi tat, skāpir na-to
mā-dying. I-will-rise near father will-go, will-say, "O father, before thee
na Khuday-en sharmanā šhom. Zo layiq pūr ma-to eh-shom
na-God aḥbāmed I-became. I fit son to-there did-not-become
wa-men alekowa māzdār khen wram." Zhihi huroko tat shui;
me like hired-servant having-made keep.'" Having-risen near father went;
wo zhe lūrē-ghon de-saghwāt tat-n wawālihā; won jān guvād; ghenda shui
he from distance coming father him saw; his heart burnt; running went
treshhāl gēt; got. Pārē ne tat-n aḥto, 'aṭi tat, zo skāpir na-to
his-neck embraced; kissed. Son to father said, 'O father, I before thee
za-Khuday-en sharmanda shom. Zo zhe-mälwro na-to lyiq pür to-Gid ashamed became. I henceforth to-thee fit son of shem.' Tat-n wo-khwe shadarbiaka bandavdo, 'ghashe zopol did-not-become. Father his-own servants ordered, 'good clothes awey ni-men agghad; yu porgushchu ni-men dogoshchu drais; kalashke having-brought to-him put-on; one ring to-his finger put-on; shoes ni-men de-pale agghad; them, neghen khom; khushānī kemen; to-his feet put-on; come, food we-mould-eat; merriment we-will-make; men pür muq vio, zinda shui; gip shui-vio, perwim.' Wof my son dead was, alive became; lost had-become, I-have-found-him. They zhet de-khusheh kpa commenced merriment doing.

Won khushcheh pür de-waicht de-khwe zakhmo vio. Zhe-zakhmo His elder son at-that-time in-own field was. Prom-field aghwai, ne kei-em nezlik aghwai zhe-fagik-of zhe-drahba-en hāwāz no-wen come, to house near having-come of-singings of-dancing sound to-his doghū zhi. Wo yu šhadar wushavdo pisto, 'ye chishmīn fagikears struck. He one servant called enquired, 'they what song-i-zhet during?' won gip-shio, 'ta wai aghwai, ta tat-n arc-saying (and) dancing,' he said, 'thy brother came, thy father pe-won-dir neghen ḥū.' Wo khāfa shui, no dram-em shuya mi chi ker, for-his sake food gave.' He anxious became, to inside going wish not did-make. Tat de-khō nogher wau lethferdo; won na tat-n juwāb lio, 'molo Father outside emerging him entertained; he to father unscer gave, 'here wojer, mind sāl ma-to khizmat krem, heeh kelau ta lukm dir look, so-many years to-thy service I-have-done, any time thy order otherwise chi krem. Mind khizmat krem, to heeh kelau yu chen na-men not I-have-done. So-much service I-have-done, then any time one kid to-mē chi īt, ki lo khwe yārān yu-ji kluhrghum, khushānī not didt-give, that with own friends together I-would-have-eaten, merriment krughem-va. Kluwweka mo ta pür aghwai, koi-ωek wa-ta danlat lo I-would-have-made. When this thy son came, who thy wealth with kanchani-of gibavdo, to pe-wondir neghen hū,' Tat-n no-wen shto, 'al prostitutes lost, thou for-his sake food didt-give.' Father to-him said, 'O pür, to mudam la-men aster. Men chis wo-kostat, ta. Makā khushānī son, thou always with-me art. My whatever there-is, thing (is). To-us merriment kpa munśiḥ vio, chis-sabab mo ta wai muq vio, awen zinda shui; doing becoming was, because this thy brother dead was, again alive became; gip shui-vio, awen perwim.' lost had-become, again I-have-found-him.
NUMERALS.

Ya leh shuroi chahir pañj ukhsho avdo ashcho nov los los-yu los-u-lon
One two three four five six seven eight nine ten eleven twelve
los-i-shuroi los-o-chahir los-a-panj los-o-ukhsho los-i-avdo los-i-ashcho los-u-nov
thirteen fourteen fifteen sixteen seventeen eighteen nineteen
wisto yu-wist-o-los lu-wista lu-wist-o-los shuro-wist shuro-wist-o-los chahir-wist
twenty thirty forty fifty sixty seventy eighty ninety
chahir-wist-o-los shor or pañj-wist.
hundred.

Biddulph has, five, pañsh; six, ukahok; eight, ashchor; nine, so; ten, las; twenty,
wsotok; twenty-one, wist-yu.
BADAKHSHI.

The following specimens are given in order to round off the account of the Ghalehah languages. They are in Badakhshi, or the language of Badakhshan. The inhabitants of Badakhshan are by nationality Ghalehahs. They live immediately to the west of Wakhan and Shighnan. They have, however, abandoned their own Ghalehah language, and now speak, and have done so for the last few centuries, a form of Persian, differing merely in pronunciation and in a few local peculiarities from the speech of Erân. This will be observed from the two following specimens. As Persian is so well known, it is unnecessary to give a detailed account of the language used in them, which is that used by the Fârsâwân tribe. It may be mentioned that the Persian spoken in Afghanistan closely resembles Badakhshi.
ERANIAN FAMILY.

BADAKSHI.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1898.)

Yak adam do bache dast-o. Az main-e un-o bache-o khurd ba
One man two sons had. From among them one younger to
padar gafte, 'A padar, has-chi ki az mola-e to bakhsh-e main-o, ha
father said, 'O father, whatever that from property of thee share mine-is, to
ma bitoh.' O mola-ra bekhan-kad, ba un-o dad. Kam wakht pas bache-o
me give.' Ha properties divided, to them gave. Little time after son
khurd hamu mola-e hama girifta, ba mulk-e dar mafar kad,
younger those properties all having-taken to a-country distant journey did.
Ba hamu ja rafta, mola-e khud-a ba be-luki hama barbad-kad.
At that place having-gone, properties of himself in debanchery all lost.

Chis-wakht-e ki hama-ra kharj-kad, ba hamu mulk bisyar gushnagi shud, amu
When all consumed, in that country much famine became, that
adam muhtaj shud. Amu mulk-ua peshe-yak main-raft; amu adam il-na ba
man in-need became. That country-in before one wealthy-man went; that man him in
zamin-e khud khuk-a-rana bharun-dani rawan-kad. Arm-e d hudi kir ama
zamir of himself swine grazing-for seat. Longing-of him was that from those
sa-bost-e ki khuk-a main-khurd, eikam-e khud-a pur main-kad.
Kas ba il buka that swine ate, stomach of himself full would-have-made. Anyone to him
as main-dad.

Pasin ba buka a-mala gafte, 'Az padar-e ma chiqadar
Afterwards in swine having-come said, 'From father-of me how-many
yatim-a-ra main bisyar na, ma az gushnagi main-murum. Ma khista ha
man young-at, not as gushnagi main-mour. My father be
hiree-servants-to food much is. I from hunger am-dying. I having-risen to
peshe-padar-am main-murum, ba il mengan, 'A padar, ma ba peshe-cha
father's before my father will-go, to him will-say, 'O father, I to before God and to before
to guna kadam, hamil wakht marnash nest ki ba shum-ba main bache ghatan,
thec sin did, this time becoming is-not that again you to-ma son should-call,
Ma-ra yak-e az yatim-e khudet budan.' 'Khista ba peshe-padar-e
Maa one from hiree-servants-of thou consider.' Having-risen to before father-of
khud me-rawa. O dor bud-as, ki il-na dina jan-e padar sokht. Dawa
himself yous. He distant was, that him having-seen life-of father-buried. Running
raft, ba gurden-e il dast undakht, bisyar macha-kad, Bahala ba padar gafte, 'A padar,
went, random-thread of his hand placed, much kissed. Son to father said, 'O father,
ma ba peshe-cha Khuda o ba peshe-shuna guna kadam; ale ma layiq nesum
I to before God and to before you sin did; now I fit am-not
ki bār shumā ma-ra bacha şuftan.' Padar ba naukar-ē re khud farāwad
that again you to-me son should-call.' Father to servante-of himself ordered
ki, 'Hāsā-ē khūb ā-wūrdā ba ī bu-pošāndē, ba panja-o i chilīk
that, 'clothes good having-brought to this (person) put-on, to finger his ring
bindāzēd, ba pāt kaush bu-pošāndē, wa nān bu-khūrdē o khushwakhēti
put-on, to feel shoes put-on, and food eat and merriment
hu-kunēd; chi-ba-ki i bacha-e ma murūn shuda būd, ālē zinda shud; gum
made; because this son-of mine dead became was, now alive became; lost
shuda būd, ālē yaft shud. Pāsan ba khushwakhēti māshghul shudand,
become was, now found became. Afterwards in merrymaking engaged they-became.

Bacha-ē kalan-e ū ha-miān-e zamin bud-ast. Amu-wakhte-ki ba khāna qarib
Son elder-of him in fields was. When to house near
shud, āwāz-e bukt-guftan rathē-dān ba gūsh-e ē rasid. Pāsan yak
became, sound-of singing dancing to ear-of him reached. Afterwards he-one
naukar-ē faryād-kad, wa pursūdē ki, 'chīst 1?' Ūna ba ē guft ki,
servant called, and asked that, 'what-is this?' He to him said that,
'birīdar-e to ā-maṣā-as, padar-e shumā. bīyār nān kada-as,
'brother-of thee hath-come, father-of you much food hath-made,
ha-ami-sahā-bi bacha-e khud silhat yaft,' Ī bīyār khumā shud na khist
because son-of himself well found.' He much angered became not wished
ba darān raatun. Padar-ēh bōrūn bar-ā-maṣā ū-nā faryād-kad. Amu ba
to inside to-go. Father-his outside having-emerged him entreated. He to
padar da jāwāb guft, 'bībā, ki ami qadar sāl ma khidmat-e tu-ra mē-
father in answer said, 'see, that these-so-many years I service-of thee have-
kenām; bech-wakht az gōp-e to ghair na shuda-astum. To yak
been-doing; any-time from word-of thee adverse not I-have-become. Thou one
wakht yak buaghān ba ma na dādī, ki qate dost-ē re khud khurdā
one kid to me not gave, that with friends-of myself having-eaten
khushwakhēti mē-kudām. Har-wakht i bacha-e shumā ki ā-mad, ki
merriment we-would-have-made. When this son-of you that came, that
mael-ē shumā ba kanehānī-bāzi hama gum-kad-ās, shumā bōist-e ē
properties-of you in prostitute-keeping all has-lost, you for-sake-of him
bīyār nān dādī.' Ī ba ē guft, 'āl-bacha, to dawām gu-t-e ma asti, har-chī-ki
much food gave.' He to him said, 'O son, thou always with me art, whatever-that
az mās, az tūs; amna khushwakhēti kudān, khushwakhēti shudan lāzim būd,
of me-is of thee-is; but merriment doing, merry becoming necessary was;
ba-ami sahā bā i birīdar-e to murāda shuda būd, bās zinda shud;
for-this reason that this brother-of thee dead become was, again alive became;
gum shuda būd, bās yaft shud.'
lost become was, again found became.'
[No. 2.]

ERANIAN FAMILY.

PERSIAN GROUP.

BADAKHSHI.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

STANDARD LIST OF WORDS AND SENTENCES IN THE
GHALCHAH LANGUAGES.
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>١ ١١ ١١١</td>
<td>١ ١١ ١</td>
<td>١ ١١</td>
<td>١ ١١</td>
</tr>
<tr>
<td>2. Two</td>
<td>٢ ٢٢</td>
<td>٢ ٢٢</td>
<td>٢ ٢٢</td>
<td>٢ ٢٢</td>
</tr>
<tr>
<td>3. Three</td>
<td>٣ ٣٣٣</td>
<td>٣ ٣٣</td>
<td>٣ ٣٣</td>
<td>٣ ٣٣</td>
</tr>
<tr>
<td>4. Four</td>
<td>٤ ٤٤٤</td>
<td>٤ ٤٤</td>
<td>٤ ٤٤</td>
<td>٤ ٤٤</td>
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<tr>
<td>5. Five</td>
<td>٥ ٥٥٥</td>
<td>٥ ٥٥</td>
<td>٥ ٥٥</td>
<td>٥ ٥٥</td>
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<tr>
<td>6. Six</td>
<td>٦ ٦٦٦</td>
<td>٦ ٦٦</td>
<td>٦ ٦٦</td>
<td>٦ ٦٦</td>
</tr>
<tr>
<td>7. Seven</td>
<td>٧ ٧٧٧</td>
<td>٧ ٧٧</td>
<td>٧ ٧٧</td>
<td>٧ ٧٧</td>
</tr>
<tr>
<td>8. Eight</td>
<td>٨ ٨٨٨</td>
<td>٨ ٨٨</td>
<td>٨ ٨٨</td>
<td>٨ ٨٨</td>
</tr>
<tr>
<td>9. Nine</td>
<td>٩ ٩٩٩</td>
<td>٩ ٩٩</td>
<td>٩ ٩٩</td>
<td>٩ ٩٩</td>
</tr>
<tr>
<td>10. Ten</td>
<td>١٠ ١٠١٠</td>
<td>١٠ ١٠١٠</td>
<td>١٠ ١٠١٠</td>
<td>١٠ ١٠١٠</td>
</tr>
<tr>
<td>11. Twenty</td>
<td>٢٠ ٢٠٢٠</td>
<td>٢٠ ٢٠٢٠</td>
<td>٢٠ ٢٠٢٠</td>
<td>٢٠ ٢٠٢٠</td>
</tr>
<tr>
<td>12. Fifty</td>
<td>٥٠ ٥٠٥٠</td>
<td>٥٠ ٥٠٥٠</td>
<td>٥٠ ٥٠٥٠</td>
<td>٥٠ ٥٠٥٠</td>
</tr>
<tr>
<td>13. Hundred</td>
<td>١٠٠ ١٠٠١٠٠</td>
<td>١٠٠ ١٠٠١٠٠</td>
<td>١٠٠ ١٠٠١٠٠</td>
<td>١٠٠ ١٠٠١٠٠</td>
</tr>
<tr>
<td>14. I</td>
<td>١ ١١١</td>
<td>١ ١١١</td>
<td>١ ١١١</td>
<td>١ ١١١</td>
</tr>
<tr>
<td>15. Of me</td>
<td>١٥ ١٥١٥</td>
<td>١٥ ١٥١٥</td>
<td>١٥ ١٥١٥</td>
<td>١٥ ١٥١٥</td>
</tr>
<tr>
<td>16. Mine</td>
<td>١٦ ١٦١٦</td>
<td>١٦ ١٦١٦</td>
<td>١٦ ١٦١٦</td>
<td>١٦ ١٦١٦</td>
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<tr>
<td>17. We</td>
<td>١٧ ١٧١٧</td>
<td>١٧ ١٧١٧</td>
<td>١٧ ١٧١٧</td>
<td>١٧ ١٧١٧</td>
</tr>
<tr>
<td>18. Of us</td>
<td>١٨ ١٨١٨</td>
<td>١٨ ١٨١٨</td>
<td>١٨ ١٨١٨</td>
<td>١٨ ١٨١٨</td>
</tr>
<tr>
<td>19. Our</td>
<td>١٩ ١٩١٩</td>
<td>١٩ ١٩١٩</td>
<td>١٩ ١٩١٩</td>
<td>١٩ ١٩١٩</td>
</tr>
<tr>
<td>20. Thou</td>
<td>٢٠ ٢٠٢٠</td>
<td>٢٠ ٢٠٢٠</td>
<td>٢٠ ٢٠٢٠</td>
<td>٢٠ ٢٠٢٠</td>
</tr>
<tr>
<td>21. Of thee</td>
<td>٢١ ٢١٢١</td>
<td>٢١ ٢١٢١</td>
<td>٢١ ٢١٢١</td>
<td>٢١ ٢١٢١</td>
</tr>
<tr>
<td>22. Thine</td>
<td>٢٢ ٢٢٢٢</td>
<td>٢٢ ٢٢٢٢</td>
<td>٢٢ ٢٢٢٢</td>
<td>٢٢ ٢٢٢٢</td>
</tr>
<tr>
<td>23. You</td>
<td>٢٣ ٢٣٢٣</td>
<td>٢٣ ٢٣٢٣</td>
<td>٢٣ ٢٣٢٣</td>
<td>٢٣ ٢٣٢٣</td>
</tr>
<tr>
<td>24. Of you</td>
<td>٢٤ ٢٤٢٤</td>
<td>٢٤ ٢٤٢٤</td>
<td>٢٤ ٢٤٢٤</td>
<td>٢٤ ٢٤٢٤</td>
</tr>
<tr>
<td>25. Your</td>
<td>٢٥ ٢٥٢٥</td>
<td>٢٥ ٢٥٢٥</td>
<td>٢٥ ٢٥٢٥</td>
<td>٢٥ ٢٥٢٥</td>
</tr>
</tbody>
</table>

59°—Oshoahah. When two forms are given, the second is usually taken from Shaw.
<table>
<thead>
<tr>
<th>Zikaki and Ishkimah</th>
<th>Marjini</th>
<th>Yahghit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wok. (Ish.) Wok. wok.</td>
<td>Yo</td>
<td>Yū or yu</td>
<td>1. One.</td>
</tr>
<tr>
<td>Dary. (Ish.) Dari.</td>
<td>Lu or Ia</td>
<td>Loh</td>
<td>2. Two.</td>
</tr>
<tr>
<td>Urd. (Ish.) Urd.</td>
<td>Awe</td>
<td>Awe</td>
<td>7. Seven.</td>
</tr>
<tr>
<td>Panjhah</td>
<td>Panjhah</td>
<td>Panj-wis or yu shor</td>
<td>12. Fifty.</td>
</tr>
<tr>
<td>Sad</td>
<td>Sad</td>
<td>Panj-wis or yu shor</td>
<td>13. Hundred.</td>
</tr>
<tr>
<td>Mokh</td>
<td>Mokh</td>
<td>Makh</td>
<td>17. Wo.</td>
</tr>
<tr>
<td>Mokh</td>
<td>Zhe-mokh</td>
<td>Wa-mokh</td>
<td>18. Of us</td>
</tr>
<tr>
<td>Tā. (Ish.) Tā.</td>
<td>To</td>
<td>To</td>
<td>20. Thou.</td>
</tr>
<tr>
<td>Tūm</td>
<td>To-kān</td>
<td>Ta</td>
<td>22. Thine.</td>
</tr>
</tbody>
</table>

1 There are only a few Ishkimah words. Those are indicated by the word 'Ish.'
<table>
<thead>
<tr>
<th>English</th>
<th>Wagh</th>
<th>Shish</th>
<th>Sardhu</th>
</tr>
</thead>
<tbody>
<tr>
<td>He</td>
<td>Yu, yao, yk, haya, hayo</td>
<td>Yu, yu</td>
<td>Yu, yu</td>
</tr>
<tr>
<td>Of him</td>
<td>Yao</td>
<td>Wu, wi</td>
<td>Wu, wi</td>
</tr>
<tr>
<td>Him</td>
<td>Yaven</td>
<td>Wind</td>
<td>Wian</td>
</tr>
<tr>
<td>They</td>
<td>Yath, yavrth, hayo</td>
<td>Wad, wadh</td>
<td>Wadh</td>
</tr>
<tr>
<td>Of them</td>
<td>Yar</td>
<td>Wyr, wye</td>
<td>Wifs, wifs</td>
</tr>
<tr>
<td>Their</td>
<td>Yaven</td>
<td>Wvand, wifand</td>
<td>Wifan, wifan</td>
</tr>
<tr>
<td>Hand</td>
<td>Dast, dhist</td>
<td>Dast, dhust</td>
<td>Dhast, dhust</td>
</tr>
<tr>
<td>Foot</td>
<td>Pch, pchh</td>
<td>Pch, pchh</td>
<td>Pchadh, pchh</td>
</tr>
<tr>
<td>Nose</td>
<td>His</td>
<td>Shts, shts</td>
<td>Nakt, nakt</td>
</tr>
<tr>
<td>Eye</td>
<td>Chshum, chshuk</td>
<td>Tsnu</td>
<td>Tsbn, tsbn</td>
</tr>
<tr>
<td>Mouth</td>
<td>Ghshh, ghshh</td>
<td>Ghvr, ghsv</td>
<td>Ghv, ghv</td>
</tr>
<tr>
<td>Tooth</td>
<td>Dnshck, dndshk</td>
<td>Dhsnlk</td>
<td>Dhsnlk, chmdhnk</td>
</tr>
<tr>
<td>Ear</td>
<td>Ghsd</td>
<td>Ghgh, ghshh</td>
<td>Ghnd</td>
</tr>
<tr>
<td>Hair</td>
<td>Orns (a simple hair), shshh (plurad)</td>
<td>Dkhts, dhrbj</td>
<td>Spd, khd</td>
</tr>
<tr>
<td>Head</td>
<td>Sar</td>
<td>Kcl, kcal</td>
<td>Kcl, kcal</td>
</tr>
<tr>
<td>Tongue</td>
<td>Zik</td>
<td>Zvr, zve</td>
<td>Zv, ziv</td>
</tr>
<tr>
<td>Belly</td>
<td>Drr, drr</td>
<td>Kcht</td>
<td>Kcht</td>
</tr>
<tr>
<td>Back</td>
<td>Dm, mdh, dmn</td>
<td>Dmn, md, dmn</td>
<td>Md, md, dmn</td>
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<tr>
<td>Iron</td>
<td>Tshn</td>
<td>Sper, spns</td>
<td>Spn</td>
</tr>
<tr>
<td>Gold</td>
<td>Tlh, tlkh</td>
<td>Tllh</td>
<td>Tlk</td>
</tr>
<tr>
<td>Silver</td>
<td>Nukra</td>
<td>Nukra</td>
<td>Nukra</td>
</tr>
<tr>
<td>Father</td>
<td>Tht, tkt</td>
<td>Dkd, pdh</td>
<td>Pdh, sth, tkh</td>
</tr>
<tr>
<td>Mother</td>
<td>Nn</td>
<td>Nn, md</td>
<td>Nn, md</td>
</tr>
<tr>
<td>Brother</td>
<td>Wrn, wrrt</td>
<td>Wrrh, wrh, wrth</td>
<td>Wrrh, wrth</td>
</tr>
<tr>
<td>Sister</td>
<td>Khdt</td>
<td>Ykdt</td>
<td>Ykdt</td>
</tr>
<tr>
<td>Man</td>
<td>Dsh, dhk</td>
<td>Chshk, shch, sherk</td>
<td>Chshk, chshk, chshk</td>
</tr>
<tr>
<td>Woman</td>
<td>Khnd, knd</td>
<td>Chshk</td>
<td>Ausr</td>
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</tbody>
</table>

334—Ghalchah.
<table>
<thead>
<tr>
<th>Zéndak and Néblétal.</th>
<th>Mabijul.</th>
<th>Yéglét.</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ya, (Jeb.) Wi, i.</td>
<td>Zhä-wao</td>
<td>Won</td>
<td>27. Of him.</td>
</tr>
<tr>
<td>Àwond</td>
<td>Wàl</td>
<td>Wàl</td>
<td>29. They.</td>
</tr>
<tr>
<td>Àwenda</td>
<td>Zhä-wär</td>
<td>Wof</td>
<td>30. Of them.</td>
</tr>
<tr>
<td>Àwéndum (Jeb.) War.</td>
<td>À-wad-kán</td>
<td>À-wóf</td>
<td>31. Their.</td>
</tr>
<tr>
<td>Dét</td>
<td>Lést</td>
<td>Lést</td>
<td>32. Hand.</td>
</tr>
<tr>
<td>Pét (Jeb.) Dúst, dúst</td>
<td>Pèl</td>
<td>Pèl</td>
<td>33. Foot.</td>
</tr>
<tr>
<td>Nya</td>
<td>Yesho</td>
<td>Yesho</td>
<td>34. Nose.</td>
</tr>
<tr>
<td>Tála (Jeb.) Tàlam.</td>
<td>Chám</td>
<td>Chám</td>
<td>35. Eye.</td>
</tr>
<tr>
<td>Pota (Jeb.) Fuss.</td>
<td>Yërv</td>
<td>Yërv</td>
<td>36. Mouth.</td>
</tr>
<tr>
<td>Dànúck (Jeb.) Dúck.</td>
<td>Làli</td>
<td>Làde or làd</td>
<td>37. Tooth.</td>
</tr>
<tr>
<td>Sëk (Jeb.) Ser, sëk.</td>
<td>Pësec</td>
<td>Pëser</td>
<td>40. Head.</td>
</tr>
<tr>
<td>Zèrë (Jeb.) Zèrëk.</td>
<td>Zërv</td>
<td>Zërvígh</td>
<td>41. Tongue.</td>
</tr>
<tr>
<td>Der (Jeb.) Déër.</td>
<td>Yëler</td>
<td>Wujud</td>
<td>42. Belly.</td>
</tr>
<tr>
<td>Sléøm.</td>
<td>Yëmpen</td>
<td>Yëmpen</td>
<td>44. Iron.</td>
</tr>
<tr>
<td>Till.</td>
<td>Tippù</td>
<td>Zër</td>
<td>45. Gold.</td>
</tr>
<tr>
<td>Nuqra</td>
<td>Nuqra</td>
<td>Numayo</td>
<td>46. Silver.</td>
</tr>
<tr>
<td>Til, tà (Jeb.) Ttà, tàt, tàt, tàt</td>
<td>Tòt</td>
<td>Tòt</td>
<td>47. Father.</td>
</tr>
<tr>
<td>1125 (Jeb.) 1125</td>
<td>Yëghëa</td>
<td>Ikho</td>
<td>50. Sister.</td>
</tr>
<tr>
<td>Mëlëk (Jeb.) Adam, müink.</td>
<td>Merlin</td>
<td>Mëg or mëna</td>
<td>51. Man.</td>
</tr>
<tr>
<td>Wëjuñjak</td>
<td>Zënlëkka</td>
<td>Zënlëkko or shënlëkko</td>
<td>52. Woman.</td>
</tr>
</tbody>
</table>

Ghalchab—335
<table>
<thead>
<tr>
<th>English</th>
<th>Malay</th>
<th>Russian</th>
<th>Spanish</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wife</td>
<td>Kadi, känd</td>
<td>Gheu, ghin</td>
<td>Ghatu</td>
</tr>
<tr>
<td>Child</td>
<td>Zernás</td>
<td>Zolikik</td>
<td>Tiff</td>
</tr>
<tr>
<td>Son</td>
<td>Petr, pòr</td>
<td>Pölö, pulos</td>
<td>Pota, pòts</td>
</tr>
<tr>
<td>Daughter</td>
<td>Dhoqal, shaghil</td>
<td>Ruesta, ruuta</td>
<td>Rusta, ružen</td>
</tr>
<tr>
<td>Slave</td>
<td>Handsagh, andeg</td>
<td>Ghalim</td>
<td>Kuf</td>
</tr>
<tr>
<td>Cultivator</td>
<td>Delqán</td>
<td>Cherkhagar</td>
<td>Dehkan</td>
</tr>
<tr>
<td>Shepherd</td>
<td>Shpūn, shpūn</td>
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Ghalchah—587
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449—Ghalchah.
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<td></td>
</tr>
<tr>
<td>Fort malākem bā</td>
<td>Ne ghaše mërake</td>
<td>Ne ghaše mërake</td>
<td>125. Of good men.</td>
</tr>
<tr>
<td>(Igh.) Fō tādām bā.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Taa fōrt malākem</td>
<td>Zhe ghaše mërake</td>
<td>Zhe ghaše mërake</td>
<td>126. To good men.</td>
</tr>
<tr>
<td>(Igh.) Taa fōtādām.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wōk fōrt wunjāq</td>
<td>Yū ghaše zhīlā</td>
<td>Yū ghaše zhīlā</td>
<td>127. From good men.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wōk zāman-wō-kak</td>
<td>Yu dēk tida</td>
<td>Yu nāhkal yūdā</td>
<td>128. A good woman.</td>
</tr>
<tr>
<td>(Igh.) Wāk kāk zāman.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fort wunjākken</td>
<td>Ghaše zhīlā</td>
<td>Ghaše zhīlā</td>
<td>129. A bad boy.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wōk ghiāq-o-kak</td>
<td>Yu dēk kīnke</td>
<td>Yu nāhkal yūlīko</td>
<td>130. Good women.</td>
</tr>
<tr>
<td>(Igh.) Wāk kāk ghiāq.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fort</td>
<td>Ghaše</td>
<td>Ghaše</td>
<td>131. A bad girl.</td>
</tr>
<tr>
<td>(Igh.) Fōrt.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>Arabic</td>
<td>English</td>
<td>Arabic</td>
</tr>
<tr>
<td>---------</td>
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<td>----------</td>
</tr>
<tr>
<td>Beast</td>
<td>Ghalib ghalib laq</td>
<td>Lap laqet balaqand</td>
<td>Ustal charaj</td>
</tr>
<tr>
<td>High</td>
<td>Bilan</td>
<td>Bilaqand</td>
<td>Bilaqand</td>
</tr>
<tr>
<td>Higher</td>
<td>Ghalib bilan</td>
<td>Lap bilaqand</td>
<td>Khaal bilaqand</td>
</tr>
<tr>
<td>Highest</td>
<td>Ghalib, ghalib bilan</td>
<td>Lap laqet bilaqand</td>
<td>Khatat khub bilaqand</td>
</tr>
<tr>
<td>A horse</td>
<td>Thuq</td>
<td>Wairej</td>
<td>Waiq</td>
</tr>
<tr>
<td>A mare</td>
<td>Mudhgh, mudhgh</td>
<td>Waiq</td>
<td>Vair</td>
</tr>
<tr>
<td>Horses</td>
<td>Thakhiq</td>
<td>Wairjeq</td>
<td>Vair</td>
</tr>
<tr>
<td>Mares</td>
<td>Mudhghhiq</td>
<td>Wairjeq</td>
<td>Vair  khail</td>
</tr>
<tr>
<td>A bull</td>
<td>Druqobb</td>
<td>Khitib, etr akht</td>
<td>Chat shoth</td>
</tr>
<tr>
<td>A cow</td>
<td>Ghur</td>
<td>Jey</td>
<td>Chat qhan</td>
</tr>
<tr>
<td>Bulls</td>
<td>Druqobbhiq</td>
<td>Khajen</td>
<td>Shoh khail</td>
</tr>
<tr>
<td>Cows</td>
<td>Ghrwight</td>
<td>Javen</td>
<td>Zulw khall</td>
</tr>
<tr>
<td>A dog</td>
<td>Ghass (or ghas) shah</td>
<td>Ked</td>
<td>Kud</td>
</tr>
<tr>
<td>A bitch</td>
<td>Mosh shach</td>
<td>Ked</td>
<td>Kud</td>
</tr>
<tr>
<td>Dogs</td>
<td>Ghasb shachhiq</td>
<td>Kaden</td>
<td>Kud khall</td>
</tr>
<tr>
<td>Bitches</td>
<td>Mosh shachhiq</td>
<td>Kaden</td>
<td>Khi khail</td>
</tr>
<tr>
<td>A he goat</td>
<td>Birhi</td>
<td>Buchak</td>
<td>Bahl</td>
</tr>
<tr>
<td>A female goat</td>
<td>Thigh, tugh</td>
<td>Waq</td>
<td>Waz</td>
</tr>
<tr>
<td>Goats</td>
<td>Thighid</td>
<td>Wazn, waz-gala</td>
<td>Waz khall</td>
</tr>
<tr>
<td>A male deer</td>
<td>Ghash abi</td>
<td>Nakhchir bachi</td>
<td>Nair biqibi</td>
</tr>
<tr>
<td>A female deer</td>
<td>Jatree abhi</td>
<td>Nakhchir waz</td>
<td>Sire biqibi</td>
</tr>
<tr>
<td>Deer</td>
<td>Amsht</td>
<td>Nakhchir-gala</td>
<td>Bqghal khall</td>
</tr>
<tr>
<td>I am</td>
<td>Wus-am tel</td>
<td>Wus-am yast</td>
<td>Wus-am yast (or yost, and as patson)</td>
</tr>
<tr>
<td>Thot art</td>
<td>Ti tel</td>
<td>Tu-yast</td>
<td>Tan-at yast</td>
</tr>
<tr>
<td>He is</td>
<td>Th tel</td>
<td>Yu yast</td>
<td>Yu yast</td>
</tr>
<tr>
<td>We are</td>
<td>Sux-en tel</td>
<td>Majh-am yast</td>
<td>Majh-am (or majhef-an) yast</td>
</tr>
<tr>
<td>You are</td>
<td>Suhcht tel</td>
<td>Tamit-yast</td>
<td>Tamit-yast</td>
</tr>
<tr>
<td>Zheko and Ighazhen</td>
<td>Mesejke</td>
<td>Yedhiq</td>
<td>Izhzhok</td>
</tr>
<tr>
<td>---------------------</td>
<td>---------</td>
<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td></td>
<td>Jahā jahā ginahe</td>
<td>Jahan jahan ghanah</td>
<td>134. Best.</td>
</tr>
<tr>
<td>Werek (Igho) Wuchtok</td>
<td>Baland</td>
<td>Blend</td>
<td>135. High.</td>
</tr>
<tr>
<td>Twi werkattar</td>
<td>Jahā jahā baland</td>
<td>Jahan jahan blend</td>
<td>137. Highest.</td>
</tr>
<tr>
<td>Wok heital</td>
<td>Yu mēyega</td>
<td>Yu mayeghe</td>
<td>139. A mare.</td>
</tr>
<tr>
<td>Verken (Igho) Wrok.</td>
<td>Yasepe</td>
<td>Yasepe</td>
<td>140. Horse.</td>
</tr>
<tr>
<td>Haltiken (Igho) Wrok.</td>
<td>Mēyage</td>
<td>Mayeghe</td>
<td>141. Mare.</td>
</tr>
<tr>
<td>Wok kašāk (Igho) Kašāk</td>
<td>Yu kēha</td>
<td>Yu kēpāgh</td>
<td>142. A bull.</td>
</tr>
<tr>
<td>Wok gāli (Igho) Gāli</td>
<td>Yu gēvū</td>
<td>Yu gēvō</td>
<td>143. A cow.</td>
</tr>
<tr>
<td>Keťkten (Igho) Kužkūn</td>
<td>Kēsēpe</td>
<td>Keştgōf</td>
<td>144. Bull.</td>
</tr>
<tr>
<td>Wok kōt (Igho) Kūl</td>
<td>Yu gēzil</td>
<td>Yu gēzēf</td>
<td>146. A dog.</td>
</tr>
<tr>
<td>Wok sēch kōt</td>
<td>Yu mātāk</td>
<td>Yu mātāf</td>
<td>147. A bitch.</td>
</tr>
<tr>
<td>Sēch kēlā</td>
<td>Mēchē</td>
<td>Meştēf</td>
<td>149. Bitches.</td>
</tr>
<tr>
<td>Wok jēr wēn (Igho) Nērk wēn</td>
<td>Yu gēvām</td>
<td>Yu gēvām</td>
<td>150. A be goat.</td>
</tr>
<tr>
<td>Wok sēch wēn (Igho) Shās wēn</td>
<td>Yu wēn</td>
<td>Yu wēn</td>
<td>151. A female goat.</td>
</tr>
<tr>
<td>Wok gēhēk wāk</td>
<td>Yu nēr rāmūs (masē-deer)</td>
<td>153. A male deer.</td>
<td></td>
</tr>
<tr>
<td>Wok sēch gēhēk wāk</td>
<td>Yu sēch rāmūs</td>
<td>154. A female deer.</td>
<td></td>
</tr>
<tr>
<td>A-kām šēt</td>
<td>Ze hastān</td>
<td>Zo zatēt</td>
<td>156. I am.</td>
</tr>
<tr>
<td>Tēnēs šēt</td>
<td>To hastāl</td>
<td>To zatēt</td>
<td>157. Thou art.</td>
</tr>
<tr>
<td>Ommā šēt (Igho) Ah.</td>
<td>Wo hāst</td>
<td>Wo zatēt</td>
<td>158. He is.</td>
</tr>
<tr>
<td>Mokhe šēt</td>
<td>Mākh hastān</td>
<td>Mākh zatēt</td>
<td>159. We are.</td>
</tr>
<tr>
<td>Tēmēzh-e šēt</td>
<td>Maf hastāl</td>
<td>Maf zatēt</td>
<td>160. You are.</td>
</tr>
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</table>

Qalelah—548
<table>
<thead>
<tr>
<th>English</th>
<th>Wāgāl</th>
<th>Śīkhi</th>
<th>Sahih</th>
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<tbody>
<tr>
<td>161. They are</td>
<td>Yāght tōi</td>
<td>Wād-un yāst</td>
<td>Wād-af yāst</td>
</tr>
<tr>
<td>162. I was</td>
<td>Wāz-un tū</td>
<td>Wāz-un ṭōl</td>
<td>Wāz-un ṭōl (or ṭōl, and so passim).</td>
</tr>
<tr>
<td>163. Thou was</td>
<td>Tū-ēt tū</td>
<td>Tū-ēt ṭōl</td>
<td>Tū-ēt ṭōl</td>
</tr>
<tr>
<td>164. He was</td>
<td>Ya tū</td>
<td>Ya ṭōl</td>
<td>Ya ṭōl</td>
</tr>
<tr>
<td>165. We were</td>
<td>Sāk-un tū</td>
<td>Māh-un ṭōl</td>
<td>Māh-un ṭōl</td>
</tr>
<tr>
<td>166. You were</td>
<td>Sākht tū</td>
<td>Tāmāh-ē ṭōl</td>
<td>Tāmāh-ē ṭōl</td>
</tr>
<tr>
<td>167. They were</td>
<td>Yākht tū</td>
<td>Wād-ē ṭōl</td>
<td>Wād-af ṭōl</td>
</tr>
<tr>
<td>168. De</td>
<td>Wātī</td>
<td>Vēl</td>
<td>Vēl, vēl</td>
</tr>
<tr>
<td>169. To be</td>
<td>Wäḥṣun</td>
<td>Vīlē</td>
<td>Vīlō</td>
</tr>
<tr>
<td>170. Being</td>
<td>Sāk wāḥṣun</td>
<td>Vīlāwānd</td>
<td>Vīlīr</td>
</tr>
<tr>
<td>171. Having been</td>
<td>Vīł</td>
<td>Vūdī, vūdīk</td>
<td>vūdīk</td>
</tr>
<tr>
<td>172. I may be</td>
<td>Wāz wāḥṣun-ē</td>
<td>Wāz vēlām, vēyām</td>
<td>Wāz vōa-un-a</td>
</tr>
<tr>
<td>173. I shall be</td>
<td>Wāz wāḥṣun</td>
<td>Wāz vēlām, vēyām</td>
<td>Wāz vōa-un</td>
</tr>
<tr>
<td>174. I should be</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>176. Beat</td>
<td>Dī</td>
<td>Dēh, dēḥā</td>
<td>Dēḥā</td>
</tr>
<tr>
<td>177. Beating</td>
<td>Dīg</td>
<td>Dēḥkō or dēḥkō</td>
<td>Dēḥkō</td>
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<td>178. Having beaten</td>
<td>Dēḥk</td>
<td>Dēḥj, dēḥkī</td>
<td>Dēḥj, dēḥkī</td>
</tr>
<tr>
<td>179. I beat</td>
<td>Wāz wāzam-dīn, dīn</td>
<td>Wāz dēḥāwāndām, or wāz dīnām, and so throughout, as in the future.</td>
<td>Wāz dēḥāyām</td>
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<tr>
<td>180. Thou beatest</td>
<td>Tū dī, dī</td>
<td>Tū dēḥāwāndē</td>
<td>Tū dēḥā</td>
</tr>
<tr>
<td>181. He beat</td>
<td>Ya ṭō, dīght</td>
<td>Ya dēḥāwāndē</td>
<td>Ya dēḥā, dēḥā</td>
</tr>
<tr>
<td>182. We beat</td>
<td>Sāk dīn, dīn, sāk-dīnān</td>
<td>Māh-un dēḥāwāndē</td>
<td>Māh dēḥāyām</td>
</tr>
<tr>
<td>183. You beat</td>
<td>Sākht dīt, dīt, sāk-dīt</td>
<td>Tāmāh-ē dēḥāwāndē</td>
<td>Tāmāh dēḥāyāt, dēḥāyād</td>
</tr>
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<td>184. They beat</td>
<td>Yākht dīn, dīnān</td>
<td>Wād-ē dēḥāwāndē</td>
<td>Wād-dēḥāyām</td>
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<tr>
<td>185. I beat (Past Tense)</td>
<td>Wāz-un dēḥā, dēḥātēi</td>
<td>Wāz-un dēḥā, dēḥā</td>
<td>Wāz-un dēḥā (or dēḥā, and so passim).</td>
</tr>
<tr>
<td>186. Thou beatest (Past Tense)</td>
<td>Tū-ēt dēḥātēi, dēḥātēi</td>
<td>Tū-ēt dēḥā, dēḥā</td>
<td>Tū-ēt dēḥā</td>
</tr>
<tr>
<td>187. He beat (Past Tense)</td>
<td>Ya dēḥātēi, dēḥātēi</td>
<td>Ya dēḥā, dēḥā</td>
<td>Ya dēḥā</td>
</tr>
<tr>
<td>Zähak and Teqboleh</td>
<td>Munzli</td>
<td>Khungha</td>
<td>English</td>
</tr>
<tr>
<td>---------------------</td>
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<td>---------</td>
</tr>
<tr>
<td>Äwem-e hat</td>
<td>Wai hastat</td>
<td>Wai aste</td>
<td>161. They went.</td>
</tr>
<tr>
<td>Az-im ved (Ich) Vud-um</td>
<td>Ze viam</td>
<td>Zo viam</td>
<td>162. I was.</td>
</tr>
<tr>
<td>Temas ved (Ich) Vud-at</td>
<td>To viat</td>
<td>To viat</td>
<td>163. Thou wast.</td>
</tr>
<tr>
<td>Aznas ved (Ich) Vud</td>
<td>Wo viat</td>
<td>Wo viat</td>
<td>164. He was.</td>
</tr>
<tr>
<td>Mokh-e ved</td>
<td>Makh viam</td>
<td>Makh viam</td>
<td>165. We were.</td>
</tr>
<tr>
<td>Temokh ved</td>
<td>Maf viat</td>
<td>Maf viat</td>
<td>166. You were.</td>
</tr>
<tr>
<td>Äwem-e ved (Ich) Vud-um</td>
<td>Wai viat</td>
<td>Wai viat</td>
<td>167. They were.</td>
</tr>
<tr>
<td>ghu (Ich) Shu</td>
<td>Hii</td>
<td>Oi</td>
<td>168. Be.</td>
</tr>
<tr>
<td>Shad</td>
<td>Shad</td>
<td>Shad</td>
<td>170. Having been.</td>
</tr>
<tr>
<td>As shom-sa</td>
<td>Ze feruuki šim</td>
<td>Zo chwe šima</td>
<td>172. I may be.</td>
</tr>
<tr>
<td>As shom bi</td>
<td>Ze khamkhi šim</td>
<td>Zo oim</td>
<td>173. I shall be.</td>
</tr>
<tr>
<td>As munt shom bi</td>
<td>Ze ghave ki šim</td>
<td>Men shua bešaą</td>
<td>174. I should be.</td>
</tr>
<tr>
<td>Deh</td>
<td>Deh</td>
<td>Deh</td>
<td>175. Be.</td>
</tr>
<tr>
<td>Dehak</td>
<td>Zhia</td>
<td>Zhia</td>
<td>176. To be.</td>
</tr>
<tr>
<td>Dëd</td>
<td>Zark</td>
<td>Do zhia</td>
<td>177. Beating.</td>
</tr>
<tr>
<td>As-im deh, az cihem</td>
<td>Ze dohurn</td>
<td>Zo dohurn</td>
<td>179. I beat.</td>
</tr>
<tr>
<td>Temas deh, bi dehš</td>
<td>To dehi</td>
<td>To dehi</td>
<td>180. Thou beatest.</td>
</tr>
<tr>
<td>Aznas dehš</td>
<td>Wo dehi</td>
<td>Wo dehi</td>
<td>181. He beats.</td>
</tr>
<tr>
<td>Mokh dehem</td>
<td>Makh dehse</td>
<td>Makh dehse</td>
<td>182. We beat.</td>
</tr>
<tr>
<td>Temokh dehav</td>
<td>Maf dehav</td>
<td>Maf dehav</td>
<td>183. You beat.</td>
</tr>
<tr>
<td>Äwem dehem</td>
<td>Wai dehat</td>
<td>Wai dehat</td>
<td>184. They beat.</td>
</tr>
<tr>
<td>As-im deh (Ich) Dëd-um</td>
<td>Zo or mun shiım</td>
<td>Men shiım</td>
<td>185. I beat (Past Tense).</td>
</tr>
<tr>
<td>To dehš (Ich) Dëd-sh</td>
<td>To shiım</td>
<td>To shiım</td>
<td>186. Thou beatest (Past Tense).</td>
</tr>
<tr>
<td>Az dehš (Ich) Dëd</td>
<td>Wo shia</td>
<td>Won shio</td>
<td>187. He beat (Past Tense).</td>
</tr>
<tr>
<td>English</td>
<td>Wolof</td>
<td>Khow</td>
<td>English</td>
</tr>
<tr>
<td>---------</td>
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<td>---------</td>
</tr>
<tr>
<td>188. We beat (Past Tenor)</td>
<td>Sak-en, dikhel, dikhel</td>
<td>Marsh-an, dikhel</td>
<td>Marsh-an (or marshim) dikhel</td>
</tr>
<tr>
<td>189. You beat (Past Tenor)</td>
<td>Stëckët-w, dikhel, dikhel</td>
<td>Tamët-et dëd, dëd</td>
<td>Tamëtë dëd</td>
</tr>
<tr>
<td>190. They beat (Past Tenor)</td>
<td>Yëhët dëd, dëd, dëd</td>
<td>Wëdën dëd, dëd</td>
<td>Wëdëtë dëd</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Wëz dëmén, akë-dëmënt</td>
<td>Wëz-wëz dëmbëwënt</td>
<td>Wëz dëmbëwënt yënt</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Wëz akë dëmbënt, akë dëmbënt</td>
<td>Wëz-wëz dëmbëwënt, dëmbëwënt</td>
<td>Wëz dëmbëwënt yënt</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Wëz-m dëmbënt</td>
<td>Wëz-m dëmbënt</td>
<td>Wëz-m dëmbënt</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Wëz fe-dëmënt</td>
<td>Wëz dëmbënt</td>
<td>Wëz dëmbënt</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Wëz dëmënt</td>
<td>Wëz dëmbënt</td>
<td>Wëz dëmbënt</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Të dë</td>
<td>Të dë</td>
<td>Të dë</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Yë dëd, dëd</td>
<td>Yë dë</td>
<td>Yë dë, dëd</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Sëk dëmënt, dëmënt</td>
<td>Mëk dëmbënt</td>
<td>Mëk dëmbënt</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Sëkët dët</td>
<td>Tëmët dët</td>
<td>Tëmëtë dët</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Yëhët dëmënt</td>
<td>Wëdët dëmënt</td>
<td>Wëdëtë dëmënt</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>Yë dëd, dëd, dëd, dëd</td>
<td>Yë dëd, dëd, dëd, dëd</td>
<td>Yë dëd, dëd, dëd, dëd</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Wëz-m dëmbënt, dëmbënt</td>
<td>Mësënt dëd</td>
<td>Mësënt dëd</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Wëz-m dëmbënt</td>
<td>Mësënt dëd yënt</td>
<td>Mësënt dëd yënt</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Wëz-m dëmbënt</td>
<td>Mësënt dëd yënt</td>
<td>Mësënt dëd yënt</td>
</tr>
<tr>
<td>205. I go</td>
<td>Wëz-tëmënt, dëmënt</td>
<td>Wëz-tëmënt, dëmënt</td>
<td>Wëz-tëmënt, dëmënt</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Të rëkët, rëkët, rëkët, sëkët</td>
<td>Tëtë rëmëntë</td>
<td>Tëtë rëmëntë</td>
</tr>
<tr>
<td>207. He goes</td>
<td>Yë rëkët, rëkët, sëkët, sëkët</td>
<td>Yë rëmëntë</td>
<td>Yë rëmëntë</td>
</tr>
<tr>
<td>208. We go</td>
<td>Sëk-rëkët, rëkët, rëkët</td>
<td>Sëk-rëmëntë</td>
<td>Sëk-rëmëntë</td>
</tr>
<tr>
<td>209. You go</td>
<td>Sëkët rëkët, rëkët</td>
<td>Sëkët-rëmëntë</td>
<td>Sëkët-rëmëntë</td>
</tr>
<tr>
<td>210. They go</td>
<td>Yëhët rëkët, rëkët, rëkët</td>
<td>Wëdët-rëmëntë</td>
<td>Wëdët-rëmëntë</td>
</tr>
<tr>
<td>211. I went</td>
<td>Wëz-m dëgënt, dëgënt</td>
<td>Wëz-m dëgënt</td>
<td>Wëz-m dëgënt</td>
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<tr>
<td>212. Thou wast</td>
<td>Tët-tëmënt, dëgënt</td>
<td>Tët-tëmënt</td>
<td>Tët-tëmënt</td>
</tr>
<tr>
<td>213. He went</td>
<td>Yë dëgënt, dëgënt</td>
<td>Yë dëgënt</td>
<td>Yë dëgënt</td>
</tr>
<tr>
<td>214. We went</td>
<td>Sëk-en dëgënt, dëgënt</td>
<td>Mësh-an dëgënt</td>
<td>Mësh-an dëgënt</td>
</tr>
<tr>
<td>English</td>
<td>Traditional Chinese</td>
<td>Simplified Chinese</td>
<td>Pinyin</td>
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<td>--------</td>
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<td>--------</td>
</tr>
<tr>
<td>We did</td>
<td>Wo dào</td>
<td>我到</td>
<td>Wǒdào</td>
</tr>
<tr>
<td>We left</td>
<td>Wo liù</td>
<td>我去</td>
<td>Wǒqù</td>
</tr>
<tr>
<td>We went</td>
<td>Wo qù</td>
<td>我走</td>
<td>Wǒzǒu</td>
</tr>
<tr>
<td>When we go</td>
<td>Shí wéi wǒmen qù</td>
<td>为我们去</td>
<td>Wǒmen qù</td>
</tr>
<tr>
<td>201. I said</td>
<td>Wǒ shuō le</td>
<td>我说</td>
<td>Wǒshuō le</td>
</tr>
<tr>
<td>202. I went</td>
<td>Wǒ qù le</td>
<td>我去</td>
<td>Wǒqù le</td>
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<tr>
<td>203. I really said</td>
<td>Wǒ shuō le le</td>
<td>我说说</td>
<td>Wǒshuō le le</td>
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<tr>
<td>204. I was beating</td>
<td>Wǒ huà le</td>
<td>我话</td>
<td>Wǒhuà le</td>
</tr>
<tr>
<td>205. I was beating</td>
<td>Wǒ huà le</td>
<td>我话</td>
<td>Wǒhuà le</td>
</tr>
<tr>
<td>206. They will beat</td>
<td>Wǒmen huà le</td>
<td>我们话</td>
<td>Wǒmenhuà le</td>
</tr>
<tr>
<td>207. She went</td>
<td>Wǒmen huà le</td>
<td>我们话</td>
<td>Wǒmenhuà le</td>
</tr>
<tr>
<td>208. She went</td>
<td>Wǒmen huà le</td>
<td>我们话</td>
<td>Wǒmenhuà le</td>
</tr>
<tr>
<td>209. You go</td>
<td>Wǒmen huà le</td>
<td>我们话</td>
<td>Wǒmenhuà le</td>
</tr>
<tr>
<td>210. They go</td>
<td>Wǒmen huà le</td>
<td>我们话</td>
<td>Wǒmenhuà le</td>
</tr>
<tr>
<td>211. I went</td>
<td>Wǒmen huà le</td>
<td>我们话</td>
<td>Wǒmenhuà le</td>
</tr>
<tr>
<td>212. They want to</td>
<td>Wǒmen huà le</td>
<td>我们话</td>
<td>Wǒmenhuà le</td>
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<tr>
<td>213. I feel</td>
<td>Wǒmen huà le</td>
<td>我们话</td>
<td>Wǒmenhuà le</td>
</tr>
<tr>
<td>214. I feel</td>
<td>Wǒmen huà le</td>
<td>我们话</td>
<td>Wǒmenhuà le</td>
</tr>
<tr>
<td>215. Then will beat</td>
<td>Wǒmen huà le</td>
<td>我们话</td>
<td>Wǒmenhuà le</td>
</tr>
<tr>
<td>216. There will beat</td>
<td>Wǒmen huà le</td>
<td>我们话</td>
<td>Wǒmenhuà le</td>
</tr>
<tr>
<td>217. We shall beat</td>
<td>Wǒmen huà le</td>
<td>我们话</td>
<td>Wǒmenhuà le</td>
</tr>
<tr>
<td>218. He went</td>
<td>Wǒmen huà le</td>
<td>我们话</td>
<td>Wǒmenhuà le</td>
</tr>
</tbody>
</table>
215. You want
216. They went
217. Go
218. Going
219. Gone
220. What is your name?
221. How old is this horse?
222. How far is it from here to Kashmir?
223. How many sons are there in your father's house?
224. I have walked a long way to-day.
225. The son of my uncle is married to his sister.
226. In the house is the saddle of the white horse.
227. Put the saddle upon his back.
228. I have beaten his son with many stripes.
229. He is grazing cattle on the top of the hill.
230. He is sitting on a horse under a tree.
231. His brother is taller than his sister.
232. The price of that is two rupees and a half.
233. My father lives in that small house.
234. Give this rupee to him.
235. Take these rupees from him.
236. Buy him well and bind him with ropes.
237. Draw water from the well.
238. Walk before me.
239. Whose boy comes behind you?
240. From whom do you buy that?
241. From a shopkeeper of the village.

<table>
<thead>
<tr>
<th>English</th>
<th>Waghel</th>
<th>Sarat</th>
<th>Sarhool</th>
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</thead>
<tbody>
<tr>
<td>You want</td>
<td>Slaig-tew regdel, regdel</td>
<td>Tarak-eurt</td>
<td>Tamaah-te bawd</td>
</tr>
<tr>
<td>They went</td>
<td>Tarak-tew regdel, regdel</td>
<td>Wad-te auk</td>
<td>Wadnaut bawd</td>
</tr>
<tr>
<td>Go</td>
<td>Rech, chak</td>
<td>Suh, su</td>
<td>Talau</td>
</tr>
<tr>
<td>Going</td>
<td>Sak rechek, sak rechek</td>
<td>Bawam, sihawd</td>
<td>Taliv</td>
</tr>
<tr>
<td>Gone</td>
<td>Bech, szhuk</td>
<td>Soddj, sadbij</td>
<td>Thidjung</td>
</tr>
<tr>
<td>What is your name?</td>
<td>Ti rang chuk?</td>
<td>Tu sauw, chuk?</td>
<td>Ta akam bawd?</td>
</tr>
<tr>
<td>How old is this horse?</td>
<td>Yeam yagh jewun auk?</td>
<td>Yud warj lawd auk?</td>
<td>Tyul warj dawd auk?</td>
</tr>
<tr>
<td>How many sons are there in your father's house?</td>
<td>Te tak-khun jewun pet?</td>
<td>Te daw kheemad daewk pazek?</td>
<td>Te ak am daewk pajewk pase?</td>
</tr>
<tr>
<td>I have walked a long way to-day.</td>
<td>Was-am bloquek gahchek wadhek aukh.</td>
<td>Was-am warc dawd pakewk tawd.</td>
<td>Was-am warc dawd pakewk tawd.</td>
</tr>
<tr>
<td>The son of my uncle is married to his sister.</td>
<td>Zhi bech pet hayso kohi jynuec.</td>
<td>Wase-khah warz hinaam tez chuk.</td>
<td>Wase-khah hinaam pez chuk.</td>
</tr>
<tr>
<td>In the house is the saddle of the white horse.</td>
<td>Rakhun yagh patben pa khit tei.</td>
<td>Wase-khah tez chuk wam tez.</td>
<td>Wase-khah tez chuk wam tez.</td>
</tr>
<tr>
<td>Put the saddle upon his back.</td>
<td>Podben znam dam ka'</td>
<td>Bulaam pez dawd tez wa' (for am).</td>
<td>Wase-khah hinaam pez chuk.</td>
</tr>
<tr>
<td>I have beaten his son with many stripes.</td>
<td>Wase-khah yag patben pa wudek warhok dita'am.</td>
<td>Wase-khah yag patben pa wudek warhok dita'am.</td>
<td>Wase-khah yag patben pa wudek warhok dita'am.</td>
</tr>
<tr>
<td>He is grazing cattle on the top of the hill.</td>
<td>Haya chepal ok-pask ak's aum sauk.</td>
<td>Yake dawd-pakewk pe pakewk kaw dawd-kawd-kawd.</td>
<td>Yake dawd-pakewk pe pakewk kaw dawd-kawd-kawd.</td>
</tr>
<tr>
<td>He is sitting on a horse under a tree.</td>
<td>Haya kohi dawd-kawd bok sawk i yahk sawh tei.</td>
<td>Wase-khah tez chuk wam tez.</td>
<td>Wase-khah tez chuk wam tez.</td>
</tr>
<tr>
<td>His brother is taller than his sister.</td>
<td>Yaw wuch kaw rhchun hiboa.</td>
<td>Yaw wuch kaw rhchun hiboa.</td>
<td>Yaw wuch kaw rhchun hiboa.</td>
</tr>
<tr>
<td>The price of that is two rupees and a half.</td>
<td>Yaw wekht hik rappeu-paew kaw?</td>
<td>Wep hik hoat kaw rappeu?</td>
<td>Wep hik hoat kaw rappeu?</td>
</tr>
<tr>
<td>My father lives in that small house.</td>
<td>Yaw wuch hik rappeu-paew kaw?</td>
<td>Wep hik hoat kaw rappeu?</td>
<td>Wep hik hoat kaw rappeu?</td>
</tr>
<tr>
<td>Give this rupee to him.</td>
<td>Yaw rappeu yaw wab!</td>
<td>Wep hik hoat kaw rappeu?</td>
<td>Wep hik hoat kaw rappeu?</td>
</tr>
<tr>
<td>Take these rupees from him.</td>
<td>Yaw rappeu-yaw namm dawd</td>
<td>Wep hik hoat kaw rappeu?</td>
<td>Wep hik hoat kaw rappeu?</td>
</tr>
<tr>
<td>Buy him well and bind him with ropes.</td>
<td>Yaw rappeu-yaw namm dawd</td>
<td>Wep hik hoat kaw rappeu?</td>
<td>Wep hik hoat kaw rappeu?</td>
</tr>
<tr>
<td>Draw water from the well.</td>
<td>Yaw rappeu-yaw namm dawd</td>
<td>Wep hik hoat kaw rappeu?</td>
<td>Wep hik hoat kaw rappeu?</td>
</tr>
<tr>
<td>Walk before me.</td>
<td>Yaw rappeu-yaw namm dawd</td>
<td>Wep hik hoat kaw rappeu?</td>
<td>Wep hik hoat kaw rappeu?</td>
</tr>
<tr>
<td>Whose boy comes behind you?</td>
<td>Yaw rappeu-yaw namm dawd</td>
<td>Wep hik hoat kaw rappeu?</td>
<td>Wep hik hoat kaw rappeu?</td>
</tr>
<tr>
<td>From whom do you buy that?</td>
<td>Yaw rappeu-yaw namm dawd</td>
<td>Wep hik hoat kaw rappeu?</td>
<td>Wep hik hoat kaw rappeu?</td>
</tr>
<tr>
<td>Zikrul Adil</td>
<td>Mood</td>
<td>Tangkh.</td>
<td>English</td>
</tr>
<tr>
<td>------------</td>
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<td>---------</td>
</tr>
<tr>
<td>Arand-e shud-en (Fak.) Shududu</td>
<td>Wut shit</td>
<td>Wut shit</td>
<td>216. They went.</td>
</tr>
<tr>
<td>Shih (Fak.) Shih</td>
<td>At</td>
<td>Of</td>
<td>217. Go.</td>
</tr>
<tr>
<td>Shud (Fak.) Shuduk</td>
<td>Rawan</td>
<td>Shatu</td>
<td>218. Going.</td>
</tr>
<tr>
<td>Am vishk taamol sála iki ?</td>
<td>Mo yasp chad sála ?</td>
<td>Mo yasp de chend sála sáta ?</td>
<td>220. What is your name ?</td>
</tr>
<tr>
<td>Tha nádak Kaghmir bi taamol dir kit ?</td>
<td>Tha mal xo Kaghmir-un chend lita sáta ?</td>
<td>221. How old is this horse ?</td>
<td></td>
</tr>
<tr>
<td>Ti tét khan taamol zát kit ?</td>
<td>De to tát ké chéd púcé ?</td>
<td>222. How far is it from here to Kaghmir ?</td>
<td></td>
</tr>
<tr>
<td>Nórm-fai rák-im shudak-am-an</td>
<td>De to tát ké chéd púcé sáta ?</td>
<td>223. How many cows are there in your father's house ?</td>
<td></td>
</tr>
<tr>
<td>Mën vante sát yu ikh-a nádak.</td>
<td>Men hái pér ne khi yekka shof shú-k.</td>
<td>Deo der jahan pada weghur-</td>
<td>224. I have walked a long way to-day.</td>
</tr>
<tr>
<td>Surún-un verik, yu shi née pe kúna lag.</td>
<td>Zhe sá yasp-un zin do ké.</td>
<td>deye.</td>
<td>225. The son of my uncle is married to his sister.</td>
</tr>
<tr>
<td>Zim-a ka verik dém déh.</td>
<td>Me-re ne píske-ích likén.</td>
<td>Palán ne wem de pískebo déh.</td>
<td>226. In the home is the saddle of the white horse.</td>
</tr>
<tr>
<td>Ao chám-pálak há akak har bash-char-kín.</td>
<td>We chítsh-pálat de ter de mæt-e chám-dil.</td>
<td>We wén wén pér de sar de ghté workflow.</td>
<td>228. He has beaten his son with many stripes.</td>
</tr>
<tr>
<td>Ào ka voch verik sár, po n-dámda tinh, námékaak.</td>
<td>We de bó tér wán ah yasp niyáti.</td>
<td>We shám dërmákten áko yu yasp shítshá.</td>
<td>229. He is getting cattle on the top of the hill.</td>
</tr>
<tr>
<td>Yo wémé tás yu ikh-a warchár-st.</td>
<td>A-sam verik zhe yekka-ích sérfor.</td>
<td>We wém wén yu wén kéhli tóshél sáta.</td>
<td>230. He is sitting on a horse under that tree.</td>
</tr>
<tr>
<td>Yo gímat de wé nám rapye-n sáta.</td>
<td>A-sam gímat lo o nám rapye-gúa.</td>
<td>We húgh hób rapye-park-</td>
<td>231. His brother is taller than his sister.</td>
</tr>
<tr>
<td>Mën tó pe khat-eemtást.</td>
<td>Men aux de dokar kei níth.</td>
<td>kan sáta.</td>
<td>232. The price of that is two rapies and a half.</td>
</tr>
<tr>
<td>Ào rapye-n iki nást.</td>
<td>Wao rapye-gúa zhe wén chór-ov.</td>
<td>Wao rapán-gháf zhe wén ghturn.</td>
<td>234. Give this rapies to him.</td>
</tr>
<tr>
<td>Tá xok dokandur-c-quizlýk.</td>
<td>Zhe ya wádelgér dé híma.</td>
<td>Le xak zhe ya dokandur-</td>
<td>240. From whom did you buy that ?</td>
</tr>
</tbody>
</table>

Qahalbhal—549